

A
GREEK-ENGLISH LEXICON
OF THE
NEW TESTAMENT
and Other Early Christian Literature

A translation and adaptation of the
fourth revised and augmented edition of
WALTER BAUER'S
Griechisch-Deutsches Wörterbuch zu den Schriften
des Neuen Testaments und der übrigen
urchristlichen Literatur

by
WILLIAM F. ARNDT
and
F. WILBUR GINGRICH

SECOND EDITION
REVISED AND AUGMENTED BY
F. WILBUR GINGRICH AND FREDERICK W. DANKER
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FOREWARD TO THE FIRST EDITION

The history of dictionaries specifically intended for the Greek New Testament opens with a Greek-Latin glossary of seventy-five unnumbered pages in the first volume of the Complutensian Polyglot of 1552, including the words of the New Testament, Ecclesiasticus, and the Wisdom of Solomon. The incompleteness, inaccuracy, and elementary character of this glossary reflect the low state of Greek studies at the time it was published, but it was the first in a long and useful succession of New Testament lexical works.

The first NT dictionary with scholarly pretensions was the *Lexicon Graeco-Latinum in Novum Testamentum* by Georg Pasor, published in 1619 at Herborn in Nassau. Ludovicus Lucius put out his *Dictionarium Novi Testamenti* at Basel in 1640 with its words arranged for the first time in strict alphabetical order instead of by word-roots.

Many faults of contemporary NT lexicons were pointed out by Johann Friedrich Fischer in his *Prolusiones de Vitiis Lexicorum Novi Testamenti* (Leipzig, 1791); among these defects were neglect of the smaller words whose frequent use makes them extremely difficult to analyze and classify, the inclusion of too few or too many meanings, lack of logical arrangement, and insufficient attention to the background of NT words in Hebrew, the LXX, and secular Greek.

Among the works that showed the effect of Fischers criticism was CA Wahls Greek-Latin lexicon of 1822 (Leipzig). This was translated into English by Edward Robinson, the eminent American Biblical scholar, in 1825; Robinson brought out his own Greek-English dictionary of the NT in 1836 (Boston).

Up to this time it was customary for dictionaries intended for serious scholarly use to give the meanings of the words in Latin, though Edward Leigh in his *Critica Sacra* (London, 1639) had made a partial and apologetic attempt to give them in English, and John Parkhurst had published a Greek-English lexicon in 1769.

CLW Grimm published in 1868 (Leipzig) a thorough revision of CG Wilkes Greek-Latin *Clavis Novi Testamenti*. Joseph Henry Thayer of Harvard University, after twenty-two years of arduous labor in translating and augmenting Grimms work, put out his *Greek-English Lexicon of the N.T.* (New York and Edinburgh) in 1886.

The first dictionary to appear after the epoch-making discoveries of papyri, etc., beginning about 1890, was Erwin Preuschens Greek-German lexicon of 1910. Much to the disappointment of many reviewers, it failed to make much use of the new material, though it did include for the first time the words of the Apostolic Fathers.

Upon Preuschens untimely death in 1920, the revision of his lexicon was entrusted to Walter Bauer of Gottingen. Now, more than thirty years later, we may say that Professor Bauer stands pre-eminent in the history of NT lexicography. When his revision appeared in 1928 (Giessen) as the second edition of Preuschen, it was hailed as the best thing in its field. A third edition, thoroughly revised and reset, came out in 1937 (Berlin), with Bauers name alone on the title page.

In preparing for the fourth edition, Bauer undertook a systematic search in Greek literature down to Byzantine times for parallels to the language of the NT. The magnitude of this task and the greatness of the achievement have been well characterized in a review by Hvon Campenhausen (ThLZ 75, 1950, 349) of its first three fascicles: We are here dealing with a work which, when considered as the performance of one man, strikes one as almost fabulous. Not only was there a gigantic amount of material to be mastered, involving the most minute acquaintance with the whole body of Christian literature, but this task required at the same time the gift of combining and relating facts, and of preserving an adequate scholarly alertness which is granted to but few people; one thinks of the difficulty of immediately recognizing parallels in the respective authors and making proper use of them. This art is all the more admirable because its achievements manifest themselves only in the apparently insignificant form of articles in a lexicon, which purposely are kept as brief and factual as possible; most of the readers will normally not become aware of what has been accomplished.

To this we may add that Bauers analysis and arrangement of the small words so frequently used is a great improvement over anything of its kind previously done. *

It is this fourth edition of Bauers *Griechisch-Deutsches Worterbuch zu den Schriften des Neuen Testaments und der ubrigen urchristlichen Literatur* (Berlin, 1949-42) that we are privileged to present here in English dress, with some adaptations and additions. It has not been our purpose to make a literal translation, which would indeed have been impossible. The difficulties of translation being what they are, those who wish to know exactly what Bauer says about any word will have to consult the German original. On the other hand, our departures from the general sense of Bauers work have been few and far between.

We give here a representative, though not exhaustive, list of words in the treatment of which have made more or less significant adaptations or additions:

ἀγαπάω 1aβ, ἀγενής, ἀγρός, αἰών 1b, ἀκίνητος, ἀρκίς, ἀναιρέω 2, ἀνατρέφω, ἀντίτυπος 1, ἀπειθέω 3, ἀπέχω 1, ἀπλότης, ἀπλώς, ἄρα, βελόνη, βόρβορος, διανύω, δίκαιος 3; 4, δικαιοῶ 3b, διῴλιζω, δοῦλος, εἰδέα, εἰς 6a, ἐκδίκησις, ἐκεῖσε, ἐκλεκτός, εὐδοκία, εὐθύς, θεομακαρίτης, θερισμός, ἱλαστήριον, ἴνα III 1, καλάμη, καλῶς, καταλαμβάνω 1a καταργέω 2, κατέχω 1aγ, κατώτερος, κεφαλή, 2b, κοιλία 3, κόσμος 5b, κράσπεδον 1, κρίσις 3, λέπρα, ληστής, λίμνη, μάκελλον, μεθίστημι, μόογενής, μυστηριον 2 (Eph 5: 32), νικάω 2a (Dg 5: 10), οἶνος, ὁμοθυμαδόν, ὀπθοτομῶ, οὖν 2c; 3; 4, ὄχλος 1, παιδαγωγός, πάντως 2; 3; 4, παραβολή 1, παρεκτός 1, παρεμβολή 1, παρέκω 2c, πνύγῃ 1, Πιλάτος, πιστεύω 2aδ, πλεονεκτέω 1b, πληροφορέω 1a, πνεῦμα 5b, πρεσβύτερος 2b, πρηνής, προέχω 3, πρόθεσις 1, προσευχή 2, προσπίπτω 1 (Lk 5:8), πρῶτος 1ca (Eph 6:2), πύθων, ῥύπτις 1, σήμερον (w. ref. to ἐπιούσιος), σκεῶς 2, σπερμολόγος, στοικεῖον 1; 3, συγγινώσκω, συγχρωτίζομαι, συναρμόζω 3, συνεργέω (Rom, 8: 28), συντριβή, τέλος 3, τηρέω 2b (I Cor 7: 37), υἱός 1cγ (Mt 5: 9), ὑποκρίνομαι, φαίλονης, φάραγξ, Φίλιππος 2, φύσις, χαίρω, χάρις 3 (2 Cor 1:15).

We have included a few words that are not in Bauer4; most of them are those found in the fragments of Papias (e.g.

ρίς); all the words of these fragments are dealt with in this lexicon. Other additions are words like εὐπερίσπαστος, εὐσχημονέω and ξαίνω, which appear in the apparatus of the latest editions of the Nestle text, and for which we gratefully acknowledge the aid of Dr. Erwin Nestle, its editor. One interesting conjecture, ἀπαρτί, has been included for the first time.

Various other minor changes and additions will be evident to anyone who compares this book with the German original. Slight adjustments have been made in the arrangement of entries, which, we hope, will smooth the way for the user of this lexicon. We have corrected typographical and other small errors in the original, varying from wrong punctuation or accent to a faulty NT reference. We can only hope that we have not made too many fresh mistakes of our own. We have also included more irregular verb-forms than Bauer has.

The notations M-M. and B. at the end of an entry mean that the word is treated in Moulton and Milligans invaluable *Vocabulary of the Greek New Testament* and CD Bucks *Dictionary of Selected Synonyms in the Principal Indo-European Languages*; the latter will partially make up for the paucity of etymological information deplored by Bauer in the foreword to his third edition of 1937; we may add that Bucks monumental work deserves to be better known. References are likewise given to all the words treated by EJ Goodspeed in his *Problems of NT Translation*, and to some from F Fields *Notes on the Translation of the NT*. The NT grammars of JH Moulton, Moulton-Howard, and Robertson are referred to when this is possible. All this is largely in addition to the biographical notices given in Bauer⁴.

References to the *New (Oxford) English Dictionary* will be found under these words: διαθήκη, διῴλιζω, δοῦλος, ἐξαγοράζω, θάλασσα, Ἰάκθρος, ἰλαστήριον, παιδαγωγός, πραῦς, πρεσβύτερος, πύθων, σπλάγχνα, τράπεζα, ὑάκινθος.

The references to scholarly periodical literature have been brought up to the latter part of 1954. We have made other additions to the bibliographical notices as our allowance of time and other resources (extremely generous but, of course, not unlimited) permitted. If the user finds them insufficient, he is referred to the excellent bibliographies found in *Biblica* (by P Nöber), in the *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete*, vol. I (Heft I 1951f; Heft II, also covering 1951f, publ. 1954) edited by F Stier of Tübingen, in the *Theologische Literaturzeitung*, in *NT Literature: An Annotated Bibliography* (1943-5 inclusive) publ. 1948 by WN Lyons and MM Parvis, in BM Metzgers *Index of Articles on the NT and Early Church Published in Festschriften* (1951), and in many other places. It is also taken for granted that much use will be made of the standard commentaries and other handbooks.

The history of our work should be briefly recounted. When in 1947 the Lutheran Church Missouri Synod observed its centennial, a part of the thank offering gathered was set aside as a fund for scholarly research. The Lutheran Academy of Scholarship, Dr. MH Scharlemann president, had a prominent part in the discussions that led to this decision. The committee, appointed by Dr. JW Behnken, the president of the church, to administer the fund, resolved to have Bauers *Wörterbuch* done into English with such adaptations and additions as would be required. Since the University of Chicago Press had been in negotiation with Dr. Bauer on this subject, the committee of the church turned to this publishing house and enlisted its co-operation and services. The translation rights were duly obtained. Professor FW Gingrich of Albright College, Reading, Pa., was engaged to give his full time to the undertaking, having been granted a leave of absence in September 1949. Professor WF Arndt of Concordia Seminary, St. Louis, MO., an institution of the Lutheran Church-Missouri Synod, was appointed to be the director of the venture. The manuscript was finished in January 1955. This dictionary in its English dress constitutes a gift of the Lutheran Church-Missouri Synod to the English-speaking world, presented in the hope that the work may assist in the interpretation and dissemination of the Divine Word which lives and abides forever.

Various officials of the University of Chicago Press have rendered valuable assistance in the complicated negotiations required to set this project in motion. Among them we may mention in particular Dr. Mitford M. Mathews, head of the Dictionary Department of the Press and editor of the *Dictionary of Americanisms*. His wise counsel has helped us in every stage of our work.

We have been aided from the beginning of our project by an advisory committee composed of the following scholars: HJ Cadbury, EC Colwell, CH Dodd, FV Filson, MH Franzmann, EJ Goodspeed, FC Grant, BM Metzger, PS Schubert, W Wente, AP Wikgren. CH Kraeling advised us on archaeological matters, and A Heidel (d. June 1955) checked the Semetic language materials in our manuscript.

We have also received valued assistance from the following: V Bartling, W Beck, H Greeven, WHP Hatch, WR Hutton, P Katz, PE Kretzmann, JR Mantey, R Marcus, E Nestle, MM Parvis, OA Piper, JM Rife, and JD Yoder. Neither these gentlemen nor those of the advisory committee are to be held responsible for the opinions expressed in this lexicon. The editors accept responsibility for all errors, and invite users of the lexicon to draw attention to any they may find.

Regarding the question whether to enter the contract verbs in their contracted or uncontracted form, we recognize the validity of DJ Georgacas arguments in *Classical Philology* 47, 52, 167-9, but have retained the uncontracted forms to avoid confusing the student, who almost invariably learns them in these forms. The references to Biblical literature and Josephus have been checked by Messrs. R Stallman and C Froehlich. In the spelling of proper names we have generally followed the usage of the Revised Standard Version. Finally we express warm thanks to the staff of Cambridge University Press, and especially its typesetters and proofreaders, for their splendid co-operation and assistance.

SOLI DEO GLORIA

W.F. ARNDT
F.W. GINGRICH

FOREWORD TO THE SECOND EDITION

When the English translation of Walter Bauers *Wörterbuch* was published on 29 January 1957, Professor Bauer was completing work on the fifth edition of his book, which came out in nine fascicles during 1957 and 1958. This contained so much new material that a revision of our work was made inevitable. Our second revised edition contains Bauers additions as well as a number of changes and additions of our own.

In the foreword to the first edition we invited those who found errors in our work to call them to our attention. As a result, we had replies from as far away as Africa and New Guinea, as well as a large number from our own country. Many, if not most, of these errors were corrected in subsequent reprintings, notably the sixth of 1963 and the tenth of 1967, and we wish to express our gratitude to those users of this book. We now extend the same invitation to the users of the second edition.

We also acknowledge a debt of gratitude to the many scholars who sent us valuable suggestions, whether solicited or unsolicited. Two young men did valiant service in checking and correcting the asterisks at the end of many entries; they are John Recks for the New Testament and Almon D. Baird, Jr., for the Apostolic Fathers. As a result of their painstaking work, the asterisks now present a much more accurate picture of the usage than they ever did before. Others who rendered sustained and valuable assistance are Theodore Eisold, Robert Stockman, William Reader, and Donald Wicke.

The enormous current proliferation of books and articles has made it impossible to continue the fullness of citation that some of Bauers entries exhibited. Furthermore, ready access to bibliographical data banks, such as the annual *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete* (Patmos-Verlag, Düsseldorf, 1951ff) or *New Testament Abstracts*, published three times a year by the Weston School of Theology, now at Cambridge, Massachusetts (1956ff), suggests that it would not be discreet even to make the attempt. Instead, we have been at pains to add discussions where previously there had been none, and the number of such and other supplemental references to scholarly literature runs well into four figures (apart from Bauers own additions), and extends into 1973.

More important, the classics, papyri, and inscriptions have yielded fresh formal and semantic parallels, in some cases necessitating rearrangement of patterns of definition. References to the literature of Qumran and to texts of portions of the New Testament published since our first edition are frequent. Indeed, the number of new words and other variants that have been incorporated reflects the contribution made especially by the Bodmer Papyri to the study of the New Testament. Among the new entries are: ἀπονεύω (Bauer), γοργός, ἐθελο - compounds (Bauer), εἶμι, θερεία, κοινῶς, λεθράω, Λίβανος, νεῖκος, νευης, ποδονιτήρ (Bauer), πρεσβευτής, πυρκαῖα, ὑπερασπίζω, ὑσσός.

It has also proved impossible to list all available translations of foreign-language publications. Fortunately, the section numbers in the standard grammar of F. Blass and A. Debrunner remain the same in the translation and revision by Robert W. Funk, *A Greek Grammar of the New Testament and Other Early Christian Literature* (Chicago, 1961); and the publishers of G. W. Bromileys translation of the Kittel-Friedrich *Theologisches Wörterbuch* the *Theological Dictionary of the New Testament* (Grand Rapids, Michigan, 1964ff), are to be congratulated for maintaining in the main the pagination of that monumental German work. The student is urged to consult these and all other standard reference works, whether we cite them specifically or not.

To Professor Lorman M. Petersen of Concordia Theological Seminary, Springfield, Illinois, and the Committee for Scholarly Research (Lutheran Church-Missouri Synod) under his direction go our warmest thanks for their continuing interest in and support of a costly undertaking. At the same time we record with sorrow the death of our mentor, Professor Walter Bauer (b. 8 August 1877, d. 17 November 1960) and of our esteemed coworker, Professor William F. Arndt (b. 1 December 1880, d. 25 February 1957).

F. WILBUR GINGRICH
FREDRICK W. DANKER

A	6
B	161
Γ	185
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E	259
Σ	407
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H	416
Θ	426
I	447
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Λ	560
M	586
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Π	725
P	878
Σ	886
T	963
Υ	997
Φ	1020
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Ψ	1067
Ω	1072

A

Α, α *alpha* first letter of the **Gk.** alphabet. α'=1 (cf. **Sib. Or.** 5, 15) or *first* in titles of letters: 1 Cor; 1 Th; 1 Ti; 1 Pt; 1 J; 1 Cl; ἐντολή **Hm** 1, title. As a symbolic letter A signifies the beginning, Ω the end (FBoll, Sphaera '03, 469ff). The two came to designate the universe and every kind of divine and demonic power. Cf. **Rtztst.**, **Poim.** 256ff, **Erlösungsmyst.** 244; FBoll, Aus d. Offb. Joh. '14, 26f. In the **expr.** ἐγώ εἰμι τὸ ἄλφα καὶ τὸ ὦ the letters are explained as *beginning* and *end* Rv 1:8 t.r.; 21:6 (s. OWeinreich, **ARW** 19, '19, 180f); as *first* and *last* 1:11 v.l., and as both 22:13.—**S.** on Ω and FCabrol, **Dict. d'Arch.** I, 1, 1-25; FDornseiff, D. Alphabet in Mystik u. **Magie** 2 '25, 17f; 122ff; RHCharles, **HDB** I 70; GerhKittel, **TW** I 1-3; GStuhlfauth, **Protestantenbl.** 69, '36, 372-4, **ThBl** 18, '39, 210-12.*

Ἀαρών, ὁ indecl. (אֲרֹן) (**LXX**, Philo.—In **Joseph.** Ἀαρών, ὄνομος [**Ant.** 3, 54]) *Aaron*, brother of Moses (Ex 4:14), Ac 7:40 (Ex 32:1). Represents the priesthood (Ex 28:1; Num 3:10) Hb 5:4; 7:11; θυγατέρες Ἀ. Lk 1:5.—**GEb** 1. The strife of Aaron and Miriam w. Moses (Num 12) 1 Cl 4:11; the test of the rods (Num 17) 43:5; Hb 9:4.*

Ἀβαδδὼν, ὁ indecl. (אֲבַדּוֹן) Pr 15:11; Ps 87:12; **Theod.** Job 26:6; 28:22=ἀπώλεια **LXX**) *Abaddon* name of the ruling angel in hell Rv 9:11, explained as Ἀπολλύων *Destroyer* (cf. אֲבַדּוֹן). This name for the ἄγγελος τῆς ἀβύσσου and its **transl.** are based on the OT passages above, in which ἀπώλεια is parallel to ᾧδης=אֲבַדּוֹן **Theod.** Job 26:6; Pr 15:11 and to τάφος Ps 87:12. In **Theod.** Job 28:22 it is personified, together with θάνατος.—PKatz, *Vet. Test.* 8, '58, 272.*

ἀβανασύως **adv.** of uncertain **mng.**; *not in narrow-minded fashion, unselfishly, nobly* are **poss.**; λειτουργεῖν ἅ. beside ἀμέμπτως, μετὰ ταπεινοφροσύνης and ἡσύχως 1 Cl 44:3. The **adj.** ἀβάναστος stands **betw.** εὐσπλαγχνος and ἀγαπητικός **Const. Apost.** 2, 3, 3 and is understood by the Syrian of the **Didasc. Apost. Syr.** (p. 35 Lewis) as ἡ *kind*; cf. **Clem. Alex.**, **Paed.** 3, 34 φιλανθρώπως, οὐ βανασύως.*

ἀβαρής, ἐς, gen. οὗς (**Aristot.**+: cf. **Nägeli** 38) **lit.** *light in weight*, only **fig.** *not burdensome* (**CIG** 5361, 15 [I BC] ἅ. ἐαυτὸν παρέσχηται; **BGU** 248, 26 [II AD] ἂν σοι ἀβαρὲς ᾖ; 1080, 17; **POxy.** 933, 29) ἀβαρῇ ἐμαυτὸν ὑμῖν ἐτήρησα *I kept myself fr. being a burden to you* 2 Cor 11:9. **M-M.***

ἄββᾶ (**Aram.** אָבְבָא vocative form, secondarily and erroneously equated with the determinate state [status emphaticus; **Dalman**, **Gramm.** 90f] and hence translated ὁ πατήρ [instead of πάτερ μου]) *father*, **translit.** *abba*, **Aram.** form used in prayer (**Dalman**, **Worte** 157) and in the family circle, taken over by Greek-speaking Christians (**Ltzm.**, **Hdb.** on Ro 8:15), **transl.** ὁ πατήρ Mk 14:36; Ro 8:15; Gal 4:6.—**JWackernagel**, **Anredeformen** '12, 12, 18; **CFabricius**, **RSeeberg-Festschr.** '29, I 21-41; Gerh Kittel, **TW** I 4-6, D. Religionsgesch. u. d. Urchristentum '32, 92ff, **Lexicographia Sacra** (Engl.) '38, 14-16; **SV McCasland**, **JBL** 72, '53, 79-91; **JoachJeremias**, *Abba* '66, 15-67; **Engl.**, **Central Message of the NT** '65, 9-30; against him, **JCGreig**, **Studia Evangelica** 5, '68, 5-10.—There is a possibility that the word may be found in the Cyprian Glosses (**OHoffmann**, D. griechischen Dialekte I '91 pp. 104-26). Cf. p. 105 ἄβᾶθ. διδάσκαλος, Κύπριοι. Cf. **Μανασσῆς**.*

Ἀβ(ε)υρών, ὁ indecl. (אֲבִירָא) (**LXX**.—In **Joseph.** Ἀβίραμος, ου [**Ant.** 4, 19]) *Abiram*, son of Eliab, w. Dathan and On leader of a rebellion of the sons of Reuben against Moses and Aaron (Num 16); **ex.** of fatal jealousy 1 Cl 4:12.*

Ἄβελ, ὁ indecl. (אָבֶל, in pause אָבֶל) (**LXX**, **Philo**, **Test. 12 Patr.**.—In **Joseph.** Ἄβελος, ου [**Ant.** 1, 67]), *Abel*, son of Adam (Gen 4); Abel's blood Mt 23:35; Lk 11:51; Hb 12:24 (**En.** 22, 7); his sacrifice 11:4; 1 Cl 4:1f; cf. 6.—**VAptowitz**, **Kain u. Abel** '22.*

Ἀβιά, ὁ indecl. (אֲבִיָּה) *Abijah*.—1. Son of Rehoboam (1 Ch 3:10), an ancestor of Jesus Mt 1:7ab.

2. Founder of the class of priests to which Zechariah belonged (1 Ch 24:10; 2 Esdr 22 [Neh 12]: 16f; the name Zacharias occurs in the latter **pass.**) Lk 1:5. Cf. **ἐφημερία**, **Ζαχαρίας**.*

Ἀβιαθάρ, ὁ indecl. (אֲבִיָּתָר) (in **Joseph.** Ἀβιάθαρος, ου [**Ant.** 7, 110]) *Abiathar*, priest at Nob (1 Km 22:20ff), son of Ahimelech (1 Km 21:2, 7) Mk 2:26, where he is mentioned in place of his father.*

Ἀβιληνὴ, ἡς, ἡ *Abilene*, the territory around the city of Abila (τὰ Ἀβίλα) at the southern end of the Anti-Lebanon range, northwest of Damascus; ruled over by Lysanias the tetrarch. Lk 3:1.—**S.** **lit.** on **Λυσανίας**.*

Ἀβιούδ, ὁ indecl. (אֲבִיֻּד) (**Philo**.—In **Joseph.** Ἀβιούδς) *Abiud*, son of Zerubbabel (not mentioned in 1 Ch 3:19; 8:3 the name occurs as that of a member of a Benjamite family), in genealogy of Jesus Mt 1:13ab; Lk 3:23ff D.*

Ἀβραάμ, ὁ indecl. (אַבְרָם) 'father of a multitude' (**LXX**, **Philo**, **Test. 12 Patr.**; **Sib. Or.** 2, 246; **PGM** 7, 315; 13, 817 δύναμιν τοῦ Ἀβραάμ, Ἰσακ καὶ τοῦ Ἰακώβ; 35:14 τοῦ θεοῦ τοῦ Ἀβράμ καὶ Ἰσακὰ καὶ Ἰακώβ. **Indecl.** also in

Apollonius Molon [I BC], an opponent of the Jews: Euseb., Pr. Ev. 9, 19, 2; 3.—In the Jew Artapanus [II BC]: Euseb. 9, 18, in Ps.-Hecataeus: 264 **fgm.** 24 **Jac.** in a work Κατ' Ἀβραμὸν καὶ τοὺς Αἰγυπτίους and in Joseph. Ἀβραμὸς, οὗ [**Ant.** 1, 148]; cf. Ep. Arist. 49; BGU 585 II, 3 [212 AD]; Damasc., Vi. Isid. 141.—**Nicol. Dam.** [in Jos., **Ant.** 1, 159f] Ἀβράμης, οὗ. Charax of Pergam. [II AD]: 103 **fgm.** 52 **Jac.** ἀπὸ Ἀβράμωνος.—In Hesychius 1, 81 we find Ἀβραμίας, obviously a Hellenized form of Abraham, as the name of a throw in dice-playing. Personal names were frequently used for this purpose: Eubulus, Com. **fgm.** 57K. **Dssm., NB** 15 [BS 187]; **Bl-D.** §260, 2 **app.**) *Abraham* in the genealogy of Jesus Mt 1:1, 2, 17; Lk 3:34; father of the Israelite nation Jos., **Ant.** 1, 158 ὁ πατὴρ ἡμῶν Ἀ.), and of the Christians, as the true Israel Mt 3:9; Lk 1:73; 3:8; J 8:39, 53, 56; Ac 7:2; Ro 4:1; Js 2:21. Hence the people of Israel are called A.'s seed J 8:33, 37; Ro 9:7; 11:1; 2 Cor 11:22; Gal 3:29; Hb 2:16.—A. as bearer of the promise Ac 3:25; 7:17; Ro 4:13; Gal 3:8, 14, 16, 18; Hb 6:13. His faith Ro 4:3 (Gen 15:6), 9, 12, 16; Gal 3:6 (Gen 15:6), 9; 1 Cl 10:6 (Gen 15:6); Js 2:23. Here and 1 Cl 10:1; 17:2 called a friend of God (cf. Is 41:8; 2 Ch 20:7; Da 3:35). But only Sym Is 41:8 and, indirectly, Ex 33:11 use the word φίλος. **LXX** Is 41:8 and the other passages use a form of ἀγαπάω; cf. EPeterson, **ZKG** 42, '23, 172ff. Philo quotes Gen 18:17 φίλος μου Sobr. 56 [s. PKatz, *Philo's Bible*, '50, 85]; cf. Wsd 7:27; Book of Jubilees 19, 9; 30, 20; occupies a place of prominence in the next life Lk 16:22ff (s. on κόλπος 1), like Isaac, Jacob, and the prophets 13:28. God is designated as God of Abraham, Isaac and Jacob (Ex 3:6.—MRist, The God of A., I., and J.: **JBL** 57, '38, 289-303) Mt 22:32; Mk 12:26; Lk 20:37; Ac 3:13; 7:32; B 6:8. W. Isaac and Jacob at the banquet in the Kingdom Mt 8:11; listed among the great men of God (cf. **Sib. Or.** 2, 245-8) B 8:4; **IPhld** 9:1 (on the triad s. above and s.v. **Ἰακώβ**). Points typologically to Jesus B 9:7f.—OSchmitz, Abr. im Spätjudent. u. im Urchristent.: ASchlatter-Festschr. '22, 99-123; Billerb. (s. index of persons and things: IV 1213); JoachJeremias, **TW** I 7-9; MColacci, Il Semen Abrahae alla luce del V e del NT: Biblica 21, '40, 1-27. **M-M.***

ἄβροχία, ας, ἡ *drought* (**Dit., Or.** 56, 15 [III BC]; **pap.** since 238 BC [Mayser I2 3, p. 27, 39; Wilcken, Grundz. index b; SWaszynski, D. Bodenpacht '05, 130ff; **LXX**; **Sib. Or.** 3, 540) ἄ. γίνεται *a drought comes* Hs 2:8.*

ἄβρωτος, ον (**Ctesias, Menand.**; Pr 24:22e; **Philo**, Spec. Leg. 3, 144; **Jos., Ant.** 5, 219; **loanw.** in rabb.) of wood *not eaten* by worms (**Theophr., Hist. Pl.** 5, 1, 2) ῥάβδοι Hs 8, 4, 6.*

ἄβυσσος, ου, ἡ (**orig. adj., Aeschyl., Hdt.**+) *abyss, depth, underworld* (**Diog. L.** 4, 5, 27; **Iambl., Myst.** 6, 5 p. 245, 15 Parthey; **Herm. Wr.** 3, 1; 16, 5; **PGM** 1, 343; 3, 554; 4, 1148; 1350; 2835; 7, 261; 517; **LXX**; **En.** 21, 7; **Philo**, Op. M. 29; **Sib. Or.** 1, 223).

1. **gener.**, contrasted w. sky and earth 1 Cl 28:3 (pl. as Dt 8:7; Ps 32:7; 76:17 al.; **Test. Levi** 3:9; **Cat. Cod. Astr.** VIII 2 p. 173, 29); **Dg** 7:2. Dark (Gen 1:2), hence unfathomable to the human eye 1 Cl 20:5, and discernible only by God 59:3.

2. **esp.** the abode of the dead Ro 10:7 (Ps 106:26) and of demons Lk 8:31; dungeon where the devil is kept Rv 20:3; abode of the **θηρίον**, the Antichrist 11:7; 17:8; of Abaddon (q.v.), the angel of the underworld 9:11 (cf. **PGM** 13, 169 and s. **Ael. Aristid.** 38 p. 724 D. on Philip: ἀνὴρ ὑβριστής ἐκ τοῦ βαράθρου τ. γῆς ὁρμώμενος κακῇ μοίρᾳ τ. Ἑλλήνων); φρέαρ τῆς ἄ. 9:1f; capable of being sealed 9:1; 20:1, 3.—JKroll, Gott u. Hölle '32; Käthe Schneider, **RAC** I 60-2. **M-M.***

Ἄγαβος, ου, ὁ *Agabus* (a Palmyr. **inscr.** [Répert. d'épigraphie sémitique II '14 no. 1086] has 'Agaba [אגבא] as a woman's name), a Christian prophet fr. Judaea Ac 11:28; 21:10.*

ἀγαγεῖν s. **ἄγω**.

ἀγαθά, ὧν, τά **subst. neut.** of ἀγαθός (q.v. 2b).

ἀγαθοεργέω (**Pythag., Ep.** 10 p. 607; **contr.** ἀγαθουργέω Ac 14:17; the verb is quite rare, but ἀγαθουργός and ἀγαθουργίη go back to **Hdt.**) *do good, confer benefits* of the rich 1 Ti 6:18; of God Ac 14:17.*

ἀγαθοεργός, ὅν (**Plut., Mor.** 370E; 1015E; **Physiogn.** I 364, 13; **Julian, Or.** 4, 144D; **Proclus** on **Pla., Tim.** III p. 313, 17 Diehl, **Theol.** 122 p. 108, 21) *doing good, subst. (opp. ὁ κακός)* Ro 13:3 v.l. (WLLorimer, **NTS** 12, '66, 389f)*

ἀγαθόν, οὗ, τό **subst. neut.** of ἀγαθός (q.v. 2a).

ἀγαθοποιέω 1 **aor. inf.** ἀγαθοποιῆσαι *do good* (**Sext. Emp., Math.** 11, 70; **Aesop** 66 Halm; **LXX**; **Ep. Arist.** 242; **Test. Benj.** 5:2).

1. **lit.** (**opp.** κακοποιέω) Mk 3:4 v.l.; Lk 6:9. Of persons, w. **pers. obj.** ἄ. τινά *do good to someone* (Tob 12:13 BA) Lk 6:33; **abs.** (Zeph 1:12) 6:35.

2. *do what is right* in the sense of fulfilling the Christian moral law, *be a good citizen*, **opp.** πονηρεύεσθαι Hs 9, 18, 1f; **Dg** 5:16. **Opp.** ἀμαρτάνειν 1 Pt 2:20; cf. vs. 15.—3:6, 17; 3J 11; 2 Cl 10:2; Hs 3, 5, 4; 3, 9, 5.*

ἀγαθοποίησις, εως, ἡ *doing good* Hm 8:10; προθυμίαν ἔχειν τῆς ἄ. *be zealous to do good* Hs 5, 3, 4 (found **elsewh.** only in very late **wr.**).*

ἀγαθοποιῶ, ας, ἡ (**Ptolem., Apotel.** 1, 18, 4 **ed.** FBoll-AeBoer '40; **Vett. Val.** 164, 17; **Vi. Aesopi** III p. 309, 8)

doing good (Test. Jos. 18, 2 v.1.) κτίστη παρατίθεσθαι τὰς ψυχὰς ἐν ἀγαθοποιΐᾳ (P72 et al. ἀγαθοποιΐαις) *entrust their souls to the creator while (or by) doing good*, which can be taken **gener.** or as meaning **specif.** acts (so, if **pl.**) 1 Pt 4:19; πόθος εἰς ἅ. *a longing to do good* 1 Cl 2:2.—cf. 2:7; 33:1; πρόθυμος εἰς ἅ. *eager to do good* 34:2.*

ἀγαθοποιός, ὄν (late word [e.g. Sext. Emp., Math. 5, 29f; PGM 4, 2678; 5, 48], w. var. mnngs.) *doing good, upright* (Plut., Is. et Osir. 42 p. 368A; Physiogn. II 342, 31 al.; Sir 42:14); **subst.** (CWessely, Stud. z. Paläogr. u. Papyrusk. 20, '21, no. 293 II, 8) ὁ ἅ. *one who does good, is a good citizen* 1 Pt 2:14 (opp. κακοποιός, as Artem. u. 59 p. 238; 9, 11; Porphyry., Ep. ad Aneb. [GParthey, Iambl. De Myst. Lb. 1857 pp. xxix-xlv] c. 6; PGM 4, 2872ff; 13, 1028ff). **M-M.***

Ἀγαθόπους, ποδός, acc. Ἀγαθόπουον, ὁ *Agathopus*, epithet of Πῆος (q.v.) IPHld 11:1; I Sm 10:1. **Freq.** as name of slaves and freedmen, s. Hdb. ad loc.; Preisigke, Namenbuch '22; **inscr.** in Rev. archéol. 5. sér. 22, '25, p. 363 no. 97; Clem. Alex., Strom. III 7, 59, 3.*

ἀγαθός, ἦ, ὄν (Hom.+; **inscr.**, **pap.**, LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) **Comp.** ἀμείνων (not in NT, but e.g. PGM 5, 50; 6, 2; Jos., Bell. 5, 19, Ant. 11, 296) 1 Cl 57:2; IEph 13:2; 15:1; βελτίων, also κρείσσων, **colloq.** ἀγαθώτερος (Diod. S. 8 fgm. 12, 8; Judg 11:25 B; 15:2 B) Hm 8:9, 11. **Superl.** ἄριστος (Jos., C. Ap. 2, 156, Ant. 16, 142); **colloq.** ἀγαθώτατος (Diod. S. 16, 85, 7; Philo Bybl. [c. 100 AD] s. below 1bα; Heliod. 5, 15, 2; Synes., Ep. 143; Jos., Bell. 2, 277) Hv 1, 2, 3;—Ael. Dion. α, 10 rejects the forms ἀγαθώτερος, -τατος as wholly foreign to Greek. **Bl-D.** §61, 1 *good*.

1. **adj.**—**a.** in external sense *fit, capable, useful*.

α. of **pers.** δοῦλος (Heraclitus, Ep. 9, 3) Mt 25; 21, 23; Lk 19:17. ἀνὴρ (Teles p. 16, 6; Diod. S. 20, 58, 1; Epict. 3, 24, 51 al.; PLond. 113, 1; 27; 2 Macc 15:12; 4 Macc 4:1; Jos., Bell. 5, 413, Ant. 18, 117; JGerlach, ANHP ΑΓΑΘΟΣ, Diss. Munich '32) Lk 23:50; Ac 11:24; νέαι Tit 2:5. ἀπόστολοι 1 Cl 5:3.

β. of things καρποί (Procop. Soph., Ep. 27; Sir 6:19; Da 4:12 LXX) Js 3:17. δένδρον Mt 7:17f. γῆ *fertile soil* (X., Oec. 16, 7 γῆ ἅ.—γῆ κακή; Diod. S. 5, 41, 6; Arrian, Anab. 4, 28, 3; Jos., Ant. 5, 178) Lk 8:8; B 6:8, 10. δόματα *beneficial* (Sir 18:17) Mt 7:11; Lk 11:13. δόσις Js 1:17; λόγος ἅ. πρὸς οἰκοδομὴν *useful for edification* Eph 4:29 (cf. X., Mem. 4, 6, 11; Chio, Ep. 3, 6 πρὸς ἀνδρείαν ἀμείνουσ; Isocr. 15, 284 ἄριστα πρὸς ἀρετήν); γνώμη ἅ. *a gracious declaration* 1 Cl 8:2; ἡμέραι ἅ. *happy* (Cass. Dio 51, 19; PGenève 61, 10; Sir 14:14; 1 Macc 10:55) 1 Pt 3:10; 1 Cl 22:2 (both Ps 33:13; 34:12); cf. 50:4.

b. of inner worth, esp. moral (so Pind.+).

α. of **pers.** *perfect* of God (Dio Chrys. 80[30], 26 οἱ θεοί; Zoroaster in Philo Bybl. [Euseb., Pr. Ev. 1, 10, 52]: God is ἀγαθὸν ἀγαθώτατος; Sallust. c. 1 πᾶς θεὸς ἀγαθός.—Cf. WPPaton and ELHicks, The **Inscr.** of Cos 1891 no. 92, which calls Nero ἅ. θεός, ἀγαθὸς δαίμων [Dit., Or. 666, 3; POxy. 1021, 8—both referring to Nero—POxy. 1449, 4; cf. also JKroll, D. Lehren d. Hermes Trismeg. '14, 90; Rtzst., Erlösungsmyst. 189; 191ff] and Sb 349 θεῶ ἀγαθῷ Διὶ Ἠλίῳ; Philo, Leg. All. 1, 47 al.; Celsus 4, 14) Mt 19:17b (in Cleanthes [Euseb., Pr. Ev. 13, 13, 37] a description of God follows the question τὰγαθὸν ἐρωτᾷς μ' οἶόν ἐστ';); Mk 10:18b (JoachJeremias, Unknown Sayings of Jesus, tr. Fuller, '57, 33-36); Lk 18:19b; Dg 8:8 (on these passages cf. Simonides, fgm. 4, 6f χαλεπὸν ἐσθλὸν [=ἀγαθὸς 1. 10] ἔμμεναι; 7 θεὸς ἂν μόνος τοῦτ' ἔχοι γέρας); μόνος ἅ. ἐστὶν *ibid.*; πατήρ ἅ. 1 Cl 56:16 (Philo, Op. M. 21 ἀγ. εἶναι τὸν πατέρα κ. ποιητήν); ἅ. ἐν τ. ὁρώμενοις *good in the visible world* 60:1.—Of Christ Mk 10:17, 18a; Lk 18:18, 19a (WWagner, ZNW 8, '07, 143-61; FSpitta, *ibid.* 9, '08, 12-20; BBWarfield, PTR 12, '14, 177-228; WCaspari, Christent. u. Wissensch. 8, '32, 218-31; s. below.—Cf. also the saying of Pythagoras in Diog. L., Prooem. 12, who does not wish to be called σοφός because: μηδὲνα εἶναι σοφὸν ἄλλ' ἢ θεόν); *upright* J 7:12.—Of men Mt 12:35; Ro 5:7; D 3:8; νομοθέται B 21:4; πονηροί τε καὶ ἅ. *good and bad* designating a crowd gathered at random Mt 22:10. Same contrast 5:45 (cf. Jos., Ant. 8, 314). βελτίονα ποιεῖν *make better* 1 Cl 19:1; βελτίω γενέσθαι *become better* Dg 1; *kind, generous* (X., Cyr. 3, 3, 4; CIG 37, 49) Mt 20:15 (in Mk 10:17=Lk 18:18 [s. above] it is understood as *kind* by Wlh., EKlostermann, Billerb., Wagner, Spitta, Dalman [Worte 277], EHirsch [D. Werden des Mk '41, 246]); δεσπότης *benevolent* 1 Pt 2:18 (cf. PLeipzig. 40 II, 19, where a slave says ὁ ἀγαθὸς δεσπότης μου).

β. of things πνεῦμα Lk 11:13 v.1.; ἐντολή Ro 7:12 (Archytas [IV BC] in Stob., Ecl. 4, 138 vol. IV p. 85, 17 H. νόμος ἀγ. καὶ καλός); ἀγγελία (Pr 25:25) Hv 3, 13, 2; παιδεία s 6, 3, 6; μνεία ἅ. *kindly remembrance* 1 Th 3:6 (2 Macc 7:20 μνήμη ἅ.); ἐλπίς *dependable* (Pla., Rep. 331A; Charito 7, 5, 10; Jos., Ant. 14, 96) 2 Th 2:16; μερίς ἅ. *the better part* Lk 10:42; πρᾶξις (Democr. 177 πρῆξις) 1 Cl 30:7; συνείδησις *clear* Ac 23:1; 1 Ti 1:5, 19; 1 Pt 2:19 P72 et al.; 3:16, 21; 1 Cl 41:1; διάνοια Hm 5, 2, 7; ἐπιθυμία (Pr 11:23; 13:12) *pure* (i.e., directed toward pure things) *desire* m 12, 1, 1f; 2:4f; 3:1; γνώμη ἅ. *good intention* B 21:2, ἅ. ἐν Χριστῷ ἀναστροφή *good Christian conduct* 1 Pt 3:16; ἅ. θησαυρός Mt 12:35; Lk 6:45; καρδία καλὴ καὶ ἅ. 8:15; ἔργον (Thu. 5, 63, 3; Maspéro 151, 237) *a good deed* 2 Cor 9:8; Col 1:10; 2 Ti 2:21; 3:17; Tit 1:16; 3:1; 1 Cl 2:7; 33:1; 34:4. **Pl.** ἔργα ἅ. (Empedocles [V BC] 112, 2) 1 Ti 2:10; also **specif.** of benefactions (w. ἐλεημοσύνη) Ac 9:36; 1 Cl 33:7; ἐν παντὶ ἔργῳ κ. λόγῳ ἅ. (λόγος ἅ. 3 Km 8:56; 4 Km 20:19; Is 39:8) 2 Th 2:17; ὑπομονὴ ἔργου ἅ. *persistence in doing right* Ro 2:7.

2. used as a pure **subst.** (Hom.+; **inscr.**, **pap.**, LXX).

a. ἀγαθόν, οὗ, τό *the good, what is good, right* (Diog. L. 1, 105 ἀγαθόν τε καὶ φαῦλον=*a good thing and a bad thing at the same time*).

α. what is intrinsically valuable, morally good ἐργάζεσθαι τὸ ἅ. *do what is good* Ro 2:10; Hm 4, 2, 2; 7:4; also **specif.** of benefaction Gal 6:10 and of honest work Eph 4:28; Hm 2:4; τὸ ἅ. ποιεῖν (cf. Jos., Bell. 1, 392) Ro 13:3b; Hm 8:12; cf. 6, 2, 8.—Mt 19:17a; Ro 7:13; 12:9; 16:19; 1 Th 5:15; 1 Pt 3:13; 1 Cl 21:6; 2 Cl 13:1; Hm 8:2, 7.

β. *advantage, good* εἰς (τὸ) ἅ. (Theognis 162 τὸ κακὸν γίνεται εἰς ἅ.; Sir 7:13; 39:27) *for good, to advantage*

Lk 7:16 v.l.; Ro 8:28; 13:4; 15:2.

γ. In Ro 14:16 it is uncertain whether τὸ ἄ. means the gospel as a *good thing* or Christian freedom as a *right* or *privilege*.

β. ἀγαθά, ὧν, τὰ *good things*—α. quite *gener.* τὰ ἀγαθά σου Lk 16:25 (cf. Job 21:13; the *opp.* of τὰ κακά as Ephor. of Cyme [IV BC] περὶ ἀγαθῶν κ. κακῶν: 70 Test. 1 Jac.; Diod. S. 18, 53, 1 ἀγαθῶν τε καὶ κακῶν μεταλαμβάνων; Job 2:10); τοιαῦτα ἄ. *such fine things* Hs 9, 10, 1.—1 Cl 61:3.

β. *possessions, treasures* (Hdt. 2, 172 al.; PRyl. 28, 182 δεσπότης πολλῶν ἀγαθῶν κ. κτημάτων; Sir 14:4; Wsd 7:11; Sib. Or. 3, 660; 750) Lk 1:53 (Ps 106:9.—Comic poet Amphis [IV BC] in Athen. 3, 56 p. 100A χορτάζομαι ἐν ἅπασιν ἀγαθοῖς; Sb 7517, 4 [211/12 AD] ἀγαθῶν πεπληρωσθαι); Gal 6:6; Hv 3, 9, 6; τὰ ἄ. τῆς γῆς 1 Cl 8:4 (Is 1:19); *esp.* of crops (Diod. S. 3, 46, 1 τὰ ἄγ.=‘the good gifts’, specifically ‘products of nature’. Likewise 19, 26, 3. Even more generally Synes., Kingship 16 p. 17D τὰ ἄγ.=food; Philo, Op. M. 167, Mos. 1, 6) Lk 12:18f.

γ. *possessions of a higher order* (Dio Chrys. 64 [14], 1 ἐλευθερία as μέγιστον τ. ἀγαθῶν; Ael. Aristid. 24, 4 K.=44 p. 825 D.: ὁμόνοια as μέγ. τῶν ἄ.; 45, 18 K.=8 p. 89 D.: τὰ τῆς ψυχῆς ἄγ. Diog. L. 6, 4 the priest promises the initiate into the Orphic mysteries πολλὰ ἐν ἄδου ἀγαθά) Ro 3:8; 10:15 (Is 52:7).—Hb 9:11; 10:1; 2 Cl 6:6; 15:5.

δ. τὰ ἄ. *good deeds* J 5:29; cf. Hm 10, 3, 1. M-M. B. 1176.

ἀγαθότης, ἦτος, ἡ *goodness* (Philo, Leg. All. 1, 59 ἡ γενικωτάτη ἀρετή, ἣν τινες ἀγαθότητα καλοῦσιν) of God (Sallust. 3 p. 4, 4; c. 7 p. 14, 1 al.; Themist., Or. 1, p. 8, 28; Procl. on Pla., Rep. I p. 27, 10; 28, 4 al. WKroll; Simplicius in Epict. p. 12, 7; Cat. Cod. Astr. VIII 2 p. 156, 16; Sb 2034, 7; Wsd 7:26; 12:22; Philo, Deus Imm. 73 al.) and of men (Wsd 1:1; Sir 45:23; Test. Asher 3:1; Benj. 8:1), as 2 Cl 13:4.*

ἀγαθοουργέω Ac 14:17, s. ἀγαθοεργέω.*

ἀγαθωσύνη, ης, ἡ (Thom. Mag. p. 391, 12; for the formation s. W-S §16b note 14; Rob. 201) as a characteristic of men (2 Ch 24:16; Ps 51:5; Physiogn. II 342, 17 ἀγαθωσύνη) *goodness, uprightness* Ro 15:14; Eph 5:9; 2 Th 1:11; *generosity* Gal 5:22. Of God (2 Esdr 19 [Neh 9]: 25, 35) ἄ. τοῦ πατρὸς ἡμῶν B 2:9.*

ἀγαλλίασις, εως, ἡ (only in Bibl. [incl. En. 5, 9; Test. 12 Patr.] and eccl. wr.; *esp. freq.* in Ps. Not in secular writers [s. the foreword to this lexicon, p. xix, note.]) *exultation* (*esp.* messianic) ἦν πολλὴ ἄ. Ac 11:28 D; w. χαρά Lk 1:14; 1 Cl 63:2; MPol 18:2; w. εὐφροσύνη 1 Cl 18:8; B 1:6; ἐν ἄ. *full of exultation, joy* Lk 1:44; Ac 2:46; Jd 24; MPol 18:2. ἔλαιον ἀγαλλιάσεως *oil of gladness* Hb 1:9 (Ps 44:8 *שִׂיחַ* *shiyach*, i.e., the oil w. which people anointed themselves at festivals). ἀπόδος μοι τὴν ἄ. τοῦ σωτηρίου σου *restore to me the joy of thy salvation* 1 Cl 18:12 (Ps 50:14).—BReicke, Diakonie, Festfreude u. Zelos, usw. ’51, 165-229.*

ἀγαλλιᾶω (new formation in H. Gk, found only in Bibl. and eccl. wr., for ἀγάλλω) seldom *act.* (Bl-D. §101; Mlt.-H. 225f): ἀγαλλιᾷτε 1 Pt 1:8 v.l. (for ἀγαλλιᾷσθε); Rv 19:7 ἀγαλλιῶμεν (v.l. ἀγαλλιῶμεθα); 1 aor. (as POxy. 1592, 4 [IV AD]) ἡγαλλίασεν Lk 1:47 (ἐπὶ τ. θεῷ, cf. Hab 3:18 v.l.); *usu. dep.* ἀγαλλιᾶσμαι (Syntipas p. 75, 28) w. 1 aor. *mid.* ἡγαλλιάσασθαι or *pass.* ἡγαλλιάσθην v.l. ἡγαλλιάσθην (Bl-D. §78; Mlt.-H. 225) *exult, be glad, overjoyed* (oft. LXX; Test. 12 Patr.) *abs.* 1 Pt 1:6 (ἀγαλλιάσαντες P72); 1 Cl 18:8 (Ps 50:10; Hm 5, 1, 2; 5, 2, 3; s 1:6; MPol 19:2; *my tongue exults* Ac 2:26 (Ps 15:9); as here w. εὐφραίνεσθαι (Ps 30:8; 31:11; Is 25:9) Hm 5, 1, 2; s 9, 18, 4; χαίρειν καὶ ἄ. (Tob 13:15 BA) Mt 5:12; Rv 19:7; cf. ἵνα χαρήτε ἀγαλλιῶμενοι *that you might shout for joy* 1 Pt 4:13; cf. IMg 1:1; Hs 1:6. W. complementary *ptc.* ἡγαλλιάσατο πεπιστευκῶς *he was overjoyed because he had become a Christian* Ac 16:34. W. ἵνα foll. (s. ἵνα II 1aα): ἄ., ἵνα ἴδῃ *he was overjoyed to see* J 8:56 (Bl-D. §392, 1a app.). The one who causes the joy is given in the *dat.* ἄ. τῷ πνεύματι τῷ ἁγίῳ Lk 10:21; w. ἐν and *dat.* *ibid.* v.l.—W. *dat.* of cause ἄ. χαρὰ ἀνεκλαλήτῳ *exult w. unspeakable joy* 1 Pt 1:8. οἷς ἀγαλλιῶμαι *I rejoice in this* IEph 9:2 (cf. Quint. Smyrn. 9, 118 παισὶν ἀγαλλόμενος=rejoicing aloud over his sons). The object of the joy is indicated by ἐπὶ τινι (Ps 9:15; 20:2; Sir 30:3 al.; Bl-D. §196 w. app.): Hs 8, 1, 18; 9, 24, 2. Also ἐν τινι (Ps 88:17) J 5:35; ἄ. ἐν τῷ πάθει *rejoice in the Passion* IPhld *inscr.*; the *acc.* occurs once ἄ. τὴν δικαιοσύνην *rejoice in righteousness* 1 Cl 18:15 (Ps 50:16).—RBultmann, TW I 18-20; Gdspd., Probs. 192-4; WNauck, Freude im Leiden, ZNW 46, ’55, 68-80.*

ἀγάλλομαι (Hom.+; Jos., Ant. 18, 66; Sib. Or. 3, 785) *be glad, rejoice* ἐπὶ τινι in *someh.* (Thu. 3, 82, 7; Polemo, Decl. 2, 17 p. 22, 1; Aesop., Fab. 74 P.=128 H.; Philo, Somn. 2, 211; Jos., Ant. 17, 112) 1 Cl 33:2 (A reads ἀγαλλιᾷται).*

ἄγαμος, ου, ὁ and ἡ (Hom.+; BGU 86, 15; 113, 4; PRyl. 28, 29) *an unmarried man or woman*: of both 1 Cor 7:8 (*opp.* γεγαμηκότες vs. 10, as X., Symp. 9, 7). Of men vs. 32; Agr 18; of women (Hyperid. 2, 12) 1 Cor 7:34; AP 11:26 (restored; the *adv.* ἀγάμως is also *poss.*); of divorced women 1 Cor 7:11. There is a curious usage in Mt 22:10 v.l. in ms. C. M-M.*

ἀγανακτέω 1 aor. ἡγανάκτησα (since Thu. 8, 43, 4; *inscr.*, pap., LXX) *be aroused, indignant, angry* (Bel 28 Theod.; Jos., Ant. 2, 284) Mt 21:15; 26:8; Mk 10:14; 2 Cl 19:2. W. the pers mentioned ἄ. περὶ τινος *at someone* Mt 20:24; Mk 10:41 (cf. Pla., Ep. 7, p. 349D; Jos., Ant. 14, 182; Bl-D. §229, 2). ἄ. ἐπὶ τινι (Lysias 1, 1; Isocr. 16, 49; PLond. 44, 20 [II BC] ἀγανακτοῦντα ἐφ’ οἷς διετελοῦντο ἐν τοιοῦτῳ ἱερῷ; Wsd 12:27) *at someone* GP 4:14; *at someh.* (Diod. S. 4, 63, 3 ἐπὶ τῷ γεγονότι; Appian, Macedon. 1 §3) 1 Cl 56:2; Mk 14:4 ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς *is difficult*; *perh.* *some expressed their displeasure to each other* (but *elsewh.* πρὸς

introduces the one against whom the displeasure is directed: **Dio Chrys.** 13[7], 43 ὁ ἄρχων ἡγανάκτησε πρὸς με; **Socrat., Ep.** 6, 7.—**D** reads οἱ δὲ μαθηταὶ αὐτοῦ διεπονοῦντο καὶ ἔλεγον). The reason for the displeasure is added **w.** ὅτι (Herodian 3, 2, 3) **Lk** 13:14. **M-M.***

ἀγανάκτησις, εὖς, ἡ (since **Thu.** 2, 41, 3; **Appian**, *Bell. Civ.* 1, 10 §39; 4, 124 §521; **PGrenf. II** 82, 17f; *Esth* 8:12i v.l.; **Jos., Bell.** 4, 342) *indignation* 2 Cor 7:11. **M-M.***

ἀγαπάω *impf.* ἡγάπων; *fut.* ἀγαπήσω; 1 *aor.* ἡγάπησα; *pf.* ἡγάπηκα, *ptc.* ἡγαπηκώς; *pf. pass. ptc.* ἡγαπημένος; 1 *fut. pass.* ἀγαπηθήσομαι (in *var. mngs.* **Hom.+;** *inscr., pap., LXX;* **Ep. Arist.; Philo;** **Jos., e.g. Vi.** 198 [alternating **w.** φιλέω]; **Test. 12 Patr.**—**STromp de Ruiter**, *Gebruik en beteekenis van ἀγαπᾶν in de Grieksche Litteratuur* '30; **CCRichardson**, *Love: Greek and Christian in Journ. of Rel. 23*, '43, 173-85) *love, cherish*.

1. of affection for persons—**a.** by human beings—**a.** to persons; **w. obj.** given γυναῖκας **Eph** 5:25, 28, 33; **Col** 3:19; ὡς ἀδελφὴν **Hv** 1, 1, 1. τὸν πλησίον **Mt** 5:43; 19:19; 22:39; **Mk** 12:31, 33 (on 33b **s. Aristaen., Ep.** 2, 13, end φιλέω σε ὡς ἐμᾶντήν); **Ro** 13:9; **Gal** 5:14; **Js** 2:8; **B** 19:5 (all quotes. **fr.** **Lev** 19:18); **s. πλησίον** 1; τὸν ἕτερον **Ro** 13:8. τὸν ἀδελφόν **1J** 2:10; 3:10; 4:20f. τοὺς ἀδελφούς 3:14. τὰ τέκνα τοῦ θεοῦ 5:2. ἀλλήλους **J** 13:34; 15:12, 17; **1J** 3:11, 23; 4:7, 11f; 2J 5; **Ro** 13:8; 1 **Th** 4:9. τοὺς ἀγαπῶντας **Mt** 5:46; **Lk** 6:32. τὸ ἔθνος ἡμῶν 7:5. τοὺς ἐχθρούς **Mt** 5:44; **Lk** 6:27, 35; **cf.** **WCvanUnnik**, *Nov T* 8, '66, 284-300, and **s. ἐχθρός** 2bβ; **ἀ.** τινα ὑπὲρ τὴν ψυχὴν *love someone more than one's own life* **B** 1:4; 4:6; 19:5; **D** 2:7 (**cf.** **Philo**, *Rer. Div. Her.* 42 ὑπερφύως **ἀ.**; **Epigr. Gr.** 716, 5 φίλους ὑπὲρ αὐτὸν [=αὐτὸν] ἐτίμα). εἰ περισσοτέρως ὑμᾶς ἀγαπῶ, ἦσσαν ἀγαπῶμαι; *if I love you more, am I to be loved less?* 2 Cor 12:15; **ἀ.** πολύ, ὀλίγον *show much or little love* **Lk** 7:47; **cf.** **πλεῖον ἀγαπήσει αὐτόν will love him more vs. 42** (on the love-hate pair **s. AFridrichsen**, *Svensk Exegetisk Årsbok* 5, '40, 152-62.—The meaning *be grateful* is suggested for **Lk** 7:42 by **HGWood**, **ET** 66, '55, 319, after **JoachJeremias**. See **Jos. Bell.** 1, 392 and **Ps** 114:1 **LXX**). **Abs.** ἡμεῖς ἀγαπῶμεν **1J** 4:19. πᾶς ὁ ἀγαπῶν **vs. 7.** ὁ μὴ ἀγαπῶν **vs. 8.** **W.** indication of the kind of love: **ἀ.** ἐν Ἰησοῦ Χρ. **IMg** 6:2. **Opp.** μισεῖν (**Dt** 21:15-17) **Mt** 6:24; **Lk** 16:13.

β. to supernatural beings: to Jesus 1 Pt 1:8. **Esp.** in **J:** 8:42; 14:15, 21, 23f; 21:15f (always spoken by Jesus.—On the last passage **cf.** **AFridrichsen**, **Symb. Osl.** 14, '35, 46-9; **EAMcDowell**, *Rev. and Exp.* 32, '35, 422-41; **Gdspd.**, *Probs.* 116-18; **JAScott**, **Class. Weekly** 39, '45-'46, 71f; 40, '46-'47, 60f; **M-EBoismard**, **RB** 54, '47, 486f.—**ἀ.** and φιλέω seem to be used interchangeably here; **cf.** the **freq.** interchange of synonyms **elsewh.** in the same chapter [**βόσκειν—ποιμαίνειν, ἀρνία—προβάτια, ἐλκύειν—σύρειν**]).—To God (**Dio Chrys.** 11[12], 61; **Sextus** 442; 444; **LXX;** **Philo**, *Post. Caini* 69; **Jos., Ant.** 7, 269; **Test. Benj.** 3:1; 4:5) **Mt** 22:37; **Mk** 12:30, 33; **Lk** 10:27 (all **Dt** 6:5); **Ro** 8:28; 1 Cor 2:9; 8:3. Of love to the Creator **B** 19:2.

b. of the love of supernatural beings—**a.** to human beings: God's love to men (**Dio Chrys.** 3, 60 ἀγαπώμενος ὑπὸ θεῶν; 79[28], 13; **CIG** 5159 **Βρονταράτος**, ὃν ἀγαπᾷ ἡ Φαρία Ἰσις; **Norden, Agn. Th.** 225 ὃν Ἀμμων ἀγαπᾷ; 226 [=Dit., **Or.** 90, 4]; **s.** 1d below; **LXX;** **Jos., Ant.** 8, 173; 314; **Test. Napht.** 8:4, 10) **Ro** 8:37; 9:13 (**Mal** 1:2); 2 **Th** 2:16; **Hb** 12:6 (**Pr** 3:12); **J** 14:21 (τὴν ἡγήσεται **P75**); **1J** 4:10, 19; 1 **CI** 56:4 (**Pr** 3:12). ἡμᾶς ὁ θεὸς 2 Cor 9:7.—Jesus' love for men **I.** ἡγάπησεν αὐτὸν **J.** *became fond of him* **Mk** 10:21 (*caressed him* is also **poss.**; **cf.** **X.**, **Cyr.** 7, 5, 50; **Plut.**, *Pericl.* 1, 1 **al.**).—**Gal** 2:20; **Eph** 5:2; **J** 11:5; 15:9; **B** 1:1. Of the beloved disciple **J** 13:23; 19:26; 21:7, 20; **s. Hdb.** 3 on **J** 13:23, also **JAMaynard**, *Journ. of the Soc. of Oriental Research* 13, '29, 155-9; **Bultmann** 369-71 **al.**; **AKragerud**, *Der Lieblingsjünger im Johannesevangelium*, '59; **LJohnson**, **ET** 77, '66, 157f; see also **μαθητής** 2ba.

β. to other supernatural beings: God's love for Jesus **J** 3:35; 10:17; 17:26, from before creation 17:24.—Jesus' love for God 14:31.

c. of the practice of love: *prove one's love* **J** 13:1, 34 (**perh.** an allusion to the agape or love-feast). **Abs. w.** indication of the means **μὴ ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ let us show our love with deeds as well as w. word or tongue** (**Test. Gad** 6:1 ἀγαπήσατε ἀλλήλους ἐν ἔργῳ **1J** 3:18; **cf.** **ἀ.** τῷ στόματι *love w. the mouth* 1 **CI** 15:4 (**Ps** 77:36 **Swete**).

d. *pf. pass. ptc.* the one loved by God (**cf.** **Dt** 32:15; 33:5, 26; **Is** 44:2) as designation of Jesus (**cf.** *Odes of Sol.* 3, 8; *Ascension of Isaiah* 1, 3 **al.**; **Dit., Or.** 90, 4 [II **BC**] an Egyptian king is ἡγαπημένος ὑπὸ τοῦ Φθῶ; **Wilcken**, *Chrest.* 109, 12 [III **BC**] a king ἡγαπημένος ὑπὸ τ. Ἰσιδος) **Eph** 1:6; **B** 3:6; 4:3, 8. ἡγαπημένος παῖς αὐτοῦ 1 **CI** 59:2f; υἱὸς ἡ. **Js** 9, 12, 5. Of Jerusalem τὴν πόλιν τὴν ἡ. (**Sir** 24:11) **Rv** 20:9. Of the Christians ἀδελφοὶ ἡ. ὑπὸ τ. θεοῦ (**cf.** **Sir** 45:1; 46:13) 1 **Th** 1:4; 2 **Th** 2:13; ἄγιοι καὶ ἡ. **Col** 3:12; τοῖς ἐν θεῷ πατρὶ ἡγαπημένοις **Jd** 1; ἐκκλησία ἡ. **ITr** *inscr.*; **IRo** *inscr.*—**Ro** 9:25 (**Hos** 2:25 v.l.).—**S.** the *lit.* on **φιλέω** 1a.

2. of the love for things; denoting high esteem for or satisfaction with something (**Aesop**, *Fab.* 156 P.—**Appian**, *Mithrid.* 57 §230 τὰ προτεινόμενα=the proffered terms), or striving after them (**Theopomp.** [IV **BC**]: 115 **fgm.** 124 **Jac.** τιμὴν; **Diod. S.** 11, 46, 2 τ. πλοῦτον; **Appian**, *Bell. Civ.* 1, 49 §215 citizenship; **Dit., Syll.** 3 1268 I, 9 [III **BC**] φιλίαν ἀγάπα; **pap.** of early Ptolemaic times in **WCronert**, **NGG** '22, 31; **Ps** 39:17; **Sir** 3:26) τὴν πρωτοκαθεδρίαν καὶ τοὺς ἀσπασμούς **Lk** 11:43. μισθὸν ἀδικίας 2 Pt 2:15. τὸν κόσμον **1J** 2:15. τὸν νῦν αἰῶνα 2 **Ti** 4:10; **Pol** 9:2. δικαιοσύνην (**Wsd** 1:1) **Hb** 1:9 (**Ps** 44:8). σεμνότητα **Hm** 5, 2, 8. τὴν ἀλήθειαν (**Jos., C. Ap.** 2, 296; **Test. Reub.** 3:9) 1 **CI** 18:6 (**Ps** 50:8); **Hm** 3:1. **Opp.** **ἀ.** ψευδὴ **B** 20:2. ὄρκον ψευδῆ 2:8 (**Zech** 8:17). μᾶλλον τὸ σκότος ἢ τὸ φῶς **J** 3:19 (on **ἀγ.** μᾶλλον **w. acc.** **cf.** **Jos., Ant.** 5, 350 and see **μᾶλλον** 3c); **ἀ.** τὴν δόξαν τ. ἀνθρώπων μᾶλλον ἢ περ τ. δ. τοῦ θεοῦ *value the approval of men more highly than that of God* 12:43 (**cf.** **Pla.**, *Phaedr.* 257E). ζῶνῃ *enjoy life* (**Sir** 4:12) 1 Pt 3:10; also τὴν ψυχὴν (**Sir** 30:23 v.l.) **Rv** 12:11.—Hence *long for* τὶ *someh.* (**Ps** 39:17) τὴν ἐπιφάνειαν αὐτοῦ *his appearing* 2 **Ti** 4:8. **W.** *inf.* fol. *wish* (**Anton. Lib.** 40, 1 ἡγάπησεν ἀεὶ παρθένος εἶναι) **ἀ.** ἡμέρας ἰδεῖν ἀγαθὰς *to see good days* 1 **CI** 22:2 (**Ps** 33:13). τὸ παθεῖν *wish for martyrdom* **ITr** 4:2.—ἀγάπην **ἀ.** (2 **Km** 13:15) *show love* **J** 17:26; **Eph** 2:4; *show one's love* τὰ δεσμά *for my bonds* **IPol** 2:3 (not *kiss*; there is so far no evidence for that **mng.** of **ἀ.**).—**ISm** 7:1 the context seems to require for **ἀ.** the sense ἀγάπην ποιεῖν (8:2)=*hold a*

love-feast, but so far this **mng.** cannot be confirmed lexically. But since the noun ἀγάπη is used absolutely in 6:2, it may be that ἀγαπᾶν in 7:1 refers to *acts of love*. **M-M. B.** 1110.

ἀγάπη, ης, ἡ—I. *love* (an unquestioned example **fr.** a pagan source was lacking for a long time [**s.** critical **art.** by EPeterson, **BZ** 20, '32, 378-82]. Now we have an **inscr.** that is surely pagan [**Suppl. Epigr. Gr.** VIII '37, 11, 6—III **AD**], in the light of which such **exx.** as PBerl. 9869=Berl. **Klassikertexte** II '05 p. 55 [II **BC**]; Philod., **παρρ.** col. 13a, 3 Oliv.; **POxy.** 1380, 28; 109 [II **AD**] and others **fr.** paganism [**s.** **Ltzmn., exc.** after 1 Cor 13; **L-S-J lex.**; ACeresa-Gastaldo, *Αγάπη nei documenti anteriori al NT: Aegyptus* 31, '51, 269-306 has a new **pap.** and a new **inscr.** **ex. fr.** III **AD** secular sources; in *Rivista di Filologia* 31, '53, 347-56 the same author shows it restored in an **inscr.** of 27 **BC**, also in various later texts] take on new **mng.** In Jewish sources: **LXX, esp.** **SSol**, also **PsSol** 18:3; **Ep. Arist.** 229; **Philo**, **Deus Imm.** 69; **Test. Gad** 4:7; 5:2, **Benj.** 8:2; **Sib. Or.** 2, 65. **Cf.** **ACarr, ET** 10, '99, 321-30).

1. of human love—**a.** without indication of the **pers.** who is the object of the love (**cf.** **Ecc1** 9:1, 6; **Sir** 48:11 **v.l.**): **ἀ.** as **subj.** ἡ **ἀ.** οἰκοδομεῖ 1 Cor 8:1.—13:4, 8 (on 1 Cor 13 **cf.** **AHarnack, SAB** '11, 132-63, **esp.** 152f; **ELehmann** and **AFridrichsen**, 1 Cor 13 e. christl.-stoische Diatribe: **StKr** Sonderheft '22, 55-95 [**Maximus Tyr.** 20, 2 praise of ἔρως, what it is not and what it is]; **EHoffmann**, *Pauli Hymnus auf d. Liebe: Dtsche Vierteljahrsschrift für Literaturwiss. u. Geistesgesch.* 4, '26, 58-73; **NWLund, JBL** 50, '31, 266-76; **GRudberg**, *Hellas och Nya Testamentet* '34, 149f; **HRiesenfeld**, *Con. Neot.* 5, '41, 1-32, *Nuntius* 6, '52, 47f; **Phil** 1:9. ἡ **ἀ.** κακὸν οὐκ ἐργάζεται **Ro** 13:10; πλήρωμα νόμου ἡ **ἀ.** **ibid.**; ψυγῆσεται ἡ **ἀ.** τ. πολλῶν **Mt** 24:12; ἡ **ἀ.** ἀνυπόκριτος *let love be genuine* **Ro** 12:9, **cf.** 2 Cor 6:6. As predicate 1 Ti 1:5; 1J 4:16b. As **obj.** ἀγάπην ἔχειν 1 Cor 13:1-3; **Phil** 2:2; δίδωκεν 1 Cor 14:1; 1 Ti 6:11; 2 Ti 2:22; ἐνδύσασθαι τὴν **ἀ.** **Col** 3:14.—2 Pt 1:7; **Col** 1:8. In **gen.** case ὁ κόπος τῆς **ἀ.** 1 Th 1:3; τὸ τ. ὑμετέρας **ἀ.** γνήσιον *the genuineness of your love* 2 Cor 8:8. ἐνδειξίς τῆς **ἀ.** **vs.** 24.—**Hb** 10:24; **Phil** 2:1; 1 Pt 5:14; 1 **Cl** 49:2.—In **prep.** phrases ἐξ ἀγάπης *out of love* **Phil** 1:16; παράκλησις ἐπὶ τῇ **ἀ.** σου *comfort from your love* **Phlm** 7; περιπατεῖν κατὰ **ἀ.**, ἐν **ἀ.** **Ro** 14:15; **Eph** 5:2; ἐν **ἀ.** ἐργεσθαι (**opp.** ἐν ῥάβδῳ) 1 Cor 4:21; ἀληθεύειν ἐν **ἀ.** **Eph** 4:15. Other verbal combinations **w.** ἐν **ἀ.**, 1 Cor 16:14; **Eph** 3:17; 4:2; **Col** 2:2; 1 Th 5:13; **cf.** **Eph** 4:16. διὰ τῆς **ἀ.** δουλεύετε ἀλλήλοις **Gal** 5:13. πίστις δι' ἀγάπης ἐνεργουμένη 5:6. διὰ τὴν **ἀ.** παρακαλῶ *for love's sake I appeal* **Phlm** 9. μετὰ ἀγάπης πολιτεύεσθαι *live in love* 1 **Cl** 51:2.—**W.** πίστις 1 Th 3:6; 5:8; 1 Ti 1:14; 2 Ti 1:13; **Phlm** 5; **B** 11:8; **IEph** 1:1; 9:1; 14:1 **al.** **W.** πίστις and other concepts on the same plane **Eph** 6:23; 1 Ti 2:15; 4:12; 6:11; 2 Ti 2:22; 3:10; **Tit** 2:2; **Rv** 2:19; **Hm** 8:9; **cf.** **v** 3, 8, 2-5. The triad πίστις, ἐλπίς, ἀγάπη 1 Cor 13:13; **s.** also **Col** 1:4f; 1 Th 1:3; 5:8; **B** 1:4 (**cf.** **Porphyr.**, *Ad Marcellam* 24 τέσσαρα στοιχεῖα μάλιστα κεκρατύνθω περὶ θεοῦ, πίστις, ἀλήθεια, ἔρως, ἐλπίς and **s.** **Rtzst., Hist. Mon.** '16, 242ff, **NGG** '16, 367ff; '17, 130ff, **Hist. Zeitschr.** 116, '16, 189ff; **AHarnack, PJ** 164, '16, 5ff=Aus d. Friedens-u. Kriegsarbeit '16, 1ff; **PCorssen**, *Sokrates* 7, '19, 18ff; **Annemarie Brieger**, *D. urchr. Trias Gl., Lbe, Hoff., Heidelb. Diss.* '25; **WTheiler**, *D. Vorbereitung d. Neuplatonismus* '30, 148f). **W.** δύναμις and σωφρονισμός 2 Ti 1:7. **Cf.** **B** 1:6.—Attributes of love: ἀνυπόκριτος **Ro** 12:9; 2 Cor 6:6. γνησία 1 **Cl** 62:2. φιλόθεος and φιλόανθρωπος **Agr** 7. σύμφωνος **IEph** 4:1 ἄοκνος **IPol** 7:2. ἐκτενής 1 Pt 4:8. It is a fruit of the Spirit καρπὸς τοῦ πνεύματος **Gal** 5:22, and takes first rank among the fruits. **ἀ.** τοῦ πνεύματος **Ro** 15:30; **cf.** **Col** 1:8. In the sense *alms, charity* **ISM** 6:2 (**cf.** **ἀ.** λαμβάνειν 'receive alms' **PGenève** 14, 7).—ἀσπάζεται ὑμᾶς ἡ ἀγάπη τῶν ἀδελφῶν *the beloved brothers greet you, i.e., the church greets you* **IPhld** 11:2; **ISM** 12:1, **cf.** **ITr** 13:1; **IRo** 9:3. In these passages the object of the love is often made plain by the context; in others it is

b. expressly mentioned—**a.** **impers.** **ἀ.** τῆς ἀληθείας 2 Th 2:10; **ἀ.** τῆς πατρίδος 1 **Cl** 55:5.

β. human beings **ἀ.** εἰς τινα *love for someone* εἰς πάντας τοὺς ἁγίους **Eph** 1:15; **Col** 1:4. εἰς ἀλλήλους καὶ εἰς πάντας 1 Th 3:12; 2 Th 1:3; **cf.** 2 Cor 2:4, 8; 1 Pt 4:8. ἐν ἀλλήλοις **J** 13:35. ἐξ ἡμῶν ἐν ὑμῖν 2 Cor 8:7; ἡ **ἀ.** μου μετὰ ὑμῶν 1 Cor 16:24.

γ. God or Christ **ἀ.** τοῦ θεοῦ *love toward God* (but in many cases the **gen.** may be subjective) **Lk** 11:42; **J** 5:42; 2 Th 3:5; 1J 2:5, 15; 3:17; 4:12; 5:3; 2 Cor 7:1 **v.l.** (for φόβος); **ἀ.** εἰς θεὸν καὶ Χριστὸν καὶ εἰς τὸν πλησίον **Pol** 3:3; **ἀ.** εἰς τὸ ὄνομα θεοῦ **Hb** 6:10.

2. of the love of God and Christ—**a.** to men. Of God (**cf.** **Wsd** 3:9): ἐν ἡμῖν 1J 4:9, 16. εἰς ἡμᾶς **Ro** 5:8, **cf.** **vs.** 5. ἀγάπην διδόναι *bestow love* 1J 3:1; ἐν **ἀ.** προορίσας ἡμᾶς εἰς υἰοθεσίαν **Eph** 1:4f; **cf.** 2:4.—2 Cor 13:13; **Jd** 2. God is the source of love 1J 4:7, the θεὸς τῆς **ἀ.** 2 Cor 13:11 and therefore *God is love* 1J 4:8, 16. Christians, embraced by his love, are τέκνα ἀγάπης **B** 9:7; 21:9.—Of Jesus' love **J** 15:9, 10a, 13 (**cf.** **MDibelius, Joh** 15:13; **Deissmann-Festschr.** '27, 168-86); **Ro** 8:35; 2 Cor 5:14; **cf.** **Eph** 3:19. **Perh.** the ἀληθὴς ἀγάπη of **Pol** 1:1 is a designation of Jesus.

b. of the relation **betw.** God and Christ **J** 15:10b; 17:26 (on the **constr.** **cf.** **Pel.-Leg.** 12, 21 ὁ πλοῦτος ὃν με ἐπλούτισεν ὁ σατανᾶς). τοῦ υἱοῦ τῆς **ἀ.** αὐτοῦ *of the son of his love, i.e., of his beloved son* **Col** 1:13 (**s.** **PsSol** 13:9 υἱὸς ἀγαπήσεως).—**WLütgert**, *D. L. im NT* 1905; **BBWarfield, PTR** 16, '18, 1-45; 153-203; **JMoffatt**, *Love in the NT* '29; **HPreisker, StKr** 95, '24, 272-94, *D. urchr. Botschaft v. der L. Gottes* '30; **EStauffer, TW** I 20-55; **RSchütz**, *D. Vorgeschichte der joh. Formel ὁ θεὸς ἀγ. ἐστίν* *Kiel Diss.* '17; **CRBowen**, *Love in the Fourth Gosp.* *Journ. of Rel.* 13, '33, 39-49; **GEichholz**, *Glaube u. L.* *im 1 J. Ev. Theol.* '37, 411-37. On ἔρως and **ἀ.** **s.** **Harnack, SAB** '18, 81-94; **Anygren**, *Eros u. Agape* I '30, II '37 (**Eng. transl.** *Agape and Eros*, **AGHebert** and **PSWatson** '32, '39; on this **JATRobinson**, *Theology* 48, '45, 98-104); **LGrünhut**, *Eros u. Ag.* '31. **Cf.** **CCTarelli, Αγάπη, JTS n.s.** 1, '50, 64-7; **EKLee**, *Love and Righteousness: ET* 62, '50f, 28-31; **AŠuštar**, *Verbum Domini* 28, '50, 110-19; 122-40; 193-213; 257-70; 321-40; **TOhm**, *D. Liebe zu Gott in d. nichtchristl. Religionen*, '50; **WHarrelson**, *The Idea of Agape*, *Journ. of Rel.* 31, '51, 169-82; **VWarnach**, *Agape: Die Liebe als Grundmotiv der ntl. Theol.* 1951; **JESSteinmueller**, *Ἐρᾶν, Φιλεῖν, Αγαπᾶν in Extrabiblical and Bibl. Sources: Studia Anselmiana* 27f, '51, 404-23.—Full bibliog. in **HRiesenfeld**, *Étude bibliographique sur la notion biblique d'ἀγάπη, surtout dans 1 Cor 13: Con. Neot.* 5, '41, 1-32, *Nuntius* 6, '52, 47f; **CSpicq**, *Agapè*, 3 vols., '58/'59; **Eng. transl.** by **McNamara** and **Richter**, 3 vols., '63/'66 without footnotes.

II. a love-feast, a common meal eaten by early Christians in connection w. their church services, for the purpose of fostering and expressing brotherly love (cf. Acta Pauli et Theclae 25; Clem. Alex., Paed. 2, 1, 4, Strom. 3, 2, 10; Pass. Perp. et Felic. 17, 1; Tertull., Apolog. 39, De Jejun. 17; s. also ἀγάπῳ 1c on J 13:1, 34) Jd 12 (v.l. ἀπάταις; 2 Pt 2:13 ἀγάπαις is v.l. for ἀπάταις; the same v.l. Eccl 9:6 S, where ἀπάτης is meaningless; cf. RSchütz, ZNW 18, '18, 224). ἀγάπη ἄφθαρτος IRo 7:3. ἀγάπην ποιεῖν *hold a love-feast* ISm 8:2, in both pass. w. poss. ref. to the eucharist (s. ἀγάπῳ 2).—Meals accompanied by religious rites and in a religious context were conducted by various social groups among the Greeks from early times (s. the foreword to this lexicon, pp. xxvi f.). A scholion on Pla. 122B says of such meals among the Lacedaemonians that they were called φιλία, because they φιλίας συναγωγὰ ἐστίν. Is ἀγ. perhaps a translation of φιλία into Christian terminology?—JFKeating, The Ag. and the Eucharist in the Early Church '01; HLeclercq, Dict. d'Arch. I '03, 775-848; FxFunk, Kirchengesch. Abhdlgen. 3, '07, 1-41; E Baumgartner, Eucharistie u. Ag. im Urchr. '09; RLCole, Love Feasts, a History of the Christian Ag. '16; GPWetter, Altchr. Liturgien II '21; HLietzmann, Messe u. Herrenmahl '26 (on this ALoisy, Congr. d'Hist. du Christ. I '28, 77-95); KVölker, Mysterium u. Ag. '27; DTambolles, Le Agapi '31; BReicke, Diakonie, Festfreude u. Zelos in Verbindung mit der altchristlichen Agapenfeier, '51, M-M.

ἀγαπητός, ἡ, ὄν (verbal adj. of ἀγαπάω, fixed as an adj. Bl-D. §65, 3; Rob. 1096).

1. *beloved*, inclining strongly toward the mng. *only-beloved* (common Hom.+; Pollux 3, 19 καλοῖτο ἂν υἱὸς ἀγ. ὁ μόνος ὢν πατρί; LXX Gen 22:2, 12, 16 al.; Philo, Ebr. 30 μόνος κ. ἀγ. υἱός) of Christ's (cf. the messianic usage in Test. Benj. 11:2) relationship to God ὁ υἱὸς μου ὁ ἀ. Mt 3:17 (BW Bacon, Jesus' Voice fr. Heaven: AJT 9, '05, 451-73)=GEb 3b; Mt 17:5; Mk 1:11=GEb 3a; Mk 9:7, cf. 12:6 (CHTurner, JTS 27, '26, 113-29; 28, '27, 362 would translate *only*; cf. ASouter, *ibid.* 28, '27, 59f); Lk 3:22; 9:35 v.l.; cf. 20:13; 2 Pt 1:17.—Mt 12:18; MPol 14:1, 3; Dg 8:11.

2. *dear, beloved* (pap., LXX; Jos., Bell. 1, 240, Ant. 15, 15; Test. 12 Patr.) indicating a close relationship, esp. that betw. parent and child υἱός (Artem. 5, 37) Hs 5, 2, 6. W. τέκνον 1 Cor 4:17, τέκνα vs. 14; Eph 5:1; ἀδελφός Phlm 16. W. proper names (POxy. 235, 2 [I BC] Τρύφων ἀγαπητέ) Ro 16:12; Phlm 1; Ac 15:25; 3J 1; w. proper names and ἀδελφός Eph 6:21; Col 4:7, 9; 2 Pt 3:15; w. σύνδουλος Col 1:7; w. τέκνον 2 Ti 1:2; w. ἱατρός Col 4:14; w. gen. of the pers. pron. and a proper name Ἐπαινέτον τὸν ἀ. μου Ro 16:5; cf. vs. 8f; IPol 8:2.—Oft. in dir. address 3J 2, 5, 11 (cf. Tob 10:13); mostly pl. *dear friends* Ro 12:19; 2 Cor 7:1; 12:19; Hb 6:9; 1 Pt 2:11; 4:12; 2 Pt 3:1, 8, 14, 17; 1J 2:7; 3:2, 21; 4:1, 7, 11; Jd 3, 17, 20; 1 Cl 1:1; 7:1; 12:8; 21:1; 24:1f al.; ἀ. μου 1 Cor 10:14; Phil 2:12; IMg 11:1. ἄνδρες ἀγαπητοὶ 1 Cl 16:17; ἀδελφοὶ μου ἀ. 1 Cor 15:58; Js 1:16, 19; 2:5; ἀδελφοὶ μου ἀ. καὶ ἐπιτόθητοι Phil 4:1.—Of members of a Christian group ἀ. θεοῦ Ro 1:7 (cf. Ps 59:7; 107:7). The Jews are κατὰ τὴν ἐκλογὴν ἀ. 11:28. Of the prophets IPhd 9:2.—ἀγαπητοὶ ἡμῖν ἐγενήθητε *you have become dear to us* 1 Th 2:8; cf. 1 Ti 6:2 (perh.=*worthy of love*, as X., Mem. 3, 10, 5); ἀ. λίαν ἔχειν τινά *hold someone very dear* IPol 7:2.—EHvan Leeuwen, Ἀγαπητοὶ: ThSt 21, '03, 139-51. M-M.**

Ἀγάρ, ἡ indecl. (ᾱ) (LXX, Philo.—In Jos. Ἀγάρη, ἧς [Ant. 1, 215]) Hagar, a concubine of Abraham, mother of Ishmael (Gen 16); taken allegorically by Paul as a type of Judaism Gal 4:24. In vs. 25 τὸ δὲ Ἀγάρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ the ms. readings vary considerably (Zahn, Gal exc. II p. 296-9). Perh. this is a play on names, since Arab. 'hajar' means 'stone', and names compounded w. it are found on the Sinai peninsula. The sense is: Hagar is a type of the Mosaic law, since Ἀγάρ=Σινᾶ.*

ἀγγαρεύω fut. ἀγγαρεύσω; 1 aor. ἠγγάρευσα (since Menand., Sicyon 4; pap. since 252 BC [Mayser II p. 42 and I2 3 p. 139, 3]; Dit., Or. 665, 24; Jos., Ant. 13, 52. For the v.l. ἐγγαρεύω cf. Bl-D. §42, 2; Mlt.-H. 67.—Persian loanw., perh. orig. Babylonian [CFries, Klio 3, '03, 169f; 4, '04, 117ff]. Also in rabbin. lit. [PFiebig, ZNW 18, '18, 64-72], and in Lat. as 'angariare': Ulpian, Dig. XLIX 18, 4) *requisition* (orig. for the Pers. royal post), *press into service*, and so *force, compel* w. obj. τοῦτον ἠγγάρευσαν, ἵνα ἄρῃ τὸν σταυρόν *they pressed him into service, to carry the cross* Mt 27:32; cf. Mk 15:21. ὅστις σε ἀγγαρεύσει μίλιον ἓν (sc. ὑπάγειν) *whoever forces you to go one mile* Mt 5:41; D 1:4.—MRostovtzeff, Klio 6, '06, 249ff; Wilcken, Grundzüge 372ff, APF 4, '08, 228; FZucker SAB '11, 803ff; Preisigke, Klio 7, '07, 241ff, Fachwörter '15. M-M.*

ἄγγεῖον, ου, τό (Hdt.+; inscr., pap., LXX) *vessel, flask, container* e.g. for oil (BGU 248, 40 [I AD]; Num 4:9; Philo; Jos., Bell. 3, 272, Ant. 9, 48) Mt 25:4. Of containers for fish (cf. PSI 553, 11 [III BC] for edible snails) 13:48 v.l. for ἄγγη. Fig., of the body (Hippocr.+; Dio Chrys. 11[12], 59; M. Ant. 3, 3, 6; Stob. I 414, 9; Philo, Post. Cain. 137, Migr. Abr. 193; 197) as the home of spirits (w. ἄγγος) Hm 5, 2, 5. M-M.*

ἄγγελία, ας, ἡ (Hom.+; LXX)—1. *message* (Jos., Ant. 17, 332, Vi. 380; Test. Napht. 2:1) gener. ἀ. ἀγαθή (Pr 12:25; 25:25) *good news* Hv 3, 13, 2; of the gospel 1J 1:5, where the content is indicated by a ὅτι—clause.

2. *command* to love one's brothers in Christ 3:11, w. ἵνα foll. M-M.*

ἄγγελικός, ἡ, ὄν (Pollux 4, 103) *pertaining to an angel* (Theosophien §14; Hierocles, Carm. Aur. 2, p. 423 Mullach; Proclus on Plato, Rep., index Kroll; schol. on Pla. 216A; Simplicius in Epict. p. 42, 53 ἀρεταὶ ἀγγελικαί; 45, 54; 80, 7) τοποθεσῆαι ἀ. *places of the angels* ITr 5:2.*

ἄγγέλλω 1 aor. ἠγγεῖλα (Hom.+; inscr., pap. [seldom], LXX in several pass., e.g. Jer 4:15 as v.l.; Jos., Vi. 301 al.)

announce τινί to someone, of the Easter message brought by Mary Magdalene J 20:18. Abs. 4:51 v.l. M-M. B. 1278.*

ἄγγελος, ου, ὁ (Hom.+; inscr., pap., LXX) messenger—1. of human messengers: *an envoy, one who is sent*

a. by men (Hom.+; inscr., pap.; Gen 32:4, 7; Jdth 1:11; 3:1; 1 Macc 1:44; 7:10; Jos., Ant. 14, 451, Vi. 89): in his earthly ministry Jesus ἀπέστειλεν ἀγγέλους Lk 9:52; of John the Baptist's disciples 7:24; of Joshua's scouts Js 2:25 (cf. Josh 7:22).

b. by God (prophets Hg 1:13; Mal subscr.; a priest Mal 2:7.—1 Esdr 1:48f. Cf. also Theognis 1, 769, where the poet is Μουσεῶν ἄγγελος; Epict. 3, 22, 23; 38; Ael. Aristid. 37 K.=1 p. 15 D.; Maximus Tyr. 11, 9c Plato, as the one who brings us information about God, is called ὁ ἐξ Ακαδημίας ἄγγ.; Oenomaus in Euseb., Pr. Ev. 5, 20, 3; 5 Carnus the soothsayer is ἄγγ. of the gods.) of the forerunner of the Messiah Mt 11:10; Mk 1:2; Lk 7:27 (all Mal 3:1; cf. Ex 23:20).

2. of supernatural powers (ἄ. as a spirit-being that is oft. connected w. the underworld, in pagan sources [EZiebarth, Neue attische Fluchtafeln: NGG 1899, 105ff no. 24; IG XII 3, 933-74. Other material in Dibelius, Geisterwelt 209ff. Cf. also the oracles: Theosophien §13 p. 169, 31; Porphyry., Ad Marcellam 21 ἄγγελοι θεῖοι τε κ. ἀγαθοὶ δαίμονες.—ἄ. w. θεοὶ and δαίμονες Damascius—V/VI AD—183 Ruelle; ἄ. w. δαίμονες and ἥρωες Proclus, Rep. II 243 Kroll, Tim. III 109 Diehl.—FCumont, Rev. d'Hist. des Rel. 72, '15, 159-82; FAndres, D. Engellehre d. griech. Apologeten '14 and in Pauly-W. Suppl. III '18, 101ff; Rtzst., Myst. 171, 2; Bousset, ARW 18, '15, 170ff] and as a supernatural power in Judaism [LXX; En. 10, 7; 20, 1; 99, 3 al.; Essenes in Jos., Bell. 2, 142; Philo, cf. Schürer III 4 706ff w. lit.; Joseph., Test. 12 Patr.; Prayers for vengeance fr. Rheneia 9f κύριε ὁ πάντα ἐφορῶν καὶ οἱ ἄγγελοι θεοῦ; on this Dssm. LO 353f; 357-LAE 414; 418f; Dit., Syll.3 1181 w. note 2; PFouad 203, 3f [I AD]; on this PBenoit, RB 58, '51, 549-65; PKatz, ThZ 9, '53, 228-31. Loanw. in rabb.—Bousset, Rel. 320ff; J-BFrey, L'Angéologie juive au temps de J-Chr.: RSphth 5, '11, 75-110; HBKuhn, JBL 67, '48, 217-32 Jewish apocalypses], likewise in the magical pap., w. their mixture of heathen and Jewish infl. [PGM 1, 76 an ἄ. as a star fr. heaven; 4, 570ff; 998; 1112; 13, 329; 585; 609; 744]. Cf. the inscr. in the APF 3, '06, p. 445 no. 67; p. 451 no. 94)

a. angels as messengers of God (LXX; Philo, Somn. 1, 190; the supernatural messengers of the gods in Hom. are not intermediary beings. Yet perh. the description of Hermes, the κῆρυξ τῶν θεῶν, as their ἄγγελος ἄριστος [Diod. S. 5, 75, 2] may have made it easier for the Gentiles to understand ἄγγ. as God's heavenly messenger.) mostly w. gen.: κυρίου (Gen 16:10f al.) Mt 1:20; 2:13, 19; Lk 1:11; 2:9; Ac 5:19; 12:7, 23. τοῦ θεοῦ (Gen 31:11; 32:2 al.; Philo, Deus Imm. 1; Jos., Bell. 5, 388) Lk 12:8f; 15:10; J 1:51 (HWindisch, ZNW 30, '31, 215-33). ἄ. θεοῦ (Gen 21:17 A; Judg 13:6 B; Jos., Ant. 1, 73) Gal 4:14; Hb 1:6 (Ps 96:7; Dt 32:43); 1 Cl 29:2 (Dt 32:8). Abs. (Num 20:16; Judg 13:11; Tob 6:4ff al.) Lk 1:13, 18, 38; 2:10, 13, 15, 21; J 20:12; Ac 7:53; 1 Ti 3:16; 1 Pt 1:12 (on the superiority of men to angels s. Sextus 32) al.; ἄγιοι ἄ. (PGM 4, 1934; 1938) Mk 8:38; Lk 9:26; Ac 10:22; Rv 14:10; 1 Cl 39:7 (Job 5:1); Hv 2, 2, 7; ἐκλεκτοὶ ἄ. 1 Ti 5:21 (ἄ. as witnesses as Test. Levi 19:3 and Dit., Syll.3 1181, 10=Dssm. LO 351-62 [LAE 413-24]; cf. Jos., Bell. 2, 401); ἄ. ισχυροὶ (cf. Da 4:13; Ps 102:20) Rv 5:2; 18:21. Their abode is heaven, and so they are ἄ. τῶν οὐρανῶν Mt 24:36 (unless οὐρ.=θεοῦ); ἄ. ἐν τοῖς οὐρανοῖς Mk 12:25; ἄ. ἐν οὐρανῷ 13:32; ἄ. ἐξ οὐρανοῦ Gal 1:8, cf. Mt 22:30; 28:2; Lk 22:43. They return to heaven when they have fulfilled their mission on earth 2:15. Hence ἄ. φωτός (opp. Σατανᾶς) 2 Cor 11:14; ἄ. φωταγωγοί B 18:1. There the good are united w. them after death Hv 2, 2, 7; s 9, 27, 3. They appear in dazzling light Lk 2:9; Ac 7:30 (Ex 3:2); ISm 6:1; cf. the 'shining face' of Ac 6:15; in white garments J 20:12; cf. Mt 28:3; Lk 24:4. Called πνεύματα Hb 1:7; 1 Cl 36:3 (both after Ps 103:4). πνεύματα λειτουργικά serving spirits Hb 1:14. Their voice is like thunder J 12:29; γλῶσσαι τῶν ἄ. language of angels 1 Cor 13:1 (after the analogy of the languages of the gods, Plato in Clem. Alex., Str. 1, 143; cf. 2 Cor 12:4; Rv 14:2f; Test. Job 48-50: Texts and Studies V 1, 1897, 135; GSteindorff, Apk. d. Elias: TU 17, 3a, 1899, 153). They bring messages fr. God to men Lk 1:11f; Mt 28:2ff, and were also active in the giving of the law νόμος διαταγὴς δι' ἀγγέλων Gal 3:19; cf. Ac 7:38, 53; Hb 2:2 (Jos., Ant. 15, 136 τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τ. θεοῦ μαθόντων). As guardian angels of individuals (Tob 5:6, 22; cf. PGM 1, 172ff; Ael. Aristid. 50, 57 K.=26 p. 519 D.: ὁ σὸς Ἐρμῆς ἐστίν, to whom Aristid. has been entrusted since his birth) Mt 18:10 (Barry, ET 23, '12, 182); Ac 12:15 (JHMoulton, JTS 3, '02, 514-27, ET 14, '03, 5ff); Lk 4:10 (Ps 90:11); Hv 5:1f. They conduct the blessed dead into heaven Lk 16:22 (Hermes does this acc. to Pythag. [Diog. L. 8, 31]); instruct men to do good Hv 3, 5, 4; δικαιοσύνης m 6, 2, 1; rejoice at the repentance of a sinner Lk 15:10; cf. the ἄ. τῆς μετανοίας Hm 12, 4, 7; 12, 6, 1 al. They preside over various realms ἄ. ὁ ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός Rv 14:18; ἄ. τῶν ὑδάτων 16:5; the four winds 7:1. An angel, Thegri, rules the animal world Hv 4, 2, 4 (Synes., Ep. 57 p. 192B δαίμονες as leaders of the grasshoppers). ἄ. τοῦ προφητικοῦ πνεύματος m 11:9; τὸν ἄ. τὸν τιμωρητὴν s 7:6.—On ἄ. τῶν ἐκκλησιῶν Rv 1:20, cf. 2:1, 8, 12, 18; 3:1, 7, 14 and s. on ἀστήρ.—Subordinate to Christ Mt 4:11; 13:41; 16:27; Hb 1:4ff (Ps 96:7); 1 Pt 3:22; Rv 5:11f; δώδεκα λεγιῶνας ἄ. Mt 26:53; μυριάσιν ἄ. Hb 12:22; cf. Rv 5:11. Seven principal angels (Tob 12:15) Rv 8:2, 6; 15:1, 6; 16:1; 17:1; 21:9 (GHDix, The Seven Archangels and the Seven Spirits: JTS 28, '27, 233-50). Six angels, created first, to whom the management of all creation is entrusted Hv 3, 4, 1. Angels at the Parousia Mt 24:31; 2 Th 1:7. Μιχαὴλ καὶ οἱ ἄ. αὐτοῦ Rv 12:7. Revered by men (Celsus 1, 26 Ἰουδαίους σέβειν ἀγγέλους; 5, 6) θρησκειὰ τῶν ἄ. worship of angels Col 2:18; λατρεύειν ἀγγέλοις as a sign of Jewish piety PK 2 p. 14, 26. Christ as σεμνότατος ἄ. Hv 5:2; m 5, 1, 7; cf. ὁ ἄγιος ἄ. s 5, 4, 4; ὁ ἐνδοξος ἄ. s 7, 1ff; 8, 1, 2. ὁ ἄ. κυρίου s 7:5; 8, 1, 2ff; called Michael in s 8, 3, 3, where it is to be noted that Michael was the guardian angel of the Jewish nation (WLueken, D. Erzengel Michael 1900; MDibelius, Hdb. exc. on Hs 5, 6, 8 p. 575f).

b. intermediary beings gener., w. no ref. to their relation to God (opp. ἄνθρωποι) 1 Cor 4:9 (cf. Test. Jos. 19:9 ἔχαιρον ἐπ' αὐτῷ οἱ ἄγγελοι κ. οἱ ἄνθρωποι κ. πᾶσα ἡ γῆ).—Ro 8:38 ἄ. as serving spirit-powers seem to be differentiated fr. the ἀρχαί, who rule.

c. evil spirits (Lactant., Inst. 2, 15, 8 daemonas Trismegistus ἀγγέλους πονηροὺς appellat. Cf. also Job 1:6; 2:1;

Philo, Gig. 16; Test. Ash. 6:4; PGM 4, 2701; ADieterich, Nekyia 1893, 60f) τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ Mt 25:41; cf. Rv 12:9. ὁ δράκων καὶ οἱ ἄ. αὐτοῦ vs. 7; ἄ. τῆς ἀβύσσου 9:11 (s. **Ἀβαδδὼν**); ἄ. **πονηρός** B 9:4; ἄ. τῆς πονηρίας in contrast to the guardian angels Hm 6, 2, 1; ἄ. Σατανᾶ, which causes physical pain 2 Cor 12:7; esp. called ἄ. τρυφῆς καὶ ἀπάτης Hs 6, 2, 1f; leading men into evil B 18:1. Of the angels' fall and their punishment (cf., in the opinion of many, Gen 6:2; En. 6ff; 54; Book of Jubilees 5; ApocBar 56:13; LJung, Fallen Angels in Jewish, Christian, and Mohammedan Lit. '26; ALods, Congr. d'Hist. du Christ. I 29-54) ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφέισατο 2 Pt 2:4; ἄ. τοὺς μὴ τηρήσαντας τὴν ἐαυτῶν ἀρχὴν *who did not keep to their proper domain* (s. **ἀρχή** 4) Jd 6. From the **pass.** already quoted above, w. Gen. 6:2 (cf. also Test. Reub. 5:3; Jos., Ant. 1, 73 ἄγγελοι θεοῦ γυναιξὶ συνιόντες. Also the pagan concept of erotic desires of demons: HUsener, Weihnachtsfest 2 '11, 74f; Rtzst., Poim. 228ff. Herr der Grösse 14f and Protev. Jacobi 14, 1) some conclude that the angels were subject to erotic desires; this is held to explain the regulation that women are to wear a veil in the church services, since angels are present (cf. Origen, Orat. 31 and Ps 137:1 ἐναντίον ἀγγέλων ψαλῶ σοι) 1 Cor 11:10 (for another view and for the lit. s. **ἐξουσία** 5; cf. also JAFitzmyer, [Qumrân angelology] NTS 4, '57/'58, 48-58). In 6:3 οὐκ οἴδατε, ὅτι ἀγγέλους κρινοῦμεν; it is not certain whether only fallen angels are meant.—OEVERLING, D. paulinische Angelologie u. Dämonologie 1888; Dibelius, Geisterwelt '09; GKurze, D. Engels-u. Teufels-glaube d. Ap. Pls '15; MJones, St Paul and the Angels: Exp. 8 Ser. XVI '21, 356-70; 412-25; EPeterson, D. Buch von den Engeln '35; JMichl, D. Engelvorstellungen in Apk I '37; ELangton, The Angel Teaching of the NT '37; JBBernardin, JBL 57, '38, 273-9; ESchick, D. Botschaft der Engel im NT '40; WMichaelis, Z. Engelchristol. im Urchristent. '42; GNHatzidakis, Ἄγγελος u. Verwandtes: SAWien 173, '14. **M-M. B.** 1486.

ἄγγος, οὖς, τό (Hom.+; CIG 3573; Inscr. gr. 1361, 4f; LXX; Philo, Post. Cai. 130; Jos., Ant. 8, 322) *vessel, container* B 8:1. Of containers for fish Mt 13:48 (v.l. ἀγγεῖα, q.v.). **Fig.**, of the body as the home of evil spirits Hm 5, 2, 5 (w. ἀγγεῖον). **M-M.**, s.v. ἀγγεῖον.*

ἄγε present **imper.** of ἄγω, used as an interjection (since Hom., who uses it for the **pl.**; LXX; Sib. Or. 3, 562) *come!* ἄγε νῦν (oft. in comedy) w. imp. **fol.** (Hom.) Js 5:1.—4:13; ἄ. δὴ (Aeschyl.+) *come then* Dg 2:1.*

ἀγέλη, ης, ἡ (Hom.+; inscr., pap., LXX, Philo; Jos., Ant. 8, 294) *herd of swine* (as Eudoxus Rhod. [II BC] in Aelian, N.A. 10, 16) Mt 8:30-2; Mk 5:11, 13; Lk 8:32f. **M-M.***

ἀγενεαλόγητος, ον *without genealogy*, of Melchizedek (w. ἀπάτωρ and ἀμήτωρ) Hb 7:3 (found **elsewh.** only w. **ref.** to this **pass.**). **M-M.***

ἀγενής, ἐς **gen.** οὗς **lit.** *not of noble birth* (opp. εὐγενής; in this sense since X., Pla.; POxy. 33 V, 5 [IIAD]=Wilcken, Chrest. 20 V, 5; Jos., Bell. 4, 148) but more commonly *base, low, insignificant* (Soph., fgm. 84 Pears., opp. ἀγαθός; Philo, Conf. Lingu. 43; POxy. 79, 3; Dit., Syll. 2 855, 11; 862, 22) which is most probably its **mng.** in 1 Cor 1:28. **M-M.***

ἀγέννητος, ον (Soph.+) *unborn, lit. unbegotten* (so of God, Herm. Wr. 2, 4; 5, 2; 14, 2 al.; Philo, Mos. 2, 171 v.l. [for ἀγέννητος]. Written ἀγέννητος: Thales in Diog. L. 1, 35; Zoroaster in Philo Bybl. [c. 100 AD]: Euseb., Pr. Ev. 1, 10, 52; PGM 13, 842; Philo; Jos., C. Ap. 2, 167; Sib. Or., fgm. 1, 7; 17) w. γεννητός, of Christ (cf. Act. Phil. 141 p. 76, 27 B.) IEph 7:2 (v.l. ἀγέννητος); cf. Lghtf., Apost. Fath. II 22 1889, p. 90-4.—PStiegele, D. Agennesiebegriff in d. griech. Theol. d. 4 Jh. '13; LPrestige, JTS 24, '23, 486-96; JLebreton, Ἀγέννητος dans la Tradition philos. et dans la Litt. chrét. du IIe siècle: Rech de Sc rel 16, '26, 431-43.*

ἄγια, ον s. on **ἅγιος** 2b.

ἀγιαζώ 1 aor. ἡγίασα, **imper.** ἡγιάσον; **pf. pass.** ἡγιάσμαι, **ptc.** ἡγιασμένος; 1 aor. **pass.** ἡγιασθην, **imper.** ἡγιασθήτω; 1 fut. **pass.** ἡγιασθήσομαι 1 Cl 46:2 *make holy, consecrate, sanctify* (LXX; Philo, Leg. All. 1, 18, Spec. Leg. 1, 67. Quite rare in extra-Bibl. usage, where ἀγίζω is the usual form; but s. PGM 4, 522 ἡγιασθεῖς; Cat. Cod. Astr. VII 178, 1; 27; Anecd. Gr. p. 328, 1ff and Herm. Wr. 1, 32 συναγιάζειν. Cf. also καθαγιάζειν under 3 below).

1. of things: set them aside or make them suitable for ritual purposes (Ex 29:27, 37, 44 al.) ἄ. τὸ δῶρον *the sacrifice* Mt 23:19; 1 Ti 4:5 (Act. Thom. 79 τὴν προσφορὰν ἄ.); of profane things *make holy* by contact w. **someh.** holy ἄ. τὸν χρυσὸν *the gold* in the temple Mt 23:17.

2. of **pers.** *consecrate, dedicate, sanctify, i.e.*, include in the inner circle of what is holy, in both **relig.** and moral uses of the word (cf. Ex 28:41; Sir 33:12; 45:4; Zeph 1:7). So of the Christians, who are consecrated by baptism; w. ἀπολουσασθαι 1 Cor 6:11. Of the church ἵνα αὐτὴν ἀγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ ὕδατος Eph 5:26; *sanctify* by the blood of a sacrifice, *i.e.*, atone for sins Hb 9:13. Of Christ ἵνα ἀγιάσῃ διὰ τοῦ ὕδρου αἵματος τὸν λαόν 13:12 (ἄ. τὸν λαόν Josh 7:13; Ezk 46:20; ἄ. by blood Ex 29:21); cf. 2:11; 10:10, 29; *consecrate, sanctify* by contact w. what is holy: unbelievers by a Christian marriage 1 Cor 7:14. Hence Christians are ἡγιασμένοι (cf. Dt 33:3; 4 Macc 17:19) Hb 10:14; Ac 20:32; 26:18; IEph 2:2; ἡ. ἐν Χριστῷ Ἰησοῦ 1 Cor 1:2; ἡ. ἐν ἀληθείᾳ J 17:19b (cf. Sir 45:4 ἐν πίστει); of Gentile Christians ἐν πνεύματι ἀγίῳ Ro 15:16; the church ἡγιασθεῖσα=ἁγία D 10:5; κλητοὶ ἡ. 1 Cl **inscr.**; of an individual σκεδός ἡγιασμένον 2 Ti 2:21; Paul ἡγιασμένος IEph 12:2. God consecrates his own, **incl.** Christ J 10:36 (s. Hdb. 3 ad loc.), and Christians (cf. **schol.** on Apollon. Rhod. 3, 62 ἐλεήσας αὐτὸν ὁ Ζεὺς ἀγνίζει=Zeus absolves him, takes away his guilt) 17:17; 1 Th 5:23, the latter through Christ 1 Cl 59:3. Of Jesus ὑπὲρ

αὐτῶν (ἐγὼ) ἀγιάζω ἑμαυτὸν *I dedicate myself for them* (the disciples) as an offering J 17:19a (ἀ. of an offering Ex 13:2; Dt 15:19).

3. *treat as holy, reverence* of **pers.** κύριον δὲ τὸν Χριστὸν ἀγιάσατε 1 Pt 3:15 (Is 8:13); of things: ἀγιασθήτω τὸ ὄνομά σου *may thy name be held in reverence* (cf. Is 29:23; Ezk 36:23; PGM 4, 1119f τὸ ὄνομα τὸ ἅγιον τὸ καθηγιασμένον ὑπὸ τ. ἀγγέλων πάντων; 1, 206; Ps.-Clem., **Hom.** 13, 4) Mt 6:9; Lk 11:2; D 8:2 (AFridrichsen, Geheiligt werde dein Name: Theologisk Tidsskrift 8, '17, 1-16; LBrun, Harnack-Ehrung '21, 22-31; RAsing, D. Heiligkeit im Urchristentum '30, 75-85 **w. lit.**). τὸ σάββατον B 15:1, 3, 6f (Ex 20:8-11). ἀγιασθῆναι *keep oneself holy* Rv 22:11.

4. *purify* (Num 6:11 **al.**) ἀ. ἀπὸ πάσης πονηρίας καὶ ἀπὸ πάσης σκολιότητος Hv 3, 9, 1. This **mng.** is also **poss.** in such **pass.** as Ro 15:16; 1 Cor 1:2; 1 Th 5:23. **M-M.***

ἀγίασμα, ατος, τό (almost excl. **Bibl.** and Christian, but also **Philo**, Plant. 50; PGM 4, 522) *sanctuary* (1 Macc 1:21, 36ff; 5:1; Sir 36:12; 49:6; 50:11; **Test. Dan** 5:9) τὰ δεξιὰ μέρη τοῦ ἀ. Hv 3, 2, 1.*

ἀγιασμός, οῦ, ὁ (**LXX.**—**Diod.** S. 4, 39, 1 has ἀγισμός) *holiness, consecration, sanctification*; the use in a moral sense for a process or, more often, its result (the state of being made holy) is peculiar to our **lit.** (cf. Jer 6:16 **v.l.**; **Test. Benj.** 10, 11) εἰς ἀγιασμόν *for consecration* (**opp.** εἰς ἀνομίαν) Ro 6:19, 22 (Act. Thom. 121). **Opp.** ἀκαθαρσία 1 Th 4:7; **w. τιμή vs. 4, cf. vs. 3; w. πίστις and ἀγάπη** 1 Ti 2:15; **w. εἰρήνη** Hb 12:14. ἐν ἀ. πνεύματος *in consecration through the Spirit* 2 Th 2:13; 1 Pt 1:2 (**Test. Levi** 18:7 πνεῦμα ἀγιασμοῦ). Christ described as ἀ. **w. δικαιοσύνη** and ἀπολύτρωσις (abstr. for concr. *author of holiness*) 1 Cor 1:30. ποιεῖν τὰ τοῦ ἀ. πάντα *do everything that belongs to holiness* 1 Cl 30:1; ἐγκράτεια ἐν ἀ. *self-control with consecration* 35:2.—EGaugler, D. Heiligung in d. Ethik des Ap. Pls: Internat. kirchl. Ztschr. 15, '25, 100-20; MSEnslin, The Ethics of Paul '30; SDjukanović, Heiligt u. Heilgg b. Pls, Diss. Bern '39.*

ἅγιοι, ὧν, οἱ s. ἅγιος 2d.

ἅγιον, οὗ, τό s. ἅγιος 2a.

ἁγιοπρεπής, ἑς *fitting or proper for one who is holy*, or simply *holy* λόγοι ἀ. *holy words* 1 Cl 13:3; δεσμοὶ ἀ. *bonds fitting for a saint* Pol 1:1.*

ἅγιος, ἱα, ὧν orig. a cultic concept, of the quality possessed by things and persons that could approach a divinity (so among the **trag.** poets only Thespis, **fgm.** 4 p. 833 Nauck2 βωμῶν ἁγίων, but found since V **BC** as a cultic term in Ion. and **Att.**, e.g. ἱρόν **Hdt.** 2, 41; 44; **Pla.**, **Critias** 116c, τόπος Leg. 904E; τελεταὶ **Aristoph.**, Nub. 304 and **Demosth.** 25, 11 [ἀγιωτάται τ.]; above all in the mysteries [GWobbermin, Rel. gesch. Studien 1896, 59ff, cf. **Dit.**, **Or.** 721, 1 τῶν ἀγιωτάτων, Ἐλευσῖνι μυστηρίων]; **LXX** (HSGehman, Vet. Test. 4, '54, 337-48); **Ep. Arist.**; **Philo**; **Joseph.**; **Test. 12 Patr.**; **Sib. Or.**).

1. **adj.**—**a.** of things—**a.** in the cultic sense *dedicated to God, holy, sacred*, i. e., reserved for God and his service: ἀ. πόλις of Jerusalem (**Appian**, Syr. 50, §250: Jerus. is called the ἀγιωτάτη πόλις of the Jews; also Mithrid. 106 §498; Is 48:2; 52:1; 66:20; 2 Esdr 21 [Neh 11]: 1; Da 3:28; 1 Macc 2:7 **al.**) Mt 4:5; 27:53; Rv 11:2; of the heavenly Jerusalem 21:2, 10; 22:19; τόπος ἅ. of the temple (2 Macc 2:18; 8:17; 3 Macc 2:14) Mt 24:15; Ac 6:13; 21:28, but of the next life 1 Cl 5:7, like ὁ ἅ. αἰὼν *the holy age*=αἰὼν μέλλων (cf. in the addition to the **Lat. transl.** of Sir 17:27 'aevum sanctum') B 10:11; γῆ ἅ. (2 Macc 1:7) Ac 7:33 (Ex 3:5); ὄρος ἅ. (Wsd 9:8; Ps 14:1 **al.**—**Appian**, Bell. Civ. 1, 1 §2 το ὄρος τὸ ἀπὸ τοῦδε [*i.e.*, something extremely significant occurred] κληζόμενον ἱερόν) of the mountain of Transfiguration 2 Pt 1:18; σκεύη (1 Esdr 8:57; 1 Macc 4:49) **GOxy** 14; 21; 29; σκηνή Hb 9:2 (JSwetnam, **CBQ** 32, '70, 205-21, defends the Vulgate **transl.**). διαθήκη (Da 11:28ff **Theod.**; 1 Macc 1:15) Lk 1:72; γραφαὶ Ro 1:2 (cf. 1 Macc 12:9; **Philo**, **Rer. Div.** **Her.** 159). λόγος 1 Cl 13:3; 56:3; **Dg** 7:2 (cf. **Herm. Wr.** 1:18 ὁ θεὸς εἶπεν ἁγίῳ λόγῳ). Since the Christians are called 'holy ones' (**s. 2dβ**), their κλήσις is also ἀ. 2 Ti 1:9; so also of the ἐντολή given them 2 Pt 2:21. Their community forms an ἐκκλησία ἀ. **ITr inscr.**; Hv 1, 1, 6; 1, 3, 4; cf. 4, 1, 3, as well as a ἱεράτευμα ἅ. 1 Pt 2:5 and an ἔθνος ἅ. (Wsd 17:2) **vs. 9**. For φύλημα ἅ. **s. φύλημα**.—πίστις is ἀγιωτάτη *most holy* Jd 20 (for the **superl.** cf. **Pla.**, Leg. 729E **al.**, also **Dit.**, **Syll.** 3 339, 14; 768, 16 [31 **BC**]; **Jos.**, **Ant.** 16, 115; ἀγιώτατος θεός: **Dit.**, **Or.** 755, 1; 756, 3; cf. **PGM** 4, 668).

β. shading over into the **mng.** *holy=pure, perfect, worthy of God* (**Stephan. Byz.** **s.v.** Παλική: ὄρκος ἅγιος) θυσία Ro 12:1. ἀναστροφὰί 2 Pt 3:11. Of the divine law Ro 7:12; ἀπαρχή (cf. Ezk 48:9ff) 11:16a; ναός (Ps 10:4; 17:7 **al.**; **Jos.**, **Bell.** 7, 379; cf. **ἱερὸν ἅ.**: **Hdt.** 2, 41; **Diod.** S. 5, 72; **Paus.**, 10, 32, 13) 1 Cor 3:17; Eph 2:21.

β. of persons—**a.** of human beings *consecrated to God, holy* (Ramsay, Phrygia I 2 p. 386 no. 232, 8 [early III **AD**] of a pagan: Γάιος, ὡς ἅγιος, ὡς ἀγαθός) prophets (Wsd 11:1) Lk 1:70; Ac 3:21; 2 Pt 3:2. John the Baptist (**w. δίκαιος**) Mk 6:20; apostles Eph 3:5; Polycarp, **Epil Mosq** 1; 2; 4; αἱ ἅ. γυναῖκες 1 Pt 3:5. Israel a λαὸς ἅ. (Is 62:12; Sir 49:12 **v.l.**; Da 7:27) 1 Cl 8:3; cf. B 14:6; πᾶν ἄρσεν τῷ κυρίῳ Lk 2:23.—The Christians Ro 1:7; 1 Pt 1:16a (Lev 19:2); ἀδελφοὶ ἅ. Hb 3:1; their children 1 Cor 7:14 (GDelling, Studien zum NT, '70, 270-80, 281-87). **W.** ἄμωμος Eph 1:4; 5:27; Col 1:22; ἅ. ἐν ἀναστροφῇ 1 Pt 1:15, cf. D 10:6.

β. of angels *holy* (Job 5:1; Tob 11:14; 12:15; cf. **Bousset**, **Rel.** 3 321; **Cat. Cod. Astr.** VIII 2 p. 176, 19; cf. **PGM** 4, 668) Mk 8:38; Lk 9:26; Ac 10:22; Col 1:12 (cf. 1 QS 11, 7f); Rv 14:10; 1 Cl 39:7; Hv 2, 2, 7; 3, 4, 1f; ἐν ἀ. μυριάσιν αὐτοῦ **w. his holy myriads** Jd 14 (**w. ἄγγελος** P72; cf. **En.** 1, 9).

γ. of Christ *holy* τὸν ἅγιον παῖδά σου Ac 4:27, 30; τὸ γεννόμενον ἅ. κληθήσεται Lk 1:35 (ἅ. belongs to the **pred.**).

δ. of God (Aristoph., Av. 522; Pla., Soph. 248E; Dit., Or. 262, 25; 378, 1 [19 AD] θεῶ ἀγίῳ ὑψίστῳ; 590, 1; 620, 2 [98 AD]; UPZ 79, 22 [159 BC] of Isis; likew. POxy. 1380, 34; 36; 89; Audollent, Defix. Tab. 242 τὸν ἅ. Ἐρμῆν; Herm. Wr. 1, 31; PGM 1, 198; 3, 312; 4, 851; 2093. Further exx. in Wobbermin 70; Cumont 266.—LXX; Philo, Sacr. Abel. 101; Sib. Or. 3, 478) *holy* J 17:11; 1 Pt 1:16b (Lev 19:2); Rv 4:8 (Is 6:3.—The threefold ἅγιος serves to emphasize the idea, as the twofold καλὸν καλόν=indescribably beautiful Theocr. 8, 73); 6:10. Of the name of God (LXX; PGM 4, 1190; 13, 638) Lk 1:49; 1 Cl 64.—On the Holy Spirit cf. πνεῦμα 5c.

2. used as a pure *subst.*—a. ἅγιον, οὐ, τό *what is holy*.

α. concrete *sacrificial meat* (Lev 22:14.—Also concr. θύειν τὸ ἱερόν: 67th letter of Apollon. of Ty. [Philostrat. I 363, 30 K.] μὴ δῶτε τὸ ἅ. τοῖς κυσίν Mt 7:6; cf. D 9:5 (IZolli, Religio 13, '37, 272-7; HJEWesterman Holstijn, Mt 7:6; Onder Eig. Vaandel 15, '40, 259-67; MBlack, Aramaic Approach 3, '67, 200-202.).

β. *sanctuary* (Dit., Or. 56, 59 [239 BC]; UPZ 119, 12 [156 BC]; Num 3:38; Ezk 45:18; 1 Esdr 1:5 v.l.; 1 Macc 10:42; Philo, Leg. All. 3, 125; Jos., Ant. 3, 125) τὸ ἅ. κοσμικόν Hb 9:1.

β. ἅγια, ὧν, τὰ *sanctuary* (Jdth 4:12; 16:20; 1 Macc. 3:43, 59 al.; Philo, Fuga 93 οἷς [sc. ἡ Λευιτικὴ φύλη] ἡ τῶν ἁγίων ἀνάκειται λειτουργία; Jos., Bell. 2, 341) Hb 8:2; 9:24f; 13:11. Also the front, or outer part of the temple, *the holy place* (3 Km 8:8; Philo, Rer. Div. Her. 226) Hb 9:2. τὰ ἅ. of the heavenly sanctuary (Sib. Or. 3, 308) vs. 12; 10:19.—(τὰ) ἅγια (τῶν) ἁγίων *the holy of holies* (3 Km 8:6; 2 Ch 4:22; 5:7; Philo, Leg. All. 2, 56.—Formed like κακὰ κακῶν Soph., Oed. C. 1238, ἄρρητ' ἄρρητων Oed. R. 465; ἔσχατα ἐσχάτων Ael. Aristid. 46 p. 260 D.) Hb 9:3; IPHd 9:1. Of the Christians 1 Cl 29:3 (cf. 2 Ch 31:14; Ezk 48:12).

γ. ἅγιος, οὐ, ὁ *the Holy One*—α. of God 1J 2:20 (β is also *poss.*).

β. of Christ ὁ ἅ. Rv 3:7; 1 Cl 23:5; Dg 9:2; ὁ ἅ. καὶ δίκαιος Ac 3:14. ὁ ἅ. τοῦ θεοῦ Mk 1:24; Lk 4:34; J 6:69 (cf. Ps 105:16 ὁ ἅ. κυρίου of Aaron).

δ. ἅγιοι, ὧν, οἱ *the holy ones*—α. of the angels (Zech 14:5; Ps 88:6; En. 1, 9; PGM 1, 198; 4, 1345; 1347) perh. 1 Th 3:13; 2 Th 1:10; Col 1:12, but β is also *poss.*

β. *saints* of Christians as consecrated to God (cf. Is 4:3; Tob 8:15; Ps 33:10; Da 7:18, 21) Ac 9:13, 32; Ro 8:27; 12:13; 15:25 (Ltz., exc. ad loc.); 1 Cor 6:1f; 2 Cor 1:1; Eph 2:19; 3:8; Phil 4:22; Col 1:4; 1 Ti 5:10; Hb 6:10; D 16:7; 1 Cl 46:2; Hv 1, 1, 9 al. κλητοὶ ἅ. Ro 1:7; 1 Cor 1:2; οἱ ἅ. αὐτοῦ Col 1:26; cf. Ac 9:13; Hv 3, 8, 8; οἱ ἅ. καὶ πιστοὶ αὐτοῦ ISm 1:2.

γ. of other men esp. close to God (Dionys. Soph., Ep. 70 σωφροσύνη. . . προσήγαγέ σε θεῶ. . . τοῖς ἁγίοις παρέστησεν) Mt 27:52; cf. Rv 18:20, 24.—FJDölger IXΘΥΣ '10, 180-3; WLink, De vocis 'sanctus' usu pagano, Diss. Königsb. '10; AFridrichsen, Hagios-Qadoš '16; EWilliger, Hagios '22; JDillersberger, Das Heilige im NT '26; HDelehay, Sanctus '27, 2 '33; RAsting, D. Heiligkeit im Urchristentum '30; UBunzel, D. Begriff der Heiligkeit im AT, Diss. Breslau '14; JHänel, D. Religion d. Heiligkeit '31; PChantraine et OMasson, Debrunner-Festschr., '54, 85-107; FNötscher, Vom Alten Zum NT, '62, 126-74 (Qumran); OProksch and KGKuhn, TW I 87-116. M-M. B. 1475.

ἁγιότης, ητος, ἡ holiness (schol. Aristoph., Plut. 682; PAmh. 151, 16; PGiess. 55, 5; 2 Macc 15:2; Ps 28:2 in one transl. of the Hexapla; Test. Levi 3:4 ὑπεράνω πάσης ἁγιότητος) μεταλαβεῖν τῆς ἁ. *share in his holy character* Hb 12:10. Of moral purity w. εὐκρίνεια 2 Cor 1:12 (v.l. ἀπλότητι, πραότητα). M-M.*

ἁγιοφόρος, ον bearing holy things (cultic vessels in processions) of persons (ἁγιοφόρος IG III 162 of pers. engaged in Isis-worship); in Christian use only fig. (cf. Plut., Is. et Osir. 3 p. 352B: the ἱεραφόροι in the Isis cult are those who bear the teaching about the gods, purified from all superstition, in their souls as in a cabinet, or as an adornment) w. ναοφόροι et al. IEph 9:2. Of the church ISm inscr., cf. Lghtft. ad loc.*

ἁγιωσύνη, ης, ἡ (also ἁγιοσύνη) *holiness* (Herodian Gr. I 335; 18; schol. [Plato,] Axioch. 371D; LXX Ps and 2 Macc 3:12; Pel.-Leg. p. 10, 2; Act. Thom. 58; 97; 104 al.; PMMeyer, Griech. Texte aus Ägypten [1916] 24, 2) of Christ κατὰ πνεῦμα ἁγιωσύνης (πν. ἁγ. as Test. Levi 18:11) Ro 1:4 (opp. κατὰ σάρκα)=πνεῦμα ἅγιον like w. ἁγ. (Ps 51:13; Is 63:10, 11). Of Christians ἐπιτελεῖν ἁγιωσύνην *to perfect holiness*=become perfectly holy 2 Cor 7:1. ἐν ἁγιωσύνῃ *in holiness* (Act. Thom. 85; 86) 1 Th 3:13.—BSchneider, Biblica 48, '67, 359-87; OProksch, TW I, 116.*

ἀγκάλη, ης, ἡ (trag., Hdt.+; inscr., pap., LXX, mostly pl.) *arm*, bent as to receive *some*th.; δέξασθαι εἰς τὰς ἁ. *take into one's arms* (Jos., Ant. 8, 28 τὸ παιδίον. . . εἰς τὰς ἁ. μου τίθησι; Dit., Or. 56, 60 of an idol τῆς τῶν ἱερέων οἴσει ἐν ταῖς ἀγκάλαις) Lk 2:28 (Mk 9:36 uses ἀναγκαλίσσασθαι). M-M and suppl.*

ἁγκιστρον, οὐ, τό (Hom.+; LXX, e.g., Is 19:8) *fishhook*—1. lit. βάλλειν ἅ. εἰς θάλασσαν Mt 17:27.

2. fig. (Polyaenus, Exc. 1 "golden fishhooks") ἐμπεσεῖν εἰς τὰ ἅ. τῆς κενοδοξίας *be caught on the fishhooks of error* IMg 11. B 897; 899.*

ἄγκυρα, ας, ἡ anchor (Alcaeus+; Dit., Syll. 2 588, 168; 171; Zen.-P. 59287, 64 [III BC]; PLond. 1164h, 9; 1714, 31; Jos., Vi. 167.—Sym. Jer 52:18 in special mng.).

1. lit., of a ship's anchor ῥίπτειν ἅ. *let go or drop an anchor* Ac 27:29. ἅ. ἐκτείνειν *run out an anchor* vs. 30 (Breusing 195; LCasson, Ships and Seamanship in the Anc. World, '71, 256). ἅ. περιαιρεῖν vs. 40 (s. περιαιρέω 1).

2. fig. (Eur., Hec. 80 ἅ. οἰκῶν; Soph., fgm. 623 ἅ. βίου; Heliod. 7, 25, 4 πᾶσα ἐλπίδος ἅ.; IG XII, VII 123b, 3 ἅ. γήρως) of hope (Marinus, Vi. Procli 29) ἦν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς Hb 6:19. M-M. B. 737.*

ἄγκών, ὄνος, ὁ (Hom.+; pap., LXX; Jos., Ant. 17, 187) *the bent arm* αἶρειν τινὰ τῶν ἁ. *take someone by the*

ἄγναφος, ον (Peripl. Eryth. c. 6; Moeris p. 31 under ἄκναπτον; Thomas Mag. p. 12, 14; Cair. Zen.-P. 92, 16 [III BC]; PLond. 193 verso, 22 [II AD] κιτῶνα ἄγναφον; PHamburg 10, 32) *unbleached, unshrunk, unsized, new* (s. PMMeyer on the Hamb. pap. above) ἐπίβλημα ῥάκους ἀγνάφου *a patch of new cloth* Mt 9:16; Mk 2:21. M-M.*

ἀγνεία, ας, ἡ (Soph., Oed. R. 864 ἄ. λόγων ἔργων τε πάντων; Pla.; inscr. [e.g. fr. Epidauros in Porphyrr., Abst. 2, 19 ἀγνὸν χρὴ ναοῖο θυώδεος ἐντὸς ἰόντα ἔμμεναι, ἀγνεία δ' ἐστὶ φρονεῖν ὅσια; Wadd. 2034; 2203]; pap., LXX, Ep. Arist., Philo, Joseph.) *purity*; of a pure mind (s. inscr. fr. Epidauros above; Jos., Ant. 19, 331) *specif. chastity* (Diod. S. 10, 21, 2 ἀγνεία τ. σώματος; Philo, Abr. 98 ἄ. τῆς γυναικός; Jos., Ant. 3, 78) ἐν πάσῃ ἄ. w. *all propriety* 1 Ti 5:2. W. *πίστις* and ἀγάπη Pol 4:2. W. *δικαιοσύνη* Hs 9, 16, 7. W. *σεμνότης* (Diod. S. 4, 24, 5) Hs 5, 6, 5. W. *σωφροσύνη* (Test. Jos. 10:2) IEph 10:3. W. *other virtues* 1 Ti 4:12; 1 Cl 21:7; 64; Hs 9, 15, 2; Hm 6, 2, 3 (Act. Jo. 29; Act. Phil. 3; 37; Act. Thom. 104). As first duty of youth Pol 5:3; ἐν ἄ. μένειν *remain chaste* IPol 5:2 (Act. Phil. 119). ἐν ἄ. κατοικεῖν Hm 4, 3, 2 (cf. Act. Thom. 131); ἄ. φυλάσσειν (cf. Philo, Vi. Cont. 68) 4, 1, 1=ἄ. τηρεῖν 4, 4, 3.—JMüller, D. Keuschheitsideen in ihrer gesch. Entwicklung 1897; EFehrle, D. kult. Keuschh. im Altertum '10, 42ff. M-M.*

ἀγνευτήριον, ου, τό (Chaeremon Hist. [I AD] in Porphyrr., De Abst. 4, 6) *lit. place of purification, perh. sanctuary* of the part of the temple precinct in which the ἅγια σκεύη were kept GOxy (POxy. 840) 8; 13. JoachJeremias, Unbekannte Jesusworte '48, p. 39 n. 3; 43 (Unknown Sayings of Jesus, tr. Fuller, '57, p. 37 n. 2; 41-43: 'inner court, court of the Israelites'). M-M s.v. ἀγνεία.*

ἀγνεύω fut. ἀγνεύσω (Aeschyl., Hdt.+; inscr.; BGU 1201, 6; PTebt. 298, 68; Philo; Jos., Bell. 5, 227, Ant. 14, 285) *be pure* ὑπὲρ τῆς ψυχῆς *for your soul's sake* B 19:8 (cf. Diod. S. 10, 9, 6 [Exc. De Virt. II 201 Vogel] τ. ψυχὴν ἀγνεύουσιν; Philo, Mut. Nom. 44).*

ἀγνίζω 1 Aor. ἡγνισα; pf. ptc. ἡγνικώς, pass. ἡγνισμένος; 1 aor. imper. pass. ἀγνίσθητι, ptc. ἀγνισθείς (Aeschyl., Hdt.+; LXX, Joseph.; Sib. Or. 3, 592).

1. *purify*—a. of the cultic lustrations and rites of atonement (so in trag., also Lind. Tempelchr. D 74; Plut., Mor. 263E τὸ πῦρ καθαίρει κ. τὸ ὕδωρ ἀγνίζει), of the Jews before Passover J 11:55 (cf. Ex 19:10; 2 Chr 31:17f; Jos., Bell. 6, 425, Ant. 12, 145).

b. *fig. καρδίας* Js 4:8; ψυχᾶς 1 Pt 1:22; ἑαυτὸν 1J 3:3. Pass. ἄ. τῇ ἀφέσει τ. ἁμαρτιῶν *become pure through forgiveness of sins* B 5:1. Also ἄ. ἀπὸ τῶν ἁμαρτιῶν 8:1.

2. *mid. (w. pass. aor.)*—a. *purify oneself* (Plut., Mor. 1105B; Josh 3:5) of the lustrations with the Nazirite oath (cf. Num 6:3) Ac 21:24, 26; 24:18.

b. *dedicate oneself i.e. give oneself up as a propitiation* ὑπὲρ ὑμῶν *for you* IEph 8:1. ἀγνίζεται ὑπὲρ ὑμῶν τὸ ἐμὸν πνεῦμα *my spirit dedicates itself for you* ITr 13:3. M-M.*

ἀγνισμός, οὔ, ὁ *purification* (Dionys. Hal. 3, 22; Plut., Mor. 418B al.; Dit., Syll. 3 1219, 19).

1. of the purification customs when a vow was accomplished τῶν ἡμερῶν τοῦ ἄ. Ac 21:26 (πᾶσαι αἱ ἡμέραι τοῦ ἄ. Num 6:5).

2. in the moral sense (s. ἀγνίζω 1b) ὁ ἄ. τῆς καρδίας B 8:3, w. *forgiveness of sins*. M-M.*

ἀγνοέω impf. ἡγνόουν; 1 aor. ἡγνόησα (Hom.+; inscr., pap., LXX, Philo, Joseph.).

1. *not to know, be ignorant w. ὅτι foll.* (Περὶ ὕψους 33, 3 [οὐδὲ ἐκεῖνο ἀγνοῶ ὅτι=nor do I fail to recognize this, namely that. . .]; PGiess. 11, 17 [118 AD]) Ro 2:4; 6:3; 7:1; MPol 17:2. A favorite of Paul is the formula οὐ θέλω ὑμᾶς ἀγνοεῖν (cf. Theophr., C. Pl. 2, 4, 8; 3, 9, 5; PTebt. 314, 3 [II AD] πιστεύω σε μὴ ἀγνοεῖν; Philo, Opif. M. 87 χρὴ μὴδ' ἐκεῖνο ἀγνοεῖν ὅτι; Jos., Ant. 13, 354 οὐ γὰρ ἀγνοεῖν βούλομαι σε) *I want you to know w. ὅτι foll.* Ro 1:13; 1 Cor 10:1; cf. 2 Cl 14:2; w. *περί τινος* 1 Cor 12:1; 1 Th 4:13; w. *ὑπὲρ τινος* and ὅτι foll. 2 Cor 1:8; w. *acc. foll.* Ro 11:25; cf. οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν *we know his designs quite well* 2 Cor 2:11 (cf. Diod. S. 3, 66, 4; Appian, Samn. 4 §14 οὐκ ἀγνοεῖν ὅτι=know very well that; Athen. 4, 73 p. 172F οὐκ ἀγνοῶ ἄ. . .; Wsd 12:10; Jos., Bell. 1, 608, Ant. 6, 253; 7, 217; PGM 7, 245 οὐκ ἀγνοοῦμεν); w. *indir. question foll.* 2 Cl 10:4; MPol 10:1. Abs. ἀγνοῶν ἐποίησα *I did it in ignorance* 1 Ti 1:13 (Test. Jud. 12:5).

2. *not to know w. acc.* of the pers. (PGiess. 69, 4 Χαιρήμονα οὐκ ἀγνοεῖς; PPetr. III 53n, 4 [III BC]; Herm. Wr. 11, 21b ἄ. τὸν θεόν [codd. τὸ θεῖον]) or thing (Dit., Syll. 3 336, 9 ἄ. τοὺς τῆς πόλεως νόμους; 881, 2; Wilcken, Chrest. 57, 6 [II BC]; Jos., Vi. 107) τοῦτον ἀγνοήσαντες Ac 13:27. τὴν τοῦ θεοῦ δικαιοσύνην Ro 10:3 (here perh.=disregard). παράπτωμα Hm 9:7. τὸ χάρισμα IEph 17:2; cf. MPol 11:2. Abs. ὁ ἀγνοοῦντες εὐσεβεῖτε *what you worship without knowing it* (on the subject matter Maximus Tyr. 11, 5e: all sorts of philosophers ἴσασιν οὐκ ἐκόντες καὶ λέγουσιν ἄκοντες sc. τὸ θεῖον=they know and name God without wishing to do so) Ac 17:23; cf. ISm 5:1. ὁ ἀγνοῶν *the man who does not know it* ITr 6:2. Pass. (Jos., Ant. 1, 286) ἀγνοοῦνται (the Christians) *are not well known* Dg 5:12; ἀγνοοῦμενοι (opp. ἐπιγινωσκόμενοι 2 Cor 6:9; ἀγνοοῦμενος τῷ προσώπῳ ταῖς ἐκκλησίαις *unknown to the churches by face* (=personally, dat. of relation BI-D. §197; manner, Rob. 530) Gal 1:22.—Practically *not to recognize, disregard* (cf. Ro 10:3 above) εἴ τις ἀγνοεῖ, ἀγνοεῖται *if anyone disregards (it), he is disregarded (by God)* 1 Cor 14:38 (v.l. ἀγνοεῖτω *let him remain ignorant*—For the juxtaposition of act. and pass. s. Alex. Aphr., Fat. 31, II 2 p. 202, 18 ἀγνοῶν καὶ ἀγνοούμενος).

3. *not to understand w. acc.* τὸ ῥήμα Mk 9:32; Lk 9:45. ἐν οἷς (=ἐν τούτοις, ἅ) ἀγνοοῦσιν βλασφημοῦντες

deriding what they do not understand 2 Pt 2:12 (cf. **PTebt.** 43, 25 [118 BC] ὑφ' ἡμῶν ἐν τισιν ἡγνοηκότων).

4. *do wrong, sin in ignorance* (**class.**; **Polyb.** 1, 67, 5; **Diod. S.** 1, 70, 7 ὑπὲρ τῶν ἀγνοουμένων; 11, 16, 1 τὰ ἡγνοημένα=lapses; 17, 73, 6; **Sir** 5:15; 2 Macc 11:31; **PTebt.** 23, 12 [II BC] τὰ προηγνοημένα the former sins) **w.** *πλανᾶσθαι* **Hb** 5:2. **M-M.***

ἀγνόημα, ατος, τό (since **Gorgias**, **Helena** 19 [V BC]) *sin committed in ignorance* (**Diod. S.** 1, 71, 3 ἐλάχιστα ἄ.; 13, 90, 7; **Dit., Or.** 116, 2; **UPZ** 111, 3 [163 BC]; **PTebt.** 5, 3 [118 BC] ἀγνοήματα, ἀμαρτήματα, ἐγκλήματα, καταγνώσματα [**APF** 2, '03, 483ff; **PMMeyer**, **Jurist. Pap.** '20, 69; **KLatte**, **ARW** 20, '21, p. 287, 1]; **BGU** 1185, 7; 1 Macc 13:39; **Tob** 3:3; **Sir** 23:2) **Hb** 9:7. *Forgiven by God* **Hs** 5, 7, 3f. **M-M.***

ἄγνοια, ας, ἡ (since **Aeschyl.** and **Thu.** 8, 92, 11; **inscr.**, **pap.**, **LXX**; **Ep. Arist.** 130; **Philo**; **Jos.**, **Bell.** 4, 29, **Ant.** 18, 335, **C. Ap.** 1, 73; **Test. 12 Patr.**) *ignorance*.

1. **gener.** *κατὰ ἄγνοιαν ἐπράξατε you acted in ignorance* **Ac** 3:17 (**Polyb.** 12, 12, 4; 5 κατ' ἄ. παραπαίειν; **Plut.**, **Mor.** 551E; **Philo**, **Leg. All.** 1, 35; **Jos.**, **Ant.** 11, 130; **Inscr.** 14 in **FSteinleitner**, **D. Beicht** '13; **POxy.** 237 VIII, 36; **BGU** 619, 4). As **v.l.** for ἀγνοσία 1 Pt 2:15 **P72**. ἄχρι τῆς ἀγνοίας *as long as he knows nothing of it* **Hm** 4, 1, 5.—**PK** 2 p. 14, 11; 3 p. 15, 26.

2. **esp.** in religious sense, almost=sin (so **LXX**, e.g. **Sir** 23:3 [in parallelism with ἀμαρτία]; 28:7; **Test. Levi** 3:5, **Zeb.** 1:5; **Philo**, **Ebr.** 154ff; but cf. also **Pla.**, **Theaet.** 176C; **Stoic** in **Diog. L.** 7, 93; **Diod. S.** 14, 1, 2 τ. ἰδὴν ἄγνοιαν=one's own mistaken conduct; **Epict.** 1, 26, 6; **Herm. Wr.** 13, 8; 11, 21 ἡ τελεία κακία τὸ ἀγνοεῖν τὸ θεῖον, also 10, 9; **PTebt.** 24, 33 [II BC] of evildoers: λήγοντες τῆς ἀγνοίας;—**Diod. S.** 4, 11, 2 ἄ. is the "delusion" that drove **Heracles** to commit murder); **IEph** 19:3. τοὺς χρόνους τῆς ἀγνοίας **Ac** 17:30 (**Test. Gad** 5:7 μετάνοια ἀναιρεῖ τὴν ἄ.). διὰ τὴν ἄγνοιαν (**Diod. S.** 11, 10, 2; **Dit., Syll.** 3 904, 6; cf. **Alex. Aphr.**, **Fat.** 19, II 2 p. 189, 16 διὰ ἄγνοιαν ἀμαρτάνειν) **Eph** 4:18. ἐν τῇ ἀγνοίᾳ ὑμῶν 1 Pt 1:14. ἄ. προτέρα **Hs** 5, 7, 3. The **pl.** as **v.l.** for ἀπάταις 2 Pt 2:13. **M-M.***

ἀγνός, ἡ, ὅν (**Hom.**+; **inscr.**, **pap.**, **LXX**, **Ep. Arist.**, **Philo**) *pure, holy*, cultic word, **orig.** an attribute of the divinity and everything belonging to it (**Suppl. Epigr. Gr.** VIII 550, 2 [I BC] Ἱσὶ ἀγνή ἀγία; **GBjörck**, **Der Fluch d. Christ. Sabinus** '38: **inscr.** [p. 25-38] no. 14 [pre-Christian] τῇ Ἀγνῇ Θεᾷ), then transferred to moral sense (**Clem. Alex.**, **Str.** defines it 7, 27, 2 πᾶς ἄ. ἐστὶν ὁ μηδὲν ἑαυτῷ κακὸν συνειδώς).

1. of **pers.** (**Diog. L.** 7, 119: **acc.** to the Stoics the wise men are ἀγνοί, ὅσοι, δίκαιοι; **POxy.** 41, 29f; ἀγνοὶ πιστοὶ σύνδικοι; **Sb** 4117): of Christ or God 1J 3:3 (**Sib. Or.** 3, 49 of the Messiah). σεαυτὸν ἄ. τήρει *keep yourself pure* (**fr.** sins) 1 Ti 5:22; ἄ. ἐν τῇ σαρκί 1 Cl 38:2; ἄ. ἐν ἔργοις 48:5.—**Innocent** (**Pla.**, **Leg.** 6, 759C ἄ. τοῦ φόβου) συνεστήσατε ἑαυτοὺς ἀγνοὺς εἶναι *you have shown that you were innocent* 2 Cor 7:11, where τῷ πράγματι is to be connected **w.** ἀγνοὺς.—**Esp.** of women *chaste, pure* (since **Aeschyl.**, **fgm.** 238 N.; **Pla.**, **Leg.** 840D, also **Dit., Syll.** 3 985, 35; **Sb** 2481 **Ἰουλία ἀγνή**; **PGM** 36, 289) **παρθένος** (**Herodian** 1, 11, 4; **Dit., Syll.** 3 797, 20 [37 AD]; **Aberciusinschr.** 14; 4 Macc 18:7; **Philo**, **Spec. Leg.** 1, 107) 2 Cor 11:2; cf. **Tit** 2:5.

2. of things ὅσα ἀγνά *everything that is pure* **Phil** 4:8; ἔργα ἄ. (**Pr** 21:8) **Hv** 3, 8, 7. χεῖρες (**Eur.**, **Hipp.** 316f, **Or.** 1604) 1 Cl 29:1; ἄ. ἀναστροφή 1 Pt 3:2. ἀγωγή 1 Cl 48:1. συνειδησις *clear conscience* (**w.** ἄμωμος, σεμνός) 1:3; **Pol** 5:3. ἀγάπη *holy love* 1 Cl 21:8. Of liturgical matters (cf. **Herm. Wr.** 1, 31 **θυσίας ἄ.**): (**w.** ἀμίαντον) τὸ βάπτισμα ἄ. τηρεῖν *keep oneself pure after baptism* 2 Cl 6:9. Of the wisdom from above **Js** 3:17. **M-M.***

ἀγνότης, ητος, ἡ *purity, sincerity* (**Cornutus** 32 p. 67, 2; **IG** IV 588, 15 [II AD] δικαιοσύνης ἔνεκεν καὶ ἀγνότητος) ἐν ἀγνότητι 2 Cor 6:6; in 11:3 it is a doubtful reading, though **w.** very ancient attestation. ἄ. τῆς ἀληθείας *true purity* **Hv** 3, 7, 3; *πορεύεσθαι ἐν ἄ. lead a pure life* **m** 4, 4, 4.*

ἀγνῶς adv. (**Hes.**+; **Dit., Or.** 485, 14; 524, 6, **Syll.** 3 986, 8; 16; **Ep. Arist.** 317; **PGM** 4, 2639; 12, 38 ἄ. καὶ καθαρῶς) *purely, sincerely* μένειν *abide in purity* **B** 2:3. *πολιτεύεσθαι lead a pure life* **Hs** 5, 6, 6. Also ἀναστρέφεσθαι **s** 9, 27, 2. διακονεῖν *in sincerity* **v** 3, 5, 1; cf. **s** 9, 26, 2. διδάσκειν σεμνῶς καὶ ἄ. *teach seriously and sincerely* **s** 9, 25, 2; τὸν Χριστὸν καταγγέλλουσιν οὐχ ἄ. *not from pure motives* **Phil** 1:17.*

ἀγνωσία, ας, ἡ (**Eur.**, **Thu.**+; **pap.**, **LXX**, **Test. Levi** 18:9, **Judah** 19:3.) *ignorance*, not predominantly in the intellectual sense but, as in the speech of the mysteries (**Herm. Wr.** 1, 27 ἄ. τοῦ θεοῦ; 7, 1; 10, 8) a lack of religious experience or *lack of spiritual discernment* (cf. **Rtztst., Mysterienrel.** 3 292f) ἀγνωσίαν θεοῦ *τινες ἔχουσιν some have no knowledge of God* (cf. **Wsd** 13:1; **APF** 5, '13, 383) 1 Cor 15:34. καλεῖν ἀπὸ ἄ. εἰς ἐπίγνωσιν δόξης ὀνόματος αὐτοῦ 1 Cl 59:2; φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἄ. *silence the ignorant talk of foolish men* 1 Pt 2:15 (**ἄγνοια** **P72**). **M-M.***

ἄγνωστος, ον (**Hom.**+; **pap.** [**PGiess.** 3, 2f [117 AD] ἦκω σοι, ὃ δῆμε, οὐκ ἄγνωστος Φοῖβος θεός]; **LXX**; **Philo**; **Jos.**, **C. Ap.** 2, 167 [of God's οὐσία] **al.**) *unknown* in the **inscr.** on an altar in Athens ἀγνώστῳ θεῷ **Ac** 17:23 (**Paus.** 1, 1, 4: ἐπὶ τῇ Φαλερῷ. . . Ἀθηναῖς ναός ἐστιν. . . βωμοὶ θεῶν τε ὀνομαζομένων ἀγνώστων καὶ ἡρώων; cf. 5, 14, 8 and a **Pergamene inscr.** [**HHepding**, **Ath. Mitteilungen** 35, '10, 454-57]). Cf. also **Diog. L.** 1, 110 ἔτι καὶ νῦν ἔστι εὐρεῖν κατὰ τοὺς δήμους τ. Ἀθηναίων βωμοὺς ἀνωνύμους. **Norden, Agn. Th.** '13, 115-25 thinks that this **expr.** comes **fr.** a speech by **Apollonius of Tyana** (cf. **Philostrat.**, **Vi. Apoll.** 6, 3, 5 ἀγνώστων δαιμόνων βωμοὶ ἴδρυνται). **S.** **AHarnack**, **TU** 39, 1, '13, 1-46; **Rtztst., NJkIA** 31, '13, 146ff; 393ff; **PCorssen**, **ZNW** 14, '13, 309ff; **FCBurkitt**, **JTS** 15, '14, 455-64; **ThBirt**, **RhM** 69, '14, 342ff; **OWeinreich**, **De Dis Ignotis**: **ARW** 18, '15, 1-52;

AWikenhauser, D. Apostelgesch. '21, 369-94; EMeyer III '23, 96-8; Clemen 290-300; Dssm., Paulus2 '25, 226-9 (Eng. tr. Paul '26, 287-91); KLake: Beginn. I 5, '33, 240-6; WGöber, Pauly-W. 2. R. V '34, 1988-94; MDibelius, Pls. auf d. Areopag '39=ch. 2 in Studies in the Acts, ed. HGreeven, '56. BGärtner, The Areopagus Speech and Natural Revelation, '55, 242-47 (lit.). For further lit. see s.v. Ἀρειος πάγος, M-M.*

ἀγορά, ἡ (in var. mngs. Hom.+; inscr., pap., LXX; Jos., Bell. 5, 513 al.; loanw. in rabb.) *market place* as a place for children to play Mt 11:16; Lk 7:32. Place for men seeking work and for idlers (Harpocration, s.v. Κολωνέτας: the μισθοῦτοί are standing in the marketplace) Mt 20:3; cf. 23:7; Mk 12:38; Lk 11:43; 20:46. Scene of public events, incl. the healings of Jesus ἐν ταῖς ἀ. ἐτίθεσαν τοὺς ἀσθενοῦντας Mk 6:56. Scene of a lawsuit (so as early as Hom.; cf. Demosth. 43, 36 τῶν ἀρχόντων) against Paul Ac 16:19, 35 D. Of the Agora in Athens (in the Ceramicus), the center of public life 17:17 (cf. ECurtius, Paulus in Athen: SAB 1893, 925ff; Suzanne Halstead, Paul in the Agora: Quantulacumque [KLake-Festschr.] '37, 139-43). ἀπ' ἀγορᾶς (+ὅταν ἔλθωσιν [D it]) is the correct interpr.) ἐὰν μὴ ῥαντίσωνται οὐκ ἐσθίουσιν *when they return fr. the market place they do not eat unless they wash themselves* (pregnant constr. as Vi. Aesopi I c. 40 πεινῶν ἀπὸ τοῦ βαλανείου=after returning from the bath; PHolm. 20, 26 μετὰ τὴν κάμινον=after burning in the oven. Cf. also Epict. 3, 19, 5 φαγεῖν ἐκ βαλανείου; Sir 34:25 βαπτίζομενος ἀπὸ νεκροῦ) Mk 7:4. Since the mid. form ῥαντ. expresses *some* about the persons of those who eat, the words ἀπ' ἀγ. prob. refer to them, too, and so the interpr. of ἀπ' ἀγ.=('of) the things sold in the market', though linguistically poss. (ἀ. in this sense X.+; simply='food': Memnon [I BC/I AD] no. 434 fgm. 1, 29, 9 Jac.; Appian, Sicil. 2 §10 and 4; Polyaeus 3, 10, 10; 5, 2, 10; Jos., Bell. 1, 308, Ant. 14, 472) is untenable. M-M. B. 822.*

ἀγοράζω impf. ἡγόραζον; 1 aor. ἡγόρασα, pass. ἡγοράσθην *buy, purchase* (so, trans., Aristoph.+; inscr., pap., LXX; Jos., Ant. 12, 175; Test. 12 Patr.).

1. lit., w. acc. of the thing (X., An. 1, 5, 10; Gen 42:7; 2 Ch 34:11) τὸν ἀγρὸν ἐκείνον Mt 13:44; Lk 14:18; αὐτόν (i.e. μαργαρίτην) Mt 13:46; σινδόνα Mk 15:46; ἀρώματα 16:1; μάχαιραν Lk 22:36; cf. 14:19; J 4:8; 6:5. τὸν γόμον αὐτῶν Rv 18:11. W. rel. clause as obj.: ἀ. ὃν χρεῖαν ἔχομεν *what we need* J 13:29. Of fields and fig. of souls=*win* Hs 1:8f. W. dat. of pers. and acc. of thing (Gen 43:4; 44:25) ἑαυτοῖς βρώματα Mt 14:15; cf. Mk 6:36. W. dat. of pers. only Mt 25:9. ἀ. τι εἰς τινα *some* for someone Lk 9:13. Abs. (Gen 42:5; 2 Ch 1:16) Mt 25:10; 1 Cor 7:30. W. πωλεῖν (Aristoph., Ach. 625; Dit., Syll. 3 330, 19; Is 24:2; 1 Macc 13:49; Jos., Bell. 2, 127) Rv 13:17; cf. Mt 21:12; Mk 11:15; Lk 17:28; 19:45 v.l. W. price given in genit. (PPar. 59, 6; Dt 2:6; Bar 1:10; cf. Bl-D. §179; Rob. 510f) δηναρίων διακοσίων ἄρτους *buy 200 denarii worth of bread* Mk 6:37. Also ἐκ (pap. in Kuhring [s. ἀνά, beg.] 27f; EpJer 24) ἡγόρασαν ἐξ αὐτῶν (i.e. w. the 30 shekels of silver) τὸν ἀγρὸν Mt 27:7. W. the seller mentioned παρά τινος (Isocr. 2, 54; PLond. 882, 24; 1208, 10; POxy. 1149, 5; Dt 2:6; 2 Esdr 20:32[Neh 10:31]) ἀ. παρ' ἐμοῦ χρυσίον Rv 3:18.

2. fig., based on the analogy of religious law which in reality bestowed freedom on a slave purchased by a divinity (ἀ. of the purchase of a slave Dit., Or. 338, 23; POxy. 1149, 5f. Dit., Syll. 3 845, 1 has ἐπρίατο in a manumission. S. LMitteis, Reichsrecht u. Volksrecht 1891, 374ff; Dssm., LO 275, n. 9 [LAE 322ff]; for the opp. view Welert, ThLZ 72, '47, 265-70) *buy, acquire as property* of believers, for whom Christ has paid the price w. his blood: w. gen. of price ἡγοράσθητε τιμῆς *you were bought for a price* 1 Cor 6:20; 7:23 (s. τιμή 1). τινά 2 Pt 2:1. W. dat. of the possessor and ἐν of the price (Bl-D. §219, 3; cf. 1 Ch 21:24): ἡγόρασας τῷ θεῷ ἐν τῷ αἱματί σου Rv 5:9. W. ἀπό τινος to indicate from whom or from what the purchase separates ἡγορασμένοι ἀπὸ τῆς γῆς Rv 14:3; cf. vs. 4. M-M. B. 818.*

ἀγοραῖος, ον (Aeschyl., Hdt.+; inscr., pap.) *pertaining to a market* used only as subst.

