

L]; xxiii. 17, 18, 23; Jas. v. 14. b. metaph. God is said προσκαλεῖσθαι the Gentiles, aliens as they are from him, by inviting and drawing them, through the preaching of the gospel, unto fellowship with himself in the Messiah's kingdom, Acts ii. 39; the Holy Spirit and Christ are said to call unto themselves [cf. W. § 39, 3] those preachers of the gospel to whom they have decided to intrust a service having reference to the extension of the gospel: foll. by an inf. indicating the purpose, Acts xvi. 10; foll. by εἰς τι, Acts xiii. 2 (where δ is for εἰς δ, acc. to that familiar Grk. usage by which a prep. prefixed to the antecedent is not repeated before the relative; cf. W. 421 sq. (393); [B. 342 (294)]).\*

προσ-καρτερέω, -ῶ; fut. προσκαρτερήσω; (καρτερέω, fr. καρτερός ['strong,' 'steadfast'], of which the root is (τὸ) κάρτος for κράτος ['strength'; cf. Curtius § 72]); to persevere ['continue steadfastly'] in any thing [cf. πρὸς, IV. 4]; of persons, with the dat. of a thing, to give constant attention to a thing, Acts ii. 42 [here Lehm. adds ἐν (once) in br.]; τῇ προσευχῇ, Acts i. 14; vi. 4; Ro. xii. 12; Col. iv. 2, (ταῖς θήραις, Diod. 3, 17; τῇ πολιορκίᾳ, Polyb. 1, 55, 4; Diod. 14, 87; τῇ καθέδρᾳ, persist in the siege, Joseph. antt. 5, 2, 6); with the dat. of a person, to adhere to one, be his adherent; to be devoted or constant to one: Acts viii. 13; x. 7, (Dem. p. 1386, 6; Polyb. 24, 5, 3; Diog. Laërt. 8, 1, 14); εἰς τι, to be steadfastly attentive unto, to give unremitting care to a thing, Ro. xiii. 6 [cf. Meyer ad loc.]; ἐν with a dat. of place, to continue all the time in a place, Acts ii. 46 (Sus. 6); absol. to persevere, not to faint (in a thing), Xen. Hell. 7, 5, 14; to show one's self courageous, for πῆληνη, Num. xiii. 21 (20). of a thing, with the dat. of a pers., to be in constant readiness for one, wait on continually: Mk. iii. 9.\*

προσ-καρτερέω, -εως, ἦ, (προσκαρτερέω), perseverance: Eph. vi. 18. Nowhere else; [Koumanoudes, Λέξ. ἄθση. s. v.].\*

προσ-κεφάλαιον, -ον, τό, (fr. πρὸς [q. v. IV. 3] and the adj. κεφάλαιος [cf. κεφάλαιον]), a pillow, a cushion: Mk. iv. 38. (Ezek. xiii. 18, 20; Arstph., Plat., Plut., al.)\*

προσ-κληρώ, -ῶ: 1 aor. pass. 3 pers. plur. προσεκληρώθησαν; to add or assign to by lot, to allot: προσεκληρώθησαν τῷ Παύλῳ, were allotted by God to Paul, viz. as disciples, followers, Acts vii. 4 [W. § 39, 2 fin.; al. give it a middle force, joined their lot to, attached themselves to, (A. V. consorted with)]; cf. leg. ad Gaium § 10 and other exx. fr. Philo as below]. (Plut. mor. p. 738 d.; Lcian. am. 3; freq. in Philo, cf. Loesner, Observv. p. 209 sqq.)\*

προσ-κλησις, -εως, ἦ, 1. a judicial summons: Arstph., Plat., Dem. 2. an invitation: μηδὲν ποιῶν κατὰ πρόσκλησιν, 1 Tim. v. 21 L Tr mrg.; this reading, unless (as can hardly be doubted) it be due to itacism, must be translated by invitation, i. e. the invitation or summons of those who seek to draw you over to their side [see quotations in Tdf. ad loc. Cf. πρόσκλισις.]\*

προσ-κλίνω: 1 aor. pass. 3 pers. sing. προσεκλήθη; 1. trans. (to cause) to lean against [cf. πρὸς, IV, 4] (Hom., Pind.). 2. intrans. τινί, to incline towards one, lean

to his side or party: Polyb. 4, 51, 5, etc.; 1 aor. pass. προσεκλήθη with a mid. signif. to join one's self to one: Acts v. 36 L T Tr WH [(cf. W. § 52, 4, 14)]; 2 Macc. xiv. 24; τοῖς δικαίους προσεκλήθη, Schol. ad Arstph. Plut. 1027; προσεκλήθητε τοῖς ἀποστόλοις, Clem. Rom. 1 Cor. 47, 4 and in other later writ.\*

πρὸς-κλισις, -εως, ἦ, an inclination or proclivity of mind, a joining the party of one, (Polyb., [Diod.]); partiality: κατὰ πρόσκλισιν, led by partiality (Vulg. in [aliam or] alteram partem declinando), 1 Tim. v. 21 [R G T WH Tr txt.]; κατὰ προσκλίσεις, Clem. Rom. 1 Cor. 21, 7; δίχα προσκλίσεως ἀνθρωπίνης, ib. 50, 2, cf. 47, 3 sq. (Cf. πρόσκλισις.)\*

πρὸς-κολλάω, -ῶ: 1 aor. pass. προσεκολλήθη; 1 fut. pass. προσκολληθήσομαι; Sept. for רצף; to glue upon, glue to, [cf. πρὸς, IV. 4]; prop. Joseph. antt. 7, 12, 4; trop. in the pass. with a reflexive force, to join one's self to closely, cleave to, stick to, (Plato) : w. dat. of a pers. (Sir. vi. 34; xiii. 16), Acts v. 36 Rec. (see προσκλίω, 2); τῇ γυναικί, Mt. xix. 5 Rec. [al. κολληθήσεται, q. v.]; Mk. x. 7 Lchm.; Eph. v. 31 L T Tr WH mrg.; πρὸς τὴν γυν. (fr. Gen. ii. 24), Mk. x. 7 R G Tr txt.; Eph. v. 31 R G WH txt. [Cf. W. § 52, 4, 14.]\*

πρὸς-κομμα, -ατος, τό, (προσκόπτω), a stumbling-block, i. e. an obstacle in the way which if one strike his foot against he necessarily stumbles or falls; trop. that over which the soul stumbles, i. e. by which it is impelled to sin: 1 Co. viii. 9 (Sir. xvii. 25 (20); xxxi. (xxxiv.) 19 (16); xxxix. 24); τιθέναι πρὸς κ. τινί, to put a stumbling-block in one's way, i. e. trop. to furnish one an occasion for sinning, Ro. xiv. 13 [WH mrg. om.]; δὲ διὰ προσκόμματος ἐσθίω, [A. V.] who eateth with offence (see διά, A. I. 2), by making no discrimination as to what he eats occasions another to act against his conscience, ibid. 20; λίθος προσκόμματος (fr. Is. viii. 14 for רצף רצף), prop. a stone against which the foot strikes [A. V. stone of stumbling], used figuratively of Christ Jesus, with regard to whom it especially annoyed and offended the Jews that his words, deeds, career, and particularly his ignominious death on the cross, quite failed to correspond to their preconceptions respecting the Messiah; hence they despised and rejected him, and by that crime brought upon themselves woe and punishment: Ro. ix. 32, 33; 1 Pet. ii. 8 (7). (In the Sept. for ὑρίξ, Ex. xxiii. 33; xxxiv. 12; [cf. Judith viii. 22]. a sore or bruise caused by striking the foot against any object, Athlen. 3 p. 97 f.; a hindrance [?], Plut. mor. p. 1048 c. [i. e. de Stoic. repugn. 30, 8 fin.].)\*

πρὸς-κοπή, -ῆς, ἦ, (προσκόπτω), an occasion of stumbling [so R. V. (but A. V. offence)]: διδόναι προσκοπήν (sc. ἄλλοις), to do something which causes others to stumble, i. e. leads them into error or sin, 2 Co. vi. 3 [cf. W. 484 (451)]. (Polyb.; [for ῥήψα fall, Prov. xvi. 18 Graecus Ven.].)\*

προσ-κόπτω; 1 aor. προσέκοψα; to strike against [cf. πρὸς, IV. 4]: absol. of those who strike against a stone or other obstacle in the path, to stumble, Jn. xi. 9, 10; πρὸς λίθον τὸν πόδα, to strike the foot against a stone, i. e.

(dropping the fig.) to meet with some harm, Mt. iv. 6; Lk. iv. 11, (fr. Ps. xc. (xci.) 12); to rush upon, beat against, οἱ ἀνεμοὶ τῆ οἰκίᾳ, Mt. vii. 27 [L mrg. προσέρρηξαν, see προσ-ρήγγυμι]. ἔν τινι, to be made to stumble by a thing, i. e. metaphor. to be induced to sin, Ro. xiv. 21 [cf. W. 583 (542); B. § 151, 23 d.]. Since we are angry with an obstacle in our path which we have struck and hurt our foot against, one is trop. said προσκόπτειν, to stumble at, a person or thing which highly displeases him; thus the Jews are said προσκόψαι τῷ λίθῳ τοῦ προσκ. i. e. to have recoiled from Jesus as one who failed to meet their ideas of the Messiah (see πρόσκομμα), Ro. ix. 32; the enemies of Christianity are said πρ. τῷ λόγῳ, 1 Pet. ii. 8 [some (cf. R. V. mrg.) take πρ. here absolutely, and make τῷ λ. depend on ἀπειθέω, q. v. in a.]. (Exx. of this and other fig. uses of the word by Polyb., Diod., M. Antonin. are cited by Passow [L. and S.] s. v. and Fritzsche, Ep. ad Rom. ii. p. 362 sq.)\*

προσκυλίω: 1 aor. προσεκύλισα; to roll to: τί τινι, Mt. xxvii. 60 [where Lehm. inserts ἐπί]; τί ἐπί τι, Mk. xv. 46. (Arsthph. vesp. 202.)\*

προσκυνέω, -ῶ; impf. προσεκύνουν; fut. προσκυνήσω; 1 aor. προσεκύνησα; fr. Aeschyl. and Hdt. down; Sept. very often for קָרַע (to prostrate one's self); prop. to kiss the hand to (towards) one, in token of reverence: Hdt. 1, 134; [cf. K. F. Hermann, Gottesdienstl. Alterthümer d. Griech. § 21; esp. Hoelemann, Die bibl. Gestalt. d. Anbetung in his 'Bibelstudien' i. 106 sqq.]; hence among the Orientals, esp. the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence, [to make a 'salam']; Lat. veneror (Nep. Conon. 3, 3), adoro (Plin. h. n. 28, 5, 25; Suet. Vitell. 2); hence in the N. T. by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication. It is used a. of homage shown to men of superior rank: absol., Mt. xx. 20 (the Jewish high-priests are spoken of in Joseph. b. j. 4, 5, 2 as προσκυνούμενοι); πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν, Acts x. 25; τινί (acc. to the usage of later writ.; cf. W. 36, 210 (197); [B. § 131, 4]; Lob. ad Phryn. p. 463), Mt. ii. 2, 8; viii. 2; ix. 18; xiv. 33; xv. 25; [xviii. 26]; xxviii. 9, 17 [RG]; Mk. v. 6 [here WH Tr mrg. have the acc.]; xv. 19; Jn. ix. 38; with πεσὼν preceding, Mt. ii. 11; iv. 9; ἐνώπιον τῶν ποδῶν τινος, Rev. iii. 9; [it may perh. be mentioned that some would bring in here Heb. xi. 21 προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, explaining it by the (Egyptian) custom of bowing upon the magistrate's staff of office in taking an oath; cf. Chabas, Mélanges Égypt. III. i. p. 80 cf. p. 91 sq.; but see below]. b. of homage rendered to God and the ascended Christ, to heavenly beings, and to demons: absol. (our to worship) [cf. W. 593 (552)], Jn. iv. 20; xii. 20; Acts viii. 27; xxiv. 11; Heb. xi. 21 [cf. above]; Rev. xi. 1; πίπτειν καὶ προσκυνεῖν, Rev. v. 14; τινί, Jn. iv. 21, 23; Acts vii. 43; Heb. i. 6; Rev. iv. 10; vii. 11; xi. 16; xiv. 7; xvi. 2; xix. 4, 20; xxii. 8 sq.; Rev. xiii. 4 G L T Tr WH (twice [the 2d time WH txt. only]); xiii. 15 G T Tr WH txt.; xx. 4 Rec.; πεσὼν ἐπὶ

πρόσωπον προσκυνήσει τῷ θεῷ, 1 Co. xiv. 25; πίπτειν ἐπὶ τὰ πρόσωπα καὶ προσκυνεῖν τῷ θεῷ, Rev. xi. 16; preceded by πίπτειν ἔμπροσθεν τῶν ποδῶν τινος, Rev. xix. 10. in accordance with the usage of the older and better writ. with τινά or τί (cf. Matthiae § 412): Mt. iv. 10; Lk. iv. 8; Rev. ix. 20; xiii. 12; xiv. 9, 11; also xiii. 4 (Rec. twice; [WH mrg. once]), 8 [where Rec. dat.], 15 R L WH mrg.; xx. 4<sup>a</sup> (where Rec. dat.), 4<sup>b</sup> (where R<sup>ed</sup> dat.); Lk. xxiv. 52 R G L Tr br. WH reject; (the Sept. also connects the word far more freq. with the dat. than with the acc. [cf. Hoelemann u. s. p. 116 sqq.]); ἐνώπιόν τινος, Lk. iv. 7; Rev. xv. 4.\*

προσκυνητής, -οῦ, ὁ, (προσκυνέω), a worshipper: Jn. iv. 23. (Inscr.; [eccl. and] Byzant. writ.)\*

προσ-λαλέω, -ῶ; 1 aor. inf. προσλαλήσαι; w. τινί, to speak to: Acts xiii. 43; sc. ἑμὶν [some say μοί (see παρακαλέω, I.)], Acts xxviii. 20. (Sap. xiii. 17; Theophr., Plut., Lcian.)\*

προσ-λαμβάνω: 2 aor. inf. προσλαβεῖν (Acts xxvii. 34 Rec. see below); Mid., pres. προσλαμβάνομαι; 2 aor. προσελαβόμην; fr. Aeschyl. and Hdt. down; to take to, take in addition, [cf. πρόσ, IV. 2]; in the N. T. found only in the Middle, to take to one's self [cf. B. § 135, 4]; τινά [cf. B. 160 sq. (140)]; a. to take as one's companion [A. V. take one unto one]: Acts xvii. 5; xviii. 26. b. to take by the hand in order to lead aside [A. V. (simply) take]: Mt. xvi. 22; Mk. viii. 32. c. to take or [so A. V.] receive into one's home, with the collateral idea of kindness: Philem. 12 R G, 17; into shelter, Acts xxviii. 2. d. to receive, i. e. grant one access to one's heart; to take into friendship and intercourse: Ro. xiv. 1; xv. 7; God and Christ are said προσλαβέσθαι (to have received) those whom, formerly estranged from them, they have reunited to themselves by the blessings of the gospel, Ro. xiv. 3; xv. 7; Clem. Rom. 1 Cor. 49, 6, (cf. Ps. xxvi. (xxvii.) 10; lxiv. (lxxv.) 5; lxxii. (lxxiii.) 24). e. to take to one's self, to take: μηδέν, [A. V. having taken nothing] i. e. no food, Acts xxvii. 33; τροφῆς, (a portion of [A. V. (not R. V.) 'some']) food, cf. B. 160 sq. (140), ibid. 36 (in vs. 34 G L T Tr WH have restored μεταλαβεῖν [so R. V. ('to take some food')] for προσλαβεῖν).\*

πρόσ-ληψις [L T Tr WH -ληψις, see M, μ], -εως, ἡ, (προσλαμβάνω), Vulg. assumptio, a receiving: τινός, into the kingdom of God, Ro. xi. 15. ([Plat., al.]\*)

προσ-μένω; 1 aor. pter. προσμείνας, inf. προσμείναι; fr. Aeschyl. and Hdt. down; a. to remain with [see πρόσ, IV. 3]: with a dat. of the pers. to continue with one, Mt. xv. 32; Mk. viii. 2 [here L WH mrg. om. Tr br. the dat.]; τῷ κυρίῳ, to be steadfastly devoted to [A. V. cleave unto] the Lord, Acts xi. 23 (Sap. iii. 9; Joseph. antt. 14, 2, 1); τῇ χάριτι τοῦ θεοῦ, to hold fast to [A. V. continue in] the grace of God received in the gospel, Acts xiii. 43 G L T Tr WH; δεήσεσι κ. προσευχαῖς, [A. V. to continue in supplications and prayers], 1 Tim. v. 5. b. to remain still [cf. πρόσ, IV. 2], stay, tarry: Acts xviii. 18; foll. by ἐν with a dat. of place, 1 Tim. i. 3.\*

προσ-ορμίζω: 1 aor. pass. 3 pers. plur. προσορμίσθησαν;

(*ὄρμος* a roadstead, anchorage); to bring a ship to moorings (Leian. am. 11); esp. so in the mid., prop. to take one's station near the shore; to moor, come to anchor, (Hdt., Dem., Plut., al.); the 1 aor. pass. is used in the same sense (Arr. exp. Alex. 6, 4 and 20; Ael. v. h. 8, 5; Dio Cass. 41, 48; 64, 1), Mk. vi. 53.\*

**προσ-οφείλω**; to owe besides [see *πρός*, IV. 2]: *σεαυτόν*, i. e. besides what I have just asked of thee thou owest to me even thine own self, since it was by my agency that thou wast brought to faith in Christ, Philem. 19. (Thuc., Xen., Dem., Polyb., Plut.)\*

**προσ-οχθίζω**: 1 aor. *προσώχθισα*; to be wroth or displeased with: *τινί*, Heb. iii. 10, 17, (fr. Ps. xciv. (xcv.) 10); not found besides exc. in the Sept. for *לִשְׂנֹא*, to loathe; *שִׂן*, to spue out; *יִשְׂן*, to be disgusted with, etc.; add, Sir. vi. 25; xxv. 2; xxxviii. 4; [I. 25; Test. xii Patr., test. Jud. § 18; Orac. Sibyll. 3, 272]. Profane writ. use *ὀχθέω*, more rarely *ὀχθίζω*. *πρός* denotes direction towards that with which we are displeased [*πρός*, IV. 1]. Cf. *Bleek*, Br. an d. Hebr. ii. 1 p. 441 sq.\*

**προσ-παίω** (for the more com. *προσπταίω*): 1 aor. *προσέπαισα*; to beat against, strike upon: intrans. *προσέπαισαν τῇ οἰκίᾳ*, Mt. vii. 25 Lchm.; but cf. B. 40 (34) n. (Schol. ad Aeschyl. Prom. 885; [Soph. frag. 310 var.]; Byzant. writ.)\*

**πρόσπεινος**, -ον, (*πέινα* hunger [cf. *πεινάω*]), very (lit. besides, in accession, [cf. *πρός*, IV. 2; al. (cf. R. V.) do not recognize any intensive force in *πρός* here]) *hungry*: Acts x. 10. Not found elsewhere.\*

**προσ-πήγνυμι**: 1 aor. ptc. *προσπήξας*; to fasten to [see *πρός*, IV. 4]: Acts ii. 23 [here absol., of crucifixion]. (Dio Cass., al.)\*

**προσ-πίπτω**: impf. *προσέπιπτον*; 2 aor., 3 pers. sing. *προσέπεσε*, 3 pers. plur. (Mt. vii. 25) *προσέπεσον* R G, -σαν T Tr WH [see *πίπτω*, init.], ptc. fem. *προσπεσούσα*; fr. Hom. down; prop. to fall towards, fall upon, [*πρός*, IV. 1] i. e. 1. to fall forward, to fall down, prostrate one's self before, in homage or supplication: with the dat. of a pers., at one's feet, Mk. iii. 11; v. 33; Lk. viii. 28, 47; Acts xvi. 29, (Ps. xciv. (xcv.) 6; Polyb., Plut., al.); *τοῖς γόνασί τινος*, Lk. v. 8 (Eur. Or. 1332; Plut.); *πρός τοὺς πόδας τινός*, Mk. vii. 25. 2. to rush upon, beat against: *τῇ οἰκίᾳ* (of winds beating against a house), Mt. vii. 25 [not Lchm.; cf. *προσπταίω*].\*

**προσ-ποιέω**: Mid., pres. ptc. *προσποιούμενος* (see below); impf. 3 pers. sing. *προσποιεῖτο* (Lk. xxiv. 28, for which L txt. T Tr WH give the 1 aor. *προσποιήσατο*); in prose writ. fr. Hdt. down; to add to [cf. Germ. *hinzumachen*]; mid. 1. to take or claim (a thing) to one's self. 2. to conform one's self to a thing, or rather to affect to one's self; therefore to pretend, foll. by an inf. [A. V. *made as though he would* etc.], Lk. xxiv. 28; *κατέγραφεν εἰς τὴν γῆν μὴ προσποιούμενος*, Jn. viii. 6 acc. to codd. E G H K etc. [cf. Matthaei (ed. 1803) ad loc.]. (So in Thuc., Xen., Plat., Dem., al.; Diod. 15, 46; Philo in Flacc. § 6; [in § 12 foll. by ptc.; Joseph. c. Ap. 1, 1]; Ael. v. h. 8, 5; Plut. Timol. 5; [Test. xii. Patr., test. Jos. § 3].)\*

**προσ-πορεύομαι**; to draw near, approach: with a dat. of the person approached, Mk. x. 35. (Sept.; Aristot., Polyb.)\*

**προσ-ρήγνυμι**, and in later writ. [W. 22] *προσρήσσω*; 1 aor. *προσέρρηξα* R G L, *προσέρηξα* T Tr WH (see P, ρ); to break against, break by dashing against: *παῖδια ἀπολείς προσρηγνύς πέτρας*, Joseph. antt. 9, 4, 6; *λέοντα προσρήξας τῇ γῆ*, 6, 9, 3; intrans. (cf. W. § 38, 1; [B. § 130, 4]): *ὁ ποταμὸς τῇ οἰκίᾳ*, Lk. vi. 48, [49; Mt. vii. 27 L mrg.]; in pass. *τῇ ἄκρᾳ ἢ τὰ κύματα προσρήσεται*, Antonin. 4, 49.\*

**προσ-τάσσω**: 1 aor. *προσέταξα*; pf. pass. ptc. *προστεταγμένος*; fr. [Aeschyl. and] Hdt. down; 1. to assign or ascribe to, join to. 2. to enjoin, order, prescribe, command: Sept. for *צִוָּה*; absol. *καθὼς προσέταξε*, Lk. v. 14; with the dat. of a pers., Mt. i. 24; xxi. 6 R G T; *τί*, Mt. viii. 4; Mk. i. 44; *τινί τι*, pass. Acts x. 33; foll. by an acc. v. inf. Acts x. 48; to appoint, to define, pass.

*προστεταγμένοι καιροί*, Acts xvii. 26 G L (ed. ster. [larger ed. *πρός τεταγ.*]) T Tr WH, for the Rec. *προτεταγμένοι*. [Syn.: see *κελεύω*, fin.]\*

**προστάτις**, -ιδος, ἡ, (fem. of the noun *προστάτης*, fr. *προΐστημι*); a. prop. a woman set over others. b. a female guardian, protectress, patroness, caring for the affairs of others and aiding them with her resources [A. V. *succourer*]: Ro. xvi. 2; cf. Passow on the word and under *προστάτης* fin.; [Schürer, Die Gemeindeverfassung der Juden in Rom, u.s.w. (Leip. 1879) p. 31; *Heinrici*, Die Christengemeinde Korinths, in Hilgenfeld's Zeitschr. for 1876, p. 517 sq.].\*

**προσ-τίθημι**: impf. 3 pers. sing. *προσθεῖται* (Acts ii. 47); 1 aor. *προσέθηκα*; 2 aor. *προσέθης*, impv. *πρόσθες* (Lk. xvii. 5), inf. *προσθέιναι*, ptc. *προσθής*; Pass., impf. 3 pers. plur. *προσθεῖντο*; 1 aor. *προστέθην*; 1 fut. *προστέθισμαι*; 2 aor. mid. *προσθέμην*; fr. Hom. Od. 9, 305 down; Sept. very often for *ἔθε*, also for *ἔθεθ*, etc.; 1. prop. to put to. 2. to add, i. e. join to, gather with any company, the number of one's followers or companions: *τινὰ τῇ ἐκκλησίᾳ*, Acts ii. 47 [R G]; *τῷ κυρίῳ*, Acts v. 14; xi. 24; sc. *τῷ κυρίῳ*, or *τοῖς πιστεύουσιν*, Acts ii. 41; Hebraistically, *προστέθη προς τοὺς πατέρας αὐτοῦ* (Judg. ii. 10; 1 Macc. ii. 69), he was gathered to his fathers assembled in Sheol (which is *הַיְיָ לְבָרְכֵךְ בְּיַמֵּי חַיֵּיךְ*, the house of assembly for all the living, Job xxx. 23), Acts xiii. 36 (others explain it, he was added to the bodies of his ancestors, buried with them in a common tomb; but cf. Knobel on Gen. xxv. 8; [Böttcher, De inferis, p. 54 sqq.]); i. q. to add viz. to what one already possesses: *τί*, Lk. xvii. 5 [A. V. here *increase*]; pass., Mt. vi. 33; Lk. xii. 31; Mk. iv. 24; Heb. xii. 19 [(*μὴ προστεθῆναι αὐτοῖς λόγον*, R. V. that no word more should be spoken to them)]; — to what already exists: (*ὁ νόμος*) *προστέθη*, was added to (supervened upon) sc. the *ἐπαγγελία*, Gal. iii. 19 R L T Tr WH; *τί ἐπί τινι*, some thing to (upon) a thing (which has preceded [cf. *ἐπί*, B. 2 d.]), Lk. iii. 20; *τι ἐπί τι* to a thing that it may thereby be increased, Mt. vi. 27; Lk. xii. 25. In imitation of the Hebr. (*עָשָׂה*) the mid. (in the Sept. the active also) foll. by an inf. signifies (to add i. e.) to go on to do a thing, for to do further, do again, (as

Gen. iv. 2; viii. 12; xviii. 29): προσέθετο πέμψαι (ἡρῆν ἡλῆλ), he continued to send (as he had already sent), Lk. xx. 11, 12, (i. q. *pálun ápestéiden*, Mk. xii. 4); προσέθετο συλλαβεῖν καὶ Πέτρον, he besides apprehended Peter also [A. V. *he proceeded* etc.], Acts xii. 3; in the same way also the pter. is used with a finite verb: προσθεῖς εἶπεν, i. e. he further spake [A. V. *he added and spake*], Lk. xix. 11 (προσθεῖσα ἔτεκεν, Gen. xxxviii. 5; προσθέμενος ἔλαβε γυναῖκα, Gen. xxv. 1); cf. W. § 54, 5; B. § 144, 14.\*

προσ-τρέχω; 2 aor. act. pter. προσδραμών; to run to: Mk. ix. 15; x. 17; Acts viii. 30. (From Arstph. and Xen. down; for ἴρη in Gen. xviii. 2, etc.)\*

προσφάγιον, -ον, τό, (προσφαγεῖν [cf. πρόσ, IV. 2]), i. q. ὄψον (on which see ὄψαριον), any thing eaten with bread (Moeris [ed. Piers. p. 274, 1]: ὄψον ἀτικῶς, προσφάγιον ἑλληνικῶς): spoken of fish boiled or broiled, Jn. xxi. 5 (Schol., Lexx., [Moschion 55 p. 26; Roehl, Inscr. graec. 395 a. 12]). Cf. Fischer, De vitibus lexx. etc. p. 697 sq.; Sturz, Dial. Maced. et Alex. p. 191.\*

πρόσφατος, -ον, (fr. πρό and σφάω or σφάζω; cf. DeLitzsch, Com. on Hebr. [as below] p. 478; [cf. Lob. Technol. p. 106]); 1. prop. lately slaughtered, freshly killed: Hom. II. 24, 757. 2. univ. recently or very lately made, new: ὀδός, Heb. x. 20 (so fr. Aeschyl. down; φίλος πρόσφατος, Sir. ix. 10; οὐκ ἔστι πᾶν πρόσφατον ὑπὸ τὸν ἥλιον, Eccl. i. 9). Cf. Lob. ad Phryn. p. 374 sq.\*

πρόσφάτως, adv. (see the preceding word), lately: Acts xviii. 2. (Deut. xxiv. 7 (5); Ezek. xi. 3; Judith iv. 3, 5; 2 Macc. xiv. 36; Polyb., Alciph., al.)\*

προσ-φέρω; impf. προσέφερον; 1 aor. προσήνεγκα; 2 aor. προσήνεγκον; pf. προσενήνοχα (Heb. xi. 17); Pass., pres. προσφέρομαι; 1 aor. προσηρέχην; [see reff. s. v. φέρω]; fr. [Pind.], Aeschyl., and Hdt. down; Sept. often for בָּרַךְ, also for כָּרַךְ, שָׂרַךְ, etc., sometimes also for לָרַךְ when offering sacrifices is spoken of (as 1 K. xviii. 36 Compl.; 2 Chr. xxix. 7; Jer. xiv. 12); 1. to bring to, lead to: τινά τινι, one to a person who can heal him or is ready to show him some other kindness, Mt. iv. 24; viii. 16; ix. 2, 32; xiv. 35; xvii. 16; Mk. ii. 4 (sc. τινά) T WH Tr mrg.; x. 13; Lk. xviii. 15; pass. in Mt. xii. 22 [where L WH txt. act.]; xviii. 24 R G T; xix. 13; — one to a person who is to judge him: Lk. xxiii. 14; τινά ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχάς, Lk. xii. 11 [W. § 52, 3] (where T Tr txt. WH εἰσφέρωσω). προσφέρω τι, to bring or present a thing, Mt. xxv. 20; τί τινι, to reach or hand a thing to one, Mt. xxii. 19; Lk. xxiii. 36 [here A. V. offering]; τί τῷ στόματι τινος, to put to, Jn. xix. 29; a thing to one that he may accept it, to offer: χρήματα, Acts viii. 18; δῶρα, Mt. ii. 11; used, as often in the Sept., of persons offering sacrifices, gifts, prayers to God (cf. Kurtz, Brief a. d. Hebr. p. 154 sq.): τῷ θεῷ σφάγια καὶ θυσίας, Acts vii. 42; θυσίαν, Heb. xi. 4; λατρείαν, Jn. xvi. 2; προσφέρειν δῶρον or δῶρα sc. τῷ θεῷ, Mt. v. 23, 24; viii. 4; Heb. viii. 3, 4; ix. 9; θυσίαν, Heb. x. 12; plur., Heb. x. 1, 11; [pass. ibid. 2; θυσίας (R G -αν) καὶ προσφορὰς (R G -ράν) καὶ ἄλοκτανάματα καὶ περὶ ἁμαρτίας, ibid. 8]; δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, to expiate [see ὑπέρ, I. 4] sins. Heb. v. 1; αἶμα ὑπὲρ ἑαυτοῦ καὶ τῶν τῶ

λαοῦ ἀγνοημάτων, Heb. ix. 7; τὴν προσφορὰν ὑπὲρ ἑνὸς ἐκάστου, pass. Acts xxi. 26; προσφέρειν used absol. [cf. W. 593 (552)]: περὶ τινος, on account of [see περί, I. c. β.], Mk. i. 44; Lk. v. 14; περὶ τοῦ λαοῦ περὶ [R G ὑπὲρ (see περί, I. c. δ.)] ἁμαρτιῶν, to offer expiatory sacrifices for the people, Heb. v. 3; τινά, sc. τῷ θεῷ, to offer up, i. e. immolate, one, Heb. xi. 17; ἑαυτόν, of Christ, Heb. vii. 27 T Tr mrg. WH mrg.; ix. [14], 25; προσενεχθεῖς (the passive pointing to the fact that what he suffered was due to God's will) ibid. 28, (it is hardly to be found in native Grk. writ. used of offering sacrifices; but in Joseph. antt. 3, 9, 3, we have ἄρνα καὶ ἔριφον); πρὸς τινα (God) δέσεις τε καὶ ἰκετηρίας, Heb. v. 7 (προσφέρειν δέσιν, Achill. Tat. 7, 1; τῷ θεῷ εὐχὴν, Joseph. b. j. 3, 8, 3). 2. The pass. with the dat. signifies to be borne towards one, to attack, assail; then figuratively, to behave one's self towards one, deal with one: ὡς υἱοῖς ὑμῶν προσφέρεται ὁ θεός, Heb. xii. 7 (very often so in Attic writ. fr. Thuc. and Xen. down; Philo de Josepho § 10; de ebrietate § 16; Joseph. b. j. 7, 8, 1; Ael. v. h. 12, 27; Hdt. 1, 13, 14 [7 ed. Bekk.]\*)

προσφιλής, -ές, (πρός and φιλέω), acceptable, pleasing, [A. V. lovely]; Phil. iv. 8. (From [Aeschyl. and] Hdt. down; Sir. iv. 7; xx. 13.)\*

προσ-φορά, -άς, ἡ, (προσφέρω), offering; i. e. 1. the act of offering, a bringing to, (Plat., Aristot., Polyb.). 2. that which is offered, a gift, a present, (Soph. O. C. 1270; Theophr. char. 30 sub fin.). In the N. T. a sacrifice [A. V. offering], whether bloody or not: Acts xxi. 26; xxiv. 17; Eph. v. 2; Heb. x. 5, 8, 14, (Sir. xiv. 11; xxxi. (xxxiv.) 21 (19); xxxii. (xxxv.) 1, 6 (8)); once for πῆνη, Ps. xxxix. (xl.) 7; περὶ ἁμαρτίας, offering for sin, expiatory sacrifice, Heb. x. 18; with the gen. of the object, τοῦ σώματος Ἰησοῦ Χρ. Heb. x. 10; τῶν ἐθνῶν, the sacrifice which I offer in turning the Gentiles to God, Ro. xv. 16.\*

προσ-φωνέω, -ῶ; impf. 3 pers. sing. προσεφώνει; 1 aor. προσεφώνησα; 1. to call to; to address by calling; absol., Lk. xiii. 12; xxiii. 20 (where L WH add αὐτοῖς); Acts xxi. 40, (Hom. Od. 5, 159 etc.); with the dat. of a pers. [cf. W. 36], Mt. xi. 16; Lk. vii. 32; Acts xxii. 2, (Diog. Laërt. 7, 7). 2. to call to one's self, summon: τινά (so the better Grk. writ.; see Matthiae § 402 b.; [W. § 52, 4, 14]), Lk. vi. 13.\*

πρόσ-χυσος, -εως, ἡ, (προσχέω to pour on), a pouring or sprinkling upon, affusion: τοῦ αἵματος, Heb. xi. 28. (Eccles. writ. [e. g. Just. M. apol. 2, 12 p. 50 d.]\*)

προσ-ψαύω, to touch: τινί [cf. W. § 52, 4, 14], a thing, Lk. xi. 46. (Pind., Soph., Byzant. writ.)\*

προσωπολήπτιος (L T Tr WH -λημπτιός [see M, μ]), -ῶ; a Hellenistic verb (derived fr. the foll. word [cf. Win. 33, 101 (96)]), to respect the person (i. e. the external condition of a man), to have respect of persons: Jas. ii. 9.\*

προσωπολήπτης (L T Tr WH -λήμπτης [see M, μ]), -ου, ὁ, (a Hellenistic formation fr. πρόσωπον and λαμβάνω; see λαμβάνω, I. 4 p. 370\* bot.), an acceptor [A. V. respecter] of persons (Vulg. personarum acceptor): Acts x. 34. Not found elsewhere [exc. in Chrvsost.].\*

**προσωποληψία** (L T Tr WH -ληψία [see M, μ]), -ας, ἡ, (a Hellenistic formation; [see προσωπολήπτης]), *respect of persons* (Vulg. *personarum acceptio*), *partiality*, the fault of one who when called on to requite or to give judgment has respect to the outward circumstances of men and not to their intrinsic merits, and so prefers, as the more worthy, one who is rich, high-born, or powerful, to another who is destitute of such gifts: Ro. ii. 11; Eph. vi. 9; Col. iii. 25; plur. (which relates to the various occasions and instances in which this fault shows itself [cf. W. 176 (166); B. § 123, 2, 2]), Jas. ii. 1. (Eccles. writ.)\*

**πρόσωπον**, -ου, τό, (fr. πρὸς and ὄψις, cf. μέτωπον), fr. Hom. down; Sept. hundreds of times for פָּנָי, also for פָּנָה, etc.;

1. a. *the face*, i. e. the anterior part of the human head: Mt. vi. 16, 17; xvii. 2; xxvi. 67; Mk. xiv. 65; Lk. [ix. 29]; xxii. 64 [T Tr WH om. Lchm. br. the cl.]; Acts vi. 15; 2 Co. iii. 7, 13, 18; [xi. 20]; Rev. iv. 7; ix. 7; x. 1; τὸ πρόσωπον τῆς γενέσεως, the face with which one is born [A. V. *his natural face*], Jas. i. 23; πίπτει ἐπὶ πρόσω. [cf. W. § 27, 1 n.; 122 (116)] and ἐπὶ τὸ πρόσω. Mt. xvii. 6; xxvi. 39; Lk. v. 12; xvii. 16; 1 Co. xiv. 25; [Rev. vii. 11 Rec.; πίπτ. ἐπὶ τὰ πρόσω., Rev. xi. 16; vii. 11 G L T Tr WH]; ἀγνωστούμενος τιμῆ τῶ πρόσωπῶ, unknown to one by face, i. e. *personally unknown*, Gal. i. 22; bereaved of one *προσώπῳ*, οὐ καρδίᾳ [A. V. *in presence, not in heart*], 1 Th. ii. 17; κατὰ πρόσωπον, *in or towards* (i. e. so as to look into) *the face*, i. e. *before, in the presence of*, [see κατὰ, II. 1 c.]; opp. to ἀπὸν, 2 Co. x. 1; with τινός added, *before* (the face of) *one*, Lk. ii. 31; Acts iii. 13; ἔχω τινὰ κατὰ πρόσωπον, i. e. to have one present in person [A. V. *face to face*], Acts xxv. 16; ἀντέστην κατὰ πρόσωπον, I resisted him to the face (with a suggestion of fearlessness), Gal. ii. 11, (κατὰ πρόσωπον λέγειν τοὺς λόγους, Polyb. 25, 5, 2; add Job xvi. 8; but in Deut. vii. 24; ix. 2; Judg. ii. 14; 2 Chr. xiii. 7, ἀντιστήναι κατὰ πρόσω. τινος simply denotes to stand against, resist, withstand); τὰ κατὰ πρόσω. the things before the face, i. e. open, known to all, 2 Co. x. 7. Expressions modelled after the Hebrew: ὁρᾶν τὸ πρόσωπόν τινος, to see one's face, see him personally, Acts xx. 25; Col. ii. 1; ἰδεῖν, 1 Th. ii. 17; iii. 10; θεωρεῖν, Acts xv. 38 [cf. θεωρέω, 2 a.]; particularly, βλέπειν τὸ πρόσω. τοῦ θεοῦ (see βλέπω, 1 b. β.), Mt. xviii. 10; ὁρᾶν τ. πρ. τ. θεοῦ (see ὁράω, 1), Rev. xxii. 4; ἐμφανισθῆναι τῶ προσ. τοῦ θεοῦ, to appear before the face of God, spoken of Christ, the eternal priest, who has entered into the heavenly sanctuary, Heb. ix. 24; in imitation of the Hebr. פָּנָי-לְפָנֶיךָ ה' we have the phrase πρόσωπον πρὸς πρόσωπον, face (turned [see πρὸς, I. 1 a. p. 541<sup>b</sup>]) to face (εἰδόν τινα, Gen. xxxii. 30; Judg. vi. 22): trop. βλέπω sc. τὸν θεόν, see God face to face, i. e. discern perfectly his nature, will, purposes, 1 Co. xiii. 12; a person is said to be sent or to go πρὸ πρόσωπον τινός (פָּנָי לְפָנֶיךָ) [cf. W. § 65, 4 b. fin.; B. 319 (274)], i. e. *before one*, to announce his coming and remove the obstacles from his way, Mt. xi. 10; Mk. i. 2; Lk. i. 76; vii. 27, (Mal. iii. 1); ix. 52; x. 1; πρὸ προσ. τινός. (of time) before a thing, Acts xiii. 24 (so פָּנָי in

Am. i. 1; Zech. viii. 10; where the Sept. simply πρὸ [cf. πρὸ, b. p. 536<sup>b</sup> bot.]). πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ, that we may bring forth into the light the knowledge of the glory of God as it shines in the face of Jesus Christ, 2 Co. iv. 6 (Paul really means, the majesty of God manifest in the person of Christ; but the signification of πρόσωπον is 'face,' and Paul is led to use the word by what he had said in iii. 13 of the brightness visible in the face of Moses).

b. *countenance, look* (Lat. *vultus*), i. e. the face so far forth as it is the organ of sight, and (by its various movements and changes) the index of the inward thoughts and feelings: κλίνειν τὸ πρόσω. εἰς τὴν γῆν, to bow the face to the earth (a characteristic of fear and anxiety), Lk. xxiv. 5; Hebraistic phrases relating to the direction of the countenance, the look: τὸ πρόσωπον τοῦ κυρίου ἐπὶ τινα, sc. ἐστίν, the face of the Lord is (turned) upon one, i. e. he looks upon and watches him, 1 Pet. iii. 12 (fr. Ps. xxxiii. (xxxiv.) 17); στηρίζειν τὸ πρόσω. (Hebr. שׂוּ or פָּנָי יָרִיב; cf. Gesenius, Thes. ii. p. 1109 on the same form of expression in Syriac, Arabic, Persian, Turkish) τοῦ πορεύεσθαι εἰς with an acc. of the place [A. V. *steadfastly to set one's face to go* etc. (see στηρίζω, a.)], Lk. ix. 51; moreover, even τὸ πρόσω. τινός ἐστι πορευόμενον εἰς with acc. of place, ib. 53 (τὸ πρόσωπόν σου πορευόμενον ἐν μέσῳ αὐτῶν, 2 S. xvii. 11); ἀπὸ προσώπου τινός φεύγειν, to flee in terror from the face (Germ. *Anblick*) of one enraged, Rev. xx. 11; κρύπτειν τινὰ etc. (see κρύπτω, a.), Rev. vi. 16; ἀναψυξις ἀπὸ προσώπου θεοῦ, the refreshing which comes from the bright and smiling countenance of God to one seeking comfort, Acts iii. 20 (19); on 2 Th. i. 9 see ἀπό, p. 59<sup>a</sup> mid.; μετὰ τοῦ προσώπου σου, sc. ὄντα, in the presence of thy joyous countenance [see μετά, I. 2 b. β.], Acts ii. 28 (fr. Ps. xv. (xvi.) 11); εἰς πρόσωπον τῶν ἐκκλησιῶν, turned unto [i. e. in (R.V.)] the face of the churches as the witnesses of your zeal, 2 Co. viii. 24; ἵνα ἐκ πολλῶν προσώπων . . . διὰ πολλῶν εὐχαριστήσῃ, that from many faces (turned toward God and expressing the devout and grateful feelings of the soul) thanks may be rendered by many (accordingly, both ἐκ πολλ. προσ. and διὰ πολλῶν belong to εὐχαριστήσῃ [cf. Meyer ad loc.; see below]), 2 Co. i. 11. ἀπὸ προσώπου τινός (פָּנָי לְפָנֶיךָ), from the sight or presence of one, Acts v. 41; vii. 45 [here A. V. before the face; Rev. xii. 14]; ἐν προσώπῳ Χριστοῦ, in the presence of Christ, i. e. Christ looking on (and approving), 2 Co. ii. 10 (Prov. viii. 30); [some would render πρόσωπον here and in i. 11 above person (cf. R.V.):— here nearly i. q. on the part of (Vulg. in persona Christi); there i. q. 'an individual' (Plut. de garrul. 13 p. 509 b.; Epict. diss. 1, 2, 7; Polyb. 8, 13, 5; 12, 27, 10; 27, 6, 4; Clem. Rom. 1 Cor. 1, 1; 47, 6; Phryn. p. 379, and Lobeck's note p. 380)]. c. Hebraistically, *the appearance one presents* by his wealth or poverty, his rank or low condition; *outward circumstances, external condition*; so used in expressions which denote to regard the person in one's judgment and treatment of men: βλέπειν εἰς πρόσωπον ἀνθρώπων, Mt. xxii. 16; Mk. xii. 14; θαυμάζειν πρόσωπα, Jude 16; λαμβάνειν πρόσωποι

(τινός), Lk. xx. 21; Gal. ii. 6, (on which see βλέπω, 2 c., θαυμάζω, λαμβάνω, I. 4). *καυχᾶσθαι ἐν προσώπῳ καὶ οὐ καρδίᾳ*, to glory in those things which they simulate in *look*, viz. piety, love, righteousness, although their heart is devoid of these virtues, 2 Co. v. 12, cf. 1 S. xvi. 7.

2. *the outward appearance* of inanimate things [A. V. *face* (exc. in Jas. as below)]: τοῦ ἄνθους, Jas. i. 11; τοῦ οὐρανοῦ, τῆς γῆς, Mt. xvi. 3 [here Tbr. WH reject the pass.]; Lk. xii. 56 (Ps. ciii. (civ.) 30); (so in Lat., *naturae cultus*, Ovid. *metam.* I, 6; *maris facies*, Verg. *Aen.* 5, 768; on this use of the noun *facies* see Gell. *noctes atticae* 13, 29); *surface*: τῆς γῆς, Lk. xxi. 35; Acts xvii. 26 [on the omitted art. here cf. πᾶς, I. 1 c.], (Gen. ii. 6; xi. 8).\*

προ-τάσσω: pf. pass. ptc. προτεταγμένος; 1. to place before. 2. to appoint before, define beforehand: χρόνον, Soph. *Trach.* 164; καιρούς, pass. Acts xvii. 26 Rec. (see προστάσσω. 2); νόμους, pass. 2 Macc. viii. 36.\*

προ-τείνω: 1 aor. προτέεινα; [fr. Hdt. down]; to stretch forth, stretch out: ὡς προτέειναν [Rec. -νεν] αὐτὸν τοῖς ἰμᾶσιν, when they had stretched him out for the thongs i. e. to receive the blows of the thongs, (by tying him up to a beam or a pillar; for it appears from vs. 29 that Paul had already been bound), Acts xxii. 25 [W. § 31 init.; al. (cf. R. V. txt.) 'with the thongs' (cf. ἰμάς)].\*

πρότερος, -α, -ον, (compar. of πρό), [fr. Hom. down], before, prior; of time, former: ἡ προτέρα ἀναστροφή, Eph. iv. 22. Neut. adverbially, before (something else is or was done): Jn. vii. 51 RG; 2 Co. i. 15; opp. to ἔπειτα, Heb. vii. 27; before i. e. *afortime*, in *time past*: Jn. vii. 50 [L Tr WH]; Heb. iv. 6; and RG in 1 Tim. i. 13; also τὸ πρότερον (contrasting the past with the present [cf. πάλαι, I fin.]), Jn. vi. 62; ix. 8, and L T Tr WH in 1 Tim. i. 13, (1 Macc. iii. 46; v. 1; xi. 34, 39; Deut. ii. 12; Josh. xi. 10; Hdt. 7, 75; Xen., Plat.); i. q. *our the first time*, Gal. iv. 13 (on which cf. Meyer); it is placed between the art. and the noun, as αἱ πρότερον ἡμέραι, the former days, Heb. x. 32; αἱ πρότ. ἐπιθυμίαι, the lusts which you formerly indulged, 1 Pet. i. 14.\*

προ-τίθημι: 2 aor. mid. προεθέμην; [fr. Hom. down]; 1. to place before, to set forth, [cf. πρό, d. a.]; spec. to set forth to be looked at, expose to view: Ex. xl. 4; 4 Macc. viii. 11; Ael. v. h. 14, 8; and often in the mid. in this sense: ποτήρια ἀργυρέα τε καὶ χρύσεια, his own cups, Hdt. 3, 148; to expose to public view, in which sense it is the technical term with profane authors in speaking of the bodies of the dead, [to let lie in state], (cf. Passow s. v. I. 2; [L. and S. s. v. II. 1]; Stallbaum on Plat. *Phaedo* p. 115 e.; [Krüger on Thuc. 2, 34, 1]); the mid. points to the owner of the thing exposed: so with τινά and a pred. acc. Ro. iii. 25 (the mid. seems to denote that it was his own Son whom he thus "set forth"; cf. viii. 32). 2. Mid. to set before one's self, propose to one's self; to purpose, determine, (Plato, Polyb., al.): foll. by the inf. Ro. i. 13; with an acc. of the thing and ἐν αὐτῷ [(sic); see αὐτοῦ] added, in himself (W. § 38, 6; [cf. p. 152 (144)]), Eph. i. 9; [al. (reading ἐν αὐτῷ with L T Tr WH) render 'in him,' i. e. (probably) Christ].\*

προ-τρέπω: 1 aor. mid. ptc. προτρεψάμενος; to urge forwards, exhort, encourage, (often so by Attic writ., both in the act. and the mid.): Acts xviii. 27. (Sap. xiv. 18; 2 Macc. xi. 7. [From Hom. down].)\*

προ-τρέχω: 2 aor. προέδραμον; to run before, to outrun: Jn. xx. 4; with ἔμπροσθεν added, i. e. ahead, in advance, [R. V. 'to run on before'], cf. W. 603 (561); [B. § 151, 27], Lk. xix. 4; ἔμπρ. with the gen. of a pers. Tob. xi. 2. (1 S. viii. 11; Xen., Isocr., Theophr., al.)\*

προ-ὑπάρχω: impf. προὑπῆρχον; fr. Thuc. and Plato down; to be before, exist previously: with a ptc. Acts viii. 9; προὑπῆρχον ὄντες, Lk. xxiii. 12; cf. Bornemann, Schol. ad h. l.; W. 350 (328); [B. § 144, 14].\*

πρό-φασις, -εως, ἡ, (προφαίνω, i. e. prop. 'to cause to shine before' [or 'forth']; but many derive πρόφασις directly fr. πρό-φημι), fr. Hom. down; a. a pretext (alleged reason, pretended cause): τῆς πλεονεξίας, such as covetousness is wont to use, 1 Th. ii. 5 ([A. V. *cloak of covetousness*] the meaning being, that he had never misused his apostolic office in order to disguise or to hide avaricious designs); πρόφασιν ἔχειν (a phrase freq. in Grk. auth., cf. Passow s. v. πρ. 1 b. vol. ii. p. 1251<sup>b</sup>; [L. and S. s. v. I. 3 e.]) περὶ τῆς ἁμαρτίας, Jn. xv. 22 [A. V. *excuse*].

b. show: προφάσει ὡς κτλ. [A. V.] under color as though they would etc. Acts xxvii. 30; προφάσει, [A. V. *for a pretence*], in pretence, ostensibly: Mt. xxiii. 14 (13) Rec.; Mk. xii. 40; Lk. xx. 47; Phil. i. 18.\*

προ-φέρω; [fr. Hom. down]; to bring forth: τι ἐκ τινος, Lk. vi. 45.\*

προφητεία, -ας, ἡ, (προφητεύω, q. v.), Hebr. נְבִיאִים, prophecy, i. e. discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden; esp. by foretelling future events. Used in the N. T. — of the utterances of the O. T. prophets: Mt. xiii. 14; 2 Pet. i. 20, 21 (on this pass. see γίνομαι, 5 e. a.); — of the prediction of events relating to Christ's kingdom and its speedy triumph, together with the consolations and admonitions pertaining thereto: Rev. xi. 6; xxii. 19; τὸ πνεῦμα τῆς προφητείας, the spirit of prophecy, the divine mind, to which the prophetic faculty is due, Rev. xix. 10; οἱ λόγοι τῆς προφητείας, Rev. i. 3; xxii. 7, 10, 18; — of the endowment and speech of the Christian teachers called προφήται (see προφήτης, II. 1 f.): Ro. xii. 6; 1 Co. xii. 10; xiii. 2; xiv. 6, 22; plur. the gifts and utterances of these prophets, 1 Co. xiii. 8; 1 Th. v. 20; — spec. of the prognostication of those achievements which one set apart to teach the gospel will accomplish for the kingdom of Christ, 1 Tim. iv. 14; plur. i. 18 [see προάγω, 2 a. and cf. the Comm.]. ([Sept., Joseph.]; among native Grk. writ. used only by Leian. Alex. 40, 60; [to which add inserr. (see L. and S. s. v. I.)].)\*

προφητεύω; fut. προφήτεω; impf. προεφήτεον (Acts xix. 6 RG) and ἐπροφήτεον (ibid. L T Tr WH; [1 K. xxii. 12]; Jer. [ii. 8]; xxiii. 21; xxv. 13); 1 aor. προεφήτεωσα (RG in Mt. vii. 22; xi. 13; xv. 7; Mk. vii. 6; Lk. i. 67; [Jn. xi. 51; Jude 14]) and ἐπροφήτεωσα (which form

cod. Sin. gives everywh., and T Tr WH have everywh. restored, and Lchm. also with the single exception of Jude 14; add, Sir. xlvi. 13; 1 Esdr. vi. 1; Jer. xxxiii. (xxvi.) 9, 11, 20; xxxv. (xxviii.) 8; xxxvi. (xxix.) 31; the Alexandrian translators more com. use the forms *προεφήτεον*, *προεφήτευσα*, pf. pter. *προεφήτευκώς*, Eus. h. e. 5, 17; pf. pass. inf. *προεφήτευσθαι*, Clem. Alex. Strom. p. 603; on the forms used by Justin M. see Otto's prolegg. to his works, I. i. p. lxxv. ed. 3; cf. [WH. App. p. 162; Veitch s. v.]; W. § 12, 5; [B. 35 (30 sq.)]; cf. Fritzsche on Mk. p. 268; [*Soph. Lex. s. v.*]; (*προφήτης*, q. v.); Sept. for *נָבִי* and *נְבִיָּה*; Vulg. *propheta* [three times *prophetizo*]; to *prophesy*, i. e. to be a prophet, speak forth by divine inspiration; to predict (Hdt., Pind., Eur., Plat., Plut., al.); a. univ.: Mt. vii. 22. b. with the idea of foretelling future events pertaining esp. to the kingdom of God: Mt. xi. 13; Acts ii. 17, 18; xxi. 9; *περί τῶνος*, Mt. xv. 7; Mk. vii. 6; 1 Pet. i. 10; *ἐπί τῶν*, over i. e. concerning one (see *ἐπί*, B. 2 f. β. p. 234\*), Rev. x. 11; *εἰς τῶνα* (i. e. Christ), Barn. ep. 5, 6; *προφ.* foll. by *λέγων* with the words uttered by the prophet, Jude 14; foll. by *ἔτι*, Jn. xi. 51. c. to utter forth, declare, a thing which can only be known by divine revelation: Mt. xxvi. 68; Mk. xiv. 65; Lk. xxii. 64, cf. vii. 39; Jn. iv. 19. d. to break forth under sudden impulse in lofty discourse or in praise of the divine counsels: Lk. i. 67; Acts xix. 6, (1 S. x. 10, 11; xix. 20, 21, etc.); — or, under the like prompting, to teach, refute, reprove, admonish, comfort others (see *προφήτης*, II. 1 f.), 1 Co. xi. 4, 5; xiii. 9; xiv. 1, 3, 4, 5, 24, 31, 39. e. to act as a prophet, discharge the prophetic office: Rev. xi. 3. [On the word see Trench, N. T. Syn. § vi.]\*

**προφήτης**, -ου, ὁ, (*πρόφημι*, to speak forth, speak out; hence prop. 'one who speaks forth'; see *πρό*, d. a.), Sept. for *נָבִי* (which comes fr. the same root as *נָבִיא*, 'to divulge,' 'make known,' 'announce' [cf. Fleischer in *Deitzsch*, Com. u. d. Gen., 4te Aufl. p. 551 sq.], therefore prop. i. q. *interpreter*, Ex. vii. 1, cf. iv. 16; hence an *interpreter* or *spokesman for God*; one through whom God speaks; cf. esp. *Bleek*, Einl. in d. A. T. 4te Aufl. p. 309 [B. D. s. v. Prophet and ref. there; esp. also Day's note on Oehler's O. T. Theol. § 161, and W. Robertson Smith, *Prophets of Israel*, p. 389 (note on Lect. ii.)], one who speaks forth by divine inspiration; I. In Grk. writ. fr. Aeschyl., Hdt., and Pind. down 1. an *interpreter of oracles* (whether uttered by the gods or the *μάντις*), or of other hidden things. 2. a *foreteller*, *soothsayer*, *seer*. II. In the N. T. 1. one who, moved by the Spirit of God and hence his organ or spokesman, solemnly declares to men what he has received by inspiration, esp. future events, and in particular such as relate to the cause and kingdom of God and to human salvation. The title is applied to a. the O. T. prophets, — and with allusion to their age, life, death, deeds: Mt. v. 12; xii. 39; xiii. 17; xxiii. 29–31; Mk. vi. 15; Lk. iv. 27; x. 24; xi. 47; xiii. 28; Jn. viii. 52, 53; Acts iii. 25; vii. 52; xiii. 20; Ro. xi. 3; 1 Th. ii. 15; Heb.

xi. 32; Jas. v. 10; appeal is made to their utterances as *having foretold* the kingdom, deeds, death, of Jesus the Messiah: Mt. i. 22; ii. 5, 15, 17, 23; iii. 3; iv. 14; viii. 17; xi. 13; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvi. 56; xxvii. 9; Mk. xiii. 14 Rec.; Lk. i. 70; iii. 4; iv. 17; xviii. 31; xxiv. 25; Jn. i. 23, 45 (46); xii. 38; Acts ii. 16; iii. 18, 21, 24; vii. 37, 48; x. 43; xiii. 27; xv. 15; xxvi. 22 sq.; Ro. i. 2; Heb. i. 1; 1 Pet. i. 10; 2 Pet. iii. 2; Rev. x. 7; in the number of prophets David also is reckoned, as one who predicted the resurrection of Christ, Acts ii. 30 sq.; so too is Balaam, 2 Pet. ii. 16 (see *Βαλαάμ*). by meton. *προφήται* is put for the books of the prophets: Lk. xxiv. 27, 44; Acts viii. 28; xiii. 15; xxiv. 14; xxviii. 23; *ἐν τοῖς προφήταις*, i. q. *ἐν βίβλῳ τῶν προφ.* (Acts vii. 42), in the volume of the prophets (which in Hebr. has the title *דְּבָרֵי נְבִיִּים*), Jn. vi. 45; Acts xiii. 40; — or for the teaching set forth in their books: Mt. v. 17; vii. 12; xxii. 40; Lk. xvi. 29, 31; Acts xxvi. 27. See *νόμος*, 4. b. John the Baptist, the herald of Jesus the Messiah: Mt. xxi. 26; Mk. vi. 15; xi. 32; Lk. i. 76; xx. 6, whom Jesus declares to be greater than the O. T. prophets, because in him the hope of the Jews respecting Elijah as the forerunner of the Messiah was fulfilled: Mt. xi. 9–11, 14, (cf. xvii. 11, 12; Mk. ix. 12 sq.); Lk. vii. 28 [R G T Tr br.]. c. That illustrious prophet whom the Jews (apparently on the ground of Deut. xviii. 15) expected to arise just before the Messiah's advent: Jn. i. 21, 25; vii. 40. those two illustrious prophets, the one Elijah, the other Enoch or Moses [but cf. the Comm.; e. g. *Stuart*, Com. vol. ii. p. 219 sq.], who according to the writer of the Apocalypse will publicly appear shortly before the visible return of Christ from heaven: Rev. xi. 10 (cf. 3). d. the Messiah: Acts iii. 22, 23; vii. 37, after Deut. xviii. 15; *Jesus* the Messiah, inasmuch as he is about to fulfil the expectation respecting this Messiah, Mt. xxi. 11; Jn. vi. 14. e. univ. a man filled with the Spirit of God, who by God's authority and command in words of weight pleads the cause of God and urges the salvation of men: Mt. xxi. 46; Lk. xiii. 33; xxiv. 19; Jn. vii. 52; in the proverb that a prophet is without honor in his own country, Mt. xiii. 57; Mk. vi. 4; Lk. iv. 24; Jn. iv. 44. he may be known — now by his supernatural knowledge of hidden things (even though past), Lk. vii. 39; Jn. iv. 19, (*προφήτης ἀληθείας ἐστὶν ὁ πάντοτε πάντα εἰδώς, τὰ μὲν γεγρονότα ὡς ἐγένετο, τὰ δὲ γινόμενα ὡς γίνεται, τὰ δὲ ἐσόμενα ὡς ἔσται*, Clem. hom. 2, 6), — now by his power of working miracles, Lk. vii. 16; xxiv. 19; Jn. ix. 17; such a prophet Jesus is shown to have been by the passages cited, nor is it denied except by his enemies, Lk. vii. 39; Jn. vii. 52. f. The prophets that appeared in the apostolic age among the Christians: Mt. x. 41; xxiii. 34; Acts xv. 32; 1 Co. xiv. 29, 37; Rev. xxii. 6, 9; they are associated with apostles in Lk. xi. 49; 1 Co. xii. 28, 29; Eph. ii. 20; iii. 5; iv. 11; Rev. xviii. 20; they discerned and did what was best for the Christian cause, Acts xiii. 1 sq.; foretold certain future events, Acts xi. 27 sq.; xxi. 10 sqq.; and in the religious assemblies of the Christians, being suddenly seized by the Spirit (whose

promptings, however, do not impair their self-government, 1 Co. xiv. 32), give utterance in glowing and exalted but intelligible language to those things which the Holy Spirit teaches them, and which have power to instruct, comfort, encourage, rebuke, convict, stimulate, their hearers, 1 Co. xiv. 3, 24. [Cf. *Harnack*, *Lehre der Zwölf Apostel*, Proleg. § 5 i. 2 p. 93 sqq. 119 sqq.; *Bonwetsch* in (*Luthardt's*) *Zeitschr. f. kirchl. Wissen.* u. s. w. 1884, pp. 408 sqq. 460 sqq.] **g.** Prophets both of the Old Test. and of the New are grouped together under the name *προφήται* in Rev. xi. 18; xvi. 6; xviii. 24. **2.** *a poet* (because poets were believed to sing under divine inspiration): so of Epimenides, Tit. i. 12.

**προφήτικός**, -ή, -όν, (*προφήτης*), *proceeding from a prophet; prophetic*: Ro. xvi. 26; 2 Pet. i. 19. [Philo de migr. Abr. § 15, etc.; Leian. Alex. 60; eccles. writ.]\*

**προφήτις**, -ιδος, ἡ, (*προφήτης*), Sept. for *פְּרוֹפֵּטִית*, *a prophetess* (Vulg., Tertull. *prophetissa*, *prophetis*), a woman to whom future events or things hidden from others are at times revealed, either by inspiration or by dreams and visions: Lk. ii. 36; Rev. ii. 20. In Grk. usage, *a female who declares or interprets oracles* (Eur., Plat., Plut.): ἡ *προφήτις τῆς ἀληθείας ἱστορία*, Diod. 1, 2.\*

**προ-φθάνω**: 1 aor. *προέφθασα*; *to come before, to anticipate*: αὐτὸν *προέφθασε λέγων*, he spoke before him [R. V. *spoke first to him*], or anticipated his remark, Mt. xvii. 25. (Aeschyl., Eur., Arstph., Plut.; Sept.)\*

**προ-χειρίζω** (*πρόχειρος* at hand [cf. *πρό*, d. a.] or ready): 1 aor. mid. *προεχειρισάμην*; pf. pass. ptc. *προεχειρισμένος*; *to put into the hand, to deliver into the hands*; far more freq. in the mid. *to take into one's hands*; trop. *to set before one's self, to propose, to determine*; with an acc. of the pers. *to choose, to appoint*, (Isocr., Polyb., Dion. Hal., Plut., al.; 2 Macc. iii. 7; viii. 9; Ex. iv. 13): foll. by an inf. of purpose, Acts xxii. 14; *τινά* with a pred. acc. Acts xxvi. 16; *τινά* with a dat. of the pers. *for one's use*, Josh. iii. 12; *for one's salvation*, pass. Acts iii. 20 for Rec. *προεκηρυγμένον* (cf. *προκηρύσσω*, 2).\*

**προ-χειρο-τονέω**, -ώ: pf. pass. ptc. *προεχειροτονημένος*; (see *χειροτονέω*); *to choose or designate beforehand*: Acts x. 41. (Plat. legg. 6 p. 765 b. c., [Aeschin., Dem.], Dio Cass. 50, 4).\*

**Πρόχορος**, [-ου, ó, (lit. 'leader of the dance'), *Proch'oros*, one of the seven 'deacons' of the church at Jerusalem: Acts vi. 5.\*

**πρῦμα**, -ης, ἡ, (fem. of the adj. *πρῦμός*, -ή, -όν, last, hindmost; used substantively with recessive accent; [cf. W. 22]), fr. Hom. down, the *stern* or hinder part of a ship: Mk. iv. 38; Acts xxvii. 29; opp. to *πρόρα*, ib. 41.\*

**πρωί** [WH *πρωί* (cf. I, ι, fin.)] (Attic *πρώ* [cf. W. § 5, 4 d.]), adv., (fr. *πρό*), fr. Hom. down, Sept. often for *ῥῆ*, in the morning, early, (opp. to *ὄψέ*): Jn. xviii. 28 G L T Tr WH; Mt. xvi. 3 (opp. here to *ὄψίας γενομένης* [but T br. WH reject the pass.]); [xxi. 18 T Tr txt. WII]; Mk. i. 35; xi. 20; xvi. 9; [*πρωί, σκοτίας ἔτι οὔσης*, Jn. xx. 1]; *λίαν πρωί*, foll. [in R G] by a gen. of the day (cf. Kühner § 414, 5 c. β. ii. p. 292), Mk. xvi. 2; *ἅμα πρωί*, Mt. xx. 1; *ἐπὶ τὸ πρωί*, Mk. xv. 1 [R G]; *ἀπὸ πρωί ἔως*

*ἑσπέρας*, Acts xxviii. 23. Used spec. of the fourth watch of the night, i. e. the time fr. 3 o'clock in the morning till 6, acc. to our reckoning [(cf. B. D. s. v. *Watches of the Night*)], Mk. xiii. 35.\*

**πρωία**, see *πρώϊος*.

**πρωίμος** (for the more com. *πρώϊος*; cf. *Lob. ad Phryn.* p. 52), T Tr WH *πρώϊμος* (so also cod. Sin.; [see *WH. App.* p. 152]), -η, -ον, (*πρωί*), *early*: *ἕτερός, the early rain* (Hebr. *הַרְיָר*, Deut. xi. 14; Jer. v. 24), which fell fr. October on [(cf. B. D. s. v. *Rain*)], Jas. v. 7 [L T Tr WH om. *ἕτε.*; cf. W. 592 (550); B. 82 (72)]. (Xen. oec. 17, 4; Geop., al.)\*

**πρωϊνός** [WH *πρωϊνός* (see their App. p. 152), Tdf. ed. 7 *πρωϊνός* (cf. I, ι)], (for the older *πρώϊος*, see *ὄρθρινός*; the same term. in the Lat. *serotinus, diutinus*), -ή, -όν, (*πρωί*), pertaining to the morning: *ὁ ἀστὴρ ὁ πρ.* Rev. ii. 28 (on which see *ἀστὴρ*); xxii. 16 (where Rec. *ὄρθρινός*). [Sept.; Babr., Plut., Ath., al.]\*

**πρώϊος** [WH *πρώϊος*], -α, -ον, (*πρωί*), *early*, pertaining to the morning, (fr. Hom. down); as a subst. ἡ *πρωία* (in full ἡ ὥρα ἡ *πρωία*, 3 Macc. v. 24; [Diod., Joseph., al.]; see *ὄψιος*, 2), Sept. several times for *ῥῆ*, morning: Mt. xxvii. 1; Jn. xviii. 28 Rec.; xxi. 4 [*πρωίας ἤδη γενομένης* (T WH Tr txt.), *when day was now breaking* (R. V.)]; *πρωίας*, in the morning, Mt. xxi. 18 [R G L Tr mrg.]\*

**πρόρα** [so R G, *πρόρα* Tr], more correctly *πρόρα* (see *Götting*, *Lehre v. Accent*, p. 142 sq.; [Chandler § 164; Etym. Magn. p. 692, 34 sq.; cf. 318, 57 sq.; cf. I, ι]), -ας (L T WH -ης, cf. *μάχαιρα*, init.), ἡ, [contr. fr. *πρόειρα* fr. *πρό*; *Lob. Pathol. Element.* ii. 136, cf. *Paralip.* p. 215], fr. Hom. down; the *pro* or forward part of a ship [R. V. *foreship*]: Acts xxvii. 30; in vs. 41 distinguished fr. ἡ *πρύμνα*.\*

**πρωτεύω**; (*πρώτος*); *to be first, hold the first place*, [A. V. *have the pre-eminence*]: Col. i. 18. (From Xen. and Plat. down).\*

**πρωτοκαθεδρία**, -ας, ἡ, (*πρώτος* and *καθέδρα* q. v.), *a sitting in the first seat, the first or chief seat*: Mt. xxiii. 6; Mk. xii. 39; Lk. xi. 43; xx. 46. (Eccles. writ.)\*

**πρωτο-κλισία**, -ας, ἡ, (*πρώτος* and *κλισία*), *the first reclining-place, the chief place, at table* [cf. *Rich.* Diet. of Rom. and Grk. Antiq. s. v. *lectus tricliniaris*]; the relative rank of the several places at table varied among Persians, Greeks, and Romans; and what arrangement was currently followed by the Jews in Christ's day can hardly, perhaps, be determined; (yet see *Eldersheim*, *Jesus the Messiah*, ii. pp. 207 sq. 494): Mt. xxiii. 6; Mk. xii. 39; Lk. xi. 43 Lehm. in br.; xiv. 7, 8; xx. 46. (Eccles. writ.)\*

**πρώτος**, -η, -ον, (superl. of *πρό*, contr. fr. *πρόατος*, whence the Doric *πρᾶτος*; the compar. *πρότερος* see in its place), [fr. Hom. down], Sept. for *יְשֵׁר* and often for *יְהִי* and *יְשֵׁר*, *first*; **1.** either in time or place, in any succession of things or of persons; **a.** absolutely (i. e. without a noun) and substantively; **a.** with the article: *ὁ πρώτος* καὶ *ὁ ἕσχατος*, i. e. *the eternal One*, Rev. i. 17; ii. 8; xxii. 13; *ὁ πρώτος, sc. τῶν κεκλημένων*, Lk. xiv. 18; the first of two (cf. W. § 35, 4 N. 1; [B. 32



(28)), Jn. xix. 32; 1 Co. xiv. 30; plur. opp. to οἱ ἔσχατοι, Mt. xx. 16, on which see ἔσχατος, 2 a. Neut. τὸ πρῶτον, opp. to τὸ δεύτερον, Heb. x. 9; τὰ πρῶτα, opp. to τὰ ἔσχατα, one's first state, Mt. xii. 45; Lk. xi. 26; 2 Pet. ii. 20; the first order of things, Rev. xxi. 4. β. without the article: Mt. x. 2 (πρῶτος, sc. of the apostles to be mentioned); plur., Mt. xix. 30; Mk. x. 31; Lk. xiii. 30, (on the meaning of which three pass. see ἔσχατος, 2 a.); neut. ἐν πρῶτοις, [A. V. *first of all*], among the first things delivered to you by me, 1 Co. xv. 3. b. where it agrees with some substantive; a. anarthrous, and in place of an adjective: πρῶτη (sc. ἡμέρα) σιμβάτου, on the first day of the week, Mk. xvi. 9; φυλακή, opp. to δευτέρα, Acts xii. 10; as a pred. Lk. ii. 2 (on which cf. W. § 35, 4 N. 1; [B. § 127, 31]). where it is added to the subject or the object of the verb (and we often use an adv.; W. § 54, 2; [B. § 123, 9]): εὐρίσκει οὗτος πρῶτος, Jn. i. 41 (42) (where L Tr WH πρῶτον); add, Jn. viii. 7; xx. 4, 8; Acts xxvii. 43; Ro. x. 19; 1 Tim. i. 16; 1 Jn. iv. 19; opp. to εἶτα, 1 Tim. ii. 13; ὁ πρῶτος ἐμβάς, Jn. v. 4 (the art. belongs to ἐμβάς [G T Tr WH om. the pass.]); but Acts xxvi. 23 πρῶτος ἐξ ἀναστάσεως νεκρῶν is to be translated as *the first*. By a later Grk. usage it is put where πρότερος might have been expected with the gen. (cf. *Herm.* ad Vig. p. 717; Passow s. v. πρότερος, B. I. 2 c. ii. p. 1243\*; [L. and S. *ibid.* B. I. 4 e.]; *Fritzsche*, Ep. ad Rom. ii. 420 sq.; W. § 35, 4 N. 1; B. § 123, 14): πρῶτός μου ἦν, Jn. i. 15, 30, (οἱ πρῶτοί μου ταῦτα ἀνιχνεύσαντες, Ael. nat. anim. 8, 12). β. with the article: ὁ (ἡ, τό), πρῶτος (-η, -ον), in a series which is so complete, either in fact or in thought, that other members are conceived of as following the first in regular order; as, τὸν πρῶτον λόγον, Acts i. 1; add, Mk. xiv. 12; 2 Tim. iv. 16; Rev. iv. 1, 7; xiii. 12, etc.; (opp. to ὁ ἔσχατος), ἡ πρ. πλάνη, Mt. xxvii. 64; add, Mt. xx. 8, 10, 16; 1 Co. xv. 45, etc.; also 'the first' of two, where Lat. usage requires and the Vulg. ordinarily employs *prior* (cf. W. [and B.] u. s.): Mt. xxi. 28, 31 [L Tr WH ὕστερος]; ἄλλους δούλους πλείονας τῶν πρῶτων, Mt. xxi. 36; ἡ πρώτη διαθήκη, Heb. viii. 7, 13; ix. 15, 18; ἡ πρώτη, sc. διαθήκη, Heb. ix. 1 G L T Tr WH; σκηνή, Heb. ix. 1 Rec., 2, 6, 8; ἡ πρ. γῆ, ὁ πρ. οὐρανός, Rev. xxi. 1; ἀνάστασις, Rev. xx. 5, 6; ἄνθρωπος, 1 Co. xv. 47; foll. by ὁ δεύτερος, τρίτος, etc.: Mt. xxii. 25; Mk. xii. 20; Lk. xix. 16; xx. 29; Rev. viii. 7; xvi. 2; xxi. 19; foll. by ἔτερος, Lk. xvi. 5; ὁ πρῶτος, i. q. *the former, previous, pristine*: τὴν πρῶτην πίστιν, the faith which they formerly plighted, 1 Tim. v. 12; ἡ πρώτη ἀγάπη, Rev. ii. 4; τὰ πρ. ἔργα, *ibid.* 5. 2. *first in rank, influence, honor; chief; principal*: without the art., and absol., πρῶτος chief, (opp. to δούλος), Mt. xx. 27; Mk. x. 44; opp. to ἔσχατος and διάκονος, Mk. ix. 35; added to a noun, *principal, ἐντολή*, Mt. xxii. 38; Mk. xii. 30 [T WH om. Tr mrg. br. the cl.]; Eph. vi. 2; with a partitive gen., Mk. xii. 28, 29, [see πᾶς, II. 2 b. γ.]; 1 Tim. i. 15; with the art., Lk. xv. 22; Acts xvii. 4; οἱ πρῶτοι τῆς Γαλιλαίας, the chief men of Galilee, Mk. vi. 21; τοῦ λαοῦ, Lk. xix. 47; τῆς πόλεως, Acts xii. 50;

τῶν Ἰουδαίων, Acts xxv. 2; xxviii. 17; τῆς νήσου, Acts xxviii. 7 [cf. *Lewin*, St. Paul, ii. p. 208 sq., but see Πόπλιος]. 3. neut. πρῶτον as adv., *first, at the first*; a. in order of time: Lk. x. 5; Jn. xviii. 13; Acts xi. 26 [here T Tr WH πρῶτος, q. v.]; foll. by εἶτα, ἐπειτα, or δεύτερον, Mk. iv. 28; 1 Co. xv. 46; 1 Th. iv. 16; 1 Tim. iii. 10; foll. by μετὰ ταῦτα, Mk. xvi. 9 cf. 12; *the first time*, opp. to ἐν τῷ δευτέρῳ (the second time), Acts vii. 12, 13; τέ πρῶτον καί, first and also (or afterwards), i. e. as well as, Ro. i. 16 [but here L Tr mrg. WH br. πρ.]; ii. 9, 10; without τέ, 2 Co. viii. 5; 2 Tim. i. 5. *first i. e. before anything else is done; first of all*: Mt. vi. 33; Lk. xii. 1; Jn. vii. 51 L T Tr WH; Ro. i. 8; 1 Tim. v. 4; 2 Pet. i. 20; iii. 3; πρῶτον πάντων, 1 Tim. ii. 1. *first i. e. before something else*: Mt. viii. 21; Mk. vii. 27; ix. 11, 12; Lk. xi. 38; xiv. 28; Ro. xv. 24; 2 Th. ii. 3; 1 Pet. iv. 17, etc.; before other nations, Acts iii. 26; xiii. 46; before others [R. V. *the first to partake* etc.], 2 Tim. ii. 6; foll. by τότε or καὶ τότε, Mt. v. 24; vii. 5; xii. 29; Mk. iii. 27; Lk. vi. 42; Jn. ii. 10 [T WH om. L Tr br. τότε]; ἐμέ πρῶτον ὑμῶν [Tdf. om. ὑμ.] *me before it hated you*, Jn. xv. 18 (see 1 b. a.). τὸ πρῶτον, *at the first i. e. at the time when one did a thing for the first time*: Jn. x. 40; xii. 16; xix. 39. b. in enumerating several particulars; *first, then, etc.*: Ro. iii. 2; 1 Co. xi. 18; xii. 28; Heb. vii. 2; Jas. iii. 17.

πρωτοστάτης, -ου, ὁ, (πρῶτος and ἴστημι), prop. *one who stands in the front rank, a front-rank man*, (Thuc., Xen., Polyb., Diod., Dion. Hal., al.; ὡς περ στρατηγός πρωτοστάτης, Job xv. 24); hence, *a leader, chief, champion*: trop. [A. V. *a ringleader*] τῆς αἰρέσεως, Acts xxiv. 5.\*

πρωτοτόκια, -ων, τά, (πρωτότοκος), in the Sept. also πρωτοτοκεία [al. -κεία (cf. Chandler § 99), -κία, cod. Venet., Aq.], for הַיְרֵבִי, *primogeniture, the right of the first-born*, (in class. Grk. ἡ πρεσβεία, and τὸ πρεσβείον): Heb. xii. 16. (Philo repeats the word after the Sept. in his alleg. legg. 3, 69; sacrif. Abel. § 5. Occasionally also in Byzant. writ.)\*

πρωτότοκος, -ον, (πρῶτος, τίκτω), Sept. for הַיְרֵבִי, *first-born*; a. prop.: τὸν υἱὸν αὐτῆς τὸν πρῶτον. Mt. i. 25 (where τὸν πρῶτον. is omitted by L T Tr WH but found in cod. Sin. [see Tdf., WH., ad loc.]); Lk. ii. 7; τὰ πρωτότοκα αὐτῶν (gen. of the possessor [?]); αὐτῶν is more naturally taken w. θίγη (W. § 30, 8 e.), as by Prof. Grimm himself s. v. *θιγγάνω*), the first-born whether of man or of beast, Heb. xi. 28 (πάν πρωτότοκον . . . ἀπὸ ἀνθρώπου ἕως κτήνους, Ex. xii. 29; Ps. civ. (cv.) 36; [Philo de cherub. § 16; Poll. 4, 208]). b. trop. Christ is called πρωτότοκος πάσης κτίσεως (partit. gen. [see below]), as in τὰ πρωτότοκα τῶν προβάτων, Gen. iv. 4; τῶν βοῶν, Deut. xii. 17; τῶν υἱῶν σου, Ex. xxii. 29), who came into being through God prior to the entire universe of created things [R. V. *the firstborn of all creation*] (see κτίσις, 2 b.), Col. i. 15;—this passage does not with certainty prove that Paul reckoned the λόγος in the number of created beings (as, among others, *Usteri*, Paulin. Lehrbegriff, p. 315, and *Baur*, Das Christenthum der drei

ersten Jahrh. 1st ed. p. 295, hold): since even Origen, who is acknowledged to have maintained the eternal generation of the Son by the Father, did not hesitate to call him (cf. *Gieseler*, Kirch.-Gesch. i. p. 261 sq. ed. 3; [i. 216 Eng. trans. of ed. 4, edited by Smith]) τὸν ἀγέννητον καὶ πάσης γενετῆς φύσεως πρωτότοκον (c. Cels. 6, 17), and even κτίσμα (a term which Clement of Alexandria also uses of the λόγος): cf. Joan. Damascen. orthod. fid. 4, 8 καὶ αὐτὸς ἐκ τοῦ θεοῦ καὶ ἡ κτίσις ἐκ τοῦ θεοῦ: [al. would make the gen. in Col. 1. c. depend upon the compar. force in (the first half of) πρωτότ. (cf. πρωτότοκος ἐγὼ ἢ σὺ, 2 S. xix. 43); but see Bp. Lightf. ad loc. (esp. for the patristic interpretation)]. In the same sense, apparently, he is called simply ὁ πρωτότοκος, Heb. i. 6; πρ. ἐκ τῶν νεκρῶν, the first of the dead who was raised to life, Col. i. 18; also τῶν νεκρῶν (partit. gen.). Rev. i. 5 [Rec. inserts ἐκ]; πρωτότοκος ἐν πολλοῖς ἀδελφοῖς, who was the Son of God long before those who by his agency and merits are exalted to the nature and dignity of sons of God, with the added suggestion of the supreme rank by which he excels these other sons (cf. Ps. lxxxviii. (lxxxix.) 28; Ex. iv. 22; Jer. xxxviii. (xxxix.) 9), Ro. viii. 29; ἐκκλησία πρωτότοκων, the congregation of the pious Christian dead already exalted to the enjoyment of the blessedness of heaven (tacitly opp. to those subsequently to follow them thither), Heb. xii. 23; cf. De Wette ad loc. (Anthol. 8, 34; 9, 213.)\*

πρώτως, adv., first: Acts xi. 26 T Tr WH. Cf. Passow s. v. πρότερος fin.; [L. and S. ib. B. IV.; Phryn. ed. Lob. p. 311 s. j.; Rutherford, New Phryn. p. 366].\*

πταίω; fut. πταίσω; 1 aor. ἔπταισα: (akin to ΠΕΤΩ and πίπτω [cf. Vaniček p. 466]); fr. [Pind.], Aeschyl., and Hdt. down:

1. trans. τινά, to cause one to stumble or fall.  
2. intrans. to stumble: δις πρὸς τὸν αὐτὸν λίθον, Polyb. 31, 19, 5. trop. [cf. Eng. trip, stumble] a. to err, to make a mistake, (Plat. Theaet. c. 15 p. 160 d.); to sin: absol. Ro. xi. 11 (ἴδιον ἀνθρώπου φιλεῖν καὶ τοὺς πταίνοντας, Antonin. 7, 22); πολλά, in many ways, Jas. iii. 2; ἐν ἐνί (sc. νόμῳ), to stumble in, i. e. sin against, one law, Jas. ii. 10 [but see εἶς, 2 a. fin.]; ἐν λόγῳ (for the [more com.] simple dat.), to sin in word or speech, Jas. iii. 2.

b. to fall into misery, become wretched, (often so in Grk. writ.): of the loss of salvation, 2 Pet. i. 10. [Cf. προσ-παίω].\*

πτέρνα, -ης, ἡ, the heel (of the foot): ἐπαίρειν τὴν πτέρναν ἐπὶ τινα, to lift up the heel against one, i. e. dropping the fig. (which is borrowed either from kicking, or from a wrestler tripping up his antagonist), to injure one by trickery. Jn. xiii. 18 after Ps. xl. (xli.) 10. (Often in Grk. writ. fr. Hom. down; Sept. for עָרַב.)\*

πτέρυγιον, -ου, τό. (dimin. of πτέρυξ, q. v.), Sept. for עֵרֶב;  
1. a wing, little wing.  
2. any pointed extremity (of the fins of fishes, עֵרֶבֶר, Lev. xi. 9-12; Deut. xiv. 9, 10; Aristot., Theophr.; of a part of the dress hanging down in the form of a wing, Ruth iii. 9; 1 S. xxiv. 5; [Num. xv. 38]; Poll. 7, 14, 62): τὸ πτερύγιον τοῦ ναοῦ and τοῦ ἱεροῦ, the top of the temple at Jerusalem, Hegesipp. ap. Euseb. h. e. 2, 23, 11; τοῦ ἱεροῦ, Mt.

iv. 5; Lk. iv. 9; some understand this of the top or apex of the sanctuary (τοῦ ναοῦ), others of the top of Solomon's porch, and others of the top of the Royal Portico: this last Josephus (ant. 15. 11, 5) says was of such great height ὡς εἴ τις ἀπ' ἄκρου τοῦ ταύτης τέγους ἄμφω συντιθείς τὰ βάθη διοπτρεῖο σκοτοδιναῖν, οὐκ ἐξικνουμένης τῆς ὄψεως εἰς ἀμέτρητον τὸν βυθόν; [cf. "Recovery of Jerusalem," esp. ch. v.]\*

πτέρυξ, -υγος, ἡ. (πετερόν a wing), fr. Hom. down, Sept. often for עֵרֶב; a wing: of birds, Mt. xxiii. 37; Lk. xiii. 34; Rev. xii. 14; of imaginary creatures, Rev. iv. 8; ix. 9.\*

πτηνός, -ή, -όν, (πέτομαι, πτηνῆαι), furnished with wings; winged, flying: τὰ πτηνά, birds (often so in Grk. writ. fr. Aeschyl. down), 1 Co. xv. 39.\*

πτοέω, -ῶ: 1 aor. pass. ἐπτοήθην; (πτόα terror); from Hom. down; to terrify; pass. to be terrified (Sept. chiefly for ληη): Lk. xxi. 9; xxiv. 37 [Tr mrg. WH mrg. θροη-θέντες. SYN. see φοβέω. fin.]\*

πτόσις, -εως, ἡ, (πτοέω), terror: φοβείσθαι πτόσιν, i. q. φόβον φοβείσθαι, to be afraid with terror [al. take πτ. objectively: R. V. txt. to be put in fear by any terror], 1 Pet. iii. 6 (Prov. iii. 25); see φοβέω, 2; [W. § 32, 2; B. § 131, 5. (1 Macc. iii. 25; Philo, quis rer. div. her. § 51)].\*

Πτολεμαῖς, -ίδος, ἡ, Ptolemais, a maritime city of Phoenicia, which got its name, apparently, from Ptolemy Lathyrus (who captured it B. C. 103, and rebuilt it more beautifully [cf. Joseph. antt. 13. 12, 2 sq.]); it is called in Judg. i. 31 and in the Talmud יְצֹר, in the Sept. Ἀκχώ, by the Greeks Ἀκη [on the varying accent cf. Pape, Eigennam. s. v. Πτολεμαῖς], and Romans *Ace*, and by modern Europeans [*Acre* or] *St. Jean d'Acre* (from a church erected there in the middle ages to St. John); it is now under Turkish rule and contains about 8000 inhabitants (cf. *Baedeker*, Pal. and Syria, Eng. ed. p. 356): Acts xxi. 7. (Often mentioned in the books of the Maccabees and by Josephus under the name of Πτολεμαῖς, cf. esp. b. j. 2, 10, 2 sq.; [see *Reland*, Palaest. p. 534 sqq.; *Ritter*, Palestine, Eng. trans. iv. p. 361 sqq.].)\*

πτύον, -ου, τό, freq. in class. Grk. fr. Hom. down, Attic πτέον W. 24, [(perh. fr. r. pu 'to cleanse'; cf. Curtius p. 498 sq.)], a winnowing-shovel [A. V. fan; cf. B. D. s. v. Agriculture, sub fin.; *Rich*, Dict. of Antiq. s. vv. ventilabrum, pala 2, vannus]: Mt. iii. 12; Lk. iii. 17.\*

πτύρω: [(cf. Curtius p. 706)]; to frighten, affright: pres. pass. πτερόμενος, Phil. i. 28. (Hippocr., Plat., Diod., Plut., al.)\*

πτύσμα, -τος, τό, (πτύω, q. v.), spittle: Jn. ix. 6 ([Hippocr.], Polyb. 8, 14, 5; Or. Sibyll. 1, 365).\*

πτύσσω: 1 aor. ptep. πτύσας; in class. Grk. fr. Hom. down; to fold together, roll up: τὸ βιβλίον, Lk. iv. 20 [A. V. closed]; see ἀναπτύσσω, [and cf. *Schlottmann* in *Richm* s. v. Schrift; *Strack* in *Herzog* ed. 2 s. v. Schreibkunst, etc. COMP. : ἀνα-πτύσσω].\*

πτύω: [(Lat. *spuo*, our *spue*; Curtius § 382)]; 1 aor. ἔπτυσσα; fr. Hom. down; to spit: Mk. vii. 33; viii. 29; Jn. ix. 6. [COMP. : ἐκ-, ἐμ-πτύω].\*

**πτῶμα**, -τος, τό, (πίπτω, pf. πέπτωκα); **1.** in Grk. writ. fr. Aeschyl. down, a fall, downfall; metaph. a failure, defeat, calamity; an error, lapse, sin. **2.** that which is fallen; hence with the gen. of a pers. or with νεκροῦ added, the (fallen) body of one dead or slain, a corpse, carcase; later also with νεκροῦ omitted (Polyb., Sept., Philo, Joseph., Plut., Hldian.), cf. Thom. Mag. p. 765 [ed. Ritschl p. 290, 14]; Phryn. ed. Lob. p. 375; [W. 23], and so in the N. T.: Mt. xiv. 12 L T Tr WH; Mk. xv. 45 L T Tr WH; Mt. xxiv. 28; τινός, Mk. vi. 29; Rev. xi. 8, 9.

**πτώσις**, -εως, ἡ, (πίπτω, pf. πέπτωκα), a falling, downfall: prop. τῆς οἰκίας, Mt. vii. 27 (πτώσεις οἴκου, Maneth. 4, 617); trop. εἰς πτώσιν πολλῶν (opp. to εἰς ἀνάστασιν), that many may fall and bring upon themselves ruin, i. e. the loss of salvation, utter misery, Lk. ii. 34, cf. Ro. xi. 11. (Sept. chiefly for πῆξις, plague, defeat.) \*

**πτωχεία**, -ας, ἡ, (πτωχεύω); **1.** beggary (Hdt. 3, 14; Arstph. Plut. 549; Plat. legg. 11 p. 936 b.; Lysias p. 898, 9; Aristot. poet. c. 23 p. 1459<sup>b</sup>, 6). **2.** in the N. T. poverty, the condition of one destitute of riches and abundance: opp. to πλουτεῖν, 2 Co. viii. 9; opp. to πλούσιος, Rev. ii. 9; ἡ κατὰ βάθους πτωχεία (opp. to πλούσιος), deep i. e. extreme poverty [see κατά, I. 1 b.], 2 Co. viii. 2. (Sept. chiefly for γῆ, affliction, misery.) \*

**πτωχεύω**: 1 aor. ἐπτώχευσα; (πτωχός, q. v.); prop. to be a beggar, to beg; so in class. Grk. fr. Hom. down; in the N. T. once, to be poor: 2 Co. viii. 9, on which see πλούσιος, b. fin. (Job. iv. 21; Sept. for ἡλῆ to be weak, afflicted, Judg. vi. 6; Ps. lxxviii. (lxxix.) 8; for ὤρν to be reduced to want, Prov. xxiii. 21; ὤρν to be needy, Ps. xxxiii. (xxxiv.) 11.) \*

**πτωχός**, -ός, -όν, (πτώσσω, to be thoroughly frightened, to cower down or hide one's self for fear; hence πτωχός prop. one who slinks and crouches, often involving the idea of roving about in wretchedness [see πένης, fin.]; "but it always had a bad sense till it was ennobled in the Gospels; see Mt. v. 3; Lk. vi. 20, cf. 2 Co. viii. 9" (L. and S. s. v. L.)); hence **1.** in class. Grk. from Hom. down, reduced to beggary, begging, mendicant, asking alms; Lk. xiv. 13, 21; xvi. 20, 22. **2.**

poor, needy, (opp. to πλούσιος): Mt. xix. 21; xxvi. 9, 11; Mk. x. 21; xii. 42, 43; xiv. 5, 7; Lk. xviii. 22; xix. 8; xxi. 3; Jn. xii. 5, 6, 8; xiii. 29; Ro. xv. 26; 2 Co. vi. 10; Gal. ii. 10; Jas. ii. 2, 3, 6; Rev. xiii. 16; in a broader sense, destitute of wealth, influence, position, honors; lowly, afflicted: Mt. xi. 5; Lk. iv. 18, (fr. Is. lxi. 1); vi. 20; vii. 22; οἱ πτωχοὶ τοῦ κόσμου (partit. gen.), the poor of the human race, Jas. ii. 5; (but the more correct reading is that of L T Tr WH viz. τῷ κόσμῳ [unto the world], i. e. the ungodly world being judge, cf. W. § 31, 4 a.; B. § 133, 14; [R. V. as to the world (see next head, and cf. κόσμος, 7)]. trop. destitute of the Christian virtues and the eternal riches, Rev. iii. 17; like the Lat. inops, i. q. helpless, powerless to accomplish an end: στοιχεία, Gal. iv. 9 ['bringing no rich endowment of spiritual treasure' (Bp. Lightft.)]. **3.** univ. lacking in anything, with a dat. of the respect: τῷ πνεύματι, as respects their

spirit, i. e. destitute of the wealth of learning and intellectual culture which the schools afford (men of this class most readily gave themselves up to Christ's teaching and proved themselves fitted to lay hold of the heavenly treasure, Mt. xi. 25; Jn. ix. 39; 1 Co. i. 26, 27; [al. make the idea more inward and ethical: 'conscious of their spiritual need'], Mt. v. 3; compare with this the Ep. of Barn. 19, 2: ἔση ἀπλοῦς τῇ καρδίᾳ καὶ πλούσιος τῷ πνεύματι, abounding in Christian graces and the riches of the divine kingdom. (Sept. for γῆ, γῆ, ὤρν, ὀρνῆ, etc.) \*

**πυγμή**, -ῆς, ἡ, (πύξ, fr. ΠΥΚΩ, Lat. pugno, pugni, [pugnus; O. H. G. 'fist', Eng. 'fist'; cf. Curtius § 384]), fr. Hom. down, Sept. for ῥιγῆξ (Ex. xxi. 18; Is. lviii. 4), the fist: πυγμῇ νίπτεισθαι τὰς χεῖρας, to wash the hands with the fist, i. e. so that one hand is rubbed with the clenched fist of the other [R. V. mrg. (after Theoph., al.) up to the elbow; but cf. Eidersheim, Jesus the Messiah, ii. 11], Mk. vii. 3 (where Tdf. πυκνά, see πυκνός). [Cf. Jas. Morison, Com. ad loc.] \*

**Πύθων**, -ωνος, ὁ, Python; **1.** in Grk. mythology the name of the Pythian serpent or dragon that dwelt in the region of Pytho at the foot of Parnassus in Phocis, and was said to have guarded the oracle of Delphi and been slain by Apollo. **2.** i. q. δαμόνιον μαντικόν (Hesych. s. v.), a spirit of divination: πνεῦμα πύθωνος or more correctly (with L T Tr WH) πνεῦμα πύθωνα (on the union of two substantives one of which has the force of an adj. see Matthiae p. 962, 4; [Kühner § 405, 1; Lob. Paralip. 344 sq.]), Acts xvi. 16; some interpreters think that the young woman here mentioned was a ventriloquist, appealing to Plutarch, who tells us (mor. p. 414 c. de def. orac. 9) that in his time ἐγγαστήριμοι were called πύθωνες; [cf. Meyer]. \*

**πυκνός**, -ή, -όν, (ΠΥΚΩ, see πυγμή), fr. Hom. down, thick, dense, compact; in ref. to time, frequent, often recurring, (so in Grk. writ. fr. Aeschyl. down), 1 Tim. v. 23; neut. plur. πυκνά, as adv. [W. 463 (432); B. § 128, 2], vigorously, diligently, (? [cf. Morison as in πυγμή]), Mk. vii. 3 Tdf.; often, Lk. v. 33; πυκνότερον, more frequently, the oftener, Acts xxiv. 26. \*

**πυκτεύω**, (πύκτης a pugilist [see πυγμή, init.]); to be a boxer, to box, [A. V. fight]: 1 Co. ix. 26. (Eur., Xen., Plat., Plut., al.) \*

**πύλη**, -ης, ἡ, [perh. fem. of πόλις (cf. Eng. pole i. e. axis) fr. r. πέλω to turn (Curtius p. 715)], fr. Hom. down; Sept. very often for γῆψ, occasionally for ἡλῆ, sometimes for πῆρ; a gate (of the larger sort, in the wall either of a city or a palace; Thom. Mag. [p. 292, 4] πόλαι ἐπὶ τείχεος· θύραι ἐπὶ οἰκίας): of a town, Lk. vii. 12; Acts ix. 24; xvi. 13 L T Tr WH; Heb. xiii. 12; of the temple, Acts iii. 10; in the wall of a prison, Acts xii. 10; πύλαι ᾄδου, the gates of Hades (likened to a vast prison; hence the 'keys' of Hades, Rev. i. 18), Mt. xvi. 18 (on which see καρισχύω); Sap. xvi. 13; 3 Macc. v. 51, and often by prof. writ.; see Grimm on 3 Macc. v. 51. in fig. disc. i. q. access or entrance into any state: Mt. vii. 13<sup>a</sup>, 13<sup>b</sup> R G T br. Tr WH mrg., 14 R G

L br. T br. Tr WH; Lk. xiii. 24 R L mrg. [On its omission see *προβατικός*.]\*

πυλών, -ώνος, ό, (πύλη), [Aristot., Polyb., al.], Sept. often for Πύλ, sometimes for γγψ; 1. a large gate: of a palace, Lk. xvi. 20; of a house, Acts x. 17; plur. (of the gates of a city), Acts xiv. 13; Rev. xxi. 12, 13, 15, 21, 25; xxii. 14. 2. the anterior part of a house, into which one enters through the gate, porch: Mt. xxvi. 71 (cf. 69 and 75); Acts xii. 14; hence ἡ θύρα τοῦ πυλώνος, ib. 13.\*

πυρνώομαι: impf. ἐπυρνώομην; 2 aor. ἐπυρνώην; [cf. Curtius § 328]; a depon. verb; as in class. Grk. fr. Hom. down 1. to inquire, ask: foll. by an indir. quest. — w. the indic. Acts x. 18; with the opt., Jn. xiii. 24 R G; Lk. xv. 26; xviii. 36; Acts xxi. 32; foll. by a dir. quest., Acts iv. 7; x. 29; xxiii. 19; παρά τίνος τι [B. 167 (146)], Jn. iv. 52; παρά τίνος foll. by an indir. quest. w. the indic. Mt. ii. 4; τί περί τίνος, Acts xxiii. 20. 2. to ascertain by inquiry: foll. by ὅτι, Acts xxiii. 34 [A. V. understood].\*

πῦρ, gen. πυρός, τό, [prob. fr. Skr. pu 'to purify' (cf. Germ. *feuer*); Vaniček p. 541; Curtius § 385], fr. Hom. down; Hebr. שֵׁן; fire: Mt. iii. 10, 12; vii. 19; xvii. 15; Mk. ix. 22; Lk. iii. 9, 17; ix. 54; Jn. xv. 6; Acts ii. 19; xxviii. 5; 1 Co. iii. 13; Heb. xi. 34; Jas. iii. 5; v. 3; Rev. viii. 5, 7; ix. 17, 18; xi. 5; xiii. 13; xiv. 18; xv. 2; xvi. 8; xx. 9; ἅπτεν πῦρ, to kindle a fire, Lk. xxii. 55 [T Tr txt. WH περιάπτ.]; ἔβρεξε πῦρ καὶ θείον, Lk. xvii. 29; κατακαίειν τι ἐν [T om. WH br. ἐν] πυρί, Rev. xvii. 16; xviii. 8; καίομαι πυρί, Mt. xiii. 40 [R L T WH κατακ.]; Heb. xii. 18 [W. § 31, 7 d.]; Rev. viii. 8; xxi. 8; φλόξ πυρός, a fiery flame or flame of fire, Acts vii. 30; 2 Th. i. 8 L txt. Tr txt.; Heb. i. 7; Rev. i. 14; ii. 18; xix. 12, (Ex. iii. 2 cod. Alex.; Is. xxix. 6); πῦρ φλογός, a flaming fire or fire of flame, 2 Th. i. 8 R G L mrg. T Tr mrg. WH (Ex. iii. 2 cod. Vat.; Sir. xlv. 19); λαμπάδες πυρός, lamps of fire, Rev. iv. 5; στυλαί πυρός, Rev. x. 1; ἄνθρακες π. coals of fire, Ro. xii. 20 (see ἄνθραξ); γλώσσαι ὡσεὶ πυρός, which had the shape of little flames, Acts ii. 3; δοκιμάζειν διὰ πυρός, 1 Pet. i. 7; πυροῦσθαι (see *πυρόω*. b.) ἐκ π. Rev. iii. 18; ὡς διὰ πυρός, as one who in a conflagration has escaped through the fire not unharmed, i. e. dropping the fig. *not without damage*, 1 Co. iii. 15; שֵׁן לְשֵׁן, Zech. iii. 2, cf. Am. iv. 11. of the fire of hell we find the foll. expressions, — which are to be taken either tropically (of the extreme penal torments which the wicked are to undergo after their life on earth; so in the discourses of Jesus), or literally (so apparently in the Apocalypse): τὸ πῦρ, Mk. ix. 44, 46, [T WH om. Tr br. both verses], 48; τὸ πῦρ τὸ αἰώνιον, Mt. xviii. 8; xxv. 41, cf. 4 Macc. xii. 12; ἄσβεστος, Mk. ix. 43, 45 [G T Tr WH om. L br. the cl.]; πυρός αἰωνίου δίκην ὑπέχων, Jude 7; γέεννα τοῦ πυρός, Mt. v. 22; xviii. 9; Mk. ix. 47 [R G Tr br.]; κάμινος τ. πυρός, Mt. xiii. 42, 50, (Dan. iii. 6); ἡ λῆμνη τοῦ πυρός, Rev. xix. 20; xx. 10, 14, 15; πυρὶ τηρεῖσθαι, 2 Pet. iii. 7; βασανισθῆναι ἐν πυρί, Rev. xiv. 10 (cf. Lk. xvi. 24); βαπτίζεσθαι ἐν πυρί (see *βαπτίζω*, II. b. bb.), Mt. iii. 11; Lk. iii. 16. The tongue

is called πῦρ, as though both itself on fire and setting other things on fire, partly by reason of the fiery spirit which governs it, partly by reason of the destructive power it exercises, Jas. iii. 6; since fire disorganizes and sunders things joined together and compact, it is used to symbolize *dissension*, Lk. xii. 49. Metaphorical expressions: ἐκ πυρός ἀρπάζειν, to snatch from danger of destruction, Jude 23; πυρὶ ἀλίζεσθαι (see ἀλίζω), Mk. ix. 49; ζῆλος πυρός, fiery, burning anger [see ζῆλος, 1], Heb. x. 27 (πῦρ ζήλου, Zeph. i. 18; iii. 8); God is called πῦρ καταναλίσκου, as one who when angry visits the obdurate with penal destruction, Heb. xii. 29.\*

πυρά, -άς, ἡ, (πῦρ), fr. Hom. down, a fire, a pile of burning fuel: Acts xxviii. 2 Germ.\*

πύργος, -ου, ό, (akin to Germ. *Burg*, anciently *Purg*; [yet cf. Curtius § 413]), as in Grk. writ. fr. Hom. down, a tower; a fortified structure rising to a considerable height, to repel a hostile attack or to enable a watchman to see in every direction. The πύργος ἐν τῷ Σιλωάμ [(q. v.)] seems to designate a tower in the walls of Jerusalem near the fountain of Siloam, Lk. xiii. 4; the tower occupied by the keepers of a vineyard is spoken of in Mt. xxi. 33; Mk. xii. 1, (after Is. v. 2); a tower-shaped building as a safe and convenient dwelling, Lk. xiv. 28.\*

πυρέσσω; (πῦρ); (Vulg., Cels., Senec., al. *febricito*); to be sick with a fever: Mt. viii. 14; Mk. i. 30. (Eur., Arstph., Plut., Leian., Galen, al.)\*

πυρετός, -οῦ, ό, (πῦρ); 1. fiery heat (Hom. II. 22, 31 [but interpreters now give it the sense of 'fever' in this pass.; cf. *Ebeling*, *Lex. Hom. s. v.*; *Schmidt*, *Syn. ch. 60 § 14*]). 2. fever: Mt. viii. 15; Mk. i. 31; Lk. iv. 39; Jn. iv. 52; Acts xxviii. 8, (Hippocr., Arstph., Plat., sqq.; Deut. xxviii. 22); *πυρ. μέγας*, Lk. iv. 38 (as Galen de different. feb. 1, 1 says *σύνθητες τοῖς ἰατροῖς ὀνομάζειν . . . τὸν μέγαν τε καὶ μικρὸν πυρετόν*; [cf. *Wetstein* on Lk. i. c.]).\*

πύρινος, -η, -ον, (πῦρ), fiery: θώρακες πύρ. i. e. shining like fire, Rev. ix. 17. (Ezek. xxviii. 14, 16; Aristot., Polyb., Plut., al.)\*

πυρόω: Pass., pres. *πυροῦμαι*; pf. ptep. *πεπυρωμένος*; (πῦρ); fr. Aeschyl. and Pind. down; to burn with fire, to set on fire, to kindle; in the N. T. it is used only in the pass. a. to be on fire, to burn: prop. 2 Pet. iii. 12; trop. of the heat of the passions: of grief, 2 Co. xi. 29 [Eng. Versions burn (often understood of indignation, but cf. Meyer); W. 153 (145)]; of anger, with τοῖς θυμοῖς added, i. q. to be incensed, indignant, 2 Macc. iv. 38; x. 35; xiv. 45; to be inflamed with sexual desire, 1 Co. vii. 9. b. pf. ptep. *πεπυρωμένος*, made to glow [R. V. *refined*]: Rev. i. 15 [(cf. B. 80 (69) n.)]; full of fire; fiery, ignited: τὰ βέλη τὰ πεπ. darts filled with inflammable substances and set on fire, Eph. vi. 16 (Apollod. bibl. 2, 5, 2 § 3); melted by fire and purged of dross: χρυσίου πεπυρ. ἐκ πυρός, [refined by fire], Rev. iii. 18 (so *πυρόω* in the Sept. for γγψ; as τὸ ἀργύριον, Job xxii. 25; Zech. xiii. 9; Ps. xi. (xii.) 7; lxx. (lxvi.) 10).\*

πυρράζω; i. q. *πυρρὸς γίνομαι*, to become glowing, grow

red, be red: Mt. xvi. 2 sq. [but Tbr. WH reject the pass.] (Byzant. writ.; πυρρίζω in Sept. and Philo.)\*

πυρρός, -ά, -όν, (fr. πῦρ), fr. Aeschyl. and Hdt. down, having the color of fire, red: Rev. vi. 4; xii. 3. Sept. several times for **ἄγας**.\*

Πύρρος [(‘fiery-red’; Fick, Griech. Personennamen, p. 75)], -ου, ὁ, Pyrrhus, the proper name of a man: Acts xx. 4 GLT Tr WH.\*

πύρωσις, -εως, ἡ, (πυρῶω), a burning: Rev. xviii. 9, 18; the burning by which metals are roasted or reduced; by a fig. drawn fr. the refiner’s fire (on which cf. Prov. xxvii. 21), calamities or trials that test character: 1 Pet. iv. 12 (Tertullian adv. Gnost. 12 ne expavescatis ustionem, quae agitur in vobis in tentationem), cf. i. 7 [(ἡ πύρωσις τῆς δοκιμασίας, ‘Teaching’ etc. 16, 5)]. (In the same and other senses by Aristot., Theophr., Plut., al.)\*

[πῶ, an enclitic particle, see μήπω etc.]

πωλέω, -ῶ; impf. ἐπώλουν; 1 aor. ἐπώλησα; pres. pass. πωλοῦμαι; (πέλω, πέλονται, to turn, turn about, [Curtius § 633 p. 470], fr. which [through the noun πωλή; Lob. in Bttm. Ausf. Spr. ii. 57 bot.] πωλοῦμαι, Lat. versor, foll. by εἰς with acc. of place, to frequent a place; cf. the Lat. venio and veneo); fr. Hdt. down; Sept. for **כָּרַךְ**; prop. to barter, i. e. to sell: absol. (opp. to ἀγοράζειν), Lk. xvii. 28; Rev. xiii. 17; οἱ πωλοῦντες (opp. to οἱ ἀγοράζοντες, buyers), sellers, Mt. xxi. 12; xxv. 9; Mk. xi. 15; Lk. xix. 45; with acc. of a thing, Mt. xiii. 44; xix. 21; xxi. 12; Mk. x. 21; xi. 15; Lk. [xii. 33]; xviii. 22; xxii. 36; Jn. ii. 14, 16; Acts v. 1; supply αὐτόν, Acts iv. 37; αὐτά, ib. 34; pass. 1 Co. x. 25; with a gen. of price added, Mt. x. 29; Lk. xii. 6.\*

πῶλος, -ου, ὁ (in class. Grk. ἡ also), [Lat. pullus, O. H. G. folo, Eng. foal; perh. allied with παῖς; cf. Curtius § 387]; 1. a colt, the young of the horse: so very often fr. Hom. down. 2. univ. a young creature: Ael. v. h. 4, 9; spec. of the young of various animals; in the N. T. of a young ass, an ass’s colt: Mt. xxi. 2, 5, 7; Mk. xi. 2, [3 Lmrg.], 4, 5, 7; Lk. xix. 30, 33, 35; Jn. xii. 15, (also in Geopon.); Sept. several times for **כָּרַךְ**; for **הַיָּבֵשׁ** a female ibex, Prov. v. 19.\*

πῶποτε, adv., ever, at any time: Lk. xix. 30; Jn. i. 18; v. 37; vi. 35; viii. 33; 1 Jn. iv. 12. [(From Hom. down.)]\*

παρώω, -ῶ: 1 aor. ἐπάρωσα (Jn. xii. 40 T Tr WH); pf. πεπάρωκα; pf. pass. ptp. πεπωρωμένος; 1 aor. pass. ἐπαρώθη; (παρώω, hard skin, a hardening, induration); to cover with a thick skin, to harden by covering with a callus, [R. V. everywhere simply to harden]: metaph., καρδίαν, to make the heart dull, Jn. xii. 40; Pass. to grow hard or callous, become dull, lose the power of understanding: Ro. xi. 7; τὰ νοήματα, 2 Co. iii. 14; ἡ καρδιά, Mk. vi. 52; viii. 17. Cf. Fritzsche, Com. on Mk. p. 78 sq.; on Rom. ii. p. 451 sq. [(Hippocr., Aristot., al.)]\*

παρώσις, -εως, ἡ, (παρώω, q. v.), prop. the covering with a callus; trop. obtuseness of mental discernment, dulled perception: γέγονέ τι. the mind of one has been blunted [R. V. a hardening hath befallen], Ro. xi. 25; τῆς καρδίας [hardening of heart], of stubbornness, obduracy, Mk. iii. 5; Eph. iv. 18. [(Hippocr.)]\*

πῶς, (fr. obsol. ΠΟΣ, whence ποῦ, ποῖ, etc. [cf. Curtius § 631]), adv., [fr. Hom. down]; I. in interrogation; how? in what way?—in a direct question, foll. by α. the indicative, it is the expression α. of one seeking information and desiring to be taught: Lk. i. 34; x. 26; Jn. iii. 9; ix. 26; 1 Co. xv. 35 [cf. W. 266 (250)]; πῶς οὖν, Jn. ix. 10 Tdf. (but L WH br. οὖν), 19; Ro. iv. 10. β. of one about to controvert another, and emphatically deny that the thing inquired about has happened or been done: Mt. xii. 29; Mk. iii. 23; Lk. xi. 18; Jn. iii. 4, 12; v. 44, 47; vi. 52; ix. 16; 1 Jn. iii. 17; iv. 20; Ro. iii. 6; vi. 2; 1 Co. xiv. 7, 9, 16; 1 Tim. iii. 5; Heb. ii. 3; καὶ πῶς, Mk. iv. 13; Jn. xiv. 5 [here Ltxt. Tr WH om. καὶ]; πῶς οὖν, Mt. xii. 26; Ro. x. 14 R G; πῶς δέ, Ro. x. 14<sup>a</sup> R G Lmrg., 14<sup>b</sup> R G T, 15 R G, (on this see in b. below). where something is asserted and an affirmative answer is expected, πῶς οὐχί is used: Ro. viii. 32; 2 Co. iii. 8. γ. of surprise, intimating that what has been done or is said could not have been done or said, or not rightly done or said,—being equiv. to how is it, or how has it come to pass, that etc.: Gal. ii. 14 G L T Tr WH; Mt. xxii. 12; Jn. iv. 9; vi. 52; vii. 15; πῶς λέγεις, λέγουσι, κτλ., Mk. xii. 35; Lk. xx. 41; Jn. viii. 33; καὶ πῶς, Lk. xx. 44; Acts ii. 8; καὶ πῶς σὺ λέγεις, Jn. xii. 34; xiv. 9 [here L T WH om. Tr br. καὶ]; πῶς οὖν, Jn. vi. 42 [here T WH Tr txt. πῶς νῦν]; Mt. xxii. 43; πῶς οὐ, how is it that . . . not, why not? Mt. xvi. 11; Mk. viii. 21 R G Lmrg.; iv. 40 [R G T]; Lk. xii. 56. b. the delib. subjunctive (where the question is, how that can be done which ought to be done): πῶς πληρωθῶσιν αἱ γραφαί, how are the Scriptures (which ought to be fulfilled) to be fulfilled? Mt. xxvi. 54; πῶς φύγητε, how shall ye (who wish to escape) escape etc. Mt. xxiii. 33; add, πῶς οὖν, Ro. x. 14 L T Tr WH; πῶς δέ, x. 14<sup>a</sup> Ltxt. T Tr WH; 14<sup>b</sup> L Tr WH; 15 L T Tr WH, (Sir. xlix. 11); cf. Fritzsche on Rom. vol. ii. 405 sq. c. foll. by ἄν with the optative: πῶς γὰρ ἂν δυνάμην; Acts viii. 31 (on which see ἄν, III. p. 34<sup>b</sup>).

II. By a somewhat negligent use, occasionally met with even in Attic writ. but more freq. in later authors, πῶς is found in indirect discourse, where regularly ὅπως ought to have stood; cf. W. § 57, 2 fin.; [L. and S. s. v. IV.]. a. with the indicative—pres.: Mt. vi. 28; Mk. xii. 41; Lk. xii. 27; Acts xv. 36; 1 Co. iii. 10; Eph. v. 15; Col. iv. 6; 1 Tim. iii. 15; τὸ πῶς (on the art. see ὁ, II. 10 a.); with the impf. Lk. xiv. 7; with the perf. Rev. iii. 3; with the aor., Mt. xii. 4; Mk. ii. 26 [here Tr WH br. πῶς]; Lk. viii. 36; Acts ix. 27, etc.; after ἀναγινώσκων, Mk. xii. 26 T Tr WH; how it came to pass that, etc. Jn. ix. 15; with the fut.: μερμηῶ, πῶς ἀρέσει (because the direct quest. would be πῶς ἀρέσει), 1 Co. vii. 32–34 [but L T Tr WH -ση]; ἐξήστων πῶς αὐτὸν ἀπολέουσιν, how they shall destroy him (so that they were in no uncertainty respecting his destruction, but were only deliberating about the way in which they will accomplish it), Mk. xi. 18 R G (but the more correct reading here, acc. to the best Mss., including cod. Sin., is ἀπολέωσιν ‘how they should destroy him’ [cf. W. § 41 b. 4 b.; B. § 139,

and emphatically deny that the thing inquired about has happened or been done: Mt. xii. 29; Mk. iii. 23; Lk. xi. 18; Jn. iii. 4, 12; v. 44, 47; vi. 52; ix. 16; 1 Jn. iii. 17; iv. 20; Ro. iii. 6; vi. 2; 1 Co. xiv. 7, 9, 16; 1 Tim. iii. 5; Heb. ii. 3; καὶ πῶς, Mk. iv. 13; Jn. xiv. 5 [here Ltxt. Tr WH om. καὶ]; πῶς οὖν, Mt. xii. 26; Ro. x. 14 R G; πῶς δέ, Ro. x. 14<sup>a</sup> R G Lmrg., 14<sup>b</sup> R G T, 15 R G, (on this see in b. below). where something is asserted and an affirmative answer is expected, πῶς οὐχί is used: Ro. viii. 32; 2 Co. iii. 8. γ. of surprise, intimating that what has been done or is said could not have been done or said, or not rightly done or said,—being equiv. to how is it, or how has it come to pass, that etc.: Gal. ii. 14 G L T Tr WH; Mt. xxii. 12; Jn. iv. 9; vi. 52; vii. 15; πῶς λέγεις, λέγουσι, κτλ., Mk. xii. 35; Lk. xx. 41; Jn. viii. 33; καὶ πῶς, Lk. xx. 44; Acts ii. 8; καὶ πῶς σὺ λέγεις, Jn. xii. 34; xiv. 9 [here L T WH om. Tr br. καὶ]; πῶς οὖν, Jn. vi. 42 [here T WH Tr txt. πῶς νῦν]; Mt. xxii. 43; πῶς οὐ, how is it that . . . not, why not? Mt. xvi. 11; Mk. viii. 21 R G Lmrg.; iv. 40 [R G T]; Lk. xii. 56. b. the delib. subjunctive (where the question is, how that can be done which ought to be done): πῶς πληρωθῶσιν αἱ γραφαί, how are the Scriptures (which ought to be fulfilled) to be fulfilled? Mt. xxvi. 54; πῶς φύγητε, how shall ye (who wish to escape) escape etc. Mt. xxiii. 33; add, πῶς οὖν, Ro. x. 14 L T Tr WH; πῶς δέ, x. 14<sup>a</sup> Ltxt. T Tr WH; 14<sup>b</sup> L Tr WH; 15 L T Tr WH, (Sir. xlix. 11); cf. Fritzsche on Rom. vol. ii. 405 sq. c. foll. by ἄν with the optative: πῶς γὰρ ἂν δυνάμην; Acts viii. 31 (on which see ἄν, III. p. 34<sup>b</sup>).

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61; see next head]). **b.** with the subjunctive, of the aor. and in deliberation: Mk. xi. 18 LT Tr WH; xiv. 1, 11 [R G]; Mt. x. 19; Lk. xii. 11; τὸ πῶς, Lk. xxii. 2, 4; Acts iv. 21. **III.** in exclamation, *how*: πῶς δύσκολόν ἐστιν, Mk. x. 24; πῶς παραχρήμα, Mt. xxi.

20; πῶς δυσκόλως, Mk. x. 23; Lk. xviii. 24; with a verb, *how* (greatly): πῶς συνέχομαι, Lk. xii. 50; πῶς ἐφίλει αὐτόν, Jn. xi. 36.

πῶς, an enclitic particle, on which see under εἶπως [i. e. εἶ, III. 14] and μήπως.

## P

[P, ρ: the practice of doubling ρ (after a prep. or an augm.) is sometimes disregarded by the Mss., and accordingly by the critical editors; so, too, in the middle of a word; see ἀναντίρρητος, ἀπαρίπτω, ἀραβίων, ἀραφος, διαρήγγυμι, ἐπιρίπτω, ἐπιρίπτω, παραρέω, ραβδίζω, ραντίζω, ραπίζω, ρίπτω, ῥύομαι, etc.; cf. W. § 13, 1 b.; B. 32 (28 sq.); *W.H.* App. p. 163; *Tdf.* Proleg. p. 80. Recent editors, LT (cf. the Proleg. to his 7th ed. p. cclxxvi.), Kuenen and Cobet (cf. their Praef. p. xcvi.), WH (but not Treg.), also follow the older Mss. in omitting the breathings from ρρ in the middle of a word; cf. Lipsius, *Grammat. Untersuch.* p. 18 sq.; Greg. *Corinth. ed. Bast* p. 732 sq.; in opposition see Donaldson, *Greek Gram.* p. 16; W. 48 (47). On the smooth breathing over the initial ρ when ρ begins two successive syllables, see Lipsius u. s.; WH u. s. pp. 163, 170; Kühner § 67 Anm. 4; Goettling, *Accent*, p. 205 note; and on the general subject of the breathings cf. the Proleg. to *Tdf.* ed. 8 p. 105 sq. and reff. there. On the usage of modern edd. of the classics cf. Veitch s. vv. ῥάπτω, ῥέζω, etc.]

Ῥαάβ (and Ῥαγάβ, Mt. i. 5; Ῥαχάβη, -ης, in Joseph. [ant. 5, 1, 2 etc.]), ἡ, (רַבָּה 'broad', 'ample'), *Rahab*, a harlot of Jericho: Heb. xi. 31; Jas. ii. 25. [Cf. B. D. s. v.; Bp. *Lghtfl.* Clement of Rome, App. (Lond. 1877) p. 413.]\*

Ῥαββί, T WH Ῥαββεί [cf. B. p. 6; *W.H.* App. p. 155; see εἰ, ι], (Hebr. רַבִּי, fr. רַב much, great), prop. *my great one*, *my honorable sir*; (others incorrectly regard the ׀ as the yodh paragogic); *Rabbi*, a title with which the Jews were wont to address their teachers (and also to honor them when not addressing them; cf. the French *monsieur*, *monseigneur*): Mt. xxiii. 7; translated into Greek by διδάσκαλος, Mt. xxiii. 8 G LT Tr WH; John the Baptist is addressed by this title, Jn. iii. 26; Jesus: both by his disciples, Mt. xxvi. 25, 49; Mk. ix. 5; xi. 21; Jn. i. 38 (39), 49 (50); iv. 31; ix. 2; xi. 8; and by others, Jn. iii. 2; vi. 25; repeated to indicate earnestness [cf. W. § 65, 5 a.]. Ῥαββί, Ῥαββί, R G in Mt. xxiii. 7 and Mk. xiv. 45; (so רַבִּי רַבִּי רַבִּי אֲבִי אֲבִי in the Targ. on 2 K. ii. 12). Cf. *Lghtfl.* Horae Hebr. et Talmud. on Mt. xxiii. 7; *Pressel* in Herzog ed. 1 xii. p. 471 sq.; [*Ginsburg* in Alex.'s *Kitto*, s. v. *Rabbi*; *Hamburger*, *Real-Encyclopädie*, s. v. *Rabban*, vol. ii. p. 943 sq.]\*

Ῥαββονί (so Rec. in Mk. x. 51) and Ῥαββουί [WH αἰ, see reff. under Ῥαββί, init.], (Chald. רַבִּי lord; רַבִּי

master, chief, prince; cf. *Levy*, *Chald. WB.* iib. d. Targumim, ii. p. 401), *Rabbou*, *Rabbuni* (apparently [yet cf. reff. below] the Galilæan pronunciation of רַבִּי), a title of honor and reverence by which Jesus is addressed; as interpreted by John, equiv. to διδάσκαλος: Jn. xx. 16; Mk. x. 51, (see Ῥαββί). Cf. Keim iii. p. 560 [Eng. trans. vi. p. 311 sq.]; *Delitzsch* in the *Zeitschr. f. d. luth. Theol.* for 1876, pp. 409 and 606; also for 1878, p. 7; [*Ginsburg* and *Hamburger*, as in the preceding word; *Kautzsch*, *Gram. d. Bibl.-Aram.* p. 10].\*

Ῥαβδίω; 1 aor. pass. ἐραβδίσθην and (so LT Tr WH) ἐραβδίσθην (see P, ρ); (Ῥάβδος); *to beat with rods*: Acts xvi. 22; 2 Co. xi. 25. (*Judg.* vi. 11; *Ruth* ii. 17; *Arstph.* *Diod.*, al.)\*

Ῥάβδος, -ου, ἡ, [prob. akin to ῥαπίς, Lat. *verber*; cf. *Curtius* § 513], in various senses fr. Hom. down; Sept. for הַטָּה, טַבַּט, קִיָּל, קִיָּל, קִיָּל, etc., *a staff*, *walking-stick*: i. q. *a twig*, *rod*, *branch*, Heb. ix. 4 (*Num.* xvii. 2 sqq. *Hebr. text* xvii. 16 sqq.); *Rev.* xi. 1; *a rod*, with which one is beaten, 1 Co. iv. 21 (*Plato*, *legg.* 3 p. 700 c.; *Plut.*, al.; *πατάσσειν τινα ἐν ῥάβδῳ*, *Ex.* xxi. 20; *Is.* x. 24); *a staff*: as used on a journey, Mt. x. 10; Mk. vi. 8; Lk. ix. 3; or to lean upon, Heb. xi. 21 (after the Sept. of *Gen.* xlvii. 31, where the translators read הַטָּה, for הַטָּה a bed; [cf. *προσκυνέω*, a.]); or by shepherds, *Rev.* ii. 27; xii. 5; xix. 15, in which passages as ἐν ῥάβδῳ ποιμαίνει is fig. applied to a king, so ῥάβδῳ σιδηρᾷ, *with a rod of iron*, indicates the severest, most rigorous, rule, hence ῥάβδος is equiv. to a royal sceptre (like הַטָּה, *Ps.* ii. 9; xiv. 8; for טַבַּט, *Esth.* iv. 11; v. 2); Heb. i. 8 (fr. *Ps.* xlv. 8).\*

Ῥαβδούχος, -ου, ὁ, (Ῥάβδος and ἔχω; cf. εἰνούχος), *one who carries the rods* i. e. *the fasces*, a *lictor* (a public officer who bore the fasces or staff and other insignia of office before the magistrates), [A. V. *serjeants*]: *Acts* xvi. 35, 38. (*Polyb.*; *Diod.* 5, 40; *Dion. Hal.*; *Hidian.* 7, 8, 10 [5 ed. *Bekk.*]); διὰ τί λικτώρει τοὺς ῥαβδούχους ὀνομάζουσι; *Plut.* quaest. *Rom.* c. 67.)\*

Ῥαγαύ [so WH] or Ῥαγαύ [R G L T Tr], (רַגַּא [i. e. 'friend'], *Gen.* xi. 18), ὁ, *Ragan* [A. V. *Reu*; (*once Rehu*)], one of the ancestors of Abraham: Lk. iii. 35. [B. D. Am. ed. s. v. *Reu.*]\*

**ῥαδιούργημα**, -τος, τό, (fr. ῥαδιουργέω, and this fr. ῥαδιούργος, compounded of ῥάδιος and ΕΡΓΩ. A ῥαδιούργος is one who does a thing with little effort and adroitly; then, in a bad sense, a man who is facile and forward in the perpetration of crime, a knave, a rogue, a piece of knavery, rascality, villany: *πονηρόν*, Acts xviii. 14. (Dion. Hal., Plut., Leian.; eccles. writ.)\*

**ῥαδιουργία**, -ας, ἡ, (see ῥαδιούργημα, cf. *πανουργία*); 1. prop. ease in doing, facility. 2. levity or easiness in thinking and acting; love of a lazy and effeminate life (Xen.). 3. unscrupulousness, cunning, mischief, [A. V. *villany*]: Acts xiii. 10. (Polyb. 12, 10, 5; often in Plut.)\*

[ῥαίνω; see ῥαντίζω.]

**ῥακά** (Tdf. ῥαχά; [the better accentuation seems to be -ā; cf. *Kautzsch*, Gram. d. Bibl.-Aram. p. 8]), a Chald. word ܪܟܐ [but acc. to *Kautzsch* (u. s. p. 10) not the stat. emph. of ܪܟܐ, but shortened fr. ܪܟܐ] (Hebr. ܪܟܐ, empty, i. e. a senseless, empty-headed man, a term of reproach used by the Jews in the time of Christ [B. D. s. v. *Raca*; *Wünsche*, Erläuterung u. s. w. p. 47]: Mt. v. 22.)\*

**ῥάκος**, -ους, τό, (*ρήγγυμι*), a piece torn off; spec. a bit of cloth; cloth: Mt. ix. 16; Mk. ii. 21 [here L Tr mrg. ῥάκος]. (Hom., Hdt., Arstph., Soph., Eur., Joseph., Sept., al.)\*

**Ῥαμά** [T WH Ῥαμά; cf. B. D. Am. ed. s. v. *Ramah*, 1 imit.], (ܪܡܐ i. e. a high place, height), ἡ, [indecl. *Win*. 61 (60)], *Ramah*, a town of the tribe of Benjamin, situated six Roman miles north of Jerusalem on the road leading to Bethel; now the village of *er Râm*: Mt. ii. 18 (fr. Jer. xxxviii. (xxxix.) 15). Cf. *Win*. RWB. s. v.; *Graf* in the *Theol. Stud. u. Krit.* for 1854, p. 851 sqq.; *Pressel* in *Herzog* xii. p. 515 sq.; *Furrer* in *Schenkel* BL. v. p. 37; [BB. DD.]\*

**ῥαντίζω**; (fr. ῥαντός besprinkled, and this fr. ῥαίνω); 1 aor. ἑρράντισα and (so L T Tr WH) ἑράντισα (see P, ρ); [1 aor. mid. subjunc. ῥαντισῶνται (*sprinkle themselves*), Mk. vii. 4 WH txt. (so Volkmar, Weiss, al.) after eodl. 8B]; pf. pass. ptp. ἑρραντισμένος (Tdf. ῥεραντ-, L Tr WH ῥεραντ. with smooth breathing; see P, ρ); for ῥαίνω, more com. in class. Grk.; to sprinkle: prop. τινά, Heb. ix. 13 (on the rite here referred to cf. Num. xix. 2-10; *Win*. RWB. s. v. *Sprengwasser*; [B. D. s. v. *Purification*]); ib. 19; τὸ αἷματι, ib. 21; [Rev. xix. 13 WH (see *περιρραίνω*)]. to cleanse by sprinkling, hence trop. to purify, cleanse: ἑρραντισμένοι τὰς καρδίας (on this acc. see B. § 134, 7) ἀπό κτλ. Heb. x. 22. (Athen. 12 p. 521 a.; for Hebr. ܪܢܩܐ, Ps. l. (li.) 9; for ܪܢܩ, Lev. vi. 27; 2 K. ix. 33.)\*

**ῥαντισμός**, -οῦ, ὁ, (ῥαντίζω, q. v.), used only by bibl. and eccl. writ., a sprinkling (*purification*): αἷμα ῥαντισμοῦ, blood of sprinkling, i. e. appointed for sprinkling (serving to purify), Heb. xii. 24 (ἄδωρ ῥαντισμοῦ for ܪܢܩܐ, Num. xix. 9, 13, 20 sq.); εἰς ῥαντισμὸν αἵματος Ἰησοῦ Χρ. i. e. εἰς τὸ ῥαντίζεσθαι (or ἵνα ῥαντίζωνται) αἵματι Ἰησ. Χρ., that they may be purified (or cleansed from the guilt of their sins) by the blood of Christ, 1 Pet. i. 2 [W. § 30, 2 a.]\*

**ῥαπίζω**; fut. ῥάπισω [cf. B. 37 (32 sq.)]; 1 aor. ἑρράπισα and (so L T Tr WH) ἑράπισα (see P, ρ); (fr. ῥάπης a rod);

1. to smite with a rod or staff (Xenophanes in *Diog. Laërt.* 8, 36; *Hdt.*, *Dem.*, *Polyb.*, *Plut.*, al.). 2. to smite in the face with the palm of the hand, to box the ear: τινά, Mt. xxvi. 67 (where it is distinguished fr. *κολαφίζω* [A. V. *buffet*]; for *Suidas* says ῥάπισαν πατάσσειν τὴν γνύθον ἀπλῆ τῇ χειρὶ not with the fist; hence the *Vulg.* renders it *palmas in faciem ei dederunt*; [A. V. mrg. (R. V. mrg.) adopt sense 1 above]); τινά ἐπὶ [L T Tr txt. WH *eis*] τὴν σιαγόνα, Mt. v. 39 (*Hos.* xi. 4). Cf. *Fischer*, *De vitiiis Lexx.* etc. p. 61 sqq.; *Lob.* ad *Phryn.* p. 175; [*Schmidt*, *Syn.* ch. 113, 10; *Field*, *Otium Norv.* pars iii. p. 71.]\*

**ῥάπισμα**, -τος, τό, (ῥαπίζω, q. v.); 1. a blow with a rod or a staff or a scourge, (*Antiph.* in *Athen.* 14 p. 623 b.; *Anthol.*, *Leian.*). 2. a blow with the flat of the hand, a slap in the face, box on the ear: βάλλειν τινά ῥάπισμασιν (see *βάλλω*, 1), Mk. xiv. 65; δίδόναι τινὲ ῥάπισμα, Jn. xviii. 22; ῥάπισματα, Jn. xix. 3, [but in all three exx. R. V. mrg. recognizes sense 1 (see reff. s. v. ῥαπίζω)].\*

**ῥαφίς**, -ιδος, ἡ, (ῥάπτω to sew), a needle: Mt. xix. 24; Mk. x. 25; Lk. xviii. 25 *Rec.*, [(cf. *κάμηλος*)]. *Class. Grk.* more com. uses *βελόνη* (q. v.); see *Lob.* ad *Phryn.* p. 90; [W. 25].\*

[ῥαχά, see ῥακά.]

Ῥαχάβ, see Ῥαάβ.

**Ῥαχήλ**, (ܪܚܩ a ewe or sheep), ἡ, *Rachel* [cf. B. D. s. v.], the wife of the patriarch Jacob: Mt. ii. 18 (fr. Jer. xxxviii. (xxxix.) 15).\*

**Ῥεβέκκα** (ܪܥܩܐ, fr. ܪܥܩ unused in Hebrew but in Arabic 'to bind,' 'fasten'; hence the subst. i. q. 'ensnarer,' fascinating the men by her beauty), ἡ, *Rebecca*, the wife of Isaac: Ro. ix. 10.\*

**ῥέδη** [al. ῥέδα; on the first vowel cf. Tdf.'s note on *Rev.* as below; *WH*. App. p. 151<sup>a</sup>], (acc. to *Quintil.* 1, 5, 57 [cf. 68] a Gallie word [cf. *Vanicek*, *Fremdwörter*, s. v. *reda*]), -ης, ἡ, a chariot, "a species of vehicle having four wheels" (*Isidor.* *Hispal.* orig. 20, 12 (§ 511), [cf. *Rich.* *Diet.* of *Antiq.* s. v. *Rheda*]): *Rev.* xviii. 13.\*

**Ῥεμφάν** (R G), or Ῥεφάν (L Tr), or Ῥομφάν (T), [or Ῥομφά WH, see their App. on Acts as below], *Remphan* [so A. V.], or *Rephan* [so R. V.], *Romphan*, [or *Rompha*], a Coptic pr. name of Saturn: Acts vii. 43, fr. *Amos* v. 26 where the Sept. render by Ῥαιφάν [or Ῥεφάν] the Hebr. ܪܦܢ, thought by many to be equiv. to the Syriac ܪܦܢ, and the Arabic ڪيوان, designations of Saturn;

but by others regarded as an appellative, signifying 'stand,' 'pedestal' (*Germ. Gerüst*; so *Hitzig*), or 'statue' (so *Gesenius*), formed from ܪܦܢ after the analogy of such forms as ܪܦܢܐ, ܪܦܢܐ, etc. Cf. *Win*. RWB. s. v. *Saturn*; *Gesenius*, *Thes.* p. 669<sup>b</sup>; *J. G. Müller* in *Herzog* xii. 736; *Merx* in *Schenkel* i. p. 516 sq.; *Schrader* in *Rielm* p. 234; [*Baudissin* in *Herzog* ed. 2 s. v. *Saturn*, and reff. there given; B. D. s. v. *Remphan*].\*

ῥέω: fut. ῥέσω (in Grk. writ. more com. ῥέσομαι, see

W. 89 (85); [B. 67 (59)]; cf. *Lob. ad Phryn. p. 739*; [(Skr. *sru*; cf. Lat. *fluo*; Eng. *stream*; Curtius § 517)]; fr. Hom. down; Sept. for רַח; to *flow*: Jn. vii. 38. [COMP.: παραρρέω.]\*

ῥῆμα, -τος, τό, (*ῥήγνυμι*), what has been broken or rent asunder; a. a fracture, breach, cleft: Hippocr., Dem., [Aristot.], Polyb., al.; for ῥῆμα, Am. vi. 11 Alex. b. plur. for ῥῆμα, rent clothes: 1 K. xi. 30 sq.; 2 K. ii. 12. c. fall, ruin: Lk. vi. 49.\*

ῥήγνυμι (Mt. ix. 17) and ῥήσσω (Hom. Il. 18, 571; 1 K. xi. 31; Mk. ii. 22 R G L mrg.; ix. 18; [Lk. v. 37 L mrg.; (see below)]); fut. ῥήξω; 1 aor. ῥρηξα; pres. pass. 3 pers. plur. ῥήγνυται; fr. Hom. down; Sept. for ῥῆμα, to rend, burst or break asunder, break up, break through; a. univ.: τοὺς ἀσκούς, Mk. ii. 22; Lk. v. 37; pass. Mt. ix. 17; i. q. to tear in pieces [A. V. rend]: τῶα, Mt. vii. 6. b. sc. εὐφροσύνη (previously chained up, as it were), to break forth into joy: Gal. iv. 27, after Is. liv. 1 (the full phrase is found in Is. xlix. 13; lii. 9; [cf. B. § 130, 5]; in class. Grk. ῥηγνύναι κλαυθμόν, οἰμωγήν, δάκρυα, esp. φωνήν is used of infants or dumb persons beginning to speak; cf. Passow s. v. 2, vol. ii. p. 1332; [L. and S. s. v. I. 4 and 5]). c. i. q. σπαράσσω, to distort, convulse: of a demon causing convulsions in a man possessed, Mk. ix. 18; Lk. ix. 42; in both pass. many [so R. V. txt.] explain it to dash down, hurl to the ground, (a common occurrence in cases of epilepsy); in this sense in Artem. oneir. 1, 60 a wrestler is said ῥήξει τὸν ἀντίπαλον. Pseych. gives ῥήξει καταβαλεῖν. Also ῥήξει κατέβαλε. Cf. Kuinoel or Fritzsche on Mk. ix. 18. [Many hold that ῥήσσω in this sense is quite a different word from ῥήγνυμι (and its collat. or poet. ῥήσσω), and akin rather to (the onomatopoeic) ἀράσσω, ῥάσσω, to throw or dash down; cf. *Lobeck* in Bttm. Ausf. Spr. § 114, s. v. ῥήγνυμι; Curtius, Das Verbum, pp. 162, 315; Schmidt, Syn. ch. 113, 7. See as exx. Sap. iv. 19; Herm. mand. 11, 3; Const. apost. 6, 9 p. 165, 14. Cf. προσῥήγνυμι.] (COMP.: δια-, περι-, προσ-ῥήγνυμι.)\*

[Syn.: ῥήγνυμι, καταῤῥυμι, θραύω: ῥ. to rend, rend asunder, makes pointed reference to the separation of the parts; κ. to break, denotes the destruction of a thing's unity or completeness; θ. to shatter, is suggestive of many fragments and minute dispersion. Cf. Schmidt ch. 115.]

ῥήμα, -τος, τό, (fr. ῥῆμα, pf. pass. εἶρημαι), fr. Theogn., Hdt., Pind. down; Sept. chiefly for רַח; also for רַח, רַח, רַח, etc.; 1. prop. that which is or has been uttered by the living voice, thing spoken, word, [cf. ἔπος, also λόγος, I. 1]; i. e. a. any sound produced

by the voice and having a definite meaning: Mt. xxvii. 14; ῥ. γλώσσης, Sir. iv. 24; φωνῆ ῥημάτων, a sound of words, Heb. xii. 19; ῥήματα ἄρηγτα, [unspeakable words], 2 Co. xii. 4. b. Plur. τὰ ῥήματα, speech, discourse, (because it consists of words either few or many [cf. Philo, leg. alleg. 3, 61 τὸ δὲ ῥήμα μέρος λόγου]): Lk. vii. 1; Acts ii. 14; words, sayings, Jn. viii. 20; x. 21; Acts [x. 44]; xvi. 38; τὰ ῥ. τινος, what one has said, Lk. xxiv. 8, 11, or taught, Ro. x. 18; τὰ ῥ. μου, my teaching, Jn. v. 47; xii. 47 sq.; xv. 7; τὰ ῥ. ἁ ἐγὼ λαλῶ, Jn. vi. 63; xiv. 10; [ἀληθείας κ. σωφροσύνης ῥ. ἀποφθέγγομαι, Acts xxvi. 25]; ῥήματα ζωῆς αἰωνίου ἔχεις, thy teaching begets eternal life, Jn. vi. 68; τὰ ῥ. τοῦ θεοῦ, utterances in which God through some one declares his mind, Jn. viii. 47; λαλεῖ τις τὰ ῥ. τοῦ θ. speaks what God bids him, Jn. iii. 34; λαλεῖν πάντα τὰ ῥήματα τῆς ζωῆς ταύτης, to deliver the whole doctrine concerning this life, i. e. the life eternal, Acts v. 20; τὰ ῥ. ἁ δέδωκάς μοι, what thou hast bidden me to speak, Jn. xvii. 8; ῥήματα λαλεῖν πρὸς τινα, ἐν οἷς etc. to teach one the things by which etc. Acts xi. 14; τὰ ῥήματα τὰ προειρημένα ὑπό τινος, what one has foretold, 2 Pet. iii. 2; Jude 17; λαλεῖν ῥήματα βλάσφημα εἰς τινα, to speak abusively in reference to one [see εἰς, B. II. 2 c. β.], Acts vi. 11; κατὰ τινος, against a thing, ib. 13 [G L T Tr WH om. βλάσφ.]. c. a series of words joined together into a sentence (a declaration of one's mind made in words); a. univ. an utterance, declaration, (Germ. eine Aeusserung): Mt. xxvii. 75; Mk. ix. 32; xiv. 72; Lk. ii. 50; ix. 45; xviii. 34; xx. 26; Acts xi. 16; xxviii. 25; with adjectives, ῥήμα ἀργόν, Mt. xii. 36; εἰπεῖν πονηρὸν ῥήμα κατὰ τινος, to assail one with abuse, Mt. v. 11 [R G; al. om. ῥ.]. β. a saying of any sort, as a message, a narrative: concerning some occurrence, λαλεῖν τὸ ῥ. περὶ τινος, Lk. ii. 17; ῥήμα τῆς πίστεως, the word of faith, i. e. concerning the necessity of putting faith in Christ, Ro. x. 8; a promise, Lk. i. 38; ii. 29; καλὸν θεοῦ ῥήμα, God's gracious, comforting promise (of salvation), Heb. vi. 5 (see καλός, e.); καθαρίας . . . ἐν ῥήματι, acc. to promise (prop. on the ground of his word of promise, viz. the promise of the pardon of sins; cf. Mk. xvi. 16), Eph. v. 26 [al. take ῥ. here as i. q. 'the gospel,' cf. vi. 17, Ro. x. 8; (see Meyer ad loc.)]; the word by which some thing is commanded, directed, enjoined: Mt. iv. 4 [cf. W. 389 (364) n.]; Lk. iv. 4 R G L Tr in br.; Heb. xi. 3; a command, Lk. v. 5; ἐγένετο ῥήμα θεοῦ ἐπὶ τινα, Lk. iii. 2 (Jer. i. 1; πρὸς τινα, Gen. xv. 1; 1 K. xviii. 1); plur. ῥήματα παρὰ σοῦ, words from thee, i. e. to be spoken by thee, Acts x. 22; ῥήμα τῆς δυνάμεως αὐτοῦ, his omnipotent command, Heb. i. 3. doctrine, instruction, [cf. W. 123 (117)]: (τὸ) ῥήμα (τοῦ) θεοῦ, divine instruction by the preachers of the gospel, Ro. x. 17 [R G; but L T Tr WH ῥ. Χριστοῦ; others give ῥ. here the sense of command, commission; (cf. Meyer)]; saving truth which has God for its author, Eph. vi. 17; also τοῦ κυρίου, 1 Pet. i. 25; words of prophecy, prophetic announcement, τὰ ῥ. τοῦ θεοῦ, Rev. xvii. 17 Rec. [al. οἱ λόγοι τ. θ.]. 2. In imitation of the Hebr. רַח, the subject-matter of speech, thing



spoken of, thing; and that a. so far forth as it is a matter of narration: Lk. ii. 15; Acts x. 37; plur., Lk. i. 65; ii. 19, 51; Acts v. 32; xiii. 42. b. in so far as it is matter of command: Lk. i. 37 [see ἀδυνατέω, b.] (Gen. xviii. 14; Deut. xvii. 8). c. a matter of dispute, case at law: Mt. xviii. 16; 2 Co. xiii. 1 [A. V. retains 'word' here and in the preceding pass.], (Deut. xix. 15).\*

Ῥησά [Lchm. -σά (so Pape, Eigennamen, s. v.)], ὁ, Rhesa, the son of Zerubbabel: Lk. iii. 27.\*

ῥήσσω, see ῥήγνυμι.

ῥήτωρ, -ορος, ὁ, (ῬΕΩ), a speaker, an orator, (Soph., Eur., Arstph., Xen., Plat., al.): of a forensic orator or advocate, Acts xxiv. 1. [Cf. Thom. Mag. s. v. (p. 324, 15 ed. Ritschl); B. D. s. v. Orator, 2.]\*

ῥήτως, (ῥήτός), adv., expressly, in express words: ῥητῶς λέγει, 1 Tim. iv. 1. (Polyb. 3, 23, 5; Strabo 9 p. 426; Plut. Brut. 29; [de Stoic. repugn. 15, 10]; Diog. Laërt. 8, 71; [al.; cf. Wetstein on 1 Tim. i. c.; W. 463 (431)].)\*

ρίζα, -ης, ἡ, (akin to Germ. *Reis* [cf. Lat. *radix*; Eng. *root*; see Curtius § 515; Fick, Pt. iii. 775]), fr. Hom. down; Sept. for ῥίζη; 1. a root: prop., Mt. iii. 10; Lk. iii. 9; ἐκ ῥιζῶν, from the roots [cf. W. § 51, 1 d.], Mk. xi. 20; ῥίζαν ἔχειν, to strike deep root, Mt. xiii. 6; Mk. iv. 6; trop. οὐ ῥίζαν ἔχων ἐν εαυτῷ, spoken of one who has but a superficial experience of divine truth, has not permitted it to make its way into the inmost recesses of his soul, Mt. xiii. 21; Mk. iv. 17; Lk. viii. 13; in fig. disc. ῥίζα πικρίας (see πικρία) of a person disposed to apostatize and induce others to commit the same offence, Heb. xii. 15; the progenitors of a race are called ῥίζα, their descendants κλάδοι (see κλάδος, b.), Ro. xi. 16-18. - Metaph. *cause, origin, source*: πάντων τῶν κακῶν, 1 Tim. vi. 10; τῆς σοφίας, Sir. i. 6 (5), 20 (18); τῆς ἀθανασίας, Sap. xv. 3; τῆς ἀμαρτίας, of the devil, Ev. Nicod. 23; ἀρχὴ καὶ ρίζα παντὸς ἀγαθοῦ, Epicur. ap. Athen. 12, 67 p. 546 sq.; πηγὴ καὶ ρίζα καλοκαγαθίας τὸ νομίμου τυχεῖν παιδείας, Plut. de puer. educ. c. 7 b. 2. after the use of the Hebr. ῥיז, that which like a root springs from a root, a sprout, shoot; metaph. *offspring, progeny*: Ro. xv. 12; Rev. v. 5; xxii. 16, (Is. xi. 10).\*

ρίζω, -ω: pf. pass. ptep. ἐρριζωμένος [see P, ρ]; (ρίζα); fr. Hom. down; to cause to strike root, to strengthen with roots; as often in class. writ. (see Passow s. v. 3; [L. and S. s. v. I.]), trop. to render firm, to fix, establish, cause a person or a thing to be thoroughly grounded: pass. ἐρριζωμένος (Vulg. *radicatus*) ἐν ἀγάπῃ, Eph. iii. 17 (18) [not WH]; ἐν Χριστῷ, in communion with Christ, Col. ii. 7. [COMP. ἐκ-ρίζω.]\*

ῥιπή, -ης, ἡ, (ρίπτω), used by the Grk. poets fr. Hom. down; a throw, stroke, beat: ὀφθαλοῦ (Vulg. *ictus oculi*) [A. V. *the twinkling of an eye*], a moment of time, 1 Co. xv. 52 [L mrg. ῥοπή, q. v.]\*

ῥιπίζω: pres. pass. ptep. ῥιπιζόμενος; (fr. ῥίπτις a bellows or fan); hence 1. prop. to raise a breeze, put air in motion, whether for the sake of kindling a fire or of cooling one's self; hence a. to blow up a fire: φλόγα, πῦρ, Anthol. 5, 122, 6; Plut. Flam. 21. b. to

fan i. e. cool with a fan (Tertull. *flabello*): Plut. Anton. 26. 2. to toss to and fro, to agitate: of the wind, πρὸς ἀνέμων ῥιπίζεται τὸ ὕδωρ, Philo de incorrupt. mundi § 24; ῥιπιζομένη ἄχνη, Dio Cass. 70, 4; δῆμος ἄστατον, κακὸν καὶ θαλάσση πάνθ' ὅμοιον, ἐπ' ἀνέμων ῥιπίζεται, Dio Chr. 32 p. 368 b.; hence joined w. ἀνεμίξεσθαι it is used of a person whose mind wavers in uncertainty between hope and fear, between doing and not doing a thing, Jas. i. 6.\*

ῥιπτέω, see ῥίπτω.

ῥίπτω and ῥιπτέω (ῥιπτούντων, Acts xxii. 23; on the diff. views with regard to the difference in meaning bet. these two forms see Passow s. v. ῥίπτω, fin.; [Veitch s. v. ῥίπτω, fin. Hermann held that ῥιπτέω differed fr. ῥίπτω as Lat. *jaclare* fr. *jacere*, hence the former had a frequent force (cf. *Lob. Soph. Aj.* p. 177; *Cope*, Aristot. rhet. vol. i. p. 91 sq.); some of the old grammarians associate with ῥιπτέω a suggestion of earnestness or effort, others of contempt]; 1 aor. ἔρριψα G Tr, ἔρρ. R L, ἔριψα T WH, [ptep. (Lk. iv. 35) ῥίψαν R G Tr WH, better (cf. *Tdf. Proleg.* p. 102; Veitch p. 512) ῥίψαν L T]; pf. pass. 3 pers. sing. ἐρρίπται [G Tr; al. ἔρρ.] (Lk. xvii. 2), ptep. ἐρριμμένος G, ἐριμμένος T Tr WH, ῥερ. (with smooth breathing) Lchm. (Mt. ix. 36); on the doubling of ρ and the use of the breathing see P, ρ; fr. Hom. down; Sept. chiefly for ῥιζή; to cast, throw; i. q. to throw down: τί, Acts xxvii. 19; τί ἐκ τυῶς, ibid. 29; τινὰ εἰς τὴν θάλασσαν, Lk. xvii. 2. i. q. to throw off: τὰ ἱμάτια (Plat. rep. 5 p. 474 a.), Acts xxii. 23 (they cast off their garments that they might be the better prepared to throw stones [but cf. Wendt in Mey. 5te Aufl.]); τὰ ὄπλα, 1 Macc. v. 43; vii. 44; xi. 51; Xen. Cyr. 4, 2, 33, and often in other Grk. writ. i. q. to cast forward or before; τινὰ [or τι] εἰς τι, [Mt. xxvii. 5 (but here R G L ἐν τῷ ναῷ)]; Lk. iv. 35; τινὰς παρὰ τοὺς πόδας Ἰησοῦ, to set down (with the suggestion of haste and want of care), of those who laid their sick at the feet of Jesus, leaving them at his disposal without a doubt but that he could heal them, Mt. xv. 30. i. q. to throw to the ground, prostrate: ἐρριμμένοι, prostrated by fatigue, hunger, etc., [R. V. *scattered*], Mt. ix. 36 (καταβῶν ἐρριμμένους καὶ μεθύοντας, the enemy prostrate on the ground, Polyb. 5, 48, 2; of the slain, Jer. xiv. 16; ἐρριμμένα σώματα, 1 Macc. xi. 4; for other exx. see *Wahl*, *Clavis Apoc.* V. T. s. v.; τῶν νεκρῶν ἐροισμένων ἐπὶ τῆς ἀγορᾶς, Plut. Galb. 28, 1). [COMP. ἀπο-, ἐπι-ρίπτω.]\*

Ῥοβοάμ, (ϞϞϞϞ) i. e. 'enlarging the people', equiv. to Εὐρύδημος in Grk., fr. ϞϞϞ and ϞϞ), ὁ, *Roboam, Rehoboam*, the son and successor of king Solomon: Mt. i. 7.\*

Ῥόδη, -ης, ἡ, *Rhoda* [i. e. 'rose'], the name of a certain maidservant: Acts xii. 13.\*

Ῥόδος, -ου, ἡ, *Rhodes*, [(cf. *Pape*, Eigennamen, s. v.)], a well-known island of the Cyclades opposite Caria and Lycia, with a capital of the same name: Acts xxi. 1. ([From Hom. down]; 1 Macc. xv. 23.)\*

ῥοιζήδον, (ῥοιζέω to make a confused noise), adv., 'with a loud noise': 2 Pet. iii. 10. (Nicand. ther. 556; Geop., al.)\*

[Ῥομφά, Ῥομφάν, see Ῥεμφάν.]

Ῥομφαία, -ας, ἡ, a large sword; prop. a long Thracian javelin [cf. *Rich.*, Dict. of Antiq. s. v. Rhomphaea]; also a kind of long sword wont to be worn on the right shoulder, (Hesyeh. Ῥομφαία· Θράκιον ἀμνητήριον, μάχαιρα, ξίφος ἢ ἀκόντιον μακρόν; [Suidas 3223 c. (cf. βέμβω to revolve, vibrate)]; cf. Plut. Aemil. 18); [A. V. sword]: Rev. i. 16; ii. 12, 16; vi. 8; xix. 15, 21; σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται Ῥομφαία, a fig. for 'extreme anguish shall fill (pierce, as it were) thy soul', Lk. ii. 35, where cf. Kuinoel. (Joseph. antt. 6, 12, 4; 7, 12, 1; in Ev. Nicod. 26 the archangel Michael, keeper of Paradise, is called ἡ φλογίνη Ῥομφαία. Very often in Sept. for רִמְפָּי; often also in the O. T. Apocr.)\*

[Ῥοπή, -ης, ἡ, (ῤέπω), fr. Aeschyl., Plat., down, inclination downwards, as of the turning of the scale: ἐν Ῥοπή ὀφθαλμοῦ, 1 Co. xv. 52 L mrg. (cf. Tdf.'s note ad loc.); see ῤιπή.]\*

Ῥουβὴν (in Joseph. antt. 1, 19, 8 Ῥούβηλος), ὁ, (רְבִיבָן, i. e. behold ye a son! Gen. xxix. 32 [cf. B. D. s. v.], Reuben, Jacob's firstborn son by Leah: Rev. vii. 5.)\*

Ῥούθ (in Joseph. antt. 5, 9, 2 Ῥούθη, -ης), ἡ, (רוּת for רִיָּת, a female friend), Ruth, a Moabitish woman, one of the ancestors of king David, whose history is related in the canonical book bearing her name: Mt. i. 5. [B. D. s. v. Ruth.]\*

Ῥούφος, -ου, ὁ, Rufus [i. e. 'red', 'reddish'], a Lat. proper name of a certain Christian: Mk. xv. 21; Ro. xvi. 13. [B. D. s. v. Rufus.]\*

ῤύμη, -ης, ἡ, (fr. ΡΥΩ i. q. ἐρύω 'to draw' [but Curtius § 517; Vaniček p. 1210, al., connect it with ῤέω 'to flow']); 1. in earlier Grk. the swing, rush, force, trail, of a body in motion. 2. in later Grk. a tract of way in a town shut in by buildings on both sides; a street, lane: Mt. vi. 2; Lk. xiv. 21; Acts ix. 11; xii. 10; cf. Is. xv. 3; Sir. ix. 7; Tob. xiii. 18. Cf. *Lob.* ad Phryn. p. 404; [Rutherford, New Phryn. p. 488; *Westein* on Mt. u. s.; W. 22, 23].\*

ῤύομαι; fut. ῤύσομαι; 1 aor. ἐῤῥύσαμην G (ἐῤῥυσ. R, so T in 2 Co. i. 10; 2 Pet. ii. 7; L everywh. exc. in 2 Tim. iii. 11 txt.) and ἐῤῥυσάμην (so Tr WH everywh., T in Col. i. 13; 2 Tim. iii. 11; L txt. in 2 Tim. iii. 11); a depon. mid. verb. in later Grk. w. the 1 aor. pass. ἐῤῥύσθην G (-ῤῥ- R), and (so L T Tr WH in 2 Tim. iv. 17) ἐῤῥύσθην; (on the doubling of ρ, and the breathing, see in P, ρ); fr. Hom. down; Sept. chiefly for רִצִּי; also for רִצִּי, פִּלַּח (to cause to escape, to deliver), יָרִיחַ (to draw out), טָרַח, יָצִיחַ, etc.; fr. ΡΥΩ to draw, hence prop. to draw to one's self, to rescue, to deliver: τινά, Mt. xxvii. 43; 2 Pet. ii. 7; τινά ἀπό τινος [cf. W. § 30, 6 a.], Mt. vi. 13; Lk. xi. 4 R L; 1 Th. i. 10 [here T Tr WH ἐκ; 2 Tim. iv. 18]; 1 aor. pass., Ro. xv. 31; 2 Th. iii. 2; τινά ἐκ τινος [W. u. s.]: Ro. vii. 24 [cf. W. § 41 a. 5]; 2 Co. i. 10; Col. i. 13; 2 Tim. iii. 11; 2 Pet. ii. 9; 1 aor. pass., Lk. i. 74; 2 Tim. iv. 17; ὁ ῤύόμενος, the deliverer, Ro. xi. 26 (after Is. lix. 20).\*

ῤυπαίνω: (ῤύπος, q. v.); to make filthy, befoul; to defile, dishonor, (Xen., Aristot., Dion. Hal., Plut., al.); 1 aor.

pass. impv. 3 pers. sing. ῤυπαθήτω, let him be made filthy, i. e. trop. let him continue to defile himself with sins, Rev. xxii. 11 L T Tr WH txt.\*

ῤυπαρεύομαι: 1 aor. (pass.) impv. 3 pers. sing. ῤυπαρευθήτω; (ῤυπαρός, q. v.); to be dirty, grow filthy; metaph. to be defiled with iniquity: Rev. xxii. 11 G L ed. ster. WH mrg. Found nowhere else; see ῤυπαίνω and ῤυπόω.\*

ῤυπαρία, -ας, ἡ, (ῤυπαρός), filthiness (Plut. praeept. conjug. c. 28); metaph. of wickedness as moral defilement: Jas. i. 21. [Of sordidness, in Critias ap. Poll. 3, 116; Plut. de adulat. et amic. § 19; al.]\*

ῤυπαρός, -ά, -όν, (ῤύπος, q. v.), filthy, dirty: prop. of clothing [A. V. vile], Jas. ii. 2 (Sept. Zech. iii. 3 sq.; Joseph. antt. 7, 11, 3; Plut. Phoc. 18; Dio Cass. 65, 20; ῤυπαρά καὶ ἀπλυτα, Artem. oneir. 2, 3 fin.; χλαμύς, Ael. v. h. 14, 10); metaph. defiled with iniquity, base, [A. V. filthy]: Rev. xxii. 11 G L T Tr WH. [(In the sense of sordid, mean, Dion. Hal., al.)]\*

ῤύπος, -ου, ὁ, fr. Hom. down, filth: 1 Pet. iii. 21 [B. § 151, 14; W. § 30, 3 N. 3].\*

ῤυπόω, -ῶ; 1 aor. impv. 3 pers. sing. ῤυποσάτω; 1. to make filthy, defile, soil: Hom. Od. 6, 59.

2. intrans. for ῤυπάω, to be filthy: morally, Rev. xxii. 11 Rec.\*

ῤύσις, -εως, ἡ, (fr. an unused pres. ῤύω, from which several of the tenses of ῤέω are borrowed), a flowing, issue: τοῦ αἵματος, Mk. v. 25; Lk. viii. 43, [on the two preced. pass. cf. B. § 147, 11; W. § 29, 3 b.], 44, (Hippocr., Aristot.).\*

ῤυτίς, -ίδος, ἡ, (ΡΥΩ, to draw together, contract), a wrinkle: Eph. v. 27. (Arstph., Plat., Diod. 4, 51; Plut., Leian., Anthol., al.)\*

ῤωμαϊκός, -ή, -όν, Roman, Latin: Lk. xxiii. 38 R G L br. Tr mrg. br. [(Polyb., Diod., Dion. Hal., al.)]\*

ῤωμαῖος, -ου, ὁ, a Roman: Jn. xi. 48; Acts ii. 10 [R. V. here from Rome]; xvi. 21, 37 sq.; xxii. 25-27, 29; xxiii. 27; xxv. 16; xxviii. 17. [(Polyb., Joseph., al.); often in 1 and 2 Macc.]\*

ῤωμαῖστί, adv., in the Roman fashion or language, in Latin: Jn. xix. 20. [Epictet. diss. 1, 17, 16; Plut., App., al.]\*

ῤώμη, -ης, ἡ [on the art. with it cf. W. § 18, 5 b.; (on its derivation cf. Curtius § 517; Vaniček p. 1212; *Pape*, Eigennamen, s. v.)], Rome, the renowned capital of Italy and ancient head of the world: Acts xviii. 2; xix. 21; xxiii. 11; xxviii. 14, 16; Ro. i. 7, 15; 2 Tim. i. 17. (1 Macc. i. 10; vii. 1; [Aristot., Polyb., al.]) [On Rome in St. Paul's time cf. BB.DD. s. v.; *Conybeare and Howson*, Life and Epp. etc. ch. xxiv.; *Farrar*, Life and Work etc. ch. xxxvii, xliv., xlv.; *Lewin*, St. Paul, vol. ii. ch. vi.; *Hausrath*, Neutest. Zeitgesch. iii. 65 sqq.; on the Jews and Christians there, see particularly *Schürer*, Die Gemeindeverfassung der Juden in Rom in d. Kaiserzeit nach d. Inschriften dargest. (Leipz. 1879); *Seyler*, Entstehung u. s. w. der Christengemeinde in Rom (Tübingen, 1874); *Huidekoper*, Judaism at Rome, 2d ed., N. Y. 1877; *Schaff*, Hist. of the Chris. Church (1882) vol. i. § 36.]\*

**ῥώννυμι**: to make strong, to strengthen; pf. pass. ἔρρωμαι [see P, ρ], to be strong, to thrive, prosper; hence the 2 pers. (sing.) impv. is the usual formula in closing a

letter, ἔρρωσο, farewell: Acts xxiii. 30 [R G]; ἔρρωσθε, Acts xv. 29 (2 Macc. xi. 21; Xen. Cyr. 4, 5, 33; Artemeoneir. 3, 44, al.; ἔρρωσσι καὶ ὑγίαινε, Dio Cass. 61, 13).\*

Σ

[Σ, σ, s: the practice (adopted by Griesbach, Knapp, al. after H. Stephanus et al.) of employing the character *s* in the mid. of a comp. word has been abandoned by the recent crit. editors; cf. W. § 5, 1 c.; Lipsius, Gram. Untersuch. p. 122; Matthiae § 1 Anm. 5; Btm. Ausf. Sprchl. § 2 Anm. 3; Kühner § 1 Anm. 1. Tdf. ed. 8 writes σ also even at the end of a word, after the older Mss. On movable final *s* see ἄχρι(ς), μέχρι(ς), οὕτω(ς). The (Ionic) combinations ρσ for ρρ, and σσ for ττ (cf. Fischer, Animadvers. ad Veller. etc. i. pp. 193 sq. 203; Kühner § 31 pp. 124, 127), have become predominant (cf. ἄρσην, θαρσέω, θάρσος, ἀπαλλάσσω etc., γλώσσα, ἦσων (q. v.), θάλασσα, κηρῶσσα, περισσός, πρῶσσα (q. v.), τάσσω, τέσσαρες, φυλάσσω, etc.), except in a few words, as κρείττων (q. v.), the derivatives of ἐλάττων (of which word both forms are used indiscriminately), ἡττημα, ἡττάω (yet see 2 Co. xii. 13), etc.; cf. B. 7. Some prop. names are spelled indifferently with one σ or with two; as, Ἐλισ(σ)αῖος. ζ is occasionally substituted for σ, esp. before μ, see σβέννυμι, Σαύρα (σαύρα, cf. Soph. Gloss. § 58, 3, and Lex. s. v.; Tdf. Proleg. p. 80; WH. App. p. 148; B. 5; Btm. Ausf. Sprchl. § 3 Anm. 6; Bezae cod., ed. Scrivener, p. xlvi. i.; L. and S. s. v. Z. I. 3, and Σ. II. 14 c.); so also ξ, as ξυβαλίω 1 Pet. iv. 12 R<sup>bez</sup>; cf. Kühner § 325, 5; Btm. Ausf. Spr. u. s.; see ξύν.]

**σαβαχθανί**, -νεί T Tr WH [see WH. App. p. 155, and s. v. εἰ, ι], -κθανί Lehm. [in Mt. only], (סבאךבנאי, fr. the Chald. סבאך), thou hast forsaken me: Mt. xxvii. 46; Mk. xv. 34 (fr. Ps. xxi. (xxii.) 2, for the Hebr. יְהַרְבֵּי, which is so rendered also by the Chaldee paraphrast). [See Kautzsch, Gram. d. Bibl.-Aram. (Leipzig 1884) p. 11.]\*

**σαβαώθ** (Hebr. סבאָוֹת, plur. of סבָּא; an army): κύριος σαβαώθ (יהוה סבאָוֹת), [A. V. Lord of Sabaoth], i. e. lord of the armies sc. of Israel, as those who under the leadership and protection of Jehovah maintain his cause in war (cf. Schrader, Ueber d. ursprüngl. Sinn des Gottesnamens Jahve Zebaoth, in the Jahrb. f. protest. Theol. for 1875, p. 316 sqq., and in Schenkel v. 702 sq.; cf. Herm. Schultz, Alttest. Theol. ii. p. 96 sqq.; [B. D. s. v. Sabaoth, the Lord of. But for the other view, acc. to which the heavenly "hosts" are referred to, see Hackett in B. D., Am. ed., s. v. Tsebaoth Lord of, and Delitzsch in the Luth. Zeitschr. for 1874, p. 217 sqq.; so Riehm (HWB s. v. Zebaoth) as respects the use of the phrase by the prophets]. On the diverse interpretations of the word cf. Oehler in Herzog xviii. p. 400 sqq. [and in his O. T. Theol. (ed. Day) §§ 195 sq.; cf. T. K. Cheyne, Isa., ed. 3, vol. i. 11 sq.]: Ro. ix. 29; Jas. v. 4.\*

**σαββατισμός**, -οῦ, ὁ, (σαββαρίζω to keep the sabbath); 1. a keeping sabbath. 2. the blessed rest from toils and troubles looked for in the age to come by the true worshippers of God and true Christians [R. V. sabbath rest]: Heb. iv. 9. (Plut. de superstit. c. 3; eccl. writ.)\*

**σάββατον**, -ου, τό, (Hebr. שַׁבָּת), found in the N. T. only in the historical bks. exc. twice in Paul's Epp.; sabbath; i. e.

1. the seventh day of each week, which was a sacred festival on which the Israelites were required to abstain from all work (Ex. xx. 10; xxxi. 13 sqq.; Deut. v. 14);

a. sing. σάββατον and τὸ σάββατον: Mk. vi. 2; [xv. 42 L Tr]; xvi. 1; Jn. v. 9 sq., etc.; i. q. the institution of the sabbath, the law for keeping holy every seventh day of the week: Mt. xii. 8; Mk. ii. 27 sq.; Lk. vi. 5; λέειν, Jn. v. 18; τηρεῖν, Jn. ix. 16; ἡ ἡμέρα τοῦ σαββάτου (שַׁבָּת הַיּוֹם, Ex. xx. 8 and often), the day of the sabbath, sabbath-day, Lk. xiii. 16; xiv. 5; ὁδὸς σαββάτου, a sabbath-day's journey, the distance it is lawful to travel on the sabbath-day, i. e. acc. to the Talmud two thousand cubits or paces, acc. to Epiphanius (haer. 66, 82) six stadia: Acts i. 12, cf. Mt. xxiv. 20, (the regulation was derived fr. Ex. xvi. 29); cf. Win. RWB. s. v. Sabbathsweg; Oehler in Herzog xiii. 203 sq. [cf. Leyrer in Herzog ed. 2 vol. ix. 379]; Mangold in Schenkel v. 127 sq.; [Ginsburg in Alexander's Kitto s. v. Sabbath Day's Journey; Lumby on Acts i. 12 (in Cambr. Bible for Schools)].

as dat. of time [W. § 31, 9 b.; B. § 133, 26]: σαββάτω. Mt. xxiv. 20 [G L T Tr WH]; Lk. xiv. 1; τῷ σαββάτῳ, Lk. vi. 9 L txt. T Tr WH; xiii. 14 sq.; xiv. 3; Acts xiii. 44; ἐν σαββάτῳ, Mt. xii. 2; Jn. v. 16; vii. 22 [here L WH br. ἐν], 23; ἐν τῷ σαββάτῳ, Lk. vi. 7; Jn. xix. 31. accus. τὸ σάββ. during (on) the sabbath [cf. B. § 131, 11; W. § 32, 6]: Lk. xxiii. 56; κατὰ πᾶν σ. every sabbath, Acts xiii. 27; xv. 21; xviii. 4. plur. τὰ σάββατα, of several sabbaths, Acts xvii. 2 [some refer this to 2].

b. plur. τὰ σάββ. (for the singular) of a single sabbath, sabbath-day, (the use of the plur. being occasioned either by the plur. names of festivals, as τὰ ἐγκαίμα, ἄζυμα, γενέσια, or by the Chaldaic form סבאָוֹת [W. 177 (167); B. 23 (21)]): Mt. xxviii. 1; Col. ii. 16, (Ex. xx. 10; Lev. xxiii. 32 etc.; τὴν ἐβδόμην σάββατα καλοῦμεν, Joseph. antt. 3, 6, 6; add. 1, 1, 1; [14, 10, 25; Philo de Abrah. § 5; de cherub. § 26; Plut. de superstitione 8]; τὴν τῶν σαββάτων ἑορτήν,

the sabbath-day's festival, Acts xvi. 13; 17; 18; 19; 20; 21; 22; 23; 24; 25; 26; 27; 28; 29; 30; 31; 32; 33; 34; 35; 36; 37; 38; 39; 40; 41; 42; 43; 44; 45; 46; 47; 48; 49; 50; 51; 52; 53; 54; 55; 56; 57; 58; 59; 60; 61; 62; 63; 64; 65; 66; 67; 68; 69; 70; 71; 72; 73; 74; 75; 76; 77; 78; 79; 80; 81; 82; 83; 84; 85; 86; 87; 88; 89; 90; 91; 92; 93; 94; 95; 96; 97; 98; 99; 100; 101; 102; 103; 104; 105; 106; 107; 108; 109; 110; 111; 112; 113; 114; 115; 116; 117; 118; 119; 120; 121; 122; 123; 124; 125; 126; 127; 128; 129; 130; 131; 132; 133; 134; 135; 136; 137; 138; 139; 140; 141; 142; 143; 144; 145; 146; 147; 148; 149; 150; 151; 152; 153; 154; 155; 156; 157; 158; 159; 160; 161; 162; 163; 164; 165; 166; 167; 168; 169; 170; 171; 172; 173; 174; 175; 176; 177; 178; 179; 180; 181; 182; 183; 184; 185; 186; 187; 188; 189; 190; 191; 192; 193; 194; 195; 196; 197; 198; 199; 200; 201; 202; 203; 204; 205; 206; 207; 208; 209; 210; 211; 212; 213; 214; 215; 216; 217; 218; 219; 220; 221; 222; 223; 224; 225; 226; 227; 228; 229; 230; 231; 232; 233; 234; 235; 236; 237; 238; 239; 240; 241; 242; 243; 244; 245; 246; 247; 248; 249; 250; 251; 252; 253; 254; 255; 256; 257; 258; 259; 260; 261; 262; 263; 264; 265; 266; 267; 268; 269; 270; 271; 272; 273; 274; 275; 276; 277; 278; 279; 280; 281; 282; 283; 284; 285; 286; 287; 288; 289; 290; 291; 292; 293; 294; 295; 296; 297; 298; 299; 300; 301; 302; 303; 304; 305; 306; 307; 308; 309; 310; 311; 312; 313; 314; 315; 316; 317; 318; 319; 320; 321; 322; 323; 324; 325; 326; 327; 328; 329; 330; 331; 332; 333; 334; 335; 336; 337; 338; 339; 340; 341; 342; 343; 344; 345; 346; 347; 348; 349; 350; 351; 352; 353; 354; 355; 356; 357; 358; 359; 360; 361; 362; 363; 364; 365; 366; 367; 368; 369; 370; 371; 372; 373; 374; 375; 376; 377; 378; 379; 380; 381; 382; 383; 384; 385; 386; 387; 388; 389; 390; 391; 392; 393; 394; 395; 396; 397; 398; 399; 400; 401; 402; 403; 404; 405; 406; 407; 408; 409; 410; 411; 412; 413; 414; 415; 416; 417; 418; 419; 420; 421; 422; 423; 424; 425; 426; 427; 428; 429; 430; 431; 432; 433; 434; 435; 436; 437; 438; 439; 440; 441; 442; 443; 444; 445; 446; 447; 448; 449; 450; 451; 452; 453; 454; 455; 456; 457; 458; 459; 460; 461; 462; 463; 464; 465; 466; 467; 468; 469; 470; 471; 472; 473; 474; 475; 476; 477; 478; 479; 480; 481; 482; 483; 484; 485; 486; 487; 488; 489; 490; 491; 492; 493; 494; 495; 496; 497; 498; 499; 500; 501; 502; 503; 504; 505; 506; 507; 508; 509; 510; 511; 512; 513; 514; 515; 516; 517; 518; 519; 520; 521; 522; 523; 524; 525; 526; 527; 528; 529; 530; 531; 532; 533; 534; 535; 536; 537; 538; 539; 540; 541; 542; 543; 544; 545; 546; 547; 548; 549; 550; 551; 552; 553; 554; 555; 556; 557; 558; 559; 560; 561; 562; 563; 564; 565; 566; 567; 568; 569; 570; 571; 572; 573; 574; 575; 576; 577; 578; 579; 580; 581; 582; 583; 584; 585; 586; 587; 588; 589; 590; 591; 592; 593; 594; 595; 596; 597; 598; 599; 600; 601; 602; 603; 604; 605; 606; 607; 608; 609; 610; 611; 612; 613; 614; 615; 616; 617; 618; 619; 620; 621; 622; 623; 624; 625; 626; 627; 628; 629; 630; 631; 632; 633; 634; 635; 636; 637; 638; 639; 640; 641; 642; 643; 644; 645; 646; 647; 648; 649; 650; 651; 652; 653; 654; 655; 656; 657; 658; 659; 660; 661; 662; 663; 664; 665; 666; 667; 668; 669; 670; 671; 672; 673; 674; 675; 676; 677; 678; 679; 680; 681; 682; 683; 684; 685; 686; 687; 688; 689; 690; 691; 692; 693; 694; 695; 696; 697; 698; 699; 700; 701; 702; 703; 704; 705; 706; 707; 708; 709; 710; 711; 712; 713; 714; 715; 716; 717; 718; 719; 720; 721; 722; 723; 724; 725; 726; 727; 728; 729; 730; 731; 732; 733; 734; 735; 736; 737; 738; 739; 740; 741; 742; 743; 744; 745; 746; 747; 748; 749; 750; 751; 752; 753; 754; 755; 756; 757; 758; 759; 760; 761; 762; 763; 764; 765; 766; 767; 768; 769; 770; 771; 772; 773; 774; 775; 776; 777; 778; 779; 780; 781; 782; 783; 784; 785; 786; 787; 788; 789; 790; 791; 792; 793; 794; 795; 796; 797; 798; 799; 800; 801; 802; 803; 804; 805; 806; 807; 808; 809; 810; 811; 812; 813; 814; 815; 816; 817; 818; 819; 820; 821; 822; 823; 824; 825; 826; 827; 828; 829; 830; 831; 832; 833; 834; 835; 836; 837; 838; 839; 840; 841; 842; 843; 844; 845; 846; 847; 848; 849; 850; 851; 852; 853; 854; 855; 856; 857; 858; 859; 860; 861; 862; 863; 864; 865; 866; 867; 868; 869; 870; 871; 872; 873; 874; 875; 876; 877; 878; 879; 880; 881; 882; 883; 884; 885; 886; 887; 888; 889; 890; 891; 892; 893; 894; 895; 896; 897; 898; 899; 900; 901; 902; 903; 904; 905; 906; 907; 908; 909; 910; 911; 912; 913; 914; 915; 916; 917; 918; 919; 920; 921; 922; 923; 924; 925; 926; 927; 928; 929; 930; 931; 932; 933; 934; 935; 936; 937; 938; 939; 940; 941; 942; 943; 944; 945; 946; 947; 948; 949; 950; 951; 952; 953; 954; 955; 956; 957; 958; 959; 960; 961; 962; 963; 964; 965; 966; 967; 968; 969; 970; 971; 972; 973; 974; 975; 976; 977; 978; 979; 980; 981; 982; 983; 984; 985; 986; 987; 988; 989; 990; 991; 992; 993; 994; 995; 996; 997; 998; 999; 1000.

Plut. symp. 4, 6, 2; hodie tricesima sabbata, Hor. sat. 1, 9, 69; nowhere so used by John exc. in the phrase *μία τῶν σαββάτων*, on which see 2 below); *ἡ ἡμέρα τῶν σ.*, Lk. iv. 16; Acts xiii. 14; xvi. 13 (Ex. xx. 8; xxxv. 3; Deut. v. 12; Jer. xvii. 21 sq.); *τοῖς σάββασιν* and *ἐν τοῖς σάββασιν* (so constantly [exc. Lehm. in Mt. xii. 1, 12] by metaplasm for *σαββάτοις*, cf. W. 63 (62); [B. 23 (21)]) on the sabbath-day: Mt. xii. 1 [see above], 5, 10-12 [see above]; Mk. i. 21; ii. 23; iii. 2, 4; Lk. iv. 31; vi. 9 [R G L mrg.], (1 Macc. ii. 38; and the Sept. uses the form *σαββάτους*, and Josephus both forms). On the precepts of the Jews with regard to the observance of the sabbath, which were for the most part extremely punctilious and minute, cf. *Win.* RWB. s. v. Sabbath; *Oehler* in Herzog xiii. 192 sqq. [revised by *Orelli* in ed. 2 vol. xiii. 156 sqq.]; *Schürer*, Zeitgesch. 2te Aufl. § 28 II.; *Mangold* in Schenkel v. p. 123 sq.; [BB.DD. s. v.; *Geikie*, Life and Words of Christ, ch. xxxviii. vol. ii. p. 95 sqq.; *Farrar*, Life of Christ, ch. xxxi. vol. i. p. 432 sq.; *Eidersheim*, Jesus the Messiah, vol. ii. p. 56 sqq. and App. xvii.]. 2. *seven days, a week*: *πρώτη σαββάτων*, Mk. xvi. 9; *δὲς τοῦ σαβ.* twice in the week, Lk. xviii. 12. The plur. is used in the same sense in the phrase *ἡ μία τῶν σαββάτων*, the first day of the week (see *εἶς*, 5) [Prof. Sophocles regards the gen. (dependent on *ἡμέρα*) in such exx. as those that follow (cf. Mk. xvi. 9 above) as equiv. to *μετά* w. an acc., *the first day after the sabbath*; see his Lex. p. 43 par. 6]: Mt. xxviii. 1; Mk. xvi. 2; Lk. xxiv. 1; Jn. xx. 1, 19; Acts xx. 7; *κατὰ μίαν σαββάτων* (L T Tr WH -του), on the first day of every week, 1 Co. xvi. 2.

*σαγήνη*, -ης, ἡ, (*σάσσω* to load, fill), a large fishing-net, a drag-net (Vulg. *saena* [cf. Eng. *seine*]), used in catching fish that swim in shoals [cf. B. D. s. v. Net; *Trench*, Syn. § lxiv.]: Mt. xiii. 47. (Sept.; Plut. solert. anim. p. 977 f.; Leian. pisc. 51; Tim. 22; Artem. oncir. 2, 14; Ael. h. a. 11, 12; [βάλλειν *σαγ.* Babr. fab. 4, 1; 9, 6].)\*

*Σαδδουκαῖος*, -ου, ὁ, a Sadducee, a member of the party of the Sadducees, who, distinguished for birth, wealth, and official position, and not averse to the favor of the Herod family and of the Romans, hated the common people, were the opponents of the Pharisees, and rejecting tradition (see *παράδοσις*, 2) acknowledged the authority of the O. T. alone in matters pertaining to faith and morals (Joseph. antt. 13, 10, 6); they denied not only the resurrection of the body (Mt. xxii. 23; Mk. xii. 18; Lk. xx. 27; Acts xxiii. 8), but also the immortality of the soul and future retribution (*ψυχῆς τε τὴν διαμονὴν καὶ τὰς καθ' ἄδου τιμωρίας καὶ τιμὰς ἀναρῶσι*, Joseph. b. j. 2, 8, 14, cf. antt. 18, 1, 4), as well as the existence of angels and spirits (Acts xxiii. 8). They maintained man's freedom in opposition to the doctrine of divine predestination (acc. to Joseph. b. j. 2, 8, 14). They are mentioned in the N. T. (in addition to the pass. already referred to) in Mt. iii. 7; xvi. 1, 6, 11 sq. (in which passages they are associated apparently with the Pharisees contrary to the truth of history [(?) cf. the Comm. ad ll. ec.]); Mt. xxii. 34; Acts iv. 1; v. 17;

xxiii. 6 sq. The Sadducees derived their name apparently not from the Hebr. קִיָּצ, as though they boasted of being pre-eminently 'righteous' or 'upright' (since it cannot be shown that the vowel *i* ever passed over into *u*), but, acc. to a more probable conjecture now approved by many, from the *Zadok* (קִיָּצ, Sept. Σαδδούκ), who was high-priest in the time of David and exhibited special fidelity to the king and his house (2 S. xv. 24 sqq.; 1 K. i. 32 sqq.); hence the posterity of this priest (קִיָּצ, יָנִי, Ezek. xl. 46; xliii. 19; xlv. 15; xlviii. 11) and all their adherents seem to have been called Σαδδουκαῖοι (Σִקִּיָּצ). Cf., besides others, *Win.* RWB. s. v. Sadducæi; *Reuss* in Herzog xiii. p. 289 sqq.; [*Sieffert* in Herzog ed. 2 xiii. pp. 210-244]; *Geiger*, Sadduc. u. Pharisäer (Brsl. 1863); *Keim* i. p. 273 sqq. [Eng. trans. i. (2d ed.) p. 353 sq.]; *Hausrath* in Schenkel iv. p. 518 sqq.; *Schürer*, Ntl. Zeitgesch. 2te Aufl. § 26; *Wellhausen*, Pharis. u. Sadducæer (Greifsw. 1874); *Oort*, De oorsprong van den naam Sadducæen, in the Theolog. Tijdschrift for 1876, p. 605 sqq.; [*Ginsburg*, in Alexander's Kitto s. v.; *Eidersheim*, Jesus the Messiah, bk. iii. ch. ii.; *Geikie*, Life of Christ, ch. xlv. (cf. ch. v.); and B. D. Am. ed. s. v. for additional references].\*

*Σαδώκ*, (קִיָּצ, a pr. name occurring often in the O. T.), ὁ, *Sadoc*: Mt. i. 14.\*

*σαῖνω*: pres. inf. pass. *σαίνεσθαι*; (ΣΑΩ, σείω); 1. prop. *to wag the tail*: of dogs, Hom. Od. 16, 6; Ael. v. h. 13, 41; Aesop. fab. 229 ed. Halm [354 ed. Coray]; with *οὐρῆ* added, Od. 17, 302; Hes. theog. 771; *οὐράν*, Aesop. l. e.; al.; see Passow [or L. and S.] s. v. I. 2. metaph. a. *to flutter, fawn upon*, (Aeschyl., Pind., Soph., al.). b. *to move* (the mind of one), a. *agreeably*: pass. *ἐπὶ ἐπίδοις*, Aeschyl., Orpian; *ἀληθῆ σαίνει τὴν ψυχὴν*, Aristot. metaph. 13, 3 p. 1090<sup>a</sup>, 37. β. *to agitate, disturb, trouble*: pass. 1 Th. iii. 3 [here A. V. *move* (B. 263 (226))] (here Lehm. *ἀσαίω*, q. v.); *οἱ δὲ σαίνεμένοι τοῖς λεγομένοις ἐδάκρουν*, Diog. Laërt. 8, 41.\*

*σάκκος* (Attic *σάκος*), -ου, ὁ, Hebr. שַׂק [cf. *Vaniček*, Fremdwörter, s. v.], a sack (Lat. *saccus*) i. e. a receptacle made for holding or carrying various things, as money, food, etc. (Gen. xlii. 25, 35; Lev. xi. 32). b. *a coarse cloth* (Lat. *cilicium*), a dark coarse stuff made especially of the hair of animals [A. V. *sackcloth*]: Rev. vi. 12; a garment of the like material, and clinging to the person like a sack, which was wont to be worn (or drawn on over the tunic instead of the cloak or mantle) by mourners, penitents, suppliants, Mt. xi. 21; Lk. x. 13, and also by those who, like the Hebrew prophets, led an austere life, Rev. xi. 3 (cf. what is said of the dress of John the Baptist, Mt. iii. 4; of Elijah, 2 K. i. 8). More fully in *Win.* RWB. s. v. Sack; *Roskoff* in Schenkel v. 134; [s. v. Sackcloth in B. D.; also in *McClintock* and *Strong*. (From Hdt. down.)]\*

*Σαλά*, (קִיָּצ a missile), ὁ, *Sala* [so A. V. (but in Gen. *Salah*); properly *Shelah* (so R. V.)], prop. name of a man mentioned in Lk. iii. 35 (Gen. x. 24); [T Tr mrg. WH read Σαλά also in Lk. iii. 32, for Σαλωών, q. v.]\*

*Σαλαθιήλ*, (שָׁלַח שְׁמִי אֶתְּךָ אֶל־יְהוָה whom I asked of God), ὁ, *Sala*

*thiel* [Grk. for *Shealtiel* (so R.V.), the father of Zerubabel: Mt. i. 12; [Lk. iii. 27].\*

**Σαλαμίς**, [on its deriv. see *Pape*, *Eigennamen*, s. v.], *-ίος*, ἡ, *Salamis*, the principal city of the island Cyprus: Acts xiii. 5. [BB. DD.; Dict. of Geog. s. v.; *Lewin*, St. Paul, i. 120 sq.]\*

**Σαλείμ**, τό, *Salim*, a town which acc. to Eusebius and Jerome [Onomast. (ed. Larsow and Parthey) pp. 28, 11; 29, 14] was eight miles S. of Scythopolis: Jn. iii. 23; cf. *Pressel* in Herzog xiii. 326; [cf. *Αινών*]. See *Σαλήμ*.\*

**σαλεύω**; 1 aor. ἐσάλευσα; Pass., pres. πτερ. σαλεύομενος; πρ. πτερ. σεσαλευμένος; 1 aor. ἐσαλεύθη; 1 fut. σαλευθήσομαι; (σάλος, q. v.); fr. Aeschyl. and Arstph. down; in Sept. pass. σαλεύομαι for שׁוּב and שׁוּב; a. prop. of the motion produced by winds, storms, waves, etc.; to agitate or shake: κάλαμον, pass., Mt. xi. 7; Lk. vii. 24; to cause to totter, τὰς δυνάμεις τῶν οὐρ., pass., Mt. xxiv. 29; Mk. xiii. 25; Lk. xxi. 26; τὴν γῆν, Heb. xii. 26 [Is. xxiv. 20; Am. ix. 5]; an edifice, Lk. vi. 48; Acts iv. 31; xvi. 26; τὰ μὴ σαλευόμενα, the things which are not shaken, i. e. the perfect state of things which will exist after the return of Christ from heaven and will undergo no change, opp. to τὰ σαλευόμενα, the present order of things subject to vicissitude and decay, Heb. xii. 27. to shake thoroughly, of a measure filled by shaking its contents together, Lk. vi. 38. b. to shake down, overthrow, i. e. trop. to cast down from one's (secure and happy) state, Acts ii. 25 (fr. Ps. xv. (xvi.) 8); by a trop. use foreign to prof. auth. to move or agitate the mind, to disturb one: τινὰ ἀπὸ τοῦ νοός, so as to throw him out of his sober and natural mental state [B. 322 (277)], 2 Th. ii. 2; τοὺς ὄχλους, to stir up, Acts xvii. 13.\*

**Σαλήμ**, ἡ, (Heb. שׁלֵמ), *Salem*: Heb. vii. 1 sq.; cf. Gen. xiv. 18, which some (as Gesenius, Winer, Hitzig, Knobel, Delitzsch) think is the ancient name of the city of Jerusalem, appealing to the words of Ps. lxxvi. 3 שׁלֵמִי יִבְרַךְ שׁלֵמִי, and Joseph. antt. 1, 10, 2 τὴν μέντοι Σόλυμα ὕστερον ἐκάλεσαν Ἱεροσόλυμα; cf. b. j. 6, 10. But more correctly [yet cf. B. D. s. v. Salem, and s. v. Melchizedek sub fin.] others (as Rosenmüller, Bleek, Tuch, Roediger in *Gesen*. Thesaur. s. v. p. 1422, Dillmann), relying on the testimony of Jerome ([Ep. ad Evangelum § 7 i. e.] Ep. 73 in Vallarsi's ed. of his Opp. i. p. 446), hold that it is the same as Σαλείμ (q. v.). For the ancient name of Jerusalem was שׁוּב (Judg. xix. 10; 1 Chr. xi. 4; [cf. B. D. Am. ed. s. v. Jebus]), and the form of the name in Ps. lxxvi. 3 [where Sept. εἰρήμη] is to be regarded as poetical, signifying 'safe.'\*

**Σαλωμών**, (שׁלֹמֹן), Ruth iv. 21), ὁ, indecl., *Salmon*, the name of a man: Mt. i. 4 sq.; Lk. iii. 32 [here TWH Tr mrg. Σαλά].\*

**Σαλωμώνη**, -ης, ἡ, *Salmonē*, *Salmonium*, [also *Sammonium*], an eastern and partly northern promontory of Crete opposite Cnidus and Rhodes [the identification of which is somewhat uncertain; see B. D. Am. ed. s. v. Salmone, and Dict. of Geogr. s. v. Samonium]: Acts xxvii. 7.\*

**σάλος**, -ου, ὁ, the tossing or swell of the sea [R. V. *billows*]: Lk. xxi. 25. (Soph., Eur., al.)\*

**σάλπιγξ**, -ιγγος, ἡ, a trumpet: Mt. xxiv. 31 [cf. B. 161 (141); 343 (295)]; 1 Co. xiv. 8; Heb. xii. 19; Rev. i. 10; iv. 1; viii. 2, 6, 13; ix. 14; ἐν σάλπιγγι θεοῦ, a trumpet which sounds at God's command (W. § 36, 3 b.), 1 Th. iv. 16; ἐν τῇ ἐσχάτῃ σάλπιγγι, the trumpet which will sound at the last day, 1 Co. xv. 52, [4 (2) Esdr. vi. 23; see Comm. on 1 Th. u. s.]. (From Hom. down; Sept. for שׁוּב and שׁוּב;)\*

**σαλπίζω**; fut. σαλπύσω (for the earlier σαλπύξω, see *Lob.* ad Phryn. p. 191; Sept. also σαλπύω, as Num. x. [3], 5, 8, 10); 1 aor. ἐσάλπισα (also in Sept.; Acl. v. h. 1, 26 and other later writ. [cf. Veitch s. v.], for the earlier ἐσάλπιγγα, Xen. anab. 1, 2, 17) [cf. W. 89 (85); B. 37 (32); *W.H.* App. p. 170]; fr. Hom. down; Sept. chiefly for שׁוּב, also for שׁוּב; to sound a trumpet, [A. V. (mostly) *sound*]: Rev. viii. 6-10, 12 sq.; ix. 1, 13; x. 7; xi. 15; σαλπύσει (strictly sc. ὁ σαλπύστης or ἡ σάλπιγξ), like our the trumpet will sound (cf. W. § 58, 9 b. β.; [B. § 129, 16]), 1 Co. xv. 52; σαλπύξεν ἔμπροσθεν ἐαυτοῦ, i. e. to take care that what we do comes to everybody's ears, make a great noise about it, [cf. our do a thing 'with a flourish of trumpets'], Mt. vi. 2 (Cic. ad div. 16, 21 quod polliceris, ut buccinatorum fore nostrae existimationis; Achill. Tat. 8, 10 αὐτῆ οὐχ ὑπὸ σάλπιγγι μόνον, ἀλλὰ καὶ κήρυκι μοιχεύεται).\*

**σαλπύστης** (a later form, used by Theophr. char. 25; Polyb. 1, 45, 13; Dion. Hal. 4, 18, [al.], for the earlier and better σαλπυκτής, Thuc. 6, 69; Xen. an. 4, 3, 29; Joseph. b. j. 3, 6, 2; and σαλπικτής, Dem. p. 284, 26; App. hisp. 6, 93; and in the best codd. of Xen., Diod., Plut., al.; [cf. *Rutherford*, New Phryn. p. 279]; fr. σαλπύξω [q. v.], -οῦ, ὁ, a trumpeter: Rev. xviii. 22.\*

**Σαλώμη**, [Hebr. 'peaceful'], -ης, ἡ, *Salome*, the wife of Zebedee, and the mother of the apostles James the elder and John: Mk. xvi. 40; xvi. 1.\*

**Σαλωμών**, see *Σολομών*.

**Σαμάρεια** [on the accent cf. Chandler § 104; B. 17 (15); -ια TWH (see *Tdf.* Proleg. p. 87; cf. I, ε); on the forms see *Abbot* in B. D. Am. ed. s. v.], -ας [cf. B. u. s.], ἡ [cf. W. § 18, 5 a.], (Heb. שׁמֶרֶץ, Chald. שׁמֶרֶץ pron. *Schame-ra-in*, Assyr. *Samirina*), [on the deriv. see B. D. s. v.], *Samaria*; 1. the name of a city built by Omri king of Israel (1 K. xvi. 24), on a mountain of the same name (שׁמֶרֶץ הַר, Am. vi. 1), situated in the tribe of Ephraim; it was the capital of the whole region and the residence of the kings of Israel. After having been besieged three years by Shalmaneser [IV.], king of Assyria, it was taken and doubtless devastated by Sargon, his son and successor, b. c. 722, who deported the ten tribes of Israel and supplied their place with other settlers; 2 K. xvii. 5 sq. 24 sq.; xviii. 9 sqq. After its restoration, it was utterly destroyed by John Hyrcanus the Jewish prince and high-priest (see next word). Long afterwards rebuilt once more, it was given by Augustus to Herod [the Great], by whom it was named in honor of Augustus *Sebaste*, i. e. *Augusta*, (Strab. lib. 16,

p. 760; Joseph. antt. 15, 7, 3; 8, 5). It is now an obscure village bearing the name of *Sebastieh* or *Sebastiyeh* (cf. *Bädeker*, Palästina, p. 354 sqq. [Eng. trans. p. 340 sqq.]; *Murray*, Hndbk. Pt. ii. p. 329 sqq.). It is mentioned, Acts viii. 5 L T WH, εἰς τὴν πόλιν τῆς Σαμαρείας (gen. of apposition, cf. W. § 59, 8 a.; [B. § 123, 4]), but acc. to the better reading εἰς πόλιν τῆς Σαμ. the gen. is partitive, and does not denote the city but the Samaritan territory; cf. vs. 9.