1. οἱ ἀ. *market people, specif. the crowd in the market place*, and so *rabble* (Gramm. Ammonius ἀγοραῖος σημαίνει τ. πονηρόν, τὸν ἐν ἀγορᾷ τεθραμμένον, cf. Aristoph., Ran. 1015; Pla., Prot. 347C; Theophr., Char. 6, 2; Dio Chrys. 49[66], 25; Plut., Aemil. Paul. 38, 4 ἀνθρώπους ἀγεννεῖς καὶ δεδουλευκότας, ἀγοραῖους δὲ καὶ δυναμένους ὄχλον συναγαγεῖν al.) Ac 17:5.

2. αἱ ἀγοραῖοι (sc. ἡμέραι or σύνοδοι) *court days or sessions* ἀ. ἄγονται *the courts are in session* 19:38 (Jos., Ant. 14, 245 ἄγειν τὴν ἀγοραῖον; Ephemeris Epigraphica VII p. 436, no. 44, 10 [II AD] ἡ ἀγοραῖος ἤχθη; Strabo 13, 4, 12 τὰς ἀ. ποιεῖσθαι=Lat. conventus forensis agere; Bl-D. §5, 3b). M-M.*

ἄγρα, ας, ἡ (Hom.+; Test. Zeb. 6:6; Jos., Ant. 8, 40)—1. act. *catching* (Ctesias, Ind. 22; Alciph. 1, 15, 1; Aesop, Fab. 21 P.=24 H.; 191 P.=260 H.) εἰς ἃ. *to catch some* (Eur., Suppl. 885 ἐς ἄγρας ἰέναι) Lk 5:4; likew. vs. 9 w. the v.l. ὧν συνέλαβον BD.

2. pass. *a catch* (what is caught) (Solon 23, 3 Diehl2; X., Cyr. 2, 4, 19; Lycophron v. 665; Appian, Bell. Civ. 4, 129 §545; Iambl. Erot. 34) w. the rdg. ἦ=ἦν συνέλαβον xA in the same vs.*

ἀγράμματος, ον *unable to write, illiterate* (since X., Mem. 4, 2, 20; Epict. 2, 2, 22; BGu 118; 152; POxy. 71; 133; 134; 137; 139 al.—EMajer-Leonhard, Ἀγράμματοι, Diss. Marb. '13) and also *uneducated, illiterate* (since Pla., Tim. 23B; ἄνθρωποι Epicurus in Philod., Rhet. 1, 141; Philo, Omn. Prob. Lib. 51) of Peter and John ἄνθρωποι ἀ. καὶ ἰδιῶται Ac 4:13 (WWuellner, The Mng. of 'Fishers of Men' '67, 45-63 ἀγράμ.=lacking in expertise concerning the law). M-M.*

ἀγραυλῆω *live out of doors* (Aristot.+; Plut., Num. 4, 1. Of shepherds Bryso in Stob. 4, 28, 15; Parthenius 29, 1; cf. Il. 18, 162 ποιμένες ἀγραυλοῖ) Lk 2:8.*

ἀγρεύω 1 **aor.** ἤγρευσα *catch* (Soph., Hdt.+; **pap.**, LXX) in NT only **fig.** (Soph., fgm. 510; Pr 5:22; 6:25f) ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ *that they might catch him in a (n unguarded) statement* Mk 12:13. **M-M.***

ἀγρίδιον, ου, τό (Diod. S. 13, 84, 4; Epict. 2, 22, 10 al.; M. Ant. 4, 3, 9; Sb 5230, 28 [I AD] *a little farm or country house* MPol 5:1; 6:1.*

ἀγριέλαιος really an **adj.** (Bl-D. §120, 3 w. app.; Rob. 168, cf. 166) and so **perh.** Ro 11:17 (as Erycius in Anth. Pal. 9, 237; Theocr., Idyll 25, 257). But it may also be taken as a **subst.**, as we say ‘oak’ of a piece of furniture (see below).*

ἀγριέλαιος, ου, ἡ *wild olive tree* (Theophr., Hist. Pl. 2, 2, 5; Theocr. 7, 18; Nicol. Dam.: 90 fgm. 66, 40 Jac.; Zen.-P. 100 [=Sb 6815], 7 [255 BC]. As **masc.** in **schol.** on Apollon. Rhod. 2, 843, 848-50a) **fig.**, of the heathen Ro 11:17, 24 (**opp.** καλλιέλαιος).—ThFischer, D. Ölbaum '04; WMRamsay, The Olive-Tree and the Wild-Olive: Exp. 6th Ser. XI '05, 16-34; 152-60; EFickendey, D. Ölbaum in Kleinasien '22; SLinder, D. Pfropfen m. wilden Ölzweigen (Ro 11:17); Pj 26, '30, 40-3; FJBruijfel, De Olijfboom: Geref. Theol. Tijdschr. 35, '35, 273-80. **M-M.***

ἄγριος, ία, ον (Hom.+; **inscr.**, **pap.**, LXX, Ep. Arist., Philo; Jos., Ant. 2, 246; Test. 12 Patr.; **loanw.** in rabb.) *found in the open field, wild.*

1. **lit.**, of plants (Diod. S. 5, 2, 4; Artem. 4, 57; Jos., Bell. 5, 437) Hs 9, 26, 4. Of animals (so Diod. S. 4, 17, 4 ζῶα; 4, 17, 5 θηρία; Arrian, Ind. 11, 11; 13, 1; PSI 406, 42; 409, 18 [III BC]; BGU 1252, 4; as a rule LXX; Jos., C. Ap. 2, 139) 1 Cl 56:11f (Job 5:22f); μέλι ἄ. *honey fr. wild bees* (Iambl. Erot. p. 222, 16 μέλιται ἄγριαi w. their μέλι; Cat. Cod. Astr. X 86b, 6 ἄγριομέλισσα.—Others think of a plant product; cf. Ps.-Aristot., Mirab. 19 ἐν Λυδία ἀπὸ τῶν δένδρων τὸ μέλι συλλέγεσθαι πολὺ; Diod. S. 19, 94, 10 φύεται παρ' αὐτοῖς [i.e. the Nabataeans] ἀπὸ τ. δένδρων μέλι πολὺ τὸ καλούμενον ἄγριον, ᾧ χρῶνται ποτὶ μεθ' ὕδατος; Jos., Bell. 4, 468) Mt 3:4; Mk 1:6; GEb 2.

2. **fig.** of persons *wild in appearance* of women in black w. flowing hair Hs 9, 9, 5; more completely ἄ. τῇ ιδέᾳ of a shepherd 6, 2, 5. Of desires *savage, fierce* (Pla., Rep. 572B) Hm 12, 1, 2; cf. 12, 4, 6. τὸ ἄγριον *cruelty* (Pla., Rep. 571C et al.; Herm. Wr. 486, 38; 492, 4 Sc.) IEph 10:2 (**opp.** ἡμερος). Of nat. phen. *stormy* (Aeschyl., Hdt.+) κύματα ἄ. θαλάσσης (Wsd 14:1; Sib. Or. 3, 778) Jd 13. **M-M.***

ἀγριότης, ητος, ἡ (X.+; 2 Macc 15:21; Philo; Jos., Ant. 16, 363 θυμὸς καὶ ἄ.) *wildness, savagery* of desires Hm 12, 1, 2.*

ἀγριόω *make wild* (trag., X.+; 3 Macc 5:2). **Pass.**, **fig.**, *become wild* of men Hs 9, 26, 4 (Diod. S. 19, 6, 6; Appian, Iber. 96 §417; the **act.**=‘cause to become wild’ Test. Sim. 4:8 ἄγριοι τοῦτο τ. ψυχῇν).*

Ἀγρίππας, α, ὁ Agrippa (lit. [Diod. S. 12, 30, 1; also Philo, Joseph.]; **inscr.**, **pap.**, coins).

1. Herod Agrippa I (10 BC-44 AD), son of Aristobulus, grandson of Herod the Great; ruler first (37) of Gaulanitis, Trachonitis, Batanaea, Pania, then (39) also of Abilene, Galilee, and Peraea, finally (41) also of Judaea and Samaria; called Herod in Ac 12:1ff.—Schürer I4 549ff (sources and lit.); ESchwartz, NGG '07, 263ff; Rosenberg in Pauly-W. X 1, '17, 143-6; EMeyer I 42f; 167f; 541f. 541f.

2. Herod Agrippa II (27-92/93 AD), son of 1, ruled over various parts of Palestine fr. 53 to his death. For his part in Paul's trial s. Ac 25:13ff (he is mentioned 25:13, 22-24, 26; 26:1f, 7 v.1., 19, 27f, 32).—Schürer I4 585ff (sources and lit.); Rosenberg in Pauly-W. X 1, '17, 146-50.—On both s. WOtto and HWillrich on Ἡρώδης, beg.*

ἄγρός, οὔ, ὁ (Hom.+; **inscr.**, **pap.**, LXX, Philo, Joseph., Test. 12 Patr.).

1. *field* a plot of ground used mainly for agriculture (X., Mem. 1, 1, 8) Mt 13:24, 27, 31, 38; Hv 3, 1, 3. In it grow τὰ κρίνα τοῦ ἄ. *wild lilies* Mt 6:28; χόρτος τοῦ ἄ. (Gen 3:18; 4 Km 19:26) vs. 30; ζιζάνια τοῦ ἄ. *weeds in the field* 13:36; παμβότανον τοῦ ἄ. 1 Cl 56:14 (Job 5:25). ἐν (τῷ) ἄγρῳ *in the field* (PAmh. 134, 5; 2 Km 2:18; 10:8 al.) Mt 24:18; Lk 17:31. εἰς τὸν ἄγρον *in the field* Mk 13:16. εἶναι ἐν (τῷ) ἄ. Mt 24:40; Lk 15:25 (17:36); ἔρχεσθαι εἰς τὸν ἄ. *go (out) into the field* Hv 3, 1, 2. εἰσέρχεσθαι ἐκ τοῦ ἄ. (cf. PEleph. 13, 6 οὐπω εἰσελήλυθεν ἐξ ἄγρου; Gen 30:16; Jos., Ant. 5, 141) Lk 17:7.—Bl-D. §255, 1 w. app.; Mlt. 82.—Viewed primarily as a piece of property Mt 19:29; Mk 10:29f; Lk 14:18; Ac 4:37.—Used to hide treasure Mt 13:44; ἄ. τοῦ κεραμέως *potter's field* Mt 27:7f, 10.

2. *the country* as opposed to city or village Hv 2, 1, 4; πορεύεσθαι εἰς ἄ. (Timaeus Hist. [IV/III BC] no. 566 fgm. 48 Jac.; Ruth 2:2) Mk 16:12 or ὑπάγειν εἰς ἄ. Hv 4, 1, 2; περιπατεῖν εἰς τὸν ἄ. s. 2:1. ἔρχεσθαι ἀπ' ἄγρου *come in fr. the country* Mk 15:21; Lk 23:26; cf. πάρεστιν ἀπ' ἄγρου 11:6 D. B. 1304.

3. in the **pl.** ἄ. can mean *farm (s), hamlet (s)* (cf. Josh 19:6; Jos., Ant. 17, 193) Lk 15:15. W. πόλις: ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἄγρους Mk 5:14; Lk 8:34; w. κῶμαι (Dio Chrys. 13[7], 42) Mk 6:36; Lk 9:12; w. κῶμαι and πόλεις Mk 6:56.—KDieterich, RhM 59, '04, 226ff. **M-M.**

ἀγρυπνέω—1. **lit.** *keep oneself awake, be awake* (Theognis+; **pap.**, LXX; Philo, Aet. M. 70) **fig.** ἀγρυπνεῖτε *be on the alert* Mk 13:33; Lk 21:36 (cf. 1 Esdr 8:58; 2 Esdr [Ezra] 8:29).

2. **metaph.** *keep watch over someth.=guard, care for it* (Plut., Mor. 337B; Dit., Or. 521, 6; Da 9:14 ἄ. ἐπὶ τὰ κακά) ἄ. ὑπὲρ τῶν ψυχῶν Hb 13:17; εἰς αὐτὸ Eph 6:18; ἄ. οὐκ εἰς τὸ ἀγαθὸν ἀλλ' εἰς τὸ πονηρὸν D 5:2; οὐκ εἰς φόβον θεοῦ ἀλλὰ ἐπὶ τὸ πονηρὸν B 20:2. **M-M.** and **suppl.***

ἀγρυπνία, ας, ἡ (Hdt.+; BGU 1764, 9 [I BC]; Sir 31:2; 38:26 al.; 2 Macc 2:26; Jos., Bell. 3, 318) *wakefulness*.

1. *lit.*, only *pl.* (Dit., Syll. 3 1169, 50) ἐν ἀγρυπνίαις *with sleepless nights* (and other hardships, as X., Mem. 4, 5, 9; Plut., Mor. p. 135E, Sertor. 13, 2 πόνοι, ὁδοιπορίαί, ἀγρυπνίαί, Sulla 28, 14 ἀγρυπνία κ. κόποι. Cf. AFridrichsen, Symb. Osl. 7, '28, 25-9; 8, '29, 78-82, K. Hum. Vetensk.-Samfundet i. Upps. Årsbok '43, 31-4) 2 Cor 6:5; 11:27.

2. *fig. care*, which causes sleeplessness (Sir 42:9) B 21:7 (w. ἐπιθυμία). M-M.*

ἄγω fut. ἄξω; 2 *aor.* ἤγαγον; *impf. pass.* ἠγόμην; 1 *aor. pass.* ἤχθην; 1 *fut. pass.* ἀχθήσομαι; see the *pres. act. imper.* ἄγε as a separate entry (Hom.+; inscr., pap., LXX; En. 103, 15; Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *lead*—*a. lit. lead, bring w. acc.* τὴν ὄνον καὶ τὸν πῶλον Mt 21:7; γυναῖκα J 8:3; παῖδα Ac 20:12. *W. acc.* and indication of the goal πρὸς αὐτόν Lk 4:40; 18:40; cf. 19:35; J 9:13; Ac 9:27; 23:18. πρὸς τὸ συμμέλιον Hb 3, 1, 7. εἰς τὴν ἔρημον B 7:8. ἐπὶ σφαγὴν *to be slaughtered* Ac 8:32; 1 Cl 16:7; B 5:2 (all three Is 53:7). ἔξω J 19:4, 13; ὁδε Lk 19:27. *W. dat. of pers.* (1 Macc 7:2) ἀγάγετέ μοι *bring it to me* Mt 21:2. τινὰ σὺν τινι (cf. PGM 1, 179) 1 Th 4:14. *Fig.*, of Jesus as shepherd J 10:16; ὁ θεὸς ἤγαγεν τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν *God brought Jesus to Israel as savior* Ac 13:23.

b. bring or take along (Jos., Ant. 10, 179) εἰς Ἀντιόχειαν Ac 11:26. ἕως Ἀθηνῶν 17:15. ἐπὶ τὸν Ἄρειον πάγον vs. 19; ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι (=πρὸς Μνάσωνα) ἵνα παρ' αὐτῷ ξενισθῶμεν 21:16 (cf. on this ξενίζω and BI-D. §294, 5 app.; Rob. 719). ἄγε μετὰ σεαυτοῦ *bring (him) along* 2 Ti 4:11 (PPetr. II 32[2a], 13 ἄγων μεθ' αὐτοῦ).

c. fig. lead (X., Mem. 1, 6, 14; Demosth. 25, 76 εἰς ἔλεον; 18, 316 εἰς ἀχαριστίαν; Jos., Ant. 2, 174; Pr 18:6) τινὰ εἰς μετάνοιαν Ro 2:4 (Polyb. 5, 16, 2 εἰς μετάνοιαν ἄξιν τ. βασιλεία; Ep. Arist. 188; Jos., Ant. 4, 144) εἰς δόξαν Hb 2:10. Of jealousy ἄ. εἰς θάνατον 1 Cl 9:1.

2. *legal t.t. lead away, take into custody, arrest w. acc.* Mk 13:11; Lk 22:54; J 7:45; Ac 5:26. ὅπως δεδεμένους ἀγάγη εἰς Ἱερουσαλήμ 9:2; cf. 22:5. Of arraignment and trial w. ἐπὶ and *acc.* (BGU 22, 34ff; PTebt. 331, 16f) ἐπὶ ἡγεμόνας Mt 10:18. ἐπὶ τὸ βῆμα Ac 18:12. ἐπ' ἐξουσίαν Hs 9, 28, 4. εἰς τὸ συνέδριον Ac 6:12. Abs. 25:6, 17, 23. Of the transport of a prisoner 23:31; J 18:28. εἰς τὴν παρεμβολὴν *take away to the barracks* Ac 21:34; 23:10. Of leading away to execution (cf. Diod. S. 13, 102, 1; Appian, Bell. Civ. 5, 9 §36; Lucian, Syr. Dea 25; 2 Macc 6:29; 7:18) Lk 23:32.

3. *fig.*, of the working of the Spirit on man *lead, guide, pass. be led. allow oneself to be led* πνεύματι θεοῦ ἄγεσθαι Ro 8:14; cf. Gal 5:18; Lk 4:1, 9. γυναῖκάρια ἀγόμενα ἐπιθυμίαις ποικίλαις 2 Ti 3:6 (Aristot., Nic. Eth. 7, 3, 10 p. 1147a, 34 ἡ ἐπιθυμία ἄγει. Cf. Eur., Med. 310 σε θυμὸς ἤγεν; Pla., Prot. 355A ὑπὸ τ. ἡδονῶν ἀγόμενος; Demosth. 18, 9 τοῖς ἔξωθεν λόγοις ἠγόμενος; Parthenius 29, 2 ἄγειν εἰς ἐπιθυμίαν=entice to desire). 1 Cor 12:2 is difficult: ὅτι πρὸς τὰ εἰδωλα τὰ ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι *may be transl. how you were attracted, carried away again and again to dumb idols*, where ἂν denotes repetition, and ὡς takes up the preceding ὅτι; for another *expl.*, presupposing the *rdg.* ὡς ἀνήγεσθε, s. J. Weiss *ad loc.*; s. also ICC *ad loc.* (Psellus p. 96, 33 offers a choice between ἂν ἀγάγοι and ἀναγάγοι; Herodas 6, 73 ἂν εὐρήσεις RHerzog or ἀνευρήσεις ADKnox; Ramsay, Phrygia I 2 p. 390 no. 248 ὃς ἂν ὀρύξει or ὃς ἀνορύξει).

4. of time *spend* (Eur., Hdt.+; Aberciusinschr. 18; LXX) ἄ. τὴν ἡμέραν τὴν ὀγδόην εἰς εὐφροσύνην *celebrate the eighth day as a festival of joy* B 15:9 (cf. Dit., Or. 90, 47 [196 BC] ἄγειν τὰς ἡμέρας ταύτας εορτάς; PGoodspeed 3, 18 [III BC] ἡμέραν καλὴν ἤγαγον). *Perh. impers.* τρίτην ταύτην ἡμέραν ἄγει *this is the third day* Lk 24:21; but, since this *expr.* cannot be found elsewhere, it is *prob.* better to supply Ἰησοῦς as *subj.* (BI-D. §129 app.) *lit. Jesus is spending the third day* (cf. Galen XIII 581 Kühn τετάρτην ἡμέραν ἄγων ἀνώδυνος ἦν, XI 65 K. πόσῃν ἄγει τὴν ἀπὸ τοῦ νοσεῖν ἡμέραν ὁ ἄνθρωπος). Of festivals *celebrate, observe* (Hdt.+; Aesop, Fab. 389 P. γενέθλιον ἄγειν; Jos., Ant. 11, 77=IEsdr 4:50) γενέσια Mt 14:6 v.l.; τὸ σάββατον PK 2 p. 14, 28; νεομηνίαν *ibid.* 1. 29. Of meetings (like *Lat. agere*) συμβούλιον ἄγειν *hold a meeting* IPol 7:2. *Pass.* ἀγοραῖοι ἄγονται (s. ἀγοραῖος 2) Ac 19:38.

5. *intr. go* (X.+; ἄγωμεν *let us go* (so Vi. Aesopi Ic. 77; loanw. in rabb.) Mt 26:46; Mk 14:42; J 11:16. *W.* the goal given (Ael. Aristid. 51, 28 K.=27 p. 541 D.: εἰς τὸ ἱερόν; Epict. 3, 22, 55 ἄγωμεν ἐπὶ τ. ἀνθρώπων) εἰς τὰς κωμοπόλεις Mk 1:38. εἰς τὴν Ἰουδαίαν J 11:7. εἰς τὸ ὄρος AP 4. εἰς ἀγρόν Hs 6, 1, 5; πρὸς αὐτόν J 11:15. πρὸς τὸν πύργον Hs 9, 5, 6. *W.* the point of departure given ἐντεῦθεν J 14:31.—JAFitzmyer, The Use of Agein and Pherein in the Synoptics, FWGingrich-Festschr., ed. EHBarth and RECocroft, '72, 147-60. M-M. B. 711; 713.

ἀγωγή, ἥς, ἡ (Aeschyl., Hdt.+; inscr., pap., LXX) *way of life, conduct* (so X., Eq. 3, 4; Polyb. 4, 74, 1; 4 ἄ. τοῦ βίου; Diod. S. 13, 82, 7; M. Ant. 1, 6; Inscr. v. Magn. 164, 3 ἦθει καὶ ἀγωγῇ κόσμιον; Dit., Or. 223, 15 [III BC]; 474, 9; 485, 3; UPZ 113, 12 [156 BC]; PTebt. 24, 57 [117 BC]; Esth 2:20; 2 Macc 11:24; Ep. Arist., Philo; Jos., Ant. 14, 195; cf. Nägeli 34) 2 Ti 3:10. ἡ ἐν Χριστῷ ἄ. *the Christian way of life* 1 Cl 47:6. σεμνὴ. . . ἀγνὴ ἄ. 48:1. M-M.*

ἀγών, ἀγῶνος, ὁ (w. many mngs. Hom.+; inscr., pap., LXX; Ep. Arist. 14; Philo; Jos., Ant. 17, 92; 185 al.; loanw. in rabb.).

1. an athletic *contest* only *fig.* (cf. Wsd 4:2) τρέχουμεν τὸν προκειμένον ἡμῖν ἀγῶνα *let us run the race that lies before us* Hb 12:1 (Cf. Eur., Or. 847; Hdt. 9, 60, 1 ἀγῶνος μεγίστου προκειμένου, cf. 7, 11, 3; Lucian, Gymnas. 15; Epict. 3, 25, 3.—Hdt. 8, 102 πολλοὺς ἀγῶνας δραμέονται οἱ Ἕλληνες; Dionys. Hal. 7, 48). Cf. 1 Cl 7:1.

2. *gener. struggle, fight* only *fig.* of suffering for the gospel Phil 1:30 and struggle in its service ἐν πολλῷ ἄ. *under*

a great strain or in the face of great opposition 1 Th 2:2. ἁ. ἀγωνίζομαι (Socrat., Ep. 14, 4; Epict. 1, 9, 12; Appian, Bell. Civ. 1, 110 §515; Dit., Syll.3 434/5, 10; Inscr. of the Brit. Mus. III 604, 7f ἡγωνίσσατο ἁ. τρεῖς, ἐστέφθη δὺο; Philo; Herm. Wr. 10, 19a) fight a fight, engage in a contest 1 Ti 6:12; 2 Ti 4:7 (cf. Thu. 7, 68, 3 καλὸς ὁ ἁ.; Synes., Ad. Paeon. 3 p. 309C ὡς ἀγῶνα καλὸν ὑπὲρ ἡμῶν ἀγωνίζη=that you fight. . .); ὁ τῆς ἀφθαρσίας ἁ. 2 Cl 7:5. Also ἀφθαρτος ἁ. vs. 3; opp. φθαρτὸς ἁ. vs. 1 (s. καταπλέω), 4.—Anxiety, concern (Eur., Phoen. 1350; Thu. 7, 71, 1; Polyb. 4, 56, 4; Plut., Tit. Flamin. 16, 1 ἀγῶνα καὶ πόνον; BGU 1139, 17; Is 7:13) ὑπέπτινος Col 2:1; cf. 1 Cl 2:4.—FJDölger, Antike u. Christentum II '30, 294ff; III '32, 177ff; VCPfitzner, Paul and the Agon Motif, athletic imagery in the Pauline lit., '67, M-M.*

ἀγωνία, ας, ἡ (Pind., Hdt. and other ancient writers=ἀγών) in later times (ἀγωνιάω underwent a similar change) agony, anxiety (so Hyperid., fgm. 203; Demosth. 18, 33 φόβος καὶ ἁ., esp. Stoics: Chrysipp.: Stoic. II 248; Epict. 2, 13, 10; also schol. on Apollon. Rhod. 3, 471 ἐτετάρακτο καὶ ἐν ἀγωνίᾳ ἦν; BGU 884, 6; PTebt. 423, 13f εἰς ἁ. γενέσθαι; 2 Macc 3:14, 16; Philo; Jos., Bell. 4, 90, Ant. 11, 326 ἦν ἐν ἀγωνίᾳ κ. δεῖν) γενόμενος ἐν ἁ. Lk 22:44.—Field, Notes 77f. M-M.*

ἀγωνιάω impf. ἡγωνίων be in anxiety (so in later writers, including Dio Chrys. 4, 55 [w. μή foll.]; inscr.; pap. [Witkowski index]; LXX; Jos., Ant. 9, 32) ἀγωνιῶντες μεγάλως (PGiess. 19, 3; 2 Macc 3:21; cf. συναγωνιάω 'be in fearful suspense' Polyb. 3, 43, 7 and 8) full of great anxiety GP 11:45; w. indir. quest. foll. μήποτε (UPZ 62, 30 [161/60 BC]) 5:15.*

ἀγωνίζομαι impf. ἡγωνιζόμην; 1 aor. ἡγωνισάμην; pf. ἡγώνισμαι (Eur., Hdt.+; inscr., pap., LXX, Philo; Jos., Bell. 3, 194, Ant. 5, 246; Test. Jos. 2:2).

1. of a(n) athletic) contest, lit. and fig. engage in a contest πᾶς ὁ ἀγωνιζόμενος 1 Cor 9:25 (AEhrhardt, ZNW 48, '57, 101-10); cf. 2 Cl 7:1ff.

2. gener. to fight, struggle—a. lit., w. weapons (Polyb. 1, 45, 9; Plut., Marcell. 10, 4; 2 Macc 8:16) ἡγωνίζοντο ἄν, ἵνα μὴ παραδοθῶ J 18:36.

b. fig. of any struggle κοπιῶ ἀγωνιζόμενος I labor, striving Col 1:29; cf. 1 Ti 4:10. Of wrestling in prayer ἁ. ὑπὲρ ὑμῶν Col 4:12 (ἁ. ὑπὲρ τίνος; Diod. S. 13, 14, 3; Dit., Syll.3 317, 20; 386, 19; 409, 33; Jos., Ant. 13, 193). ἁ. ἀγῶνα (s. ἀγών 2) 1 Ti 6:12; 2 Ti 4:7. W. inf. foll. (Thu. 8, 89, 4 ἡγωνίζετο εἰς ἕκαστος αὐτὸς πρῶτος προστάτης τοῦ δήμου γενέσθαι; Diod. S. 31, 19, 8 ὥστε ὁ πατὴρ ἐξίστασθαι τῆς ὅλης ἀρχῆς ἡγωνίζετο τῷ παιδί; PLond. 1338.—ἀγ. simply='take pains, exert oneself': Alex. Aphr., Fat. 31, II 2 p. 203, 9) ἀγωνίζεσθε εἰσελθεῖν strain every nerve to enter Lk 13:24; cf. 1 Cl 35:4; B 4:11. M-M.**

Ἀδάμ, ὁ indecl. (אָדָם) (LXX, Philo, Sib. Or.-In Joseph. Ἀδάμος, ου [Ant. 1, 66]) Adam, the first man 1 Ti 2:13 (cf. Gen 1:27ff). Formed from the earth B 6:9. Ancestor of mankind Ro 5:14; Jd 14; 1 Cl 50:3. Hence πατὴρ ἡμῶν 6:3; men are υἱοὶ Α. 29:2 (cf. Dt 32:8). In the genealogy of Jesus Lk 3:38. His fall Ro 5:14; 1 Ti 2:14. Some hold there existed the conception that at the end of the world the events of the beginning will repeat themselves, and that hence the all-destroyer Adam is contrasted w. Christ, who gives life to all 1 Cor 15:22 (HGunkel, Schöpfung u. Chaos 1895). The parallel betw. Adam and Christ and the designation of Christ as future Ro 5:14 or last Adam 1 Cor 15:45 is held in some quarters to show the influence of the well-known myth of the first man as a redeemer-god (cf. Bousset, Kyrios Christos 2 '21, 140-5; Rtzst., Erlösungsmyst. 107ff and s. on ἄνθρωπος 2d).—BMurmelstein, Adam. E. Beitrag z. Messiaslehre: Wiener Ztschr. f. d. Kunde d. Morgenlandes 35, '28, 242-75; 36, '29, 51-86; Ltzm., exc. on 1 Cor 15:45-9; AVitti, Christus-Adam: Biblica 7, '26, 121-45; 270-85; 384-401; AEJRawlinson, The NT Doctrine of the Christ '26, 124ff; CKraeling, Anthropos and the Son of Man, '27; AMarmorstein, ZNW 30, '31, 271-7; OKuss, Ro 5:12-21. D. Adam-Christusparallele, Diss. Bresl. '30; GCWestberg, The Two Adams: Bibl. Sacra 94, '37, 37-50; ARöder, D. Gesch.-philos. des Ap. Pls., Diss. Frb. '38; SHanson, Unity of the Church in the NT, '46, 66-73; EBrandenburger, Adam u. Christus, '62; RScroggs, The Last Adam, '66 [bibliog. 123-28].*

ἀδάπανος, ον (Aristoph., Pax 593; Teles 7, 8 al.; Inscr. Gr. 1006, 21 [II BC] ἀδάπανον τὴν συμμορίαν καθιστάνει) free of charge ἵνα ἁ. θήσω τὸ εὐαγγέλιον that I might offer the gospel free of charge 1 Cor 9:18. M-M.*

Ἀδδὶ, ὁ indecl. Addi in the genealogy of Jesus Lk 3:28.*

ἀδελφή, ῆς, ἡ (Aeschyl.+; inscr., pap., LXX, Philo; Jos., Ant. 18, 130, Vi. 186 al.; Test. 12 Patr.) sister.

1. lit. Mt 19:29; Mk 10:29f; Lk 10:39f; J 11:1, 3, 5, 28, 39; 19:25; Ro 16:15; 1 Ti 5:2. Of Jesus' sisters (s. on ἀδελφός 1) Mt 13:56; Mk 3:32; 6:3. Paul's sister Ac 23:16. Used by Jesus for a spiritual, rather than a natural relationship Mt 12:50; Mk 3:35; ἀγαπᾶν ὡς ἁ. Hv 1, 1, 1; ἐντρέπεσθαι ὡς ἁ. v 1, 1, 7.

2. fig. of grief: ἀδελφή ἐστὶν τῆς διψυχίας is a sister of doubt Hm 10, 1, 1f (Alcaeus 142 Diehl: poverty and helplessness as sisters; Paroem. Gr. Append. 3, 12 ἡ μωρία ἁ. πονηρίας; Pla., Rep. 3, 404B; Cebes 16, 2 ἐγκράτεια and καρτερία as ἀδελφαί; Herm. Wr. 9, 1C ἡ νόησις ἁ. τοῦ λόγου).

3. fig. of a sister in the faith (as Hebr. אֲחֵי; sister=countrywoman Num 25:18; s. ἀδελφός 2 and cf. PGM 4, 1135ff χαίρετε, οἷς τὸ χαίρειν ἐν εὐλογίᾳ δίδεται, ἀδελφοῖς καὶ ἀδελφαῖς, ὅσίοις καὶ ὁσίοις) Ro 16:1; 1 Cor 7:15; 9:5; Phlm 2; Js 2:15; IPol 5:1; 2 Cl 12:5; Hv 2, 2, 3; 2, 3, 1. In address w. ἀδελφοί 2 Cl 19:1; 20:2.

4. fig., of the close relationship of similar communities (Dit., Or. 536) 2J 13 (s. κυρία). M-M.*

ἀδελφοκτονία, ας, ἡ (Philo, De Jos. 13; Jos., Bell. 1, 606, Ant. 17, 60; 91) *fratricide* of Cain (Philo, Agric. 21) 1 Cl 4:7.*

ἀδελφός, οὔ, ὁ (since Hom. [ἀδελφεός]; inscr., pap., LXX, Philo; Jos., Vi. 190 al.; Test. 12 Patr. [accord. to BI-D-Funk §13 vocative ἀδελφε should be accented on the antepenult in Ac 9:17; 21:20 contrary to the practice of the editions; also GP 2:5; but cf. Mod. Gk. ἀδερφέ]) *brother*.

1. *lit.* Mt 1:2, 11; 4:18, 21 al.; τὸν ἄ. τ. ἴδιον J 1:41 (s. Jos., Ant. 11, 300). Of Jesus' brothers (passages like Gen 13:8; 14:14; 24:48; 29:12; Lev 10:4; 1 Ch 9:6 do not establish the mng. 'cousin' for ἄ.; they only show that in rendering the Hebr. אָבִי is used loosely in isolated cases to designate masc. relatives of various degrees. The case of ἀδελφὴ [q.v. 1] is similar Gen 24:59f; Tob 8:4, 7 [cf. 7:15]; Jos., Ant. 1, 211 [ἀδελφὴ=ἀδελφοῦ παῖς]. Sim. M. Ant., who [1, 14, 1] uses ἄ. for his brother-in-law Severus; the same use is found *occas.* in the pap.: JJCollins, Theological Studies 5, '44, 484-94; cf. HTR '42, 25-44) Mt 12:46f; 13:55; Mk 3:31f; J 2:12; 7:3, 5; Ac 1:14; 1 Cor 9:5. James ὁ ἀδελφὸς τοῦ κυρίου Gal 1:19. Cf. ThZahn, Forschungen 6, '00, 225-364; TNicklin, Gospel Gleanings '50, 191-202; for the Catholic view M-JLagrange, Marc4 '29, 72-89; JSickenberger, Lex. f. Theol. u. Kirche II '31, 580-2.—The pl. can also mean *brothers and sisters* (Eur., El. 536; Andoc. 1, 47 ἡ μήτηρ ἡ ἐκείνου κ. ὁ πατήρ ὁ ἐμὸς ἀδελφοί; Anton. Diog. 3 [Erot. Gr. I 233, 23; 26 Hercher]; POxy. 713, 21f [97 AD] ἀδελφοῖς μου Διοδώρῳ κ. Θαΐδι; schol. on Nicander, Ther. 11 [p. 5, 9] δύο ἐγένοντο ἀδελφοί, Φάλαγξ μὲν ἄρσιν, θήλεια δὲ Ἀράχνη τοῦνομα. The θεοὶ Ἀδελφοί, a married couple consisting of brother and sister on the throne of the Ptolemies: Dit., Or. 50, 2 [III BC] and pap. [Wilcken, Grundz. 99, Chrest. nos. 103-7, III BC]). In all these cases only *one* brother and *one* sister are involved. Yet there are also passages in which ἀδελφοί means *brothers and sisters*, and in whatever sequence the writer chooses (Polyb. 10, 18, 15 ποιήσεσθαι πρόνοιαν ὡς ἰδίων ἀδελφῶν καὶ τέκνων; Epict. 1, 12, 20 ἄδ. beside γονεῖς, τέκνα, γείτονες; 1, 22, 10; 4, 1, 111; Artem. 3, 31; Ptolem., Apotel. 3, 6; Diog. L. 7, 108; 120; 10, 18. In PMich. 214, 12 [296 AD] οἱ ἀδελφοί σου seems to be even more general='your relatives'. So in Lk 21:16 there is no doubt that ἀδελφοί=brothers and sisters. There is more room for uncertainty in the case of the ἀδελφοί of Jesus in Mt 12:46f; Mk 3:31; J 2:12; 7:3, 5; Ac 1:14.

2. *fig.*: Jesus calls everyone who is devoted to him *brother* Mt 12:50; Mk 3:35, esp. the disciples Mt 28:10; J 20:17. Hence *gener.* for those in such spiritual Mt 25:40; Hb 2:12 (Ps 21:23), 17 al. Of a relationship w. a woman other than that of husband Hs 9, 11, 3 al.—Of the members of a relig. community (PPar. 20 [II BC] al. of the hermit at the Serapeum in Memphis; UPZ 162 I, 20 [117 BC] ἀδελφοί οἱ τὰς λειτουργίας ἐν ταῖς νεκρίαις παρεχόμενοι; IGSic. It. 956B, 11f ἄ.=member of the ἱερὰ ξυστική σύνοδος; BLatyshev, Inscr. Pont. Eux. II 449f εἰσποιητοὶ ἄ. σεβόμενοι θεὸν Ὑψιστον [Ltzm. ZWTh 55, '13, 121]. Mystery pap. [III AD]: APF 13, '39, 212. Essenes in Jos., Bell. 2, 122. Vett. Val. 172, 31; Kleopatra 1. 94. Cf. GMilligan '08 on 1 Th 1:4; Ltzm. Hdb. on Ro 1:13 [lit.]; Dssm., B 82f, 140 [BS 87f, 142]; Nägeli 38; Cumont3 276). Hence used by Christians in their relations w. each other Ro 8:29, 1 Cor 5:11; Eph 6:23; 1 Ti 6:2; Ac 6:3; 9:30; 10:23; Rv 1:9; 12:10; IEph 10:3; ISm 12:1 al. So esp. w. proper names (for ἄδ. in a figurative sense used with a name, cf. the address of a letter PMich. 162 verso [II AD] ἀπὸ Ἀπλωναρίου ἀδελφοῦ) to indicate membership in the Church Ro 16:23; 1 Cor 1:1; 16:12; 2 Cor 1:1; Phil 2:25; Col 1:1; 4:7, 9; 1 Th 3:2; Phlm 1; 1 Pt 5:12; 2 Pt 3:15. Completely ἀδελφὸς ἐν κυρίῳ Phil 1:14. Of. in direct address 1 Cl 1:1; 4:7; 13:1; 33:1; 2 Cl 20:2 al.; B 2:10; 3:6 al.; I Ro 6:2; Hv 2, 4, 1; 3, 1, 1; 4. ἀδελφοί μου B 4:14; 5:5; 6:15; IEph 16:1; ἄνδρες ἄ. Ac 1:16; 15:7, 13; 1 Cl 14:1; 37:1; 43:4; 62:1.

3. *fellow countryman* (cf. Pla., Menex. 239A ἡμεῖς δὲ καὶ οἱ ἡμέτεροι, μιᾶς μητρὸς πάντες ἀδελφοί φύντες; Lev 10:4; Dt 15:3, 12; 17:15 al.; Philo, Spec. Leg. 2, 79f 'ἄ.' τὸν ὁμόφυλον εἶπεν; Jos., Ant. 10, 201; 7, 371 after 1 Ch 28:2) Ac 2:29; 3:17, 22 (Dt 18:15); 7:2, 23 (Ex 2:11), 25f al.; Ro 9:3.

4. without *ref.* to a common nationality or faith *neighbor* (of an intimate friend X., An. 7, 2, 25; 38. *Specif.* in the sense 'neighbor' Gen 9:5; Lev 19:17 al.) Mt 5:22ff; 7:3ff; 18:15, 21, 35; Lk 6:41f; 17:3; B 19:4; Hm 2:2 al.

5. Form of address used by a king to persons in very high position (Dit., Or. 138, 3; 168, 26; 36 [both II BC]; Jos., Ant. 13, 45; 126) Herod says ἀδελφε Πιλάτε GP 2:5.—JO'Callaghan, El vocativo *sing.* de ἀδελφός, Biblica 52, '71, 217-25. M-M. B. 107.

ἀδελφότης, ητος, ἡ (BI-D. §110, 1; Mlt.-H. 367)—1. *a fellowship* (group of fellow-believers; cf. 4 Macc 9:23; 10:3, 15; Phryg. inscr. [III AD, in Harnack, Mission4 '24, 773 n.] εἰρήνη πᾶσι τ. ἀδελφοῖς, εἰρήνη πάση τ. ἀδελφότητι) of the Christian community, whose members are ἀδελφοί and ἀδελφαί 1 Pt 5:9; 1 Cl 2:4. τὴν ἄ. ἀγαπᾶν 1 Pt 2:17 (ThSpörri, D. Gemeindegedanke im 1 Pt '25).

2. *brotherliness* (Dio Chrys. 21 [38], 15; Vett. Val. p. 2, 28; 4, 5; 1 Macc 12:10, 17; 4 Macc 13:27) ἄ. συντηρεῖν Hm 8:10. M-M.*

ἀδεῶς *adv.* (Hdt.+; Aristoph., Vesp. 359; IG IV 597 [II AD]; 3 Macc 2:32; Philo, Cherub. 99; Jos., Ant. 6, 313; 18, 370) *without fear* or *disturbance* προσεύχεσθαι MPol 7:2; λαμβάνειν ITr 6:2.*

ἀδηλος, ον (Hes.+; inscr.; PLond. 940, 23; POxy. 118, 5f; PLeipz. 37, 23; PGM 4, 3048; LXX, Philo; Jos., Bell. 7, 115, Ant. 1, 268; 13, 151).

1. *not clear, unseen* (Soph.+; Dit., Or. 218, 129 [III BC]) τὰ μνημεῖα τὰ ἄ. *graves which are not seen* Lk 11:44. τὰ ἄ. δηλοῦν *reveal what is unseen* 1 Cl 18:6 (Ps 50:8).

2. *indistinct* (Polyb. 8, 1, 2 ἄ. ἐλπιδες=vague hopes; likew. Maximus Tyr. 36, 4a) of a trumpet ἄ. φωνὴν διδόναι *give out an indistinct sound*, so that the signal cannot be recognized 1 Cor 14:8. M-M.*

ἀδηλότης, ητος, ἡ *uncertainty* (Protagoras [V BC]+; Polyb., Plut., Philo al.) ἐλπίζειν ἐπὶ πλούτου ἀδηλότῃ in

uncertain wealth 1 Ti 6:17 (BI-D. §165).*

ἀδῆλως *adv.* (Thu.+; Plut.; Aelian., V.H. 1, 21 p. 10, 4; Philo, Conf. Lingu. 119) *uncertainly* (Ps.-Phoc. 25; 117) of a race οὕτως τρέχω ὡς οὐκ ἀδῆλως *not aimlessly, i.e.,* not as one who has no fixed goal 1 Cor 9:26 (cf. Ps.—Phoc. 28 ἄδηλος πλοῦς).*

ἀδημονέω (Hippocr.+; Pla., X.; Jos., Ant 15, 211; 388; POxy. 298, 45 [I AD] λίαν ἀδημονοῦμεν χάριν τῆς θρεπτῆς Σαραποῦτος; Aq. Job 18:20; Sym. Ps 60:3 al.) *be in anxiety, be distressed, troubled w. λυπεῖσθαι* Mt 26:37; *w. ἐκθαμβεῖσθαι* Mk 14:33; *foll. by διότι because* Phil 2:26. M-M.*

ἄδης, ου, ὁ (*w. var. spellings* Hom.+; inscr.; PGM 1, 345; 12, 241; LXX, Philo; Jos., Ant. 6, 332; Test. 12 Patr.; Sib. Or.).

1. *Hades* (orig. proper noun, name of god of the underworld), *the underworld* as the place of the dead Ac 2:27, 31 (Ps 15:10; Eccl 9:10; PGM 1, 179; 16, 8; Philo, Mos. 1, 195; Jos., Bell. 1, 596, Ant. 6, 332). In the depths, contrasted *w. heaven* Mt 11:23; Lk 10:15 (cf. Is 14:11, 15); 16:23. Accessible by gates (but the *pl.* is also used [e.g. Hom., X., Ael. Aristid. 47, 20 K.=23 p. 450 D.] when only one gate is meant), hence *πύλαι ἄδου* (since II. 5, 646; Is 38:10; Wsd 16:13; 3 Macc 5:51; PsSol 16, 2.—Lucian, Menipp. 6 the magicians can open τοῦ Ἄιδου τὰς πύλας and conduct people in and out safely) Mt 16:18 (*s. on πέτρα* 1b and *πύλη* 1); locked ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ἄδου Rv 1:18 (the genitives are either *obj.* [Ps.-Apollod. 3, 12, 6, 10 Aeacus, the son of Zeus holds the κλεῖς τοῦ Ἄιδου; Suppl. Epigr. Gr. VIII 574, 3 [III AD] τῶ τὰς κλεῖδας ἔχοντι τῶν καθ' Ἄιδου] or *poss.*; in the latter case death and Hades are *personif.*; *s. 2*). ὠδῖνες τοῦ ἄδου (Ps 17:6) Pol 1:2 (cf. Ac 2:24, where D, Latins, Pesh. also read ἄδου for θανάτου). εἰς ἄδου (*sc. δόμους*, Hom.+; Bar 3:11, 19; Tob 3:10) Ac 2:31 v.l.; 1 Cl 4:12; 51:4 (Iambl., Vi. Pyth. 30, 179 ἐν ἄδου κείσθαι τὴν κρίσιν; Hierocles 14 p. 451 τὰ ἐν ἄδου κολαστήρια; Simplicius in Epict. p. 108, 14 punishments for sinners ἐν ἄδου).

2. *personif., w. θάνατος* (cf. Is 28:15; Job 38:17) Rv 6:8; 20:13f; 1 Cor 15:55 v.l.—GBeer, D. bibl. Hades: HJHoltzmann Festschr. '02, 1-30; (Stade-) ABertholet, Bibl. Theol. II '11, 397f; ERohde, Psyche 4 I 54ff; 309ff; ADieterich, Nekyia 1893; Bousset, Rel. 3 285f; 293ff; Billerb. IV 1016-29; JoachJeremias, TW I 146-50; AHeidel, The Gilgamesh Epic and OT Parallels 2, '49, 173-91; LESullivan, Theological Studies (Woodstock, Md.) 10, '49, 62ff. S. also *s.v. πνεῦμα* 2 and 4c. M-M. B. 1485.*

ἀδιάκριτος, ον (Hippocr.+; Polyb. 15, 12, 9; Dit., Or. 509, 8; LXX Pr 25:1; Sym. Gen 1:2; Philo, Spec. Leg. 3, 57 al.; *var. mngs in Lghtf. on IEph 3:2*.—As a human virtue also in Ptolem., Apotel. 3, 14, 29) can designate *someh.* in which there is no discord or uncertainty, *unwavering* (cf. Js 1:6) or *impartial* Js 3:17; *inseparable* or *unshakable* IEph 3:2; IMg 15:1 ITr 1:1; M-M.*

ἀδιακρίτως *adv.* (Anecd. Gr. 352; Proclus on Pla., Crat. p. 91, 13; schol. on Apollon. Rhod. 2, 62; Philo, fgm. 105 Harris [1886]; Test. Zeb. 7:2; POxy. 715, 36 [131 AD]=Wilcken, APF 4, '08, 254) *without wavering* IRo inscr.; IPhld inscr. (*s. ἀδιάκριτος*).*

ἀδιάλειπτος, ον (Ps.-Pla., Tim. Locr. 98E al.; Dit., Syll. 3 1104, 35; PTeht. 27, 45 [113 BC]; PGM 8, 32; Ep. Arist. 84; Jos., Bell. 2, 155; 5, 31) *unceasing, constant* ὁδὸν Ro 9:2; *μνεῖα* 2 Ti 1:3; *προσευχάι* IPol 1:3; ἄ. ἔχειν ὕδωρ *without failing* Hs 2:8; ἴνα ἄ. γένηται ἐν τῇ ζωῇ αὐτοῦ *that he might lack nothing in his life* 2:6 (*s. MDibelius ad loc.*). M-M.*

ἀδιαλείπτως *adv.* (since Metrodorus Philos. [IV/III BC]: Pap. Hercul. 831, 8; Polyb. 9, 3, 8; Dit., Syll. 3 1104, 15; 1171, 4; pap. fr. II BC on [Mayser 458]; 1, 2, 3 Macc; Ep. Arist. 92; 294; Aristobulus in Euseb., Pr. Ev. 13, 12, 4; Test. Levi 13:2; Jos. 3:6; Jos., Bell. 3, 164; 241) *constantly, unceasingly* μνεῖαν ποιεῖσθαι Ro 1:9; 1 Th 1:2. εὐχαριστεῖν 2:13. προσεύχεσθαι 5:17; IEph 10:1; Hs 9, 11, 7; cf. Pol 4:3. προσκαρτερεῖν τῇ ἐλπίδι Pol 8:1. διδόναι (of God) Hs 5, 4, 4. σκεπάζειν s 9, 27, 2.*

ἀδιαφθορία, ας, ἡ (the *subst.* is not found elsewhere, but ἀδιάφθορος is common enough since Plato; also Philo) *sincerity, integrity* Tit 2:7 t.r. for ἀφθορία, q.v. M-M. s.v.-ος.*

ἀδιήγητος", ον *indescribable* (so X.+; Ael. Aristid. 33, 30 K.=51 p. 581 D.; PGM 1, 164; Ep. Arist. 89; 99) ὁ ἐν ἀγάπῃ ἄ. *a man of inexpressible love* IEph 1:3.*

ἀδικέω fut. ἀδικήσω; 1 aor. ἡδίκησα; pf. ἡδίκηκα; 1 aor. pass. ἡδικήθην (Hom. Hymns+; inscr., pap., LXX, Joseph., Test. 12 Patr.).

1. *intrans.—a. do wrong* of any violation of human or divine law (defined Aristot., Rhet. 1, 10: ἔστι τὸ ἀδικεῖν. τὸ βλάπτειν ἐκόντα παρὰ τὸν νόμον; Philo, Dec. 66) ὁ ἀδικῶν *the evildoer* (Diod. S. 8, 15, 1; Dit., Syll. 3 635, 22) ὁ ἀδικῶν ἀδικησάτω ἔτι Rv 22:11. Cf. Col 3:25a; also 25b κομίζεται ὁ ἡδίκησεν *he will reap the reward of his wrongdoing* (cf. BGU 1138, 13 ὁ ἡδίκησεν ἐμαρτύρησεν).

b. *be in the wrong* (Ex 2:13) εἰ ἀδικῶ Ac 25:11.

2. *trans.—a. do wrong* (τινά) *to someone, treat someone unjustly* (58th letter of Apollonius of Tyana [Philostrat. I 361, 25 K.] τὸν υἱόν) οὐκ ἀδικῶ σε *I am not cheating you* Mt 20:13. ἵνατί ἀδικεῖτε ἀλλήλους; Ac 7:26. τὸν πλησίον vs. 27; οὐδένα 2 Cor 7:2; ἀδελφούς 1 Cor 6:8; νηπίους 1 Cl 57:7 (Pr 1:32). W. acc. to be supplied 2 Cor

7:12a. W. double acc. (Demosth. 21, 129; Epict. 3, 24, 81; Jos., Ant. 2, 138; Lev 5:21; Pr 24:29) οὐδέν με ἥδικησατε *you have done me no wrong* Gal 4:12; cf. Ac 25:10; MPol 9:3.—Pass. (Bl-D. §314; Rob. 808; 816) *be wronged, be unjustly treated* (Ael. Aristid. 45 p. 81 D.: ἀδικεῖσθαι βέλτιον ἢ ἀδικεῖν; Jos., Bell. 5, 377) 1 Cl 8:4 (Is 1:17); Dg 6:5. ἰδὼν τινα ἀδικούμενον Ac 7:24. ὁ ἀδικηθεὶς 2 Cor 7:12b. τίς πλέον ἀδικηθεὶς; *who has suffered more injustice?* IEph 10:3; *let oneself be wronged* 1 Cor 6:7.

b. *injure* (Thu., Antipho+; Tob 6:15; Jdth 11:4) w. acc. of the pers. (Jos., Ant. 17, 109) με (Appian, Bell. Civ. 4, 69 §291 ἀδικεῖν με) IRo 1:2. τοὺς ἀνθρώπους (Ep. Arist. 146) Rv 9:10. αὐτοὺς 11:5. W. acc. of the thing (Dio Chrys. 14 [31], 54 τὸν τόπον; Bull. de corr. hell. 26, '02, 217 ἐάν τις τὴν στήλην ἀδικήσῃ; Dit., Syll. 3 635, 8; 9) *damage, spoil* τὴν γῆν Rv 7:2f; τὸν χόρτον τῆς γῆς 9:4; τὸ ἔλαιον καὶ τὸν οἶνον 6:6. W. double acc. (Demosth., Ep. 2, 16 οὐτε ἥδικηχ' ὑμᾶς οὐδέν) οὐδέν ὑμᾶς οὐ μὴ ἀδικήσῃ Lk 10:19 (in case οὐδέν is not the subj.—Bl-D. §431, 3 app.); *if he has caused you any loss* Phlm 18 (PMich. 8, 492, 21f). W. ἐν of the means by which the harm results ἐν αὐταῖς (i.e. οὐραῖς) ἀδικοῦσιν Rv 9:19.—Pass. foll. by ἐκ of the source fr. which the harm comes οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου *he will not be harmed by the second death* Rv 2:11. ἀδικούμενοι μισθὸν ἀδικίας *damaged in respect to* (i.e. *cheated out of*) *the reward of unrighteousness* 2 Pt 2:13 (the readings vary [s. κομίζω 2a] and the text is uncertain; Bl-D. §351, 2 app.; PSkehan, Biblica 41, '60, 69-71, takes ἀδικοῦμενοι with the phrase that precedes; GSchrenk, TW I 157). M-M.*

ἀδίκημα, ατος, τό (Hdt.+; inscr., pap., LXX, En., Philo, Joseph.) *a wrong, crime, misdeed* (Aristot., Nic. Eth. 5, 7 τὸ ἄδικον. . . ὅταν πραχθῇ, ἄ. ἐστίν; Jos., Ant. 3, 321; 5, 234) Ac 18:14; 24:20; Rv 18:5.—Pl. *mistreatment* (Diod. S. 14, 2, 2; PHal. 1, 193) IRo 5:1. M-M.*

ἀδικία, ας, ἡ (Anaximander, Hdt.+; LXX, En., Ep. Arist., Philo; Jos., C. Ap. 2, 217al.; Test. 12 Patr.).

1. *wrongdoing* (opp. δικαιοσύνη, as Aristot. p. 10b, 13 and 20) Hb 1:9 v.l. (Ps 44:8 v.l.); 2 Cl 19:2. W. ἀνομία (Epict. 2, 16, 44; Is 33:15) 1 Cl 35:5 v.l.; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην *pardon me for this wrong* (ironic) 2 Cor 12:13; ἀπέχεσθαι πάσης ἄ. Pol 2:2. Pl. *misdeeds* (Sir 17:20; Bar 3:8; Tob 13:5 al.; Philo, Conf. Lingu. 21, Migr. Abr. 60; Jos., Bell. 7, 260) Hb 8:12 (Jer 38[31]: 34). W. ἀνομία et al. 1 Cl 60:1.

2. *unrighteousness, wickedness, injustice* (Isocr. 8, 35; Herm. Wr. 13, 9; LXX; Jos., C. Ap. 2, 291 [opp. δικαιοσύνη]) Dg 9:1f. Said to be sin 1J 5:17 (but 1 is also poss.), hence impossible in God Ro 9:14 and at enmity w. truth ἐπὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἄ. κατεχόντων 1:18; the same contrast betw. ἄ. and ἀληθής (cf. 1 Esdr 4:37) J 7:18; cf. also πείθεσθαι τῇ ἄ. *follow the wrong* Ro 2:8; χαίρειν ἐπὶ τῇ ἄ. 1 Cor 13:6; εὐδοκεῖν τῇ ἄ. *take pleasure in wickedness* 2 Th 2:12; ἀφιστάναι ἀπὸ ἄ. ἡμᾶς *in wickedness* 2 Th 2:12; ἀφιστάναι ἀπὸ ἄ. (Sir 35:3; Test. Dan 6:10) 2 Ti 2:19. καθαρίζειν ἡμᾶς ἀπὸ πάσης ἄ. 1J 1:9; πεπληρωμένος πάσης ἄ. Ro 1:29; cf. 3:5. ἐν πάσῃ ἀπάτῃ ἀδικίας lit. *with every kind of deception of wickedness* i.e. w. all the arts of deception that the wicked one can devise 2 Th 2:10. ὅπλα ἀδικίας *weapons of unrighteousness* Ro 6:13.—The gen. is oft. found as in Sem. lang. (cf. 2 Km 3:34; 7:10; Hos 12:8), but also in secular Gk. (ENachmanson, Eranos 9, '09, 63-6; Mlt. 73f; Rdm. 108f.-Polyaenus 1, 19 στρατήγημα τῆς ἀπάτης=deceitful military stratagem) in place of the adj. οἰκονόμος τῆς ἄ. Lk 16:8; κριτὴς τῆς ἄ. 18:6; μαμωνᾶς τῆς ἄ. 16:9 (also μ. ἄδικος vs. 11); cf. NSchlögl, BZ 14, '17, 41-3; μισθὸς ἄ. *reward for wickedness* 2 Pt 2:13, 15; cf. Ac 1:18 (of a single misdeed: Arrian, Anab. 3, 25, 8, a murder; cf. Ezk 14:4 κόλασις τ. ἀδικίας). On κόσμος τῆς ἄ. Js 3:6 s. κόσμος 8, on σύνδεσμος ἄ. Ac 8:23 s. σύνδεσμος; also B 3:3 (Is 58:6). In ἐργάται ἄ. (cf. 1 Macc 3:6 ἐργάται τ. ἀνομίας) the gen. represents the obj. acc.=ἐργαζόμενοι τὴν ἄ. *evildoers* Lk 13:27 (1 Macc 9:23; cf. Ps 6:9; 13:4).—BAvanGroningen, Ἀδικία: Mnemosyne, n.s. 55, '27, 260-2. M-M.*

ἀδικοκρίτης, ου, ὁ (opp. δικαιοκρίτης 2 Macc 12:41; PRyl. 113, 35 [II AD]; ἀδικοκρισία in Hephaestion Astrol. [IV AD] 3, 34: Cat. Cod. Astr. V 3 p. 81, 7) *an unjust judge* Tit 1:9 v.l.*

ἄδικος, ον (Hes.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) *unjust*.

1. of pers.: doing contrary to what is right, opp. δίκαιος (Aristot. p. 10b, 15 al.; Epict. 2, 11, 5; Aesop, Fab. 173 P.=308 H.; Philo, Abr. 33; Jos., Bell. 2, 139; 5, 407) Mt 5:45; Ac 24:15; 1 Pt 3:18; Dg 9:2; Hm 6, 1, 1f. W. ἄνομος (X., Mem. 4, 4, 13) 1 Cl 56:11 (Job 5:22). W. ἄρπαγες and μοιχοί Lk 18:11. Negative of God Ro 3:5; Hb 6:10. The ἄ. is excluded fr. the Kingdom 1 Cor 6:9; ἄ. become rich 2 Cl 20:1. Of pagan judges κρίνεσθαι ἐπὶ τῶν ἄ. *go to law before the unjust* 1 Cor 6:1 (Maximus Tyr. 3, 4c ὡς ἐπὶ δικαστῶν; ἀλλὰ ἄδικοι). Of an unjust (pagan) judge MPol 19:2. Opp. εὐσεβής 2 Pt 2:9 (cf. Jos., Ant. 8, 251 ἄδ. κ. ἀσεβής); *dishonest, untrustworthy* (opp. πιστός) ὁ ἐν ἐλαχίστῳ ἄ. καὶ ἐν πολλῷ ἄ. ἐστίν Lk 16:10.

2. of things (Phalaris, Ep. 70 κέρδος ἄ.; Pr 15:26; Jos., Vi. 299) *unjust* μαμωνᾶς Lk 16:9D, 11 (cf. πλοῦτος ἄ. of ill-gotten gains: Charito 3, 3, 11; Philo, Spec. Leg. 4, 158 and the opp. πλοῦτος δίκαιος Sib. Or. 3, 783); κρίσις ἄ. (Test. Jos. 14:1) Pol 6:1; ἄ. βίος (w. ἄνομος) MPol 3; ζήλος ἄ. 1 Cl 3:4; 5:4; 45:4; ἄ. συγγραφή B 3:3 (Is 58:6). M-M.*

ἀδίκως adv. (Aeschyl., Hdt.+; inscr., pap., LXX; Philo, Joseph., Test. 12 Patr.) *unjustly* (opp. δικαίως as Menand., Sam. 311 διαφέρει οὐδὲ γρὺ ἀδίκως παθεῖν ταῦτ' ἢ δικαίως; Ael. Aristid. 46 p. 223 D.) B 5:4 (Pr 1:17); μισεῖν τινα ἄ. 1 Cl 60:3; *undeservedly* (Plut., Mor. 216D; ἄ. πάσχειν Jos., Ant. 10, 115. Opp. δικαίως πάσχειν Ael. Aristid. 35 p. 671 D.; Test. Sim. 4:3) πάσχων ἄ. 1 Pt 2:19. Vs. 23 has the v.l. τῷ κρίνοντι ἀδίκως (applied to Pilate; defended by Harnack, Beiträge VII '16 p. 89f. Cf. UHolzmeister, Comm. p. 270ff; EGSelwyn, 1 Pt '46 ad loc.).*

ἀδιστάκτως adv.—1. act. *without doubting, without hesitating* (Philod., Rhet I 133 Sudh.) αἰτεῖσθαι *ask*

confidently Hm 9:2, 4, 6. ἐπιχορηγεῖν πάντα τῷ πένητι *provide everything for the poor without hesitating* s 2:5, cf. 7; cf. 9, 24, 2 (w. ἀνυνειδίστως). μετανοεῖν *repent without delay* s 8, 10, 3.

2. *pass. without doubt, securely* (Apollon. Dysc.: Gramm. Graeci II 2 p. 213, 5 U.; Anth. Pal. 12, 151; PGM 4, 2511) κατοικεῖν *live* s 9, 29, 2.*

Ἀδμίν, ὁ indecl. *Admin*, son of Arni, in the genealogy of Jesus Lk 3:33 (the name is lacking in the t.r.; v.l. Ἀδάμ).*

ἀδόκιμος, ον (Democr.+; also Polyb. 6, 25, 8; 16, 14, 9; inscr., pap., Pr 25:4; Is 1:22) *not standing the test, then unqualified, worthless, base of pers.* (X., De Rep. Lac. 3, 3; Plut., Lib. Educ. 7 p. 4c ἀνθρώποις ἀδοκίμοις ἐγγεμίζουσι τ. παιδας; Herodian 7, 7, 5; Jos., C. Ap. 2, 236α. σοφισταί) 2 Cor 13:5-7; ITr 12:3; *disqualified* 1 Cor 9:27; ἀνὴρ ἄ. ἀπειραστος *a man who is not tempted is unproved* Agr 21. W. indication of the respect in which the test is not met ἀδοκίμοι περὶ τὴν πίστιν 2 Ti 3:8; πρὸς πᾶν ἔργον ἀγαθὸν ἄ. *unfit for any good deed* Tit 1:16.—Of things (Philo, Conf. Lingu. 198) barren soil Hb 6:8. Of the pagan νοῦς in a play on words w. οὐ δοκιμάζειν Ro 1:28.*

ἄδολος, ον *without deceit* (Pind.+; but mostly act., ‘honest’, so also as adv. Wsd 7:13 and Jos., Ant. 1, 212) *pass. unadulterated* (esp. in pap. and inscr. since III BC; e. g. PHib. 85, 16f [261 BC]; 98, 19 [261 BC]; POxy. 729, 19; BGU 290, 13; 1005, 5; 1015, 13; PTebt. 105; Dit., Syll. 3 736, 100; Philo, Rer. Div. Her. 95) of milk 1 Pt 2:2.—FJDölger, Antike u. Christentum I ’29, p. 170, 39. M-M.*

ἄδοξος, ον *without reputation, obscure* (so X.+; Dit., Or. 5, 64 [311 BC]; POxy. 79 II, 4 [II AD]; Sir 10:31; Jos., Vi. 278) 1 Cl 3:3; MPol 8:1 (both times as opp. of ἐνδοξος, as Ael. Aristid. 26, 39 K.=14 p. 338 D.; Diog. L. 7, 117).*

Ἀδραμυττηνός, ἡ, ὄν (Ἀδραμυττηνός W-H.; for the spelling cf. Stephan. Byz. s.v. Ἀδραμύττειον; W-S. §5, 26d; Bl-D. §42, 3 app.; Rob. 210; 223) of *Adramyttium* (Ἀτραμύττειον Hdt. 7, 42 al., later Ἀδραμύττειον. The adj. e.g. Strabo 13, 1, 61; 62; Plut., Cic. 4, 5; Dit., Or. 238, 4), a seaport in Mysia (n.w. Asia Minor) on the Aegean Sea Ac 27:2 Cf. RHarris, Adramyttium (Ac 27:2): Contemp. Rev. ’25, 194-202.*

ἀδρανής, ἐς (since Posidippus [c. 280 BC]: Anth. Pal. 9, 359; Plut.; Dio Chrys. 11[12], 31; Philostrate, Vi. Apoll. 3, 39; Wsd 13:19) *powerless* (w. ἀδύνατος; cf. Proclus, Theol. 149 p. 130, 25) πνεύματα ἐπίγεια ἄ. Hm 11:19.*

Ἀδρίας, ον, ὁ (class.; inscr. since 325 BC Meisterhans3-Schw.; Bl-D. §261, 8) *the Adriatic Sea* (the sea betw. Crete and Sicily is included in it: Eudoxus [III BC]: 79 fgm. 1 Jac.; Ptolem. 3, 4, 1; 17, 1; Ael. Aristid. 48, 66 K.=24 p. 483 D.; Jos., Vi. 15) Ac 27:27.*

ἀδρότης, ητος, ἡ (Il. 24, 6; Theophr. and Epicurus [Diog. L. 10, 83]) *abundance* ἐν τῇ ἄ. ταύτῃ *in this lavish gift* (the collection) 2 Cor 8:20. M-M.*

ἀδυνατέω fut. ἀδυνατήσω lit. *be powerless, be disabled* (so since Epicharmus [c. 480 BC], who uses it personally [Vorsokrat. 5 23 B, 23 ἀδυνατεῖ δ’ οὐδὲν θεός]; also UPZ 110, 13 and 89 [164 BC]; 6, 36 [163 BC]; Herm. Wr. 10, 18; Philo; Jos., Ant. 15, 211); in NT only impers. (Philod., Ira p. 98 W.; Job 10:13; 42:2; 2 Ch 14:10; Wsd 13:16) *it is impossible* οὐδὲν ἀδυνατήσῃ ὑμῖν Mt 17:20; οὐκ ἂν. παρὰ τοῦ θεοῦ (v.l. π. τῷ θεῷ) πᾶν ῥῆμα *nothing will be impossible w. God (as far as God is concerned)* Lk 1:37 (Gen 18:14; Dt 17:8.—The idea that nothing is impossible for the gods is also found among the Greeks from early times: Od. 16, 211f; Hes., Works 5f; Alcaeus 78, 7 Diehl). M-M.*

ἀδύνατος, ον—1. act. *powerless, impotent* (since Epicharmus, Hdt., Eur.; inscr., pap., LXX).

a. adj., of spirit beings Hm 11:19c. W. dat. ἀνὴρ ἄ. τοῖς ποσίν Ac 14:8 (cf. PLond. 678, 6 [99/98 BC]) ἄ. ὄμμασι, also PStrassb. 81, 17 [II BC]; Tob S 2:10; 5:10).

b. subst. οἱ ἀδύνατοι (Hyperid. 2, 10 contrasted w. δυνάμενοι εἰπεῖν, of those who cannot speak) of those weak in faith (opp. οἱ δυνατοί) Ro 15:1.—τὰ ἀδύνατα *what is powerless* Dg 9:6b.—τὸ ἀδύνατον *inability* εἰς τὸ τυχεῖν 6a; τὸ καθ’ ἑαυτοὺς ἀδύνατον εἰσελθεῖν *our own inability to enter* 9:1.

2. *pass. impossible* (Pind., Hdt.+; LXX, Philo, Joseph.).

a. adj. ἄ. w. and without ἐστίν *it is impossible* Hm 11:19a, b; παρὰ ἀνθρώποις τοῦτο ἄ. ἐστίν Mt 19:26; Mk 10:27 (cf. Philo, Spec. Leg. 1, 282; Jos., Ant. 10, 196; dedicatory inscr. fr. Phrygia [JZingerle, Hlg. Recht: Österr. Jh. 23, ’26, Beibl. p. 11] Μητρί Λητῷ ὅτι ἐξ ἀδυνάτων δυνατὰ ποιεῖ.—Ps.-Pla., Alcyon c. 3 ἀδύνατος and δυνατός of that which God cannot do and what he can); οὐδὲν ἄ. παρὰ τῷ θεῷ 1 Cl 27:2; cf. Lk 18:27. W. inf. foll. and acc. w. the inf. (Wsd 16:15; 2 Macc 4:6; Jos., Ant. 5, 109) Hb 6:4, 18; 10:4; 11:6; Hs 9, 26, 6; MPol 6:1. οὐκ ἐστίν ἄ. ὑπὲρ ὀνόματος θεοῦ (sc. τοῦτο ποιεῖν) IPHd 10:2.

b. subst. (Bl-D. §263, 2; Rob. 372; Mitteis, Chrest. 372 V, 24: ἐπιχειρεῖς τοῖς ἀδυνάτοις; Jos., Ant. 11, 195) τὸ ἄ. τ. νόμου *what was impossible for the law* (God has done) Ro 8:3. M-M.*

ᾄδω (since Hom., but there in the uncontracted form αἰίδω; inscr., pap., LXX) *sing abs.* (w. χορεύειν, ὀρχεῖσθαι) Hs 9, 11, 5. W. dat. of the pers. (LXX; Philostrate, Imag. 1, 11, 780; Heliod. 5, 15, 3 ἐμβατήρια ᾄδ. τ. Διονύσω; cf. Diod. S. 2, 47, 3 ὕμνους λέγειν τῷ θεῷ; Nägeli 42f) ᾄ. διὰ Ἰ. Χρ. τῷ πατρὶ IEph 4:2; τῷ πατρὶ ἐν Χρ. Ἰ. I Ro 2:2;

ἄ. ἐν ταῖς καρδίαις ὑμῶν τ. θεῷ Col 3:16; ἄδοντες καὶ ψάλλοντες (+ἐν v.l.) τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ *singing and playing in your hearts to the Lord* Eph 5:19. **W. acc. foll.**, of the song that is sung (Polycrates: no. 588 **fgm.** 1 **Jac.**; **Jos.**, **Ant.** 3, 64 ὕμνους) ᾠδὴν καινὴν (Ps 143:9; cf. **Philo**, Mos. 1, 255 ἄ. ἄσμα καινόν) Rv 5:9. (ὡς) ᾠδὴν καινὴν 14:3. τὴν ᾠδὴν Μουσέως 15:3 (Dt 31:30; cf. Ex 15:1). **Pass.** Ἰησοῦς Χριστὸς ᾄδεται (praise of) *Jesus Christ is being sung* IEph 4:1. ἄδω τὰς ἐκκλησίας *I sing the praise of the churches* IMg 1:2 (Funk, in the text). φόβος νόμου ᾄδεται *the fear of the law is sung* Dg 11:6 (but s. **Philo**, Sacr. Abel. 131 λόγος ᾄδεται=a teaching is presented; **Aelian**, N.A. 17, 5 Φύλαρχος ᾄδει [=says] τοιαῦτα; **Arrian**, Anab. 4, 9, 5 ‘proclaim’. Likewise **Epict.**, **fgm.** **Stob.** ᾄδεν τὰ λόγια; **Plut.**, Thes. 19, 1; **Maximus Tyr.** 32, 1b).—JKroll, D. christl. Hymnodik bis zu Klemens v. Al.: Beigabe z. Vorlesungsverz. v. Braunsberg SS. 1921 and WS. 191/22. **M-M. B.** 1249.*

ἀεὶ **adv.** (**Hom.**.; **inscr.**, **pap.** [**Mayser** 103f], **LXX**, **Ep. Arist.**; **Jos.**, **Vi.** 87 al.).

1. *always* ἄ. χαίροντες 2 Cor 6:10; ἔτοιμοι ἄ. πρὸς ἀπολογίαν *always prepared to make a defense* 1 Pt 3:15; cf. Dg 8:8; 11:5; 12:8; **Pol** 6:1; **IEph** 11:2; εἰς ἄ. *forever* (**Dio Chrys.** 21[38], 51; **Ael. Aristid.** 43, 9 K.=1 p. 3 D.; **BGU** 180, 24; 316, 22; **POxy.** 67, 22; **PLepz.** 4, 24; **Jos.**, **C. Ap.** 2, 156) **IPol** 2:2.

2. *from the beginning* (**Pla.**, Gorg. 523A καὶ ἀεὶ καὶ νῦν=‘from time immemorial to the present’; **Diod. S.** 20, 24, 2) Κρήτες ἄ. ψεῦσται *Cretans have always been liars* Tit 1:12.

3. of a **freq.** recurring action or situation, *continually, constantly* (**Diod. S.** 19, 39, 1 allies were coming on ‘from time to time’; **PRyl.** 114, 26 ἐμὲ τὴν χήραν ἄ. ἀποστρεῖν; **Ep. Arist.** 196) ἄ. εἰς θάνατον παραδιδόμεθα 2 Cor 4:11; ἄ. τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε Ac 7:51; ἄ. ὑμᾶς ὑπομινῆσκειν *from time to time* 2 Pt 1:12; ἄ. πλανῶνται Hb 3:10 (Ps 94:10). καθὼς ἄ. ἐποίει *as he was accustomed to do* Mk 15:8 v.l. Cf. **MPol** 13:2. **B.** 985.*

ἀέναος, ον (in **var.** spellings—mostly **w.** one **v**—**Hes.**, **Hdt.**.; **inscr.**, **pap.**, **LXX**).

1. **lit.** *ever-flowing* of springs (**Hes.**, Opera 595; **Simonides** in **Diog. L.** 1, 90; **Epict.** in **Stob.**, **fgm.** 2 p. 463 Sch.; **M. Ant.** 8, 51; **Wsd** 11:6; **Philo**, Spec. Leg. 1, 303; **Jos.**, **Bell.** 3, 45, **Ant.** 3, 258; **Sib. Or.** 4, 15) 1 Cl 20:10.

2. **fig.** *eternal* (**Pind.**.; **LXX**; **Sib. Or.** 3, 698; **Herm. Wr.** 18, 14a; **PGM** 13, 842) God (**Sb** 8141, 22 [**inscr.** I BC] θεοῦ μεγάλου ἔκγονος ἀνάου) **PK** 2. τὴν ἄ. τοῦ κόσμου σύστασιν *the everlasting constitution of the universe* 1 Cl 60:1 (cf. **Dit.**, **Or.** 56, 48 εἰς τὸν ἄ. κόσμον).*

ἀετός, οὗ, ὁ (since **Hom.**, who writes ἀετός like many after him [cf. **Jos.**, **Bell.** 5, 48]; **inscr.**, **pap.**, **LXX**; **Jos.**, **Bell.** 1, 650f, **Ant.** 17, 151; **Test.** 12 **Patr.**) eagle symbol of swiftness Rv 12:14 (s. Ezk 17:3, 7); cf. 4:7; 8:13 (s. **Boll** 37f; 113f—ἄ. πετόμενος as Job 9:26). Eating carrion, in the proverb (cf. Job 39:30) ἐκεῖ (ἐπι)συναγθῆσονται οἱ ἄ. Mt 24:28; Lk 17:37 (where the vulture is meant; **Aristot.**, **Hist.** An. 9, 32 and **Pliny**, **Hist.** Nat. 10, 3 also class the vulture among the eagles; **TWManson**, Sayings of Jesus ’54, 147, emphasizes the swiftness of the coming of the Day of the Son of Man). The Jews are forbidden to eat its flesh **B** 10:1, 4 (Dt 14:12; **Lev** 11:13). **M-M.**.*

Ἀζαρίας, ου, ὁ (**Joseph.**) *Azariah*, in Da 1:6f; 3:23ff one of the three youths in the fiery furnace 1 Cl 45:7.*

ἄζυμος, ον *without fermentation* (**Pla.**, Tim. 74D σάρξ unfermented=firm, solid, of sinews; ἄρτος *made without yeast, unleavened*: **Hippocr.**, περὶ διαίτης 2, 42; 3, 79; **Trypho** of Alex. [I BC] in Ath. 3 p. 109B ἄρτοι ἄζυμοι; **Galen**: **CMG** V 4, 2 p. 220, 1; 3 of country people who ἐορτάζοντες make loaves of bread which they call ἄζυμοι; **Pollux** 6, 32; **Athen.** 3, 74; **LXX**).

1. **subst.** τὰ ἄζυμα—a. *unleavened bread* in the form of flat cakes, *matzoth* (מַצִּוֶּת; [the **Gk.** word μάζα, ἦ=‘dough, bread’ **Hdt.**.; **Harmodius**-III BC—no. 319 **Jac.** **fgm.** 1 μάζας καὶ ἄρτους; **Antig. Car.** 173]; τὰ ἄ. Ex 12:8, 15 al.; 23:15; **Philo**, Congr. Erud. Gr. 161; **Jos.**, **Ant.** 3, 249b; 17, 213; *λάγανα* ‘flat cakes’ **Lev** 2:4; **Num** 6:15, as ἄρτοι ἄ. Ex 29:2; **Lev** 2:5; **Jos.**, **Ant.** 3, 142) eaten by the Jews at Passover. In the NT only **fig.**, ἐορτάζειν ἐν ἄ. εἰλικρινείας καὶ ἀληθείας *celebrate the festival w. the unleavened bread of purity and truth, i.e., a pure and true life* 1 Cor 5:8.

b. *the festival of unleavened bread* (s. **πάσχα** 1; **GBeer**, Pesachim ’12 [p. 1, 1 **lit.**]. On the **pl.** cf. **W-S.** §27, 4b; **Bl-D.** §141, 3) **PK** 2 p. 14, 29; **w.** **πάσχα** (1 **Esdr** 1:17; cf. **Jos.**, **Ant.** 14, 21 κατὰ τὸν καιρὸν τῆς τ. ἀζύμων ἐορτῆς, ἣν **πάσχα** λέγομεν; 18, 29 and Lk 22:7 s. below) Mk 14:1; ἡ ἐορτὴ τῶν ἄ. (Ex 23:15; 34:18; Dt 16:16; **Jos.**, **Ant.** 2, 317; 14, 21 s. above; **Inschr.** v. Hierap. no. 342) Lk 2:42 D; 22:1; ἡ ἡμέρα τῶν ἄ., ἣ ἔδει θύεσθαι τὸ **πάσχα** vs. 7 (s. above); αἱ ἡμέραι τῶν ἄ. Ac 12:3; 20:6 (cf. **FStrobel**, Nov T 2, ’58, 216, note 2). τῇ πρώτῃ ἡμέρᾳ τῶν ἄ. Mk 14:12; cf. Mt 26:17 (**LDieu**, Ephem. theol. Lov. 14, ’38, 657-67). *πρὸ μιᾶς τῶν ἄ. one day before the festival of unleavened bread* **GP** 2:5 (on this use s. **WSchulze**, Graeca Latina ’01, 14f; **Bl-D.** §213 **w. app.**; **Mlt.** 100f).

2. **fig.** of men in whom sin has been overcome in principle καθὼς ἐστε ἄ. 1 Cor 5:7.*

Ἀζώρ, ὁ indecl. *Azor*, in the genealogy of Jesus Mt 1:13f; Lk 3:23ff D.*

Ἀζωτος, ου, ἡ (since **Hdt.** 2, 157; also **Diod. S.** 19, 85, 1; **LXX**; **Jos.**, Index Niese) *Azotus*, the OT (Is 20:1) *Ashdod*, one of the five Philistine cities, on the coast of S. Palestine Ac 8:40.—**Schürer** II4 125f (**lit.**).*

ἀηδής, ἐς (**Hippocr.**, **Hdt.**+) *unpleasant, odious*. **Comp.** ἀηδέστερος, α, ον *more loathsome* **Papias** 3.*

ἀηδία, ας, ἡ *enmity, lit. unpleasantness* (so **Demosth.**.; **UPZ** 72, 8 [152 BC]; 119, 23; **BGU** 22, 14f; **LXX** Pr 23:29; **Aq. Sym.** Jer 15:10; **Philo**; **Jos.**, **Ant.** 17, 307; **Test.** Dan 4:3) ὄντες ἐν ἀηδίᾳ Lk 23:12 D (ἐν ἄ. εἶναι **Ael.**

ἀηδῶς *adv. unwillingly, reluctantly* (so X., Pla.+; BGU 801, 4 λίαν ἀηδῶς; Jos., **Ant. 11, 149**; 12, 174) ἂ. ἔχειν (Demosth. 20, 142; 37, 11; BGU 665 III, 10f [I AD] ἀηδῶς ἔσχον περὶ τοῦ ἵππου; PGiess. 20, 9) *be displeased (w. ἀγανακτεῖν)* 2 Cl 19:2.*

ἀήρ, ἔρος, ὁ (Hom.+; pap., LXX; Ep. Arist. 70; Philo; Jos., **Ant. 14, 473**; Test. Reub. 2:5; Sib. Or. 2, 207; loanw. in rabb.) *air, w. the sun* Rv 9:2; as an element *w. fire and water* (PGM 12, 251; 17b, 15) Dg 7:2. To indicate the direction ‘up’ (Achilles Tat. 7, 15, 3 ἐξάλλομαι εἰς ἄερα; PPar. 21b, 16 ἀπὸ ἐδάφους μέχρι ἄερος; PLond. 991, 10; PGM 13, 832 εἰς ἄερα βλέπων; Jos., **Ant. 7, 327**) βάλλειν εἰς τὸν ἂ. *throw into the air* Ac 22:23; ἀρπάζεσθαι εἰς ἂ. 1 Th 4:17 (cf. PGM 1, 179); ἐκχέειν ἐπὶ τὸν ἂ. Rv 16:17. In figures of speech: ἄερα δέρειν *beat the air fr. the language of the arena, of a gladiator who misses a stroke* 1 Cor 9:26 (s. δέρω; Vergil, Aen. 5, 377 verberat ictibus auras; 6, 294; *sim.* Quint. Smyrn. 9, 259f ἐς κενεὴν τύπας ἤερα); proverb. (AOtto, D. Sprichwörter d. Röm. 1890, 364) εἰς ἂ. λαλεῖν *talk to the wind* 14:9 (Ovid, Am. 1, 6, 42 dare verba in ventos; Lucret. 4, 931).—Of space (Artem. 2, 8 p. 91, 10ff; 2, 36 p. 138, 2 οἱ ὑπὲρ ἄερα ἀστέρες; Cyranides p. 49, 7 τὰ ἐν οὐρανῷ κ. ἐν ἀέρι) πετεινὰ τ. ἄερος PK 2 p. 14, 17; ἴρις ἐν ἂ. AP 10.—Of the kgdm. of the air, in which spirit beings live (Ocellus Luc. c. 40: the gods live in heaven, men live on earth, the δαίμονες in the ἀέριος τόπος; Diog. L. 8, 32 after Pythagoras εἶναι τε πάντα τὸν ἄερα ψυχῶν ἔμπλεον, καὶ τούτους δαίμονάς τε καὶ ἥρωας νομίζεσθαι; Plut., Mor. 274B; Celsus 8, 35; PGM 13, 278 πνεῦμα ἐν ἀέρι φοιτῶμενον; 4, 1134; 2699; 3042 ἀέριον ‘air-spirit’; *likew.* 7, 314.—1, 129 a supernat. being as μόνος κύριος τοῦ ἄερος; Fluchtaf. no. 4, 37 p. 19 ἄερος τὴν ἐξουσίαν ἔχοντα Ωη Ἰαω; SEitrem and AFridrichsen, E. christl. Amulett auf Pap. ’21, p. 31. 5; p. 13f; Philo, Plant. 14, Gig. 6f, Conf. Lingu. 174 al.) ὁ ἄρχων τῆς ἐξουσίας τοῦ ἂ. *the ruler of the kingdom of the air i.e. Satan*, Eph 2:2 (cf. Ascension of Isaiah 11, 23; Slav. En. 31; Test. Benj. 3:4 ἀέριον πνεῦμα τοῦ Βελίαρ).—OEverling, D. paulinische Angelologie 1888, 107f; Dibelius, Geisterwelt 156f; FPFister, Philol. 69, ’10, 416ff; Cumont 3 289, 55. M-M. and suppl. B. 63.*

ἀθά s. μαρὰν ἀθά.

ἀθανασία, ας, ἡ (Isocr., Pla.+; Vett. Val. 221; 330; Dit., Syll.3 798, 4; Sb 4127, 14; PGM 4, 477; Wsd, 4 Macc, Philo; Jos., **Bell. 7, 348**, **Ant. 17, 354**; Sib. Or. 2, 41; 150; loanw. in rabb.) *immortality (w. γνῶσις, πίστις)* D 10:2. ἐνδύσασθαι ἂ. *put on immortality=be clothed w. an immortal body* 1 Cor 15:53f; God ὁ μόνος ἔχων ἂ. 1 Ti 6:16; ζῶν ἐν ἂ. 1 Cl 35:2. In accord *w. widespread medical terminology* (ThSchermann, ThQ 92, ’10, 6ff) the Lord’s Supper is called a φάρμακον ἀθανασίας (syn. ἀντίδοτος τοῦ μὴ ἀποθανεῖν) *medicine of immortality* IEph 20:2 (Diod. S. 1, 25 τὸ τῆς ἂ. φάρμακον). M-M.*

ἀθάνατος, ον (Hom.+; inscr., pap., LXX; Ps.-Phoc. 115; Jos., **C. Ap. 2, 277**) *immortal of God* (Philo, Aet. M. 44; Sib. Or. 3, 276; 582; οἱ ἂ. Hom.+ 1 Ti 1:17 v.l. Of the soul (acc. to Diog. L. 1, 24 since Thales and Choerilus Ep. [V BC]; cf. further Pla., Ep. 7 p. 335A; Diod. S. 5, 28, 6; Paus. 4, 32, 4; Herm. Wr. 8, 1; Vett. Val. 242, 16; Iambl., Vi. Pyth. 30, 173; Philo, Op. M. 119.—MPNilsson, The Immortality of the Soul in Gk. Rel.: Eranos 39, ’41, 1-16) Dg 6:8. Of γνῶσις (cf. the combin. *w. χάρις* Demosth., Ep. 4, 9; Dit., Syll.3 798, 7; *w. κρίσις* Dit., Or. 383, 207) 1 Cl 36:2. τὸν ἂ. τῆς ἀναστάσεως καρπὸν τρυγᾶν 2 Cl 19:3. *Subst. of Jesus ὁ ἂ.* Dg 9:2 (*opp. οἱ θνητοί*); τὸ ἂ. *that which is immortal (opp. τὸ θνητόν, like Philo, Rer. Div. Her. 265)* D 4:8 (cf. Alexis 158 τὸ ἂ. in contrast to σῶμα). M-M. s.v. ἀθανασία.*

ἀθέμιτος Dg 4:2 s. the foll.

ἀθέμιτος, ον (Hom. and other early wr. ἀθέμιτος; since Antipho, more and more commonly in the Koine, incl. LXX and Jos. [e.g. **Bell. 4, 562**, Vi. 26]; UPZ 162 II, 22 [117 BC] ἀθέμιτος) *unlawful, lawless, wanton* εἰδωλολατρίαι 1 Pt 4:3. ὁργή 1 Cl 63:2. ἀθέμιτόν ἐστιν *it is unlawful w. inf. foll.* (Plut., Mor. 150F; Jos., **Bell. 1, 650**) Ac 10:28. πῶς οὐκ ἀθέμιτον; Dg 4:2.—*Subst. ἂ. ποιεῖν* (X., Mem. 1, 1, 9) *commit lawless acts* D 16:4. M-M.*

ἄθεος, ον (Aeschyl.+; Diog. L. 7, 119; Stoic. III p. 157, 606; Vett. Val. ind.; PGM 36, 319; 337; Cat. Cod. Astr. II 98, 15; 108, 3; 109, 12; Philo, Leg. All. 1, 49 al.—HIBell, Jews and Christians in Egypt ’24) *without God, godless*.

1. without censure (Artem. 1, 8 p. 14, 4 οὐδὲν ἔθνος ἄθεον; Maximus Tyr. 30, 2d δι’ ἀμαθίαν ἄθεοι of those who, through no fault of their own, have never heard of gods), of pagans ἂ. ἐν τῷ κόσμῳ Eph 2:12. So also, if it is correctly restored, LJ 1:5.

2. of one who disdains or denies God or the gods and their laws (Euhemerus and other Gk. thinkers are so called in Sext. Emp., Math. 9, 50 and 9, 17; Diogenes, Epicurus et al. in Aelian, V.H. 2, 31.—Nicol. Dam.: 90 fgm. 16 Jac. οἷα ἄθεοις ἐπόντωνσεν; Ptolem., Apotel. 3, 14, 28 in a catalogue of vices).

a. in the mouth of pagans against Christians (also Jews: Jos., **C. Ap. 2, 148**) αἶρε τοὺς ἂ. *away w. the atheists!* MPol 3; 9:2a (cf. Justin, Apol. I 6, 1; 13, 1 al.; Dit., Or. 569, 22; ThMommson, Hist. Ztschr. 64, 1890, 407; ABDrachmann, Atheism in Pagan Antiquity ’22).

b. in the mouth of Christians, *w. ref.* to pagans MPol 9:2b (*likew.* Sib. Or. 8, 395; Ps.-Clem., Hom. 15, 4; Clem. Alex., Paed. 3, 11, 80). Of heterodox Christians ITr 10 and hence *prob.* also 3:2 (cf. Third Corinthians 3:37). M-M.*

ἄθεσμος, ον (Diod. S. 1, 14; Plut., Caes. 10, 5; POxy. 129, 8; PLond. 1678, 5; PGM 4, 2607; 2670; Philo, Mos.

2, 198; Jos., **Bell.** 7, 264; 3 Macc 5:12; 6:26) *lawless, unprincipled* (opp. δίκαιος). *Subst.* ὁ ἄ. *the lawless man* (Philo, Praem. 126; Sib. Or. 5, 177) 2 Pt 2:7; 3:17. **M-M.***

ἀθετέω fut. ἀθετήσω; 1 aor. ἠθέτησα (Polyb.+; inscr., pap., LXX, Joseph., [but only Ant. 15, 26 v.l.]; Test. 12 Patr.).

1. **trans.**—**a.** *declare invalid, nullify, set aside* (BGU 1123, 11 [I BC]; Ps 88:35; 1 Macc 11:36; 2 Macc 13:25 al.) a will Gal 3:15. τὴν ἐντολὴν τοῦ θεοῦ Mk 7:9 (cf. Act. Phil. 142). τὴν βουλὴν τοῦ θεοῦ Lk 7:30 (cf. Ps 32:10). νόμον Μωϋσέως Hb 10:28 (cf. Ezk 22:26). τὴν χάριν τοῦ θεοῦ Gal 2:21. τὴν πρώτην πίστιν *break their first pledge* 1 Ti 5:12 (πίστιν ἄ. Polyb. 8, 2, 5; 11, 29, 3; Diod. S. 21, 20 al.); *thwart, confound* (Ps 32:10) τὴν σύνεσιν τῶν συνετῶν 1 Cor 1:19.

b. *reject, not recognize* (POxy. 1120, 8; PGiess. 34, 8) Christ J 12:48 (cf. Third Corinthians 3:3 κύριος Χρ. ἀθετούμενος); God 1 Th 4:8 (cf. Act. Jo. 3; 41); both, together w. the apostles Lk 10:16. κυριότητα Jd 8. τὸν κύριον Hm 3:2. **Gener.**: οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν *he did not want to refuse* (perh. *break faith w.*: Is 1:2; Polyb. 3, 29, 2) *her* Mk 6:26.—**Pass.** of Christ τίς ἀθετηθεῖς; IEph 10:3.

2. **intr.** (so oft. LXX; Maspéro 151, 251) *commit an offense* εἰς τὸν θεόν Hv 2, 2, 2 (cf. 3 Km 12:19; Ezk 39:23). **M-M.***

ἀθέτησις, εως, ἡ (Cicero, Ad Att. 6, 9, 3; Diog. L. 3, 39, 66 al.; pap., LXX).

1. *annulment legal t.t.* (BGU 44, 16 [102 AD]; 196, 21; 281, 18 al.) ἄ. γίνεται προαγούσης ἐντολῆς *a former commandment is annulled* Hb 7:18.

2. **gener. removal** (Sext. Emp., Math. 8, 142 w. ἀναίρεσις εἰς ἄ. τῆς ἀμαρτίας Hb 9:26.—Dssm., NB 55f [BS 228f.] **M-M.***

Ἀθῆναι, ὧν, αἱ, (Hom.+; Philo, Joseph.) *Athens*, capital of Attica Ac 17:15f; 18:1; 1 Th 3:1 (also in the ms. notes after 1 and 2 Th and Hb). Cf. EHaenchen on Ac 17:15 (lit.); OBroneer, Bibl. Archaeologist 21, '58, 2-28.*

Ἀθηναῖος, α, ον (Hom.+; Philo, Joseph.) *Athenian*; *subst.* ὁ Ἀ. *the Athenian* Ac 17:21; in *dir.* address: ἄνδρες Ἀθηναῖοι *gentlemen of Athens* (Demosth. 8, 35; 18, 27; Diod. S. 13, 102, 2 al.) vs. 22.*

ἄθικτος, ον *inviolable, sacred* (so trag.+; Dit., Syll.3 569, 16; Sb 7202, 68 [III BC]; Sym. Lev 8:9; 21:12) τὰ ἄ. ἀρχεῖα IPHd 8:2.*

ἀθλέω 1 aor. ἦθλησα (Hom.+; Philo) *compete in a contest* in the arena 2 Ti 2:5; νομίμως *according to the rules* ibid. (Epict. 3, 10, 8; Galen, Ad Hippocr. Aphor. 18 οἱ γυμνασταὶ κ. οἱ νομίμως ἀθλοῦντες). Of the apostles ἕως θανάτου ἦθλησαν *they contended unto death* 1 Cl 5:2. **Gener.** θεοῦ ζῶντος πείραν ἄ. (w. γυμνάζεσθαι) *we are competing in a contest of a living God* 2 Cl 20:2.*

ἄθλησις, εως, ἡ (since Polyb. 5, 64, 6; Bull. de corr. hell. 23, 1899, 557 [II BC]; IG XIV 1102 [II AD]; Dit., Syll.3 1073, 24; PHermopol. 119B III, 13; Philo) *contest*, in NT only fig. of temptations and suffering which, so to speak, fight against men: πολλὴν ἄ. ὑπεμείνατε παθημάτων *you have had to endure a hard struggle w. suffering* Hb 10:32. **M-M.***

ἀθλητής, οὔ, ὁ (since Pind. [ἀεθλητής]; inscr., pap., 4 Macc, Philo; Jos., Ant. 13, 327; 17, 259; loanw. in rabb.) *contender, athlete*, in our lit. only fig. (since Gorgias [EScheel, De Gorgianae Disciplinae Vestigiis, Diss. Rostock 1890, 13], also Diod. S. 9, 1, 1 ἄ. πάσης ἀρετῆς; Dio Chrys. 2, 18; 4 Macc 6:10; 17:15f) of the martyrs οἱ ἐγγιστα γενόμενοι ἄ. 1 Cl 5:1. Of one practised in suffering τέλειος ἄ. *master athlete* IPol 1:3; μέγας ἄ. 3:1; θεοῦ ἄ. 2:3.*

ἄθραυστος, ον (Eur.+; Dit., Syll.3 970, 15; Sb 8960, 20 ἄ. βίος) *unbroken* ἄ. διαφυλάσσειν τὸν ἀριθμὸν τῶν ἐκλεκτῶν *to preserve unbroken the number of the elect* 1 Cl 59:2.*

ἀθροίζω pf. pass. ptc. ἠθροισμένος (trag., Hdt.+; Dit., Or. 764, 9; UPZ 12, 42 [158 BC]; LXX; Philo, De Jos. 158; Jos., Ant. 3, 300 Μωϋσῆς εἰς ἐκκλησίαν ἀθροίζει τὸ πλῆθος) *collect, gather* Lk 24:33. **M-M.***

ἀθυμέω (since Aeschyl., Thu. 5, 91, 1; PAmh. 37, 7; 10 [II BC]; PGiess. 79 III, 11; LXX, Philo; Jos., Bell. 6, 94, Ant. 9, 87) *be discouraged, lose heart* of children (Hyperid., fgm. 144) ἵνα μὴ ἀθυμῶσιν *that they may not lose heart* Col 3:21. **M-M.***

ἀθυμία, ας, ἡ (Soph., Hdt.+; UPZ 19, 14 [163 BC]; LXX, Philo; Jos., Bell. 3, 182, Ant. 12, 357, C. Ap. 1, 236) *discouragement* εἰς ἄ. βάλλειν τινά *plunge someone into disc.* 1 Cl 46:9 (cf. Aeschin. 3, 177 εἰς τὴν ἐσχάτην ἄ. ἐμβαλεῖν).*

ἀθῶος, ον (Eur.+; Dit., Syll.3 1157, 59; 1217, 6; PTebt. 44, 28; LXX, Philo; Jos., Ant. 4, 271; 8, 15) *innocent* αἵμα ἄ. (oft. LXX; Philo, Spec. Leg. 1, 204; Test. Lev. 16:3; Test. Zeb. 2:2) Mt 27:4. Of pers.: ἄ. εἶναι ἀπὸ τινος (Bl-D. §182, 3; cf. Gen 24; 41; Num 5:19, 31) *be innocent of someth. vs. 24; 1 Cl 59:2.* μετὰ ἀνδρὸς ἀθῶου ἄ. ἔσθι 1 Cl 46:3 (Ps 17:26). W. δίκαιος vs. 4 (cf. Ex 23:7); *guiltless* of the almsgiver, so far as he has fulfilled the commandment D 1:5; Hm 2:6. **M-M. B. 1446.***

αἴγειος, εἶα, εἰον (Hom.+; inscr., pap., LXX; Jos., Ant. 3, 102) *of a goat*; of the clothing of the prophets: ἐν αἰγείοις δέρμασιν (PFay. 107, 2f δέρματα αἰγεία) *in goatskins* Hb 11:37; 1 Cl 17:1 (w. μῆλωταί). Of the clothing of the angel of punishment Hs 6, 2, 5; of the shepherd Hv 5:1 v.l. M-M.*

αἰγιαλός, οὗ, ὁ *shore, beach* (Hom.+; mostly of the sea, as Dit., Or. 199, 21; Judg 5:17 A; Philo, Aet. M. 42; Jos., Ant. 14, 292; Test. Zeb. 6:3, but also of lakes: PTebt. 79 [148 BC]; 82; 83; PFay. 82, 3; Jos., Bell. 3, 521 [Lake Gennesaret]) **gener.** ἐστάναι ἐπὶ τὸν αἰ. Mt 13:2; ἐστάναι εἰς τὸν αἰ. J 21:4; ἀναβιβάζειν ἐπὶ τὸν αἰ. Mt 13:48; cf. Ac 21:5. Suitable for beaching ships κόλπον ἔχοντα αἰ. *a bay with a (good) beach* 27:39 (cf. X., An. 6, 4, 4 λιμὴν αἰγιαλὸν ἔχων); κατέχειν εἰς τ. αἰ. *to head for the beach* (s. κατέχω 2) vs. 40. M-M. B. 32.*

Αἰγύπτιος, ἰα, ἰον (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr., Sib. Or.) *Egyptian* τὸ Αἰ. εὐαγγέλιον Kl. T. 83, p. 15, 8.—Subst. only as a national name *the Egyptian* Ac 7:24; Hb 11:23 D (both Ex 2:12; cf. Ezek. Trag. in Euseb., Pr. Ev. 9, 28); Ac 7:28; 1 Cl 4:10 (both Ex 2:14). Their wisdom Ac 7:22. Of a certain unnamed Egyptian 21:38 (cf. Jos., Ant. 20, 171; 172). οἱ Αἰγύπτιοι of the Pharaoh of the Exodus and his army Hb 11:29. Of the nation as a whole B 9:6; τὸ κατ' Αἰγυπτίους εὐαγγ. Kl. T. 83, p. 4, 14; 15, 19; 16, 5; 9. M-M.*

Αἴγυπτος, ου, ἡ (Hom.+; inscr., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr., Sib. Or.; except for Ac 7:11; 1 Cl 25:3, always without the art. [W-S. §18, 5d; Bl-D. §261, 7]) *Egypt* Mt 2:13f, 15 (Hos 11:1), 19; Ac 2:10; 7:9ff, 34 (Ex 3:7, 10), 39; Hb 3:16; 11:26f; 1 Cl 4:10; 25:3; 51:5a. More fully γῇ Αἰγύπτου Ac 7:36 (Ex 7:3), 40; 13:17; Hb 8:9 (Jer 38:32); Jd 5; 1 Cl 51:5b; 53:2; B 14:3 (the two last Ex 32:7; Dt 9:12); B 2:7 (Jer 7:22); 4:8 (Ex 32:7). Country for people 1 Cl 17:5.—As symbolic name (w. Sodom) of a city; the addition of οὗ καὶ ὁ κύριος αὐτῶν ἐσταυρώθη shows that Jerusalem is meant Rv 11:8.*

αἰδέομαι 1 aor. ἡδέσθην (Hom.+; inscr., pap., LXX; Jos., Bell. 1, 8; 319, Ant. 15, 28; Test. 12 Patr.; cf. Nägeli 57) *respect* τινά *someone* (Callinus [VII BC], fgm. 1, 2 Diehl2; Apollon. Rhod. 4, 796 ἐμέ=me, i.e., Hera; Diod. S. 5, 31, 5 Ἄρης αἰδεῖται τὰς Μούσας) τοὺς προηγουμένους 1 Cl 21:6; *have regard for* (Appian, Maced. 9 §6; Dio Chrys. 71 [21], 13) αἰδέσθητί σου τὴν ἡλικίαν *have some regard for your age* MPol 9:2 (cf. 4 Macc 5:7; Philo, Spec. Leg. 2, 238). M-M. s.v. αἰδώς.*

αἰδώς, ον (Hom. Hymns, Hes.+; inscr.; Wsd 7:26; 4 Macc 10:15; a favorite w. Philo: Op. M. 7; 171, Cher. 2; 4; 9, Post. Caini 39, Fuga 173; Jos., Ant. 4, 178; 17, 152) *eternal* ἡ ἄ. αὐτοῦ (of God) δύναμις Ro 1:20 (Zoroaster in Philo Bybl. [Euseb., Pr. Ev. 1, 10, 52], 58th letter of Apollonius of Tyana [Philostrat. I 360, 29 K.] and Sib. Or. 5, 66 θεὸς ἄ.). ζῶῃ (Philo, Fug. 97) IEph 19:3; δεσμοῖς ἄ. Jd 6 (PGM 4, 1466 πολωρὲ κλείθρων αἰδίων). M-M.*

αἰδοῖον, ου, τό (Hom.+; LXX) *private part* (s) Papias 3.*

αἰδώς, οὗς, ἡ (Hom.+; Epict.; Dit., Or. 507, 8; pap., LXX; Jos., Bell. 2, 325; Test. Jud. 14:7; Sib. Or. 1, 35).

1. *modesty* of women (Diod. S. 13, 55, 4.—With σωφροσύνη) μετὰ αἰ. 1 Ti 2:9 (cf. Jos., Ant. 2, 52).

2. *reverence, respect* (Pind. et al.; Plut., Timol. 7, 1; Jos., Ant. 6, 262) w. εὐλάβεια (as Philo, Leg. ad Gai. 352) Hb 12:28 v.l. (cf. Appian, Bell. Civ. 1, 71 §331 αἰδὼς θεῶν).—RSchultz, AIDΩΣ, Diss. Rostock '10; CEvErffa, AIDΩΣ: Philol. Suppl. 30, 2, '37. M-M. B. 1141.*

Αἰθίοψ, οπος, ὁ (Hom.+; inscr., pap., LXX; Philo, Deus Imm. 174; Joseph., Ep. Arist. 13; Sib. Or.) *Ethiopian* βασίλισσα Αἰθίοπων Ac 8:27; as adj. w. ἀνὴρ (Stephan. Byz. s.v. Αἰθίοψ acc. to Favorinus) ibid.—For lit. s. on Κανδάκη.*

αἰκία, ἰας, ἡ (w. var. spellings Aeschyl.+; pap.; 2 and 3 Macc; Joseph.) *mistreatment, torture, w. painful death* (Andoc. 1, 138; Polyb. 1, 85, 2; Ps.-Pla., Axioch 372A) 1 Cl 6:1 (w. βάσανος; cf. Jos., Bell. 3, 321). εἰς αἰ. περιβαλεῖν (Lghtft. cj. παραβαλεῖν) *torture* 45:7 (cf. 3 Macc 6:26; Ep. Arist. 208). αἰκίαις περιπίπτειν *be tortured, tormented* 51:2.*

αἰκισμα, ατος, τό (trag.+; Lysias 6, 26; Pollux 6, 183) *mistreatment, torment* 1 Cl 6:2; (w. μάστιγες) 17:5.*

αἰκισμός, οὗ, ὁ (since Ctesias [400 BC]; Pollux 8, 79; pap., LXX) *mistreatment* (PHal. 1, 118; 2 and 4 Macc), (w. κόλασις) *punishment* (Plut., Mor. 8F) εἰς αἰ. τιθέναι=αἰκίζειν *punish* 1 Cl 11:1.*

Αἰλαμίτης s. Ἐλαμίτης.

αἰλουρος, ου, ὁ, ἡ (since Hdt. 2, 66 [αἰέλουρος]) *cat* (Hdt., Aristot., Diod. S. 20, 58, 2; Ptolem., Apotel. 3, 9, 2 κυνῶν ἢ αἰλούρων; Aelian; Plut., Mor. 144C; Cyranides p. 59, 13 αἰ. ἦτοι κάττα; EpJer 21) PK 2 p. 14, 19.*

αἷμα, ατος, τό (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr., Sib. Or.) *blood*.

1. *lit.*—a. of human blood J 19:34 (PHaupt, Blood and Water: AJPh 45, '24, 53-5; FJDölger, Ant. u. Christent. II '30, 117ff). ὅταν ἐκ ξύλου αἷ. στάξῃ *when blood drips from a tree* B 12:1 (cf. 4 Ezra 5:5). ῥύσις αἵματος *hemorrhage* (cf. Lev 15:25; 20:18) as a woman's disease Mk 5:25; Lk 8:43f; πηγὴ τοῦ αἵ. Mk 5:29; θρόμβοι

αἵματος Lk 22:44.—Esp. as a principal component of the human body, w. σάρξ; σὰρξ καὶ αἷμα=*man*, w. strong emphasis on his ephemeral character, his shortsightedness and moral weakness (Sir 14:18; 17:31; Philo, Rer. Div. Her. 57. Freq. in rabb. as רִיבֹרָה, s. Billerb. I 730f; Polyaeus 3, 11, 1 of human beings in contrast to gods: αἷμα καὶ σάρκα εἶχοντες; Herm. in Stob., Floril. I 461, 12 W.=510, 27 Sc. of souls σαρκὶ καὶ αἵμ. βεβαπτισμένοι Mt 16:17; 1 Cor 15:50; Gal 1:16; Eph 6:12. κοινωνεῖν αἵματος καὶ σαρκός *share in (the) human nature* (of their parents) Hb 2:14.—Pl. τὰ αἵματα (pl. in trag.; Polyb. 15, 33, 1; LXX; Ep. Arist. 88; 90; Bl-D. §141, 6) *descent* ἐξ αἱμάτων γεννηθῆναι (w. ἐκ θελήματος σαρκός, opp. ἐκ θεοῦ)=owe one's descent to the physical nature J 1:13 (cf. Aeschyl., Choeph. 284 ἐκ τ. πατρῶν αἱμάτων; Lycophron v. 1249 τῶν Ἡρακλείων ἐκγεγῶτες αἱμάτων; inscr. [Ramsay, Phryg. I 2 p. 537 no. 394 τέκνα ἐκ τ. αἱματός μου, cf. p. 472 no. 315 ἀπὸ τοῦ αἵμ.; [PLeipz. 28, 16ff [381 AD] υἱὸν ἐξ ὑδίου αἵματος γεννηθέντα. Cf. HJ Cadbury, The Ancient Physiological Notions Underlying J 1:13a, Hb 11:11; Exp. 9th Ser. II '24, 430-9). ἐξ ἐνὸς αἵματος *fr. the blood of one man* Ac 17:26 t.r. (cf. Musonius, Ep. 1, 10 ἐξ αἱματος; Jos., Ant. 20, 226).

b. of the blood of animals Hb 9:7, 18, 25 αἷ. τράγων (cf. Is 1:11) vs. 12; ταύρων vs. 13; B 2:5; τῶν μόσχων Hb 9:12, 19; ζώων τὸ αἷ. 13:11; πρόσχυσις τοῦ αἵ. 11:28; cf. 12:24. Its use as food is forbidden (cf. Lev 3:17; 7:26f; 17:10) in the apostolic decree Ac 15:20, 29; 21:25 (representatives of this point of view in Haenchen on Ac 15:21, p. 396; s. HJSchoeps, Theol. u. Gesch. d. Juden-christent. '49, 191-3; others [e.g. GResch; Harnack; Six; Zahn, Ac II 546ff; lit. on πνικτός] on the basis of a 'western' rdg. interpret ἀπέχεσθαι τ. αἵματος as a command not to shed blood; αἷ. *act. shedding of blood* in Paus. Attic. μ, 14; Maximus Tyr. 24, 4k w. σφαγή; Herodian 2, 6, 14; Wsd 14:25 αἷμα κ. φόνος).

2. fig.—a. as the seat of life (Lev 17:11; Wsd 7:2; Jos., Ant. 1, 102) αἷ. ἐκχύννεν or ἐκχέειν *shed blood=kill* (Aeschyl.; Gen 9:6; 37:22; Lev 17:4, 13; 1 Km 25:31 al.; prayers for vengeance *fr. Rheneia: Dssm., LO 351ff [LAE 423ff] and Dit., Syll. 3 1181, 5f) Lk 11:50; Ac 22:20; Ro 3:15 (Ps 13:3; Is 59:7) Rv 16:6; αἷ. Αβελ, Ζαχαρίου Mt 23:35; Lk 11:51. τῶν προφητῶν Mt 23:30. ἀγίων καὶ προφητῶν Rv 16:6; 18:24; ἀγ. κ. μαρτύρων 17:6. τῶν δούλων αὐτοῦ 19:2 (4 Km 9:7); cf. 6:10; Pol 2:1; αἷ. ἄθῳν Mt 27:4, 24 (s. ἄθῳς). οὐπω μέχρις αἵματος ἀντικατέστητε *you have not yet resisted as far as blood i.e., so that your blood was shed* Hb 12:4 (cf. Heliod. 7, 8, 2 τῆς μέχρις αἵματος στάσεως). τιμὴ αἵματος *the reward for a bloody deed* (αἷ.=bloody deed, murder Diod. S. 18, 56, 4; Paroem. Gr. I p. 18; Zenobius 1, 47 Αὐσώπειον αἷμα=the murder of Aesop; Pr 1:11) Mt 27:6 (cf. Test. Zeb. 3:3; UPZ 77 II, 9 λάβε τοὺς χαλκοὺς τοῦ αἵματος). ἀγρός αἵματος *a field bought with blood-money* vs. 8; differently Ac 1:19 χωρίον αἷ.=a field soaked w. blood. αἷ. ἐκζητεῖν (oft. LXX) *demand the blood* Lk 11:50. ἐκδικεῖν (Dt 32:43; 4 Km 9:7; prayers for vengeance *fr. Rheneia, s. above) Rv 6:10; 19:2. τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς Mt 27:25; cf. 23:35; Ac 5:28; 18:6 (2 Km 1:16; Test. Levi 16:3 τὸ ἄθῳν αἷ. ἐπὶ τῆς κεφαλῆς ὑμῶν ἀναδεχόμενοι.—For a judgment on one's head [Ac 18:6] and children [Mt 27:25] cf. 2 Km 1:16; Ezk 33:4 and the saying of the Pythia in Aelian, V.H. 3, 43 ἀλλ' αὐτῶν κεφαλῇσι καὶ ἐν σφετέροισι τέκεσσι εἰλεῖται); καθαρός ἀπὸ τοῦ αἵ. πάντων (Sus 46 Theod.) Ac 20:26. Also αἵματα 1 Cl 18:14 (Ps 50:16).**

b. blood and life as an expiatory sacrifice 1 Cl 55:1.—Esp. of the blood of Jesus as a means of expiation ἱλαστήριον ἐν τῷ αὐτοῦ αἷ. Ro 3:25. ἀπολύτρωσις διὰ τοῦ αἵ. αὐτοῦ Eph 1:7 (Col 1:14 v.l.). Of the high-priestly sacrifice of Jesus Hb 9:12, 14; 10:19; 1J 1:7; Rv 1:5; 5:9; B 5:1; ῥαντισμὸς αἷ. *sprinkling w. blood* 1 Pt 1:2; αἷ. τοῦ ἀρνίου Rv 7:14; 12:11. ἄμνοϋ 1 Pt 1:19. As the means of freeing from guilt Ro 5:9; 1 Cl 7:4; 12:7; 21:6; 49:6. Hence πιστεύειν εἰς τὸ αἷ. Χρ. ISm 6:1; αἷ. τῆς διαθήκης Hb 10:29; 13:20 (Test. Benj. 3:8; cf. Ex 24:8). Esp. in the words of institution of the Lord's Supper (cf. διαθήκη 2 and end) Mt 26:28; Mk 14:24; Lk 22:20; 1 Cor 11:25; cf. 10:16; J 6:53-5; 1J 5:6, 8. Of fellowship in the Lord's Supper ποτήριον εἰς ἔνωσιν τοῦ αἵ. αὐτοῦ IPHld 4. Described as bringing about a fellowship Ac 20:28 (on αἷ. τοῦ ἰδίου s. CFDeVine, The Blood of God: CBQ 9, '47, 381-408); Eph 2:13; cf. εὐρηνοποιήσας διὰ τοῦ αἵ. τοῦ σταυροῦ αὐτοῦ Col 1:20. Love descr. as the blood of Jesus ITr 8:1; IRO 7:3; cf. ISm 1:1; αἷ. θεοῦ IEph 1:1 (cf. Hdb., and on Ac 20:28 above).—FRüsch, Blut, Leben u. Seele '30; AAnwander, D. Blut in rel.-gesch. Schau: ThGl 26, '34, 414-27; OSchmitz, D. Opferanschauung d. späteren Judentums u. d. Opferausagen d. NT '10; ARScott, Christianity acc. to St. Paul '27, 85ff; JSchneider, D. Passionsmystik d. Pls '29, 28ff; 120ff; HWindisch, Hdb. Exc. on Hb 9:22 (2 '31; lit. here).

3. of the (apocalyptic) red color, whose appearance in heaven indicates disaster (cf. MWMüller, ZNW 8, '07, 290ff; Eva Wunderlich, D. Bed. d. roten Farbe im Kult d. Griechen u. Römer '25): w. fire and smoke Ac 2:19 (Jo 3:3). So the world will end δι' αἵματος καὶ πυρός Hv 4, 3, 3. W. fire and hail Rv 8:7. Of the color of water vs. 8; 11:6 (Jos., Ant. 3, 17, the water turned to blood is not potable); cf. 16:3f. Of the color of the moon Ac 2:20 (Jo 3:4); Rv 6:12. The figure 'blood of the grape' (Gen 49:11; Dt 32:14; Sir 39:26) used apocalypt. in ἐξῆλθεν αἷ. ἐκ τῆς ληνοῦ 14:20 (cf. Is 63:1-3). On the role of blood with other frightful portents, cf. Appian, Bell. Civ. 2, 36 §144; 4, 4 §14.—On the whole JBehm, TW I 171-6; LMorris, JTS n.s. 3, '52, 216-27; LDewar, ibid. 4, '53, 204-8. M-M. B. 206.

αἵματεκχυσία, ας, ἡ (fr. αἷμα and ἐκχέω, s. αἷμα 2a) *the shedding or pouring out* (so TCGThornton, JTS n.s. 15, '64, 63-65, w. ref. to such passages as Lev 4:7, 18, 25 al.) *of blood* (found only in Christian wr., e.g. Byz. Chroniclers in Psaltas p. 349, but cf. ἐκχυσίς αἵματος 3 Km 18:28; Sir 27:15; Charax of Pergamum [II/III AD]: 103 fgm. 5 Jac.) χωρὶς αἵ. οὐ γίνεται ἄφεσις *without the shedding of blood there is no forgiveness* Hb 9:22.*

αἱματώδης, ες (Thu.+) *blood-red* (schol. on Nicander, Ther. 228; Cat. Cod. Astr. VIII 2 p. 174, 3 Ἄρες αἷ), i.e. dark red Hv 4, 1, 10 (as apocal. color w. black, yellow, and white; cf. αἷμα 3); w. πυροειδής (q.v.) *red as fire*, i.e. light red 4, 3, 3.*

αἱμορροέω (Hippocr.+; Lev 15:33) *suffer with hemorrhage, or bloody flux* Mt 9:20. M-M.*

Αινέας, ου, ό (lit.; inscr. [e.g. Wadd. 1929; 2238, also fr. Palestine: Suppl. Epigr. Gr. VIII 255—112/11 BC]; pap. [Preisigke, Namenbuch]) *Aeneas* Ac 9:33f.*

αἶνεσις, εως, ή (Philod., παρρ. col. 8a, 10 Oliv.; LXX; Philo, Spec. Leg. 1, 224) *praise* ἀναφέρειν θυσίαν αἰνέσεως *offer a sacrifice of praise* Hb 13:15 (cf. תָּהֵן תִּתֶּן Lev 7:12, 13, 15); cf. 1 Cl 35:12 (Ps 49:23); 52:3 (Ps 49:14); ἀναγγέλλειν τὴν αἰ. τινος *proclaim the praise of someone* 1 Cl 18:15 (Ps 50:17).*

αἰνέω *to praise* (so Hom.+; LXX) in our lit. used only of the praise of God (Diog. L. 1, 39; very oft. LXX; PGM 4, 1146) αἰ. τὸν θεόν Lk 2:13, 20; 19:37; 24:53 D; Ac 2:47; 3:8f; cf. MPol 14:3. τὸν κύριον Ro 15:11 (Ps 116:1). τῷ θεῷ ἡμῶν Rv 19:5 (the dat. corresp. to w. הֵן and הֵן LXX e.g. Jer 20:13; 1 Ch 16:36; 2 Ch 5:13; Bl-D. §187, 4 app.); cf. B 7:1. W. εὐλογεῖν (Da 5:23) Lk 24:53 v.l. Of praise of the gods by the heathen Dg 2:7 (cf. Judg 16:24 A; Da 5:23). M-M.*

αἰνίγμα, ατος, τό (Pind., Aeschyl.+; LXX; Philo; Jos., C. Ap. 1, 114f; Sib. Or. 3, 812) lit. *riddle* PK 4 p. 15, 31, then *indirect* or *indistinct image* βλέπομεν δι' ἐσόπτρου ἐν αἰνίγματι *we see by reflection, dimly in a mirror* 1 Cor 13:12 (cf. Num. 12:8; Plut., Mor. 382A αἰ. τοῦ θεοῦ of an indirect or indistinct divine revelation.—(ἐν) αἰν.=speak 'indistinctly' or 'in allegories': Mor. 12D; 672E).—αἰνίγμα=intimation: Sallust. c. 6 p. 12, 10.—Lit. s.v. ἀγάπη I 1a and ἔσοπτρον.*

αἶνος, ου, ό (Hom.+; inscr., LXX) *praise* αἶνον διδόναι τῷ θεῷ *to praise God* Lk 18:43; 2 Cl 1:5; 9:10. καταρτίζεσθαι αἶνον *bring praise for oneself* Mt 21:16 (Ps 8:3). M-M.*

Αινών, ή indecl. *Aenon* place where John the Baptist was baptizing J 3:23. M-JLagrange, RB 4, 1895, 506ff, also Comm.3 '27, and FMabel, RB 23, '13, 222ff, who follow ancient church tradition (Euseb., Onom. p. 41), place it in the Jordan valley 8 mi. south of Scythopolis. Cf. ThZahn, NKZ 18, '07, 593-608; CKopp, Holy Places of the Gospels, '63, 129-37, and s. Σαλίμ.*

αἶξ, αἰγός, ό, ή *goat* (Hom.+; inscr., pap., LXX; Philo, Omn. Prob. Lib. 30; Jos., Ant. 6, 217; 295; Test. Zeb. 4:9; Sib. Or. 3, 627) ἔριφος ἐξ αἰγῶν (Gen 38:20) Lk 15:29 D. B. 165.*

αἵρεσις, έσεως, ή (Aeschyl., Hdt.+; inscr., pap., LXX; Ep. Arist. 7; Philo, Joseph.).

1. *sect, party, school* (of schools of philos. Diod. S. 2, 29, 6; Dionys. Hal., Comp. Verb. 2 τ. Στωϊκῆς αἰ.; Diog. L. 1, 18 and 19, al.; Iambl., Vi. Pyth. 34, 241; HDiels, Doxographi Graeci 1879, index; Aristobulus in Euseb., Pr. Ev. 13, 12, 10; Nägeli 51).

a. of the Sadducees Ac 5:17 (Jos., Ant. 13, 171; 20, 199). Of the Pharisees 15:5 (Jos., Vi. 10; 12; 191 al.). The latter described as ή ἀκριβεστάτη αἰ. τῆς ἡμετέρας θρησκείας *the strictest sect of our religion* 26:5. Of the Christians αἵρεσις τῶν Ναζωραίων 24:5; cf. vs. 14 and 28:22. The last three exx. incline toward sense b.

b. in the later sense, *heretical sect* (also in Dit., Syll.3 675, 28 [II BC] αἰ. is used in malam partem: γίνονται δὲ καὶ ἄλλοι ζηλωταὶ τῆς αὐτῆς αἰρέσεως) IEph 6:2; ITr 6:1; Epil Mosq 1. Cf. also the agraphon from Justin, Trypho 35 in JoachJeremias, Unknown Sayings of Jesus (tr. Fuller), '57, 59-61. In general, WBauer, Rechtgläubigkeit u. Ketzerei im Aeltesten Christentum '34, 2d ed. w. supplement, GStrecker, '64.

c. *dissension, a faction* 1 Cor 11:19; Gal 5:20.

2. *opinion, dogma* (Philo, Plant. 151 κυνική αἰ.) αἰ. ἀπωλείας *destructive opinions* 2 Pt 2:1 (perh. also 1b).—*Way of thinking* (UPZ 20, 26 [163 BC]; 144, 10) αἰ. ἔχειν *hold to a way of thinking* Hs 9, 23, 5 (*inclination* is also possible: Dialekt-Inscr. 2746, 14; 2800, 7, both from Delphi). M-M.*

αἰρετίζω 1 aor. ἡρέτισα (Hippocr.+; Dit., Syll.3 1042, 2; UPZ 109, 4 [98 BC]; LXX) *act. choose* Mt 12:18 (Hg 2:23; perh. in the specif. sense 'adopt' as 1 Ch 28:6; Mal 3:17; Epigr. Gr. 252).—Mid. (since Ctesias, Pers. c. 9; LXX) *choose for oneself* w. inf. foll. (1 Macc 9:30) 2 Cl 14:1. M-M. and suppl.*

αἰρετικός, ή, όν (in Ps.-Pla., Definit. 412A; Aelian, N.A. 6, 59; Hierocles Stoic. [I/II AD] Eth. 9, 5; here 7 and Diog. L. 7, 126 also the adv.) *factionous, causing divisions* perh. *heretical* Tit 3:10 (s. αἵρεσις 1b, c).*

αἰρετός, ή, όν comp. αἰρετώτερος *desirable* (so Hdt.+; LXX) αἰρετώτερον ἦν αὐτοῖς w. inf. foll. (X., Cyr. 3, 3, 51; Diod. S. 14, 45, 3; Polyaeus 4, 6, 6; Aesop, Fab. 261 P.=273 H.; cf. Sextus 362) *it would have been better for them* Hv 4, 2, 6.*

αἰρέω fut. mid. αἰρήσομαι; 2 aor. εἰλόμην and εἰλάμην 2 Th 2:13; Hs 5, 6, 6 (Hom.+; inscr., pap., LXX, Philo, Joseph.).

1. *act. take* καρπὸν αἰρῶν *if you pick fruit* Dg 12:8 (text uncertain; s. Bihlmeyer ad loc.).

2. *mid.* (so exclus. in NT) *choose* (cf. Nägeli 19f) w. double acc. (Hdt. 1, 96; Jos., Ant. 9, 106) Hs 5, 6, 6. τινὰ εἰς τι *someone for someth.* 2 Th 2:13. W. acc. *prefer* (Diod. S. 17, 29, 3; 17, 48, 2; Jos., Bell. 6, 330) Phil 1:22; likew. μᾶλλον αἰ. w. inf. foll. and ἡ w. inf. (class. Diod. S. 11, 11, 1 μᾶλλον εἵλοντο τελευτᾶν ἢ ζῆν; Περὶ ὕψους 33, 5; Appian, Bell. Civ. 4, 117 §491) Hb 11:25. M-M. B. 743.*

αἶρω fut. ἄρῶ; 1 aor. ἤρα; pf. ἤρκα (Col 2:14); pf. pass. ἤρμαι (J 20:1; Hs 9, 5, 4); 1 aor. ἤρθην; 1 fut. ἀρθήσομαι (Hom.+; he, like some later wr., has ἀείρω; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *lift up, take up, pick up*—a. lit., of stones (Dio Chrys. 12[13], 2) J 8:59 (cf. Jos., Vi. 303); Rv 18:21; Hs 9, 4, 7. A fish Mt 17:27. A coffin 1 Cl 25:3. A hand (X., An. 7, 3, 6) Rv 10:5 (Dt 32:40). The hands, in prayer 1 Cl 29:1 (Ael. Aristid. 24, 50 K.=44 p. 840 D.; 54 p. 691; GBjörck, D. Fluch des Christen Sabinus, '38; inscr. [pp. 25-38] no. 14 [pre-Christian] Θεογένης αἶρει τὰς χεῖρας τῷ Ἡλίῳ; Sb 1323 [II AD] θεῶ ὑψίστῳ καὶ πάντων ἐπόπτη καὶ Ἡλίῳ καὶ Νεμέσεσι αἶρει Ἀρσεινὴν ἄωρος τὰς χεῖρας). But αἶ. τὴν χεῖρα ἀπὸ τινος *withdraw one's hand fr. someone=renounce or withdraw fr. someone* B 19:5; D 4:9. Of snakes *pick up* Mk 16:18. κλίνην Mt 9:6. κλινίδιον Lk 5:24. κράβατον Mk 2:9, 11; J 5:8-12. Of a boat that is pulled on board Ac 27:17. Of a spirit that carries a man away Hv 2, 1, 1. αἶ. σύσσημον *raise a standard* ISm 1:2 (Is 5:26). αἶ. τινὰ τῶν ἀγκώνων *take someone on one's arms* Hv 1, 4, 3. Abs. weigh anchor, depart (Thu.+; Philo, Mos. 1, 85; Jos., Ant. 7, 97; 9, 229; 13, 86 ἄρας ἅπὸ τῆς Κρήτης κατέπλευσεν εἰς Κιλικίαν) Ac 27:13.—Pass. 2 Cl 7:4. ἀρθῆτι (of mountains) *arise* Mt 21:21; Mk 11:23. ἤρθη νεκρός Ac 20:9.

b. fig. αἶ. τοὺς ὀφθαλμοὺς ἄνω *look upward* (in prayer, as Ps 122:1; Is 51:6 al.) J 11:41; αἶ. τὴν ψυχὴν τινος *keep someone in suspense* 10:24 (Nicetas, De Manuele Comm. 3, 5 [Migne, S. Gr. 139 p. 460A]: ἕως τίνος αἶρεις, Σαρακηνέ, τὰς ψυχὰς ἡμῶν; The expr. αἶ. τὴν ψυχὴν w. different mng. Ps 24:1; 85:4; 142:8; Jos., Ant. 3, 48); αἶ. φωνὴν *raise one's voice, cry out loudly* (1 Km 11:4; 30:4; 2 Km 3:32 al.) Lk 17:13. πρὸς τινα Ac 4:24.

2. (lift up and) take or carry (along) lit. w. obj. acc. σταυρόν Mt 16:24; 27:32; Mk 8:34; 15:21; Lk 9:23. ζυγόν (La 3:27) Mt 11:29. τινὰ ἐπὶ χειρῶν 4:6; Lk 4:11 (both Ps 90:12). Pass. Mk 2:3. αἶ. τι εἰς ὁδόν *take someth. along for the journey* 6:8; Lk 9:3, cf. 22:36.—Fig. δόξαν ἐφ' ἑαυτὸν αἶ. *claim honor for oneself* B 19:3.

3. (lift up and) carry away, remove lit. ταῦτα ἐντεῦθεν J 2:16 (inscr. [218 BC]: ΕΛΛΗΝΙΚΑ 7, '34, p. 179, 15 ταῦτα αἰρέσθω). The crucified body 19:38; cf. 20:2, 13, 15; of John the Baptist Mt 14:12; Mk 6:29. A stone from a grave-opening J 11:39; pass. 20:1. τὸ περισσεῦον *the remainder* Mt 14:20; 15:37; cf. Lk 9:17. περισσεύματα Mk 8:8. κλάσματα *fragments* 6:43; baskets 8:19f. ζώνην *take off* Ac 21:11; *take: τὸ σὸν what belongs to you* Mt 20:14; τὰ ἀρκοῦντα *what was sufficient for him* Hs 5, 2, 9. αἶ. τι ἐκ τῆς οἰκίας *get someth. fr. the house* Mk 13:15; cf. Mt 24:17; *take τινὰ ἐκ τοῦ κόσμου* J 17:15.

4. *take away, remove* w. no suggestion of lifting up. By force, even by killing: abs. ἄρον, ἄρον *away, away* (with him)! J 19:15 (cf. POxy. 119, 10 [Dssm., LO 168; LAE 188 n. 22]; Philo, In Flacc. 144; ἄρον twice also La 2:19 v.l., in different sense). W. obj. αἶρε τοῦτον Lk 23:18; cf. Ac 21:36; 22:22. αἶρε τοὺς ἀθέους (s. ἄθεος 2a) MPol 3; 9:2 (twice); *sweep away* Mt 24:39. W. the connot. of force and/or injustice (Epict. 1, 18, 13; PTebt. 278 [I AD]; SSol 5:7): τὸ ἱμάτιον Lk 6:29; cf. vs. 30; D 1:4. τὴν πανοπλίαν *all his weapons* Lk 11:22. Pass. Mk 4:25. *Conquer, take over* (Diod. S. 11, 65, 3 πόλιν) τόπον, ἔθνος J 11:48. αἶρεις ὃ οὐκ ἔθικας Lk 19:21f. αἶ. τὴν ψυχὴν ἀπὸ τινος J 10:18 (cf. EFascher, Deutsche Theol. '41, 37-66). Pass. ἀπὸ τῆς γῆς Ac 8:33b (Is 53:8). ἀφ' ὑμῶν ἡ βασιλεία Mt 21:43.—ἔξ ὑμῶν πᾶσαν ὑπόκρισιν *remove hypocrisy fr. yourselves* B 21:4; ἀπὸ τῆς καρδίας τὰς διωχνάς αἶ. *put away doubt fr. their heart* Hv 2, 2, 4. αἶ. ἀφ' ἑαυτοῦ *put away fr. oneself* Hm 9:1; 10, 1, 1; 10, 2, 5; 12, 1, 1. αἶ. ἐκ (τοῦ) μέσου *remove, expel* (fr. among) (Epict. 3, 3, 15; Plut., Mor. 519D; BGU 388 II, 23 ἄρον ταῦτα ἐκ τοῦ μέσου; PHib. 73, 14; Is 57:2) 1 Cor 5:2 (v.l. ἐξαρθῇ); a bond, note αἶ. ἐκ τοῦ μέσου *destroy* Col 2:14. Of branches *cut off* J 15:2. Prob. not intrans., since other exx. are lacking, but w. 'something' supplied αἶρει τὸ πλήρωμα ἀπὸ τοῦ ἱματίου *the patch takes someth. away fr. the garment* Mt 9:16; cf. Mk 2:21. *Remove, take away, blot out* (Eur., El. 942 κακά; Hippocr., Epid. 5, 49 pain; cf. Job 6:2; IG II 467, 81 ζημίας; Epict. 1, 7, 5 τὰ ψευδῆ; Dit., Syll. 3 578, 42 τ. νόμον; Pr 1:12; Ep. Arist. 215) τὴν ἁμαρτίαν τ. κόσμου J 1:29 (ERiggenbach, NKZ 18, '07, 295-307); 1J 3:5 (Aquila Is 53:12, s. PKatz, Vetus Test. 8, '58, 272; cf. 1 Km 15:25; 25:28). Pass. Eph. 4:31. Fig. *take, in order to make someth. out of the obj.* 1 Cor 6:15. M-M. B. 669f.

αἰσθάνομαι 2 aor. ἡσθόμην, subj. αἰσθώμαι (Aeschyl. +; inscr., pap., LXX, Philo; Jos., Ant. 1, 333; 13, 25 al.).

1. *possess the power of perception, notice* (Cleanthes [s. 2, end]; Appian, Liby. 120 §568; Test. Jud. 15:1) Dg 2:8 (cf. EpJer 19; 23).

2. *understand* (X., Cyr. 1, 5, 4 al.; Pr 17:10; 24:14) ῥῆμα Lk 9:45 (opp. ἀγνοέω). γνώμην B 2:9. W. ὅτι foll. (Dio Chrys. 52[69], 2; Is 49:26) 6:18. αἰσθάνεσθε (you) *notice* w. indir. quest. foll. (Epict. 1, 6, 41; 3, 23, 16) 11:8; cf. 13:3.—Both meanings are included by Cleanthes [IV/III BC] in Diog. L. 7, 172 in a play on words, when he says to his pupil: οὐκ αἰσθάνομαι, ὅτι αἰσθάνη=I do not notice that you understand. M-M. B. 1020.*

αἰσθησις, εὖς, ἡ (Pre-Socr., Eur.+; Epict., Herm. Wr.; LXX, esp. Pr; Philo; Jos., Bell. 7, 69, C. Ap. 2, 178; Test. 12 Patr.; Sib. Or. fgm. 3, 23) *insight, experience*, denoting moral understanding (cf. αἰσθητήριον and ABonhöffer, Epikt. u. d. NT '11, 105), beside ἐπίγνωσις, which means intellectual perception; of love: περισεύειν ἐν πάσῃ αἰσθήσει *become rich in every (moral) experience* Phil 1:9. *Feeling, perception* (Ep. Arist. 213) Dg 2:9 (w. λογισμός 'reasoning'). M-M. B. 1020.*

αἰσθητήριον, οὐ, τό (Hippocr.+; Herm. Wr. 7, 3; Jer 4:19; 4 Macc 2:22; Philo) lit. 'organ of sense'; fig. *sense, faculty* of the ability to make moral decisions (cf. PLinde, De Epicuri Vocab., Bresl. Philol. Abh. X 3, 1906, 32) τὰ αἰσθητήρια γεγυμνασμένα ἔχουν πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ *have one's faculties trained to distinguish betw. good and evil* Hb 5:14 (Galen, De Dign. Puls. 3, 2 vol. VIII 892 K. αἰσθητήριον ἔχουν γεγυμνασμένον). M-M.*

αἰσχροκερδής, ἐς (since Eur., And. 451, Hdt. 1, 187; Philo, Sacr. Abel. 32 end; Test. Jud. 16:1) *fond of*

dishonest gain, greedy for money (cf. **Lysias** 12, 19) 1 **Ti** 3:8 (3 t.r.); **Tit** 1:7. (also in a catalogue of vices **Ptolem.**, **Apotel.** 3, 14, 15).*

αἰσχροκερδῶς *adv.* in fondness for dishonest gain, greedily (*opp.* προθύμως) 1 **Pt** 5:2.*

αἰσχρολογία, ας, ἡ (**X.**+; **Polyb.**, **Diod. S.**, **Plut.**, **Epict.**; **POxy.** 410, 77) *evil speech* in the sense of *obscene speech* (**Clem. Alex.**, **Paed.** 2, 6, 52 αἰ. εἰκότως ἂν καλοῖτο ἡ περὶ τῶν τῆς κακίας ἔργων λογοποιία, οἷον τὸ περὶ μοιχείας ἢ παιδεραστίας; αἰσχροῦς=*obscene*: **Ps.-Demetr. Eloc.** 151) or *abusive speech* (**Polyb.** 8, 11, 8; 31, 6, 4; **BGU** 909, 11f) **Col** 3:8; **D** 5:1.—**AWikenhauser**, **BZ** 8, 1910, 270. **M-M.***

αἰσχρολόγος, ου, ὁ (**Pollux** 6, 123; 8, 80f) *a foulmouthed person* (s. **αἰσχρολογία**) **D** 3:3. **M-M** s.v. αἰσχρολογία.*

αἰσχρός, ἄ, ὄν (**Hom.**+; *inscr.*, *pap.*, **LXX**, **Philo**) *ugly, shameful, base* only *fig.* αἰσχρόν κέρδος *dishonest gain* **Tit** 1:11 (**Theognis** 466; **Polyb.** 6, 46, 3). ῥῆμα (**PFlor.** 309, 4) **Hv** 1, 1, 7. *Neut.* in the *expr.* αἰσχρόν ἐστὶ τι *w. inf. foll. it is disgraceful for someone* (cf. 4 **Macc** 16:17; **Jdth** 12:12): for a woman to cut her hair 1 **Cor** 11:6; to speak in a meeting 14:35. Without the person **Eph** 5:12. Also the *pl.* αἰσχροί (*sc.* ἐστίν) 1 **Cl** 47:6 (for the doubling cf. **Demosth.** 25, 28 μιᾶρόν, μιᾶρόν τὸ θηρίον; **Caecil. Calact.**, *fgm.* 61 p. 42f; **Maximus Tyr.** 41, 3a; **Bl-D.** §493, 1 *w. app.*; **Rob.** 1200). **M-M. B.** 1195.*

αἰσχροτής, ητος, ἡ *ugliness, wickedness* (**Pla.**, **Gorg.** 525A; **Artem.** 4, 2 p. 204, 8), then *abstr.* for *concr.*=αἰσχρολογία (*q.v.*) **Eph** 5:4 (**KGKuhn**, **NTS** 7, '61, 339 [**Qumran**]).*

αἰσχύνη, ης, ἡ (**Theognis**, **Aeschyl.**+; *pap.*, **LXX**).

1. *modesty, shame*, a feeling that one has (**Aristoxenus**, *fgm.* 42a; **Diod. S.** 2, 4, 3; **Plut.**, **Mor.** 248B; **PGM** 17a, 8; **Jos.**, **Ant.** 5, 147) τὸ τῆς αἰσχύνης ἔνδυμα πατεῖν *prob.* to throw off and tread under foot the garment of shame (which men have worn since the awakening of modesty, i.e. the fall, **Gen** 3:7, cf. 2:25) **GEg** 2; τὰ κρυπτά τῆς αἰ. *what one conceals fr. a feeling of shame* 2 **Cor** 4:2. *Modesty, reverence* (*w.* φόβος) of slaves toward masters **D** 4:11; **B** 19:7 (cf. **X.**, **Cyr.** 6, 1, 35; **Soph.**, **Ajax** 1079; **Demosth.** 25, 24).

2. *shame, disgrace, ignominy*, an experience which comes to someone (**Diod. S.** 2, 23, 2; **Appian**, **Samn.** 4 §11; **PEleph.** 1, 6; **PTebt.** 104, 30; **POxy.** 471, 78; **Sir** 25:22; **Ep. Arist.** 206; **Philo**; **Test. Levi** 15:2): ἡ αἰ. τῆς γυμνότητος *shameful nakedness* **Rv** 3:18. καταφρονεῖν αἰσχύνης *despise the shame* **Hb** 12:2. ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν *they find their glory in that which causes them shame* **Phil** 3:19. μετὰ αἰσχύνης *in disgrace* (**Demosth.** 20, 16; **Polyb.** 3, 81, 6; 1 **Esd** 8:74; **Philo**, **Det. Pot. Ins.** 51; **Jos.**, **Ant.** 12, 179) **Lk** 14:9.

3. *a shameful deed*, which one commits; *pl.* (**Eur.**, **Herc.** 1423; **Isocr.** 14, 50; **Aeschin.** 1, 154; **Jos.**, **Ant.** 4, 260) ἐπαφρίζειν τὰς αἰσχύνας *casting up their shameful deeds like* (*waves casting up*) *foam* **Jd** 13.—**MAKlopfenstein**, **Scham u. Schande nach d. AT**, '72. **M-M. B.** 1141.*

αἰσχυνηρός, ἄ, ὄν (**Pla.**+; **Sir** 26:15; 32:10; 41:27) *modest* (*w.* τρυφερός, πραῦς, ἡσύχιος) of the angel of righteousness **Hm** 6, 2, 3.*

αἰσχύνω in our *lit.* only *mid.* and *pass.*; *impf.* ἡσχυνόμην; 1 *aor. pass. subj.* αἰσχυνθῶ, 1 *fut.* αἰσχυνθήσομαι (**Hom.**+; *inscr.* *pap.*, **LXX**, **Test.** of 12 **Patr.**).

1. *be ashamed* (**Dit.**, **Syll.** 3 1168, 122; **UPZ** 62, 27 [161 BC] οὐκέτι ἤκει πρὸς ἐμὲ αἰσχυνθεῖς; **Philo**, **Spec. Leg.** 1, 321) *w. inf. foll.* (**Aeschyl.**, **Hdt.**; **UPZ** 62, 24; **Sir** 4:26; 22:25; **Sus** 11 **Theod.**; **Jos.**, **Ant.** 13, 327) ἐπαυτεῖν **Lk** 16:3. μετ' αὐτῶν μένειν **Hs** 9, 11, 3. ἐξ αὐτῶν λέγεσθαι *be called one of them* **IRo** 9:2. *Abs.* (**Gen** 2:25) 1 **Pt** 3:16 **P72**; 4:16; **IEph** 11:1 (*perh.* *be reverent*).

2. *be put to shame, disgraced* i.e. (as **LXX** for **σιῶ**) *be disappointed in a hope* (*opp.* παρρησία) **Phil** 1:20; 2 **Cor** 10:8. ἀπὸ τινος (**Is** 1:29; **Jer** 12:13; cf. **Sir** 41:17) *before someone* 1 **J** 2:28. **M-M.***

αἰτέω *imper.* αἰτεῖ **IPol** 2:2, *mid.* αἰτοῦ **IPol** 1:3; *fut.* αἰτήσω; 1 *aor.* ἤτησα; *pf.* ἤτηκα 1 **J** 5:15; *impf. mid.* ἠτούμην; 1 *aor.* ἠτησάμην, *imper.* αἰτήσαι; *fut.* αἰτήσομαι (**Hom.**+; *inscr.*, *pap.*, **LXX**, **Philo**; **Jos.**, **Ant.** 15, 197 al.; **Test.** 12 **Patr.**) *ask, ask for, demand* (without any real distinction betw. *act.* and *mid.* The distinc. betw. *act.* ['ask' outright] and *mid.* ['ask' as a loan] found by ancient grammarians has only very limited validity for our *lit.* [**Bl-D.** §316, 2; **Mlt.** 160f]; cf. **Js** 4:2f, where they seem to be used interchangeably) *w. acc.* of the person or thing asked for (**Lucian**, **Dial. Mer.** 7, 2 αἰ. τὸ διδραχμόν) ἰχθύν **Mt** 7:10; τὸ σῶμα τοῦ Ἰησοῦ 27:58 (**Appian**, **Syr.** 63 §335 αἰτήσας τὸ σῶμα, i.e., for burial); **Mk** 15:43; **Lk** 23:52. πινακίδιον **Lk** 1:63. εἰρήνην **Ac** 12:20. φῶτα 16:29. σημεία 1 **Cor** 1:22. τὸν Βαραββᾶν **Mt** 27:20 (**Appian**, **Bell. Civ.** 4, 18 §71 and 72; **Synes.**, **Provid.** 2, 3 p. 121C Ὅσπριν ἤτουν=they asked for O.). βασιλέα (**Jos.**, **Ant.** 6, 88) **Ac** 13:21. *Gener.* τί **Mk** 6:24; 10:38; **Mt** 20:22. ὁ 1 **J** 3:22. πρᾶγματος οὐ ἐὰν αἰτήσονται (*w.* attraction of the relative) *for which they wish to ask* **Mt** 18:19, cf. **Eph** 3:20 (s. **Judg** 8:26). *W. acc.* of the thing and indication of the purpose αἰ. τι πρὸς τι. αἰ. τὸ σῶμα τοῦ κυρίου πρὸς ταφήν **GP** 2:3; τινί τι αἰ. *pray for someth. for someone* **IRo** 3:2. *W. acc.* of the *pers.* who is asked **Mt** 5:42; 6:8; 7:11; **Lk** 6:30; 11:13; **J** 4:10; **Ac** 13:28. *W. double acc.* *ask someone for someth.* (**Hom.**+; **Diod. S.** 14, 108, 1; **Eunap.**, **Vi. Soph.** p. 31 αἰ. τοὺς θεοὺς τι; **PFay.** 109, 12; **PGM** 4, 777; **Josh** 14:12; 1 **Esd** 6:11; **Jos.**, **Ant.** 12, 24) **Mk** 6:22f (**Diog. L.** 6, 38 αἰτησόν με ὃ θέλεις [**Alex.** to **Diogenes**]; **Aesop.** **Fab.** 287b **H.** αὐτῇ δοῦναι, ὃ ἂν αἰτήσῃ); 10:35; **J** 11:22; 15:16; 16:23; **Mt** 7:9; **Lk** 11:11; cf. *vs.* 12. αἰ. τινὰ λόγον *demand an accounting fr. someone, call someone to account* (**Pla.**, **Pol.**

285E; cf. BGU 747, 21) 1 Pt 3:15. τι ἀπό τινος *request someth. fr. someone* (Plut., Galb. 20, 6) Mt 20:20; 1J 5:15 (both w. παρά as v.l.); cf. Lk 12:20 P75. τι παρά τινος (Appian, Bell. Civ. 3, 7 §23; Apollon. Paradox. 5; Paradoxogr. Vat. 43 αἰτεῖται παρὰ τῶν θεῶν οὐδέν; PFay. 121, 12ff; PGM 12, 277; oft. LXX; Jos., Ant. 13, 63) alms Ac 3:2. Abs. αἰτησαι παρ' ἐμοῦ *ask me* Ac 13:33 D; 1 Cl 36:4 (both Ps 2:8); cf. Hm 9:1 (rdg. uncertain), 2, 4; J 4:9; Ac 9:2; Js 1:5. αἱ χάριν *ask a favor* B 21:7. αἰτοῦμενοι χάριν κατ' αὐτοῦ *they requested a favor against him i.e., one directed against him* (Paul) Ac 25:3. αἰτοῦμενοι κατ' αὐτοῦ καταδίκην *asking for his conviction vs. 15*; αἱ. περί τινος *pray for someone* IRo 8:3. W. the manner of asking more exactly described: κακῶς Js 4:3b; ἐν τῇ προσευχῇ Mt 21:22. Also δεήσεσιν αἱ. τὸν θεόν *beseech God w. supplications* Pol 7:2 (cf. Dit., Syll.3 1168, 11); in the same sense ὅσα προσεύχεσθε κ. αἰτεῖσθε *whatever you ask in prayer* Mk 11:24; ἐν πίστει Js 1:6. ἐν τῷ ὀνόματί μου J 14:13f; 15:16; 16:24, 26. τι κατὰ τὸ θέλημα αὐτοῦ *someth. in accord w. his will* 1J 5:14. Elliptically: αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς *ask (to do) as he was accustomed to do for them* Mk 15:8. Foll. by acc. and inf. (Dit., Syll.3 1168, 11; 3 Km 19:4) αὐτὸν σταυρωθῆναι Lk 23:23; cf. Ac 3:14. W. inf. (Aristoph., Plut. 240; X., An. 2, 3, 18; Appian, Liby. 82, §386) πείν αἰτεῖς J 4:9 (Jos., Ant. 18, 192). ἡτήσατο εὐρεῖν σκῆνωμα *he asked to be permitted to find an abode* Ac 7:46. αἱ. θεοῦ ἐπιτυχεῖν *ask to reach the presence of God* ITr 12:2; cf. IRo 1:1. Neg. αὐτοῦμαι μὴ ἐγκακεῖν Eph 3:13. W. ἵνα foll. (w. προσεύχεσθαι) Col 1:9 (cf. Ps.-Apollod. 1, 106). Abs. (Arrian, Anab. 2, 14, 8 αἰτεῖ καὶ λάμβανε) Mt 7:7f; Lk 11:9f; J 16:24; Js 4:3; 1J 5:16. Mid. Mk 6:25. M-M. B. 1270f.

αἷτημα, τος, τό *request* (so Pla.+; POxy. 1273, 28; LXX; Philo, Spec. Leg. 1, 43; Jos., Ant. 8, 24; if rightly restored, Dit., Syll.3 888, 62) Hm 9:4. τὰ αἱ. γνωρίζεσθω πρὸς τὸν θεόν *let your requests be made known to God* Phil 4:6. αἰτεῖσθαι τὸ αἷ. (Judg 8:24 B; 1 Km 1:27) *make a request* Hm 9:7, 8. τὸ αἷτημα γενέσθαι *their demand should be granted* Lk 23:24; ἔχειν τὰ αἱ. *obtain the requests* 1J 5:15; λαμβάνεσθαι τὰ αἱ. *receive what one requests* Hs 4:6; cf. m 9:5, 7. τὸ αἷ. τῆς ψυχῆς σου πληροφορήσει *he will fulfill the petition of your soul* Hm 9:2 (πληροφορεῖν=πληροῦν, Ps 19:5). M-M.*

αἷτησις, εως, ἡ *request* (Hdt.+; Aristaen., Ep. 2, 7 p. 162: τὴν αἷτησιν ἐπλήρου; inscr., pap., LXX, Philo; Jos., Ant. 10, 27; 17, 232) πληρῶσαι τὴν αἱ. ITr 13:3; cf. IPol 7:1 v.l.*

αἷτία, ας, ἡ (Pind.+; inscr., pap., LXX, Philo, Joseph.).

1. *cause, reason* Dg 5:17; gov. by διά: διὰ ταύτην τὴν αἷτιαν *for this reason* (Iambl., Vi. Pyth. 10, 52; 2 Macc 12:40; Jos., Ant. 3, 279; Dit., Syll.3 700, 15; 826G, 21; Inscr. gr. 456, 14 διὰ ταύτας τὰς αἷτίας) Ac 28:20; cf. 10:21; 1 Cl 44:2; 2 Cl 10:3; Hs 9, 8, 3. οὐ δι' ἄλλην τινὰ αἱ. . . ἀλλὰ *for no other reason. . . than* 1 Cl 51:5. δι' ἣν αἷτιαν (Dit., Syll.3 630, 6f; PLeid. 16, 33, 15; 1 Esdr 2:17; Wsd 18:18; oft. 2 Macc) in indir. quest. *why* Lk 8:47; Ac 22:24; at beg. of a sentence as causal conj. (BI-D. §456, 4) *for this reason, therefore* (Diod. S. 4, 80, 4; 13, 11, 2; 2 Macc 4:28; Philo, Op. M. 100; Jos., Ant. 17, 202) 2 Ti 1:6, 12; Tit 1:13; Hb 2:11. κατὰ πάσαν αἷτιαν *for any and every cause* (Appian, Bell. Civ. 3, 25 §94 κατὰ μηδεμίαν αἷτιαν; BGU 136, 26 [II AD] κατὰ ταύτην τ. αἷτιαν; Jos., Ant. 4, 249; 253) Mt 19:3.—*Relationship, case* (Latinism=causa BI-D. §5, 3b; cf. PRyl. 63, 2 τίς δὲ ἡ αἷτία τούτων τῶν εἰδώλων;) εἰ οὕτως ἐστὶν ἡ αἷτία τοῦ ἀνθρώπου μετὰ τῆς γυναίκος *if the relationship of a man with his wife is like this* Mt 19:10.

2. legal t.t. (Diod. S. 20, 62, 5 ἐν αἷτιας ἔχειν τινά=bring charges against someone)—a. *charge, ground for complaint* Ac 23:28. αἱ. εὐρίσκειν (ἐν τινι) J 18:38; 19:4, 6. αἷτία θανάτου=Lat. causa capitalis, *reason for capital punishment* Ac 13:28; 28:18. The charge specified Mt 27:37; Mk 15:26.

b. *accusation* (Athen. 12 p. 542E αἷτιαν φέρειν *bring an accusation* Ac 25:18 (Jos., Ant. 20, 47); t.r. has αἱ. ἐπιφέρειν (q.v. 3). αἱ κατ' αὐτοῦ αἱ. *the (formal) charges against him vs. 27*. M-M. B. 1183; 1244.*

αἷτίμα, τος, τό (s. αἷτίωμα) Ac 25:7 t.r.*

αἷτιάομαι (Hom.+; Dit., Or. 484, 30; PTebt. 35, 19; Philo, Decal. 87; Jos., Ant. 14, 44; LXX) *blame, accuse w. acc. of the pers.* (Hom.+; Dit., Syll.3 1236, 5f; PLeipz. 37, 7; Jos., Ant. 15, 31) σεαυτὸν Hm 9:8. τὸν κύριον Hs 6, 3, 5 (cf. Libanius, Or. 6 p. 354, 6 F. αἷτιᾶται τὴν θεόν; Pr 19:3).—*To charge w. acc. and inf. foll.* Ro 3:9 v.l. M-M.*

αἷτίζω 1 aor. pass. ἡτήσθην (Hom.+) *beg μή τι αἷτισθῶσιν ὑπ' αὐτῶν that they might be begged for someth. by them* Hs 9, 20, 2.*

αἷτιος, ἰα, ον (Hom.+; inscr., pap., LXX, Philo, Joseph.) *responsible, guilty*, in our lit. only subst.

1. ὁ αἷ. *the cause, source* αἷ. σωτηρίας Hb 5:9 (class.; Diod. S. 4, 82 αἷ. ἐγένετο τῆς σωτηρίας; Dit., Syll.3 1109, 80; Philo, Agr. 96, Spec. Leg. 1, 252 θεὸν τ. σωτηρίας αἷτιον al.; Jos., Ant. 14, 136; Bel 42; 2 Macc 4:47; 13:4; Ep. Arist. 205).

2. neut. τὸ αἷ.=αἷτία 2a *guilt, complaint* αἷ. εὐρίσκειν ἐν τινι Lk 23:4, 14. αἷ. θανάτου *reason for capital punishment vs. 22*. Also simply *cause* (class.; PHib. 73, 18 [243/2 BC]; BGU 1121, 27; 29; Philo; Jos., Ant. 7, 75; 12, 84) μηδενὸς αἱ. ὑπάρχοντος Ac 19:40. M-M.*

αἷτίωμα, τος, τό (PFay. 111, 8[95 AD]; class. [Aeschyl., Thu.+] αἷτίωμα W-S. §5, 21d; Mlt.-H. 354) *charge, complaint* αἱ. καταφέρειν *bring charges* Ac 25:7. M-M.*

αἷφονίδιος, ον (Aeschyl., Thu.+; inscr., PFay. 123, 21; Wsd 17:14; 2 Macc 14:17; 3 Macc 3:24; Jos., Vi. 253)

sudden Lk 21:34; 1 Th 5:3. αἰ. συμφοραὶ 1 Cl 1:1 (cf. Dit., Syll.3 730, 20). S. also εὐθέως. M-M.*

αἰχμαλωσία, ας, ἡ (Polyb. 5, 102, 5; Diod. S., Plut., Vett. Val.; Inscr. gr. 965, 6; LXX, Joseph., Test. 12 Patr.).

1. *captivity*, mostly in war (Am 1:15; Jos., Ant. 10, 68) 2 Cl 6:8. W. πόλεμος 1 Cl 3:2. εἴ τις εἰς αἰ. (sc. ἀπάγει, as t.r. does), εἰς αἰ. ὑπάγει *whoever leads (others) into capt. is led capt. himself* Rv 13:10 (cf. Jer 15:2).

2. abstr. for concr. *prisoners of war* (Diod. S. 17, 70; Num 31:12; Jdth 2:9; 1 Esdr 6:5, 8; 1 Macc 9:70, 72; 2 Macc 8:10; Jos., Ant. 11, 1) Hb 7:1 v.l.; αἰχμαλωτεύειν αἰ. Eph 4:8 (Ps 67:19).*

αἰχμαλωτεύω 1 aor. ἡχμαλώτευσα (Ps.-Callisth. p. 50, 16; 69, 3; Phryn. p. 442 Lob.; LXX; Ep. Arist. 23; Test. Zeb. 9:6; Suidas II p. 187, 387; Etym. Gud. 59, 10) *capture, take captive* in war, fig. 2 Ti 3:6 t.r.; αἰχμαλωσίαν αἰ. Eph 4:8 (Ps 67:19).*

αἰχμαλωτίζω, 1 aor. pass. ἡχμαλωτίσθην; 1 fut. pass. αἰχμαλωτισθήσομαι (since Diod. S. 14, 37; Plut., Mor. 233C; Epict. 1, 28, 26; Ps.-Callisth. 2, 4, 3; 2, 6, 5 [pass.]; 3, 4, 6 [pass.]; Dit., Syll.3 763, 7; 10 [64 BC]; LXX; Ep. Arist. 12; Test. 12 Patr.; Jos., Bell. 1, 433 [mid.], Ant. 10, 153 [pass.]; cf. Nägeli 29) *capture*, in war.

1. lit. εἰς τὰ ἔθνη πάντα *be scattered as captives among all nations* Lk 21:24 (αἰ. εἰς as Tob 1:10; 1 Macc 10:33).

2. fig. (so Dio Chrys. 15[32], 90 αἰχμάλωτος and αἰχμαλωσία) *make captive* of the ἕτερος νόμος: αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἁμαρτίας *makes me a prisoner to the law of sin* Ro 7:23. αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ *we take every thought captive and make it obey Christ* 2 Cor 10:5. Of the devil μὴ αἰχμαλωτίσῃ ὑμᾶς ἐκ τοῦ προκειμένου ζῆν *lest he lead you captive from the life which lies before you* IEph 17:1.

3. the figure may fade so that αἰ. means *carry away=mislead, deceive* (Jdth 16:9 αἰ. ψυχὴν; Irenaeus I Praef. 1) αἰ. γυναικάρια 2 Ti 3:6; τινά τινι αἰ. *mislead someone w. someth.* IPhld 2:2 (w. dat., and acc. to be supplied Test. Reub. 5:3).*

αἰχμαλωτισμός, οῦ, ὁ (Simplicius in Epict. p. 35, 31; schol. on Aristoph., Nub. 186) *captivity* (w. θάνατος) αἰ. ἐαυτῷ ἐπισπᾶσθαι *bring captivity on oneself* Hv 1, 1, 8.*

αἰχμάλωτος, ὅπου, ὁ *captive* (Aeschyl.+; inscr.; PLille 3, 66; PPetr. II 29e, 1; LXX; Jos., Bell. 4, 116, Ant. 10, 180, Vi. 354; Test. 12 Patr.) with beggars, blind men, and oppressed as examples of misery Lk 4:18; B 14:9 (both Is 61:1). M-M. B. 1414.*

αἰών, ὄνος, ὁ (Hom.+; Herm. Wr.; inscr., pap., LXX, En., Philo, Joseph., Test. 12 Patr., Sib. Or.) *time, age*.

1. *very long time, eternity*—a. of time gone by, *the past, earliest times*, then *eternity* οἱ ἅγιοι ἀπ' αἰῶνος προφηταὶ *the holy prophets fr. ages long past* (cf. Hes., Theog. 609; Περὶ ὕψους 34, 4 τοὺς ἀπ' αἰ. ῥήτορας; Cass. Dio 63, 20 τῶν ἀπὸ τοῦ αἰ. Ῥωμαίων; Inscr. v. Magn. 180, 4; Dit., Syll.3 index; Gen 6:4; Tob 4:12; Sir 14:17; 51:8; En. 14, 1; 99, 14; Jos., Bell. 1, 12) Lk 1:70; Ac 3:21; *to make known from of old* Ac 15:18; πρὸ παντὸς τ. αἰ. *before time began* Jd 25a (for the combination with πᾶς cf. Sallust. c. 20 p. 36, 5 τὸν πάντα αἰῶνα=through all eternity); pl. πρὸ τῶν αἰ. 1 Cor 2:7 (cf. Ps 54:20 θεὸς ὁ ὑπάρχων πρὸ τῶν αἰ. [PGM 4, 3067 ἀπὸ τ. ἱερῶν αἰῶνων]); ἐξ αἰ. *since the beginning* D 16:4 (Diod. S. 1, 6 al.; Sext. Emp., Math. 9, 62; Dit., Or. 669, 61; Philo, Somn. 1, 19; Jos., Bell. 5, 442; Sir 1:4; Sib. Or., fgm. 1, 16 of God μόνος εἰς αἰῶνα κ. ἐξ αἰῶνος). W. neg. foll. ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη *never has it been heard* J 9:32,

b. of time to come which, if it has no end, is also known as *eternity* (so commonly in Gk. lit. Pla.+); εἰς τὸν αἰῶνα (since Isocr. 10, 62; Dit., Syll.3 814, 50 and Or., index VIII; POxy. 41; also Diod. S. 1, 56, 1 εἰς τ. αἰ.=εἰς ἅπαντα τ. χρόνον; 4, 1, 4; PGM 8, 33; 4, 1051 [εἰς αἰ.]; LXX; En. 12, 6; 102, 3; Jos., Ant. 7, 356 [εἰς αἰ.]) *to eternity, eternally, in perpetuity*: live J 6:51, 58; B 6:3; remain J 8:35ab; 12:34; 1 Pt 1:23 t.r., 25 (Is 40:8); 1 J 2:17; 2 J 2; be with someone J 14:16. W. neg.=never, not at all, never again (Ps 124:1; Ezk 27:36 al.) Mt 21:19; Mk 3:29; 11:14; 1 Cor 8:13. ἕως αἰῶνος (LXX) 1 Cl 10:4 (Gen 13:15); Hv 2, 3, 3; s 9, 24, 4. εἰς τὸν αἰ. τοῦ αἰῶνος (Ps 44:18; 82:18 al.) Hb 1:8 (Ps 44:7). ἕως αἰῶνος Lk 1:55 v.l.—The pl. is also used (Emped., fgm. 129, 6 αἰῶνες=generations; Theocr. 16, 43 μακροὺς αἰῶνας=long periods of time; Sext. Emp., Phys. 1, 62 εἰς αἰῶνας διαμένει; Sib. Or. 3, 767.—Bl-D. §141, 1), esp. in doxologies: εἰς τοὺς αἰῶνας, (Ps 60:5; 76:8) Mt 6:13 v.l.; Lk 1:33 (cf. Wsd 3:8); Hb 13:8; εἰς πάντας τοὺς αἰ. (Tob 13:4; Da 3:52b; En. 9, 4; Sib. Or. 3, 50) Jd 25b. εὐλογητὸς εἰς τοὺς αἰῶνας *to all eternity* (cf. Ps 88:53) Ro 1:25; 9:5; 2 Cor 11:31; αὐτῷ ἡ δόξα εἰς τοὺς αἰ. Ro 11:36; more fully εἰς τοὺς αἰ. τῶν αἰῶνων (Ps 83:5; PGM 4, 1038; 22b, 15) *for evermore* in doxologies 16:27; Gal 1:5; Phil 4:20; 1 Ti 1:17; 2 Ti 4:18; Hb 13:21; 1 Pt 4:11; 5:11; 1 Cl 20:12; 32:4; 38:4; 43:6; Rv 1:6; 5:13; 7:12 al. εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰ. Eph 3:21 (cf. Tob 1:4; 13:12; En. 103, 4; 104, 5). Of God ὁ ζῶν εἰς τοὺς αἰ. (cf. Tob 13:2; Sir 18:1; Da 6:27 Theod.) Rv 4:9f; 10:6; 15:7.—κατὰ πρόθεσιν τῶν αἰῶνων *according to the eternal purpose* Eph 3:11. All-inclusive ἀπὸ αἰῶνων καὶ εἰς τ. αἰῶνας *from (past) eternity to (future) eternity* B 18:2 (cf. Ps 40:14 and Ps.-Aristot., De Mundo 7 p. 401a, 16 ἐξ αἰῶνος ἀτέρμονος εἰς ἕτερον αἰῶνα; M. Ant. 9, 28, 1 ἐξ αἰῶνος εἰς αἰῶνα; Sib. Or., fgm. 1, 16 of God μόνος εἰς αἰῶνα κ. ἐξ αἰῶνος).

2. a segment of time, *age*—a. ὁ αἰὼν οὗτος (πῶς πᾶς) *the present age* (nearing its end) (cf. Bousset, Rel. 243ff; Dalman, Worte 120ff; Schürer II 4 636ff; NMessel, D. Einheitlichkeit d. jüd. Eschatol. '15, 44-60) contrasted w. the age to come (Philo and Joseph. do not have the two aeons) Mt 12:32. A time of sin and misery Hv 1, 1, 8; s 3:1ff; ending of Mk in the Freer ms. 2; ἡ μέριμνα τοῦ αἰ. (sc. τούτου) *the cares of the present age* Mt 13:22; cf. Mk 4:19. πλοῦτος *earthly riches* Hv 3, 6, 5. ματαιώματα *vain, futile things* Hm 9:4; s 5, 3, 6. πραγματεῖαι m 10, 1, 4.

ἐπιθυμία **m** 11:8; **s** 6, 2, 3; 7:2; 8, 11, 3. πονηρία **s** 6, 1, 4. ἀπάται **s** 6, 3, 3. οἱ υἱοὶ τοῦ αἰ. τούτου *the sons of this age, the people of the world* (**opp.** sons of light, enlightened ones) Lk 16:8; **cf.** 20:34.—The earthly kingdoms βασιλεύει τοῦ αἰ. τούτου **IRo** 6:1. συσχηματίζεσθαι τῷ αἰ. τούτῳ *be conformed to this world* Ro 12:2. As well as everything non-Christian, it includes the striving after worldly wisdom: συζητητὴς τοῦ αἰ. τούτου *searcher after the wisdom of this world* 1 Cor 1:20. σοφία τοῦ αἰ. τούτου 2:6. ἐν τῷ αἰ. τούτῳ 3:18 **prob.** belongs to what follows: *he must become a fool in (the estimation of) this age.* The ruler of this age is the devil: ὁ θεὸς τοῦ αἰ. τούτου 2 Cor 4:4 (θεὸς 5). ἄρχων τοῦ αἰ. τούτου **IEph** 17:1; 19:1; **IMg** 1:3; **ITr** 4:2; **IRo** 7:1; **IPhld** 6:2; his subordinate spirits are the ἄρχοντες τοῦ αἰ. τούτου 1 Cor 2:6, 8 (ἄρχων 3).—Also ὁ νῦν αἰὼν: πλούσιοι ἐν τῷ νῦν αἰ. 1 Ti 6:17; ἀγαπᾶν τὸν νῦν αἰ. 2 Ti 4:10; **Pol** 9:2. **Cf.** Tit 2:12. Or ὁ αἰ. ὁ ἐνεστῶς *the present age* Gal 1:4 (**cf.** **Dit.**, **Syll.** 3 797, 9 [37 **AD**] αἰῶνος νῦν ἐνεστῶτος). The end of this period (**cf.** **Sib. Or.** 3, 756 μέχρι τέρματος αἰῶνος) συντέλεια (τοῦ) αἰ. Mt 13:39f, 49; 24:3; 28:20; συντέλεια τῶν αἰ. Hb 9:26.

b. ὁ αἰὼν μέλλον (κ π) *the age to come*, the Messianic period (on the **expr.** **cf.** **Demosth.** 18, 199; **Hippocr.**, **Ep.** 10, 6 ὁ μ. αἰ.=the future, all future time; **Ael. Aristid.** 46, p. 310 D.: ἡ τοῦ παρελθόντος χρόνου μνεία κ. ὁ τοῦ μέλλοντος αἰῶνος λόγος; **Jos.**, **Ant.** 18, 287), in 2 **Cl** 6:3, **cf.** **Hs** 4:2ff, opposed to the αἰὼν οὗτος both in time and quality, **cf.** Mt 12:32; Eph 1:21; δυνάμεις μέλλοντος αἰ. Hb 6:5. Also αἰ. ἐκεῖνος; τοῦ αἰ. ἐκεῖνου τυχεῖν *take part in the age to come* Lk 20:35. ὁ αἰ. ὁ ἐρχόμενος Mk 10:30; Lk 18:30; **Hs** 4:8. ὁ αἰ. ὁ ἐπερχόμενος **Hv** 4, 3, 5: **pl.** ἐν τοῖς αἰῶσιν τοῖς ἐπερχο-μένοις *in the ages to come* Eph 2:7. As a holy age ὁ ἅγιος αἰ. (**opp.** οὗτος ὁ κόσμος) **B** 10:11 and as a time of perfection αἰ. ἀλύπητος *an age free from sorrow* 2 **Cl** 19:4, while the present αἰὼν is an ‘aeon of pain’ (Slav. **Enoch** 65, 8).—The plurals 1 Cor 10:11 have been explained by some as referring to both ages, i.e., the end-point of the first and beginning of the second; this view urges that the earliest Christians believed that the two ages came together during their own lifetimes: *we, upon whom the ends of the ages have come* (JWeiss. A Greek would not refer to the beginning as τέλος. The Gordian knot has οὔτε τέλος οὔτε ἀρχή: **Arrian**, **Anab.** 2, 3, 7). But since τὰ τέλη can also mean ‘end’ in the singular (**Ael. Aristid.** 44, 17 K.=17 p. 406 D.: σώματος ἀρχαὶ κ. τέλη=‘beginning and end’: 39 p. 737 D.: τὰ τέλη. . . δράματος; **Longus** 1, 23, 1 **ms.** ἥρος τέλη; **Vi. Thu.** II 2 τέλη τοῦ πολέμου; **Aëtius**, **Eye Diseases** p. 120, 25 Hirschb. after **Galen**: τὰ τέλη τ. λόγου=the close of the section; **Philo**, **Virt.** 182) and, on the other hand, the **pl.** αἰῶνες is often purely formal (**s.** above 1a and b, 2a at end) τὰ τέλη τῶν αἰ. can **perh.** be regarded as equal to τέλος αἰῶνων (**Sib. Or.** 8, 311)=*the end of the age* (**s.** **Cf.** **Test. Levi** 14:1 ἐπὶ τὰ τέλη τῶν αἰῶνων.—For the essential equivalence of **sing.** and **pl.** **cf.** **Maximus Tyr.** 14, 8b τὰ τῆς κολακείας τέλη beside τέλος τῆς σπουδῆς. **Cf.** also τέλος 3.

3. *the world* as a spatial concept (αἰ. in **sg.** and **pl.** [**Bl-D.** §141, 1]: **Hippocr.**, **Ep.** 17, 34; **Diod. S.** 1, 1, 3 God rules ἅπαντα τὸν αἰῶνα; **Ael. Aristid.** 20, 13 K.=21 p. 434 D.: ἐκ τοῦ παντὸς αἰῶνος; **Maximus Tyr.** 11, 5e; **Isisaretal.** from Cyrene 4 [103 **AD**] in WPeck, D. **Isishymnus** etc. ’30, 129; Ps 65:7; Ex 15:18 [**cf.** **Philo**, **Plant.** 47; 51]; **Wsd** 13:9; 14:16; 18:4) **AP** 14. Created by God through the Son Hb 1:2; through God’s word 11:3. Hence God is βασιλεὺς τῶν αἰ. 1 Ti 1:17; 1 **Cl** 61:2 (**cf.** **PGM** 12, 247 αἰῶνων βασιλεῦ; **Tob** 13:7, 11, **cf.** **Act. Phil.** 2; 11 **Bonnet**); πατὴρ τῶν αἰ. 35:3 (**cf.** **Justin**, **Apol.** I 41, 2; **Act. Phil.** 144, p. 84, 9); θεὸς τῶν αἰ. 55:6 (**cf.** **Sir** 36:17; **PGM** 4, 1163; **ThScherermann**, **Griech. Zauberpap.** 23; **Act. Jo.** 82). But it is **poss.** that many of these belong under

4. *the Aeon* as a person (**Rtztst.**, **Erlösungsmyst.** 268 index under Aion, Taufe 391 index; **Epict.** 2, 5, 13 οὐ γὰρ εἰμι αἰὼν, ἀλλ’ ἄνθρωπος=I am not a being that lasts forever, but a man [and therefore I know that whatever is must pass away]; **Mesomedes** 1, 17; **Simplicius** in **Epict.** p. 81, 15 οἱ αἰῶνες beside the μήτηρ τῆς ζωῆς and the δημιουργός; **En.** 9, 4 κύριος τ. κυρίων καὶ θεὸς τ. θεῶν κ. βασιλεὺς τ. αἰῶνων; **PGM** 4, 520; 1169; 2198; 2314; 3169; 5, 468; **Act. Phil.** 132, p. 63, 4f; **Kephalaia I** p. 24, 6; 45, 7) ὁ αἰ. τοῦ κόσμου τούτου Eph 2:2. The secret hidden from the Aeons Col 1:26; Eph 3:9 (**Rtztst.**, **Erlösungsmyst.** 235f); **IEph** 19:2 (**Rtztst.**, **op. cit.** 86, 3); **cf.** 8:1 (**Rtztst.** 236, 2). Various other meanings are **poss.** in these passages.—**CLackeit**, **Aion I**, **Diss. Königsbg.** ’16; **EDBurton**, **ICC Gal** ’21, 426-32; **HJunker**, **Iran. Quellen d. hellenist. Aionvorstellung**: **Vortr. d. Bibl. Warburg I** ’23, 125ff; **ENorden**, **D. Geburt des Kindes** ’24; **JKaerst**, **Gesch. d. Hellenismus II** ’26, 239-42; **MZepf**, **D. Gott Aion in d. hellenist. Theologie**: **ARW** 25, ’27, 225-44; **HSasse TW I** 197-208; **ADNock**, **HTR** 27, ’34, 78-99=Essays on Religion etc. I, ’72, 377-96; **RLöwe**, **Kosmos u. Aion** ’35; **ECEOwen**, αἰὼν and αἰῶνιος: **JTS** 37, ’36, 265-83; 390-404; **OCullmann**, **Christus u. d. Zeit**, ’46, 38-42, **Eng. tr.** ’50, 44-9; **GStadt Müller**, **Saeculum**, 2, ’51, 315-20; **EJenni**, **Das Wort ‘ölām im AT**: **ZAW** 64, ’52, 197-248; 65, ’53, 1-35; **KDeichgräber**, **RGG I** 193-95. **M-M. B.** 13.

αἰῶνιος (ἰα **Pla.**, **Tim.** 38B; **Jer** 39:40; **Ezk** 37:26; 2 Th 2:16; **Hb** 9:12; as **v.l.** **Ac** 13:48; 2 Pt 1:11; **Bl-D.** §59, 2; **Mlt.-H.** 157), *ov eternal* (since **Hyperid.** 6, 27; **Pla.**; **inscr.**, **pap.**, **LXX**; **Ps.-Phoc.** 112; **Test. 12 Patr.**; standing epithet for princely, **esp.** imperial power: **Dit.**, **Or.** **Index VIII**; **BGU** 176; 303; 309; **Sb** 7517, 5 [211/2 **AD**] κύριος αἰ.; **al.** in **pap.**; **Jos.**, **Ant.** 7, 352).

1. without beginning χρόνοις αἰ. *long ages ago* Ro 16:25; πρὸ χρόνων αἰ. *before time began* 2 Ti 1:9; Tit 1:2 (on χρόνος αἰ. **cf.** **Dit.**, **Or.** 248, 54; 383, 10).

2. without beginning or end; of God (**Ps.-Pla.**, **Tim.** **Locr.** 96c θεὸν τ. αἰῶνιον; **Inscr.** in the **Brit. Mus.** 894 αἰ. κ. ἀθάνατος; **Gen** 21:33; **Is** 26:4; 40:28; **Bar** 4:8 **al.**; **Philo**, **Plant.** 8; 74; **Sib. Or.**, **fgm.** 3, 17 and 4; **PGM** 1, 309; 13, 280) Ro 16:26; of the Holy Spirit in Christ **Hb** 9:14. θρόνος αἰ. 1 **Cl** 65:2 (**cf.** 1 **Macc** 2:57).

3. without end (**Diod. S.** 1, 1, 5; 5, 73, 1; 15, 66, 1 δόξα αἰ. everlasting fame; in **Diod. S.** 1, 93, 1 the Egyptian dead are said to have passed to their αἰ. οἰκησις; **Arrian**, **Peripl.** 1, 4 ἐς μνήμην αἰ.; **Jos.**, **Bell.** 4, 461 αἰ. χάρις=a gracious gift for all future time; **Dit.**, **Or.** 383, 10 [**I BC**] εἰς χρόνον αἰ.; **ECEOwen**, οἶκος αἰ.: **JTS** 38, ’37, 248-50) of the next life σκηναὶ αἰ. Lk 16:9 (**cf.** **En.** 39, 5). οἰκία, contrasted w. the οἰκία ἐπίγειος, of the glorified body 2 Cor 5:1. διαθήκη (**Gen** 9:16; 17:7; **Lev** 24:8; 2 **Km** 23:5 **al.**) **Hb** 13:20. εὐαγγέλιον **Rv** 14:6; κράτος in a doxolog. formula (=εἰς τοὺς αἰῶνας) 1 Ti 6:16. παράκλησις 2 Th 2:16. λύτρωσις **Hb** 9:12. κληρονομία (**Esth** 4:17m) **vs.** 15; αἰ. ἀπέχειν τινά (**opp.** πρὸς ὥραν) *keep someone forever* **Phlm** 15 (**cf.** **Job** 40:28). Very often of God’s judgment

(Diod. S. 4, 63, 4 διὰ τὴν ἀσέβειαν ἐν ἄδου διατελεῖν τιμωρίας αἰωνίου τυγχάνοντα; similarly 4, 69, 5; Jer 23:40; Da 12:2; Ps 76:6; 4 Macc 9:9; 13:15) κόλασις αἰ. (Test. Reub. 5:5) Mt 25:46; 2 Cl 6:7; κρίμα αἰ. Hb 6:2; θάνατος B 20:1. ὀλεθρον (4 Macc 10:15) 2 Th 1:9. πῦρ (4 Macc 12:12.—Sib. Or. 8, 401 φῶς αἰ.) Mt 18:8; 25:41; Jd 7; Dg 10:7 (IQS 2, 8). ἀνάρτημα Mk 3:29 (v.l. κρίσεως and ἀμαρτίας). On the other hand of *eternal life* (Maximus Tyr. 6, 1d θεοῦ ζωὴ αἰ.; Diod. S. 8, 15, 3 life μετὰ τὸν θάνατον lasts εἰς ἅπαντα αἰῶνα; Da 12:2; 4 Macc 15:3; PsSol 3, 12; Philo, Fuga 78; Jos., Bell. 1, 650; Sib. Or. 2, 336) in the Kingdom of God: ζωὴ αἰ. Mt 19:16, 29; 25:46; Mk 10:17, 30; Lk 10:25; 18:18, 30; Ac 13:46, 48; Ro 2:7; 5:21 al.; J 3:15f, 36; 4:14, 36 al.; 1J 1:2; 2:25 al.—D 10:3; 2 Cl 5:5; 8:4, 6; IEph 18:1; Hv 2, 3, 2; 3, 8, 4 al. Also βασιλεία αἰ. 2 Pt 1:11 (cf. Da 4:3; 7:27; Philo, Somn. 2, 285; Dit., Or. 569, 24 ὑπὲρ τῆς αἰωνίου καὶ ἀφθάρτου βασιλείας ὑμῶν; Dssm. B 279f, BS 363). Of the glory in the next life δόξα αἰ. 2 Ti 2:10 (cf. Wsd 10:14; Jos., Ant. 15, 376.—Sib. Or. 8, 410). αἰώνιον βάρος δόξης 2 Cor 4:17; σωτηρία αἰ. (Is 45:17; Ps.-Clem., Hom. 1, 19) Hb 5:9; short ending of Mk. Of heavenly glory in contrast to the transitory world of the senses τὰ μὴ βλέπομενα αἰῶνια 2 Cor 4:18.—χαρά IPHld inscr.; δοξάζεσθαι αἰωνίῳ ἔργῳ *be glorified by an everlasting deed* IPol 8:1. DHill, Gk. Words and Hebr. Mnsgs. '67, 186-201. M-M.

ἀκαθαρσία, ας, ἡ (Hippocr., Pla.+; pap., LXX, Test. 12 Patr.) *impurity, dirt*.

1. *lit. refuse* (BGU 1117, 27 [13 BC]; POxy. 912, 26; 1128, 25) of the contents of graves, causing ceremonial impurity Mt 23:27 (cf. Num 19:13).

2. *fig.*, in a moral sense, of men (Epict. 4, 11, 5; 8; Pr 6:16; 24:9; Wsd 2:16; 3 Macc 2:17; 1 Esdr 1:40; Ep. Arist. 166; En. 10, 20; Philo, Leg. All. 2, 29) *immorality, viciousness esp.* of sexual sins (Vett. Val. p. 2, 19; En. 10, 11) w. πορνεία 2 Cor 12:21; Gal 5:19; Col 3:5; Eph 5:3. *Opp.* ἁγιασμός 1 Th 4:7; Ro 6:19. Of unnatural vices: παραδιδόναι εἰς ἃ. *give over to viciousness* Ro 1:24. δι' ἀκαθαρσίαν *with immoral intent* B 10:8. εἰς ἐργασίαν ἀκαθαρσίας πάσης *to the practice of every kind of immorality* Eph 4:19. Of impure motive (Demosth. 21, 119; BGU 393, 16 [168 AD]) 1 Th 2:3 (w. πλάνη and δόλος). ἐν ἃ. τινῶν B 19:4 is uncertain; *prob. in the presence of impure men*. M-M.*

ἀκαθάρτης, ητος, ἡ *uncleanness* τ. πορνείας Rv 17:4 t.r. (s. ἀκάθαρτος 2).*

ἀκάθαρτος, ον (Soph., Hippocr.+; inscr.; pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) *impure, unclean*.

1. in the cultic sense, that which may not be brought into contact w. the divinity (so mostly LXX, also Jos., C. Ap. 1, 307; Dit., Syll. 3 1042, 3): of foods (w. κοινός) πᾶν κοινὸν καὶ ἃ. *anything common or unclean* Ac 10:14, cf. 11:8; w. μεμισημένος of birds (Lev 11:4ff.; Dt 14:7ff) Rv 18:2; (τὸ) ἃ. *what is unclean* 2 Cor 6:17 (Is 52:11).—Esp. of everything connected w. idolatry, which defiles whatever it touches (Am 7:17; Is 52:1 ἀπερίμνητος κ. ἃ.; Sib. Or. 5, 264) of pagans ἄνθρωπος κοινός ἢ ἃ. Ac 10:28; τέκνα ἃ. (opp. ἅγια) 1 Cor 7:14 (on the question of child baptism cf. τέκνον 1αα).

2. as the ceremonial mng. fades, the moral sense becomes predominant (since Pla., Leg. 4, 716E; Is 6:5; 64:5; Sir 51:5; Pr 3:32 al.; Philo, Deus Imm. 132, Spec. Leg. 3, 209; Jos., Bell. 4, 562) *unclean, impure, vicious* (cf. ἀκαθαρσία 2) B 10:8. W. πόρνος (Plut., Oth. 2, 2 ἐν γυναιξὶ πόρναις κ. ἀκαθάρτοις. Cf. Vett. Val. 76, 1), πλεονέκτης and εἰδωλολάτρης Eph 5:5.—τὰ ἃ. (w. πονηρά) *impure things* Hv 1, 1, 7. τὰ ἃ. τῆς πορνείας *the impurities of vice* Rv 17:4 (ἃ. of vice Test. Jos. 4:6; on the constr. cf. Bl-D. §136, 1).—Esp. of evil spirits πνεῦμα, πνεύματα ἃ. (cf. Zech 13:2; Test. Benj. 5:2; Cat. Cod. Astr. X 179, 19; 181, 5) Mt 10:1; 12:43; Mk 1:23, 26f; 3:11, 30; 5:2, 8, 13; 6:7; 7:25; 9:25. Ending of Mk in Freer ms. 3; Lk 4:36; 6:18; 8:29; 9:42; 11:24; Ac 5:16; 8:7; Rv 16:13; 18:2. πνεῦμα δαιμονίου ἀκαθάρτου Lk 4:33 (cf. PGM 4, 1238). On ἐν πνεύματι ἃ. s. GBJörck, Con. Neot. 7, '42, 1-3. M-M. B. 1081.*

ἀκαιρέομαι *impf.* ἡκαιρούμην; 1 *aor.* ἡκαιρέθην (act. Diod. S. 10, 7, 3; pass., Corpus Glossariorum Lat. 2, 137) *to have no time, no opportunity abs.* ἡκαιρέσθε *you had no opportunity* to show your love to me Phil 4:10. μικρὸν ἔχω ἀκαιρεθῆναι *I am busy for a little while* Hs 9, 10, 5 (Bl-D. §307 app.; Mlt.-H. 390).*

ἄκαιρος, ον (Aeschyl.+; Thu. 5, 65, 2; Dit., Syll. 3 1102, 12 [II BC]; Sir 20:19; 22:6; Jos., Ant. 12, 6 [after Agatharchides]) *untimely, ill-timed*. εὐνοία ἄκαιρος *an ill-timed kindness* (proverbial expr., ἄκαιρος εὖνοι' οὐδὲν ἔχθρας διαφέρει Zenob., Paroem. 1, 50), which becomes burdensome or dangerous I Ro 4:1 (cf. Lghtf. ad loc.).*

ἀκαίρως *adv.* (Aeschyl.+; BGU 846, 14 [II AD]; Sir 32:4; Philo, Mos. 2, 206; Jos., Ant. 6, 137) in a play on words εὐκαίρως ἃ. *in season, out of season* (i.e. whether or not the preaching comes at a convenient time for the hearers) 2 Ti 4:2. M-M.*

ἀκακία, ας, ἡ *innocence, guilelessness* (Aristot.+; Diog. L. 4, 19; LXX) 1 Cl 14:5 (Ps 36:37); w. ἀπλότης (as Philo, Op. M. 156; 170; Test. Iss. 5:1) Hv 1, 2, 4; 2, 3, 2; 3, 9, 1. ἐνδύσασθαι ἀκακίαν *put on innocence* (opp. αἵρειν τ. πονηρίαν) s 9, 29, 3; *personif.* as a Christian virtue v 3, 8, 5; 7; s 9, 15, 2.*

ἄκακος, ον *innocent, guileless* (so Aeschyl.+; Polyb., Diod. S., Plut., LXX; Philo, Spec. Leg. 3, 119) 1 Cl 14:4 (Pr 2:21); Hs 9, 30, 2. ἄκακον γίνεσθαι m 2:1. τὰς καρδίας τῶν ἃ. ἐξαπατᾶν *deceive the hearts of the unsuspecting* Ro 16:18; (w. μακρόθυμος, ἐλεήμων et al.) D 3:8; Dg 9:2; (w. ἀπλοῦς [Diod. S. 13, 76 ἃ. καὶ τὴν ψυχὴν ἀπλοῦς; cf. Philo on ἀκακία, μακάριος] Hs 9, 24, 2, cf. 9, 30, 3; of Christ (w. ὁσιος, ἀμίαντος) Hb 7:26. M-M.*

ἄκανθα, ης, ἡ *thorn-plant* (since Od. 5, 328; pap., LXX; Jos., Bell. 5, 51) of such plants in general, esp. the

common weed *Ononis spinosa*, cammock (cf. L Fonck, Streifzüge durch d. bibl. Flora '00, 195) in contrast to useful plants (w. *τριβόλος*, cf. Gen 3:18; Hos 10:8) Mt 7:16; Lk 6:44 (cf. Jer 12:13). It is found on cultivated land and is thus harmful to the grain (GDalman, Pj 22, '26, 126ff) Mt 13:7, 22; Mk 4:7, 18; Lk 8:7, 14 (on the interpr. of the *ἄκανθα* cf. Philo, Leg. All. 3, 248); B 9:5 (Jer 4:3).—*στέφανος* ἔξ ἁ. *crown of thorns* Mt 27:29; J 19:2 (Fonck 51; 99; FLundgreen, D. Bäume im NT: NKZ 27, '16, 827-42; EHa-Reubéni, RB 42, '33, 230-4. S. also *ἄκάνθινος*).—W. thistles (*τριβόλοι*, s. above) as signs of a neglected field Hb 6:8; Hs 6, 2, 6f; 9, 1, 5; 9, 20, 1. W. other weeds Hm 10, 1, 5.—In the description of the rites of atonement B 7:11 ἅ. means the *thornbush* on which the wool was placed, cf. *ῥάχος*, *ῥαχία*. S. *βάτος*. M-M.*

ἄκάνθινος, η, ον (Hdt.+; pap.) *thorny*, (so Is 34:13) ἁ. *στέφανος* Mk 15:17; J 19:5; GP 3:8. S. HStJHart, JTS n.s. 3, '52, 66-75; CBonner, HTR 46, '53, 47f; ER Goodenough and CBWelles, *ibid.* 46, '53, 241f.*

ἄκανθώδης, ες (since Hdt. 1, 126, also Agathocles [III BC] no. 472, fgm. 4 Jac.) *thorny, covered w. thornbushes* ὁδός Hm 6, 1, 3f; τόπος Hs 6, 2, 6; 9, 1, 5 FL.*

ἄκαρπος, ον (Aeschyl.+; pap., LXX; Jos., Ant. 2, 213; 15, 300) *unfruitful, fruitless*.

1. lit. *πελέα ξύλον* ἅ. *the elm is an unfruitful (i.e., bearing no edible fruit, cf. Pollux I 234) tree* Hs 2:3. *δένδρα* ἅ. (Theophyl. Sim., Ep. 11) *unfruitful trees* (w. *φθινοπωρινά*) as a type of heretical teachers Jd 12, cf. Hs 4:4. Of a mountain, on which nothing grows (Jos., Bell. 4, 452) ὄρος ἅ. *unfruitful, barren* Hs 9, 19, 2.

2. fig. *useless, unproductive* (Jos., Bell. 6, 36) of seed (preaching) Mt 13:22; Mk 4:19 (Pla., Phaedr. 277A λόγοι ἅ; Synes., Dio 3 p. 39C λόγος ἅ.). Of deeds *ἔργα* ἅ. τοῦ σκότους *useless deeds of darkness* Eph 5:11. Of men who do no good deeds (Philostrat., Gymn. 42 p. 284, 11) Tit 3:14; 2 Pt 1:8. Of speaking in tongues νοῦς ἅ. ἐστίν (*my mind is unproductive*, because it is not active 1 Cor 14:14. M-M.*

ἄκατάγνωστος, ον (Rhet. Gr. I 597; Syntipas p. 129, 12; exx. fr. inscr. and pap. in Nägeli 47) *not condemned* (2 Macc 4:47), *beyond reproach* λόγον ἅ. *preaching that is beyond repr.* Tit 2:8. M-M.*

ἄκατακάλυπτος, ον (Polyb. 15, 27, 2; Lev 13:45; Act. Phil. 60 p. 25, 13 B.) *uncovered* ἁ. τῇ κεφαλῇ (Philo, Spec. Leg. 3, 60) *with unc. head* (of praying women; cf. Dit., Syll. 3 999, 10; 736, 22; Philostrat. Jun. [III AD]: APF 14, '41, p. 8; 19 l. 60f: γυναῖκες ἀκάλυπτοι in a solemn procession) 1 Cor 11:5, In short γυναῖκα ἅ. *a woman without head-covering* vs. 13.*

ἄκατάκριτος, ον (Corpus Gloss. Lat. 2, 80) *uncondemned, without a proper trial* Ac 16:37; 22:25. M-M.*

ἄκατάληπτος, ον (Aristot.+; Jos., Bell. 3, 159) *incomprehensible* (so Diog. L. 7, 46; 9, 91; Plut., Mor 1056E; Epict., fgm. 1 Schenkl; Ep. Arist. 160; Philo, Spec. Leg. 1, 47, Mut. Nom. 10) of God's wisdom σύνεσις 1 Cl 33:3. Of God himself PK 2.*

ἄκατάλυτος, ον *indestructible, hence endless* (Dionys. Hal. 10, 31, 5; Chio, Ep. 14, 1; 4 Macc 10:11) ζωὴ Hb 7:16.*

ἄκατάπαστος s. next. M-M.

ἄκατάπαυστος, ον (Polyb. 4, 17, 4; Diod. S. 11, 67; Plut., Caes. 57, 1, Mor. 114F; Heliod. 1, 13, 5; PSI 28, 52; PGM 4, 2364) *unceasing, restless* w. gen. (BI-D. §182, 3; cf. Rob. 503f) ὀφθαλμοὶ ἅ. ἀμαρτίας *eyes unceasingly looking for sin* 2 Pt 2:14 (v.l. ἀκαταπάστους, which cannot be explained w. certainty [perh.=‘insatiable’] and may be due to a scribal error).*

ἄκαταστασία, ας, ἡ (Polyb. 7, 4, 8; 14, 9, 6; Diog. L. 7, 110; Epict. 3, 19, 3; Vett. Val. index; PGrenf. I 1, 4 [173 BC]; Astrol. Pap. I fr. Munich: APF 1, '01, 494; Tob 4:13; Pr 26:28).

1. *disturbance* (schol. on Apollon. Rhod. 1, 916, 18b) Hs 6, 3, 4. Pl. (Dionys. Hal. 6, 31) 2 Cor 6:5; 2 Cl 11:4 (quot. of unknown orig.).

2. *disorder, unruliness* (Nicol. Dam.: 90 fgm. 130, 110 Jac. ἐν ἁ. πραγμάτων; Cat. Cod. Astr. VIII 3, 182, 8; 187, 2) 1 Cl 14:1 (w. ἀλαζονεία); cf. 3:2; 43:6; (w. φαῦλον πρᾶγμα) Js 3:16; (opp. εἰρήνη) 1 Cor 14:33 (EKäsemann, NTS 1, '54/'55, 248-60). Pl. (Cat. Cod. Astr. VII 126, 13; VIII 3, 175, 9) 2 Cor 12:20; (w. πόλεμος) *insurrections* (Maspéro 4, 6) Lk 21:9.—Boll 130f. M-M.*

ἄκαταστατέω (Epict. 2, 1, 12; Vett. Val. index; Cat. Cod. Astr. VII 134, 18; 138, 25; Tob 1:15 BA; Gen 4:12 Aq.) *be unsettled or vacillating*; the man possessed by evil spirits is unsettled Hm 5, 2, 7. W. dat. ἁ. ταῖς βουλαῖς *be vacillating in their purposes* Hs 6, 3, 5.*

ἄκατάστατος, ον (Hippocr.+; Polyb. 7, 4, 6; Plut., Mor. 437D; Audollent, Defix. Tab. 4b, 12; Sib. Or. 1, 164; Is 54:11 LXX; Gen 4:12 and La 4:14 Sym.; Test. of Job 36) *unstable, restless*, of vacillating persons ἅ. ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ *unstable in all his actions* Js 1:8. Of the tongue ἁ. κακόν *a restless evil* 3:8 (v.l. ἀκατάσχετον). Of slander personified ἀκατάστατον δαιμόνιον *a restless demon* Hm 2:3. M-M.*

ἀκατάσχετος, ον (Hipparch. in **Stob.** 4, 44, 81; **Diod. S.** 17, 38; **Plut.**, Mar. 44, 10; **Aelian**, N.A. 4, 48 ἄ. ὁρμη; **Xenophon Eph.** 1, 3, 4 ἔρω; **POxy.** 684, 19 [restored]; **Philo**, Det. Pot. Ins. 110, Deus Imm. 138, Somn. 2, 275; **Jos.**, **Bell.** 2, 407; **Ps.-Phoc.** 96; **Job** 31:11; 3 Macc 6:17) *uncontrollable* ἀκατασχέτω θυμῷ **w. uncontr. anger** **MPol** 12:2; **Js** 3:8 v.l. (s. **ἀκατάστατος**).*

ἀκαυχησία, ας, ἡ (found only here) *freedom fr. boasting* ἐν ἄ. *without boasting* **IPol** 5:2.*

Ἀκελδαμάχ (v.l. **Ακελδαιμαχ**, **Ακελδαμα**, **Ακελδαμακ**, **Αχελδαμαχ**), **Aram.** ⲥ **ῥῷ** (=field of blood) **Akeldama**,

expl. as χωρίον αἵματος (**Mt** 27:8 ἄγρος αἵματος) *Field of Blood*, of the field bought **w.** Judas' money **Ac** 1:19 (formerly called the potter's field **Mt** 27:7); located by tradition south of the valley of Hinnom. **Cf.** **EKautzsch**, **Gramm.** d. **Bibl.-Aramäischen** 1884, 8; **Dalman**, **Gramm.** 2 137, 1; 202, 2; **JSickenberger**, Judas als Stifter des Blutackers: **BZ** 18, '29, 69-71; **MWilcox**, The Semitisms of **Ac**, '65, 87-89.*

ἀκέραιος, ον (**Eur.**, **Hdt.**+; **inscr.**, **pap.**, **Ep. Arist.**; **Jos.**, **Bell.** 1, 621, **Ant.** 1, 61; 5, 47) *pure, innocent* (lit. 'unmixed') only **fig.** (cf. **Pla.**, **Rep.** 3, 409A ἄ. κακῶν ἡθῶν; **Epict.** 3, 23, 15; **Esth** 8:12f; **Ep. Arist.** 31; 264) (**w.** φρόνιμος) **Mt** 10:16, quoted **IPol** 2:2; (**w.** σοφὸς εἰς τὸ ἀγαθόν) ἄ. εἰς τὸ κακόν *innocent as far as evil is concerned* **Ro** 16:19; (**w.** ἄμεμπτος) **Phil** 2:15; (**w.** εἰλικρινής) **1 Cl** 2:5. τὸ ἄ. τῆς πραΰτητος βούλημα *the pure purpose of meekness* **1 Cl** 21:7. **M-M**.*

ἀκεραιოსύνη, ης, ἡ (only in **Suidas**) *purity* ἐν ἄ. πιστεύειν *believe in all purity* (of heart) **B** 3:6. ἐν ἄ. περιπατεῖν **10:4**.*

ἀκηδεμονέω (found nowhere else) for **ἀδημονέω** (q.v.) **Mk** 14:33 **D**.*

ἀκηδία, ας, ἡ (**Hippocr.**+; **LXX**) *indifference, apathy* (pl.=sing. **Bl-D.** §142; **Rob.** 408) παραδιδόναι ἑαυτὸν εἰς τὰς ἄ. *give oneself over to indifference* **Hv** 3, 11, 3.*

ἀκίνητος, ον (**Pind.**+; **inscr.**, **pap.**, **LXX**, **Philo**; **Jos.**, **Ant.** 15, 364; 399) *without movement*.

1. **lit.** *immovable* πέτρα ἄ. **IPol** 1:1. Of idols *unable to move* **Dg** 2:4.

2. **fig.** πίστις **ISm** 1:1; *unmoved* (by passions) τὸ ἀκίνητον (**Dionys. Byz.** §23 p. 10, 5; **Philo**, **Op. M.** 101) *steadfast character* **IPhld** 1:2.*

ἄκκεπτα, ον, τά **Lat. loanw.** 'accepta' *savings, back pay*, t.t. of military finance: a sum credited to the Roman soldier and paid upon his discharge **IPol** 6:2 (s. **δεπόσιτα**).*

ἀκλινής, ἐς (**Pla.**+; **Meleager** [I BC]: **Anth. Pal.** 12, 158, 4 φιλία; **Lucian**, **Encom.** **Demosth.** 33 ἄ. τὴν ψυχὴν; **Aelian**, **V.H.** 12, 64; **POxy.** 904, 9; **Philo**, **Mos.** 1, 30, **Virtut.** 158, **Spec. Leg.** 2, 2 ὄρκος ἄ.; 4 Macc 6:7; 7:3) *without wavering* τὴν ὁμολογίαν ἄ. κατέχειν *hold fast the confession without wavering* **Hb** 10:23. **M-M**.*

ἀκμάζω 1 **aor.** ἤκμασα (**Aeschyl.**, **Hdt.**+; **Dit.**, **Syll.** 3 814, 17; 4 Macc 2:3; **Philo**, **Aet. M.** 63; 73; **Jos.**, **C. Ap.** 2, 253) *be ripe* (so since **Thu.** 2, 19, 1; **Dit.**, **Syll.** 3 866, 21f; **PGM** 5, 231) of grapes (**Plut.**, **Mor.** 671D) **Rv** 14:18. **M-M**.*

ἀκμήν adverbial **acc.** (**Bl-D.** §160 **app.**; **Rob.** 294; 487f; **KKrumbacher**, **Ztschr. f. vergleich. Sprachforsch.** 27, 1885, 498-521; 29, 1888, 188f) *even yet, still* **Mt** 15:16; **Hb** 5:13 v.l. (**Hyperid.**, **fgm.** 116; **X.**, **An.** 4, 3, 26; **Polyb.** 1, 13, 12; 4, 36, 8; **Plut.**, **Mor.** 346C; **Dit.**, **Or.** 201, 13; **PGenève** 14, 13 et al.; **Jos.**, **Ant.** 19, 118; **Phryn.** p. 123 Lob.).*

ἄκμων, ονος, ὁ (**Hom.**+; **PGdspd.** 30, 22, 11; 18) *anvil*, type of firmness (**Aeschyl.**, **Pers.** 51; **Aristopho** [IV BC] 4 **Kock** ὑπομένειν πληγὰς ἄκμων; **Job** 41:16) ἄ. τυπτόμενος *an anvil when it is beaten* **IPol** 3:1. **B.** 607.*

ἀκοή, ἥς, ἡ (in form ἀκουή as early as **Hom.**; **freq.**, **incl. inscr.**, **pap.**, **LXX**, **Ep. Arist.**, **Philo**, **Joseph.**, **Test.** 12 **Patr.**).

1. that by which one hears—**a.** *the faculty of hearing* (**Philo**, **Rer. Div.** **Her.** 12 of images οἷς ὦτα μὲν ἐστίν, ἀκοαὶ δ' οὐκ ἔνειαίν) **1 Cor** 12:17; but **mng.** c is also **poss.**

b. *the act of hearing, listening* (**Pla.**, **Theaet.** 142D λόγος ἄξιος ἀκοῆς; **Antig. Car.** 129 ἀκοῆς ἄξια; **BGU** 1080, 6; **Ep. Arist.** 142 **w.** ὁρασις; **Jos.**, **Ant.** 8, 171; **w.** ὄνις 172) **w.** βλέμμα 2 **Pt** 2:8. ἀκοῇ ἀκούειν (**Polyaenus**, **Exc.** 55, 2; **LXX**) **Mt** 13:14; **Ac** 28:26 (both **Is** 6:9); **B** 9:2 (cf. **Ex** 15:26). εἰς ἄ. ὠτίου ὑπακούειν *obey upon hearing with the ear*, i.e., as soon as one hears **B** 9:1 (**Ps** 17:45; cf. **2 Km** 22:45).

c. the organ **w.** which one hears, *the ear* (**Sappho**+; **POxy.** 129, 4; **PGM** 4, 306; 323; 2 Macc 15:39; **Ep. Arist.** 166) **esp. pl.** (**Dio Chrys.** 15[32], 11; **Aelian**, **V.H.** 3, 1 p. 39, 21; oft. **Philo**; **Jos.**, **Ant.** 8, 172; **Sib. Or.** 4, 172) αἱ ἀκοαὶ **Mk** 7:35. εἰσφέρειν εἰς τὰς ἄ. *bring to someone's ears* **Ac** 17:20 (cf. **Soph.**, **Ajax** 147). εἰς τὰς ἄ. τινος *in someone's ears* **Lk** 7:1. νοθρὸς (q.v.) ταῖς ἄ. **Hb** 5:11; κνήθεσθαι τὴν ἄ. *have itching ears* 2 **Ti** 4:3, cf. **vs.** 4. **Fig.** περιτέμνειν τὰς ἄ. *circumcise the ears*=make someone attentive **B** 9:4; 10:12.

2. that which is heard—**a.** *fame, report, rumor* (**Hom.** +; 1 **Km** 2:24; 2 **Km** 13:30; 3 **Km** 2:28; 10:7) **Mt** 4:24; 14:1; 24:6; **Mk** 1:28; 13:7; **1 Cl** 47:7.

b. *account, report, preaching* (**Thu.** 1, 20, 1 ἀκοὴν δέχεσθαι) πιστεύειν τῇ ἄ. (cf. **Jos.**, **C. Ap.** 2, 14) **J** 12:38;

Ro 10:16f; 1 Cl 16:3 (all three Is 53:1). ἐξ ἁ. πίστεως *as the result of preaching which demanded (only) faith* Gal 3:2, 5. λόγος τῆς ἀκοῆς *the word of preaching* Hb 4:2. λόγος ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ *the word of divine preaching that goes out from us* 1 Th 2:13 (RSchippers, Novum Testamentum 8, '66, 223-34 *tradition*). The *mng.* 'instruction' is also possible for some of these passages; cf. Test. Reuben 2, 5.—AOepke, Dis Missionspredigt d. Ap. Pls. '20, 40ff. *M-M*.*

ἀκοίμητος, ον (since Aeschyl., Pr. 139; Aelian, N.A. 11, 3 πῦρ ἄσβεστον καὶ ἁ.; POxy. 1468, 7; Wsd 7:10; Philo; Sib. Or. 2, 181) *not to be put to sleep* σκόληκες ἁ. *restless worms* AP 27; ἁ. πνεῦμα IPol 1:3.*

ἀκολουθεῖω *imper.* ἀκολουθεῖ; *impf.* ἠκολουθούσιν; *fut.* ἀκολουθήσω; 1 *aor.* ἠκολούθησα; *pf.* ἠκολούθηκα Mk 10:28 (Thu., Aristoph.+; *inscr.*, pap., LXX; Philo, Aet. M. 84; 145 al.; Jos., Ant. 9, 108 al.) *follow*.

1. *lit. come after abs.* (Diod. S. 13, 75, 7) οἱ προάγοντες κ. οἱ ἀκολουθοῦντες Mt 21:9; Mk 11:9; cf. J 21:20; Ac 21:36; 1 Cor 10:4; Rv 14:8. *W. dat.* of the *pers.* (X., Hell. 5, 2, 26; Herodian 6, 7, 8) Mt 9:19; 26:58; Mk 14:13; Lk 22:10; J 10:4f; 11:31; IPHd 11:1; Hv 3, 8, 4; 7. ἠκολουθεῖ τῷ Ἰησοῦ Σίμων Πέτρος κ. ἄλλος μαθητής J 18:15 (more than one subject with a verb in the *sing.* as Appian, Bell. Civ. 3, 72 §296 ὑπερόνεται με Λέπιδος κ. Πλάγκος).

2. *accompany, go along with, oft.* of the crowd following Jesus ἠκολούθησαν αὐτῷ ὄχλοι πολλοί (*s. ὄχλος* 1) Mt 4:25; 8:1; 12:15; 14:13; Mk 5:24; Lk 7:9; 9:11; J 6:2. μετὰ τινος *someone* (Thu. 7, 57, 9; Phryn. 353 L.; BI-D. §193, 1) Rv 6:8 (Lk 9:49 οὐκ ἀκολουθεῖ [*sc.* σοι] μεθ' ἡμῶν is different, *he does not follow as your disciple with us*). For this we have Hebraistically ὀπίσω τινός (3 Km 19:20; Is 45:14; Ezk 29:16) Mt 10:38; Mk 8:34 v.l.—Of the deeds that follow one into the next world Rv 14:13 τὰ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν *they take with them the record of their deeds* (NEB) (cf. Diod. S. 13, 105 νομίσαντες. . . ἑαυτοῖς τὴν μέμνην ἀκολουθήσειν).

3. *w. transition to the fig. mng. follow someone as a disciple* (Diog. L. 9, 21 of Parmenides: ἀκουσας Ξενοφάνους οὐκ ἠκολούθησεν αὐτῷ; Palaeph. 2 p. 6, 16) ἀκολουθεῖ μοι *follow me=be my disciple* Mt 9:9 (in Diog. L. 2, 48 Socrates stops Xenophon at their first meeting and says: "ἔπου καὶ μάνθανε". καὶ τοῦντεῦθεν ἀκροατὴς Σωκράτους ἦν); cf. 8:19; 19:21 (Aristoxenus, fgm. 17: Simichos the tyrant hears Pythagoras, divests himself of his kingly power, disposes of his χρήματα [Mt 19:22 v.l.], and attaches himself to him; Sextus 264a ἀφείς ἃ κέκτηται ἀκολουθεῖ τῷ ὀρθῷ λόγῳ); 27f; Mk 1:18 (on the call of a disciple directly *fr.* his work *s. Jos., Ant. 8, 354* εὐθέως. . . καταλιπὼν τ. βόας ἠκολούθησεν Ἠλία. . . μαθητής [after 3 Km 19:20f]; Mk 2:14; 8:34; Lk 5:11, 27f al. The transition may be observed in J 1, where ἁ. has sense 2 in *vss.* 37f, but sense 3 in *vss.* 40, 43 (OCullmann, ThZ 4, '48, 367).—TArvedson, Svensk Teol. Kvartalskrift 7, '31, 134-61; ASchulz, Nachfolgen u. Nachahmen, '62; TAerts, Suivre Jésus, Ephemerides Theol. Lovanienses 42, '66, 476-512; ESchweizer, Lordship and Discipleship, '60.

4. *gener. follow, obey* (Thu. 3, 38, 6 γνώμη; Ps.-Andoc. 4, 19; Demosth. 26, 5; BGU 1079, 10 ἀκολουθεῖ Πτολλαρίωνι πᾶσαν ὥραν; 1. 26; 2 Macc 8:36 νόμοις; cf. Jdth 2:3.—M. Ant. 7, 31 θεῶ; Jdth 5:7 τοῖς θεοῖς) τοῖς ἔθουσιν *customs* Dg 5:4. τοῖς νομίμοις τ. δεσπότου *obey the statutes of the Master* 1 Cl 40:4. τῇ ὁδῷ τῆς ἀληθείας 35:5 (cf. Test. Ash. 6:1 ἁ. τῇ ἀληθείᾳ); the bishop ISm 8:1; a schismatic IPHd 3:3.—Hm 6, 2, 9. *M-M*. B. 699.

ἀκόλουθος, ον (Bacchylides, Soph.+; *inscr.*, pap., LXX, Ep. Arist., Philo, Joseph.) *following* (so Demosth. et al.; 2 Macc 4:17) καὶ τῶν λοιπῶν τῶν ἀκολουθῶν πάντων *and of all the other things that followed* Hs 5, 5, 1. *W. gen.* (Ps.-Demosth. 59, 8 τὰ ἁ. αὐτῶν) τὰ ἁ. τούτων *what follows them* Hm 8:4, 10; cf. s 9, 15, 3. *W. dat.* (Lucian, Hermotim. 74; Ps.-Lucian: Anth. Pal. 11, 401, 4) τὰ τούτοις ἁ. (1 Esdr 8:14; Jos., Ant. 14, 1) *and so forth* MPol 8:2; 9:2.—*Abs.* ἁ. ἐστὶν *they follow from them* (Dit., Or. 669, 32; PTebt. 296, 14) IEph 14:1; *it is suitable* (Demosth. 46, 17; Ael. Aristid. 13 p. 172 D. al.; PTebt. 304 τὸ ἁ. 'what is suitable') ὅπου καὶ ἁ. ἦν *where it was suitable=at a suitable place* MPol 18:1.*

ἀκόρεστος, ον (Aeschyl.—in Hom. ἀκόρητος; Maspéro 89 III, 6) *insatiable fig.* (X., Symp. 8, 15 φίλια; Philo, Somn. 1, 50 ἵμερος, Ebr. 4) πόθος *desire* 1 Cl 2:2.*

ἀκουστός, ἦ, ὄν *audible* (Hom. Hymns+; LXX, Philo) ἀκουστὸν ἐγένετο τοῖς ἀποστόλοις ὅτι *it came to the apostles' ears that* Ac 11:1 D (ἁ. γίνεσθαι as Isocr. 3, 49; Gen 45:2; Dt 4:36; Is 48:20).*

ἀκουτίζω *fut.* ἀκουτιῶ (LXX; Syntipas p. 73, 1; Aesop. mss. [Ursing 78f]; Suidas s.v. δογματίζω; Etym. Mag. p. 51, 32; Etym. Gud. 71, 3; Anecd. Gr. p. 366, 3) *cause to hear* ἁ. με ἀγαλλίασιν 1 Cl 18:8 (Ps 50:10).*

ἀκούω *fut.* ἀκούσω (Sib. Or. 4, 175) Mt 12:19; 13:14 (Is 6:9); J 5:25, 28; 10:16, ἀκούσομαι (Ep. Arist. 5) Ac 3:22 (Dt 18:15); 28:28; 1 *aor.* ἤκουσα; *pf.* ἀκήκοα; 1 *aor. pass.* ἠκούσθην (Hom.+; *inscr.*, pap., LXX; Philo, Aet. M. 142 al.; Joseph.; Test. 12 Patr.) *hear*, as a passive respondent to λέγω.

1. *lit.*, of sense perception—*a. abs.* τὰ ὅσα ἀκούουσιν Mt 13:16; κωφοὶ ἁ. 11:5; cf. Mk 7:37; Lk 7:22; τοῖς ὅσιν βαρέως ἁ. *be hard of hearing* Mt 13:15 (Is 6:10); ἀκοῇ ἁ. Mt 13:14; Ac 28:26 (both Is 6:9). ἀκούοντες οὐκ ἀκούουσιν *they hear and yet do not hear* Mt 13:13 (*s. Aeschyl.*, Prom. 448 κλύοντες οὐκ ἤκουον; Demosth., Against Aristogeiton 1, 89), cf. Mk 8:18 (Ezk 12:2) and s. 7 below. A challenge to the hearers, by which their attention is drawn to a special difficulty: ὁ ἔχων ὅτα (οὖς) ἀκούειν ἀκουέτω, *w. variations* (Arrian, Ind. 5, 1 ὅστις ἐθέλει φράζειν. . . , φραζέτω) Mt 11:15; 13:9; Mk 4:23; Rv 2:7, 11, 17, 29; 3:6, 13, 22; 13:9.

b. w. obj. (on the syntax BI-D. §173; 416, 1; Rob. 506f; on the LXX *s. MJohannessoohn*, D. Gebr. d. Kasus in LXX, Diss. Berl. '10, 36; RHelbing, D. Kasussyntax d. Verba b. den LXX, '28, 150ff).

α. **fol.** by a thing as **obj.** in **acc.** (Diod. S. 8, 32, 1 *τι* something) Mt 11:4; 13:17ff; Lk 7:22; 1J 1:1, 3. *τὴν φωνήν* (UPZ 77 I, 25) Mt 12:19; J 3:8; Ac 22:9 (but see 7 below); 1 Cl 39:3 (Job 4:16); (**pass.** Mt 2:18 [Jer 38:15]; Rv 18:22). *τὸν λόγον* Mt 13:20ff; J 5:24. *τοὺς λόγους, τὰ ῥήματα* Mt 10:14; J 8:47; Ac 2:22. *πολέμους καὶ ἀκοῶς πολέμων* Mt 24:6. *τὴν βλασφημίαν* 26:65. *τὸν ἀσπασμόν* Lk 1:41. *ἄρρητα ῥήματα* 2 Cor 12:4. *τὸν ἀριθμόν* Rv 9:16. *τὴν ἀποκάλυψιν* Hv 3, 12, 2. **Pass.** *τὰ ἀκουσθέντα* *what has been heard* i.e., the message Hb 2:1. *ἠκούσθη ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς οὔσης ἐν Ἱερουσαλὴμ* *the report reached the ears of the church in Jerusalem* Ac 11:22. **Of.** the **obj.** is to be supplied **fr.** context Mt 13:17; Mk 4:15; *καθὼς ἀκούω=ἂ ἀ.* J 5:30; Ac 2:37; 8:30; 9:21; J 6:60; Ro 10:14.

β. *τί* **τινος** *hear* **some** **fr.** *someone* *τὴν ἐπαγγελίαν, ἣν ἠκούσατέ μου* *the promise which you heard from me* Ac 1:4. Still other constrs. occur, which are also **poss.** when the hearing is not directly **fr.** the mouth of the informant, but involves a report which one has received **fr.** him in any way at all (*s.* below 3d). *τί* **ἐκ** **τινος** (Od. 15, 374; Hdt. 3, 62 *ἐκ* τοῦ κήρυκος) 2 Cor 12:6. *τί* **παρά** **τινος** (Soph., Oed. Rex 7 *παρ'* ἀγγέλων; Pla., Rep. 6 p. 506D; Demosth. 6, 26; Jer 30:8; Jos., Bell. 1, 529) J 8:26, 40 (*τὴν ἀλήθειαν ἂ.* as Diod. S. 16, 50, 2); 15:15; Ac 10:22; 28:22; 2 Ti 2:2; **w.** attraction of the relative *λόγων ὧν παρ'* ἐμοῦ ἠκουσας *teachings which you have heard from me* 1:13; *τί* **ἀπό** **τινος** (Thu. 1, 125, 1) 1J 1:5. Hebraistically *ἀπὸ* τ. στόματός **τινος** Lk 22:71 (*cf.* *ἐκ* τ. στόμ. τ. Ex 23:13; Ezk 3:17; 33:7).

γ. **fol.** by a thing as **obj.** in **gen.** (Hdt. 8, 135; X., Cyr. 3, 1, 8; Demosth. 18, 3; Bl-D. §173, 2; Rob. 507) *hear* **some** **th.** *τῆς βλασφημίας (=τὴν βλ. Mt 26:65)* Mk 14:64. *συμφωνίας καὶ χορῶν* Lk 15:25; *τῆς φωνῆς* J 5:25, 28; Ac 9:7 (on the experience of Paul and his companions *cf.* Maximus Tyr. 9, 7d-f: some see a divine figure, others see nothing but hear a voice, still others both see and hear); 11:7; 22:7 (HRMoehring, Novum Testamentum 3, '59, 80-99). But *cf.* Rob. 506 for the view that the difference in cases **betw.** 9:7 and 22:9 is important. τ. *λόγων* Lk 6:47. *τῶν ῥημάτων* J 12:47.

δ. *hear, listen to* **w.** **gen.** of the **pers.** and a **ptc.** (Pla., Prot. 320B; X., Symp. 3, 13; Herm. Wr. 12, 8; Jos., Ant. 10, 105 *ἠκουσε τοῦ προφήτου ταῦτα λέγοντος*: *ἠκούσαμεν αὐτοῦ λέγοντος* *we have heard him say* Mk 14:58. *ἠκουον εἰς ἕκαστος. . . λαλούντων αὐτῶν* *each one heard them speaking* Ac 2:6, 11; Rv 16:5, 7 (in vs. 7 the altar speaks); Hv 1, 3, 3. **W.** **acc.** instead of **gen.** *πάν* *κτίσμα. . . καὶ τὰ ἐν αὐτοῖς πάντα ἠκουσα λέγοντας* (*v.l.* *λέγοντα*) Rv 5:13. Used without **ptc.** **w.** pronoun only; *μου* (Dio Chrys. 79[28], 14) Mk 7:14; Ac 26:3. *αὐτῶν* Lk 2:46. *αὐτοῦ* vs. 47; 15:1; 19:48; 21:38; J 3:29 etc. *ἡμῶν* Ac 24:4.—*ἂ.* *τινὸς περὶ* **τινος** (since Hdt. 7, 209; IG II 168 [338 BC]) *hear* *someone* (speak) *about* **some** **th.** Ac 17:32. *ἠκουσεν αὐτοῦ περὶ τῆς. . . πίστεως* *he heard him speak about faith* Ac 24:24, *cf.* Hm 11:7.—**W.** *ὅτι* **fol.** (X., Cyr. 3, 3, 18) J 14:28; Ac 22:2.—**Abs.** *οἱ ἀκούοντες* *the hearers* (Diod. S. 4, 7, 4) Lk 6:27; MPol 7:2. **Esp.** **imper.** *ἄκουε* *listen!* Mk 12:29 (Dt 6:4); Hs 5, 1, 3; **pl.** Mk 4:3. *ἀκούσατε* Ac 7:2; 13:16. **W.** *συνίετε* *listen and try to understand* Mt 15:10.

2. legal **t.t.** *give someone a hearing* (X., Hell. 1, 7, 9 *al.*; PAmh. 135, 14; Pland. 9, 10; 15; BGU 511 II, 2; POxy. 1032, 59) **w.** *παρά* **τινος**: *ἐὰν μὴ ἀκούσῃ πρῶτον παρ'* αὐτοῦ *without first giving him a hearing* J 7:51 (SPancaro, Biblica 53, '72, 340-61).—Ac 25:22.

3. *learn or be informed about* **some** **th.**—**a.** **abs.** *ἀκούσας δὲ ὁ Ἰησοῦς* *when Jesus learned about it* (the death of J. Bapt.) Mt 14:13.—Mk 3:21; 6:14 (*cf.* HLjungvik, ZNW 33, '34, 90-2); Ro 10:18. **W.** *ἀναγγέλλειν* 15:21 (Is 52:15).

β. **w.** **gen.** of the person *οὗ οὐκ ἠκουσαν* *of whom they have not heard* Ro 10:14a.—**W.** **acc.** of the thing (X., Cyr. 1, 1, 4; Diod. S. 19, 8, 4; Chio, Ep. 12 *ἀκ.* *τὴν τυραννίδα*; Herodian 4, 4, 8) *learn of* *τὴν ἀγάπην* Phlm 5. *τὴν ἀναστροφὴν* Gal 1:13. *τὰ ἔργα τοῦ Χριστοῦ* Mt 11:2. *τὴν ἐνέδραν* *the ambush* Ac 23:16; Χριστιανισμόν *ἂ.* *hear Christianity* IPHld 6:1; *τὴν οἰκονομίαν* Eph 3:2. *τὴν πίστιν* 1:15; Col 1:4. *τὴν ὑπομονὴν* Js 5:11.—**Pass.** *ἀκούεται ἐν ὑμῖν* *porneia* *it is reported that there is immorality among you* 1 Cor 5:1 (*schol.* on Nicander, Ther. 139 τοῦτο ἐξακούεται=this report is heard). *ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος* *if this should come to the procurator's ears* Mt 28:14.

γ. *ἂ.* *τι* **περὶ** **τινος** (since Hdt. 2, 43) *learn* **some** **th.** *about someone* Lk 9:9; 16:2.—*ἂ.* *περὶ* **τινος** (Jos., Vi. 246) Lk 7:3.

δ. **w.** **prep.**, to denote the author or source of the information (*s.* 1bβ above) *ἂ.* *τι* **παρά** **τινος**: *τῶν ἀκουσάντων παρὰ Ἰωάννου* *who had learned fr. John* (who Jesus was) J 1:40, *cf.* 6:45 (Simplicius in Epict. p. 110, 35 *τὸ ἀκοῦσαι παρὰ θεοῦ, ὅτι ἀθανάτος ἐστὶν ἡ ψυχὴ*); *ἂ.* *τι* **ἐκ** **τινος**: *ἠκούσαμεν ἐκ τοῦ νόμου* *we have heard from the law* (when it was read in the synagogue) J 12:34, where *ἂ.* approaches the technical sense *learn* (a body of authoritative teaching), as 1J 1:5 (*s.* above); 2:7, 24 *et al.* (OAPiper, JBL 66, '47, 437 n. 1). *ἂ.* *ἀπὸ* **τινος** *περὶ* **τινος**. Ac 9:13.

ε. **w.** *ὅτι* **fol.** (*class.*, also Dit., Syll. 3 370, 21; PTeht. 416, 8; BGU 246, 19; Josh 10:1; Da 5:14 Theod.; 1 Macc 6:55; 4 Macc 4:22) Mt 2:22; 4:12 *al.*—**Pass.** *ἠκούσθη ὅτι ἐν οἴκῳ ἐστὶν* *it became known that he was in the house* Mk 2:1. *οὐκ ἠκούσθη ὅτι* *it is unheard of that* J 9:32.

φ. **w.** **acc.** and **inf. foll.** (Hom.+; Jos., Ant. 11, 165; 13, 292) J 12:18; 1 Cor 11:18. **W.** **acc.** and **ptc.** (X., Cyr. 2, 4, 12; Herodian 2, 12, 4) Ac 7:12; 3J 4.

4. *ἂ.* *τινὸς* *listen to someone, follow someone* (Hom.+; ἀκούετε αὐτοῦ Mt 17:5; Lk 9:35; Ac 3:22 (all three Dt 18:15); *cf.* Mt 18:15; Lk 16:29, 31; J 10:8; Ac 4:19. **W.** **acc.** J 8:47.—**Abs.** *obey, listen* αὐτοῖ καὶ ἀκούσονται Ac 28:28; *cf.* Mt 18:16; J 5:25b; agree 9:27a.

5. *ἂ.* *τινός* *listen to someone or* **some** **th.** (Wilcken, Chrest. 14, 18; 461, 6) Mk 6:11; J 6:60b. Of God (Hom.+; Ac 7:34 (Ex 3:7); J 9:31; 11:41f; 1J 5:14f.—**Abs.** *καθὼς ἠδύναντο ἂ.* *as they were able to listen* Mk 4:33 (EMolland, Symb. Osl. 8, '29, 83-91; *s.* also 7 below).

6. *be called* (Demosth. 18, 46 *κόλακες* ἀκούουσι; Diog. L. 2, 111 a derisive nickname; 2, 140) ἠκουσαν *προδότηι* *γονέων* *they were called betrayers of their parents* Hv 2, 2, 2.

7. *understand* (Teles p. 47, 12; Galen: CMG Suppl. I p. 12, 29; Aelian, V.H. 13, 46; Apollon. Dysc., Gramm. Gr. II 2p. 424, 5 U. ἀκούειν=συνιέναι τῶν ἡκουσμένων; Sext. Emp., Math. 1, 37 τὸ μὴ πάντας πάντων ἀκούειν; Julian, Orat. 4 p. 147A; PGM 3, 453 ἀκούσεις τὰ ὄρνεα λαλοῦντα; Philo, Leg. All. 2, 35) *abs.* (Is 36:11) 1 Cor 14:2. *Perh.* also Mk 4:33 (s. 5 above, and cf. Epict. 1, 29, 66 τ. δυναμένοις αὐτὰ ἀκοῦσαι). *W. acc.* τὸν νόμον *understand the law* Gal 4:21; *perh.* Ac 22:9; 26:14 (s. 1ba above) belong here. *Cf.* also the play on words (1a above) ἀκούοντες οὐκ ἀκούουσιν Mt 13:13. ἀκούω is occasionally used as a perfective present: *I hear=I have heard* (so as early as Il. 24, 543; Aristoph., Frogs 426; X., An. 2, 5, 13, Mem. 2, 4, 1; 3, 5, 26; Pla., Rep. 583D; Theocr. 15, 23) Lk 9:9; 1 Cor 11:18; 2 Th 3:11. *Bl-D.* §322. *M-M.* B. 1037; 1339.

ἀκρασία, ας, ἡ (Pre-Socr.+;=ἀκράτεια Phryn. p. 524f Lob.) *lack of self-control, self-indulgence* (so in X. et al.; Philo; Jos., Bell. 1, 34; Sib. Or. 1, 35); *w. ref.* to sex (X., Symp. 8, 27; Diod. S. 3, 65, 2; 19, 33, 2 δι' ἀκρασίαν; Musonius p. 66 H.; Jos., Ant. 8, 191 τ. ἀφροδισίων ἀκ.) ἵνα μὴ πειράξῃ ὑμᾶς ὁ σατανᾶς διὰ τὴν ἁ. ὑμῶν *because of your lack of self-control* (cf. Jos., C. Ap. 1, 319; 2, 244) 1 Cor 7:5; Mt 23:25 (the v.l. ἀκαθαρσίας, ἀδικίας, πλεονεξίας, πονηρίας do not go well *w.* ἀρπαγῆς, but 'intemperance' corresponds to the 'cup'). *Personif.* as a vice Hs 9, 15, 3.*

ἀκρατής, ἐς (Aesch., Thu.+; Vett. Val. 39, 33; inscr.; Pr 27:20a; Ep. Arist. 277; Philo; Jos., Ant. 16, 399) *without self-control, dissolute* 2 Ti 3:3 (in a list of vices). *M-M.**

ἄκρατος, ον (since Hom., who has ἄκρητος; LXX; Philo; Jos., Ant. 17, 103) *unmixed* οἶνος (Od. 24, 73; Hdt. 1, 207; Posidon.: 87 fgm. 15, 4 Jac. 22; 3 Macc 5:2) *fig.* (cf. POxy. 237 VII, 40 ἄκρατος τῶν νόμων ἀποτομία) of God's anger *in full strength* Rv 14:10 (cf. Jer 32:15; Ps 74:9; PsSol 8, 14. ἄκρ. is found *w.* ὀργή Aeschyl., Prom. 678; Alcidas [IV BC] in Aristot., Rhet. 1406a, 10; Jos., Ant. 5, 150; 17, 148). *M-M.**

ἀκριβεία, ας, ἡ *exactness* (so Thu.+; UPZ 110, 46 [164 BC]; POxy. 471, 11ff [I AD]; 237 VIII, 39 II AD; LXX; Ep. Arist. 103; Philo; Jos., Ant. 4, 309; 9, 208 al.) πεπαιδευμένος κατὰ ἁ. τοῦ πατρώου νόμου *educated strictly according to our ancestral law* Ac 22:3 (Isocr. 7, 40 ἁ. νόμων; Jos., Vi. 191). *M-M.**

ἀκριβεύομαι (περί τινος Sext. Emp., Math. 1, 71; the active PAmh. 154, 7) *pay strict attention* περί τῆς σωτηρίας B 2:10.*

ἀκριβής, ἐς (Heraclitus+; inscr.; pap.; LXX; Philo; Jos., Ant. 2, 60) *exact, strict* κατὰ τὴν ἀκριβεστάτην αἵρεσιν *according to the strictest school* Ac 26:5. *M-M.**

ἀκριβῶ 1 aor. ἠκρίβωσα (since Eur., X., Pla.; Aq. Is 30:8; 49:16; Philo) *ascertain (exactly)* (so Aristot., Gen. Anim. 5, 1; Vett. Val. 265, 3; Philo, Op. M. 77; Jos., Bell. 1, 648, Vi. 365) *τι παρά τινος: παρ' αὐτῶν τὸν χρόνον* Mt 2:7; cf. vs. 16. *M-M.**

ἀκριβῶς adv. (Aeschyl., Hdt.+; inscr.; pap.; LXX; Ep. Arist., Philo, Joseph.) *accurately, carefully, well* βλέπειν POxy. 1381, 111f [I/II] Eph 5:15, ἀκούειν (Thu. 1, 134, 1) Hm 3:4; 4, 3, 7. προσέχειν *pay close attention* B 7:4. γινώσκειν (Antiphanes 196, 15 Kock al.; Diod. S. 11, 41, 5) Hs 9, 5, 5. κατανοεῖν (Herm. Wr. 11, 6b) s 9, 6, 3. εἰδέναι (Aeschyl., Pr. 328 al.; Epict. 1, 27, 17; 2, 22, 36; PPetr. II 15[1], 11) 1 Th 5:2. διδάσκειν Ac 18:25; Pol 3:2. γράφειν Papias 2:15. ἐξετάζειν (Isocr. 7, 63; Demosth. 6, 37; Galen ed. Kühn XIV, 210; Dt 19:18; Jos., Ant. 3, 70) Mt 2:8; Hs 9, 13, 6. παρακολουθεῖν *follow carefully* Lk 1:3 (cf. Herodian 1, 1, 3 μετὰ πάσης ἀκριβείας ἡθροισα ἐς συγγραφὴν; Stephan. Byz. s.v. Χαράκμωβα: Οὐράνιος ἐν τοῖς Ἀραβικοῖς—ἄξιόπιστος δ' ἀνὴρ. . . σπουδὴν γὰρ ἔθετο ἱστορῆσαι ἀκριβῶς. . .). -Comp. ἀκριβέστερον *more exactly* (POxy. 1102, 12; BGU 388 II, 41; Philo, Joseph.) ἁ. ἐκτίθεσθαι *explain more exactly* Ac 18:26, cf. 23:15, 20; also *more accurately* (PPetr. II 16, 13 [205 BC]; Epict. 1, 24, 10) 24:22. ἁ. αὐτὰ γνωσόμεθα *we will find it out more exactly* Hv 3, 10, 10. μανθάνειν (Herm. Wr. 10, 25; Jos., Ant. 8, 402) s 9, 1, 3. *M-M.**

ἀκρίς, ἶδος, ἡ (Hom.+; PTebt. 772, 2 [236 BC]; LXX; Philo; Jos., Ant. 2, 306; Sib. Or. 5, 454) *grasshopper, locust*, even today commonly eaten by the poorer people in Arabia, Africa, and Syria (cf. Aristoph., Ach. 1116; Diod. S. 3, 29, 1f Vogel; Strabo 16, 4, 12; Theophyl. Sim., Ep. 14; Pliny the Elder 6, 35; Lev 11:22); used as food by John the Baptist (other, less *prob. interpr.* of ἁ. in ELohmeyer, Joh. d. T. '32, p. 50, 4) Mt 3:4; Mk 1:6; the widespread notion that the ἁ. were carob pods (St. John's-bread; so TK Cheyne, Encycl. Bibl. '03 s.v. 'husks') is supported neither by good linguistic evidence nor by probability (cf. JHastings, Dict. of the Bible '04 s.v. 'husks' and 'locust'); cf. also ἔγκρις. They appear at the fifth trumpet Rv 9:3, 7. Fiery locusts (in an apocalyptic vision) Hv 4, 1, 6.—SKrauss, Z. Kenntnis d. Heuschrecken in Palästina: ZDPV 50, '27, 244-9; HGrégoire, Les Sauterelles de St Jean: Byzantion 5, '30, 109-28.—On Rv: Boll 68-77; 145f; against him JFreundorfer, D. Apk. d. Ap. J. u. d. hellenist. Kosmologie u. Astrologie '29.*

ἀκροατήριον, ον, τό *audience room* (Lat. auditorium) of the procurator, in which hearings were held and justice was privately dispensed (Mommson, Röm. Strafrecht 1899, 362) Ac 25:23. Since the proceedings described here are not strictly a trial, the word can mean simply *auditorium* (so Philo, Congr. Erud. Grat. 64; Dio Chrys. 15[32], 8; Plut., Mor. 45F; Epict. 3, 23, 8).*

ἀκροατής, οὔ, ὁ (Thu.+; Is 3:3; Sir 3:29; Ep. Arist. 266) *a hearer* Dg 2:1. ἄ. λόγου (cf. Philo, Congr. Erud, Grat. 70) Js 1:23; pl. (Diod. S. 4, 7, 4) vs. 22 (Thu., 3, 38, 4 a similar reproach directed against the θεαταὶ μὲν τῶν λόγων, ἀκροαταὶ δὲ τῶν ἔργων). ἄ. νόμου Ro 2:13 (cf. Jos., Ant. 5, 107; 132 νόμων ἀκροαταί). ἄ. ἐπιλησμονῆς *a forgetful hearer* Js 1:25. γενοῦ ἄ. listen Hv 1, 3, 3. M-M.*

ἀκροβυστία, ας, ἡ (prob. from ἀκροποσθία [Hippocrates, Aph. 6, 19; Aristot., H. An. 1, 13 p. 493a, 29], connected by popular etymology w. βύειν; Bl-D. §120, 4; Mlt.-H. 277; found only in Bibl. and eccl. Gk.; Etym. Magn. p. 53, 47) *foreskin* (opp. περιτομή).

1. lit. ἄνδρες ἄ. ἔχοντες *uncircumcised men* (=Gentiles; cf. Gen 34:14) Ac 11:3.—1 Cor 7:18f. ἀπερίτμητος ἀκροβυστίαν w. *uncircumcised foreskin* B 9:5.

2. fig. *uncircumcision* as a state of being Ro 2:25ff; Gal 5:6; 6:15. πιστεύειν δι' ἀκροβυστίας *to believe as an uncircumcised man, i.e., as a Gentile* Ro 4:11; B 13:7; cf. Ro 4:10-12. W. ref. to the sins of paganism νεκροὶ . . . τῇ ἄ. τῆς σαρκὸς ὑμῶν *dead through your uncircumcised (i.e., full of vice, in the pagan manner) flesh* Col 2:13 (cf. Gen 17:11 σὰρξ τῆς ἄ.).

3. abstr. for concr. *heathenism, the Gentiles* (beside περιτομή) Ro 3:30; 4:9; Col 3:11; Eph 2:11. τὸ εὐαγγέλιον τῆς ἄ. *the gospel for the Gentile world (gospel of uncircumcision is also poss.)* Gal 2:7. M-M.*

ἀκρόβυστος, ου, ὁ (not LXX, but used by other translators of the OT) *an uncircumcised man, a Gentile* (Christian) IPhld 6:1.*

ἀκρογωνιαίος, α, ον (purely Biblical) *lying at the extreme corner* ἄ. λίθος *cornerstone or capstone* (RJMckelvey, NTS 8, '61/'62, 352-59 rejects *capstone*), only fig., of Christ Eph 2:20; w. ref. to the preciousness of the material λίθον ἐκλεκτὸν ἄ. ἔντιμον 1 Pt 2:6; B 6:2 (both Is 28:16); s. lit. on κεφαλὴ 2b. M-M.*

ἀκροθίνιον, ου, τό oft. pl., *first-fruits, usu.* (Hdt. 1, 86; Thu. 1, 132, 2 al.; Dit., Syll.3 23; 605A 5) of the best part of the booty, which is reserved for the divinity, also prob. *booty, spoils gener.* Hb 7:4. M-M.*

ἄκρον, ου, τό (Hom.+; inscr., pap., LXX, Philo, Joseph.; really neut. of ἄκρος W-S. §20, 12c; Rob. 775) *high point, top* ὄρους *of a mountain* (Ex 34:2) Hs 9, 1, 4; ἐπ' ἄκρον ὄρους ὑψηλοῦ[ς] *on the top of a high mountain* (Is 28:4) LJ 1:7. τὸ ἄ. τῆς ῥάβδου *the top of his staff* Hb 11:21 (Gen 47:31). τὸ ἄ. τοῦ δακτύλου (schol. on Nicander, Ther. 383 τὰ ἄκρα τῶν δακτύλων; cf. 4 Macc 10:7; Philo, De Prov. in Euseb., Pr. Ev. 8, 14, 65; Jos., Ant. 11, 234) *a finger tip* Lk 16:24; of the *tip of a stick* Hs 8, 1, 14; 8, 10, 1.—*Extreme limit, end* (Pla., Phaedo 109D ἄ. τῆς θαλάσσης; POxy. 43 verso I, 17; PThéad. 19, 12; Jos., Ant. 14, 299): ἀπ' ἄ. οὐρανῶν ἕως ἄ. αὐτῶν *from one end of heaven to the other* Mt 24:31 (Dt 30:4; Ps 18:7; cf. Dt 4:32; Jos., Ant. 19, 6 ἀπ' ἄκρων ἐπ' ἄκρα). The expr. found in the OT pass. mentioned is mixed w. the one found in Dt 13:8 and Jer 12:12 in ἀπ' ἄ. γῆς ἕως ἄ. οὐρανοῦ Mk 13:27. B. 854; 856.*

ἀκτίν (so Herodian Gr. index Lentz; Corp. Gloss. Lat. 3, 278; Kephalaia I, 166, 4; 165, 30) AP 7 (Bl-D. §46, 4; cf. Mlt.-H. 135 ὠδίν); s. the foll.

ἀκτίς, ἴνος, ἡ (Hom.+; inscr. [e.g. Isis of Andros 8 Peek]; LXX; Sib. Or. 3, 803; later form ἀκτίν, s. the foregoing) *ray, beam* of the sun (Strato of Lamps. [300 BC], fgm. 65a Wehrli ['50] τοῦ ἡλίου ἀκτίνες; Ps.-Pla., Axioch. 13 p. 371D; Diod. S. 3, 48, 3; Wsd 2:4; 16:27; Sir 43:4; Philo, Conf. Lingu. 157; Jos., Ant. 19, 344; Herm. Wr. 10, 4b) B 5:10; AP 15. Of the heavenly radiance of angels AP 7 (cf. En. 106, 5). <ἀκτίν>ες πυρός 26 (restored by Diels).*

Ἀκύλας, acc.—αν, ὁ *Aquila* (Brutus, Ep. 61; 63; 64; Philostrat., Vi. Soph. 2, 11, 1; Dit., Or. 533, 84; 544, 9; PGiess. 73, 5; BGU 71, 21; 484, 6; Jos., Ant. 19, 110; 283 [Dssm., NB 15; BS 187]) *a Jewish workman* (s. σκηνοποιός) from Pontus (an Aq. fr. Pontus in an inscr. of Sinope: AJPh 27, '06, p. 269), friend of Paul, who esteemed him and his wife Priscilla highly, Ac 18:2, 18, 21 v.l.; 26; Ro 16:3; 1 Cor 16:19; 2 Ti 4:19. Cf. RSchumacher, *Aquila u. Priscilla*: ThGl 12, '20, 86-99; FXPözl, D. Mitarbeiter des Weltap. Pls '11, 371-81; Billerb. III 486-93; AHarnack, SAB '00, 2-13=Studien I '31, 48-61; on this FMSchiele, ZMR 15, '00, 353-60. M-M.*

ἄκυρος, ον (Thu.+; inscr., pap., Pr, Philo; Jos., Ant. 13, 262; 16, 38) *void, of no effect* ἄκυρον ποιεῖν *disregard* (Pla., Prot. 356D et al.; Pr 5:7) τὰς βουλὰς 1 Cl 57:4 (Pr 1:25).*

ἀκυρόω 1 aor. ἠκύρωσα *make void* (so Dinarchus 1, 63; Diod. S. 16, 24 al. [Nägeli 29]; Dit., Syll.3 742, 30 [86 BC]; BGU 944, 11; 1167, 26; LXX; Philo, Ebr. 197, Conf. Lingu. 193; Jos., Ant. 18, 304 ἐντολάς; 20, 183; Third Corinthians 3:12) τὸν λόγον τοῦ θεοῦ Mt 15:6; Mk 7:13. As legal t.t. (OEger, ZNW 18, '18, 92f) διαθήκην (POxy. 491 [126 AD]; cf. 494; 495) Gal 3:17. M-M.*

ἀκολύτως adv. (Pla.+; freq. in pap. as legal t.t.: POxy. 502; BGU 917, 14; PLeipz. 26, 11; 30, 9; Sym. Job 34:31; Jos., Ant. 12, 104; 16, 41 ἄ. τὴν πάτριον εὐσέβειαν διαφυλάττειν) *without hindrance* διδάσκειν ἄ. Ac 28:31. M-M.*

ἄκων, ἄκουσα, ἄκων (since Hom., who has ἀέκων; inscr., pap.; 4 Macc 11:12; Jos., Bell. 2, 123, Ant. 16, 256) *unwilling; to be transl. as adv. unwillingly* πράσσειν 1 Cor 9:17 (cf. Philo, Omn. Prob. Lib. 61 ἄ. ποιεῖν). ἄ.

ἁμαρτάνειν *sin inadvertently* (Soph., fgm. 604 Nauck2; Pla., Rep. 336E ἄκοντες ἡμαρτάνομεν; Dio Chrys. 17[34], 13; Ael. Aristid. 34, 5 K.=50 p. 547 D.—See also Ps.-Callisth. 1, 9, 2 ἁμαρτήσασα οὐχ ἡμαρτες) 1 Cl 2:3 (cf. Job 14:17). See IRo 5:2 v.l. M-M.*

ἄλα s. ἄλας.

ἀλάβαστρος, ου, ὁ and ἡ, also ἀλάβαστρον, τό (s. Mk 14:3 w. its variants; cf. Theocr. 15, 114; Delian inscr. [III BC]: IG XI [2], 161B, 9; 4 Km 21:13 with v.l. and Bl-D. §49, 1; Mlt.-H. 122) *alabaster*, then an *alabaster flask* for ointment, a vessel w. a rather long neck which was broken off when the contents were used; a container for spikenard ointment (so Hdt.+; also a loanword in Lat.: Pliny, Nat. H. 13, 3 unguenta optime servantur in alabastris) Mt 26:7; Mk 14:3; Lk 7:37 (ἄλ. μύρου as Hdt. 3, 20; Lucian, Dial. Mer. 14, 2; Dionys. Hal. 7, 9; PSI 333, 6; 628, 8).—Avan Veldhuizen, De alabasten flesch: ThSt 24, '06, 170-2. M-M.*

ἀλαζονεία, ας, ἡ (Aristoph., Pla.+; Wsd 5:8; 4 Macc 1:26; 2:15; 8:19; Test. Jos. 17:8; Philo, Virt. 162ff; Jos., Ant. 6, 179; 14, 111; pap. [HIBell, Jews and Christians in Egypt '24]; on the spelling s. Kühner-Bl. II p. 275; Rob. 196f) *pretension, arrogance* in word and deed καυχᾶσθαι ἐν ταῖς ἀλαζονείαις *boast in arrogance* Js 4:16. ἐγκανχᾶσθαι ἐν ἁ. τοῦ λόγου *boast w. arrogant words* 1 Cl 21:5. ἀποτιθεσθαι ἁ. (w. τύφος [as Ep. 3 of Apollonius of Tyana: Philostrat. I 345, 22 K.], ἄφροσύνη, ὀργαί) 13:1; (w. ἀκαταστασία) 14:1; (w. ὑπερηφανία) 16:2. W. other vices 35:5; Hm 6, 2, 5; 8:5; D 5:1. Of Jewish pride Dg 4:1, 6. ἡ ἁ. τοῦ βίου *pride in one's possessions* 1J 2:16 (cf. X., Hell. 7, 1, 38; Polyb. 6, 57, 6 ἁ. περὶ τοὺς βίους; Wsd 5:8).—PJoüon, Rech de Sc rel 28, '38, 311-14. TW I 227f. M-M.*

ἀλαζονεύομαι (Aristoph., Lysias+; Philo, Fug. 33; Jos., Bell. 4, 122) *boast, be boastful w. acc. about someth.* (Aeschin. 3, 218; Herodian 2, 7, 2 χρήματα; Wsd 2:16) μηδὲν 1 Cl 2:1. τὴν μείωσιν τῆς σαρκός Dg 4:4, Abs. (Timaeus Hist. [IV-III BC] no. 566 fgm. 132 Jac.; Dio Chrys. 26[43], 2) 1 Cl 38:2.*

ἀλαζών, όνος, ὁ (Cratinus, Aristoph.+; Job 28:8; Philo, Mos. 2, 240) *boaster, braggart* Ro 1:30; 2 Ti 3:2.—Also (like Hdt. 6, 12; Philostrat., Vi. Soph. 2, 9, 2 p. 87, 11; Hab 2:5; Jos., Ant. 8, 264; Plut., Mor. 523E) as *adj.* (w. ὑπερήφανος, as Syntipas p. 126, 9) ἡ ἁ. αὐθάδεια *boastful presumption* 1 Cl 57:2.—ORibbeck, Alazon 1882.*

ἀλαλάζω (Pind.+; LXX; Jos., Ant. 5, 225; 6, 191 al.) *cry out loudly* of people over one who has died ἁ. πολλά (w. κλαίειν) *wail loudly* Mk 5:38 (cf. Eur., El. 483; Jer 32:34.—PHeinisch, D. Trauergebräuche b. d. Israeliten '31). *Gener.* of shrill tones (Nonnus, Dionys. 12, 354 of the screeching sound of the wine-press) κύμβαλον ἀλαλάζον *a clashing cymbal* 1 Cor 13:1 (Ps 150:5 ἐν κυμβάλοις ἀλαλαγμοῦ). Gdspd., Probs. 160f. TW I 228.—s. κύμβαλον.*

ἀλάλητος, ον (Philod.; Anth. Pal. 5, 4; Cyranides p. 19, 19) *unexpressed, wordless* στεναγμοὶ ἁ. *sighs too deep for words* (so the Syr. and Armen. tr.; the Vulgate renders it 'inenarrabilis', *inexpressible*) Ro 8:26.*

ἄλαλος, ον (Aeschyl.+; also IG XIV 1627; LXX; Sib. Or. 4, 7) *mute, dumb*, ἄ. γίνεσθαι *be struck dumb* of deceitful lips 1 Cl 15:5 (Ps 30:19); πνεῦμα ἄ (Plut., Or. Def. 51 p. 438B of the Pythia: ἀλάλου καὶ κακοῦ πνεύματος πλήρης. Paris ms. 2316 leaf 318 in Rtzst., Poim. 293; 1 πνεῦμα. . . ἄλαλον) *a mute spirit*, which robs men of their speech Mk 9:17; *acc. to vs. 25* the πν. ἄ. is also deaf (ἄ. w. κωφός Alex. Aphr., Probl. 1, 138; Artem. 1, 76; Ps 37:14).—ὁ ἄ. *a mute person* (Ps 37:14) ποιεῖ ἁ. λαλεῖν 7:37.*

ἄλας, ατος, τό (Aristot.+; pap. since III BC [Mayser 286; Nägeli 58, 1]; LXX [Helbing 49; Thackeray 152]. For the v.l. ἄλα Mt 5:13 al. [Sb 8030, 21 [47 AD], *prob.* a back-formation fr. ἄλατ- on the model of σῶμα, ατος] s. W-S. §9, note 7; Bl-D. §47, 4 w. *app.*; Mlt.-H. 132f. From the *class.* form ἄλς only ἀλί [cf. Lev 2:13] as v.l. in Mk 9:49 and ἄλός 1 Cl 11:2 [Gen 19:26]) *salt*.

1. *lit.* as seasoning for food or as fertilizer Mt 5:13b; Mk 9:50 ab; Lk 14:34 (EPDeatrick, Biblical Archaeologist 25, '62, 41-48).

2. *fig.*, of the spiritual qualities of the disciples τὸ ἄ. τῆς γῆς Mt 5:13a; cf. Mk 9:50c (Jülicher, Gleichn. 67-79; LFonck, D. Parabeln 4 '27, 782ff; GAicher, Mt 5:13: BZ 5, '07, 48-59 [against him Fonck, ZkTh 31, '07, 553-8]; WSWood, JTS 25, '24, 167-72; NDColeman, ET 48, '36/37, 360-62; LKöhler, ZDPV 59, '36, 133f=Kleine Lichter, '45, 73-6, cf. GRDriver, JTS 47, '46, 75; WNauck, Studia Theologica 6, '53, 165-78; OCullmann, RHPhR 37, '57, 36-43: salt a symbol of sacrifice; RSchnackenburg, Schriften zum NT, '71, 177-200; GBertram, TW IV 842-4). Of speech, which is winsome or witty (Plut., Mor. 514EF; 685A: life seasoned with words) ὁ λόγος ἄλατι ἡρτυμένος (sc. ἔστω) *let your speech be seasoned w. salt* Col 4:6. (Diog. L. 4, 67: Timon [III BC] says the speech of the Academics is ἀνάλιστος) M-M. B. 382.*

Ἄλασσα Ac 27:8 v.l.; s. Λασαία.*

ἀλατόμητος, ον *uncut* Hs 9, 16, 7.*

ἀλγέω (Hom.+; inscr., pap., LXX; Philo, Leg. All. 3, 200; 211; Jos., Ant. 15, 58) *feel pain* ἀλγεῖν ποιεῖ *causes pain*=sends suffering 1 Cl 56:6 (Job 5:18). ὁ ἀλγῶν σάρκα *the one who is ill in body* B 8:6 (cf. Pla., Rep. 7 p. 515E

τὰ ὄμματα; **Artem.** 4, 24 p. 218, 7 τὴν κεφαλὴν; **Jos., Vi. 420** τὴν ψυχὴν).*

ἀλειψ, οἱ s. ἀλειψ.

ἀλείφω 1 aor. ἤλειψα, 1 aor. mid. imper. ἄλειψαι (**Hom.+; inscr., pap., LXX; Jos., Bell. 2, 123**) *anoint*

1. **lit.** (**Diod. S.** 17, 90, 2) τοὺς πόδας μύρω *anoint his feet w. perfume* **Lk 7:38, 46** (**KWeiss, ZNW** 46, '55, 241-45); **J 12:3; cf. 11:2**. Those who were ill were anointed **w. oil** (household remedy; **cf. Cat. Cod. Astr.** VII p. 178, 3; 28) **Mk 6:13; Js 5:14** (**MMeinertz, D. Krankensalbung Jk 5:14f: BZ** 20, '32, 23-36; **CArmerding, Biblioth. Sacra** 95, '38, 195-201; **HFriesenhahn, BZ** 24, '40, 185-90. **Cf. ἔλαιον** 1 and **κάμνω** 2, 3). Of the dead, **w. spices** **Mk 16:1. Mid. anoint oneself** (**Jos., Bell. 5, 565**) τὴν κεφαλὴν **Mt 6:17** (**w. washing of the face as Plut., Mor, 142A**).

2. **fig.** (**Philo, Conf. Lingu.** 91, **Mos.** 1, 298) **pass. ἄ. δυσωδίαν** *let oneself be besmeared w. filth* of accepting false doctrine **IEph 17:1** (**ἄ. w. acc.** of that which one applies, as **2 Km 14:2; Mi 6:15 al.**). **S. χρίω. M-M.***

ἀλεκτοροφωνία, ας, ἡ (**Strabo** 7, 35; **Aesop., Fab.** 55 P.; **Phryn.** 229 Lob.; **Bl-D.** §123, 1; **Mlt.-H.** 271) *the crowing of a cock ἀλεκτοροφωνίας at cockerow*, name of the third watch of the night (12-3 A.M.) **Mt 26:34, 75 vv.ll.** (**s. PKatz, ThLZ** 80, '55, 737); **Mk 13:35** (on the **gen. cf. Bl-D.** §186, 2; **Rob.** 471).—On chickens in Judaea and Jerusalem **s. KHRengstorf** on *Tosefta Yebamoth* 3, 4 (**Rabb. Texte I** 3, '33, p. 36f).—**Dalman, Arbeit VII** (**s. οἰκία** 1).*

ἀλεκτρυνών, όνος, ό *cock, rooster* (since **Theognis** 864; **Cratinus** 108, **κοκκύζει** 311; **POxy.** 1207, 8; **Inscr. gr.** 692, 5 [I AD]; **Dit., Syll.** 3 1173, 16; 3 **Macc 5:23; PGM** 3, 693; 701) Gospel **fgm.** from the Fayum (**Kl. T.** 83, p. 23, 10). **B.** 174.*

ἀλέκτωρ, ορος, ό *cock, rooster* (for **class. times cf. WG Rutherford, New Phryn.**, 1881, 307; **Lycophron** v. 1094; **Batr.** 192; **PTebt.** 140 [72 BC]; **PFay.** 119, 29 [c. 100 AD]; **BGU** 269, 4; 1067, 11; **PGM** 2, 73; 4, 2190; **Pr 30:31**) **φωνεῖ** **Mt 26:34, 74f; Mk 14:30, 68 v.l., 72; Lk 22:34, 60f; J 13:38; 18:27. M-M.***

Ἀλεξανδρεὺς, έως, ό *an Alexandrian* (**Plut., Pomp.** 49, 6; **Dit., Or.** index II; 3 **Macc 2:30; 3:21; Philo, Joseph., Sib. Or.; cf. Wilcken, Grundzüge** 15, **Chrestom.** 82) of **Apollos** **Ac 18:24** (on **Jews as Ἀ. cf. Jos., C. Ap. 2, 38**). **συναγωγὴ Ἀ.** (**Schürer** II 4 87; 502; 524) **6:9.***

Ἀλεξανδρίνος, η, ον (on the accent **s. Kühner-Bl.** II 296; **Mlt.-H.** 359.—**Polyb.** 34, 8, 7; **BGU** 142, 5; 143, 3; 741, 4 **κλάση Ἀλεξανδρίνη**=**Lat. classis Alexandrina; cf. Wilcken, Grundzüge** 379) *Alexandrian* **πλοῖον Ἀ.** **Ac 27:6; 28:11.**—**Subst.** **6:9 v.l.***

Ἀλέξανδρος, ου, ό *Alexander* a favorite name **w. Jews as well as Gentiles** (**Joseph.—ET** 10, 1899, 527).

1. son of **Simon** of **Cyrene** **Mk 15:21**.

2. a **Jew** of the high priestly family **Ac 4:6**.

3. a **Jew** of **Ephesus** **19:33**.—4. an **apostate** **1 Ti 1:20**, presumably the smith of **2 Ti 4:14.***

ἀλεσμός, ου, ό *grinding* (**Jos., Ant. 3, 252 v.l.**) **fig.** ἀλεσμοὶ ὅλου τοῦ σώματος *grinding* (**s. 4:1**) *of the whole body* of torture in martyrdom **IRo 5:3** (**cf. Lghtf. ad loc.**—Of a **partic.** kind of torture, **Eunap., Vi, Soph.** 59 **cod.**; **cf. 312**).*

ἄλευρον, ου, τό (**Hdt.+; PGM** 7, 539 and **elsewh. in pap.; LXX; Jos., Ant. 3, 142; 8, 322; Sib. Or.** 8, 14) *wheat flour* used for making bread **Mt 13:33; Lk 13:21. M-M. B.** 361.*

ἀλήθεια, ας, ἡ (since **Hom.**, who uses it in the form ἀληθείη; **inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test.** 12 **Patr.**).

1. *truthfulness, dependability, uprightness* in thought and deed (**Alcaeus** 57; **Mimnermus** 8 al.) of **God** (**Gen 24:27 al.**) **Ro 3:7; 15:8**. Of men (**Pittacus** in **Diog. L.** 1, 78; **Arrian, Anab.** 7, 30, 3; **Lucian, Dial. Mort.** 11, 6; 4 **Km 20:3; Judg 9:15f al.; Ep. Arist.** 206) ἐν ἄ. λαλεῖν *speak truthfully* **2 Cor 7:14; (w. εἰλικρίνεια) 1 Cor 5:8; (w. ἀγαθωσύνη and δικαιοσύνη) Eph 5:9; 1 Cl 19:1; 31:2; 35:2; Pol 2:1; ἐν πάσῃ ἄ. w. perfect fidelity 4:2.—Hm 8:9; 12, 3, 1; s 9, 15, 2.**

2. *truth* (**opp. ψεῦδος**)—**a. gener.** ἄ. λαλεῖν *tell the truth* (**Zech 8:16**) **Eph 4:25; Hm 3:5; 2 Cl 12:3.** ἄ. λέγειν (**Hdt.** 2, 115 al.; **PGiess.** 84, 14 [II AD] τὴν ἄ. εἰπεῖν) **Ro 9:1; 1 Ti 2:7. Fut.** ἄ. ἐρῶ **2 Cor 12:6.** ἄ. ἀγαπᾶν **Hm 3:1.** **Opp.** ψεῦδεσθαι **κατὰ τῆς ἄ. lie against the truth Js 3:14; εἶπεν αὐτῷ πᾶσαν τὴν ἄ. she told him the whole truth Mk 5:33** (**cf. Hm, 9, 89; Thu.** 6, 87, 1 al.; **Kleopatira** 1. 88; **POxy.** 283, 13f [45 AD] γνωσθῆναι πᾶσαν τὴν ἄ.; **Jos., Bell. 7, 31** **πυθόμενος παρ' αὐτοῦ πᾶσαν τὴν ἄ.**), ἐν λόγῳ ἀληθείας *by truthful speech* **2 Cor 6:7; ῥήματα ἀληθείας** **Ac 26:25; μόρφωσις τῆς γνώσεως καὶ τῆς ἄ. embodiment of knowledge and truth** **Ro 2:20; ἡ ἀγνότης τῆς ἄ. the purity that belongs to truth Hv 3, 7, 3. ἐξῶθεν τῆς ἄ.=ψευδής** 3, 4, 3.

b. esp. of the content of Christianity as the absolute truth (**cf. Plut., Is. et Os.** 2 p. 351E ἄ. περὶ θεῶν; **Philo, Spec. Leg.** 4, 178, the proselyte is a μεταναστὰς εἰς ἄ.) **Eph 4:21** (**CAScott, Exp.** 8th Ser. III '12, 178-85; **RBultmann, ZNW** 27, '28, 128; **FJBriggs, ET** 39, '28, 526). ὁ λόγος τῆς ἄ. *the word of truth* **Eph 1:13; Col 1:5; 2 Ti 2:15; Js 1:18.** ἡ ἄ. τοῦ εὐαγγελίου **Gal 2:5, 14.** ὁ περὶ ἄ. λόγος **Pol 3:2; πείθεσθαι τῇ ἄ. Gal 5:7; πιστεῦεν τῇ ἄ. 2 Th 2:12; hence πιστεῖ ἀληθείας belief in the truth vs. 13; περιπατεῖν ἐν ἄ. 2J 4; 3J 3f** (**cf. 4 Km 20:3**); ζῆν κατὰ ἄ.

IEph 6:2; πορεύεσθαι κατὰ τὴν ἄ. Pol 5:2; ἐν ἄ, (3 Km 2:4) Hm 3:4; gird oneself w. truth Eph 6:14; cf. Hm 11:4.—Truth has a strongly practical side, which expresses itself in virtues like righteousness and holiness, Eph 4:24 (Nicol. Dam.: 90 fgm. 67, 1 Jac. δικαιοσύνην κ. ἄλ.). Hence it is contrasted w. ἀδικία 1 Cor 13:6; Ro 1:18; 2:8. In the last-named passage a negative attitude toward the truth is called ἀπειθεῖν τῇ ἄ. Also πλανᾶσθαι ἀπὸ τῆς ἄ. wander from the truth Js 5:19; καταστρέφειν ἀπὸ τῆς ἄ. Hs 6, 2, 1, cf. 4; ἀποστρεῖσθαι τῆς ἄ. 1 Ti 6:5; ἐρευνᾶν περὶ τῆς ἄ. make inquiries about the truth Hm 10, 1, 4; 6; ἀνθίστασθαι τῇ ἄ. oppose the truth (i.e., the gospel) 2 Ti 3:8. Opp. μῦθοι 4:4. Truth can be communicated: φανερῶσει τῆς ἄ. by a clear statement of the truth 2 Cor 4:2 (cf. POxy. 925, 5 φανέρωσόν μοι τὴν παρὰ σοὶ ἄλ.); is taught D 11:10; recognized 1 Ti 4:3; Hv 3, 6, 2; cf. ἐπίγνωσις τῆς ἀληθείας (Alex. Aphr., Quaest. 3, 12, II 2 p. 102, 3 γνῶσις τ. ἀληθείας) 1 Ti 2:4; 2 Ti 2:25; 3:7; Tit 1:1; Hb 10:26; ὁδὸς τῆς ἄ. 2 Pt 2:2; 1 Cl 35:5 (cf. Pind., P. 3, 103; Eur., fgm. 289; Gen 24:48 al.); ὑπακοὴ τῆς ἄ. 1 Pt 1:22; ἀγάπη τῆς ἄ. 2 Th 2:10. God is πατὴρ τῆς ἄ. 2 Cl 3:1; 20:5; φῶς ἀληθείας IPhld 2:1 (cf. Ps 42:3); θεὸς τῆς ἄ. (1 Esdr 4:40) 2 Cl 19:1; cf. 1 Cl 60:2. The reverse genitival constr. in ἄ. τοῦ θεοῦ Ro 1:25, is best rendered adjectivally *divine truth* = 'the true God', though its exact mng. is uncertain.—A. is a favorite word of the Joh. lit., and plays a great role in it. God's word is truth J 17:17 (Ps 119:142). Truth w. χάρις 1:14, 17; w. πνεῦμα 4:23f. The Spirit leads into truth 16:13; hence πνεῦμα τῆς ἄ. 14:17; 15:26; 16:13; 1J 4:6 (cf. Hm 3:4). πνεῦμα is identified w. ἄ. 1J 5:6; it is mediated through Christ J 1:17, who calls himself truth 14:6 (cf. PGM 5, 148 ἐγὼ εἰμι ἡ ἀλήθεια, on the other hand POxy. 1380, 63 [early II AD] Isis is called ἄ.; Apollonaretal. Berl. Gr. Pap. 11517 [II AD]: Her 55, '20, 188-95 l. 52 Apollo as the ἀψευδὴς ἄλ.; M. Ant., 9, 1, 2 God=Nature ἀλήθεια ὀνομάζεται; Lucian, How to Write History 61 says of a good history-writer: ἦν ἀλήθεια ἐπὶ πᾶσι). He who possesses Christ knows truth (γινώσκ. τὴν ἄλ. as Jos., Ant. 13, 291; ἀληθείας γνῶσις Maximus Tyr. 26, 5b) 8:32 (cf. IQS 5, 10); 2J 1; he does the truth J 3:21, cf. 1J 1:6 (ποιεῖν τὴν ἄ. Gen 32:11; 47:29; Is 26:10 al.; Test. Reub. 6:9, Benj. 10:3); stands in the truth J 8:44; is of the truth 18:37; cf. 1J 2:21; 3:19 (ἐκ τῆς ἀληθείας=corresponding to the truth P. Turin I, 6, 13). The truth sets him free J 8:32. Christ proclaims this truth: λέγειν (Jos., Ant. 10, 124) 8:45f; 16:7; λαλεῖν 8:40 (also λαλεῖν ἐν ἄ. IEph 6:2); μαρτυρεῖν τῇ ἄλ. J 18:37. As John the Baptist witnesses to Jesus, he witnesses to the truth 5:33; cf. μαρτυρούντων σου τῇ ἀληθείᾳ bear witness to your (fidelity to the) truth 3J 3; ἵνα συνεργοὶ γινώμεθα τῇ ἄ. vs. 8. In Pilate's skeptical question τί ἐστὶν ἄ.; J 18:38 the worldly man speaks. Opp. θάνατος ISm 5:1.—On ἄ. in J s. CKBarrett, JTS new ser. I '50, 8.—Mlt.-Turner 177f.

3. reality (Diod. S. 2, 8, 4) as opposed to mere appearance (opp. πρόφασις) Phil 1:18. κατὰ ἀλήθειαν rightly Ro 2:2 (cf. Diod. S. 4, 64, 2 οἱ κατ' ἀλήθειαν γονεῖς; M. Ant. 2, 11, 3; 4, 11; Damianus of Larissa p. 20, 2 [ed. Schöne 1897]; Zen.-P. Cairo 59 202, 7 [254 BC]; Ep. Arist. 140; 4 Macc 5:18; PGM 12, 235). ἐν ἀληθείᾳ indeed, truly (Jer 33:15) Mt 22:16; J 17:19; 1 Cl 63:1. ἐπιγινώσκειν τὴν χάριν ἐν ἄλ. Col 1:6; οὗς ἐγὼ ἀγαπῶ ἐν ἄλ. 2 J 1, cf. 3 J 1 belongs here (like the epist. formulas PFay. 118, 26; 119, 26 [100-110 AD] τοὺς φιλοῦντας ἡμᾶς πρὸς ἄ.= 'really and truly'). ἐπ' ἀληθείας in accordance w. the truth, truly (Demosth. 18, 17; Dit., Syll. 3 495, 174 [III BC]; PAmh. 68, 33; POxy. 480, 9; Job; Da; Philo, Leg. ad Gai. 60; 248; διδάσκειν Mk 12:14; Lk 20:21; εἰπεῖν Mk 12:32; λέγειν Lk 4:25; συνάγεσθαι Ac 4:27; καταλαμβάνεσθαι 10:34; τελειοῦν 1 Cl 23:5; ἐπιστέλλειν 47:3; ἐπ' ἄ. καὶ οὕτως μετ' αὐτοῦ ἦν certainly this man was with him, too Lk 22:59.—GStorz, Gebr. u. Bedeutungsentwicklg v. ἀλήθεια u. begriffsverwandten Wörtern, Diss. Tüb. '22; Dodd 65-75; WLuther, 'Wahrheit' u. 'Lüge' im ältest. Griechentum '35; FBüchsel, D. Begriff d. Wahrheit in dem Ev. u. den Briefen des J. '11; ASchlatter, D. Glaube im NT4 '27, 551-61; Hans v Soden, Was ist Wahrheit? '27; FNötscher, Vom Alten zum NT, '62, 112-25 (Qumran); JBecker, Das Heil Gottes '64 (Qumran); HBraun, Qumran und d. NT II '66, 118-44; I de la Potterie, TU 73, '59, 277-94 (John); ABöhlig, Mysterion u. Wahrheit, '68, 3-40; BHJackayya, CTM 41, '70, 171-75 (John); YIbuki, D. Wahrheit im J, '72; RBultmann, Untersuchungen z. J. Ἀλήθεια: ZNW 27, '28, 113-63, TW I 239-51. M-M.

ἀληθεύω (Pre-Socr., Aeschyl.+; PAmh. 142, 1; LXX; Jos., C. Ap. 1, 223) be truthful, tell the truth τινὶ to someone (Philo, Cher. 15) Gal 4:16. Abs. (Solon in Stob. III p. 114, 10 H.; Philostrat., Vi. Apoll. 4, 16 p. 135, 2; 8, 26 p. 339, 27; Jos., Bell. 3, 322, Vi. 132) ἀληθεύοντες ἐν ἀγάπῃ, i.e., in such a way that the spirit of love is maintained Eph 4:15 (cf. Pr 21:3). M-M.*

ἀληθής, ἔς (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) true.

1. of pers. truthful, righteous, honest (Aeschyl., Thu.+; IG XIV 1071; BGU 1024 VI, 17; 2 Esdr 17:2 [Neh 7:2]; Wsd 1:6; Jos., Ant. 8, 234) of Jesus Mt 22:16; Mk 12:14; J 7:18. Of God (Wsd 15:1; Philo, Spec. Leg. 1, 36; Jos., Bell. 7, 323; Sib. Or. fgm. 1, 10; 5, 499) J 3:33; 7:28 P66 et al.; 8:26; Ro 3:4; Dg 8:8. Gener. (opp. πλάνοι) 2 Cor 6:8. Of bishops and deacons D 15:1.

2. of things: true ῥῆμα (Gen 41:32) Hm 3:3f; 11:3. γνῶσις Dg 12:6. παροιμία (Soph., Ajax 664) 2 Pt 2:22. ἀληθὴ λέγειν (Soph., Ph. 345; Ps.-Demosth. 7, 43; POxy. 37, 12 [I AD]; PStrassb. 41, 18 [c. 250 AD] τὰ ἀληθῆ λέγειν; 3 Macc 7:12; Jos., Vi. 286) J 19:35. τοῦτο ἀληθές (v.l. ἀληθὺς) εἶρηκας you have said this truly (lit., 'as someth. true'; cf. Pla.; Ps.-Demosth. 59, 34 ταῦτ' ἀληθὴ λέγω; Lucian, Fugit. 1) 4:18; cf. 10:41 (πάντα ὅσα. . . ἄλ. like Jos., Ant. 8, 242). οὐδὲν ἀληθές Ac 14:19 v.l. (Oenomaus the Cynic in Euseb., Pr. Ev. 5, 26, 4 says that in the oracles there is μηδὲν ἀληθές ἢ ἐνθεον) τὰληθῆ διδάσκειν Papias 2:3. ὅσα ἐστὶν ἀληθῆ Phil 4:8. ἀληθές ἐστὶν καὶ οὐκ ἔστιν ψεῦδος (the contrast as Pla., Ep. 7 p. 344B; Philo, Rer. Div. Her. 132) 1J 2:27, cf. vs. 8; Hv 3, 4, 3. γραφαὶ 1 Cl 45:2. λόγος (since Pind., O. 1, 28, also Galen, in Hippocratis De Natura Hom., 29 p. 17, 26f Mewaldt; Dt 13:15; Jdth 11:10; Wsd 2:17; Philo) Dg 12:7. Dependable μαρτυρία (PHal. 1, 227 ἀληθῆ μαρτυρεῖν; Jos., Ant. 4, 219 μαρτυρία) J 5:31f, 17; 21:24; 3 J 12; Tit 1:13. κρίσις J 8:16 P66 et al.

3. real, genuine (Thu. et al.; PTebt. 285, 3; 293, 17; Pr 1:3; Wsd 12:27) ἀγάπη Pol 1:1; MPol 1:2. χάρις 1 Pt 5:12. ζωή (Philo, Poster. Cai. 45) Dg 12:4. βρῶσις, πόσις of the body and blood of Jesus J 6:55. ἵνα τὸ πνεῦμα

ἀληθές εὑρεθῆ **Hm** 3:1. ἄ. ἔστιν τὸ γινόμενον διὰ τ. ἀγγέλου *what was done by the angel is a reality* **Ac** 12:9. **On** μαθητῆς ἄ. **IRo** 4:2 **s. ἀληθῶς** 2. **M-M. B.** 1169.*

ἀληθινός, ἡ, ὄν (**Heraclitus**, **X.**, **Pla.** et al.; **inscr.**, **pap.**, **LXX**, **En.**, **Philo**, **Joseph.**, **Test. 12 Patr.**) *true*.

1. *true, dependable* (**X.**, **An.** 1, 9, 17; **LXX**) of God (**Ex** 34:6; **Num** 14:18; **1 Esdr** 8:86; **3 Macc** 2:11; **Jos.**, **Ant.** 11, 55) **perh.** **J** 7:28 (**s.** 3 below); **Rv** 6:10 (**w.** ἅγιος); (**w.** ἀμνησθῆς) **MPol** 14:2. More exactly defined ὁ κύριος ἄ. ἐν παντί ῥήματι **Hm** 3:1 (**opp.** ψεῦδος). Of Christ, the judge of the world, **w.** ἅγιος **Rv** 3:7; **w.** πιστός 3:14; 19:11. Of **Job** 1 **Cl** 17:3 (**Job** 1:1). ἄ. καρδία (**Is** 38:3; **Test. Dan** 5:3) **Hb** 10:22.

2. *true, in accordance w. truth* **Hm** 3:5. λόγος (**Pla.**, **Rep.** 7 p. 522A al.; **3 Km** 10:6; **2 Ch** 9:5; **Da** 6:13, 10: 1 **Theod.**) **J** 4:37. λόγοι (**2 Km** 7:28; **En.** 99, 2) **Rv** 19:9; (**w.** πιστός) 21:5; 22:6. μαρτυρία *dependable* **J** 19:35; κρίσις ἄ. (**Tob** 3:2BA; **Is** 59:4; **En.** 27, 3) *judgment*, by which the truth is brought to light 8:16 (ἀληθῆς **P66** et al.); **pl.** (**w.** δίκαιος) **Rv** 16:7; 19:2. ὁδοί 15:3; **cf.** **Hv** 3, 7, 1.

3. *genuine, real* (**X.**, **Oec.** 10, 3; **Pla.**, **Rep.** 6 p. 499C; **Dio Chrys.** 47[64], 21 αἶμα ἄλ.; **POxy.** 465, 108 ἄγαλμα κυάνου ἄ.=a statue of genuine lapis lazuli; **PGM** 8, 20; 41; 43 οἶδά σου καὶ τ. βαρβαρικά ὀνόματα. . . τὸ δὲ ἄ. ὀνομά σου; **Fluchtaf.** 2 p. 19f; **PGM** 4, 278; 5, 115) ἄ. φῶς (**Ael. Aristid.** 23, 15 K.=42 p. 772 D. [Asclep.]; **Plotinus**, **Enn.** 6, 9, 4) **J** 1:9; **1J** 2:8; ἄ. τ. θεοῦ δύναμις ending of **Mk** in the **Freer ms.** 3f; ἄμπελος **J** 15:1. ἄρτος *the real bread* of the Lord's Supper 6:32. ζωή (**Philo**, **Leg. All.** 1, 32) **IEph** 7:2; **cf.** 11:1; **ITr** 9:2; **ISm** 4:1. Of God in contrast to other gods, who are not *real* (**PGM** 7, 634f πέμψον μοι τὸν ἄ. Ἀσκληπιὸν δίχα τινὸς ἀντιθέου πλανοδαίμονος; **Philo**, **Leg. ad Gai.** 366; **Sib. Or.**, **fgm.** 1, 20; **Is** 65:16; **3 Macc** 6:18) **J** 17:3 (**s.** μόνος 1aδ); **1J** 5:20 (**s.** AHarnack, **SAB** '15, 538f=Studien I '31, 110f); **1 Th** 1:9; **1 Cl** 43:6; ἄ. ὁ πέμψας με **J** 7:28. Of human beings (**Demosth.** 9, 12; 53, 8; 12 ἄ. φίλος; **Polyb.** 1, 6, 5; 1, 80, 2; 3, 12, 6; **Epict.** 4, 1, 154; 172; **PHamb.** 37, 6 ὁ ἄ. φιλόσοφος; **PGiess.** 40 II, 27 ἄ. Αἰγύπτιοι προσκυνηταί **J** 4:23. προφῆται in contrast to the false prophets **D** 11:11; **cf.** 13:1. διδάσκαλος in contrast to the false teachers **D** 13:2.—πάθος *the real suffering* (**opp.** Docetism) **IEph** **inscr.**; *true* in the sense of the reality possessed only by the archetype, not by its copies (**X.**, **Mem.** 3, 10, 7; **Pla.**, **Leg.** 1 p. 643C of toys ὄργανα σμικρά, τῶν ἄ. μιμήματα. Of the real body in contrast to its artistic representation: **Alci-damas** [IV BC], **Soph.** 28 Blass; **Theocr.**, **Epigr.** no. 18 Gow=**Anth. Pal.** 9, 600; **Athen.** 6 p. 253E): σκηνὴ ἄ. *the true tabernacle*, the heavenly sanctuary **Hb** 8:2; the temple ἀντίτυπα τῶν ἄ. *copy of the true sanctuary* 9:24.—τὸ ἄ. *what is really good* (contrasted **w.** the supposed good, the ἄδικος μαμωνᾶς) πιστεύειν τὸ ἄ. *entrust the true (riches)* **Lk** 16:11 (**cf.** **Philo**, **Praem.** 104 ὁ ἄ. πλοῦτος ἐν οὐρανῷ). **M-M.***

ἀλήθω (**Hippocr.**; **Theophr.** 4, 12, 13; **Diod. S.** 3, 13, 2; **POxy.** 908, 26; 34 [II AD]; **PGM** 4, 3097; **LXX**; **Jos.**, **Ant.** 3, 270 has ἀλέω which **acc. to Phryn.** p. 151 Lob. is **Att.** for ἀλήθω) *grind* ἐν τῷ μύλῳ (**Num** 11:8) *with the hand-mill* **Mt** 24:41 (on the **ptc.** **s.** HRiesenfeld, **Con. Neot.** 13, '49, 12-16). Also ἄ. ἐπὶ τὸ αὐτό **g.** *at the same place* since the mills are **usu.** operated by two women **Lk** 17:35. Used **fig.** of martyrdom by **Ign.**, who would like to be ground as God's wheat by the teeth of wild beasts **IRo** 4:1. **B.** 362.*

ἀληθῶς **adv.** (**Aeschyl.**, **Hdt.**+; **inscr.**, **pap.**, **LXX**, **Ep. Arist.** 219, **Philo**, **Joseph.**) *truly, in truth, really, actually*.

1. as a **real adv.** modifying a verb λέγειν *tell truly* (**Dio Chrys.** 33[50], 7; **PFay.** 123, 24) **Lk** 9:27; **IRo** 8:2; λαλεῖν **ibid.**; γινώσκειν *really know* **J** 7:26; 17:8. εἰδέναι **Ac** 12:11. ἄ. τετελειώται *is truly perfected* **1J** 2:5. κτᾶσθαι **IEph** 15:2. πέμπειν 17:2. πράσσειν **IMg** 11. ἐγείρεσθαι **ITr** 9:2; **cf. vs.** 1. ἐκλέγεσθαι **Pol** 1:1. φρονεῖν (**w.** καλῶς) **Hm** 3:4. βλέπειν **B** 1:3. κατοικεῖν 16:8. ζῆν (**Charito** 8, 6, 8) **Dg** 10:7; ἄ. καθηλωμένος *in truth nailed* **ISm** 1:2; ἄ. θεοῦ υἱὸς εἶ *you are really God's Son* (**cf.** **Aeschyl.**, **Suppl.** 585) **Mt** 14:33; **cf.** 27:54.-26:73; **Mk** 11:32 **D**; 14:70; 15:39; **J** 4:42; 6:14; 7:40; **GP** 11:45; **B** 7:9; **Dg** 7:2; **I Sm** 1:1; 2:1. As a formula of affirmation **w.** λέγω (**s.** ἀμὴν 2), *truly, I tell you* **Lk** 12:44; 21:3.

2. in attributive relation **w.** substantives (**Pla.**, **Phaedo** 129E ἐκεῖνός ἐστιν ὁ ἀληθῶς οὐρανός; **Plut.**, **Is. et Os.** 3 p. 352C; **Dit.**, **Syll.** 3 834, 6; **Ruth** 3:12 ἀληθῶς ἀγγιστεὺς ἐγὼ εἰμι; 4 **Macc** 11:23; **Jos.**, **Ant.** 9, 256 ὁ ἄ. θεός) ἴδε ἄ. Ἰσραηλίτης *here is a real Israelite* (**lit.** 'really an Is.') **J** 1:47; ἄ. μαθηταί μου ἐστε *you are real disciples of mine* 8:31; **cf.** **IRo** 4:2, where μαθητῆς ἀληθῶς τ. Χριστοῦ (so **Lake**) is to be read (**s.** ἀληθῆς 3).—ἄ. οἰκοδομητὸς ναὸς διὰ χειρὸς *a temple really built w. hands* **B** 16:7. καθὼς ἄ. ἐστιν (for which ὡς ἄ. is also found, **cf.** 4 **Macc** 6:5) *as it really is* **1 Th** 2:13.*

ἀλιεύς, ἑως, ὁ (on the form ἀλειεῖς, found also **Arrian**, **Anab.** 6, 23, 3 [with ἀλεῖας twice as **v.l.**]; **PFlor.** 127, 15 [256 AD]; **BGU** 1035, 6; **Is** 19:8; **Ezk** 47:10, for which ἀλειεῖς is a **v.l.** in all NT passages, **cf.** **Bl-D.** §29, 5 **w. app.**; **Mlt.-H.** 76; 142) *fisherman* (**Hom.**+) **lit.** **Mt** 4:18; **Mk** 1:16; **Lk** 5:2. **Fig.**, of the disciples ποιήσω ὑμᾶς ἄ. ἀνθρώπων *I will make you fish for men* **Mt** 4:19; **Mk** 1:17 (**CWFSmith**, **HTR** 52, '59, 187-203), allegorically connecting their present and future vocations (**Lk** 5:10 has for this ἀνθρώπους ἔση ζωγρῶν, **s.** ζωγράφω). The figure and **expr.** are also found in ancient **wr.** (**RhM** n.F. 35, 1880, 413 no. 12.—See also **Diog. L.** 4, 16, 17 θηράω=hunt down, in the sense "catch someone for one's point of view". In 8, 36 **Diog. L.** has **Timon** [fgm. 58 Diels] say of **Pythagoras** that he went out θήρη ἐπ' ἀνθρώπων=on a hunt for men).—**WWuellner**, **The Mng.** of 'Fishers of Men' '67. **S.** also the **lit. s.v.** ἄμφιβάλλω. **M-M. B.** 184.*

ἀλιεύω (as **act.** **IG** XII 5, 126 [II/I BC]; **Plut.**, **Ant.** 29, 5 al.; **PFlor.** 275, 24; **Jer** 16:16; **Test. Zeb.** 6:3, 7, 8. As **mid.** **Philo**, **Agr.** 24, **Plant.** 102) *to fish* ὑπάγω ἀλιεύειν *I am going fishing* **J** 21:3. **M-M.***

ἀλίζω **pass.**: 1 **fut.** ἀλισθήσομαι; 1 **aor.** ἥλισθην (**Aristot.**+; **LXX**) *to salt* ἐν τίνι ἀλισθήσεται; *how will it (the salt) be made salty again?* **Mt** 5:13 (but **s.** on ἐν I 6). In **Mk** 9:49 the **ms.** trad. is uncertain and the **mng.** obscure; there are

3 rdgs.: 1. πᾶς γὰρ πυρὶ ἀλισθήσεται. 2. πᾶσα γὰρ θυσία ἀλλ' ἀλίσθ. 3. πᾶς γὰρ πυρὶ ἀλίσθ. καὶ πᾶσα θυσία (ἀλλί) ἀλίσθ. Of these, 2=3b is an OT requirement for sacrifice (Lev 2:13), in 1=3a the fire serves as a symbol of the suffering and sacrifice by which the disciple is tested. Cf. lit. on ἄλας 2 and πῦρ 2. Of similar apocalyptic obscurity is the saying of Heraclitus fgm. 66 πάντα τὸ πῦρ ἐπελθὼν κρινεῖ καὶ καταλήγεται. Also fig. ἀλίζεσθαι ἐν αὐτῷ (Χριστῷ) *be salted by him*, i.e. appropriate his power to prevent corruption IMg 10:2.*

ἀλίσγημα, ατος, τό (Anecd. Gr. p. 377, 1; Hesychius; Suidas; from ἀλισγέω 'make ceremonially impure' LXX) *pollution ἀπέχεσθαι τῶν ἁ. τῶν εἰδώλων avoid pollution* (pl. denotes separate acts) *by idols* Ac 15:20.*

Ἀλκη, ης, ἡ *Alce* (Isaëus 6, 19; 20; 55; Diod. S. 5, 49, 3; CIG 3268 [Smyrna]; 7064; Lat. Alce is more freq. [CIL III 2477; VI 20852; IX 3201 al.]) a woman of Smyrna ISm 13:2; IPol 8:3; MPol 17:2.*

ἀλλά (Hom.+ gener.; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) adversative particle indicating a difference with or contrast to what precedes, in the case of individual clauses as well as whole sentences *but, yet, rather, nevertheless, at least*.

1. after a negative—a. introducing a contrast οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι Mt 5:17. οὐ πᾶς ὁ λέγων. . . ἀλλ' ὁ ποιῶν 7:21. οὐκ ἀπέθανεν, ἀλλὰ καθεύδει Mk 5:39. οὐκ ἔστι θεὸς νεκρῶν ἀλλὰ ζώντων Mt 22:32; Mk 12:27; Lk 20:38.—W. ascensive force (BI-D. §448; Rob. 1187) οὐ μόνον. . . ἀλλὰ καὶ *not only*. . . , *but also* (Ep. Arist. oft.; Jos., Bell. 3, 102) οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν Ac 21:13. οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ἀκούοντας 26:29; cf. 27:10; Ro 1:32; 4:12, 16; 9:24; 13:5; 2 Cor 8:10, 21; 9:12; Eph 1:21; Phil 1:29; 1 Th 1:5; 2:8; Hb 12:26; 1 Pt 2:18. W. the first member shortened οὐ μόνον δέ, ἀλλὰ καὶ *not only this* (is the case), *but also*: οὐ μόνον δέ (sc. καυχώμεθα ἐπὶ τούτῳ), ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν Ro 5:3, cf. vs. 11; 8:23; 9:10; 2 Cor 8:19.—Introducing the main point after a question expressed or implied, which has been answered in the negative οὐχί, ἀλλὰ κληθήσεται Ἰωάννης *no; rather his name shall be John* Lk 1:60. οὐχί, λέγω ὑμῖν, ἀλλὰ ἐάν μὴ μετανοήτε *no! I tell you; rather, if you do not repent* 13:3, 5; cf. 16:30; J 7:12; Ac 16:37; Ro 3:27; after μὴ γένοιτο, which serves as a strong negation 3:31; 7:7, 13; cf. 1 Cor 7:21. The neg. answer is omitted as obvious: (*no*), *instead of that* 6:6 (as a declaration). Instead of ἁ.: ἀλλ' ἢ Lk 12:51; B 2:8. Also after a negative and ἄλλος, as in class. (Kühner-G. II 284f; IG IV 951, 76 [320 BC]; PPetr. II 46a, 5 [200 BC]; BI-D. §448, 8): *except* οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλ' ἢ ἃ ἀναγινώσκετε *for we write you nothing (else) except what you (really) read* 2 Cor 1:13. This construction οὐκ ἄλλος ἀλλ' ἢ is a combination of οὐκ ἄλλος. . . , ἀλλὰ (PTebt. 104, 19 [92 BC] μὴ ἐξέστω Φιλίσκωνι γυναῖκα ἄλλην ἐπαγαγέσθαι, ἀλλὰ Ἀπολλωνίαν) 1 Cl 51:5, and οὐκ ἄλλος ἢ. . . (Ps.-Clem., Hom. 16, 20).

b. within the same clause, used to contrast single words οὐ. . . δικαίους ἀλλ' ἁμαρτωλοὺς Mt 9:13; Lk 5:32. οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστειλαντά με Mk 9:37. ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ 14:36, cf. J 5:30; 6:38. ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με 7:16. οὐκ ἐγὼ ἀλλὰ ὁ κύριος 1 Cor 7:10. οὐ τῇ πορνείᾳ, ἀλλὰ τῷ κυρίῳ 6:13. οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἥσσαν 11:17. οὐκ ἔστιν ἐν μέλος ἀλλὰ πολλὰ 12:14. οὐκ εἰς τὸ ἀγαθὸν ἀλλ' εὖς τὸ πονηρὸν D 5:2. οὐχ ὡς διδάσκαλος ἀλλ' ὡς εἷς ἐξ ὑμῶν B 1:8 and oft. In Mt 20:23, οὐκ ἔστιν ἐμὸν τοῦτο δοῦναι, ἀλλ' οἷς ἡτοιμάσται ὑπὸ τοῦ πατρός μου has been shortened from οὐκ ἐμὸν. . . ἀλλὰ τοῦ πατρός, ὃς δώσει οἷς ἡτοιμάσται ὑπ' αὐτοῦ.—But s. WBeck, CTM 21, '50, 606-10 for the mng. *except* for Mt 20:23=Mk 10:40, and Mk 4:22, also 9:8 v.l. (for εἰ μὴ); D 9:5. So also BI-D. §448, 8; Mlt.-Turner 330; MBlack, An Aramaic Approach3, '67, 113f.—After μὲν, to indicate that a limiting phrase is to follow πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ Ro 14:20. σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται 1 Cor 14:17.—The use of ἀλλά in the Johannine lit. is noteworthy, in that the parts contrasted are not always of equal standing grammatically: οὐκ ἦν ἐκεῖνος τὸ φῶς ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός=ἀλλὰ μαρτυρῶν π. τ. φ. 1:8; οὐκ ἦδεν αὐτόν ἀλλ' . . . ἦλθον *although I did not know him, yet I came* vs. 31. εἶπον, οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι *I said, 'I am not the Christ; rather, I was sent before him'* 3:28. οὔτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ *neither this man has sinned, nor his parents, but* (he was born blind) *that*. . . *might be revealed* 9:3.

2. when whole clauses are compared, ἀλλά can indicate a transition to *some*th. different or contrasted: *but, yet*. δεῖ γὰρ γενέσθαι, ἀλλ' οὐπω ἔστιν τὸ τέλος Mt 24:6, cf. Lk 21:9. κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν J 11:11, cf. vs. 15; 16:20; Lk 22:36; J 4:23; 6:36, 64; 8:37; Ac 9:6; Ro 10:18f. ἁμαρτία οὐκ ἐλλογεῖται. . . ἀλλὰ. . . *sin is not charged; nevertheless*. . . 5:13f. Introducing an objection ἀλλὰ ἐρεῖ τις (Jos., Bell. 7, 363 ἀλλὰ φήσει τις) 1 Cor 15:35; Js 2:18. Taking back or limiting a preceding statement παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ, ἀλλ' οὐ τί ἐγὼ θέλω Mk 14:36. ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα Ro 5:15. ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ 1 Cor 9:12. ἀλλὰ ἕκαστος ἴδιον ἔχει χάρισμα 7:7. ἀλλὰ καὶ περὶ τούτου δὲ εἴρηται D 1:6.—In ἀλλ', οὐ πάντες οἱ ἐξεληθόντες. . . ; in Hb 3:16 ἀλλ', in the opinion of some, seems to owe its origin solely to a misunderstanding of the preceding τίνες as τινές by an early copyist (BI-D. §448, 4 w. app.), but here ἀλλά may convey strong asseveration *surely* (so NEB). See 3 below.

3. before independent clauses, to indicate that the preceding is to be regarded as a settled matter, thus forming a transition to *some*th. new ἀλλὰ ὁ ὄχλος οὗτος. . . ἐπάρατοί εἰσιν *but this rabble*. . . *is accursed* J 7:49. ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν (no, not at all!) *but in all these we are more than conquerors* Ro 8:37. ἀλλ' ὅτι ἃ θύουσιν, δαιμονίοις. . . θύουσιν (no!) *but they* (the heathen) *offer what they sacrifice to demons* 1 Cor 10:20. Cf. Gal 2:3 and Mt 11:7f ἀλλὰ τί ἐξήλθατε ἰδεῖν; (you could not have wanted to see that;) *but what, did you go out to see?* Also to be explained elliptically is the ascensive ἀλλὰ καὶ (and not only this,) *but also* Lk 12:7; 16:21; 24:22; Phil 1:18; negative ἀλλ' οὐδὲ Lk 23:15; Ac 19:2; 1 Cor 3:2; 4:3; strengthened ἀλλὰ γε καὶ *indeed* Lk 24:21; ἀλλὰ μὲν οὖν γε καὶ Phil 3:8; Hb 3:16 (s. 2 above) may well be rendered (as NEB) *all those, surely, whom Moses had led out*

of Egypt (cf. Dio Chrys. 33, 36; 47, 3).

4. in the apodosis of conditional sentences *yet, certainly, at least* εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγὼ *certainly I will not* Mk 14:29; cf. 1 Cor 8:6; 2 Cor 4:16; 5:16; 11:6; strengthened ἀλλὰ καὶ: εἰ γὰρ σύμφυτοι γεγόναμεν. . . , ἀλλὰ καὶ τῆς ἀναστάσεως (sc. σύμφυτοι) ἐσόμεθα *we shall certainly be united w. him in his resurrection* Ro 6:5; limited by γε: εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλὰ γε ὑμῖν *at least I am one to you* 1 Cor 9:2 (cf. X., Cyr. 1, 3, 6; Bl-D. §439, 2; Dana and Mantey §211). ἐὰν γὰρ μυρίους παιδαγωγούς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας *certainly not many fathers* 1 Cor 4:15.

5. rhetorically ascensive: (not only this,) *but rather* πόσῃν κατειργάσατο ὑμῖν σπουδὴν, ἀλλὰ ἀπολογία, ἀλλὰ ἄγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν *even* 2 Cor 7:11.

6. w. an imper. to strengthen the command: *now, then* (Arrian, Anab. 5, 26, 4 ἀλλὰ παραμείνατε=so hold on! Jos., Ant. 4, 145; Sib. Or. 3, 624; 632): ἀλλὰ ἐλθὼν ἐπίθεσ τὴν χειρά σου *now come and lay your hand on her* Mt 9:18. ἀλλ' εἴ τι δύνη, βοήθησον *now help me, if you can* (in any way) Mk 9:22. ἀλλὰ ὑπάγετε εἰπατε *now go and tell* 16:7. ἀλλὰ ἀναστὰς κατὰβηθι *Ac 10:20. ἀλλὰ ἀνάστηθι* 26:16.—In same sense w. subjunctive ἀλλ'. . . ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν *now let us warn them not to speak any longer* 4:17. ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε. . . ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε *2 Cor 8:7. Eph 5:24 is prob. to be understood in this way as an ellipsis, and can be expanded thus: then just as the church is subject to Christ, wives should also be subject to their husbands.* Yet ἀλλάῖς also used to introduce an inference from what precedes: *so, therefore, accordingly* (e.g., Aristoph., Ach. 1189 ὁδὶ δὲ καὶ τὸς. Ἀλλ' ἀνοιγε τὴν θύραν=‘here he is in person. So open the door’, Birds 1718; Herodas 7, 89; Artem. 4, 27 p. 219, 22). M-M.

ἀλλαγὴ, ἥς, ἡ (Aeschyl.+; pap.; Wsd 7:18) *a change* τὰς τῶν καιρῶν ἀλλαγὰς καταδιαίρειν *make a distinction betw. the changes of the seasons* Dg 4:5 (cf. Wsd 7:18; Sib. Or. 2, 257).*

ἀλλάσσω fut. ἀλλάξω; 1 aor. ἥλλαξα; 2 fut. pass. ἀλλαγήσομαι (Aeschyl.+; inscr., pap., LXX, Joseph.).

1. *change, alter* τὴν φωνὴν μου *change my tone* Gal 4:20 (Artem. 2, 20 of ravens πολλάκις ἀλλάσσειν τ. φωνήν; Test. Jos. 14:2 ἀλλ. τὸν λόγον). Of the hyena τὴν φύσιν *change its nature* B 10:7 (cf. Windisch, Hdb. ad loc.). τὰς χροὰς *change colors* of stones Hs 9, 4, 5; 8. Of Jesus on the Judgment Day ἀλλάξει τὸν ἥλιον καὶ τὴν σελήνην καὶ τοὺς ἀστέρας *he will change the sun, the moon, and the stars*, so that they lose their radiance B 15:5. τὰ ἔθη *change the customs* Ac 6:14 (Diod. S. 1, 73, 3 τὰς τῶν θεῶν τιμὰς ἀλλάττειν).—Pass. (Dionys. Perieg. [Geogr. Gr. Min. ed. CMüller II 1861 p. 127, v. 392]; Herm. Wr. 1, 4; 13, 5; Jos., Ant. 2, 97 v.l.; Sib. Or. 3, 638; 5, 273 ἔως κόσμος ἀλλαγῇ of the last times): of the change in the bodily condition of the Christian on the Last Day *be changed* 1 Cor 15:51f (cf. MEDahl, The Resurrection of the Body '62, 103-5); of the change to be wrought by Christ in the heavens when the world is destroyed Hb 1:12 (Ps 101:27).

2. *exchange* (Aeschyl.+; POxy. 729, 43; BGu 1141, 41; 44; Jer 2:11; Jos., Ant. 18, 237) ἥλλαξαν (v.l. ἥλλαξαντο, as in Attic usage) τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνοσ *they exchanged the glory of the immortal God for. . .* Ro 1:23 (ἀ. ἐν τινα after Ps 105:20, where it renders הִתְחַלְּפוּ; but cf. ἐν IV 5). Of bad stones in a bldg. Hs 9, 5, 2. Of changing clothes (Appian, Bell. Civ. 5, 122 §504 τὴν ἐσθῆτα ἥλλαξεν; Gen 35:2; 2 Km 12:20) GOxy 19. M-M. B. 913.*

ἀλλαχόθεν adv. of place (since Antipho 3, 4, 3 Thalh.; Appian, Liby. 126; Plut., Fab. 6, 9, Mor. 1086D; 1129E; Jos., Ant. 2, 198; 4, 236; 18, 316; PRainer 232, 28; POxy. 237 V, 15 [186 AD]; 4 Macc 1:7) *from another place* ἀναβαίνειν *climb over at some other place* (opp. εἰσέρχεται διὰ τῆς θύρας) J 10:1. M-M.*

ἀλλαχοῦ adv. of place *elsewhere* (so Soph., X.+), also *in another direction* (Epict. 3, 23, 22; 3, 26, 4; Dio Chrys. 21[38], 15; Polyaeus 1, 12; 1, 46; 4, 2, 21; Dit., Syll. 3 888, 38 [238 AD]; Phryn., 43f L.) ἀ. ἄγειν εἰς τὰς ἐχομένας *κωμπούλεις go in another direction to. . .* Mk 1:38. M-M.*

ἀλληγορέω (Athen. 2 p. 69C; Plut., Is. et Os. 32 p. 363D; Porphy., Vi. Pyth. 12 Nauck; schol. on Pind., Ol. 10, 13a; Philo, Cher. 25, Somn. 2, 31, Vi. Cont. 28; Jos., Ant. 1, 24) *speak allegorically* ἅτινὰ ἐστὶν ἀλληγορούμενα Gal 4:24.—FWehrli, Z. Gesch. der allegor. Deutung Homers Diss. Basel '28: this kind of mythical interpretation was practiced at least as early as the Vth cent. BC. On allegorical interpretation among Greeks and Jews cf. Heraclit. Sto., Allegoriae=Quaestiones Homericae and, of course, Philo of Alexandria.—FBüchsel TW I 260-4 (lit.). M-M. suppl.*

ἀλληλουϊά (הַלְלוּיָהּ) lit. *praise Yahweh*, transliterated *hallelujah*, liturg. formula of Jewish (Ps; Tob 13:18; 3 Macc 7:13) and then of Christian worship. Used as such Rv 19:1, 3, 6; w. ἀμήν (cf. the Hebr. of Ps 106:48; PGM 7, 271; a Christian amulet PBerol. 6096 in Wilcken, APF 1, '01, 430; ESchaefer in Pland. I p. 29) vs. 4. M-M.*

ἀλλήλων gen. of the reciprocal pron.; dat. ἀλλήλοις; acc. ἀλλήλους (Hom.+ gener.; inscr., pap., LXX, Joseph., Test. 12 Patr.) *each other, one another, mutually*, ἀλλήλων μέλη *members of one another* Ro 12:5; Eph 4:25; 1 Cl 46:7. ἀ. τὰ βάρη Gal 6:2. καταλαλεῖν ἀ. *slander each other* Js 4:11; ἀνέχεσθαι ἀ. Col 3:13; ἀπ' ἀ. Mt 25:32; Ac 15:39; κατ' ἀ. (Appian, Bell. Civ. 5, 24 §95) Js 5:9; μετ' ἀ. J 6:43; 11:56; 16:19; ITr 12:2; μεταξύ ἀ. Ro 2:15; παρὰ ἀ. J 5:44; ὑπὲρ ἀ. 1 Cor 12:25; ὑπ' ἀ. (Appian, Bell. Civ. 5, 22 §89) Gal 5:15.—ἀλλήλοις ἀντίκειται Gal 5:17; ἐγκαλεῖν ἀ. Ac 19:38; ἐν ἀ. (Jos., Bell. 2, 127, Ant. 9, 240): εἰρηνεύειν Mk 9:50; cf. J 13:35; Ro

15:5.—ἀλλήλους: ἀγαπᾶν ἅ.J 13:34; Ro 13:8; 1 Th 4:9; 1J 3:11; 2J 5; 2 Cl 9:6; παραδιδόναι ἅ. Mt 24:10; πρὸς ἅ. (Ael. Aristid. 46 p. 404 D.; En. 6, 2; Jos., Ant. 2, 108) Mk 4:41; 8:16; εἰς ἅ. J 13:22; Ro 12:10 (cf. ἑαυτοῦς 1 Pt 4:9).

ἀλλογενής, ἐς (Dit., Or. 598 [I AD], the famous Jerus. temple inscr. μηδένα ἀλλογενῆ εἰσπορεύεσθαι; see M-M and Schürer 4 II, 329); Sb 6235, 6; LXX, Philo; Jos., Bell. 2, 417) foreign of the grateful Samaritan εἰ μὴ ὁ ἅ. οὗτος except this foreigner Lk 17:18. M-M.*

ἀλλοιόω 1 aor. ἡλλοίωσα, pass. ἡλλοιώθην (Pre-Socr.; LXX) change τὸ ρηθέν the word (Gen 2:23), so that it becomes null and void 1 Cl 6:3. Of the earth μηδὲ ἀλλοιοῦσά τι τῶν δεδογματισμένων ὑπ' αὐτοῦ changing none of the things he ordained 20:4 (cf. Da 2:21; 6:9 Theod.; En. 2, 1; 2).—Pass. be changed (Thu. 2, 59, 1; Antig. Car. 25, 164; Polyb. 8, 27, 2; Dio Chrys. 35[52], 13) Lk 9:29 D. ἡλλοιώθη ἡ ἰδέα αὐτοῦ Hv 5:4. ἡ μορφή αὐτοῦ ἡλλοιώθη Hm 12, 4, 1 (cf. Da Theod. 5:6; 7:28).—s 8, 5, 1.*

ἄλλομαι 1 aor. ἡλάμην (Hom.; LXX; Jos., Bell. 5, 330, Ant. 20, 61) leap, spring up.

1. lit., of quick movement by living beings (PRyl. 138, 15): of the lame man when healed (Is 35:6) περιπατῶν καὶ ἄλλόμενος walking and leaping i.e., showing by slow and fast movement that he was really healed Ac 3:8. ἤλατο καὶ περιεπάτει he leaped up and could walk 14:10.

2. fig., of the quick movement of inanimate things (since Il. 4, 125): of water well up, bubble up (as Lat. salire Vergil, Ecl. 5, 47; Suet., Octav. 82) πηγὴ ὕδατος ἀλλομένην a spring of water welling up J 4:14. M-M.*

ἄλλος, η, ο (Hom.; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) adj. and subst.

1. other—a. different fr. the subject who is speaking or who is logically understood μήπως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι lest after I have preached to others I myself might be rejected 1 Cor 9:27. ἅ. ἐστὶν ὁ μαρτυρῶν J 5:32 (ἄλλος of God as Epict. 3, 13, 13). ἄλλη συνείδησις (=ἄλλου συν.) another man's conscientious scruples 1 Cor 10:29. ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι others he saved, himself he cannot save Mt 27:42; Mk 15:31, cf. Lk 23:35.

b. different fr.—a. a previously mentioned subj. or obj. ἄλλα δὲ ἔπεσεν ἐπὶ κτλ. Mt 13:5, 7f. ἄλλην παραβολὴν vss. 24, 31, 33; 21:33. ἄλλους ἐστῶτας 20:3, 6.—Freq. the subj. or obj. is not expressly mentioned, but can be supplied fr. what precedes δι' ἄλλης ὁδοῦ ἀνεχώρησαν 2:12 (cf. 3 Km 13:10) al.

β. different fr. the subj. in a following contrasting phrase ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε J 4:38 (JAT Robinson, TU 73, '59, 510-15 [identity]).

c. used correlatively in contrast οἱ μὲν—ἄλλοι (δέ) some—others J 7:12. Indefinite τινές—ἄλλοι 9:16. Also ὁ ὄχλος—ἄλλοι the crowd—others 12:29. ὁ πλεῖστος ὄχλος—ἄλλοι δέ Mt 21:8. With no mention of the first part, and the other parts introd. by ἄλλοι—ἄλλοι Mk 6:15; 8:28; Lk 9:19; J 9:9.—In enumerations, w. ὁ μὲν in the first part, continued by ἄλλος δέ (somet. ἕτερος takes the place of ἄλλος, as Hb 11:35f; Libanius, Or. 32, p. 155, 18 F. ἄλλοι. . . ἕτεροι; Ps.-Clem., Hom. 19, 9; UPZ 42, 32f [162 BC]; s. e below) 1 Cor 12:8ff. οἱ πέντε—ὁ εἷς—ὁ ἄλλος=the last one Rv 17:10. οἱ ἄλλοι w. a noun expressed or understood (X., Cyr. 3, 3, 4; Herodian 2, 4, 4) the other (s), the rest (Ps.-Callisth. 3, 35 τὰ ἄλλα λ' [ἔτι]=the rest of the thirty years) J 20:25; 21:8; 1 Cor 14:29.—Various cases of ἅ. in juxtapos. (Epictetus index Schenkl; Hippocr., Ep. 17, 31 ἄλλα ἄλλος ἄλλου; Maximus Tyr., 3, 1d ἄλλα ἄλλον ἄλλο; 21, 7b; Sallust. 4 p. 6, 19; Jos., Bell. 7, 389; 396, Ant. 7, 325) ἅ. πρὸς ἅ. λέγοντες one said to the other Ac 2:12. ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον now some were shouting one thing, some another (X., An. 2, 1, 15 ἄλλος ἄλλα λέγει) 19:32; cf. 21:34.

d. ἄλλος τις some other, any other μήτε ἄλλον τινα ὄρκον Js 5:12. ἅ. τις διῆσχυρίζετο another man maintained Lk 22:59. Esp. εἴ τις ἅ. (1 Macc 13:39) 1 Cor 1:16; Phil 3:4.—οὐδεὶς ἄλλος no one else (cf. Jos., Vi. 196) J 15:24.

e. in comparisons another, different (from, compared with).

α. different in kind 1 Cor 15:39ff; 2 Cor 11:4 (interchanging w. ἕτερος; s. below β Gal 1:7 and c above).

β. another (except, besides) οὐκ ἔστιν ἅ. πλην αὐτοῦ there is none (i.e. no other God) but he Mk 12:32 (cf. Ex 8:6; Is 45:21; Pr 7:1a). W. ἀλλά foll. 1 Cl 51:5; ἀλλ' ἢ 2 Cor 1:13; εἰ μή J 6:22; παρά w. acc. (Philostrat., Vi. Apoll. 5, 30 p. 188, 30) 1 Cor 3:11. Gal 1:6, 7 (Bl-D. §306, 4; Mlt. 80 n. 1; 246; EDBurton, ICC Gal., 420-2) belongs in this section (s. ἕτερος 1bγ).

γ. ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων one sows, another reaps J 4:37.

δ. ἄλλος καὶ ἄλλος each one a different, or simply different Hs 9, 1, 4; 10; 9, 17, 1; 2; 9, 28, 1.

2. more (Pla., Leg. 5 p. 745A ἄλλο τοσοῦτον μέρος) w. cardinal numbers (Stephan. Byz. s.v. Ἑορδαῖαι: ἄλλαι δύο χῶραι; Diog. L. 1, 115 Ἐπιμενίδαι ἄλλοι δύο; Gen 41:3, 6, 23; Jos., Ant. 1, 92) ἅ. δύο ἀδελφοὺς two more brothers Mt 4:21; ἅ. πέντε τάλαντα (cf. Dit., Syll. 3 201, 17 [356 BC] ἄλλας τριάκοντα μνᾶς; PBouriant 23, 7 [II AD]; 1 Esdr 4:52; 1 Macc 15:31) 25:20, cf. vs. 22. μετ' αὐτοῦ ἅ. δύο J 19:18.