2. *the Samaritan territory, the region of Samaria*, of which the city Samaria was the capital: Lk. xvii. 11; Jn. iv. 4 sq. 7; Acts i. 8; viii. 1, 5 (see above), 9; ix. 31; xv. 3; by meton. for the inhabitants of the region, Acts viii. 14. Cf. *Win. RWB.* s. v. Samaria; *Robinson*, Palestine ii. 288 sqq.; *Petermann* in Herzog xiii. 359 sqq.; [esp. *Kautzsch* in (Riehm s. v. Samaritaner, and) Herzog ed. 2, xiii. 340 sqq., and ref. there and in B. D. (esp. Am. ed.) s. v. Samaria].\*

**Σαμαρείτης** (-ίτης Tdf.; [see *Tdf.* Proleg. p. 87; *WH.* App. p. 154; cf. I, ε]), (Σαμάρεια), -ου, ὁ, a Samaritan (*Samarites*, Curt. 4, 8, 9; Tac. ann. 12, 54; *Samaritanus*, Vulg. [(2 K. xvii. 29 'Samaritae')] and eccl. writ.), i. e. an inhabitant either of the city or of the province of Samaria. The origin of the Samaritans was as follows: After Shalmaneser [al. say Esarhaddon, cf. Ezr. iv. 2, 10; but see *Kautzsch* in Herzog ed. 2, as referred to under the preceding word], king of Assyria, had sent colonists from Babylon, Cnhab, Ava, Hamath, and Sepharvaim into the land of Samaria which he had devastated and depopulated [see Σαμάρεια, 1], those Israelites who had remained in their desolated country [cf. 2 Ch. xxx. 6, 10; xxxiv. 9] associated and intermarried with these heathen colonists and thus produced a mixed race. When the Jews on their return from exile were preparing to rebuild the temple of Jerusalem, the Samaritans asked to be allowed to bear their part in the common work. On being refused by the Jews, who were unwilling to recognize them as brethren, they not only sent letters to the king of Persia and caused the Jews to be compelled to desist from their undertaking down to the second year of Darius [Hystaspis] (B. c. 520), but also built a temple for themselves on Mount Gerizim, a place held sacred even from the days of Moses [cf. Deut. xxvii. 12, etc.], and worshipped Jehovah there according to the law of Moses, recognizing only the Pentateuch as sacred. This temple was destroyed B. c. 129 by John Hyrcanus. Deprived of their temple, the Samaritans have nevertheless continued to worship on their sacred mountain quite down to the present time, although their numbers are reduced to some forty or fifty families. Hence it came to pass that the Samaritans and the Jews entertained inveterate and unappeasable enmity towards each other. Samaritans are mentioned in the foll. N. T. pass.: Mt. x. 5; Lk. ix. 52; x. 33; xvii. 16; Jn. iv. 9 [here T om. WH br. the cl.], 39 sq.; viii. 48; Acts viii. 25. In Hebr. the Samaritans are called טַּרְבּוּנִים, 2 K. xvii. 29. Cf. *Juyrboll*, Commentarii in historiam gentis Samaritanae (Lugd. Bat. 1846); *Win. RWB.* s. v. Samaritaner; *Petermann* in Herzog xiii. p.

363 sqq.; *Schrader* in Schenkel v. p. 150 sqq.; [esp. *Kautzsch* in Herzog and Riehm u. s.].\*

**Σαμαρείτις** (-ίτις Tdf.; [see the preced. word]), -ιδος, ἡ, (fem. of Σαμαρείτης), a Samaritan woman: Jn. iv. 9. (The Samaritan territory, Joseph. b. j. [1, 21, 2, etc.]; 3, 7, 32; Σαμαρείτις χώρα, ib. 3, 3, 4.)\*

**Σαμοθράκη** [-θρά- R<sup>bez</sup> elz G (as here and there in prof. auth.; see *Pape*, Eigennamen, s. v.); acc. to some 'height of Thrace', acc. to others 'Thracian Samos' (cf. Σάμος); other opinions see in *Pape* l. c.], -ης, ἡ, *Samothrace*, an island of the Aegean Sea, about 38 m. distant from the coast of Thrace where the river Hebrus empties into the sea (Plin. h. n. 4, 12, (23)), [now *Samothraki*]: Acts xvi. 11.\*

**Σάμος**, [(prob. 'height'; cf. *Pape*, Eigennamen)], -ου, ἡ, *Samos*, an island in that part of the Aegean which is called the Icarian Sea, opposite Ionia and not far from Ephesus; it was the birthplace of Pythagoras; [now Grk. *Samo*, Turkish *Susam Adassi*]: Acts xx. 15.\*

**Σαμουήλ**, (שָׁמוּאֵל, for שְׁמוּאֵל i. e. 'heard of God', fr. שָׁמַע and אֵל; cf. 1 S. i. 20, 27 [see B. D. s. v. Samuel]), ὁ, [indecl.]; Joseph. (antt. 5, 10, 3) Σαμούηλος, -ου, *Samuel*, the son of Elkanah by his wife Anna [or Hannah], the last of the שֹׁפְטִים or judges, a distinguished prophet, and the founder of the prophetic order. He gave the Jews their first kings, Saul and David: Acts iii. 24; xiii. 20; Heb. xi. 32. (1 S. i.-xxv., cf. xxviii.; Sir. xlvi. 13 sqq.)\*

**Σαμψών**, (שִׁשְׁבַּץ fr. שָׁשַׁב, 'sun-like', cf. Hebr. שִׁשְׁבַּץ fr. שָׁשַׁב), [B. 15 (14)], ὁ, *Samson* (Vulg. *Samson*), one of the Israelite judges (שֹׁפְטִים), famous for his strength and courage, the Hebrew Hercules [cf. BB.DD.; McC. and S. s. v. 2, 4; esp. *Orelli* in Herzog ed. 2 s. v. *Samson*] (Judg. xiii. sqq.); Heb. xi. 32.\*

**σανδάλιον**, -ου, τό, (dimin. of σάνδαλον [which is prob. a Persian word; cf. *Vaniček*, Fremdwörter, s. v.]), a sandal, a sole made of wood or leather, covering the bottom of the foot and bound on with thongs: Mk. vi. 9; Acts xii. 8. (Hdt., Joseph., Diod., Ael., Hdtian., al.; for גַּלְגַּל in Is. xx. 2; Judith x. 4; xvi. 9. [In the Sept. and Joseph. σάνδ. and ἰπόδημα are used indiscriminately; cf. Is. xx. 2; Josh. v. 15; Joseph. b. j. 6, 1, 8.]) Cf. *Win. RWB.* s. v. *Schuh*; *Roskoff* in Schenkel v. 255; [*Kamphausen* in Riehm p. 1435 sqq.; B. D. s. v. *Sandal*; *Edersheim*, *Jesus the Messiah*, i. 621].\*


**σανίς**, -ιδος, ἡ, a board, a plank: Acts xxvii. 44. (Fr. Hom. down; Sept., Cant. viii. 9; Ezek. xxvii. 5.)\*

**Σαούλ**, (שָׁאוּל 'asked for'), ὁ, indecl. (in Joseph. Σάουλος), *Saul*; 1. the name of the first king of Israel: Acts xiii. 21. 2. the Jewish name of the apostle Paul, but occurring only in address [cf. B. 6]: Acts ix. 4, 17; xxii. 7, 13; xxvi. 14; in the other pass. of the Acts the form Σαῦλος (q. v.) with the Grk. term. is used.\*

**σαπρός**, -ά, -όν, (σῆψω, 2 aor. pass. σαπήναι); 1. rotten, putrid, ([*Hipponax*], *Hipper.*, *Arstph.*, al.). 2. corrupted by age and no longer fit for use, worn out, (*Arstph.*, *Dio Chr.*, al.); hence in general, of poor quality, bad, unfit for use, worthless, [A. V. *corrupt*], (πᾶν, ὁ

μη τὴν ἰδίαν χρεῖαν πληροῦ, σαπρὸν λέγομεν, Chrys. hom. 4 on 1 Ep. to Tim.): δένδρον, καρπός, opp. to καλός, Mt. vii. 17 sq.; xii. 33; Lk. vi. 43; fishes, Mt. xiii. 48 [here A. V. *baul*]; trop. λόγος, Eph. iv. 29 (cf. Harless ad loc.); δόγμα, Epict. 3, 22, 61. Cf. *Lob. ad Phryn.* p. 377 sq.\*

Σαπφείρη, dat. -ῆ (R G T WH), -ῆ (L Tr; cf. [W H. App. p. 156]; B. 11; [W. 62 (61)]), ἡ, (either Aram.

סַפְּרִי i. e. 'beautiful'; Peshitto ; or fr. σάπφειρος, q. v.), *Sapphira*, the name of a woman: Acts v. 1.\*

σάπφειρος, -ου, ἡ, Hebr. סַפְּרִי, *sapphire*, a precious stone [perh. our *lapis lazuli*, cf. B. D. s. v. *Sapphire*; *Riehm*, HWB. s. v. *Edelsteine*, 14]: Rev. xxi. 19. (Theophr., Diosc., al.; Sept.)\*

σαργάνη [(prop. 'braided-work', fr. r. tark; Fick, Pt. iii. p. 598; Vaniček p. 297)], -ης, ἡ; 1. a braided rope, a band, (Aeschyl. suppl. 788). 2. a basket, a basket made of ropes, a hamper [cf. B. D. s. v. *Basket*]; 2 Co. xi. 33; (Timocl. in Athen. 8 p. 339 e.; 9 p. 407 e.; [al.]).\*

Σάρδεις, dat. -εων, αἱ, [fr. Aeschyl., Hdt., down], *Sardis* [or *Sardes*], the capital of Lydia, a luxurious city; now an obscure village, *Sart*, with extensive ruins: Rev. i. 11; iii. 1, 4. [Cf. McC. and S. s. v.]\*

σάρδιος, -ου, ὁ, Rev. iv. 3 Rec., ἰ. q. σάρδιον, q. v.\*  
σάρδιον, -ου, τό, [neut. of σάρδιος, see below], *sard*, *sardius*, a precious stone, of which there are two kinds, concerning which Theophr. de lapid. 16, 5, § 30 ed. Schneid. says. τοῦ γὰρ σαρδίου τὸ μὲν διαφανές ἐρυθρότερον δὲ καλεῖται θήλυ, τὸ δὲ διαφανές μὲν μελάντερον δὲ καὶ ἄρσεν, the former of which is called *carnelian* (because *flesh*-colored; Hebr. סַרְדִּיּוֹן, Sept. σάρδιον, Ex. xxviii. 17; xxxvi. 17 (xxxix. 10); Ezek. xxviii. 13; αἰματόεντα σάρδια, Orph. de lapid. 16, 5), the latter *sard*: Rev. iv. 3 (Rec. *σαρδίω*); xxi. 20 G L T Tr WH. Hence the adj. σάρδιος, -α, -ον, [fr. Σάρδεις, cf. Plin. h. n. 37, 7] *sardine* se. λίθος (the full phrase occurs Ex. xxxv. 8 [var.]): Rev. xxi. 20 Rec. [B. D. s. vv. *Sardine*, *Sardius*.]\*

σαρδιόνυξ, ἰ. q. σαρδόνυξ (q. v.): Rev. xxi. 20 Lehm.\*  
σαρδόνυξ [Lehm. *σαρδιόνυξ*], -υχος, ὁ, (σάρδιον and ὄνυξ), *sardonix*, a precious stone marked by the red colors of the *carnelian* (*sard*) and the white of the *onyx* [B. D. s. v.; *Riehm*, HWB. s. v. *Edelsteine* 12]: Rev. xxi. 20. (Joseph., Plut., Ptol., al.; [Gen. ii. 12 Aq. (Montf.)].)\*

Σάρπηττα [Tr mrg. Σάρπηθα; Tdf. in O. T. Σαρπητά], (סַרְפֵּי fr. סַרְפָּ to smelt; hence perh. 'smelting-house'), -ων [yet cf. B. 15 (14); but declined in Obad.], τὰ; *Sarpetta* [so A. V.; better with O. T. *Zarephath*] a Phœnician town between Tyre and Sidon, but nearer Sidon, [now *Sarafend*; cf. B. D. s. v. *Zarephath*], (1 K. xvii. 9; Obad. 20; in Joseph. ant. 8, 13, 2 Σαρπηθά): τῆς Σιδωνίας, in the land of Sidon, Lk. iv. 26. Cf. *Robinson*, Palestine ii. 474 sqq.; [B. D. u.s.].\*

σαρκικός, -ή, -όν, (σάρξ), *fleshy*, *carnal* (Vulg. *carnalis*); 1. *having the nature of flesh*, i. e. under the control of the animal appetites (see σάρξ, 3), Ro. vii. 14 Rec. (see σάρκινος, 3); governed by mere human nature (see σάρξ, 4) not by the Spirit of God, 1 Co. iii. 1, 3, also 4 R G; hav-

ing its seat in the animal nature or roused by the animal nature, αἰ σαρκικαὶ ἐπιθυμίαι, 1 Pet. ii. 11; ἰ. q. *human*: with the included idea of weakness, ὄπλα, 2 Co. x. 4; with the included idea of depravity, σαρκ. σοφία (i. e. *πανουργία*, 2 Co. iv. 2), 2 Co. i. 12. [(Anthol. Pal. 1, 107; cf. ἀπέχου τῶν σαρκικῶν κ. σωματικῶν ἐπιθυμιῶν, 'Teaching' etc. 1, 4). Cf. *Trench*, Syn. § lxxi.] 2. *pertaining to the flesh*, i. e. *to the body* (see σάρξ, 2): relating to birth, lineage, etc., ἐντολή, Heb. vii. 16 Rec.; τὰ σαρκικά, things needed for the sustenance of the body, Ro. xv. 27; 1 Co. ix. 11, (Aristot. h. anim. 10, 2 p. 635<sup>a</sup>, 11; Plut. de placit. philos. 5, 3, 7; once in Sept., 2 Chr. xxxii. 8 Compl.)\*

σάρκινος, -η, -ον, (σάρξ), [Arstph., Plat., Aristot., al.], *fleshy*, Lat. *carneus*, i. e. 1. *consisting of flesh, composed of flesh*, (for proparoxytones ending in -ινος generally denote the material of which a thing is made, cf. *Fritzsche*, Ep. ad Rom. ii. p. 46 sq.; [Donaldson, New Crat. § 258]); Vulg. *carnalis*: opp. to λίθος. 2 Co. iii. 3 (σάρκ. ἰχθύς, opp. to a fish of gold which has been dreamed of, Theocr. id. 21, 66; the word is also found in Plato, Aristot., Theophr., Plut.; Sept., al.). 2. *pertaining to the body* (as earthly and perishable material, opp. to ζωὴ ἀκατάλυτος): Heb. vii. 16 G L T Tr WH (see *σαρκικός*, 2).

3. it is used where *σαρκικός* might have been expected: viz. by G L T Tr WH in Ro. vii. 14 and 1 Co. iii. 1; in these pass., unless we decide that Paul used *σαρκικός* and *σάρκινος* indiscriminately, we must suppose that *σάρκινος* expresses the idea of *σαρκικός* with an emphasis: *wholly given up to the flesh, rooted in the flesh as it were*. Cf. W. § 16, 3 γ.; *Fritzsche* u. s.; *Reiche*, Comment. crit. in N. T. i. p. 138 sqq.; *Holsten*, Zum Evang. des Paulus u. Petrus p. 397 sqq. (Rostock, 1867); [*Trench*, Syn. § lxxii].\*

σάρξ, σαρκός, ἡ, (Aeol. σύρξ; hence it seems to be derived fr. σύρω, akin to σάωρα, 'to draw,' 'to draw off,' and to signify *what can be stripped off* fr. the bones [Etym. Magn. 708, 34; "sed quis subsignabit" (*Lob. Paralip.* p. 111)]), fr. Hom. down, Hebr. בָּשָׂר; 1. prop. *flesh* (the soft substance of the living body, which covers the bones and is permeated with blood) of both men and beasts: 1 Co. xv. 39; plur. — of the flesh of many beings, Rev. xix. 18, 21; of the parts of the flesh of one, Lk. xxiv. 39 Tdf.; Rev. xvii. 16; accordingly it is distinguished both from blood, σὰρξ καὶ αἷμα (on which expression see below, 2 a.: 3 bis; 4 fin. [cf. W. 19]), and from bones, πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει, Lk. xxiv. 39 (οὐ γὰρ ἐστὶ σάρκα τε καὶ ὀστέα ἕως ἔχουσιν, Hom. Od. 11, 219). φαγεῖν τὰς σάρκας τινός: prop., Rev. xvii. 16; xix. 18, (Lev. xxvi. 29; *κατεσθίειν*, 2 K. ix. 36, and often in Sept.; in class. Grk. freq. βιβρώσκειν σάρκας; σαρκῶν ἔδωδή, Plut. septem sap. conviv. c. 16); trop. *to torture one with eternal penal torments*, Jas. v. 3, cf. Mic. iii. 3; Ps. xxvi. (xxvii.) 2; φαγεῖν and τρώγειν τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, in fig. disc. *to appropriate to one's self the saving results of the violent death endured by Christ*, Jn. vi. 52–56; ἀπέρχεσθαι or πορεύεσθαι ὀπίσω σαρκός, *to follow after the flesh*, is used of those

who are on the search for persons with whom they can gratify their lust [see *ὁπίσω*, 2 a.], Jude 7; 2 Pet. ii. 10; τὸ σῶμα τῆς σαρκὸς, the body compacted of flesh [cf. W. 188 (177)], Col. i. 22. Since the flesh is the visible part of the body, *σάρξ* is

2. i. q. *the body*, not designating it, however, as a skilful combination of related parts ('an organism,' which is denoted by the word *σῶμα*), but signifying the material or substance of the living body [cf. Aeschyl. Sept. 622 γέροντα τὸν νοῦν σάρκα δ' ἠβόσαν φέρει]; a. univ.: Jn. vi. 63 (see *πνεῦμα*, 2 p. 520<sup>a</sup> mid.); Acts ii. 26, 30 Rec.; 2 Co. xii. 7; Gal. iv. 14; Eph. v. 29; Heb. ix. 10, 13; [1 Pet. iii. 21]; Jude 8; μία σάρξ, one body, of husband and wife, Mk. x. 8; so εἰς σάρκα μίαν (fr. Gen. ii. 24), Mt. xix. 5; Mk. x. 8; 1 Co. vi. 16; Eph. v. 31; opp. to *ψυχή*, Acts ii. 31 (ἔδωκεν . . . Ἰησ. Χρ. . . τὴν σάρκα ὑπὲρ τῆς σαρκὸς ἡμῶν καὶ τὴν ψυχὴν ὑπὲρ τῶν ψυχῶν ἡμῶν, Clem. Rom. 1 Cor. 49, 6 [cf. Iren. 5, 1, 1; but G L T Tr WH drop ἡ ψυχὴ αὐτοῦ in Acts l. c.]); opp. to *πνεῦμα* (the human), 1 Co. v. 5; 2 Co. vii. 1; Col. ii. 5; 1 Pet. iii. 18; iv. 6; σάρξ κ. αἷμα, i. q. *ψυχικὸν σῶμα*, 1 Co. xv. 50, cf. 44: ἡ περιτομή ἐν σαρκί, Ro. ii. 28; Eph. ii. 11; τὸ πρόσωπόν μου ἐν σαρκί, [A. V. *my face in the flesh*], my bodily countenance, Col. ii. 1; ἀσθένεια σαρκός, of disease, Gal. iv. 13; ἐν τῇ θνητῇ σαρκὶ ἡμῶν, 2 Co. iv. 11 (cf. ἐν τῷ σώματι ἡμῶν, vs. 10); ἐν τῇ σαρκὶ αὐτοῦ, by giving up his body to death, Eph. ii. 14 (15); also διὰ τῆς σαρκὸς αὐτοῦ, Heb. x. 20, cf. Jn. vi. 51, (προσφέρων τὴν σάρκα μου, to offer in sacrifice my flesh — Christ is speaking, Barn. ep. 7, 5; τὴν σάρκα παραδόναι εἰς καταφθοράν, *ibid.* 5, 1). life on earth, which is passed in the body (*flesh*), is designated by the foll. phrases: ἐν σαρκὶ εἶναι, Ro. vii. 5 (where Paul uses this expression with designed ambiguity in order to involve also the ethical sense, 'to be in the power of the flesh,' to be prompted and governed by the flesh; see 4 below); ζῆν ἐν σαρκί, Gal. ii. 20; Phil. i. 22; ἐπιμένειν ἐν σαρκί, Phil. i. 24; ὁ ἐν σαρκὶ χρόνος, 1 Pet. iv. 2; αἱ ἡμέραι τῆς σαρκὸς αὐτοῦ, of Christ's life on earth, Heb. v. 7. ἐν σαρκί or ἐν τῇ σαρκί, in things pertaining to the flesh (body), such as circumcision, descent, etc.: Gal. vi. 12 sq.; πεποιθέναι, Phil. iii. 3 sq.; ἔχειν πεποιθήσιν, Phil. iii. 4.

b. used of natural or physical origin, generation, relationship: οἱ συγγενεῖς κατὰ σάρκα, Ro. ix. 3 [cf. W. § 20, 2 a.]; τέκνα τῆς σαρκός, children by birth, natural posterity, *ibid.* 8; ἀδελφὸν ἐν σαρκὶ καὶ ἐν κυρίῳ, a natural brother (as it were) and a Christian brother, Philem. 16; οἱ τῆς σαρκὸς ἡμῶν πατέρες, our natural fathers (opp. to God ὁ πατὴρ τῶν πνευμάτων, see *πατήρ*, 1 a. and 3 b.), Heb. xii. 9; τὰ ἔθνη ἐν σαρκί, Gentiles by birth, Eph. ii. 11; Ἰσραὴλ κατὰ σάρκα, 1 Co. x. 18 (the opposite term Ἰσραὴλ τοῦ θεοῦ, of Christians, is found in Gal. vi. 16); τὸ κατὰ σάρκα, as respects the flesh i. e. human origin, Ro. ix. 5 [Clem. Rom. 1 Cor. 32, 2; Iren. haer. 4. 4, 1 and frag. 17 ed. Stieren p. 836]; γενόμενος ἐκ σπέρματος Δαυεὶδ κατὰ σ. Ro. i. 3; ὁ κατὰ σάρκα γεννηθείς, born by natural generation (opp. to ὁ κατὰ πνεῦμα γενν. i. e. by the supernatural power of God, operating in the promise), Gal. iv. 29, 23; τὸ γεγεννημένον ἐκ

τῆς σαρκὸς σάρξ ἐστίν, that which has been born of the natural man is a natural man (opp. to one who has been born again by the power of the Holy Spirit), Jn. iii. 6; ἡ σάρξ μου, those with whom I share my natural origin, my fellow-countrymen, Ro. xi. 14 (ἰδοὺ ὅσα σου καὶ σάρκες σου, 2 S. v. 1; add, xix. 13; Gen. xxxvii. 27; Judg. ix. 2); εἶναι ἐκ τῆς σαρκὸς κ. ἐκ τῶν ὀστέων τινός, which in its proper use signifies to be 'formed out of one's flesh and bones' (Gen. ii. 23; to be related to one by birth, Gen. xxix. 14), is transferred metaph. to the church, which spiritually derives its origin from Christ and is united to him, just as Eve drew her origin from her husband Adam, Eph. v. 30 [R G Tr mrg. br.]. c. the sensuous nature of man, 'the animal nature': without any suggestion of depravity, τὸ θέλημα τῆς σαρκός, of sexual desire, Jn. i. 13; the animal nature with cravings which incite to sin: Mt. xxvi. 41; Mk. xiv. 38; Ro. vii. 18 (for which τὰ μέλη is used in 22 sq.); xiii. 14; Jude 23; opp. to ὁ νοῦς, Ro. vii. 25; ἡ ἐπιθυμία τῆς σαρκός, 1 Jn. ii. 16 (with its manifestation, ἡ ἐπιθυμία τῶν ὀφθαλμῶν; [al. regard this last as a new specification; cf. Westcott ad loc.]); plur. 2 Pet. ii. 18, (τὰ τῆς σαρκὸς πάθη, 4 Macc. vii. 18; τὸ μὴ δεδουλωθῆαι σαρκὶ καὶ τοῖς πάθεσι ταύτης διάγειν, ὑφ' ὧν κατασπώμενος ὁ νοῦς τῆς θνητῆς ἀναπίπταται φλυαρίας, εὐδαιμόν τι καὶ μακάριον, Plut. consol. ad Apoll. c. 13; τῆς σαρκὸς ἡδονή, opp. to ψυχὴ, Plut. de virt. et vit. c. 3; add, Philo de gigant. § 7; Diog. Laërt. 10, 145; animo cum hac carne grave certamen est, Sen. consol. ad Marc. 24; animus liber habitat; nunquam me caro ista compellet ad metum, Sen. epp. 65 [7, 3, 22]; non est summa felicitatis nostrae in carne ponenda, *ibid.* 74 [9, 3, 16]). the physical nature of man as subject to suffering: παθεῖν σαρκί. 1 Pet. iv. 1; ἐν τῇ σαρκί μου, in that my flesh suffers afflictions, Col. i. 24 (where cf. Meyer and De Wette [and Bp. Lightf.]); θλίψιν ἔχειν τῇ σαρκί, 1 Co. vii. 28.

3. a living creature (because possessed of a body of flesh), whether man or beast: πᾶσα σάρξ (in imitation of the Hebr. רֶגֶל-בָּר [W. 33]), every living creature, 1 Pet. i. 24; with οὐ preceding (qualifying the verb [W. § 26, 1; B. 121 (106)]), no living creature, Mt. xxiv. 22; Mk. xiii. 20; spec. a man (ἄνθρωπος for רֶגֶל, Gen. vi. 13), generally with a suggestion of weakness, frailty, mortality: Sir. xxviii. 5; ἐν τῷ θεῷ ἠλπισα, οὐ φοβηθήσομαι τί ποιήσει μοι σάρξ, Ps. lv. (lvi.) 5; cf. Jer. xvii. 5; ἐμήσθη, ὅτι σάρξ εἰσιν, Ps. lxxvii. (lxxviii.) 39; σάρξ κ. αἷμα, Eph. vi. 12; γενεὰ σαρκὸς κ. αἵματος, ἡ μὲν τελευτᾷ, ἕτερα δὲ γεννᾶται, Sir. xiv. 18; ὁ λόγος σὰρξ ἐγένετο, entered into participation in human nature, Jn. i. 14 (the apostle used *σάρξ*, not *ἄνθρωπος*, apparently in order to indicate that he who possessed supreme majesty did not shrink from union with extreme weakness); εὐρίσκειν τι κατὰ σάρκα, to attain to anything after the manner of a (weak) man, i. e. by the use of merely human powers, Ro. iv. 1 (for substance equiv. to ἐξ ἔργων in vs. 2); Hebraistically (see above), πᾶσα σάρξ, all men, Lk. iii. 6; Jn. xvii. 2 [W. § 30, 1 a.]; Acts ii. 17; Sir. xlv. 4; with οὐ or *ὡά* preceding (qualifying the verb [W. and



B. as referred to above]), *no man, no mortal*, Ro. iii. 20; 1 Co. i. 29; Gal. ii. 16. *man as he appears, such as he presents himself to view, man's external appearance and condition*: κατὰ σάρκα κρίνεν, Jn. viii. 15 [cf. W. 583 (542)] (i. q. κρίνεν κατ' ὄψιν, vii. 24); γνώσκων ἢ εἰδέναι τινὰ κατὰ σάρκα. 2 Co. v. 16; οἱ κατὰ σάρκα κύριοι (see κατά, II. 3 b.), Eph. vi. 5; Col. iii. 22. *univ. human nature, the soul included*: ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, in a visible form, like human nature which is subject to sin, Ro. viii. 3 [cf. ὁμοίωμα, b.]; ἐν σαρκὶ ἔρχεσθαι, to appear clothed in human nature, 1 Jn. iv. 2 and Rec. in 3; 2 Jn. 7, (Barn. ep. 5, 10); φανεροῦσθαι, 1 Tim. iii. 16 (Barn. ep. 5, 6; 6, 7; 12, 10); κεκοινωνηκέναι αἵματος κ. σαρκός, Heb. ii. 14.

4. σάρξ, when either expressly or tacitly opp. to τὸ πνεῦμα (τοῦ θεοῦ), has an ethical sense and denotes *mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God*; accordingly it includes whatever in the soul is weak, low, debased, tending to ungodliness and vice ("Thou must not understand 'flesh', therefore, as though that only were 'flesh' which is connected with unchastity, but St. Paul uses 'flesh' of the whole man, body and soul, reason and all his faculties included, because all that is in him longs and strives after the flesh" (Luther, Pref. to the Ep. to the Rom.); "note that 'flesh' signifies the entire nature of man, sense and reason, without the Holy Spirit" (Melancthon, Loci, ed. of 1535, in Corpus Reform. xxi. p. 277). This definition is strikingly supported by these two utterances of Paul: οὐδεμίαν ἔσχηκεν ἄνεσον ἢ σὰρξ ἡμῶν, 2 Co. vii. 5; οὐκ ἔσχηκα ἄνεσον τῷ πνεύματί μου, 2 Co. ii. 13): Ro. viii. 3; Gal. v. 13, 19; opp. to τὸ πνεῦμα (τοῦ θεοῦ), Ro. viii. 6 sq. 12 sq.; Gal. v. 16 sq.; vi. 8; Col. ii. 13 (on which see ἀκροβυστία, c.); 23 (see πληθυσμὸν); ἐπιθυμία σαρκός, Gal. v. 16; αἱ ἐπιθυμίαι and τὰ θελήματα τῆς σαρκός, Eph. ii. 3; ὁ νοῦς τῆς σαρκός, Col. ii. 18; σῶμα τῆς σαρκός, a body given up to the control of the flesh, i. e. a body whose members our nature, estranged from God, used as its instruments (cf. Ro. vi. 19), Col. ii. 11 G L T Tr WH; τὰ τῆς σαρκός (opp. to τὰ τοῦ πνεύματος), the things which please the flesh, which the flesh craves, Ro. viii. 5; σαρκὶ ἐπιτελοῦμαι, to make for one's self an end [see ἐπιτελέω, 1 fin.] by devoting one's self to the flesh, i. e. by gradually losing the Holy Spirit and giving one's self up to the control of the flesh, Gal. iii. 3; σταυροῦν τὴν σάρκα αὐτοῦ (see σταυρόω, 3 b.), Gal. v. 24; ἐν σαρκὶ εἶναι (opp. to ἐν πνεύματι, sc. τοῦ θεοῦ), to be in the power of the flesh, under the control of the flesh, Ro. viii. 8 sq., cf. vii. 5 (see 2 a. above); οἱ κατὰ σάρκα ὄντες, who exhibit the nature of the flesh, i. q. οἱ σαρκικοί (opp. to οἱ κατὰ πνεῦμα ὄντες), Ro. viii. 5; κατὰ σάρκα περιπατεῖν, to live acc. to the standard of the flesh, to comply in conduct with the impulse of the flesh, Ro. viii. 1 Rec.: 2 Co. x. 2; opp. to κατὰ πνεῦμα, Ro. viii. 4; βουλεύεσθαι, 2 Co. i. 17; κωλύεσθαι, 2 Co. xi. 18 where cf. Meyer; (opp. to κατὰ πνεῦμα) ζῆν, Ro. viii. 12 sq. (ἐν σαρκὶ τυγχάνουσιν, ἀλλ' οὐ κατὰ σάρκα ζῶσω, of Christians, Ep. ad Diogn. 5, 8); ἐν

σαρκὶ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα, although the nature in which we live is earthly and therefore weak, yet we do not carry on our warfare according to its law, 2 Co. x. 3, (οὐ κατὰ σάρκα γράφειν, ἀλλὰ κατὰ γνώμην θεοῦ, Ignat. ad Rom. 8, 3); with the suggestion of weakness as respects knowledge: σάρξ κ. αἷμα, a man liable to err, fallible man: Mt. xvi. 17; Gal. i. 16; ἡ ἀσθένεια τῆς σαρκός, Ro. vi. 19; σοφοὶ κατὰ σάρκα, 1 Co. i. 26. Cf. Tholuck, Ueber σάρξ als Quelle der Sünde, in the Theol. Stud. u. Krit. for 1855, p. 477 sqq.; C. Holsten, Die Bedeut. des Wortes σάρξ im Lehrbegriffe des Paulus, 4to, Rostock 1855 [reprinted in his Zum Evang. des Paul. u. Petr. p. 365 sqq. (Rostock, 1867)]; see also (with esp. ref. to Holsten) Lüdemann, Die Anthropologie des Apost. Paul. (Kiel, 1872); Ritschl, Entstehung der altkathol. Kirche, ed. 2, p. 66 sqq.; Baur in the Theol. Jahrb. for 1857, p. 96 sqq., and in his Bibl. Theol. des N. T. p. 142 sqq., etc.; Wieseler, Br. an die Galater, pp. 443 sqq. 448 sqq. [cf. Riddle in Schaff's Lange's Com. on Rom. p. 235 sq.]; Weiss, Bibl. Theol. des N. T. (ed. 3) § 68 p. 243 sqq., § 100 p. 414 sq.; Rich. Schmidt, Paulin. Christologie, p. 8 sqq.; Eklund, σάρξ vocabulum quid ap. Paulum apost. significet (Lund, 1872); Pfleiderer, Paulinismus, p. 47 sqq. [Eng. trans. vol. i. p. 47 sqq.]; Wendt, Die Begriffe Fleisch u. Geist im bibl. Sprachgebr. (Gotha, 1878); [Cremer in Herzog ed. 2 s. v. Fleisch, but esp. in his Bibl.-theol. Wörterbuch, 3te (or 4te) Aufl. s. v.; Laidlaw, The Bible Doctr. of Man (Edinb. 1879), pp. 74 sqq. 373 sq.; Philippi, Glaubensl. ed. 2, vol. iii. pp. 231-250; esp. Dickson, St. Paul's use of the terms Flesh and Spirit (Glasgow, 1883)]; and the reff. in Meyer on Ro. iv. 1 (6te Aufl.).\*

Σαρούχ (Rec.), more correctly (G L T Tr WH) Σερούχ, (רֹחַ i. q. רֹחַ, 'vine-shoot'), ὁ, Serug [so R. V.; but A. V. in the N. T. Saruch], the name of a man (Gen. xi. 20 sq. etc.): Lk. iii. 35.\*

σαρόω (for the earlier σαίρω, cf. Lob. ad Phryn. p. 83 [W. 24, 91 (87)]), -ῶ; pf. pass. ptep. σεσαρωμένος; (σάρων a broom); to sweep, clean by sweeping: τί, Lk. xv. 8; pass. Mt. xii. 44; Lk. xi. 25. (Artem. oneir. 2, 33; [Apoll. Dysk. p. 253, 7]; Geop.)\*

Σάρρα, -as, ἡ, (רַרָּה 'princess', Gen. xvii. 15), Sarah, wife of Abraham: Ro. iv. 19; ix. 9; Heb. xi. 11; 1 Pet. iii. 6.\*

Σάρων, -ωνος [so Tdf.; but L WH acc. -ῶνα, Tr -ωνά: cf. B. 16 (14)], ὁ, (Hebr. שָׂרֹן for שְׂרֹן fr. שָׂרָה 'to be straight'; [in Hebr. always with the art. שְׂרֹן הַ 'the level'], Sharon [so R. V.; but A. V. Saron], a level region extending from Casarea of Palestine (Strato's Tower) as far as Joppa [about 30 miles]; it abounded in pasturage and was famous for its fertility (Is. xxxiii. 9; lxv. 10; 1 Chr. xxvii. 29): Acts ix. 35. [Cf. B. D. s. v. Sharon; Robinson, Phys. Geogr. etc. p. 126.]\*

σατάν indecl. (2 Co. xii. 7 R G [Tdf. in 1 K. xi. 14 accents -τάν (Lagarde leaves it unaccented)]), ὁ, and ὁ σατανᾶς [i. e. with the art. (exc. in Mk. iii. 23; Lk. xxii. 3)], -ᾶ [cf. B. 20 (18); W. § 8, 1], ([Aram. שָׂטָן,

stat. emph. of [שָׂטָן] Hebr. [שָׂטָן], *adversary* (one who opposes another in purpose or act); the appellation is given to **1.** the prince of evil spirits, the inveterate adversary of God and of Christ (see διάβολος, and in *πονηρός*, 2 b.): Mk. iii. [23], 26; iv. 15; Lk. x. 18; xi. 18; 1 Co. v. 5; 2 Co. xi. 14; 1 Th. ii. 18; 1 Tim. i. 20; Rev. ii. 9, 13, 24; iii. 9; he incites to apostasy from God and to sin, Mt. iv. 10; Mk. i. 13; Lk. iv. 8 R L in br.; xxii. 31; Acts v. 3; 1 Co. vii. 5; 2 Co. ii. 11 (10); 1 Tim. v. 15; circumventing men by stratagems, 2 Co. xi. 14; 2 Th. ii. 9; the worshippers of idols are said to be under his control, Acts xxvi. 18; Rev. xii. 9; he is said both himself *εἰσέρχεται εἰς τῶνα*, in order to act through him, Lk. xxii. 3; Jn. xiii. 27; and by his demons to take possession of the bodies of men and to afflict them with diseases, Lk. xiii. 16, cf. Mt. xii. 26; 2 Co. xii. 7; by God's assistance he is overcome, Ro. xvi. 20; on Christ's return from heaven he will be bound with chains for a thousand years, but when the thousand years are finished he will walk the earth in yet greater power, Rev. xx. 2, 7, but shortly after will be given over to eternal punishment, *ibid.* 10. **2.** *a Satan-like man*: Mt. xvi. 23; Mk. viii. 33. [Cf. *Delitzsch* in *Riehm* s. v.; *Schenkel* in his *BL*. s. v.; *Humburger*, *Real-Encycl.* i. 897 sq.; *Eidersheim*, *Jesus the Messiah*, App. xiii. § ii.; and *BB.DD.* s. v.]\*

**σάτον**, (Hebr. שֶׂטֶן, Chald. שֶׂטֶן, Syr. ܫܝܬܢ), -ου, τό, a kind of dry measure, *a molinus and a half* [equiv. to about a peck and a half (cf. *μόδιος*)], (*Joseph. antt.* 9, 4, 5 *ἰσχύει δὲ τὸ σάτον μόδιον καὶ ἡμισυ ἰταλικόν*; cf. *Gen.* xviii. 6 [see *Aq.* and *Symm.*]; *Judg.* vi. 19): Mt. xiii. 33; Lk. xiii. 21, [in both exx. A.V. 'three measures of meal' i. e. the common quantity for 'a baking' (cf. *Gen.* xviii. 6; *Judg.* vi. 19; 1 S. i. 24)].\*

**Σαῦλος**, -ου, ὁ, (see *Σαούλ*, 2), *Saul*, the Jewish name of the apostle Paul [cf. *Woldemar Schmidt* in *Herzog* ed. 2 xi. p. 357 sq.; *Conybeare* and *Howson*, *St. Paul*, i. 150 sqq. (*Am. ed.*); *Farrar*, *St. Paul*, ch. xix. fin.; B. D. *Am. ed.* s. v. *Names*]: Acts vii. 58; viii. 1, 3; ix. 1, 8, 11, 19 *Rec.*; 22, 24, 26 *Rec.*; xi. 25, 30; xii. 25; xiii. 1 sq. 7, 9.\*

**σβέννυμι** (*ζέβνυμι*, 1 Th. v. 19 Tdf. [cf. Σ, σ, ς]) and [in classics] *σβέννυω*; fut. *σβέσω*; 1 aor. *ἔσβεσα*; Pass., pres. *σβέννυμαι*; fr. *Hom.* down; Sept. for *קָבַעַ* and *קָבַעַ*, *to extinguish, quench*; a. prop. *τί*, fire or things on fire, Mt. xii. 20; Eph. vi. 16; Heb. xi. 34; pass. (Sept. for *קָבַעַ*) *to be quenched, to go out*: Mt. xxv. 8; Mk. ix. 44, 46. [both which vss. T WH om. Tr br.], 48. b. metaph. *to quench* i. e. *to suppress, stifle*: τὸ πνεῦμα, divine influence, 1 Th. v. 19 (*ἀγάπη*, *Cant.* viii. 7; τὰ πάθη, 4 Macc. xvi. 4; *χόλον*, *Hom.* Il. 9, 678; *ἔβριον*, *Plat. legg.* 8, 835 d.; τὸν θυμόν, *ibid.* 10, 888 a.)\*

**σεαυτοῦ**, -ῆς, -οῦ, reflex. pron. of the 2d pers., used only in the gen., dat., and acc.: in the N. T. only in the masc.; gen. (*of*) *thyself, (of) thee*: Jn. viii. 13; xviii. 34 L Tr WH; Acts xxvi. 1; 2 Tim. iv. 11; dat. *σεαυτῶ*, (*to*) *thyself, (to) thee*: Jn. xvii. 5; Acts xv. 28; Ro. ii.

5; 1 Tim. iv. 16; acc. *σεαυτόν*, *thyself, thee*: Mt. iv. 6; Mk. xii. 31; Lk. iv. 23; Jn. viii. 53; Ro. xiv. 22; Gal. vi. 1; 1 Tim. iv. 7; 2 Tim. ii. 15; Jas. ii. 8; etc. [Cf. B. § 127, 13.]

**σεβάσομαι**: (*σέβας* reverence, awe); **1.** *to fear, be afraid*: *Hom.* Il. 6, 167, 417. **2.** in later auth. i. q. *σέβομαι* [W. § 2, 1 b.], *to honor religiously, to worship*: with 1 aor. pass. *ἔσεβάσθην* in an act. sense, Ro. i. 25 (*Orph. Argon.* 554; *eccl. writ.*)\*

**σεβασμα**, -τος, τό, (*σεβάσομαι*), *whatever is religiously honored, an object of worship*: 2 Th. ii. 4 (*Sap.* xiv. 20); used of temples, altars, statues, etc., Acts xvii. 23; of idolatrous images, *Bel* and the *Dragon* 27; *Sap.* xv. 17, (*Dion. Hal. antt.* 1, 30).\*

**σεβαστός**, -ῆ, -όν, (*σεβάσομαι*); **1.** *reverend, venerable*. **2.** ὁ *σεβαστός*, Lat. *augustus*, the title of the Roman emperors: Acts xxv. 21, 25, (*Strabo*, *Leian.*, *Ilidian.*, *Dio Cass.*, al.); adj. -ός, -ῆ, -όν, *Augustan* i. e. taking its name fr. the emperor; a title of honor which used to be given to certain legions, or cohorts, or battalions, "for valor" (*ala augusta ob virtutem appellata*, *Corpus inserr.* Lat. vii. n. 340, 341, 344): *σπεῖρα σεβ.* *the Augustan cohort*, Acts xxvii. 1 (*λεγεὼν σεβαστή*, *Ptol.* 2, 3, 30; 2, 9, 18; 4, 3, 30). The subject is fully treated by *Schürer* in the *Zeitschr. für wissensch. Theol.* for 1875, p. 413 sqq.\*

**σέβω**, and (so everywh. in the Scriptures) *σέβομαι*; fr. *Hom.* down; *to revere, to worship*: τινά (a deity), Mt. xv. 9; Mk. vii. 7; Acts xviii. 13; xix. 27, (*Sap.* xv. 18 etc.; for *ἄρῃ*, *Josh.* iv. 24; xxii. 25; *Jon.* i. 9). In the Acts, "proselytes of the gate" (see *προσήλυτος*, 2) are called *σεβόμενοι τὸν θεόν*, [*men that worship God*], Acts xvi. 14; xviii. 7, (*Joseph. antt.* 14, 7, 2); and simply *οἱ σεβόμενοι*, [*A. V. the devout persons*], Acts xvii. 17; *σεβόμενοι προσήλυτοι*, [*R. V. devout proselytes*], Acts xiii. 43; *σεβόμενοι γυναῖκες*, *ib.* 50; οἱ *σεβ.* Ἕλληνες, [*A. V. the devout Greeks*], Acts xvii. 4; in the Latin church, *metuentes, verecundi, religiosi, timorati*; *Vulg.* [exc. Acts xiii. 50] *colentes*; cf. *Thilo* in his *Cod. apocr. Nov. Test.* p. 521.\*

**σειρά**, -ᾶς, ἡ, (*εἴρω*, to fasten, bind together, [akin to Lat. *sero*, *series*, *seruus*, etc.]; cf. *Curtius* § 518), fr. *Hom.* down; a. a *line, a rope*. b. a *chain*: *σειραῖς ζόφου*, [*A. V. to chains of darkness*, i. e.] to darkness as if to chains, 2 Pet. ii. 4 R G [but Tr WH have *σειροῖς*, L T *σειροῖς*, which see in their place]; *μᾶ ἀλῶσει σκότους πάντες ἐδέθησαν*, *Sap.* xvii. 17 (18).\*

**σειρός**, -οῦ, ὁ, i. q. *σειρά*, q. v.: 2 Pet. ii. 4 Tr WH. But *σειρός*, Lat. *sirus*, in prof. writ. is a *pit, an underground gullyway*, [e. g. *Dem.* p. 100 fin. (where the Schol. τ. *θησαυροῦς κ. τ. ὀρύγματα ἐν οἷς κατεῖθετο τὰ σπέρματα σιροῦς ἐκάλουν οἱ Ἑρᾶκες κ. οἱ Λέβες*); *Diod. Sic.* 19, 41; cf. *Suidas* s. v. *σειροί*; *Valesius* on Harpoer. *Lex.* s. v. *Μελίτη*. See *Field*, *Otium Norv. Pars* iii. ad loc. Accordingly R. V. txt. follows the crit. edd. (cf. *σιρός*) and renders "pits of darkness".\*

**σεισμός**, -οῦ, ὁ, (*σειώω*), a *shaking, a commotion*: ἐν τῇ θαλάσῃ, a *tempest*, Mt. viii. 24; as often in Grk. writ.

fr. [Hdt. 4, 28], Soph., Arstph. down, pre-eminently an earthquake: Mt. xxiv. 7; xxvii. 54; xxviii. 2; Mk. xiii. 8; Lk. xxi. 11; Acts xvi. 26; Rev. vi. 12; viii. 5; xi. 13, 19; xvi. 18; Sept. for ψῆγ.\*

σειώ; fut. σεῖσω (Heb. xii. 26 L T Tr WH); Pass., pres. ptep. σεώμενος; 1 aor. ἐσεισθημ; fr. Hom. down; Sept. chiefly for ψῆγ; to shake, agitate, cause to tremble: Rev. vi. 13; τῆν γῆν, Heb. xii. 26 after Hag. ii. 6; ἐσεισθη ἡ γῆ, Mt. xxvii. 51 (Judg. v. 4; 2 S. xxii. 8); σεισθῆναι ἀπὸ φόβου, of men, to be thrown into a tremor, to quake for fear, Mt. xxviii. 4; metaphr. to agitate the mind: ἐσεισθη ἡ πόλις, [R. V. was stirred] i. e. its inhabitants, Mt. xxi. 10. [Comp.: ἀνα-, δια-, κατα-σειώ.]\*

Σεκούνδος, T WH Σέκουνδος [Chandler §§ 233, 235], -ου, ὁ, (a Lat. word), *Secundus*, a certain man of Thessalonica: Acts xx. 4.\*

Σελεύκεια [T WH -κία (see I, ι)], -ας, ἡ, *Seleucia*, a city of Syria on the Mediterranean, about 5 m. (40 stadia, Strabo 16 p. 750) N. of the mouth of the river Orontes, about 15 m. (120 stadia) distant fr. Antioch, and opposite Cyprus: Acts xiii. 4 (1 Macc. xi. 8). [Lewin, St. Paul, i. 116 sqq.; Comyb. and Howson, ditto, i. 136 sq.]\*

σελήνη, -ης, ἡ, (fr. σέλας brightness), fr. Hom. down, Hebr. יָרֵךְ, the moon: Mt. xxiv. 29; Mk. xiii. 24; Lk. xxi. 25; Acts ii. 20; 1 Co. xv. 41; Rev. vi. 12; viii. 12; xii. 1; xxi. 23.\*

σεληνιάζομαι; (σελήνη); [lit. to be moon-struck (cf. lunatic); see Wetstein on Mt. iv. 24; Suicer, Thesaur. ii. 945 sq.; BB. DD. s. v. Lunatic]: to be epileptic (epilepsy being supposed to return and increase with the increase of the moon): Mt. iv. 24; xvii. 15. (Manetho arm. 4, 81 and 217; [Leian., al.]; eccles. writ.)\*

Σεμεί, L mrg. Σεμείν, T Tr WH Σεμεέν [see WH. App. p. 155; cf. εἰ, ι], (᾿γγῶ i. e. famous), *Semein* [so R. V. but A. V. *Semei*], the name of a man: Lk. iii. 26.\*

σεμιδαλις, acc. -ν, ἡ, the finest wheaten flour: Rev. xviii. 13. (Hippocr., Arstph., Joseph., al.; Sept. often for רֶחֶב.)\*

σεμνός, -ή, -όν, (σέβω), fr. [Hom. h. Cer., al.], Aeschyl., Pind. down, *august, venerable, reverend; to be venerated for character, honorable*: of persons [A. V. *grave*], 1 Tim. iii. 8, 11; Tit. ii. 2; of deeds, Phil. iv. 8. [Cf. Trench § xcii.; Schmidt ch. 173, 5.]\*

σεμνότης, -ητος, ἡ, (σεμνός), that characteristic of a pers. or a thing which entitles to reverence or respect, *dignity, gravity, majesty, sanctity*: ἡ τοῦ ἱεροῦ σεμνότης, 2 Macc. iii. 12; in an ethical sense, *gravity* [so R. V. uniformly (cf. Trench p. 347)], *honor, probity, purity*: 1 Tim. ii. 2; iii. 4; Tit. ii. 7. (Eur., Plat., Dem., al.)\*

Σέργιος, -ου, ὁ, *Sergius*, surnamed Paulus, proconsul of Cyprus, converted to Christianity by the apostle Paul; otherwise unknown [cf. *Lghtft. in Contemp. Rev. for 1878*, p. 290; *Farrar*, St. Paul, vol. i. *Excurs. xvi.*; *Reenan*, Saint Paul, p. 14 sq.]: Acts xiii. 7.\*

Σερούχ, see Σαρούχ.

Σῆθ, ὁ, (σῆ 'put' [A. V. 'appointed'], fr. τῶσθ to put [i. e. in place of the murdered Abel; cf. B. D. s. v. Seth], *Gen. iv. 25*), *Seth*, the third son of Adam: Lk. iii. 38.\*

Σῆμ (in Joseph. *Σήμας*), ὁ, (σῆ [‘name,’ ‘sign,’ ‘celebrity’; but variously explained]), *Shem*, the eldest son of Noah: Lk. iii. 36.\*

σημαίνω; impf. ἐσήμαινον (Acts xi. 28 L WH txt.); 1 aor. ἐσήμανα, for ἐσήμηνα which is the more com. form in the earlier and more elegant Grk. writ. (see Matthiae § 185; Kühner § 343 s. v.; [Veitch s. v.]; *Lob. ad Phryn.* p. 24 sq.; W. § 15 s. v.; B. 41 (35)); (fr. *σήμα* a sign); fr. [Hom.], Aeschyl., Hdt. down; to give a sign, to signify, indicate: τί, Acts xxv. 27; foll. by indir. disc., Jn. xii. 33; xviii. 32; xxi. 19; i. q. to make known: absol. Rev. i. 1; foll. by acc. w. inf. Acts xi. 28.\*

σημεῖον, -ου, τό, (σημαίνω [or σῆμα]), fr. Aeschyl. and Hdt. down, Hebr. נִסִּיךְ, a sign, mark, token; 1. univ. that by which a pers. or a thing is distinguished from others and known: Mt. xxvi. 48; Lk. ii. 12; 2 Th. iii. 17; σημεῖον περιτομῆς (explanatory gene. [cf. B. § 123, 4]), equiv. to σημεῖον, ὁ ἐστὶ περιτομή, circumcision which should be a sign of the covenant formed with God, Ro. iv. 11; τὰ σημεῖα τοῦ ἀποστόλου, the tokens by which one is proved to be an apostle, 2 Co. xii. 12; a sign by which anything future is pre-announced, Mk. xiii. 4; Lk. xxi. 7; τὸ σημ. τῆς σῆς παρουσίας, gen. of the obj., Mt. xxiv. 3; τοῦ υἱοῦ τοῦ ἀνθρώπου, the sign which indicates that the Messiah will shortly, or forthwith, come from heaven in visible manifestation, *ibid.* 30; with a gen. of the subj. τὰ σημεῖα τῶν καιρῶν, i. e. the indications of future events which οἱ καιροὶ furnish, what οἱ καιροὶ portend, Mt. xvi. 3 [T br. WH reject the pass.]; a sign by which one is warned, an admonition, 1 Co. xiv. 22. used of noteworthy personages, by whom God forcibly admonishes men and indicates to them what he would have them do: thus σημεῖον ἀντιλεγόμενον is said of Jesus Christ, Lk. ii. 34; Ἰωῶνᾶς ἐγένετο σημεῖον τοῖς Νινευίταις (Jon. iii. 4), Lk. xi. 30; hence, τὸ σημεῖον Ἰωῶνᾶ, *ib.* 29, is i. q. τὸ σημεῖον like to that ὃς ἦν Ἰωῶνᾶς, i. e. to the sign which was given by the mission and preaching of Jonah, to prompt men to seek salvation [W. 189 (177)]; in the same sense, ὁ υἱὸς τοῦ ἀνθρώπου says that he will be a σημεῖον to the men of his generation, *ib.* 30; but in Mt. xii. 39; xvi. 4 τὸ σημεῖον Ἰωῶνᾶ is the miraculous experience which befell Jonah himself, *cf.* xii. 40; that Luke reproduces Christ's words more correctly than Matthew is shown by De Wette and Bleek on Mt. xii. 40, by *Neander*, *Leben Jesu*, p. 265 sq. ed. 1 [Eng. trans. (3d ed. N. Y. 1851) § 165 p. 245 sq.], and others; [but that Luke's report is less full than Matthew's, rather than at variance with it, is shown by Meyer, Weiss, Keil, and others (on Mt. l. c.)]. 2. a sign, prodigy, portent, i. e. an unusual occurrence, transcending the common course of nature; a. of signs portending remarkable events soon to happen: Lk. xxi. 11, 25; Acts ii. 19; Rev. xii. 1, 3; xv. 1. b. of miracles and wonders by which God authenticates the men sent by him, or by which men prove that the cause they are pleading is God's: Mt. xii. 38 sq.; xvi. 1, 4; Mk. viii. 11 sq.; xvi. 17, 20; Lk. xi. 16, 29; xxiii. 8; Jn. ii. 11, 18, 23; iii. 2; iv. 54; vi. 2, 14, 26, 30; vii. 31; ix. 16; x. 41; xi. 47; xii.

18, 37; xx. 30; Acts ii. 22, 43; viii. 6; 1 Co. i. 22; but the power *διδόναι σημεία*, by which men are deceived, is ascribed also to false teachers, false prophets, and to demons: Mt. xxiv. 24; Mk. xiii. 22; Rev. xiii. 13 sq.; xvi. 14; xix. 20; 2 Th. ii. 9. *σημεία κ. τέρατα* (ἰσχυρὰ ἢ ἰσχυρὰ) or (yet less freq.) *τέρατα κ. σημεία* (terms which differ not in substantial meaning but only in origin; cf. *Fritzsche*, Rom. vol. iii. p. 270 sq.; [Trench § xci.] are found conjoined: Mt. xxiv. 24; Mk. xiii. 22; Jn. iv. 48; Acts ii. 19, 43; iv. 30; v. 12; vi. 8; vii. 36; xiv. 3; xv. 12; Ro. xv. 19; 2 Th. ii. 9, (Dent. xxviii. 46; xxxiv. 11; Neh. ix. 10; Is. viii. 18; xx. 3; Jer. xxxix. (xxxii.) 20; Sap. viii. 8; x. 16; Polyb. 3, 112, 8; Philo, vit. Moys. i. 16; Joseph. antt. 20, 8, 6; b. j. proem. 11; Plut. Alex. 75; Ael. v. h. 12, 57) with κ. *δυνάμεις* added, 2 Co. xii. 12; Heb. ii. 4; *σημεία κ. δυνάμεις*, Acts viii. 13; *δυνάμεις κ. τέρατα κ. σημεία*, Acts ii. 22; *διδόναι σημεία* (see *δίδωμι*, B. II. 1 a.): Mt. xxiv. 24; Mk. xiii. 22 (here Tdf. *ποιεῖν σημ.*, see *ποιέω*, I. 1 c.); *σημεία* are said *γίνεσθαι διά τινος* in Acts ii. 43; iv. [16], 30; v. 12; xiv. 3; xv. 12 [here *ποιεῖν σημ.*, see above]; *τὸ σημεῖον τῆς ἰάσεως*, the miracle, which was the healing, Acts iv. 22.\*

*σημειῶω*, -ῶ: (*σημείων*), to mark, note, distinguish by marking; Mid. pres. impv. 2 pers. plur. *σημειοῦσθε*; to mark or note for one's self [W. § 38, 2 b.; B. § 135, 4]: *τινά*, 2 Th. iii. 14 [cf. B. 92 (80); W. 119 (113)]. (Theophr., Polyb., Philo, Dion. Hal., al.; [Ps. iv. 7 Sept.].\*)

*σήμερον* [Attic *τήμερον*, i. e. *ἡμέρα* with pronom. prefix (Skrr. sa); cf. Vaniček p. 971], adv., fr. Hom. down, Sept. for *σὺν τῇ*, to-day, this day: Mt. vi. 11; xvi. 3 [T br. WH reject the pass.]; Lk. iv. 21; xix. 5; Acts iv. 9; xiii. 33, etc.; also where the speaker refers to the night just passed, Mt. xxvii. 19; equiv. to *this night* (now current), Lk. ii. 11; *σήμερον ταύτη τῇ νυκτί*, Mk. xiv. 30; *ἕως σήμερον*, 2 Co. iii. 15; opp. to *αὔριον*, Mt. vi. 30; Lk. xii. 28; xiii. 32 sq.; Jas. iv. 13; *χθὲς καὶ σήμερον καὶ εἰς τοὺς αἰῶνας*, a rhet. periphrasis for *ἀεὶ*, Heb. xiii. 8; *ἡ σήμερον ἡμέρα*, this (very) day, Acts xx. 26; *ἕως τῆς σ. ἡμέρας*, Ro. xi. 8; *μέχρι τῆς σήμερον* sc. *ἡμέρας*, Mt. xi. 23; xxviii. 15; *ἕως τῆς σ.* Mt. xxvii. 8; *ἄχρι τῆς σ.* (where L T Tr WH add *ἡμέρας*), 2 Co. iii. 14; *ἡ σήμερον*, i. q. what has happened to-day [al. render *concerning this day's riot*; B. § 133, 9; but see Meyer ad loc.; W. § 30, 9 a.], Acts xix. 40; *τὸ σήμερον*, the word *to-day*, Heb. iii. 13; as a subst.: *ὀρίζει ἡμέραν, σήμερον*, "a to-day" (meaning, 'a time for embracing the salvation graciously offered' [cf. R. V. mrg.]), Heb. iv. 7\*.

*σήπω*: fr. Hom. down; to make corrupt; in the Bible also to destroy, Job xl. 7 (12); pass. to become corrupt or rotten; 2 pf. act. *σέσηπα*. to (have become i. e. to) be corrupted (cf. *Bttm. Ausf. Spr. ii. p. 82*): *ὁ πλούτος σέσηπεν*, has perished, Jas. v. 2.\*

*σηρικὸς* (Lchm. ed. maj. T WH *σιρικὸς* [cf. *WH. App. p. 151*]), -ή, -όν. (Σῆρ, Σῆρες, the Seres, a people of India [prob. mod. China; yet on the name cf. *Pape*, *Eigenamen*, s. v.; *Diet. of Geog. s. v. Serica*]); 1. prop. pertaining to the Seres. 2. *silken*: *τὸ σηρικόν*, silk, i. e. the fabric, silken garments, Rev. xviii. 12. ([Strabo,

Plut., Arr., Lician.]; *ἐσθήσσει σηρικαῖς*, Joseph. b. j. 7, 5, 4.)\*

*σῆς*, *σητός*, ὄ, (Hebr. שׂוּף, Is. li. 8; שׂוּף, Job iv. 19; xiii. 28), a moth, the clothes-moth, [B. D. s. v. *Moth*; Alex.'s *Kitto* s. v. *Ash*]: Mt. vi. 19 sq.; Lk. xii. 33. (Pind., Arstph., Aristot., Theophr., al.)\*

*σητό-βρωτος*, -ον, (fr. *σῆς* a moth, and *βρωτός* fr. *βρώσκω*), moth-eaten: *ιμάτιον*, Jas. v. 2 (*ιμάτια*, Job xiii. 28; of idol-images, Sibyll. orac. in Theoph. ad Autol. 2, 36).\*

*σθενῶ*, -ῶ: (*σθένος* [allied w. *στήναι*, hence prop. steadfastness; Curtius p. 503 sq.] strength), to make strong, to strengthen: *τινά*, one's soul, 1 Pet. v. 10, where for 1 aor. opt. act. 3 pers. sing. *σθενώσαι*, we must read the fut. *σθενώσει*, with G L T Tr WH. (Pass. in Rhet. Gr. ed. *Walz*, vol. i. c. 15.)\*

*σιαγών*, -όνος, ἡ, the jaw, the jaw-bone, [A. V. *cheek*]: Mt. v. 39; Lk. vi. 29. (Soph., Xen., Plat., Aristot., al.; Sept. for ἡγῆ.)\*

*σιγῶω*, -ῶ: 1 aor. *ἐσίγησα*; pf. pass. ptep. *σεσιγημένος*; (*σιγή*); fr. Hom. down; to keep silence, hold one's peace: Lk. ix. 36; xviii. 39 L T Tr WH; [xx. 26]; Acts xiii. 17; xv. 12 sq.; 1 Co. xiv. 28, 30, 34; pass. to be kept in silence, be concealed, Ro. xvi. 25. [Syn. see *ἡσυχάζω*.]\*

*σιγή*, -ῆς, ἡ, (fr. *σίζω* [onomatopoeic, Etym. Magn. 712, 29]) i. e. to command silence by making the sound *st* or *sch*; [yet *σιγή* prob. has no connection with *σίζω*, but is of European origin (cf. Germ. *schweigen*): cf. Fick, Pt. iii. 843; Curtius § 572], fr. Hom. down, silence: Acts xxi. 40; Rev. viii. 1.\*

*σιδήρεος*, -έα, -εον, contr. -οῦς, -ᾶ, -οῦν, (*σιδηρος*), fr. Hom. down, made of iron: Acts xii. 10; Rev. ii. 27; ix. 9; xii. 5; xix. 15.\*

*σιδηρος*, -ου, ὁ, fr. Hom. down, iron: Rev. xviii. 12.\*  
*Σιδών*, -ῶνος [B. 16 (14)], ἡ, (ἰσχυρὰ and ἰσχυρὰ, fr. ἰσχυρὰ 'to hunt', in Aram. also 'to fish'; hence prop. taking its name from its abundance of fish; cf. Justin 18, 3), *Sidon*, a very ancient Phœnician city, formerly distinguished for wealth and traffic, situated near the Mediterranean on the borders of Judæa; it had been assigned to the tribe of Asher (Josh. xix. 28), but the Jews vainly endeavored to capture it [Judg. i. 31; iii. 3; x. 12]; now *Saida*, containing about 10,000 [or 9,000, acc. to *Porter* in *Murray's Handbook* p. 376] inhabitants [*Baedeker*, *Palestine* p. 433]: Mt. xi. 21 sq.; xv. 21; Mk. iii. 8; vii. 24 (where Tom. WH Tr mrg. br. the words *καὶ Σιδῶνος*), 31; Lk. iv. 26 (where L T Tr WH *Σιδωνίας*); vi. 17; x. 13 sq.; Acts xxvii. 3. [Cf. BB. DD. s. v.; *Schultz* in *Herzog* ed. 2 vol. xiv. 192 sqq.; *Schlottmann* in *Riehm* s. v.]\*

*Σιδωνίος*, -α, -ον, (*Σιδών*), belonging to Sidon, of Sidon: τῆς Σιδωνίας sc. *χώρας*, [R. V. in the land of Sidon], Lk. iv. 26 L T Tr WH (Hom. Od. 13, 285 [but -δον-]); *Σιδωνιοί*, the inhabitants of Sidon, Acts xii. 20.\*

*σικάριος*, -ου, ὁ, (a Latin word), an assassin, i. e. one who carries a dagger or short sword [Lat. *sica* (cf. Joseph. as below)] under his clothing, that he may kill secretly and treacherously any one he wishes to (a *cut-throat*): Acts xxi. 38. (Joseph. b. j. 2, 17, 6 *σικαρίων*;

ἐκάλουν τοὺς ληστὰς ἔχοντας ὑπὸ τοῖς κόλποις τὰ ξίφη [cf. 2, 13, 3]; also antt. 20, 8, 10 σικάριοι λησταὶ εἰσι χρώμενοι ξιφιδίους παραπλησίους μὲν τὸ μέγεθος τοῖς τῶν Περσῶν ἀκινάκας, ἐπικαμπέσι δὲ καὶ ὁμοίοις ταῖς ὑπὸ Ῥωμαίων σίκαις καλουμέναις, ἀφ' ὧν καὶ τὴν προσηγορίαν οἱ ληστεύοντες ἔλαβον πολλοὺς ἀναροῦντες.] [Syn. see φονεύς.]\*

σίκερα, τό, (Hebr. רַבֵּשׁ [rather, acc. to Kautzsch (Gram. p. 11) for נְרַבֵּשׁ (prop. σίκρα) the stat. emphat. of רַבֵּשׁ (lit. 'intoxicating' drink)], indecl. [W. 68 (66); B. 24 (21)], (yet Euseb. praep. evang. 6, 10, 8 has a gen. σίκερος [and Soph. in his Lex. quotes fr. Cyrill. Alex. 1, 1041 d. (ed. Migne) a gen. σικέρατος], strong drink, an intoxicating beverage, different from wine [exc. in Num. xxviii. 7 (cf. Is. xxviii. 7)]; it was a factitious product, made of a mixture of sweet ingredients, whether derived from grain and vegetables, or from the juice of fruits (dates), or a decoction of honey: Lk. i. 15 (Lev. x. 9; Num. vi. 3; Dent. xiv. 25 (26); xxix. 6, etc.; the same Hebr. word is rendered also by μέθυσμα, Judg. xiii. 4, 7, 14; Mic. ii. 11). Cf. Win. RWB. s. v. Wein, künstlicher; [B. D. s. v. Drink, Strong].\*

Σίλας, [gen. not found (exc. Joseph. vita 17 -a)], dat. -α, acc. -αν, [B. 20 (18)], ὁ, Silas (contr. fr. Σιλουανός, q. v.; W. 103 (97)), a Roman citizen (Acts xvi. 37 sq.), the companion of the apostle Paul in several of his journeys, and his associate in preaching the gospel: Acts xv. 22, 27, 32, 34 Rec., 40; xvi. 19, 25, 29; xvii. 4, 10, 14 sq.; xviii. 5. [B. D. s. v. Silas.]\*

Σιλουανός, -οῦ, ὁ, Silvanus, the same man who in Acts is called Σίλας (q. v.): 2 Co. i. 19; 1 Th. i. 1; 2 Th. i. 1; 1 Pet. v. 12. [Not infreq. written in the Mss. Σιλβανός, Silbanus; cf. Tif. on ll. ec.]\*

Σιλωάμ, (Hebr. שִׁילֹחַ, Is. viii. 6, which in Jn. ix. 7 is translated ἀπεσταλμένος, but more correctly [see below] 'a sending out,' 'gushing forth' (of water); it is formed after the analogy of בּוֹרַח 'had in hatred', 'persecuted', fr. בּוֹרַח 'born', fr. רָחַף 'to bring forth'; ["the purely passive explanation, ἀπεσταλμένος, Jn. ix. 7, is not so incorrect." Ewald, Ausführl. Lehrbuch d. Hebr. Spr. § 150, 2 a.; cf. Meyer on Jn. l. c.]), ὁ (in Joseph. ἡ Σ., se. πηγὴ, b. j. 5, 12, 2; 6, 8, 5; but also μέχρι τ ο ὁ Σ. b. j. 2, 16, 2; 6, 7, 2; [B. 21 (19)]), [indecl.; but in Joseph. b. j. 5, 6, 1 ἀπὸ τῆς Σιλωᾶς, Siloam, a fountain of sweet and abundant water (Joseph. b. j. 5, 4, 1), flowing into a basin or pool of the same name (Neh. iii. 15), both of which seem to have been situated in the southern part of Jerusalem, although opinions vary on this point: Lk. xiii. 4; Jn. ix. 11, (Is. viii. 6). Cf. [B. D. s. v. Siloam]; Win. RWB. s. v. Siloah; Rödiger in Gesen. Thesaur. p. 1416; Leyrer in Herzog ed. 1, xiv. p. 371 sqq.; Robinson, Palestine, i. 333 sqq.; Tobler, Die Siloaquelle u. der Oelberg (St. Gallen, 1852); Kneucker, Siloah, Quelle Teich u. Thal in Jerus. (Heidelb. 1873); Furrer in Schenkel v. 295 sq.; [Ritter, Palestine, etc., Eng. trans. i. 148 sq.; Wilson, Ordnance Survey, etc., 1865; esp. Guthe in the Zeitschr. d. Deutsch. Pal.-Verains for 1882, pp. 205 sqq. 229 sqq.; Zeitschr. d. Deutsch. Morgenl.-Gesellsch. for 1882 p. 725 sqq.]\*

σικμίνθιον (or σημικίνθιον), -ου, τό, (Lat. semicinctium [cf. Rich, Dict. of Antiq. s. v.], fr. semi and cingo), a narrow apron, or linen covering, which workmen and servants were accustomed to wear: Acts xix. 12 [A. V. aprons].\*

Σίμων, -ωνος [B. 16 (14)], ὁ, (יִיזְרַח, 'a hearing', fr. יָרַח 'to hear'; [there was also a Grk. name Σίμων (allied w. σιμός, i. e. 'flat-nosed'; Fick, Gr. Personennamen, p. 210), but cf. B. D. s. v. Simon init.; Bp. Lightf. on Gal. p. 266 sq.]), Simon; 1. Peter, the apostle: Mt. xvii. 25; Mk. i. 29 sq. 36; Lk. iv. 38; v. 4 sq. 10, etc.; see Πέτρος. 2. the brother of Judas Lebbæus [cf. s. v. Ἰούδας, 8], an apostle, who is called Κανανίτης [so RG, but L. T. Tr WH -ναίος, q. v.], Mt. x. 4; Mk. iii. 18, and ζηλωτής, Lk. vi. 15; Acts i. 13. 3. a brother of Jesus [cf. s. v. ἀδελφός, 1]: Mt. xiii. 55; Mk. vi. 3. 4. a certain Cyrenian, who carried the cross of Jesus: Mt. xxvii. 32; Mk. xv. 21; Lk. xxiii. 26. 5. the father of Judas Iscariot [and himself surnamed Ἰσκαριώτης (see Ἰούδας, 6)]: Jn. vi. 71; xii. 4; xiii. 2, 26. 6. a certain Pharisee, Lk. vii. 40, 43 sq., who appears to [some, e. g. Grotius, Schleiermacher, Holtzmann, Schenkel, Ewald, Keim, Hug, Bleek (see his Synopt. Erklär. on Lk. l. c.) to] be the same as Simon the leper, Mt. xxvi. 6; Mk. xiv. 3; [but the occurrence recorded by Lk. l. c. is now commonly thought to be distinct fr. that narrated by Mt. and Mk. ll. cc.; cf. Godet or Keil on Lk.]. 7. a certain tanner, living at Joppa: Acts ix. 43; x. 6, 17, 32. 8. Simon ('Magus'), the Samaritan sorcerer: Acts viii. 9, 13, 18, 24. The various eccles. stories about him, as well as the opinions and conjectures of modern theologians, are reviewed at length by Lipsius in Schenkel v. pp. 301-321; [cf. W. Möller in Herzog ed. 2, vol. xiv. p. 246 sqq.; Schaff, Hist. of the Chris. Church, vol. ii. (1883) § 121].

Σινᾶ -νά WH; cf. Chandler §§ 135, 138], τό (sc. ὄρος, cf. B. 21 sq. (19)), indecl., Joseph. τὸ Σινάϊον, antt. 3, 5, 1, and τὸ Σινάϊον ὄρος, antt. 2, 12, 1; Hebr. סִינַי [perh. 'jagged'; al. make it an adj. 'belonging to (the desert of) Sin'], (Sina or) Sinai, a mountain or, rather, a mountainous region in the peninsula of Arabia Petraea, made famous by the giving of the Mosaic law. There are three summits: one towards the west, which is called סִינַי, a second towards the east, Sinai prop. so called, the third towards the south, now Mt. St. Catharine. But the distinction between Horeb and Sinai is given differently by different writers; and some think that they were two different names of one and the same mountain (cf. Sir. xlvi. 7); cf. [McC. and S. Cyel. s. v. Sinai]; Win. RWB. s. v. Sinai; Arnold in Herzog ed. 1 vol. xiv. p. 420 sq.; [Schultz in ed. 2 vol. xiv. p. 282 sqq.]; Furrer in Schenkel v. p. 326 sqq.; [Eng. Ordnance Survey, 1869; Palmer, Desert of the Exodus, 1872; also his Sinai from the Monuments, 1878; Furrer commends Holland's "Sketch Map" etc. in the Journ. of the Royal Geog. Soc. vol. xxxix. (Lond. 1869)]. The name occurs in Acts vii. 30, 38; Gal. iv. 24 sq.\*

σίναπι (also σίνηπι [but not in the N. T.], both later

for the Attic *νάπτω* [so accented in late auth., better *νάπτω*], see *Lob. ad Phryn.* p. 288), [thought to be of Egypt. origin; cf. *Vaniček*, *Fremdwörter*, s. v. *νάπτω*], -εως [B. 14 (13)], *τό*, *mustard*, the name of a plant which in oriental countries grows from a very small seed and attains to the height of 'a tree'—ten feet and more; hence a very small quantity of a thing is likened to a *κόκκος σινάπεως* [A. V. *a grain of mustard seed*], Mt. xvii. 20; Lk. xvii. 6; and also a thing which grows to a remarkable size, Mt. xiii. 31 sq.; Mk. iv. 31; Lk. xiii. 19. [Cf. B. D. s. v. *Mustard*; *Lötz*, *Aram. Pflanzennamen*, § 134; *Carruthers* in the 'Bible Educator' vol. i. p. 119 sq.; *Tristram*, *Nat. Hist. of the Bible*, p. 472 sq.; *Thomson*, *The Land and the Book*, ii. 100 sq.]\*

**σινδών**, -ώνος, ἡ, (of uncertain origin; Skr. *sindhu* [Egypt. 'schenti' or 'sent'; cf. *Vaniček*, *Fremdwörter*, s. v.]; Sept. for  $\text{𐤍𐤏𐤍}$ , *Judg.* xiv. 12 sq.; *Prov.* xxix. 42 (xxx. 24)), *fine cloth* (Lat. *sindon*), i. e. 1. *linen cloth*, esp. that which was fine and costly, in which the bodies of the dead were wrapped: Mt. xxvii. 59; Mk. xv. 46; Lk. xxiii. 53, (cf. *Hdt.* 2, 86 who says of the Egyptians, *κατελιόσσοσι πᾶν τὸ σῶμα σινδόνος βυσσίνης* [see *Wilkinson's* note in *Rawlinson's Herod.* 3d ed. l. c.]). 2. *thing made of fine cloth*: so of a light and loose garment worn at night over the naked body, Mk. xiv. 51 sq. [others suppose a sheet rather than a shirt to be referred to; A. V. *linen cloth*; cf. B. D. Am. ed. s. v. *Sheets*]. (Besides *Hdt.*, the writers *Soph.*, *Thuc.*, *Strabo*, *Leian.*, al., use the word.)\*

**σινιάω**: 1 aor. infin. *σινιάσαι*; (*σινίον* 'a sieve,' 'winnowing-van'; an eccles. and Byzant. word [cf. *Macar. homil.* 5 p. 73 sq. (496 a. ed. Migne)]); *to sift, shake in a sieve*: *τινά ὡς τὸν σίτον*, i. e., dropping the fig., by inward agitation to try one's faith to the verge of overthrow, Lk. xxii. 31. (*Eccles. writ.* [cf. *W.* 92 (87), 26 (25), and see above].)\*

**σιρκός**, see **σηρκός**.

**σιρός**, -οῦ, ὁ, i. q. *σειρός*, q. v.: 2 Pet. ii. 4 L T.\*

**σιτεντός**, -ῆ, -όν, (*σιτεύω*, to feed with wheat, to fatten), *fattened, fattened*: Lk. xv. 23, 27, 30. (*Jer.* xxvi. (xlv.) 21; 1 K. iv. 23, [etc.]; *Xen.*, *Polyb.*, *Athen.*, [al.])\*

**σίτιον**, -ου, τό, (dimin. of *σίτος*): 1. *corn, grain*: *Acts* vii. 12 L T Tr WH. In prof. writ. also 2. *food made from grain* (*Hdt.* 2, 36). 3. *atables, victuals, provisions*, ([*Hdt.*], *Arstph.*, *Xen.*, *Plat.*, *Dem.*, al.)\*

**σιτιστός**, -ῆ, -όν, (*σιτίζω*, to feed with grain, to fatten), *fattened*, [plur. τὰ σιτ. as subst., A. V. *failings*], Mt. xxii. 4. (*Joseph. antt.* 8, 2, 4; *Athen.* 14 p. 656 e.)\*

**σιτομέτριον**, -ου, τό, (Attic writ. said τὸν σίτον μετρέειν; out of which later writ. formed the compound *σιτομετρέειν*, *Gen.* xlvi. 12, [14]; *Polyb.* 4, 63, 10; *Diod.* 19, 50; *Joseph. c. Ap.* 1, 14, 7; *σιτομετρία*, *Diod.* 2, 41; [cf. *Lob. ad Phryn.* p. 383; *W.* 25]), *a measured portion of grain* or 'food': Lk. xii. 42. (*Eccles.* and *Byzant. writ.*)\*

**σίτος**, -ου, ὁ, [of uncertain origin; cf. *Vaniček*, *Fremdwörter*, s. v.], fr. *Hom.* down, Sept. chiefly for  $\text{𐤍𐤏𐤍}$ , *wheat, corn*: Mt. iii. 12; xiii. 25, 29 sq.; Mk. iv. 28; Lk. iii. 17:

[xii. 18 WH Tr txt.]; xvi. 7; xxii. 31; Jn. xii. 24; *Acts* xxvii. 38; 1 Co. xv. 37; *Rev.* vi. 6; xviii. 13; plur. τὰ σίτρα (cf. *W.* 63 (62)), *Acts* vii. 12 Rec., and often in Sept.\*

**Σιχάρ**, see **Συχάρ**.

**Σιών**, indecl., (its grammat. gend. in the N. T. does not appear from the pass. in which it is mentioned; cf. B. 21 sq. (19); in the Sept. when it denotes the city of Jerusalem ἡ Σιών occurs, as *Ps.* ci. (cii.) 14, 17; cxxxi. (cxxxii.) 13; cxxxvi. (cxxxvii.) 1), *Hebr.*  $\text{צִיּוֹן}$  [i. e. acc. to some, 'protected' or 'protecting'; acc. to others, 'sunny'; al. al.]; *Sion* [so A. V., but properly (with R. V.) *Zion*]; 1. the hill on which the higher and more ancient part of Jerusalem was built ( $\text{דָּוִד}$   $\text{עָרָא}$  *city of David*, because David captured it); it was the southwesternmost and highest of the hills on which the city stood; [many now would identify it with the eastern hill, some with the northern; cf. *Furrer* in *Schenkel* iii. 216 sqq.; *Mühlau* in *Riehm* s. v.; per contra *Wolcott* in B. D. Am. ed. s. v.; *Schultz* in *Herzog* ed. 2 vi. p. 543 sq.]. 2. used very often for the entire city of Jerusalem itself: *Ro.* ix. 33 and 1 Pet. ii. 6, (after *Is.* xxviii. 16); *Ro.* xi. 26 (fr. *Is.* lix. 20); ἡ *θυγάτηρ Σιών* (see *θυγάτηρ*, b. β.), Mt. xxi. 5; *Jn.* xii. 15. 3. Since Jerusalem, because the temple stood there, was called the dwelling-place of God (cf. Mt. v. 35; κύριος τὴν Σιών ἠρετίσαστο εἰς κατοικίαν ἐαυτοῦ, *Ps.* cxxxi. (cxxxii.) 13), the expression τὸ Σιών ὄρος is transferred to heaven, as the true dwelling-place of God and heavenly beings, the antitype of the earthly Zion: *Heb.* xii. 22; *Rev.* xiv. 1.\*

**σιωπάω**, -ᾶ; impf., 3 pers. sing. ἐσιώπα, 3 pers. plur. ἐσιώπων; fut. *σιωπήσω* (Lk. xix. 40 L T Tr WH); 1 aor. ἐσιώπησα; (*σιωπή* silence); fr. *Hom.* down; *to be silent, hold one's peace*: prop., Mt. xx. 31; xxvi. 63; Mk. iii. 4; ix. 34; x. 48; xiv. 61; Lk. xviii. 39 R G; xix. 40; *Acts* xviii. 9; used of one silent because dumb, Lk. i. 20; 4 Macc. x. 18; like *silens* in the Lat. poets, used metaph. of a calm, quiet sea [(in rhetorical command)]: Mk. iv. 39. [Syn. see ἡσυχάζω.]\*

**σκανδαλιζω**; 1 aor. ἐσκανδάλισα; Pass.. pres. σκανδαλιζομαι; impf. ἐσκανδαλιζόμεν; 1 aor. ἐσκανδαλίσθη [cf. B. 52 (45)]; 1 fut. σκανδαλισθήσομαι; (σκάδαλον); *Vulg.* *scandalizo*; *Peshitto*  $\text{ܫܩܢܕܠܝܙܘܐ}$ ; prop. *to put a stumbling-block or impediment in the way*, upon which another may trip and fall; *to be a stumbling-block*; in the N. T. always metaph. [R. V. *to cause or make to stumble*; A. V. *to offend* (cause to offend)]; a. *to entice to sin* (*Luth.* *ärgern*, i. e. *arg, bös machen*): τινά, Mt. v. 29, [30]; xviii. 6, 8 sq.; Mk. ix. 42 sq. 45, 47; Lk. xvii. 2; 1 Co. viii. 13; pass. Lat. *offendor*, [A. V. *to be offended*], *Vulg.* *scandalizor*, *Peshitto*  $\text{ܫܩܢܕܠܝܙܘܐ}$ ; *Ro.* xiv. 21 [R G L Tr txt.]; 2 Co. xi. 29 [R. V. *is made to stumble*; cf. *W.* 153 (145)]. b. *to cause a person to begin to distrust and desert one whom he ought to trust and obey; to cause to fall away, and in pass. to fall away* [R. V. *to stumble* (cf. 'Teaching' etc. 16, 5; *Herm.* vis. 4, 1, 3; *mand.* 8, 10)]: τινά, *Jn.* vi. 61; pass.. Mt. xiii. 21; xxiv. 10; xxvi. 33; Mk. iv.

17; xiv. 29; [Jn. xvi. 1]; εἰν τινι [A. V.] to be offended in one, [find occasion of stumbling in], i. e. to see in another what I disapprove of and what hinders me from acknowledging his authority: Mt. xi. 6; xiii. 57; xxvi. 31; Mk. vi. 3; xiv. 27; Lk. vii. 23; to cause one to judge unfavorably or unjustly of another, Mt. xvii. 27. Since the man who stumbles or whose foot gets entangled feels annoyed, σκανδαλίζω means c. to cause one to feel displeasure at a thing; to make indignant: τινά, pass. to be displeased, indignant, [A. V. offended], Mt. xv. 12. The verb σκανδαλίζω is found neither in prof. auth. nor in the Sept., but only in the relics of Aquila's version of the O. T., Ps. lxxiii. (lxiv.) 9; Is. viii. 15; [xl. 30]; Prov. iv. 12 for ἕψῃ; besides in Sir. ix. 5; xxiii. 8; xxxv. (xxxii.) 15; [Psalt. Sal. 16, 7. Cf. W. 33.]\*

σκάδαλον, -ου, τό, a purely bibl. [(occurring some twenty-five times in the Grk. O. T., and fifteen, quotations included, in the New)] and eccles. word for σκανδάληθρον, which occurs occasionally in native Grk. writ.; Sept. for שִׁבְרָה (a noose, a snare) and לִשְׁבָּרָה; a. prop. the movable stick or trigger ('trigger') of a trap, trap-stick; a trap, snare; any impediment placed in the way and causing one to stumble or fall, [a stumbling-block, occasion of stumbling]: Lev. xix. 14; πέτρα σκανδάλου [A. V. a rock of offence], i. e. a rock which is a cause of stumbling (Lat. offendiculum), — fig. applied to Jesus Christ, whose person and career were so contrary to the expectations of the Jews concerning the Messiah, that they rejected him and by their obstinacy made shipwreck of salvation (see πρόσκομμα), Ro. ix. 33 and 1 Pet. ii. 8 (7), (fr. Is. viii. 14).

b. metaph. any person or thing by which one is ('entrapped') drawn into error or sin [cf. W. 32]; a. of persons [(Josh. xxiii. 13; 1 S. xviii. 21)]: Mt. xiii. 41; xvi. 23 (where σκάδαλον "non ex effectu, sed ex natura et condicione propria dicitur," Calov.); so Χριστός ἑσταυρωμένος is called (because his ignominious death on the cross roused the opposition of the Jews), 1 Co. i. 23.

β. of things: τιθέναι τινὶ σκάδαλον (literally, in Judith v. 1), to put a stumbling-block in one's way, i. e. to do that by which another is led to sin, Ro. xiv. 13; the same idea is expressed by βάλλειν σκάδαλον ἐνώπιόν τινος [to cast a stumbling-block before one], Rev. ii. 14; οὐκ ἔστι σκάδαλον ἐν τινι (see εἰμί, V. 4 e.), 1 Jn. ii. 10; plur. σκάνδαλα, words or deeds which entice to sin (Sap. xiv. 11), Mt. xviii. 7 [cf. B. 322 (277) n.; W. 371 (348)]; Lk. xvii. 1; σκάνδαλα ποιεῖν παρά τὴν διδαχὴν, to cause persons to be drawn away from the true doctrine into error and sin [cf. παρά, III. 2 a.], Ro. xvi. 17; τὸ σκάνδ. τοῦ σταυροῦ, the offence which the cross, i. e. Christ's death on the cross, gives (cf. a. fin. above), [R. V. the stumbling-block of the cross], Gal. v. 11; i. q. a cause of destruction, Ro. xi. 9, fr. Ps. lxxviii. (lxix.) 23.\*

σκάπτω; 1 aor. ἔσκαψα; [allied w. it are Eng. 'ship', 'skiff', etc.; Curtius § 109; Fick iv. 267; vii. 336]; to dig: Lk. vi. 48 (on which see βαθύνω); xiii. 8 [B. 130, 5]; xvi. 3. ([Hom. h. Merc.]; Arstph., Eurip., Xen., Plat., Aristot., Theophr., al.) [COMP: κατα-σκάπτω.]\*

σκάφη, -ης, ἡ, (σκάπτω [q. v.]), fr. [Aeschyl. and] Hdt. down, anything dug out, hollow vessel, trough, tray, tub; spec. a boat: Acts xxvii. 16, 30, 32.\*

σκέλος, -ους, τό, fr. Hom. down, the leg i. e. from the hip to the toes inclusive: Jn. xix. 31 sq. 33.\*

σκέπασμα, -τος, τό, (σκέπάζω to cover), a covering, spec. clothing (Aristot. pol. 7, 17 p. 1336<sup>b</sup>, 17; Joseph. b. j. 2, 8, 5): 1 Tim. vi. 8.\*

Σκευός, -ᾶ [W. § 8, 1; B. 20 (18)], ὁ, Sceva, a certain chief priest [cf. ἀρχιερεύς, 2 fin.]: Acts xix. 14.\*

σκευή, -ῆς, ἡ, [cf. σκευός], fr. [Pind., Soph.], Hdt. down, any apparatus, equipment, or furniture; used of the utensils [outfit, i. e. furniture (?—so R. V. mrg.)], or tackling (?—so A. V., R. V. txt.)] of a ship (Diod. 14, 79): Acts xxvii. 19 (Sept. Jon. i. 5).\*

σκευός, -ους, τό, [prob. fr. r. sku 'to cover'; cf. Lat. scutum, cuius, obscurus; Curtius § 113; Vaniček p. 1115], fr. [Arstph.], Thuc. down; Sept. for ἕψῃ; 1. a vessel: Mk. xi. 16; Lk. viii. 16; Jn. xix. 29; Acts x. 11, 16; xi. 5; 2 Tim. ii. 20; Rev. ii. 27; xviii. 12; τὰ σκ. τῆς λειτουργίας, to be used in performing religious rites, Heb. ix. 21; σκευός εἰς τιμὴν, unto honor, i. e. for honorable use, Ro. ix. 21; 2 Tim. ii. 21, (καθαρῶν ἔργων δοῦλα σκευή, Sap. xv. 7); εἰς ἀτιμίαν, unto dishonor, i. e. for a low use (as, a urinal), Ro. ix. 21; σκευή ὀργῆς, into which wrath is emptied, i. e. men appointed by God unto woe, hence the addition κατηγορησμένα εἰς ἀπόλειαν, Ro. ix. 22; σκευή ἐλέους, fitted to receive mercy, — explained by the words ἂ προητοίμασεν εἰς δόξαν, ib. 23; τὸ σκευός is used of a woman, as the vessel of her husband, 1 Th. iv. 4 (see κτάομαι; [al. take it here (as in 2 Co. iv. 7 below) of the body]); the female sex, as being weaker than the male, is likened to a σκευός ἀσθενέστερον, in order to commend to husbands the obligations of kindness towards their wives (for the weaker the vessels, the greater must be the care lest they be broken), 1 Pet. iii. 7; ὁστράκινα σκευή is applied to human bodies, as frail, 2 Co. iv. 7.

2. an implement; plur. household utensils, domestic gear: Mt. xii. 29; Mk. iii. 27; Lk. xvii. 31, [in these pass. R. V. goods]; as the plur. often in Grk. writ. denotes the tackle and armament of vessels (Xen. oec. 8, 12; Plat. Critias p. 117 d.; Lach. p. 183 e.; Polyb. 22, 26, 13), so the sing. τὸ σκευός seems to be used spec. in Acts xxvii. 17. metaph. of a man: σκευός ἐκλογῆς (gen. of quality), a chosen instrument [or (so A. V.) 'vessel'], Acts ix. 15; in a base sense, an assistant in accomplishing evil deeds [cf. Eng. 'tool'], σκευός ὑπηρετικόν, Polyb. 13, 5, 7; 15, 25, 1.\*

σκηνή, -ῆς, ἡ, [fr. r. ska 'to cover' etc.; cf. σκιά, σκότος, etc.; Lat. casa, cassis, castrum; Eng. shade, etc.; Curtius § 112; Vaniček p. 1054 sq.], fr. [Aeschyl.], Soph. and Thuc. down; Sept. chiefly for ἡγῆς, often also for ἰψῆ, also for ἡβῆ; a tent, tabernacle, (made of green boughs, or skins, or other materials): Mt. xvii. 4; Mk. ix. 5; Lk. ix. 33; Heb. xi. 9; αἱ αἰώνιοι σκηναί (see αἰώνιος, 3), Lk. xvi. 9 (et dabo iis tabernacula aeterna quae praeparaveram illis, 4 (5) Esdr. ii. 11); of that well

known movable temple of God after the pattern of which the temple at Jerusalem was subsequently built [cf. B. D. s. v. Temple]: Heb. viii. 5; ix. 1 Rec.<sup>st</sup>, 21; with τοῦ μαρτυρίου added (see μαρτύριον, c. fin.), Acts vii. 44; the temple is called σκηνή in Heb. xiii. 10; σκηνή ἢ πρώτη, the front part of the tabernacle (and afterwards of the temple), the Holy place, Heb. ix. 2, 6, 8; of the Holy of holies, Heb. ix. 3; the name is transferred to heaven, as the true dwelling-place of God and the prototype of the earthly 'tabernacle' or sanctuary, Heb. ix. 11; Rev. xiii. 6; hence ἡ σκηνή ἢ ἀληθινή, heaven, Heb. viii. 2; with a reference to this use of the word, it is declared that when the kingdom of God is perfectly established ἡ σκηνή τοῦ θεοῦ will be μετὰ τῶν ἀνθρώπων (after the analogy of σκηνοῦν μετὰ τινος), Rev. xxi. 3; ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου (see μαρτύριον, c. fin.), the heavenly temple, in which was the tabernacle of the covenant, i. e. the inmost sanctuary or adytum, Rev. xv. 5. ἡ σκ. τοῦ Μολόχ, the tabernacle i. e. portable shrine of Moloch, Acts vii. 43 (for the Orientals on their journeys and military expeditions used to carry with them their deities, together with shrines for them; hence ἡ ἱερὰ σκηνή of the Carthaginians in Diod. 20, 65, where see Wesseling [but cf. מִבְּנֵי in Mühlau and Volek's Gesenius, or the recent Comm. on Am. v. 26]). ἡ σκηνή Δαυὶδ (fr. Am. ix.<sup>st</sup>: 11 for כֶּכֶּבֶת), the hut (tabernacle) of David, seems to be employed, in contempt, of his house, i. e. family reduced to decay and obscurity, Acts xv. 16 (otherwise רֵיזָה לְרֵיזָה in Is. xvi. 5).\*

σκηνοπηγία, -as, ἡ, (σκηνή and πήγνυμι, cf. Heb. viii. 2); 1. the construction of a tabernacle or tabernacles: ἡ τῆς χελιδόνος σκηνοπηγία, the skill of the swallow in building its nest, Aristot. h. a. 9, 7 [p. 612<sup>b</sup>, 22]. 2. the feast of tabernacles: Jn. vii. 2. This festival was observed by the Jews yearly for seven days, beginning with the 15th of the month Tisri [i. e. approximately, Oct.; cf. BB.DD. s. v. Month], partly to perpetuate the memory of the time when their ancestors after leaving Egypt dwelt in tents on their way through the Arabian desert (Lev. xxiii. 43), partly as a season of festivity and joy on the completion of the harvest and the vintage (Deut. xvi. 13) ['the feast of ingathering' (see below)]. In celebrating the festival the Jews were accustomed to construct booths of the leafy branches of trees, — either on the roofs or in the courts of their dwellings, or in the streets and squares (Neh. viii. 15, 16), and to adorn them with flowers and fruits of all kinds (Lev. xxiii. 40), — under which, throughout the period of the festival, they feasted and gave themselves up to rejoicing. This feast is called מִבְּנֵי הַתְּרֵם (ἡ) ἑορτή (τῆς) σκηνοπηγίας, Deut. xvi. 16; xxxi. 10; Zech. xiv. 16, 18 sq.; 1 Esdr. v. 50 (51); 1 Macc. x. 21; Joseph. antt. 4, 8, 12; (ἡ) ἑορτή (τῶν) σκηνῶν, Lev. xxiii. 34; Deut. xvi. 13; [2 Chr. viii. 13; Ezra iii. 4]; 2 Macc. x. 6; σκηναί, Philo de septenar. § 24; ἡ σκηνοπηγία, 2 Macc. i. 9, 18; once [twice] (Ex. xxiii. 16; [xxxiv. 22]) רֵיזָה לְרֵיזָה, i. e. 'the feast of ingathering' sc. of fruits. [Cf. BB.DD. (esp. Ginsburg in Alex.'s Kitto); Edersheim, The Temple, ch. xiv.]\*

σκηνοποιός, -οῦ, ὁ, (σκηνή and ποιέω), a tent-maker, i. q. σκηνογράφος (Ael. v. h. 2, 1); one that made small portable tents, of leather or cloth of goats' hair (Lat. *cili-cium*) or linen, for the use of travellers: Acts xviii. 3 [cf. Meyer ad loc.; Woldemar Schmidt in Herzog ed. 2 vol. xi. p. 359 sq.]\*

σκῆνος, -ους, τό, [Hippocr., Plat., al.], a tabernacle, a tent, everywhere [exc. Boeckh, Corp. inserr. vol. ii. no. 3071] used metaph. of the human body, in which the soul dwells as in a tent, and which is taken down at death: 2 Co. v. 4; ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκῆνους, i. e. ὁ ἐστὶ τὸ σκῆνος [W. § 59, 7 d., 8 a.], which is the well-known tent, *ibid.* 1 [R. V. the earthly house of our tabernacle]. Cf. Sap. ix. 15 and Grimm ad loc.; in the same sense in (Plat.) Tim. Locr. p. 100 sq. and often in other philosophic writ.; cf. Fischer, Index to Aeschin. dial. Soer.; Passow s. v.; [Field, Otium Norv. pars iii. p. 113 (on 2 Co. v. 1)].\*

σκηνόω, -ῶ; fut. σκηνώσω; 1 aor. ἐσκήνωσα; to fix one's tabernacle, have one's tabernacle, abide (or live) in a tabernacle (or tent), tabernacle, (often in Xen.; Dem. p. 1257, 6); God σκηνώσει ἐπ' αὐτούς, will spread his tabernacle over them, so that they may dwell in safety and security under its cover and protection, Rev. vii. 15; univ. i. q. to dwell (Judg. v. 17): foll. by ἐν with a dat. of place, Rev. xii. 12; xiii. 6, (ἐν ταῖς οἰκίαις, Xen. an. 5, 5, 11); ἐν ἡμῖν, among us, Jn. i. 14; μετὰ τινος, with one, Rev. xxi. 3; σὺν τινι, to be one's tent-mate, Xen. Cyr. 6, 1, 49. [COMP. : ἐπι-, κατα-σκηνόω.]\*

σκῆνωμα, -τος, τό, (σκηνόω), a tent, tabernacle: of the temple as God's habitation, Acts vii. 46 (Ps. xiv. (xv.) 1; xxv. (xxvi.) 8; xlii. (xliii.) 3; xlv. (xlvi.) 5; Pausan. 3, 17, 6; of the tabernacle of the covenant, 1 K. ii. 28); metaph. of the human body as the dwelling of the soul (see σκῆνος): ἐν τῷ σκηνώματι εἶναι, of life on earth, 2 Pet. i. 13; ἀπόθεσις (the author blending the conceptions of a tent and of a covering or garment, as Paul does in 2 Co. v. 2), *ibid.* 14. (Eur., Xen., Plut., al.; Sept. for לְרֵיזָה and רֵיזָה).\*

σκιά, -ᾶς, ἡ, [(see σκηνή, init.)], fr. Hom. down, Sept. for לִצְ; a. prop. shadow, i. e. shade caused by the interception of the light: Mk. iv. 32 (cf. Ezek. xvii. 23); Acts v. 15; σκιά θανάτου, shadow of death (like *umbra mortis*, Ovid. metam. 5, 191, and *umbra Erebi*, Verg. Aen. 4, 26; 6, 404), 'the densest darkness' (because from of old Hades had been regarded as enveloped in thick darkness), trop. the thick darkness of error [i. e. *spiritual death*; see θάνατος, 1]: Mt. iv. 16; Lk. i. 79, (fr. Is. ix. 1, where לִצְ לִצְ). b. a shadow, i. e. an image cast by an object and representing the form of that object: opp. to σῶμα, the thing itself, Col. ii. 17; hence i. q. a sketch, outline, adumbration, Heb. viii. 5; opp. to εἰκόν, the 'express' likeness, the very image, Heb. x. 1 (as in De. off. 3, 17, 69 nos veri juris solidam et expressam effigiem nullam tenemus, *umbra et imaginibus utimur*).\*

σκιρτάω, -ῶ; 1 aor. ἐσκίρτησα; to leap: Lk. i. 41, 44; vi. 23. (Gen. xxv. 22; Ps. cxiii. (cxiv.) 4, 6; Grk. writ fr. Hom. down.)\*



**σκληρο-καρδία**, -ας, ἡ, (σκληρός and καρδία), a bibl. word, *the characteristic of one who is σκληρός τὴν καρδίαν* (Prov. xxviii. 14), or **σκληροκαρδίας** (Prov. xvii. 20; Ezek. iii. 7); *hardness of heart*: Mt. xix. 8; Mk. x. 5; xvi. 14; for כָּרְךְ לִבְךְךְ, Deut. x. 16; Jer. iv. 4; Sir. xvi. 10; **καρδία σκληρά**, Sir. iii. 26, 27. [Cf. W. 26, 99 (94).]\*

**σκληρός**, -ά, -όν, (σκέλλω, σκληῖναι, [to dry up, be dry]), fr. [Hes., Theogn., Pind., Aeschyl. down; Sept. for כָּרְךְ, *harūl, harsh, rough, stiff*, (τὰ σκληρά κ. τὰ μαλακά, Xen. mem. 3, 10, 1); of men, metaphr., *harsh, stern, hard*: Mt. xxv. 24 (1 S. xxv. 3; Is. xix. 4; xlvi. 4; many exx. fr. prof. auth. are given by Passow s. v. 2 b.; [L. and S. s. v. II. 2; esp. Trench § xiv.]); of things: *ἄνεμος, violent, rough*, Jas. iii. 4; *ὁ λόγος, offensive and intolerable*, Jn. vi. 60, equiv. to *ὁς σκανδαλίζει*, 61; *σκληρά λαλεῖν κατά τινος*, to speak hard and bitter things against one, Jude 15 (*σκληρά λαλεῖν τινι* is also used of one who speaks roughly, Gen. xlii. 7, 30; ἀποκρίνεσθαι σκληρά, to reply with threats, 1 K. xii. 13); *σκληρόν ἐστι* foll. by an inf., it is dangerous, turns out badly, [A. V. *it is hard*], Acts ix. 5 Rec.; xxvi. 14.\*

**σκληρότης**, -ητος, ἡ, (σκληρός), *hardness; trop. obstinacy, stubbornness*: Ro. ii. 5. (Deut. ix. 27; [Antipho], Plat., Aristot., Theophr., Plut., al.)\*

**σκληρο-τράχηλος**, -ον, (σκληρός and τράχηλος), prop. *stiff-necked*; trop. *stubborn, headstrong, obstinate*: Acts vii. 51; Sept. for רָךְ נַפְשׁוֹ, Ex. xxxiii. 3, 5; xxxiv. 9; [ete.]; Bar. ii. 30; Sir. xvi. 11; [cf. *σκληροτραχηλία*, Test. xii. Patr., test. Sym. § 6]. Not found in prof. auth.; [cf. W. 26, 99 (94).]\*

**σκληρύνω** [cf. W. 92 (88)]; 1 aor. subjunc. 2 pers. plur. **σκληρύνετε**; Pass., impf. *ἐσκληρύνουμην*; 1 aor. *ἐσκληρύνθην*; (σκληρός, q. v.); Sept. for נַפְשׁוֹ רָךְ and רִיבֵהוּ, *to make hard, to harden*; prop. in Hippocr. and Galen; metaphr. *to render obstinate, stubborn*, [A. V. *to harden*]: **τινά**, Ro. ix. 18 (in opp. to those who interpret it *to treat harshly*, cf. Fritzsche vol. ii. p. 323 sq.; [cf., too, Meyer ad loc.]); **τὴν καρδίαν τινος**, Heb. iii. 8, 15 and iv. 7, (fr. Ps. xciv. (xcv.) 8; cf. Ex. vii. 3, 22; viii. 19; ix. 12); pass. (Sept. for נַפְשׁוֹ and רִיבֵהוּ) *to be hardened, i. e. become obstinate or stubborn*: Acts xix. 9; Heb. iii. 13.\*

**σκολιός**, -ά, -όν, (opp. to ὀρθός, ὀρθίος, εὐθύς [cf. σκώληξ]), fr. Hom. down, *crooked, curved*: prop. of a way (Prov. xxviii. 18), **τὰ σκολιά**, Lk. iii. 5 (opp. to ἡ εὐθεία sc. ὁδός, fr. Is. xl. 4); metaphr. *perverse, wicked*: ἡ γενεὰ ἡ σκολιά, Acts ii. 40; with *δυστραμμένη* added, Phil. ii. 15 (clearly so Deut. xxxii. 5); *unfair, surly, froward*, (opp. to ἀγαθός κ. ἐπιεικής), 1 Pet. ii. 18.\*

**σκόλοψ**, -οπος, ὁ, fr. Hom. down, a *pointed piece of wood, a pale, a stake*: *ἐδάθη μοι σκόλοψ τῆ σαρκί*, a sharp stake [al. say *splinter*, A. V. *thorn*; cf. Num. xxxiii. 55; Ezek. xxviii. 24; Hos. ii. 6 (8); Babr. fab. 122, 1. 10; al. (Sir. xliii. 19)] *to pierce my flesh*, appears to indicate some constant bodily ailment or infirmity, which, even when Paul had been caught up in a trance to the third heaven, sternly admonished him that he still dwelt in a frail and mortal body, 2 Co. xii. 7 (ef. 1-4); [cf. W. § 31, 10 N. 3; B. § 133, 27. On Paul's "thorn in the flesh"

see *Farrar*, St. Paul, i. 652 sqq. (Exeoursus x.); Bp. *Lghtf.* Com. on Gal. p. 186 sqq.; *Schaff* in his 'Popular Commentary' on Gal. p. 331 sq.]\*

**σκοπέω**, -ῶ; (σκοπός, q. v.); fr. Hom. down; *to look at, observe, contemplate*. *to mark*: absol., foll. by **μή** with the indic. (see **μή**, III. 2), Lk. xi. 35; **τινά**, to fix one's eyes upon, direct one's attention to, any one: Ro. xvi. 17; Phil. iii. 17; **σεαυτόν**, foll. by **μή** with the subjunc. *to look to, take heed to thyself, lest* etc. Gal. vi. 1 [see **μή**, II. 1 b.]; **τί**, to look at, i. e. care for, have regard to, a thing: 2 Co. iv. 18; Phil. ii. 4, (2 Macc. iv. 5). [COMP.: *ἐπι-, κατα-σκοπέω*.]\*

[SYN.: *σκοπεῖν* is more pointed than *βλέπειν*; often i. q. *to scrutinize, observe*. When the physical sense recedes, i. q. *to fix one's (mind's) eye on, direct one's attention to*, a thing in order to get it, or owing to interest in it, or a duty towards it. Hence often equiv. to *aim at, care for*, etc. *Schmidt*, Syn. ch. xi. Cf. *θεωρῶ, ὁράω*.]

**σκοπός**, -οῦ, ὁ, [(fr. a r. denoting 'to spy,' 'peer,' 'look into the distance'; cf. also Lat. *specio, speculum, species*, etc.; Fiek i. 251 sq.; iv. 279; Curtius § 111)]; fr. Hom. down; **1.** *an observer, a watchman*. **2.** the distant *mark* looked at, the *goal or end one has in view*: **κατὰ σκοπόν** (on this phrase see **κατά**, II. 1 e.), Phil. iii. 14.\*

**σκορπίζω**; 1 aor. *ἐσκορπίσα*; 1 aor. pass. *ἐσκορπίσθην*; [(prob. fr. r. *skarp* 'to eut asunder,' 'eut to pieces'; akin is *σκορπίος*; cf. Lat. *scalpere, scrobs*, etc.; Fiek i. 240; iii. 811, etc.); *to scatter*: *ὁ λύκος σκορπίζει τὰ πρόβατα*, Jn. x. 12; *ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει*, Mt. xii. 30; Lk. xi. 23, (this proverb is taken from a flock, — to which the body of Christ's followers is likened [al. regard the proverb as borrowed fr. agriculture]; *συνάγει τοὺς ἐσκορπισμένους τὰ ὄργανον* [i. e. a trumpet], Artem. oneir. 1, 56 init.); **τινά**, in pass., of those who, routed or terror-stricken or driven by some other impulse, fly in every direction: foll. by *εἰς* w. acc. of place, Jn. xvi. 32 [cf. W. 516 (481)], (1 Macc. vi. 54; *φοβηθέντες ἐσκορπίσθησαν*, Plut. Timol. 4; add, Joseph. antt. 6, 6, 3). **i. q.** *to scatter abroad* (what others may collect for themselves), of one dispensing blessings liberally: 2 Co. ix. 9 fr. Ps. cxi. (cxii.) 9, [cf. W. 469 (437)]. (Acc. to Phrynichus the word was used by Hecataeus; it was also used — in addition to the writ. already cited — by Strabo 4 p. 198; Leian. asin. 32; Ael. v. h. 13, 45 [here *δυσκ.* (ed. Hercher); *λόγους* (cf. Lat. *spargere rumores*), Joseph. antt. 16, 1, 2]; cf. *Lob.* ad Phryn. p. 218; [W. 22; 92 (87)]; Sept. for רָפְּזָה, 2 S. xxii. 15; Ps. xvii. (xviii.) 15. Attic writers say *σκεδάννυμι*.) [COMP.: *διασκορπίζομαι*.]\*

**σκορπίος**, -ου, ὁ, [(for deriv. see the preceding word); from Aeschyl. down; on its accent, cf. Chandler § 246], a *scorpion*, Sept. for כָּרְךְ, the name of a little animal, somewhat resembling a lobster, which in warm regions lurks esp. in stone walls; it has a poisonous sting in its tail [McC. and S. and BB. DD. s. v.]: **Lk. x. 19**; xi. 12; Rev. ix. 3, 5, 10.\*

**σκοτεινός** [WH *σκοτινός*; see **I, ε**], -ῆ, -όν, (*σκότος*), *full*

of darkness, covered with darkness, [fr. Aeschyl. down]: opp. to φωτεινός, Mt. vi. 23; Lk. xi. 34, 36, (τὰ σκοτεινὰ κ. τὰ φωτεινὰ, Xen. mem. 3, 10, 1; [cf. 4, 3, 4]).\*

**σκοτία**, -ας, ἡ, [on its deriv. cf. σκηνή], (Thom. Mag. ὁ σκότος κ. τὸ σκότος: τὸ δὲ σκοτία οὐκ ἐν χρήσει sc. in Attic [cf. Moeris s. v.; L. and S. s. v. σκότος, fin.]), darkness: prop. the darkness due to want of daylight, Jn. vi. 17; xx. 1; ἐν τῇ σκοτίᾳ (λαλεῖν τι), unseen, in secret, (i. q. ἐν κρυπτόφ. Jn. xviii. 20), privily, in private, opp. to ἐν τῷ φωτι, Mt. x. 27; Lk. xii. 3; metaph. used of ignorance of divine things, and its associated wickedness, and the resultant misery: Mt. iv. 16 L Tr WH; Jn. i. 5; viii. 12; xii. 35, 46; 1 Jn. i. 5; ii. 8 sq. 11. (Ap. Rh. 4, 1698; Anth. 8, 187. 190; for ⲙⲉⲛⲧⲉⲛⲧⲉⲛ Mic. iii. 6; for ⲃⲉⲗⲛ Job xxviii. 3).\*

**σκοτίζω**: Pass., pf. pter. ἐσκοτισμένος (Eph. iv. 18 RG); 1 aor. ἐσκοτίσθη; 1 fut. σκοτισθήσομαι; (σκότος); to cover with darkness; to darken; pass. to be covered with darkness, be darkened: prop. of the heavenly bodies, as deprived of light [(Ecl. xii. 2)], Mt. xxiv. 29; Mk. xiii. 24; Lk. xxiii. 45 [T WH ἐκλείπω (q. v. 2)]; Rev. viii. 12; ix. 2 [L T WH σκοτώω, q. v.]; metaph. of the eyes, viz. of the understanding, Ro. xi. 10; ἡ καρδιά, the mind [see καρδιά, 2 b. β.], Ro. i. 21; μεν τῇ διανοίᾳ, Eph. iv. 18 R G. (Plut. [adv. Col. 24, 4; Cleomed. 81, 28]; Tzetz. hist. 8, 929; Sept. several times for ἡψη; [Polyb. 12, 15, 10; 3 Macc. iv. 10; Test. xii. Patr., test. Rub. § 3; test. Levi § 14]).\*

**σκότος**, -ου, ὁ, (cf. σκοτία, init.), fr. Hom. down, darkness: Heb. xii. 18 Rec. [cf. WH. App. p. 158; W. 66 (64); B. 22 (20)].\*

**σκότος**, -ους, τό, fr. Pind. down, (see the preceding word. and σκοτία, init.), Sept. chiefly for ἡψη, darkness: a. prop.: Mt. xxvii. 45; Mk. xv. 33; Lk. xxiii. 44; Acts ii. 20; 2 Co. iv. 6; αὕτη ἐστὶν ἡ ἐξουσία τοῦ σκότους, this is the power of (night's) darkness, i. e. it has the power of rendering men bold to commit crimes, Lk. xxii. 53; τὰ κρυπτὰ τοῦ σκότους (see κρυπτός), 1 Co. iv. 5; of darkened eyesight or blindness: σκότος ἐπίπτει ἐπὶ τυφλοῖς. i. e. on one deprived of sight, Acts xiii. 11; in fig. disc. εἰ οὖν . . . , τὸ σκότος πόσον; if the light that is in thee is darkness, darkened (i. e. if the soul has lost its perceptive power), how great is the darkness (how much more deplorable than bodily blindness), Mt. vi. 23, cf. Lk. xi. 35. by meton. put for a dark place: Mt. viii. 12; xxii. 13; xxv. 30, (see ἐξώτερος); ζόφος τοῦ σκότους (see ζόφος), 2 Pet. ii. 17; Jude 13. b. metaph. of ignorance respecting divine things and human duties, and the accompanying ungodliness and immorality, together with their consequent misery (see σκοτία): Jn. iii. 19; Acts xxvi. 18; 2 Co. vi. 14; Eph. vi. 12; Col. i. 13; 1 Pet. ii. 9; (abstract for the concrete) persons in whom darkness becomes visible and holds sway, Eph. v. 8; τὰ ἔργα τοῦ σκότους, deeds done in darkness, harmonizing with it, Ro. xiii. 12; Eph. v. 11; σκότους εἶναι, to be given up to the power of darkness [cf. W. § 30, 5 a.], 1 Th. v. 5; ἐν σκότει εἶναι, ib. 4; οἱ ἐν σκότει, Lk. i. 79; Ro. ii. 19; ὁ λαὸς ὁ καθήμενος ἐν σκότει, Mt. iv. 16 R G T; ἐν σκότει περιπατεῖν, 1 Jn. i. 6.\*

**σκοτώω**, -ῶ: Pass., pf. pter. ἐσκοτωμένος; 1 aor. ἐσκοτώθη; [cf. WH. App. p. 171]; (σκότος); to darken, cover with darkness: Rev. ix. 2 L T WH; xvi. 10; metaph. to darken or blind the mind: ἐσκοτωμένοι τῇ διανοίᾳ, Eph. iv. 18 L T Tr WH. ([Soph.], Plat., Polyb., Plut., al.; Sept.)\*

**σκύβαλον**, -ου, τό, (κυσίβαλον τι ὄν, τὸ τοῖς κυσὶ βαλλόμενον, Suid. [p. 3347 c.; to the same effect Etym. Magn. p. 719, 53 cf. 125, 44; al. connect it with σκῶρ (cf. scoria, Lat. stercus), al. with a r. meaning 'to shiver', 'shred'; Fick, Pt. i. p. 244]), any refuse, as the excrement of animals, offscouring, rubbish, dregs, etc.: [A. V. dung] i. e. worthless and detestable, Phil. iii. 8. (Sir. xxvii. 4, Philo; Joseph. b. j. 5, 13, 7; Plut.; Strabo; often in the Anthol.) [See on the word, Bp. Lightf. on Phil. l. c.; Gataker, Advers. Miscell. Posth., c. xliii. p. 868 sq.]\*

**Σκύθης**, -ου, ὁ, a Scythian, an inhabitant of Scythia i. e. modern Russia: Col. iii. 11. By the more civilized nations of antiquity the Scythians were regarded as the wildest of all barbarians; cf. Cic. in Verr. 2, 5, 58 § 150; in Pison. 8, 18; Joseph. c. Apion. 2, 37, 6; [Philo, leg. ad Gaium § 2]; Leian. Tox. 5 sq.; 2 Macc. iv. 47; 3 Macc. vii. 5. [See Bp. Lightf. on Col. l. c.; Haekett in B. D. s. v. Scythians; Rawlinson's Herod., App. to bk. iv., Essays ii. and iii.; Vaniček, Fremdwörter, s. v.]\*

**σκυθρωπός**, -όν, also of three term.; cf. Lob. ad Phryn. p. 105 [W. § 11, 1]. (σκυθρός and ὤψ), of a sad and gloomy countenance (opp. to φαιδρός, Xen. mem. 3, 10, 4): Lk. xxiv. 17; of one who feigns or affects a sad countenance, Mt. vi. 16. (Gen. xl. 7; Sir. xxv. 23; Grk. writ. fr. Aeschyl. down.)\*

**σκύλλω**; pf. pass. pter. ἐσκυλλμένος; pres. mid. impv. 2 pers. sing. σκύλλου; (σκύλον, q. v.); a. to skin, flay, (Anthol.). b. to rend, mangle, (Aeschyl. Pers. 577); to vex, trouble, annoy, (Hdian. 7, 3, 9 [4]); τινά, Mk. v. 35; Lk. viii. 49; pass. ἐσκυλλμένοι, (Vulg. vexati) [R. V. distressed], Mt. ix. 36 G L T Tr WH; mid. to give one's self trouble, trouble one's self: μη σκύλλου, Lk. vii. 6.\*

**σκύλον** [R<sup>bez</sup> G L T WH] also σκύλον ([so R<sup>stet</sup> Tr] cf. Lipsius, Gram. Untersuch. p. 44), -ου, τό, (fr. the obsol. σκύνω, 'to pull off', allied to ξύω, ξύλον [but cf. Curtius § 113; Vaniček p. 1115]); a. a (beast's) skín stripped off, a pelt. b. the arms stripped off from an enemy, spoils: plur. Lk. xi. 22. (Soph., Thuc., sqq.; Sept.)\*

**σκοληκό-βρωτος**, -ον, (σκόληξ and βιβρώσκω), eaten of worms: Acts xii. 23, cf. 2 Macc. ix. 9. (of a tree, Theophr. c. pl. 5, 9, 1.)\*

**σκόληξ**, -ηκος, ὁ, [perh. akin to σκολιός], a worm (Hom. Il. 13, 654); spec. that kind which preys upon dead bodies (Sir. x. 11; xix. 3; 2 Macc. ix. 9; Anthol. 7, 480, 3; 10, 78, 3): ὁ σκόληξ αὐτῶν οὐ τελευτᾷ, by a fig. borrowed fr. Is. lxvi. 24 (cf. Sir. vii. 17; Judith xvi. 17), 'their punishment after death will never cease' [σκ. symbolizing perh. the loathsomeness of the penalty], Mk. ix. 44, 46, [T WH om. Tr br. these two verses], 48.\*

**σμαράγδινος**, -η, -ον, (σμάραγδος, cf. ἀμεθύστινος, ὑακίνθινος, etc.), of emerald, male of emerald, [see the foll. word]: sc. λίθος, Rev. iv. 3. [(Lcian.)]\*

**σμάραγδος**, -ου, ὁ [but apparently fem. in the earlier writ., cf. Theophrast. lap. 4, 23; in Hdt. its gend. cannot be determined; cf. Steph. Thesaur. s. v.], Lat. *smaragdus*, [A. V. emerald], a transparent precious stone noted esp. for its light green color: Rev. xxi. 19. [From Hdt. down; Sept. On the deriv. of the word see *Vaniček*, *Fremdwörter*, s. v. On its relation to our 'emerald' (disputed by *König*, *Antique Gems*, p. 27 sqq.), see *Riehm* HWB. s. v. 'Edelsteine', 17; *Deane* in the 'Bible Educator', vol. ii. p. 350 sq.]\*

**σμύρνα**, -ης, ἡ, Hebr. מִרְרָה, מִרְרָה, *myrrh*, a bitter gum and costly perfume which exudes from a certain tree or shrub in Arabia and Ethiopia, or is obtained by incisions made in the bark: Mt. ii. 11; as an antiseptic it was used in embalming, Jn. xix. 39. Cf. Hdt. 2, 40, 86; 3, 107; Theophr. hist. pl. 9, 3 sq.; Diod. 5, 41; Plin. h. n. 12, 33 sq.; [BB.DD.]; *Birdwood* in the 'Bible Educator', vol. ii. p. 151; *Löwe*, *Aram. Pflanzennam.* § 185.\*

**Σμύρνα**, -ης, ἡ, *Smyrna*, an Ionian city, on the Ægean Sea, about 40 miles N. of Ephesus; it had a harbor, and flourished in trade, commerce, and the arts; now *Ismir* [BB.DD.]: Rev. i. 11; ii. 8. Tdf. after cod. 8 [cf. cod. Bezae, ed. *Scrivener*, p. xlvi.].) has adopted the form **Σμύρνα**, found also occasionally on coins and in inserr.; cf. *Kühner* i. p. 200 e.; [Tdf.'s note on Rev. i. 11; and see Σ, σ, s, sub fin.; Bp. *Lghtf.* Ignat. ii. 331 note].\*

**Σμυρναῖος**, -ου, ὁ, ἡ, of or belonging to *Smyrna*, an inhabitant of *Smyrna*: Rev. ii. 8 Rec. [(Pind., Hdt.)]\*

**σμυρνίζω** (σμύρνα, q. v.): 1. intrans. to be like *myrrh* (*Diosc.* 1, 79). 2. to mix and so flavor with *myrrh*: οἶνος ἐσμυρμισμένος (pf. pass. ptep.) wine [A. V. mingled] with *myrrh* (Vulg. *murratum vinum*), i. e. flavored or (Plin. h. n. 14, 15) made fragrant with *myrrh*: Mk. xv. 23. But since the ancients used to infuse *myrrh* into wine in order to give it a more agreeable fragrance and flavor, we must in this matter accept *Matthew's* account (xxvii. 34, viz. 'mingled with gall') as by far the more probable; [but see *χολή*, 2].\*

**Σόδομα**, -ων, τά, (Σοδὸν), *Sodom*, a city respecting the location and the destruction of which see *Γόμορρα* [and (in addition to reff. there given) *McC.* and *S. s. v.* *Sodom*; *Schaff-Herzog* ib.]: Mt. x. 15; xi. 23 sq.; Mk. vi. 11 (R. L. in br.); Lk. x. 12; xvii. 29; Ro. ix. 29; 2 Pet. ii. 6; *Jude* 7; Rev. xi. 8.\*

**Σολομών** (so [R<sup>st</sup> bez elz G L in Lk. xii. 27; R L Tr WH in Acts vii. 47 (cf. Tdf. on Mt. vi. 29)]) and **Σολομών** [so R G L T Tr WH in Mt. i. 7; vi. 29; R<sup>serv</sup> T Tr WH in Lk. xii. 27; G in Acts vii. 47; (Σαλωμών Tdf. in Acts vii. 47)], -ώντος (so Rec. uniformly; [L T WH in Acts iii. 11; v. 12, L in Mt. i. 6 also]), and -ώνος (so [G L T Tr WH in Mt. xii. 42; Lk. xi. 31; Jn. x. 23; G T Tr WH in Mt. i. 6; G Tr in Acts iii. 11; v. 12]; the forms ὄν, ὄνος, are undoubtedly to be preferred, cf. [Tdf. Proleg. pp. 104, 110]; *WH*. App. p. 158]; *W.* 67 (65); *B.* 16 (14 v.)), ὁ, (Σολομῶν), i. e. 'pacific', *Irenaeus*, *Germ. Fried-*

*rich*, Eng. *Frederick*), *Solomon*, the son of *David* by *Bathsheba* the wife of *Uriah*; he succeeded his father, becoming the third king of *Israel* (B. C. 1015-975 [acc. to the commonly accepted chronology; but cf. the art. 'Zeitrechnung' in *Riehm's* HWB. (esp. p. 1823 sq.)), built the temple at *Jerusalem*, and was distinguished for his magnificence, splendor, and wisdom: Mt. i. 6 sq.; vi. 29; xii. 42; Lk. xi. 31; xii. 27; Jn. x. 23; Acts iii. 11; v. 12; vii. 47.\*

**σορός**, -οῦ, ἡ, an urn or receptacle for keeping the bones of the dead (*Hom.* Il. 23, 91); a coffin (*Gen.* i. 26; *Hdt.* 1, 68; 2, 78; *Arstph.*, *Aeschin.*, *Plut.*, al.); the funeral couch or bier on which the Jews carried their dead forth to burial [see *B. D. Am. ed.* s. v. *Coffin*; *Edersheim*, *Jesus the Messiah*, i. 555 sq.]: Lk. vii. 14.\*

**σός**, -ῆ, -όν, possess. pron. of the 2d pers.; fr. *Hom.* down; *thy, thine*: Mt. vii. 3, 22; xiii. 27; xxiv. 3; Mk. ii. 18; Lk. xv. 31; xxii. 42; Jn. iv. 42 [here Tr mrg. WH mrg. read the personal σου]; xvii. 6, 9, 10, 17; xviii. 35; Acts v. 4; xxiv. 2 (3), 4; 1 Co. viii. 11; xiv. 16; *Philem.* 14; οἱ σοί sc. μαθηταί, Lk. v. 33; absol. οἱ σοί, thy kinsfolk, thy friends, Mk. v. 19; τὸ σόν, what is thine, Mt. xx. 14; xxv. 25; plur. τὰ σά [A. V. thy goods; cf. *W.* 592 (551)], Lk. vi. 30. [Cf. *W.* § 22, 7 sqq.; *B.* 115 (101) sqq.]\*

**σουδάριον**, -ου, τό, (a Lat. word, *sudarium*, fr. *sudor*, sweat; cf. *B.* 18 (16)), a handkerchief, i. e. a cloth for wiping the perspiration from the face and for cleaning the nose: Lk. xix. 20; Acts xix. 12; also used in swathing the head of a corpse [A. V. *napkins*], Jn. xi. 44; xx. 7. [Cf. BB.DD. s. v. *Handkerchief*.]\*

**Σουσάννα**, -ης [cf. *B.* 17 (15)], ἡ, (קַטְוֶשׁ a lily), *Susanna*, one of the women that attended *Jesus* on his journeys: Lk. viii. 3.\*

**σοφία**, -ας, ἡ, (σοφός), Hebr. חֵכֶמָה, *wisdom, broad and full intelligence*, [fr. *Hom.* down]; used of the knowledge of very diverse matters, so that the shade of meaning in which the word is taken must be discovered from the context in every particular case. a. the wisdom which belongs to men: univ., Lk. ii. 40, 52; spec. the varied knowledge of things human and divine, acquired by acuteness and experience, and summed up in maxims and proverbs, as was ἡ σοφία τοῦ Σολομῶνος, Mt. xii. 42; Lk. xi. 31; the science and learning τῶν λίγυπτίων, Acts vii. 22 [cf. *W.* 227 (213) n.; *B.* § 134.6]; the art of interpreting dreams and always giving the sagest advice, Acts vii. 10; the intelligence evinced in discovering the meaning of some mysterious number or vision, Rev. xiii. 18; xvii. 9; skill in the management of affairs, Acts vi. 3; a devout and proper prudence in intercourse with men not disciples of *Christ*. Col. iv. 5; skill and discretion in imparting *Christian* truth, Col. i. 28; iii. 16; [2 Pet. iii. 15]; the knowledge and practice of the requisites for godly and upright living, Jas. i. 5; iii. 13, 17; with which σοφία ἀνωθεν κατερχομένη is put in contrast the σοφία ἐπίγειος, ψυχική, δαιμονιώδης, such as is the craftiness of envious and quarrelsome men, Jas. iii. 15, or σαρκική σοφία (see *σαρκικός*, 1).

craftiness, 2 Co. i. 12 (for the context shows that it does not differ essentially from the *πανουργία* of iv. 2; in Grk. writ. also *σοφία* is not infreq. used of shrewdness and cunning; cf. Passow [or L. and S.] s. v. 2); and the knowledge and skill in affairs requisite for the successful defence of the Christian cause against hostile accusations, Lk. xxi. 15; an acquaintance with divine things and human duties, joined to a power of discoursing concerning them and of interpreting and applying sacred Scripture, Mt. xiii. 54; Mk. vi. 2; Acts vi. 10; the wisdom or instruction with which John the Baptist and Jesus taught men the way to obtain salvation, Mt. xi. 19; Lk. vii. 35, (on these pass. see *δικαίωσ.* 2). In Paul's Epp.: a knowledge of the divine plan, previously hidden, of providing salvation for men by the expiatory death of Christ, 1 Co. i. 30; ii. 6; Eph. i. 8 [W. 111 (105 sq.)]; hence all the treasures of wisdom are said to be hidden in Christ, Col. ii. 3; w. the addition of *θεοῦ* (gen. of the author), 1 Co. i. 24; ii. 7; *πνευματικῆς*, Col. i. 9; *πνεῦμα σοφίας κ. ἀποκαλύψεως*, Eph. i. 17; *λόγος σοφίας*, the ability to discourse eloquently of this wisdom, 1 Co. xii. 8: opposed to this wisdom is — the empty conceit of wisdom which men make a parade of, a knowledge more specious than real of lofty and hidden subjects: such as the theosophy of certain Jewish Christians, Col. ii. 23; the philosophy of the Greeks, 1 Co. i. 21 sq.; ii. 1; with *τοῦ κόσμου* added, 1 Co. i. 20; iii. 19; *τοῦ αἰῶνος τούτου*, 2 Co. ii. 6; *τῶν σοφῶν*, 1 Co. i. 19; *ἀνθρώπων*, 1 Co. ii. 5, (in each of these last pass. the word includes also the rhetorical art, such as is taught in the schools), cf. *Frühschle*, Rom. vol. i. p. 67 sq.; *σοφία τοῦ λόγου*, the wisdom which shows itself in speaking [R. V. *wisdom of words*], the art of the rhetorician, 1 Co. i. 17; *λόγοι (ἀνθρωπίνης* [so R in vs. 4 (all txts. in 13)]) *σοφίας*, discourse conformed to philosophy and the art of rhetoric, 1 Co. ii. 4, 13. **b.** *supreme intelligence*, such as belongs to God: Rev. vii. 12, also to Christ, exalted to God's right hand, Rev. v. 12; the wisdom of God as evinced in forming and executing his counsels, Ro. xi. 33; with the addition of *τοῦ θεοῦ*, as manifested in the formation and government of the world, and to the Jews, moreover, in the Scriptures, 1 Co. i. 21; it is called *πολυποίκιλος* from the great variety of ways and methods by which he devised and achieved salvation through Christ, Eph. iii. 10. In the noteworthy pass. Lk. xi. 49 (where Christ ascribes to 'the wisdom of God' what in the parallel, Mt. xxiii. 34, he utters himself), the words *ἡ σοφία τοῦ θεοῦ εἶπεν* seem to denote *the wisdom of God which is operative and embodied as it were in Jesus*, so that the primitive Christians, when to comfort themselves under persecution they recalled the saying of Christ, employed that formula of quotation [cf. 1 Co. i. 24, 30, etc.]; but Luke, in ignorance of this fact, took the phrase for a part of Christ's saying. So Eusebius (h. e. 3, 32, 8), perhaps in the words of Hegesippus, calls those who had personally heard Christ *οἱ αὐταῖς ἀκοαῖς τῆς ἐν θεοῦ σοφίας ἐπακούσαι κατηξιωμένοι*; cf. *Grimm* in the *Stud. u. Krit.* for 1853, p. 332 sq. [For other

explanations of the phenomenon see the Comm. on Lk. l. c. Cf. *Schürer*, *Zeitgesch.* § 33, V. 1 and reff.]\*

[SYN.: on the relation of *σοφία* to *γνώσις* see *γνώσις*, fin. "While *σοφ.* is 'mental excellence in its highest and fullest sense' (Aristot. eth. Nic. 6, 7), *σύνεσις* and *φρόνησις* are both derivative and special, — applications of *σοφία* to details: *σύν.* critical, apprehending the bearing of things, *φρόν.* practical, suggesting lines of action" (Bp. Lightf. on Col. i. 9); but cf. Meyer on Col. l. c.; Schmidt, ch. 13 § 10; ch. 147 § 8. See *σοφός*, fin.]

**σοφίζω**: 1 aor. inf. *σοφίσαι*; (*σοφός*); **1.** *to make wise, teach*: *τινά*, 2 Tim. iii. 15 (Ps. xviii. (xix.) 8; *ἐσοφίσάς με τὴν ἐντολὴν σου*, Ps. cxviii. (cxix.) 98; *οὔτε τι ναυτιλίας σεσοφισμένους, οὔτε τι νηῶν*, 11es. opp. 647). **2.** *Mild.* in Grk. writ. fr. 11dt. down, mostly as depon. *to become wise, to have understanding*, (*ἐσοφίσαστο ὑπὲρ πάντας ἀνθρώπων*, 1 K. iv. 27 (31); add, Eccl. ii. 15, etc.; freq. in Sir.); *to invent, play the sophist; to devise cleverly or cunningly*: pf. pass. pter. *σεσοφισμένοι μῦθοι*, 2 Pet. i. 16. [COMP.: *κατασοφίζομαι*.]\*

**σοφός**, -ή, -όν, (akin to *σαφής* and to the Lat. *sapio*, *sapiens*, *sapor*, 'to have a taste', etc.; Curtius § 628; [Vaniček p. 991]), Sept. for *סָפִי*; [fr. Theogn., Pind., Aeschyl. down]; *wise*, i. e. **a.** *skilled, expert*: *εἰς τι*, Ro. xvi. 19; of artificers (cf. *Grimm*, Exeg. Hdbch. on Sap. [vii. 21] p. 151): *ἀρχιτέκτων*, 1 Co. iii. 10; Is. iii. 3, (*δημιουργός*, of God, Xen. mem. 1, 4, 7). **b.** *wise*, i. e. *skilled in letters, cultivated, learned*: Ro. i. 14, 22; of the Greek philosophers (and orators, see *σοφία*, a.), 1 Co. i. 19 sq. 26 sq.; iii. 18 sq. [20]; of the Jewish theologians, Mt. xi. 25; Lk. x. 21; of Christian teachers, Mt. xxiii. 34. **c.** *wise in a practical sense*, i. e. *one who in action is governed by piety and integrity*: Eph. v. 15; Jas. iii. 13; and accordingly is a suitable person to settle private quarrels, 1 Co. vi. 5. **d.** *wise in a philosophic sense, forming the best plans and using the best means for their execution*: so of God, Ro. xvi. 27, and Rec. in 1 Tim. i. 17; Jude 25; *σοφώτερον*, contains more wisdom, is more sagaciously thought out, 1 Co. i. 25.\*

[SYN.: *σοφός*, *συνετός*, *φρόνιμος*: *σοφός* *wise*, see above; *συνετός* *intelligent*, denotes one who can 'put things together' (*συνιέναι*), who has insight and comprehension; *φρόνιμος* *prudent* (A. V. uniformly, *wise*), denotes primarily one who has quick and correct perceptions, hence 'discreet,' 'circumspect,' etc.; cf. Schmidt ch. 147. See *σοφία*, fin.]

**Σπανία**, -ας, ἡ, *Spain*, in the apostolic age the whole peninsula S. of the Pyrenees: Ro. xv. 24, 28. ([W. 25]; the more com. Grk. form is *Ἰσπανία*, 1 Macc. viii. 3, [apparently the Phoenician or Lat. name for *Ἰβηρία*; cf. *Pape*, *Eigennamen*, s. vv.].)\*

**σπαράσσω**: 1 aor. *ἐσπάραξα*; *to convulse* [al. *tear*]: *τινά*, Mk. i. 26; ix. 20 R G Tr txt., 26; Lk. ix. 39; see *ῥήγνυμι*, c. (*τὰς γνάθους*, Arstph. ran. 424; *τὰς τρίχας*, Diod. 19, 34; in various other senses in Grk. writ.) [COMP.: *συνσπαράσσω*.]\*

**σπαργανώ**, -ώ: 1 aor. *ἐσπαργάνωσα*; pf. pass. pter. *ἐσπαργανωμένος*; (*σπάργανον* a swathing band); *to wrap*

in swaddling-clothes: an infant just born, Lk. ii. 7, 12. (Ezek. xvi. 4; [Eur., Aristot.], Hippocr., Plut., al.)\*

σπαταλιάω, -ῶ; 1 aor. ἐσπατάλησα; (σπατάλη, riotous living, luxury); *ω live luxuriously, lead a voluptuous life, [give one's self to pleasure]*: 1 Tim. v. 6; Jas. v. 5. (Prov. xxix. 21; Am. vi. 4 [in both these pass. καταστ.; Ezek. xvi. 49]; Sir. xxi. 15; Barnab. ep. 10, 3; Polyb. excerpt. Vat. p. 451 [i. e. 37, 4, 6 (ed. Didot)], and occasionally in later and inferior writ.)\*

σπάω, -ῶ; 1 aor. mid. ἐσπασάμην; [cogn. w. ἀσπάζομαι (to draw to one's self, embrace, etc.), Eng. *spasm*, etc.]; fr. Hom. down; Sept. chiefly for ἤψ; *to draw*: mid. with μάχαιραν [cf. B. § 135, 4], to draw one's sword, Mk. xiv. 47; Acts xvi. 27, (Num. xxii. 31; τὴν ῥομφαίαν, 23; Judg. ix. 54, etc.). [COMP.: ἀνα, ἀπο-, δια-, ἐπι-, περι-σπάω.]\*

σπείρα [on the accent cf. B. 11; Chandler § 161; Tdf. Proleg. p. 102], ἡ, gen. -ης (Acts x. 1; xxi. 31; xxvii. 1; see [Tdf. Proleg. p. 117; WH. App. p. 156; and] μάχαιρα, init.), [cogn. w. σπυρίς (q. v.)]; a. Lat. *spira*; anything rolled into a circle or ball, anything wound, rolled up, folded together.

b. a military cohort (Polyb. 11, 23, 1 τρεῖς σπείρας· τοῦτο δὲ καλεῖται τὸ σύνταγμα τῶν πεζῶν παρὰ Ῥωμαίους κοόρτις), i. e. the tenth part of a legion [i. e. about 600 men (i. e. legionaries), or if auxiliaries either 500 or 1000; cf. Marquardt, Römisch. Alterth. III. ii. p. 371. But surely τοῦτο τὸ σύνταγμα in the quotation comprehends the τρεῖς σπ.; hence Polyb. here makes a σπ. equal to a manipule, cf. 2, 3, 2; 6, 24, 5; cf. Zonaras, Lex. p. 1664, σπ.· σύνταγμα διακοσίων ἀνδρῶν. On the other hand, "the later Grk. writ. almost uniformly employ σπ. as the representative of *cohors*" (Smith, Dict. of Antiq., ed. 2, s. v. exercitus, p. 500); and the use of χιλίαρχος (which was the equiv. of *tribunus*, the commander of a cohort) in connection with it (Jn. xviii. 12; Acts xxi. 31), together with the uniform rendering of the word by *cohors* in the Lat. versions, warrants the marg. "cohort" uniformly added in R. V. to the rendering *band*]: Mt. xxvii. 27; Mk. xv. 16; Acts x. 1; xxi. 31; xxvii. 1, and often in Josephus; a manipule, or the thirtieth part of a legion, often so in Polyb. [(see above)]; any band, company, or detachment, of soldiers (2 Macc. viii. 23; Jud. xiv. 11); Jn. xviii. 3, 12.\*

σπείρω; [impf. 2 pers. sing. ἔσπειρες, Mt. xiii. 27 Tr]; 1 aor. ἔσπειρα; Pass., pres. σπείρομαι; pf. pass. ptep. ἐσπαρμένος; 2 aor. ἐσπάρην; [derived fr. the quick, jerky motion of the hand; cf. our *spurn* (of the foot); Curtius § 389]; fr. Hesiod down; Sept. for שָׁרַר; *to sow, scatter seed*; a. prop.: absol., Mt. vi. 26; xiii. 3 sq. 18 sq.; Mk. iv. 3 sq. 14; Lk. viii. 5; xii. 24; [Jn. v. 36 sq. (see in b.)]; 2 Co. ix. 10; with an acc. of the thing, as σπέρμα, ζιζάνια, κόκκον, [cf. B. § 131, 5]: Mt. xiii. 24 sq. [but in 25 L T Tr WH have ἐπισπ.], 27, 37, 39; Mk. iv. 32; Lk. viii. 5; 1 Co. xv. 36 sq.; with specifications of place: εἰς τὰς ἀκάνθας, Mt. xiii. 22; Mk. iv. 18; ἐν τῷ ἀγρῷ, Mt. xiii. 24, [31]; ἐπὶ τῆς γῆς, Mk. iv. 31; ἐπὶ w. an acc. of place, Mt. xiii. 20, 23; Mk. iv. 16, 20; παρὰ τῆν ὁδόν, Mt. xiii. 19. b. in proverbial sayings:

absol., Mt. xxv. 24, 26; Lk. xix. 21 sq.; Jn. iv. 37; 2 Co. ix. 6; τί, Gal. vi. 7, (on these sayings see θερίζω, b.). in comparisons: σπείρειν εἰς τὴν σάρκα, εἰς τὸ πνεῦμα, (σάρξ and πνεῦμα are likened to fields to be sown), to do those things which satisfy the nature and promptings of the σάρξ or of the πνεῦμα, Gal. vi. 8; τὸν λόγον, to scatter the seeds of instruction, i. e. to impart instruction, Mk. iv. 14 sq.; ὁ λόγος ὁ ἐσπαρμένος ἐν ταῖς καρδίαις αὐτῶν, the ideas and precepts that have been implanted like seed in their hearts, i. e. received in their hearts, ibid. 15 (where Tr txt. WH εἰς αὐτοὺς into their hearts, T L marg. ἐν αὐτοῖς); οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς, this one experiences the fate of the seed sown by the wayside, Mt. xiii. 19; add, 20–23; Mk. iv. 16, 18, 20. τὸ σῶμα, the body, which after death is committed like seed to the earth, 1 Co. xv. 42–44; καρπὸν δικαιοσύνης, i. e. that seed which produces καρπὸν δικαιοσύνης [see καρπός, 2 b.], Jas. iii. 18; σπείρειν τινὶ τι, to give, manifest, something to one, from whom we may subsequently receive something else akin to a harvest (θερίζομεν), 1 Co. ix. 11. [COMP.: δια-, ἐπι-σπείρω.]\*

σπεκουλάτωρ, -ορος (R G -ωρος [cf. Tdf. on Mk. as below]), ὁ, (the Lat. word *speculator*), a *looker-out, spy, scout*; under the emperors an attendant and member of the body-guard, employed as messengers, watchers, and executioners (Sen. de ira 1, 16 centurio supplicio praepositus condere gladium speculatorem jubet; also de benef. 3, 25); the name is transferred to an attendant of Herod Antipas that acted as executioner: Mk. vi. 27. Cf. Keim ii. 512 [Eng. trans. iv. 219; J. W. Golling in Thes. Nov. etc. ii. p. 405 sq.]\*

σπένδω: pres. pass. σπένδομαι; (cf. Germ. *spenden* [perh. of the 'tossing away' of a liquid, Curtius § 296; but cf. Vaniček p. 1245 sq.]); fr. Hom. down; Sept. for שָׁרַר; *to pour out as a drink-offering, make a libation*; in the N. T. σπένδεσθαι, to be offered as a libation, is figuratively used of one whose blood is poured out in a violent death for the cause of God: Phil. ii. 17 (see θυσία, b. fin.); 2 Tim. iv. 6.\*

σπέρμα, -τος, τό, (σπείρω, q. v.), fr. Hom. down, Hebr. שָׂרַר, the seed (fr. which anything springs); a. from which a plant germinates; a. prop. the seed i. e. the grain or kernel which contains within itself the germ of the future plant: plur., Mt. xiii. 32; Mk. iv. 31; 1 Co. xv. 38, (Ex. xvi. 31; 1 S. viii. 15); the sing. is used collectively of the grains or kernels sown: Mt. xiii. 24, 27, 37 sq.; 2 Co. ix. 10 [here L T Tr σπόρος]. β. metaph. a seed i. e. a residue, or a few survivors reserved as the germ of a new race (just as seed is kept from the harvest for the sowing), Ro. ix. 29 after Is. i. 9, where Sept. for שָׂרַר, (so also Sap. xiv. 6; 1 Esdr. viii. 85 (87); Joseph. antt. 11, 5, 3; 12, 7, 3; Plat. Tim. p. 23 c.). γ. the semen virile; a. prop.: Lev. xv. 16–18; xviii. 20 sq., etc.; [prob. also Heb. xi. 11, cf. καταβολή 1, and see below]; often in prof. writ. By meton. the product of this semen, seed, children, offspring, progeny, family, race, posterity, (so in Grk. chiefly in the tragic poets, cf. Passow s. v. 2 b. ii. p. 1498 [L. and S. s. v. II

3]; and γῆ very often in the O. T. [cf. W. 17, 30]); so in the sing., either of one, or collectively of many: Ro. ix. 7 sq.; εἰς καταβολὴν σπέρματος (see [above, and] καταβολή, 2), Heb. xi. 11; ἀνιστάται and ἐξαισιωστάνει σπέρμα τινί, Mt. xxii. 24; Mk. xii. 19; Lk. xx. 28, (Gen. xxxviii. 8); ἔχειν σπέρμα, Mt. xxii. 25; ἀφίεται σπέρμα τινί, Mk. xii. 20-22; τὸ σπ. τινός, Lk. i. 55; Jn. vii. 42; viii. 33, 37; Acts iii. 25; vii. 5 sq.; xiii. 23; Ro. i. 3; [iv. 13]; ix. 7; xi. 1; 2 Co. xi. 22; 2 Tim. ii. 8; Heb. ii. 16; xi. 18; in plur.: παῖς ἐκ βασιλικῶν σπερμάτων, of royal descent, Joseph. antt. 8, 7, 6; τῶν Ἀβραμαίων σπερμάτων ἀπόγονοι, 4 Macc. xviii. 1; i. q. tribes, races, ἀνθρώποι τε καὶ ἀνθρώπων σπέρμασι νομοθετοῦμεν τὰ νῦν, Plat. legg. 9 p. 853 c. By a rabbinical method of interpreting, opposed to the usage of the Hebr. γῆ, which signifies the *offspring* whether consisting of one person or many, Paul lays such stress on the singular number in Gen. xiii. 15; xvii. 8 as to make it denote but one of Abraham's posterity, and that the Messiah: Gal. iii. 16, also 19; and yet, that the way in which Paul presses the singular here is not utterly at variance with the genius of the Jewish-Greek language is evident from Ἀβραμαίων σπερμάτων ἀπόγονοι, 4 Macc. xviii. 1, where the plural is used of many descendants [cf. *Delitzsch*, Br. a. d. Röm. p. 16 note 2; Bp. Lghtft. on Gal. i. c.]. τὸ σπ. (Ἀβραάμ) τὸ ἐκ τοῦ νόμου, the seed which is such according to the decision of the law, physical offspring [see νόμος, 2 p. 428<sup>s</sup>], τὸ ἐκ πίστεως Ἀβρ. those who are called Abraham's posterity on account of the faith by which they are akin to him [see πίστις, 1 b. a. p. 513<sup>b</sup> and ἐκ, II. 7], Ro. iv. 16; add, [8; ix. 8; Gal. iii. 29; similarly Christians are called, in Rev. xii. 17, the σπέρμα of the church (which is likened to a mother, Gal. iv. 26)]. β. *whatever possesses vital force or life-giving power*: τὸ σπέρμα τοῦ θεοῦ [(but anathrous)], the Holy Spirit, the divine energy operating within the soul by which we are regenerated or made the τέκνα τοῦ θεοῦ, 1 Jn. iii. 9.\*

σπερμολόγος, -ον, (σπέρμα, and λέγω to collect); 1. *pick up seeds*: used of birds, Plut. Demet. 28; Athen. 9 p. 387 f.; esp. of the crow or *daw* that picks up grain in the fields (Germ. *Saatkrähe*), Arstph. av. 232, 579; Aristot. h. a. 8, 3 p. 592<sup>b</sup>, 28, and other writ. 2. of men: *lounging about the market-place and picking up a subsistence by whatever may chance to fall from the loads of merchandise* (Eustath. on Hom. Od. 5, 490 σπερμολόγοι • οἱ περὶ τὰ ἐμπόρια κ. ἀγορὰς διατρίβοντες διὰ τὸ ἀναλέγεσθαι τὰ ἐκ τῶν φορτίων ἀπορρέοντα καὶ διὰ ἧν ἐκ τούτων); hence, *beggarly, abject, vile, (a parasite); getting a living by flattery and buffoonery*, Athen. 3 p. 85 f.; Plut. mor. p. 456 d.; subst. ὁ σπ. *an empty talker, babbler*, (Dem. p. 269, 19; Athen. 8 p. 344 e.): Acts xvii. 18.\*

σπεύδω; impf. ἔσπευδον; 1 aor. ἔσπευσα; (cogn. w. Germ. *sich sputen* [cf. Eng. *speed*, Lat. *studeo*; Vaniček p. 1163; Fick iv. 279]); fr. Hom. down; Sept. for ἡῖρ, also for ἡῖρ, etc.; 1. intrans. [cf. W. § 38, 1; B. 130, 4], *to hasten*: as often in the Grk. writ., foll. by an inf. Acts xx. 16: ἦλθον σπεύσαντες, they came with haste, Lk. ii. 16: σπεύσας κατέβηθι [A. V. *make haste*

*and come down*], κατέβηθι, Lk. xix. 5, 6; σπεύσον κ. ἔξελθε, [A. V. *make haste and get thee quickly out*], Acts xxii. 18. 2. *to desire earnestly*: τί, 2 Pet. iii. 12; (Is. xvi. 5; exx. fr. Grk. auth. are given by Passow s. v. 2 vol. ii. p. 1501; [L. and S. s. v. II.].\*)

σπήλαιον, -ου, τό, (σπέος [cavern; cf. Curtius § 111]), *a cave, [den]*: Mt. xxi. 13; Mk. xi. 17; Lk. xix. 46; Jn. xi. 38; Heb. xi. 38; Rev. vi. 15. (Plat., Plut., Leian., Ael., al.; Sept. for ἡῖρ.)\*

σπίλας, -άδος, ἡ, *a rock in the sea, ledge or reef*, (Hom. Od. 3, 298; 5, 401, and in other poets; Polyb., Diod., Joseph. b. j. 3, 9, 3); plur. trop. of men who by their conduct damage others morally, wreck them as it were, i. q. σκάνδαλα, [R. V. txt. *hidden rocks*], Jude 12 [here L T Tr WH read οἱ (sc. ὄντες) σπ. Some (so R. V. mrg.) make the word equiv. to the following; see Rutherford as there referred to.]\*

σπίλος [WH σπίλος (so Rutherford, New Phryn. p. 87; L. and S. s. v.); but see *Tdf.* Proleg. p. 102; Lipsius, Gram. Untersuch. p. 42], -ου, ὁ, (Phryn. rejects this word in favor of the Attic κηλῖς; but σπῖλος is used by Joseph., Dion. Hal., Plut., Leian., Liban., Artemidor.; see *Lob.* ad Phryn. p. 28 [cf. W. 25]), *a spot*: trop. *a fault, moral blemish*, Eph. v. 27; plur. of base and gluttonous men, 2 Pet. ii. 13.\*

σπιλώω, -ῶ; pf. pass. ptep. ἐσπιλωμένος; (σπίλος); *to defile, spot*: τί, Jas. iii. 6; Jude 23. (Dion. Hal., Leian., Heliod.; Sept.)\*

σπλαγγνίζομαι; 1 aor. ἐσπλαγγνίσθην [cf. B. 52 (45)]; (σπλάγγχρον, q. v.); prop. *to be moved as to one's bowels*, hence *to be moved with compassion, have compassion*, (for the bowels were thought to be the seat of love and pity): absol., Lk. x. 33; xv. 20; σπλαγγνισθεῖς with a finite verb, Mt. xx. 34; Mk. i. 41; τινός, to pity one (cf. W. § 30, 10 a.; [B. § 132, 15; but al. regard σπλ. in the foll. example as used absol. and the gen. as depending on κύριος]), Mt. xviii. 27; ἐπί with dat. of the pers., Mt. xiv. 14 G L T Tr WH; Mk. vi. 34 [R G]; Lk. vii. 13 (where *Tdf.* ἐπί w. acc.); ἐπί τινα, Mt. xiv. 14 Rec.; xv. 32; Mk. [vi. 34 L T Tr WH]; viii. 2; ix. 22; cf. W. § 33, c.; [B. u.s.]; περί τινος ὅτι, Mt. ix. 36. Besides, several times in Test. xii. Patr. [e. g. test. Zab. §§ 4, 6, 7, etc.]; and in the N. T. Apoc. in Deut. xiii. 8 Symm.; [Ex. ii. 6 cod. Venet.]; and in 1 S. xxiii. 21 incert.; [Clem. Rom. 2 Cor. 1, 7; Herm. mand. 4, 3, 5]; ἐπισπλαγγνίζομαι, Prov. xvii. 5; the act. σπλαγγνίζω is once used for the Attic σπλαγγνέω, 2 Macc. vi. 8. Cf. *Bleek*, Einl. ins N. T. ed. 1, p. 75 [Eng. trans. *ibid.*; ed. 3 (by Mangold) p. 90; W. 30, 33, 92 (87)].\*

σπλάγγχρον, -ου, τό, and (only so in the N. T.) plur. σπλάγγχρα, -ων, τά, Hebr. סִּפְתָּי, *bowels, intestines* (the heart, lungs, liver, etc.); a. prop.: Acts i. 18 (2 Macc. ix. 5 sq.; 4 Macc. v. 29, and in Grk. writ. fr. Hom. down).

b. in the Grk. poets fr. Aeschyl. down the bowels were regarded as the seat of the more violent passions, such as anger and love; but by the Hebrews as the seat of the tenderer affections, esp. kindness, benevolence, compassion, [cf. Bp. Lghtft. on Phil. i. 8; W. 18];

hence i. q. our *heart*, [*tender mercies, affections*, etc. (cf. B. D. Am. ed. s. v. Bowels)]; 1 Jn. iii. 17 (on which see κλείω); 2 Co. vi. 12; Phil. ii. 1 [here G L T Tr WH εἴ τις σπλάγχνα; B. 81 (71), cf. Green 109; Bp. Lghtft. ad loc.]; σπλάγχνα ἐλέους (gen. of quality [cf. W. 611 (568)]; so Test. xii. Patr., test. Zab. §§ 7, 8]), a heart in which mercy resides, [*heart of mercy*], Lk. i. 78; also σπλ. οἰκτιρμοῦ [Rec. -μῶν], Col. iii. 12; τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστίν, his heart is the more abundantly devoted to you, 2 Co. vii. 15; ἐπιποθῶ ὑμᾶς ἐν σπλάγχκοις Χριστοῦ Ἰησοῦ, in the heart [R. V. *tender mercies*] of Christ, i. e. prompted by the same love as Christ Jesus, Phil. i. 8; ἀναπαύειν τὰ σπλ. τιῶς, to refresh one's soul or heart, Philem. 7, 20; τὰ σπλάγχνα ἡμῶν, my very heart, i. e. whom I dearly love, Philem. 12 (so Darius calls his mother and children *his own bowels* in Curt. 4, 14, 22. *meum corculum*, Plaut. Cas. 4, 4, 14; *meum cor*, id. Poen. 1, 2, 154; [cf. Bp. Lghtft. on Philem. l. c.]). The Hebr. סִּדְּוֶה is translated by the Sept. now οἰκτιρμοί, Ps. xxiv. (xxv.) 6; xxxix. (xl.) 12, now ἔλεος, Is. xlvii. 6; once σπλάγχνα, Prov. xii. 10.\*

σπάγγος, -ου, ὁ, [perh. akin is *fungus*; Curtius § 575], fr. Hom. down, *sponge*: Mt. xxvii. 48; Mk. xv. 36; Jn. xix. 29.\*

σποδός, -οῦ, ἡ, fr. Hom. down, *ashes*: Heb. ix. 13; ἐν σάκκῳ κ. σποδῶ κάθμαι, to sit clothed in sackcloth and covered with ashes (exhibiting the tokens of grief, cf. Jon. iii. 6; Is. lviii. 5; lxi. 3; Jer. vi. 26; Esth. iv. 1, 3; 1 Macc. iii. 47; cf. σάκκος, b.): Mt. xi. 21; Lk. x. 13.\*

σπορά, -ᾶς, ἡ, (σπείρω, 2 pf. ἔσπορα), *seed*: 1 Pet. i. 23 [(i. q. a *sowing*, fig. *origin*, etc., fr. Aeschyl., Plat., down)];\*

σπόριμος, -ου, (σπείρω, 2 pf. ἔσπορα), *fit for sowing, sown*, (Xen., Diod., al.); τὰ σπόριμα, *sown fields, growing crops*, [A. V. (exc. in Mt.) *corn-fields*], (Geop. 1, 12, 37): Mt. xii. 1; Mk. ii. 23; Lk. vi. 1.\*

σπόρος, -ου, ὁ, (σπείρω, 2 pf. ἔσπορα); 1. *a sowing* (Hdt., Xen., Theophr., al.). 2. *seed* (used in sowing): Mk. iv. 26 sq.; Lk. viii. 5, 11; 2 Co. ix. 10<sup>a</sup> [L Tr, 10<sup>b</sup>], (Dent. xi. 10; Theocr., Plut., al.).\*

σπουδάζω; fut. σπουδάσω (a later form for the early -άσομαι, cf. Krüger § 40 s. v., vol. i. p. 190; B. 53 (46); [W. 89 (85); Veitch s. v.]); 1 aor. ἔσπούδασα; (σπουδή, q. v.); fr. Soph. and Arstph. down; a. *to hasten, make haste*: foll. by an inf. (cf. σπεύδω, 1), 2 Tim. iv. 9, 21; Tit. iii. 12, [al. refer these exx. to b.; but cf. Holtzmann, Com. on 2 Tim. ii. 15]. b. *to exert one's self, endeavor, give diligence*: foll. by an inf., Gal. ii. 10; Eph. iv. 3; 1 Th. ii. 17; 2 Tim. ii. 15; Heb. iv. 11; 2 Pet. i. 10; iii. 14; foll. by acc. with inf. 2 Pet. i. 15.\*

σπουδαίος, -α, -ου, (σπουδή), fr. Hdt. down, *active, diligent, zealous, earnest*: ἐν τινι, 2 Co. viii. 22; compar. σπουδαιότερος, ibid. 17 [W. 242 sq. (227)], 22 [W. § 35, 1]; neut. as adv. (Lat. *studiosus*), *very diligently* [cf. B. § 123, 10], 2 Tim. i. 17 R G.\*

σπουδαίως, adv. of the preceding; a. *hastily, with haste*: compar. σπουδαιότερως [cf. B. 69 (61); W. § 11, 2 c.], Phil. ii. 28 [W. 243 (228)]. b. *diligently*: 2 Tim. i. 17 L T Tr WH; Tit. iii. 13; *earnestly*, Lk. vii. 4.\*

σπουδή, -ῆς, ἡ, (σπεύδω, [q. v.]), fr. Hom. down; 1. *haste*: μετὰ σπουδῆς, *with haste*, Mk. vi. 25; Lk. i. 39, (Sap. xix. 2; Joseph. antt. 7, 9, 7; Hdtian. 3, 4, 1; 6, 4, 3). 2. *earnestness, diligence*: univ. earnestness in accomplishing, promoting, or striving after anything, Ro. xii. 11; 2 Co. vii. 11, 12; viii. 7 sq.; ἐν σπουδῇ, with diligence, Ro. xii. 8; σπουδῆν ἐνδεικνύσθαι, Heb. vi. 11; πᾶσαν σπουδῆν ποιῆσθαι (see ποιῶ, 1, 3 p. 525<sup>b</sup> bot.), to give all diligence, interest one's self most earnestly, Jude 3; σπουδῆν παρεισφέρειν, 2 Pet. i. 5; ἡ σπ. ὑπὲρ τινος, earnest care for one, 2 Co. viii. 16 (περὶ τινος, [Dem. 90, 10]; Diod. 1, 75).\*

σφυρίς [L WH σφυρίς, q. v.], -ίδος, ἡ, (allied to σπεῖρα, q. v.); hence, something wound, twisted, or folded together), *a reed basket*, [i. e. *a plaited basket, a lunch basket, hump*; cf. B. D. s. v. Basket]: Mt. xv. 37; xvi. 10; Mk. viii. 8, 20; Acts ix. 25. (Hdt., Theophr., Apollod., Alcephr. 3, ep. 56; al.). See σφυρίς.\*

στάδιον, -ου, plur. τὰ στάδια [Jn. vi. 19 Tdf.], and οἱ στάδιοι (so [Mt. xiv. 24 Tr txt. [WH txt.]; Lk. xxiv. 13; Jn. vi. 19 [not Tdf.]; Rev. xxi. 16 [R<sup>tz</sup> G L WH mrg.]; 2 Macc. xi. 5; xii. 10, 29; in the other pass. the gen. is not apparent [see Tdf. Proleg. p. 117; WII. App. p. 157]; Krüger § 19, 2, 1), (ΣΤΑΩ, ἴσθημι; hence prop., 'established,' that which stands fast, a 'stated' distance, a 'fixed standard' of length), *a stadium*, i. e. 1. *a measure of length comprising 600 Grk. feet, or 625 Roman feet, or 125 Roman paces* (Plin. h. n. 2, 23 (21), 85), hence one eighth of a Roman mile [i. e. 606 $\frac{3}{4}$  Eng. feet (about 15 m. less than one fifth of a kilom.)]; *the space or distance of that length* [A. V. *a furlong*]: [Mt. xiv. 24 Tr txt. WH txt.]; Lk. xxiv. 13; Jn. vi. 19; xi. 18; Rev. xiv. 20; xxi. 16. 2. *a race-course*, i. e. place in which contests in running were held; the one who outstripped the rest, and reached the goal first, receiving the prize: 1 Co. ix. 24 [here A. V. *race*]. Courses of this description were to be found in most of the larger Grk. cities, and were, like that at Olympia, 600 Greek feet in length. Cf. WII. RWB. s. v. Stadium; Grundt in Schenkel s. v., vol. v. 375 sq.; [BB. DD. s. v. Games].\*

στάμινος, -ου(δ), ἡ, (fr. ἴσθημι [cf. Curtius § 216]), among the Greeks *an earthen jar*, into which wine was drawn off for keeping (a process called κατασταμινίζειν), but also used for other purposes. The Sept. employ it in Ex. xvi. 33 as the rendering of the Hebr. נִדְּבָר, that little jar [or "pot"] in which the manna was kept, laid up in the ark of the covenant; hence in Heb. ix. 4, and Philo de congr. erud. grat. § 18. Cf. Lob. ad Phryn. p. 400; [W. 23].\*

στασιαστής, -ου, ὁ, (στασιάζω), *the author of or a participant in an insurrection*: Mk. xv. 7 L T Tr WH ([Diod. fr. 10, 11, 1 p. 171, 6 Dind.; Dion. Hal. ii. 1199]; Joseph. antt. 14, 1, 3; Ptolem.). The earlier Greeks used στασιώτης [Moeris s. v.].\*

στάσις, -εως, ἡ, (ἴσθημι); 1. *a standing, station, state*: ἔχειν στάσις, *to stand, exist, have stability*, Lat. *locum habere*, [R. V. *is yet standing*], Heb. ix. 8 (Polyb. 5, 5, 3). 2. fr. Aeschyl. and Hdt. down, *an insurrection*

(cf. Germ. *Aufstand*): Mk. xv. 7; Lk. xxiii. 19, 25; Acts xix. 40 [see *σήμερον*, sub fin.]; κινεῖν στάσιω [L T Tr WH στάσεις] τινί, [a mover of insurrections among i. e.] against [cf. W. 208 (196)] one, Acts xxiv. 5. 3. *strife*, *dissension*, (Aeschyl. Pers. 738; Diog. Laërt. 3, 51): Acts xv. 2; xxiii. 7, 10.\*

**στατήρ**, -ήρος, ὁ, (fr. *ἰσθημι*, to place in the scales, weigh out [i. e. 'the weigher' (Vaníček p. 1126)]), a *stater*, a coin; in the N. T. a silver stater equiv. to four Attic or two Alexandrian drachmas, a Jewish shekel (see *δίδραχμον*): Mt. xvii. 27.\*

**σταυρός**, -οῦ, ὁ, [fr. *ἰσθημι* (root *sta*); cf. Lat. *stauro*, Eng. *staff* (see *Skeat*, Etym. Dict. s. v.); Curtius § 216; Vaníček p. 1126]; 1. an upright stake, esp. a pointed one, (Hom., Hdt., Thuc., Xen.). 2. a cross; a, the well-known instrument of most cruel and ignominious punishment, borrowed by the Greeks and Romans from the Phœnicians; to it were affixed among the Romans, down to the time of Constantine the Great, the guiltiest criminals, particularly the basest slaves, robbers, the authors and abettors of insurrections, and occasionally in the provinces, at the arbitrary pleasure of the governors, upright and peaceable men also, and even Roman citizens themselves; cf. *Win.* R.W.B. s. v. Kreuzigung; *Merz* in Herzog ed. 1 [cf. Schaff-Herzog] also *Schultze* in Herzog ed. 2], s. v. Kreuz; Keim iii. p. 409 sqq. [Eng. trans. vi. 138; BB.DD. s. vv. Cross, Crucifixion; O. Zöckler, Das Kreuz Christi (Gütersloh, 1875); Eng. trans. Lond. 1878; *Fulda*, Das Kreuz u. d. Kreuzigung (Bresl. 1878); *Edersheim*, Jesus the Messiah, ii. 582 sqq.]. This horrible punishment the innocent Jesus also suffered: Mt. xxvii. 32, 40, 42; Mk. xv. 21, 30, 32; Lk. xxiii. 26; Jn. xix. 17, 19, 25, 31; Col. ii. 14; Heb. xii. 2; *θάνατος σταυροῦ*, Phil. ii. 8; τὸ αἷμα τοῦ σταυροῦ, blood shed on the cross. Col. i. 20. b. i. q. the crucifixion which Christ underwent: Gal. v. 11 (on which see *σκάνδαλον*, sub fin.); Eph. ii. 16; with the addition of τοῦ Χριστοῦ, 1 Co. i. 17; the saving power of his crucifixion, Phil. iii. 18 (on which see *ἐχθρός*, fin.); Gal. vi. 14; τῷ σταυρῷ τοῦ Χριστοῦ διώκεσθαι, to encounter persecution on account of one's avowed belief in the saving efficacy of Christ's crucifixion, Gal. vi. 12; ὁ λόγος ὁ τοῦ σταυροῦ, the doctrine concerning the saving power of the death on the cross endured by Christ, 1 Co. i. 18. The judicial usage which compelled those condemned to crucifixion themselves to carry the cross to the place of punishment (Plut. de sera numinis vindict. c. 9; Artem. oneir. 2, 56, cf. Jn. xix. 17), gave rise to the proverbial expression αἶρειν or λαμβάνειν or βαστάζειν τὸν σταυρὸν αὐτοῦ, which was wont to be used of those who on behalf of God's cause do not hesitate cheerfully and manfully to bear persecutions, troubles, distresses, — thus recalling the fate of Christ and the spirit in which he encountered it (cf. *Bleek*, Synop. Erkl. der drei ersten Evangg. i. p. 439 sq.): Mt. x. 38; xvi. 24; Mk. viii. 34; x. 21 [R L in br.]; xv. 21; Lk. ix. 23; xiv. 27.\*

**σταυρώω**, -ῶ; fut. σταυρώσω; 1 aor. ἐσταύρωσα; Pass., pres. σταύρωμαι; perfect ἐσταύρωμαι; 1 aor. ἐσταυρώ-

θην; (σταυρός, q. v.); 1. to stake, drive down stakes: Thuc. 7, 25, 6 [here οἱ Συρακόσιοι ἐσταύρωσαν, which the Scholiast renders σταυροῦς κατέπηξαν]. 2. to fortify with driven stakes, to palisade: a place, Thuc. 6, 100; Diod. 3. to crucify (Vulg. crucifigo): τινά, a prop.: Mt. xx. 19; xxiii. 34; xxvi. 2; xxvii. 22, [23], 26, 31, 35, 38; xxviii. 5; Mk. xv. 13-15, 20, 24 sq. 27; xvi. 6; Lk. xxiii. 21, 23, 33; xxiv. 7, 20; Jn. xix. 6, 10, 15 sq. 18, 20, 23, 41; Acts ii. 36; iv. 10; 1 Co. i. 13, 23; ii. 2, [8]; 2 Co. xiii. 4; Gal. iii. 1; Rev. xi. 8, (Add. to Esth. viii. 13 [34]; for ἡγήρ, to hang, Esth. vii. 9. Polyb. 1, 86, 4; Joseph. antt. 2, 5, 4; 17, 10, 10; Artem. oneir. 2, 53 and 56; in native Grk. writ. ἀνασταυροῦν is more common). b. metaph.: τὴν σάρκα, to crucify the flesh, destroy its power utterly (the nature of the fig. implying that the destruction is attended with intense pain [but note the aor.]), Gal. v. 24; ἐσταύρωμαί τι, and ἐσταύρωταί μοί τι, I have been crucified to something and it has been crucified to me, so that we are dead to each other, all fellowship and intercourse between us has ceased, Gal. vi. 14. [Comp.: ἀνα-, συ(ν)- σταυρώω.]\*

**σταφυλή**, -ῆς, ἡ, fr. Hom. down, Sept. for *στῆν*, grapes, a bunch of grapes: Mt. vii. 16; Lk. vi. 44; Rev. xiv. 18 [cf. Sept. as referred to s. v. *βότρυς*].\*

**στάχυς**, -υος [cf. B. 14], ὁ, [connected w. the r. *sta*, ἰσθημι; Curtius p. 721], fr. Hom. down, Sept. for *στῆν*, an ear of corn (or growing grain): Mt. xii. 1; Mk. ii. 23; iv. 28; Lk. vi. 1.\*

**Στάχυς**, -υος, ὁ, [cf. the preceding word], *Stachys*, the name of a man [cf. Bp. Lghtft. on Philip. p. 174]: Ro. xvi. 9.\*

**στέγη**, -ης, ἡ, (στέγω to cover), fr. Aeschyl. and Hdt down, a roof: of a house, Mk. ii. 4; εἰσέρχασθαι ὑπὸ τῆν στέγην τινός [see εἰσέρχομαι, 1 p. 187<sup>b</sup> bot.], Mt. viii. 8; Lk. vii. 6.\*

**στέγω**; [allied w. Lat. *tego*, *toga*, Eng. *deck*, *thatch*, etc.; Curtius § 155; Fick Pt. iii. 590]; to cover; 1. to protect or keep by covering, to preserve: Soph., Plat., Plut., al. 2. to cover over with silence; to keep secret; to hide, conceal: τὰμὰ ἔπη, Eur. Electr. 273; τὸν λόγον, Polyb. 8, 14, 5; for other exx. see Passow s. v. 1 b. β; [L. and S. s. v. II. 2]; μωροὶ οὐ δυνήσεται λόγον στέξαι, Sir. viii. 17; hence ἡ ἀγάπη πάντα στέγει, 1 Co. xiii. 7, is explained by some, *love covereth* [so R. V. mrg.], i. e. *hides and excuses, the errors and faults of others*; but it is more appropriately rendered (with other interpreters) *beareth*. For στέγω means 3. by covering to keep off something which threatens, to bear up against, hold off against, and so to endure, bear, forbear, (τὰς ἐνδείας, Philo in Flacc. § 9; many exx. fr. Grk. auth. fr. Aeschyl. down are given by Passow s. v. 2; [L. and S. s. v. A. esp. 3]): 1 Co. ix. 12; xiii. 7; 1 Th. iii. 1, 5.\*

**στεῖρος**, -α, -ον, (i. q. στέρρος, στερεός q. v.; whence Germ. *starr*, Lat. *sterilis*), hard, stiff; of men and animals, barren: of a woman who does not conceive, Lk. i. 7, 36; xxiii. 29; Gal. iv. 27. (Hom., Theocr., Orph., Anthol.; Sept. for *στῆν*, ἡ *στῆν*.)\*

**στέλλω**: (Germ. *stellen*; [cf. Grk. *στήλη*, *στολό*, etc.;



Lat. *stlocus* (*locus*); Eng. *stall*, etc.; Curtius § 218; Fick Pt. i. 246; Pt. iv. 274]); fr. Hom. down; 1. *to set, place, set in order, arrange; to fit out, to prepare, equip*; Mid. pres. *στέλλομαι*, *to prepare one's self, to fit out for one's self; to fit out for one's own use: στελλόμενοι τούτο μή τις* etc. *arranging, providing for, this* etc. i. e. *taking care* [A. V. *avoiding*], *that no one* etc. 2 Co. viii. 20 [cf. W. § 45, 6 a.; B. 292 (252)]. 2. *to bring together, contract, shorten: τὰ ἰστία*, Hom. Od. 3, 11; 16, 353; also in mid. II. 1, 433; *to diminish, check, cause to cease; pass. to cease to exist: Βουλομένη τὴν λύπην τοῦ ἀνδρὸς σταλῆναι*, Joseph. antt. 5, 8, 3; *ὁ χειμῶν ἐστάλη*, ibid. 9, 10, 2; mid. *to remove one's self, withdraw one's self, to depart, foll. by ἀπό* with gen. of the pers., *to abstain from familiar intercourse with one*, 2 Th. iii. 6. [COMP.: ἀπο-; ἐξ-ἀπο-, συναπο-, δια-, ἐπι-, κατα-, συ(ν)-, ὑπο-στέλλω.]\*

στέμμα, -τος, τό, (στέφω, pf. pass. ἔσπεμαι, *to crown, to bind round*), a *fillet, a garland*, put upon victims: Aets xiv. 13 [cf. W. 630 (585); B. D. Am. ed. s. v. *Garlands*]. (From Hom. down.)\*

στεναγμός, -οῦ, ὁ, (στενάζω), a *groaning, a sigh*: Acts vii. 34; Ro. viii. 26; see *δάκλυτος*. ([Pind.], Tragg., Plat., Joseph., Plut., al.; Sept. for *πην, ηρην, ηρην*.)\*

στενάζω; 1 aor. ἐστέναξα; (στένω, akin is Germ. *stöhnen* [cf. *sten-torian*]; Vaniček p. 1141; Fick Pt. i. 249]); *to sigh, to groan*: 2 Co. v. 2, 4, [cf. W. 353 (331)]; Heb. xiii. 17; *ἐν ἑαυτοῖς*, *within ourselves, i. e. in our souls, inwardly*, Ro. viii. 23; *to pray sighing*, Mk. vii. 34; *κατὰ τυνος*, Jas. v. 9 [here R. V. *murmur*]. (Sept.; Tragg., Dem., Plut., al.) [COMP.: ἀνα-, συ(ν)-στενάζω. SYN. cf. *κλαίω*, fin.]\*

στενός, -ή, -όν, fr. Aeschyl. and Hdt. down, Sept. for *γς*, *narrow, strait*: *πύλη*, Mt. vii. 13, [14 (here L Tr br. *πύλη*)]; Lk. xiii. 24.\*

στενοχωρέω, -ῶ: (στενόχωρος; and this fr. *στενός*, and *χῶρος* a space); 1. *intrans. to be in a strait place* (Machon in Athen. 13 p. 582 b.); *to be narrow* (Is. xlix. 19). 2. *trans. to straiten, compress, cramp, reduce to straits*, (Vulg. *angustio*), (Diod., Leian., Hdtian., al.; [Sept. Josh. xvii. 15; Judg. xvi. 16; Is. xxviii. 20; 4 Mace. xi. 11]): *pass. trop. of one sorely 'straitened' in spirit*, 2 Co. iv. 8; *οὐ στενοχωρεῖσθε ἐν ἡμῖν*, *ye are not straitened in us, ample space is granted you in our souls, i. e. we enfold you with large affection*, 2 Co. vi. 12; *στενοχωρεῖσθε ἐν τοῖς σπλάγγνοις ὑμῶν*, *ye are straitened in your own affections, so that there is no room there for us, i. e. you do not grant a place in your heart for love toward me*, ibid.\*

στενοχωρία, -ας, ἡ, (στενόχωρος), *narrowness: of place, a narrow space*, (Is. viii. 22 [al. take this as metaph.]; Thuc., Plat., al.); *metaph. dire calamity, extreme affliction*, [A. V. *distress, anguish*]; Ro. ii. 9; viii. 35; 2 Co. vi. 4; xii. 10. (Deut. xxviii. 53, 55, 57; Sir. x. 26; [Sap. v. 3]; 1 Mace. ii. 53; xiii. 3; Polyb. 1, 67, 1; [Artemid. oneir. 3, 14]; Ael. v. h. 2, 41; [al.]) [Cf. Trench § 1v.]\*

στερεός, -ά, -όν, [Vaniček p. 1131; Curtius § 222], fr. Hom. down, *firm, solid, compact, hard, rigid*: *λίθος*, Hom. Od. 19, 494; *strong, firm, immovable, θεμέλιος*, 2 Tim. ii.

19; *τροφή*, *solid food*, Heb. v. 12, 14; *στερεωτέρα τροφή*, Diod. 2, 4; Epictet. diss. 2, 16, 39; *trop.*, in a bad sense, *cruel, stiff, stubborn, hard*; often so in Grk. writ. fr. Hom. down: *κραδίη στερεωτέρη λίθου*, Od. 23, 103; in a good sense, *firm, steadfast: τῇ πίστει*, as respects faith, *firm of faith* [cf. W. § 31, 6 a.], 1 Pet. v. 9 (see *στερεώω*, fin.)\*

στερεώω, -ῶ: 1 aor. ἐστερέωσα; impf. 3 pers. plur. ἐστερεούντο; 1 aor. pass. ἐστερεώθη; (στερεός); *to make solid, make firm, strengthen, make strong: τινά*, *the body of any one*, Acts iii. 16; *τὰς βάσεις*, *pass.* Acts iii. 7; *pass. τῇ πίστει*, as respects faith (see *στερεός*, fin.), Acts xvi. 5. (Sept.; Xen., Diod.)\*

στερέωμα, -τος, τό, (στερεώω), *that which has been made firm*; a. (Vulg. *firmamentum*) *the firmament*; so Sept. for *γρη*, *the arch of the sky*, which in early times was thought to be solid, Gen. i. 6-8; Ezek. i. 22-26; Sir. xliii. 1, [cf. B. D. (esp. Am. ed.) s. v. *Firmament*]; a fortified place, 1 Esdr. viii. 78 (80). b. *that which furnishes a foundation; on which a thing rests firmly, support*: Aristot. partt. an. 2, 9, 12 p. 655<sup>a</sup>, 22; *κύριος στερέωμά μου*, Ps. xvii. (xviii.) 3. c. *firmness, steadfastness: τῆς πίστεως*, Col. ii. 5 [some take it here metaph. in a military sense, *solid front*; cf. Bp. Lightf. ad loc. (per contra Meyer)].\*

Στεφανός, -ά [cf. B. 20 (18)], ὁ, *Stephanas, a Christian of Corinth*: 1 Co. i. 16; xvi. 15, 17.\*

στέφανος, -ων, ὁ, (στέφω [to put round; cf. Curtius § 224]). Sept. for *ηρη*, [fr. Hom. down], a *crown* (with which the head is encircled); a. *prop. as a mark of royal or (in general) exalted rank* [such *pass.* in the Sept. as 2 S. xii. 30; 1 Chr. xx. 2; Ps. xx. (xxi.) 4; Ezek. xxi. 26; Zech. vi. 11, 14, (yet cf. 2 S. i. 10 Compl., Lag.), perhaps justify the doubt whether the distinction betw. *στέφανος* and *διάδημα* (q. v.) was strictly observed in Hellenistic Grk.]: Mt. xxvii. 29; Mk. xv. 17; Jn. xix. 2, 5; Rev. iv. 4, 10; vi. 2; ix. 7; xiv. 14; with a gen. of the material, *ἀστέρων δώδεκα*, Rev. xii. 1; *the wreath or garland which was given as a prize to victors in the public games* [cf. BB. DD. s. v. *Games*]: 1 Co. ix. 25, cf. 2 Tim. ii. 5. b. *metaph. a. the eternal blessedness which will be given as a prize to the genuine servants of God and Christ: ὁ τῆς δικαιοσύνης στέφανος*, *the crown (wreath) which is the reward of righteousness*, 2 Tim. iv. 8; with an epexeget. gen. in the phrases *λαμβάνεσθαι, δίδόναι τὸν στέφανον τῆς ζωῆς*, *equiv. to τὴν ζωὴν ὡς τὸν στέφανον*, Jas. i. 12; Rev. ii. 10; *κομίζεσθαι τὸν τῆς δόξης στέφανον*, 1 Pet. v. 4; *λαβεῖν τ. στέφανόν τυνος*, *to cause one to fail of the promised and hoped for prize*, Rev. iii. 11. β. *that which is an ornament and honor to one*: so of persons, Phil. iv. 1; *στέφ. καυχήσεως* (see *καύχησις*), 1 Th. ii. 19, (Prov. xii. 4; xvi. 31; xvii. 6, etc.)\*

Στέφανος, -ου, ὁ, *Stephen, one of the seven 'deacons' of the church at Jerusalem who was stoned to death by the Jews*: Acts vi. 5, 8 sq.; vii. 59; viii. 2; xi. 19; xxii. 20.\*

στεφανώω, -ῶ: 1 aor. ἐστεφάνωσα; pf. pass. pter. ἐστεφανωμένος; (στέφανος); fr. Hom. down; a. *to en-*

circle with a crown, to crown: the victor in a contest, 2 Tim. ii. 5. b. univ. to adorn, to honor: τινά δόξῃ κ. τιμῇ, Heb. ii. 7, 9, fr. Ps. viii. 6.\*

στήθος, -ους, τό, (fr. ἴστημι; that which stands out, is prominent [Etym. Magn. 727, 19 διότι ἔστηκεν ἀσάλειτον]), fr. Hom. down, the breast: Jn. xiii. 25; xxi. 20, (cf. κόλπος, 1); Rev. xv. 6. τύπτειν εἰς τὸ στήθος or τύπτ. τὸ στήθος, of mourners (see κόπτω), Lk. xviii. 13; xxiii. 48.\*

στήκω; (an inferior Grk. word, derived fr. ἔστηκα, pf. of ἴστημι; see B. 48 (41); [W. 24, 26 (25); WH. App. p. 169; Veitch s. v. ἐστήκω; Mullah s. v. στέκω (p. 299)]; to stand: Mk. [iii. 31 T Tr WH]; xi. 25 [(cf. ἔταν c. β.); Jn. i. 26 L mrg. T Trtxt. WH]; [Rev. xii. 4 WH (but see below)]; with an emphasis, to stand firm; trop. to persist, persevere, [A. V. stand fast]: absol. to persevere in godliness and rectitude, 2 Th. ii. 15; ἐν κυρίῳ, in one's fellowship with the Lord, Phil. iv. 1; 1 Th. iii. 8 [(cf. εἰν, I. 2 b.)]; ἐν τῇ πίστει, 1 Co. xvi. 13; ἐν ἐνὶ πνεύματι, Phil. i. 27; to keep one's standing (opp. to ζυγῶ ἐνέχομαι), τῇ ἐλευθερίᾳ, maintain your allegiance to freedom [cf. W. § 31, 1 k.; B. § 133, 12; but L T Tr WH take στ. here absol.; cf. Bp. Lghtft. ad loc.], Gal. v. 1; to stand erect, trop. not to sin (opp. to πίπτειν i. q. to sin), τῷ κυρίῳ, dat. commodi [W. u. s.], Ro. xiv. 4. [In Jn. viii. 44 (ἐν τῇ ἀληθείᾳ οὐκ(χ) ἔστηκεν) WH read the impf. ἔστηκεν (where others adopt ἔστηκεν fr. ἴστημι), owing to the preceding οὐκ (T WH after codd. 8 B\* D L etc.); see Wes'cott, Com. on Jn. l. c. 'Additional Note'; WH. Introd. § 407. But such an impf. is nowhere else found (yet cf. Rev. xii. 4 WH), and respecting confusion in the ancient use of the breathings, and the interchange of οὐκ and οὐχ, see οὐ ad init. and reff. there, esp. Tdf. Proleg. p. 90; moreover, the familiar pf. (pres.) of ἴστημι thoroughly suits the context; see ἴστημι, II. 2 d.] ([Sept., Ex. xiv. 13 Alex., Compl.; 1 K. viii. 11]; Alex. Aphr. probl. 1, 49 var.; eccles. writ.)\*

στηριγμός, -οῦ, ὁ, (στηρίζω), firm condition, steadfastness: of mind, 2 Pet. iii. 17. (of a standing still, Diod. 1, 81; Plut. mor. p. 76 d.)\*

στηρίζω; fut. στηρίξω (as in the best Grk. writ.), and στηρίσω (in 2 Th. iii. 3 cod. Vat., as in Jer. xvii. 5; στηριώ, Jer. iii. 12; xxiv. 6; Ezek. xiv. 8; Sir. vi. 37 [see reff. below]); 1 aor. ἐστήριξα, and ἐστήρισα (στήρισον, Lk. xxii. 32 L T Tr WH; Rev. iii. 2 G L T Tr WH, as in Judg. xix. 5, 8; Ezek. vi. 2; Prov. xv. 25, etc.; cf. [WH. App. p. 170]; Btm. Ausf. Sprehl. i. p. 372; B. 36 (32); Kühner § 343, i. p. 910; [Veitch s. v.]); Pass., pf. ἐστήριγμα; 1 aor. ἐστηρίχθην; (στήριγξ a support; akin to στερεός, q. v., στερρός, and Germ. stärken; cf. Curtius § 222); fr. Hom. down: a. to make stable, place firmly, set fast, fix: ἐστήρικται (χάσμα), is fixed, Lk. xvi. 26; στηρίζω τὸ πρόσωπον, to set one's face steadfastly, keep the face turned (Ezek. vi. 2: xiii. 17: xv. 7: etc.) τοῦ πορεύεσθαι εἰς with an acc. of place, a Hebr. expression (see πρόσωπον, 1 b. [and cf. B. § 140, 16 δ.; W. 33]), Lk. ix. 51. b. to strengthen, make firm; trop. (not so in prof. auth.) to render constant, confirm, one's mind [A. V. establish]:

τινά, Lk. xxii. 32; [Acts xviii. 23 where R G ἐπίστηρ.]; Ro. i. 11; xvi. 25; 1 Th. iii. 2; 2 Th. iii. 3; 1 Pet. v. 10 [here Rec. has 1 aor. opt. 3 pers. sing. στηρίζει]; Rev. iii. 2: τὴν καρδίαν τινός, 1 Th. iii. 13; Jas. v. 8; τινά ἐν τινι, 2 Th. ii. 17; 2 Pet. i. 12. [COMP. : ἐπι-στηρίζω.]\*

στιβάς, -άδος, ἡ, (fr. στείβω 'to tread on'; 2 aor. ἔστιβον); a. a spread or layer of leaves, reeds, rushes, soft leafy twigs, straw, etc., serving for a bed (Hesych. στιβάς· ἀπὸ μάβδων ἢ χλωρῶν χόρτων στρώσις κ. φύλλον); so in Grk. writ. fr. Hdt. down. b. that which is used in making a bed of this sort. a branch full of leaves, soft foliage: so Mk. xi. 8 L T Tr WH for στοιβάδας, an orthographical error [see Tdf.'s note ad loc.]\*

στίγμα, -τος, τό, (fr. στίζω to prick; [cf. Lat. stimulus, etc.; Germ. stechen, Eng. stick, sting, etc.; Curtius § 226]), a mark pricked in or branded upon the body. Acc. to ancient oriental usage, slaves and soldiers bore the name or stamp of their master or commander branded or pricked (cut) into their bodies to indicate what master or general they belonged to, and there were even some devotees who stamped themselves in this way with the token of their gods (cf. Deyling, Observ. iii. p. 423 sqq.); hence τὰ στίγματα τοῦ (κυρίου so Rec.) Ἰησοῦ, the marks of (the Lord) Jesus, which Paul in Gal. vi. 17 says he bears branded on his body, are the traces left there by the perils, hardships, imprisonments, scourgings, endured by him for the cause of Christ, and which mark him as Christ's faithful and approved votary, servant, soldier, [see Bp. Lghtft. Com. on Gal. l. c.]. (Hdt. 7, 233; Aristot., Ael., Plut., Leian., al.)\*

στιγμή, -ῆς, ἡ, (στίζω; see στίγμα, init.), a point: στιγμή χρόνου, a point (i. e. a moment) of time (Cic. pro Flacco c. 25; pro Sest. 24; Caes. b. c. 2, 14; al.), Lk. iv. 5. (Antonin. 2, 17; Plut. puer. educ. 17; Is. xxix. 5; 2 Macc. ix. 11.)\*

στίλβα; to shine, glisten: of garments (as in Hom. II. 3, 392; 18, 596; cf. Plat. Phaedo 59 p. 110 d.), Mk. ix. 3.\*

στοά, -ᾶς, ἡ, a portico, a covered colonnade where people can stand or walk protected from the weather and the heat of the sun: Jn. v. 2; στοὰ Σολομώντος, a "porch" or portico built by Solomon in the eastern part of the temple (which in the temple's destruction by the Babylonians was left uninjured, and remained down to the times of king Agrippa, to whom the care of the temple was intrusted by the emperor Claudius, and who on account of its antiquity did not dare to demolish and build it anew; so Josephus relates, antt. 20, 9, 7; [but on 'Solomon's Porch' cf. B. D. s. v. Temple (Solomon's Temple, fin.)]: Jn. x. 23; Acts iii. 11; v. 12.\*

στοιβάς, -άδος, ἡ, see στιβάς, b.

[Στοιικός, so Lehm. Tdf. for Στωικός, q. v.]

στοιχείον, -ου, τό, (fr. στοίχος a row, rank, series; hence prop. that which belongs to any στοίχος, that of which a στοίχος is composed; hence), any first thing, from which the others belonging to some series or composite whole take their rise; an element, first principle. The word denotes spec. 1. the letters of the alphabet as

the elements of speech, not however the written characters (which are called *γράμματα*), but the spoken sounds: *στοιχεῖον φωνῆς φωνῆ ἀσύνθετος*, Plat. defin. p. 414 e.; *τὸ ῥῶ τὸ στοιχεῖον*, id. Crat. p. 426 d.; *στοιχεῖόν ἐστι φωνὴ ἀδιαίρετος, οὐ πάσα δέ, ἀλλ' ἐξ ἧς πέφυκε συνετὴ γίνεσθαι φωνή*, Aristot. poet. 20, p. 1456<sup>b</sup>, 22.

2. *the elements from which all things have come, the material causes of the universe* (*ἔστι δὲ στοιχεῖον, ἐξ οὗ πρῶτον γίνεται τὰ γινόμενα καὶ εἰς ὃ ἔσχατον ἀναλύεται . . . τὸ πῦρ, τὸ ὕδωρ, ὁ ἀήρ, ἡ γῆ*, Diog. Laërt. Zeno 69, 137); so very often fr. Plat. down, as in Tim. p. 48 b.; in the Scriptures: Sap. vii. 17; xix. 17; 2 Pet. iii. 10, 12.