3. w. art. the other of the two (Soph., El. 739; Eur., Iph. T. 962f; Pla., Leg. 1 p. 629D; Dit., Syll. 3 736, 91 [92 BC]; UPZ 162 VIII, 34 [117 BC]; BGU 456, 10ff; PRain. 22, 15 [II AD] τὸ ἄλλο ἥμισυ, also Tob 8:21 S; cf. also 1 Km 14:4. The strictly correct word would be ἕτερος): the healed hand is ὑγιής ὡς ἡ ἄλλη Mt 12:13. ἡ ἅ. Μαρία (to differentiate her fr. Mary Magdalene, as Appian, Basil. 1a §4 Αἰνεῖας ἄλλος; Arrian, Anab. 5, 21, 3; 5 ὁ ἄλλος Πῶρος) 27:61; 28:1. στρέψον αὐτῷ καὶ τὴν ἅ. turn the other (i.e. the left cheek) to him, too Mt 5:39; cf. Lk 6:29.

ὁ μαθητὴς ὁ ἄλλος J 18:16 (cf. 20:2ff); τοῦ ἄ. τοῦ συσταυρωθέντος 19:32. M-M.

ἄλλοτριεπίσκοπος (t.r. ἄλλοτριοεπίσκοπος, s. Mlt.-H. 272; Bl-D. §124), ου, ὁ (elsewh. only Dionys. Areop., Ep. 8 p. 783) a word whose meaning has not yet been determined w. certainty; w. φονεύς, κλέπτης, κακοποιός 1 Pt 4:15 (ἄλλοτρίοις ἐπίσκοπος P72). The proximity of κλέπτης has led to the conjecture *concealer of stolen goods*; for *spy*, *informer* (Lat. *delator*) s. AHilgenfeld, Einl. 1875, 630. EZeller, SAB 1893, 129ff, referring to the claim by Cynic preachers to be overseers (ἐπίσκοποι) of all men (Epict. 3, 22, 97 οὐ τὰ ἀλλότρια πολυπραγμονεῖ ὅταν τὰ ἀνθρώπινα ἐπισκοπῇ ἀλλὰ τὰ ἴδια), interprets the word as *mng. one who meddles in things that do not concern him, a busybody* (cf. PWendland, Kultur 2 '12, 82, 1; Zahn, Einl. II 39f; EGSelwyn, Comm. '46 ad loc.). Dssm., NB 51, 5; BS 224, 4 (BGU 531 II, 22 [II AD] οὕτε εἰμὶ ἄδικος οὕτε ἀλλοτρίων ἐπιθυμητής) suggests *revolutionist* (cf. A Bischoff, ZNW 7, '06, 271-4; 9, '08, 171; PSchmidt, ZWTh 50, '08, 26ff). New English Bible, NT: *infringing the rights of others*. KERbes, ZNW 19, '20, 39-44; 20, '21, 249 considers it a Christian coinage, aimed at neglectful bishops. Tertullian, Scorp. 12 'alieni speculator'. Cyprian, Test. 3, 37 'curas alienas agens'. Vulg. 'alienorum adpetitor'.—HWBeyer, TW II '35, 617-19. M-M.*

ἀλλότριος, ἴα, ον (Hom.+; inscr., pap., LXX; Philo, Aet. M. 40; Jos., Ant. 11, 41; Test. 12 Patr.; Sib. Or. 3, 464).

1. *belonging to another* (ἄλλος), *not one's own, strange* (opp. ἴδιος; Περὶ ὕψους 4, 1; Epict. 2, 4, 10; 3, 2, 4, 3f; Proverb. Aesopi 114 P.; Dit., Syll. 3 982, 4ff; BGU 1121, 22 [5 BC] μήτε ἴδια μήτ' ἀλλότρια; 15, 15; Jos., Ant. 18, 46; 19, 305).

a. *adj.* ἄ. οἰκέτης *another man's servant* (Dio Chrys. 14[31], 34 ἄλλ. οἶκ.; Jos., Ant. 18, 47.—ἄ. δοῦλος as early as Pla., Leg. 9, 9 p. 868A; cf. Diod. S. 36, 2, 2) Ro 14:4; γυνὴ ἄ. (Charito 6, 3, 7; POxy. 1067, 6ff) Hm 4, 1, 1; 12, 2, 1. καυχᾶσθαι ἐν ἄ. κόποις *boast about work done by others* 2 Cor 10:15 (cf. Epict. 1, 28, 23 ἀλλότριον ἔργον=another man's deed); κοινωνεῖν ἀμαρτίαις ἄ. *participate in other men's sins* 1 Ti 5:22. ἐν ἄ. κανόνι καυχᾶσθαι *boast (of work already done) in another man's field* 2 Cor 10:16. πάντα ἄ. ἐστι (w. ὑπ' ἐξουσίαν ἑτέρου) Hs 1:3. ἄ. αἶμα Hb 9:25. θεμέλιον Ro 15:20. ἐντολαί Papias 2:3. ἀλλοτρίας σάρκας καταφαγεῖν B 10:4b. Of lands (Suppl. Epigr. Gr. VIII 548, 31 [I BC]) *strange, foreign* πάροικον ἐν γῇ ἄ. Ac 7:6 (Ex 2:22). παροικεῖν εἰς γῆν. . . ὥς ἄ. *sojourn in a land as if it were foreign* Hb 11:9. ἄ. τοῦ θεοῦ ὄντες *aliens to God* 1 Cl 7:7 (cf. Herm.

Wr. 2, 16); so τὰ κοσμικὰ ὥς ἄ. ἡγεῖσθαι, i.e., to look on them as *someh.* that does not concern Christians 2 Cl 5:6.

b. *subst.*—α. τὸ ἄ. *other people's property* (Epict. 2, 6, 8; Jos., C. Ap. 2, 216) B 10:4a. ἐν τῷ ἄ. πιστοί *faithful w. what belongs to another* Lk 16:12 (the wealth of this world is foreign to the Christian, cf. Epict. 4, 5, 15 of temporal goods: οὐδὲν ἴδιον τῷ ἀνθρώπῳ ἐστίν, ἀλλὰ πάντα ἀλλότρια; also 2, 6, 8; 24.—S. ἡμέτερος). ἀλλοτρίοις ἐπίσκοπος 1 Pt 4:15 P72, 'meddling in other people's affairs'. τοῦ ἄ. ἄψασθαι Hs 1:11; ἀλλοτρίων ἐπιθυμεῖν *ibid.*

β. ὁ ἄ. *the stranger* (= 'one who is unknown' cf. Sir 8:18) J 10:5a. οἱ ἀλλότριοι *strange people vs. 5b; specif. aliens* (LXX; Jos., Bell. 7, 266) Mt 17:25f (opp. οἱ υἱοί).

2. *alien, unsuitable* (cf. POxy. 282, 9) στάσις ἄ., explained by ξένη τοῖς ἐκλεκτοῖς τοῦ θεοῦ 1 Cl 1:1. ἄ. γνώμη *strange=false doctrine* IPHld 3:3; ἄ. βοτάνη ITr 6:1; χρῶμα I Ro inscr.

3. *hostile, enemy* (Hom.+; Polyb. 27, 15, 13 et al.; Diod. S. 11, 27, 1; 1 Macc 1:38; 2:7; cf. Dit., Or. 90, 91) παρεμβολὰς κλίνειν ἀλλοτρίων Hb 11:34. M-M.*

ἀλλόφυλος, ον (Aeschyl., Thu.+; BGU 34; 411; 419; 858; LXX; Philo, Leg. ad Gai. 200; Jos., Bell. 5, 194, Ant. 1, 338 al.; Test. 12 Patr.) *foreign*, hence fr. the Jewish viewpoint=Gentile, heathen, *subst. a Gentile* (opp. ἀνὴρ Ἰουδαῖος; cf. Jos., Ant. 4, 183) κολλᾶσθαι ἢ προσέρχεσθαι ἄ. *associate w. or approach a Gentile* Ac 10:28; cf. 13:19 D. Esp. (as LXX) of the Philistines 1 Cl 4:13 or Amalekites B 12:2. ἡ παρεμβολὴ τῶν ἄ. *the camp of the heathen* (cf. 1 Km 14:19; 17:46; 28:5) 1 Cl 55:4. Of Christians in relation to Jews Dg 5:17. M-M.*

ἄλλως *adv.* (Hom.+; inscr., pap., LXX; Jos., Bell. 2, 113) *otherwise, in another way* Hs 7:3; 9, 12, 5f; 9, 13, 2; 9, 16, 2. τὰ ἄ. ἔχοντα κρυβῆναι οὐ δύνανται *if they are not (good, evident) they cannot (in the end) remain hidden* 1 Ti 5:25. M-M.*

ἀλοῶω (Aristoph., Pla., X.+; Theocr. 10, 48; PFrankf. 2, 27; 70 [III BC]; PLond. 131, 502; 576 al. [78 AD]; LXX) mostly done w. oxen, which were driven over the threshing-floor 1 Cor 9:9; 1 Ti 5:18 (both Dt 25:4); on this s. IBenzinger, Hebr. Archäologie 2 '07, §30, 2; GDalman, Arbeit u. Sitte in Palästina III: Von der Ernte z. Mehl usw. '33. ὁ ἀλοῶν (sc. ἀλοῶ) ἐπ' ἐλπίδι τοῦ μετέχειν *he who threshes, (does so) in hope of a share in the crop* 1 Cor 9:10. M-M.*

ἄλογος, ον (Pre-Socr.+; pap., LXX)—1. *without reason* of animals ὥς ἄ ζῶα *like unreasoning animals* 2 Pt 2:12; Jd 10 (so Democr. A 116; B 164; X., Hiero 7, 3 al.; Herm. Wr. 1, 11; 10, 19; 22 al.; Wsd 11:15; 4 Macc 14:14, 18; Philo, Leg. All. 3, 30 al.; Jos., Ant. 10, 262; Plut., Mor. 493D).

2. *contrary to reason* (Thu.+; Jos., Ant. 1, 24 al.) ἄλογόν μοι δοκεῖ *it seems absurd to me* Ac 25:27 (cf. BGU 74, 8). M-M.*

ἀλόη, ης ἢ (Plut., Mor. p. 141F; 693C; Diosc. 3, 22 al.; PLeid. II X 12, 36) *aloes*, the strongly aromatic, quick-drying sap of a tree (Aquillaria), mixed w. myrrh (ἄ. w. σμύρνα PGM 7, 434; SSol 4:14), used for embalming J

19:39 (Ps.-Callisth. 3, 34, 4 ἅλῳ and μύρρα [so] are used to embalm Alexander's corpse).*

ἅλς, ἅλως, ὅ (Hom.+; Lev 2:13; Philo, Spec. Leg. 1, 289 al.; Jos., Ant. 3, 227; cf. ἅλας) salt πᾶσα θυσία ἅλι ἁλισθήσεται Mk 9:49 v.l. (s. ἁλίζω). στήλη ἅλως a pillar of salt 1 Cl 11:2 (Gen 19:26).*

ἅλυκός, ἡ, ὄν (Aristoph., Hippocr.+; BGU 14 IV, 22; LXX) salty; in οὔτε ἅλυκὸν γλυκὸ ποιῆσαι ὕδωρ Js 3:12 ἅ. is usu. understood as salt spring (so ἅλυκίς Strabo 4, 1, 7): nor can a salt spring give sweet water; but perh. the text is defective (HWindisch and MDibelius ad loc.—Theophr., H. Pl. 4, 3, 5 contrasts ἅλ. ὕδωρ w. ὕδωρ γλυκόν. Lycus Hist. [IV-III BC] no. 570 fgm. 8 Jac. of the River Himera in Sicily: τὸν δὲ Ἰμέραν ἐκ μιᾶς πηγῆς σχιζόμενον τὸ μὲν ἅλυκὸν τῶν ρείθρων ἔχειν, τὸ δὲ ποτιμόν). M-M.*

ἁλύπητος, ὄν without sorrow (Soph.; Theopomp. [IV BC] 115 fgm. 399 Jac.) εὐφρανθήσεται εἰς τὸν ἅ. αἰῶνα he will rejoice through an eternity free from sorrow 2 Cl 19:4 (cf. Soph., Trach. 168 τὸ λοιπὸν ἤδη ζῆν ἁλυπητῷ βίῳ).*

ἁλυπος, ὄν pass. free from anxiety (so Soph.+; X., Hiero 9, 9; Epict.; Lucian; Herm Wr. 482, 9 Sc.; Wadd. 1835; 1851 al.; PPetr II 13, 13 [c. 250 BC]; BGU 246, 17 [II/III AD]; Philo, Cher. 86) ἵνα κἀγὼ ἁλυπότερος ὦ in order that I might be less anxious (than now=free from all anxiety) Phil 2:28. M-M.*

ἁλυσίς, εως, ἡ (for the breathing cf. W-S. §5, 10e; Mlt.-H. 100).

1. lit. chain (Hdt.+; Dit., Syll.2 586, 86; 588, 32; PSI 240, 12; PGM 4, 3092; 13, 294; Philo, Leg. All. 1, 28; Jos., Ant. 3, 170), esp. handcuffs Ac 28:20. δῆσαι τινα ἁλύσει (since Thu. 4, 100, 2; Wsd 17:16; Jos., Ant. 19, 294) bind someone w. chains of a demoniac Mk 5:3, cf. vs. 4. δεσμεῦειν ἁλύσεσιν (w. πέδαις, as Polyb. 3, 82, 8; Dionys. Hal. 6, 26, 2; 6, 27, 3; Mk 5:4) Lk 8:29. Double chains Ac 12:6f; 21:33. At the beginning of the 'Thousand Years' Satan will be bound w. a chain Rv 20:1f.

2. gener. of imprisonment πρεσβεύω ἐν ἁλύσει in chains=as a prisoner Eph 6:20; causing disgrace 2 Ti 1:16. M-M.*

ἁλυσιτελής, ἐς (Hippocr., Pla., X.+; PSI 441, 21 [III BC]; PTebt. 68, 31 [117/16 BC]; Philo) unprofitable ἁλυσιτελεῖς ὑμῖν τοῦτο that would be of no help to you Hb 13:17; but ἅ. can also be used positively, harmful (Polyb. 11, 4, 7; 28, 6, 4 al.; Philo, Spec. Leg. 1, 100 ἡ οἴνου χρῆσις ἅ.). M-M.*

ἄλφα, τό indecl. (Pla., Cratyl. 431E; Aeneas Tact. 1500; 1505; Herodas 3, 22) alpha s. entry A.

Ἀλφαῖος, ου, ὁ (Syr. ܐܠܦܐ, Hebr. אֶלְפָּא; MLidzbarski, Handb. d. nordsem. Epigraphik 1898, 275; ThNöldeke, Beiträge z. semit. Sprachwissenschaft '04, 98; Procop. Gaz., Ep. 99) Alphaeus.

1. father of Levi the tax-collector Λευὶν τὸν τοῦ Ἰ. Mk 2:14; Lk 5:27 D; GP 14:60.

2. father of one of the 12 disciples, who is called Ἰάκωβος ὁ τοῦ Ἰ. to distinguish him from the son of Zebedee Mt 10:3; Mk 3:18, also simply Ἰ. Ἀλφαίου Lk 6:15; Ac 1:13.—On him, and the attempts to equate 2 w. Clopas, as well as 1 w. 2, s. Zahn, Forsch. 6, 1900, 323f; JChapman, JTS 7, '06, 412ff; FMaier, BZ 4, '06, 164ff; 255ff.*

ἄλων, ὄνος, ἡ (a by-form, found since Aristot., also in pap. [Mayser 287; Crönert p. ix]; LXX; Jos. [Ant. 20, 181] for Att. [since Aeschyl.] ἄλως, gen. ἄλω or ἄλωος, found 1 Cl 29:3 [prob. after LXX] and in inscr. [Dit., Syll.3 631, 7; 671A, 9], pap. [Mayser 258f; PGM 4, 2746], LXX and Jos., Ant. 4, 281; cf. BI-D. §44, 1; 52; Mlt.-H. 121; 127) threshing floor.

1. lit. γεννήματα ληνοῦ καὶ ἄλωνος products of wine-press and threshing floor D 13:3 (cf. Num 18:30).

θημῶν ἄλωνος a heap on the threshing floor 1 Cl 56:15 Job 5:26).

2. fig. of the threshed grain still lying on the threshing floor (PRyl. 122, 10; 20 [II AD]; Job 39:12) διακαθαίρειν τὴν ἄλωνα cleanse (winnow) what he has threshed Mt 3:12; Lk 3:17. M-M.*

ἁλώπηξ, εκος, ἡ (since Archilochus [VII BC], Hdt.; Sb 7223; LXX; Jos., Ant. 5, 295 [after Judg 15:4]; Sib. Or. 8, 41) fox.

1. lit. αἱ ἅ. φωλεοὺς ἔχουσιν Mt 8:20; Lk 9:58.

2. fig., of crafty people (Alcaeus [VII-VI BC] 42, 6 Diehl2; Theocr. 5, 112; Plut., Solon 30, 2, Sulla 28, 5; Epict. 1, 3, 7; Artem. 2, 12 p. 104, 9.—Billerb. II 678) of Herod Antipas εἶπατε τῇ ἁλώπεκι ταύτῃ 13:32. B. 186.*

ἄλως s. ἄλων.

ἁλώσις, εως, ἡ (Pind., Hdt.+; Jer 27:46; Jos., Ant. 2, 250; 5, 261; Sib. Or. 4, 89) capture, catching of animals for food (so Aristot.; Epict. 4, 1, 29) γεγεννημένα εἰς ἅ. καὶ φθοράν born to be caught and killed 2 Pt 2:12.*

ἅμα (Hom.+; inscr., pap., LXX)—1. adv.—a. denoting the coincidence of two actions in time (BI-D. §425, 2; Rob. index) at the same time, together B 8:6; w. ptc. (Is 41:7; Jos., Bell. 3, 497) ἅ. ἀνέντες τὰς ζευκτηρίας while at the same time Ac 27:40; cf. 16:4 D. W. finite verb everything at once Dg 8:11. ἅ. (δὲ) καὶ (but) at the same time also, besides ἅ. καὶ ἐλπίζω Ac 24:26 (Jos., Ant. 18, 246 ἅ. καὶ ἀγόμενος). ἅ. δὲ καὶ ἀργαί μανθάνουσιν 1 Ti 5:13. ἅ. δὲ καὶ ἐτοίμαζε Phlm 22.—Postpositive προσευχόμενοι ἅμα καὶ περὶ ἡμῶν Col 4:3.

b. denoting coincidence in place *together* ἄ. ἡχρεώθησαν (like τῇ) Ro 3:12 (Ps 13:3; 52:4).

2. improper prep. w. dat. *together with* (Hom.+; Dit., Syll.3 958, 21f; 1168, 6; PReinach 26, 14; POxy. 658, 13; 975; PFlor. 21, 15; Wsd 18:11; 1 Esdr 1:43 al.) ἐκρίζωσθε ἄ. αὐτοῖς Mt 13:29. ἄ. Πέφ IPHld 11:1; cf. IEph 2:1; 19:2; IMg 15 al. Seemingly pleonastic w. σύν (cf. Alex. Aphr., An. 83, 19 ἄ. αἰσθημένη σύν αὐτῷ; En. 9, 7; Jos., Ant. 4, 309; cf. Dit., Syll.3 705, 57 ἄμα μετ' αὐτῶν) to denote what belongs together in time and place (about like Lat. una cum): ἄ. σύν αὐτοῖς ἀρπαγισόμεθα 1 Th 4:17. ἄ. σύν αὐτῷ ζήσωμεν 5:10.—Also w. adv. of time (POxy. 1025, 16 [III AD] ἄμ' αὐριον; cf. Jos., Ant. 6, 40 ἄ. ἔφ) ἄ. πρωῒ *early in the morning* Mt 20:1 (Theophanes Continuatus 719, 7 [IBekker 1838]; cf. Ep. Arist. 304 ἄ. τῇ πρωῒ). M-M.*

ἀμαθής, ἑς (Hdt., Eur., Aristoph.+; Epict., Ench. 48, 3; Sym. Ps 48:11; Philo; Jos., Ant. 12, 191) *ignorant* (w. ἀστήρικτος) of heretics 2 Pt 3:16 (cf. Plut., Mor. 25C ἐν πᾶσιν ἀμαρτωλὸν εἶναι τὸν ἀμαθῆ). M-M.*

Ἀμαλήκ, ὁ indecl. (LXX, Philo; Test. Sim. 6:3; Sib. Or. 8, 252.—In Joseph. Ἀμάληκος, ου [Ant. 2, 6]) *Amalek*, a Semitic tribe in the Sinai desert (cf. Ex 17:8ff) B 12:9.*

ἄμαξα, ης, ἡ (Hom.+; LXX) *wagon* Papias 3.*

ἀμαράντινος, η, ον *unfading* in our lit. only fig. of eternal life τὸν ἄ. τῆς δόξης στέφανον *the unfading crown of glory* (στεφ. ἄ. also Philostrate., Her. 19, 14 p. 208, 18; perh. CIG 155, 39) 1 Pt 5:4. Possibly a wreath of amaranths (Diosc. 4, 57 and Aesop, Fab. 369 P.=384 H.=Babrius 178 τὸ ἀμάραντον or Artem. 1, 77 p. 70, 19 ὁ ἀμάραντος the flower that μέχρι παντὸς διαφυλάττει), or strawflowers (everlastings) is meant; its unfading quality may typify eternal glory.*

ἀμάραντος, ον *unfading* (Diosc. 4, 57; Lucian, Dom. 9; schol. on Apollon. Rhod. 2, 399-401a; inscr. fr. II BC APF 1, '01, 220; CIG II 2942c, 4; Wsd 6:12).

1. lit. ἄ. ἄνθη *unfading flowers* (as they bloom in the next world) AP 15.

2. fig. (w. ἄφθαρτος and ἀμίαντος) of eternal bliss ἄ. κληρονομία 1 Pt 1:4 (cf. Sib. Or. 8, 411 ζωὴ ἄ.). M-M.*

ἀμαρτάνω fut. ἀμαρτήσω Mt 18:21, cf. Hm 4, 1, 1f (W-S. §13, 8; Mlt.-H. 227); 2 aor. (class.) ἤμαρτον, subj. ἀμάρτω Lk 17:3; 1 aor. (H.Gk.) ἡμάρτησα, subj. ἀμαρτήσω (Mt 18:15; Lk 17:4; Ro 6:15, ptc. ἀμαρτήσας Ro 5:14, 16; Hb 3:17; 2 Pt 2:4 (BI-D. §75; 77; Mlt.-H. 214; on the LXX forms cf. Thackeray 259) (in the sense *transgress, sin* against divinity, custom, or law since Hom., esp. LXX, also En., Ep. Arist., Philo, Joseph., Test. 12 Patr., Herm. Wr.; class. also 'miss the mark') *do wrong, sin* of offenses against the relig. and moral law of God.

1. abs. (Menand., fgm. 499 K. ἄνθρωπος ὢν ἤμαρτον; Herodas 5, 27) Mt 18:15; Lk 17:3; J 5:14; 9:2f; Ro 3:23; 5:12 (s. the lit. on ἁμαρτία 3); 1 Cor 7:28, 36; Eph 4:26 (Ps 4:5); Tit 3:11; 1 Pt 2:20; 1 Cl 4:4 (Gen 4:7); 56:13 (Job 5:24); 2 Cl 1:2; B 10:10; Hv 3, 5, 5; m 4, 1, 4f; 8; 4, 2, 2 al. Of sinning angels (En. 106, 14; cf. 7, 5) 2 Pt 2:4. Of the devil 1J 3:8.

2. w. fuller indication of that in which the sin consists, by means of a supplementary ptc. (BI-D. §414, 5; cf. Hipponax [VI BC] 70 Diehl οὐχ ἀμαρτάνω κόπτων=I don't miss when I strike; Jos., Ant. 3, 174) ἤμαρτον παραδοῦς αἷμα ἀθῶν *I have committed a sin by betraying innocent blood* Mt 27:4.

3. w. indication of the manner of sinning ἀνόμως ἄ. Ro 2:12; opp. ἐν νόμῳ ἄ. *ibid.*; ἐκουσίως ἄ. (cf. Job 31:33) Hb 10:26. Opp εἴ τι ἄκοντες ἡμάρτετε 1 Cl 2:3 (s. ἄκων). Also w. acc. (epigr. in Demosth. 18, 289 μηδὲν ἀμαρτεῖν ἐστι θεῶν) ἄ. ἀμαρτίαν (=τὸ ἥμαρτον) Ex 32:30f al.; cf. Soph. Phil. 1249; Pla., Phaedo 113E) *commit a sin*

1J 5:16a; ἀμαρτίας ἄ. Hv 2, 2, 4; also τοσαῦτα Hm 9:1 (Cornutus 10 τοιαῦτα ἄ.).—ὕπο χεῖρα ἄ. *sin repeatedly* Hm 4, 3, 6 (BI-D. §232, 1 app.).

4. w. indication of the pers. against whom the sin is committed—**a.** in the dat. (M. Ant. 4, 26; 9, 4 ἐαυτῷ ἀμαρτάνει; Ps 77:17; Bar 1:13; 2:5) σοὶ μόνῳ ἤμαρτον *against thee only* 1 Cl 18:4 (Ps 50:6).

b. ἄ. εἰς τινα (Soph., fgm. 21 εἰς θεοὺς; *likew.* X., Hell. 1, 7, 19; Pla., Phaedr. 242C εἰς τὸ θεῖον; Jdth 5:20; 11:10; Sir 7:7; EpJer 12; Jos., Ant. 7, 320 εἰς τ. θεόν) Mt 18:21; Lk 17:4. εἰς Χριστόν 1 Cor 8:12. εἰς τοὺς ἀδελφούς *ibid.* εἰς τὸ ἴδιον σῶμα 1 Cor 6:18.—εἰς τὸν οὐρανόν *against God* Lk 15:18, 21. ἄ. εἰς τινά τι (M. Ant. 7, 26; BGU 1141, 14ff [13 BC] ἡμάρτηκά τι εἰς σέ) Ac 25:8.

c. ἄ. ἐνώπιόν τινος (1 Km 7:6; 20:1; Tob 3:3; BI-D. §214, 6): ἐνώπιόν σου Lk 15:18, 21.

5. w. indication of the result ἄ. μὴ πρὸς θάνατον *commit a sin that does not lead to death* (like σὺ μὴ 18:22 λαβεῖν ἀμαρτίαν θανατηφόρον; Dt 22:26 ἀμαρτήμα θανάτου) 1J 5:16b (RSeeberg, Lihmels-Festschr. '28, 19-31; OBauernfeind, VSchultze-Festschr. '31, 43-54).—EDBurton, ICC Gal., 436-43; OHey, Ἀμαρτία: Philol. 83, '27, 1-17; 137-63; FSteinleitner, D. Beicht '13; KLatte, Schuld u. Sünde in d. griech. Rel.: ARW 20, '21, 254-98. M-M.

ἀμαρτήμα, τος, τό (Pre-Socr., Soph.+; Diod. S. 14, 76, 4 εἰς θεοὺς ἀμαρτήματα; POxy. 34 III, 13; PTebt. 5, 3 [s. ἁγνότημα]; PPar. 63 XIII, 2ff; BGU 1141, 8; 1185, 7; LXX; En.; Ep. Arist. 297; Philo; Jos., Bell. 4, 348, Ant. 1, 22, 3:221 al.) *sin, transgression* Ro 5:16 v.l.; αἰώνιον ἄ. *an everlasting sin* Mk 3:29; τὰ προγεγονότα ἀμαρτήματα Ro 3:25 (s. Eunap. p. 76 τὰ προγεγεννημένα τῶν ἀμαρτημάτων); cf. τῶν πάλαι αὐτοῦ ἀμαρτημάτων 2 Pt 1:9 v.l.; ἐξαλείφειν τὰ πρότερα ἄ. *wipe out our former sins* 2 Cl 13:1; καθαρίζεσθαι ἀπὸ τῶν ἄ. *be cleansed fr. sins* Hv 3, 2, 2; ποιεῖν ἄ. (Hdt. 7, 194; Jdth 11:17; 13:16) 1 Cor 6:18. ἀφιέναι τινὶ τὰ ἄ. (1 Macc 13:39) *forgive someone's sins* Mk 3:28; PK 3 p. 15, 27; for this ὑᾶσθαι τὰ ἄ. (Pla., Gorg. 525B ὑᾶσιμα ἀμαρτήματα ἀμαρτάνειν)

Hv 1, 1, 9; s 9, 23, 5; ποιεῖν ἵασιν τοῖς προτέροις ἅ. m 12, 6, 2; τελειοῦν τὰ ἅ. GP 5:17. ἵνα κακεῖνοι τελειωθῶσιν τοῖς ἅ. *in order that they might be perfected in their sins=that the measure of their (i.e. the Jews') sins might be filled* B 14:5. μετανοεῖν ἐπὶ τοῖς ἅ. *repent of sins* 1 Cl 7:7 (Wsd 12:19 ἐπὶ ἁμαρτήμασιν μετάνοια. Cf. Appian, Bell. Civ. 2, 63 §261f ἐπὶ μετάνοιαν. . . τὸ ἁμάρτημα). ἐφῆδесθαι τοῖς ἅ. *delight in sins* Dg 9:1. M-M.*

ἁμάρτησις, εὖς, ἡ *sin* ἐὰν. . . ἔτι ἅ. γένηται *if there is any more sinning* Hv 2, 2, 5.*

ἁμαρτία, ἱας, ἡ (Aeschyl., Antipho, Democr.+; inscr. fr. Cyzicus JHS 27, '07, p. 63 [III BC] ἁμαρτίαν μετανόει; PLeipzig 119 r., 3; POxy. 1119, 11; LXX; En.; Ep. Arist. 192; Philo; Jos., Ant. 13, 69 al.; Test. 12 Patr.; cf. CIR 24, '10, p. 88; 234; 25, '11, 195-7) *sin*.

1. The action itself (ἁμάρτησις), as well as its result (ἁμάρτημα), every departure fr. the way of righteousness, both human and divine *πάσα ἀδικία ἅ. ἐστίν* 1J 5:17 (cf. Eur., Or. 649; Gen 50:17). ἅ. w. ἀνομήματα Hv 1, 3, 1; descr. as ἀνομία (cf. Ps 58:3) 1J 3:4; but he who loves is far from sin Pol 3:3, cf. Js 5:20; 1 Pt 4:8, 1 Cl 49:5; Agr 13. ἀναπληρῶσαι τὰς ἅ. *fill up the measure of sins* (Gen 15:16) 1 Th 2:16. κοινωνεῖν ἅ. ἀλλοτρίαις 1 Ti 5:22. ποιεῖν ἅ. *commit a sin* (Tob 12:10; 14:7S; Dt 9:21) 2 Cor 11:7; 1 Pt 2:22; Js 5:15; 1J 3:4, 8. For this ἁμαρτάνειν ἅ. (Ex 32:30; La 1:8) 1J 5:16; ἐργάζεσθαι ἅ. Js 2:9; Hm 4, 1, 2 (LXX oft. ἐργάζ. ἀδικίαν or ἀνομίαν). μεγάλην ἅ. ἐργάζεσθαι *commit a great sin* m 4, 1, 1; 8:2. Pl. (cf. Pla., Ep. 7 p. 335A τὰ μεγάλα ἁμαρτήματα κ. ἀδικήματα) s 7:2. ἐπιφέρειν ἅ. τινί Hv 1, 2, 4. ἐαυτῷ. ἅ. ἐπιφέρειν *bring sin upon oneself* m 11:4; for this ἅ. ἐπισπᾶσθαι τινι m 4, 1, 8 (cf. Is 5:18). προστιθέναι ταῖς ἅ. *add to one's sins* Hv 5:7; m 4, 3, 7; s 6, 2, 3; 8, 11, 3; φέρειν ἅ. 1 Cl 16:4 (Is 53:4). ἀναφέρειν vs. 14 (Is 53:12). γέμειν ἁμαρτιῶν B 11:11. εἶναι ἐν ταῖς ἁμαρτίαις 1 Cor 15:17 (cf. Alex. Aphr., Eth. Probl. 9 II 2 p. 129, 13 ἐν ἁμαρτήμασιν εἶναι).—Of God or Christ ἀφιέναι τὰς ἅ. *let go=forgive sins* (Lev 4:20 al.) Mt 9:2, 5f; Mk 2:5, 7, 9f; Lk 5:20ff; Hv 2, 2, 4; 1 Cl 50:5; 53:5 (Ex 32:32) al. (ἀφίημι 2); hence ἄφεσις (τῶν) ἁμαρτιῶν *forgiveness of sins* Mt 26:28; Mk 1:4; Lk 1:77; 3:3; 24:47; Ac 2:38; 5:31; 10:43; 13:38; Hm 4, 3, 2; B 5:1; 6:11; 8:3; 11:1; 16:8. λαβεῖν ἄφεσιν ἅ. *receive forgiveness of sins* Ac 26:18; καθαρίζειν τὰς ἅ. *cleanse the sins* (thought of as a stain) Hs 5, 6, 3; καθαρίζειν ἀπὸ ἅ. 1 Cl 18:3 (Ps 50:4; cf. Sir 23:10); also καθαρισμόν ποιεῖσθαι τῶν ἅ. Hb 1:3; ἀπολούεσθαι τὰς ἅ. Ac 22:16 (w. βαπτίζειν); λύτρον ἅ. *ransom for sins* B 19:10.—αἵρειν J 1:29; περιελεῖν ἅ. Hb 10:11; ἀφαιρεῖν (Ex 34:9; Is 27; 9) vs. 4; Hs 9, 28, 3; ῥυσθῆναι ἀπὸ ἅ. 1 Cl 60:3. Sin as a burden αἱ ἅ. κατεβάρησαν Hs 9, 28, 6; as a disease ἰᾶσθαι s 9, 28, 5 (cf. Dt 30:3); s. also the verbs in question.—Looked upon as an entry in a ledger; hence ἐξαλείφεται ἡ ἅ. *wiped away, cancelled* (Ps 108:14; Jer 18:23; Is 43:25) Ac 3:19.—Opp. στήσαι τὴν ἅ. Ac 7:60; λογιζεσθαι ἅ. *take account of sin* (as a debt) Ro 4:8 (Ps 31:2); 1 Cl 60:2. Pass. ἅ. οὐκ ἐλλογεῖται *is not entered in the account* Ro 5:13 (GFriedrich, ThLZ 77, '52, 523-8). Of sinners ὀφειλέτης ἅ. Pol 6:1 (cf. Dit., Syll. 3 1042, 14ff [II AD] ὅς ἂν δὲ πολυπραγμονήσῃ τὰ τοῦ θεοῦ ἢ περιεργάσῃται, ἁμαρτίαν ὀφιλέτω Μηνί Τυράννω, ἣν οὐ μὴ δύνηται ἐξελάσασθαι).—γινώσκειν ἅ. (cf. Num 32:23) Ro 7:7; Hm 4, 1, 5. ἐπίγνωσις ἁμαρτίας Ro 3:20; ὁμολογεῖν τὰς ἅ. 1J 1:9; ἐξομολογεῖσθε ἐπὶ ταῖς ἅ. B 19:12; ἐξομολογεῖσθαι τὰς ἅ. Mt 3:6; Mk 1:5; Hv 3, 1, 5f; s 9, 23, 4; ἐξομολογεῖσθε ἀλλήλοις τὰς ἅ. *confess your sins to each other* Js 5:16.—ἐλέγχειν τινὰ περὶ ἅ. *convict someone of sin* J 8:46; cf. ἵνα σου τὰς ἅ. ἐλέγξω πρὸς τὸν κύριον *that I might reveal your sins before the Lord* Hv 1, 1, 5.—σεσωρευμένος ἁμαρτίας *loaded down w. sins* 2 Ti 3:6; cf. ἐπισωρεύειν ταῖς ἅ. B 4:6; ἐνοχος τῆς ἅ. *involved in the sin* Hm 2:2; 4, 1, 5. μέτοχος τῆς ἅ. m 4, 1, 9.

2. In Johannine usage ἅ. is conceived as a condition or characteristic quality, *sinfulness*, and is opposed to ἀλήθεια; hence ἅ. ἔχειν J 9:41; 15:24; 1J 1:8. μεῖζον ἅ. ἔχειν J 19:11; ἅ. μένει 9:41. γεννᾶσθαι ἐν ἁμαρτίαις *be born in sin* 9:34 (ἐν ἁμαρτίᾳ P66 et al.); opp. ἐν ἅ. ἀποθανεῖν *die in sin* 8:21, 24. ἅ. ἐν αὐτῷ οὐκ ἔστιν 1J 3:5.

3. Paul thinks of sin almost in pers. terms (cf. Sir 27:10; PGM 4, 1448 w. other divinities of the underworld, also Ἀμαρτία χθόνια; Dibelius, Geisterwelt 119ff) as a ruling power. Sin came into the world Ro 5:12 (JFreundorfer, Erbsünde u. Erbtod b. Ap. Pls '27; ELohmeyer, ZNW 29, '30, 1-59; JSchnitzer, D. Erbsünde im Lichte d. Religionsgesch. '31; ROtto, Sünde u. Urschuld '32; FW Danker, Ro 5:12: Sin under Law, NTS 14, '67/'68, 424-39), reigns there vs. 21; 6:14; everything was subject to it Gal 3:22; men serve it Ro 6:6; are its slaves vss. 17, 20; are sold into its service 7:14 or set free from it 6:22; it has its law 7:23; 8:2; it revives (ἀνέζησεν) Ro 7:9 or is dead vs. 8; it pays its wages, viz., death 6:23, cf. 5:12 (see lit. s.v. ἐπὶ II 1bγ). As a pers. principle it dwells in man Ro 7:17, 20, viz., in the flesh (cf. σὰρξ 7) 8:3; cf. vs. 2; 7:25. The earthly body is hence a σῶμα τῆς ἅ. 6:6 (Col 2:11 t.r.).—As abstr. for concr. τὸν μὴ γνόντα ἅ. ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν (God) *has made him to be sin (i.e., subject to death) who knew no sin, for our sakes* 2 Cor 5:21. Or ἅ. may=sin-offering here, as Lev 4:24 (cf. APlummer, ICC ad loc.; NHSnaith, Vetus Testamentum 7, '57, 316f); or Jesus is viewed as representative and bearer of the world's sin (cf. Expos. Gk. NT ad loc.).

4. In Hb (as in OT) sin appears as the power that deceives men and leads them to destruction, whose influence and activity can be ended only by sacrifices: ἀπάτη τῆς ἅ. Hb 3:13; sin is atoned for (ἱλάσκεσθαι τὰς ἅ. 2:17) by sacrifices θυσία ὑπὲρ ἅ. 5:1 (cf. 1 Cl 41:2). προσφορά περὶ ἅ. sin-offering 10:18; also simply περὶ ἅ. (Lev 5:11; 7:37) vss. 6, 8 (both Ps 39:7; cf. 1 Pt 3:18; προσφέρειν περὶ ἅ. *bring a sin-offering* Hb 5:3; cf. 10:12; 13:11. Christ has made the perfect sacrifice for sin 9:23ff; συνειδήσις ἅ. *consciousness of sin* 10:2; ἀνάμνησις ἅ. *a reminder of sins* of the feast of atonement vs. 3).

5. special sins: πρὸς θάνατον *that leads to death* 1J 5; 16 (ἁμαρτάνω 5); opp. οὐ πρὸς θάνατον vs. 17. μεγάλη ἅ. *a great sin* Hv 1, 1, 8 al. (Gen 20:9; Ex 32:30 al.). μεῖζον ἅ. m 11:4; ἥττων 1 Cl 47:4. μεγάλη κ. ἀνίατος Hm 5, 2, 4; τέλειαι ἅ. Hv 1, 2, 1; B 8:1, cf. τὸ τέλειον τῶν ἅ. 5:11 (Philo, Mos. 1, 96 κατὰ τῶν τέλειαι, ἡμαρτηκότων); ἡ προτέρα ἅ. (Arrian, Anab. 7, 23, 8 εἴ τι πρότερον ἡμαρτηκας) sin committed before baptism Hm 4, 1, 11; 4, 3, 3; s 8, 11, 3; cf. v 2, 1, 2.—On the whole word s. ἁμαρτάνω, end. JKöberle, Sünde u. Gnade im relig. Leben d. Volkes

Israel bis auf Chr. '05; JHempel, Sünde u. Offenbarung nach atl. u. ntl. Ansch.: Ztschr. f. syst. Theol. 10, '33, 163-99; GFMoore, Judaism I '27, 445-52; ABüchler, Studies in Sin and Atonement in the **Rabb. Lit.** of the I Cent. '28; WKnuth, D. Begriff der Sünde b. Philon v. Alex., Diss. Jena '34; EThomas, The Problem of Sin in the NT '27; **TW I** 267-320; **Dodd** 76-81; DDaube, Sin, Ignorance and Forgiveness in the Bible, '61; AMDubarle, The **Bibl.** Doctrine of Original Sin [Eng. tr.] '64; AGelin and ADescamps, Sin in the Bible, '65; SLyonnet, Sin, Redemption and Sacrifice, '70.—On the special question 'The Christian and Sin' see PWernle 1897; HWindisch '08; EHedström '11; RBultmann, **ZNW** 23, '24, 123-40; Windisch, *ibid.* 265-81; EGaugler, Internat. kirchl. Ztschr. 15, '25, 100-20; WMundle, Ztschr. f. syst. Th. 4, '27, 456-82; JSchnitzer, Paulus und die Sünde des Christen: Religio 10, '34, 539-45; OMoe, Tidsskr. f. Teol. og K. 11, '40, 33-40; RSchulz, D. Frage nach der Selbsttätigkt. d. Menschen im sittl. Leben b. Pls., Diss. Hdlb. '40; AKirchgässner, D. Chr. u. d. S'9f. b. Pls., Diss. Frbg. '42.—JTAddison, **ATR** 33, '51, 137-48; KGKuhn, πειρασμός ἀμαρτία σάρξ im NT: **ZThK** 49, '52, 200-22. **M-M. B.** 1182.

ἀμαρτυρος, ον (since **Thu.** 2, 41, 4, also **Callim.**, fgm. 442 Schn. ἀμαρτυρον οὐδὲν αἰδω=I announce nothing that is not attested; Herodian 1, 1, 3; **Inscr.** Ariassi 58, 8 [**Bull. de corr. hell.** 16, 1892, p. 428]; PRain. 232, 30; **PFlor.** 59, 13 [III **AD**] ἵνα μὴ ἀμαρτυρον ᾖ; **Philo**, Sacr. Abel. 34; **Jos.**, **Ant.** 14, 111) *without witness*; of God οὐκ ἀμαρτυρον αὐτὸν ἀφῆκεν *God has not left himself without witness*=plainly revealed (in his works) **Ac** 14:17 (**Philostrat.**, Vi. Apoll. 6, 1 p. 204, 3 ἀμ. means simply 'unknown'). **M-M.***

ἀμαρτωλός, ὄν—1. **adj.** (**Aristoph.**, Th. 1111; **Aristot.**, Eth. Nicom. 2, 9; **Philod.**, Ira p. 73 **W.**; **Plut.**, Mor. 25c; **LXX**) *sinful* ἀνὴρ ἄ. (Sir 15:12; 27:30; 1 Macc 2:62) *a sinner* Lk 5:8; 19:7; ἀνθρώπος ἄ. (Sir 11:32; 32:17) **J** 9:16; **pl.** (Num 32:14) Lk 24:7. ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἄ. *in this adulterous (=unfaithful) and sinful generation* Mk 8:38. ἵνα γένηται καθ' ὑπερβολὴν ἄ. ἡ ἀμαρτία *that sin might become sinful in the extreme* Ro 7:13.

2. **subst.** ὁ ἄ. *the sinner* (**inscr.** from Lycia ἄ. θεοῖς 'sinner against the gods' [OBennndorf et al., Reisen im südwestl. Kleinasien I 1884, 30 No. 7; **CIG** 4307; Lyc. **inscr.**: **ARW** 19, '19, 284] or ἄ. θεῶν [Reisen etc. II 1889, 36 No. 58; **Dit.**, Or. 55, 31f; **CIG** 4259; other **inscr.**: Steinleitner [see ἀμαρτάνω, end] p. 84f; **LXX**; **En.**; **Test.** 12 **Patr.**) ἄ παρὰ πάντας τοὺς Γαλιλαίους *greater sinners than all the other Galileans* Lk 13:2; (**opp.** δίκαιος as **En.** 104, 6) οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἄ. Mt 9:13; Mk 2:17; Lk 5:32; 2 **Cl** 2:4; **B** 5:9; cf. **Hs** 3:2f; 4:2ff. **W.** ἀσεβής (**En.** 5, 6) 1 **Ti** 1:9; 1 **Pt** 4:18 (Pr 11:31); **B** 11:7 (Ps 1:5); **w.** πονηρός (Gen 13:13) 4:2; **w.** ἄπιστος **Rv** 21:8 v.l.; ἄ. εἰμι **Hm** 4, 2, 3. οὗτος ὁ ἄνθρωπος ἄ. ἐστίν **J** 9:24; cf. **vs.** 25. ἄ. μετανοῶν *a sinner who repents* Lk 15:7, 10. μετάνοια τῶν ἄ. **Hs** 8, 6, 6. ἀμαρτωλοὺς προσδέχεσθαι Lk 15:2. ἄ. σῶσαι 1 **Ti** 1:15; ἐπιστρέφειν ἄ. **Js** 5:20; ἰλάσθητί μοι τῷ ἄ. Lk 18:13. ἀμαρτωλὼν οὐκ ἀκούει of God **J** 9:31. ἡ ἀμαρτωλός *the sinful woman* Lk 7:37, 39 (**PJoüon**, Rech de sc rel 29, '39, 615-19).—**W.** τελώνης (IAbrahams, Publicans and Sinners: Stud. in Pharisaism and the Gospels I '17, 54ff; JoachJeremias, **ZNW** 30, '31, 293-300; WHRaney, Jour. of Rel. 10, '30, 578-91; **Gdspd.**, **Probs.** 28f) *irreligious, unobservant people*, of those who did not observe the Law in detail Mt 9:10f; 11:19; Mk 2:15f; Lk 5:30; 7:34; 15:1.—Lk 6:32 has ἄ., while its parallel Mt 5:46 has τελώνης. **W.** ἔθνη **Hs** 4:4; more exactly ἡμεῖς οὐκ ἐξ ἐθνῶν ἀμαρτωλοί, which means, in the usage of Jews and Jewish Christians, *no 'sinners' of Gentile descent* Gal 2:15. **Gener.** a favorite term for heathen (Is 14:5; Tob 13:8; 1 Macc 1:34 al.); hence **perh.** *heathen* in ὁ υἱὸς τ. ἀνθρώπου παραδίδοται εἰς (τὰς) χεῖρας (τῶν) ἄ. Mt 26:45; Mk 14:41 (on χεῖρ. ἄ. cf. Ps 70:4; 81:4; 96:10); cf. Lk 6:32ff, whose parallel Mt 5:47 has ἐθνικός. (ἡ) ὁδὸς ἀμαρτωλῶν *the way of sinners* **B** 10:10 (Ps 1:1). Its **adj.** character is wholly lost in **Jd** 15, where it is itself modif. by ἀσεβεῖς (**En.** 1, 9).—Of the state of the man who is not yet reconciled ἔτι ἄ. ὄντων ἡμῶν **Ro** 5:8. ἄ. κατεστάθησαν οἱ πολλοί *the many* (i.e. 'humanity'; **opp.**, 'the one', Adam) *were made sinners* 5:19. **Opp.** κεχωρισμένος ἀπὸ τῶν ἄ. *separated from sinners* of Jesus **Hb** 7:26.—ESjöberg, Gott u. die Sünder im paläst. Judentum '38. KH Rengstorff, **TW I** 320-39. **M-M.**

Ἀμασίας, ου, ὁ (ᾱ) **Amaziah** (2 Ch 25:1; 4 Km 14:1; **Jos.**, **Ant.** 9, 186) in genealogy of Jesus Mt 1:8 v.l.; Lk 3:23ff D.*

ἀμαύρωσις, εως, ἡ *darkening, dimness* (**Hippocr.**; **Plut.**, Anton. 71, 8; **Vett. Val.** 109, 31; 110, 36; **Herm. Wr.** 3, 4), in our **lit.** only **fig.** of perception (**Aristot.**, De Anima 408b, 20 of mental dullness.—**W.** ἀχλύς as **Jos.**, **Ant.** 9, 57) ἀμαύρωσιν περικείμενοι *afflicted w. dimness of sight* 2 **Cl** 1:6.*

ἄμαχος, ον act. (as **X.**; **Jos.**, **Ant.** 15, 115) *peaceable* (so **Epigr. Gr.** 387, 6 ἄ. ἐβίωσα μετὰ φίλων; WRPaton and ELHicks, **Inscr.** of Cos 1891, 325, 9. The **adv.** ἀμάχως Sir 19:6 v.l.) of Christians **gener.** **Tit** 3:2; of bishops 1 **Ti** 3:3. **M-M.***

ἀμάω 1 **aor. ptc.** ἀμήσας (**Hom.**; **Philostrat.**, Gymn. 43 p. 285, 2; **PHib.** 47, 12 [256 **BC**] θερίζειν δὲ καὶ ἀμᾶν; **PStrassb.** 35, 14; **LXX**; **Jos.**, **Ant.** 4, 231) *mow* fields **Js** 5:4. **M-M. B.** 506.*

ἀμβλυοπῆω (**Hippocr.**, **X.**; **Plut.**, Mor. 53F; 3 Km 12:24i.—**PGM** 7, 245 ἀμβλυοπός) *be dim-sighted* (**opp.** ὀξύωπεῖν **Theophr.**, Sens. 8) in our **lit.** only **fig.**, ἐν τῇ πίστει *see poorly in the things of faith* 1 **Cl** 3:4.*

ἀμέθυστος, ου, ἡ (**Pliny**, H.N. 37, 121; **Plut.**, Mor. 15B) or ὁ (**PGraec.** Holm. [ed. Lagercrantz '13] δ3) *amethyst* (**Ex** 28:19; **Ezk** 28:13; **Jos.**, **Bell.** 5, 234 [ἀμέθυστος], **Ant.** 3, 168 [ἀμέθυστος as Mich. **Psellus** 4: Les lapidaires Gr. 1898 p. 201 and **Rv** 21:20 v.l.]) **Rv** 21:20.—MBauer, Edelsteinkunde (3rd ed. by KSchlossmacher) '32; EFJourdain, The Twelve Stones in the Apc.: **ET** 22, '11, 448-50; JLMyres, Precious Stones: **Encycl. Bibl.** 4799-812; CWCooper,

ἀμείβομαι fut. ἀμείψομαι (Hom.+; *inscr.*, *pap.*; Sym. 2 Km 1:6; Aq., Theod. Pr 11:17) *to reward*, w. *acc.* of the *pers.* (12th letter of Apollonius of Tyana: Philostrat. I 348, 32; Jos., Ant. 12, 139; Dit., Syll.3 898, 23; 902, 15) *ISM* 12:1. On 9:2 s. ἀμοιβή. B. 913.*

ἀμείνων, on comp. of ἀγαθός, q.v.

ἀμέλεια, ας, ἡ (Eur., Thu.+; Dit., Syll.3 784, 7; 837, 14; POxy. 62, 9; 1220; Sym. Ps 89:8; Ep. Arist. 248; Jos., Ant. 6, 316; 12, 164) *neglect* ἄμπελος ἀμελείας τυγχάνουσα *a vine that meets w. neglect* Hs 9, 26, 4; cf. m 10, 1, 5.*

ἀμελέω 1 aor. ἠμέλησα (fut. ἀμελήσω 2 Pt 1:12 t.r. for διὸ μελήσω); *pass. imper.* ἀμελείσθω (Hom.+; also *inscr.*, *pap.*, LXX) *to neglect, be unconcerned* τινός *about someone or someth.* (Il.; trag.; Appian, fgm. [I p. 532-36 Viereck-R.] 21; UPZ 81 col. 3, 4 τοῦ ἱεροῦ; Wsd 3:10; 2 Macc 4:14; Philo, Exs. 156; Jos., Ant. 4, 67) *κἀγὼ ἠμέλησα αὐτῶν* Hb 8:9 (Jer 38:32); *χήρας* Pol 6:1; w. the same noun in *pass.* *be neglected* IPol 4:1. *τηλικαύτης ἀμελήσαντες σωτηρίας if we disregard so great a salvation* Hb 2:3. *μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος do not neglect the spiritual gift that is in you* 1 Ti 4:14. *ἀμελήσαντες τῆς ἐντολῆς τοῦ θεοῦ who cared nothing for God's command* AP 15:30. *ἀ. ἡμῶν ἐδόκει (w. ἀφρονιστεῖν) Dg 8:10.—Abs. (Epict. 3, 24, 113; PTebt. 37, 23ff [73 BC]; POxy. 742, 14 [2 BC]; PGiess. 13, 22f; Jos., Bell. 4, 168) ἀμελήσαντες ἀπῆλθον they paid no attention and went away* Mt 22:5. M-M.*

ἀμελής, ἐς careless, negligent (so Aristoph., X., Pla.+; Epict. 2, 6, 2; Plut., Mor. 34D; 64F; PGiess. 79 II, 9; Jos., Ant. 11, 20) *οὐχ εὐρεθήσομαι ἄ. Hs 8, 2, 7; κἀγὼ ἄ. δόξω εἶναι 9, 7, 6.**

ἄμεμπτος, on (since trag., Pla., X.; freq. in *inscr.* and *pap.* [Nägeli 54], LXX, Philo; Jos., Ant. 3, 278; 4, 230) *blameless, faultless* of the Mosaic covenant Hb 8:7. Of hearts *ἄ. ἐν ἀγιωσύνῃ blameless in holiness* 1 Th 3:13. Otherw. only of *pers.* (Ael. Aristid. 33 p. 637 D.; 45 p. 91 παρὰ θεοῖς ἄ. 46 p. 319) *γενόμενος ἄ. Phil 3:6 (cf. Gen 17:1—MGoguel, JBL 53, '34, 257-67). πορευόμενοι . . ἄμεμπτοι (for ἀμέμπως, cf. Bl.D. §243; Rob. 659) Lk 1:6. W. ἀκέραιος Phil 2:15; w. δίκαιος of Job 1 Cl 17:3 (Job 1:1). ἄ. ἀπὸ τῶν ἔργων blameless in (lit. because of) his works (cf. Bl-D. §210, 1; Rob. 579f) 39:4 (Job 4:17). Of deacons Pol 5:2; ἄ. ἐν πᾶσιν in all respects 5:3. M-M.**

ἀμέμπτως adv. (Aeschyl.+; *inscr.*, *pap.*, Esth 3:13d; Philo, Migr. Abr. 129) *blamelessly* (w. *ὁσίως* and *δικαίως*) *γενηθῆναι behave blamelessly* 1 Th 2:10; ἄ. *τηρεῖσθαι be kept blameless* 5:23; *ἀναστρέφεσθαι ἄ. conduct oneself blamelessly* 1 Cl 63:3; *δουλεύειν τῷ κυρίῳ ἄ. Hv 4, 2, 5; δουλεύειν τῷ πνεύματι ἄ. s 5, 6, 7 (text restored). λειτουργεῖν ἄ. (UPZ 20, 62 [163 BC]) 1 Cl 44:3; προσφέρειν ἄ. 44:4; μετὰγειν ἐκ τῆς ἄ. αὐτοῖς τετιμημένης λειτουργίας remove them from the office which they filled blamelessly 44:6 (on the text see Knopf, Hdb.). 1 Th 3:13 v.l.**

ἀμεριμνία, ας, ἡ (Plut., Mor. 830A; Appian, Liby. 65 §290; Secundus [II AD], Sententiae 8b; Herodian 2, 4, 6; *inscr.* and *pap.* in many mngs., incl. techn.) *freedom from care=confidence* (Appian, Syr. 61 §321; Jos., Bell. 1, 627.—Ps 107:10 Sym. has ἄ. for ἐλπίς LXX) *ἐν ἄ. θεοῦ w. God-given freedom fr. care* IPol 7:1.*

ἀμέριμνος, on *free from care* (so since the new comedy [Philemo 114; Menand., fgm. 1083], also grave *inscr.*: Eranos 13, '13, 87 No. 9, 5ff; *pap.*; Wsd 6:15; 7:23; cf. Nägeli 37, 1).

1. of *pers.* *θέλω ὑμᾶς ἄ. εἶναι I want you to be free from care* (Appian, Maced. 19, §3 ἀμέριμνός εἰμι; Vett. Val. 355, 34 w. ἀλύπητος; Sext. Emp., Adv. Ethic. 117 syn. *χωρὶς ταραχῆς*) 1 Cor 7:32 (cf. Theophrastus [Jerome, Adv. Jovin. 1, 47=Seneca, fgm. 13, 47 Haase], who recommends celibacy because it makes one free for contemplation; PFay. 117, 22 [108 AD] ἵνα ἄ. ᾤῃς). *ἀμέριμνον ποιεῖν τινα keep someone out of trouble* (cf. PMich. 211, 8 [c. 200 AD]) Mt 28:14.

2. of personal characteristics *μακροθυμία* Hm 5, 2, 3. M-M.*

ἀμέριστος, on (since Pla., Tim. 35A, also Philo, mostly='indivisible') *undivided* (Dit., Syll.3 783, 35f. of a married couple: *παρ' ἀμφοτέροις ἀμέριστος ὁμόνοια*) *ἀγαπᾶν ἐν ἄ. καρδίᾳ to love w. undivided heart* ITr 13:2; cf. IPHld 6:2.*

ἀμετάθετος, on—1. *unchangeable* (since the Stoics Zeno and Chrysippus, also Polyb. 2, 32, 5; 30, 19, 2 al.; Diod. S. 1, 23, 8 et al.; Dit., Or. 331, 58 [II BC]; 335, 73 [II/I BC]; POxy. 75, 15; 482, 35; 636, 12 [of a will]; 3 Macc 5:1, 12; Jos., C. Ap. 2, 189) *πράγματα ἄ. Hb 6:18.—The neut. as subst. τὸ ἄ. τῆς βουλῆς αὐτοῦ the unchangeableness of his purpose* Hb 6:17 (cf. PGM 4, 527f *κατὰ δόγμα θεοῦ ἀμετάθετον*).—2. *impossible* MPol 11:1. M-M.*

ἀμετακίνητος, on (Pla., Ep. 7 p. 343A; Dionys. Hal. 8, 74; *inscr.* [RB 40, '31, p. 544, 5]; PHamb. 62, 18 [123 AD]; Jos., Ant. 1, 8) *immovable* (w. *ἐδραῖος*) *γίνεσθε ἄ. 1 Cor 15:58. M-M.**

ἀμεταμέλητος, on—1. *pass. not to be regretted, without regret* (so Pla., Tim. 59D; Polyb. 21, 11, 11; 23, 16,

11; **Dionys. Hal.** 11, 13; **Plut.**, *Mor.* 137B) μετάνοια ἄ. *a repentance not to be regretted* 2 Cor 7:10; πολιτεία ἄ. 1 Cl 54:4. ἔσται ἀμεταμέλητα ὑμῖν *you will have nothing to regret* 58:2. Hence also *irrevocable*, of *some*th. one does not take back (ὀργή ἄ.: *Epist. Claud.* [=PLond. 1912, 4, 78-41 AD] p. 8 StLösch '30, also in Loeb **Class. Library**, *Select Papyri* II '34, 78ff; so in wills LMitteis, *Chrest.* 319 [VI AD]; OEger, **ZNW** 18, '18, p. 91, 1) χαρίσματα, κληῖσις τ. θεοῦ Ro 11:29 (CSpicq, **RB** 67, '60, 210-19).

2. *act.*, *feeling no remorse, having no regret* (**Aristot.**, *Eth. Nic.* 9, 4) 1 Cl 2:7.*

ἀμεταμέλητος *adv.* (**Aesop.** 40d, 7 Chambry; **Themist.**, *Or.* 19 p. 281, 14) *without feeling regret* 1 Cl 58:2 (cf. **Inscr. v. Priene** 114 [I BC]).*

ἀμετανόητος, *ov* (mostly [**Lucian**, **Vett. Val.**, **Plotinus**] *pass.* 'irrevocable', so also in **pap.**) *act. unrepentant* Ro 2:5 (cf. **Test. Gad** 7:5; **Epict.**, *fgm.* 25 Sch.). **M-M**.*

ἄμετρος, *ov* (**Pla.**, **X**.; **Dit.**, *Or.* 669, 51; **Philo**; **Jos.**, **Bell.** 4, 350) *immeasurable* εἰς τὰ ἄ. *καυχᾶσθαι boast beyond limits* 2 Cor 10:13, 15 (**Epict.**, *Ench.* 33, 14 ἄμετρος of self-praise). **M-M**.*

ἀμήν (**LXX occas.** for ἡ, *usu. transl.* by γένοιτο; taken over by Christians; in **pap.** symbol. expressed by the number 99 [α=1+μ=40+η=8+ν=50; ESchaefer, **Pland.** I 29], but also as ἀμήν [**POxy.** 1058; SEitrem and AFridrichsen, *E. christl. Amulett* '21, 3]. **Inscr.**: **Wadd.** 1918; MvOppenheim-HLucas, **ByzZ** 14, '05, p. 34ff nos. 36, 39, 46, 84) so *let it be, truly, amen*.

1. liturg. formula, at the end of the liturgy, spoken by the congregation (cf. 1 Ch 16:36; 2 Esdr 15:13; 18:6 [Neh 5:13; 8:6]); hence τὸ ἄ. λέγειν 1 Cor 14:16, cf. Rv 5:14. At the end of a doxology (cf. 3 Macc 7:23; 4 Macc 18:24) Mt 6:13 v.l.; Ro 1:25; 9:5; 11:36; 15:33; 16:24 v.l., 27; Gal 1:5; 6:18; Eph 3:21; Phil 4:20, 23 v.l.; 1 Ti 1:17; 6:16; 2 Ti 4:18; Hb 13:21, 25 v.l.; 1 Pt 4:11; 5:11; Jd 25; Rv 1:6; 7:12; 1 Cl 20:12; 32:4; 38:4; 43:6; 45:8; 50:7; 58:2; 61:3; 65:2; 2 Cl 20:5. **W.** its *transl.* ναί, ἄ., *even so, amen* Rv 1:7.—Accord. to later custom (cf. Tob; 3 and 4 Macc; **Cyranides** p. 124, 18 Ἀμήν, τέλος, ἀμήν, ἀμήν) was almost always put at the end of books, but not in the older **mss.** (and hence v.l.) Mt 28:20; Mk 16:20; Lk 24:53; J 21:25; Ac 28:31; 1 Cor 16:24; 2 Cor 13:13 *al.* The liturg. formula is extended to ἄ. ἀλληλουῖα (q.v.) after the doxology Rv 19:4; to ἄ., ἔρχου κύριε Ἰησοῦ (cf. **μαρὰν ἄθᾶ**) 22:20 or μαρὰν ἄθᾶ ἄ. D 10:6.—At beginning and end of a doxology Rv 7:12.—Hence

2. asseverative particle, *truly*, always **w.** λέγω, beginning a solemn declaration but used only by Jesus Mt 5:18, 26; 6:2, 5, 16; 8:10 (31 times, but 18:19 is bracketed). Mk 3:28; 8:12; 9:1, 41 (13 times). Lk 4:24; 12:37; 18:17 (6 times; JCO'Neill, **JTS** 10, '59, 1-9). For this J always has ἀμήν ἀμήν λέγω (cf. OT ᾯ [Num 5:22; 2 Esdr 18:6 (Neh 8:6); Ps 41:13; 72:19], **Gk.** mostly γένοιτο, γένοιτο, but 2 Esdr 18:6 ἀμήν and in the **corresp.** passage 1 Esdr 9:47 *likew.*, **w.** the v.l. ἄμ. ἄμ. [like **PGM** 22b, 21; 25], only to strengthen a preceding statement) 1:51; 3:3, 5, 11; 5:19, 24f (25 times). On the emphatic force of repetition **s. Rdm.** 2 68, 1. Cf. **Aristaen.**, *Ep.* 1, 24 εὐθὺς εὐ.; 2, 13 οἶδα οἶ.

3. τὸ ἄ. (**w.** τὸ ναί): διὸ καὶ δι' αὐτοῦ τὸ ἄ. τῷ θεῷ πρὸς δόξαν *therefore the 'amen' is spoken through him to the glory of God* (**w. ref.** to the liturgical use of 'amen') 2 Cor 1:20; **s.** 1 Cor 14:16, in 1 above.

4. ὁ ἄ. of Christ, only in the enigmatic lang. of Rv, explained as ὁ μάρτυς ὁ πιστὸς κ. ἀληθινός 3:14 (Ps 88:38); LGillet, **ET** 56, '44/'45, 134-6; LHSilbermann, **JBL** 82, '63, 213-15.—On the word **gener.** Dalman, **Worte** 185; Jesus 27f (Eng. *transl.* '29, 30); PGlaue, Amen: **ZKG**, n.F. 7, '25, 184-98; EPeterson, Εἰς θεός, '26, index; DDaube **JTS** 45, '44, 27-31; **Gdspd.**, **Probs.**, 96-8; GDelling, D. Gottesdienst im NT '52, 73-75; JoachJeremias, Wikenhauser-Festschr., '53, 86-93; FASchilling, **ATR** 38, '56, 175-81; AStuiber, Jahrb. f. Antike u. Christ. I, '58, 153-59; JCGreig, *Studia Evangelica* 5, '68, 10-13; KBerger, Die Amen-Worte Jesu, '70, **ZNW** 63, '72, 45-75; HSchlier, **TW** I, 339-42. **M-M**.

ἀμήτωρ, **ορος** (since **Pre-Socr.**, **trag.**, **Hdt.** in **var. mngs.**; denotes origin without a mother in Ps.-Oppian, *Cyneg.* 2, 567 ἀμήτορα φῶλα [fish, originating fr. slime]; **Philostrat.** Vi. Apoll. 2, 14 p. 57, 32 [of vipers]; **Pla.**, *Symp.* 180D [of the heavenly Aphrodite]; **Eur.**, *Phoen.* 666; **Philo**, *Op. M.* 100, *Leg. All.* 1, 15, Mos. 2, 210; Celsus 6, 42 [of Pallas Ath.]; **Jo. Lydus**, *De Mens.* 2, 11; oracle of Apollo: **Theosophien** §13 p. 169=Lactant., *Inst.* 1, 7, 1, also 4, 13, 2 [of God]; **Philo**, *Ebr.* 61 [of Sara]. Cf. **ἀπάτωρ**) *without a mother* (**w.** ἀπάτωρ [like **Eur.**, *Ion* 109; Nonnus, *Dionys.* 41; 53] and ἀγενεαλόγητος) of Melchizedek, either to indicate that his genealogy is not given in the OT, or to ascribe to him heavenly origin Hb 7:3. **M-M**.*

ἀμίαντος, *ov* (**Pind.**.; **Wsd.**, 2 Macc., **Philo**; **PGM** 4, 289) *undefiled* only **fig.** (**Pla.**, *Leg.* 6, 777E; **Plut.**, *Nic.* 9, 5 *al.*), *pure* in **relig.** and moral sense.

1. of things κοῖτη ἄ. (parall. τίμιος γάμος; cf. **Epigr. Gr.** 204 [I BC]; **Plut.**, *Numa* 9, 5; **Wsd** 3:13) Hb 13:4; **w.** καθαρός (**Cornutus** 20 p. 36, 9; **Plut.**, *Pericl.* 39, 2, *Mor.* 383B; 395E; **Jos.**, **Bell.** 6, 99; **Test. Jos.** 4:6); θρησκεία ἄ. Js 1:27 (cf. **Wsd** 4:2). καρδιά **Hm** 2:7. σάρξ **s** 5, 7, 1 (cf. **Wsd** 8:20 σῶμα ἄ.); **w.** ἄγνός; βάπτισμα 2 Cl 6:9; χεῖρες ἄ. 1 Cl 29:1; **w.** ἄσπιλος; σάρξ **Hs** 5, 6, 7; **w.** ἄφθαρτος and ἀμάραντος; κληρονομία 1 Pt 1:4.

2. of **pers.**: **w.** ὁσιος, ἄκακος of Christ Hb 7:26. **M-M**.*

Ἀμιναδάβ, ὁ **indecl.** (אֲמִינָדָב) (**Philo**, *Poster. Cai.* 76 Ἀμινάδαμ.—In **Joseph.** Ἀμινάδαβος, *ov* [**Ant.** 6, 18]) *Amminadab*, son of Aram (Lk. Admin), father of Nahshon; in the genealogy of Jesus (cf. Ex 6:23; Num 1:7; 1 Ch 2:10; Ruth 4:19f) Mt 1:4; Lk 3:33.*

ἄμμον, ου, τό *sand* τὸ ἄ. τῆς θαλάσσης Ro 4:18 v.l.*

ἄμμος, ου, ἡ (Pla., X.+; pap., LXX; En. 101, 6; Sib. Or. 3, 363) *sand* ἡ ἄ. τῆς θαλάσσης=seashore Rv 12:18. Of a sandy subsoil Mt 7:26. Cf. Ac 7:24 D.—Mostly fig., of things that cannot be counted (LXX; Philo, Somn. 1, 175) Ro 9:27 (Is 10:22); Rv 20:8. More specif. ἡ ἄ. ἡ παρὰ τὸ χεῖλος τῆς θ. (Gen 22:17; Da 3:36; 1 Macc 11:1) *the sand on the seashore* Hb 11:12; in same sense ἄ. τῆς γῆς 1 Cl 10:5 (Gen 13:16). M-M. B. 22.*

ἀμνησικάκος, ον (Philo, De Jos. 246.—Nicol. Dam.: 90 fgm. 130, 59 p. 402, 19 Jac. μνησικάκος; 130, 117 p. 415, 25 ἀμνησικακεῖν) *bearing no malice, forgiving* (w. εἰλικρινής, ἀκέραιος) εἰς ἀλλήλους *bearing no malice toward each other* 1 Cl 2:5. ἀμνησικάκον εἶναι Hm 8:10; of God 9:3.*

ἀμνησικάκως adv. (Diod. S. 31, 8) *without bearing malice* ὁμονοεῖν ἅ. 1 Cl 62:2.*

ἀμνός, οὔ, ὁ (Soph., Aristoph.+; Dit., Syll.3 1024, 9 [III BC]; LXX; Philo, Mut. Nom. 159; Jos., Ant. 7, 382) *lamb* (acc. to Istros [III BC] no. 334 fgm. 23 Jac., a sheep one year old; acc. to a schol. on Nicander, Alexiph. 151 ὁ μηδέπω κέρατα ἔχων. Acc. to Ex 12:5 the passover lamb must be one year old); in our lit. used only of Christ or referring to him (so also the Christian addition to Test. Jos. 19). Sacrificial lamb without blemish 1 Pt 1:19. ὁ ἄ. τοῦ θεοῦ J 1:29, 36 (PFederkiewicz, Verb. Dom 12, '32; JoachJeremias, ZNW 34, '35, 115-23; PJoüon, Nouv. Rev. Théol. 67, '40, 318-21; CKBarrett, NTS 1, '54/'55, 210-18; FGryglewicz, D. Lamm Gottes, NTS 13, '66/7, 133-46). Symbol of patience ἄ. ἐναντίον τοῦ κείροντος Ac 8:32; 1 Cl 16:7; B 5:2 (all Is 53:7).—FSpitta, Streitfragen d. Gesch. Jesu '07, 172-224; H. Wenschkewitz, D. Spiritualisierung d. Kultusbegriffe Tempel, Priester u. Opfer im NT '32. M-M. B. 159.*

ἀμοιβή, ἡς, ἡ (Hom.+; inscr., pap., Aq., Sym.; Philo, Aet. M. 108) *a return, recompense* (so freq. in honorary inscr., e.g. fr. Priene, 119, 27; 113, 120; 112, 17; Jos., Ant. 4, 266) ἀμοιβὰς ἀποδιδόναι τοῖς προγόνους *make a return to those who brought them up* 1 Ti 5:4 (ἄ. ἀποδιδόναι Democr. B 92; PLond. 1729, 22; Jos., Ant. 5, 13). ἀμοιβή is also to be read ISm 9:2, with the new pap. (Berl. Klassikertexte VI '10, p. 3ff; so also Lake in Loeb series). M-M.*

ἄμορφος, ον *misshapen, ugly* (so Eur., Hdt.+; Aelian, N.A. 16, 24 p. 402, 10; Ps.-Apollod. 1, 4, 2, 1; Philo) of the εἰδωλα 1 Cor 12:2 v.l.*

ἄμπελος, ου, ἡ (Hom.+; inscr., pap., LXX, Ep. Arist., Philo; Jos., Ant. 12, 75 κλήματα ἀμπέλων σὺν βότρυσιν) *vine, grapevine*.

1. lit. 1 Cl 23:4=2 Cl 11:3 (quot. of unknown orig.); Hs 5, 2, 5; 5, 2; 9, 26, 4. τὸ γένημα τῆς ἄ. (cf. Is 32:12) Mt 26:29; Mk 14:25; Lk 22:18. μὴ δύναται ποιῆσαι ἄ. σῦκα; *can a grapevine yield figs?* Js 3:12 (Plut., Mor. 472E τὴν ἄμπελον σῦκα φέρειν οὐκ ἄξιοῦμεν; Epict. 2, 20, 18 πῶς δύναται ἄμπελος μὴ ἀμπελικῶς κινεῖσθαι, ἀλλ' ἐλαϊκῶς κτλ.). Trained on elm trees Hs 2:1ff. τρυγᾶν τοὺς βότρυας τῆς ἄ. τῆς γῆς *to harvest the grapes fr. the vine of the earth* (i.e., fr. the earth, symbol. repr. as a grapevine) Rv 14:18f; perh., however, ἄ. has taken on the meaning of ἀμπελών, as oft. in pap., possibly PHib. 70b, 2 [III BC]; PTebt. 24, 3; PAmh. 79, 56; PFlor. 50, 2; Greek Parchments fr. Avroman in Medina (JHS 34, '14); Aelian, N.A. 11, 32 p. 286, 12 Hercher acc. to the mss. (see p. xl); Themistius 21 p. 245D; Aesop mss. (Ursing 77f).—Lit. on οἶνος 1 and συκῆ. HFLutz, Viticulture. . . in the Ancient Orient '22; ILöw, D. Flora d. Juden I '28, 48-189.

2. fig. of Christ and his disciples: he is the vine, they the branches J 15:1, 4f (cf. Cornutus 27 p. 51, 3, where the pleasant state for the ἄμπ. is τὸ πολυφόρον κ. καθαρὸν; Sir 24:17 of wisdom: ἐγὼ ὡς ἄ. ἐβλάστησα χάριν). The words of the eucharistic prayer over the cup in D 9:2 cannot be explained w. certainty εὐχαριστοῦμέν σοι. . . ὑπὲρ τῆς ἁγίας ἄ. Δαβὶδ τοῦ παιδός σου, ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου (cf. AHarnack, TU II 1f, 1884 ad loc.; PDrews in Hdb. z. d. ntl. Apokr. '04, 269f; EvdGoltz, D. Gebet in d. ältesten Christenh. '01, 214ff; ThSchermann, Knöpfel-Festschr. '06, 225ff; GKlein, ZNW 9, '08, 132ff; GLoeschke, ZWTh 54, '12, 193ff; RKnopf, Hdb. ad loc.). M-M.*

ἀμπελουργός, οὔ, ὁ (Aristoph., Hippocr.+; Lucian, Philops. 11; inscr., pap., LXX; Philo, Plant. 1) *vinedresser, gardener* Lk 13:7. M-M.*

ἀμπελών, ὄνος, ὁ (Theophr., Hist. Pl. 9, 10, 3; PEleph. 14, 2; PHib. 151; PPetr. II 140 [III BC] and later, also LXX; Philo; Jos., Ant. 8, 359) *vineyard* φυτεῦν ἄ. (Gen 9:20 al.; Philo, Virt. 28, Exs. 128) *plant a vineyard* 1 Cor 9:7 (cf. Dt 20:6); Hs 5, 2, 2; 5, 6, 2; ἄ. καλοὶ *well-cultivated v.* m 10, 1, 5; χαρακοῦν ἄ. *fence a vineyard* s 5, 2, 3; cf. 5, 4, 1ff; σκαῖπεν ἄ. (Diod. S. 4, 31) *spade up a v.* s 5, 2, 4. In the parables: Mt 20:1ff; 21:28ff; Mk 12:1ff (WGKümmel, MGoguel-Festschr., '50, 120-31; MHengel, ZNW 59, '68, 1-39); Lk 20:9ff (BMFvanIersel, 'D. Sohn' in den synopt, Jesusworten '61, 124-45, 2 '64; JMDerrett, Law in the NT, '70, 286-312). Cf. 13:6, where it may mean *orchard*. Symbol of the Christian people Hs 5, 5, 3. M-M.*

Ἀμπλιᾶτος, ου, ὁ (by-form Ἀμπλιάς [Ro 16:8 as v.l.], more correctly accented Ἀμπλιάς; s. W-S. §6, 7g; BI-D. §125, 1 and 2) *Ampliatius* (common slave name: CIL II 3771 [Spain]; VI 14918; 15509 [Rome]; IV 1182; 1183 [Pompeii]; IG III 1161, 8; 1892 [Athens]; CIL III 436 [Ephesus]) recipient of a greeting, designated as ἀγαπητὸς ἐν κυρίῳ Ro 16:8 (cf. Lghtf., Phil. 1891, 172; Rouffiac 90; Ltzm., Hdb. ad loc.). M-M. s.v. Ἀμπλιάς.*

ἀμόνομαι 1 aor. ἡμυνάμην (Hom.+; LXX, but here just as rare as in the inscr. [e.g. Dit., Syll.3 780, 35; Isisaretal. fr. Cyme 37] and the pap. [e.g. APF 3, '06, p. 418, 71].—Jos., Bell. 1, 319; 5, 129, Ant. 9, 9 al.) *retaliate abs.* (as Epict. 4, 13, 7) w. ἐκδίκησιν ποιεῖν of Moses, who killed the Egyptian Ac 7:24; but *help, come to the aid of* someone (Is 59:16) is *perh.* to be preferred (for Att. ἀμόνω Bl-D. §316, 1). M-M.*

ἀμφιάζω (Plut., C. Gracch. 2, 3 Z. v.l.; Vett. Val. 64, 9; Alciph. 3, 6, 3; Dit., Or. 200, 24; Sb 6949, 24; Pland. 62, 14; LXX; Jos., Bell. 7, 131, Ant. 10, 11) by-form with ἀμφιέζω (which is H. Gk; JACramer, Anecd. Ox. 1835-7, II 338 τὸ μὲν ἀμφιέζω ἐστὶ κοινῶς, τὸ δὲ ἀμφιάζω δωρικόν) *clothe* Lk 12:28 (the mss. vary betw. ἄ., ἀμφιέζει, ἀμφιέννυσιν). Cf. Bl-D. §29, 2; 73; 101; Mlt.-H. 68; 228; Rdm. 44; 225. M-M. s.v. ἀμφιέννυμι.*

ἀμφιβάλλω (in var. mngs. Hom.+; pap.; Hab 1:17) *cast*, a t.t. for the throwing out of the circular casting-net (δίκτυον Geopon. 20, 12; ἀμφίβληστρον Hab 1:17); *abs.* εἶδεν Σίμων κ. Ἀνδρέαν ἀμφιβάλλοντας ἐν τῇ θαλάσῃ *he saw them casting their net (s) in the sea* Mk 1:16 (cf. PFlor. 119, 3 [254 AD] οἱ ἄλιεῖς. . . ἀμφιβάλλουσι, but the words indicated by periods cannot be restored w. certainty, and hence it remains doubtful whether the word is used *abs.*).—HermvSoden, Reisebriefe aus Palästina2 '01, 162; FDunkel, D. Fischerei am See Gennesareth u. d. NT: Biblica 5, '24, 375-90; Dalman, Arbeit VI: Zeltleben, Vieh-u. Milchwirtschaft, Jagd, Fischfang '39; LBunsmann, De piscatorum in Graec. atque Rom. litteris usu, Diss. Münst. '10. M-M.*

ἀμφίβληστρον, ον, τό (Hes., Hdt.+; Artem. 2, 14 p. 107, 13; LXX) a (circular) *casting-net* used in fishing. βάλλειν ἄ. *throw out a casting-net* (Aesop., Fab. 11 P.=27 H. βάλλειν τὸ ἀμφ.) Mt 4:18; Mk 1:16 v.l.; s. ἀμφιβάλλω.*

ἀμφιβολία, ας, ἡ (Hdt.+ in var. mngs.; Aristot.; Dit., Syll.3 728 V, 6; PLond. 1716, 8; Jos., Bell. 3, 434) *a quarrel* ἄ. ἔχειν μετὰ τινος D 14:2. B. 1244.*

ἀμφιέζω s. ἀμφιάζω.

ἀμφιέννυμι pf. pass ptc. ἡμφιεσμένος (Aelian, N.A. 4, 46 p. 102, 17; Jos., Ant. 8, 186; cf. Bl-D. §69, 1; Mlt.-H. 192) (Hom.+; inscr.; BGU 388, 41) *clothe, dress w. acc.* of what is clothed τὸν χόρτον Mt 6:30 (cf. Third Corinthians 3:26). *Pass.* (Jos., Bell. 4, 473, Ant. 15, 403) ἐν μαλακοῖς (ἱματίοις) ἡ. *dressed in soft garments* Mt 11:8; Lk 7:25 (on the construction Bl-D. §159, 1). On Lk 12:28 s. ἀμφιάζω. M-M.*

Ἀμφίπολις, εως, ἡ *Amphipolis*, capital of southeast Macedonia, so called because the Strymon R. flows around it (Thu. 4, 102, 4; Appian, Bell. Civ. 4, 104 §437; 4, 107 §447), a military post on the Via Egnatia, the main road from Rome to Asia. Paul went through A. on a journey from Philippi to Thessalonica Ac 17:1.—OHirschfeld in Pauly-W. I 1949ff.*

ἄμφοδον, ον, τό (Aristoph.; Hyperid., fgm. 137; inscr. [Dit., Syll.3 961 w. note, Or. 483, 80] and pap. [UPZ 77 I, 6-163 BC; PLond. 208, 7; 225, 4; 247b, 5 al.; cf. Preisigke, Fachwörter 1915] since II BC; Jer 17:27; 30:33) *a city quarter*, surrounded and crossed by streets, then *street* (Hesychius explains ἄμφοδα, αἱ ῥῦμαι. ἀγυαί. δίοδοι) ἔξω ἐπὶ τοῦ ἄ. *outside, in the street* Mk 11:4 (exx. for ἐπὶ τοῦ ἄ. in pap. in Mayser 261, 1). *τρέχειν εἰς τὸ ἄ. run into the street* Ac 19:28 D. M-M.*

ἀμφότεροι, αι, α (Hom.+; inscr., pap., LXX).

1. *both* (Jos., Ant. 16, 125) Dg 9:6. ἄ. συντηροῦνται *both* (i.e. wine and skins) *are preserved* Mt 9:17; Lk 5:38 t.r.; ἄ. εἰς βόθυνον (ἐμ-)πεσοῦνται *both* (the guide and the one whom he leads) *will fall into the pit* Mt 15:14; Lk 6:39. Cf. Mt 13:30.—ἦσαν δίκαιοι ἄ. Lk 1:6; cf. vs. 7 (the masc. form for a married couple, Ammonius, Vi. Aristot. p. 10, 6 Western.). ἀμφοτέροις ἐχαρίσατο 7:42; κατέβησαν ἄ. Ac 8:38; ἄ. οἱ νεανίσκοι GP 9:37; ἄ. τὰ πλοῖα Lk 5:7; τὸν ἐπ' ἀμφοτέροις θεόν *God who is over both* B 19:7; D 4:10.—οἱ ἄ. *both together* (Lat. utrique; οἱ δύο 'each one of both', Lat. uterque, cf. Bl-D. §275, 8) ἀποκαταλλάσσειν τοὺς ἄ. τῷ θεῷ *to reconcile both of them w. God* Eph 2:16. οἱ ἄ. ἐν ἐνὶ πνεύματι vs. 18; τὰ ἄ. ἐν ποιεῖν vs. 14. *Either* D 7:3.

2. *all*, even when more than two are involved (Diod. S. 1, 75, 1 πρὸς ἀμφοτέρα=for everything, in every respect; PLond. 336, 13 [167 AD]; PThéad. 26. 4 [296 AD]; PGenève 67, 5; 69, 4) Ac 19:16. Φαρισαῖοι ὁμολογοῦσιν τὰ ἄ. *believe in them all* 23:8. JBury, CR 11, 1897, 393ff; 15, '01, 440, ByzZ 7, 1898, 469; 11, '02, 111; Mlt. 80; Rdm. 77f. M-M.**

ἀμόμητος, ον (Hom.+; Diod. S. 33, 7, 3; Plut., Mor. 489A; Ep. Arist. 93; Philo, Aet. M. 41; Wadd. 2007; Sb 332; 367; PGM 13, 89; 603) *blameless, unblemished*, of Christians 2 Pt 3:14 (w. ἄσπιλος); Phil 2:15 v.l. M-M.*

ἄμωμον, ον, τό (Hippocr.+; Theophr., Hist. Pl. 9, 7, 2; Diosc. 1, 15; PGM 4, 1311; Jos., Ant. 20, 25) *amomum*, an Indian spice-plant, w. κιννάμωμον, θυμιάματα, μύρον and other spices Rv 18:13.*

ἄμωμος, ον (Hes.+; Arrian: 156 fgm. 121 Jac.; CIG 1974; inscr. of Herod: APF 1, '01, 220; LXX; Philo, Congr. Erud. Grat. 106; Jos., Bell. 5, 229 al.).

1. *unblemished* of the absence of defects in sacrificial animals (Num 6:14; 19:2 al.; Philo, Sacr. Abel. 51, Somn. 1,

62), hence of Christ as sacrificial lamb ὡς ἁμνοῦ ἁ. καὶ ἁσπίλου 1 Pt 1:19. Cf. ἑαυτὸν προσήνεγκεν ἅ τῷ θεῷ *presented himself as an offering without blemish to God* Hb 9:14.

2. *blameless*, in moral and relig. sense (Aeschyl., Pers. 185; Hdt. 2, 177; Theocr. 18, 25; 2 Km 22:24; Ps 14:2; 17:24 al.).

a. of pers. (Sb 625; Sir 31:8; 40:19; Philo, Mut. Nom 60; Jos., Ant. 3, 279 w. καθαρός): of the Christian community Eph 1:4; 5:27; (w. ἅγιος, ἀνέγκλητος) Col 1:22; (w. ἁσπίλος) 2 Pt 3:14 v.l.; τέκνα θεοῦ ἁ. Phil 2:15; ἅ. εἰσιν Rv 14:5; cf. Jd 24; 1 Cl 50:2; ITr 13:3.

b. of divine and human characteristics (Jos., Ant. 3, 278f δίαίτα=way of life): βούλησις 1 Cl 35:5. ὄψις 36:2. πρόσωπον IPol 1:1. χεῖρες (w. ἱεραὶ) 1 Cl 33:4. διάνοια ITr 1:1. καρδιά (w. καθαρὰ) Hv 4, 2, 5 (cf. Ps 118:80). πρόθεσις (w. ὅσιος) 1 Cl 45:7. συνείδησις (w. σεμνός, ἁγνός) 1:3; cf. Pol 5:3. χαρά IEph inscr.; IMg 7:1. ἐνότης IEph 4:2; προστάγματα 1 Cl 37:1.—The Holy Spirit πνεῦμα ἁ. ISm inscr. ἁμωμον παθεῖν *suffer as a blameless person* (of Christ) MPol 17:2. M-M.*

ἁμόμως adv. *blamelessly, without blame* χαίρειν IRo inscr.*

Ἀμών, ὁ indecl. (מִי) (in Jos., Ant. 10, 46-8 Ἀμμών, ὦνα) *Amon*, in genealogy of Jesus Mt 1:10 v.l. (text has Ἀμός, q.v. 2), son of Manasseh, father of Josiah (cf. 1 Ch 3:14 and 4 Km 21:18-26 w. the vv. ll.).*

Ἀμός, ὁ indecl. (on the corresp. Hebr. name s. ENestle, ZNW 4, '03, 188) *Amos* in genealogy of Jesus.

1. father of Mattathias, son of Nahum Lk 3:25.

2. son of Manasseh, father of Josiah Mt 1:10 (v.l. Ἀμών, q.v.); Lk 3:23ff D.*

ἄν (after relatives ἐάν [q.v.] is oft. used for ἄν, but the mss. vary greatly, cf. Bl-D. §107; 377; Mlt. 165ff; Mayser 152f; Crönert 130f; Thackeray 67; Dssm., NB 30ff [BS 202ff]). A particle peculiar to Gk. (Hom.+; LXX), incapable of translation by a single English word; it denotes that the action of the verb is dependent on some circumstance or condition; the effect of ἄν upon the meaning of its clause depends on the mood and tense of the verb w. which it is used. The NT use of ἄν corresponds in the main to the classical, although the rich variety of its employment is limited, as is generally the case in later Greek.

1. ἄν w. aor. or imperf. indic.—a. denoting repeated action in past time, but only under certain given conditions, esp. after relatives (Bl-D. §367; Rob. index): aor. (Gen 30:42; Num 9:17; 1 Km 14:47; Ezk 10:11) ὅσοι ἄν ἤψαντο αὐτοῦ, ἐσώζοντο *whoever touched him was cured* Mk 6:56. Imperf. (Ezk 1:20; 1 Macc 13:20; Tob 7:11) ὅπου ἄν εἰσεπορεύετο εἰς κώμας *wherever he went* (as he was accustomed to do.—ADebrunner, D. hellenist. Nebensatziterativpräteritum mit ἄν: Glotta 11, '20, 1-28) *into villages* Mk 6:56. καθότι ἄν τις χρεῖαν εἶχεν *as anyone was in need* Ac 2:45; 4:35. Similarly ὥς ἄν ἡγεσθε, unless ἀνῆγεσθε is the correct reading, 1 Cor 12:2. Cf. also ὅταν 2c and d.

b. in the apodosis of a contrary to fact (unreal) condition (Bl-D. §360; but ἄν is not always used: §360, 1; Mlt. 199ff; PMelcher, De sermone Epicteteo '05, 75); it is found

α. w. imperf. (4 Macc 17:7; Bar 3:13) οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἄν *if he were a prophet, he would* (now) *know* (but he does not) Lk 7:39. εἰ ἔχετε πίστιν. . . , ἐλέγετε ἄν *if you had faith. . . , you would say* 17:6. εἰ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἄν ἐμοί J 5:46. εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἄν ᾔδειτε 8:19; cf. vs. 42; 9:41; 15:19. εἰ ἔτι ἀνθρώποις ἡρεσκον, Χριστοῦ δοῦλος οὐκ ἄν ἦμην Gal 1:10; cf. 3:21. εἰ ἑαυτοὺς διεκρίνομεν, οὐκ ἄν ἐκρινόμεθα 1 Cor 11:31. εἰ ἦν ἐπὶ γῆς, οὐδ' ἄν ἦν ἱερεὺς *if he were on earth, he would not even be a priest* Hb 8:4; cf. 4:8; 8:7; 11:15.

β. w. aor., placing the assumption in the past (Gen 30:27; Wsd 11:25; Jdth 11:2; 4 Macc 2:20; PGiess. 47, 17; PLond. II 278) εἰ ἐγένοντο αἱ δυνάμεις, πάλοι ἄν. . . μετενόησαν *if the miracles had been performed, they would long ago have repented* Mt 11:21. εἰ ἔγνωσαν, οὐκ ἄν ἐσταύρωσαν 1 Cor 2:8; cf. Ro 9:29 (Is 1:9). εἰ ἐγνώκειτε, οὐκ ἄν κατεδικάσατε *if you had recognized, you would not have condemned* Mt 12:7. εἰ ἠγαπᾶτέ με, ἐχάρητε ἄν *if you loved me, you would have rejoiced* J 14:28. The pluperf. for aor. indic. (PGiess. 79 II, 6 εἰ δυνατόν μοι ἦν, οὐκ ἄν ὠκνήκειν; BGU 1141, 27f) εἰ ἦσαν μεμενέκεισαν ἄν 1J 2:19; cf. J 11:21 v.l.—In κἀγὼ ἐλθὼν σὺν τόκῳ ἄν αὐτὸ ἐπραξα Lk 19:23, ἐλθὼν takes the place, as it were, of an unreal-temporal protasis (Bl-D. §360, 2); cf. καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἄν τὸ ἐμόν Mt 25:27. Sim. ἐπεὶ οὐκ ἄν ἐπαύσαντο προσφερόμεναι; where ἐπεὶ takes over the role of the protasis, *otherwise* (i.e., if the sacrifices had really brought about a lasting atonement) *would they not have ceased to offer sacrifices?* Hb 10:2.

2. ἄν w. subjunc. after relatives, the rel. clause forming virtually the protasis of a conditional sentence (Bl-D. §380, 1) of the future more vivid or present general type.

a. w. fut. or impf. in apodosis, to show that the condition and its results are thought of as in the future, of single and repeated action (IG XIV 865 [VI BC] ὃς δ' ἄν με κλέψῃ, τυφλὸς ἔσται). ὃς δ' ἄν ποιῇ καὶ διδάξῃ, οὗτος μέγας κληθήσεται *but whoever does and teaches*=if he does and teaches it Mt 5:19. ὃς ἄν ἐσθίῃ. . . , ἔνοχος ἔσται 1 Cor 11:27. οὓς ἐάν (v.l. ἄν) δοκιμάσῃτε, τούτους πέμψω 16:3—Mt 10:11; 1 Cor 16:2.

b. w. pres. in apodosis, to show that the condition and its results involve repeated action, regardless of the time element: ἃ ἄν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ *whatever he does, the Son does likewise* J 5:19. ὅπου ἐάν (v.l. ἄν) αὐτὸν καταλάβῃ, ῥήσσει αὐτόν *wherever it seizes him* Mk 9:18. ὑμῖν ἐστὶν ἡ ἐπαγγελία. . . , ὅσους ἄν προσκαλέσῃται κύριος Ac 2:39. ὃς ἐάν (v.l. ἄν) βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται *whoever wishes to be a friend of the world* Js 4:4.—Where ὃς or ὅστις appears without ἄν (but cf. IG XII 1, 671 ὃς ἀνασπαράξῃ τ. τάφον; PRainer 24; 25; Act. Thom. 93; Is 7:2; 31:4), the reading that gives the fut. ind.

is **poss.** the right one: ὅστις τηρήσῃ **κBC**, τηρήσει **AKLP** Js 2:10. ὅσοι (without ἄν **PPetr.** I 13; **PRain.** 237; **Inscr.** v. **Perg.** 249, 26 ὅσοι ἐγλίπωσι τὴν πόλιν. **Vett. Val.** 125, 16): ὅσοι μετανοήσωσι καὶ καθαρίσωσι **HS** 8, 11, 3 is the result of a conjecture by vGebhardt; the **ms.** has καθαρίσουσι, and the Michigan **Pap. ed.** CBonner '34, p. 114, yields no sure result. Cf. **Reinhold** 108; **Bl-D.** §380, 4.

3. In temporal clauses ἄν is found **w.** the subjunct. when an event is to be described which can and will occur, but whose occurrence cannot yet be assumed **w.** certainty. So

a. ὅταν (=ὅτε ἄν; cf. **ῥταν**) **w. pres.** subjunct. to indicate regularly recurring action (**Wsd** 12:18): ὅταν ἄρτον ἐσθίωσιν *whenever they eat bread* Mt 15:2. ὅταν λαλῇ τὸ ψεῦδος *whenever he tells a lie* J 8:44. ὅταν λέγῃ τις *whenever anyone says* 1 Cor 3:4.—**W. aor.** subjunct. to express action in the future which is thought of as already completed (**Sir pref.** 1. 22; Tob 8:21) ὅταν ποιήσῃτε πάντα *when you have done* Lk 17:10. ὅταν ἔλθῃ ὁ κύριος *when the owner has come* Mt 21:40; ὅταν ἔλθῃ ἐν τῇ δόξῃ Mk 8:38; cf. J 4:25; 16:13; Ac 23:35. ὅταν πάλιν εὐσαγάγῃ τὸν πρωτότοκον Hb 1:6.

b. ἡνίκα ἄν *every time that* (Ex 1:10; 33:22; 34:24 **al.**; **POxy.** 104, 26 [96 **AD**]; **PTebt.** 317, 18[174/5] ἡνίκα ἔαν εὖς τὸν νόμον παραγένηται). ἡνίκα ἄν (so A B **κC** 17 P46; ἄν omitted by DFG **t.r.**) ἀναγινώσκειται Μωϋσῆς *every time that Moses is read aloud* 2 Cor 3:15. ἡνίκα δὲ ἔαν (A **κ*** P46, δ' ἄν B **κC** DFG **rel.**) ἐπιστρέψῃ **vs.** 16.

c. ὁσάκις ἄν as often as: ὁσάκις ἔαν (so B **κC** 17, ἄν DFG 47 **KL**) πίνετε 1 Cor 11:25. ὁσάκις ἔαν (AB **κC** 17, ἄν DFG 37; 47 **KLP**) ἐσθίετε **vs.** 26.

d. ὡς ἄν as soon as (**PHib.** 59, 1 [c. 245 **BC**] ὡς ἄν λάβῃς; 66, 4; **PEleph.** 9, 3 [III **BC**]; **PPar.** 46, 18 [143 **BC**]; **BGU** 1209, 13 [23 **BC**]; Josh 2:14; Jdth 11:15; 1 Macc 15:9): ὡς ἄν πορεύωμαι as soon as I travel Ro 15:24. ὡς ἄν ἔλθω as soon as I come 1 Cor 11:34. ὡς ἄν ἀφιδῶ τὰ περὶ ἐμέ as soon as I see how it will go with me Phil 2:23. ὡς ἔαν (**PFay.** 111, 16[95/6]) Hb 3, 8, 9; 3, 13, 2.—ἂφ' οὗ ἄν after Lk 13:25.—In the case of temporal particles indicating a goal, **viz.** ἕως οὗ, ἄχρις (οὗ), μέχρις (οὗ), the **mss.** show considerable variation; the addition of ἄν is **prob.** correct only in rare cases (see **Bl-D.** §383, 2). Only ἕως ἄν (**PPetr.** II 40a, 28 [III **BC**] ἕως ἄν ὑγιαίνοντας ὑμᾶς ἴδωμεν; Gen 24:14, 19; 49:10; Ex 23:30 **al.**) has certain attestation: μέντε ἕως ἄν ἐξέλθῃτε *stay until you go away* Mt 10:11. ἕως ἄν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ Lk 9:27.—Mt 2:13; 5:26. ἕως ἄν (**κ**13:31, οὗ 68 **al.**; in **ABKL al.** only ἕως λάβῃ Js 5:7.—ἄχρι οὗ (ἄν **κC** Dc37; 47 **KLP**, omitted by AB **κ***CD*FG 17) ἔλθῃ 1 Cor 11:26. ἄχρις οὗ (ἄν **κC** Db 37; 47 **KL**) θῇ 15:25. ἄχρι οὗ ἄν (omitted by 38) ἦξῃ Rv 2:25. ἄχρις ἄν ἔλθῃ (cf. **BGU** 830, 13 [I **AD**] ἄχρις ἄν σοι ἔλθῃ) Gal 3:19 (so B.—P46 **κAD t.r.** have ἄχ. οὗ).—πρὶν ἄν: πρὶν ἄν (πρὶν ἢ **AD** **κA** 1, πρὶν ἢ ἄν **BR(L)X** 33, πρὶν alone 69, ἕως ἄν **κ***) ἴδῃ τὸν Χριστόν Lk 2:26 (**Bl-D.** §383, 3).

4. In purpose clauses the Attic (**EHermann**, Griech. Forschungen I, '12, 267f; **JKnuenz**, De enuntiativis Graec. finalibus '13, 13ff; 26ff) ὅπως ἄν, **esp. freq.** in earlier **inscr.** (**Meisterhans**3-Schw. 254) has become quite rare (**LXX** still rather often: Gen 18:19; 50:20; Ex 33:13; Jer 7:23 **al.**) ὅπως ἄν ἀποκαλυφθῶσιν διαλογισμοί Lk 2:35. ὅπως ἄν ἔλθωσιν καιροί Ac 3:20.—15:17 (Am 9:12 **v.l.**); Ro 3:4 (Ps 50:6).

5. The opt. **w.** ἄν in a main clause (potential opt.) has almost wholly disappeared; a rare **ex.** is εὐξαίμην (εὐξάμην **κ*** 61 **HL**) ἄν Ac 26:29 in Paul's speech before Agrippa (literary usage; cf. **Bl-D.** §385, 1; cf. **Rob.** 938; **Themist.** 6 p. 80 D.—On the rarity of the potential opt. in **pap.**, **LXX**, **Apost.** Fathers see **CHarsing**, De Optat. in Chartis Aeg. Usu, Diss. Bonn '10, 28; **Reinhold** 111). Cf.—also in the literary lang. of Lk—direct rhetor. questions (Gen 23:15; Job 19:23; Sir 25:3; 4 Macc 7:22; 14:10 **v.l.**) πῶς γὰρ ἄν δυνάμην; Ac 8:31. τί ἄν θέλοι οὗτος λέγειν; 17:18. **Dg** has also preserved the opt. as a mark of elegant style (2:3, 10; 3:3f; 4:5; 7:2f; 8:3). **MPol** 2:2 has τίς οὐκ ἄν θαυμάσειεν;—More **freq.** in an indirect question, after an imperf. or histor. **pres.** (**Bl-D.** §386, 1; **Rob.** 938f) τὸ τί ἄν θέλοι καλεῖσθαι αὐτό *what he wanted the child's name to be* Lk 1:62. τὸ τίς ἄν εἴη μείζων αὐτῶν *which of them was the greatest* 9:46. τί ἄν ποιήσαιεν τῷ Ἰησοῦ *what they should do to Jesus* 6:11. τί ἄν γένοιτο τοῦτο Ac 5:24. τί ἄν εἴη τὸ ὄραμα 10:17. (**Inscr.** v. **Magn.** 215 [I **AD**] ἐπερωτᾷ τί ἄν ποιήσας ἀδεῶς διατελοίη; Esth 3:13c πυθομένου δέ μου. . . πῶς ἄν ἀχθείη τοῦτο).

6. The use of ἄν **w. inf.** and **ptc.**, **freq.** in **class. Gk.**, is not found in the NT at all (**Bl-D.** §396); ἵνα μὴ δόξω ὡς ἄν (or ὥσαν, **q.v.**) ἐκφοβεῖν ὑμᾶς 2 Cor 10:9 is surely to be **expl.** in such a way that ὡς ἄν=**Lat.** quasi: *I would not want it to appear as if I were frightening you*; cf. **Bl-D.** §453, 3; **Mlt.** 167.—On εἰ μήτι ἄν (**sc.** γένηται) ἐκ συμφώνου *except perhaps by agreement* 1 Cor 7:5 cf. **Bl-D.** §376 **app.**; **Mlt.** 169. **M-M.**

ἄν for ἔαν is rare in **H. Gk** (**Bl-D.** §107; **Mlt.** 43 n. 2; cf. **Hyperid.** 4, 5; 5, 15; **Teles** p. 31, 6; **Plut.**, Mor. 547A; **Epict.**, index Schenkl; **pap.** [Mayser 152]; **inscr.**, **esp.** of the Aegean Sea [**Rdm.** 2 198, 3; s. also **Dit.**, Syll.3 ind. IV p. 204]; 1 Esdr 2:16; 4 Macc 16:11; **Jos.**, **Ant.** 4, 70; 219; **Test.** 12 **Patr.**), offered by individ. **mss.** and **occas.** taken into the text: J 5:19a (ἄν μή); 12:32 B; 13:20; 16:23; 20:23; Ac 9:2 **κE**; **IMg** 10:1.

ἀνά **prep. w. acc.** Special **lit.** on the prepositions: **Bl-D.** §203 to 240; **Rdm.** 2 p. 137-46; **Mlt.-H.** 292-332; **Rob.** 553-649; **Mayser** II 2., p. 152-68; 337-543.—**MJohannessohn**, D. Gebrauch d. Präpositionen in **LXX**: **NGG**, Beiheft '26.—**PF** **Regard**, Contribution à l'Étude des Prépositions dans la langue du NT '19.—**FKrebs**, D. Präpositionen b. **Polybius**, Diss. Würzb. 1882; **FKrumbholz**, De praepos. usu Apollonio, Diss. Jena 1885; **PMelcher**, De sermone **Epict.** (Diss. philol. Halenses 17, 1) '05) **JKäser**, D. Präpos. b. **Dionys. Hal.**, Diss. Erl. '15; **HTeykowski**, D. Präpositions-gebr. b. Menander, Diss. Bonn '40.—**RGünther**, D. Präpos. in d. griech. Dialektinschriften: **IndogF** 20, '06, 1-163; **ENachmanson**, Eranos 9, '09, 66ff.—**WKuhring**, De praepos. Graec. in chartis Aeg. usu, Diss. Bonn '06; **KRossberg**, De praepos. Graec. in chart. Aeg. **Ptolem.** aetatis usu, Diss. Jena '09.—**GRudberg**, Ad usum circumscribentem praepositionum graec.: Eranos 19, '22, 173-206.

ἀνά (**Hom.**+), rare in later **Gk.**

1. ἀνά μέσον (**Aristot.** et **al.**; **Polyb.**, **Diod. S.**, **inscr.**, **pap.**, **LXX**, **Ep. Arist.** [ref. in **ELohmeyer**, Diatheke '13, 86,

1; Nāgeli 30; Rossberg 34; **Johannessohn** 170-3, esp. 170, 6]) w. gen.

a. among, in the midst of (PGM 36, 302) ἂ. μ. τοῦ σίτου Mt 13:25; ἂ. μ. τῶν ὁρίων Δεκαπόλεως into the (midst of the) district of Decapolis Mk 7:31.

b. (in the middle) between (Diod. S. 11, 90, 3 ἀνὰ μέσον ποταμῶν δυοῖν; 12, 9, 2; 14, 80, 2; 17, 52, 1; Strabo 4, 4, 2) GP 4:10; Hs 9, 2, 3; 9, 15, 2. With breviloquence—if the text is undamaged, which Mlt. 99 and JWeiss ad loc. doubt—διακρίναι ἂ. μ. τοῦ ἀδελφοῦ αὐτοῦ decide between his brother (and his opponent) 1 Cor 6:5 (on the shortening cf. Sir 25:18 v.l. ἂ. μ. τοῦ πλησίον αὐτοῦ ἀναπσεῖται ὁ ἀνὴρ. S. also on μέσος 2 beg.—Lawsuits ἂ. μ. Ἑλλήνων: Kyr.-Inscr. 1. 64); in the midst of (Antiatt.: IBekker, Anecd. I 1814, 80, 24 ἂ. μέσον, ἀντὶ τοῦ ἐν μέσῳ. Cf. Diod. S. 1, 30, 4 ἀνὰ μ. τῆς Κοίτης Συρίας; PPetr. III 37a II, 18; Ex 26:28; Josh 16:9; 19:1) τὸ ἀρνίον τὸ ἂ. μ. τοῦ θρόνου in the center of the throne Rv 7:17. ἂ. μ. ἐκκλησίας in the midst of the congregation B 6:16.

2. ἀνὰ μέρος in turn (Aristot., Pol. 1287a, 17; Polyb. 4, 20, 10 ἀνὰ μέρος ἄδειν; Kyr.-Inscr. 122) 1 Cor 14:27.

3. distributive, w. numbers, each, apiece (Aristoph., Ran. 554f; X., An. 4, 6, 4; Kyr.-Inscr. 27; PAmh. II 88 [128 AD]; POxy. 819 [I AD] al.; Gen 24:22; 3 Km 18:13; 1 Ch 15:26; En. 10, 19; Jos., Ant. 8, 179; 17, 172; Rdm. 20) ἀνὰ δηνάριον a denarius apiece Mt 20:9f. ἀπέστειλεν αὐτοὺς ἀνὰ δύο he sent them out two by two Lk 10:1. κλισίας ὥσει ἀνὰ πεντήκοντα by fifties 9:14; ἀνὰ μετρητὰς δύο ἢ τρεῖς two or three measures apiece J 2:6 (Diod. S. 3, 13, 2 ἀνὰ τρεῖς ἢ δύο).—Lk 9:3; Rv 4:8; GP 9:35. ἀνὰ μέσον αὐτῶν ἀνὰ δύο παρθένοι between them (the maidens at the four corners) two maidens apiece Hs 9, 2, 3 (see MDibelius, Hdb. ad loc.).—In ἀνὰ δύο παρθένοι ἂ. has become fixed as an adverb. Likew. ἀνὰ εἷς ἕκαστος τῶν πυλώνων Rv 21:21 (Bl-D. §204; 305; Rob. 571). On ἀνὰ δύο δύο Lk 10:1 v.l., cf. Ac. Philippi 142 p. 79, 6 Bonnet and δύο 5. M-M.*

ἀναβαθμός, οὗ, ὅ (Hdt.+; Aelian, N.A. 6, 61; 11, 31; Cass. Dio 65, 21; 68, 5; Philo, Leg. ad Gai. 77; PSI 546, 3; LXX) step, pl. flight of stairs. Of the stairs that led fr. the temple court to the tower Antonia: ὅτε ἐγένετο ἐπὶ τοὺς ἂ. when he came to the steps Ac 21:35; ἐστὼς ἐπὶ τῶν ἂ. (cf. 2 Ch 9:19) vs. 40. M-M.*

ἀναβαίνο 2 aor. ἀνέβην, imper. ἀνάβα Rv 4:1, pl. ἀνάβατε 11:12 (W-S. §13, 22; Mlt.-H. 209f), ἀνάβητε J 7:8; fut. ἀναβήσομαι; pf. ἀναβέβηκα (Hom.+; inscr., pap., LXX; Philo, Aet. M. 58; Joseph., Test. 12 Patr.).

1. lit. go up, ascend—a. of living beings—a. of actual going: εἰς τὸ ὑπερῶν (cf. Jos., Vi. 146) Ac 1:13; εἰς τὸ ὄρος (Ex 19:3, 12 al.; Jos., C. Ap. 2, 25) Mt 5:1; 14:23; 15:29; Mk 3:13; Lk 9:28. Esp. of the road to Jerusalem, located on high ground (like π ; cf. 2 Esdr [Ezra] 1:3; 1 Esdr 2:5; 1 Macc 13:2; Jos., Bell. 2, 40, Ant. 14, 270) Mt 20:17f; Mk 10:32f; Lk 18:31; 19:28; J 2:13; 5:1; 11:55; Ac 11:2; 21:12, 15; 24:11; 25:1, 9; Gal 2:1. εἰς τὸ ἱερὸν, since the temple lies on a height (UPZ 41, 5; 42, 4 [162 BC] ἂ. εἰς τὸ ἱερὸν θυσιάσαι; 70, 19f [152/1 BC]; Is 37:1, 14 v.l.; 38:22; Jos., Ant. 12, 164f ἀναβάς εἰς τὸ ἱερὸν. . . καταβάς ἐκ τ. ἱεροῦ) Lk 18:10; J 7:14; Ac 3:1.—ἂ. εἰς τὴν ἑορτὴν go up to the festival J 7:8, 10; cf. 12:20 (cf. BGu 48, 19 [III AD] εἰς ἀναβῆς τῇ ἑορτῇ; Sb 7994, 21).—W. ἐπὶ τι (X., Cyr. 6, 4, 9; Jos., Bell. 6, 285) ἐπὶ τὸ δῶμα (Josh 2:8; Judg 9:51) Lk 5:19; Ac 10:9.—πρὸς τινα (UPZ 62, 31 [161 BC]) πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ ζητήματος τούτου Ac 15:2. W. indication of the place from which one goes up ἀπὸ τίνος (X., Hell. 6, 5, 26; Polyb. 10, 4, 6; Dio Chrys. 79[28], 1) ἀπὸ τοῦ ὕδατος in baptism Mt 3:16; for this ἐκ τίνος (X., Hell. 5, 4, 58) ἐκ τοῦ ὕδατος Mk 1:10; Ac 8:39. δι' ὕδατος Hs 9, 16, 2. Of the journey to Judaea ἀπὸ τῆς Γαλιλαίας εἰς τὴν Ἰουδαίαν Lk 2:4. Gener. ἀλλαχόθεν J 10:1. Of ships, embark, get (into) (Appian, Bell. Civ. 2, 85 §358 v.l. ἂ. ἐς τὸ σκάφος) εὐς τὸ πλοῖον (Jon 1:3 v.l.) Mt 14:32; Mk 6:51; Lk 8:22 P75; J 6:24 P75 et al.—Abs. ἀναβάς he went up again to the third story Ac 20:11; to Jerusalem (Sir 48:18; 1 Esdr 1:38; 5:1; 1 Macc 3:15; sim. ἂ. of a journey to the capital Epict. 3, 7, 13; POxy. 935, 13; 1157, ll. 7, 25; BGu 1097, 3) 18:22.

β. of any upward movement ascend, go up εἰς (τοὺς) οὐρανοὺς or εἰς τ. οὐρανόν (Charito 3, 2, 5 to Zeus; Polyaeus 7, 22 to Hera; Artem. 4, 72 τὸ ἂ. εἰς οὐρανόν means the υπερβάλλουσα εὐδαιμονία; Diogenes, Ep. 33, 4 ἂ. ἐπὶ τὸν οὐ.; Herm. Wr. 10, 25; 11, 21a; PGM 4, 546; Sib. Or. 5, 72; cf. Ascens. of Isaiah 2, 16=PAmh. 1) Ac 2:34; Ro 10:6 (Dt 30:12); J 3:13; Rv 11:12; B 15:9; for this εἰς ὕψος Eph 4:8f (Ps 67:19); ὑπεράνω πάντων τῶν οὐρανῶν vs. 10; paraphrased ἂ. ὅπου ἦν τὸ πρότερον J 6:62; ὅδε Rv 4:1; 11:12; ἐπὶ τὸ πλάτος τῆς γῆς 20:9. W. indication of the place from which ἐκ τῆς ἀβύσσου 11:7; 17:8; ἐκ τῆς θαλάσσης (cf. Da 7:3) 13:1; ἐκ τῆς γῆς vs. 11. Abs. of angels ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας J 1:51 (cf. Gen 28:12 and see on ἄγγελος 2a, also WThüsing s.v. δόξα, end; JGDavies, He Ascended into Heaven, '58).—Climb up ἐπὶ συκομορέαν Lk 19:4 (Diod. S. 3, 24, 2 ἐπὶ τὰ δένδρα; Aesop, Fab. 32 P.=48 H.; Dit., Syll. 3 1168, 91 ἐπὶ δένδρον ἂ.).—Repres. a passive (Wlh., Einl. 2 19.—Synes., Ep. 67 p. 215D a burden 'is laid' ἐπὶ τι) τὸν ἀναβάντα πρῶτον ἰχθύν the first fish that you catch Mt 17:27 (Bl-D. §315).

b. of things: smoke (Ex 19:18; Josh 8:21; Rv 8:4; 9:2; 19:3; rocks ἐκ τοῦ πεδίου Hs 9, 2, 1; stones ἐκ βυθοῦ 9, 3, 3; of vines, which cling to elm trees climb up Hs 2:3. Of plants also come up (Theophr., Hist. Pl. 8, 3, 2): thorn bushes (cf. Is 5:6; 32:13) Mt 13:7; Mk 4:7. ὅταν σπαρῇ ἀναβαίνει vs. 32; w. αὐξάνεσθαι vs. 8. Trees grow up B 11:10.—Prayers ascend to heaven (Ex 2:23; 1 Macc 5:31; 3 Macc 5:9; En. 9, 10 στεναγμός; Proverbial Aesopi 79 P.: ἀγαθὸ θεῷ λίβανος οὐκ ἀναβαίνει) Ac 10:4.

2. fig. ἀνέβη φάσις τῷ χιλιάρχῳ a report came up to the tribune Ac 21:31.—Semitism (4 Km 12:5 A; Jer 3:16; 51:21; Is 65:16; MWilcox, The Semitisms of Acts. '65, 63.) οὐκ ἂ. ἐπὶ καρδίαν it has never entered our minds, since the heart was regarded as the organ of thinking (=נָחַד) —The Greek said ἐπὶ νοῦν ἀναβαίνει [Synes., Ep. 44 p. 182C] or ἤλθεν [Marinus, Vi. Procli 17 Boiss.] 1 Cor 2:9 (MPhilonenko, ThZ 15, '59, 51f); Hv 1, 1, 8; 3, 7, 2 al. (s. καρδιά 1bβ). Also ἂ. ἐν τῇ καρδίᾳ s 5, 1, 5. διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ doubts arise in (your) hearts Lk 24:38. M-M.

ἀναβάλλω (Hom.+ in var. mngs.; LXX) act. and mid. *postpone* (mid.: Hes., Works 410 one should not ἀναβάλλεσθαι anything ἐς αὔριον; Nicol. Dam.: 90 fgm. 130, 43 Jac.; Syntipas p. 52, 2; Jos., Ant. 4, 288; 14, 28); legal t.t. *adjourn* a trial, etc. (Hdt., Demosth. et al.; PTebt. 22, 9 [112 BC]; Jos., Ant. 14, 177) *τινά remand someone, adjourn (his trial)* (like ampliare alqm. Cicero, Verr. 1, 29) ἀνεβάλετο αὐτοὺς ὁ Φῆλιξ Ac 24:22. M-M.*

ἀναβάτης, ου, ὁ (Pla., X. et. al.; LXX) ἄρματα καὶ ἀναβάται αὐτῶν leaves the question open whether αὐτῶν refers to ἄρματα, in which case ἄ. would mean *drivers* (of the chariots), or to the Egyptians. In the latter case ἄ. would retain its usu. mng. *rider*, which it has in the OT pass. (Ex 14:23, 26, 28) forming the basis for 1 Cl 51:5.*

ἀναβιβάζω (Hdt.+; Zen.-P. 59736, 36 [III BC]; POxy. 513, 27; LXX; Philo, De Jos. 120; Jos., Ant. 20, 60) *bring up* of a net ἀναβιβάσαντες ἐπὶ τὸν αὐγιαλόν *they pulled it up on the shore* Mt 13:48 (cf. Maximus Tyr. 29, 6a ἀναβ. ἐπὶ ἵππους ἱππέας=cause riders to mount horses; X., Hell. 1, 1, 2 πρὸς τ. γῆν ἀνεβίβαζε τὰς τριήρεις). M-M.*

ἀναβιώω (Aristoph., Andoc., Pla. et al., also Artapanus in Euseb., Pr. Ev. 9, 27, 25) *come to life again* (Artem. 2, 62; 4, 82; Palaeph. p. 60, 6; Philostrat., Vi. Apoll. 1, 1, 1; 8, 7 p. 324, 27, Heroicus 1, 4; Jos., Ant. 18, 14) 2 Cl 19:4.*

ἀναβλέπω 1 aor. ἀνέβλεψα, imper. ἀνάβλεπον (Pre-Socr., Hdt., Eur.+; pap., LXX; Jos., Ant. 10, 270) *look up, see again*.

1. lit. ἄ. εἰς τὸν οὐρανόν *look up to heaven* (X., Cyr. 6, 4, 9; Ps.-Pla., Axioch. 370B; Charito 8, 7, 2 εἰς τ. οὐρανόν ἀναβλέψας εὐφῆμει τ. θεοῦς; Dt 4:19; Job 35:5; Jos., Ant. 11, 64) Mt 14:19; Mk 6:41; 7:34; Lk 9:16; 1 Cl 10:6 (Gen 15:5); MPol 9:2; 14:1.—*Look up* Mk 8:24. ἄ. τοῖς ὀφθαλμοῖς 1 Cl 10:4 (Gen 13:14; cf. X., Hell. 7, 1, 30 ἄν. ὀρθοῖς ὁμμασιν); MPol 2:3. ἀναβλέψασαι θεωροῦσιν *when they looked up, they saw* Mk 16:4; Lk 19:5; 21:1. ἀνάβλεπον *look up* Ac 22:13a. W. εἰς αὐτόν to show the direction of the glance (Jos., Ant. 12, 24) 22:13b; but perh. this vs. belongs under 2a.

2. *gain sight*—a. lit.—α. of blind persons, who were formerly able to see, *regain sight* (Hdt. 2, 111; Aristoph., Plut. 126; Pla., Phaedr. 234B; Ps.-Apollod. 1, 4, 3, 3; Dit., Syll.3 1173, 4 and 17 [138 AD]; Tob 14:2; Philo, Cher. 62) Mt 11:5; Lk 7:22; Ac 9:12, 17f. εὐθέως ἀνέβλεψαν *they regained their sight at once* Mt 20:34; cf. Mk 10:52. (θέλω), ἵνα ἀναβλέψω *I want to regain my sight* Mk 10:51; Lk 18:41ff.

β. w. total loss of the force of ἀνά *again* (cf. ἀναζάω 1b; Aristoph., Plut. 95; 117 πάλιν ἄν.; Philostrat., Vi. Soph. 2, 1, 2) of one born blind *receive sight, become able to see* (Paus. 4, 12, [7] 10 συνέβη τὸν Ὀφιονέα. . . τὸν ἐκ γενετῆς τυφλὸν ἀναβλέψαι) J 9:11, 15, 18.

b. fig., of spiritual sight (Herm. Wr. 7, 3; 1a) ἐν τίνι ἀνεβλέψατε; *in what (state) did you receive sight?* 2 Cl 9:2; cf. 1:6. M-M.*

ἀνάβλεψις, εως, ἡ (Aristot. et al.) *recovery of sight* κηρῶσαι τυφλοῖς ἀνάβλεψιν Lk 4:18; B 14:9 (both Is 61:1).*

ἀναβοάω 1 aor. ἀνεβόησα (Aeschyl., Hdt.+; Antig. Car. 1; LXX; Jos., Bell. 5, 120, Ant. 19, 345; rare in pap.: POxy. 33 III, 7; PGM 36, 141) *cry out* Mk 15:8 v.l.; Lk 9:38 v.l.; ἄ. φωνῇ μεγάλη (1 Km 28:12; Jdth 7:23; Bel 41 Theod.; 3 Macc 5:51) Mt 27:46; Lk 1:42 v.l. ἀνεβόησε λέγων (Jos., Ant. 9, 10) GP 5:19. M-M.*

ἀναβολή, ἡς, ἡ (Hdt.+ in various mngs.: inscr., pap., LXX) *delay*, (Hdt. et al.; Dit., Syll.3 546, 22 [III BC]; PAmh. 3a II, 7; POxy. 888, 5; PTebt. 24, 22; Jos., Bell. 7, 69, Ant. 17, 75; ἄ. ποιεῖσθαι: Thu. 2, 42, 4; Dionys. Hal. 11, 33; Plut., Camill. 35, 3; Jos., Ant. 19, 70) legal t.t. *postponement* (PAmh. 34d, 5 [c. 157 BC]) ἄ. μη δεμίαν ποιησάμενος *I did not postpone the matter* Ac 25:17; cf. ἀναβάλλω. M-M.*

ἀνάγαιον, ου, τό *a room upstairs* (Varro, De Lingua Lat. 5, 162; PPar. 21c, 19; PSI 709, 17 [both VI AD]) Mk 14:15; Lk 22:12 (both places have ἀνώγειον and ἀνώγειον as v.l., cf. Phryn. 297f). Cf. Bl-D. §25; 35, 2; 44, 1; Mlt.-H. 70; 76; 296. M-M.*

ἀναγγέλλω fut. ἀναγγεῶ; 1 aor. ἀνήγγειλα, inf. ἀναγγεῖλαι; 2 aor. pass. ἀνηγγέλην (Bl-D. §76, 1; Mlt.-H. 226). Anz 283f (Aeschyl., Thu.+; inscr., pap., LXX, Joseph., Test. 12 Patr.).

1. lit. *to report*, of pers. returning fr. a place (X., An. 1, 3, 21; Gen 9:22; Jdth 11:15) τινί τι: ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν 2 Cor 7:7. ἄ. ὅσα ἐποίησεν ὁ θεός *they reported what God had done* Ac 14:27; cf. 15:4.

2. *gener. disclose, announce, proclaim, teach* (=Att. ἀπαγγέλλω, a usage widely quotable fr. inscr. and pap., but found as early as Aeschyl., Prom. 661, X., et al. in the LXX cf. Anz 283) αἰνεσιν *the praise of God* 1 Cl 18:15; (Ps 50:17). ποιήσιν χειρῶν *the work of his hands* 27:7 (Ps 18:2). τινί τι (En. 13, 10; Jos., Bell. 1, 663, Ant. 5, 114) ἄ. ταῦτα τοῖς ἐκλεκτοῖς Hb 2, 1, 3; cf. 3, 3, 1. ἄ. τοῖς λοιποῖς τὰ γενόμενα MPol 15:1.—W. ἐξομολογεῖσθαι: ἄ. τὰς πράξεις αὐτῶν *make their deeds known* Ac 19:18.—Of a report to officials Mt 28:11 v.l.; J 5:15 v.l.—Of the proclamation of what is to come in the future (Is 41:22f) through the Spirit τὰ ἐρχόμενα ἄ. ὑμῖν *he will proclaim to you what is to come* J 16:13, cf. vss. 14f, 4:25 (PJoüon, Rech de Sc rel 28, '38, 234f: ἄν.=report what one has heard).—Of didactic speaking: *preach* w. διδάσκειν Ac 20:20; cf. ἄ. πᾶσαν τὴν βουλὴν τοῦ θεοῦ vs. 27 (cf. Dt 24:8 τὸν νόμον). ἃ νῦν ἀνηγγέλη ὑμῖν *which have now been proclaimed to you* 1 Pt 1:12; 1J 1:5. ἀνηγγείλαμεν ἐναντίον αὐτοῦ *we proclaimed before him* 1 Cl 16:3 (Is 53:2); cf. GEb 4. περί τινος Ro 15:21 (Is 52:15); 2 Cl 17:5. M-M.*

ἀναγεννάω 1 aor. ἀνεγέννησα; pf. pass. ptc. ἀναγεγεννημένος (Philod., Ira p. 18 W.; Sir Prol. I. 28 v.l.) *beget again, cause to be born again* fig. of the spiritual rebirth of Christians.—Of God ὁ ἀναγεννήσας ἡμᾶς εὖς ἐλπίδα ζῶσαν *who has caused us to be born again to a living hope* 1 Pt 1:3. ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς *born again not of perishable seed* vs. 23 (Herm. Wr. 13, 1 Sc. ἀγνοῶ, ὃ τρισεμίστε, ἐξ οἷας μήτρας ἄνθρωπος ἀναγεννηθεῖ ἄν, σπορᾶς δὲ ποίας the rdg. ἀναγ. is not certain, but Sallust. 4 p. 8, 24 uses the word in describing mysteries).—Cf. RPerdelwitz, D. Mysterienreligion u. d. Problem des 1 Pt '11, 37ff; HWindisch, Hdb. Exc. on 1 Pt 2:2 and the entry παλιγγενεσία. M-M.*

ἀναγινώσκω (class. -γινν-) fut. ἀναγνώσομαι; 2 aor. ἀνέγνω, inf. ἀναγῶναι Lk 4:16, ptc. ἀναγνούς; 1 aor. pass. ἀνεγνώσθην (Hom.+; inscr., pap., LXX).

1. *read* (Pind., Thu.+; PEleph. 9, 3 [222 BC]; 13, 3; BGU 1079, 6ff [I AD]; Dit., Syll.3 785, 1f [I AD]; LXX; Philo, Spec. Leg. 4, 160; 161; Jos., Ant. 11, 98) w. indication of that *in* which one reads ἐν τῇ βίβλῳ (Test. Dan 5:6) Mk 12:26; ἐν τῷ νόμῳ Mt 12:5; ἐν ταῖς γραφαῖς 21:42. W. acc. (Jos., Ant. 20, 44 τὸν νόμον; Test. Levi 13:2) τὸ ῥηθέν Mt 22:31; τὴν γραφὴν ταύτην Mk 12:10; cf. Ac 8:32; τὸν τίτλον *the inscription on the cross* J 19:20; Ἡσαΐαν Ac 8:28, 30 (the eunuch read aloud to himself); ἐπιστολὴν (Diod. S. 15, 8, 4 ἀναγνούς τὴν ἐπιστολὴν; Jos., Vi. 227) Col 4:16; τοῦτο Lk 6:3.—βιβλαρίδιον Hv 2, 1, 3.—W. ὅτι foll. Mt 19:4; 21:16.—W. question foll. ἂ. τί ἐποίησεν Δαυὶδ Mt 12:3; Mk 2:25.—πῶς ἀναγινώσκεις; Lk 10:26.—Plays on words (cf. Pla., Ep. 2 p. 312D ἵνα ὁ ἀναγνούς μὴ γῶ; Polyb. 23, 11, 1 μὴ μόνον ἀναγινώσκειν τὰς τραγωδίας. . . ἀλλὰ καὶ γινώσκειν; POxy. 1062, 13 [II AD] αὐτὴν δέ σοι τὴν ἐπιστολὴν πέμψω διὰ Σύρου, ἵνα αὐτὴν ἀναγνοῖς νήφων καὶ σαυτοῦ καταγνοῖς) γινώσκεις ἂ ἀναγινώσκεις; *do you understand what you are reading?* Ac 8:30; ἐπιστολὴ γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων *known and read by everybody* 2 Cor 3:2; cf. 1:13.—Abs. ὁ ἀναγινώσκων (so PFay. 20, 23; Sb 1019; 1020 al.; Sir Prol. I. 4) νοεῖτω *let the reader consider (this)* Mt 24:15; Mk 13:14 (mng. 2 is also poss. here and in Rv 1:3, μακάριος ὁ ἂ. *blessed is the reader* [of this book]). The obj. is usu. easy to supply: ἀναγνόντες (i.e. τὴν ἐπιστολὴν) ἐχάρησαν Ac 15:31. ἀναγνοῦς (i.e. τὴν ἐπιστολὴν) καὶ ἐπερωτήσας 23:34. δύνασθε ἀναγινώσκοντες (i.e. ἂ προέγραψα) νοῆσαι Eph 3:4. ἵνα καὶ ὑμεῖς ἀναγνῶτε (i.e. τὴν ἐπιστολὴν) Col 4:16.

2. *read aloud in public* (X., Cyr. 4, 5, 26 al.; PGrenf. I 37, 15 [II BC]; POxy. 59, 8; PCairo 29 III, 1 Gdspd. '02; Dit., Syll.3 883, 27; 789, 48; LXX; En. 13, 4; Ep. Arist. 310; Jos., Ant. 4, 209 ἂ. τοὺς νόμους ἅπασι, cf. 12, 52) of scripture reading in the services of synagogue and Christian church (cf. Sb 7336, 29 [III AD] ἀναγνώστη=for the reader at a Serapis festival, who prob. read accounts of Serapis-miracles [Ael. Aristid. 45, 29fK.]). Of Jesus ἀνέστη ἀναγῶναι *he stood up to read the scripture* (G Dalman, Jesus-Jeshua, Eng. transl. '29, 38-55; cf. Strack-Billerb. IV, 1, 153-88) Lk 4:16. Μωϋσῆς κατὰ πᾶν σάββατον ἀναγινωσκόμενος *read aloud every Sabbath* Ac 15:21; cf. 13:27. ἥνικα ἂν ἀναγινώσκηται Μωϋσῆς *whenever Moses is read* 2 Cor 3:15. Letters of the apostles were read in Christian meetings at an early period (cf. Diod. S. 15, 10, 2 τὴν ἐπιστολὴν ἀναγνόντες=after they had read the letter aloud); cf. POxy. 2787, 14 and 15 [II AD] Col 4:16; 1 Th 5:27 (the close of the 6th letter of Plato [p. 323C]) makes this request: ταύτην τ. ἐπιστολὴν πάντα ὑμᾶς ἀναγῶναι χρή). ἀναγινώσκω ὑμῖν ἐντεῦξιν 2 Cl 19:1; παραβολὰς Hv 5:5 (mng. 1 is also poss. here). Abs. v 1, 3, 3; 2, 4, 3. ἐτέλεσεν ἀναγινώσκουσα *she stopped reading (aloud)* v 1, 4, 1.—P Glaue, Die Vorlesung hl. Schriften im Gottesdienste I '07. M-M. B. 1284.*

ἀναγκάζω impf. ἠνάγκαζον; 1 aor. ἠνάγκασα, imper. ἀνάγκασον; 1 aor. pass. ἠναγκάσθην (Soph., Hdt., Thu.+; inscr., pap., LXX, Ep. Arist.; Philo, Aet. M. 136; Joseph.).

1. *compel, force of inner and outer compulsion*; w. inf. foll. (Ps.-Pla., Sisyphus 1 p. 387B ξυμβουλευεῖν αὐτοῖς ἠνάγκαζόν με=they tried to compel me to make common cause with them; Jos., Ant. 12, 384f) 1 Cl 4:10. ἠνάγκαζον βλασφημεῖν *I tried to force them to blaspheme* Ac 26:11. τὰ ἔθνη ἂ. ἰουδαῖζεν *compel the Gentiles to live in the Jewish manner* Gal 2:14. οὐκ ἠναγκάσθη περιτμηθῆναι *he was not compelled to be circumcised* 2:3 (see Jos., Vi. 113); cf. 6:12, where mng. 2 is poss. ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα *I was obliged to appeal to Caesar* Ac 28:19 (cf. BGU 180, 16). ἂ. αὐτοὺς πεισθῆναι σοι *I will compel them to obey you* Hm 12, 3, 3. W. εἰς τι for the inf. ἀναγκάζομαι εἰς τοῦτο *I am forced to do this* B 1:4. W. inf. understood 2 Cor 12:11.

2. *weakened invite (urgently), urge (strongly)* (POxy. 1069, 2; 20; cf. HPernot, Etudes sur la langue des Évang. '27; ET 38, '27, 103-8) w. acc. and inf. (Diog. L. 1, 1, 4 τ. μητρὸς ἀναγκαζούσης αὐτὸν γῆμαι) ἠνάγκασεν τ. μαθητὰς ἐμβῆναι *he made the disciples embark* Mt 14:22; Mk 6:45, W. acc. supplied Lk 14:23 (FANorwood, Religion in Life 23, '54, 516-27).—EFascher, Lk 14:23: D. evangel. Diaspora 27, '56, 1-16, M-M.*

ἀναγκαῖος, α, ον (Hom.+ in var. mngs.; inscr., pap., LXX; En. 103, 2; Ep. Arist.; Philo; Jos., Vi. 144 al.).

1. *necessary* (physically) τὰ μέλη τοῦ σώματος ἂ. ἐστὶν *the members of the body are nec.* 1 Cor 12:22; cf. 1 Cl 37:5; αἱ ἂ. χρεῖαι (Diod. S. 1, 34; Inscr. v. Priene 108, 80 [c. 129 BC]; POxy. 56, 6; 1068, 16; Philo, Omn. Prob. Lib. 76) *pressing needs* Tit 3:14. Of relieving nature Papias 3.—Neut. ἀναγκαῖόν ἐστιν *it is necessary* w. inf. (and acc.) foll. (PFlor. 132, 11 ὅπερ ἀναγκαῖόν σε ἦν γῶναι. Philo, Migr. Abr. 82; Jos., Vi. 413) Ac 13:46. ἂ. ἡγοῦμαι (PFay. 111, 19; Dit., Syll.3 867, 9 ἀναγκαῖον ἡγησάμην. . . φανερόν ποιῆσαι. 2 Macc 9:21) *I consider it necessary* 2 Cor 9:5; Phil 2:25. ἂ. ἐστὶν, μηδὲν πρᾶσσειν ὑμᾶς ITr 2:2. ὅθεν ἀναγκαῖον (w. ἐστὶν to be supplied, as Ep. Arist. 197; 205) ἔχειν τι τοῦτον *so this one must have someth.* Hb 8:3.—Comp. (PLond. 24, 31; Witkowski 36, 21) ἀναγκαῖότερόν ἐστιν *it is more necessary* Phil 1:24.

2. as Lat. necessarius of relatives and friends τοὺς ἂ. φίλους *close friends* Ac 10:24 (cf. Eur., Andr. 671; Dio Chrys. 3, 120; Dit., Syll.3 1109, 51; POsl. 60, 5 [II AD]; PFlor. 142, 2; BGU 625, 26; Jos., Ant. 7, 350; 11, 254). M-M.*

ἀναγκαστῶς *adv.* (Hdt.+; Ps.-Pla., Axioch. 366A; Jos., *Ant.* 18, 37) *by compulsion* (*opp.* ἐκούσιως) ποιμαίνειν 1 Pt 5:2. **M-M.***

ἀνάγκη, ἡς, ἡ (Hom.+; *inscr.*, *pap.*, LXX, En., Philo, Joseph.).

1. *necessity, pressure* of any kind, outer or inner, brought about by the nature of things, a divine dispensation, some hoped-for advantage, custom, duty, etc. (Appian, Bell. Civ. 5, 17 §68 ἂ. νόμων; Sib. Or. 3, 101; 296) ἄνευ ζυγοῦ ἀνάγκης *without the yoke of necessity* B 2:6. ἀνάγκη (*sc.* ἐστὶν) *it is necessary, inevitable, one must w. inf., or acc. and inf.* (Hdt. 2, 35; Dit., Syll.3 888, 79; BGU 665 II, 16) ἂ. (ἐστὶν [v.l.]) ἐλθεῖν τὰ σκάνδαλα *temptations must come* Mt 18:7. διὸ ἂ. (*sc.* ἐστὶν) *therefore it is nec. (for you) to be subject* Ro 13:5. θάνατον ἂ. (*sc.* ἐστὶν) φέρεσθαι τοῦ διαθεμένου *the death of the testator must be announced* Hb 9:16; *cf. vs. 23. W.* ἐστί and without *inf.* εἰ ἂ. ἐστί Hs 9, 9, 3. ἐὰν ᾗ ἂ. D 12:2—ἂ. ἔχω *w. inf.* (Plut., Cato Min. 24, 6; Jos., *Ant.* 16, 290, Vi. 171 et al.; POxy. 1061, 4[22 BC]; PFlor. 278 IV, 23) *I must* ἰδεῖν αὐτόν Lk 14:18; ἀπολῦσαι 23:17 t.r.; γράψαι ὑμῖν Jd 3; θυσίας ἀναφέρειν Hb 7:27; αἰτεῖσθαι Hs 5, 4, 5; ἐρωτᾶν 9, 14, 4; *cf.* 9, 16, 2. Without *inf.* μὴ ἔχων ἂ. 1 Cor 7:37.—ἂ. μοι ἐπίκειται (Il. 6, 458) *I am under obligation* 9:16.—*W. prep.* ἐξ ἀνάγκης *under pressure* (trag., Thu., Epict. 2, 20, 1; Jos., *Bell.* 5, 568; POxy. 237 IV, 33; Pland. 19, 1) 2 Cor 9:7; *necessarily*, (logically) (Diod. S. 1, 80, 3; Dio Chrys. 21[38], 31; 34; Philo, Aet. M. 21; 52) Hb 7:12; Hs 7:3. For this pleonastically δεῖ ἐξ ἂ. m 6, 2, 8; s 9, 9, 2. ὡς κατὰ ἀνάγκην (*opp.* κατὰ ἐκούσιον) *as it were, by pressure* Phlm 14 (*cf.* X., Cyr. 4, 3, 7; Artem. 5, 23; Ep. Arist. 104; 2 Macc 15:2; Jos., *Ant.* 3, 223; Maspéro 66, 2).

2. *distress, calamity* (Diod. S. 10, 4, 6 [mortal danger]; Appian, Bell. Civ. 5, 40 §167 ἐσχάτη ἂ.; Musaeus v. 289; LXX; Jos., *Bell.* 5, 571; *Ant.* 2, 67. So as *loanw.* in rabb.) of the distress in the last days ἂ. μεγάλη Lk 21:23. ἡ ἐνεστῶσα ἂ. *the present distress* 1 Cor 7:26 (the *expr.* ‘present distress’ is found in Epict. 3, 26, 7; 3 Macc 1:16 v.l. and PGM 4, 526f. In Antipho 6, 25 the present calamity is called ἡ παρούσα ἀνάγκη.—See KBenz, ThGl 10, ’18, 388ff; PTischleder, *ibid.* 12, ’20, 225ff). *W.* θλίψις (like Job 15:24) 1 Th 3:7. Pl. *calamities* (Antipho 6, 25; Herodas 5, 59; Diod. S. 4, 43; Dit., Syll.3 521, 23 [III BC]; Cat. Cod. Astr. VII 143, 23; VIII 3, 182, 17; 185, 27; LXX; Philo, Rer. Div. Her. 41; Jos., *Ant.* 16, 253; Test. Jos. 2, 4) *w.* θλίψεις, στενοχωρίαί *et al.* 2 Cor 6:4; *w.* διωγμοί and στενοχωρίαί 12:10 (but see 3 below), ἐξ ἀναγκῶν ἐξαιρεῖσθαι *rescue from calamities* 1 Cl 56:8 (Job 5:19). For this ἐξ ἀναγκῶν λυτροῦσθαι τοὺς δούλους τοῦ θεοῦ Hm 8:10.

3. *concr.* for *abstr.* *the means of compulsion, (instruments of) torture* (*ref.* in AFridrichsen, Con. Neot. 9, ’44, 28f and L-S-J s.v. 3); this *mng.* is *poss.* in some passages, e.g. 2 Cor 12:10.—HSchreckenburg, Ananke, ’64. **M-M. B.** 638.*

ἀναγνος, ον (trag.+; Ramsay, Phryg. I 1 p. 149 no. 41 [=ritually unclean]; Philo, Cher. 94; Jos., *C. Ap.* 1, 306; Sib. Or. 3, 496f) *unchaste* (*w.* μιᾶρός as Antipho, Tetral. 1, 1, 10 Blass μιᾶρὸν κᾶναγνον) συμπλοκαὶ *embraces* in sexual intercourse 1 Cl 30:1 (*cf.* Ptolem., Apotel. 3, 14, 17 τὰς συνουσίας ἀνάγνους).*

ἀναγνωρίζω 1 *aor. dep.* ἀνεγνωρίσάμην (Pla., Polit. 258A; Herm. Wr. 1, 18; LXX) *learn to know again, see again* ταύτην Hv 1, 1, 1, *Be recognized* ἀνεγνωρίσθη Ἰωσήφ τ. ἀδελφοῖς αὐτοῦ Ac 7:13 v.l. (Gen 45:1).*

ἀνάγνωσις, εως, ἡ (Hdt.+; LXX, Ep. Arist., Philo; Jos., *C. Ap.* 2, 147).

1. *reading, public reading* (Pla.; Dit., Syll.3 695, 81; *pap.*; LXX; Ep. Arist. 127; 283; 305) of the reading of the law and prophets in the synagogue (*cf.* the synag. *inscr.* in Jerusalem, Suppl. Epigr. Gr. VIII 170, 4 συναγωγὴν εὖς ἀνάγνωσιν νόμου) μετὰ τὴν ἂ. τ. νόμου καὶ τ. προφητῶν Ac 13:15. ἡ ἂ. τῆς παλαιᾶς διαθήκης *the public reading of the OT* 2 Cor 3:14. The Christian church also knew public reading πρόσεχε τῇ ἂ., τῇ παρακλήσει, τῇ διδασκαλίᾳ *devote yourself to (public) reading, exhorting, teaching* 1 Ti 4:13. *Cf.* WBauer, D. Wortgottesdienst d. ältesten Christen ’30, 39-54.

2. *reading=what is read* ἤρεσέν σοι ἡ ἂ. μου; *did my reading (=what I read) please you?* Hv 1, 4, 2. **M-M.***

ἀναγραφή, ἡς, ἡ (Pla., X.+; *inscr.*, *pap.*, Ep. Arist., Philo) pl. *public records* (Polyb.; Diod. S. 1, 31, 7 ἐν ταῖς ἱεραῖς ἀναγραφαῖς; Plut.; Jos., *C. Ap.* 1, 28; 2 Macc 2, 13; Sammlg. d. griech. Dialektinschr. 1743, 10 Collitz) ἐπισκέπτεσθαι τὰς ἂ. τῶν χρόνων *examine the records of the dates* 1 Cl 25:5 (Diod. S. 16, 51, 2 of the ancient documents in Egyptian temples).*

ἀναγράφω (Hdt.+; *inscr.*, *pap.*, LXX, Ep. Arist.; Philo, Abr. 17, Deus Imm. 137; Jos., *Ant.* 10, 271; Test. Benj. 11:4) *record, register* εἰ αὕτη μοι ἡ ἁμαρτία ἀναγράφεται *if this sin is recorded against me* (in the judgment book—Aesop, Fab. 317, 17 P.=Babr. 75, 17 of recording in books in the underworld) Hv 1, 2, 1.*

ἀνάγω 2 *aor.* ἀνήγαγον, 1 *aor. pass.* ἀνήχθην (Hom.+; *inscr.*, *pap.*, LXX, Philo, Joseph., Test. 12 Patr.) *lead or bring up*.

1. *lit.*, from a lower to a higher point: Lk 4:5 (εἰς ὄρος ὑψηλόν t.r.); Mt 17:1 D; εἰς Ἱεροσόλυμα Lk 2:22 (Jos., *Bell.* 1, 96). ἀνήχθη εἰς τὴν ἔρημον *he was led up into the desert*, from the Jordan (below sea level) into the highland Mt 4:1, unless it be thought that he was ‘snatched away’ (*cf.* 1 Cor 12:2, if ὡς ἀνήγεσθε is the right *rdg.* there). εἰς τὸ ὑπερῶν *to the room upstairs* Ac 9:39. εἰς τὸν οἶκον *into the house* proper, since the rooms in the cellar served as the prison 16:34.—ἂ. ἐκ νεκρῶν *bring up from the (realm of the) dead*, represented as subterranean Ro 10:7; Hb 13:20 (*cf.* Lucian, Dial. Mort. 23, 6; 1 Km 2:6; 28:11; Tob 13:2; Ps 29:4).—*Bring before* (Dit., Syll.3 799, 24 [38 AD] ἀναχθέντα εἰς τ. δῆμον; PMagd. 33, 8; PTebt. 43, 19) τινά τινι (Jos., *Ant.* 12,

390) Ac 12:4.

2. **fig.** (with εἷς τι, as Joannes Sard., **Comm.** in Aphth. p. 4, 10 Rabe [’28]) of love τὸ ὕψος εἰς ὃ ἀνάγει ἡ ἀγάπη 1 Cl 49:4.—ἀ. θυσίαν *bring an offering* (cf. **Hdt.** 2, 60; 6, 111; **Dit., Or.** 764, 47 (c. 127 BC) ἀναγαγὼν. . . ταύρους δύο; 3 Km 3:15; **Philo**, Agr. 127, Mos. 2, 73 al.) Ac 7:41.

3. as a nautical **t.t.** (ἀ. τὴν ναῦν put a ship to sea), **mid.** or **pass.** ἀνάγεσθαι *put out to sea* (**class.**, also **Polyb.** 1, 21, 4; 1, 23, 3 al.; **pap.** [Mayser 380]; **Jos., Bell.** 3, 502): ἀνήχθημεν ἐν πλοίῳ *we put to sea in a ship* Ac 28:11. ἀ. ἀπὸ τῆς Πάφου (cf. **Epict.** 3, 21, 12 ἀ. ἀπὸ λιμένος) *put out from Paphos* Ac 13:13; cf. 16:11; 18:21; 27:21. ἐκεῖθεν (**Jos., Ant.** 14, 377) 27:4, 12. **W.** the course given εἰς τὴν Συρίαν 20:3 (cf. **BGU** 1200, 14 [I BC] ἀ. εἰς Ἰταλίαν). ἐπὶ τὴν Ἀσσὸν vs. 13. **Abs.** ἀνήχθησαν *they set sail* Lk 8:22; cf. Ac 21:1f; 27:2; 28:10.

4. **fig.** *restore, bring back* (in **pap.** of improvement of the soil) τοὺς ἀσθενοῦντας περὶ τὸ ἀγαθὸν *restore those who are weak in goodness* 2 Cl 17:2. **M-M.***

ἀναγωγεύς, ἑως, ὁ *one who leads upward* (**Proclus**, on **Pla.**, Tim. I p. 34, 20 Diehl, of **Hermes**, Hymni 1, 34 [Orphica p. 277 **Abel**], of **Helios** ψυχῶν ἀναγωγεὺς), only **fig.** ἡ πίστις ὑμῶν ἀ. ὑμῶν **IEph** 9:1 (cf. **Hdb. ad loc.**); the ‘windlass’ of **Ltft. et al.** seems quite unlikely.*

ἀναδείκνυμι 1 **aor.** ἀνέδειξα (**Soph.**, **Hdt.**+; **inscr.**, **LXX**; **Philo**, Sacr. Abel. 35; **Joseph.**) *show forth*.

1. *show clearly, reveal someth. hidden* (cf. **Isisaretal.** v. Ios 19 Peek; **POxy.** 1081, 31; 2 Macc 2:8; **Sib. Or.** 3, 15; **Third Corinthians** 3:17) τινά Ac 1:24.

2. *appoint, commission* someone to a position (**Polyb.** 4, 48, 3; 4, 51, 3; **Diod. S.** 1, 66, 1; 13, 98, 1; **Plut.**, **Caes.** 37, 2; **Dit., Or.** 625, 7; **Da** 1:11, 20; 1 Esdr 8:23; 2 Macc 9:23, 25 al.; **Jos., Ant.** 14, 280; 20, 227) ἀνέδειξεν (ἐνέδ. **P75**) ὁ κύριος ἐτέρους ἑβδομήκοντα Lk 10:1.—**EPeterson**, **Deissmann-Festschr.** ’27, 320-6. **M-M.***

ἀνάδειξις, εως, ἡ (**Polyb. et al.**; **ESRoberts** and **EAGardner**, **Introd.** to **Gk. Epigraphy** II ’05, 119; **Sir** 43:6) *commissioning, installation* (**Polyb.** 15, 26, 7; **Plut.**, **Mar.** 8, 5; s. **ἀναδείκνυμι** 2) ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραὴλ *until the day when he was manifested before Israel* as forerunner of the Messiah (cf. Lk 3:2) Lk 1:80.—**EBickerman**, **Ἀνάδειξις: Mélanges EBoisacq** I ’37, 117-24. **HSahlin**, **D. Messias u. d. Gottesvolk** ’45, 178-82.*

ἀναδέχομαι 1 **aor.** ἀνεδεξάμην (**Hom.**+; 2 Macc; **Joseph.**).

1. *accept, receive* (**Dit., Syll.** 3 962, 65 [IV BC]; **PEleph.** 29, 12 [III BC]; **PTebt.** 329, 19; **BGU** 194, 11 al.; 2 Macc 6:19; 8:36) τὰς ἐπαγγελίας Hb 11:17. *Take a burden upon oneself* (**Diod. S.** 15, 51, 1 ἀ. τ. πόλεμον; **Plut.**, **Eumen.** 6, 3; **Epict.** 3, 24, 64; **Dit., Syll.** 3 685, 30 [139 BC] ἀ. πᾶσαν κακοπαθίαν; **Jos., Bell.** 3, 4; 14) τὸ βάρος **Dg** 10:6; τὰς ἁμαρτίας 9:2 (cf. **Demosth.** 19, 36 ἁμαρτήματα).

2. *receive, welcome* of guests (**Dit., Or.** 339, 20 [II BC] τὰς τε πρεσβείας ἀνεδέχετο προθύμως; 441, 9) Ac 28:7. **M-M.***

ἀναδίδωμι 2 **aor. ptc.** ἀναδούς (**Pind.**+; **inscr.**, **pap.**; **Sir** 1:23; **Joseph.**) *deliver, hand over* τινί τι (**Philo**, **Aet. M.** 62; **Jos., Ant.** 1, 249) ἀ. τὴν ἐπιστολὴν τῷ ἡγεμόνι Ac 23:33 (the same expr. in **Polyb.** 29, 10, 7; **Diod. S.** 11, 45, 3; **Inscr. Graec. Sic. It.** 830, 22; **PTebt.** 448; **PFay.** 130, 15). **M-M.***

ἀναζάω 1 **aor.** ἀνέζησα (**Nicander** [II BC] in **Athen.** 4, 11 p. 133D; **Charito** 3, 8, 9; **Artem.** 4, 82; **Paradox. Flor.** 6; **CIG** 2566; **Dssm.**, **LO** 75f [LAE 94ff]; **Nägeli** 47) *come to life again*.

1. **lit.—a.** *come to life again* (so in the places cited above) of the dead **Rv** 20:5 t.r., of Christ **Ro** 14:9 v.l.

b. *spring into life* (with loss of the force of ἀνά; cf. **ἀναβλέπω** 2aβ) ἡ ἁμαρτία ἀνέζησεν *sin became alive* **Ro** 7:9.

2. **fig.**, of one morally and spiritually dead ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν Lk 15:24 (v.l. ἔζησεν); 32 v.l. (ἔζησεν in the text). **M-M.***

ἀναζέω **intr.** (so **Soph.**, **Hippocr.**+; **Περὶ ὕψους** p. 67, 5v; **Plut.**, **Artax.** 16, 6, **Mor.** 728B; **Ex** 9:9, 10; 2 Macc 9:9) *boil up* of the mud, etc., in hell **AP** 16:31.*

ἀναζητέω **impf.** ἀνεζήτουν (**Hdt.** 1, 137; **Thu.** 2, 8, 3; **inscr.**, **pap.**, **LXX**; **Philo**, **Somn.** 2, 61; **Joseph.**) *look, search* τινά *for someone* (in **pap.** of criminals and fugitive slaves: **PHib.** 71, 9 [245/4 BC]; **PReinach** 17, 13; **PFior.** 83, 12; also 2 Macc 13:21; **Jos., Ant.** 9, 134) Σαῦλον Ac 11:25. ἀνεζήτουν αὐτόν Lk 2:44; cf. 45 (in the latter passage v.l. ζητοῦντες). A lost work of literature **MPol** 22:3. **M-M.***

ἀναζώννυμι 1 **aor. mid.** ἀνεζώσάμην (**Didym. Gramm.** [I BC/I AD] in **Athen.** 4, 17 p. 139E; **Pr** 31:17 τὴν ὀσφύν; **Judg** 18:16B; **Philo**, **Leg. All.** 2, 28; 3, 153) *bind up, gird up* the long Oriental robes to facilitate work or walking (**Dio Chrys.** 55[72], 2 ἀνεζωσμένοι; **Achilles Tat.** 8, 12, 1; **Lat.** *alte praecinctus*). **Fig.**, ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν *when you have girded the loins of your mind, i.e.*, prepared for action 1 Pt 1:13; **Pol** 2:1.*

ἀναζωπυρέω 1 **aor.** ἀνεζωπύρησα.

1. **trans.** (**Pla.**, **X.**+) *rekindle, kindle, inflame* τὶ someth **usu. fig.** (**Plut.**, **Pericl.** 1, 4, **Pomp.** 49, 5; **Iambl.**, **Vi.**

Pyth. 16, 70; PGM 13, 739; Jos., Bell. 1, 444 [Pass. ὁ ἔρως], Ant. 8, 234) τὸ χάρισμα τοῦ θεοῦ *rekindle the gift of God* 2 Ti 1:6.

2. **intr.** (Dionys. Hal. 7, 54; Plut., Timol. 24, 1, Pomp. 41, 2; Gen 45:27; 1 Macc 13:7; Jos., Ant. 11, 240) *be rekindled, take on new life* ἀναζωπυρήσαντες ἐν αἵματι θεοῦ *taking on new life through the blood of God* IEph 1:1. ἀναζωπυρησάτω ἡ πίστις αὐτοῦ *let faith in him be rekindled* 1 Cl 27:3.—Cf. Anz 284. M-M for **pap. ref.***

ἀναθάλλω 2 **aor.** ἀνέθαλον (BI-D. §101 s.v. θάλλειν; Rob. 348).

1. **intr.** *grow up again, bloom again* (lit. of plants, e.g., **schol.** to Nicander, Ther. 677. Also Oenomaus in Euseb., Pr. Ev. 5, 34, 14 end γῆ ἀνέθαλεν=the earth bloomed again) also **fig.** (Aelian, V.H. 5, 4; PGM 4, 1611; Ps 27:7; Wsd 4:4; Sir 46:12; 49:10) ἡ ἔσκοτωμένη διάνοια ἡμῶν ἀναθάλλει εἰς τὸ φῶς *our darkened mind grows up again into the light* (like a plant) 1 Cl 36:2.

2. **factive** *cause to grow or bloom again* (lit. Sir 50:10; Ezk 17:24 and **fig.** Sir 1:18; 11:22)—Phil 4:10 both **mngs.** are **poss.** ἀνεθάλετε τὸ ὑπὲρ ἑμοῦ φρονεῖν either: *you have revived, as far as your care for me is concerned or: you have revived your care for me.* M-M.*

ἀνάθημα, ατος, τό=ἀνατεθειμένον ‘something placed’ or ‘set up’, H.Gk. form for the **class.** ἀνάθημα (Moeris 188; Phryn. 249 L.; cf. Dit., Syll. Index).

1. *a votive offering* set up in a temple (Plut., Pelop. 25, 7; 2 Macc 2:13; Philo, Mos. 1, 253) Lk 21:5 **καδ.**

2. **LXX** as a rule=πῆρ: what is ‘devoted to the divinity’ can be either consecrated or accursed. The **mng.** of the word in the other NT passages moves definitely in the direction of the latter (like Num 21:3; Dt 7:26; Josh 6:17; 7:12; Judg 1:17; Zech 14:11, but also the curse-tablets from Megara [Fluchtaf. 1]).

a. object of a curse οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει, ἀνάθημα Ἰησοῦς *no one who speaks by the Spirit of God says ‘Jesus be cursed’* 1 Cor 12:3 (on this subject **Laud. Therap.** 22 ὅταν ὁ δαίμων ἀλλοιώσας τὸν ἐνεργούμενον, ἐκεῖνος ὁλος λαλεῖ, τὸ στόμα τοῦ πάσχοντος ἴδιον τεχναζόμενος ὄργανον=when the demon has altered the one who is under his influence, then it is altogether he [the demon] who speaks, since he has made the victim’s mouth his tool, by means of his [evil] skill). As a formula ἀνάθημα ἔστω Gal 1:8f. For this ἦτω ἄ. 1 Cor 16:22. **Likew.** ἡνὸχόμην ἀνάθημα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ *I could wish that I myself would be accursed (and therefore separated) from Christ* Ro 9:3 (CSchneider, D. Volks-u. Heimatgefühl b. Pls: Christentum u. Wissensch. 8, ’32, 1-14; PBratsiotis, Eine Notiz zu Ro 9:3 u. 10:1, Nov T 5, ’62, 299f).

b. the **expr.** ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι Ac 23:14 means that the conspirators bound themselves to the plot with a dreadful oath, so that if they failed the curse would fall upon them (ἀ. ἀναθεματίζειν as Dt 13:15; 20:17). Cf. **Dssm. ZNW** 2, ’01, 342, LO 74 (LAE 92f); **Nägeli** 49; **Schürer** II 4 508f; **Billerb.** IV 293-333; D. Synagogenbann.—S. also **ἀνάθημα**, a spelling that **oft.** alternates w. ἀνάθεμα in the texts, in so far as the fine distinction **betw.** ἀνάθημα=‘votive offering’ and ἀνάθεμα=‘a thing accursed’ is not observed.—GBornkamm, Das Ende des Gesetzes 4 ’63, 123-32. M-M.*

ἀναθεματίζω 1 **aor.** ἀνεθεμάτισα (**LXX** mostly=carry out a curse: Num 21:2f; Dt 13:16; 20:17; Josh 6:21 **al.**).

1. *bind with an oath, or under a curse* τινά *someone* (cf. curse-tablets from Megara, s. **ἀνάθημα** 2) pleonastically ἀναθέματι ἄ. ἑαυτόν Ac 23:14 s. **ἀνάθημα** 2b; ἄ. ἑαυτόν **vss.** 12, 21, 13 v.l. (cf. **En.** 6, 4 ἀναθεματίσωμεν πάντες ἀλλήλους μὴ. . . μέχρις οὗ. . . 5).

2. **intr.** *curse* ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι *he began to curse and to swear* Mk 14:71 (OJFSeitz, **TU** 73, ’59, 516-19; HMerkel, CFDMoule-Festschr., ’70, 66-71). M-M.*

ἀναθεωρέω look at again and again=examine, observe carefully (so both **lit.** and **fig.** **Theophr.**, **Hist. Pl.** 8, 6, 2; **Diod. S.** 12, 15, 1 ἐξ ἐπιπολῆς θεωρούμενος ‘examining superficially’ in contrast to ἀναθεωρούμενος καὶ μετ’ ἀκριβείας ἐξεταζόμενος; 2, 5, 5; 14, 109, 2; **Lucian**, **Vit. Auct.** 2, **Necyom.** 15; **Plut.**, **Cato Min.** 14, 3, **Mor.** 1119B).

1. **lit.** ἀναθεωρῶν τὰ σεβάσματα ὑμῶν *I looked carefully at the objects of your worship* Ac 17:23.

2. **fig.**, of spiritual things τὶ (**Philostrat.**, **Vi. Apollon.** 2, 39 p. 81, 17) ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς *considering the outcome of their lives* Hb 13:7.*

ἀνάθημα, ατος, τό (**Hom.**+) *a votive offering* (since **Soph.**, **Ant.** 286; **Hdt.** 1, 14, 92; **inscr.**, **pap.**; 3 Macc 3:17; **Jdth** 16:19; **Ep. Arist.** 40; **Philo**; **Jos.**, **Bell.** 6, 335, **Ant.** 17, 156 **al.**) Lk 21:5 (the **expr.** used here, ἀναθήμασι κοσμεῖν: **Hdt.** 1, 183; **Ps.-Pla.**, **Alcib.** 2, 12 p. 148C; **Epict.** in **Stob.** 59 Sch.; 2 Macc 9:16). Cf. **ἀνάθημα.** M-M.*

ἀναίδεια, ας, ἡ (**Hom.**+: **Zen.-P.** 59534, 21 [III BC]; Sir 25:22; **Jos.**, **Bell.** 1, 224, **Ant.** 17, 119; **Sib. Or.** 4, 36; on the spelling s. **Kühner-BI.** II 276, 1. **BI-D.** §23 **app.**) *persistence, impudence, lit. shamelessness* Lk 11:8 (differently NLevison, **Exp.** 9 S. III ’25, 456-60 and AFridrichsen, **Symb. Osl.** 13, ’34, 40-3). M-M.*

ἀναιδέομαι 1 **aor. ptc.** ἀναιδευσάμενος (**Aristoph.**, **Eq.** 397; **Philod.**, **Rhet.** I 251 **Sudh.**; **Phryn.** 66f L.; **PRyl.** 141, 19 [37 AD]; **Pr** 7:13 **Theod.**) *be unabashed, bold, lit. shameless* ἄ. αὐτὴν ἐπηρώτησα *unabashed, I asked her* Hv 3, 7, 5.*

ἀναιδής, ἐς (**Hom.**+: **Dit.**, **Or.** 665, 16 [adv.]; **PLond.** 342, 14 [185 AD]; **LXX**; **Test. 12 Patr.**) *shameless, bold* (**Jos.**, **Bell.** 6, 337) ἄ. εἶ *you are shameless* Hv 3, 3, 2; w. ἱταμός (as **Menand.**, **Epitr.** 310) and πολύλαλος **m** 11:12.*

ἀναιρέσεις, εως, ἡ (Eur., Thu.+; Philo, Aet. M. 5 al.) *murder, killing* (X., Hell. 6, 3, 5; Plut., Mor. 1051D; Herodian 2, 13, 1; Num 11:15; Jdth 15:4; 2 Macc 5:13; Jos., Ant. 5, 165, Vi. 21; Test. Jud. 23:3) ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ (Saul) *consented to his murder* Ac 8:1 (22:20 v.l. infl. by 8:1); 13:28 D. M-M.*

ἀναιρέω fut. ἀναιρήσω and ἀνελῶ (BI-D. §74, 3), the latter (Dionys. Hal. 11, 18, 2; Jdth 7:13) formed after 2 aor. ἀνείλον, which appears also in the forms (BI-D. §81, 3 app.) ἀνείλα (ἀνείλατε Ac 2:23, ἀνείλαν 10:39); subj. ἀνέλω, mid. ἀνελόμεν and ἀνελάμεν (ἀνείλατο 7:21; cf. CIG 4137, 3; Ex 2:5, 10; BI-D. §81, 3 app.; cf. Mlt.-H. 226 s.v. αἰρέω); 1 aor. pass ἀνιρέθη (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. act. *take away, do away with, destroy.*

a. of pers. τινά *someone*, mostly of killing by violence, in battle, by execution, murder, or assassination (trag., Hdt.+; Dit., Syll.3 226, 20; 709, 35; PAmh. 142, 8; LXX; Ep. Arist. 166; Jos., Bell. 1, 389, Ant. 17, 44) ἅ πάντας τοὺς παῖδας Mt 2:16 (PSaintyves, Le massacre des Innocents: Congr. d'Hist. du Christ. I 229-72). ἐζήτουν τὸ πῶς ἀνέλωσιν αὐτόν *they sought a way to put him to death* Lk 22:2. τοῦτον Ac 2:23; cf. 5:33; 7:28 (Ex 2:14); 9:23f, 29; 22:20; 23:15, 21; 25:3; 1 Cl 4:10 (Ex 2:14). ἅ. ἑαυτὸν *commit suicide* (Parthenius 17, 7; Jos., Ant. 20, 80) Ac 16:27. Of execution (Charito 4, 3, 5) Lk 23:32; Ac 10:39; 12:2; 13:28. Synon. w. θανατοῦν 1 Cl 39:7 (Job 5:2). Of the destruction of the Antichrist ὃν ὁ Κύριος Ἰησοῦς ἀνελεῖ (v.l. ἀναλοῖ, ἀναλώσει) τῷ πνεύματι τοῦ στόματος αὐτοῦ *whom the Lord Jesus will slay with the breath of his mouth* 2 Th 2:8 (after Is 11:4). Pregnant constr., of martyrs ἀναιρούμενοι εἰς θεόν *those who come to God by a violent death* IEph 12:2. Of the tree of knowledge: *kill* οὐ τὸ τῆς γνώσεως (sc. ξύλον) ἀναιρεῖ ἀλλ' ἡ παρακοὴ ἀναιρεῖ Dg 12:2.—Pass. Ac 5:36; 13:28; 23:27; *be condemned to death* 26:10.

b. of things *take away* πνοήν 1 Cl 21:9. *Do away with, abolish* Hb 10:9 (opp. στήσαι). *Take up* a martyr's bones MPol 18:1.

2. mid. *take up (for oneself)* Jos., Ant. 5, 20) of the baby Moses, whom Pharaoh's daughter rescued from the river (Ex 2:5, 10; Philo, Mos. 1, 17) Ac 7:21; the context strongly favors the mng. *adopt* here, although not all the passages cited for this mng. will support it in the full sense. Cf. Aristocritus [III BC] no. 493 Fgm. 3 Jac.; Dio Chrys. 65[15], 9 ἀλλότρια εὐρόντες ἐν τῇ ὁδῷ παιδία ἀνελόμενοι ἔτρεφον ὡς αὐτῶν. Aristoph., Nub. 531; Epict. 1, 23, 7; Plut., Anton. 36, 3, Mor. 320E al.; PSI 203, 3; POxy. 37, 6 (act.) and 38, 6 (mid.), both 49 AD; the pap. exx. involve exposed children taken up and reared as slaves. M-M.*

ἀναισθητέω (Demosth. 18, 221; Plut., Mor. 1103D; 1105A; Philo, Ebr. 6; 154) *be unfeeling, insensible* τινός *toward something* (Plut., Mor. 1062C; Jos., Bell. 4, 165, Ant. 11, 176) τῆς χρηστότητος αὐτοῦ *having no feeling for his goodness* IMg 10:1. Abs. (Epicurus, Ep. 1 p. 21 Us.) *lack perception* Dg 2:8f.*

ἀναισθητος, ον (Thu.+; Philo; Jos., Ant. 11, 41) *without feeling or perception* (Thrasymachus [IV BC]: Vorsokrat. B 1, vol. II 5 322, 11; Pla., Tim. 75E; Philostrat., Imag. 1, 23 p. 326, 20; Herm. Wr. 9, 9 ὁ θεὸς οὐκ ἄ.) of idols Dg 2:4; 3:3.*

ἀναίτιος, ον *innocent* (Hom.+; PTebt. 43, 32 [II BC]; Philo; Jos., Bell. 4, 543, Ant. 17, 174; LXX only in the expr. ἅ. αἷμα, which occurs also in the prayers for vengeance from Rheneia [Dssm., LO 352-4 [LAE 423ff]=Dit., Syll.3 1181, 7; 12]) Ac 16:37 D. ψυχὴ 2 Cl 10:5; ἅ. εἶναι Mt 12:5, 7. M-M.*

ἀνακαθίζω 1 aor. ἀνεκάθισα *sit up, upright* (Ps.-Xenophon, Cyn. 5, 7; 19; Plut., Alex. 14, 4; POxy. 939, 25; in medical writers [Hobart 11f], also Hippiatr. I 177, 24; Gen 48:2 v.l. [ed. ARahlf's '26]); ἀνεκάθισεν ὁ νεκρός *the dead man sat up* Lk 7:15 (v.l. ἐκάθισεν); cf. Ac 9:40. M-M.*

ἀνακαινίζω 1 aor. ἀνεκαίνισα (Isocr.+; Plut., Marcell. 6, 3; Appian, Mithridates 37 §144; Ps.-Lucian, Philopatris 12 δι' ὕδατος ἡμᾶς ἀνεκαίνισεν [prob. against the Christians]; Philo, Leg. ad Gai. 85 v.l.; Jos., Ant. 9, 161; 13, 57; Ps 38:3; 102:5; 103:30; La 5:21; 1 Macc 6:9) *renew, restore* ἅ. εἰς μετάνοιαν *restore to repentance* Hb 6:6. ἀνακαινίσας ἡμᾶς ἐν τῇ ἀφέσει τῶν ἁμαρτιῶν *since he made us new by forgiveness of sins* (in baptism) B 6:11; ἅ. τὸ πνεῦμα *renew our spirit* Hs 9, 14, 3; cf. 8, 6, 3.*

ἀνακαινός (mid. in Heliod. Philos., In Eth. Nicom. Paraphr. 221, 13 Heylbut) *renew* only in Paul, in pass., and fig. of the spiritual rebirth of the Christian (opp. διαφθείρειν) ὁ ἔσω ἡμῶν (ἄνθρωπος) ἀνακαινοῦται *our inner (spiritual) man is being renewed* 2 Cor 4:16. ἅ. εἰς ἐπίγνωσιν *renew for full knowledge* Col 3:10. M-M.*

ἀνακαινώσις, εως, ἡ (not quotable outside Christian lit.; Nägeli 52.—καίνωσις Jos., Ant. 18, 230) *renewal*; of the spiritual rebirth of men μεταμορφοῦσθαι τῇ ἅ. τοῦ νοός *be changed by the renewal of your minds* Ro 12:2. λουτρὸν ἅ. πνεύματος ἁγίου *washing of renewal through the Holy Spirit* (w. παλιγγενεσία) Tit 3:5. ἅ. τῶν πνευμάτων ὑμῶν *the renewal of your spirit* of the imparting of a new spirit Hv 3, 8, 9.*

ἀνακαλύπτω pf. pass. ἀνακεκάλυμμαι (Eur., X.+; Polyb., Plut.; Dit., Syll.3 1169, 62; POxy. 1297, 7; LXX; En. 16, 3; 98, 6; Philo, Congr. Erud. Grat. 124 ἅ. πρόσωπον=unveil) *uncover, unveil* ἀνακεκαλυμμένῳ προσώπῳ *w. unveiled face* (w. ref. to Ex 34:34, of the relation betw. the Christian and his Lord) 2 Cor 3:18 (ἀνακεκαλυμμένῳ πρ. like Pel.-Leg. 4, 14). κάλυμμα μένει μὴ ἀνακαλυπτόμενον *a veil remains unlifted* vs. 14 (cf. Test. Judah 14:5; Dt 23:1 v.l. ἀνακαλύψει συγκάλυμμα; PGM 57, 17 ἀνακάλυσον τὸν ἱερὸν πέπλον; Maximus Tyr. 26, 2c

ἀποκαλύψαντες τὰ προκαλύμματα). (WCvanUnnik, *Novum Testamentum* 6, '63, 153-69) **M-M.***

ἀνακάμπτω fut. ἀνακάμψω; 1 aor. ἀνέκαμψα (Hdt. 2, 8+; LXX; cf. Anz 314f) intr.

1. *return*—**a. lit.** (Diod. S. 16, 3, 6; 16, 8, 1 al.; PMagd. 8, 10; Zen.-P. 34 [=Sb 6740], 5 [255/4 BC]; Ex 32:27; Philo, Aet. M. 58; cf. 31 [w. **πρός** and **acc.**]; Jos., **Bell.** 2, 116; Sib. Or. 5, 33) μὴ ἂ. πρὸς Ἡρώδη Mt 2:12. πρὸς ὑμᾶς Ac 18:21. Abs. Hb 11:15.

b. fig. (cf. BGU 896, 6 πάντα τὰ ἐμὰ ἀνακάμψει εἰς τὴν θυγατέρα) of a religious greeting ἐφ' ὑμᾶς ἀνακάμψει *it will return to you* Lk 10:6 (ἂ. ἐπὶ w. **acc.** as Pla., Phaedo 72B; Περὶ ὕψους p. 57, 8V; **M. Ant.** 4, 16).

2. *turn back again* ἀπὸ τ. παραδοθείσης ἐντολῆς 2 Pt 2:21 v.l. **M-M.***

ἀνάκειμαι impf. ἀνεκείμεν (Pind., Hdt.+; inscr., pap., LXX; Jos., **Ant.** 3, 38 al.) *lie, recline*.

1. **gener.** (opp. ἐστηκέναι) Mk 5:40 v.l.; Hv 3, 12, 2.

2. **otherw.** always of reclining at table. equals *dine* (Aristot. and Diphilus [300 BC] in **Athen.** 1 p. 23c; Polyb. 13, 6, 8; BGU 344; 1 Esdr 4:11; cf. Phryn. 216f Lob.) αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ *as he was dining in the house* Mt 9:10.—26:7; Mk 14:18; 16:14. ἂ. μετὰ τινος Mt 26:20. σὺν τινι J 12:2; ἂ. ἐν τῷ κόλπῳ τινός *lean on someone's breast*=take the place of honor, in case it was the breast of the head of the house 13:23 (cf. Lk 16:23, where **sc.** ἀνακειμενον [some mss. supply ἀναπαυόμενον]). Pliny, Epist. 4, 22, 4 cenabat Nerva cum paucis; Veiento proximus atque etiam in sinu recumbat.—ὁ ἀνακείμενος *the one who is reclining, the guest* Mt 22:10f; Mk 6:26; Lk 22:27 (opp. ὁ διακωνῶν); J 6:11; 13:28.—For pictures on ancient reliefs and vases cf. e.g. JJung, *Leben u. Sitten d. Römer* I 1883, 24; ABaumeister, *Denkmäler d. klass. Altert.* I 1885, 365f. **M-M.***

ἀνακεφαλαιῶ 1 aor. mid. ἀνεκεφαλαιώσαμην (Aristot.+; in OT only Theod. and the Quinta to Ps 71:20) *sum up, recapitulate* (Aristot., fgm. 123, 1499a, 33; Dionys. Hal. 1, 90; Quintil. 6, 1 rerum repetitio et congregatio, quae graece ἀνακεφαλαιώσις dicitur; cf. Protev. Jac. 13:1). Of individual commandments ἐν τῷ λόγῳ τοῦτῳ ἀνακεφαλαιοῦται *everything is summed up in this word* (the command. of love) Ro 13:9. ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ *to bring everything together in Christ* Eph 1:10 (Ps.-Aristot., *De Mundo* 4, 1 τὰ ἀναγκαῖα ἀνακεφαλαιούμενοι=sum up the necessary points). ἂ. τὸ τέλειον τῶν ἁμαρτιῶν *complete the total of the sins* B 5:11.—HSchlier, *TW* III 681f; SHanson, *Unity of the Church in the NT* '46, 123-6. **M-M.***

ἀνακλίνω fut. ἀνακλινῶ; 1 aor. ἀνέκλινα; 1 aor. pass. ἀνεκλίθην, 1 fut. ἀνακλιθήσομαι (Hom.+; 3 Macc 5:16; Sib. Or., fgm. 3, 37).

1. **act.**—**a. lay (down), put to bed** of a child ἂ. αὐτὸν ἐν φάτνῃ Lk 2:7.

b. cause to lie down, recline (Polyb. 30, 26, 5; Test. Gad 1:5) ἐμὲ ἀνέκλιναν εἰς τὸ μέσον αὐτῶν *they caused me to lie down in their midst* Hs 9, 11, 7. ἀνακλινεῖ αὐτοὺς *he will have them recline* Lk 12:37 (normally it is vice versa: **Lucian**, Ep. Sat. 1, 22; 3, 32); cf. 9:15 t.r.—Mk 6:39 v.l. (BI-D. §392, 4 app.).

2. **pass.** *lie down, recline* at a meal, abs. Lk 7:36 t.r. ἐπὶ τ. χόρτου *on the grass* Mt 14:19. ἐπὶ τ. χλωρῷ χόρτῳ *on the green grass* Mk 6:39. ἀνακλίνεσθαι εἰς τοὺς ἐξέχοντας τόπους *recline in the preferred places* Mt 20:28 D=Agr 22. **Fig.**, of the Messianic banquet Mt 8:11; Lk 13:29 (DZeller, *BZ* 15, '71, 222-37). **M-M.***

ἀνακοινῶ (X.+; pap., usu. in mid., as Diod. S. 4, 40, 2; Zen.-P. 59520, 6 [III BC]; 2 Macc 14:20; Jos., **Ant.** 19, 19) *communicate* τινί (τι) (something) to someone Dg 8:9 (ἀνακοινοῦν τινί τι Syntipas p. 9, 17; 47, 8).*

ἀνακόπτω (Hom.+; Jos., **Ant.** 2, 338; Third Corinthians 3:19) *hinder, restrain* (so Plut.; **Lucian**; Philo, Spec. Leg. 1, 67; Jos., **Bell.** 1, 180; PFlor. 36, 3; Wsd 18:23; 4 Macc 13:6) Gal 5:7 t.r. (s. ἐγκόπτω). Of desires *restrain* (Procop. Soph., Ep. 117 σωφροσύνη νεότητος ἄλόγους ὁρμὰς ἀνακόπτουσα=moderation, which restrains the irrational impulses of youth) mid. *abstain* ἀνακόπτεσθαι ἀπὸ τῶν ἐπιθυμιῶν Pol 5:3. **M-M.***

ἀνακράζω 1 aor. ἀνέκραξα (BGU 1201, 11 [II AD]; Judg 7:20; Mk 1:23); 2 aor. ἀνέκραγον (Hom.+; Polyb., Plut., pap., LXX) *cry out* (Jos., **Ant.** 2, 235) of the cry of demoniacs (of the departing demon himself: Neo-plat. Damascius [VI AD], Vi. Isidori 56 Westerm.) Mk 1:23, w. φωνῇ μεγάλῃ (ρῖη ἀτῖη ; 1 Km 4:5; 1 Macc 2:27. But also Phlegon:

257 fgm. 36, 3, 9 Jac.: ἀνεκεκράγει μεγάλη τῇ φωνῇ λέγων) added, *with a loud voice* Lk 4:33, cf. 8:28; of the cries of frightened men Mk 6:49; of an aroused multitude Lk 23:18.—Of the loud speech of an angry person ἂ. φωνῇ μεγάλῃ Hv 3, 8, 9. **M-M.***

ἀνακραυγάζω (Epict. 2, 19, 15) *cry out* Lk 4:35 D.*

ἀνακρίνω 1 aor. ἀνέκρινα, pass. ἀνεκρίθην (Thu.+; inscr., pap., LXX).

1. *question, examine*—**a.** of general questions (Epict. 1, 1, 20; 2, 20, 27 τὴν Πυθίαν; 1 Km 20:12; Sus 13; Jos., **Ant.** 5, 329) ἂ. τὰς γραφὰς *examine the Scriptures* Ac 17:11 (ἂ. εἰ as Jos., **Ant.** 8, 267; 12, 197). μὴδὲν ἀνακρίνοντες *without asking questions* 1 Cor 10:25, 27; Ac 11:12 v.l. (for διακρίνω). ἂ. τοὺς λόγους *inquire about the words* Papias 2:4.

b. of judicial hearings, w. **acc.** of the person examined (Dit., Syll. 3 953, 46 [II BC] ἀνακρινάντω δὲ καὶ τ. μάρτυρας; Sus 51 Theod.; Jos., **Ant.** 17, 131) ἂ. τοὺς φύλακας *examine the guards* Ac 12:19.—28:18; 1 Cor 4:3f; 9:3; pass. 4:3. Abs. *conduct an examination* (Sus 48) Lk 23:14. W. indication of the thing investigated ἂ. περὶ πάντων τούτων *about all these things* Ac 24:8.—W. the reasons for the hearing given ἐπὶ εὐεργεσίᾳ *because of a*

good deed 4:9.

2. examine and judge, call to account, discern (Demosth. 57, 66; 70; POxy. 1209, 19; 1706, 20) πάντα 1 Cor 2:15; pass. vs. 14f; 14:24 (w. ἐλέγχειν). M-M.*

ἀνάκρισις, εως, ἡ investigation, hearing, esp. preliminary hearing (X., Symp. 5, 2; Pla., Leg. p. 766D; Isaeus 6, 13; Dit., Syll.3 780, 28, Or. 374, 6; PSI 392 [III BC]; PTebt. 86, 1 ff; PLeipz. 4, 15; PLond. 251; 3 Macc 7:5; Jos., Ant. 17, 121) τῆς ἀ. γενομένης Ac 25:26. M-M.*

ἀνακτάομαι 1 aor. ἀνεκτησάμην (trag., Hdt.+; inscr., pap.; Sym. 1 Km 30:12 al.) w. ἑαυτὸν regain one's strength, renew one's energy (Epict. 3, 25, 4; PFay. 106, 18 ὅπως δυνήθῃ ἑμαυτὸν ἀνακτήσασθαι; Jos., Ant. 9, 123; 15, 365; Ode of Solomon 11:11). ἀνακτήσασθε (ἑαυτοὺς ἐν πίστει) ITr 8:1 is Cotelier's conjecture for the ἀνακτίσασθε of the mss.*

ἀνακτίζω (Strabo 9, 2, 5; Aq. Ps 50:12; Jos., Bell. 1, 165, Ant. 11, 12) create anew; mid. have oneself created anew ITr 8:1; s. ἀνακτάομαι.*

ἀνακυλίω pf. Pass. ἀνακεκύλισμαι (Alexis in Athen. 6 p. 237c; Lucian, De Luctu 8 al.) roll away of the stone at the grave Mk 16:4.*

ἀνακύπτω 1 aor. ἀνέκυψα, imper. ἀνάκυψον raise one-self up, stand erect, straighten oneself.

1. lit. (X., De Re Equ. 7, 10 et al.; Sus 35; Jos., Ant. 19, 346) J 8:7, 10. Of a body bent by disease μὴ δυναμένη ἀνακύψαι Lk 13:11 (medical t.t., acc. to Hobart 20ff).

2. fig. (as Hdt. 5, 91; X., Oec. 11, 5; UPZ 70, 23 [152/1 BC] ἀ. ὑπὸ τῆς αἰσχύνης; Job 10:15; Philo, In Flacc. 160; Jos., Bell. 6, 401) Lk 21:28 (w. ἐπαίρειν τὴν κεφαλὴν). M-M.*

ἀναλαμβάνω 2 aor. ἀνέλαβον; pf. ἀνεῖληφα; 1 aor. pass. ἀνελήμφθην; Bl-D. §101 λαμβ.; Mlt.-H. 246f (Hdt. +, inscr., pap., LXX, Test. of Job 34, 12, Philo, Joseph.).

1. take up εἰς τὸν οὐρανόν (4 Km 2:10f; 1 Macc 2:58; Philo, Mos. 2, 291; cf. Justin Martyr, Dialogue w. Trypho 80, 4) pass. of Christ Mk 16:19; Ac 1:11. In same sense without εἰς τ. οὐ. (cf. Sir 48:9; 49:14) Ac 1:2 (PAvan Stempvoort, NTS 5, '58/'59, 30-42 takes Ac 1:2 to refer to the death of Christ; JDupont, NTS, '61/'62, 154-57, to his ascension. Cf. also BMMetzger, The Mng. of Christ's Ascension, RTStamm-memorial vol., '69, 118-28), 22; 1 Ti 3:16; GP 5:19. Perh. of a deceased woman (Christian inscr. ἀνελήμφθη='has died', like our 'is in heaven': Byzantion 2, '26, 330; Ramsay, Phrygia I p. 561 No. 454) Hv 1, 1, 5 (see handbooks ad loc.). Of a sheet Ac 10:16.

2. take up in order to carry ἀ. τὴν σκηνὴν τοῦ Μολόχ you took along the tent of Moloch Ac 7:43 (Am 5:26).—Of weapons take (Hdt. 3, 78; 9, 53 al.; Dit., Syll.3 742, 45; 49; 2 Macc 10:27; Jdth 6:12; 7:5; 14:3 ἀναλαβόντες τὰς πανοπλίας; Jos., Ant. 20, 110 πανοπλ. ἀναλ. 121) τὴν πανοπλίαν τοῦ θεοῦ Eph 6:13. τὸν θυρεὸν τῆς πίστεως vs. 16.

3. take to one's self, adopt τὴν παρ' ὑπάθειαν ITr 8:1. ζῆλον ἄδικον καὶ ἀσεβῆ 1 Cl 3:4; accept παιδείαν 56:2, μιᾶρὸν καὶ ἄδικον ζῆλον 45:4.—ἀ. τὴν διαθήκην ἐπὶ στόματός σου take the covenant in your mouth 35:7 (Ps 49:16).—τὴν δυνάμιν τινος take back someone's power Hs 9, 14, 2. τὴν ζωὴν receive life s 9, 16, 3.

4. take along of a travel companion (Thu., X.; 2 Macc 12:38; Jos., Bell. 2, 551, Ant. 4, 85; Test. Jos. 16, 5) 2 Ti 4:11; of Paul's escort Ac 23:31.—Take on board (Thu. 7, 25, 4) 20:13f.

5. take in hand (books Polyb. 3, 9, 3; βιβλίον 1 Esdr 9:45) τὴν ἐπιστολὴν τ. μακαρίου Παύλου 1 Cl 47:1. M-M.*

ἀναλημφθεῖς s. ἀναλαμβάνω.

ἀνάλημψις, εως, ἡ (Hippocr.+ in var. mngs.; inscr., pap., Philo; on spelling cf. Bl-D. §101 λαμβ.; Mlt.-H. 246f) in the Gk. Bible only Lk 9:51 αἱ ἡμέραι τῆς ἀ. αὐτοῦ. Here it is usu. interpr. to mean ascension (into. heaven); this is its mng. in PK 4 p. 15, 35; Test. Levi 18:3 v.l.; Assumpt. Mos. 10, 12 (cf. ἀναλαμβάνω 1); also obviously in the inscr. at the end of Mk in the Ferrar family (Min. 13 et al. See on Ρωμαῖστί) ἐγράφη ἰβ' ἔτη τῆς ἀνάλημψεως τ. κυρίου.—But ἀ. can also mean death, decease (cf. PsSol 4:18 τὸ γῆρας αὐτοῦ εἰς ἀνάλημψιν; Christian inscr. from Aphrodisias: Byzantion 2, '26, 331; Ps.-Clem., Hom. 3, 47). M-M.*

ἀναλίσκω (Pr 24:22d; Ezk 15:4; Jos., Ant. 3, 236; 19, 352) or ἀναλόω (Bel 12 Theod., cf. EpJer 9; Jos., Bell. 7, 321) 1 aor. ἀνήλωσα, pass. ἀνήλώθην (Pind., Thu.+; inscr., pap.) consume τινὰ of fire Lk 9:54 (like Alex. Aphr., An. Mant. 111, 20, Quaest. 2, 23 p. 73, 17, Mixt. 9, p. 223, 5 Bruns; Jo 1:19; 2:3; Ezk 19:12; 2 Macc 2:10; Philo, Prov. 2, 32 ed. Mangey II p. 642; Jos., Bell. 7, 321). Fig., of annihilation (cf. Gen 41:30; Pr 23:28; En. 103, 9; Sib. Or. 3, 646; Jos., Ant. 2, 287) βλέπετε μὴ ὑπ' ἀλλήλων ἀναλωθῆτε see to it that you are not consumed by one another Gal 5:15 (w. κατεσθίειν as Pr 30:14); 2 Th 2:8 v.l. (ἀναίρεω la. Ael. Dion. α, 121 ἀναλοῦντες, ἀντὶ τοῦ ἀναίρουντες). M-M.*

ἀνάλλομαι (Aristoph., X.+; PGM 36, 138) 1 aor. jump up ἀνήλατο Ac 14:10 D.*

ἀναλογία, ας, ἡ (Pre-Socr.+; Philo; Jos., Ant. 15, 396) right relationship, proportion κατὰ (τὴν) ἀναλογίαν in right relationship to, in agreement w., or in proportion to (Pla., Polit. 257B; PFlor. 50, 15; 91 [III AD]; Lev 27:18

acc. to Field, Hexapla κατὰ ἀναλογίαν τῶν ἐτῶν. Cf. Philo, Virtut. 95) κατὰ τὴν ἅ. τῆς πίστεως *in agreement w. (in proportion to) the faith* Ro 12:6 (s. also **πίστις** 3). M-M.*

ἀναλογίζομαι 1 aor. ἀνελογισάμην (Thu. 8, 83, 3+; Stoic. III p. 246, 15; Polyb. 10, 37, 10; Diod. S. 20, 8, 1; Plut., Anton. 75, 6; Lucian, Toxar. 17; PTebt. 183; 3 Macc 7:7; Wsd 17:12 v.l.; Jos., Ant. 4, 312) *consider* τινά (Diod. S. 4, 83, 2) Hb 12:3. Abs. ἀναλογισώμεθα *let us consider* 1 Cl 38:3. M-M.*

ἄναλος, ον (Aristot., Probl. 21, 5, 1; Plut., Mor. 684F; Aq. Ezk 13:10; 22:28) *without salt, deprived of its salt content* Mk 9:50. Salt produced by natural evaporation on the shores of the Dead Sea is never pure; when dampness decomposes it, the residue is useless.—FPerles, La parab. du Sel sourd: Rev. d. Ét. juives 82, '26, 119-23; Jde Zwaan, Het smakelooze zout bij Mc 9:50: NThSt 11, '28, 176-8; cf. **ῥαλς** 2.*

ἀναλῶ s. **ἀναλίσκω**.

ἀνάλυσις, εως, ἡ (Soph.+)
lit. *loosing*; then, like our 'breaking up', *departure* (Philo, In Flacc. 115; Jos., Ant. 19, 239); **fig.**, of departure from life, *death* (Philo, In Flacc. 187 τ. ἐκ τοῦ βίου τελευταίαν ἀνάλυσιν. ἀνάλυσις alone='death' in contrast to γένεσις in Joannes Sard., Comm. in Aphth. p. 87, 4 Rabe) *καιρὸς τῆς ἅ. μου* 2 Ti 4:6. ἔγκαρπον καὶ τελείαν ἔχειν τ. ἀνάλυσιν *a fruitful and perfect departure* (i.e., after a fruitful and perfect life) 1 Cl 44:5; s. **ἀναλύω** 2.*

ἀναλύω 1 aor. ἀνέλυσα (Hom.+; pap., LXX, Philo, Joseph.).

1. **trans.** *loose, untie* (Callim., Del. 237 ζώνην; Isis-hymn. v. Andr. 144f δεσμῶν ἀνάγκαν) **pass.** τὰ δεσμὰ ἀνελύθη Ac 16:26 v.l.

2. **intr.** *depart, return* (Polyb.; pap. in APF 1, '01, p. 59 l. 10; Tob 2:9; 2 Macc 8:25; 12:7; Jos., Ant. 6, 52; 11, 34 [after a dinner] ἐκ τινος *from something* (Aelian, V.H. 4, 23 v.l. ἐκ συμποσίου; Wsd 2:1; 2 Macc 9:1) ἐκ τῶν γάμων Lk 12:36.—**Fig.**, *depart* (sc. ἐκ τοῦ ζῆν) euphemistic for *die* (Lucian, Philops. 14 ὀκτωκαίδεκαέτης ὦν ἀνέλυεν; Socrat., Ep. 27, 5; IG XIV 1794, 2; Inscr. Oenoand. 58 I, 11 [Bull. de corr. hell. 21, 1897 p. 401] ἅ. ἐκ τοῦ ζῆν) ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι Phil 1:23 (Gosnes, Tidsskr. f. Teol. og K. 11, '40, 148-59).*

ἀναμάρτητος, ον (Hdt. 5, 39, 2+; Musonius 6, 16 H.; Epict. 4, 8, 6; 4, 12, 19; Plut., Mor. 419A; Appian, Liby. 51 §224 πρὸς τ. θεούς; inscr. [LAMuratori, Nov. Thes. vet. inscr. IV 1742, p. 2062, 6 Ναρκίσσῳ τέκνῳ ἀναμαρτήτῳ]; pap.; Dt 29:19; 2 Macc 8:4; 12:42; En. 99, 2; Ep. Arist. 252; Philo, Mut. Nom. 51; Jos., Bell. 7, 329 πρὸς τ. θεόν) *without sin, i.e., not having sinned* (Teles p. 55, 13=ἐκτὸς ἁμαρτίας) ὁ ἅ. ὑμῶν J 8:7. M-M.*

ἀναμαρτυράομαι (Lucian, Gall. 8; Lev 11:26 v.l.; Dt 14:8 v.l.) *ruminate fig., w. ref. to Lev 11:3; Dt 14:6 τὸν λόγον κυρίου ruminare on the word of the Lord, i.e., think on it again and again* B 10:11.—S. **μαρτυράομαι**.*

ἀναμένω 1 aor. ἀνέμεινα, imper. ἀνάμεινον (Hom.+; pap., LXX).

1. **gener. abs.** (Ps.-Callisth. 2, 19, 5; POxy. 1773, 32) ἀνάμεινον *wait* Hs 8, 1, 4.

2. *wait for, expect* someone or something (Attic wr.; Epict. 4, 8, 42; Jdth 8:17; Sir 2:7; Is 59:11; Jos., Bell. 3, 72), esp. the Messiah ἅ. τ. υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν *wait for his Son (coming) from heaven* 1 Th 1:10. ὃν δικαίως ἀνέμενον IMg 9:3. W. εἰς αὐτὸν ἐλπίζειν IPhld 5:2.—**Fig.**, of time μακάριος αὐτὸν ἀναμένει χρόνος *a blessed time awaits him* 2 Cl 19:4 (cf. Test. Ash. 5:2). P-ÉLangevin, Jésus Seigneur '67, 67-73. M-M.*

ἀναμέσον s. **ἀνά** 1.

ἀναμνησκω fut. ἀναμνήσω; 1 aor. pass. ἀνεμνήσθην (Hom.+; inscr., pap., LXX; En. 103, 15; 104, 1; Philo; Joseph.) *remind* τινά τι *someone of something* (X., An. 3, 2, 11; Diod. S. 17, 10, 6) ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου *who will remind you of my ways* 1 Cor 4:17. τινά w. inf. ἅ. σε ἀναζωπυρεῖν *I remind you to rekindle* 2 Ti 1:6.—**Pass.** *be reminded, remember* (Dit., Syll. 3 557, 26; PGrenf. I 1 Col. 1, 2; 22) w. acc. of the thing (X., An. 7, 1, 26; Pla., Phaedo 72E; Jos., Bell. 3, 396; Bl-D. §175; Rob. 509) ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα *Peter remembered the word* Mk 14:72. ἅ. τὴν ὑπακοήν 2 Cor 7:15. ἅ. τὰς πρότερον ἡμέρας Hb 10:32. Cf. Ac 16:35 D.—W. **gen.** (Thu. 2, 54, 2; 2 Esdr 19 [Neh 9]: 17; Jos., Bell. 4, 174, Ant. 2, 137; Maspéro 2 III, 6) τῆς περυσινῆς ὁράσεως *the vision of the previous year* Hv 2, 1, 1.—**Abs.** (Hdt. 3, 51, 1 ὁ δὲ ἀναμνησθεὶς εἶπε) ἀναμνησθεὶς ὁ Πέτρος λέγει Mk 11:21. M-M.*

ἀνάμνησις, εως, ἡ (Pla.+; inscr., LXX, Philo; Jos., Ant. 4, 189) *reminder, remembrance* τινός *of something* (Diod. S. 20, 93, 7 τῆς φιλίας ἅν.; Wsd 16:6; Jos., Bell. 3, 394) ἅ. ἁμαρτιῶν *a reminder of sins*, of the sacrifices repeated every year Hb 10:3. In the account of the Lord's Supper εἰς τὴν ἐμὴν ἀνάμνησιν *in remembrance (memory) of me* 1 Cor 11:24f; Lk 22:19 (εἰς ἅ. Appian, Hann. 1 §2; Hierocles 11 p. 440 εἰς ἅν. τοῦ νόμου, p. 441 εἰς ἅν. τοῦ ὀρθοῦ λόγου=remember it; Lev 24:7; Ps 37:1; 69:1; Jos., Ant. 19, 318. Cf. **μνήμη** 2. In Diod. S. 3, 57, 8 Basileia is honored as a goddess by the people from whose midst she has disappeared. And when they offer sacrifices or show other honors to her, they beat kettledrums and cymbals, as Basileia did, and put on a representation [ἀπομιμουμένους] of her experiences; POxy. 494, 22ff; Wilcken, Chrest. 500; Ltzm., Messe u. Herrenmahl '26; ELohmeyer, JBL 56, '37, 244f; JoachJeremias, D. Abendmahlsworte Jesu '48; DJones, JTS 6, '55, 183-91;

HKosmala, *NovT* 4, '60, 81-94.—For the *mng. memorial sacrifice*, cf. Num 10:10 and s. L-S-J, but s. GBCaird, *JTS* 19, '68, 458; cf. EHPeters, *CBQ* 10, '48, 248f).—πρὸς ἅ. γράφειν *to remind (you)* 1 Cl 53:1. M-M.*

ἀνανεόω 1 aor. ἀνενέωσα (trag.+; inscr., pap., LXX; Jos., *Ant.* 12, 321).

1. *trans. renew*. The *act.* is not found very oft. w. this *mng.* (Aristonous Corinth. [III BC]: *Anth. Lyr. Gr.* II 6 p. 139 D.2 Δελφοὶ ἀνενέωσαν τὴν πάτριον προξενίαν; *M. Ant.* 4, 3, 3 σεαυτόν; 6, 15, 1; *Herm. Wr.* 9, 6; inscr.; pap.; Job 33:24; 1 Macc 12:1) ἅ. τὴν ζωὴν (of the angel of repentance) *restore life* Hs 9, 14, 3. Much more freq. is (Thu. 7, 33, 4+) the *mid.* (Diod. S. 33, 28a, 3 Dind.; 37, 15, 2; Chio, *Ep.* 16, 8; Appian, *Maced.* 11 §6; *Dit., Syll.* 3 721, 13; 475, 10; 654, 6f, cf. index; *Dit., Or.* 90, 35; *Esth* 3:13b; 1 Macc 12:3, 10, 16 al.; Jos., *Bell.* 1, 283, *Ant.* 1, 290), which seems not to have the reflexive sense 'renew oneself'. Hence ἀνανεοῦσθαι τῷ πνεύματι τοῦ νοός is better taken as a *pass. be renewed=get (yourselves) renewed in the spirit of your minds* Eph 4:23 (on the figure Cornutus 33 p. 70, 10 ἀνανεάζειν ἐκ τῶν νόσων καὶ ἐκδύεσθαι τὸ γῆρας). ἀνανεοῦται τὸ πνεῦμα *his spirit is renewed* Hv 3, 12, 2; 3, 13, 2, cf. 3, 12, 3.

2. *intr. become young again* μηκέτι ἔχοντες ἐλπίδα τοῦ ἀνανεῶσαι v 3, 11, 3. M-M.*

ἀνανεώσις, εὼς, ἡ (Thu. et al; *Herm. Wr.* 3, 4; *Dit., Syll.* 3 1059 II, 9; POxy. 274, 20; PStrassb. 52, 7; 1 Macc 12:17; Jos., *Ant.* 9, 161; 12, 324) *renewal of the Christian ἅ. λαμβάνειν τῶν πνευμάτων renewal of the spirit (pl., since several pers. are involved)* Hv 3, 13, 2. ἐλπίς ἀνανεώσεώς τινος *hope of some renewal* s 6, 2, 4. M-M s.v.-όω and suppl.*

ἀνανήφω 1 aor. ἀνένηψα (Aristot.+) *become sober* (rather oft. transferred to the spiritual, esp. ethical realm in post-class. times: Cebes 9, 3; Dio Chrys. 4, 77; Ps.-Lucian, *Salt.* 84; *M. Ant.* 6, 31; Philo, *Leg. All.* 2, 60 ἀνανήφει, τοῦτο δ' ἐστὶ μετανοεῖ; Jos., *Ant.* 6, 241; cf. Nägeli 30) *come to one's senses again* ἅ. ἐκ τῆς τοῦ διαβόλου παγίδος *come to one's s. and escape from the snare of the devil* 2 Ti 2:26. Abs. ἀνανήψαι *become sober again* ISm 9:1.*

Ἀνανίας (אֲנָנְיָא), ου, ὁ (*Ep. Arist.* 48; Joseph.—Diod. S. 20, 97, 7 Ἀνανίας is the name of a Rhodian general. See also *Athen.* 12, 3 p. 511 C Ἀνάνιος or Ἀνανίς). *Ananias*.

1. one of the three youths in the fiery furnace 1 Cl 45:7 (cf. Da 3:24 acc. to LXX).

2. a member of the Christian church at Jerusalem, husband of Sapphira Ac 5:1, 3, 5 (cf. the scene in Jos., *Ant.* 8, 266-73).—W Bornemann, A. u. S.: *Christl. Welt* 13, '99, 987-91. RSchumacher, A. u. S.: *ThGl* 5, '13, 824-30. P-HMenoud, *Goguel-Festschr.*, '50, 146-54; E Haenchen, *Apostelgeschichte* '56, 196-201 (Eng. tr. '71, 236-41).

3. a Christian in Damascus, who instructed Paul in Christianity and baptized him 9:10, 12f, 17; 22:12 (E Fascher, *Z. Taufe des Paulus: ThLZ* 80, '55, 643-48).

4. a Jewish high priest, son of Nedebaeus, in office c. 47-59 (Jos., *Ant.* 20, 103; 131; 205; 208-10; 213, *Bell.* 2, 243; 426; 429; 441f) Ac 22:5 v.l.; 23:2; 24:1. Cf. Schürer II 4 272.*

ἀναντίρρητος, ον (ἀναντίρητος W-H.; W-S. §5, 266) *pass. (Polyb.; Plut.; Dit., Or.* 335, 138 [II/I BC w. one ρ]; Job 11:2 Sym.) *not to be contradicted, undeniable* (*Herm. Wr.* 2, 11 ἅ. ὁ λόγος; Jos., *C. Ap.* 1, 160) ἅ. ὄντων τούτων *since this is undeniable* Ac 19:36. βραβεῖον ἅ. ἀποφέρεισθαι *carry off an incontestable prize* MPol 17:1. M-M.*

ἀναντιρρήτως *adv.*, in NT only in *act. mng.* (Polyb. 23, 8, 11; Diod. S.; pap.; Job 33:13 Sym.) *without raising any objection* ἔρχεσθαι Ac 10:29.*

ἀναντλέω 1 aor. ἀνήντησα *lit. draw up of water, drain out, empty; fig., of toil or hardships bear patiently* (Dionys. Hal. 8, 51 πόνους; Phalaris, *Ep.* 19 πόνους; Dio Chrys. 11 [12], 51; UPZ 60, 14 [168 BC] τοιούτους καιροὺς ἀνηντηκυῖα) ταῦτα πάντα 1 Cl 26:3 (Job 19:26). κόπους Hs 5, 6, 2 (acc. to the Mich.-Pap. ed. C Bonner '34, 58).*

ἀνάξιος, ον (Soph., *Hdt.*+; Epict. 2, 8, 18; PStrass. 5, 8 [262 AD]; Sir 25:8; Philo, *Aet. M.* 85; Jos., *Ant.* 6, 17) *unworthy* τινός: ἀνάξιοι ἐστε κριτηρίων ἐλαχίστων; *are you not good enough or not competent to settle trivial cases?* 1 Cor 6:2 (Simplicius in Epict. p. 60, 33 τοὺς μὴδὲ ἀξίους ὄντας τῶν τοιούτων κριτάς). πράσσειν ἅ. (Hippocr., *Ep.* 9, 1; *Herm. Wr.* 478, 33 Sc.; *Ep. Arist.* 205; 217) θεοῦ IEph 7:1. ἅ. ζωῆς *unworthy of (eternal) life* Dg 9:1. τῆς ἐν Χριστῷ ἀγωγῆς 1 Cl 47:6. ἀνάξιοι *unworthy people* Hs 6, 3, 4. M-M.*

ἀναξίως (Soph., *Hdt.*+; Teles p. 56, 9; Sb 1267, 5; 2 Macc 14:42) *adv. in an unworthy or careless manner* ἐσθιεῖν, πίνειν of the Lord's Supper 1 Cor 11:27 (29 v.l.). For partaking of the Lord's Supper in an improper manner, and the results thereof, cf. Con. Neot. 15, '55, p. 27f.*

ἀναπάρτιστος, ον (Diog. L. 7, 63) *imperfect* ὥς ἐτι ὦν ἅ. *as one who is not yet perfected* IPhld 5:1 (v.l. ἀνάρπαστος; s. the text-crit. notes in Zahn, *Lghtf.*, Bihlmeyer).*

ἀνάπαυσις, εὼς, ἡ (Mimnermus, *Pind.*+; inscr.; PFlor. 57, 56; BGu 180, 5; LXX).

1. *stopping, ceasing* ἀνάπαυσιν οὐκ ἔχουσιν λέγοντες *they say without ceasing* Rv 4:8; cf. 14:11.

2. *rest* (Diocles, *fgm.* 142 p. 186, 13; LXX; *Ep. Arist.* 94; Philo, *Fuga* 174 ἡ ἐν θεῷ ἅ.; Jos., *Ant.* 3, 281 al.)

εὐρίσκειν ἅ. (Sir 6:28; 11:19; 22:13; Is 34:14; La 1:3) εὐρίσκειν ἅ. ταῖς ψυχαῖς Mt 11:29 (as in Sir 51:27), cf. 2 Cl 6:7. ἅ. διδόναι τινί (Ps 131:4; Aristobul. in Euseb., Pr. Ev. 13, 12, 9; Jos., Bell. 4, 88) give someone rest Hs 6, 2, 7.—ἅ. τῆς μελλούσης βασιλείας καὶ ζωῆς αἰωνίου rest in the coming kingdom and in eternal life 2 Cl 5:5.

3. a resting-place (Gen 8:9; Num 10:33; Ps 131:8) ζητεῖν ἅ. (Ruth 3:1; Sir 24:7) seek a resting-place Mt 12:43; Lk 11:24. M-M.*

ἀναπαύω fut. ἀναπαύσω; 1 aor. ἀνέπαυσα, imper. ἀνάπαυσον, pf. mid. and pass. ἀναπέπαυμαι; 1 aor. pass. ἀνεπαύθην Hs 9, 5, 1f; fut. mid. ἀναπαύσομαι; 2 fut pass. ἀναπαήσομαι Rv 14:13, LJ 2:2 cf. Bl-D. §78 (Hom.+, inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.).

1. trans. cause to rest, give (someone) rest, refresh, revive w. acc. (X., Cyr. 7, 1, 4; Appian, Mithrid. 45 §176; Arrian, Anab. 3, 7, 6 τὸν στρατόν; 1 Ch 22:18; Pr 29:17; Sir 3:6; Jos., Ant. 3, 61) κἀγὼ ἀναπαύσω ὑμᾶς and I will give you rest Mt 11:28. ἅ. τὸ πνεῦμα 1 Cor 16:18. τὴν ψυχὴν set at rest Hs 9, 5, 4. ἀνάπαυσόν μου τὰ σπλάγχνα refresh, cheer my heart Phlm 20 (cf. Nāgeli 64f). κατὰ πάντα in every way IEph 2:1; Mg 15; Tr 12:1; Sm 9:2; 10:1; 12:1. Abs. I Ro 10:2. Mid. τὸ πνεῦμα ἀναπέπνυται 1 Pt 4:14 v.l.—Pass. ἀναπέπνυται τὸ πνεῦμα αὐτοῦ his spirit has been set at rest 2 Cor 7:13. τὰ σπλάγχνα ἀναπέπνυται (their) hearts have been refreshed Phlm 7.

2. mid. rest, take one's rest (Cornutus 32 p. 69, 17; Artem. 1, 8 p. 14, 7; Plotinus, Enn. 6, 9, 9 ἀναπαύεται ψυχῇ; Julian, Letters 97 p. 382D; Herm. Wr. 408, 27 Sc.; Ex 23:12; Is 14:30; 57:20; Esth 9:17f; Philo; Jos., Vi. 249) of persons who are drowsy ἀναπαύεσθε Mt 26:45; Mk 14:41 (s. λοιπός 3αα); who have just eaten B 10:11; who are tired Mk 6:31; Hs 9, 5, 1f. ἅ. ἐκ τῶν κόπων rest from their labors Rv 14:13 (cf. Pla., Critias 106A ἐκ μακρᾶς ἀναπεπαυμένος ὁδοῦ; Arrian, Anab. 3, 9, 1 ἐκ τῆς ὁδοῦ; Jos., Ant. 3, 91 ἅ. ἀπὸ παντὸς ἔργου). Take life easy Lk 12:19; 16:23D. Of sheep Hs 9, 1, 9.—ἅ. χρόνον μικρόν remain quiet (i.e., wait) for a short time (Da 12:13) Rv 6:11.—Rest upon (Is 11:2 ἀναπαύσεται ἐπ' αὐτὸν πνεῦμα τ. θεοῦ) τὸ τ. θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται 1 Pt 4:14.—Of God ἅγιος ἐν ἁγίοις ἀναπαύομενος holy, abiding among the holy 1 Cl 59:3 (Is 57:15). M-M.*

ἀναπαφλάζω (Eutecnius 1 p. 13, 9; Hesychius; Ps.-Caesarius of Naz., Dial. 3, 146 [Migne, S. Gr. XXXVIII 1096] of the Tigris) boil, bubble up AP 9:24.*

ἀναπειθω 1 aor. pass. ἀνεπείσθην (Hdt.+, inscr., pap., LXX) persuade, in malam partem induce, incite (so Hdt. 3, 148; 5, 66; X., Cyr. 1, 5, 3; PMagd. 14, 3f [221 BC]; POxy. 1295, 10; Jer 36:8; 1 Macc 1:11) τινά w. inf. foll. (cf. Philo, Leg. All. 3, 212; Jos., Bell. 7, 438, Ant. 14, 285; 15, 72) ἅ. τοὺς ἀνθρώπους Ac 18:13. Pass. Hs 9, 13, 8. M-M.*

ἀνάπειρος, ον (Tob 14:2 S=κ) Lk 14:13, 21 κABD for ἀνάπηρος, q.v. LXX mss. (2 Macc 8:24) also have both forms (Thackeray 83). Phryn., Praep. Soph. p. 13, 4f Borries [11] διὰ τοῦ η τὴν τρίτην, οὐ διὰ τῆς εἰ διφθόγγου ὥς οἱ ἁμαθεῖς. Cf. Bl-D. §24 app.; Mlt.-H. 72.*

ἀναπέμω fut. ἀναπέμω; 1 aor. ἀνέπεμψα (Pind., Aeschyl.+, inscr., pap., Joseph.).

1. send up—a. lit. (Ps.-Aristot., Mirabilia 114 φλόγα πυρός) toward heaven (Bias in Diog. L. 1, 88 εἰς θεοῦς ἀνάπεμπε) τὸ ἀμὴν MPol 15:1.

b. fig. send (up, i.e., to one in a higher position: Plut., Marius 17, 3; Jos., Bell. 2, 571; Dit., Or. 329, 51; PHib. 1, 57 [III BC]; PTeht. 7, 7; hence t.t. for sending to the proper pers. or gov. agency [Jos., Ant. 4, 218; Nāgeli 34]) τινά πρὸς τινα Lk 23:7 (HHoehner, CFDMoule-Festschr., '70, 84-90 [Antipas]); Ac 25:21; for this τινά τι 27:1 v.l.

2. send back (Plut., Sol. 4, 6; PPar. 13, 22 [157 BC]; POxy. 1032, 50 [162 AD]) τινά τι 23:11 (πέμω P75 et al.); Phlm 12; τινά πρὸς τινα Lk 23:15; 1 Cl 65:1. M-M.*

ἀνάπεσε, εἴν s. ἀναπίπτω.

ἀναπηδάω 1 aor. ἀνεπήδησα (Hom.+, LXX; Jos., Vi. 265) jump up, also w. weakened force stand up (Epict. 3, 4, 4; Tob 2:4; 7:6; PGM 1, 93; Jos., Ant. 8, 360) Mk 10:50.*

ἀνάπηρος, ον (Soph.+, Jos., Ant. 7, 61) crippled, subst. a cripple w. πτωχός, χωλός, τυφλός (Pla., Crito 53A χωλοὶ καὶ τυφλοὶ καὶ ἄλλοι ἀνάπηροι; Aelian, V.H. 11, 9 p. 115, 23; Diog. L. 6, 33) Lk 14:13, 21; s. ἀνάπειρος.*

ἀναπίπτω 2 aor. ἀνέπεσον and H.Gk. ἀνέπεσα (Bl-D. §81, 3; Mlt.-H. 208) (trag.+, pap., LXX; Jos., Ant. 8, 256).

1. lie down, recline esp. at a meal (Alexis in Athen. 1, 23E; Diod. S. 4, 59; Ps.-Lucian, Asin. 23; PGM 1, 24; Tob 2:1; 7:9S; Jdth 12:16; cf. Anz 301f) Lk 11:37; 17:7; 22:14; J 13:12. ἅ. εἰς τὸν ἔσχατον τόπον occupy the humblest place Lk 14:10; Mt 20:28 D=Agr 22. ἀνέπεσαν πρασιαὶ they took their places in groups to eat Mk 6:40; cf. J 6:10. ἅ. ἐπὶ τῆς γῆς take their places on the ground Mk 8:6 (Diod. S. 4, 59, 5 ἐπὶ τινοῦ κλίνης; Syntipas 48, 29 ἅ. ἐπὶ τ. κλίνης). ἅ. ἐπὶ τὴν γῆν Mt 15:35.

2. lean, lean back (Pla., Phaedr. 254B and E; Polyb. 1, 21, 2) J 13:25 (ἐπιπίπτω P66 et al.); 21:20. M-M.*

ἀναπλάσσω 1 aor. mid. ἀνεπλάσάμην (Hdt.+, PHal. 1, 183 [III BC]; Jos., C. Ap. 2, 248) form, mold again.

1. lit. of a potter, who reshapes a vessel which he has spoiled πάλιν αὐτὸ ἅ. 2 Cl 8:2 (cf. Wsd 15:7).

2. fig., of spiritual transformation of a person B 6:11, 14*

ἀναπληρώω fut. ἀναπληρώσω; 1 aor. ἀνεπλήρωσα (Eur.+, inscr., pap., LXX).

1. *make complete fig.* (Appian, Bell. Civ. 3, 47 §191 a body of troops, 4, 89 §374 of outstanding obligations; schol. on Nicander, Ther. 447 τὴν ἡλικίαν=period of childhood; Ep. Arist. 75) ἅ. αὐτῶν τὰς ἁμαρτίας (Gen 15:16) *fill up the measure of their sins* 1 Th 2:16.

2. *fulfill* (A contract: UPZ 112 V) 3 [203/2 BC]; Ostraka I 532. A duty: POxy. 1121, 11. An order for work: Jos., Ant. 8, 58) of prophecies (1 Esdr 1:54 εἰς ἀναπλήρωσιν τ. ρήματος τ. κυρίου) ἀναπληροῦνται αὐτοῖς ἡ προφητεία *in them the prophecy is being fulfilled* Mt 13:14. Of claims upon one: ἅ. τὸν νόμον τ. Χριστοῦ Gal 6:2. ἅ. πᾶσαν ἐντολήν B 21:8.

3. *fill a gap, replace* (Pla., Symp. 188E; Dit., Syll. 3 364, 62, Or. 56, 46; Jos., Bell. 4, 198, Ant. 5, 214) τὸ ὑστέρημα (Herm. Wr. 13, 1 τὰ ὑστερήματα ἀναπλήρωσον; Test. Benj. 11:5) w. gen. of the pers. *make up for someone's absence or lack, represent one who is absent* AHeisenberg and LWenger, Byz. Pap. '14, no. 14, 18 τῷ βικαρίῳ Ἑρμῶνθεως ἀναπληροῦντι τὸν τόπον τοῦ τοποτηρητοῦ) 1 Cor 16:17; Phil 2:30; 1 Cl 38:2. τὸν τ. ὑπακοῆς τόπον ἀναπληρῶσαι *take the attitude of obedience* 1 Cl 63:1. τοὺς τύπους τῶν λίθων ἅ. *fill up the impressions left by the stones* (cf. Ep. Arist 75) Hs 9, 10, 1.

4. ὁ ἀναπληρῶν τ. τόπον τ. ιδιώτου 1 Cor 14:16, because of the id. of vss. 23f, cannot mean 'the man who occupies the position (for this mng. of τόπος see s.v. 1e; ἀναπληρ. in such a connection: Jos., Bell. 5, 88; Ps.-Clem., Hom. 3, 60) of a layman', i.e., in contrast to those speaking with tongues, one who is not so gifted (PhBachmann; Ltzm.; JSickenberger; H-DWendland). Rather ἅ. τὸν τόπον τινός means *take or fill someone's place* (cf. Diod. S. 19, 22, 2 τὸν τόπον ἅ.; Hero Alex. I p. 8, 20 τὸν κενωθέντα τόπον ἅ.; Pla., Tim. 79B ἅ. τὴν ἔδραν; Epict. 2, 4, 5 ἅ. τὴν χώραν), and *place* here means the place actually reserved for the ιδιώτης in the meeting (GHeinrici; JWeiss; most Eng. translators do not share this view). S. ιδιώτης 2 and GHWhitaker, JTS 22, '21, 268. M-M.*

ἀναπολόγητος, ον (Polyb. 29, 10, 5; Dionys. Hal. 7, 46; Plut., Brut. 46, 2; Cicero, Ad Att. 16, 7 et al.; Jos., C. Ap. 2, 137) *without excuse, inexcusable* (Polyb. 12, 21, 10; Dio Chrys. 2, 39) εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους *so that they are without excuse* Ro 1:20; ἅ. εἰ 2:1.*

ἀναπράσσω (Thu., inscr., pap.) *demand, exact* of a payment Lk 19:23 v.l.*

ἀναπτύσσω 1 aor. ἀνέπτυξα *unroll* of a book in scroll form (so Hdt.+; Epict. 1, 17, 21; 4 Km 19:14; Jos., Vi. 223) Lk 4:17 v.l.; PK 4 p. 15, 30.*

ἀνάπτω 1 aor. pass. ἀνήφθην *kindle* (so Eur., Hdt.+; PGiess. 3, 8; PGM 13, 681; 2 Ch 13:11) ὕλην (cf. Philo, Aet. M. 127) *a forest* Js 3:5. Cf. Ac 28:2 t.r. Of fire (Eur., Or. 1137; Jos., Ant. 3, 207) ἀνήφθη *has been kindled*=is now burning Lk 12:49 (Diod. S. 13, 84, 2 ὅταν ἀναφθῇ πῦρ=when a fire would be kindled, or would burn). M-M.*

ἀναρίθμητος, ον (Pind., Hdt.+; LXX; Jos., Ant. 17, 214) *innumerable* of the grains of sand on the seashore Hb 11:12.*

ἀνασεῖω (Hes.+; PTebt. 28, 20 [II BC]; Jos., Bell. 5, 120) *stir* (lit. shake) *up, incite* (so Diod. S. 13, 91; 14, 10; 17, 62; 18, 10; Is 36:18 Aq., Sym.) w. acc. τ. ὄχλον Mk 15:11. τ. λαόν Lk 23:5 (cf. Dionys. Hal. 8, 81 τὸ πλῆθος; Philod., Rhet. II 290 Sudh.). M-M.*

ἀνασκευάζω (Thu.+ in var. mngs.; POxy. 745, 5 [I AD]; Jos., Bell. 6, 282, Ant. 14, 406; 418) *tear down, upset, unsettle fig., w. ταρασσεῖν* (cf. Vett. Val. 212, 20 ἀνασκευασθήσεται καὶ ἐπιτάραχον γενήσεται) ἀνασκευάζειν τὰς ψυχὰς Ac 15:24. M-M.*

ἀνασπᾶω fut. ἀνασπᾶσω; 1 aor. pass. ἀνεσπᾶσθην (Hom.+; PTebt. 420, 25; BGU 1041, 8; PGM 4, 2498; 2973; Hab 1:15; Da 6:18; Bel 42 Theod.; Jos., Ant. 2, 259al.) *draw, pull up* Lk 14:5. Of the sheet, which Peter saw in his vision ἀνεσπᾶσθι εἰς τ. οὐρανόν Ac 11:10. M-M.*

ἀνάστα s. ἀνίστημι.

ἀνάστασις, εως, ἡ (Aeschyl., Hdt.+ in var. mngs.; inscr., pap., LXX; Jos., Bell. 6, 339, Ant. 11, 19).

1. *rise* (La 3:63; Zech 3:8; Jos., Ant. 17, 212; 18, 301 [here of the 'erection' of a statue]) κεῖται εἰς πτώσιν καὶ ἅ. πολλῶν *he is destined for the fall and rise of many* of Jesus Lk 2:34, i.e., because of him many will fall and others will rise, w. transfer to religious sense (for contrast w. πτώσις cf. Evagrius Pont., Cent. 5, 19 p. 327 Frankenberg: ἡ μικρὰ τ. σώματος ἀνάστασις ἐστὶν ἡ μετάθεσις αὐτοῦ ἐκ πτώσεως τ. ἀσελγείας εἰς τὴν τ. ἀγιασμοῦ ἀνάστασιν).—Esp.

2. *resurrection from the dead* (Aeschyl., Eum. 648 ἅπαξ θανόντος οὔτις ἐστ' ἅ.; Ps.-Lucian, De Salt. 45; Ael. Aristid. 32, 25 K.=12 p. 142 D.; 46 p. 300 D.; Inscr. Rom. IV 743 οἱ δεῖλαιοι πάντες εἰς ἀνάστασιν βλέποντες; 2 Macc 7:14; 12:43), and so

a. in the past: of Jesus' resurrection Ac 1:22; 2:31; 4:33; Ro 6:5; Phil 3:10 (JAFitzmyer, BRigaux-Festschr., '70, 411-25); 1 Pt 3:21; 1 Cl 42:3; ISm 3:1, 3; in more detail ἅ. ἐκ νεκρῶν 1 Pt 1:3; ἅ. νεκρῶν *res. from the dead* Ro 1:4; w. the passion of Jesus IEph 20:1; Mg 11; Tr inscr.; Phld inscr.; 8:2; 9:2; Sm 7:2; 12:2; cf. 1:2. τὸν Ἰησοῦν καὶ τὴν ἅ. εὐαγγελίζεσθαι *preach about Jesus and the resurrection* i.e., his res., and in consequence, the possibility of a general res. Ac 17:18 (τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν could also mean 'the resurrection of Jesus', as perh. Nicol Dam.: 90 fgm. 130, 18 p. 400, 17 Jac. μνήμη τάνδρὸς καὶ φιλοστοργίας=... the love of the husband'); cf. vs. 32

and 4:2. Of the raisings from the dead by Elijah and Elisha ἔλαβον γυναῖκες ἐξ ἁ. τοὺς νεκροὺς αὐτῶν *women* (i.e., the widow of Zarephath and the Shunammite woman 3 Km 17:23; 4 Km 4:36) *received their dead by resurrection* Hb 11:35.

b. of the future resurrection, at the Judgment Day: described as ἁ. νεκρῶν Mt 22:31; Ac 23:6; 24:15, 21; 26:23; 1 Cor 15:12f; Hb 6:2; D 16:6; or ἁ. ἐκ νεκρῶν Lk 20:35; B 5:6; cf. IPol 7:1; Pol 7:1; MPol 14:2. Of Jesus: τὴν ἁ. ποιεῖν *bring about the res. (of the dead)* B 5:7. Jesus' Passion as our *res.* ISm 5:3. ἀθάνατος τῆς ἁ. καρπός 2 Cl 19:3. Described as ἁ. κρείττων Hb 11:35 in contrast *w.* the *res.* of the past, because the latter was, after all, followed by death. ἡ μέλλουσα ἁ. ἔσεσθαι *the future res.* 1 Cl 24:1. ἡ κατὰ καιρὸν γινομένη ἁ. *the res. that comes at regular intervals* (i.e., seasons, day and night), as a type of the future *res.* 24:2.—More details in J, who mentions an ἁ. ἐν τῇ ἐσχάτῃ ἡμέρᾳ *on the Last Day* J 11:24 and differentiates *betw.* the ἁ. κρίσεως *res. for judgment* for the wicked and the ἁ. ζωῆς *res. to life* for those who do good 5:29. Christ calls himself (J 11:25) ἡ ἁ. and ἡ ζωή, since he mediates both to men.—Paul seeks to demonstrate the validity of belief in Jesus' resurrection in terms of the *res.* of the dead in general 1 Cor 15:12ff—(MDahl, *The Res. of the Body. A Study of 1 Cor 15*, '62).—Lk 14:14 mentions only a resurrection of the just, as in Jewish belief; *likew.* B 21:1. Hebraistically υἱοὶ τῆς ἁ. (*w.* υἱοὶ θεοῦ) *children of the res.*=sharers in the *res.* Lk 20:36. A second *res.* is presupposed by the ἁ. ἡ πρώτη of Rv 20:5f. Denial of the *res.* by the Sadducees Mt 22:23, 28, 30f; Mk 12:18, 23; Lk 20:27, 33, 35f (on this see Schürer II 459; 485); by the Epicureans Ac 17:18 (ERohde, *Psyche* '03 II 331-5; cf. the *inscr.* 2 above); and by Christians 1 Cor 15:12 (*prob.* in the sense of Justin, *Dial.* 80 λέγουσι μὴ εἶναι νεκρῶν ἀνάστασιν, ἀλλ' ἅμα τῷ ἀποθνήσκειν τὰς ψυχὰς αὐτῶν ἀναλαμβάνεσθαι εἰς τ. οὐρανόν; cf. JHWilson, *ZNW* 59, '68, 90-107); 2 Ti 2:18 (*perh.* like Menander in *Iren.* 1, 23, 5 resurrectionem enim per id, quod est in eum baptismus, accipere eius discipulos, et ultra nun posse mori, sed perseverare non senescentes et immortales; cf. Justin, *Ap.* 1, 26, 4; Valent. in *Clem. of Alex.*, *Str.* 4, 13, 91; Tertull., *Carn. Resurr.* 25 agnitio sacramenti [=ἡ τοῦ μυστηρίου γνῶσις] resurrectionis). The *expr.* ἁ. σαρκός *Third Corinthians* 3:24, is not found in the NT.—FNötscher, *Altoriental. u. atl. Auferstehungsglaube* '26; JLeipoldt, *Sterbende u. auferstehende Götter* '23; Cumont '31; ATNikolainen, *D. Auferstehungsglauben in d. Bibel u. in ihrer Umwelt.* I *Relgesch. Teil* '44. II NT '46.—WBousset, *Rel.* 3, '26, 269-74 *al.*; Billerb. IV '28, 1166-98.—AMeyer, *D. Auferstehung Christi* '05; KLake, *The Historical Evidence for the Res. of Jesus Christ* '07; LBrun, *D. Auferst. Christi in d. urchr.* Überl. '25; PGardner-Smith, *The Narratives of the Resurrection* '26; SV McCasland, *The Res. of Jesus* '32; MGoguel, *La foi à la résurr. de Jésus dans le Christianisme primitif* '33; EFascher, *ZNW* 26, '27, 1-26; EFuchs, *ZKG* 51, '32, 1-20; AThomson, *Did Jesus Rise from the Dead?* '40; EHirsch, *D. Auferstehungsgeschichten u. d. chr. Glaube* '40; Paltheus, *D. Wahrheit des kirchl. Osterglaubens* '41; WMichaelis, *D. Erscheinungen des Auferstandenen* '44; AMRamsey, *The Res. of Christ* '45; JLeipoldt, *Zu den Auferstehungsgeschichten:* *ThLZ* 73, '48, 737-42 (*rel.-hist.*); KHRengstorff, *Die Auferstehung Jesu* '54; GKoch, *Die Auferstehung J. Christi* '59; HGrass, *Ostergeschehen u. Osterberichte*, '56; ELohse, *Die Auferstehung J. Chr. im Zeugnis des Lk* '61; HvCampenhausen, *Tradition and Life in the Early Church*, '68, 42-89. *S.* also τάρφος 1.—KDeissner, *Auferstehungshoffnung u. Pneumagedanke b. Pls* '12; GVos, *The Pauline Doctrine of the Res.*: *PTR* 27, '29, 1-35; 193-226; FGuntermann, *D. Eschatologie d. hl. Pls* '32; HMolitor, *Die Auferstehung d. Christen und Nichtchristen nach d. Ap. Pls* '33; LSimeone, *Resurrectionis iustorum doct.* in *ep. S. Pauli* '38; DMStanley, *Christ's Resurrection in Pauline Soteriology* '61; CFD Moule, *NTS* 12, '65/'66, 106-23.—RMGrant, *Miracle and Nat. Law* '52, 221-63. *M-M.*

ἀναστατώω 1 *aor.* ἀνεστάτωσα (*H.Gk.*: *pap.*, e.g. BGU 1858, 12 [I BC]; POxy. 119, 10; PGM 4, 2244; LXX, Aq., Sym. [Nägeli 47f]) *disturb, trouble, upset* τὴν οὐκουμένην Ac 17:6. Of the leaders of the party disturbing the church Gal 5:12 (cf. BGU 1079, 20 [41 AD] μὴ ἵνα ἀναστατώσης ἡμᾶς). *Abs.* ὁ ἀναστατώσας *the man who raised a revolt* Ac 21:38 *M-M.**

ἀνασταυρόω (*Hdt.*+) in extra-Bibl. *Gk.* always simply *crucify* (ἀνά=up; cf. *Pla.*, *Gorg.* 473C; *Polyb.* 1, 11, 5; 1, 24, 6; *Diod.* S. 2, 1, 10; 2, 44, 2; 13, 111, 5; 14, 53, 5; *Plut.*, *Fab.* 6, 5, *Cleom.* 39, 2; *Charito* 4, 2, 6; *Aesop.*, *Fab.* 152 *P.* [=σταυρόω 264H.]; POxy. 842, col. 18, 22; *Jos.*, *Bell.* 2, 306; 5, 449, *Ant.* 2, 73; 11, 246, *Vi.* 420); hence Hb 6:6 ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τ. θεοῦ may mean *since, to their own hurt, they crucify the Son of God*, of apostate Christians; but the context seems to require the *fig. mng.* *crucify again* (ἀνά=again), and the ancient translators and *Gk.* fathers understood it so; cf. *L-S-J s.v.*—AMVitti, *Verb. Dom.* 22, '42, 174-82.*

ἀναστενάζω 1 *aor.* ἀνεστέναξα (*Aeschyl.*, *Choëph.* 335+; *Hdt.* 1, 86; PGM 4, 2493; Sir 25:18; La 1:4; Sus 22 *Theod.*) *sigh deeply* ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει *he sighed deeply in his spirit* (=to himself; cf. Mk 2:8) and said Mk 8:12 (cf. 2 Macc 6:29).—CBonner, *HTR* 20, '27, 171-81.*

ἀνάστηθι *s.* ἀνίστημι.

ἀναστρέφω 1 *aor.* ἀνέστρεψα; 2 *aor. pass.* ἀνεστράφην, *ptc.* ἀναστραφεῖς (*Hom.*+ in *var. mngs.*; *inscr.*, *pap.*, LXX, *Philo*, *Joseph.*).

1. *trans.* *upset, overturn* (*Polyb.* 5, 9, 3; *Ps.-Apollod.* 3, 8, 1; *Dionys. Hal.* 9, 6, 2, all *acc. to the mss.*) τὶ something τὰς τραπέζας *overturn the tables* J 2:15 *v.l.* (*s.* *Hdb. ad loc.*).

2. *pass., reflex.* *turn back and forth.*

a. of place *stay, live* ἐν (*Pla.*, *Rep.* 8 p. 558A μένειν καὶ ἁ. ἐν; *X.*, *Hell.* 6, 4, 16; *Polyb.* 3, 33, 18; *Epict.* 1, 2, 26; *Plut.*, *Fab.* 9, 5; *Josh* 5:6; *Ezk* 19:6. Cf. PKatz, *JTS* 47, '46, 31) Mt 17:22 *v.l.*

b. *fig.*, of human conduct *act, behave, conduct oneself*, or *live* in the sense of the practice of certain principles (*X.*+: *Polyb.* 1, 9, 7; 1, 74, 13 *al.*; *Chio*, *Ep.* 7, 1; *Crates*, *Ep.* 35, 2 p. 216 H.; *Vett. Val. index*; *inscr.*, *pap.* *Dssm.* B

83, NB 22 [BS 88; 194], LO 264f [LAE 315]; Nägeli 38; Thieme 14; Hatch 136; Pr 20:7; Ezk 22:30; Jos., Ant. 15, 190); always with the kind of behavior more exactly described

α. by an *adv.* (Ael. Dion. ζ, 41 ἀμαθῶς ἀναστρέφεσθαι; Dit., Syll. and Or. indices; Jos., Ant. 19, 72 εὐπρεπῶς) ἀγνῶς (Hatch, op. cit. III 73 Cilic. inscr.) Hs 9, 27, 2. ἰσχυρῶς καὶ ἀνδρείως ἅ. *conduct oneself w. strength and courage* 5, 6, 6. καλῶς ἅ. (Dit., Syll. 3 717, 95, Or. 322, 8) Hb 13:18. ἀμέμπτως (Dit., Or. 323, 5) 1 Cl 63:3; ὁσίως (Dit., Syll. 3 800, 21) 2 Cl 5:6. β. by *prep.* phrases (X., Ages. 9, 4 ἅ. ἐν μέσαις εὐφροσύναις; Ep. Arist. 252) ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς *live in the passions of the flesh*=be a slave to physical passion Eph 2:3. ἐν παλαιαῖς πράγμασιν *according to ancient (i.e., Jewish) customs* IMg 9:1. ἐν τρυφαῖς πολλαῖς Hm 11:12. ἐν πλάνῃ 2 Pt 2:18. ἅ. ἐν οἴκῳ θεοῦ *conduct oneself in the household of God* 1 Ti 3:15. ἐν φόβῳ ἅ. *live in fear* 1 Pt 1:17.

γ. *w. adv.* and *prep.* phrase (Simplicius in Epict. p. 24, 16 ἀλύτως ἐν τούτοις ἀναστρεφόμεθα; Jos., Vi. 273) ὁσίως ἅ. ἐν καθαρᾷ διανοίᾳ *live in holiness w. a pure mind* 1 Cl 21:8.

δ. *w.* more than one ἐν in *var. mngs.* ἐν ἀγιότητι τοῦ θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ ἀνεστράφημεν ἐν τῷ κόσμῳ *we have conducted ourselves in the world in holiness before God, not w. earthly wisdom, but in the grace of God* 2 Cor 1:12.—Somewhat as the phrase ἅ. ἐν τῷ κόσμῳ above—i.e., not in the active sense of practising something—οὕτως ἅ. Hb 10:33 *to live in such a way (i.e. amid reproach and affliction) means to be treated in such a way.*

3. *intr.*—α. *associate* (cf. Epict. 4, 1, 116 πρὸς τινα with someone; Jos., Ant. 1, 55) μετὰ τινος B 19:6; D 3:9.

β. *return, come back* (Appian, Bell. Civ. 5, 51 §215; Polyaeus 1, 48, 1; 8, 12; Sus 49 Theod.; Jdth 15:7; 1 Macc 5:8; 10:52, 55 v.l.; Jos., Ant. 7, 226) Ac 5:22; 15:16. M-M.*

ἀναστροφή, ἥς, ἡ (Aeschyl., Pre-Socr.+; inscr., pap., LXX; Jos., Ant. 18, 359a.) *way of life, conduct, behavior* (Polyb. 4, 82, 1 [FKälder, Quaest. de elocut. Polyb.=Leipz. Stud. III 2, '80, 301]; Teles p. 41, 2; Diog. L.; Epict. 1, 9, 24; 1, 22, 13; inscr.: Dit., Syll. index; IG Mar. Aeg. 1032, 6 [II BC], Magn. 91, Perg. 86, Brit. Mus. 200, 24 Hicks; Tob 4:14; 2 Macc 6:23; Ep. Arist. 130; 216) ἠκούσατε τ. ἐμὴν ἅ. ποτε ἐν τῷ Ἰουδαϊσμῷ *you have heard of my conduct when I was still in Judaism* Gal 1:13. κατὰ τὴν προτέραν ἅ. *according to your former (i.e., pre-Christian) way of life* Eph 4:22 (Dialekt-Inscr. 4320, 5 κατὰ τὰν ἄλλαν ἀναστροφάν [Rhodes]). ἡ ἐν φόβῳ ἀγνῆ ἅ. 1 Pt 3:2; cf. vs. 1. ἡ ἀγαθὴ ἐν Χριστῷ ἅ. vs. 16. ἡ καλὴ ἅ. Js 3:13; 1 Pt 2:12. ἡ ματαία ἅ. πατροπαράδοτος *the futile (i.e., directed toward futile ends) way of life handed down by your fathers* 1:18. ἡ ἐν ἀσελείᾳ ἅ. 2 Pt 2:7. ἡ ἔκβασις τῆς ἅ. Hb 13:7. ἅγιον ἐν πάσῃ ἅ. γίνεσθαι *be holy in all your conduct* 1 Pt 1:15. W. λόγος, ἀγάπη κτλ. 1 Ti 4:12. Pl. ἅγια ἅ. καὶ εὐσέβεια *holy conduct and piety* (pl. to include all varieties; cf. Ep. Arist. 130) 2 Pt 3:11.—DDaube, Alexandrian Methods of Interpretation and the Rabbis: Festschr. HLewald '53, 27-44, M-M.*

ἀνασῶζω (Soph., Hdt.+; Hippocr., Ep. 11, 3 ἀνασῶζω τι; inscr.; Jer 27:29; Zech 2:11; Jos., Ant. 5, 214; 6, 364; 365) *save pass.* τοὺς ἀνασῶζομένους Hb 10:14 P46 (for τ. ἀγιαζομένους).*

ἀνατάσσομαι 1 *aor.* ἀνεταξάμην *lit.* arrange in proper order; *fig.*, repeat in proper order (Plut., Mor. 968C; Iren. 3, 21, 2) διήγησιν ἅ. *reproduce a narrative (in writing)* Lk 1:1; but ἅ. is also taken as *synon. w.* συντάσσεσθαι *draw up, compile* (Syr., Copt., Goth. versions; Athanasius' 39th Festival Letter: EPreuschen, Analecta 2 II '10, p. 43, 9; so Hippiatr. 1, 1 in a prologue reminiscent of Lk 1:1; Ep. Arist. 144). Cf. PCorssen, GGA '99, 317f; Zahn on Lk 1:1; PScheller, De hellenist. conscribendae historiae arte, Diss. Lpz. '11, 23; JMansion, Serta Leodiensia '30, 261-7; HJCadbury, JBL 52, '33, 56-8. S. also on παρακολουθέω 3. M-M.*

ἀνατεθραμμένος s. ἀνατρέφω

ἀνατέλλω *fut.* ἀνατελῶ; 1 *aor.* ἀνέτειλα; *pf.* ἀνατέταλκα.

1. *trans.* (Hom.+; Philo, Conf. Ling. 63; Gen 3:18; cf. Anz 265f) *cause to spring up or rise* (Jos., Ant. 1, 31) ξύλον *a tree* Dg 12:1 (Aeschyl., fgm. 300 Αἴγυπτος Δήμητρος ἀνατέλλει στάχυν). τροφὴν τοῖς ζῴοις *cause food to grow for the living creatures* 1 Cl 20:4. ἡλίου *cause the sun to rise* Mt 5:45; GNaass 2 (cf. Nicephorus: Rhet. Gr. I p. 500, 2 μετὰ τόκον ἀστέρα καινὸν ἀνέτελλε).

2. *intr.* (Soph., Hdt.+; LXX, Joseph.) *rise, spring up* of the sun (oft. in secular lit.; also Inscr. Gr. 466, 10 ἅμα τῷ ἡλίῳ ἀνατέλλοντι; PHib. 27, 52; Gen 32:31; Ex 22:3; Sir 26:16; Philo) Mt 13:6; Mk 4:6; 16:2; Js 1:11. Of a light dawn Mt 4:16 (cf. Is 58:10; Esth 1:1k). *Fig.*, of the robes of the righteous *shine brightly* B 3:4 (cf. Is 58:8; on the text, s. Hdb. ad loc.; cf. also Mk 9:3). Of Christ ἔως οὗ φωσφόρος ἀνατείλει ἐν ταῖς καρδίαις ὑμῶν *until the morning star rises in your hearts* 2 Pt 1:19. Of a cloud *come up* Lk 12:54. Of one's origin *be descended* Hb 7:14 (cf. Test. Sim. 7, 1; Jer 23:5 ἀναστήσω τῷ Δαυὶδ ἀνατολὴν δικαίαν; Apollon. Rhod. 1, 810). As a greatly weakened figure *spring forth* (Jos., Bell. 1, 406 πηγαί) of horns B 4:5. *Fig.* ἡ ζωὴ ἡμῶν ἀνέτειλεν *our life has arisen* IMg 9:1. Death is likened to the setting, resurr. to the rising, of a heavenly body IRo 2:2. M-M.*

ἀνατίθημι 2 *aor. mid.* ἀνεθέμην (Hom.+ w. *var. mngs.*; inscr., pap., LXX, Philo, Joseph.) *lit.* place upon.

1. *act. ascribe, attribute* τινί τι *something to someone* (schol. on Eur., Hippol. 264 τὸ μηδὲν ἄγαν τῷ Χίλωνι) τῷ θεῷ τὴν κατὰ πάντων ἐξουσίαν *ascr. to God power over all things* MPol 2:1 (cf. Alex. Aphr., Fat. 30, II 2 p. 201, 26 πρόγνωσιν ἀνατιθέναι τοῖς θεοῖς; Jos., Ant. 1, 15, C. Apion. 2, 165).

2. *otherw.* only *mid.* *declare, communicate, refer w.* the added idea that the *pers.* to whom a thing is *ref.* is asked for his opinion *lay someth. before someone for consideration* (Polyb. 21, 46, 11; Diog. L. 2, 141; Alciph. 3, 23, 2; PPar. 69D, 23; 2 Macc 3:9) τινί τι (Plut., Mor. 772D τὴν πράξιν ἀνέθετο τ. ἐταίρων τισί; Artem. 2, 59 v.l. ἅ. τινι τὸ ὄναρ; Mi 7:5) ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον Ac 25:14. ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον

ἀνατολή, ἥς, ἡ (Hom.[ἀντ-]+; inscr., pap., LXX, En., Philo, Joseph., Test. 12 Patr.).

1. *rising of stars* (Aeschyl.+; PHib. 27, 45 πρὸς τ. δύσεις καὶ ἀνατολὰς τ. ἄστρων; PTebt. 276, 38; PGM 13, 1027; 1037; Philo, Spec. Leg. 3, 187) ἐν τῇ ἀνατολῇ *in its rising, when it rose* Mt 2:2, because of the sg. and the article in contrast to ἀπὸ ἀνατολῶν, vs. 1, prob. not a geograph. expr. like the latter, but rather astronomical; likew. vs. 9 (cf. Petosiris, fgm. 6 l. 31 of the moon ἅμα τῇ ἀνατολῇ=simultaneously with its rising; 12 l. 133 ἐν τῇ τοῦ ἄστρου ἀνατολῇ; Basilus, Hom. 25 p. 510 τὴν τοῦ ἀστέρος ἅ; FBoll, ZNW 18, '18, 44f; a distinction is also made by PGM 36, 239 ἐξ ἀνατολῆς τ. χωρίου πλησίον ἀνατολῶν ἡλίου. Cf. EJDoudous, CBQ 6, '44, 81f ['near the horizon'], and L-S-J s.v. 2).

2. *rising of the sun, east, orient* (Hdt.+; LXX).

a. sg. (cf. Aeschyl., Pr. 707) ἀπὸ ἁ. ἡλίου *from the east* Rv 7:2; 16:12; simply ἀπὸ ἁ. (Dit., Syll.3, 1112, 25) 21:13; (opp. δύσεις; cf. Appian, Mithrid. 68 §288 ἀπὸ τε δύσεως καὶ ἐξ ἀνατολῆς; Dit., Or. 199, 32; Jos., Bell. 6, 301) short ending of Mk; πρὸς τὴν ἁ. *toward the east* (Jos., C. Ap. 1, 77) Hv 1, 4, 1; 3.

b. pl. (Hdt.+; Diod. S. 5, 42, 3; Jos., C. Ap. 1, 65; Bl-D. §141, 2; Rob. 408) 1 Cl 10:4 (Gen 13:14). ἀπὸ ἀνατολῶν *from the east* (Gk. Parchments fr. Avroman IIA, 8; JHS 35, '15, p. 30 ἀπὸ τ. ἀνατολῶν; Num 23:7) μάγοι ἀπὸ ἁ. Mt 2:1. ἐξέρχεσθαι ἀπὸ ἁ. *come from the east* (of lightning) Mt 24:27. ἀπὸ ἁ. καὶ δυσμῶν (this contrast Apollon. Rhod. 1, 85; Epict. 3, 13, 9; Sb 385, 2; Mal 1:11; Zech 8:7; Is 59:19; Philo, In Flacc. 45) *from east and west=fr. the whole world* Mt 8:11. The four points of the compass Lk 13:29 (Ps 106:3). Gener. of the orient (opp. δύσεις) 1 Cl 5:6; IRo 2:2.

3. fig., of the coming of the Messiah (cf. Damasc., Vi. Isidori 244 φέρειν τ. θεῖαν ἀνατολήν; Epigr. Gr. 978 ἀνέτειλε σωτήρ) ἁ. ἐξ ὕψους *the dawn from heaven* Lk 1:78, interpr. by AJacoby, ZNW 20, '21, 205ff. as *sprout* or *scion* of God, and sim. by Billerb. II, '24, 113 as *Messiah of Yahweh*.—FJDölger, Sol Salutis 2, '25, 149ff. M-M. B. 871.*

ἀνατολικός, ἡ, ὅν (Epicurus, fgm. 346B; Strabo 2, 3, 2; Plut., Mor. 888A; Herodian 3, 2, 2; 3, 4, 3; Philo, Leg. ad Gai. 289; Jos., Ant. 20, 220; PFlor. 278 V, 1; Sym. Job 1:3 al.) *eastern* Ac 19:1 v.l. ἐν τοῖς ἁ. τόποις *in the eastern lands* 1 Cl 25:1.*

ἀνατομή, ἥς, ἡ (Aristot., Plut., Philo) *cutting up, mutilation* of the body; pl. of tortures IRo 5:3 (text uncertain; cf. the text-crit. notes of Lghtf., Hilgenfeld, Bihlmeyer ad loc.).*

ἀνατρέπω 1 aor. ἀνέτρεψα (Aeschyl.+; inscr., pap., LXX; Philo, Mut. Nom. 239; Jos., Bell. 4, 318, Vi. 250) *cause to fall, overturn, destroy*.

1. lit. τὰς τραπέζας (Teles p. 18, 9H.; Plut., Galba 5, 3; Ps.-Lucian, Asin. 40; Ps.-Apollod. 3, 7, 7, 6) *overturn* J 2:15 (v.l. ἀνέστρεψεν; cf. ἀναστρέφω 1 and Hdb. ad loc.).

2. fig. (Pla., Ep. 7 p. 336B; Appian, Bell. Civ. 4, 131 §550 ἐλπίδα; Test. Ash. 1, 7) ἀνατρέπουσιν τὴν τινῶν πίστιν *they are upsetting the faith of some* 2 Ti 2:18 (Third Corinthians 1:2; ἁ. πίστιν also Diod. S. 1, 77, 2). ὅλους οἴκους ἁ. *they ruin whole families, i.e., by false teachings* Tit 1:11 (cf. Plut., Mor. 490B; UPZ 144 IX, 37 [II BC] τῆς πατρικῆς οἰκίας ἀνατετραμμένης). M-M.*

ἀνατρέφω 1 aor. ἀνέθρεψα, mid. ἀνεθρεψάμην; pf. pass. ἀνατέθραμμαι; 2 aor. pass. ἀνετράφην (Aeschyl.+; LXX, Joseph.).

1. of physical nurture *bring up, care for* (X., Mem. 4, 3, 10 et al.; PLeipz. 28, 12; Wsd 7:4) of the infant Moses Ac 7:20 (cf. Jos., Ant. 9, 142; Eutecnius 4 p. 41, 18 Διόνυσον ἐκ τοῦ κιβωτίου δεξάμενος ἀνεθρέψατο). Of Jesus Lk 4:16 v.l., where it may also have sense 2. Pass. *be nourished* of the worm generated within the body of the phoenix 1 Cl 25:3

2. of mental and spiritual nurture *bring up, rear, train* (Epict. 2, 22, 26; 3, 1, 35; Herodian 1, 2, 1; 4 Macc 10:2) ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱὸν *she brought him up as her own son* Ac 7:21 (Jos., Ant. 2, 232). ἀνατεθραμμένος ἐν τ. πόλει ταύτῃ 22:3. WCvanUnnik, Tarsus or Jerusalem '62.*

ἀνατρέχω 2 aor. ἀνέδραμον (Hom.+; PTebt. 711, 10; Philo, Ebr. 8, Aet. M. 33) (lit. 'run back') *make up for, make amends for* (Plut., Mor. 2C; Lucian, Adv. Ind. 4) w. acc. of the thing ἵν' ὃ οὐκ εἰργάσαντο, νῦν ἀναδράμωσιν *that they may now make up for what they neglected to do* Hs 9, 20, 4.*

ἀνατυλίσσω 1 aor. ἀνετύλιξα (Lucian) *unroll*; fig., *think over* or *call to mind again* τὶ (Lucian, Nig. 7 τ. λόγους, οὓς τότε ἤκουσα συναγείρων καὶ πρὸς ἑμαυτὸν ἀνατυλίττων) τὰ ἀπ' ἀρχῆς γενόμενα 1 Cl 31:1.*

ἀναφαίνω 1 aor. (Dor.) ἀνέφανα (Bl-D. §72; Mlt.-H. 214f) (Hom.+; LXX) *light up, cause to appear* ἀναφάναντες (only this rdg. is poss., not the 2 aor. pass. ἀναφανέντες) τὴν Κύπρον *we came within sight of Cyprus, i.e., we sighted it* Ac 21:3 (Bl-D. §309, 1 app.; Rob. 817), prob. a nautical t.t. (cf. Lucian, D. Mar. 10, 1; Philostrat., Her. 19, 6 p. 212, 10 τὴν νῆσον; Theophanes, Chronograph. I p. 721 Classen [Corpus Script. Hist. Byz.] οἱ Ἄραβες περιεφέροντο ἐν τῷ πελάγει. ἀναφανέντων δὲ αὐτῶν τὴν γῆν, εἶδον αὐτοὺς οἱ στρατηγοί). Pass. *appear* (Job 13:18; 40:8; Philo, Jos., Ant. 2, 339; 7, 333; PGM 36, 107) Lk 19:11. M-M.*

ἀναφέρω 2 aor. ἀνήνεγκα (H.Gk.) and ἀνήνεγκον (Bl-D. §80; 81; Mlt.-H. 263) (Hom.+ in var. mngs.; inscr.,

pap., LXX; Philo, Aet. M. 64; Jos., Bell. 1, 234, C. Ap. 1, 232) *bring or take up*.

1. *lit.* ἄ. αὐτοὺς εἰς ὄρος ὑψηλόν *he led them up a high mountain* Mt 17:1; Mk 9:2. *Pass.* ἀνεφέρετο εἰς τ. οὐρανόν *he was taken up into heaven* (of Romulus: Plut., Numa 2, 4; of Endymion: Hes., fgm. 148 Rz. τὸν Ἐνδυμίωνα ἀνενεχθῆναι εἰς οὐρανόν; *schol.* on Apollon. Rhod. 4, 57 and 58 p. 264, 17) Lk 24:51 P75 et al. ἀναφερόμενοι εἰς τὰ ὕψη IEph 9:1.

2. *specif.* a *t.t.* of the sacrificial system (Lev 17:5; 1 Esdr 5:49; Is 57:6; 2 Macc 1:18; 2:9 al.) ἄ. θυσίας ὑπέρ τινος *offer sacrifices for someth.* Hb 7:27. ἄ. τινὰ ἐπὶ τὸ θυσιαστήριον (Gen 8:20; Lev 14:20; Bar 1:10; 1 Macc 4:53) *offer up someone on the altar* Js 2:21. Of Christ's sacrifice: ἐαυτὸν ἀνένεγκας *when he offered up himself* Hb 7:27. τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον *he himself brought our sins in his body to the cross* 1 Pt 2:24 (cf. Dssm., B 83ff [BS 88f]). Pol 8:1 (Is 53:12).—Fig. (*schol.* on Apollon. Rhod. 2, 214b χάριν=render thanks to the divinity) ἄ. θυσίαν αἰνέσεως *offer up a sacr. of praise* Hb 13:15 (cf. 2 Ch 29:31). ἄ. πνευματικὰς θυσίας 1 Pt 2:5. ἄ. προσευχὰς *offer prayers* 2 Cl 2:2. ἄ. δέησιν περὶ τινος *offer up a petition for someth.* B 12:7.

3. In Is 53:11 ἄ. is used to translate כָּלַח, in vs. 12 for נָחַם, and in the corresponding passages in our lit. ἄ. is often

rendered 'bear' or 'take away'. But ἄ. seems not to have these meanings. Very often, on the contrary, it has a sense that gives ἀνα—its full force: *lay or impose a burden on someone, give something to someone to bear*, as a rule, in fact, to someone who is not obligated to bear it (Aeschyl., Choeph. 841 ἄχθος; Polyb. 1, 36, 3; 4, 45, 9; Diod. S. 15, 48, 4; 32, 26, 1; Appian, Liby. 93; Syr. 41, where the other defendants were τὴν αἰτίαν ἐς τὸν Ἐπαμεινώνδαν ἀναφέροντες, i.e., putting the blame on Epaminondas. The Lex. Vind. p. 12, 3 sees in Eur., Or. 76 ἐς Φοῖβον ἀναφέρουσα τ. ἁμαρτίαν and in Procop. Soph., Ep. 7 p. 535 H. proof that ἀναφέρειν is used ἀντὶ τοῦ τὴν αἰτίαν εἰς ἕτερον τιθέναι. In a case in which a man takes upon himself the burden that another should have borne, then ἄ.=take upon oneself (Thu. 3, 38, 3 ἡ πόλις τὰ μὲν ἄθλα ἑτέροις δίδωσιν, αὐτὴ δὲ τοὺς κινδύνους ἀναφέρει=the city gives the prizes to others, but she takes the dangers upon herself). Christ was once for all offered up in this respect (εἰς 5) that he took upon himself the sins of many Hb 9:28. Cf. 1 Cl 16:12, 14. M-M.*

ἀναφωνέω 1 aor. ἀνεφώνησα (Epicurus p. 24, 16 Us.; Polyb. 3, 33, 4; Ps.-Aristot., De Mundo 6 p. 400a, 18; Artem. I, 58; PFay. 14, 2; 1 Ch 15:28 al; 2 Ch 5:13) *cry out*. ἄ. κραυγῇ μεγάλη *cry out loudly* Lk 1:42. M-M.*

ἀναχθεῖς s. ἀνάγω.

ἀνάχυσις, εὼς, ἡ (Strabo 3, 1, 9; Plut., Mar. 25, 5; Philo, Decal. 41, Aet. M. 102, Spec. Leg. 1, 34; Somn. 2, 278) *lit. pouring out, then wide stream* Ocellus Luc. c. 41 of the sea; Maximus Tyr. 26, 1a; 38, 3e ἄ. θαλάττης; only fig. ἡ τῆς ἀσωτίας ἄ. *flood of dissipation* 1 Pt 4:4. M-M.*

ἀναχωρέω 1 aor. ἀνεχώρησα; pf. ἀνακεχώρηκα (Hom. +; inscr., pap., LXX).

1. *go away* (Epict. 2, 1, 8; 2, 12, 6; 4, 1, 96; Herodian 1, 12, 2; 2 Macc 10:13; Jos., Vi. 151) Mt 2:13; 9:24; 27:5; Hv 3, 1, 8; s 9, 5, 1f. μικρόν *a little way* s 9, 5, 1. ἀπὸ τινος s 9, 11, 2. τόπος ἀνακεχωρηκός *a secluded place* v 3, 1, 3.

2. in special senses—a. *return* (εἰς Polyb. 1, 11, 15; Dit., Syll.3 1168, 117, Or. 335, 121; Jos., Bell. 2, 407, Ant. 17, 58) εἰς τ. χώραν αὐτῶν *to their own country* Mt 2:12.

b. *withdraw, retire, take refuge* (POxy. 251, 10 εἰς τὴν ξένην; 252, 9 [19/20]; PLille 3, 76 [241 BC]; Wilcken, APF 5, '08, 222; Ex 2:15; 2 Macc 5:27 εἰς εἰς Αἴγυπτον Mt 2:14. εἰς τὰ μέρη τῆς Γαλιλαίας 2:22; cf. 15:21. εἰς τὴν Γαλιλαίαν 4:12. εἰς τινα τόπον *to a certain place* Hv 2, 1, 4. πρὸς (Tdf. εἰς) τὴν θάλασσαν *to the sea* Mk 3:7 (ἄ. πρὸς w. acc. as Jos., Ant. 1, 85). εἰς τὸ ὄρος J 6:15. ἀπὸ τ. Ἀθηνῶν Ac 18:1 D. ἐκεῖθεν Mt 12:15. ἐκεῖθεν εἰς ἔρημον τόπον *from there to a lonely place* 14:13; κατ' ἰδίαν ibid. Ac 23:19. Abs. 26:31. M-M.*

ἀνάψας s. ἀνάπτω.

ἀνάψυξις, εὼς, ἡ (Diocles, fgm. 15; Strabo 10, 2, 19; Heraclit. Sto. 10 p. 17, 17; Herm. Wr. 512, 4 Sc.; Philo, De Abrah. 152; Ex 8:11; pap. [s. Witkowski Index]) *breathing space, relaxation, relief* fig., of the Messianic age καιροὶ ἀναψύξεως *times of rest* Ac 3:20. Cf. ADieterich, Nekyia 1893, 95f.*

ἀναψύχω 1 aor. ἀνέψυξα.

1. *trans.* (Hom.+; Plut.; Jos., Ant. 15, 54. [Nägeli 16; Anz 303]) *give someone a breathing space, revive, refresh* τινά IEph 2:1; Tr 12:2. πολλάκις με ἀνέψυξεν *he often refreshed me* 2 Ti 1:16.

2. *intr.* (Diphilus [c. 300 BC] 81; POsl. 153, 10 [early II AD]; POxy. 1296, 7; Sb 3939, 28; 1 Km 16:23; Ps 38:14; En. 103, 13) *be refreshed* μετὰ τινος *together with someone* Ro 15:32 D. M-M.*

ἀνδραποδιστής, οὗ, ὁ (Aristoph., Pla., X.+; Demosth. 4, 47; Polyb. 13, 6, 4; Dio Chrys. 52[69], 9; Charito 5, 7, 4; Philo, Spec. Leg. 4, 13) *slave-dealer, kidnapper* 1 Ti 1:10 (here perh. w. the mng. 'procurer'. Vulg. plagiarus). M-M.*

Ἀνδρέας, ου, ὁ a good Gk. name (Diod. S. 8, 24; Dit., Syll.3 649, 5; Ep. Arist.; Joseph.; a Jew A. also in Cass. Dio 68, 32, 2) *Andrew, brother of Simon Peter*; acc. to J 1:44 he was from Bethsaida on the Sea of Galilee, and (s. vss. 35, 40) was orig. a disciple of John the Baptist. Mt 4:18; 10:2; Mk 1:16, 29; 3:18; 13:3; Lk 6:14; J 6:8; 12:22; Ac

1:13; GP 14:60; GEb 2; Papias 2:4 (PMPeterson, Andrew, Brother of Simon '58).*

ἀνδρείως, εἰα, εἶον (trag., Hdt.+; inscr.; PLeipz. 119 II, 3; LXX; Jos., C. Ap. 2, 292; Test. 12 Patr.) *manly, strong subst.* τὰ ἀνδρεῖα *heroic deeds* worthy of a brave man (Philo, Mut. Nom. 146) ἐπιτελεῖσθαι πολλά ἅ. *do many heroic deeds* of famous women (like Aristot., Pol. 1277b, 22) 1 Cl 55:3.*

ἀνδρείως (Aristoph., Pax 498; 1 Macc 9:10 v.l.; 2 Macc 6:27; Philo, Mos. 2, 184; Jos., Ant. 12, 302) *adv. in a manly (i.e. brave) way* ἅ. ἀναστρέφεσθαι *conduct oneself bravely* (w. ἰσχυρῶς) Hs 5, 6, 6. ἅ. ἐστηκέναι *stand firm* of maidens s 9, 2, 5.*

ἀνδρίζομαι (Pla., X.+; Lucian, De Gymn. 15 et al.; PSI 402, 3; 512, 29; PPetr. II 40a, 12 [c. 233 BC] μὴ οὖν ὀλιγοψυχῆσητε, ἀλλ' ἀνδρίζεσθε; LXX; Jos., Bell. 6, 50) *conduct oneself in a manly or courageous way* w. κραταιοῦσθαι (like γερῶν; cf. 2 Km 10:12; Ps 26:14; 30:25) 1 Cor 16:13; w. ἰσχύειν (Dt 31:6, 7, 23; Josh 1:6, 7 al.) MPol 9:1. ἀνδρίζου *be a man!* Hv 1, 4, 3. Of an old man, whose hope in life has been renewed v 3, 12, 2. Even of a woman who is girded and of manly appearance v 3, 8, 4. M-M.*

Ἀνδρόνικος, ου, ὁ a name freq. found (Diod. S. 19, 59, 2; Appian, Maced. 16; Dit., Syll. 2 and Or. index; Inscr. v. Priene 313 [I BC]; Preisigke, Namenbuch; 2 Macc 4:31, 32, 34, 38; 5:23; Jos., Ant. 13, 75; 78) *Andronicus*, greeted in Ro 16:7; w. Junias described by Paul as συγγενεῖς μου καὶ συναιχμάλωτοι and called ἐπίσημοι ἐν τ. ἀποστόλοις.—BWBacon, ET 42, '31, 300-4. GABarton, *ibid.* 43, '32, 359-61.*

ἀνδροφόνος, ου, ὁ (Hom.+; Dit., Or. 218, 99 [III BC]; Epigr. Gr. 184, 6 [III BC]; POsl. 18, 4 [162 AD]; 2 Macc 9:28; Philo) *murderer* (Lex. Vind. p. 192, 13: also a murderer of women and children) 1 Ti 1:9. M-M.*

ἀνέβην s. ἀναβαίνω.

ἀνεγκλησία, ας, ἡ (pap. oft.=indemnity) *blamelessness* (Bardesanes in Euseb., Praep. Ev. 6, 10, 10 p. 274D) ἅ. τοῦ θεοῦ *bl. before God* Phil 3:14 v.l.*

ἀνέγκλητος, ον (Pla., X.+; Epict. 1, 28, 10; Dit., Syll. 3 911, 25 [III BC]; 556D, 5 [207/6 BC]; pap.; 3 Macc 5:31; Jos., Ant. 10, 281; 17, 289) *blameless, irreproachable* of Christians gener. ὃς βεβαιώσει ὑμᾶς ἅ. ἐν τ. ἡμέρᾳ τ. κυρίου *who will establish you as blameless in the day of the Lord*=so that you will be bl. when it comes 1 Cor 1:8; w. ἅγιος and ἄμωμος Col 1:22. Of eccl. leaders 1 Ti 3:10; Tit 1:6f. M-M.*

ἀνέγων s. ἀναγινώσκω.

ἀνεθέμην s. ἀνατίθηναι.

ἀνέθην, ἀνείς s. ἀνίηναι.

ἀνεθρεψάμην s. ἀνατρέφω.

ἀνεῖλα, ἀνείλον s. ἀναιρέω.

ἀνεκδιήγητος, ον (Rhet. Gr. III 747, 8; Hesychius; Ep. Arist. 99 v.l.) *indescribable* in good sense ἐπὶ τῇ ἅ. αὐτοῦ δωρεᾷ 2 Cor 9:15. Of God's power ἅ. κράτος 1 Cl 61:1. τὸ ὕψος, εἰς ὃ ἀνάγει ἡ ἀγάπη, ἅ. ἐστι 49:4. νεπτέρων ἅ. κρίματα (so the mss.; κλίματα is an unnecessary emendation) *the indescribable judgments of the underworld* 20:5 (s. Knopf, Hdb. ad loc.). M-M.*

ἀνεκλάλητος, ον (Diosc., Eup. preface Wellm.; Heliod. 6, 15, 4; Ps.-Callisth. 1, 40, 5; Herm Wr. 1, 4, 31; Eunap. 486) *inexpressible* χαρᾷ ἅ. καὶ δεδοξασμένη 1 Pt 1:8; Pol 1:3. φῶς ἅ. of the radiance of the star at Jesus' birth IEph 19:2.*

ἀνέκλειπτος, ον (Hyperid.+; Diod. S. 1, 36, 1; 4, 84, 2; Plut., Mor. 438D; Dit., Or. 383, 70 [I BC]; PLond. 1166, 7 [42 AD]; Ep. Arist. 89; 185) *unfailing, inexhaustible* of the treasure of good works θησαυρὸς ἅ. (cf. Wsd 7:14; 8:18) Lk 12:33. M-M.*

ἀνεκτός, ὄν (Hom.+; Dit., Syll. 2 793; Inscr. Rom. IV 293 II, 4 [II BC, Pergam.]; Jos., Bell. 7, 68, Ant. 18, 348) *bearable, endurable* ἀνεκτὸν ἦν, εἰ *it could be endured, if* 2 Cl 10:5.—Comp. (Memnon [I BC/I AD] no. 434, fgm. 1, 2, 1; 1, 6, 3 Jac. ἀνεκτότερον; Cicero, Att. 12, 45, 2; Christian letter POxy. 939, 25 ἀνεκτότερον ἐσχηκέναι) Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται *it will be more tolerable for Tyre and Sidon* Mt 11:22; Lk 10:14. ἅ. ἔ. γῇ Σοδόμων Mt 10:15; 11:24; cf. Mk 6:11 t.r.; Lk 10:12. M-M.*

ἀνελεήμων, ον (Aristot. 1442a, 13; Cat. Cod. Astr. II 173; Pr 5:9; Job 30:21 al.) *unmerciful* Ro 1:31; Tit 1:9 v.l. (in a catalogue of vices in Ptolem., Apotel. 3, 14, 28).*

ἀνελείν, ἀνῆλω s. ἀναιρέω.

ἀνέλεος, **ον** (for **Att.** ἀνηλεής; cf. **Phryn.** 710 L.; **Bl-D.** §120, 2) *merciless* κρίσις ἄ. *judgment is merciless* Js 2:13 (t.r. ἀνίλεως). **M-M.***

ἀνελήμφθην s. ἀναλαμβάνω.

ἀνεμίζω (for **Att.** ἀνεμόω) **pass.** *be moved by the wind* (schol. on **Od.** 12, 336) κλύδων ἀνεμιζόμενος καὶ ῥυτιζόμενος *surf moved and tossed by the wind* Js 1:6. **M-M.***

ἄνεμος, **ου, ὁ** (**Hom.** +; **inscr.**, **pap.**, **LXX**; **Philo.** Aet. M. 125 al.; **Joseph.**) *wind*.

1. **lit.**—**a.** the wind itself: blowing **Rv** 7:1; playing among the reeds **Mt** 11:7; **Lk** 7:24; scattering chaff **B** 11:7 (**Ps** 1:4); desired by the sailor **IPol** 2:3, or not ἐναντίος ἄ. *a contrary wind* **Mt** 14:24; **Mk** 6:48; cf. **Ac** 27:7. ὁ ἄ. *the storm* **Mt** 14:30 (ἄ. ἰσχυρός t.r.); cf. **vs.** 32; **Mk** 6:51. ἄ. μέγας *a strong wind* **J** 6:18; **Rv** 6:13. ἄ. τυφωνικός *a violent, hurricane-like wind* **Ac** 27:14, cf. 15. For this, λαῖλαψ ἀνέμου *a storm-wind* **Mk** 4:37; **Lk** 8:23, cf. **Mk** 4:41; **Lk** 8:24 (on the stilling of the storm **POxy.** 1383, 1 [III AD] κελεύειν ἀνέμοις.—**WFiedler**, Antik. Wetterzauber '31, esp. 17-23).—**Pl.** without the art. (**Jos.**, **Bell.** 4, 286) **Js** 3:4. οἱ ἄ. (**Jos.**, **Bell.** 4, 299; also thought of as personified, cf. **Fluchtaf.** 4, 6 τὸν θεὸν τῶν ἀνέμων καὶ πνευμάτων Λαίλαμ) **Mt** 7:25, 27; 8:26f (the **par.** **Mk** 4:39 has the **sg.**). **Lk** 8:25; **Jd** 12; ἄ. ἐναντίοι *contrary winds* **Ac** 27:4. οἱ τέσσαρες ἄ. τῆς γῆς **Rv** 7:1 (cf. **Zech** 6:5; **Jer** 25:16; **Da** 7:2; on the angels of the winds cf. **PGM** 15, 14; 16, and on control of the winds **Diod. S.** 20, 101, 3 Aeolus as κύριος τῶν ἀνέμων; **Ps.-Apollod.**, Epit. 7, 10 Zeus has appointed Aeolus as ἐπιμελητὴς τῶν ἀνέμων, καὶ παύειν καὶ προΐεσθαι; **Ael. Aristid.** 45, 29 K.; **Isisaretal.** v. Kyme 39; **POxy.** 1383, 9 ἀπέκλειε τὰ πνεύματα).

b. οἱ τέσσαρες ἄ. can also be *the four directions, or cardinal points* (**Annales du service des antiquités de l'Égypte** 19, '20, p. 40, 20 [93 BC]; **PRainer** 115, 6; **PFlor.** 50, 104 ἐκ τῶν τεσσ. ἄ.; **Ezk** 37:9 v.l.; **Zech** 2:10; 1 **Ch** 9:24; **Jos.**, **Bell.** 6, 301, **Ant.** 8, 80; **PGM** 3, 496; 4, 1607) **Mt** 24:31; **Mk** 13:27; **D** 10:5. ἀνέμων σταθμοὶ *stations or quarters of the wind* 1 **Cl** 20:10 (**Job** 28:25; s. **Lghtft.** and **Knopf ad loc.**).

2. **fig.** (cf. 4 **Macc** 15:32), of tendencies in religion περιφερόμενοι παντὶ ἄ. τ. διδασκαλίας *driven about by every wind of doctrine* **Eph** 4:14. **M-M.** **B.** 64.*

ἀνεμπόδιστος, **ον** (**Aristot.** et al.; **Epict.** 3, 22, 41; 4, 4, 5; **Vett. Val.** 246, 5; **Dit.**, **Syll.** 2 517, 32 [3 955, 32 restores this passage diffily.], **Or.** 383, 129; **UPZ** 191, 13; 192, 23; 193, 23; **PAmh.** 38, 12; **Wsd** 17:19; 19:7) *unhindered* only **adv.** ἀνεμποδίστως (**Aristot.**, **Nicom.** 7, 12, 13; **Diod. S.** 1, 36 10; **PTebt.** 6, 48; 43, 40 [118 BC] al. in **pap.**; **Jos.**, **Ant.** 16, 172) κλῆρον ἄ. ἀπολαβεῖν *receive my lot unhindered* **IRo** 1:2.*

ἀνένδεκτος, **ον** (**Artem.** 2, 70; **Diog. L.** 7, 50; **PLond.** 1404, 8) *impossible* ἄ. ἐστὶν *it is imp.* **Lk** 17:1 (cf. **Bl-D.**, §400, 4; **Mlt.-H.** 305; **Rob.** 1171).*

ἀνενέγκαι s. ἀναφέρω.

ἀνεξερεύνητος, **ον** *unfathomable, lit. unsearchable* of God's judgments τὰ κρίματα αὐτοῦ **Ro** 11:33 (**H.Gk.** form for ἀνεξερεύνητος—so **Heraclitus** in **Clem. Alex.**, **Str.** 2, 17, 4 **Stählin**; **Cass. Dio** 69, 14; **Sym. Pr** 25:3; **Jer** 17:9. Cf. **Bl-D.** §30, 4; **Nägeli** 16; 23; **Mlt.** 46). **M-M.***

ἀνεξίκακος, **ον** (**Lucian.** **Jud. Voc.** 9; **Vett. Val.** 38, 21; **Cat. Cod. Astr.** VIII 2 p. 156, 15; **Pollux** 5, 138; **PTebt.** 272, 19 [II AD].—ἀνεξικακία **Epict.**, **Ench.** 10; **Wsd** 2:19; **Jos.**, **Bell.** 1, 624) *bearing evil without resentment, patient* of Christians 2 **Ti** 2:24 (w. ἥπιος, διδακτικός). **M-M.***

ἀνεξιχνίαστος, **ον** (**Cat. Cod. Astr.** VIII 2 p. 156, 16; **Etym. Mag.** p. 709, 50; **Job** 5:9; 9:10; 34:24; Prayer of Manasseh [=Ode 12] 6) *inscrutable, incomprehensible, lit. 'not to be tracked out', of God's ways* **Ro** 11:33. Of the riches in Christ *fathomless* **Eph** 3:8 (**REThomas**, **ET** 39, '28, 283). ἄ. δημιουργία *inscrutable creation* **Dg** 9:5.—1 **Cl** 20:5. Cf. **FPfister**, **SAHeidelb.** 1914, Nr. 11, p. 8.*

ἀνεπαίσχυντος, **ον** (**Jos.**, **Ant.** 18, 243; **Agapetus**, **De Offic. Boni Princ.** 57 p. 174 **Groebe**) *who does not need to be ashamed* of a bishop: ἐργάτης ἄ. 2 **Ti** 2:15. **M-M.***

ἀνέπεσα s. ἀναπίπτω.

ἀνεπιδεής, **ές** (**Pla.**, **Leg.** 12 p. 947E; **Lucian.** **Dial. Mort.** 26, 2) *who lacks nothing* of God (**Philo.** **Plant.** 35) **PK** 2 p. 13, 25.*

ἀνεπίλημπος, **ον** (**Eur.**, **Thu.** +; **Lucian.** **Pisc.** 8; **Ps.-Lucian.** **Salt.** 81; **Dio Chrys.** 11[12], 66; **PTebt.** 5, 48; 61b, 237f; 72, 176; **Inscr.** **Or. Sept. Pont. Eux.** II 52, 8 **Latyshev**) *irreproachable* 1 **Ti** 3:2; 5:7; w. ἄσπιλος 6:14. ἄ. πολιτεία *irrepr. conduct* (**Philo.** **Spec. Leg.** 3, 24; cf. **PGiess.** 55, 10 ἄ. βίον ἔχειν) **MPol** 17:1. **M-M.***

ἀνέρχομαι 2 **aor.** ἀνῆλθον (**Hom.** +; **inscr.**, **pap.**, **LXX**; **Philo.** **Mos.** 2, 70 al.; **Joseph.**; **Test.** 12 **Patr.**) *go up, come up* from a lower place to a higher (**X.**, **Hell.** 2, 4, 39 εἰς τ. ἀκρόπολιν; 3 **Km** 13:12; **Jos.**, **Ant.** 6, 314) εἰς τὸ ὄρος **J**

6:3 (on the journey to Jerusalem cf. ἀναβαίνο 1αα) ἃ. εἰς Ἱεροσόλυμα Gal 1:17f (of the journey to the capital Epict. 1, 11, 32 νῦν ἐν Ῥώμῃ ἀνέρχῃ; PTebt. 412, 3 ἀνελθε εἰς μητρόπολιν; 411, 5; Jos., Ant. 16, 91 εἰς τ. Ῥώμην). Of coming up out of a river ἃ. ἀπὸ ὕδατος GEB 3. M-M.*

ἀνερρωτάω (Hom.+) ask τινά (Dio Chrys. 13[7], 5; Ael. Aristid. 36, 48 K.=48 p. 457 D.) MPol 9:2.*

ἀνεσις, εως, ἡ (Hdt. 5, 28+; Ditt., Syll. 3 880, 53; 884, 16; pap.; LXX; Ep. Arist. 284) relaxing.

1. lit. of relaxation of custody ἃ. ἔχειν have some freedom Ac 24:23 (cf. Jos., Ant. 18, 235 φυλακὴ μὲν γὰρ καὶ τήρησις ἦν, μετὰ μέντοι ἀνέσεως).

2. rest, relaxation, relief (Pla., Leg. 4, 724A; Strabo 10, 3, 9; M. Ant. 1, 16, 6; Philo, Rer. Div. Her. 156) ἵνα ἄλλοις ἃ. (sc. ἡ), ὑμῖν θλίψις that others should have relief, and you be burdened 2 Cor 8:13. ἃ. ἔχειν (Jos., Bell. 3, 319) 2:13; 7:5. ἀνεσιν διδόναι τινί (Diod. S. 19, 26, 10 αὐτῷ δοῦς ἀνεσιν; 2 Ch 23:15; 1 Esdr 4:62; Jos., Ant. 3, 254; 281) B 4:2. ἀνταποδοῦναι τ. θλιβομένοις ἀνεσιν grant, in turn, rest to those who are oppressed 2 Th 1:7. M-M.*

ἀνέστην s. ἀνίστημι.

ἀνετάζω (PSI 380, 9 [249 BC]; POxy. 34 I, 13 [127 AD]; Judg 6:29A; Sus 14 Theod.) give someone (τινά) a hearing judicial t.t. (Anaphora Pilati A 6 p. 417 Tischendorf) Ac 22:29. μάλιστα ἃ. give a hearing, and use torture (in the form of a lashing) in connection w. it, vs. 24. M-M.*

ἄνευ prep. w. gen. (Hom.+; inscr., pap., LXX; Witkowski 60 and cf. lit. s.v. ἀνά) without (cf. ἄτερ, χωρίς, fr. which it can scarcely be distinguished in usage).

1. of pers. without the knowledge and consent of (Od. 2, 372 and Appian, Bell. Civ. 5, 100 §416; Ael. Aristid. 28, 105 K.=49 p. 525 D.: ἄνευ θεοῦ; UPZ 69, 4 [152 BC] ἄνευ τ. θεῶν οὐθὲν γίνεται; PPetr. II Append. p. 3; Ostraka I 559f). ἃ. τοῦ πατρὸς ὑμῶν Mt 10:29 (cf. Am 3:5); cf. B 19:6; IMg 7:1; ITr 2:2; IPol 4:1.

2. of things (Jos., Bell. 2, 1, Ant. 7, 72, Vi. 167) ἃ. λόγου without a word (opp. διὰ τῆς ἀναστροφῆς) 1 Pt 3:1. ἃ. γογγυσμοῦ without complaining 4:9. ἃ. χειρῶν (Da 2:34) built without hands Mk 13:2 D. W. χωρίς; οὐ δύναται κεφαλὴ χωρίς γεννηθῆναι ἃ. μελῶν the head cannot be born separately, without limbs ITr 11:2; cf. B 2:6; Dg 12:4, 5, 6. M-M and suppl.*

ἀνεύθετος, ον (Hesychius; Suidas; beginning of the lexicon of Photius ed. RReitzenstein '07; Anecd. Gr. p. 399, 11) poor, unfavorably situated of a harbor λιμὴν ἃ. πρὸς παραχειμασίαν not suitable for wintering in Ac 27:12 (of the harbor Καλοὶ Λιμένες on Crete). M-M.*

ἀνευρίσκω 2 aor. ἀνεῦρα Lk 2:16 (ἀνεῦρον κAB3PR al.; εὑρον D, 1, 69; εῦραν L; cf. W-S. §13, 13), ptc. ἀνευρών (Aeschyl., Hdt.+; inscr., pap.; 4 Macc 3:14; Philo, Aet. M. 2; Jos., Bell. 7, 114) look or search for (w. finding presupposed) τινά: τὴν Μαριὰμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος Lk 2:16. τοὺς μαθητάς Ac 21:4. M-M.*

ἀνευφημέω impf. ἀνευφήμουν (Soph., Pla.+; Jos., Bell. 2, 608; 4, 113) praise loudly τ. κύριον θεόν AP 5:19 (cf. Ps 62:8 Sym.; Achilles Tat. 3, 5, 6 τ. θεοῦς ἃ.).*

ἀνέχω in our lit. only mid.: impf. ἀνείχομην; fut. ἀνέξομαι; 2 aor. ἀνεσχόμην Ac 18:14; v.l. ἤνεσχόμην; on the augm. s. Bl-D. §69, 2; Rob. 368. (Hom.+; inscr., pap., LXX, Philo, Joseph.).

1. endure, bear with, put up with; on its constr. cf. Bl-D. §176, 1; Rob. 508.

a. τινός someone (Pla., Polit. 8 p. 564E; Teles p. 18, 6; Gen 45:1; Is 63:15; 3 Macc 1:22) Hm 4, 4, 1. ὑμῶν Mt 17:17; Mk 9:19; Lk 9:41. μου 2 Cor 11:1b (Appian, Samn. 4 §10 τίς ἀνέξεται μου). πάντων IPol 1:2. ἀλλήλων ἐν ἀγάπῃ bear w. one another in love Eph 4:2; cf. Col 3:13. τῶν ἀφρόνων foolish people 2 Cor 11:19.

b. something: w. acc. (Procop. Soph., Ep. 161 p. 597 κακά; Is 1:13; Job 6:26) or w. gen. (Od. 22, 423; Polyaeus 8, 10, 1; Job 6:26 v.l.; 2 Macc 9:12) of the thing πάντα 1 Cl 49:5. τὰ σάββατα Sabbath-observances B 2:5; 15:8 (Is 1:13). ταῦτα ἃ. (w. ὑπομένειν) Dg 2:9. ἃ. μου μικρόν τι ἀφροσύνης put up w. a little foolishness from me 2 Cor 11:1a (Ltzm. ad loc.—Appian, Bell. Civ. 1, 103 §480 ἀνέχεσθαι=be pleased with something, consent). ἐν ταῖς θλίψεσιν αἷς ἀνέχεσθε in the trials which you endure (αἷς can be attraction for ἃς as well as for ὧν, cf. W-S §24, 4e; Rob. 716) 2 Th 1:4.

c. abs.; but the obj. is easily supplied fr. the context (Vi. Aesopi Ic3; Is 42:14; Job 6:11) forbear, put up with Dg 9:1f. διωκόμενοι ἀνεχόμεθα when we are persecuted we endure it 1 Cor 4:12 (use w. ptc. is quite common Thu.+; cf. e.g. Epict. Index Schenkl). W. adv. καλῶς ἀνέχεσθε you put up with it quite easily 2 Cor 11:4 (cf. εὖ ἃ. PAmh. 3a II, 14 and s. καλῶς 5 [lit.]). W. εἰ foll. 11:20.

2. endure, in the sense hear or listen to willingly, put up with w. gen. (Synes., Prov. 2, 6 p. 226C ἀνέχεσθαι φαύλων εἰκόνων=put up with poor pictures; Philo, Omn. Prob. Lib. 36; Jos., C. Ap. 2, 126) τ. λόγου τ. παρακλήσεως listen willingly to the word of exhortation Hb 13:22. τῆς ὑγαινούσης διδασκαλίας 2 Ti 4:3. W. acc. (Appian, Bell. Civ. 2, 63 §264 Καῖσαρ οὐδὲ τοῦτ' ἀνασχόμενος; Job 6:26; Jos., Ant. 19:12) ὀλίγα μου ῥήματα ἔτι ἀνάσχου put up w. a few more words from me Hm 4, 2, 1.—Legal t.t. accept a complaint κατὰ λόγον ἂν ἀνεσχόμην ὑμῶν I would have been justified in accepting your complaint Ac 18:14. M-M.*

ἀνεψιός, οὔ, ὁ (Hom.+) cousin (IG IV2 1, 693, 4 [III AD]; Wadd. 2053C; PLond. 1164K, 20; PTebt. 323, 13; Sb

176 ἄ. πρὸς πατρός and πρὸς μητρός; Num 36:11; Tob 7:2; Philo, Leg. ad Gai. 67; Jos., Bell. 1, 662, Ant. 1, 290; 15, 250 al.) Μάρκος ὁ ἄ. Βαρναβᾶ Col 4:10. Cf. JKalitsunakis, Mittel-u. neugriech. Erklärungen bei Eustathius '19, 42ff. M-M. B. 116; 118.*

ἀνέωγα, ἀνέωξα s. ἀνοίγω.

ἀνήγαγον s. ἀνάγω.

ἀνήγγειλα, ἀνηγγέλην s. ἀναγγέλλω.

ἄνηθον, ου, τό (since Aristoph., Nub. 982; Theocr. 15, 119; Dit., Syll.3 1170, 26; pap.) *dill*, a plant used for seasoning, w. ἡδύοσμον and κύμινον (s. Hippiatr. II 164, 13 πήγανον, κύμινον, ἄνηθον), acc. to rabb. tradition (Maaseroth 4, 5) subject to the tithe Mt 23:23; Lk 11:42 P45 et al. Gdspd, Probs. 37f. M-M.*

ἀνήκα s. ἀνίμμι.

ἀνήκω (Soph., Hdt.+; inscr., pap., LXX).

1. refer, relate, belong εἰς τι to *some*th. (Demosth. 60, 6; Dit., Syll.3 589, 63 ἂ ἀνήκει εἰς τ. τροφήν; 742, 15; BGU 1120, 32 [I BC]; Sir Prol. 1. 12; Jos., Ant. 4, 198) διακονία εἰς τὸ κοινὸν ἀνήκουσα *a service related to the church, a service to the church* IPHld 1:1. τὰ ἀνήκοντα εἰς τ. ἐκκλησίαν *what concerns the church* ISm 8:1. τὰ ἄ. εἰς σωτηρίαν *what relates to salvation* 1 Cl 45:1; B 17:1. οἰκοδομὴ εἰς τ. κύριον ἡμῶν ἀνήκουσα *edification that pertains to our Lord* Pol 13:2. Instead of the prep., τινί to *some*th. (BGU 300, 7; 638, 14 al.) τὰ ἄ. τῇ θρησκείᾳ ἡμῶν *what pertains to our religion* 1 Cl 62:1. τὰ ἄ. τῇ βουλήσει θεοῦ *what is in harmony w. God's will* 35:5. εὐποιῖα θεῷ ἀνήκουσα *a good deed which concerns God* IPol 7:3. τὰ ἄ. ταῖς ψυχαῖς *what your souls need* D 16:2. παραβολὴ ἀνήκουσα τῇ νηστείᾳ *a parable that has to do w. fasting* Hs 5, 2, 1.

2. impers. (Nägeli 48; Thieme 15) ἀνήκει *it is proper, fitting* (Ael. Dion. α., 138 ἀνήκει, Ἀντιφῶν [fgm. 103 Blass] ἀντὶ τοῦ καθήκει; BGU 417, 17 ὅτι καὶ σοὶ τοῦτο ἀνήκει καὶ συμφέρει; 1 Macc 10:42) ὡς ἀνήκεν *as is fitting* Col 3:18 (on the use of the impf. Bl-D. §358, 2; Rob. 920; Mlt.-Turner 90f, but s. Lohmeyer ad loc.). ἂ οὐκ ἀνήκεν Eph 5:4 (τὰ οὐκ ἀνήκοντα t.r.). τὸ ἀνήκον *what is proper, one's duty* (Inscr. v. Magn. 53, 65 [III BC]) τὰ ἀνήκοντα τῇ πόλει *what one owes the city*; PFay. 94; PTebt. 6, 41; 1 Macc 11:35; 2 Macc 14:8) ἐπιτάσσειν σοὶ τὸ ἀνήκον *order you (to do) your duty* Phlm 8. τὰ ἀνήκοντα τῇ ἀρχῇ *what belongs to the authorities* UGosp 1. 49. M-M.*

ἀνήμερος, ον (since Anacr. 1, 7; Epict. 1, 3, 7; Dio Chrys. 11[12], 51; Aelian, N.A. 15, 25; Ep. Arist. 289; Philo et al. [Nägeli 16; 25]) *savage, brutal, lit. untamed*, w. other undesirable qualities 2 Ti 3:3. M-M.*

ἀνήνεγκον s. ἀναφέρω.

ἀνὴρ, ἀνδρὸς, ὁ (Hom.+; common in all the mngs. known to our lit. and LXX) *man*.

1. in contrast to woman (Pla., Gorg. 514E; X., Hell. 4, 5, 5; Dio Chrys. 1, 14; Ex 21:29; 35:22, 29 and oft.; Philo, Abr. 137) Mt 14:21; 15:38; Mk 6:44; Lk 9:14; J 1:13; Ac 4:4; 8:3, 12; 1 Cor 11:3, 7ff; Hm 5, 2, 2; 6, 2, 7; 12, 2, 1 and oft. Hence ἄνδρα γινώσκειν (π ρω Gen 19:8; Judg 11:39) of a woman *have sexual intercourse w. a man* Lk 1:34. Esp. *husband* (Hom.+; Diod. S. 2, 8, 6; Sir 4:10; Jos., Ant. 18, 149) Mt 1:16, 19; Mk 10:2, 12; Lk 2:36; J 4:16ff; Ac 5:9f; Ro 7:2f (Sb 8010, 21 [pap. I AD] μέχρι οὗ ἂν συνέρχωμαι ἐτέρῳ ἀνδρὶ; PLond. 1731, 16 [VI AD] κολλᾶσθαι ἐτέρῳ ἀνδρὶ); 1 Cor 7:2ff, 10ff; 14:35; Gal 4:27; Eph 5:22ff; Col 3:18f; 1 Ti 3:2, 12; 5:9; Tit 1:6 (on the four last ref. εἰς 2b, the comm. and JFischer, Weidenauer Studien 1, '06, 177-226; comparison w. non-Christian sources in J-BFrey, Signification des termes μονάνδρα et Univira: Rech de Sc rel 20, '30, 48-60; GDelling, Pls' Stellung z. Frau u. Ehe '31, 136ff; BS Easton, Past. Epistles, '47, 216ff; WASchulze, Kerygma und Dogma [Göttingen] 4, '58, 287-300) 2:5; 1 Pt 3:1, 5, 7; Hm 4, 1, 4ff; 1 Cl 6:3; Pol 4:2.—1 Ti 2:12 (cf. Ocellus Luc. c. 49: the wife wishes ἄρχειν τοῦ ἀνδρὸς παρὰ τὸν τῆς φύσεως νόμον). Even a *bridegroom* can be so called (cf. πρω Dt 22:23) ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς Rv 21:2. Freq. in address: ἄνδρες *men, gentlemen* (X., An. 1, 4, 14; 1 Esdr 3:18; 4:14, 34) Ac 14:15; 19:25; 27:10, 21, 25. ἄνδρες ἀδελφοί *brethren* (4 Macc 8:19; cf. X., An. 1, 6, 6 ἄ. φίλοι) Ac 15:7, 13; 23:1, 6; 28:17; 1 Cl 14:1; 37:1; 43:4; 62:1. ἄ. ἀδελφοὶ καὶ πατέρες Ac 7:2. Of soldiers (1 Macc 5:17; 16:15) οἱ ἄ. οἱ συνέχοντες αὐτόν *the men who were holding him* Lk 22:63.—But cf. Ac 17:34, where ἀνὴρ=ἄνθρωπος.

2. *man* in contrast to boy (Tob 1:9) ὅτε γέγονα ἄ. *when I became a man* 1 Cor 13:11. ἄ. τέλειος *a full-grown man* (X., Cyr. 1, 2, 4) Eph 4:13; in eth. sense perfect Js 3:2.

3. used w. a word indicating national or local origin, calling attention to a single individual, or even individualizing the pl.; hence in address (X., An. 1, 7, 3 ὃ ἄ. Ἑλλήνες; Jdth 4:9; 15:13; 1 Macc 2:23); the sg. is omitted in transl., the pl. rendered *men, gentlemen* of a certain place: ἀνὴρ Αἰθίοψ Ac 8:27 (X., An. 1, 8, 1 ἄ. Πέρσης; Palaeph. 5; Maximus Tyr. 5, 1a ἄ. Φρύξ). ἄ. Ἀθηναῖοι (Lysias 6, 8) 17:22; ἄ. Γαλιλαῖοι 1, 11; ἄ. Ἐφέσιοι 19:35; ἄ. Ἰουδαῖος 10:28; ἄ. Ἰουδαῖοι (Jos., Ant. 11, 169) 2:14; ἄ. Ἰσραηλῖται (Jos., Ant. 3, 189) 2:22; 5:35; 13:16; 21:28; ἄ. Κύπριοι καὶ Κυρηναῖοι 11:20; ἄ. Μακεδόν 16:9. (Cf. Bl-D. §242).

4. used w. adj. to emphasize the dominant characteristic of a man: ἄ. ἀγαθός Ac 11:24; ἄ. ἀγαθὸς καὶ δίκαιος Lk 23:50; δεδοκίμασμένοι ἄ. 1 Cl 44:2; δίκαιος Hm 4, 1, 3; 11, 9, 13f; δίκαιος καὶ ἅγιος Mk 6:20; ἄ. δίφυχος, ἀκατάστατος Js 1:8; ἄ. ἐλλόγιμος 1 Cl 44:3; ἄ. ἐνδοξος Hv 5:1; ἄ. εὐλαβής Ac 8:2; 22:12; ἄ. λόγιος 18:24; ἄ.

μεμαρτυρημένος **IPhld** 11:1; ἄ. πιστὸς καὶ ἐλλογιμώτατος **1 Cl** 62:3; ἄ. πονηρός **Ac** 17:5; ἄ. πραῦς **D** 15:1; ἄ. συνετός **Ac** 13:7; ἄ. φρόνιμος **Mt** 7:24; ἄ. μωρός **vs.** 26.—Oft. in circumlocutions for nouns ἄ. πλήρης λέπρας=*a leper* (in serious condition) **Lk** 5:12; **cf.** οἱ ἄνδρες τοῦ τόπου (**Gen** 26:7) **Mt** 14:35; ἄ. πλήρης πίστεως **Ac** 6:5, 11:24. In such combinations as ἄ. ἁμαρτωλός (**Sir** 12:14; 27:30 *al.*), ἄ. is wholly pleonastic (like Heb. נָשָׂא) *a sinner* **Lk** 5:8; 19:7. **Esp.** is this true of noun combinations (**Ps.-Pla.**, **Axioch.** 12 p. 371A ἄ. μάγος; **Chio**, **Ep.** 14, 4 ἄ. δεσπότης; **Maximus Tyr.** 19, 2a ποιμὴν ἄ.) ἄ. προφήτης (**Judg** 6:8) *a prophet* 24:19. ἄ. πρεσβύτες (**s. πρεσβύτες**) **MPol** 7:2.

5. *man w.* special emphasis on manliness (**Hom.**+, **Philostrat.**, **Vi. Apoll.** 1, 16 p. 17, 2) of the apostles **1 Cl** 6:1.

6. *equiv.* to τις *someone* (**Theognis** 1, 199 **Diehl**2; **X.**, **Cyr.** 2, 2, 22; **Sir** 27:7) **Lk** 9:38; 19:2; **J** 1:30. **Pl.** *some* people (**1 Macc** 12:1; 13:34) **Lk** 5:18; **Ac** 6:11. ἄνθρωπος τις, where τις is pleonastic *a man* **Lk** 8:27; **Ac** 10:1. ἄνθρωπος ὅς **Lat.** is *qui* (like **πῶς** **cf.** **1 Macc** 7:7 and as early as **Pind.**, **Pyth.** 9, 87 ἄνθρωπος ὅς. . .) **Ro** 4:8 (**Ps** 31:2); **Js** 1:12. οἱ κατ' ἄνδρα (**Dio Chrys.** 15[32], 6) *man for man, individually* **IEph** 4:2 (but **s. JAKleist**, note *ad loc.*, *rank and file*); 20:2; **ITr** 13:2; **ISm** 5:1; 12:2; **IPol** 1:3.

7. *a figure of a man* of heavenly beings who resemble men (**Or. Sib.** 3, 137 the Titans are so called) **GP** 9:36; 10:39.

8. of Jesus as the judge of the world, appointed by God: ὁ θεός. . . μέλλει κρίναι τὴν οἰκουμένην ἐν ἀνδρὶ ᾧ ὥρισεν **Ac** 17:31 (**cf. Oenomaus** in **Euseb.**, **Pr. Ev.** 5, 19, 3 Minos is the ἄνθρωπος, ὃν ἀποδεικνύναι ἐμέλλετε κοινὸν ἀνθρώπων δικαστήν=*whom you [gods] intended to make the common judge of mankind*). **M-M. B.** 81; 96.

ἀνθρωπίνην **s. ἀναιρέω.**

ἀνθρώπην **s. ἀνάπτω.**

ἀνθρώπην **s. ἀνάγω.**

ἀνθρώποι **s. ἀντέχω.**

ἀνθέω (**Hom.**+, **LXX**; **Jos.**, **Ant.** 1, 171; 288; **Test. Sim.** 3:3; 6:2; **Sib. Or.** 4, 103) *bloom* τὴν γῆν ἀνθοῦσαν ἁμαράντοις ἄνθεσι *blooming w. unfading flowers* **AP** 5:15 (*w. the dat. ἄνθεσι* as **Hom.** **Hymn Ap.** 139).*

ἀνθηρός, ἄ, ὄν (**Soph.**+, **Cornutus** 30 p. 59, 16; **Longus** 1, 15, 3) of hair *splendid, brilliant* **AP** 3:10.*

ἀνθίστημι 2 **aor.** ἀντέστην; **pf.** ἀνθέστηκα; 1 **aor. pass.** ἀντεστάθην **Hm** 12, 2, 3 (**Hom.**+, **pap.**, **LXX**; **Jos.**, **Bell.** 7, 246, **C. Ap.** 2, 23 ἀνθίστασθαι τινι) *set against*; the forms occurring in our *lit.* have the *mid.* sense *set oneself against, oppose, resist, withstand*.

1. τινί *someone* (**PGiess.** 65, 9) **Mt** 5:39; **Ac** 13:8; κατὰ πρόσωπον αὐτῷ ἀντέστην (**Dt** 7:24; 9:2; 11:25) *I opposed him to his face* **Gal** 2:11; ἄ. Μωϋσεὶ 2 **Ti** 3:8; ἄ. τῷ διαβόλῳ **Js** 4:7; **cf.** 1 **Pt** 5:9; **Hm** 12, 5, 2 and 4; ἀντιστήτω μοι *let him oppose me* **B** 6:1 (**Is** 50:8).

2. τινί *used impers.* τῇ σοφίᾳ **Lk** 21:15; **Ac** 6:10. τ. βουλήματι αὐτοῦ **Ro** 9:19 (**cf. Demosth.** 18, 49 τοὺς ἀνθισταμένους τ. ὑμετέροις βουλήμασι). θεοῦ διαταγῇ 13:2a. τῷ κράτει τῆς ἰσχύος αὐτοῦ **1 Cl** 27:5 (**cf. Wsd** 11:21). τῇ ἀληθείᾳ 2 **Ti** 3:8. τοῖς ἡμετέροις λόγοις 4:15 (**cf. Jdth** 8:28). ἐπιθυμίαις **Hm** 12, 2, 3f. ἄ. τῇ ὀξύχολίᾳ *resist ill temper* **m** 5, 2, 8.

3. **abs.** (**BGU** 747 II, 10; **Esth** 9:2; 3 **Macc** 6:19) ἵνα δυνήθητε ἀντιστῆναι *that you might be able to stand your ground* **Eph** 6:13 (**cf. PPetr.** II 37, 2a 14 [III **BC**] οὐ δύναμαι ἀνθιστάνειν). ἀντιστῶμεν *let us take a firm stand* **B** 4:9. οἱ ἀνθεστηκότες *those who resist* **Ro** 13:2b (**sc. τ. διαταγῇ**). **M-M.***

ἀνθομολογέομαι **impf.** ἀνθωμολογούμην (*w. many mngs. Demosth.*+, **pap.**, **LXX**; **Jos.**, **Ant.** 8, 257; 362) *praise, thank* (publicly express: thanks **Plut.**, **Aemil. Paul.** 11, 1; recognition: **Diod. S.** 1, 70) τῷ θεῷ (**Ps** 78:13; **Da** 4:37 [here alternating *w. ἐξομολογούμαι*; **cf. Sir** 17:27, 28]; 3 **Macc** 6:33) **Lk** 2:38. **M-M** and **suppl.***

ἄνθος, οὐς, τό (**Hom.**+, **LXX**; **Philo**, **Aet. M.** 64; **Jos.**, **Ant.** 15, 394; 19, 192; **Sib. Or.** 5, 261).

1. *blossom, flower specif.*, of a grape blossom **1 Cl** 23:4. Type of that which does not last (**Quint. Smyrn.** 14, 207 ἀνδρῶν γὰρ γένος ἐστὶν ὁμοίον ἄνθεσι ποίης=*like the flowers of the grass*; **Aristaen.**, **Ep.** 2, 1 πέπανται τὰ ἄνθη) ἄ. χόρτου *wild flower* **Js** 1:10, **cf. vs.** 11. 1 **Pt** 1:24ab (both **Is** 40:6f). Colorful splendor **AP** 3:10 (*descr. of κόμη* like **Anacr.**, **fgm.** 46 **Diehl**2 **Pap.** from **Chicago** col. 3, 9f: **Coll.** p. 83). ἄ. ἀμάραντα *unfading flowers* 15.

2. *fragrance of flowers* **AP** 5:16. **M-M. B.** 527.*

ἀνθρακιά, ἄς, ἡ (**Hom.**+, **Sir** 11:32; 4 **Macc** 9:20) *a charcoal fire* ἄ. ποιεῖν *make a ch. f.* (**PGM** 4, 2468) **J** 18:18. ἄ. κειμένη *a charcoal fire on the ground* 21:9 (*itala incensos*=ἄ. *καιομένη* would mean: a pile of burning charcoal). For ἀνθ. used in preparing fish, and the connection with **J** 21:9, **cf. Creophylus** of **Ephesus** [400 **BC**] **No.** 416 **fgm.** 1 **Jac.** ἀλιέας ἀριστοποιεῖσθαι. . . τῶν ἰχθύων. . . σὺν ἀνθρακίᾳ.*

ἄνθραξ, ακος, ὁ (**Thu.**, **Aristoph.**+, **inscr.**, **pap.**, **LXX**, **Ep. Arist.**, **Philo**) *charcoal* only in the proverb ἄνθρακας πυρὸς σωρεύειν ἐπὶ τὴν κεφαλὴν τινος *heap burning embers on someone's head* **Ro** 12:20, *i.e., prob.*, cause him to blush *w. shame and remorse* (**Pr** 25:22). **Cf.** **A Wright**, **Interpreter** 16, '20, 159. **EJRoberts** and **FJarrat**, *ibid.* 239; **ATFryer**, **ET** 36, '25, 478; **SBartstra** **NThT** 23, '34, 61-8; **SMorenz**, **ThLZ** 78, '53, 187-92; **KStendahl**, **HTR** 55, '62, 343-55, **esp.** 346-48 (**Qumran**); **WKlassen**, **NTS** 9, '63, 337-50. **M-M.***

ἀνθρωπαρεσκέω (hapax legomenon) *court the favor of men, be a man-pleaser* οὐ θέλω ὑμᾶς ἀνθρωπαρεσκήσαι I Ro 2:1 (cf. Gal 1:10).*

ἀνθρωπάρεσκος, ον (Ps 52:6; PsSol 4:7, 8, 19; cf. Nägeli 61; ADebrunner, Griech. Wortbildungslehre, '17, 51) as *subst., one who tries to please men* at the sacrifice of principle, a *time-server* Eph 6:6; Col 3:22. W. ἐαυτῷ ἀρέσκειν 2 Cl 13:1 (WCvanUnnik, ZNW Beiheft 26, '60, 221-34). M-M.*

ἀνθρώπινος, η, ον (Pre-Socr., Hdt.+, inscr., pap., LXX, Philo; Jos., Ant. 8, 419al.) *human*.

1. **gener.** (ἀνθρώπινόν τι πάσχειν=die: PPetr. I 11, 9ff; PGenève 21, 15; BGU 1149, 34; Dit., Syll.3 1042, 13) ἅ. ἔργα *the deeds of men* 1 Cl 59:3; φόβοι ἅ. *human fears* i.e., such as man is heir to 2 Cl 10:3; συνήθεια ἅ. IEph 5:1; σάρξ ἅ. (Wsd 12:5; Philo, Spec. Leg. 4, 103) IPHld 7:2; πειρασμός ἅ. *a temptation common to man* (cf. Epict. 1, 9, 30, Ench. 26; Num 5:6), i.e., bearable (Pollux 3, 27, 131 also mentions among the concepts which form a contrast to ὁ οὐκ ἂν τις ὑπομένειεν, the **expr.** τὸ ἀνθρώπινον) 1 Cor 10:13. ἀνθρώπινον λέγειν *speak in human terms* i.e., as people do in daily life Ro 6:19 (cf. Plut., Mor. 13C; Philo, Somn. 2, 288); ἅ. ὁ λόγος *the saying is commonly accepted* 1 Ti 3:1 D, cf. 1:15 v.l. (favored by Zahn, Einl. I 487; GWohlenberg *ad loc.*; EKühl, Erläuterung d. paul. Briefe II '09, 179; WLock, ICC *ad loc.* and Intr. xxxvi, 'true to human needs').

2. in contrast to animal (Diod. S. 3, 35, 5; Ezk 4:15; Da 7:4, 8) δεδάμασται τῇ φύσει τῇ ἅ. *has been tamed by human nature or humankind* Js 3:7.

3. in contrast to the divine (Maximus Tyr. 38, 5e; Dit., Syll.3 526, 29f [III BC]; 721, 33; 798, 10 [c. 37 AD]; Job 10:5; 4 Macc 1:16f; 4:13; Jos., Bell. 6, 429) ἅ. μυστήρια (merely) *human secrets* Dg 7:1. ὑπὸ χειρῶν ἅ. θεραπεύεται Ac 17:25 (χ. ἅ. Jos., Bell. 5, 387; 400). ἅ. σοφία *human wisdom* (Philo, Rer. Div. Her. 126.—Jos., Ant. 3, 223 σύνεσις ἅ.) 1 Cor 2:13 (t.r. also 2:4). ἅ. ἡμέρα *a human court* 4:3. πρόσκλισις ἅ. *human partiality* 1 Cl 50:2. δόγμα ἅ. *human doctrine* Dg 5:3. ἅ. κτίσις *human institution* of the authorities 1 Pt 2:13. M-M.*

ἀνθρωπίνως *adv.* (Thu. et al., Jos., Ant. 19, 4) *as a man* θεοῦ ἅ. φανερουμένου *since God showed himself in human form* IEph 19:3.*

ἀνθρωποκτόνος, ου, ό (quite rare: Eur., Cycl. 127, Iph. T. 389, both times as *adj.*; Ps.-Plut., De Fluv. 1165A; Nicetas Eugen. 8, 225H.) *murderer of the one who hates his brother* 1J 3:15 (cf. Mt 5:21f). Of the devil ἅ. ἦν ἀπ' ἀρχῆς *he was a murderer from the beginning*, not w. *ref.* to the murder of Abel, but to designate the devil as the one who brought death into the world by misleading Adam (Wsd 2:24) J 8:44. M-M.*

ἀνθρωπόμορφος, ον (Epicur., fgm. 353 Us. θεός; [acc. to Diod. S. 40, 3, 4 Moses refused to believe in a θ. ἀνθρωπόμορφος]; Diod. S. 3, 62, 2 [Dionysus]; 22, 9, 4 θεοὶ ἅ.; Strabo 16, 2, 35 τὸ θεῖον; Cornutus 27 p. 49, 7; Diog. L.; Plut., Mor. 149C; 167D; Philo, Op. M. 69) *in human form* θηρία ἅ. *wild beasts in human form* (Philo, Abr. 33) of heretics ISm 4:1.*

ἀνθρωποποίητος, ον *man-made* προσφορὰ ἅ. *an offering made by man* B 2:6.*

ἄνθρωπος, ου, ό (Hom.+: inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.; loanw. in rabb.) *human being, man*.

1. **gener.**—**a.** as a class—**α.** ἐγεννήθη ἅ. J 16:21; εἰς χεῖρας ἅ. Mk 9:31; ψυχὴ ἀνθρώπου Ro 2:9; συνείδησις ἅ. 2 Cor 4:2; μέτρον ἅ. Rv 21:17.