3. *the heavenly bodies*, either as parts of the heavens, or (as others think) because in them the elements of man's life and destiny were supposed to reside; so in the earlier eccles. writ.: Ep. ad Diogn. 7, 2; Justin. M. dial. c. Tryph. 23; *τὰ οὐράνια στοιχεῖα*, id. apol. 2, 5; *στοιχεῖα θεοῦ*, created by God, Theoph. Ant. ad Autol. 1, 4; cf. *Hilgenfeld*, Galaterbrief, pp. 66–77. Hence some interpreters infelicitously understand Paul's phrase *τὰ στοιχεῖα τοῦ κόσμου*, Gal. iv. 3, 9; Col. ii. 8, 20, of the heavenly bodies, because times and seasons, and so sacred seasons, were regulated by the course of the sun and moon; yet in unfolding the meaning of the passage on the basis of this sense they differ widely.

4. *the elements, rudiments, primary and fundamental principles* (cf. our 'alphabet' or 'a b c') of any art, science, or discipline; e. g. of mathematics, as in the title of Euclid's well-known work; *στοιχεῖα πρῶτα καὶ μέγιστα χρηστῆς πολιτείας*, Isocr. p. 18 a.; *τῆς ἀρετῆς*, Plut. de puer. educ. 16, 2; many exx. are given in Passow s. v. 4, ii. p. 1550<sup>b</sup>; [cf. L. and S. s. v. II. 3 and 4]. In the N. T. we have *τὰ στ.* *τῆς ἀρχῆς πᾶν λογίων τοῦ θεοῦ* (see ἀρχή, 1 b. p. 76<sup>b</sup> bot.), Heb. v. 12, such as are taught to *νήπιοι*, ib. 13; *τὰ στοιχεῖα τοῦ κόσμου*, the rudiments with which mankind like *νήπιοι* were indoctrinated before the time of Christ, i. e. the elements of religious training, or the ceremonial precepts common alike to the worship of Jews and of Gentiles, Gal. iv. 3, 9, (and since these requirements on account of the difficulty of observing them are to be regarded as a yoke—cf. Acts xv. 10; Gal. v. 1—those who rely upon them are said to be *δεδουλωμένοι ὑπὸ τὰ στ.*); spec. the ceremonial requirements esp. of Jewish tradition, minutely set forth by theosophists and false teachers, and fortified by specious arguments, Col. ii. 8, 20. The phrase *τὰ στοιχεῖα τοῦ κόσμου* is fully discussed by *Schneckenburger* in the Theolog. Jahrbücher for 1848, Pt. iv. p. 445 sqq.; *Neander* in the Deutsche Zeitschrift f. Christl. Wissenschaft for 1850, p. 205 sqq.; *Kienten* in Reuss u. Cunitz's Beiträge zu d. theolog. Wissenschaften, vol. ii. p. 133 sqq.; *E. Schaubach*, Comment. qua exponitur quid *στοιχεῖα τοῦ κόσμου* in N. T. sibi velint. (Meining. 1862).\*

*στοιχέω*, -ῶ; fut. *στοιχήσω*; (*στοῖχος* a row, series); a. *to proceed in a row, go in order*: Xen. Cyr. 6, 3, 34; metaph. *to go on prosperously, to turn out well*: of things, Eccl. xi. 6 for ῥῥῥ. b. *to walk*: with a local dat. [W. § 31. 1 a. cf. p. 219 (205); yet cf. B. § 133, 22 b.],

*τοῖς ἔχρεσί τινος*, in the steps or one, i. e. follow his example, Ro. iv. 12; *to direct one's life, to live*, with a dat. of the rule [B. u. s.], *εἰ πνεύματι . . . στοιχῶμεν*, if the Holy Spirit animates us [see ζάω, I. 3 sub fin.], let us exhibit that control of the Spirit in our life, Gal. v. 25; *τῷ κανόνι*, acc. to the rule, Gal. vi. 16; *τῷ αὐτῷ* (where Rec. adds *κανόνι*), Phil. iii. 16 [W. § 43, 5 d.; cf. B. § 140, 18 fin.], (*τῷ παραδείγματι τινος*, Clem. hom. 10, 15); with a ptep. denoting the manner of acting, *στοιχεῖς τ. νόμον φυλάσσων*, so walkest as to keep the law [A. V. *walkest orderly*, keeping etc.], Acts xxi. 24. [On the word and its constr. see Fritzsche on Rom. vol. iii. p. 142. COMP.: *συν(ν)-στοιχέω*.]\*

*στολή*, -ῆς, ἡ, (*στέλλω* [q. v.] to prepare, equip, 2 pf. ἔστολα); 1. *an equipment* (Aeschyl.). 2. *an equipment in clothes, clothing*; spec. *a loose outer garment for men which extended to the feet* [cf. Eng. *stole* (Dict. of Chris. Antiq. s. v.)], worn by kings (Jon. iii. 6), priests, and persons of rank: Mk. xii. 38; xvi. 5; Lk. xv. 22; xx. 46; Rev. vi. 11; vii. 9, 13, [14<sup>a</sup>, 14<sup>b</sup> Rec.; xxii. 14 L T Tr WH]. (Tragg., Xen., Plat., sqq.; Sept. chiefly for ῥῥῥ.) [Cf. Trench § 1.]\*

*στόμα*, -τος, τό, (apparently i. q. *τόμα*, with σ prefixed, fr. *τέμνω*, *τέτομα*, therefore prop. 'cutting' [or 'cut'; so Etym. Magn. 728, 18; al. 'calling', etc.; but doubtful, cf. Curtius § 226 b.; Vanček p. 1141 and ref.]); fr. Hom. down; Hebr. *ῥῥῥ*; *the mouth*; 1. prop. *the mouth* as a part of the body: of man, Jn. xix. 29; Acts xi. 8; Rev. i. 16; iii. 16, and often; of animals,—as of a fish, Mt. xvii. 27; of a horse, Jas. iii. 3; Rev. ix. 17; of a serpent, Rev. xii. 15 sq.; xiii. 5; the jaws of a lion, 2 Tim. iv. 17; Heb. xi. 33; Rev. xiii. 2. Since the thoughts of man's soul find verbal utterance by his mouth, *καρδία* ('the heart' or soul) and *στόμα* 'the mouth' are distinguished: Mt. xii. 34; xv. 8 Rec. fr. Is. xxix. 13; Ro. x. 8, 10; in phrases chiefly of a Hebraistic character, the month (as the organ of speech) is mentioned in connection with words and speech, Mt. xxi. 16 (fr. Ps. viii. 3), and words are said to proceed *ἐκ τοῦ στόματος*, Mt. iv. 4 (fr. Dent. viii. 3); Lk. iv. 22; Eph. iv. 29; Col. iii. 8; Jas. iii. 10; *τὸ στόμα λαλεῖ τι*, Jude 16; on the Hebr. phrase *ἀνοίγειν τὸ στόμα*, see ἀνοίγω, p. 48<sup>a</sup> bot. *ἡ ἀνοίξις τοῦ στ.* Eph. vi. 19; *στόμα πρὸς στόμα λαλῆσαι* (ῥῥ-ῥῥ ῥῥ ῥῥ, Num. xii. 8) lit. *mouth* (turned) *to mouth*, [A. V. *face to face*], 2 Jn. 12; 3 Jn. 14, (*τὸ στόμα πρὸς τὸ στόμα*, of a kiss, Xen. mem. 2, 6, 32); God or the Holy Spirit is said to speak *διὰ τοῦ στόματος τινος* [cf. B. 183 (159)], Lk. i. 70; Acts i. 16; iii. 18, 21; iv. 25; or a person is said to hear a thing *διὰ στόματος τ.* Acts xv. 7; or *ἀπὸ τοῦ στ. τ.* *from his own mouth* i. e. what he has just said, Lk. xxii. 71; or *ἐκ τ. στ.* Acts xxii. 14; *θηρεύσαι τι ἐκ τ. στ. τ.* Lk. xi. 54; *τὸ πνεῦμα τοῦ στ.* [*the breath of his mouth*, see πνεῦμα, 1 b.], 2 Th. ii. 8 (Ps. xxxii. (xxxiii.) 6, cf. Is. xi. 4); *ἡ βρομφαία τοῦ στ.* a fig. portraying the destructive power of the words of Christ the judge, Rev. ii. 16; *δῶλος* or *ψεῦδος ἐν τῷ στ.*, 1 Pet. ii. 22 and Rev. xiv. 5. (fr. Is. liii. 9); *στόμα* is put for 'statements', declarations, in Mt. xviii. 16 and 2 Co. xiii.

1, (Deut. xix. 15); Lk. xix. 22 (Eccl. viii. 2). **διδόναι τινὶ στόμα**. apt forms of speech (as distinguished from the substance of speech, ἡ σοφία), Lk. xxi. 15; **στόμα** for one who has begun (or is about) to speak, Ro. iii. 19 (Ps. evi. (cvii.) 42; cf. πᾶν γόνυ and πᾶσα γλῶσσα, Phil. ii. 10 sq. fr. Is. xlv. 23); metaph. the earth is said to open its mouth and **καταπίνειν τι**, Rev. xii. 16. **2.** Like Lat. *acies*, **στόμα μαχαίρας**, the *edge* of the sword (צַהַר־בַּ, Gen. xxxiv. 26; [Josh. xix. 48; Jer. xxi. 7, etc.]; Judg. xviii. 27, etc.; 2 S. xv. 14 [but in the last two pass. the Sept. render the Hebr. phrase by **στ. ῥομφαίας**, which (together with **στ. ξίφους**) is the more common translation; cf. W. 18. 30; B. 320 (274) n.]); Lk. xxi. 24; Heb. xi. 34, (hence **δίστομος**, q. v.; צַהַר־בַּ of a sword, 2 S. ii. 26; xi. 25).

**στόμαχος**, -ου, ὁ, (στόμα, q. v.); **1.** the throat: Hom., al. **2.** an opening, orifice, esp. of the stomach, Aristot. **3.** in later writ. (as Plut., al.) the stomach: 1 Tim. v. 23.\*

**στρατεία**, -ας, ἡ, (στρατεύω), an expedition, campaign; military service, warfare: Paul likens his contest with the difficulties that oppose him in the discharge of his apostolic duties to a warfare, 2 Co. x. 4 (where Tdf. *στρατιάς*, see his note); 1 Tim. i. 18. [(Hdt., Xen., al.)]\*

**στράτευμα**, -τος, τό, (στρατεύω), fr. Aeschyl. and Hdt. down; **a.** an army: Mt. xxii. 7; Rev. ix. 16; xix. 14 [cf. W. § 59, 4 a.], 19. **b.** a band of soldiers [R. V. *soldiers*]: Acts xxiii. 10, 27. **c.** body-guard, guardsmen: plur. Lk. xxiii. 11 [R. V. *soldiers*].\*

**στρατεύω**: Mid., pres. *στρατεύομαι*; 1 aor. subjunc. 2 pers. sing. *στρατεύσῃ* (1 Tim. i. 18 T Tr txt. WH mrg.); (στρατός [related to *στρωννύω*, q. v.], an encampment, an army); fr. Hdt. down; to make a military expedition, to lead soldiers to war or to battle, (spoken of a commander); to do military duty, be on active service, be a soldier; in the N. T. only in the mid. (Grk. writ. use the act. and the depon. mid. indiscriminately; cf. Passow s. v. 1 fin.; [L. and S. s. v. I. 2]); prop. of soldiers, Lk. iii. 14; 1 Co. ix. 7; 2 Tim. ii. 4; to fight, [A. V. *war*]: trop. of the conflicts of the apostolic office, 2 Co. x. 3; with a kindred acc. [W. § 32, 2; B. § 131, 5], τὴν καλὴν στρατείαν, 1 Tim. i. 18 (ἱερὰν κ. εὐγενῆ στρατείαν στρατεύσασθαι περὶ τῆς εὐσεβείας, 4 Macc. ix. 23); of passions that disquiet the soul, Jas. iv. 1; 1 Pet. ii. 11. [COMP.: ἀντι-στρατεύομαι].\*

**στρατηγός**, -οῦ, ὁ, (στρατός and ἄγω), fr. Hdt. down, Sept. chiefly for צַהַר [only plur. צַהַר־בַּ]; **1.** the commander of an army. **2.** in the N. T. a civic commander, a governor, (the name of the duumviri or highest magistrates in the municipia and colonies; they had the power of administering justice in the less important cases; οἱ τῆς πόλεως στρατηγῶί, Artem. oneir. 4, 49; of civil magistrates as early as Hdt. 5, 38; [see reff. in Meyer on Acts xvi. 20; L. and S. s. v. II. 2 sq.; cf. Farrar, St. Paul, i. excurs. xvi.]); plur. [R. V. *magistrates* (after A. V.), with mrg. Gr. *pretors*], Acts xvi. 20, 22, 35 sq. [38]. **3.** στρατ. τοῦ ἱεροῦ, 'captain of the temple' [A. V.], i. e. the commander of the Levites who

kept guard in and around the temple (Joseph. antt. 20, 6, 2; [B. D. s. v. *Captain*, 3; *Edersheim*, The Temple etc. ch. vii., 2 ed. p. 119 sq.]); Acts iv. 1; v. 24; plur. Lk. xxii. 52; simply [A. V. *captain*], Acts v. 26; Lk. xxii. 4.\*

**στρατιά**, -ᾶς, ἡ, (στρατός [cf. *στρατεύω*]), fr. Aeschyl. and Hdt. down, Sept. for צַהַר; **1.** an army, band of soldiers. **2.** sometimes in the poets i. q. *στρατεία*, as Arstph. eqq. 587 (ἐν στρατιαῖς τε καὶ μάχαις), 2 Co. x. 4 Tdf. after the best codd. ([see his note; cf. L. and S. s. v. II.]); Passow s. v. *στρατεία*, fin.). **3.** in the N. T. ἡ οὐράνιος στρατιά, or ἡ στρατ. τοῦ οὐρανοῦ (Hebr. צְבָאֵי הַשָּׁמַיִם צַהַר), the host of heaven (see *δύναμις*, f.), i. e. **a.** troops of angels (1 K. xxii. 19; Neh. ix. 6); Lk. ii. 13. **b.** the heavenly bodies, stars of heaven, (so called on account of their number and their order): Acts vii. 42 (2 Chr. xxxiii. 3, 5; Jer. viii. 2, etc.).\*

**στρατιώτης**, -ου, ὁ, (στρατιός [(cf. *στρατεύω*)], like ἡλιώτης, κλιώτης, ἡπειρώτης), fr. Hdt. down, a (common) soldier: Mt. viii. 9; Mk. xv. 16; Lk. xxiii. 36; Jn. xix. 2; Acts x. 7; xii. 4, etc.; with the addition of Ἰησοῦ Χριστοῦ, metaph., a champion of the cause of Christ. 2 Tim. ii. 3.

**στρατολογέω**, -ῶ: to be a στρατολόγος (and this fr. στρατός and λέγω), to gather (collect) an army, to enlist soldiers: ὁ στρατολογήσας, [he that enrolled (him) as a soldier], of the commander, 2 Tim. ii. 4. (Diod., Dion. Hal., Joseph., Plut., al.)\*

**στρατοπεδάρχης**, -ου, ὁ, (στρατόπεδον and ἄρχω), [cf. B. 73 (64)]; **a.** the commander of a camp and army, a military tribune: Dion. Hal. 10, 36; Leian. hist. conser. 22; [Joseph. b. j. 2, 19, 4]. **b.** Praetorian prefect, commander of the praetorian cohorts, i. e. captain of the Roman emperor's body-guard: Acts xxviii. 16 [L T Tr WH om. the cl., see *Abbot* in B. D., Am. ed., s. v. *Captain of the Guard*]. There were two praetorian prefects, to whose custody prisoners sent bound to the emperor were consigned: Joseph. antt. 18, 6, 6; Plin. epp. 10, 65 (57). [See B. D. Am. ed. u. s.; Bp. Lghtft. on Phil. p. 7 sq.]\*

[στρατοπέδ-αρχος, -ου, ὁ; see the preceding word. The dat. -χῶ is the reading of some codd. (cf. WH rejected mrg.) in Acts xxviii. 16; cf. ἑκατοντάρχης, init.\*]

**στρατό-πεδον**, -ου, τό, (στρατός, and πέδον a plain), fr. Hdt. down; **a.** a military camp. **b.** soldiers in camp, an army: Lk. xxi. 20.\*

**στρεβλόω**, -ῶ; (στρεβλός [fr. στρέφω] twisted, Lat. *tormentosus*; hence στρέβλη, fem., an instrument of torture); to twist, turn awry, (Hdt.); to torture, put to the rack, (Arstph., Plat., Dem., Polyb., Joseph., 3 Macc. iv. 14); metaph. to pervert, of one who wrests or tortures language to a false sense, 2 Pet. iii. 16.\*

**στρέφω**: 1 aor. ἔστρεψα; Pass., prez. *στρέφομαι* 2 aor. ἔστράφην; fr. Hom. down; Sept. for צַהַר, also for צַהַר, etc.; to turn, turn round: τί τι, to turn a thing to one, Mt. v. 39, and T Tr WH in xxvii. 3 [for ἀποστρέφω, to bring back; see ἀποστρέφω, 2]; reflexively (W. § 38, 1; B. § 130, 4), to turn one's self (i. e. to turn the back to one: used of one who no longer cares for another).

Acts vii. 42 [cf. W. 469 (437)]; *τὶ εἰς τι*, i. q. μεταστρέφω, to turn one thing into another, Rev. xi. 6. Pass. reflexively, to turn one's self: *στραφεῖς* foll. by a finite verb, *having turned* etc., Mt. vii. 6; [ix. 22 L T Tr WH]; xvi. 23; Lk. vii. 2; ix. 55; xiv. 25; xxii. 61; Jn. i. 38; xx. 16; *στραφεῖς πρὸς τινα*, foll. by a fin. verb, [turning unto etc., or turned unto and etc.], Lk. vii. 44; x. 21 (22) [R<sup>s</sup> L T], 23; xxiii. 28; *στρέφεται εἰς τὰ ὀπίσω*, to turn one's self back, Jn. xx. 14; *εἰς τὰ ἔθνη*, Acts xiii. 46; *ἐστράφησαν* (ἐν L T Tr WH) *ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον*, [R. V. they turned back in their hearts unto Egypt] i. e. to their condition there, Acts vii. 39; absol. and trop. to turn one's self sc. from one's course of conduct, i. e. to change one's mind [cf. W. u. s.]: Mt. xviii. 3 and L T Tr WH in Jn. xii. 40. [COMP.: ἀνα-, ἀπο-, δια-, ἐκ-, ἐπι-, κατα-, μετα-, συ(ν)-, ὑπο- στρέφω.]\*

**στρηνιάω**, -ῶ: 1 aor. ἐστρηνιάσα; (fr. στρήνος, q. v.); a word used in middle and later Comedy for *τροφῆν* (cf. *Lob. ad Phryn.* p. 381; [*Rutherford*, New Phryn. p. 475 sq.; W. 25]); to be wanton, to live luxuriously: Rev. xviii. 7, 9. [COMP.: κατα-στρηνιάω.]\*

**στρήνος**, -ους, τό, [allied w. στερεός, q. v.], excessive strength which longs to break forth, over-strength; luxury, [R. V. wantonness (mrg. luxury)]: Rev. xviii. 3 (see δύναμις, d.); for ἰξῆψ, arrogance, 2 K. xix. 28; eager desire, Lycophr. 438.\*

**στρουθιον**, -ου, τό, (dimin. of στρουθός), a little bird, esp. of the sparrow sort, a sparrow: Mt. x. 29, 31; Lk. xii. 6 sq. (Aristot. h. a. 5, 2 p. 539<sup>b</sup>, 33; 9, 7 p. 613<sup>a</sup>, 33; Sept. for ἰξῆψ.) [Cf. *Tristram* in B. D. s. v. Sparrow; Survey of West. Palest., 'Fauna and Flora', p. 67 sq.]\*

**στρώννυω**, or **στρώννυμι**: impf. 3 pers. plur. ἐστρώννουν [cf. B. 45 (39)]; 1 aor. ἐστρώσα; pf. pass. ptep. ἐστρωμένος; (by metathesis fr. στόρνυμι, σπορέννυμι, and this fr. ΣΤΟΡΕΩ; [cf. Lat. *sterno*, *struo*, etc.; Eng. *strew*, *straw*, etc.]; see Curtius § 227); to spread: *ἰμίτια ἐν τῇ ὁδῷ*, Mt. xxi. 8; *εἰς τ. ὁδόν*, Mk. xi. 8, (*πέδον πεδάσμασι*, Aeschyl. Ag. 909; *εἶμασι πόρον*, ib. 921). sc. τὴν κλίνην (which Grk. writ. fr. Hom. down often add, and also λέχος, λέκτρον, etc. [cf. W. 594 (552); B. § 130, 5]) *τινί*, Acts ix. 34 [A. V. *make thy bed*]; to spread with couches or *divans τὸ ἀνάγειον*, pass. [A. V. *furnished*], Mk. xiv. 15; Lk. xxii. 12. [COMP.: κατα-, ὑπο- στρώννυμι.]\*

**στυγητός**, -όν, (στυγέω to hate), hated, Aeschyl. Prom. 592; detestable [A. V. *hateful*]: Tit. iii. 3; *στυγητὸν κ. θεομισητὸν πᾶγμα*, of adultery, Philo de decal. § 24 fin.; ἔρωσ, Heliod. 5, 29.\*

**στυγιάω**; 1 aor. ptep. *στυγιάσας*; (στυγνός sombre, gloomy); to be sad, to be sorrowful: prop. ἐπὶ τινί [R. V. *his countenance fell* at etc.], Mk. x. 22; metaph. of the sky covered with clouds [A. V. to be *lowering*], Mt. xvi. 3 [T br. WH reject the pass.]. (Schol. on Aeschyl. Pers. 470; Sept. thrice for ὀκῆψ, to be amazed, astonished, ἐπὶ τινα, Ezek. xxvii. 35; xxxii. 10; *στυγνότης*, of the gloominess of the sky, Polyb. 4, 21, 1.)\*

**στυλος** [R G WH (Tr in 1 Tim. iii. 15; Rev. x. 1)], more correctly **στυλός** [so L T (Tr in Gal. ii. 9; Rev. iii. 12)]; see Passow [or L. and S.] s. v. fin. [cf. Chandler

§§ 274, 275; Lipsius, Gram. Untersuch. p. 43], -ου, ὁ, [fr. Aeschyl. and Hdt. down], Sept. often for ἰξῆψ, a pillar, column: *στυλοὶ πυρός*, pillars of fire, i. e. flames rising like columns, Rev. x. 1; *ποιήσω αὐτὸν στυλὸν ἐν τῷ ναφ τοῦ θεοῦ μου*, i. e. (dropping the fig.) I will assign him a firm and abiding place in the everlasting kingdom of God, Rev. iii. 12; used of persons to whose eminence and strength the stability and authority of any institution or organization are due, Gal. ii. 9 [where cf. Br. Lghtft.]; Clem. Rom. 1 Cor. 5, 2 and the note in Gerhard and Harnack, (στυλοὶ οἰκῶν εἰσὶ παῖδες ἄρσενες, Eur. Iph. T. 57; exx. fr. [Jewish writ. are given by Schoettgen (on Gal. l. c.) and fr.] eccles. writ. by Suicer, Thes. ii. p. 1045 sq.; *columna reipublicae*, Cic. pro Sest. 8, 19, and often elsewhere in Lat. auth.); a prop or support: τῆς ἀληθείας, 1 Tim. iii. 15.\*

**Στωϊκός** [(WH Στωϊκός), L T Στωϊκός, see Tdf.'s note on Acts as below; WH. App. p. 152], -ή, -όν, Stoic, pertaining to the Stoic philosophy, the author of which, Zeno of Citium, taught at Athens in the portico called ἡ ποικίλη στοά: οἱ Στωϊκοὶ φιλόσοφοι, Acts xvii. 18. [(Diog. Laërt. 7, 5; al.)]\*

**σύ**, pron. of the second pers. (Dor. and Aeol. *τύ*, Boeot. *τού*), gen. σου, dat. σοί, acc. σέ (which oblique cases are enclitic, unless a preposition precede; yet πρὸς σε is written [uniformly in Rec. (exc. Mt. xxvi. 18), in Grsb. (exc. Jn. xxi. 22, 23), in Treg. (exc. Mt. xxvi. 18; Acts xxiii. 30), in Lelm. (exc. Mt. xxvi. 18; Jn. xvii. 11, 13; xxi. 22, 23; Acts xxiii. 30), in Tdf. (exc. Mt. xxvi. 18; Lk. i. 19; Jn. xvii. 11, 13; Jn. xxi. 22; Acts xxiii. 18, 30; 1 Tim. iii. 14; Tit. iii. 12); also by WH in Mt. xxv. 39], see ἐγώ, 2; Lipsius, Grammat. Untersuch. p. 62 sq. [W. § 6, 3; B. 31 (27)]); plur. ὑμεῖς, etc.: Lat. *tu*, etc., *vos*, etc.; *thou*, etc., *ye*, etc. The nominatives *σύ* and *ὑμεῖς* are expressed for emphasis—before a vocative, as *σύ Βηθλεέμ*, Mt. ii. 6; *σύ παιδίον* (Leian. dial. deor. 2, 1), Lk. i. 76; add, Jn. xvii. 5; Acts i. 24; 1 Tim. vi. 11, etc.; *ὑμεῖς οἱ Φαρισαῖοι*, Lk. xi. 39;—or when the pron. has a noun or a ptep. added to it in apposition in order to define it more sharply, as *σύ Ἰουδαίος ὢν* (*thou, being a Jew*), Jn. iv. 9, cf. Gal. ii. 14; *ὑμεῖς ποιηροὶ ὄντες*, Mt. vii. 11;—or when several are addressed who are at the same time particularized, *σύ . . . σύ*, Jas. ii. 3; also in antithesis, Mt. iii. 14; vi. 17; xi. 3; Mk. xiv. 36; Lk. xvi. 7; Jn. ii. 10; iii. 2; Acts x. 15; 1 Co. iii. 23; Jas. ii. 18, and very often; sometimes the antithetic term is suppressed, but is easily understood from the context: *εἰ σὺ εἶ*, if it be thou, and not an apparition, Mt. xiv. 28; add, Lk. xv. 31; xvii. 8, etc.;—or when a particle is added, as *σὺ οὖν* (at the close of an argument, when the discourse reverts to the person to be directly addressed), Lk. iv. 7; Jn. viii. 5; Acts xxiii. 21; 2 Tim. ii. 1, 3; *σὺ δέ* (in contrasts), Lk. ix. 60; 2 Tim. iii. 10; Tit. ii. 1; Heb. i. 11, etc.; *ὑμεῖς δέ*, Mt. xxi. 13; Jas. ii. 6; *καὶ σύ*, and thou, thou also, thou too, Mt. xi. 23; xxvi. 69, 73; Lk. x. 15; xix. 19, 42; xxii. 58; plur., Mt. xv. 3, 16; Lk. xvii. 10; before the 2d pers. of the verb where the person is to be emphasized (like the Germ. *du, ihr eben, du*

*da*, 'it is thou,' 'thou art the very man,' etc.), *σὺ εἶ*, Mt. xxvii. 11; Mk. xv. 2; Lk. xxiii. 3; Jn. i. 19; iii. 10; iv. 12; viii. 53; Acts xxiii. 3, etc.; plur. Lk. ix. 55 Rec.; *σὺ λέγεις, εἶπας*, Mt. xxvi. 25; xxvii. 11; Mk. xv. 2; it is used also without special emphasis ([cf. B. § 129, 12, and] see *ἐγώ*, 1), Mk. xiv. 68; Jn. viii. 13; Acts vii. 28, etc. The genitives *σοῦ* and *ἑμῶν*, joined to substantives, have the force of a possessive, and are placed—sometimes after the noun, as *τὸν πόδα σου*, Mt. iv. 6; *τοὺς ἀδελφοὺς ἑμῶν*, Mt. v. 47, and very often;—sometimes before the noun (see *ἐγώ*, 3 b.), as *σοὺ αἱ ἀμαρτίαι*, Lk. vii. 48; *σοῦ τῆς νεότητος*, 1 Tim. iv. 12; *ἑμῶν δὲ καὶ τρίχες*, Mt. x. 30; add, Mk. x. 43 [here Rec. after]; Lk. xii. 30; Jn. xvi. 6; Ro. xiv. 16; 2 Co. i. 24 [here now before, now after];—sometimes between the article and noun, as *τὴν ἑμῶν ἐπιπόθησιν*, 2 Co. vii. 7; add, 2 Co. viii. 14 (13), 14; xiii. 9; Phil. i. 19. 25; ii. 30; Col. i. 8. *ἔσται σου πάντα (πάσα)*, Lk. iv. 7 [cf. B. § 132, 11, I. a.]. It is added to the pronoun *αὐτός*: *σοῦ αὐτῆς*, Lk. ii. 35. On the phrase *τί ἐμοὶ καὶ σοί*, see *ἐγώ*, 4. [(Fr. Hom. on.)]

**συγγένεια**, -ας, ἡ. (*συγγενής*). fr. Eur. and Thuc. down; [Sept.]: a. *kinship, relationship*. b. *kindred, relations collectively, family*: Lk. i. 61; Acts vii. 3, 14.\* **συγγενής**, -ές, [acc. sing. *συγγενῆ*, and in Rom. xvi. 11 Treg. *συγγενῆν*; see *ἄρσην*], dat. plur. *συγγενέων* and (in Mk. vi. 4 T Tr [WH, also in Lk. ii. 44 WH] acc. to a barbarous declens., cf. [1 Mace. x. 89] B. 25 (22)) *συγγενέων*. (*σύν* and *γένος*), [fr. Pind., Aeschyl. down; Sept.], of the same kin, akin to, related by blood, (Plin. *congener*): Mk. vi. 4; Lk. ii. 44; xxi. 16; *τιμός*, Lk. [i. 58]; xiv. 12; Jn. xviii. 26; Acts x. 24; Ro. xvi. 7, 11, 21, [see below]; ἡ *συγγ.* Lk. i. 36 R G Tr (Lev. xviii. 14); in a wider sense, of the same race, a fellow-countryman: Ro. ix. 3 [so some take the word in xvi. 7, 11, 21, above; cf. Bp. Lghtft. on Philippians p. 175].\*

**συγγενίς**, -ίδος, ἡ, (see the preceding word), a later Grk. word ([Plut. *quaest. Rom.* 6]; like *εὐγενίς*, cf. *Lob. ad Phryn.* p. 451 sq.; cf. W. 69 (67); Kühner i. p. 419 Anm. 8), a *kinswoman*: *τιμός*, Lk. i. 36 L T WH.\*

**σύν-γνώμη** [T WH *συνγ.*, cf. *σύν*, II. fin.], -ης, ἡ, (*συν-γνώσκω*, to agree with, to pardon; see *γνώμη*), fr. [Soph. and] Hdt. down, *pardon, indulgence*: *κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν*, by way of concession or permission, not by way of command, 1 Co. vii. 6.\*

**συν-κάθημαι** [T WH *συν-* (cf. *σύν*, II. fin.)]; fr. Hdt. down; [Sept.]; *to sit together, to sit with another*: *μετὰ τινος*, Mk. xiv. 54; *τινί*, with one, Acts xxvi. 30.\*

**συν-καθίζω** [T WH *συν-* (cf. *σύν*, II. fin.)]; 1 aor. *συν-εκάθισα*; (see *καθίζω*); a. trans. *to cause to sit down together, place together*: *τινά*, foll. by *ἐν* with a dat. of the place, Eph. ii. 6. b. intrans. *to sit down together*: Lk. xxii. 55 [where Lehm. txt. *περικαθ.*]. (Xen., Aristot., Plut., al.; Sept.)\*

**συν-κακοπαθέω** [T WH *συν-* (cf. *σύν*, II. fin.)], -ῶ; 1 aor. impv. *συνκακοπάθησον*; (see *κακοπαθέω*); *to suffer hardships together with one*: 2 Tim. ii. 3 L T Tr WH; with a dat. com. added, *τῷ εὐαγγελίῳ*, for the benefit of the gospel, to further it, 2 Tim. i. 8. (Eccles. writ.)\*

**συν-κακοχέω** [T WH *συν-* (cf. *σύν*, II. fin.)], -ῶ; pres. pass. inf. *-χεῖσθαι*; *to treat ill with another*; pass. *to be ill-treated in company with, share persecutions or come into a fellowship of ills*: *τινί*, with one, Heb. xi. 25. Not found elsewhere.\*

**συν-καλέω** [T WH *συν-* (cf. *σύν*, II. fin.)], -ῶ; 1 aor. *συν-εκάλεσα*; Mid., pres. *συγκαλοῦμαι*; 1 aor. *συνεκαλεσάμην*; fr. Hom. down; Sept. for *ἄρῃ*; *to call together, assemble*: *τινάς*, Lk. xv. 6 [here Tr mrg. has pres. mid.]; *τὴν σπεῦραν*, Mk. xv. 16; *τὸ συνέδριον*, Acts v. 21; mid. *to call together to one's self* [cf. B. § 135, 5]: *τινάς*, Lk. ix. 1; xv. [6 Tr mrg.], 9 [R G L Tr txt.]; xxiii. 13; Acts x. 24; xxviii. 17.\*

**συν-καλύπτω** [(cf. *σύν*, II. fin.)]; pf. pass. ptep. *συγκεκαλυμμένος*; fr. Hom. down; Sept. for *ἡῃ*; *to cover on all sides, to conceal entirely, to cover up completely*: *τί*, pass., Lk. xii. 2.\*

**συν-κάμπτω** [T WH *συν-* (cf. *σύν*, II. fin.)]; 1 aor. impv. *σύνκαμνον*; *to bend together, to bend completely*: *τὸν νῶτόν τινος*, [A. V. *to bow down one's back*] i. e. metaph. *to subject one to error and hardness of heart, a fig. taken from the bowing of the back by captives compelled to pass under the yoke*, Ro. xi. 10, fr. Ps. lxxviii. (lxxix.) 24. (Xen., Plat., Aristot., al.)\*

**συν-κατα-βαίνω** [T WH *συν-* (cf. *σύν*, II. fin.)]; 2 aor. ptep. plur. *συγκαταβάντες*; *to go down with*: of those who descend together from a higher place to a lower, as from Jerusalem to Caesarea, Acts xxv. 5. (Ps. xlvi. (xlix.) 18; Sap. x. 14; Aeschyl., Eur., Thuc., Polyb., Plut., al.; cf. *Lob. ad Phryn.* p. 398; [Rutherford, New Phryn. p. 485].)\*

**συν-κατά-θεσις** [T WH *συν-* (cf. *σύν*, II. fin.)], -εως, ἡ, (*συγκατατίθημι*, q. v.), prop. *a putting together or joint deposit (of votes)*; hence *approval, assent, agreement*, [Cic. acad. 2, 12, 37 *adsensio atque adprobatio*]; 2 Co. vi. 16. (Polyb., Dion. Hal., Plut., al.)\*

**συν-κατα-τίθημι** [T WH *συν-* (cf. *σύν*, II. fin.)]; Mid., pres. ptep. *συγκατατιθέμενος* or pf. ptep. *συγκαταθειμένος* (see below); *to deposit together with another*; Mid. prop. *to deposit one's vote in the urn with another* (*ψηφον τιθέναι*), hence *to consent to, agree with, vote for*: *τῇ βουλή κ. τῇ πράξει τιμός*, Lk. xxiii. 51 [here L mrg. T Tr mrg. WH mrg. pres. ptep., al. pf. ptep.]. (Ex. xxiii. 1, 32; Plat. Gorg. p. 501 c., Isae., Dem., Polyb., Joseph., Plut., al.)\*

**συν-κατα-ψηφίζω** [T WH *συν-* (cf. *σύν*, II. fin.)]; 1 aor. pass. *συκατεψηφίσθη*; 1. by depositing (*κατά*) a ballot in the urn (i. e. *by voting for*) *to assign one a place among (σύν), to vote one a place among*: *τινά μετὰ τινων*, Acts i. 26. 2. mid. *to vote against with others*, i. e. *to condemn with others*: Plut. Them. 21. Not found elsewhere.\*

**συν-κεράννυμι** [T WH *συν-* (cf. *σύν*, II. fin.)]; 1 aor. *συνκέρασα*; pf. pass. ptep. *συγκεραμένος* and in L T Tr WH *συγκερασμένος* [see *κεράννυμι*, init.]; fr. [Aeschyl., Soph.], Hdt. down; *to mix together, commingle*; *to unite*: *συνεκ. τὸ σῶμα*, caused the several parts to combine into an organic structure, which is the body, [A. V. *tempered the body together*], 1 Co. xii. 24; *τί τινι*, to unite one

thing to another: οὐκ ὠφελήσεν . . . μὴ συγκεκραμένους [so R G T WH mrg., but L Tr WH txt. -νοὺς] . . . ἀκούσασιν, 'the word heard did not profit them, because it had not united itself by faith to [cf. W. § 31, 10; B. § 133, 13] them that heard,' i. e. because the hearers had not by their faith let it find its way into their minds and made it their own; [or, acc. to the text of L Tr WH (R. V.), 'because they had not been united by faith with them that heard'], Heb. iv. 2.\*

**συγκινέω**, -ῶ: 1 aor. 3 pers. plur. *συνεκίνησαν*; to move together with others [Aristot.]; to throw into commotion, excite, stir up: τὸν λαόν, Acts vi. 12. (Polyb., Plut., Longin., al.)\*

**συγκλείω** [T WH συν- (cf. σύν, II. fin.)]: 1 aor. *συνέκλεισα*; Pass., pres. pter. *συν-(συν-)κλειόμενος*, Gal. iii. 23 L T Tr WH; but R G ibid. pf. pter. *-κεκλεισμένος*; fr. Hdt. down; Sept. chiefly for רַבַּד and רַבַּדִּי, to shut up, (Lat. *concludo*), i. e.

a. to shut up together, enclose, [so s. v. σύν, II. 2; but others (e. g. Fritzsche as below; Meyer on Gal. iii. 22) would make the σύν- always intensive, as in b.]: a shoal of fishes in a net, Lk. v. 6.

b. to shut up on all sides, shut up completely; τινὰ εἰς τινα or τι, so to deliver one up to the power of a person or thing that he is completely shut in, as it were, without means of escape: τινὰ εἰς ἀπίθειαν, Ro. xi. 32 (εἰς ἀγῶνα, Polyb. 3, 63, 3; εἰς τοιαύτην ἀμηχανίαν συγκλεισθεῖς Ἀντίγονος μετεμέλετο, Diod. 19, 19; οὐ συνέκλεισάς με εἰς χεῖρας ἔχθροῦ, Ps. xxx. (xxxii.) 9; τὰ κτήνη εἰς θάνατον, Ps. lxxvii. (lxxviii.) 50; cf. Fritzsche, Ep. ad Rom. ii. p. 545 sq.); also τινὰ ὑπό τι, under the power of anything, i. e. so that he is held completely subject to it: ὑπό ἁμαρτιαν, Gal. iii. 22 (the Scripture has shut up or subjected, i. e. declared them to be subject); se. ὑπό νόμον, with the addition of εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι, ib. 23 (see above ad init.); on these words see εἰς, B. II. 3 c. γ. p. 185\* bot.\*

**συγκληρονόμος** [T WH συν- (cf. σύν, II. fin.)], -ου, ὁ, ἡ, a fellow-heir, a joint-heir, (ἀνεψιὸς καὶ συγκληρονόμος, Philo, leg. ad Gaium § 10), (see κληρονόμος 1 b.): Ro. viii. 17; Eph. iii. 6; one who obtains something assigned to himself with others, a joint participant (see κληρονόμος, 2); with the gen. of the thing, Heb. xi. 9; 1 Pet. iii. 7. Not found elsewhere.\*

**συγκοινωνέω** [T WH συν- (cf. σύν, II. fin.)], -ῶ; 1 aor. subj. 2 pers. plur. *συγκοινωνήσατε*, pter. nom. plur. mase. *συγκοινωνήσαντες*; to become a partaker together with others, or to have fellowship with a thing; with a dat. of the thing, Eph. v. 11; Phil. iv. 14; Rev. xviii. 4. (with a gen. of the thing, Dem. p. 1299, 20; τινὶ τινος, Dio Cass. 37, 41; 77, 16.)\*

**συγκοινωνός** [T WH συν- (cf. σύν, II. fin.)], -όν, participant with others in (anything), joint partner: with a gen. of the thing [cf. W. § 30, 8 a.], Ro. xi. 17; 1 Co. ix. 23; with the addition of the gen. of the pers. with whom one is partaker of a thing, Phil. i. 7; foll. by ἐν with a dat. of the thing, Rev. i. 9.\*

**συγκομῶ**: 1 aor. 3 pers. plur. *συνεκόμισαν*: 1. to carry or bring together, to collect [see σύν, 1. 2]; to

house crops, gather into granaries: Hdt., Xen., Diod., Plut., al.; Job v. 26. 2. to carry with others, help in carrying out, the dead to be burned or buried (Soph. Aj. 1048; Plut. Sull. 38); to bury: Acts viii. 2.\*

**συγκρίνω** [T WH συν- (cf. σύν, II. fin.)]; 1 aor. inf. *συγκρίναι*; 1. to join together fitly, compound, combine, (Epicharm. in Plut. mor. p. 110 a.; Plut., Aristot., al.): *πνευματικοῖς πνευματικά*, 1 Co. ii. 13 (for Paul, in delivering the things disclosed to him by the Holy Spirit in speech derived not from rhetorical instruction but received from the same divine Spirit, 'combines spiritual things with spiritual', adapts the discourse to the subject; other interpretations are refuted by Meyer ad loc.; *πνευματικοῖς* is neut.; [but others would take it as mase. and give συγκ. the meaning to interpret (R. V. marg. interpreting spiritual things to spiritual men); cf. Sept. Gen. xl. 8, 16, 22; xli. 12, 15; Judg. vii. 15; Dan. v. 12, etc.; see Heinrici in Meyer 6te Aufl.]). 2. acc. to a use foreign to the earlier Greeks (who used παραβάλλω), but freq. fr. the time of Aristotle on (cf. Passow s. v. 2; [L. and S. s. v. II.]; Lob. ad Phryn. p. 278 sq.; [W. 23 (22)]), to compare: *ἐαυτοὺς ἐαυτοῖς*, 2 Co. x. 12 (Sap. vii. 29; xv. 18).\*

**συγκύπτω** [T WH συν- (cf. σύν, II. fin.)]; [fr. Hdt. down]; to bend completely forwards, to be bowed together, [cf. σύν, II. 3]; by disease, Lk. xiii. 11. ([Job ix. 27]; Sir. xii. 11; xix. 26).\*

**συγκυρία**, -ας, ἡ, (συγκυρεῖν, to happen, turn out), accident, chance: *κατὰ συγκυρίαν*, by chance, accidentally, Lk. x. 31. (Hippoer.; eccles. and Byzant. writ.; Grk. writ. fr. Polyb. down more com. use *συγκύρησις* and *συγκύρημα* [W. 24].)\*

**συγχάιρω** [T WH συν- (cf. σύν, II. fin.)]; impf. *συνέχαιρον*; 2 aor. *συνεχάρην* [pass. as act., so Veitch (s. v. χαιρέω) etc.]; al. act., after the analogy of verbs in -μι; to rejoice with, take part in another's joy, (Aeschyl., Arstph., Xen., al.): with a dat. of the pers. with whom one rejoices, Lk. i. 58 (cf. 14); xv. 6, 9; with a dat. of the thing, 1 Co. xiii. 6; to rejoice together, of many, 1 Co. xii. 26; to congratulate (Aeschin., Polyb., [Plut.; cf. Bp. Ightft. on Phil. as below; 3 Macc. i. 8; Barn. ep. 1, 3 (and Müller ad loc.)]); with the dat. of the pers. Phil. ii. 17 sq.\*

**συγχέω**, **συγχύνω**, and **συγχύννω**, [T WH συν- (cf. σύν, II. fin.)] (see ἐκχέω, init.): impf., 3 pers. sing. *συνέχυνε* (Acts ix. 22 R G L Tr, -χυννεν T WH), 3 pers. plur. *συνέχεον* (Acts xxi. 27 R G T Tr WH [but some would make this a 2 aor., see refl. s. v. ἐκχέω, init.]); 1 aor. 3 pers. plur. *συνέχεαν* (Acts xxi. 27 L [see ἐκχέω, init.]); Pass., pres. 3 pers. sing. *συν-(T WH συν-)χύννεται* (Acts xxi. 31 L T Tr WH); pf. 3 pers. sing. *συνέχυνται* (Acts xxi. 31 R G), pter. fem. *συν-(T WH συν-)κεχυμένη* (Acts xix. 32 R G L T Tr WH); 1 aor. 3 pers. sing. *συνέχθη* (Acts ii. 6 R G L T Tr WH); fr. Hom. down; to pour together, commingle: *ἦν ἡ ἐκκλησία συγκεχυμένη*, was irregularly assembled [al. 'in confusion'], Acts xix. 32; to disturb, τινὰ, the mind of one, to stir up to tumult or outbreak, Acts xxi. 27, 31; to confound or bewilder, Acts ii. 6; ix. 22.\*

**συγχράομαι** [T WH συν-], -ᾶμαι; *to use with any one, use jointly*, (Polyb., Diod., [Philo]); with the dat. of a pers., *to associate with, to have dealings with*: Jn. iv. 9 [Tdf. om. WH br. the cl. οὐ γὰρ . . . Σαμαρ.]\*

**συγχύνω** and **συγχύνωω**, see **συγχέω**.

**σύγχυσις**, -εως, ἡ, (συγγέω), [fr. Eur., Thuc., Plat. down], *confusion, disturbance*: of riotous persons, Acts xix. 29 (1 S. v. 11).\*

**συζάω** [L T Tr WH συν- (cf. σύν, II. fin.)]; fut. συζήσω; *to live together with one* [cf. σύν, II. 1]: of physical life on earth, opp. to *συναποθανεῖν*, 2 Co. vii. 3; τῷ Χριστῷ, *to live a new life in union with the risen Christ*, i. e. a life dedicated to God, Ro. vi. 8, cf. De Wette [or Meyer ad loc.]; *to live a blessed life with him after death*, 2 Tim. ii. 11. (Plat., Dem., Aristot., al.)\*

**συζεύγνυμι**: 1 aor. συνεζεύξα; fr. Eur. and Xen. down; prop. *to fusten to one yoke, yoke together*: ἵππους, Xen. Cyr. 2, 2, 26; trop. *to join together, unite*: τί or τινά, of the marriage tie, Mt. xix. 6; Mk. x. 9, (νόμος συζευγνύς ἄνδρα καὶ γυναῖκα, Xen. occ. 7, 30, and often so in Grk. writ.)\*

**συζητέω** [L T Tr WH συν- (cf. σύν, II. fin.)], -ᾶ; impf. 3 pers. sing. συνεζήτει; a. *to seek or examine together* (Plat.). b. in the N. T. *to discuss, dispute, [question (A. V. often)]*: absol., [Mk. xii. 28]; Lk. xxiv. 15; τινί, with one, Mk. viii. 11; ix. 14 [R G L]; Acts vi. 9; in the same sense *πρός τινα*, Mk. ix. [14 T Tr WH], 16 (where read *πρός αὐτούς*, not with Rec.<sup>bez elz</sup> G *πρός αὐτούς* [see αὐτοῦ, p. 87]); Acts ix. 29; *πρός ἑαυτούς* [L T Tr WH mrg. or *πρ. αὐτούς* R<sup>bez elz</sup> G] equiv. to *πρός ἀλλήλους*, Mk. i. 27 [where T WH txt. simply *αὐτούς* as subj.]; *πρός ἑαυτούς* with the addition of an indirect quest. τὸ τίς etc. with the optat. [cf. B. § 139, 60; W. § 41 b. 4 c.], Lk. xxii. 23; τί, with the indie., Mk. ix. 10.\*

**συζητήσις** [συν- L Tr mrg. (cf. σύν, II. fin.)], -εως, ἡ, (συζητέω), *mutual questioning, disputation, discussion*: Acts xv. 2 Rec., 7 R G L Tr mrg.; xxviii. 29 yet G L T Tr WH om. the vs. (Cic. ad fam. 16, 21, 4; Philo, opif. mund. § 17 fin. [(var. lect.); quod det. pot. § 1]; legg. alleg. 3, 45.)\*

**συζητητής** [L T Tr WH συν- (cf. σύν, II. fin.)], -οῦ, ὁ, (συζητέω), *a disputer*, i. e. a learned disputant, sophist: 1 Co. i. 20. (Ignat. ad Eph. 18 [quotation].)\*

**σύζυγος** [L T Tr WH συν- (cf. σύν, II. fin.)], -ον, (συζεύγνυμι), *yoked together*; used by Grk. writ. [fr. Aeschyl. down] of those united by the bond of marriage, relationship, office, labor, study, business, or the like; hence, *a yoke-fellow, consort, comrade, colleague, partner*. Accordingly, in Phil. iv. 3 most interpreters hold that by the words *γῆσιε σύζυγε* Paul addresses some particular associate in labor for the gospel. But as the word is found in the midst of (three) proper names, other expositors more correctly take it also as a proper name ([WH mrg. *Σύνζυγε*]; see *Laurent*, Ueber Synzygos in the Zeitschr. f. d. Luther. Theol. u. Kirche for 1865, p. 1 sqq. [reprinted in his Neutest. Studien, p. 134 sq.]); and Paul, alluding (as in Philem. 11) to the meaning of the word as an appellative, speaks of him as ‘a genuine Synzygos’, i. e. a colleague in fact as well as in name.

Cf. Meyer and Wiesinger ad loc.; [Hackett in B. D. Am. ed. s. v. Yoke-fellow].\*

**συζωοποιέω**, -ᾶ; 1 aor. συνεζωοποίησα; *to make one alive together with another* (Vulg. *convivifico*): Christians, τῷ Χριστῷ [L br. adds ἐν, so WH mrg.], with Christ, Eph. ii. 5; σύν τῷ Χρ. Col. ii. 13; in both these pass. new moral life is referred to.\*

**συκάμινος**, -ου, ἡ, Hebr. סוכרש (of which only the plur. סוכרש is found in the O. T., 1 K. x. 27; Is. ix. 10; Am. vii. 14; once סוכרש), *a sycamīne, a tree having the form and foliage of the mulberry, but fruit resembling the fig* (i. q. *συκομορέα*, q. v. [but *Tristram*, Nat. Hist. of the Bible, 2d ed. p. 396 sq.; BB.DD., etc., regard the sycamīne as the black-mulberry tree, and the sycomore as the fig-mulberry]): Lk. xvii. 6. (Often in Theophr.; Strab. 17, p. 823; Diod. 1, 34; Dioscorid. 1, 22.) [Cf. *Vanček*, Fremdwörter, p. 54; esp. *Löw*, Aram. Pflanzennamen, § 332, cf. § 338; BB.DD. u. s.; ‘Bible Educator’ iv. 343; *Pickering*, Chron. Hist. of Plants, pp. 106, 258.]\*

**συκῆ**, -ῆς, ἡ, (contr. fr. *συκέα*), fr. Hom. down, Hebr. סוכה, *a fig-tree*: Mt. xxi. 19–21; xxiv. 32; Mk. xi. 13, 20 sq.; xiii. 28; Lk. xiii. 6 sq.; xxi. 29; Jn. i. 48 (49), 50 (51); Jas. iii. 12; Rev. vi. 13. [Cf. *Löw*, Aram. Pflanzennamen, § 335.]\*

**συκομορέα** (Lchm. *συκομορέα*, [Rec. <sup>st bez</sup> -μοραία, cf. Tdf.’s note on Lk. as below; *WH*. App. pp. 152 and 151]), -ας, ἡ, (fr. *σῦκον* and *μορέα* the mulberry tree), i. q. *συκάμινος* [but see the word, and reff.], *a sycomore-tree*: Lk. xix. 4. (Geop. 10, 3, 7.)\*

**σῦκον**, -ου, τό, fr. Hom. down, Hebr. סוכה, *a fig*, the ripe fruit of ἡ *συκῆ* [q. v.]: Mt. vii. 16; Mk. xi. 13; Lk. vi. 44; Jas. iii. 12.\*

**συκοφαντέω**, -ᾶ; 1 aor. ἐσυκοφάντησα; (fr. *συκοφάντης*, and this fr. *σῦκον* ‘fig’, and *φαίνω* ‘to show’. At Athens those were called *συκοφάνται* whose business it was to inform against any one whom they might detect exporting figs out of Attica; and as sometimes they seem to have extorted money from those loath to be exposed, the name *συκοφάντης* from the time of Aristophanes down was a general term of opprobrium to designate *a malignant informer, a calumniator; a malignant and base accuser from love of gain*, [but cf. L. and S. s. v.]; hence the verb *συκοφαντῶ* signifies) 1. *to accuse wrongfully, to calumniate, to attack by malicious devices*, (Aristph., Xen., Plat., al.). 2. *to exact money wrongfully; to extort from, defraud*: Lk. iii. 14 [here R. V. marg. *accuse wrongfully*]; with a gen. of the pers. and acc. of the thing, Lk. xix. 8 (τριάκοντα μνᾶς παρά τινος, Lys. p. 177, 32. Sept. for ψυγῆ; to oppress, defraud, Job xxxv. 9; Eccl. iv. 1; Ps. cxviii. (cxix.) 122; πένητα, Prov. xiv. 31; xxii. 16; πτωχούς, Prov. xxviii. 3).\*

**συλαγωγέω**, -ᾶ; (σῦλη booty, spoil, [cf. *συλάω*, init.], and ἄγω); *to carry off booty*: τινά, *to carry one off as a captive (and slave)*, *θυγατέρα*, Helioid. 10, 35; *παρθένον*, Nicet. hist. 5 p. 96; *to lead away from the truth and subject to one’s sway* [R. V. *make spoil of*], Col. ii. 8 (Tatian. or. ad Gr. c. 22, p. 98 ed. Otto).\*



συλλάω, -ῶ: 1 aor. ἐσύλησα; ([akin to] σύλη 'spoil' [allied with σκύλον (q. v., yet cf.) Curtius p. 696]); fr. Hom. down; *to rob, despoil*: τινά, 2 Co. xi. 8.\*

συλ-λαλέω, [T WH *συν-* (cf. *σύν*, II. fin.; *Tdf. Proleg.* p. 76)], -ῶ; impf. 3 pers. plur. *συνελάουσι*; 1 aor. *συνελάλησα*; *to talk with*: τινί, with one, Mk. ix. 4; Lk. ix. 30; xxii. 4, (Ex. xxxiv. 35; Is. vii. 6; Polyb. 4, 22, 8); *μετά τινος*, Mt. xvii. 3; Acts xxv. 12; *πρὸς ἀλλήλους* [R. V. *sprake together one with another*], Lk. iv. 36. [Cf. W. § 52, 4, 15.]\*

συλ-λαμβάνω [sometimes *συν-* (see below)]: fut. 2 pers. sing. *συλλήψῃ* (L T Tr WH *συλλήμψῃ* [see M, μ], Lk. i. 31; pf. [3d pers. sing. *συνέληφεν*, Lk. i. 36 Tr txt. WH], ptp. fem. *συνειληφύια* [ib. R G L T]); 2 aor. *συνέλαβον*; 1 aor. pass. *συνελήφθην* (L T Tr WH *συνελήμφθην*; see M, μ); Mid., pres. impv. 2 pers. sing. *συλλαμβάνου* (T Tr WH *συν-*, cf. *σύν*, II. fin.; *Tdf. Proleg.* p. 76) Phil. iv. 3; 2 aor. *συνελαβόμεν*; fr. Aeschyl. and Hdt. down; Sept. for *שׁפַּר* and *רָצַרְ*; 1. Active, a. *to seize, take*: τινά, one as a prisoner, Mt. xxvi. 55; Mk. xiv. 48; Lk. xxii. 54; Jn. xviii. 12 [cf. W. 275 (259)]; Acts i. 16; xii. 3; xxiii. 27; *ἄγραν ἰχθύων*, Lk. v. 9. b. *to conceive*, of a woman (often so in Sept. for *רָצַרְ*): absol. Lk. i. 24 (Aristot. h. a. 7, 1 p. 582<sup>a</sup>, 19; gen. an. 1, 19 p. 727<sup>b</sup>, 8 sq.; [Plut. de vitand. aere alien. 4, 4; cf. W. 593 (552); B. § 130, 5]); with *ἐν γαστρί* added, Lk. i. 31; τινά, a son, [Lk. i. 36]; with *ἐν τῇ κοιλίᾳ* added, Lk. ii. 21; metaph. of 'lust,' whose impulses a man indulges, Jas. i. 15. 2. Mid. a. *to seize for one's self*; in a hostile sense, *to make (one a permanent) prisoner*: τινά, Acts xxvi. 21. b. with the dat. of a pers. *to take hold together with one, to assist, help*: Lk. v. 7; *to succor*, Phil. iv. 3, (Soph. Phil. 282; Plat. Theag. p. 129 e.; Diod. 11, 40; in this sense in Grk. writ. more commonly in the active).\*

συλ-λέγω [cf. *σύν*, II. fin.; *Tdf. Proleg.* p. 76]; fut. *συλλέξω*; 1 aor. *συνέλεξα*; pres. pass. 3 pers. sing. *συλλέγεται*; fr. Hom. down; Sept. chiefly for *ὑρῶ*; *to gather up* [cf. *σύν*, II. 2]: τὰ ζιζάνια (for removal fr. the field), Mt. xiii. 28 sq. 30; pass. ib. 40; τὶ ἀπό with a gen. of the thing, Mt. vii. 16 [cf. W. § 58, 9 b. a.]; τὶ ἐκ with a gen. of the place, to collect in order to carry off, Mt. xiii. 41; in order to keep, Lk. vi. 44; τὶ εἰς τι, into a vessel, Mt. xiii. 48.\*

συλ-λογίζομαι: (impf. *συνελογιζόμεν* Lchm.) 1 aor. *συνελογομήην*; a. *to bring together accounts, reckon up, compute*, (Hdt. et sqq.). b. *to reckon with one's self, to reason*, (Plat., Dem., Polyb., al.): Lk. xx. 5.\*

συλ-λυπέω: 1. *to affect with grief together*: Aristot. eth. Nic. 9, 11, 4 p. 1171<sup>b</sup>, 7. 2. Pass., pres. ptp. *συλλυπούμενος* [T WH *συν-* cf. *σύν*, II. fin. (*Tdf. Proleg.* p. 76)]; *to grieve with one's self* [see *σύν*, II. 4 (so Fritz., De Wette, al.; but al. regard the *σύν* as 'sympathetic'; cf. Meyer, Weiss, Morison, on Mk. as below)], *be inwardly grieved*, (Hdt., Plat., Polyb., Diod.): of the pain of indignation, *ἐπί τινι*, Mk. iii. 5.\*

συν-βαίνω [ξύμ- Rec.<sup>bez</sup> in 1 Pet. iv. 12; see Σ, σ, ς fin.]; impf. *συνέβαινον*; 2 aor. *συνέβαν*, ptp. *συνβάς*; pf. *συν-*

*βέβηκα*; fr. [Aeschyl.], Hdt. down; 1. *to walk with the feet near together*. 2. *to come together, meet with one*; hence 3. of things which fall out at the same time, *to happen, turn out, come to pass*, (so occasionally in the Sept. for *רָצַרְ* and *רָצַרְ*); as very often in Grk. writ. (Sept. Gen. xlii. 4; xlii. 29), *συνβαίνει τί τινι*, something befalls, happens to, one: Mk. x. 32; Acts xx. 19; 1 Co. x. 11; [1 Pet. iv. 12]; 2 Pet. ii. 22; τὸ *συνβεβηκός τινι*, Acts iii. 10 (Sus. 26); absol. τὰ *συνβεβηκότα*, the things that had happened, Lk. xxiv. 14 (1 Macc. iv. 26; [Joseph. c. Ap. 1, 22, 17]); *συνέβη* foll. by an acc. with inf. *it happened* [A. V. *so it was*] that, etc.: Acts xxi. 35 [cf. W. 323 (303)], exx. fr. prof. auth. are given by Grimm on 2 Macc. iii. 2.\*

συν-βάλλω [συν- WH (so Tdf. exc. Lk. xiv. 31); cf. *σύν*, II. fin.]; impf. *συνέβαλλον*; 2 aor. *συνέβαλον*; 2 aor. mid. *συνεβαλόμην*; fr. Hom. down; *to throw together, to bring together*; a. *λόγους* (Lat. *sermones conferre*), to converse, Eur. Iphig. Aul. 830; with *λόγους* omitted [cf. Eng. *confer*], Plut. mor. p. 222 c. (W. 593 (552)); [B. 145 (127)]: τινί, *to dispute with one*, Acts xvii. 18 [where A. V. *encountered* (cf. c. below)]; *πρὸς ἀλλήλους*, to confer with one another, deliberate among themselves, Acts iv. 15. b. *to bring together in one's mind, confer with one's self* [cf. *σύν*, II. 4], *to consider, ponder*: ἐν τῇ καρδίᾳ, to revolve in the mind, Lk. ii. 19 (*συνβαλὼν τῷ λογισμῷ τὸ ἔναρ*, Joseph. antt. 2, 5, 3). c. intrans. (W. § 38, 1; [B. § 130, 4]), *to come together, meet*: τινί, to meet one (on a journey), Acts xx. 14 (Hom. Od. 21, 15; Joseph. antt. 2, 7, 5); *to encounter* in a hostile sense: τινί, *to fight with one* (1 Macc. iv. 34; 2 Macc. viii. 23; xiv. 17; Polyb. 1, 9, 7; 3, 111, 1, and often), with *εἰς πόλεμον* added, Lk. xiv. 31 (*εἰς μάχην*, Polyb. 3, 56, 6; Joseph. antt. 12, 8, 4; *πρὸς μάχην*, Polyb. 10, 37, 4). Mid. *to bring together of one's property, to contribute, aid, help*: πολὺ τινι, one, Acts xviii. 27; often so in Grk. auth. also, esp. Polyb.; cf. *Schweighäuser*, Lex. Polyb. p. 576; Passow s. v. 1 b. a.; [L. and S. s. v. I. 2]; *Grimm*, Exeget. Hdbch. on Sap. v. 8.\*

συν-βασιλεύω [T *συν-* so now WH (in exx. as below); cf. *σύν*, II. fin.]: fut. *συνβασιλεύσω*; 1 aor. *συνεβασίλευσα*; *to reign together*: τινί, with one; prop. Polyb. 30, 2, 4; Leian. dial. deor. 16, 2; often in Plut. [also in Dion. Hal., Strabo]; metaph. to possess supreme honor, liberty, blessedness, with one in the kingdom of God: 1 Co. iv. 8 [cf. W. 41 b. 5 N. 2; B. § 139, 10]; 2 Tim. ii. 12; see *βασιλεύω*.\*

συν-βιβάζω [WH *συν-* (so Tdf. in Eph. iv. 16; Col. ii. 19); cf. *σύν*, II. fin.]; 1 aor. *συνεβίβασα* (Acts xix. 33 L T Tr WH, but see below); Pass., pres. ptp. *συνβιβαζόμενος*; 1 aor. ptp. *συνβιβασθείς*; (*βιβάζω* to mount the female, copulate with her; to leap, cover, of animals; allow to be covered, admit to cover); 1. *to cause to coalesce, to join together, put together*: τὸ σῶμα, pass., of the parts of the body 'knit together' into one whole, compacted together, Eph. iv. 16; Col. ii. 19; *to unite or knit together* in affection, pass., Col. ii. 2 [cf. W. § 63, 2 a.; B. § 144, 13 a.] (to reconcile one to another. Hdt. 1.

74; Thuc. 2, 29). 2. to put together in one's mind, to compare; by comparison to gather, conclude, consider: foll. by *ὅτι*, Acts xvi. 10 (Plat. Hipp. min. p. 369 d.; de rep. 6 p. 504 a.). 3. to cause a person to unite with one in a conclusion or come to the same opinion, to prove, demonstrate: foll. by *ὅτι*, Acts ix. 22 ([Aristot. top. 7, 5 p. 151<sup>a</sup>, 36]; foll. by *ὡς*, [Aristot. rhet. Alex. 4 p. 142<sup>a</sup>, 37; etc.]; Jamb. vit. Pyth. c. 13 § 60; foll. by the acc. with inf., Ocell. Lucan. 3, 3); by a usage purely Biblical, w. the acc. of a pers., to teach, instruct, one: 1 Co. ii. 16; for יָרַךְ, Is. xl. 14; for גָּרַךְ, Ex. xviii. 16; Deut. iv. 9; Is. xl. 13 Alex., Ald., etc.; for הִרְיָךְ, Ex. iv. 12, 15; Lev. x. 11; for הִרְיָךְ לִיבְיָךְ, Theodot. Dan. ix. 22. (The reading *συνεβίβασαν* in Acts xix. 33, given by eodd. *SA B* etc. [and adopted by L T Tr WH] yields no sense; [but it may be translated (with R. V. mrg.) 'some of the multitude instructed Alexander', etc.; R. V. txt. translates it they brought Alexander out of the multitude, etc.]\*)

*συμβουλευώ*; 1 aor. *συνεβούλευσα*; 1 aor. mid. *συνεβουλεύσάμην*; fr. [Theogn., Soph.], Hdt. down; Sept. for יָרַךְ and יָרַךְ; 1. to give counsel: *τινί*, Jn. xviii. 14; foll. by an inf. Rev. iii. 18. 2. Mid. to take counsel with others, take counsel together, to consult, deliberate: foll. by *ἕνα* (see *ἕνα*, II. 2 a.), Mt. xxvi. 4; Jn. xi. 53 [R G Tr mrg.]; foll. by a telic inf., Acts ix. 23.\*

*συμβούλιον*, -ου, τό. (*σύμβουλος*); 1. counsel, which is given, taken, entered upon, (Plut. Romil. 14): *λαμβάνω* (on this phrase see *λαμβάνω*, I. 6), Mt. xii. 14; xxii. 15; xxvii. 1, 7; xxviii. 12: *ποιῶ*, to consult, deliberate, Mk. iii. 6 [Tr txt. WH txt. *ἐδίδουν σ.*]; xv. 1 [T WH mrg. *ἐποιήσαντες σ.*; cf. Weiss ad loc.]. 2. a council, i. e. an assembly of counsellors or persons in consultation (Plut. Luc. 26): Acts xxv. 12 (the governors and procurators of provinces had a board of assessors or advisers with whom they took counsel before rendering judgment; see Cic. ad fam. 8, 8; Verr. 2, 13; Sueton. vit. Tiber. 33; Lamprid. vit. Alex. Sever. c. 46; cf. Joseph. b. j. 2, 16, 1).\*

*σύμβουλος*, -ου, ὁ, (*σύν* and *βουλή*), an adviser, counsellor: Ro. xi. 34 fr. Is. xl. 13. (Tragg., [Hdt.], Arstph., Xen., Plat., al.)\*

*Συμεών*, ὁ, [indecl., B. 16 (14)], (for deriv. see *Σίμων*), Simeon [so A. V. uniformly (on 2 Pet. i. 1 see 5 below)]; 1. the second son of Jacob by Leah (Gen. xxix. 33): Rev. vii. 7. 2. [R. V. *Symeon*], one of Abraham's descendants: Lk. iii. 30. 3. that devout Simeon who took the infant Jesus in his arms in the temple: Lk. ii. 25 [here Rec.<sup>bez</sup> *Συμεών*], 34. 4. *Symeon* [so R. V.] surnamed Niger, one of the teachers of the church at Antioch: Acts xiii. 1. 5. Peter the apostle: Acts xv. 14 [R. V. *Symeon*]; 2 Pet. i. 1 [here L WH txt. *Σίμων*, and A. V. (R. V.) *Simon*]; respecting him see *Σίμων*, 1 and *Πέτρος*, fin.\*

*συνμαθητής* [T WH *συν*- (cf. *σύν*, II. fin.)], -οῦ, ὁ, a fellow-disciple: Jn. xi. 16 (Plat. Enthyd. p. 272 e.; Aesop. fab. 48). (Phrynichus says that *σύν* is not prefixed to

*πολίτης*, *δημότης*, *φυλέτης*, and the like, but only to those nouns which denote an association which is πρόσκαιρος i. e. temporary, as *συνεφέμβος*, *συνθιασώτης*, *συνπότης*. The Latin also observes the same distinction and says *commilito meus*, but not *conciuis*, but *civis meus*; see Phryn. ed. Lob. p. 471; [cf. p. 172; Win. 25].)\*

*συνμαρτυρέω*, -ῶ [T WH *συν*- (cf. *σύν*, II. fin.)]; to bear witness with, bear joint witness (with one): *συνμαρτυροῦσης τῆς συνειδήσεως*, their conscience also bearing witness, Ro. ii. 15 (i. e. together with the deeds of the Gentiles, which accord with the law of God and so bear witness [cf. W. 580 (539)]); foll. by *ὅτι*, Ro. ix. 1 (besides the fact that the close fellowship I have with Christ compels me to tell the truth); *τῷ πνεύματι ἡμῶν*, with our spirit already giving its testimony, Ro. viii. 16. Mid. pres. 1 pers. sing. *συνμαρτυροῦμαι*, I testify on my own behalf besides (i. e. besides those things which I have already testified in this book), Rev. xxii. 18 Rec.; but the true reading here, *μαρτυρῶ*, was restored by Grsb. (Soph., Eur., Thuc., Plat., al.)\*

*συνμερίζω* [WH *συν*- (cf. *σύν*, II. fin.)]; to divide at the same time, divide together; to assign a portion; Mid. pres. 3 pers. plur. *συνμερίζονται*: *τινί*, to divide together with one (so that a part comes to me, a part to him), [R. V. have their portion with], 1 Co. ix. 13. [Diod., Dion. Hal., Diog. Laërt.]\*

*συνμέτοχος* [T WH *συν*- (cf. *σύν*, II. fin.)], -ον, partaking together with one, a joint-partaker: *τινός*, of something, Eph. iii. 6; v. 7. (Joseph. b. j. 1, 24, 6; Just. Mart. apol. 2, 13.)\*

*συνμιμητής* [T WH *συν*- (cf. *σύν*, II. fin.)], -οῦ, ὁ, an imitator with others: *τινός*, of one, Phil. iii. 17. Not found elsewhere.\*

*συνμορφίζω* [Tdf. *συν*- (cf. *σύν*, II. fin.)]; pres. pass. ptep. *συνμορφιζόμενος*; (*σύμορφος*); to bring to the same form with some other pers. or thing, to render like, (Vulg. *configuro*): *τινί* [R. V. *becoming conformed unto*], Phil. iii. 10 L T Tr WH. Not found elsewhere.\*

*σύμορφος*, -ον, (*σύν* and *μορφή*), having the same form as another [cf. *σύν*, II. 1], (Vulg. *conformis, configuratus*); similar, conformed to, [Leian. amor. 39]: *τινός* (cf. Matthiae § 379 p. 864; [W. 195 (184); B. § 132, 23]), Ro. viii. 29 (see *εἰκόν*, a.); *τινί* (Nicand. th. 321), Phil. iii. 21 [(here Tdf. *σύνμ.*); cf. W. 624 (580)].\*

*συνμορφῶ*, -ῶ: pres. pass. ptep. *συνμορφούμενος*; i. q. *συνμορφίζω*. q. v.: Phil. iii. 10 Rec. Nowhere else.\*

*συνπαθέω* [T WH *συν*- (cf. *σύν*, II. fin.)], -ῶ: 1 aor. *συνπάθησα*; (*συνπαθής*); a. to be affected with the same feeling as another, to sympathize with, (Aristot., Plut.). b. in reference to the wretched, to feel for, have compassion on, (Vulg. *compatio*): *τινί*, Heb. iv. 15 [A. V. to be touched with the feeling of]; x. 34, (Isocr. p. 64 b.; Dion. Hal., Plut.)\*

*συνπαθής*, -ές, (*σύν* and *πάσχω*), suffering or feeling the like with another, sympathetic: 1 Pet. iii. 8, cf. Ro. xii. 15. (Aristot., Theophr., al.)\*

*συνπαράγινομαι* [T WH *συν*- (cf. *σύν*, II. fin.)]; 2 aor. mid. *συνπαρεγενόμην*; a. to come together: *ἐπί τι*,

Lk. xxiii. 48 (Ps. lxxxii. (lxxxiii.) 9; Hdt., Thuc., Dem., Diod.).

b. *to come to one's help*: τινί, 2 Tim. iv. 16

R G [al. παραγίν., q. v. fin.]\*

συμ-παρα-καλέω [T WH συν- (cf. σύν, II. fin.)], -ῶ: 1 aor. pass. inf. συμπαρακληθῆναι;

1. *to call upon or invite or exhort at the same time or together* (Xen., Plat., Plut., al.).

2. *to strengthen* [A. V. *comfort*] *with others* (souls; see παρακαλέω, II. 4): συμπαρακληθῆναι ἐν ὑμῖν, *that I with you may be comforted among you*, i. e. in your assembly, with you, Ro. i. 12.\*

συμ-παρα-λαμβάνω [T WH συν- (cf. σύν, II. fin.)]; 2 aor. συμπαρέλαβον; *to take along together with* (Plat., Aristot., Plut., al.); in the N. T. *to take with one as a companion*: τινά, Acts xii. 25; xv. 37 sq.; Gal. ii. 1.\*

συμ-παρα-μένω: fut. συμπαραμενῶ; *to abide together with* (Hippoer., Thuc., Dion. Hal., al.); *to continue to live together*: τινί, with one, Phil. i. 25 [Ree.; al. παραμένω, q. v.] (Ps. lxxi. (lxxii.) 5).\*

συμ-πάρεμι [T WH συν- (cf. σύν, II. fin.)]; *to be present together*: τινί, with one, Acts xxv. 24. [(Hippoer., Xen., Dem., al.)]\*

συμ-πάσχω [T WH συν- (cf. σύν, II. fin.)]; *to suffer or feel pain together* (in a medical sense, as in Hippoer. and Galen): 1 Co. xii. 26; *to suffer evils* (troubles, persecutions) *in like manner with another*: Ro. viii. 17.\*

συμ-πέμπω: 1 aor. συνέπεμψα; fr. Hdt. down; *to send together with*: τινά μετὰ τινος, 2 Co. viii. 18; τινί, *ibid.* 22. [Cf. W. § 52, 4, 15.]\*

συμ-περι-λαμβάνω [T WH συν- (cf. σύν, II. fin.)]; 2 aor. ptep. συμπεριλαβών; fr. Plat. and Dem. down; 1. *to comprehend at once*. 2. *to embrace completely*: τινά, Acts xx. 10.\*

συμ-πίνω: 2 aor. συνέπιον; fr. [Hdt., Arstph.], Xen. and Plat. down; *to drink with*: τινί, one, Acts x. 41.\*

συμ-πίπτω: 2 aor. συνέπεσον; fr. Hom. down; *to fall together, collapse, fall in*: of a house, Lk. vi. 49 T Tr WH.\*

συμ-πληρόω [in Acts T WH συν- (cf. σύν, II. fin.)], -ῶ: Pass., pres. inf. συμπληροῦσθαι; impf. συνεπληρούμην; fr. Hdt. down; 1. *to fill completely*: συνεπληροῦντο [R. V. *they were filling with water*], of the navigators, (as sometimes in Grk. writ. what holds of the ship is applied to those on board; cf. *Κυρκε*, Observv. i. p. 248), Lk. viii. 23. 2. *to complete entirely, be fulfilled*: of time (see πληρόω, 2 b. a.), pass., Lk. ix. 51 [R. V. *well nigh come*]; Acts ii. 1.\*

συμ-πνίγω [T WH συν- (cf. σύν, II. fin.)]; impf. συνεπνίγον; 1 aor. συνέπνιξα; pres. pass. 3 pers. plur. συμπνίγονται; *to choke utterly*: the seed of the divine word sown in the mind, Mt. xiii. 22; Mk. iv. 7, 19, (δένδρα συμπνιγόμενα, Theophr. e. plant. 6, 11, 6); συμπνιγόνται, *they are choked*, i. e. the seed of the divine word in their minds is choked, Lk. viii. 14; τινά, *to press round or throng one so as almost to suffocate him*, Lk. viii. 42 [A. V. *thronged*].\*

συμ-πολίτης [T WH συν- (cf. σύν, II. fin.)], -ου, ὅ, (see συμμαθητής and reff.), *possessing the same citizenship with others, a fellow-citizen*: συμπολιταί τῶν ἁγίων, spoken

of Gentiles as received into the communion of the saints i. e. of the people consecrated to God, opp. to ξένοι κ. πάροικοι, Eph. ii. 19. (Eur. Heracl. 826; Joseph. ant. 19, 2, 2; Ael. v. h. 3, 44).\*

συμ-πορεύομαι [T WH συν- (cf. σύν, II. fin.)]; impf. συνεπορεύομην; 1. *to go or journey together* (Eur., Xen., Diod.): τινί, with one, Lk. vii. 11; xiv. 25; xxiv. 15, (Tob. v. 3, 9; ἡμῶν ἡ ψυχὴ συμπορευθεῖσα θεῷ, Plat. Phaedr. p. 249 c.; μετὰ τινος, very often in Sept.). 2. *to come together, to assemble*: πρὸς τινα, Mk. x. 1 (Polyb., Plut.).\*

συμπόσιον, -ου, τό, (συμπίνω), *a drinking-party, entertainment*, (Lat. *convivium*); by meton. *the party itself, the guests*, (Plut. mor. p. 157 a.; 704 d.); plur. *rows of guests*: συμπόσια συμπόσια, Hebraistically for κατὰ συμπόσια, *in parties, by companies*, ([B. 30 (27): § 129 a. 3; W. 229 (214); 464 (432)]; see πρασιά, Mk. vi. 39.\*

συμ-πρεσβύτερος [T WH συν- (cf. σύν, II. fin.)], -ου, ὅ, *a fellow-elder*, Vulg. *consenior*, (see πρεσβύτερος, 2 b.): 1 Pet. v. 1. (Eccles. writ.)\*

συμ-φάγω, see συνεσθίω.

συμ-φέρω; 1 aor. ptep. συνεέγκαντες (Acts xix. 19); fr. [Hom. (in mid.)], Aeschyl., Hdt. down; *to bear or bring together* (Lat. *confero*), i. e. 1. with a reference to the object, *to bring together*: τί, Acts xix. 19. 2. with a reference to the subject, *to bear together or at the same time; to carry with others; to collect or contribute in order to help*, hence *to help, be profitable, be expedient*; συμφέρι, *it is expedient, profitable*, and in the same sense with a neut. plur.: with the subject πάντα, 1 Co. vi. 12; x. 23; τί τινι, 2 Co. viii. 10; with an inf. of the object (as in Grk. writ.), Mt. xix. 10; 2 Co. xii. 1 (where L T Tr WH have συμφέρον); with the acc. and inf. Jn. xviii. 14; συμφέρι τινί foll. by ἵνα (see ἵνα, II. 2 e. [B. § 139, 45; W. 337 (316)]), Mt. v. 29 sq.; xviii. 6; Jn. xi. 50; xvi. 7. τὸ συμφέρον, *that which is profitable* (Soph., Eur., Xen., Dem., al.): 1 Co. xii. 7; plur. (Plat. de rep. 1 p. 341 e.), Acts xx. 20; advantage, profit, Heb. xii. 10; τὸ συμφ. τινός (often in Grk. writ.) the advantage of one, one's profit, 1 Co. vii. 35; x. 33, (in both which pass. L T Tr WH read σύμφορον, q. v.).\*

συμ-φηνι [T WH συν- (cf. σύν, II. fin.)]; *to consent, confess*: τινί foll. by ὅτι, Ro. vii. 16. (Tragg., Xen., Plat.)\*

σύμ-φορος, -ου, (συμφέρω, q. v.), *fit, suitable, useful*; fr. [Hes., Theogn.], Hdt. down; 4 Macc. v. 10; subst. τὸ σύμφορον, *advantage, profit*: with a gen. of the pers. profited, L T Tr WH in 1 Co. vii. 35; x. 33, [cf. B. § 127, 19 n.], (plur. τὰ σύμφορα, often in prof. auth. [fr. Soph. down]).\*

σύμ-φυλέτης, -ου, ὅ, (σύν and φυλή; see συμμαθητής) *one who is of the same people, a fellow-countryman*, (Vulg. *contribulis*): 1 Th. ii. 14. (Eccles. writ.)\*

σύμ-φυτος, -ου, (συμφύω), *planted together* (Vulg. *compantatus*); *born together with, of joint origin, i. e. 1. connate, congenital, innate, implanted by birth or nature*, (3 Macc. iii. 22; Pind., Plat., Aeschyl., Aeschin., Aristot.,

Philo de Abrah. § 31 init.; Joseph. [as, c. Ap. 1, 8, 5]). 2. *grown together, united with*, (Theophr. de caus. plant. 5, 5, 2); *kindred* (Plat. Phaedr. p. 246 a.): *εἰ σύμφυτοι γεγονάμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ* (sc. τῷ ὁμοιώματι [al. supply Χριστῶ, and take the ὁμοιώματι as a dat. of respect; for yet another constr. of the second clause cf. B. § 132, 23]) *τῆς ἀναστάσεως ἐσόμεθα*, *if we have become united with the likeness of his death* (which likeness consists in the fact that in the death of Christ our former corruption and wickedness has been slain and been buried in Christ's tomb), i. e. if it is part and parcel of the very nature of a genuine Christian to be utterly dead to sin, *we shall be united also with the likeness of his resurrection* i. e. our intimate fellowship with his return to life will show itself in a new life consecrated to God, Ro. vi. 5.\*

[συμφύω (T WH συν- cf. σύν, II. fin.): 2 aor. pass. pter. nom. plur. fem. συμφύεσσαι; 1. trans. to cause to grow together (Plat., Aristot.); 2. pass. intrans. to grow together, grow with: Lk. viii. 7.\*]

συμφωνέω, -ῶ; fut. συμφωνήσω ([Mt. xviii. 19 T Tr; Lk. v. 36 L T Tr txt. WH]); 1 aor. συνεφώνησα; 1 aor. pass. συνεφώνηθην; fr. Plat. and Aristot. down; prop. to *sound together, be in accord*, of sounds and of musical instruments. In the N. T. trop. to *be in accord, to harmonize*, i. e. a. to *agree together*: *περί* (as respects) *τινος*, Mt. xviii. 19 (Dion. Hal. 2, 47); *τινί*, with a thing, Acts xv. 15 (often in Grk. auth.); to *agree* i. e. *correspond*, of things congruous in nature, Lk. v. 36; pass. *συνεφωνήθη ὑμῖν*, foll. by an inf., *it was agreed between you* to etc. Acts v. 9. b. to *agree with one in making a bargain, to make an agreement, to bargain*, (Polyb., Diod.): *μετά τινος ἐκ δηναρίου* (see ἐκ, II. 4), Mt. xx. 2; w. a dat. of the pers. and gen. of the price, *ibid.* 13, (*συνεφώνησεν μετ' αὐτοῦ τριῶν λιτρῶν ἀσήμου ἀργυρίου*, Act. Thom. § 2).\*

συμφώνησις, -εως, ἡ, (συμφωνέω), *concord, agreement*: *πρός τινα*, with one, 2 Co. vi. 15. (Ecel. writ.)\*

συμφωνία, -ας, ἡ, (σύμφωνος), [fr. Plat. down], *music*: Lk. xv. 25. (Polyb. 26, 10, 5; [plur. of 'the music of the spheres,' Aristot. de caelo 2, 9 p. 290<sup>b</sup>, 22; al.]\*)

σύμφωνος, -ον, (σύν and φωνή), fr. [Hom. h. Mere. 51; Soph.], Plat., Aristot. down, *harmonious, accordant, agreeing*; τὸ σύμφωνον, thing agreed upon, compact, [Epict. diss. 1, 19, 27]: *ἐκ συμφώνου*, by mutual consent, by agreement, 1 Co. vii. 5 [cf. W. 303 (285); B. § 139, 20]\*

συμψήφισμα: 1 aor. συνεψήφισα; to *compute, count up*: *τὰς τιμάς*, Acts xv. 19. (Mid. *τινί*, to *vote with one*, Arstph. Lys. 142.)\*

σύμψυχος [T WH σύν- (cf. σύν, II. fin.)], -ον, (σύν and ψυχή), *of one mind* (Vulg. *unanims*): *of one accord*, Phil. ii. 2. (Ecel. writ.)\*

σύν [the older form ξύν is still found in some edd. in composition (as ξυμ-βαίνω, 1 Pet. iv. 12 Rec<sup>be</sup>; see L. and S. s. v. init.; cf. Σ, σ, ς), a preposition; it is never used in the Apocalypse, rarely by Matthew [some four times (texts vary)], Mark [some five times, or John (three times)], (who prefer μετά), more frequently by Luke

[(Gospel and Acts) about 79 times] and Paul [about 39 times; on the comparative frequency of these prepp. in the classics, see L. and S. s. v. ad init.]. It takes the Dative after it, and denotes accompaniment and fellowship, whether of action, or of belief, or of condition and experience; (acc. to the grammarians [cf. Donaldson, New Crat. § 181; Krüger § 68, 13, 1; Kühner ii. p. 438]; W. 391 (366), a fellowship far closer and more intimate than that expressed by μετά, although in the N. T. this distinction is much oftener neglected than observed). Latin *cum*, Eng. *with*.

I. 1. Passages in which the subject of an active verb is said to be or to do something σύν τινι; a. phrases in which σύν is used of a companion: εἰμὶ σύν τινι i. e. — to *be with one, to accompany one*, Lk. vii. 12; viii. 38 (Mk. v. 18 μετ' αὐτοῦ); xxii. 56 (Mt. xxvi. 69 and Mk. xiv. 67 μετά); Acts xxvii. 2; to *associate with one*, Lk. xxiv. 44; Acts iv. 13; xiii. 7; Phil. i. 23; Col. ii. 5; 2 Pet. i. 18; οἱ σύν τινι ὄντες, the attendants of one on a journey, Mk. ii. 26 (Mt. xii. 4 and Lk. vi. 4 τοῖς μετ' αὐτοῦ); Acts xxii. 9; οἱ σύν τινι sc. ὄντες, — either the *companions* of one, Lk. v. 9; ix. 32; xxiv. 24, 33; with the noun added, οἱ σύν ἐμοὶ πάντες ἀδελφοί, Gal. i. 2; Ro. xvi. 14; or one's colleagues, Acts v. 17, 21; οἱ σύν αὐτῷ τεχνῆται, his fellow-craftsmen, Acts xix. 38; εἰμὶ σύν τινι, to *be on one's side*, Acts xiv. 4 (Xen. Cyr. 7, 5, 77); to *assist one, ἡ χάρις τοῦ θεοῦ (ἡ) σύν ἐμοί*, 1 Co. xv. 10. b. σύν τινι joined to verbs of standing, sitting, going, etc.: σταθῆναι, Acts ii. 14; στήναι, Acts iv. 14; ἐπιστήναι, Lk. xx. 1; Acts xxiii. 27; καθίσαι, Acts viii. 31; μέναι, Lk. i. 56; xxiv. 29; Acts xxviii. 16; ἀναπίπτειν, Lk. xxii. 14; γίνεσθαι, to *be associated with*, Lk. ii. 13; παραγίνεσθαι, to *arrive*, Acts xxiv. 24; ἔρχεσθαι, Jn. xxi. 3; Acts xi. 12; 2 Co. ix. 4; ἀπέρχεσθαι, Acts v. 26; εἰσέρχεσθαι, Acts iii. 8; xxv. 23; εἰσιέναι, Acts xxi. 18; συνέρχεσθαι, Acts xxi. 16; ἐξέρχεσθαι, Jn. xviii. 1; Acts x. 23; xiv. 20; xvi. 3; πορεύεσθαι, Lk. vii. 6; Acts x. 20; xxiii. 32 [L T Tr WH ἀπέρχεσθαι]; xxvi. 13; 1 Co. xvi. 4; διοδεύειν, Lk. viii. 1 sq.; ἐκπλεῖν, Acts xviii. 18. with verbs of living, dying, believing: ζῆν, 1 Th. v. 10; ἀποθνήσκειν, Mt. xxvi. 35; Ro. vi. 8; πιστεύειν, Acts xviii. 8. with other verbs: Acts v. 1; xiv. 13; xx. 36; xxi. 5; Phil. ii. 22; Jas. i. 11.

2. Passages in which one is said to be the recipient of some action σύν τινι, or to be associated with one to whom some action has reference: — dative, τινὶ σύν τινι: as ἔδοξε τοῖς ἀποστόλοις σύν ὄλη τῇ ἐκκλησίᾳ, Acts xv. 22, where if Luke had said καὶ ὄλη τῇ ἐκκλησίᾳ he would have claimed for the church the same rank as for the apostles; but he wishes to give to the apostles the more influential position; the same applies also to Acts xxiii. 15; 1 Co. i. 2; 2 Co. i. 1; Phil. i. 1. Accusative, σύν τινί (which precedes) τινα or τι (the pers. or thing added): Ro. viii. 32 (σύν αὐτῷ, i. e. since he has given him to us); Mk. xv. 27; 1 Co. x. 13; τινὰ or τὶ σύν τινι (the pers. or thing associated or added): Mt. xxv. 27; Mk. viii. 34; 2 Co. i. 21; Col. ii. 13; iv. 9; τὶ σύν τινι, a thing with its power or result, Gal. v. 24; Col. iii. 9: τίς or τὶ σύν τινι after passives, as

Mt. xxvii. 38; Mk. ix. 4; Lk. xxiii. 32; 1 Co. xi. 32; Gal. iii. 9; Col. iii. 3 sq.; 1 Th. iv. 17.

3. It stands where *καί* might have been used (cf. B. 331 (285)): *ἐγένετο ὁρμή . . . Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν* (equiv. to *καὶ τῶν ἀρχ. αὐτ.*), Acts xiv. 5; add, Lk. xxiii. 11; Acts iii. 4; x. 2; xxiii. 15; Eph. iii. 18.

4. Of that which one has or carries with him, or with which he is furnished or equipped (*σὺν ἄρμασιν*, 3 Macc. ii. 7; *σὺν ὄπλοις*, Xen. Cyr. 3, 3, 54; many other exx. fr. Grk. writ. are given by Passow s. v. B. I. 2 a.; [L. and S. I. 4]): *σὺν τῇ χάριτι ταύτῃ*, carrying with him this gift or bounty, 2 Co. viii. 19 R G T eod. Sin. (L Tr WH *ἐν τῇ χάρ. τ.* in procuring [R. V. *in the matter of*] this benefit); *σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰ. Χρ.* equipped with the power of our Lord Jesus Christ, 1 Co. v. 4 (so acc. to many interpreters [cf. W. 391 (366)]; but since the N. T. writers are wont to designate the powers and virtues with which one is equipped by the preposition *ἐν*, it is more correct to connect *σὺν τῇ δυν.* with *συναχθέντων*, so that *ἡ δύναμις τ. κυρίου* is personified and represented as the third subject in the gathering; cf. Mt. xviii. 20 [see *δύναμις*, a. sub fin.]).

5. *σὺν Χριστῷ ζῆν*, to live with Christ, i. e. united (in spiritual bonds) to him, and to lead a strong life by virtue of this union, 2 Co. xiii. 4; *σὺν* (Rec.) *χειρὶ ἀγγέλου* (see *χείρ*), Acts vii. 35 L T Tr WH.

6. Of the union which arises from the addition or accession of one thing to another: *σὺν πᾶσι τούτοις*, our *'beside all this'* [W. 391 (366)], Lk. xxiv. 21 (Neh. v. 18; 3 Macc. i. 22; Joseph. antt. 17, 6, 5).

7. On the combination *ἅμα σὺν*, 1 Th. iv. 17; v. 10, see *ἅμα*, fin.

II. In composition *σὺν* denotes 1. association, community, fellowship, participation: *συνοικέω*, *σύνειμι*, *συγγενής*, *σύμμορφος*, *συζῆν*, *συνπάσχειν*, *συναχᾶσθαι*, etc.

2. *together*, i. e. several persons or things united or all in one; as, *συγκεράννυμι*, *συγκλείω*, *συγκαλέω*, *συνάλλω*, *συγκομίζω*, etc.

3. *completely*: *συνκύπτω*, *συγκαλύπτω*, etc.

4. *with one's self*, i. e. in one's mind: *συνλλπέομαι* [but see the word], *σύννοια*, *συνείδησις*, *συντηρέω*; cf. Viger. ed. *Herm.* p. 642 sq. Once or twice in the N. T. after verbs compounded with *σὺν* the preposition is repeated before the object [W. § 52, 4, 15]: Mt. xxvii. 44 L T Tr WH; Col. ii. 13.

As to its Form, *σὺν* in composition before *β, μ, π, φ, ψ*, passes into *συν-*, before *λ* into *σουλ-*, before *γ, κ, χ* into *συγ-*; before *ζ* [and *σ* foll. by a consonant] it is elided, hence *συζῆν*, *συζητέω*, *συσταυρόω*, *συστέλλω*. But in the older manuscripts assimilation and elision are often neglected (cf. *ἐν*, III. fin.). Following their authority, L T Tr WH write *συνζάω*, *συνζητέω*, *συνζητητής*, *σύνζυγος*, *συσσταυρόω*, *συσστρατιώτης*, *σύνσωμος*; T WH *συνβασιλεύω*, *συνγνώμη*, *συνκάθημαι*, *συνκαθίζω*, *συνκακοπαθέω*, *συνκακοχέω*, *συνκαλέω*, *συνκάμπτω*, *συνκαταβαίνω*, *συνκατάθεσις*, *συνκατατίθημι*, *συνκαταψηφίζω*, *συνκεράννυμι*, *συνκλείω*, *συνκληρονόμος*, *συνκοινωνέω*, *συνκοινωνός*, *συνκρίνω*, (Ἀσύνκριτος), *συνκύπτω*, *συνλάλω*, *συνλυπέω*, *συνμαθητής*, *συνμαρτυρέω*, *συνμέτοχος*, *συνμιμητής*, *συνπαθέω*, *συνπαραγίνομαι*, *συνπαρακαλέω*, *συνπαραλαμβάνω*, *συνπάρεμι*, *συνπάσχω*.

*συνπεριλαμβάνω*, *συνπνίγω*, *συνπολίτης*, *συνπορεύομαι*, *συνπρεσβύτερος*, *συνπτενάζω*, *συστοιχέω*, *σύνψημι*, *συνψύω*, *συνχαίρω*, *συνχρίομαι*, *συνχέω*, *σύνψυχος*; L Tr *μῆγ. συζήτησις*; T *αυμορφίζω*, *σύνσημον*; Tr *συστατικός*; WH *συνβάλλω*, *συνβιβάζω*, *συνμερίζω*, *συνσχηματίζω*. But L T Tr WH retain *συγγένεια*, *συγγενής*, *συγκαλύπτω*, *συγκυρία*, *σύγχυσις*, *συνλέγω*, *συνβαίνω*, *συνβουλεύω*, *συνβούλιον*, *σύμβουλος*, *συνπαθής*, *συνπόσιον*, *συνφέρω*, *σύμφορος*, *συνφυλέτης*, *σύμφυτος*, *συνφωτέω*, *συνφώνησις*, *συνφωνία*, *σύμφωνος* (ἀσύμφωνος), *συστρέφω*, *συστροφή*; L T Tr *συνμερίζω*; L T WH *συγγενίς*, *συστατικός*; L Tr WH *συνμορφίζω*, *σύνμορφος*, *σύνσημον*; L Tr *συνγνώμη*, *συνκίθημαι*, *συνκαθίζω*, *συνκακοπαθέω*, *συνκακοχέω*, *συνκαλέω*, *συνκάμπτω*, *συνκαταβαίνω*, *συνκατάθεσις*, *συνκατατίθημι*, *συνκαταψηφίζω*, *συνκεράννυμι*, *συνκλείω*, *συνκληρονόμος*, *συνκοινωνέω*, *συνκοινωνός*, *συνκρίνω*, *συνκύπτω*, *συνχαίρω*, *συνχέω*, *συνχράομαι*, *συνλλάλω*, *συνλυπέω*, *συνβάλλω*, *συνβασιλεύω*, *συνβιβάζω*, *συνμαθητής*, *συνμαρτυρέω*, *συνμέτοχος*, *συνμιμητής*, *συνπαθέω*, *συνπαραγίνομαι*, *συνπαρακαλέω*, *συνπαραλαμβάνω*, *συνπάρεμι*, *συνπάσχω*, *συνπεριλαμβάνω*, *συνπληρόω*, *συνπνίγω*, *συνπολίτης*, *συνπορεύομαι*, *συνπρεσβύτερος*, *σύνψημι*, *συνψύω*, *σύνψυχος*, *συστενάζω*, *συστοιχέω*; L *συνλαμβάνω*, *συσχηματίζω*. Tdf. is not uniform in *συνλαμβάνω*, *συνβάλλω*, *συνβιβάζω*, *σύνμορφος*, *συνπληρόω*, *συσχηματίζω*; nor Tr in *συνλαμβάνω*, *συσχηματίζω*; nor WH in *συνλαμβάνω*, *συνπληρόω*. These examples show that assimilation takes place chiefly in those words in which the preposition has lost, more or less, its original force and blends with the word to which it is prefixed into a single new idea; as *συνβούλιον*, *συνφέρει*, *σύμφορος*. Cf. [Alex. Buttman in the Stud. u. Krit. for 1862, p. 180]; Philip Buttman (the son) *ibid.* p. 811 sq. [But see Dr. Gregory's exposition of the facts in the Proleg. to Tdf. p. 73 sq.; Dr. Hort in *WH*. App. p. 149; *Meisterhans*, Gram. d. Att. Inschr. § 24.]

*συν-άγω*; fut. *συνάξω*; 2 aor. *συνήγαγον*; Pass., pres. *συνάγομαι*; pf. ptc. *συνηγμένος*; 1 aor. *συνήχθην*; 1 fut. *συναχθήσομαι*; fr. Hom. down; Sept. chiefly for *ἤσθ*, *ἤσθ* and *ἤσθ*; a. *to gather together*, *to gather*: with an acc. of the thing, Lk. xv. 13; Jn. vi. 12 sq.; xv. 6; harvests, *ἄθεν*, Mt. xxv. 24, 26; with *εἰς τι* added, Mt. iii. 12; vi. 26; xiii. 30; Lk. iii. 17; *ποῦ*, Lk. xii. 17; *ἐκεῖ*, Lk. xii. 18; *συνάγειν καρπὸν εἰς ζωὴν αἰώνιον* (see *καρπός*, 2 d.), Jn. iv. 36; *συνάγω μετὰ τινος*, Mt. xii. 30; Lk. xi. 23; *to draw together*, *collect*: fishes, — of a net in which they are caught, Mt. xiii. 47.

b. *to bring together*, *assemble*, *collect*: *αἰχμαλωσίαν* (i. e. *αἰχμαλώτους*), Rev. xiii. 10 R G; *εἰς αἰχμαλωσίαν*, i. e. *τινάς*, *οἱ ὧσιν αἰχμάλωτοι*, Rev. xiii. 10 L ed. min.; *to join together*, *join in one* (those previously separated): *τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα εἰς ἓν*, Jn. xi. 52. (*συνάγειν εἰς ἓν τὰ ἔθνη καὶ ποιήσειν φιλίαν*. Dion. Hal. 2, 45; *ὅπως εἰς φιλίαν συνάξουσιν τὰ ἔθνη*, *ibid.*); *to gather together by convokeing*: *τινάς*, Mt. ii. 4; xxii. 10; *συνέδριον*, Jn. xi. 47; *τὴν ἐκκλησίαν*, Acts xiv. 27; *τὸ πλῆθος*, Acts xv. 30; *τινάς εἰς* with an acc. of place, Rev. xvi. 16; *εἰς τὸν πόλεμον*, in order to engage in war, Rev. xvi. 14; xx. 8: *ἐπὶ τινα*, unto one, Mt.

xxvii. 27. Pass. *to be gathered* i. e. *come together, gather, meet*, [cf. B. 52 (45)]: absol., Mt. xxii. 41; xxvii. 17; Mk. ii. 2; Lk. xxii. 66; Acts xiii. 44; xv. 6; xx. 7; 1 Co. v. 4; Rev. xix. 19; with the addition of *εἰς* and an acc. of place, Mt. xxvi. 3; Acts iv. 5; *εἰς δέειπνον*, Rev. xix. 17; *ἐμπροσθέν τινος*, Mt. xxv. 32; *ἐπί τινα*, unto one, Mk. v. 21; *ἐπί τὸ αὐτό* [see *αὐτός*, III. 1], Mt. xxii. 34; Acts iv. 26; *ἐπί τινα*, against one, Acts iv. 27; *πρός τινα*, unto one, Mt. xiii. 2; xxvii. 62; Mk. iv. 1; vi. 30; vii. 1; *ἐν* with dat. of the place, Acts iv. 31; *ἐν τῇ ἐκκλησίᾳ*, Acts xi. 26; *μετά τινος*, Mt. xxviii. 12; with adverbs of place: *οὐ*, Mt. xviii. 20; Acts xx. 8; *ὄπου*, Mt. xxvi. 57; Jn. xx. 19 R G; *ἐκεῖ*, Jn. xviii. 2; Mt. xxiv. 28; Lk. xvii. 37 R G L.

c. *to lead with one's self* sc. unto one's home. i. e. *to receive hospitably, to entertain*, [A. V. *to take in*]: *ξέρον*, Mt. xxv. 35, 38, 43. (with the addition of *εἰς τὴν οἰκίαν*, and *τὸν οἶκον*, Deut. xxii. 2; Josh. ii. 18; Judg. xix. 18, etc.). [COMPR.: *ἐπι-συνάγω.*]\*

συν-αγωγή, -ῆς, ἡ, (συνάγω), Sept. for *לְהַקְרִיב* and very often for *לְהַקְרִיב*. In Grk. writ. *a bringing together, gathering* (as of fruits), *a contracting; an assembling together* of men. In the N. T. 1. *an assembly of men*: *τοῦ Σατανᾶ*, whom Satan governs, Rev. ii. 9; iii. 9. 2.

a. *an assembly of Jews formally gathered together to offer prayer and listen to the reading and exposition of the Holy Scriptures*; assemblies of the sort were held every sabbath and feast-day, afterwards also on the second and fifth days of every week [see reff. below]: Lk. xii. 11; Acts ix. 2; xiii. 43; xxvi. 11; the name is transferred to an assembly of Christians formally gathered for religious purposes, Jas. ii. 2 (Eriph. haer. 30, 18 says of the Jewish Christians *συναγωγὴν οἱ τοὶ καλοῦσι τὴν ἑαυτῶν ἐκκλησίαν καὶ οὐχὶ ἐκκλησίαν* [cf. Bp. Lghtft. on Philip. p. 192]); [cf. *Trench*, Syn. § 1, and esp. Harnack's elaborate note on Herm. mand. 11, 9 (less fully and accurately in Hilgenfeld's Zeitschr. f. wiss. Theol. for 1876, p. 102 sqq.) respecting the use of the word by the church Fathers of the 2d, 3d, and 4th centuries; cf. Hilgenfeld's comments on the same in his 'Hermæ Pastor', ed. alt. p. 183 sq.]. b. *the building where those solemn Jewish assemblies are held* (Hebr. *בְּבֵית הַתְּפִלָּה*, i. e. 'the house of assembly'). Synagogues seem to date their origin from the Babylonian exile. In the time of Jesus and the apostles every town, not only in Palestine but also among the Gentiles if it contained a considerable number of Jewish inhabitants, had at least one synagogue, the larger towns several or even many. That the Jews held trials and even inflicted punishments in them, is evident from such pass. as Mt. x. 17; xxiii. 34; Mk. xiii. 9; Lk. xii. 11; xxi. 12; Acts ix. 2; xxii. 19; xxvi. 11. They are further mentioned in Mt. iv. 23; vi. 2, 5; ix. 35; xii. 9; xiii. 54; xxiii. 6; Mk. i. 21, 23, 29, 39; iii. 1; vi. 2; xii. 39; Lk. iv. 15 sq. 20, 28, 33, 38, 44; vi. 6; vii. 5; viii. 41; [xi. 43]; xiii. 10; xx. 46; Jn. vi. 59; xviii. 20 [here the anarthrous (so G L T Tr WH) sing. has an indef. or generic force (R. V. txt. *in synagogues*)]; Acts vi. 9; ix. 20; xiii. 5, 14, 42 Rec.; xiv. 1; xv. 21; xvii. 1, 10, 17; xviii. 4, 7, 19, 26; xix. 8; xxiv. 12; xxvi. 11;

(Joseph. antt. 19, 6, 3; b. j. 2, 14, 4. [5; 7, 3, 3; Philo, quod omn. prob. lib. § 12]). Cf. *Win.* RWB. s. v. Synagogen; *Leyrer* in Herzog ed. 1, xv. p. 299 sqq.; *Schürer*, N. T. Zeitgesch. § 27 (esp. ii.); *Kneucker* in Sehnenkel v. p. 443 sq.; [*Hamburger*, Real-Encycl. ii. p. 1142 sqq.; *Ginsburg* in Alex.'s Kittos, s. v. Synagogue; *Edersheim*, Jesus the Messiah, bk. iii. ch. x.].\*

συν-αγωνίζομαι: 1 aor. mid. inf. *συναγωνίσασθαι*; fr. Thuc. and Xen. down; *to strive together with one, to help one in striving*: *ταῖ ἐν ταῖς προσευχαῖς*, in prayers, i. e. to offer intense prayers with one, Ro. xv. 30; in what sense intense prayer may be likened to a struggle, see Philippi ad loc. [(cf. *ἀγωνίζ.* in Col. iv. 12 and Bp. Lghtft.'s note)].\*

συν-αθλέω, -ῶ; 1 aor. *συνῆθλησα*; *to strive at the same time with another*: with a dat. commodi [cf. W. § 31, 4], for something, Phil. i. 27; *ταῖ ἐν τιμῇ*, together with one in something, Phil. iv. 3. (univ. *to help, assist*, Diod. 3. 4.)\*

συν-αθροίζω: 1 aor. pter. *συναθροίσας*; pf. pass. pter. *συνηθροισμένος*; fr. [Eur., Arstph., al.], Isocr. down; Sept. chiefly for *קָבַץ* and *קָבְּץ*; *to gather together with others; to assemble*: *τινάς*, Acts xix. 25; pass. *to be gathered together* i. e. *come together*, Lk. xxiv. 33 R G; Acts xii. 12.\*

συν-αίρω; 1 aor. inf. *συνᾶραι*; 1. *to take up together with another or others.* 2. *to bring together with others*: *λόγον*, to cast up or settle accounts, to make a reckoning with, (an expression not found in Grk. auth.), Mt. xviii. 23 sq.; *μετά τινος*, Mt. xxv. 19.\*

συν-αιχμάλωτος, -ου, ὁ, *a fellow-prisoner* (Vulg. *concaptivus*): Ro. xvi. 7; Col. iv. 10; Philem. 23, (Leian. asin. 27). [Cf. Bp. Lghtft. on Col. l. c.; *Fritzsche*, Com. on Rom. vol. i. p. xxi. note.]\*

συν-ακολουθῶ, -ῶ; impf. *συνηκολούθουν*; 1 aor. *συνηκολούθησα*; fr. Arstph., Thuc., Isocr. down; *to follow together with others, to accompany*: *ταῖ*, one, Mk. v. 37 [where Lehm. ἀκολουθ.]; xiv. 51 L T Tr WH; Lk. xxiii. 49.\*

συν-αλιζω: (σύν, and ἀλιζω fr. ἀλής, crowded, in a mass; [cf. *ἄλυσις*, init.]); *to gather together, assemble*; pass. pres. pter. *συναλιζόμενος*; *to be assembled, meet with*: *ταῖ*, with one, Acts i. 4. where *αὐτοῖς* is to be supplied. (Idt., Xen., [Plut. de placit. phil. 902], Joseph., Leian., Jambl.) [But Meyer defends the rendering given by some of the ancient versions (cf. Tdf.'s note ad loc.) *eating with* (deriving the word from *σύναλος*), so A. V. and R. V. mrg.; such passages as Manetho 5, 339; Clem. hom. 13, 4 (although *Dressel* after cod. Ottob. reads here *συναυλ.* — yet the recogn. 7, 29 renders *cibum sumimus*); Chrysost. iii. 88 c. (ed. *Migne* iii. i. 104 mid.); 89 a. (ibid. bottom); 91 d. (ibid. 107 mid.), seem to give warrant for this interpretation; cf. *Vulckenaer*, Opusc. ii. p. 277 sq. But see at length *Woolsey* in the Bib. Sacr. for Oct. 1882, pp. 605-618.]\*

συν-αλλάσσω: (see *καταλλάσσω*); *to reconcile* (Thuc., Xen., Plat., Dio Cass.; in diff. senses by diff. prof. auth.): *συνήλασσαν αὐτοὺς εἰς εἰρήνην*, (Vulg. *reconciliabat*. i. e. *sought to reconcile*), conative impf. [cf. B. 205 (178); R. V. *would have set them at one again*], Acts vii. 26 L T Tr WH [see *συνελαύνω*].\*

**συν-ανα-βαίω** : 2 aor. *συνανέβην*; to ascend at the same time, come up together with to a higher place: *τινί*, with one, foll. by *εἰς* with the acc. of the place, Mk. xv. 41; Acts xiii. 31. (Hdt., Xen., Dion. Hal., Strabo, al.; Sept. several times for *הָלַךְ*.)\*

**συν-ανά-κειμαι** : 3 pers. plur. impf. *συνανέκευτο*; to recline together, feast together, [A. V. 'sit down with', 'sit at meat with', (cf. *ἀνάκειμαι*)]: *τινί*, with one, Mt. ix. 10; Mk. ii. 15; Lk. xiv. 10; Jn. xii. 2 Rec.; *οἱ συνανακείμενοι*, ['they that sat at meat with'], the guests, Mt. xiv. 9; Mk. vi. 22, 26 [R G L]; Lk. vii. 49; xiv. 15. ([3 Macc. v. 39]; eccles. and Byzant. writ.)\*

**συν-ανα-μίγνυμι** : to mix up together; Pass., pres. impv. 2 pers. plur. *-μίγνυσθε*; inf. *-μίγνυσθαι*; reflex. and metaph. *τινί*, to keep company with, be intimate with, one: 1 Co. v. 9, 11; 2 Th. iii. 14 [here R T -σθε, L Tr WH -σθαι]. (Plut. Philop. 21; [Sept. Hos. vii. 8 Alex.].)\*

**συν-ανα-παύομαι** : 1 aor. subj. *συναναπαύσωμαι*; to take rest together with: *τινί*, with one, Is. xi. 6; to sleep together, to lie with, of husband and wife (Dion. Hal., Plut.); metaph. *τινί*, to rest or refresh one's spirit with one (i. e. to give and get refreshment by mutual intercourse), Ro. xv. 32 [Lehm. om.].\*

**συν-αντάω**, *-ῶ* : fut. *συναντήσω*; 1 aor. *συνήνησα*; fr. Hom. down; Sept. for *גָּבַח*, *שָׁבַח*, *הָרַח*, *הָרַח*, etc.; to meet with: *τινί*, Lk. ix. [18 WH mrg.], 37; xxii. 10; Acts x. 25; Heb. vii. 1 [cf. B. 293 (252)], 10: trop. of events, to happen, to befall: Acts xx. 22 (Plut. Sulla 2; mid. *τὰ συναντώμενα*, Polyb. 22, 7, 14; the Hebr. *הָרַח* also is used of events, Eccles. ii. 14; ix. 11; etc.).\*

**συν-άντησις**, *-εως*, *ῆ*, a meeting with (Eurip. Ion 535; Dion. Hal. antt. 4, 66): *εἰς συνάντησίν τι*, to meet one [B. § 146, 3], Mt. viii. 34 R G (for *ταρῆλ*, Gen. xiv. 17; xxx. 16; Ex. iv. 27; xviii. 7).\*

**συν-αντι-λαμβάνομαι**; 2 aor. mid. subj. 3 pers. sing. *συναντιλάβηται*; to lay hold along with, to strive to obtain with others, help in obtaining, (τῆς ἐλευθερίας, Diod. 14, 8); to take hold with another (who is laboring), hence univ. to help: *τινί*, one, Lk. x. 40; Ro. viii. 26, (Ps. lxxxviii. (lxxxix.) 22; Ex. xviii. 22; Joseph. antt. 4, 8, 4).\*

**συν-απ-άγω** : Pass., pres. ptep. *συναπαγόμενος*; 1 aor. *συναπήχθην*; to lead away with or together: *ἵππου*, Xen. Cyr. 8, 3, 23; *τριήρεις*, Hell. 5, 1, 23; *τὸν λαὸν μεθ' ἑαυτοῦ*, Sept. Ex. xiv. 6; pass. metaph. to be carried away with: with dat. of the thing, i. e. by a thing, so as to experience with others the force of that which carries away (Zosim. hist. 5, 6, 9 *αὐτῆ ἢ Σπάρτη συναπήγετο τῇ κοῦῆ τῆς Ἑλλάδος ἀλώσει*), to follow the impulse of a thing to what harmonizes with it, Gal. ii. 13; 2 Pet. iii. 17; to suffer one's self to be carried away together with (something that carries away), *τοῖς ταπεινοῖς* (opp. to *τὰ ὑψηλὰ φρονεῖν*), i. e. to yield or submit one's self to lowly things, conditions, employments, — not to evade their power, Ro. xii. 16.\*

**συν-απο-θνήσκω** : 2 aor. *συναπέθανον*; to die together; with dat. of the pers. to die with one (Sir. xix. 10, and often in Grk. auth. fr. Hdt. down): Mk. xiv. 31; se. *ὑμᾶς ἐμοί*, that ye may die together with me, i. e. that my

love to you may not leave me even were I appointed to die, 2 Co. vii. 3; se. *τῷ Χριστῷ* [cf. W. 143 (136)], to meet death as Christ did for the cause of God, 2 Tim. ii. 11.\*

**συν-απ-όλλυμι** : 2 aor. mid. *συναπαλόμην*; fr. Hdt. down; to destroy together (Ps. xxv. (xxvi.) 9); mid. to perish together (to be slain along with): *τινί*, with one, Heb. xi. 31.\*

**συν-απο-στέλλω** : 1 aor. *συναπέστειλα*; to send with: *τινά*, 2 Co. xii. 18. (Sept.; Thuc., Xen., Dem., Plut., al.)\*

**συν-αρμολογέω**, *-ῶ* : pres. pass. ptep. *συναρμολογούμενος*; (*ἀρμολόγος* binding, joining; fr. *ἀρμός* a joint, and *λέγω*); to join closely together; to frame together: *οικοδομή*, the parts of a building, Eph. ii. 21; *σώμα*, the members of the body, Eph. iv. 16. (Eccles. writ.; classic writ. use *συναρμόσει* and *συναρμόζειν*.)\*

**συν-αρπάξω** : 1 aor. *συνήρασα*; plupf. *συνηράκειν*; 1 aor. pass. *συνηράσθην*; to seize by force: *τινά*, Acts vi. 12; xix. 29; to catch or lay hold of (one, so that he is no longer his own master), Lk. viii. 29; to seize by force and carry away, Acts xxvii. 15. (Tragg., Arstph., Xen., al.)\*

**συν-αυξάνω** : to cause to grow together; pres. inf. pass. *συναυξάνεσθαι*, to grow together: Mt. xiii. 30. (Xen., Dem., Polyb., Plut., al.)\*

**συνβ-**, see *συνβ-* and *σύν*, II. fin.

**συνγ-**, see *συνγ-* and *σύν*, II. fin.

**σύν-δεσμος**, *-ου*, *ῶ*, (*συνδέω*); 1. that which binds together, a band, bond: of the ligaments by which the members of the human body are united together (Eur. Hipp. 199; Tim. Locr. p. 100 b. [i. e. 3, 3, p. 386 ed. Bekk.]; Aristot. h. a. 10, 7, 3 p. 638<sup>b</sup>, 9; Galen), Col. ii. 19 [where see Bp. Lghtft.]; trop.: *τῷ συνδέσμῳ τῆς εἰρήνης*, i. e. *τῆ εἰρήνῃ ὡς συνδέσμῳ*, Eph. iv. 3 (*σύνδεσμος εὐνοίας κ. φιλίας*, Plut. Num. 6); *ἥτις ἐστὶ σύνδ. τῆς τελειότητος*, that in which all the virtues are so bound together that perfection is the result, and not one of them is wanting to that perfection, Col. iii. 14 [cf. Bp. Lghtft. ad loc.]. *εἰς σύνδεσμον ἀδικίας ὁρῶ σε ὄντα*, I see that you have fallen into (cf. *εἰμί*, V. 2 a. p. 179, and see below) the bond of iniquity, i. e. forged by iniquity to fetter souls, Acts viii. 23 (the phrase *σύνδ. ἀδικίας* occurs in another sense in Is. lviii. 6). 2. that which is bound together, a bundle: prop. *σύνδ. ἐπιστολῶν*, Hldian. 4, 12, 11 [6 ed. Bekk.]; hence some interpreters think that by *σύνδ. ἀδικίας*, in Acts viii. 23 above, Simon is described as "a bundle of iniquity", compacted as it were of iniquity, (just as Cic. in Pison. 9, 21 calls a certain man "animal ex omnium seclerum importunitate . . . conerctum"); but besides the circumstance that this interpretation is extremely bold, no examples can be adduced of this tropical use of the noun.\*

**συν-δέω** : in Grk. auth. fr. Hom. down; 1. to tie together, to bind together. 2. to bind or fasten on all sides.

3. to bind just as (i. e. jointly with) another: pf. pass. ptep. *ὡς συνδεδεμένοι*, as fellow-prisoners [A. V. as bound with them], Heb. xiii. 3 (*συνδεδεμένοι τῷ οὐνοχόῳ*, Joseph. antt. 2, 5, 3).\*

**συν-δοξάζω**: 1 aor. pass. *συνεδοξάσθη*; 1. to approve together, join in approving: νόμοι *συνεδοξασμένοι ὑπὸ πάντων*, Aristot. pol. 5, 7 (9), 20 p. 1310<sup>a</sup>, 15. 2. to glorify together (Vulg. *conglorifico*): sc. *σὺν Χριστῷ*, to be exalted to the same glory to which Christ has been raised, Ro. viii. 17.\*

**σύν-δουλος**, -ου, ὁ, (*σύν* and *δοῦλος*), a fellow-servant; one who serves the same master with another; thus used of a. the associate of a servant (or slave) in the proper sense: Mt. xxiv. 49. b. one who with others serves (ministers to) a king: Mt. xviii. 28, 29, 31, 33. c. the colleague of one who is Christ's servant in publishing the gospel: Col. i. 7; iv. 7 [where cf. Bp. Lightft.]. d. one who with others acknowledges the same Lord, Jesus, and obeys his commands: Rev. vi. 11. e. one who with others is subject to the same divine authority in the Messianic economy: so of angels as the fellow-servants of Christians, Rev. xix. 10; xxii. 9. (Moeris says, p. 273, ὁμόδουλος ἀπτικῶς, σύνδουλος ἑλληνικῶς. But the word is used by Arstph., Eur., Lysias.)\*

**συνδρομή**, -ῆς, ἡ, (*συντρέχω*), a running together, concurrence, esp. hostile or riotous: Acts xxi. 30. (Aristot. rhetor. 3, 10 p. 1411<sup>a</sup>, 29; Polyb., Diod., al.; 3 Macc. iii. 8.)\*

**συν-εγείρω**: 1 aor. *συνήγειρα*; 1 aor. pass. *συνηγέρθη*; to raise together, to cause to rise together: Vulg. *coiresuscito* [also *coiresurgo*, *resurgo*]; τὰ *πεπτωκότα*, 4 Macc. ii. 14; pass. to rise together from their seats, Is. xiv. 9; trop. λύπας καὶ θρήνους, Plut. mor. p. 117 c.; in the N. T. trop. to raise up together from moral death (see *θάνατος*, 2) to a new and blessed life devoted to God: ἡμᾶς τῷ Χριστῷ (risen from the dead, because the ground of the new Christian life lies in Christ's resurrection), Eph. ii. 6; Col. iii. 1; ἐν Χριστῷ, Col. ii. 12.\*

**συνέδριον**, -ου, τό, (*σύν* and *ἔδρα*; hence prop. 'a sitting together'), in Grk. auth. fr. *Idt.* down, any assembly (esp. of magistrates, judges, ambassadors), whether convened to deliberate or to pass judgment; Vulg. *concilium*; in the Scriptures 1. any session or assembly of persons deliberating or adjudicating (Prov. xxii. 10; Ps. xxv. (xxvi.) 4; Jer. xv. 17; 2 Macc. xiv. 5; 4 Macc. xvii. 17): *συνήγαγον συνέδριον*, [A. V. *gathered a council*], Jn. xi. 47. 2. spec. a. the Sanhedrin, the great council at Jerusalem (Talm. סנהדרין), consisting of seventy-one members, viz. scribes (see *γραμματεὺς*, 2), elders, prominent members of the high-priestly families (hence called *ἀρχιερεῖς*; see *ἀρχιερεῖς*, 2), and the high-priest, the president of the body. The fullest periphrasis for Sanhedrin is found in Mt. xxvi. 3 R G; Mk. xiv. 43, 53, (viz. οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι). The more important causes were brought before this tribunal, inasmuch as the Roman rulers of Judea had left to it the power of trying such cases, and also of pronouncing sentence of death, with the limitation that a capital sentence pronounced by the Sanhedrin was not valid unless it were confirmed by the Roman procurator (cf. Jn. xviii. 31; Joseph. antt. 20, 9, 1). The Jews trace the origin of the Sanhedrin to Num. xi. 16 sq. The

Sanhedrin [A. V. *council*] is mentioned in Mt. v. 22; xxvi. 59; Mk. xiv. 55; xv. 1; Lk. xxii. 66; Acts iv. 15; v. 21, 27, 34, 41; vi. 12, 15; xxii. 30; xxiii. 1, 6, 15, 20, 28; xxiv. 20; used [(as in class. Grk.)] of the place of meeting in Acts iv. 15. b. the smaller tribunal or council (so A. V.) which every Jewish town had for the decision of the less important cases (see *κρίσις*, 4): Mt. x. 17; Mk. xiii. 9. Cf. *Win.* RWB. s. v. Synedrium; *Leyrer* in Herzog ed. 1 s. v. Synedrium [*Strack* in ed. 2]; *Schürer*, *Nentest. Zeitgesch.* 2te Aufl. § 23, II., III. [and in Riehm p. 1595 sqq.]; [BB. DD. s. v. Sanhedrim (esp. *Ginsburg* in Alex.'s *Kitto*); *Hamburger*, *Real-Encycl.* ii. pp. 1147-1155; *Eidersheim*, *Jesus the Messiah*, ii. 553 sqq.; *Farrar*, *Life of Christ*, *Excurs.* xiii.]\*

**συν-εἶδησις**, -εως, ἡ, (*συνεῖδον*), [lit. 'joint-knowledge'; see *σύν*, II. 4], i. e. a. the consciousness of anything: with a gen. of the obj., τῶν ἀμαρτιῶν, a soul conscious of sins, Heb. x. 2 (τοῦ μύσους, Diod. 4, 65; *συνεἶδησις εὐγενῆς*, consciousness of nobility; a soul mindful of its noble origin, Hdtian. 7, 1, 8 [3 ed. Bekk.]). b. the soul as distinguishing between what is morally good and bad, prompting to do the former and slum the latter, commending the one, condemning the other; conscience: with a gen. of the subj., ἡ σ. *τινος*, Ro. ii. 15 (where the idea of ἡ *συνεἶδησις* is further explained by καὶ μεταξὺ . . . ἡ καὶ ἀπολογουμένων [cf. W. 580 (539); see ἀπολογεῖσθαι, 2, and *συμμαρτυρέω*]); Ro. ix. 1; 1 Co. viii. 7 [cf. W. § 30, 1 a.], 10, 12; x. 29; 2 Co. i. 12; i. 2; v. 11; Heb. ix. 14 (ἡ τοῦ φαύλου *συνεἶδησις*, Philo. *fragm.*, vol. ii. p. 659 ed. Mangey [vi. p. 217 sq. ed. Richter]); ἡ *ἰδία συνεἶδησις*, 1 Tim. iv. 2; ἄλλη *συνεῖδ.* i. φ. ἄλλου *τινὸς συν.* 1 Co. x. 29; διὰ τὴν *συνεἶδησιν*, for conscience' sake, because conscience requires it (viz. the conduct in question), Ro. xiii. 5; in order not to occasion scruples of conscience (in another), 1 Co. x. 28; μηδὲν ἀνακρίνειν διὰ τὴν *συνεῖδ.* (anxiously) questioning nothing, as though such questioning were demanded by conscience, 1 Co. x. 25, 27; διὰ *συνεἶδησιν θεοῦ*, because conscience is impressed and governed by the idea of God (and so understands that griefs are to be borne according to God's will), 1 Pet. ii. 19; ἡ *συνεῖδ.* τοῦ εἰδῶλου, a conscience impressed and controlled by an idea of the idol (i. e. by a notion of the idol's existence and power), 1 Co. viii. 7 Rec.; *τελειῶσαι τινα κατὰ τὴν συνεἶδησιν* (sc. αὐτοῦ), so to perfect one that his own conscience is satisfied, i. e. that he can regard himself as free from guilt, Heb. ix. 9; ἐλέγχεσθαι ὑπὸ τῆς *συν.* Jn. viii. 9 (ὑπὸ τοῦ *συνειδότος*, Philo de Josepho § 9 fin.; *συνέχεσθαι τῇ συνεῖδ.* Sap. xvii. 10); ἡ *συνεἶδησις* is said *μαρτυρεῖν*, Ro. ix. 1; *συμμαρτυρεῖν*, Ro. ii. 15; τὸ *μαρτύριον τῆς συν.* 2 Co. i. 12. With epithets: *ἀσθενῆς*, not strong enough to distinguish clearly between things lawful for a Christian and things unlawful, 1 Co. viii. 7, cf. 10; *συνεῖδ.* ἀγαθῆ, a conscience reconciled to God, 1 Pet. iii. 21; free from guilt, consciousness of rectitude, of right conduct, Acts xxiii. 1; 1 Tim. i. 5. (Hdtian. 6, 3, 9 [4 ed. Bekk.]); *ἔχειν συνεῖδ.* ἀγαθῆν, 1 Tim. i. 19; 1 Pet. iii. 16, (ἐν ἀγαθῇ *συν*



ειδ. *ὑπάρχειν*, Clem. Rom. 1 Cor. 41, 1); *ἔχειν συν. καλῆν*, Heb. xiii. 18; *συν. καθαρὰ*, 1 Tim. iii. 9; 2 Tim. i. 3, (Clem. Rom. 1 Cor. 45, 7, cf. *ἀγνή συν.* *ibid.* 1, 3; *καθαρὸς τῆ συν-ειδήσει*, Ignat. ad Trall. 7, 2); *ἀπρόσκοπος*, Acts xxiv. 16; *πονηρὰ*, a mind conscious of wrong-doing, Heb. x. 22 ([*ἐν συνειδήσει πο ηρᾶ*, 'Teaching' etc. 4, 14]; *ἀπρεπής*, Leian. amor. 49). ἡ *συνειδήσις καθαρίζεται ἀπὸ κτλ.* Heb. ix. 14; *μολύνεται*, 1 Co. viii. 7; *μυίνεται*, Tit. i. 15, (*μηδὲν ἔκουσίως ψευδεσθαι μηδὲ μυίνειν τὴν αὐτοῦ συνειδήσιν*, Dion. Hal. jud. Thuc. 8. *ἅπασιν ἡμῖν ἡ συνειδήσις θεός*, Menand. 597 p. 103 ed. Didot; *βροτοῖς ἅπασιν ἡ συν-ειδήσις θεός*, *ibid.* 654 p. 101 ed. Didot; Epictet. fragm. 97 represents ἡ *συνειδήσις* as filling the same office in adults which a tutor [*παιδαγωγός*, q. v.] holds towards boys; with Philo, Plutarch, and others, τὸ *συνειδῶς* is more common. In Sept. once for *גָּחַח*, Eccl. x. 20; [i. q. *conscience*, Sap. xvii. 11; cf. *Delitzsch*, Brief an d. Röm. p. 11]). Cf. esp. *Jahnel*, Diss. de conscientiae notione, qualis fuerit apud veteres et apud Christianos usque ad aevi medii exitum. Berol. 1862 [also the same, Ueber den Begr. Gewissen in d. Griech. Philos. (Berlin, 1872)]; *Kähler*, Das Gewissen. I. die Entwicklung seiner Namen u. seines Begriffes. i. Alterth. u. N. T. (Halle, 1878); [also in Herzog ed. 2, s. v. Gewissen; *Zeschwitz*, Profangrätigkeit u. s. w. pp. 52-57; *Schenkel*, s. v. Gewissen both in Herzog ed. 1, and in his BL; *P. Ewald*, De vocis *συν.* ap. script. Novi Test. vi ac potestate (pp. 91; 1883); other reff. in Schaff-Herzog, s. v. Conscience].\*

*συν-εἶδον*, ptep. *συνιδῶν*; pf. *σύνουδα*, ptep. fem. gen. *συνειδίας* (Acts v. 2 R G, -ης L T Tr WH; cf. B. 12 (11); [T Jf. Proleg. p. 117; WH. App. p. 156]); (see *εἶδω*); fr. Hdt. down; **1.** to see (*have seen*) together with others. **2.** to see (*have seen*) in one's mind, with one's self (cf. *Fritzsche*, Com. on Rom. vol. i. p. 120; on Mark pp. 36 and 78; [see *σύν*, II. 1 and 4]), i. e. to understand, perceive, comprehend: *συνιδῶν*, when he had understood it, Acts xii. 12 [A. V. *considered*]; xiv. 6 [*became aware*], (2 Macc. iv. 41; xiv. 26, 30; 3 Macc. v. 50; Polyb. 1, 4, 6; 3, 6, 9; etc.; Joseph. ant. 7, 15, 1; b. j. 4, 5, 4; Plut. Them. 7). Perfect *σύνουδα* [cf. *σύν*, u. s.] **1.** to know with another, be privy to [so A. V.]: Acts v. 2. **2.** to know in one's mind or with one's self; to be conscious of: *τί ἐμαντῶ*, 1 Co. iv. 4 [R. V. *know nothing against myself* (cf. *Wright*, Bible Word-Book, 2d ed., s. v. 'By')] (*τὴν ἀδικίαν*, Joseph. ant. 1, 1, 4; exx. fr. Grk. writ. are given by Passow s. v. *σύνουδα*, a.; [L. and S. s. v. *σύνουδα*, 2]; foll. by *οἶτι*, [Dion. Hal. ii. 995, 9]; Barn. ep. 1, (4) 3).\*

*σύν-εμι*, ptep. gen. plur. masc. *συνότων*; impf. 3 pers. plur. *συνήσαν*; (*σύν*, and *εἰμι* to be); fr. Hom. Od. 7, 270 down; to be with: *τινὶ*, one, Lk. ix. 18 [WH mrg. *συνήνησαν*]; Acts xxii. 11.\*

*σύν-εμι*, ptep. *συνιών*; (*σύν*, and *εἰμι* to go); fr. Hom. down; to come together: Lk. viii. 4.\*

*συν-εισ-έρχομαι*: 2 aor. *συνεισήλθον*; to enter together: *τινὶ*, with one,—foll. by an acc. of the place, Jn. vi. 22; xviii. 15. (Eur., Thuc., Xen., al.; Sept.)\*

*συν-έκδημος*. -ου, ὁ, ἡ, (*σύν*, and *ἐκδημος* away from one's people), a fellow-traveller, companion in travel: Acts

xix. 29; 2 Co. viii. 19. ([Diod. fr. lib. 37, 5, 1 and 4 ed. Dind.]; Joseph. vit. 14; Plut. Oth. 5; Palaeph. fab. 46, 4).\*

*συν-εκ-λεκτός*, -ῆ, -όν, (see *ἐκλεκτός*), elected or chosen (by God to eternal life) together with: 1 Pet. v. 13.\*

*συν-ελαύνω*: 1 aor. *συνήλασα*; fr. Hom. down; to drive together, to compel; trop. to constrain by exhortation, urge: *τινὰ εἰς εἰρήνην*, to be at peace again, Acts vii. 26 R G (*εἰς τὸν τῆς σοφίας ἔρωτα*, Acl. v. h. 4, 15).\*

*συν-επι-μαρτυρέω*, -ῶ, pterp. gen. sing. masc. *συνεπιμαρτυροῦντος*; to attest together with; to join in bearing witness, to unite in adding testimony: Heb. ii. 4. (Aristot., Polyb., [Plut.], Athen., Sext. Emp.; Clem. Rom. 1 Cor. 23, 5; 43, 1).\*

*συν-επι-τίθημι*: 2 aor. mid. *συνεπεθέμην*; to place upon (or near) together with, help in putting on; mid. to attack jointly, to assail together, set upon with, (see *ἐπιτίθημι*, 2 b.): Acts xxiv. 9 G L T Tr WH [R. V. *joined in the charge*] (so in Thuc. 6, 10; Xen. Cyr. 4, 2, 3; Plat. Phileb. p. 16 a.; Polyb. 5, 78, 4; Diod. 1, 21).\*

*συν-έπομαι*: impf. *συνειπόμην*; fr. Hom. down; to follow with, to accompany: *τινὶ*, one, Acts xx. 4.\*

*συνεργέω*, -ῶ; impf. 3 pers. sing. *συνήργει*; (*συνεργός*, q. v.); fr. Eur., Xen., Dem. down; Vulg. *coöperor* [(in 2 Co. vi. 1 *adjuvor*)]; to work together, help in work, be a partner in labor: 1 Co. xvi. 16; 2 Co. vi. 1; to put forth power together with and thereby to assist, Mk. xv. 20; *τινὶ*, with one ἡ πίστις *συνήργει τοῖς ἔργοις*, faith (was not inactive, but by coworking) caused Abraham to produce works, Jas. ii. 22 [here Trtxt. *συνέργει* (hardly collat. form of *συνείργω* to unite, but) a misprint for *γεί*]; *τινὶ εἰς τι* (in prof. writ. also *πρός τι*, see Passow [or L. and S.] s. v.), to assist, help, (be serviceable to) one for a thing, Ro. viii. 28 [A. V. *all things work together for good*]; *τί τινι εἰς τι*, a breviloquence equiv. to *συνεργῶν πορίζω τί τινι*, so that acc. to the reading *πάντα συνεργεῖ ὁ θεός* the meaning is, 'for them that love God, God coworking provides all things for good or so that it is well with them' (*Fritzsche*), [R. V. mrg. *God worketh all things with them for good*], Ro. viii. 28 Lchm. [WH in br.; cf. B. 193 (167)], (*ἐαντοῖς τὰ συμφέροντα*, Xen. mem. 3, 5, 16). Cf. *Fritzsche*, Ep. ad Rom. vol. ii. p. 193 sq.\*

*συνεργός*, -όν, (*σύν* and *ΕΡΓΩ*), [fr. Pind.], Eurip., Thuc. down, a companion in work, fellow-worker, (Vulg. *adjutor* [Phil. ii. 25; 3 Jn. 8 *coöperator*]): in the N. T. with a gen. of the pers., one who labors with another in furthering the cause of Christ, Ro. xvi. 3, 9, 21; Phil. ii. 25; iv. 3; [1 Th. iii. 2 Rec.]; Philem. 1, 24; *θεοῦ*, one whom God employs as an assistant, as it were (a fellow-worker with God), 1 Th. iii. 2 (G L txt. WH mrg. but with *τοῦ θεοῦ* in br.; Rec. et al. *διάκονον*, q. v. 1). plur.: 1 Co. iii. 9; with gen. of the thing (*a joint-promoter* [A. V. *helper*]), *συν. ἐσμεν τῆς χαρᾶς*, we labor with you to the end that we may rejoice in your Christian state, 2 Co. i. 24. *εἰς ὑμᾶς*, (my) fellow-worker to you-ward, in reference to you, 2 Co. viii. 23; *εἰς τὴν βασιλ. τ. θεοῦ*, for the advancement of the kingdom of God, Col. iv. 11; *τῇ ἀληθείᾳ*, for (the benefit of) the truth, [al. render (so R. V.)

'with the truth'; see Westcott ad loc.], 3 Jn. 8. (2 | Macc. viii. 7; xiv. 5).\*

συν-έρχομαι; impf. συνηρχόμην; 2 aor. συνήλθον, once (Acts x. 45 T Tr WH) 3 pers. plur. συνήλθαν (see ἀπέρχομαι, init.); pf. ptep. συναληλυθώς; plupf. 3 pers. plur. συναληλυθείσαν; fr. Hom. down (Il. 10, 224 in tmesis);

1. to come together, i. e. a. to assemble: absol., Mk. iii. 20; Acts i. 6; ii. 6; x. 27, xvi. 13; xix. 32; xxi. 22; [xxii. 30 G L T Tr WH]; xxviii. 17; [1 Co. xiv. 20; foll. by ἐκ with gen. of place, Lk. v. 17 Lehm. txt.]; foll. by εἰς with an acc. of the place, Acts xv. 16: πρὸς τινα, Mk. vi. 33 Rec.; ἐπὶ τὸ αὐτό [see ἐπί, C. I. 1 d.], 1 Co. xi. 20; xiv. 23 [here L txt. ἄλλῃ]; with a dat. of the pers. with one, which so far as the sense is concerned is equiv. to unto one (for exx. fr. Grk. writ. see Passow s. v. 2; [L. and S. s. v. 11. 1 and 3; cf. W. 215 (202)]), Mk. xiv. 53 [here T WH txt. om. Tr mrg. b. the dat.]; Jn. xi. 33; with adverbs of place: ἐνάθε, Acts xxv. 17; ὅπου, Jn. xviii. 20; [foll. by an infin. of purpose, Lk. v. 15]; foll. by εἰς, — indicating either the end, as εἰς τὸ φαγεῖν, 1 Co. xi. 33; or the result, 1 Co. xi. 17, 34; ἐν ἐκκλησίᾳ, in sacred assembly [R. V. mrg. in congregation], 1 Co. xi. 18 (W. § 50, 4 a.).

b. Like the Lat. *convenio* i. q. *coco*: of conjugal cohabitation, Mt. i. 18 [but cf. Weiss ad loc. (and the opinions in Meyer)] (Xen. mem. 2, 2, 4; Diod. 3, 58; Philo de caritat. § 14; de fortitud. § 7; de speciall. legg. § 4; Joseph. ant. 7, 8, 1 and 7, 9, 5; Apollod. bibl. 1, 3, 3); with ἐπὶ τὸ αὐτό added, 1 Co. vii. 5 Rec.

2. to go (depart) or come with one, to accompany one (see ἔρχομαι, II. p. 252\*): τινί, with one, Lk. xxiii. 55 [Tr txt. br. the dat.]; Acts i. 21 [here A. V. *company with*]; ix. 39; x. 23, 45; xi. 12; with εἰς τὸ ἔργον added, Acts xv. 38; σύν τινι, Acts xxi. 16.\*

συν-εσθίω; impf. συνήσθιον; 2 aor. συνέφαγον; to eat with, take food together with [cf. σύν, II. 1]: τινί, with one, Lk. xv. 2; Acts x. 41; xi. 3; 1 Co. v. 11, (2 S. xii. 17); μετά τινος, Gal. ii. 12; Gen. xliii. 31; Ex. xviii. 12, [cf. W. § 52, 4, 15]. (Plat., Plat., Lcian.)\*

σύνεσις, -εως, ἡ, (σύνιημι, q. v.); 1. a running together, a flowing together: of two rivers, Hom. Od. 10, 515. 2. a. fr. Pind. down, understanding: Lk. ii. 47; 1 Co. i. 19 (fr. Is. xxix. 14); Eph. iii. 4; Col. ii. 2; 2 Tim. ii. 7; πνευματική, Col. i. 9. b. the understanding, i. e. the mind so far forth as it understands: Mk. xii. 33; Sap. iv. 11. (Sept. for בִּינָה, תְּבִינָה, תְּעָרָה, כְּדָרָה, כְּשָׁרָה, etc.; also for קִיבִילִי, a poem.) [SYN. see σοφία, fin.; cf. Bp. Lghtft. on Col. i. 9; Schmidt ch. 147, 8.]\*

συνετός, -ός, (συνίημι), fr. Pind. down, Sept. for סָכֵל, נָבִיל, etc., intelligent, having understanding, wise, learned: Mt. xi. 25; Lk. x. 21; Acts xiii. 7; 1 Co. i. 19 (fr. Is. xxix. 14). [SYN. see σοφός, fin.]\*

συν-ευ-δοκέω, -ῶ; (see εὐδοκέω, init.); a. to be pleased together with, to approve together (with others): absol. (yet so that the thing giving pleasure is evident from the context), Acts xxii. 20 G L T Tr WH; with a dat. of the thing, Lk. xi. 48; Acts viii. 1; xxii. 20 Rec. ([Polyb. 24, 4, 13]; 1 Macc. i. 57; 2 Macc. xi. 24). b. to be pleased at the same time with, consent, agree to,

([Polyb. 32, 22, 9]; 2 Macc. xi. 35); foll. by an inf. 1 Co. vii. 12 sq. [R. V. here *be content*]; w. a dat. of a pers. to applaud [R. V. *consent with*], Ro. i. 32. (Diod.; eccles. writ.)\*

συν-ευωχέω, -ῶ; pres. pass. ptep. συνευωχούμενος; (εὐωχέω, to feed abundantly, to entertain; fr. εὖ and ἔχω); to entertain together; pass. to feast sumptuously with: Jude 12; τινί, with one, 2 Pet. ii. 13. ([Aristot. eth. Eud. 7, 12, 14 p. 1245<sup>b</sup>, 5], Joseph., Lcian., al.)\*

συν-εφ-ίστημι: to place over or appoint together; 2 aor. συνεπέστην; to rise up together: κατὰ τινος, against one, Acts xvi. 22. [(From Thuc. down.)\*]

συν-έχω; fut. συνέξω; 2 aor. συνέσχον; Pass., pres. συνέχομαι; impf. συνειχόμην; fr. Hom. down; 1. to hold together; any whole, lest it fall to pieces or something fall away from it: τὸ συνέχον τὰ πάντα, the deity as holding all things together, Sap. i. 7 (see Grimm ad loc.). 2. to hold together with constraint, to compress, i. e. a. to press together with the hand: τὰ ὄτα, to stop the ears, Acts vii. 57 (τὸ στόμα, Is. lii. 15; τὸν οὐρανόν, to shut, that it may not rain, Deut. xi. 17; 1 K. viii. 35). b. to press on every side: τινά, Lk. viii. 45; with πάντοθεν added, of a besieged city, Lk. xix. 43. 3. to hold completely, i. e. a. to hold fast: prop. a prisoner, Lk. xxii. 63 (τὰ αἰχμάλωτα, Lcian. Tox. 39); metaph. in pass. to be held by, closely occupied with, any business (Sap. xvii. 19 (20); Hldian. 1, 17, 22, (9 ed. Bekk.); Ael. v. h. 14, 22); τῷ λόγῳ, in teaching the word, Acts xviii. 5 G L T Tr WH [here R. V. *constrained by*].

b. to constrain, oppress, of ills laying hold of one and distressing him; pass. to be holden with i. q. afflicted with, suffering from: νόσοις, Mt. iv. 24; περὶ τῷ, Lk. iv. 38; δυσεντερίῳ, Acts xxviii. 8 (many exx. fr. Grk. writ. fr. Aeschyl. and Hdt. down are given in Passow s. v. συνέχω, I. a.; [L. and S. s. v. I. 4]); of affections of the mind: φόβῳ, Lk. viii. 37 (ὀδυρμῷ, Ael. v. h. 14, 22; ἀλγηδόνι, Plat. de flav. 2, 1; ἀθυμίᾳ, ib. 7, 5; 19, 1; λύπη, 17, 3; for other exx. see Grimm on Sap. xvii. 10). γ. to urge, impel: trop. the soul, ἡ ἀγάπη . . . συνέχει ἡμᾶς, 2 Co. v. 14 [A. V. *constraineth*]; πῶς (how greatly, how sorely) συνέχομαι, Lk. xii. 50 [A. V. *straitened*]; τῷ πνεύματι, Acts xviii. 5 Rec. συνέχομαι ἐκ τῶν δύο, I am hard pressed on both sides, my mind is impelled or disturbed from each side [R. V. *I am in a strait betwixt the two*], Phil. i. 23.\*

συνί-, see συζ-, and σύν, II. sub fin.

συν-ἡδομαι; 1. in Grk. writ. chiefly fr. Soph., Eur., Xen. down, to rejoice together with (another or others [cf. σύν, II. 1]). 2. in the N. T. once to rejoice or delight with one's self or inwardly (see σύν, II. 4): τινί, in a thing, Ro. vii. 22, where cf. Fritzsche; [al. refer this also to 1; cf. Meyer].\*

συνήθεια, -ας, ἡ, (συνηθής, and thus fr. σύν and ἦθος), fr. Isoer., Xen., Plat. down, Lat. *consuetudo*, i. e. 1. intercourse (with one), intimacy: 4 Macc. xiii. 21. 2. eustom: Jn. xviii. 39 [cf. B. § 139, 45]; 1 Co. xi. 16. 3. a being used to: with a gen. of the object to which one is accustomed, 1 Co. viii. 7 L T Tr WH.\*

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συν-ηλικιώτης, -ου, ὅ, (fr. *σύν*, and *ἡλικία* q. v.), *one of the same age, an equal in age*: Gal. i. 14. (Diod. 1, 53 fin.; Dion. Hal. antt. 10, 49 init.; but in both pass. the best codd. have *ἡλικιώτης*; [Corp. inscr. iii. p. 434 no. 4929]; Aleiph. 1, 12). Cf. *συνμαθητής*.\*

συν-θάπτω; 2 aor. pass. *συνετάφη*; fr. Aeschyl. and Hdt. down; *to bury together with*: τῷ Χριστῷ, together with Christ, pass., διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον sc. αὐτοῦ, Ro. vi. 4; ἐν τῷ βαπτίσματι, Col. ii. 12. For all who in the rite of baptism are plunged under the water, thereby declare that they put faith in the expiatory death of Christ for the pardon of their past sins; therefore Paul likens baptism to a burial by which the former sinfulness is buried, i. e. utterly taken away.\*

συν-θλάω, -ῶ; 1 fut. pass. *συνθλασθήσομαι*; *to break to pieces, shatter*, (Vulg. *confringo, conquasso*): Mt. xxi. 44 [but T om. I Tr mrg. WH br. the vs.]; Lk. xx. 18. (Sept.; [Manetho, Alex. ap. Athen., Eratosth., Aristot. (v. l.)], Diod., Plut., al.)\*

συν-θλιβω; impf. *συνέθλιβον*; *to press together, press on all sides*: τινά, of a thronging multitude, Mk. v. 24, 31. (Plat., Aristot., Strab., Joseph., Plut.)\*

συν-θρύπτω, ptep. nom. plur. mase. *συνθρύπτοντες*; *to break in pieces, to crush*: metaph. τὴν καρδίαν, to break one's heart, i. e. to deprive of strength and courage, dispirit, incapacitate for enduring trials, Acts xxi. 13. (In eccles. and Byzant. writ.)\*

συν-ιέω, see *συνίημι*.

συν-ιήμι, 2 pers. plur. *συνιέτε*, 3 pers. plur. *συνιούσιν* (Mt. xiii. 13 R G T; 2 Co. x. 12 Rec., fr. the unused form *συνιέω*), and *συνιᾶσιν* (2 Co. x. 12 L T Tr WH), and *συνιούσιν* (Mt. xiii. 13 L Tr WH fr. the unused *συνίω*), subjunc. 3 pers. plur. *συνιῶσι* (R G L T Tr in Mk. iv. 12 and Lk. viii. 10, fr. the unused *συνιέω* or fr. *συνίημι*) and *συνιῶσι* (WH in Mk. and Lk. ll. cc., fr. the unused *συνίω*), impv. 2 pers. plur. *συνιέτε*, inf. *συνιέναι*, ptep. *συνιών* (Ro. iii. 11 R G T fr. *συνιέω*), and *συνίων* (ibid. L Tr WH, and often in Sept., fr. *συνίω*), and *συνιείς* (Mt. xiii. 23 L T Tr WH; Eph. v. 17 R G; but quite erroneously *συνιών*, Grsb. in Mt. l. c. [Alf. in Ro. iii. 11; cf. *WH*. App. p. 167; *Tlf*. Proleg. p. 122]; W. 81 (77 sq.); B. 48 (42); Fritzsche on Rom. vol. i. p. 174 sq.); fut. *συνήσω* (Ro. xv. 21); 1 aor. *συνῆκα*; 2 aor. subjunc. *συνήτε*, *συνῶσα*, impv. 2 pers. plur. *σύνετε* (Mk. vii. 14 L T Tr WH); (*σύν*, and *ἴημι* to send); 1. prop. *to set or bring together*, in a hostile sense, of combatants, Hom. Il. 1, 8; 7, 210. 2. to put (as it were) the perception with the thing perceived; to set or join together in the mind, i. e. *to understand*, (so fr. Hom. down; Sept. for  $\text{רָב}$  and  $\text{לִבְיָה}$ ): with an ace. of the thing, Mt. xiii. 23, 51; Lk. ii. 50; xviii. 34; xxiv. 45; foll. by *ὅτι*, Mt. xvi. 12; xvii. 13; foll. by an indirect quest., Eph. v. 17; ἐπὶ τοῖς ἄρτοις, 'on the loaves' as the basis of their reasoning [see ἐπί, B. 2 a. a.], Mk. vi. 52; where what is understood is evident from the preceding context, Mt. xiii. 19; xv. 10; Mk. vii. 14; absol., Mt. xiii. 13-15; xv. 10; Mk. iv. 12; viii. 17, 21; Lk. viii. 10; Acts vii. 25<sup>b</sup>; xxviii. 26 sq.; Ro. xv. 21; 2 Co. x. 12; ὁ συνιών or συνίων as subst. [B. 295

(253 sq.); W. 109 (104)], *the man of understanding*, Hebraistically i. q. *a good and upright man* (as having knowledge of those things which pertain to salvation; see *μαρός*): Ro. iii. 11 (fr. Ps. xiii. (xiv.) 2). [SYN. see *γνώσκω*, fin.]\*

συνιστάνω and *συνιστάω*, see the foll. word.

συν-ίστημι (Ro. iii. 5; v. 8; xvi. 1; 2 Co. x. 18; Gal. ii. 18 Rec.; ptep. *συνιστάντες*, 2 Co. iv. 2 L T Tr; vi. 4 L T Tr), or *συνιστάνω* (2 Co. v. 12; Gal. ii. 18 G L T Tr WH; inf. *συνιστάειν*, 2 Co. iii. 1 R G T WH; ptep. *συνιστάνων*, 2 Co. iv. 2 WH; vi. 4 WH; x. 12, 18 L T Tr WH), or *συνιστάω* (inf. *συνιστᾶν*, 2 Co. iii. 1 L Tr; ptep. *συνιστῶν*, 2 Co. iv. 2 R G; vi. 4 R G; x. 18 Rec.; see *ἴστημι*); 1 aor. *συνέστησα*; pf. *συνέστηκα*; 2 pf. ptep. *συνεστῶς* [nom. plur. neut. -ῶτα, 2 Pet. iii. 5 WH mrg.]; pres. pass. inf. *συνίστασθαι*; fr. Hom. Il. 14, 96 down; 1. *to place together, to set in the same place, to bring or band together*; in the 2 aor., pf. and plupf. intransitively, *to stand with (or near)*: *συνεστῶς τινι*, Lk. ix. 32. 2.

to set one with another i. e. by way of presenting or introducing him, i. e. *to commend* (Xen., Plat., Dem., Polyb., Joseph., Plut.): τινά, 2 Co. iii. 1; vi. 4; x. 12, 18; τινά τινι, Ro. xvi. 1; 2 Co. v. 12 [cf. B. 393 (336)]; τινά πρὸς συνειδήσιν τινος, 2 Co. iv. 2; pass. *ὑπό τινος*, 2 Co. xii. 11, (1 Macc. xii. 43; 2 Macc. iv. 24). 3.

to put together by way of composition or combination, to teach by combining and comparing, hence *to show, prove, establish, exhibit*, [W. 23 (22)]: τί, Ro. iii. 5; v. 8, (εὐνοίαν, Polyb. 4, 5, 6); *ἑαυτοὺς ὡς τινες*, 2 Co. vi. 4; with two acc. one of the object, the other of the predicate, Gal. ii. 18 (Diod. 13. 91; *συνίστησιν αὐτὸν προφήτην*, Philo rer. div. haer. § 52); foll. by an acc. with inf. [cf. B. 274 (236)], 2 Co. vii. 11 (Diod. 14, 45). 4. *to put together* (i. e. unite parts into one whole), pf., plupf. and 2 aor. *to be composed of, consist*: ἐξ ὕδατος κ. δι' ὕδατος, 2 Pet. iii. 5 [cf. W. § 45, 6 a.; (see above, init.)]; *to cohere, hold together*: τὰ πάντα συνέστηκεν ἐν αὐτῷ, Col. i. 17 (Plat. de rep. 7 p. 530 a.; Tim. p. 61 a.; [Bonitz's index to Aristotle (Berlin Acad. ed.) s. v. *συνιστάειν*], and often in eccles. writ.; [cf. Bp. Lghtft. on Col. l. c.]).\*

[συν-κατα-νεύω; 1 aor. ptep. *συνκατανεύσας*; *to consent to, agree with*: Acts xviii. 27 WH (rejected) mrg. (Polyb. 3, 52, 6; al.)]\*

συνκ-, see *συνκ-*

συνλ-, see *συνλ-*

συνμ-, see *συνμ-*

cf. *σύν*, II. fin.

συν-οδεύω; *to journey with, travel in company with*: with a dat. of the pers., Acts ix. 7. (Hdian. 4, 7, 11 [6 ed. Bekk.], Leian., Plut., al.; Sap. vi. 25.)\*

συνοδία, -ας, ἡ, (*σύνοδος*), *a journey in company*; by meton. *a company of travellers, associates on a journey, a caravan*, [A. V. *company*]: Lk. ii. 44. (Strab., Plut., [Epict., Joseph., *ξυνοδεία*, Gen. xxxvii. 25 cod. Venet. i. q. *family*, Neh. vii. 5, 64, Sept.], al.)\*

συν-οικέω, -ῶ; *to dwell together* (Vulg. *cohabito*): of the domestic association and intercourse of husband and wife, 1 Pet. iii. 7; for many exx. of this use, see *Passow* s. v. 1: [L. and S. s. v. I. 2].\*

**συν-οικοδομέω**, -ῶ: pres. pass. *συνοικοδομοῦμαι*; (Vulg. *coaedifico*) : *to build together* i. e. a. *to build together or with others* [1 Esdr. v. 65 (66)]. b. *to put together or construct by building, out of several things to build up one whole*, (οἰκία εἰς συνφοδομημένη καὶ συνηρμοσμένη, of the human body, Philo de praem. et poen. § 20) : Eph. ii. 22. (Besides, in Thuc., Diod., Dio Cass., Plut.) \*

**συν-ομιλέω**, -ῶ; *to talk with*: τινί, one, Acts x. 27. (*to hold intercourse with*, [Ceb. tab. 13; Joseph. b. j. 5, 13, 1], Epiphani., Tzetz.) \*

**συν-ομορέω**, -ῶ; (*συνόμορος*, having joint boundaries, bordering on, fr. *σύν* and *ὄμορος*, and this fr. *ὄμος* joint, and *ὄρος* a boundary); *to border on, be contiguous to*, [A. V. *join hard*]: τινί, to a thing, Acts xviii. 7. (Byzant. writ.) \*

**συν-οχή**, -ῆς, ἥ, (*συνέχω*, cf. v.), *a holding together, narrowing; narrows*, the contracting part of a way, Hom. II. 23, 330. Metaph. *straits, distress, anguish*: Lk. xxi. 25; with *καρδίας* added, 2 Co. ii. 4, (*contractio animi*, Cic. Tusc. 1, 37, 90; opp. to *effusio*, 4, 31, 66; *συνοχήν κ. τλαιπωρία*, Job xxx. 3; [cf. Judg. ii. 3; plur. Ps. xxiv. (xxv.) 17 Aq.]). \*

**συνπ-**, see *συνπ-*  
**[συνσ-**, see *συσ-* and *συσσ-*]  
**συνστ-**, see *συστ-*

**συν-τάσσω**: 1 aor. *συντάξα*; fr. Hdt. down; a. *to put in order with or together, to arrange*; b. *to (put together), constitute, i. e. to prescribe, appoint*, (Aeschlin., Dem.; physicians are said *συντάσσειν φάρμακον*, Ael. v. h. 9, 13; [Plut. an sen. sit gerend. resp. 4, 8]): τινί, Mt. xxi. 6 L Tr WH; xxvi. 19; xxvii. 10; Sept. often for *תָּצַו*. \*

**συντελεία**, -ας, ἥ, (*συντελής*), *completion, consummation, end*, (so in Grk. writ. fr. Polyb. on; Sept. chiefly for *תָּצַו*; for *תָּצַו* in Dan. xii. 4, 13; in other senses fr. Aeschyl. down): *αἰῶνος* or *τοῦ αἰῶνος*, Mt. xiii. 39, 40 L T Tr WH, 49; xxiv. 3; xxviii. 20; *τοῦ αἰῶνος τούτου*, Mt. xiii. 40 R G; *τῶν αἰώνων*, Heb. ix. 26 (see *αἰών*, 3 p. 19<sup>b</sup> bot. [cf. Herm. sim. 9, 12, 3 and Hilgenfeld ad loc.]); *καιροῦ and καιρῶν*, Dan. ix. 27; xii. 4; *τῶν ἡμερῶν*, ibid. 13; *ἀνθρώπου*, of his death, Sir. xi. 27 (25); cf. xxi. 9. \*

**συν-τελέω**, -ῶ: fut. *συντελέσω*; 1 aor. *συντέλεσα*; Pass., pres. inf. *συντελείσθαι*; 1 aor. *συντελέσθην* (Jn. ii. 3 T WH 'rejected' mrg.), ptep. *συντελέσθεις*; fr. Thuc. and Xen. down; Sept. often for *תָּצַו*; also sometimes for *תָּצַו*, *הִשְׁלֵם*, etc.; 1. *to end together or at the same time*. 2. *to end completely; bring to an end, finish, complete*: *τοὺς λόγους*, Mt. vii. 28 R G; *τὸν πειρασμόν*, Lk. iv. 13; *ἡμέρας*, pass., Lk. iv. 2; Acts xxi. 27, (Job i. 5; Tob. x. 7). 3. *to accomplish, bring to fulfilment*; pass. *to come to pass*, Mk. xiii. 4; *λόγον*, a word, i. e. a prophecy, Ro. ix. 28 (*ῥῆμα*, Lam. ii. 17). 4. *to effect, make*, [cf. our *conclude*]: *διαθήκην*, Heb. viii. 8 (Jer. xli. (xxxiv.) 8, 15). 5. *to finish*, i. e. in a use foreign to Grk. writ., *to make an end of*: *συντελέσθη ὁ οἶνος τοῦ γάμου*, [was at an end with], Jn. ii. 3 Tdf. after cod. Sin. (Ezek. vii. 15 for *תָּצַו*; *to bring to an end, destroy*, for *תָּצַו*, Jer. xiv. 12; xvi. 4). \*

**συν-τέμνω**; pf. pass. ptep. *συντετμημένος*; fr. Aeschyl. and Hdt. down; 1. *to cut to pieces*, [cf. *σύν*, II. 3]. 2. *to cut short*; metaph. *to despatch briefly, execute or finish quickly; to hasten*, (*συντέμνειν* se. *τὴν ὁδόν*, to take a short cut, go the shortest way, Hdt. 7, 123; se. *τὸν λόγον*, to speak briefly, Eur. Tro. 441; *τὰς ἀποκρίσεις*, to abridge, sum up, Plat. Prot. p. 334 d.; *ἐν βραχείᾳ πολλοὺς λόγους*, Arstph. Thesm. 178): *λόγον* [cf. v. I. 2 b. a.], to bring a prophecy or decree speedily to accomplishment, Ro. ix. 28; *λόγος συντετμημένος*, a short word, i. e. an expeditious prophecy or decree, ibid. [R G Tr mrg. in br.] (both instances fr. Sept. of Is. x. 23); cf. Fritzsche ad loc. vol. ii. p. 350. \*

**συν-τηρέω**, -ῶ: impf. 3 pers. sing. *συντηρεί*; pres. pass. 3 pers. plur. *συντηροῦνται*; [fr. Aristot. de plant. 1, 1 p. 816<sup>a</sup>, 8 down]; a. *to preserve* (a thing from perishing or being lost): τί, pass. (opp. to *ἀπολλύσθαι*), Mt. ix. 17; Lk. v. 38 [T WH om. Tr br. the cl.]; *τινά*, to guard one, keep him safe, fr. a plot, Mk. vi. 20 (*ἐαυτὸν ἀναμάρτητον*, 2 Macc. xii. 42 [cf. Tob. i. 11; Sir. xiii. 12]). b. *to keep within one's self, keep in mind* (a thing, lest it be forgotten [cf. *σύν*, II. 4]): *πάντα τὰ ῥήματα*, Lk. ii. 19 (*τὸ ῥῆμα ἐν τῇ καρδίᾳ μου*, Dan. vii. 28 Theod.; *τὴν γνώμην παρ' ἐαυτῷ*, Polyb. 31, 6, 5; [absol. Sir. xxxix. 2]). \*

**συν-τίθημι**: Mid., 2 aor. 3 pers. plur. *συνέθεντο*; plpf. 3 pers. plur. *συνετέθεντο*; fr. Hom. down; *to put with or together, to place together; to join together*; Mid. a. *to place in one's mind, i. e. to resolve, determine; to make an agreement, to engage*, (often so in prof. writ. fr. Hdt. down; cf. Passow s. v. 2 b.; [L. and S. s. v. B. II.]): *συνετέθεντο*, they had agreed together [W. § 38, 3], foll. by *ἴνα*, Jn. ix. 22 [W. § 44, 8 b.]; *συνέθεντο*, they agreed together, foll. by *τοῦ* with an inf. [B. 270 (232)], Acts xxiii. 20; *they covenanted*, foll. by an inf. [B. u. s.], Lk. xxii. 5. b. *to assent to, to agree to*: Acts xxiv. 9 Rec. [see *συνεπιτίθημι* (*τινί*, Lys. in Harpocr. [s. v. *Καρκίνος*] p. 106, 9 Bekk.). \*

**συν-τόμως**, (*συντέμνω*), [fr. Aeschyl., Soph., Plat. down], adv., *concisely* i. e. *briefly, in few words*: *ἀκοῦσαι τινος*, Acts xxiv. 4 (*γράφαι*, Joseph. e. Ap. 1, 1; *διδάσκειν*, ibid. 1, 6, 2; [*εἰπεῖν*, ibid. 2, 14, 1; *ἐξαγγέλλειν*, Mk. xvi. WH (rejected) 'Shorter Conclusion']); for exx. fr. Grk. writ. see Passow [or L. and S.] s. v. fin. \*

**συν-τρέχω**; 2 aor. *συνέδραμον*; fr. [Hom.], Aeschyl., Hdt. down; 1. *to run together*: of the gathering of a multitude of people, *ἐκεί*, Mk. vi. 33; *πρός τινα*, Acts iii. 11. 2. *to run along with others*; metaph. *to rush with* i. e. *cast one's self, plunge*, 1 Pet. iv. 4. [COMP.: *ἐπι-συντρέχω*.] \*

**συν-τρίβω**, ptep. neut. *-τρίβον* Lk. ix. 39 R G Tr, *-τρίβον* L T WH (cf. Veitch s. v. *τρίβω*, fin.); fut. *συντρίψω*; 1 aor. *συνέτριψα*; Pass., pres. *συντρίβομαι*; pf. inf. *συντετρίφθαι* [R G Tr WH; but *-τρίφθαι* L T (cf. Veitch n. s.)], ptep. *συντετρισμένος*; 2 fut. *συντριβήσομαι*; fr. Hdt. [(?) Eurip.] down; Sept. very often for *תָּצַו*; *to break, to break in pieces, shiver*, [cf. *σύν*, II. 3]: *κάλαμον*, Mt. xii. 20; *τὰς πέδας*, pass. Mk. v. 4; *τὸ ἀλάστρον* (the sealed orifice of the vase [cf. BB. DD. s. v. *Alabaster*]),

Mk. xiv. 3; ὄσπουν, pass. Jn. xix. 36 (Ex. xii. 46; Ps. xxxiii. (xxxiv.) 21); τὰ σκευή, Rev. ii. 27; to tread down: τὸν Σατανᾶν ὑπὸ τοὺς πόδας (by a pregn. constr. [W. § 66, 2 d.]), to put Satan under foot and (as a conqueror) trample on him, Ro. xvi. 20; to break down, crush: τινά, to tear one's body and shatter one's strength, Lk. ix. 39. Pass. to suffer extreme sorrow and be, as it were, crushed: οἱ συντετριμμένοι τὴν καρδίαν [cf. W. 229 (215)], i. q. οἱ ἔχοντες τὴν καρδίαν συντετριμμένην, [A. V. the broken-hearted], Lk. iv. 18 Rec. fr. Is. lxi. 1 ([cf. Ps. xxxiii. (xxxiv.) 19; cxlvi. (cxlvii.) 3, etc.]; συντρίβῃναι τῇ διανοίᾳ, Polyb. 21, 10, 2; 31, 8, 11; τοῖς φρονήμασι, Diod. 11, 78; [ταῖς ἑλπίσιν, 4, 66; ταῖς ψυχαῖς, 16, 81].)\*

σύν-τριμμα, -τος, τό, (συντρίβω), Sept. chiefly for ρζψ; 1. that which is broken or shattered, a fracture: Aristot. de audibil. p. 802<sup>a</sup>, 34; of a broken limb, Sept. Lev. xxi. 19. 2. trop. calamity, ruin, destruction: Ro. iii. 16, fr. Is. lix. 7, where it stands for ἦψ, a devastation, laying waste, as in xxii. 4; Sap. iii. 3; 1 Macc. ii. 7; [etc.]\*

σύν-τροφος, -ου, ὅ, (συντρέφω), [fr. Hdt. down], nourished with one (Vulg. collactaneus [Eng. foster-brother]); brought up with one; univ. companion of one's childhood and youth: τινός (of some prince or king), Acts xiii. 1. (1 Macc. i. 6; 2 Macc. ix. 29; Polyb. 5, 9, 4; Diod. 1, 53; Joseph. b. j. 1, 10, 9; Ael. v. h. 12, 26.)\*

Συντύχη and (so Tdf. edd. 7, 8; cf. Lipsius, Gramm. Untersuch. p. 31; [Tdf. Proleg. p. 103; Kühner § 84 fin.]; on the other hand, Chandler § 199) Συντυχή, ἡ, [acc. -ην], Syntyche, a woman belonging to the church at Philippi: Phil. iv. 2. (The name occurs several times in Grk. inserr. [see Bp. Lghtft. on Phil. i. c.].)\*

συν-τυγχάνω: 2 aor. inf. συντυχεῖν; fr. [Soph.], Hdt. down; to meet with, come to [A. V. come at] one: with a dat. of the pers., Lk. viii. 19.\*

συν-υπο-κρίνομαι: 1 aor. pass. συνυπεκρίθην, with the force of the mid. [cf. B. 52 (45)]; to dissemble with: τινί, one, Gal. ii. 13. (Polyb. 3, 92, 5 and often; see Schweighaeuser, Lex. Polyb. p. 604; Plut. Marius, 14, 17.)\*

συν-υπουργέω, -ῶ; (ὑπουργέω to serve, fr. ὑπουργός, and this fr. ὑπό and ΕΡΓΩ); to help together: τινί, by any thing, 2 Co. i. 11. (Leian. bis accusat. c. 17 συναγωνιζομένης τῆς ἡδουῆς, ἥπερ αὐτῇ τὰ πολλὰ ξυνυπουργεῖ.)\*

συνψ-, see συμψ- }  
 συνχ-, see συγχ- } cf. σύν, II. fin.  
 συνψ-, see συμψ- }  
 συν-ωδίνω: a. prop. to feel the pains of travail with, be in travail together: οἶδε ἐπὶ τῶν ζώων τὰς ὠδίνας ὁ σύνοικος καὶ συνωδίνει γὰρ τὰ πολλὰ ὡσπερ καὶ ἀλεκτρύονες, Porphyr. de abstin. 3, 10; [cf. Aristot. eth. Eud. 7, 6 p. 1240<sup>a</sup>, 36]. b. metaph. to undergo agony (like a woman in childbirth) along with: Ro. viii. 22 (where σύν refers to the several parts of which ἡ κτίσις consists, cf. Meyer ad loc.); κακοῖς, Eur. Hel. 727.\*

συνωμοσία, -ας, ἡ, (συνόμνημι), fr. Arstph. and Thuc. down, a swearing together; a conspiracy: συνωμοσίαν ποιεῖν (see ποίεω, I. 1 e. p. 525<sup>a</sup> top), Acts xxiii. 13 Rec.; ποιεῖσθαι (see ποίεω, I. 3), ibid. L T Tr WH.\*

Συράκουσαι [so accented commonly (Chandler §§ 172, 175); but acc. to Pape, Eigennamen, s. v., -κοῦσαι in Ptol. 3, 4, 9; 8, 9, 4], -ῶν, αἱ, Syracuse, a large maritime city of Sicily, having an excellent harbor and surrounded by a wall 180 stadia in length [so Strabo 6 p. 270; "but this statement exceeds the truth, the actual circuit being about 14 Eng. miles or 122 stadia" (Leake p. 279)]; see Diet. of Geogr. s. v. p. 1067<sup>b</sup>]; now Siragosa: Acts xviii. 12.\*

Συρία, -ας, ἡ, Syria; in the N. T. a region of Asia, bounded on the N. by the Taurus and Amanus ranges, on the E. by the Euphrates and Arabia, on the S. by Palestine, and on the W. by Phœnicia and the Mediterranean, [cf. BB.DD. s. v. Syria; Ryssel in Herzog ed. 2, s. v. Syrien; cf. also Ἀντιόχεια, 1 and Δαμασκός]: Mt. iv. 24; Lk. ii. 2; Acts xv. 23, 41; xviii. 18; xx. 3; xxi. 3; Gal. i. 21. [On the art. with it cf. W. § 18, 5 a.]\*

Σύρος, -ου, ὁ, ἄ, Syrian, i. e. a native or an inhabitant of Syria: Lk. iv. 27; fem. Σύρα, a Syrian woman, Mk. vii. 26 Tr WH mrg. [(Hdt., al.)]\*

Συροφώνισσα (so Rec.; a form quite harmonizing with the analogies of the language, for as Κίλιξ forms the fem. Κίλισσα, Θράξ the fem. Θράσσα, ἄναξ the fem. ἄνασσα, so the fem. of Φοῖνιξ is always, by the Greeks, called Φοῖνισσα), Συροφώνισσα (so L T WH; hardly a pure form, and one which must be derived fr. Φοινίκη; cf. Fritzsche on Mk. p. 296 sq.; W. 95 (91)), Συραφονίκισσα (Grsb.; a form which conflicts with the law of composition), -ης, ἡ, (Tr WH mrg. Σύρα Φοινίκισσα), a Syrophœnician woman, i. e. of Syrophenice by race, that is, from the Phœnicia forming a part of Syria (Σύρο being prefixed for distinction's sake, for there were also Λιβυφοῖνικες, i. e. the Carthaginians. The Greeks included both Phœnicia and Palestine under the name ἡ Συρία; hence Συρία ἡ Παλαιστίνη in Hdt. 3, 91; 4, 39; Just. Mart. apol. i. 1; and ἡ Φοινίκη Συρία, Diod. 19, 93; Συροφονίκη, Just. Mart. dial. c. Tryph. c. 78, p. 305 a.): Mk. vii. 26 [cf. B. D. s. v. Syro-Phœnician]. (The masc. Συροφώνιξ is found in Leian. concil. deor. c. 4; [Syrophenix in Juv. sat. 8, 159 (cf. 160)].)\*

Σύρτις [Lehm. σύρτις; cf. Tdf. Proleg. p. 103; Chandler § 650], -εως, acc. -ιν, ἡ, (σύρω, q. v. [al. fr. Arab. sert i. e. 'desert'; al. al., see Pape, Eigennamen, s. v.]), Syrtis, the name of two places in the African or Libyan Sea between Carthage and Cyrenaica, full of shallows and sandbanks, and therefore destructive to ships; the western Syrtis, between the islands Cercina and Meninx [or the promontories of Zeitha and Brachodes], was called Syrtis minor, the eastern [extending from the promontory of Cephalae on the W. to that of Boreum on the E.] was called Syrtis major (sinus Psyllicus); this latter must be the one referred to in Acts xxvii. 17, for upon this the ship in which Paul was sailing might easily be cast after leaving Crete. [Cf. B. D. s. v. Quicksands.]\*

σύρω; impf. ἔσυρον; fr. [Aeschyl. and Hdt. (in comp.), Aristot.], Theor. down; [Sept. 2 S. xvii. 13]; to draw, drag: τί, Jn. xxi. 8; Rev. xii. 4; τινά, one (before the judge, to prison, to punishment; ἐπὶ τὰ βασανιστήρια, εἰς

τὸ δεσμοτήριον, Epict. diss. 1, 29, 22; al.), Acts viii. 3; ξῆω τῆς πόλεως, Acts xiv. 19; ἐπὶ τοὺς πολιάρχας, Acts xvii. 6. [COMP.: κατασύρω.]\*

συσπαράσσω: 1 aor. συνεσπάραξα; to convulse completely (see ῥήγνυμι, e.): τινά, Mk. ix. 20 L T Tr mrg. WH; Lk. ix. 42. (Max. Tyr. diss. 13, 5.)\*

σύσ-σημον [Tdf. συν- (cf. σύν, II. fin.)], -ου, τό, (σύν and σῆμα), a common sign or concerted signal, a sign given acc. to agreement: Mk. xiv. 41. (Diod., Strab., Plut., al.; for σ), a standard, Is. v. 26; xlix. 22; lxii. 10.) The word is condemned by Phrynichus, ed. Lob. p. 418, who remarks that Menander was the first to use it; cf. Sturz, De dial. Maced. et Alex. p. 196.\*

σύσ-σωμος [L T Tr WH συν- (cf. σύν, II. fin.)], -ον, (σύν and σώμα), belonging to the same body (i. e. metaph. to the same church) [R. V. fellow-members of the body]: Eph. iii. 6. (Eccles. writ.)\*

συστασιαστής, -οῦ, ὁ, (see στασιαστής), a companion in insurrection, fellow-rioter: Mk. xv. 7 R G (Joseph. antt. 14. 2, 1).\*

συστατικός [Tr συν- (cf. σύν, II. fin.)], -ή, -όν, (συν-ιστημι, q. v.), commendatory, introductory: ἐπιστολαὶ συστ. [A. V. epistles of commendation], 2 Co. iii. 1<sup>a</sup>, 1<sup>b</sup> R G, and often in eccles. writ., many exx. of which have been collected by Lydius, Agonistica sacra (Zutph. 1700), p. 123, 15; [Suicer, Thesaur. Eccles. ii. 1194 sq.]. (γράμματα παρ' αὐτοῦ λαβεῖν συστατικά, Epict. diss. 2, 3, 1; [cf. Diog. Laërt. 8, 87]; τὸ κάλλος παντὸς ἐπιστολίου συστατικώτερον. Aristot. in Diog. Laërt. 5, 18, and in Stob. flor. 65, 11, ii. 435 ed. Gaisf.)\*

συσταυρόω [L T Tr WH συν- (cf. σύν, II. fin.)], -ῶ: Pass., pf. συνεσταύρωμαι; 1 aor. συνεσταυρώθη; to crucify along with; τινά τι, one with another; prop.: Mt. xxvii. 44 (σύν αὐτῷ L T Tr WH); Mk. xv. 32 (σύν αὐτῷ L T Tr WH); Jn. xix. 32; metaph.: ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη sc. τῷ Χριστῷ. i. e. (dropping the figure) the death of Christ upon the cross has wrought the extinction of our former corruption, Ro. vi. 6; Χριστῷ συνεσταύρωμαι, by the death of Christ upon the cross I have become utterly estranged from (dead to) my former habit of feeling and action, Gal. ii. 19 (20).\*

συστέλλω: 1 aor. συνέστειλα; pf. pass. ptep. συνεσταλέμενος; prop. to place together; a. to draw together, contract, (τὰ ἰστία, Arstph. ran. 999; τὴν χεῖρα, Sir. iv. 31; εἰς ὀλίγον συστέλλω, Theophr. de caus. plant. 1, 15, 1); to diminish (τὴν διαταν, Isocr. p. 280 d.; Dio Cass. 39, 37); to shorten, abridge, pass. ὁ καιρὸς συνεσταλέμενος ἐστίν, the time has been drawn together into a brief compass, is shortened, 1 Co. vii. 29. b. to roll together, wrap up, wrap round with bandages, etc., to enshroud (τινά πέπλοις, Eur. Troad. 378): τινά, i. e. his corpse (for burial), Acts v. 6.\*

συστενάζω [T WH συν- (cf. σύν, II. fin.)]; to groan together: Ro. viii. 22, where σύν has the same force as in συνωδῶ. b. (τινά, with one, Eur. Ion 935; Test. xii. Patr. (test. Isach. § 7) p. 629).\*

συστοιχέω [T WH συν- (cf. σύν, II. fin.)], -ῶ; (see στοιχέω): to stand or march in the same row (file) with: so once

prop. of soldiers, Polyb. 10, 21, 7; hence to stand out against, be parallel with; trop. to answer to, resemble: τινί, so once of a type in the O. T. which answers to the anti-type in the New, Gal. iv. 25 [cf. Bp. Lightf. ad loc.]\*

συστρατιώτης [T Tr WH συν- (so Lehm. in Philem.; cf. σύν, II. fin.)], -ου, ὁ, a fellow-soldier, Xen., Plat., al.; trop. an associate in labors and conflicts for the cause of Christ: Phil. ii. 25; Philem. 2.\*

συστρέφω: 1 aor. ptep. συστρέψας; pres. pass. ptep. συστρεφόμενος; [fr. Aeschyl. and Hdt. down]; 1. to twist together, roll together (into a bundle): φηρυγάνω πλήθος, Acts xxviii. 3. 2. to collect, combine, unite: τινάς, pass. [reflexively (?)] of men, to [gather themselves together,] assemble: Mt. xvii. 22 L T Tr txt. WH, see ἀναστρέφω, 3 a.\*

συστροφή, -ῆς, ἡ, (συστρέφω); a. a twisting up together, a binding together. b. a secret combination, a coalition, conspiracy: Acts xxiii. 12 (Ps. lxxiii. (lxiv.) 3; [2 K. xv. 15; Am. vii. 10]); a concourse of disorderly persons, a riot (Polyb. 4, 34, 6), Acts xix. 40.\*

συσχηματίζω [WH συν- (so T in Ro., Tr in 1 Pet.; cf. σύν, II. fin.)]; pres. pass. συσχηματίζομαι; (σχηματίζω, to form); a later Grk. word; to conform [(Aristot. top. 6, 14 p. 151<sup>b</sup>, 8; Plut. de profect. in virt. 12 p. 83 b.)]; pass. reflexively, τινί, to conform one's self (i. e. one's mind and character) to another's pattern, [fashion one's self according to, (cf. Bp. Lightf. Com. on Phil. p. 130 sq.)]: Ro. xii. 2; 1 Pet. i. 14 [cf. W. 352 (330 sq.)]. (πρὸς τι, Plut. Num. 20 com. text.)\*

Συχάρ (Rec.<sup>12</sup> Σιχάρ), ἡ, Sychar, a town of Samaria, near to the well of the patriarch Jacob, and not far from Flavia Neapolis (Συχάρ πρὸ τῆς Νέας πόλεως, Euseb. in his Onomast. [p. 346, 5 ed. Larsow and Parthey]) towards the E., the representative of which is to be found apparently in the modern hamlet *al Askar* (or 'Asker): Jn. iv. 5, where cf. Büchlein. Ewald, Brückner [in De Wette (4th and foll. edd.)], Godet; add, Ewald, Jahrb. f. bibl. Wissensch. viii. p. 255 sq.; Bädeler, Palestine, pp. 328, 337; [Lieut. Conder in the Palest. Explor. Fund for July 1877, p. 149 sq. and in Survey of West. Pal.: 'Special Papers', p. 231; Eidersheim, Jesus the Messiah, Appendix xv.]. The name does not seem to be mentioned in סוכר, a place mentioned by the Talmudists in סוכר עין 'the fountain Sucar' and בכרת עין סוכר 'the valley of the fountain Sucar': cf. Delitzsch in the Zeitschr. f. d. luth. Theol. for 1856, p. 210 sqq. Most interpreters, however, think that Συχάρ is the same as Συχέμ (q. v. 2), and explain the form as due to a softening of the harsh vulgar pronunciation (cf. Credner, Einl. in d. N. T. vol. i. p. 264 sq.), or conjecture that it was fabricated by way of reproach by those who wished to suggest the noun סִפְסֻף, 'falsehood', and thereby brand the city as given up to idolatry [cf. Hab. ii. 18], or the word סִכְסֻף, 'drunken' (on account of Is. xxviii. 1), and thus call it the abode of μωροί, see Sir. l. 26, where the Shechemites are called λαὸς μωρός; cf. Test. xii. Patr. (test. Levi § 7) p. 564 Σικίμ, λεγομένη πόλις ἀσυνέτων. To these latter opinions there is this objection, among

others, that the place mentioned by the Evangelist was very near Jacob's well, from which Shechem, or Flavia Neapolis, was distant about a mile and a half. [Cf. B. D. s. v. Sychar; also *Porter* in Alex.'s *Kitto*, *ibid.*]\*

**Συχέμ**, Hebr. שִׁימ [i. e. 'shoulder,' 'ridge'], *Shechem* [A. V. *Sychem* (see below)], prop. name of **1.** a man of Canaan, son of Hamor (see Ἐμμώρ), prince in the city of Shechem (Gen. xxxiii. 19; xxxiv. 2 sqq.); Acts vii. 16 R. G. **2.** a city of Samaria (in Sept. sometimes Συχέμ, indecl., sometimes Σίκμα, gen. -ων, as in Joseph. and Euseb.; once τὴν Σίκμα τὴν ἐν ὄρει Ἐφραΐμ, 1 K. xii. 25 [for still other var. see B. D. (esp. Am. ed.) s. v. Shechem]), Vulg. *Sichem* [ed. Tdf. *Sychem*; cf. B. D. u. s.], situated in a valley abounding in springs at the foot of Mt. Gerizim (Joseph. antt. 5, 7, 2; 11, 8, 6); laid waste by Abimelech (Judg. ix. 45), it was rebuilt by Jeroboam and made the seat of government (1 K. xii. 25). From the time of Vespasian it was called by the Romans *Neapolis* (on coins *Flavia Neapolis*); whence by corruption comes its modern name, *Nāblus* [or *Nābulus*]; acc. to Prof. *Socin* (in *Bädeker's Palestine* p. 331) it contains about 13,000 inhabitants (of whom 600 are Christians, and 140 Samaritans) together with a few ["about 100"] Jews: Acts vii. 16.\*

**σφαγή**, -ῆς, ἡ, (σφάζω), *slaughter*: Acts viii. 32 (after Is. liii. 7); *πρόβατα σφαγῆς*, *sheep destined for slaughter* (Zech. xi. 4; Ps. xliii. (xliv.) 23), Ro. viii. 36; *ἡμέρα σφαγῆς* (Jer. xii. 3), i. q. day of destruction, Jas. v. 5. (Tragg., Arstph., Xen., Plat., sqq.; Sept. for סַבְּרָ, סַבְּרָה, etc.)\*

**σφάγιον**, -ου, τό, (σφαγή), fr. Aeschyl. and Hdt. down, that which is destined for slaughter, *a victim* [A. V. *slain beast*]: Acts vii. 42 [cf. W. 512 (477)] (Am. v. 25; Ezek. xxi. 10).\*

**σφάζω**, Attic σφάττω: fut. σφάξω, Rev. vi. 4 L T Tr WH; 1 aor. ἔσφαξα; Pass., pf. pter. ἐσφαγμένος; 2 aor. ἐσφάγην; fr. Hom. down; Sept. very often for שַׁחַץ, *to slay, slaughter, butcher*: prop., ἀρνίον, Rev. v. 6, 12; xiii. 8; *τινά*, to put to death by violence (often so in Grk. writ. fr. Hdt. down), 1 Jn. iii. 12; Rev. v. 9; vi. 4, 9; xviii. 24. *κεφαλὴ ἐσφαγμένη εἰς θάνατον*, mortally wounded [R. V. *smitten unto death*], Rev. xiii. 3. [Comp.: *κατασφάζω*.]\*

**σφόδρα** (properly neut. plur. of σφοδρός, vehement, violent), fr. Pind. and Hdt. down, *exceedingly, greatly*: placed after adjectives, Mt. ii. 10; Mk. xvi. 4; Lk. xviii. 23; Rev. xvi. 21; with verbs, Mt. xvii. 6, 23; xviii. 31; xix. 25; xxvi. 22; xxvii. 54; Acts vi. 7.\*

**σφοδρῶς**, adv., fr. Hom. Od. 12, 124 down, *exceedingly*: Acts xxvii. 18.\*

**σφραγίζω** (Rev. vii. 3 Rec.<sup>st</sup>); 1 aor. ἐσφράγισα; 1 aor. mid. pter. σφραγισάμενος; Pass., pf. pter. ἐσφραγισμένος; 1 aor. ἐσφραγίσθην; [in 2 Co. xi. 10 Rec.<sup>st</sup> gives the form σφραγίσεται "de coniectura vel errore" (Tdf.; see his note ad loc.);] (σφραγίς, q. v.); Sept. for שָׁחַץ; *to set a seal upon, mark with a seal, to seal*; **a.** for security: τί, Mt. xxvii. 66; sc. τὴν ἄβυσσον, *to close it, lest Satan after being cast into it should come out;*

hence the addition ἐπάνω αὐτοῦ, over him i. e. Satan, Rev. xx. 3, (ἐν ᾧ — i. e. δώματι — κεραυνός ἐστὶν ἐσφραγισμένος, Aeschyl. Eum. 828; mid. σφραγίζομαι τὴν θύραν, Bel and the Dragon 14 Theodot.). **b.** Since things sealed up are concealed (as, the contents of a letter), σφραγίζω means trop. *to hide* (Deut. xxxii. 34), *keep in silence, keep secret*: τί, Rev. x. 4; xxii. 10. (τὰς ἀμαρτίας, Dan. ix. 24 Theodot.; τὰς ἀνομίας, Job xiv. 17; τοὺς λόγους σιγῆ, Stob. flor. 34, 9 p. 215; θάματα πολλὰ σοφῆ σφρηγίσαστο σιγῆ, Nomn. paraphr. evang. Ioan. 21, 140). **c.**

in order to mark a person or thing; hence *to set a mark upon by the impress of a seal, to stamp*: angels are said σφραγίζω *τινάς ἐπὶ τῶν μετώπων*, i. e. with the seal of God (see σφραγίς, c.) to stamp his servants on their foreheads as destined for eternal salvation, and by this means to confirm their hopes, Rev. vii. 3, cf. Ewald ad loc.; [B. D. s. vv. *Cuttings* and *Forehead*]; hence οἱ ἐσφραγισμένοι, fourteen times in Rec. vss. 4-8, four times by G L T Tr WH, (δεινοῖσι σημάντροισιν ἐσφραγισμένοι, Eur. Iph. Taur\*1372); metaph.: *τινά τῷ πνεύματι* and *ἐν τῷ πν.*, respecting God, who by the gift of the Holy Spirit indicates who are his, pass., Eph. i. 13; iv. 30; absol., mid. with *τινά*, 2 Co. i. 22. **d.** in order to

prove, confirm, or attest a thing; hence trop. *to confirm, authenticate, place beyond doubt*, (a written document τῷ δακτυλίῳ, Esth. viii. 8): foll. by *ὑπὶ*, Jn. iii. 33; *τινά*, to prove by one's testimony to a person that he is what he professes to be, Jn. vi. 27. Somewhat unusual is the expression σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτου, when I shall have confirmed (sealed) to them this fruit (of love), meaning apparently, when I shall have given authoritative assurance that this money was collected for their use, Ro. xv. 28. [Comp.: *κατασφραγίζω*.]\*

**σφραγίς**, -ίδος, ἡ, (akin, apparently, to the verb φράσσω or φράγγνυμι), fr. Hdt. down, Sept. for סַבְּרָ, *a seal*; i. e. **a.** *the seal placed upon books* [cf. B. D. s. v. *Writing*, sub fin.; *Gardthausen*, *Palaeogr.* p. 27]; Rev. v. 1; *λίσαι τὰς σφρ.*, ib. 2, 5 [Rec.]; *ἀνοίξαι*, ib. [5 G L T Tr WH], 9; vi. 1, 3, 5, 7, 9, 12; viii. 1. **b.** *a signet-ring*:

Rev. vii. 2. **c.** *the inscription or impression made by a seal*: Rev. ix. 4 (the name of God and Christ stamped upon their foreheads must be meant here, as is evident from xiv. 1); 2 Tim. ii. 19. **d.** *that by which anything is confirmed, proved, authenticated, as by a seal*, (a token or proof): Ro. iv. 11; 1 Co. ix. 2. [Cf. BB. DD. s. v. *Seal*.]\*

**σφυδρόν**, -οῦ, τό, i. q. σφυρόν, q. v.: Acts iii. 7 T WH. (Hesych. σφυδρά· ἡ περιφέρεια τῶν ποδῶν).\*

**σφυρίς**, i. q. σφυρίς, q. v., (cf. *Lob.* ad Phryn. p. 113; Curtius p. 503; [*Steph.* Thesaur. s. vv.]), Lehm. in Mt. xvi. 10 and Mk. viii. 8; WH uniformly (see their App. p. 148).\*

**σφυρόν**, -οῦ, τό, fr. Hom. down, *the ankle* [A. V. *anklebone*]: Acts iii. 7 [T WH σφυδρόν, q. v.].\*

**σχεδόν**, (ἔξω, σχεῖν), adv., fr. Hom. down; **1.** *near, hard by*. **2.** fr. Soph. down [of degree, i. e.] *well-nigh, nearly, almost*; so in the N. T. three times before πᾶς:

Acts xiii. 44; xix. 26; Heb. ix. 22 [but see W. 554 (515) n.; (R. V. *I may almost say*)]; (2 Macc. v. 2; 3 Macc. v. 14).\*

**σχῆμα**, -τος, τό, (ἔχω, σχεῖν), fr. Aeschyl. down, Lat. *habitus* [cf. Eng. *haviour* (fr. *have*)], A. V. *fashion*, Vulg. *figura* [but in Phil. *habitus*], (tacitly opp. to the material or substance): τοῦ κόσμου τούτου, 1 Co. vii. 31; *the habitus*, as comprising everything in a person which strikes the senses, the figure, bearing, discourse, actions, manner of life, etc., Phil. ii. 7 (8). [Syn. see μορφή fin., and Schmidt ch. 182, 5.]\*

**σχίζω** [(Lk. v. 36 R G L mrg.)]; fut. *σχίσω* (Lk. v. 36 L txt. Tr txt. WH [cf. B. 37 (32 sq.)]); 1 aor. *έσχισα*; Pass., pres. ptp. *σχίζόμενος*; 1 aor. *έσχίσθη*; [allied w. Lat. *scindo*, *caedo*, etc. (cf. Curtius § 295)], fr. [(Hom. h. Merc.)] Hesiod down; Sept. several times for שִׁיב, Is. xxxvii. 1 for שִׁיב; *to cleave, cleave asunder, rend*: τί, Lk. v. 36; pass. *αι πέτραι*, Mt. xxvii. 51; *οί ουρανοί*, Mk. i. 10; *τό καταπέτασμα*, Lk. xxiii. 45; with *εις δύο* added, into two parts, *in twain* [(*εις δύο μέρη*, of a river, Polyb. 2, 16, 11)], Mt. xxvii. 51; Mk. xv. 38; *τό δίκτυον*, Jn. xxi. 11; *to divide by rending, τί*, Jn. xix. 24. trop. in pass. *to be split into factions, be divided*: Acts xiv. 4; xxiii. 7, (Xen. conv. 4, 59; *τοῦ πλήθους σχιζομένου κατὰ αἵρεσιν*, Diod. 12, 66).\*

**σχίσμα**, -τος, τό, (*σχίζω*), *a cleft, rent*; a. prop. *a rent*: Mt. ix. 16; Mk. ii. 21, (Aristot., Theophr.). b. metaph. *a division, dissection*: Jn. vii. 43; ix. 16; x. 19; 1 Co. i. 10; xi. 18; xii. 25, (eccles. writ. [Clem. Rom. 1 Cor. 2, 6, etc.; 'Teaching' 4, 3; etc.]). [Cf. reff. s. v. *αἵρεσις*, 5.]\*

**σχοινίον**, -ον, τό, (dimin. of the noun *σχοῖνος*, ὁ and ἡ, a rush), fr. Hdt. down, prop. *a cord or rope made of rushes*; univ. *a rope*: Jn. ii. 15; Acts xxvii. 32.\*

**σχολλάω**; 1 aor. subjunc. *σχολλάω*, 1 Co. vii. 5 G L T Tr WH; (*σχολλή*, q. v.); 1. *to cease from labor, to loiter*. 2. *to be free from labor, to be at leisure, to be idle*; *τινά, to have leisure for a thing, i.e. to give one's self to a thing*: *ἵνα σχολάσητε* (Rec. *σχολάσητε*) *τῇ προσευχῇ*, 1 Co. vii. 5 (for exx. fr. prof. auth. see Passow s. v.; [L. and S. s. v. III.]). 3. of things; e. g. of places, *to be unoccupied, empty*: *οἶκος σχολάζων*, Mt. xii. 44; [Lk. xi. 25 WH br. Tr mrg. br.], (*τόπος*, Plut. Gai. Grac. 12; of a centurion's vacant office, Eus. h. e. 7, 15; in eccl. writ. of vacant eccl. offices, [also of officers without charge; cf. *Soph.* Lex. s. v.]).\*

**σκολή**, -ῆς, ἡ, (fr. *σχεῖν*; hence prop. Germ. *das Anhalten*; [cf. Eng. 'to hold on', equiv. to either *to stop* or *to persist*]); 1. fr. Pind. down, *freedom from labor, leisure*. 2. acc. to later Grk. usage, *a place where there is leisure for anything, a school* [cf. L. and S. s. v. III.; W. 23]: Acts xix. 9 (Dion. Hal. de jud. Isocr. 1; de vi Dem. 44; often in Plut.).\*

**σῶζω** [al. σῶψω (cf. WH. Intr. § 410; Meisterhans p. 87)]; fut. *σώσω*; 1 aor. *έσωσα*; pf. *έσωκα*; Pass., pres. *σώζομαι*; impf. *έσωζομην*; pf. 3 pers. sing. (Acts iv. 9) *έσωσται* and (acc. to Tdf.) *έσωσται* (cf. Kühner i. 912; [Photius s. v.; Rutherford, New Phryn. p. 99; Veitch s. v.]); 1 aor.

*έσώθη*; 1 fut. *σωθήσομαι*; (σῶς 'safe and sound' [cf. Lat. *sanus*; Curtius § 570; Vanček p. 1038]); fr. Hom. down; Sept. very often for שָׁמַר, also for מָלַךְ, נָצַח, and נִצְרָה, sometimes for נָצַח; *to save, to keep safe and sound, to rescue from danger or destruction* (opp. to ἀπόλλυμι, q. v.); Vulg. *salvumfacio* (or *fio*), *salvo*, [salvifico, libero, etc.]; a. univ., *τινά*, one (from injury or peril); *to save a suffering one* (from perishing), e. g. one suffering from disease, *to make well, heal, restore to health*: Mt. ix. 22; Mk. v. 34; x. 52; Lk. vii. 50 [al. understand this as including spiritual healing (see b. below)]; viii. 48; xvii. 19; xviii. 42; Jas. v. 15; pass., Mt. ix. 21; Mk. v. 23, 28; vi. 56; Lk. viii. 36, 50; Jn. xi. 12; Acts iv. 9 [cf. B. § 144, 25]; xiv. 9. *to preserve one who is in danger of destruction, to save* (i. e. *rescue*): Mt. viii. 25; xiv. 30; xxiv. 22; xxvii. 40, 42, 49; Mk. xiii. 20; xv. 30 sq.; Lk. xxiii. 35, 37, 39; pass., Acts xxvii. 20, 31; 1 Pet. iv. 18; *τὴν ψυχὴν*, (physical) life, Mt. xvi. 25; Mk. iii. 4; viii. 35; Lk. vi. 9; ix. 24 and R G L in xvii. 33; *σώζειν τινά ἐκ* with gen. of the place, *to bring safe forth from*, Jude 5; *ἐκ τῆς ὥρας ταύτης*, from the peril of this hour, Jn. xii. 27; with gen. of the state, *ἐκ θανάτου*, Heb. v. 7; cf. *Bleek*, Brief an d. Hebr. ii. 2 p. 70 sq.; [W. § 30, 6 a.; see *ἐκ*, I. 5].

b. *to save* in the technical biblical sense;—negatively, *to deliver from the penalties of the Messianic judgment*, Joel ii. 32 (iii. 5); *to save from the evils which obstruct the reception of the Messianic deliverance*: ἀπὸ τῶν ἁμαρτιῶν, Mt. i. 21; ἀπὸ τῆς ὀργῆς sc. τοῦ θεοῦ, from the punitive wrath of God at the judgment of the last day, Ro. v. 9; ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης, Acts ii. 40; *ψυχὴν ἐκ θανάτου* (see *θάνατος*, 2), Jas. v. 20; [*ἐκ πυρὸς ἀρπάζοντες*, Jude 23];—positively, *to make one a partaker of the salvation by Christ* (opp. to ἀπόλλυμι, q. v.): hence *σώζεσθαι* and *εἰσέρχεσθαι εἰς τὴν βασ. τοῦ θεοῦ* are interchanged, Mt. xix. 25, cf. 24; Mk. x. 26, cf. 25; Lk. xviii. 26, cf. 25; so *σώζεσθαι* and *ζωὴν αἰώνιον ἔχειν*, Jn. iii. 17, cf. 16. Since salvation begins in this life (in deliverance from error and corrupt notions, in moral purity, in pardon of sin, and in the blessed peace of a soul reconciled to God), but on the visible return of Christ from heaven will be perfected in the consummate blessings of ὁ αἰὼν ὁ μέλλων, we can understand why τὸ σώζεσθαι is spoken of in some passages as a present possession, in others as a good yet future:—as a blessing beginning (or begun) on earth, Mt. xviii. 11 Rec.; Lk. viii. 12; xix. 10; Jn. v. 34; x. 9; xii. 47; Ro. xi. 14; 1 Co. i. 21; vii. 16; ix. 22; x. 33; xv. 2; 1 Th. ii. 16; 2 Th. ii. 10; 2 Tim. i. 9; Tit. iii. 5; 1 Pet. iii. 21; τῆ ἐλπίδι (dat. of the instrument) *έσώθημεν* (acc. of the time when they turned to Christ), Ro. viii. 24; *χαρὶτι έστε σεσωσμένοι διὰ τῆς πίστεως*, Eph. ii. 5 [cf. B. § 144, 25], 8;—as a thing still future, Mt. x. 22; xxiv. 13; [Mk. xiii. 13]; Ro. v. 10; 1 Co. iii. 15; 1 Tim. ii. 15; Jas. iv. 12; *τὴν ψυχὴν*, Mk. viii. 35; Lk. ix. 24; *ψυχάς*, Lk. ix. 56 Rec.; *τό πνεῦμα*, pass. 1 Co. v. 5; by a pregnant construction (see *εις*, C. 1 p. 185<sup>b</sup> bot.), *τινά εἰς τὴν βασιλείαν τοῦ κυρίου αἰώνιον, to save and transport into* etc. 2 Tim. iv. 18 (ἡ εὐσέβεια ἡ σώζουσα εἰς τὴν ζωὴν αἰώνιον, 4 Macc. xv. 2; many exx.



of this constr. are given in Passow vol. ii. p. 1802<sup>a</sup>; [cf. L. and S. s. v. II. 2]]. univ.: [Mk. xvi. 16]; Acts ii. 21; iv. 12; xi. 14; xiv. 9; xv. 1, [11]; xvi. 30 sq.; Ro. ix. 27; x. 9, 13; xi. 26; 1 Tim. ii. 4; iv. 16; Heb. vii. 25; Jas. ii. 14; ἀμαρτωλοῦς, 1 Tim. i. 15; τὰς ψυχάς, Jas. i. 21; οἱ σωζόμενοι, Rev. xxi. 24 Rec.; Lk. xiii. 23; Acts ii. 47; opp. to οἱ ἀπολλύμενοι, 1 Co. i. 18; 2 Co. ii. 15, (see ἀπόλλυμι, 1 a. β.). [COMP.: δια-, ἐκ- σώζω.]\*

**σῶμα**, -τος, τό, (appar. fr. σῶς 'entire', [but cf. Curtius § 570; al. fr. r. ska, sko, 'to cover', cf. Vaniček p. 1055; Curtius p. 696]), Sept. for שָׂרֵפֶת, יִיִי, etc.; נֶבֶל (a corpse), also for Chald. ܫܘܡܐ; a *body*; and **1. the body both of men and of animals** (on the distinction between it and σάρξ see σάρξ, esp. 2 init.; [cf. *Dickson*, St. Paul's use of 'Flesh' and 'Spirit', p. 247 sqq.]); **a.** as everywh. in Hom. (who calls the living body δέμας) and not infreq. in subseq. Grk. writ., a *dead* body or *corpse*: univ. Lk. xvii. 37; of a man, Mt. xiv. 12 R G; [Mk. xv. 45 R G]; Acts ix. 40; plur. Jn. xix. 31; τὸ σ. τινος, Mt. xxvii. 58 sq.; Mk. xv. 43; Lk. xxiii. 52, 55; Jn. xix. 38, 40; xx. 12; Jude 9; of the body of an animal offered in sacrifice, plur. Heb. xiii. 11 (Ex. xxix. 14; Num. xix. 3). **b.** as in Grk. writ. fr. Hesiod down, *the living body*: — of animals, Jas. iii. 3; — of man: τὸ σῶμα, absol., Lk. xi. 34; xii. 23; 1 Co. vi. 13, etc.; ἐν σῶματι εἶναι, of earthly life with its troubles, Heb. xiii. 3; distinguished fr. τὸ αἶμα, 1 Co. xi. 27; τὸ σῶμα and τὰ μέλη of it, 1 Co. xii. 12, 14–20; Jas. iii. 6; τὸ σῶμα the temple of τὸ ἅγιον πνεῦμα, 1 Co. vi. 19; the instrument of the soul, τὰ διὰ τοῦ σώμ. sc. *πραχθέντα*, 2 Co. v. 10; it is distinguished — fr. τὸ πνεῦμα, in Ro. viii. 10; 1 Co. v. 3; vi. 20 Rec.; vii. 34; Jas. ii. 26, (4 Macc. xi. 11); — fr. ἡ ψυχή, in Mt. vi. 25; x. 28; Lk. xii. 22, (Sap. i. 4; viii. 19 sq.; 2 Macc. vii. 37; xiv. 38; 4 Macc. i. 28, etc.); — fr. ἡ ψυχή and τὸ πνεῦμα together, in 1 Th. v. 23 (cf. Song of the Three, 63); σῶμα ψυχικόν and σ. πνευματικόν are distinguished, 1 Co. xv. 44 (see πνευματικός, 1 and ψυχικός, a.); τὸ σ. τινος, Mt. v. 29 sq.; Lk. xi. 34; Ro. iv. 19; viii. 23 [cf. W. 187 (176)], etc.; ὁ ναὸς τοῦ σώμ. αὐτοῦ, the temple which was his body, Jn. ii. 21; plur., Ro. i. 24; 1 Co. vi. 15; Eph. v. 28; the gen. of the possessor is omitted where it is easily learned from the context, as 1 Co. v. 3; 2 Co. iv. 10; v. 8; Heb. x. 22 (23), etc.; τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, the body of our humiliation (subjective gen.), i. e. which we wear in this servile and lowly human life, opp. to τὸ σ. τῆς δόξης αὐτοῦ (i. e. τοῦ Χριστοῦ), the body which Christ has in his glorified state with God in heaven, Phil. iii. 21; διὰ τοῦ σώμ. τοῦ Χριστοῦ, through the death of Christ's body, Ro. vii. 4; διὰ τῆς προσφορᾶς τοῦ σώμ. Ἰησοῦ Χριστοῦ, through the sacrificial offering of the body of Jesus Christ, Heb. x. 10; τὸ σ. τῆς σαρκός, the body consisting of flesh, i. e. the physical body (tacitly opp. to Christ's spiritual body, the church, see 3 below), Col. i. 22 (differently in ii. 11 [see just below]); σῶμα τοῦ θανάτου, the body subject to death, given over to it [cf. W. § 30, 2 β.], Ro. vii. 24; the fact that the body includes ἡ σάρξ, and in the flesh also the incentives to sin (see σάρξ, 4), gives origin to

the foll. phrases: μὴ βασιλευτέω ἢ ἀμαρτία ἐν τῷ θνητῷ ὅμῳ σώματι, Ro. vi. 12 [cf. W. 524 (488)]; αἱ πράξεις τοῦ σώματος, Ro. viii. 13. [Since the body is the instrument of the soul (2 Co. v. 10), and its members the instruments either of righteousness or of iniquity (Ro. vi. 13, 19), the foll. expressions are easily intelligible: σῶμα τῆς ἀμαρτίας, the body subject to, the thrall of, sin [cf. W. § 30, 2 β.], Ro. vi. 6; τὸ σ. τῆς σαρκός, subject to the incitements of the flesh, Col. ii. 11 (where Rec. has τὸ σ. τῶν ἀμαρτιῶν τῆς σαρκός). δοξάζετε τὸν θεὸν ἐν τῷ σώματι ὅμῳ, 1 Co. vi. 20; μεγαλύνειν τὸν Χριστὸν ἐν τῷ σώματι, εἶτε διὰ ζωῆς, εἶτε διὰ θανάτου, Phil. i. 20; παραστήσαι τὰ σώματα θυσίαν ἱώσαν . . . τῷ θεῷ (i. e. by bodily purity [cf. Meyer. ad loc.]), Ro. xii. 1.

**c.** Since acc. to ancient law in the case of slaves the body was the chief thing taken into account, it is a usage of later Grk. to call slaves simply σώματα; once so in the N. T.: Rev. xviii. 13, where the Vulg. correctly translates by *mancipia* [A. V. *slaves*], (σώματα τοῦ οἴκου, Gen. xxxvi. 6; σώματα καὶ κτήνη, Tob. x. 10; Ἰουδαϊκὰ σώματα, 2 Macc. viii. 11; exx. fr. Grk. writ. are given by *Lob.* ad Phryn. p. 378 sq. [add (fr. *Soph.* Lex. s. v.), Polyb. 1, 29, 7; 4, 38, 4, also 3, 17, 10 bis]; the earlier and more elegant Grk. writ. said σώματα δοῦλα, οἰκετικά, etc.). **2.** The name is transferred to the bodies of plants, 1 Co. xv. 37 sq., and of stars [cf. our 'heavenly bodies'], hence Paul distinguishes between σώματα ἐπουράνια, *bodies celestial*, i. e. the bodies of the heavenly luminaries and of angels (see ἐπουράνιος, 1), and σ. ἐπίγεια, *bodies terrestrial* (i. e. bodies of men, animals, and plants), 1 Co. xv. 40 (ἄπαν σῶμα τῆς τῶν ὄλων φύσεως . . . τὸ σῶμα τοῦ κόσμου, Diod. 1, 11). **3.** trop. σῶμα is used of a (large or small) *number of men closely united into one society, or family as it were; a social, ethical, mystical body*; so in the N. T. of the church: Ro. xii. 5; 1 Co. x. 17; xii. 13; Eph. ii. 16; iv. 16; v. 23; Col. i. 18; ii. 19; iii. 15; with τοῦ Χριστοῦ added, 1 Co. x. 16; xii. 27; Eph. i. 23; iv. 12; v. 30; Col. i. 24; of which spiritual body Christ is the head, Eph. iv. 15 sq.; v. 23; Col. i. 18; ii. 19, who by the influence of his Spirit works in the church as the soul does in the body. ἐν σώμα κ. ἐν πνεῦμα, Eph. iv. 4. **4.** ἡ σκιά and τὸ σῶμα are distinguished as the shadow and *the thing itself* which casts the shadow: Col. ii. 17; σκιά ν. αἰτησόμενος βασιλείας, ἧς ἤρπασεν ἑαυτῷ τὸ σῶμα, Joseph. b. j. 2, 2, 5; [(Philo de confus. ling. § 37; Leian. Hermet. 79)].

**σωματικός**, -ή, -όν, (σῶμα), fr. Aristot. down, *corporeal* (Vulg. *corporalis*), *bodily*; **a.** *having a bodily form or nature*: σωματικῶς εἶδει, Lk. iii. 22 (opp. to ἀσώματος, Philo de opif. mund. § 4). **b.** *pertaining to the body*: ἡ γυμνασία, 1 Tim. iv. 8 (ξῆσι, Joseph. b. j. 6, 1, 6; ἐπιθυμία σωμα. 4 Macc. i. 32; [ἐπιθυμία καὶ ἡδοναί, Aristot. eth. Nic. 7, 7 p. 1149<sup>b</sup>, 26; al.; ἀπέχον τῶν σαρκικῶν καὶ σωματικῶν ἐπιθυμιῶν, 'Teaching' etc. 1, 4]).\*

**σωματικῶς**, adv., *bodily, corporeally* (Vulg. *corporaliter*), i. q. ἐν σωματικῷ εἶδει, yet denoting his exalted and spiritual body, visible only to the inhabitants of heaven, Col. ii. 9, where see Meyer [cf. Bp. Lightf.].\*

**Σώπατρος**, -ου, ὁ, [cf. W. 103 (97)], *Sopater*, a Christian, one of Paul's companions: Acts xx. 4. [See **Σωσίπατρος**.]\*

**σωρεύω**: fut. **σωρεύσω**; pf. pass. ptep. **σεσωρευμένος**; (**σωρός**, a heap); [fr. Aristot. down]; *to heap together, to heap up*: τὶ ἐπὶ τι, Ro. xii. 20 (fr. Prov. xxv. 22; see ἄνθραξ); **τυνά τι**, to overwhelm one with a heap of anything: trop. **ἀμαρτίας**, to load one with the consciousness of many sins, pass. 2 Tim. iii. 6. [Comp.: ἐπισωρεύω.]\*

**Σωσθένης**, -ου, ὁ, *Sosthenes*; 1. the ruler of the Jewish synagogue at Corinth, and an opponent of Christianity: Acts xviii. 17. 2. a certain Christian, an associate of the apostle Paul: 1 Co. i. 1. The name was a common one among the Greeks.\*

**Σωσίπατρος**, -ου, ὁ, *Sosipater*, a certain Christian, one of Paul's kinsmen, (perhaps the same man who in Acts xx. 4 is called **Σώπατρος** [q. v.; yet the latter was from Berea, Sosipater in Corinth]: cf. **Σωκράτης** and **Σωσικράτης**, **Σωκλείδης** and **Σωσικλείδης**, see *Fritzsche*, Ep. ad Rom. vol. iii. p. 316; [cf. *Pick*, Gr. Personennamen, pp. 79, 80]): Ro. xvi. 21.\*

**σωτήρ**, -ῆρος, ὁ, (**σώζω**), fr. Pind. and Aeschyl. down, Sept. for שׁוֹטֵר, הַשֹּׁטֵר, [שׁוֹטֵר], *savior, deliverer, preserver*; (Vulg. [exc. Lk. i. 47 (where *saluator*)] *salvator*, Luth. *Heiland*) [cf. B. D. s. v. *Saviour*, I.]; (Cic. in Verr. ii. 2, 63 Hoc quantum est? ita magnum, ut Latine uno verbo exprimi non possit. Is est nimirum 'soter', qui salutem aedit. The name was given by the ancients to deities, esp. tutelary deities, to princes, kings, and in general to men who had conferred signal benefits upon their country, and in the more degenerate days by way of flattery to personages of influence; see Passow [or L. and S.] s. v.; *Paulus*, Exgt. IIdbeh. üb. d. drei erst. Evang. i. p. 103 sq.; [Wetstein on Lk. ii. 11; B. D. n. s.]). In the N. T. the word is applied to God,—**σωτ. μου**, he who signally exalts me, Lk. i. 47; ὁ **σωτ. ἡμῶν**, the author of our salvation through Jesus Christ (on the Christian conception of 'to save', see **σώζω**, b. [and on the use of **σωτήρ** cf. Westcott on 1 Jn. iv. 14]), 1 Tim. i. 1, ii. 3; Tit. i. 3; ii. 10; iii. 4; with διὰ Ἰησοῦ Χριστοῦ added, Jude 25 [Rec. om. διὰ Ἰ. X.]; **σωτήρ πάντων**, 1 Tim. iv. 10 (cf. Ps. xxiii. (xxiv.) 5; xxv. (xxvii.) 1; Is. xii. 2; xvii. 10; xlv. 15, 21; Mic. vii. 7, etc.);—to the Messiah, and Jesus as the Messiah, through whom God gives salvation: Lk. ii. 11; Acts v. 31; xiii. 23; ὁ **σωτ. τοῦ κόσμου**, Jn. iv. 42; 1 Jn. iv. 14: ἡμῶν. 2 Tim. i. 10; Tit. i. 4; ii. 13; iii. 6; **σωτήρ Ἰησοῦς Χριστός**, 2 Pet. i. [1 (where Rec.<sup>bz</sup> inserts ἡμῶν)]. 11; ii. 20; iii. 18; ὁ **κύριος καὶ σωτήρ**, 2 Pet. iii. 2; **σωτήρ τοῦ σώματος**, univ. ('the savior' i. e.) *preserver* of the body, i. e. of the church, Eph. v. 23 (**σωτήρ ὄντως ἀπάντων ἐστὶ καὶ γενέτωρ**, of God the preserver of the world, Aristot. de mundo, c. 6 p. 397<sup>b</sup>, 20); **σωτήρ** is used of Christ as the giver of future salvation, on his return from heaven, Phil. iii. 20. ["The title is confined (with the exception of the writings of St Luke) to the later writings of the N. T." (Westcott n. s.)]\*

**σωτηρία**, -ας, ἡ, (**σωτήρ**), *deliverance, preservation, safety, salvation*: deliverance from the molestation of enemies, Acts vii. 25; with ἐξ ἐχθρῶν added, Lk. i. 71; preservation (of physical life), safety, Acts xxvii. 34; Heb. xi. 7. in an ethical sense, that which conduces to the soul's safety or salvation: **σωτηρία τυλ ἐγένετο**, Lk. xix. 9; ἠγγέσθαι τι **σωτηριαν**, 2 Pet. iii. 15; in the technical biblical sense, the Messianic *salvation* (see **σώζω**, b.),

a. univ.: Jn. iv. 22; Acts iv. 12; xiii. 47; Ro. xi. 11; 2 Th. ii. 13; 2 Tim. iii. 15; Heb. ii. 3; vi. 9; Jude 3; opp. to ἀπόλεια, Phil. i. 28; αἰώνιος **σωτηρία**, Heb. v. 9 (for תְּשׁוּבָה שׁוֹמֵרָה, Is. xlv. 17); [add, Mk. xvi. WH in the (rejected) 'Shorter Conclusion']; ὁ **λόγος τῆς σωτηρίας ταύτης**, instruction concerning that salvation which John the Baptist foretold [cf. W. 237 (223)], Acts xiii. 26; τὸ **εὐαγγέλιον τῆς σωτηρίας ἡμῶν**, Eph. i. 13; ὁδὸς **σωτηρίας**, Acts xvi. 17; **κέρας σωτηρίας** (see **κέρας**, b.), Lk. i. 69; ἡμέρα **σωτηρίας**, the time in which the salvation is made, 2 Co. vi. 2 (fr. Is. xlix. 8); **κατεργάσθαι τὴν ἐάντου σωτηριαν**, Phil. ii. 12; **κληρονομεῖν σωτηριαν**, Heb. i. 14; [ὁ ἀρχηγὸς τῆς σωτηρίας, Heb. ii. 10]; εἰς **σωτηριαν**, unto (the attainment of) *salvation*, Ro. [i. 16]; x. [1], 10; 1 Pet. ii. 2 [Rec. om.].

b. *salvation as the present possession* of all true Christians (see **σώζω**, b.), 2 Co. i. 6; vii. 10; Phil. i. 19; **σωτηρία ἐν ἀφέσει ἁμαρτιῶν**, Lk. i. 77; **σωτηρίας τυχεῖν μετὰ δόξης αἰωνίου**, 2 Tim. ii. 10.

c. *future salvation*, the sum of benefits and blessings which Christians, redeemed from all earthly ills, will enjoy after the visible return of Christ from heaven in the consummated and eternal kingdom of God: Ro. xiii. 11; 1 Th. v. 9; Heb. ix. 28; 1 Pet. i. 5, 10; Rev. xii. 10; **ἐλπὶς σωτηρίας**, 1 Th. v. 8; **κομίζεσθαι σωτηριαν ψυχῶν**, 1 Pet. i. 9; ἡ **σωτηρία τῷ θεῷ ἡμῶν** (dat. of the possessor, sc. **ἐστίν** [cf. B. § 129, 22]); cf. תְּשׁוּבָה הַשֹּׁטֵר, Ps. iii. 9), the salvation which bestowed on us belongs to God, Rev. vii. 10; ἡ **σωτηρία . . . τοῦ θεοῦ** (gen. of the possessor [cf. B. § 132, 11, i. a.], for Rec. τῷ θεῷ) ἡμῶν sc. **ἐστίν**, Rev. xix. 1. (Tragg., [Hdt.], Thuc., Xen., Plat., al. Sept. for שׁוֹטֵר, תְּשׁוּבָה, תְּשׁוּבָה *escape*.)\*

**σωτήριος**, -ον, (**σωτήρ**), fr. Aeschyl., Eur., Thuc. down, *saving, bringing salvation*: ἡ **χάρις ἡ σωτήριος**, Tit. ii. 11 (Sap. i. 14; 3 Macc. vii. 18; ἡ **σωτήριος διαίτα**, Clem. Alex. Paedag. p. 48 ed. Syll.). Neut. τὸ **σωτήριον** (Sept. often for תְּשׁוּבָה, less freq. for שׁוֹטֵר), as often in Grk. writ., substantively, *safety*, in the N. T. (the Messianic) *salvation* (see **σώζω**, b. and in **σωτηρία**): with τοῦ θεοῦ added, decreed by God, Lk. iii. 6 (fr. Is. xl. 5); Acts xxviii. 28; Clem. Rom. 1 Cor. 35, 12; *he who embodies this salvation, or through whom God is about to achieve it*: of the Messiah, Lk. ii. 30 (τὸ **σωτ. ἡμῶν Ἰησοῦς Χρ.** Clem. Rom. 1 Cor. 36, 1 [where see Harnack]); simply, equiv. to *the hope of* (future) *salvation*, Eph. vi. 17. (In the Sept. τὸ **σωτ.** often for תְּשׁוּבָה, a thank-offering [or 'peace-offering'], and the plur. occurs in the same sense in Xen., Polyb., Diod., Plut., Leian., Hdtian.)\*

**σωφρονέω**, -ῶ; 1 aor. impv. **σωφρονήσατε**; (**σώφρων**, q. v.); fr. Tragg., Xen., Plat. down; *to be of sound*

*mind*, i. e. a. *to be in one's right mind*: of one who has ceased *δαιμονίζεσθαι*, Mk. v. 15; Lk. viii. 35; opp. to *έκστῆναι*, 2 Co. v. 13, (the *σωφρονῶν* and *μανείς* are contrasted in Plat. de rep. i. p. 331 c.; *σωφρονοῦσαι* and *μανείσαι*, Phaedr. p. 244 b.; *ὁ μεμηνῶς . . . έσωφρόνησε*, Apollod. 3, 5, 1, 6). b. *to exercise self-control*; i. e. a. *to put a moderate estimate upon one's self, think of one's self soberly*: opp. to *υπερφρονείν*, Ro. xii. 3. β. *to curb one's passions*, Tit. ii. 6; joined with *νήφω* (as in Leian. Nigrin. 6), [R. V. *be of sound mind and be sober*], 1 Pet. iv. 7.\*

*σωφρονίζω*, 3 pers. plur. ind. -ζουσι, Tit. ii. 4 L mrg. T Tr, al. subjunc. -ζουσι; *to make one σώφρων, restore one to his senses; to moderate, control, curb, discipline; to hold one to his duty*; so fr. Eur. and Thuc. down; *to admonish, to exhort earnestly*, [R. V. *train*]: *τινά* foll. by an inf. Tit. ii. 4.\*

*σωφρονισμός*, -ού, ὁ, (*σωφρονίζω*); 1. *an admonishing or calling to soundness of mind, to moderation and self-control*: Joseph. antt. 17, 9, 2; b. j. 2, 1, 3; App. Pun. 8, 65; Aesop. fab. 38; Plut.; [Philo, legg. alleg. 3, 69]. 2. *self-control, moderation, (σωφρονισμοί τινες ἤ μετανοαίαι τῶν νέων*, Plut. mor. p. 712 e. i. e. quaest. conviv. 8, 3): *πνεῦμα σωφρονισμοῦ*, 2 Tim. i. 7, where see Huther; [but Huther, at least in his later edd., takes the word transitively, i. q. *correction* (R. V. *discipline*); see also Holtzmann ad loc.].\*

*σωφρόνως*, (*σώφρων*), adv., fr. [Aeschyl.], Hdt. down, *with sound mind, soberly, temperately, discreetly*: Tit. ii. 12 (Sap. ix. 11).\*

*σωφροσύνη*, -ης, ἡ, (*σώφρων*), fr. Hom. (where *σασφροσύνη* down; a. *soundness of mind* (opp. to *μανία*, Xen. mem. 1, 1, 16; Plat. Prot. p. 323 b.): *ρήματα σωφροσύνης*, words of sanity [A. V. *soberness*], Acts xxvi. 25. b. *self-control, sobriety*, (ea virtus, cujus proprium est, motus animi appetentes regere et sedare semperque adversantem libidini moderatam in omni re servare constantiam, Cic. Tusc. 3, 8, 17; ἡ σωφροσ. ἐστὶ καὶ ἡδονῶν τιῶν καὶ ἐπιθυμιῶν ἐγκράτεια, Plat. rep. 4, 430 e.; cf. Phaedr. p. 68 e.; sympos. p. 196 e.; Diog. Laërt. 3, 91; 4 Maec. i. 31; *σωφροσύνη δὲ ἀρετὴ δι' ἣν πρὸς τὰς ἡδονὰς τοῦ σώματος οὕτως ἔχουσιν ὡς ὁ νόμος κελεύει, ἀκολασία δὲ τούναντίον*, Aristot. rhet. 1, 9, 9): 1 Tim. ii. 15; joined with *αἰδώς* (as in Xen. Cyr. 8, 1, 30 sq.) *ibid.* 9; [cf. *Trench*, N. T. Syn. § xx., and see *αἰδώς*].\*

*σώφρων*, -ον, (fr. *σάος*, contr. *σῶς* [cf. *σῶζω*, init.], and *φρήν*, hence the poet. *σαόφρων*; cf. *ἄφρων, ταπεινόφρων, μεγαλόφρων*), [fr. Hom. down]; a. *of sound mind, sane, in one's senses*, (see *σωφρονέω*, a. and *σωφροσύνη*, a.). b. *curbing one's desires and impulses, self-controlled, temperate*, [R. V. *soberminded*], (*ἐπιθυμίᾳ ὁ σώφρων ὧν δεῖ καὶ ὡς δεῖ καὶ ὄτε*, Aristot. eth. Nic. 3, 15 fin.), see *σωφροσύνη*, b.): 1 Tim. iii. 2; Tit. i. 8; ii. 2, 5.\*

T

[T, τ: on the receding of ττ in the vocabulary of the N. T. before σσ, see under Σ, σ, s.]

*ταβέρναι*, -ῶν, αἱ, (a Lat. word [cf. B. 17 (15)]), *taverns*: *Τρεῖς Ταβέρναι* (gen. *Τριῶν Ταβερνῶν*), *Three Taverns*, the name of an inn or halting-place on the Appian way between Rome and The Market of Appius [see *Ἄππιος*]; it was ten Roman miles distant from the latter place and thirty-three from Rome (Cic. ad Attic. 2, 10, (12)) [cf. B. D. s. v. *Three Taverns*]: Acts xxviii. 15.\*

*Ταβιθά* [WH *Ταβειθά*, see their App. p. 15δ, and s. v. *ετ, ε*; the better accent seems to be -θά (see Kautzsch as below)], ἡ, (𐤒𐤏𐤃𐤁, a Chald. name in the 'emphatic state' [Kautzsch, Gram. d. Bibl.-Aram. u. s. w. p. 11, writes it 𐤒𐤏𐤃𐤁, stat. emphat. of 𐤒𐤏𐤃, Hebr. 𐤅𐤏𐤕, i. e. *ἰορκάς*, q. v.), *Tabitha*, a Christian woman of Joppa, noted for her works of benevolence: Acts ix. 36, 40. [Cf. B. D. s. v. *Tabitha*.]\*

*τάγμα*, -τος, τό, (*τάσσω*); a. *prop. that which has been arranged, thing placed in order*. b. *spec. a body*

*of soldiers, a corps*: 2 S. xxiii. 13; Xen. mem. 3, 1, 11; often in Polyb.; Diod. 17, 80; Joseph. b. j. 1, 9, 1; 3, 4, 2; [esp. for the Roman 'legio' (exx. in *Soph. Lex. s. v. 3*)]; hence *univ. a band, troop, class*: *ἕκαστος ἐν τῷ ἰδίῳ τάγματι* (the same words occur in Clem. Rom. 1 Cor. 37, 3 and 41, 1), 1 Co. xv. 23, where Paul specifies several distinct bands or classes of those raised from the dead [A. V. *order*. Of the 'order' of the Essenes in Joseph. b. j. 2, 8, 3. 8].\*

*τακτός*, -ή, -όν, (*τάσσω*), fr. Thuc. (4, 65) down, *ordered, arranged, fixed, stated*: *τακτὴ ἡμέρα* (Polyb. 3, 34, 9; Dion. Hal. 2, 74), Acts xii. 21 [A. V. *set*].\*

*ταλαιπωρέω*, -ῶ: 1 aor. ἱμν. *ταλαιπώρησατε*; (*ταλαίπωρος*, q. v.); fr. Eur. and Thuc. down; Sept. for *תַּיִשׁ*; a. *to toil heavily, to endure labors and hardships; to be afflicted; to feel afflicted and miserable*: Jas. iv. 9. b. in Grk. writ. and Sept. also transitively [cf. L. and S. s. v. II.], *to afflict*: Ps. xvi. (xvii.) 9; Is. xxxiii. 1.\*

*ταλαιπωρία*, -ας, ἡ, (*ταλαίπωρος*, q. v.), *hardship, trouble*

*calamity, misery*: Ro. iii. 16 (fr. Is. lix. 7); plur. [*miseries*], Jas. v. 1. (Hdt., Thuc., Isocr., Polyb., Diod., Joseph., al.; Sept. chiefly for טו.)\*

**ταλαίπωρος**, -ον, (fr. ΤΑΛΑΩ, ΤΑΛΩ, to bear, undergo. and πῶρος a callus [al. πωρός, but cf. Suidas (ed. Gaisf.) p. 3490 c. and note; al. connect the word with περάω, cf. Curtius § 466]), *enduring toils and troubles; afflicted, wretched*: Ro. vii. 24; Rev. iii. 17. (Is. xxxiii. 1; Tob. xiii. 10; Sap. iii. 11; xiii. 10; [Pind.], Tragg., Arstph., Dem., Polyb., Aesop., al.)\*

**ταλαντιαῖος**, -α, -ον, (τάλαντον, q. v.; like δραχμιαῖος, σιγμιαῖος, δακτυλιαῖος, λιτριαῖος, etc.; see Lob. ad Phryn. p. 544), *of the weight or worth of a talent*: Rev. xvi. 21. (Dem., Aristot., Polyb., Diod., Joseph., Plut., al.)\*

**τάλαντον**, -ον, τό, [ΤΑΛΑΩ, ΤΑΛΩ [to bear]]; **1.** *the scale of a balance, a balance, a pair of scales* (Hom.). **2.** that which is weighed, *a talent, i. e.* **a.** a weight, varying in different places and times. **b.** a sum of money weighing a talent and varying in different states and acc. to the changes in the laws regulating the currency; the Attic talent was equal to 60 Attic minae or 6000 drachmae, and worth about 200 pounds sterling or 1000 dollars [cf. L. and S. s. v. II. 2 b.]. But in the N. T. probably the Syrian talent is referred to, which was equal to about 237 dollars [but see BB. DD. s. v. Money]: Mt. xviii. 24; xxv. 15 sq. [18 Lchm.], 20, 22, 24 sq. 28. (Sept. for טָלָן, Luth. *Centner*, the heaviest Hebrew weight; on which see *Kneucker* in Schenkel v. p. 460 sq.; [BB. DD. s. v. Weights].)\*

**ταλιθά** [WH *ταλειθά*, see their App. p. 155, and s. v. *ει, ι*; more correctly accented -θᾶ (see Kautzsch, as below, p. 8; cf. *Tdf.* Proleg. p. 102)], a Chald. word טַלְיָתָא [acc. to Kautzsch (Gram. d. Bibl.-Aram. p. 12) more correctly טַלְיָתָא, fem. of טַלְיָא 'a youth'], *a damsel, maiden*: Mk. v. 41.\*

**ταμείον** [so T WH uniformly], more correctly *ταμειών* [R G L Tr in Mt. vi. 6], (cf. *Lob.* ad Phryn. p. 493; W. 94 (90); [*Tdf.* Proleg. p. 88 sq.]), -ον, τό, (ταμειών, fr. Thuc. and Xen. down); **1.** *a storechamber, storeroom*: Lk. xii. 24 (Deut. xxviii. 8; Prov. iii. 10 [Philo, quod omn. prob. lib. § 12]). **2.** *a chamber, esp. 'an inner chamber'; a secret room*: Mt. vi. 6; xxiv. 26; Lk. xii. 3, (Xen. Hell. 5, 4, 5; Sir. xxix. 12; Tob. vii. 15, and often in Sept. for טַרְיָן).\*

**τανῦν**, see *νῦν*, 1 f. a. p. 430<sup>b</sup> top.

**τάξις**, -εως, ἡ, (τάσσω, fr. Aeschyl. and Hdt. down); **1.** *an arranging, arrangement*. **2.** *order, i. e. a fixed succession observing also a fixed time*: Lk. i. 8. **3.** *due or right order*: κατὰ τάξιν, in order, 1 Co. xiv. 40; *orderly condition*, Col. ii. 5 [some give it here a military sense, 'orderly array', see *στερέωμα*, c.]. **4.** the post, rank, or position which one holds in civil or other affairs; and since this position generally depends on one's talents, experience, resources, τάξις becomes equiv. to *character, fashion, quality, style*, (2 Macc. ix. 18; i. 19; οὐ γὰρ ιστορίας, ἀλλὰ κουρεακῆς λαλιᾶς ἐμοὶ δοκοῦσι τάξιν ἔχειν, Polyb. 3, 20, 5): κατὰ τὴν τάξιν (for which in vii. 15 we have κατὰ τὴν ὁμοίωτητα) *Melchisedek*, after the manner

of the priesthood [A. V. *order*] of Melchizedek (acc. to the Sept. of Ps. cix. (cx.) 5 יְהוֹרֵךְ-עַל, Heb. v. 6, 10; vi. 20; vii. 11, 17, 21 (where T Tr WH om. the phrase).\*

**ταπεινός**, -ή, -όν, fr. [Pind.], Aeschyl., Hdt. down, Sept. for טָפֵן, טָפֵן, טָפֵן, etc., *low, i. e.* **a.** prop. *not rising far from the ground*: Ezek. xvii. 24. **b.** metaph. **a.** as to condition, *lowly, of low degree*: with a subst. Jas. i. 9; substantively οἱ ταπεινοί, opp. to δυνάσται, Lk. i. 52; i. q. *brought low with grief, depressed*, (Sir. xxv. 23), 2 Co. vii. 6. Neut. τὰ ταπεινά, Ro. xii. 16 (on which see *συναπάγω*, fin.). **β.** *lowly in spirit, humble*: opp. to ὑπερήφανος, Jas. iv. 6; 1 Pet. v. 5 (fr. Prov. iii. 34); with τῇ καρδίᾳ added, Mt. xi. 29 (τῷ πνεύματι, Ps. xxxiii. (xxxiv.) 19); in a bad sense, *deporting one's self abjectly, deferring servilely to others*, (Xen. mem. 3, 10, 5; Plat. legg. 6 p. 774 c.; often in Isocr.), 2 Co. x. 1. [Cf. reff. s. v. *ταπεινοφροσύνη*, fin.]\*

**ταπεινοφροσύνη**, -ης, ἡ, (ταπεινόφρων; opp. to μεγαλοφροσύνη, ὑψηλοφροσύνη, [cf. W. 99 (94)]), *the having a humble opinion of one's self; a deep sense of one's (moral) littleness; modesty, humility, lowliness of mind*; (Vulg. *humilitas*, Luth. *Demuth*): Acts xx. 19; Eph. iv. 2; Phil. ii. 3; Col. iii. 12; 1 Pet. v. 5; used of an affected and ostentatious humility in Col. ii. 18, 23. (The word occurs neither in the O. T., nor in prof. auth. — [but in Joseph. b. j. 4, 9, 2 in the sense of *pusillanimity*; also Epictet. diss. 3, 24, 56 in a bad sense. See *Trench*, N. T. Syn. § xlii.; Bp. *Lghtft.* on Phil. l. c.; *Zezschwitz*, Profangräticität, u. s. w., pp. 20, 62; W. 26].)\*

**ταπεινόφρων**, -ον, (ταπεινός and φρήν), *humble-minded, i. e. having a modest opinion of one's self*: 1 Pet. iii. 8, where Rec. *φιλόφρονες*. (Prov. xxix. 23; in a bad sense, *pusillanimous, mean-spirited, μικροῦς ἢ τύχῃ καὶ περιδεεῖς ποιεῖ καὶ ταπεινόφρονας*, Plut. de Alex. fort. 2, 4; [de tranquill. animi 17. See W. § 34, 3 and reff. s. v. *ταπεινοφροσύνη*, fin.].)\*

**ταπεινώ**, -ῶ; fut. *ταπεινώσω*; 1 aor. *ἐταπεινώσα*; Pass., pres. *ταπεινούμαι*; 1 aor. *ἐταπεινώθη*; 1 fut. *ταπεινωθήσομαι*; (ταπεινός); *to make low, bring low*, (Vulg. *humilio*); **a.** prop.: *δρος, βουδόν*, i. e. to level, reduce to a plain, pass. Lk. iii. 5 fr. Is. xl. 4. **b.** metaph. *to bring into a humble condition, reduce to meaner circumstances*; i. e. **a.** *to assign a lower rank or place to; to abase*; τινά, pass., *to be ranked below others who are honored or rewarded* [R. V. *to humble*]: Mt. xxiii. 12; Lk. xiv. 11; xviii. 14. **β.** *ταπεινωῦ ἐμάνθον, to humble or abase myself*, by frugal living, 2 Co. xi. 7; in pass. of one who submits to want, Phil. iv. 12; *ἐμάνθον*, of one who stoops to the condition of a servant, Phil. ii. 8. **c.** *to lower, depress*, [Eng. *humble*]: τινά, one's soul, bring down one's pride; *ἐμάνθον*, to have a modest opinion of one's self, to behave in an unassuming manner devoid of all haughtiness, Mt. xviii. 4; xxiii. 12; Lk. xiv. 11; xviii. 14; pass. *ταπεινούμαι ἐνώπιον κυρίου* (see *ἐνώπιον*, 2 b. fin.) in a mid. sense [B. 52 (46)], to confess and deplore one's spiritual littleness and unworthiness, Jas. iv. 10 (in the same sense *ταπεινούν τὴν ψυχὴν αὐτοῦ*, Sir. ii.

17; vii. 17; Sept. for יְשַׁבֵּחַ נַפְשׁוֹ, *he afflicted his soul*, of persons fasting, Lev. xvi. 29, 31; xxiii. 27, 32; Is. lviii. 3, 5, 10; τὴν ψυχὴν τινος, to disturb, distress, the soul of one, Protev. Jac. c. 2. 13. 15 [rather, to *humiliate*; see the passages]; ὑπὸ τὴν χεῖρα τ. θεοῦ, to submit one's self in a lowly spirit to the power and will of God, 1 Pet. v. 6 (cf. Gen. xvi. 9); i. q. to put to the blush, 2 Co. xii. 21. ([Hippocr.], Xen., Plat., Diod., Plut.; Sept. for נַפְשׁוֹ, לַפְּשׁוֹ and לַיְשַׁבְּחָהּ, אֶרְבֵּי, עֲרֵבְהָ, etc.) [See ref. s. v. ταπεινοφροσύνη.]\*

**ταπεινώσις**, -εως, ἡ, (ταπεινώ), *lowness, low estate, [humiliation]*: Lk. i. 48; Acts viii. 33 (fr. Is. liii. 8); Phil. iii. 21 (on which see σῶμα, 1 b.); metaph. *spiritual abasement*, leading one to perceive and lament his (moral) littleness and guilt, Jas. i. 10, see Kern ad loc. (In various senses, by Plat., Aristot., Polyb., Diod., Plut.; Sept. for נַפְשׁוֹ.) [See ref. s. v. ταπεινοφροσύνη.]\*

**ταράσσω**; impf. ἐτάρασσον; 1 aor. ἐτάραξα; Pass., pres. impv. 3 pers. sing. ταρᾶσσεσθω; impf. ἐταρᾶσσομένη; pf. τετάρραμαι; 1 aor. ἐταράχθην; fr. Hom. down; to agitate, trouble (a thing, by the movement of its parts to and fro); a. prop.: τὸ ὄδωρ, Jn. v. 4 [R L], 7, (Ezek. xxxii. 2; τὸν πόντον, Hom. Od. 5, 291; τὸ πῆλαγος, Eur. Tro. 88; τὸν ποταμὸν, Aesop. fab. 87 (25)). b. trop. to cause one inward commotion, take away his calmness of mind, disturb his equanimity; to disquiet, make restless, trouble (Sept. for לָרַב, etc.); pass. ταρᾶσσομαι for ἔ, to be stirred up, irritated); a. to stir up: τὸν δχλον, Acts xvii. 8; [τοὺς δχλους, Acts xvii. 13 L T Tr WH]. β. to trouble: τινά, to strike one's spirit with fear or dread, pass., Mt. ii. 3; xiv. 26; Mk. vi. 50; Lk. i. 12; [xxiv. 38]; 1 Pet. iii. 14; ταρᾶσσεται ἡ καρδία, Jn. xiv. 1, 27; to affect with great pain or sorrow: ἐαυτὸν (cf. our to trouble one's self), Jn. xi. 33 [A. V. was troubled (some understand the word here of bodily agitation)] (σεαυτὸν μὴ τάρρασε, Antonin. 4, 26); τετάρραται ἡ ψυχὴ, Jn. xii. 27 (Ps. vi. 4); ἐταράχθη τῷ πνεύματι, Jn. xiii. 21. γ. to render anxious or distressed, to perplex the mind of one by suggesting scruples or doubts, (Xen. mem. 2, 6, 17); Gal. i. 7; v. 10; τινά λόγοις, Acts xv. 24. [Comp.: δια-, ἐκ- ταρᾶσσω.]\*

**ταραχή**, -ῆς, ἡ, (ταρᾶσσω), fr. [Pind.], Hdt. down, disturbance, commotion: prop. τοῦ ὕδατος, Jn. v. 4 [R L]; metaph. a tumult, sedition: in plur. Mk. xiii. 8 R G.\*

**τάραχος**, -ου, ὁ, (ταρᾶσσω), commotion, stir (of mind): Acts xii. 18; tumult [A. V. stir], Acts xix. 23. (Sept.; Xen., Plut., Lcian.)\*

**Ταρσεύς**, -έως, ὁ, (Ταρσός, q. v.), belonging to Tarsus, of Tarsus: Acts ix. 11; xxi. 39.\*

**Ταρσός**, -οῦ, ἡ, [on its accent cf. Chandler §§ 317, 318], in prof. auth. also Ταρσοί, -ῶν, αἱ, Tarsus, a maritime city, the capital of Cilicia during the Roman period (Joseph. ant. 1, 6, 1), situated on the river Cydnus, which divided it into two parts (hence the plural Ταρσοί). It was not only large and populous, but also renowned for its Greek learning and its numerous schools of philosophers (Strab. 14 p. 673 [cf. Bp. Lghtft. on Col. p. 303 sq.]). Moreover it was a free city (Plin. 5, 22), and

exempt alike from the jurisdiction of a Roman governor, and the maintenance of a Roman garrison; although it was not a Roman 'colony'. It had received its freedom from Antony (App. b. civ. 5, 7) on the condition that it might retain its own magistrates and laws, but should acknowledge the Roman sovereignty and furnish auxiliaries in time of war. It is now called *Tarso* or *Tersus*, a mean city of some 6000 inhabitants [others set the number very much higher]. It was the birth-place of the apostle Paul: Acts ix. 30; xi. 25; xxii. 3. [BB. DD. s. v.; Lewin, St. Paul, i. 78 sq. cf. 2.]\*

**ταρταρόω**, -ῶ: 1 aor. ptep. ταρταρώσας; (τάρταρος, the name of a subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds; it answers to the Gehenna of the Jews, see γέεννα); to thrust down to Tartarus (sometimes in the Scholiasts) [cf. W. 25 (24) n.]; to hold captive in Tartarus: τινά σεραῖς [q. v.] ῥόφου, 2 Pet. ii. 4 [A. V. cast down to hell (making the dat. depend on παρέδωκεν)].\*

**τάσσω**: 1 aor. ἔταξα; pf. inf. τεταχέμαι (Acts xviii. 2 T Tr mrg.); Pass., pres. ptep. τασσόμενος; pf. 3 pers. sing. τέτακται, ptep. τεταγμένος; 1 aor. mid. ἐταξάμην; fr. [Pind., Aeschyl.], Hdt. down; Sept. for טָבַע, and occasionally for תָּבַע, בָּנִי, יָרַע, etc.; to put in place; to station; a. to place in a certain order (Xen. mem. 3, 1, 7 [9]), to arrange, to assign a place, to appoint: τινά, pass. αἱ ἐξουσίαι ὑπὸ θεοῦ τεταγμέναι εἰσίν [A. V. ordained], Ro. xiii. 1; [καιρούς, Acts xvii. 26 Lehm.]; ἐαυτὸν εἰς διακονίαν τινί, to consecrate [R. V. set] one's self to minister unto one, 1 Co. xvi. 15 (ἐπὶ τὴν διακονίαν, Plat. de rep. 2 p. 371 c.; εἰς τὴν δουλείαν, Xen. mem. 2, 1, 11); ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον, as many as were appointed [A. V. ordained] (by God) to obtain eternal life, or to whom God had decreed eternal life, Acts xiii. 48; τινά ὑπὸ τινά, to put one under another's control [A. V. set under], pass., Mt. viii. 9 L WH in br., cod. Sin.; Lk. vii. 8, (ὑπὸ τινά, Polyb. 3, 16, 3; 5, 65, 7; Diod. 2, 26, 8; 4, 9, 5); τινί τι, to assign (appoint) a thing to one, pass. Acts xxii. 10 (Xen. de rep. Lac. 11, 6). b.

to appoint, ordain, order: foll. by the acc. with inf., Acts xv. 2; [xviii. 2 T Tr mrg.]; (foll. by an inf., Xen. Hier. 10, 4; Cyr. 4, 5, 11). Mid. (as often in Grk. writ.) prop. to appoint on one's own responsibility or authority: ἐδ' ἐτάξατο αὐτοῖς ὁ Ἰησοῦς sc. πορεύεσθαι, Mt. xxviii. 16; to appoint mutually, i. e. agree upon: ἡμέραν (Polyb. 18, 19, 1, etc.), Acts xxviii. 23. [Comp.: ἀνα-(-μαι), ἀντι-, ἀπο-, δια-, ἐπι-δια-(-μαι), ἐπι-, προ-, προσ-, συν-, ὑπο-τάσσω. SYN. see κελεύω, fin.]\*

**ταῦρος**, -ου, ὁ, [fr. r. meaning 'thick', 'stout'; allied w. σταυρός, q. v.; cf. Vaniček p. 1127; Fick Pt. i. p. 246. Cf. Eng. *steer*], fr. Hom. down, Sept. for טָבַע, a bull (ox): Mt. xxii. 4; Acts xiv. 13; Heb. ix. 13; x. 4.\*

**ταυτά**, by crasis for τὰ αὐτά: 1 Th. ii. 14 R L mrg., and some manuscripts [(but see Tdf. on Lk. as below)] and edd. also in Lk. vi. 23 [L mrg.], 26 [L mrg.]; xvii. 30 G L. [See W. § 5, 3; B. 10; WH. App. p. 145; Meisterhans § 18, 1: cf. αὐτός, III.]\*

ταφή, -ῆς, ἡ, (θάπτω), fr. Hdt. down; Sept. several times for תַּבְרִיךְ and תַּבְרַךְ, *burial*: Mt. xxvii. 7.\*

τάφος, -ου, ὁ, (θάπτω); 1. *burial* (so from Hom. down). 2. *a grave, sepulchre*, (so fr. Hes. down): Mt. xxiii. 27, 29; xxvii. 61, 64, 66; xxviii. 1; in a comparison: τάφος ἀνεργμένος ὁ λάρυγξ αὐτῶν, their speech threatens destruction to others, it is death to some one whenever they open their mouth, Ro. iii. 13. Sept. for תַּבְרַךְ, and sometimes for תַּבְרִיךְ.\*

τάχα, (ταχύς), adv.; 1. *hastily, quickly, soon*, (so fr. Hom. down). 2. as often in Grk. writ. fr. [Hes., Aeschyl.], Hdt. down, *perhaps, peradventure*: Ro. v. 7; Phil. 15.\*

[τάχειον, WH for τάχιον, q. v.; and cf. s. v. εἰ. ι.]

ταχύς, (ταχύς), adv., [fr. Hom. down], *quickly, shortly*: Lk. xiv. 21; xvi. 6; Jn. xi. 31; 1 Co. iv. 19; Gal. i. 6; Phil. ii. 19, 24; 2 Tim. iv. 9; with the added suggestion of inconsiderateness [*hastily*]: 2 Th. ii. 2; 1 Tim. v. 22.\*

ταχύνω, -ῆ, -όν, fr. Theoc. down, *swiftly, quick*: of events soon to come or just impending, 2 Pet. i. 14; ii. 1, (Is. lix. 7; Sap. xiii. 2; Sir. xviii. 26).\*

τάχιον [WH τάχειον; see their App. p. 154 and cf. εἰ. ι], (neut. of the compar. ταχίων), adv., for which the more ancient writ. used θάσσον or θάττον, see *Lob. ad Phryn. p. 76 sq.*; W. § 11, 2 a.; [B. 27 (24)]; *more swiftly, more quickly*: in comparison, Jn. xx. 4 [cf. W. 604 (562)]; with the suppression of the second member of the comparison [W. 243 (228)]: Heb. xiii. 19 (sooner, sc. than would be the case without your prayers for me), 23 (sc. than I depart); Jn. xiii. 27 (sc. than you seem to have resolved to); 1 Tim. iii. 14 R G T (sc. than I anticipated).\*

τάχιστα, (neut. plur. of the superl. τάχιστος, fr. ταχύς), adv., [fr. Hom. down], *very quickly: ὡς τάχιστα*, as quickly as possible [A. V. *with all speed*], Acts xvii. 15.\*

τάχος, -ους, τό, fr. Hom. down, *quickness, speed: ἐν τάχει* (often in Grk. writ. fr. Aeschyl. and Pind. down), *quickly, shortly*, Acts xii. 7; xxii. 18; [xxv. 4]; Ro. xvi. 20: *speedily, soon*, (Germ. *in Bilde*), Lk. xviii. 8; 1 Tim. iii. 14 L Tr WH; Rev. i. 1; xxii. 6.\*

ταχύ, (neut. of the adj. ταχύς), adv., [fr. Pind. down], *quickly, speedily, (without delay)*: Mt. v. 25; xxviii. 7 sq.; Mk. xvi. 8 Rec.; Lk. xv. 22 L Tr br. WH; Jn. xi. 29; ζῆρθεσθαι, Rev. ii. 5 Rec.<sup>bez v12</sup>, 16; iii. 11; xi. 14; xxii. 7, 12, 20; forthwith, i. e. while in the use of my name he is performing mighty works, Mk. ix. 39.\*

ταχύς, -εία, -ύ, fr. Hom. down, *quick, fleet, speedy*: opp. to βραδύς (as in Xen. mem. 4, 2, 25), εἰς τὸ ἀκούσαι, [A. V. *swift to hear*], Jas. i. 19.\*

τέ, (as δέ comes fr. δῆ, μέν fr. μῆν, so τέ fr. the adv. τῆ, prop. *as*: [al. ally it with καί, cf. Curtius §§ 27, 647; Vaniček p. 95; Fick Pt. i. 32; Donaldson, New Crat. § 195]), a copulative enclitic particle (on the use of which cf. Hermann ad Vig. p. 833; Klotz: ad Devar. II. 2 p. 739 sqq.); in the N. T. it occurs most frequently in the Acts, then in the Ep. to the Heb., somewhat rarely in the other bks. (in Mt. three or four times, in Mk. once, viz. xv. 36 R G; in John's Gospel three times;

nowhere in the Epp. to the Gal., Thess., or Col., nor in the Epistles of John and Peter; twice in text. Rec. of Rev., viz. i. 2; xxi. 12); and, Lat. *que*, differing from the particle καί in that the latter is *conjunctive*, τέ *ad]junctive* [W. § 53, 2; acc. to Bäumlein (Griech. Partikeln, p. 145), καί introduces something new under the same aspect yet as an external addition, whereas τέ marks it as having an inner connection with what precedes; hence καί is the more general particle, τέ the more special and precise; καί may often stand for τέ, but not τέ for καί. (Cf. Ebeling, Lex. Homer., s. v. καί, init.)].

1. τέ, standing alone (i. e. not followed by another τέ, or by καί, or other particle), joins a. parts of one and the same sentence, as συναχθέντες συμβουλίῳ τε λαβόντες, Mt. xxviii. 12; ἐν ἀγάπῃ πνεύματι τε πραότητος, 1 Co. iv. 21; add, Acts ii. 33; x. 22; xi. 26; xx. 11; xxiii. 10 [WH txt. om.], 24; xxiv. 5; xxvii. 20 sq.; xxviii. 23; Heb. i. 3; vi. 5; ix. 1. b. complete sentences: Jn. iv. 42; vi. 18; Acts ii. 37; ix. 33; v. 19, 35, 42; vi. 7, 12 sq.; viii. 3, 13, 25, 31; x. 28, 33, 48 [here T Tr WH δέ (see 6 below)]; xi. 21; xii. 6, 8 [L Tr WH δέ (see 6 below)], 12; xiii. 4; xv. 4, 39; xvi. 13, 23 [WH txt. δέ (see 6 below)], 34; xvii. 5 [R G], 19 [Trtxt. WH δέ (see 6 below)], 26; xviii. 11 [R G], 26; xix. 11, 18, 29; xx. 3, 7; xxi. [18\* Tdf.], 18\*, 20 [not Lchm.], 37; xxii. 8; xxiii. 5; xxiv. 27; xxvii. 5, 8, 17, 29 [Tr mrg. δέ (see 6 below)], 43; Ro. ii. 19; Heb. xii. 2; introduces a sentence serving to illustrate the matter in hand, Acts i. 15; iv. 13.

2. τὲ . . . καί, and τὲ καί, *not only . . . but also, as well . . . as, both . . . and*; things are thus connected which are akin, or which are united to each other by some inner bond, whether logical or real; [acc. to W. 439 (408); Bäumlein u. s. p. 224 sq., these particles give no intimation respecting the relative value of the two members; but acc. to Rost, Griech. Gram. § 134, 4; Donaldson, Gr. Gram. § 551; Jelf § 758; Klotz: ad Devar. II. 2, p. 740, the member with καί is the more emphatic]; a. parts of one and the same sentence (which is completed by a single finite verb): ἐσθίειν τε καὶ πίνειν, Lk. xii. 45; φοβητὰ τε καὶ σημεῖα, Lk. xxi. 11; ἀρχιερεῖς τε καὶ γραμματεῖς, Lk. xxii. 66; πονηροὺς τε καὶ ἀγαθοὺς, Mt. xxii. 10; Ἡρώδης τε καὶ Πόντιος Πιλάτος, Acts iv. 27; ἄνδρες τε καὶ γυναῖκες, Acts xvii. 12; ix. 2; xxii. 4; πάντα τε κ. πανταχού, Acts xxiv. 3; ἀσφαλῆ τε καὶ βεβαίαν, Heb. vi. 19; add, Acts i. 1; ii. 9 sq.; ix. 29; xiv. 1, 5; xv. 9; xviii. 4; xix. 10, 17; xx. 21; xxi. 12; xxvi. 22; Ro. i. 12, 14, 16; iii. 9; x. 12; 1 Co. i. 2 [R G], 24, 30; Heb. iv. 12<sup>a</sup> Rec., 12<sup>b</sup>; v. 1 [here L om. Tr WH br. τέ], 7, 14; viii. 3; ix. 9, 19; x. 33; xi. 32; Jas. iii. 7; τέ is annexed to the article, which is—either repeated after the καί before the following noun, Lk. ii. 16; xxiii. 12; Jn. ii. 15; Acts v. 24; viii. 38; xvii. 10; xviii. 5; xxi. 25 [R G]; xxvi. 30;—or (less commonly) omitted, Acts i. 13; xiii. 1; [xxi. 25 L T Tr WH]; Ro. i. 20. τέ is annexed to a preposition, which after the following καί is—either repeated, Acts i. 8 where L om. Tr br. the repeated ἐν; Phil. i. 7 [R om. L br. the second ἐν];—

or omitted, Acts x. 39 [Tr txt. WH]; xxv. 23; xxviii. 23. **τέ** is annexed to a relative pronoun, although it does not belong so much to the pronoun as to the substantive connected with it, Acts xxvi. 22. it is annexed to an adverb, **ἔτι τε καί**, [and moreover], Acts xxi. 28. When more than two members are joined together, the first two are joined by **τὲ καί** or **τὲ . . . καί**, the rest by **καί**: Lk. xii. 45; Acts i. 13; v. 24 [R G]; xxi. 25; 1 Co. i. 30; Heb. ii. 4. **b. τὲ . . . καί** connect whole sentences (each of which has its own finite verb, or its own subject): Acts ii. 3 sq. R G; xvi. 26 R G; **τὲ . . . καί . . . καί**, Acts xxi. 30. **3. τὲ . . . δέ** are so combined that **τέ** adds a sentence to what has been previously said, and **δέ** introduces something opposed to this added sentence [W. 439 (409)]: Acts xix. 2 L T Tr WH; 3 R G L Tr txt. WH txt.; xxii. 28 R G. **4. τὲ . . . τέ** presents as parallel (or coordinate) the ideas or sentences which it connects, as . . . so (cf. Kühner § 520; [Jelf § 754, 3; W. § 53, 4]; on the Lat. *que . . . que* cf. Herzog on Sallust, Cat. 9, 3): Acts ii. 46; xvi. 11 sq. R G; xvii. 4; xxvi. 10 L T Tr WH txt., 16; Heb. vi. 2 [Tr br. WH txt. om. second **τέ**], (Sap. vii. 13; xv. 7); **τέ καὶ . . . τέ**, Acts ix. 15 [L T Tr WH]; **τέ καὶ . . . τέ . . . καί**, Acts xxvi. 20 [L T Tr WH]. **εἶτε . . . εἶτε**, see **εἰ**, III. 15; **ἐάν τε . . . ἐάν τε, see ἐάν**, I. 3 c. **μήτε . . . μήτε . . . νεῦθε . . . nor . . . and**, Acts xxvii. 20 (Xen. an. 4, 4, 6). **5. τὲ γάρ** (which began to be frequent fr. Aristot. down), Lat. *namque, etenim, for also, for indeed*, [W. 448 (417)], are so used that the former particle connects, the latter gives the reason: Ro. i. 26 (so that in 27 we must read **ὁμοίως δὲ καί** [with L Tr mrg.], see in 6 below); vii. 7 (4 Macc. i. 22); **τὲ γάρ . . . καί**, Heb. ii. 11; **ἐάν τε γάρ . . . ἐάν τε, for whether . . . or (whether)**, Ro. xiv. 8; **ἐάν τε γάρ καί, for although** (Lat. *namque etiamsi*), 2 Co. x. 8 [R G]. **6.** The reading often varies in codd. and edd. between **τέ** and **δέ**; as, Mt. xxiii. 6; Acts iii. 10; iv. 14; viii. 1, 6; ix. 24; xiii. 46; Jude 6, etc. [see in 1 b. above]. In Ro. i. 27, following Lehm. [Tr mrg.], we ought certainly to read **ὁμοίως δὲ καί**; cf. Fritzsche ad loc. p. 77; [B. 361 (309) n.]. **7.** As respects Position (cf. Kühner § 520 Anm. 5; W. 559 sq. (520)), **τέ** is properly annexed to that word or idea which is placed in parallelism with another (as **Ἰουδαῖοί τε καὶ Ἕλληνες**); but writers also take considerable liberty in placing it, and readily subjoin it to an article or a preposition; for examples see in 2 a. above. **τείχος, -ους, τό**, [cf. **διγγάωω**; allied with it are Eng. 'dike' and 'ditch'], fr. Hom. down, Sept. very freq. for **קִרְיָה** 'wall'; *the wall round a city, town-wall*: Acts ix. 25; 2 Co. xi. 33; Heb. xi. 30; Rev. xxi. 12, 14 sq., 17-19.\* **τεκμήριον, -ου, τό**, (fr. **τεκμαίρω** to show or prove by sure signs; fr. **τέκμαρ** a sign), fr. Aeschyl. and Hdt. down, *that from which something is surely and plainly known; an indubitable evidence, a proof*, (Hesych. **τεκμήριον· σημείον ἀληθές**): Acts i. 3 (Sap. v. 11; 3 Macc. iii. 24).\* **τέκνιον, -ου, τό**, (dimin. of **τέκνον**, q. v.), [on the accent, cf. W. 52; Chandler § 347], *a little child*; in the N. T. used as a term of kindly address by teachers to their

disciples [always in the plur. *little children*: Mk. x. 24 Lehm.]; Jn. xiii. 33; Gal. iv. 19 (where L txt. T Tr WH mrg. **τέκνα**); 1 Jn. ii. 1, 12, 28; iii. 7 [WH mrg. **παιδιά**], 18; iv. 4; v. 21. (Anthol.)\* **τεκνογονέω, -ῶ**, (**τεκνογόνος**, and this fr. **τέκνον** and **ΓΕΝΩ**); *to beget or bear children*: 1 Tim. v. 14. (Anthol. 9, 22, 4.)\* **τεκνογονία, -ας, ἡ, child-bearing**: 1 Tim. ii. 15. (Aristot. h. a. 7, 1, 8 [p. 582, 28].)\* **τέκνον, -ου, τό, (τίκτω, τεκεῖν)**, fr. Hom. down, Sept. chiefly for **קִרְיָה**, sometimes for **קִרְיָה**, *offspring*; plur. *children*; **a. prop. a. univ. and without regard to sex, child**: Mk. xiii. 12; Lk. i. 7; Acts vii. 5; Rev. xii. 4; plur., Mt. vii. 11; x. 21; xv. 26; Mk. vii. 27; xii. 19; Lk. i. 17; xiv. 26; Acts xxi. 5; 2 Co. xii. 14; Eph. vi. 1; Col. iii. 20 sq.; 1 Th. ii. 7, 11; 1 Tim. iii. 4; Tit. i. 6; 2 Jn. 1, 4, 13, and often; with emphasis: to be regarded as true, genuine children, Ro. ix. 7; **τέκνα ἐπαγγελίας**, children begotten by virtue of the divine promise, Ro. ix. 8; accounted as children begotten by virtue of God's promise, Gal. iv. 28; **τὰ τέκνα τῆς σαρκός**, children by natural descent, Ro. ix. 8. in a broader sense (like the Hebr. **בְּנֵי**), *posterity*: Mt. ii. 18; iii. 9; Lk. iii. 8; Acts ii. 39; xiii. 33 (32). with emphasis: genuine posterity, true offspring, Jn. viii. 39; (of women) to be regarded as children, 1 Pet. iii. 6. **β.** spec. a male child, *a son*: Mt. xxi. 28; Acts xxi. 21; Rev. xii. 5; in the voc., in kindly address, Mt. xxi. 28; Lk. ii. 48; xv. 31. **b. metaph.** the name is transferred to that intimate and reciprocal relationship formed between men by the bonds of love, friendship, trust, just as between parents and children; **a.** in affectionate address, such as patrons, helpers, teachers, and the like, employ; voc. *child (son), my child, children*, (Lat. *filii, mi fili*, etc., for *carissime*, etc.): Mt. ix. 2; Mk. ii. 5; x. 24 [here Lehm. **τεκνία**, q. v.]. **β.** just as in Hebrew, Syriac, Arabic, Persian, so in the N. T., pupils or disciples are called *children* of their teachers, because the latter by their instruction nourish the minds of their pupils and mould their characters (see **γεννάω**, 2 b.): Philem. 10; 2 Tim. i. 2; 3 Jn. 4; in affectionate address, Gal. iv. 19 L txt. T Tr WH mrg.; 1 Tim. i. 18; 2 Tim. ii. 1; with **ἐν κυρίῳ** added, 1 Co. iv. 17; **ἐν πίστει**, 1 Tim. i. 2; **κατὰ κοινὴν πίστιν**, Tit. i. 4, (**בְּפִסְתֵּי יְהוָה**), *sons* i. e. disciples of the prophets, 1 K. xxi. (xx.) 35; 2 K. ii. 3, 5, 7; among the Persians, '*sons of the Magi*' i. e. their pupils). **γ. τέκνα τοῦ θεοῦ, children of God**, — in the O. T. of 'the people of Israel' as especially dear to God: Is. xxx. 1; Sap. xvi. 21; — in the N. T., in Paul's writings, *all who are animated by the Spirit of God* (Ro. viii. 14) and thus are closely related to God: Ro. viii. 16 sq. 21; Eph. v. 1; Phil. ii. 15; those to whom, as dearly beloved of God, he has appointed salvation by Christ, Ro. ix. 8; in the writings of John, *all who ἐκ θεοῦ ἐγεννήσαν* (have been begotten of God, see **γεννάω**, 2 d.): Jn. i. 12 sq.; 1 Jn. iii. 1 sq. 10; v. 2; those whom God knows to be qualified to obtain the nature and dignity of his children, Jn. xi. 52. [Cf. Westcott on the Epp. of St.

John, pp. 94, 120; "In St. Paul the expressions 'sons of God', 'children of God', mostly convey the idea of liberty (see however Phil. ii. 15), in St. John of guilelessness and love; in accordance with this distinction St. Paul uses υἱοί as well as τέκνα, St. John τέκνα only" (Bp. Lightft.); cf. υἱὸς τοῦ θεοῦ, 4.] δ. τέκνα τοῦ διαβόλου, those who in thought and action are prompted by the devil, and so reflect his character: 1 Jn. iii. 10. c. metaph. and Hebraistically, one is called τέκνον of anything who depends upon it, is possessed by a desire or affection for it, is addicted to it; or who is liable to any fate; thus in the N. T. we find a. children of a city, i. e. its citizens, inhabitants, (Jer. ii. 30; Joel ii. 23; 1 Macc. i. 38; υἱοί Σιών, Ps. cxlix. 2): Mt. xxiii. 37; Lk. xiii. 34; xix. 44; Gal. iv. 25. β. τέκνα τῆς σοφίας, the votaries of wisdom, those whose souls have, as it were, been nurtured and moulded by wisdom: Mt. xi. 19 (where T Tr txt. WH have hastily adopted ἔργων for τέκνων; cf. Keim ii. p. 369 [Eng. trans. iv. p. 43 sq.; per contra, see Tlf.'s note and WH. App. ad loc.]); Lk. vii. 35; τέκνα ὑπακοῆς, those actuated by a desire to obey, obedient, 1 Pet. i. 14; τοῦ φωτός, both illumined by the light and loving the light, Eph. v. 8. γ. κατὰρας τέκνα, exposed to cursing, 2 Pet. ii. 14; τῆς ὀργῆς, doomed to God's wrath or penalty, Eph. ii. 3; cf. Steiger on 1 Pet. i. 14; W. 238 (223); [B. 161 (141)]. In the same way ἔκγονος is used sometimes in Grk. writ.; as, ἔκγ. ἀδικίας, δειλίας, Plat. legg. 3 p. 691 c.; 10 p. 901 e.

[SYN. τέκνον, υἱός: τ. and υἱ. while concurring in pointing to parentage, differ in that τ. gives prominence to the physical and outward aspects, υἱ. to the inward, ethical, legal. Cf. b. γ. above; υἱὸς τοῦ θεοῦ, fin.; παῖς, fin. and refl. (esp. that to Hōhne).]

τεκνο-τροφέω, -ω: 1 aor. ἐτεκνοτρόφησα; (τεκνοτρόφος, and this from τέκνον and τρέφω); to bring up children: 1 Tim. v. 10. (φέρει ὕδωρ, ὅταν τεκνοτροφή, sc. the bee, Aristot. h. a. 9, 40 [27], 14 [p. 625<sup>b</sup>, 20].) \*

τέκτων, -ουτος, ὁ, (τεκεῖν, τίκτω; akin to τέχνη, τεύχω, hence prop. 'begetter' [Curtius § 235]), fr. Hom. down, Sept. for τῆρη; a worker in wood, a carpenter: Mt. xiii. 55; Mk. vi. 3 [see WH. App. on the latter pass.].\*

τέλειος, -α, -ον, (τέλος), in classic Grk. sometimes also -ος, -ον, (cf. W. § 11, 1), fr. Hom. down, Sept. several times for ὁψ, ὁμη, etc.; prop. brought to its end, finished; wanting nothing necessary to completeness; perfect: ἔργον, Jas. i. 4; ἡ ἀγάπη, 1 Jn. iv. 18; ὁ νόμος, Jas. i. 25; [δῶρημα, Jas. i. 17]; τελειωτέρα σκηνή, a more perfect (excellent) tabernacle, Heb. ix. 11; τὸ τέλειον, substantively, that which is perfect: consummate human integrity and virtue Ro. xii. 2 [al. take it here as an adj. belonging to θελημα]; the perfect state of all things, to be ushered in by the return of Christ from heaven, 1 Co. xiii. 10; of men, full-grown, adult; of full age, mature, (Aeselyl. Ag. 1504; Plat. legg. 11 p. 929 e.): Heb. v. 14; τέλ. ἀνὴρ (Xen. Cyr. 1, 2, 4 sq.; 8, 7, 6; Philo de cherub. § 32; opp. to παιδίον νήπιον. Polyb. 5, 29, 2; for other exx. fr. other auth. see Bleek, Brief a. d. Hebr. ii. 2 p. 133 sq.), μέχρι

. . . εἰς ἄνδρα τέλειον, until we rise to the same level of knowledge which we ascribe to a full-grown man, until we can be likened to a full-grown man, Eph. iv. 13 (opp. to νήπιον, 14); τέλειοι ταῖς φρεσὶ (opp. to παιδία and νηπιάζοντες ταῖς φρεσὶ), 1 Co. xiv. 20 [here A. V. men]; absol. οἱ τέλειοι, the perfect, i. e. the more intelligent, ready to apprehend divine things, 1 Co. ii. 6 [R. V. mrg. full-grown] (opp. to νήπιον ἐν Χριστῷ, iii. 1; in simple opp. to νήπιος, Philo de legg. alleg. i. § 30; for ἱγῆ, opp. to μανθάνων, 1 Chr. xxv. 8; [cf. Bp. Lightft. on Col. i. 28; Phil. iii. 15]); of mind and character, one who has reached the proper height of virtue and integrity: Mt. v. 48; xix. 21; Phil. iii. 15 [cf. Bp. Lightft. u. s.]; Jas. i. 4; in an absol. sense, of God: Mt. v. 48; τέλειος ἀνὴρ, Jas. iii. 2 (τέλ. δίκαιος, Sir. xlv. 17); as respects understanding and goodness, Col. iv. 12; τέλ. ἄνθρωπος ἐν Χριστῷ, Col. i. 28 [cf. Bp. Lightft. u. s. SYN. see δόκλος, and Trench [§ xxii.].\*

τελειότης, -ητος, ἡ, (τέλειος, cf. v.), perfection; a. i. e. the state of the more intelligent: Heb. vi. 1 [here R. V. mrg. full growth]. b. perfection: (τῆς ἀγάπης, Clem. Rom. 1 Cor. 50, 1 [where see Harnack]); absol. moral and spiritual perfection, Col. iii. 14 [A. V. perfectness], on which pass. see σύνδεσμος, 1. (Prov. xi. 3 Alex.; Judg. ix. 16, 19; Sap. vi. 16; xii. 17; Clem. Rom. 1 Cor. 53, 5; Plat. deff. p. 412 b. d.; [Aristot. phys. 3, 6 p. 207<sup>a</sup>, 21; 8, 7 p. 261<sup>a</sup>, 36]; Antonin. 5, 15.) [Cf. reff. s. v. τέλειος, and B. Hartung, Der Begriff der τελειότης im N. T. (4to. Leipz. 1881).]\*

τελειόω (in prof. auth. also τελεώω, which Hdt. uses everywhere [and which is "the prevailing form in Attic prose" (L. and S.)]; other writ. use both forms indifferently), -ω: 1 aor. ἐτελειώωσα; pf. τετελειώωκα; Pass. (or Mid.), pres. τελειούμαι; pf. τετελειώμαι; 1 aor. ἐτελειώθη; (τέλειος); fr. Hdt., Soph., Thuc., and Plat. down; equiv. to τέλειον ποιῶ, to make perfect or complete; 1. to carry through completely; to accomplish, finish, bring to an end: τὸν δρόμον, Acts xx. 24; τὸ ἔργον, Jn. iv. 34; v. 36; xvii. 4, (Neh. vi. 16; τὸν οἶκον, 2 Chr. viii. 16); τὰς ἡμέρας, Lk. ii. 43; mid. [pres. cf. B. 38 (33)] τελειούμαι, I finish, complete, what was given me to do, Lk. xiii. 32 [some (so A. V.) take it here as pass., I am perfected (understanding it of his death; cf. Ellicott, Life of our Lord, Lect. vi. p. 242 n.<sup>1</sup>; Keim ii. 615 n.<sup>1</sup>)]. 2. to complete (perfect), i. e. add what is yet wanting in order to render a thing full: τὴν ἀγάπην, pass., 1 Jn. ii. 5; iv. 12, 17; ἡ δύναμις μου ἐν ἀσθενείᾳ τελειούται, my power shows itself most efficacious in them that are weak, 2 Co. xii. 9 R G; ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη, by works faith was perfected, made such as it ought to be, Jas. ii. 22: τετελειώται τις ἐν τῇ ἀγάπῃ, one has been made perfect in love, his love lacks nothing, 1 Jn. iv. 18 (οἱ τελειωθέντες ἐν ἀγάπῃ, Clem. Rom. 1 Cor. 50, 3; [τελειώσω τὴν ἐκκλησίαν σου ἐν τῇ ἀγάπῃ σου, 'Teaching' etc. 10, 5]); ἵνα ᾧσι τετελειωμένοι εἰς ἓν, that they may be perfected into one, i. e. perfectly united, Jn. xvii. 23. τινά, to bring one's character to perfection: ἦδη τετελειώμαι, I am already made perfect, Phil. iii. 12 (Sap. iv. 13; ὃ ψυχῇ . . . ὅταν τελειωθῆς καὶ βραβεῖων καὶ στεφάνων ἀξιώθῆς, Philo de legg.



alleg. 3, 23; ψυχή . . . τελειωθείσα ἐν ἀρετῶν ἄλλοις καὶ ἐπὶ τὸν ὄρον ἐφικομένη τοῦ καλοῦ, id. de somn. 1, 21; i. q. *to be found perfect*, Sir. xxxiv. (xxxv.) 10).

3. *to bring to the end (goal) proposed*: οὐδέν, Heb. vii. 19; τινά, [to perfect or consummate] i. e. *to raise to the state befitting him*: so of God exalting Jesus to the state of heavenly majesty, Heb. ii. 10; in pass., Heb. v. 9; vii. 28; *to raise to the state of heavenly blessedness* those who put their faith in the expiatory death of Christ, pass., Heb. xi. 40; xii. 23, ([Act. Petr. et Paul. § 88, ed. Tdf. p. 39; Act. Barnab. § 9, id. p. 68; cf. 'Teaching' etc. 16, 2]; with μαρτυρίῳ added, of the death of the apost. Paul, Euseb. h. e. 2, 22, 2 [cf. Heinichen's note on 7, 15, 5]); *to make one meet for future entrance on this state and give him a sure hope of it even here on earth*, Heb. x. 1, 14; τινά κατὰ συνείδησιν, Heb. ix. 9; cf. Bleek, Brief an d. Hebr. ii. 1 p. 297 sqq.; C. R. Köstlin, Lehrbegriff des Evang. u. der Briefe Johanns (Berl. 1843) p. 421 sqq.; Riehm, Lehrbegriff des Hebr.-Br., § 42, p. 340 sqq.; Pfeleiderer, Paulinismus, p. 344 sqq. [Eng. trans. ii. p. 72 sqq.].

4. *to accomplish*, i. e. *bring to a close or fulfilment* by event: τὴν γραφήν, the prophecies of Scripture, pass., Jn. xix. 28 [cf. W. 459 (428); B. § 151, 20].\*

τελείως, (τέλειος), adv., *perfectly, completely*: 1 Pet. i. 13. [Plat., Isocr., Aristot., etc.; cf. W. 463 (431)].\*

τελειώσις, -εως, ἡ, (τελειώω), *a completing, perfecting; a fulfilment, accomplishment*; the event which verifies a promise (see τελειώω, 4): Lk. i. 45 [Judith x. 9; Philo de vit. Moys. iii. § 39]. b. *consummation, perfection*, (see τελειώω, 3): Heb. vii. 11. (In various senses in Aristot., Theophr., Diod.) [Cf. reff. s. v. τελειώω, 3].\*

τελειωτής, -οῦ, ὁ, (τελειώω), (Vulg. *consummator*), *a perfecter*: τῆς πίστεως, one who has in his own person raised faith to its perfection and so set before us the highest example of faith, Heb. xii. 2. The word occurs nowhere else.\*

τελειοφωρέω, -ῶ; (τελειοφόρος, fr. τέλος and φέρω); *to bring to (perfection or) maturity* (sc. καρπός): Lk. viii. 14. (Used alike of fruits, and of pregnant women and animals bringing their young to maturity; 4 Macc. xiii. 19; Theophr., Geop., Philo, Diod., Joseph., al.; [Ps. lxiv. (lxv.) 10 ὁ ὕμν.].) \*

τελευτάω, -ῶ; 1 aor. ἐτελεύτησα; pf. pter. τετελευτηκώς (Jn. xi. 39 L T Tr WH); (τελευτή); fr. Hom. down; 1. trans. *to finish*; *to bring to an end or close*: τὸν βίον, *to finish life, to die*, often fr. Aeschyl. and Hdt. down. 2. intrans. [cf. B. § 130, 4] *to have an end or close, come to an end*; hence *to die*, very often so fr. Aeschyl. and Hdt. down (Sept. for תָּוָה), and always in the N. ἵ: Mt. ii. 19; ix. 18; xxii. 25; Mk. ix. 44, 46 [(these two vss. T WH om. Tr br.)], 48; Lk. vii. 2; Jn. xi. 39 L T Tr WH; Acts ii. 29; vii. 15; Heb. xi. 22; θανάτῳ τελευτάω (in imitation of the Hebr. תָּוָה יָנִי, Ex. xxi. 12, 15-17, etc.), [A. V. *let him die the death* i. e.] *let him surely die* [W. 339 (319); B. § 133, 22], Mt. xv. 4; Mk. vii. 10.\*

τελευτή, -ῆς, ἡ, (τελέω), *end* [see τέλος, 1 a. init.]; *the end of life, decease, death*: Mt. ii. 15 (and often in Grk. writ. fr. Pind. and Thuc. down; Sept. for תָּוָה; with

βίωσις added, Hom. Il. 7, 104; τοῦ βίου, Hdt. 1, 30, and often in Attic writ.).\*

τελέω, -ῶ; 1 aor. ἐτέλεσα [cf. W. § 13, 3 c.]; pf. τετέλεκα (2 Tim. iv. 7); Pass., pres. 3 pers. sing. τελεῖται (2 Co. xii. 9 L T Tr WH); pf. τετέλεσμαι; 1 aor. ἐτέλεσθην; 1 fut. τελεσθήσομαι; (τέλος); fr. Hom. down; 1. *to bring to a close, to finish, to end*: ἔτη, pass., *passed, finished*, Rev. xx. 3, 5, 7, ([so fr. Hom. and Hes. down; Aristot. h. a. 7, 1 init. p. 580<sup>o</sup>, 14 ἐν τοῖς ἔτεσι τοῖς δις ἑπτὰ τετελεσμένοις]; τριῶν τελουμένων ἡμερῶν, Leian. Alex. 38); τὸν δρόμον (Hom. Il. 23, 373, 768; Soph. Electr. 726), 2 Tim. iv. 7; τοὺς λόγους, Mt. vii. 28 L T Tr WH; xix. 1; xxvi. 1; τὰς παραβολάς, Mt. xiii. 53: [ἄχρι τελεσθῶσιν αἱ πηγαί, Rev. xv. 8]; a rare use is τελεῖν τὰς πόλεις, i. e. *your flight or journey through the cities* [R. V. *ye shall not have gone through the cities*, etc.], Mt. x. 23 (similar are ἀνύειν τοὺς τόπους, Polyb. 5, 8, 1; τὰ ἔλη, 3, 79, 5; consummare Italian, Flor. 1, (13) 18, 1; exipere urbes, Tibull. 1, 4, 69; conficere aequor immensum, Verg. Georg. 2, 541; also xii. signorum orbem, Cic. nat. deor. 2, 20, 52); with the pter. of a verb (like ἄρχομαι, πάομαι, cf. W. § 45, 4 a.; B. § 144, 14), Mt. xi. 1.

2. *to perform, execute, complete, fulfil*, (so that the thing done corresponds to what has been said, the order, command, etc.), i. e. a. with special reference to the subject-matter, *to carry out the contents of a command*: τὸν νόμον, Ro. ii. 27 [cf. W. 134 (127)]; Jas. ii. 8; τὴν ἐπιθυμίαν (i. e. τὸ ἐπιθυμούμενον), Gal. v. 16. β. with reference also to the form, *to do just as commanded*, and generally involving a notion of time, *to perform the last act which completes a process, to accomplish, fulfil*: ἅπαντα (πάντα) τὰ κατὰ νόμον, Lk. ii. 39; τὴν μαρτυρίαν, the duty of testifying, Rev. xi. 7; τὸ μυστήριον, pass. Rev. x. 7 [cf. W. 277 (260)]; τὸ βάπτισμα, pass. Lk. xii. 50; πάντα, pass. Jn. xix. 28 [the distinction betw. τελέω and τελειώω may be seen in this vs.]; τοὺς λόγους (τὰ ῥήματα) τοῦ θεοῦ, pass. Rev. xvii. 17; ἅπαντα (πάντα) τὰ γεγραμμένα, Acts xiii. 29; pass., Lk. xviii. 31 [see γράφω, 2 c.]; with ἐν ἐμοί (in me) added, in my experience, Lk. xxii. 37; ἐν πληγαῖς, in the infliction of calamities, Rev. xv. 1; τετέλεσται, [A. V. *it is finished*] everything has been accomplished which by the appointment of the Father as revealed in the Scriptures I must do and bear, Jn. xix. 30. i. q. τελειώω, 2, q. v. (*made perfect*): 2 Co. xii. 9 L T Tr WH.

3. *to pay*: τὰ διδραχμα, Mt. xvii. 24; φόρους, Ro. xiii. 6, (τὸν φόρον, Plat. Ale. 1 p. 123 a.; τὰ τέλη, often in Attic writ.). [COMPR.: ἀπο-, δια-, ἐκ-, ἐπι-, συν- τελέω.] \*

τέλος, -ους, τό, [cf. Curtius § 238], fr. Hom. down, Sept. mostly for ἵρ; 1. *end*, i. e. a. *termination, the limit* at which a thing ceases to be, (in the Grk. writ. always of the end of some act or state, but not of the end of a period of time, which they call τελευτή; in the Scriptures also of a temporal end; an end in space is everywhere called πέρας): τῆς βασιλείας, Lk. i. 33; ζωῆς, Heb. vii. 3; τοῦ καταργουμένου, 2 Co. iii. 13; τὰ τέλη τῶν αἰώνων, 1 Co. x. 11 (τέλος τῶν ἡμερῶν, Neh. xiii. 6; τῶν ἑπτὰ ἑτών, 2 K. viii. 3; ἀρχὴ καὶ τέλος καὶ μεσότης χρόνων,

Sap. vii. 18); i. q. he who puts an end to: τέλος νόμου Χριστός, Christ has brought the law to an end (πᾶσιν ἐστιν ἀνθρώπου τέλος τοῦ βίου θάνατος, Dem. 1306, 25), Ro. x. 4; cf. Fritzsche ad loc., vol. ii. p. 377 sq. πάντων τὸ τέλος, the end of all things (i. e. of the present order of things), 1 Pet. iv. 7; also in the phrases ἕως τέλους, 1 Co. i. 8; 2 Co. i. 13; μέχρι τέλους, Heb. iii. 6 [Tr mrg. WH br. the cl.], 14; ἄχρι τέλους, Heb. vi. 14; Rev. ii. 26. What 'end' is intended the reader must determine by the context; thus, τὸ τέλος denotes the end of the Messianic pangs (*dolores Messiae*; see ὠδίν) in Mt. xxiv. 6, 14, (opp. to ἀρχή ὠδίνων); Mk. xiii. 7 (cf. 9); Lk. xxi. 9; τὸ τέλος in 1 Co. xv. 24 denotes either the end of the eschatological events, or the end of the resurrection i. e. the last or third act of the resurrection (to include those who had not belonged to the number of οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ), 1 Co. xv. 24 cf. 23; see De Wette ad loc.; Weizel in the Theol. Stud. u. Krit. for 1836, p. 978; Grimm in the Zeitschr. f. wissenschaftl. Theol. for 1873, p. 388 sqq.; [yet cf. *Heinrici* in Meyer (6te Aufl.) ad loc.]. εἰς τέλος. — to the very end appointed for these evils, Mt. x. 22; xxiv. 13; Mk. xiii. 13; also at the end, at last, finally, Lk. xviii. 5 (Vulg. in novissimo) [i. e. lest at last by her coming she wear me out; but al. take it i. q. Hebr. עַד־לְאָחֵר (cf. Job xiv. 20 etc. see Trommius) and connect it with the ptep., lest by her coming to the last i. e. continually; see ὑποπιάζω, sub fin.]; Jn. xiii. 1 [al. to the uttermost, completely (cf. our to the very last): see Westcott, and Weiss (in Meyer 6te Aufl.) ad loc.; Grimm on 2 Macc. viii. 29], cf. ἀγαπάω, sub fin., (Xen. oec. 17, 10; Hes. opp. 292; Hdt. 3, 40; 9, 37; Soph. Phil. 409; Eur. Ion 1615; Ael. v. h. 10, 16); to the (procurement of their) end, i. e. to destruction [A. V. to the uttermost (cf. refl. u. s.)], 1 Th. ii. 16 (for ἵνα ἴδῃ, 2 Chr. xii. 12); τέλος ἔχειν, to have an end, be finished, (often in Grk. writ.), Lk. xxii. 37 [al. give τέλος here the sense of fulfilment (cf. τελέω, 2)]; i. q. to perish, Mk. iii. 26. τὸ δὲ τέλος, adverbially, finally (*denique vero*): 1 Pet. iii. 8 (Plat. legg. 6 p. 768 b.; καὶ τὸ γε τέλος, ibid. 5 p. 740 e.; but generally in prof. anth. τέλος in this sense wants the article; cf. Passow ii. p. 1857<sup>a</sup>; [L. and S. s. v. I. 4 a.]). b. the end i. e. the last in any succession or series: (ἡ) ἀρχή καὶ (τὸ) τέλος, of God, who by his perpetuity survives all things, i. e. eternal, Rev. i. 8 Rec.; xxi. 6; xxii. 13. c. that by which a thing is finished, its close, issue: Mt. xxvi. 58; final lot, fate, as if a recompense: with a gen. of the thing, Ro. vi. 21 sq.; Heb. vi. 8; 1 Pet. i. 9; with a gen. of the person whom the destiny befalls, 2 Co. xi. 15; Phil. iii. 19; 1 Pet. iv. 17; τοῦ κυρίου (gen. of author), the closing experience which befell Job by God's command, Jas. v. 11 (referring to Job xlii. [esp. 12]). d. the end to which all things relate, the aim, purpose: 1 Tim. i. 5 (often so in philos. fr. Plat. de rep. 6 p. 494 a. down; cf. Fritzsche on Rom. ii. p. 378). 2. toll, custom, [i. e. an indirect tax on goods; see φόρος and κήσος]: Mt. xvii. 25; Ro. xiii. 7, (Xen., Plat., Polyb., Aeschin., Dem., al.: 1 Macc. x. 31: xi. 35).\*

τελώνης, -ου, ὁ, (fr. τέλος [(q. v. 2)] tax, and ὠνεῖσθαι to buy; cf. δημοσιώνης, ὀψώνης, δεκατώνης), fr. Arstph., Aeschin., Aristot., Polyb. down; 1. a renter or farmer of taxes (Lat. *publicanus*); among the Romans usually a man of equestrian rank. 2. a tax-gatherer, collector of taxes or tolls, (Vulg. *publicanus* incorrectly; [so A. V. *publican*]), one employed by a publican or farmer-general in collecting the taxes. The tax-collectors were, as a class, detested not only by the Jews but by other nations also, both on account of their employment and of the harshness, greed, and deception, with which they prosecuted it; (hence they are classed by Artem. oneir. 1, 23; 4, 57, with καπήλοις καὶ τοῖς μετὰ ἀναιδείας ζῶσι καὶ λησταῖς καὶ ζυγοκρούσταις καὶ παραλογισταῖς ἀνθρώποις; Leian. neeyom. e. 11 puts together μοιχοί, πορνοβοσκοὶ καὶ τελῶναι καὶ κόλακες καὶ στυκοφάνται [Theophr. charact. 6 (περὶ ἀπονοίας) πανδοχεῦσαι, καὶ πορνοβοσκῆσαι, καὶ τελωνῆσαι]: Mt. v. 46, 47 Rec.; x. 3; Lk. iii. 12; v. 27, 29; vii. 29; xviii. 10, 11, 13; the plur. is joined with ἀμαρτωλοί, Mt. ix. 10 sq.; [xi. 19]; Mk. ii. 15 sq.; Lk. v. 30; vii. 34; xv. 1; with πόρνοι, Mt. xxi. 31 sq.; ὁ ἐθνικός κ. ὁ τελώνης, Mt. xviii. 17. Cf. *Wiu.* R.W.B. s. v. Zoll, Zöllner; [BB. DD. s. v. Publican; Wetstein on Mt. v. 46; *Eldersheim*, Jesus the Messiah, i. 515 sqq.]\*)

τελώνιον, -ου, τό, (τελώνης, cf. δεκατώνιον); [1. customs, toll: Strabo 16, 1, 27. 2.] toll-house, place of toll, tax-office: the place in which the tax-collector sat to collect the taxes [Wiclif, *tolbothe*]: Mt. ix. 9; Mk. ii. 14; Lk. v. 27.\*

τέρας, gen. τερατος, pl. τέρατα (cf. κέρας, init.), τό, (apparently akin to the verb τηρέω; accordingly something so strange as to cause it to be 'watched' or 'observed'; [others connect it with ἀστήρ, ἀστραπή, etc., hence 'a sign in the heavens'; Vaniček p. 1146; Curtius § 205]; see *Fritzsche*, Ep. ad Rom. iii. p. 270), fr. Hom. down, Sept. for תְּרָא, a prodigy, portent; miracle [A. V. wonder] performed by any one; in the N. T. it is found only in the plur. and joined with σημεῖα; for the passages see σημεῖον, p. 574<sup>a</sup>.

Τέρτιος, -ου, ὁ, Tertius, an amannensis of the apostle Paul: Ro. xvi. 22. [B. D. s. v.]\*

Τέρτυλλος, -ου, ὁ, Tertullus, a Roman orator: Acts xxiv. 1 sq. [See ῥήτωρ.]\*

τεσσαράκοντα R G, but several times [i. e. betw. 8 and 14] in Lchm. and everywhere in T WH (and Tr, exc. Rev. xxi. 17) τεσσαράκοντα (a form originally Ionic [yet cf. B. as below]; see Kühner § 187, 5; B. 28 (25) sq.; cf. W. 43; [Tdf. Proleg. p. 80; WH. App. p. 150]), οἱ, αἱ, τὰ, indecl. numeral, forty: Mt. iv. 2; M. i. 13; Lk. iv. 2; Jn. ii. 20; etc.

[τεσσαρακοντα-δύο, forty-two: Rev. xi. 2 Rec.<sup>bez</sup>; xiii. 5 Rec.<sup>bez elz</sup>.\*]

τεσσαρακονταετής (T Tr WH τεσσαερ-, see τεσσαράκοντα; L T accent -έτης, see ἑκατονταετής), -ές, (τεσσαράκοντα, and ἔτος), of forty years, forty years old: Acts vii. 23; xiii. 18. (Hes. opp. 441.)\*

[τεσσαρακοντα-τέσσαρες, -ων, forty-four: Rev. xxi. 17 Rec.<sup>bez elz</sup>.\*]

τέσσαρες, -ων, οί, αί, τέσσαρα, τὰ, gen. τεσσάρων, dat. τέσσαρσιν, ([Lehm. reads τέσσαρες 7 times to 33, Tlf. 6 to 35, Tr 6 to 33, WH 6 to 34; Lehm. sometimes has τέσσερα, T Tr WH always; L Tr sometimes have τέσσερας (see WH. App. p. 150)]; but no editor adopts ε in the gen. or dat.; see τεσσαράκοντα and refl.). four: Mt. xxiv. 31; Mk. ii. 3; Lk. ii. 37; Jn. xi. 17; Acts x. 11; Rev. iv. 4, etc.

τέσσαρες-και-δέκατος, -η, -ον, the fourteenth: Acts xxvii. 27, 33.\*

[τέσσερ- see τεσσαρ- (cf. Meisterhans § 21, 4)]

τέταρταίος, -α, -ον, (τέταρτος), an ordinal numeral, used in answer to the question on what day? *one who does or suffers a thing till the fourth day or on the fourth day*: τεταρταίος ἔστιν, i. e. he has been four days in the tomb, or it is the fourth day since he was buried, [A. V. he hath been dead four days], Jn. xi. 39 (ἡδὴ γὰρ ἦσαν πεμπτῆαι, already five days dead, Xen. an. 6, 4 (2), 9).\*

τέταρτος, -η, -ον, (fr. τέταρες), the fourth: Mt. xiv. 25; Mk. vi. 48; Acts x. 30; Rev. iv. 7, etc. [From Hom. down.]

τετρα-, in composition i. q. τέτορα, Aeolic [Doric rather] for τέσσαρα.

[τετρααρχέω, see τετραρχέω.]

[τετραάρχης, see τετράρχης.]

τετράγωνος, -ον, (fr. τέτρα, q. v., and γώνος [i. e. γωνία]), quadrangular, square; [A. V. four-square] (Vulg. in quadro positus): Rev. xxi. 16. (Sept.; Hdt., Plat., Aristot., Polyb., Plut., al.)\*

τετράδιον, -ον, τό, (τετράς, the number four), a quaternion (τὸ ἐκ τεσσάρων συνειστός, Suid.): τῶν στρατιωτῶν, a guard consisting of four soldiers (for among the Romans this was the usual number of the guard to which the custody of captives and prisons was intrusted; two soldiers were confined with the prisoner and two kept guard outside), Acts xii. 4, where the four quaternions mentioned were on guard one at a time during each of the four watches. (Philo in Flacc. § 13 i. e. ed. Mang. vol. ii. p. 533, 25).\*

τετρακισ-χίλιοι, -αι, -α, (τετράκισ and χίλιοι), four thousand: Mt. xv. 38; xvi. 10; Mk. viii. 9, 20; Acts xxi. 38. ([Hdt., Arstph., Thuc., al.]\*)

τετρακόσιοι, -αι, -α, (fr. τετράκισ, and the term. -όσιοι indicating one hundred; [cf. G. Meyer, Gr. Gram. § 16 f.]), four hundred: Acts v. 36; vii. 6; xiii. 20; Gal. iii. 17. ([Hdt., Thuc., Xen., al.]\*)

τετράμηνος, -ον, (fr. τέτρα, q. v., and μήν; cf. Lob. ad Phryn. p. 549), of four months, lasting four months: τετράμηνός ἐστιν ἡ χρονός, Jn. iv. 35, where Rec. τετράμηνόν ἐστιν, as in Judg. xix. 2 Alex.; xx. 47. (Thuc., Aristot., Polyb., Plut., al.)\*

τετραπλός, (-οῦς), -όη (-ῆ), -όον (-οῦν), (fr. τέτρα, and πλός, to which corresponds the Lat. -plus in duplex, triplus, fr. ΠΑΕΩ [but cf. Vaniček p. 501]), quadruple, fourfold: Lk. xix. 8. (Sept.; Xen., Joseph., Plut., al.)\*

τετράπους, -ου, gen. -οδος, (fr. τέτρα, q. v., and πούς a foot), fr. Hdt. and Thuc. down, four-footed: neut. plur. se. beasts, Acts x. 12; xi. 6; Ro. i. 23. (Sept. for τετραπύ.)\*

τετραρχέω [T WH τετραρχ. (see WH. App. p. 145)], -ῶ; (τετράρχης, q. v.), to be governor of a tetrarchy, be tetrarch: with a gen. of the region, Lk. iii. 1. [(Joseph. b. j. 3, 10, 7).]\*

τετράρχης [T WH τετραάρχης; see the preceding word, and cf. Tlf. Proleg. p. 117], -ου, ὁ, (fr. τέτρα, q. v., and ἄρχω), a tetrarch; i. e. 1. a governor of the fourth part of any region. Thus Strabo, 12 p. 567, states that Galatia was formerly divided into three parts, each one of which was distributed into four smaller subdivisions each of which was governed by 'a tetrarch'; again, in lib. 9 p. 430, he relates that Thessaly, before the time of Philip of Macedon, had been divided into four 'tetrarchies' each of which had its own 'tetrarch'. 2. the word lost its strict etymological force, and came to denote the governor of a third part or half of a country, or even the ruler of an entire country or district provided it were of comparatively narrow limits; a petty prince [cf. e. g. Plut. Anton. 56, 3. i. p. 942 a.]. Thus Antony made Herod (afterwards king) and Phasael, sons of Antipater, tetrarchs of Palestine, Joseph. antt. 14, 13, 1. After the death of Herod the Great, his sons, Archelaus styled an ethnarch but Antipas and Philip with the title of 'tetrarchs', divided and governed the kingdom left by their father; Joseph. antt. 17, 11, 4. Cf. Fischer, De vitis etc. p. 428; Win. RWB. s. v. Tetrarch, and esp. Keim in Schenkel v. p. 487 sqq. The tetrarch Herod Antipas is mentioned in Mt. xiv. 1; Lk. iii. 19; ix. 7; Acts xiii. 1.\*

τεύχω, see τυγχάνω.

τέφρω, -ῶ: 1 aor. ptep. τεφρώσας; (τέφρα ashes); to reduce to ashes: 2 Pet. ii. 6. (Aristot. [?], Theophr., Dio Cass., Philo, Antonin., al.)\*

τέχνη, -ης, ἡ, (fr. τεκείν, see τέκτων), fr. Hom. down, art: univ. Rev. xviii. 22 [here A. V. craft?]; of the plastic art, Acts xvii. 29; of a trade (as often in Grk. writ.), Acts xviii. 3.\*

τεχνίτης, -ου, ὁ, (τέχνη), fr. Soph. [(?), Plato], Xen. down, Sept. several times for ὑγῆ, an artificer, craftsman: Acts xix. 24, 38; Rev. xviii. 22; of God the framer of the higher and eternal course of things, Heb. xi. 10 (of God the architect of the world, Sap. xiii. 1, where cf. Grimm, Exeget. Hdbch. p. 234 [cf. also Trench. Syn. § cv.; Piper, Monumentale Theol. § 26]).\*

τήκω: fr. Hom. down; to make liquid; pass. to become liquid, to melt; to perish or be destroyed by melting: 2 Pet. iii. 12, where for the pres. 3 pers. sing. τήκεται Lehm. gives the fut. τήσεται [see WH on the pass. and in their App. p. 171], cf. Is. xxxiv. 4 τήσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν. [Cf. Veitch s. v.]\*

τηλαυγός, adv., (fr. the adj. τηλαυγής, far-shining, fr. τῆλε afar, and αὐγή radiance), at a distance and clearly: Mk. viii. 25 [where T WH mrg. δηλαυγός, q. v.]. (adj., Job xxxvii. 20; Ps. xviii. (xix.) 9; and esp. in the Grk. poets fr. Pind. down; τηλαυγέστερον ὄραν, Diod. 1, 50).\*

τηλικούτος, -αῦτη, -οῦτο, (fr. τηλικός and οὔτος [but then (it is urged) it should have been τηλικούτος; hence

better connected with *αὐτός*: ai. ai. Cf. *Bttm.* Ausf. Spr. § 79 A. 4; Kühner § 173, 6; Vaniček p. 268; L. and S. s.v. *οὗτος*, init.], in Attic writ. fr. Aeschyl. down; **1.** *of such an age*; used of any age, *of so great an age, so old*; also *so young*. **2.** *of so great a size, in bulk*: *πλοία*, Jas. iii. 4. **3.** *intensively, such and so great* (Lat. *tantus talisque*): 2 Co. i. 10; Heb. ii. 3; Rev. xvi. 18.\*

τηρέω, -ῶ; impf. ἐτήρουν; fut. τηρήσω; 1 aor. ἐτήρησα; pf. τετήρηκα, 3 pers. plur. τετηρήκασιν (Jn. xvii. 6 R G) and τετήρηκαν (ibid. L T Tr WH, [see γίνομαι, init.]); Pass., pres. τηρούμαι; impf. ἐτηρούμην; pf. τετήρημαι; 1 aor. ἐτήρηθην; (τηρός, found only once, Aeschyl. suprl. 248, where it is doubtful whether it means 'guarding' or 'watching'), fr. Pind., Soph., Thuc. down; Sept. several times for רָצַץ, רָצַץ, etc.; *to attend to carefully, take care of*; i. e. **a.** prop. *to guard*: *τινά*, a prisoner, Mt. xxvii. 36, 54; Acts xvi. 23; pass., Acts xii. 5; [xxiv. 23]; xxv. 4, 21 [\*]; *τί*, xii. 6; *οἱ τηρούντες*, [(R. V.) *the watchers*] the guards, Mt. xxviii. 4 (Cant. iii. 3). **b.** metaph. *to keep*: *τινά*, one in that state in which he is, *τὴν ἑαυτοῦ παρθένον*, his own virgin daughter, sc. as a virgin i. e. unmarried, 1 Co. vii. 37; *ἑαυτόν*, himself such as he is, i. e. begotten of God, 1 Jn. v. 18 [but here T Tr WH αὐτόν]: with a pred. accus. added: *ἄγων*, 1 Tim. v. 22; *ἄσπιλον ἀπὸ τοῦ κόσμου*, Jas. i. 27; *ἀβαρῆ τι*, 2 Co. xi. 9, (ἀπλοῦν, Antonin. 6, 30; *τινὰ ἄμεμπτον τῷ θεῷ*, Sap. x. 5); *τί* with a pred. accus. 1 Tim. vi. 14 [but see in c. below]; pass. *τηρούμαι*, with an adv., *ἀμέμπτως*, 1 Th. v. 23; with a dat. of the pers., *Χριστῷ*, devoted to Christ, [W. 421 (392)], Jude 1; *τηρεῖν τινα ἐν τινα*, *to keep in* i. e. cause one to persevere or stand firm in a thing: *ἐν τῷ ὀνόματι θεοῦ* (see p. 447\* bot.), Jn. xvii. 11 sq.; *ἐν ἀγάπῃ θεοῦ*, Jude 21; *τινά ἔκ τινος*, by guarding to cause one to escape in safety out of etc.: *ἐκ τοῦ πονηροῦ*, out of the power and assaults of Satan, Jn. xvii. 15 [cf. B. 327 (281); W. 410 (383)]; *ἐκ τῆς ὥρας τοῦ πειρασμοῦ*, Rev. iii. 10. *to keep*: i. e. not to leave, *τὴν ἀρχήν*, Jude 6; not to throw away, *τὰ ἱμάτια*, Rev. xvi. 15. *to hold firmly*: *τὴν ἐνώτητα τοῦ πνεύματος*, Eph. iv. 3; anything as a mental deposit, *τὴν πίστιν*, 2 Tim. iv. 7; Rev. xiv. 12 [cf. W. 536 (499); B. 78 (68)]. *to show one's self to be actually holding a thing fast*, i. e. **c.** *to observe*: sc. *πῶς κτλ.* Rev. iii. 3; *τί*, Mt. xxiii. 3; Acts xxi. 25 [Rec.]; *τὴν παράδοσιν*, Mk. vii. 9 [WH (rejected) mrg. *στήρητε*] (*τὰ ἐκ παραδόσεως τῶν πατέρων*, Joseph. ant. 13, 10, 6); *τὸν νόμον*, Acts xv. 5 and Rec. in 24; Jas. ii. 10; *τὸ σάββατον*, the command respecting sabbath-keeping, Jn. ix. 16; *τὰς ἐντολάς* (of either God or Christ), Mt. xix. 17; Jn. xiv. 15, 21; xv. 10; 1 Jn. ii. 3 sq.; iii. 22, 24; v. 2 (where L T Tr WH ποιῶμεν); v. 3; Rev. xii. 17; xiv. 12 [see above, b. fin.]; *τὴν ἐντολήν*, 1 Tim. vi. 14 [see in b. above; πάντα ὅσα ἐνετείλαμην, Mt. xxviii. 20]; *τὸν λόγον*, either of Christ or of God, Jn. viii. 51 sq. 55; xiv. 23; xv. 20; xvii. 6; 1 Jn. ii. 5; Rev. iii. 8; *τοὺς λόγους*, of Christ, Jn. xiv. 24; *τὸν λόγον τῆς ὑπομονῆς μου* (i. e. 'Iησοῦ'), Rev. iii. 10; *τὰ ἔργα μου*, the works that I command, Rev. ii. 26; *τοὺς*

*λόγους τῆς προφητείας*, Rev. xxii. 7; *τοῦ βιβλίου τοῦτου*, Rev. xxii. 9; *τὰ ἐν τῇ προφητεῖα γεγραμμένα*, Rev. i. 3; cf. *Lipsius*, Paulin. Rechtfertigungsl. p. 194 sq. **d.** *to reserve*: *τινά εἰς τι*, to undergo something, 2 Pet. ii. 4 [cf. W. 342 (321)]; *εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν*, Acts xxv. 21\*]; Jude 6; *τινά εἰς ἡμέραν κρίσεως*, 2 Pet. ii. 9; *τοὺς οὐρανούς πυρὶ* (to be burned with fire) *εἰς ἡμέραν κρίσεως*, 2 Pet. iii. 7; *τι εἰς τινα*, a thing for one's advantage, 1 Pet. i. 4; *τι εἰς ἡμέραν τινά*, to be used some day for some purpose, Jn. xii. 7; *τι ἔως ἄρτι*, Jn. ii. 10; *τί* with the dat. of the pers., for rewarding or punishing one, pass., 2 Pet. ii. 17; Jude 13. [COMP.: *δια-*, *para-*, *συν-*τηρέω.]\*

[SYN. *τηρέω*, *φυλάσσω*: *τηρ.* *to watch or keep*, *φυλ.* *to guard*; *τηρ.* expresses watchful care and is suggestive of present possession, *φυλ.* indicates safe custody and often implies assault from without; *τηρ.* may mark the result of which *φυλ.* is the means (e. g. Jn. xvii. 12 where the words occur together, cf. Wisd. x. 5). See Westcott on Jn. viii. 51; Schmidt ch. 208, esp. § 4.]

**τήρησις**, -εως, ἡ, (τηρέω); **a.** *a watching*: of prisoners (Thuc. 7, 86); the place where prisoners are kept, *a prison*, [R. V. *ward*]: Acts iv. 3; v. 18. **b.** *a keeping*, i. e. complying with, obeying: *τῶν ἐντολῶν*, 1 Co. vii. 19; Sir. xxxv. (xxxii.) 23; *νόμων*, Sap. vi. 19.\*

**Τιβεριάς**, -άδος, ἡ, (fr. Τιβέριος), a city of Galilee, near the Lake of Gennesaret, which Herod Antipas, tetrarch of Galilee, greatly enlarged [but see BB.DD. s. v. and esp. *Schürer*, Neutest. Zeitgesch. p. 234 note] and beautified, and named Tiberias in honor of Tiberius Caesar (Joseph. ant. 18, 2, 3). It is now called *Tubariyeh*, a poor and wretched town of about 3000 inhabitants, swarming with fleas for which the place is notorious throughout Syria: Jn. vi. 1, 23; xxi. 1. Cf. Robinson ii. 380-394; *Win.* RWB. s. v.; *Rüetschi* in Herzog ed. 1 xvi. 161; *Weizsäcker* in Schenkel v. 526 sq.; [*Mühlau* in Riehm p. 1661 sq.]; *Bädeker* pp. 367-369.\*

**Τιβέριος**, -ου, ὁ, *Tiberius*, the Roman emperor (fr. [Aug. 19] A. D. 14 to [March 16] A. D. 37) in whose reign Christ was crucified: Lk. iii. 1.\*

τιθεω, i. q. τίθημι, q. v.

**τίθημι**, 3 pers. plur. *τιθέασιν* (Mt. v. 15; [W. § 14, 1 a.; B. 44 (38)]); impf. (fr. *τιθέω*) 3 pers. sing. *ἐτίθει* (2 Co. iii. 13), 3 pers. plur. *ἐτίθουν* (Mk. vi. 56 [R G L]; Acts iii. 2; iv. 35) [and (T Tr WH in Mk. l. c.) *ἐτίθεσαν*, cf. B. 45 (39); *WH.* App. p. 167]; fut. *θήσω*; 1 aor. *έθηκα*; 2 aor. (*έθην*) subj. *θῶ*, [impv. 2 pers. plur. *έστετε*, Lk. xxi. 14 L T Tr WH (for R G 2 aor. mid. impv. *έσθετε*)]. inf. *θεῖναι*, ptc. *θείς*; pf. *τέθεικα*; Pass., pres. 3 pers. sing. *τίθεται* (Mk. xv. 47 R G); pf. 3 pers. sing. *τέθειται* (Mk. xv. 47 L T Tr WH); 1 aor. *έτέθην*; 2 aor. mid. *έθέμην* (2 pers. sing. *έθου*, Acts v. 4); (see *ἐπιτίθημι*); fr. Hom. down; Sept. mostly for *ἔθη* and *ἔθη*, *ἔθη*, *ἔθη*, and *ἔθη*, etc.; **1.** *to set, put, place*, i. e. causative of *κείσθαι*; hence **a.** *to place or lay*: *τί*, as *θεμελίον*, [Lk. vi. 48]; xiv. 29; 1 Co. iii. 10 sq. (*θεμελία*, Hom. Il. 12, 29); *λίθον*, Ro. ix. 33; 1 Pet. ii. 6; *τί*, opp. to *αἴρειν*, Lk. xix. 21 sq. (cf. Xen. oec. 8, 2); *τινὶ πρόσκομμα* [or (acc. to WH mrg.) *σκανδαλον*], Ro. xiv. 13; *τι εἰς τι*, Lk. xi. 33 [W.

238 (223)]; τινὰ ποῦ, ὄπον, ἐκέει, [ὄς], of the dead laid to rest somewhere, Mk. xv. 47; xvi. 6; [Lk. xxiii. 53]; Jn. xi. 34; ix. 42; xx. 2, 13, 15; ἐν with dat. of the place, Mt. xxvii. 60; Mk. vi. 29; [xv. 46 L Tr WH]; Lk. xxiii. 53; Jn. xix. 41; Acts vii. 16; ix. 37; εἰς μνημεῖον, Acts xiii. 29; Rev. xi. 9; (in Grk. writ. fr. Hom. down, very often of the laying away or depositing anywhere of the bones or ashes of the dead; like Lat. *ponere* i. q. *sepelire*, cf. *Klotz*, Handwörterb. d. Lat. Spr. ii. 822<sup>b</sup>; [Harpers' Lat. Dict. s. v. *pono*, I. B. 10]). τὶ or τινὰ ἐπὶ τινος, [Lk. viii. 16<sup>b</sup> L Tr WH]; Acts v. 15; Jn. xix. 19; [Rev. x. 2 G L T Tr WH]; ἐπὶ τι, [Mk. iv. 21 L T Tr WH; viii. 25 Tr txt. WH]; 2 Co. iii. 13; Rev. x. 2 [Rec.]; ἐπὶ τινα, to put upon one, τὰς χεῖρας, Mk. x. 16; [τὴν δεξιάν, Rev. i. 17 G L T Tr WH]; τὶ ὑπὸ τι, Mt. v. 15; Mk. iv. 21; Lk. xi. 33; ὑποκάτω τινός, Lk. viii. 16; τινὰ ὑπὸ τοὺς πόδας (see πούς), 1 Co. xv. 25 [cf. W. 523 (487)]; τὶ παρὰ τοὺς πόδας τ. to lay at one's feet, Acts iv. 35, 37 [here Tdf. πρόσ]; v. 2; τινὰ ἐνώπιόν τ. Lk. v. 18; metaph. ἐπὶ τινα τὸ πνεῦμα, i. e. to imbue one with, Mt. xii. 18. Mid. to have one put or placed: τινὰ εἰς φυλακὴν, to order one to be put in prison, Acts xii. 4; ἐν (τῇ) φυλακῇ, Mt. xiv. 3 [here L T Tr WH ἀποτίθ.]]; Acts v. 25, (Gen. xli. 10; xlii. 17, 30; [B. 329 (283); W. 414 (386)]); εἰς τήρησιν, Acts iv. 3; ἐν τηρήσει, Acts v. 18. to place for one's self: as βουλῆν, to lay a plan [A. V. *advised*], Acts xxvii. 12 (Judg. xix. 30; βουλὰς ἐν ψυχῇ μου, Ps. xii. (xiii.) 3); τὰ μέλη, to set, dispose, 1 Co. xii. 18; [καυρούς ἐν τῇ ἰδίᾳ ἐξουσίᾳ, set within his own authority, Acts i. 7 (so R. V. txt.; but al. refer it to 2 below)]; τὶ εἰς τὰ ὠτά μου, to receive [A. V. *let sink*] into the ears, i. e. to fix in the mind, Lk. ix. 44; εἰς τὴν καρδίαν, to propose to one's self, to purpose, foll. by an inf. Lk. xxi. 14 [R G]; also τὶ ἐν τῇ καρδίᾳ, to lay a thing up in one's heart to be remembered and pondered, Lk. i. 66; [xxi. 14 L T Tr WH], (1 S. xxi. 12; [W. § 2, 1 c., and B. as above]); to propose to one's self something [A. V. *conceived this thing in thine heart*], Acts v. 4; also ἐν τῷ πνεύματι, foll. by an inf. [A. V. *to purpose in the spirit*], Acts xix. 21; to place (or posit) for the execution of one's purpose, θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς, since he has placed (deposited) in our minds the doctrine concerning reconciliation (see to be made known to others), 2 Co. v. 19. b. to put down, lay down; i. e. a. to bend downwards: τὰ γόνατα, to bend or bow the knees, to kneel, Mk. xv. 19; Lk. xxii. 41; Acts vii. 60; ix. 40; xx. 36; xxi. 5, (Lat. *genua pono*, Ovid. fast. 2, 438; Curt. 8, 7, 13). β. like Lat. *pono* (cf. *Klotz* s. v.; [Harpers' Dict. s. v. I. B. 9]), to lay off or aside, to wear or carry no longer: τὰ ἱμάτια (Lat. *vestes pono*), Jn. xiii. 4 (Plut. Alc. 8); τὴν ψυχὴν, to lay down, give up, one's life, Jn. x. 17 sq.; with ὑπὲρ τινος added, Jn. x. 11, 15; xiii. 37 sq.; xv. 13; 1 Jn. iii. 16, (ἔθηκε [or τέθεικεν] τὴν σάρκα αὐτοῦ κύριος, Barn. ep. 6, 3 [irrelevant; see the passage]; unlike the Lat. phrases *vitam ponere*, Cic. ad fam. 9, 24, 4; Propert. eleg. 2, 10, 43: [*animam ponere*], Sil. Ital. 10, 303; *spiritum ponere*, Val. Max. 7, 8, 8, since these phrases mean only to die;

more like the expression *prius animam quam odium depone*, Nep. Hann. 1, 3). γ. to lay by, lay aside money: παρ' ἐαυτῷ, 1 Co. xvi. 2. c. to set on (serve) something to eat or drink: οἶνον, Jn. ii. 10 (Xen. mem. 3, 14, 1; so also Lat. *pono*; cf. *Klotz* u. s. p. 822<sup>a</sup>; [Harpers' Dict. s. v. I. B. 8]). δ. to set forth, something to be explained by discourse: τὴν βασιλείαν τ. θεοῦ ἐν παραβολῇ, Mk. iv. 30 L txt. T Tr txt. WH (on this pass. see παραβολή, 2). 2. to make (Lat. *constituo*), τινὰ with a pred. acc.: τινὰ ὑποπόδιον, Mt. xxii. 44 [where L T Tr WH ὑποκάτω, *put underneath*]; Mk. xii. 36 [WH ὑποκάτω]; Lk. xx. 43; Acts ii. 35; Heb. i. 13; x. 13, (fr. Ps. cix. (cx.) 1); add, Ro. iv. 17 (fr. Gen. xvii. 5); Heb. i. 2; pass., 1 Tim. ii. 7; 2 Tim. i. 11; τί with a pred. acc.: 1 Co. ix. 18 (in Grk. writ. fr. Hom. down, often in the poets, rarely in prose writ., as Ael. v. h. 13, 6; Leian. dial. marin. 14, 2; in the O. T. cf. Gen. xvii. 5; Lev. xxvi. 31; Is. v. 20; Sap. x. 21; 2 Macc. v. 21; 3 Macc. v. 43). Mid. to make (or set) for one's self or for one's use: τινὰ with a pred. acc., Acts xx. 28; 1 Co. xii. 28, (in Grk. writ. fr. Hom. down, even in prose, to make one one's own, as τινὰ φίλον to make one a friend, see Passow p. 1893<sup>a</sup>; [L. and S. s. v. B. I.]). τιθέναι τινὲς εἰς τι, to appoint one to (destine one to be) anything, pass., 1 Pet. ii. 8; w. εἰς τι instead of the pred. acc. (Hebraistically [cf. W. 228 (214); B. § 131, 7]), Acts xiii. 47 fr. Is. xlix. 6 (Jer. i. 5). Mid. to appoint for one's use: τινὰ εἰς διακονίαν, to appoint one to one's service, 1 Tim. i. 12 [W. § 45, 4 fin.]; to appoint with one's self or in one's mind: τινὰ εἰς ὀργήν, to decree one to be subject to wrath, 1 Th. v. 9; [to this use many refer Acts i. 7. see ἐξουσία 1, and ἐν, I. 5 d. β.; cf. 1 a. above]. τιθέναι τινὰ ἴνα, Jn. xv. 16; τιθέναι τὸ μέρος τινός μετὰ τινος (see μέρος, 1), Mt. xxiv. 51; Lk. xii. 46. 3. to set, fix, establish, (Lat. *statuo*); a. to set forth (Germ. *aufstellen*): ὑπόδειγμα, 2 Pet. ii. 6. b. to establish, ordain, (Germ. *festsetzen, anordnen*): νόμον, to enact, Gal. iii. 19 Grsb. (very often in prof. auth. fr. Hdt. down, both in the act. and the mid.; cf. Passow s. v. III. 3 b.; [L. and S. s. v. A. III. 5]). [COMPR.: ἀνα-, προσ-ανα-, ἀπο-, δια-, ἀντι-δια-, ἐκ-, ἐπι-, συν-επι-, κατα-, συν-κατα-, μετα-, παρα-, περι-, προ-, προσ-, συν-, ὑπο-τίθημι.\*] τίκτω; fut. τέξομαι; 2 aor. ἔτεκεν; 1 aor. pass. ἐτέχθην; fr. Hom. down; Sept. for תָּלַד; to bring forth, bear, produce (fruit from the seed); prop., of women giving birth: absol., Lk. i. 57 [B. 267 (230)]; ii. 6; Jn. xvi. 21; Gal. iv. 27; Heb. xi. 11 Rec.; Rev. xii. 2, 4; νιόν, Mt. i. 21, 23, 25; Lk. i. 31; ii. 7; Rev. xii. 5, 13; pass., Mt. ii. 2; Lk. ii. 11; of the earth bringing forth its fruits: βοτάνη, Heb. vi. 7 (Eur. Cycl. 333; γαίαν, ἣ τὰ πάντα τίκτεται, Aeschyl. Cho. 127; γῆς τῆς πάντα τικτούσης, Philo opif. m. § 45, who draws out at length the comparison of the earth to a mother). metaph. to bear, bring forth: ἀμαρτίαν, in the simile where ἡ ἐπιθυμία is likened to a female, Jas. i. 15 (ἀρετήν, Plat. conv. p. 212 a.)\*. τῶλλω; impf. ἔτιλλον; fr. Hom. down; to pluck, pluck off: στάχμας, Mt. xii. 1; Mk. ii. 23 [on this cf. p. 524<sup>b</sup> top]; Lk. vi. 1.\*

Τιμαῖος (אֲרָמָא fr. Chald. אֲרָמָא, Hebr. אֲרָמָא, to be unclear), -ου, ὁ, *Timaeus*, the name of a man: Mk. x. 46.\*

τιμάω, -ῶ; fut. τιμήσω; 1 aor. ἐτίμησα; pf. pass. ptp. τετιμημένος; 1 aor. mid. ἐτιμησάμην; (τιμή); fr. Hom. down; 1. to estimate, to fix the value; mid. to fix the value of something belonging to one's self (Vulg. *upretio*; cf. *Hagen*, *Sprachl. Erörterungen zur Vulgata*, Freib. 1863, p. 99): τινά, [R. V. to price], Mt. xxvii. 9 (on which see ἀπό, I. 2); Sept. for אֲרָמָא, Lev. xxvii. 8, 12, 14. 2. to honor [so uniformly A. V.], to have in honor, to revere, venerate; Sept. for אֲרָמָא: God, Mt. xv. 8; Mk. vii. 6; Jn. v. 23; viii. 49; Christ, Jn. v. 23; parents, Mt. xv. 4 sq.; xix. 19; Mk. vii. 10; x. 19; Lk. xviii. 20; Eph. vi. 2; other men, 1 Tim. v. 3; 1 Pet. ii. 17; with πολλὰς τιμαῖς addéd, to honor with many honors, Acts xxviii. 10; of God, rewarding Christians with honor and glory in his kingdom, Jn. xii. 26. [COMP.: ἐπιτιμάω.]\*

τιμή, -ῆς, ἡ, (fr. τίω, to estimate, honor, pf. pass. τέτιμαι), fr. Hom. down, Sept. for אֲרָמָא (a valuing, rating), אֲרָמָא, אֲרָמָא; 1. a valuing by which the price is fixed; hence the price itself: of the price paid or received for a person or thing bought or sold, with a gen. of the pers. Mt. xxvii. 9; with a gen. of the thing. Acts v. 2 sq.; plur., Acts iv. 34; xix. 19; τιμὴ αἵματος, the price paid for killing, [cf. 'blood-money'], Mt. xxvii. 6; ἡγοράσθητε τιμῆς, (not gratis, but) with a price, i. e. (contextually, with emphasis) at a great price [B. § 132, 13; yet see W. 595 (553)], 1 Co. vi. 20 [here Vulg. *magno pretio*]; vii. 23; ἀνείσθαι τιμῆς ἀργυρίου, to buy for a price reckoned in silver, i. e. for silver, Acts vii. 16; thing prized [A. V. honor], Rev. xxi. 24 [Rec.], 26. 2.

honor which belongs or is shown to one: the honor of one who outranks others, pre-eminence, δόξα κ. τιμῆ, Heb. ii. 7, 9; 2 Pet. i. 17; in the doxologies: τῷ θεῷ (se. ἔστω [cf. B. § 129, 22 Rem.]) τιμὴ or ἡ τιμὴ, 1 Tim. i. 17; vi. 16; Rev. v. 13; vii. 12; xix. 1 Rec.; the honor which one has by reason of the rank and state of the office which he holds, Heb. v. 4 (and often in Grk. writ.; cf. Bleek on Heb. l. c.); veneration: διδόναι, λαβεῖν. τιμῆν, Rev. iv. 9, 11; v. 12; deference, reverence, Ro. xii. 10; xiii. 7; 1 Tim. v. 17; vi. 1; honor appearing in the rewards of the future life, Ro. ii. 7, 10; 1 Pet. i. 7; praise of which one is judged worthy, 1 Pet. ii. 7 [here R. V. txt. *preciousness* (cf. 1 above)]; mark of honor, πολλὰς τιμαῖς τιμῶν τινα. Acts xxviii. 10; univ. in phrases: ἐν τιμῇ, honorably, 1 Th. iv. 4 (on this pass. see κτάομαι); οὐκ ἐν τιμῇ τινι, not in any honor, i. e. worthy of no honor, Col. ii. 23 [al. *valut*: see πλησμονή]; εἰς τιμῆν, Ro. ix. 21; 2 Tim. ii. 20 sq., (on these pass. see σκεῦος, 1); περιτιθέναι τινὶ τιμῆν, 1 Co. xii. 23 (see περιτιθῆναι, b.); τιμῆν ἀπονέμειν τινὶ, to show honor to one, 1 Pet. iii. 7; διδόναι τιμῆν, 1 Co. xii. 24; ἔχειν τιμῆν, to have honor, be honored, Jn. iv. 44; Heb. iii. 3.\*

τίμιος, -α, -ον, (τιμή), fr. Hom. down; a. prop. held as of great price, i. e. precious: λίθος, Rev. xvii. 4; xviii. 12, 16; xxi. 19; plur. 1 Co. iii. 12 [R. V. *costly stones*]; compar. τιμιώτερος, 1 Pet. i. 7 Rec.; superl. τιμιώτατος,

Rev. xviii. 12; xxi. 11.

b. metaph. held in honor, esteemed, especially dear: Heb. xiii. 4; τινὶ, to one, Acts v. 34; xx. 24 [here with a gen. also, acc. to the text of T Tr WH (οὐδενὸς λόγου etc. not worth a word; cf. Meyer ad loc.)]; καρπὸς τῆς γῆς, Jas. v. 7; αἶμα, 1 Pet. i. 19; ἐπαγγέλματα, 2 Pet. i. 4.\*

τιμιότης, -ητος, ἡ, (τίμιος); a. prop. preciousness, costliness; an abundance of costly things: Rev. xviii. 19. b. metaph. worth, excellence: Aristot. de partt. an. 1, 5 [p. 644<sup>b</sup>, 32]; eth. Nic. 10, 7 fin. [p. 1178<sup>a</sup>, 1]; διαφέρουσι τιμιότητι αἰ ψυχὰ καὶ ἀτιμία ἀλλήλων, de gen. anim. 2, 3 [p. 736<sup>b</sup>, 31].\*

Τιμόθεος, -ου, ὁ, voc. Τιμόθεε (1 Tim. vi. 20; cf. Krüger § 16 Anm. 2; [W. § 8, 2 c.; B. 12]), *Timothy*, a resident of Lystra, apparently, whose father was a Greek and mother a Jewess, Acts xvi. 1 sqq. He was Paul's companion in travel, and fellow-laborer: Acts xvii. 14 sq.; xviii. 5; xix. 22; xx. 4; Ro. xvi. 21; 1 Co. iv. 17; xvi. 10; 2 Co. i. 1, 19; Phil. i. 1; ii. 19; Col. i. 1; 1 Th. i. 1; iii. 2, 6; 2 Th. i. 1; 1 Tim. i. 2, 18; vi. 20; 2 Tim. i. 2; Philem. 1; Heb. xiii. 23.\*

Τίμων [on the accent cf. W. § 6, 1, l.], -ωνος, ὁ, *Timon*, one of the seven deacons of the church at Jerusalem: Acts vi. 5.\*

τιμωρέω, -ῶ; 1 aor. pass. ἐτιμωρήθην; (fr. τιμωρός, and this fr. τιμή and οὔρος, see θυρωρός); fr. Soph. and Hdt. down; prop. to be a guardian or avenger of honor; hence 1. to succor, come to the help of: τινὶ, one, Soph., Hdt., Thuc., al. 2. to avenge: τινὶ, one, Hdt., Xen., al. 3. in the N. T. τιμωρῶ τινα, to take vengeance on one, to punish: Acts xxii. 5; xxvi. 11, (Soph. O. R. 107; in Grk. writ. the mid. is more com. in this sense).\*

τιμωρία, -ας, ἡ, (τιμωρός, see τιμωρέω); 1. a rendering help; assistance, [(Hdt., Thuc., al.)]. 2. vengeance, penalty, punishment: Heb. x. 29 (Prov. xix. 29; xxiv. 22; in the Grk. writ. fr. Aeschyl. and Hdt. down). [SYN. see κόλασις, fin.]\*

τινώ: fut. τίσω; fr. Hom. down; to pay, to recompense: δίκην, to pay penalty, suffer punishment, 2 Th. i. 9 (Plat. Phaedo p. 81 d.; Theat. p. 177 a.; Ael. v. h. 13. 2; δίκας, id. 1, 24; θωήν, Hom. Od. 2, 193; πινάς, Piñd. Ol. 2, 106; ζημίαν, Sept. Prov. xxvii. 12). [COMP.: ἀπο-τινω.]\*

τίς, neut. τί, gen. τίνος, interrogative pronoun, [fr. Hom. down]; 1. who, which, what? Sept. τίς for τῷ, τί for τῷ; a. used Adjectively, in a direct question: τίς βασιλεύς, Lk. xiv. 31; τίς γυνή, Lk. xv. 8; τί περισόν, Mt. v. 47; τί σημεῖον, Jn. ii. 18, and many other passages. in an indirect question, 1 Th. iv. 2, etc.; τίνα ἢ ποῖον καιρὸν, 1 Pet. i. 11; used instead of a pred. in a direct quest., τίς (se. ἔστω) ἡ αἰτία, Acts x. 21; τίς καὶ ποσάτῃ ἢ γυνή, Lk. vii. 39; add, Ro. iii. 1; 1 Co. ix. 18, etc.; neut., Mt. xxiv. 3; Mk. v. 9; in an indir. quest. with the optative, Lk. viii. 9; τίς foll. by ἄν, Jn. xiii. 24 R G; Acts xxi. 33 [R G]; τί with the optative, Lk. xv. 26 [Tr WH add ἄν, so L br.]; xviii. 36 [L br. Tr or. WH mrg. add ἄν]; with the indicative, Eph. i. 18; b. used alone or Substantively: in a direct quest., τίς

ὕπεδειξεν ὑμῖν φυγεῖν; Mt. iii. 7; Lk. iii. 7; Rev. xviii. 13, etc.; *τίσος*, Mt. xxii. 20, 28; Mk. xii. 16; *τίνι*, Lk. xiii. 18; *τίνα*, Jn. xviii. 4, 7; *τί θέλετε μοι δοῦναι*; Mt. xxvi. 15; *τί* in an indirect quest., foll. by the indicative, Mt. vi. 3; Jn. xiii. 12; 1 Co. xiv. 16; Rev. ii. 7, 11, 17, and very often; foll. by the aor. subjunc., Mt. vi. 25; Lk. xii. 11, etc.; foll. by the optative w. *ἄν*, Lk. i. 62; vi. 11, etc. Emphatic words get prominence by being placed before the pronoun [B. § 151, 16]: *ὑμεῖς δὲ τίνα με λέγετε εἶναι*, Mt. xvi. 15; Mk. viii. 29; Lk. ix. 20; *καὶ ἡμεῖς τί ποιήσομεν* (or *ποιήσωμεν*), Lk. iii. 14; *οὗτος δὲ τίς*, Jn. xxi. 21 [cf. e. β.]; add, Jn. i. 19; viii. 5; ix. 17; Acts xix. 15; Ro. ix. 19<sup>b</sup> [cf. W. 274 (257)], 20; xiv. 4, 10; Eph. iv. 9; Jas. iv. 12; exx. fr. Grk. writ. are given in Passow p. 1908<sup>b</sup>; [L. and S. s. v. B. I. 1 b.]. A question is often asked by *τίς* as the leading word, when the answer expected is "no one": Acts viii. 33; Ro. vii. 24; viii. 33 sq.; ix. 19; x. 16; xi. 34 sq.; 1 Co. ix. 7; 2 Co. xi. 29; Heb. i. 5, 13. *τίς εἰ μὴ, who . . . save* (or *but*), (i. e. *no one but*), Mk. ii. 7; Lk. v. 21; Ro. xi. 15; 1 Co. ii. 11; Heb. iii. 18; 1 Jn. ii. 22; v. 5. c. two questions are blended into one: *τίς τί ἄρῃ, what each should take*, Mk. xv. 24; *τίς τί διεπραγματεύσατο*, Lk. xix. 15 [not Tr WH]; *ἐγὼ δὲ τίς ἤμην δυνατὸς κωλύσαι τὸν θεόν*; who was I? was I able to withstand God? Acts xi. 17; cf. W. § 66, 5, 3; Passow p. 1909<sup>a</sup>; *Ast*, Lex. Platon. iii. p. 394; *Franz V. Fritzsche*, Index ad Leian. dial. deor. p. 164; the same constr. occurs in Lat. writ.; cf. *Ramshorn*, Lat. Gram. p. 567. *τίς* is joined with conjunctions: *καὶ τίς*, Mk. x. 26; Lk. x. 29; xviii. 26; Rev. vi. 17, (see *καί*, I. 2 g.); *τίς ἄρα*, see *ἄρα*, 1; *τίς οὖν*, Lk. x. 36 [here Tr WH om. L Tr br. οὖν]; 1 Co. ix. 18. *τίς* with a partitive gen.: Mt. xxii. 28; Mk. xii. 23; Lk. x. 36; Acts vii. 52; Heb. i. 5, 13; with *ἐκ* and a gen. of the class, Mt. vi. 27; Lk. xiv. 28; Jn. viii. 46; in an indir. quest. with the optat., Lk. xxii. 23 [cf. W. § 41 b. 4 c.]; with *ἄν* added, Lk. ix. 46. d. in indir. questions the neuter article is sometimes placed before the pronouns *τίς* and *τί*; see *ὁ*, II. 10 a. e. Respecting the neuter *τί* the following particulars may be noted: a. *τί οὐτοί σου καταμαρτυροῦσιν*; a condensed expression for *τί τοῦτό ἐστιν, ὁ οὐτοί σου καταμ.*; Mt. xxvi. 62; Mk. xiv. 60, (B. 251 (216) explains this expression differently); also *τί τοῦτο ἀκούω περὶ σοῦ*; [(R.V.)] *what is this (that) I hear of thee?* (unless preference be given to the rendering, 'why do I hear this of thee' [see under β. below]), Lk. xvi. 2; cf. Bornemann ad loc.; [W. § 66, 5, 3]. β. *τί πρὸς ἡμᾶς*; sc. *ἐστίν*, what is that to us? [W. 586 (545); B. 138 (121)], Mt. xxvii. 4; Jn. xxi. 22; *τί ἐμοὶ κ. σοί*; see *ἐγὼ*, 4; *τί μοι* etc. *what have I to do with* etc. 1 Co. v. 12; *τί σοι* or *ὑμῖν δοκεῖ*; [*what thinkest thou* etc.], Mt. xvii. 25; xxii. 17, 42; xxvi. 66; Jn. xi. 56 (here before *οὗ* supply in thought *δοκεῖ ὑμῖν*, to introduce a second question [R. V. *What think ye? That he will not come* etc.]). *τί θέλεις*; and *τί θέλετε*; foll. by a subjunc., our *what wilt thou (that) I should* etc.: Mt. xx. 32 [here Lehm. br. inserts *ἵνα*]; Mk. x. 51; xv. 12 [WH om. Tr br. θέλ.]; Lk. xviii. 41; 1 Co. iv. 21; *τί* with the deliberative subj.:

Mt. vi. 31; xxvii. 22; Mk. iv. 30 [here L mrg. Tr txt. WH πῶς]; Lk. xii. 17; xiii. 18; Jn. xii. 27; *τί* foll. by a fut.: Acts iv. 16 (where L ed. ster. Tr WH *ποιήσωμεν*); 1 Co. xv. 29; *τί* (sc. *ἐστίν* [B. 358 (307); W. § 64, 2 a.]) *οὕτω* etc., *how is it that* etc. i. e. *why* etc., Mk. ii. 16 R G L; Lk. ii. 49; Acts v. 4, 9; *τί γέγονεν, οὕτω* etc. [R. V. *what is come to pass that* etc.], Jn. xiv. 22; *οὗτος δὲ τί* (sc. *ἔσται* or *γενήσεται* [W. 586 (546); B. 394 (338)]), what will be his lot? Jn. xxi. 21 (cf. Acts xii. 18 *τί ἄρα ὁ Πέτρος ἐγένετο*; Xen. Hell. 2, 3, 17 *τί ἔσοιτο ἢ πολιτεία*). *τί* i. q. *διὰ τί, why? wherefore?* (Matthiae § 488, 8; Krüger § 46, 3 Anm. 4; [W. § 21, 3 N. 2]): Mt. vi. 28; vii. 3; Mk. ii. 7 sq.; xi. 3; Lk. ii. 48; vi. 41; xii. 57; xxiv. 38; Jn. vii. 19; xviii. 23; Acts xiv. 15; xxvi. 8; Ro. iii. 7; ix. 19 sq.; 1 Co. iv. 7; x. 30; xv. 29 sq.; Gal. iii. 19; v. 11; Col. ii. 20, and often. *ἵνα τί* or *ἵνατί*, see s. v. p. 305<sup>a</sup>. *διὰ τί* [or *διατί* (see *διά*, B. II. 2 a. p. 134<sup>b</sup>)], *why? wherefore?* Mt. ix. 11, 14; xiii. 10; Mk. vii. 5; xi. 31; Lk. xix. 23, 31; Jn. vii. 45; xiii. 37; Acts v. 3; 1 Co. vi. 7; 2 Co. xi. 11; Rev. xvii. 7, and often. *εἰς τί, to what? to what end? to what purpose?* Mt. xiv. 31; xxvi. 8; Mk. xiv. 4; xv. 34, (Sap. iv. 17; Sir. xxxix. 21). *τί οὖν*, etc. *why then*, etc.: Mt. xvii. 10; xix. 7; xxvii. 22; Mk. xii. 9; Lk. xx. 15; Jn. i. 25; see also in *οὖν*, b. a.; *τί οὖν ἐροῦμεν*, see *ibid.* *τί γάρ*; see *γάρ*, II. 5. γ. Hebraistically for *ἵνα*, *how, how greatly, how much*, with adjectives and verbs in exclamations [W. § 21 N. 3; cf. B. 254 (218)]: Mt. vii. 14 G L Tr; Lk. xii. 49 [on this see *εἰ*, I. 4 fin.], (Ps. iii. 2; 2 S. vi. 20; Cant. i. 10; *τί πολὺ τὸ ἀγαθόν σου*; Symm. Ps. xxx. 19). 2. equiv. to *πότερος, -α, -ον, whether of two, which of the two*: Mt. xxi. 31; xxiii. 17 [here L *τι*; see below]; xxvii. 17, 21; Lk. xxii. 27; neut. *τί, Mt. ix. 5; [xxiii. 17] Lehm. 19*; Mk. ii. 9; Lk. v. 23; Phil. i. 22; cf. *Ast*, Lex. Plat. iii. p. 394; Matthiae § 488, 4; W. 169 (159). 3. equiv. to *ποιός, -α, -ον, of what sort, what (kind)*: Mk. i. 27; vi. 2; Lk. iv. 36; viii. 9; xxiv. 17; Jn. vii. 36; Acts xvii. 19; 1 Co. xv. 2; Eph. i. 18 sq. Cf. *Hermann* on *Viger* p. 731. 4. By a somewhat inaccurate usage, yet one not unknown to Grk. writ., it is put for the relatives *ὅς* and *ὅστις*: thus, *τίνα* (L T Tr WH *τί*) *με ὑπονοεῖτε εἶναι, οὐκ εἰμὶ ἐγὼ* (where one would expect *ὅν*). Acts xiii. 25; *δοθήσεται ὑμῖν, τί λαλήσετε* [-σητε Tr WH; L br. thecl.], Mt. x. 19; *εἰομασον, τί δειπνήσω*, Lk. xvii. 8; [*οἶδα τίνας ἐξελεξάμην*, Jn. xiii. 18 Tr txt. WH]; esp. after *ἔχειν* (as in the Grk. writ.): *οὐκ ἔχωσι, τί φάγοσιν*, Mt. xv. 32; Mk. vi. 36; viii. 1 sq.; cf. W. § 25, i.; B. 251 (216); on the distinction betw. the Lat. *habeo quid* and *habeo quod* cf. *Ramshorn*, Lat. Gram. p. 565 sq. *τίς*, neut. *τι*, gen. *τινός*, indefinite (enclitic) pronoun (bearing the same relation to the interrog. *τίς* that *πού, πῶς, ποτέ* do to the interrogatives *πού, πῶς, πότε*); 1. a certain, a certain one; used of persons and things concerning which the writer either cannot or will not speak more particularly; a. joined to nouns substantive, as well as to adjectives and to numerals used substantively; as, *Σαμαρείτης τις*, Lk. x. 33; *ἱερέυς*, Lk. i. 5; x. 31; *ἀνήρ*, Lk. viii. 27; Acts iii. 2; viii. 9; xiv. 8, *ἄνθρω-*

πος, Mt. xviii. 12; Lk. x. 30; Acts ix. 33; plur. Jude 4; τόπος, Lk. xi. 1; Acts xxvii. 8; κόμη, Lk. x. 38; xvii. 12, and in many other pass.; with proper names (as τις Σίμων), Mk. xv. 21; Lk. xxiii. 26; Acts ix. 43; xxi. 16; xxv. 19. δύο τινές with a partit. gen., Lk. vii. 18 (19); Acts xxiii. 23; ἔτερος, Acts viii. 34; plur. Acts xxvii. 1; it indicates that the thing with which it is connected belongs to a certain class and resembles it: ἀπαρχήν τινα, a kind of firstfruits, Jas. i. 18, cf. W. § 25, 2 a; joined to adjectives of quality and quantity, it requires us to conceive of their degree as the greatest possible; as, φοβερὰ τις ἐκδοχή, a certain fearful expectation, Heb. x. 27, where see Delitzsch [or Alford] (δευή τις δύναμις, Xen. mem. 1, 3, 12; other exx. fr. the Grk. writ. are given in W. § 25, 2 c.; [L. and S. s. v. A. II. 8]; Matthiae § 487, 4; [Bahdy. p. 442]; incredibilis quidam amor, Cic. pro Lig. c. 2, 5); μέγας τις, Acts viii. 9. b. it stands alone, or substantively: univ. τις one, a certain one, Mt. xii. 47 [but WH in mrg. only]; Lk. ix. 49, 57; xiii. 6, 23; Jn. xi. 1; Acts v. 25; xviii. 7; plur. τινές, certain, some: Lk. xiii. 1; Acts xv. 1; Ro. iii. 8; 1 Co. iv. 18; xv. 34; 2 Co. iii. 1; Gal. ii. 12; 2 Th. iii. 11; 1 Tim. i. 3, 19; iv. 1; v. 15; vi. 10; 2 Pet. iii. 9; τινές ἐν ὑμῖν, some among you, 1 Co. xv. 12; a participle may be added, — either with the article, τινές οἱ etc., Lk. xviii. 9; 2 Co. x. 2; Gal. i. 7; or without it, 1 Tim. vi. 21; τις and τινές with a partit. gen.: Lk. xi. 1; xiv. 15; 2 Co. x. 12.

2. a. joined to nouns and signifying some: χρόνον τινά, some time, a while, 1 Co. xvi. 1; ἡμέραι τινές, some (or certain) days, Acts ix. 19; x. 48; xv. 36; xvi. 12; xxiv. 24; xxv. 13; μέρος τι, Lk. xi. 36 [here WH mrg. br. τι]; Acts v. 2; 1 Co. xi. 18; τὶ βρώσιμον, Lk. xxiv. 41; add, Mk. xvi. 18; Jn. v. 14; Acts xvii. 21; xxiii. 20; xxviii. 21; Heb. xi. 40; βραχύ τι, Acts v. 34 (where L T Tr WH om. τι); Heb. ii. 7; περισσότερόν τι, 2 Co. x. 8; μικρόν τι, 2 Co. xi. 16; it serves modestly to qualify or limit the measure of things, even though that is thought to be ample or large [cf. 1 a. sub fin.]: κοινωνία τις, a certain contribution, Ro. xv. 26; καρπός, Ro. i. 13; χάρισμα, ibid. 11. with a participle, ἀθεήσας τις, if any one has set at nought, Heb. x. 28 [but this ex. belongs rather under the next head].

b. standing alone, or used substantively, and signifying some one, something; any one, anything: univ., Mt. xii. 29; Mk. ix. 30; xi. 16; Lk. viii. 46; Jn. ii. 25; vi. 46; Acts xvii. 25; Ro. v. 7; 1 Co. xv. 35; 2 Co. xi. 20 sq.; Heb. iii. 4; Jas. ii. 18; 2 Pet. ii. 19, etc.; τις ἐξ ὑμῶν, Jas. ii. 16; ἐξ ὑμῶν τις, Heb. iii. 13; with a partitive gen., Lk. vii. 36; xi. 45; 1 Co. vi. 1; neut. τι with a partit. gen., Acts iv. 32; Ro. xv. 18; Eph. v. 27. εἰς τις, see εἰς, 3 p. 187a: it answers not infrequently to the indefinite one (Germ. man, French on): Mk. viii. 4; Jn. ii. 25; xvi. 30; Ro. viii. 24; Heb. v. 12 (where some [viz. R G T Tr (cf. W. 169 (160)); R. V. mrg. which be the rudiments etc.; cf. c. below]) incorrectly read τίνα [yet cf. B. 268 (230) note, cf. 260 (223) note]], etc.; cf. Matthiae § 487, 2. εἰ τις, see εἰ, III. 16: ἐάν τις, τινος, etc.: Mt. xxi. 3; xxiv. 23; Mk. xii. 19; Lk. xvi. 31; Jn. vi. 51; vii. 17; viii. 51 sq.; ix. 22, 31; x. 9;

xi. 9 sq. 57; xii. 26, 47; Acts ix. 2 [here Tdf. ἄν]; xiii. 41; 1 Co. v. 11; viii. 10; x. 28; Col. iii. 13; 1 Tim. i. 8; 2 Tim. ii. 5, 21; Jas. ii. 14; v. 19; 1 Jn. ii. 15; iv. 20; v. 16; Rev. iii. 20; xxii. 18 sq.; ἄν τινων, Jn. xx. 23 [here Lehm. ἐάν]; ἐάν μή τις, Jn. iii. 3, 5; xv. 6; Acts viii. 31; οὐ . . . τις, not . . . any one, i. e. no one, Jn. x. 28; οὔτε . . . τις, Acts xxviii. 21; οὐδέ . . . τις, Mt. xi. 27; xii. 19; οὐκ . . . ὑπό τινος, 1 Co. vi. 12; μή τις, lest any (man), Mt. xxiv. 4; Mk. xiii. 5; Acts xxvii. 42; 1 Co. i. 15; xvi. 11; 2 Co. viii. 20; xi. 16; xii. 6; Eph. ii. 9; 1 Th. v. 15; Heb. iv. 11; xii. 15; hath any (one), Jn. iv. 33 [cf. μή τις, 2]; μή τινα, 2 Co. xii. 17; πρὸς τὸ μή . . . τινα, 1 Th. ii. 9; ὥστε . . . μή τινα, Mt. viii. 28; like the Lat. aliquis, it is used with the verb εἶναι emphatically: to be somebody, i. e. somebody of importance, some eminent personage, [W. § 25, 2 c.; B. § 127, 16]. Acts v. 36 (see exx. fr. the Grk. writ. in Passow s. v. B. II. 2 d.; [L. and S. ibid. A. II. 5]; on the phrase τὸ εἶναι see e. β. below). Plur. τινές, some (of that number or class of men indicated by the context): Mk. xiv. 4, 65; Lk. xxi. 5; Jn. xiii. 29; τινές are distinguished from οἱ πάντες, 1 Co. viii. 7; ix. 22. τινές with an anarthrous participle, Mk. xiv. 57; Lk. xiii. 1; ταῦτά τινες ἦτε, such (of this sort) were some of you, 1 Co. vi. 11 [cf. οἶστος, I. 2 d.]; τινές with a partitive gen., Mt. ix. 3; xii. 38; xxviii. 11; Mk. vii. 1 sq.; xii. 13; Lk. vi. 2; xix. 39; Acts v. 15; xvii. 18, 28, and often; foll. by ἐκ and a partit. gen., Lk. xi. 15; Jn. vi. 64; vii. 25, 44; ix. 16; xi. 37, 46; Acts xi. 20; xv. 24, etc.; Paul employs τινές by meiosis in reference to many, when he would mention something censurable respecting them in a mild way: Ro. iii. 3; 1 Co. x. 7–10.

c. Sometimes the subject τις, τινές, or the object τινά, τινάς, is not added to the verb, but is left to be understood by the reader (cf. B. § 132, 6; [W. §§ 58, 2; 64, 4]): before the partit. gen. Acts xxi. 16; before ἀπό, Mt. xxvii. 9 (1 Macc. vii. 33); before ἐκ, Mt. xxiii. 34; Lk. xxi. 16; [Jn. i. 24 T Tr WH (cf. R. V. mrg.); vii. 40 L T Tr WH (cf. R. V. mrg.); xvi. 17; [2 Jn. 4; Rev. ii. 10]. [Other exx. of its apparent omission are the following: as subject, — of a finite verb (W. § 58, 9 b. β.; B. § 129, 19): φησὶ, 2 Co. x. 10 R G T Tr txt. WH txt.; ὅταν λαλή τὸ ψεῦδος, Jn. viii. 44 (acc. to one interpretation; see R. V. marg.); of an infin.: οὐ χρεῖαν ἔχετε γράφειν ὑμῖν, 1 Th. iv. 9 R G T Tr txt. WH; χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα etc. Heb. v. 12 R G T Tr (but see 2 b. above). as object: δός μοι πιεῖν, Jn. iv. 7; cf. Mk. v. 43. See Kühner § 352 g.; Krüger § 55, 3, 21.]

d. It stands in partitions: τις . . . ἕτερος δέ, one . . . and another, 1 Co. iii. 4; plur. τινές (μὲν) . . . τινές (δέ), Lk. ix. 7 sq.; Acts xvii. 18; Phil. i. 15; cf. Passow s. v. B. II. 2 c.; [L. and S. ibid. A. II. 11. c.]. e. Besides what has been already adduced, the foll. should be noticed respecting the use of the neut. τι; a. univ. anything, something: Mt. v. 23; Mk. viii. 23; Lk. xi. 54; Acts xxv. 5, 11; 1 Co. x. 31, and very often; οὐδέ . . . τί, neither . . . anything, 1 Tim. vi. 7. b. like the Lat. aliquid it is used emphatically, equiv. to something of consequence, something extraordinary (cf. b. above): in



the phrase *εἶναι τι*, 1 Co. iii. 7; Gal. ii. 6; vi. 3; cf. Passow s. v. B. II. 2 d.; [L. and S. s. v. A. II. 5]; and on the Lat. *aliquid esse* see Klotz, Handwörterb. d. Lat. Spr. i. 298<sup>b</sup>; [Harpers' Dict. s. v. aliquis, II. C. 1] (on the other hand, in 1 Co. x. 19 *τι εἶναι* means *to be anything, actually to exist*); *εἰδέναι* [L T Tr WH *ἐγνωκέμαι*] *τι*, i. e. much, 1 Co. viii. 2.

3. As respects the Position of the word, when used adjectively it stands—now before its noun (*τὸς ἀνὴρ*, Acts iii. 2; xiv. 8; *τὸς μαθητής*, Acts ix. 10; *τὴν ἐτέρου*, Acts xxvii. 1; *τὸ ἀγαθόν*, Jn. i. 47); now, and indeed far more frequently, after it, as *ἱερεὺς τις*, Lk. i. 5; x. 31; *ἀνὴρ τις*, Lk. viii. 27, etc., etc. *Τυνές*, used substantively, is found at the beginning of a sentence in Mt. xxvii. 47; Lk. vi. 2; Jn. xiii. 29; 1 Tim. v. 24; Phil. i. 15; cf. W. § 25, 2 Note, and 559 (520). The particle *δέ* may stand betw. it and its substantive (as *Σαμαρείτης δέ τις*), as in Lk. x. 33, 38; Acts viii. 9; Heb. x. 27.

**Τίτιος**, -ου, ὁ, the praenomen of a certain Corinthian, a Jewish proselyte, also surnamed *Justus*: Acts xviii. 7 T Tr br. WH (see *Τίτος*).\*

**τίτλος**, -ου, ὁ, a Lat. word, a *title*; an inscription, giving the accusation or crime for which a criminal suffered: Jn. xix. 19, 20, and after ἰεὺ Nic. c. 10, 1 fin. (Sueton. Calig. c. 32 praecedente *titulo* qui causam poenae indicaret; again, Domit. c. 10 canibus obiectum hoc *titulo*: impie locutus parmularius.)\*

**Τίτος** [Rec.<sup>s</sup> in the subscription, *Títos*; cf. Lipsius, Gram. Unters. p. 42 sq.; Tdf. Proleg. p. 103; Pape, Eigennamen, s. v.; W. § 6, 1 m.], -ου, ὁ, *Titus*, a Gentile Christian, Paul's companion in some of his journeys and assistant in Christian work: 2 Co. ii. 13; vii. 6, 13 sq.; viii. 6, 16, 23; xii. 18; Gal. ii. 1, 3; 2 Tim. iv. 10; Tit. i. 4. He is not mentioned in the Book of Acts. But since Titus is the praenomen, perhaps he appears in the Acts under his second, or, if he was a Roman, under his third name; cf. Rückert on 2 Cor. p. 410. He is by no means, however, to be identified (after Wieseler, Com. ii. d. Brief a. d. Galater, p. 573 sq. [also his Chron. d. apost. Zeit. p. 204]) with the Titus of Acts xviii. 7, even if the reading (of some authorities [see Tdf.'s note ad loc.]) *Τίτου* [see *Τίτιος* above] *Ἰούστου* be the true one.\*

**τίω**, a form from which some N. T. lexicons [e. g. Wahl, Bretschneider, Robinson, Bloomfield, Schirlitz, Harting, al.] incorrectly derive *τίσσομαι* in 2 Th. i. 9; see *τίνω*.

**τοιγαροῦν**, (fr. the enclitic *τοί* or *τῶ*, *γάρ*, and *οὖν*, Germ. *doch denn nun*; cf. Delitzsch on Heb. xii. 1; [Ellicott on 1 Th. iv. 8]), a particle introducing a conclusion with some special emphasis or formality, and generally occupying the first place in the sentence, *wherefore then, for which reason, therefore, consequently*: 1 Th. iv. 8; Heb. xii. 1, (for *ἵνα*, Job xxii. 10; xxiv. 22; 4 Macc. i. 34; vi. 28 var.; xiii. 15; Soph., Xen., Plato, sqq.); cf. Klotz ad Devar. ii. 2 p. 738.\*

**τοίγε** in *καίτοιγε*, see *γέ*, 3 f.

**τοῖνον**, (fr. the enclitic *τοί* and *οὖν*). fr. Pind. [and

[Ildt.] down, *therefore, then, accordingly*; contrary to the use of the more elegant Grk. writ., found at the beginning of the sentence (cf. Lob. ad Phryn. p. 342 sq.; [W. 559 (519 sq.); B. § 150, 19]); Heb. xiii. 13 (Is. iii. 10; v. 13); as in the better writ., after the first word: Lk. xx. 25 [yet T Tr WH put it first here also]; 1 Co. ix. 26 and Rec. in Jas. ii. 24, (Sap. i. 11; viii. 9; 4 Macc. i. 13, 15 sqq.).\*

**τοιούσδε, τοιάδε, τοιόνδε, (τοῖος and δέ)**, fr. Hom. down, *such*, generally with an implied suggestion of something excellent or admirable: 2 Pet. i. 17.\*

**τοιούτος, τοιαύτη, τοιούτο and τοιούτον** (only this second form of the neut. occurs in the N. T., and twice [but in Mt. xviii. 5 T WH have -το]), (fr. *τοῖος* and *οὗτος* [al. say lengthened fr. *τοῖος* or connected with *αὐτός*; cf. *τηλικούτος*]), [fr. Hom. down], *such as this, of this kind or sort*; a. joined to nouns: Mt. ix. 8; xviii. 5; Mk. iv. 33; vi. 2; vii. 8 [here T WH om. Tr br. the cl.], 13; ix. 37 [here Tdf. *τούτων*]; Jn. ix. 16; Acts xvi. 24; 1 Co. v. 1; xi. 16; 2 Co. iii. 4, 12; xii. 3; Heb. vii. 26; viii. 1; xii. 3; xiii. 16; Jas. iv. 16. b. *οἷος . . . τοιούτος*: Mk. xiii. 19; 1 Co. xv. 48; 2 Co. x. 11; *τοιούτος . . . ὁποῖος*, Acts xxvi. 29; *τοιούτος ὡν ὡς* etc. Philem. 9 [where see Bp. Lghtft.]. c. used substantively, a. without an article: Jn. iv. 23; neut. *μηδὲν τοιούτου*, Acts xxi. 25 Rec.; plur., Lk. ix. 9; xiii. 2 [here T Tr txt. WH *ταῦτα*]. β. with the article, ὁ *τοιούτος* *one who is of such a character, such a one*, [B. § 124, 5; W. 111 (106); Krüger § 50, 4, 6; Kühner on Xen. mem. 1, 5, 2; Ellicott on Gal. v. 21]: Acts xxii. 22; 1 Co. v. 5, 11; 2 Co. ii. 6 sq.; x. 11; xii. 2, 5; Gal. vi. 1; Tit. iii. 11; plur., Mt. xix. 14; Mk. x. 14; Lk. xviii. 16; Jn. viii. 5; Ro. [ii. 14 Lmrg.]; xvi. 18; 1 Co. vii. 28; xvi. 16, 18; 2 Co. xi. 13; Phil. ii. 29; 2 Th. iii. 12; 1 Tim. vi. 5 Rec.; 3 Jn. 8; neut. plur., Acts xix. 25; Ro. i. 32; ii. 2 sq.; 1 Co. vii. 15; Gal. v. 21, 23; Eph. v. 27; Heb. xi. 14.\*

**τοιχος**, -ου, ὁ, fr. Hom. down, Sept. often for *ἔργ*, *a wall* [esp. of a house; cf. *τείχος*]: Acts xxiii. 3.\*

**τόκος**, -ου, ὁ, (fr. *τίκτω*, ἢ *τέτοκα*); 1. *birth*; a. *the act of bringing forth*. b. *that which has been brought forth, offspring*; (in both senses from Homer down).

2. *interest of money, usury*, (because it multiplies money, and as it were 'breeds' [cf. e. g. Merchant of Venice i. 3]): Mt. xxv. 27; Lk. xix. 23, (so in Grk. writ. fr. Pind. and Arstph. down; Sept. for *ἰσοῦ*).\*

**τολμάω**, -ῶ; impf. 3 pers. sing. *ἐτόλμα*, plur. *ἐτόλμων*; fut. *τολμήσω*; 1 aor. *ἐτόλμησα*; (*τόλμα* or *τόλμη* ['daring'; Curtius § 236]); fr. Hom. down; *to dare*; a. *not to dread or shun through fear*: foll. by an inf., Mt. xxii. 46; Mk. xii. 34; Lk. xx. 40; Jn. xxi. 12 [W. § 65, 7 b.]; Acts v. 13; vii. 32; Ro. xv. 18; 2 Co. x. 12; Phil. i. 14; Jude 9; *τολμήσας εἰσῆλθεν*, took courage and went in, Mk. xv. 43 [Hdian. 8, 5, 22; Plut. vit. Cam. 22, 6].

b. *to bear, endure; to bring one's self to*; [cf. W. u. s.]: foll. by an inf., Ro. v. 7; 1 Co. vi. 1. c. absol. *to be bold; bear one's self boldly, deal boldly*: 2 Co. xi. 21; *ἐπί τινα*, against one, 2 Co. x. 2. [COMP. : *ἀποτολμάω*.]\*

[SYN. **τολμᾶω**, **θαρρέω**: **θ.** denotes confidence in one's own strength or capacity, **τ.** boldness or daring in undertaking; **θ.** has reference more to the character, **τ.** to its manifestation. Cf. Schmidt ch. 24, 4; ch. 141. The words are found together in 2 Co. x. 2.]

**τολμηρότερον**, (neut. compar. from the adj. **τολμηρός**), [Thuc., sqq.], *more boldly*: Ro. xv. 15 [L. ed. ster. Tr. txt. WII -τέρως; W. 243 (228)].\*

**τολμητής**, -οῦ, ὁ, (**τολμῖαι**), *a daring man*: 2 Pet. ii. 10. (Thuc. 1, 70; Joseph. b. j. 3, 10, 2; Philo de Joseph. § 38, Plut., Lucian.)\*

**τομώτερος**, -α, -ον, (compar. fr. **τομός** cutting, sharp, and this fr. **τέμνω**), *sharper*: Heb. iv. 12 ([Pseudo-] Phocylid. vs. 116 [(Cinom. Poet. Graec. ed. Brunck p. 116)] ὄπλον τοι λόγος ἀνδρὶ τομώτερόν ἐστι σιδήρου; add, Timon in Athen. 10 p. 445 e.; Lucian. Tox. 11).\*

**τόξον**, -ου, τό, fr. Pom. down, Sept. often for **ἡψῶν**, *a bow*: Rev. vi. 2.\*

**τοπάζιον**, -ου, τό, (neut. of the adj. **τοπάζιος**, fr. **τόπαζος**), *topaz*, a greenish-yellow precious stone (our chrysolith [see BB. DD., esp. Riehm s. v. Edelsteine 18]): Rev. xxi. 20 (Diod., Strab.; Sept. for **ἡψῶν**, Ex. xxviii. 17; xxxv. 17 (xxxix. 10); Ezek. xxviii. 13. The Grk. writ. more commonly use the form **τόπαζος**).\*

**τόπος**, -ου, ὁ, in Attic fr. Aeschyl. and his contemporaries on: Sept. **τοπος**; *place*; i. e. 1. prop. any portion of space marked off, as it were, from surrounding space; used of a. an inhabited place, as a city, village, district: Lk. iv. 37; x. 1; Acts xii. 17; xvi. 3; xxvii. 2, 8; 1 Co. i. 2; 2 Co. ii. 14; 1 Th. i. 8; Rev. xviii. 17 [G L T Tr WII]; **τὸν τόπον καὶ τὸ ἔθνος**, the place which the nation inhabit, i. e. the holy land and the Jewish people, Jn. xi. 48 (cf. 2 Macc. v. 19 sq.); **τόπος ἅγιος**, the temple (which the Sept. of Is. lx. 13 calls ὁ ἅγιος τόπος τοῦ θεοῦ), Mt. xxiv. 15. of a house, Acts iv. 31. of uninhabited places, with adjectives: **ἐρημος**, Mt. xiv. 13, 15; Mk. i. 35; vi. 31 sq.; Lk. iv. 42; ix. 10 RGL, 12; **πεδινός**, Lk. vi. 17; **ἀνδρος**, plur., Mt. xii. 43; Lk. xi. 24. of any place whatever: **κατὰ τόπους**, [R.V. in *divers places*] i. e. the world over [but see **κατά**, I. 3 a. a.], Mt. xxiv. 7; Mk. xiii. 8; [**ἐν παντὶ τόπῳ**, 2 Th. iii. 16 Lclm.]; of places in the sea, **τραχεῖς τόποι**, Acts xxvii. 29 [R.V. *rocky ground*]; **τόπ. διθάλασσος**, [A. V. *place where two seas meet*], ibid. 41. of that 'place' where what is narrated occurred: Lk. x. 32; xix. 5; xxii. 40; Jn. v. 13; vi. 10; xviii. 2. of a place or spot where one can settle, abide, dwell: **ἐτοιμάζειν τινὶ τόπον**, Jn. xiv. 2 sq., cf. Rev. xii. 6; **ἔχειν τόπον**, a place to dwell in, Rev. i. e.; **οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι**, Lk. ii. 7; **διδόναι τινὶ τόπον**, to give one place, give way to one, Lk. xiv. 9<sup>a</sup>; **τόπος οὐχ ἐυρέθη αὐτοῖς**, Rev. xx. 11; of the seat which one gets in any gathering, as at a feast, Lk. xiv. 10; **τὸν ἔσχατον τόπον κατέχειν**, ibid. 9<sup>b</sup>; of the place or spot occupied by things placed in it, Jn. xx. 7. the particular place referred to is defined by the words appended: — by a genitive, **τόπ. τῆς βασιάνου**, Lk. xvi. 28; **τῆς καταπαύσεως**, Acts vii. 49; **κρανίου**, Mt. xxvii. 33; Mk. xv. 22; Jn. xix. 17; [**τὸν τόπον τῶν ἡλων**, Jn. xx. 25<sup>b</sup> L T Tr mrg.]; — by the addition of **οὗ**, ὅπου,

**ἐφ'** or **ἐν ᾧ**, foll. by finite verbs, Mt. xxviii. 6; Mk. xvi. 6; Jn. iv. 20; vi. 23; x. 40; xi. 6, 30; xix. 41; Acts vii. 33; Ro. ix. 26; — by the addition of a proper name: **τόπος λεγόμενος**, or **καλούμενος**, Mt. xxvii. 33; Mk. xv. 22; Lk. xxiii. 33; Jn. xix. 13; Rev. xvi. 16; **ὁ τόπος τῶν**, the place which a person or thing occupies or has a right to: Rev. ii. 5; vi. 14; xii. 8; where a thing is hidden, **τῆς μαχαίρας** i. e. its sheath, Mt. xxvi. 52. the abode assigned by God to one after death wherein to receive his merited portion of bliss or of misery: (**ὁ ἴδιος τόπος**), univ. Ignat. ad Magnes. 5, 1 [cf. **ὁ αἰώνιος τόπος**, Tob. iii. 6]; applied to Gehenna, Acts i. 25 (see **ἴδιος**, 1 c.); **ὁ ὀφειλόμενος τόπος**, of heaven, Polye. ad Philip. 9, 2; Clem. Rom. 1 Cor. 5, 4; also **ὁ ἅγιος τόπος**, ibid. 5, 7; [**ὁ ὠρισμένος τ.** Barn. ep. 19, 1; Act. Paul et Thecl. 28; see esp. Harnack's note on Clem. Rom. 1 Cor. 5, 4]. b. a place (passage) in a book: Lk. iv. 17 (**καὶ ἐν ἄλλῳ τόπῳ φησὶν**, Xen. mem. 2, 1, 20 [(but this is doubtful; cf. L. and S. s. v. I. 4; yet cf. Kühner ad loc.); Philo de Joseph. § 26; Clem. Rom. 1 Cor. 8, 4]; in the same sense **χώρα** in Joseph. antt. 1, 8, 3). 2. metaph.

a. *the condition or station held by one in any company or assembly*: **ἀναπληροῦν τὸν τόπον τοῦ ιδιώτου**, [R. V. *filleth the place of the unlearned*], 1 Co. xiv. 16; **τῆς διακονίας ταύτης καὶ ἀποστολῆς**, [R. V. *the place in this ministry*, etc.], Acts i. 25 L T Tr WII. b. *opportunity, power, occasion for acting*: **τόπον λαμβάνειν τῆς ἀπολογίας**, opportunity to make his defence, Acts xxv. 16 (**ἔχειν τ. ἀπολογίας**, Joseph. antt. 16, 8, 5); **τόπον διδόναι τῇ ὀργῇ** (sc. τοῦ θεοῦ), Ro. xii. 19; **τῷ διαβόλῳ**, Eplm. iv. 27, (**τῷ ἰατρῷ**), to his curative efforts in one's case, Sir. xxxviii. 12; **νόμῳ ὑψίστου**, ibid. xix. 17; **τόπον διδόναι τινὶ**, foll. by an inf., ibid. iv. 5); **τόπ. μετανοίας εὐρίσκειν**, Heb. xii. 17, on this pass. see **εὐρίσκειν**, 3 (**διδόναι**, Sap. xii. 10; Clem. Rom. 1 Cor. 7, 5; Lat. *locum relinquere poenitentiae*. Liv. 44, 10; 24, 26; [Plin. ep. ad Trai. 96 (97), 10 ef. 2]; **ἔχειν τόπον μετανοίας**, Tat. or. ad Graec. 15 fin.; **διὰ τὸ μὴ καταλείπεσθαι σφισι τόπον ἐλέους μηδὲ συγγνώμης**, Polyb. 1, 88, 2); **τόπον ἔχειν** sc. τοῦ ἐναγγελλίσσθαι, Ro. xv. 23; **τ. ζητεῖν**, with a gen. of the thing for which influence is sought among men: **διαθήκης**, pass. Heb. viii. 7 [(cf. **μέμφομαι**)].

[SYN. **τὸπος** 1, **χώρα**, **χωρίον**: **τόπ.** *place*, indefinite; a portion of space viewed in reference to its occupancy, or as appropriated to a thing; **χώρα** *region, country*, extensive; space, yet bounded; **χωρίον** *parcel of ground* (Jn. iv. 5), circumscribed; a definite portion of space viewed as enclosed or complete in itself; **τόπος** and **χωρίον** (plur., R. V. *lands*) occur together in Acts xxviii. 7. Cf. Schmidt ch. 41.]

**τοσοῦτος**, -αῦτη, -οὔτο (Heb. vii. 22 L T Tr WII) and -οὔτων, (fr. **τόσος** and **οὔτος**; [al. say lengthened fr. **τόσος**; cf. **τηλικούτος**, init.]), *so great*; with nouns: of quantity, **τοσ. πλούτος**, Rev. xviii. 17 (16); of internal amount, **πίστις**, Mt. viii. 10; Lk. vii. 9; [**ὄσα ἐδόξασεν ἐαυτήν, τοσοῦτον δότε βασανισμόν**, Rev. xviii. 7]; of size, **νέφος**, Heb. xii. 1; plur. *so many*: **ἰχθῆες**, Jn. xxi. 11; **σημεῖα**, Jn. xii. 37; **γένη φωνῶν**, 1 Co. xiv. 10; **ἔτη**, Lk. xv. 29 [(here A. V. *these many*)]. (in prof. writ., esp. the Attic, we often find **τοσοῦτος καὶ τοιούτος** and the reverse; see Hein-

dorf on Plat. Gorg. p. 34; Passow p. 1923<sup>b</sup>; [L. and S. s. vv.]; foll. by ὥστε, *so many as to be able*, etc. [B. 244 (210)], Mt. xv. 33; of time: *so long*, χρόνος, [Jn. xiv. 9]; Heb. iv. 7; of length of space, τὸ μήκος τοσοῦτόν ἐστιν ὅσον etc. Rev. xxi. 16 Rec.; absol., plur., *so many*, Jn. vi. 9; neut. plur. [*so many things*], Gal. iii. 4; τοσοῦτου, *for so much* (of price), Acts v. 8 (9); dat. τοσοῦτω, preceded or followed by ὅσῳ (as often in the Grk. writ. fr. Hd. down [W. § 35, 4 N. 2]), *by so much*: τοσ. κρείττω, *by so much better*, Heb. i. 4; τοσοῦτω μᾶλλον ὅσῳ etc. Heb. x. 25; καθ' ὅσον . . . κατὰ τοσοῦτον, *by how much . . . by so much*, Heb. vii. 22.\*

τῷτε, demonstr. adv. of time, (fr. the neut. art. τό, and the enclit. τέ [q. v.]; answering to the relative στε [Kühler § 506, 2 c.]), fr. Hom. down, *then; at that time*: a. *then* i. e. at the time when the things under consideration were taking place, (of a concomitant event): Mt. ii. 17 (τότε ἐπιληρώθη); iii. 5, 13; xii. 22, 38; xv. 1; xix. 13; xx. 20; xxvii. 9, 16; Ro. vi. 21; foll. by a more precise specification of the time by means of an added participle, Mt. ii. 16; Gal. iv. 8; opp. to νῦν, Gal. iv. 20; Heb. xii. 26; ὁ τότε κόσμος, *the world that then was*, 2 Pet. iii. 6. b. *then* i. e. when the thing under consideration had been said or done, *thereupon*; so in the historical writers (esp. Matthew), by way of transition from one thing mentioned to another which could not take place before it [W. 540 (503); B. § 151, 31 fin.]: Mt. iv. 1, 5; xxvi. 14; xxvii. 38; Acts i. 12; x. 48; xxi. 33; not infreq. of things which took place immediately afterwards, so that it is equiv. to *which having been done or heard*: Mt. ii. 7; iii. 15; iv. 10 sq.; viii. 26; xii. 45; xv. 28; xvii. 19; xxvi. 36, 45; xxvii. 26 sq.; Lk. xi. 26; τότε ὄν, Jn. xi. 14 [Lchm. br. ὄν]; xix. 1, 16; xx. 8; εἰθέως τότε, Acts xvii. 14; τότε preceded by a more definite specification of time, as μετὰ τὸ ψωμίον, Jn. xiii. 27; or by an aor. ptep. Acts xxviii. 1. ὅτε . . . τότε, etc., *when . . . then*: Mt. xiii. 26; xxi. 1; Jn. xii. 16; ὡς . . . τότε, etc., Jn. vii. 10; xi. 6; preceded by a gen. absol. which specifies time, Acts xxvii. 21. ἀπὸ τότε *from that time on*, see ἀπὸ, l. 4 b. p. 58<sup>b</sup>. c. of things future; *then* (at length) when the thing under discussion takes place (or shall have taken place): τότε simply, Mt. xxiv. 23, 40; xxv. 1, 34, 37, 41, 44 sq.; opp. to ἄρτι, 1 Co. xiii. 12; καὶ τότε, Mt. vii. 23; xvi. 27; xxiv. 10, 14, 30; Mk. xiii. 21, 26 sq.; Lk. xxi. 27; 1 Co. iv. 5; Gal. vi. 4; 2 Th. ii. 8; καὶ τότε preceded by πρῶτον, Mt. v. 24; vii. 5; Lk. vi. 42. ὅταν (with a subjunc. pres.) . . . τότε, etc. *when . . . then*, etc. [W. § 60, 5], 2 Co. xii. 10; 1 Th. v. 3; ὅταν (with an aor. subj. i. q. Lat. fut. pf.) . . . τότε, etc., Mt. ix. 15; xxiv. 16; xxv. 31; Mk. ii. 20; xiii. 14; Lk. v. 35; xxi. 20 sq.; Jn. ii. 10 [TWH om. LTr br. τότε]; viii. 28; 1 Co. xv. 28, 54; xvi. 2; Col. iii. 4. Of the N. T. writ. Matthew uses τότε most frequently, ninety-one times [so Holtzmann, Syn. Evang. p. 293]; rather, eighty-nine times acc. to R T, ninety times acc. to G L Tr WH]; it is not found in [Eph., Phil., Philem., the Past. Epp., the Epp. of Jn., Jas., Jude], the Rev.

τὸναντίον (by crasis for τὸ ἐναντίον [B. 10]), [(Arstph., Thuc., al.), *on the contrary, contrariwise*, (Vulg. e contrario), accus. used adverbially [W. 230 (216)]: 2 Co. ii. 7; Gal. ii. 7; 1 Pet. iii. 9.\*

τὸνόμα (by crasis for τὸ ὄνομα [B. 10; WH. App. p. 145]), [fr. Hom. II. 3, 235 down], *the name*; accus. absol. [B. § 131, 12; W. 230 (216) cf. ὄνομα, 1] *by name*: Mt. xxvii. 57.\*

τουτέστι [cf. W. p. 45; B. 11 (10)] for τοῦτ' ἔστι, and this for τοῦτὸ ἔστι, see εἰμί, II. 3.

τράγος, -ου, ὄ, fr. Hom. down, a *he-goat*: plur., Heb. ix. 12 sq. 19; x. 4.\*

τράπεζα, -ης, ἡ, (fr. τέτρα, and πέζα a foot), fr. Hom. down, Sept. for ἡἰψῶ, *a table*; 1. a. a table on which food is placed, an eating-table: Mt. xv. 27; Mk. vii. 28; Lk. xvi. 21; xix. 23; xxii. 21, 30; the table in the temple at Jerusalem on which the consecrated loaves were placed (see πρόθεσις, 1), Heb. ix. 2. b. equiv. to the food placed upon the table (cf. Fritzsche on Add. to Esth. iv. 14): παρατιθέναι τράπεζαν, (like the Lat. mensam apponere [cf. our 'to set a good table'], *to set a table*, i. e. food, before one (Thuc. 1, 130; Ael. v. l. 2, 17), Acts xvi. 34; διακοῦναι ταῖς τραπέζαις (see διακοῦώ, 3), Acts vi. 2. c. a banquet, feast, (fr. Hdt. down): Ro. xi. 9 (fr. Ps. lxxviii. (lxxix.) 23); μετέχειν τραπέζης δαιμονίων, *to partake of a feast prepared by* [(?) see below] demons (the idea is this: the sacrifices of the Gentiles inure to the service of demons who employ them in preparing feasts for their worshippers; accordingly one who participates in those feasts, enters into communion and fellowship with the demons); κυρίου, *to partake of a feast prepared by* [(?) see below] the Lord (just as when he first instituted the supper), 1 Co. x. 21 [but it seems more natural to take the genitives δαιμ. and κυρ. simply as possessive (cf. W. 189 (178); B. § 127, 27), and to modify the above interpretation accordingly].

2. the table or stand of a money-changer, where he sits, exchanging different kinds of money for a fee (agio), and paying back with interest loans or deposits, (Lys., Isocr., Dem., Aristot., Joseph., Plut., al.): Mt. xxi. 12; Mk. xi. 15; Jn. ii. 15; τὸ ἀργύριον διδοῦναι ἐπὶ (την) τράπεζαν, *to put the money into a (the) bank at interest*, Lk. xix. 23.\*

τραπεζίτης [-εΐτης TWH; see WH. App. p. 154, and cf. εἰ, ι], -ου, ὄ, (τράπεζα, q. v.), a *money-changer, broker, banker*, one who exchanges money for a fee, and pays interest on deposits: Mt. xxv. 27. (Cebet. tab. 31; [Lys.], Dem., Joseph., Plut., Artem., al.)\*

τραῦμα, -τος, τό, (TPAQ, TPQΩ. πετρώσκω, *to wound*, akin to θραύω), a *wound*: Lk. x. 34. (From Aeschyl. and Hdt. down; Sept. several times for ἔσθρ.)\*

τραυματίζω: 1 aor. ptep. τραυματίσας; pf. pass. ptep. πετραυματισμένος; (τραῦμα); fr. Aeschyl. and Hdt. down, *to wound*: Lk. xx. 12; Acts xiv. 16.\*

τραχηλίζω: (τράχηνος); 1. *to seize and twist the neck or throat*; used of combatants who handle thus their antagonists (Philo. Plut., Diog. Laërt., al.). 2. *to bend back the neck of the victim to be slain, to lay bare or expose by bending back*; hence trop. *to lay bare*

uncover, expose: pf. pass. pter. τετραχλησιμένους τινί, laid bare, laid open, made manifest to one, Heb. iv. 13.\*

πράχηνος, -ου, ὄ. [allied w. πρέχω; named from its movableness; cf. Vaníček p. 304], fr. Eur. and Arstph. down, Sept. chiefly for רשץ, also for רשץ, etc., the neck: Mt. xviii. 6; Mk. ix. 42; Lk. xv. 20; xvii. 2; Acts xv. 10; xx. 37; τὸν ἑαυτοῦ πράχηνον ὑποτιθέναί (sc. ἐπὶ τὸν σίδηρον). [A.V. to lay down one's own neck i. e.] to be ready to incur the most imminent peril to life, Ro. xvi. 4.\*

πραχύνος, -εία, -ύ, fr. Hom. down, rough: ὁδοί, Lk. iii. 5; τόποι, rocky places (in the sea), Acts xxvii. 29.\*

Τραχωνίτις, -ιδος, ἡ, Trachonitis, a rough [(Grk. τραχύνος) region, tenanted by robbers, situated between Antilibanus [on the W.] and the mountains of Batanaea [on the E.], and bounded on the N. by the territory of Damascus: Lk. iii. 1 (Joseph. antt. 16, 9, 3 and often). [See Porter in BB.DD.]\*

τρεις, οἱ, αἱ, τρία, τὰ, three: Mt. xii. 40; Mk. viii. 2; Lk. i. 56; Jn. ii. 19, and often. [From Hom. down.]

Τρεις Ταβέρναι, see ταβέρναι.

τρέμω: used only in the pres. and impf.; fr. Hom. down: to tremble: Mk. v. 33; Lk. viii. 47; Acts ix. 6 Rec.; with a pter. (cf. W. § 45, 4 a.; [B. § 144, 15 a.]), to fear, be afraid, 2 Pet. ii. 10. [Syn. see φοβέω, fin.]\*

τρέφω: 1 aor. ἔθρεψα; Pass., pres. τρέφομαι; pf. pter. τεθραμμένος: fr. Hom. down; to nourish, support; to feed: τινά, Mt. vi. 26; xxv. 37; Lk. xii. 24; Acts xii. 20; Rev. xii. 6, 14; to give suck, Lk. xxiii. 29 L T Tr WH; to fatten, Jas. v. 5 [here A. V. nourish]. to bring up, nurture, Lk. iv. 16 [here T WH mrg. ἀνατρέφω] (1 Macc. iii. 33; xi. 39, and often in prof. anth.). [Comp.: ἄ α-, ἐκ-, ἐν- τρέφω.]\*

τρέχω; impf. ἔτρεχον; 2 aor. ἔδραμον; fr. Hom. down; Sept. for רץ; to run: a. prop.: of persons in haste, Mk. v. 6; Jn. xx. 2, 4; with a telic inf. Mt. xxviii. 8; δραμών with a finite verb, Mt. xxvii. 48; Mk. xv. 36; Lk. xv. 20; τρέχω ἐπί with an ace. of place, Lk. xxiv. 12 [T om. L Tr br. WH reject the vs.]; εἰς πόλεμον, Rev. ix. 9; of those who run in a race-course (ἐν σταδίῳ), 1 Co. ix. 24, 26. b. metaph.: of doctrine rapidly propagated, 2 Th. iii. 1 [R. V. run]; by a metaphor taken from the runners in a race, to exert one's self, strive hard: to spend one's strength in performing or attaining something: Ro. ix. 16; Gal. v. 7; εἰς κενόν, Gal. ii. 2 [W. 504 (470); B. § 148, 10]; Phil. ii. 16; τὸν ἀγῶνα, Heb. xii. 1 (see ἀγών, 2): the same expression occurs in Grk. writ., denoting to incur extreme peril, which it requires the exertion of all one's efforts to overcome, Hdt. 8, 102; Eur. Or. 878; Alc. 489; Electr. 883; Iph. Anl. 1456; Dion. Hal. 7, 48, etc.; miserabile currunt certamen, Stat. Theb. 3, 116. [Comp.: εἰς-, κατα-, περι-, προσ-, συν-, ἐπι- συν-, ὑπο- τρέχω.]\*

τρήμα, -ατος, τό. (τιτράω, τίτρημι. ΤΡΑΩ, to bore through, pierce), a perforation, hole: βελόνης, Lk. xviii. 25 L T Tr WH; [ράφιδος, Mt. ix. 24 WH txt.]. (Arstph., Plat., Aristot., Plut., al.)\*

τριακόνα, οἱ, αἱ, τὰ. (τρεις), thirty: Mt. xiii. 8; Mk. iv. 8; Lk. iii. 23, etc. [From Hom. down.]

τριακόσιοι, -αι, -α, three hundred: Mk. xiv. 5, Jn. xii. 5. [From Hom. down.]\*

τριβόλος, -ου, ὄ. (τρεις and βάλλω, [(cf. βέλος), three-pointed]), a thistle, a prickly wild plant, hurtful to other plants: Mt. vii. 16; Heb. vi. 8. (Arstph., al.; Sept. for רררר, Gen. iii. 18; Hos. x. 8; for רררר thorns, Prov. xxii. 5.) [Cf. B. D. s. v. Thorns and Thistles, 4; Ldw, Aram. Pflanzennamen, § 302.]\*

τριβος, -ου, ἡ, (τριβω to rub), a worn way, a path: Mt. iii. 3; Mk. i. 3; Lk. iii. 4, fr. Is. xl. 3. (Hom. hymn. Merc. 448; Hdt., Eur., Xen., al.; Sept. for רררר, ררר, etc.)\*

τριετία, -ας, ἡ, (τρεις and ἔτος), a space of three years: Acts xx. 31. (Theophr., Plut., Artem. oneir. 4, 1; al.)\*

τρίζω; to squeak, make a shrill cry, (Hom., Hdt., Aristot., Plut., Leian., al.): trans. τοὺς ὀδόντας, to grind or gnash the teeth, Mk. ix. 18; κατὰ τινος, Ev. Nicod. e. 5.\*

τρίμηνος, -ου, (τρεις and μήν), of three months (Soph., Aristot., Theophr., al.); neut. used as subst. a space of three months (Polyb., Plut., 2 K. xxiv. 8): Heb. xi. 23.\*

τρίς, (τρεις), adv., thrice: Mt. xxvi. 34, 75; Mk. xiv. 30, 72; Lk. xxii. 34, 61; Jn. xiii. 38; 2 Co. xi. 25; xii. 8; ἐπὶ τρίς [see ἐπί, C. I. 2 d. p. 235<sup>a</sup> bot.], Acts x. 16; xi. 10. [From Hom. down.]\*

τρίσπεγος, -ου, (τρεις and στέγη), having three roofs or stories: Dion. Hal. 3, 68; [Joseph. b. j. 5, 5, 5]; τὸ τρίσπεγον, the third story, Acts xx. 9 (Gen. vi. 16 Symm.); ἡ τρισπέγη, Artem. oneir. 4, 46.\*

τρισ-χίλιοι, -αι, -α, (τρεις and χίλιοι), three thousand: Acts ii. 41. [From Hom. down.]\*

τρίτος, -η, -ου, the third: with substantives, Mk. xv. 25; Lk. xxiv. 21; Acts ii. 15; 2 Co. xii. 2; Rev. iv. 7; vi. 5; viii. 10; xi. 14, etc.; τῇ τρίτῃ ἡμέρᾳ, Mt. xvi. 21; xvii. 23; xx. 19; Mk. ix. 31 [Rec.]; x. 34 Rec.; Lk. xxiv. 46; Acts x. 40; 1 Co. xv. 4; τῇ ἡμέρᾳ τῇ τρίτῃ, Lk. xviii. 33; Jn. ii. 1 [L mrg. Tr WH mrg. τῇ τρίτῃ ἡμέρᾳ]; ἕως τῆς τρίτης ἡμέρας, Mt. xxvii. 64; τρίτον, ace. masc. substantively, a third [(sc. servant)], Lk. xx. 12; neut. τὸ τρίτον with a gen. of the thing, the third part of anything, Rev. viii. 7-12; ix. 15, 18; xii. 4; neut. adverbially, τὸ τρίτον the third time, Mk. xiv. 41; Jn. xxi. 17; also without the article, τρίτον a third time, Lk. xxiii. 22; τοῦτο τρίτον, this is (now) the third time (see οἶτος, II. d.), Jn. xxi. 14; 2 Co. xii. 14 [not Rec.<sup>u</sup>]; xiii. 1; τρίτον in enumerations after πρῶτον, δεύτερον, in the third place, thirdly, 1 Co. xii. 28; ἐκ τρίτου, a third time [W. § 51, d.], Mt. xxvi. 44 [L Tr mrg. br. ἐκ τρίτου].

τρίχινος, -η, -ου, (θρίξ, q. v.), made of hair (Vulg. cili-cinos): Rev. vi. 12 [see σάκκος, b.]. (Xen., Plat., Sept., al.)\*

τριχός, see θρίξ.