β. in contrast to animals, plants, etc. Mt 4:19; 12:12; Mk 1:17; Lk 5:10; 1 Cor 15:39; 2 Pt 2:16; Rv 9:4, 7; 13:18 al. To angels (cf. Aristaen. 1, 24, end σάτυροι οὐκ ἄνθρωποι) 1 Cor 4:9; 13:1. To God (Aeschyl., Ag. 663 θεός τις οὐκ ἄνθ.; Aeschines 3, 137 θεοὶ κ. δαίμονες; Ael. Aristid. 30 p. 578 D.; Herm. Wr. 14, 8 θεοὺς κ. ἄνθρ.) Hb 13:6 (Ps 117:6); Mt 10:32f; 19:6; Mk 10:9; J 10:33 (ἄνθ. ὦν='as a mortal man' is a favorite formula: X., An. 7, 6, 11; Menand., Epitr. 528, fgm. 51; 460, 2; 549, 1; Alexis Com., fgm. 150; Polyb. 3, 31, 3; Charito 4, 4, 8 [WEBlake '38]; Heliod. 6, 9, 3; As early as Eur., Hipp. 472ff ἄνθρωπος οὔσα. . . κρείσσω δαιμόνων εἶναι θέλειν); Ac 10:26; 12:22; 14:11, 15; 1 Th 2:13; Phil 2:7. ἐντάλματα ἀνθρώπων *precepts of men* Mt 15:9; Mk 7:7; (Is 29:13); w. οὐρανός (=God) Mt 21:25; Mk 11:30. ἀδύνατα παρὰ ἀνθρώποις Lk 18:27, cf. Mt 19:26. δοῦλοι ἀνθρώπων *slaves to men* 1 Cor 7:23. πείθειν and ἀρέσκειν ἅ. Gal 1:10. μεσίτης θεοῦ καὶ ἅ. 1 Ti 2:5 al. θεός πάντας ἀνθρώπους θέλει σωθῆναι 1 Ti 2:4 (cf. Epict. 3, 24, 2 ὁ θεός πάντας ἀνθρώπους ἐπὶ τὸ εὐδαιμονεῖν ἐποίησεν). **γ.** in address ἄνθρωπε *friend* (X., Cyr. 2, 2, 7; Plut., Mor. 553E) indicating a close relationship between the speaker and the one addressed Lk 5:20. W. a reproachful connotation, *man!* (Diogenes the Cynic in Diog. L. 6, 56; Diod. S. 33, 7, 4; Charito 6, 7, 9; Ps.-Callisth. 1, 31, 1) 12:14; 22:58, 60. Also in rhetorical address, in a letter Ro 2:1, 3; 9:20 (Pla., Gorg. 452B σὺ δὲ. . . τίς εἶ, ὃ ἄνθρωπε); Js 2:20. (Cf. Pla., Apol. 16 p. 28B; Epict. Index Schenkl; Mi 6:8; Ps 54:14.—JWackernagel, Über einige antike Anredeformen: Progr. Gött. '12).

δ. in **pl. w. gener. mng.** οἱ ἅ. *people*, also one's *fellow men* (Jos., Ant. 9, 28) Mt 5:13, 16; 6:1f, 5, 14, 18; 7:12; 8:27; 23:5; Mk 8:27 and very **oft.** οἱ τότε ἅ. *the people of that time* Pol 3:2.—οἱ υἱοὶ τῶν ἀνθρώπων *the sons of men* (Gen 11:5; 1 Esdr 4:37; Ps 10:4) Mk 3:28; Eph 3:5.

β. as a physical being Js 5:17; subject to death Hb 9:27; Rv 8:11; Ro 5:12; sunken in sin (Menand., fgm. 499 K. ἄνθρωπος ὦν ἡμαρτον; Herodas 5, 27 ἀνθρωπός εὐμι, ἡμαρτον; schol. on Apollon. Rhod. 4, 1015-17a σὺ ἄνθρωπος εἶ, οἷς τὸ ἀμαρτάνειν γίνεται ῥαδίως) 5:18f al., hence judged to be inferior Gal 1:1, 11f; Col 2:8, 22 (Is

29:13) or even carefully to be avoided προσέχειν ἀπὸ τ. ἁ. *beware of (evil) men* Mt 10:17; cf. Lk 6:22, 26.

c. κατὰ ἄνθρωπον (Aeschyl., Sept. 425; Pla., Phileb. 370F; Diod. S. 16, 11, 2; Athen. 10 p. 444B; Plut., Mor. 1042A; Witkowski 8, 5 [252 BC]) *in a human way, from a human standpoint* emphasizes the inferiority of man in comparison w. God; λαλεῖν 1 Cor 9:8; λέγειν Ro 3:5; Gal 3:15; περιπατεῖν 1 Cor 3:3. κ. ἅ. ἐθηριομάχησα *perh. like an ordinary man* (opp. as a Christian sure of the resurrection) 15:32. Of the gospel οὐκ ἔστιν κ. ἅ. Gal 1:11. Pl. κ. ἀνθρώπους (opp. κ. θεόν) 1 Pt 4:6.

2. in special combinations and mnngs.

a. w. gen. ἄνθρωποι εὐδοκίας Lk 2:14 (εὐδοκία 1). ὁ ἅ. τῆς ἀνομίας (v.l. ἀμαρτίας) 2 Th 2:3. ἅ. (τοῦ) θεοῦ *man of God* 1 Ti 6:11; 2 Ti 3:17; 2 Pt 1:21 t.r. (3 Km 12:22; 13:1; 17:24; 4 Km 1:9ff; 2 Ch 8:14 al.; Ep. Arist. 140; Philo, Gig. 61, Deus Imm. 138f. But also Sextus 2; 3; Herm. Wr. 1, 32; 13, 20; PGM 4, 1177, where no comma is needed betw. ἅ. and θ.).

b. the context requires such mnngs. as—α. *man*, adult male (Pla., Prot. 6 p. 314E, Phaedo 66 p. 117E) Mt 11:8; Lk 7:25. σκληρὸς εἶ ἅ. Mt 25:24; cf. Lk 19:21f. In contrast to woman (Achilles Tat. 5, 22, 2; PGM 36, 225f; 1 Esdr 9:40; Tob 6:8) Mt 19:5; Eph 5:31 (both Gen 2:24); 1 Cor 7:1; GOxy I. 39.—β. *husband* Mt 19:10.—γ. *son*, opp. father (Sir 3:11) Mt 10:35.—δ. *slave* (X., Mem. 2, 1, 15, Vect. 4, 14; Herodas 5, 78; BGU 830, 4; POxy. 1067, 30; 1159, 16) Lk 12:36. οἱ τοῦ πυρὸς ἅ. *the slaves in charge of the fire* MPol 15:1.—ε. *a human figure* of a heavenly being that looked like a person GP 11:44.

c. Pauline and Post-Pauline thought differentiates betw. var. aspects of man:

α. betw. the two sides of human nature as ὁ ἔξω ἅ. *the outer man*, i.e., man in his material, transitory, and sinful aspects 2 Cor 4:16, and, on the other hand, ὁ ἔσω ἅ. *the inner man*, i.e., man in his spiritual, immortal aspects, striving toward God Ro 7:22; 2 Cor 4:16; Eph 3:16 (cf. Pla., Rep. 9, 589A ὁ ἐντὸς ἄνθρωπος; Plotinus, Enn. 5, 1, 10 ὁ εἶσω ἅ.; Philo, Plant. 42 ὁ ἐν ἡμῖν πρὸς ἀλήθειαν ἅ., τούτεστιν ὁ νοῦς, Congr. Erud. Grat. 97, Det. Pot. Insid. 23; Zosimus in Rtzst., Poim. 104 ἔσω αὐτοῦ ἄνθρωπος πνευματικός. Cf. Rtzst., Mysterienrel. 3 354f; WGutbrod, D. paulin. Anthropologie '34; KTSchäfer, FTillmannFestschr. '34, 25-35; RJewett, Paul's Anthropological Terms, '71, 391-401). Similar in mng. is ὁ κρυπτός τῆς καρδίας ἅ. *the hidden man of the heart*=ὁ ἔσω ἅ. 1 Pt 3:4.

β. from another viewpoint, betw. παλαιὸς and καινὸς (νέος) ἅ. Ro 6:6; Eph 4:22, 24; Col 3:9 (cf. Dg 2:1; Jesus as καινὸς ἅ. IEph 20:1 is the *new man*, who is really God), or betw. ὁ ψυχικὸς ἅ. and ὁ πνευματικὸς ἅ. 1 Cor 2:14f (cf. πνευματικὸς 2αγ).

d. Jesus Christ is called ἅ. 1 Ti 2:5; Hb 2:6a (Ps 8:5a). He is opp. to Adam Ro 5:15; 1 Cor 15:21, the πρῶτος ἅ. 1 Cor 15:45, 47 (cf. Philo, Abr. 56) as δεύτερος ἅ. vs. 47. On the nature and origin of this concept cf. Ltzm. and JWeiss on 1 Cor 15:45ff; WBousset, Kyrios Christos '21, 120ff, Jesus der Herr '16, 67ff; Rtzst., Mysterienrel. 3 343ff, Erlösungsmyst. 107ff; AEJRawlinson, The NT Doctrine of the Christ '26, 124ff; BASTegmann, Christ, the 'Man from Heaven', a Study of 1 Cor 15:45-7: The Cath. Univ., Washington '27; CHKraeling, Anthropos and Son of Man '27. S. on Ἀδάμ and on οὐρανός 2b.—On ὁ υἱὸς τοῦ ἅ. as a self-designation of Jesus s. υἱός 2c.

3. almost equiv. to the indef. pron., w. the basic mng. of ἅ. greatly weakened.

a. without the art.—α. used w. τις: ἐὰν γένηται τινὶ ἄνθρωπος Mt 18:12. ἄνθρωπος τις κατέβαινεν *a man was going down* Lk 10:30. ἄνθρωπου τινὸς πλουσίου 12:16. ἅ. τις ἦν ὑδρωπικός 14:2, cf. vs. 16; 15:11; 16:1, 19:12. ἦν τις ἅ. ἐκεῖ J 5:5. τινὼν ἅ. αἱ ἀμαρτίαι 1 Ti 5:24.

β. without τις, and somet. nearly equiv. to it (Paus. 5, 7, 3 ἐξ ἀνθρώπου=from someone) εἷς ἅ.=εἷς τις *an individual* J 11:50, cf. 18:14. εἶδεν ἄνθρωπον καθήμενον *he saw a man sitting* Mt 9:9. λαβὼν ἅ. *a man took* 13:31; cf. Mk 1:23; 3:1; 4:26; 5:2; 7:11; 10:7 (Gen 2:24); Lk 2:25; 4:33; 5:18; 6:48f; 13:19; J 3:4, 27 al. Used w. negatives ἅ. οὐκ ἔχω *I have nobody* J 5:7. οὐδέποτε ἐλάλησεν οὕτως ἅ. *nobody has ever spoken thus* (no [mere] man has ever spoken thus is also poss.) 7:46.

γ. in indef. and at the same time general sense, oft.=one (Ger. man, Fr. on) οὕτως ἡμᾶς λογιζέσθω ἅ. *lit. this is how one (i.e., you) should regard us* 1 Cor 4:1; cf. Mt 16:26; Ro 3:28; 1 Cor 7:26; 11:28; Gal 2:16; 6:7; Js 2:24.

δ. w. relative foll. ἴδετε ἅ. ὃς εἶπέν μοι *see a man who told me* J 4:29. ἅ., ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα 8:40. ὁ ἅ., ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν Ac 19:16.

ε. used pleonastically w. a noun (Il. 16, 263; Lev 21:9; Sir 8:1; 1 Macc 7:14) ἅ. φάγος *a glutton* Mt 11:19; Lk 7:34; ἅ. ἔμπορος *a merchant* Mt 13:45 v.l.; ἅ. οἰκοδεσπότης vs. 52; 21:33; ἅ. βασιλεὺς (Horapollo 2, 85; Jos., Ant. 6, 142) 18:23; 22:2.—Likew. w. names indicating local or national origin (X., An. 6, 4, 23; Ex 2:11 ἅ. Αἰγύπτιος) ἅ. Κυρηναῖος *a Cyrenaeen* 27:32; ἅ. Ἰουδαῖος Ac 21:39; ἅ. Ῥωμαῖος 16:37; 22:25. W. adj., giving them the character of nouns (Menand., fgm. 630 ἅ. φίλος; PFlor. 61, 60; PAmh. 78, 13 ἅ. αὐθάδης; PStrassb. 41, 40 πρεσβύτες ἅ. εἰμι; Sir 8:2 and oft.) ἅ. τυφλός (EpJer 36) *a blind man* J 9:1; ἅ. ἀμαρτωλός (Sir 11:32; 32:17) vs. 16; ἅ. αἰρετικός Tit 3:10. Likew. w. ptc. ἅ. σπεῖρων *a sower* Mt 13:24.

ζ. pleonastic are also the combinations τις ἅ.; *who?* Mt 7:9; Lk 15:4; πᾶς ἅ. *everyone* J 2:10; Js 1:19; πάντες ἅ. *all men* Ac 22:15, *everyone* 1 Cor 7:7; εἷς ἅ. J 11:50; δύο ἅ. Lk 18:10. Likew. the partitive gen. ἀνθρώπων w. οὐδεὶς (cf. Mimnermus 1, 15f Diehl2 οὐ δέ τις ἐστὶν ἀνθρώπων) Mk 11:2; Lk 19:30, μηδεὶς Ac 4:17, τις 19:35; 1 Cor 2:11.—MBlack, An Aramaic Approach3, '67, 106f.

b. w. the generic art. (Wsd 2:23; 4 Macc 2:21) ὁ ἀγαθὸς ἅ. *the good man*, opp. ὁ πονηρὸς ἅ. *the evil man* Mt 12:35. οὐκ ἐπ' ἄρτον ζήσεται ὁ ἅ. *no one can live on bread* (Dt 8:3) 4:4. κοινοὶ τὸν ἅ. *defiles a person* 15:11, 18; cf. Mk 7:15, 20; τὸ σάββατον διὰ τὸν ἅ. ἐγένετο 2:27; τί ἦν ἐν τῷ ἅ. J 2:25; κρίνειν τὸν ἅ. 7:51; ὁ νόμος κυριεύει τοῦ ἅ. Ro 7:1; ὁ ποιήσας ἅ. *everyone who does it* 10:5 (Lev 18:5; 2 Esdr 19 [Neh 9]: 29); κακὸν τῷ ἅ. τῷ διὰ προσκόμματος ἐσθίουσι *wrong for anyone who eats w. misgivings* Ro 14:20 al.

4. w. the art., ἅ. designates—α. the person who has just been mentioned (Diod. S. 37, 18 ὁ ἄνθ. εἶπε) Mt 12:13; Mk 3:5; 5:8; J 4:50 al.

b. a certain person, **w.** a connotation of contempt (**Diogenianus Epicureus** [II AD] in Euseb., Pr. Ev. 6, 8, 30 calls **Chrysippus**, his opponent, contemptuously ὁ ἄνθ; **Artem.** 5, 67 ἡ ἄνθρωπος of a prostitute; **UPZ** 72, 6 [152 BC]; **BGU** 1208 I, 25; **Plut.**, Mor 870C.—**ASvensson** [ὁ, ἡ, τό beg.]; **A Wilhelm**, Anzeigen der Ak. d. W. in Wien, phil.-hist. Kl. '37 [XXIII-XXVI 83-6]) οὐκ οἶδα τὸν ἄ. *I don't know the fellow* (of Jesus, as oft. in these **exx.**) **Mt** 26:72, 74; **Mk** 14:71. προσηνέγκατέ μοι τὸν ἄ. τοῦτον **Lk** 23:14. εἰ ὁ ἄ. Γαλιλαῖός ἐστιν **vs.** 6. τίς ἐστιν ὁ ἄ. **J** 5:12. ἰδοὺ ὁ ἄ. *here is the man!* **19:5** (on the attempt to arouse pity, cf. **Nicol. Dam.**: 90 fgm. 68, 4 **Jac.** Cyrus in connection **w.** the downfall of Croesus; **Diog. L.** 2:13 Pericles in the interest of Anaxagoras, his teacher; **Jos.**, **Ant.** 19, 35f). μὴ οἰέσθω ὁ ἄ. ἐκεῖνος *such a person must not expect* **Js** 1:7.—**JMNielsen**, D. Mensch in der Verkünd. der Ev.: **FTillmann-Festschr.** '34, 14-24; Gutbrod **op. cit.** 2ca; **WGKümmel**, Man in the NT, tr. **JJVincent**, '63. **M-M. B.** 80.

ἀνθυπατεύω (**Plut.**, Cic. 52, 7; **Herodian** 7, 5, 2; **Dit.**, Or. 517, 10) *be proconsul* **Ac** 18:12 **t.r.** ἀνθυπατεύοντος **Στατίου Κοδράτου** *when Statius Quadratus was proconsul* **MPol** 21.*

ἀνθύπατος, ου, ὁ (**Polyb.**+; freq. in lit.; **Jos.**, **Ant.** 14, 236; 244 **al.**; **inscr.**, **pap.**) *proconsul*, head of the govt. in a senatorial province (cf. **Hahn** 39f; 115; 259, **w. lit.**). Those mentioned are the proconsul of Cyprus, **Sergius Paulus** **Ac** 13:7, cf. **vss.** 8 and 12; of Achaia, **Gallio** 18:12; cf. 19:38; of Asia **MPol** 3f; 9:2, 3 **FL**; 10:2; 11:1; 12:1. **M-M.***

ἀνίατος, ον (**Hippocr.**, **Pla.**+; **IG** III add. 171a.; **pap.**, **LXX**; **Jos.**, **Ant.** 19, 325[adv.]) *incurable* only **fig.** (**Aeschines** 3, 156 κακά; **Test. Reub.** 6:3) ἀμαρτία μεγάλη και ἄ. *a great and unforgivable sin* **Hm** 5, 2, 4 (cf. **Philo**, **Somn.** 1, 87 τὰ ἀνίατα τ. ἀμαρτημάτων; **Pla.**, **Gorg.** 525C διὰ τοιαῦτα ἀδικήματα ἀνίατοι).*

ἀνίημι 1 **aor.** ἀνήκα; 2 **aor. subj.** ἀνῶ, **ptc.** ἀνείς; 1 **aor. pass.** ἀνέθην (no **augm.**, **Bl-D.** §67, 2 **app.**) (**Hom.**+; **inscr.**, **pap.**, **LXX**, **Joseph.**; cf. **Nägeli** 16; 20).

1. *loosen, unfasten* of chains (**Od.** 8, 359; **Callim.**, **Hec.** 1, 2, 13 δεσμά; **Plut.**, **Alex. M.** 73, 9 τοὺς δεσμούς) πάντων τὰ δεσμὰ ἀνέθη **Ac** 16:26. Of ropes ἄ. τὰς ζευκτηρίας 27:40.

2. *abandon, desert* τινά *someone* οὐ μὴ σε ἀνῶ (word for word like **Philo**, **Conf. Lingu.** 166; cf. **PKatz**, **Biblica** 33, '52, 523-25) *I will never desert you* **Hb** 13:5.

3. *give up, cease from* τι *some-th.* (**Thu.** 3, 10, 4; **Plut.**, **Alex. M.** 70, 6 τὴν ὀργήν; **Jos.**, **Ant.** 14, 286) ἄ. τὴν ἀπειλήν *give up threatening* **Eph** 6:9. **M-M.***

ἀνίλεως, gen. ω *merciless* (**Herodian**, **Epim.** 257 **Boiss.**; **Test. Gad** 5:11) κρίσις **Js** 2:13 **t.r.** (v.l. for ἀνέλεος, q.v.).*

ἀνίπταμαι (**Maximus Tyr.** 20, 6d; **Cass. Dio** 56, 42, 3; **Themist.** 27 p. 406, 11; **Cyranides** 3 p. 100, 11; on the form [for ἀναπέτομαι] **Kühner-Bl.** II 450) *fly up, flutter about* νοσσοὶ ἀνιπτάμενοι **B** 11:3 (**Is** 16:2).*

ἀνίπτως, ον (**Hom.**+) *unwashed* χεῖρες (**Il.** 6, 266; **Philo**, **Spec. Leg.** 2, 6) **Mt** 15:20. κοινᾶς χερσίν, τουτέστιν ἀνίπτοις **Mk** 7:2, 5 **t.r.** **Acc.** to a **rabb.** rule, going beyond the Torah, it was necessary to wash one's hands before a meal; see **Schürer** II 4 565.*

ἀνίστημι **fut.** ἀναστήσω; 1 **aor.** ἀνέστησα; 2 **aor.** ἀνέστην, **imper.** ἀνάστηθι and ἀνάστα **Eph** 5:14; **Ac** 12:7 (9:11; 11:7 v.l.), **ptc.** ἀναστὰς, **Bl-D.** §95, 3; **fut. mid.** ἀναστήσομαι (**Hom.**+; **inscr.**, **pap.**, **LXX**, **En.**, **Philo**, **Joseph.**, **Test.** 12 **Patr.**).

1. **trans.** (**fut.** and 1 **aor. act**) *raise, erect, raise up* (oft. of statues: **Dit.**, **Syll.** 3 867, 68; 1073, 45; **BGU** 362 VI, 4).

a. lit. of idols **PK** 2 p. 14, 16.—Of one lying down (**Artem.** 2, 37 p. 139, 23 τοὺς νοσοῦντας ἀνίστησιν; **Jos.**, **Ant.** 7, 193) δούς αὐτῇ χεῖρα ἀνέστησεν αὐτήν *he gave her his hand and raised her up* **Ac** 9:41; **esp.** of the dead *raise up, bring to life* (**Ps.-X.**, **Cyn.** 1, 6; **Paus.** 2, 26, 5 [Asclepius] ἀνίστησι τεθνεώτας; **Ael. Aristid.** 45, 29 K. = 8 p. 95 D.: [Sarapis] κειμένους ἀνέστησεν; **Palaeph.** p. 35, 8; **Himerius**, **Or.** [Ecl.] 5, 32; 2 **Macc** 7:9) **J** 6:39f, 44, 54; in full ἄ. ἐκ νεκρῶν **Ac** 13:34 (**Herodas** 1, 43 ἐκ νεπτέρων ἀνίστημί τινα). **Esp.** of Jesus' resurrection **Ac** 2:24, 32; 3:26; 13:33f; 17:31. **Ign.** says of Jesus ἀνέστησεν ἑαυτόν **Sm** 2 (cf. **Theodore Prodr.** 5, 88H. ἄν. . . ἑαυτὸν αὐτὸς ἐξαναστήσῃ πάλιν).

b. fig. *raise up* in the sense *cause to appear* or *be born* (**Plut.**, **Marcell.** 27, 2; **Synes.**, **Ep.** 67 p. 210C; **EpJer** 52) προφήτην ὑμῖν **Ac** 3:22 (after **Dt** 18:15); σπέρμα τῷ ἀδελφῷ *children for his brother* **Mt** 22:24 (**Gen** 38:8) **w. ref.** to levirate marriage.

c. of a building *put up* (**Jos.**, **Ant.** 19, 329 ναοὺς) **Mk** 14:58 D.

2. **intr.** (2 **aor.** and all **mid.** forms) *rise, stand up, get up*.

a. lit. of one sitting or lying down: *rise* to speak (**X.**, **An.** 3, 2, 34 ἀναστὰς εἶπε) ἀναστὰς ὁ ἀρχιερεὺς εἶπεν **Mt** 26:62; cf. **Mk** 14:57, 60; out of bed (2 **Km** 11:2) **Lk** 11:7, 8. *Rise* and come together for consultation (**PTebt.** 285, 15—**APF** 5, '08, 232—ἀναστὰς εἰς συμβούλιον καὶ σκεψάμενος μετὰ τῶν. . .) **Ac** 26:30. Of one recovered from illness **Mk** 9:27 or come back to life (**Proverbia Aesopi** 101 P.) ἀνέστη τὸ κοράσιον **Mk** 5:42; cf. **Lk** 8:55. **W. inf. foll.** to show purpose ἄ. ἀναγῶναι *stand up to read* (scripture) **Lk** 4:16; ἄ. παίζειν **1 Cor** 10:7 (**Ex** 32:6); ἄ. ἄρχειν **Ro** 15:12; **Is** 11:10). Short for *stand up and go* (**Sus** 34) ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον *he stood up and went before them* **Mk** 14:60; ἄ. ἀπὸ τῆς συναγωγῆς **Lk** 4:38; ἄ. ἀπὸ τῆς προσευχῆς 22:45. Of a tree that is bent over and rises again **B** 12:1.—Used **esp.** oft. of the dead (**Il.** 21, 56; **Hdt.** 3, 62, 2) **J** 11:23f; **1 Cor** 15:51 v.l. (**PBrandhuber**, D. sekund. **LAA** b. **1 Cor** 15:51: **Bibl.** 18, '37, 303-33; 418-38); **1 Th** 4:16; **IRo** 4:3; **Sm** 7:1; **B** 11:7 (**Ps** 1:5); **2 Cl** 9:1; in full ἐκ νεκρῶν ἄ. (**Phlegon**: 257 fgm. 36, 3, 3 **Jac.** ἀνέστη ὁ Βούπλαγος ἐκ τῶν νεκρῶν) **Mk** 9:10; 12:25; **Lk**

16:30 w. *ἀπό* s. **Partic.** of Jesus' resurrection (cf. Hos 6:2 ἐν τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται: 1 Cor 15:4) Mt 17:9; 20:19 (both v.l.); Mk 8:31; 9:9f, 31; 10:34; 16:9; Lk 18:33; 24:7, 46; J 20:9; Ac 17:3; 1 Th 4:14; I Ro 6:1; B 15:9. **Intr.** used for the **pass.** ὑπὸ τ. θεοῦ ἀναστάντα *raised by God (from the dead)* Pol 9:2. **Fig.**, of a spiritual reawakening ἀνάστα ἐκ τ. νεκρῶν *arise from the dead* Eph 5:14 (cf. Kleopatra l. 127f and Rtzst., Erlösungsmyst. 6; 135ff).—For **lit.** s. *ἀνάστασις*, end.

b. *arise* to help the poor, of God 1 Cl 15:6 (Ps 11:6).—

c. *rise up, arise* in the sense *appear, come* (1 Macc 2:1; 14:41; Jdth 8:18; 1 Esdr 5:40) of a king Ac 7:18 (Ex 1:8). Of a priest Hb 7:11, 15. Of accusers in court Mt 12:41; Lk 11:32 (both w. ἐν τῇ κρίσει; cf. ἐγείρω 2e); Mk 14:57. Of a questioner who appears in a group of disciples Lk 10:25, cf. Ac 6:9 (s. 2 Ch 20:5). Of an enemy ἂ. ἐπὶ τινα (Gen 4:8; 2 Ch 20:23; Sus 61 Theod.) *rise up or rebel against someone* Mk 3:26.

d. **gener.**, w. weakened basic **mng.**, to indicate the beginning of an action (**usu.** motion) **expr.** by another verb: *rise, set out, get ready* (X., Cyr. 5, 2, 14; Gen 13:17; 19:14; 1 Macc 16:5; Tob 8:10; 10:10; Sus 19 Theod.; Jos., Ant. 14, 452) ἀναστὰς ἠκολούθησεν αὐτῷ *he got ready and followed him* Mt 9:9; Lk 5:28; Mk 2:14. ἂ. ἐξῆλθεν 1:35; ἂ. ἀπῆλθεν 7:24; ἂ. ἔρχεται 10:1; ἀναστῆσα ἐπορεύθη (cf. Gen 43:8) Lk 1:39, cf. 15:18. ἀναστάντες ἐξέβαλον 4:29; ἀναστῆσα διηκόνει vs. 39; ἂ. ἔσθι 6:8; ἂ. ἦλθεν 15:20; ἀνάστηθι καὶ πορεύου *get up and go* Ac 8:26, cf. 27. For this ἀναστὰς πορεύθητι (but v.l. ἀνάστα πορ.) 9:11. ἀνάστηθι καὶ εἰσελθε vs. 6. ἀνάστηθι καὶ στρώσον vs. 34. ἀναστὰς κατὰβηθι 10:20 al.

e. of a building *rise* Mk 13:2 v.l.—Dalman, Worte 18f. M-M. B. 668.

Ἄννα, **ας, ἡ** (ἡ) (1 Km 1:2ff; Philo, Deus Imm. 5ff, Ebr. 145ff, Mut. Nom. 143f, Somn. 1, 254; Jos., Ant. 5, 342; 344-7; Bull. de corr. hell. 3, 1879, p. 344, 23; Wadd. 1965; oft. pap.) *Anna* Lk 2:36; cf. Bl-D. §39, 3, 40; 53, 3; Rob. 225.*

Ἄννας, **α, ὁ** (Herodas 8, 14; 43; 66 [as a man's name, accented Ἀνῶς by the editions]; PGenève 42, 8; Cyprian inscr. from an Egyptian temple: Κυπρ. I p. 293 no. 21) *Annas* (cf. Bl-D. §40; 53, 2; Rob. 225; short for Ἄνανος, ἡ) , high priest 6-15 AD, Lk 3:2; J 18:24; Ac 4:6. Father-in-law of Caiaphas J 18:13. Cf. Jos., Ant. 18, 26; 20, 197. Schürer II 4 256; 270; 274f; PGaechter, Petrus u. seine Zeit, '58, 67-104.*

ἀνοδία, **ας, ἡ** (Polyb. 5, 13, 6 al.; Diod. S. 19, 5, 3; Plut., Mar. 37, 9, Mor. 508D; Sym. Job 12:24) *a place with no roads* Hv 1, 1, 3. **Opp.** ὁδός (Philo, Somn. 2, 161, Mos. 2, 138) 3, 2, 9. **Pl.** (Jos., Bell. 4, 109) 3, 7, 1; m 6, 1, 3.*

ἀνόητος, **ον** (**predom.**, and in our **lit.**, always in active sense, as in Pre-Socr., Soph.; Pla., Gorg. 464D et al.; LXX; Ep. Arist. 136; Philo; Jos., C. Ap. 2, 255) *unintelligent, foolish*.

1. of pers., **opp.** σοφός (cf. Pr 17:28) Ro 1:14; w. ἄφρων (Plut., Mor. 22c τοῖς ἄφροσι καὶ ἀνόητοις; Epict. 2, 21, 1) 1 Cl 21:5; w. βραδὺς τ. καρδία Lk 24:25. In address (Diog. L. 2, 117 ἀνόητε=you fool!; 4 Macc 8:17) 1 Cl 23:4; 2 Cl 11:3; Hm 10, 2, 1.—Gal 3:1 (Charito 6, 7, 9; Alciph. 4, 7, 4; Philostrat., Vi. Apoll. 8, 7 p. 307, 13 ὁ ἀνόητος; Philo, Somn. 2, 181 ὁ ἀνόητε); 3 (Charito 5, 7, 3 οὕτως ἂ.; Maximus Tyr. 36, 4 τίς οὕτως ἂ.; Jos., Ant. 9, 255). Of the intellectual and spiritual condition of men before becoming Christians ἤμεν γὰρ ποτε καὶ ἡμεῖς ἂ. Tit 3:3 (cf. Herm. Wr. 1, 23 τοῖς ἀνόητοις πόρρωθὲν εἰμι).

2. w. a noun denoting a thing (Soph., Ajax 162 γυνῶμαι; Pla., Phileb. 12D δόξαι; Herm. Wr. 6, 3b) ἐπιθυμίας ἂ. φροολισι δεσιπρεῖς 1 Ti 6:9 (v.l. ἀνονήτους). M-M. B. 1215.*

ἄνοια, **ας, ἡ** (Theognis 453+; Pla., Tim. 86B δύο ἀνοίας γένη, τὸ μὲν μανία, τὸ δ' ἀμαθία; Herm. Wr. 14, 8; LXX; Philo; Jos., Bell. 2, 110, C. Ap. 210) *folly* of heretical teachers 2 Ti 3:9 (Third Corinthians 1:16). **Gener.** of human ignorance w. πονηρία (Jos., Ant. 8, 318) 2 Cl 13:1. Of angry men ἐπλήσθησαν ἀνοίας *they were filled w. fury* Lk 6:11.*

ἀνοίγω on this alternate form of ἀνοίγνυμι see KühnerBl. II p. 496f; Bl-D. §101; Rob. 1212f; Mayser 404. **Fut.** ἀνοίξω; 1 aor. ἀνέωξα J 9:14 (v.l. ἠνέωξα, ἤνοιξα), ἠνέωξα vs. 17 (BX; ἤνοιξα sAD al.; ἀνέωξα KL), mostly ἤνοιξα Ac 5:19; 9:40 al.; 2 pf. (intrans.) ἀνέωγα; pf. **pass.** ἀνέωγμα (ἠνέωγμα 2 Cor 2:12 acc. to DEP), **ptc.** ἀνεωγμένος; 1 aor. **pass.** ἀνέωχθην Mt 3:16, ἠνεώχθην (Mt 3:16B; 9:30BD) J 9:10; ἠνοιχθην Ac 16:26 (ἠνεώχθην BCD); inf. ἀνεωχθῆναι Lk 3:21 (ἀνοιχθῆναι D); 1 fut. **pass.** ἀνοιχθήσομαι Lk 11:9 ([A]DEF al.); 2 aor. **pass.** ἠνοιγν Mk 7:35; Ac 12:10; Hv 1, 1, 4 (Dssm. NB 17 [BS 189]); 2 fut. ἀνοιγίσομαι Mt 7:7. The same situation prevails in LXX: Helbing 78f; 83ff; 95f; 102f. Thackeray 202ff. (Hom+; inscr., pap., LXX, En., Philo, Joseph., Test. 12 Patr.; Sib. Or. 3, 769).

1. **trans. open**—a. *a door* (Menand., Epitr. 643; Polyb. 16, 25, 7; Dit., Or. 222, 36; 332, 28, Syll. 3 798, 19; 1 Km 3:15; Jos., Ant. 13, 92 ἂ. τ. πύλας, Vi. 246) τὰς θύρας (really the wings of a double door) Ac 5:19; 12:10 (see 2 below); 16:26f (cf. OWeinreich, Türöffnung im Wunder-, Prodigien- u. Zauberglauben d. Antike, d. Judentums u. Christentums: W Schmid-Festschr. '29, 200-452). ἂ. τὸν πυλῶνα *open the outer door* of the house Ac 12:14. τ. θύραν τ. ναοῦ **fig.**, of the mouth of the believer, who is the temple of God B 16:9 (with this figure cf. Philosophenspr. p. 488, 6 τοῦ σοφοῦ στόματος ἀνοιχθέντος, καθάπερ ἱεροῦ=when the mouth of the wise man opens as a temple). Without *door* as **obj. acc.**, or as subject of a verb in the **pass.**, easily supplied from the context Mt 7:7f; Lk 11:9f; Mt 25:11; Lk 13:25.—Used **fig.** in **var.** ways (PTebt. 383, 29 [46 AD]; Epict. Schenkl index θύρα: ἡ θύρα ἡνοικται=I am free to go anywhere) Rv 3:20, cf. 3:7f (s. Is 22:22; Job 12:14). πύλη δικαιοσύνης 1 Cl 48:2, cf. 4. Of preaching that wins attention ἤνοιξεν τοῖς ἔθνεσιν θύραν πίστεως *he made it possible for the heathen to become Christians*

Ac 14:27. Cf. θύρας μοι ἀνεωγμένης *since a door was opened for me, i.e.,* I was given an opportunity to work 2 Cor 2:12 (for 1 Cor 16:9 s. 2 below). Likew. ἃ. θύραν τοῦ λόγου Col 4:3.

b. closed places, whose interior is thereby made accessible: a sanctuary 1 Cl 43:5; *pass.* Rv 11:19; 15:5 heaven (Epigr. Gr. 882 [III AD] οὐρανὸν ἀνθρώποις εἶδον ἀνοιγόμενον; PGM 4, 1180; 36, 298; Is 64:1; Ezk 1:1; cf. 3 Macc 6:18) Mt 3:16; Lk 3:21; Ac 10:11; Rv 19:11; GEB 3; Hv 1, 1, 4; the underworld Rv 9:2; graves (Dit., Syll.3 1237, 3 ἀνοῖζαι τόδε τὸ μνήμα; Ezk 37:12, 13) Mt 27:52. Fig., of the throat of the impious τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν *their gullet is an open grave* (breathing out putrefaction?) Ro 3:13 (Ps 5:10; 13:3).

c. objects locked, closed, or shut τ. θησαυροὺς (Dit., Syll.2 587, 302 τῷ τ. θησαυροὺς ἀνοίξαντι; 601, 32; 653, 93; Eur., Ion 923; Arrian, Cyneg. 34, 2 ἀνοίγνυται ὁ θησαυρός; Is 45:3; Sir 43:14; Philo, Leg. All. 3, 105) *treasure chests* Mt 2:11. κεράμιον οἴνου ἢ ἐλαίου *open a jar of wine or oil* D 13:6. ἃ. βιβλίον *open a book* in scroll form (Diod. S. 14, 55, 1 βιβλίον ἐπεσφραγισμένον. . . ἀνοίγειν; 2 Esdr 18 [Neh 8]: 5; Da 7:10) Lk 4:17; Rv 5:2ff; 10:2, 8 (cf. 2 Esdr 16 [Neh 6]: 5); 20:12.

d. seals (X., De Rep. Lac. 6, 4; Dit., Syll.3 1157, 47 [I AD] τὰς σφραγίδας ἀνοιζάτω) Rv 5:9; 6:1-12; 8:1.

e. parts of the body—α. the mouth ἃ. τὸ στόμα *open the mouth* of another person 1 Cl 18:15 (cf. Ps 50:17); of a fish, to take something out Mt 17:27; of a mute (Wsd 10:21) Lk 1:64.—*Open* one's own *mouth* to speak (oft. in OT; Sib. Or. 3, 497, but e.g. also Aristoph., Av. 1719) Mt 5:2; 6:8 D; Ac 8:35; 10:34; 18:14; GEB 2. More specif. ἐν παραβολαῖς=he spoke *in parables* Mt 13:35 (Ps 77:2; cf. Lucian, Philops. 33 ὁ Μένων αὐτὸς ἀνοίξας τὸ στόμα ἐν ἔπεσιν ἐπτά). εἰς βλασφημίας *to blaspheme* Rv 13:6.—*Not to open* one's *mouth*, remain silent Ac 8:32; 1 Cl 16:7 (both Is 53:7).—Fig., of the earth when it opens to swallow something Rv 12:16 (cf. Num 16:30; 26:10; Dt 11:6).

β. the eyes ἃ. τοὺς ὀφθαλμούς of a blind man (Is 35:5; 42:7; Tob 11:7) Mt 9:30; 20:33; J 9:10, 14, 17, 21, 26, 30, 32; 10:21; B 14:7 (Is 42:7).—One's own eyes, to see (Epict. 2, 23, 9 and 12; PGM 4, 624) Ac 9:8, 40.—Fig., of spiritual sight Lk 24:31 v.l.; Ac 26:18. τοὺς ὀφθαλμούς τ. καρδίας 1 Cl 36:2; 59:3.

γ. the ears (PGM 7, 329) of a deaf man Mk 7:35.

δ. the heart ἃ. τ. καρδίαν πρὸς τ. κύριον *open one's heart to the Lord* Hv 4, 2, 4.

2. intr. (only 2 pf., except that the 2 aor. *pass.* ἡνοίγη Ac 12:10 is the practical equivalent of an intr. Other exx. of 2 pf.: Hippocr., Morb. 4, 39 ed. Littré VII 558; Plut., Mor. 693D, Coriol. 37, 2; Lucian, Nav. 4; Polyaeus 2, 28, 1) *open* τ. οὐρανὸν ἀνεωγόντα J 1:51. θύρα μοι ἀνέωγεν 1 Cor 16:9 (s. above 1a; Lucian, Soloec. 8 ἡ θύρα ἀνέωγέ σοι τῆς γνωρίσεως αὐτῶν). τὸ στόμα ἡμῶν ἀνέωγεν πρὸς ὑμᾶς *our mouth is open toward you, i.e.,* I have spoken freely and openly 2 Cor 6:11 (cf. Ezk 16:63; 29:21 and ἄνοιξις). M-M. B. 847.

ἀνοικοδομέω fut. ἀνοικοδομήσω (Hdt., Aristoph.+; inscr., pap., LXX; Ep. Arist. 100; Jos., Ant. 2, 203al. in mnsgs. 'build' and 'build again') *build up again* (so Ephoros [IV BC]: 70 fgm. 132 Jac.; PPetr. II 12, 1, 15; Wilcken, Chrest. 96 VIII, 4; Dit., Syll.3 454, 12 τῶν τειχῶν τ. πεπτωκότων συνεπεμελήθη ὅπως ἀνοικοδομηθεῖ) τ. σκηνὴν Δαυὶδ *the tabernacle of David* Ac 15:16a (Am 9:11); τὰ κατεστραμμένα αὐτῆς *its ruins* vs. 16b; the temple B 16:4. Fig., mid. ἀγαπητοὶ ἀνοικοδομεῖσθε Jd 20 P72. M-M.*

ἀνοίξις, εὼς, ἡ (since Thu. 4, 68, 5; Plut., Mor. 738C χειλῶν; PGM 5, 285; 36, 312; Jos., Ant. 18, 30) the act of opening ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τ. στόματός μου *that I may be given a message when I open my mouth* Eph 6:19 (cf. ἀνοίγω 2). M-M.*

ἀνοίσω s. ἀναφέρω.

ἀνοιχθήσομαι s. ἀνοίγω.

ἀνομέω 1 aor. ἡνόμησα, ptc. ἀνομήσας (Hdt. 1, 144; UPZ 5, 47=6, 34 [163 BC]; LXX; RHelbing, Kasussyntax '28, 12) *be lawless, sin* εἰς τινα (Num 32:15; Ps 118:78) *against someone* Hv 1, 3, 1. Abs. 1 Cl 53:2; B 4:8; 14:3 (all three Ex 32:7).*

ἀνόμημα, ατος, τό (Stoic. III 136; Diod. S. 17, 5, 4; PGM 4, 3099; LXX; En. 9, 10; Jos., Ant. 8, 251; CSchmidt and WSchubart, Alchr. Texte '10, p. 111) *lawless action, iniquity* w. ἀμαρτία Hv 1, 3, 1; w. ἀνομία and ἀμαρτία 1 Cl 18:2f (Ps 50:3f).*

ἀνομία, ας, ἡ (Eur., Hdt., Pre-Socr.+; pap., LXX, En., Philo; Jos., Bell. 1, 493, Ant. 15, 348; Test. 12 Patr.) *lawlessness*.

1. as a frame of mind, opp. δικαιοσύνη (Hdt. 1, 96; X., Mem. 1, 2, 24 ἀνομία μᾶλλον ἢ δικαιοσύνη χρώμενοι) Ro 6:19a; 2 Cor 6:14; Dg 9:5; Hm 4, 1, 3; w. ὑπόκρισις Mt 23:28; oft. (as Ps 58:3) w. ἀμαρτία, w. which it is identified 1J 3:4: cf. 1 Cl 8:3; 15:5; 18:3 (Ps 50:4; 30:19; 102:10); Hs 7:2. ἔργα τῆς ἃ. *lawless deeds*, which originate in this frame of mind B 4:1; Hs 8, 10, 3. υἱοὶ τῆς ἃ. *lawless men*, those who despise the law (cf. Ps 88:23) Hv 3, 6, 1; AP 1:3. ἃ. characterizes this aeon as Satan's domain, ending of Mk in the Freer ms. 2. ὁ ἄνθρωπος τῆς ἃ. (v.l. ἀμαρτίας) of Antichrist 2 Th 2:3 (regarded as transl. of Beliar by Bousset, D. Antichr. 1895, 86; s. also Ps 93:20 θρόνος ἀνομίας and cf. IQH 5:36; but see BRigaux, Les Épîtres aux Thess. '56, 656-67). μυστήριον τῆς ἃ. *the secret of lawlessness*, secret because (and as long as) the Antichrist has not made his appearance vs. 7; on the ἃ. in the last days Mt 24:12; D 16:4. μέθυσμα ἀνομίας *wanton drunkenness* Hm 8:3. ἡ τῆς πλάνης ἃ. *lawless deceit* B 14:5. ὁ καιρὸς ὁ νῦν τῆς ἃ. *the present time, when lawlessness reigns* 18:2; cf. 15:7. Of God μισεῖν ἃ. (Ps 44:8)

Hb 1:9 (v.l. ἀδικίαν).

2. *a lawless deed* Ro 6:19b. λυτρώσασθαι ἀπὸ πάσης ἁ. (Ps 129:8) *redeem fr. all lawlessness. i.e., l. deeds* Tit 2:14. ἐργάζεσθαι ἁ. (oft. LXX) Mt 7:23; Hm 10, 3, 2; ἐργάτης ἁ. 2 Cl 4:5; ἁ. ποιεῖν (Hos 6:9; Is 5:7 al.) Mt 13:41; 1J 3:4; 1 Cl 16:10 (Is 53:9); more *specif.* ἐν στόματι *commit sin with the mouth* B 10:8. ἀρπάζειν ἐν ἁ. *seize lawlessly* 10:4. **Pl.** *lawless deeds, transgressions* (POxy. 1121, 20; Herm. Wr. 1, 23; oft. LXX) Ro 4:7 (Ps 31:1); Hb 8:12 t.r.; 10:17; 1 Cl 16:5, 9 (Is 53:8); 18:5, 9 (Ps 50:7, 11); 50:6 (Ps 31:1); 60:1; B 5:2 (Is 53:5); Hv 2, 2, 2; 3, 6, 4; s 5, 5, 3. (In ms. tradition ἁ. is oft. interchanged w. synonyms; so Hb 1:9 [ἀδικία]; 2 Th 2:3 [ἀμαρτία]; 1 Cl 35:5 as v.l. for πονηρία.). Dodd 76-81. M-M.*

ἀνόμοιος, ον (Pind., Pla.+; POxy. 237 VI, 29; Wsd 2:15; Philo) *unlike w. dat.* (Pla., Gorg. 513B; Wsd) of a star πόθεν ἢ καινότης ἢ ἁ. αὐτοῖς *whence the new thing, unlike them* (the other stars), *might come* IEph 19:2.*

ἄνομος, ον (Soph., Hdt., Thu.+; POxy. 237 VII, 11 [II AD]; PGM 58, 8; LXX, En., Test. 12 Patr.) *lawless*.

1. **w. ref.** to any law ἁ. κριτής *an unjust judge*, who cares nothing for the law B 20:2; D 5:2.

2. **w. ref.** to the Mosaic law, used of Gentiles.

a. as persons who do not know it, **w.** no criticism implied (Pla., Polit. 302E [Nägeli 14]; Esth 4:17u) τοῖς ἁ. ὡς ἁ. *to the Gentiles as a Gentile* 1 Cor 9:21.

b. **w.** the connotation of godlessness, so that it approaches **mng.** 3 (Wsd 17:2) διὰ χειρὸς ἀνόμων Ac 2:23. οἱ ἄνομοι MPol 16:1. τὰ ἁ. ἔθνη (3 Macc 6:9) *the godless heathen* 9:2.

3. **w. ref.** to God's moral law. μὴ ὦν ἁ. θεοῦ *though I do not reject God's law* 1 Cor 9:21 (*opp.* ἔννομος; on the **constr.** of ἁ. θεοῦ s. Mlt. 236). Hence *godless, wicked* in **gener.** (oft. LXX) Dg 9:4f; **w.** ἀνυπότακτος I Ti 1:9; **w.** ἀσεβής (1 Macc 7:5; PGM 58, 11; Audollent, Defix. Tab. 188) 1 Cl 18:13 (Ps 50:15); cf. 35:9 (Ps 49:21); **w.** ἄδικος (PLond. 358, 13 ἄνομα καὶ ἄδικα) 56:11 (Job 5:22). *Opp.* δίκαιος (Pr 21:18) 45:4; ἅγιος Dg 9:2. μετὰ ἀνόμων λογισθῆναι *be classed among the criminals* Mk 15:28 t.r.; Lk 22:37 (SGHall, Studia Evangelica '59, 499-501); cf. 1 Cl 16:13 (all three Is 53:12). ὑπὲρ πᾶσαν ἁμαρτίαν ἀνομώτερος *wicked beyond measure* B 5:9. τὸ γένος ἁ. *the wicked kind* Hs 9, 19, 1.—Of things ἁ. βίος **w.** ἄδικος MPol 3; ἁ. ἔργα 2 Pt 2:8 (Nicol. Dam.: 90 fgm. 58, 2 Jac. ἔργον ἄνομον ἐργάσασθαι). ὁ ἁ. καιρὸς *wicked time* B 4:9 (cf. 18:2).

4. ὁ ἁ. *the lawless one* (Ezk 18:24; 33:8) of the Antichrist 2 Th 2:8 (cf. vs. 3). This **prob.** explains ὁ καιρὸς τοῦ ἁ. B 15:5. M-M.*

ἀνόμως adv. (Eur., Thu.+; but usu.=impiously; PMagd. 6, 11; BGU 1200, 20; 2 Macc 8:17; Philo, Leg. All. 1, 35 v.l.; Jos., Ant. 15, 59) *without the law* ὅσοι ἁ. ἥμαρτον ἁ. καὶ ἀπολοῦνται *those who sinned without the law will also be lost without the law* Ro 2:12 (=χωρὶς νόμου 7:9; cf. Isocr. 4, 39 ἁ. ζῆν=live in ignorance of the law. Likew. Jos., C. Ap. 2, 151).*

ἀνονειδίστως adv. (Nicol. Dam.: 90 fgm. 130, 62 Jac. ἀνονειδίστα) *without reproaching w.* ἀδιστάκτως; χορηγεῖν τινι Hs 9, 24, 2.*

ἀνόνητος, ον (Soph., Pla.+; Mitteis, Chrest. 88 IV, 9; Wsd 3:11; 4 Macc 16:7, 9; Jos., Bell. 1, 464, Vi. 422 al.) *useless* ἐπιθυμία ἁ. **w.** βλαβεραὶ 1 Ti 6:9 v.l. (for ἀνοήτους).*

ἀνορθόω fut. ἀνορθώσω; 1 aor. pass. ἀνορθώθην Lk 13:13 (ἀνωρθώθη=N., W-H.; cf. Bl-D. §67, 2 app.; Helbing p. 72f) (Eur., Hdt.+; LXX) *rebuild, restore, lit.*, of a fallen structure (Hdt. 1, 19 τὸν νηόν; Ditt., Or. 710, 4 [II AD] τὸ προπύλαιον χρόνῳ διαφθαρὲν ἀνώρθωσεν; 2 Km 7:26 v.l.; 1 Ch 17:24) Ac 15:16. Of a crippled woman, who was healed, **pass.** ἀνορθώβη *she became erect once more* Lk 13:13 (Hobart 22). τὰ παραλελυμένα γόνατα ἁ. *strengthen the weakened knees* Hb 12:12. M-M.*

ἀνόσιος, ον (Aeschyl., Hdt.+; inscr., pap., LXX, Philo; Jos., Bell. 6, 399, C. Ap. 2, 201 al.) *unholy, wicked*.

1. of pers. (PBrem. 1, 4 [116 AD]; PGiess. 41 II, 4 [both ἀνόσιοι Ἰουδαῖοι]; PGM 4, 2476; 2 Macc 7:34; 8:32; 4 Macc 12:11; Ep. Arist. 289) 1 Ti 1:9; cf. 2 Ti 3:2; **w.** ἄνομος 1 Cl 45:4.

2. of things (Diod. S. 34+35, fgm. 14 πρᾶξις; Wsd 12:4; 3 Macc 5:8) ἁ. στάσις *unholy discord* 1 Cl 1:1. αἰκίσματα δεινὰ καὶ ἁ. *terrible and wicked tortures* 6:2. M-M.*

ἀνοχή, ἡς, ἡ (X.+)—1. *holding back, delay, pause* (1 Macc 12:25; Jos., Bell. 1, 173, Ant. 6, 72; **w.** ἔχειν (Diod. S. 11, 36, 4 ἀνοχὴν ἔχειν; POxy. 1068, 15 ἡμερῶν ἀνοχὴν ἔχω) ἀνοχὴν οὐκ ἔχειν *have no relief* Hs 6, 3, 1. ἁ. τῆς οἰκοδομῆς *a pause in the building* s 9, 5, 1; 9, 14, 2.

2. *forbearance, clemency* (Epict. 1, 29, 62 ἁ. ἔχω I enjoy clemency; PSI 632, 13 [III BC]; cf. Nägeli 45) ἐν τῇ ἁ. τοῦ θεοῦ *in God's forbearance* Ro 3:26 (for a **neg.** expression of this idea s. Ditt., Syll. 3 985, 34f [I AD]; καὶ τοὺς παραβαίνοντας τὰ παραγ[γέλματα οὐκ ἀνέ]ξονται [said of the great gods], FWDanker in FWGingrich-Festschr., '72, 102f). W. μακροθυμία 2:4.*

ἀνταγωνίζομαι (Thu.+; 4 Macc 17:14; Jos., C. Ap. 1, 56; **w. πρὸς τινα Inscr. v. Priene 17, 15 [III BC])** *struggle* ἁ. πρὸς τ. ἁμαρτίαν *in your struggle against sin* Hb 12:4. M-M.*

ἀντακούω fut. ἀντακούσομαι (trag.+; X., An. 2, 5, 16; Philostrat., Imag. 1, 28 p. 333, 24; PLond. 1708, 57) *hear in turn* ὁ τὰ πολλὰ λέγων καὶ ἀντακούσεται *he who speaks much hears much in return* 1 Cl 30:4 (Job 11:2).*

ἀνταλλαγῇ, ἥς, ἡ (Maximus Tyr. 39, 1 c v.l.; Hesychius; Simplicius, in Aristot., Phys. 1350, 32; Theophilus Antecessor [VI AD] 2, 6 p. 281 [ed. OReitz 1751]) *exchange* ὃ τῆς γλυκείας ἀ. *what a sweet exchange* (from being sinners to righteous men) Dg 9:5.*

ἀντάλλαγμα, ατος, τό (Eur.+; Ruth 4:7; Job 28:15; Jer 15:13; Sir 6:15; Philo, fgm. 110 Harris; Jos., Bell. 1, 355, Ant. 14, 484) *some*th. given in exchange τί δώσει ἄνθρωπος ἀ. τ. ψυχῆς αὐτοῦ; *what shall a man give in exchange for his soul?* there is nothing that would compensate for such a loss Mt 16:26; Mk 8:37.*

ἀνταναιρέω 2 aor. ἀντανεῖλον (Demosth.+; pap., LXX) *take away* as a punishment τί ἀπό τινος 1 Cl 18:11 (Ps 50:13).*

ἀνταναπληρόω (Demosth. 14, 16 and 17; Cass. Dio 44, 48; Apollon. Dysc., Constr. ed. GUhlrig '10 p. 21, 5; 158, 1; 365, 3; 487, 1) *fill up, complete* for someone else τὰ ὑστερήματα τῶν θλίψεων *I fill up what is lacking in suffering* Col 1:24. The Christian must suffer to be like Christ (2 Cor 1:5; 4:10; 1 Th 3:3). Paul is glad, by means of the suffering which he vicariously endures for the church, to unite the latter for its own benefit w. Christ; he supplies whatever lack may still exist in its proper share of suffering. Cf. WRGMoir, Col 1:24; ET 42, '31 479f; EPercy, Die Probleme der Kolosser-und Epheserbriefe '46, 128-34; ELohse, Märtyrer u. Gottesknecht '55, 202ff; JKremer, Was an den Leiden Christi noch mangelt: Bonner Biblische Beiträge 12, '56; HGustafson, Biblical Research 8, '63, 28-42 and lit. on πάθημα 1. M-M.*

ἀνταποδίδωμι fut. ἀνταποδώσω; 2 aor. inf. ἀνταποδοῦναι; 1 fut. pass. ἀνταποδοθήσομαι (Hdt.+; Suppl. Epigr. Gr. VIII 549, 33 [I BC]; PSI 386, 23 [245 BC]; UPZ 120, 22 [II BC]; LXX; Test. Jud. 13:8) *give back, repay, return*.

1. in good sense τινί τι (PLond. 413, 8 ἴν' ἀνταποδώσω σοι τὴν ἀγάπην; Pr 25:22; Sir 30:6; 1 Macc 10:27) εὐχαριστίαν τῷ θεῷ ἀ. *return thanks to God* 1 Th 3:9; without obj. οὐκ ἔχουσιν ἀ. σοι *they have no way to repay you* Lk 14:14 (cf. EpJer 33). Pass. (Jos., Ant. 14, 212) ἀνταποδοθήσεται αὐτῷ *it will be paid back to him* Ro 11:35 (Is 40:14 v.l.).

2. in bad sense, of punishment or revenge τινί τι (PGM 3, 115; Lev 18:25; Ps 7:5; 34:12 al.) ἀ. τοῖς θλίβουσιν ὑμᾶς θλίψιν 2 Th 1:6. Abs. ἐγὼ ἀνταποδώσω *I will repay* Ro 12:19; Hb 10:30 (both Dt 32:35). M-M.*

ἀνταπόδομα, ατος, τό (LXX) *repayment, as a reward* (Is 1:23; Sir 20:10) B 20:2; D 5:2. μὴ γένηται ἀ. σοι *that no repayment may come to you* Lk 14:12.—As punishment, as mostly in LXX (w. σκάνδαλον) εἰς ἀ. αὐτοῖς *as retribution for them* Ro 11:9.—Neutrally, of the last judgment, *recompense*, which dispenses both reward and punishment (w. ἀνάστασις) B 21:1.*

ἀνταπόδοσις, εως, ἡ (Thu.+[cf. Nägeli 36]; inscr., pap., LXX, mostly sensu malo) *repaying, reward* ἀπολαμβάνειν τὴν ἀ. τῆς κληρονομίας *receive the inheritance as a reward* Col 3:24 (cf. Judg 9:16 B; Ps 18:12). ἡμέρα τῆς ἀ. (Is 63:4) *day of recompense* of divine judgment B 14:9 (Is 61:2); cf. Ro 2:5 A. M-M.*

ἀνταποδότης, ου, ὁ (Jer 28:56 Sym.) *paymaster* ὁ τοῦ μισθοῦ καλὸς ἀ. *the good paymaster* D 4:7; B 19:11.*

ἀνταποκρίνομαι 1 aor. pass. ἀνταπεκρίθην (mathematical t.t.=correspond to [Nicomachus Gerasenus—II AD—, Arithmet. 1, 8, 10fHoche]; LXX) *answer in turn* (Aesop 301a, 6 [ed. Chambry '25]; schol. on Pind., Pyth. 9, 65; Syntipas p. 80, 12; Leontios 35 p. 68, 23 τινί; Judg 5:29 A; Job) οὐκ ἴσχυσαν ἀ. πρὸς ταῦτα *they could make no reply to this* Lk 14:6 (cf. Job 32:12). ὁ ἀνταποκρινόμενος τῷ θεῷ *one who answers back to God* Ro 9:20 (cf. Job 16:8; Pind., Pyth. 2, 88 χρηὶ δὲ πρὸς θεὸν οὐκ ἐρίζειν=one must not contend against God).*

ἀντασπάζομαι 1 aor. ἀντησπασάμην (X.; Plut., Tim. 38, 6) *greet in return* τινά *someone* Hv 4, 2, 2; 5:1.*

ἀντεῖπον 2 aor., used in place of the missing aor. of ἀντιλέγω (Aeschyl., Thu.+; LXX; Jos., Ant. 1, 11; 19, 208; Sib. Or. 2, 276) *say against or in return* ἀ. τινί (PMich. 219, 9) *contradict someone* Lk 21:15; Hm 3:3. οὐδὲν εἶχον ἀντεπεῖν *they had nothing to say in reply* Ac 4:14 (cf. Aeschyl., Prom. 51 οὐδὲν ἀντεπεῖν ἔχω; POxy. 237 V, 13 [186 AD] ἐσιώπησεν οὐδὲν ἀντεπεῖν δυνάμενος).*

ἀντέχω fut. ἀνθέξομαι (in our lit. only in the mid., which is quotable fr. Pindar's time, and common in coll. H. Gk [Nägeli 54]).

1. *cling to, hold fast to* *some*th. or *someone, be devoted to* τινός (PTebt. 40, 9; POxy. 1230, 30; PStrassb. 74, 18; Is 56:2, 4, 6; Jer 2:8; 1 Macc 15:34 [hold fast to]; Pr 4:6; Jer 8:2 [be devoted to]; Jos., Bell. 4, 323) ἐνὸς ἀνθέξεται *he will be devoted to the one* Mt 6:24; Lk 16:13 (cf. Pind., Nem. 1, 33 ἀντ. Ἡρακλέος). τῶν ἀγαθῶν τ. μελλόντων *hold fast to the good things to come* Hv 1, 1, 8. τοῦ πιστοῦ λόγου *cling to the trustworthy message* Tit 1:9 (cf. Ael. Aristid. 36, 112 K.=48 p. 484 D.: ἀληθείας ἀντέχεσθαι). Since the last passage concerns a bishop, who might be expected to do more than hold fast to true doctrine, *perh. mng.* 2 is to be preferred.

2. *take an interest in, pay attention to*, hence *help* τινός *someone* or *some*th. (Diod. S. 2, 33, 3; 3, 71, 4; 14, 4, 5 al.; UPZ 170 [127/6 BC] A, 24=B, 23 οὐθενὸς δικαίου ἀντεχόμενοι; Dt 32:41; Pr 3:18; Zeph 1:6; Jos., Ant. 20, 120) ἀ. τῶν ἀσθενῶν 1 Th 5:14. M-M.*

ἀντί prep. w. gen. (Hom.+; inscr., pap., LXX; Jos., Ant. 16, 158; for lit. s. on **ἀνά**, beg.); orig. mng. local, *opposite*. Figurative

1. in order to indicate that one person or thing is, or is to be, replaced by another *instead of in place of* ἀντί τοῦ πατρὸς αὐτοῦ Ἡρώδου *in place of his father Herod* Mt 2:22 (cf. Hdt. 1, 108; X., An. 1, 1, 4; Appian, Mithrid. 7 §23 Νικομήδης ἀντί Προυσίου ἐβασίλευε, Syr. 69 §364; 3 Km 11:43; Tob 1:15, 21; 1 Macc 3:1; 9:31 al.; Jos., Ant. 15, 9). ἅ. ἰχθύος ὄφιν *instead of a fish, a snake* Lk 11:11 (Paroem. Gr.: Zenobius [Hadr.] 1, 88 ἀντί πέρκης σκορπίον, prob. from Attic comedy: Kock III 678 [Adesp.]; Paus. 9, 41, 3 Cronos receives ἀντί Διὸς πέτρον to swallow). Cf. Eur., Alc. 524.). ἅ. τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυρόν Hb 12:2 (cf. PHib. 170 [247 BC] ἀντί φιλίας ἔχθραν; 3 Macc 4:6, 8); sense 3 is also poss., depending on the mng. of πρόκειμαι (q.v. 2 and 3). Cf. Hs 1:8; 9, 29, 4.

2. in order to indicate that one thing is equiv. to another *for, as, in place of* (Diod. S. 3, 30, 3) κόμη ἅ. περιβολαίου *hair as a covering* 1 Cor 11:15. ὀφθαλμὸν ἅ. ὀφθαλμοῦ καὶ ὀδόντα ἅ. ὀδόντος Mt 5:38 (Ex 21:24). κακὸν ἅ. κακοῦ ἀποδίδωμι (cf. Ael. Aristid. 38 p. 711 D.: ἴσα ἀντ' ἴσων ἀποδ.; Pr 17:13.—Dit., Syll.3 145, 5 τὰ κακὰ ἀντι τ. ἀγαθῶν) Ro 12:17; 1 Th 5:15; 1 Pt 3:9. λοιδορίαν ἅ. λοιδορίας *ibid.* (Dionys. Soph., Ep. 40 χάριν ἀντι χάριτος= gift in return for gift). Differently to be understood is χάριν ἅ. χάριτος *grace after or upon grace* (i.e., grace pours forth in ever new streams; cf. Philo, Poster. Cain. 145 διὰ τὰς πρώτας χάριτας. . . ἐτέρας ἀντ' ἐκείνων καὶ τρίτας ἀντι τ. δευτέρων καὶ αἰὲν νέας ἀντι παλαιότερων. . . ἐπιδίδωσι. Theognis 344 ἀντ' ἀνίων ἀνίας) J 1:16 (JMBover, Biblica 6, '25, 454-60; PJoüon, Rech de Sc rel 22, '32, 206; WLNewton, CBQ 1, '39, 160-3).

3. Gen 44:33 shows how the mng. *in place of* can develop into *in behalf of, for* someone, so that ἅ. becomes =ὕπερ (cf. Rossberg [s.v. **ἀνά**]18.—Diod. S. 20, 33, 7 αὐτὸν ἀντ' ἐκείνου τὴν τιμωρίαν ὑπέχειν=he would have to take the punishment for him [i.e., his son]; Ael. Aristid. 51, 24 K.=27 p. 540 D.: Φιλουμένη ψυχὴν ἀντι ψυχῆς κ. σῶμα ἀντι σώματος ἀντέδωκεν, τὰ αὐτῆς ἀντι τῶν ἐμῶν) δοῦναι ἅ. ἐμοῦ καὶ σοῦ *pay (it) for me and for yourself* Mt 17:27. λύτρον ἅ. πολλῶν *a ransom for many* 20:28; Mk 10:45 (Appian, Syr. 60 §314 διδόναι τι ἀντι τῆς σωτηρίας, Bell. Civ. 5, 39 §166 ἐμοὶ ἀντι πάντων ὑμῶν καταχρήσασθαι=infllict punishment on me in place of all of you; Jos., Ant. 14, 107 τὴν δοκὸν αὐτῷ τὴν χρυσὴν λύτρον ἅ. πάντων ἔδωκεν; cf. Eur., Alc. 524). S. the lit. on **λύτρον**.—ἅ. τοῦτου *for this reason* Eph 5:31. W. attraction of the rel. ἀνθ' ὧν *in return for which=because* (Soph., Ant. 1068; X., An. 1, 3, 4; Dit., Or. 90, 35 [196 BC]; PLeid. DI, 21; LXX; Jos., Ant. 17, 201; Sib. Or. 5, 68) Lk 1:20; 19:44; Ac 12:23; 2 Th 2:10; therefore (Aeschyl., Prom. 31; Thu. 6, 83, 1; 4 Macc 18:3; Jdth 9:3; Jos., Ant. 4, 318) Lk 12:3.—W. articular inf. (Ael. Aristid. 34 p. 654 D.; Jos., Ant. 16, 107) ἅ. τοῦ λέγειν ὑμᾶς *instead of (your) saying* Js 4:15 (BI-D. §403; Rob. 574; Mlt.-Turner 258).—Replacing the gen. of price (even in class. Kühner-G. I 454; cf. Hdt. 3, 59 νῆσον ἀντι χρημάτων παρέλαβον. Pla., Rep. 371D; Jos., Ant. 4, 118) ἅ. βρώσεως μιᾶς ἀπέδοτο *(in exchange) for a single meal* Hb 12:16. So perh. also vs. 2 (s. 1 above). M-M.**

ἀντιβάλλω (Thu.+; pap., LXX) lit. *put or place against* τι πρὸς τινα (2 Macc 11:13 ἅ. πρὸς ἑαυτὸν) *τίνας οἱ λόγοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους; what are the words you are exchanging with each other? i.e. what is the subject of your discussion?* Lk 24:17 (Theophanes Conf. [VIII AD], Chron. 461, 18 de Boor ἀντιβάλλειν πρὸς ἀλλήλους=dispute).*

ἀντιβλέπω (X.+; PGM 5, 323; Jos., C. Ap. 2, 235) *look at* πρὸς τινα (cf. Plut., Pomp. 69, 5; Aelian, N.A. 3, 33) *someone* AP 3:6.*

ἀντίγραφον, ου, τό (Lysias, Demosth. et al.; Strabo 8, 6, 15; inscr., pap., LXX, Ep. Arist.; Jos., Ant. 13, 126; 17, 145; Test. 12 Patr.) *a copy of a book* MPol 22:2; Epil Mosq 4.*

ἀντιδιατίθημι (post-class. word of the higher Koine [Nägeli 30]) *mid. oppose oneself, be opposed* (Περὶ ὕψους 17, 1 πρὸς τὴν πειθῶ τ. λόγων πάντως ἀντιδιατίθεται) *παιδεύειν τοὺς ἀντιδιατιθεμένους correct his opponents* 2 Ti 2:25. M-M.*

ἀντίδικος, ου, ὁ *opponent* in a lawsuit (so X.+; Dit., Syll.3 656, 24; 953, 5 and 15; very oft. pap., e.g. POxy. 37 I, 8; 237 VII, 24, 32, VIII, 12; BGU 592, 7; Pr 18:17; Jer 27:34; Philo, Aet. M. 142; Jos., Ant. 8, 30; loanw. in rabb.) Mt 5:25; Lk 12:58; 18:3. Of the devil, since he appears in court as an accuser 1 Pt 5:8 (cf. Rv 12:10; Job 1:6ff; Zech 3:1); but here and in Lk 18:3 it could mean *enemy, opponent* in gener. (so Aeschyl., Ag. 41; Philod., Ira p. 65 W.; PGM 3, 6; 1 Km 2:10; Is 41:11; Sir 36:6; Jos., Ant. 13, 413). This would corresp. to the designation of the devil as ἐχθρός Test. Dan 6:3f. M-M. B. 1432.*

ἀντίδοτος, ου, ἡ (Strabo [II AD]: Anth. Pal. 12, 13; Diosc. 2, 110, 1 W.; Galen: CMG V 4, 2 p. 147, 15; 191, 21; Philumen. p. 21, 1 al.) *antidote* (w. φάρμακον) ἅ. τοῦ μὴ ἀποθανεῖν *against death* IEph 20:2.*

ἀντίζηλος, ου, ὁ (adj., Vett. Val. 198, 11; Lev 18:18; Sir 26:6; 37:11) *the jealous one* (Test. Jos. 7:5 ἡ ἀντίζηλός σου) w. βάσκανος and πονηρός of the devil MPol 17:1.*

ἀντίθεσις, εως, ἡ (Pre-Socr.+; Plut., Mor. 953B; Lucian, Dial. Mort. 10, 10; Herm. Wr. 10, 10; Philo, Ebr. 187) *opposition, objection, contradiction* ἅ. τῆς ψευδωνύμου γνώσεως 1 Ti 6:20 (γνώσις 3). M-M.*

ἀντικαθίστημι 2 aor. (intr.) *ἀντικατέστην place against; intr. oppose, resist* (so Thu. 1, 62, 5; 1, 71, 1+; POxy.

97, 9 [II AD]; BGU 168, 11; Mi 2:8 A) μέχρις αἵματος ἅ. *resist unto death* Hb 12:4. M-M.*

ἀντικαλέω 1 aor. ἀντεκάλεσα *invite in return* τινά *someone* of an invitation to a meal in return for a previous invitation (so X., Symp. 1, 15) Lk 14:12.*

ἀντίκειμαι (Hdt.+in the mng. ‘be opposite, form a contrast to’; cf. Nägeli 39. So also Jos., Bell. 4, 454) *be opposed, in opposition* τινί *to someone* (Cass. Dio 39, 8 ἄλλ’ ἐκείνῳ τε ὁ Μίλων ἀντέκειτο): ταῦτα ἀλλήλοις ἀντίκειται *these things are in opposition to each other* Gal 5:17. ἅ. τῇ ὑγιαίονση διδασκαλίᾳ 1 Ti 1:10.—ὁ ἀντικείμενος *the opponent, enemy* (UPZ 69, 6 [152 BC] Μενέδημον ἀντικείμενον ἡμῖν. Ex 23:22; Esth 9:2; 2 Macc 10:26 al. LXX; Ep. Arist. 266) w. dat. of the pers. Lk 13:17; 21:15. Abs. I Cor 16:9; Phil 1:28. Of the Anti-christ *adversary* 2 Th 2:4 (‘anteciminus’, Ps.-Philo, Liber Antiq. Bibl. 45, 6). Of the devil (Berl. Kopt. Urk. 6, 25) 1 Cl 51:1; MPol 17:1; perh. also 1 Ti 5:14. M-M.*

ἀντικνήμιον, ου, τό (Hipponax [VI BC] 49; Aristoph., Hippocr., X. et al.; oft., pap.) *shin* MPol 8:3.*

ἀντικρυς adv. (Hom.+; oft. Joseph.; on its form see Kühner-Bl. I p. 298f; Bl-D. §21; Mlt.-H. 328; Thackeray p. 136) *opposite*, used as improper prep. w. gen. (Themistocl., Ep. 20 ἅ. τοῦ θρόνου. POxy. 43 verso III, 20 ἅ. οἰκίας Ἐπιμάχου. PTebt. 395, 4; 3 Macc 5:16; Philo, Op. M. 79; Jos., Ant. 15, 410) ἅ. Χίου Ac 20:15; ἅ. αὐτῶν AP 11:26 (cf. POxy. 471, 81 ἅ. τοῦ δεῖνα). M-M.*

ἀντιλαμβάνω in our lit. only mid. (which is common Thu.+; LXX, Philo, Joseph.) 2 aor. ἀντελάβομην.

1. *take someone’s part, help, come to the aid of* τινός (Diod. S. 11, 13, 1; Cass. Dio 40, 27; 46, 45; Plut., Pyrrh. 25, 2; Dit., Or. 51, 9f; 697, 1; PPetr. II 3b, 7; UPZ 47, 23 [II BC]; LXX) ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ *he has helped his servant Israel* Lk 1:54 (cf. Is 41:8f). ἅ. τῶν ἀσθενούντων *help the weak* Ac 20:35 (cf. 2 Ch 28:15). ἅ. ἀλλήλων Hv 3, 9, 2.

2. of things *take part in, devote oneself to, practice* (X., Cyr. 2, 3, 6 τ. πραγμάτων. PReinach 47, 4 τῆς γεωργίας. PLond. 301, 6ff τῆς χρείας=the office; likew. POxy. 1196, 12ff. Dit., Or. 339, 32 τῆς εὐσχημοσύνης. Is 26:3; Bar 3:21; Jos., Ant. 5, 194; 19, 238) οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι *who devote themselves to kindness* 1 Ti 6:2 (s. also mng. 3).

3. *perceive, notice* τινός *someh.* (Ps.-Pla., Axioch. 370A; cf. MMeister, Axioch. Dial., Diss. Breslau ’15, 43) εὐωδίας ἅ. *notice a fragrance* MPol 15:2 (Philo, Leg. All. 3, 56, Det. Pot. Ins. 101: tones). Many Eng.-speaking scholars expand this mng. into *enjoy, benefit by* for 1 Ti 6:2, which fits well into the context (cf. Field, Notes 210; WLock, ICC ad loc.). M-M.*

ἀντιλέγω 2 aor. ἀντεῖπον (s. as separate entry) (trag., Hdt.+; inscr., pap., LXX).

1. *speak against, contradict* τινί *someone* or *someh.* (Thu. et al.; Sir 4:25; Jos., Ant. 3, 217) μηδὲν ἅ. δύνασθαι τούτοις=be able to say nothing against them) τοῖς ὑπὸ Παύλου λαλουμένοις Ac 13:45. Abs. (Thu. 8, 53, 2b οἱ ἀντιλέγοντες. Ep. Arist. 266; Jos., Ant. 1, 338) τοὺς ἀντιλέγοντας ἐλέγχειν *refute those who contradict* Tit 1:9; μὴ ἀντιλέγοντες 2:9 (cf. 3 Macc 2:28).—Ac 28:19, 22.—Foll. by μή w. inf. deny (Dio Chrys. 21[38], 14; this constr. is found in the sense ‘speak out against a thing’ Thu. 3, 41) ἅ. ἀνάστασιν μὴ εἶναι *they deny that there is a resurrection* Lk 20:27.

2. *oppose, refuse* (Appian, Liby. 94, §442; Lucian, Abdic. 24, Dial. Mort. 30, 3; Achilles Tat. 5, 27; POxy. 1148, 5ff; pap. letter in Dssm., LO 160, 23 [LAE 194, 23]; Is 22:22; 4 Macc 8:2) ἅ. τῷ Καίσαρι J 19:12. λαὸν ἀντιλέγοντα ὁδῷ δικαίᾳ μου *that opposes my righteous way* B 12:4 (cf. Is 65:2). τῇ δωρεᾷ τοῦ θεοῦ *refuse the gift of God* ISm 7:1. Abs. (Diod. S. 18, 2, 3 οἱ ἀντιλέγοντες= the opponents) λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα *a disobedient and obstinate people* Ro 10:21 (Is 65:2).—σημεῖον ἀντιλεγόμενον *a sign that is opposed* Lk 2:34.—*reject* a writing as spurious: Plut., Mor. 839C Aphareus composed 37 tragedies, ὧν ἀντιλέγονται δύο. On the other hand, in Plut., Mor. 839F, of the 64 λόγοι of Isaeus 50 are γνήσιοι=genuine. M-M.*

ἀντιλήμψις, εως, ἡ (Thu.+in var. mnsgs.; on the spelling w. or without μ cf. W-S. §5, 30; Mayser 194f; WSchulze, Orthographica 1894 I p. xivff) *help* (so UPZ 42, 40 [162 BC]; PAmh. 35, 57; BGU 1187, 27; LXX; Jos., Ant. 18, 4; cf. Dssm., B 87 [BS p. 92]; Nägeli 39) ἀντιλήμψεις *helpful deeds* 1 Cor 12:28 (for the pl. cf. 2 Macc 8:19; 3 Macc 5:50). M-M.*

ἀντιλήπτωρ, ορος, ὁ (BGU 1138, 19 of a Rom. official: τὸν πάντων σωτῆρα κ. ἀντιλήπτορα. UPZ 14, 17f [158 BC] the royal couple: ὑμᾶς τ. θεοὺς μεγίστους καὶ ἀντιλήμπτορας; LXX of God; En. 103, 9) *helper, protector* ὁ βοηθὸς καὶ ἅ. ἡμῶν *our helper and protector* 1 Cl 59:4 (ἅ. and βοηθός Ps 118:114; 17:3; 58:17).*

ἀντίληψις s. ἀντιλήμψις.

ἀντιλογία, ας, ἡ (Hdt.+; inscr., pap., LXX).

1. *contradiction, dispute* χωρὶς πάσης ἀντιλογίας (BGU 1133, 15; PStrassb. 75, 10; PLond. 310, 16) *beyond all doubt* Hb 7:7. πάσης ἅ. πέρας 6:16.

2. *hostility, rebellion* (PPetr. II 17[3], 7 [III BC]; Pr 17:11; Jos., Ant. 2, 43; 17, 313) ἡ εὖς ἑαυτὸν ἅ. *hostility toward himself* Hb 12:3. τῇ ἀντιλογίᾳ τοῦ Κόρε *in the rebellion of Korah* Jd 11. M-M.*

ἀντιλοιδορέω (**Plut.**, Anton. 42, 5, Mor. 88E; **Lucian**, Conviv. 40; **PPetr.** III 21g, 20 [III BC] ἐμοῦ δέ σε ἀντιλοιδοροῦντος **fol.** by ἐλοιδόρησας φαμένη) *revile in return*, of Christ λοιδορούμενος οὐκ ἀντελοιδορεῖ 1 Pt 2:23. **M-M.***

ἀντίλυτρον, ου, τό (**Polyaenus**, Exc. 52, 7 Melber; **Orphica** Lithica 593 πάντων ἅ; **schol.** on **Nicander**, Alexiph. 560 ἀντ. . . ὑπὲρ τῶν βοῶν; **Origen**, Hexapla II 170 Field on Ps 48:9; **Hesychius**; **Cosmas** and **Damian** 40, 30; **PLond.** 1343, 31 [VIII AD]) *ransom* ἅ. ὑπὲρ πάντων 1 Ti 2:6 (cf. **Mlt.** 105; **Jos.**, **Ant.** 14, 107 λύτρον ἀντὶ πάντων).*

ἀντιμετρέω **fut. pass.** ἀντιμετρηθήσομαι (**perh.** as early as **Caecilius Calactinus** p. 147 Ofenloch; then Ps.-**Lucian**, Amor. 19; **Rhet. Gr.** I 523, 12 [mid.]) *measure in return* τινὶ to someone Lk 6:38; **Pol** 2:3. **M-M.***

ἀντιμιμέομαι (**Appian**, Bell. Civ. 5, 41 §174; 5, 94 §393) *follow the example* τινὰ of someone **IEph** 10:2.*

ἀντιμισθία, ας, ἡ (so far found only in Christian writers; **Theoph.**, Ad Autol. 2, 9; **Clem. Alex.**) *reward*, also in the **mng.** *penalty*, **w.** emphasis on the reciprocal nature of the transaction (ἀντί), *exchange* τὴν αὐτὴν ἅ. πλατύνθητε καὶ ὑμεῖς *widen your hearts in the same way in exchange* 2 Cor 6:13 (on the **acc.** cf. **Bl-D.** §154; **Rob.** 486f).—ἀπολαμβάνειν τὴν ἅ. *receive the penalty* Ro 1:27 (FWDanker, FWGingrich-Festschr., '72, 95). ἅ. διδόναι τινὶ *make a return* 2 Cl 1:3; 9:7. ἀντιμισθίας ἀποδιδόναι τινὶ 11:6; 15:2. μισθὸν ἀντιμισθίας διδόναι *give a recompense in return* 1:5. **M-M.***

Ἀντιόχεια, ας, ἡ (**lit.**, **inscr.**, **Joseph.**, **Sib. Or.**) *Antioch*. 1. *A.* on the Orontes, the largest city in Syria (**Jos.**, **Ant.** 16, 148), capital of the Seleucid Empire, later seat of the Rom. legate. Many Jews lived there (**Jos.**, **Bell.** 7, 43). Of the origin of the Christian Church in A. we know only what is reported in Ac 11:19-26. Paul labored there Ac 13:1; 14:26; 15:22ff; 18:22, and had a difference of opinion **w.** Peter Gal 2:11. Ignatius, bishop of the church there, mentions the city **IPhld** 10:1; **ISm** 11:1; **IPol** 7:1.—**OMüller**, Antiquitates Antiochenae 1839; **ThMommson**, Röm. Gesch. V 456ff; **RFörster**, A. am Orontes: Jahrb. d. K. D. Arch. Inst. 12, 1897, 103-49; **HLeclercq**, Antioche: **Dict. d'Arch. Chrét.** I 2359-427; **KBauer**, A. in der ältesten Kirchengesch. '19; **HDieckmann**, Antiochien '20; **KPieper**, A. am Orontes im ap. Zeitalter: **ThGL** 22, '30, 710-28; **VSchultze**, Antiocheia '30; **LMEnfrey**, Antioche '30; **CHKraeling**, The Jewish Commun. at Antioch: **JBL** 51, '32, 130-60; **MCTenney**, Bibliotheca Sacra 107, '50, 298-310; **JKollwitz**, **RAC** I '50, 461-69; **GDowney**, A History of Antioch in Syria from Seleucus to the Arab Conquest, '61.

2. *Pisidian A.* (**Strabo** 12, 8, 14; **Pliny the Elder**, Nat. Hist. 5, 94; **Dit.**, **Or.** 536), belonging to the province of Galatia, seat of the civil and military administration in **S.** Galatia. Visited several times by Paul Ac 13:14; 14:19, 21; 2 Ti 3:11.—**Ramsay**, Bearing 282ff; **JWeiss**, **RE** X 559f; **WMC Calder**, Journ. of Rom. Stud. II '12, 79-109; **P Gaechter**, Petrus u. seine Zeit, '58, 155-212.

Ἀντιοχεύς, έως, ό (**lit.**, **inscr.**, **Joseph.**) *a man from Antioch* in Syria, of the proselyte **Nicolaus** Ac 6:5.*

ἀντιπαλαίω 1 **aor.** ἀντεπάλαισα, **inf.** ἀντιπαλαῖσαι (**POxy.** 1099; **schol.** on **Aristoph.**, Ach. 570; **schol.** on **Thu.** 2, 89) *wrestle* τινὶ **w.** someone (**opp.** καταπαλαίω) τῷ διαβόλῳ **Hs** 8, 3, 6; **abs. m** 12, 5, 2.*

ἀντιπαρέλκω only **pass.** *let oneself be dragged over to the opposite side* 2 Cl 17:3.*

ἀντιπαρέρχομαι 2 **aor.** ἀντιπαρῆλθον (**Strato**: **Anth. Pal.** 12, 8[7] **Jacobs**; **Wsd** 16:10) *pass by on the opposite side* Lk 10:31f. **M-M.***

Ἀντιπᾶς, ᾱ, ό (**Sb** 4206, 65; 255 [I BC]; **prob.** short for Ἀντίπατρος [cf. **Jos.**, **Ant.** 14, 10], found **Inscr. v. Perg.** 524, 2 et aliter) *Antipas* martyr (μάρτυς 3) in Pergamum Rv 2:13.—**WSchulze**, Kl. Schr. 61, 275 A. 1.*

Ἀντιπατρίς, ιδος, ἡ *Antipatris* city in Judaea founded by Herod the Great and named after his father (**Jos.**, **Ant.** 16, 143, **Bell.** 1, 417), on the road fr. Lydda to Caesarea Mt 13:54. **x.** Paul went through the city while being taken as captive to Caesarea Ac 23:31.—**Schürer** II 4 202-4.*

ἀντιπέρα **adv.** (**Bl-D.** §26 app.; **Rob.** 638f; **Jos.**, only **Ant.** 2, 341 τὴν ἀντιπέραν γῆν) *opposite*, as improper **prep.** **w. gen.** (**Polyb.** 4, 43, 4; **Diod. S.** 2, 47, 1; **POslo** 26, 8 [5/4 BC]; as ἀντιπέρας as early as **Thu.** 2, 66, 1) *Gerasa* ἅ. τῆς Γαλιλαίας *opposite Galilee*, i.e., on the east shore of the Lake of Gennesaret Lk 8:26. **M-M.***

ἀντιπίπτω (**Aristot.**+) *resist, oppose* (so since **Polyb.** 24, 11, 5; **oft.** in **Plut.**, also **UPZ** 36, 21 [162/1 BC]; **Num** 27:14; cf. **Anz** 343) **w. dat.** (**Polyb.**, **loc. cit.**; **BGU** 1300, 22 [III/II BC]; **UPZ** 81 III, 6 the divine command) τῷ πνεύματι τ. ἁγίου Ac 7:51. **M-M.***

ἀντιστήναι **s.** ἀνθίστημι.

ἀντιστρατεύομαι (**X.**, **Cyr.** 8, 8, 26; **Diod. S.** 22, 13, 2 **Dind.**; this is also the **act.**, as **Jos.**, **Ant.** 2, 240.—**Nägeli** 18; 23) *be at war with* τινὶ, only **fig.** (cf. **Aristaen.** 2, 1 Ἐρωτες ἀντ. τοῖς ὑπερηφανοῦσι), of sin regarded as a ruling

power ἂ. τῷ νόμῳ τοῦ νοός μου *at war w. the law of my mind* Ro 7:23.*

ἀντιτάσσω (Aeschyl., Hdt.+; in our lit., as LXX; Jos., Bell. 2, 194; 3, 15, Vi. 202, only mid.) *oppose, resist w. dat. of pers. or thing opposed*. Of pers. (3 Km 11:34; Hos 1:6) ὑπερῆφάνοις Js 4:6; 1 Pt 5:5; 1 Cl 30:2; IEph 5:3 (all Pr 3:34). οὐκ ἂ. ὑμῖν *he offers you no resistance* Js 5:6. τῇ ἐξουσίᾳ Ro 13:2. μηδενί (w. ἡσύχιον εἶναι) Hm 8:10.—Of things (Esth 3:4; 4 Macc 16:23S) τῷ θελήματι θεοῦ *oppose the will of God* 1 Cl 36:6. τῷ νόμῳ Hs 1:6. ταῖς ἡδοναῖς *oppose their pleasures* (Procop. Soph., Ep. 117 ἀντιτάξει τ. ἡδοναῖς) Dg 6:5. Abs. Ac 18:6. M-M.*

ἀντίτυπος, ον (Anaximander+; IG XIV 1320; Esth 3:13d v.1.).

1. *adj. corresponding to someth.* that has gone before. The ἂ. is usu. regarded as secondary to the τύπος (cf. the oracular saying in Diod. S. 9, 36, 3 τύπος ἀντίτυπος and Ex 25:40), but since τύπος can mean both ‘original’ and ‘copy’ (see s.v. 2 and 5), ἂ. is also ambiguous (Polyb. 6, 31, 8 ἀντίτυπος τίθεμαί τινι I am placed opposite someth.). Thus in 1 Pt 3:21 ὁ (i.e., ὕδωρ) ὅμας ἂ. νῦν σφάζει βάπτισμα means *baptism, which is a fulfilment* (of the type), *now saves you*, i.e. the saving of Noah fr. the flood is a τύπος, or ‘foreshadowing’ (hardly the ‘original’ in the full Platonic sense 2 below), and baptism corresponds to it (so PLundberg, La Typologie Baptismale dans l’ancienne Église, ’42, 110ff; EGSelwyn, The First Epistle of St Peter, ’46, 298f; diffitly. BReicke, The Disobedient Spirits and Christian Baptism, ’46, 144f).

2. *subst.* τὸ ἂ. *copy, antitype, representation* (Wadd. 1855; Plotin. 2, 9, 6; Proclus on Pla., Cratyl. p. 76, 28 Pasquali), *acc. to* Platonic doctrine, *w. ref.* to the world of things about us, as opposed to the true heavenly originals, or ideas (the αὐθεντικόν). So χειροποίητα ἅγια, ἂ. τῶν ἀληθινῶν *a sanctuary made w. hands, a (mere) copy of the true (sanctuary)* Hb 9:24. The flesh is ἀντίτυπος τοῦ πνεύματος 2 Cl 14:3a; the spirit, on the other hand, is τὸ αὐθεντικόν vs. 3b. M-M.*

ἀντίχριστος, ου, ὁ (cf. ἀντιθεος: Heliod. 4, 7, 13; Iambl., Myst. 3, 31; PGM 7, 635 πέμψον μοι τὸν ἀληθινὸν Ἀσκληπιὸν δίχα τινὸς ἀντιθεοῦ πλανοδαίμονος; Philo, Somn. 2, 183) *the Antichrist* the adversary of the Messiah, to appear in the last days 1J 2:18, 22; 4:3; 2J 7; Pol 7:1. Pl. ἂ. πολλοί 1J 2:18. The word is not found outside Christian circles; the concept is. For the general idea in the NT without the word cf. 2 Th 2:1-12 and Rv 12-14. Cf. WBousset, Der Antichrist 1895, Rel.3 254-6 al.; KErbes, Der A. in d. Schriften d. NTs 1897; JGeffcken, D. Sage v. Antichrist: PJ 102, ’00, 385ff; MFriedländer, Der Antichrist in d. vorchr. jüd. Quellen ’01, AJeremias, D. Antichrist in Gesch. u. Gegenwart ’30; PBRigaux, L’Antéchrist ’32; HSchlier, KBarth-Festschr. ’36, 110-23; OA Piper, JBL 66, ’47, 444f; MDibelius, Hdb.3 11, ’37, 47-51; RHCharles, ICC Rv II, ’50, 76-87; ELohmeyer, RAC I ’50, 450-57; RSchütz, RGG3 I, 431f (lit). M-M.*

ἀντίψυχον, ου, τό *ransom* (cf. 4 Macc 6:29; 17:21. The *adj.* ἀντίψυχος, *ov=someth.* given in return for sparing one’s life: Lucian, Lex. 10 χρήματα ἀντίψυχα διδόναι; Cass. Dio 59, 8, 3 ἀντίψυχοι) IEph 21:1; ISm 10:2; IPol 2:3; 6:1.*

ἀντλέω 1 *aor.* ἤντλησα (Theognis, Hdt.+).

1. *draw, water* (so Hdt.+; POxy. 985; PLond. 1177, 66; LXX; Jos., Bell. 4, 472) *w. acc.* (Biogr. p. 428; Gen 24:13; Is 12:3) J 2:9; 4:7. Abs. (Hdt.6, 119; Diog. L. 7, 168 and 169) 2:8; 4:15.

2. *fig. endure* (trag. and later; Lucian, De Merc. Cond. 17 δουλείαν) πολλοὺς κόπους ἂ. Hs 5, 6, 2(s. ἀναντλέω). M-M.*

ἄντλημα, ατος, τό *a bucket for drawing water* (Plut., Mor. 974E; schol. on Aristoph., Ran. 1297; PFlor. 384, 17) J 4:11.*

ἀντοφθαλμέω (oft, in Polyb., *w.* whom it is a characteristic word, in *var. mngs.*) *look directly at* of the sun εἰς τὰς ἀκτῖνας αὐτοῦ B 5:10 (cf. Antig. Car. 46; Gk. Apoc. Bar. 7). τινί *look someone in the face* τῷ ἐργοπαρέκτῃ *his employer* 1 Cl 34:1. ἂ. τῇ ἀληθείᾳ *look the truth in the face* honestly or defiantly (Περὶ ὕψους 34, 4 ἀντ. τοῖς ἐκείνου πάθεσιν=the passions of that man; Wsd 12:14) Ac 6:10 D. *Fig.*, of a ship τοῦ πλοίου μὴ δυναμένοι ἂ. τῷ ἀνέμῳ *since the ship was not able to face the wind* Ac 27:15 (cf. Breusing 167f; ChVoigt, Hansa 53, ’16, 728). M-M.*

ἀνυβρίστως *adv.* *without being insulted or injured* (so *pass.* Ps.-Phoc. 157; *adj.* PRyl. 117, 26 [III AD]); *perh. act.*, *without insolence, decorously* (Democr. 73; Jos., Ant. 17, 308) ἂ. ἀγαλλιᾶσθαι Hs 1:6.*

ἄνυδρος, ον (since Hes., fgm. 24 Rz.; Eur., Hdt.; Dit., Or. 199, 21; POxy. 918 II, 10; LXX; Jos., C. Ap. 1, 277) *water-less, dry* τόποι ἂ. *waterless places* (Plut., Lucull. 36, 3; Ps.-Callisth. 2, 9, 1; cf. Pr 9:12c; Is 44:3; Jos., C. Ap. 2, 25) as the abode of demons (cf. Is 13:21; Bar 4:35; Rv 18:2) Mt 12:43; Lk 11:24. *Fig.* πηγὰι ἂ. *springs without water* of sinners 2 Pt 2:17. νεφέλαι ἂ. (cf. Pr 25:14 Hebr.; Vergil, Georg. 3, 197 arida nubila) *clouds that yield no rain* Jd 12. M-M.*

ἀνυπέρβλητος, ον (X., Pla.+; Polyb. 8, 12, 12; Diod. S. 1, 55, 10; 13, 56, 5; Dio Chrys. 58[75], 8; Ael. Aristid. 25, 18K.=43 p.803 D.; Herm. Wr. 6, 3; 11, 5; Dit., Syll3 839, 9; 893, 16f; PGM 2, 150; 4, 1201; 1873; 3172; Jdth 16:13; Ep. Arist. 92; Philo, Mos. 2, 207; Jos., Bell. 2, 198, Ant. 11, 44) *unsurpassable, unexcelled* τελειότης *perfection* 1 Cl 53:5. εὐνοια MPol 17:3.*

ἀνυπόκριτος, ον (schol. on **Aristoph.**, Av. 798; **Iambl.**, Vi. Pyth. §69, 188 αἰδώς; **Ps.-Demetr.**, De Eloc. 194; **Wsd** 5:18; 18:15) *genuine, sincere, lit. without hypocrisy* ἀγάπη **Ro** 12:9; 2 **Cor** 6:6. φιλαδελφία **1 Pt** 1:22. πίστις **1 Ti** 1:5; 2 **Ti** 1:5. *Free from insincerity* σοφία **Js** 3:17.*

ἀνυποκρίτως **adv.** (**M.Ant.** 8, 5, 2) *with no insincerity or hypocrisy* **2 Cl** 12:3.*

ἀνυπότακτος, ον (since **Polyb.** 3, 36, 4).

1. *not made subject, independent* (**Epict.** 2, 10, 1; 4, 1, 161; **Artem.** 2, 30; **Vett. Val.** 9, 18; 41, 3 **al.**; **PGM** 4, 1366; **Philo**, *Rer. Div. Her.* 4; **Jos.**, **Ant.** 11, 217) οὐδὲν ἀφῆκεν αὐτῷ ἅ. *he has left nothing that was not made subject to him i.e., he has withheld nothing from his sovereignty* **Hb** 2:8.

2. *undisciplined, disobedient, rebellious* (**Ptolem.**, *Apotel.* 2, 3, 13; 18; 45; 4, 5, 3; 5; **Sym.** 1 **Km** 2:12; 10:27; **Moeris** p. 34 Pierson groups ἅ. with ἀφηνιαστής ‘rebel’ and ὑπερήφανος; **PGM** 4, 1367; **Maspéro** 97 II, 49) **w.** ἄνομος **1 Ti** 1:9. Of refractory church members **Tit** 1:10. Of spoiled children **1:6**. **M-M**.*

ἀνυστέρητος, ον *not lacking w. gen. in anything* ἐκκλησία ἅ. οὔση παντὸς χαρίσματος *not lacking in any spiritual gift* **ISm inscr.**; ἀπὸ πάντων τῶν αἰτημάτων σου ἅ. ἔση *all your requests will be granted* **Hm** 9:4.*

ἄνω **adv.** of place (**Hom.** +; **inscr.**, **pap.**, **LXX**).

1. *above* (**opp.** κάτω as **Aristot.** p. 6a, 13; **Aeneas Tact.** 1674; **Philo**, *Conf. Ling.* 139, *Deus Imm.* 175 **al.**; **Jos.**, **C. Ap.** 1, 77) ἐν τ. οὐρανῷ ἅ. *in the heaven above* **Ac** 2:19 (**Jo** 3:3 **v.l.**; **cf.** **Ex** 20:4; **Dt** 4:39; 5:8 **al.**; **Herm. Wr.** in **Stobaeus** I 407, 23 **W.=Sc.** 494, 28), where ἅ. is seemingly pleonastic. ἕως ἅ. (**2 Ch** 26:8) γεμίζειν *fill to the brim* **J** 2:7. **Cf.** **2 Cl** 19:4; **Hs** 2:5.—As **adj.** (**Diod. S.** 4, 55, 7 οἱ ἄνω τόποι; **Appian**, *Syr.* 12 §47 ἡ Ἀσία ἡ ἄνω; **Arrian**, *Ind.* 5, 13; **UPZ** 162 V, 28 [117 BC]; **Jos.**, **Ant.** 12, 135 οἱ ἄνω τόποι, 147; 13, 223 ἡ ἅ. Συρία, Vi. 67) ἡ ἅ. Ἱερουσαλήμ (**opp.** ἡ νῦν Ἰ.) *the Jerus. above, the heavenly Jerus.* **Gal** 4:26 (**s.** **Ἱεροσόλυμα** 2 and **cf.** **Jos.**, **Bell.** 5, 400 ὁ ἅ. δικαστής of God).—As **subst.** τὰ ἅ. *what is above=heaven* (**cf.** **Herm. Wr.** 4, 11 τὴν πρὸς τὰ ἄνω ὁδόν) ἐγὼ ἐκ τῶν ἅ. εἰμί *I am from the world above* **J** 8:23. τὰ ἅ. ζητεῖν *seek what is above* (heavenly) **Col** 3:1. τὰ ἅ. φρονεῖν **vs.** 2.

2. *upward (s), up* (**Alex. Aphr.**, *Fat.* 27, II 2 p. 198, 28 ἄνω φέρεσθαι=raise oneself upward; **POxy.** 744, 8 [I BC]; **I Esdr** 9:47; **Philo**, *Spec. Leg.* 1, 207 ἀπὸ γῆς ἄνω πρὸς οὐρανόν) ἅ. ὁρᾷν *look upward* **Dg** 10:2 (in prayer as ἄνω βλέπω in **Moschus**, *fgm.* 4 p. 139 v. Wilam. [’06]; **cf.** **Herm. Wr.** 406, 19 **Sc.** ἅ. βλέπειν; **Celsus** 3, 62). For this ἦρεν τοὺς ὀφθαλμοὺς ἄνω, where ἅ. is superfluous **J** 11:41. ρίζα ἅ. φύουσα *a root growing up* **Hb** 12:15 (**Dt** 29:17). ἡ ἄνω κλῆσις *the upward call* **Phil** 3:14 (**cf.** **Gk.** *Apoc. Bar.* 4 p. 87, 33 James ἐν αὐτῷ μέλλουσιν τ. ἄνω κλῆσιν προσλαβεῖν, καὶ τ. εἰς παράδεισον εἰσοδόν). **M-M**.*

ἄνω **s.** ἀνίημι.

ἀνώγαιον and ἀνώγεον **s.** ἀνάγαιον.

ἄνωθεν **adv.** of place (**trag.**, **Hdt.** +; **inscr.**, **pap.**, **LXX**).

1. *locally from above* (**Dit.**, *Syll.* 3 969, 63; **PHib.** 110, 66; 107; 109; **Gen** 49:25; **Josh** 3:16; **EpJer** 61; **En.** 28, 2; **Philo**, *Rer. Div. Her.* 64; 184, *Fug.* 138, *Somn.* 2, 142; **Jos.**, **Ant.** 3, 158) σχισθῆναι ἀπ’ ἅ. ἕως κάτω *be torn fr. top to bottom* **Mk** 15:38. For this ἅ. ἕως κάτω **Mt** 27:51 (where ἀπ’ is added by most witnesses, **fol.** **Mk**). ἐκ τῶν ἅ. ὑφαντὸς δι’ ὅλου *woven from the top in one piece (i.e., altogether without seam)* **J** 19:23. **Esp.** *from heaven* (**cf.** ἄνω 1 and **schol.** on **Pla.** 856E of the seer: ἄνωθεν λαμβάνειν τὸ πνεῦμα; **Philo**, *Mos.* 2, 69) ἅ. ἐκ τ. οὐρανοῦ **J** 3:27 **v.l.** ὁ ἅ. ἐρχόμενος *he who comes from heaven* (explained in the same **vs.** by ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος) **3:31**. Of the Holy Spirit πνεῦμα ἅ. ἐρχόμενον **Hm** 11:21; for this simply τὸ πνεῦμα τὸ ἅ. 11:8. ἡ δύναμις ἡ ἅ. ἐρχομένη 11:20. ἡ σοφία ἅ. κατερχομένη **Js** 3:15. For this ἡ ἅ. σοφία **vs.** 17. ἅ. εἶναι *come from above* **Hm** 9:11; 11:5; **Js** 1:17. **Opp.** νῦν (**cf.** ἄνω 1) **2 Cl** 14:2. ἅ. δεδομένον *bestowed from above (i.e., by God; cf. Procop. Soph., Ep.* 109 **θεοῦ ἅ. ἐπινεύοντος) **J** 19:11.**

2. *temporally—a. from the beginning* (**Pla.**; **Demosth.** 44, 69; **Dit.**, *Syll.* 3 1104, 11; **POxy.** 237 VIII, 31; **En.** 98, 5; **Philo**, *Mos.* 2, 48) παρακολουθεῖν ἅ. *follow from the beginning* **Lk** 1:3; **cf.** **Ac** 26:5 and **s. mng.** b.

b. *for a long time* (**Dit.**, *Syll.* 3 685, 81 and 91; 748, 2; **PTebt.** 59, 7 and 10; **Jos.**, **Ant.** 15, 250) προγινώσκειν ἅ. *know for a long time* **Ac** 26:5 (**Ael. Aristid.** 50, 78 K.=26 p. 525 D. ἅ. Ἀριστείδην γινώσκω). For **Lk** 1:3 **s. a** above.

3. *again, anew* (**Pla.**, *Ep.* 2 p. 310E ἅ. ἀρξάμενος; **Epict.** 2, 17, 27; **Jos.**, **Ant.** 1, 263; **IG** VII 2712, 58; **BGU** 595, 5ff) ἅ. ἐπιδεικνύναι **MPol** 1:1. **Oft.** strengthened by πάλιν (**CIG** 1625, 60; **Wsd** 19:6) **Gal** 4:9—ἅ. γεννηθῆναι is purposely ambiguous and means both *born from above* and *born again* **J** 3:3, 7 (ἅ. γεννᾶσθαι also **Artem.** 1, 13; **Epict.** 1, 13, 3: all men are begotten of their forefather Zeus ἐκ τῶν αὐτῶν σπερμάτων καὶ τῆς αὐτῆς ἄνωθεν [from above] καταβολῆς). **JLouw**, **NThSt** 23, ’40, 53-6; **OCullmann** **ThZ** 4, ’48, 364f; **ESjöberg**, *Wiedergeburt u. Neuschöpfung im paläst. Judentum: Studia Theologica* 4, ’51, 44-85. **M-M**.*

ἀνωτερικός, ἡ, ὄν (**Hippocr.**; **Galen** [**Hobart** 148]; **Hippiatr.** I 69, 22) *upper* τὰ ἅ. μέρη *the upper, i.e., inland country, the interior* **Ac** 19:1 (like ἄνω for the interior, **Jdth** 1:8; 2:21 **al.** **LXX**).*

ἀνώτερος, ἔρα, ον in our **lit.** only **neut.** as **adv.** (**Aristot.** +; **Dit.**, *Syll.* 3 674, 55; **Lev** 11:21; 2 **Esdr** 13 [Neh 3]: 28; **cf.**

BI-D. §62; Rob. 298).

1. *higher* προσαναβαίνω ἄ, *go up higher*, i.e., to a better place Lk 14:10.

2. *above, earlier* (as we say *above* in a citation when referring to *some*th. stated previously; Zen.-P. 59631, 10 [III BC] ἀνώτερον γεγράφαμεν; Polyb. 3, 1, 1 τρίτη ἀνώτερον βίβλω; Jos., Ant. 19, 212 καθάπερ ἄν. ἔφην; cf. AHeisenberg and LWenger, Byz. Pap. in d. Staatsbibl. zu München '14, No. 7, 47) ἄ. λέγειν Hb 10:8. M-M.*

ἀνωφελής, ἔς (Aeschyl., Thu.+; LXX; Ep. Arist. 253; Philo).

1. *useless* (PLond. 908, 31, cf. 28; Wsd 1:11; Is 44:10; Jer 2:8; Jos., Ant. 4, 191) νηστεία Hs 5, 1, 3. τὸ ἀνωφελές *uselessness* (Lucian, Dial. Mort. 15, 4) διὰ τὸ ἀσθενές καὶ ἄ. *because of its weakness and usel.* Hb 7:18.

2. *harmful* (Pla., Protag. 21 p. 334A; Pr 28:3; PsSol 16:8 ἁμαρτία ἄ.) of controversies Tit 3:9 (ἄν. with μάταιος as Is 44:9f). Of myths IMg 8:1. M-M.*

ἀξιαγάπητος, *on* *worthy of love* of pers. (w. ἀξιοθαύμαστος) IPhld 5:2.—Of things ὄνομα 1 Cl 1:1; ἥθος 21:7.*

ἀξίανος s. ἀξίαγνος.

ἀξιέπαινος, *on* (X. et al.; Appian, Ital. 6, Liby. 51 §224; Aelian, N.A. 2, 57) *worthy of praise* of the Roman church IRo inscr.*

ἀξίνη, ης, ἡ (Hom. +; BGU 1529, 4 [III BC]; Zen.-P, 59783; LXX) *ax* used for cutting wood (X., An. 1, 5, 12; Jer 26:22) Mt 3:10; Lk 3:9; 13:7 D. M-M. B. 561.*

ἀξίαγνος, *on* *worthy of sanctification* IRo inscr. (Lghtf. ἀξίαγνος).*

ἀξιοεπίτευκτος, *on* *worthy of success* IRo inscr. (s. Lghtf. ad loc.).*

ἀξιοθαύμαστος, *on* (X., Mem. 1, 4, 4; Appian, Bell. Civ. 1, 6 §24; Herm. Wr. 458, 16 Sc.; Ep. Arist. 282) *worthy of admiration* (w. ἀξιαγάπητος) IPhld 5:2.*

ἀξιοθέος, *on* *worthy of God* (Oenomaus [II AD] in Euseb., Pr. Ev. 5, 34, 4; Studia Pontica III No. 173 τῇ ἀξιοθέᾳ μητρί) of the church at Tralles ITr inscr.; at Rome IRo inscr. Of pers. Mg 2:1; Sm 12:2; τὰ ἄ. πρόσωπα IRo 1:1.*

ἀξιομακάριστος, *on* (X., Apol. 34; Cyrillus of Scyth. p. 235, 27) *worthy of blessing* IEph inscr.; IRo inscr. and 10:1; of Paul IEph 12:2.*

ἀξιονόμαστος, *on* *worthy of the name* πρεσβύτεριον IEph 4:1.*

ἀξιοπίστος, *on*—1. *trustworthy* (X., Pla, et al.; pap.; Pr 28:20; 2 Macc 15:11; Jos., C. Ap. 1, 4) οἱ δοκοῦντες ἄ. εἶναι καὶ ἑτεροδιδασκαλοῦντες *who seem to be worthy of confidence and yet teach error* IPol 3:1.

2. ironically, in a bad sense, *betraying confidence, pretentious, specious* (Lucian, Alex. 4; Charito 6, 9, 7; so the adv. Jos., Bell. 1, 508) φιλόσοφοι Dg 8:2; λύκοι ἄ. IPhld 2:2.—Suidas: ἀξιοπίστος οὐχὶ ὁ κατάπλαστος λέγεται ὑπὸ τῶν παλαιῶν καὶ τεραταῖα χρόνενος, ἀλλ' ὁ πιστὸς καὶ δόκιμος καὶ ἀξιοχρεῶς.*

ἀξιοπλοκος, *on* *worthily woven* στέφανος, fig., of a group of worthy pers. IMg 13:1.*

ἀξιοπρεπής, ἔς (X., Symp. 8, 40; Sym. Ps 89:16) *worthy of honor* of the Roman church IRo inscr.; of pers. ἀξιοπρεπέστατος ἐπίσκοπος *most esteemed bishop* IMg 13:1.*

ἄξιος, ἰα, *on* (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., loanw. in rabb.).

1. of things, in relation to other things, *corresponding, comparable, worthy*.

a. of price *equal in value* (Eur., Alc. 300; Ps.-Demosth. 13, 10; Herodian 2, 3 [of the value of a thing]; Pr 3:15; 8:11; Sir 26:15; cf. Nägeli 62) οὐκ ἄξια τὰ παθήματα πρὸς τ. μέλλουσιν δόξαν *the sufferings are not to be compared w. the glory to come* Ro 8:18 (Arrian, Anab. 6, 24, 1 οὐδὲ τὰ ξύμπαντα. . . ξυμβληθῆναι ἄξια εἶναι τοῖς. . . πόνοις=all [the trials] are not worthy to be compared with the miseries). οὐδενὸς ἄ. λόγου *worthy of no consideration* Dg 4:1 (λόγου ἄξ. Hdt. 4, 28; Pla., Ep. 7 p. 334E; Diod. S. 13, 65, 3 οὐδὲν ἄξιον λόγου πράξας; Dionys. Hal. 1, 22, 5; Dio Chrys. 22[39], 1; Vit. Hom. et Hes. 4); cf. vs. 4.

b. *gener.*, of any other relation (Diod. S. 4, 11, 1 ἄξιον τῆς ἀρετῆς=worthy of his valor; Jos., Vi. 250 βοῇ εὐνοίας ἄξια) καρποὶ ἄ. τῆς μετανοίας *fruits in keeping with your repentance* Lk 3:8; Mt 3:8. For this ἄ. τῆς μετανοίας ἔργα Ac 26:20. καρπὸς ἄ. οὗ ἔδωκεν *fruit which corresponds to what he gave us* 2 Cl 1:3. ἄ. πρᾶγμα ISm 11:3. ἄκκεπα IPol 6:2. ἔργα ἄ. τῶν ῥημάτων *deeds corresponding to the words* 2 Cl 13:3. πάσης ἀποδοχῆς ἄ. *worthy of full acceptance* 1 Ti 1:15; 4:9 (Ps.-Dicaearch. p. 144 l. 10 F. πάσης ἄξιος φιλίας). οὐδὲν ἄ. θανάτου *nothing deserving death* (cf. ἄξιον. . . τι θανάτου Plut., Marcus Cato 21, p. 349A) Lk 23:15; Ac 25:11, 25. θανάτου ἢ δεσμῶν ἄ. *nothing deserving death or imprisonment* 26:31 (cf. Hyperid. 3, 14; Appian, Iber. 31 §124 ἄξια θανάτου; Jos., Ant. 11, 144; Herm. Wr. 1, 20 ἄ. τοῦ θανάτου). Foll. by rel. clause ἄ. ὧν ἐπράξαμεν Lk 23:41.

c. **impers.** ἄξιόν ἐστι *it is worth while, fitting, proper* (Hyperid. 2, 3; 6, 3; 4 Macc 17:8; Ep. Arist. 4; 282) w. articular **inf. foll.** (Bl-D. §400, 3; Rob. 1059) τοῦ πορεύεσθαι 1 Cor 16:4. καθὼς ἅ. ἐστιν 2 Th 1:3.

2. of **pers. worthy, fit.**—a. in a good sense, w. **gen.** of the thing of which one is worthy τῆς τροφῆς *entitled to his food* Mt 10:10; D 13:1f. τῆς αἰωνίου ζωῆς Ac 13:46. τοῦ μισθοῦ Lk 10:7; 1 Ti 5:18. πάσης τιμῆς 6:1 (Dio Chrys. 14[31], 93; Lucian, Tox. 3 τιμῆς ἅ. παρὰ πάντων). ἅ. μετανοίας Hs 8, 6, 1.—W. **gen.** of the **pers.** οὐκ ἔστιν μου ἅ. *he is not worthy of me*=does not deserve to belong to me (perh. 'is not suited to me', s. 1 above) Mt 10:37f; cf. PK 3 p. 15, 17; D 15:1; ἅ. θεοῦ (Wsd 3:5) IEph 2:1; 4:1; cf. 15:1; IRO 10:2; ὃν οὐκ ἦν ἅ. ὁ κόσμος *of whom the world was not worthy*=did not deserve to possess them Hb 11:38.—W. **inf. foll.** (M. Ant. 8, 42 οὐκ εἰμι ἄξιος with **inf.**; BGU 1141, 15 [13 BC]; Jos., Ant. 4, 179) οὐκέτι εἰμι ἅ. κληθῆναι υἱός σου *I am no longer fit to be called your son* Lk 15:19, 21; cf. Ac 13:25; Rv 4:11; 5:2, 4, 9, 12 (WCvUnnik, BRigaux-Festschr. '70, 445-61); B 14:1; IEph 1:3; Mg 14; Tr 13:1; Sm 11:1; Hs 8, 2, 5.—W. **gen.** of the **inf.** MPol 10:2. **Foll.** by ἵνα (Bl-D. §393, 4; Rob. 658) ἅ. ἵνα λύσω τὸν ἱμάντα *good enough to untie the thong* J 1:27 (ικανός P66 75). **Foll.** by a rel. clause ἅ. ἐστιν ὃ παρέξη τοῦτο Lk 7:4 (Bl-D. §5, 3b; 379; Rob. 724). **Abs.** (PPetr. II 15[3], 8 ἅ. γὰρ ἐστιν ὁ ἄνθρωπος; 2 Macc 15:21) ἅ. εἰσιν *they deserve to* Rv 3:4; 16:6; Mt 10:11, 13; 22:8; IEph 2:2; Mg 12; Tr 4:2; IRO 9:2; ISm 9:2; cf. IPol 8:1; Hs 6, 3, 3; 8, 11, 1; B 9:9; 14:4; 21:8. ἅ. τινα ἡγεῖσθαι (Job 30:1) Hv 2, 1, 2; 3, 3, 4; 4, 1, 3; m 4, 2, 1; s 7:5; w. ἵνα **foll.** Hs 9, 28, 5. As an epithet of persons IMg 2.

b. in a bad sense (Ael. Aristid. 34 p. 650 D. ἅ. ὀργῆς ἅ. πληγῶν (Dt 25:2; cf. Jos., Ant. 13, 294) *deserving blows* Lk 12:48. ἅ. θανάτου (Nicol. Dam.: 90 fgm. 4 p. 335, 12f Jac.; Appian, Bell. Civ. 2, 108 §452) Ac 23:29; Ro 1:32. **Comp.** ἀξιώτερος (Dit., Syll.3 218, 25) Hv 3, 4, 3.—JA Kleist, 'Axios' in the Gospels: CBQ 6, '44, 342-6; KStendahl, Nuntius 7, '52, 53f. M-M.*

ἀξιῶ **impf.** ἡξίου; **fut.** ἀξιῶσω; 1 **aor.** ἡξίωσα; **pres. imper. pass.** ἀξιούσθω; 1 **aor. pass.** ἡξιώθην; 1 **fut. pass.** ἀξιωθήσομαι; **pf. pass.** ἡξίωμαι (trag., Hdt.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.). 1.—a. *consider worthy, deserving* τινά τινος (Diod. S. 17, 76, 3 τιμῆς ἡξίωσαν αὐτόν; schol. on Nicander, Alex. 8; 2 Macc 9:15; Jos., Vi. 231) *someone of someth.* σὲ λόγου (Eur., Med. 962 ἡμᾶς ἀξιοῖ λόγου) *you of a discussion* MPol 10:2; cf. 14:2. **Pass.** (Diod. S. 16, 59, 2 τ. στρατηγίας ἡξιωμένους; schol. on Apollon. Rhod. 4, 1212-14a; Jos., Ant. 2, 258 τιμῆς) διπλῆς τιμῆς ἀξιούσθαι 1 Ti 5:17. δόξης Hb 3:3. In a bad sense (Hdt. 3, 145; Diod. S. 16, 64, 1 ὑπὸ τοῦ δαιμονίου τιμωρίας ἡξιώθησαν) χειρόνος τιμωρίας 10:29 (Diod. S. 34+35, fgm. 3 τῆς αὐτῆς τιμωρίας ἀξιῶσαί τινα). W. **inf. foll.** οὐδὲ ἐμαυτὸν ἡξίωσα πρὸς σὲ ἐλθεῖν *I did not consider myself worthy to come to you* Lk 7:7; MPol 20:1. **Pass.** *be considered worthy* w. **inf. foll.** (Simplicius in Epict. p. 110, 37 ἀξιούσθαι μανθάνειν; Gen 31:28) IEph 9:2; 21:2; IMg 2:14; IRO 1:1.

b. *make worthy* τινά τινος *someone of someth.* ἵνα ὑμᾶς ἀξιώσῃ τ. κλήσεως ὁ θεός *that God may make you worthy of the call* which you are already heeding 2 Th 1:11. **Pass.** Dg 9:1. 2.—a. *consider suitable, fitting* (Appian, Bell. Civ. 1, 34 §154; Philo, Spec. Leg. 1, 319; Jos., Ant. 1, 307), hence *desire, request* w. **inf. foll.** (EpJer 40) ἡξίου, μὴ συμπαράλαμβάνειν τοῦτον *he insisted (impf.) that they should not take him along* Ac 15:38. ἀξιούμεν παρὰ σοῦ ἀκοῦσαι *we desire to hear from you* 28:22; cf. Dg 3:2; 7:1.

b. **gener.** *ask, request, pray* (X., Mem. 3, 11, 12; Herodas 6, 79; so mostly LXX) w. **inf. foll.** (Alex. Aphr., An. Mant. II 1 p. 184, 2 ἀξ. παρὰ θεῶν μαθεῖν=ask to learn from the gods; Jos., Ant. 1, 338) Ac 13:42f v.l.; 1 Cl 51:1; 53:5; 59:4. W. **acc.** of the **pers.** and ἵνα **foll.** Hv 4, 1, 3. Only w. **acc.** of the **pers.** 1 Cl 55:6. In the passages from 1 Cl and H the request is directed to God (so UPZ 78, 22 [159 BC]. Prayers for vengeance from Rheneia in Dssm., LO 352, 354 [LAE 423ff]=Dit., Syll.3 1181, 1 [II/I BC] ἐπικαλοῦμαι καὶ ἀξιῶ τ. θεὸν τὸν ὑψιστον. Jer 7:16; 11:14; Ep. Arist. 245). M-M.*

ἀξίως **adv.** (Soph., Hdt.+; inscr., pap., LXX; Ep. Arist. 32; 39) *worthily, in a manner worthy of, suitably* w. **gen.** of the **pers. foll.** τοῦ θεοῦ (Hyperid. 3:25 τῆς θεοῦ) 1 Th 2:12; 3J 6; cf. Pol 5:2; 1 Cl 21:1. τοῦ κυρίου Col 1:10 (cf. on these formulas, which have many counterparts in the inscr., Dssm., NB 75f [BS 248f]; Nägeli 54; Thieme 21). τῶν ἁγίων Ro 16:2. ὑπηρετῶν Dg 11:1. W. **gen.** of the thing (Diod. S. 1, 51, 7 τῆς ἀληθείας ἅ.; Appian, Bell. Civ. 5, 36 §146 ἅ. τῆς ἀνάγκης=in a manner corresponding to the necessity; Wsd 7:15) τοῦ εὐαγγελίου Phil 1:27. τῆς κλήσεως Eph 4:1. τῆς ἐντολῆς Pol 5:1. Without such a **gen.** ἀγαπᾶν τινα ἅ. *love someone in a suitable manner* (= 'as he deserves'; cf. Thu. 3, 40, 8 κολάσατε ἀξίως τούτους. Wsd 16:1; Sir 14:11) MPol 17:3. M-M. s.v. ἄξιος. *

ἀοίκητος, ον (Hes., Hdt.+; LXX) *uninhabited* Papias 3.*

ἄοκνος, ον (Hes.+; pap.; Pr 6:11a) *untiring ἀγάπη IPol 7:2. ὃν ἀγαπητὸν λίαν ἔχετε καὶ ἄοκνον whom you hold esp. dear to you, and who is resolute (lit. 'without hesitation') ibid. **

ἀόκνως **adv.** (Hippocr. et al.; Dit., Syll.3 762, 30; PSI 621, 6 [III BC]; UPZ 145, 46 [164 BC]; Jos., Ant. 5, 238) *without hesitation προσέρχεσθαι τινι 1 Cl 33:8. **

ἀόρατος, ον (Isocr.+; LXX) *unseen, invisible* of God (Diod. S. 2, 21, 7; Cornutus 5 p. 5, 3; Maximus Tyr. 2, 10a; 11, 9d; PGM 5, 123; 12, 265; 13, 71; Herm. Wr. 11, 22; 14, 3; Philo, Op. Mundi 69, Mos. 2, 65, Spec. Leg. 1, 18; 20; 46 al.; Jos., Bell. 7, 346; Sib. Or. fgm. 1, 8. HDaxer, Ro 1:18-2:20 im Verh. z. spätjüd. Lehrauffassung, Diss. Rostock '14, 11. Cf. Ltzm., Hdb. on Ro 1:20 [lit.]. FBoll, Studien über Claud. Ptolem. 1894, 68. RBultmann, ZNW 29, '30, 169-92. EFascher, Deus invisibilis: Marb. Theol. Studien '31, 41-77) Col 1:15; 1 Ti 1:17; Hb 11:27; 2 Cl 20:5; PK 2 p. 13, 24; Dg 7:2. Of divine attributes δύναμις (cf. Philo, Somn. 2, 291) Hv 1, 3, 4; 3, 3, 5. τὰ ἄ τοῦ θεοῦ *God's invisible attributes* Ro 1:20. Of Christ, who is described as ἅ. ἐπίσκοπος IMg 3:2 or as ὁ ἅ., ὁ δι' ἡμᾶς

όρατός IPol 3:2. τὰ ἄ. *the invisible world* (opp. τὰ ὀρατά *the visible world*, like Philo, Congr. Erud. Gr. 25) Col 1:16; ITr 5:2; IRo 5:3; IPol 2:2. ἄρχοντες ὀρατοὶ καὶ ἄ. *rulers visible and invisible* ISm 6:1. θεσαυροὶ ἄ. B 11:4(Is 45:3). ψυχὴ (Philo, Virt. 57, 172) Dg 6:4. θεοσέβεια *ibid.* M-M.*

ἀόργητος, ον (Aristot.+; Stoic t.t. in sense ‘without passions’; cf. Philo, Praem. 77 [Moses]) *free from anger* of God (w. χρηστός, ἀγαθός and ἀληθής) Dg 8:8. ἄ. ὑπάρχει πρὸς πᾶσαν τ. κτίσιν αὐτοῦ *he is free from wrath toward all his creation* 1 Cl 19:3. τὸ ἀόργητον αὐτοῦ *his freedom from passion* IPHld 1:2 (τὸ ἄ. Epict. 3, 20, 9; M. Ant. 1, 1).*

ἀπαγγέλλω impf. ἀπήγγελλον; fut. ἀπαγγελῶ; 1 aor. ἀπήγγειλα; 2 aor. pass. ἀπηγγέλην BI-D. §76, 1; Mlt.-H. 226 (Hom.+; inscr., pap., LXX).

1. *report, announce, tell* (Jos., Vi. 62 al.) w. dat. of the pers. Mt 2:8; 14:12; 28:8; Mk 16:10, 13; Ac 22:26; 23:16. W. dat. of the pers. and acc. of the thing (Gen 37:5; 42:29; 44:24 al.) Mt 28:11; Mk 6:30 al.; 1 Cl 65:1; Hs 5, 2, 11. Only w. acc. of the thing: πάντα Mt 8:33. περί τινος 1 Th 1:9. τί περί τινος Ac 28:21. τινὶ περί τινος (X., An. 1, 7, 2; Gen 26:32; Esth 6:2; 1 Macc 14:21) Lk 7:18; 13:1 (Plut., Mor. 509C; J 16:25. τί πρὸς τινα (Hyperid. 3, 14; Epict. 3, 4, 1; 2 Km 15:13) Ac 16:36, 38 D; ἄ. εὖς τὴν πόλιν *bring a report into the city* (X., Hell. 2, 2, 14) Mk 5:14; Lk 8:34 (cf. Jos., Ant. 5, 357 ἀπαγγελομένης τῆς ἡττης εἰς τὴν Σιλωά; Am 4:13; 1 Macc 6:5). Used w. λέγων J 4:51 t.r.; Ac 5:22. W. dat. of the pers. foll. by acc. and inf. IPHld 10:1. Foll. by a relative clause Mt 11:4; Lk 7:22; Ac 4:23; 23:19. W. πῶς foll. Lk 8:36; Ac 11:13. W. ὅτι foll. Lk 18:37. W. acc. and inf. Ac 12:14. W. ὡς foll. (1 Esdr 5:37) Lk 8:47 (BI-D. §396; Rob. 726).

2. *proclaim* (of someth. in the present or fut.) κρίσιν τοῖς ἔθνεσιν Mt 12:18; (w. μαρτυρεῖν) τὴν ζωὴν 1J 1:2; cf. vs. 3; τὸ ὄνομά σου τοῖς ἀδελφοῖς Hb 2:12; ἄ. ἐνώπιόν τινος (Ps 141:3) in the sense *tell openly or frankly* (Gen 12:18; 1 Km 9:19) ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ *she confessed before all the people* Lk 8:47; cf. 1 Cor 14:25. W. dat. and inf. foll. τ. ἔθνεσιν ἄ. μετανοεῖν καὶ ἐπιστρέφειν *they declared to the Gentiles that they should repent*. . . Ac 26:20. Foll. by ἵνα to introduce a command which is to be transmitted to another Mt 28:10 (cf. Polyaeus 7, 15, 2 Xerxes’ command: ἅπιτε κ. τοῖς Ἑλλήσιν ἀπαγγεῖλατε, ὅσα ἐωράκατε).—JSchniewind, TW I 64-6. M-M.

ἀπάγχω 1 aor. mid. ἀπηγάμην (Hom.+; Jos., Ant. 12, 256; 15, 176) mid. *hang oneself* (so since Aeschyl., Hdt.; Epict.; PSI 177, 10; PGM 4, 1911; 2 Km 17:23; Tob 3:10.—Mlt. 155) of Judas Mt 27:5 (ἀπελθὼν ἀπήγατο like Epict. 1, 2, 3). S. Ἰούδας 6.*

ἀπάγω 2 aor. ἀπήγαγον; 1 aor. pass. ἀπήχθην Ac 12:19 (Hom.+; inscr., pap., LXX; Philo; Jos., C. Ap. 2, 271; Test. 12 Patr.) *lead away*.

1. *gener.*, to water Lk 13:15. W. acc. of the pers. and indication of the goal (Ps 59:11; 3 Km 1:38) με εἰς τὴν Ἀρκαδίαν Hs 9, 1, 4 (Diod. S. 5, 51, 4 Διόνυσος ἀπήγαγε τὴν Ἀριάδην εἰς τὸ ὄρος).

2. *legal t.t.*—a. *bring before* πρὸς Καϊάφαν Mt 26:57. πρὸς τὸν ἀρχιερέα Mk 14:53.—Mt 27:2. Of a witness Ac 23:17.

b. *lead away* a prisoner or condemned man (cf. Andoc. 4, 181; Demosth. 23, 80; PPetr. II 10[2], 7; PLille 7, 13 οὗτος ἀπήγαγόν με εἰς τὸ δεσμοτήριον; Dit., Or. 90, 14; Gen 39:22; Philo, De Jos. 154) Mk 14:44; 15:16.

c. *lead away* to execution (Diod. S. 13, 102, 3; POxy. 33; Sus 45 Theod.; EpJer 17; Jos., Bell. 6, 155, Ant. 19, 269) ἄ. εἰς τὸ σταυρῶσαι *to crucify (him)* Mt 27:31. With no addition (Aesop., Fab. 56 P.; Esth 1:10) Lk 23:26; J 19:16 s, but s. also P66 ed. VMartin, Papyrus Bodmer II, Supplement, ’58, 38. Pass. ἐκέλευσεν ἀπαχθῆναι *he ordered that they be led away* (Polyaeus 5, 2, 16 ἀπαχθῆναι προσέταξεν) to execution Ac 12:19. εἰς Ρώμην IEph 21:2.

3. *intr.* of a road *lead* (like Lat. ducere) εἰς τι (Stephanus Byzantius [VI AD], Ethnica ed. AMeineke I [1849] p. 287 Εὐτρησις, κόμη. . . κεῖται παρὰ τ. ὁδὸν τὴν ἐκ θεσπιῶν εἰς Πλαταιάς ἀπάγουσαν) εἰς τ. ἀπώλειαν *to destruction* Mt 7:13. εἰς τ. ζωὴν vs. 14.

4. *pass.* *be misled, carried away* (Lucian, Catapl. 26 πρὸς ὕβριν) πρὸς τὰ εἰδῶλα *led astray to idols* 1 Cor 12:2. ἡ δοναῖς καὶ ἐπιθυμίαις ἀπαγόμενοι *carried away by pleasures and desires* Dg 9:1. M-M.

ἀπαθής, ἐς *incapable of suffering* (so Pla. et al; Teles p. 56:14; Porphy., Abst.2, 61; Herm. Wr. 2, 12; Philo; Jos., Bell. 5, 417.—Jos., Ant. 1, 284=without having suffered, also Dio Chrys. 19[36], 40; Appian, Liby. 111 §522) of Christ (opp. παθητός like Proclus, Theol. 80 p. 74, 33) IEph 7:2; IPol 3:2.*

ἀπαίδευτος, ον (Eur., Pla.+; LXX; Philo; Jos., C. Ap. 2, 37; Sib. Or. 3, 670, mostly of pers.) *uninstructed, uneducated* (w. ἄφρων, ἄσυνετος, μωρός) 1 Cl 39:1. ζητήσεις *stupid speculations* 2 Ti 2:23 (cf. Xenophon, Ep. 2 Ad Crit. p. 789 γνώμη ἄ.; Pla., Phaedr. 269B ῥῆμα ἄ.). M-M.*

ἀπαίρω 1 aor. pass. ἀπήρθην (Eur., Hdt.+; LXX; Jos., Bell. 4, 87, Vi. 422) *take away* τινὰ ἀπὸ τινος, in our lit. only pass. ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος *when the bridegroom is taken away from them* Mt 9:15; Mk 2:20 (GBraumann, Novum Testamentum 6, ’63, 264-67); Lk 5:35. Yet there is no need to assume the necessity of force Ac 1:9 D (PPetr. II 13[5], 5 [III BC] ἀπηρμένους=gone on a journey. Cf. PLeipz. 47, 12 [IV AD]). M-M.*

ἀπαιτέω (trag., Hdt.+; inscr., pap., LXX, Philo, Joseph.).

1. *ask for or demand* something back, *dun*, of a loan or stolen property (Theophr., Char. 10, 2; Phalaris, Ep. 83,

1; 2; **Dit.**, Syll.3 955, 18; **BGU** 183, 8; **Sir** 20:15; **Philo**, De Jos. 227) τὶ ἀπὸ τίνος **Lk** 6:30. **W.** obj. supplied from the context ἀπὸ τίνος **His** 8, 1, 5; cf. **D** 1:4. **Abs.** 1:5. Using the concept of life as a loan (**Cicero**, De Rep. 1, 3, 4; cf. **Epict.** 4, 1, 172; **Wsd** 15:8) τὴν ψυχὴν ἀπαιτοῦσιν ἀπὸ σοῦ *they are demanding your soul fr. you, i.e., your soul will be demanded of you* **Lk** 12:20 (v.l. αἰτοῦσιν).

2. **gener.** demand, desire (**Diod. S.** 16, 56, 3; **Jos.**, **Ant.** 12, 181; **PBerl.** 11, 662, 26 [I AD. **Bolsson**, **Pap.** briefe aus d. frühest. Römerzeit, Diss. Ups. '25, p. 100] ὁ τόπος ἀπαιτεῖ=the place demands) ὁ καιρὸς ἀπαιτεῖ σε *the time demands you, i.e., a man like you* **IPol** 2:3 (**Procop. Soph.**, **Ep.** 54 καιρὸς γράμματα ἀπαιτῶν=time that demands a letter). 1 Pt 3:15 v.l. **M-M**.*

ἀπαλγέω pf. ἀπῆλγηκα (**Thu.** 2, 61, 4+; **Philo**, Exs. 135) *become callous, languish* (**Polyb.** 1, 35, 5 ἀπληγικυίας ψυχάς; 16, 12, 7; **Cass. Dio** 48, 37; cf. **Nägeli** 34) ἀπληγικότες **Eph** 4:19 (v.l. ἀπληπικότες). *

ἀπαλλάσσω 1 aor. ἀπῆλλαξα; **pf. pass.** ἀπῆλλαγμαι; 2 aor. pass. ἀπῆλλάγην (**Aeschyl.**, **Hdt.**+; **inscr.**, **pap.**, **LXX**, **Philo**, **Joseph.**).

1. **act. trans.** free, release τούτους **Hb** 2:15 (cf. **Jos.**, **Ant.** 11, 270; 13, 363). αὐτόν from an evil spirit **Lk** 9:40 **D**.

2. **pass.—a.** be released, be cured (**PTebt.** 104, 31; **POxy.** 104, 26; **PGenève** 21, 12; **Philo**, Spec. Leg. 3, 107) δὸς ἐργασίαν ἀπῆλλάχθαι ἀπ' αὐτοῦ *do your best to come to a settlement w. him lit., get rid of him* **Lk** 12:58. Sick people are cured ἀπὸ ἡσυχίας ἀσθενείας **Ac** 5:15 **D** (**Jos.**, **Ant.** 2, 33).

b. intr. leave, depart (**Philo**, Spec. Leg. 2, 85; **Jos.**, **Ant.** 5, 143) ἀπὸ τίνος (**X.**, **An.** 7, 1, 4; **Phlegon**: 257 fgm. 36, 1, 2 **Jac.**; **Mitteis**, **Chrest.** 284, 12; **PRyl.** 154, 26 ἀπαλλασσομένης ἀπ' αὐτοῦ) of diseases **Ac** 19:12 (cf. **Ps.-Pla.**, **Eryx.** 401C εἰ αἱ νόσοι ἀπαλλαγήσαν ἐκ τ. σωμάτων; **PGM** 13, 245). τοῦ κόσμου depart from the world **euphem.** for die 1 **CI** 5:7. For this τοῦ βίου (**Eur.**, **Hel.** 102; **PFay.** 19, 19 ἀπαλλάσσομαι τοῦ βίου) **MPol** 3. εἰς οἶκον go home **GP** 14:59; 2 **CI** 17:3. **M-M**.*

ἀπαλλοτριόω 1 aor. ἀπῆλλοτριώσα; **pf. pass. ptc.** ἀπῆλλοτριωμένος (**Hippocr.**, **Pla.**+; **inscr.**, **pap.**, **LXX**) *estrangle, alienate* τινά τίνος (**Dit.**, Syll.3 495, 164 [III BC]; **Sir** 11:34; **Jos.**, **Ant.** 4, 3) γαμετάς ἀνδρῶν *wives from their husbands* 1 **CI** 6:3. ἡμᾶς τοῦ καλῶς ἔχοντος *us from what is right* 14:2.—**Pass.** (**Polyb.** 1, 79, 6; **Ezk** 14:5, 7; 3 **Macc** 1:3; **Test. Benj.** 10:10; **Herm. Wr.** 13, 1 τ. κόσμοι) ἀπῆλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ *estranged from the life of God* **Eph** 4:18. τῆς πολιτείας τοῦ Ἰσραὴλ *excluded from the commonwealth of Israel* 2:12. **W.** ἐχθρός **Col** 1:21. **M-M**.*

ἀπαλός, ἡ, ὄν (**Hom.**+; **Zen.-P.** 22, 9=Sb 6728 [257/6 BC]; **LXX**; **Jos.**, **Bell.** 2, 120) *tender* of the young shoots of the fig tree ὅταν ὁ κλάδος αὐτῆς ἅ. γένηται *when its branch becomes tender, i.e. sprouts* **Mt** 24:32; **Mk** 13:28 (a favorite expression **w.** plants in **Theocr.** 5, 55; 8, 67; 11, 57; 15, 113).*

ἀπαναίνομαι (**Hom.**+; **LXX**) *reject, disown w. acc.* (**Hippocr.**, **Mul.** 2, 179 the wife τὸν ἄνδρα ἀπαναίνεται) **νουθέτημα παντοκράτορος** 1 **CI** 56:6 (**Job** 5:17).*

ἀπάνθρωπος, ον (**trag.**+; **Jos.**, **Ant.** 8, 117; 16, 42; **pap.**) *inhuman* βασιανισταί **MPol** 2:3.*

ἀπαντάω fut. ἀπαντήσω; 1 aor. ἀπήνησα (**Eur.**, **Hdt.** +; **inscr.**, **pap.**, **LXX**; **Ep. Arist.** 36; **Philo**, **Migr. Abr.** 82; **Joseph.**; cf. **Anz** 351) *meet* τινί someone (**Appian**, **Liby.** 109 §515, **Bell. Civ.** 4, 36 §152; 1 **Km** 25:20; **Jos.**, **Ant.** 1, 179; 6, 189) **Mk** 14:13; **Ac** 16:16 t.r. Without obj. (**Hyperid.**, fgm. 205) ἀπήνησαν δέκα λεπροὶ ἄνδρες *ten lepers came toward him* **Lk** 17:12 (v.l. ὑπήνησαν; **gener.** in the mss. ὑπαντάω is interchanged **w.** ἅ., as **Mt** 28:9; **Mk** 5:2; **Lk** 14:31; **J** 4:51; **Ac** 16:16).—οὐδέν σοι ἀπήνησεν; *did nothing meet you?* **Hv** 4, 2, 3 (fr. the context=come toward, not=happen to. **ἀπ.** has the latter **mng.** **Polyb.** 4, 38, 10; **Diod. S.** 15, 58, 4; **Gen** 49:1; **Jer** 13:22; **Sir** 31:22; 33:1). **M-M**. **B.** 1366.*

ἀπάντησις, εως, ἡ (**Soph.**+; **Polyb.** 5, 26, 8; **Diod. S.** 18, 59, 3 et al.; **inscr.**, **pap.**, **LXX**; **Ep. Arist.** 91; **Jos.**, **Ant.** 7, 276; cf. **Nägeli** 30; **Mlt.** 14, note 4; 242; **loanw.** in rabb. [TW I 380]) *meeting* only in the formula εἰς ἀπάντησιν (**LXX** freq. in friendly and hostile **mng.**) *to meet. Abs.* (**PTebt.** 43 I, 7[118 BC] παρεγενήθημεν εἰς ἅπ.; 1 **Km** 13:15) ἐξέρχεσθαι εἰς ἅ. **Mt** 25:6 (vv. 11. add a **gen.** or **dat.** [so also **J** 12:13 v.l.]). **W. dat.** (1 **Km** 4:1; 13:10; 1 **Ch** 14:8; **Jos.**, **Ant.** 13, 101) ἐρχεσθαι εἰς ἅ. τινι (**Jdth** 5:4) **Ac** 28:15. **W. gen.** (**Pel.-Leg.** p. 19; 1 **Km** 30:21; 2 **Km** 19:26) **Mt** 27:32D. ἀρπάζεσθαι εἰς ἅ. τοῦ κυρίου εἰς ἀέρα *be snatched up to meet the Lord in the air* 1 **Th** 4:17 (s. **EPeterson**, D. Einholung des Kyrios: **ZsystTh** 7, '30, 682-702.—**Diod. S.** 34+35, fgm. 33, 2 of the bringing in of the Great Mother of the gods by the Romans). **M-M**.*

ἅπαξ adv. (**Hom.**+; **inscr.**, **pap.**, **LXX**, **Philo**; **Jos.**, **Vi** 82 *once*).

1. as an actual numer. concept ἅ. ἐλιθάσθην *I was stoned once* 2 **Cor** 11:25. ἅ. πεφανέρωται **Hb** 9:26. ἅ. ἀποθανεῖν vs. 27 (**Proverbia** **Aesop**i 141P.: πλέον ἢ ἅπαξ οὐδεὶς ἄνθρωπος θνήσκει; cf. 1 Pt 3:18. ἅ. προσενεχθείς **Hb** 9:28. **W. gen. foll.** ἅ. τοῦ ἐνιαυτοῦ (**Hdt.** 2, 59; **Ex** 30:10; **Lev** 16:34) *once a year* **Hb** 9:7. ἔτι ἅ. (2 **Macc** 3:37; **Judg** 16:18, 28) *once more*=for the last time (**Aeschyl.**, **Ag.** 1322; **Judg** 6:39) 12:26f (**Hg** 2:6). ἅ. καὶ δῖς (**Dionys. Hal.** 8, 56, 1 οὐχ ἅ. ἀλλὰ καὶ δῖς; **Ael. Aristid.** 36, 91 K.=48 p. 474 D.: ἅ. ἡ δῖς. **Anna Comn.**, **Alexias** 3, 3 ed. **Reiff.** I 102, 17 καὶ ἅ. καὶ δῖς; 1 **Km** 17:39; 2 **Esdr** 23 [Neh 13]:20cc 3:30) *again and again, more than once* (**LMorris**, **Novum Testamentum** 1, '56, 205-8) **Phil** 4:16; 1 **Th** 2:18; 1 **CI** 53:3 (**Dt** 9:13). **W.** weakening of the numer. idea ἐπεὶ ἅ. (**Thu.** 7, 44, 7; **X.**, **An.** 1, 9, 10; **Menand.**, **Pap.** **Did.** 36 J.; **Chio**, **Ep.** 14, 1; **POxy.** 1102, 8 ἐπεὶ ἅ.

προσῆλθε τῇ κληρονομίᾳ) *since for once* Hv 3, 3, 4; m 4, 4, 1; so *prob. once* in Hb 6:4.

2. *once for all* (Hippocr., Ep. 27, 41; Aelian, V.H. 2, 30; Philostrat., Ep. 7, 2; PLeipz. 34, 20; 35, 19; Ps 88:36; PsSol 12:6; Philo, Ebr. 198; Jos., Bell. 2, 158, Ant. 4, 140) Hb 10:2; Jd 3, 5. M-M and suppl. *

ἀπαράβατος, ον (belonging to H.Gk. [Phryn. p. 313 L.]; not LXX) in Hb 7:24 is *usu. interpr. without a successor*. But this *mng.* is found nowhere else. ἀ. rather has the sense *permanent, unchangeable* (Stoic. II 266; 293; Plut., Mor. 410F; 745D; Epict. 2, 15, 1, Ench. 51, 2; Herm. Wr. 494, 26 Sc.; Philo, Aet. M. 112; Jos., C. Ap. 2, 293; PRyl. 65, 18 [I BC]; PLond. 1015, 12 ἀτρώτα καὶ ἀσάλευτα καὶ ἀπαράβατα). M-M. *

ἀπαρασκευάστος, ον (X.+; Jos., Ant. 4, 293; Nägeli 16) *not ready, unprepared* (actually a military t.t.) εὐρεῖν τινα ἀ. *find someone not in readiness* 2 Cor 9:4. *

ἀπαρθῆ s. ἀπαίρω.

ἀπαρνέομαι fut. ἀπαρνήσομαι; 1 aor. ἀπήρνησάμην; pf. pass. ἀπήρνημαι ISm 5:2; 1 fut. pass. ἀπαρνηθήσομαι (Bl-D. §78; 311); irreg. act. aor. ἀπαρνήσαι Hs 1:5 (Soph., Hdt.+) *deny* τινά (Is 31:7) Christ (of Peter's denial; MGoguel, Did Peter Deny his Lord? HTR 25, '32, 1-27) Mt 26:34f, 75; Mk 14:30f, 72; Lk 22:61. In full ἕως τρίς με ἀπαρνήσῃ μὴ εὐδέναι *until you have denied three times that you know me vs. 34* (on the constr. cf. Soph., Ant. 422 καταρνή μὴ δεδρακέναι τάδε;). τὸν κύριον Hv 3, 6, 5. ISm 5:2 (Lucian, M. Peregr. 13 p. 337 θεοῦς). Abs. (but sc. τὸν κύριον) Hs 8, 8, 2; τ. νόμον s 1:5 (Diod. S. 20, 63, 4 ἀ. τὴν ἐπιστήμην=deny, refuse to acknowledge his [former] trade [as a potter]—opp. καυχάομαι=be proud of it; Sib. Or. 4, 27f νηοὺς κ. βωμοῦς). ἀ. ἐαυτὸν *deny himself*=act in a wholly selfless manner, give up his personality Mt 16:24; Mk 8:34 (Lk 9:23 v.l.). AFridrichsen, 'S. selbst verleugnen': Con. Neot. 2, '36, 1-8. 6, '42, 94-6, Sv. exeg. Årsbok 5, '40, 158-62; JLebreton, La doctrine du renoncement dans le NT: Nouv. Rev. théol. 65, '38, 385-412. Pass. (Soph., Philoct. 527; Pla., 7th Letter p. 338E; Herodas 4, 74) ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων *he will be denied (i.e., not recognized) before the angels* Lk 12:9 (Ps.-Callisth. 2, 8, 10 ἀπαρνέομαι=reject, wish to know nothing of). M-M. *

ἀπαρτί adv. (Hdt., Hippocr.+; Teleclides [V BC]) *exactly, certainly* (ἀ.=ἀπηρτισμένως, τελείως, ἀκριβῶς Phryn. 20f Lob.; cf. Suidas s.v. and Bekker, Anecd. Gr. 418, 15; this *mng.* is also *poss.* for Aristoph., Pl. 388) may be the correct *rdg.* for ἀπ' ἄρτι Rv 14:13, if ναί is rejected as a gloss; also Mt 26:29, 64 (Bl-D. §12 app.; ADebrunner, after AFridrichsen, Coniect. Neot. XI, '47, 45-9). *

ἀπάρτι s. ἀπ' ἄρτι s.v. ἄρτι 3.

ἀπαρτίζω 1 aor. ἀπήρτισα; pf. pass. ἀπήρτισμαι, ptc. ἀπηρτισμένος (Aeschyl., Hippocr.+; pap.) *finish, complete* (Polyb. 31, 12, 10; 31, 13, 1; Diod. S. 1, 11, 6 et al.; POxy. 908, 23; 936, 22; PLeipz. 105, 11; 3 Km 9:25 A; Jos., Ant. 3, 146; 8, 130) τι: ἔργον τελείως ἀ. *complete a task perfectly* IEph 1:1. τὸν ἴδιον κλῆρον *fulfill his own destiny* MPol 6:2. ὅταν αὐτὸ ἀπαρτίσῃτε *when you complete it* IPol 7:3. Of God ὁ ἀπαρτίσας αὐτά *who perfected them* Hs 5, 5, 2. Also τινά (POxy. 724, 11 [II AD] ἐὰν αὐτὸν ἀπαρτίσῃς) *make someone complete* με ἀπαρτίσει IPhld 5:1. Pass. παρὰ θεῶ ἀπηρτισμένος IEph 19:3. ἀπήρτισμαι ἐν Ἰ. Χριστῷ 3:1. M-M. s.v. ἀπαρτισμός.

ἀπάρτισμα, ατος, τό (3 Km 7:9 Sym.) *completion* ἀ. ἀφθαρσίας *consummation of immortality* IPhld 9:2. *

ἀπαρτισμός, οῦ, ὁ (Chrysippus: Stoic. II 164; Dionys. Hal., De Comp. Verb. 24; Apollon. Dysc., De Adv. p. 532, 8; pap., in Mitteis, Chrestomathie 88 IV, 25 [II AD]; PGiess. 67, 8ff) *completion* ἀ. (sc. πύργου) Lk 14:28. M-M. *

ἀπαρχή, ἥς, ἡ (Soph., Hdt.+; inscr. pap., LXX, Philo, Joseph., Test. 12 Patr.; Celsus 8, 33)

1. *sacrificial t.t. first-fruits* of any kind (incl. animals, both domesticated and wild [for the latter Arrian, Cyneg. 33, 1]), which were holy to the divinity and were consecrated before the rest could be put to secular use (cf. Theopomp. [IV BC]; 115 fgm. 334 Jac.; Cornutus 28 p. 55, 9; Ael. Aristid. 45 p. 136 D.; Theophyl. Sym., Ep. 29 Πανὶ τοῦ ποιμνίου τὰς ἀπαρχάς; Dit., Or. 179 [I BC]; PSI 690, 11; Porphyry., Abst. 2, 61 θεοῖς ἀρίστη μὲν ἀπαρχὴ νοῦς καθαρός).

a. *lit.* εἰ ἡ ἀ. ἀγία, καὶ τὸ φύραμα *if the firstfruits (of dough) are holy, so is the whole lump* Ro 11:16 (on first-fruits of bread dough, Num 15:18-21, cf. D. Mischna ed. Beer-Holtzmann I 9: Challa by KAlbrecht '13). In full ἀ. γεννημάτων ληνοῦ καὶ ἄλωνος, βοῶν τε καὶ προβάτων *the first-fruits of the produce of wine-press and threshing-floor, of cattle and sheep* D 13:3, cf. 5f (s. Ex 22:28); ἀ. τῆς ἄλῳ 1 Cl 29:3. Assigned to the prophet, as to the priests and seers among the Gentiles (Artem. 3, 3) and in the OT to the priest D 13:3, 6f.

b. *fig.*—a. of persons *first-fruits* of Christians ἀ. τῆς Ἀσίας, i.e., the first convert in Asia Ro 16:5. ἀ. τῆς Ἀχαΐας 1 Cor 16:15. Perh. 2 Th 2:13 (ἀπαρχὴν acc. to cod. BFGP 33) the first converts of Thessalonica (so Harnack, SAB '10, 575ff); pl. 1 Cl 42:4. Gener. ἀ. τις τῶν αὐτοῦ κτισμάτων *a kind of first-fruits of his creatures* Js 1:18 (cf. Philo, Spec. Leg. 4, 180 of the Jews: τοῦ σύμπαντος ἀνθρώπων γένους ἀπενεμήθη οἷά τις ἀπαρχὴ τῷ ποιητῇ καὶ πατρί; Alex. Aphr., Fat. 1, II 2 p. 164, 10 τινὰ ἀπαρχὴν τῶν ἡμετέρων καρπῶν=a sort of first-fruit of our [spiritual] harvest. LElliott-Binns, NTS 3, '56/'57, 148-61). Here as Rv 14:4 the emphasis is less on chronological sequence than on quality (schol. on Eur., Or. 96 ἀπαρχὴ ἐλέγετο οὐ μόνον τ. πρῶτον τῇ τάξει, ἀλλὰ καὶ τ. πρῶτον τ. τιμῇ). The orig. *mng.* is greatly weakened, so that ἀ. becomes almost=πρῶτος; of Christ ἀ. τῶν κεκοιμημένων *the first of those who have fallen asleep* 1 Cor 15:20; cf. vs. 23 (HMontefiore, When did Jesus Die? ET 62, '60, 53f); 1 Cl

24:1.

β. of things (Dio Chrys. 54[71], 2 ἀπαρχαὶ τῆς σοφίας) τὴν ἅ. τοῦ πνεύματος ἔχοντες *since we possess the first-fruits of the Spirit*, i.e., as much of the Spirit as has been poured out so far Ro 8:23 (cf. Thieme 25f), but s. 2 below. διδόναι ἀπαρχὰς γεύσεώς τινος *give a foretaste of someth.* B 1:7.

2. *birth-certificate* also suits the context of Ro 8:23; cf. Mitteis, Chrest. 372, col 4, 7; PFlor. 57, 81; 86; 89; PTebt. 316, 10; 49; 82; HSJones, JTS 23, '22, 282f; RTaubenschlag, Opera Minora 2, '59, 220-21 (identification card); L-S-J s.v. 7.—HBeer, Απαρχή; Diss., Würzb. '14, M-M.*

ἅπας, ασα, αν (Hom.+; inscr., pap., LXX, Philo; Jos., Ant. 14, 28al.; Sib. Or. fgm. 1, 9. Beside πᾶς in Attic after consonants; for πᾶς after vowels, cf. HDiels, GGA 1894, 298ff; but the distinction is not maintained in the NT Bl-D. §275; Rob. 771; s. also Mayser 161f. On its use w. the art. W-S. §20, 11).

1. used w. a noun and the art. ἅ. τὸν λαόν (cf. Jos., Ant. 7, 63; 211) *the whole people* (opp. an individual) Lk 3:21; cf. GP 8:28. ἅ. τὸ πλῆθος Lk 8:37; 19:37; 23:1; Ac 25:24. ἅ. τὸν βίον Lk 21:4 v.l. (for πάντα). ἅ. τὰ γενόμενα *all that had happened* Mt 28:11. τὴν ἐξουσίαν ταύτην ἅπασαν *this whole domain* Lk 4:6. ὁ λαὸς ἅ. (Jos., Ant. 6, 199; 8, 101) 19:48.

2. without a noun, masc. ἅπαντες *all, everybody* Mt 24:39; Lk 5:26; 7:16 v.l.; 9:15; 21:4 v.l.; Ac 2:7 v.l.; 4:31; 5:12 v.l.; 16; 16:3, 28; 27:33; Gal 3:28 v.l.; Js 3:2.—Neut. ἅπαντα *everything* Mk 8:25; Lk 2:39 v.l.; 15:13 v.l. ἔχειν ἅ. κοινὰ *have everything in common* Ac 2:44; 4:32 v.l. χρῆζειν τούτων ἅ. *need all this* Mt 6:32. Cf. D 3:2-6. M-M.