τρόμος, -ου, ὄ. (τρέμω), fr. Hom. down, a trembling, quaking with fear: Mk. xvi. 8; μετὰ φόβου κ. τρόμου, with fear and trembling, used to describe the anxiety of one who distrusts his ability completely to meet all requirements, but religiously does his utmost to fulfil his duty, 2 Co. vii. 15; Eph. vi. 5; Phil. ii. 12: ἐν φ. κ. ἐν τρ. (Is. xix. 16), 1 Co. ii. 3 (φόβος and τρόμος are joined in

Gen. ix. 2; Ex. xv. 16; Deut. [ii. 25]; xi. 25, etc.; ἐν φ. . . ἐν τρ. Ps. ii. 11). [SYN. cf. φοβέω, fin.]\*

**τροπή**, -ῆς, ἡ, (fr. τρέπω to turn), a turning: of the heavenly bodies, Jas. i. 17 (on this see ἀποσκίασμα); often so in the Grk. writ. fr. Hom. and Hes. down [see L. and S. s. v. 1]; cf. Job xxxviii. 33; Sap. vii. 18; Deut. xxxiii. 14; [*Soph. Lex. s. v.*].\*

**τρόπος**, -ου, ὁ, (fr. τρέπω, see τροπή), fr. [Pind.], Aeschyl. and Hdt. down; **1.** a manner, way, fashion: ὄν τρόπον, as, even as, like as, [W. § 32, 6; B. § 131, 12]; Mt. xxiii. 37; Lk. xiii. 34; Acts i. 11; vii. 28; 2 Tim. iii. 8, (Gen. xxvi. 29; Ex. xiv. 13; [Deut. xi. 25; Ps. xli. (xlii.) 2]; Ezek. xlii. 7; xlv. 6; Mal. iii. 17; Xen. mem. 1, 2, 59; anab. 6, 1 (3), 1; Plat. rep. 5 p. 466 c.); τὸν ὁμοιον τούτους τρόπον, [in like manner with these], Jude 7; καθ' ὃν τρόπον, as, Acts xv. 11; xxvii. 25; κατὰ πάντα τρόπον, Ro. iii. 2; κατὰ μηδένα τρόπον, in no wise, 2 Th. ii. 3 (4 Macc. iv. 24; x. 7; κατὰ οὐδένα τρόπον, 2 Macc. xi. 31; 4 Macc. v. 16); παντὶ τρόπῳ, Phil. i. 18 (1 Macc. xiv. 35, and very often in the Grk. writ.); also ἐν παντὶ τρόπῳ, 2 Th. iii. 16 [here Lehm. ἐν π. τόπῳ; cf. W. § 31, 8 d.]. **2.** manner of life, character: Heb. xiii. 5 [R. V. mrg. 'turn of mind'; (cf. τοὺς τρόπους κυρίου ἔχειν, 'Teaching' 11, 8)].\*

**τροπο-φορέω**, -ῶ: 1 aor. ἐτροποφόρησα; (fr. τρόπος, and φέρω to bear); to bear one's manners, endure one's character: τινά, Acts xiii. 18 R Tr txt. WH (see their App. ad loc.), after codd. B etc.; Vulg. mores eorum sustinuit; (Cic. ad Attie. 13, 29; Schol. on Arstph. ran. 1432; Sept. Deut. i. 31 cod. Vat.; [Orig. in Jer. 248; Apost. constt. 7, 36 (p. 219, 19 ed. Lagarde)]; see τροποφορέω.\*

**τροφή**, -ῆς, ἡ, (τρέφω, 2 pf. τέτροφα), food, nourishment: Mt. iii. 4; vi. 25; x. 10; xxiv. 45; Lk. xii. 23; Jn. iv. 8; Acts ii. 46; ix. 19; xiv. 17; xxvii. 33 sq. 36, 38; Jas. ii. 15; of the food of the mind, i. e. the substance of instruction, Heb. v. 12, 14. (Tragg., Xen., Plat., sqq.; Sept. for טַרְחָה, לַחֲמִים, יִרְיָה, etc.)\*

**Τρόφιμος** [on its accent cf. W. § 6, 1 l.], -ου, ὁ. *Trophimus*, an Ephesian Christian, a friend of the apostle Paul: Acts xx. 4; xxi. 29; 2 Tim. iv. 20.\*

**τροφός**, -οῦ, ὁ, (τρέφω; see τροφή), a nurse: 1 Th. ii. 7. (From Hom. down; for טַרְחָה, Gen. xxxv. 8; 2 K. xi. 2; Is. xlix. 23).\*

**τροφο-φορέω**, -ῶ: 1 aor. ἐτροποφορήσα; (τροφός and φέρω); to bear like a nurse or mother, i. e. to take the most anxious and tender care of: τινά, Acts xiii. 18 G L T Tr mrg. [R. V. mrg. bear as a nursing-father] (Deut. i. 31 cod. Alex. etc.; 2 Macc. vii. 27; Macar. hom. 46, 3 and other eccles. writ.); see τροποφορέω.\*

**τροχιά**, -ᾶς, ἡ, (τροχός, q. v.), a track of a wheel, a rut; a track, a path: τροχιάς ὁρθῶς ποιῆσατε τοῖς ποσίν ὑμῶν, i. e. follow the path of rectitude, do right, Heb. xii. 13 after Prov. iv. 26 (where for לַחֲמִים, as in ii. 15; iv. 11; v. 6, 21; in some of the later poets equiv. to τροχός).\*

**τροχός**, -οῦ, ὁ, (τρέχω), fr. Hom. down, a wheel: Jas. iii. 6 (on this pass. see γένεσις 3; [cf. W. 54 (53)]).\*

**τρύβλιον** [so T (cf. Proleg. p. 102) WH; -βλιον R G L Tr] (on the accent see Passow s. v.; [Chandler § 350;

Göttling p. 408]), -ου, τό, a dish, a deep dish [cf. B. D. s. v. Dish]: Mt. xxvi. 23; Mk. xiv. 20. (Arstph., Plut., Leian., Ael. v. l. h. 9, 37; Sept. for תַּרְבִּיל, for which also in Joseph. antt. 3, 8, 10; Sir. xxxiv. (xxxii.) 14.)\*

**τρυγᾶω**, -ῶ; 1 aor. ἐτρυγήσα; (fr. τρύγη [lit. 'dryness'] fruit gathered ripe in autumn, harvest); fr. Hom. down; Sept. several times for צָבַד, הַרְסָה, צָבַד; to gather in ripe fruits; to gather the harvest or vintage: as in the Grk. writ., with acc. of the fruit gathered. Lk. vi. 44; Rev. xiv. 18; or of the plant from which it is gathered, Rev. xiv. 19.\*

**τρυγῶν**, -όνος, ἡ, (fr. τρύζω to murmur, sigh, coo, of doves; cf. γογγύζω), a turtle-dove: Lk. ii. 24. (Arstph., Theocr., al.; Ael. v. h. 1, 15; Sept. for תַּרְבִּיל).\*

**τρυμαλιά**, -ᾶς, ἡ, (i. q. τρύμα, or τρύμη, fr. τρύω to wear away, perforate), a hole, [eye of a needle]: Mk. x. 25, and R G in Lk. xviii. 25. (Judg. xv. 11; Jer. xiii. 4; xvi. 16; Sotad. in Plut. mor. p. 11 a. [i. e. de educ. puer. § 14]; Geop.)\*

**τρύπημα**, -τος, τό, (τρύπω to bore), a hole, [eye of a needle]: Mt. xix. 24 [here WH txt. τρήμα, q. v.]. (Arstph., Plut., Geop., al.)\*

**Τρύφαινα**, -ης, ἡ, (τρύφω, q. v.), *Tryphaena*, a Christian woman: Ro. xvi. 12. [B. D. s. v.; Bp. Lightf. on Phil. p. 175 sq.]\*

**τρυφᾶω**, -ῶ: 1 aor. ἐτρυφήσα; (τρύφή, q. v.); to live delicately, live luxuriously, be given to a soft and luxurious life: Jas. v. 5. (Neh. ix. 25; Is. lxvi. 11; Isoer., Eur., Xen., Plat., sqq.) [COMP. : ἐν-τρύφω. SYN. cf. Trench § liv.]\*

**τρυφή**, -ῆς, ἡ, (fr. θρύπτω to break down, enervate; pass. and mid. to live softly and delicately), softness, effeminacy, luxurious living: Lk. vii. 25; 2 Pet. ii. 13. (Eur., Arstph., Xen., Plato, sqq.; Sept.)\*

**Τρυφῶσα**, -ης, ἡ, (τρύφω, q. v.), *Tryphosa*, a Christian woman: Ro. xvi. 12. [See reff. under Τρύφαινα.]\*

**Τρωάς**, and (so L T WH [see I, ι and reff. in *Pape*, Eigennamen, s. v.]) **Τρωάς**, -άδος, ἡ, [on the art. with it see W. § 5, b.], *Troas*, a city near the Hellespont, formerly called Ἀντιγόνη Τρ., but by Lysimachus Ἀλεξάνδρεια ἡ Τρ. in honor of Alexander the Great; it flourished under the Romans [and with its environs was raised by Augustus to a *colonia juris italici*, 'the Troad'; cf. Strab. 13, 1, 26; Plin. 5, 33]; Acts xvi. 8, 11; xx. 5 sq.; 2 Co. ii. 12; 2 Tim. iv. 13. [B. D. s. v.]\*

**Τρωγύλλιον** (so Ptolem. 5, 2, 8), or **Τρωγίλιον** [(better γύλιον; see *WH*. App. p. 159)] (so Strab. 14, p. 636), -ου, τό, *Trogylitium*, the name of a town and promontory of Ionia, not far from the island Samos, at the foot of Mt. Mycale, between Ephesus and the mouth of the river Maeander: Acts xx. 15 R G. [Cf. B. D. s. v.]\*

**τρώγω**; to gnaw, crunch, chew raw vegetables or fruits (as nuts, almonds, etc.): ἄγρωστων. of mules, Hom. Od. 6, 90, and often in other writers of animals feeding; also of men fr. Hdt. down (as σῦκα, Hdt. 1, 71; βότρυς, Arstph. eqq. 1077; blackberries, Barn. ep. 7, 8 [where see Harnaek, Cunningham, Müller]; κρόμμυον μετὰ δειπνον, Xen. conv. 4, 8); univ. to eat: absol. (δύο τρώγομεν

ἀδελφοί, we mess together, Polyb. 32, 9, 9) joined with πίνειν. Mt. xxiv. 38 (so also Dem. p. 402, 21; Plut. symp. 1, 1, 2; Ev. Nicod. e. 15, p. 640 ed. Thilo [p. 251 ed. Tdf.]); τὸν ἄρτον, Jn. xiii. 18 (see ἄρτος 2 and ἐσθίω b.); figuratively, Jn. vi. 58: τῆν σάρκα, the 'flesh' of Christ (see σὰρξ, 1), Jn. vi. 54, 56 sq.\*

τυγχάνω; 2 aor. ἔτυχον; pf. (Heb. viii. 6) τέτευχα [so cod. B], and (so L T Tr mrg. WH cod. S) τέτυχα a later and rarer form (which not a few incorrectly think is everywhere to be regarded as a clerical error; B. 67 (59); Kühner § 343 s. v.; [Veitch s. v.; Phryn. ed. Lob. p. 595; WII. App. p. 171]), in some texts also τετύχηκα (a form com. in the earlier writ. [Rutherford, New Phryn. p. 483 sq., and reff. as above]); a verb in freq. use fr. Hom. down: "est Lat. attingere et contingere; Germ. treffen, c. accus. i. q. etwas erlangen, nent. es trifft sich." Ast, Lex. Platon. s. v.; hence 1. trans. a. prop. to hit the mark (opp. to ἀμαρτάνειν to miss the mark), of one discharging a javelin or arrow, (Hom., Xen., Leian.). b. trop. to reach, attain, obtain, get, become master of; with a gen. of the thing (W. 200 (188)), Lk. xx. 35 [W. 609 (566)]; Acts xxiv. 2 (3); xxvi. 22; xxvii. 3; 2 Tim. ii. 10; Heb. viii. 6; xi. 35.

2. intrans. to happen, chance, fall out: εἰ τύχῃ (if it so fall out), it may be, perhaps. (freq. in prof. auth.), 1 Co. xiv. 10, where see Meyer; or, considered in ref. to the topic in hand, it may be i. q. to specify, to take a case, as, for example, 1 Co. xv. 37, (Vulg. in each pass. ut puta; [cf. Meyer u. s.]); τυχόν, adverbially, perhaps, it may be, 1 Co. xvi. 6 (cf. B. § 145, 8; [W. § 45. 8 N. 1]; see exx. fr. Grk. writ. in Passow s. v. II. 2 b.; [L. and S. s. v. B. III. 2; Soph. Lex. s. v.]); to meet one; hence ὁ τυχόν, he who meets one or presents himself unsought, any chance, ordinary, common person, (see Passow s. v. II. 2; [L. and S. s. v. A. II. 1 b.; Soph. Lex. s. v.]); οὐ τυχόν, not common, i. e. eminent, exceptional, [A. V. special], Acts xix. 11; xxviii. 2, (3 Macc. iii. 7); to chance to be: ἡμίθαν ἢ τυγχάνοντα, half dead as he happened to be, just as he was, Lk. x. 30 R G. [COMP.: ἐν, ὑπερ-εν-, ἐπι-, παρα-, συν-τυγχάνω.]\*

τυμπανίζω: (τύμπανον); 1. to beat the drum or timbel. 2. to torture with the tympanum, an instrument of punishment: ἐτυμπανίσθησαν (Vulg. distenti sunt), Heb. xi. 35 [R. V. were tortured (with marg. Or, beaten to death)] (Plut. mor. p. 60 a.; joined with ἀνασκολοπιζέσθαι. Leian. Jup. trag. 19); the tympanum seems to have been a wheel-shaped instrument of torture, over which criminals were stretched as though they were skins, and then horribly beaten with clubs or thongs [cf. our 'to break upon the wheel': see Eng. Dicts. s. v. Wheel]; cf. [Bleek on Heb. u. s.]; Grimm on 2 Macc. vi. 19 sq.\*

τυπικῶς. (fr. the adj. τυπικός, and this fr. τύπος), adv., by way of example (prefiguratively): ταῦτα τυπικῶς συνέβαινον ἐκείνοις, these things happened unto them as a warning to posterity [R. V. by way of example], 1 Co. x. 11 L T Tr WH. (Eccles. writ.)\*

τύπος, -ου, ὁ, (τύπτω), fr. [Aeschyl. and] Hdt. down;

1. the mark of a stroke or blow; print: τῶν ἡλῶν, Jn. xx. 25<sup>a</sup>, 25<sup>b</sup> [where L T Tr mrg. τόπον], (Athen. 13 p. 585 c. τοὺς τύπους τῶν πηλῶν ἰδούσα).

2. a figure formed by a blow or impression; hence univ. a figure, image: of the images of the gods, Acts vii. 43 (Amos v. 26; Joseph. ant. 1, 19, 11; 15, 9, 5). [Cf. κύριοι τύπος θεοῦ, Barn. ep. 19, 7; 'Teaching' 4, 11.]

3. form: διδασχῆς, i. e. the teaching which embodies the sum and substance of religion and represents it to the mind, Ro. vi. 17; i. q. manner of writing, the contents and form of a letter, Acts xxiii. 25 (3 Macc. iii. 30).

4. an example; a. in the technical sense, viz. the pattern in conformity to which a thing must be made: Acts vii. 44; Heb. viii. 5, (Ex. xxv. 40). b. in an ethical sense, a dissuasive example, pattern of warning; plur. of ruinous events which serve as admonitions or warnings to others, 1 Co. x. 6, 11 R G; an example to be imitated: of men worthy of imitation, Phil. iii. 17; with a gen. of the pers. to whom the example is offered, 1 Tim. iv. 12; 1 Pet. v. 3: τύπον ἑαυτὸν διδοῦναι τινί, 2 Th. iii. 9; γενέσθαι τύπον [τύπους R L mrg. WH mrg.; cf. W. § 27, 1 note] τινί, 1 Th. i. 7; παρέχεσθαι ἑαυτὸν τύπον καλῶν ἔργων, to show one's self an example of good works, Tit. ii. 7.

γ. in a doctrinal sense, a type i. e. a person or thing prefiguring a future (Messianic) person or thing; in this sense Adam is called τύπος τοῦ μέλλοντος sc. Ἀδάμ, i. e. of Jesus Christ, each of the two having exercised a pre-eminent influence upon the human race (the former destructive, the latter saving), Ro. v. 14.\*

τύπτω; impf. ἔτυπτον; pres. pass. inf. τύπτεσθαι; fr. Hom. down: Sept. for 𐤒𐤒𐤓: to strike, smite, beat (with a staff, a whip, the fist, the hand, etc.): τινά. Mt. xxiv. 49; Lk. xii. 45; Acts xviii. 17; xxi. 32; xxiii. 3: τὸ στόμα τινός, Acts xxiii. 2; τὸ πρόσωπόν τινος, Lk. xxii. 64 [here L br. T Tr WH om. the cl.]; τινά ἐπὶ [Tdf. εἰς] τὴν σιαγόνα, Lk. vi. 29; εἰς τ. κεφαλὴν τινος, Mt. xxvii. 30; [τὴν κεφαλὴν τινος, Mk. xv. 19]; ἑαυτὸν τὰ στήθη (Lat. plumbgere pectora), of mourners, to smite their breasts, Lk. xxiii. 48; also τ. εἰς τὸ στήθος, Lk. xviii. 13 [but G L T Tr WH om. εἰς]. God is said τύπτειν to smite one on whom he inflicts punitive evil, Acts xxiii. 3 (Ex. viii. 2; 2 S. xxiv. 17; Ezek. vii. 9; 2 Macc. iii. 39). to smite metaph. i. e. to wound, disquiet: τὴν συνείδησιν τινος, one's conscience, 1 Co. viii. 12 (ἵνα τί τύπτει σε ἡ καρδία σου; 1 S. i. 8; τὸν δὲ ἄχος οὐκ ἐξὸν κατὰ φρένα τὴν ψυθε βαθείαν, Hom. II. 19, 125; Καμβύσεα ἔτυψε ἡ ἀληθινή τῶν λόγων, Hdt. 3, 64).\*

Τύραννος, -ου, ὁ, Tyrannus, an Ephesian in whose school Paul taught the gospel, but of whom we have no further knowledge [cf. B. D. s. v.]: Acts xix. 9.\*

τυρβάζω; pres. pass. τυρβάζομαι; (τύρβη, Lat. turba, confusion; [cf. Curtius § 250]); [fr. Soph. down]; to disturb, trouble: prop. τὸν πηλόν, Arstph. vesp. 257; trop. in pass. to be troubled in mind, disquieted: περὶ πολλὰ, Lk. x. 41 R G (with the same constr. in Arstph. pax 1007; μὴ ἄγαν τυρβάζου, Nilus epist. 2, 258).\*

Τύριος, -ου, ὁ, ἡ, a Tyrian, inhabitant of Tyre: Acts xii. 20. (Hdt. al.)\*

**Τύρος, -ου, ἡ,** (Hebr. צֹר or צָר; fr. Aram. ܛܘܪ a rock), Tyre, a Phœnician city on the Mediterranean, very ancient, large, splendid, flourishing in commerce, and powerful by land and sea. In the time of Christ and the apostles it was subject to the Romans, but continued to possess considerable wealth and prosperity down to A. D. 1291. It is at present an obscure little place containing some five thousand inhabitants, part Mohammedans part Christians, with a few Jews (cf. Bäderer's Palestine p. 425 sq.; [Murray's ditto p. 370 sq.]). It is mentioned Acts xxi. 3, 7, and (in company with Sidon) in Mt. xi. 21 sq.; xv. 21; Lk. vi. 17; x. 13 sq.; Mk. iii. 8; vii. 24 (where T om. Tr mrg. WH br. καὶ Σιδῶνος), 31. [BB. DD.]\*

**τυφλός, -οῦ, ὁ,** (τύφω, to raise a smoke; hence prop. 'darkened by smoke'), fr. Hom. down, Sept. for ܛܘܪ, blind; a. prop.: Mt. ix. 27 sq.; xi. 5; Mk. viii. 22 sq.; x. 46; Lk. vii. 21 sq.; xiv. 13, 21; Jn. ix. 1 sq. 13; x. 21, etc. b. as often in prof. auth. fr. Pind. down, mentally blind: Mt. xv. 14; xxiii. 17, 19, 24, 26; Jn. ix. 39-41; Ro. ii. 19; 2 Pet. i. 9; Rev. iii. 17.

**τυφλώω, -ῶ:** 1 aor. ἐτύφλωσα; pf. τετύφλωκα; fr. [Pind. and] Hdt. down; to blind, make blind; in the N. T. metaph. to blunt the mental discernment, darken the mind:

Jn. xii. 40; 1 Jn. ii. 11; τὰ νοήματα, 2 Co. iv. 4, (τὴν ψυχὴν τυφλωθεῖν, Plat. Phaedo p. 99 e.)\*

**τυφῶω, -ῶ:** Pass., pf. τετύφωμαι; 1 aor. pter. τυφωθεῖς; (τύφος, smoke; pride); prop. to raise a smoke, to wrap in a mist; used only metaph. 1. to make proud, puff up with pride, render insolent; pass. to be puffed up with haughtiness or pride, 1 Tim. iii. 6 (Strab., Joseph., Diog. Laërt., al.). 2. to blind with pride or conceit, to render foolish or stupid: 1 Tim. vi. 4; pf. pter. beclouded, besotted, 2 Tim. iii. 4, (Dem., Aristot., Polyb., Plut., al.).\*

**τύφω:** (τύφος, smoke); fr. Hdt. down; to cause or emit smoke (Plaut. fumifico), raise a smoke; pass. (pres. pter. τυφόμενος) to smoke (Vulg. fumigo): Mt. xii. 20.\*

**τυφωνικός, -ή, -όν,** (τυφών [cf. Chandler ed. 1 § 659], a whirlwind, hurricane, typhoon), like a whirlwind, tempestuous: ἄνεμος, Acts xxvii. 14.\*

**Τύχικος** [so WH; W. § 6, 1 l.] but RGLT Tr Τυχικός (Lipsius, Gram. Unters. p. 30; [Tdf. Proleg. p. 103; Chandler § 266]), -ου, ὁ, Tycheus, an Asiatic Christian, friend and companion of the apostle Paul: Acts xx. 4; Eph. vi. 21; Col. iv. 7; 2 Tim. iv. 12; Tit. iii. 12. [See Bp. Lghtft. on Col. l. e.; B. D. s. v.]\*

**τυχόν,** see τυγχάνω, 2.

Υ

[Υ, υ: on the use and the omission of the mark of diaeresis with, see Tdf. Proleg. p. 108; Lipsius, Gram. Unters. p. 136 sqq.; cf. Scrivener, Collation of Cod. Sin. etc. 2d ed. p. xxxviii.]

**υάκινθινος, -η, -ον,** (υάκινθος), of hyacinth, of the color of hyacinth, i. e. of a red color bordering on black (Hesych. υάκινθινον· ὑπομελανίζου): Rev. ix. 17 (Hom., Theoc., Leian., al.; Sept.).\*

**υάκινθος, -ου, ὁ,** hyacinth, the name of a flower (Hom. and other poets; Theophr.), also of a precious stone of the same color, i. e. dark-blue verging towards black [A. V. jacinth (so R. V. with mrg. sapphire); cf. B. D. s. v. Jacinth; Riehm s. v. Edelsteine 9] (Philo, Joseph., Galen, Heliod., al.; Plin. h. n. 37, 9, 41): Rev. xxi. 20.\*

**υάλινος, -η, -ον,** (υάλος, q. v.), in a fragment of Corinna and occasionally in the Grk. writ. fr. Arstph. down. of glass or transparent like glass, glassy: Rev. iv. 6; xv. 2.\*

**υάλος, -ου, ὁ,** [prob. allied w. υει. ὑετός (q. v.); hence 'rain-drop', Curtius § 604; Vaníček p. 1016; but al. make it of Egypt. origin (cf. L. and S. s. v.)], fr. Hdt. ([3 24] who writes ὑελος; [cf. W. 22]) down; 1. any stone transparent like glass. 2. glass: Rev. xxi. 18, 21.\*

**ὕβριζω**; 1 aor. ὕβρισα; Pass., 1 aor. pter. ὕβρισθεῖς; 1 fut. ὕβρισθήσομαι; (ὕβρις); fr. Hom. down; 1. intrans. to be insolent; to behave insolently, wantonly, outrageously. 2. trans. to act insolently and shamefully towards one (so even Hom.), to treat shamefully, [cf. W. § 32, 1 b. β.]: Mt. xxii. 6; Lk. xviii. 32; Acts xiv. 5; [1 Th. ii. 2]; of one who injures another by speaking evil of him, Lk. xi. 45. [Comp.: ἐν-ὕβριζω.]\*

**ὕβρις, -εως, ἡ,** (fr. ὑπέρ [(see Curtius p. 540): cf. Lat. superbus, Eng. 'uppishness']), fr. Hom. down, Sept. for ὕβρις, ὕβρις, ὕβρις, etc.; a. insolence; impudence, pride, haughtiness. b. a wrong springing from insolence, an injury, affront, insult [in Grk. usage the mental injury and the wantonness of its infliction being prominent; cf. Cope on Aristot. rhet. 1, 12, 26; 2, 2, 5; see ὕβριστής]; prop., plur. 2 Co. xii. 10 (Hesych. ὕβρις· τραύματα. ὀνειδίη); trop. injury inflicted by the violence of a tempest: Acts xxvii. 10, 21. (τὴν ἀπὸ τῶν ὕμβρων ὕβρις, Joseph. antt. 3, 6, 4; δέισαθα θαλάττης ὕβρις, Anthol. 7, 291, 3; [cf. Pind. Pyth. 1, 149]).\*

**ὕβριστής, -οῦ, ὁ,** (ὕβριζω), fr. Hom. down, an insolent man, 'one who, uplifted with pride, either heaps insulting language upon others or does them some shameful act of

wrong' (*Fritzsche*, Ep. ad Rom. i. p. 86; [cf. *Trench. Syn.* § xxix.; *Schmidt* ch. 177; *Cope* on *Aristot. rhet.* 2, 2, 5 (see ὕβρις)]: Ro. i. 30; 1 Tim. i. 13.\*

ὕγαινός, (ὕγις); fr. Hdt. down; to be sound, to be well, to be in good health: prop., Lk. v. 31; vii. 10; xv. 27; [3 Jn. 2]; metaph. the phrase ὑγαινεῖν ἐν τῇ πίστει [B. § 133, 19] is used of one whose Christian opinions are free from any admixture of error, Tit. i. 13; τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ, [cf. B. u. s.], of one who keeps these graces sound and strong, Tit. ii. 2; ἡ ὑγαινοῦσα διδασκαλία, the sound i. e. true and incorrupt doctrine, 1 Tim. i. 10; 2 Tim. iv. 3; Tit. i. 9; ii. 1; also λόγοι ὑγαινοντες (Philo de Abrah. § 38), 1 Tim. vi. 3; 2 Tim. i. 13, (ὕγαινοῦσαι περὶ θεῶν δόξαι καὶ ἀληθείς, *Plut. de aud. poet.* c. 4).\*

ὕγις, -ές, acc. ὑγιῶ (four times in the N. T., Jn. v. 11, 15; vii. 23; Tit. ii. 8; for which ὑγιά is more com. in *Attie* [cf. *Meisterhans* p. 66]), fr. Hom. down, sound: prop. [A. V. *whole*], of a man who is sound in body, Mt. xv. 31 [WH only in mrg., but Tr br. in mrg.]; Acts iv. 10; γίνομαι, Jn. v. 4 [R L], 6, 9, 14; ποιεῖν τινα ὑγιῶ (Hdt., Xen., Plat., al.), to make one whole i. e. restore him to health, Jn. v. 11, 15; vii. 23; ὑγιῶς ἀπό etc. sound and thus free from etc. (see ἀπό, I. 3 d.), Mk. v. 34; of the members of the body, Mt. xii. 13; Mk. iii. 5 Rec.; Lk. vi. 10 Rec.; metaph. λόγος ὑγ. [A. V. *sound speech*] i. e. teaching which does not deviate from the truth (see ὑγαινω), Tit. ii. 8 (in the Grk. writ., often equiv. to *wholesome, fit, wise*: μῦθος, II. 8, 524; λόγος οὐκ ὑγιῶς, Hdt. 1, 8; see other exx. in *Passow* s. v. 2; [L. and S. s. v. II. 2 and 3]).\*

ὕγρός, -ά, -όν, (ὑῶ to moisten; [but al. fr. a different r. meaning 'to moisten', fr. which also Lat. *umor, umidus*; cf. *Vaniček* p. 867; *Curtius* § 158]), fr. Hom. down, damp, moist, wet; opp. to ξηρός (q. v.), full of sap, green: ξύλον, Lk. xxiii. 31 (for 237 sappy, in *Job* viii. 16).\*

ὕδρια, -ας, ἡ, (ὑδωρ), a vessel for holding water; a water-jar, water-pot: Jn. ii. 6 sq.; iv. 28. (*Arstph.*, Athen., al.; Sept. for 72. [Cf. *Rutherford*, *New Phryn.* p. 23]).\*

ὕδροποτέω, -ῶ; (ὕδρoπότης); to drink water, [be a drinker of water; *W.* 498 (464)]: 1 Tim. v. 23. (Hdt. 1, 71; Xen., Plat., Leian., Athen., al.; Ael. v. h. 2, 38).\*

ὕδρωπικός, -ή, -όν, (ὕδρωψ, the dropsy, i. e. internal water), dropsical, suffering from dropsy: Lk. xiv. 2. (*Hippoc.*, [Aristot.], *Polyb.* 13, 2, 2; [al.]).\*

ὑδωρ, (ὑῶ [but cf. *Curtius* § 300]), gen. ὑδατος, τό, fr. Hom. down, Hebr. מַיִם, water: of the water in rivers, Mt. iii. 16; Rev. xvi. 12; in wells, Jn. iv. 7; in fountains, Jas. iii. 12; Rev. viii. 10; xvi. 4; in pools, Jn. v. 3 sq. [R L], 7; of the water of the deluge, 1 Pet. iii. 20; 2 Pet. iii. 6 [W. 604 sq. (562)]; of water in any of earth's repositories, Rev. viii. 10 sq.; xi. 6; ὁ ἄγγελος τῶν ὑδάτων, Rev. xvi. 5; of water as a primary element, out of and through which the world that was before the deluge arose and was compacted, 2 Pet. iii. 5. plur. τὰ ὕδατα, of the waves of the Lake of Galilee, Mt. xiv. 28 sq.; (so also the sing. τὸ ὑδωρ in Lk. viii. 25); of the waves of

the sea, Rev. i. 15; xiv. 2, (on both these pass. see φωνή, 1); πολλὰ ὕδατα, many springs or fountains, Jn. iii. 23; fig. used of many peoples, Rev. xvii. 1, as the seer himself explains it in vs. 15, cf. Nah. ii. 8; of a quantity of water likened to a river, Rev. xii. 15; of a definite quantity of water drawn for drinking, Jn. ii. 7; ποτήριον ὑδατος, Mk. ix. 41; for washing, Mt. xxvii. 24; Lk. vii. 44; Jn. xiii. 5; Heb. x. 22 (23); τὸ λουτρὸν τοῦ ὑδατος, of baptism, Eph. v. 26 [cf. *W.* 138 (130)]; κεράμιον ὑδατος, Mk. xiv. 13; Lk. xxii. 10. in opp. to other things, whether elements or liquids: opp. to τῷ πνεύματι κ. πυρί [cf. B. § 133, 19; *W.* 217 (204), 412 (384)], Mt. iii. 11; Lk. iii. 16; to πνεύματι alone, Jn. i. 26, 31, 33; Acts i. 5, (in all these pass. the water of baptism is intended) to τῷ πυρί alone, Mt. xvii. 15; Mk. ix. 22; to τῷ οἴνῳ, Jn. ii. 9; iv. 46; to τῷ αἵματι, Jn. xix. 34; Heb. ix. 19; 1 Jn. v. 6, 8. Allegorically, that which refreshes and keeps alive the soul is likened to water, viz. the Spirit and truth of God, Jn. iv. 14 sq. (ὑδωρ σοφίας, *Sir.* xv. 3); on the expressions ὑδωρ ζῶν, τὸ ὑδωρ τ. ζωῆς, ζῶσαι πηγὰ ὑδάτων, see ζάω, II. a. and ζῶῃ, 2 b. p. 274\*.

ὑετός, -οῦ, ὁ, (ὑῶ to rain), fr. Hom. down, Sept. for 237 and 237, rain: Acts xiv. 17; xxviii. 2; Heb. vi. 7; Jas. v. 7 (where L T Tr WH om. ὑετόν; on this pass. see δψιμος and πρῶϊμος); *ibid.* 18; Rev. xi. 6.\*

υιοθεσία, -ας, ἡ, (fr. υἱός and θέσις, cf. ὁροθεσία, νομοθεσία; in prof. auth. fr. *Pind.* and Hdt. down we find θετός υἱός or θετός παῖς, an adopted son), adoption, adoption as sons (Vulg. *adoptio filiorum*): [*Diod.* l. 31 § 27, 5 (vol. x. 31, 13 *Dindl.*); *Diog. Laërt.* 4, 53; *Inserr.* In the N. T. it is used to denote a. that relationship which God was pleased to establish between himself and the Israelites in preference to all other nations (see υἱός τοῦ θεοῦ, 4 *init.*): Ro. ix. 4. b. the nature and condition of the true disciples of Christ, who by receiving the Spirit of God into their souls become the sons of God (see υἱός τοῦ θεοῦ, 4): Ro. viii. 15; Gal. iv. 5; Eph. i. 5; it also includes the blessed state looked for in the future life after the visible return of Christ from heaven; hence ἀπεκδέχεσθαι υιοθεσίαν, to wait for adoption, i. e. the consummate condition of the sons of God, which will render it evident that they are the sons of God, Ro. viii. 23, cf. 19.\*

υἱός, -οῦ, ὁ, fr. Hom. down, Sept. for 72 and Chald. 72, a son (male offspring); I. prop. a. rarely of the young of animals: Mt. xxi. 5 (Ps. xxviii. (xxix.) 1; *Sir.* xxxviii. 25); generally of the offspring of men, and in the restricted sense, male issue (one begotten by a father and born of a mother): Mt. x. 37; Lk. i. 13; [xiv. 5 L T Tr WH]; Acts vii. 29; Gal. iv. 22, etc.; ὁ υἱός τινος, Mt. vii. 9; Mk. ix. 17; Lk. iii. 2; Jn. i. 42 (43), and very often. as in Grk. writ., υἱός is often to be supplied by the reader [W. § 30, 3 p. 593 (551)]: as τὸν τοῦ Ζεβεδάου, Mt. iv. 21; Mk. i. 19. plur. υἱοί τινος, Mt. xx. 20 sq.; Lk. v. 10; Jn. iv. 12; Acts ii. 17; Heb. xi. 21, etc. with the addition of an adj., as πρωτότοκος, Mt. i. 25, [R G]; Lk. ii. 7; μονογεγής, Lk. vii. 12. οἱ υἱοί, genuine sons, are distinguished fr. οἱ νόθοι in Heb. xii. 8. i. q. τέκνον



with ἄρσην added, *a man child* [B. 80 (70)], Rev. xii. 5; of one (actually or to be) regarded as a son, although properly not one, Jn. xix. 26; Acts vii. 21; Heb. xi. 24; in kindly address, Heb. xii. 5 fr. Prov. iii. 11 (see τέκνον, a. β.).

**b.** in a wider sense (like θυγάτηρ, τέκνον), *a descendant, one of the posterity of any one*: τινός, Mt. i. 20; ὁ υἱὸς Δαυΐδ, of the Messiah, Mt. xxii. 42, 45; Mk. xii. 35, 37; Lk. xx. 41, 44; of Jesus the Messiah, Mt. ix. 27; xii. 23; xv. 22; xx. 30 sq.; xxi. 9, 15; Mk. x. 47 sq.; Lk. xviii. 38 sq. plur. υἱοὶ τινος, Mt. xxiii. 31; Heb. vii. 5; υἱοὶ Ἰσραὴλ, Israelites [*the children of Israel*], Mt. xxvii. 9; Acts ix. 15; x. 36; 2 Co. iii. 7, 13; Heb. xi. 21 sq.; Rev. ii. 14; vii. 4; xxi. 12, (see Ἰσραήλ); υἱοὶ Ἀβραάμ, *sons of Abraham*, is trop. applied to those who by their faith in Christ are akin to Abraham, Gal. iii. 7.

**2.** trop. and acc. to the Hebr. mode of speech [W. 33 (32)], υἱός with the gen. of a person is used of one who depends on another or is his follower: οἱ υἱοὶ of teachers, i. q. *pupils* (see τέκνον, b. β. [cf. Iren. haer. 4, 41, 2 qui enim ab aliquo edoctus est, verbo filius docentis dicitur, et ille eius pater]), Mt. xii. 27; Lk. xi. 19; τοῦ ποιητοῦ, who in thought and action are prompted by the evil one and obey him, Mt. xiii. 38; υἱὸς διαβόλου, Acts xiii. 10; with the gen. of a thing, one who is connected with or belongs to a thing by any kind of close relationship [W. § 34, 3 N. 2; B. § 132, 10]: υἱοὶ τοῦ νυμφῶνος (see νυμφών), Mt. ix. 15; Mk. ii. 19; Lk. v. 34, (τῆς ἄκρας, the garrison of the citadel, 1 Mace. iv. 2; in Ossian 'a son of the hill' i. e. 'a hunter', 'a son of the sea' i. e. 'a sailor'; cf. Jen. Lit. Zeit. for 1836 No. 58 p. 462 sq.); τοῦ αἰῶνος τούτου, those whose character belongs to this age [is 'worldly'], Lk. xvi. 8; xx. 34; τῆς ἀπειθείας, i. e. ἀπειθείς, Eph. ii. 2; v. 6; Col. iii. 6 [here T Tr WH om. L br. the cl.], (ἀνομίας, Ps. lxxxviii. (lxxxix.) 23: τῆς ὑπερηφανίας, 1 Mace. ii. 47); βροντῆς, who resemble thunder, thundering, (see Βοανεργές), Mk. iii. 17; τοῦ φωτός, instructed in evangelical truth and devotedly obedient to it, Lk. xvi. 8; Jn. xii. 36; with καὶ τῆς ἡμέρας added, 1 Th. v. 5; τῆς ἀναστάσεως, sharers in the resurrection, Lk. xx. 36; παρακλήσεως, Acts iv. 36: one to whom anything belongs: as υἱοὶ τῶν προφητῶν κ. τῆς διαθήκης, those to whom the prophetic and covenant promises belong, Acts iii. 25; for whom a thing is destined, as υἱοὶ τῆς βασιλείας, Mt. viii. 12; xiii. 38; τῆς ἀπωλείας, Jn. xvii. 12; 2 Th. ii. 3; one who is worthy of a thing, as γέννησις, Mt. xxiii. 15; εἰρήνης, Lk. x. 6, (θανάτου, 1 S. xx. 31; 2 S. xii. 5; רַבּוֹתַי, Sept. ἄξιος πληγῶν, Deut. xxv. 2). [SYN. see τέκνον.]

υἱὸς τοῦ ἀνθρώπου, Sept. for אָדָם בֶּן אָדָם, Cha'd. אָדָם בֶּן אָדָם, *son of man*; it is **1.** prop. a periphrasis for 'man', esp. com. in the poet. bks. of the O. T., and usually carrying with it a suggestion of weakness and mortality: Num. xxiii. 19; Job xvi. 21; xxv. 6; Ps. viii. 5; Is. li. 12; Sir. xvii. 30 (25), etc.; often in Ezekiel, where God addresses the prophet by this name, as ii. 1, 3; iii. 1 (ii. 10), etc.; plur. אָדָם בְּנֵי אָדָם (because אָדָם wants the plur.), υἱοὶ τῶν ἀνθρώπων, Gen. xi. 5; 1 S. xxvi. 19; Ps. x. (xi.) 4; Prov. viii. 31, etc. So in the N. T.: Mk. iii. 28; Eph.

iii. 5, (Sap. ix. 6); sing. ὁμοίος υἱῷ ἀνθρ. [*like unto a son of man*], of Christ in the apocalyptic vision, Rev. i. 13 [here υἱόν T WH txt.]; xiv. 14 [υἱόν T WH], (after Dan. vii. 13).

**2.** In Dan. vii. 13 sq., cf. 18, 22, 27, the appellation *son of man* (שׂן בֶּן) symbolically denotes the fifth kingdom, universal and Messianic; and by this term its *humanity* is indicated in contrast with the barbarity and ferocity of the four preceding kingdoms (the Babylonian, the Median, the Persian, the Macedonian) typified under the form of beasts (vs. 2 sqq.). But in the book of Enoch (written towards the close of the 2d cent. before Christ [but cf. B. D. (esp. Am. ed.); Lipsius in Diet. of Chris. Biog. s. v.; Dillmann in Herzog (ed. 2, vol. xii. p. 350 sq.); Schodde, Book of Enoch, p. 20 sqq.]) the name 'son of man' is employed to designate the person of the Messiah: 46, 2 sq.; 48, 2; 62, 7. 9. 14; 63, 11; 69, 26 sq.; 70, 1; 71, 17. (The chapters in which the name occurs are the work, if not of the first author of the book (as Ewald and Dillmann think [but see B. D. Am. ed. p. 740<sup>o</sup>; and Herzog as above p. 351]), at least of a Jewish writer (cf. Schwär, Neutest. Zeitgesch. § 32 V. 2 p. 626), certainly not (as Hilgenfeld, Volkmar, Keim, and others imagine) of a Christian interpolator.) In the language of the Jews in Jn. xii. 34 the titles Χριστός and υἱὸς τοῦ ἀνθρώπου are used as synonyms.

**3.** The title ὁ υἱὸς τοῦ ἀνθρώπου, *the Son of Man*, is used by Jesus of himself (speaking in the third person) in Mt. viii. 20; ix. 6; x. 23; xi. 19; xii. 8, 32, 40; xiii. 37, 41; xvi. 13, 27 sq.; xvii. 9, 12, 22; xviii. 11 Rec.; xix. 28; xx. 18, 28; xxiv. 27, 30, 37, 39, 44; xxiv. 30 (twice); xxv. 13 Rec., 31; xxvi. 2, 24, 45, 64; Mk. ii. 10, 28; viii. 31, 38; ix. 9, 12, 31; x. 33, 45; xiii. 26; xiv. 21, 41, 62; Lk. v. 24; vi. 5, 22; vii. 34; ix. 22, 26, 44, 56 Rec., 58; xi. 30; xii. 8, 10, 40; xvii. 22, 24, 26, 30; xviii. 8, 31; xix. 10; xxi. 27, 36; xxii. 22, 48, 69; xxiv. 7; Jn. i. 51 (52); iii. 13 sq.; vi. 27, 53, 62; viii. 28; xii. 23, 34; xiii. 31, (once without the article, Jn. v. 27), doubtless in order that (by recalling Dan. vii. 13 sq. — not, as some suppose, Ps. viii. 5) he might thus intimate his Messiahship (as is plain from such pass. as ὄψεσθε τ. υἱ. τ. ἀνθρ. . . ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ, Mt. xxvi. 64; Mk. xiv. 62, cf. Dan. vii. 13; τὸν υἱ. τ. ἀνθρ. ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ, Mt. xvi. 28; ὅταν καθίσῃ ὁ υἱ. τ. ἀνθρ. ἐπὶ θρόνου δόξης αὐτοῦ, Mt. xix. 28); and also (as appears to be the case at least fr. Mk. ii. 28, where ὁ υἱὸς τοῦ ἀνθρώπου stands in emphatic antithesis to the repeated ὁ ἄνθρωπος preceding), that he might designate himself as the head of the human race, *the man κατ' ἐξοχήν*, the one who both furnished the pattern of the perfect man and acted on behalf of all mankind. Christ seems to have preferred this to the other Messianic titles, because by its lowliness it was least suited to foster the expectation of an earthly Messiah in royal splendor. There are no traces of the application of the name to Jesus in the apostolic age except in the speech of Stephen, Acts vii. 56, and that of James, the brother of Jesus, in a fragment from Hegesippus given in Eus. h. e. 2, 23 (25), 13,

each being a reminiscence of the words of Jesus in Mt. xxvi. 64, (to which may be added, fr. the apostolic fathers, Ignat. ad Ephes. 20, 2 ἐν Ἰησοῦ Χριστῷ τῷ κατὰ σάρκα ἐκ γένους Δαυιδ, τῷ υἱῷ ἀνθρώπου καὶ υἱῷ θεοῦ). This disuse was owing no doubt to the fact that the term did not seem to be quite congruous with the divine nature and celestial majesty of Christ; hence in Barn. ep. 12, 10 we read, Ἰησοῦς οὐχ υἱὸς ἀνθρώπου (i. e. like Joshua), ἀλλ' υἱὸς τοῦ θεοῦ [cf. Harnack's note on the pass.]. On this title, see esp. Holtzmann in Hilgenfeld's Zeitschr. für wissenschaftl. Theol., 1865, p. 212 sqq.; Keim ii. p. 65 sqq. [Eng. trans. vol. iii. p. 79 sqq.]; Immer, Theol. d. N. T. p. 105 sqq.; Westcott, Com. on Jn. p. 33 sq.; and other reff. in Meyer on Mt. viii. 20; B. D. Am. ed. s. v. Son of Man].\*

υἱὸς τοῦ θεοῦ, *son of God*; 1. in a physical sense, in various applications: originating by direct creation, not begotten by man,—as the first man Adam, Lk. iii. 38; Jesus, begotten of the Holy Ghost without the intervention of a human father, Lk. i. 35; in a heathen sense, as uttered by the Roman centurion of Jesus, a 'demigod' or 'hero', Mt. xxvii. 54; Mk. xv. 39. 2. in a meta physical sense, in various applications: plur., of men, who although the issue of human parents yet could not come into being without the volition of God, the primary author of all things, Heb. ii. 10, cf. vss. 11, 13; of men as partaking of immortal life after the resurrection, and thus becoming more closely related to God, Lk. xx. 36; of angels, as beings superior to men, and more closely akin to God, Deut. xxxii. 43; for אֱלֹהִים בְּנֵי in Sept. of Gen. vi. 2, 4; Ps. xxviii. (xxix.) 1; lxxxviii. (lxxxix.) 7 (a phrase which in Job i. 6; ii. 1; xxxviii. 7 is translated ἄγγελοι θεοῦ); in the highest sense Jesus Christ is called ὁ υἱὸς τοῦ θεοῦ as of a nature superhuman and closest to God: Ro. i. 4; viii. 3; Gal. iv. 4; and esp. in the Ep. to the Heb., i. 2 (1), 5, 8; iii. 6; iv. 14; v. 5, 8; vi. 6; vii. 3, 28; x. 29. [Cf. B. D. s. v. Son of God, and reff. in Am. ed.] 3. in a theocratic sense: of kings and magistrates, as viceregents of God the supreme ruler, 2 S. vii. 14; Ps. ii. 7; υἱοὶ ὑψίστου, Ps. lxxxi. (lxxxii.) 6; πρωτότοκος (sc. τοῦ θεοῦ), of the king of Israel, Ps. lxxxviii. (lxxxix.) 28. In accordance with Ps. ii. 7 and 2 S. vii. 14, the Jews called the Messiah ὁ υἱὸς τοῦ θεοῦ pre-eminently, as the supreme representative of God, and equipped for his office with the fulness of the Holy Spirit, i. e. endowed with divine power beyond any of the sons of men, Enoch 105. 2. In the N. T. it is used of Jesus—in the utterances of the devil, Mt. iv. 3, 6; Lk. iv. 3, 9; in passages where Jesus is addressed by this title by others, Mt. viii. 29; xiv. 33; xxvii. 40, 43; Mk. iii. 11; v. 7; Lk. iv. 41; viii. 28; xxii. 70; Jn. xix. 7; Acts viii. 37 Rec.; ix. 20; xiii. 33; υἱὸς τοῦ ὑψίστου, Lk. i. 32; in the language of Jesus concerning himself, Mt. xxviii. 19; Jn. ix. 35; x. 36, cf. Mt. xxi. 37 sq.; Mk. xii. 6; besides, in Rev. ii. 18; ὁ υἱ. τ. θ., (ὁ) βασιλεὺς τοῦ Ἰσραὴλ, Jn. i. 49 (50): ὁ Χριστὸς ὁ υἱ. τ. θ., Mt. xxvi. 63; Jn. xi. 27; Ἰησοῦς Χριστὸς υἱ. τ. θ. [LTr WH marg. om. τοῦ] θ. Mk. i. 1 [here TWH txt. om.

(see WH. App. p. 23)]; ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ, Mk. xiv. 61; with the added ethical idea of one who enjoys intimate intercourse with God: ὁ Χριστὸς ὁ υἱ. τ. θεοῦ ζῶντος, Mt. xvi. 16, and Rec. in Jn. vi. 69. In the solemn utterances of God concerning Jesus: ὁ υἱὸς μου ὁ ἀγαπητός, Mt. iii. 17; xvii. 5; Mk. i. 11; ix. 7; Lk. iii. 22; ix. 35 [RGL txt.]; 2 Pet. i. 17, cf. Mt. ii. 15. 4. in an ethical sense with very various reference; *those whom God esteems as sons*, whom he loves, protects and benefits above others: so of the Jews, Deut. xiv. 1; Sap. xii. 19 sqq.; xviii. 4; υἱοὶ καὶ θυγατέρες τοῦ θεοῦ, Is. xliiii. 6; Sap. ix. 7; πρωτότοκος τοῦ θεοῦ, Ex. iv. 22; in the N. T. of Christians, Ro. ix. 26; Rev. xxi. 7; *those whose character God, as a loving father, shapes by chastisement*, Heb. xii. 5-8; *those who revere God as their father*, the pious worshippers of God, Sap. ii. 13 [here παῖς κυρίου], 18; *those who in character and life resemble God* (Sir. iv. 10 υἱοὶ ὑψίστου; [cf. Epict. dissert. 1, 9, 6]): Mt. v. 9, 45; υἱοὶ ὑψίστου, Lk. vi. 35; υἱοὶ κ. θυγατέρες, spoken of Christians, 2 Co. vi. 18; *those who are governed by the Spirit of God*, Ro. viii. 14 (ὅσοι πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ εἰσι τοῦ θεοῦ), repose the same calm and joyful trust in God which children do in their parents, Ro. viii. 14 sqq.; Gal. iii. 26; iv. 6 sq., and hereafter in the blessedness and glory of the life eternal will openly wear this dignity of sons of God, Ro. viii. 19 (ἀποκάλυψις τῶν υἱῶν τοῦ θεοῦ), cf. 1 Jn. iii. 2, (see τέκνον, b. γ. [and reff.]). pre-eminently of Jesus, as enjoying the supreme love of God, united to him in affectionate intimacy, privity to his saving counsels, obedient to the Father's will in all his acts: Mt. xi. 27; Lk. x. 22; Jn. iii. 35 sq.; v. 19 sq. In many passages of the writings of John and of Paul, this ethical sense so blends with the metaphysical and the theocratic, that it is often very difficult to decide which of these elements is predominant in a particular case: Jn. i. 34; iii. 17; v. 21-23, 25 sq.; vi. 40; viii. 35 sq.; xi. 4; xiv. 13; xvii. 1; 1 Jn. i. 3, 7; ii. 22-24; iii. 8, 23; iv. 10, 14 sq.; v. 5, 9-13, 20; 2 Jn. 3, 9; Ro. i. 3, 9; v. 10; viii. 3, 29, 32; 1 Co. i. 9; xv. 28; 2 Co. i. 19; Gal. i. 16; ii. 20; Eph. iv. 13; 1 Th. i. 10; ὁ υἱὸς τῆς ἀγάπης αὐτοῦ (i. e. God's), Col. i. 13; ὁ Χριστὸς ὁ υἱ. τ. θ. Jn. xx. 31; ὁ μονογενὴς υἱ., Jn. i. 18 [here Tr WH μονογ. θεός, L marg. ὁ μ. θ. (see μονογ. and reff.)]; iii. 18; ὁ υἱ. τ. θ. ὁ μονογ., iii. 16; 1 Jn. iv. 9, (see μονογενής). It can hardly be doubted that a reverent regard for the transcendent difference which separates Christ from all those who by his grace are exalted to the dignity of sons of God led John always to call Christians τέκνα τοῦ θεοῦ, not as Paul does υἱοὶ καὶ τέκνα τοῦ θεοῦ indiscriminately; the like reverence moved Luther to translate the plur. υἱοὶ τ. θ. everywhere by Kinder Gottes; [cf., however, τέκνον, b. γ. and reff.]. This appellation is not found in 2 Th., Phil., Philem., the Pastoral Epp., nor in 1 Pet. or in the Ep. of James.\*

ὑλη, -ης, ἡ, a forest, a wood; felled wool, fuel: Jas. iii. 5. (From Hom. down; Sept.)\*

ὑμέις, see σύ.

Υμένοιος [on its accent cf. W. § 6, 1 l.; Chandler

§ 253], -ου, ὁ, (Ἰμῆν, -ένος, ὁ, the god of marriage), *Hy-menaeus*, a heretic, one of the opponents of the apostle Paul: 1 Tim. i. 20; 2 Tim. ii. 17. [B. D. s. v.]\*

ἡμέτερος, -α, -ον, (ἡμεῖς), possess. pron. of the 2d pers. plur., *your, yours*; a. possessed by you: with substantives, Jn. viii. 17; 2 Co. viii. 8 [Rec.<sup>ol</sup> ἡμετ.]; Gal. vi. 13; neut. τὸ ἡμ. substantively, opp. to τὸ ἀλλότριον, Lk. xvi. 12 [(WH txt. τὸ ἡμέτ.); cf. W. § 61, 3 a.]. b. allotted to you: ἡμ. σωτηρία, Acts xxvii. 34; τὸ ἡμ. ἔλεος, R. xi. 31; ὁ καιρὸς ὁ ἡμέτ., the time appointed, opportune, for you, Jn. vii. 6; as a predicate, ἡμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ, Lk. vi. 20. c. proceeding from you: τὸν ἡμέτ. se. λόγον, Jn. xv. 20; 1 Co. xvi. 17 L T Tr WH txt.

d. objectively (see ἐμός, c. β.); [W. § 22, 7; B. § 132, 3]: ἡμετέρα (Rec.<sup>st</sup> ἡμετ.) καύχῃσιν, glorying in you, 1 Co. xv. 31. [On the use of the word in the N. T. cf. B. § 127, 21.]\*

ἡμνάω, -ῶ: impf. ἡμνονυ; fut. ἡμνήσω; 1 aor. πτερ. ἡμνήσας; (ἡμνος); fr. Hes. down; Sept. often for ἕλη, ἡρή, ἡψῆ, ἡψ; 1. trans. to sing the praise of, sing hymns to: τινά, Acts xvi. 25; Heb. ii. 12. 2. intrans. to sing a hymn, to sing: Mt. xxvi. 30; Mk. xiv. 26, (in both pass. of the singing of the paschal hymns; these were Pss. cxliii.-cxviii. and Ps. cxxxvi., which the Jews call the 'great Hallel', [but see *Ginsburg* in Kitto s. v. Hallel; *Eldersheim*, The Temple etc. p. 191 sq.; Buxtorf (ed. Fischer) p. 314 sq.]; Ps. lxiv. (lxv.) 13 (14); 1 Macc. xiii. 47.\*

ἡμνος, -ου, ὁ, in Grk. writ. fr. Hom. down, a song in praise of gods, heroes, conquerors, [cf. Trench as below, p. 297], but in the Scriptures of God; a sacred song, hymn: plur., Eph. v. 19; Col. iii. 16. (1 Macc. iv. 33; 2 Macc. i. 30; x. 7; [Jud. xvi. 13], etc.; of the Psalms of David, Joseph. antt. 7. 12, 3; for ἡληη, Ps. xxxix. (xl.) 4; lxiv. (lxv.) 2; for ῥψ, Is. xlii. 10.)\*

[ΣΤΝ. ἡμνος, ψαλμός, φῶδῆ; φῶδῆ is the generic term; ψαλμ. and ἡμν. are specific, the former designating a song which took its general character from the O. T. 'Psalms' (although not restricted to them, see 1 Co. xiv. 15, 26), the latter a song of praise. "While the leading idea of ψαλμ. is a musical accompaniment, and that of ἡμν. praise to God, φῶδῆ is the general word for a song, whether accompanied or unaccompanied, whether of praise or on any other subject. Thus it was quite possible for the same song to be at once ψαλμός, ἡμνος and φῶδῆ" (Bp. Lghtft. on Col. iii. 16). The words occur together in Col. iii. 16 and Eph. v. 19. See Trench, Syn. § lxxviii.]

ὑπάγω; impf. ὑπήγον; 1. trans. to lead under, bring under, (Lat. subducere); so in various applications in the Grk. writ. fr. Hom. down; once in the Scriptures, ὑπήγαγε κύριος τὴν θάλασσαν, for ἡἰλη, he caused to recede, drove back, the sea, Ex. xiv. 21. 2. in the N. T. always intrans. (less freq. so in prof. auth. fr. Hdt. down), (Lat. se subducere) to withdraw one's self, to go away, depart, [cf. ἄγω, 4; and see B. 204 (177)]: absol., Mk. vi. 33; Lk. viii. 42 (where L Tr mrg. πορεύεσθαι); xvii. 14; Jn. viii. 21; xiv. 5, 28, (Tob. xii. 5); οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες, coming and going, Mk. vi. 31; ὑπάγει κ. πολεῖ, Mt. xiii. 44; ὑπήγον κ. ἐπίστανον, Jn. xii.

11; [ἔνα ὑπάγητε κ. καρπὸν φέρητε, Jn. xv. 16]; ἀφήμι τινα ὑπάγειν, to permit one to depart freely wherever he wishes, Jn. xi. 44; xviii. 8; ὑπάγει is used by one in dismissing another: Mt. [iv. 10 R T Tr WH]; viii. 13; xx. 14; Mk. [ii. 9 Tdf.]; vii. 29; x. 52; with εἰς εἰρήμην added, Mk. v. 34; ὑπάγετε ἐν εἰρήνῃ, Jas. ii. 16; or in sending one somewhere to do something, Lk. x. 3; plur. Mt. viii. 32; with oriental circumstantiality (see ἀνίστημι, II. 1 c.) ὑπάγει is prefixed to the imperatives of other verbs: Mt. v. 24; viii. 4; [xviii. 15 GL T Tr WH]; xix. 21; xxi. 28; xxvii. 65; xxviii. 10; Mk. i. 44; x. 21; xvi. 7; Jn. iv. 16; ix. 7; Rev. x. 8; with καὶ inserted, Mt. xviii. 15 Rec.; Mk. vi. 38 [T Tr WH om. Tr br. καί]; Rev. xvi. 1. Particularly, ὑπάγω is used to denote the final departure of one who ceases to be another's companion or attendant, Jn. vi. 67; euphemistically, of one who departs from life, Mt. xxvi. 24, Mk. xiv. 21. with designations of place: ποῦ (for ποῖ [W. § 54, 7; B. 71 (62)]), Jn. xii. 35; xiv. 5; xvi. 5; 1 Jn. ii. 11; opp. to ἐρχεσθαι, to come, Jn. iii. 8; viii. 14; ὅπου (for ὅποι [W. and B. u. s.]), Jn. viii. 21 sq.; xiii. 33, 36; xiv. 4; Rev. xiv. 4; ἐκεῖ, Jn. xi. 8; πρὸς τὸν πέμψαντά με, πρὸς τὸν πατέρα, πρὸς τὸν θεόν, to depart (from earth) to the father (in heaven) is used by Jesus of himself, Jn. vii. 33; xiii. 3; xvi. 5, 10, 16 [T Tr WH om. L br. the cl.], 17; foll. by εἰς with an acc. of the place, Mt. ix. 6; xx. 4, 7; Mk. ii. 11; xi. 2; xiv. 13; Lk. xix. 30; Jn. vi. 21 [cf. B. 283 (243)]; vii. 3; ix. 11; xi. 31; εἰς αἰχμαλωσίαν, Rev. xiii. 10; εἰς ἀπώλειαν, Rev. xvii. 8, 11; foll. by εἰς w. an acc. of the place and πρὸς τινα, Mt. xxvi. 18; Mk. v. 19; ὑπάγω ἐπὶ τινα, Lk. xii. 58; ὑπάγω with an inf. denoting the purpose, Jn. xxi. 3; μετὰ τινας with an acc. of the way, Mt. v. 41. On the phrase ὑπάγει ὀπίσω μου [Mt. iv. 10 G L br.; xvi. 23; Mk. viii. 33; Lk. iv. 8 R L in br.], see ὀπίσω, 2 a. fin.\*

ὑπακοή, -ῆς, ἡ, (fr. ὑπακούω, q. v.), obedience, compliance, submission, (opp. to παρακοή): absol. εἰς ὑπακοήν, unto obedience i. e. to obey, Ro. vi. 16 [cf. W. 612 (569); B. § 151, 28 d.]; obedience rendered to any one's counsels: with a subject. gen., 2 Co. vii. 15; x. 6; Philem. 21; with a gen. of the object, — of the thing to which one submits himself, τῆς πίστεως (see πίστις, 1 b. a. p. 513<sup>b</sup>), Ro. i. 5; xvi. 26; τῆς ἀληθείας, 1 Pet. i. 22; of the person, τοῦ Χριστοῦ, 2 Co. x. 5; the obedience of one who conforms his conduct to God's commands, absol. 1 Pet. i. 2; opp. to ἀμαρτία, Ro. vi. 16; τέκνα ὑπακοῆς, i. e. ὑπήκοοι, 1 Pet. i. 14; with a subjective gen. Ro. xv. 18; an obedience shown in observing the requirements of Christianity, ὑπ. ἡμῶν, i. e. contextually, the report concerning your obedience, Ro. xvi. 19; the obedience with which Christ followed out the saving purpose of God, esp. by his sufferings and death: absol. Heb. v. 8; with a gen. of the subject, Ro. v. 19. (The word is not found in prof. auth.; nor in the Sept., except in 2 S. xxii. 36 with the sense of favorable hearing; in 2 S. xxiii. 23 Aq. we find ὁ ἐπὶ ὑπακοήν τωos, Vulg. qui alicui est a secretis, where it bears its primary and proper signification of listening; see ὑπακούω.)\*

ὕπ-ακούω; impf. ὑπήκουον; 1 aor. ὑπήκουσα; fr. Hom. down; *to listen, hearken*; **1.** prop.: of one who on a knock at the door comes to listen who it is, (the duty of the porter), Acts xii. 13 [where A. V. *hearken*, R. V. *answer*] (Xen. symp. 1, 11; Plat. Crito p. 43 a.; Phaedo p. 59 e.; Dem., Leian., Plut., al.). **2.** *to hearken to a command*, i. e. *to obey, be obedient unto, submit to*, (so in Grk. writ. fr. Hdt. down): absol. Phil. ii. 12 [cf. W. 594 (552)]; ὑπήκουσεν ἐξελεθεῖν, [R. V. *obeyed to go out* i. e.] went out obediently, Heb. xi. 8; with a dat. of the pers. (in Grk. writ. also w. a gen.), Mt. viii. 27; Mk. i. 27; iv. 41; Lk. viii. 25; xvii. 6; Ro. vi. 16; Eph. vi. 1, 5; Col. iii. 20, 22; Heb. v. 9; 1 Pet. iii. 6; with a dat. of the thing. τῇ πίστει (see πίστις. 1 b. a. p. 513<sup>b</sup> near top), Acts vi. 7; ὑπήκουσατε εἰς ὃν παρεδόθητε τύπον διδασχῆς, by attraction for τῷ τύπῳ τῆς διδασχῆς εἰς ὃν κτλ. [W. § 24, 2 b.: cf. τύπος. 3], Ro. vi. 17: τῷ εὐαγγελίῳ, Ro. x. 16; 2 Th. i. 8; τῷ λόγῳ, 2 Th. iii. 14; τῇ ἀμαρτίᾳ (Rec.), ταῖς ἐπιθυμίαις (L T Tr WH), i. e. *to allow one's self to be captivated by, governed by, etc.*, Ro. vi. 12.\*

ὑπανδρος, -ον, (ὑπό and ἀνῆρ), *under* i. e. *subject to a man: γυνή, married*, Ro. vii. 2. (Num. v. [20], 29; Sir. ix. 9; [Prov. vi. 24]; xli. 21; Polyb. 10, 26, 3; [Diod. 32, 10, 4 vol. v. 50, 17 ed. Dind.]; Plut., Artem., Heliod.) \*

ὑπ-αντάω, -ᾶ: 1 aor. ὑπήντησα; *to go to meet, to meet: τυνῶ*. Mt. viii. 28; Lk. viii. 27; Jn. xi. 20, 30; xii. 18; also L T Tr WH in Mk. v. 2; Jn. iv. 51; and T Tr WH in Mt. xxviii. 9; Acts xvi. 16; [and T in Lk. xvii. 12 (so WH mrg. but without the dat.)]; in a military reference, of a hostile meeting: Lk. xiv. 31 L T Tr WH. (Pind., Soph., Eur., Xen., Joseph., Plut., Helian., al.) \*

ὑπ-άντησις, -εως, ἡ, (ὑπαντάω), *a going to meet*: Jn. xii. 13, and L T Tr WH in Mt. viii. 34 [B. § 146, 3] and xxv. 1 [cf. B. l. c.]. (Judg. xi. 34; Joseph. antt. 11, 8, 4; Arr. b. e. 4, 6.) \*

ὑπαρξίς, -εως, ἡ, (ὑπάρχω, q. v.), [fr. Aristot. down], *possessions, goods, wealth, property*, (i. q. τὰ ὑπάρχοντα): Acts ii. 45; Heb. x. 34, (for שְׂכָרָךְ, 2 Chr. xxxv. 7; Dan. xi. 24 Theodot.: for חַבְרֵיךְ, Ps. lxxvii. (lxxviii.) 48; Jer. ix. 10: for יָרֵךְ, Prov. xviii. 11; xix. 14; Polyb., Dion. Hal., Diod., Plut., Artem.) \*

ὑπ-άρχω: impf. ὑπῆρχον; **1.** prop. *to begin below, to make a beginning*; univ. *to begin*; (Hom., Aeschyl., Hdt., sqq.). **2.** *to come forth, hence to be there, be ready, be at hand*, (Aeschyl., Hdt., Pind., sqq.): univ. and simply, Acts xix. 40 [cf. B. § 151, 29 note]; xxvii. 12, 21; εἰν τωι, to be found in one, Acts xviii. 18; with a dat. of the pers. ὑπάρχει μοί τι, *something is mine, I have something*: Acts iii. 6; iv. 37; xxviii. 7; 2 Pet. i. 8 (where Lchm. *παρόντα*; Sir. xx. 16; Prov. xvii. 17; Job ii. 4, etc.); τὰ ὑπάρχοντά τωι, *one's substance, one's property*, Lk. viii. 3; xii. 15 L txt. T Tr WH; Acts iv. 32, (Gen. xxxi. 18; Tob. iv. 8; Dio C. 38, 40); also τὰ ὑπ. τωος, Mt. xix. 21; xxiv. 47; xxv. 14; Lk. xi. 21; xii. 15 R G L mrg., 33, 44 [here L mrg. Tr mrg. the dat.]; xiv. 33; xvi. 1; xix. 8; 1 Co. xiii. 3; Heb. x. 34, (often in Sept. for חַבְרֵיךְ, שְׂכָרָךְ, חַבְרֵיךְ; Sir. xli. 1; Tob. i. 20, etc.; τὰ ἴδια ὑπάρχοντα, Polyb. 4, 3, 1). **3.** *to be,*

with a predicate nom. (as often in Attic) [cf. B. § 144, 14, 15 a., 18; W. 350 (328)]: as ἄρχων τῆς συναγωγῆς ὑπῆρχεν, Lk. viii. 41; add, Lk. ix. 48; Acts vii. 55; viii. 16; xvi. 3; xix. 36; xxii. 20; 1 Co. vii. 26; xii. 22; Jas. ii. 15; 2 Pet. iii. 11; the ptep. with a predicate nom., *being* i. e. *who is* etc., *since* or *although* *he* etc. *is*: Lk. xvi. 14; xxiii. 50; Acts ii. 30; iii. 2; xiv. 8 Rec.; xvii. 24; [xxii. 3]; Ro. iv. 19; 1 Co. xi. 7; 2 Co. viii. 17; xii. 16; Gal. i. 14; ii. 14; plur., Lk. xi. 13; Acts xvi. 20, 37; xvii. 29; 2 Pet. ii. 19. ὑπάρχων foll. by ἐν w. a dat. of the thing, *to be contained in*, Acts x. 12; *to be in a place*, Phil. iii. 20; in some state, Lk. xvi. 23; ἐν τῇ ἐξουσίᾳ τινός, *to be left in one's power or disposal*, Acts v. 4; ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ, *to be gorgeously apparelled and to live delicately*, Lk. vii. 25; ἐν μορφῇ θεοῦ ὑπάρχων, *to be in the form of God* (see μορφῇ), Phil. ii. 6 [here R. V. mrg. Gr. *being originally* (?; yet cf. 1 Co. xi. 7)]; foll. by ἐν with a dat. plur. of the pers., *among*, Acts iv. 34 R G; 1 Co. xi. 18. ὑπ. μακρὰν ἀπό τινος, Acts xvii. 27; πρὸς τῆς σωτηρίας, *to be conducive to safety*, Acts xxvii. 34. [COMP.: προ-υπάρχω.] \*

ὑπ-είκω; fr. Hom. down; *to resist no longer, but to give way, yield*, (prop. of combatants); metaph. *to yield to authority and admonition, to submit*: Heb. xiii. 17.\*

ὑπ-εναντίος, -α, -ον; **a.** *opposite to; set over against*: ἔπτοι ὑπεν. ἀλλήλοισ. *meeting one another*, Hes. scut. 347. **b.** trop. (Plat., Aristot., Plut., al.), *opposed to, contrary to*: τωι, Col. ii. 14 [where see Bp. Lghtft.]; ὁ ὑπεν. as subst. (Xen., Polyb., Plut.), *an adversary*, Heb. x. 27, cf. Sept. Is. xxvi. 11, (Sept. for עֲדִי, עֲדִי); often in the O. T. Apocr.\*

ὑπέρ, [cf. Eng. *up, over*, etc.], Lat. super, *over*, a preposition, which stands before either the gen. or the acc. according as it is used to express the idea of state and rest or of motion over and beyond a place.

**I.** with the GENITIVE; cf. W. 382 (358) sq. **1.** prop. of place, i. e. of position, situation, extension: *over, above, beyond, across*. In this sense it does not occur in the N. T.; but there it always, though joined to other classes of words, has a tropical signification derived from its original meaning. **2.** i. q. Lat. *pro, for*, i. e. *for one's safety, for one's advantage or benefit*, (one who does a thing *for* another, is conceived of as standing or bending 'over' the one whom he would shield or defend [cf. W. n. s.]): προσεύχομαι ὑπέρ τ. Mt. v. 44; Lk. vi. 28 [T Tr mrg. WH περί (see 6 below)]; Col. i. 3 L Tr WH mrg. (see 6 below); [Jas. v. 16 L Tr mrg. WH txt.], 9; εὐχομαι, Jas. v. 16 [R G T Tr txt. WH mrg.]; after δέομαι, Acts viii. 24; and nouns denoting prayer, as δέησις, Ro. x. 1; 2 Co. i. 11; ix. 14; Phil. i. 4; Eph. vi. 19; προσευχή, Acts xii. 5 (here L T Tr WH περί [see 6 below]); Ro. xv. 30; 1 Tim. ii. 1, 2; εἶναι ὑπέρ τ. (opp. to κατὰ τωος), *to be for one* i. e. *to be on one's side, to favor and further one's cause*, Mk. ix. 40; Lk. ix. 50; Ro. viii. 31, cf. 2 Co. xiii. 8; τὸ ὑπέρ τ. that which is for one's advantage, Phil. iv. 10 [but see ἀναθίλλω and φρονέω, fin.]; ἐντυγχάνω and ὑπερεντυγχάνω, Ro. viii. 26 R G, 27, 34; Heb. vii. 25, cf. ix. 24; λέγω, Acts xxvi. 1

R WHtxt. [see 6 below]; μερμῶ, 1 Co. xii. 25; ἀγρυνῶ, Heb. xiii. 17; ἀγωνίζομαι ἐν ταῖς προσευχαῖς, Col. iv. 12, cf. Ro. xv. 30; πρεσβεύω, Eph. vi. 20; 2 Co. v. 20; with subst.: ζῆλος, 2 Co. vii. 7; [Col. iv. 13 Rec.]; πόνος, Col. iv. 13 [G L T Tr WH]; σπουδή, 2 Co. vii. 12; viii. 16; διάκονος, Col. i. 7; to offer offerings for, Acts xxi. 26; to enter the heavenly sanctuary for (used of Christ), Heb. vi. 20; ἀρχιερέα καθίστασθαι, Heb. v. 1; after the ideas of suffering, dying, giving up life, etc.: Ro. ix. 3; xvi. 4; 2 Co. xii. 15; after τὴν ψυχὴν τιθέναι (ὑπέρο τινος), in order to avert ruin, death, etc., from one, Jn. x. 11; xiii. 37 sq.; of Christ dying to procure salvation for his own, Jn. x. 15; xv. 13; 1 Jn. iii. 16; Christ is said τὸ αἷμα αὐτοῦ ἐκχύνειν, pass., Mk. xiv. 24 L T Tr WH [see 6 below]; Lk. xxii. 20 [WH reject the pass.]; ἀπολέσθαι, Jn. xviii. 14 Rec.; ἀποθνήσκειν, Jn. xi. 50 sqq.; [xviii. 14 L T Tr WH]; Acts xxi. 13; Ro. v. 7; of Christ undergoing death for man's salvation, Ro. v. 6, 8; xiv. 15; 1 Th. v. 10 [here T Tr WH txt. περί (see 6 below)]; 1 Pet. iii. 18 L T Tr WH txt.; γέυσθαι θανάτου, Heb. ii. 9; σταυρωθῆναι, 1 Co. i. 13 (here L txt. Tr mrg. WH mrg. περί [see 6 below]); [of God giving up his Son, Ro. viii. 32]; παραδίδουαι τὴν ἑαυτὸν, Gal. ii. 20; Eph. v. 2, 25; δίδουαι ἑαυτὸν, Tit. ii. 14; with a predicate accns. added, ἀντιδουρον, 1 Tim. ii. 6; τὸ σῶμα αὐτοῦ δίδουαι, pass. Lk. xxii. 19 [WH reject the pass.], cf. 1 Co. xi. 24; τυθῆναι (θυθῆναι, see θῶ, init.), 1 Co. v. 7; παθεῖν, 1 Pet. ii. 21; iii. 18 [R G WH mrg.]; iv. 1 R G; ἀγιάζου ἑαυτὸν, Jn. xvii. 19. Since what is done for one's advantage frequently cannot be done without acting in his stead (just as the apostles teach that the death of Christ inures to our salvation because it has the force of an expiatory sacrifice and was suffered in our stead), we easily understand how ὑπέρο, like the Lat. *pro* and our *for*, comes to signify 3. *in the place of, instead of*, (which is more precisely expressed by ἀντί; hence the two prepositions are interchanged by Irenaeus, adv. haer. 5, 1, τῷ ἰδίῳ αἵματι λυτρωσαμένου ἡμᾶς τοῦ κυρίου καὶ δόντος τὴν ψυχὴν ὑπέρο τῶν ἡμετέρων ψυχῶν καὶ τὴν σάρκα τὴν ἑαυτοῦ ἀντί τῶν ἡμετέρων σαρκῶν): ἵνα ὑπέρο σοῦ μοι διακονῆ, Philem. 13; ὑπέρο τῶν νεκρῶν βαπτίζουσθαι (see βαπτίζω, fin.), 1 Co. xv. 29; [add, Col. i. 7 L txt. Tr txt. WH txt.]; in expressions concerning the death of Christ: εἰς ὑπέρο πάντων ἀπέθανεν (for the inference is drawn ἄρα οἱ πάντες ἀπέθανον, i. e. all are reckoned as dead), 2 Co. v. 14 (15), 15; add, 21; Gal. iii. 13. [On this debated sense of ὑπέρο, see Meyer and Van Hengel on Ro. v. 6; Ellicott on Gal. and Philem. ll. ce.; Wieseler on Gal. i. 4; Trench, Syn. § lxxxii.; W. 383 (358) note.] Since anything whether of an active or passive character which is undertaken on behalf of a person or thing is undertaken 'on account of' that person or thing, ὑπέρο is used 4. of the impelling or moving cause; *on account of, for the sake of*, any person or thing: ὑπέρο τῆς τοῦ κόσμου ζωῆς, to procure (true) life for mankind, Jn. vi. 51; *to do or suffer anything ὑπέρο τοῦ ὀνόματος θεοῦ, Ἰησοῦ, τοῦ κυρίου*: Acts v. 41; ix. 16; xv. 26; xxi. 13; Ro. i. 5; 3 Jn. 7; *πάσχειν ὑπέρο τοῦ Χριστοῦ*, Phil. i.

29; ὑπέρο τῆς βασιλείας τοῦ θεοῦ, 2 Th. i. 5; στενοχωρίαῖ ὑπέρο τοῦ Χριστοῦ, 2 Co. xii. 10 [it is better to connect ὑπέρο etc. here with εὐδοκῶ]; ἀποθνήσκειν ὑπέρο θεοῦ, Ignat. ad Rom. 4. examples with a gen. of the thing are, Jn. xi. 4; Ro. xv. 8; 2 Co. i. 6; xii. 19; ὑπέρο τῆς εὐδοκίας, to satisfy (his) good-pleasure, Phil. ii. 13; with a gen. of the pers., 2 Co. i. 6; Eph. iii. 1, 13; Col. i. 24; δοξάζειν, εὐχαριστεῖν ὑπέρο τ. (gen. of the thing), Ro. xv. 9; 1 Co. x. 30; ὑπέρο πάντων, for all favors, Eph. v. 20; εὐχαριστεῖν ὑπέρο with a gen. of the pers., Ro. i. 8 (here L T Tr WH περί [see 6 below]); 2 Co. i. 11; Eph. i. 16; ἀγῶνα ἔχειν ὑπέρο with a gen. of the pers. Col. ii. 1 L T Tr WH [see 6 below]; ὑπέρο (τῶν) ἁμαρτιῶν (or ἀγνοημάτων), *to offer sacrifices*, Heb. v. 1, 3 (here L T Tr WH περί [see 6 below]); vii. 27; ix. 7; x. 12; ἀποθνεῖν, of Christ, 1 Co. xv. 3; ἄποτὸν δοῦναι, Gal. i. 4 R WH txt. [see 6 below]. 5. Like the Lat. *super* (cf. Klotz, IIWB. d. Lat. Spr. ii. p. 1497<sup>b</sup>; [Harpers' Lat. Dict. s. v. II. B. 2 b.]), it freq. refers to the object under consideration, *concerning, of, as respects, with regard to*, ([cf. B. § 147, 21]; exx. fr. prof. auth. are given in W. 383 (358 sq.)); so after καυχᾶσθαι, καύχημα, καύχησις, [R. V. *on behalf of*]: 2 Co. v. 12; vii. 4, 14; viii. 24; ix. 2 sq.; xii. 5; 2 Th. i. 4 [here L T Tr WH ἐγ- (or ἐν-) καυχᾶσθαι]; φουσιουσθαι, 1 Co. iv. 6 [al. refer this to 4 above; see Meyer ed. *Heinrici* (cf. φουσία, 2 fin.)]; ἐλπῖς, 2 Co. i. 7 (6); ἀγροεῖν, 8 (here L T Tr WH mrg. περί [see 6 below]); φρονεῖν, Phil. i. 7 (2 Macc. xiv. 8); ἐρωτᾶν, 2 Th. ii. 1; κρᾶζειν, to proclaim concerning, Ro. ix. 27; [παρακαλεῖν, 1 Th. iii. 2 G L T Tr WH (see 6 below)]; after εἰπεῖν, Jn. i. 30 L T Tr WH [see 6 below]; (so after verbs of saying, writing, etc., 2 S. xviii. 5; 2 Chr. xxxi. 9; Joel i. 3; Judith xv. 4; 1 Esdr. iv. 49; 2 Macc. xi. 35); εἶπε ὑπέρο Τίτου, whether inquiry be made about Titus, 2 Co. viii. 23; ὑπέρο τούτου, concerning this, 2 Co. xii. 8. 6. In the N. T. Mss., as in those of prof. auth. also, the prepositions ὑπέρο and περί are confounded, [cf. W. 383 (358) note; § 50, 3; B. § 147, 21; Kühner § 435, I. 2 e.; Meisterhans § 49, 12; also Wieseler or Ellicott on Gal. as below; Meyer on 1 Co. xv. 3, (see περί I. e. 8.)]; this occurs in the foll. pass.: Mk. xiv. 24; [Lk. vi. 28]; Jn. i. 30; Acts xii. 5; xxvi. 1; Ro. i. 8; 1 Co. i. 13; 2 Co. i. 8; Gal. i. 4; Col. i. 3; ii. 1; [1 Th. iii. 2; v. 10]; Heb. v. 3. [For ὑπέρο ἐκ περισσοῦ or ὑπέρο ἐκπερισσοῦ, see ὑπερεκπερισσοῦ.]

II. with the ACCUSATIVE (cf. W. § 49, e.); *over, beyond, away over; more than*; 1. prop. of the place 'over' or 'beyond' which, as in the Grk. writ. fr. Hom. down; not thus used in the N. T., where it is always 2. metaph. of the measure or degree exceeded [cf. B. § 147, 21]; a. univ.: εἶναι ὑπέρο τινα, to be above i. e. superior to one, Mt. x. 24; Lk. vi. 40; τὸ ὄνομα τὸ ὑπέρο πᾶν ὄνομα se. ὄν, the name superior to every (other) name, Phil. ii. 9; κεφαλὴν ὑπέρο πάντα se. οὐσαν, the supreme head or lord [A. V. *head over all things*], Eph. i. 22; ὑπέρο δοῦλοι ὄντα, more than a servant, Philem. 16; *more than* [R. V. *beyond*], ibid. 21; ὑπέρο πάντα, above (i. e. more and greater than) all, Eph.

iii. 20\*; ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, above (i. e. surpassing) the brightness of the sun, Acts xxvi. 13; more (to a greater degree) than, φιλεῖν τινα ὑπὲρ τινα, Mt. x. 37 (exx. fr. prof. auth. are given by Fritzsche ad loc.); beyond, 1 Co. iv. 6; 2 Co. xii. 6; ὑπὲρ ὃ δύνασθε, beyond what ye are able, beyond your strength, 1 Co. x. 13 [cf. W. 590 (549)]; also ὑπὲρ δύναμιν, 2 Co. i. 8; opp. to κατὰ δύναμιν (as in Hom. Il. 3, 59 κατ' αἶσαν, οὐδ' ὑπὲρ αἶσαν, cf. 6. 487; 17, 321. 327), 2 Co. viii. 3 (where L T Tr WH παρὰ δύναμιν). b. with words implying comparison: προκόπτειν, Gal. i. 14; of the measure beyond which one is reduced. ἡττᾶσθαι, 2 Co. xii. 13 [W. § 49 e.], (πλεονάζω, 1 Esdr. viii. 72; περισσεύω, 1 Macc. iii. 30; ὑπερβάλλω, Sir. xxv. 11); after comparatives i. q. than, Lk. xvi. 8; Heb. iv. 12, (Judg. xi. 25; 1 K. xix. 4; Sir. xxx. 17); cf. W. § 35, 2; [B. § 147, 21]. c. ὑπὲρ is used adverbially; as. ὑπὲρ ἐγώ [L ὑπερεγώ (cf. W. 46 (45)), WH ὑπὲρ ἐγώ (cf. W. § 14, 2 Note)], much more (or in a much greater degree) 1, 2 Co. xi. 23; cf. Κύρκε ad loc.; W. 423 (394). [For ὑπὲρ λίαν see ὑπερλίαν.]

III. In COMPOSITION ὑπέρ denotes 1. over, above, beyond: ὑπεράνω, ὑπερέκεινα, ὑπερεκτίνω. 2. excess of measure, more than: ὑπερεκπερισσοῦ, ὑπερικήω. 3. aid, for; in defence of: ὑπερεντυγχάνω. Cf. Viger. ed. Hermann p. 668; Fritzsche on Rom. vol. i. p. 351; [Ellcott on Eph. iii. 20].\*

ὑπεραίρω: pres. mid. ὑπεραίρομαι; (ὑπέρ and αἶρω); to lift or raise up over some thing; mid. to lift one's self up, be exalted, be haughty; 2 Co. xii. 7 [R. V. to be exalted overmuch]; ἐπί τινα, above one, 2 Th. ii. 4; with a dat. incom. τινί, to carry one's self haughtily to, behave insolently towards one, 2 Macc. v. 23; (very variously in prof. auth. fr. Aeschyl. and Plato down).\*

ὑπεράκμος, -ον, (Vulg. superadultus); 1. beyond the ἀκμή or bloom of life, past prime, (Plat. de rep. 5 p. 460 e. ἀρ' οὖν σοι ξυνοδοεὶ μέτριος χρόνος ἀκμῆς τὰ εἴκοσιν ἔτη γυναικί, ἀνδρὶ δὲ τὰ τριάκοντα): Eustath. 2. overripe, plump and ripe, (and so in greater danger of defilement): of a virgin [R. V. pas. the flower of her age], 1 Co. vii. 36.\*

ὑπεράνω, (ὑπέρ and ἄνω), adv., above: τινός [cf. W. § 54, 6], above a thing, — of place, Eph. iv. 10; Heb. ix. 5; of rank and power, Eph. i. 21. (Sept.; [Aristot.], Polyb., Joseph., Plut., Leian., Ael., al., [W. § 50, 7 Note 1; B. § 146, 4].)\*

ὑπεραυξάνω; to increase beyond measure; to grow exceedingly; 2 Th. i. 3. [Andoc., Galen, Dio Cass., al.]\*

ὑπερβαίνειν; fr. Hom. down; to step over, go beyond; metaph. to transgress: δίκην, νόμους, etc., often fr. Hdt. and Pind. down; absol. to overstep the proper limits i. e. to transgress, trespass, do wrong, sin: joined with ἀμαρτάνειν, Hom. Il. 9, 501; Plat. rep. 2 p. 366 a.; spec. of one who defrauds another in business, overreaches, (Luth. zu weit greifen), with καὶ πλεονεκτεῖν added, 1 Th. iv. 6 [but see πρᾶγμα, b.].\*

ὑπερβαλλόντως, (fr. the ptep. of the verb ὑπερβάλλω, as ὄνω fr. ὄνω), above measure: 2 Co. xi. 23. (Job xv. 11; Xen., Plat., Polyb., al.)\*

ὑπερβάλλω; fr. Hom. down; 1. trans. to surpass in throwing; to throw over or beyond any thing. 2.

intrans. to transcend, surpass, exceed, excel; ptep. ὑπερβάλλον, excelling, exceeding; Vulg. [in Eph. i. 19; iii. 19] supereminens; (Aeschyl., Hdt., Eur., Isocr., Xen., Plat., al.): 2 Co. iii. 10; ix. 14; Eph. i. 19; ii. 7; with a gen. of the object surpassed (Aeschyl. Prom. 923; Plat. Gorg. p. 475 b.; cf. Matthiae § 358, 2), ἡ ὑπερβάλλουσα τῆς γνώσεως ἀγάπη Χριστοῦ, the love of Christ which passeth knowledge, Eph. iii. 19 [cf. W. 346 (324) note].\*

ὑπερβολή, -ῆς, ἡ, (ὑπερβάλλω, q. v.), fr. Hdt. [8, 112, 4] and Thuc. down; 1. prop. a throwing beyond. 2. metaph. superiority, excellence, pre-eminence, [R. V. exceeding greatness]: with a gen. of the thing, 2 Co. iv. 7; xii. 7; καθ' ὑπερβολήν, beyond measure, exceedingly, pre-eminently: Ro. vii. 13; 1 Co. xii. 31 [cf. W. § 54, 2 b.; B. § 125, 11 fin.]; 2 Co. i. 8; Gal. i. 13, (4 Macc. iii. 18; Soph. O. R. 1196; Isocr. p. 84 d. [i. e. πρὸς Φιλ. 5]; Polyb. 3, 92, 10; Diod. 2, 16; 17, 47); καθ' ὑπ. εἰς ὑπερβολήν, beyond all measure, [R. V. more and more exceedingly], 2 Co. iv. 17.\*

ὑπερ-εγώ [Lehm.], i. q. ὑπὲρ ἐγώ (see ὑπέρ, II. 2 c.): 2 Co. xi. 23. Cf. W. 46 (45).\*

ὑπερ-εἶδον; (see εἶδω); fr. Hdt. and Thuc. down; to overlook, take no notice of, not attend to: τί, Acts xvii. 30.\*

ὑπερ-έκεινα, (i. q. ὑπὲρ ἐκέινα, like ἐπέκεινα, i. q. ἐπ' ἐκέινα [W. § 6, 1 l.]), beyond: τὰ ὑπ. τινος, the regions lying beyond the country of one's residence, 2 Co. x. 16 [cf. W. § 54, 6]. (Byzant. and eccles. writ.; ἐπέκεινα ῥήτορες λέγουσι . . . ὑπερέκεινα δὲ μόνον οἱ σύρφακες, Thom. Mag. p. 336 [W. 463 (431)].)\*

ὑπερ-εκ-περισσοῦ, [Rec. ὑπὲρ ἔκπερ. and in Eph. ὑπὲρ ἔκ περ.; see περισσός, 1], adv., (Vulg. [in Eph. iii. 20] superabundanter, superabundantly; beyond measure; exceedingly: 1 Th. v. 13 R G W H txt.; iii. 10; [exceeding abundantly foll. by ὑπέρ i. q.] far more than, Eph. iii. 20 [B. § 132, 21]. Not found elsewhere [exc. in Dan. iii. 22 Ald., Compl. Cf. B. § 146, 4].)\*

ὑπερ-εκ-περισσῶς, adv., beyond measure: 1 Th. v. 13 L T Tr WH mrg. [R. V. exceeding highly]; see ἐκπερισσῶς. (Clem. Rom. 1 Cor. 20, 11).\*

ὑπερ-εκ-τείνω; to extend beyond the prescribed bounds, stretch out beyond measure, stretch out overmuch: 2 Co. x. 14 [cf. W. 474 (442)]. (Anth. 9, 643, 6 acc. to the emendation of Wm. Dind.; Greg. Naz., Eustath.)\*

ὑπερ-εκ-χύνω (-ύνω, L T Tr WH; see ἐκχέω, init.); to pour out beyond measure; pass. to overflow, run over, (Vulg. supereffluo): Lk. vi. 38; Joel ii. 24 [Alex., etc.]. (Not found elsewhere.)\*

ὑπερ-εν-τυγχάνω; to intercede for one: ὑπὲρ τινος [W. § 52, 4, 17], Ro. viii. 26; on this pass. see πνεῦμα p. 522<sup>b</sup>. (Eccl. writ.)\*

ὑπερέχω; fr. Hom. down; 1. trans. to have or hold over one (as τῆν χεῖρα, of a protector, with a gen. of the pers. protected; so in Grk. writ. fr. Hom. down; Joseph. antt. 6, 2, 2). 2. intrans. to stand out, rise above, overtop, (so prop. first in Hom. Il. 3, 210); met

aph. a. to be above, be superior in rank, authority, power: βασιλεῖ ὡς ὑπερέχοντι, [A. V. as supreme], 1 Pet. ii. 13; ἐξουσίαι ὑπερέχουσαι, of magistrates (A. V. higher powers), Ro. xiii. 1 (οἱ ὑπερέχοντες, substantively, the prominent men, rulers, Polyb. 28, 4, 9; 30, 4, 17; of kings, Sap. vi. 6).

b. to excel, to be superior: τιῶς, better than [cf. B. § 132, 22], Phil. ii. 3 (Sir. xxxvi. 7; Xen. venat. 1, 11; Plat. Menex. p. 237 d.; Dem. p. 689, 10; Diod. 17, 77); to surpass: τιῶν or τί [cf. B. § 130, 4], Phil. iv. 7; τὸ ὑπερέχον, subst. the excellency, surpassing worth [cf. W. § 34, 2], Phil. iii. 8.\*

ὑπερηφανία, -ας, ἡ, (ὑπερήφανος, cf. v.), pride, haughtiness, arrogance, the characteristic of one who, with a swollen estimate of his own powers or merits, looks down on others and even treats them with insolence and contempt: Mk. vii. 22. (From Xen. and Plat. down; Sept. for תְּנִיחָא and תְּנִיחָא; often in the O. T. Apoc.) \*

ὑπερήφανος, -ov, (fr. ὑπέρ and φαίνομαι, with the connective [or Epic extension (cf. Curtius § 392)] η; cf. ὑπερηφής, δυς η λεγής, ταν η λεγής, εὐ η γενής), fr. Hes. down; 1. showing one's self above others, overtopping, conspicuous above others, pre-eminent, (Plat., Plut., al.).

2. especially in a bad sense, with an overweening estimate of one's means or merits, despising others or even treating them with contempt, haughty, [cf. Westcott, Epp. of St. John, p. 64<sup>b</sup>]: Ro. i. 30; 2 Tim. iii. 2; opp. to ταπεινοί, Jas. iv. 6; 1 Pet. v. 5, (in these two pass. after Prov. iii. 34); with διανοία καρδίας added, Lk. i. 51. (Sept. for תְּנִיחָא, תְּנִיחָא, etc.; often in the O. T. Apoc.) [See Trench. Syn. § xxix.; Schmidt ch. 176, 8.]\*

ὑπερλίαν (formed like ὑπεράγαν, ὑπέρευ), and written separately ὑπέρ λιαν (so R Tr [cf. W. § 50, 7 Note; B. § 146, 4]), over much; pre-eminently: οἱ ὑπερλίαν ἀπόστολοι, the most eminent apostles, 2 Co. xi. 5; xii. 11.\*

ὑπερ-νικῶν, -ῶ; (Cyprian supervineo); to be more than a conqueror, to gain a surpassing victory: Ro. viii. 37. (Leon. tactic. 14, 25 νικῶ κ. μὴ ὑπερνικῶ; Socrat. h. e. 3, 21 νικῶν καλόν, ὑπερνικῶν δὲ ἐπίφθονον. Found in other eccl. writ. Euseb. h. e. 8, 14, 15, uses ὑπερ κενικῶν.)\*

ὑπέρ-ογκος, -ov, (ὑπέρ, and ὄγκος a swelling), over-swollen; metaph. immoderate, extravagant: λαλεῖν, φθέγγεσθαι, ὑπέρογκα, [A. V. great swelling words] expressive of arrogance, Jude 16; 2 Pet. ii. 18; with ἐπὶ τὸν θεόν added, Dan. xi. 36 Theodot., cf. Sept. Ex. xviii. 22, 26. (Xen., Plat., Joseph., Plut., Lcian., Ael., Arr.)\*

ὑπεροχή, -ῆς, ἡ, (fr. ὑπέροχος, and this fr. ὑπερέχω, cf. v.), prop. elevation, pre-eminence, superiority, (prop. in Polyb., Plut., al.); metaph. excellence (Plat., Aristot., Polyb., Joseph., Plut., al.): οἱ ἐν ὑπέρ. sc. ὄντες, [R. V. those that are in high place], of magistrates, 1 Tim. ii. 2 (ἐν ὑπέρ. κείσθαι, to have great honor and authority, 2 Macc. iii. 11); καθ' ὑπεροχὴν λόγου ἢ σοφίας, [A. V. with excellency of speech or of wisdom i. e.] with distinguished eloquence or wisdom, 1 Co. ii. 1.\*

ὑπερ-περισσεύω: 1 aor. ὑπερπερίσσευσα; Pres. pass. ὑπερπερισσεύομαι; (Vulg. superabundo); to abound beyond measure, abound exceedingly: Ro. v. 20; pass. (see περισσεύω, 2), to overflow, to enjoy abundantly: with a

dat. of the thing, 2 Co. vii. 4. (Moselion de pass. mulier. p. 6, ed. Dewez; Byzant. writ.)\*

ὑπερ-περισσῶς, adv., beyond measure, exceedingly: Mk. vii. 37. Scarcely found elsewhere.\*

ὑπερ-πλεονάζω: 1 aor. ὑπερπλέονασα; (Vulg. superabundo); to be exceedingly abundant: 1 Tim. i. 14 (τὸν ὑπερπλεονάζοντα ἀέρα, Hieron. spirit. p. 165, 40; several times also in eccl. writ. [ὑπερπλεονάζει absol. overflows, Herm. mand. 5, 2, 5]; to possess in excess, ἐὰν ὑπερπλεονάζῃ ὁ ἄνθρωπος, ἐξαρτάνει, Ps. Sal. v. 19).\*

ὑπερ-υψώω, -ῶ: 1 aor. ὑπερύψωσα; (Ambros. super-exalto); metaph. a. to exalt to the highest rank and power, raise to supreme majesty: τιῶν, Phil. ii. 9; pass. Ps. xevi. (xevii.) 9. b. to extol most highly: Song of the Three etc. 28 sq.; Dan. iii. (iv.) 34 Theodot. c.

pass. to be lifted up with pride, exalted beyond measure; to carry one's self loftily: Ps. xxxvi. (xxxvii.) 35. (Eccl. and Byzant. writ.)\*

ὑπερ-φρονέω, -ῶ; (ὑπέρφρων); fr. Aeschyl. and Hdt. down; to think more highly of one's self than is proper: Ro. xii. 3.\*

ὑπερῶν, -ov, τό, (fr. ὑπερῶς or ὑπερώϊος, 'upper,' and this fr. ὑπέρ; like πατρώϊος, πατρώος, fr. πατήρ; [cf. W. 96 (91)]), in the Grk. writ. (often in Hom.) the highest part of the house, the upper rooms or story where the women resided; in bibl. Grk. (Sept. for תְּנִיחָא), a room in the upper part of a house, sometimes built upon the flat roof of the house (2 K. xxiii. 12), whither Orientals were wont to retire in order to sup, meditate, pray, etc.; [R. V. upper chamber; cf. B. D. s. v. House; McC. and S. s. v.]: Acts i. 13; ix. 37, 39; xx. 8, (Joseph. vit. 30).\*

ὑπέ-χω; prop. to hold under, to put under, place underneath; as τὴν χεῖρα, Hom. Il. 7, 188; Dem., Plat., al.; metaph. to sustain, undergo: δίκην, to suffer punishment, Jude 7 (very often so in prof. auth. fr. Soph. down; also δίκας, κρίσις, τιμορίαν, etc.; ζημίαν, Eurip. Ion 1308; 2 Macc. iv. 48).\*

ὑπήκοος, -ov, (ἀκοή, see ὑπακούω, 2), fr. Aeschyl. and Hdt. down, giving ear, obedient: Phil. ii. 8; with dat. of the pers. Acts vii. 39; εἰς πάντα, 2 Co. ii. 9.\*

ὑπηρέτω, -ῶ; 1 aor. ὑπηρέτησα: fr. Hdt. down; to be ὑπηρέτης (cf. v.), prop. a. to act as rower, to row, (Diod., Ael.). b. to minister, render service: τινί, Acts xiii. 36; xx. 34; xxiv. 23.\*

ὑπηρέτης, -ov, ὁ, (fr. ὑπό, and ἐρέτης fr. ἐρέσω to row), fr. Aeschyl. and Hdt. down; a. prop. an under rower, subordinate rower. b. any one who serves with his hands; a servant; in the N. T. of the officers and attendants of magistrates as -- of the officer who executes penalties, Mt. v. 25; of the attendants of a king, οἱ ὑπ. οἱ ἐμοί, my servants, retinue, the soldiers I should have if I were a king, Jn. xviii. 36; of the servants or officers of the Sanhedrin, Mt. xxvi. 58; Mk. xiv. 54, 65; Jn. vii. 32, 45 sq.; xviii. 3, 12, 22; xix. 6; Acts v. 22, 26;

joined with δοῦλος (Plat. polit. p. 289 c.), Jn. xviii. 18; of the attendant of a synagogue, Lk. iv. 20; of any one ministering or rendering service, Acts xiii. 5. c. any

one who aids another in any work; an assistant: of a preacher of the gospel [A. V. *minister*, q. v. in B. D.], Acts xxvi. 16; ὑπηρετάει λόγου, Lk. i. 2; Χριστοῦ, 1 Co. iv. 1. [SYN. see διάκονος, fin.]\*

ὑπνος, -ου, ὁ, [i. e. *σύπνος*, cf. Lat. *sopnus, somnus*; Curtius § 391, fr. Hom. down, Hebr. נָשַׁם, *sleep*; prop., Mt. i. 24; Lk. ix. 32; Jn. xi. 13; Acts xx. 9; metaph. ἐξ ὑπνου ἐγερθῆναι (see ἐγείρω, 1), Ro. xiii. 11.\*

ὑπό (i. e. Lat. *sub* [Curtius § 393]), prep., *under*, in prof. auth. used with the gen. dat. and acc., but in the N. T. with the gen. and acc. only. [On the use and the omission of elision with it before words beginning with a vowel, see *WII.* App. p. 146<sup>b</sup>; *Tlf.* Proleg. p. iv. (addenda et emendanda).]

I. with the GENITIVE (cf. W. 364 (342), 368 sq. (346); B. § 147, 29), it is used 1. prop. in a local sense, of situation or position *under* something higher, as ὑπὸ χθονός, often fr. Hom. down; ὁ ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσός, Plat. legg. 5 p. 728 a.; hence 2. metaph. of the efficient cause, as that under the power of which an event is conceived of as being; here the Lat. uses *a* or *ab*, and the Eng. *by*; thus a. after passive verbs, — with the gen. of a person: Mt. i. 22; ii. 15 sq.; Mk. i. 5; ii. 3; [viii. 31 L T Tr WH]; Lk. ii. 18; [vi. 18 Rec.]; Jn. x. 14 R G; xiv. 21; Acts iv. 11; xv. 4; [xxii. 30 L T Tr WH]; Rom. xv. 15 [R G L]; 1 Co. i. 11; 2 Co. i. 4, 16; Gal. i. 11; Eph. ii. 11; Phil. iii. 12; 1 Th. i. 4; 2 Th. ii. 13; Heb. iii. 4, and in many other pass.; φωνῆς ἐνεχθείσης ὑπὸ τῆς μεγαλοπρεποῦς δόξης, when a voice was brought by the majestic glory [cf. R. V. mrg.], i. e. came down to him from God, 2 Pet. i. 17; after *γίνομαι*, *to be done, effected*, Lk. ix. 7 R L in br.; xiii. 17; xxiii. 8; Eph. v. 12; γίνεται τῷ ἐπιβουλή, Acts xx. 3; ἡ ἐπιτιμία ἡ ὑπὸ τῶν πλειόνων, sc. ἐπιτιμηθεῖσα, 2 Co. ii. 6; — with the gen. of a thing: Mt. viii. 24; xi. 7; xiv. 24; Lk. vii. 24; viii. 14 [see πορεύω, fin.]; Jn. viii. 9; Acts xxvii. 41; Ro. iii. 21; xii. 21; 1 Co. x. 29; 2 Co. v. 4; Eph. v. 13; Col. ii. 18; Jas. i. 14; ii. 9; iii. 4, 6; 2 Pet. ii. 7, 17; Jude 12; Rev. vi. 13. b. with neuter verbs, and with active verbs which carry a passive meaning: πάσχειν ὑπὸ τινος, Mt. xvii. 12; Mk. v. 26; 1 Th. ii. 14, (Hom. Il. 11, 119; Thuc. 1, 77; Xen. symp. 1, 9; Cyr. 6, 1, 36; Hier. 7, 8); ἀπολέσθαι, *to perish*, 1 Co. x. 9 sq. (very often in prof. auth. fr. Hdt. 3, 32 on); ὑπομένειν τι, Heb. xii. 3 [cf. ἀντιλογία, 2]; λαμβάνειν σε. πληγὰς, *to be beaten*, 2 Co. xi. 24; after a term purely active, of a force by which something is bidden to be done: ἀποκτείνει ἐν ῥομφαίᾳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς, *by the wild beasts*, Rev. vi. 8 [cf. ix. 18 Rec.], (so ὤλεσε θυμὸν ὑφ' Ἐκτορος, Hom. Il. 17, 616; cf. Matthiae ii. p. 1393; [B. 341 (293)]).

II. with the ACCUSATIVE (W. § 49, k.); 1. of motion, in answer to the question 'whither?': *to come ὑπὸ τὴν στέγην*, Mt. viii. 8; Lk. vii. 6; ἐπισυνάγειν, Mt. xxiii. 37; Lk. xiii. 34; with verbs of putting or placing: Mt. v. 15; Mk. iv. 21; Lk. xi. 33; 1 Co. xv. 25; of placing under or subjecting, Lk. vii. 8; Ro. vii. 14; xvi. 20; 1 Co. xv. 27; Gal. iii. 22; iv. 3; Eph. i. 22;

1 Pet. v. 6; ἔχω τινὰ ὑπ' ἐμαυτόν, Mt. viii. 9; Lk. vii. 8; γίνεσθαι, born under i. e. subject to, Gal. iv. 4; of falling, trop. Jas. v. 12 [where R<sup>s</sup> εἰς ὑπόκρισιν]. 2.

of situation, position, tarrying: after κατασκευοῦν, Mk. iv. 32; κάθηται, Jas. ii. 3; with the verb εἶναι (*to and under*) in a local or prop. sense, Jn. i. 48 (49); Acts iv. 12; Ro. iii. 13; 1 Co. x. 1; ἡ ὑπὸ (τῶν) οὐρανῶν sc. χάρα, Lk. xvii. 24; πάση κτίσει τῇ ὑπὸ τὸν οὐρ. sc. οὐσῆ, Col. i. 23; τὰ ὑπὸ τὸν οὐρανὸν sc. ὄντα, Acts ii. 5, (τὰ ὑπὸ σελήνην, Philo de vit. Moys. ii. § 12); εἶναι ὑπὸ τῶν or τι. *to be under*, i. e. *subject to the power of, any person or thing*: Ro. iii. 9; vi. 14, 15; 1 Co. ix. 20; Gal. iii. 10, 25; iv. 2, 21; v. 18; 1 Tim. vi. 1; ὑπὸ ἔξουσίαν σε. ὧν, Mt. viii. 9 (where L WH br. read ὑπὸ ἐξ. τασσόμενος [set under authority], so also col. Sin.); οἱ ὑπὸ νόμον sc. ὄντες, 1 Co. ix. 20; Gal. iv. 5, (ὑπὸ ἐκπλαγῆν εἶναι, Protev. Jac. 18). τηρεῖν τινα, Jude 6; φρουρεῖσθαι, Gal. iii. 23. 3. of time, like the Lat. *sub* (cf. *sub vesperam*), i. q. *about* (see exx. fr. the Grk. writ. in Passow p. 2111<sup>b</sup>; [L. and S. v. C. III.]): ὑπὸ τὸν ὄρθρον, *about day-break*, Acts v. 21. This prep. occurs with the accus. nowhere else in the N. T. The apostle John uses it only twice with the gen. (xiv. 21; 3 Jn. 12 — three times, if x. 14 R G is counted [cf. viii. 9]), and once with the accus. (i. 48 (49)).

III. in COMPOSITION ὑπό denotes 1. locality, *under*: ὑποκάτω, ὑποπόδιον, ὑποπιάζω, ὑποδέω; of the goal of motion, i. e. ὑπὸ τι, as ὑποδέχομαι (under one's roof); ὑπολαμβάνω (to receive by standing under); ὑποβάλλω, ὑποτίθημι; trop. in expressions of subjection, compliance, etc., as ὑπακούω, ὑπακοή, ὑπήκοος, ὑπόδικος, ὑπανδρος, ὑπάγω, ὑπολείπω, ὑποχωρέω. 2. small in degree, *slightly*, as ὑποπνέω.

ὑποβάλλω: 2 aor. ὑπέβαλον; [fr. Hom. down]; 1. *to throw or put under*. 2. *to suggest to the mind*. 3. *to instruct privately, instigate, suborn*: τινά, Acts vi. 11 (ὑπεβλήθησαν καθήγοροι, App. bell. civ. 1, 74; Μηνητῆς τις ὑποβλητός, Joseph. b. j. 5. 10, 4).\*

ὑπογραμμός, -οῦ, ὁ, (ὑπογράφω), prop. 1. *a writing-copy*, including all the letters of the alphabet, given to beginners as an aid in learning to draw them: Clem. Alex. Strom. 5, 8, 50. Hence 2. *an example set before one*: 1 Pet. ii. 21 (2 Macc. ii. 28; Clem. Rom. 1 Cor. 16, 17; 33, 8; [Philo, fragm. vol. ii. 667 Mang. (vi. 229 Richter)]), and often in eccl. writ.; ὁ Παῦλος ὑπομονῆς γενόμενος μέγιστος ὑπογραμμός, Clem. Rom. 1 Cor. 5, 7 [where see Br. lghtft.].\*

ὑπό-δειγμα, -τος, τό, (ὑποδείκνυμι, q. v.), a word rejected by the Atticists, and for which the earlier writ. used παράδειγμα; see Lob. ad Phryn. p. 12; [Rutherford, New Phryn. p. 62]. It is used by Xen. r. eq. 2, 2, and among subsequent writ. by Polyb., Philo, Joseph., App., Plut., Hdtian., al.; cf. Bleek, Brief a. d. Hebr. ii. 1 p. 554; a. *a sign suggestive of anything, delineation of a thing, representation, figure, copy*: joined with σκιά, Heb. viii. 5; with a gen. of the thing represented, Heb. ix. 23. b. *an example*: for imitation, διδοῦναι τινί, Jn. xiii. 15; καταλειπόμενος, 2 Macc. vi. 28; with a gen. of the thing to



be imitated, Jas. v. 10 (Sir. xlv. 16; 2 Macc. vi. 31); for warning: with a gen. of the thing to be shunned, τῆς ἀπειθείας, Heb. iv. 14; with a gen. of the pers. to be warned, 2 Pet. ii. 6 (τοὺς Ῥωμαίους . . . εἰς ὑπόδειγμα τῶν ἄλλων ἐθνῶν καταφλέξεν τὴν ἱερὰν πόλιν, Joseph. b. j. 2, 16, 4).\*

ὑπο-δείκνυμι: fut. ὑποδείξω; 1 aor. ὑπέδειξα; fr. Hdt. and Thuc. down; Sept. several times for ἑῃ; 1. prop. to show by placing under (i. e. before) the eyes: ὑπέδειξεν αὐτοῖς τὸν πλοῦτον αὐτοῦ, Esth. v. 11; add, Sir. xlix. 8; [al. give ὑπό in this compound the force of 'privily'; but cf. Fritzsche on Mt. p. 126]. 2. to show by words and arguments, i. e. to teach (for ἑῃ, 2 Chr. xv. 3) [A.V. freq. to warn]: τινί, foll. by an inf. of the thing, Mt. iii. 7; Lk. iii. 7; to teach by the use of a figure, τινί, foll. by indir. disc., Lk. vi. 47; xii. 5; to show or teach by one's example, foll. by οἷα, Acts xx. 35; to show i. e. make known (future things), foll. by indir. disc. Acts ix. 16.\*

ὑπο-δέχομαι (see ὑπό, III. 1): 1 aor. ὑπεδέξαμην; pf. ὑποδέβημαι; fr. Hom. down; to receive as a guest: τινά, Lk. xix. 6; Acts xvii. 7; Jas. ii. 25; εἰς τὸν οἶκον, Lk. x. 38. [Cf. δέχομαι, fin.]\*

ὑπο-δέω: 1 aor. ὑπέδησα; 1 aor. mid. ὑπεδησάμην; pf. pass. or mid. pter. ὑποδεδημένος; fr. Hdt. down (in Hom. with tmesis); to under-bind; mostly in the mid. to bind under one's self, bind on; [ptep. shod]; with an acc. of the thing: σανδάλια, Mk. vi. 9; Acts xii. 8, (ὑποδήματα, Xen. mem. 1, 6, 6; Plat. Gorg. p. 490 e.); with an acc. of the member of the body: τοὺς πόδας with ἐτοιμασία added, with readiness [see ἐτοιμασία, 2], Eph. vi. 15 (πόδα σανδάλω, σανδαλίους, Leian. quom. hist. sit conscrib. 22; Ael. v. h. 1, 18). [Cf. B. § 135, 2.]\*

ὑπόδημα, -τος, τό, (ὑποδέω), fr. Hom. down, Sept. for ἕρπ, what is bound under, a sandal, a sole fastened to the foot with thongs: Mt. iii. 11; x. 10; Mk. i. 7; Lk. iii. 16; x. 4; xv. 22; xxii. 35; Jn. i. 27; with τῶν ποδῶν added, Acts vii. 33; xiii. 25, (ποδός, Plat. Alc. 1 p. 128 a.). [See σανδάλιον.]\*

ὑπόδικος, -ον, ἰ. γ. ὑπὸ δίκην ὄν, under judgment, one who has lost his suit; with a dat. of the pers. debtor to one, owing satisfaction to: τῷ θεῷ, i. e. liable to punishment from God, Ro. iii. 19 [see Morison, Critical Exposition of Romans Third, p. 147 sq.]. (Aeschyl., Plat., Andoc., Lys., Isae., Dem., al.)\*

ὑπο-ζύγιος, -α, -ον, ἰ. γ. ὑπὸ ζυγόν ὄν, under the yoke; neut. τὸ ἕπ. as subst. a beast of burden (so fr. Theogn. and Hdt. down); in bibl. Grk. (since the ass was the common animal used by the Orientals on journeys and for carrying burdens [cf. B. D. s. v. Ass, 1]) spec. an ass: Mt. xxi. 5 (Zech. ix. 9); 2 Pet. ii. 16; Sept. for ἰσῃ, an ass.\*

ὑπο-ζώννυμι; fr. Hdt. down; to under-gird: τὸ πλοῖον, to bind a ship together laterally with ὑποζώματα (Plat. de rep. 10 p. 616 c.), i. e. with girths or cables, to enable it to survive the force of waves and tempest, Acts xxvii. 17 (where see Overbeek [or Hackett; esp. Smith, Voyage and Shipwreck, etc., pp. 107 sq. 204 sqq. (cf. βοήθεια)]). (Polyb. 27, 3, 3).\*

ὑπο-κάτω, under-, underneath: τινός [W. § 54, 6; B. § 146, 1], Mt. xxii. 44 LT Tr WH; Mk. vi. 11; vii. 28; [xii. 36 WH]; Lk. viii. 16; Jn. i. 50 (51); Heb. ii. 8; Rev. v. 3, 13 [Tr mrg. br. the cl.]; vi. 9; xii. 1. (Sept.; Plat., Aristot., Polyb., Diod., Plut., al.) [Cf. W. § 50, 7 N. 1; B. § 146, 4.]\*

ὑπο-κρίνομαι; 1. to take up another's statements in reference to what one has decided for one's self (mid. κρίνομαι), i. e. to reply, answer, (Hom., Hdt., al.). 2. to make answer (speak) on the stage, i. e. to personate any one, play a part, (often so fr. Dem. down). Hence 3. to simulate, feign, pretend, (fr. Dem. and Polyb. down): foll. by an acc. with the inf. Lk. xx. 20. (2 Macc. vi. 21, 24; 4 Macc. vi. 15; Sir. xxxv. (xxxii.) 15; xxxvi. (xxxiii.) 2.) [COMPL.: συν-υποκρίνομαι.]\*

ὑπό-κρισις, -εως, ἡ, (ὑποκρίνομαι, q. v.); 1. an answering; an answer (Hdt.). 2. the acting of a stage-player (Aristot., Polyb., Dion. Hal., Plut., Leian., Artem., al.). 3. dissimulation, hypocrisy: Mt. xxiii. 28; Mk. xii. 15; Lk. xii. 1; Gal. ii. 13; 1 Tim. iv. 2; [Jas. v. 12 Rec.\*]; 1 Pet. ii. 1 [cf. B. § 123, 2], (2 Macc. vi. 25; Polyb. 35, 2, 13; Leian. am. 3; Aesop. fab. 106 (284); [Philo, quis rer. div. haeres § 8; de Josepho § 14]).\*

ὑπο-κριτής, -ου, ὁ, (ὑποκρίνομαι, q. v.); 1. one who answers, an interpreter, (Plat., Leian.). 2. an actor, stage-player, (Arstph., Xen., Plat., Ael., Hdtian.). 3. in bibl. Grk. a dissembler, pretender, hypocrite: Mt. vi. 2, 5, 16; vii. 5; xv. 7; xvi. 3 Rec.; xxii. 18; xxiii. 13 Rec., 14 (13 Tdf.), 15, 23, 25, 27, 29; xxiv. 51; Mk. vii. 6; Lk. vi. 42; xi. 44 R L in br.; xii. 56; xiii. 15. (Job xxxiv. 30; xxxvi. 13, for ἡῖπ profane, impious.) [Mention is made of Heinsoeth, De voce ὑποκριτής comment. (Bonnae, 1874, 4to.).]\*

ὑπο-λαμβάνω; 2 aor. ὑπέλαβον; 1. to take up (lit. under [cf. ὑπό, III. 1]) in order to raise, to bear on high, (Hdt. 1, 24); to take up and carry away (ὥσπερ νῆα ἄνεμοι ὑπολαμβάνοντες, Stob. serm. 6 p. 79, 17): τινά, Acts i. 9 (see ὀφθαλμός, mid.). 2. to receive hospitably, welcome: τινά, 3 Jn. 8 LT Tr WH (Xen. an. 1, 1, 7). 3. to take up i. e. follow in speech, in order either to reply to or controvert or supplement what another has said (very often so in prof. auth. fr. Hdt. down): ὑπολαβὼν εἶπεν, Lk. x. 30 (for ἡῖπ, Job ii. 4; iv. 1; vi. 1; ix. 1; xi. 1; xii. 1, etc.). 4. to take up in the mind, i. e. to assume, suppose: Acts ii. 15; foll. by ὅτι (sc. πλείον ἀγαπήσει), Lk. vi. 43, (Job xxv. 3; Tob. vi. 18; Sap. xvii. 2; 3 Macc. iii. 8; 4 Macc. v. 17 (18) etc., and often in prof. auth. fr. Xen. and Plat. down).\*

ὑπό-λειμμα [λῆμμα WH (see their App. p. 154; cf. I, ε)], -τος, τό, a remnant (see κατάλειμμα): Ro. ix. 27 LT Tr WH. (Sept.; Aristot., Theophr., Plut., Galen.)\*

ὑπο-λείπω: 1 aor. pass. ὑπελείφθην; fr. Hom. down; Sept. for ἡῖπ and ἡῖπ; to leave behind [see ὑπό, III. 1]; pass. to be left behind, left remaining, Sept. for ἡῖπ and ἡῖπ: used of a survivor, Ro. xi. 3.\*

ὑπολήνιον, -ου, τό, (i. e. τὸ ὑπὸ τὴν ληνόν, cf. τὸ ὑποζύγιον), a vessel placed under a press (and in the Orient

usually sunk in the earth) to receive the expressed juice of the grapes, a pit: [ἄρουξεν ὑπολήμιον, R. V. he digged a pit for the winepress], Mk. xii. 1; see ληρός [and B. D. s. v. Winepress]. (Demiopt. ap. Poll. 10 (29), 130; Geop.; Sept. for בָּרַךְ, Is. xvi. 10; Joel iii. 13 (iv. 18); Hagg. ii. 16; Zech. xiv. 10 Alex.)\*

**ὑπο-λιμπάνω;** (λιμπάνω, less common form of the verb λείπω); to leave, leave behind: 1 Pet. ii. 21. (Themist.; eccl. and Byzant. writ.; to fail, Dion. Hal. 1, 23.)\*

**ὑπο-μένω;** impf. ὑπέμενον; fut. 2 pers. plur. ὑπομενεῖτε; 1 aor. ὑπέμεινα; pf. πτερ. ὑπομεμενηκώς; fr. Hom. down; Sept. for הָרַךְ, הִרַךְ, לָרַךְ; 1. to remain i. e. tarry behind: foll. by ἐν with a dat. of the place, Lk. ii. 43; ἐκεῖ, Acts xvii. 14. 2. to remain i. e. abide, not recede or flee; trop. a. to persevere: absol. and emphat., under misfortunes and trials to hold fast to one's faith in Christ [R. V. commonly endure], Mt. x. 22; xxiv. 13; Mk. xiii. 13; 2 Tim. ii. 12 [cf. vs. 10 in b.]; Jas. v. 11; with τῆ θλίψει added, when trial assails [A. V. in tribulation (i. e. dat. of circumstances or condition)], (cf. Kühner § 426, 3 [Jelf § 603, 1]), Ro. xii. 12 (quite different is ὑπομένειν τῷ κυρίῳ, ἠὲ τῷ ἰησοῦ, Lam. iii. 21, 24; Mic. vii. 7; 2 K. vi. 33; ἠὲ τῷ ἰησοῦ, Ps. xxxii. (xxxiii.) 20, to cleave faithfully to [A. V. wait for] the Lord, where the dat. depends on the verb contrary to Grk. usage [cf. W. § 52, 16]). b. to endure, bear bravely and calmly: absol. ill-treatment, 1 Pet. ii. 20; εἰς παιδείαν, i. e. εἰς τὸ παιδεύεσθαι, [for or unto chastening], Heb. xii. 7 acc. to the reading of L T Tr WH which is defied at length by Delitzsch ad loc. [and adopted by Riehm (Lehrbegriff u. s. w. p. 758 note), Alford, Moulton, al.], but successfully overthrown [?] by Fritzsche (De conformatione N. Ti. critica quam Lehm. edidit, p. 24 sqq.) [and rejected by the majority of commentators (Bleek, Lünemann, Kurtz, al.)]. with an acc. of the thing, 1 Co. xiii. 7; 2 Tim. ii. 10; Heb. x. 32; xii 2 sq. 7 R G; Jas. i. 12.\*

**ὑπο-μνήσκω;** fut. ὑπομνήσω; 1 aor. inf. ὑπομνήσαι; 1 aor. pass. ὑπεμνήσθην; fr. Hom. down; [cf. our 'suggest', see ἀνάμνησις]; 1. actively, to cause one to remember, bring to remembrance, recall to mind: τί (to another), 2 Tim. ii. 14; τινά τι, Jn. xiv. 26 (Thuc. 7, 64; Xen. Hier. 1, 3; Plat., Isocr., Dem.); with implied censure, 3 Jn. 10; τινά περὶ τινος, to put one in remembrance, admonish, of something: 2 Pet. i. 12 (Plat. Phaedr. p. 275 d.); τινά, foll. by ὅτι, Jude 5 (Xen. mem. 3, 9, 8; Plat. de rep. 5 p. 452 e.; Ael. v. h. 4, 17); τινά, foll. by an inf. (indicating what must be done), Tit. iii. 1 (Xen. hipparch. 8, 10). 2. passively, to be reminded, to remember: τινός, Lk. xxii. 61.\*

**ὑπό-μνησις, -εως, ἡ, (ὑπομνήσκω),** fr. Eur., Thuc., Plat. down; a. transitively, (Vulg. *comunitio*), a reminding (2 Macc. vi. 17): ἐν ὑπομνήσει, by putting you in remembrance, 2 Pet. i. 13; iii. 1 [W. § 61 3 b.]. b. intrans. remembrance: with a gen. of the obj. 2 Tim. i. 5 [(R. V. having been reminded of etc.); al. adhere to the trans. sense (see Ellicott, Luther, Holtzmann ad loc.)]. SYN. see ἀνάμνησις, fin.]\*

**ὑπο-μονή, -ῆς, ἡ, (ὑπομένω);** 1. *steadfastness, constancy, endurance*, (Vulg. in 1 Th. i. 3 *sustinentia*, in Jas. v. 11 *sufferentia*); in the N. T. the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings: Lk. viii. 15; xxi. 19; Ro. v. 3 sq.; xv. 4 sq.; 2 Co. vi. 4; xii. 12; Col. i. 11; 2 Th. i. 4; 1 Tim. vi. 11; 2 Tim. iii. 10; Tit. ii. 2; Heb. x. 36; Jas. i. 3 sq.; v. 11; 2 Pet. i. 6; Rev. ii. 2 sq. 19; xiii. 10; xiv. 12, (cf. 4 Macc. i. 11; ix. 8, 30; xv. 30 (27); xvii. 4, 12, 23); with a gen. of the thing persevered in [W. § 30, 1 fin.]: τοῦ ἔργου ἀγαθοῦ, Ro. ii. 7; τῆς ἐλπίδος, 1 Th. i. 3 [cf. B. 155 (136)]; δι' ὑπομονῆς, [with patience (cf. W. § 51, 1 b.) i. e.] patiently and steadfastly, Ro. viii. 25; Heb. xii. 1. 2. a patient, steadfast waiting for; [al. question this sense in the New Test., and render the gen. by 'characterizing', 'in respect to', etc.]: Χριστοῦ (gen. of the obj.), the return of Christ from heaven, 2 Th. iii. 5; Rev. i. 9 (where L T Tr WH ἐν Ἰησοῦ [which is in Jesus]); iii. 10, (cf. Ps. xxxviii. (xxxix.) 8; for ἠρεσκῶ, expectation, hope, 2 Esdr. x. 2; Jer. xiv. 8; xvii. 13; for ἠρεσκῶ, hope, Ps. [ix. 19]; lxi. (lxii.) 6; lxx. (lxxi.) 5; [Job xiv. 19]; for ἠρεσκῶ, Prov. x. 28 Symm.; ὑπομένειν τινά, Xen. an. 4, 1, 21; App. b. civ. 5, 81). 3. a patient enduring, sustaining: τῶν παθημάτων, 2 Co. i. 6 (λύπη, Plat. defin. p. 412 e.; θανάτου, Plut. Pelop. 1). [SYN. see μακροθυμία, fin.]\*

**ὑπο-νοέω, -ῶ;** impf. ὑπενόουν; fr. Hdt. down; to suppose, surmise: Acts xxv. 18; foll. by an acc. with the inf., Acts xiii. 25 [(cf. τίς, 4)]; xxvii. 27.\*

**ὑπόνοια, -ας, ἡ, (ὑπενόεω),** fr. Thuc. down, a surmising: 1 Tim. vi. 4.\*

**ὑπο-πίάζω,** a later form of ὑποπιέζω, to keep down, keep in subjection: 1 Co. ix. 27 Tdf. ed. 7 after the faulty reading of some Mss. for ὑποπιάζω, q. v. Cf. Lob. ad Phryn. p. 461; [Soph. Lex. s. v.; W. § 5, 1 d. 5; see ἀμφιάζω].\*

**ὑπο-πλέω;** 1 aor. ὑπέπλευσα; (Vulg. *submarigo*); to sail under, i. e. to sail close by, pass to the leeward of: with the acc. of the place, Acts xxvii. 4, 7. (Dio Cass., Dio Chr., al.)\*

**ὑπο-πνέω;** 1 aor. ὑπέπνευσα; a. to blow underneath (Aristot.). b. to blow softly [see ὑπό, III. 2]: Acts xxvii. 13.\*

**ὑποπόδιον, -ου, τό, (ὑπό and ποῦς),** a footstool (Lat. *suppeditaneum*): Mt. v. 35; Acts vii. 49 (fr. Is. lxxvi. 1); Jas. ii. 3; τιθέναί τινά ὑποπ. τῶν ποδῶν τινος, to make one the footstool of one's feet, i. e. to subject, reduce under one's power, (a metaph. taken from the practice of conquerors who placed their feet on the necks of their conquered enemies): Mt. xxii. 44 R G; Mk. xii. 36 [here WH ὑποκάτω τῶν π.]; Lk. xx. 43; Acts ii. 35; Heb. i. 13; x. 13, after Ps. cix. (ex.) 2. (Leian., Athen., al.; Sept. for בָּרַךְ; [cf. W. 26].)\*

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**ὑπο-μονή, -ῆς, ἡ, (ὑπομένω);** 1. *steadfastness, constancy, endurance*, (Vulg. in 1 Th. i. 3 *sustinentia*, in Jas. v. 11 *sufferentia*); in the N. T. the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings: Lk. viii. 15; xxi. 19; Ro. v. 3 sq.; xv. 4 sq.; 2 Co. vi. 4; xii. 12; Col. i. 11; 2 Th. i. 4; 1 Tim. vi. 11; 2 Tim. iii. 10; Tit. ii. 2; Heb. x. 36; Jas. i. 3 sq.; v. 11; 2 Pet. i. 6; Rev. ii. 2 sq. 19; xiii. 10; xiv. 12, (cf. 4 Macc. i. 11; ix. 8, 30; xv. 30 (27); xvii. 4, 12, 23); with a gen. of the thing persevered in [W. § 30, 1 fin.]: τοῦ ἔργου ἀγαθοῦ, Ro. ii. 7; τῆς ἐλπίδος, 1 Th. i. 3 [cf. B. 155 (136)]; δι' ὑπομονῆς, [with patience (cf. W. § 51, 1 b.) i. e.] patiently and steadfastly, Ro. viii. 25; Heb. xii. 1. 2. a patient, steadfast waiting for; [al. question this sense in the New Test., and render the gen. by 'characterizing', 'in respect to', etc.]: Χριστοῦ (gen. of the obj.), the return of Christ from heaven, 2 Th. iii. 5; Rev. i. 9 (where L T Tr WH ἐν Ἰησοῦ [which is in Jesus]); iii. 10, (cf. Ps. xxxviii. (xxxix.) 8; for ἠρεσκῶ, expectation, hope, 2 Esdr. x. 2; Jer. xiv. 8; xvii. 13; for ἠρεσκῶ, hope, Ps. [ix. 19]; lxi. (lxii.) 6; lxx. (lxxi.) 5; [Job xiv. 19]; for ἠρεσκῶ, Prov. x. 28 Symm.; ὑπομένειν τινά, Xen. an. 4, 1, 21; App. b. civ. 5, 81). 3. a patient enduring, sustaining: τῶν παθημάτων, 2 Co. i. 6 (λύπη, Plat. defin. p. 412 e.; θανάτου, Plut. Pelop. 1). [SYN. see μακροθυμία, fin.]\*

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*under; thing put under, substructure, foundation*: Ps. lxxviii. (lxxxix.) 3; τοῦ οἴκου, Ezek. xl. 11; τοῦ τάφου, Diod. 1, 66.

2. *that which has foundation, is firm*; hence, a. *that which has actual existence; a substance, real being*: τῶν ἐν ἀέρι φαντασμάτων τὰ μὲν ἐστί κατ' ἔμφασιν, τὰ δὲ κατ' ὑπόστασιν, Aristot. de mundo, 4, 19 p. 395<sup>b</sup>, 30; φαντασίαν μὲν ἔχειν πλούτου, ὑπόστασιν δὲ μὴ, Artem. oneir. 3, 14; (ἡ ἀγῆ) ὑπόστασιν ἰδίαν οὐκ ἔχει, γεννᾶται δὲ ἐκ φλογός, Philo de incorruptibil. mundi § 18; similarly in other writ. [cf. Soph. Lex. s. v. 5; L. and S. s. v. III. 2].

b. *the substantial quality, nature, of any pers. or thing*: τοῦ θεοῦ [R. V. substance], Heb. i. 3 (Sap. xvi. 21; ἴδε . . . τίνος ὑποστάσεως ἢ τίνος εἶδους τυγχάνουσιν οὐς ἐρέετε καὶ νομίζετε θεούς, Epist. ad Diogn. 2, 1; [cf. Suicer, Thesaur. s. v.]).

c. *steadiness of mind, firmness, courage, resolution*, (οἱ δὲ Ῥόδιοι θεωροῦντες τὴν τῶν Βυζαντινῶν ὑπόστασιν, Polyb. 4, 50, 10; οὐχ οὕτω τὴν δόξαν, ὡς τὴν ὑπόστασιν αὐτοῦ καὶ τόλμαν καταπεληγμένων τῶν ἐναντίων, id. 6, 55, 2; add, Diod. 16, 32 sq.; Joseph. antt. 18, 1, 6); *confidence, firm trust, assurance*: 2 Co. ix. 4; xi. 17; Heb. iii. 14; xi. 1, (for ἡπίστη, Ruth i. 12; Ezek. xix. 5; for ἡπίστη, Ps. xxxviii. (lxxxix.) 8). Cf. Bleek, Br. an d. Hebr. ii. 1 pp. 60 sqq. 462 sqq.; Schlatter, Glaube im N. T. p. 581.\*

ὑπο-στέλλω: impf. ὑπέστέλλον; 1 aor. mid. ὑπέστέλα-  
μην:

1. Act. *to draw down, let down, lower*: ἰστίον, Pind. Isthm. 2, 59; *to withdraw, [draw back]*: ἐμαντόν, of a timid person, Gal. ii. 12 ([cf. Bp. Lghtft. ad loc.]; often so in Polyb.).

2. Mid. *to withdraw one's self, i. e. to be timid, to cower, shrink*: of those who from timidity hesitate to avow what they believe, Heb. x. 38 (fr. Παβ. ii. 4 [cf. W. 523 (487)]); *to be unwilling to utter from fear, to shrink from declaring, to conceal, dissemble*: foll. by τοῦ with the inf. [W. 325 (305); B. 270 (232)], Acts xx. 27; οὐδέν, ibid. 20, (often so in Dem.; cf. Reiske, Index graecit. Dem. p. 774 sq.; Joseph. vit. § 54; b. j. 1, 20, 1).\*

ὑπο-στολή, -ῆς, ἡ, (ὑποστέλλω, q. v.), prop. *a withdrawing* (Vulg. *subtractio*), [in a good sense, Plut. anim. an corp. aff. sint pej. § 3 sub fin.]; *the timidity of one stealthily retreating*: οὐκ ἐσμέν ὑποστολῆς (see εἰμί, IV. 1 g.), we have no part in shrinking back etc., we are free from the cowardice of etc. [R. V. *we are not of them that shrink back* etc.], Heb. x. 39 (λάθρα τὰ πολλὰ καὶ μεθ' ὑποστολῆς ἐκακούργησεν, Joseph. b. j. 2, 14, 2; ὑποστολὴν ποιοῦνται, antt. 16, 4, 3).\*

ὑπο-στρέφω; impf. ὑπέστρεφον; fut. ὑποστρέψω; 1 aor. ὑπέστρεψα; fr. Hom. down; Sept. for שׁוּ;

1. trans. *to turn back, to turn about*: as ἵππους, Hom. II. 5, 581.

2. intrans. *to turn back i. e. to return*: absol., Mk. xiv. 40 [here L WH *πάνιν ἐλθῶν Tr ἐλθῶν*]; Lk. ii. 20 (here Rec. *ἐπιστρέφ.*), 43; viii. 37, 40; ix. 10; x. 17; xvii. 15; xix. 12; xxiii. 48, 56; Acts viii. 28; foll. by an inf. of purpose, Lk. xvii. 18; foll. by διά with a gen. of place, Acts xx. 3; εἰς with an acc. of place, Lk. i. 56; ii. 39 [here T Tr mrg. WH *ἐπιστρέφ.*], 45; iv. 14; vii. 10; viii. 39; xi. 24; xxiv. 33, 52; Acts i. 12; viii. 25; xiii. 18; xiv. 21; xxi. 6; xxii. 17; xxiii. 32; Gal. i. 17; εἰς

διαφθοράν, Acts xiii. 34; ἀπό with a gen. of place, Lk. iv. 1; xxiv. 9 [WH br. *ἀπό* etc.]; ἀπό with a gen. of the business, Heb. vii. 1; ἐκ with a gen. of place, Acts xii. 25; ἐκ τῆς ἀγίας ἐντολῆς, of those who after embracing Christianity apostatize, 2 Pet. ii. 21 T Tr WH, but Lchm. (against the authorities) εἰς τὰ ὅπισω ἀπὸ τῆς etc.\*

ὑπο-στράννυμι and ὑποστράννω (later forms, found in Plut., Themist., Athen., al., for the earlier ὑποστρόννυμι and ὑποστρόρρυμι): impf. 3 pers. plur. ὑπεστράννων; *to strew, spread under*: τί, Lk. xix. 36 (Is. lviii. 5).\*

ὑπο-ταγή, -ῆς, ἡ, 1. *the act of subjecting* (Dion. Hal.).

2. *obedience, subjection*: 2 Co. ix. 13 (on which see ὁμολογία, b.); Gal. ii. 5; 1 Tim. ii. 11; iii. 4.\*

ὑπο-τάσσω: 1 aor. ὑπέταξα; Pass., pf. ὑπέταγμα; 2

aor. ὑπετάγην; 2 fut. ὑποταγήσομαι; pres. mid. ὑποτάσσομαι; *to arrange under, to subordinate; to subject, put in subjection*: τῷ τι or τινα, 1 Co. xv. 27; Heb. ii. 5; Phil. iii. 21; pass., Ro. viii. 20 [see διά, B. II. 1 b.]; 1 Co. xv. 27<sup>b</sup> sq.; 1 Pet. iii. 22; τῶν or τὶ ὑπὸ τοῦς πόδας

τύπος, 1 Co. xv. 27<sup>a</sup>; Eph. i. 22; ὑποκάτω τῶν ποδῶν τῶς, Heb. ii. 8; mid. *to subject one's self, to obey*; to submit to one's control; to yield to one's admonition or advice: absol., Ro. xiii. 5; 1 Co. xiv. 34 [cf. B. § 151, 30]; τῷ, Lk. ii. 51; x. 17, 20; Ro. viii. 7; xiii. 1; 1 Co. xiv. 32; xvi. 16; Eph. v. 21 sq. [but in 22 G T WH txt. om. Tr mrg. br. ὑποτάσσ.], 24; Col. iii. 18; Tit. ii. 5, 9; iii. 1; 1 Pet. ii. 18; iii. 1, 5; v. 5; 2 aor. pass. with mid. force, *to obey* [R. V. *subject one's self*, B. 52 (46)], Ro. x. 3; impv. *obey, be subject*: Jas. iv. 7; 1 Pet. ii. 13; v. 5; 2 fut. pass. Heb. xii. 9. (Sept.; [Aristot.], Polyb., Plut., Arr., Hidian.)\*

ὑπο-τίθημι: 1 aor. ὑπέθηκα; pres. mid. ptep. ὑποτιθέμε-

νος; fr. Hom. down; *to place under* (cf. ἐπό, III. 1): τί, Ro. xvi. 4 (on which see τράχηλος). Mid. metaph. *to supply, suggest*, (mid. *from one's own resources*); with a dat. of the pers. and acc. of the thing: ταῦτα, these instructions, 1 Tim. iv. 6. (Often so in prof. auth. fr. Hom. down.)\*

ὑπο-τρέχω: 2 aor. ὑπέδραμον; fr. Hom. down; prop. *to run under*; in N. T. once, viz. of navigators, *to run past a place on the shore, and therefore in a higher position* (see ὑποπλέω): νησιῶν, Acts xxvii. 16 [R. V. *running under the lee of*; cf. Hackett ad loc.].\*

ὑπο-τύπωσις, -εως, ἡ, (ὑποτυπώ, to delineate, outline); a. *an outline, sketch, brief and summary exposition*, (Sext. Empir., Diog. Laërt., al.).

b. *an example, pattern*: πρὸς ὑποτ. τῶν μελλόντων πιστεύειν κτλ. for an example of those who should hereafter believe, i. e. to show by the example of my conversion that the same grace which I had obtained would not be wanting also to those who should hereafter believe, 1 Tim. i. 16; the pattern placed before one to be held fast and copied, model: ὑγιαίνοντων λόγων, 2 Tim. i. 13.\*

ὑπο-φέρω; 1 aor. ὑπήνεγκα; 2 aor. inf. ὑπενεγκέω; fr. Hom. down; *to bear by being under, bear up* (a thing placed on one's shoulders); trop. *to bear patiently, to endure*, (often so fr. Xen. and Plat. down): τί, 1 Co. x.

13; 2 Tim. iii. 11; 1 Pet. ii. 19. (Prov. vi. 33; Ps. lxxviii. (Lxix.) 8; Mic. vii. 9; Job ii. 10).\*

ὑπο-χωρέω, -ῶ; 1 aor. ὑπέχωρησα; fr. Hom. down; to go back [see ὑπό, III. 1 fin.]; to withdraw: εἰς τόπον ἔρημον. Lk. ix. 10; with ἐν and a dat. of the place (see ἐν, I. 7), Lk. v. 16 [cf. W. § 50, 4 a.; B. 312 (268)].\*

ὑπωπιάζω; (fr. ὑπόπιον, compounded of ὑπό and ὤψ, ὠπός, which denotes a. that part of the face which is under the eyes; b. a blow in that part of the face; a black and blue spot, a bruise); prop. to beat black and blue, to smite so as to cause bruises and livid spots, (Aristot. rhet. 3, 11, 15 p. 1413<sup>a</sup>, 20; Plut. mor. p. 921 f.; Diog. Laërt. 6, 89): τὸ σῶμα, like a boxer I buffet my body, handle it roughly, discipline it by hardships, 1 Co. ix. 27; metaph. (πόλεις ὑπωπιασμένα, cities terribly scourged and afflicted by war, bearing the marks of devastation, Aristoph. pax 541) to give one intolerable annoyance ['beat one out', 'wear one out'], by entreaties [cf. τέλος, I a.], Lk. xviii. 5 (cf. aliquem rogatūdo obtundat, Ter. Eun. 3, 5, 6).\*

ὕς, ὕός, ὄ, ἦ, fr. Hom. down, Sept. several times for ὕ; ἦ, a swine: 2 Pet. ii. 22.\*

ὑσώπωσ [on the breathing see *WH*. App. p. 144<sup>a</sup>; Lohm. (in both his edd.) spells it with one σ in Jn.], -ου, ἦ, (Hebr. חֲסוּפָה, Ex. xii. 22; Num. xii. 6, 18, etc.), hyssop, a plant a bunch of which was used by the Hebrews in their ritual sprinklings: Heb. ix. 19; ὑσώπων, i. q. καλάμω ὑσώπου, Jn. xix. 29. Cf. *Win*. RWB. s. v. Ysop; Arnold in Herzog xviii. p. 337 sq.; Furrer in Schenkel v. 685 sq.; [Riehm p. 1771 sq.; Löwe, Aram. Pflanzennamen, § 93; *Tristram*, Nat. Hist. etc. p. 455 sq.; B. D. s. v. (esp. Am. ed.)].\*

ὑστερέω, -ῶ; 1 aor. ὑστέρησα; pf. ὑστέρηκα; Pass., pres. ὑστεροῦμαι; 1 aor. pter. ὑστέρηθείς; (ὑστερος); 1. Act. to be *υστερος* i. e. behind; i. e. a. to come late or too tardily (so in prof. auth. fr. Hdt. down): Heb. iv. 1; to be left behind in the race and so fail to reach the goal, to fall short of the end; with ἀπό and the gen. indicating the end, metaph. fail to become a partaker: ἀπὸ τῆς χάριτος, Heb. xii. 15 [al. render here fall back (i. e. away) from; cf. W. § 30, 6 b.; B. 322 (276) sq. cf. § 132, 5] (Eccl. vi. 2). b. to be inferior, in power, influence, rank, 1 Co. xii. 24 (where L T Tr WH pass. ὑστερομένω); in virtue, τί ἐτι ὑστερῶ; in what am I still deficient [A.V. what lack I yet (cf. B. § 131, 10)], Mt. xix. 20 (Sir. li. 24; ἵνα γινῶ τί ὑστερῶ ἐγώ, Ps. xxxviii. (xxxix.) 5; μηδ' ἐν ἄλλω μηδενὶ μέρει ἀρετῆς ὑστεροῦντας, Plat. de rep. 6 p. 484 d.); μηδέν or οὐδέν foll. by a gen. (depending on the idea of comparison contained in the verb [B. § 132, 22]) of the person, to be inferior to [A.V. to be behind] another in nothing, 2 Co. xi. 5; xii. 11. c. to fail, be wanting, (Diose. 5, 86): Jn. ii. 3 [not Tdf.]; ἐν σοι [T WH Tr mrg. σε (cf. B. n. s.)] ὑστερεῖ, Mk. x. 21. d. to be in want of, lack: with a gen. of the thing [W. § 30, 6], Lk. xxii. 35 (Joseph. antt. 2, 2, 1). 2. Pass. to suffer want [W. 260 (244)]: Lk. xv. 14: 2 Co. xi. 9 (8); Heb. xi. 37, (Sir. xi. 11); opp. to περισσεύειν, to abound, Phil. iv. 12; τινός, to be devoid [R. V. fall

short] of, Ro. iii. 23 (Diod. 18, 71; Joseph. antt. 15, 6, 7); ἐν τινι, to suffer want in any respect, 1 Co. i. 7, opp. to πλουτιζεσθαι ἐν τινι, *ibid.* 5; to lack (be inferior) in excellence, worth, opp. to περισσεύειν, [A. V. to be the worse . . . the better], 1 Co. viii. 8. [Comp.: ἀφ'υστερέω].\*

ὑστέρημα, -τος, τό, (ὑστερέω); a. deficiency, that which is lacking: plur. with a gen. of the thing whose deficiency is to be filled up, Col. i. 24 (on which see ἀναναπληρώω, and θλίψις sub fin.); 1 Th. iii. 10; τὸ ὑστ. with a gen. [or its equiv.] of the pers., the absence of one, 1 Co. xvi. 17 [ὑμ. being taken objectively (W. § 22, 7; B. § 132, 3)]; al. take ὑμ. subjectively and render that which was lacking on your part; τὸ ὑμῶν ὑστ. τῆς πρός με λειτουργίας, your absence, owing to which something was lacking in the service conferred on me (by you), Phil. ii. 30. b. in reference to property and resources, poverty, want, destitution: Lk. xxi. 4; 2 Co. viii. 14 (13); ix. 12; xi. 9, (Ps. xxxiii. (xxxiv.) 10; Judg. xviii. 10, etc.; eccl. writ.).\*

ὑστέρησις, -εως, ἡ, (ὑστερέω), want, poverty: Mk. xii. 44; καθ' ὑστέρησιν, on account of want, Phil. iv. 11 [cf. κατά, II. 3 c. γ. p. 328<sup>b</sup> bot.]. (Eccl. writ.).\*

ὑστερος, -α, -ον, latter, later, coming after: ἐν ὑστέροις καιροῖς, 1 Tim. iv. 1; ὁ ὑστ. i. q. the second, Mt. xxi. 31 L Tr WH, but cf. Fritzsche's and Meyer's crit. notes [esp. *WH*. App.] ad loc. Neut. ὕστερον, fr. Hom. down, adverbially, after, after this, later, lastly, used alike of a shorter and of a longer period: Mt. iv. 2; xxi. 29, 32, 37; xxv. 11; xxvi. 60; Mk. xvi. 14; Lk. iv. 2 Rec.; [xx. 32 L T Tr WH]; Jn. xiii. 36; Heb. xii. 11; with a gen. after one, Mt. xxii. 27; Lk. xx. 32 [R G].\*

ὑφαίνα; fr. Hom. down; Sept. for ἤρῃ; to weave: Lk. xii. 27 T WH (rejected) mrg.\*

ὑφαντός, -ή, -όν, (ὑφαίνα, q. v.), fr. Hom. down; woven: Jn. xix. 23. (For ἤρῃ, Ex. xxxvi. 30 (xxxix. 22); xxxvi. 35 (xxxix. 27); for ἤρῃ, Ex. xxvi. 31, etc.).\*

ὑψηλός, -ή, -όν, (ὑψι on high, ὑψος), [fr. Hom. down], high; lofty; a. prop. of place: ὄρος, Mt. iv. 8; xvii. 1; Mk. ix. 2; Lk. iv. 5 R G Lbr.; Rev. xxi. 10: τείχος. Rev. xxi. 12; neut. τὰ ὑψηλά (the heights of heaven; Sept. for חֲרֹמֵי, Ps. xcii. (xciii.) 4; exii. (cxiii.) 5; Is. xxxiii. 5; lvii. 15), heaven [A.V. on high; cf. B. § 124, 8 d.], Heb. i. 3; exalted on high: ὑψηλότερος τῶν οὐρανῶν, [made higher than the heavens], of Christ raised to the right hand of God, Heb. vii. 26 (cf. Eph. iv. 10); μετὰ βραχίονος ὑψηλοῦ, with a high (uplifted) arm, i. e. with signal power, Acts xiii. 17 (Sept. often ἐν βραχίονι ὑψηλῷ for חֲרֹמֵי, as in Ex. vi. 6; Deut. v. 15). b. metaph. eminent, exalted: in influence and honor, Lk. xvi. 15; ὑψηλά φρονεῖν, to set the mind on, to seek, high things (as honors and riches), to be aspiring, Ro. xii. 16; also Ro. xi. 20 L mrg. T Tr WH; 1 Tim. vi. 17 T WH mrg.; (Lucian. Icaromen. 11, Hermet. 5).\*

ὑψηλοφρονέω, -ῶ; (ὑψηλόφρων, and this fr. ὑψηλός and φρήν); to be high-minded, proud: Ro. xi. 20 [R G L txt.]; 1 Tim. vi. 17 [R G L Tr WH txt.], (Schol. ad Pind. Pyth. 2, 91). In Grk. writ. μεγαλοφρονεῖν is more common.\*

ὑψιστος, -η, -ου, (superl.; fr. ὑψι on high), in Grk. writ. mostly poetic, *highest, most high*; a. of place: neut. τὰ ὑψιστα (Sept. for כְּרוֹמִים), the highest regions, i. e. heaven (see ὑψηλός, a.), Mt. xxi. 9; Mk. xi. 10; Lk. ii. 14; xix. 38, (Job xvi. 19; Is. lvii. 15). b. of rank: of God, ὁ θεὸς ὁ ὑψιστος, the most high God, Mk. v. 7; Lk. viii. 28; Acts xvi. 17; Heb. vii. 1; [Gen. xiv. 18; Philo de leg. ad Gaium § 23]; and simply ὁ ὑψιστος, *the Most High*, Acts vii. 48; and without the article (cf. B. § 124, 8 b. note; [WH. Intr. § 416]), Lk. i. 32, 35, 76; vi. 35, and very often in Sir.; (Hebr. יְיָ עֲלֵינוּ, יְיָ עֲלֵינוּ לְאֵל, יְיָ עֲלֵינוּ מִן הַשָּׁמַיִם, יְיָ עֲלֵינוּ מִן הַשָּׁמַיִם; Zeús ὑψιστος, Pind. Nem. 1, 90; 11, 2; Aeschyl. Eum. 28).\*

ὑψος, -ους, τό, fr. Aeschyl. and Hdt. down, Sept. for כְּרוֹמִים, קִיבָה, גִּבָּה, etc., *height*: prop. of measure, Eph. iii. 18; Rev. xxi. 16; of place, heaven [A.V. on high], Eph. iv. 8 (fr. Ps. lxvii. (lxviii.) 19); Lk. i. 78; xxiv. 49; metaph. *rank, high station*: Jas. i. 9 (Job v. 11; 1 Macc. i. 40; x. 24; ὑψος ἀρετῆς, Plut. Popl. 6).\*

ὑψώω, -ῶ; fut. ὑψώσω; 1 aor. ὑψώσα; Pass., 1 aor. ὑψώθη; 1 fut. ὑψώθισομαι; (ὑψος); [Batr. 81; Hippocr., al.]; Sept. very often for רָוַר, also for רָוַר, נִצְּנָה, רָוַר, etc.; *to lift up on high, to exalt*, (Vulg. exalto): τινά or τί, prop. of place, Jn. iii. 14<sup>b</sup>; viii. 28; xii. 34; with ἐκ τῆς γῆς added, to remove from (lit. *out of*) the earth by crucifixion (ὑψοῦν τινα foll. by ἐκ, Ps. ix. 14), Jn. xii. 32 (the Evangelist himself interprets the word of the lifting up upon the cross, but a careful comparison of viii. 28 and xii. 32 renders it probable that Jesus spoke of the heavenly exaltation which he was to attain by the crucifixion (cf. xii. 23 sqq., xiii. 31 sqq., Lk. xxiv. 26), and employed the Aramaic word דָּוַר, the ambiguity of which allowed it to be understood of the crucifixion; cf. *Bleek*,

Beiträge zur Evangelienkritik, p. 231 sq.; [the 'lifting up' includes death and the victory over death; the passion itself is regarded as a glorification; cf. Westcott ad loc.]; τινά ἕως τοῦ οὐρανοῦ (opp. to καταβιβάζειν [or καταβαίνειν] ἕως ἄβδου), metaph. *to raise to the very summit of opulence and prosperity*, pass., Mt. xi. 23; Lk. x. 15, [al. understand exaltation in privilege as referred to in these pass. (see vs. 21 in Mt.)]; simply τινά, *to exalt, to raise to dignity, honor, and happiness*: Lk. i. 52 (where opp. to ταπεινῶ); Acts xiii. 17; to that state of mind which ought to characterize a Christian, 2 Co. xi. 7; to raise the spirits by the blessings of salvation, Jas. iv. 10; 1 Pet. v. 6; ἐμμαντόν, *to exalt one's self* (with haughtiness and empty pride), (opp. to ταπεινῶ), Mt. xxiii. 12; Lk. xiv. 11; xviii. 14;—in these same pass. ὑψωθήσεται occurs, *he shall be raised to honor*. By a union of the literal and the tropical senses God is said ὑψῶσαι Christ τῇ δεξιᾷ αὐτοῦ, Acts v. 31; pass. Acts ii. 33; the dative in this phrase, judged according to Greek usage, hardly bears any other meaning than *with* (by means of) *his right hand* (his power) [R. V. txt.]; but the context forbids it to denote anything except *at (to) the right hand of God* [so R. V. mrg.]; hence the opinion of those has great probability who regard Peter's phrase as formed on the model of the Aramaean יְיָ יְיָ; cf. *Bleek*, Einl. in das N. T. ed. 1, p. 346 [but see W. 214 (201), 215 (202); Meyer ad loc. COMP.: ὑπερ-ὑψώω.]\*

ὑψωμα, -τος, τό, (ὑψώω), *thing elevated, height*: prop. of space, opp. to βάθος, Ro. viii. 39 (τοῦ ἀέρος, Philo de praem. et poen. § 1; ἔσαν ὑψωμα λάβη μέγιστον ὁ ἦλιος, Plut. mor. p. 782 d.); spec. elevated structure i. e. *barrier, rampart, bulwark*: 2 Co. x. 5. [Sept. (in Jud. x. 8; xiii. 4, actively); cod. Ven. for 'heave-offering' in Lev. vii. 14, 32; Num. xviii. 24 sqq.]\*

Φ

φάγος, -ου, ὁ, (φάγω), *a voracious man, a glutton*, (it is a subst., and differs fr. φαγός the adj.; cf. φυνγός, φειδός; see Fritzsche on Mark p. 790 sqq., but cf. *Lipsius*, Gram. Untersuch. p. 28; W. § 16, 3 c. a., [and § 6, 1 i.; esp. Chandler § 230]): joined with οἰνοπότης, Mt. xi. 19; Lk. vii. 34.\*

φάγω, see ἐσθίω.

φαιλόνης (so Rec.<sup>eras</sup> Steph) or φελόνης (with most Mss. including cod. Sin., Rec.<sup>bez</sup> elz G L T Tr [WH (cf. their Intr. § 404 and App. p. 151<sup>a</sup>; W. *Dindorf* in Steph. Thes. s. v. φανόλης, col. 583])), by metath. for the more com. φανόλης (found in [Epiet. 4, 8, 24]; Artem. oneir. 3, 5; 2, 29; Pollux 7, (13) 61; Athen. 3 p. 97), -ου, ὁ, Lat.

paenula, *a travelling-cloak*, used for protection against stormy weather: 2 Tim. iv. 13, where others erroneously understand it to mean a case or receptacle for

books as even the Syriac renders it ܦܢܘܠܐ ܕܟܬܘܒܐ.\*

φαίνω; [1 aor. act. subjunc. 3 pers. sing. φάνη, L T WH in Rev. viii. 12; xviii. 23, (see below and ἀναφαίνω: W § 15 s. v.; B. 41 (35))]; Pass., pres. φαίνομαι; 2 aor. ἐφάνην; 2 fut. φανήσομαι and (in 1 Pet. iv. 18) φανοῦμαι (cf. Kühner § 343 s. v.; [Veitch s. v.]); (φάω); in Grk. writ. fr. Hom. down; *to bring forth into the light, cause to shine; to show*. In bibl. Grk. 1. Active intransitively, *to shine, shed light*, (which the Grks. [commonly

(cf. L. and S. s. v. A. Π.)] express by the passive), Sept. for פָּאֵל: τὸ φῶς φαίνει, Jn. i. 5; 1 Jn. ii. 8; ὁ λύχνος, Jn. v. 35; 2 Pet. i. 19, (1 Macc. iv. 50; Gen. i. 17); ὁ ἥλιος, Rev. i. 16; ὁ ἥλ. καὶ ἡ σελήνη, Rev. xxi. 23; ἡ ἡμέρα, Rev. viii. 12 Rec.

2. Passive, a. *to shine, be bright or resplendent*: ἡ ἡμέρα, Rev. viii. 12 Tr [(see above)]; xviii. 23 RGT—but see Veitch s.v.; moreover, the foll. exx. should be brought under the next head; see Meyer on Phil. ii. 15]: ὡς φωστῆρες, Phil. ii. 15; ὁ ἀστὴρ, Mt. ii. 7; ἡ ἀστραπή, Mt. xxiv. 27. b. *to become evident, to be brought forth into light, come to view, appear*: Mt. xxiv. 30; opp. to ἀφανίζεσθαι, Jas. iv. 14; of the appearance of angels: τινί, Mt. i. 20; ii. 13, 19, (2 Macc. iii. 33; x. 29; xi. 8; of God, Joseph. antt. 7, 7, 3; for פָּאֵל in ref. to the same, Num. xxiii. 3); of those restored to life, Lk. ix. 8; τινί, Mk. xvi. 9; of growing vegetation, *to come to light*, Mt. xiii. 26; univ. *to appear, be seen*: φαινόμενα, Heb. xi. 3; impersonally, φαίνεται, *it is seen, exposed to view*: οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ, never was it seen in such (i. e. so remarkable) a fashion — never was such a sight seen — in Israel, Mt. ix. 33.

c. *to meet the eyes, strike the sight, become clear or manifest*, with a predicate nom. (*be seen to be*) [cf. B. § 144, 15 a., 18]: Mt. vi. 16, 18; xxiii. 27 sq.; 2 Co. xiii. 7: ἵνα (sc. ἡ ἀμαρτία) φανῆ ἀμαρτία (equiv. to ἀμαρτωλός), Ro. vii. 13; with the dat. of the pers. added, Mt. vi. 5 (sc. προσευχόμενοι praying); *to be seen, appear*: ὁ ἀμαρτωλὸς ποῦ φαίνεται; i. e. he will nowhere be seen, will perish, 1 Pet. iv. 18.

d. *to appear to the mind, seem to one's judgment or opinion*: τί ὑμῖν φαίνεται, [A.V. *what think ye*], Mk. xiv. 64 (1 Esdr. ii. 18 (21)); ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ ληροί, Lk. xxiv. 11 [W. § 33 f.; B. § 133, 3. SYN. see δοκέω, fin.]\*

Φαλέκ [L. txt. Tr WH Φάλεκ (but see Tdf. Proleg. p. 104); L. mrg. Φάλεγ], ὁ, Peleg, (פֶּלֶג 'division'), son of Eber (Gen. x. 25); l.k. iii. 35.\*

φανερῶς, -ά, -όν, (φαίνομαι), fr. [Pind.], Hdt. down, *apparent, manifest, evident, known*, (opp. to κρυπτός and ἀπόκρυφος): Gal. v. 19; ἐν πᾶσιν, among all, 1 Tim. iv. 15 Rec.; ἐν αὐτοῖς, in their minds, Ro. i. 19; τινί, dat. of the pers., manifest to one, of a pers. or thing that has become known, Acts iv. 16; vii. 13; [1 Tim. iv. 15 G L T Tr WH]; φανερόν γίνεσθαι: Mk. vi. 14; [Lk. viii. 17]; 1 Co. iii. 13; xiv. 25; ἐν ὑμῖν, among you, 1 Co. xi. 19; ἐν with a dat. of the place, Phil. i. 13 [see πραιαῶρον, 3]; φανερόν ποιεῖν τινα, [A.V. *to make one known*, i. e.] disclose who and what he is, Mt. xii. 16; Mk. iii. 12; εἰς φανερόν ελθεῖν, to come to light, come to open view, Mk. iv. 22; Lk. viii. 17; ἐν τῷ φανερῷ, in public, openly (opp. to ἐν τῷ κρυπτῷ), Mt. vi. 4 Rec., 6 RG, [18 Rec.]; Ro. ii. 28 [here A.V. *outward, outwardly*]. *manifest* i. e. to be plainly recognized or known: foll. by ἐν with a dat. of the thing *in (by) which*, 1 Jn. iii. 19. [SYN. see δηλός, fin.]\*

φανερῶ, -ῶ; fut. φανερώσω: 1 aor. ἐφανέρωσα; Pass., pres. φανερούμαι; pf. πεφανέρωμαι; 1 aor. ἐφανέρωθην; 1 fut. φανερωθήσομαι; (φανερῶς); *to make manifest or visible or known* what has been hidden or unknown, *to*

*manifest*, whether by words, or deeds, or in any other way:

a. with an acc. of the thing: pass., Mk. iv. 22; Eph. v. 13; Rev. iii. 18; τὰ ἔργα τινός, pass. Jn. iii. 21; with ἐν τινι added, Jn. ix. 3; τὴν δόξαν αὐτοῦ, of Christ, Jn. ii. 11; sc. τὴν γνώσιν, 2 Co. xi. 6 L T Tr WH; τὰς βουλὰς τῶν καρδιῶν, of God as judge, 1 Co. iv. 5; τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ δι' ἡμῶν ἐν παντὶ τόπῳ, 2 Co. ii. 14; τὴν σπουδὴν ὑμῶν ἐνώπιον τοῦ θεοῦ, pass. 2 Co. vii. 12; τὴν ζωὴν τοῦ Ἰησοῦ ἐν τῷ σώματι, ἐν τῇ θνητῇ σαρκί, pass. 2 Co. iv. 10 sq.; χάρις τοῦ θεοῦ φανερωθεῖσα διὰ τῆς ἐπιφανείας τοῦ Χριστοῦ, 2 Tim. i. 10; pass. used of something hitherto non-existent but now made actual and visible, realized, 1 Jn. iii. 2 (Germ. *verwirklicht werden*, in die Erscheinung treten); ὁδός, Heb. ix. 8 (cf. iter per Alpes patefieri volebat, Caes. bell. gall. 3, 1); to bring to light or make manifest, by the advent, life, death, resurrection, of Jesus Christ: τὸ μυστήριον, pass. Ro. xvi. 26; with τοῖς ἀγίοις added, Col. i. 26; *to make known* by teaching: τὸ ὄνομα τοῦ θεοῦ τοῖς ἀνθρώποις, Jn. xvii. 6; τὸ μυστήριον τοῦ Χριστοῦ, Col. iv. 4; τὸν λόγον αὐτοῦ, of God giving instruction through the preachers of the gospel, Tit. i. 3; τὰ γνωστὰ τοῦ θεοῦ αὐτοῖς, of God teaching the Gentiles concerning himself by the works of nature, Ro. i. 19; pass. δικαιοσύνη θεοῦ (made known in the gospel [cf. δικαιοσύνη, 1 c. p. 149<sup>b</sup> bot.]), Ro. iii. 21; pass. *to become manifest, be made known*: ἐν τούτῳ sc. ὅτι etc. herein that, etc. [see οἶδος, I. 2 b.], 1 Jn. iv. 9; τὰ δικαιώματα τοῦ θεοῦ, Rev. xv. 4.

b. with an acc. of the person, *to expose to view, make manifest, show one*: ἐαυτὸν τῷ κόσμῳ, of Christ coming forth from his retirement in Galilee and showing himself publicly at Jerusalem, Jn. vii. 4; τοῖς μαθηταῖς, of the risen Christ, Jn. xxi. 1; pass. *to be made manifest, to show one's self, appear*: ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, 2 Co. v. 10; of Christ risen from the dead, τοῖς μαθηταῖς αὐτοῦ, Jn. xxi. 14; Mk. xvi. 14; with ἐν ἑτέρα μορφῇ added, Mk. xvi. 12 (absol. φανερωθεῖς, Barn. ep. 15, 9); of Christ previously hidden from view in heaven but after his incarnation made visible on earth as a man among men, Heb. ix. 26 (opp. to δεύτερον ὀφθῆσεσθαι, of his future return from heaven, ibid. 28); 1 Pet. i. 20; 1 Jn. iii. 5, 8; with ἐν σαρκί added, 1 Tim. iii. 16, (Barn. ep. 5, 6; 6, 7, 9. 14 etc.); ἡ ζωὴ (the life embodied in Christ; the centre and source of life) ἐφανέρωθη, 1 Jn. i. 2; of Christ now hidden from sight in heaven but hereafter to return visibly, Col. iii. 4 (cf. 3); 1 Pet. v. 4; 1 Jn. ii. 28; [cf. Westcott on the Epp. of St. John p. 79 sq.]. of Christians, who after the Saviour's return will be manifested ἐν δόξῃ [see δόξα, III. 4 b.], Col. iii. 4.

Pass. *to become known, to be plainly recognized, thoroughly understood*: who and what one is, τινί, Jn. i. 31; what sort of person one is, τῷ θεῷ, 2 Co. v. 11; ἐν ταῖς συνειδήσεσιν ὑμῶν, ibid.: φανερούμαι foll. by ὅτι, 2 Co. iii. 3; 1 Jn. ii. 19; ἐν παντὶ φανερωθέντες ἐν πᾶσιν εἰς ὑμᾶς, in every way made manifest (such as we are) among all men to you-ward, 2 Co. xi. 6 [but L T Tr WH give the act. φανερώσαντες, *we have made it manifest*]. (Hdt., Dion. Hal., Dio Cass., Joseph.) [SYN. see ἀποκαλύπτω, fin.]\*

φανερῶς, (see φανερός), [fr. Aeschyl. and Hdt. down], adv., manifestly; i. e. a. plainly, clearly: ἰδεῖν τινά, Acts x. 3. b. openly: Mk. i. 45; opp. to ἐν κρυπτῷ, Jn. vii. 10.\*

φανέρωσις, -εως, ἡ, (φανέρω), manifestation: with a gen. of the object, 1 Co. xii. 7; 2 Co. iv. 2. ([Aristot. de plantis 2, 1 and 9; also for φανῆσις (Sept. δῆλωσις) Lev. viii. 8 cod. Ven.] Eccles. writ.; Hesych.) [SYN. see ἀποκαλύπτω, fin.]\*

φανός, -οῦ, ὁ, (φαίνω), a torch [A. V. lantern; Hesych. Ἄττικοι δὲ λυχνούκον ἐκάλονον ὃ ἡμεῖς νῦν φανόν; cf. Phryn. p. 59 and Lob.'s note; Rutherford, New Phryn. p. 131; Athen. 15 p. 699 d. sqq. and Casaubon's notes ch. xviii. see λαμπάς and reff.]: Jn. xviii. 3. (Arstph., Xen., Dion. Hal., Plut., al.)\*

Φανουήλ, (פִּנְחָאֵל בֶּן יִשָּׁי הַמְּדִינָה), indecl., Phanael, the father of Anna the prophetess: Lk. ii. 36.\*

φαντάζω: (φαίνω); pres. pass. πτερ. φανταζόμενος; fr. Aeschyl. and Hdt. down; to cause to appear, make visible, expose to view, show: τὸ φανταζόμενον, the appearance, sight, Heb. xii. 21.\*

φантаσία, -ας, ἡ, show, showy appearance, display, pomp: Acts xxv. 23. (Polyb. 15, 25, 5, etc.; [Diod. 12, 83]; al.)\*

φάντασμα, -τος, τό, (φαντάζω), an appearance; spec. an apparition, spectre: Mt. xiv. 26; Mk. vi. 49. (Aeschyl., Eur., Plat., Dion. Hal., Plut., al.; Sap. xvii. 14 (15).)\*

φάραγξ, -αγγος, ἡ, a valley shut in by cliffs and precipices; a ravine: Lk. iii. 5. (Alcm., Eur., Thuc., Dem., Polyb., al.; Sept.)\*

Φαραώ, (פַּרְעֹה); in Joseph. antt. 2, 13 and 14 Φαραώθης [also Φαραών, -ῶνος, 8, 6, 2, etc.], ὁ, [indecl. B. 15 (14)], Pharaoh, the common title of the ancient kings of Egypt (ὁ φαραὼν κατ' Αἴγυπτιῶσι βασιλεία σημαίνει, Joseph. antt. 8, 6, 2 [acc. to Ebers (in Riehm s. v. Pharaon) the name is only the Hebr. form of the Egyptian per-āa denoting (as even Horapollo 1, 62 testifies) great house, a current title of kings akin to the Turkish "sublime porte"; al. al.; see BB. DD. s. v.]): Acts vii. 13, 21; Ro. ix. 17; Heb. xi. 24; Φαραώ with βασιλεὺς Αἰγύπτου added in apposition (as if Φαραώ were a proper name, as sometimes in the O. T.: פַּרְעֹה קֶלֶךְ מִצְרַיִם, 1 K. iii. 1; ix. 16; 2 K. xvii. 7; Is. xxxvi. 6, etc.; 1 Esdr. i. 23), Acts vii. 10. Cf. Vaihinger in Herzog xi. p. 490 sqq.; [Ebers in Riehm n. s.]\*

Φαρές [on its accent see Tdf. Proleg. p. 104], ὁ, (פָּרֵז) a breach, Gen. xxxviii. 29), Perez [A. V. P'ares], a son of Judah by Tamar his daughter-in-law: Mt. i. 3; Lk. iii. 33.\*

Φαρισαῖος, -ου, ὁ, a Pharisee, a member of the sect or party of the Pharisees (Syr. ܦܪܝܫܝܐ, rabbinic פְּרִישֵׁי, fr. פָּרַז 'to separate', because deviating in their life from the general usage; Suidas s. v. quotes Cedrenus as follows, Φαρισαῖοι, οἱ ἐρμηνευόμενοι ἀφορισμένοι· παρὰ τὸ μερίζειν κ. ἀφορίζειν ἐαυτοὺς τῶν ἄλλων ἀπίστων εἰς τε τὸ καθαρῶτατον τοῦ βίου καὶ ἀκριβέστατον, καὶ εἰς τὴν τοῦ νόμου

ἐντάλματα). The first and feeble beginnings of this sect seem to be traceable to the age immediately succeeding the return from exile. In addition to the books of the O. T. the Pharisees recognized in oral tradition (see παράδοσις, 2) a standard of belief and life (Joseph. antt. 13, 10, 6; Mt. xv. 1; Mk. vii. 3). They sought for distinction and praise by the observance of external rites and by the outward forms of piety, such as ablutions, fastings, prayers, and alms-giving; and, comparatively negligent of genuine piety, they prided themselves on their fancied good works. They held strenuously to a belief in the existence of good and evil angels, and to the expectation of a Messiah; and they cherished the hope that the dead, after a preliminary experience either of reward or of penalty in Hades, would be recalled to life by him and be required each according to his individual deeds. In opposition to the usurped dominion of the Herods and the rule of the Romans, they stoutly upheld the theocracy and their country's cause, and possessed great influence with the common people. According to Josephus (antt. 17, 2, 4) they numbered more than 6000. They were bitter enemies of Jesus and his cause; and were in turn severely rebuked by him for their avarice, ambition, hollow reliance on outward works, and affectation of piety in order to gain notoriety: Mt. iii. 7; v. 20; vii. 29 Lchm.; ix. 11, 14, 34; xii. 2, 14, 24, 38 Lchm. om.; xv. 1, 12; xvi. 1, 6, 11 sq.; xix. 3; xxi. 45; [xxii. 15, 34, 41]; xxiii. 2, 13-15, 23, 25-27, 29; xxvii. 62; Mk. ii. 16, 18, 24; iii. 6; vii. 1, 3, 5; viii. 11, 15; [ix. 11 Lin br. T]; x. 2; xii. 13; Lk. v. 17, 21, 30, 33; vi. 2, 7; vii. 30, 36 sq. 39; xi. 37-39, 42-44 [bnt in 44 G T Tr WH om. Lbr. the cl.], 53; xii. 1; xiii. 31; xiv. 1, 3; xv. 2; xvi. 14; xvii. 20; xviii. 10 sq.; xix. 39; Jn. i. 24; iii. 1; iv. 1; vii. 32, 45, 47 sq.; viii. 3, 13; ix. [13], 15 sq. 40; xi. 46 sq. 57; xii. 19, 42; xviii. 3; Acts v. 34; xv. 5; xxiii. 6-9; xxvi. 5; Phil. iii. 5. Cf. Win. RWB. s. v. Pharisaer; Reuss in Herzog xi. p. 496, and the works referred to above s. v. Σαδδουκαῖος, fin. [esp. Sieffert's dissertation in Herzog ed. 2 (vol. xiii. p. 210 sqq.) and the copious reff. at its close]. An admirable idea of the opinions and practices of the Pharisees may be gathered also from Paret, Ueber d. Pharisäismus des Josephus, in the Theol. Stud. u. Krit. for 1856, No. 4, p. 809 sqq.\*

φαρμακία [WH κία, so T (exc. in Gal. v. 20; cf. the Proleg. p. 88); see I, ε], -ας, ἡ, (φαρμακεύω); a. the use or the administering of drugs (Xen. mem. 4, 2, 17). b. poisoning (Plat., Polyb., al.): Rev. ix. 21 [here WH txt. Tr mrg. φαρμάκων; many interpp. refer the pass. to next head]. c. sorcery, magical arts, often found in connection with idolatry and fostered by it: Gal. v. 20 [where see Bp. Lightf.] (Sap. xii. 4; xviii. 13; for φαρμακία, Is. xlviii. 9; for φαρμακία, Ex. vii. 22; viii. 18; for φαρμακία, Ex. vii. 11); trop. of the deceptions and seductions of idolatry, Rev. xviii. 23.\*

φαρμακεύς, -εως, ὁ, (φάρμακον), one who prepares or uses magical remedies; a sorcerer: Rev. xxi. 8 Rec (Soph., Plat., Joseph., Leian., Plut., al.)\*

[φάρμακον, -ου, τό, fr. Hom. down, a drug; an enchantment: Tr mrg. WH txt. in Rev. ix. 21 (R.V. sorceries), for φαρμακεία, q. v. (in b.).\*]

φαρμακός, -ή, -όν, (φαρμάσσω [to use a φάρμακον]), [fr. Arstph. down]; 1. pertaining to magical arts. 2. ó φαρμακός, subst., i. e. φαρμακεύς, q. v.: Rev. xxi. 8 GL T Tr WH; xxii. 15. (Sept. several times for ηψζρ.)\*

φάσις, -εως, ή, (fr. φαίνω); 1. in the Attic orators, the exposure of (informing against) those who have embezzled the property of the state, or violated the laws respecting the importation or exportation of merchandise, or defrauded their wards. 2. univ. a disclosure of secret crime (κωιδως δέ φάσεις έκαλούντο πάσαι αι μηνύσεις των λαυθανόντων άδικημάτων, Pollux 8, 6, 47): Susan. 55 Theod.; of information by report [A. V. tidings], Acts xxi. 31.\*

φάσκω; impf. έφασκον; (ΦΑΩ, φημί); fr. Hom. down; to affirm, allege, to pretend or profess: foll. by the acc. with the inf., Acts xxiv. 9; xxv. 19; with the inf. and an acc. referring to the subject, Rev. ii. 2 Rec.; foll. by an inf. with a subject nom., Ro. i. 22.\*

φάντη, -ης, ή, [(πατέομαι to eat; Vanicek p. 445)], a crab, naugor: Lk. ii. 7, 12, 16; xiii. 15. (From Hom. down; Sept. for פאנח, Job xxxix. 9; Prov. xiv. 4; Is. i. 3; plur. for פאנח, Hab. iii. 17.)\*

φαῦλος, -η, -ον, (akin to Germ. faul and flav), easy, slight, ordinary, mean, worthless, of no account; ethically, bad, wicked, base (Theogn. [?], Eur., Xen., Plat., Plut.): Jas. iii. 16; φαῦλον τι λέγειν περί τινος, Tit. ii. 8; φαῦλα πράσσειν, [R.V. to do ill], Jn. iii. 20; τὰ φ. πράσσειν ορη. τε τὰ αγαθά ποιείν, Jn. v. 29; φαῦλον (ορη. το αγαθόν) πράσσειν, Ro. ix. 11 LT Tr WH; 2 Co. v. 10 T Tr txt. WH. [See Trench, Syn. § lxxxiv.]\*

φέγγος, -ους, τό, (akin to φαίνω), fr. Aeschyl. and Pind. down, light: of the moon, Mt. xxiv. 29; Mk. xiii. 24; of a candle or lamp, Lk. xi. 33 R G T Tr mrg. [cf. άστραπή, ib. vs. 36]. (Joel ii. 10; iii. (iv.) 15 (20); Ezek. i. 4, 13, 27; Hos. vii. 6.)\*

[Syn.: αύγή, φέγγος, φῶς: φῶς light—the general term, (of the light of a fire in Mk. xiv. 54; Lk. xxii. 56); φέγγος a more concrete and emphatic term (cf. Lk. xi. 33), the bright sunshine, the beam of light, etc.; αύγή a still stronger term, suggesting the fiery nature of the light; used of shooting, heating, rays. A Greek spoke of ήλιου φῶς, φέγγος, αύγή; or, φωτός φέγγος, αύγή; or, φέγγους αύγή; but these formulas are not reversible. Schmidt ch. 33; cf. Trench § xlvi.]

φείδομαι; fut. φείσομαι; 1 aor. έφεσάμην; depon. mid.; fr. Hom. down; Sept. for פהח, פהח, פשה (to keep back); to spare: absol. 2 Co. xiii. 2; τινός, to spare one [W. § 30, 10 d.; B. § 132, 15], Acts xx. 29; Ro. viii. 32; xi. 21; 1 Co. vii. 28; 2 Co. i. 23; 2 Pet. ii. 4 sq.; to abstain [A. V. forbear], an inf. denoting the act abstained from being supplied from the context: καυχάσθαι, 2 Co. xii. 6 (μη φειδου—sc. διδάσκειν—εί έχεις διδάσκειν, Xen. Cyr. 1, 6, 35; with the inf. added, λέγειν κακά, Eur. Or. 393; δράσαι τι των τυραννικων, Plat. de rep. 9 p. 574 b.)\*

φειδομένος. (fr. the pterp. φειδομένος), adv., sparingly. 2 Co. ix. 6 (mildly, Plat. Alex. 25).\*

φελόνης, see φοιλόνης.

φέρω; (allied to Germ. führen, füh-ren, [Eng. bear, etc. Scotch bairn, etc. etc.; cf. Curtius § 411]); impf. έφερον; Pass., pres. φέρομαι; impf. έφερόμην; fut. act. οίσω (Jn. xxi. 18; Rev. xxi. 26); 1 aor. ήνεγκα, pter. ένεγκας; 2 aor. inf. ένεγκείν (Mt. vii. 18 T WH); 1 aor. pass. ήνεχθην (2 Pet. i. 17, 21); [cf. WH. App. p. 164; B. 68 (60); W. 90 (85 sq.); esp. Veitch p. 668 sq.]; fr. Hom. down; Sept. for פהח and פשה; to bear, i. e. 1. to carry; a. to carry some burden: τον σταυρον οπισθεν τινος, Lk. xxiii. 26; to bear with one's self (which the Grk. writ. express by the mid.), [A. V. to bring]: τί, Lk. xxiv. 1; Jn. xix. 39. b. to move by bearing; pass. like the Lat. feror i. q. movere, to be conveyed or borne, with a suggestion of speed or force (often so in prof. auth. fr. Hom. down): of persons borne in a ship over the sea, [A. V. to be driven], Acts xxvii. 15, 17; of a gust of wind, to rush, Acts ii. 2 (cf. Jer. xviii. 14); φωνή ένεχθείσα, was brought, came, 2 Pet. i. 17, 18 (see υπό, I. 2 a.); of the mind, to be moved inwardly, prompted, υπό πνεύματος αγίου, 2 Pet. i. 21; φέρομαι επί τι [R. V. press on], Heb. vi. 1. c. acc. to a less freq. use to bear up, i. e. uphold (keep from falling): φέρον τα πάντα τῷ δήματι της δυναμεις αυτού, of God [the Son] the preserver of the universe, Heb. i. 3 (so in the Targums and Rabbinical writ. פהח is often used, e. g. פהחנין להכי, of God; οδ δυναίσομαι εγω μόνος φέρειν τον λαον τουτον, Num. xi. 14, cf. 11; add, Deut. i. 9, for פשה; δ τα μη [μεν] οντα φέρων και τα πάντα γενων, Philo, rer. div. haer. § 7; fr. native Grk. writ. we have φέρειν την πόλιν, Plut. Lucull. 6; cf. Bleek, Brief a. d. Hebr. ii. 1 p. 70 sq.). 2. to bear i. e. endure (exx. without number in Grk. writ. fr. Hom. down; cf. Passow s. v. B. I. 3; [L. and S. s. v. A. III.]); τον ονειδισμον, Heb. xiii. 13; τί, to endure the rigor of a thing, Heb. xii. 20; τινά, to bear patiently one's conduct, or to spare one (abstain from punishing or destroying), Ro. ix. 22. 3. to bring, bring to, bring forward; a. prop.: τινά, Acts v. 16; τί, Mk. [vi. 27 R G T Tr WH]; xi. 2 T Tr WH; xii. 16; Lk. xv. 23; Acts iv. 34, 37; v. 2; 2 Tim. iv. 13; τινά προς τινά, Mk. i. 32; ii. 3 [T Tr mrg. WH]; ix. 17 [W. 278 (262)], 19 sq.; [τινά επί τινά, Lk. xii. 11 T Tr mrg.]; τινά τι, Mk. vii. 32; viii. 22; [τινά επί τινος, Lk. v. 18]; τί τι, Mk. xii. 15; Jn. ii. 8; with ωδε added, Mt. xiv. 18 [here Tr mrg. br. ωδε]; xvii. 17; τί προς τινά, Mk. xi. 7 [T Tr WH]; τί εις with an acc. of the place, Rev. xxi. 24, 26; τί επί πίνακι, Mt. xiv. 11; Mk. vi. [27 Lehm.], 28; από τινος (a part of [see από, I. 2]), Jn. xxi. 10; φέρω τινι φαγείν, Jn. iv. 33. b. to move to, apply: τον δακτυλον, την χείρα, ωδε, εις with an acc. of the place, [A. V. reach], Jn. xx. 27. fig., φέρεται υμίν τι, a thing is offered (lit. 'is being brought') to you: ή χάρις, 1 Pet. i. 13. c. to bring by announcing: διδαχήν, 2 Jn. 10 (τινι άγγελειν, μῦθον, λόγον, φήμην, etc., in Hom., Pind., al.); to announce (see Passow s. v. p. 2231<sup>b</sup>; [L. and S. s. v. A. IV. 4]); θάνατον, Heb. ix. 16. d. to bear i. e. bring forth, produce; a. prop.: καρπόν, [Mt. vii. 18<sup>a</sup> T WH, 18<sup>b</sup> T]; Mk. iv. 8 [on εν εξήκοντα etc. WH txt..



see *έν*, I. 5 f.]; Jn. xii. 24; xv. 2, 4 sq. 8, 16; (Hom. Od. 4, 229; Hes. opp. 117; Xen. mem. 2, 1, 28; al.). β. *to bring forward in speech*: *προφητεία*, 2 Pet. i. 21 [A. V. *came*]; *κρίσιν κατά τινος*, 2 Pet. ii. 11; [*κατηγορίαν κατά τινος*, Jn. xviii. 29 R G L Tr (but here T WH om. *κατά*)]; *αἰτώματα κατά τινος*, Acts xxv. 7 R G [but G om. *κατά τ.*]; *αἰτίαν*, *ibid.* 18 L T Tr WH; (*πάσας αἰτίας*, reasons, Dem. p. 1328, 22; *ἀπολογισμούς*, Polyb. 1, 32, 4). e. *to lead, conduct*, [A. V. *bring, carry*, etc. (Germ. *führen*)]: *ἐπί* with an acc. of the place, Mk. xv. 22; Acts xiv. 13; (*ἐκεῖ*) *ἔπον*, Jn. xxi. 18; metaph. a gate is said *φέρειν* (Lat. *ferre* [Eng. *lead*]) *εἰς τὴν πόλιν*, Acts xii. 10 (*ὁδὸς φ. εἰς ἱράν*, Hdt. 2, 122; *διὰ τῆς ἀγορᾶς ἐς τὸ πρὸς ἡῶ*, *ibid.* 2, 138 [cf. L. and S. v. A. VII.]). [COMP.: *ἀνα-, ἀπο-, δια-, εἰσ-, παρ-εἰσ-, ἐκ-, ἐπι-, κατα-, παρα-, περι-, προ-, προσ-, συν-, ὑπο-φέρω*. SYN. cf. Schmidt ch. 105.]\*

φεύγω; fut. *φεύξομαι*; 2 aor. *ἔφυγον*; fr. Hom. down; Sept. for *עָנָה* and *עָרָה*; *to flee*, i. e. a. *to flee away, seek safety by flight*: absol., Mt. viii. 33; xxvi. 56; Mk. v. 14; xiv. 50; Lk. viii. 34; Jn. x. 12, [13 (here G T Tr txt. WH om. L Tr mrg. br. the cl.)]; Acts vii. 29; foll. by *εἰς* with an acc. of the place, Mt. ii. 13; x. 23; [xxiv. 16, here R G T WH mrg. *ἐπί*]; Mk. xiii. 14; Lk. xxi. 21; [Jn. vi. 15 Tdf.]; Rev. xii. 6; foll. by *ἐπί* with an acc. of the place, Mt. xxiv. 16 [here L Tr WH txt. *εἰς*]; *ἐκ τοῦ πλοίου*, Acts xxvii. 30; foll. by *ἀπό* with a gen. of the place, in a purely local sense, to leave by fleeing, as in Grk. writ. (cf. W. 223 (210); [B. § 131, 1]), Mk. xvi. 8; by *ἀπό* with a gen. of the pers. inspiring fear or threatening danger (after the Hebr.), Jn. x. 5; Jas. iv. 7; poetically, *φεύξεται ἀπ' αὐτῶν ὁ θάνατος*, death shall flee from them, opp. to *ζητήσονται θάνατον*, Rev. ix. 6. b. metaph. *to flee (to slum or avoid by flight)* something abhorrent, esp. vices: with an acc. of the thing, 1 Co. vi. 18 (Sap. i. 5; 4 Macc. viii. 18); opp. to *διώκειν*, 1 Tim. vi. 11; 2 Tim. ii. 22; Hebraistically foll. by *ἀπό* with a gen. of the thing, 1 Co. x. 14 (*ἀπὸ ἀμαρτίας*, Sir. xxi. 2). c. *to be saved by flight, to escape safe out of danger*: absol. Heb. xii. 25 R G; with an acc. of the thing, Heb. xi. 34; Hebraistically foll. by *ἀπό* with a gen. — of the thing, Mt. iii. 7; xxiii. 33; Lk. iii. 7; of the pers. Mk. xiv. 52 [T Tr txt. WH om. L Tr mrg. br. *ἀπ' αὐτῶν*]. d. poetically, *to flee away* i. q. *vanish*: *πᾶσα νῆσος ἔφυγε καὶ ὄρη οὐχ εὐρέθησαν*, Rev. xvi. 20; with the Hebraistic addition *ἀπὸ προσώπου τινός* (as in Deut. xxviii. 7; Josh. vii. 4; viii. 5; 2 Chr. x. 2, etc.; see *πρόσωπον*, 1 b. p. 551<sup>b</sup> mid.), Rev. xx. 11. [COMP. and SYN.: *ἀποφ.* (emphasizes the inner endeavor or aversion), *διαφ.* (suggests the space which the flight must traverse), *ἐκφ.* (looks rather to the physical possibility), *καταφ.* (points to the place or the person where refuge is sought); *Schmidt*, Syn. ch. 109.]\*

Φήλιξ (Lehm. *Φήλιξ*, [so Tr in Acts xxiv. 22 (by mistake?); cf. *Lipsius*, Grammat. Untersuch. p. 37; B. 13 (12); [Tdf. Proleg. p. 104; and reff. s. v. *κήρυξις*]], [lit. 'happy', 'fortunate'], -ικος, ὁ, (Claudius [but in Tacit. hist. 5, 9 called Antonius]) *Felix*, the eleventh procurator of Judæa, (apparently between A.D. 52 and 60).

He was a freedman of Claudius and his mother Antonia, and the brother of Pallas, the powerful favorite of the emperor. He first married Drusilla (? see Dict. of Grk. and Rom. Biogr. s. v. 4), the granddaughter of Cleopatra and Antony; and afterwards Drusilla, the daughter of Herod Agrippa. Acc. to Tacitus "per omnem saevitiam ac libidinem jus regium servili ingenio exercuit", and by his cruelty and injustice he stimulated the rage of the turbulent Jews against the Roman rule. When he had retired from the province and come to Rome, the Jews of Caesarea accused him before the emperor, but through the intercession of his brother Pallas he was acquitted by Nero (cf. Tacit. hist. 5, 9, 5 sq.; annal. 12, 54; Suet. vit. Claudii, 28; Joseph. antt. 20, 7, 1 sq. and 8, 5 sq.; 7, 9; b. j. 2, 13): Acts xxiii. 24, 26; xxiv. 3, 22, 24 sq. 27; xxv. 14. Cf. *Win.* RWB. s. v.; *Paret* in Herzog iv. 354; [V. *Schmidt* in Herzog ed. 2, iv. 518 sq.]; *Overbeck* in Schenkel ii. 263 sq.; *Schürer*, Neutest. Zeitgesch. p. 303 sq. § 19, 4; [Farrar, St. Paul, ch. xli.]\*

φήμη, -ης, ἡ. (*φήμι*), *fame, report*: Mt. ix. 26; Lk. iv. 14. [(From Hom. down.)\*

φήμι; impf. *ἔφην*; (fr. *φάω*, to bring forth into the light [cf. Curtius § 407]); hence [fr. Hom. down] prop. *to make known one's thoughts, to declare; to say*: *ἔφην*, he said (once on a time), Mt. xxvi. 61; historical writers, in quoting the words of any one, prefix *φησίν*, *ἔφην*, (Lat. *ait, inquit*): Lk. xxii. 58; Acts viii. 36, and often; *φησίν* and *ἔφην* are used of a person replying, Mt. xiii. 29; Lk. vii. 40; Jn. i. 23; ix. 38; Acts vii. 2, etc.; of one who asks a question, Mt. xxvii. 23; Acts xvi. 30; xxi. 37; *ἔφην μεγάλη τῆ φωνῆ*, Acts xxvi. 24; *ἀποκριθεὶς ἔφην*, Mt. viii. 8; *φησίν* is interjected into the recorded speech of another [cf. W. § 61, 6], Mt. xiv. 8; Acts xxv. 5, 22; xxvi. 25; also *ἔφην*, Acts xxiii. 35; *φησίν*, like the Lat. *ait, inquit*, is employed esp. in the later Grk. usage with an indefinite subject ('impersonally') [cf. *man sagt, on dit, they say*] (inserted in a sentence containing the words of another [cf. W. u. s.]): 2 Co. x. 10 where L Tr mrg. WH mrg. *φασίν* (cf. Passow ii. p. 2238<sup>a</sup>; [L. and S. s. v. II. 1]; B. § 129, 19; [W. § 58, 9 b. β.; § 64, 3]). *φησίν* sc. *ὁ θεός*, 1 Co. vi. 16 [here Lehm. br. *φησίν*]; Heb. viii. 5; [W. 522 (486 sq.)]. The constructions of the verb are the foll.: *ἔφην αὐτῷ, αὐτοῖς*, he replied to him, to them, Mt. iv. 7; xiii. 28; xxi. 27, etc.; Mk. [ix. 12 T Tr txt. WH]; xiv. 29; Lk. vii. 44; Acts xxvi. 32; *ἀποκριθεὶς αὐτῷ ἔφην*, Lk. xxiii. 3; *ἔφην πρὸς τινα*, Lk. xxii. 70; Acts x. 28; xvi. 37; xxvi. 1; with an acc. of the thing, 1 Co. x. 15, 19; foll. by *οὐτι*, 1 Co. x. 19; *τοῦτο* etc. *οὐτι*, 1 Co. vii. 29 [Rec. bez. elz; al. om. *οὐτι*]; xv. 50; foll. by an acc. with inf., Ro. iii. 8. [On its alleged omission, see W. § 64, 7 a. COMP.: *σύμ-φημι*.]

φήμιζω: 1 aor. pass. 3 pers. sing. *ἐφημίσθη*; esp. freq. in the poets fr. Hesiod down; *to spread a report, to disseminate by report*: Mt. xxviii. 15 T WH mrg. (after eodd. *Σ Δ 33* etc.) for *διαφήμι*. q. v.\*

Φήστος, -ου, ὁ. (Poreius) *Festus*, a procurator of Judæa, the successor of Felix [c. A.D. 60] (see *Φήλιξ* [and reff.,

esp. Schürer p. 308 sq.]: Acts xxiv. 27; xxv. 1, 4, 9, 12-14, 22-24; xxvi. 24 sq. 32. (Joseph. antt. 20, 8, 9 and 9, 1; b. j. 2, 14, 1.)\*

φθάνω: 1 aor. ἐφθάσα [W. § 15 s. v.]; pf. ἐφθακα (1 Th. ii. 16 Ltxt. WH mrg.); fr. Hom. down; 1. to come before, precede, anticipate: ἡμεῖς οὐ μὴ φθάσωμεν (see μῆ, IV. 2) τοὺς κοιμηθέντας, we shall not get the start of those who have fallen asleep, i. e. we shall not attain to the fellowship of Christ sooner than the dead, nor have precedence in blessedness, 1 Th. iv. 15; ἐφθασεν ἐπ' αὐτοὺς ἡ ὀργή, (God's penal) wrath came upon them unexpectedly, 1 Th. ii. 16; ἐφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ, the kingdom of God has come upon you sooner than you expected, Mt. xii. 28; Lk. xi. 20; [but all the preceding exx. except the first are referred by the majority of recent interpp. to the foll. head; — a meaning esp. common when the verb is construed with prepositions]. 2.

in the Alex. [and other later] writ. the idea of priority disappears, to come to, arrive at: εἰς τι, Phil. iii. 16; to reach, attain to, a thing, Ro. ix. 31; ἄχρι τινός, 2 Co. x. 14; (τινί, to a thing, Tob. v. 19; ἕως τοῦ οὐρανοῦ, Test. xii. Patr. p. 530 [i. e. test. Rub. 5 fin.]; ἡ μεταλασσύνη σου ἐμεγαλύνθη καὶ ἐφθασεν εἰς τὸν οὐρανόν, Dan. 4, 19 Theod. [cf. 17, 25; φθ. ἕως τῶν οὐρανῶν, 2 Chr. xxviii. 9; ἐφθασεν ὁ μῆν ὁ ἔβδομος, 2 Esdr. iii. 1; Philo de mund. opif. § 1; de legg. alleg. iii. 76; de confus. lingg. § 29; Plut. apotheg. Lacon. § 28; de Alex. s. virt. s. fort. orat. ii. 5. Cf. Soph. Lex. s. v.; Geldart, Mod. Greek, p. 206; W. § 2, 1 b.]). [COMPR.: προ-φθάνω.]\*

φθαρτός, -ή, -όν, (φθείρω), corruptible, perishable, (Vulg. corruptibilis): 1 Co. ix. 25; 1 Pet. i. 23; ἄνθρωπος, i. e. mortal, opp. to ὁ ἄφθαρτος θεός, Ro. i. 23; οὐ φθαροῖς ἀργυρίῳ ἢ χρυσίῳ, not with corruptible things, with silver or gold, 1 Pet. i. 18 [W. § 59, 5 fin.] (χρυσὸς κ. ἄργυρος, οὐσία φθαρά, Philo de eberub. § 14; οὐκ ἄργυρον οὐδέ χρυσόν τινα, ἢ ἄλλο τῶν ἐν ὕλαις φθαράται, de congr. erudit. grat. § 20); neut. τὸ φθαρόν, that which is liable to corruption, [τὸ φθαρόν τοῦτο this corruptible (A. V.)], 1 Co. xv. 53 sq. (Diod. 1, 6; Philo de legg. alleg. 2, 1; de eberub. § 2; [Aristot., Plut., Sext. Emp., al.; 2 Mace. vii. 16; Sap. ix. 15; xiv. 8.])\*

φθέγγομαι; 1 aor. pter. φθεγξάμενος; (φέγγος [but cf. Vaniček p. 1176], ΦΑΩ); depon. mid.; fr. Hom. down; 1. to give out a sound, noise, or cry; used by the Grks. of any sort of sound or voice, whether of man or animal or inanimate object — as of thunder, musical instruments, etc.; [φθέγγ. denotes sound in its relation to the hearer rather than to its cause; the μέγα λαλῶν is a braggart, the μέγα φθεγγόμενος is a lofty orator; Schmidt, Syn. ch. 1 § 53]. 2. to proclaim; to speak, utter: Acts iv. 18; ὑπέρογκα, 2 Pet. ii. 18 (ἀδικα. Sap. i. 8); ὑποζύγιον ἄφωνον ἐν ἀνθρωπίνῃ φωνῇ φθεγγόμενον, 2 Pet. ii. 16. [COMPR.: ἀπο-φθέγγομαι.]\*

φθείρω; fut. φθερώ; 1 aor. ἐφθεира; Pass., pres. φθείρομαι; 2 aor. ἐφθάρην; 2 fut. φθαρήσομαι; (akin to Germ. verderben); Sept. for φθῆ; [fr. Hom. down]; to corrupt, to destroy: prop. τὸν ναὸν τοῦ θεοῦ (in the opinion the Jews the temple was corrupted, or 'destroyed',

when any one defiled or in the slightest degree damaged anything in it, or if its guardians neglected their duties: cf. Deyling, Observv. sacrae, vol. ii. p. 505 sqq.), dropping the fig., to lead away a Christian church from that state of knowledge and holiness in which it ought to abide, 1 Co. iii. 17\*; τινά, to punish with death, 1 Co. iii. 17\*; i. q. to bring to want or beggary (cf. our ruin [A. V. corrupt]), 2 Co. vii. 2; pass. to be destroyed, to perish: ἐν τινί, by a thing, Jude 10; ἐν with a dat. denoting the condition, ἐν τῇ φθορᾷ αὐτῶν, 2 Pet. ii. 12 L T Tr WH in an ethical sense, to corrupt, deprave: φθειροῦσιν ἢ θη χρηστὰ ὀμλίαι κακαί (a saying of Menander [see ἦθος, 2], which seems to have passed into a proverb [see Wetstein ad loc.; Gataker, Advers. miscel. l. i. c. 1 p. 174 sq.]), 1 Co. xv. 33; the character of the inhabitants of the earth, Rev. xix. 2; pass. φθείρομαι ἀπὸ τινός, to be so corrupted as to fall away from a thing [see ἀπό, I. 3 d.], 2 Co. xi. 3; φθειρόμενον κατὰ τὰς ἐπιθυμίας, [R. V. waxeth corrupt etc.], Eph. iv. 22. [COMPR.: δια-κατα-φθείρω.]\*

φθιν-οπαρινός, -ή, -όν, (φθινόπωρον, late autumn; fr. φθίνω to wane, waste away, and ὄπωρα autumn), autumnal (Polyb. 4, 37, 2; Aristot. h. a. 5, 11; [Strab., Plut.]: δένδρα φθινοπ. autumn trees, i. e. trees such as they are at the close of autumn, dry, leafless and without fruit, hence ἄκαρπα is added; used of unfruitful, worthless men, Jude 12 [cf. Bp. Lightf. A Fresh Revision etc. p. 134 sq.].\*)

φθόγγος, -ου, ὁ, (φθέγγομαι, q. v.), a musical sound, whether vocal or instrumental (Sap. xix. 17): 1 Co. xiv. 7; Ro. x. 18, in this latter pass. Paul transfers what is said in Ps. xviii. (xix.) 5 to the voices of the preachers of the gospel. (Hom., Tragg., Xen., Plat., al.)\*

φθονέω, -ῶ; (φθόνος); fr. Hom. down; to envy: τινί, one, Gal. v. 26 [here Ltxt. Tr mrg. WH mrg. read the acc. us.; see B. § 132, 15 Rem.; W. § 31, 1 b.].\*

φθόνος, -ου, ὁ, fr. [Pind. and] Hdt. down, envy: Ro. i. 29; Gal. v. 21; 1 Tim. vi. 4; Tit. iii. 3; 1 Pet. ii. 1; διὰ φθόνου, for envy, i. e. prompted by envy [see διά, B. II. 2 b.], Mt. xxvii. 18; Mk. xv. 10; Phil. i. 15, (Dio Cass. 44, 36); πρὸς φθόνου ἐπιποθεῖ τὸ πνεῦμα ὁ κατόκησεν [but see κατοικίζω] ἐν ἡμῖν; doth the Spirit which took up its abode within us (i. e. the Holy Spirit) long enviously? (see πρὸς, I. 3 g.), Jas. iv. 5 [but ? (WH in second mrg.) drop the interrog.]; see on the pass. Grimm in the Theol. Stud. n. Krit. for 1854, p. 934 sqq. [Syn. see ζῆλος, 2 fin.]\*

φθορά, -ᾶς, ἡ, (φθείρω), fr. Aeschyl. and Hdt. down, 1. corruption, destruction, perishing, (opp. to γένεσις, origin, often in Plat., Aristot., Plut.; opp. to σωτηρία, Plat. Phileb. p. 35 e.; for φθῆ, 2s. eii. (ciii.) 4; Jon. ii. 7): Ro. viii. 21 (on which see δουλεία); 2 Pet. ii. 12\* [some (cf. R. V. mrg.) take φθ here actively: εἰς φθεράν, to destroy]; ἐν φθορᾷ, in a state of corruption or decomposition (of the body at burial), 1 Co. xv. 42; by meton. that which is subject to corruption, what is perishable, opp. to ἀφθαρσία, ibid. 50; in the Christian sense, the loss of

salvation, eternal misery (which elsewhere is called ἀπώ-  
 λεια), Col. ii. 22 (see ἀπόχρησις); opp. to ζωὴ αἰώνιος,  
 Gal. vi. 8, cf. Schott ad loc. 2. in the N. T. in an  
 ethical sense, corruption i. e. moral decay: 2 Pet. i. 4;  
 ii. 12<sup>b</sup> [some take the word here actively (R.V. txt. *in*  
*their destroying*), al. refer it to 1 above], 19; with τῆς  
 ζωῆς added, Sap. xiv. 12.\*

φιάλη, -ης, ἡ, fr. Hom. down, Sept. for פִּיִּיָּ, a broad,  
 shallow bowl, deep saucer [Dict. of Antiq. s. v. Patera;  
 B. D. Am. ed. s. v. Vial]: Rev. v. 8; xv. 7; xvi. 1-4, 8,  
 10, 12, 17; xvii. 1; xxi. 9.\*

φιλ-ἀγαθος, -ου, (fr. φίλος and ἀγαθός), loving goodness:  
 Tit. i. 8. (Sap. vii. 22; Plut. praec. conjug. c. 17; also  
 comp. Thes. c. Rom. c. 2; [φιλάγαθος οὐ φίλαντος, Aris-  
 totot. magn. mor. ii. 14 p. 1212<sup>b</sup> 18; Polyb. 6, 53, 9; Philo  
 de vit. Moys. ii. § 2].)\*

Φιλαδέλφεια [Γ WH -ία (cf. Tdf. Proleg. p. 87), see  
 I, ε], -ας, ἡ, *Phi adelphia* (now *Alahshar*, *Allahschir*, [or  
*Ala-Shehr* i. e. "The White City" (Sayce)], a city of  
 Lydia in Asia Minor, situated near the eastern base  
 of Mount Tmolus, founded and named by the Per-  
 gamene king Attalus II. Philadelphus. After the death  
 of king Attalus III. Philometor, B. C. 133, it together  
 with his entire kingdom came by his will under the  
 jurisdiction of the Romans: Rev. i. 11; iii. 7.\*

φιλαδελφία, -ας, ἡ, (φιλάδελφος), the love of brothers  
 (or sisters), brotherly love, (prop., 4 Macc. xiii. 22; xiv.  
 1; [Philo, leg. ad Gaium § 12]; Joseph.antt. 4, 2, 4;  
 Leian. dial. deor. 26, 2; Plut. libell. περὶ φιλαδελφίας;  
 [cf. Babrius 47, 15]); in the N. T. the love which Chris-  
 tians cherish for each other as 'brethren' (see ἀδελφός,  
 4); [love of the brethren] (Vulg. caritas or amor fra-  
 ternitatis): Ro. xii. 10; 1 Th. iv. 9; Heb. xiii. 1; 1 Pet.  
 i. 22; 2 Pet. i. 7, cf. 1 Jn. v. 1.\*

φιλαδελφος, -ου, (φίλος and ἀδελφός), loving brother or  
 sister (Soph., Plut., Anthol.); in a broader sense, loving  
 one like a brother, Xen. mem. 2, 3, 17; loving one's fellow-  
 countrymen, of an Israelite, 2 Macc. xv. 14; of a Chris-  
 tian loving Christians, 1 Pet. iii. 8 [R.V. loving as breth-  
 ren].\*

φιλανδρος, -ου, (φίλος and ἀνὴρ), [fr. Aeschyl. down  
 (in other senses)], loving her husband: Tit. ii. 4 (φιλαν-  
 δροι καὶ σώφρονες γυναῖκες, Plut. praec. conj. c. 28).\*

φιλανθρωπία, -ας, ἡ, (φιλάνθρωπος), fr. Xen. and Plat.  
 down, love of mankind, benevolence, (Vulg. humanitas),  
 [R.V. kindness]: Acts xxviii. 2; Tit. iii. 4. [Cf. Field,  
 Otium Norv. Pars iii. ad ll. cc.]\*

φιλανθρώπως, adv., humanely, kindly: Acts xxvii. 3.  
 (Isocr., Dem., Polyb., Diod., Plut., al.; 2 Macc. ix. 27).\*

φιλαργυρία, -ας, ἡ, (φιλάργυρος), love of money, avarice:  
 1 Tim. vi. 10. (Isocr., Polyb., Ceb. tab. c. 23; Diod. 5,  
 26; [Diog. Laërt. 6, 50; Stob. flor. 10, 38; Philo de  
 mut. nom. § 40]; Plut., Leian., Hldian. 6, 9, 17 (8); 4  
 Macc. i. 26.) [Cf. Trench, Syn. § xxiv.]\*

φιλαργυρος, -ου, (φίλος and ἄργυρος), loving money,  
 avaricious: Lk. xvi. 14; 2 Tim. iii. 2. (Soph., Xen.,  
 Plat., al.)\*

φιλαυτος, -ου, (φίλος and αὐτός), loving one's self; too

intent on one's own interests, selfish: 2 Tim. iii. 2. (Aris-  
 totot. [(cf. φιλάγαθος); rhet. 1, 11, 26 (where cf. Cope)  
 ἀνάγκη πάντας φιλαύτους εἶναι ἢ μᾶλλον ἢ ἦντων]; Philo,  
 legg. alleg. 1, 15; Plut., [Eriect.], Leian., Sext. Emp.;  
 διὰ τὸ φύσει πάντας εἶναι φιλαύτους, Joseph.antt. 3, 8, 1.)  
 [Cf. Trench, Syn. § xciii.]\*

φιλέω, -ῶ; imperf. 3 pers. sing. ἐφίλει; 1 aor. ἐφίλησα;  
 pf. πεφίληκα; (φίλος); fr. Hom. down; 1. to love;  
 to be friendly to one, (Sept. several times for פִּיִּיָּ): τινά,  
 Mt. x. 37; Jn. v. 20 [here L mrg. ἀγαπᾷ]; xi. 3, 36; xv.  
 19; xvi. 27; xx. 2; xxi. 15-17; 1 Co. xvi. 22; Rev. iii.  
 19; with ἐν πίστει added, with a love founded in and  
 springing from faith, Tit. iii. 15; τί, to love i. e. delight  
 in, long for, a thing: τὴν πρωτοκλισίαν, Mt. xxiii. 6;  
 ἀσπασμούς, Lk. xx. 46; τὴν ψυχὴν, to be desirous of pre-  
 serving one's life (opp. to μισεῖν, to hate it when it can-  
 not be kept without denying Christ), Jn. xii. 25; with  
 nouns denoting virtues or vices: τὸ ψεῦδος, Rev. xxii.  
 15 (σοφίαν, Prov. xxix. 3; viii. 17); foll. by an inf., like  
 the Lat. *amo facere*, to love to do, i. e. to do with pleasure:  
 Mt. vi. 5 (Is. lvi. 10; Pind. Nem. 1, 15; Aeschyl. septem  
 619; Agam. 763; Suppl. 769; Eur. Iph. Taur. 1198;  
 Rhés. 394; Xen. hipparch. 7, 9; Ael. v. h. 14, 37). 2.

to kiss: τινά, Mt. xxvi. 48; Mk. xiv. 44; Lk. xxii. 42,  
 (often in the Grk. writ.; Sept. for פִּיִּיָּ, Gen. xxvii. 26  
 sq., and often).

3. As to the distinction between ἀγαπᾶν and φιλεῖν:  
 the former, by virtue of its connec-  
 tion with ἀγαμαι, properly denotes a love founded in ad-  
 miration, veneration, esteem, like the Lat. *diligere*, to  
 be kindly disposed to one, wish one well; but φιλεῖν  
 denotes an inclination prompted by sense and emotion,  
 Lat. *amare*; ὁ μὴ του δεόμενος οὐδέ τι ἀγαπήν ἂν· ὁ δὲ μὴ  
 ἀγαπήν [-πῶν (?)], οὐδ' ἂν φιλοῖ, Plat. Lys. p. 215 b.;  
 ἐφίλησατε αὐτὸν (Julius Caesar) ὡς πατέρα καὶ ἠγαπήσατε  
 ὡς εὐεργέτην, Dio Cass. 44, 48; ut scires, eum a me  
 non *diligi* solum, verum etiam *amari*, Cic. ad fam. 13,  
 47; L. Clodius valde me *diligit* vel, ut ἐμφατικώτερον  
 dicam, valde me *amat*, id. ad Brut. 1. Hence men are  
 said ἀγαπᾶν God, not φιλεῖν; and God is said ἀγαπήσαι  
 τὸν κόσμον (Jn. iii. 16), and φιλεῖν the disciples of Christ  
 (Jn. xvi. 27); Christ bids us ἀγαπᾶν (not φιλεῖν) τοὺς  
 ἐχθρούς (Mt. v. 44), because love as an emotion can-  
 not be commanded, but only love as a choice. Wis-  
 dom says, τοὺς ἐμὲ φιλοῦντας ἀγαπᾶ, Prov. viii. 17. As  
 a further aid in judging of the difference between the  
 two words compare the foll. pass.: Jn. xi. 3, 5, 36; xxi.  
 15-17; [even in some cases where they might appear  
 to be used interchangeably (e. g. Jn. xiv. 23; xvi. 27)  
 the difference can still be traced]. From what has  
 been said, it is evident that ἀγαπᾶν is not, and cannot  
 be, used of sexual love [but it is so used occasionally by  
 the later writers; cf. Plut. Pericl. 24, 12 p. 165 e.; symp.  
 7 p. 180 b. ὁ ἐρώμενος τὸν ἐραστὴν ἀγαπᾶ; cf. Steph.  
 Thesaur. i. p. 209 a.; Soph. Lex. s. v. ἀγαπάω, 2; Wool-  
 sey in the Andover Rev. for Aug. 1885, p. 170 sq.]. Cf.  
 Tittmann, Syn. N. T. i. p. 50 sqq.; Cremer s. v. ἀγαπάω  
 [4te Aufl. p. 9 sq.]; Trench § xii.; [Schmidt ch. 136,  
 esp. § 6; Cope, Aristot. rhet. vol. i. App. A. (also given

in the Journ. of Philol. for 1868, p. 88 sqq.); also *Höhne* in (Luthardt's) Zeitschr. f. kirchl. Wissensch. u. s. w. for 1882, p. 6 sqq.; esp. Woolsey u. s. COMP.: καταφιλέω.\*

φίλη, ἡ, see φίλος, 2.

φιληδονος, -ον, (φίλος and ἡδονή), *loving pleasure*: 2 Tim. iii. 4. (Polyb. 40, 6, 10; Plut., Lician., al.)\*

φιλημα, -τος, τό, fr. Aeschyl. down, a *kiss* (see φιλέω, 2): Lk. vii. 45; xxii. 48, (Prov. xxvii. 6; Cant. i. 2); ἄγιον, the kiss with which, as a sign of fraternal affection, Christians were accustomed to welcome or dismiss their companions in the faith: Ro. xvi. 16; 1 Co. xvi. 20; 2 Co. xiii. 12; 1 Th. v. 26; it is also called *φιλημα ἀγάπης*, 1 Pet. v. 14. Cf. *Kahle*, De osculo sancto (Regiom. 1867); [B. D. s. v. Kiss; also Dict. of Christ. Antiq. s. v. Kiss].\*

Φιλήμων, -ονος, ὁ, *Philemon*, of Colossæ, converted to Christianity by Paul (Philem. 19), and the recipient of the lovely little letter which bears his name in the N. T.: Philem. 1. [BB. DD. s. v.; esp. Bp. *Lghtft.* Com. on Col. and Philem., Intr.]\*

Φιλητος ([Chandler § 325; but] R L T Tr Φιλητός, see Τυχηός [*Tdf.* Proleg. p. 103]), -ου, ὁ, *Philetus*, a heretic: 2 Tim. ii. 17.\*

φιλία, -ας, ἡ, (φίλος), *friendship*: with a gen. of the object, Jas. iv. 4. [(Theogn., Hdt., al.)]\*

Φιλιππίσιος, -ου, ὁ, a *Philippian*: Phil. iv. 15.\*

Φιλιπποι, -ων, οἱ, [on the plur. cf. W. § 27, 3], *Philippi*, a city of Macedonia Prima [see B. D. s. v. Macedonia], situated on [near] the northern coast of the Ægean Sea, between the rivers Strymon and Nestus, and the cities Neapolis and Amphipolis. It took its name from Philip I. of Macedon, who built it up from a village called *Κρημίδες*, and adorned and fortified it: Acts xvi. 12 (on this pass. see *κολώνια*); xx. 6; Phil. i. 1; 1 Th. ii. 2. [See Bp. *Lghtft.* Com. on Philip., Intr. iii.]\*

Φίλιππος, -ου, ὁ, *Philip*; 1. a son of Herod the Great by his fifth wife, Cleopatra of Jerusalem (Joseph. antt. 17, 1, 3), and by far the best of his sons. He was tetrarch of Gaulanitis, Trachonitis, Auranitis, Batanea, and (acc. to the disputed statement of Lk. iii. 1) of Ituræa also [cf. Schürer as below; but see B. D. Am. ed. s. v. Ituræa]; and the founder of the cities of Cæsarea Philippi (in the Decapolis) and Julias. After having lived long in celibacy, he married Salome, the daughter of Herod [Philip, the disinherited; see below] his half-brother (Joseph. antt. 18, 5, 4). He ruled mildly, justly and wisely thirty-seven years, and in a. d. 34 died without issue, leaving a grateful memory of his reign in the minds of his subjects (Joseph. antt. 18, 2, 1 and 4, 6; b. j. 2, 9, 1): Mt. xvi. 13; Mk. viii. 27; Lk. iii. 1; cf. *Keim* in Schenkel iii. p. 40 sqq.; *Schürer*, Neutest. Zeitgesch. § 17, a.; [BB. DD.]. In Mt. xiv. 3; Mk. vi. 17, and Lk. iii. 19 Rec. it is said that his wife was Herodias (see Ἡρωδιάς); thus Herod, the son of Herod the Great by Mariamne the daughter of the high-priest Simon (Joseph. antt. 18, 5, 1; b. j. 1, 28, 4), who lived as a private citizen in comparative obscurity and was the first

husband of Herodias (Joseph. antt. 18, 5, 4), seems to have been confounded with Philip, who as a ruler was better known (cf. *Volkmar*, Ueber ein. histor. Irrthum in den Evangg., in Zeller's Theol. Jalrbb. for 1846, p. 363 sqq.). Many interpreters (see esp. *Krebs*, Observv. etc. p. 37 sq.; [*Deyling*, Observv. sacr. vol. ii. (ed. 2) p. 342 sqq.]), in vindication of the Evangelists, make the somewhat improbable conjecture that the first husband of Herodias had two names, one a family name Herod, the other a proper name Philip; [yet so *Winer*, RWB. s. v. Philippus, 5; BB. DD.; *Gerlach* in the Zeitschr. f. Luth. Theol. for 1869, p. 32 sq.; Meyer on Mt. l. c.; Weiss on Mk. l. c.]. 2. *Philip* of Bethsaida [in Galilee], one of the apostles: Mt. x. 3; Mk. iii. 18; Lk. vi. 14; Jn. i. 43-48 (44-49); vi. 5, 7; xii. 21 sq.; xiv. 8 sq.; Acts i. 13. 3. *Philip*, one of the seven deacons of the church at Jerusalem, and also an 'evangelist' (εὐαγγελιστής, q. v.): Acts vi. 5; viii. 5-40; xxi. 8.\*

φιλό-θεος, -ον, (φίλος and θεός), *loving* [A. V. *lovers of*] *God*: 2 Tim. iii. 4. ([Aristot. rhet. 2, 17, 6], Philo, Lician., al.)\*

Φιλόλογος, -ου, ὁ, [lit. 'fond of talk'], *Philologus*, a certain Christian: Ro. xvi. 15. [Cf. Bp. *Lghtft.* Com. on Philip., note on "Cæsar's Household" § 10.]\*

φιλονεικία, -ας, ἡ, (φιλόνεικος, q. v.), *love of strife, eagerness to contend*, (Plat., Plut., Lician., al.; 4 Macc. i. 26); *contention*: Lk. xxii. 24. (2 Macc. iv. 4; Thuc. 8, 76; Joseph. antt. 7, 8, 4; Antonin. 3, 4; in a good sense, *emulation*, Xen., Plat., Dem., Plut., al.)\*

φιλό-νεικος, -ον, (φίλος, and νέικος *strife*), *fond of strife, contentious*: 1 Co. xi. 16. (Pind., Plat., Polyb., Joseph., Plut., al.; in a good sense, *emulous*, Xen., Plat., Plut., al.)\*

φιλο-ξενία, -ας, ἡ, (φιλόξενος, q. v.), *love to strangers, hospitality*: Ro. xii. 13; Heb. xiii. 2. (Plat., Polyb., al.)\*

φιλό-ξενος, -ον, (φίλος and ξένος), fr. Hom. down, *hospitable, generous to guests, [given to hospitality]*: 1 Tim. iii. 2; Tit. i. 8; 1 Pet. iv. 9.\*

φιλο-πρωτεύω; (φιλόπρωτος, fond of being first, striving after the first place; fr. φίλος and πρώτος: Artem. oneir. 2, 32; Plut. [Aleib. 2, 2]; mor. p. 471 e. [i. e. de tranquil. an. 12; p. 793 e. i. e. an seni sit etc. 18, 8]); *to aspire after pre-eminence, to desire to be first*: 3 Jn. 9. (Several times in eccles. writ.)\*

φίλος, -η, -ον, fr. Hom. down, *friendly* [cf. L. and S. s. v. I. and II.]: φίλον εἶναι τινι, *to be friendly to one, wish him well*, Acts xix. 31; 1. ὁ φίλος, Sept. for פֶּל, פֶּלֶס, subst., a *friend*: Lk. vii. 6; xi. 5; xv. 6; xvi. 9; xxiii. 12; Acts xxvii. 3; 3 Jn. 15 (14); joined with συγγενείς, Lk. xxi. 16; an *associate*, opp. to δούλος, Jn. xv. 15; φίλοι ἀναγκαῖοι, [A. V. *near friends*] Lat. *necessitate conjuncti*, Acts x. 24; φίλε, *friend*, in kindly address, Lk. xiv. 10; with a gen. of the subject, ὁ φίλος τινός, Lk. xi. 6, [8]; xii. 4; xiv. 12; xv. 29; Jn. xi. 11; xv. 13 sq.; spec. *he who associates familiarly with one, a companion*, Mt. xi. 19; Lk. vii. 34; ὁ φ. τοῦ νυμφίου, the rabbinical בְּרִיחַ [q. v. in Buxtorf or Levy] (i. e. 'son of

gladness'), one of the bridegroom's friends who on his behalf asked the hand of the bride and rendered him various services in closing the marriage and celebrating the nuptials [B. D. s. v. Marriage, III.; *Eidersheim, Jewish Social Life*, p. 152], Jn. iii. 29; φίλος τοῦ Καίσαρος, on Caesar's side, loyal to his interests, Jn. xix. 12; θεοῦ, esp. dear to God, peculiarly favored with his intimacy, Jas. ii. 23 [cf. Harnack and Bp. Lightfoot on Clem. Rom. 1 Cor. 10, 1; *Rösch* in the Zeitschr. f. wissenschaftl. Theol. for 1873, p. 583 sq.]; also in prof. auth. cf. *Grimm, Exeget. Hdbch. on Sap. vii. 27* p. 164); with a gen. of the thing, one who finds his pleasure in a thing, φίλος τοῦ κόσμου, Jas. iv. 4. 2. Fem. φίλη, ἡ, a (female) friend: Lk. xv. 9.\*

φιλοσοφία, -ας, ἡ, (fr. φιλόσοφος), prop. love (and pursuit) of wisdom; used in the Grk. writ. of either zeal for or skill in any art or science, any branch of knowledge, see Passow s. v. [cf. L. and S. s. v.]. Once in the N. T. of the theology, or rather theosophy, of certain Jewish-Christian ascetics, which busied itself with refined and speculative inquiries into the nature and classes of angels, into the ritual of the Mosaic law and the regulations of Jewish tradition respecting practical life: Col. ii. 8; see Grimm on 4 Macc. i. 1 p. 298 sq.; [Bp. Lightfoot on Col. i. c., and Prof. Westcott in B. D. s. v. Philosophy].\*

φιλόσοφος, -ου, ὁ, (φίλος and σοφός), a philosopher, one given to the pursuit of wisdom or learning [Xen., Plat., al.]; in a narrower sense, one who investigates and discusses the causes of things and the highest good: Acts xvii. 18. [See ref. under the preceding word].\*

φιλόστοργος, -ον, (φίλος, and στοργή the mutual love of parents and children; also of husbands and wives), loving affection, prone to love, loving tenderly; used chiefly of the reciprocal tenderness of parents and children: τῇ φιλαδελφίᾳ (dat. of respect) εἰς ἀλλήλους, [R. V. in love of the brethren tenderly affectioned one to another], Ro. xii. 10. (Xen., Plat., Leian., Ael., al.) Cf. *Fritzsche, Com. on Rom.* vol. iii. p. 69.\*

φιλότεκνος, -ον, (φίλος and τέκνον), loving one's offspring or children: joined with φιλανδρος (as in Plut. mor. p. 769 c.), of women, Tit. ii. 4. (4 Macc. xv. 3-5; Hdt. 2, 66; Arstph., Eur., Aristot., Plut., Leian., al.)\*

φιλοτιμέομαι, -οῦμαι, (φιλότιμος, and this fr. φίλος and τιμή); depon. pass. (with fut. mid.); freq. in Grk. writ. fr. Andoc., Lysias, Xen., Plat. down; a. to be fond of honor; to be actuated by love of honor; from a love of honor to strive to bring something to pass. b. foll. by an inf., to be ambitious to etc., 1 Th. iv. 11; Ro. xv. 20; to strive earnestly, make it one's aim, 2 Co. v. 9.\*

φιλοφρόνως, (φιλόφρων, q. v.), adv., kindly, in a friendly manner, [A. V. courteously]: Acts xxviii. 7. (2 Macc. iii. 9; 4 Macc. viii. 5; occasionally in Grk. writ. fr. [Soph. and] Hdt. down.)\*

φιλόφρων, -ον, (φίλος and φρήν), fr. Pind. and Aeschyl. down, friendly, kind: 1 Pet. iii. 8 Rec.\*

φίμω, -ῶ, [inf. φιμῶν, 1 Pet. ii. 15 WH (see their App. p. 166 and Intr. § 410; B. 44 (38); see ἀποδεκατώω];

fut. φιμῶσα; 1 aor. ἐφιμῶσα: Pass., pf. impv. 2 pers. sing. πεφιμῶσο; 1 aor. ἐφιμῶθην; (φιμός a muzzle); to close the mouth with a muzzle, to muzzle: prop. βοῦν, the ox, 1 Co. ix. 9 R G L W II txt. (see κημῶ); 1 Tim. v. 18, fr. Deut. xxv. 4 where for ορη; (univ. to fasten, compress, τῷ ξύλῳ τὸν αὐχένα τινός, Arstph. nub. 592); metaph. to stop the mouth, make speechless, reduce to silence: τινά, Mt. xxii. 34; 1 Pet. ii. 15; pass. to become speechless, hold one's peace, Mt. xxii. 12; Mk. i. 25; iv. 39; Lk. iv. 35, (Joseph. b. j. prooem. § 5; lib. 1, 22, 3; Leian. de morte peregr. 15; univ. to be kept in check, 4 Macc. i. 35).\*

Φλέγων [i. e. 'burning'], -οντος, ὁ, Phlegon, a Christian at Rome: Ro. xvi. 14.\*

φλογίζω; (φλόξ, q. v.); to ignite, set on fire, (Sir. iii. 30; Ex. ix. 24; Ps. xcvi. (xcvii.) 3; to burn up, 1 Macc. iii. 5; Soph. Philoct. 1199): in fig. disc. to operate destructively, have a most pernicious power, Jas. iii. 6; in the pass. of that in which the destructive influences are kindled, *ibid.* (see πῦρ, p. 558\* top).\*

φλόξ, gen. φλογός, ἡ, (φλέγω to burn; cf. Lat. 'flagro', etc.), fr. Hom. down, Sept. for כֶּהֱלֶה and כֶּהֱלֶה, a flame: Lk. xvi. 24; on the phrases φλόξ πυρός and πῦρ φλογός see πῦρ, p. 558\*.

φλυαρέω, -ῶ; (φλύαρος, q. v.); to utter nonsense, talk idly, prate, (Hdt., Xen., Plat., Isocr., Plut., al.); to bring forward idle accusations, make empty charges, Xen. Hell. 6, 3, 12; joined with βλασφημεῖν, Isocr. 5, 33: τινά λόγους πονηροῖς, to accuse one falsely with malicious words, 3 Jn. 10 [A. V. prating against etc.].\*

φλύαρος, -ον, (φλύω, 'to boil up,' 'throw up bubbles', of water; and since bubbles are hollow and useless things, 'to indulge in empty and foolish talk'); of persons, uttering or doing silly things, garrulous, babbling, [A. V. tattlers]: 1 Tim. v. 13 [Dion. Hal. de comp. verb. 26, vol. v. 215, 3; al.]; of things, foolish, trifling, vain: φιλοσοφία, 4 Macc. v. 10. (Plat., Joseph. vit. § 31; often in Plut.; Aeschyl. dial. Socr. 3, 13; al.)\*

φοβερός, -ά, -όν, (φοβέω), fr. Aeschyl. down, [fearful i. e.] 1. (actively) inspiring fear, terrible, formidable; Sept. for שֹׁרֵץ]. 2. (passively) affected with fear, timid; in the N. T., only in the former (active) sense: Heb. x. 27, 31; xii. 21.\*

φοβέω, -ῶ; Pass., pres. φοβοῦμαι; impf. ἐφοβοῦμην; 1 aor. ἐφοβήθην; fut. φοβηθήσομαι; (φόβος); fr. Hom. down; to terrify, frighten, Sap. xvii. 9; to put to flight by terrifying (to scare away). Pass. 1. to be put to flight, to flee, (Hom.). 2. to fear, be afraid; Sept. very often for שֹׁרֵץ; absol. to be struck with fear, to be seized with alarm: of those who fear harm or injury, Mt. x. 31; xiv. 30; xxv. 25; Mk. v. 33, 36; x. 32; xvi. 8; Lk. viii. 50; xii. 7, 32; Jn. xii. 15; xix. 8; Acts xvi. 38; xxii. 29; [Ro. xiii. 4]; Heb. xiii. 6; 1 Jn. iv. 18; opp. to ὑψηλοφρονεῖν, Ro. xi. 20; of those startled by strange sights or occurrences, Mt. xiv. 27; xvii. 7; xxviii. 5, 10; Mk. vi. 50; Lk. i. 13, 30; ii. 10; ix. 34; [xxiv. 36 L in br.]; Jn. vi. 19, 20; Acts xviii. 9; xxvii. 24, [but in the last two pass. perh. the exhortation has a wider ref.].\*

Rev. i. 17; with *σφόδρα* added, Mt. xvii. 6; xxvii. 54; of those struck with amazement, [Mt. ix. 8 L T Tr WH]; Mk. v. 15; Lk. v. 10; viii. 25, 35. with an acc. of the contents [cognate acc.] (see *ἀγαπάω*, sub fin.): *φόβον μέγαν*, lit. to 'fear a great fear,' fear exceedingly, Mk. iv. 41; Lk. ii. 9, (1 Macc. x. 8); *φόβον αὐτῶν*, the fear which they inspire [see *φόβος*, 1], 1 Pet. iii. 14 (Is. viii. 12; τοῦ Ταντάλου, to be filled with the same fear as Tantalus, Schol. ad Eur. Or. 6); with the synonymous *πτόσιν* (q. v.), 1 Pet. iii. 6. *τινά*, to fear one, be afraid of one, lest he do harm, be displeased, etc.: Mt. x. 26; xiv. 5; xxi. 26, 46; Mk. xi. 18, 32 [cf. B. § 151, 11]; xii. 12; Lk. xix. 21; xx. 19; xxii. 2; Jn. ix. 22; Acts v. 26 [cf. B. § 139, 48; W. 505 (471)]; ix. 26; Ro. xiii. 3; Gal. ii. 12: τὸν θεόν, God, the judge and avenger, Mt. x. 28; Lk. xii. 5; xxiii. 40, (Ex. i. 17, 21; 1 S. xii. 18); τί, to fear danger from something, Heb. xi. 23, 27; to fear (dread to undergo) some suffering, Rev. ii. 10. in imitation of the Hebr. (פָּוַעַן), foll. by *ἀπό τινος* (cf. B. § 147, 3): Mt. x. 28; Lk. xii. 4, (Jer. i. 8, 17; x. 2; Lev. xxvi. 2; 1 Macc. ii. 62; viii. 12; Jud. v. 23). as in the Grk. writ., *φοβοῦμαι μή*, to fear lest, with the subjunc. aor.: Acts [xxiii. 10 L T Tr WH]; xxvii. 17; *μήπως*, lest perchance, Acts xxvii. 29 [here L *μήπω* (q. v. 2), al. *μήπου* (q. v.)]; 2 Co. xi. 3; xii. 20; *φοβηθῶμεν* (i. q. let us take anxious care) *μήποτε τις δοκῆ*, lest any one may seem [see *δοκῶ*, 2 fin.], Heb. iv. 1; *φοβοῦμαι ὑμᾶς, μήπως κκοπίακα*, Gal. iv. 11 (see *μήπως*, 1 b.); *φοβοῦμαι* with an inf. to fear (i. e. hesitate) to do something (for fear of harm), Mt. i. 20; ii. 22; Mk. ix. 32; Lk. ix. 45, (for numerous exx. in the Grk. writ. fr. Aeschyl. down see Passow s. v. 2, vol. ii. p. 2315\*; [L. and S. s. v. B. II. 4]). 3. to reverence, venerate, to treat with deference or reverential obedience: *τινά*, Mk. vi. 20; Eph. v. 33; τὸν θεόν, used of his devout worshippers, Lk. i. 50; xviii. 2, 4; Acts x. 2, 22, 35; [Col. iii. 22 Rec.]; 1 Pet. ii. 17; Rev. xiv. 7; xix. 5; also τὸν κύριον, Col. iii. 22 [G L T Tr WH]; Rev. xv. 4; τὸ ὄνομα τοῦ θεοῦ, Rev. xi. 18, (Deut. iv. 10; v. 29; vi. 2, 13, 24; xiii. 4; xiv. 22 (23); Prov. iii. 7; Ps. xxxiii. (xxxiv.) 10, and many other pass.; very often in Sir., cf. *Wahl*, *Clavis Apoc.* V. T. s. v. fin.); οἱ φοβούμενοι τ. θεόν spec. of proselytes: Acts xiii. 16, 26, (see *σέβω*). COMP. : ἐκ-φοβέω.\*

[SYN. : ἐκπλήσσεισθαι to be astonished, prop. to be struck with terror, of a sudden and startling alarm; but, like our "astonish" in popular use, often employed on comparatively slight occasions, and even then with strengthening particles (as *σφόδρα* Mt. xix. 25, *ὑπερπερισσῶς* Mk. vii. 37); *πτοεῖν* to terrify, to agitate with fear; *τρέμειν* to tremble, predominantly physical; *φοβεῖν* to fear, the general term; often used of a protracted state. Cf. Schmidt ch. 139.]

φοβητρον [or -θρον (so L T Tr WH; see *WH*. App. p. 149)], -ου, τό, (*φοβέω*), that which strikes terror, a terror, (cause of) fright: Lk. xxi. 11. (Plat. Ax. p. 367 a.; Hippocr., *Loian.*, al., ["but always in plur." (L. and S.)]; for *κρη*, Is. xix. 17.)\*

φόβος, -ου, ὁ. (*φέβομαι*); like φόρος, τρόμος, πόνος, fr. φόω, τρέμω, πενομαι, fr. Hom. down, Sept. for *פָּוַעַן*, *פָּוַעַן*,

*תַּרְסָא* (terror), *פַּוְהָא* (id.); 1. fear, dread, terror; in a subjective sense (*οὐδὲν ἐστι φόβος εἰ μὴ προσδοσία τῶν ἀπὸ λογιμοῦ βοηθημάτων*, Sap. xvii. 11; *προσδοκίαν λέγω κακοῦ τούτου, εἶτε φόβον, εἶτε δέος καλεῖτε*, Plat. Protag. p. 358 d.); univ., 1 Jn. iv. 18; *φόβος ἐπί τινα πίπτει*, [Acts xix. 17 L Tr]; Rev. xi. 11 Rec.; *ἐποπίπτει*, Lk. i. 12; Acts xix. 17 [R G T WH; Rev. xi. 11 L T Tr WH]; *ἐγένετο*, Lk. i. 65; Acts v. 5, 11; *λαμβάνει τινά*, Lk. vii. 16 (Hom. Il. 11, 402); *γίνεται τι*, Acts ii. 43; *πλησθῆναι φόβου*, Lk. v. 26; *συνέχεσθαι φόβω*, Lk. viii. 37; *ἔχειν φόβον*, 1 Tim. v. 20 (Hdt. 8, 12); *κατεργάζεσθαι τι φόβον*, 2 Co. vii. 11; *φοβείσθαι φόβον* (see *φοβέω*, 2), Mk. iv. 41; Lk. ii. 9; with a gen. of the object added, 1 Pet. iii. 14 [so W. § 32, 2; al. subject. gen.]; *ἀπὸ φόβου*, for fear, Lk. xxi. 26; *ἀπὸ τοῦ φόβ.* for the fear, with which they were struck, Mt. xiv. 26; with a gen. of the object added, Mt. xxviii. 4; *εἰς φόβον, unto* (that ye may) fear, Ro. viii. 15; *μετὰ φόβου*, Mt. xxviii. 8; with *καὶ τρόμον* added, 2 Co. vii. 15; Eph. vi. 5; Phil. ii. 12; *ἐν φόβω κ. ἐν τρόμῳ* (see *τρόμος*), 1 Co. ii. 3; *τινά ἐν φόβῳ σάξειν* (Rec.), *ἐλεάν* (L T Tr WH), with anxious heed lest ye be defiled by the wickedness of those whom ye are rescuing, Jude 23; plur. *φόβοι*, feelings of fear, fears, [W. 176 (166)], 2 Co. vii. 5; *φόβος τινός*, gen. of the obj. (our fear of one): τῶν Ἰουδαίων, Jn. vii. 13; xix. 38; xx. 19; *βασανισμοῦ*, Rev. xviii. 10, 15; *θανάτου*, Heb. ii. 15 (Xen. mem. 1, 4, 7). In an objective sense, that which strikes terror: *φόβος ἀγαθῶν ἔργων*, or more correctly (with L T Tr WH) *τῷ ἀγαθῷ ἔργῳ, a terror to* (or *for*), Ro. xiii. 3. 2. reverence, respect, (for authority, rank, dignity): Ro. xiii. 7; 1 Pet. ii. 18; iii. 16 (15); *ἢ ἐν φόβῳ ἀναστροφῆ*, behavior coupled with [cf. *ἐν*, I. 5 e.] reverence for one's husband, 1 Pet. iii. 2; *φόβος* with a gen. of the obj.: τοῦ κυρίου, Acts ix. 31; 2 Co. v. 11; *Χριστοῦ*, Eph. v. 21 [not Rec.]; *θεοῦ*, Ro. iii. 18; 2 Co. vii. 1; [Eph. v. 21 Rec.]; *θεοῦ* s. is omitted as suggested by the context, 1 Pet. i. 17; (often in the O. T. *פָּוַעַן*, *תַּרְסָא* and *פָּוְהָא*, *תַּרְסָא*). [SYN. see *δειλία*, *δέος*, fin.; cf. *φοβέω*.]\*

Φοίβη, -ης, ἡ, [lit. 'bright', 'radiant'], *Phæbe* or *Phebe*, a deaconess of the church at Cenchrea, near Corinth: Ro. xvi. 1 [(see *διάκονος*, 2 fin.)].\*

Φοινίκη, -ης, ἡ, *Phenice* or *Phenicia*, in the apostolic age a tract of the province of Syria, situated on the coast of the Mediterranean between the river Eleutherus and the promontory of Carmel, some thirty miles long and two or three broad, [but see BB. DD. s. v.]: Acts xi. 19; xv. 3; xxi. 2.\*

Φοινίκισσα, see *Συροφοίνισσα*.

φοίνιξ (or, as some prefer to write it, *φοίνιξ*; cf. W. § 6, 1 c.; [and reff. s. v. *κήρυξ*]), -ικος, ὁ; I. as an appellative, a palm-tree (fr. Hom. down; Sept. for *פָּוַעַן*): τὰ βαῖα τῶν φων. (see *βαῖον*), the branches of the palm-trees, Jn. xii. 13; but *φοίνικες* itself [A. V. palms] is put for the branches in Rev. vii. 9 (2 Macc. x. 7; xiv. 4; [so Aristot. magn. mor. § 34 p. 1196\*, 36]). II. a prop. name, *Phenix*, a city and haven of Crete [B. D. (esp. Am. ed.) s. v. Phenice]: Acts xxvii. 12.\*

φονεύς, -έως, ὁ, (φόνος), fr. Hom. down, a murderer, a homicide: Mt. xxii. 7; Acts vii. 52; xxviii. 4; 1 Pet. iv. 15; Rev. xxi. 8; xxii. 15; ἀνήρ φονεύς [cf. ἀνήρ, 3], Acts iii. 14.\*

[Syn.: φονεύς any murderer,—the genus of which σικάριος the assassin is a species; while ἀνθρωποκτόνος (q. v.) has in the N. T. a special emphasis. Trench § lxxxiii.]

φονεύω; fut. φονεύσω; 1 aor. ἐφόνευσα; (φονεύς); fr. [Pind., Aeschyl.], Hdt. down; Sept. mostly for פָּצַח, also for קָרַח, קָרַח, etc.; to kill, slay, murder; absol. to commit murder [A. V. kill]: Mt. v. 21; Jas. iv. 2; οὐ (q. v. 6) φονεύσεις. Mt. v. 21; xix. 18; Ro. xiii. 9, (Ex. xx. 15); μὴ φονεύσης, Mk. x. 19; Lk. xviii. 20; Jas. ii. 11. τινά: Mt. xxiii. 31, 35; Jas. v. 6.\*

φόνος, -ου, ὁ, (ΦΕΝΩ; cf. φόβος, init.), fr. Hom. down, murder, slaughter: Mk. xv. 7; Lk. xxiii. 19, 25; Acts ix. 1; Ro. i. 29; ἐν φόνῳ μαχαίρας, Heb. xi. 37 (Ex. xvii. 13; Num. xxi. 24; Deut. xiii. 15; xx. 13); plur. φόνου, murderers: Mt. xv. 19; Mk. vii. 21; Gal. v. 21 [T WH om. L Tr br. φόν.]; Rev. ix. 21.\*

φορέω, -ῶ; fut. φορέσω [1 Co. xv. 49 R G WH mrg.]; 1 aor. ἐφόρῃσα, (later forms for the earlier φορήσω and ἐφόρησα, cf. Btm. Ausf. Spr. ii. 315; Kühner [and esp. Veitch]s. v.; W. § 13, 3 c.; [B. 37 (32)]); (frequent. of φέρω, and differing from it by denoting not the simple and transient act of bearing, but a continuous or habitual bearing; cf. Lob. ad Phryn. p. 585 sq.; Hermann on Soph. Electr. 715; [Trench § lviii.; Schmidt, ch. 105, 6]; accordingly, ἀγγελίην φέρειν means 'to carry a (single) message', Hdt. 3, 53 and 122; ἀγγελίην φορέειν, 'to serve as (fill the office of) a messenger', Hdt. 3, 34; hence we are said φορεῖν those things which we carry about with us or wear, as e. g. our clothing); fr. Hom. down; to bear constantly, wear: of clothing, garments, armor, etc., Mt. xi. 8; Jn. xix. 5; Ro. xiii. 4 (on this pass. see μάχαιρα, 2); 1 Co. xv. 49 [see above, and WH. Intr. § 404]; Jas. ii. 3, (Sir. xi. 5; xl. 4).\*

φόρον, -ου, τό, Lat. forum; see Ἄππιος.

φόρος, -ου, ὁ, (fr. φέρω, hence prop. ὁ φέρεται; cf. φόβος), fr. Hdt. down, Sept. for פָּצַח and (2 Esdr. iv. 20; vi. 8; Neh. v. 4) for תְּרִיב, tribute, esp. the annual tax levied upon houses, lands, and persons [cf. Thom. Mag. ed. Ritschl p. 387, 13; Grotius as quoted in Trench § cvii. 7; see τέλος, 2]; φόρον, φόρους διδόναι Καίσαρι, Lk. xx. 22; xxiii. 2, (1 Macc. viii. 4, 7); ἀποδιδόναι, Ro. xiii. 7; τελείω, Ro. xiii. 6.\*

φορτίω; pf. pass. ptc. πεφορτισμένος; (φόρτος, q. v.); to place a burden upon, to load: φορτίζειν τινά φορτίον (on the double acc. see B. 149 (130)), to load one with a burden (of rites and unwarranted precepts), Lk. xi. 46; πεφορτισμένος 'heavy laden' (with the burdensome requirements of the Mosaic law and of tradition, and with the consciousness of sin), Mt. xi. 28. (Ezek. xvi. 33; Hes. opp. 692; Leian. navig. 45; Anthol. 10, 5, 5; eccles. writ.) [COMP.: ἀπο-φορτίζομαι].\*

φορτίον, -ου, τό, (dimin. of φόρτος, but dimin. only in form not in signif.; cf. Btm. Ausf. Spr. ii. p. 440; [W. § 2. 1 d. fin.]), fr. Hes. down, Sept. for נֶשֶׂה, a burden,

load: of the freight or lading of a ship (often so in Grk. writ. fr. Hes. opp. 645, 695 down), Acts xxvii. 10 G L T Tr WIL. Metaph.: of burdensome rites, plur., [Mt. xxiii. 4]; Lk. xi. 46; of the obligations Christ lays upon his followers, and styles a 'burden' by way of contrast to the precepts of the Pharisees the observance of which was most oppressive, Mt. xi. 30 (αὐτὸς μόνος δύναται βαστάσαι Ζήνωνος φορτίον, Diog. Laërt. 7, 5, 4 (171); see ζυγός, 1 b.); of faults, the consciousness of which oppresses the soul, Gal. vi. 5 [yet cf. Bp. Lghtft. ad loc. SYN. see ὄγκος, fin.]\*

φόρτος, -ου, ὁ, (fr. φέρω), fr. Hom. down, a load, burden: Acts xxvii. 10 Rec. [of a ship's lading].\*

Φορτουάτος (or Φουρτ. R G), -ου, ὁ, [a Lat. name, 'happy'], Fortunatus, a Christian of Corinth [cf. Bp. Lghtft. on Clem. Rom. 1 Cor. 59 (65)]; 1 Co. xvi. 17.\*

φραγέλλιον, -ου, τό, (Lat. flagellum; B. 18 (16)), a scourge: Jn. ii. 15.\*

φραγέλλω, -ῶ; 1 aor. ptc. φραγελλώσας; [Lat. flagello]; to scourge: τινά, Mt. xxvii. 26; Mk. xv. 15. (Eccles. writ.)\*

φραγμός, -ου, ὁ, (φράσσω to fence round), a hedge, a fence: Mt. xxi. 33; Mk. xii. 1; Lk. xiv. 23; trop. that which separates, prevents two from coming together, Eph. ii. 14 [A. V. partition], see μεσότοιχον. (Sept. Sir. xxxvi. 30 (27); Hdt., Soph., Thuc., Plut., al.)\*

φράζω; 1 aor. impv. φράσον; fr. Hom. down; to indicate plainly, make known, declare, whether by gesture (φωνήσαι μὲν οὐκ εἶχε, τῇ δὲ χειρὶ ἔφραξεν, Hdt. 4, 113), or by writing or speaking, or in other ways; to explain: τινὶ τὴν παραβολήν, the thought shadowed forth in the parable, Mt. xiii. 36 [R G T Tr txt.]; xv. 15. (Twice in Sept. for פָּרַח, Job vi. 24; פָּרַח, xii. 8).\*

φράσσω; 1 aor. ἔφραξα; Pass., 2 aor. subj. 3 pers. sing. φραγῆ; 2 fut. 3 pers. sing. φραγήσεται (2 Co. xi. 10 R<sup>bez</sup> elz G L T Tr WH); [allied w. Lat. farcio, Germ. Berg, Eng. borough; cf. Vaniček p. 614]; fr. Hom. down; to fence in, block up, stop up, close up, (τὰ ὄπτα τοῦ μὴ ἀκοῦσαι, Prov. xxi. 13; τὴν ὁδὸν ἐν σκόλοψιν, Hos. ii. 6; πηγὴν, Prov. xxv. 26; στόματα λέόντων, Heb. xi. 33); ἡ καύχησις αὐτῆ οὐ φραγήσεται, this glorying shall not be stopped, i. e. no one shall get from my conduct an argument to prove that it is empty, 2 Co. xi. 10 [on the reading of Rec.<sup>ss</sup> (σφραγίσεται) see σφραγίζω, init.]; trop. to put to silence, [A. V. stop]: τὸ στόμα, Ro. iii. 19.\*

φρέαρ, -ατος, τό, fr. the Hom. hymn Cer. 99 and Hdt. 6, 119 down; Sept. for רָבֵן and (in 1 S. xix. 22; 2 S. iii. 26; Jer. xlvi. (xli.) 7, 9) בֹּרַח (a pit, cistern), a well: Lk. xiv. 5; Jn. iv. 11 sq.; φρ. τῆς ἀβύσσου, the pit of the abyss (because the nether world is thought to increase in size the further it extends from the surface of the earth and so to resemble a cistern, the orifice of which is narrow), Rev. ix. 1 sq.\*

φρεναπατάω, -ῶ; (φρεναπάτης, q. v.): τινά, to deceive any one's mind, Gal. vi. 3 ["more is implied by this word than by ἀπατᾶν, for it brings out the idea of subjective fancies" (Bp. Lghtft. ad loc.); cf. Green, Crit. Notes ad loc.]. (Eccles. and Byzant. writ.)\*

φρεναπάτης, -ου, ὁ, (φρήν and ἀπάτη), a *mind-deceiver*; Vulg. *seductor*; [A. V. *deceiver*]: Tit. i. 10. (Several times in eccles. writ.)\*

φρήν, φρενός, ἡ, plur. φρένες, fr. Hom. down, Sept. several times in Prov. for צָן; 1. *the midriff* or *diaphragm*, the parts about the heart. 2. *the mind*; *the faculty of perceiving and judging*: also in the plur.; as, 1 Co. xiv. 20.\*

φρίσσω; very often in Grk. writ. fr. Hom. down; to be rough, Lat. *horreo*, *horresco*, i. e. 1. to *bristle*, *stiffen*, *stand up*: ἐφριξάν μου τρίχες, Job iv. 15 Sept.; with ὀρθαί added, Hes. opp. 510; ὀρθάς . . . φρίσσει τρίχας (cogn. acc. of the part affected), Hes. scut. 391; with cold, διὰ τὸ ψύχος, Plut. quaest. nat. 13, 2 p. 915 b. 2. to *shudder*, to be struck with extreme fear, to be *horrified*: absol., Jas. ii. 19; 4 Macc. xiv. 9; like the Lat. *horreo*, *horresco*, constr. with an acc. of the object exciting the fear, Hom. Π. 11, 383, and often.\*

φρονέω, -ῶ; impf., 1 pers. sing. ἐφρόνου, 2 pers. plur. ἐφρονεῖτε; fut. 2 pers. plur. φρονήσετε; pres. pass. impv. 3 pers. sing. φρονείσθω, Phil. ii. 5 R G (see 3 below); (φρήν); fr. Hom. down; 1. to *have understanding*, *be wise*, (Hom., al.). 2. to *feel*, to *think*: absol. ὡς νήπιος ἐφρόνου, 1 Co. xiii. 11; to *have an opinion of one's self*, *think of one's self*: μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, Ro. xii. 3 (μείζων φρονεῖν ἢ κατ' ἄνδρα, Soph. Ant. 768); φρονεῖν εἰς τὸ σωφρονεῖν, [R. V. *so to think as to think soberly*], to be modest, not to let one's opinion (though just) of himself exceed the bounds of modesty, *ibid.*; ὑπὲρ ὃ γέγραπται, in one's opinion of one's self to go beyond the standard prescribed in Scripture, 1 Co. iv. 6 R G [cf. B. 394 sq. (338); W. § 64, 4]. with an acc. of the thing, to *think*, *judge*: ἀ φρονεῖς, what your opinion is, Acts xxviii. 22; οὐδὲν ἄλλο, Gal. v. 10; τὶ ἐτέρως, Phil. iii. 15; several persons are said φρονεῖν τὸ αὐτό, to be of the same mind, i. e. to agree together, cherish the same views, be harmonious: 2 Co. xiii. 11; Phil. ii. 2; iii. 16 Rec.; iv. 2; with ἐν ἀλλήλοις added, Ro. xv. 5; also τὸ ἐν φρονοῦντες, having that one mind, Phil. ii. 2 (the phrase τὸ ἐν having reference to τὸ αὐτό; see Meyer [but cf. Bp. Lghtft.] ad loc.); τὶ ὑπὲρ τινος, to hold some opinion, judge, think, concerning one, Phil. i. 7; τὸ αὐτὸ εἰς ἀλλήλους, to be of the same mind towards one another, Ro. xii. 16. 3. to *direct one's mind to a thing*, to *seek or strive for*; τὰ τινος, to *seek one's interests or advantage*; to be of one's party, *side with him*, (in public affairs, Add. to Esth. viii. 5; 1 Macc. x. 20; Dio Cass. 51, 4; Hdtian. 8, 6, 14 (6); for other exx. fr. Xen. [or Hdt. 1, 162 fin.] down see Passow s. v. Π.; [L. and S. Π. 2 c.]; hence) τὰ τοῦ θεοῦ and τὰ τῶν ἀνθρ., to be intent on promoting what God wills (spec. his saving purposes), and what pleases men, Mt. xvi. 23; Mk. viii. 33; τὰ τῆς σαρκός and τὰ τοῦ πνεύματος (σάρξ [q. v. 4] and πνεῦμα [q. v. p. 522<sup>2</sup>] being personified), to pursue those things which gratify the flesh, . . . the Holy Spirit, Ro. vii. 5, cf. 6. τὰ ἐπίγεια, Phil. iii. 19; τὰ ἄνω and τὰ ἐπὶ τῆς γῆς, Col. iii. 2, (ἀνθρώπινα, θητά, Aristot. eth. Nic. 10, 7 p. 1177<sup>b</sup>, 32); τοῦτο φρονεῖν (pres. impv.) ἐν ὑμῖν,

[R. V. *have this mind in you*], be intent within yourselves on this, Phil. ii. 5 L T Tr WH; pass. φρονεῖται τι ἐν τινι, some habit of thought (expressed by deeds) exists in one, Phil. ii. 5 R G [A. V. *let this mind be in you*]; ὑψηλά (see ὑψηλός, b.). φρονεῖν ἡμέραν, to regard a day, observe it as sacred, Ro. xiv. 6; φρ. ὑπὲρ τινος, to take thought, have a care, for one, Phil. iv. 10 [see ἀναβάλλω, fin. COMP.: κατα-, παρα-, περι-, ὑπερ-φρονέω.]\*

φρόνημα, -τος, τό, (φρονέω, q. v.), *what one has in mind*, *the thoughts and purposes*, [A. V. *mind*]: Ro. viii. 6 sq. 27. (Hesych. φρόνημα· βούλημα, θέλημα. In various other senses also fr. Aeschyl. down.)\*

φρόνησις, -εως, ἡ, (φρονέω), *understanding*: joined with σοφία (as 1 K. iv. 25 (29)); Dan. i. 17 Theod.; ἡ σοφία ἀνδρὶ τίκει φρόνησιν, Prov. x. 23), Eph. i. 8 [A. V. *prudence*; see σοφία, fin.]; spec. *knowledge and holy love of the will of God* [A. V. *wisdom*], Lk. i. 17 (Sap. iii. 15; Sept. for חָכְמָה, חֲכֻמָּה, חֲכָרָה; used variously by Grk. writ. fr. Soph. and Eur. down.)\*

φρόνιμος, -ον, (φρονέω); a. *intelligent*, *wise* [so A. V. uniformly]: 1 Co. x. 15; opp. to μωρός, 1 Co. iv. 10; opp. to ἄφρων, 2 Co. xi. 19; φρόνιμος παρ' ἑαυτῷ, one who deems himself wise, [A. V. *wise in one's own conceits*], Ro. xi. 25; xii. 16, (Prov. iii. 7). b. *prudent*, i. e. *mindful of one's interests*: Mt. x. 16; xxiv. 45; Lk. xii. 42; opp. to μωρός, Mt. vii. 24 (cf. 26); xxv. 2, 4, 8 sq. compar. φρονιμώτερος, Lk. xvi. 8. (From Soph., Xen., Plat. down; Sept. for חָכְמָה, חֲכֻמָּה, חֲכָרָה.) [Syn. see σοφός, fin.]\*

φρονίμως, adv., *prudently*, *wisely*: Lk. xvi. 8. [From Arstph. down.]\*

φροντιζῶ; (φροντίς ['thought', fr. φρονέω]); fr. Theogn. and Hdt. down; to *think*, to be *careful*; to be *thoughtful* or *anxious*: foll. by an inf. Tit. iii. 8.\*

φρουρέω, -ῶ; impf. ἐφρούρου; fut. φρουρήσω; Pass., pres. pter. φρουρούμενος; impf. ἐφρουρούμεν; (φρουρός, contr. fr. προσρός fr. προσράω to see before, foresee); fr. Aeschyl. and Hdt. down; 1. to *guard*, *protect* by a *military guard*, either in order to prevent hostile invasion, or to keep the inhabitants of a besieged city from flight; (often so fr. Thuc. down): τὴν πόλιν, i. e. not *he surrounded the city with soldiers*, but *by posting sentries he kept the gates guarded*, 2 Co. xi. 32 [R. V. *guarded*], cf. Acts ix. 24. 2. metaph.: τινά, pass., ὑπὸ νόμον, under the control of the Mosaic law, that we might not escape from its power, with συγκεκλεισμένοι [συν(γ)κλειόμενοι L T Tr WH] added, Gal. iii. 23 [R. V. *kept in ward*]; cf. Plut. de defect. orac. § 29; Sap. xvii. 15]; to *protect* by *guarding* (Soph. O. R. 1479), to *keep*: τὰς καρδίας ἐν Χριστῷ, i. e. in close connection with Christ, Phil. iv. 7; τινά εἰς τι, by watching and guarding to preserve one for the attainment of something [R. V. *guarded unto* etc.], pass. 1 Pet. i. 5.\*

φρούσσω: 1 aor. 3 pers. plur. ἐφρούσαν; (everywhere in prof. auth. and also in Macc. as a depon. mid. φρούσσομαι [W. 24]); to *neigh*, *stamp the ground*, *prance*, *snort*; to be *high-spirited*: prop. of horses (Anthol. 5, 202 4; Callim. lav. Pallad. vs. 2); of men, to *take on lofty airs*,



*behave arrogantly*, (2 Macc. vii. 34; 3 Macc. ii. 2; Anthol., Diod., Plut., al.; [cf. Wetstein on Acts as below]); active for ψῆγ, *to be tumultuous, to rage*, Acts iv. 25 fr. Ps. ii. 1.\*

φρύγανον, -ου, τό, (fr. φρύγω or φρύσσω, φρύττω, to dry, parch; cf. Lat. frigo, frux, fructus), *a dry stick, dry twig*; generally in the plur. this word comprises all dry sticks, brush-wood, fire-wood, or similar material used as fuel: Acts xxviii. 3. (Hdt. 4, 62; Arstph., Thuc., Xen., Philo, al.; Sept. for ψῆ straw, stubble, Is. xl. 24; xli. 2; xlvi. 14; for ἡριγῆ bramble, Job xxx. 7.)\*

Φρυγία, -ας, ἡ, *Phrygia*, a region of Asia Minor, bounded by Bithynia, Galatia, Lycaonia, Pisidia, Lydia, and Mysia. Those of its cities mentioned in the N. T. are Laodicea, Hierapolis, and Colossæ: Acts ii. 10; xvi. 6; xviii. 23. [B. D. s. v.; Bp. Lghtft. on Col., Intr., diss. i. esp. pp. 17 sq. 23 sq.]\*

Φύγελλος and (L T Tr WH [see WH. App. p. 159]) Φύγελλος, -ου, ὁ, *Phygellos* [better *Phyg-elus*], a Christian, who was with Paul at Rome and deserted him [see B. D. s. v. and the Comm.]: 2 Tim. i. 15.\*

φύγη, -ης, ἡ, (φεύγω), fr. Hom. down, *flight*: Mt. xxiv. 20; Mk. xiii. 18 Rec.\*

φυλακή, -ης, ἡ, (φυλάσσω), fr. Hom. down, Sept. for נִצְרָה, נִצְרָה, נִצְרָה (a prison), נִצְרָה (enclosure, confinement), *guard, watch*, i. e.

a. in an act. sense, *a watching, keeping watch*: φυλάσσειν φυλακάς, *to keep watch*, Lk. ii. 8 (often in the Grk. writ. fr. Xen. an. 2, 6, 10, etc.; Plat. legg. 6 p. 758 d. down; [cf. φυλακάς ἔχειν, etc. fr. Hom. (Π. 9, 1 etc.) on]; often also in Sept. for נִצְרָה נִצְרָה).

b. like the Lat. *custodia* and more freq. the plur. *custodiae* (see Klotz, Hdwrch. [or Harpers' Lat. Dict.] s. v.), i. q. *persons keeping watch, a guard, sentinels*: Acts xii. 10 [here A. V. *ward*] (and very often in prof. auth. fr. Hom. down).

c. of the place where captives are kept, *a prison*: Mt. xiv. 10; xxv. 36, [39], 43 sq.; Mk. vi. 17, 27 (28); Lk. iii. 20; xxi. 12; xxii. 33; Acts v. 19, 22; viii. 3; xii. 5 sq. 17; xvi. 27, 40; xxii. 4; xxvi. 10; 2 Co. vi. 5 [here, as in Heb. xi. 36, A. V. *imprisonment*]; 2 Co. xi. 23; 1 Pet. iii. 19; Rev. xviii. 2 [twice; rendered in A. V. *hold and cage* (L. V. *hold*)]; xx. 7, (Hdt. 3, 152; Thuc. 3, 34; Plut., al.); Sept. for נִצְרָה נִצְרָה, נִצְרָה נִצְרָה, נִצְרָה נִצְרָה; βάλλειν οὐ τιθέναι τινά εἰς (τ.) φυλακὴν or ἐν (τῇ) φυλακῇ: Mt. v. 25; xiv. 3 [R G, al. ἀπέθετο]; xviii. 30; Lk. xii. 58; xxiii. 19, 25; Jn. iii. 24; Acts v. 25; viii. 3 [here παραδίδουαι εἰς φ.]; xii. 4; xvi. 23 sq. 37; Rev. ii. 10. d. of the time (of night) during which guard was kept, *a watch* i. e. the period of time during which a part of the guard were on duty, and at the end of which others relieved them. As the earlier Greeks divided the night commonly into three parts [see L. and S. s. v. I. 4], so, previously to the exile, the Israelites also had three watches in a night; subsequently, however, after they became subject to Rome, they adopted the Roman custom of dividing the night into four watches: Mt. xxiv. 43; ἐν τῇ δευτέρᾳ, τρίτῃ, Lk. xii. 38; τετάρτῃ, Mt. xiv. 25; Mk. vi. 48. Cf. Win. RWB.

s. v. *Nachtwache*; [McC. and S. s. v. *Night-watch*; B. D. s. v. *Watches of Night*].\*

φυλακίζω; (φυλακή [or φύλαξ]); *to cast into prison, imprison*: Acts xxii. 19. (Sap. xviii. 4; eccles. and Byzant. writ.)\*

φυλακτήριον, -ου, τό, (neut. of the adj. φυλακῆριος, -α, -ου, fr. φυλακῆρ [‘poetic for φύλαξ’]); 1. *a fortified place provided with a garrison, a station for a guard or garrison*.

2. *a preservative or safeguard, an amulet*: Dem. p. 71, 24; Diosc. 5, 158 (159) sq., often in Plut. The Jews gave the name of φυλακτήρια (in the Talm. פְּרִיטֵי תְּפִלִּין *prayer-filllets*, Germ. *Gebetsriemen*); [cf. O. T. ‘frontlets’] to small strips of parchment on which were written the foll. pass. from the law of Moses, Ex. xiii. 1-10, 11-16; Deut. vi. 4-9; xi. 13-21, and which, enclosed in little cases, they were accustomed when engaged in prayer to wear fastened by a leather strap to the forehead and to the left arm over against the heart, in order that they might thus be solemnly reminded of the duty of keeping the commands of God in the head and in the heart, acc. to the directions given in Ex. xiii. 16; Deut. vi. 8; xi. 18; (cf. Joseph. antt. 4, 8, 13). These scrolls were thought to have power, like amulets, to avert various evils and to drive away demons (Targ. on Cant. viii. 3); hence their Greek name. [But see *Ginsburg* in Alex.'s Kitto s. vv. *Phylacteries* (sub fin.) and *Mezusa*.] The Pharisees were accustomed τὰ φυλακτήρια αὐτῶν πλατύνειν, *to widen, make broad*, their phylacteries, that they might render them more conspicuous and show themselves to be more eager than the majority to be reminded of God's law: Mt. xxiii. 5. Cf. Win. RWB. s. v. *Phylakterien*; *Leyrer* in Herzog xi. 639 sqq.; *Kneucker* in Schenkel i. 601 sq.; *Dellützsch* in Riehm 270 sq.; [*Edersheim*, *Jewish Social Life* etc., p. 220 sqq.; B. D. s. v. *Frontlets*; esp. *Hamburger*, *Real-Encycl.* s. v. *Tephillin*, vol. ii. p. 1203 sq.; *Ginsburg* in Alex.'s Kitto u. s.].\*

φύλαξ, -ακος, ὁ, (φυλάσσω), *a guard, keeper*: Acts v. 23; xii. 6, 19. (From Hom. down; Sept. for נִצְרָה.)\*

φυλάσσω; fut. φυλάξω; 1 aor. ἐφύλαξα; Mid., pres. φυλάσσομαι; 1 aor. ἐφύλαξάμην; pres. pass. φυλάσσομαι; fr. Hom. down; Sept. times too many to count for נִצְרָה, occasionally for נִצְרָה, [etc.].

1. Act. *to guard* (Lat. *custodio*); i. e.

a. *to watch, to keep watch*: with φυλακὴν added, Lk. ii. 8 (see φυλακή, a.). b. *to guard or watch, have an eye upon*: τινά, one, lest he escape, Acts xii. 4; xxviii. 16; pass., Acts xxiii. 35; Lk. viii. 29; τί, any thing, lest it be carried off: τὰ ἱμάτια, Acts xxii. 20.

c. *to guard a person* (or thing) *that he may remain safe*, i. e. lest he suffer violence, be despoiled, etc., i. q. *to protect*: τὴν αὐλήν, Lk. xi. 21; ἀπό τινος, to protect one from a pers. or thing, 2 Th. iii. 3 [see *ποιηρός*, p. 531\*], (Xen. Cyr. 1, 4, 7; Ps. cxl. (cxli.) 9; cf. B. § 147, 3; [W. 223 (209)]); τὴν παραθήκην (or παρακαθήκην), to keep from being snatched away, preserve safe and unimpaired, 1 Tim. vi. 20; 2 Tim. i. 14; with the addition of εἰς τινα ἡμέραν, i. e. that it may be forthcoming on that day, 2 Tim. i. 12; to guard from

being lost or perishing, i. e. (with the predominant idea of a happy issue), to preserve: *τινά*, Jn. xvii. 12 (where *ἐφύλαξα* is explained by the foll. οὐδεὶς ἐξ αὐτῶν ἀπόλετο [cf. *τηρέω*, fin.]); 2 Pet. ii. 5; *τινά* with a pred. accus. Jude 24; *φυλάξει* (opp. to ἀπολέσει) τ. ψυχὴν εἰς ζωῆν αἰών. i. e. will keep it with the result that he will have life eternal, Jn. xii. 25; *ἐαντὸν ἀπὸ τ.* to guard one's self from a thing, 1 Jn. v. 21 [where cf. Westcott].

**d.** to guard, i. e. to care for, take care not to violate; to observe: τὸν νόμον, Acts vii. 53; xxi. 24; Gal. vi. 13, (Lev. xix. 37, etc.; Soph. Trach. 616; al.; νόμους, Xen. Hell. 1, 7, 30; Plat. de rep. 6 p. 484 b.; polit. p. 292 a.); single precepts of the Mosaic law, Mt. xix. 20 L T Tr WH; Mk. x. 20 Lchm.; Lk. xviii. 21 L T Tr txt. WH; [τὰ δικαιώματα τοῦ νόμου, Ro. ii. 26]; τὸν λόγον τοῦ θεοῦ, Lk. xi. 28; τὰ ῥήματα of Jesus, Jn. xii. 47 L T Tr WH; apostolic directions, Acts xvi. 4; 1 Tim. v. 21. **2.** Mid. **a.** to observe for one's self something to escape, i. e. to avoid, shun, flee from: by a use com. in Grk. writ. fr. Aeschyl. and Hdt. down, with an acc. of the obj., τί, Acts xxi. 25 [A. V. *keep themselves from*]; *τινά*, 2 Tim. iv. 15 [A. V. *be thou ware of*]; ἀπὸ τινος, to keep one's self from a thing, Lk. xii. 15 (Xen. Cyr. 2, 3, 9; [Hell. 7, 2, 10]); ἴνα μὴ, 2 Pet. iii. 17 (ἕστος μὴ, Xen. mem. 1, 2, 37; other exx. in Passow s. v. p. 2360<sup>a</sup>; [L. and S. s. v. C. II.]). **b.** by a usage foreign to Grk. writ. but very freq. in the Sept. (cf. W. 253 (238)), to guard for one's self (i. e. for one's safety's sake) so as not to violate, i. e. to keep, observe: ταῦτα πάντα (the precepts of the Mosaic law), Mt. xix. 20 R G; Mk. x. 20 R G T Tr WH; Lk. xviii. 21 R G Tr mrg., (Ex. xii. 17; Lev. xviii. 4; xx. 8, 22; xxvi. 3, and many other pass.). [COMP.: δια-φυλάσσω. SYN. see τηρέω, fin.]\*

**φυλή**, -ῆς, ἡ, (fr. φύω), fr. Pind. and Hdt. down; **1.** a tribe; in the N. T. all the persons descended from one of the twelve sons of the patriarch Jacob (Sept. for וְיַצְוֹ and וְיַצְוֹ; also for וְיַצְוֹ, see πατριά, 2): Heb. vii. 13 sq.; with the addition of the genitives Ἀσὴρ, Βενιαμίν, etc., Lk. ii. 36; Acts xiii. 21; Ro. xi. 1; Phil. iii. 5; Rev. v. 5; vii. 5-8; δώδεκα φ. τοῦ Ἰσραὴλ, Mt. xix. 28; Lk. xxii. 30; Jas. 1; Rev. xxi. 12; [πᾶσα φυλὴ υἰῶν Ἰσραὴλ, Rev. vii. 4]. **2.** a race, nation, people: Mt. xxiv. 30; Rev. [i. 7]; v. 9; vii. 9; [xi. 9]; xiii. 7; xiv. 6.\*

**φύλλον**, -ον, τό, (φύω), a leaf: Mt. xxi. 19; xxiv. 32; Mk. xi. 13; xiii. 28; Rev. xxii. 2. [From Hom. down.]\*

**φύραμα**, -τος, τό, (φύρω to mix), any substance mixed with water and kneaded; a mass, lump: of dough (Num. xv. 20 sq.; [plur., Ex. viii. 3; xii. 34]; Aristot. probl. 21, 18 p. 929<sup>a</sup>, 25; Plut. quaest. conv. 6, 7, 2, 15 p. 693 e.), 1 Co. v. 6 sq.; Gal. v. 9, (on the meaning of which pass. see ζύμη); Ro. xi. 16; of clay (Plut. praec. ger. reip. 15, 4 p. 811 c.), Ro. ix. 21 [cf. B. § 140, 3 Rem.]\*

**φυσικός**, -ή, -όν, (φύσις), natural; i. e. **a.** produced by nature, inborn, (very often so fr. Xen. [mem. 3, 9, 1] down). **b.** agreeable to nature, (Dion. Hal., Plut., al.): opp. to παρὰ φύσιν, Ro. i. 26, [27]. **c.** governed by (the instincts of) nature: ζῶα γεγεννημένα φυσικά, 2 Pet. ii. 12 [R. V. *horn mere animals*].\*

**φυσικῶς**, adv., in a natural manner, by nature, under the guidance of nature: by the aid of the bodily senses, Jude 10. [(Aristot., Philo, al.)]\*

**φυσίω**, -ῶ; Pass., pres. φυσιοῦμαι; pf. pter. πεφυσιωμένος; 1 aor. ἐφυσιώθην; **1.** (fr. φύσις), to make natural, to cause a thing to pass into nature, (Clem. Alex.; Simplic.). **2.** i. q. φυσάω, φυσιάω (fr. φύσα a pair of bellows), to inflate, blow up, blow out, to cause to swell up; trop. to puff up, make proud: 1 Co. viii. 1; pass. to be puffed up, to bear one's self loftily, be proud: 1 Co. iv. 18 sq.; v. 2; xiii. 4; ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ, Col. ii. 18; ὑπὲρ τινος (see ὑπέρ, I. 2 [and cf. 5]) κατὰ τινος, 1 Co. iv. 6 [see ἴνα, II. 1 d.]. (Eccles. and Byzant. writ.)\*

**φύσις**, -εως, ἡ, (fr. φύω, q. v., as Lat. natura fr. nascor, ingenium fr. geno, gigno), fr. Hom. Od. 10, 303 down; nature, i. e. **a.** the nature of things, the force, laws, order, of nature; as opp. to what is monstrous, abnormal, perverse: ὁ, ἡ, τὸ παρὰ φύσιν, that which is contrary to nature's laws, against nature, Ro. i. 26 (οἱ παρὰ φύσιν τῇ Ἀφροδίτῃ χρώμενοι, Athen. 13 p. 605; ὁ παιδεραστής . . . τὴν παρὰ φύσιν ἡδονὴν διάκει, Philo de spec. legg. i. § 7); as opposed to what has been produced by the art of man: οἱ κατὰ φύσιν κλάδοι, the natural branches, i. e. branches by the operation of nature, Ro. xi. 21, 24 [W. 193 (182)], contrasted with οἱ ἐγκεντρισθέντες παρὰ φύσιν, contrary to the plan of nature, cf. 24; ἡ κατὰ φύσιν ἀργιέλαιος, ibid.; as opposed to what is imaginary or fictitious: οἱ μὴ φύσει ὄντες θεοί, who are gods not by nature, but acc. to the mistaken opinion of the Gentiles (λεγόμενοι θεοί, 1 Co. viii. 5), Gal. iv. 8; nature, i. e. natural sense, native conviction or knowledge, as opp. to what is learned by instruction and accomplished by training or prescribed by law: ἡ φύσις (i. e. the native sense of propriety) διδάσκει τι, 1 Co. xi. 14; φύσει ποιεῖν τὰ τοῦ νόμου, naturā magistrā, guided by their natural sense of what is right and proper, Ro. ii. 14. **b.** birth, physical origin: ἡμεῖς φύσει Ἰουδαῖοι, we so far as our origin is considered, i. e. by birth, are Jews, Gal. ii. 15 (φύσει νεώτερος, Soph. O. C. 1295; τῷ μὲν φύσει πατρί, τὸν δὲ νόμῳ πολίτην ἐπεποίητο, Isocr. Evagr. 21; φύσει βάρβαροι ὄντες, νόμῳ δὲ Ἕλληνες, Plat. Menex. p. 245 d.; cf. Grimm on Sap. xiii. 1); ἡ ἐκ φύσεως ἀκροβυστία, who by birth is uncircumcised or a Gentile (opp. to one who, although circumcised, has made himself a Gentile by his iniquity and spiritual perversity), Ro. ii. 27. **c.** a mode of feeling and acting which by long habit has become nature: ἡμεν φύσει τέκνα ὀργῆς, by (our depraved) nature we were exposed to the wrath of God, Eph. ii. 3 (this meaning is evident from the preceding context, and stands in contrast with the change of heart and life wrought through Christ by the blessing of divine grace; φύσει πρὸς τὰς κολάσεις ἐπιεικῶς ἔχουσιν οἱ Φαρισαῖοι, Joseph. antt. 13, 10, 6. [Others (see Meyer) would lay more stress here upon the constitution in which this 'habitual course of evil' has its origin, whether that constitution be regarded (with some) as already developed at birth, or (better) as undeveloped; cf. Aristot. pol. 1, 2 p. 1252<sup>b</sup>, 32 sq. οἶον ἕκαστὸν ἐστί τῆς

γενέσεως τελεσθείσης, ταύτην φαρμέν τὴν φύσιν εἶναι ἐκάστου, ὡσπερ ἀνθρώπου, etc.; see the exx. in Bonitz's index s. v. Cf. W. § 31, 6 a.).

d. *the sum of innate properties and powers by which one person differs from others*, distinctive native peculiarities, natural characteristics: φύσις θηρίων (the natural strength, ferocity and intractability of beasts [A. V. (every) *kind of beasts*]), ἡ φύσις ἢ ἀνθρωπίνη (the ability, art, skill, of men, the qualities which are proper to their nature and necessarily emanate from it), Jas. iii. 7 [cf. W. § 31, 10]; θείας κοινωνοὶ φύσεως, (the holiness distinctive of the divine nature is specially referred to), 2 Pet. i. 4 (Ἀμενώφει . . . θείας δοκοῦντι μετεσχηκέναι φύσεως κατὰ τε σοφίαν καὶ πρόγρῳσιν τῶν ἰσομένων, Joseph. c. Ap. 1, 26).\*

φυσίωσις, -εως, ἡ, (φυσιώω, q. v.), (Vulg. *inflatio*), a *rusting up of soul, loftiness, pride*: plur. [A. V. *swellings*] 2 Co. xii. 20. (Eccles. writ.)\*

φυντεία, -ας, ἡ, (φυντεύω, q. v.); 1. a *planting* (Xen., Theophr., Plut., Ael., al.). 2. *thing planted, a plant*, (i. q. φύτευμα): Mt. xv. 13, [Athen. 5 p. 207 d.; Boeckh, Corp. inscr. No. 4521 vol. iii. p. 240].\*

φυντεύω; impf. ἐφύτευον; 1 aor. ἐφύτευσα; pf. pass. πεφύτευμένος; 1 aor. pass. impv. 2 pers. sing. φυντεύθητι; (φυντόν); fr. Hom. down; Sept. for פּוּץ, several times for לְחֵץ; *to plant*: absol., Lk. xvii. 28; 1 Co. iii. 6-8; φυντεῖαν, Mt. xv. 13; ἀμπέλωνα, Mt. xxi. 33; Mk. xii. 1; Lk. xx. 9; 1 Co. ix. 7; τὶ ἐν with a dat. of the place, pass., Lk. xiii. 6; xvii. 6.\*

φύω; 2 aor. pass. (ἐφύην) ptep. φυνέω (for which the Attic writ. more com. use the 2 aor. act. ἔφυν with the ptep. φύς, φύν, in a pass. or intrans. sense; cf. *Bttm.* Ausf. Spr. ii. p. 321; Krüger § 40 s. v.; Kühner § 343 s. v.; [Veitch s. v.]; W. § 15 s. v.; [B. 68 (60)]); [cf. Lat. *fui, fore*, etc.; Curtius § 417]; fr. Hom. down; 1. *to beget, bring forth, produce*; pass. *to be born, to spring up, to grow*: Lk. viii. 6, 8; 2. *intrans. to shoot forth, spring up*: Heb. xii. 15 [W. 252 (237)]. COMP.: ἐκ-, συμ-φύω.\*

φωλεός, -οῦ, ὁ, a *burking-hole, burrow*; a *lair*: of animals, Mt. viii. 20; Lk. ix. 58. (Aristot., Ael., Plut., Geop., al.)\*

φωνέω, -ῶ; impf. 3 pers. sing. ἐφώνει; fut. φωνήσω; 1 aor. ἐφώνησα; 1 aor. inf. pass. φωνηθῆναι; (φωνή); 1. as fr. Hom. down, intrans. *to sound, emit a sound, to speak*: of a cock, *to crow*, Mt. xxvi. 34, 74 sq.; Mk. xiv. 30, 68 [L. br. WH om. the cl. (see the latter's App. ad loc.)], 72; Lk. xxii. 34, 60 sq.; Jn. xiii. 38; xviii. 27, (of the cries of other animals, Is. xxxviii. 14; Jer. xvii. 11; Zeph. ii. 14; rarely so in prof. auth. as [Aristot. (see L. and S. s. v. I. 2)], Aesop. fab. 36 [225 ed. Halm]); of men, *to cry, cry out, cry aloud, speak with a loud voice*: foll. by the words uttered, Lk. viii. 8; with φωνῆ μεγάλη added [cf. W. § 32, 2 fin.], Mk. i. 26 T Tr WH]; Acts xvi. 28; ἐφώνησε λέγων, Lk. viii. 54; φωνήσας εἶπεν, Lk. xvi. 24; φωνήσας φωνῆ μεγ. εἶπεν, Lk. xxiii. 46; ἐφών. κραυγῆ [L T Tr WH φωνῆ] μεγ. λέγων, Rev. xiv. 18; [φωνήσαυτες ἐπυνθάνοντο (WH txt. ἐπίθοντο), Acts x. 18]. 2. as fr. [Hom. Od. 24, 535] Soph. down,

trans. a. *to call, call to one's self*: τινά, — either by one's own voice, Mt. xx. 32; xxvii. 47; Mk. ix. 35; x. 49 [cf. B. § 141, 5 fin.]; xv. 35; Jn. i. 48 (49); ii. 9; iv. 16; x. 3 L T Tr WH]; xi. 28\*; xviii. 33; Acts ix. 41; x. 7; — or through another; *to send for, summon*: Mk. iii. 31 R G; Lk. xvi. 2; Jn. ix. 18, 24; xi. 28<sup>b</sup>; εἶπε φωνηθῆναι αὐτῷ τοῦς κτλ. Lk. xix. 15; φων. τινα ἐκ, with a gen. of the place, *to call out of* (i. e. bid one to quit a place and come to one), Jn. xii. 17.

b. *to invite*: Lk. xiv. 12.

c. i. q. *to address, accost, call by a name*: τινά, foll. by a nom. of the title (see W. § 29, 1; [B. § 131, 8]), Jn. xiii. 13. [COMP.: ἀνα-, ἐπι-, προσ-, συμ-φωνέω].\*

φωνή, -ῆς, ἡ, (φάω to shine, make clear, [cf. Curtius § 407; L. and S. s. v. φάω]), fr. Hom. down, Hebr. חִיר; 1. a *sound, tone*: of inanimate things, as of musical instruments, Mt. xxiv. 31 [T om. φ., WH give it only in mrg.; cf. B. § 132, 10]; 1 Co. xiv. 7 sq.; Rev. xiv. 2; xviii. 22, (Is. xviii. 3; xxiv. 8; Sir. l. 16; 1 Macc. v. 31; ὀργάνων, Plat. de rep. 3 p. 397 a.; συρίγγων, Eur. Tro. 127; ψαλτηρίου καὶ αὐλοῦ, Plut. mor. p. 713 c.); of wind, Jn. iii. 8; Acts ii. 6; of thunder, Rev. vi. 1; xiv. 2; xix. 6, cf. iv. 5; viii. 5; xi. 19; xvi. 18; *noise*, of a millstone, Rev. xviii. 22; of a thronging multitude, Rev. xix. 1, 6; of chariots, Rev. ix. 9; of wings, *whir* (Ezek. i. 24), *ibid.*; of waters (Ezek. i. 24; 4 Esdr. vi. 17), Rev. i. 15; xiv. 2; xix. 6; also with the gen. of a thing implying speech, *the sound* [A. V. *voice*]: τοῦ ἀσπασμοῦ, Lk. i. 44; ῥημάτων, Heb. xii. 19; *the cry* (of men), φωνῆ μεγάλη, a loud cry, Mk. xv. 37; the clamor of men making a noisy demand, Lk. xxiii. 23, cf. Acts xix. 34; absol. a *cry* i. e. *wailing, lamentation*, Mt. ii. 18 (fr. Jer. xxxviii. (xxxix.) 15).

2. a *voice*, i. e. *the sound of uttered words*: λαλεῖν φωνάς, Rev. x. 3; those who begin to cry out or call to any one are said τὴν φωνὴν αἶψαν, Lk. xvii. 13; πρὸς τινα, Acts iv. 24; φωνὴν ἐπαίρειν, Lk. xi. 27; Acts ii. 14; xiv. 11; xxii. 22; [φ. κράζειν (or ἐκ-κράζειν), Acts xxiv. 21 (cf. B. § 143, 11)]; φωνῆ μεγάλη added to verbs: *to λέγειν*, Rev. v. 12: viii. 13; (ἐν φωνῆ μεγ. Rev. xiv. 7 [Lchm. om. ἐν; xiv. 9]); *to εἰπεῖν*, Lk. viii. 28; Acts xiv. 10; *to φάναί*, Acts xxvi. 24; *to αἰνεῖν τὸν θεόν*, Lk. xix. 37; with verbs of crying out, shouting: ἀναβοᾶν, Mt. xxvii. 46 [R G L txt. T]; βοᾶν, [Mt. xxvii. 46 L mrg. Tr WH]; Mk. xv. 34; Acts viii. 7; φωνεῖν, [Mk. i. 26 T Tr WH]; Lk. xxiii. 46; Acts xvi. 28; [Rev. xiv. 18 L T Tr WH]; ἀναφωνεῖν, Lk. i. 42 [R G L Tr mrg.]; κηρύσσειν (ἐν φων. μεγ.), Rev. v. 2 [Rec. om. ἐν]; κραυγάζειν, Jn. xi. 43; ἀνακράζειν, Lk. iv. 33; κράζειν, Mt. xxvii. 50; Mk. i. 26 [R G L]; v. 7; Acts vii. 57, 60; Rev. vi. 10; vii. 2, 10; x. 3; [xviii. 2 Rec.]; xix. 17; κράξ. ἐν φων. μεγ. Rev. xiv. 15; ἐν ἰσχυρᾷ φωνῆ. Rev. xviii. 2 [G L T Tr WH]; μετὰ φωνῆς μεγ. δοξάζειν τὸν θ. Lk. xvii. 15; of declarations from heaven, heard though no speaker is seen: ἰδοὺ φωνῆ λέγουσα, Mt. iii. 17; xvii. 5; ἔρχεται φωνῆ. Mk. ix. 7 [R G L Tr txt.]; Jn. xii. 28; ἐξέρχεται, Rev. xvi. 17; xix. 5; γίνεται φωνῆ, Mk. i. 11 [T om. WH br. ἐγέν.]; ix. 7 T Tr mrg. WH]; Lk. iii. 22; ix. 35 sq.; Jn. xii. 30; [Acts vii. 31 (where Rec. adds πρὸς αὐτόν)]; πρὸς τινα, Acts x. 13, 15; [φωνῆς ἐνεχθείσης αὐτῷ, 2 Pet

i. 17]; ἐγένοντο φωναὶ μεγάλαι, Rev. xi. 15; [ἀπεκρίθη φωνή, Acts xi. 9]; ἀκούει φωνήν [cf. B. §§ 132, 17; 144, 16 a.], Acts ix. 4; xxii. 9, [14]; xxvi. 14; 2 Pet. i. 18; Rev. i. 10; iv. 1 [B. § 129, 8 b.]; vi. 6 [here L T Tr WH insert ὡς], 7 [here G om. Tr br. φων.]; ix. 13 [B. u. s.]; x. 4, 8; xi. 12 [R G L WH mrg.]; xii. 10; xiv. 2; xviii. 4; xix. 6; ἀκούει φωνῆς [B. § 132, 17; W. § 30, 7 d.], Acts ix. 7; xi. 7; xxii. 7; Rev. [xi. 12 T Tr WH txt.]; xiv. 13; xvi. 1; xxi. 3; βλέπει τὴν φων. i. e. the one who uttered the voice, Rev. i. 12. φωνή with a gen. of the subject: βοῶντος, Mt. iii. 3; Mk. i. 3; Lk. iii. 4; Jn. i. 23, all fr. Is. xl. 3; [ἀγγέλου ὅταν μέλλῃ σαλπίζειν, Rev. x. 7]; ἡ φ. τινος, the natural (familiar) sound of one's voice, Acts xii. 14; Rev. iii. 20, (Cant. v. 2); the manner of speaking, as a shepherd's (cry or call to his sheep), Jn. x. 3-5; to such 'voices' Jesus likens his precepts approved ('heard') by all the good, Jn. x. 16, 27, cf. xviii. 37; ἀνθρώπου, human utterance, 2 Pet. ii. 16; φ. τινος, the voice of a clamorous person, Mt. xii. 19 (Is. xli. 2); of one exulting, jubilant, Jn. iii. 29; Rev. xviii. 23; ἀγγέλων πολλῶν, singing the praises of Christ, Rev. v. 11 sq.; the sound of the words of Christ as he shall recall the dead to life (the Resurrection-cry), Jn. v. 25, 28; ἀρχαγγέλου, the awakening shout of the archangel, the leader of the angelic host, 1 Th. iv. 16; τοῦ θεοῦ, of God,—teaching, admonishing, whether in the O. T. Scriptures or in the gospel, Jn. v. 37; Heb. iii. 7, 15; iv. 7; shaking the earth, Heb. xii. 26; the speech, discourse, θεοῦ οὐκ ἀνθρ. Acts xii. 22; [τὰς φωνὰς τῶν προφητῶν, the predictions ('read every sabbath'), Acts xiii. 27]; ἀλλάξαι τὴν φ. (see ἀλλάσσω), Gal. iv. 20. 3. speech, i. e. a language, tongue: 1 Co. xiv. 10 sq. (Joseph. c. Ap. 1. 1; [1, 9, 2; 1, 14, 1, etc.]; Ceb. tab. 33; Ael. v. h. 12, 48; Diog. Laërt. 8, 3; for other exx. fr. Grk. writ. see Passow s. v. p. 237<sup>b</sup>; [L. and S. s. v. II. 3]; Gen. xi. 1; Deut. xxviii. 49; τῆ ἑβραϊδὶ φωνῇ, 4 Macc. ii. 7; τῆ πατρίῳ φωνῇ, 2 Macc. vii. 8, 21, 27). [SYN. cf. Schmidt ch. 1 § 27; Trench § lxxxix.; and see λαλέω, ad init.]\*

φῶς, φωτός, τό, (contr. fr. φάος, fr. φάω to shine), fr. Hom. (who [as well as Pind.] uses the form φάος) down, Hebr. נֹר, *light* (opp. to τὸ σκότος, ἡ σκοτία); 1. prop. a. univ.: ὁ θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, 2 Co. iv. 6 (Gen. i. 3); λευκὰ ὡς τὸ φῶς, Mt. xvii. 2; νεφέλῃ φωτός [Grsb. txt.] i. e. consisting of light, i. q. φωτεινῇ in R L T Tr WH, Mt. xvii. 5; τὸ φῶς τοῦ κόσμου, of the sun, Jn. xi. 9; τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ, the light (i. e. illumining power) is not in him, consequently he does not see or distinguish the things about him, Jn. xi. 10; the light emitted by a lamp, Lk. viii. 16; [xi. 33 L Tr txt. WH]. a heavenly light, such as surrounds angels when they appear on earth: hence ἄγγελος φωτός, 2 Co. xi. 14, and illumines the place where they appear, Acts xii. 7; a light of this kind shone around Paul when he was converted to Christ, Acts xxii. 6, [9], 11 [W. 371 (348)]; with the addition of οὐρανόθεν, Acts xxvi. 13; of ἀπὸ [or ἐκ] τοῦ οὐρανοῦ, Acts ix. 3. b. by meton. anything emitting light: a heavenly luminary (or star),

plur. Jas. i. 17 [see πατήρ, 3 a.]; fire, because it is light and gives light: Lk. xxii. 56; θερμαίνεσθαι πρὸς τὸ φῶς, Mk. xiv. 54, (1 Macc. xii. 29; Xen. Hell. 6, 2, 29; Cyr. 7, 5, 27); a lamp or torch: plur. φῶτα, Acts xvi. 29 (φῶς ἔχειν, Xen. Hell. 5, 1, 8; in plur. often in Plut.). c. light i. e. brightness (Lat. splendor), [see a. above]: ἡλίου, Rev. xxii. 5; of a lamp, Jn. v. 35 (where it symbolizes his rank, influence, worth, mighty deeds); with the addition of λύχνου, Rev. xviii. 23 (Jer. xxv. 10); of the divine Shechina (see δόξα, III. 1), Rev. xxi. 24 (Ps. lxxxviii. (lxxxix.) 16; Is. lx. 1, 19 sq.). 2. φῶς is often used in poetic discourse, in metaphor, and in parable; a. The extremely delicate, subtle, pure, brilliant quality of light has led to the use of φῶς as an appellation of God, i. e. as by nature incorporeal, spotless, holy, [cf. Westcott, Epp. of St. John, p. 15 sqq.]: 1 Jn. i. 5 (Sap. vii. 26 where cf. Grimm); he is said εἶναι ἐν τῷ φωτί, in a state of supreme sanctity, 1 Jn. i. 7; φῶς οἰκῶν ἀπρόσιτον, a fig. describing his nature as alike of consummate majesty and inaccessible to human comprehension, 1 Tim. vi. 16 (Ps. ciii. (civ.) 2); used of that heavenly state, consummate and free from every imperfection, to which the true disciples of Christ will be exalted, i. q. the kingdom of light, Col. i. 12. b. By a fig. freq. in the N. T. [cf. in classic Grk. τῆς ἀληθείας τὸ φῶς, Eur. I. T. 1046 etc.; see L. and S. s. v. II. 2], φῶς is used to denote truth and its knowledge, together with the spiritual purity congruous with it, (opp. to τὸ σκότος b., ἡ σκοτία, q. v.): ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, had the nature of light in men, i. e. became the source of human wisdom, Jn. i. 4; esp. the saving truth embodied in Christ and by his love and effort imparted to mankind, Mt. iv. 16; Jn. i. 5; iii. 19-21; Acts xxvi. 18, 23; 2 Co. vi. 14; Eph. v. 13\* [cf. below]; τὸ φῶς τὸ ἀληθινόν, 1 Jn. ii. 8; τὸ θαυμαστόν τοῦ θεοῦ φῶς, 1 Pet. ii. 9 (Clem. Rom. 1 Cor. 36, 2 cf. 59, 2); τὸ φῶς ἡμῶν, the divine truth with which ye are imbued, Mt. v. 16; ἔχειν τὸ φ. τῆς ζωῆς, the light by which the true life is gained, Jn. viii. 12; τὰ ὅπλα [Lehm. mrg. ἔργα] τοῦ φωτός, Ro. xiii. 12; καρπὸς τοῦ φωτός, Eph. v. 9 G L T Tr WH; ἐν τῷ φωτὶ περιπατεῖν, to live agreeably to saving wisdom, 1 Jn. i. 7; ἐν τῷ φωτὶ εἶναι, to be imbued with saving wisdom, μένειν, to continue devoted to it, to persevere in keeping it, 1 Jn. ii. 9 sq.; οἱ υἱοὶ τοῦ φωτός (see υἱός, 2 p. 635<sup>a</sup>), Lk. xvi. 8; Jn. xii. 36; 1 Th. v. 5; τέκνα τοῦ φ. (see τέκνον, c. β. p. 618<sup>a</sup>), Eph. v. 8. by meton. φῶς is used of one in whom wisdom and spiritual purity shine forth, and who imparts the same to others: φῶς τῶν ἐν σκότει, Ro. ii. 19; [φῶς ἐθνῶν, Acts xiii. 47]; in a pre-eminent sense is Jesus the Messiah called φῶς and τὸ φῶς: Lk. ii. 32; Jn. i. 7 sq.; xii. 35 sq. 46; τὸ φῶς τοῦ κόσμου, Jn. viii. 12; ix. 5. (τὸ φῶς τοῦ κόσμου τὸ δοθὲν ἐν ὑμῖν εἰς φωτισμὸν παντὸς ἀνθρώπου, Test. xii. Patr. test. Levi § 14); τὸ φῶς τὸ ἀληθινόν, Jn. i. 9; by the same name the disciples of Jesus are distinguished, Mt. v. 14; Christians are called φῶς ἐν κυρίῳ, having obtained saving wisdom in communion with Christ, Eph. v. 8. πᾶν τὸ φανερούμενον φῶς ἐστίν, everything made

manifest by the aid of Christian truth has taken on the nature of light, so that its true character and quality are no longer hidden, Eph. v. 13<sup>b</sup> [al. take φῶς here in an outward or physical sense, and regard the statement as a general truth confirmatory of the assertion made respecting spiritual 'φωτός' just before (cf. above)].

c. By a fig. borrowed from daylight φῶς is used of that which is exposed to the view of all: ἐν τῷ φωτί (opp. to ἐν τῇ σκοτίᾳ), openly, publicly, (ἐν φάει, Pind. Nem. 4, 63), Mt. x. 27; Lk. xii. 3. d. reason, mind; the power of understanding esp. moral and spiritual truth: τὸ φῶς τὸ ἐν σοί, Mt. vi. 23; Lk. xi. 35. [Syn. see φέγγος, fin.]\*

φωστήρ, -ῆρος, ὁ, (φῶς; φῶσκα); 1. that which gives light, an illuminator, (Vulg. *luminar*): of the stars (*luminaries*), Phil. ii. 15 (Sap. xiii. 2; Sir. xliii. 7; Gen. i. 14, 16; Heliod. 2, 24; [Anthol. Pal. 15, 17; of sun and moon, Test. xii. Patr. test. Levi 14]; eccl. writ.). 2. light, brightness: Rev. xxi. 11 (Anthol. 11, 359) [al. refer this to 1; cf. Trench § xlvi.]\*

φωσ-φόρος, -ον, (φῶς and φέρω), light-bringing, giving light, (Arstph., Eur., Plat., Plut., al.); as subst. ὁ φ. (Lat. *Lucifer*), the planet Venus, the morning-star, *day-star*, (Plat. Tim. Locr. p. 96 e.; Plut., al.): 2 Pet. i. 19, on the meaning of this pass. see λύχνος.\*

φωτεινός [WH φωτινός, see I, ε], -ή, -όν, (φῶς), light, i. e. composed of light, of a bright character: νεφέλη, Mt. xvii. 5 [not Grsb.]; οἱ ὀφθαλμοὶ κυρίου μυρισπλασιῶς ἡλίου φωτεινότεροι, Sir. xxiii. 19. full of light, well lighted, opp. to σκοτεινός, Mt. vi. 22; Lk. xi. 34, 36, (τὰ σκοτεινὰ καὶ τὰ φωτεινὰ σώματα, Xen. mem. 3, 10, 1).\*

φωτίζω; fut. φωτίσω (Rev. xxii. 5 L WH; 1 Co. iv. 5), Attic φωτιῶ (Rev. xxii. 5 G T Tr); 1 aor. ἐφώτισα; pf. pass. pter. πεφωτισμένος; 1 aor. pass. ἐφωτίσθην; 1. intrans. to give light, to shine, (Aristot., Theophr., Plut., al.; Sept. for ἴσ, Num. viii. 2, etc.): ἐπί τινα, Rev. xxii. 5 [Rom. WH br. ἐπί]. 2. trans. a. prop. to enlighten, light up, illumine: τινά, Lk. xi. 36; τὴν πόλιν,

Rev. xxi. 23 (ἀκτίσι τὸν κόσμον, of the sun, Diod. 3, 48; Sept. for ἴσ); ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ, [A. V. was lightened] shone with his glory, Rev. xviii. 1. b. to bring to light, render evident: τὰ κρυπτὰ τοῦ σκοτους, 1 Co. iv. 5; [Eph. iii. 9 acc. to the reading of T L br. WH txt. (but see c.)]. (τὴν αἰρεσίαν τινος, the preference, opinion, of one, Polyb. 23, 3, 10; τὴν ἀλήθειαν, Eriet. diss. 1, 4, 31; πεφωτισμένων τῶν πραγμάτων ὑπὸ τῆς ἀληθείας, Leian. cal. non tem. cred. 32); to cause something to exist and thus to come to light and become clear to all: ζῶην κ. ἀβραῦσιν διὰ τοῦ εὐαγγελίου, opp. to καταργῆσαι τὸν θάνατον, 2 Tim. i. 10. c. by a use only bibl. and eccl. to enlighten spiritually, imbue with saving knowledge: τινά, Jn. i. 9; with a saving knowledge of the gospel: hence φωτισθέντες of those who have been made Christians, Heb. vi. 4; x. 32; foll. by an indir. quest. Eph. iii. 9 [see b. above], (Sir. xlv. 17; for ἴσ, Ps. cxviii. (cxix.) 130; for ἴσ, to instruct, inform, teach, Judg. xiii. 8 Alex.; 2 K. xii. 2; φωτιοῦσιν αὐτοὺς τὸ κρίμα τοῦ θεοῦ τῆς γῆς, 2 K. xvii. 27 [cf. 28; al.]); to give understanding to: πεφωτισμένοι τοὺς ὀφθαλμοὺς τῆς καρδίας [Rec. διανοίας], as respects the eyes of your soul, Eph. i. 18 [B. § 145, 6]; [(cf. Sir. xxxi. (xxxiv.) 20, etc.)].\*

φωτισμός, -οῦ, ὁ, (φωτίζω); a. the act of enlightening, illumination: πρὸς φωτισμὸν τῆς γνώσεως, i. q. πρὸς τὸ φωτίξαι τὴν γνώσιν, that by teaching we may bring to light etc. 2 Co. iv. 6 (on which pass. see πρόσωπον, 1 a. sub fin. p. 551<sup>b</sup> top). b. brightness, bright light, (ἐξ ἡλίου, Sext. Emp. p. 522, 9; ἀπὸ σελήνης, Plut. [de fac. in orb. lun. § 16, 13] p. 929 d. [ib. § 18, 4 p. 931 a.]; Sept. for ἴσ, Ps. xxvi. (xxvii.) 1; xliii. (xliv.) 4; lxxvii. (lxxviii.) 14; Job iii. 9; for ἴσ, Ps. lxxxix. (xc.) 8); εἰς τὸ μὴ αὐγᾶσαι [καταναῶσαι L mrg. Tr mrg.] τὸν φ. τοῦ εὐαγγελίου, that the brightness of the gospel might not shine forth [R. V. dawn (upon them)], i. e. (dropping the fig.) that the enlightening truth of the gospel might not be manifest or be apprehended, 2 Co. iv. 4.\*

## X

χαίρω; impf. ἔχαιρον; fut. χαρήσομαι (Lk. i. 14; Jn. xvi. 20, 22; Phil. i. 18, for the earlier form χαυρήσω, cf. [W. 90 (86); B. 68 (60)]; Btm. Ausf. Spr. ii. 322 sq.; Matthiae § 255 s. v.; Kühner § 343 s. v.; Krüger § 40 s. v.; [Veitch s. v.]), once χαρῶ (Rev. xi. 10 Rec., a form occurring nowhere else); 2 aor. [pass. as act.] ἐχάρην [cf. συγχαίρω, init.]; fr. Hom. down; Sept. for ἴσ, ἴσ, ἴσ; to rejoice, be glad; a. in the prop. and strict sense: [Mk. xiv. 11]; Lk. xv. 5, [32]; xix. 6, 37; xxii. 5; xxiii. 8; Jn. iv. 36; viii. 56; xx. 20; Acts v. 41;

viii. 39; xi. 23; xiii. 46; 2 Co. [vi. 10]; vii. 7; xiii. 9, 11 [some refer this to b. in the sense of farewell]; Phil. ii. 17, 28; Col. ii. 5; 1 Th. v. 16; 1 Pet. iv. 13; 3 Jn. 3; opp. to κλαίειν, Ro. xii. 15; 1 Co. vii. 30; opp. to κλαίειν κ. θρηνηίειν, Jn. xvi. 20; opp. to λύπην ἔχειν, ib. 22; joined with ἀγαλλιάσθαι, Mt. v. 12; Rev. xix. 7; with σικυρᾶν, Lk. vi. 23; χαίρειν ἐν κυρίῳ (see ἐν, I. 6 b. p. 211<sup>b</sup> mid. [cf. B. 185 (161)]), Phil. iii. 1; iv. 4, 10; χαίρειν χαρᾶν μεγάλην [cf. χαρά, a.], to rejoice exceedingly, Mt. ii. 10; also χαρᾶ χαίρειν (W. § 54, 3; B. § 133, 22), Jn. iii. 29.

ή χαρά ή χαίρομεν, 1 Th. iii. 9; *χαίρειν* επί with a dat. of the object, Mt. xviii. 13; Lk. i. 14; xiii. 17; Acts xv. 31; Ro. xvi. 19 L T Tr W II; 1 Co. xiii. 6; xvi. 17; 2 Co. vii. 13; Rev. xi. 10, (Xen. mem. 2, 6, 35; Cyr. 8, 4, 12; Plat. legg. 5 p. 739 d.; cf. Kühner § 425 Anm. 6; [W. § 33 a.; B. § 133, 23]; in the Grk. writ. generally with a simple dat. of the obj. as Prov. xvii. 19); *διά τι*, Jn. iii. 29; *διά τινα*, Jn. xi. 15; 1 Th. iii. 9; *έν τούτω*, Phil. i. 18; [*έν τ. παθήμασί μου*, Col. i. 24]; with an acc. of the obj., *τό αὐτό*, Phil. ii. 18 (*ταῦτά*, Dem. p. 323, 6; cf. Matthiae § 414 p. 923; Krüger § 46, 5, 9); *τό ἐφ' ὑμῖν* (see *ό*, II. 8 p. 436\*), Ro. xvi. 19 R G; *ἀπό τινος*, i. q. *χαρᾶν ἔχειν*, to derive joy from one, 2 Co. ii. 3; *χαίρ.* foll. by *ότι*, Jn. xiv. 28; 2 Co. vii. 9, 16; 2 Jn. 4; *έν τούτω ότι*, Lk. x. 20; with a dat. of the cause: *τή ἐλπίδι χαίροντες*, let the hope of future blessedness give you joy, Ro. xii. 12 [yet cf. W. § 81, 1 k., 7 d.].

**b.** in a broader sense, *to be well, to thrive*; in salutations, the impv. *χαίρε*, *hail!* Lat. *salve*, (so fr. Hom. down): Mt. xxvi. 49; xxvii. 29; Mk. xv. 18; Lk. i. 28; Jn. xix. 3; plur. *χαίρετε*, [A. V. *all hail!*], Mt. xxviii. 9; at the beginning of letters the inf. *χαίρειν* (sc. *λέγει* or *κελεύει*): Acts xv. 23; xxiii. 26; Jas. i. 1, (often in the bks. of Mace.; cf. Grimm on 1 Macc. x. 18; *Otto* in the Jahrbh. f. deutsch. Theol. for 1867, p. 678 sqq.; cf. *Hilgenfeld*, Galaterbrief, p. 99 sqq.; Xen. Cyr. 4, 5, 27; Ael. v. h. 1, 25); fully, *χαίρειν λέγειν*, *to give one greeting, salute*, 2 Jn. 10, [11]. [Comp. : *συνηχαίρω*.] \*

**χάλαζα**, -ης, ή. (*χαλάω*, q. v. [so Etym. Magn. 805, 1; but Curtius (§ 181) says "certainly has nothing to do with it"]), fr. Hom. down, Sept. for *ἡλ*, *hail*: Rev. viii. 7; xi. 19; xvi. 21.\*

**χαλάω**, -ῶ; fut. *χαλάσω*; 1 aor. *ἐχάλασα*; 1 aor. pass. *ἐχάλασθην*; fr. Aeschyl. and Pind. down; **a.** *to loosen, slacken, relax*.

**b.** *to let down from a higher place to a lower*: *τί or τινά*, Mk. ii. 4; Lk. v. 4 sq.; Acts xxvii. 17, 30, [in these two pass. in a nautical sense, *to lower*]; *τινά έν σπυρίδι*, Acts ix. 25; pass. 2 Co. xi. 33.\*

**Χαλδαίος**, -ου, ό, a Chaldean; *γή Χαλδαίων* the land of the Chaldeans, Chaldea: Acts vii. 4, where a reference to Gen. xi. 28, 31 and xv. 7 seems to show that southern Armenia is referred to. The different opinions of other interpreters are reviewed by Dillmann on Genesis (3te Aufl.) p. 223 sq.; [cf. *Schrader* in Riehm s. v.; *Sayce* in Encycl. Brit. s. v. Babylonia].\*

**χαλεπός**, -ή, -όν. (fr. *χαλέπτω* to oppress, annoy, [(?)]), fr. Hom. down, *hard* (Lat. *dificilis*); **a.** *hard to do, to take, to approach*.

**b.** *hard to bear, troublesome, dangerous*: *καιροί χαλεποί*, [R. V. *grievous*], 2 Tim. iii. 1; *harsh, fierce, savage*: of men, Mt. viii. 28 (Is. xviii. 2 and often in prof. auth. fr. Hom. down).\*

**χαλιναγωγέω**, -ῶ; 1 aor. inf. *χαλιναγωγῆσαι*; (*χαλινώς* and *ἄγω*): *to lead by a bridle, to guide*, (*ἵππον*, *Waltz*, Rhett. Graec. i. p. 425, 19); trop. *to bridle, hold in check, restrain*: *τήν γλώσσαν*, Jas. i. 26; *τό σῶμα*, Jas. iii. 2; *τάς τῶν ἡδονῶν ὀρέξεις*, Leian. tyrann. 4. [(Poll. I § 215.)] \*

**χαλινώς**, -οῦ, ό. (*χαλάω*), a bridle: Jas. iii. 3; Rev. xiv. 20. (From Aeschyl. and Pind. down).\*

**χάλκεος**, -έα, -εον, contr. -οῦς, -ῆ, -οῦν. (*χαλκός*), fr. Hom. down, *brazen*, [A. V. *of brass*]: Rev. ix. 20.\*

**χαλκεύς**, -έως, ό, (*χαλκός*), fr. Hom. down, *a worker in copper or iron, a smith*: 2 Tim. iv. 14 [A. V. *copper-smith*].\*

**χαλκηδών**, -όνος, ό. *chalcidony*, a precious stone described by Plin. h. n. 37, 5 (18), 72 [see B. D. (esp. Am. ed.) s. v.]: Rev. xxi. 19.\*

**χαλκίον**, -ου, τό, (*χαλκός*), a (*copper or*) *brazen vessel*: Mk. vii. 4. ([Arstph.], Xen. oec. 8, 19; [al.].)\*

**χαλκολίβανον** (so Suidas [but see ed. Gaisf. s. v.]), -ου, τό, more correctly *χαλκολίβανος*, -ου, ή, (acc. to the reading as it ought to be restored [but see the edd.]) in Rev. i. 15 *ός έν καμίνω πεπυρωμένη*; (cf. Düsterdieck's crit. note [see B. 80 (69) note]), a word of doubtful meaning, found only in Rev. i. 15, and ii. 18, *chalcolibanus*, Vulg. *aurichalcum* or *orichalcum* (so cod. Amiat., [al. *aeric*.]; Luther *Messing*, [R. V. *burnished brass*]); acc. to the testimony of an ancient Greek [Ansonius] in Salmasius (Exercitt. ad Solin. p. 810 a.: *ό λίβανος ἔχει τρία εἶδη δένδρων, καί ό μὲν ἄρῆν ὀνομάζεται χαλκολίβανος, ἠλυσειδής καί πυρρός ἦγον ξανθός*), a certain kind of (yellow) *frankincense*; but both the sense of the passages in Rev. and a comparison of Dan. x. 6 and Ezek. i. 7, which seem to have been in the writer's thought, compel us to understand *some metal, like gold if not more precious* (cf. Hebr. *חַרְצִיָּה*, a metal composed of gold and silver, Sept. *ἤλεκτρον*, Vulg. *electrum*, Ezek. i. 4, 27; viii. 2); this interpretation is confirmed by the gloss of Suidas: *εἶδος ἤλεκτρον τιμιώτερον χρυσοῦ, ἔστι δὲ τό ἤλεκτρον ἀλλόττυον χρυσίον μεμιγμένον ὑέλφ κ. λιθεία*. The word is compounded, no doubt, of *χαλκός* and *λίβανος*, not of *χαλκός* and *ἰσὴ* 'white.' Cf. *W. u. RWB*. s. v. *Metalle*; *Wetzel* in the *Zeitschr. f. d. luth. Theol.* for 1869, p. 92 sqq.; cf. *Ewald*, *Johann. Schriften*, ii. p. 117 sq.; [*Lee* in the 'Speaker's Com.' ad loc.].\*

**χαλκός**, -οῦ, ό, fr. Hom. down, Sept. for *ἡσῆ*, *brass*: 1 Co. xiii. 1; Rev. xviii. 12; (like the Lat. *aes*) what is made of brass, *money, coins of brass* (also of silver and of gold), Mt. x. 9; Mk. vi. 8; xii. 41. [B. D. s. v. *Brass*; *Dict. of Antiq.* s. v. *aes*.] \*

**χαμαί**, adv.; **a.** *on the ground, on the earth*. **b.** *to the ground*; in both senses fr. Hom. down; in the latter sense Jn. ix. 6 [where, however, Eng. idiom retains *on*]; xviii. 6.\*

**Χαναάν**, ή, Hebr. *חַנְאָן* [lit. 'lowland'], *Canaan, the land of Canaan*, indecl. prop. name: in the narrower sense, of that part of Palestine lying west of the Jordan, Acts vii. 11; in a wider sense, of all Palestine, Acts xviii. 19.\*

**Χαναανίτης**, -α, -ον, Hebr. *חַנְאָנִי*, *Canaanite*; the name of the ancient inhabitants of Palestine before its conquest by the Israelites; in Christ's time i. q. *Phœnician* [R. V. *Canaanitish*]: Mt. xv. 22.\*

**χαρά**, -ᾶς, ή, (*χαίρω*), fr. Aeschyl. and Soph. down, Sept. for *ἡρη* and *ἡσῆ*, *joy, gladness*; **a.** Lk. i. 14; xv. 7, 10; Jn. xv. 11; xvi. 22, 24; xvii. 13; Acts viii. 8; 2 Co. vii. 13; viii. 2; Gal. v. 22; Col. i. 11; Phil. ii.

2; 1 Jn. i. 4; 2 Jn. 12; opp. to κατήφεια, Jas. iv. 9; opp. to λύπη, Jn. xvi. 20; 2 Co. ii. 3; Heb. xii. 11; ὕμων, i. e. the joy received from you, 2 Co. i. 24 (opp. to the 'sorrow' which Paul on returning to Corinth would both experience and give, ii. 1-3); χαρὰ τῆς πίστεως, springing from faith, Phil. i. 25; χαίρειν χαρὸν μεγ. Mt. ii. 10 [W. § 32, 2; B. 131, 5]; ἀγαλλιᾶσθαι χαρᾷ. 1 Pet. i. 8; χαρὰν [Rec.<sup>st</sup> χάρων] πολλὴν ἔχειν ἐπὶ with a dat. of the thing, Philem. 7; πληροῦν τινα χαρᾶς, Ro. xv. 13; πληροῦσθαι χαρᾶς, Acts xiii. 52; 2 Tim. i. 4; ποιεῖν τινα χαρὰν μεγάλην, Acts xv. 3; ἀπὸ τῆς χαρᾶς, for joy, Mt. xiii. 44; Lk. xxiv. 41; Acts xii. 14; ἐν χαρᾷ (ἐρχεσθαι), Ro. xv. 32; μετὰ χαρᾶς, with joy, Mt. xiii. 20; xxviii. 8; Mk. iv. 16; Lk. viii. 13; x. 17; xxiv. 52; Acts xx. 24 Rec.; Phil. i. 4; ii. 29; Heb. x. 34; xiii. 17. (Polyb. 11, 33, 7; 22, 17, 12; Xen. Hiero 1, 25); with πνεύματος ἁγίου added, joy wrought by the Holy Spirit, 1 Th. i. 6; χαρὰ ἐν πνεύματι ἁγίῳ, joyousness caused by [cf. ἐν, I. 6 (p. 211<sup>b</sup> bot.) and B. § 133, 23] the Holy Spirit, Ro. xiv. 17; χαρὰ ἐπὶ τινι, 2 Co. vii. 4; χαίρειν χαρᾷ διὰ τι, Jn. iii. 29 [cf. χαίρω, a.]; also διὰ τινος (a relative pron. intervening), 1 Th. iii. 9; ἡ χαρὰ ὅτι, Jn. xvi. 21; χαρὰ ἵνα (see ἵνα, II. 2 d.), 3 Jn. 4. b. by meton. the cause or occasion of joy: Lk. ii. 10; Jas. i. 2; [so 2 Co. i. 15 WH txt. Tr mrg. (al. χάρις, cf. v. 3 b.)]; of persons who are one's 'joy': 1 Th. ii. 19 sq.; Phil. iv. 1; of a joyful condition or state: ἀντὶ . . . χαρᾶς, to attain to blessedness at the right hand of God in heaven, Heb. xii. 2; the same idea is expressed in the parable by the words, ἡ χαρὰ τοῦ κυρίου, the blessedness which the Lord enjoys, Mt. xxv. 21, 23.\*

χάραγμα. -τος, τό, (χαράσσω to engrave); a. a stamp, an imprinted mark: of the mark stamped on the forehead or the right hand as the badge of the followers of Antichrist, Rev. xiii. 16 sq.; xiv. 9, 11; xv. 2 Rec.; xvi. 2; xix. 20; xx. 4, (πυρός, the mark branded upon horses, Anacr. 26 [55], 2). b. thing carved, sculpture, graven work: of idolatrous images, Acts xvii. 29. (In various other senses in Grk. writ. fr. Soph. down.)\*

χαρακτήρ, -ῆρος, ό, (χαράσσω to engrave, cut into), fr. Aeschyl. and Hdt. down; 1. prop. the instrument used in engraving or carving, (cf. ζωστήρ, λαμπτήρ, λουτήρ, φουσητήρ; cf. our 'stamp' or 'die'). 2. the mark (figure or letters) stamped upon that instrument or wrought out on it; hence univ. a mark or figure burned in (Lev. xiii. 28) or stamped on, an impression; the exact expression (the image) of any person or thing, marked likeness, precise reproduction in every respect (cf. facsimile): χ. τῆς ὑποστάσεως τοῦ θεοῦ, of Christ, acc. to his nature as ό θεῖος λόγος, Heb. i. 3; σφραγίδι θεοῦ, ἧς ό χαρακτήρ ἐστίν ό αἰδιος λόγος, Philo de plant. Noë § 5; χ. θείας δυνάμεως, of the human mind, Philo, quod det. potiori ins. § 23; God τὸν ἀνθρώπων ἐπλασεν τῆς ἐαυτοῦ εἰκόνος χαρακτήρα, Clem. Rom. 1 Cor. 33, 4; οἱ πιστοὶ ἐν ἀγάπῃ χαρακτήρα θεοῦ πατρὸς διὰ Ἰησοῦ Χριστοῦ (ἔχουσιν), Ignat. ad Magnes. 5, 2. the peculiarity, by which things are characterized and distinguished from each other, [cf. Eng. characteristic]: 2 Macc. iv. 10.\*

χάραξ, -ακος, ό, (χαράσσω); 1. a pale or stake, a palisade, [(Arstph., Dem., al.)]. 2. a palisade or rampart (i. e. pales between which earth, stones, trees and timbers are heaped and packed together); Lk. xix. 43 (Is. xxxvii. 33; Ezek. iv. 2; xxvi. 8; Polyb.; Joseph. vit. 43; Arr. exp. Alex. 2, 19, 9; Plut., al.).\*

χαρίζομαι; depon. mid.; fut. χαρίσομαι (Ro. viii. 32; Leian. d. mar. 9, 1, for which Grk. writ. com. use the Attic χαριόμαι [cf. WH. App. p. 163 sq.; B. 37 (32); W. § 15 s. v.]); pf. κεχάρισμαι; 1 aor. ἐχαρισάμην; 1 aor. pass. ἐχαρίσθην (Acts iii. 14; 1 Co. ii. 12; Phil. i. 29, [cf. B. 52 (46)]); fut. pass. χαρισθήσομαι with a pass. signif. (Philem. 22); (χάρις); often in Grk. writ. fr. Hom. down; to do something pleasant or agreeable (to one), to do a favor to, gratify; a. univ. to show one's self gracious, kind, benevolent: τινί, Gal. iii. 18 [al. (supply τ. κληρονομίαν and) refer this to c. below]. b. to grant forgiveness, to pardon: 2 Co. ii. 7; with a dat. of the pers., Eph. iv. 32; Col. iii. 13; with an acc. of the thing, 2 Co. ii. 10 [cf. W. § 39, 1 b. and 3 N. 3]; τινὶ τὴν ἀδικίαν, 2 Co. xii. 13; τὰ παραπτώματα, Col. ii. 13. c. to give graciously, give freely, bestow: τινί τι, Lk. vii. 21; Ro. viii. 32; Phil. ii. 9; pass., 1 Co. ii. 12; Phil. i. 29; where a debt is referred to, to forgive [cf. b. above], Lk. vii. 42 sq.; τινί τινα, graciously to restore one to another who desires his safety (e. g. a captive [R.V. grant]), pass., Acts iii. 14; Philem. 22; or to preserve for one a person in peril, Acts xxvii. 24; τινά τινα, to give up to another one whom he may punish or put to death, Acts xxv. 11 [(cf. R. V. mrg.)]; with the addition of εἰς ἀπόλειαν, ib. 16.\*

χάρων, acc. of the subst. χάρις used absol.; prop. in favor of, for the pleasure of: χάρων Ἐκτοπος, Hom. II. 15, 744, al.; 1 Macc. ix. 10; Judith viii. 19; like the Lat. abl. gratia, it takes on completely the nature of a preposition, and is joined to the gen., for, on account of, for the sake of: Gal. iii. 19 (on which see παράβασις); 1 Tim. v. 14; Tit. i. 11; Jude 16; τούτου χάρων, on this account, for this cause, Eph. iii. 1 (Xen. mem. 1, 2, 54); τούτου χ. ἵνα, Eph. iii. 14 [cf. W. 566 (526)]; Tit. i. 5; οὐ χάρων, for which cause, Lk. vii. 47; χάρων τίνος; for what cause? wherefore? 1 Jn. iii. 12. Except in 1 Jn. iii. 12, χάρων is everywhere in the N. T. placed after the gen., as it generally is in prof. auth. (cf. Passow s. v. I. 3 a. p. 2416<sup>b</sup>; Herm. ad Vig. p. 701); in the O. T. Apocr. it is placed sometimes before, sometimes after; cf. Wahl, Clavis Apocr. s. v. 6 b.; Grimm on 1 Macc. iii. 29.\*

χάρις, -ιτος, acc. χάριν, and twice in LT Tr WH the rarer form χάριτα (Acts xxiv. 27; Jude 4) which is also poetic (cf. Bttm. Ausf. Spr. i. § 44 Anm. 1; [WH. App. 157<sup>b</sup>; B. 13 (12)]), acc. plur. χάριτας (Acts xxiv. 27 R G), ἡ, (χαίρω), fr. Hom. down, Hebr. יָדַ, grace; i. e. 1. prop. that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech (Eccl. x. 12; Sir. xxi. 16; xxxvii. 21; Hom. Od. 8, 175; τῶν λόγων, Dem. 51, 9; 1419, 16; χάριτες μωρῶν, verbal pleasantries which the foolish affect in order to ingratiate themselves. Sir. xx. 13), λόγοι χάριτος (gen. of quality), Lk. iv. 22; χάριν δίδοναι τοῖς ἀκούουσιν, Eph. iv

29; ἐν χάριτι, with grace [the subst. χάρις being added; see Bp. Lightf.], Col. iv. 6. 2. *good-will, loving-kindness, favor*: in a broad sense, χάρις παρά τινι, Lk. ii. 52; ἔχων χάριν πρὸς τινα, to have favor with one, Acts ii. 47; χάρις ἐναντίον τινός, Acts vii. 10; [χάριν κατὰ τινος αἰτεῖσθαι ὅπως (q. v. II. 2), Acts xxv. 3 (but al. refer this to 3 b. below)]; χάρις (of God) ἐστὶν ἐπὶ τινα, attends and assists one, Lk. ii. 40; Acts iv. 33; χάριν (χάριτα) χάριτας κατατίθεσθαι τινι (see κατατίθημι), Acts xxiv. 27; xxv. 9; *favor* (i. e. act of favoring [cf. W. § 66 fin.]), 2 Co. viii. 4. χάρις is used of the kindness of a master towards his inferiors or servants, and so esp. of God towards men: εὐρίσκειν χάριν παρά τῷ θεῷ. Lk. i. 30; ἐνώπιον τοῦ θεοῦ, Acts vii. 46; τοῦτο χάρις sc. ἐστίν, this wins for us (God's) favor [R. V. is acceptable], 1 Pet. ii. 19; with παρά θεῷ added, ib. 20; παραδίδουσαι τῇ χ. τοῦ θεοῦ, to be committed or commended to the protecting and helping favor of God, Acts xiv. 26; xv. 40. The apostles and N. T. writers at the beginning and end of their Epp. crave for their readers the favor ('grace') of God or of Christ, to which all blessings, esp. spiritual, are due: Ro. i. 7; xvi. 20, 24 [R G]; 1 Co. i. 3; xvi. 23; 2 Co. i. 2; xiii. 13 (14); Gal. i. 3; vi. 18; Eph. i. 2; vi. 24; Phil. i. 2; iv. 23; Col. i. 2; iv. 18; 1 Th. i. 1; v. 28; 2 Th. i. 2; iii. 18; 1 Tim. i. 2; vi. 21 (22); 2 Tim. i. 2; iv. 22; Tit. i. 4; iii. 15; Philem. 3, 25; Heb. xiii. 25; 1 Pet. i. 2; 2 Pet. i. 2; iii. 18 [cf. 3 a.]; 2 Jn. 3; Rev. i. 4; xxii. 21; cf. Otto, Ueber d. apostol. Segensgruss χάρις ὑμῖν etc., in the Jahrbh. f. deutsche Theol. for 1867, p. 678 sqq. Moreover, the word χάρις contains the idea of *kindness which bestows upon one what he has not deserved*: Ro. xi. 6; hence κατὰ χάριν and κατὰ ὀφείλημα are contrasted in Ro. iv. 4, 16; χάριτι and ἐξ ἔργων in Ro. xi. 6; κατ' ἐκλογὴν χάριτος, ib. 5; but the N. T. writers use χάρις pre-eminently of that kindness by which God bestows favors even upon the ill-deserving, and grants to sinners the pardon of their offences, and bids them accept of eternal salvation through Christ: Ro. iii. 24; v. 17, 20 sq.; [vi. 1]; 1 Co. xv. 10; Gal. i. 15; ii. 21; Eph. i. 6; [7]; ii. 5, 7 sq.; Phil. i. 7; Col. i. 6; 2 Th. ii. 16; 1 Tim. i. 14; 2 Tim. i. 9; Heb. ii. 9 [here Treg. mrg. χωρίς]; x. 29; xii. 15; xiii. 9; 1 Pet. i. 10; Jude 4; εὐρίσκειν χάριν, Heb. iv. 16; ἡ χάρις τοῦ θεοῦ ἡ σωτήριος, Tit. ii. 11; ὁ λόγος τῆς χάριτος, the message of his grace, Acts xiv. 3; xx. 32; τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ, Acts xx. 24; it is styled 'the grace of Christ,' in that through pity for sinful men Christ left his state of blessedness with God in heaven, and voluntarily underwent the hardships and miseries of human life, and by his sufferings and death procured salvation for mankind: [Acts xv. 11]; 2 Co. viii. 9; Ro. v. 15; Gal. i. 6; [Tit. iii. 7]; Jn. i. 14, 17. χάρις is used of the *merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues*: 2 Co. iv. 15; vi. 1; 2 Th. i. 12; οἱ πεπιστευκότες διὰ τῆς χάριτος, Acts xviii. 27; ὑπὸ χάριν εἶναι, to be subject to the power of grace,

opp. to ὑπὸ νόμον εἶναι, Ro. vi. 14 sq.; ἐκπίπτειν τῆς χάρ. Gal. v. 4; προσμένειν τῇ χ. Acts xiii. 43 [G L T Tr WH]; ἐπιμένειν, ibid. Rec.; ἐν τῇ χάριτι (R G WH txt. om. the art.), prompted by grace, Col. iii. 16; the grace of God promoting the progress and blessings of the Christian religion, Acts xi. 23; [prompting its possessors to benefactions, 2 Co. ix. 14]; sustaining and aiding the efforts of the men who labor for the cause of Christ, 1 Co. xv. 10; 2 Co. i. 12; the favor of Christ, assisting and strengthening his followers and ministers to bear their troubles, 2 Co. xii. 9. 3. *what is due to grace*; a. *the spiritual condition of one governed by the power of divine grace*, what the theologians call the 'status gratiae': ἐστηκέναι ἐν τῇ χ. Ro. v. 2; εἰς τὴν χ. 1 Pet. v. 12; αἰδέσθαι ἐν χάριτι, 2 Pet. iii. 18; ἐνδυναμοῦσθαι ἐν τῇ χάριτι τῇ ἐν Χριστῷ, 2 Tim. ii. 1. b. *a token or proof of grace*, 2 Co. i. 15 [A. V. benefit (WH txt. Tr mrg. χαράν, q. v. under b.)]; *a gift of grace; benefaction, bounty*: used of alms, 1 Co. xvi. 3; 2 Co. viii. 6 sq. 19, (Sir. iii. 29 (31); xxix. 15; xxx. 6; 4 Macc. v. 8; Xen. Ages. 4, 3 sq.; Hier. 8, 4); *pâsa χάρις*, all earthly blessings, wealth, etc., which are due to divine goodness, 2 Co. ix. 8; ὁ θεὸς πάσης χάριτος, the author and giver of benefits of every kind, 1 Pet. v. 10. *the aid or succor of divine grace*: διδοῦναι χάριν ταπεινοῖς, 1 Pet. v. 5; Jas. iv. 6; the salvation offered to Christians is called χάρις, *a gift of divine grace*, 1 Pet. i. 10, 13; of the various blessings of Christ experienced by souls: λαβεῖν χάριν ἀντὶ χάριτος (see ἀντί, 2 e. p. 49<sup>b</sup> bot.), Jn. i. 16; χάρις ζωῆς, the gift of grace seen in the reception of life [cf. ζωή, 2 b.], 1 Pet. iii. 7; *capacity and ability due to the grace of God* (Germ. *Guadenersüstung*), Eph. iv. 7; πλήρης χάριτος, Acts vi. 8 G L T Tr WH; *ποικίλη χάρις*, the aggregate of the extremely diverse powers and gifts granted to Christians, 1 Pet. iv. 10; used of the power to undertake and administer the apostolic office: λαβεῖν χάριν καὶ ἀποστολήν, i. e. χάριν τῆς ἀποστολῆς, Ro. i. 5; ἡ χ. ἡ δοθεῖσά μοι (Paul), Ro. xii. 3, 6; xv. 15; 1 Co. iii. 10; Gal. ii. 9; Eph. iii. 2, 7; *δοθ. ὑμῖν*, of the gifts of knowledge and utterance conferred upon Christians, 1 Co. i. 4; ἐδόθη μοι ἡ χ. αὐτῇ, foll. by an inf., Eph. iii. 8; of the desire to give alms roused by the grace of God, 2 Co. viii. 1. 4. *thanks* (for benefits, services, favors); prop.: χάριτι, with thanksgiving, 1 Co. x. 30; χάριν ἔχειν τινί (Lat. *gratiam habere alicui*), to be thankful to one, Lk. xvii. 9; 1 Tim. i. 12; 2 Tim. i. 3; Heb. xii. 28, (2 Macc. iii. 33, and countless times in prof. auth.; cf. Passow s. v. p. 2416<sup>b</sup> sub fin.; [L. and S. s. v. II. 2]; *Ast, Lex. Plat. ii. p. 539 sq.*; *Bleek, Brief a. d. Hebr. ii. 2, p. 975*); foll. by ἐπί with a dat. of the thing, Philem. 7 T edd. 2 and 7, Rec.<sup>1</sup> <sup>bes</sup> (cf. p. 233<sup>a</sup> mid.); χάρις τῷ θεῷ sc. ἔστω, Ro. vii. 25 L T Tr WH txt.; foll. by ὅτι, Ro. vi. 17 (χ. τοῖς θεοῖς, ὅτι etc. Xen. Cyr. 7, 5, 72; 8, 7, 3; an. 3, 3, 14; oec. 8, 16); with a ptep. added to the dat. (by apposition), 1 Co. xv. 57; 2 Co. ii. 14; viii. 16; foll. by ἐπί with a dat. of the thing [cf. ἐπί, B. 2 a. δ.], 2 Co. ix. 15. i. q. *recompense, reward*, Lk. vi. 32-34 (for which Mt. v. 46 uses μισθός).\*



**χάρισμα**, -τος, τό, (χαρίζομαι), a gift of grace; a favor which one receives without any merit of his own; in the N. T. [where (exc. 1 Pet. iv. 10) used only by Paul] the gift of divine grace (so also in Philo de alleg. legg. iii. § 24 fin. δωρεὰ καὶ εὐεργεσία καὶ χάρισμα θεοῦ τὰ πάντα ὅσα ἐν κόσμῳ καὶ αὐτὸς ὁ κόσμος ἐστίν); used of the natural gift of continence, due to the grace of God as creator, 1 Co. vii. 7; deliverance from great peril to life, τὸ εἰς ἡμᾶς χ. bestowed upon us, 2 Co. i. 11; the gift of faith, knowledge, holiness, virtue, Ro. i. 11; the economy of divine grace, by which the pardon of sin and eternal salvation is appointed to sinners in consideration of the merits of Christ laid hold of by faith, Ro. v. 15 sq.; vi. 23; plur. of the several blessings of the Christian salvation, Ro. xi. 29; in the technical Pauline sense **χαρίσματα** [A. V. gifts] denote extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating in their souls by the Holy Spirit [cf. Cremer in Herzog ed. 2 vol. v. 10 sqq. s. v. Geistesgaben]: Ro. xii. 6; 1 Co. i. 7; xii. 4, 31; 1 Pet. iv. 10; **χαρίσματα** ἰαμάτων, 1 Co. xii. 9, 28, 30; spec. the sum of those powers requisite for the discharge of the office of an evangelist: 1 Tim. iv. 14; 2 Tim. i. 6. ([Of temporal blessings, 'Teaching' 1, 5 (cf. δῶρημα in Herm. mand. 2, 4)]; ecel. writ.)\*

**χαριτώω**, -ῶ: 1 aor. ἐχαρίτωσα; pf. pass. pter. κεχαριτωμένος; (χάρις); 1. to make graceful i. e. charming, lovely, agreeable: pass. Sir. xviii. 17; ταῖς διαλόξους στροφαῖς χαριτούμενος ὄφρυν, Liban. vol. iv. p. 1071, 14. 2. to pursue with grace, compass with favor; to honor with blessings: τινά, Eph. i. 6; pass. Lk. i. 28, [some would take it in these two exx. subjectively (R. V. mrg. *endued with grace*)]; Ps. xviii. 26 Symm.; [Herm. sim. 9, 24, 3; Test. xii. Patr. test. Joseph. 1]; eccles. and Byzant. writ.\*

**Χαρράν**, (Hebr. ךַּרְרָן [i. e. (prob.) 'parched', 'arid'], Gen. xi. 31; xii. 5; xxvii. 43), Haran [so R. V.; A. V. (after the Grk.) Charran], called Kárran in Grk. writ. and Carrae in Lat., a city of Mesopotamia, of great antiquity and made famous by the defeat of Crassus: Acts vii. 2, 4. Cf. Win. RWB. s. v.; Vaihinger in Herzog v. 539; [Schultz in Herzog ed. 2, s. v.]; Steiner in Schenkel ii. 592; Schrader in Riehm p. 571.\*

**χάρτης**, -ου, ὁ, (χαράσσω), paper: 2 Jn. 12; Jer. xliii. (xxxvi.) 23. ([Plat. Com. fragm. 10 p. 257 (Didot); cf. inser. (n. c. 407) in Kirchhoff; Inser. Attic. i. No. 324]; Seb. tab. 4; Diosc. 1, 115.) [Cf. Birt, Antikes Buchwesen, index i. s. v.; Gardthausen, Griech. Palaeographie, p. 23; Eidersheim, Jesus the Messiah, ii. p. 270 sq.]\*

**χάσμα**, -τος, τό, (χαίνω to yawn), a gaping opening, a chasm, gulf: i. q. a great interval, Lk. xvi. 26. (Hes. theog. 740; Eur., Plat., Plut., Leian., Ael., al.)\*

**χείλος**, -ους, τό, gen. plur. in the uncontr. form χειλέων (Heb. xliii. 15; see ὄπος), (χέω i. q. XAΩ, χαίνω), fr. Hom. down, Sept. for ηἰψ, a lip; a. in the N. T. of the speaking mouth [cf. W. 32]: Mt. xv. 8; Mk. vii. 6; Ro. iii. 13; 1 Co. xiv. 21; Heb. xliii. 15 (on which see καρπός,

2 e.); 1 Pet. iii. 10. b. metaph.: χείλος τῆς θαλάσσης, the sea-shore, Heb. xi. 12 (Gen. xxii. 17; Ex. vii. 15; xiv. 30, etc.; of the shore of a lake, Joseph. b. j. 3, 10, 7; of the banks of rivers, Idt. 2, [70]. 94; [Aristot. de mirab. aud. 46; 150; cf. hist. an. 6, 16 p. 570\*, 22]; Polyb. 3, 14, 6; [cf. W. pp. 18, 30]).\*

**χειμάζω**: pres. pass. pter. χειμαζόμενος; (χείμα stormy weather, winter [cf. χειμών]); to afflict with a tempest, to toss about upon the waves: pass. Acts xxvii. 18 [R. V. labored with the storm]. (Aeschyl., Thuc., Plat., Diod., Plut., Leian., al.) [COMP.: παρα-χειμάζω.]\*

**χειμαρρος**, (for the more com. χειμάρρος [sc. ποταμός], Att. contr. χειμάρρος [q. v. in L. and S. fin.], cf. Lob. ad Phryn. p. 234), -ου, ὁ, (χείμα winter, and ῥέω, ῥόος), fr. Hom. down, Sept. very often for ἕρπ, lit. flowing in winter, a torrent: Jn. xviii. 1 [where A. V. brook].\*

**χειμών**, -ῶνος, ὁ, (χείμα, and this fr. χέω on account of the 'pouring' rains; [al. connect it with χι-ών, snow, frost (cf. Lat. hiems, etc.); see Curtius § 194; L. and S. s. v. χιών, fin.]), winter; a. stormy or rainy weather, a tempest (so fr. Hom. down): Mt. xvi. 3 [Tdf. br. WH reject the pass.]; Acts xxvii. 20. b. winter, the winter season, (so fr. Thuc. and Arstph. down): Jn. x. 22; 2 Tim. iv. 21; χειμῶνος, in winter (-time), in the winter (Plat. de rep. 3 p. 415 e.; Xen. mem. 3, 8, 9; al. [cf. W. § 30, 11; B. § 132, 26]), Mt. xxiv. 20; Mk. xiii. 18.\*

**χείρ**, gen. χειρός, acc. χεῖραν (1 Pet. v. 6 Tdf.; see ἄρσην, fin.), ἡ, [fr. r. meaning 'to lay hold of'; cf. Lat. heres, etc.; Curtius § 189; Vanček p. 249 sq.], fr. Hom. down, Hebr. יָד, the hand: Mt. iii. 12; Mk. iii. 1; Lk. vi. 6; 1 Tim. ii. 8; Heb. xii. 12, and often; the gen. with the verbs ἄπτομαι, ἐπιλαμβάνομαι, κρατέω, πιάζω, etc., which see in their places; the dat. with ἐργάζομαι, ἐσθίω, etc.; ὁ ἀσπασμὸς τῆ ἐμῇ χειρὶ, 1 Co. xvi. 21; Col. iv. 18; 2 Th. iii. 17; the acc. with the verbs αἴρω, δέω, ἐκπετόνυμι, ἐκπένω, ἐμβάπτω, ἐπιτίθημι, καθαρίζω, κατασεῖω, νίπτω, etc. ἡ ἐπίθεσις τῶν χειρῶν [see ἐπίθεσις and reff.], 1 Tim. iv. 14; 2 Tim. i. 6; Heb. vi. 2; ἐν χειρὶ τινος, in imitation of the Hebr. בְּיַד אֱלֹהִים [cf. B. § 133, 20 cf. 319 sq. (274)]; Bp. Lghtft. on Gal. iii. 19], by the help or agency, of any one, by means of any one, Acts vii. 35 Rec.; Gal. iii. 19; σὺν χειρὶ ἀγγέλου, with the aid or service of the angel [cf. B. u. s.], Acts vii. 35 LT Tr WH; those things in the performance of which the hands take the principal part (as e. g. in working miracles), are said to be done διὰ χειρός or χειρῶν or τῶν [cf. B. § 124, 8 d.], χειρῶν τινος, Mk. vi. 2; Acts v. 12; xiv. 3; xix. 11; univ., Acts ii. 23; vii. 25; xi. 30; xv. 23; ἐπὶ χειρῶν, Mt. iv. 6; Lk. iv. 11; ἐπὶ τὴν χ., Rev. xiv. 9; xx. 1 [here Treg. mrg. ἐν τῇ χ.], 4; ἐκ. Acts xxviii. 4; Rev. viii. 4; εἰς τὴν χ. (on his hand), Lk. xv. 22; ἡ χεῖρ, as an acting subject (see γλώσσα, 1), Lk. xxii. 21; plur., Acts xvii. 25; xx. 34; 1 Jn. i. 1; τὰ ἔργα τῶν χ., Acts vii. 41; Rev. ix. 20; ἐκδικεῖν τὸ αἷμά τινος ἐκ τινος (see ἐκδικέω, b. and ἐκ I. 7), Rev. xix. 2. By meton. ἡ χεῖρ is put for power, activity, (for exx. fr. prof. auth. fr. Hom. down see Passow s. v. p. 2431<sup>b</sup>; [L. and S. s. v. p. 1720<sup>c</sup>]): παραδιδόναι τινὰ εἰς χεῖράς τινων, into the hostile hands (Deut. i. 27; Job xvi.

11), Mt. xvii. 22; xxvi. 45; Mk. ix. 31; Lk. ix. 44; xxiv. 7; Acts xxi. 11; xxviii. 17; *διδόναι τι ἐν τῇ χειρὶ τινος*, to commit to one's protecting and upholding power, Jn. iii. 35; also *εἰς τ. χεῖράς τινος*, Jn. xiii. 3; *τινά ἐκ τῶν χειρ.* or *ἐκ χειρός τινος* (fr. the hostile power of any one) *ἀπάγειν*, Acts xxiv. 7 Rec.; *ἐξελέσθαι*, Acts xii. 11 (Gen. xxxii. 11; Ex. xviii. 8 sq.); *ἐξέρχασθαι*, Jn. x. 39; *ῥύσθηναι*, Lk. i. 74; *σωτηρία*, ib. 71; *ἐκφέγγειν τὰς χεῖράς τινος*, 2 Co. xi. 33. By a fig. use of language *χείρ* or *χείρες* are attributed to God, symbolizing his *might, activity, power*; conspicuous **a.** in creating the universe: *ἔργα τῶν χειρῶν αὐτοῦ*, Heb. i. 10 (Ps. ci. (cii.) 26). **β.** in upholding and preserving: Lk. xxiii. 46; Jn. x. 29 (cf. 28); *χείρ κυρίου ἐστὶ μετὰ τινος*, God is present, protecting and aiding one, Lk. i. 66; Acts xi. 21. **γ.** in punishing: *χείρ κυρίου ἐπὶ σέ*, Acts xiii. 11 (1 S. xii. 15); *ἐμπέπτειν εἰς χ. θεοῦ ζῶντος*, Heb. x. 31. **δ.** in determining and controlling the destinies of men: Acts iv. 28; *ταπεινωθῆναι ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ*, 1 Pet. v. 6.

*χειραγωγέω*, -ῶ; pres. pass. ptep. *χειραγωγούμενος*; (*χειραγωγός*, q. v.; cf. *χαλινωγέω*); *to lead by the hand*: *τινά*, Acts ix. 8; xxii. 11. (Anacr., Diod., Plut., Lician., Artem., al.)\*

*χειρ-αγωγός*, -όν, (*χείρ* and *ἄγω*), *leading one by the hand*: Acts xiii. 11. (Artem. oneir. 1, 48; Plut., al.)\*

*χειρόγραφον*, -ου, τό, (*χείρ* and *γράφω*), *a handwriting*; *what one has written with his own hand* (Polyb. 30, 8, 4; Dion. Hal. 5, 8; al.); spec. a note of hand, or writing in which one acknowledges that money has either been deposited with him or lent to him by another, to be returned at an appointed time (Tob. v. 3; ix. 5; Plut. mor. p. 829 a. de vitand. aere al. 4, 3; Artem. oneir. 3, 40); metaph. applied in Col. ii. 14 [(where R.V. *bond*)] to the Mosaic law, which shows men to be chargeable with offences for which they must pay the penalty.\*

*χειρο-ποίητος*, -ον, (*χείρ* and *ποιέω*), *made by the hand* i. e. *the skill of man* (see *ἀχειροποίητος*): of temples, Mk. xiv. 58; Acts vii. 48; xvii. 24; Heb. ix. 11, 24; of circumcision, Eph. ii. 11. (In Sept. of idols; of other things, occasionally in Hdt., Thuc., Xen., Polyb., Diod.)\*

*χειρο-τονέω*, -ῶ: 1 aor. ptep. *χειροτονήσας*; 1 aor. pass. ptep. *χειροτονηθείς*; (fr. *χειροτόνος* extending the hand, and this fr. *χείρ* and *τείνω*); fr. [Arstph.], Xen., Plat., Isocr. down; **a.** prop. *to vote by stretching out the hand* (cf. Xen. an. 3, 2, 33 *ὄψω δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα· ἀνέτειναν ἅπαντες*). **b.** *to create or appoint by vote*: *τινά*, one to have charge of some office or duty, pass. 2 Co. viii. 19, and in the spurious subscriptions in 2 Tim. iv. 23; Tit. iii. 15. **c.** with the loss of the notion of extending the hand, *to elect, appoint, create*: *τινά*, Acts xv. 23 (see exx. fr. the Grk. writ. in Passow s. v. p. 2440<sup>a</sup>; *χειροτονείσθαι ὑπὸ θεοῦ βασιλεία*, Philo de praem. et poen. § 9; [βασιλείας ὑπαρχος ἐχειροτονεῖτο, de Joseph. § 41]; Joseph. antt. 6, 4, 2; [7, 11, 1; of the choice of Jon. as high-priest, 13, 2, 2; cf. *Hatch* in Diet. of Chris. Antiq. s. v. Ordination, p. 1501<sup>b</sup>; *Harnack* on 'Teaching' etc. 15, 1]). [COMP.: *προ-χειροτονέω*.]\*

*χείρων*, -ον, (compar. of *κακός*; derived fr. the obsol. *χέρης*, which has been preserved in the dat. *χέρητι*, acc. *χέρηα*, plur. *χέρηες*, *χέρηα*; cf. *Butm. Ausf. Spr. i. p. 268* [cf. *Ebeling, Lex. Hom. s. v. χέρης*]), [fr. Hom. down], *worse*: Mt. ix. 16; xxvii. 64; Mk. ii. 21; *γίνεται τὰ ἔσχατα χείρονα τῶν πρώτων*, Mt. xii. 45; Lk. xi. 26; 2 Pet. ii. 20; *εἰς τὸ χεῖρον ἔρχεσθαι*, [to grow worse], of one whose illness increases, Mk. v. 26; *ἵνα μὴ χείρόν σοί τι γένηται*, lest some worse thing befall thee, Jn. v. 14; *πόσῳ χείρων τιμωρία*, [A.V. *how much sorer punishment*], Heb. x. 29; *ἐπὶ τὸ χεῖρον προκόπτειν* ([A.V. *wax worse and worse*]; see *προκόπτω*, 2), 2 Tim. iii. 13; of the moral character, *ἀπίστου χείρων*, 1 Tim. v. 8.\*

*Χερουβίμ* (R G) and *Χερουβείν* (L T Tr WH; in Mss. also *Χερουβίν*, *Χερουβείμ*; [cf. *Tdf. Proleg. p. 84*; *WII. App. p. 155<sup>b</sup>*; and s. v. *ει, εἰ*]), *τά* (neut. gen. also in most places in the Sept.; rarely, as Ex. xxv. 18, 19, *οἱ Χερ.*; *Χερουβείς* in Ex. xxv. 18 [but this is a mistake; the form in *-εις* seems not to occur in the O. T.]); in Philo *τὰ Χερουβίμ*, in Joseph. *οἱ Χερουβείς*, antt. 3, 6, 5; *αἱ Χερουβείς*, ibid. 8, 3, 3; the use of the neut. gender seemed most suitable, because they were *ζῶα*; *Χερουβείς ζῶα ἐστι πετεινά, μορφὴν δ' οὐδενὶ τῶν ὑπ' ἀνθρώπων ἑωραμένων παραπλήσια*, Joseph. antt. 3, 6, 5), Hebr. *כְּרֻבִים* (hardly of Semitic origin, but cognate to the Grk. *γρύψ*, *γρυπός* [for the various opinions cf. Gesenius's Hebr. Lex. ed. Mühlau and Volck s. v. *כְּרֻבִים*]), *cherubim*, two golden figures of living creatures with two wings; they were fastened to the lid of the ark of the covenant in the Holy of holies (both of the sacred tabernacle and of Solomon's temple) in such a manner that their faces were turned towards each other and down towards the lid, which they overshadowed with their expanded wings. Between these figures God was regarded as having fixed his dwelling-place (see *δόξα*, III. 1): Heb. ix. 5. In Ezek. i. and x. another and far more elaborate form is ascribed to them; but the author of the Ep. to the Heb. has Ex. xxv. 18–20 in mind. Cf. *Win. RWB. s. v. Cherubim*; *Gesenius, Thes. ii. p. 710 sq.*; *Dillmann* in Schenkel i. 509 sqq.; *Riehm, De Natura et Notione Symbolica Cheruborum* (Basil. 1864); also his 'Die Cherubim in d. Stiftshütte u. im Tempel' in the *Theol. Stud. u. Krit.* for 1871 p. 399 sqq.; and in his *HWB. p. 227 sqq.*; [cf. *Lenormant, Beginnings of History*, (N. Y. 1882), ch. iii.]\*

*χήρα*, -ας, ἡ, (fem. of the adj. *χῆρος*, 'bereft'; akin to *χέρσος*, sterile, barren, and the Lat. *careo*, [but cf. *Curtius § 192*]), fr. Hom. Il. 6, 408 down, Sept. for *הַיְתָרָה*, *a widow*: Mt. xxiii. 14 (13) Rec.; Mk. xii. 40, 42 sq.; Lk. ii. 37; iv. 25; vii. 12; xviii. 3, 5; xx. 47; xxi. 2 sq.; Acts vi. 1; ix. 39, 41; 1 Co. vii. 8; 1 Tim. v. 3–5, 9, 11, 16; Jas. i. 27; with *γυνή* added (2 S. xiv. 5, and often in the Grk. writ. fr. Hom. Il. 2, 289 down), Lk. iv. 26; a city stripped of inhabitants and riches is represented under the figure of *a widow*, Rev. xviii. 7.\*

*χθές* (Rec.; also Grsb. in Acts and Heb.), **i. q.** *ἐχθές* (q. v.), *yesterday*: Sept. for *הִיְתָרָה*. [Hom. (h. Merc.) al.] *χιλίαρχος*, -ου, ὁ, (*χιλίοι* and *ἄρχω*); [on the form of



journey to the N. E. of Tell Húm: Mt. xi. 21; Lk. x. 13. Cf. *Win.* RWB. s. v.; Keim i. p. 605 [Eng. trans. ii. 367] and ii. 118 [Eng. trans. iii. 143].\*

χορηγέω, -ῶ; fut. 3 pers. sing. χορηγήσει (2 Co. ix. 10 G L T Tr WH); 1 aor. opt. 3 pers. sing. χορηγήσαι (ib. Rec.); (χορηγός, the leader of a chorus; fr. χορός and ἄγω [ἡγέομαι]); fr. [Simon.], Xen., Plat. down; 1. to be a chorus-leader, lead a chorus. 2. to furnish the chorus at one's own expense; to procure and supply all things necessary to fit out the chorus (so very often in the Attic writ.). 3. in later writ. ([Aristot.], Polyb., Diod., Philo, Joseph., Plut., Ael., al.; 1 K. iv. 7; 1 Macc. xiv. 10; 2 Macc. iii. 3, etc.), to supply, furnish abundantly: τί, 2 Co. ix. 10; 1 Pet. iv. 11. [COMP.: ἐπι-χορηγέω.]\*

χορός, -οῦ, ὁ, (by metath. fr. ὄρχος, ὀρχέομαι, [?]; prob. related to χόρτος (Lat. hortus), χρόνος, etc., denoting primarily 'an enclosure for dancing'; cf. Curtius § 189), fr. Hom. down, a band (of dancers and singers), a circular dance, a dance, dancing: Lk. xv. 25 (for ἡῖνῳ, Ex. xv. 20; Judg. xi. 34, etc.; for ἡῖνῳ, Lam. v. 15; Ps. cl. 4).\*

χορτάζω: 1 aor. ἐχόρτασα; 1 aor. pass. ἐχορτάσθην; fut. pass. χορτασθήσομαι; (χόρτος, q. v.); first in Hesiod (opp. 450); a. to feed with herbs, grass, hay, to fill or satisfy with food, to fatten; animals (so uniformly in the earlier Grk. writ. [cf. Bp. Lghtft. on Phil. iv. 12; W. 23]): ἔρνεα ἐκ τῶν σαρκῶν, pass. Rev. xix. 21 [here A. V. were filled]. b. in later (cf. Sturz, Dial. Maced. and Alex. p. 200 sqq.) and Biblical Greek, to fill or satisfy men (Sept. for גַּבַּשׁ and גַּבַּשְׁתִּי; with some degree of contempt in Plat. de rep. 9 p. 586 a. κεκυφότες εἰς γῆν καὶ εἰς τραπέζας βόσκονται χορταζόμενοι καὶ ὀχέοντες). a. prop.: τινά, Mt. xv. 33; pass., Mt. xiv. 20; xv. 37; Mk. vi. 42; vii. 27; viii. 8; Lk. ix. 17; Jn. v. 26; Jas. ii. 16; opp. to πεινάω, Phil. iv. 12; τινά τινος (like πίμπλημι [cf. W. § 30, 8 b.]); ἄρτων, with bread, Mk. viii. 4 (Ps. cxxxi. (cxxxii.) 15); τινά ἀπό with a gen. of the thing [cf. B. § 132, 12], pass. Lk. xvi. 21 (Ps. ciii. (civ.) 13); [τινά ἐκ w. gen. of the thing (B. u. s.), pass. Lk. xv. 16 Tr mrg. WH]. β. metaph.: τινά, to fulfil or satisfy the desire of any one, Mt. v. 6; Lk. vi. 21, (Ps. cvii. (cvii.) 9).\*

χόρτασμα, -τος, τό, (χορτάζω), feed, fodder, for animals (Sept.; Polyb., Diod., Plut., al.); food, (vegetable) sustenance, whether for men or flocks: plur. Acts vii. 11.\*

χόρτος, -ου, ὁ; 1. the place where grass grows and animals graze: Hom. Il. 11, 774; 24, 640. 2. fr. Hes. down, grass, herbage, hay, provender: of green grass, Mt. vi. 30; xiv. 19; Lk. xii. 28; Jn. vi. 10; Jas. i. 10 sq.; 1 Pet. i. 24 (fr. Is. xl. 6 sqq.); Rev. ix. 4; χόρτ. χλωρός, Mk. vi. 39; Rev. viii. 7; χόρτος of growing crops, Mt. xiii. 26; Mk. iv. 28; of hay, 1 Co. iii. 12. (Sept. for צֶבֶר grass, and צֶבֶר.)\*

Χουζῆς, -ᾶ [Tdf. Proleg. p. 104; B. 20 (18)], ὁ, Chuzas [A. V. (less correctly) Chusa], the steward of Herod Antipas: Lk. viii. 3.\*

χούς, -οῦς, acc. -οῦ, ὁ, (contr. for χόος, fr. χέω, to pour),

fr. Hdt. down; 1. prop. earth dug out, an earth-hear (Germ. Schut): ὁ χούς ὁ ἐξορυχθεῖς, Hdt. 2, 150. 2. dust (Sept. for ܚܘܝܢ): Mk. vi. 11; Rev. xviii. 19, ([Josh. vii. 11; Sap. v. 15; Sir. xlv. 21, etc.]; Plut. mor. p. 1096 b. [i. e. non posse suaviter etc. 13, 7]).\*

χράσμαι, χρώμαι; impf. 3 pers. plur. ἐχρώντο; 1 aor. ἐχρησάμην; pf. κέχρημαι (1 Co. ix. 15 G L T Tr WH); fr. Hom. down; (mid. of χράω [thought to be allied by metath. with χεῖρ (cf. Curtius § 189)], 'to grant a loan', 'to lend' [but cf. L. and S. s. v.]; they regard the radical sense as 'to furnish what is needful'; hence) 1. prop. to receive a loan; to borrow. 2. to take for one's use; to use: τινί [W. § 31, 1 i.], to make use of a thing, Acts xxvii. 17; 1 Co. ix. 12, 15; 1 Tim. i. 8; v. 23; τῶ κόσμῳ, the good things of this world, 1 Co. vii. 31 R G (see below); μάλλον χρήσαι, sc. the opportunity of becoming free, ib. 21 (where others, less fitly, supply τῶ κληθῆναι δοῦλον [see ref. s. v. εἰ, III. 6 a.]). contrary to the regular usage of class. Grk. with an acc.: τὸν κόσμον, 1 Co. vii. 31 L T Tr WH; see Meyer ad loc.; B. § 133, 18; W. u. s.; (also in Sap. vii. 14 acc. to some codd.; [L. and S. give (Pseudo-)Aristot. oecon. 2, 22 p. 1350, 7]). with the dat. of a virtue or vice describing the mode of thinking or acting: τῇ ελαφρίᾳ, [R. V. 'shew fickleness'], 2 Co. i. 17; πολλῇ παρρησίᾳ, ib. iii. 12, (for numerous exx. fr. Grk. writ. fr. Hdt. down, see Passow ii. p. 2497; [L. and S. s. v. II. a.]). with adverbs (see Passow ii. p. 2497; [L. and S. s. v. IV.]): ἀποτόμως, to deal sharply, use sharpness, 2 Co. xiii. 10. of the use of persons: τινί, to bear one's self towards, to deal with, treat, one (often so in Grk. writ.; see Passow ii. p. 2496; [L. and S. s. v. III. 1 and 2]), Acts xxvii. 3.\*

χράω, see κίχρημι.

χρεία, -ας, ἡ, (χρή), fr. Aeschyl. and Soph. down; 1. necessity, need: τὰ πρὸς τὴν χρείαν [L T Tr WH pr. τὰς χρείας (cf. below)], such things as suited the exigency, such things as we needed for sustenance and the journey, Acts xxviii. 10; εἰς τὰς ἀναγκαίας χρείας, [A. V. for necessary uses] i. e. to supply what is absolutely necessary for life [(cf. Babr. fab. 136, 9); al. understand the 'wants' here as comprising those of charity or of worship], Tit. iii. 14; πρὸς οἰκοδομὴν τῆς χρείας, for the edification of souls, of which there is now special need, Eph. iv. 29 [cf. R. V. and mrg.]; ἔστι χρεία, there is need, foll. by an acc. with inf. Heb. vii. 11; ἔστι χρεία τινός, there is need of something, Rev. xxii. 5 Grsb.; Lk. x. 42 [(but not WH mrg.)]; ἔχω χρείαν τινός, to have need of (be in want of) some thing (often in the Grk. writ. fr. Aeschyl. down, cf. Passow s. v. 1; [L. and S. s. v. II. 1]), Mt. vi. 8; xxi. 3; Mk. xi. 3; Lk. [ix. 11; xv. 7]; xix. 31, 34; xxii. 71; Jn. xiii. 29; 1 Co. xii. 21, 24; 1 Th. iv. 12; Heb. x. 36; Rev. iii. 17 R G (see below); xxi. 23; xxii. 5 (not Grsb.); τοῦ with an inf. Heb. v. 12 [W. § 44, 4 a.; cf. τίς, 2 b. p. 626 bot.]; the gen. of the thing is evident fr. the context, Acts ii. 45; iv. 35; with the gen. of a pers. whose aid, testimony, etc., is needed, Mt. ix. 12; xxvi. 65; Mk. ii. 17; xiv. 63; Lk. v. 31; ἔχω χρείαν, foll. by an inf. (cf. B. § 140, 3), I etc.

have need to etc., Mt. iii. 14; xiv. 16; Jn. xiii. 10; 1 Th. i. 8; iv. 9 [with which cf. v. 1 (see W. 339 (318); B. § 140, 3)]; foll. by *ἴνα* (see *ἴνα*, II. 2 c. [B. § 139, 46; cf. Epictet. diss. 1, 17, 18]), Jn. ii. 25; xvi. 30; 1 Jn. ii. 27; *χρειαν ἔχω*, absol., to have need: Mk. ii. 25; [Eph. iv. 28]; 1 Jn. iii. 17: οὐδὲν *χρειαν ἔχω*, to have need as to nothing [cf. B. § 131, 10], Rev. iii. 17 L T Tr W II. ἡ *χρεία* with a gen. of the subj. the condition of one deprived of those things which he is scarcely able to do without, want, need: λειτουργῶς *χρείας μου* (see λειτουργός, 2 fin.), Phil. ii. 25; *πληροῦν τὴν χρείαν τινός* (Thuc. 1. 70), Phil. iv. 19; [add, *εἰς* (Lchm. br. *εἰς*) τὴν *χρειαν μου ἐπέμψατε*, unto (i. e. to relieve, cf. *εἰς*, B. II. 3 c. γ. p. 185<sup>b</sup> top) my need, Phil. iv. 16]; plur. one's necessities: ὑπηρετεῖν ταῖς *χ.* to provide for one's necessities, Acts xx. 34; *κοινωνεῖν ταῖς χ.* [cf. p. 352<sup>a</sup> top], Ro. xii. 13. 2. *duty, business*, (so esp. fr. Polyb. down [cf. Jud. xii. 10; 1 Macc. xii. 45; xiii. 37; 2 Macc. vii. 24, etc.]): Acts vi. 3.\*

*χρωφειλέτης* (L T Tr W II *χρεοφ.*; cf. Lob. ad Phryn. p. 691; W. § 5, 1 d. 13; [WH. App. p. 152<sup>b</sup>; Tdf. Proleg. p. 89; T (?; see u. s.) W II -φειλέτης, cf. WH. App. p. 154<sup>b</sup> (see I, ι)], -ου, δ, (*χρέος* or *χρέως*, a loan, a debt, and *δφειλέτης*, q. v.), a debtor: Lk. vii. 41; xvi. 5. (Prov. xxix. 13; Job xxxi. 37; Aesop. fab. 289 [ed. Coray, 11 ed. Halm]; several times in Plut.; [also in Diod., Dion. Hal.; see *Soph. Lex. s. v.*].)\*

*χρή;* (fr. *χράω*, *χράει* contr. *χρή*); impers. verb, it is necessary; it behooves: foll. by an inf. Jas. iii. 10 [(B. §§ 131, 3; 132, 12). From Hom. on. SYN. see *δεῖ*, fin.].\*

*χρηῖω;* (*χρή*); fr. Hom. down; to have need of, to be in want of: with a gen. of the obj. [W. § 30, 8 a.], Mt. vi. 32; Lk. xi. 8; xii. 30; Ro. xvi. 2 [here w. gen. of a pers.]; 2 Co. iii. 1.\*

*χρήμα*, -τος, τό, (*χράομαι*), in Grk. writ. whatever is for use, whatever one uses, a thing, matter, affair, event, business; spec. money (rarely so in the sing. in prof. auth., as Hdt. 3, 38; Diod. 13, 106 [cf. L. and S. s. v. I. sub fin.]): Acts iv. 37; plur. riches (often in Grk. writ. fr. Hom. Od. 2, 78; 16, 315 etc. down), Mk. x. 24 [T WH om. Tr mrg. br. the cl.]; οἱ τὰ *χρήματα ἔχοντες*, they that have riches, Mk. x. 23; Lk. xviii. 24; money, Acts viii. 18, 20; xxiv. 26, (for *ἄρῃ*, silver, Job xxvii. 17; for *ἄρῃ*), riches, Josh. xxii. 8; 2 Chr. i. 11 sq.).\*

*χρηματίζω;* fut. *χρηματίσω* (Ro. vii. 3 [cf. B. 37 (33)]; in Grk. writ. everywhere the Attic -ῶ, so too Jer. xxxii. 16 (xxv. 30); xxxiii. (xxvi. 2); 1 aor. *ἐχρημάτισα*; pf. pass. *κεχρημάτισμαι*; 1 aor. pass. *ἐχρημαίσθην*; (*χρήμα* business); in prose writ. fr. Hdt. down; 1. to transact business, esp. to manage public affairs; to advise or consult with one about public affairs; to make answer to those who ask advice, present inquiries or requests, etc.; used of judges, magistrates, rulers, kings. Hence in some later Grk. writ. 2. to give a response to those consulting an oracle (Diod. 3, 6; 15, 10; Plut. mor. p. 435 c. [i. e. de defect. oracc. 46]); several times in Lcian.); hence used of God in Joseph. antt. 5, 1, 14; 10, 1. 3; 11, 8, 4; univ. (dropping all ref. to a previous

consultation), to give a divine command or admonition, to teach from heaven, [(Jer. xxxii. 16 (xxv. 30))]: with a dat. of the pers. Job xl. 3; pass. foll. by an inf. [A. V. revealed etc.], Lk. ii. 26 (*χρηματίζων λόγους πρὸς τὴν*, Jer. xxxvii. (xxx.) 2); pass. to be divinely commanded, admonished, instructed, [R. V. warned of 'god], Mt. ii. 12, 22; Acts x. 22; Heb. viii. 5; xi. 7, (this pass. use is hardly found elsewh. exc. in Joseph. antt. 3, 8, 8; [11, 8, 4]; cf. B. § 134, 4; [W. § 39, 1 a.]); to be the mouth-piece of divine revelations, to promulgate the commands of God, (*τῷ*, Jer. xxxiii. (xxvi.) 2; xxxvi. (xxix.) 23); of Moses, Heb. xii. 25 [R. V. warned]. 3. to assume or take to one's self a name from one's public business (Polyb., Diod., Plut., al.); univ. to receive a name or title, be called: Acts xi. 26; Ro. vii. 3, (Joseph. antt. [8, 6, 2]; 13, 11, 3; b. j. 2, 18, 7; [c. Apion. 2, 3, 1; Philo, quod deus immut. § 25 fin.; leg. ad Gaium § 43]; *Ἀντίοχον τὸν Ἐπιφανῆ χρηματίζοντα*, Diod. in Müller's fragm. vol. ii. p. xvii. no. xxi. 4; *Ἰάκωβον τὸν χρηματίσαντα ἀδελφὸν τοῦ κυρίου*, Acta Philippi init. p. 75 ed. Tdf.; *Ἰακώβου . . . ὃν καὶ ἀδελφὸν τοῦ Χριστοῦ χρηματίσαι οἱ θεοὶ λόγοι περιέχουσιν*, Eus. h. e. 7, 19; [cf. *Soph. Lex. s. v. 2*]).\*

*χρηματισμός*, -οῦ, δ, (*χρηματίζω*, q. v.), a divine response, an oracle: Ro. xi. 4. (2 Macc. ii. 4; cf. Diod. 1, 1; 14, 7; Clem. Rom. 1 Cor. 17, 5; [cf. Artem. oneir. 1, 2 p. 8; Suicer, Thesaur. s. v. (vol. ii. col. 1532)]; in various other senses in the Grk. writ. fr. Xen. and Plat. down).\*

*χρήσιμος*, -η, -ον, (*χράομαι*), first in Theogn. 406, fit for use, useful: 2 Tim. ii. 14.\*

*χρήσις*, -εως, ἡ, (*χράομαι*), use: of the sexual use of a woman, Ro. i. 26 sq. (*παιδική*, Lcian. amor. 25; *δρέξεις παρὰ τὰς χρήσεις*, Plut. placit. philos. 5, 5; [cf. Isocr. p. 386 c.; Plat. legg. 8 p. 841 a.; Aristot., al.]).\*

*χρηστεύομαι;* (*χρηστός*, q. v.); to show one's self mild, to be kind, use kindness: 1 Co. xiii. 4. (Eccles. writ., as Euseb. h. e. 5, 1, 46; *τῷ*, towards one, Clem. Rom. 1 Cor. 13, 2; 14, 3).\*

*χρηστολογία*, -ας, ἡ, (fr. *χρησολόγος*, and this fr. *χρηστός*, q. v., and *λέγω*; cf. Jul. Capitol. in the life of Pertinax c. 13 "Omnes, qui libere fabulas conferebant, male Pertinaci loquebantur, *χρησολόγον* eum appellantes, qui bene loqueretur et male faceret"), fair speaking, the smooth and plausible address which simulates goodness: Ro. xvi. 18. (Eustath. p. 1437, 27 [on Il. 23, 598]; eccles. writ.)\*

*χρηστός*, -ῆ, -όν, (*χράομαι*), fr. Hdt. down, Sept. for *צוּ*; 1. prop. fit for use, useful; virtuous, good: ἦθη *χρηστά*, 1 Co. xv. 33 ([Treg. *χρηστα* (but cf. B. 11)], see ἦθος, 2). 2. manageable, i. e. mild, pleasant, (opp. to harsh, hard, sharp, bitter): of things, *χρηστώτερος οἶνος*, pleasanter, Lk. v. 39 [here T Tr txt. *χρηστός*; so W II in br.] (of wine also in Plut. mor. p. 240 d. [i. e. Lacaen. apophtheg. (Gorg. 2); p. 1073 a. (i. e. de com. notit. 28)]; of food and drink, Plat. de rep. 4 p. 438 a.; *σῦκα*, Sept. Jer. xxiv. 3, 5); *ὁ ζυγός* (opp. to *burdensome*), Mt. xi. 30 [A. V. *easy*]; of persons, kind, benevolent: of God, 1 Pet. ii. 3 [A. V. *gracious*] fr. Ps. xxxiii. (xxxiv.)

δ, τὸ χρηστὸν τοῦ θεοῦ i. q. ἡ χρηστότης [W. § 34, 2], Ro. ii. 4; of men, εἰς τινα towards one, Eph. iv. 32; ἐπὶ τινα, Lk. vi. 35 [here of God; in both pass. A. V. kind].\*

χρηστότης, ἡτος, ἡ, (χρηστος); 1. *moral goodness, integrity*: Ro. iii. 12 (fr. Ps. xliii. (xiv.) 3) [A. V. 'doeth good']. 2. *benignity, kindness*: Ro. ii. 4; 2 Co. vi. 6; Gal. v. 22; Col. iii. 12; Tit. iii. 4; ἡ χρ. τῶς ἐπὶ τινα, Ro. xi. 22 (opp. to ἀποπομία [q. v.]); Eph. ii. 7. (Sept.; Eur., Isac., Diod., Joseph., Acl., Indian.; often in Plnt.) [See Trench, Syn. § lxiii.]\*

χρίσμα (so R G L ed. min. WH) and χρίσμα (L ed. maj. T Tr; on the accent see W. § 6, 1 e.; Lipsius, Grammat. Untersuch. p. 35; [Tdf. Proleg. p. 102]), -τος, τό, (χρίω, q. v.), anything smeared on, unguent, ointment, usually prepared by the Hebrews from oil and aromatic herbs. Anointing was the inaugural ceremony for priests (Ex. xxviii. 37; xl. 13 (15); Lev. vi. 22; Num. xxxv. 25), kings (1 S. ix. 16; x. 1; xv. 1; xvi. 3, 13), and sometimes also prophets (1 K. xix. 16 cf. Is. lxi. 1), and by it they were regarded as endued with the Holy Spirit and divine gifts (1 S. xvi. 13; Is. lxi. 1; Joseph. ant. 6, 8, 2 πρὸς τὸν Δαυίδην — when anointed by Samuel — μεταβαίνει τὸ θεῖον καταλήπὸν Σάουλον· καὶ ὁ μὲν προφητεύει ἤρξαστο, τοῦ θεοῦ πνεύματος εἰς αὐτὸν μετακισμαμένου); [see BB. DD. s. vv. Ointment, Anointing]. Hence in 1 Jn. ii. 20 (where ἀπὸ τοῦ ἁγίου is so used as to imply that this χρίσμα renders them ἁγίους [cf. Westcott ad loc.]) and 27, τὸ χρίσμα is used of the gift of the Holy Spirit, as the efficient aid in getting a knowledge of the truth; see χρίω. (Xen., Theophr., Diod., Philo, al.; for ἡχρησθῆναι, Ex. xxix. 7; xxx. 25; xxxv. 14; xl. 7 (9).)\*

Χριστιανός [cf. Bp. Lghtft. on Philip. p. 16 note], -οῦ, ὁ. (Χριστός), a Christian, a follower of Christ: Acts xi. 26; xxvi. 28; 1 Pet. iv. 16. The name was first given to the worshippers of Jesus by the Gentiles, but from the second century (Justin Mart. [e. g. apol. 1, 4 p. 55 a.; dial. c. Tryph. § 35; cf. 'Teaching' etc. 12, 4]) onward accepted by them as a title of honor. Cf. Lipsius, Ueber Ursprung u. ältesten Gebrauch des Christen-namens. 4to pp. 20, Jen. 1873. [Cf. Soph. Lex. s. v. 2; Farrar in Alex.'s Kitto s. v.; on the 'Titles of Believers in the N. T.' see Westcott, Epp. of St. John, p. 125 sq.; cf. Diet. of Chris. Antiqq. s. v. 'Faithful'.]\*

χριστός, -ή, -όν, (χρίω), Sept. for חֲרִישְׁתִּי, anointed: ὁ ἱερεὺς ὁ χριστός, Lev. iv. 5; vi. 22; οἱ χριστοὶ ἱερεῖς, 2 Macc. i. 10; the patriarchs are called, substantively, οἱ χριστοὶ θεοῦ, Ps. civ. (cv.) 15; the sing. ὁ χριστός τοῦ κυρίου (יהוה חֲרִישְׁתִּי) in the O. T. often of the king of Israel (see χρίσμα), as 1 S. ii. 10, 35; [xxiv. 11; xxvi. 9, 11, 23]; 2 S. i. 14; Ps. ii. 2; xvii. (xviii.) 51; Hab. iii. 13; [2 Chr. xxii. 7]; also of a foreign king, Cyrus, as sent of God, Is. xlv. 1; of the coming king whom the Jews expected to be the saviour of their nation and the author of their highest felicity: the name ὁ χριστός (חֲרִישְׁתִּי, Chald. חֲרִישְׁתִּי) is not found in the O. T. but is first used of him in the Book of Enoch 48, 10 [cf. Schodde's note]; 52, 4 (for the arguments by which

some have attempted to prove that the section containing these passages is of Christian origin are not convincing [cf. υἱὸς τοῦ ἀνθρώπου, 2 and reff.]), after Ps. ii. 2 referred to the Messiah; [cf. Psalter of Sol. 17, 36; 18, 6. 8]. Cf. Keim ii. 549 [Eng. trans. iv. 263 sq.; Westcott 'Additional Note' on 1 Jn. v. 1. On the general subject see Schürer, Neutest. Zeitgesch. § 29.] In the N. T. it is used 1. of the Messiah, viewed in his generic aspects [the word, that is to say, being used as an appellative rather than a proper name], ὁ χριστός: Mt. ii. 4; xvi. 16; xxiii. 10; xxiv. 5, 23; xxvi. 63; Mk. viii. 29; xii. 35; xiii. 21; xiv. 61; Lk. iii. 15; iv. 41; xx. 41; xxii. 67 (66); xxiii. 39; xxiv. 26, 46; Jn. i. 20, 25, [41 (42) Rec.]; iii. 28; iv. 29; vi. 69 Rec.; vii. 26, 31, 41; xi. 27; xii. 34; xx. 31; Acts ii. 30 Rec., 31; iii. 18; viii. 5; ix. 22; xvii. 3<sup>a</sup>; xviii. 5, 28; xxvi. 23; 1 Jn. ii. 22; v. 1; ὁ χριστὸς κυρίου or τοῦ θεοῦ, Lk. ii. 26; ix. 20; Acts iv. 26; without the article, Lk. ii. 11; xxiii. 2; Jn. i. 41 (42) L T Tr WH; ix. 22; Acts ii. 36; ὁ χριστός, ὁ βασιλεὺς τοῦ Ἰσραὴλ, Mk. xv. 32; ὁ χριστός so used as to refer to Jesus, Rev. xx. 4, 6; with τοῦ θεοῦ added, Rev. xi. 15; xii. 10.

2. It is added, as an appellative ('Messiah', 'anointed'), to the proper name Ἰησοῦς; α. Ἰησοῦς ὁ χριστός, Jesus the Christ ('Messiah'): Acts v. 42 R G; ix. 34 [R G]; 1 Co. iii. 11 Rec.; 1 Jn. v. 6 [R G L]; Ἰησοῦς ὁ λεγόμενος χριστός, who they say is the Messiah [(cf. b. below)], Mt. xxvii. 22; without the art. Ἰησοῦς χριστός, Jesus as Christ or Messiah, Jn. xvii. 3; 1 Jn. iv. 2; 2 Jn. 7, [but in all three exx. it seems better to take χρ. as a prop. name (see b. below)]; ὁ χριστὸς Ἰησοῦς, the Christ (Messiah) who is Jesus, [Mt. i. 18 WH mrg. (see b. below)]; Acts v. 42 L T Tr WH [R. V. Jesus as the Christ]; xix. 4 Rec.

b. ὁ Χριστός is a proper name (cf. W. § 18, 9 N. 1; [as respects the use of a large or a small initial letter the critical edd. vary: Tdf. seems to use the capital initial in all cases; Treg. is inconsistent (using a small letter, for instance, in all the exx. under 1 above, exc. Lk. xxii. 67 and Jn. iv. 29; in Mt. i. 1 a capital, in Mk. i. 1 a small letter, etc.); WH have adopted the principle of using a capital when the art. is absent and avoiding it when the art. is present (1 Pet. being intentionally excepted; the small letter being retained also in such exx. as Lk. ii. 11; xxiii. 2; Acts ii. 36, etc.); see WH. Intr. § 415]): Mt. i. 17; xi. 2; Ro. i. 16 Rec.; vii. 4; ix. 5; xiv. 18 [here L om. Tr br. the art.]; xv. 19; 1 Co. i. 6, etc. without the article, Mk. ix. 41; Ro. vi. 4; viii. 9, 17; 1 Co. i. 12; Gal. ii. 16 sq. 19 (20), 21; iii. 27; Phil. i. 10, 13, 19–21, 23; ii. 16; Col. ii. 5, 8; Heb. iii. 6, and often. Ἰησοῦς Χριστός, Mt. i. 1, 18 [here Tr om. Ἰ., WH txt. br. Ἰ.; al. ὁ Ἰ. Χρ. which is unique; see WH. App. ad loc.]; Mk. i. 1; Jn. i. 17; Acts ii. 38; iii. 6; iv. 10; viii. 12; [ix. 34 L T Tr WH]; x. 36; xi. 17; xv. 26; xvi. 18, 31 [R G]; xx. 21 [here L WH txt. om. Tr br. Χρ.]; xxviii. 31 [Tdf. om. Χρ.]; Ro. i. 1 [R G WH txt. (see below)], 6, 8; ii. 16 [R G Tr txt. WH mrg. (see below)]; 1 Co. i. 7–9; iii. 11 [G T Tr WH (Rec. Ἰ. ὁ Χρ.)]; xv. 57, and very often in the Epp. of Paul and Peter; Heb.

xiii. 8, 21; 1 Jn. i. 3, 7 [R G]; ii. 1; [v. 6 G T Tr WH]; 2 Jn. 7 [see a. above]; Jude 4, 17, 21; Rev. i. 1 sq. 5; xxii. 21 [R G (WH br. al. om. χρ.)]. Χριστός Ἰησοῦς, Ro. [i. 1 T Tr WH mrg. (see above)]; ii. 16 T Tr mrg. WH txt. (see above)]; vi. 3 [WH br. 'I.]; 1 Co. i. 2, 30; [iii. 11 Lchm. (see above)]; Gal. iii. 14 [here Tr txt. WH txt. 'I. X.]; iv. 14; v. 6 [WH br. 'I.]; vi. 15; Phil. ii. 5; iii. 3, 14; Col. ii. 6; 1 Tim. i. 2; ii. 5. Ἰησοῦς ὁ λεγόμενος Χριστός, surnamed 'Christ' [(cf. a. above)], Mt. i. 16. on the phrases ἐν Χριστῷ, ἐν Χριστῷ Ἰησοῦ, see ἐν, I. 6 b. p. 211<sup>b</sup> [cf. W. § 20, 2 a.]. Χριστός and Ἰησοῦς Χρ. ἐν τισιν, preached among, 2 Co. i. 19; Col. i. 27 [al. (so R. V.) would take ἐν here in ternally (as in the foll. exx.), within; cf. ἐν, I. 2]; Χριστός ἐν τισιν is used of the person of Christ, who by his holy power and Spirit lives in the souls of his followers, and so moulds their characters that they bear his likeness, Ro. viii. 10 (cf. 9); 2 Co. xiii. 5; Gal. ii. 20; Eph. iii. 17; a mind conformed to the mind of Christ, Gal. iv. 19.

χρῖω: 1 aor. ἔχρισα; (akin to χεῖρ [(?), see Curtius § 201], χραῖνω; prop. 'to touch with the hand', 'to besmear'); fr. Hom. down; Sept. for חָשַׁב; to anoint (on the persons who received anointing among the Hebrews, see χρίσμα); in the N. T. only trop. of God a. consecrating Jesus to the Messianic office, and furnishing him with powers necessary for its administration (see χρίσμα): Lk. iv. 18 (after Is. lxi. 1); contrary to common usage with an acc. of the thing, ἔλαιον (like verbs of clothing, putting on, etc. [cf. W. § 32, 4 a.; B. § 131, 6]), Heb. i. 9 (fr. Ps. xlv. (xlv.) 8; in Theoph. ad Autol. 1, 12 we find χρίσθαι ἔλαιον θεοῦ and χρ. φωτὶ καὶ πνεύματι almost in the same sentence); πνεύματι ἀγίῳ καὶ δυνάμει, Acts x. 38; also χρίειν used absol., Acts iv. 27.

b. enduing Christians with the gifts of the Holy Spirit [cf. Westcott on 1 Jn. ii. 20]; 2 Co. i. 21. [COMP. : ἐν, ἐπι- χρίω. SYN. see ἀλείφω, fin.]\*

χρονίζω; fut. χρονίσω (Heb. x. 37 T Tr txt. WH), Attic χρονιῶ (ibid. R G L Tr mrg.); (χρόνος); fr. Aeschyl. and Hdt. down; Sept. for חָרַס; to linger, delay, tarry: Mt. xxv. 5; Heb. x. 37; foll. by ἐν with a dat. of the place, Lk. i. 21; foll. by an inf., Mt. xxiv. 48 [L T Tr WH om. inf.]; Lk. xii. 45.\*

χρόνος, -ου, ὁ, fr. Hom. down, Sept. for חָרַס, etc. time: Heb. xi. 32; Rev. x. 6; ὁ χρ. τοῦ φαινομένου ἀστέρος, the time since the star began to shine [cf. φαίνω, 2 a.], Mt. ii. 7; [ὁ χρ. τοῦ τεκεῖν αὐτήν (Gen. xxv. 24), Lk. i. 57 (B. 267 (230); cf. W. § 44, 4 a.)]; τῆς ἐπαγγελίας, Acts vii. 17; τῆς παροιίας, 1 Pet. i. 17; χρόνοι ἀποκαταστάσεως, Acts iii. 21; οἱ χρ. τῆς ἀγνοίας, Acts xvii. 30; χρόνον διαγενομένου, Acts xxvii. 9; πόσος χρόνος ἐστίν, ὡς τοῦτο γέγονεν, Mk. ix. 21; ὁ παρεληλυθὼς χρ. 1 Pet. iv. 3 (where Rec. adds τοῦ βίου); Τεσσαρακονταετής, Acts vii. 23; xiii. 18; στιγμαὶ χρόνου, Lk. i. 5; πλήρωμα τοῦ χρόνου, Gal. iv. 4; ποιεῖν [(q. v. II. d.) to spend] χρόνον, Acts xv. 33; xviii. 23; βιώσαι τὸν ἐπίλοιπον χρόνον. 1 Pet. iv. 2; διδόναι χρόνον τιμῆ (i. e. a space of time, respite), ἴνα etc. Rev. ii. 21 [(Joseph. b. j. 4, 3, 10)]; plur. joined with καιροί, Acts i. 7; 1 Th. v. 1, (see καιρός, 2 e. p. 319<sup>a</sup>); ἐπ' ἐσχάτων

(L T Tr WH ἐσχάτου) τῶν χρ. (see ἔσχατος, 1 fin.), 1 Pet. i. 20; [add, ἐπ' ἐσχάτου τοῦ (Tr WH om. τοῦ) χρόνου, Jude 18 L T Tr WH]. with prepositions: ἀχρι, Acts iii. 21; διὰ τὸν χρ., on account of the length of time, Heb. v. 12 (Polyb. 2, 21, 2; Alciph. 1, 26, 9); ἐκ χρόνων ἰκανῶν, for a long time, Lk. viii. 27 [R G L Tr mrg. (see below)]; ἐν χρόνῳ, Acts i. 6, 21; ἐν ἐσχάτῳ χρόνῳ, Jude 18 Rec.; ἐπὶ χρόνον, [A. V. for a while], Lk. xviii. 4; ἐπὶ πλείονα χρ. [A. V. a longer time], Acts xviii. 20; ἐφ' ὅσον χρ. for so long time as, so long as, Ro. vii. 1; 1 Co. vii. 39; Gal. iv. 1; κατὰ τὸν χρόνον, according to (the relations of) the time, Mt. ii. 16; μετὰ πολὺν χρόνον, (Mt. xxv. 19; μετὰ τοσοῦτον χρ. Heb. iv. 7; πρὸ χρόνων αἰώνιων, [R. V. before times eternal], 2 Tim. i. 9; Tit. i. 2. the dative is used to express the time during which something occurs (dat. of duration of time, cf. W. § 31, 9; [B. § 133, 26]): [χρόνῳ ἰκανῶ, for a long time, Lk. viii. 27 T Tr txt. WH]; ἰκανῶ χρόνῳ, Acts viii. 11; [τοσοῦτῳ χρόνῳ, Jn. xiv. 9 L T Tr mrg. WH mrg.]; πολλοῖς χρόνοις [R. V. mrg. of a long time (A. V. oftentimes); cf. πολὺς, c.], Lk. viii. 29; αἰώνιους, [R. V. through times eternal], Ro. xvi. 25. the accus. is used in answer to the question how long: χρόνον, for a while, Acts xix. 22; Rev. vi. 11 (where in R L T Tr WH μικρόν is added); also χρ. τινά, [A. V. a while], 1 Co. xvi. 7; ὅσον χρ. [A. V. while], Mk. ii. 19; χρόνους ἰκανούς, for a long time, Lk. xx. 9; μικρόν χρόνον, Jn. vii. 33; xii. 35; Rev. xx. 3; πολὺν χρ. Jn. v. 6; τοσοῦτον χρ. Jn. xiv. 9 [R G Tr txt. WH txt.]; ἰκανῶ, [A. V. long time], Acts xiv. 3; οὐκ ὀλίγον, [R. V. no little time], Acts xiv. 28; τὸν πάντα χρ. Acts xx. 18. [On the ellipsis of χρόνος in such phrases as ἀφ' οὗ, ἐν τῷ ἐξῆς (Lk. vii. 11 L mrg. Tr txt. WH txt.), ἐν τῷ καθεξῆς (Lk. viii. 1), ἐξ ἰκανοῦ, etc., see ἀπό, I. 4 b. p. 58<sup>b</sup> top, ἐξῆς, καθεξῆς, ἐκ IV. 1, etc. SYN. see καιρός, fin.; cf. αἰών, fin.]\*

χρονοτριβέω, -ῶ; 1 aor. inf. χρονοτριβεῖσθαι; (χρόνος and τρίβω); to wear away time, spend time: Acts xx. 16. (Aristot. rhet. 3, 3, 3 [p. 1406<sup>a</sup>, 37]; Plut., Heliod., Eustath., Byz. writ.)\*

χρῦσος, -έα, -εον, contr. -ὄς, -ῆ, -ὄν, [but acc. sing. fem. -σάν, Rev. i. 13 L T Tr WH]; gen. plur. -σέων, Rev. ii. 1 L Tr; (on its inflection cf. B. 26 (23); Phryn. ed. Lob. p. 207; L. and S. s. v. init.), (χρυσός), fr. Hom. down, golden; made of gold; also overlaid or covered with gold: 2 Tim. ii. 20; Heb. ix. 4; Rev. i. 12 sq. 20; ii. 1; iv. 4; v. 8; viii. 3; ix. 7 Grsb., 13, 20; xiv. 14; xv. 6 sq.; xvii. 4; xxi. 15.\*

χρυσῖον, -ου, τό, (dimin. of χρυσός, cf. φορτίον), fr. Hdt. down, Sept. for חָרַס, gold, both that which lies imbedded in the earth and is dug out of it (Plat. Euthyd. p. 288 e.; Sept. Gen. ii. 11; hence μεταλλευθέν, Lcian. de sacr. 11); χρ. πεπυρωμένον ἐκ πυρός, [R. V. refined by fire], Rev. iii. 18; and that which has been smelted and wrought, Heb. ix. 4; [1 Co. iii. 12 T Tr WH]; 1 Pet. i. 7; Rev. xxi. 18, 21; i. γ. gold coin, 'gold': Acts iii. 6; xx. 33; 1 Pet. i. 18; golden ornaments, precious things made of gold, 1 Tim. ii. 9 L WH txt.; 1 Pet. iii. 3; Rev. xvii. 4 G L WH txt.; xviii. 16 G L Tr txt. WH txt. (cf. χρυσός).\*

χρυσο-δακτύλιος, -ον, (χρυσός and δακτύλιος), gold-ringed, adorned with gold rings: Jas. ii. 2. (Besides only in Hesych. s. v. χρυσοκόλλητος; [W. 26].) [Cf. B. D. s. v. Ring.]\*

χρυσό-λίθος, -ου, ὁ, (χρυσός and λίθος), chrysolith, chrysolite, a precious stone of a golden color; our topaz [cf. BB. DD. s. v. Chrysolite; esp. Riehm, HWB. s. v. Edelsteine 5 and 19]: Rev. xxi. 20. (Diod. 2, 52; Joseph. antt. 3, 7, 5; Sept. for שֶׁשֶׁת, Ex. xxviii. 20; xxxvi. 20 (xxxix. 15), [Ezek. i. 16 Aq.].)\*

χρυσό-πρασος [-ον Lchm.], -ου, ὁ, (fr. χρυσός, and πράσινον a leek), chrysoloprase, a precious stone in color like a leek, of a translucent golden-green [cf. BB. DD. s. v.; Riehm, HWB. s. v. Edelsteine 6]: Rev. xxi. 20.\*

χρυσός, -ού, ὁ, fr. Hom. down, Hebr. כֶּהֱנִי, gold (ὁ ἐπὶ γῆς καὶ ὁ ὑπὸ γῆς, Plat. legg. 5 p. 728 a.); univ., Mt. ii. 11; 1 Co. iii. 12 [R G L (al. χρυσίον, q. v.)]; Rev. ix. 7; i. q. precious things made of gold, golden ornaments, Mt. xxiii. 16 sq.; 1 Tim. ii. 9 [here L WH txt. χρυσίον]; Jas. v. 3. Rev. xvii. 4 (L WH txt. χρυσίον); xviii. 12, 16 (L Tr txt. WH txt. χρυσίον); an image made of gold, Acts xvii. 29; stamped gold, gold coin, Mt. x. 9.\*

χρυσούς, see χρυσεός.