ἀπασπάζομαι 1 aor. pass. ἡπατήθην (Hom.+; not in inscr.; rare in pap. [e.g. PSI 152, 24 [II AD]; PLond. 1345, 13]; Epicurus p. 298, 29 Us.; Plut.; Epict. 4, 5, 32; Herodian 2, 1, 10; LXX; Philo, Aet. M. 117; Joseph., Test. 12 Patr.). 1. *deceive, cheat, mislead* τινά τι (Is 36:14) *someone with someth.* μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις *let nobody deceive you w. empty words* Eph 5:6 (cf. Test. Napht. 3:1; Jos., Vi. 302 λόγοις ἅ. τινὰ). ἀπατῶν αὐτοὺς τ. ἐπιθυμίαις τ. πονηραῖς Hs 6, 2, 1. ἅ. καρδίαν ἑαυτοῦ *deceive oneself* Js 1:26 (cf. Job 31:27); Hs 6, 4, 1 and 4. W. acc. of the pers. Dg 2:1; Hm 11:13. Pass. (Jos., Ant. 12, 20; w. the mng. 'be led astray' C. Ap. 2, 245) Ἀδὰμ οὐκ ἡπατήθη 1 Ti 2:14 (v.l. has the simplex also in ref. to Eve). ἀπατηθεὶς τῷ κάλλει τῶν γυναικῶν τούτων *led astray by the beauty of these women* Hs 9, 13, 9 (Test. Jud. 12:3 ἡπάτησέ με τὸ κάλλος αὐτῆς.—ἅ.=seduce sexually as early as Eratosth. p. 22, 10).

2. *mid. enjoy oneself, live pleasantly* (w. τρυφᾶν cf. Sir 14:16 and s. ἀπάτη 2) Hs 6, 4, 1; 6, 5, 3f. M-M.*

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ἀπάτη, ης ἡ (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.).

1. *deception, deceitfulness* (Jdth 9:10, 13; 4 Macc 18:8; Jos., Ant. 2, 300; Sib. Or. 5, 405 ἅ. ψυχῶν) ἡ ἅ. τοῦ πλοῦτου *the seduction which comes from wealth* Mt 13:22; Mk 4:19; ἅ. τῆς ἁμαρτίας *deceitfulness of sin* Hb 3:13 (note that mng. 2 is also poss., even probable, for the synoptic passages, and poss. for Hb 3:13). ἅ. τοῦ κόσμου Dg 10:7 (cf. Herm. Wr. 13, 1 ἡ τοῦ κόσμου ἀπάτη). (w. φιλοσοφία) κενὴ ἅ. *empty deceit* Col 2:8. ἐν πάσῃ ἅ. ἀδικίας w. *every kind of wicked deception* 2 Th 2:10 (of deceptive trickery, like Jos., Ant. 2, 284) ἐπιθυμία τ. ἀπάτης *deceptive desire* Eph 4:22. W. φιλαργυρία 2 Cl 6:4; w. εἰκαιότης Dg 4:6; listed w. other sins Hm 8:5. Personified (Hes., Theog. 224; Lucian, De Merc. Cond. 42) Hs 9, 15, 3.

2. esp. (since Polyb. 2, 56, 12; 4, 20, 5; Inschr. v. Priene 113, 64 [84 BC; cf. Rouffiac 38f]; Moeris p. 65 ἀπάτη, ἡ πλάνη παρ' Ἀττικοῖς. . . ἡ τέρψις παρ' Ἑλλήσιν; Philo, Dec. 55) *pleasure, pleasantness* that involves one in sin, w. τρυφή Hs 6, 2, 1; 6, 4, 4; 6, 5, 1 and 3f; pl. (Ps.-Dicaearch. p. 104F. ψυχῆς ἀπάται) Hm 11:12; s 6, 2, 2 and 4; (w. ἐπιθυμίαι) ἀπάται τοῦ αἰῶνος τούτου Hs 6, 3, 3; cf. 6, 5, 6. Hence ἐντρυφῶντες ἐν ταῖς ἅ. (v.l. ἀγάπαι; the same variant Mk 4:19; Eccl 9:6 v.l. See AvHarnack, Z. Revision d. Prinzipien d. ntl. Textkritik '16. 109f and ἀγάπη II) *reveling in their lusts* 2 Pt 2:13. M-M.*

ἀπάτωρ, ορος (Soph.+; oft. in pap.) *fatherless, without a father* of children who are orphaned, abandoned, estranged, or born out of wedlock; in our lit. only of Melchizedek (Gen 14:18ff) w. ἀμήτωρ, ἀγενεαλόγητος Hb 7:3. This may mean simply that no genealogy is recorded for M., or that he was a kind of angelic being (as Pollux, Onom. 3, 26 ὁ οὐκ ἔχων μητέρα ἀμήτωρ, καθάπερ ἡ Ἀθηνᾶ, καὶ ὁ οὐκ ἔχων πατέρα ἀπάτωρ ὡς ὁ Ἥφαιστος; Anth. Pal. 15, 26; schol. on Theocr. 1, ¾d Wendel ['14] of Pan; PGM 5, 282 of the god Horus; s. also ἀμήτωρ). M-M.*

ἀπαύγασμα, ατος, τό (Heliod. 5, 27, 4 φωτὸς ἅ.; Philo; Wsd 7:26; Plut. has ἀπαυγασμός Mor. 83D and 934D; PGM 4, 1130 καταύγασμα) *act. radiance, effulgence; pass., reflection*. The mng. cannot always be determined w. certainty. The pass. is prob. to be preferred in Plut. The act. seems preferable for Wsd and Philo (Op. Mundi 146, Spec. Leg. 4, 123, Plant. 50), corresp. to Hesychius: ἅ.=ἡλίου φέγγος. Philo uses the word of the relation of the Logos to God. Christ is described as ἅ. τῆς δόξης *radiance of his glory* Hb 1:3 (the act. mng. in the Gk. fathers Orig.; Gregory of Nyssa; Theodoret; Chrysostom: φῶς ἐκ φωτός. Likew. Theodore of Mopsu.; Severian of Gabala; Gennadius of Constantinople: KStaab, Pauluskommentare '33, 201; 346; 421). For this ἅ. τῆς μεγαλωσύνης 1 Cl 36:2.—FJDölger, Sonne u. Sonnenstrahl als Gleichnis in d. Logostheologie d. Altertums: Antike u. Christent. I '29, 269ff.*

ἀπαφρίζω (Galen, CMG V 4, 2 p. 120, 3; 125, 21; Oribas. 5, 33, 4; Geopon. 8, 29; 32) *cast off like foam* τὶ Jd 13 P72 et al.*

ἀπέβην s. ἀποβαίνω.

ἀπέδετο H.Gk. for ἀπέδοτο; s. ἀποδίδωμι.

ἀπέθανον s. ἀποθνήσκω.

ἀπειδον s. ἀφοράω.

ἀπειθεία, ας, ἡ (X., Mem. 3, 5, 5+; inscr.; pap.; 4 Macc 8:9, 18: 12:4) *disobedience*, in our lit. always of disob. toward God (cf. Jos., Ant. 3, 316); somet. w. the connotation of *disbelief* in the Christian gospel (see ἀπειθέω 3). Those who oppose God are called υἱοὶ τῆς ἀ. Eph 2:2; 5:6; Col 3:6 v.l. (KGKuhn, NTS 7, '61, 339 for Qumran parallels). Of disob. of the Jews Ro 11:30; Hb 4:6, 11; of all men gener. Ro 11:32. Personified Hs 9, 15, 3. M-M.*

ἀπειθέω impf. ἠπειθουν; 1 aor. ἠπειθησα (for ἀπιθέω [Hom.] since Aeschyl., Pla.; inscr.; pap.; LXX; Ep. Arist. 25; Jos., Bell. 2, 320, Vi. 109; Test. 12 Patr.) *disobey, be disobedient* (for the mng. *disbelieve, be an unbeliever* see 3 below); in our lit. the disobedience is always toward God or his ordinances (like Eur., Or. 31; Pla., Leg. 741D; Lucian, Dial. Deor. 8, 1; Dit., Syll.3 736, 40 [92 BC] τὸν δὲ ἀπειθοῦντα ἢ ἀπρεπῶς ἀναστρεφόμενον εἰς τὸ θεῖον μαστιγούντω οἱ ἱεροί; Dt 1:26; 9:23; Josh 5:6; Is 36:5; 63:10; Bar 1:18f).

1. w. dat. of the pers. (Num 14:43 κυρίῳ) τῷ θεῷ (Diod. S. 5, 74, 4 ἀ. τοῖς θεοῖς; Hierocles 24 p. 473 τῷ θεῷ; Jos., Ant. 9, 249) Ro 11:30, cf. Pol 2:1. τῷ υἱῷ J 3:36.—W. dat. of the thing (Diod. S. 5, 71, 5 τοῖς νόμοις) τῇ ἀληθείᾳ Ro 2:8. τῷ εὐαγγελίῳ 1 Pt 4:17. τῷ λόγῳ 2:8; 3:1. τοῖς εἰρημένοις 1 Cl 59:1. τοῖς ἐμοῖς ἐλέγχουσιν 57:4 (Pr 1:25).

2. abs. (Dicaearchus in Athen. 13 p. 603B ἀπειθήσας=disobedient) of the Jews Ac 19:9; Ro 11:31; 15:31. οἱ ἀπειθήσαντες Ἰουδαῖοι *the disobedient* (but see 3 below) *Jews* Ac 14:2. λαὸς ἀπειθῶν Ro 10:21; B 12:4 Funk (Is 65:2). οἱ ἀπειθοῦντες IMg 8:2; 1 Cl 58:1. Of Gentiles οἱ ἀπειθήσαντες Hb 11:31.—Gener. 3:18; 1 Pt 3:20.

3. since, in the view of the early Christians, the supreme disobedience was a refusal to believe their gospel, ἀ. may be restricted in some passages to the mng. *disbelieve, be an unbeliever*. This sense, though greatly disputed (it is not found outside our lit.), seems most probable in J 3:36; Ac 14:2; 19:9; Ro 15:31, and only slightly less prob. in Ro 2:8; 1 Pt 2:8; 3:1, perh. also vs. 20; 4:17; IMg 8:2. M-M.*

ἀπειθής, ἐς *disobedient* (so Thu.+; LXX; Jos., Ant. 17, 186).

1. w. dat. of the pers. γονεῦσιν *to parents* Ro 1:30; 2 Ti 3:2 (cf. Dt 21:18).—W. dat. of the thing τῇ οὐρανίῳ ὀπτασίᾳ *to the heavenly vision* Ac 26:19.

2. abs. (Num 20:10) opp. δίκαιος Lk 1:17; w. βδελυκτός Tit 1:16; w. ἀνόητος, πλανώμενος 3:3. Of the Jews λαὸς ἀ. B 12:4 (cf. Is 30:9; Sib. Or. 3, 668). M-M.*

ἀπειλέω impf. ἠπειλουν; 1 aor. mid. ἠπειλήσάμην (on the mid. cf. Bl-D. §316, 1) (Hom.+; pap.; LXX; Jos., Ant. 5, 144; Test. 12 Patr.) *threaten, warn* τινί someone, foll. by μή and inf. *warn (them) no longer to* Ac 4:17 (t.r. adds ἀπειλή). τί (4 Macc 9:5; Jos., Ant. 13, 143 πόλεμον) *with someth.* πῦρ MPol 11:2. Abs., of Christ πάσχων οὐκ ἠπειλεῖ *although he suffered he did not threaten* 1 Pt 2:23. M-M. B. 1279.*

ἀπειλή, ἡς, ἡ (Hom.+; pap.; LXX; Jos., Bell. 6, 257, Ant. 8, 362) *threat* ἐμπνέων ἀπειλῆς κ. φόνου *breathing murderous threats* Ac 9:1 (CBurchard, ZNW 61, '70, 163-65). ἀνένει τὴν ἀ. *stop threatening* Eph 6:9. ἡ ἀ. τοῦ διαβόλου Hm 12, 6, 2. ἀπειλή ἀπειλεῖσθαι μή w. inf. *warn sharply* Ac 4:17 t.r. Pl. (Sib. Or. 3, 71; 97) *φυγεῖν τὰς ἀ. escape the threats* 1 Cl 58:1. ἐφορᾶν ἐπὶ τὰς ἀ. Ac 4:29. M-M.*

I. ἄπειμι ptc. ἄπών (fr. εἰμί. Hom.+; inscr.; pap.; LXX; Jos., C. Ap. 2, 212) *be absent or away* πόρρω ἀ. ἀπὸ τινος *be far away fr. someone* 1 Cl 15:2; 2 Cl 3:5; cf. 1 Cl 3:4 Funk. Opp. παρών (Socrat., Ep. 7, 1; Ael. Aristid. 13, p. 222 D.; Dit., Syll.3 1044, 43; PTeht. 317, 32; BGU 1080, 6ff; Wsd 11:11; 14:17) 2 Cor 10:11; 13:2; ISm 9:2; cf. Pol 3:2. ἄπὼν θαρρῶ 2 Cor 10:1; ἀ. γράφω 13:10; ἀ. ἀκούω Phil 1:27. More specif. ἀ. τῷ σώματι *be absent in body* 1 Cor 5:3. For this τῇ σαρκὶ ἄ. Col 2:5. M-M.*

II. ἄπειμι impf. ἀπῆειν (fr. εἶμι. Hom.+; inscr.; pap.; LXX; Jos., Bell. 7, 17 and 69, Ant. 1, 59; 4, 126) *go away* ἀπὸ τινος *fr. someth.* (Dit., Syll.3 1218, 19) Hs 9, 7, 3. Simply *go, come* (Jos., Ant. 14, 289) εἰς τ. συναγωγὴν Ac 17:10. ἄ. οὗ ἐὰν βούλησθε *wherever you wish* 1 Cl 54:2. Of the day *depart* (cf. Inschr. 10, 1: Eranos 13, '13, p. 87) 24:3.*

ἀπειῖπον 2 aor., to which (since Hdt.; Ostraka II 1156; LXX; Nägeli 23) the mid. ἀπειπάμην belongs (on the form cf. W-S. §13, 13 note); in our lit. only mid. *disown, renounce* τί (cf. Hdt. 4, 120 συμμαχίην; Polyb. 33, 12, 5 φυλίαν; Job 6:14) ἀπειπάμεθα τὰ κρυπτὰ τ. αἰσχύνῃς *we have renounced the things that one hides from a sense of shame*

ἀπειράστος, ον (Philod., Rhet. I p. 45, 3 Sudh.; Empirikerschule p. 91, 18 KDeichgräber [’30]; Galen: CMG V 4, 1, 1 p. 62, 30; Alciphron 2, 35, 3 Sch. after Cobet; Jos., Bell. 5, 364 and 7, 262 codd.) for the older ἀπειρατος (Pind.) without temptation, either active=who does not tempt, or passive=who cannot be tempted. Of God ὁ θεὸς ἂν ἐστὶν κακῶν Js 1:13, certainly pass. because δέ in the next clause introduces a new thought, *God cannot be tempted to do evil* (Leontios 8 p. 17, 3 of God as One who cannot and dare not be tempted; for the gen. κακῶν cf. X., Cyr. 3, 3, 55 ἀπαίδευτος ἀρετῆς, and s. Bl-D. §182, 3; Rob. 516). Of men ἀνὴρ ἀδόκιμος ἀπειράστος (παρὰ θεῷ is added by Const. Apost. II 8, 2) *an untempted man is untried* Agr 21. M-M.*

I. ἄπειρος, ον (fr. πειράομαι) *unacquainted with, unaccustomed to* (Pind., Hdt.+; Epict. 2, 24, 3; Dit., Or. 669, 11; PSI 522, 4; LXX; Philo, Agr. 160 [a beginner is ἄ.], Op. M. 171; Jos., Bell. 6, 291), of an immature Christian ἄ. λόγου δικαιοσύνης *unacquainted w. the teaching about righteousness* Hb 5:13 (the gen. as freq., e.g. PGiess. 68, 17 ἄ. τῶν τόπων; Jos., Ant. 7, 336). M-M.*

II. ἄπειρος, ον (fr. πέρας; cf. ἀπέραντος) *boundless* (Pind., Hdt.+; Dit., Or. 383, 43 and 113 [I BC]; Herm. Wr. 3, 1; Philo; Jos., Ant. 4, 163; Test. Judah 13:4; Sib. Or. 3, 236) θάλασσα 1 Cl 20:6.*

ἀπεκατέστην s. ἀποκαθίστημι.

ἀπεκδέχομαι *impf.* ἀπεξεδεχόμεν *await eagerly* (so Alciph. 3, 4, 6; Heliod. 2, 35, 3; 7, 23, 5; Sext. Emp., Math. 2, 73) τινά or τί; in our lit. always of Christian hope w. its var. objects: σωτήρα Phil 3:20; Christ Hb 9:28.—τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ *the revelation of the sons of God* Ro 8:19; cf. 1 Cor 1:7. υἰοθεσίαν Ro 8:23 (for this and other passages JSwetnam suggests *infer, understand in a certain sense*: Biblica 48, ’67, 102-8). ἐλπίδα δικαιοσύνης Gal 5:5.—*Abs.* wait δι’ ὑπομονῆς *wait patiently* Ro 8:25. Of God’s forbearance 1 Pt 3:20. M-M.*

ἀπεκδύομαι 1 *aor. ptc.* ἀπεκδυσάμενος (Proclus on Pla., Rep. I p. 16, 10 WKroll; Jos., Ant. 6, 330 Cod. Marc.; Eustath., ad Il., p. 664, 23).

1. *take off, strip off* of clothes (opp. ἐπενδύομαι) only fig. (of σῶμα Dox. Gr. 573, 22) τὸν παλαιὸν ἄνθρωπον *the old man*, i.e., sinful human nature Col 3:9 (cf. Philo, Mut. Nom. 233 ἐκδύεσθαι τὰ ἁμαρτήματα).

2. *disarm* τινά (on the mid. for the act. s. Bl-D. §316, 1; Rob. 805) τὰς ἀρχὰς καὶ τ. ἐξουσίας *the principalities and powers* Col 2:15.—S. on θριαμβεύω.*

ἀπέκδυσις, εως, ἡ (found nowhere independently of Paul; does not reappear until Eustath. ad Il. p. 91, 28; cf. Nägeli 50) *removal, stripping off* of clothes; only fig. ἐν τῇ ἁ. τοῦ σώματος τ. σαρκός *in stripping off your fleshly (i.e. sinful) body*, because Christians have, as it were, a new body (*with no material circumcision that cuts flesh from the body* Moffatt) Col 2:11. M-M.*

ἀπεκτάνθην s. ἀποκτείνω.

ἀπελαύνω 1 *aor.* ἀπήλασα (trag., Hdt.+; Cyranides p. 101, 2 δαίμονας; pap.; LXX; Joseph.) *drive away* τινά ἀπὸ τινος (X., Cyr. 3, 2, 16; Ezk 34:12) αὐτοὺς ἀπὸ τοῦ βήματος *them away from the tribunal* Ac 18:16 (v.l. ἀπέλυσε.—Cf. Jos., Bell. 1, 245 τ. λοιποὺς ἀπήλασεν). M-M.*

ἀπελεγμός, οὔ, ὅ (found only in Christian writings) *refutation, exposure, discredit* εἰς ἃ ἐλθεῖν (Lat. in redargutionem venire) *come into dispute* Ac 19:27 (GDKilpatrick, JTS 10, ’59, 327 [reproof, public criticism]). M-M.*

ἀπελεύθερος, ου, ὁ (since Ps.-X., De Rep. Athen. 1, 10; X.; Pla.; oft. in pap. and inscr.; Jos., Ant. 7, 263; 14, 75; cf. Hahn 241, 10; 244, 4; 246, 3; Thalheim in Pauly-W. VII 95ff; JBaunack, Philol. 69, ’10, 473ff) *freedman* only fig., of Christians ἁ. κυρίου *a freedman of the Lord*, because he has freed us fr. the powers of darkness, the slaveholders of this age 1 Cor 7:22. Likew. ἁ. Ἰησοῦ Χριστοῦ IRo 4:3 (Epict. 1, 19, 9 ἐμὲ ὁ Ζεὺς ἐλεύθερον ἀφῆκεν.—Dssm., LO 277; 323 [LAE 332f]; Magie 70; JWeiss on 1 Cor 7:22). Welert, ThLZ 72, ’47, 265ff. M-M.*

ἀπεληλύθειν, ἀπελθὼν s. ἀπέρχομαι.

Ἀπελλῆς, οὔ, ὁ (Dit., Or. 265, 12; 444, 7; Inschr. v. Priene 248; Philo, Leg. ad Gai. 203ff; Jos., Ant. 12, 270) *Apelles*, greeted in Ro 16:10. The name was common among Jews (cf. credat Judaeus Apella: Hor., Sat. 1, 5, 100). Ac 18:24; 19:1 have Ἀ. for Ἀπολλῶς in κ; cf. Bl-D. §29, 4; 125, 1. M-M.*

ἀπελπίζω pf. ptc. ἀπηλπικώς Eph 4:19 v.l., ἀφελπικώς Hv 3, 12, 2, cf. Reinhold 36; BGU 1844, 13 I BC (Hyperid. 5, 35; Epicurus p. 62, 6 Us.; Polyb. 1, 19, 12; Diod. S. 17, 106, 7 et al.; Dit. Syll. 3 1173, 5; Zen.-P. 59642, 4 [III BC]; LXX; Jos., Bell. 4, 397; 5, 354) *despair* abs. Eph 4:19 v.l. ἁ. ἐαυτὸν *despair of oneself* Hv 3, 12, 2. Pass. (En.

103, 10) ἀπηλπισμένος (Is 29:19) *despairing* 1 Cl 59:3.—Lk 6:35 δανείζετε μηδὲν ἀπελπίζοντες, because of the contrast w. παρ' ὃν ἐλπίζετε λαβεῖν vs. 34, demands the meaning *lend, expecting nothing in return* which, although it is contrary to contemporary usage, is quotable fr. Gk. lit. at least since Chrysostom, and then introduced widely through the Vulg. W. the v.l. μηδένα *without disappointing anyone*. M-M.*

ἀπέναντι improper prep. w. gen. (Polyb. 1, 86, 3+; pap. since III BC [PPetr. II 17(3), 3; cf. Mayser 242; 459]; inscr. since II BC [Priene]; LXX; JWackernagel, Hellenistica '07, 3ff).

1. *opposite* someone or *someth.*—a. strictly of place καθήμενα ἂ. τοῦ τάφου *opposite the tomb* Mt 27:61, cf. Mk 12:41 v.l. (Dit., Syll. 3 756, 17 ἂ. τῆς εισόδου; PGrenf. I 21, 14; Jdth 3:9; 7:3, 18); *before, in the presence of* someone (cf. 1 Macc 6:32) ἂ. τοῦ ὄχλου *before the crowd* Mt 27:24 v.l. (for κατέναντι); ἂ. πάντων ὑμῶν Ac 3:16. βλέπω ἂ. μου *I see before me* Hv 2, 1, 3.

b. *fig.* ἂ. τῶν ὀφθαλμῶν αὐτῶν *before their eyes* (אֵינִי עִינֵיהֶם)=with them Ro 3:18 (Ps 13:3 LXX; 35:2). ἂ. τ. ὁ. μου (cf. Sir 27:23)=so that I see it 1 Cl 8:4 (Is 1:16); cf. Pol 6:2.

2. *against, contrary to* (Sir 37:4) ἂ. τῶν δογμάτων Καίσαρος πράσσειν *act contrary to the decrees of Caesar* Ac 17:7. M-M.*

ἀπενεγκεῖν s. ἀποφέρω.

ἀπέραντος, ον (Pind., Thu.+; Herm. Wr. 1, 11; 4, 8; Job 36:26; 3 Macc 2:9; Philo, Congr. Erud. Gr. 53; Jos., Ant. 17, 131) *endless, limitless* γενεαλογία 1 Ti 1:4 (Polyb. 1, 57, 3 of the tiresome enumeration of details). ὠκεανὸς ἂ. ἀνθρώποις *the ocean, impassable for men* 1 Cl 20:8 (cf. 3 Macc 2:9).*

ἀπερινόητος, ον (Epicurus p. 10, 5 Us.; Sext. Emp., Pyrrh. 2, 70 ed. Mutschm. v.l.; Damascius, De Princ. 4; Philo, Mut. Nom. 15 [of God]; PGM 4, 1138) *incomprehensible* of the divine λόγος Dg 7:2.*

ἀπερίσπαστος, ον (Polyb.+; Diod. S. 17, 9, 4; BGU 1057, 22 [I BC]; POxy. 898, 15; PLond. 932, 9; Wsd 16:11; Sir 41:1; cf. Nägeli 30) *not distracted* ἂ. διανοία *with undisturbed mind* IEph 20:2. (Epict. 3, 22, 69 ἀπερίσπαστον εἶναι δεῖ τὸν Κυνικὸν ὅλον πρὸς τῇ διακονίᾳ τοῦ θεοῦ; for this reason he should keep himself free from marriage and all other earthly obligations. In Diod. S. 40, 3, 7 Moses places the priests on a higher economic level than the laymen, ἵνα ἀπερίσπαστοι προσεδρεύωσι ταῖς τοῦ θεοῦ τιμαῖς).*

ἀπερισπάστως adv. (Polyb. 2, 20, 10; 4, 18, 6; Epict. 1, 29, 59) *without distraction* πρὸς τὸ εὐπάρεδρον τ. κυρίῳ ἂ. *that you might adhere faithfully to the Lord without distraction* 1 Cor 7:35. M-M.*

ἀπερίτμητος, ον (oft. LXX; Philo; Jos., Bell. 1, 34, Ant. 20, 45; in Plut., Mor. 495C=unmutilated) *uncircumcised*.

1. *lit.* (so also Zen.-P. 84=Sb 6790, 14 [257 BC]) ἔθνη ἀπερίτμητα ἀκροβυστίαν *heathen w. uncircumcised foreskin* B 9:5a (Jer 9:25).

2. *fig.* ἂ. καρδίας καὶ τοῖς ὠσίν *uncir.* (=obdurate) *in heart and ears* Ac 7:51 (after Lev 26:41; Jer 6:10; Ezk 44:7, 9); ἂ. καρδίας B 9:5b (Jer 9:25b). Cf. Dssm., B 151 (BS 153). M-M.*

ἀπέρχομαι fut. ἀπελεύσομαι; aor. ἀπῆλθον; pf. ἀπελήλυθα Js 1:24; Hs 9, 5, 4; plpf. ἀπεληλύθειν J 4:8; cf. Bl-D. §101 ἔρχεσθαι (Hom.+; inscr., pap., LXX, Joseph., Test. 12 Patr.).

1. *go away, depart*—a. *lit.*, w. no indication of place (1 Macc 9:36; 2 Macc 14:34; 1 Esdr 4:11) Mt 8:21; 13:25; 16:4; Ac 10:7; 28:29 v.l.; Js 1:24.—Ptc. ἀπελθὼν w. ind., subj., or imper. of another verb=*go away and* (Epict. Index Sch.; Gen 21:14, 16 al.) Mt 13:28, 46; 18:30; 25:18, 25; Mk 6:27, 37; Lk 5:14.—W. indication of place or person ἀπό τινος (Thu. 8, 92, 2; UPZ 61, 7 [161 BC]) ἀφ' ὑμῶν ἀπελήλυθα; Epict. 3, 15, 11; 3 Km 21:36; Tob 14:8): ἀπὸ τ. ὁρίων αὐτῶν Mk 5:17. ἀπ' αὐτῆς Lk 1:38. ἀπ' αὐτῶν 2:15; 8:37.—ἔξω τοῦ συνεδρίου Ac 4:15 (cf. Jdth 6:12). In a ship J 6:22.

b. *fig.*, of diseases, etc. (Cebes 14, 3 οὐ μὴ ἀπέλθῃ ἀπ' αὐτῶν ἡ κακία; Ex 8:25) ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα *the leprosy left him* Mk 1:42; Lk 5:13; ἡ ὀπώρα ἂ. ἀπὸ σοῦ *the fruit has gone from you* Rv 18:14.—Gener. *pass away* (SSol 2:11) Rv 9:12; 11:14; 21:1, 4.

2. *go* w. indication of place εἰς (Simplicius in Epict. p. 134, 51 ἂ. εἰς τὸ ἱερόν): εἰς ἔρημον τόπον Mk 1:35; cf. 6:36, 46; 7:24; Mt 8:33; 14:15; εἰς τὸν οἶκον Mt 9:7; Mk 7:30; Lk 1:23; Hs 9, 11, 2; εἰς τ. Γαλιλαίαν Mt 28:10; J 4:3. εἰς Σπανίαν Ro 15:28; cf. 2 Cor 1:16 v.l. (for διελθεῖν). Gal 1:17. ἐπὶ τι (Jos., Vi. 151): ἐπὶ τὸ μνημεῖον Lk 24:24 (cf. 3 Km 19:19 v.l.; Epict. 4, 7, 30). ἐν: Hs 1:6 (cf. Pel.-Leg. p. 7, 3; Epict. 2, 20, 33 ἀπελθεῖν ἐν βαλανείῳ). W. the simple dat. (PFay. 113, 12 [100 AD]) τῇ πόλει πέμψας) ποίῳ τόπῳ ἀπῆλθεν Hv 4, 3, 7.—Of demons (Thrasyllus [I AD] in Ps-Plut., Fluv. 16, 2; PGM 13, 244) ἂ. εἰς τοὺς χοίρους Mt 8:32.—ἂ. πρὸς τινα (PFay. 123, 19 [100 AD]; BGU 884 II, 13f; 1 Km 25:5; 1 Macc 7:20) *come or go to someone* Mk 3:13; Rv 10:9. πρὸς αὐτὸν *go home* Lk 24:12; pl. J 20:10.—J 16:7 πρὸς τὸν πατέρα is to be supplied from the context (PPetr. II 13[19], 7 [252 BC]) εἰς θεοὺς ἀπελθεῖν.—Also of a journey in a boat εἰς τὸ πέραν *go over to the opposite side* Mt 8:18; Mk 8:13. εἰς ἔρημον τόπον Mk 6:32. W. no place indicated (the context supplies the goal as POxford [EP Wegener '42] 16, 16: to a festival) Lk 17:23.—Fig., of stones *go* εἰς τ. οἰκοδομήν *into the building* Hs 9, 5, 3 and 4.

3. of a report *go out and spread* εἰς ὅλην τ. Συρίαν Mt 4:24.

4. ἂ. ὀπίσω τινός (Job 21:33) *go after, follow someone* of the disciples Mk 1:20; of the world J 12:19; of the Sodomites ἂ. ὀπίσω σαρκὸς ἐτέρας *go after strange flesh, i.e., practice unnatural vice* Jd 7.—Abs. ἂ. εἰς τὰ ὀπίσω *draw back* J 18:6; almost=*desert* 6:66. M-M.

ἀπεστάλην, ἀπέσταλκα, ἀπέστειλα s. ἀποστέλλω.

ἀπέστην s. ἀφίστημι.

ἀπεστράφην s. ἀποστρέφω.

ἀπέχω fut. mid. ἀφέξομαι (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.).

1. act., commercial t.t. *receive* a sum *in full* and give a receipt for it (Dit., Syll.2 845, 7 [200 BC] τὰν τιμὰν ἀπέχει; M. Ant. 9, 42 ἀπέχει τὸ ἴδιον; oft. pap. and ostraca; cf. Dssm., NB 56 (BS 229); LO 88ff (LAE 110f); Erman, APF 1, '01, 77ff; Mayser 487; Ostraka I 86; Nägeli 54f; Anz 318; Gen 43:23; Jos., Bell. 1, 596 ἅ. τῆς ἀσεβείας τὸ ἐπιτίμιον) τὸν μισθὸν (Plut., Sol. 22, 4, Mor. 334A) Mt 6:2, 5, 16; τὴν παράκλησιν Lk 6:24; πάντα Phil 4:18; τὸ τέλειον τῆς γνώσεως *perfect knowledge* B 13:7; ἅ. τὴν ἀποκάλυψιν *to have received the revelation* Hv 3, 13, 4.—Sim. Phlm 15 ἵνα αἰώνιον αὐτὸν ἀπέχῃς *that you might keep him forever* (opp. χωρίζεσθαι πρὸς ὥραν). Here *perh.* belongs the difficult *impers.* ἀπέχει in the sense *the account is closed* Mk 14:41; cf. JdeZwaan, Exp. 6 S. XII '05, 459-72, who takes the traitor of vs. 42 as the subj. *he has received the money*, Vulg. has for it 'sufficit' *it is enough*, which is supported by some comparatively late evidence (Anacreontea 15[28], 33 Bergk PLG III; PStrassb. 4, 19 note [550 AD]; PLond. 1343, 38 [709 AD] *dub. l.*); this is *perh.* to be preferred. The rather *freq. expr.* οὐδὲν ἀπέχει='nothing hinders' (Pla., Cra. 23 p. 407B; Plut., Mor. 433A; 680E) would suggest for ἀπέχει *that is a hindrance*, referring to the extreme drowsiness of the disciples at the decisive moment. D has ἅ. τὸ τέλος *this is the end* (BI-D. §129 app.; JWackernagel, Syntax. 12 '26, 119. Cf. Epigr. Gr. 259 [II AD] ἀπέσχε τέλος [=death]. MBlack, An Aramaic Approach, '46, 161f, suggests an Aram. background).—GHBoobyer, NTS 2, '55, 44-48 'he (Judas) is taking possession of' me.

2. intr. *be distant* (Hdt.+; PStrassb. 57, 6; PLille 1, 5; 2, 2; Jos., Ant. 5, 161) αὐτοῦ μακρὰν ἀπέχοντος *when he was still far away* Lk 15:20 (Diod. S. 12, 33, 4 μακρὰν ἀπ.; Gen 44:4; Jo 4:8; En. 32, 2); W. indication of the place from which (as 1 Macc 8:4; 2 Macc 11:5) οὐ μακρὰν ἀπέχων ἀπὸ τ. οἰκίας *being not far fr. the house* Lk 7:6; cf. MPol 5:1; of a ship at some distance from the land Mt 14:24 (as Inscr. Gr. 466, 9 ἀπέχων ἀπὸ τῆς γῆς). W. the exact distance given (so since Thu. 2, 5, 2) κόμη ἀπέχουσα σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλὴμ *sixty stades fr. Jerusalem* Lk 24:13 (Demetr. of Kallatis [200 BC]: 85 fgm. 2 Jac. ἀπεχούσης τῆς νήσου ἀπὸ τῆς ἡπείρου σταδίους ὕ. Cf. the comic poet Euphro [III BC] 11, 3 Kock; 2 Macc 12:29; Jos., Bell. 2, 516).—Fig. πόρρω ἅ. ἀπὸ τινος (=ἠρῶ μ) *be far from someone* Mt 15:8; Mk 7:6 (both Is 29:13).

3. mid. *keep away, abstain* w. gen. of the thing (Hom.+; Dit., Syll.3 768, 16 [31 BC]; PHermopol. 52, 21; 1 Esdr 6:26; Wsd 2:16; Jos., Bell. 2, 581, Ant. 11, 101) εὐδωλοθῦτων καὶ αἵματος καὶ πνικτῶν καὶ πορνείας *abstain fr. things offered to idols, blood, things strangled, and sexual vice* Ac 15:29, cf. vs. 20 (s. αἷμα 1b). πάσης ἀδικίας (Hyperid., fgm. 210 τ. ἀδικημάτων; Dit., Syll.3 1268 I, 18 [III BC] κακίας ἀπέχου) Pol 2:2; cf. 6:1, 3; Hv 1, 2, 4; 2, 2, 3; 3, 8, 4; m 3:5; Dg 4:6. τῶν κακῶν βοτανῶν IPhld 3:1; cf. ITr 6:1. βρωμάτων 1 Ti 4:3. εὐχαριστίας κ. προσευχῆς *keep away fr. the Lord's Supper and prayer* ISm 7:1, cf. 2. τῶν σαρκικῶν ἐπιθυμιῶν 1 Pt 2:11; D 1:4. τῆς γλώσσης=*control the tongue* Hv 2, 2, 3. λατρείας Dg 3:2.—W. ἀπὸ τινος (oft. LXX; En. 104, 6; Ep. Arist. 143): ἀπὸ τῆς πορνείας 1 Th 4:3; cf. Ac 15:20 t.r.; ἀπὸ παντὸς εἶδους πονηροῦ *fr. every kind of evil* 1 Th 5:22. ἀπὸ παντὸς κακοῦ 1 Cl 17:3 (Job 1:1, 8; 2:3). ἀπέχεσθε ἀπὸ τ. ἀνθρώπων *keep hands off the men* Ac 5:39 D.—Pol 5:3; Hm 2:3; 4, 1, 3 and 9; 5, 1, 7; 5, 2, 8; 7:3; 9:12; 11:4, 8, 21; 12, 1, 3; 12, 2, 2; s 4:5. M-M and suppl.*

ἀπήεσαν s. ἄπειμι 2.

ἀπήλασα s. ἀπελαύνω.

ἀπήλθα and ἀπήλθον s. ἀπέρχομαι.

ἀπηλλάχθαι s. ἀπαλλάσσω.

ἀπίδω s. ἀφοράω.

ἀπιστέω impf. ἠπίστουν; 1 aor. ἠπίστησα (Hom.+; LXX, Philo).

1. *disbelieve, refuse to believe*—a. gener. (POxy. 471, 4 [II AD]; Jos., Ant. 2, 58; Third Corinthians 3:25) Mk 16:11; Lk 24:41. ἠπίστουν *refused to believe* Ac 28:24; ἅ. τινι *someone* (Jos., Ant. 2, 330) Lk 24:11.—Dit., Syll.3 1168, 24; 30; 31; Philo, Mos. 1, 212; 2, 261 show the transition to

b. the *relig.* sense (Iambl., Vi. Pyth. 28, 148 περὶ θεῶν μηδὲν θαυμαστὸν ἀπιστεῖν. Herm. Wr. 9, 10; Wsd. 1:2; 10:7; 18:13; 2 Macc 8:13; Jos., Ant. 2, 270) Mk 16:16. οἱ ἀπιστοῦντες *the unbelievers* (Iambl., Vi. Pyth. 28, 139) of pagans and Jews 1 Pt 2:7; IEph 18:1.

2. *be unfaithful* (X., An. 2, 6, 19 of disloyal soldiers) Ro 3:3; 2 Ti 2:13. M-M.*

ἀπιστία, ας, ἡ (Hes., Hdt.+; LXX, Philo, Joseph.; cf. Mayser 11f, 130).

1. *unfaithfulness* (X., An. 3, 2, 4+; UPZ 18, 5 [163 BC]; Wsd 14:25; Philo, Spec. Leg. 2, 8, Decal. 172; Jos., Ant. 14, 349) Ro 3:3 (JGGriffiths, ET 53, '41, 118).

2. *unbelief, lack of belief* (Wilcken, Chrest. 155, 11; Jos., Ant. 2, 327; 19, 127).

a. of the Jews at Nazareth Mt 13:58; Mk 6:6 and other people 9:24, toward Jesus.

b. in an expressly **relig.** sense (Cercidas Iamb. [III BC] 72 Knox '29 p. 234; **Plut.**, Coriol. 38, 4, Alex. 75, 2 ἄ. πρὸς τὰ θεῖα καὶ καταφρόνησις αὐτῶν, De Superstit. 2 p. 165B; **Ael. Aristid.** 47, 66 K.=23 p. 462 D.; **Philo**, Leg ad Gai. 118 ἄ. πρὸς τὸν τοῦ κόσμου παντὸς εὐεργέτην, Mut. **Nom.** 201 al.; **Jos.**, **Ant.** 10, 142) of the disciples Mt 17:20 t.r. (w. CDSin. Syr.). Of the Jews toward God Ro 11:20 (τῇ ἀπιστίᾳ=because of their unbelief; ACharue, L'Incrédulité des Juifs dans le NT '29; on the **dat.** of cause **Schmid** III 57; IV 59; **M. Ant.** 3, 1; **inscr.** in ENachmanson, Eranos II, '11, 220-5), 23; Hb 3:19. διακρίνεσθαι τῇ ἀπιστίᾳ *waver in disbelief* Ro 4:20. ἐποίησα ἐν ἄ. *while I was still an unbeliever* 1 Ti 1:13. καρδία πονηρὰ ἀπιστίας *an evil, unbelieving heart* Hb 3:12.—Among Christians **w.** διψυχία 2 Cl 19:2. **Personif.** as one of the chief sins Hs 9, 15, 3. (**Opp.** πίστις) IEph 8:2.—As a characteristic of this age (w. ἀνομία) ending of Mark in the Freer **Ms.** 1. 2. **M-M.***

ἄπιστος, ον (**Hom.**.; **LXX**, **Philo**, **Joseph.**).

1. **unbelievable, incredible** (**Bacchylides** 17, 117; **X.**, Cyr. 3, 1, 26; **Pla.**, Theag. 130D; **Herm. Wr.** 9, 10; **Ep. Arist.** 296; **Philo**, Op. M. 114 al.; **Jos.**, **Ant.** 6, 198) τί ἄπιστον κρίνεται παρ' ὑμῖν; *why does it seem incredible to you?* Ac 26:8 (**Jos.**, **Ant.** 18, 76 ἄπιστα αὐτὰ κρίνειν).

2. **faithless, unbelieving** (w. **relig.** coloring as early as **Dit.**, **Syll.** 3 1168, 33 [c. 320 BC]; Is 17:10; Pr 28:25 v.l.; **Philo**, Leg. All. 3, 164, Leg. ad Gai. 3) γενεά Mt 17:17; Mk 9:19; Lk 9:41; of Thomas J 20:27.—Esp. of the heathen οἱ ἄ. 1 Cor 6:6; 7:15; 10:27; 14:22; 2 Cl 17:5; **Dg** 11:2; **MPol** 16:1; **IMg** 5:2; condemned at the Last Judgment Lk 12:46 (cf. **Paroem. Gr.**: Zenob. [II AD] 2, 6 p. 33, 4f. αἱ ἀμυήτων ψυχαὶ are tormented in Hades); w. ιδιώτης 1 Cor 14:23f; ἄ. γυνή 7:12, 14; ἀνὴρ vs. 13f (cf. **JKöhne**, Die Ehen zw. Christen u. Heiden in d. ersten christl. Jahrhunderten '31). **W.** the connotation of evil-doing 2 Cor 6:14f; 1 Ti 5:8; w. μεμιαμμένοι Tit 1:15; cf. Rv 21:8.—Of teachers of error **ITr** 10; **ISm** 2; 5:3.—ἐν οἷς ὁ θεὸς τ. αἰῶνος ἐτύφλωσεν τὰ νοήματα τῶν ἄ. 2 Cor 4:4 can best be **transl.** *in their case, the god of this age has blinded their unbelieving minds.* **M-M.***

ἀπλότης, ητος, ή (**X.**, **Pla.**, et al.; **Dit.**, **Or.** 764, 1; **LXX**; **Philo**; **Joseph.**; cf. **Nägeli** 52).

1. **simplicity, sincerity, uprightness, frankness** ἐν ἄ. τῆς καρδίας ὑπακούειν *obey w. a sincere heart* Eph 6:5; cf. Col 3:22 (**Diod. S.** 5, 66, 4, ἀπλότης τῆς ψυχῆς; 1 Ch 29:17; Wsd 1:1; **Test. Reub.** 4:1, **Sim.** 4:5, **Levi** 13:1); 2 Cor 1:12 v.l.; 1 Cl 60:2 v.l. ἐν ἄ. λέγειν *speak simply, plainly* B 8:2 (cf. **Dionys. Hal.**, Ars Rhet. 9, 14). ἐν ἄ. δηλῶσαι 17:1. ἐν ἄ. εὐρίσκεσθαι *be found upright* Hm 2:7. ἡ ἄ. ἡ εἰς Χριστὸν *sincere devotion to Christ* 2 Cor 11:3 (**WSWood**, Exp. 9 S. II '25, 450-3).—**Hermas** is esp. fond of this word, **mng.** simple goodness, which gives itself without reserve (**Jos.**, **Bell.** 5, 319, **Ant.** 7, 332): w. ἀκακία (**Philo**, Op. M. 170) Hv 1, 2, 4; 3, 9, 1. **W.** ἐγκράτεια Hv 2, 3, 2. **W.** νηπιότης s 9, 24, 3. ἐμμένειν τῇ ἄ. *continue in your sincerity* Hv 3, 1, 9. For this ἄ. ἔχειν m 2:1.

Personif. w. other Christian virtues Hv 3, 8, 5 and 7; s 9, 15, 2. This **mng.** is readily restricted (cf. esp. Hs 9, 24, 3) to 2. **generosity, liberality** (**Test. Iss.** 3:8, cf. **RHCharles**, **Test. of 12 Patr.**, '08, on **Test. Iss.** 3:1, 2, 8; **Epigr. Gr.** 716, 5=IG 14, 1517 [s. **L-S-J s.v.** II 3]) Ro 12:8; 2 Cor 8:2; 9:11, 13. This sense is in dispute, however, and it is possible that the **mng.** *sincere concern* is sufficient for the passages under 2.—**JAmstutz**, ΑΠΛΟΤΗΣ '68 does not favor *generosity*, etc. **M-M.***

ἀπλοῦς, ή, ουν (**Aeschyl.**, **Thu.**.; **inscr.**, **pap.**; Pr 11:25; **Philo**; **Jos.**, **C. Ap.** 2, 190) *single, simple, sincere* εἶναι ἄ. τῇ καρδίᾳ *be simple in heart* B 19:2 (cf. **Dit.**, **Syll.** 3 1042, 12 ἄ. τῇ ψυχῇ; Pr 11:25; **Ps.-Phoc.** 50). ἄ. διάνοια *a sincere mind* 1 Cl 23:1. **W.** ἄκακος (**Diod. S.** 13, 76; **Nicol. Dam.**: 90 fgm. 61, 2 **Jac.**) Hs 9, 24, 2. Of the eye (**Damasc.**, Vi. Isid. 16) *clear, sound, healthy*, w. the connotation *generous* (s. ἀπλότης 2; **opp.** πονηρός, whose **mng.** is apparent fr. Mt 20:15; Mk 7:22. Cf. **Test. Iss.** 3:4 πορευόμενος ἐν ἀπλότῃτι ὀφθαλμῶν) Mt 6:22; Lk 11:34 (s. **Jülicher**, Gleichn. 98ff; **WBrandt**, **ZNW** 14, '13, 189ff; **CEdlund**, D. Auge der Einfalt: Acta Sem. NT Ups. 19, '52, 51-122; **HJCadbury**, The Single Eye: **HTR** 47, '54, 69-74 holds out strongly for *generous*; opposed by **TThienemann**, Gordon Review 1, '55, 10-22. Cf. also **λύχνος** 2, **ὀφθαλμός** 1, **πονηρός** 1 aa and b β).—As of animals **gener.** (**Aristot.**, **Hist. An.** 9, 1), so the **superl.** ἀπλούστατος (the form in **X.**, **Mem.** 4, 2, 16; **Polyb.** 9, 10, 5; **Strabo** 7, 3, 7; **Philo**, Vi. Cont. 82) *quite simple, guileless*, of doves Mt 10:16 D.—The **comp.** ἀπλούστερον *very simply* B 6:5.—**CSpicq**, La vertu de Simplicité dans l'A. et le N. Test.: **RSphth** 22, '33, 1-26; **ESjöberg**, Studia Theologica 5, '51, 89-105; **HBacht**, Geist u. Leben 29, '56, 416-26. **M-M.***

ἀπλόω (**Hero Alex.** III p. 130, 7; **Cornutus** 32 p. 66, 7; **Soranus** p. 76, 16; **Aelian**, N.A. 12, 27; **Ps.-Callisth.** p. 36, 10; **Herm. Wr.** 486, 8 **Sc.**; **Anth. Pal.** 11, 107; **Job** 22:3) *make single, unfold* pass. (**Aelian**, N.A. 14, 26 p. 359, 13) χάρις ἀπλουμένη *unfolding grace* **Dg** 11:5.*

ἄπλυτος, ον (**Semonides** 7, 5; **Dio Chrys.** 11[12], 43; **Galen** XIII 664 K.) *unwashed* τὸ ἔντερον ἄ. φαγεῖν *eat the entrails unwashed* B 7:4.*

ἀπλῶς **adv.** (**Aeschyl.**.; **inscr.**, **pap.**; Pr 10:9; **Philo**).

1. **simply, sincerely, openly** (**Demosth.** 23, 178; **Epict.** 2, 2, 13; **Philo**, Ebr. 76) ἄ. τι τελέσαι *fulfill someth. sincerely* Hm 2:6a, cf. b. προσευχὰς ἀναφέρειν 2 Cl 2:2. **Comp.** ἀπλούστερον (**Isaues** 4, 2) γράφειν *write very plainly* B 6:5.

2. w. διδόναι *generously, without reserve* Js 1:5 (cf. **MDibelius ad loc.**; **HRiesenfeld**, Con. Neot. 9, '44, 33-41); Hm 2:4 (cf. ἀπλότης 2).

3. **simply, at all** w. **neg. expr.** (ref. in **Riesenf.**, **op. cit.** 37f, and **Theopomp.** [IV BC]: 115 fgm. 224 **Jac.** ἄ. οὐδεῖς; **Diod. S.** 3, 8, 5 ἄ. οὐ) ἄ. οὐ δύναμαι ἐξηγήσασθαι *I simply cannot describe* AP 3:9.

4. **in short, in a word** (**Eur.**, **Rhesus** 851; **Epict.** 3, 22, 96) ἄ. εἰπεῖν *to put it briefly* **Dg** 6:1; the **mng.** *frankly*

(Epict. 3, 15, 3; M. Ant. 5, 7, 2; schol. on Apollon. Rhod. 2, 844-47a ἀπλῶς κ. κατα ἀλήθειαν ἐξειπεῖν) is also poss. here. M-M. and suppl.*

ἀπό (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) prep. w. gen. (see the lit. on ἀνά, beg., also for ἀπό: KDieterich, IndogF 24, '09, 93-158). Basic mng. *separation from someone* or *someh.*, fr. which the other mngs. have developed. In the NT it has encroached on the domain of Att. ἐκ, ὑπό, παρά, and the gen. of separation; cf. Mlt. 102; 246; Mlt.-Turner 258f.

I. Of place, exclusively, *from, away from*.

1. w. all verbs denoting motion, esp. those compounded w. ἀπό, ἀπάγεσθαι, ἀπαλλάσσεσθαι, ἀπελαύνειν, ἀπέρχεσθαι, ἀπολύεσθαι, ἀποπλανᾶσθαι, ἀποχωρεῖν, ἀποχωρίζεσθαι; but also w. διαστήναι, διέρχεσθαι, ἐκδημεῖν, ἐκκινεῖν, ἐκπλεῖν, ἐκπορεύεσθαι, ἐξέρχεσθαι, ἐξωθεῖν, μεταβαίνειν, μετατίθεσθαι, νοσφίζειν, παραγίγνεσθαι, πλανᾶσθαι, πορεύεσθαι, ὑπάγειν, ὑποστρέφειν, φεύγειν; s. the entries in question.

2. w. all verbs expressing the idea of separation ἐκβάλλειν τὸ κάρφος ἅ. τοῦ ὀφθαλμοῦ *remove the splinter fr. the eye* Mt 7:4 v.l. (for ἐκ). ἀπολύεσθαι ἅ. ἀνδρός *be divorced fr. her husband* Lk 16:18, cf. Ac 15:33.

ἀποκυλίνειν, ἀπολαμβάνεσθαι, ἀποστρέφειν, ἐπιστρέφεσθαι, ἐπανάγειν, αἶρειν, ἀφαιρεῖν, ἀπολέσθαι et al., see the pertinent entries. So also κενὸς ἅ. τινος Hs 9, 19, 2. ἔρημος ἅ. τινος (Jer 51:2) 2 Cl 2:3. W. verbs which express the concept of separation in the wider sense, like loose, free, acquit et al. ἀπορφανίζειν, διεγείρεσθαι, δικαιοῦν, ἐκδικοῦν, ἐλευθεροῦν, λούειν, λύειν, λυτροῦν, ῥαντίζειν, σαλεύειν, στέλλειν, σφάζειν, φθείρειν, s. the entries; hence also ἄθῳς (Sus 46 Theod. v.l.) Mt 27:24. καθαρὸς ἅ. τινος (Tob 3:14; but s. Dssm., NB 24 [BS 196; 216]) Ac 20:26; cf. Kuhring '06, 54.

3. Verbs meaning *be on guard, be ashamed*, etc., take ἀπό to express the object of their caution, shame, or fear; so αἰσχύνεσθαι, βλέπειν, μετανοεῖν, προσέχειν, φοβεῖσθαι, φυλάσσειν, φυλάσσεσθαι; see these entries and V 3 below.

4. W. verbs of *concealing, hiding, hindering*, the pers. from whom *someh.* is concealed is found w. ἀπό; so κρύπτειν τι ἀπὸ τινος, παρακάλυπτειν τι ἀπὸ τινος, κωλύειν τι ἀπὸ τινος; s. the entries.

5. in pregnant constr. like ἀνάθεμα εἶναι ἅ. τοῦ Χριστοῦ *be separated fr. Christ* Ro 9:3. μετανοεῖν ἅ. τ. κακίας (Jer 8:6) Ac 8:22, ἀποθνήσκειν ἅ. τινος *through death become free from* Col 2:20. φθείρεσθαι ἅ. τ. ἀπλότητος *be ruined and lose devotion* 2 Cor 11:3. Cf. Hs 6, 2, 4.

6. as a substitute for the partitive gen. (Hdt. 6, 27; Thu. 7, 87, 6; PPetr. III 11, 20; Pland. 8, 6; Kuhring 20; Rossberg 22; Johannessohn 17) τίνα ἅ. τῶν δύο; Mt 27:21, cf. Lk 9:38; 19:39 (like PTebt. 299, 13; 1 Macc 1:13; 3:24; Sir 6:6; 46:8). τὰ ἅ. τοῦ πλοίου *pieces of the ship* Ac 27:44. ἐκχεῶ ἅ. τοῦ πνεύματός μου Ac 2:17f (Jo 3:1f). λαμβάνειν ἅ. τ. καρπῶν *get a share of the vintage* Mk 12:2.—Of foods (like Da 1:13, 4:33a; 2 Macc 7:1) ἐσθίειν ἅ. τ. ψυχίων *eat some of the crumbs* Mt 15:27; Mk 7:28. χορτάζεσθαι ἅ. τινος *eat one's fill of someh.* Lk 16:21. αἶρειν ἅ. τῶν ἰχθύων *pick up the remnants of the fish* Mk 6:43. ἐνέγκατε ἅ. τ. ὀψαρίων *bring some of the fish* J 21:10.—Of drink (like Sir 26:12) πίνειν ἀπὸ τ. γενήματος τῆς ἀμπέλου *drink the product of the vine* Lk 22:18.

II. To denote the point from which *someh.* begins, in lit. and fig. mng.

1. of place *from, out from* σημεῖον ἅ. τ. οὐρανοῦ *a sign fr. heaven* Mk 8:11. ἅ. πόλεως εἰς πόλιν *from one city to another* Mt 23:34. ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν (Dt 30:4; Ps 18:7) *from one end of heaven to the other* 24:31, cf. Mk 13:27. ἀπ' ἄνωθεν ἕως κάτω *from top to bottom* Mt 27:51. ἀρξάμενοι ἅ. Ἱερουσαλήμ *beginning in Jerusalem* Lk 24:47 (inclusive use, as in 3 below; s. also Lk 23:5; Ac 1:22; 10:37). ἀφ' ὑμῶν ἐξήχηται ὁ λόγος τ. κυρίου *the word of the Lord has gone out from you and sounded forth* 1 Th 1:8. ἀπὸ βορρᾶ, ἀπὸ νότου *in the north, in the south* (PGoodspeed 6, 5 [129 BC] ἐν τῷ ἀπὸ νότου πεδίῳ; Wilcken, Chrest. 11A Col. 1, 12 [123 BC] τὸ ἀπὸ νότου τῆς πόλεως χῶμα, 7 ἀπὸ βορρᾶ τῆς πόλεως, 70, 16 al.; Josh 18:5; 19:34; 1 Km 14:5) Rv 21:13.

2. of time *from—(on), since* (POxy. 523, 4; cf. Kuhring 54ff).

a. ἅ. τῶν ἡμερῶν Ἰωάννου *from the days of John* Mt 11:12. ἅ. τῆς ὥρας ἐκείνης 9:22. ἀπ' ἐκείνης τ. ἡμέρας (Jos., Bell. 4, 318, Ant. 7, 382) Mt 22:46; J 11:53. ἔτη ἑπτὰ ἅ. τῆς παρθενίας αὐτῆς *for seven years fr. the time she was a virgin* Lk 2:36. ἅ. ἐτῶν δώδεκα *for 12 years* 8:43. ἅ. τρίτης ὥρας τῆς νυκτός Ac 23:23. ἅ. κτίσεως κόσμου Ro 1:20. ἅ. πέρυσι *since last year, a year ago* 2 Cor 8:10; 9:2.—ἀπ' αἰῶνος, ἀπ' ἀρχῆς, ἀπ' ἄρτι, ἀπὸ καταβολῆς κόσμου, ἀπὸ τότε, ἀπὸ τοῦ νῦν; s. the pertinent entries.

b. w. the limits defined, forward and backward: ἀπὸ-ἕως (Jos., Ant. 6, 364) Mt 27:45. ἀπὸ-ἄχρι Phil 1:5. ἀπὸ-μέχρι Ac 10:30; Ro 5:14; 15:19.

c. ἀφ' ἧς (sc. ὥρας or ἡμέρας, which is found Col 1:6, 9; but ἀφ' ἧς became a fixed formula: Plut., Pelop. 15, 5; cf. Bl-D. §241, 2 app.) *since* Lk 7:45; Ac 24:11; 2 Pt 3:4 (cf. X., Hell. 4, 6, 6; 1 Macc 1:11). ἀφ' οὗ (sc.—like X., Cyr. 1, 2, 13—χρόνου; Att. inscr. in Meisterhans.3-Schw. and s. Witkowski. ἀφ' οὗ is also a formula) *since, when once* (X., Symp. 4, 62; Lucian, Dial. Mar. 15, 1) Lk 13:25; 24:21; Rv 16:18 (cf. Da 12:1; 1 Macc 9:29; 16:24; 2 Macc 1:7; Jos., Ant. 4, 78) τρία ἔτη ἀφ' οὗ (cf. Tob 5:35) Lk 13:7.

3. indicating the beg. of a series *from—(on)*.

a. ἀρξάμενος ἅ. Μωϋσέως καὶ ἅ. πάντων τ. προφητῶν *beginning w. Moses and all the prophets* Lk 24:27. ἔβδομος ἅ. Ἀδάμ Jd 14 (Diod. S. 1, 50, 3 ὄγδοος ὁ ἀπὸ τοῦ πατρός [ancestor]; Appian, Mithrid. 9 §29 τὸν ἕκτον ἀπὸ τοῦ πρώτου Μιθριδάτην; Arrian, Anab. 7, 12, 4; Diog. L. 3, 1: Plato in the line of descent was ἕκτος ἀπὸ Σόλωνος; Biogr. p. 31: Homer δέκατος ἀπὸ Μουσαίου). ἅ. διετοῦς καὶ κατωτέρω Mt 2:16 (cf. Num 1:20; 2 Esdr [Ezra] 3:8).

b. w. both beg. and end given ἀπὸ-ἕως (Sir 18:26; 1 Macc 9:13) Mt 1:17; 23:35; Ac 8:10. Sim., ἅ. δόξης εἰς δόξαν *fr. glory to glory* 2 Cor 3:18.

III. To indicate distance *fr. a point away from*; for μακρὰν ἅ. τινος *far fr. someone*, ἀπὸ μακρόθεν *fr. a great*

distance s. μακράν, μακρόθεν. ἀπέχειν ἀπό τινος s. ἀπέχω 2. W. detailed measurements (corresp. to Lat. 'a', cf. Bl-D. §161, 1; Rob. 575; WSchulze, Graeca Latina '01, 15ff; Hdb. on J 11:18; Appian, Bell. Civ. 3, 12 §42; Ramsay, Phrygia I 2 p. 390 no. 248) ἦν Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκατέντε *Bethany was near Jerusalem, about 15 stades away* J 11:18. ὡς ἀπὸ πηγῶν διακοσίων *about 200 cubits* 21:8. ἀπὸ σταδίων χιλίων ἑξακοσίων Rv 14:20; cf. Hv 4, 1, 5.—Hebraistically ἀπὸ προσώπου τινός (Gen 16:6; Jer 4:26; Jdth 2:14; Sir 21:2; 1 Macc 5:34)⇒ εἶ (away) from the presence of someone 2 Th 1:9 (Is 2:10, 19, 21); Rv 12:14 (Bl-D. §140; 217, 1; Mlt.-H. 466).

IV. To indicate origin or source from.

1. lit.—a. with verbs of motion—a. down from πίπτειν ἅ. τραπέζης Mt 15:27. καθεῖλεν δυνάστας ἅ. θρόνων *he has dethroned rulers* Lk 1:52.

β. from ἐρχεσθαι ἅ. θεοῦ J 3:2; cf. 13:3; 16:30. παραγίνεται ἅ. τῆς Γαλιλαίας Mt 3:13; ἅ. ἀνατολῶν ἤξουσιν 8:11 (Is 49:12; 59:19); ἅ. τοῦ ἱεροῦ ἐπορεύετο 24:1; ἅ. Παμφυλίας Ac 15:38. ἐγείρεσθαι ἅ. τ. νεκρῶν *be raised from the dead* Mt 14:2.

b. to indicate someone's local origin from (Hom.+; Soph., El. 701; Hdt. 8, 114; inscr. [Rev. archéol. 4 sér. IV '04 p. 9 ἀπὸ Θεσσαλονίκης]. PFlor. 14, 2; 15, 5; 17, 4; 22, 13 al.; Judg 12:8; 13:2; 17:1 [all three acc. to B]; 2 Km 23:20 al.; Jos., Bell. 3, 422, Vi. 217; cf. Bl-D. §209, 3; Rob. 578) ἦν ἅ. Βηθσαϊδᾶ *he was from B.* J 1:44; cf. 12:21. ὄχλοι ἅ. τῆς Γαλιλαίας *crowds fr. Galilee* Mt 4:25. ἄνδρες ἅ. παντὸς ἔθνους Ac 2:5. ἀνὴρ ἅ. τοῦ ὄχλου *a man fr. the crowd* Lk 9:38. ὁ προφήτης ὁ ἅ. Ναζαρέθ Mt 21:11. οἱ ἅ. Κιλικίας *the Cilicians* Ac 6:9. οἱ ἀδελφοὶ οἱ ἅ., Ἰόππης 10:23 (Musaeus v. 153 παρθένος ἀπ' Ἀρκαδίας). οἱ ἅ. Θεσσαλονίκης Ἰουδαῖοι 17:13. οἱ ἅ. τῆς Ἰταλίας *the Italians* Hb 13:24, who could be inside as well as outside Italy (cf. Dssm., Her 33, 1898, 344, LO 167, 1 [LAE 200, 3]; Mlt. 237; Bl-D. §437).—Rather denoting membership οἱ ἅ. τῆς ἐκκλησίας *church members* Ac 12:1; likew. 15:5 (cf. Plut., Cato Min. 4, 2 οἱ ἀπὸ τ. στοῶς φιλόσοφοι; Ps.-Demetr. c. 68 οἱ ἀπ' αὐτοῦ=his [Isocrates'] pupils; Synes., Ep. 4 p. 162B; 66 p. 206C; PTebt. 33, 3 [112 BC], Ῥωμαῖος τῶν ἀπὸ συγκλήτου).—To indicate origin in the sense of material fr. which someth. is made (Hdt. 7, 65; Theocr. 15, 117; Inscr. v. Priene 117, 72 ἀπὸ χρυσοῦ; 1 Esdr 8:56; Sir 43:20 v.l.) ἐνδυμα ἅ. τριχῶν καμήλου *clothing made of camel's hair* Mt 3:4.

2. fig.—a. w. verbs of asking, desiring, to denote the pers. of or from whom a thing is asked: δανίσασθαι ἀπὸ τινος *borrow fr. someone* Mt 5:42. ἐκζητεῖν ἅ. τῆς γενεᾶς ταύτης Lk 11:51. ἀπαιτεῖν τι ἀπὸ τινος Lk 12:20. ζητεῖν τι ἀπὸ τινος 1 Th 2:6. λαμβάνειν τι ἀπὸ τινος Mt 17:25f; 3J 7.

b. w. verbs of perceiving, to indicate what has been perceived (Lysias, Andoc. 6; Ps.-Aristot., De Mundo 6 p. 399b ἀπ' αὐτῶν τῶν ἔργων θεωρεῖται ὁ θεός; Appian, Liby. 104 §493 ἀπὸ τῆς σφραγίδος=[recognize a corpse] by the seal-ring); ἅ. τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτοὺς *by their fruits you will know them* Mt 7:16, 20. μανθάνειν παραβολὴν ἅ. τῆς συκῆς *learn a lesson from the fig tree* 24:32; Mk 13:28.—Also μανθάνειν τι ἀπὸ τινος *learn someth. fr. someone* Gal 3:2; Col 1:7.

c. γράψαι ὅφ' ὦν ἠδυνήθην, lit., write from what I was able, i.e., as well as I could B 21:9.

V. To indicate cause, means, or outcome.

1. gener., to show the reason for someth. because of, as a result of, for (numerous ref. in FBleek on Hb 5:7; PFay. 111, 4; Jdth 2:20; Jos., Ant. 9, 56) οὐκ ἠδύνατο ἅ. τοῦ ὄχλου *he could not because of the crowd* Lk 19:3; cf. Mk 2:4 v.l. οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός *I could not see because of the brilliance of the light* Ac 22:11. ἅ. τοῦ πλήθους τ. ἰχθύων J 21:6. ἅ. τοῦ ὕδατος *for the water* Hs 8, 2, 8. ἅ. τῆς θλίψεως *because of the persecution* Ac 11:19. οὐαὶ τῷ κόσμῳ ἅ. τ. σκανδάλων Mt 18:7 (cf. Bl-D. §176, 1; Mlt. 246). εἰσακουσθεῖς ἅ. τῆς εὐλαβείας *heard because of his piety* Hb 5:7 (but the text may be corrupt; at any rate it is obscure and variously interpr.; s. comm.; Bl-D. §211 app.; Rob. 580; and on εὐλάβεια).

2. to indicate means with the help of, with (Hdt. et al.; Ael. Aristid. 37, 23 K.=2 p. 25 D.; PGM 4, 2128 σφράγιζε ἀπὸ ῥύπου=seal with dirt; En. 97, 8) γεμίσαι τὴν κοιλίαν ἅ. τ. κερατίων *fill one's stomach w. the husks* Lk 15:16 v.l. (cf. Pr 18:20). οἱ πλουτήσαντες ἀπ' αὐτῆς Rv 18:15 (cf. Sir 11:18).

3. to indicate motive or reason for, from, with (Appian, Bell. Civ. 5, 13 §52 ἀπ' εὐνοίας=with goodwill; 1 Macc 6:10; papyrus exx. in Kuhring 35) κοιμᾶσθαι ἅ. τῆς λύπης *sleep from sorrow* Lk 22:45. ἅ. τῆς χαρᾶς αὐτοῦ Mt 13:44; cf. Lk 24:41; Ac 12:14. ἅ. τοῦ φόβου κράζειν Mk 14:26, ἅ. φόβου καὶ προσδοκίας *with fear and expectation* Lk 21:26. Hence verbs of fearing, etc., take ἅ. to show the cause of the fear (s. above I 3) μὴ φοβεῖσθαι ἅ. τ. ἀποκτενόντων τὸ σῶμα *not be afraid of those who kill only the body* Mt 10:28; Lk 12:4 (cf. Jdth 5:23; 1 Macc 2:62; 3:22; 8:12).

4. to indicate the originator of the action denoted by the verb from (trag., Hdt.+). ἅ. σοῦ σημεῖον ἰδεῖν Mt 12:38. γινώσκειν ἀπὸ τινος *learn fr. someone* Mk 15:45. ἀκούειν ἅ. τοῦ στόματός τινος *hear fr. someone's mouth*, i. e., fr. him personally Lk 22:71 (Dionys. Hal. 3, 8 ἅ. στόματος ἤκουσεν); cf. Ac 9:13; 1J 1:5. τὴν ἅ. σοῦ ἐπαγγελίαν *a promise given by you* Ac 23:21. ὅφ' ἐνὸς ἐγενήθησαν Hb 11:12. Prob. παραλαμβάνειν ἅ. τοῦ κυρίου 1 Cor 11:23 is to be understood in the same way; Paul is convinced that he is taught by the Lord himself (for direct teaching s. EBröse, Die Präp. ἀπὸ 1 Cor 11:23; StKr 71, 1898, 351-60; Dssm.; BWeiss; H-DWendland. On the other hand, for indirect communication: Zahn, PFeine, JWeiss, PhBachmann, Ltzm., OHoltzmann, Sickenberger, Schlatter).—Of the more remote cause ἀπ' ἀνθρώπων *from men* (w. δι' ἀνθρώπου) Gal 1:1. ἅ. κυρίου πνεύματος *fr. the Lord, who is the Spirit* 2 Cor 3:18. ἔχειν τι ἀπὸ τινος *have (received) someth. fr. someone* 1 Cor 6:19; 1 Ti 3:7; 1J 2:20; 4:21.—In salutation formulas εἰρήνη ἅ. θεοῦ πατρός *peace that comes from God, the Father* Ro 1:7; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; cf. 6:23; Phil 1:2; Col 1:2; 1 Th 1:1 t.r.; 2 Th 1:2; 1 Ti 1:2; 2 Ti 1:2; Tit 1:4; Phlm 3. σοφία ἅ. θεοῦ *wisdom that comes fr. God* 1 Cor 1:30. ἔπαινος ἅ. θεοῦ *praise fr. God* 4:5. καὶ τοῦτο ἅ. θεοῦ *and that brought about by God* Phil 1:28. The expr. εἰρήνη ἀπὸ ὧν καὶ ὅ ἦν καὶ ὁ ἐρχόμενος Rv 1:4 is quite extraordinary. It may be an interpretation of the name Yahweh already current, or an attempt to show reverence for the

divine name by preserving it unchanged, or simply one more of the grammatical peculiarities so frequent in Rv (Meyer6-Bousset '06, 159ff; Hadorn, '28, 28; Mlt. 9, note 1; cf. PPar. 51, 33 ἀπὸ ἀπηλιότης).

5. As in **class.** usage (Thu. 5, 60, 1; X., Mem. 2, 10, 3; Andoc., Orat. 2, 4 οὗτοι οὐκ ἄφ' αὐτῶν ταῦτα πράττουσιν; Diod. S. 17, 56; Num 16:28; 4 Macc 11:3), the **expr.** ἄφ' ἑαυτοῦ (**pl.** ἄφ' ἑαυτῶν) of *himself* and ἄπ' ἑμαυτοῦ of *myself* are common Lk 12:57; 21:30; 2 Cor 3:5, **esp.** so in J: 5:19, 30; 8:28; 10:18; 15:4.—7:17f; 11:51; 14:10; 16:13; 18:34. So also ἄπ' ἑμαυτοῦ οὐκ ἐλήλυθα *I did not come of myself* (**opp.** the Father sent me) 7:28; 8:42.

6. **W.** verbs in the passive voice or passive **mng.** ὑπό is **somet.** replaced by ἀπό (in isolated cases in **class.** [Kühner-G. I p. 457f]; Polyb. 1, 79, 14; Hero I 152, 6; 388, 11; Nicol. Dam.: 90 **fgm.** 130, 130 Jac.; IG XII 5, 29; Dit., Syll.3 820, 9; PLond. 1173, 12; BGU 1185, 26; PFlor. 150, 6 ἄ. τῶν μῶν κατεσθίόμενα; PGM 4, 256; Kuhring 36f; 1 Macc 15:17; Sir 16:4; Philo, Leg. All. 3, 62. Cf. Bl-D. §210; Rob. 820; GNHatidakis, Einl. in d. neugriech. Gramm. 1892, 211; ANJannaris, An Histor. Gk. Grammar 1897, §1507). Yet just at this point the textual tradition varies considerably, and the choice of **prep.** is **prob.** at times influenced by the wish to express special nuances of **mng.** Lk 8:29, 43b (both ὑπ' v.l.); 10:22 D; ἀποδεδειγμένος ἄ. τ. θεοῦ *attested by God* Ac 2:22. ἐπικληθεὶς Βαρναβᾶς ἄ. (ὑπό t.r.) τ. ἀποστόλων *named B. by the apostles* 4:36. κατενεχθεὶς ἄ. τοῦ ὕπνου *overcome by sleep* 20:9. **Freq.** in such cases ἀπό denotes the one who indirectly originates an action, and can be **transl.** *at the hands of, by command of*: πολλὰ παθεῖν ἄ. τ. πρεσβυτέρων *suffer much at the hands of the elders* Mt 16:21; cf. Lk 9:22; 17:25, where the emphasis is to be placed on παθεῖν, not on ἀποδοκιμασθῆναι. In ἄ. θεοῦ πειράζομαι the thought is that the temptation is caused by God, though not actually carried out by him Js 1:13. ἡτοιμασμένος ἄ. τοῦ θεοῦ *prepared by God's command*, not by himself Rv 12:6.

VI. In a few **expr.** ἀπό helps to take the place of an adverb. ἀπὸ μέρους, s. μέρος 1c.—ἀπὸ μιᾶς (**acc. to Wlh.**, Einl.2 26, an Aramaism, min ch'da=at once [cf. MBlack, An Aramaic Approach3, '67, 113]; this does not explain the **fem.** gender, found also in the formula ἐπὶ μιᾶς En. 99, 9, and in Mod. Gk. με μιᾶς *at once* [AThumb, Hdb. d. neugriech. Volkssprache2 '10, §162 note 2]. PSI 286, 22 uses ἀπὸ μιᾶς of a payment made 'at once'. **Orig.** γνώμης might have been a part of the **expr.** [Philo, Spec. Leg. 3, 73], or ὁρμῆς [Thu. 7, 71, 6], or γλώσσης [Cass. Dio 44, 36, 2], or φωνῆς [Herodian 1, 4, 8]; cf. Bl-D. §241, 6 **app.**) *unanimously, alike, in concert* Lk 14:18. **Sim.** ἀπὸ τ. καρδιῶν **fr.** (your) hearts, sincerely Mt 18:35—Himerius, Or. 39 [=Or. 5], 6 has as a formula διὰ μιᾶς, probably=continuously, uninterruptedly, Or. 44 [Or. 8], 2 fuller διὰ μιᾶς τῆς σπουδῆς=with one and the same, or with quite similar zeal. **M-M** and **suppl.**

ἀποβαίνω fut. ἀποβήσομαι; 2 **aor.** ἀπέβην (Hom.+; **inscr.**, **pap.**, LXX).

1. **lit.** go away, get out e.g. from a ship to the land (X., An. 5, 7, 9 ἄ. εἰς τ. χώραν; Diogenes, Ep. 37, 1) ἄ. εἰς τὴν γῆν J 21:9. **Abs.** (Thu. 1, 116, 2; Jos., Bell. 4, 660) ἀποβάντες *when they had gotten out* Lk 5:2.

2. **fig.** turn out, lead (to) (Hdt.+; Artem. 3, 66; Dit., Syll.3 851, 10 εἰ καὶ ἐτέρως τοῦτο ἀπέβη; PPetr. III 42H (8) f, 5=Witkowski p. 15; Job 30:31 εἰς πάθος; Jos., Ant. 1, 20ἄ. εἰς ἄ. εἰς μαρτύριον *lead to testifying* Lk 21:13. ἄ. εἰς σωτηρίαν *turn out to salvation* Phil 1:19 (Job 13:16). **M-M**.*

ἀποβάλλω fut. ἀποβαλῶ; 2 **aor.** ἀπέβαλον; **pf.** ἀποβέβληκα, **pass. ptc.** ἀποβεβλημένος; 1 **aor.** ἀπεβλήθην (Hom.+; **inscr.**, **pap.**, LXX).

1. **throw away, take off**—**a. lit.**, a garment Mk 10:50. Of a tree ἄ. τὰ φύλλα (Is 1:30) *shed (its) leaves* Hs 3:3 (ἀποβ.=drop, let fall [unintentionally]: Ps.-Demetr. c. 65). ἄ. λίθους *reject or throw away stones* Hv 3, 2, 7; 3, 5, 5; **pass.**, 3, 7, 5; s 9, 8, 4ff; 9, 9, 4; 9, 13, 3, and 6 and 9; 9, 30, 1. ἀποβάλλεσθαι ἀπὸ τοῦ πύργου s 9, 8, 3; ἀπὸ τοῦ οἴκου s 9, 13, 9; ἐκ τῆς οἰκοδομῆς s 9, 7, 1; 9, 9, 5. **W.** indication of the goal ἀποβάλλεσθαι εἰς τὸν ἴδιον τόπον *be put back in their place* s 9, 12, 4. ἀποβάλλεσθαι πρὸς τ. λοιπούς *be thrown away w. the rest* s 9, 8, 7.

b. fig.—**a. take off** (schol. on Nicander, Alexiph. 450 τὸν ὕπνον ἀποβ.=shake off) of characteristics, which can be put on and taken off like a garment (**w.** ἐνδύσασθαι) Hm 10, 3, 4; ἄ. τὰς πονηρίας s 6, 1, 4; ἄ. πᾶσαν λύπην v 4, 3, 4; ἄ. πονηρίαν ἀπὸ σεαυτοῦ *take off all wickedness* m 1:2; ἄ. τὰς ἐπιθυμίας s 9, 14, 1; τὰ ἔργα τούτων τ. γυναικῶν s 9, 14, 2.

β. reject τινά (Theocr. 11, 19; Hippocr., Ep. 10, 4) 2 Cl 4:5. **Mid.** ἐσκανδαλισμένους ἀπὸ τ. πίστεως ἄ. *reject those who are offended in the faith* Hm 8:10. **Pass** 1 Cl 45:3; Hs 9, 18, 3f; 9, 22, 3.

2. **lose** τὶ **someth.** (Hdt. et al.; Epict. 2, 10, 15 ἄ. αἰδῶ; Dio Chrys. 17[34], 39 ἄ. τὴν παρρησίαν; Dt 26:5; Philo, Abr. 235; 236, Spec. Leg. 3, 202; Jos., Bell. 1, 90, Ant. 8, 225; 14, 77) τ. παρρησίαν Hb 10:35 (but the **mng.** throw away [Lucian, Dial. Mort. 10, 1; Aelian, V.H. 10, 13 et al.] is also **poss.**). Of gold ἀποβάλλει τὴν σκωρίαν *puts away, loses its dross* Hv 4, 3, 4. ἐὰν μὴ. . . ἀποβάλῃ ἐξ αὐτοῦ τι *if he does not lose, or take away, anything of it* v 3, 6, 6.

3. **remove, depose** τινά τινας: ἄ. τῆς ἐπισκοπῆς *depose from the office of a bishop* (cf. Ltzm. ZWTh 55, '13, 135) 1 Cl 44:4. **Pass.** ἄ. τῆς λειτουργίας *be removed fr. his office* 44:3.

4. **mid.**=Iba Ro 13:12 v.l. **M-M**.*

ἀποβλέπω impf. ἀπέβλεπον (**trag.**, Hdt.+; **inscr.**, **pap.**, LXX) *look, pay attention* εἰς τι *at or to someth.* (Epict. 1, 6, 37; Dit., Syll.3 867, 10; PSI 414, 9; Ps 9:29; 10:4; Philo, Spec. Leg. 1, 293) **fig.**, of Moses ἄ. εἰς τ. μισθαποδοσίαν *his attention was on the reward* Hb 11:26 (cf. Jos., Bell. 2, 311, Ant. 20, 61). **M-M**.*

ἀπόβλητος, ον verbal **adj.** of ἀποβάλλω (Hom.+; **pap.**, Aq., Sym.; Philo, Spec. Leg. 2, 169 [cf. Nägeli 25]) *rejected* (Herm. Wr. 6, 1)=unclean (**opp.** κάλος) 1 Ti 4:4.*

ἀποβολή, ἤς, ἡ (Pla.+; PLond. 1659, 10) **corresp.** to the **var. mngs.** of ἀποβάλλω.

1. **rejection** of the rejection of the Jews by God (Jos., Ant. 4, 314) Ro 11:15 (**opp.** πρόσλημνις).

2. **loss** (55th letter of Apollonius of Tyana [Philostat. I 358, 19] by death; Philo, Praem. 33 of a ship; Jos., Ant. 2, 147; Sextus 257) ἃ. ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν *not a single one of you will be lost* Ac 27:22 (Strato of Lamps., fgm. 124 ἃ. ζωῆς).*

ἀπογίνομαι 2 **aor.** ἀπεγενόμην (**opp.** ζῆν) *die* (Hdt., Thu. [cf. 1, 39, 3 τῶν ἀμαρτημάτων ἀπογενόμενοι, in the sense ‘have no part in’], Teles 59, 11f; Dionys. Hal. 4, 15; Dit., Syll.3 1099, 15; 2850, 12; PMagd. 29, 3; PRyl. 65, 9; PGrenf. II 69, 10; PLeipz. 29, 9; 10; 13; PGM 4, 719; cf. Jos., Ant. 5, 1) 1 Pt 2:24. **M-M.***

ἀπογινώσκω **pf.** ἀπεγνώκα *give up as hopeless, despair* (so Lysias et al.; Dit., Syll.3 326, 30; 2 Macc 9:22; Jdth 9:11) τὶ *of someth.* (Aristot., Eth. Nic. 1115b, 2 et al.; PGiess. 72, 12 τοῦτο ἀπέγνων; Jos., Ant. 2, 140τ. σωτηρίαν; 336 al.): ἃ. ἐαυτὸν (Polyb. 22, 9, 14; Plut., Tib. Gracch. 13, 6; Philo, Somn. 1, 60; Jos., Bell. 5, 537) *despair of oneself* Hv 1, 1, 9; s 9, 26, 4. τὴν ζωὴν *of life* m 12, 6, 2 (cf. Philo, Leg. ad Gai. 352 τὸ ζῆν ἃ.).*

ἀπογνῶριζω *reject, dispossess* **pass.** ἀπογνῶριζεσθαι ἀπὸ τ. ζωῆς *be dispossessed of one’s life* Hv 2, 2, 8.*

ἀπογραφή, ἤς, ἡ (Lysias, Pla. et al.; Dit., Syll.3 1023, 45; 71; 1109, 34; 1157, 33, Or. 338, 11; 34; very **freq.** **pap.**; LXX, Ep. Arist., Joseph.) *list, inventory* of the statistical reports and declarations of citizens for the purpose of completing the tax lists and family registers (cf. Wilcken, Grundz. 175f; 178; 202ff; 225ff, Chrest. no. 198ff, esp. 202, the census edict of C. Vibius Maximus, 104 AD; on this Dssm., LO 231f [LAE 268f]). Lk 2:2 the word means *census, registration*, of the census taken by Quirinius. Joseph. puts a census taken by Q. in 6/7 AD (cf. Jos., Bell. 7, 253, Ant. 18, 3). Presumably Ac 5:37 ἐν τ. ἡμέραις τ. ἀπογραφῆς also refers to this census. The chronology is full of problems, on which see the commentaries and **lit.** Cf. Schürer I4 508-43 (the older **lit.** is given here); Ramsay, Bearing 238ff; Zahn, Lk 129-35 and Exk. IV; EKlostermann, Hdb. on Lk 2:1-3; M-JLagrange, RB n.s. 8, ’11, 60-84; EGroag, Prosopogr. Beitr. VII (Jahresh. d. Österr. Arch. Inst. 21/22, ’24 Beiblatt, cols. 445-78); HWindisch, NThT 16, ’27, 106-24; Av Premierstein, Ztschr. d. Savigny-Stiftg. f. Rechtsgeschichte 48, ’28, Rom. Abt. 449ff; LR Taylor, AJPh 54, ’33, 120-33; EWSeraphin, CBQ 7, ’45, 91-6; FHAuck, Theol. Hndkomm., Lk p. 37; Gdspd., Probs. 71 f; EStauffer, Jesus, Gestalt u. Geschichte, ’57, Die Dauer des Census Augusti: Studien zum NT u. zur Patristik, ’61, 9-34; HUInstinsky, D. Jahr der Geburt Christi, ’57; HBraunert, Cives Romani und KAT’ OIKIAN ΑΠΟΓΡΑΦΑΙ: Antidoron MDavid in Papyrologica Lugd.-Bat. vol. 17, ’68, 11-21 (**lit.**). S. also on ἡγεμονεύω and Κυρήνιος. **M-M.***

ἀπογράφω 1 **aor. mid.** ἀπεγραψάμην; **pf. pass. ptc.** ἀπογεγραμμένος (Hdt.+; **inscr.**, **pap.**, LXX) *register, record*.

1. of official registration in the tax lists (Philol. 71, ’12, 24; POxy. 249, 5; 250, 1 et al.; cf. ἀπογραφῇ) **mid.** *register (oneself)* (Arrian, Anab. 3, 19, 6) Lk 2:3, 5; **pass. vs. 1.**

2. **fig.**, of the records kept by God (the Book of Life; cf. En. 98, 7; 8; Apoc. of Paul p. 39f Tischendorf πάντα τὰ πραττόμενα παρ’ ὑμῶν καθ’ ἡμέραν ἄγγελοι ἀπογράφονται ἐν οὐρανοῖς) πρωτότοκοι ἀπογεγραμμένοι ἐν οὐρανοῖς Hb 12:23. **M-M.***

ἀποδείκνυμι 1 **aor.** ἀπέδειξα; **pf. pass. ptc.** ἀποδεδειγμένος (Pind., Hdt.+; **inscr.**, **pap.**, LXX; Philo, Aet. M. 112; 116).

1. *make, render, proclaim, appoint* **w. double acc.** (X., Cyr. 1, 2, 5 παῖδας βελτίστους ἃ.; Socrat., Ep. 28, 11; Diod. S. 2, 26, 6; Arrian, Anab. 6, 2, 1; Da 2:48; 2 Macc 14:26 [Swete]; Jos., Ant. 8, 162) of God (Jos., Ant. 11, 3; Test. Jos. 2:7) ἡμῶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν *he has made, or exhibited, us (as) the last ones* **perh.** in a triumphal procession 1 Cor 4:9. **W.** ὅτι **folll.** instead of the second **acc.** ἀποδεικνύνα ἐαυτὸν ὅτι ἔστιν θεός *proclaiming that he himself is God* 2 Th 2:4. **Pass.** (Diod. S. 3, 59, 2) διάκονοι, ἀποδεδειγμένοι ἐν γνώμῃ Ἰησοῦ *deacons, appointed w. the approval of Jesus* IPHld **inscr.** (cf. PPetr, III 36a verso, 17 ἀποδεδειγμένοι ἐπίσκοποι: PGenève 36, 2; Jos., Ant. 7, 356).

2. *show forth, display* (PLond. 904, 34; BGU 388 II, 19) τὸ ἀκέραιον τῆς πραΰτητος αὐτῶν βούλημα ἀποδειξάτωσαν *let them display a sincere and gentle disposition* 1 Cl 21:7. **Pass.** ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ *attested by God* Ac 2:22 (cf. Esth 3:13c; also Diod. S. 20, 40, 6 ἀποδεδειγμένος εἰς τ. πόλιν=well-liked in the city).—3. *prove* τὶ **someh.** (4 Macc 1:8) Ac 25:7.—EPeterson, Deissmann-Festschr., ’26, 320ff. **M-M.***

ἀπόδειξις, εως, ἡ (Pre-Socr., Hdt.+; **inscr.**, **pap.**; 3 Macc 4:20 Ep. Arist. 102; Philo; Jos., Ant. 17, 99; Test. Jos. 14:5) *proof* (esp. of or for an intervention by a divinity, as Diod. S. 15, 49, 4) ἃ. πνεύματος καὶ δυνάμεως **lit.** *proof of spirit and power, i.e. proof consisting in possession of the Spirit and power* (**opp.** πειθοὶ λόγοι) 1 Cor 2:4 (Philo, Mos. 1, 95 ἃ. διὰ σημείων κ. τεράτων in contrast to διὰ τ. λόγων). **M-M.***

ἀποδεκατεύω (Alexis in Athen. 6 p. 216A; Suppl. Epigr. Gr. IX 72, 56 τῷ θεῷ) *tithe, give one tenth* τὶ (of) **someh.** πάντα Lk 18:12.*

ἀποδεκατόω **inf.** ἀποδεκατοῦν, not ἀποδεκατοῖν Hb 7:5 P46 BD* (Bl-D. §91 **app.**; Mlt. 53; Rob. 343).

1. *tithe, give one tenth* τὶ (of) **someh.** (Gen 28:22) Mt 23:23; Lk 11:42.—2. *collect a tithe (one tenth)* (1 Km 8:15, 16, 17) τινά **fr.** *someone* τὸν λαόν Hb 7:5.*

ἀπόδεκτος, ον is accented thus almost exclusively in the NT tradition (but s. CRGregory, Prolegomena to Tdf. NT8 1894, 100f), but ἀποδεκτός elsewhere (Plut., Mor. 1061A; Sext. Emp., Math. 11, 83; Dit., Or. 441, 100). Strictly speaking, ἀποδεκτός means *acceptable* and ἀπόδεκτος *pleasing* (W-S. §6, 4; Mlt.-H. 58). The former is given Dg 8:3; the latter is to be preferred in 1 Ti 2:3; 5:4. M-M.*

ἀποδέχομαι 1 aor. ἀπεδεξάμην; pass. ἀπεδέχθην (Hom. +; inscr., pap., LXX, Ep. Arist., Philo, Joseph.).

1. *τινά welcome someone, receive someone favorably* (Polyb. 21, 35, 5; Diod. S. 1, 18, 5; Dit., Syll.3 601, 9; POxy. 939, 11; 2 Macc 3:9; 13:24) Lk 8:40; 9:11; Ac 18:27; 21:17; 28:30; IEph 1:1; ITr 1:2.—*Accept τί* (En. 103, 14; Philo, Abr. 90; Jos., Ant. 9, 176) τ. λόγον (this expr. in Pla. et al.) Ac 2:41; cf. Dg 8:2.

2. *recognize, acknowledge, praise someone or someth.* (Diod. S. 4, 31, 8 τὴν ἀνδρείαν; Appian, Bell. Civ. 2, 82 §347; Aesop, Fab. 173 P.=308 H.; Himerius, Or. 65 [=Or. 19], 2; IG II 481, 60; 4 Macc 3:20; Ep. Arist. 194; 274 al.; Philo, Gig. 37; Jos., Ant. 9, 176; 20, 264) Ac 24:3 (sc. ταῦτα); *τινά IPol 1:1. τινά τινος someone for someth.* (POxy. 705, 59 ἀποδεχόμεθα σε ταύτης τ. ἐπιδόσεως; Jos., Ant. 6, 340; 7, 160) τῆς προθυμίας σε ταύτης *I praise you for this eagerness* Dg 1. M-M.*

ἀποδημέω 1 aor. ἀπεδήμησα (Pind., Hdt.+; inscr., pap.; Ezk 19:3 A).

1. *go on a journey εἰς χώραν μακράν to a distant country* (cf. PSI 436, 2 [248 BC]; 413, 22) Lk 15:13. Abs. (PSI 416, 3 [III BC]; Jos., C. Ap. 2, 259) Mt 21:33; 25:15; Mk 12:1; Lk 20:9. ἄνθρωπος ἀποδημῶν *a man who was about to go on a journey* Mt 25:14 (Epict. 4, 1, 58 of the κύριος of a δοῦλος who [the κύριος] ἀποδημεῖ but ἤξει).—Fig., euphem. ἄ. τῆς σαρκός *be absent fr. the flesh=die* (cf. ἡδὴ ἄγγελοι ἦσαν vs. 3), or *perh.=be in a trance* MPol 2:2 (=die: Epict. 3, 24, 88; cf. MMeister, Axioch. Dial., Diss. Breslau '15, 87, 1).

2. *be away, absent* (Pind.+; ἀπὸ τ. κυρίου *fr. the Lord* 2 Cor 5:6 DG (cf. PTebt. 104, 17 ἐνδημῶν [q.v.] κ. ἀποδημῶν). M-M.*

ἀποδημία, ας, ἡ (Hdt.+; Dit., Syll.3 1109, 50; POxy. 471, 134; PTebt. 330, 3; Jos., Ant. 17, 69) *absence, journey* Hs 5, 5, 3. εἰς ἃ. ἐξέρχασθαι *go on a journey* 5, 2, 2.*

ἀπόδημος, ον (Pind.+; Plut., Mor. 799E; Dit., Syll.3 279, 24; 524, 30; POxy. 1446, 84; 89; 1547, 23; Jos., Ant. 2, 165) *away on a journey ἄνθρωπος ἄ. a man who is away on a journey* Mk 13:34 (JDupont, BRigaux-Festschr. '70, 89-116). M-M.*

ἀποδιδράσκω 2 aor. ἀπέδραν, 3 sg. ἀπέδρα; in late Gk. the subj. ἀποδράση is found (Hom.+; pap., LXX; En. 102, 1; Philo, Post. Cai. 43; Jos., Ant. 12, 378; Sib. Or. 4, 124) *run away, escape ἀπὸ τινος* (Jdth 11:3; Test. Benj. 5:3; Kleopatra I. 126) *fr. someone* 1 Cl 28:4. ἀπὸ προσώπου τινός (Gen 16:6; Jdth 10:12; 11:16) 4:8.*

ἀποδίδωμι ptc. ἀποδίδουν (for-δόν) Rv 22:2 (Bl-D. §94, 1 app.; Rob. 312); impf. ἀπεδίδουν Ac 4:33; fut. ἀποδώσω; 1 aor. ἀπέδωκα; 2 aor. subj. 2 sg. ἀποδῶς, 3 sg. ἀποδῶ, imper. ἀπόδος, ἀπόδοτε; 2 aor. mid. ἀπεδόμην, 3 sg. ἀπέδοτο Hb 12:16; 1 aor. pass. ἀπεδόθην, inf. ἀποδοθῆναι (the ms. tradition varies in the aor. subj. act., cf. Bl-D. §95, 2) (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *give away, give up, give out* τὸ σῶμα Mt 27:58 (Diod. S. 14, 84, 2 τοὺς νεκροὺς ἀπέδωκαν). τὸν μισθόν (X., An. 1, 2, 12; Dio Chrys. 13[7], 12; Dit., Syll.3 127, 27; Sb 3924, 20 [19 AD]; Tob 2:12; Jer 22:13; Philo, Virt. 88) *pay out wages* Mt 20:8; 2 Cl 20:4; B 11:8. τὴν ἀντιμισθίαν τινὶ ἄ. 2 Cl 11:6; 15:2. Fig., στέφανον ἄ. *award a crown* 2 Ti 4:8. Of proceeds, *give* Mt 21:41. Of taxes, *pay* (Philo, Op. M. 85) 22:21; Mk 12:17; Lk 20:25 (cf. Sextus 20). ἄ. τῷ ὑψίστῳ τὰς εὐχὰς *pay vows to the Highest* 1 Cl 52:3 (Ps 49:14; cf. Dt 23:22; Jos., Ant. 11, 9 τ. εὐχὰς ἀπεδίδοσαν τ. θεῷ; X., Mem. 2, 2, 10 τ. θεοῖς εὐχὰς ἄ.; Diod. S. 4, 48, 7; 4, 49, 2; 8 τὰς εὐχὰς ἀποδοῦναι τοῖς θεοῖς; 14, 13, 5 Ἄμμωνι; PGiess. 27, 10 [II AD] ἴνα τ. θεοῖς τ. ὀφειλομένας σπονδὰς ἀποδῶ). τὴν ὀφειλὴν τινὶ ἄ. *fulfill one's duty to someone* 1 Cor 7:3; pl. Ro 13:7. Of God, *bestow, grant, fulfill* τινὶ τι 1 Cl 23:1; B 5:7; Hv 1, 3, 4. καρπὸν *yield fruit* (POxy. 53, 11 καρποὺς ἄ.; Lev 26:4) Rv 22:2; Hs 2:8; fig., Hb 12:11. τοὺς ὅρκους ἄ. *keep oaths* Mt 5:33 (cf. POxy. 1026, 6). μαρτύριον ἄ. (4 Macc 6:32) *give testimony* Ac 4:33. λόγον ἄ. *give account* (s. λόγος 2a) Mt 12:36; Lk 16:2; Ac 19:40; Ro 14:12 v.l.; Hb 13:17; 1 Pt 4:5; Hv 3, 9, 10; m 2:5.

2. *give back, return* τί (Philo, Spec. Leg. 4, 67; Jos., Vi. 335) Hm 3:2. τινὶ τι (X., Hell. 2, 2, 9 et al.) Lk 9:42; Hs 2:7. τινὶ v 2, 1, 3. τῷ ὑπέρειτῃ Lk 4:20. *Pay back a debt* Mt 5:26; 18:25ff, 34; Lk 7:42; 12:59; D 1:5; *repay* an advance Lk 10:35; *give back* taxes unjustly collected 19:8 (cf. Num 5:7f).

3. *render, reward, recompense*, in good and bad senses, like ἀνταποδίδωμι, of God Mt 6:4, 6, 18. ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ Ro 2:6 (Ps 61:13; Pr 24:12); cf. 2 Ti 4:14; Rv 22:12; 1 Cl 34:3. ἐκάστῳ κατὰ τ. πράξιν αὐτοῦ Mt 16:27 (Sir 35:22). τινὶ τι 1 Cl 18:12 (Ps 50:14). κακὸν ἀντὶ κακοῦ (cf. Pr 17:13) Ro 12:17 (cf. IQS 10, 17); 1 Th 5:15; 1 Pt 3:9; Pol 2:2. ἀμοιβὰς ἄ. (Dionys. Hal. 6, 73; POxy. 705, 61 ἀποδίδους ἀμοιβήν; Aq. Ps 27:4) *make a return* 1 Ti 5:4. Abs. ἀπόδοτε αὐτῇ ὥς καὶ αὐτὴ ἀπέδωκεν *render to her as she herself has rendered to others* Rv 18:6 (cf. Ps 136:8).

4. mid.—a. *sell* (Hdt. 1, 70+; inscr., pap.) τὸν Ἰωσήφ Ac 7:9 (Gen 37:28; 45:4; Philo, De Jos. 15; 238). τί τινος *for someth. for someth.* (Pla., Phaedo 98B; X., Hell. 2, 3, 48) τοσούτου τὸ χωρίον *sell the piece of ground for so much* Ac 5:8 (ἄ. τὸ χ. as Jos., Ant. 3, 283).

b. *give up* τὸν ἴδιον υἱὸν λύτρον *his own son as a ransom* Dg 9:2. τί ἀντὶ τινος (as Test. Iss. 2:2) Hb 12:16 (sell, s. 4a, also poss.).—c. *give back* τὰς ράβδους Hs 8, 1, 5. M-M.*

ἀποδιορίζω (Aristot., Pol. 4, 4, 13 p. 1290b, 25; Herm. Wr. 3, 2a codd.) *divide, separate* (opp. ἐποικοδομεῖν) abs. οὗτοι εἰσιν οἱ ἀποδιορίζοντες *these are the ones who cause a division* Jd 19. M-M.*

ἀποδυνάμω (s. Lghtf. ad loc.) *strain or filter clear* ἀπὸ παντὸς ἀλλοτρίου χρώματος *of every foreign color*, fig., of the true teaching IRo inscr.*

ἀποδυνάμω, οὐ, ὅ (s. ἀποδυνάμω) *filtering; fig., purification fr. evil elements* (opp. μερισμός) IPHld 3:1.*

ἀποδοκιμάζω 1 aor. ἀπεδοκίμασα, pass. ἀπεδοκίμασθην; pf. pass. ptc. ἀποδοκιμασμένος (Solon+; Hdt. 6, 130; Vett. Val. 278, 18; 313, 26; LXX) *reject* (after scrutiny), *declare useless*.

1. of things (Epicurus in Diog. L. 10, 31; Appian, Bell. Civ. 5, 32 §126; Ps.-Demetr. c. 200; Dit., Syll.3 306, 52; PGiess. 47, 14ff; Jer 6:30; Jos., Ant. 15, 321) of stones Mt 21:42; Mk 12:10; Lk 20:17; 1 Pt 2:4, 7; B 6:4 (all aforementioned passages after Ps 117:22); Hs 9, 7, 4; 9, 23, 3. λίθους ἅ. ἐκ τ. οἰκοδομῆς *reject stones fr. the building* 9, 12, 7. Of coins *reject as counterfeit* Agr 11 (of a τραπεζίτης Epict. 3, 3, 3; cf. Theophr., Char. 4, 11 ἀργύριον; Jer 6:30).

2. of pers. (Pla., Theaet. 181B; X., Mem. 2, 2, 13) pass., *be rejected* (Aristoxenus, fgm. 18) of Jesus Mk 8:31; Lk 9:22; 17:25. Gener., *be rejected* by God (Jer 6:30; 7:29; 14:19 al.) Hb 12:17. IRo 8:3 (in latter pass.=not to become a martyr, opp. παθεῖν). M-M.*

ἀποδοχή, ἡς, ἡ (Thu.+) *acceptance, approval* (so since Polyb. 1, 5, 5 ὁ λόγος ἀποδοχῆς τυγχάνει; Letter 2 of Apollonius of Tyana [Philostrat. I 345, 12] ἀποδοχῆς ἄξιον; Diog. L. 5, 64; Hierocles in Stob., Ecl. 4, 27, 20 p. 662 H. ἔργον πολλῆς ἄξιον ἀποδοχῆς; Inscr. v. Priene 108, 312; Dit., Syll.3 867, 21 ἀνδρὸς πάσης τειμῆς καὶ ἀποδοχῆς ἄξιον; Ep. Arist. 257; 308; Jos., Ant. 6, 347. Cf. Nägeli 34f) of a saying πάσης ἅ. ἄξιος 1 Ti 1:15; 4:9. M-M.*

ἀποδύομαι 1 aor. ἀπεδυσάμην (Hom.+; Jos., Bell. 1, 452 codd.) *take off* τὸ ἔνδυμα Hs 9, 13, 8 (cf. Athen. 11 p. 507E as a saying of Plato: τὸν τῆς δόξης χιτῶνα ἀποδυνόμεθα; PLeipz. 40 III, 22 τὸ ἱμάτιον).*

ἀποδόω, ἀποδοῖς, s. ἀποδίδωμι.

ἀποθανοῦμαι s. ἀποθνήσκω.

ἀπόθεσις, εως, ἡ (Hippocr., Pla.+ in var. mngs.; inscr., pap.) *removal, getting rid of*, only fig. ἅ. ῥύπου *of dirt* in baptism 1 Pt 3:21. ἡ ἅ. τ. σκηνώματός μου *of my tent euphem. for death* 2 Pt 1:14. M-M.*

ἀποθήκη, ης, ἡ (Thu. 6, 97, 5+; Dit., Syll.3 1106, 84; PRyl. 97, 11; PTeht. 347, 1; 5; BGU 32, 3; 816, 5; 931, 2; LXX; Jos., Ant. 9, 274; loanw. in rabb.) *storehouse, barn* συναγεῖν εἰς τὴν ἅ. *gather into the barn* Mt 3:12; 6:26; 13:30; Lk 3:17. S. on ἀλωά.—12:18; w. ταμειῖον (Jos., loc. cit.) 12:24; *cellar* for oil and wine Hm 11:15. M-M. B. 492.*

ἀποθησαυρίζω (Diod. S. 3, 31, 3; 5, 75, 4; Epict. 3, 22, 50; Lucian, Alex. 23; Aelian, N.A. 14, 18; Artem. 1, 73 p. 66, 22; Vett. Val. 16, 21; 18:12; Jos., Bell. 7, 299 et al. [Nägeli 30]; Sir 3:4) *store up, lay up* fig. ἅ. θεμέλιον, καλὸν *lay up a good foundation* 1 Ti 6:19. M-M.*

ἀποθλίβω (Eur. + in var. mngs.; pap. [Mayser 381]; Num 22:25; Jos., Ant. 2, 64; 6, 118) *press upon, crowd* (UPZ 162 II, 13 [117 BC]) τινά *someone*, of a throng (w. συνέχειν) Lk 8:45. M-M.*

ἀποθνήσκω impf. ἀπέθνησκον; fut. ἀποθανοῦμαι; 2 aor. ἀπέθανον (Hom.+; inscr., pap., LXX, En., Philo, Joseph., Test. 12 Patr.; on the η s. Bl-D. §26 app.; Rob. 194).

1. die—a. lit., of natural death

α. of pers. Mt 9:24; 22:24 (Dt 25:5), 27; Mk 5:35, 39; 9:26; Lk 8:42 (ἀπέθνησκεν *was about to die*, like Jos., Ant. 5, 4), 52; Ro 6:10; 7:2f (Artem. 4, 71 p. 246, 2 πάντων ὁ θάνατός ἐστι λυτικός); Phil 1:21; Hb 9:27 (Archinus: Orat. Att. II p. 167 πᾶσι ἀνθρώποις ὀφείλεται ἀποθανεῖν); GEg 1 and oft. Of violent death (also as pass. of ἀποκτείνω=be killed: Hdt. 1, 137; 7, 154; Lycurgus 93; Pla., Ap. 29D; 32D; Nicol. Dam.: 90 fgm. 30 Jac.; Lucian, Dial. Mort. 4, 4 ὑπὸ τοῦ παιδὸς ἀποθανῶν; Iambl., Vi. Pyth. 28, 143 ἱεροσυλῶν ἐλήφθη κ. ἀπέθανε; Josh 20:3) Mt 26:35 (for κἂν δέη ἀποθανεῖν cf. Lucian, Timon 43; Jos., Ant. 6, 108); J 19:7; Ac 25:11. θανάτῳ ἅ. (Od. 11, 412; Gen 2:17; 3:4) J 12:33; 18:32; cf. Hs 8, 7, 3. W. ἐπὶ τινι *on the basis of* (Dio Chrys. 47[64], 3) ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἅ. *suffer death on the basis of (the testimony of) two or three witnesses* Hb 10:28 (Dt 17:6). W. ὑπὲρ τινος *for* (Epict. 2, 7, 3 ὑπὲρ αὐτοῦ; Lucian, Peregr. 23; 33: Per. dies ὑπὲρ τ. ἀνθρώπων; 2 Macc 7:9; 8:21; 4 Macc 1:8, 10; Jos., Ant. 13, 5; 6) J 11:50f; Ac 21:13; Ro 5:6ff. διὰ (4 Macc 6:27; 16:25) Ἰησοῦν Χριστὸν ἅ. IRo 6:1 v.1. (the rdg. varies betw. διά, εἰς, ἐν). Esp. of Christ's death Ro 5:8; 14:15; 1 Cor 15:3; 2 Cor 5:14f; ITr 2:1; IRo 6:1; Pol 9:2. ἅ. ἐν κυρίῳ *die in the Lord* of martyrs Rv 14:13. For this ὑπὲρ θεοῦ ἅ. IRo 4:1. Not specif. of a martyr's death τῷ κυρίῳ ἅ. *die for the Lord* Ro 14:8 (cf. Alciph. 4, 10, 5 δεῖ γὰρ αὐτὸν ἢ ἐμοὶ ζῆν ἢ τεθνάναι Θεττάλη). W. the reason given ἅ. ἐκ τινος *die because of someth.* (Hdt. 2, 63 ἐκ τ. τρωμάτων) Rv 8:11. The extraordinary expr. ἅ. εἰς τὸ αὐτοῦ (i.e., Jesus') πάθος may be transl. *die in order to share his passion* (=his death;—also s. JKleist, note ad loc.) IMg 5:2.

β. of animals and plants ἁ. ἐν τοῖς ὕδασιν *drown* Mt 8:32. Of grains of wheat placed in the ground *decay* J 12:24; 1 Cor 15:36; w. regard to what is being illustrated, this is called *dying*. Of trees *die* Jd 12.

b. fig.—a. of losing the true, eternal life Ro 8:13; Rv 3:2. So almost always in J: 6:50, 58; 8:21, 24; 11:26 al. ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον *sin revived, and I died* Ro 7:9, 10.

β. of mystical death with Christ ἀπεθάνομεν σὺν Χριστῷ Ro 6:8 (EKlaar, ZNW 59, '68, 131-34). Cf. 2 Cor 5:14; Col 3:3.

γ. w. dat. of the pers. or thing fr. which one is separated by death, however death may be understood: τ. θεῷ Hs 9, 28, 5; νόμῳ Gal 2:19; τ. ἁμαρτίᾳ Ro 6:2; ἁ. (τούτῳ) ἐν ᾧ κατειχόμεθα *dead to that which held us captive* 7:6 (Plut., Agis et Cleom. 819F; see s.v. ζῶω 3b and CFD Moule, BRigaux-Festschr., '70, 367-75).—W. ἀπό τινος instead of the dat. Col 2:20 (cf. Porphyry, Abst. 1, 41 ἀπό τ. παθῶν).

2. *be about to die, face death, be mortal* (Phalaris, Ep. 52 ἀποθνήσκοντες=be in danger of death; Philosophenspr. p. 495, 125 ὁ τῶν ἀσώτων βίος ὥσπερ καθ' ἡμέραν ἀποθνήσκων ἐκφέρεται; Athen. 12 p. 552B καθ' ἐκάστην ἡμέραν ἀποθνήσκειν; Seneca, Ep. 24, 20; Philo, In Flacc. 175; PGiess. 17, 9 ἀποθνήσκομεν ὅτι οὐ βλέπομεν σε καθ' ἡμέραν) καθ' ἡμέραν ἁ. *I face death every day* 1 Cor 15:31 (cf. Ps 43:23). ὡς ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν 2 Cor 6:9. ἀποθνήσκοντες ἄνθρωποι *mortal men* Hb 7:8. M-M. B. 287.

ἀποίητος, ον (Pind.+) *uncreated* of God PK 2.*

ἀποκαθίστημι and ἀποκαθιστάνω (the latter form in Dit., Syll.3 588, 55 [196 BC]; Polyb. 3, 98, 9; Jos., Ant. 16, 170; Mk 9:12; Ac 1:6; BI-D. §93 w. app.; Rob. 1216) fut. ἀποκαταστήσω; 2 aor. ἀπεκατέστην; 1 fut. pass. ἀποκατασταθήσομαι; 1 aor. pass. ἀπεκατεστάθην (on the double augm.—PTebt. 413, 4—cf. BI-D. §69, 3; Rob. 368; KBrugmann4-AThumb, Griech. Gramm. '13, p. 311) X.+; inscr., pap., LXX; Anz 330f.

1. *restore, reestablish* (Dit., Or. 90, 18; Demosth. 18, 90; Dionys. Hal. 3, 23; Herodian 2, 6, 11; PGM 4, 629f; Gen 29:3; Ezk 16:55; 1 Macc 15:3) of Elijah (Mal 3:23) πάντα Mt 17:11; Mk 9:12 (cf. Schürer II 4 610ff; Bousset, Rel.3 232f; Billerb. IV 764-98). τινί τι (Diod. S. 16, 45, 9; 20, 32, 2 τ. πολιταῖς τ. δημοκρατίαν ἀποκατέστησε) ἁ. τὴν βασιλείαν τῷ Ἰσραὴλ Ac 1:6. Abs. 1 Cl 56:6 (Job 5:18).—Medical t.t. *cure* (Diosc., Mat. Med. I 64, 4; Vi. Aesopi I c. 7 ἁ. τὴν φωνὴν=restore the voice of a mute; Ex 4:7; Lev 13:16) intr. ἀπεκατέστη *he was cured* (Ep. Arist. 316) Mk 8:25. Pass. ἀπεκατεστάθη ὑγιής *it was restored* Mt 12:13; Mk 3:5; Lk 6:10. ἀπεκατεστάθη τὸ οὖς 22:51 D. Fig., of the tortured body of a persecuted church ISm 11:2.

2. *bring back*—a. lit. τινὰ εἰς τι (Polyb. 8, 29, 6; 1 Esdr 6:25; Jer 16:15; 23:8; Jos., Vi. 183) εἰς τ. οἶκον Hs 7:6.

b. fig. ἐπὶ τ. σεμνὴν τ. φιλαδελφίας ἀγωγὴν *to the holy practice of brotherly love* 1 Cl 48:1.

3. *give back, restore* (Polyb. 3, 98, 7; Diod. S. 18, 65, 1; POxy. 38, 12 ὑφ' οὗ καὶ ἀποκατεστάθη μοι ὁ υἱός al. in pap.; 2 Km 9:7; Job 8:6; 2 Macc 11:25; Jos., Ant. 15, 195) ἵνα ἀποκατασταθῶ ὑμῖν *that I might be restored to you* Hb 13:19. M-M. B. 751.*

ἀποκαλύπτω fut. ἀποκαλύψω; 1 aor. ἀπεκάλυψα, pass. ἀπεκαλύφθην; 1 fut. pass. ἀποκαλυφθήσομαι (Hdt.+; pap, LXX; Jos., Bell. 5, 350, Ant. 14, 406; Test. 12 Patr.) *uncover, reveal*, in our lit. only fig.

1. *gener. reveal, disclose, bring to light* pass. *be revealed* (opp. καλύπτω) Mt 10:26; Lk 12:2; J 12:38 and 1 Cl 16:3 (Is 53:1); Ro 1:17 (cf. Ps 97:2), 18; Lk 2:35 (cf. Josh 2:20; Sir 27:16f; Ezk 16:57; 1 Macc 7:31).

2. *esp. of divine revelation of certain supernatural secrets* (Ps 97:2; Da 2:19, 22 [both Theod.], 28; 1 Km 2:27; 3:21; Is 56:1) ἁ. τινί τι *reveal someth. to someone* (Test. Jos. 6:6) Mt 11:25; 16:17; Lk 10:21; Phil 3:15; IEph 20:1; w. ὅτι foll. (Test. Levi 1:2) 1 Pt 1:12. The revealers are Christ Mt 11:27; Lk 10:22, and the Holy Spirit 1 Cor 2:10; 14:30; Eph 3:5. For Gal 1:16 s. on ἐν IV 4a and s. AMDenis, RB 64, '57, 335-62; 481-515. Abs. (w. φανεροῦν) ἁ. διὰ τινος Dg 8:11. τὰ ἀποκαλυφθέντα ἡμῖν *the revelations that have come to us* 11:8.

3. of the *interpr.* of prophetic visions ἁ. τινί Hv 2, 2, 4; 2, 4, 1; 3, 3, 2ff; 3, 4, 3; 3, 8, 10; 3, 13, 4. ἁ. τινὶ ἀποκάλυψιν *impart a revelation to someone* v 3, 12, 2. ἁ. τινὶ περὶ τινος *give someone a revelation about someth.* (Test. Reub. 3:15) v 3, 10, 2. ἀπεκαλύφθη μοι ἡ γνῶσις τῆς γραφῆς *a knowledge of the scripture was disclosed to me* v 2, 1.

4. in the eschatolog. sense of the revelation of certain pers. and circumstances (Da 10:1 Theod.): of Christ's coming again Lk 17:30. Of the Antichrist 2 Th 2:3, 6, 8. Of the Judgment Day 1 Cor 3:13. ἡ μέλλουσα δόξα ἀποκαλυφθήναι *the glory that is about to be revealed* Ro 8:18; cf. 1 Pt 5:1. σωτηρία 1:5. πίστις Gal 3:23. The disciples say to the risen Lord ἀποκάλυψον σοὶ τὴν δικαιοσύνην ἣδη *reveal thy righteousness just now* Ending of Mk in the Freer ms.—RBultmann, D. Begriff d. Offenbarung im NT '29. EFSchott, The NT Idea of Rev. '35. AOepke TW III 365-97. EGSelwyn, I Peter, '46, 250-2; HSchulte, D. Begriff d. Offenbarung im NT, Diss. Heidelberg '47; WBulst, Offenbarung: Bibl. u. Theolog. Begriff '60; BVawter, CBQ 22, '60, 33-46. M-M.*

ἀποκάλυψις, εως, ἡ (Philod., περὶ κακιῶν p. 38 Jensen) *revelation, disclosure* (Plut., Cato Mai. 20, 8, Aemil. 14, 3, Mor. 70F ἁ. τῆς ἁμαρτίας; Sir 11:27; 22:22; 41:26 v.l.) in our lit. only fig.

1. of the revelation of truth *gener.*, w. obj. gen, Ro 16:25. πνεῦμα σοφίας κ. ἁ. Eph 1:17. φῶς εἰς ἁ. ἐθνῶν *a light of revelation for the Gentiles* Lk 2:32.

2. of revelations of a particular kind, through visions, etc.: w. gen. of the author ἁ. Ἰησοῦ Χριστοῦ Gal 1:12; Rv 1:1; (w. ὁπτασία ἁ. κυρίου 2 Cor 12:1. κατὰ ἀποκάλυψιν *because of a rev.* Gal 2:2; MPol 22:3, Epil Mosq 4. κατὰ ἁ. ἐγνωρίσθη μοι τὸ μυστήριον *the secret was made known to me by revelation* Eph 3:3. Cf. 1 Cor 2:4 D; 14:6, 26; 2 Cor 12:7.—In the visions of Hermas the ἁ. are not only supernatural rev. for eye and ear, but also the interpretations given to such rev. The ἁ. is ὁλοτελής *complete* only when it is explained and understood v 3, 10, 9; 3,

13, 4a. **W.** ὁράματα 4, 1, 3. **Cf.** 3, 1, 2; 3, 3, 2; 3, 10, 6-9; 3, 12, 2; 3, 13, 4b; **v** 5 **inscr.**—MBuber, Ekstatische Konfessionen '09.

3. in the eschatolog. sense of the disclosure of secrets belonging to the last days ἂ. τῆς δόξης τοῦ Χριστοῦ 1 Pt **4:13**. Of the parousia ἐν ἀποκαλύψει, 1. X. 1 Pt **1:7, 13**; **cf.** 1 Cor **1:7**; 2 Th **1:7**. τὴν ἂ. τ. υἱῶν τ. θεοῦ ἀπεκδέχεσθαι *wait for the revealing of the sons of God, i.e., for the time when they will be revealed* Ro **8:19**. ἂ. δικαιοκρισίας τ. θεοῦ **2:5**.

4. in book form (**Porphyr.**, Vi. Plot. 16 συγγράμματα. . . , ἀποκαλύψεις Ζωροάστρου κ. Ζωστριανοῦ κτλ.) ἂ. Ἰωάννου Rv **inscr. M-M.***

ἀποκαταδοκία, ας, ἡ (only in Christian writers—also **Hesychius**; **Suidas**; **Anecd. Gr.** p. 428, 14; **Etym. Gud.** 171, 14—however ἀποκαταδοκέω in **Polyb.** 16, 2, 8; 18, 48, 4 ἂ. τὴν Ἀντιόχου παρουσίαν; 22, 19, 3; **Sostratus** [I BC] in **Stob.** 4, 20, 70=vol. I p. 187 **Jac.**; **Jos.**, **Bell.** 3, 264; Ps **36:7** Aq.) *eager expectation* ἡ ἂ. τῆς κτίσεως=ἡ ἀποκαταδοκοῦσα κτίσις *the eagerly awaiting creation* Ro **8:19** (GSchläger, D. ängstl. Harren d. Kreatur: **NThT** 19, '30, 353-60). κατὰ τὴν ἂ. μου (**w.** ἐλπίς) *according to my eager expectation* Phil **1:20**. (GBertram, **ZNW** 49, '58, 264-70). **M-M.***

ἀποκαταλλάσσω 1 **aor.** ἀποκατήλλαξα; 2 **aor. pass.** ἀποκατηλλάγην (found only in Christian writers; **cf.** **Nägeli** 52) *reconcile* (**Anecd. Gr.** p. 428, 15=φιλοποιῆσαι) ἂ. τὰ πάντα εἰς αὐτόν *reconcile everything in his own person, i.e., the universe is to form a unity, which has its goal in Christ* Col **1:20** (**cf.** MDibelius, **Hdb. ad loc.**); many prefer to **transl.** *reconcile everything to himself (i.e., God)*. ἂ. τοὺς ἀμφοτέρους τῷ θεῷ Eph **2:16**. **Abs.** ἀποκατήλλαξεν Col **1:22** (**v.l.** ἀποκατηλλάγητε and ἀποκαταλλαγέμεντες).*

ἀποκατάστασις, εως, ἡ (**Aristot.** p. 1204b, 36; **Epicurus** 8, 9 Us.; **Polyb.**; **Diod. S.** 20, 34, 5 al., also **inscr.**, **pap.**; **Herm. Wr.** 8, 4; 11, 2; τέλειος λόγος in **Lact.**, **Inst.** 7, 18, 3; **Iambl.**, **Myst.** 1, 10; **Ep. Arist.** 123; **Philo**, **Rer. Div. Her.** 293; **Jos.**, **Ant.** 11, 63; 98) *restoration*, which can be **var.** understood ἄχρι χρόνων ἀποκαταστάσεως πάντων *until the time for restoring everything to perfection* or, as of stars in their orbits, to their starting-points (**Diod. S.** 12, 36, 2) Ac **3:21**.—AMéhat, Apocatastase (Origen, **Clem. Alex.**, Ac **3:21**) Vigiliae Christianae 10, '56, 196-214. **M-M.***

ἀπόκειμαι (**Pind.**+) *be put away, stored up* (so **X.**+, **pap.**, **LXX**).

1. lit. (**POxy.** 69, 5 ἀπὸ τῶν ἐν τ. οἰκίᾳ ἀποκειμένων; **BGU** 275, 9; **PTebt.** 340, 13; **Job** 38:23; **Philo**, **Det. Pot.** **Ins.** 128; **Jos.**, **Vi.** 119) ἡ μινᾶ, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ *the mina, which I kept laid away in a napkin* Lk **19:20**.

2. fig. διὰ τὴν ἐλπίδα τ. ἀποκειμένην ὑμῖν ἐν τ. οὐρανοῖς *because of the hope that is laid up for you in heaven* Col **1:5**. ἀπόκειται μοι. . . στέφανος *a crown is reserved for me* 2 Ti **4:8** (**cf.** **Iambl.**, **Myst.** 8, 7 p. 270 **P.** τὰ ἀπὸ τ. εἰμαρμένης ἀποκείμενα κακά; **Demophilus**, **Similitud.** 22 p. 6 **Orelli**; **Dit.**, **Or.** 383, 189 οἷς ἀποκείσεται παρὰ θεῶν χάρις εὐσεβείας; **UPZ** 144, 47 [II BC] ἀπόκειται παρὰ θεοῦ μῆνις τοῖς. . . ; 2 **Macc** 12:45; **Jos.**, **Ant.** 6, 368). **FPfister**, **ZNW** 15, '14, 94-6.—**Impers.** ἀπόκειται τινι *it is reserved or certain for someone, one is destined* (**Ael. Aristid.** 39 p. 764 D.) **w. inf. foll.** ἅπαξ ἀποθανεῖν Hb **9:27** (**cf.** **Epigr. Gr.** 416, 6 ὡς εἰδώς, ὅτι πᾶσι βροτοῖς τὸ θανεῖν ἀπόκειται; 4 **Macc** 8:11). **M-M.***

ἀπόκενος, ον (**Diosc.** 5, 36 **W. et al.**) *quite empty* (**Hero**, **Spiritualia** 2, 24; **Zen.-P.** 59680, 3 [III BC]) **w.** δίψυχος **Hm** 5, 2, 1; 12, 5, 2ff.*

ἀποκεφαλίζω 1 **aor.** ἀπεκεφάλισα (**Philod.**, **περί σημ.** 13, 29 G.; **Epict.** 1, 1, 19; 24 al.; **Artem.** 1, 35; **Cass. Dio** 71, 28, 1; **pap.**; Ps **151:7**; **Phryn.** p. 341 L.) *behead* Ἰωάννην Mt **14:10**; Mk **6:16, 27**; Lk **9:9**.*

ἀποκλείω 1 **aor.** ἀπέκλεισα (**trag.**, **Hdt.**+, **pap.**, **LXX**) *close, shut* τὴν θύραν (**Iambl.**, **Myst.** 2, 8; **Achilles Tat.** 6, 10, 6; **POxy.** 1272, 5; **Gen** 19:10; 2 **Km** 13:17f al.; **En.** 101, 2; **Jos.**, **Vi.** 246) Lk **13:25**. **M-M.***

ἀποκνέω fut. ἀποκνήσω (**Thu. et al.**; **Ael. Aristid.** 34 p. 664, 9 D. al.; **Zen.-P.** 59416, 3 [III BC]) *hesitate, have misgivings* LJ 2:4.*

ἀποκομίζω 1 **aor. subj.** ἀποκομίσω (**Hdt. et al.**; **inscr.**, **pap.**, **LXX**) *take along* (**Polyb.** 28, 10, 7) γράμματα *a letter* Pol **13:1**.*

ἀποκόπτω fut. ἀποκόψω; 1 **aor.** ἀπέκοψα; 2 **aor. pass. inf.** ἀποκοπῆναι (**Hom.**+, **pap.**, **LXX**, **Philo**, **Joseph.**).

1. cut off of limbs or parts of the body (**Hom.**+, **Hdt.** 6, 91 χεῖρας; **Diod. S.** 17, 20, 7 ἀπέκοψε τὴν χεῖρα; Dt **25:12**; **Judg** 1:6f; **Jos.**, **Bell.** 6, 164, Vi. 177) Mk **9:43, 45** (**Epict.** 2, 5, 24 of ἀποκόπτειν the foot ὑπὲρ τοῦ ὅλου; **cf.** **Ael. Aristid.** 48, 27 K.=24 p. 472 D.: παρατέμνειν one limb ὑπὲρ σωτηρίας of the whole body); J **18:10, 26**. τὰ σχοινία *cut the ropes* (**cf.** **Od.** 10, 127; **X.**, **Hell.** 1, 6, 21; **Polyaenus** 5, 8, 2; 6, 8) Ac **27:32**. πολὺ δεῖ ἀπ' αὐτῶν ἀποκοπῆναι *a great deal must be cut away from them* Hs 9, 9, 2.

2. make a eunuch of, castrate (**Lucian**, **Eunuch.** 8; **Cass. Dio** 79, 11; Dt **23:2**; **Philo**, **Leg. All.** 3, 8, **Spec. Leg.** 1, 325) **mid.** (**Epict.** 2, 20, 19; **Bl.-D.** §317; **Rob.** 809) ὄφελον καὶ ἀποκόψονται *would that they might make eunuchs of themselves* Gal **5:12**. So **interpr.** by many since Chrysostom and Ambrosiaster, also PDebouxhay, **Revue des Études Grecques** 39, '26, 323-6 (against ChBruston, **ibid.** 36, '23, 193f); **GSDuncan**, Gal '34, 154; 161; **GStählin**, **TW** III 853-5. **M-M.** and **suppl.***

ἀπόκριμα, ατος, τό (quotable since Polyb., Excerpta Vaticana 12, 26b, 1 as a t.t., esp. freq. in inscr. [Dssm., NB 85 (BS 257); Nägeli 30]; PTebt. 286, 1; Jos., Ant. 14, 210. Cf. Wilcken, Her 55, '20, p. 32, 1) *official report, decision* ἁ. τ. θανάτου 2 Cor 1:9 (Theodoret III 291 N. ἁ. δὲ θανάτου τὴν τοῦ θανάτου ψήφον ἐκάλεσε). M-M.*

ἀποκρίνομαι 1 aor. mid. ἀπεκρινάμην (7 times in NT, but the usual form in Joseph.), pass. ἀπεκρίθην (195 times; in Jos., Ant. 9, 35; in so far as there is a difference in mng., ἀπεκρινάμην implies solemn [Lk 3:16] or legal [Mt 27:12] utterance; see M-M); 1 fut. pass. ἀποκριθήσομαι (cf. Bl-D. §78; Rob. 334; Mayser I 22, 158; Thackeray 239).

1. *answer, reply* (so occas. in Hdt. and fr. Thu. on; inscr., pap., LXX; En. 106, 9; Ep. Arist.; Philo, e.g. Aet. M. 4 [ἀπεκρίνατο]) τινί and in Lk πρὸς τινα *to someone* (Thu. 5, 42, 2; Iambl., Myst. 7, 5 at end) Lk 4:4; 6:3; Ac 3:12; 25:16. To a question Mt 11:4; 13:11; 19:4; Mk 12:28, 34; Lk 3:11; 7:22; J 1:21, 26, 48; 3:5 al. To requests, exhortations, commands, etc., the answer being quoted directly Mt 4:4; 12:39; 13:37; 1 Cl 12:4 al. Freq. in Hermas: v 1, 1, 5 and 7; 3, 3, 1; 3, 4, 1 and 3; 3, 6, 5f al. Not preceded by a question expressed or implied, when the sentence is related in content to what precedes and forms a contrast to it, *reply* (as a reaction) Mt 3:15; 8:8; 12:48; 14:28; 15:24, 28; Mk 7:28; J 2:18; 3:9; Ac 25:4 al. τινί τι Mt 15:23; 22:46; Mk 14:40; Lk 23:9 (cf. Epict. 2, 24, 1 πολλάκις ἐπιθυμῶν σου ἄκουσαι ἤλθον πρὸς σε καὶ οὐδέποτε μοι ἀπεκρίνω). οὐ γὰρ ἤδει τί ἀποκριθῇ Mk 9:6; οὐδὲν Mt 26:62; 27:12; Mk 14:61; πρὸς τι *to someth.* (Pla., Protag. 338D) οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα *he made no reply to him, not even to a single word or charge* Mt 27:14 (cf. Jesus, son of Ananias, before the procurator Albinus: πρὸς ταῦτα οὐδ' ὅτι οὐκ ἀπεκρίνατο Jos., Bell. 6, 305; Eupolis Com. [V BC] K. ὡς ὑμῖν ἐγὼ πάντως ἀποκρινούμαι πρὸς τὰ κατηγορούμενα.—Artem. 3, 20 ὁ μηδὲν ἀποκρινόμενος μάντις. . . καὶ ἡ σιγὴ ἀπόκρισις ἄλλ' ἀπαγορευτική=. . . a negative answer, to be sure). W. inf. foll. Lk 20:7; w. acc. and inf. foll. (X., Hell. 2, 2, 18) Ac 25:4; foll. by ὅτι and direct discourse Mk 8:4; Ac 25:16; IPHld 8:2; foll. by dir. disc. without ὅτι Mk 9:17; J 1:21.

2. Hebraistically of the continuation of discourse like נָתַן (נָתַן) *continue* Mt 11:25; 12:38; 15:15; 22:1; 26:25; Mk 10:24; *begin, speak up* Mt 26:63 v.l.; Mk 9:5; 10:51; 11:14; 12:35; Lk 1:19; 13:14; 14:3; J 5:19; Ac 5:8 (cf. Dt 21:7; 26:5; Is 14:10; Zech 1:10; 3:4; 1 Macc 2:17; 8:19; 2 Macc 15:14). Used as a formula w. εἰπεῖν or λέγειν, and oft. left untransl. 2 Cl 5:3. ἀπεκρίθη καὶ εἶπεν J 2:19. ἀποκριθεὶς εἶπεν Mt 16:16 and oft. ἀποκριθεὶς ἔφη Lk 23:3; GP 11:46. ἀπεκρίθη καὶ λέγει Mk 7:28. ἀποκριθήσονται λέγοντες Mt 25:37 (cf. Hdt. 5, 67, 2 χρᾶ φᾶσα=[the Pythia] declared and said; Test. Levi 19:2; Bl-D. §420, 1; Mlt. 131; Dalman, Worte 19f [Eng. 24f]; PJoüon, 'Respondit et dixit': Biblica 13, '32, 309-14). M-M. B. 1266.

ἀπόκρισις, εως, ἡ (Theognis, Hdt.+; Dit., Syll. 3 344, 62; 591, 28; pap., LXX; Ep. Arist.; Jos., Ant. 7, 119) *answer* Lk 2:47; 20:26. ἁ. διδόναι τινί (Dit., Syll. 3 683, 15; Job 32:4; 33:5; 35:4 al.; without dat. Diod. S. 16, 25, 2; 18, 48, 3; Jos., Ant. 20, 89) J 1:22; 19:9. M-M.*

ἀποκρύπτω fut. ἀποκρύψω; 1 aor. ἀπέκρυψα; pf. pass. ptc. ἀποκεκρυμμένος (Hom.+; Vett. Val. 15, 26; PSI 169, 13 [II BC]; PStrassb. 42, 17; LXX; En. 98, 6; Jos., Bell. 2, 446, Ant. 3, 73; Sib. Or. 4, 75) *hide, conceal* by digging Mt 25:18 v.l. τὶ ἀπὸ τίνος (Is 40:27; Jer 39:17) Lk 10:21; Hs 9, 11, 9. ἀποκεκρυμμένος *hidden, kept secret* (Pla., Phaedr. 273C ἀποκεκρυμμένη τέχνη; Ps.-Demetr. c. 155 κατηγορίαι ἀποκεκρυμμέναι) 1 Cor 2:7; Eph 3:9; Col 1:26. M-M.*

ἀπόκρυφος, ον (Pre-Socr., Eur.+; Vita Philonidis [Crönert, SAB '00, 942ff], fgm. 3; Vett. Val. Index; Epigr. Gr. 1028, 10; PGM 4, 1115; 12, 321; 13, 343f; 730f; LXX; En.; Jos., Bell. 3, 340) *hidden* of treasures (Da 11:43 Theod.; 1 Macc 1:23=Jos., Ant. 12, 250), fig., of secret wisdom (Isishymn. v. And. [I BC] p. 15, 10ff ἀπόκρυφα σύμβολα; Philo, Sacr. Abel. 62 ἐν ἀποκρύφοις αὐτὸν ἐθησαυρίσαντο) θησαυροὶ ἁ. Col 2:3; B 11:4 (Is 45:3). Opp. φανερός (Philo, Abr. 147) Mk 4:22; Lk 8:17.—Cf. A Oepke and RMeyer, TW III 979-99: Canonical and apocryphal. M-M.*

ἀποκτείνω or ἀποκτέννω (the latter form Mt 10:28; Mk 12:5; Lk 12:4; 2 Cor 3:6 v.l.; Rv 6:11; 2 Cl 5:4; cf. Bl-D. §73 w. app.; Rob. 1213; W-S, §15 s.v. κτείνω; mss. rdgs. vary greatly betw. ἀποκτέννω, ἀποκτένω, ἀποκτεννύω, ἀποκτιννύω) fut. ἀποκτενῶ; 1 aor. ἀπέκτεινα, pass. ἀπεκτάνθη (cf. Bl-D. §76, 2; 315) (Hom.+; inscr., pap., LXX, En., Joseph., Test. 12 Patr.) *kill* τινά *someone*.

1. *lit.*, of any way of depriving a person of life.

a. of natural life Mt 14:5; 16:21; 17:23; 21:35, 38, 39; Mk 6:19; 9:31ab; Lk 11:47; J 16:2 (killing of an unbeliever considered by the Jews a service to God: Synes., Ep. 4 p. 160A.—Lycophron v. 1172 δῆμος τὸν κτανόντ' ἐπαινέσει by public decree every Trojan who kills one of the accused Locrians is publicly praised. Thereupon blood-lust breaks out against these unfortunates.); 18:31 (Ltzm., SAB '31 XIV; ZNW 30, '31, 211-15; *ibid.* 31, '32 78-84; FBüchsel, *ibid.* 30, '31, 202-10; 33, '34, 84-7; MGoguel, *ibid.* 31, '32, 289-301; PFiebig, StKr 104, '32, 213-28; UHolzmeister, Biblica 19, '38, 43-59; 151-74; HEWvanHille, Mnemosyne 10, '42, 241-50; JBlinzler, D. Prozess Jesu '51; JoachJeremias ZNW 43, '51, 145-50 [lit.]) Rv 6:8; 9:5 al. Of God ὁ ἀποκτείνων κ. ζῆν ποιῶν 1 Cl 59:3. ἁ. ἐαυτὸν *commit suicide* (Dio Chrys. 47[64], 3; Artem. 2, 49 p. 151, 13; Jos., Ant. 9, 39) J 8:22. Also of things as causing death: of a falling tower Lk 13:4; of plagues Rv 9:18.—Mk 3:4; Lk 6:9 t.r. ἀποκτεῖναι is either *abs.* or to be taken w. ψυχὴν (like Eur., Tro. 1214).

b. of true spiritual life Ro 7:11. τὸ γράμμα ἁ. *the letter* (of the law) *kills*, in so far as the law causes men to die 2 Cor 3:6. ἁ. τὴν ψυχὴν Mt 10:28 (s. ψυχὴ 1c; cf. Epict. 3, 23, 21 [after Pla., Apol. p. 30c] ἐμὲ ἀποκτεῖναι μὲν δύνανται, βλάψαι δ' οὐ).

2. *fig. put to death* (Eur., Hipp. 1064 τὸ σεμνόν; Philippus [=Demosth. 12] 9 φιλίαν) τὴν ἐχθραν *the enmity*

ἀποκυέω 1 aor. ἀπεκύησα (because the aor. is found in this form [not ἀπέκυσα] Js 1:18, 1:15 should be accented ἀποκυεῖ, without reference to the collateral form ἀποκύω; cf. W-S §15 p. 129. Aristot., fgm. 76 Rose; Dionys. Hal. 1, 70 [interpol.]; Plut., Sull. 37, 7; Lucian, Dial. Mar. 10, 1; Aelian, V.H. 5, 4 et al.; Herm. Wr. 1, 16; BGU 665 II, 19 [I AD]; APF 3, '06, 370 II, 4; Sb 6611, 15; 4 Macc 15:17; Philo, Ebr. 30 al.) give birth to, bear in our lit. only fig. of sin, personif., ἡ ἁμαρτία ἂ. θάνατον *sin brings forth death* Js 1:15. But it is not confined to the female principle (cf. Herm Wr. 1, 9); of God (cf. γεννάω) ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας *he has brought us into being through the word of truth* Js 1:18.—C-MEdsman, Schöpferwille u. Geburt Jk 1:18: ZNW 38, '39, 11-44. M-M.*

ἀποκυλίω fut. ἀποκυλίσω; pf. pass. ἀποκεκύλισμαι (cf. Bl-D. §101 p. 46) (Diod. S. 14, 116, 6; Ps.-Apollod. 3, 15, 7; Lucian, Rhet. Praec. 3; Jos., Ant. 4, 284; 5, 359; LXX) roll away τι (Αρχαιολ. Ἐφημερίς '23, 39 [IV BC] λίθους) ἂ. τὸν λίθον (Gen 29:3, 8, 10) Mt 28:2; GP 12:53; ἂ. τ. λίθον ἐκ τ. θύρας *roll the stone away from the entrance* Mk 16:3; cf. vs. 4 v.l. λίθος ἀποκεκυλισμένος ἀπὸ τ. μνημείου Lk 24:2 (the passive also has the same mng. as the intrans. roll away: Diod. S. 20, 14, 6).*

ἀπολακτίζω 1 aor. ἀπελάκτισα (Theognis+) intr. kick up (as a saying of Plato in Diog. L. 5, 2; M. Ant. 10, 28, 1; Ps.-Lucian, Asin. 18). So lit. 1 Cl 3:1 (Dt 32:15), but the fig. mng. spurn is also poss. (cf. Aeschyl. 3 Prom. 651; Plut., Ant. 36, 2 τὰ καλὰ).*

ἀπολαλέω impf. 3 sg. ἀπελάλει (Lucian, Nigrin. 22 blurt out) speak out freely (Jos., Ant. 6, 178) Ac 18:25 D.*

ἀπολαμβάνω fut. ἀπολή(μ)ψομαι; 2 aor. ἀπέλαβον; 2 aor. mid. ptc. ἀπολαβόμενος (Eur., Hdt.+; inscr., pap., LXX; Ep. Arist. 14; Joseph.).

1. receive τι: τ. υἱοθεσίαν *adoption* Gal 4:5. τὴν ἐπαγγελίαν B 15:7; pl. Hv 2, 2, 6, cf. 5:7. πάντα Hm 9:4. τ. ἐκκλησίαν 2 Cl 14:3. τ. αἰώνιον ζῶν 8:6.—As commercial t.t. (cf. ἀπέχω) receive (UPZ 162 VIII, 28 [117 BC] τ. τιμὴν ἀπολαβεῖν) τὰ ἀγαθὰ σου *you have already received your good things* Lk 16:25 (otherw. KBornhäuser, NKZ 39, '28, 838F; cf. 2 Cl 11:4. Esp. of wages (since Hdt. 8, 137 μισθόν; Sb 7438, 13 [VI AD] μισθόν) ἂ. πολλαπλασίονα receive many times more Lk 18:30 v.l.; ἄξια ἂ. 23:41; τ. μισθόν 2 Cl 9:5; Hs 5, 6, 7; μισθὸν πλήρη 2J 8; ἀντιμισθίαν ἂ. Ro 1:27; ἀπὸ κυρίου ἂ. τ. ἀνταπόδοσιν Col 3:24; τ. κλῆρον ἂ. obtain one's lot IRo 1:2; τ. μέλλοντα αἰῶνα *the future age* (w. its glory) Pol 5:2; τ. τῆς ἀφθαρσίας στέφανον MPol 19:2. It is used abs. GOxy 4. where its mng. is doubtful; EPreuschen, ZNW 9, '08, 4.

2. receive in return, recover, get back (Jos., Ant. 5, 19) τὰ ἴσα *the same amount* Lk 6:34 (Sb 7516, 24 [II AD] τὰ ὀφειλόμενα). ὑγιαίνοντα αὐτὸν ἀπέλαβεν *he has gotten him back safe and sound* 15:27. Fig. τ. λαὸν καθαρόν *take his people back pure* Hs 9, 18, 4. τὸ ἴδιον μέγεθος ISm 11:2.

3. take aside of persons (so since Hdt. 1, 209; Aristoph., Ran. 78 αὐτὸν μόνον; PLond. 42, 12ff; PVat. A, 10 in Witkowski2 p. 65; Jos., Bell. 2, 109 ἀπολαβόμενος αὐτὸν κατ' ὕδιαν; 2 Macc 6:21) mid. ἀπολαβόμενος αὐτὸν ἀπὸ τ. ὄχλου κατ' ὕδιαν *he took him aside, away fr. the crowd, by himself* Mk 7:33.

4. welcome (PLeipz. 110, 6; Pland. 13, 17 ἵνα μετὰ χαρᾶς σε ἀπολάβωμεν) 3J 8 v.l.; τὴν πολυπληθίαν ὑμῶν *your whole congregation* IEph 1:3. ὃν ἐξεμπλάριον τ. ἀφ' ὧν ἀγάπης ἀπέλαβον *whom I have welcomed as a living example of your love* 2:1. M-M.*

ἀπόλαυσις, εὖς, ἡ (Eur., Thu.+; Dit., Or. 383, 12 and 150; 404, 10; pap.; 3 Macc 7:16; Philo, Mos. 2, 70; Jos., Ant. 2, 52; 174 εἰς ἂ. ἀγαθῶν) enjoyment πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν *enjoy the short-lived pleasures of sin* Hb 11:25. (Opp. ἐπαγγελία) ἡ ἐνθάδε ἂ. 2 Cl 10:3f. πρὸς ἀπόλαυσιν (Clearchus, fgm. 44; Palaeph. p. 84, 13; Dit., Or. 669, 8; IG XII, III 326, 12) for enjoyment 1 Cl 20:10, a H.Gk. expression, like εἰς ἂ. (Diod. S. 14, 80, 2; Nägeli 30): εἰς ἂ. διδόναι τί τι 10:3. εἰς ἂ. παρέχειν τί τι 1 Ti 6:17. M-M.*

ἀπολείπω impf. ἀπέλειπον; 2 aor. ἀπέλιπον (Hom.+; inscr., pap., LXX; Philo, Aet. M. 7; 8; Joseph.).

1. leave behind (cf. Nägeli 23) τινά or τι ἐν τινι (1 Macc 9:65) 2 Ti 4:13, 20; Tit 1:5.

2. pass. remain ἂ. σαββατισμός *a Sabbath rest remains* Hb 4:9 (Polyb. 6, 58, 9 ἐλπίς ἀπολείπεται σωτηρίας). ἂ. θυσία *a sacrifice remains*=can be made 10:26 (cf. Polyb. 3, 39, 12; Diog. L. 7, 85 ἂ. λέγειν). Abs. ἂ. w. inf. and acc. foll. (Bl-D. §393, 6) it is reserved or certain 4:6.

3. desert (Apollon. Rhod. 4, 752 δόματα=[leave] a house; Appian, Bell. Civ. 3, 92 §377, 380; UPZ 19, 6 [163 BC]; Job 11:20; Jos., Ant. 1, 20) τὸ ἴδιον οἰκητήριον *their own abode* Jd 6.

4. put aside, give up (Polycrates: no. 588 fgm. 1 Jac.; Dio Chrys. 45[62], 2; Socrat., Ep. 6, 2 οὐδέν; Sir 17:25; Pr 9:6), also leave behind, overcome (Isocr., Panegyri. 50, Panathen. 159; Harpocration p. 47, 6 Dind.: ἀπολελοιπότες, ἀντί τοῦ νενικηκότες; Lex. Vind. p. 7, 33) τὸν φόβον τοῦ θεοῦ *abandon the fear of God* 1 Cl 3:4. τὰς κενὰς φροντίδας *empty cares* 7:2. τὴν ματαιοπονίαν 9:1. μιὰς ἐπιθυμίας 28:1. τ. κενὴν ματαιολογίαν Pol 2:1; cf. 7:2. M-M.*

ἀπολείπει,—ολέσαι,—ολέσῃ s. ἀπόλλυμι.

ἀπολείχω impf. ἀπέλειχον (Apollon. Rhod. 4, 478; Athen. 6, 13 p. 250A) lick, lick off Lk 16:21 v.l.*

ἀπολιμπάνω an Aeolic and H.Gk. by-form of ἀπολείπω, q.v. 1 Pt 2:21 as v.l. in P72 for ὑπολιμπάνω, q.v.*

ἀπόλλυμι for its conj. s. Bl-D. §101 (s.v. ἄλλυμι); Rob. 317; fut. ἀπολέσω Hs 8, 7, 5, Att. ἀπολῶ 1 Cor 1:19 (Is 29:14); 1 aor. ἀπόλεσα; 1 pf. ἀπολώλεκα; fut. mid. ἀπολοῦμαι Lk 13:3; 2 aor. ἀπολόμην; the 2 pf. ἀπόλωλα serves as a pf. mid., ptc. ἀπολωλώς (Hom.+; inscr., pap., LXX, En., Philo, Joseph., Test. 12 Patr.).

1. act.—a. ruin, destroy.

α. of pers. (Sir 10:3) Mk 1:24; Lk 4:34. W. ref. to eternal destruction μὴ ἐκείνον ἀπόλλυε do not bring about his ruin Ro 14:15. Esp. kill, put to death (Gen 20:4; Esth 9:6 v.l.; 1 Macc 2:37; Jos., C. Ap. 1, 122) Hs 9, 26, 7. παιδίον Mt 2:13; Jesus 12:14; 27:20; Mk 3:6; 11:18; Lk 19:47; B 12:5; the wicked tenants κακοὺς κακῶς ἅ. (s. κακός 1a) he will put the evildoers to a miserable death Mt 21:41. τοὺς γεωργοὺς Mk 12:9; Lk 20:16; τ. φονεῖς Mt 22:7; τ. μὴ πιστεύσαντας those who did not believe Jd 5; πάντας Lk 17:27, 29. W. σώσαι (like Charito 2, 8, 1) Js 4:12; Hs 9, 23, 4. Of eternal death (Herm. Wr. 4, 7) ψυχὴν κ. σώμα ἅ. ἐν γεέννῃ Mt 10:28; ψυχὴν B 20:1; τ. ψυχάς Hs 9, 26, 3 (cf. Sir 20:22).

β. w. impers. obj. ἅ. τ. σοφίαν τ. σοφῶν destroy the wisdom of the wise 1 Cor 1:19 (Is 29:14). ἅ. τ. διάνοιαν destroy the understanding Hm 11:1.—γ. without obj. J 10:10.

β. lose (X., Pla.+; PPetr. III 51, 5; POxy. 743, 23; PFay. 111, 3ff; Sir 6:3; 9:6; 27:16 et al.; Tob 7:6BA; 4 Macc 2:14) τ. μισθόν lose the reward Mt 10:42; Mk 9:41; Hs 5, 6, 7. δραχμὴν (Dio Chrys. 70[20], 25) Lk 15:8f; ἅ. ἃ ἔργασάμεθα lose what we have worked for 2J 8. διαθήκην B 4:6, 8. τὴν ζωὴν τ. ἀνθρώπων Hm 2:1; cf. s 8, 6, 6; 8, 7, 5; 8, 8, 2f and 5. τὴν ἐλπίδα m 5, 1, 7.—W. colloqu. flavor ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ that I should lose nothing of all that he has given me J 6:39 (Bl-D. §466, 3; Rob. 437; 753).—ἅ. τὴν ψυχὴν (cf. Sir 20:22) lose one's life Mt 10:39; 16:25; Mk 8:35; Lk 9:24; 17:33; cf. J 12:25. For this ἅ. ἐαυτὸν lose oneself Lk 9:25 (similar in form is Tyrtaeus Lyr. [VII BC], fgm. 8 Diehl2 lines 12ff: 'The man who risks his life in battle has the best chance of saving it; the one who flees to save it is most likely to lose it').

2. mid.—a. be destroyed, ruined.

α. of pers. perish, die (schol. on Nicander, Ther. 188 ἀπόλλυται ὁ ἀνὴρ=the man dies) 1 Cl 51:5; 55:6; B 5:4, 12; D 16:5; Hs 6, 2, 1f. As a cry of anguish ἀπολλύμεθα we are perishing! (PPetr. II 4, 4 νυνὶ δὲ ἀπολλύμεθα) Mt 8:25; Mk 4:38; Lk 8:24 (Arrian, Peripl. 3, 3 of disaster that the stormy sea brings to the seafarer). ἐν μαχαίρῃ ἅ. die by the sword Mt 26:52. λιμῶ of hunger (Ezk 34:29) Lk 15:17. τῇ ἀντιλογίᾳ τοῦ Κόρε Jd 11c (because of 11a and b it should perh.=be corrupted; cf. Polyb. 32, 23, 6). ὑπὸ τινος (Hdt. 5. 126; Dio Chrys. 13[7], 12) ὑπὸ τ. ὄφεων killed by the snakes 1 Cor 10:9; cf. vs. 10. Abs. of a people perish J 11:50. Of individuals (Lev 23:30) Ac 5:37; 2 Pt 3:9; 1 Cl 12:6; 39:5 (Job 4:20).—Esp. of eternal death (cf. Ps 9:6f; 36:20; 67:3; 91:10; Is 41:11) J 3:16; 17:12. ἀπολέσθαι εἰς τὸν αἰῶνα perish forever 10:28 (Bar 3:3 ἡμεῖς ἀπολλύμενοι τὸν αἰῶνα). ἀνόμως ἅ. Ro 2:12; μωρῶς ἅ. IEph 17:2; ἐν καυχῇσει because of boasting ITr 4:1; cf. IPol 5:2. Abs. 1 Cor 8:11; 15:18; 2 Cl 17:1.—οἱ ἀπολλύμενοι (opp. οἱ σωζόμενοι, like Plut., Mor. 469D) those who are lost 1 Cor 1:18; 2 Cor 2:15; 4:3; 2 Th 2:10; 2 Cl 1:4; 2:5. For this τὸ ἀπολωλός Lk 19:10 (Mt 18:11—Ezk 34:4, 16). τὰ ἀπολλύμενα 2 Cl 2:7 (cf. Dit., Syll.3 417, 9 τὰ τε ἀπολωλότα ἐκ τ. ἱεροῦ ἀνέσωσαν). β. of things be lost, pass away, be ruined (Jos., Bell. 2, 650 of Jerusalem) of bursting wineskins Mk 9:17; Mk 2:22; Lk 5:37; fading beauty Js 1:11; transitory beauty of gold 1 Pt 1:7; passing splendor Rv 18:14 (w. ἀπό as Jer 10:11; Da 7:17). Of earthly food J 6:27; spoiled honey Hm 5, 1, 5. Of the heavens which, like the earth, will pass away Hb 1:11 (Ps 101:27). Of the end of the world Hv 4, 3, 3, Of the way of the goddess, which is lost in darkness B 11:7 (Ps 1:6).

β. be lost (Antipho 54 Diels, Vorsokrat. ἀπολόμενον ἀργύριον; X., Symp. 1, 5; 1 Km 9:3) ISm 10:1. Of falling hair Lk 21:18; Ac 27:34; a member or organ of the body Mt 5:29f; remnants of food J 6:12. Of wine that has lost its flavor Hm 12, 5, 3.—Of sheep gone astray Mt 10:6; 15:24; Lk 15:4, 6; B 5:12 (cf. Jer 27:6; Ezk 34:4; Ps 118:176). Of a lost son Lk 15:24 (Artem. 4, 33 ἡ γυνή. . . τ. υἱὸν ἀπόλεσε καὶ. . . εὗρεν αὐτόν.—JSchniewind, D. Gleichn. vom verl. Sohn '40). ἅ. θεῷ be lost to God Hs 8, 6, 4. M-M. B. 758; 766.

Ἀπολλύων, ονος, ὁ Apollyon, the Destroyer, transl. of Ἀβαδδὼν (q.v.) Rv 9:11 (Archilochus Lyr. [VII BC], fgm. 30 Ἄπολλον. . . ὅλλω' ὥσπερ ὀλλύεις=Apollo, you destroyer-god, destroy them [the guilty ones]).—A Oepke, TW I 396.*

Ἀπολλωνία, ας, ἡ Apollonia, a city in Macedonia (lit., inscr.), which Paul passed through Ac 17:1.*

Ἀπολλώνιος, ου, ὁ Apollonius, a name freq. found (Dit., Syll. and Or., Inscr. v. Magn. indices; Joseph.); of a presbyter in Magnesia IMg 2:1.—Ac 18:24 D s. Ἀπολλῶς.*

Ἀπολλῶς, ὦ, ὁ (Ostraka II 1319; 1577; very oft. in pap., e.g. PLond. 929, 44 and 66; 1233, 8) Apollos a Christian born and educated at Alexandria, who worked in Ephesus and Corinth Ac 18:24; 19:1; 1 Cor 1:12 (cf. Epict. 1, 9, 1-4; not Ἀθηναῖος ἢ Κορίνθιος, ἀλλὰ κόσμιος); 3:4-6, 22; 4:6; 16:12; Tit 3:13; 1 Cl 47:3. On the form of the name, which is short for Ἀπολλώνιος (as this man is called Ac 18:24 D), and prob. also for Ἀπολλόδοτος and Ἀπολλωνίδης, cf. Rob. 172; 189; 260; Bl-D. §125, 1; Ltzm., Hdb., exc. on 1 Cor 16:18 and s. on Ἀπελλῆς.—RSchumacher, D. Alexandriner Apollos '16; GABarton, Some Influences of Apollos in the NT: JBL 43, '24, 207-23; EBuonaiuti, Paolo ed Apollo: Ricerche Religiose I, '25, 14-34; HPreisker, Ap. u. d. Johannesjünger in Ac 18:24-19:6: ZNW 30, '31, 301-4; SBugge, Norsk Teol. Tidsskr. 44, '43, 83-97. M-M.*

ἀπολογέομαι impf. ἀπελογούμην; 1 aor. ἀπελογησάμην; 1 aor. pass. inf. ἀπολογηθῆναι Lk 21:14 (Eur., Hdt.+; Dit., Or. 609, 39; PStrassb. 5, 15 al.; pap., LXX, Joseph.) speak in one's own defense, defend oneself (Jos., Ant. 4,

169; 15, 35). **Abs.** (opp. κατηγορέω) Ro 2:15; Lk 21:14. ὁ Παῦλος ἀπελογεῖτο Ac 26:1. Ending of Mark in the Freer ms. 1. **W. acc.** ταῦτα αὐτοῦ ἀπολογουμένου *as he spoke thus in his defense* Ac 26:24. πῶς ἢ τί ἀπολογήσῃτε *how or what you should answer* Lk 12:11. τὰ περὶ ἐμάντοῦ ἄ. *I make my defense* Ac 24:10. ἄ. περὶ τίνος *defend oneself against someth.* (Demosth. 19, 214; Diod. S. 4, 53, 1) 26:1f (ἐπὶ τίνος *before*

someone).—**W. dat.** of the pers. (Pla., Prot. 359A; esp. later writers [Nägeli 43]; Epict. 2, 16, 42 σοὶ [God] ἀπολογήσομαι [ὑπὲρ τίνος πρὸς τινα=in a matter before someone]; Maximus Tyr. 3, 7a; Vett. Val. 209, 13 βασιλεῖ ἀπολογήσεται) ἄ. τῷ δήμῳ *make a defense before the people* Ac 19:33; ὑμῖν ἄ. 2 Cor 12:19; αὐτοῖς MPol 10:2.—**W. foll.** τοῦ Παύλου ἀπολογουμένου, ὅτι *when Paul said in his defense* (direct quot. foll.) Ac 25:8. M-M.*

ἀπολογία, ας, ἡ (Pre-Socr., Thu.+; BGU 531, 21 [I AD]; PLeipz. 58, 18; Wsd 6:10; Jos., C. Ap. 2, 147) *defense*.