χρυσῶ, -ῶ; pf. pass. ptep. κεχρυσωμένος; to adorn with gold, to gild: κεχρυσωμένη χρυσῶ, [A. V. decked with gold], Rev. xvii. 4; and εν [G L Tr om. WH br. ἐν] χρυσῶ, xviii. 16, of a woman ornamented with gold so profusely that she seems to be gilded; Sept. for כֶּהֱנִי פֶּהֱנִי in Ex. xxvi. 32. (Hdt., Arstpn., Plat., Diod., Plut., al.)\*

χρώς, gen. χρωτός, ὁ, (cf. χροιά, the skin [cf. Curtius § 201]), fr. Hom. down, (who [generally] uses the gen. χροός etc. [cf. Ebeling, Lex. Hom., or L. and S. s. v.]), the surface of the body, the skin: Acts xix. 12; Sept. for רִשְׁפָּ, twice for רִשְׁפָּ, Ex. xxxiv. 29 sq. Alex.\*

χωλός, -ή, -όν, fr. Hom. down, Sept. for חַלָּה, lame: Acts iii. 2, 11 Rec.; xiv. 8; plur., Mt. xi. 5; xv. 30 sq.; xxi. 14; Lk. vii. 22; xiv. 13, 21; Jn. v. 3; Acts viii. 7; τὸ χωλόν, Heb. xii. 13 (on which see ἐκτρέπω, 1). deprived of a foot, maimed, [A. V. halt]: Mt. xviii. 8; Mk. ix. 45.\*

χώρα, -ας, ἡ, (XΑΩ [cf. Curtius § 179], to lie open, be ready to receive), f. Hom. down, Sept. for חַוָּרָה, חֶרֶץ 'a province'; 1. prop. the space lying between two places or limits. 2. a region or country; i. e. a tract of land: ἡ χ. ἐγγύς τῆς ἑρήμου, Jn. xi. 54; [in an elliptical phrase, ἡ ἀστραπή (ἡ) ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπὸ οὐρανὸν λάμπει, A. V. part . . . part, Lk. xvii. 24 (cf. W. § 64, 5); on the ellipsis of χώρα in other phrases (ἐξ ἐναντίας, ἐν δεξιᾷ, etc.), see W. l. c.; B. 82 (72)]; land as opp. to the sea, Acts xxvii. 27; land as inhabited, a province or country, Mk. v. 10; [vi. 55 L mrg. T Tr WH]; Lk. xv. 13-15; xix. 12; Acts xiii. 49; with a gen. of the name of the region added: Τραχωνίτιδος, Lk. iii. 1; τῆς Ἰουδαίας, Acts xxvi. 20; [(or an equiv. adj.)] Γαλατικῆ, Acts xvi. 6; xviii. 23; τῶν Ἰουδαίων, Acts x. 39; plur. τῆς Ἰουδαίας καὶ Σαμαρείας, [A. V. regions], Acts viii. 1; ἐν χώρᾳ κ. σικιά θανάτων, in a region of densest darkness (see σικιά, a), Mt. iv. 16; τινός,

the country of one, Mt. ii. 12; χ. for its inhabitants, Mk. i. 5; Acts xii. 20; the (rural) region environing a city or village, the country, Lk. ii. 8; Γεργεσηνῶν, Γερασσηνῶν, Γαδαρηνῶν, Mt. viii. 28; Mk. v. 1; Lk. viii. 26; the region with towns and villages which surrounds the metropolis, Jn. xi. 55. 3. land which is ploughed or cultivated, ground: Lk. xii. 16; plur., Lk. xxi. 21 [R. V. country]; Jn. iv. 35 [A. V. fields]; Jas. v. 4 [A. V. fields]. [Syn. see τόπος, fin.]\*

[Χωραζίν, see Χοραζίν.]

χωρέω, -ῶ; fut. inf. χωρήσειν (Jn. xxi. 25 Tr WH); 1 aor. ἐχώρησα; (χώρος, a place, space, and this fr. XΑΩ, cf. χώρα); 1. prop. to leave a space (which may be occupied or filled by another), to make room, give place, yield, (Hom. Il. 12, 406; 16, 592; al.); to retire, pass: of a thing, εἰς τι, Mt. xv. 17. metaph. to betake one's self, turn one's self: εἰς μετόπισθεν, 2 Pet. iii. 9 [A. V. come; cf. μετόπισθεν, p. 406<sup>n</sup>]. 2. to go forward, advance, proceed, (prop. νύξ, Aeschyl. Pers. 384); to make progress, gain ground, succeed, (Plat. Eryx. p. 398 b.; legg. 3 p. 684 e.; [χωρεῖ τὸ κακόν, Arstph. nub. 907, vesp. 1483; al.]; Polyb. 10, 35, 4; 28, 15, 12; al.); ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν, gaineth no ground among you or within you [R. V. hath not free course (with mrg. hath no place) in you], Jn. viii. 37 [cf. Field, Otium Norv. pars iii. ad loc.]. 3. to have space or room for receiving or holding something (Germ. fassen); prop.: τί, a thing to fill the vacant space, Jn. xxi. 25 [not Tdf.]; of a space large enough to hold a certain number of people, Mk. ii. 2 (Gen. xiii. 6 [cf. Plut. praec. ger. reipub. 8, 5 p. 804 b.]); of measures, which hold a certain quantity, Jn. ii. 6; 1 K. vii. 24 (38); 2 Chr. iv. 5, and in Grk. writ. fr. Hdt. down. metaph. to receive with the mind or understanding, to understand, (τὸ Κάτωπος φρόνημα, Plut. Cat. min. 64; ὅσον αὐτῷ ἡ ψυχὴ χωρεῖ, Ael. v. li. 3, 9); to be ready to receive, keep in mind, and practise: τὸν λόγον τοῦτον, this saying, Mt. xix. 11 sq. [(cf. Plut. Lyeurg. 13, 5)]; τινά, to receive one into one's heart, make room for one in one's heart, 2 Co. vii. 2. [COMP.: ἀνα-, ἀπο-, ἐκ-, ὑπο- χωρέω. SYN. cf. ἔρχομαι.]\*

χωρίζω; fut. χωρίσω [B. 37 (33)]; 1 aor. inf. χωρίσαι; pres. mid. χωρίζομαι; pf. pass. ptep. κεχωρισμένος; 1 aor. pass. ἐχωρίσθην; (χωρίς, q. v.); fr. Hdt. down; to separate, divide, part, put asunder: τί, opp. to συζεύγνυμι, Mt. xix. 6; Mk. x. 9; τινὰ ἀπὸ τινος, Ro. viii. 35, 39, (Sap. i. 3); pf. pass. ptep. Heb. vii. 26. Mid. and 1 aor. pass. with a reflex. signif. to separate one's self from, to depart; a. to leave a husband or wife: of divorce, 1 Co. vii. 11, 15; ἀπὸ ἀνδρός, ib. 10 (a woman κεχωρισμένη ἀπὸ τοῦ ἀνδρός, Polyb. 32, 12, 6 [al.]). b. to depart, go away: [absol. Philem. 15 (euphemism for ἐφύγε), R. V. was parted from thee]; foll. by ἀπό with a gen. of the place, Acts i. 4; ἐκ with a gen. of the place, Acts xviii. 1 sq. ([W. § 26, 6 a.]; εἰς with an acc. of the place, 2 Macc. v. 21; xii. 12; Polyb., Diod., al.). [COMP.: ἀπο-, δια- χωρίζω.]\*

χωριον, -ου, τό, (dimin. of χώρος or χώρα), fr. Hdt. down; 1. a space, a place; a region, district. 2



a piece of ground, a field, land. (Thuc., Xen., Plat., al.): Mt. xxvi. 36; Mk. xiv. 32; Jn. iv. 5 [A. V. parcel of ground]; Acts i. 18 sq.; iv. 34 [plur. lands]; v. 3, 8; a farm, estate: plur. Acts xxviii. 7. [SYN. see τόπος, fin.]\*

χωρίς, (ΧΑΩ, see χώρα [cf. Curtius § 192]), adv., fr. Hom. down; 1. *separately, apart*: Jn. xx. 7. 2. as a prep. with the gen. [W. § 54, 6]; a. *without* any pers. or thing (making no use of, having no association with, apart from, aloof from, etc.): 1 Co. [iv. 8]; xi. 11; Phil. ii. 14; 1 Tim. ii. 8; v. 21; Heb. [ii. 9 Treg. marg.]; xi. 40; παραβολῆς, without making use of a parable, Mt. xiii. 34; Mk. iv. 34; ὀρκωμοσίας, Heb. vii. 20 (21), 21; χ. αίματος, Heb. ix. 7, 18; αίματεκχυσίας, Heb. ix. 22; *without* i. e. being absent or wanting: Ro. vii. 8 sq. [R. V. apart from]; Heb. xi. 6; xii. 8, 14; Jas. ii. 18 (Rec. ἐκ), 20, 26, [in these three exx. R. V. apart from]; without connection and fellowship with one, Jn. xv. 5 [R. V.

apart from]; destitute of the fellowship and blessings of one: χωρίς Χριστοῦ [cf. W. § 54, 2 a.; R. V. separate from Christ], Eph. ii. 12; *without the intervention* (participation or co-operation) of one, Jn. i. 3; Ro. iii. 21, [28; iv. 6; x. 14]; χ. θεμελίου, without laying a foundation, Lk. vi. 49; χ. τῆς σῆς γνώμης, without consulting you, [cf. γνώμη, fin. (Polyb. 3, 21, 1. 2. 7)], Philem. 14; 'without leaving room for': χ. ἀντιλογίας, Heb. vii. 7; οἰκτιρῶν, x. 28. χ. τοῦ σώματος, freed from the body, 2 Co. xii. 3 L T Tr WH (Rec. ἐκτός, q. v. b. a.); χωρίς ἁμαρτίας, without association with sin, i. e. without yielding to sin, without becoming stained with it, Heb. iv. 15; not to expiate sin, Heb. ix. 28. b. *besides*: Mt. xiv. 21; xv. 38; 2 Co. xi. 28. [SYN. cf. ἄνευ.]\*

χῶρος, -ου, ὁ, the north-west wind (Lat. Corus or Caurus): for the quarter of the heavens from which this wind blows, Acts xxvii. 12 (on which see λήψ, 2).\*

## Ψ

ψάλλω; fut. ψαλῶ; (fr. ψάω, to rub, wipe; to handle, touch, [but cf. Curtius p. 730]); a. *to pluck off, pull out*: ἔθειραν, the hair, Aeschyl. Pers. 1062. b.

*to cause to vibrate by touching, to twang*: τόξων νευρὰς χειρὶ, Eur. Bacch. 784; spec. χόρδην, *to touch or strike the chord, to twang the strings of a musical instrument so that they gently vibrate* (Aristot. probl. 19, 23 [p. 919<sup>b</sup>, 2]); and absol. *to play on a stringed instrument, to play the harp, etc.*: Aristot., Plut., Arat., (in Plat. Lys. p. 209 b. with καὶ κροῦειν τῷ πλήκτρῳ added [but not as explanatory of it; the Schol. ad loc. says ψῆλαι, τὸ ἄνευ πλήκτρου τῷ δακτύλῳ τὰς χορδὰς ἐπαφᾶσθαι]; it is distinguished from καθαρίζειν in Hdt. 1, 155); Sept. for ψ and much oftener for ψ; *to sing to the music of the harp*; in the N. T. *to sing a hymn, to celebrate the praises of God in song*, Jas. v. 13 [R. V. sing praise]; τῷ κυρίῳ, τῷ ὀνόματι αὐτοῦ, (often so in Sept.), in honor of God, Eph. v. 19 [here A. V. making melody]; Ro. xv. 9; ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοῦ, 'I will sing God's praises indeed with my whole soul stirred and borne away by the Holy Spirit, but I will also follow reason as my guide, so that what I sing may be understood alike by myself and by the listeners', 1 Co. xiv. 15.\*

ψαλμός, -οῦ, ὁ, (ψάλλω), a striking, twanging, [(Eur., al.); spec. a striking the chords of a musical instrument [(Pind., Aeschyl., al.); hence a pious song, a psalm, (Sept. chiefly for ψ; Eph. v. 19; Col. iii. 16; the phrase ἔχειν ψαλμόν is used of one who has it in his heart to sing or recite a song of the sort, 1 Co. xiv. 26 [cf. Heinrici ad loc., and Bp. Lightf. on Col. u. s.]; one of the songs of the book of the O. T. which is entitled

ψαλμοί, Acts xiii. 33; plur. the (book of) Psalms, Lk. xxiv. 44; βιβλος ψαλμῶν, Lk. xx. 42; Acts i. 20. [SYN. see ὕμνος, fin.]\*

ψευδο-ἀδελφός, -ου, ὁ, (ψευδής and ἀδελφός), a false brother, i. e. one who ostentatiously professes to be a Christian, but is destitute of Christian knowledge and piety: 2 Co. xi. 26; Gal. ii. 4.\*

ψευδο-ἀπόστολος, -ου, ὁ, (ψευδής and ἀπόστολος), a false apostle, one who falsely claims to be an ambassador of Christ: 2 Co. xi. 13.\*

ψευδής, -ές, (ψεύδομαι), fr. Hom. Π. 4, 235 down, lying, deceitful, false: Rev. ii. 2; μάρτυρες, Acts vi. 13; substantively οἱ ψευδεῖς, [A. V. liars], Rev. xxi. 8 [here Lchm. ψευστής, q. v.]\*

ψευδο-διδάσκαλος, -ου, ὁ, (ψευδής and διδάσκαλος), a false teacher: 2 Pet. ii. 1.\*

ψευδο-λόγος, -ον, (ψευδής and λέγω), speaking (teaching) falsely, speaking lies: 1 Tim. iv. 2. (Arstph. ran. 1521; Polyb., Leian., Aesop, al.)\*

ψεύδομαι; 1 aor. ἐψεύσαμην; (depon. mid. of ψεύδω [allied w. ψιθυρίζω etc. (Vaniček p. 1195)] 'to deceive', 'cheat': hence prop. *to show one's self deceitful, to play false*): fr. Hom. down; *to lie, to speak deliberate falsehoods*: Heb. vi. 18; 1 Jn. i. 6; Rev. iii. 9; οὐ ψεύδομαι, Ro. ix. 1; 2 Co. xi. 31; Gal. i. 20; 1 Tim. ii. 7; τινά, *to deceive one by a lie, to lie to*, (Eur., Arstph., Xen., Plut., al.): Acts v. 3; like verbs of saying, with a dat. of the pers. (cf. W. § 31, 5; B. § 133, 1; Green p. 100 sq.), Acts v. 4 (Ps. xvii. (xviii.) 45; lxxvii. (lxxviii.) 36; lxxxviii. (lxxxix.) 36; Josh. xxiv. 27; [Jer. v. 12], etc.); εἰς τινα, Col. iii. 9; κατὰ τινας, against one, Mt. v. 11 [L G om.

Tr mrg. br. ψευδ.; al. connect καθ' ὑμῶν with εἴπωσι and make ψευδ. a simple adjunct of mode (A. V. *falsely*); κατὰ τῆς ἀληθείας, Jas. iii. 14 [here Tdf. makes ψευδ. absol.; cf. W. 470 (438) n. 3]. (Sept. for שָׁרָא and בָּרָא.)\*

ψευδομάρτυρ, unless more correctly ψευδομάρτυς or rather ψευδομάρτυς (as ἀπτόμαρτυρ; see Passow s. v. ψευδομάρτυς [esp. *Loh. Paralip.* p. 217; cf. *Etyim. Magn.* 506, 26]), -υρος, ὁ. (ψευδής and μάρτυρ [q. v.]), a *false witness*: Mt. xxvi. 69; τοῦ θεοῦ, false witnesses of i. e. concerning God [W. § 30, 1 a.], 1 Co. xv. 15. (Plat. *Gorg.* p. 472 b.: *Aristot. pol.* 2, 9, 8 [p. 1274<sup>b</sup>, 6; but the true reading here is ψευδομαρτυριῶν (see Bentley's Works ed. Dyce, vol. i. p. 408); a better ex. is *Aristot. rhet. ad Alex.* 16 p. 1432<sup>b</sup>, 6; cf. *Plut. praec. ger. reip.* 29, 1; *Constt. apost.* 5, 9; *Pollux* 6, 36, 153].)\*

ψευδομαρτυρέω, -ῶ: impf. ἐψευδομαρτύρου; fut. ψευδομαρτυρήσω; 1 aor. subj. 2 pers. sing. ψευδομαρτυρήσης; to utter falsehoods in giving testimony, to testify falsely, to bear false witness, (*Xen. mem.* 4, 4, 11; *Plat. rep.* 9, p. 575 b.; *legg.* 11 p. 937 e.; *Aristot. rhet.* 1, 14, 6 p. 1375<sup>a</sup>, 12; [*rhet. ad Alex.* 16 p. 1432<sup>b</sup>, 6]; *Joseph. antt.* 3, 5, 5); Mt. xix. 18; [*Mk.* x. 19]; *Lk.* xviii. 20; *Ro.* xiii. 9 *Rec.*: κατὰ τινας, *Mk.* xiv. 56 sq. (as *Ex.* xx. 16; *Deut.* v. 20).\*

ψευδομαρτυρία, -ας, ἡ, (ψευδομαρτυρέω), *false testimony, false witness*: Mt. xv. 19; xxvi. 59. (Plat., *Plut.*; often in the Attic orators.)\*

ψευδομάρτυς, see ψευδομάρτυρ.

ψευδοπροφήτης, -ου, ὁ. (ψευδής and προφήτης), one who, acting the part of a divinely inspired prophet, utters falsehoods under the name of divine prophecies, a false prophet: Mt. vii. 15; xxiv. 11, 24; *Mk.* xiii. 22; *Lk.* vi. 26; *Acts* xiii. 6; 2 *Pet.* ii. 1; 1 *Jn.* iv. 1; *Rev.* xvi. 13; xix. 20; xx. 10. (*Jer.* vi. 13; xxxiii. (xxvi.) 8, 11, 16; xxxiv. (xxvii.) 7; xxxvi. (xxix.) 1, 8; *Zech.* xiii. 2; *Joseph. antt.* 8, 13, 1; 10, 7, 3; b. j. 6, 5, 2; [τὸν τοιοῦτον εὐθυβόλῳ ὀνόματι ψευδοπροφήτην προσαγορεύει, κινδυνεύοντα τὴν ἀληθῆ προφητείαν κ. τὰ γνήσια νόθοις ἐυρήμασι ἐπισκιάζοντα κτλ. *Philo* de spec. legg. iii. § 8]; *eccles. writ.* ['Teaching' 11, 5 etc. (where see Harnack)]; *Grk. writ.* use ψευδομαντις.)\*

ψεῦδος, -ους, τό, fr. Hom. down, Sept. for רָקֶשׁ, בָּרָא, שָׁרָא, a lie; conscious and intentional falsehood: *univ. Rev.* xiv. 5 (where *Rec.* δόλος); opp. to ἡ ἀλήθεια, *Jn.* viii. 44; *Eph.* iv. 25; οὐκ ἔστι ψεῦδος, opp. to ἀληθές ἔστιν, is no lie, 1 *Jn.* ii. 27; τέρατα ψεύδους, [A. V. *lying wonders*] exhibited for the treacherous purpose of deceiving men, 2 *Th.* ii. 9; in a broad sense, whatever is not what it professes to be: so of perverse, impious, deceitful precepts, 2 *Th.* ii. 11; 1 *Jn.* ii. 21; of idolatry, *Ro.* i. 25; ποιῶν ψεῦδος, to act in accordance with the precepts and principles of idolatry, *Rev.* xxi. 27; xxii. 15, [cf. xxi. 8, and p. 526<sup>b</sup> mid.].\*

ψευδοχριστός, -ου, ὁ, (ψευδής and χριστός), a false Christ (or Messiah), (one who falsely lays claim to the name and office of the Messiah): Mt. xxiv. 24; *Mk.* xiii. 22.\*

ψευδώνυμος, -ου, (ψεῦδος [ψευδής, rather] and ὄνομα),

falsely named [A. V. *falsely so called*]: 1 *Tim.* vi. 20. (*Aeschyl.*, *Philo*, *Plut.*, *Sext. Emp.*)\*

ψεῦσμα, -τος, τό, (ψεύδω), a falsehood, a lie, (*Plat. Meno* p. 71 d.; *Plut.*, *Leian.*; *Sept.*); spec. the perfidy by which a man by sinning breaks faith with God, *Ro.* iii. 7.\*

ψεύστης, -ου, ὁ, (ψεύδω), fr. Hom. down, a liar: *Jn.* viii. 44, 55; 1 *Jn.* i. 10; ii. 4, 22 · iv. 20; v. 10; 1 *Tim.* i. 10; *Tit.* i. 12; [*Rev.* xxi. 8 *Lehm.* (al. ψευδής, q. v.)]; one who breaks faith, a false or faithless man (see ψεύσμα), *Ro.* iii. 4 cf. *Prov.* xix. 22.\*

ψηλαφάω, -ῶ: 1 aor. ἐψηλάφησα, optat. 3 pers. plur. ψηλαφήσειαν (*Acts* xvii. 27, the Æolic form; see ποιέω, init.); pres. pass. ptep. ψηλαφώμενος; (fr. ψάω, to touch); to handle, touch, feel: τί or τινά, *Lk.* xxiv. 39; *Heb.* xii. 18 [see R. V. txt. and mrg., cf. B. § 134, 8; W. 343 (322)]; 1 *Jn.* i. 1; metaph. mentally to seek after tokens of a person or thing: θεόν, *Acts* xvii. 27 [A. V. *feel after*]. (*Hom.*, *Arstph.*, *Xen.*, *Plat.*, *Polyb.*, *Philo*, *Plut.*; often for ψῆς, ψῆρη, ψῆρη.) [*SYN.* see ἄπτω, 2 c.]\*

ψηφίζω; 1 aor. ἐψηφίσα; (ψηφός, q. v.); to count with pebbles, to compute, calculate, reckon: τὴν δαπάνην, *Lk.* xiv. 28; τὸν ἀριθμόν, to explain by computing, *Rev.* xiii. 18. (*Polyb.*, *Plut.*, *Palaeph.*, *Anthol.*; commonly and indeed chiefly in the mid. in the *Grk. writ.* to give one's vote by casting a pebble into the urn; to decide by voting.) [*COMP.*: συγ-κατα-, συμ-ψηφίζω.]\*

ψηφός, -ου, ἡ, (fr. ψάω, see ψάλλω), a small, worn, smooth stone; pebble, [fr. *Pind.*, *Idt.*, down; (in *Hom.* ψηφίς)]; 1. since in the ancient courts of justice the accused were condemned by black pebbles and acquitted by white (cf. *Passow* s. v. ψηφός, 2 c., vol. ii. p. 2574<sup>b</sup>; [*L.* and *S.* s. v. 4 d.]; *Ovid. met.* 15, 41; [*Plut. Alcib.* 22, 2]), and a man on his acquittal was spoken of as νικήσας (*Theophr.* *char.* 17 (19), 3) and the ψηφός acquitting him called νικητήριος (*Heliod.* 3, 3 sub fin.), *Christ* promises that to the one who has gained eternal life by coming off conqueror over temptation (τῷ νικούντι [A. V. to him that overcometh]) he will give ψηφόν λευκήν, *Rev.* ii. 17; but the figure is explained differently by different interpp.; cf. *Düsterdieck* [or *Lee* in the 'Speaker's Com.'] ad loc.; [*B. D. s. v. Stones*, 8]. *Ewald* (*Die Johann. Schriften*, ii. p. 136; [cf. *Lee* u. s.; *Plumptre* in *B. D. s. v. Hospitality*, fin.]) understands it to be the tessera hospitalis [cf. *Rich.* *Diet.* of *Antiq.* s. v. Tessera, 3; *Becker*, *Charicles*, sc. i. note 17], which on being shown secures admission to the enjoyment of the heavenly manna; the Greek name, however, for this tessera, is not ψηφός, but σύμβολον.

2. a vote (on account of the use of pebbles in voting): καταφέρω (q. v.), *Acts* xxvi. 10.\*

ψιθυρισμός, -οῦ, ὁ, (ψιθυρίζω, to whisper, speak into one's ear), a whispering, i. e. secret slandering, (*Vulg. susurratio*, *Germ. Ohrenbläselei*): joined w. καταλαλιά [cf. *Ro.* i. 29 (30)], 2 *Co.* xii. 20; *Clem. Rom.* 30, 3; 35, 5. (*Plut.*; *Sept.* for שָׁרָא) of the magical murmuring of a charmer of snakes, *Eccl.* x. 11.)\*

ψιθυριστής, -οῦ, ὁ, (see the preced. word), a whisperer,

*secret slanderer, detractor*, (Germ. *Ohrenbläser*): Ro. i. 29 (30). (At Athens an epithet of Hermes, Dem. p. 1358, 6; also of ὁ Ἔρωσ and Aphrodite, Suidas p. 3957 c.; [cf. W. 24].)\*

ψυχίον, -ου, τό, (dimin. of ψίξ, ψυχός, ἦ, a morsel), a little morsel, a crumb (of bread or meat): Mt. xv. 27; Mk. vii. 28; Lk. xvi. 21 [T WH om. L Tr br. ψ.]. (Not found in Grk. anth. [cf. W. 24; 96 (91)].)\*

ψυχή, -ῆς, ἦ, (ψύχω, to breathe, blow), fr. Hom. down, Sept. times too many to count for ψῆ, occasionally also for ψ̄ and ψ̄; 1. *breath* (Lat. *anima*), i. e. a. the *breath of life*; the *vital force* which animates the body and shows itself in breathing: Acts xx. 10; of animals, Rev. viii. 9, (Gen. ix. 4 sq.; xxxv. 18; ἐπιστραφήτω ἡ ψυχή τοῦ παιδαρίου, 1 K. xvii. 21); so also in those pass. where, in accordance with the trichotomy or threefold division of human nature by the Greeks, ἡ ψυχή is distinguished from τὸ πνεῦμα (see πνεῦμα, 2 p. 520<sup>a</sup> [and reff. s. v. πν. 5]), 1 Th. v. 23; Heb. iv. 12.

b. *life*: μεριμᾶν τῇ ψυχῇ, Mt. vi. 25; Lk. xii. 22; τὴν ψυχὴν ἀγαπᾶν, Rev. xii. 11; [μισεῖν, Lk. xiv. 26]; τιθεῖναι, Jn. x. 11, 15, 17; xiii. 37 sq.; xv. 13; 1 Jn. iii. 16; παραδίδομαι, Acts xv. 26; διδοῖναι (λύτρον, q. v.), Mt. xx. 28; Mk. x. 45; ζητεῖν τὴν ψυχὴν τιως (see ζητέω, 1 a.), Mt. ii. 20; Ro. xi. 3; add, Mt. vi. 25; Mk. iii. 4; Lk. vi. 9; xii. 20, 23; Acts xx. 24; xxvii. 10, 22; Ro. xvi. 4; 2 Co. i. 23; Phil. ii. 30; 1 Th. ii. 8; in the pointed aphorisms of Christ, intended to fix themselves in the minds of his hearers, the phrases εὐρίσκειν, σώζειν, ἀπολλύειν τὴν ψυχὴν αὐτοῦ, etc., designate as ψυχή in one of the antithetic members the *life which is lived on earth*, in the other, the (blessed) *life in the eternal kingdom of God*: Mt. x. 39; xvi. 25 sq.; Mk. viii. 35-37; Lk. ix. 24, 56 Rec.; xvii. 33; Jn. xii. 25; the life destined to enjoy the Messianic salvation is meant also in the foll. phrases [(where R. V. *soul*): περιποίησις ψυχῆς, Heb. x. 39; κτᾶσθαι τὰς ψυχὰς, Lk. xxi. 19; ὑπὲρ τῶν ψυχῶν, [here A. V. (not R. V.) for you; cf. e. below], 2 Co. xii. 15.

c. *that in which there is life*; a *living being*: ψυχή ζωσα, a *living soul*, 1 Co. xv. 45; [Rev. xvi. 3 R Tr mrg.], (Gen. ii. 7; plur. i. 20); πᾶσα ψυχή ζωῆς, Rev. xvi. 3 [G L T Tr txt. WH] (Lev. xi. 10); πᾶσα ψυχή, every soul, i. e. every one, Acts ii. 43; iii. 23; Ro. xiii. 1, (so ψῆ-ἦ, Lev. vii. 17 (27); xvii. 12); with ἀνθρώπου added, every soul of man (δῆς ψῆ, Num. xxxi. 40, 46, [cf. 1 Macc. ii. 38]), Ro. ii. 9. ψυχαί, souls (like the Lat. *capita*) i. e. persons (in enumerations; cf. Germ. *Seelenzahl*): Acts ii. 41; vii. 14; xxvii. 37; 1 Pet. iii. 20, (Gen. xlvi. 15, 18, 22, 26, 27; Ex. i. 5; xii. 4; Lev. ii. 1; Num. xix. 11, 13, 18; [Deut. x. 22]; the exx. fr. Grk. authors (cf. Passow s. v. 2, vol. ii. p. 2590<sup>b</sup>) are of a different sort [yet cf. L. and S. s. v. II. 2]); ψυχαὶ ἀνθρώπων of slaves [A. V. *souls of men* (R. V. with mrg. 'Or lives'), Rev. xviii. 13 (so [Num. xxxi. 35]; Ezek. xxvii. 13; see σῶμα, 1 c. [cf. W. § 22, 7 N. 3]).

2. *the soul* (Lat. *animus*), a. *the seat of the feelings, desires, affections, aversions*, (our *soul, heart*, etc. [R. V. almost uniformly *soul*]; for exx. fr. Grk. writ. see Passow s. v. 2, vol. ii.

p. 2589<sup>a</sup>; [L. and S. s. v. II. 3]; Hebr. ψῆ, cf. Gesenius, Thesaur. ii. p. 901 in 3); Lk. i. 46; ii. 35; Jn. x. 24 [cf. αἶρω, 1 b.]; Acts xiv. 2, 22; xv. 24; Heb. vi. 19; 2 Pet. ii. 8, 14; ἡ ἐπιθυμία τῆς ψ. Rev. xviii. 14; ἀνάπαυσιν ταῖς ψυχαῖς εὐρίσκειν, Mt. xi. 29; Ψυχή, . . . ἀναπαύον, φάγε, πῖε [WH br. these three impvs.], εὐφραίνου (personification and direct address), Lk. xii. 19, cf. 18 (ἡ ψυχή ἀναπαύσεται, Xen. Cyr. 6, 2, 28; εὐφραίνειν τὴν ψυχὴν, Ael. v. h. I, 32); εὐδοκεῖ ἡ ψυχή μου (anthropopathically, of God), Mt. xii. 18; Heb. x. 38; περιλυστός ἐστὶν ἡ ψυχή μου, Mt. xxvi. 38; Mk. xiv. 34; ἡ ψυχή μου τετάρακται, Jn. xii. 27; ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι, [fainting in your souls (cf. ἐκλύω, 2 b.)], Heb. xii. 3; ἐν ὅλῃ τῇ ψυχῇ σου, with all thy soul, Mt. xxii. 37; [Lk. x. 27 L. txt. T Tr WH]; ἐξ ὅλης τῆς ψυχῆς σου (Lat. *ex toto animo*), with [lit. from (cf. ἐκ, II. 12 b.)] all thy soul, Mk. xii. 30, 33 [here T WH om. L Tr mrg. br. the phrase]; Lk. x. 27 [R G], (Deut. vi. 5; [Epict. diss. 3, 22, 18 (cf. Xen. anab. 7, 7, 43)]; Antonin. 3, 4; [esp. 4, 31; 12, 29]; ὅλη τῇ ψυχῇ φροντίζεω τιός [rather, with κεχαρισθαι, Xen. mem. 3, 11, 10]; μιᾷ ψυχῇ, with one soul [cf. πνεῦμα, 2 p. 520<sup>a</sup> bot.], Phil. i. 27; τοῦ πλήθους . . . ἦν ἡ καρδιά καὶ ἡ ψυχή μία, Acts iv. 32 (ἐρωτηθεὶς τί ἐστι φίλος, ἔφη· μία ψυχή δύο σώμασιν ἐνοικοῦσα, Diog. Laërt. 5, 20 [cf. Aristot. eth. Nic. 9, 8, 2 p. 1168<sup>b</sup>, 7; on the elliptical ἀπὸ μιᾶς (sc. ψυχῆς?), see ἀπό, III.]); ἐκ ψυχῆς, from the heart, heartily, [Eph. vi. 6 (Tr WH with vs. 7)]; Col. iii. 23, (ἐκ τῆς ψυχῆς often in Xen.; τὸ ἐκ ψυχῆς πένθος, Joseph. antt. 17, 6, 5).

b. *the (human) soul in so far as it is so constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life*: 3 Jn. 2; ἀγρυνεῖν ὑπὲρ τῶν ψυχῶν, Heb. xiii. 17; ἐπιθυμία, αἰτίες στρατεύονται κατὰ τῆς ψυχῆς, 1 Pet. ii. 11; ἐπίσκοπος τῶν ψυχῶν, ib. 25; σώζειν τὰς ψυχὰς, Jas. i. 21; ψυχὴν ἐκ θανάτου, from eternal death, Jas. v. 20; σωτηρία ψυχῶν, 1 Pet. i. 9; ἀγρίζειν τὰς ψυχὰς ἑαυτῶν, ib. 22; [τὰς ψυχὰς πιστῶ κτίστη παρατίθεσθαι, 1 Pet. iv. 19].

c. *the soul as an essence which differs from the body and is not dissolved by death* (distinguished fr. τὸ σῶμα, as the other part of human nature [so in Grk. writ. fr. Isocr. and Xen. down; cf. exx. in Passow s. v. p. 2589<sup>a</sup> bot.; L. and S. s. v. II. 2]): Mt. x. 28, cf. 4 Macc. xiii. 14 (it is called ἀθάνατος, 1 Idt. 2, 123; Plat. Phaedr. p. 245 c., 246 a., al.; ἄφθαρτος, Joseph. b. j. 2, 8, 14; διαλυθῆναι τὴν ψυχὴν ἀπὸ τοῦ σώματος. Epict. diss. 3, 10, 14); the soul freed from the body, a disembodied soul, Acts ii. 27, 31 Rec.; Rev. vi. 9; xx. 4, (Sap. iii. 1; [on the Homeric use of the word, see Ebeling, Lex. Hom. s. v. 3 and reff. sub fin., also Proudfit in Bib. Sacr. for 1858, pp. 753-805]).\*

ψυχικός, -ή, -όν, (ψυχή), (Vulg. *animalis*, Germ. *sinnlich*), of or belonging to the ψυχή; a. *having the nature and characteristics of the ψυχή* i. e. of the principle of animal life, which men have in common with the brutes (see ψυχή, 1 a.), [A. V. *natural*]: σῶμα ψυχικόν, 1 Co. xv. 44; substantively, τὸ ψυχικόν [W. 592 (551)], ib. 46; since both these expressions do not differ in

substance or conception from *σὰρξ καὶ αἷμα* in vs. 50, Paul might have also written *σαρκικόν*; but prompted by the phrase *ψυχὴ ζῶσα* in vs. 45 (borrowed fr. Gen. ii. 7), he wrote *ψυχικόν*. **b** *governed by the ψυχὴ* i. e. the sensuous nature with its subjection to appetite and passion (as though made up of nothing but *ψυχή*): *ἄνθρωπος* (i. q. *σαρκικός* [or *σάρκιος*, q. v. 3] in iii. 1), 1 Co. ii. 14; *ψυχικοί, πνεῦμα μὴ ἔχοντες*, Jude 19 [A. V. *sensual* (R. V. with mrg. 'Or natural, Or animal'); so in the foll. ex.]; *σοφία*, a wisdom in harmony with the corrupt desires and affections, and springing from them (see *σοφία*, a. p. 581<sup>b</sup> bot.), Jas. iii. 15. (In various other senses in prof. authr. fr. Aristot. and Polyb. down.)\*

*ψύχος* (R G Tr WH), more correctly *ψῦχος* (L T; cf. [Tdf. Proleg. p. 102]; *Lipsius*, Grammat. Untersuch. p. 44 sq.), -ous, τό, (*ψύχω*, q. v.), fr. Hom. down, *cold*: Jn. xviii. 18; Acts xxviii. 2; 2 Co. xi. 27; for γρ, Gen. viii. 22; for ηγγ, Ps. cxlvii. 6 (17), Job xxxvii. 8.\*

*ψυχρός, -ά, -όν*, (*ψύχω*, q. v.), fr. Hom. down, *cold, cool*: neut. of cold water, *ποτήριον ψυχροῦ*, Mt. x. 42 ([*ψυχρῶ* λούνται, Hdt. 2, 37]; *ψυχρὸν πίνειν*, Epict. ench. 29, 2; *πλύνεσθαι ψυχρῶ*, diss. 4, 11, 19; cf. W. 591 (550)); metaph. like the Lat. *frigidus*, *cold* i. e. *sluggish, inert, in mind* (*ψ. τὴν ὀργήν*, Lucian. Tim. 2): of

one destitute of warm Christian faith and the desire for holiness, Rev. iii. 15 sq.\*

*ψύχω*: 2 fut. pass. *ψυγήσομαι* [cf. *Lob. ad Phryn.* p. 318; Moeris ed. Piers. p. 421 s. v.]; fr. Hom. down; *to breathe, blow, cool by blowing*; pass. *to be made or to grow cool or cold*: trop. of waning love, Mt. xxiv. 12.\*

*ψωμίζω*; 1 aor. *ἐψώμισα*; (*ψωμός*, a bit, a morsel; see *ψωμίον*); **a.** *to feed by putting a bit or crumb (of food) into the mouth* (of infants, the young of animals, etc.): *τινά τινα* (Arstph., Aristot., Plut., Geop., Artem. oneir. 5, 62; Porphyry, Jambl.). **b.** *univ. to feed, nourish*, (Sept. for לִיָּאֵל) [W. § 2, 1 b.]: *τινά*, Ro. xii. 20; Clem. Rom. 1 Cor. 55, 2; with the acc. of the thing, *to give a thing to feed some one, feed out to*, (Vulg. *distribuo in cibos pauperum* [A. V. *bestow . . . to feed the poor*]): 1 Co. xiii. 3; in the O. T. *τινά τι*, Sir. xv. 3; Sap. xvi. 20; Num. xi. 4; Deut. xxxiii. 13; Ps. lxxix. (lxxx.) 6; Is. lviii. 14, etc.; cf. W. § 32, 4 a. note.\*

*ψωμίον, -ου, τό*, (dimin. of *ψωμός*), *a fragment, bit, morsel*, [A. V. *sop*]: Jn. xiii. 26 sq. 30. (Ruth ii. 14; Job xxxi. 17, [but in both *ψωμός*]; Antonin. 7, 3; Diog. Laërt. 6, 37.)\*

*ψάχω*; (fr. obsol. *ψάω* for *ψάω*); *to rub, rub to pieces*: *τάς στάχνας ταῖς χερσίν*, Lk. vi. 1. [(mid. in Nicand.)]\*

## Ω

**Ω, ω**: omega, the last (24th) letter of the Grk. alphabet: *ἐγώ εἰμι τὸ Ω* [WH<sup>Ω</sup> Ω, L ὦ, T ω], i. q. τὸ τέλος, i. e. *the last* (see A, α, ἀλφα [and B. D. (esp. Am. ed.) s. v. and art. 'Alpha', also art. A and Ω by Piper in Herzog (cf. Schaff-Herzog), and by Tyrolhüt in Dict. of Chris. Antiq.]), Rev. i. 8, 11 Rec.; xxi. 6; xxii. 13. [On the interchange of ω and ο in Mss. see *Scrivener*, Plain Introduction etc. p. 627; 'Six Lectures' etc. p. 176; WH. Intr. § 404; cf. esp. *Meisterhans*, Gram. d. Att. Inscr. p. 10.]\*

**ω**, an interjection, prefixed to vocatives (on its use in the N. T. cf. B. 140 (122); [W. § 29, 3]), *O*; it is used **a.** in address: *ὦ Θεόφιλε*, Acts i. 1; add, Acts xviii. 14; xxvii. 21 [here Tdf. ὦ (ex errore)]; on the pass. which follow cf. B. u. s.]; Ro. ii. 1, 3; ix. 20; 1 Tim. vi. 20; and, at the same time, reproof, Jas. ii. 20. **b.** in exclamation: and that of admiration, Mt. xv. 28; Ro. xi. 33 [here Rec.<sup>ω</sup> Lchm. ὦ; cf. Chandler §§ 902, (esp.) 904]; of reproof, Lk. xxiv. 25; Acts xiii. 10; Gal. iii. 1; with the nom. (W. § 29, 2), Mt. xvii. 17; Mk. ix. 19; Lk. ix. 41. [(From Hom. down.)]\*

**Ὠβηδ** (R G; see *Ἰωβήδ*), ὄ, (Hebr. *יבד* [i. e. 'servant' sc. of Jehovah]), *Obed*, the grandfather of king David: Mt. i. 5; Lk. iii. 32, (Ruth iv. 17 sq.; 1 Chr. ii. 22).\*

**ὠδε**, adv., (fr. *ὠδε*);

**1.** *so, in this manner*, (very often in Hom.). **2.** *adv. of place*; **a.** *hither, to this place* (Hom. Il. 13, 392; Od. 1, 182; 17, 545; cf. B. 71 (62 sq.) [cf. W. § 54, 7; but its use in Hom. of place is now generally denied; see *Ebeling*, Lex. Hom. s. v. p. 484<sup>b</sup>; L. and S. s. v. II.]); Mt. viii. 29; xiv. 18 [Tr mrg. br. *ὠδε*]; xvii. 17; xxii. 12; Mk. xi. 3; Lk. ix. 41; xiv. 21; xix. 27; Jn. vi. 25; xx. 27; Acts ix. 21; Rev. iv. 1; xi. 12, (Sept. for *ἐν*, Ex. iii. 5; Judg. xviii. 3; Ruth ii. 14); *ἕως ὠδε*, [even unto this place], Lk. xxiii. 5. **b.** *here, in this place*: Mt. xii. 6, 41 sq.; xiv. 17; Mk. ix. 1, 5; xvi. 6; Lk. ix. 33; xxii. 38; xxiv. 6 [WH reject the cl.]; Jn. vi. 9; xi. 21, 32, and often, (Sept. for *ἔν*); *τὰ ὠδε*, the things that are done here, Col. iv. 9; *ὠδε*, in this city, Acts ix. 14; in this world, Heb. xiii. 14; opp. to *ἐκεῖ* (*here*, i. e. according to the Levitical law still in force; *there*, i. e. in the passage in Genesis concerning Melchizedek), Heb. vii. 8; *ὠδε* with some addition, Mt. xiv. 8; Mk. vi. 3; viii. 4; Lk. iv. 23; *ὠδε ὁ Χριστός, ἢ ὠδε*, *here is Christ, or there*, [so A. V., but R. V. *here is the Christ, or, Here* (cf. *ὠδε καὶ ὠδε, hither and thither*, Ex. ii. 12 etc.)], Mt. xxiv. 23; *ὠδε ἢ . . . ἐκεῖ*, Mk. xiii. 21 [TWH om. ἢ; Tr mrg. reads *καὶ*]; Lk. xvii. 21, 23 [here T Tr WH mrg. *ἐκεῖ . . . ὠδε* (WH txt. *ἐκεῖ ἢ . . . ὠδε*)]; Jas. ii. 3 [here Rec. *ἐκεῖ ἢ . . .*]

ὥδε; G L T Tr WH om. ὥδε (WH txt. and marg. varying the place of ἐκεῖ). Metaph. *in this thing*, Rev. xiii. 10, 18; xiv. 12; xvii. 9, [the phrase ὥδέ ἐστιν in at least two of these pass. (viz. xiii. 18; xiv. 12) seems to be equiv. to 'here there is opportunity for', 'need of' etc. (so in Epict. diss. 3, 22, 105)]; *in this state of things, under these circumstances*, 1 Co. iv. 2 L [who, however, connects it with vs. 1] T Tr WH; cf. Meyer ad loc.

ὥδῃ, -ῆς, ῆ, (i. q. αὐδῆ, fr. αἰδῶ i. e. ᾄδω, to sing), fr. Soph. and Eur. down, Sept. for וַיִּשָׁא and וַיִּשָּׂא, a song, lay, ode; in the Scriptures a song in praise of God or Christ: Rev. v. 9; xiv. 3; Μαῦσέως κ. τοῦ ἀρνίου, the song which Moses and Christ taught them to sing, Rev. xv. 3; plur. with the epithet πνευματικά, Eph. v. 19 [here L br. πν.]; Col. iii. 16. [Syn. see ὕμνος, fin.]\*

ὥδῖς (1 Th. v. 3; Is. xxxvii. 3) for ὥδῖς (the earlier form; cf. W. § 9, 2 e. N. 1), -ῖνος, ῆ, fr. Hom. Il. 11, 271 down, the pain of childbirth, travail-pain, birth-pang: 1 Th. v. 3; plur. ὥδῖνες ([pangs, throes, R. V. travail]; Germ. *Wehen*), i. q. intolerable anguish, in reference to the dire calamities which the Jews supposed would precede the advent of the Messiah, and which were called הַקְּשָׁת הַקְּבֵלָה [see the Comm. (esp. Keil) on Mt. l. c.], Mt. xxiv. 3; Mk. xiii. 8 (9); ὥδῖνες θανάτου [Tr mrg. ᾄδου], the pangs of death, Acts ii. 24, after the Sept. who translated the words קוֹת הַקְּבֵלָה by ὥδῖνες θ., deriving the word הַקְּבֵלָה not, as they ought, from הַקְּבֵלָה, i. e. σχοινίου 'cord', but from הַקְּבֵלָה, ὥδῖς, Ps. xvii. (xviii.) 5; xviv. (cxvi.) 3; 2 S. xxii. 6.\*

ὥδῖνω; fr. Hom. down; Sept. for חוּגַל, thrice for חַבַּל; to feel the pains of childbirth, to travail: Gal. iv. 27; Rev. xii. 2; in fig. disc. Paul uses the phrase οὖς πάλιν ὥδῖνω, i. e. whose souls I am striving with intense effort and anguish to conform to the mind of Christ, Gal. iv. 19. [COMP. : συν-ὥδῖνω.]\*

ὥμοσ, -ου, ὅ, (ΟΙΩ i. q. φέρω (?); allied w. Lat. *umerus*, cf. Vaniček p. 38; Curtius § 487), fr. Hom. down, the shoulder: Mt. xxiii. 4; Lk. xv. 5.\*

ὠνέομαι, -οῦμαι: 1 aor. ὠνησάμην (which form, as well as ἐωνησάμην, belongs to later Grk., for which the earlier writ. used ἐπριάμην; cf. *Lob. ad Phryn.* p. 137 sqq.; [*Rutherford*, New Phryn. p. 210 sqq.; Veitch s. v.]; W. § 12, 2; § 16 s. v.); fr. Hdt. down; to buy: with a gen. of the price, Acts vii. 16.\*

ὠόν [so R G Tr, but L T WH ὠόν; see (Etym. Magn. 822, 40) I, ε], -οῦ, τό, fr. Hdt. down, an egg: Lk. xi. 12, (for וַיִּצָּב, found only in the plur. וַיִּצָּב, Deut. xxii. 6 sq.; Is. x. 14, etc.)\*

ὥρα, -ας, ῆ, fr. Hom. down, Sept. for וַעַר and in Dan. for וַעַרְשָׁ;

1. a certain definite time or season fixed by natural law and returning with the revolving year; of the seasons of the year, spring, summer, autumn, winter, as ὥρα τοῦ θέρους, πρόωμος κ. ὄψιμος, χειμερία, etc.; often in the Grk. writ. [cf. L. and S. s. v. A. I. 1 c., and on the inherent force of the word esp. Schmidt ch. 44 § 6 sq.].

2. the daytime (bounded by the rising and the setting of the sun), a day: ὥρα παρήλαθεν, Mt. x. v. 15; ἡδὴ ὥρας πολλὰς γενομένης (or γινομένης), [A. V.

when the day was now far spent], Mk. vi. 35 (see πολὺς, c. [but note that in the ex. fr. Polyb. there cited πολλὰς ὥρας means early]); ὀψίας [ὀψέ T Tr mrg. WH txt.] ἡδὴ οὕτως τῆς ὥρας [WH mrg. br. τῆς ὥρας], Mk. xi. 11 (ὀψέ τῆς ὥρας, Polyb. 3, 83, 7; τῆς ὥρας ἐρίγμετο ὀψέ, Dem. p. 541, 28).

3. a twelfth part of the day-time, an hour, (the twelve hours of the day are reckoned from the rising to the setting of the sun, Jn. xi. 9 [cf. BB. DD. s. v. Hour; Riehm's HWB. s. v. Uhr]): Mt. xxiv. 36; xxv. 13; Mk. xiii. 32; xv. 25, 33; Lk. xxii. 59; xxiii. 44; Jn. i. 39 (40), iv. 6; xix. 14; with τῆς ἡμέρας added, Acts ii. 15; of the hours of the night, Lk. xii. 39; xxii. 59; with τῆς νυκτός added, Acts xvi. 33; xxiii. 23; dat. ὥρα, in stating the time when [W. § 31, 9; B. § 133, 26]: Mt. xxiv. 44; Mk. xv. 34; Lk. xii. 39 sq.; preceded by ἐν, Mt. xxiv. 50; Jn. iv. 52; Acts xvi. 33; accus. to specify when [W. § 32, 6; B. § 131, 11]: Jn. iv. 52; Acts x. 3; 1 Co. xv. 30; Rev. iii. 3; also to express duration [W. and B. ll. cc.]: Mt. xx. 12 [cf. ποιέω, I. 1 a. fin.]; xxvi. 40; Mk. xiv. 37; preceded by prepositions: ἀπό, Mt. xxvii. 45; Acts xxiii. 23; ἕως, Mt. xxvii. 45; μέχρι, Acts x. 30; περὶ with the accus. Acts x. 9. improp. used for a very short time: μιῆ ὥρα, Rev. xviii. 10 [Rec. ἐν, WH mrg. acc.], 17 (16), 19; πρὸς ὥραν, [A. V. for a season], Jn. v. 35; 2 Co. vii. 8; Gal. ii. 5 [here A. V. for an hour]; Philem. 15; πρὸς καιρὸν ὥρας, [for a short season], 1 Th. ii. 17.

4. any definite time, point of time, moment: Mt. xxvi. 45; more precisely defined — by a gen. of the thing, Lk. i. 10; xiv. 17; Rev. iii. 10; xiv. 7, 15; by a gen. of the pers. the fit or opportune time for one, Lk. xxii. 53; Jn. ii. 4; by a pronoun or an adj.: ἡ ἄρτι ὥρα, [A. V. this present hour], 1 Co. iv. 11; ἑσχάτη ὥρα, the last hour i. e. the end of this age and very near the return of Christ from heaven (see ἑσχατος, 1 p. 253<sup>b</sup>), 1 Jn. ii. 18 [cf. Westcott ad loc.]; αὐτῇ τῇ ὥρα, that very hour, Lk. ii. 38 [here A. V. (not R. V.) that instant]; xxiv. 33; Acts xvi. 18; xxii. 13; ἐν αὐτῇ τῇ ὥρα, in that very hour, Lk. vii. 21 [R G L txt.]; xii. 12; xx. 19; ἐν τῇ ὥρα ἐκένη, Mt. viii. 13; ἐν ἐκείνῃ τῇ ὥρα, Mt. x. 19 [Lchm. br. the cl.]; Mk. xiii. 11; [Lk. vii. 21 L mrg. T Tr WH]; Rev. xi. 13; ἀπ' ἐκείνης τῆς ὥρας, Jn. xix. 27; ἀπὸ τῆς ὥρας ἐκείνης, Mt. ix. 22; xv. 28; xvii. 18; by a conjunction: ὥρα ὅτε, Jn. iv. 21, 23; v. 25; xvi. 25; ἵνα (see ἵνα, II. 2 d.), Jn. xii. 23; xiii. 1; xvi. 2, 32; by καί and a finite verb, Mt. xxvi. 45; by a relative pron. ὥρα ἐν ᾗ, Jn. v. 28; by the addition of an acc. with an inf. Ro. xiii. 11 (οὕτω ὥρα συναχθῆναι τὰ κτήνη, Gen. xxix. 7; see exx. in the Grk. writ., fr. Aeschyl. down, in Passow s. v. vol. ii. p. 2620<sup>a</sup>; [L. and S. s. v. B. I. 3]; so the Lat. *tempus est*, Cic. Tusc. 1, 41, 99; ad Att. 10, 8). Owing to the context ὥρα sometimes denotes the fatal hour, the hour of death: Mt. xxvi. 45; Mk. xiv. 35, 41; Jn. xii. 27; xvi. 4 [here L Tr WH read ἡ ὥρα αὐτῶν i. e. the time when these predictions are fulfilled]; xvii. 1; ἡ ὥρα τινός, 'one's hour', i. e. the time when one must undergo the destiny appointed him by God: so of Christ, Jn. vii. 30; viii. 20, cf. xvi. 21. [On the omission of the word see ἐξαιτίας, (ἀφ' ἧς? cf.

p 53<sup>b</sup> top), W. § 64, 5 s. v.; B. 82 (71); on the omission of the art. with it (e. g. 1 Jn. ii. 18), see W. § 19 s. v.]

ὠραῖος, -α, -ου, (fr. ὠρα, 'the bloom and vigor of life', 'beauty' in the Grk. writ., who sometimes join the word in this sense with χάρις [which suggests grace of movement] or κάλλος [which denotes, rather, symmetry of form]), fr. Hes. down, *ripe, mature*, (of fruits, of human age, etc.); hence *blooming, beautiful*, (of the human body, Xen., Plat., al.; with τῇ ὀφεί added, Gen. xxvii. 7; xxix. 17; xxxix. 6; 1 K. i. 6): πόδες, Ro. x. 15; of a certain gate of the temple, Acts iii. 2, 10; [τάφου κεκοιμημένου, Mt. xxiii. 27]; σκευός, 2 Chr. xxxvi. 19. [Cf. Trench, Syn. § evi.]\*

ὠρύμαι; depon. mid.; Sept. for ὠρύ; *to roar, to howl*, (of a lion, wolf, dog, and other beasts): 1 Pet. v. 8 (Judg. xiv. 5; Ps. xxi. (xxii.) 14; Jer. ii. 15; Sap. xvii. 18; Theocr., Plut., al.); of men, *to raise a loud and articulate cry*: either of grief, Hdt. 3, 117; or of joy, id. 4, 75; *to sing with a loud voice*, Pind. Ol. 9, 163.\*

ὠς [Treg. (by mistake) in Mt. xxiv. 38 ὠς; cf. W. 462 (431); Chandler § 934, and reff. in Ebeling, Lex. Hom. s. v. p. 494<sup>b</sup> bot.], an adverbial form of the relative pron. ὅς, ἣ, ὃ which is used in comparison, *as, like as, even as, according as, in the same manner as, etc.* (Germ. *wie*); but it also assumes the nature of a conjunction, of time, of purpose, and of consequence. On its use in the Grk. writ. cf. Klotz ad Devar. ii. 2, ch. xxxv. p. 756 sqq.; [L. and S. s. v.].

I. ὠς as an adverb of comparison; I. It answers to some demonstrative word (οὗτος, or the like), either in the same clause or in another member of the same sentence [cf. W. § 53, 5]: οὗτος . . . ὠς, Jn. vii. 46 [L. WH om. Tr br. ὠς etc.]; 1 Co. iii. 15; iv. 1; ix. 26; Eph. v. 28, 33; Jas. ii. 12; οὗτος . . . ὠς ἐάν [T. Tr. WH om. ἐάν (cf. Eng. *as should a man cast etc.*)] . . . βάλῃ, *so etc. . . as if etc.* Mk. iv. 26; ὠς . . . οὗτος, Acts viii. 32; xxiii. 11; 1 Co. vii. 17; 2 Co. xi. 3 [R. G.]; 1 Th. v. 2; ὠς ἂν (ἐάν) foll. by subj. [(cf. ἂν, II. 2 a. fin.)] . . . οὗτος, 1 Th. ii. 7 sq.; ὠς . . . οὕτω καί, Ro. v. 15 [here WH br. καί], 18; 2 Co. i. 7 L. T. Tr. WH; vii. 14; ὠς [T. Tr. WH καθὼς] . . . κατὰ τὰ αὐτὰ [L. G. ταῦτά, Rec. ταῦτα], Lk. xvii. 28-30; ἵσος . . . ὠς καί, Acts xi. 17; sometimes in the second member of the sentence the demonstrative word (οὗτος, or the like) is omitted and must be supplied by the mind, as Mt. viii. 13; Col. ii. 6; ὠς . . . καί (where οὗτω καί might have been expected [W. n. s.; B. § 149, 8 e.]), Mt. vi. 10; Lk. xi. 2 [here G. T. Tr. WH om. L. br. the cl.]; Acts vii. 51 [Lehm. καθὼς]; Gal. i. 9; Phil. i. 20, (see καί, II. 1 a.); to this construction must be referred also 2 Co. xiii. 2 ὠς παρὼν τὸ δεύτερον, καὶ ἀπὼν νῦν, as when I was present the second time, so now being absent [(cf. p. 317<sup>a</sup> top); al. render (cf. R. V. mrg.) as *if I were present the second time, even though I am now absent*].

2. ὠς with the word or words forming the comparison is so subjoined to a preceding verb that οὗτος must be mentally inserted before the same. When thus used ὠς refers a. to the manner ('form') of the action expressed by the finite

verb, and is equiv. to *in the same manner as, after the fashion of*; it is joined in this way to the subject (nom.) of the verb: Mt. vi. 29; vii. 29; xiii. 43; 1 Th. ii. 11; 2 Pet. ii. 12; Jude 10, etc.; to an acc. governed by the verb: as ἀγαπᾶν τὸν πλησίον σου ὠς σεαυτὸν, Mt. xix. 19; xxii. 39; Mk. xii. 31, 33; Lk. x. 27; Ro. xiii. 9; Gal. v. 14; Jas. ii. 8; ἀδ<sup>α</sup>, Philem. 17; Gal. iv. 14; [here many (cf. R. V. mrg.) would bring in also Acts iii. 22; vii. 37 (cf. c. below)]; or to another oblique case: as Phil. ii. 22; to a subst. with a prep.: as ὠς ἐν κρυπτῷ, Jn. vii. 10 [Tdf. om. ὠς]; ὠς ἐν ἡμέρᾳ σφαγῆς, Jas. v. 5 [R. G.; al. om. ὠς]; ὠς διὰ ξηρᾶς, Heb. xi. 29; add, Mt. xxvi. 55; Mk. xiv. 48; Lk. xxii. 52; Ro. xiii. 13; Heb. iii. 8; when joined to a nom. or an acc. it can be rendered *like, (like) as*, (Lat. *instar, veluti*): Mt. x. 16; Lk. xxi. 35; xxii. 31; 1 Co. iii. 10; 1 Th. v. 4; 2 Tim. ii. 17; Jas. i. 10; 1 Pet. v. 8; 2 Pet. iii. 10; καλεῖν τὰ μὴ ὄντα ὠς ὄντα (see καλέω, 1 b. β. sub fin.), Ro. iv. 17.

b. ὠς joined to a verb makes reference to the 'substance' of the act expressed by the verb, i. e. the action designated by the verb is itself said to be done ὠς, *in like manner (just) as*, something else: Jn. xv. 6 (for τὸ βάλῃσθαι ἕξω is itself the very thing which is declared to happen [i. e. the unfruitful disciple is 'cast forth' just as the severed branch is 'cast forth']); 2 Co. iii. 1 [Lehm. ὠς [περ]]; generally, however, the phrase ὠς καί is employed [W. § 53, 5], 1 Co. ix. 5; xvi. 10 [here WH txt. om. καί]; Eph. ii. 3; 1 Th. v. 6 [L. T. Tr. WH om. καί]; 2 Tim. iii. 9; Heb. iii. 2; 2 Pet. iii. 16.

c. ὠς makes reference to similarity or equality, in such expressions as εἶναι ὠς τινα, i. e. 'to be like' or 'equal to' one, Mt. xxii. 30; xxviii. 3; Mk. vi. 34; xii. 25; Lk. vi. 40; xi. 44; xviii. 11; xxii. 26 sq.; Ro. ix. 27; 1 Co. vii. 7, 29-31; 2 Co. ii. 17; 1 Pet. i. 24; 2 Pet. iii. 8; ἵνα μὴ ὠς κατ' ἀνάγκην τὸ ἀγαθὸν σου ἦ, that thy benefaction may not be like something extorted by force, Philem. 14; γίνεσθαι ὠς τινα, Mt. x. 25; xviii. 3; Lk. xxii. 26; Ro. ix. 29; 1 Co. iv. 13; ix. 20-22 [in vs. 22 T. Tr. WH om. L. Tr. mrg. br. ὠς]; Gal. iv. 12; μένειν ὠς τινα, 1 Co. vii. 8; ποιεῖν τινα ὠς τινα, Lk. xv. 19; passages in which ἐστίν, ἦν, ὦν (or ὁ ὦν) is left to be supplied by the reader: as ἡ φωνὴ αὐτοῦ ὠς φωνὴ ὑδάτων, Rev. i. 15; ὀφθαλμοί, sc. ὄντας, Rev. ii. 18; πίστιν sc. ὀδσαν, Mt. xvii. 20; Lk. xvii. 6; add, Rev. iv. 7; ix. 2, 5, 7-9, 17; x. 1; xii. 15; xiii. 2; xiv. 2; xx. 8; xxi. 21; Acts iii. 22; vii. 37, [many (cf. R. V. mrg.) refer these last two pass. to a. above]; x. 11; xi. 5, etc.; before ὠς one must sometimes supply τί, 'something like' or 'having the appearance of' this or that: thus ὠς θάλασσα, i. e. something having the appearance of [R. V. as *it were*] a sea, Rev. iv. 6 G. L. T. Tr. WH; viii. 8; ix. 7; xv. 2, (so in imitation of the Hebr. ַ, cf. Deut. iv. 32; Dan. x. 18; cf. Gesenius, Thes. p. 648<sup>b</sup> [Soph. Lex. s. v. 2]); passages where the comparison is added to some adjective: as, ὑγιής ὠς, Mt. xii. 13; λευκά ὠς, Mt. xvii. 2; Mk. ix. 3 [R. L.]; add, Heb. xii. 16; Rev. i. 14; vi. 12; viii. 10; x. 9; xxi. 2; xxii. 1.

d. ὠς so makes reference to the quality of a person, thing, or action, as to be equiv. to *such as, exactly like, as*

*it were*; Germ. *als*; and **a.** to a quality which really belongs to the person or thing: *ὡς ἐξουσίαν ἔχων*, Mt. vii. 29; Mk. i. 22; *ὡς μονογενοῦς παρὰ πατρός*, Jn. i. 14; add, [(L T Tr WH in Mt. v. 48; vi. 5, 16)]; Acts xvii. 22; Ro. vi. 13 [here L T Tr WH *ὡσεῖ*]; xv. 15; 1 Co. iii. 1; vii. 25; 2 Co. vi. 4; xi. 16; Eph. v. 1, 8, 15; Col. iii. 12; 1 Th. ii. 4; 1 Tim. v. 1 sq.; 2 Tim. ii. 3; Tit. i. 7; Philem. 9, 16 [where cf. Br. Lghtft.]; Heb. iii. 5 sq.; vi. 19; xi. 9; xiii. 17; 1 Pet. i. 14, 19; ii. 2, 5, 11; iii. 7; iv. 10, 15 sq. 19 [R G]; 2 Pet. i. 19; 2 Jn. 5; Jas. ii. 12; Rev. i. 17; v. 6; xvi. 21; xvii. 12, etc.; *ὡς οὐκ ἀδύλως* sc. *τρέχων*, as one who is not running etc. 1 Co. ix. 26; concisely, *ὡς ἐξ εὐλακρυνίας* and *ἐκ θεοῦ* sc. *λαλοῦντες*, borrowed from the neighboring *λαλοῦμεν*, 2 Co. ii. 17; *τινὰ ὡς τινα* or *τι* after verbs of esteeming, knowing, declaring, etc. [W. §§ 32, 4 b.; 59, 6]: as, after *λογίζεω*, *λογίζεσθαι*, Ro. viii. 36; 1 Co. iv. 1 (where *οὕτως* precedes); 2 Co. x. 2; *ἠγγίσθαι*, 2 Th. iii. 15; *ἔχειω*, Mt. xiv. 5; xxi. 26, 46 [but here L T Tr WH read *εἰς* (cf. *ἔχω*, I. 1 f.)], (*τινὰς ὡς θεοῦς*, Ev. Nicod. c. 5); *ἀποδεικνύω*, 1 Co. iv. 9; *παραβάλλειω* [or *ὁμοῖω* (r. v.)], Mk. iv. 31; *διαβάλλειω*, pass. Lk. xvi. 1; *ἐλέγγειω*, pass. Jas. ii. 9; *εὐρίσκειω*, pass. Phil. ii. 7 (8). **β.** to a quality which is supposed, pretended, feigned, assumed: *ὡς ἀμαρτωλὸς κρίνομαι*, Ro. iii. 7; *ὡς ποιηρὸν*, Lk. vi. 22; add, 1 Co. iv. 7; viii. 7; 2 Co. vi. 8–10; xi. 15 sq.; xiii. 7; 1 Pet. ii. 12; frequently it can be rendered *as if*, *as though*, Acts iii. 12; xxiii. 15, 20; xxvii. 30; 1 Co. v. 3; 2 Co. x. 14; xi. 17; Col. ii. 20; Heb. xi. 27; xiii. 3; *ἐπιστολῆς ὡς δι' ἡμῶν*, sc. *γεγραμμένης*, 2 Th. ii. 2. **3.** *ὡς* with the gen. absol. presents the matter spoken of — either as the belief of the writer, 2 Co. v. 20; 2 Pet. i. 3; or as some one's erroneous opinion: 1 Co. iv. 18; 1 Pet. iv. 12; cf. W. § 65, 9; [B. § 145, 7; esp. § 144, 22]. In general, by the use of *ὡς* the matter spoken of is presented — either as a mere matter of opinion: as in *ὡς ἐξ ἔργων* sc. *ὁ Ἰσραὴλ νόμον δικαιοσύνης ἐδίαξεν*, Ro. ix. 32 (where it marks the imaginary character of the help the Israelites relied on, they thought to attain righteousness in that way [A. V. *as it were by works*]); — or as a purpose: *πορεύεσθαι ὡς ἐπὶ θάλασσαν*, that, as they intended, he might go to the sea, Acts xvii. 14, cf. Meyer ad loc.; W. 617 (573 sq.), [but L T Tr WH read *ἕως*, *as far as to etc.*]; — or as merely the thought of the writer: Gal. iii. 16; before *ὅτι*, 2 Co. xi. 21; — or as the thought and pretence of others: also before *ὅτι*, 2 Th. ii. 2: cf. W. u. s.; [B. § 149, 3; on *ὡς ὅτι* in 2 Co. v. 19 (A. V. *to wit*) see W. and B. ll. cc. (cf. Esth. iv. 14; Joseph. c. Ap. 1, 11, 1 and Müller's note; L. and S. s. v. G. 2; *Soph.* Lex. s. v. 7)]; *ὡς ἄν*, *as if*, *as though*, 2 Co. x. 9 [cf. W. 310 (291)]; but cf. *Soph.* Lex. s. v. 1, and see *ἄν*, IV.]. **4.** *ὡς* has its own verb, with which it forms a complete sentence; **a.** *ὡς* with a finite verb is added by way of illustration, and is to be translated *as*, *just as*, (Lat. *sicut*, *eo modo quo*): Eph. vi. 20; Col. iii. 18; iv. 4; 1 Pet. iii. 6; 2 Pet. ii. 1; 1 Jn. i. 7; Rev. ii. 28 (27) [this ex. is referred by some (cf. R. V.

mrg.) to 2 a. above]; vi. 13; ix. 3; xviii. 6 [here *ὡς καί*; the ex. seems to belong under 2 b. above]. in phrases in which there is an appeal — either to the O. T. (*ὡς γέγραπται*), Mk. i. 2 [here T Tr WH *καθὼς*]; vii. 6; Lk. iii. 4; Acts xiii. 33; or in general to the testimony of others, Acts xvii. 28; xxii. 5; xxv. 10; Ro. ix. 25; 1 Co. x. 7 R G (cf. *ὡσπερ*, b.). in phrases like *ποιεῖν ὡς προσέτιξεν* or *συνέταξεν*, etc.: Mt. i. 24; xxvi. 19; xxviii. 15; Lk. xiv. 22 [here T Tr txt. WH *ᾧ*]; Tit. i. 5; likewise, Mt. viii. 13; xv. 28; Rev. x. 7; sc. *γενηθήτω μοι*, Mt. xxvi. 39. in short parenthetic or inserted sentences: *ὡς εἰώθει*, Mk. x. 1; *ὡς ἐνομίξετο*, Lk. iii. 23; *ὡς λογιζομαι*, 1 Pet. v. 12; *ὡς ὑπολαμβάνετε*, Acts ii. 15; *ὡς λέγουσιν*, Rev. ii. 24; *ὡς ἂν ἠγεσθε*, [R. V. *howsoever ye might be led*] utcumque agebamini [cf. B. § 139, 13; 383 sq. (329)]; W. § 42, 3 a.], 1 Co. xii. 2. *ὡς* serves to add an explanatory extension [and is rendered in A. V. *how (that)*]: Acts x. 38; *τὴν . . . ὑπακοήν, ὡς* etc. 2 Co. vii. 15; *τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ*, Lk. xxii. 61; *τοῦ ῥήματος, ὡς ἔλεγεν*, Acts xi. 16, (Xen. Cyr. 8, 2, 14; an. 1, 9, 11); cf. *Bornemann*, Schol. ad Luc. p. 141. **b.** *ὡς* is used to present, in the form of a comparison, a motive which is urged upon one, — as *ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν* (R G *ἀφίμεν*) κτλ. (for which Lk. xi. 4 gives *καὶ γὰρ αὐτοὶ ἀφίμεν*), Mt. vi. 12, — or which actuates one, as *χάρις ἔχω τῷ θεῷ . . . ὡς ἀδύλειπτον ἔχω τὴν περὶ σοῦ μνησίαν*, 2 Tim. i. 3 (for the dear remembrance of Timothy moves Paul's gratitude to God); [cf. Jn. xix. 33 (cf. II. a. below)]; in these examples *ὡς* has almost the force of a causal particle; cf. *Klotz* ad Devar. ii. 2 p. 766; [L. and S. s. v. B. IV.; W. 448 (417)]. **c.** *ὡς* adds in a rather loose way something which serves to illustrate what precedes, and is equiv. to *the case is as though* [R. V. *it is as when*]: Mk. xiii. 34, where cf. Fritzsche p. 587; unless one prefer, with Meyer et al., to make it an instance of anantapodoton [cf. A. V. 'For the Son of Man is as a man' etc.]; see *ὡσπερ*, a. fin. **5.** *ac-* *cording as*: Ro. xii. 3; 1 Co. iii. 5; Rev. xxii. 12. **6.** *ὡς*, like the Germ. *wie*, after verbs of reading, narrating, testifying, and the like, introduces that which is read, narrated, etc.; hence it is commonly said to be equivalent to *ὅτι* (cf. *Klotz* ad Devar. ii. 2 p. 765); but there is this difference between the two, that *ὅτι* expresses the thing itself, *ὡς* the mode or quality of the thing [hence usually rendered *how*], (cf. W. § 53, 9; [Meyer on Ro. i. 9; cf. L. and S. s. v. B. I.]); thus after *ἀναγνώσκω*, Mk. xii. 26 (where T Tr WH *πῶς*); Lk. vi. 4 [here Tr WH br. *ὡς*; L txt. reads *πῶς*]; *μνησθῆναι*, Lk. xxiv. 6 [L mrg. *ὡσα*]; *θεῖσθαι*, Lk. xxiii. 55; *ὑπομνήσαι*, Jude 5 [here *ὅτι* (not *ὡς*) is the particle], 7 [al. regard *ὡς* here as introducing a confirmatory illustration of what precedes (A. V. *even as* etc.); cf. Huther, or Brückner's De Wette, ad loc.]; *εἰδέναι*, Acts x. 38; Ro. xi. 2; 1 Th. ii. 11; *ἐπίστασθαι*, Acts x. 28 [here many (cf. R. V. mrg.) connect *ὡς* with the adj. immediately following (see 8 below)]; xx. 18, 20; *ἀπαγγέλλειω*, Lk. viii. 47; *ἐξηγγείσθαι*, Lk. xxiv. 35; *μάρτυς*, Ro. i. 9 [here

xl. connect ὄς with the word which follows it (cf. 8 below); Phil. i. 8. 7. ὄς before numerals denotes *nearly, about*: as, ὄς διαχίλιοι, Mk. v. 13; add, Mk. viii. 9; Lk. ii. 37 (here L T Tr WH ἕως); viii. 42; Jn. i. 39 (40); [iv. 6 L T Tr WH]; vi. 19 (here Lehm. ὄσει); xi. 18; [xix. 39 G L T Tr WH]; xxi. 8; Acts i. 15 [Tdf. ὄσει]; v. 7, [36 L T Tr WH]; xiii. [18 (yet not WH txt.); cf. καί, I. 2 f.], 20; xix. 34 [WH ὄσει]; Rev. viii. 1, (2, 1 S. xi. 1; xiv. 2, etc.); for exx. fr. Grk. writ. see Passow s. v. vol. ii. p. 2631<sup>b</sup>; [L. and S. s. v. E; Soph. Lex. s. v. 3]. 8. ὄς is prefixed to adjectives and adverbs, and corresponds to the Lat. *quam, how, Germ. wie*, (so fr. Hom. down): ὄς ὠραῖοι, Ro. x. 15; add, Ro. xi. 33; ὄς ὄστως, 1 Th. ii. 10, (Ps. lxxii. (lxxiii.) 1); with a superlative, *as much as can be*: ὄς τάχιστα, *as quickly as possible* (very often in prof. auth.), Acts xv. 15; cf. Viger. ed. Hermann, pp. 562, 850; Passow ii. 2 p. 2631<sup>b</sup> bot.; [L. and S. s. v. Ab. III.].

II. ὄς as a particle of time; a. *as, when, since*; Lat. *ut, cum*, [W. § 41 b. 3, 1; § 53, 8]: with the indic., ὄς δὲ ἐπορεύοντο, Mt. xxviii. 8 (9); Mk. ix. 21 [Tr mrg. ἐξ ὄδ]; Lk. i. 23, 41, 44; ii. 15, 39; iv. 25; v. 4; vii. 12; xi. 1; xv. 25; xix. 5, 29; xxii. 66; xxiii. 26; xxiv. 32; Jn. ii. 9, 23; iv. 1, 40, [45 Tdf.]; vi. 12, 16; vii. 10; viii. 7; xi. 6, 20, 29, 32 sq.; xviii. 6; [cf. xix. 33 (see I. 4 b. above)]; xx. 11; xxi. 9; Acts i. 10; v. 24; vii. 23; viii. 36; ix. 23; x. 7, 17, 25; xiii. [18 WH txt. (see I. 7 above)], 25, 29; xiv. 5; xvi. 4, 10, 15; xvii. 13; xviii. 5; xix. 9, 21; xx. 14, 18; xxi. 1, 12, 27; xxii. 11, 25; xxv. 14; xxvii. 1, 27; xxviii. 4, (Hom. Il. 1, 600; 2, 321; 3, 21; Hdt. 1, 65, 80; Xen. Cyr. 1, 4, 4. 8. 20; often in the O. T. Apocr. esp. 1 Macc.; cf. Wahl, Clavis apocr. V. T., s. v. IV. e. p. 507 sq.). b. *while, when*, (Lat. *dum, quando*): Lk. xx. 37; *as long as, while*, Jn. [ix. 4 Tr mrg. WH mrg. (cf. ἕως, I. 2)]; xii. 35, [36], L T Tr WH [cf. ἕως, u. s.]; (Lk. xi. 58; Gal. vi. 10 [here A. V. *as* (so R. V. in Lk. l. c.); T WH read the subj. (*as we may have* etc.); Meyer (on Jn. xii. 35; Gal. l. c.) everywhere denies the meaning *while*; but cf. L. and S. s. v. B. V. 2.; Bp. Lghtft. on Gal. l. c.). c. ὄς ἄν, *as soon as*: with the subj. pres. Ro. xv. 24 [A. V. here *whensoever*]; with the 2 aor. subj. having the force of the fut. perf., 1 Co. xi. 34 [R. V. *whensoever*]; Phil. ii. 23. [Cf. B. 232 (200); W. § 42, 5 a.; Soph. Lex. s. v. 6.]

III. ὄς as a final particle (Lat. *ut*), *in order that, in order to* [cf. *Güldenleeve* in Am. Journ. of Philol. No. 16, p. 419 sq.]; foll. by an inf. [cf. B. 244 (210); W. 318 (299); Krüger § 65, 3, 4], Lk. ix. 52 L mrg. WH]; Acts xx. 24, (3 Macc. i. 2; 4 Macc. xiv. 1); ὄς ἔπος εἰπεῖν, *so to say* (see εἶπον, 1 a.), Heb. vii. 9 [L mrg. εἶπεν].

IV. ὄς as a consecutive particle, introducing a consequence, *so that*: so (acc. to the less freq. usage) with the indic. (Hdt. 1, 163; 2, 135; W. 462 (431)), Heb. iii. 11; iv. 3, (Hebr. וְעַתָּה, Ps. xciv. (xcv.) 11); [but many interpp. question this sense with the indic. (the exx. fr. Hdt. are not parallel), and render ὄς in Heb. ll. cc. *as* (so R. V.)].

ὄσαννά [see WH. Intr. § 408; but L T ὄσ.; see Tdf. Proleg. p. 107], (derived from Ps. cxvii. (cxviii.) 25 סָבַח וְיִשְׁחָוּ, i. e. 'save, I pray', Sept. ὠσον δὴ; [in form the word seems to be the Greek reproduction of an abbreviated pronunciation of the Hebr. (סָבַח-יִשְׁחָוּ); al. would make it סָבַח-יִשׁוּס ('save us'); cf. *Hilgenfeld*, *Evang. sec. Hebraeos* (ed. alt. 1884) p. 25 and p. 122; *Kautzsch*, *Gram. d. Bibl.-Aram.* p. 173]), *hosanna; be propitious*: Mt. xxi. 9; Mk. xi. 9 sq.; Jn. xii. 13; with τῷ νῖφ Δαυὶδ added, *be propitious to the Messiah*, Mt. xxi. 9, 15, [cf. ὄσαννά τῷ θεῷ Δαβὶδ, 'Teaching' 10, θ (where see Harnack's note)].\*

ὄσ-αὐτως, (ὄς and αὐτως), adv., [as a single word, Post-Homeric], *in like manner, likewise*: put after the verb, Mt. xx. 5; xxi. 30, 36; put before the verb, Mk. xiv. 31; Lk. xiii. 3 (here L T Tr WH ὁμοίως), 5 (T Tr txt. WH); Ro. viii. 26; 1 Tim. v. 25; Tit. ii. 6; as often in Grk. writ. the verb must be supplied from the preceding context, Mt. xxv. 17; Mk. xii. 21; Lk. xx. 31; xxii. 20 [WH reject the pass.]; 1 Co. xi. 25; 1 Tim. ii. 9 (sc. βούλομαι, cf. 8); iii. 8 (sc. δεῖ, cf. 7), 11; Tit. ii. 3 (sc. πρέπει εἶναι).\*

ὄσ-εἰ, (ὄς and εἰ [Tdf. Proleg. p. 110]), adv., fr. Hom. down, prop. *as if*, i. e. a. *as it were (had been), as though, as, like as, like*: Mt. iii. 16; ix. 36 [Treg. ὄς]; Lk. iii. 22 (L T Tr WH ὄς); Acts ii. 3; vi. 15; ix. 18 [L T Tr WH ὄς]; Ro. vi. 13 L T Tr WH; Heb. i. 12; also Rec. in Mk. i. 10; Jn. i. 32; γίνεσθαι ὄσει, Mt. xxviii. 4 R G; Mk. ix. 26; Lk. xxii. 44 [L br. WH reject the pass.]; εἶναι ὄσει, Mt. xxviii. 3 [L T Tr WH ὄς], and Rec. in Heb. xi. 12 and Rev. i. 14; φαίνεσθαι ὄσει τι, to appear like a thing, Lk. xxiv. 11. b. *about, nearly*: a. before numerals: Mt. xiv. 21; Lk. i. 56 [R G]; iii. 23; ix. 14, 28; xxii. 41, 59; xxiii. 44; Jn. vi. 10 [R G L (al. ὄς)]; Acts ii. 41; iv. 4 [R G]; x. 3 [in L T Tr WH it is strengthened here by the addition of περὶ]; xix. 7; also, Rec. in Mk. vi. 44; R G in Jn. iv. 6; xix. 14 [G?], 39; Acts v. 36; Lehm. in Jn. vi. 19, (Judg. iii. 29; Neh. vii. 66; Xen. Hell. 1, 2, 9; 2, 4, 25). β. before a measure of space: ὄσει λίθου βολήν, Lk. xxii. 41.\*

Ὠσηέ [G T Tr, but R L Ὠσ.; see WH. Intr. § 408; Tdf. Proleg. p. 107], (עֲשֵׂה 'deliverance'), δ, *Hosea*, a well-known Hebrew prophet, son of Beerī and contemporary of Isaiah (Hos. i. 1 sq.): Ro. ix. 25.\*

ὄσ-περ, ([cf. Tdf. Proleg. p. 110]; fr. ὄς and the enclit. particle πέρ, which, "in its usual way, augments and brings out the force of ὄς" *Klotz* ad Devar. ii. 2 p. 768; see πέρ), adv., [fr. Hom. down], *just as, even as*; a. in a protasis with a finite verb, and followed by οὕτως or οὕτως καί in the apodosis [cf. W. §§ 53, 5; 60, 5]: Mt. xii. 40; xiii. 40; xxiv. 27, 37 sq. 38 (L T Tr [cf. ὄς init.] WH ὄς); Lk. xvii. 24; Jn. v. 21, 26; Ro. v. 19, 21; vi. 4, 19; xi. 30; 1 Co. xi. 12; xv. 22; xvi. 1; 2 Co. i. 7 (here L T Tr WH ὄς); Gal. iv. 29; Eph. v. 24 [L T Tr WH ὄς]; Jas. ii. 26; ὄσπερ . . . ἵνα καί ([cf. W. § 43, 5 a.; B. 241 (208); cf. ἵνα, II. 4 b.]), 2 Co. viii. 7; εὐλογίαν . . . ἐτοίμην εἶναι [cf. W. § 44, 1 c.] οὕτως ὡς εὐλογίαν καὶ μὴ ὄσπερ etc. 'that your bounty might so be ready as a



matter of bounty and not as if' etc. 2 Co. ix. 5 [but only Rec. reads ὡσπερ, and even so the example does not strictly belong under this head]; the apodosis which should have been introduced by οὕτως is wanting [W. § 64, 7 b.; p. 569 (530); cf. B. § 151, 12 and 23 g.]; Ro. v. 12 (here what Paal subjoined in vs. 13 sq. to prove the truth of his statement πάντες ἡμαρτον, prevented him from adding the apodosis, which had it corresponded accurately to the terms of the protasis would have run as follows: οὕτω καὶ δι' ἐνὸς ἀνθρώπου ἡ δικαιοσύνη εἰς τὸν κόσμον εἰσῆλθε καὶ διὰ τῆς δικαιοσύνης ἡ ζωὴ· καὶ οὕτως εἰς πάντας ἀνθρώπους ἡ ζωὴ διελεύσεται, ἐφ' ᾧ πάντες δικαιοθήσονται; this thought he unfolds in vs. 15 sqq. in another form); Mt. xxv. 14 (here the extended details of the parable caused the writer to forget the apodosis which he had in mind at the beginning; [cf. ὡς, I. 4 c.]).

**b.** it stands in close relation to what precedes: Mt. v. 48 (L T Tr WH ὡς); vi. 2, 5 (L T Tr WH ὡς), 7, 16 (L T Tr WH ὡς); xx. 28; xxv. 32; Acts iii. 17; xi. 15; 1 Co. viii. 5; 1 Th. v. 3; Heb. iv. 10; vii. 27; ix. 25; Rev. x. 3; ὡσπερ γέγραπται, 1 Co. x. 7 L T Tr WH; εἰμὶ ὡσπερ τις, to be of one's sort or class (not quite identical in meaning with ὡς or ὡσεὶ τις, to be like one [cf. Bengel ad loc.]), Lk. xviii. 11 [but L Tr WH mrg. ὡς]; γίνομαι, Acts ii. 2 (the gen. is apparently not to be explained by the omission of ἡχος, but rather as gen. absol.: just as when a mighty wind blows, i. e. just as a sound is made when a mighty wind blows [R.V. as of the rushing of a mighty wind]); ἔστω σοι ὡσπερ ὁ ἐθνικός κτλ. let him be regarded by thee as belonging to the number of etc. Mt. xviii. 17.\*

ὡσπερ-ει, (ὡσπερ and εἰ [Tdf. Proleg. p. 110]), adv., fr. Aeschyl. down, as, as it were: 1 Co. xv. 8.\*

ὡσ-τε, (fr. ὡς and the enclit. τέ [Tdf. Proleg. p. 110]), a consecutive conjunction, i. e. expressing consequence or result, fr. Hom. down, cf. Klotz ad Devar. ii. 2 p. 770 sqq.; W. § 41 b. 5 N. 1 p. 301 (282 sq.); [B. § 139, 50];

**1.** so that, [A. V. frequently *insomuch that*];

**a.** with an inf. (or acc. and inf.) [B. § 142, 3; the neg. in this construction is μή, B. § 148, 6; W. 480 (447)]: preceded by the demonstr. οὕτως, Acts xiv. 1; τοσούτος, Mt. xv. 33 (so many loaves as to fill etc.); without a demonstr. preceding (where ὡστε defines more accurately the magnitude, extent, or quantity), Mt. viii. 24, 28; xii. 22; xiii. 2, 32, 54; xv. 31; xxvii. 14; Mk. i. 27, 45; ii. 2, 12; iii. 10, 20; iv. 1, 32, 37; ix. 26; xv. 5; Lk. v. 7; xii. 1; Acts i. 19; v. 15; xv. 39; xvi. 26; xix. 10, 12, 16; Ro. vii. 6; xv. 19; 1 Co. i. 7; v. 1; xiii. 2; 2 Co. i. 8; ii. 7; iii. 7; vii. 7; Phil. i. 13; 1 Th. i. 7 sq.; 2 Th. i. 4; ii. 4; Heb. xiii. 6; 1 Pet. i. 21; it is used also of a designed result, so as to i. q. in order to, for to, Mt. x. 1; xxiv. 24 [their design]; xxvii. 1; Lk. iv. 29 (Rec. εἰς τό); ix. 52 [L mrg. WH ὡς, q. v. III.]; and L T Tr WH in Lk. xx. 20 [R G εἰς τό], (1 Macc. i. 49; iv. 2, 28; x. 3; 2 Macc. ii. 6; Thuc. 4, 23; Xen. Cyr. 3, 2, 16; Joseph. antt. 13, 5, 10; Eus. h. e. 3,

28, 3 [cf. Soph. Lex. s. v. 5]); cf. W. 318 (298); B. § 139, 50 Rem.

**b.** so that, with the indicative [B. 244 (210); cf. W. 301 (283); Meyer or Ellicott on Gal. as below]: Gal. ii. 13, and often in prof. auth.; preceded by οὕτως, Jn. iii. 16.

**2.** so then, therefore, wherefore: with the indic. (cf. Passow s. v. II. 1 b., vol. ii. p. 2639<sup>b</sup>; [L. and S. s. v. B. II. 2; the neg. in this constr. is οὐ, B. § 148, 5]), Mt. xii. 12; xix. 6; xxiii. 31; Mk. ii. 28; x. 8; Ro. vii. 4, 12; xiii. 2; 1 Co. iii. 7; vii. 38; xi. 27; xiv. 22; 2 Co. iv. 12; v. 16 sq.; Gal. iii. 9, 24; iv. 7, 16; once with a hortatory subj. 1 Co. v. 8 [here L mrg. ind.], before an imperative: 1 Co. iii. 21; [iv. 5]; x. 12; xi. 33; xiv. 39; xv. 58; Phil. ii. 12; iv. 1; 1 Th. iv. 18; Jas. i. 19 [L T Tr WH read ἴστε; cf. p. 174<sup>a</sup> top]; 1 Pet. iv. 19.\*

ὠπάριον, -ου, τό, (dimin. of οὖς, ὠτός; cf. γυναικάριον [W. 24, 96 (91)]), i. q. ὠτίον (q. v.), the ear: Mk. xiv. 47 L T Tr WH; Jn. xviii. 10 T Tr WH. (Anthol. 11, 75, 2; Anaxandrides ap. Athen. 3, p. 95 c.)\*

ὠπίον, -ου, τό, (dimin. of οὖς, ὠτός, but without the dimin. force; "the speech of common life applied the diminutive form to most of the parts of the body, as τὰ ῥινία the nose, τὸ ὀμμάτιον, στηθίδιον, χελένιον, σαρκίον the body" Lob. ad Phryn. p. 211 sq. [cf. W. 25 (24)]), a later Greek word, the ear: Mt. xxvi. 51; Mk. xiv. 47 [R (+ σ. ὠ-ίριον)]; Lk. xxii. 51; Jn. xviii. 10 [R G L (cf. ὠπάριον)], 26. (Sept. for ׀׀׀, Deut. xv. 17; 1 S. ix. 15; xx. 2, 13; 2 S. xxii. 45; Is. l. 4; Am. iii. 12.)\*

ὠφέλεια [WH -λία (cf. I, ι)], -ας, ἡ, (ὠφέλης), fr. (Soph. and) Hdt. down, usefulness, advantage, profit: Ro. iii. 1; τῆς ὠφελείας χάριμ (Polyb. 3, 82, 8 [yet in the sense of 'booty'], Jude 16. (Job xxii. 3; Ps. xxix. (xxx.) 10.)\*

ὠφέλειω, -ῶ; fut. ὠφελήσω; 1 aor. ὠφέλησα; Pass., pres. ὠφελούμαι; 1 aor. ὠφελήθην; 1 fut. ὠφελήθησομαι (Mt. xvi. 26 L T Tr WH); (ὄφελος); fr. Aeschyl. and Hdt. down; Sept. for ἕργισ; to assist, to be useful or advantageous, to profit: absol. Ro. ii. 25; with acc. οὐδέν, to be of no use, to effect nothing, Mt. xxvii. 24; Jn. vi. 63; xii. 19, [in these exx. (Jn. vi. 63 excepted) A. V. prevail]; τινά, to help or profit one, Heb. iv. 2; τινά τι to help, profit, one in a thing ([but the second acc. is a cognate acc. or the acc. of a neut. adj. or pron.; cf. W. 227 (213)] so fr. Hdt. 3, 126 down): οὐδέν τινα, 1 Co. xiv. 6; Gal. v. 2; τί ὠφελήσει [or ὠφελεῖ (τὸν)] ἄνθρωπον, εἶν κτλ.; [(T WH follow with an inf.)], what will (or 'doth') it profit a man if etc. [(or 'to' etc.)]? Mk. viii. 36; pass. ὠφελούμαι, to be helped or profited: Heb. xiii. 9; with acc. μηδέν, Mk. v. 26; οὐδέν, 1 Co. xiii. 3; with acc. of the interrog. τί, Mt. xvi. 26; Lk. ix. 25 [here WH mrg. gives the act.]; τί ἐκ τινος (gen. of pers.), to be profited by one in some particular [cf. Mey. on Mt. as below; ἐκ, II. 5], Mt. xv. 5; Mk. vii. 11.\*

ὠφέλιμος, -ον, (ὠφέλεω), profitable: τινί (dat. of advantage), Tit. iii. 8; πρὸς τι (Plat. de rep. 10 p. 607 d. [W. 213 (200)]), 1 Tim. iv. 8; 2 Tim. iii. 16.\*



**APPENDIX.**



## PREFATORY REMARKS.

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**T**HE lists of words herewith subjoined, as an aid to researches involving the language of the New Testament, require a few preliminary remarks by way of explanation.

In the attempt to classify the vocabulary of the New Testament, words which occur in secular authors down to and including Aristotle (who died B.C. 322) are regarded as belonging to the classical period of the language, and find no place in the lists.

Words first met with between B.C. 322 and B.C. 150 are regarded as "Later Greek" and registered in the list which bears that heading; but between B.C. 280 and B.C. 150 they have "Sept." appended to them in case they also occur in that version.

Words which first appear in the secular authors between B.C. 150 and B.C. 100 and are also found in the Septuagint are credited to "Biblical Greek" (list 1 p. 693), but with the name of the secular author added.

Words which first appear between B.C. 100 and A.D. 1 are registered solely as "Later Greek."

Words which first occur between A.D. 1 and A.D. 50 are enrolled as "Later Greek," but with the name of the author appended.

Words which appear first in the secular authors of the last half of the first century of our era have an asterisk prefixed to them, and are enrolled both in the list of "Later Greek" and in the list of "Biblical Greek."

A New Testament word credited to Biblical Greek, if not found in the Septuagint but occurring in the Apocryphal books of the Old Testament, is so designated by an appended "Apocr."<sup>1</sup>

Whenever a word given in either the Biblical or the Later Greek list is also found in the Anthologies or the Inscriptions, that fact has been noted (as an intimation that such word may possibly be older than it appears to be); and if the word belong to "Later Greek," the name of the oldest determinate author in which it occurs is also given.

The New Testament vocabulary has thus been classified according to hard and fast chronological lines. But to obviate in some measure the incorrect impression which the rigor of such a method might give, it will be noticed that a twofold recognition has been accorded to words belonging to the periods in which the secular usage and the sacred may be supposed to overlap: viz., for the period covered by the preparation of the Septuagint, for the fifty years which followed its completion, and for the last half of the first Christian century. Nevertheless, the uncertainty inseparable from the results no scholar will overlook. Indeed, the surprises

<sup>1</sup> It should be noted that in the following lists the term "Sept." is used in its restricted sense to designate merely the canonical books of the Greek Old Testament; but in the body of the lexicon "Sept." often includes all the books of the Greek version, — as well the apocryphal as the canonical. In the lists of words peculiar to individual writers an appended "fr. Sept." signifies that the word occurs only in a quotation from the Septuagint.

almost every one has experienced in investigating the age of some word in his vernacular which has dropped out of use for whole stretches of time and then reappeared, may admonish him of the precarious character of conclusions respecting the usage of an ancient language, of which only fragmentary relics survive, and those often but imperfectly examined. The rough and problematical results here given are not without interest; but they should not be taken for more than they are worth.

The scheme of distribution adopted will be rendered more distinct by the subjoined

#### CHRONOLOGICAL CONSPECTUS.

Words in use before B.C. 322 . . . . .	are ranked as classical, and remain unregistered.
Words first used between B.C. 322 and B.C. 280 . . . . .	are enrolled as Later Greek.
Words first used between B.C. 280 and B.C. 150 . . . . .	} receive a single enrolment but double notation, viz. as Later Greek with Sept. usage noted.
Words first used between B.C. 150 and B.C. 100 . . . . .	
Words first used between B.C. 100 and A.D. 1 . . . . .	} receive a single enrolment but double notation, viz. as Biblical Greek with secular usage noted.
Words first used between A.D. 1 and A.D. 50 . . . . .	
Words first used between A.D. 50 and A.D. 100 . . . . .	} are enrolled as Later Greek but with the name of the author appended.
Words first used between A.D. 100 and A.D. 150 . . . . .	
Words first used between A.D. 150 and A.D. 200 . . . . .	} receive a double enrolment, viz. both as Biblical and as Later Greek (with asterisk prefixed and name of secular author appended).
Words first used between A.D. 200 and A.D. 250 . . . . .	

The selection of the distinctive New Testament significations has not been so simple a matter as might be anticipated:—

It is obvious that the employment of a word in a figure of speech cannot be regarded as giving it a new and distinct signification. Accordingly, such examples as *ἀνακλίνω* in the description of future blessedness (Mt. viii. 11), *ἄνεμος* to designate the ever-changing doctrinal currents (Eph. iv. 14), *ἀπαρχή* of first converts (Ro. xvi. 5), *πόλις* of the consummated kingdom of God (Heb. xiii. 14 etc.), *στανρώω* as applied to the *σάρξ* (Gal. v. 24 etc.), *χείρ* to denote God's power (Lk. i. 66 etc.), and similar uses, are omitted.

Again, the mere application of a word to spiritual or religious relations does not in general amount to a new signification. Accordingly, such terms as *γνώσκειν θεόν*, *δοῦλος Χριστοῦ*, *ὑπηρέτης τοῦ λόγου*, *λύτρον* and *μαρτυρέω* in the Christian reference, *μένω* in St. John's phraseology, and the like, have been excluded. Yet this restriction has not been so rigorously enforced as to rule out such words as *ἐκλέγομαι*, *καλέω*, *κηρύσσω*, *κρίνω*, *προφητεύω*, and others, in what would be confessed on all hands to be characteristic or technical New Testament senses.

In general, however, the list is a restricted rather than an inclusive one.

An appended mark of interrogation indicates uncertainty owing to diversity of text. In the lists of words peculiar to individual New Testament writers—

a. When the use of a word by an author (or book) is unquestioned in any single passage such word is credited to him *without* an interrogation-mark, even though its use be disputed by some edition of the text in every other passage of that author.

b. When a word is found in one author (or book) according to all editions, but though occurring in others is questioned there by some form of the text in every instance, it is credited to the first, and the name of the others is appended in parenthesis with a question-mark.

c. When a word is found in two authors (or books), but in one of them stands in a quotation from the Septuagint, it is credited to the one using it at first hand, and its use by the other is noted with "Sept." or "fr. Sept." appended.

d. A word which is found in but a single author (or book) is credited to the same with a question-mark, even though its use be disputed by one or another form of the text in every instance of its occurrence.

e. A word which is found in two or more authors (or books) yet is disputed by one or another form of the text in every instance, is excluded from the lists altogether.

The monumental misjudgments committed by some who have made questions of authorship turn on vocabulary alone will deter students, it is to be hoped, from misusing the lists exhibiting the peculiarities of the several books.

---

Explanations which apply only to particular lists are given at the beginning of those lists. Proper names of persons, countries, rivers, places, have been omitted.

In drawing up the lists free use has been made of the collections to be found in Winer's Grammar, the various Introductions and Encyclopædias, the articles by Professor Potwin in the Bibliotheca Sacra for 1875, 1876, 1880, such works as those of Holtzmann on the Synoptical Gospels and the Pastoral Epistles, and especially the copious catalogues given by Zeller in his Theologische Jahrbücher for 1843, pp. 445-525.

In conclusion, a public expression of my thanks is due to W. W. Fenn, A. B., a student in the Theological department of the University, for very efficient and painstaking assistance.

J. H. T.

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# APPENDIX.

## I.

### LATER, *i.e.* POST-ARISTOTELIAN, GREEK WORDS IN THE NEW TESTAMENT.

N. B. For explanations see the Prefatory Remarks.

<p><b>*ἀγαθοποιός</b> Plut.  ἀγνόημα  ἀδηλότης  ἀδιαλείπτως  ἄθεσμος  ἀθέτησις Cicero  ἄθλησις Polyb., Inscr.  ἀκαιρέομαι  ἀκατάλυτος  ἀκατάπαυστος  ἀκрасία  <b>*ἀκρατήριον</b> Plut.  ἀκυρόω  ἀλάβαστρον (-τον Hdt.)  ἀλεκτοροφονία Aesop  Ἀλεξανδρινός (or -δρινός)  ἀλήθω Anthol.  ἀλληγορέω Philo  ἀμαράντινος Inscr. ?  ἀμετάθετος  ἀμετανόητος  <b>*ἀναγεννάω</b> Joseph.  ἀνάδειξις  ἀνάθεμα Anthol.  ἀναθεωρῶ  ἀναντιρρητος  ἀναντιρρήτως  ἀναπολόγητος  <b>*ἀνατάσσομαι</b> Plut. (Sept. ?)  ἀνάχυσις  <b>*ἀνεπαίχυντος</b> Joseph.  <b>*ἀνυπατεύω</b> Plut.  ἀνυπατος Inscr., Polyb.  ἀντιδιαστήμι Philo  <b>*ἀντιλοιδορέω</b> Plut.  Ἀντιοχεύς  <b>*ἄντλημα</b> Plut.  ἀντοφθαλιμέω  ἀνυποτακτος  ἀπαράβατος  ἀπαρτισμός  ἀπαύγαγμα Philo</p>	<p><b>*ἀπειραστος</b> Joseph.  <b>*ἀπεκδύομαι</b> Joseph. ?  <b>ἄπ</b>(or ἀφ-)ελπίζω  ἀπερισπάστως  <b>*ἀπόδεκτος</b> Plut.  ἀποθησαυρίζω  ἀποκαραδοκία  ἀπόκριμα Polyb., Inscr.  ἀπολείχω  ἀποτομία  ἀπολύτρωσις  ἀποστασία Archim., Sept.  ἀποφορτίζομαι Philo  <b>*ἀπόχρησις</b> Plut.  ἀπρόσιτος  <b>*Ἄραψ</b> Strab.  ἀροτριάω  <b>*ἀρπαγμός</b> Plut.  ἀρτέμων Vitruv.  <b>*ἀρχιερατικός</b> Joseph., Inscr.  Ἀσιάρχης Strab., Inscr.  ἀσσάριον Anth., Dion. Hal., Inscr.  ἀστοχέω  ἀφθαρσία Philo  <b>*ἄψυθος</b> Aret. (-θιον Xen. on).  βαθέως  <b>*βαπτισμός</b> Joseph.  <b>*βαπτιστής</b> Joseph.  βαπτιστής Philo (Biarás Pind.)  <b>*γάγγρανα</b> Plut.  γάζα Theophr., Inscr.  γονυπετέω  γραῶδης Strab.  <b>*γυμνητέω</b> Plut.  δαισιναιμονία Polyb., Inscr.  <b>*δεσμοφύλαξ</b> Joseph.  <b>*δηγάρων</b> Plut.  διαγωνίζω Philo  διάταγμα Sap., Inscr.  διαγιάζω</p>	<p>διαφημίζω  διδακτικός Philo  διερμηνεύω  διετία Philo, Inscr.  διθάλαστος  δίψυχος Philo  δουλαγωγέω  δυσεντέριον (-τερία Hippocr.)  δυσερμήνευτος  ἐγκακέω or ἐκκακέω  ἐγκοπὴ or ἐκκοπή  ἐθνάρχης Philo  ἐθνικός  ἐκδαπανῶ  ἐκθαμβος  ἐκθανμάζω Sir.  ἐκνήφω Anthol.  ἐκκαλαί Philo  ἐκπλήρωσις  ἐκτένεια  <b>*ἐλαφρία</b> Aret.  ἐλεημοσύνη Sept. (Gen.)  ἐλευσις  <b>*ἐμαίνομαι</b> Joseph.  ἐμπλοκή  <b>*ἐνδόμησις</b> Joseph.  ἐνέργημα  <b>*ἐνορκίζω?</b> Joseph., Inscr.  ἐνώπιον  <b>*ἐξαρτίζω</b> Joseph., Inscr.  ἐξισχῶ  <b>*ἐξορκιστής</b> Joseph.  <b>*ἐξυπνος</b> Joseph.  <b>*ἐπαγωνίζομαι</b> Plut., Inscr.  <b>*ἐπαθροίζω</b> Plut.  ἐπάν (B.C. 265)  ἐπαρχία  ἐπαφρίζω  <b>*ἐπεδύω</b> Joseph. (-δύνω Hdt.)  ἐπιβαρέω Dion. Hal., Inscr.  ἐπιθανάτιος  Ἐπικούρειος</p>
		<p>ἐπισκηνῶ  <b>*ἐπισωρεῖω</b> Plut.  ἐπιταγή  ἐπιχορηγέω  ἐτερόγλωσσος  εὐθυδρομέω  εὐκαιρέω  εὐκοπος  <b>*εἰνουχίζω</b> Joseph.  <b>*εἰπούα</b> Joseph., Inscr.  <b>*εὐπρόδεκτος</b> Plut.  <b>*εὐψυχέω</b> Joseph., Anthol., Inscr.  ζεστός  ἡμιθανής Anthol.  ἡμίωριον  ἡρεμος  <b>*Ἡρωδιανοί</b> Joseph.  θειότης Philo  <b>*θεόπνευστος</b> Plut., Ora., Sibyl.  <b>*θεότης</b> Plut.  θηριομαχέω  θηρησκεία (-κειν Hdt.)  θραμβεύω  θύϊνος  θυμομαχέω  ιερουργέω Philo, Inscr.  ιματισμός  <b>*Ἰουδαϊκός</b> Joseph.  <b>*Ἰουδαϊκός</b> Joseph.  ισότημος Philo  <b>*καθεξῆς</b> Plut., Inscr.  καθημερινός  κακουχέω  καταβαδέω  καταβαρύνω  καταγωνίζομαι  κατάκριμα  καταντάω  <b>*κατάρσις</b> Plut.  κατάστημα</p>

κατανυγίζω? Apoll. Rhod., Anthol.  
 \*κατευλογέω? Plut.  
 κατηχέω  
 κατοπτρίζομαι Philo  
 καυματίζω  
 καυστηριάζω?  
 κενοδοξία  
 κενόδοξος  
 κεντυρίων  
 κερματιστής  
 κολώνια (-νία, etc.) Inscr.  
 \*κορβάν (-βανᾶς) Joseph.  
 κράβατος or κράβατος  
 κρυπτή  
 κτήτωρ Diod., Inscr., Anth.  
 κτίσμα  
 κωμόπολις  
 \*μαθητεύω Plut.  
 μαθήτρια  
 \*μάκελλον Plut.  
 μαργαρίτης  
 \*ματαιολογία Plut.  
 μεθερμηνεύω  
 \*μεσουράνημα Plut.  
 μεταμορφώω  
 μετριοπαθέω Philo  
 \*μιασμός Plut.  
 μίλιον  
 μορφώω Anth.  
 μόρφωσις  
 νάρδος Anth.  
 \*νεκρώω Plut., Anth., Inscr.  
 \*νέκρωσις Aret.  
 νεωτερικός  
 νησίον  
 \*ξέστης? Joseph., Anthol.  
 ξυρώω (ξυρώω Hdt.)  
 ὀδηγός  
 οἰκέτεια? Strab., Inscr.  
 \*οἰκιακός Plut.

\*οἰκοδεσποτέω Plut.  
 οἰκίτριμων Theocr., Sept., Anthol.  
 ὄναριον  
 παλιγγενεσία Philo  
 πανδοχείον? (-κεῖον Arstph.)  
 πανδοχεύς? (-κεύς Plato)  
 παρατήρησις Epigr.  
 παραχειμασία  
 παρείσακτος  
 παρείσερχομαι  
 παρεκτός  
 πατροπαράδοτος Diod., Inscr.  
 περιλάμπω  
 περιοχή  
 περιπέριω  
 περπερεύομαι M. Antonin.  
 πολλαπλασίω  
 \*πολυμερῶς Joseph.  
 πολυτρόπως Philo  
 πορισμός  
 ποταπός (ποδαπός Aeschyl.)  
 \*πραιτώριον Joseph., Inscr.  
 πραιπάθεια (-θία)? Philo  
 \*πρόγνωσις Plut., Anthol.  
 προελπίζω  
 προεναγγελίζομαι Philo  
 \*προκαταγγέλλω Joseph.  
 προκοπή  
 \*προσαίτης Plut.  
 προσανέχω?  
 πρόσκαιρος  
 προσκλητήριος Philo  
 πρόσκλισις?  
 προσκοπή  
 \*προσρήννυμι Joseph.  
 προσφάτως  
 προφητικός Philo  
 ραδιούργημα  
 ῥητῶς  
 ῥοιζηδόν  
 ῥομφαία Sept.  
 \*σαββατισμός Plut.  
 \*Σαδδουκαῖος Joseph.  
 σαλπιστής Theophr., Inscr.  
 (-πίκτης Thuc.)  
 σάπφειρος  
 σαρώω  
 σέβασμα  
 σεβαστός Strab., Inscr.  
 σημείω  
 σερικός  
 \*σικάριος Joseph.  
 σίναπι  
 \*σιτιστός Joseph.  
 σκοτία Apoll. Rhod., Sept., Anthol.  
 σκύβαλον Anthol., Strab.  
 σκωληκόβρωτος  
 σπιλώω  
 στασιαστής?  
 στρατολογέω  
 στρατοπεδάρχης  
 στρήνος Lycoph., Sept., Anthol.  
 \*συγγενίς? Plut., Inscr.  
 συγκατάθεσις  
 \*συγκαταψηφίζω Plut.  
 συγκληρονόμος Philo  
 συγχράομαι?  
 συζήτησις?  
 συμβασιλεύω  
 συμβούλιον Inscr.  
 συμμερίζω  
 σύμμορφος  
 συμπίγω  
 συναθλέω  
 συνέκδημος Palaeph.  
 συνηλικιώτης Inscr.  
 συγκατανεύω?  
 \*συνοδεύω Plut.

συνυποκρίνομαι  
 συσπαράσσω  
 συστατικός (-κώτερον Aris-  
 tot.)  
 \*συστασιαστής? Joseph.  
 συστοιχέω  
 \*σωματικῶς Plut.  
 σωφροτισμός Philo, Aesop  
 \*ταπεινοφροσύνη Joseph.  
 ταχινός Theocr., Sept.  
 τάχιον  
 τελωμίον  
 τετράδιον Philo  
 \*τετραρχέω Joseph.  
 τετραρχής  
 τομώτερος  
 τριετία  
 τριστέγος  
 τροχία Nicand., Sept.  
 Anthol.  
 \*τυφωικός Plut.  
 υἰοθεσία Diod., Inscr.  
 ὑπερπλεονάζω  
 ὑπογραμμός Philo  
 υπολιμπάνω  
 ὑποπόδιον Chares, Sept.  
 \*ὑποστολή Joseph.  
 ὑποταγή  
 ὑποτίπωσις Quint.  
 φειδομένος Plut.  
 φιλαδελφία (Alex.?) Philo  
 φιλήδονος Anth.  
 φράσσω Callim., Sept.,  
 Anth.  
 χάρισμα Philo  
 χειρόγραφον Polyb., Inscr.  
 χόρτασμα Phylarch., Sept.  
 ψάχω  
 ὠτίον Sept., Anth.  
 TOTAL 318 (75\*, 16?)

## II.

## BORROWED WORDS.

## 1. Words borrowed from the Hebrew.

N. B. Hebraisms in signifi-  
 cation and construction  
 (whether 'proper' or 'improper')  
 are excluded; so, too, are words  
 of Semitic origin which had pre-  
 viously found their way into  
 Greek usage.

\*Αβαδδῶν  
 \*Αββα  
 \*Ακελδαμά

ἄλληλοῦα Sept.  
 ἄμην Sept.  
 Βαάλ Sept.  
 βάρ  
 βάτος Apocr.  
 Βεελζεβούλ (-βούβ)  
 Βελιάρ (-λιάρ)  
 Βουαεργές  
 Γαββαθά  
 γέεννα (γαίεν. Josh. xviii. 16)  
 Γολγοθά

\*Εβραϊκός  
 \*Εβραῖος Sept.  
 \*Εβραῖς Apocr.  
 \*Εβραϊστί Apocr.  
 ἐλωί (cf. ἡλί)  
 \*Εμμανουήλ Sept.  
 ἐφφαθά  
 ζιζάνιον  
 ἡλί or ἡλί or ἡλεί (cf. ἐλωί)  
 \*Ιουδαῖζω Sept.  
 \*Ιουδαϊκός Apocr. and -κῶς

\*Ιουδαῖσμός Apocr.  
 Καναῖος?  
 Καναϊτής?  
 κατήγωρ?  
 κορβάν or κορβανᾶς  
 κόρος Sept.  
 κοῦμι or κοῦμ or κοῦμ  
 λαμά or λαμμά or λεμά or  
 λημά, etc.  
 μαμωνᾶς  
 μάνα Sept.

μαρὰν ἀθά (μαραναθά)  
 Μεσσίας  
 Μολόχ Sept.  
 (μωρέ ?)  
 πάσχα Sept.  
 προσάββατον? Sept. Apocr.  
 ραββί, -βεί  
 ραββονί, -βονί, -νεί  
 ρακά or ρακά or ραχά  
 σαβαθαρί, -νεί  
 σαβαώθ Sept.  
 σαββατισμός  
 σάββατον Sept.  
 Σαδδουκαίος  
 σαταῖν or σατανᾶς Sept.  
 σάτον Sept.  
 σίκερα Sept.  
 ταλιθά

ὑσσωπος Sept.  
 Φαρισαῖος  
 Χερουβίμ, -βείν, Sept.  
 ὠσαννά  
 TOTAL 57.

2. Words borrowed from the Latin.

N. B. Proper names are excluded, together with Latinisms which had already been adopted by profane authors.

δημίον  
 δίδωμι ἐργασίαν i. q. *operam*  
*do*  
 ἔχω i. q. *aestimo*  
 κήρυξ  
 κωδράνης

κολωνία etc.  
 κουστωδία  
 λαμβάνω (q. v. I. 3 e.) i. q. *capto*  
 τὸ ἱκανὸν λαμβάνειν i. q. *satīs accipere*  
 συμβούλιον λαμβάνειν i. q. *consilium capere*  
 λεγεῶν (through Aram. ?)  
 λέντιον  
 λιβερτίνος  
 μάκελλον  
 μεμβράνα  
 μόδιος  
 ξέστης  
 πραιτώριον  
 ῥέδα or -δη? (cf. 3 below.)  
 σικάριος

σικκίνθιον  
 σουδάριον (cf. III. 1)  
 σπεκουλάτωρ  
 ταβέρναι (αἱ)  
 τίτλος  
 φανώλης *raenula* (cf. φα-  
 λόνης in III. 1)  
 φόρον  
 φραγέλλιον  
 φραγέλλω  
 χῶρος (?)  
 TOTAL 30.

3. Words borrowed from other Foreign Tongues.

βαῖον (Egyptian)  
 βέδα or -δη (Gallic? cf. 2)

III.

BIBLICAL, *i. e.* NEW TESTAMENT, GREEK.

N. B. For explanations see the Prefatory Remarks.

1. Biblical Words.

\*Αβαδδών Sept.  
 \*Αββᾶ  
 ἄβυσσος, ἦ, Sept. (as adj. Aeschyl. et sqq.)  
 ἀγαθοεργίω (-θουργέω ?)  
 ἀγαθοποιέω Sept.  
 ἀγαθοποιία  
 \*ἀγαθοποιός Plut.  
 ἀγαθωσύνη Sept.  
 ἀγαλλίσις Sept.  
 ἀγαλλίαω Sept.  
 ἀγάπη Sept.  
 ἀγενεαλόγητος  
 ἀγιάζω Sept., Anthol.  
 ἀγιασμός Sept.  
 ἀγιότης Apocr.  
 ἀγιωσύνη Sept.  
 ἄγναφος  
 ἀγνισμός Sept., Inscr.  
 ἀγνότης Inscr.  
 ἀδελφότης Apocr.  
 ἀδιαφθορία ?  
 ἀθετέω Sept., Polyb., Inscr.  
 αίματακχυσία  
 αἵνεσις Sept.  
 αἰσχροκερδῶς  
 -νίτιωμα ?

αἰχμαλωσία Sept., Polyb.  
 αἰχμαλωτεύω Sept.  
 αἰχμαλωτίζω Sept., Inscr.  
 ἀκαθάρτης ?  
 ἀκατάγνωστος Epigr., Inscr., Apocr.  
 ἀκατακάλυπτος Sept., Polyb.  
 ἀκατάκριτος  
 ἀκατάπατος ?  
 ἀκαταστασία Sept., Polyb.  
 ἀκατίσχετος Sept.  
 \*Ακελδαμά  
 \*ἀκροατήριον Plut.  
 ἀκροβυστία Sept.  
 ἀκρογωνιαίος Sept.  
 ἄλα ?  
 ἀλάλητος Anthol.  
 ἀλιεύω Sept.  
 ἀλίσηγμα  
 ἀλληλουῖα Sept.  
 ἀλλογενής Sept.  
 ἀλλοτρι(ο)ἐπίσκοπος  
 ἀλόη Sept. ? [Apocr.  
 ἀμάραντος Orac. Sib., Inscr.,  
 ἀμέθυστος Sept., Anthol.  
 ἀμῆν Sept.  
 ἀμφιάζω Sept., Anthol.  
 \*ἀναγεννάω Joseph.  
 ἀναζάω Inscr.

ἀναζώννυμι Sept.  
 ἀναθεματίζω Sept., Inscr.  
 ἀνακαινώ  
 ἀνακαινώσις  
 ἀνάπειρος ? Apocr. (-πῆρος, Plato sqq.)  
 ἀναστατώω Sept. ?  
 \*ἀνατάσσομαι Plut. (Sept. ?)  
 ἀνεκδήγητος  
 ἀνεκκλήγητος  
 ἀνέλεος ?  
 ἀνεμίζω  
 ἀνένδεκτος  
 ἀνεξίκακος  
 ἀνεξιχνίαστος Sept.  
 \*ἀνεπαίσχυντος Joseph.  
 ἀνετάζω Sept. ?  
 ἀνεύθετος  
 ἀνθρωπάρεσκος Sept.  
 \*ἀνθυπατεύω Plut.  
 ἀνίλεως ?  
 ἀνταπόδομα Sept.  
 ἀνταποκρίνομαι Sept., Aesop  
 \*ἀντιλοιδορέω Plut.  
 ἀντιλυτρον Sept., Orph.  
 ἀντιμετρέω ?  
 ἀντιμισθία  
 ἀντιπαρέρχομαι Anthol.  
 Apocr.

ἀντιχριστος  
 \*ἀντήλημα Plut.  
 ἀνυπόκριτος Apocr.  
 ἀπασπάσομαι ?  
 \*ἀπειραστος Joseph.  
 ἀπεκδέχομαι  
 \*ἀπεκδόμα Joseph. ?  
 ἀπέκδυσις  
 ἀπελεγμός  
 ἀπελπίζω Sept., Polyb., Anth.  
 ἀπέναντι Sept., Polyb., Inscr.  
 ἀπερίτμητος Sept.  
 ἀποδεκατώ Sept. (-τεύω ?)  
 \*ἀπόδεκτος Plut.  
 ἀποκάλυψις Sept.  
 ἀποκατάλλασσω  
 ἀποκεφαλίζω Sept. (David over Goliath)  
 ἀποκλιῶ Sept.  
 \*Ἀπολλώνω  
 ἀποσκίασμα  
 ἀποσυνάγωγος  
 ἀποσφθέγγομαι Sept.  
 \*ἀπόχησις Plut.  
 ἀπρόσκοπος Apocr.  
 ἀπροσωπολή(μ)πτως  
 ἀργυρόκοπος Sept., Inscr.  
 ἀρκετός Chrysipp., Anthol.

Ἄρμαγεδών etc.  
 \*ἀρπαγμός Plut.  
 ἄρραφος  
 ἀρσενοκοίτης Anthol., Orac.  
 Sibyl.  
 ἀρτιγέννητος  
 οἱ ἄρτοι τῆς προθέσεως Sept.  
 ἀρχάγγελος  
 \*ἀρχιερατικός Joseph., Inscr.  
 ἀρχιοίμην  
 ἀρχισυνάγωγος Inscr.  
 ἀρχιτελώνης  
 ἀρχιτερίκλιος  
 ἀσαιών? (q. v.)  
 ἄσπιλος Anthol.  
 ἀστατέω Anthol.  
 ἀστήρικτος Anthol.  
 ἀσφαλίξω Sept., Polyb.  
 αὐθεντέω  
 αὐτοκατάκριτος  
 ἰφεδρών  
 ἀφελότης  
 ἀφθορία?  
 ἀφιλάγαθος  
 ἀφιλάργυρος  
 ἀφυσπνύω Sept., Anthol.  
 ἀφυστερέω Sept., Polyb.  
 ἀχειροποίητος  
 ἀχρειώω Sept., Polyb.  
 \*ἄψινθος Aret. (-θιον from Xen. on)  
 Βαῦλ Sept.  
 βαθμός Sept.  
 βαῖον Sept.? Apocr.  
 βάπτισμα  
 \*βαπτισμός Joseph.  
 \*βαπτιστής Joseph.  
 Βάρ  
 βασιλίσκος? Sept., Polyb., Aesop, Inscr.  
 βάτος Apocr.  
 βαττολογέω  
 βδέλυγμα Sept.  
 βδελυκτός Sept.  
 βεβηλώω Sept.  
 Βεελζεβούλ (-βούβ)  
 Βελιάρ (-λίαλ)  
 βήρυλλος Apocr., Anthol.  
 βιβλαρίδιον  
 βίωσις Apocr.  
 βλητέος  
 Βοανε (ορ-η-) ργές  
 βολίζω  
 βολίς Sept., Anthol.  
 βραδυπλόεω  
 βροχή Sept.  
 βυρσεύς Inscr.  
 Γαββαθῶ  
 \*γάγγραινα Plut.  
 γαζοφυλάκιον Sept.

γαμίζω  
 γέεινα (Sept. Josh. xviii. 16)  
 γεώργιον Sept.  
 γωστίς Sept.  
 γογγύζω Sept.  
 γογγυσμός Sept.  
 γογγυστής  
 Γολγοθᾶ  
 \*γυμνητεύω Plut.  
 γυμνότης  
 δαιμονιάδης  
 δειγματίξω  
 δειλιάω Sept.  
 δεκαθύο Sept.  
 δεκαεξί Sept.  
 δεκαοκτώ Sept.  
 δεκαπέντε Sept., Polyb.  
 δεκατέσσαρες Sept., Polyb.  
 δεκατόω Sept.  
 δεκτός Sept.  
 δεξιοβόλος (-λάβος)  
 \*δεσμοφύλαξ Joseph.  
 δευτερόπρωτος?  
 \*δηνάριον Plut.  
 διαγογγύζω Sept.  
 διαγρηγορέω  
 διακαθαρίζω  
 διακατελέγχομαι  
 διαλιμπάνω Apocr.  
 διανεύω Sept., Polyb.  
 διαπατραμβή?  
 διασκοπίζω Sept., Polyb.  
 διασπορά Apocr.  
 διαταγή Sept., Inscr.  
 διδραχμον Sept.  
 δίδωμι ἐργασίαν  
 διενθιμύομαι?  
 διερμηνεία?  
 διερμηνευτής?  
 δικαιοκρισία Sept.?  
 δίλογος  
 διοδεύω Sept., Polyb., Inscr., Anthol.  
 δισμυρία?  
 διώκτης  
 δογματίξω Sept., Anthol.  
 δοκιμή  
 δοκιμιον (-μείον, Plato)  
 δολιόω Sept.  
 δότης Sept.  
 δυναμόω Sept.  
 δυνατέω  
 δυσβάστακτος Sept.  
 δωδεκάφυλον Orac. Sib.  
 δωροφορία?  
 ἐβδομηκοντάκις Sept.  
 ἐβδομηκονταπέντε Sept.  
 Ἐβραϊκός  
 Ἐβραῖος Sept.  
 Ἐβραῖς Apocr.

Ἐβραϊστί Apocr.  
 ἐγκαίγια Sept.  
 ἐγκαινίζω Sept.  
 ἐγκανυχάομαι? Sept., Aesop  
 ἐγκομβόομαι  
 ἐδραίωμα  
 ἐθελοθηρσκεία  
 ἐθνικῶς  
 εἰδωλείον Apocr.  
 εἰδωλόθντος Apocr.  
 εἰδωλολατρεία  
 εἰδωλόλατρης  
 εἰρηνοποιέω Sept.  
 ἐγκαμίζω?  
 ἐγκαμίσκω?  
 ἐκδικέω Sept., Inscr.  
 ἐκδίκησις Sept., Polyb., Inscr.  
 ἐκζητέω Sept.  
 ἐκζητήσις?  
 ἐκθαμβέω Sept.? Apocr., Orph.  
 ἐκμυκτηρίζω Sept.  
 ἐκπειράζω Sept.  
 ἐκπερισσῶς?  
 ἐκπαρνεύω Sept.  
 ἐκριζώω Sept., Orac. Sib., Inscr.  
 ἔκτρομος?  
 ἐλαιών Sept.  
 \*ἐλαφρία Aret.  
 ἐλαχιστότερος  
 ἐλεγμός? Sept.  
 ἔλεγξις Sept.  
 ἔλεος, τό, Sept., Polyb.  
 ἐλλογάω (-γέω)  
 ἐλωί Sept. (cf. ἡλί)  
 \*ἐμμαινομαι Joseph.  
 Ἐμμανονήλ Sept.  
 ἐμμέσφ?  
 ἐμπαυμονή?  
 ἐμπαυμός Sept.  
 ἐμπαίκτης Sept.  
 ἐμπεριπατέω Sept.  
 ἐναγκαλίζομαι Sept., Anthol.  
 ἔναντι? Sept.  
 ἐνδιδύσκω Sept.  
 \*ἐνδόμησις Joseph.  
 ἐνδοξιάζω Sept.  
 ἐνδυμα Sept.  
 ἐνδυναμόω Sept.  
 ἐνεδρον? Sept.  
 ἐνευλογέω? Sept.  
 ἐννενηκονταεννέα  
 \*ἐνωρκίζω? Joseph., Inscr.  
 ἐνταλμα Sept.  
 ἐνταφιάζω Sept., Anthol.  
 ἐνταφιασμός  
 ἐντρομος Sept., Anthol.  
 ἐνωπίζομαι Sept.

ἐξαγοράζω Sept., Polyb.  
 ἐξακολουθέω Sept., Polyb.  
 ἐξάπινα Sept.  
 ἐξαπορέω Sept., Polyb.  
 \*ἐξαρτίξω Joseph., Inscr.  
 ἐξαστραπτω Sept.  
 ἐξάραμα  
 ἐξηχέω Sept., Polyb.  
 ἐξολοθρεύω Sept.  
 ἐξομολογέω Sept.  
 \*ἐξορκιστής Joseph.  
 ἐξουθενέω (-νώ) Sept.  
 ἐξουθενέω (-νώ) Sept.  
 ἐξυπνίζω Sept.  
 \*ἐξυπνος Joseph.  
 ἐξώτερος Sept.  
 \*ἐπαγονίζομαι Plut., Inscr.  
 \*ἐπαθροίζω Plut.  
 ἐπαναπαύω Sept.  
 ἐπάρχιος Inscr.  
 ἐπαύριον Sept.  
 \*ἐπενδύω Joseph. (-δύω Hdt.)  
 ἐπιγαμβρεύω Sept.  
 ἐπίγνωσις Sept., Polyb.  
 ἐπιδιατάσσομαι  
 ἐπιδιωρόω Inscr.  
 ἐπικατάρατος Sept., Inscr.  
 Ἐπικουρείος Anthol.  
 ἐπιλείχω?  
 ἐπιλησμονή Apocr.  
 ἐπιούσιος  
 ἐπιπάθησις  
 ἐπιπάθητος  
 ἐπιποθία  
 ἐπιπορεύομαι Sept., Polyb.  
 ἐπιπράπτω  
 ἐπισκοπή Sept.  
 ἐπισυναγωγέω Sept., Polyb., Aesop  
 ἐπισυναγωγή Apocr.  
 ἐπισυντρέχω  
 ἐπισύστασις Sept.  
 ἐπισωρεύω Plut.  
 ἐπιψάσκω Sept.  
 ἐπιψάσκω Inscr.  
 ἐπιχορηγία  
 ἐρήμισις Sept.  
 ἐρίφιον? Apocr.  
 ἐτεροδιασκαλέω  
 ἐτεροζυγέω  
 εὐαγγελιστής  
 εὐάεστος Apocr.  
 εὐδοκίω Sept., Polyb.  
 εὐδοκία Sept., Inscr.  
 εὐκοπώτερον (-κοπιος Polyb.)  
 εὐλογητός Sept.  
 εὐμετάδοτος  
 \*εὐνουχίζω Joseph.  
 εὐπάρεδρος?

\*εὐποιία Joseph., Inscr.  
 \*εὐπρόσδεκτος Plut.  
 εὐπρόσεδρος  
 εὐπροσώπew  
 εὐρακῶν }  
 εὐρο(οr-υ)κλῶδων }?  
 \*εὐψυχέw Joseph., Anthol.,  
 Inscr.  
 ἐφημερία Sept.  
 ἐφθαθά  
 ζευκτηρία  
 ζιζάνιον  
 ἤλί (cf. εἰλί)  
 \*Ἡρωδιανοί Joseph.  
 ἥττημα Sept.  
 θεατριζw  
 θειώδης  
 θέλησις Sept.  
 θεοδιδάκτος  
 θεομάχος Alleg. Homer.  
 \*θεόπνευστος Plut., Orac.  
 Sibyl.  
 \*θεότης Plut.  
 θορυβάζw?  
 θρησκος  
 θυσιαστήριον Sept.  
 ιεράτευμα Sept.  
 ιερατεύw Sept., Inscr.  
 ικανώ Sept.  
 ιλαρότης Sept.  
 ιλασμός Sept.  
 ιλαστήριος Sept.  
 ιματίζw  
 Ἰουδαίζw Sept.  
 \*Ἰουδαϊκός Apoc.  
 \*Ἰουδαϊκώς Joseph.  
 Ἰουδαϊσμός Apoc.  
 ἰσάγγελος  
 καθαρίζw Sept. (Hippocr.?)  
 καθαρισμός Sept.  
 \*καθεξῆς Plut., Inscr.  
 καλοδιδάσκαλος  
 καλοποιέw Sept.?  
 κάμιλος?  
 Καναναῖος?  
 Κανανίτης?  
 καρδιογονώστης  
 κατααγγελεύς  
 κατάθεμα?  
 καταθεματίζw?  
 κατακονχάσμαι Sept.  
 κατακληροδοτέw? Sept.?  
 κατακληρονομέw? Sept.  
 κατακολουθέw Sept., Polyb.  
 κατάκρισις  
 καταλαλία  
 καταλάλος  
 καταλείμμα? Sept.  
 καταλιθάζw  
 κατάλυμα Sept., Polyb.

κατανάθεμα?  
 καταναθεματίζw?  
 κατανάw Sept., Polyb.  
 κατανύξις Sept.  
 κατανόσως Sept.  
 καταπέτασμα Sept.  
 \*κατάρτισις Plut.  
 καταρτισμός  
 κατασκίρωσις Sept., Polyb.,  
 Inscr.  
 κατασοφίζομαι Sept., Inscr.  
 καταστρηνιάw  
 κατάσχεσις Sept.  
 καταφρουρήτης Sept.  
 κατείδωλος  
 κατέναντι Sept., Inscr.  
 κατενώπιον Sept.  
 κατεξουσιάζw  
 \*κατευλογέw? Plut.  
 κατεφίστημι  
 κατήγωρ?  
 κατιώw Apoc.  
 κατοικητήριον Sept.  
 κατοικία Sept., Polyb.  
 καυσώ  
 καύσαν Sept.  
 καύχησις Sept.  
 κενσφονία  
 κεφαλιάw (-λαιός Thuc.)  
 κήσος Inscr.  
 κλυδονίζομαι Sept.  
 κοδράντης  
 κόκκινος Sept.  
 κολαφίζw  
 κολωνία etc.  
 \*κορβάν or κορβανίς Joseph.  
 κόρος Sept.  
 κοσμοκράτωρ Orph., Inscr.  
 κοῦμι etc.  
 κουστωδία  
 κραταιώw Sept.  
 κρυσταλλίζw  
 κύλισμα? or κυλισμός?  
 κυριακός Inscr.  
 κυριότης  
 λαμά etc.  
 λαξευτός Sept.  
 λατομέw Sept.  
 λεγιών etc. (cf. list II 2)  
 λειτουργικός Sept.  
 λέντιον  
 λιβερτινός Inscr.  
 λιθοβολέw Sept.  
 λογία (ή)  
 λογομαχέw  
 λογομαχία  
 λυτρωτής Sept. (Philo)  
 λυχρία Sept., Inscr.  
 \*μαθητεύw Plut.  
 \*μάκελλον Plut.

μακρόθεν Sept., Polyb.  
 μακροθυμέw Sept.  
 μακροθύμως  
 μαμωνάς  
 μάνα Sept.  
 μαρὰν ἀθά (μαραναθά)  
 \*ματαιολογία Plut.  
 ματαιότης Sept., Inscr.  
 ματαιώw Sept.  
 μεγαλειότης Sept., Inscr.  
 μεγαλοσύνη Sept.  
 μεγιστάν Sept.  
 μεθοδεία  
 μελισσιος? (-αίος, Nicand.)  
 μεμβράνα  
 μεριστής  
 μεσίτης Sept., Polyb.  
 μεστόχοιον (-χος, Eratos.)  
 \*μεσουράνημα Plut.  
 Μεσσίας  
 μετοικεσία Sept., Anthol.  
 \*μασμός Plut.  
 μισθαποδοσία  
 μισθαποδότης  
 μίσθιος Sept., Anthol.  
 μογ(γ)ιλάλος Sept.  
 μόδιος  
 μοιχαλῆς Sept.  
 μολυσμός Sept.  
 μοσχοποιέw  
 μυλικός?  
 μύλινος? Inscr.  
 μύλος Sept., Anthol., Orac.  
 Sibyl.  
 (μωρέ?)  
 \*νεκρώw Plut., Anthol., Inscr.  
 \*νεκρωσις Aret.  
 νεφύτος Sept. (lit.; so Arstph. in Pollux 1, 231)  
 νίκος Sept., Anthol., Orph.  
 νιπτήρ  
 νομοδιδάσκαλος  
 νοσσία? Sept. (νεοσσία Hdt., al.)  
 νυμφών Apoc.  
 νυχήμερον Orac. Sibyl.  
 ξενοδοχέw Graec. Ven. (-κέw, Hdt.)  
 \*ξείστης? Joseph., Anthol.  
 \*οἰκιακός Plut.  
 \*οἰκοδομητός Plut.  
 οἰκοδομή Sept. (Aristot.?)  
 οἰκουργός?  
 ὀκταήμερος (Graec. Ven.)  
 ὀλιγοπιστία?  
 ὀλιγόπιστος  
 ὀλιγόψυχος Sept.  
 ὀλίγως Anthol.  
 ὀλοθρευτής

ὄλο(οr-ε-)θρευώ Sept., Anthol.  
 ὀλοκαύτωμα Sept.  
 ὀλοκληρία Sept.  
 ὀμείρομαι? Sept.?  
 ὀμοιάζw?  
 ὀνειδισμός Sept.  
 ὀνικός  
 ὀπτάνω Sept.  
 ὀπτασία Sept., Anthol.  
 ὀρθοποδέw  
 ὀρθοτομέw Sept.  
 ὀρθρίζw Sept.  
 ὀρθρινός? Sept., Anthol.  
 ὀρκομοσία Sept.  
 ὀροθεσία  
 οὐά  
 οὐαί Sept.  
 ὀφειλή  
 ὀφθαλμοδουλεία  
 ὄχλοποιέw  
 ὄψάριον  
 παγιδέw Sept.  
 παιδιόθεν  
 παμπληθεί  
 παντοκράτωρ Sept., Anthol.,  
 Inscr.  
 παραβιάζομαι Sept., Polyb.  
 παραβολεύομαι?  
 παραβουλεύομαι?  
 παραδιατριβή?  
 παραδειγματίζw Sept., Polyb.  
 παραζηλώw Sept.  
 παραλυτικός  
 παραπικραίνw Sept.  
 παραπικρασμός Sept.  
 παραπτώμα Sept., Polyb.  
 παραφρονα  
 παρεπίδημος Sept., Polyb.  
 παροικία Sept.  
 παρομοιάζw?  
 παροργισμός Sept.  
 πάσχα Sept.  
 πατριάρχης Sept.  
 πειθός  
 πειρασμός Sept.  
 πεισιμονή  
 πελεκίζw Sept., Polyb.  
 πεντεκαίδεκατος Sept.  
 πεποιθήσις Sept.  
 περιαστάρτω Apoc.  
 περιέστις  
 περικάθαρμα Sept.  
 περικεφαλαία Sept., Polyb.,  
 Inscr.  
 περικρατής Apoc.  
 περικύπτω  
 περιούσιος Sept.  
 περισσειά Sept., Inscr.  
 περιτομή Sept.

περίψημα Sept., Inscr.  
 πλημύρα etc. Sept., Anthol.  
 πληροφορία  
 πνευματικῶς  
 πολιτάρχης Inscr., Epigr.  
 \*πολυμερῶς Joseph.  
 πολυπλαγιος  
 πορφυρόπωλις  
 ποταμοφόρητος  
 \*πραιτώριον Joseph., Inscr.  
 πρεσβύτεριον Inscr.  
 προαιτίαμαι  
 προαμαρτάνω  
 προβλέπω Sept.  
 \*πρόγνωσις Plut., Anthol.  
 προεάρχομαι  
 προεπαγγέλλω  
 \*προκαταγγέλλω Joseph.  
 πρόκριμα  
 προκυρόω  
 προμαρτύρομαι  
 προμεριμνάω  
 προορίζω  
 προσάββατον? Sept.?, Apo-  
 crypha  
 \*προσαίτης Plut.  
 (προσαχέω?)  
 προσδαπανάω Inscr.  
 προσείω  
 προσεγγίζω? Sept., Polyb.,  
 Anthol.  
 προσευχή Sept., Inscr.  
 προσήλυτος Sept.  
 προσκατέρησις  
 πρόσκομμα Sept.  
 προσκυνητής Inscr.  
 προσοχθίζω Sept., Orac.  
 Sibyl.  
 προσπαίω? (Soph.?)  
 πρόσπεινος  
 \*προσρήγνυμι Joseph.  
 προσφάγιον Inscr.  
 πρόσχυσις  
 προσωπολη(μ)πτέω  
 προσωπολη(μ)πτῆς  
 προσωπολη(μ)ψία  
 προφητεία Sept., Inscr.  
 πρωϊνός Sept.  
 πρωτοκαθεδρία  
 πρωτοκλισία (ἡ) Apocr.  
 πρωτοτόκια (τά) Sept.  
 πρωτότοκος Sept., Anthol.  
 (τόκος, act., Hom. down)  
 τὸ πῦρ τὸ αἰώνιον etc.  
 πυρράζω? (-ρίζω Sept.)  
 ραββί, -βεί  
 ραββονί etc.  
 ρακά etc.  
 ραντίζω Sept.  
 ῥαντισμός Sept.

ῥέδιον ἢ ῥέδα  
 ῥυπαρεύομαι?  
 σαβαθανί, -νεί  
 σαβαῶθ Sept.  
 \*σαββατισμός Plut.  
 σάββατον Sept., Anthol.  
 σαγήνη Sept.  
 \*Σαδδουκαῖος Joseph.  
 σάρδινος?  
 σαρδίωνξ?  
 σατάν ἢ σατανάς Sept.  
 σάτον Sept.  
 σεληνιαζομαι  
 σητόβρωτος Sept., Orac.  
 Sibyl.  
 σθενώω  
 \*σικαρίος Joseph.  
 σίκερα Sept.  
 σικκίνθιον  
 σινιάζω  
 \*σιτιαιός Joseph.  
 σιτομέτριον (-τρον Plut.)  
 σκανδαλίζω  
 σκάνδαλον Sept.  
 σκηνοποιός  
 σκληροκαρδία Sept.  
 σκληροτράχηλος Sept.  
 σκοτιζώ Sept., Polyb.  
 σκουαγιδινος  
 συμυρίζω  
 σουδάριον (σωδάριον Her-  
 miypus)  
 σπεκουλάτωρ  
 σπλαγγιζομαι Sept.?  
 στήκω Sept.  
 στρατοπέδαρχος?  
 στυγιάζω Sept., Polyb.  
 \*συγγενίς? Plut., Inscr.  
 συγκακοπαθέω  
 συγκακοχέω  
 \*συγκαταψηφίζω  
 συγκοινωνός  
 συζητητής  
 συζωποσία  
 συκομορέα  
 συλαγωγέω [Inscr.  
 συλλαλέω Sept., Polyb.,  
 συμμιμητής  
 συμμορφίζω?  
 συμμορφόω?  
 συμπερσεβύτερος  
 συμφυλέτης  
 συμφώρησις  
 σύμφυκος  
 συναιμάλωτος  
 συναικέμαι Apocr.  
 συναμείγνυμι Sept.?  
 συναπαύομαι? Sept.  
 συναυτιλαμβάνομαι Sept.,  
 Inscr.

συναρμολογέω  
 συνεγείρω Sept.  
 συνεκλεκτός  
 συνθρύπτω  
 \*συνουδέω Plut.  
 συνομορέω  
 σύσσημον (Menander in  
 Phryn.), Sept.  
 σύσσωμος  
 \*συστασιαστής Joseph.  
 συσταυρόω  
 σφυδρόν?  
 \*σωματικῶς Plut.  
 ταβέρναι (αἱ)  
 ταλιθά  
 ταπεινόφρων? Sept.  
 \*ταπεινοφροσύνη Joseph.  
 ταρταρόω  
 τεκνίον Anthol.  
 τεκνογονέω Anthol.  
 τελειωτής  
 τεσσαρακονταδύο?  
 τεσσαρακοντατέσσαρες?  
 \*τετραρχέω Joseph.  
 τίτλος Inscr.  
 τοπάξιον Sept.  
 τροποφορέω? Sept.  
 τροφοφορέω? Sept.?  
 τρυμαλιά Sept. (Sotad.)  
 τυπικῶς?  
 \*τυφωνικός Plut.  
 ὑπακοή Sept.  
 ὕπανδρος Sept., Polyb.  
 ὑπάντησις Sept.  
 ὑπερέκεινα  
 ὑπερεκπερισσοῦ Sept.?  
 ὑπερεκπερισσῶς?  
 ὑπερεκτείνω Anthol.?  
 ὑπερεκχύνω Sept.?  
 ὑπερεντυγχάνω  
 ὑπερνικάω  
 ὑπερπερισσεύω  
 ὑπερπερισσῶς  
 ὑπερψύω Sept.  
 ὑπολήμιον Sept.  
 ὑποπιάζω?  
 ὑποπλέω Anthol.  
 \*ὑποστολή Joseph.  
 ὑποστράννυμι Sept.  
 ὕσσωπος Sept.  
 ὕστερημα Sept.  
 ὕστερησις  
 ὑψηλοφρονέω?  
 ὕψωμα Sept., Orac. Sib.  
 φάγος  
 φαί(ον φε-)λόνης (φαινόλης  
 Rhinthon, c. B.C. 300, in  
 Pollux 7, 61)  
 Φαρισαῖος  
 \*φειδομένως Plut.

φιλοπρωτεύω  
 φόρον  
 φραγγέλιον  
 φραγγελλώ  
 φρεναπατάω  
 φρεναπάτης  
 φυλακίζω Sept.  
 φυσίωσις  
 φωστήρ Sept., Anthol.  
 φωτισμός Sept.  
 χαλιναγωγέω  
 χαλκιδών (Pliny)  
 χαλκοκλίβανον  
 χαριστώ Apocr.  
 Χερουβίμ etc. Sept.  
 χυκός  
 χρωφειλέτης etc. Sept.,  
 Aesop  
 χρηστεύομαι  
 χρηστολογία  
 χρυσοδακτύλιος  
 χρυσόλιθος Sept.  
 χρυσόσπαστος  
 χῶρος  
 ψευδάδελφος  
 ψευδαπόστολος  
 ψευδοδιδάσκαλος  
 ψευδοπροφήτης Sept.  
 ψευδόχριστος  
 ψιθυρισμός Sept.  
 ψυχίον  
 ψωμίον Sept.  
 ὠσανά

TOTAL 767, (76\*, 89 ?)

2. Biblical Significations.

N. B. "Sept." or "Apocr." is added to a word in case it occur in the same sense in the Septuagint version or (if not there) in the Apocryphal books of the O.T. Moreover, characteristic N. T. significations which also occur in Philo and Josephus but in no other secular authors have been included in the list, with the proper designations appended. See the Prefatory Remarks, p. 688.

ἡ ἄβυσσος (Sept.)  
 ἀγάπη 2  
 ἄγγελος 2 (Sept., Philo)  
 ἀδελφή 2  
 ἀδελφός 2 (Sept., Philo), 4,  
 5 (Sept.)  
 ἀδιάκριτος 2  
 ἀδροτής  
 ἀδυνατέω b. (Sept.)  
 αἵρεσις 5  
 αἰρετικός 2

αἰών 2 (Apocr.), 3  
 ἀλήθεια I. 1 c.  
 ἀληθεύω b.  
 ἁμαρτία 3, 4  
 ἀμήτωρ 5 (Philo)  
 ἀνάθεμα 2 a., b.  
 (ἀνασταυρώω)  
 ἀναφέρω 2 (Sept.)  
 ἀνθομολογέομαι 3 fin. (Sept.)  
 ἄνομος 1  
 ἀνόμωσ  
 ἀνοχή  
 ἀντίληψις (Sept.)  
 ἀντιλογία 2 (Sept.)  
 ἀντίτυπος 1, 2  
 ἀπάτωρ  
 ἀπαύγασμα (Apocr.)  
 ἀπλότης fin. (Joseph.)  
 ἀποθνήσκω II.  
 ἀποκαλύπτω 2 c. (Sept.)  
 ἀποκάλυψις 2 a.  
 ἀποκρίνω 2 (Sept.)  
 ἀπόλλυμι 1 a. β.  
 ἀπολύτρωσις 2  
 ἀποστάσιον 1 (Sept.), 2  
 ἀποστολή 4  
 ἀπόστολος 2, 3  
 ἀποστοματίζω  
 ἀποτάσσω 1  
 ἀπώλεια 2 b.  
 ἀρεσκεία (Philo)  
 ἀρχή 5  
 ἀσύνετος fin. (Apoc.)  
 αἰγάξω 2 (Sept.)  
 αὐτός II. 2 (Sept.)  
 ἀφνυπνώ b.  
 ἀφυστερῶ 2 (Sept.)  
 βαπτίζω II.  
 βαπτισμός (Joseph.)  
 βασιλεία 3  
 βλέπω 2 c. mid.  
 γαμέω 2  
 γένεσις 3  
 γεννάω 2 b. (Philo), c., d.  
 γλώσσα 2 init.  
 γράμμα 2 c. (Philo, Joseph.)  
 γραμματεὺς 2 (Sept.)  
 δαίμων 2 (Joseph.)  
 δέω 2 c.  
 ὁ διάβολος Sept.  
 διαθήκη 2 (i. q. Γ' 73)  
 διακονία 3, 4  
 διάκονος 2  
 διακρίνομαι 3  
 διανοίγω 2  
 διαπονοῦμαι c. (Apocr.)  
 διατίθεμαι διαθήκην etc.  
 (Sept.)  
 δίδωμι IV. 5  
 δικαιοσύνη 1 c.

δικαίωσ 2, 3, (Sept.)  
 δικαιοσύνη  
 δῖλος 2  
 δῖωκω 3  
 δόξα III. (Sept.)  
 δοξάζω 4 (Sept.)  
 δύναμις b.  
 δῶμα 3 (Sept.)  
 δωρεά b. (Sept.)  
 ἐγγύς 1 b.  
 ἐγείρω 2, 4  
 ἔργουσι fin.  
 ἐθνικός 3  
 ἔθνος 4 (Sept.), 5  
 εἰ I. 5 (Sept.), III. 9 (Sept.)  
 εἶδος II. 3 (Sept.)  
 εἰδῶλον 2 (Sept.)  
 εἰμί II. 5 (Sept.)  
 εἶπον 5 (Sept.)  
 εἰρήνη 3 (Sept.), 4, 5, 6 (Sept.)  
 ἐκ I. 7 (Sept.)  
 ἔκβασις 2 (Apocr.)  
 ἐκδοχή 4  
 ἐκκλησία 2 (Sept.), 4  
 ἐκλέγομαι (Sept.)  
 ἐκλεκτός (Sept.)  
 ἐκλογή  
 ἔκστασις 3 (Sept.)  
 ἔλεος 2, 3  
 Ἑλληνίς 2  
 ἐμπατεύω 2 (Apocr., Philo)  
 ἐμψυμάομαι fin.  
 ἐν I. 6 b., 8 b. (Sept.), 8 c.  
 ἐναντίον 2 fin. (Sept.)  
 ἐνεργέω 3  
 ἐξανστάσις fin.  
 ἔξοδος fin. (Philo)  
 ἐξομολογέω 2 (Sept.)  
 ἐξουσία 4 c. ββ., d.  
 ἐπερωτάω 2 (Sept.)  
 ἐπερώτημα 3  
 ἐπιγαμβρεύω 2 (Sept.)  
 ἐπικαλέω 2 (Sept.)  
 ἐπισκέπτομαι b. (Sept.)  
 ἐπισκοπή b. (Sept.), c. (Sept.)  
 ἐπίσκοπος fin.  
 ἐπιτροπή Apocr.  
 ἐπιτιμία Apocr.  
 ἐρείγομαι 3 (Sept.)  
 εὐαγγελίζω III  
 εὐαγγέλιον 2 a., b.  
 εὐδοκία 2 (Sept.)  
 εὐλογέω 2, 3, 4, (Sept.)  
 εὐλογία 3 Sept., 4, 5 (Sept.)  
 εὐσπλαγχνος (Apocr.)  
 ἔχω I. 1 f.  
 ζῆω I. 2  
 ζώή 2 a., b.  
 ζωογονέω 3 (Sept.)  
 ζωοποιέω 2

ἡμέρα 1 b., 3 (Sept.)  
 ἡσυχάζω c. (Sept.)  
 θάνατος 2 (Sept., Philo)  
 θέλω 4 (Sept.)  
 θεός 4 (Sept.)  
 θεωρέω 2 c. sub fin.  
 θριαμβεύω 2  
 θροέω fin. (Sept.)  
 θυγάτηρ b. (Sept.)  
 θυματήριον 2 (Philo, Joseph.)  
 ἴδιος 1 d. (Apocr.)  
 ἱερεὺς b.  
 ἱλασμός 2 (Sept.)  
 ἱλαστήριον, τό, 1 (Sept.), 2  
 ἰσχύω 2 a. (Sept.)  
 καθαρίζω 1 b. (Apocr.), 2  
 (Sept.)  
 καθεύδω 2 b. (Sept.)  
 κακία 3 (Sept.)  
 κακός 2 (Sept.)  
 κακολογέω 2 (Sept.)  
 καλέω 1 b. β.  
 καμύω (Sept.)  
 κάμπτω b. (Sept.)  
 κανών 1  
 καρπός 2 c. (Sept.)  
 κατασχύνω 2 fin. (Sept.)  
 κατάπαυσις 2 (Sept.)  
 καταστολή 2 (Sept.)  
 κατατομή  
 κέρας b. (Sept.)  
 κεφαλαίω 2  
 κήρυγμα (Sept.)  
 κήρυξ 1 fin.  
 κηρύσσω b.  
 κληρονομέω 2 fin.  
 κληρονομία 2 a., b.  
 κληρονομός 1 b., 2 (Sept.)  
 κληρώω 4 (Apocr.)  
 κλήσις 2  
 κλητός a., b.  
 κοιλία 5 (Sept.)  
 κοινός 2 (Apocr.)  
 κοινός 2 (Apocr.)  
 κοινωνία 3  
 κοπή 2 (Sept.)  
 κοπιῶ 2 (Sept.)  
 κοσμικός 2, 3  
 κόσμος 5 (Apocr.), 6, 7, 8  
 (Sept.)  
 κρίνω 5 a. β., 6 (Sept.)  
 κρίσις 3 b., 4 (Sept.), 5 (Sept.)  
 κριτήριον 3  
 κριτής 2 (Sept.)  
 κτίσις 2 (Apocr.), 3  
 κτίσμα  
 κῶλον  
 λαμβάνω I. 3 e. (cf. list II. 2)  
 λάσκω 2

λειτουργέω 2 c. (Apocr.)  
 λειτουργία 3 b.  
 λιβανωτός 2  
 λικμάω 3 (Sept.)  
 λόγος III.  
 λύτρωσις fin. (Sept.)  
 μαθητεύω 2  
 μακροθυμέω 2 (Sept.)  
 μακροθυμία 2 (Sept.)  
 μάρτυς c.  
 μεστεινέω 2 (Philo)  
 μεταίρω 2  
 μοιχαλίσ b. (Sept.)  
 μοιχός fin.  
 μυστήριον 2, 3 (Sept.)  
 μωραίνω 2 (Sept.)  
 μωρός fin. (Sept.)  
 νεκρός 2  
 νεώτερος d.  
 νόμος 2 (Apocr.), 3, 4 (Sept.)  
 νύμφη 2 fin. (Sept.)  
 οἰκοδομέω b. β.  
 οἰκοδομή 1  
 ὁμολογέω 4  
 ὄνομα 2 (Sept.), 3 (Sept.), 4  
 ὀπίσω 2 (Sept.)  
 οὐρανός 2 (Sept.)  
 ὀφειλέτης b.  
 ὀφείλημα b.  
 ὀφείλω c.  
 ὀφθαλμός in phrases (Sept.)  
 ὀχύρωμα 2 (Sept.)  
 ὀψία  
 ὀψώνιον 2  
 παιδεία 2 b. (Sept.), c. (Sept.)  
 παιδεύω 2 b. (Sept.), c. (Sept.)  
 παῖς 2 fin. (Sept.; i. q. Γ' 73)  
 παράκλητος 3 (Philo)  
 παραβολή 3, 4, (Sept.)  
 παράδεισος 3, 4  
 παρακοή 2  
 παρασκευή 3 (Joseph.)  
 παρθένος 2  
 πάροικος 2 (Sept.)  
 παρρησία 3 (Philo)  
 πατάσσω 2 (Sept.), 3 (Sept.)  
 πειράζω 2 d. (Sept.)  
 πειρασμός b., c., (Sept.)  
 πενήτηκοστή (Apocr.)  
 περιπατέω b.  
 περιποίησις 2, 3  
 περισσειά 4  
 περισσειμα 2  
 περισσή a. γ., b.  
 πιστεύω 1 b.  
 πίστις 1 b.  
 πνεῦμα 3 c., d., 4  
 πνευματικός 3  
 πορεία

πορεύω b. (Sept.)	σάββατον 2	συνάγω c. (Sept.)	υιοθεσία a., b.
πορνεία b. (Sept.)	σαρκικός 1	συναγωγή 2 (Joseph., Philo)	υίος 2 (Sept.)
πορνεύω 3 (Sept.)	σάρκινος 3	συναίρω 2	υίος τοῦ ἀνθρώπου 3 (Sept.)
πόρνη 2	σάρξ 2 b. (Sept.), 3 (Sept.), 4	συνδοξάζω 2	υίος τοῦ θεοῦ 2, 3, (Sept.)
ποτήριον b.	σεβάζομαι 2	συνεγείρω fin.	ὑποκριτής 3 (Sept.)
πρεσβύτερος 2 a., b., c.	σκανδαλίζω (Apocr.)	συνέδριον 2 b.	ὑποπνέω b.
προάγω 2 b.	σκάνδαλον b. (Sept.)	συντελέω 5 (Sept.)	ὑποτίπωσις b.
προσανέχω 2	σκηνοπηγία 2 (Sept.)	σύντριμμα 2 (Sept.)	φυλακτήριον 2
προσευχή 2 (Philo)	σκότος b.	σχίσμα b.	φυλάσσω 2 b. (Sept.)
προσήλυτος (Joseph.)	σοφία b.	σῶζω b. (Sept.)	φωτίζω 2 c. (Sept.)
προσκαλέω b.	σταυρός 2 b.	σῶμα 3	χαρίζομαι b.
προστίθημι 2 sub fin. (Sept.)	στέφανος b. a.	σωτήρ (Sept.)	χάρις 2 sub fin., 3 a.
πρόσωπον 1 b., c., 2, (Sept.)	στηρίζω b.	σωτηρία a. (Sept.), b., c.	χάρισμα (Philo)
προφητεύω b., c., d., (Sept.)	στοιχείων 3	σωτήριον, τό (Sept.)	χαριστόω 2
προφήτης II. 1 (Sept.)	στόμα 2 (Sept.)	τέκνον c. (Sept.)	χριστός 2
πρωτότοκος b.	στρατιά 3 (Sept.)	τίς 1 e. γ. (Sept.)	χρίω a., b.
ῥῆμα 2 (Sept.)	συζητέω b.	τραχηλίζω 2	ψυχή 1 c., 2 b.
ῥίζα 2 (Sept.)	συμβιβάζω 3 fin.	τύπος 4 γ.	ψωμίζω b.

## IV.

## WORDS PECULIAR TO INDIVIDUAL NEW TESTAMENT WRITERS.

N. B. A word which occurs only in a quotation by the N. T. writer from the Septuagint is so marked. In the Apocalypse, which contains no express quotations, a word is so designated only when the context plainly indicates a (conscious or unconscious) reminiscence on the part of the writer. For other explanations see the Prefatory Remarks, p. 688 sq.

## 1. To Matthew

ἄγγειον	δέσμη	ἐρίζω	μεταίρω
ἄγγελος?	διακαθαρίζω (Lk. ?)	ἐρίφιον?	μετοικεσία
ἄγκιστρον	διακωλύω	ἐταίρος	μίλιον
ἄθῳς	διαλλάσσω	εὐδία?	μισθὼ
αἷμα ἄθῳν	διασαφέω	εὐνοεῶ	μυλῶν?
αἷμα δίκαιον	δίδραχμον	εὐνουχίζω	νόμισμα
αἰμορροεῶ	διέξοδος	εὐρύχωρος	νοσσίον (Lk. ?)
αἰρετίζω	διετής	ζιζάνιον	οἰκέτεια?
ἄκμην	διστάζω	ἡλί	οἰκιακός
ἀμφίβληστρον (Mk. ?)	δυλιζώ	θαυμάσιος	ὀλιγοπιστία?
ἀκριβῶς	διχάζω	(θεέ voc.)	ὄναρ (κατ' ὄναρ)
ἀναβιβάζω	ἐβδομηκοντάκις	θεριστής	ὀνικός (Mk. ? Lk. ?)
ἀναίτιος	ἐγερσις	θρήνος?	οὐδαμῶς
ἀνηθον	ἐγκρύπτω (Lk. ?)	θυμῶ	βασιλεία τῶν οὐρανῶν
ἀπάγω	ὁ ἐθνικός (3 Jn. ?)	(ιδέα, see εἰδέα)	παγιδεῶ
ἀπονίπτω	ἐνθυμέομαι (Acts ?)	ἴωτα	παραθαλάσσιος
βάρ?	εἰδέα (ιδέα)	καθά	παρακούω (Mk. ?)
βαρύτιμος?	εἰρηνοποιός	καθηγητής	παρatiθέναι παραβολήν
βασανιστής	ἐκλάμπω	καταθεματίζω?	παρομοιάζω?
(Βασιλεία τῶν οὐρανῶν, see οὐρανός)	Ἐμμανουήλ fr. Sept.	καταμανθάνω	παροψίς
βαττολογεῶ	ἐμπορία	καταναθεματίζω?	πεζός?
βιαστής	ἐμπρήθω	καταποντίζω	πικρῶς (Lk. ?)
βροχή	ἐξορκίζω	κῆτος fr. Sept.	πλατύς
δαίμων (Mk. ? Lk. ? Rev. ?)	ἐξώτερος	κουστωδία	πληροῦν τὸ ῥῆθέν
δάνειον	ἐπιγυμνάζω	κρυφαίος?	πολυλογία
δέεινα	ἐπικαθίζω	κύμνον	προβιβάζω (Acts ?)
	ἐπιτορκεῶ	κῶνυψ	προσπαίω?
	ἐπισπείρω?	(λαμβάνειν συμβούλιον, see μαλακία	προφθάνω
	ἐρεύνομαι		πυρράζω?



ράκ(οτ-χ)-ά (οτ ρακά)  
 ράπιζω  
 σαγήνη  
 σεληνιαζομαι  
 σιτιστός  
 στατήρ  
 συμβούλιον λαμβάνω  
 συναίρω (λόγον)  
 συνάντησις?  
 συναυξάνω  
 συντάσσω  
 τάλαντον  
 ταφή  
 τελευτή  
 τούνομα?  
 τραπεζίτης  
 τρύπημα?  
 τύφω  
 φημίζω?  
 φράζω  
 φυγή (Mk. ?)  
 φυλακτήριον  
 φυτεία  
 Χανααῖος  
 χλαμύς  
 ψευδομαρτυρία  
 ψύχω

TOTAL 137 (2 fr. Sept., 21 ?)

## 2. To Mark.

ἀγρεύω  
 ἄλαλος  
 ἀλεκτοροφωλία  
 ἀλλαχού?  
 ἀμφιβάλλω?  
 ἀμφοδον  
 ἀνακυλίω?  
 ἄναλος  
 ἀναπηδάω?  
 ἀναστενάζω  
 ἀπόδημος  
 ἀπαστεγάζω  
 ἀτιμάω } ?  
 ἀτιμώ }  
 ἀφρίζω  
 βοανε(οτ-η)-ργές  
 γναφεύς  
 δηλαυγώς? (cf. τηλαυγώς)  
 διαρπάζω (Mt. ?)  
 δισχίλιοι  
 δύσις?  
 δύσκολος  
 ἔγγιστα?  
 εἶπεν?  
 ἐκθαμβέω  
 ἐκθαυμάζω?  
 ἐκπερισσώς?  
 ἔκφοβος (Heb. fr. Sept.)

ἐλωί  
 ἐναγκαλιζομαι  
 ἐνεικέω  
 ἔνυχος  
 ἐξέπινα  
 ἐξουδ(οτ-θ)-ενώω?  
 ἐπιβάλλω (intr.)  
 ἐπικεφάλαιον?  
 ἐπυρράπτω  
 ἐπισυντρέχω  
 ἐσχάτως (ἔχειν)  
 ἐφφάθᾳ  
 θαμβέω (Acts?)  
 θανίσμιος  
 θυγάτριον  
 τὸ ἱκανὸν ποιεῖν  
 καταβαρύνω?  
 καταδιώκω  
 κατακόπτω  
 κατευλογέω?  
 κατοίκησις  
 κεντυρίων  
 κεφαλαίω }  
 κεφαλίω }  
 κοῦμι etc.  
 κυλίω  
 κωμόπολις  
 μεθόριον?  
 μηκύνω  
 μογι(γ)ιλάλος  
 μυρίζω  
 νουνεχώς  
 ξέστης  
 ὀδοποιέω?  
 (ὄδον ποιέω?)  
 ὄμμα (Mt. ?)  
 ὅσπερ?  
 οὐά  
 ὀχετός?  
 ὄψιος (adj.)?  
 παιδιόθεν  
 πάμπολυς?  
 πανταχόθεν?  
 παρόμοιος  
 πεζῆ (Mt. ?)  
 περιτρέχω  
 πρασιά  
 προαύλιον  
 προμεριμνάω  
 προσάββατον?  
 προσεγγίζω?  
 προσκεφάλαιον  
 προσορμίζω  
 προσπαρένομαι  
 πνυγή?  
 σκώληξ fr. Sept.  
 σμυρνίζω  
 σπεκουλάτωρ  
 στασιαστής?  
 στιβάς (στοιβάς)?

στίλβω  
 συλλυπέω  
 συμβούλιον ποιεῖν?  
 συμπόσιον  
 συνθλίβω  
 Συραφονίκισσα }  
 Συροφονίκισσα } ?  
 Συροφοίνισσα }  
 σύσσημον  
 συστασιαστής?  
 ταλιθά  
 τηλαυγώς? (cf. δηλαυγώς)  
 τρίζω  
 τρυμαλιά (Lk. ?)  
 ὑπερηφανία  
 ὑπερπερισσώς  
 ὑπολήμιον  
 χαλκίον  
 TOTAL 102 (1 fr. Sept., 32 ?)

## 3. To Luke.

N. B. Words found only in the Gospel are followed by a G.; those found only in the Acts, by an A.; those undesignated are common to both.

ἀγαθουργέω A. ?  
 ἀγκάλη G.  
 ἀγνισμός A.  
 ἄγνωστος A.  
 ἀγοραῖος A.  
 ἄγρα G.  
 ἀγράμματος A.  
 ἀγραυλέω G.  
 ἀγωνία G. ?  
 ἀηδία G. ?  
 Ἀθηναῖος A.  
 ἀθροίζω G. ?  
 αἶνος G. (Mt. fr. Sept.)  
 αἰσθάνομαι G.  
 αἴτιον(τό)  
 αἰτίωμα (-αμα) A.  
 αἰχμάλωτος G. fr. Sept.  
 ἀκατάκριτος A.  
 ἀκρίβεια A.  
 ἀκριβής A.  
 ἀκροατήριον A.  
 ἀκολύτως A.  
 Ἀλεξανδρεύς A.  
 Ἀλεξανδρινός (οτ-νός) A.  
 ἀλισγημα A.  
 ἀλλογενής G.  
 ἀλλόφυλος A.  
 ἀμάρτυρος A.  
 ἀμπελουργός G.  
 ἀμύνω A.  
 ἀμφιά(οτ-έ-)ζω G. ?  
 ἀναβαθμός A.  
 ἀναβάλλω A.  
 ἀνίβλεψις G. fr. Sept.  
 ἀναβολή A.  
 ἀνιγνωρίζω A. ? fr. Sept.  
 ἀναδείκνυμι  
 ἀνδείξις G.  
 ἀναδίδωμι A.  
 ἀναζητέω  
 ἀναθέματι ἀναθεματίζω A.  
 ἀνάθημα G. ?  
 ἀναΐδεια G.  
 ἀναίρεσις A.  
 ἀνακαθίζω A. (G. ?)  
 ἀνάκρισις A.  
 ἀνάλη(μ)ψις G.  
 ἀναντιρρητος A.  
 ἀναντιρρητως A.  
 ἀναπειθω A.  
 ἀνάπειρος } G.  
 ἀνίπρηος }  
 ἀναπτύσσω G. ?  
 ἀνασκευάζω A.  
 ἀνασπάω  
 ἀνατάσσομαι G.  
 ἀνατρέφω A. (G. ?)  
 ἀναφαίνω  
 ἀναφωνέω G.  
 ἀνάψυξις A.  
 ἀνέκλειπτος G.  
 ἀνένδεκτος G.  
 ἀνείζω A.  
 ἀνεύθετος A.  
 ἀνευρίσκω  
 ἀνθομολογέομαι G.  
 ἀνθυπατεύω A. ?  
 ἀνθύπατος A.  
 ἀνοικοδομέω A. fr. Sept.  
 ἀντίειπον  
 ἀντιβάλλω G.  
 ἀντικαλέω G.  
 ἀντικύ etc. A.  
 ἀντιπαρέρχομαι G.  
 ἀντιπέρα(-ν) } G.  
 ἀντίπερα }  
 ἀντιτίπτω A.  
 ἀντοφθαλμέω A.  
 ἀνωτερικός A.  
 (ἀξίως w. inf.)  
 ἀπατέω G.  
 ἀπαρτισμός G.  
 ἀπασπάζομαι A. ?  
 ἀπειμι ἀθεο A.  
 ἀπελαύνω A.  
 ἀπελεγμός A.  
 ἀπ(οτ αφ-)ελπίζω G.  
 ἀπερίτμητος A. fr. Sept.  
 ἀπογραφή  
 ἀποδεκατεύω G. ?  
 ἀποδέχομαι  
 ἀποθλίβω G.  
 ἀποκατάστασις A.

ἀποκλείω G.  
 ἀπολείχω G. ?  
 ἀπομάσσω G.  
 ἀποπίπτω A.  
 ἀποπλέω A.  
 ἀποπλύνω G. ?  
 ἀποπνίγω G. (Mt. ?)  
 ἀπορία G.  
 ἀπορρίπτω A.  
 ἀποσκευάζω A. ?  
 ἀποστοματίζω G.  
 ἀποτινάσσω G.  
 ἀποφθέγγομαι A.  
 ἀποφορτίζομαι A.  
 ἀποψύχω G.  
 ἀράγε (ἀρά γε) A.  
 ἀργυροκόπος A.  
 \*Αραψ A.  
 \*Αρειος πάγος A.  
 \*Αρεοπαγίτης A.  
 (ἀρήν) ἀρνός G.  
 ἄροτρον G.  
 ἀρτέμων A.  
 ἀρχιερατικός A.  
 ἀρχιτελώνης G.  
 ἄσημος A.  
 Ἀσιανός A.  
 Ασιάρχης A.  
 ἀσιτία A.  
 ἄσιτος A.  
 ἀσκέω A.  
 ἀσμένως A.  
 ἄσσαν A. ?  
 ἀστοάπτω G.  
 ἄστυμφωνος A.  
 ἀσώτως G.  
 ἄτεκνος G.  
 ἄτερ G.  
 αὐγή A.  
 Αὐγουστος G.  
 αὐστηρής G.  
 αὐτόπτης G.  
 αὐτόχειρ A.  
 ἄφαντος G.  
 ἀφελότης A.  
 ἀφελπίζω (cf. ἀπελπίζω) G.  
 ἀφιξις A.  
 ἄφνω A.  
 ἀφρός G.  
 ἀφυπνώω G.  
 ἀχλὺς A.  
 βαθέως G. ?  
 βαθύνω G.  
 βαλ(λ)άντιον G.  
 βάπτω G. (Jn. ? Rev. ?)  
 βαρύνω G. ?  
 τὰ βασίλεια G.  
 βάσις A.  
 Βάτος (Heb. *Bath*) G.  
 βελόνη G. ?

Βεροαῖος A.  
 βία A.  
 βίαιος A.  
 βίωσις A.  
 βολή G.  
 βολίζω A.  
 βουνός G. fr. Sept.  
 βραδυπλόω A.  
 βρύχω A.  
 βρώσιμος G.  
 βυρσεύς A.  
 βωμός A.  
 γάζα A.  
 Γαλατικός A.  
 γελία G.  
 γερουσία A.  
 γήρας G.  
 γλεῦκος A.  
 γνώστης A.  
 δακτύλιος G.  
 δαν(ε)ιστής G.  
 δαπάνη G.  
 δεισιδαιμονία A.  
 δεισιδαίμων A.  
 δεκαδύο A. ?  
 δεκαοκτώ G. ?  
 δεξιοβίλος } A.  
 δεξιολάβος }  
 Δερβαῖος A.  
 δεσμῶ G. ?  
 δεσμοφύλαξ A.  
 δεσμώτης A.  
 δευτεραίος A.  
 δευτερόπρωτος G. ?  
 δημηγορῶς A.  
 δήμος A.  
 δημόσιος A.  
 διαβάλλω G.  
 διαγγέλλω (Ro. fr. Sept.)  
 διαγνώσκω A.  
 διαγωνρίζω G. ?  
 διάγνωσις A.  
 διαγογγύζω G.  
 διαγρηγορέω G.  
 διαδέχομαι A.  
 διάδοχος A.  
 διαδίδωμι (Jn. ? Rev. ?)  
 διακαθαίρω G. ?  
 διακατελέγχομαι A.  
 διακούω A.  
 διαλαλέω G.  
 διαλειπώ G.  
 διάλεκτος A.  
 διαλιμπάνω A. ?  
 διαλύω A.  
 διαμάχομαι A.  
 διαμερισμός G.  
 διανέω A.  
 διανεύω G.  
 διανόημα G.

διανυκτερεύω G.  
 διανύω A.  
 διαπλώω A.  
 διαπονώω A.  
 διαπορέω  
 διαπραγματεύομαι G.  
 διαπρίω A.  
 διασειώω G.  
 διασπείρω A.  
 διάστημα A.  
 διαταράσσω G. fr. Sept.  
 διατελέω A.  
 διατηρέω  
 διαφείγω A.  
 διαφθορά A.  
 διαφυλάσσω G. fr. Sept.  
 διαχειρίζω A.  
 διαχλευάζω A. ?  
 διαχωρίζω G.  
 διενθυμέομαι A. ?  
 διεξέρχομαι A. ?  
 διερωτάω A.  
 διετία A.  
 διήγησις G.  
 διθάλαστος A.  
 διύστημι  
 διύσχυρίζομαι  
 δικάζω G. ?  
 δικαστής A. (G. ?)  
 διοδύω  
 διοπητής A.  
 διάρθρωμα A. ?  
 Διόσκουροι A.  
 δούλη  
 δοχή G.  
 δραχμή G.  
 δυσβάστακτος G. (Mt. ?)  
 δυσειτερία (τέριον) A.  
 δωδεκάφυλον A.  
 ζα G. (Mk. ?)  
 ζβδομήκοντα  
 ζβδομηκονταεξ A. ?  
 ζβδομηκονταπέντε A. ?  
 ζβραϊκός G. ?  
 ἐγκάθετος G.  
 ἐγκλημα A.  
 ἐγ(ογ ἐν-)κνος G.  
 ἐδαφίζω G. fr. Sept.  
 ἔδαφος A.  
 ἐθίζω G.  
 εισκαλέομαι A.  
 εισπηδάω A.  
 ειστρέχω A.  
 ἑκατοντάρχης A. G. ? (Mt. ?)  
 ἐκβολή A.  
 ἐγκαμίσκω G. ?  
 ἐκδηγέομαι A.  
 ἔκδοτος A.  
 ἐκείσε A.  
 ἔκθαμβος A.

ἐκθετος A.  
 ἐκκολλυμβία A.  
 ἐκκομίζω G.  
 ἐκκρέμαμαι (ογ ἐκκρέμομαι) G.  
 ἐκκαλέω A.  
 ἐκλείπω G. ? (Heb. fr. Sept.)  
 ἐκμυκτηρίζω G.  
 ἐκπέμπω A.  
 ἐκπηδάω A. ?  
 ἐκπλέω A.  
 ἐκπληρώω A.  
 ἐκπληρωσις A.  
 ἐκσώζω A. ?  
 ἐκταράσσω A.  
 ἐκτελέω G.  
 ἐκτένεια A.  
 ἐκτενέστερον G. ?  
 ἐκτίθημι A.  
 ἐκχωρέω G.  
 ἐκψύχω A.  
 ἐλαιών A. (G. ?)  
 Ἐλαμ(ε)ίτης A.  
 ἔλευσις A.  
 ἔλκω G.  
 Ἐλληνηστής A.  
 ἐμβάλλω G.  
 ἐμβιβάζω A.  
 ἐμμαινόμεναι A.  
 ἐμπιπράω A. ?  
 ἐμ(ογ ἐν-)πνέω A.  
 ἐμφανής A. (Ro. fr. Sept.)  
 ἔναντι ?  
 ἐνδής A.  
 ἐνδέχεται (impers.) G.  
 ἐνδιδύσκω G. (Mk. ?)  
 ἐνέδρα A.  
 ἐνεδρεύω A. (G. ?)  
 ἐνεδρον A. ?  
 ἐνσχύω A. (G. ?)  
 ἔγκνος cf. ἔγκνος  
 ἐννεα G.  
 ἐν(ν)εός A.  
 ἐννεύω G.  
 (τὰ) ἐνόητα G.  
 ἐνοχλέω G. ? (Heb. fr. Sept.)  
 ἐνπνέω cf. ἐμπνέω  
 ἐντόπιος A.  
 ἔντρομος A. (Heb. ?)  
 ἐνύπνιον A. fr. Sept.  
 ἐνωτίζομαι A.  
 ἐξαιτέω G.  
 ἐξάλλομαι A.  
 ἐξαστρίπτω G.  
 ζέειμι A.  
 ἐξήσ  
 ἐξολοθρεύω } A.  
 ἐξολοθρεύω }  
 ἐξορκιστής A.  
 ἐξοχή A.  
 ἐξυπνος A.

ἐξωθέω A.	ἐλαβῆς	κατακληροδοτέω? } fr.	λίψ A.
ἐπαθροίζω G.	ἐπορώ A.	κατακληρονομέω? } A. Sept.	λόγος A.
ἐπαυτέω G.	ἐμπορία A.	κατακλίνω G	Λυκαονιστί A.
ἐπακρόομαι A.	ἐπρακύνω	κατακολουθέω	λυμαίνομαι A.
ἐπάναγκες A.	ἐυροκλύδων } A.	κατακτημνίζω G.	λυσιτελεῖ G.
ἐπανερχομαι G.	ἐυρυκλύδων }	καταλιθάζω G.	λυτρωτής A.
ἐπάρχεις A.?	εὐτόνος	κατάλοιπος A. fr. Sept.	μαγεία (-γία) A
ἐπαρχ(ε)ία A.	εὐφορέω G.	καταμένω A.	μαγεύω A.
ἔπαυλις A. fr. Sept.	εὐφροσύνη A.	κατανεύω G.	μαθήτρια A.
ἐπεγείρω A.	ἐφάλλομαι A.	κατανύσσω A.	μακροθύμως A.
ἐπειδήπερ G.	(ἐφείδων, cf. ἐπέιδων)	κυταπίπτω A. (G.?)	μανία A.
ἐπ(οῖ ἐφ-)εἶδον	Ἐφέσιος A.	καταπλέω G.	μαντεύομαι A.
ἐπειμι (εἶμι) A.	ἐφημερία G.	καταριθμέω A.	μαστιζῶ A.
ἐπεισέρχομαι A.?	ἐξυγος G.	κατασειώ A.	μαστός G. (Rev.?)
ἐπέκεινα A. fr. Sept.	ζευκτηρία A.	κατασοφίζομαι A. fr. Sept.	μεγαλείος A. (G.?)
τὸ ἐπιβάλλον G.	ζήτημα A.	καταστέλλω A	μελισσιος G.?
ἐπιβιβάζω	ζωογονέω (1 Tim.?)	κατασύρω G.	μεριστής G.
ἐπιβοάω A.?	ἡγεμονεύω G.	κατασφάζω G.	μεσημβρία A.
ἐπιβουλή A.	ἡγεμονία G.	κατάσχεσις A.	μεστόω A.
ἐπιγίνομαι A.	ἡμιθανής G.	κατατρέχω A.	μεταβάλλω A.
ἐπιδημέω A.	ἦχος (τό) G.	καταφέρω A.	μετακαλέω A.
ἐπικέλλω A.?	ἦχώ G.?	καταφρονητής A. fr. Sept.	μεταπέμψω A.
Ἐπικούρ(ε)ῖος A.	θάμβος	καταψύχω G.	μετεωρίζω G.
ἐπικουρία A.	θάρος A.	κατείδωλος A.	μετοικίζω A.
ἐπικρίνω G.	θεά A.	κατεφίστημι A.	μετρῖως A.
ἐπιλείχω G.?	θεομαχέω A.?	κατοικία A.	μηδαμῶς A.
ἐπιμέλεια A.	θεομάχος A.	κατόρθωμα A.?	μήπου A.?
ἐπιμελῶς G.	θέρμη A.	κέραμος G.	μίσθος G.
ἐπινεύω A.	θεωρία G.	κεράτιον G.	μίσθωμα A.
ἐπίνοια A.	θηρέω G.	κηρίον G.?	μῦθ G.
ἐπιπορεύομαι G. [Sept.]	θορυβάζω G.?( cf. τυρβάζω)	κίχρημι G.	μογίς G.?
ἐπιρρίπτω G. (1 Pet. fr.)	θραύω G. fr. Sept.	κλάσις	μοσχοποιέω A.
ἐπισιτισμός G.	θρόμβος G.?	κλινάριον A.?	ναύκληρος A.
ἐπισκευάζω A.?	θυμιάω G.	κλίνει ἡ ἡμέρα G.	ναῦς A.
ἐπιστάτης G.	θυμομαχέω A.	κλινίδιον G.	νεανίας A.
ἐπιστηρίζω A.	ἕσις	κλισία G.	νεοσσός (νοσσός) G. fr. Sept.
ἐπιστροφή A.	ἰδρῶς G.?	κοιτών A.	νεκρός A.
ἐπισφαλής A.	ἰερατεύω G.	κολυμβάω A.	νησίον A.
ἐπισχύω G.	ἱερόσυλος A.	κολωνία (-νεία etc.) A.	νοσσιά G.?
ἐπιτοαυτό A.?	ἰκμάς G.	κοπετός A.	νοσσός, see νεοσσός
ἐπιτροπεύω G.?	ἰππεύς A.	κοπρία G.	ὀγδοήκοντα G.
ἐπιτροπή A.	ἰσαγγελός G.	κόπριον G.?	ὀδεύω G.
ἐπιφανής A.?	ἴσως G.	κόραξ G.	ὀδοπορέω A.
ἐπιφώνεω	Ἰταλικός A.	κόρος G.	ὀδυνάω
ἐπιχειρέω	καθάπτω A.	κουφίζω A.	ὀθόνη A.
ἐπιχέω G.	καθεξῆς	κραipaλή G.	οἶκημα A.
ἐπλήσθη χρόνος } G.	καθημερινός A.	κράτιστος	οἰκοδομέω A.?
ἐπλήσθησαν ἡμέραι }	καθίμη	κρυπτή (οἱ κρύπτη) G.	οἰκονομέω G.
ἐποκέλλω A.?	καθόλου A.	κτήτωρ A.	ὀκνέω A.
ἐρείδω A.	καθοπλίζω G.	λακτίζω A.	ὀλοκληρία A.
ἔρημοι (αἱ) G.	καθότι	λαμπρότης A.	ὀμβρος G.
ἔσθσις?	κακείθεν A. G.?( Mk.?)	λαμπρῶς G.	ὀμιλέω
ἔσπερα	κάκωσις A. fr. Sept.	λαξευτός G.	ὀμότεχνος A.
ἔσπερινός G.?	καρδιογνώστης A.	λάσκω A.	ὀνειδος G.
εὐγε G.?	καρποφόρος A.	λείος G. fr. Sept.	ὀπότε G.?
εὐεργετέω A.	κατάβασις G.	λεπίς A.	ὀπτάνω A.
εὐεργέτης G.	καταγγελεύς A.	λήρος G.	ὀπτός G.
εὐθυδρομέω A.	καταδέω G.	λιβερτίνος A.	ὀργυιά A.
εὐθυμος A.	καταδική A.?	λικμάω G. (Mt.?)	ὀρ(ε)νός G.
εὐθύμως A.?	κατακλείω	λιμήν A.	ὀρθρίζω G.

ὄρθριος G. ?  
 ὄρμιξ G. ?  
 ὄροθεσία A.  
 οὐρανόθεν A.  
 οὐσία G.  
 ὄφρυνς G.  
 ὄχλῳ A. (G. ?)  
 ὄχλοποιέω A.  
 παθητός A.  
 παῖς, ἡ, G.  
 παμπληθεί G.  
 πανδοχείον (OG-κίον) G.  
 πανδοχεύς (OG-κεύς) G.  
 πανοικί (OG-κει) A.  
 πανταχῇ OG πανταχῆ A. ?  
 πάντη (OG-τη) A.  
 παραβάλλω A. (Mk. ?)  
 παραβιάζομαι  
 παράδοξος G.  
 παραθεωρῶ A.  
 παρανέω A.  
 παρακαθεζομαι G. ?  
 παρακαθίζω G. ?  
 παρακαλύπτω G.  
 παραλέγομαι A.  
 παράλιος G.  
 παρανομέω A.  
 παραπλέω A.  
 παράσημος A.  
 παρατείνω A.  
 παρατήρησις G.  
 παρατυγχάνω A.  
 παραχειμασία A.  
 παρεμβάλλω G. ?  
 παρενοχλέω A.  
 παρθενία G.  
 παροίχομαι A.  
 παροτρύνω A.  
 πατρῶος A.  
 πεδινός G.  
 πεζεύω A.  
 πειράω A. (Heb. ?)  
 πενιχρός G.  
 πεντεκαδέκατος G.  
 περαιτέρω A. ?  
 περιάπτω G. ?  
 περιαστράπτω A.  
 περικαθίζω G. ?  
 περικρατής A.  
 περικρύπτω G.  
 περικυκλώω G.  
 περιλάμπω  
 περιμένω A.  
 πέριξ A.  
 περιουκίω G.  
 περιούκιος G.  
 περιοχή A.  
 περιρ(ρ)ήγγυμι A.  
 περισπάω G.  
 περιτρέπω A.

πήγανον G.  
 πιείζω G.  
 πιμπράω A. ?  
 πινακίδιον G. ?  
 πινακίς G. ?  
 πλέω (Rev. ?)  
 πλήμ(μ)υρα (OG-ύρα) G.  
 πλόος A.  
 πνικτός A.  
 πνοή A.  
 πολίτης (Heb. ?)  
 πολλαπλασιών G. (Mt. ?)  
 πολιτάρχης A.  
 Ποντικός A. [Sept.]  
 πόρρω G. (Mt. and Mk. fr.)  
 πορφυρόπωλις A.  
 πραγματεύομαι G.  
 πράκτωρ G.  
 πρεσβεία G.  
 πρηγής A.  
 προβάλλω  
 προκαταγγέλλω A. (2 Co. ?)  
 προκηρύσσω A.  
 προμελετάω G.  
 προοράω A.  
 προπορεύω  
 προσαναβαίνω G.  
 προσαναλίσκω G. ?  
 προσανέχω A. ?  
 προσαιπέλω A.  
 προσαχέω A. ?  
 προσδαπανάω G.  
 προσδέομαι A.  
 προσδοκία  
 προσεῖω A.  
 προσεργάζομαι G.  
 προσέχειν ἑαυτοῖς  
 προσκληρώω A.  
 προσκλίνω A. ?  
 προσλαλέω A.  
 πρόσπεινος A.  
 προσπήγγυμι A.  
 προσποιέω G. (Jn. ? ?)  
 προσρήγγυμι G. (Mt. ?)  
 προσφάτως A.  
 προσψεύω G.  
 προσωπολή(μ)πτῆς A.  
 προτάσσω A. ?  
 προτείνω A.  
 προτρέπω A.  
 προϋπάρχω  
 προφέρω G.  
 προχειρίζω A.  
 προχειροτονέω A.  
 πρῶ (OG-ῶ, OG-ῶ) ρα A.  
 πρωτοστάτης A.  
 πρώτως A. ?  
 πτώω G.  
 πτύσσω G.  
 πύθων A.

πυρά A.  
 ραβδούχος A.  
 ραδιούργημα A.  
 ραδιουργία A.  
 ῥήγμα G.  
 ῥήτωρ A.  
 ῥωμαϊκός G. ?  
 ῥώνυμι A.  
 ῥάλος G.  
 ῥανίς A.  
 ῥεβαστός A.  
 Σιδωνίος  
 σικάριος A.  
 σίκερα G.  
 σιμικίνθιον A.  
 σινιάζω G.  
 σιτευτός G.  
 σιτίον A. ?  
 σιτομέτριον G.  
 σκάπτω G.  
 σκάφη A.  
 σκευή A.  
 σκηνοποιός A.  
 σκιρτάω G.  
 σκληροτράχηλος A.  
 σκύλον (OG σκύλον) G.  
 σκληροκίβρωτος A.  
 σπαργανόω G.  
 σπερμολόγος A.  
 στέμμα A.  
 στερεόω A.  
 στιγμή G.  
 στρατηγός  
 στρατιά (cf. 2 Co. x. 4 Tdf.)  
 στρατοπεδάρχης ? } A.  
 στρατοπέδαρχος ? }  
 στρατοπέδον G.  
 Στωϊκός A.  
 συγγένεια  
 συγγενίς G. ?  
 συγκαλύπτω G.  
 συγκαταβαίνω A.  
 συγκατατίθημι G.  
 συγκαταψηφίζω A.  
 συγκινέω A.  
 συσκομίζω A.  
 συγκύπτω G.  
 συγκυρία G.  
 συγχέω A.  
 σύγχυσις A.  
 συ(ν)ζήτησις A. ?  
 συκάμνος G.  
 συκομορέα }  
 -μορέα } G.  
 -μοραία }  
 συκοφαντέω G.  
 συλλογίζομαι G.  
 συμβάλλω  
 συμπαράγινωμι G. (2 Tim. ?)

συμπαρέμι A.  
 συμπεριλαμβάνω A.  
 συμπίνω A.  
 συμπίπτω G. ?  
 συμπληρώω  
 σμφύω G.  
 συμφωνία G.  
 συμψηφίζω A.  
 συναθροίζω A. (G. ?)  
 συνακολουθέω G. (Mk. ?)  
 συναλλίζω A.  
 συναλλάσσω A. ?  
 συναρπάζω  
 συνδρομή A.  
 σύνειμι (είμι) A. (G. ?)  
 σύνειμι (είμι) G.  
 συνελαύνω A. ?  
 συνεπιτίθημι A. ?  
 συνέπομαι A.  
 συνεπίσθημι A.  
 συνθλάω G. (Mt. ?)  
 συνθρύπτω A.  
 συγκατανέω A. ?  
 συνοδεύω A.  
 συνοδία G.  
 συνομιλέω A.  
 συνομορέω A.  
 σορός G.  
 σύντροφος A.  
 συντυγχάνω G.  
 συναμοσσία A. ?  
 Σύρος G. (Mk. ?)  
 Σύρτις (OG σύρτις) A.  
 συναπάσσω G. (Mk. ?)  
 συστρέφω A. (Mt. ?)  
 συστροφή A.  
 σφάγιον A. fr. Sept.  
 σφοδρῶς A.  
 σφυδρῶν A. ?  
 σφυρόν A. ?  
 σχολή A.  
 τακτός A.  
 τανῶν (τὰ νῶν) A.  
 τάραχος A.  
 τάχιστα A.  
 τεκμήριον A.  
 τελεσφόρῶ G.  
 τεσσαρακονταετής A.  
 τεσσαρεσκαδέκατος A.  
 τετραδίων A.  
 τετραπλῶος G.  
 τετραρχέω G. [καρδιά  
 τίθεσθαι εἰς τὰ ὄτα OG ἐν  
 τιμωρῶ A.  
 τοίχος A.  
 τραύμα G.  
 τραυματίζω  
 τραχύς  
 τριετία A.  
 τρίστεγος A.

τρισχίλιοι A.  
 τροποφορέω? } A. fr. Sept.  
 τροφοφορέω? }  
 τρυγών G. fr. Sept.  
 τυρβάζω G. ? (cf. θορυβάζω)  
 Τύριος A.  
 τυφωνικός A.  
 ύγρός G.  
 ύδρωπικός G.  
 ύπερείδον A.  
 ύπερεκχύνω G.  
 ύπερῶν A.  
 ύπηρετέω A.  
 ύποβάλλω A.  
 ύποζώννυμι A.  
 ύποκρίνομαι G.  
 ύπολαμβάνω (3 Jn. ?)  
 ύπονοέω A.  
 ύποπλέω A.  
 ύποσπνέω A.  
 ύποστράννυμι G.  
 ύποτρέχω A.  
 ύποχωρέω G.  
 ύφαίνω G. ?  
 φαντασία A.  
 φάραγξ G. fr. Sept.  
 φάσις A.  
 φάτιη G.  
 φιλανθρώπως A.  
 φίλη (ή) G.  
 φιλονεικία G.  
 φιλόσοφος A.  
 φιλοφρώνως A.  
 φύβηθρον (or -τρον) G.  
 φόρτος A. ?  
 φρονίμως G.  
 φρυσάσω A. fr. Sept.  
 φρύγανον A.  
 φυλακίζω A.  
 φύλαξ A.  
 Χαλδαίος A.  
 χάραξ G.  
 χάσμα G.  
 χειμάζω A.  
 χειραγωγέω A.  
 χειριγωγός A.  
 χλευάζω A.  
 χορός G.  
 χόρτασμα A.  
 χρωφειλέτης (or χροεφυλ.) G.  
 χρονοτριβέω A.  
 χρώς A.  
 χῶρος A.  
 ψάχω G.  
 ώνόομαι A.  
 ώόν G.

Gospel 312 (11 fr. Sept., 52?)  
 Acts 478 (15 fr. Sept., 49?)  
 Both 61.  
 TOTAL 851 (26 fr. Sept., 101?)

## 4. To all three Synoptists.

άνακατέω  
 άγγελη  
 άλα ?  
 άλάστρον  
 άλιεύς  
 άμην λέγω ύμίν  
 άναβοάω ?  
 άνακλίνω  
 άνεκτός  
 άπαίρω  
 άποδημέω  
 άποκεφαλίζω  
 άποκυλίω  
 οί άρτοι τής προθέσεως  
 άσβεστος  
 άσκός  
 βαπτιστής  
 Βεελζεβούλ (-βούβ)  
 γαλήνη  
 γαμίσκω ?  
 διαβλέπω ?  
 διαλογίζομαι (Jn. ?)  
 δυσκύλωσ  
 έκατονταπλασίωv ?  
 εκδίδωμι  
 εμπαιξώ  
 εμπτύω  
 επίβλημα  
 επιγραφή  
 επισυνάγω  
 έρήμοσις  
 ευκοπώτερόν έστι.  
 έθρος  
 θηλάζω  
 κακώς έχειν  
 κάμηλος  
 καταγελάω  
 κράσπεδον  
 κρημνός  
 κωφός  
 λεγέων (-γιών)  
 λέπρα  
 λεπρός  
 μακρός ?  
 μέδιος  
 νυμφών  
 οικουδεσπότης  
 όρχέομαι  
 παραλυτικός ?  
 πενθερά  
 περιλύπος  
 πήρα [Sept.]  
 (πόρρω Mt. and Mk. fr.)  
 πίναιξ  
 προβαίνω  
 πρωτοκαθεδρία  
 πρωτοκλισία  
 πύργος

ράφίς ?  
 ρήγνυμι (Gal. fr. Sept.)  
 σίνυπι  
 σινδών  
 σκύλλω ?  
 σπλαγχνίζομαι  
 τὰ σπύριμα  
 στάχυς  
 στέγη  
 συμπνίγω  
 συντηρέω  
 τελώνης  
 τελώνιον  
 τίλλω  
 τρίβος fr. Sept.  
 υίος Δαυίδ  
 ύποκριτής  
 φέγγος ?  
 χοίρος  
 ψευδομαρτυρέω (Ro. ?)  
 ψυχίον

TOTAL 78 (1 fr. Sept., 10 ?)

## 5. To John.

N. B. Words peculiar to the Gospel, or to one or another of the Epistles, are so marked.

άγγελία 1 Ep.  
 άγγέλλω G. ?  
 άλιεύω G.  
 άλλαχόθεν G.  
 αλόη G.  
 άμαρτιαν έχειν G., 1 Ep.  
 άμην άμην G.  
 άν (έάν) G. ? 1 Ep. ?  
 άναμάρτητος G. (viii. 7)  
 άνάστασις { ζωής } G.  
 { κρίσεως }  
 άνθρακία G.  
 άνθρωποκτόνος G., 1 Ep.  
 άντίχριστος 1 Ep., 2 Ep.  
 άντλέω G.  
 άντλημα G.  
 άπεκρίθη και ειπε G.  
 άπέρχομαι εις τὰ όπίσω G.  
 άποσυνάγωγος G.  
 άρ(ρ)αφος G.  
 άρχιτρικλινος G.  
 άρχων του κόσμου (τουτου) G.  
 αύτόφωρος G. (viii. 4).  
 βαίον G.  
 βασιλίσκος G. ?  
 βιβρώσκω G.  
 Γαββαθά G.  
 γενετή G.  
 γεννηθῆναι άνωθεν G., εκ (του)  
 θεου G. 1 Ep., εκ (του) πνευ-  
 ματος G.  
 γέρων G.  
 γλωσσόκομον G.  
 δακρύω G.  
 δειλιάω G.  
 δήποτε G. ? (v. 4)  
 διαζωννύω G.  
 δίδυμος G.  
 έγκαίνα G.  
 είναι εκ του κόσμου G., 1 Ep.  
 είναι { εκ των άνω } G.  
 { εκ των κάτω }  
 εκνεύω } G.  
 εκνεύω }  
 ελιγμα G. ?  
 έμποριον G.  
 έμφυσάω G.  
 έξέρχασθαι εκ (άπό, παρά)  
 του θεου G.  
 έξυπνίζω G.  
 επάρατος G. ?  
 επενδύτης G.  
 επιδέχομαι 3 Ep.  
 επιχρίω G.  
 (ή) εσχάτη ήμέρα G.  
 ζώννυμι G. (Acts ?)  
 ήλος G.  
 ήπερ G. ?  
 θεοσεβής G.  
 θήκη G.  
 θρέμμα G.  
 ιλασμός 1 Ep.  
 καθαίρω G. (Heb. ?)  
 καταγράφω G. ? (viii. 6).  
 κέδρος G. ?  
 κείρια G.  
 κέρμα G.  
 κερματιστής G.  
 κηπουρός G.  
 κίνησις G. (v. 3)  
 κλήμα G.  
 κοίμησις G.  
 κολυμβήθρα G.  
 κομψότερον έχειν G.  
 κρίθινος G.  
 λέντιον G.  
 λιθόστρωτος G.  
 λίτρα G.  
 λόγχη G.  
 μεσώω G.  
 Μεσσίας G.  
 μετρητής G.  
 μίγμα G. ?  
 μονή G.  
 νίκη 1 Ep.  
 νιπητήρ G.  
 νόσημα G. ? (v. 4)  
 ρύσσω G.  
 ζῶω G.  
 όθύμιον G. (Lk. ?)  
 όμού G. (Lk. ?)

ὄνᾱριον G.  
 οὐκοῦν G.  
 ὀψᾱριον G.  
 παιδᾱριον G. (Mt.?)  
 πενθερός G.  
 περιδέω G. [3 Ep.  
 περιπατεῖν ἐν ἀληθείᾳ 2 Ep.,  
 περιπατεῖν ἐν τῇ σκοτίᾳ (ὄν  
 ἐν τῷ σκότει) G., 1 Ep.  
 περιπατεῖν ἐν τῷ φωτί 1 Ep.  
 ποιεῖν τὴν ἀληθειαν G., 1 Ep.  
 πότερος G.  
 προβατική G.  
 προβατίον G.?  
 προσαίτω G. (Mk. ? Lk. ?)  
 προσκυνητής G.  
 προσφάγιον G.  
 πτέρνα G.  
 πτύσμα G.  
 ῥέω G.  
 Ῥωμαῖστί G.  
 σκέλος G.  
 σκηνοπηγία G.  
 συγχράομαι G.?  
 συμμαθητής G.  
 συεισέρχομαι G.  
 τεκνίον G., 1 Ep. (Mk. ? Gal. ?)  
 τεταρταῖος G.  
 τετράμηρος G.  
 τίθεναι ψυχὴν G., 1 Ep.  
 τίτλος G.  
 ὕδρια G.  
 ὑπάνησις G. (Mt.?)  
 ὑφαντός G.  
 φανός G.  
 φιλοπρωτεύω 3 Ep.  
 φλυαρέω 3 Ep.  
 φραγελλιον G.  
 χιμαῖ G.  
 χάρτης 2 Ep.  
 χεῖμαρρος G.  
 χολάω G.  
 χρίσμα 1 Ep.  
 ψυχὴν τίθεναι, see τίθεναι ψ.  
 ψωμίον G.  
 Gospel 114 (12 ?)  
 Epp. 11  
 Gospel and Epp. 8 (1 ?)  
 TOTAL 133 (13 ?)

## 6. To Paul.

α. TO THE LONGER EPISTLES  
AND PHILEMON.

N. B. Words peculiar to any  
single Epistle are so designated  
by the appended abbreviation.

ἄβαρης 2 Co.  
 ἀγαθωσύνη  
 ἀναμος 1 Co.

ἀγανάκτησις 2 Co.  
 ἀγενής 1 Co.  
 ἀγιωσύνη  
 ἀγνότης 2 Co.  
 ἀγνώς Phil.  
 ἀγριέλιος Ro.  
 ἀγρυπνία 2 Co.  
 αἰδάπανος 1 Co.  
 ἀδής 1 Co.  
 ἀδιαλείπτως  
 ἀδροτής 2 Co.  
 ἀθά cf. μαρὰν ἀθά  
 ἄθεος Eph.  
 ἀθυμέω Col.  
 αἶνυμα 1 Co.  
 αἰσθησις Phil.  
 αἰσχρολογία Col.  
 αἰσχροτής Eph.  
 αἰτιάομαι Ro.  
 αἰχμαλωτεύω Eph. fr. Sept.  
 (2 T. ?)  
 ἀκαιρέομαι Phil.  
 ἀκατακάλυπτος 1 Co.  
 ἄκων 1 Co.  
 ἀλάλητος Ro.  
 ἀληθεύω  
 ἀλληγορέω Gal.  
 ἄλυπος Phil.  
 ἀμέμπτως 1 Th.  
 ἀμετακίνητος 1 Co.  
 ἀμεταμέλητος  
 ἀμετανόητος Ro.  
 ἄμετρος 2 Co.  
 ἀναβάλλω Phil.  
 ἀνακαινίσω  
 ἀνακαλύπτω 2 Co.  
 ἀνακεφαλαίω  
 ἀνακόπτα Gal. ?  
 ἀναλογία Ro.  
 ἀναμένω 1 Th.  
 ἀνανεός Eph.  
 ἀναξίος 1 Co.  
 ἀναξίως 1 Co.  
 ἀναπολόγητος Ro.  
 ἀνδρίζω 1 Co.  
 ἀνεκδήγητος 2 Co.  
 ἀνελεῖμνον Ro.  
 ἀνεξερέυ(ορ -ραύ-)ητος Ro.  
 ἀνεξιχνίαστος  
 ἀνεψιός Col.  
 ἀνήκω  
 ἀνθραξ Ro. fr. Sept.  
 ἀνθρωπάρεσκος  
 ἀνθρώπινον λέγω Ro.  
 ἀνοιξίς Eph.  
 ἀνόμως Ro.  
 ἀνοχή Ro.  
 ἀνταναπλήρωσ Col.  
 ἀπαπόδοσις Col.  
 ἀντιλη(μ)ψίς 1 Co.

ἀντιμυσθία  
 ἀντιστρατεύομαι Ro.  
 ἀπαλγέω Eph.  
 ἀπαλοτριώ  
 ἀπαρασκεύαστος 2 Co.  
 ἀπ(ορ ἀφ-)είδον Phil.  
 ἄπειμι *absum*  
 ἀπέιπον 2 Co.  
 ἀπεκδύομαι Col.  
 ἀπέκδυσις Col.  
 ἀπελευθερος 1 Co.  
 ἀπερισπάστως 1 Co.  
 ἀπλότης  
 ἀπόδειξις 1 Co.  
 ἰποκαραδοκία  
 ἀποκαταλλάσσω  
 ἀπόκριμα 2 Co.  
 ἀπορφανίζω 1 Th.  
 ἀποστύγω Ro.  
 ἀποτινύω Philem.  
 ἀποτολμάω Ro.  
 ἀποτομία Ro.  
 ἀπουσία Phil.  
 ἀπόχησις Col.  
 ἄρα οὐν  
 ἀρά Ro.  
 ἀραβίων  
 ἀρεσκεία Col.  
 ἀρμύζω 2 Co.  
 ἀρπαγμός Phil.  
 ἄρρητος 2 Co.  
 ἀρχιτέκτων 1 Co.  
 ἀσαινω 1 Th. ?  
 ἀσθένημα E. r.  
 ἀσφοδός Eph.  
 ἀσπίς Ro.  
 ἀστατέω 1 Co.  
 ἀσυνθετος Ro.  
 ἀσχημονέω 1 Co.  
 ἀσχήμων 1 Co.  
 ἀτακτέω 2 Th.  
 ἄτακτος 1 Th.  
 ἀτάκτως 2 Th.  
 ἄτομος 1 Co.  
 αὐγάζω 2 Co. ?  
 αὐθαίρετος 2 Co.  
 αὐλός 1 Co.  
 αὐξήσις  
 αὐτάρκης Phil.  
 ἀφειδία Col.  
 ἀφή  
 ἀφικνέομαι Ro.  
 Ἄχαικός 1 Co.  
 ἀχρεῖωσ Ro. fr. Sept.  
 ἄχρηστος Philem.  
 ἄψυχος 1 Co.  
 Βαῦλ Ro. fr. Sept.  
 βυσκαίνω Gal.  
 Βελιάλ or Βελίαρ 2 Co.  
 βέλος Eph.

βραβεῖον  
 βραβεύω Col.  
 βρόχος 1 Co.  
 βυθός 2 Co.  
 Γαλάτης Gal.  
 γεώργιον 1 Co.  
 γησιώσις Phil.  
 γραπτός Ro.  
 γυμνατεύω 1 Co.  
 δάκνω Gal.  
 Δαμασκηνός 2 Co.  
 δειγματίζω Col. (Mt. ?)  
 διαίρεσις 1 Co.  
 διαστολή  
 διδακτός 1 Co. (Jn. fr. Sept.)  
 διεργμηνεία 1 Co. ?  
 διεργμηνεύτης 1 Co. ?  
 δικαιοκρισία Ro.  
 δικαίωσις Ro.  
 δίοπερ 1 Co.  
 διχοστασία  
 δίψος 1 Co.  
 δογματίζω Col.  
 δοκιμή  
 δόλιος 2 Co.  
 δολιόω Ro. fr. Sept.  
 δολόω 2 Co.  
 δότης 2 Co.  
 δουλαγωγέω 1 Co.  
 δράσσομαι 1 Co.  
 δυναμόω Col. (Eph. ? Heb. ?)  
 δυνατέω 2 Co. (Ro. ?)  
 δυσφημέω 1 Co. ?  
 δυσφημία 2 Co.  
 δωροφορία Ro. ?  
 ἐγγράφω 2 Co. (Lk. ?)  
 ἐγγύτερον Ro.  
 ἐγκαχάομαι 2 Th. ?  
 ἐγκεντρίζω Ro.  
 ἐγκοπὴ (ορ ἐκκ-, ορ ἐκκ-) 1 Co.  
 ἐγκρατεύομαι 1 Co.  
 ἐγκρίνω 2 Co.  
 ἐδραῖος  
 ἐθελοθηρησκεία Col.  
 ἐθνάρκης 2 Co.  
 ἐθνικώς Gal.  
 εἰδωλείων 1 Co.  
 εἰκῆ-, κῆ (Mt. ?)  
 εἶκος Gal.  
 εἰλικρινεία (ορ -νία)  
 εἰρηνοποιέω Col.  
 εἰσδέχομαι 2 Co.  
 ἑκατονταέτης Ro.  
 ἐκδραπανάω 2 Co.  
 ἐκδημέω 2 Co.  
 ἔκδικος  
 ἐκδιόκω 1 Th. (Lk. ?)  
 ἐκκαίω Ro.  
 ἐκκλάω Ro.  
 ἐκκλείω

ἐκκοπή cf. ἐγκοπή  
 ἐκνήφω 1 Co.  
 ἐκούσιος Philem.  
 ἐκπετάννυμι Ro. fr. Sept.  
 ἐκπτύω Gal.  
 ἐκτρέφω Eph.  
 ἔκτρομα 1 Co.  
 ἐκφοβέω 2 Co.  
 ἐκών  
 ἐλαττονέω 2 Co. fr. Sept.  
 ἐλαφρία 2 Co.  
 ἐλαχιστότερος Eph.  
 ἐλλογία or -γέω  
 ἐμβατεύω Col.  
 ἐμπεριπατέω 2 Co. fr. Sept.  
 ἐνάρχομαι  
 ἔνδειγμα 2 Th.  
 ἔνδειξις  
 ἐνδημέω 2 Co.  
 ἐνδοξάζω 2 Th.  
 ἐνέργεια  
 ἐνέργημα 1 Co.  
 ἐνκοπή cf. ἐγκοπή  
 ἐνορκίζω 1 Th. ?  
 ἐνότης Eph.  
 ἐντροπή 1 Co.  
 ἐντυπώω 2 Co.  
 ἐξαγοράζω  
 ἐξαίρω 1 Co. ? and fr. Sept.  
 ἐξανάστασις Phil.  
 ἐξαπατάω (1 Tim. ?)  
 ἐξαπαρέω 2 Co.  
 ἐξεγείρω  
 ἐξήχέω 1 Th.  
 ἐξισχύω Eph.  
 ἐορτάζω 1 Co.  
 ἐπακούω 2 Co. fr. Sept.  
 ἐπαναμμνήσκω Ro.  
 ἐπίπειρ Ro. ?  
 ἐπεκτείνω Phil.  
 ἐπενδύω 2 Co.  
 ἐπιβαρέω  
 ἐπιδιατάσσομαι Gal.  
 ἐπιδύω Eph.  
 ἐπιθανάτιος 1 Co.  
 ἐπιθυμητής 1 Co.  
 ἐπικαλύπτω Ro. fr. Sept.  
 ἐπικατάρατος Gal. fr. Sept.  
 (Jn. ?)  
 ἐπιπόθησις 2 Co.  
 ἐπιπόθητος Phil.  
 ἐπιποθία Ro.  
 ἐπισκνήω 2 Co.  
 ἐπισπάω 1 Co.  
 ἐπιτιμία 2 Co.  
 ἐπιφαύσκω Eph.  
 ἐπιχορηγία  
 ἐπονομάζω Ro.  
 ἐπτακισχίλιον Ro.  
 ἐρεθίζω 2 Co. (Col. ?)

ἐρμηνεία 1 Co.  
 ἐρμηνευτής 1 Co. ?  
 τί ἐροῦμεν Ro.  
 ἐτερόγλωσσος 1 Co.  
 ἐτεροζυγέω 2 Co.  
 ἔτερος Phil.  
 ἐτοιμασία Eph.  
 εὐνοία Eph. (1 Co. ?)  
 εὐπάρεδρος  
 εὐπρόσεδρος } 1 Co.  
 εὐπροσωπέω Gal.  
 εὐσημος 1 Co.  
 εὐσημονός  
 εὐσηχμοσύνη 1 Co.  
 εὐτραπέλια Eph.  
 εὐφημία 2 Co.  
 εὐφῆμος Phil.  
 εὐχάριστος Col.  
 εὐψυχέω Phil.  
 εὐωδία  
 ἐφρευρέτης Ro.  
 ἐφικνέομαι 2 Co.  
 ὁ ἡγαπημένος (of Christ)  
 Eph.  
 ἡ ἀγνοεῖτε Ro.  
 ἡδιστα 2 Co.  
 ἡθος 1 Co. fr. Menander  
 ἡνίκα 2 Co.  
 ἡτοι Ro.  
 ἡττημα  
 ἡττων or ἡσων  
 ἡχέω 1 Co. (Lk. ?)  
 θειότης Ro.  
 θέλω ἐν Col.  
 θεοδιδάκτος 1 Th.  
 θεοστουγής Ro.  
 θεότης Col.  
 θήρα Ro.  
 θηριομαχέω 1 Co.  
 θνητός  
 θριαμβεύω  
 θυρεός Eph.  
 ἴαμα 1 Co.  
 ἱερόθυτος 1 Co. ?  
 ἱεροσυλέω Ro.  
 ἱερούργεω Ro.  
 ἱκανότης 2 Co.  
 ἱκανός  
 ἱλαρός 2 Co.  
 ἱλαρότης Ro.  
 ἱμίρομαι (? cf. ἡμίρομαι)  
 ἵνα ('where') ?  
 Ἰουδαίζω Gal.  
 Ἰουδαϊκῶς Gal.  
 Ἰουδαϊσμός Gal.  
 ἰσότης  
 ἰσόψυχος Phil.  
 ἰστορέω Gal.  
 καθαίρεισις 2 Co.  
 καθό (1 Pet. ?)

καθοραώ Ro.  
 καινότης Ro.  
 κακοήθεια Ro.  
 καλίμη 1 Co.  
 καλλιέλαιος Ro.  
 καλοποιέω 2 Th.  
 κάλυμμα 2 Co.  
 κάμπτω  
 κανών  
 καπηλεύω 2 Co.  
 καταβαρέω 2 Co.  
 καταβραβεύω Col.  
 καταδουλόω  
 κατακαλύπτω 1 Co.  
 κατάκρημα Ro.  
 κατάκρισις 2 Co.  
 κατάλαλος Ro.  
 κατάλειμμα Ro. ?  
 καταλλαγή  
 καταλλάσσω  
 καταναρκάω 2 Co.  
 κατάνυξις Ro. fr. Sept.  
 κατάρτισις 2 Co.  
 καταρτισμός Eph.  
 κατασκοπέω Gal.  
 καταστρώννυμι 1 Co.  
 κατατομή Phil.  
 καταναγίζω 2 Co. ?  
 καταχθόνιος Phil.  
 καταχράομαι 1 Co.  
 κατοπτρίζομαι 2 Co.  
 κατώτερος Eph.  
 κέλευσμα 1 Th.  
 κενοδοξία Phil.  
 κενόδοξος Gal.  
 κενός  
 κημόω 1 Co. ?  
 κίνδυνος  
 κληρώω Eph.  
 κλίμα  
 κλυδωνίζομαι Eph.  
 κολακεία 1 Th.  
 κομιάω 1 Co.  
 κόμη 1 Co.  
 κοσμοκράτωρ Eph.  
 κρέας  
 κρυφή, -φή Eph.  
 κυβεία Eph.  
 κυβέρνησις 1 Co.  
 κύμβαλον 1 Co.  
 κυριακὸν δείπνον 1 Co.  
 κυρώω  
 Λαοδικεύς Col. (Rev. ?)  
 λάρυγξ Ro.  
 λείμμα Ro.  
 λήψις Phil.  
 λογία 1 Co.  
 λογισμός  
 λοιδόρος 1 Co.  
 λύσις 1 Co.

μακαρισμός  
 μάκελλον 1 Co.  
 μακροχρόνιος Eph.  
 μαρῖν ἀθά (μαραναθά) 1 Co.  
 ματαιούω Ro.  
 μεγάλως Phil.  
 μέγεθος Eph.  
 μεθοδεία Eph.  
 μέθυσος 1 Co.  
 μεστότοιχον Eph.  
 μετακινέω Col.  
 μεταλλάσσω Ro.  
 μετασχηματίζω  
 μετοχή 2 Co.  
 μήτιγες (μήτι γε, μή τι γε) 1 Co.  
 μολυσμός 2 Co.  
 μομφή Col.  
 μορφώω Gal.  
 μόχθος  
 μνέω Phil.  
 μυκτηρίζω Gal.  
 μωμόομαι 2 Co.  
 μωρία 1 Co.  
 μωρολογία Eph.  
 νέκρωσις  
 νή 1 Co.  
 νηπιάζω 1 Co.  
 νόημα  
 νομοθεσία Ro.  
 νομηνία Col.  
 νυχθήμερον 2 Co.  
 νώτος Ro. fr. Sept.  
 οἰκτείρω Ro. fr. Sept.  
 οἰκατήμερος Phil.  
 ὀλέθριος 2 Th. ?  
 ὀλιγόψυχος 1 Th.  
 ὀλοθρευτής 1 Co.  
 ὀλοτελής 1 Th.  
 ὀμείρομαι 1 Th. ? (cf. ἱμίρ.)  
 ὀμλία 1 Co. fr. Menander  
 ὀνύνημι Philem.  
 ὄρατός Col.  
 ὄρεξις Ro.  
 ὄρθοδοξέω Gal.  
 ὄσγε Ro.  
 ὄσιως 1 Th.  
 ὄσφρησις 1 Co.  
 ὀφθαλμοδουλεία  
 ὀχύρωμα 2 Co.  
 πάθος  
 παιδαγωγός  
 παίζω 1 Co. fr. Sept.  
 παλαιότης Ro.  
 πάλη Eph.  
 πανούργος 2 Co.  
 παραβουλεύομαι ? } Phil.  
 παραβουλεύομαι ? }  
 παραζηλώω  
 παράκειμαι

παραμυθία 1 Co.  
 παραμύθιον Phil.  
 παραπλήσιον Phil.  
 παραπίνακτα 2 Co.  
 παραφρονέω 2 Co.  
 παρεδρεύω (cf. παρεδρ.) 1 Co.?  
 παρείσακτος Gal.  
 παρεισέρχομαι  
 πάρεσις Ro.  
 παρηγορία Col.  
 πάροδος 1 Co.  
 παροργίζω  
 παροργισμός Eph.  
 πατρικός Gal.  
 πειθός 1 Co.  
 (Πειθώ 1 Co.?)  
 πεισμονή Gal.  
 πένης 2 Co. fr. Sept.  
 πεντάκις 2 Co.  
 πεποιθήσις  
 περιεργάζομαι 2 Th.  
 περικάθαρα 1 Co.  
 περικεφαλαία 1 Th. (Eph. fr. Sept.)  
 περιλείπω 1 Th.  
 περίψημα 1 Co.  
 περπερεύομαι 1 Co.  
 πέρυσσι 2 Co.  
 πιθανολογία Col.  
 πίστης Ro.  
 πλάσμα Ro.  
 τὸ πλείστον (adv.) 1 Co.  
 πλεονεκτέω  
 πλεονέκτης  
 πλησμονή Col.  
 πλουτίζω  
 ποίημα  
 πολίτευμα Phil.  
 πολυπόικιλος Eph.  
 πρεσβεύω  
 προαιρέω 2 Co.  
 προαιτιόομαι Ro.  
 προακούω Col.  
 προαμαρτάνω 2 Co.  
 προγίνομαι Ro.  
 προδίδωμι Ro.  
 προελπίζω Eph.  
 προεναρχομαι 2 Co.  
 προεπαγγέλλω Ro. (2 Co.?)  
 προετοιμάζω  
 προεναγγελλίζομαι Gal.  
 προέχω Ro.  
 προηγέομαι Ro.  
 προθέσμιος Gal.  
 προκαλέω Gal.  
 προκαταρτίζω 2 Co.  
 προκυρώ Gal.  
 προλέγω  
 προπάσχω 1 Th.

προπάτωρ Ro.?  
 προσαγωγή  
 προσαναπλήρω 2 Co.  
 προσανατίθημι Gal.  
 προσεδρεύω (cf. παρεδρ.) 1 Co.?  
 προσηλώω Col.  
 προκαρτέρησις Eph.  
 προσκοπή 2 Co.  
 πρόσλη(μ)ψις Ro.  
 προσοφείλω Philem.  
 προστάτις Ro.  
 προσφιλής Phil.  
 προτιθήμι  
 πρωτεύω Col.  
 πτηνά (τά) 1 Co.  
 πτύω Phil.  
 πτωχεύω 2 Co.  
 πυκτεύω 1 Co.  
 ρίζω  
 ριπή? } 1 Co.  
 ροπή? }  
 ρύντις Eph.  
 σαίνεσθαι 1 Th.?  
 σαράνη 2 Co.  
 σατάν (not -vās) 2 Co.?  
 σεβάζομαι Ro.  
 σημειώω 2 Th.  
 σκήνος 2 Co.  
 σκληρότης Ro.  
 σκόλοψ 2 Co.  
 σκοπός Phil.  
 σκύβαλον Phil.  
 Σκύθης Col.  
 σπουδαίος 2 Co. (2 T.?)  
 στέγω  
 στέλλω  
 στενοχωρέω 2 Co.  
 στενοχωρία  
 στερέωμα Col.  
 στίγμα Gal.  
 συγγνώμη 1 Co.  
 συγκαθίζω Eph. (Lk.?)  
 συγκαμπτω Ro. fr. Sept.  
 συγκατάθεσις 2 Co.  
 συγκρίνω  
 συζητητής 1 Co.  
 σύζυγος Phil.  
 συζωποειώ  
 συλαγωγέω Col.  
 συλάω 2 Co.  
 σύμβουλος Ro. fr. Sept.  
 συμμαρτυρέω Ro. (Rev.?)  
 συμμερίζω 1 Co.  
 συμμετοχος Eph.  
 συμμημητής Phil.  
 συμμορφίζω Phil.?  
 σύμμορφος  
 συμμορφώω Phil.?  
 συμπαράκαλέω Ro.

συμπαραμένω Phil.?  
 συμπάσχω  
 συμπέμπω 2 Co.  
 συμπολίτης Eph.  
 σύμφημι Ro.  
 σύμφορον, τό, 1 Co.?  
 συμφυλέτης 1 Th.  
 σύμφυτος Ro.  
 συμφώνησις 2 Co.  
 σύμφωνος 1 Co.  
 σύμφυχος Phil.  
 συναγωνίζομαι Ro.  
 συναθλέω Phil.  
 συναιχμάλωτος  
 συναμαίγνυμι  
 συναπαύομαι Ro.?  
 συναποστέλλω 2 Co.  
 συναρμολογέω Eph.  
 συνδοξάζω Ro.  
 συνεγείρω  
 συνήδομαι Ro.  
 συνηλικιώτης Gal.  
 συνθάπτω  
 συνοικοδομέω Eph.  
 συντέμνω Ro. fr. Sept.  
 σύντριμμα Ro. fr. Sept.  
 συνυποκρίνομαι Gal.  
 συνυπουργέω 2 Co.  
 συνωδίνω Ro.  
 σύσσωμος Eph.  
 συστατικός 2 Co.  
 συστενάζω Ro.  
 συστοιχέω Gal.  
 συστρατιώτης  
 σχήμα  
 σωματικώς Col.  
 τάγμα 1 Co.  
 τάχα  
 τίνω 2 Th.  
 τολμηρότερον or -τέρως Ro.  
 τράχηλον υποτιθέναι Ro.  
 τροφός 1 Th.  
 τυπικώς 1 Co.?  
 εἰ τυχόν, τυχόν, 1 Co.  
 υἱοθεσία  
 ὕμνος  
 ὑπανδρος Ro.  
 ὑπεραίρω  
 ὑπέρακμος 1 Co.  
 ὑπερανάζω 2 Th.  
 ὑπερβαίνω 1 Th.  
 ὑπερβαλλόντως 2 Co.  
 ὑπερβύλλω  
 ὑπερβολή  
 ὑπερεγώ 2 Co.  
 ὑπερέκεινα 2 Co.  
 ὑπερκεκρισσοῦ  
 ὑπερκεκρισσῶς 1 Th.?  
 ὑπερκεκτείνω 2 Co.  
 ὑπερευτυχάνω Ro.

ὑπερλίαν 2 Co.  
 ὑπερνικάω Ro.  
 ὑπερπερυσσεύω  
 ὑπερπύλω Phil.  
 ὑπερφρονέω Ro.  
 ὑπόδικος Ro.  
 ὑπόλειμμα Ro.?  
 ὑπολείπω Ro.  
 ὑποπιάζω 1 Co.?  
 ὕψωμα  
 φανέρωσις  
 φειδομένως 2 Co.  
 φθόγγος 1 Co. (Ro. fr. Sept.)  
 φθονέω Gal.  
 Φιλιππησίος Phil.  
 φιλόνομος 1 Co.  
 φιλοσοφία Col.  
 φιλόστοργος Ro.  
 φιλοτιμέομαι  
 φρεναπατάω Gal.  
 φρήν 1 Co.  
 φρόνημα Ro.  
 φύραμα  
 φυσίω  
 φυσιώσις 2 Co.  
 φωτισμός 2 Co.  
 χειρόγραφον Col.  
 χυκός 1 Co.  
 χρηματισμός Ro.  
 χρήσις Ro.  
 χρηστεύομαι 1 Co.  
 χρυστολογία Ro.  
 ψευδάδελφος  
 ψευδαπόστολος 2 Co.  
 ψεύσμα Ro.  
 ψιθυρισμός 2 Co.  
 ψιθυριστής Ro.  
 ψωμίζω  
 ὡσπερὶ 1 Co.

Ro. 113 (13 fr. Sept., 6?)  
 1 Co. 110 (2 fr. Sept., 12?)  
 2 Co. 99 (4 fr. Sept., 4?)  
 Gal. 34 (1 fr. Sept., 1?)  
 Eph. 43 (1 fr. Sept.)  
 Phil. 41 (4?)  
 Col. 38  
 1 Thess. 23 (5?)  
 2 Thess. 11 (2?)  
 Philem. 5.  
 Common to two or more Epistles 110.  
 TOTAL 627 (21 fr. Sept., 34?)

#### b. TO THE PASTORAL EPISTLES.

N. B. Words peculiar to some single Epistle of the three are so designated.

ἀγαθοεργέω 1 T.  
 ἀννία 1 T.



ἀγωγή 2 T.  
 ἀθλότης 1 T.  
 ἀδιαφθορία Tit. ? (cf. ἀφθορία)  
 ἀθλέω 2 T.  
 αἰδώς 1 T. (Heb. ?)  
 αἰρετικός Tit.  
 αἰσχροκερδής  
 αἰχμαλωτεύω 2 T. ? (Eph. fr. Sept.)  
 ἀκαίριος 2 T.  
 ἀκατάγνωστος Tit.  
 ἀκρατής 2 T.  
 ἄλλως 1 T.  
 ἄμαχος  
 ἀμαιβή 1 T.  
 ἀναζωπυρέω 2 T.  
 ἀνάλυσις 2 T.  
 ἀνανήφω 2 T.  
 ἀνατρέπω  
 ἀναψύχω 2 T.  
 ἀνδραποδιστής 1 T.  
 ἀνδρόφονος 1 T.  
 ἀνεξίκακος 2 T.  
 ἀνεπαίσχυτος 2 T.  
 ἀνεπίληπτος 1 T.  
 ἀνήμερος 2 T.  
 ἀνόσιος  
 ἀντιδιατίθημι 2 T.  
 ἀντίθεσις 1 T.  
 ἀντίλυτρον 1 T.  
 ἀπαίδευτος 2 T.  
 ἀπέραντος 1 T.  
 ἀπόβλητος 1 T.  
 ἀπόδεκτος 1 T.  
 ἀποδοχή 1 T.  
 ἀποθησαυρίζω 1 T.  
 ἀποτρέπω 2 T.  
 ἀπρόσitos 1 T.  
 ἄρτιος 2 T.  
 ἄσπονδος 2 T. (Ro. ?)  
 ἀστοχέω  
 ἀσθεντέω 1 T.  
 αὐτοκατάκριτος Tit.  
 ἀφθορία Tit. ? (cf. ἀδιαφθορία)  
 ἀφιλάγθος 2 T.  
 ἀψευδής Tit.  
 βαθμός 1 T.  
 βασιλεὺς τῶν αἰώνων 1 T.  
 βδελυκτός Tit.  
 βελτίων 2 T.  
 βλαβερός 1 T.  
 γάγγραινα 2 T.  
 γενεαλογία  
 γόης 2 T.  
 (τά) ἱερά γράμματα 2 T.  
 γραώδης 1 T.  
 γυμνασία 1 T.  
 γυμνακίον 2 T.

δειλία 2 T.  
 διαβιβασίαι  
 διάβολος (as adj.)  
 διάγω  
 διαπαρατριβή 1 T. ? (cf. παρατριβή)  
 διατροφή 1 T.  
 διδακτικός  
 δῖλος 1 T.  
 διώκτης 1 T.  
 ἐγκρατής Tit.  
 ἐδραίωμα 1 T.  
 ἔκγονα (τά) 1 T.  
 ἔκδηλος 2 T.  
 ἐκκήτησις 1 T. ?  
 ἐκλεκτοὶ ἄγγελοι 1 T.  
 ἐκστρέφω Tit.  
 ἔλαττον (adv.) 1 T.  
 ἐλεγμός 2 T. ?  
 ἡ μακαρία ἐλπίς Tit.  
 ἐνδύω intrans. 2 T.  
 ἐντευξίς 1 T.  
 ἐντρέφω 1 T.  
 ἐπανόρθωσις 2 T.  
 ἐπαρκέω 1 T.  
 ἐπιδιωρθώ Tit.  
 ἐπίορκος 1 T.  
 ἐπιπλήσσω 1 T.  
 ἐπιστομίζω Tit.  
 ἐπισωρεύω 2 T.  
 ἑτεροδιδασκαλέω 1 T. i.  
 εὐμετάδοτος 1 T.  
 εὐσεβής  
 ἥρεμος 1 T.  
 θεόπνευστος 2 T.  
 θεοσέβεια 1 T.  
 ἱεροπρεπής Tit.  
 Ἰουδαϊκός Tit.  
 καλοδιδάσκαλος Tit.  
 καταλέγω 1 T.  
 κατάστημα Tit.  
 καταστολή 1 T.  
 καταστρηνιάω 1 T.  
 καταστροφή 2 T. (2 Pet. ?)  
 καταφθείρω 2 T. (2 Pet. ?)  
 κατηγορία (Lk. and Jn. ?)  
 καυτηριάζω ? } 1 T.  
 καυτηριάζω ? }  
 κενοφωνία  
 κνήθω 2 T.  
 κοινωνικός 1 T.  
 κόσμος 1 T.  
 κοσμίως 1 T. ?  
 λογομαχέω 2 T.  
 λογομαχία 1 T.  
 λόγος ὑγής Tit.  
 μάμμη  
 ματαιολογία 1 T.  
 ματαιολόγος Tit. [Mk. ?]  
 μελετάω 1 T. (Acts fr. Sept.,

μεμβράνα 2 T.  
 μετᾶλη(μ)ψις 1 T.  
 μηδέποτε 2 T.  
 μητρολῶσις ? } 1 T.  
 μητρολῶσις ? }  
 μητρόπολις 1 T.  
 μονοῦ 1 T.  
 νεόφυτος 1 T.  
 νεωτερικός 2 T.  
 νηφάλιος  
 νομίμως  
 νοσέω 1 T.  
 ξενοδοχέω 1 T.  
 οἰκοδεσποτέω 1 T.  
 οἰκοδομία 1 T. ?  
 οἰκουργός ? } Tit.  
 οἰκουρός ? }  
 ἡ καλὴ ὁμολογία 1 T.  
 ὁμολογουμένως 1 T.  
 ὄργιλος Tit.  
 ὀρθοτομέω 2 T.  
 παραδιατριβή 1 T. ? (cf. διατριβή)  
 παραθήκη 2 T. (1 T. ?)  
 παρακαταθήκη 2 T. (1 T. ?)  
 πάριονος  
 πατραλάσις ? } 1 T.  
 πατρολῶσις ? }  
 περιύστασθαι ("to avoid")  
 περιούσιος Tit.  
 περιπέιρω 1 T.  
 περιφρονέω Tit.  
 πιστὸς ὁ λόγος (cf. Rev. xxi. 5 etc.)  
 πιστώω 2 T.  
 πλέγμα 1 T.  
 πλήκτης  
 πορισμός 1 T.  
 πραγματεία 2 T.  
 πρᾶυπάθεια (-θία) 1 T. ?  
 πρεσβύτες Tit.  
 πρόγονος  
 πρόκριμα 1 T.  
 πρόσκλησις ? } 1 T.  
 πρόσκλησις ? }  
 προφήτης (of a poet) Tit.  
 ῥήτως 1 T.  
 σεμνότης  
 σκέπασμα 1 T.  
 στεφανώω 2 T. (Heb. fr. Sept.)  
 στόμαχος 1 T.  
 στρατολογέω 2 T.  
 συνηγτός Tit.  
 συγκακοπαθέω 2 T.  
 σώζω εἰς τὴν βασιλείαν κτλ. 2 T.  
 σωτήριος (as adj.) Tit.  
 σωφρονίζω Tit.  
 σωφρονισμός 2 T.

σωφρόνως Tit.  
 σῶφρον  
 τεκνογονέω  
 τεκνογονία 1 T.  
 τεκνοτροφέω 1 T.  
 τυφλός  
 ὑγαίνω metaph. (τῇ ἀγάπῃ, πίστει, ὑπομονῇ, etc.)  
 ὑδροποτέω 1 T.  
 ὑπερπλεονάζω 1 T.  
 ὑπόνοια 1 T.  
 ὑποτύπωσις  
 φαιλόνης ? } 2 T. (cf. III. 1)  
 φελόνης ? }  
 φιλάγθος Tit.  
 φίλανδρος Tit.  
 φιλαργυρία 1 T.  
 φίλαυτος 2 T.  
 φιλήδονος 2 T.  
 φιλόθεος 2 T.  
 φιλότεκνος Tit.  
 φλέρασις 1 T.  
 φρεναπάτης Tit.  
 φρονητίζω Tit.  
 χαλκεύς 2 T.  
 χάρις, ἔλεος, εἰρήνη ἀπὸ θ. (as a salutation)  
 χρισμῶσις 2 T.  
 ψευδολόγος 1 T.  
 ψευδώνυμος 1 T.  
 ὠφέλιμος  
 1 Tim. 82 (6 ?)  
 2 Tim. 53 (2 ?)  
 Tit. 33 (2 ?)  
 TOTAL 168 (10 ?)

c. BOTH TO THE PASTORAL AND THE OTHER PAULINE EPISTLES.

ἀδύλιπτος  
 ἀθανασία  
 αἰσχρός  
 αἰχμαλωτεύω ?  
 ἀλαζών  
 ἀλοάω  
 ἀνακαινώσις  
 ἀνεγκλητος  
 ἀποτόμως  
 ἀρσενοκοίτης  
 ἄσπονδος ?  
 ἄστοργος  
 ἀτμία  
 αὐτάρκεια  
 ἀφθαρσία  
 ἀφορμή  
 γνήσιος  
 ἐκκαθαίρω  
 ἐνοικέω  
 ἐξαπατάω ?

ἐπιταγή  
ἐπιφάνεια  
ἔρις  
εὐχρηστος  
ἥπιος?  
ἱερός (Mk. ?)  
κέρδος  
λουτρόν  
μυεία  
μόρφωσις  
ναυαγέω  
νοθεσία  
δδύνη  
οἰκείος  
οἰκίω  
ὄλεθρος  
ὄστράκινος  
πλάσσω  
προϊστήμι  
προκοπή  
προνοέω  
σεμνός  
σπένδω  
στρατεία?  
συζάω  
συμβασιλεύω  
σωρεύω  
ὑβριστής  
ὑπεροχή  
ὑποταγή  
ὑποτίθημι  
ὑψηλοφρονέω?  
χρηστότης  
TOTAL 53 (6 ?)

### 7. To the Epistle to the Hebrews.

ἀ γενεαλόγητος  
ἀγιότης (2 Co. ?)  
ἀγνόνημα  
ἀθέτησις  
ἀθλησις  
αἴγιος  
αἵματεκχυσία  
αἴνεσις  
αἰσθητήριον  
αἴτιος (ὁ)  
ἀκατάλυτος  
ἀκλινής  
ἀκροβιλιον  
ἀλλυσιτελής  
ἀμετάθετος  
ἀμήτωρ  
ἀνακαινίζω  
ἀναλογίζομαι  
ἀναρίθμητος  
ἀνασταυρώω  
ἀνταγωνίζομαι

ἀντικαθίστημι  
ἀπαράβατος  
ἀπάτωρ  
ἀπαύγασμα  
ἄπειρος  
ἀποβλέπω  
ἀπόστολος of Christ  
ἀρμός  
ἀφανής  
ἀφανισμός  
ἀφομοίω  
ἀφωράω  
βοηθός fr. Sept.  
βολίς? fr. Sept.  
βοτάνη  
γενεαλογέω  
γεωργέω  
γνώφος  
δάμαλις  
δεκάτη  
δεκατόω  
δέος?  
δέρμα  
δημιουργός  
δήπου  
διάταγμα?  
διαφορώτερος  
διηκνής  
διῦκνέομαι  
διάρθρωσις  
δοκιμασία?  
δυσερμήνευτος  
ἐάνερ  
(ἡ) ἐβδόμη  
ἔγγυος  
ἐγκατατίθω  
εἰ μήν?  
ἐκβαίνω?  
ἐκδοχή  
ἐκλαυθάνω  
ἔκτρομος?  
ἔλεγχος (2 Tim. ?)  
ἐμπαιγμός  
ἐνυβρίζω  
ἔξις  
ἐπεισαγωγή  
ἐπιλείπω  
ἐπισκοπέω (1 Pet. ?)  
ἔπος  
εὐαρεστέω  
εὐαρέστως  
εὐθύτης fr. Sept.  
εὐλάβεια  
εὐλαβεομαι (Acts ?)  
εὐπερίστατος  
εὐποιᾶ  
ἦ μήν? (cf. εἰ μήν)  
θεατρίζω  
θέλησις  
θεμέλιον καταβάλλομαι

θεράπων  
θύελλα  
θυματήριον  
ἱερωσύνη  
ἱκετήριος  
καθαρότης  
καίτοι (Lk. ?)  
κακουχέω  
καρτερέω  
καταγωνίζομαι  
κατάδηλος  
καταναλίσκω  
κατασκιάζω  
κατάσκοπος  
κατατοξεύω? fr. Sept.  
καῦσις  
κεφαλῖς fr. Sept.  
κοπή fr. Sept.  
κριτικός  
κῶλον fr. Sept.  
λειτουργικός  
Λευϊτικός  
μερισμός  
μεσιτεύω  
μετάθεσις  
μετέπειτα  
μετριοπαθέω  
μηδέπω  
μηλωτή  
μισθαποδοσία  
μισθαποδότης  
μυελός  
νέφος  
νόθος  
νομοθετέω  
νωθρός  
ὄγκος  
ἡ οἰκουμένη ἢ μέλλουσα  
ὀλιγορέω fr. Sept.  
ὀλοθρεύω, ὀλεθρεύω  
ὀμοίότης  
ὁ ὀνειδισμός τοῦ Χριστοῦ  
ὀρκωμοσία  
πανήγυρις  
παραδειγματίζω (Mt. ?)  
παραπικραίνω  
παραπικρασμός fr. Sept.  
παραπίπτω  
παραπλησίως  
παραρρέω  
παρήμι (Lk. ?)  
παρουκέω (Lk. ?)  
πέιρα  
πήγνυμι  
πολυμερῶς  
πολυτρόπως  
πρίζω (πρίω)  
προβλέπω  
πρόδρομος  
προσαγορεύω

προσοχθίζω fr. Sept.  
πρόσφατος  
πρόσχυσις  
πρωτοτόκια  
ράντιζω (Mk. ? Rev. ?)  
σαββατισμός  
ὁ σκότος?  
στάμος  
συγκακουχέω  
συμπαθέω  
συναπόλλυμι  
συνδέω  
συνεπιμαρτυρέω  
τελειωτής  
τιμωρία  
τομώτερος  
τράγος  
τραχηλίζω  
τριμήνος  
τροχία fr. Sept.  
τυμπανίζω  
ὑπέικω  
ὑποστολή  
φαντάζω  
φοβερός  
χαρακτήρ  
Χερουβίμ, -βείν  
TOTAL 169 (12 fr. Sept., 11 ?)

### 8. To James.

ἄγε  
ἀδιάκριτος  
ἀκατάστατος  
ἀκατάσχετος?  
ἀλυκός  
ἀμύω  
ἀνέλεος?  
ἀνεμίζω  
ἀνίλεως?  
ἀπείραστος  
ἀπλῶς  
ἀποκνέω  
ἀποσκίασμα  
ἀποτελέω (Lk. ?)  
αὐχέω?  
ἀφυστερέω?  
βοή  
βρύω  
γέλως  
δαιμονιώδης  
δίψυχος  
ΕΙΚΩ  
ἔμφυτος  
ἐνάλιος  
ἐξέλω  
ἔουκα (see ΕΙΚΩ)  
ἐπιλησμονή  
ἐπιστήμων  
ἐπιτήδειος

εὐθύνων  
 εὐπειθής  
 εὐπρέπεια  
 ἐφήμερος  
 θανατηφόρος  
 θρήσκος  
 ἴος (Ro. fr. Sept.)  
 κακοπάθεια  
 κατήφεια  
 κατιώ  
 κατοικίζω?  
 κενῶς  
 μαραίνω  
 μεγαλαυχέω?  
 μετάγω  
 μετατρέπω?  
 νομοθέτης  
 ὀλολύξω  
 ὁμοίωσις fr. Sept.  
 ὄψιμος  
 παραλλαγή  
 πικρός  
 ποία?  
 ποιήσις  
 πολὺσπλαγχνος  
 προσωπολή(μ)πτέω  
 πρῶ(οι-ό)ἴμος  
 ῥιπίζω  
 ῥυπαρία  
 ῥυπαρός (Rev. ?)  
 σήπω  
 σιγήβρωτος  
 ταλαιπωρέω  
 ταλαιπωρία (Ro. fr. Sept.)  
 ταχύς  
 τροπή  
 τροχός  
 τρυφάω  
 ὕλη  
 φιλία  
 φλογίζω  
 φρίσσω  
 χαλιναγωγέω  
 χρή  
 χρυσοδακτύλιος  
 TOTAL 73 (1 fr. Sept., 9 ?)

## 9. To Peter.

N. B. Words peculiar to one Epistle or the other are so marked by the numeral which follows them; words unmarked are common to both.

ἀγαθοποιία 1  
 ἀγαθοποιός 1  
 ἀδελφότης 1  
 ἀδικίωσις 1

ἄδολος 1  
 ἄθεμος 2  
 αἰσχροκερδῶς 1  
 ἀκατάπατος ? } 2  
 ἀκατάπατος? }  
 ἄλλοτρι(ο)ἐπίσκοπος 1  
 ἄλωσις 2  
 ἀμαθής 2  
 ἀμαράντινος 1  
 ἀμάραντος 1  
 ἀμώμητος 2 (Phil. ?)  
 ἀναγεννάω 1  
 ἀναγκαστῶς 1  
 ἀναζώννυμι 1  
 ἀνάχυσσις 1  
 ἀνεκκλήτος 1  
 ἀντιλοιδορέω 1  
 ἀπογίνυμαι 1  
 ἀπόθεσις  
 ἀπονέω 1  
 ἀποφείγω 2  
 ἀπροσωπολή(μ)πτῶς 1  
 ἀργέω 2  
 ἀρτιγέννητος 1  
 ἀρχαιομην 1  
 ἀστήρικτος 2  
 αὐχμηρός 2  
 βιῶν 1  
 βλέμμα 2  
 βόρβορος 2  
 βραδυτής 2  
 γυναικεῖος 1  
 διαναγίζω 2  
 δυσνόητος 2  
 ἐγκατοικέω 2  
 ἐγκομβόδομαι 1  
 ἐκάστοτε 2  
 ἐκπαλιμ 2  
 ἐκτενής 1 (Lk. ?)  
 ἐκτενῶς 1 (Lk. ?)  
 ἐλεγξις 2  
 ἐμπαυμονή 2  
 ἐμπλοκή 1  
 ἐνδυσσις 1  
 ἐντρυφάω 2  
 ἐξαγγέλλω 1 (Mk. ??)  
 ἐξακολουθεῶ 2  
 ἐξέριμα 2  
 ἐξεραυνάω ? } 1  
 ἐξερευνάω ? }  
 ἐπάγγελμα 2  
 ἐπεράτημα 1  
 ἐπικάλυμμα 1  
 ἐπίλοιπος 1  
 ἐπίλυσις 2  
 ἐπιμαρτυρέω 1  
 ἐποπτεύω 1  
 ἐπόπησις 2  
 ἱεράτευμα 1  
 ἰσότητις 2

κακοποιός 1 (Jn. ?)  
 κατακλύζω 2  
 καυσώ 2  
 κλέος 1  
 κραταῖος 1  
 κτίστης 1  
 κύλισμα ? } 2  
 κυλισμός ? }  
 λήθη 2  
 μεγαλοπρεπής 2  
 μίασμα 2  
 μiasμός 2  
 μνήμη 2  
 μυωπάζω 2  
 μῶλωψ 1 fr. Sept.  
 μῶμος 2  
 οἰνοφλυγία 1  
 ὀλίγος ? 2  
 ὀμίχλη ? 2  
 ὀμόφρων 1  
 ὀπλίξω 1  
 παρανομία 2  
 παραφρονία 2  
 παρεισάγω 2  
 παρεισφέρω 2  
 πατροπαράδοτος 1  
 περίθεσις 1  
 πλαστός 2  
 πτότος 1  
 προθύμος 1  
 προμαρτύρομαι 1  
 πτόησις 1  
 ροιζηδόν 2  
 ῥύπος 1  
 σεῖρά ? }  
 σεῖρος ? } 2  
 σιμός ? }  
 σθενός 1  
 ἴσπορά 1  
 στηριγμός 2  
 στρεβλώω 2  
 συμπαθής 1  
 συμπρεσβύτερος 1  
 συνεκλεκτός 1  
 συνοικέω 1  
 ταπεινόφρων 1 ?  
 ταρταρώω 2  
 ταχινός 2  
 τελείως 1  
 τεφρώω 2  
 τήκω 2  
 τοιόσδε 2  
 τολμητής 2  
 ὑπογραμμός 1  
 ὑποζύγιον 2 (Mt. fr. Sept.)  
 ὑπολιμπάνω 1  
 ὕς 2  
 φιλάδελφος 1  
 φιλόφρων 1 ?  
 φωσφόρος 2

ψευδοδιδάσκαλος 2  
 ὠρύομαι 1  
 1 Epistle 63 (1 fr. Sept., 2 ?)  
 2 Epistle 57 (5 ?)  
 Common to Both 1  
 TOTAL 121.

## 10. To Jude.

εἰς πάντας τοὺς αἰῶνας  
 πρὸ παντὸς τοῦ αἰῶνος  
 ἀποδιορίζω  
 ἄπαιστος  
 γογγυστής  
 δεῖγμα  
 ἐκπορνεύω  
 ἐνυπνιάω (Lk. fr. Sept.)  
 ἐξελέγχω ?  
 ἐπαγωνίζομαι  
 ἐπαφρίζω  
 μεμψίμοιρος  
 ὀπίσω σαρκός  
 παρειδύω  
 πλανήτης  
 πρόσσωπα θαυμάζω  
 σπιλάς  
 ὑπέχω  
 φθινοπωρινός  
 φυσικῶς  
 TOTAL 20 (1 ?)

## 11. To the Apocalypse.

τὸ Α καὶ τὸ Ω  
 Ἰαβωδῶν  
 αἰχμαλωσία (Eph. fr. Sept.)  
 ἀκαθάρτης ?  
 ἀκμάω  
 ἄκρατος fr. Sept.  
 ἀλληλοῦτι  
 ἄλφα (see τὸ Α καὶ τὸ Ω)  
 ἀμέυστος  
 ὁ ἀμῆν  
 ἄμωμον ?  
 ἀνὰ εἰς ἕκαστος  
 Ἰαπολλύων  
 ἄρκος οἱ ἄρκος  
 Ἰαμαγεδῶν etc.  
 ἄψινθος  
 βάλλειν σκάνδαλον ἐνώπιον  
 βασιαισμός  
 βάτραχος  
 βήρυλλος  
 βιβλαρίδιον  
 βιβλιδάριον ?  
 βότρυς  
 βύσσινος  
 τὸ δάκρυον ?  
 τὸ δέκατον as subst.



## FORMS OF VERBS.

The List which follows is not intended to be a mere museum of grammatical curiosities on the one hand, or a catalogue of all the verbal forms occurring in the Greek Testament on the other; but it is a collection of those forms (or their representatives) which may possibly occasion a beginner some perplexity. The practical end, accordingly, for which the list has been prepared has prescribed a generous liberty as respects admission to it. Yet the following classes of forms have been for the most part excluded: forms which are traceable by means of the cross references given in the body of the Lexicon, or which hold so isolated a position in its alphabet that even a tyro can hardly miss them; forms easily recognizable as compounded, in case the simple form has been noted; forms readily explainable by the analogy of some form which is given.

Ordinarily it has been deemed sufficient to give the *representative* form of a tense, viz., the First Person (or in the case of the Imperative the Second Person) Singular, the Nominative Singular Masculine of a Participle, etc.; but when some other form seemed likely to prove more embarrassing, or was the only one found in the New Testament, it has often been the form selected.

The word "of" in the descriptions introduces not necessarily the stem from which a given form comes, but the entry in the Lexicon under which the form will be found. The epithet "Alex.," it is hardly necessary to add, has been employed only for convenience and in its technical sense.

ἀγάγετε, 2 aor. act. impv. 2 pers. plur. of ἄγω.	ἀνέθη, 1 aor. pass. 3 pers. sing. of ἀνίημι.
ἀγάγη, 2 aor. act. subj. 3 pers. sing. of ἄγω.	ἀνθρώπιστο, 1 aor. mid. 3 pers. sing. of ἀνατρέφω.
ἀγνίσθητι, 1 aor. pass. impv. of ἀγρίζω.	ἀνέλιετο (-ατο, Alex.), 2 aor. mid. 3 pers. sing. of ἀναίρω.
αἰσθωνται, 2 aor. subj. 3 pers. plur. of αἰσθάνομαι.	ἀνείλον (-ατε, -αν, Alex.), 2 aor. act. of ἀναίρω.
αἰτείτω, pres. impv. 3 pers. sing. of αἰτέω.	ἀνειχόμεν, impf. mid. of ἀνέχω.
ἀκήκοα, 2 pf. act. of ἀκούω.	ἀνελεί, fut. act. 3 pers. sing. of ἀναίρω.
ἀλλαγῆσομαι, 2 fut. pass. of ἀλλάσσω.	ἀνελείν, 2 aor. act. inf. of ἀναίρω.
ἀλλάξει, 1 aor. act. inf. of ἀλλάσσω.	ἀνέλωσι, 2 aor. act. subj. 3 pers. plur. of ἀναίρω.
ἀλλάξει, fut. act. 3 pers. sing. of ἀλλάσσω.	ἀνενέγκαι, -κας, 1 aor. act. inf. and ptep. of ἀναφέρω.
ἀμαρτήση, 1 aor. act. subj. 3 pers. sing. of ἀμαρτάνω.	ἀνενεγκείν, 2 aor. act. inf. of ἀναφέρω.
ἀμνησάντων, 1 aor. act. ptep. gen. plur. of ἀμνάω.	ἀνέντες, 2 aor. act. ptep. nom. plur. masc. of ἀνίημι.
ἀνάβα and ἀνάβηθι, 2 aor. act. impv. of ἀναβαίνω.	ἀνέξομαι, fut. mid. of ἀνέχω.
ἀναβέβηκα, pf. act. of ἀναβαίνω.	ἀνέπεσον (-σαν, Alex.), 2 aor. act. 3 pers. plur. of ἀναπίπτω.
ἀναγαγείν, 2 aor. act. inf. of ἀνάγω.	ἀνέσεισα, 1 aor. act. of ἀνασείω.
ἀναγνούς, 2 aor. act. ptep. of ἀναγινώσκω.	ἀνεστράφημεν, 2 aor. pass. 1 pers. plur. of ἀναστρέφω.
ἀναγνώναι, 2 aor. act. inf. of ἀναγινώσκω.	ἀνεσχόμεν, 2 aor. mid. of ἀνέχω.
ἀναγνωσθή, 1 aor. pass. subj. 3 pers. sing. of ἀναγινώσκω.	ἀνέτειλα, 1 aor. act. of ἀνατέλλω.
ἀνακεκύλισται, pf. pass. 3 pers. sing. of ἀνακυλίω.	ἀνετρέφη, 2 aor. pass. 3 pers. sing. of ἀνατρέφω.
ἀναλοι, pres. ind. act. 3 pers. sing. of ἀναλίσκω.	ἀνέυρον (-αν, Alex.), 2 aor. act. 3 pers. plur. of ἀνευρίσκω.
ἀναλωθήτε, 1 aor. pass. subj. 2 pers. plur. of ἀναλίσκω.	ἀνέωγα, 2 pf. act. of ἀνοίγω.
ἀναμνήσω, fut. act. of ἀναμνήσκω.	ἀνεωγμένος, pf. pass. ptep. of ἀνοίγω.
ἀναπαήσομαι, fut. mid. of ἀναπαύω (cf. also παύω, init.).	ἀνεωγότα, 2 pf. act. ptep. acc. sing. masc. of ἀνοίγω.
ἀνάπεσαι, 1 aor. mid. impv. of ἀναπίπτω.	ἀνέωξα, 1 aor. act. of ἀνοίγω.
ἀνάπεσε, ἀνάπεσον, 2 and 1 aor. act. impv. of ἀναπίπτω.	ἀνεωχθήναι, 1 aor. pass. inf. of ἀνοίγω.
ἀνάστα and ἀνάστηθι, 2 aor. act. impv. of ἀνίστημι.	ἀνήγαγον, 2 aor. act. of ἀνάγω.
ἀνατετραμμένος, pf. pass. ptep. of ἀνατρέφω.	ἀνήγγελα, 1 aor. act. of ἀναγγέλλω.
ἀνατέλλη, 1 aor. act. subj. 3 pers. sing. of ἀνατέλλω.	ἀνηγγέλην, 2 aor. pass. of ἀναγγέλλω.
ἀνατέταλκεν, pf. act. 3 pers. sing. of ἀνατέλλω.	ἀνήνεγκεν, 1 or 2 aor. act. 3 pers. sing. of ἀναφέρω.
ἀναφάναντες, 1 aor. act. ptep. nom. plur. of ἀναφαίνω.	ἀνηρέθην, 1 aor. pass. of ἀναίρω.
ἀναφάνέντες, 2 aor. pass. ptep. nom. plur. of ἀναφαίνω.	ἀνήφθη, 1 aor. pass. 3 pers. sing. of ἀνάπτω.
ἀναχθέντες, 1 aor. pass. ptep. nom. plur. masc. of ἀνάγω.	ἀνήχθη, 1 aor. pass. of ἀνάγω.
ἀνάψαντες, 1 aor. act. ptep. nom. plur. masc. of ἀνάπτω.	ἀνθέξεται, fut. mid. 3 pers. sing. of ἀντέχω.
ἀνέγνωτε, 2 aor. act. 2 pers. plur. of ἀναγινώσκω.	ἀνθέστηκε, pf. ind. act. 3 pers. sing. of ἀνθίστημι.
ἀνεθάλετε, 2 aor. act. 2 pers. plur. of ἀναθάλλω.	ἀνθίστανται, pres. mid. 3 pers. plur. of ἀνθίστημι.
ἀνέθεμην, 2 aor. mid. of ἀνατίθημι.	ἀνθίστατο, impf. mid. 3 pers. sing. of ἀνθίστημι.

ἀνιέντες, pres. act. ptep. nom. plur. masc. of ἀνίημι.  
 ἀνοιγέσεται, 2 fut. pass. 3 pers. sing. of ἀνοίγω.  
 ἀνοίγων, 2 aor. pass. subj. 3 pers. plur. of ἀνοίγω.  
 ἀνοίξει, 1 aor. act. inf. of ἀνοίγω.  
 ἀνοίξῃ, 1 aor. act. subj. 3 pers. sing. of ἀνοίγω.  
 ἀνοιξον, 1 aor. act. impv. of ἀνοίγω.  
 ἀνοίσω, fut. act. of ἀναφέρω.  
 ἀνοιχθήσεται, 1 fut. pass. 3 pers. sing. of ἀνοίγω.  
 ἀνοιχθῶσιν, 1 aor. pass. subj. 3 pers. plur. of ἀνοίγω.  
 ἀνταποδοῦναι, 2 aor. act. inf. of ἀνταποδίδωμι.  
 ἀνταποδώσω, fut. act. of ἀνταποδίδωμι.  
 ἀντέστην, 2 aor. act. of ἀνθίστημι.  
 ἀντιστήναι, 2 aor. act. inf. of ἀνθίστημι.  
 ἀντίστητε, 2 aor. impv. 2 pers. plur. of ἀνθίστημι.  
 ἀνώ, 2 aor. act. subj. of ἀνίημι.  
 ἀπαλλάξῃ, 1 aor. act. subj. 3 pers. sing. of ἀπαλλάσσω.  
 ἀπαρῆ, 1 aor. pass. subj. 3 pers. sing. of ἀπαίρω.  
 ἀπαρνησάσθω, 1 aor. mid. impv. 3 pers. sing. of ἀπαρνέομαι.  
 ἀπαρνήσῃ, fut. 2 pers. sing. of ἀπαρνέομαι.  
 ἀπατάω, pres. act. impv. 3 pers. sing. of ἀπατάω.  
 ἀπατηθείσα, 1 aor. pass. ptep. nom. sing. fem. of ἀπατάω.  
 ἀπέβησαν, 2 aor. act. 3 pers. plur. of ἀποβαίνω.  
 ἀπέδειξε, 1 aor. act. 3 pers. sing. of ἀποδείκνυμι.  
 ἀπέδετο, 2 aor. mid. 3 pers. sing. of ἀποδίδωμι.  
 ἀπέδισσαν, ἀπέδιδουν, impf. act. 3 pers. plur. of ἀποδίδωμι.  
 ἀπέδοτο, -δοσε, etc., 2 aor. mid. of ἀποδίδωμι.  
 ἀπέδωκεν, 1 aor. act. 3 pers. sing. of ἀποδίδωμι.  
 ἀπέθανεν, 2 aor. act. 3 pers. sing. of ἀποθνήσκω.  
 ἀπειπάμεθα, 1 aor. mid. 1 pers. plur. of ἀπειποῦν.  
 ἀπείχον, impf. act. of ἀπέχω.  
 ἀπεκατεστάθην, 1 aor. pass. of ἀποκαθίστημι.  
 ἀπεκατέστην, 2 aor. act. of ἀποκαθίστημι.  
 ἀπεκρίθην, 1 aor. pass. of ἀποκρίνω.  
 ἀπεκράνθην, 1 aor. pass. of ἀποκτείνω.  
 ἀπεληλύθεισαν, plpf. 3 pers. plur. of ἀπέρχομαι.  
 ἀπελθῶν, 2 aor. act. ptep. of ἀπέρχομαι.  
 ἀπενεγκεῖν, 2 aor. act. inf. of ἀποφέρω.  
 ἀπενεχθῆναι, 1 aor. pass. inf. of ἀποφέρω.  
 ἀπεπνίγη, 2 aor. pass. 3 pers. sing. of ἀποπνίγω.  
 ἀπέπνιξαν, 1 aor. act. 3 pers. plur. of ἀποπνίγω.  
 ἀπεστάλη, 2 aor. pass. of ἀποστέλλω.  
 ἀπέσταλκα, pf. act. of ἀποστέλλω.  
 ἀπεσταλμένος, pf. pass. ptep. of ἀποστέλλω.  
 ἀπέστειλα, 1 aor. act. of ἀποστέλλω.  
 ἀπέστη (-ησαν), 2 aor. act. 3 pers. sing. (plur.) of ἀφίστημι.  
 ἀπεστράφησαν, 2 aor. pass. 3 pers. plur. of ἀποστρέφω.  
 ἀπετάξατο, 1 aor. mid. 3 pers. sing. of ἀποτάσσω.  
 ἀπήεσαν, impf. 3 pers. plur. of ἀπειμι.  
 ἀπήλασεν, 1 aor. act. 3 pers. sing. of ἀπελαύνω.  
 ἀπηλεγυκότες, pf. act. ptep. nom. plur. masc. of ἀπαλγέω.  
 ἀπήλθον (-θαν, Alex. 3 pers. plur.), 2 aor. act. of ἀπέρχομαι.  
 ἀπηλλάχθαι, pf. pass. inf. of ἀπαλλάσσω.  
 ἀπηρνησάμην, 1 aor. of ἀπαρνέομαι.  
 ἀπησπασάμην, 1 aor. of ἀσπάζομαι.  
 ἀποβάντες, 2 aor. act. ptep. of ἀποβαίνω.  
 ἀποβήσεται, fut. 3 pers. sing. of ἀποβαίνω.  
 ἀποδεδειγμένον, pf. pass. ptep. neut. of ἀποδείκνυμι.

ἀποδεικνύντα (-δειγνύοντα), pres. act. ptep. acc. sing. masc. of ἀποδείκνυμι.  
 ἀποδείξει, 1 aor. act. inf. of ἀποδείκνυμι.  
 ἀποδιδόναι, -δότη, pres. act. inf. and impv. (3 pers. sing.) of ἀποδίδωμι.  
 ἀποδιδούν, pres. act. ptep. neut. of ἀποδίδωμι.  
 ἀποδοθῆναι, 1 aor. pass. inf. of ἀποδίδωμι.  
 ἀποδοῖ, -δῶ, 2 aor. act. subj. 3 pers. sing. of ἀποδίδωμι.  
 ἀπόδος, -δοτε, 2 aor. act. impv. of ἀποδίδωμι.  
 ἀποδοῦναι, -δούς, 2 aor. act. inf. and ptep. of ἀποδίδωμι.  
 ἀποδόψῃ, 2 aor. act. opt. 3 pers. sing. of ἀποδίδωμι.  
 ἀποθανεῖν, 2 aor. act. inf. of ἀποθνήσκω.  
 ἀποκαθιστῶ, -τάει, pres. act. 3 pers. sing. of ἀποκαθίστημι.  
 ἀποκατηλλάγητε, 2 aor. pass. 2 pers. plur. of ἀποκατάλλασσω.  
 ἀποκριθείς, 1 aor. pass. ptep. of ἀποκρίνω.  
 ἀποκταίνω, -κτείνω, -κτένω, -κτένω, pres.; see ἀποκτείνω.  
 ἀποκτανθείς, 1 aor. pass. ptep. of ἀποκτείνω.  
 ἀποκτενύντες, pres. ptep. nom. plur. masc. of ἀποκτείνω.  
 ἀποκτενώ, fut. act. of ἀποκτείνω.  
 ἀπολέσαι, -λέσω, 1 aor. act. inf. and subj. of ἀπόλλυμι.  
 ἀπολέσω, fut. act. of ἀπόλλυμι.  
 ἀπολοῦμαι, fut. mid. of ἀπόλλυμι.  
 ἀπολώ, fut. act. of ἀπόλλυμι.  
 ἀπόλωλα, 2 pf. act. of ἀπόλλυμι.  
 ἀπο(ρ)ρίψαντας, 1 aor. act. ptep. acc. plur. masc. of ἀπο(ρ)ρίπτω.  
 ἀποσταλῶ, 2 aor. pass. subj. of ἀποστέλλω.  
 ἀποστειλας, 1 aor. act. ptep. of ἀποστέλλω.  
 ἀποστη, 2 aor. act. subj. 3 pers. sing. of ἀφίστημι.  
 ἀποστησομαι, fut. mid. of ἀφίστημι.  
 ἀπόστητε (-στήτω), 2 aor. act. impv. 2 pers. plur. (3 pers. sing.) of ἀφίστημι.  
 ἀποστραφῆς, 2 aor. pass. subj. 2 pers. sing. of ἀποστρέφω.  
 ἀπόστρεψον, 1 aor. act. impv. of ἀποστρέφω.  
 ἀποταξάμενος, 1 aor. mid. ptep. of ἀποτάσσω.  
 ἄπτου, pres. mid. impv. of ἄπτω.  
 ἀπώλεσα, 1 aor. act. of ἀπόλλυμι.  
 ἀπωλόμην, 2 aor. mid. of ἀπόλλυμι.  
 ἀπωσάμενος, 1 aor. mid. ptep. of ἀπωθέω.  
 ἄραι, 1 aor. act. inf. of αἴρω.  
 ἄρας, 1 aor. act. ptep. of αἴρω.  
 ἀρέσει, fut. act. 3 pers. sing. of ἀρέσκω.  
 ἀρέσῃ, 1 aor. act. subj. 3 pers. sing. of ἀρέσκω.  
 ἄρη, 1 aor. act. subj. 3 pers. sing. of αἴρω.  
 ἄρθῃ (-θῶσιν), 1 aor. pass. subj. 3 pers. sing. (plur.) of αἴρω.  
 ἀρθήσεται, 1 fut. pass. 3 pers. sing. of αἴρω.  
 ἄρθητι, 1 aor. pass. impv. of αἴρω.  
 ἀρκέσῃ, 1 aor. act. subj. 3 pers. sing. of ἀρκέω.  
 ἄρον, 1 aor. act. impv. of αἴρω.  
 ἀραγέιντα, 2 aor. pass. ptep. acc. sing. masc. of ἀραγέω.  
 ἀρῶ (-οῦσιν), fut. act. 1 pers. sing. (3 pers. plur.) of αἴρω.  
 αὐξήθῃ, 1 aor. pass. subj. 3 pers. sing. of αὐξάνω.  
 ἀφέθην, 1 aor. pass. of ἀφήμι.  
 ἀφείλεν, 2 aor. act. 3 pers. sing. of ἀφαιρέω.  
 ἀφείναι, 2 aor. act. inf. of ἀφήμι.  
 ἀφείς, pres. ind. act. 2 pers. sing. of (ἀφρω) ἀφήμι.

ἀφείς, 2 aor. act. ptep. of ἀφήμι.  
 ἀφείλει, fut. act. 3 pers. sing. of ἀφαιρέω.  
 ἀφελείν, 2 aor. act. inf. of ἀφαιρέω.  
 ἀφέλῃ, 2 aor. act. subj. 3 pers. sing. of ἀφαιρέω.  
 ἄφες, 2 aor. act. impv. of ἀφήμι.  
 ἀφέωνται, pf. pass. 3 pers. plur. of ἀφήμι.  
 ἀφῆ, 2 aor. act. subj. 3 pers. sing. of ἀφήμι.  
 ἀφήκα, 1 aor. act. of ἀφήμι.  
 ἀφιεμέν, pres. act. 1 pers. plur. of ἀφήμι.  
 ἀφιενται, -ονται, pres. pass. 3 pers. plur. of ἀφήμι.  
 ἀφίκετο, 2 aor. 3 pers. sing. of ἀφικέομαι.  
 ἀφίκομεν, pres. act. 1 pers. plur. of (ἀφίω) ἀφήμι.  
 ἀφιοῦσιν, pres. act. 3 pers. plur. of (ἀφίεω) ἀφήμι.  
 ἀφίστασο, pres. mid. impv. of ἀφίστημι.  
 ἀφίστατο, impf. mid. 3 pers. sing. of ἀφίστημι.  
 ἀφοριεῖ, -οῦσιν, (Attic) fut. 3 pers. sing. and plur. of ἀφορίζω.  
 ἀφῶμεν, 2 aor. act. subj. 1 pers. plur. of ἀφήμι.  
 ἀφομοιωμένος, pf. pass. ptep. of ἀφομοίω.  
 ἀχθήναι, 1 aor. pass. inf. of ἄγω.  
 ἀχθήσεσθε, 1 fut. pass. 2 pers. plur. of ἄγω.  
 ἄψας, 1 aor. act. ptep. of ἄπτο.  
 ἄψη, 1 aor. act. subj. 3 pers. sing. of ἄπτο.

βαλῶ, fut. act. of βάλλω.  
 βάλω, -λη, (-λε), 2 aor. act. subj. (Impv.) of βάλλω.  
 βαρεῖσθαι, pres. impv. pass. 3 pers. sing. of βαρύνω.  
 βάψη, 1 aor. act. subj. 3 pers. sing. of βάπτω.  
 βεβαμμένον, pf. pass. ptep. neut. of βάπτω.  
 βέβληκεν, pf. act. 3 pers. sing. of βάλλω.  
 βεβλημένος, pf. pass. ptep. of βάλλω.  
 βέβληται, pf. pass. 3 pers. sing. of βάλλω.  
 βληθεῖς, 1 aor. pass. ptep. of βάλλω.  
 βλήθητι, 1 aor. pass. impv. of βάλλω.

γαμησάτωσαν, 1 aor. act. impv. 3 pers. plur. of γαμέω.  
 γεγένημαι, pf. pass. of γίνομαι.  
 γεγέννημαι, pf. pass. of γεννάω.  
 γέγοναν (-νός), 2 pf. act. 3 pers. plur. (ptep.) of γίνομαι.  
 γεγόνει, plpf. act. 3 pers. sing. (without augm.) of γίνομαι.  
 γενάμενος, 2 aor. mid. ptep. (Tdt. ed. 7) of γίνομαι.  
 γενέσθω, 2 aor. impv. 3 pers. sing. of γίνομαι.  
 γενηθήτω, 1 aor. pass. impv. 3 pers. sing. of γίνομαι.  
 γένησθε, 2 aor. mid. subj. 2 pers. plur. of γίνομαι.  
 γένωνται, 2 aor. mid. subj. 3 pers. plur. of γίνομαι.  
 γήμας, 1 aor. act. ptep. of γαμέω.  
 γήμης, 1 aor. act. subj. 2 pers. sing. of γαμέω.  
 γνωί, 2 aor. act. subj. 3 pers. sing. of γινώσκω.  
 γνωός, 2 aor. act. ptep. of γινώσκω.  
 γνώ, γνώ, 2 aor. act. subj. 1 and 3 pers. sing. of γινώσκω.  
 γνώθι, 2 aor. act. impv. of γινώσκω.  
 γνωρισθῆσιν, (Attic) fut. 3 pers. plur. of γνωρίζω.  
 γνωσθή, 1 aor. pass. subj. 3 pers. sing. of γινώσκω.  
 γνωσθήσεται, 1 fut. pass. 3 pers. sing. of γινώσκω.  
 γνώσομαι, fut. of γινώσκω.  
 γνώτω, 2 aor. act. impv. 3 pers. sing. of γινώσκω.

δαρήσομαι, 2 fut. pass. of δέρω.  
 δέδεκται, pf. 3 pers. sing. of δέχομαι.  
 δεδεκώς, pf. act. ptep. of δέω.  
 δέδεμαι, pf. pass. of δέω.  
 δεδιωγμένος, pf. pass. ptep. of διώκω.  
 δέδοται, pf. pass. 3 pers. sing. of δίδωμι.  
 δεδώκεσαν, plpf. act. 3 pers. plur. of δίδωμι.  
 δέη, pres. subj. of impers. δεῖ.  
 δεθῆναι, 1 aor. pass. inf. of δέω.  
 δειραντες, 1 aor. act. ptep. nom. plur. masc. of δέρω.  
 δέξα, 1 aor. impv. of δέχομαι.  
 δέξηται (-ωνται), 1 aor. subj. 3 pers. sing. (plur.) of δέχομαι.  
 δῆσαι, 1 aor. act. inf. of δέω.  
 δῆση, 1 aor. act. subj. 3 pers. sing. of δέω.  
 διαβός, 2 aor. act. ptep. of διαβαίνω.  
 διαβῆναι, 2 aor. act. inf. of διαβαίνω.  
 διάδος, 2 aor. act. impv. of διαδίδωμι.  
 διακαθῆραι, 1 aor. act. inf. of διακαθαίρω.  
 διαλλάγηθι, 2 aor. pass. impv. of διαλλάσσω.  
 διαμελήη, 1 aor. act. subj. 3 pers. sing. of διαμένω.  
 διαμενηκότες, pf. act. ptep. nom. plur. masc. of διαμένω.  
 διαμενεῖς, pres. ind. act. 2 pers. sing. of διαμένω.  
 διαμενεῖς, fut. ind. act. 2 pers. sing. of διαμένω.  
 διανοίχθητι, 1 aor. pass. impv. of διανοίγω.  
 διαρ(ρ)ήξας, 1 aor. act. ptep. of διαρρήγνυμι.  
 διασπαρέντες, 2 aor. pass. ptep. nom. plur. masc. of διασπείρω.  
 διασπασθῆ, 1 aor. pass. subj. 3 pers. sing. of διασπῶ.  
 διαστώτης, 2 aor. act. ptep. gen. sing. fem. of δίδωμι.  
 διαστρέψαι, 1 aor. act. inf. of διαστρέφω.  
 διαταγείς, 2 aor. pass. ptep. of διατάσσω.  
 διαταχθέντα, 1 aor. pass. ptep. neut. of διατάσσω.  
 διατεταγμένος, pf. pass. ptep. of διατάσσω.  
 διατεταγέναι, pf. act. inf. of διατάσσω.  
 διδάσι, pres. act. 3 pers. plur. of δίδωμι.  
 διέβησαν, 2 aor. act. 3 pers. plur. of διαβαίνομαι.  
 διέλιον, 2 aor. act. of διατρέφω.  
 διενέγκη, 1 or 2 aor. act. subj. 3 pers. sing. of διαφέρω.  
 διερ(ρ)ήγνυτο, impf. pass. 3 pers. sing. of διαρρήγνυμι.  
 διέρ(ρ)ήξεν, 1 aor. act. 3 pers. sing. of διαρρήγνυμι.  
 διερ(ρ)ήσσετο, impf. pass. 3 pers. sing. of διαρρήγνυμι.  
 διεσάφησαν, 1 aor. act. 3 pers. plur. of διασαφέω.  
 διεσπάρησαν, 2 aor. pass. 3 pers. plur. of διασπείρω.  
 διεσπῶσθαι, pf. pass. inf. of διασπῶ.  
 διεστελάμην, 1 aor. mid. of διαστέλλω.  
 διέστη, 2 aor. act. 3 pers. sing. of δίδωμι.  
 διεστραμμένος, pf. pass. ptep. of διαστρέφω.  
 διέταξα, 1 aor. act. of διατάσσω.  
 διεφθάρην, 2 aor. pass. of διαφθείρω.  
 διεφθαρμένος, pf. pass. ptep. of διαφθείρω.  
 δικήκουν, impf. act. of διακονέω.  
 διήνοιγεν, impf. act. 3 pers. sing. of διανοίγω.  
 διήνοιξεν, 1 aor. act. 3 pers. sing. of διανοίγω.  
 διηνοιχθησαν, 1 aor. pass. 3 pers. plur. of διανοίγω.  
 διορνηθήναι, 2 aor. pass. inf. of διορύσσω.  
 διορνηθήναι, 1 aor. pass. inf. of διορύσσω.  
 διώδευε, impf. 3 pers. sing. of διοδεύω.  
 διωξάτω, 1 aor. act. impv. 3 pers. sing. of διώκω.

διώξετε, 1 aor. act. subj. 2 pers. plur. of διώκω.  
 διωχθήσονται, 1 fut. pass. 3 pers. plur. of διώκω.  
 δοθείσαν, 1 aor. pass. ptep. acc. sing. fem. of δίδωμι.  
 δοθῆ, 1 aor. pass. subj. 3 pers. sing. of δίδωμι.  
 δοθήναι, 1 aor. pass. inf. of δίδωμι.  
 δοῖ, 2 aor. act. subj. 3 pers. sing. of δίδωμι.  
 δός, δότε, δότω, 2 aor. act. impv. of δίδωμι.  
 δοῦναι, 2 aor. act. inf. of δίδωμι.  
 δοῦς, 2 aor. act. ptep. of δίδωμι.  
 δύνῃ, pres. ind. 2 pers. sing. of δύναμαι.  
 δῶ, δῶη, 2 aor. act. subj. 3 pers. sing. of δίδωμι.  
 δῶη, 2 aor. act. opt. 3 pers. sing. of δίδωμι.  
 δῶμεν, δάτε, 2 aor. act. subj. 1 and 2 pers. plur. of δίδωμι.  
 δῶση (-σωμεν), 1 aor. act. subj. 3 pers. sing. (1 pers. plur.) of δίδωμι.

ἔβαλον (-αν, Alex. 3 pers. plur.), 2 aor. act. of βάλλω.  
 ἐβάσκανε, 1 aor. act. 3 pers. sing. of βασκαίνω.  
 ἐβδελυμένος, pf. pass. ptep. of βδελύσσω.  
 ἐβέβλητο, plpf. pass. 3 pers. sing. of βάλλω.  
 ἐβλήθην, 1 aor. pass. of βάλλω.  
 ἐγγεί, (Attic) fut. 3 pers. sing. of ἐγγίζω.  
 ἐγγίσαι, 1 aor. act. inf. of ἐγγίζω.  
 ἐγεγόνει, plpf. act. 3 pers. sing. of γίνομαι.  
 ἔγειραι, 1 aor. mid. impv. of ἐγείρω.  
 ἐγείραι, 1 aor. act. inf. of ἐγείρω.  
 ἐγείρου, pres. pass. impv. of ἐγείρω.  
 ἐγενήθην, 1 aor. pass. of γίνομαι.  
 ἐγεννήθην, 1 aor. pass. of γεννάω.  
 ἐγερει, fut. act. 3 pers. sing. of ἐγείρω.  
 ἐγερθείς, 1 aor. pass. ptep. of ἐγείρω.  
 ἐγερθήσεται, 1 fut. pass. 3 pers. sing. of ἐγείρω.  
 ἐγέρθητι, 1 aor. pass. impv. of ἐγείρω.  
 ἐγήγερμαι, pf. pass. of ἐγείρω.  
 ἔγημα, 1 aor. act. of γαμέω.  
 ἐγκρίναι, 1 aor. act. inf. of ἐγκρίνω.  
 ἔγνωκαν (i. q. ἐγνώκασιν), pf. act. 3 pers. plur. of γινώσκω.  
 ἐγνωκέναι, pf. act. inf. of γινώσκω.  
 ἔγνων, 2 aor. act. of γινώσκω.  
 ἔγνωσται, pf. pass. 3 pers. sing. of γινώσκω.  
 ἔγχρισαι, 1 aor. mid. impv. of ἐγχρίω.  
 ἐγχρίσαι, 1 aor. act. inf. of ἐγχρίω.  
 ἔγχρισον, 1 aor. act. impv. of ἐγχρίω.  
 ἐδαφιοῦσιν, (Attic) fut. 3 pers. plur. of ἐδαφίζω.  
 ἐδέετο, ἐδεεῖτο, ἐδέετο, impf. 3 pers. sing. of δέομαι.  
 ἔδει, impf. of impers. δεῖ.  
 ἔδειραν, 1 aor. act. 3 pers. plur. of δέρω.  
 ἔδησα, 1 aor. act. of δέω.  
 ἐδίωξα, 1 aor. act. of διώκω.  
 ἐδολοῦσαν, impf. (Alex.) 3 pers. plur. of δολιεύω.  
 ἔδραμον, 2 aor. act. of τρέχω.  
 ἔδω, ἔδυσεν, 2 and 1 aor. act. 3 pers. sing. of δύνω.  
 ἔζην, ἔζητε, ἔζων, impf. act. of ζάω.  
 ἔζησα, 1 aor. act. of ζάω.  
 ἐθέμην, 2 aor. mid. of τίθημι.  
 ἔθετο (-εντο), 2 aor. mid. 3 pers. sing. (plur.) of τίθημι.  
 ἔθηκα, 1 aor. act. of τίθημι.

ἔθου, 2 aor. mid. 2 pers. sing. of τίθημι.  
 ἔθρεψα, 1 aor. act. of τρέφω.  
 ἐθύθη, 1 aor. pass. 3 pers. sing. of θύω.  
 εἶα, impf. act. 3 pers. sing. of εἶάω.  
 εἶασα, 1 aor. act. of εἶάω.  
 εἶδα, (Alex.) 2 aor. act. of εἶδω.  
 εἰθισμένον, pf. pass. ptep. neut. of ἐθίζω.  
 εἶλατο (-ετο), aor. mid. 3 pers. sing. of αἰρέω.  
 εἰληπται, pf. pass. 3 pers. sing. of λαμβάνω.  
 εἰληφες (-φας), pf. act. 2 pers. sing. of λαμβάνω.  
 εἰλκον, impf. act. of ἔλκω.  
 εἰλκωμένος, pf. pass. ptep. of ἔλκω.  
 εἶξαμεν, 1 aor. act. 1 pers. plur. of εἶκω.  
 εἰσδραμοῦσα, 2 aor. act. ptep. fem. of εἰστρέχω.  
 εἰσεληλυθα (-λύθασιν), pf. 3 pers. plur. of εἰσέρχομαι.  
 εἰσῆι, impf. 3 pers. sing. of εἴσειμι.  
 εἰσάσιν, pres. ind. 3 pers. plur. of εἴσειμι.  
 εἰστήκεισαν, plpf. act. 3 pers. plur. of ἵστημι.  
 εἶχαν, εἶχσαν, impf. (Alex.) 3 pers. plur. of ἔχω.  
 εἶων, impf. of εἶάω.  
 ἐκαθέ(οr ἀ)ρισεν, 1 aor. act. 3 pers. sing. of καθαρίζω.  
 ἐκαθε(οr α)ρίστη, 1 aor. pass. 3 pers. sing. of καθαρίζω.  
 ἐκδύσεται, -δύσεται, fut. mid. 3 pers. sing. of ἐκδίδωμι.  
 ἐκέκραξα and ἔκραξα, 1 aor. act. of κράζω.  
 ἐκέρασα, 1 aor. act. of κεράννυμι.  
 ἐκέρδησα, 1 aor. act. of κερδαίνω.  
 ἐκαθάρατε, 1 aor. act. impv. 2 pers. plur. of ἐκαθαίρω.  
 ἐκαθάρη, 1 aor. act. subj. 3 pers. sing. of ἐκαθαίρω.  
 ἐκκεχυμένος, pf. pass. ptep. of ἐκχέω.  
 ἐκκοπήση, 2 fut. pass. 2 pers. sing. of ἐκκόπτω.  
 ἐκκοψον, 1 aor. act. impv. of ἐκκόπτω.  
 ἔκλασα, 1 aor. act. of κλάω.  
 ἔκλαυσα, 1 aor. act. of κλαίω.  
 ἐκλέλησθε, pf. mid. 2 pers. plur. of ἐκλανθάνω.  
 ἐκλήθην, 1 aor. pass. of καλέω.  
 ἐκόψασθε, 1 aor. mid. 2 pers. plur. of κόπτω.  
 ἐκπλεύσαι, 1 aor. act. inf. of ἐκπλέω.  
 ἔκραξα, 1 aor. act. of κράζω.  
 ἐκρύβη, 2 aor. pass. 3 pers. sing. of κρύπτω.  
 ἐκσῶσαι, 1 aor. act. inf. of ἐκσῶζω.  
 ἐκτενεῖς, fut. act. 2 pers. sing. of ἐκτείνω.  
 ἐκτησάμην, 1 aor. of κτάομαι.  
 ἔκτισται, pf. pass. 3 pers. sing. of κτίζω.  
 ἐκτραπή, 2 aor. pass. subj. 3 pers. sing. of ἐκτρέπω.  
 ἐκτραπήσονται, 2 fut. pass. 3 pers. plur. of ἐκτρέπω.  
 ἐκφύη, pres. subj. or 2 aor. act. subj. 3 pers. sing. of ἐκφύω.  
 ἐκφύη, 2 aor. pass. subj. 3 pers. sing. of ἐκφύω.  
 ἐκχέαι, 1 aor. act. inf. of ἐκχέω.  
 ἐκχέατε, 1 aor. act. impv. 2 pers. plur. of ἐκχέω.  
 ἐκχέετε, pres. (or 2 aor.) act. impv. 2 pers. plur. of ἐκχέω.  
 ἐκχυννόμενος, ἐκχυνόμενος, see ἐκχέω.  
 ἐλάβετε (-βετε), 2 aor. act. 2 pers. plur. of λαμβάνω.  
 ἐλάκησε, 1 aor. act. 3 pers. sing. of λάσκω.  
 ἔλαχε, 2 aor. act. 3 pers. sing. of λαγχάνω.  
 ἐλέησον, 1 aor. act. impv. of ἐλέεω.  
 ἐλεύσομαι, fut. of ἔρχομαι.  
 ἐηλακότες, pf. act. ptep. nom. plur. masc. of ἐλαύνω.  
 ἐήλυθα, pf. of ἔρχομαι.



ἐλιθάσθησαν, 1 aor. pass. 3 pers. plur. of **λιθάω**.  
 ἐλκύσαι or ἐλκύσαι, 1 aor. act. inf. of **ἔλκω**.  
 ἐλλογάτο, impf. pass. 3 pers. sing. of **ἐλλογέω**.  
 ἐλόμενος, 2 aor. mid. ptep. of **αἰρέω**.  
 ἐλπιούσιν, (Attic) fut. 3 pers. plur. of **ἐλπίζω**.  
 ἔμαθον, 2 aor. act. of **μανθάνω**.  
 ἔμασσαντο, ἔμασσαντο, impf. 3 pers. plur. of **μασ(σ)άομαι**.  
 ἐμβάς, 2 aor. act. ptep. of **ἐμβαίω**.  
 ἐμβάσας, 1 aor. act. ptep. of **ἐμβάπτω**.  
 ἐμβήγαι, 2 aor. act. inf. of **ἐμβαίω**.  
 ἔμιξε, 1 aor. act. 3 pers. sing. of **μίγνυμι**.  
 ἐμπεπλησμένος, pf. pass. ptep. of **ἐμπίπλημι**.  
 ἐμπλακείς, 2 aor. pass. ptep. of **ἐμπλήσσω**.  
 ἐμπλησθῶ, 1 aor. pass. subj. 1 pers. sing. of **ἐμπίπλημι**.  
 ἐνεδυναμούτο, impf. pass. 3 pers. sing. of **ἐδυναμούω**.  
 ἐνείχεν, impf. act. 3 pers. sing. of **ἐνέχω**.  
 ἐνένευον, impf. act. of **ἐννέω**.  
 ἐνέπλησεν, 1 aor. act. 3 pers. sing. of **ἐμπίπλημι**.  
 ἐνεπλήσθησαν, 1 aor. pass. 3 pers. plur. of **ἐμπίπλημι**.  
 ἐνέπρησε, 1 aor. act. 3 pers. sing. of **ἐμπρήω**.  
 ἐνέπτυσον, -σαν, impf. and 1 aor. act. 3 pers. plur. of **ἐμπτύω**.  
 ἐνεστηκότα, pf. act. ptep. acc. sing. masc. of **ἐνίστημι**.  
 ἐνεστῶτα, -ῶσαν, -ῶτος, pf. act. ptep. acc. masc. and fem.  
 and gen. sing. of **ἐνίστημι**.  
 ἐνετειλάμην, 1 aor. mid. of **ἐντέλλω**.  
 ἐνεφάνισαν, 1 aor. act. 3 pers. plur. of **ἐμφανίζω**.  
 ἐνεφύσησε, 1 aor. act. 3 pers. sing. of **ἐμφυσάω**.  
 ἐνεχθεῖς, 1 aor. pass. ptep. of **φέρω**.  
 ἐνήργηκα, pf. act. of **ἐνεργέω**.  
 ἐνκρίναι, 1 aor. act. inf. of **ἐγκρίνω**.  
 ἐνοικούν, pres. act. ptep. nom. sing. neut. of **ἐνοικέω**.  
 ἐντελείται, fut. mid. 3 pers. sing. of **ἐντέλλω**.  
 ἐντέταλται, pf. mid. 3 pers. sing. of **ἐντέλλω**.  
 ἐντραπή, 2 aor. pass. subj. 3 pers. sing. of **ἐντρέπω**.  
 ἐντραπήσονται, 2 fut. pass. 3 pers. plur. of **ἐντρέπω**.  
 ἐνυξε, 1 aor. act. 3 pers. sing. of **νύσσω**.  
 ἐνύσταξαν, 1 aor. act. 3 pers. plur. of **νυστάζω**.  
 ἐνώκησε, 1 aor. act. 3 pers. sing. of **ἐνοικέω**.  
 ἐξαλ(ε)ιφθῆναι, 1 aor. pass. inf. of **ἐξαλείφω**.  
 ἐξαναστήση, 1 aor. act. subj. 3 pers. sing. of **ἐξανίστημι**.  
 ἐξανέστησαν, 2 aor. act. 3 pers. plur. of **ἐξανίστημι**.  
 ἐξάρατε, 1 aor. act. impv. 2 pers. plur. of **ἐξαίρω**.  
 ἐξαρείτε, fut. act. 2 pers. plur. of **ἐξαίρω**.  
 ἐξαρθῆ, 1 aor. pass. subj. 3 pers. sing. of **ἐξαίρω**.  
 ἐξέδετο or ἐξέδοτο, 2 aor. mid. 3 pers. sing. of **ἐκδίδωμι**.  
 ἐξείλατο or ἐξείλετο, 2 aor. mid. 3 pers. sing. of **ἐξαιρέω**.  
 ἐξεκαύθησαν, 1 aor. pass. 3 pers. plur. of **ἐκκαίω**.  
 ἐξέκλιναν, 1 aor. act. 3 pers. plur. of **ἐκκλίνω**.  
 ἐξεκόπη, 2 aor. pass. 2 pers. sing. of **ἐκκόπτω**.  
 ἔξελε, 2 aor. act. impv. of **ἐξαιρέω**.  
 ἐξελέξω, 1 aor. mid. 2 pers. sing. of **ἐκλέγω**.  
 ἐξέληται, 2 aor. mid. subj. 3 pers. sing. of **ἐξαιρέω**.  
 ἐξενέγκαντες, 1 aor. act. ptep. nom. plur. masc. of **ἐκφέρω**.  
 ἐξενεγκέν, 2 aor. act. inf. of **ἐκφέρω**.  
 ἐξένευσα, 1 aor. act. either of **ἐκνέω** or **ἐκνέω**.  
 ἐξεπέτασα, 1 aor. act. of **ἐκπετάννυμι**.  
 ἐξεπλάγησαν, 2 aor. pass. 3 pers. plur. of **ἐκπλήσσω**.  
 ἐξέπλει, impf. act. 3 pers. sing. of **ἐκπλέω**.

ἐξεστακέναι, pf. act. inf. of **ἐξίστημι**.  
 ἐξέστραπται, pf. pass. 3 pers. sing. of **ἐκστρέφω**.  
 ἐξετάσαι, 1 aor. act. inf. of **ἐξετάζω**.  
 ἐξετράπησαν, 2 aor. pass. 3 pers. plur. of **ἐκτρέπω**.  
 ἐξέχεε, 1 aor. act. 3 pers. sing. of **ἐκχέω**.  
 ἐξεχύθησαν, 1 aor. pass. 3 pers. plur. of **ἐκχέω**.  
 ἐξέωσεν, 1 aor. act. 3 pers. sing. of **ἐξωθέω**.  
 ἐξήεσαν, impf. 3 pers. plur. of **ἔξειμι**.  
 ἐξηραμένος, pf. pass. ptep. of **ξηραίνω**.  
 ἐξήρανα and -ράνην, 1 aor. act. and pass. of **ξηραίνω**.  
 ἐξήρανται, pf. pass. 3 pers. sing. of **ξηραίνω**.  
 ἐξηρεύνησα, 1 aor. act. of **ἐξερευνάω**.  
 ἐξηρισμένος, pf. pass. ptep. of **ἐξαριτίζω**.  
 ἐξήχηται, pf. pass. 3 pers. sing. of **ἐξηχέω**.  
 ἐξίεναι, pres. inf. of **ἔξειμι**.  
 ἐξιστάνων, ἐξιστῶν, see **ἐξίστημι**.  
 ἐξοίσουσι, fut. act. 3 pers. plur. of **ἐκφέρω**.  
 ἐξῶσαι, 1 aor. act. inf. of **ἐξωθέω**.  
 ἐξῶσεν or ἐξῶσεν, 1 aor. act. 3 pers. sing. of **ἐξωθέω**.  
 ἔορακα, pf. act. of **ὄράω**.  
 ἐπαγαγεῖν, 2 aor. act. inf. of **ἐπάγω**.  
 ἐπαθεν, 2 aor. act. 3 pers. sing. of **πάσχω**.  
 ἐπαναπαήσομαι, fut. mid. of **ἐπαναπαύω** (see **παύω**).  
 ἐπάσας, 1 aor. act. ptep. of **ἐπάγω**.  
 ἐπάρας, 1 aor. act. ptep. of **ἐπαίρω**.  
 ἐπειράσω, 1 aor. mid. 2 pers. sing. of **πειράζω**.  
 ἐπειράτο (-ῶντο), impf. mid. 3 pers. sing. (plur.) of **πειράω**.  
 ἐπεισα, 1 aor. act. of **πέιθω**.  
 ἐπέισθησαν, 1 aor. pass. 3 pers. plur. of **πέιθω**.  
 ἐπέιχεν, impf. act. 3 pers. sing. of **ἐπέχω**.  
 ἐπέκειλαν, 1 aor. act. 3 pers. plur. of **ἐπικέλλω**.  
 ἐπεκέκλητο, plpf. pass. 3 pers. sing. of **ἐπικαλέω**.  
 ἐπελάθετο (-θοντο), 2 aor. 3 pers. sing. (plur.) of **ἐπιλανθάνομαι**.  
 ἐπέλειχον, impf. act. of **ἐπιλείχω**.  
 ἐπεποιθει, 2 plpf. act. 3 pers. sing. of **πέιθω**.  
 ἔπεσα, (Alex.) 2 aor. act. of **πίπτω**.  
 ἐπέστησαν, 2 aor. act. 3 pers. plur. of **ἐφίστημι**.  
 ἐπέσχε, 2 aor. act. 3 pers. sing. of **ἐπέχω**.  
 ἐπετίμα, impf. 3 pers. sing. of **ἐπιτιμάω**.  
 ἐπετράπη, 2 aor. pass. 3 pers. sing. of **ἐπιτρέπω**.  
 ἐπεφάνη, 2 aor. pass. 3 pers. sing. of **ἐπιφαίνω**.  
 ἐπέχρισεν, 1 aor. act. 3 pers. sing. of **ἐπιχρίω**.  
 ἐπηκροῶντο, impf. 3 pers. plur. of **ἐπακροάομαι**.  
 ἐπήνησεν, 1 aor. act. 3 pers. sing. of **ἐπαινώω**.  
 ἐπήξεν, 1 aor. act. 3 pers. sing. of **πήγνυμι**.  
 ἐπήρα, 1 aor. act. of **ἐπαίρω**.  
 ἐπήρθη, 1 aor. pass. 3 pers. sing. of **ἐπαίρω**.  
 ἐπήρκεν, pf. act. 3 pers. sing. of **ἐπαίρω**.  
 ἐπησχύνθη and ἐπαισχύνθη, 1 aor. of **ἐπαισχύνομαι**.  
 ἐπιβλεψαι, 1 aor. mid. impv. of **ἐπιβλέπω**.  
 ἐπιβλέψαι, 1 aor. act. inf. of **ἐπιβλέπω**.  
 ἐπιβλεψον, 1 aor. act. impv. of **ἐπιβλέπω**.  
 ἔπιθε, impv. of **ἐπέιδον**.  
 ἐπίθε, 2 aor. act. impv. of **ἐπιτίθημι**.  
 ἐπικέκλησαι, pf. mid. 2 pers. sing. of **ἐπικαλέω**.  
 ἐπικέκλητο, plpf. pass. 3 pers. sing. of **ἐπικαλέω**.  
 ἐπικληθέντα, 1 aor. pass. ptep. acc. sing. masc. of **ἐπικαλέω**.

ἐπικράνθησαν, 1 aor. pass. 3 pers. plur. of **πικραίνω**.  
 ἐπιλεησμένοι, pf. pass. ptep. of **ἐπιλαθάνομαι**.  
 ἐπιμελήθητι, 1 aor. pass. impv. of **ἐπιμελέομαι**.  
 ἔπιον, 2 aor. act. of **πίνω**.  
 ἐπιπλήξῃς, 1 aor. act. subj. 2 pers. sing. of **ἐπιπλήσσω**.  
 ἐπιποθήσατε, 1 aor. act. impv. 2 pers. plur. of **ἐπιποθέω**.  
 ἐπιστάσα, 2 aor. act. ptep. nom. sing. fem. of **ἐπίστυμι**.  
 ἐπίσταται, pres. ind. mid. 3 pers. sing. of **ἐπίστυμι**.  
 ἐπίσταται, pres. ind. 3 pers. sing. of **ἐπίσταμαι**.  
 ἐπίστηθι, 2 aor. act. impv. of **ἐπίστυμι**.  
 ἐπιστώθης, 1 aor. pass. 2 pers. sing. of **πιστώω**.  
 ἐπιτεῆθι, 1 aor. pass. subj. 3 pers. sing. of **ἐπιτίθωμι**.  
 ἐπιτιθέασι, pres. act. 3 pers. plur. of **ἐπιτίθωμι**.  
 ἐπιτίθει, pres. act. impv. of **ἐπιτίθωμι**.  
 ἐπιτιμῆσαι (-μήσαι), 1 aor. act. inf. (opt. 3 pers. sing.) of **ἐπιτιμῶω**.  
 ἐπιφάναι, 1 aor. act. inf. of **ἐπιφαίνω**.  
 ἐπιπλήθησαν, 1 aor. pass. 3 pers. plur. of **πλανῶω**.  
 ἐπλάσθη, 1 aor. pass. 3 pers. sing. of **πλάσσω**.  
 ἐπλήγη, 2 aor. pass. 3 pers. sing. of **πλήσσω**.  
 ἐπλησαν, 1 aor. act. 3 pers. plur. of **πίμπλημι**.  
 ἐπλήσθη (-θησαν), 1 aor. pass. 3 pers. sing. (plur.) of **πίμπλημι**.  
 ἐπλουτήσατε, 1 aor. act. 2 pers. plur. of **πλουτέω**.  
 ἐπλουτίσθητε, 1 aor. pass. 2 pers. plur. of **πλουτίζω**.  
 ἐπλυναν, 1 aor. act. 3 pers. plur. of **πλύνω**.  
 ἐπνευσαν, 1 aor. act. 3 pers. plur. of **πνέω**.  
 ἐπνίγοντο, impf. pass. 3 pers. plur. of **πνίγω**.  
 ἐπνιξαν, 1 aor. act. 3 pers. plur. of **πνίγω**.  
 ἐπράθη, 1 aor. pass. 3 pers. sing. of **πιπράσσω**.  
 ἐπρίσθησαν, 1 aor. pass. 3 pers. plur. of **πρίζω**.  
 ἐπροφήτεον (-σα), impf. (1 aor.) act. of **προφητεύω**.  
 ἔπτυσσε, 1 aor. act. 3 pers. sing. of **πτύω**.  
 ἐπώκειλαν, 1 aor. act. 3 pers. plur. of **ἐποκέλλω**.  
 ἐρ(ρ)άντισε, 1 aor. act. 3 pers. sing. of **ῥαντίζω**.  
 ἐρ(ρ)άπτισεν, 1 aor. act. 3 pers. plur. of **ῥαπίζω**.  
 ἐρριζωμένοι, pf. pass. ptep. nom. plur. masc. of **ρίζω**.  
 ἐρ(ρ)ιμμένοι, pf. pass. ptep. nom. plur. masc. of **ρίπτω**.  
 ἔρ(ρ)ιπτται, pf. pass. 3 pers. sing. of **ρίπτω**.  
 ἔρ(ρ)ιψαν, 1 aor. act. 3 pers. plur. of **ρίπτω**.  
 ἐρ(ρ)ύσατο, 1 aor. mid. 3 pers. sing. of **ῥύομαι**.  
 ἔρ(ρ)ύσθη, 1 aor. pass. of **ῥύομαι**.  
 ἔρρωσο, ἔρρωσθε, pf. pass. impv. of **ῥώννυμι**.  
 ἐσάλπισε, 1 aor. act. 3 pers. sing. of **σαλπίζω**.  
 ἔσβησαν, 1 aor. act. 3 pers. plur. of **σβέννυμι**.  
 ἐσείσθη, 1 aor. pass. of **σείω**.  
 ἐσकुλμένοι, pf. pass. ptep. nom. plur. masc. of **σकुλλω**.  
 ἐσπαρμένοι, pf. pass. ptep. of **σπειρώω**.  
 ἐστάθη, 1 aor. pass. of **ἴστυμι**.  
 ἐσάναι, ἐσάναι, pf. act. inf. of **ἴστυμι**.  
 ἐστήκεισαν, -κεσαν, plpf. act. 3 pers. plur. of **ἴστυμι**.  
 ἔστηκεν, impf. 3 pers. sing. of **στήκω**.  
 ἐστηκώς, pf. act. ptep. of **ἴστυμι**.  
 ἔστην, aor. act. of **ἴστυμι**.  
 ἐστηρικμένοι, pf. pass. ptep. of **στηρίζω**.  
 ἐστήρικται, pf. pass. 3 pers. sing. of **στηρίζω**.  
 ἐστός (-ός), pf. act. ptep. neut. (masc. and neut.) of **ἴστυμι**.  
 ἐστράφησαν, 2 aor. pass. 3 pers. plur. of **στρέφω**.

ἔστρωμένοι, pf. pass. ptep. neut. of **στρωνῶω**.  
 ἔστρωσαν, 1 aor. act. 3 pers. plur. of **στρωνῶω**.  
 ἔστωσαν, impv. 3 pers. plur. of **εἶμι**.  
 ἐσφαγμένοι, pf. pass. ptep. of **σφάζω**.  
 ἐσφραγισμένοι, pf. pass. ptep. of **σφραγίζω**.  
 ἔσχηκα, pf. act. of **ἔχω**.  
 ἐσχηκότα, pf. act. ptep. acc. sing. masc. of **ἔχω**.  
 ἔσχον, 2 aor. act. of **ἔχω**.  
 ἐτάφη, 2 aor. pass. 3 pers. sing. of **θάπτω**.  
 ἐτέθη, 1 aor. pass. of **τίθωμι**.  
 ἐτεθήκει, plpf. act. 3 pers. sing. of **θνήσκω**.  
 ἔτεκεν, 2 aor. act. 3 pers. sing. of **τίκτω**.  
 ἐτέχθη, 1 aor. pass. 3 pers. sing. of **τίκτω**.  
 ἐτίθει, impf. act. 3 pers. sing. of **τίθωμι**.  
 ἐτύθη, 1 aor. pass. 3 pers. sing. of **τύω**.  
 εὐηρεστηκέναι (εὐαρεστηκέναι), pf. act. inf. of **εὐαρεστέω**.  
 εὐξάμην (εὐξάμην), 1 aor. (opt.) of **εὐχομαι**.  
 εὐραμεν, εὐραν, (Alex.) 2 aor. act. of **εὐρίσκω**.  
 εὐράμενος and εὐρόμενος, 2 aor. mid. ptep. of **εὐρίσκω**.  
 εὐρεθῶσιν, 1 aor. pass. subj. 3 pers. plur. of **εὐρίσκω**.  
 εὐρηκέναι, pf. act. inf. of **εὐρίσκω**.  
 εὐφρόνητι, 1 aor. pass. impv. of **εὐφραίνω**.  
 ἔφαγον, 2 aor. act. of **ἐσθίω**.  
 ἐφαλλόμενος, ἐφαλόμενος, 2 aor. ptep. of **ἐφάλλωμαι**.  
 ἐφάνην, 2 aor. pass. of **φαίνω**.  
 ἔφασκεν, impf. act. 3 pers. sing. of **φάσκω**.  
 ἐφέλοατο, 1 aor. 3 pers. sing. of **φείδομαι**.  
 ἐφειστώσ, pf. act. ptep. of **ἐφίστημι**.  
 ἔφθακα, -σα, pf. and 1 aor. act. of **φθάνω**.  
 ἐφθάρην, 2 aor. pass. of **φθείρω**.  
 ἔφιδε (ἔπιδε), impv. of **ἐπέιδω**.  
 ἐφίλει, impf. act. 3 pers. sing. of **φιλέω**.  
 ἐφίσταται, pres. mid. 3 pers. sing. of **ἐφίστημι**.  
 ἔφραξαν, 1 aor. act. 3 pers. plur. of **φράσσω**.  
 ἐφρύαξαν, 1 aor. act. 3 pers. plur. of **φρυάσσω**.  
 ἔφυνον, 2 aor. act. of **φεύγω**.  
 ἐχάρην, 2 aor. pass. (as act.) of **χαίρω**.  
 ἔχρισα, 1 aor. act. of **χρίω**.  
 ἐχρῶντο, impf. 3 pers. plur. of **χράομαι**.  
 ἐψεύσω, 1 aor. mid. 2 pers. sing. of **ψεύδομαι**.  
 ἔωρακαν, -ράκασιν, pf. act. 3 pers. plur. of **δράω**.  
 ἔωράκει, plpf. act. 3 pers. sing. of **δράω**.  
 ἔωρακώς, pf. act. ptep. of **δράω**.  
 ἔωρων, impf. act. 3 pers. plur. of **δράω**.

ζβέννυτε, pres. act. impv. 2 pers. plur. (Tdf.) of **σβέννυμι**  
 ζῆ, ζῆν or ζῆν, ζῆς, ζῶ, see **ζάω**.  
 ζῶσαι, 1 aor. mid. impv. of **ζώννυμι**.  
 ζώσει, fut. act. 3 pers. sing. of **ζώννυμι**.

ἠβουλήθη, etc., see **βούλωμαι**.  
 ἠγαγον, 2 aor. act. of **ἄγω**.  
 ἠγάπα, impf. act. 3 pers. sing. of **ἀγαπάω**.  
 ἠγαπηκόσι, pf. act. ptep. dat. plur. of **ἀγαπάω**.  
 ἠγγειλαν, 1 aor. act. 3 pers. plur. of **ἀγγέλλω**.  
 ἠγγικα, -σα, pf. and 1 aor. act. of **ἐγγίζω**.

ἤγειρεν, 1 aor. act. 3 pers. sing. of *ἐγείρω*.  
 ἤγέρθη, 1 aor. pass. of *ἐγείρω*.  
 ἤγετο (-γοντο), impf. pass. 3 pers. sing. (plur.) of *ἄγω*.  
 ἤγημαι, pf. of *ἠγάμαι*.  
 ἠγνικότες, pf. act. ptep. nom. plur. masc. of *ἀγνίζω*.  
 ἠγνισμένος, pf. pass. ptep. of *ἀγνίζω*.  
 ἠγνόουν, impf. act. of *ἀγνώω*.  
 ἤδεισαν, plpf. 3 pers. plur. of *οἶδα* (see *εἶδω*, II.).  
 ἠδύνατο (ἐδύνατο), impf. 3 pers. sing. of *δύναμαι*.  
 ἠδυνήθη, ἠδυνάσθη, 1 aor. 3 pers. sing. of *δύναμαι*.  
 ἠθελον, impf. of *θέλω*.  
 ἠκασι, pf. act. 3 pers. plur. of *ἤκω*.  
 ἠκολουθήκαμεν, pf. act. 1 pers. plur. of *ἀκολουθέω*.  
 ἠλατο, 1 aor. 3 pers. sing. of *ἄλλομαι*.  
 ἠλαττώμενος, pf. pass. ptep. of *ἐλαττώω*.  
 ἠλαύνετο, impf. pass. 3 pers. sing. of *ἐλαύνω*.  
 ἠλεήθη, 1 aor. pass. of *ἐλεέω*.  
 ἠλημένος, pf. pass. ptep. of *ἐλεέω*.  
 ἠλέησα, 1 aor. act. of *ἐλεέω*.  
 ἠλειψα, 1 aor. act. of *ἀλείφω*.  
 ἠλκωμένος, pf. pass. ptep. of *ἐλκώω*.  
 ἠλλαξαν, 1 aor. act. 3 pers. plur. of *ἀλλάσσω*.  
 ἠλλετο, impf. 3 pers. sing. of *ἄλλομαι*.  
 ἠλπικα, -σα, pf. and 1 aor. act. of *ἐλπίζω*.  
 ἠμάρτηκα, pf. act. of *ἁμαρτάνω*.  
 ἠμαρτον, 2 aor. act. of *ἁμαρτάνω*.  
 ἠμεθα, ἠμεν, impf. 1 pers. plur. of *εἰμί*.  
 ἠμελλον and ἔμελλον, impf. of *μέλλω*.  
 ἠμην, impf. of *εἰμί*.  
 ἠμφισπόμενος, pf. pass. ptep. of *ἀμφιέννυμι*.  
 ἠνεγκα, 1 aor. act. of *φέρω*.  
 ἠνειχόμεν, impf. mid. of *ἀνέχω*.  
 ἠνεσχόμεν, 2 aor. mid. of *ἀνέχω*.  
 ἠνέχθη, 1 aor. pass. of *φέρω*.  
 ἠνεωγμένος, pf. pass. ptep. of *ἀνοίγω*.  
 ἠνέωξα (ἠνέωξα Tr?), 1 aor. act. of *ἀνοίγω*.  
 ἠνεψχθη, 1 aor. pass. of *ἀνοίγω*.  
 ἠνοίγην, 2 aor. pass. of *ἀνοίγω*.  
 ἠνοιγμένος, pf. pass. ptep. of *ἀνοίγω*.  
 ἠνοίξα, 1 aor. act. of *ἀνοίγω*.  
 ἠνοίχθη, 1 aor. pass. of *ἀνοίγω*.  
 ἠξει, fut. act. 3 pers. sing. of *ἤκω*.  
 ἠξῆ, 1 aor. act. subj. 3 pers. sing. of *ἤκω*.  
 ἠξίου, impf. act. 3 pers. sing. of *ἄξιόω*.  
 ἠξίωται, pf. pass. 3 pers. sing. of *ἄξιόω*.  
 ἠπατάθη, 1 aor. pass. 3 pers. sing. of *ἀπατάω*.  
 ἠπειθήσαν, 1 aor. act. 3 pers. plur. of *ἀπειθεώω*.  
 ἠπειθουν, impf. act. of *ἀπειθέω*.  
 ἠπειλει, impf. act. 3 pers. sing. of *ἀπειλειώω*.  
 ἠπίσπου, impf. act. of *ἀπιστεύω*.  
 ἠπόρει, impf. act. 3 pers. sing. of *ἀπορέω*.  
 ἠπτοντο, impf. mid. 3 pers. plur. of *ἄπτω*.  
 ἠρα, 1 aor. act. of *αἶρω*.  
 ἠρ(-ειρ-)γαζόμεν, -σάμην, impf. and 1 aor. of *ἐργάζομαι*.  
 ἠρέθισα, 1 aor. act. of *ἐρεθίζω*.  
 ἠρεσα, 1 aor. act. of *ἀρέσκω*.  
 ἠρεσκον, impf. act. of *ἀρέσκω*.  
 ἠρημώθη, 1 aor. pass. 3 pers. sing. of *ἐρημώω*.

ἠρημωμένην, pf. pass. ptep. acc. sing. fem. of *ἐρημώω*.  
 ἠρθην, 1 aor. pass. of *αἶρω*.  
 ἠρκεν, pf. act. 3 pers. sing. of *αἶρω*.  
 ἠρμένος, pf. pass. ptep. of *αἶρω*.  
 ἠρνείτο, impf. 3 pers. sing. of *ἀρνέομαι*.  
 ἠρνημαι, pf. pass. of *ἀρνέομαι*.  
 ἠρνημένος, pf. pass. ptep. of *ἀρνέομαι*.  
 ἠρνησάμην, 1 aor. of *ἀρνέομαι*.  
 ἠρνήσω, 1 aor. 2 pers. sing. of *ἀρνέομαι*.  
 ἠρέξάμην, 1 aor. mid. of *ἄρχω*.  
 ἠσπάγη, 2 aor. pass. 3 pers. sing. of *ἀρπάζω*.  
 ἠρπασέ, 1 aor. act. 3 pers. sing. of *ἀρπάζω*.  
 ἠρπάσθη, 1 aor. pass. 3 pers. sing. of *ἀρπάζω*.  
 ἠρτυμένος, pf. pass. ptep. of *ἄρτυω*.  
 ἠρχοντο, impf. 3 pers. plur. of *ἔρχομαι*.  
 ἠρώτους, ἠρώτων, impf. act. 3 pers. plur. of *ἐρωτάω*.  
 ἠς, ἦσθα, impf. 2 pers. sing. of *εἰμί*.  
 ἠσθιον, impf. act. of *ἐσθίω*.  
 ἠσσώθητε, 1 aor. pass. 2 pers. plur. of *ἠττάω*.  
 ἠτήκαμεν, pf. act. 1 pers. plur. of *αἰτέω*.  
 ἠήτησα, -σάμην, 1 aor. act. and mid. of *αἰτέω*.  
 ἠτίμασα, 1 aor. act. of *ἀτιμάζω*.  
 ἠτίμησα, 1 aor. act. of *ἀτιμάω*.  
 ἠτιμωμένος, pf. pass. ptep. of *ἀτιμάω*.  
 ἠτομακα, pf. act. of *ἐτομάζω*.  
 ἠτούντο, impf. mid. 3 pers. plur. of *αἰτέω*.  
 ἠττήθητε, 1 aor. pass. 2 pers. plur. of *ἠττάω*.  
 ἠττηται, pf. pass. 3 pers. sing. of *ἠττάω*.  
 ἦτω, pres. impv. 3 pers. sing. of *εἰμί*.  
 ἠυδόκησα, 1 aor. act. of *εὐδοκέω*.  
 ἠυδοκοῦμεν, impf. act. 1 pers. plur. of *εὐδοκέω*.  
 ἠυκαίρου, impf. of *εὐκαιρέω*.  
 ἠυλήσαμεν, 1 aor. act. 1 pers. plur. of *αἰλέω*.  
 ἠυλόγει, impf. act. 3 pers. sing. of *εὐλογέω*.  
 ἠυλόγηκα, -σα, pf. and 1 aor. act. of *εὐλογέω*.  
 ἠὔξησα, 1 aor. act. of *αὔξανω*.  
 ἠυπορείτο, impf. mid. 3 pers. sing. of *εὐπορέω*.  
 ἠύρισκετο, impf. pass. 3 pers. sing. of *εὐρίσκω*.  
 ἠύρισκον, impf. act. of *εὐρίσκω*.  
 ἠυφόρησεν, 1 aor. act. 3 pers. sing. of *εὐφορέω*.  
 ἠυφράνθη, 1 aor. pass. 3 pers. sing. of *εὐφραίνω*.  
 ἠυχαρίστησαν, 1 aor. act. 3 pers. plur. of *εὐχαριστέω*.  
 ἠυχόμεν, impf. of *εὐχομαι*.  
 ἠΰφιε, impf. 3 pers. sing. of *ἀφίημι* (*ἀφίω*).  
 ἠΰχθη, 1 aor. pass. of *ἄγω*.  
 ἠχρειώθησαν, 1 aor. pass. 3 pers. plur. of *ἀχρειώω*.  
 ἠψάμην, 1 aor. mid. of *ἄπτω*.  
 θαΰψαι, 1 aor. act. inf. of *θάπτω*.  
 θείναι, θεῖς, 2 aor. act. inf. and ptep. of *τίθημι*.  
 θέμενος, 2 aor. mid. ptep. of *τίθημι*.  
 θέντες, 2 aor. act. ptep. nom. plur. masc. of *τίθημι*.  
 θέσθε, 2 aor. mid. impv. 2 pers. plur. of *τίθημι*.  
 θέτε, 2 aor. act. impv. 2 pers. plur. of *τίθημι*.  
 θίγης, θίγη, 2 aor. act. subj. 2 and 3 pers. sing. of *θηγάνω*.  
 θῶ, 2 aor. act. subj. of *τίθημι*.

ἴδῃ (-θη), 1 aor. pass. ind. (subj.) 3 pers. sing. of ἰάομαι.  
 ἴαται, pf. pass. 3 pers. sing. of ἰάομαι.  
 ἴαται, pres. 3 pers. sing. of ἰάομαι.  
 ἴατο, impf. 3 pers. sing. ἰάομαι.  
 ἴδαν, ἴδον, collat. forms of εἶδον.  
 ἴσασι, 3 pers. plur. of the 2 pf. οἶδα (see εἶδω, II.).  
 ἴσθι, impv. 2 pers. sing. of εἶμι.  
 ἴστανόμεν and ἴστώμεν, pres. ind. 1 pers. plur. of ἴσθημι.  
 ἴστε, 2 pers. plur. ind. or impv. of οἶδα (see εἶδω, II.).  
 ἴσθηκειν, plpf. act. of ἴσθημι.  
 ἴωμενος, pres. ptp. of ἰάομαι.

καθαριεῖ, (Attic) fut. 3 pers. sing. of καθαρίζω.  
 καθαρίσαι, 1 aor. act. inf. of καθαρίζω.  
 καθαρίσθη, 1 aor. act. subj. 3 pers. sing. of καθαρίζω.  
 καθαρίσθητι, 1 aor. pass. impv. of καθαρίζω.  
 καθέλε, 2 aor. act. 3 pers. sing. of καθαρεύω.  
 καθελῶ, fut. act. of καθαρεύω.  
 κάθη, pres. ind. 2 pers. sing. of κάθημαι.  
 καθήκαν, 1 aor. act. 3 pers. plur. of καθίημι.  
 καθήσσοθε, fut. 2 pers. plur. of κάθημαι.  
 καθήψε, 1 aor. act. 3 pers. sing. of καθάπτω.  
 κάθου, pres. impv. of κάθημαι.  
 καλέσαι, 1 aor. act. inf. of καλέω.  
 καλεσον, 1 aor. act. impv. of καλέω.  
 κάμητε, 2 aor. act. subj. 2 pers. plur. of κάμνω.  
 κατάβα and κατέβηθι, 2 aor. act. impv. of καταβαίνω.  
 καταβάς, 2 aor. act. ptp. of καταβαίνω.  
 καταβέβηκα, pf. act. of καταβαίνω.  
 καταβῆθι, 2 aor. act. subj. 3 pers. sing. of καταβαίνω.  
 κατακαήσομαι, 2 fut. pass. of κατακαίω.  
 κατακαῦσαι, 1 aor. act. inf. of κατακαίω.  
 κατακαυῶ, pres. impv. of κατακαυόμαι.  
 καταλάβη, 2 aor. act. subj. 3 pers. sing. of καταλαμβάνω.  
 καταπίη, 2 aor. act. subj. 3 pers. sing. of καταπίνω.  
 καταποθῆ, 1 aor. pass. subj. 3 pers. sing. of καταπίνω.  
 καταρτίσται, 1 aor. act. inf. or opt. (3 pers. sing.) of καταρτίζω.  
 κατασκευοῖν (-νοῦν), pres. act. inf. of κατασκευόω.  
 κατώχωμεν, 2 aor. act. subj. 1 pers. plur. of κατέχω.  
 κατεαγῶσιν, 2 aor. pass. subj. 3 pers. plur. of κατάγνυμι.  
 κατέαξαν, 1 aor. act. 3 pers. plur. of κατάγνυμι.  
 κατέξει, fut. act. 3 pers. sing. of κατάγνυμι.  
 κατέβη (-ησαν), 2 aor. act. 3 pers. sing. (plur.) of καταβαίνω.  
 κατεγνωσμένος, pf. pass. ptp. of καταγνώσκω.  
 κατελημμένος, pf. pass. ptp. of καταλαμβάνω.  
 κατεληφέναι, pf. act. inf. of καταλαμβάνω.  
 κατεκάη, 2 aor. pass. 3 pers. sing. of κατακαίω.  
 κατέκλασε, 1 aor. act. 3 pers. sing. of κατακλάω.  
 κατέκλεισα, 1 aor. act. of κατακλείω.  
 κατενεχθείς, 1 aor. pass. ptp. of καταφέρω.  
 κατενύγησαν, 2 aor. pass. 3 pers. plur. of κατανύσσω.  
 κατεπέστησαν, 2 aor. act. 3 pers. plur. of κατεπίσθημι.  
 κατέπε, 2 aor. act. 3 pers. sing. of καταπίνω.  
 κατεπόθη, 1 aor. pass. of καταπίνω.  
 κατεσκομμένα, pf. pass. ptp. nom. plur. neut. of κομίζω.

καεστρεμμένος, -στραμμένος, pf. pass. ptp. of καταστρέφω.  
 καεστρώθησαν, 1 aor. pass. 3 pers. plur. of καταστρώννυμι.  
 κατευθύναι, 1 aor. act. inf. of κατευθύνω.  
 κατευθύναι, 1 aor. act. opt. 3 pers. sing. of κατευθύνω.  
 κατέφαγον, 2 aor. act. of κατεσθίω.  
 κατηγγέιλα, 1 aor. act. of καταγγέλλω.  
 κατηγγέλη, 2 aor. pass. 3 pers. sing. of καταγγέλλω.  
 κατήνεγκα, 1 aor. act. of καταφέρω.  
 κατήντηκα, -σα, pf. and 1 aor. act. of καταντάω.  
 κατηρώσω, 1 aor. 2 pers. sing. of καταράομαι.  
 κατήρηται, pf. pass. 3 pers. sing. of καταργέω.  
 κατηρτισμένος, pf. pass. ptp. of καταρτίζω.  
 κατηρτίσω, 1 aor. mid. 2 pers. sing. of καταρτίζω.  
 κατησχύνθη, 1 aor. pass. of κατασχύνω.  
 κατήχνηται, pf. pass. 3 pers. plur. of κατηχέω.  
 κατηχίσω, 1 aor. act. subj. of κατηχέω.  
 κατίωται, pf. pass. 3 pers. sing. of κατιόω.  
 κατώκισεν, 1 aor. act. 3 pers. sing. of κατοικίζω.  
 καυθήσομαι, καυχθήσομαι, see καίω.  
 καυχᾶσαι, pres. ind. 2 pers. sing. of καυχόμαι.  
 κεκαθα(ορ ε)ρισμένος, pf. pass. ptp. of καθαρίζω.  
 κεκαθαρμένος, pf. pass. ptp. of καθαίρω.  
 κεκαλυμμένος, pf. pass. ptp. of καλύπτω.  
 κεκαυμένος, pf. pass. ptp. of καίω.  
 κεκρασμένου, pf. pass. ptp. gen. sing. masc. of κεράννυμι.  
 κειραίσμαι, pf. pass. of κλείω.  
 κέκληκα, pf. act. of καλέω.  
 κέκληται, pf. pass. 3 pers. sing. of καλέω.  
 κέκλικεν, pf. act. 3 pers. sing. of κλίνω.  
 κέκμηκας, pf. act. 2 pers. sing. of κάμνω.  
 κεκορεσμένος, pf. pass. ptp. of κορέννυμι.  
 κέκραγε, 2 pf. act. 3 pers. sing. of κράζω.  
 κεκράζονται, fut. mid. 3 pers. plur. of κράζω.  
 κεκρατηκέναι, pf. act. inf. of κρατέω.  
 κεκράτηνται, pf. pass. 3 pers. plur. of κρατέω.  
 κερκίει, plpf. act. 3 pers. sing. of κρίνω.  
 κέκριμαι, pf. pass. of κρίνω.  
 κερκρυμένος, pf. pass. ptp. of κρίπτω.  
 κεράσατε, 1 aor. act. impv. 2 pers. plur. of κεράννυμι.  
 κερδανῶ, κερδήσω, fut. act. of κερδαίνω.  
 κερδάνω, 1 aor. act. subj. of κερδαίνω.  
 κεχάρισμαι, pf. of χαρίζομαι.  
 κεχαριτωμένη, pf. pass. ptp. nom. sing. fem. of χαριτόω.  
 κέχηρημαι, pf. of χράομαι.  
 κεχωρισμένος, pf. pass. ptp. of χωρίζω.  
 κηρύξαι (al. κηρύξει), 1 aor. act. inf. of κηρύσσω.  
 κλάσαι, 1 aor. act. inf. of κλάω.  
 κλαύσατε, 1 aor. act. impv. 2 pers. plur. of κλαίω.  
 κλαύσω, κλαύσομαι, fut. of κλαίω.  
 κλεισθῶσιν, 1 aor. pass. subj. 3 pers. plur. of κλείω.  
 κληθῆς, κληθῶμεν, κληθῆναι, κληθέν, 1 aor. pass. of καλέω.  
 κλώμεν, pres. ind. act. 1 pers. plur. of κλάω.  
 κλώμενον, pres. pass. ptp. neut. of κλάω.  
 κλώντες, pres. act. ptp. nom. plur. masc. of κλάω.  
 κοιμώμενος, pres. pass. ptp. of κοιμάω.  
 κολληθήτη, 1 aor. pass. impv. of κολλάω.  
 κομείται, (Attic) fut. mid. 3 pers. sing. of κομίζω.  
 κομίσασα, 1 aor. act. ptp. nom. sing. fem. of κομίζω.

κορυσθέντες, 1 aor. pass. ptep. nom. plur. masc. of κορύννυμι.  
κόψας, 1 aor. act. ptep. of κόπτω.  
κράζον (not κράζον), pres. ptep. neut. of κράζω.  
κράσας, 1 aor. act. ptep. of κράζω.  
κράζουσιν, fut. act. 3 pers. plur. of κράζω.  
κράτει, pres. impv. of κρατέω.  
κριθήσεσθε, 1 fut. pass. 2 pers. plur. of κρίνω.  
κριθῶσιν, 1 aor. pass. subj. 3 pers. plur. of κρίνω.  
κρυβῆναι, 2 aor. pass. inf. of κρύπτω.  
κτῆσασθε, 1 aor. mid. impv. 2 pers. plur. of κτάομαι.  
κτῆσησθε, 1 aor. mid. subj. 2 pers. plur. of κτάομαι.

λάβε(-βη), 2 aor. act. impv. (subj. 3 pers. sing.) of λαμβάνω.  
λαθεῖν, 2 aor. act. inf. of λαθάνω.  
λαχοῦσι, 2 aor. act. ptep. dat. plur. of λαγχάνω.  
λάχωμεν, 2 aor. act. subj. 1 pers. plur. of λαγχάνω.  
λελου(σ)μένος, pf. pass. ptep. of λούω.  
λέλυσαι, pf. pass. 2 pers. sing. of λύω.  
λη(μ)φθῆ, 1 aor. pass. subj. 3 pers. sing. of λαμβάνω.  
λή(μ)ψομαι, fut. of λαμβάνω.  
λίπη, 2 aor. act. subj. 3 pers. sing. of λείπω.

μάθετε, 2 aor. act. impv. 2 pers. plur. of μαθίνω.  
μάητε, 2 aor. act. subj. 2 pers. plur. of μαθίνω.  
μαθών, 2 aor. act. ptep. of μαθάνω.  
μακαριοῦσι, (Attic) fut. 3 pers. plur. of μακαρίζω.  
μακροθύμσον, 1 aor. act. impv. of μακροθυμέω.  
μεθιστάται, pres. act. inf. of μεθίστημι.  
μεθυσθῶσιν, 1 aor. pass. subj. 3 pers. plur. of μεθύσκω.  
μείναι, 1 aor. inf. of μένω.  
μείναντες, 1 aor. ptep. nom. plur. masc. of μένω.  
μείνατε, μέινον, 1 aor. impv. of μένω.  
μείνη, -ητε, -ωσιν, 1 aor. subj. of μένω.  
μελέτα, pres. act. impv. of μελετάω.  
μεμαθηκώς, pf. act. ptep. of μαθάνω.  
μεμνηκείσαν, plpf. act. 3 pers. plur. of μένω.  
μεμιαμμένος or -σμένος, pf. pass. ptep. of μαιίνω.  
μεμλάνται, pf. pass. 3 pers. sing. or plur. of μαιίνω.  
μεμικμένος, pf. pass. ptep. of μίγνυμι.  
μέμνησθε, pf. mid. 2 pers. plur. of μμνήσκω.  
μεμύημαι, pf. pass. of μνέω.  
μενεῖτε, fut. ind. 2 pers. plur. of μένω.  
μένετε, pres. ind. or impv. 2 pers. plur. of μένω.  
μετάβα, μετάβηθι, 2 aor. act. impv. of μεταβαίνω.  
μετασταθῶ, 1 aor. pass. subj. of μεθίστημι.  
μεταστραφήτω, 2 aor. pass. impv. 3 pers. sing. of μεταστρέφω.  
μετέθηκεν, 1 aor. act. 3 pers. sing. of μετατίθημι.  
μετέστησεν, 1 aor. act. 3 pers. sing. of μεθίστημι.  
μετέσχηκεν, pf. act. 3 pers. sing. of μετέχω.  
μετετέθησαν, 1 aor. pass. 3 pers. plur. of μετατίθημι.  
μετήλλαξαν, 1 aor. act. 3 pers. plur. of μεταλλάσσω.  
μετήρην, 1 aor. act. 3 pers. sing. of μεταίρω.  
μετοικιῶ, (Attic) fut. act. of μετοικίζω.  
μετώκισεν, 1 aor. act. 3 pers. sing. of μετοικίζω.

μιανθῶσιν, 1 aor. pass. subj. 3 pers. plur. of μαιίνω.  
μνησθήναι, 1 aor. pass. inf. of μμνήσκω.  
μνήσθητι, -τε, 1 aor. pass. impv. of μμνήσκω.  
μνησθῶ, -θῆς, 1 aor. pass. subj. of μμνήσκω.

νενίκηκα, pf. act. of νικάω.  
νενομοθέτητο, plpf. pass. 3 pers. sing. of νομοθετέω.  
νήψατε, 1 aor. impv. 2 pers. plur. of νήφω.  
νόει, pres. act. impv. of νοέω.  
νοούμενα, pres. pass. ptep. neut. plur. of νοέω.

δδυνάσαι, pres. ind. mid. 2 pers. sing. of δδυνάω.  
οἶσω, fut. act. of φέρω.  
ὀμνύναι, ὀμνύνειν, pres. act. inf. of ὀμνύω.  
ὀμόσαι, -ας, 1 aor. act. inf. and ptep. of ὀμνύω.  
ὀμόση, 1 aor. act. subj. 3 pers. sing. of ὀμνύω.  
ὀνάμην, 2 aor. mid. opt. of ὀνύημι.  
ὀρώσαι, pres. act. ptep. nom. plur. fem. of ὀράω.  
ὀφθείς, 1 aor. pass. ptep. of ὀράω.  
ὄψει, ὄψη, fut. 2 pers. sing. of ὀράω.  
ὄψεσθε, fut. 2 pers. plur. of ὀράω.  
ὄψησθε, 1 aor. mid. subj. 2 pers. plur. of ὀράω.

παθεῖν, 2 aor. act. inf. of πάσχω.  
πάθη, 2 aor. act. subj. 3 pers. sing. of πάσχω.  
παίση, 1 aor. act. subj. 3 pers. sing. of παίω.  
παραβουλευσάμενος, 1 aor. ptep. of παραβουλεύομαι.  
παραβουλευσάμενος, 1 aor. ptep. of παραβουλεύομαι.  
παραδεδώκεισαν, plpf. 3 pers. plur. of παραδίδωμι.  
παραδιδού, παραδιδῶ, pres. subj. 3 pers. sing. of παραδίδωμι.  
παραδιδούς (παραδούς), pres. (2 aor.) ptep. of παραδίδωμι.  
παραδῶ (-δοί), 2 aor. act. subj. 3 pers. sing. of παραδίδωμι.  
παραθείναι, 2 aor. act. inf. of παρτίθημι.  
παράθου, 2 aor. mid. impv. of παρτίθημι.  
παρθῶσιν, 2 aor. act. subj. 3 pers. plur. of παρτίθημι.  
παραιτοῦ, pres. impv. of παραιτόμαι.  
παρακεκαλυμμένος, pf. pass. ptep. of παρακαλύπτω.  
παρακεχειμακότι, pf. act. ptep. dat. sing. of παραχειμάζω.  
παρακληθῶσιν, 1 aor. pass. subj. 3 pers. plur. of παρακαλέω.  
παρακύψας, 1 aor. act. ptep. of παρακύπτω.  
παραλη(μ)φθήσεται, 1 fut. pass. 3 pers. sing. of παραλαμβάνω.  
παραπλεύσαι, 1 aor. act. inf. of παραπλέω.  
παραρ(ρ)ῶμεν, 2 aor. pass. subj. 1 pers. plur. of παραρρέω.  
παρραστήσαι, 1 aor. act. inf. of παρίστημι.  
παρραστήσατε, 1 aor. act. impv. 2 pers. plur. of παρίστημι.  
παρραστήτε, 2 aor. act. subj. 2 pers. plur. of παρίστημι.  
παρρασχών, 2 aor. act. ptep. of παρέχω.  
παρρατιθέσθωσαν, pres. impv. 3 pers. plur. of παρτίθημι.  
παρραδιδόσαν, impf. (Alex.) 3 pers. plur. of παρτίθημι.  
παρραθέντο, 2 aor. mid. 3 pers. plur. of παρτίθημι.  
πάρει, pres. ind. 2 pers. sing. of πάρειμι.  
παρειμένος, pf. pass. ptep. of παρίημι.  
παρειναι, 2 aor. act. inf. of παρίημι and pres. inf. of πάρεμι.  
παρεισάζουσιν, fut. act. 3 pers. plur. of παρεισάγω.

παρεισεδύσαν, 2 aor. pass. 3 pers. plur. of *παρεισδύω*.  
 παρεισεδύσαν, 1 aor. act. 3 pers. plur. of *παρεισδύω*.  
 παρεισενέγκαντες, 1 aor. act. ptp. nom. plur. masc. of *παρεισφέρω*.  
 παρειστήκεισαν, plpf. act. 3 pers. plur. of *παρίστημι*.  
 παρείχαν, impf. (Alex.) 3 pers. plur. of *παρέχω*.  
 παρειχόμεν, impf. mid. of *παρέχω*.  
 παρέκυψεν, 1 aor. act. 3 pers. sing. of *παράκυπτο*.  
 παρελάβοσαν, 2 aor. act. (Alex.) 3 pers. plur. of *παράλαμβάνω*.  
 παρελεύσονται, fut. 3 pers. plur. of *παρέρχομαι*.  
 παρεληλυθέναι (-θώς), pf. act. inf. (ptcp.) of *παρέρχομαι*.  
 παρελθάτω (-θέτω), 2 aor. act. impv. 3 pers. sing. of *παρέρχομαι*.  
 παρενεγκέιν, 2 aor. act. inf. of *παράφέρω*.  
 παρέξει, fut. act. 3 pers. sing. of *παρέχω*.  
 παρέξη, fut. mid. 2 pers. sing. of *παρέχω*.  
 παρείκραναν, 1 aor. act. 3 pers. plur. of *παραιπικραίνω*.  
 παρσεκεύασται, pf. pass. 3 pers. sing. of *παρσεκεύάζω*.  
 παρσεστηκότες and παρσεστώτες, pf. act. ptp. nom. plur. masc. of *παρίστημι*.  
 παρσεστήσατε, 1 aor. act. 2 pers. plur. of *παρίστημι*.  
 παρέτεινε, 1 aor. act. 3 pers. sing. of *παραιτένω*.  
 παρετήρουν, impf. act. 3 pers. plur. of *παραιτηρέω*.  
 παρηγγέιλαν, 1 aor. act. 3 pers. plur. of *παρυγγέλλω*.  
 παρηκολούθηκας (-σας), pf. (1 aor.) act. 2 pers. sing. of *παρακολουθέω*.  
 παρήνει, impf. act. 3 pers. sing. of *παρανεώ*.  
 παρητημένος, pf. pass. ptp. of *παραιτέομαι*.  
 παρητήσαντο, 1 aor. mid. 3 pers. plur. of *παραιτέομαι*.  
 παρήκεισεν, 1 aor. act. 3 pers. sing. of *παροικέω*.  
 παρωξύνεται, impf. pass. 3 pers. sing. of *παροξύνω*.  
 παρώτρυναν, 1 aor. act. 3 pers. plur. of *παροτρύνω*.  
 παρωχημένος, pf. ptp. of *παροίχομαι*.  
 πανσάτω, 1 aor. act. impv. 3 pers. sing. of *παύω*.  
 πείν, 2 aor. act. inf. of *πίνω*.  
 πείσας, 1 aor. act. ptp. of *πείθω*.  
 πείσω, fut. act. of *πείθω*.  
 πέπαινται, pf. mid. 3 pers. sing. of *παύω*.  
 πεπειραμένος, pf. pass. ptp. of *πειράω*.  
 πεπειρασμένος, pf. pass. ptp. of *πειράζω*.  
 πέπεισμαι, -μένος, pf. pass. ind. and ptp. of *πείθω*.  
 πεπεισμένος, pf. pass. ptp. of *πιέζω*.  
 πεπιστεύκεισαν, plpf. act. 3 pers. plur. of *πιστεύω*.  
 πεπιστευκόσκι, pf. act. ptp. dat. plur. of *πιστεύω*.  
 πεπλάνησθε, pf. pass. 2 pers. plur. of *πλανάω*.  
 πεπλάτνυται, pf. pass. 3 pers. sing. of *πλατύνω*.  
 πεπληρωκέναι, pf. act. inf. of *πληρόω*.  
 πέποιθα, 2 pf. of *πείθω*.  
 πέπονθα, 2 pf. of *πίσχω*.  
 πεπότικεν, pf. act. 3 pers. sing. of *ποτιζέω*.  
 πέπρακε, pf. act. 3 pers. sing. of *πιπράσκω*.  
 πέπραμένος, pf. pass. ptp. of *πιπράσκω*.  
 πέπραχα, pf. act. of *πράσσω*.  
 πέπτωκα, -κες, -καν, pf. act. of *πίπτω*.  
 πέπυρωμένος, pf. pass. ptp. of *πυρόω*.  
 πέπωκε (-καν), pf. act. 3 pers. sing. (plur.) of *πίνω*.  
 πέπωρωμένος, pf. pass. ptp. of *πωρόω*.

περιάψας, 1 aor. act. ptp. of *περιάπτω*.  
 περιδραμόντες, 2 aor. act. ptp. nom. plur. of *περιτρέχω*.  
 περιδέδετο, plpf. pass. 3 pers. sing. of *περιδέω*.  
 περιέζωσμένος, pf. pass. ptp. of *περιζωννύω*.  
 περιέκρυβον, 2 aor. of *περικρύπτω* (or impf. of *περικρύβω*).  
 περιελείν, 2 aor. act. inf. of *περιαίρώ*.  
 περιέπεσον, 2 aor. act. of *περιπίπτω*.  
 περιεσπάτο, impf. pass. 3 pers. sing. of *πεμισπάω*.  
 περιέσχον, 2 aor. act. of *περιέχω*.  
 περιέτεμον, 2 aor. act. of *περιτέμνω*.  
 περιζώσαι, 1 aor. mid. impv. of *περιζωννύω*.  
 περιηρείτο, impf. pass. 3 pers. sing. of *περιαίρώ*.  
 περιέντες, 2 aor. act. ptp. nom. plur. of *περιτίθημι*.  
 περίστασο, pres. mid. (pass.) impv. of *περίστημι*.  
 περιπέσητε, 2 aor. act. subj. 2 pers. plur. of *περιπίπτω*.  
 περιπεραμμένον, pf. pass. ptp. neut. of *περιπραίνο*.  
 περιρ(ρ)ήξαντες, 1 aor. act. ptp. nom. plur. of *περιρρήγνυμι*.  
 περισσεύσαι 1 aor. act. inf., and *περυσσεύσαι* 1 aor. act. opt. 3 pers. sing., of *περυσσεύω*.  
 περιτετημένον, pf. pass. ptp. of *περιτέμνω*.  
 περιτιθέασιν, pres. act. 3 pers. plur. of *περιτίθημι*.  
 περιτηθήναι, 1 aor. pass. inf. of *περιτέμνω*.  
 πεισείν, 2 aor. act. inf. of *πίπτω*.  
 πεισείται (-ούνται), fut. 3 pers. sing. (plur.) of *πίπτω*.  
 πείσετε, 2 aor. act. impv. 2 pers. plur. of *πίπτω*.  
 πέτηται, pres. subj. 3 pers. sing. of *πέτομαι*.  
 πετώμενος, pres. ptp. of *πετάομαι*.  
 πεφανέρωται (-νερώσθαι), pf. pass. (inf.) of *φανερώνω*.  
 πεφύωσο, pf. pass. impv. of *φύω*.  
 πιάσαι, 1 aor. act. inf. of *πιάζω*.  
 πίο, 2 aor. act. impv. of *πίνω*.  
 πείν, 2 aor. act. inf. of *πίνω*.  
 πίοσαι, πίοσθε, fut. 2 pers. sing. and plur. of *πίνω*.  
 πίο, 2 aor. act. subj. 3 pers. sing. of *πίνω*.  
 πικρανεί, fut. act. 3 pers. sing. of *πικραίνω*.  
 πίν, 2 aor. act. inf. of *πίνω*.  
 πίνω, 2 aor. act. subj. of *πίνω*.  
 πλάσας, 1 aor. act. ptp. of *πλάσσω*.  
 πλέξαντες, 1 aor. act. ptp. nom. plur. masc. of *πλέκω*.  
 πλεονάσαι, 1 aor. act. opt. 3 pers. sing. of *πλεονάζω*.  
 πληθύναι, 1 aor. act. opt. 3 pers. sing. of *πληθύνω*.  
 πληθύνει, pres. act. 3 pers. sing. of *πληθύνω*.  
 πληθυνέι, fut. act. 3 pers. sing. of *πληθύνω*.  
 πληθυνθήναι, 1 aor. pass. inf. of *πληθύνω*.  
 πληρωθή, -θήτε, -θώ, -θώσιν, 1 aor. pass. subj. of *πληρόω*.  
 πληρώσαι 1 aor. inf., and *πληρώσαι* 1 aor. opt. 3 pers. sing., of *πληρόω*.  
 πλήσας, 1 aor. act. ptp. of *πίμπλημι*.  
 πλησθείς, 1 aor. pass. ptp. of *πίμπλημι*.  
 πλησθής, 1 aor. pass. subj. 2 pers. sing. of *πίμπλημι*.  
 πνέ, pres. act. subj. 3 pers. sing. of *πνέω*.  
 ποιήσειαν, (Aeolic) 1 aor. opt. 3 pers. plur. of *ποιέω*.  
 ποιμαίνει, pres. act. 3 pers. sing. of *ποιμαίνω*.  
 ποιμάνατε, 1 aor. act. impv. 2 pers. plur. of *ποιμαίνω*.  
 ποιμανεί, fut. act. 3 pers. sing. of *ποιμαίνω*.  
 πορεύου, pres. mid. impv. of *πορεύω*.  
 πρᾶθέν, 1 aor. pass. ptp. neut. of *πιπράσκω*.  
 πρᾶθῆναι, 1 aor. pass. inf. of *πιπράσκω*.

προβάς, 2 aor. act. ptp. of **προβαίνω**.  
 προβεβηκυία, pf. act. ptp. fem. of **προβαίνω**  
 προγεγονότων, pf. act. ptp. gen. plur. of **προγινομαι**  
 προεβίβασαν, 1 aor. act. 3 pers. plur. of **προβιβάζω**.  
 προεγνωσμένος, pf. pass. ptp. of **προγνωσκάω**.  
 προελεύεται, fut. 3 pers. sing. of **προέρχομαι**.  
 προενήρξατο (-ασθε), 1 aor. 3 pers. sing. (2 pers. plur.)  
 of **προενάρχομαι**.  
 προεπηγγέλατο, 1 aor. mid. 3 pers. sing. of **προεπαγγέλλω**.  
 προεπηγγελμένος, pf. pass. ptp. of **προεπαγγέλλω**.  
 προεστώτες, pf. act. ptp. nom. plur. masc. of **προΐστημι**.  
 προείπαι, 1 aor. act. 3 pers. plur. of **προτείνω**.  
 προεφήτεον, impf. act. of **προφητεύω**.  
 προέφθασεν, 1 aor. act. 3 pers. sing. of **προφθάνω**.  
 προεωρακότες, pf. act. ptp. nom. plur. masc. of **προοράω**.  
 προήγεν, impf. act. 3 pers. sing. of **προάγω**.  
 προηλικόστας, pf. act. ptp. acc. plur. masc. of **προελπίζω**.  
 προημαρτηκώς, pf. act. ptp. of **προαμαρτάνω**.  
 προητιασάμεθα, 1 aor. 1 pers. plur. of **προαιτιάομαι**.  
 προητοίμασα, 1 aor. act. of **προετοιμάζω**.  
 προεκηρυγμένος, pf. pass. ptp. of **προκηρύσσω**.  
 προεχειρισμένος, pf. pass. ptp. of **προχειρίζω**.  
 προεχειροτονήμένος, pf. pass. ptp. of **προχειροτονέω**.  
 προορώμην and προορώμην, impf. mid. of **προοράω**.  
 προσανέθεντο, 2 aor. mid. 3 pers. plur. of **προσανατίθην**.  
 προσειργάσατο, 1 aor. mid. 3 pers. sing. of **προσεργάζομαι**.  
 προσεκλήθη, 1 aor. pass. 3 pers. sing. of **προσκληνίω**.  
 προσεκολλητήθη, 1 aor. pass. 3 pers. sing. of **προσκολλάω**.  
 προσεκύουον, impf. act. of **προσκυνέω**.  
 προσενηνοχεν, pf. act. 3 pers. sing. of **προσφέρω**.  
 προσέπεισε, -σαν, -σον, 2 aor. act. of **προσπίπτω**.  
 προσέρ(ρ)ηξα, 1 aor. act. of **προσρήγνυμι**.  
 προσέσχηκα, pf. act. of **προσέχω**.  
 προσεφώνει, impf. act. 3 pers. sing. of **προσφωνέω**.  
 προσεώντος, pres. act. ptp. gen. sing. of **προσεάω**.  
 προσήνεγκα (-κον), 1 aor. (2 aor.) act. of **προσφέρω**.  
 προσήνεχθη, 1 aor. pass. 3 pers. sing. of **προσφέρω**.  
 προσηργάσατο, 1 aor. 3 pers. sing. of **προσεργάζομαι**.  
 προσήρξατο, 1 aor. 3 pers. sing. of **προσεύχομαι**.  
 προσήρχετο, impf. 3 pers. sing. of **προσεύχομαι**.  
 πρόσθε, 2 aor. act. impv. of **προστίθην**.  
 προσκύνησον, 1 aor. act. impv. of **προσκυνέω**.  
 προσλαβού, 2 aor. mid. impv. of **προσλαμβάνω**.  
 προσμείναι, 1 aor. act. inf. of **προσμένω**.  
 προσπήξας, 1 aor. act. ptp. of **προσπήγνυμι**.  
 προστήναι, 2 aor. act. inf. of **προΐστημι**.  
 προσωμίσθησαν, 1 aor. pass. 3 pers. plur. of **προσορμίζω**.  
 προσώχισα, 1 aor. act. of **προσοχθίζω**.  
 προτρεψάμενος, 1 aor. mid. ptp. of **προτρέπω**.  
 προϋπήρχον, impf. act. of **προϋπάρχω**.  
 πταίσητε, 1 aor. act. subj. 2 pers. plur. of **πταίω**.  
 πτοηθέντες, 1 aor. pass. ptp. nom. plur. masc. of **πτοέω**.  
 πτοηθήτε, 1 aor. pass. impv. 2 pers. plur. of **πτοέω**.  
 πτύξας, 1 aor. act. ptp. of **πτύσσω**.  
 πτύσας, 1 aor. act. ptp. of **πτύω**.  
 πυθόμενος, 2 aor. ptp. of **πυθάνομαι**.

ραντίσωνται, 1 aor. mid. subj. 3 pers. plur. of **ραντίζω**.  
 ρεραντισμένοι (or ρεραντ. or ερραντ.), pf. pass. ptp. nom.  
 plur. masc. of **ραντίζω**.  
 ρεριμμένος (or εριμμένος or εριμμ.), pf. pass. ptp. of **ρίπτω**.  
 ρέουσουσιν, fut. 3 pers. plur. of **ρέω**.  
 ρήξον, 1 aor. act. impv. of **ρήγνυμι**.  
 ρήξωσιν, 1 aor. act. subj. 3 pers. plur. of **ρήγνυμι**.  
 ρίψαν (better ρύψαν), 1 aor. act. ptp. neut. of **ρίπτω**.  
 ρύπανθήτω, 1 aor. pass. impv. 3 pers. sing. of **ρύπαίνω**.  
 ρύπαρευθήτω, 1 aor. pass. impv. 3 pers. sing. of **ρύπαρεύομαι**.  
 ρύσαι, -σάσθω, 1 aor. mid. impv. of **ρύομαι**.  
 ρύσθω (-θώμεν), 1 aor. pass. subj. 1 pers. sing. (plur.) of **ρύομαι**.  
 σαροῖ, pres. ind. 3 pers. sing. of **σαρώω**.  
 σβέσαι, 1 aor. act. inf. of **σβέννυμι**.  
 σβέσει, fut. act. 3 pers. sing. of **σβέννυμι**.  
 σβεσθήσεται, 1 fut. pass. 3 pers. sing. of **σβέννυμι**.  
 σεσαλευμένος, pf. pass. ptp. of **σαλεύω**.  
 σεσαρωμένος, pf. pass. ptp. of **σαρώω**.  
 σέσηπε, 2 pf. act. 3 pers. sing. of **σήςπω**.  
 σεσιγημένος, pf. pass. ptp. of **σιγάω**.  
 σέσκα, pf. act. of **σάζω**.  
 σέσωσται and σέσεται, pf. pass. 3 pers. sing. of **σάζω**.  
 σημάναι, 1 aor. act. inf. of **σημαίνω**.  
 σθενώσαι, 1 aor. act. opt. 3 pers. sing. of **σθενώω**.  
 σθενώσει, fut. act. 3 pers. sing. of **σθενώω**.  
 σιγήση, 1 aor. act. subj. 3 pers. sing. of **σιγάω**.  
 σκύλλου, pres. mid. impv. of **σκύλλω**.  
 σπαρείς, 2 aor. pass. ptp. of **σπείρω**.  
 σπύσον, 1 aor. act. impv. of **σπείδω**.  
 σταθῆ, 1 aor. pass. subj. 3 pers. sing. of **ίστημι**.  
 σταθήναι, 1 aor. pass. inf. of **ίστημι**.  
 στός, 2 aor. act. ptp. of **ίστημι**.  
 στήθι (στήναι), 2 aor. act. impv. (inf.) of **ίστημι**.  
 στηρίζαι, 1 aor. act. inf. or 1 aor. opt. 3 pers. sing. of **στηρίζω**.  
 στηρίζω.  
 στηρίξον and στηρίσον, 1 aor. act. impv. of **στηρίζω**.  
 στηρίξω, στηρίσω, στηρίω, fut. act. of **στηρίζω**.  
 στήση, στήσης, στήσητε, etc., 1 aor. act. subj. of **ίστημι**.  
 στήσομαι, 1 fut. mid. of **ίστημι**.  
 στραφέις -φέντες, 2 aor. pass. ptp. of **στρέφω**.  
 στραφήτε, 2 aor. pass. subj. 2 pers. plur. of **στρέφω**.  
 στρώσον, 1 aor. act. impv. of **στρωννύω**.  
 συγκαταθεμμένος, pf. mid. ptp. of **συγκατατίθην**.  
 συγκαταθέμενος, pres. mid. ptp. of **συγκατατίθην**.  
 συγκεκρασμένος and συγκεραμμένος, pf. pass. ptp. of **συγκεράννυμι**.  
 συγκέχεται, pf. pass. 3 pers. sing. of **συγχέω**.  
 συλλαβούσα, 2 aor. act. ptp. nom. sing. fem. of **συλλαμβάνω**.  
 συλλή(μ)ψη, fut. 2 pers. sing. of **συλλαμβάνω**.  
 συμπαράκληθήναι, 1 aor. pass. inf. of **συμπαράκαλέω**.  
 συμπαρόντες, pres. ptp. nom. plur. masc. of **συμπάρεμι**.  
 συμφύσει, 2 aor. pass. ptp. nom. plur. fem. of **συμφύω**.  
 συναγάγετε, 2 aor. act. impv. 2 pers. plur. of **συναγάγω**.

συνανέκειντο, impf. 3 pers. plur. of *συνανάκειμαι*.  
 συναπαχθέντες, 1 aor. pass. ptep nom. plur. masc. of  
*συναπάγω*.  
 συναπέθανον, 2 aor. act. of *συναποθνήσκω*  
 συναπήχθη, 1 aor. pass. 3 pers. sing. of *συναπάγω*  
 συναπώλετο, 2 aor. mid. 3 pers. sing. of *συναπόλλυμι*.  
 συνάρα, 1 aor. act. inf. of *συναίρω*.  
 συναχθήσομαι, 1 fut. pass. of *συνάγω*.  
 συνδεδμενοι, pf. pass. ptep. nom. plur. masc. of *συνδέω*.  
 συνέζειν, 1 aor. act. 3 pers. sing. of *συνζεύγνυμι*  
 συνέθεντο, 2 aor. mid. 3 pers. plur. of *συντίθημι*.  
 συνειδυής (or -as), pf. act. ptep. gen. sing. fem. of *συνείδω*.  
 συνειληφύια, pf. act. ptep. fem. of *συλλαμβάνω*.  
 συνέπειτο, impf. 3 pers. sing. of *συνέπομαι*.  
 συνέχειτο, impf. pass. 3 pers. sing. of *συνέχω*  
 συνεκόμισαν, 1 aor. act. 3 pers. plur. of *συνκομίζω*  
 συνεληλύθεισαν, plpf. 3 pers. plur. of *συνέρχομαι*.  
 συνεληλυθούαι, pf. ptep. nom. plur. fem. of *συνέρχομαι*  
 συνεπέστη, 2 aor. act. 3 pers. sing. of *συνεφίστημι*  
 συνέπιον, 2 aor. act. of *συνίπινω*.  
 συνεσπάραξεν, 1 aor. act. 3 pers. sing. of *συσπαράσσω*.  
 συνεσταλλέντος, pf. pass. ptep. of *συστέλλω*  
 συνεστῶσα (-τῶτα), 2 pf. ptep. nom. sing. fem. (neut.  
 plur.) of *συνίστημι*  
 συνέταξα, 1 aor. act. of *συντάσσω*.  
 συνετάφημεν, 2 aor. pass. 1 pers. plur. of *συνθάπτω*.  
 σύνετε, 2 aor. act. ind. or impv. 2 pers. plur. of *συνίημι*.  
 συνετέθειντο, plpf. mid. 3 pers. plur. of *συντίθημι*.  
 συνετήρει, impf. act. 3 pers. sing. of *συντηρέω*.  
 συνέφαγες, 2 aor. act. 2 pers. sing. of *συνεσθίω*  
 συνέχεαν, 1 aor. act. 3 pers. plur. of *συχχέω*.  
 συνέχου, impf. (2 aor. ? cf. *έχχέω*) 3 pers. plur. of *συχχέω*.  
 συνεχύθη, 1 aor. pass. 3 pers. sing. of *συχχέω*.  
 συνεψήφισαν, 1 aor. act. 3 pers. plur. of *συνψηφίζω*.  
 συνηγέρθητε, 1 aor. pass. 2 pers. plur. of *συνγεύρω*.  
 συνηγμένοι, pf. pass. ptep. of *συνάγω*.  
 συνήθλησαν, 1 aor. act. 3 pers. plur. of *συναθλέω*.  
 συνηθροισμένοι, pf. pass. ptep. of *συναθροίζω*.  
 συνήκαν, 1 aor. act. 3 pers. plur. of *συνίημι*.  
 συνήλασεν, 1 aor. act. 3 pers. sing. of *συνελαίνω*.  
 συνήλασεν, impf. act. 3 pers. sing. of *συναλλάσσω*.  
 συνήνησεν, 1 aor. act. 3 pers. sing. of *συναινώ*.  
 συνήργει, impf. 3 pers. sing. of *συνεργέω*.  
 συνηρπάκει, plpf. act. 3 pers. sing. of *συναρπάζω*  
 συνήρπασαν, 1 aor. act. 3 pers. plur. of *συναρπάζω*  
 συήσαν, impf. 3 pers. plur. of *σύνειμι*.  
 συήσθιεν, impf. 3 pers. sing. of *συνεσθίω*.  
 συήητε, 2 aor. act. subj. 2 pers. plur. of *συνίημι*.  
 συήχθη (-ησαν), 1 aor. pass. 3 pers. sing. (plur.) of *συνάγω*.  
 συιάσι, συιοῦσι, συνίουσι, pres. act. 3 pers. plur. of  
*συνίημι*.  
 συιδών, ptep. of *συνείδω*.  
 συινεί, συινών, συινῶν (not -ιών), pres. ptep. of *συνίημι*.  
 συινετε, pres. ind. or impv. 2 pers. plur. of *συνίημι*.  
 συινόντος, ptep. gen. sing. of *σύνειμι* (*είμι*).  
 συισσάν, -ών, pres. inf. and ptep. of *συνίστημι*.  
 συινώσι and συινῶσι, pres. subj. 3 pers. plur. of *συνίημι*.  
 συνόντων, ptep. gen. plur. of *σύνειμι* (*είμι*).

συναφέντες, 2 aor. pass. ptep. nom. plur. masc. of *συν-  
 θάπτω*  
 συντελεσθείς, 1 aor. pass. ptep. of *συντελέω*.  
 συντετημένος, pf. pass. ptep. of *συντέμνω*.  
 συντετριμμένος, pf. pass. ptep. of *συντρίβω*.  
 συντετριφθαι or -τριφθαι, pf. pass. inf. of *συντρίβω*.  
 συντριβον or -τριβον, pres. act. ptep. neut. of *συντρίβω*.  
 συνυπεκρίθησαν, 1 aor. pass. 3 pers. plur. of *συνυποκρί-  
 νομαι*.  
 συνῶσι, 2 aor. act. subj. 3 pers. plur. of *συνίημι*.  
 σωθή, -θήναι, -θήτε, -θῶσιν, 1 aor. pass. of *σῶζω*.  
 σῶσαι, 1 aor. act. inf. of *σῶζω*.

τακήσεται, fut. pass. 3 pers. sing. of *τήκω*, q. v.  
 παραχθῆναι, 1 aor. pass. inf. of *ταράσσω*.  
 θέεται, pf. 3 pers. sing. of *θεασομαι*.  
 τέθεικα, pf. act. of *τίθημι*.  
 θεμελίωτο, plpf. pass. 3 pers. sing. of *έμελιόω*.  
 τηῆ, 1 aor. pass. subj. 3 pers. sing. of *τίθημι*.  
 τηλιμμένος, pf. pass. ptep. of *θλίβω*.  
 θεθνάει, 2 pf. act. inf. of *θνήσκω*.  
 θεθνηκέναι, pf. act. inf. of *θνήσκω*.  
 τηθαμμένος, pf. pass. ptep. of *τρέφω*.  
 τηθραυσμένος, pf. pass. ptep. of *θραύω*.  
 τηθυμένα, pf. pass. ptep. neut. of *θύω*  
 τηῶσιν, 1 aor. pass. subj. 3 pers. plur. of *τίθημι*.  
 τήκη, 2 aor. act. subj. 3 pers. sing. of *τικτω*.  
 τελεσθῶσιν, 1 aor. pass. subj. 3 pers. plur. of *τελέω*.  
 τέξη, fut. 2 pers. sing. of *τίκτω*  
 τεταγμένος, pf. pass. ptep. of *τάσσω*.  
 τέτακται, pf. pass. 3 pers. sing. of *τάσσω*.  
 τεταραγμένος, pf. pass. ptep. of *ταράσσω*.  
 τετάρακται, pf. pass. 3 pers. sing. of *ταράσσω*.  
 τεταχέναι, pf. act. inf. of *τάσσω*.  
 τετέλεσται, pf. pass. 3 pers. sing. of *τελεω*.  
 τέτευχα, pf. act. of *τυγχάνω*.  
 τητήρηκαν, -ασιν, pf. act. 3 pers. plur. of *τηρέω*  
 τετιμημένος, pf. pass. ptep. of *τιμάω*.  
 τετραηλισμένος, pf. pass. ptep. of *τραχηλίζω*.  
 τετύφεται, pf. pass. 3 pers. sing. of *τυφῶω*.  
 τέτυχα, τετύχηκα, pf. act. of *τυγχάνω*.  
 τεχθείς, 1 aor. pass. ptep. of *τίκτω*.  
 τηθεασιν, pres. ind. act. 3 pers. plur. of *τίθημι*.  
 τίσουσιν, fut. act. 3 pers. plur. of *τίνω*.

ὑπέδειξα, 1 aor. act. of *ὑποδεικνυμι*.  
 ὑπέθηκα, 1 aor. act. of *ὑποτίθημι*.  
 ὑπέλαβεν, 2 aor. act. 3 pers. sing. of *ὑπολαμβάνω*  
 ὑπελείφθην, 1 aor. pass. of *ὑπολείπω*.  
 ὑπέμεινα, 1 aor. of *ὑπομένω*.  
 ὑπέμενον, impf. of *ὑπομένω*.  
 ὑπεμνήσθην, 1 aor. pass. of *ὑπομνήσκω*.  
 ὑπενεγκείν, 2 aor. act. inf. of *ὑποφέρω*  
 ὑπενόουν, impf. act. of *ὑπονοεω*.  
 ὑπεπλεύσαμεν, 1 aor. act. 1 pers. plur. of *ὑσπλέω*.  
 ὑπεριδών, ptep. of *ὑπερείδω*.



ἵπστρεψα, 1 aor. act. of ἵποστρέφω.  
 ἵποστρώννυον, impf. 3 pers. plur. of ἵποστρώννυμι.  
 ἵπετάγη, 2 aor. pass. 3 pers. sing. of ἵποτάσσω.  
 ἵπέταξα, 1 aor. act. of ἵποτάσσω.  
 ἵπήγον, impf. act. of ἵπάγω.  
 ἵπήκουον, impf. act. of ἵπακούω.  
 ἵπήνεγα, 1 aor. act. of ἵποφέρω.  
 ἵπήρχον, impf. act. of ἵπάρχω.  
 ἵποδέδεκται, pf. 3 pers. sing. of ἵποδέχομαι.  
 ἵποδεδημένος, pf. pass. ptep. of ἵποδέω.  
 ἵπόδησαι, 1 aor. mid. impv. of ἵποδέω.  
 ἵποδραμόντες, 2 aor. act. ptep. nom. plur. masc. of ἵποτρέχω.  
 ἵπομείνας, 1 aor. act. ptep. of ἵπομένω.  
 ἵπομεμνηκότα, pf. act. ptep. acc. sing. masc. of ἵπομένω.  
 ἵπομνήσαι, 1 aor. act. inf. of ἵπομνήσκω.  
 ἵπομνήσω, fut. act. of ἵπομνήσκω.  
 ἵποπνεύσαντος, 1 aor. act. ptep. gen. sing. of ἵποπνέω.  
 ἵποστελιγται, 1 aor. mid. subj. 3 pers. sing. of ἵποστέλλω.  
 ἵποταγῆ, 2 aor. pass. subj. 3 pers. sing. of ἵποτάσσω.  
 ἵποταγήσομαι, 2 fut. pass. of ἵποτάσσω.  
 ἵποτάγητε, 2 aor. pass. impv. 2 pers. plur. of ἵποτάσσω.  
 ἵποτάξι, 1 aor. act. inf. of ἵποτάσσω.  
 ἵποτασσοσθωσαν, pres. mid. impv. 3 pers. plur. of ἵποτάσσω.  
 ἵποτέτακται, pf. pass. 3 pers. sing. of ἵποτάσσω.  
 ἵστερηκένοι, pf. act. inf. of ἵστερέω.  
 ἵψωθῶ, 1 aor. pass. subj. of ἵψόω.

φάγεσαι, fut. 2 pers. sing. of ἐσθίω.  
 φάνη, 1 aor. act. subj. 3 pers. sing. of φαίνω.  
 φανῆ, -νῆς, -νῶσιν, 2 aor. pass. subj. of φαίνω.  
 φανήσομαι and φανοῦμαι, 2 fut. pass. of φαίνω.  
 φείσομαι, fut. of φείδομαι.  
 φεύξομαι, fut. of φεύγω.  
 φθαρῆ, 2 aor. pass. subj. 3 pers. sing. of φθείρω.  
 φθαρήσομαι, 2 fut. pass. of φθείρω.  
 φθάσωμεν, 1 aor. subj. 1 pers. plur. of φθάνω.  
 φθερεῖ, fut. act. 3 pers. sing. of φθείρω.  
 φμοῖν, -μοῦν, pres. act. inf. of φιμάω.  
 φιμάθητι, 1 aor. pass. impv. 2 pers. sing. of φιμάω.  
 φραγῆ, 2 aor. pass. subj. 3 pers. sing. of φράσσω.  
 φραγήσομαι, 2 fut. pass. of φράσσω.  
 φράσον, 1 aor. impv. of φράζω.  
 φρονέισθω, pres. pass. impv. 3 pers. sing. of φρονέω.

φυνέ, 2 aor. pass. ptep. neut. of φύω.  
 φύλαξον, 1 aor. act. impv. of φυλάσσω.  
 φύς, 2 aor. act. ptep. of φύω.  
 φυτεύθητι, 1 aor. pass. impv. of φυτεύω.  
 φωτιεῖ, (Attic) fut. 3 pers. sing. of φωτίζω.

χαλῶσιν, pres. act. 3 pers. plur. of χαλῶω.  
 χαρήναι, 2 aor. pass. inf. of χαίρω.  
 χαρήσομαι, fut. mid. of χαίρω.  
 χάρητε, 2 aor. impv. 2 pers. plur. of χαίρω.  
 χαρήτε, 2 aor. subj. 2 pers. plur. of χαίρω.  
 χαροῦσιν, fut. 3 pers. plur. of χαίρω (Rev. xi. 10 unique).  
 χρήσαι, 1 aor. mid. impv. of χράομαι.  
 χρήσεται, 1 aor. subj. 3 pers. sing. of χράομαι.  
 χρήσον, 1 aor. act. impv. of κίχρημι.  
 χρήται, pres. subj. 3 pers. sing. of χράομαι.  
 χρονει, (Attic) fut. 3 pers. sing. of χρονίζω.  
 χρώ, pres. impv. of χράομαι.  
 χωρήσαι, 1 aor. act. inf. of χωρέω.  
 χωρήσαι, 1 aor. act. inf. of χωρίζω.  
 χωροῦσαι, pres. act. ptep. nom. plur. fem. of χωρέω.  
 χωροῦσι, pres. act. 3 pers. plur. of χωρέω.

ψηλαφήσειαν, (Aeolic) 1 aor. opt. 3 pers. plur. of ψηλαφάω.  
 ψυγήσεται, 2 fut. pass. 3 pers. sing. of ψύχω.  
 ψωμίσω, 1 aor. act. subj. of ψωμίζω.

ψικοδόμητο, plpf. pass. 3 pers. sing. of οικοδομέω.  
 ψικοδόμουν, impf. act. of οικοδομέω.  
 ὠμίλει, impf. act. 3 pers. sing. of ὠμιλέω.  
 ὠμολόγουν, impf. act. of ὠμολογέω.  
 ὠμωσα, 1 aor. act. of ὠμνυμι.  
 ὠνειδισε, 1 aor. act. 3 pers. sing. of ὠνειδίζω.  
 ὠνόμασα, 1 aor. act. of ὠνομάζω.  
 ὠρθριζεν, impf. 3 pers. sing. of ὠρθρίζω.  
 ὠρρισα, 1 aor. act. of ὠρίζω.  
 ὠρισμένος, pf. pass. ptep. of ὠρίζω.  
 ὠρμησα, 1 aor. act. of ὠρμάω.  
 ὠρυξεν, 1 aor. act. 3 pers. sing. of ὠρύσσω.  
 ὠρχήσασθε, 1 aor. 2 pers. plur. of ὠρχέομαι.  
 ὠφειλον, impf. of ὠφείλω.  
 ὠφθη, 1 aor. pass. of ὠράω.



## ADDITIONS AND CORRECTIONS.

THE printing of the Lexicon was nearly finished before the plan of the Appendix, as respects its details, had been decided on. Consequently facts respecting a word's use are occasionally assumed there which are not expressly stated under the word itself. Professor Grimm held it to be unnecessary to refer to profane usage in the case of familiar and current words. And although the number of classic vouchers for the age of a word has been greatly multiplied, they have not been given with that invariable completeness which the chronological distribution of the vocabulary in the Appendix renders desirable. Consistency would require that it be expressly noted that the following words are in use as early as Homer or Hesiod: ἄγκιστρον, ἀγνώσ, ἄγρα, ἀδρότης, ἀθέμι(σ)τος, Ἀθηναῖος, Αἰγύπτιος, Αἰθίοψ, αἰσχρός, δῆ, δια(οῦ ἢ)κόσιοι, εἶμι, ἐκείθεν, ἐκέισε, Ἑλλάς, Ἑλλην, ἔνεκα, ἐντεῦθεν, ἕξ, ἐξάγω, ἐξαίω, ἕξειμι, ἐξέρχομαι, ἐξήκοντα, ἕξω, ἐπεγείρω, ἐπεῖ, ἐπειδή, ἐπίδου, ἔπειτα, ἐπικαλύπτω, ἔπος, ἐπτά, ἦλιος, θαρσέω, θάρσος, Κρής, κτήμα, μηκέτι, μήτις (μήτι), νίπτω, χίλιοι; that the following are as old as Pindar, Herodotus, or the Tragedians: ἀγνωσία, αἰμορροέω, ἐκδοχή, ἐνοικέω, ἐξακόσιοι, ἕξωθεν, ἔπαινος, Ἐφέσιος, θροέω, κοινώω, κολάζω, κράσπεδον, Μακεδών, μάταιος, μέντοι, μετέχω, μηδέποτε, μηδέπω, Μῆδος, μωραίνω, νῆ, οἰκοῦν, οὐχί, ὀχετός, παράσημος, πάροικος, πόμα, προστάτις, στάδιον, στατήρ, στοά, συνοικέω, Χαλδαῖος; that the following may be found in Thucydides, Aristophanes, Plato, or Xenophon: ἀγράμματος, ἀδάπανος, ἀλήθω, Ἀχαΐα, ἔγγιστα, ἐγγύτερον, ἐπίθεσις, ἐπικαθίζω, ἐπισκευάζω, καταλαλέω, ματαιολόγος, μήτις, μνά, μουσικός, νυῖ, ὀθόιον, πάροικος, ράφισ, σπουδαίως, στάμνος, συναγωγή, συναίρω, σφυρίς, φάσις, φιλοσοφία; that the following are in use from Aristotle on: ἐπεκτείνω, ἐπιστηρίζω, εὐθότης, ἦχος, κεράτιον, κοπή, μαργαρίτης (Theophr.), νάρδος (Theophr.), πρώτως; that the following may be found in the 3d century before Christ: βαθέως, ἐπάν (inser. B. C. 265), — δεκαῆξ and δεκαοκτώ in the Sept.; that the following appear in Polybius: Ἀλεξανδρινός, Ἀντιοχεύς, προσανέχω; while Diod. Sic., Dion. Hal., or Strabo vouch for Ἄραψ, Ἀσιάρχης, Ἐπικούρειος, τάχιον.

Other words without vouchers either first make their appearance in the New Testament writings, or are so treated in the Lexicon as to furnish a student with the means of tracing their history.

Many interesting facts relative to noteworthy New Testament forms, and even constructions, will be found in *Meisterhans*, Grammatik der Attischen Inschriften, Berlin, 1885 (2d much "enlarged and improved" edition 1888). See, for example, on the various forms of δίδωμι, ἤμι, ἴστημι, τίθημι, § 74; on the intrusion into the 2 aor. of the *a* of the 1 aor. (ἤνεγκαν, εἶπας, εὐράμενος, etc.) § 66, 6. 7. 8; on γί(γ)νομαι, γι(γ)νώσκω, § 63, 20. 21; on ἔμι and ἔνεστι, § 74, 12; on (ἐ)θέλω, § 63, 23; on the fut. χαρήσομαι, § 64, 7. On anomalies or variations in augment, § 62; on ἐλπίς, καθ' ἰδίαν, § 32, 2. 4; on ἔνεκεν, εἵνεκεν, § 83, 26; on the use of the cases and prepositions, §§ 82, 83; of the art. with πᾶς, § 84, 41; etc., etc. References to it (of necessity restricted to the first edition, 1885) have been introduced into the body of the Lexicon where the plates easily permitted.

p. 1<sup>b</sup>, s. v. Ἀββᾶ; respecting its accent see *Tdf. Proleg.* p. 102; *Kautzsch*, Grammatik d. Biblisch-Aramäischen u. s. w. (Leipzig, 1884) p. 8.

p. 4<sup>b</sup>, line 1, add "See *Westcott*, Fpp. of St. John, p. 48 sq."

p. 7<sup>b</sup>, first paragraph, add to the ref. *E. Issel*, Der Begriff der Heiligkeit im N. T. (Leiden, 1887).

p. 13<sup>b</sup>, s. v. ἄθεος, l. 8; on the application of the term to Christians by the heathen see *Bp. Lightf.*'s note on *Ign. ad Trall.* 3, vol. ii. p. 160.

p. 19<sup>a</sup>, line 13 from bot. before Longin. insert οἱ ἀπ' αἰῶνος Ῥωμαῖοι, *Dion Cass.* 63, 20, 2 cf. 5;

p. 27<sup>a</sup>, s. v. ἀληθής, fin., add to the ref. *A. Schlatter*, Der Glaube im Neuen Testament (Leiden, 1885), p. 169.

p. 72<sup>b</sup>, last line but one, after "Arabian king" insert Aretas IV., styled Φιλόπατρις 'lover of his country,' who reigned B. C. 9 (or 8) to A. D. 39 (or 40) (see *Gutschmid's* List of Nabathæan kings in *J. Euting*, Nab. Inschriften aus Arabien, Berlin 1885, p. 84 sq.)

p. 74<sup>a</sup>, s. v. Ἀρμαγεδών, fin., add But see *WH* u. s.

p. 74<sup>b</sup>, s. v. ἀρπαγμός, fin., add to the ref. *Wetzel* in *Stud. u. Krit.* for 1887, pp. 535-552.

p. 78<sup>a</sup>, s. v. ἀρχιερεύς 3, for the application of the term to Christ by the early writers see *Bp. Lightf.* on

Clem. Rom. 1 Cor. 36 p. 118 sq., and on Ign. ad Philad. 9 vol. ii. p. 274.

p. 82<sup>a</sup>, s. v. Ἀσύγκριτος, line 1, after Ἀσύνκρ. add (cf. σύν, II. last paragraph)

p. 87<sup>b</sup>, first paragraph, last line, for Rev. viii. 6. etc.). read Rev. viii. 6; xviii. 7; cf. Scrivener's Greek Testament (1887) p. v. note). Tr reads αὐτῶν in Rev. vii. 11.

ibid. after "Cf." insert Meisterhans ed. 2 § 59. 4. 5;

p. 97<sup>a</sup>, line 15. פְּרָשָׁה — probably the article should be stricken out; cf. Prof. Geo. F. Moore in the Andover Review for July 1887, p. 105.

p. 98<sup>a</sup>, s. v. βασιλεία, fin., to the reff. add Edersheim, Jesus the Messiah, i. 264 sqq.

p. 98<sup>b</sup>, s. v. βασιάζω, line 1, before fut. insert impf. 3 pers. sing. ἐβάσταζεν; and after 1 aor. ἐβάστασα; add, Pass., pres. inf. βασιάζεσθαι; impf. 3 pers. sing. ἐβασιάζετο;

p. 100<sup>a</sup>, s. v. Βεελζεβοὺλ, last line but one, add (within the brackets) But see Baulissin in Herzog ed. 2, vol. ii. p. 209 sq.; Kautzsch, Gram. d. Bibl.-Aram. p. 9.

p. 101<sup>a</sup>, top, — On the recent identification of the pool ('twin pools') of Bethesda, near the church of St. Anne, see Pal. Explor. Fund for July, 1888

p. 107<sup>a</sup>, line 1, for -θά WH read -θά Tr WH

v. 107<sup>b</sup>, s. v. Γάζα, line 7, for 16, 30 read 16, 2, 30

p. 108<sup>b</sup>, s. v. Γαλιλαία, last line but four, for 16, 34 read 16, 2, 34

p. 111<sup>a</sup>, s. v. γένηα, line 29, for 2 K. i. read 2 K. i. 10-12

p. 125<sup>b</sup>, inc z, add to the reff. (within the brackets) Caspari, Chron.-geogr. Einl. pp. 83-90; Schürer, Neutest. Zeitgesch. §23, I. vol. ii. p. 83 (Eng. trans. ii. 1 p. 94)

p. 131<sup>a</sup>, SYN. αὐτὸ The words are associated in 2 Co. xi. 4.

p. 164<sup>a</sup>, s. v. Ἐβραῖς fin., add to the reff. Kautzsch p. 17 sq.; Neubauer in Studia Biblica (Oxford, 1885) pp. 39-74.

p. 198<sup>b</sup>, insert in its place "ἐκ-περισσοῦ, see ἐκπερισσῶς and ὑπερεκπερισσοῦ."

p. 256<sup>a</sup>, s. v. εἶδ, line 3 — "contrary to ordinary Grk. usage" etc.; yet cf. Schmidt, vol. iv. p. 398.

p. 268<sup>b</sup>, s. v. ἕως, II. 2 c., for ἕως πρὸς in Lk. xxiv. 50, note the rendering given in R. V.: until they were over against etc.

p. 274<sup>a</sup>, s. v. ζῶη, fin., to the works referred to add "Westcott, Epp. of St. John, p. 204 sqq."

p. 276<sup>b</sup>, s. v. ἡδύοσμος, fin., add to the reff. "Löw, Aram. Pflanzennamen, § 200."

p. 287<sup>b</sup>, s. v. θεός, 1 fin., add to the reff. "For θεοί in application to (deceased) Christians, see Theoph. ad Autol. 2, 27; Hippol. refut. omn. haer. 10, 34; Iren. haer. 3, 6. 1 fin.; 4, 1, 1; 4, 38, 4; cf. esp. Harnack, Dogmengesch. i. p. 82 note."

s. v. θεός 2, add "On patristic usage cf. Harnack, Dogmengesch. i. pp. 131, 695; Bp. Lghtft. Ignat. vol. ii. p. 26."

s. v. θεός 3, add "On ὁ θεός and θεός, esp. in the writings of John, see Westcott, Epp. of St. John, p. 165 sqq."

p. 292<sup>a</sup>, s. v. θριαμβεύω, add to the reff. at the close "Findlay in the Expositor, vol. x. p. 403 sqq.; xi. 78; Waite in the 'Speaker's Com.' on 2 Co. I. c. p. 404 sq."

p. 297<sup>a</sup>, first paragraph, last line but six, κατ' ἰδίαν — add. On κατ' ἰδίαν (WH's 'alt.' in Mt. xiv. 23; xvii. 1, 19; xx. 17; xxiv. 3; Mk. iv. 34; vi. 31; ix. 28; xiii. 3), see their App. pp. 143, 145; Meisterhans n. 306

p. 300<sup>a</sup>, s. v. Ἰησοῦς, line 10, read "in the Zeitschr. f. d. Luth. Theol. 1876, p. 209 sq.; [Keim i. 384 sq. (Eng. trans. ii. 97 sq.)]"

p. 306<sup>a</sup>, SYN., last line, add to the reff. E. Höhne in the Ztschrft. f. kirchl. Wissensch. u. s. w. 1886, pp. 607-617.

p. 314<sup>b</sup>, s. v. καθολικός, line 5, after "Smymn. c. 8" insert "[see esp. Bp. Lghtft.'s note]"

p. 319<sup>b</sup>, s. v. καίω, line 7, to the reff. on καυχῆσθαι add "Bp. Lghtft. on Col., 7th ed., p. 395 n."

p. 354<sup>a</sup>, line 15, the words εἰς τοὺς κόλπους αὐτῶν are wanting in good MSS.

p. 358<sup>a</sup>, s. v. κοῦμι; add "See Edersheim, Jesus the Messiah, i. 631 note."

p. 365<sup>b</sup>, line 18, on this use of κύριος add ref. to Bp. Lghtft. on Ign., mart. Polyc. 8, p. 959.

p. 376<sup>a</sup>, s. v. λέπρα, add to the reff. Clark in the 'Speaker's Com.' on Lev. pp. 559 sqq. 570 sqq.; Sir Risdon Bennett, Diseases of the Bible. 1887. ("By-Paths of Bible Knowledge" vol. ix.)

p. 382<sup>a</sup>, first paragraph, line 15, add For a translation of Lücke's discussion see Christian Examiner for 1849 pp. 165 sqq. 412 sqq. To the reff. given may be added Mansel in Alex.'s Kitto s. v. Philosophy; Zeller, Philos. der Griechen, 3te Theil, 2<sup>a</sup>, p. 369 sq. (1881); Drummond, Philo Judaeus, vol. ii. pp. 156-273.

p. 402<sup>a</sup>, line 18 sq., on ἐν μέσῳ and ἀνὰ μέσον cf. R. F. Weymouth in Journ. of Philol. 1869, ii. pp. 318-322.

p. 417<sup>b</sup>, insert in its place (before μονή) μόνας, see καταμόνας.

p. 420<sup>b</sup>, s. v. Μωῆσ. line 1, "constantly so in the text. Rec." — not quite correct; Rec.<sup>st</sup> uses Μωϋσῆς in Acts vi. 14; vii. 35, 37; xv. 1, 5; 2 Tim. iii. 8; Heb. ix. 19.

p. 421<sup>a</sup>, line 20, "by L Tr WH" — Tr does not seem to be consistent; he uses the diaeresis, for example, in Acts xv. 1, 5; 2 Tim. iii. 8; Heb. ix. 19.

p. 425<sup>b</sup>, s. v. νηστεύω, line 6, after xviii. 12 insert [(cf. 'Teaching' 8, 1 and Harnack or Schaff ad loc.)]

p. 433<sup>a</sup>, introduce as line 1 (before ὁ, ἡ, τὸ) — O, o: — on its interchange with omega see Ω, ω.

p. 445<sup>b</sup>, s. v. ὁμοίωμα, last line "p. 301 sqq." — add Dickson, St. Paul's Use of the Terms 'Flesh' and 'Spirit' (Glasgow, 1883), p. 322 sqq.

p. 465<sup>b</sup>, line 32 mid., add see H. Gebhardt, Der Himmel im N. T., in Ztschr. f. kirchl. Wissensch. u. kirchl. Leben, 1886 pp. 555-575.

p. 474<sup>a</sup>, SYN. sub fin., on the elasticity of the term *παῖς* as respects age, see Bp. *Lghtfl.* Apostolic Fathers, Pt. II. vol. i. p. 432 note.

p. 501<sup>b</sup>, under e. δ., after Ro. viii. 3 add [al. find here the same idiom as in Heb. x. 6 below (cf. R. V. txt.)]

p. 508<sup>a</sup>, line 18 sq., add to the reff. *Lipsius*, Apokr. Apostelgesch. ii.<sup>1</sup> (1887) p. 1 sqq.

p. 512<sup>b</sup>, s. v. *πιστικός*, line 9, add [but see Rev. *Wm.* *Houghton* in Proc. of Soc. of Bibl. Archaeol. Jan. 10, 1888]

p. 514<sup>a</sup>, to the reff. s. v. *πίστις* add *A. Schlatter*, Der Glaube im Neuen Testament (Leiden, 1885).

p. 521<sup>a</sup>, paragraph 4 a., line 4, "the Sept. renders by" etc. — not correct; the rendering of the Sept. in both passages is τὸ πν. τὸ ἄγιον.

p. 529<sup>b</sup>, par. e., line 5 sq., "so πολλῆς ὥρας, Polyb. 5, 8, 3" — but see p. 679<sup>b</sup>, line 2.

p. 536<sup>a</sup>, line 15, after 1 Pet. v. 1 sq. insert [T WH om.]

p. 537<sup>b</sup>, s. v. *προβατικός* fin. — see under *Βηθεσδά*, p. 101<sup>a</sup> above.

p. 566<sup>b</sup>, s. v. *Σαλά* insert [Lchm. *Σάλα*]

p. 568<sup>b</sup>, line 2, add On the Christology of the Samaritans see *Westcott*, Introd. to the Study of the Gospels, 5th ed., p. 159 sq.

p. 572<sup>a</sup>, first paragraph, end; add to the reff. *Dorner*, System d. Christ. Glaubenslehre, § 85, vol. ii. 1 p. 188

sqq.; *Woldemar Schmidt* in Herzog ed. 2, xv. 358 sq.; esp. *Weser* in Stud. u. Krit. for 1882 pp. 284-303.

p. 584<sup>a</sup>, line 24, for "*Delitzsch*, Br. a. d. Röm. p. 16 note<sup>2</sup>" read *Geiger*, in Zeitschr. d. deutsch. Morgenl. Gesellsch. 1858, pp. 307-309; *Delitzsch* in Luth. Zeitschr. 1877 p. 603 sq.; *Driver* in the Expositor for Jan. 1889 p. 18 sq.

p. 608<sup>b</sup>, s. v. *συστρατιώτης*, line 1, for T Tr WH *συν-* (so Lchm. in Philem.; read L T Tr WH *συν-*)

p. 619<sup>b</sup>, s. v. *πέλος* 1 a., line 2, — "in the Grk. writ." etc. add cf. Schmidt ch. 193 esp. §§ 3 and 9.

p. 626<sup>b</sup>, line 38, before 2 Jn. 4 insert Acts xix. 33 R. V. mrg. (cf. *συμβιβάζω*, 3 fin.);

p. 653<sup>a</sup>, s. v. *Φαλαδέλφεια*, line 3, "The White City" (*Sayce*), add, al. "the pied or striped city" (cf. Bp. *Lghtfl.* Apost. Fathers, Pt. II. vol. ii. sect. i. p. 245)

p. 665<sup>b</sup>, s. v. *χαρίζομαι*, last line, after ib. 16 add [but G L T Tr WH om. *εἰς ἀπ.*]

p. 669<sup>b</sup>, line 7, add to ref. *Schaff*, Hist. i. 841 sqq.; the Expositor for Nov. 1885, p. 381 sq.; *Salmon*, Introd., Lect. xiv.

p. 672<sup>a</sup>, s. v. *Χριστιανός*, line 7 sqq., add — yet see Bp. *Lghtfl.* Apost. Fathers, Pt. II. vol. i. p. 400 sqq.

p. 678<sup>b</sup>, s. v. *ψύχω*, fin., add [COMP.: *ἄνα, ἀπο-, ἐκ-, κατα-*, also *ἐν-ψύχω*.]

p. 708, col. 2, insert (in its place) "*ἐνοχλέω* fr. Sept. (Lk.?)"

#### ADDITIONAL CORRECTIONS.

p. 42<sup>b</sup>, line 1, after Jn. ii. 15 add [WH txt. *ἀνέτριψεν*]

p. 250<sup>a</sup>, s. v. *ἐρμηνεύω*, line 1, after *Ἑρμῆς* insert [but see Curtius § 502]

p. 268<sup>b</sup>, line 20, after Hdt. 2, 143 add [here modern edd. read *ἐς ὅ*]

p. 268<sup>b</sup>, line 21, before Plut. insert [Polyb. 4, 19, 12],

p. 281<sup>a</sup>, line 7, after 22—N.B. here WH R mrg. read *αὐτοῦ* (for *αὐτῆς τῆς*), and thus make the daughter's name Herodias (as well as the mother's); but see *Schürer*, Gesch. § 17<sup>b</sup>, note <sup>29</sup>.

p. 298<sup>b</sup>, s. v. *Ἱεριχώ*, last line, add see esp. *Schürer*, Gesch. § 15, note <sup>36</sup>.

p. 299<sup>b</sup>, according to Professor *Sayce* (in S. S. Times, Feb. 7, 1891, p. 83) it appears from the Tel el-Amarna tablets that *Uru-salim* is equivalent to 'the city of the god Salim.'

p. 386<sup>a</sup>, s. v. *μαθητής*, line 5, after Jn. ix. 28; insert [*αὐτοῦ* i. e. of Paul, Acts ix. 25 L T Tr WH];

p. 548<sup>b</sup>, line 9, after reject; add [in Jn. iv. 22 the unexpressed antecedent of ὅ (*bis*) may be in the acc. or in the dat. (after the analogy of vs. 21); in vs. 23 both constructions occur];

p. 548<sup>b</sup>, s. v. *προσμένω*, line 5, after τῷ κυρίῳ insert [WH prefix *ἐν* in br.]

p. 605<sup>a</sup>, line 8 from bottom, after xvii. 13; insert [Acts vii. 25<sup>a</sup>];

p. 621<sup>a</sup>, line 6, for the gen. or dat. read the gen., dat., or nom.

p. 630<sup>a</sup>, s. v. *Τραχωνίτις*, at end, add esp. *Schürer*, Gesch. § 17<sup>a</sup>, note <sup>7</sup>.

p. 658<sup>b</sup>, s. v. *φρόνημος*, line 5, after Ro. xi. 25 insert [here Tr txt. WH txt. *ἐν ἑαυτοῖς*.]

p. 664<sup>b</sup>, s. v. *Χαβάιν*, line 1, *dile* [lit. 'lowland']

















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