1. as a thing: a speech of *defense, reply* ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας *hear the defense which I now make to you* Ac 22:1 (ἄ. πρὸς τινα as X., Mem. 4, 8, 5). ἡ ἐμὴ ἄ. τοῖς ἐμὲ ἀνακρίνουσιν *my reply to those who sit in judgment over me* 1 Cor 9:3.

2. as an action—a. in court (Jos., Bell. 1, 621) ἐν τ. πρώτῃ μου ἄ. *at my first defense* 2 Ti 4:16 (s. **πρῶτος** 1a). τόπον ἀπολογίας λαμβάνειν περὶ τίνος *receive an opportunity to defend himself concerning someth.* Ac 25:16.

b. **gener.** of eagerness to defend oneself 2 Cor 7:11. Of defending the gospel Phil 1:7, 16. ἔτοιμοι πρὸς ἀπολογίαν παντὶ *ready to make a defense to anyone* 1 Pt 3:15.

3. *excuse* ἔχειν ἀπολογίαν εἰπεῖν *be able to say as an excuse* PK 3 p. 15, 23. M-M.*

ἀπολούω 1 aor. mid. ἀπελουσάμην (Hom.+; Job 9:30). The NT knows only the mid. in the sense *wash oneself, fig.* (as Philo, Mut. Nom. 49; Lucian, Cataplus 24 ἀπάσας τ. κηλίδας τῆς ψυχῆς ἀπελουσάμην) τὰς ἁμαρτίας *wash away one's sins* Ac 22:16. **Abs.** (w. ἀγιάζεσθαι) 1 Cor 6:11.*

ἀπόλυσις, εως, ἡ (Hdt.+; pap., 3 Macc, Ep. Arist.; Jos., Ant. 17, 204 *as release, deliverance*; in Polyb. oft. *as departure*) **euphem.** for death (Theophr., Hist. Pl. 9, 16, 8; Dio Chrys. 60+61[77+78], 45; Diog. L. 5, 71) γίνεσθαι πρὸς ἄ. τοῦ ἀποθανεῖν *come to the dissolution of death*, 1 Cl 25:2.*

ἀπολύτρωσις, εως, ἡ **orig.** *buying back* a slave or captive, *making him free* by payment of a ransom (λύτρον, q.v.). The word is **comp.** rare (Diod. S., fgm. 37, 5, 3 p. 149, 6 Dind.; Plut., Pomp. 24, 5; Ep. Arist. 12; 33; Philo, Omn. Prob. Lib. 114; Jos., Ant. 12, 27; Da 4:34. An **inscr. fr.** Cos so designates sacral manumission of slaves: RHerzog, Koische Forschungen u. Funde 1899, 39f. Dssm., LO 278 [LAE 331]; KLatte, Heiliges Recht '20), and usage often diverges freely **fr.** the **orig. mng.**

1. **lit.** *release*, offered in return for apostasy (Philo, loc. cit.; for the story 2 Macc 7:24; 4 Macc 8:4-14) Hb 11:35.

2. **fig.**, of the release **fr.** sin and finiteness that comes through Christ.

a. *redemption, acquittal*, also the *state of being redeemed* διὰ τῆς ἄ. τῆς ἐν Χριστῷ Ἰησοῦ Ro 3:24. εἰς ἄ. τῶν παραβάσεων *for redemption fr. the transgressions* Hb 9:15. ἐγγίζει ἡ ἄ. ὑμῶν Lk 21:28. ἡ ἄ. τοῦ σώματος ἡμῶν *the freeing of our body fr. earthly limitations or redemption of our body* (σῶμα=σάρξ as 2 Cor 5:8) Ro 8:23. ἔχομεν τὴν ἄ. διὰ τ. αἵματος αὐτοῦ Eph 1:7; cf. Col 1:14 v.l. ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως *you were sealed for the day of redemption* Eph 4:30. εἰς ἄ. τῆς περιποιήσεως *for a redemption, through which you become God's property*. 1:14.

b. **abstr.** for **concr.** *redeemer* Christ ἐγενήθη ἡμῖν ἄ. 1 Cor 1:30.—JWirtz, D. Lehre von d. Apolytrosis '06. JJStamm, Erlösen u. Vergeben im AT '40. BBWarfield, The NT Terminol. of 'Redemption': PTR 15, '17, 201-49. ELohmeyer, D. Begriff d. Erlösung im Urchristentum '28. EvDobschütz, ThBl 8, '29, 34-6; 99f; OProcksch and FBüchsel, TW IV 330-7; 343-59. JBohatec, ThZ 4, '48, 268-70; DaConchas, Verbum Domini 30, '52, 14-29; 81-91; 154-69; ELohse, Märtyrer u. Gottesknecht, '55; DEHWhitely, JTS 8, '57, 240-55; DHill, Gk. Words and Hebr. Mngs. '67, 49-81; SLyonnet, Sin, Redemption, and Sacrifice '70, 79-103.*

ἀπολύω **impf.** ἀπέλυον; **fut.** ἀπολύσω; 1 aor. ἀπέλυσα, **inf.** ἀπολύσαι; **pf. pass.** ἀπολέλυμαι; 1 aor. **pass.**

ἀπελύθην; **fut.** ἀπολυθήσομαι (Hom.+; **inscr.**, pap., LXX, Ep. Arist., Joseph.).

1. *set free, release, pardon* τινά a prisoner (PGiess. 65a, 4; 66, 11; POxy. 1271, 5; 2 Macc 4:47; 12:25; 4 Macc 8:2; Jos., Bell. 2, 4) ἄ. ἓνα τῷ ὄχλῳ δέσμιον *release a prisoner for the crowd* (JMerkel, D. Begnadigung am Passahfeste: ZNW 6, '05, 293-316; CBChavel, JBL 60, '41, 273-8;—ἀπολύω=pardon: Diod. S. 3, 71, 5; Appian, Bell. Civ. 5, 4 §15; Dit., Or. 90, 14 [196 BC]; UPZ 111, 2 [163 BC]) Mt 27:15-26; cf. Mk 15:6-15; Lk 23:16-25; J 18:39; 19:10, 12; Ac 3:13; 5:40; 16:35f; 26:32; 28:18; *release* a debtor Mt 18:27. **Abs.** ἀπολύετε καὶ ἀπολυθήσεσθε *pardon* (your debtors) *and you will be pardoned* Lk 6:37.—**Pass.** *be freed* (Tob 3:6; 2 Macc 12:45; Jcs., Ant. 2, 65 τ. δεσμῶν) of diseases (Diog. L. 3, 6; Jos., Ant. 3, 264 τ. νόσου) ἀπολέλυσαι (v.l.+ ἀπὸ) τῆς ἀσθενείας σου Lk 13:12.

2. *let go, send away, dismiss*—a. *divorce, send away* τὴν γυναῖκα *one's wife*, or *betrothed* (1 Esdr 9:36; cf. Dt 24:1ff; the **expr.** ἄ. τ. γυν. Dionys. Hal. 2, 25, 7) Mt 1:19; 5:31f; 19:3, 7-9; Mk 10:2, 4, 11 (GDelling, Nov T 1, '56, 263-74); Lk 16:18; Hm 4, 1, 6. Of the woman ἄ. τὸν ἄνδρα *divorce her husband* (Diod. S. 12, 18, 1) Mk 10:12. This is in accord not **w.** Jewish (Jos., Ant. 15, 259), but **w.** Greco-Rom. custom (D has simply ἐξελεῖν ἀπὸ τοῦ ἀνδρός). Cf. on divorce ThEngert, Ehe-u. Familienrecht d. Hebräer '05. AOtt, D. Auslegung d. ntl. Texte über d. Ehescheidung '10. HNordin, D. ehel. Ethik d. Juden z. Zt. Jesu '11. AEberharder, D. Ehe-u. Familienrecht d. Hebräer '14. LBlau, D. jüd. Ehescheidung u. d. jüd. Scheidebrief '11/12. RHCharles, The Teaching of the NT on Divorce '21;

Billerb. I 303-21 al.; SEJohnson, Jesus' Teaching on Divorce '45; FLCirlot, Christ and Divorce '45; JDMDerrett, Law in the NT, '70, 363-88.

b. dismiss, send away (X., Hell. 6, 5, 21; UPZ 62, 18 [161 BC]; Tob 10:12 S; 1 Macc 11:38; 2 Macc 14:23; Jos., Ant. 5, 97) of a crowd (Jos., Ant. 11, 337) ἄ. τὸ πλῆθος Mt 14:15, 22; 15:32, 39; Mk 6:36, 45; 8:9 al.; ἄ. τὴν ἐκκλησίαν *dismiss the assembly* Ac 19:40. Also of individuals Mt 15:23; Lk 8:38; 14:4. **W.** the goal indicated (Jos., Vi. 271) εἰς εἰς οἶκον (send them away) *to their homes* Mk 8:3. εἰς τὰ τεῖχη *let (them) go into the building* Hs 8, 2, 5; cf. 8, 2, 1. **Pass.** *be dismissed, take leave, depart* (Philo, In Flacc. 96; Jos., Ant. 5, 99) Ac 4:23; 15:30, 33, also Hb 13:23, unless the **ref.** is to a release **fr.** imprisonment (s. 1 above) or simply **mng.** 3 (cf. WWrede, D. Literar. Rätsel d. Hb '06, 57ff).—Euphem. for *let die* (Ps.-Plut., Consol. ad Apoll. 13 p. 108C ἕως ἂν ὁ θεὸς ἀπολύσῃ ἡμᾶς; M. Ant. 12, 36; a veteran's gravestone [Sb 2477] Ἡλιόδωρε ἐντείμως ἀπολελυμένε, εὐψύχει; Gen 15:2; Num 20:29; Tob 3:6; 2 Macc 7:9) νῦν ἀπολύεις τὸν δοῦλόν σου Lk 2:29 (some interpret this as modal *now mayest thou*. . . JAKleist, Mk '36, 147-50 and AFridrichsen, Con. Neot. 7, '42, 5f; cf. also Gdspd., Probs. 77-9). **Perh.** *discharge fr.* Simeon's long vigil (vs. 26); cf. POxy. 2760, 2f (179/80 AD), of a cavalryman's discharge.

3. mid. go away (Thu., Polyb.; PHal. 1, 174 [III BC]; Ex 33:11; Ep. Arist. 304; Anz 285) Ac 28:25; **perh.** Hb 13:23. M-M. B. 768.

ἀπολῶ, ἀπολωλός s. ἀπόλλυμι.

ἀπομάσσω (Aristoph.+; POxy. 1381, 133; Tob 7:16 S) *wipe off, mid. oneself* (Galen, Protr. 10 p. 34, 5 John; Ps.-Callisth. 1, 18, 10) τὸν κονιορτὸν ἀπομασσόμεθα ὑμῖν *we wipe off the dust (in protest) against you* Lk 10:11. S. on ἐκτινάσσω 1.*

ἀπομένω (very late **pap.** [VIII AD]=stay at a place. **W.** doubtful **mng.** PFlor. 378, 6 [V AD]) *remain behind* (so Alciph. 3, 24, 2) Lk 2:43 D.*

ἀπομνημονεύω 1 **aor.** ἀπεμνημόνευσα (Pla.+; Lucian) *remember* Papias 2:15.*

ἀπονέμω (Simonides, Pind.+; Dit., Or. 90, 19; 116, 19; BGU 168, 4; POxy. 71 II, 3; 1185, 6; LXX; Ep. Arist. 24; Philo, Spec. Leg. 1, 148) *assign, show, pay* τινὶ τιμὴν (Pla., Laws 8. 837C; Isocr., Paneg. 178; Herodian 1, 8, 1; Jos., Ant. 1, 156) *show honor to someone* 1 Pt 3:7; 1 Cl 1:3; MPol 10:2. τινὶ πᾶσαν ἐντροπὴν *show all respect to someone* IMg 3:1. M-M.*

ἀπονέυω (Pla., Theophr., et al.) **w.** ἀπό τινος *withdraw, turn away from* (Epict. 4, 10, 2; 4, 12, 18). Of Jesus: ἀπένευσεν ἀπ' [αὐτῶν] *he withdrew from [them]* UGosp 31.*

ἀπονίζω (Hom.+; later ἀπονίπτω (Od. 18, 179 v.l.; Diod. S. 4, 59, 4; LXX) 1 **aor. mid.** ἀπενινάμην (this formation is **class.** [s. **νίπτω**, beg.], also Dit., Syll.3 1168, 63 [III BC]) *wash off mid. (for) oneself* (Plut., Phoc. 18, 3; Philostrat., Vi. Apoll. 8, 13 p. 330, 26; Achilles Tat. 8, 3, 2 με ἄ. τὸ πρόσωπον) τ. χεῖρας (Theophr., Char. 16, 2) as a sign of innocence (Jewish, not Roman custom **acc. to** Origen, Comm. on Mt., Ser. Lat. 124 [ed. EKlostermann '33, 259]; cf. Dt 21:6=Jos., Ant.4, 222; Ps 25:6; 72:13; Ep. Arist. 305f=Jos., Ant. 12, 106; Sota 9, 6.—Anticlidides Hist. [III BC] no. 40 fgm. 6 Jac. in Supplement III B p. 743 says of the Greeks that **acc. to** an old custom still practiced ὅταν ἡ φόνον ἀνθρώπων ἡ καὶ ἄλλας σφαγὰς ἐποιοῦν, ὕδατι ἀεννάω τὰς χεῖρας ἀπονίπτειν εἰς τοῦ μιάσματος κάθαρσιν) Mt 27:24. M-M.*

ἀπόνοια, ας, ἡ (Thu.+; inscr., **pap.**, LXX, Philo; Jos., Bell. 7, 267, C. Ap. 2, 148, Ant. 14, 321) *madness, frenzy* εἰς τοσοῦτον ἀπονοίας *to such a degree of madness* 1 Cl 1:1 (**w.** στάσις, as Cat. Cod. Astr. II 18). εἰς τοσαύτην ἄ. ἔρχεσθαι 46:7 (cf. Dit., Syll.3 643, 19 [171 BC]) εἰς τοῦτο ἦλθεν ἀπονοίας; Philo, Somn. 2, 277 ἐπὶ τοσοῦτον ἀπονοίας).-**W.** ὥστε **fol.** as Hyperid. 2, 5.*

ἀποπέμω (Hom.+) *send out* J 17:3 P66.*

ἀποπίπτω **aor.** ἀπέπεσα (Hom.+; UPZ 70, 27 [II BC]; LXX) *fall away* ἀπό τινος (Hdt. 3, 130; Job 24:24) or **w. gen.** (Hdt. 3, 64; Jdth 11:6) **fr. someth.**

1. **lit.** (Jos., Ant. 6, 2) ἄ. αὐτοῦ ἀπὸ τ. ὀφθαλμῶν *there fell fr. his eyes* Ac 9:18.

2. **fig.** (Polyb.; Diod. S.; Jdth 11:6; Jos., Bell. 1, 527) ἄ. τῆς ὁδοῦ τ. δικαίας *fall from the right way* 2 Cl 5:7 (cf. Proclus, Inst. 13 ἄ. τὰ γαθοῦ). M-M.*

ἀποπλανᾶω 1 **aor. pass.** ἀπεπλανήθην (Hippocr.+; Ps.-Pla., Axioch. 369D; Polyb. 3, 57, 4; Dionys. Hal.; Plut.; Epict. 4, 6, 38; LXX) *mislead* τινά (2 Ch 21:11; Pr 7:21; Sir 13:6; En. 98, 15) only **fig.** of false teachers ἄ. τ. ἐκλεκτοῦς *mislead the elect* Mk 13:22; cf. Hm 5, 2, 1; Pol 6:3. **Pass.** (Sir 4:19; 13:8; 2 Macc 2:2) ἀποπλανᾶσθαι ἀπό τινος *wander away fr. someone* or **someth.** ἄ. ἀπὸ τ. πίστεως *they have gone astray fr. the faith* 1 Ti 6:10 (Dionys. Hal., Comp. Verb. 4 ἀπὸ τ. ἀληθείας). ἀποπλανώμενος ἀπὸ τ. θεοῦ *wandered away fr. God* Hs 6, 3, 3; ἄ. ἀπὸ τ. διανοίας αὐτῶν *wander away fr. their understanding* Hm 10, 1, 5. **Abs.** *be led into error* (En. 8, 2) s 9, 20, 2. τὰ ἀποπεπλανημένα=τοὺς ἄ. *those who have gone astray* Pol 6:1.*

ἀποπλέω 1 **aor.** ἀπέπλευσα (Hom.+; PLille 3, 5 [III BC]; Jos., Ant. 16, 16al.) *nautical t.t. sail away* ἐκεῖθεν Ac

20:15. W. εις to indicate destination (Thu. 6, 61, 6; Zen.-P. 6, 3=Sb 6712 [258/7 BC]) 13:4; 14:26; 27:1.*

ἀποπλύνω *impf.* ἀπέπλυνον; 1 *aor.* ἀπέπλυνα (Hom. +; Epict.; Philostrat., Vi. Apoll. 8, 22 p. 337, 14; LXX; Jos., Ant. 3, 114; 8, 417) *wash off or out* Lk 5:2 v.l. (for ἐπλυνον).*

ἀποπνίγω 1 *aor.* ἀπέπνιξα; 2 *aor. pass.* ἀπεπνίγην (Hdt., Aristoph.+; pap., LXX) *choke trans.* (Bull. de corr. hell. 16, 1892, p. 384 No. 81; Na 2:13; Tob 3:8 BA; Jos., Bell. 1, 551) of rank weeds (Theophr.) ἄκανθαί α. αὐτά Mt 13:7; Lk 8:7.—Drown (Diod. S. 3, 57, 5; Syntipas p. 19, 4) *pass.*, lit ἡ ἀγέλη ἀπεπνίγη *the drove drowned* 8:33 (cf. Demosth. 32, 6; Epict. 2, 5, 12; Diog. L. 9, 12). M-M.*

ἀπορέω *impf.* ἠπόρουν (Pre-Socr., Hdt.+; inscr., pap., LXX; cf. Bl-D. §101; 307) *be at a loss, in doubt, uncertain act.* (Thu. 5, 40, 3; X., Hell. 6, 1, 4; POxy. 472, 8; 939, 23f; Wsd 11:17; Philo, Leg. All. 1, 70; Jos., Ant. 2, 271 and 304, Vi. 161) πολλὰ ἠπόρει *he was very much disturbed* Mk 6:20 (so Gdspd., Probs. 58f; but cf. FZorell, Lex. s.v. and CBonner, HTR 37, '44, 41-4, 336 'he was wont to raise many questions'; s. also L-S-J s.v. 1 2).—Elsewh, in our lit. mid. (X., An. 6, 1, 21; 7, 3, 29 et al.; Dit., Syll.3 226, 35; 1 Macc 3:31; Jos., Bell. 4, 226) *περὶ τίνος about someth.* Lk 24:4; Hs 8, 3, 1; w. *indir. question foll.* ἀπορούμενοι *περὶ τίνος λέγει uncertain as to which one he meant* J 13:22. *πρὸς τι* UGosp 1. 63. W. *acc. foll.* ἀπορούμενος τὴν *περὶ τούτων ζήτησιν since I was at a loss how to investigate these matters* Ac 25:20 (Bl-D. §148, 2 app.; Rob. 472). *ἐν τινι because of someone* Gal 4:20. Abs. 2 Cor 4:8. M-M.*

ἀπορρήγνυμι *pf.* ἀπέρρηγα, *ptc.* ἀπερρηγώς (Hom.+; Philo, Aet. M. 118; Jos., Ant. 17, 320; on the spelling cf. Bl-D. §11, 1) *break up τόπος κρημνώδης καὶ ἅ. ἀπὸ τ. ὑδάτων steep place broken up by the waters* Hv 1, 1, 3.*

ἀπορία, ας, ἡ (Pind., Hdt.+; inscr., pap., LXX; Jos., Ant. 8, 328) *perplexity, anxiety* ἅ. ἤχους θαλάσσης *anxiety because of the roaring of the sea* Lk 21:25 (cf. Herodian 4, 14, 1 ἅ. τοῦ πρακτέου). M-M.*

ἀπορρίπτω 1 *aor.* ἀπέριψα (mss. ἀπέρριψα Bl-D. §11, 1); 2 *aor. pass.* ἀπερίφην Hv 3, 5, 5; 3, 6, 1 (Hom.+; pap., LXX; Philo, Ebr. 7; Joseph.).

1. *trans.* *throw down or away.*

a. *lit.* (Jon 2:4) *pass.* ἀπὸ τοῦ πύργου Hs 9, 23, 3; cf. v 3, 5, 5; 3, 6, 1.

b. *fig.* *drive or scare away* (Himerius. Or. [Ecl.] 36, 1 τινὰ εἰς τι) *μὴ ἀπορίψης με ἀπὸ τοῦ προσώπου σου do not drive me away fr. thy presence* 1 Cl 18:11 (Ps 50:13; gener. freq. in LXX; Jos., Bell. 1, 624 ἅ. ἀπό=drive away from.—ἅ.=reject, of God, in Celsus 3, 71.—Procop. Soph., Ep. 77 ἀπερριμμένοι=rejected ones; 94). *μέριμναν ἀπορίψαντες casting care* 1 Pt 5:7 P72. ἅ. ἅψ' ἐαυτῶν πᾶσαν ἀδικίαν *casting away fr. ourselves all unrighteousness* 1 Cl 35:5 (cf. Ezk 18:31; 20:7f; Sib. Or. 1, 338 ἅ. ἐκ κραδὶς κακίας; of the casting off of a garment Jos., Bell. 1, 197, Ant. 6, 113).

2. *intr.* (Lucian, Ver. Hist. 1, 30; Charito 3, 5, 6; cf. Moulton, CR 20, '06, 216) *throw oneself down* Ac 27:43 (cf. Bl-D. §308; Rob. 797). M-M.*

ἀπορρέω *fut.* ἀπορυήσομαι (trag., Hdt.+; Eudoxos-Pap. [=PPar. 1] 14, 17 [II BC]; LXX) *flow down fig.*, of leaves (Demosth. 22, 70) *fall down* B 11:6, 8 (Ps 1:3).*

ἀπορφανίζω 1 *aor. pass. ptc.* ἀπορφανισθείς (Aeschyl.; Bull. de corr. hell. 46, '22, 345; Philo [Nägeli 25]) *make an orphan of someone, fig.*, of the apostle separated fr. his church ἀπορφανισθέντες ἅψ' ὑμῶν *made orphans by separation fr. you* 1 Th 2:17.*

ἀποσκευάζω 1 *aor.* ἀπεσκευασάμην (mostly mid.; Polyb.+; cf. Dit., Syll.3 588, 54 [196 BC]; 633, 68; Lev 14:36; Philo, Deus Imm. 135) *lay aside, get rid of* τι (Jos., Bell. 1, 260; 618) τ. συνήθειαν *lay aside the habit* Dg 2:1. Ac 21:15 t.r., ἅ. *prob.* means *pack up and leave*. M-M.*

ἀποσκίασμα, ατος, τό (Aëtius [100 AD] 2, 30, 3; Dox. Gr. 361b, 21.—ἀποσκιασμοί Plut., Pericl. 6, 5) *shadow τροπῆς ἅ. a shadow cast by variation* (in position of heavenly bodies) Js 1:17 (Theopomp. [?]: 115 *fgm.* 400 Jac. τὸ ἀποσκίασμα τῆς τοῦ ἡλίου ἀνταυγείας). JH Ropes, ICC ad loc. and Gdspd, Probs. 189f prefer the *rdg.* of B κ* POxy. 1229 et al. (παρ.) ἡ τροπῆς ἀποσκιάσματος 'no variation' of changing shadow'. MDibelius, Meyer7 '21 ad loc. would emend to put both nouns in the genitive and *transl.* the clause 'who is without change and knows neither turning nor darkness'. M-M.*

ἀποσπᾶω 1 *aor.* ἀπέσπασα, *pass.* ἀπεσπάσθην (Pind., Hdt.+; pap., LXX) *draw or pull away.*

1. *lit.*, *draw out* ἅ. τ. μάχαιραν *draw a sword* Mt 26:51. ἅ. τοὺς ἥλους ἀπὸ τ. χειρῶν *draw out the nails fr. the hands* GP 6:21.

2. *fig.*, of *pers.* *draw or tear away, attract* (cf. Artem. 5, 43 τινὰ τίνος someone from someone; Josh 8:6; Jer 12:14; Jos., Ant. 8, 277 ἀπὸ τ. θεοῦ) ἀπὸ τ. εἰδώλων *fr. idols* 2 Cl 17:1 (cf. Polyaeus 8, 51 of the bringing out of one who has fled to a temple for refuge; cf. ἀπὸ τ. ἁμαρτιῶν ἀποσπασθῆναι Third Corinthians 3:9). ἅ. τοὺς μαθητὰς ὀπίσω ἐαυτῶν *draw away the disciples after them* (and thereby alienate them) Ac 20:30 (cf. Aelian, V.H. 13:32; Diog. L. 2, 113 ἅ. τινὰ ἀπὸ τίνος alienate pupils from someone; PPetr. III 43[3], 12; BGu 1125, 9 [13 BC] οὐκ

ἀποσπᾶσω αὐτὸν ἀπὸ σοῦ).

3. **pass.** ἂ. ἀπὸ τινος *be parted fr. someone* Ac 21:1; Hs 6, 2, 3.—*Withdraw* (Diod. S. 20, 39; POxy. 275, 22 [66 AD]; Job 41:9; Jos., Bell. 2, 498; 6, 379) ἀπὸ τινος Lk 22:41. **M-M.***

ἀποσταλῶ, ἀποσταλείς s. ἀποστέλλω.

ἀποστασία, ας, ἡ (a form quotable since Diod. S. outside the Bible [Nägeli 31] for **class.** ἀπόστασις [Phryn. 528 L.]) *rebellion, abandonment* in **relig.** sense, *apostasy* (Josh 22:22; 2 Ch 29:19; 1 Macc 2:15) ἀπὸ τινος (Plu., Galb. 1, 9 Z. v.l. ἀπὸ Νέρωνος ἂ; Jos., Vi. 43) ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως *you teach (Jews) to abandon Moses* Ac 21:21. Of the rebellion caused by the Antichrist in the last days 2 Th 2:3. **M-M.***

ἀποστάσιον, ου, τό a legal **t.t.** found as early as Lysias, Hyperid. [fgm. Or. 17] and Demosth., and **freq.** in **pap.** since PHib. 96, 3 [258 BC]; PSI 551, 9 [III BC] (cf. Wilcken, APF 2, '03, 143 and 388f; 4, '08, 183 and 456f; Preisigke, Fachwörter '15) in the sense of relinquishment of property after sale, abandonment, etc. The consequent giving up of one's claim explains the meaning which the word acquires in Jewish circles: δοῦναι βιβλίον ἀποστασίου (Jer 3:8) *give (one's wife) a certificate of divorce* Mt 19:7. διδόναι ἀποστάσιον, **w.** the same **mng.** 5:31. For this γράφειν β. ἂ. (Dt 24:1, 3) Mk 10:4.—**S. lit.** on ἀπολύω 2a and Tractate Gittin (Certificates of Divorce). **M-M.***

ἀποστάτης, ου, ὁ (Polyb.+; Dit., Syll.3 705, 50 [112 BC]; PAmh. 30, 33ff; Witkowski p. 96, 12; LXX; Berossus in Jos., C. Ap. 1, 136) *deserter, apostate* **w.** ἔθνη Hv 1, 4, 2; **w.** προδότης s 8, 6, 4; **w.** βλάσφημος and προδότης s 9, 19, 1. **W. obj. gen.** (Polyb. 5, 57, 4 and Diod. S. 15, 18, 1 τ. βασιλέως) νόμου *from the law* (2 Macc 5:8 τ. νόμων ἂ.) Js 2:11 v.l.*

ἀποστεγάζω 1 **aor.** ἀπεστέγασα (rare and in **var. mngs.**; Jer 49:10 Sym.) *unroof* τ. στέγην *remove the roof* Mk 2:4 (so Strabo 4, 4, 6; 8, 3, 30; Artem. 2, 36 p. 137, 26; Dit., Syll.3 852, 30 στοὰ ἀπεστέγασται ὅλη).—**S. lit.** on στέγη.*

ἀποστέλλω fut. ἀποστελεῶ; 1 **aor.** ἀπέστειλα; ἀποστείλω Ac 7:34 (Ex 3:10) is **perh.** not hortat. **subj.** but **pres. ind.** as in the Pontic dial. (Thumb 18, cf. M-M); **pf.** ἀπέσταλκα, **pass.** ἀπέσταλμαι; 2 **aor. pass.** ἀπεστάλην (Soph., Hdt.+; **inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.**).

1. *send away or out* τινά *someone*.

a. **w.** the **obj.** given alone Mt 13:41; Mk 11:1; 12:5 al.

b. more exactly defined—α. **w.** indication of the **pers.** to whom someone is sent: by the **dat.** (PPar. 32, 20) Mt 22:16; Ac 28:28. εἰς τινα Mt 15:24; Lk 11:49; Ac 26:17. πρὸς τινα (Epict. 3, 22, 74; Jos., Ant. 7, 334) Mt 21:34, 37; 23:34, 37; 27:19; Mk 3:31; 12:4, 6; J 1:19 al.

β. **w.** indication of the place to which someone is sent, **w.** εἰς: Mt 14:35; 20:2; Mk 8:26; Lk 1:26; 10:1; J 3:17 al. **W.** ἐν (4 Km 17:25; 2 Ch 7:13) ἐν μέσῳ λύκων Mt 10:16; Lk 10:3 (cf. Jer 32:27). ἔξω τ. χώρας *outside the country* Mk 5:10. **W.** ὧδε *here* Mk 11:3. ἂ. πρεσβείαν ὀπίσω τινός *send an embassy after someone* Lk 19:14 (cf. 4 Km 14:19). ἂ. ἔμπροσθεν τινος (cf. Gen 45:5, 7; 46:28) *send before someone* J 3:28; cf. ἂ. ἄγγελον πρὸ προσώπου σου Mt 11:10; Mk 1:2 (Ex 23:20; cf. Mal 3:1); cf. Lk 9:52; 10:1.

γ. **w.** the purpose of the sending indicated by ἵνα (Gen 30:25) Mk 12:2, 13; Lk 20:10; J 1:19; 3:17; 7:32; Hv 5:2 al. By ὅπως (1 Macc 16:18) Ac 9:17. By the **inf.** (Num 16:12; 31:4) Mt 22:3; Mk 3:14; Lk 1:19; 4:18a (Is 61:1); 9:2; 14:17; J 4:38; Ac 5:21; 1 Cor 1:17; Rv 22:6; B 14:9 (Is 61:1); Hm 12, 6, 1. By ἐπὶ **w. acc.** (Apollon. Paradox. 1; PFlor. 126, 8; Sb 174 [III BC]) ἂ. ἐπὶ τ. θήραν τ. ἐλεφάντων ἐπὶ τοῦτο *for this purpose* Lk 4:43. εἰς διακονίαν *to render service* Hb 1:14 (cf. Jdth 11:7; Gen 45:5). By the simple **acc.** τοῦτον ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν *this man he sent as leader and deliverer* Ac 7:35. ἂ. τὸν υἱὸν αὐτοῦ ἰλασμόν 1J 4:10. ἂ. τ. υἱὸν σωτήρα vs. 14.

δ. in **pass.** ἀποστέλλεσθαι παρὰ θεοῦ (Vi. Aesopi I c. 31 p. 295, 1 ed. Eberh. ἀπεστάλην παρὰ τ. θεοῦ μου; cf. Sir 15:9; 34:6) J 1:6. ἀπὸ τ. θεοῦ (Epict. 3, 22, 23 ἀπὸ τοῦ Διός; Vi. Aesopi P. I c. 119: the prophets of Heliopolis say ἡμεῖς ἀπεστάλημεν ἀπὸ τοῦ θεοῦ) Lk 1:26; cf. 1 Cl 65:1. ἀπὸ Κορηλίου πρὸς αὐτόν Ac 10:21 v.l. ἀπὸ Καισαρείας 11:11 (cf. 1 Macc 15:1). ἀπ' οὐρανοῦ 1 Pt 1:12.

e. **esp.** of the sending out of the disciples by Jesus Mt 10:5; Mk 3:14; 6:7; Lk 9:2; J 4:38; 17:18, as well as the sending forth of Jesus by God (of the divine mission, **esp.** of prophets, very **oft.** in LXX; on the Heb. *ḥānāh* see LKopf, Vetus Testamentum 7, '58, 207-9.—Philo, Migr. Abr. 22. The Cynic ἀπὸ τ. Διὸς ἀπέσταλται Epict. 3, 22, 23; cf. 46.—Cornutus 16 p. 30, 19 ὁ Ἑρμῆς ὁ λόγος ὢν, ὃν ἀπέστειλαν πρὸς ἡμᾶς ἐξ οὐρανοῦ οἱ θεοὶ) Mt 15:24; Mk 9:37; Lk 9:48; J 3:17, 34; 5:36, 38; 6:29, 57; 7:29; 8:42; 11:42; 17:3 (ἀποπέμψω P66), 8, 21, 23, 25; 20:21; Ac 3:20. Σιλωάμ **transl.** ἀπεσταλμένος J 9:7 (cf. Philo, Poster. Cai. 73). John the Baptist ἀπεσταλμένος παρὰ θεοῦ 1:6.—Also of the Holy Spirit 1 Pt 1:12 (cf. Jdth 16:14; Ex 15:10).—Of angels Hv 4, 2, 4 (cf. Da 4:13, 23; 2 Macc 11:6; 15:22f; Tob 3:17).

d. When used **w.** other verbs, it often means simply that the action in question has been performed by someone else, like have (cf. Gen 31:4; 41:8, 14; Ex 9:27; 2 Km 11:5 al.; X., Cyr. 3, 1, 6; Plut., Mor. 11C μεταπέμψας ἀνεῖλε τ. Θεόκριτον) ἀποστείλας ἀνεῖλεν *he had (them) killed* Mt 2:16. ἂ. ἐκράτησεν τ. Ἰωάννην *he had John arrested* Mk 6:17. ἂ. μετεκαλέσατο *he had (him) summoned* Ac 7:14. ἐσήμανεν ἂ. διὰ τ. ἀγγέλου αὐτοῦ *he had it made known by his angel* Rv 1:1. **Sim.** ἀπέστειλαν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι *the sisters had word brought to him* J 11:3. ἂ. ἐν ἀφέσει *set free* Lk 4:18b (Is 58:6).

2. **w. impers. obj.:** μάλιστα Hv 4, 2, 6. ἂ. τὸ δρέπανον (cf. Jo 3:13) *put in the sickle* (Field, Notes 26), unless δρέπ. is **fig.**=reapers Mk 4:29. ἂ. αὐτούς, **i.e.**, donkeys Mt 21:3. ἂ. τὸν λόγον *send out a message* (Ps 106:20;

147:7; cf. PLeipz. 64, 42 τὸ περὶ τούτου ἀποσταλὲν πρόσταγμα) Ac 10:36; 13:26 v.l.; cf. Lk 24:49 P75 et al. Pass., 28:28.—See lit. s.v. **ἀπόστολος**, M-M. B. 710.

ἀποστερέω 1 aor. ἀπεστέρησα; perf. pass. ptc. ἀπεστερημένος (Aeschyl., Hdt.+; inscr., pap., LXX) *steal, rob* τινά *someone* (UPZ 32, 33 [162/1 BC] ἀποστεροῦντες ἡμᾶς; Jos., Vi. 128) ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς *you defraud* (people), *even your own brothers* 1 Cor 6:8. Fig., μὴ ἀποστερεῖτε ἀλλήλους *do not deprive each other* of marital rights 7:5 (cf. Ex 21:10 and s. Nägeli 20). W. gen. of the thing (PRyl. 116, 16 βουλόμενοι ἀποστερέσαι τῶν ἐμῶν; Sir 29:6; Jos., Ant. 2, 303 τῆς ἐπιμελείας) τῆς ἀληθείας 1 Ti 6:5. W. acc. of the thing and gen. of the pers. (Herm. Wr. 5, 8; Sir 4:1; 34:21) ἅ. τὴν ζωὴν ὑμῶν *rob you of (eternal) life* Hv 3, 9, 9. Abs. (UPZ 42, 35 [163/2 BC]) μὴ ἀποστερήσης *do not steal* Mk 10:19 (perh. w. ref. to property held on deposit: CCCoulter, . . . the Bithynian Christians, Classical Philology 35, '40, 60-63; Pliny, Ep. to Trajan 96, 7; Lev 6:2-5 [=5:20-25 LXX]).—Pass. ὁ μισθὸς ὁ ἀπεστερημένος (Sir 34:22; Mal 3:5; cf. Philo, Mos. 1, 142; Jos., Ant. 4, 288—Dit., Syll. 3 1199, 5: ἅ.=acquire illegally, embezzle) *wages stolen or held back fr. the workers* Js 5:4 v.l. τίς πλέον ἀποστερηθεῖς; *who has suffered greater loss?* IEph 10:3. *Let oneself be robbed* 1 Cor 6:7. W. gen. *lose someth.* (Jos., Vi. 205) Ac 16:19 D. M-M.*

ἀποστέρησις, εὼς, ἡ (since Thu. 7, 70, 6; POxy. 71, 10; Jos., Ant. 18, 7) *robbery, fraud* (Diod. S. 4, 33, 1 ἀποστέρησις τοῦ μισθοῦ) in a catalogue of vices Hm 8:5.*

ἀποστερητής, οὗ, ὁ (Pla., Rep. 5 p. 344B et al.; POxy. 745, 7 [I BC]) *robber*, classed w. other sinners Hs 6, 5, 5. οἱ ψευδόμενοι γίνονται ἀποστερηταὶ τοῦ κυρίου *liars become defrauders of the Lord* m 3:2.*

ἀποστῆ, ἀποστῆναι, etc. s. **ἀφίστημι**.

ἀποστιβάζω (s. **στιβάζω**) occurs only here, as it seems, ἅ. τ. ἀποθήκην *empty the storeroom* Hm 11:15.*

ἀποστολή, ἡς, ἡ (Eur., Thu.+ in var. mngs.; Diod. S. 36, 1 [ἅ. στρατιωτῶν='sending out' of troops]; inscr., pap., LXX; Ep. Arist. 15; Jos., Vi. 268) in our lit. only of *apostleship, office of an apostle*, w. διακονία Ac 1:25. Used esp. by Paul to designate his position: ἡ σφραγίς μου τ. ἀποστολῆς *the seal (official confirmation) of my apostleship* 1 Cor 9:2. ἐνεργεῖν τινι εἰς ἅ. *make someone capable of being an apostle* Gal 2:8. λαμβάνειν ἀποστολὴν εἰς ὑπακοὴν πίστεως *receive apostleship, to bring about obedience to the faith or obedience consisting in faith* Ro 1:5. M-M.*

ἀποστολικός, ἡ, ὄν (schol. on Pind., Pyth. 2, 6b, Isth. 2 inscr. a; Proclus in Phot., Bibl. p. 322B; Athen. 14 p. 631D[?]) *apostolic* ἐν ἅ. *characterized in apostolic fashion*=as the apostles did in their letters ITr inscr. διδάσκαλος ἅ. καὶ προφητικός *an apost. and prophetic teacher* of Polycarp MPol 16:2.*

ἀπόστολος, ου, ὁ In class. Gk. (Lysias, Demosth.) and later (e.g. Posidon. 87 fgm. 53 Jac.) ὁ ἅ. is a naval expedition, prob. also its commander (Anecd. Gr. 217, 26). τὸ ἀπόστολον with (Pla., Ep. 7 p. 346A) or without (Vi. Hom. 19) πλοῖον means a ship ready for departure. In its single occurrence in Jos., Ant. 17, 300; it is not found elsewhere. In Jewish-Gk. lit.) it prob. means 'sending out'; in pap. mostly 'bill of lading', less freq. (Gnomon 64 [II AD]) 'passport'. It can also be 'dispatch, letter': Wilcken, Chrest. 443, 10 (15 AD); PHermopol. 6, 11f (cf. Dig. 49, 6, 1 litteras dimissorias sive apostolos). In contrast, in isolated cases it means *ambassador, delegate, messenger* (Hdt. 1, 21:5, 38; Synesius, Providence 2, 3 p. 122A ἀπόστολοι of ordinary messengers; Sb 7241, 48; BGU 1741, 6 [64 BC]; 3 Km 14:6A; Is 18:2 Sym.). Cf. KLake, The Word A.: Beginn. I 5, '33, 46-52.

1. In the NT, ἅ. can also mean *delegate, envoy, messenger* (opp. ὁ πέμψας) J 13:16. Of Epaphroditus, messenger of the Philippians Phil 2:25.—2 Cor 8:23, perh. *missionary*.

2. esp. of God's messengers (cf. Epict. 3, 22, 23 of Cynic wise men: ἄγγελος ἀπὸ τ. Διὸς ἄπέσταλται) w. the prophets Lk 11:49; Rv 18:20; cf. 2:2; Eph 3:5. Even of Christ (w. ἀρχιερέως) Hb 3:1 (cf. the firman [decree] Sb 7240, 4f οὐκ ἔστιν θεὸς εἰ μὴ ὁ θεὸς μόνος. Μαμαετ ἀπόστολος θεοῦ). GPWetter, 'D. Sohn Gottes' '16, 26ff.

3. But our lit. uses ἅ. **predom.** for the *apostles*, a group of highly honored believers, who had a special function. Even Judaism had an office known as apostle (אֲפוֹסְטוֹלוֹס; Schürer III 4 119f w. sources and lit.; Billerb. III '26, 2-4; JWTruron, Theology 51, '48, 166-70; 341-3; GDix, *ibid.* 249-56; 385f). From it the **expr.** may have been borrowed to designate one **esp.** commissioned. At first it denoted one who proclaimed the gospel, and was not strictly limited: Paul freq. calls himself an ἅ: Ro 1:1; 11:13; 1 Cor 1:1; 9:1f; 15:9; 2 Cor 1:1; Gal 1:1; Eph 1:1; Col 1:1; 1 Ti 1:1; 2:7; 2 Ti 1:1, 11; Tit 1:1.—1 Cl 47:1. Of Barnabas Ac 14:14. Of Andronicus and Junias (either apostles or honored by the apostles) Ro 16:7. Of James, the Lord's brother Gal 1:19. Of Peter 1 Pt 1:1; 2 Pt 1:1. Then **esp.** of the 12 apostles οἱ δώδεκα ἅ. Mt 10:2; Mk 3:14 v.l.; Lk 22:14; cf. 6:13; 9:10; 17:5; Ac 1:26 (P-HMenoud, RHPhr 37 '57, 71-80); Rv 21:14; PK 3 p. 15, 18. Peter and the apostles Ac 5:29. Paul and apostles Pol 9:1. **Gener.** the apostles 1 Cor 4:9; 9:5; 15:7; 2 Cor 11:13; 1 Th 2:7; Ac 1:2; 2:42f; 4:33, 35, 37; 5:2, 12, 18, 40; 6:6; 8:1, 14, 18; 9:27; 11:1; 2 Pt 3:2; Jd 17; IEph 11:2; IMg 7:1; 13:2; ITr 2:2; 3:1; 7:1; IPHd 5:1; ISm 8:1; D inscr.; 11:3, 6. As a governing board, w. the elders Ac 15:2, 4, 6, 22f; 16:4. As possessors of the most important spiritual gift 1 Cor 12:28f. Preachers of the gospel 1 Cl 42:1f; B 5:9; Hs 9, 17, 1. Prophesying strife 1 Cl 44:1. Working miracles 2 Cor 12:12. W. bishops, teachers and deacons Hv 3, 5, 1; s 9, 15, 4; w. teachers s 9, 25, 2; w. the teachers, preaching to those who had fallen asleep s 9, 16, 5; w. deacons and presbyters IMg 6:1; w. prophets Eph 2:20; D 11:3; Pol 6:3. Christ and the apostles as the foundation of the church IMg 13:1; ITr 12; 2; cf. Eph 2:20. οἱ ἅ. and ἡ ἐκκλησία w. the three patriarchs and the

prophets **IPhld** 9:1. The Holy Scriptures named **w.** the ap. **2 Cl** 14:2. Paul ironically refers to his opponents (or the original apostles; **s. s.v. ὑπερλίαν**) as οἱ ὑπερλίαν ἂ. *the super-apostles* **2 Cor** 11:5; 12:11. The **orig.** apostles he calls οἱ πρὸ ἐμοῦ ἂ. **Gal** 1:17.—Harnack, *Mission* 4 I '23, 332ff (Eng. tr. I 319-31). WSeufert, D. Urspr. u. d. Bed. d. Apostolates 1887. EHaupt, Z. Verständnis d. Apostolates im NT 1896. EHMonnier, La notion de l'Apostolat des origines à Irénée '03. PBatifol, **RB n.s.** 3, '06, 520-32. **Wlh.**, Einleitung 2, '11, 138-47. EDBurton, **AJT** 16, '12, 561-88, **Gal.** '21, 363-84. RSchütz, Apostel u. Jünger '21. EMeyer I 265ff; III 255ff. HVogelstein, Development of the Apostolate in Judaism, etc. Hebrew Union **Coll. Annual** II, '25, 99-123. JWagenmann, D. Stellg. d. Ap. Pls neben den Zwölf '26. WMundle, D. Apostelbild der AG: **ZNW** 27, '28, 36-54. KHRengstorf, **TW** I 406-46 (**s. critique** by HConzelmann, The Theol. of St. Luke '60, 216, **n.** 1), Apost. u. Predigtamt '34. J-LLeuba, Rech. exégét. rel. à l'apostolat dans le NT, Diss. Neuchâtel '36. PSaintyves, Deux mythes évangéliques, Les 12 apôtres et les 72 disciples '38. GSass, Apostelamt u. Kirche. . . paulin. Apostelbegr. '39. EKäsemann, **ZNW** 40, '41, 33-71; KKertelge, Das Apostelamt des Paulus, **BZ** 14, '70, 161-81; RLiechtenhan, D. urchr. Mission '46. E Schweizer, D. Leben d. Herrn in d. Gemeinde u. ihren Diensten '46. AFridrichsen, The Apostle and his Message '47. HvCampenhausen, D. urchrstl. Apostelbegr.: *Studia Theologica* 1, '47, 96-130; HMosbech, *ibid.* 2, '48, 166-200; ELohe, Ursprung u. Prägung des chrstl. Apostolates: **ThZ** 9, '53, 259-75. CFDMoule, Col and Phlm '57, 155-159; GKlein, Die 12 Apostel, '60; FHahn, Mission in the NT, tr. FClarke, '65; WSchmithals, The Office of the Apostle, tr. JEstee, '69. **S.** also **ἐκκλησία**, end, **esp.** Holl and Kattenbusch. **M-M.**

ἀποστοματίζω is found since **Pla.** (Euthyd. 276C; 277A) **w.** the **mngs.** 'teach by dictation' or 'repeat from memory' (ἀπὸ στόματος), which do not fit the context of **Lk** 11:53 (note that the passage is not text-critically certain; **D** and **Sin.** differ greatly **fr.** the text). Here **usu. transl. question closely, interrogate** τινὰ περὶ τίνος (so **L-S-J s.v.** I 2; **cf. Pla.** in **Pollux** 1. 102 [pass.])= 'grill'; but **s. Wlh. ad loc.** Ancient commentators interpreted it as *catch (him) in someth. he says*=**vs.** 54; then **approx. watch his utterances closely.** **M-M.***

ἀποστρέφω **fut.** ἀποστρέψω; 1 **aor.** ἀπέστρεψα; **pf. pass.** ἀπέστραμμαι; 2 **aor. pass.** ἀπεστράφη (Hom.+; **inscr., pap., LXX: En.** 6, 4; **Ep. Arist.; Philo; Joseph.**).

1. **trans.**—**a.** *turn away* τὸ ἀπὸ τίνος (**BGU** 955, 1; **Ex** 23:25; **Job** 33:17; **Pr** 4:27; **Sir** 4:5 al.).

α. **lit.** ἀπὸ τ. ἀληθείας τ. ἀκοῇ ἂ. *turn away one's ear fr. the truth*=be unwilling to listen to the truth **2 Ti** 4:4. ἂ. τὸ πρόσωπον (**oft. LXX**) *turn away one's face* **1 Cl** 18:9 (**Ps** 50:11). ἀπέστραπται τὸ πρόσωπον αὐτοῦ *his face is turned away* **16:3** (**Is** 53:3). ἀπεστραμμένοι ἦσαν *they (i.e., their faces) were turned away* **Hv** 3, 10, 1.

β. **fig.** ἂ. τὸν λαόν *mislead the people, cause them to revolt* **Lk** 23:14 (**cf.** **2 Ch** 18:31; **Jer** 48:10); **Ac** 20:30 **D** (**fol.** by ὀπίσω ἑαυτῶν). τ. γυναῖκας κ. τὰ τέκνα *mislead, alienate* **Lk** 23:2 **Marcion.** τ. ὀργὴν ἀπὸ τίνος (**cf.** **1 Macc** 3:8) *turn away wrath fr. someone* **Hv** 4, 2, 6. ἂ. ψυχὴν εἰς τὸ σωθῆναι *turn a soul to salvation* **2 Cl** 15:1. ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ *he will remove ungodliness fr. Jacob* **Ro** 11:26 (**Is** 59:20).

b. *return, put back* τὸ **Mt** 27:3 **t.r.**; ἂ. τ. μάχαιραν εἰς τ. τόπον αὐτῆς **Mt** 26:52 (**cf.** **Jer** 35:3).

2. **intr.** *turn away ἀπὸ τίνος fr. someth.* (**Ezk** 3:18, 19, 20; **Sir** 8:5; 17:26; **Bl-D.** §308; **Rob.** 800) **Ac** 3:26; but the **trans.** is also **poss.** (**cf.** **Job** 33:17).

3. **mid.** (also 2 **aor. pass.**)—**a.** ἂ. τινὰ or τὸ *turn away from someone or someth., reject or repudiate someone* (so **w. acc.** since **Aristoph., Pax** 683; **X., Cyr.** 5, 5, 36; **PSI** 392, 11 [III BC]) ὁ δεῖνα οὐκ ἀπεστρεμμένος αὐτόν; **PGM** 13, 620 Σάραπις. . . μὴ ἀποστραφῆς με; **Hos** 8:3; **Jer** 15:6; 3 **Macc** 3:23; 4 **Macc** 5:9; **Ep. Arist.** 236; **Philo**, Det. Pot. Ins. 93 al.; **Jos., Ant.** 4, 135; 6, 340; 20, 166) ἂ. με πάντες *everybody has turned away fr. me* **2 Ti** 1:15; ἂ. τὸν ἐνδεόμενον *turn away fr. the needy* **D** 4:8; 5:2; **B** 20; 2. ἂ. τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι *turn away fr. him who wants to borrow fr. you* **Mt** 5:42; ἂ. τὸν ἅπ' οὐρανῶν *reject the one fr. heaven* **Hb** 12:25. τὴν ἀλήθειαν **Tit** 1:14 (**Appian**, Bell. Civ. 5, 25 §99 τὴν πολιτείαν=reject the form of government; **Jos., Ant.** 2, 48 τὴν ἀξίωσιν; 4, 135).

b. *turn back* (Heraclides Pont., **fgm.** 49 Wehrli: the statue of Hera ἀπεστράφη=turned around) **fig.** ἀπεστράφησαν ἐν τ. καρδίαις εἰς Αἴγυπτον **Ac** 7:39 **D. M-M.***

ἀποστροφή, ἡς, ἡ (**Hdt.**+; **PLond.** 1344, 4; **LXX; Philo; Jos., Bell.** 2, 212, **Ant.** 19, 131) *turning, return* πρὸς σὲ ἡ ἂ. αὐτοῦ *he shall turn to you* **I Cl** 4:5 (**Gen** 4:7).*

ἀποστνυέω (**trag.**; **Hdt.** 2, 47; 6, 129; **Parthenius** 20, 2; 36, 2) *hate, abhor* τὸ πονηρόν *the evil* (**opp.** κολλᾶσθαι τ. ἀγαθῷ) **Ro** 12:9.*

ἀποσυνάγωγος, ον (unknown to secular writers and **LXX**) *expected from the synagogue, excommunicated, put under the curse or ban* (πῆξ) ἂ. ποιεῖν *expel fr. the synagogue* **J** 16:2; ἂ. γενέσθαι *be excommunicated* **9:22; 12:42.**—Schürer II 4 507-9; 543f; **Billerb.** IV 293-333; JDöller, **ZkTh** 37, '13, 1-24; KLCarroll, Bulletin of the J Rylands Library 40, '57, 19-32. **M-M.***

ἀποσυνέχω (found only in this passage) apparently *hold, keep* ἑαυτὸν εἰς ὁδὸν οκότους *hold to the way of darkness* **B** 5:4 (ensnare. tr. RAKraft, Didache and Barnabas, '65, 93).*

ἀποσύρω 1 **aor. inf.** ἀποσύραι (**Thu.**+; 4 **Macc** 9:28; **Jos., Bell.** 3, 243, **C. Ap.** 2, 114) *tear or scrape the skin off* τὶ *someth.* (**Alciph.** 3, 32, 2 τὸ δέρμα τ. κεφαλῆς) **MPol** 8:3.*

ἀποτάσσω 1 aor. ἀπεταξάμην in our lit. only mid., as in later usage gener. (cf. Eccl 2:20).

1. *say farewell (to), take leave (of)* τινί (Vi. Aesopi I c. 124; POxy. 298, 31 [I AD]; BGU 884 II, 12 [II/III AD]; Jos., Ant. 8, 354; cf. Nageli 39) τοῖς ἀδελφοῖς Ac 18:18. αὐτοῖς 2 Cor 2:13. τοῖς εἰς τ. οἶκόν μου *to my people at home* Lk 9:61; cf. Mk 6:46. (Opp. ἀκολουθεῖν τινι) τ. ἀγγέλου τ. πονηρίας *say farewell to the angel of wickedness* Hm 6, 2, 9. τῷ βίῳ *to life* IPHld 11:1 (cf. Cat. Cod. Astr. VIII 3 p. 136, 17). Abs. Ac 18:21; 21:15 D.

2. fig., w. impers. obj. *renounce, give up* (POxy. 904; Philo, Leg. All. 3, 142 al.; cf. Rtzst., Hist. Mon. 104; Jos., Ant. 11, 232) 2 Cl 6:4f (opp. χρᾶσθαι). ταῖς ἡδυπαθείαις 16:2. πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν Lk 14:33. M-M.*

ἀποτελέω fut. ἀποτελοῦμαι Lk 13:32 D; 1 aor. ἀπετέλεσα pass. ἀπετελέσθην (Hdt., X.+; pap., LXX; Philo, Aet. M. 41 al., De Prov. in Euseb., Pr. Ev. 7, 21, 2).

1. *bring to completion, finish* (1 Esdr 5:70 v.l.; Jos., C. Ap. 1, 154) of the constr. of a tower Hs 9, 5, 1f; 9, 26, 6. τὰ ῥήματα πάντα *finish all the words* v 2, 4, 2. Fig., pass. *come to completion, be fully formed* (Synesius, Dio 1 p. 36 Petavius Δίων φιλόσοφος ἀπετελέσθη) ἡ ἁμαρτία ἀποτελεσθεῖσα *sin, when it has run its course* Js 1:15 (in the sense of being completed in action: Pla., Leg. 823D ἀ. τὰ προσταχθέντα, 7th Letter p. 336C ἀ. βουλήσεις).

2. without special reference to a beginning *perform* (Pla., Gorg. 503D; X., Cyr. 5, 1, 14; PTebt. 276, 14; 2 Macc 15:39; Jos., C. Ap. 2, 179) ἰάσεις *cures* Lk 13:32 (v.l. ἐπιτελῶ; for D s. above). M-M.*

ἀποτίθημι 2 aor. mid. ἀπεθέμην; 1 aor. pass. ἀπετέθην (Hom.+; inscr., pap., LXX; in our lit. the act. does not occur) *put off*.

1. *take off*—a. lit., of clothes (Teles p. 16, 7 ἱμάτιον; Alciph. 3, 6, 2; 2 Macc 8:35; Jos., Ant. 8, 266) τὰ ἱμάτια ἀ. MPol 13:2; *take off and lay down* Ac 7:58.

b. fig. *lay aside, rid oneself of* τὰ ἔργα τ. σκότους Ro 13:12. ἀλαζονείαν 1 Cl 13:1. αὐθάδειαν 57:2. τὰς μαλακίας Hn 3, 12, 3. τὴν νέκρωσιν τ. ζωῆς s 9, 16, 2f. τὰ πάντα, ὀργὴν κτλ. Col 3:8 (Plut., Cor. 19, 4 ὀργήν). νέφος 2 Cl 1:6. τὸν παλαιὸν ἄνθρωπον Eph 4:22 (w. acc. of a pers. in Callim., Epigr. 21, 6; Maximus Tyr. 1 4e in the theater ἀποθέμενος τὸν θεατὴν ἀγωνιστὴς γενέσθαι=stop being a spectator and become a contestant). τὸ ψεῦδος vs. 25. πᾶσαν ῥυπαρίαν Js 1:21. πᾶσαν κακίαν 1 Pt 2:1. ὄγκον πάντα καὶ τὴν ἁμαρτίαν Hb 12:1 (of vices since Demosth. 8, 46; Lucian, Dial. Mort. 10, 8f; Ep. Arist. 122 et al. [Nägeli 20]).—αἵρεσιν *give up a way of thinking* Hs 9, 23, 5; *lose cracks* s 8, 5, 1.

2. *lay down, put away* (PFlor. 125, 2; PRyl. 125, 14; Jos., Ant. 11, 11v.l.) a martyr's bones MPol 18:1 (Appian, Syr. 63 §336 ἀπέθετο of the 'laying away' or 'depositing' of the remains [τὰ λείψανα] of a cremated body); rods 1 Cl 43:2; *put back* (opp. αἶρω) stones Hs 9, 5, 4; 9, 9, 4 (cf. 1 Macc 4:46).—ἀ. τινὰ ἐν φυλακῇ *put someone in prison* Mt 14:3 (cf. Polyb. 24, 8, 8; Diod. S. 4, 49, 3; PEleph. 12, 2[223/2 BC] ἀποθέσθαι αὐτοὺς εἰς τ. φυλακὴν; Lev 24:12; Num 15:34; 2 Ch 18:26). M-M.*

ἀποτίκτω (Pla., Plut.; Artem. 1, 16; 4 Macc 13:21; 14:16; Philo, Virt. 139, Aet. M. 60) *bring to birth* τὰ ἀποτικτόμενα *children* born after a full-term pregnancy (in contrast to premature births or abortions) AP fgm. 3 p. 12, 31.*

ἀποτινάσσω 1 aor. ἀπετίναξα (Eur., Bacch. 253; Galen VI 821 K.; LXX) *shake off* τὶ, of a snake which has bitten a hand τὸ θηρίον εἰς τὸ πῦρ Ac 28:5. τὸν κονιορτὸν (Amulet of Parisinus 2316 leaf 318 verso ff: Rtzst., Poim. 297f κονιορτὸν ἀποτινάξαι) ἀπὸ τ. ποδῶν ἀ. *shake the dust fr. one's feet* Lk 9:5 (s. on ἐκτινάσσω 1).*

ἀποτίνω fut. ἀποτίσω (Hom.+; inscr. [Dit., Syll. Ind.]; pap. [POxy. 275, 27 and oft. in pap.; OGradenwitz, Einführg. in die Pap.kunde '00, 85]; LXX; Jos., Ant. 4, 282, Vi. 298; Sib. Or. 5, 191) legal t.t. *make compensation, pay the damages* abs. ἐγὼ ἀποτίσω (better ἀποτείσω, Bl-D. §23) *I will pay the damages* (BGU 759, 23 and oft. PPetr.) Phlm 19. M-M. B. 796f.*

ἀποτολμάω (Thu.+; Polyb.; Diod. S.; Plut.; Dit., Syll. 3 1169, 94; PLond. 1343, 42; Philo, Post. Cai. 42; Jos., C. Ap. 2, 180) *be bold* abs. Ἡσαΐας ἀποτολμᾷ καὶ λέγει *Isaiah is so bold as to say* Ro 10:20 (cf. Demosth. 19, 199 *τολμήσει*. . . καὶ ἐρεῖ).*

ἀποτομία, ας, ἡ (Diod. S. 12, 16, 3; Dionys. Hal. 8, 61; Plut., Mor. 13D τὴν ἀ. τῇ πραότητι μιγνύναι; Ps.-Demetrius, Eloc. 292 Roberts; POxy. 237 VII, 40; BGU 1024 V, 13; Na 3:1 Sym.; Philo, Spec. Leg. 2, 94, In Flacc. 95) *severity* (opp. χρηστότης) ἀ. θεοῦ Ro 11:22 bis. M-M.*

ἀπότομος, ον (Soph., Hdt.+; LXX) *relentless* ἐν κρίσει *in judgment* Pol 6:1 (cf. in this fig. mng. [lit. 'steep'] Wsd 6:5 al.; Diod. S. 1, 76, 1; 2, 57, 5; Περί ὕψους 27, 1 ἀπειλή; Jos., Ant. 19, 329 τιμωρία).*

ἀποτόμως adv. (Isocr.+; Polyb. 18, 11, 2; Plut., Mor. 131C; Cic., Att. 10, 11, 5; Wsd 5:22) *severely, rigorously* ἔλεγε αὐτοὺς ἀ. *correct them rigorously* Tit 1:13. ἵνα μὴ ἀ. χρήσωμαι=ἀποτομία χρ. *that I may not have to deal sharply* 2 Cor 13:10. M-M.*

ἀποτρέπω pres. mid. imper. ἀποτρέπου (Hom.+; Jos., Ant. 18, 283; Third Corinthians 3:21, 39) mid. *turn away from, avoid* w. acc. (so trag., Polyb., Plut. [Nägeli 25]; 4 Macc 1:33) 2 Ti 3:5. M-M.*

ἀποτρέχω (Hdt.+; inscr., pap., LXX; En. 107, 2) *hurry (lit. run) away* Hv 3, 3, 1.*

ἀποτυχάνω 2 aor. subj. ἀποτύχω (Hippocr., X., Pla.+; pap.; Job 31:16; Test. 12 Patr.; Ep. Arist. 191; 192) *fail, have no success w. gen.* (Diod. S. 1, 75, 3 τῆς προαιρέσεως=in the intention; Appian, Hann. 43, §183 τ. πείρας=in the attempt; PSI 96, 5 τ. παρακλήσεως; Jos., Ant. 19, 289) ἡ διψυχία πάντων ἀ. τῶν ἔργων αὐτῆς *double-mindedness fails in all its works* Hm 9:10; cf. 10, 2, 2. W. inf. foll. τοῦ πείσαι αὐτόν *they failed to persuade him* MPol 8:3.*

ἀποτυφλώ (Aristot.; Diod. S. 3, 37, 9; Plut., Arat. 10, 4, Mor. 1107C; LXX lit. and fig.) *to blind pass., fig.* (Epict. 1, 16, 19) ἀ. ἀπὸ τ. διανοίας τ. ἀγαθῆς *be blinded and cease to have good intentions* Hm 5, 2, 7.*

ἀπουσία, ας, ἡ (Aeschyl., Thu., Plut. [Nägeli 16]; Philo, Leg. All. 3, 113; Jos., Ant. 2, 56; PAmh. 135, 5 [II AD]; BGU 195, 38; 242, 8) *absence ἐν τῇ ἀ. μου while I am absent* Phil 2:12 (opp. παρουσία as Aristoxenus, fgm. 37; Ps.-Demetr., Form. Ep. p. 12, 15f). M-M.*

ἀποφαίνομαι (Pind., Hdt.+; inscr., pap., LXX, Ep. Arist.; Jos., Ant. 11, 37) *show, declare, pronounce* (some creature) θεόν Dg 8:3.*

ἀποφέρω aor. ἀπήνεγκα, inf. ἀπενεγκεῖν; 1 aor. pass. ἀπηνέχθην (Hom.+; inscr., pap., LXX).

1. act.—a. *carry away, take away*—α. someone or *someth.* to a place Lk 16:22; Hv 3, 10, 1ab; s 9, 4, 7; 9, 8, 3; 9, 9, 5f. Of being transported in or by the spirit Rv 17:3; cf. 21:10; Hv 1, 1, 3; 2, 1, 1; GH 5. β. *lead away by force* (POxy. 37 I, 18; BGU 22, 29ff; Da 11:8) of a prisoner Mk 15:1; J 21:18 v.l.

b. *take, bring someth. fr.* one place to another ἀ. τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ *take your gift to Jer.* 1 Cor 16:3. τὶ ἐπὶ τινα Ac 19:12; or τινὶ Lk 19:24 D.

2. mid.—a. *carry off, win* (Diod. S. 4, 76, 5 δόξαν; Jos., Ant. 4, 234) βραβεῖον *a prize* MPol 17:1 (Thu.+ in sim. connections; Diod. S. 17, 6, 1 τὸ πρωτεῖον ἀπηνέγκατο; Lev 20:19; Ep. Arist. 39; Jos., Vi. 360).—b. *take away by force* Hs 9, 21, 4. M-M.*

ἀποφεύγω 2 aor. ἀπέφυγον (Pind., Hdt.+; PRyl. 77, 39 [192 AD]; Sir 22:22).

1. *escape, escape from w. acc.* of pers. or thing fr. which one escapes (Alex. Aphr. Fat. 8 II 2 p. 173, 9) 2 Pt 2:18, 20. W. gen. of the thing (cf. Aesop 80d, 8 Chambry v.l. τούτων ἐκφεύγειν; Third Corinthians 3:21) τῆς ἐν τ. κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς *from the destruction in the world caused by desire* 1:4.

2. *avoid, shun* τινά *someone* Hm 11:13 (opp. ἐγγίζειν). M-M.*

ἀποφθέγγομαι *speak out, declare boldly or loudly* (of the speech of the wise man Diog. L. 1, 63; 73; 79; but also of the oracle-giver, diviner, prophet, exorcist, and other ‘inspired’ persons Diod. S. 16, 27, 1; Plut., Pyth. Or. 23 [Mor. 405E]; Vett. Val. 73, 24; 112, 15; 113, 1; Philostrat., Vi. Apollon. 1, 19 p.20, 7; Mi 5:11; Zech 10:2; Ezk 13:9, 19; Philo, Mos. 2, 33) τι: σωφοσύνης ῥήματα Ac 26:25; ἀ. τινὶ *declare to someone w. urgency* 2:14, also abs. vs. 4. M-M.*

ἀποφορτίζομαι nautical t.t. (fig. Jos., Bell. 1, 172; 266), mostly of ‘jettisoning’ the cargo in a storm (Athen. 2, 5 p. 37cf; Philo, Praem. 33; Pollux 1, 99), but also of regular unloading (Dionys. Hal. 3, 44 αἱ μείζους νῆες ἀπογεμίζονται καὶ ἀποφορτίζονται σκάφαις) *unload τ. γόμον the cargo* Ac 21:3 (Mod. Gk. ἀποφορτώνω).*

ἀπόχρησις, εως, ἡ *consuming, using up* (so Dionys. Hal. 1, 58; Plut., Mor. 267F; PStrassb. 35, 6.—ἀποχράομαι Polyb. 1, 45, 2; PHib. 52, 7 [c. 245 BC]) ἐστὶν εὖς φθορὰν τῇ ἀποχρήσει *are meant for destruction by being consumed* (εἰς κόπρον γὰρ ἅπαντα μεταβάλλεται Theodoret III p. 491 N.) Col 2:22. M-M.*

ἀποχωρέω 1 aor. ἀπεχώρησα (Eur., Thu.+; pap., LXX; Jos., Bell. 1, 24, Ant. 1, 261) *go away ἀπὸ τινος fr. someone* Hv 3, 6, 3. Also more strongly in the sense *leave, desert* (Sb. 7835, 14 [I BC] ἀ. ἐκ. . . εἰς=desert from. . . to; 3 Macc 2:33) Ac 13:13 or *depart* (Jer 26:5; 2 Macc 4:33) ἀποχωρεῖτε ἀπ’ ἐμοῦ *depart from me!* Mt 7:23 (Vi. Aesopi Ic, 6 p. 239, 19 ἀποχώρει=away w. you!), also of defeated opponents (Jos., Ant. 15, 149) Lk 20:20 v.l. Of spirits *withdraw fr. someone* Lk 9:39. Hm 5, 2, 6; of the devil m 12, 5, 4. M-M.*

ἀποχωρίζω 1 aor. pass. ἀπεχωρίσθην (Pla.+; pap.; Ezk 43:21) *separate* Mt 19:6 D.—Pass. *be separated ἀπὸ τινος* (PLond. 1731, 11) Ac 15:39. ὁ οὐρανὸς ἀπεχωρίσθη *the sky was split* Rv 6:14 (cf. Boll 17, 9, 1).*

ἀποψύχω *breathe out, stop breathing*, hence either *faint* (Od. 24, 348) or *die* (Soph., Thu.+; 4 Macc 15:18; Philo, Aet. M. 128; Jos., Ant. 19, 114) ἀπὸ φόβου *of or from fear* Lk 21:26.*

Ἀππίου φόρον Appii Forum, the Forum of Appius, a market town on the Appian Way, 43 Rom. miles fr. Rome (CIL X 6825; Itin. Anton, p. 107 Wess.); acc. to Horace, Sat. I 5, 1ff, full of sailors and rascals; cf. Cicero, Ad Att. 2, 10. Paul was met there on his journey to Rome by some fellow-Christians Ac 28:15.*

ἀπρεπής, *ἐς not fitting* (fig. Thu.; Lucian, Dial. Deor. 13, 1; Aelian, V.H. 14, 19; PAmh. 142, 8; 4 Macc 6:17; Philo, Cher. 92; Jos., Vi. 146) lit. (Artem. 2, 3 p. 88, 6 ἄ. ἐσθῆτες) λίθοι ἄ. ἐν τ. οὐκοδομῇ *stones that are not suitable for the building* Hs 9, 4, 6f.*

ἀπροσδεής, *ἐς* (H. Gk) *needing nothing, self-sufficient* of God (Philod., περὶ θεῶν [ed. H. Diels, ABA '16f] 3, 13; Plut., Aristid. et Cat. 4, 2; 2 Macc 14:35; 3 Macc 2:9; Ep. Arist. 211; Philo, Deus Imm. 56; Jos., Ant. 8, 111) 1 Cl 52:1 (cf. Norden, Agn. Th. 13f).*

ἀπροσδόκητος, *ον* (Aeschyl., Hdt.+; Dit., Syll.3 742, 9; 814, 9; PFay. 19, 3; Wsd 17:14; 3 Macc 3:8 al.; Philo, De Prov. in Euseb., Pr. Ev. 8, 14, 60; Jos., Ant. 12, 308) *unexpected* ἄ. εὐεργεσίαι Dg 9:5.*

ἀπρόσιτος, *ον* (since Ctesias, Pers. 41; Polyb. 3, 49, 7; Diod. S. 1, 32, 1; Dio Chrys. 13[7], 51; Lucian; Philo, Mos. 2, 70; Jos., Bell. 7, 280, Ant. 3, 76) *unapproachable* of God φῶς οἰκεῖν ἀπρόσιτον *dwelt in unapproachable light* 1 Ti 6:16.*

ἀπρόσκοπος, *ον* *without offense*—1. *undamaged, blameless* (PGiess. 17, 7; 22, 9; Ep. Arist. 210) *w. εἰλικρινής*: ἄ. εἰς ἡμέραν Χριστοῦ *blameless for the day of Christ* Phil 1:10; ἄ. συνείδησις *a clear conscience* Ac 24:16.

2. *giving no offense* (Sext. Emp., Math. 1, 195; Sir 32:21) ἄ. τι γίνεσθαι 1 Cor 10:32, Cf. Nägeli 43. M-M and suppl.*

ἀπροσκόπως *adv.* (PGiess. 79 IV, 8 ἀπροσκόπως ἐξέλθωμεν ἀπ' αὐτῶν) *without stumbling* (*w. ὁμαλῶς*) περιπατεῖν Hm 6, 1, 4; *without disturbance* λειτουργίαν ἐπιτελεῖν 1 Cl 20:10; *blamelessly* διέπειν τ. ἡγεμονίαν 61:1.*

ἀπροσωπολήπτως *adv.* (on the form-λημπ- cf. W-S. §5, 30; Reinhold §7) (-λημπτος Cosmas and Dam. 1, 17) *impartially* κρίνειν 1 Pt 1:17; B 4:12; ἄ. πάντα ποιεῖν 1 Cl 1:3. Cf. *προσωπολημπτέω*, -λήμπτης, -λημπνία, *πρόσωπον λαμβάνειν*. M-M.*

ἄπταιστος, *ον* (X., Equ. 1, 6+ [of a horse]; fig., Epict. [Stob., Flor. 9, 44] no. 52 p. 475 Sch.; M. Ant. 5, 9, 5; Vett. Val. Ind.; 3 Macc 6:39; Ep. Arist. 187; Philo, Agr. 177, Ebr. 199; Sib. Or. 3, 289) *without stumbling* φυλάξαι ὑμᾶς ἄ. *keep you from stumbling* Jd 24.*

ἄπτω 1 aor. ἦψα, ptc. ἄψας; 1 aor. mid. ἥψάμην (Hom.+; inscr., pap., LXX).

1. *light, kindle* (Aeschyl., Hdt.; PGM 7, 543; POxy. 1297, 4; 7; 13; Joseph.) λύχνον ἄ. (Herodas 8, 6; Epict. 1, 20, 19; Diog. L. 6, 41; Philo, Gig. 33 [mid.]; Jos., Ant. 3, 199) Lk 8:16; 11:33; 15:8. ἄ. πῦρ *kindle a fire* (Eur., Hel. 503; Phalaris, Ep. 122, 2; Jdth 13:13; Jos., Ant. 4, 55) Lk 22:55 t.r. (v.l. πυράν). Ac 28:2. Pass. Mk 4:21 v.l. (cf. PGM 13, 683 λύχνους ἡμμένους).

2. *mid. touch, take hold of, hold* τινός *someone* or *some* *sth.* (Hom.+; Jos., Ant. 6, 308).

a. *lit.* Lk 7:39; IRo 5:2. Dg 12:8. MPol 13:2. Hs 1:11; the sky by throwing a stone m 11:18. μή μου ἄπτου *stop clinging to me!* (cf. BHaensler, BZ 11, '13, 172-7; K Kastner, *ibid.* '13, '15, 344-53; KRösch, *ibid.* 14, '17, 333-7; BViolet, ZNW 24, '25, 78-80; FPerles, *ibid.* 25, '26, 287; WEPcoter, ET 43, '32, 45f; TNicklin, *ibid.* 51, '39/'40, 478; JMaiworm, ThGl '38, 540-6) J 20:17 (Arrian, Anab. 6, 13, 3: Alexander has been severely wounded in the chest by an arrow and his soldiers cannot believe that he is still alive. When he appears among them, recovered from his wound, they take hold [ἀπτόμενοι] of his hands, knees, and clothing in astonishment and delight); cf. GH 22=ISm 3:2.—Of intercourse *w. a woman* (Pla., Leg. 8, 840A; Plut., Alex. M. 21, 9; M. Ant. 1, 17, 13; Jos., Ant. 1, 163; Gen 20:6; Pr 6:29) γυναικὸς μὴ ἄ. 1 Cor 7:1 (ἄπτεσθαι *w. gen.* of 'touching' a woman in general: Vi. Aesopi I c. 103).—Of contact *w. unclean things* 2 Cor 6:17 (Num 16:26; Is 52:11). The *abs.* μὴ ἄψη *you must not touch or handle* Col 2:21 can be interpreted in this sense. On the other hand, ἄπτεσθαι can mean *eat*, like our 'touch food' (Od. 4, 60; Plut., Anton. 17 [923]; Charito 6, 2, 8 οὐχ ἤπτετο τροφῆς; Aelian, V.H. 12, 37 ἐπ' ἀπορία τροφῶν ἤφατο τῶν καμήλων=he seized [and ate] the camels; Diog. L. 6, 73 κρεῶν; Philostrat., Vi. Apoll. 3, 27 p. 105, 9; Philo, Exs. 134; Jos., Ant. 4, 234; 8, 362; 13, 276). We would then have in this passage the anticlimax *eat, taste, touch*. Finally, θιγγάνω, like ἄπτ. and γεύομαι (q.v. 1) can mean *eat* (cf. Iambl., Vi. Pyth. 31, 191 κυάμων μὴ θιγγάνειν; 13, 61 γεύεσθαι=Porphyr., Vi. Pyth. 24 θιγγάνειν; POxy. 1185, 10f [c. 200 AD], where three *diff. expr.* for 'eat' are grouped together: τὸν παῖδα δεῖ ἄρτον ἐσθίειν, ἄλας ἐπιτρώγειν, ὄψαριον μὴ θιγγάνειν; [eat, eat [with], not eat at all]). The combination ἐσθ., τρωγ., θιγγ. might *corresp.* to Col 2:21 ἄπτ., γεύ., θιγγ., taken to mean *eat, enjoy, consume* (ἄ. and γεύ. together, both='eat' in Teles p. 34, 5). The verbs *perh.* connected *w. var.* foods (s. POxy.) by the false spirits are effectively combined by Paul, in order to picture the feeling of dread which he castigates.—*Touch someone's chest, spontaneously, of one who is speaking* Hv. 1, 4, 2; cf. 3, 1, 6. Fig. οὐ μὴ ἄψηται σου κακόν *no evil shall touch you* 1 Cl 56:8 (Job 5:19).

b. *freq.* of touching as a means of conveying a blessing (divine working by a touch of the hand: Anton. Lib. 4, 7 Ἀπόλλων ἀψάμενος αὐτοῦ τῇ χειρὶ πέτρων ἐποίησεν; Ps.-Apollod. 2, 1, 3, 1 Zeus transforms by touching [ἄπτεσθαι]) Mk 10:13; Lk 18:15 (here *perh.* *hold*). *Esp.* to bring about a healing (Dit., Syll.3 1169, 62). *Gener.* of touching persons who are ill Mt 8:3; 17:7; Mk 1:41; 8:22; Lk 5:13. ἄψαι αὐτῆς ἐκ τ. χειρῶν σου Mk 5:23 D. *Esp.* of touching parts of the body (Dit., Syll.3 1170, 23 ἥψατό μου τῆς δεξιᾶς χιρὸς) τ. γλώσσης (cf. Philo, De Prov in Euseb., Pr. Ev. 8, 14, 18) Mk 7:33. τ. ὀφθαλμῶν Mt 9:29; cf. 20:34; 8:15; Lk 22:51. *Likew.* τῆς σοφοῦ *touch the coffin*, if the purpose was to raise the dead man, not simply to halt the bearers (cf. Aphrodite touching a chariot Pind.,

Pyth. 9, 11) Lk 7:14. Of those who are ill, touching the healer Mk 3:10; 6:56; Lk 6:19; 8:45ff. Also of touching the clothes of the healer (cf. *Athen.* 5 p. 212F ἐκάστου σπεύδοντος κἂν προσάψασθαι τῆς ἐσθῆτος) ἅ. τ. ἱματίου *touch his cloak* Mt 9:21; Mk 5:27; 6:56. τ. ἱματίων 5:28, 30f. τ. κρασπέδου *the hem or tassel* Mt 9:20; 14:36; Lk 8:44.

c. *fig. take hold of* τ. βασιλείας *the Kingdom* B 7:11.—JBBauer, *Agraphon* 90 Resch, *ZNW* 62, '71, 301-3.

d. *touch* for the purpose of harming, *injure* (*Diod. S.* 1, 84; *Arrian*, *Alex. Anab.* 4, 4, 2 AGRoos ['07]; Ps 104:15; 1 Ch 16:22; Zech 2:12) ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ *the evil one cannot harm him* (or *cannot even touch him*; cf. 1 Esdr 4:28 and s. above

a., at end) 1J 5:18.—OWHeick, *Hapto in the NT*: *Luth. Church Quart.* 12, '39, 90-5. *M-M.* B 76; 1061.*

Ἀφρία, ας, ἡ (a name *freq.* found in western Asia Minor [KBuresch, *Aus Lydien* 1898, 44; *Lghtf.*, *Col.* and *Phlm.* 304f; *Thieme* 9; 39], also in Colossae, *CIG* III p. 1168 No. 4380K, 3) *Apphia*, the name of a Christian woman, *prob.* wife of Philemon, at Colossae, *Phlm* 2; *inscr.* v.l.; *subscr.* v.l. *M-M.**)

ἀπωθέω 1 *aor.* ἀπωσάμην (*Hom.*+; *PFay.* 124, 19 *al.* in *pap.*; *LXX*; *Philo*, *Aet. M.* 74; *Joseph.*) in our *lit.* only *mid.* *push aside.*

1. *lit., w. acc.* (4 Km 4:27; *Jos.*, *Ant.* 17, 91) ἀπώσατο αὐτόν *he pushed him aside* Ac 7:27 (like *POxy.* 1206, 10).

2. *fig., reject, repudiate* (*sc.* Moses) Ac 7:39. τὶ something (*Appian*, *Syr.* 5 §21; *Quint. Smyrn.* 9, 96) the word of God (*Jer* 23:17) 13:46; a good conscience 1 Ti 1:19 (cf. *Jos.*, *Ant.* 4, 123). *Esp.* of God: *repudiate* the people Israel Ro 11:1f (Ps 93:14; cf. 94:4 v.l. and *oft.* in *LXX*); of men *gener.* Dg 9:2. τινὰ ἀπὸ τινος (Ps 118:10) *force someone out of someth.* B 4:13. *M-M.**)

ἀπόλεια, ας, ἡ (*Demades* [IV BC] in the sense 'loss'; later writers; *inscr.*, *pap.*, *oft.* *LXX*; *En.*; *Test.* 12 *Patr.*) *destruction.*

1. *trans.*, the *destruction* that one causes, *waste* (*Polyb.* 6, 11a, 10 *opp.* τήρησις; *PTebt.* 276, 34) εἰς τί ἡ ἀ. αὐτῇ τ. μύρου; *why this waste of the ointment?* Mk 14:4; cf. Mt 26:8.

2. *intrans.* the *destruction* that one experiences, *annihilation* both complete and in process, *ruin* (so *usu.* *LXX*; *Ep. Arist.* 167; *Philo*, *Aet. M.* 20; 74; *Jos.*, *Ant.* 15, 62, Vi. 272; *Test. Dan* 4:5; but also in *Polyb.*, *Plut.*, *Epict.* et al. [*Nägeli* 35]; *Diod. S.* 15, 48, 1 with φθορά; *Herm. Wr.* 12, 16; *PGM* 4, 1247f παραδίδωμι σε εἰς τὸ μέλαν χάος ἐν τ. ἀπωλείας) Ac 25:16 *t.r.*; (*w.* ὄλεθρον) βυθίζειν εἰς ὃ. καὶ ἀ. *plunge into utter destruction* 1 Ti 6:9; εἶναι εἰς ἀ. *perish* Ac 8:20 (*Da* 2:5 and 3:96 *Theod.*); πρὸς τ. ἰδίαν αὐτῶν ἀ. *to their own ruin* 2 Pt 3:16; (*w.* πλάνη) 2 Cl 1:7. *Esp.* of eternal destruction as punishment for the wicked: Mt 7:13; εἰς ἀ. ὑπάγειν *go to destr.* Rv 17:8, 11. (*Opp.* περιποίησις ψυχῆς) Hb 10:39. (*Opp.* σωτηρία) Phil 1:28. ἡμέρα κρίσεως καὶ ἀπωλείας (*Job* 21:30) τ. ἀσεβῶν ἀνθρώπων *day of judgment and* (consequent) *destruction of wicked men* 2 Pt 3:7. Hence the end of the wicked is described as ἀ. Phil 3:19. σκευὴ ὀργῆς, κατηρτισμένα εἰς ἀ. *objects of* (his) *anger, ready for destruction* Ro 9:22 (*Is* 54:16). It will come quickly 2 Pt 2:1, is not sleeping *vs.* 3. Appears as a consequence of death (cf. *Job* 28, 22): ὁ θάνατος ἀ. ἔχει αἰώνιον Hs 6, 2, 4; God laughs at it 1 Cl 57:4 (*Pr* 1:26). Those destined to destruction are υἱοὶ τῆς ἀ. J 17:12; AP 1:2. The Antichrist is also υἱὸς τῆς ἀ. 2 Th 2:3. αἱρέσεις ἀπωλείας *heresies that lead to destr.* 2 Pt 2:1; δόγματα τῆς ἀ. AP 1:1. *M-M.**)

ἀπώλεσε, ἀπώλετο s. ἀπόλλυμι.

ἀπωσάμην s. ἀπωθέω.

Ἄρ s. Ἀρμαγεδ(δ)ών.

ἄρα, ἄς, ἡ (*Hom.*+; *Dit.*, *Or.* 383, 236; *Inscr.* v. *Magn.* 105, 53; *LXX*; *Philo*; *Jos.*, *Ant.* 17, 3 and 88, Vi. 101) *curse* (*w.* πικρία) τὸ στόμα ἄρᾶς γέμει Ro 3:14 (Ps 9:28; 13:3). *M-M.**)

ἄρα (*Hom.*+ [cf. *Kühner-G.* II p. 317ff]; *inscr.*, *pap.*, *LXX*) *inferential* (illative) particle; in *class.* usage never at the beginning of its clause. Strengthened to ἄρα γε Gen 26:9; Mt 7:20; 17:26; Ac 17:27.—*Rob.* 1189f and index.

1. *so, then, consequently, you see* (*BI-D.* §451, 2) Ac 11:18. εὐρίσκω ἅ. τὸν νόμον *so I find the law* Ro 7:21. οὐδὲν ἄρα νῦν κατάκριμα *so there is no condemnation now* 8:1. γινώσκετε ἄρα *you may be sure, then* Gal 3:7. After ἐπεὶ: *for otherwise* (*BI-D.* 456, 3) 1 Cor 5:10; 7:14. After εἰ: *if then, if on the other hand* (*Dit.*, *Syll.* 3 834, 12; Gen 18:3; cf. *BI-D.* §454, 2 *app.*) 15:15 (εἶπερ ἄρα—*really* is also *poss.* here); Hb 3, 4, 3; 3, 7, 5; s 6, 4, 1; 8, 3, 3; 9, 5, 7.

2. *freq.* in questions which draw an inference *fr.* what precedes; but *oft.* simply to enliven the question (*Jos.*, *Ant.* 6, 200; *BI-D.* § 440, 2 *w.* *app.*) τίς ἄρα *who then* Mt 18:1; 19:25; 24:45; Mk 4:41; Lk 8:25; 12:42; 22:23. τί ἅ. *what then* Mt 19:27; Lk 1:66; Ac 12:18; Hm 11:2. εἰ ἄρα *then* (X., *An.* 3, 2, 22) Ac 7:1 *t.r.*; οὐκ ἅ. *are you not, then* Ac 21:38; μήτι ἅ. 2 Cor 1:17. After οὖν 1 Cl 35:3; B 15:7.—Also in indirect questions εἰ ἅ. *whether* (*perhaps*) (*PPetr.* II 13[19] 9; *Num* 22:11) Mk 11:13; Ac 5:8 D; 8:22; 17:27 (εἰ ἄρα γε).

3. in the apodosis of conditional sentences, to emphasize the result, *then, as a result* (*Herm. Wr.* 11, 13 *ed.* Nock; *BI-D.* §451, 2d) Mt 12:28; Lk 11:20; 1 Cor 15:14; 2 Cor 5:14; Gal 2:21; 3:29; 5:11; Hb 12:8; 2 Cl 14:4; B 6:19; IEph 8:1. Also 1 Cor 15:18 ἅ. is used to emphasize a further result, and continues the apodosis of *vs.* 17.

4. at the *beg.* of a sentence: *so, as a result, consequently* Mt 7:20; 17:26; Lk 11:48; Ro 10:17; 2 Cor 7:12; Hb

4:9. Strengthened to ἄρα οὖν (never elided) *so then*; here ἄ. expresses the inference and οὖν the transition Ro 5:18; 7:3, 25 (s. ἄρα); 8:12; 9:16, 18; 14:12, 19; Gal 6:10; Eph 2:19; 1 Th 5:6; 2 Th 2:15; 2 Cl 8:6; 14:3; B 9:6; 10:2; ITr 10.—KWClark, FWGingrich-Festschr., ed. EHBarth and RECocroft, '72, 70-84: in addition to its inferential *mng.*, ἄρα is employed in the context of the tentative, the uncertain, the unresolved, the contingent, e.g. *perhaps* Ac 17:27; *possibly* 12:18; *conceivably* Mk 4:41, or it may be rendered by a phrase: *would you say?* Mt 24:45 and others. Good survey from LXX to Mod. Gk. M-M.*

ἄρα (Pind.+ [cf. Kühner-G. II p. 527f]; POxy. 33 IV, 7; 120 II, 10; in Sym. more *oft.* than in the other *transl.* of the OT) *interrog.* particle indicating anxiety or impatience, introducing only direct questions (BI-D. §440, 2 w. *app.*; Rob. 1176); *usu.* incapable of direct *transl.* ἄ. εὐρήσει τ. πίστιν; *will he find faith?* Lk 18:8; ἄ. Χριστὸς ἀμαρτίας διάκονος; *is Christ, then, a servant of sin?* Gal 2:17 (s. BI-D., *loc. cit.*). In a question which forms the apodosis of a conditional sentence Hm 4, 1, 4. Strengthened ἄρά γε (Aristoph., X.+; Gen 37:10; Jer 4:10 Swete; Jos., Bell. 6, 330) Ac 8:30; Dg 7:3. Zahn, Komm. 370f, also takes Ro 7:25 (s. ἄρα 4) as a question: ἄρα οὖν; (Περὶ ὕψους 33, 4; Ael. Aristid. 32 p. 607 D. [twice]; 34 p. 660; 39 p. 745; Maximus Tyr. 8, 6C; Jos., C. Ap. 2, 232). M-M.*

Ἀραβία, ας, ἡ (Hdt. 3, 107 et al.; Ep. Arist. 119; Philo; Joseph. On A. w. and without the art. cf. BI-D. §261, 6 *app.*; PFlor. 278 στρατηγῶ Ἀραβίας) *Arabia* as a geogr. concept includes the territory west of Mesopotamia, east and south of Syria and Palestine, to the isthmus of Suez. In Roman times independent kingdoms arose like that of the Nabataeans south of Damascus, which could be called simply Arabia (Diod. S. 19, 94, 1 χώρα τῶν Ἀράβων τῶν καλουμένων Ναβαταίων; Stephan. Byz. s.v. Γοαρήνη: χώρα Ἀραβίας πλησίον Δαμασκού; Appian, Bell. Civ. 2, 71 §294 describes Ἀραβες and Ἑβραῖοι as neighbors), and is regularly so called by Joseph. This seems to have been the country visited by Paul after his conversion Gal 1:17 (CWBriggs, The Ap. Paul in Arabia: Biblical World 41, '13, 255-9). Of Arabia in the narrower sense, w. special *ref.* to the Sinai peninsula Gal 4:25. As the home of the phoenix I Cl 25:1.—BMoritz, Arabien '23; HSPhilby, Arabia '30; JMontgomery, A. and the Bible '34. M-M.*

Ἀραβικός, ἡ, ὄν (Diod. S. 19, 94, 4; Diosc. 1, 17; Plut., Anton. 69, 4; PGenève 29, 8 [II AD]; Jos., Bell. 1, 267, Ant. 16, 288) *Arabian* ἡ Ἀ. χώρα *Arabia* I Cl 25:3.*

Ἀραβοὶ Ac 2:11 D could have been wrongly formed *fr.* the *gen. pl.* Ἀράβων (Appian, Syr. 51 §257 ἐξ Ἀράβων; Ps 71:10; Ep. Arist. 114; Jos., Ant. 2, 213) of Ἀραβ (q.v.), *perh.* as ἄλλα *fr.* ἄλατος (s. ἄλας, *beg.*).*

ἀραβὼν s. ἀρραβών.

ἄραγε s. ἄρα.

ἄραι s. αἶρω.

Ἀράμ (ܐܪܡ), ὁ *indecl.* *Aram* in genealogy of Jesus Mt 1:3f; Lk 3:33 t.r. (cf. 1 Ch 2:9f; Ruth 4:19 v.l.).*

ἄραφος, ὄν (ἄρραφος.—Galen, De Usu Part. II 177, 18; 179, 14 Helmreich of bones=without sutures) *seamless* J 19:23 (cf. Jos., Ant. 3, 161 the high priest's χιτὼν is not ῥαπτός).—PRieger, Versuch e. Technologie u. Terminol. d. Handwerke in d. Mischna, Diss. Bresl. 1894, 36ff; FCConybeare, Exp. IX '04, 458-60; JRepond, Le costume du Christ: Biblica 3, '22, 3-14; Bultmann, J 519, 10.*

Ἄραβ, βος, ὁ an *Arab* (Strabo 1, 2, 34; Appian, Syr. 51 §256; UPZ 72, 2 [152 BC]; Ep. Arist. 114; Philo; Sib. Or.; *oft.* Joseph.) Ac 2:11 (s. Κρής); B 9:6.*

ἀργέω 1 *aor.* ἤργησα (Soph., Hippocr.+; pap. fr. PPetr. II 4[9], 4 [225/4 BC] on; LXX; Jos., C. Ap. 2, 282) *be idle, grow weary* (w. ἐγκαταλείπειν) ἀπὸ τῆς ἀγαθοποιΐας I Cl 33:1. Abs. (Agatharchides in Jos., C. Ap. 1, 209) τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ *from ancient times (their) condemnation has not been idle i.e.*, it is being prepared 2 Pt 2:3 (cf. 1 Esdr 2:26 [30] ἤργει ἡ οἰκοδομή=the construction was delayed). M-M.*

ἀργός, ἡ, ὄν (Aeschyl., Hdt.+; Herm. Wr. 11, 5; inscr., pap., LXX; Philo; Joseph.; on the number of endings cf. Nägeli 31).

1. *unemployed, idle, w. nothing to do* (BGU 1078, 6ff [39 AD] οὐ γὰρ ἀργὸν δεῖ με καθῆσθαι). Of men in the market-place Mt 20:3, 6 (Aesop, Fab. 291 P.=Babr. 20 ἀργὸς εἰστήκει=stood idle). μὴ ἄ. μεθ' ὧν ζήσεται Χριστιανός D 12:4.

2. *idle, lazy* (Sir 37:11) I Cl 34:4; of widows 1 Ti 5:13ab. ἄ. πρὸς τ. ἐντευξιν *neglectful of, careless in prayer* Hs 5, 4, 3f (ἄ. πρὸς τι as Vi. Aesopi I c. 15 p. 268, 2; Wsd 15:15). ὄρνεα ἄ. καθήμενα B 10:4. Of Cretans γαστέρες ἀργαῖ *lazy gluttons* Tit 1:12 (fr. Epimenides? cf. Vorsokr. 5 I p. 31f; s. MDibelius, Hdb. ad loc.—With this unfavorable description of persons cf. Diod. S. 19, 41, 1 ὅ κακαὶ κεφαλαί).

3. *useless, unproductive* (Dit., Syll. 3 884, 23f; PAmh. 97, 9f; Wsd 14:5; 15:15; Philo, Spec. Leg. 2, 86; 88; Jos.,

Ant. 12, 378) ἡ πίστις χωρὶς τ. ἔργων ἄ. ἐστὶν *faith without deeds is useless* Js 2:20 (νεκρά v.l. and κενή P74); ἄ. εἰς τ. χριστοῦ ἐπίγνωσιν (w. ἄκαρπος) 2 Pt 1:8 (cf. Ode of Solomon 11, 23); ῥῆμα ἄ. *a careless word* which, because of its worthlessness, had better been left unspoken (Pythagoras in Stob., Flor. III 34, 11 p. 684 W. αἰρετώτερόν σοι ἔστω λίθον εἰκὴ βαλεῖν ἢ λόγον ἀργόν; cf. Jos., **Ant. 15, 224**) Mt 12:36 (EbNestle; Jülicher, Gleichn. 126; Jviteau, La Vie spirituelle '31, 16-28: abuse, slander; EStauffer, Von jedem unnützen Wort, EFascher-Festschr., '58, 94-102). **M-M. B.** 315.*

ἀργύρεος s. **ἀργυροῦς**.

ἀργύριον, ου, τό (Hdt., Aristoph.+; inscr., pap., LXX, Ep. Arist.; Jos., **Vi. 199** al.; Test. 12 Patr.) *silver*.

1. as a material 1 Cor 3:12 (s. **ἀργυρος**).—2. as money—a. *silver money* beside gold (Gen 24:35; Num 31:22 al.; En. 97, 8; 98, 2; Jos., **Ant. 15, 5**) Ac 3:6; 20:33; cf. 1 Pt 1:18. ὃ ὠνήσατο Ἀβραάμ τιμῆς ἀργυρίου *which Abraham had bought for a sum of silver* Ac 7:16 (cf. Gen 23:16).

b. *money gener.* (Gen 42:25, 35; Aristoph., Plut. 131; Appian, Artem. 1, 2 p. 4, 16 al.; Diog. L. 6, 95; Alex. Aphr., Fat. 8 II 2 p. 172, 30; Synes., Ep. 6 p. 169 A.) Lk 9:3; Ac 8:20; D 13:7; ἀποκρύπτειν τὸ ἄ. Mt 25:18; ἄ. αἰτεῖν *ask for money* D 11:6; ἄ. δοῦναι τι *give or pay money to someone* Mk 14:11; Lk 22:5; cf. D 11:12. *Otherw.* διδόναι τὸ ἄ. *give the money*=entrust Lk 19:15. διδόναι τὸ ἄ. ἐπὶ τράπεζαν *put money into a bank* vs. 23. For this τὰ ἄ. (cf. Aristoph., Av. 600; Demosth. 25, 41 v.l.; cf. Pollux 3, 86) Mt 25:27. διδόναι ἄ. ἱκανά *give an ample bribe* Mt 28:12; λαμβάνειν ἄ. (Appian, Iber. 34 §138 ἀργ. λαμβάνειν; Gen 23:13) vs. 15 (=allow oneself to be bribed, as Artem. 4, 82).

c. of particular silver coins (so as *loanw.* in rabb. ἀργύρια=silver coins: Pla., Leg. 5 p. 742D; Pollux 3, 86; 9, 89f; PGM 4, 2439) τριάκοντα ἀργύρια 30 *silver shekels* (each worth about 4 drachmas; s. below) Mt 26:15; 27:3, 9; cf. vs. 5f (=לֶחֶם or simply כֶּסֶף, cf. Zech 11:12f). ἀργυρίου μυριάδας πέντε 50,000 (Attic silver) *drachmas* (each worth normally 18 to 20 cents, eight or nine pence) Ac 19:19 (cf. Jos., **Ant. 17, 189**).—FPrat, Le cours des Monnaies en Palest. au temps de J.-Chr.: **Rech de Sc rel** 15, '25, 441-8; ORoller, Münzen, Geld u. Vermögensverhältnisse in den Evv. '29; Billerb. I 290-4. CSeltmann, Greek Coins '33; AReifenberg, Ancient Jewish Coins2, '47. **M-M. B.** 773.*

ἀργυροκόπος, ου, ό (Plut., Mor. 830E; Dit., Syll.3 1263, 1 [fr. Smyrna]; BGU 781 IV, 5; PGiess. 47, 22; POxy. 1146, 12; PLond. 983, 1; Jer 6:29) *silversmith* (Judg 17:4 B) Ac 19:24; Dg 2:3. **M-M.** *

ἄργυρος, ου, ό (Hom.+; inscr., pap., LXX, but much less freq. than ἀργύριον) *silver*.

1. as money (w. χρυσός: Herodian 2, 6, 8; Jos., **C. Ap. 2, 217**) Mt 10:9 (s. **ἀργύριον** 2).
2. as a material (Diod. S. 2, 16, 4; 2, 36, 2; Appian, Bell. Civ. 4, 75 §320) w. gold (Jos., **Ant. 9, 85**; Test. Levi 13:7) Ac 17:29; Rv 18:12; MPol 15:2; 1 Cor 3:12 v.l. (s. **ἀργύριον** 1). W. still other materials (Diod. S. 4, 46, 4; 5, 74, 2) 2 Cl 1:6; PK 2p. 14, 14; Dg 2:2. It rusts *acc.* to Js 5:3. **M-M. B.** 610.*

ἀργυροῦς, ᾱ, οὖν (*made of*) *silver*. The contracted form of this word (common Hom.+; freq. in LXX [cf. Helbing 34f]) predominates in our lit. and the pap., and is found Jos., **Ant. 3, 221**.—σκεύη χρυσᾶ καὶ ἄ. (Gen 24:53 al.) 2 Ti 2:20; ναοὶ ἄ. Ac 19:24 (Artem. 4, 31 ἀργυροῦς νεώς); τὰ εἶδωλα τὰ ἄ. Rv 9:20 (cf. Da 5:4, 23 LXX+Theod.).—ἀργύρεος (Dit., Syll.3 579, 3; 1168, 39; PLond. 1007, 3; 9): θεοὶ ἄ. *gods made of silver* Dg 2:7 (cf. Ex 20:23; EpJer 3; 10; 29). **M-M.** *

Ἄρειος πάγος, ό (Hdt. 8, 52 et al.; Diod. S. 11, 77, 6; Paus., Attic. 1, 28, 5; Meisterhans3-Schw. 43, 3; 47, 21; Dit., Syll.3 Ind. IV) *the Areopagus* or *Hill of Ares* (Ares, the Gk. god of war=Rom. Mars, hence the older 'Mars Hill'), northwest of the Acropolis in Athens Ac 17:19, 22. But the A. is to be understood here less as a place (where speakers were permitted to hold forth freely, and listeners were always at hand) than as the council, which met on the hill (ἐπὶ τὸν Ἀ.=before the A.; cf. 16:19, 17:6). For the opp. view s. MDibelius below. In Rom. times it was the most important governmental body in Athens; among its many functions was that of supervising education, particularly of controlling the many visiting lecturers (Thalheim [s. below] 632; Gärtner [s. below] 56ff), and it is not improbable that Paul was brought before it for this reason.—Thalheim in Pauly-W. II 1896, 627ff; ECurtius, Pls in Athen: SAB 1893, 925ff; WSFerguson, Klio 9, '09. 325-30; Ramsay, Bearing 101ff; AWikenhauser, Die AG '21, 351ff; Beginn. IV '33, 212f; JMAadams, Paul at Athens: Rev. and Exp. 32, '35, 50-6; MDibelius, Pls auf d. Areopag '39; WSchmid, Philol. 95, '42, 79-120; MPohlenz, Pls. u. d. Stoa: ZNW 42, '49, 69-104; NBStonehouse, The Areopagus Address '49; HHommel, Neue Forschungen zur Areopagrede: ZNW 46, '55, 145-78; BGärtner, The Areopagus Speech and Natural Revelation '55; EHaenchen AG '56, 457-74; WNauck, ZThK 53, '56, 11-52.*

Ἀρεοπαγίτης, ου, ό (Lobeck on Phryn. 697f; Bl-D. §30, 2 w. app.; Mlt.-H. 277; 366; Aeschin. 1, 81; Menand., Fab. 11 J.; Alciph. 1, 16, 1; Dit., Syll.3334, 35.—Inscr. Gr. 687, 52 [III BC]; 823, 7 [220 BC] the form Ἀρευπαγίτης is found) *Areopagite*, member of the council or court of the Areopagus (s. preced.); of Dionysius Ac 17:34. (Tdf. Ἀρεοπαγίτης as Dit., Syll.3 856, 8).*

ἀρεσκεία, ας, ή (ἀρέσκεια L-S-J et al.; s. Mlt.-H 339; Aristot., Theophr.+; mostly in bad sense: obsequiousness. In good sense: that by which one gains favor, Pr 31:30; of human conduct Latyshev, Inscr. Orae Sept. Ponti Eux. II 5 χάριν τῆς εἰς τ. πόλιν ἀρεσκείας; Inscr. v. Priene 113, 73; POxy. 729, 24 πρὸς ἄ. τοῦ Σαραπίωνος. Of one's relation w. God Philo, Op. M. 144, Fuga 88 ἔνεκα ἄ. θεοῦ, Spec. Leg. 1, 176) *desire to please* εἰς πᾶσαν ἄ. *to*

please (him) in all respects Col 1:10. M-M.*

ἀρέσκω *impf.* ἤρεσκον; *fut.* ἀρέσω; 1 *aor.* ἤρεσα (Hom. +; *inscr.*, *pap.*, LXX).

1. *strive to please, accommodate* (conduct, activity, *oft.* almost *serve*; Nägeli 40) τινί *someone* τῷ πλησίον Ro 15:2; ἀνθρώποις (Pla., Ep. 4 p. 321B; Simplicius in Epict. p. 118, 30 ἀρέσκειν ἀνθρώποις βουλόμενος) Gal 1:10 a, b (conative imperfect); 1 Th 2:4. πάντα πᾶσιν ἅ. *everyone in all respects* 1 Cor 10:33 (Demosth., Ep. 3, 27 πᾶσιν ἅ.). For this κατὰ πάντα τρόπον πᾶσιν ἅ. ITr 2:3; ἅ. θεῷ 1 Th 4:1; I Ro 2:1; cf. IPol 6:2; ἑαυτῷ ἅ. Ro 15:1, 3; 2 Cl 13:1; Hs 9, 22, 1.

2. *please, be pleasing* (condition; cf. POxy. 1153, 25 ἐὰν αὐτῷ ἀρέσκη; PGiess. 20, 15) τινί (to) *someone*.

a. of pleasure caused by pers. ἅ. θεῷ (Theopomp. [IV BC]: 115 fgm. 344 Jac. τ. θεοῖς ἅ.; Num 23:27; Ps 68:32; Jos., Ant. 6, 164; 13, 289) Ro 8:8; 1 Th 2:15; cf. Hs 5, 2, 7; ἅ. τ. κυρίῳ 1 Cor 7:32; 1 Cl 52:2 (Mal 3:4). ἅ. τ. γυναικί 1 Cor 7:33; cf. vs. 34; 2 Ti 2:4. τῷ Ἡρώδῃ Mt 14:6; Mk 6:22. Cf. Od. 22, 55.

b. of pleasure in things (Ael. Aristid. 46 p. 380 D.: θεοῖς ἀρέσκοντα) Hv 1, 4, 2; s 5, 6, 6. ἤρεσεν ὁ λόγος ἐνώπιον (for ὦν or ὅν) τοῦ πλήθους (=τῶν πλήθει) *the saying pleased the whole group* (cf. 2 Ch 30:4; 1 Macc 6:60; 8:21; Jos., Vi. 238) Ac 6:5 (Bl-D. §4, p. 4, 5; 187, 2; 214, 6).

3. *impers.* (Philo, Aet. M. 87; Jos., Ant. 14, 205; 207) ἀρέσκει μοι *it pleases me* (=mihi placet) w. *inf. foll.* (Hdt. 8, 19; Josh 24:15; 1 Macc 14:23; 15:19; Jos., Ant. 14, 352) Hm 6, 1, 5. M-M. B, 1099.*

ἀρεστός, ἡ, ὅν (Semonides, Hdt. +; *inscr.*, *pap.*, LXX, Joseph.) *pleasing* τὰ ἅ. τ. θεῷ ποιεῖν (the Pythagorean Ecphantus in Stob. 4, 7, 65 H.; Porphy., Abst. 1, 25; Sir 48:22) *do what is pleasing to God* J 8:29. Also ἐνώπιον τοῦ θεοῦ (Is 38:3; Tob 4:21; Da 4:37a) 1J 3:22 (s. ἀρέσκω 2b). ἔστιν ἅ. τῷ θεῷ B 19:2; τ. κυρίῳ D 4:12.—Of men (Aristoxenus, fgm. 70 πλήθει [=the masses] ἀρεστὸν εἶναι; Sb 6649, 5; Tob 4:3; 2 Esdr 19 [Neh 9]: 37; Jos., Ant. 16, 135) τ. Ἰουδαίοις Ac 12:3; οὐκ ἅ. ἔστιν w. *acc.* and *inf. foll.* *it is not desirable* 6:2 (Bl-D. §408). M-M. S. εὐάρεστος.*

Ἀρέτας, α, ὁ (on the spelling s. Dssm., NB 11 [BS 183f]) *Aretas*, a name which, in the form Hârîtat, is often found in Nabataean inscriptions and among the Arabs, and was borne by Nabataean kings (Joseph. Index). The one named 2 Cor 11:32 was Aretas IV (c. 9 BC to 40 AD). Cf. Schürer I 4 726ff; 738ff; ASteinmann, Aretas IV: BZ 7, '09, 174-84, 312-41; also sep. '09; Ltzm., Hdb. Exk. on 2 Cor 11:32f; HWindisch in Meyer⁹ '24 ad loc. (lit.). JStarcky, Dict. de la Bible, Suppl. VII '66, 913-16. M-M.*

ἀρετή, ἡς, ἡ (Hom. +; *inscr.*, *pap.*, LXX).

1. in its usual *mng.* *moral excellence, virtue* (Theognis 1, 147; Herm. Wr. 9, 4; 10, 9; Wsd; 2, 3, 4 Macc; Ep. Arist.; Philo; Jos., Ant. 1, 113al.) Phil 4:8. W. πίστις (as Dit., Or. 438, 6ff ἄνδρα διενένκαντα πίστει καὶ ἀρετῇ καὶ δικαιοσύνῃ καὶ εὐσεβείᾳ, cf. Dssm., LO 270 [LAE 322]) 2 Pt 1:5. ἐνδύσασθαι πᾶσαν ἅ. δικαιοσύνης *put on every virtue of righteousness* (=every Christian virtue) Hm 1:2; s 6, 1, 4. ἐργάζεσθαι πᾶσαν ἅ. καὶ δικαιοσύνην s 8, 10, 3; cf. m 12, 3, 1; διώκειν τὴν ἅ. 2 Cl 10:1; ἅ. ἐνδοξος m 6, 2, 3.

2. in accordance w. a usage that treats ἅ. and δόξα as synonyms, which finds expression outside the OT (Is 42:8, 12) in the juxtaposition of the two concepts (Wettstein on 2 Pt 1:3), the LXX transl. πῆγλορυ (Hab 3:3; Zech 6:13) and also π *praise* (Is) with ἅ. The latter *mng.* (pl.=laudes) can be the correct one for 1 Pt 2:9, which may be influenced by Is 42:12; 43:21. But another sense is *poss.* namely

3. *manifestation of divine power, miracle* (Oenom. in Euseb., Pr. Ev. 5, 22, 4; Dit., Syll. 3 1151, 2; 1172, 10 πλείονας ἀρετὰς τ. θεοῦ, see on this note 8 w. further *exx.* and *lit.*; 1173, 5; Mitteil. des Deut. Arch. Inst. Athen. Abt. 21, 1896, 77; POxy. 1382 [II AD]; Sb 8026, 1; PGM 5, 419; Philo, Somn. 1, 256; Jos., Ant. 17, 130; cf. Dssm., B 90-3 [BS 95f]; Nägeli 69; OWeinreich, Neue Urkunden z. Sarapisrel. '19, Index; SReiter, Ἐπιτύμβιον, presented in honor of HSwohoda '27, 228-37), also that which causes such things, *the power of God* (IG IV 2 128, 79 [280 BC]; PGM 4, 3205; Herm. Wr. 10, 17; Jos., Ant. 17, 130 ἅ. τοῦ θεοῦ; cf. 1, 100). So also, in all probability, 2 Pt 1:3 (Dssm., B 277ff. [BS 360ff]).—AKiefer, Aretalogische Studien, Diss. Freib. '29. M-M.*

ἄρη s. αἶρω.

ἀρήν, ἀρνός, ὁ *nom.* found only in early *inscr.* (VII-VI BC, HMSearles, A Lexicograph. Study of the Gk. Inscr. 1898, 21; Meisterhans³—Schw. §58, 1; Kühner-Bl. I p. 429, 14; cf. L-S-J s.v.), but the oblique cases Hom. +; *inscr.*, *pap.*, LXX; Philo, Leg. ad Gai. 317; Jos., Ant. 3, 239al. *Gen. pl.* ἀρνῶν; *acc.* ἄρνας *lamb* as an animal for slaughter B 2:5 (Is 1:11). As a type of weakness ὡς ἄρνας ἐν μέσῳ λύκων Lk 10:3 (cf. Epigr. Gr. 1038, 38 ὡς ἄρνας κατέχουσι λύκοι; Is 65:25.—The contrast is as old as Hom. [Il. 22, 263]). M-M.*

ἀριθμέω 1 *aor.* ἡρίθμησα, *imper.* ἀρίθμησον; *pf. pass.* ἡρίθμημαι (Hom. +; *inscr.*, *pap.*, LXX; Jos., Ant. 10, 243; 14, 194) *count* ὄχλον Rv 7:9; ἀστέρας 1 Cl 10:6 (Gen 15:5); *pass.* Mt 10:30; Lk 12:7. M-M.*

ἀριθμός, οὔ, ὁ (Hom. +; *inscr.*, *pap.*, LXX, Philo, Joseph.) *number*.

1. *lit.* ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα (like Lat. e numero esse) *lit. belonging to the number of the twelve, i.e., to the twelve* Lk 22:3; cf. εὑρεθῆναι ἐν τῷ ἅ. τινας *be found among the number* 1 Cl 35:4; *sim.* 58:2; MPol 14:2; Hs 5, 3, 2; 9, 24, 4. W. *specif.* numbers ἅ. τῶν ἀνδρῶν Ac 4:4; 5:36. τὸν ἀριθμὸν ὡς πεντακισχίλιοι *about 5,000 in number* (class.; Dit., Syll. 3495, 115 [III BC]; POxy. 1117, 15; PFlor. 53, 7; 16; PGenève 16, 22 ἀδελφοὶ ὄντες τ. ἀριθμὸν πέντε; 2 Macc 8:16; 3 Macc 5:2; Jos., Vi. 15) J 6:10; cf. Rv 5:11; 7:4; 9:16. W. *non-spezif.*

numbers Ro 9:27; Rv 20:8 (both Is 10:22).—Rv 13:17f, 15:2 refer to numerology, which was quite familiar to the people of ancient times; **acc.** to it, since each **Gk.** letter has a numerical value, a name could be replaced by a number representing the total of the numerical values of the letters making up the name (cf. **PGM** 13, 155=466 σὺ εἶ ὁ ἀριθμὸς τ. ἐνιαυτοῦ Ἀβρασᾶς [$\alpha=1+\beta=2+\rho=100+\alpha=1+\varsigma=200+\alpha=1+\xi=60$ makes 365, the number of days in a year]; **Inscr. Rom.** IV 743, 7f ἰσότηφορ δυσι τούτοις Γάιος ὡς ἅγιος ὡς ἀγαθὸς προλέγω [the name and both adjs. each have a **num.** value of 284]; **PGM** 1, 325 κλήζω δ' οὐνομα σὸν Μοίραις αὐταῖς ἰσάριθμον; 2, 128; 8, 44ff; **Sib. Or.** 1, 141-5; **Dssm.**, LO 237f [**LAE** 276f]; FBücheler, **RhM** n.F. 61, '06, 307f; ORühle, **TW** I 461-4); on the **interpr.** of the number 666 s. **χξς'.**

2. **number, total** (Dt 26:5; 28:62) ἅ. τῶν ἐκλεκτῶν *the number of the elect* 1 Cl 2:4; cf. 59:2. ἐπληθύνετο ὁ ἅ. *the total continued to grow* Ac 6:7; περισσεύειν τῷ ἅ. 16:5; πολλὸς ἅ. (**Diod. S.** 13, 27; 14, 43, 3; Sir 51:28) 11:21. κατὰ ἀριθμὸν ἀγγέλων **acc.** *to the number of angels* 1 Cl 29:2 (Dt 32:8). **M-M. B.** 917.*

Ἀριμαθαία, ας, ἡ *Arimathaea*, a city in Judaea (**acc.** to **Dalman**, **Orte** 3 139 and PThomsen, *Philol. Wochenschr.* 49, '29, 246=Rentis); home of Joseph (s. **Ἰωσήφ** 6) Mt 27:57; Mk 15:43; Lk 23:51; J 19:38.*

Ἄριος πάγος s. **Ἄρειος πάγος.**

Ἀρίσταρχος, ου, ὁ (common name: **Dit.**, **Syll.** and **Or.**, Index; Preisigke, *Namenbuch*) *Aristarchus* of Thessalonica, Ac 20:4, cf. 19:29, accompanied Paul on his collection-journey and when he left for Rome 27:2; Phlm 24, named as Paul's συνεργός; Col 4:10 as his συναιχμάλωτος.*

ἀριστάω 1 **aor.** ἤρισθησα (s. **ἄριστον**).

1. *eat breakfast* (oft. so since **X.**, Cyr.6, 4, 1) J 21:12, 15 (cf. vs. 4)—2. of the main meal (**Aelian**, V.H. 9, 19; Gen 43:25), and of any meal *eat a meal, dine* (3 Km 13:7; **Jos.**, **Ant.** 6, 362; 8, 240) Lk 11:37; 15:29 D.*

ἀριστερός, α, ὄν (**Hom.**+; **inscr.**, **pap.**, **LXX**; **Jos.**, **Vi.** 173) *left* (**opp.** to right) ὅπλα δεξιὰ καὶ ἅ. *weapons used w. the right hand, and those used w. the left=weapons for offense and defense* (cf. **Plut.**, *Mor.* 201D; **Polyaenus** 8, 16, 4 ἀριστερά and δεξιὰ of weapons for defense and offense) 2 Cor 6:7. ἡ ἀριστερά (**sc.** χεὶρ **BI-D.** §241, 6; **Rob.** 652) *the left hand* Mt 6:3 (cf. **Damasc.**, *Vi. Isid.* 283 the proverb: give not **w.** one hand, but **w.** both). τὰ ἅ. μέρη *the left side* (on the **pl.** **BI-D.** §141, 2) **Hv** 3, 1, 9; 3, 2, 1; hence ἐξ ἀριστερῶν (**sc.** μερῶν) *on the left* (**Diogenes the Cynic** in **Diog. L.** 6, 48; **UPZ** 121, 7 [156 BC]; **BGU** 86, 27; **LXX**) Mk 10:37; Lk 23:33; **Hs** 9, 6, 2. γνῶναι δεξιὰν καὶ ἀριστεράν *distinguish right fr. left i.e., good fr. evil* D 12:1 (Jon 4:11). **M-M. B.** 866.*

Ἀριστίων, ονος, ὁ *Aristion*, an early Christian, called 'a disciple of the Lord' **Papias** 2:4.*

Ἀριστόβουλος, ου, ὁ (common name: **Dit.**, **Syll.** and **Or.**, Index; Preisigke, *Namenbuch*; **Joseph.**) *Aristobulus*; οἱ ἐκ τῶν Ἀριστοβούλων *those who belong to (the household of) A.* Ro 16:10.—PFeine, *Die Abfassung d. Phil. in Ephesus* '16, 128-30. **M-M.***

ἄριστον, ου, τό (s. **ἀριστάω**).

1. *breakfast* (so **Hom.**+; **Dialekt-Inscr.** 5495, 45 [Ionic]; **POxy.** 519, 17; 736, 28; **PTebt.** 116, 36; **Sus** 13 **Theod.**, cf. 12 **LXX**) Lk 14:12 differentiated fr. δεῖπνον (as **Polyaenus** 4, 3, 32 ἄριστον κ. δεῖπνον; **Jos.**, **Ant.** 8, 356).

2. *noon meal* (**Athen.** 1, 9, 10 p. 11B δεῖπνον μεσημβρινόν, cf. 2 Km 24:15; Tob 2:1; **Jos.**, **Ant.** 5, 190) Mt 22:4 and *meal gener.* (**PTebt.** 120, 82 [I BC]; Tob 12:13; Bel 34; 37; **Jos.**, **Ant.** 2, 2) Lk 11:38; 14:15 v.l.—In both **mngs.** loanw. in rabb. **M-M. B.** 354.*

Ἀρκαδία, ας, ἡ (**Hom.**+; **inscr.**) *Arcadia*, a province in the interior of the Peloponnesus in Greece, to which Hermas was taken in a vision **Hs** 9, 1, 4.—**Rtzst.**, **Poim.** 33; MDibelius, *Harnack-Ehrung* '21, 116; **Hdb.** ad loc.*

ἄρκετός, ἡ, ὄν (**BI-D.** §187, 8; 405, 2; **Rob.** 80) *enough, sufficient, adequate* (**Chrysippus** Tyanensis [I AD] in **Athen.** 3, 79 p. 113B; **Vett. Val.** 304, 25; **Herm. Wr.** in **Stob.** I 49, 44=p. 464, 18 **Sc.**; **Anth. Pal.** 4, 18, 10 ἄρκετὸν οἶνον αἰθεσθαὶ κραδίην; **BGU** 33, 5; 531 II, 24 [I AD]; **Epigr. Gr.**, Praef. 288C, 10; Dt 25:2 Aq.; **Jos.**, **Bell.** 3, 130) τίς ἅ. ἐξεῖπεν; *who is in a position to declare?* 1 Cl 49:3. τινὶ *for someone* or *someh.* **w. inf. foll.** ἅ. (v.l. ἡμῖν or ὑμῖν) ὁ παρεληλυθὼς χρόνος. . . κατειργάσθαι 1 Pt 4:3. ἄρκετή σοι ἡ ὑπόμνησις αὕτη *this reminder is enough for you* **Hv** 3, 8, 9. τὴν αὐτάρκειαν τὴν ἅ. σοι *an adequate competence* **Hs** 1:6. ἄρκετὸν (**BI-D.** §131) τῇ ἡμέρᾳ ἢ κακίᾳ αὐτῆς Mt 6:34 (s. **κακία** 2). **W.** ἵνα **foll.** (cf. **BI-D.** §393, 2) ἅ. τῷ μαθητῇ *it is (=must be) enough for the disciple* Mt 10:25.—As a substantive τὸ ἅ. τ. τροφῆς *an adequate amount of food* **Hv** 3, 9, 3. **M-M. B.** 927.*

ἄρκέω 1 **aor.** ἤρκεσα; 1 **fut. pass.** ἄρκεσθήσομαι 1 Ti 6:8.

1. **act.** *be enough, sufficient, adequate* (**trag.**, **Thu.**+; **pap.**; **Num** 11:22; 3 Km 8:27; **Wsd** 14:22; **Jos.**, **Ant.** 9, 266) ἄρκεῖ τινὶ τι *someh. is enough for someone* (**Epict.** 2, 19, 19; **Jos.**, **Ant.** 13, 291) ἅ. σοι ἡ χάρις μου *my grace is sufficient for you* (=you need nothing more than my grace) 2 Cor 12:9. ἄρκοῦσίν σοι αἱ ἀποκαλύψεις αὗται *these revelations are enough for you* **Hv** 3, 10, 8. μὴ ποτε οὐ μὴ ἄρκέσῃ (**sc.** τὸ ἔλαιον) ἡμῖν καὶ ὑμῖν *there may not be enough for us and you* Mt 25:9. ἄρτοι οὐκ ἅ. αὐτοῖς, ἵνα (*loaves of*) bread is (are) not enough, so that J 6:7. τὰ ἄρκοῦντα αὐτῷ *what was enough for him* **Hs** 5, 2, 9 (cf. **PLond.** 1833, 4 τὸ ἄρκοῦν=a sufficient

quantity).—Impers. (Ael. Aristid. 47, 23 K.=23 p. 451 D. and Vi. Aesopi W. c. 64: ἀρκεῖ ἀρκεῖ ἡμῖν *it is enough for us* J 14:8 (cf. PLond. 964, 13, ἵνα ἀρκέσῃ ἡμῖν).

2. **pass.** ἀρκέομαι τινι *be satisfied or content with someth.* (Hdt., X.+; Epict., pap. [Nägeli 55]; Pr 30:15; 2 Macc 5:15; 4 Macc 6:28; Jos., Ant. 12, 294) 1 Ti 6:8. ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν *be content w. your wages* Lk 3:14. ἀ. τοῖς παροῦσιν (this **expr.** in Democrit., fgm. 191 Diels; Teles 11, 5; 38, 10; 41, 12; Cassius Dio 38, 8; 38; 56, 33; cf. GAGerhard, Phoenix v. Kolophon '09, 56f) *be content w. what one has* Hb 13:5; τοῖς ἐφοδοῖς τ. θεοῦ (or τ. Χριστοῦ) ἀ. *be satisfied w. the travel-allowance which God (or Christ) has given us* 1 Cl 2:1; τοῖς συμβίοις ἀ. *be content w. their husbands* IPol 5:1.—W. ἐπὶ τινι (PLond. 45, 13; UPZ 162 II, 18 [117 BC] οὐκ ἀρκεσθέντες δὲ ἐπὶ τῷ ἐνοικεῖν ἐν τ. ἐμῇ οἰκίᾳ; BI-D. §235, 2 **app.**): μὴ ἀρκούμενος ἐπὶ τούτοις (i.e. λόγοις) *not be satisfied w. words (opp. deeds)* 3J 10 (UPZ 19, 20 [165 BC] οὐκ ἀρκεσθεῖσα ἐπὶ τούτοις). M-M.*

ἄρκος, ον, ὁ, ἡ (on this form, found also Heraclides, Pol. 38; Aelian, N.A. 1, 31; Inscr. Graec. Sic. It. 1302; 2325; 2328; 2334; Audollent, Defix. Tab. 249 [I AD]; Anth. Pal. 11, 231; LXX; Jos., Ant. 6, 183; Test. Jud. 2:4 instead of ἄρκτος [Hom.+; Herm. Wr. 5, 4; Philo; Sib. Or. 3, 26] cf. W-S. §5, 31) *bear* Rv 13:2 (Da 7:5). M-M. B. 186.*

ἀρκεῖντως **adv.** fr. pres. ptc. of ἀρκέω (Aeschyl., Thu.+; Jos., Ant. 13, 73) *sufficiently* ἀ. μανθάνειν Dg 4:6.*

ἄρκτος **s.** ἄρκος.

ἄρμα, ατος, τό (Hom.+; inscr., pap., LXX, Philo, Joseph.) *carriage, traveling-chariot* (Dio Chrys. 64[14], 20 and Ps.-Apollod. 3, 5, 7, 5 ἐφ' ἄρματος; Gen 41:43; 46:29; Jos., Ant. 8, 386 ἐφ' ἄρματος καθεζομένῳ) Ac 8:28f, 38. **Esp.** *war chariot* (X., Cyr. 6, 3, 8; Jos., Ant. 2, 324) Rv 9:9 (cf. Jo 2:5); 1 Cl 51:5 (cf. Ex 14:23, 26, 28; 15:19). M-M.*

Ἀρμαγεδ(δ)ών (W-H. Ἄρ Μαγεδών) **indecl.** *Armageddon* a mystic place-name, said to be Hebrew Rv 16:16; it has been identified w. Megiddo and Jerusalem, but its **interpr.** is beset w. difficulties that have not yet been surmounted. See **comm.**, and JoachJeremias, ZNW 31, '32, 73-7; BViolet, *ibid.* 205f; CCTorrey, HTR 31, '38, 237-50; JHMichael, JTS 38, '37, 168-72.*

ἀρμογή, ῆς, ἡ (Polyb. et al.) *joint* in masonry, where one stone touches the others (Jos., Ant. 15, 399) Hv 3, 2, 6; 3, 5, 1f; s 9, 9, 7.*

ἀρμόζω 1 **aor. mid.** ἡρμοσάμην; **pf. pass.** ἡρμοσμαι; 1 **aor. pass.** ἡρμόσθην (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.; on the spelling cf. Crönert 135; 245).

1. **intr.** *fit, fit in* τινί *with someth.* (Diod. S. 23, 12, 1; PSI 442, 12 [III BC]; Jos., Bell. 3, 516; cf. C. Ap. 2, 188) of stones in a building ἀ. τοῖς λοιποῖς *fit in w. the others* Hs 9, 7, 2; cf. v 3, 7, 6. For this ἀ. μετὰ τῶν λοιπῶν λίθων s 9, 7, 4; ἀ. εἰς τι *fit into someth.* v 3, 2, 8; 3, 6, 5; 3, 7, 5; s 9, 9, 3.

2. **trans.** *fit together, join* (Maximus Tyr. 15, 3a λίθους; Jos., Ant. 6, 189 a stone into a sling) τι εἰς τι Hs 9, 8, 4. **Pass.** Hv 3, 2, 6; s 9, 4, 2f; 9, 8, 5ff; 9, 9, 4; 9, 15, 4.—*Harmonize, pass. be harmonized* μετακόσμια ἀρμόζεται *are harmonized* Dg 12:9. τὰ πρὸς τ. πυρὰν ἡρμοσμένα ὄργανα *the material (wood) or instruments of wood prepared for the pyre* MPol 13:3.

3. *join or give in marriage, betroth* (t.t. Pind., Hdt.+ [Nägeli 25]; Pr 19:14; Jos., Ant. 20, 140), **mid.** ἀρμόζεσθαι τ. θυγατέρα τινός *become engaged to someone's daughter* (cf. POxy. 906, 7). The **mid.** is used for the **act.** in one isolated case (BI-D. §316, 1) ἡρμοσάμην ὑμᾶς ἐνὶ ἀνδρί *I betrothed you to one man* 2 Cor 11:2 (cf. Parthenius 6, 3; Philo, Leg. All. 2, 67 τὸν πιστόν, ᾧ τὴν Αἰθιοπίσαν αὐτὸς ὁ θεὸς ἡρμόσατο, Abr. 100; Mlt. 160).—RABatey, NT Nuptial Imagery, '71. M-M.*

ἀρμός, οῦ, ὁ (Soph., X.+; Dit., Syll.3 970, 9; 972, 106; Sir 27:2; Ep. Arist. 71; Jos., Ant. 1, 78v.l.) *joint* (Schol. on Nicander, Ther. 781; 4 Macc 10:5; Test. Zeb. 2:5) Hb 4:12. M-M.*

ἄρνας **s.** ἀρήν.

ἀρνεόμαι **fut.** ἀρνήσομαι; 1 **aor.** ἡρνήσάμην (BI-D. §78; BGU 195, 22); **pf.** ἡρνημαι (Hom.+; inscr., pap., LXX, Joseph.).

1. *refuse, disdain* (Hes., Works 408; Appian, Syr. 5 §19; Artem. 1, 78 p. 72, 26; 5, 9; Diog. L. 2, 115; 6, 36; Jos., Ant. 4, 86; 5, 236, Vi. 222) w. **inf. foll.** (Hdt. 6, 13; Wsd 12:27; 17:9) ἡρνήσατο λέγεσθαι υἱός *he refused to be known as the son* Hb 11:24 (JFeather, ET 43, '32, 423-5).

2. *deny* (opp. ὁμολογεῖν=admit, say 'yes', as Diog. L. 6, 40; Jos., Ant. 6, 151) w. **ὅτι foll.**: ἀ. ὅτι Ἰης. οὐκ ἔστιν ὁ Χριστός 1J 2:22 (the **neg.** is redundant as Demosth. 9, 54 ἀ. ὥς οὐκ εἰσὶ τοιοῦτοι; Alciph. 4, 17, 4 v.l.). W. **acc.** and **inf. foll.** PK 2 p. 14, 22. W. **inf. foll.** (Epict. 3, 24, 81; Wsd 16:16) ἡρνήσάμην δεδωκέναι *I said that I had not given* (it) Hv 2, 4, 2; τι *someth.* (Jos., Ant. 6, 151) τ. ἀμαρτίαν, Vi. 255) IMg 9:2; **abs.** (Dit., Syll.3 780, 25; Gen 18:15) Lk 8:45; J 1:20; Ac 4:16.

3. *deny, repudiate, disown* w. **acc.** someone or *someth.*, or **abs.**, with **obj.** supplied fr. the context Ac 7:35; **usu.** of apostasy fr. the Christian faith.

a. of denying Christ ἀ. με ἔμπροσθεν τ. ἀνθρώπων Mt 10:33; Lk 12:9; ἀ. (αὐτὸν) κατὰ πρόσωπον Πιλάτου Ac 3:13; cf. vs. 14; ἀ. τὸν κύριον Hv 2, 2, 8; s 9, 26, 6; 9, 28, 8; Dg 7:7 τὸν Ἰησοῦν 2 Cl 17:7; cf. 3:1 Ἰησοῦν Χριστόν

Jd 4. τὸν υἱὸν 1J 2:23. τὸν δεσπότην (s. below b) 2 Pt 2:1; cf. ISm 5:1. Of Peter's denial (MGoguel, Did Peter Deny his Lord? HTR 25, '32, 1-27) Mt 26:70, 72; Mk 14:68, 70; Lk 22:57; J 13:38; 18:25, 27. ἃ. τὴν ζοήν=τὸν Χριστὸν Hv 2, 2, 7.

b. of denying God (Aesop, Fab. 323 P.=Babrius 152 Crus. τὸν πρότερόν σου δεσπότην [Apollo] ἡρνήσω) ἃ. θεὸν τοῖς ἔργοις *disown God by deeds* Tit 1:16. ἃ. τὸν πατέρα καὶ τ. υἱὸν 1J 2:22.

c. of denial of Christ by men (cf. the Egypt. inscr. HTR 33, '40, 318 τοῦτον ἀπηνήσαντο θεοί) Mt 10:33; 2 Ti 2:12.

d. w. *impers. obj. refuse, reject, decline someth.* (Lycophron v. 348 γάμους=marriage; Himerius, Or. 18 [Ecl. 19], 2 the χάρις of a god, the gracious gift offered by him; 4 Macc 8:7; 10:15; Nägeli 23) ἃ. τὴν πίστιν *repudiate the (Christian) faith* 1 Ti 5:8; Rv 2:13. τὸ ὄνομά μου 3:8. τὸν νόμον Hs 8, 3, 7.

e. *gener.* ἃ. ποικίλαις ἀρνήσεσι *deny in many different ways* Hs 8, 8, 4.

4. ἃ. ἐαυτὸν *deny, disregard oneself*=act in a wholly selfless way Lk 9:23 (s. on ἀπαρνέομαι). But ἃ. ἐαυτὸν *be untrue to oneself* 2 Ti 2:13. ἃ. τὴν δύναμιν εὐσεβείας *deny the power of religion* (by irreligious conduct) 3:5. τὴν ἀσέβειαν ἃ. *renounce godlessness* Tit 2:12.—HRiesenfeld, The Mng. of the Verb ἀρνέισθαι: Coniect. Neot. XI, '47, 207-19; CMasson, Le reniement de Pierre RHPhr 37, '57, 24-35; cf. lit. s.v. ἀπαρνέομαι. M-M. B. 1269; 1273.**

ἄρνησις, εὖς, ἡ (Aeschyl.+; pap.; Job 16:8 Aq.; Jos., C. Ap. 2, 276) *denial* (opp. ὁμολόγησις) Hs 9, 28, 7; 8, 8, 4 (cf. ἀρνέομαι 3e). εἰς ἃ. τινα τρέπειν *bring someone to a denial* (of his faith) MPol 2:4.*

Ἀρνί n. m. indecl. *Arni*, in the genealogy of Jesus Lk 3:33 (Ἀράμ t.r.).*

ἄρνιον, ου, τό (dim. of ἄρην, but no longer felt to be a dim. in NT times. Lysias+; BGU 377, 2; 7; PStrassb. 24, 7f; PGenève 68, 7; LXX [rare]; Philo, Leg. ad Gai. 362; Jos., Ant. 3, 221; 226) *sheep, lamb*; in Rv a designation of Christ 5:6, 8, 12f; 6:1, 16; 7:9f, 14, 17; 12:11; 13:8; 14:1, 4, 10; 15:3; 17:14; 19:7, 9; 21:9, 14, 22f, 27; 22:1, 3; cf. 13:11. τὰ ἃ. (as πρόβατα *elsewh.*) of the Christian community J 21:15. As a type of weakness 2 Cl 5:2ff. Cf. Boll 45, 6; FSpitta, Streitfragen d. Gesch. Jesu '07, 174; HWindisch, D. messian. Krieg '09, 70; ELohmeyer, Hdb., exc. on Rv 5:6; THoltz, D. Christologie der Apokalypse, Diss. Halle '59, M-M. B. 159.*

ἄρνων s. ἄρην.

ἄρον s. αἶρω.

ἀροτριάω (Theophr.+ [Nägeli 31]; PPetr. III 31, 7 et al.; pap.; LXX; Jos., Bell. 2, 113) *to plow* (w. ποιμαίνειν) Lk 17:7. ὁφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν *the plowman should plow in hope* (of reaping a crop) 1 Cor 9:10. M-M.*

ἄροτρον, ου, τό (Hom.+; PReinach 17, 20; PFlor. 134, 1; PStrassb. 32, 3; LXX; Jos., Ant. 2, 84al.) *a plow* ἐπιβάλλειν τ. χεῖρα ἐπ' ἃ. *put one's hand to the plow* Lk 9:62 (cf. Hes., Works 467 ἀρχόμενος ἀρότρου ἄκρον ἐχέτης χειρὶ λαβὼν=when you begin the plowing take hold of the plowhandle. M-M. B. 495.*

ἄρπαγή, ἡς, ἡ (since Solon 3, 13 Diehl2, Aeschyl.; inscr., pap., LXX, Jos., C. Ap. 2, 200).

1. *robbery, plunder* (Aeschyl.; Thu. 4, 104, 2; Dit., Syll. 3 679, 85; BGU 871, 5; PLeipz. 64, 53; 4 Macc 4:10; Jos., Ant. 5, 25; Test. Judah 23:3) of forcible confiscation of property in a persecution Hb 10:34. καθῆσθαι εἰς ἄρπαγὴν *sit (waiting) for prey* B 10:10. Pl. *robberies* (1 Macc 13:34) D 5:1; B 20:1.

2. *what has been stolen, plunder* (so trag.; Thu. 8, 62, 2; mostly LXX; Jos., Vi. 380) of cup and dish ἔσωθεν γέμουσιν ἐξ ἄρπαγῆς Mt 23:25. The Lucan parallel refers not to the cup, but to the Pharisees themselves, so that ἃ. takes on mng. 3, which is also poss. for the Mt passage.

3. *greediness, rapacity* (w. πονηρία) Lk 11:39 (X., Cyr. 5, 2, 17). M-M.*

ἄρπαγμός, οῦ, ὁ (quite rare in secular Gk.; not found at all in the Gk. transl. of the OT). 1. *robbery* (Plut., Mor. 12A; Vett. Val. 122, 1; Phryn., Appar. Soph.: Anecd. Gr. I 36. Also Plut., Mor. 644A ἀρπασμός), which is next to impossible in Phil 2:6 (W-S. §28, 3: the state of being equal w. God cannot be equated w. the act of robbery).

2. As equal to ἄρπαγμα, w. change fr. abstr. to concr. (as θερισμός Rv 14:15, cf. J 4:35; ἱματισμός J 19:24). This mng. cannot be quoted fr. non-Christian lit., but is grammatically justifiable (Kühner-BI. II p. 272; RALipsius, Hand-Comment. ad loc.). Christian exx. are Euseb., In Luc. 6 (AMai, Nova Patr. Bibl. IV 165), where Peter regards death on the cross as ἀρπαγμός 'a prize to be grasped eagerly', and Cyrill. Alex., De Ador. 1, 25 (Migne, Ser. Gr. LXVIII 172C), Lot does not regard the angels' demand as a ἀρπαγμός 'prize'.—But acc. to FEVokes, on Phil 2:5-11 in Studia Evangelica 2, '64, 670-75, forms in -μα may approach -μός forms in mng., but not vice versa, cf. πορισμός 1 Ti 6:5.

a. This can be taken 'sensu malo' to mean *prize, booty* (so LXX), and only the context and an understanding of Paul's thought in general can decide whether it means holding fast to a prize already obtained (ἃ.= 'res rapta'; so the Gk. fathers) or the appropriation to oneself of a prize which is sought after (ἃ.= 'res rapienda').

b. However, a good sense is also poss., *a piece of good fortune, windfall* (Heliod. 7, 11, 7; 7, 20, 2 [=ἔρμαιον]; 8, 7, 1; Plut., Mor. 330D; Diod. S. 3, 61, 6; Nägeli 43f)=ἔρμαιον (Isid. Pelus., Ep. 4, 22); again it remains an open question whether the windfall has already been seized and is waiting to be used, or whether it has not yet been

appropriated.

3. another less probable **mng.**, is (mystical) *rapture*, cf. **ἀρπάζω** 2b and LHammerich, An Ancient Misunderstanding (Phil 2:6 'robbery'), '66, who would translate the phrase 'considered that to be like God was no rapture'; a similar view was expressed by PFlorensky (1915), quoted in *Dictionnaire de la Bible*, Suppl. V, '57, col. 24 s.v. *kénose*.—LSaint-Paul, **RB n.s.** 8, '11, 550ff (pretext, opportunity). WJaeger, *Her.* 50, '15, 537-53 (w. further support, RHoover, **HTR** 64, '71, 95-119); AJülicher, **ZNW** 17, '16, 1-17; PWSchmidt, **PM** 20, '16, 171-86; HSchumacher, Christus in s. Präexistenz u. Kenose nach Phil 2:5-8, I '14, II '21; FLoofs, **StKr** 100, '27/8, 1-102; ELohmeyer, Kyrios Jesus: s. the Heidelb. Ak. d. W. '27/8, 4 Abh.; WFoerster, **ZNW** 29, '30, 115-28; FKattenbusch, **StKr** 104, '32, 373-420; EBarnikol, Mensch u. Messias '32, Philipper 2, '32; KBornhäuser, **NKZ** 44, '33, 428-34; 453-62; SMowinkel, Norsk Teol. Tidssk. 40, '39, 208-11; AAS Stephenson, **CBQ** 1, '39, 301-8; AFeuillet, *Vivre et Penser*, Sér. 2, '42, 61f; AFridrichsen: AKaritz-Festschr. '46, 197ff; HALmqvist, *Plut.* u. d. NT, '46, 117f; JHering, D. bibl. Grundlagen des Christl. Humanismus '46, 31f.; AATEhrhardt, **JTS** 46, '45, 49-51 (cf. *Plut.*, Mor. 330 D; *Diod. S.* 3, 61, 6); EKäsemann, **ZThK** 47, '50, 313-60; HKruse, Verbum Domini 27, '49, 355-60; 29, '51, 206-14; LBouyer, *Rech de Sc rel* 39, '51, 281-8; DRGriffiths, **ET** 69, '57/'58, 237-39.—S. also s.v. **κενόω** 1. **M-M**.*

ἀρπάζω fut. ἀρπάσω (J 10:28); 1 aor. ἤρπασα; 1 aor. pass. ἤρπάσθην (Rv 12:5; cf. *Jos.*, **Bell.** 2, 69); 2 aor. ἤρπάγην (2 Cor 12:2, 4; Wsd 4:11; *Jos.*, **Ant.** 6, 14; 12, 144); 2 fut. ἀρπαγήσομαι (1 Th 4:17) (*Hom.*+: *inscr.*, *pap.*, **LXX**; *Philo*, Cher. 93, Agr. 151; *Joseph.*; *Test. 12 Patr.*) *snatch, seize, i.e., take suddenly and vehemently, or take away in the sense of*

1. *steal, carry off drag away* (so mostly **LXX**; *En.* 102, 9) τὶ *someth.* of wild animals (Gen 37:33; Ps 7:3) J 10:12 (*X.*, Mem. 2, 7, 14); 1 **Cl** 35:11 (Ps 49:22). Of thieving men (*Dit.*, *Syll.* 3 1168, 111 [IV BC]; *Jos.*, **Ant.** 20, 214) τὰ σκεύη *his property* Mt 12:29. τὰ ἀλλότρια *other people's property* B 10:4.

2. *snatch or take away*—a. forcefully τινά *someone* (*Appian*, *Bell. Civ.* 4, 113 §474; *Polyaenus* 8, 34; *Ps.-Apollod.* 1, 5, 1, 1 of Persephone; *Judg* 21:21) ἅ. αὐτόν *take him away* J 6:15 (cf. *Jos.*, **Bell.** 4, 259, **Ant.** 19, 162; *Philogonius*, who ἐκ μέσης τ. ἀγορᾶς ἀρπασθεῖς was made a bishop [*Chrysostom* I p. 495D *Montf.*]; *Act. Thom.* 165); *Ac* 23:24 v.l. Of an arrest ἅ. τινὰ ἐκ μέσου αὐτῶν *take someone away fr. among them* *Ac* 23:10. Of seed already sown *tear out* Mt 13:19. ἅ. ἐκ τ. χειρός *snatch fr. the hand* (cf. 2 *Km* 23:21) J 10:28f; *Hv* 2, 1, 4. Of rescue from a threatening danger ἐκ πυρός ἅ. *snatch fr. the fire* *Jd* 23.

b. in such a way that no resistance is offered (*Herodian* 1, 11, 5; *Quint. Smyrn.* 11, 291 [*Aphrodite* 'snatches away' *Aeneas*, who is in danger]; *Wsd* 4:11; cf. *Jos.*, **Ant.** 7, 113), *esp.* of the Holy Spirit, which carries someone away *Ac* 8:39 (v.l. has ἄγγελος κυρίου.—On the word πνεῦμα, which means both 'spirit' and 'wind', cf. *Apollon. Rhod.* 3, 1114, where ἀναρπάζειν is used of winds which transport a person from one place to another far away). *Pass.* ἀρπαγῆναι ἕως τρίτου οὐρανοῦ *be caught up to the third heaven* 2 Cor 12:2 (*Hesych.* *Miles.* [VI AD], *Vir.* III. C. 66 *JFlach* [1880]: the pagan *Tribonian* says of Emperor *Justinian* ὅτι οὐκ ἀποθανεῖται, ἀλλὰ μετὰ σαρκὸς εἰς οὐρανὸν ἀρπαγῆσεται); ἅ. εἰς τ. παράδεισον vs. 4; ἅ. ἐν νεφέλῃς εἰς ἀέρα 1 Th 4:17; ἅ. πρὸς τ. θεόν *Rv* 12:5.—The **mng.** of ἅ. τὴν βασιλείαν τ. οὐρανῶν Mt 11:12 is difficult to determine; ἅ. beside βιάζειν (as *Plut.*, *Mor.* 203c *et al.*; s. *HALmqvist*, *Plut.* u. d. NT, '46, 38; 117f) *prob.* means *someth.* like *seize or claim for oneself* (cf. *X.*, *An.* 6, 5, 18; 6, 6, 6; *Epict.* 4, 7, 22; *Plut.*, *Mor.* 81c; s. *WLKnox*, **HTR** 41, '48, 237). Another possibility is *plunder* (*Libanius*, *Or.* 1 p. 147, 4 F. κόμας ἅ.; *Polyaenus* 8, 11 τ. πόλεως ἀρπαγή=the plundering of the city).—Finally ἅ. τὴν *grasp something quickly, eagerly, with desire* (*Musonius* in *Stob.* 3, 7, 23 vol. III p. 315, 4 H. ἀρπαξε τὸ καλῶς ἀποθνήσκειν; *Aelian*, *N. An.* 2, 50; *Libanius*, *Declam.* 4, 81 vol. V p. 281, 16 F. ἅ. τὴν δωρεάν). **M-M**. B. 744.*

ἄρπαξ, αἰγος adj. (*Hes.*+: *X.*, **LXX**).

1. *rapacious, ravenous* of wolves (Gen 49:27) Mt 7:15.—2. *subst.*, ὁ ἄ. *robber* (*Jos.*, **Bell.** 6, 203); to differentiate it *fr.* ληστής *perh.* better *swindler or rogue* (*Dssm.*, **LO** 269, 4 [**LAE** 321, 1]; ἄρπαξ and ληστής in juxtaposition: *Artem.* 4, 56 p. 234, 18) w. ἄδικοι, μοιχοί *Lk* 18:11; cf. 1 Cor 5:10f; 6:10; Tit 1:9 v.l.; D 2:6. **M-M**.*

ἄρραβών, ὄνος, ὁ (*Semit. loanw.*; *Hebr.* אַרְבֹּן *Gen* 38:17-20=ἄρραβών **LXX**; *Lat.* *arra* or *arrabo* [*Thesaur. Linguae Lat.* II 633]. For the spelling ἀραβών cf. *Bl-D.* §40; *Thackeray* 119; **M-M**.) *legal and commercial t.t.* (since *Isaeus* 8, 23 and *Aristot.*, *freq. inscr.*, *pap.*, ostraca [*Nägeli* 55; *Preisigke*, *Fachw.*]) *first instalment, deposit, down payment, pledge*, that pays a part of the purchase price in advance, and so secures a legal claim to the article in question, or makes a contract valid (*UPZ* 67, 13 [153 BC]; *PLond.* 143, 13; *PFay.* 91, 14; *POxy.* 299, 2f; *BGU* 446, 5); in any case, ἅ. is a payment which obligates the contracting party to make further payments. It is also used *fig.* (*Aristot.*, *Pol.* 1, 11; *Stob.* IV 418, 13 H. ἔχειν ἄρραβῶνα τ. τέχνην τοῦ ζῆν) δοῦς τὸν ἅ. τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν *has deposited the first instalment of the Spirit in our hearts* 2 Cor 1:22 (on association w. baptism: *EDinkler*, *OCullmann-Festschr.* '62, 188f); cf. 5:5. The Spirit is the *first instalment* τῆς κληρονομίας *Eph* 1:14. Jesus Christ is ἅ. τῆς δικαιοσύνης ἡμῶν *pledge of our righteousness* *Pol* 8:1.—S. *BAhern*, **CBQ** 9, '47, 179-89. **M-M** and *suppl.* B. 799.*

ἄρραφος s. ἄραφος.

ἄρρην s. ἄρσην.

ἄρρητος, ον (*Hom.*+: *Philo*; *Jos.*, **Bell.** 7, 262; on the spelling s. *Bl-D.* §11, 1) *inexpressible, not to be spoken*.

1. of *someth.* that cannot be expressed, since it is beyond human powers (*Pla.*, *Symp.* 189B; *Plut.*, *Mor.* 564F; *Herm. Wr.* 1, 31; *PGM* 13, 763 explains it: ἐν ἀνθρώπου στόματι λαληθῆναι οὐ δύναται).

2. of **someth.** that must not be expressed, since it is holy (since **Eur.**, Bacch. 472; **Hdt.** 5, 83; Thessalus [I AD] adjures Asclepius δι' ἀρρήτων ὀνομάτων: **Cat. Cod. Astr.** VIII 3, 137. Not infreq. on sacral **inscr.** [Nägeli 55]. **PGM** 3, 205; 12, 237; **Vett. Val.** 19, 1; **Plut.**, Is. et Osir. 25 p. 360F; **Philo**, Det. Pot. Ins. 175) ἅ. ῥήματα *words too sacred to tell* 2 Cor 12:4 (cf. **Lucian**, Epigr. 11). **M-M.***

ἀρρωστέω (since Heraclit. 58; **inscr.**, **pap.**; Sir 18:21; **Jos.**, **C. Ap.** 1, 136; **Test. 12 Patr.**) *be ill, sick* Mt 14:14 D (οἱ ἀρρωστοῦντες as **Diod.** S. 14, 71, 4).*

ἀρρωστος, ον (for spelling **Bl-D.** §11, 1) *sick, ill, lit. powerless* (so **Hippocr.**+; **Dit.**, **Syll.** 2 858, 17; **Zen.-P.** 4, 5=Sb 6710 [259/8 BC]; Sir 7:35; **Mal** 1:8; **Jos.**, **Bell.** 5, 526) 1 Cor 11:30 (w. ἀσθενής).—Mt 14:14; Mk 6:5, 13; 16:18. **M-M.** B. 298; 302.*

ἀρσενικός, ή, όν (**Callim.**, Epigr. 27; **PLille** 1, 10 [III BC]; **POxy.** 38, 7; **PGM** 4, 2519; **oft. LXX**) *male* φρονεῖν τι ἅ. περί τινος *think of someone as a male* w. women as **subj.** 2 Cl 12:5.*

ἀρσενικοίτης, ου, ό (Bardesanes in Euseb., Pr. Ev. 6, 10, 25.—**Anth. Pal.** 9, 686, 5 and **Cat. Cod. Astr.** VIII 4 p. 196, 6; 8 ἀρρενοκοίτης.—ἀρσενικοιτεῖν **Sib. Or.** 2, 73) *a male who practices homosexuality, pederast, sodomite* 1 Cor 6:9; 1 Ti 1:10; **Pol** 5:3. Cf. Ro 1:27. **DSBailey**, Homosexuality and the Western Christian Tradition, '55. **M-M.***

ἄρσιν, εν, γεν. ενος (**Hom.**+; **Dit.**, **Syll.** 3 1033; 1044, 3; 13; **PSI** 569, 6; 7 [III BC]; **PGM** 15, 18; **LXX**; **Ep. Arist.** 152; **Sib. Or.** 3, 133. The Attic form ἄρρην [oft. **pap.**, also **Philo**, **Joseph.**] Ac 7:19 v.l.; **GEg** 2; **B** 10:7. Cf. **Bl-D.** §34, 2 w. **app.**; **Mlt.-H.** 103f) *male* (opp. θήλυς, as **Pla.**, Leg. 2, 9 p. 665C; **PGM** 15, 18) **subst.** τὸ ἅ. **W.** strong emphasis on sex (syn. ἀνήρ) Ro 1:27a, b, c (cf. **Jos.**, **C. Ap.** 2, 199). ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς *God created them male and female* (Gen 1:27; cf. **PGM** 5, 105) Mt 19:4; Mk 10:6; 1 Cl 33:5; 2 Cl 14:2. οὐκ ἐνὶ ἄρσεν καὶ θήλυ Gal 3:28; cf. **GEg** 2; 2 Cl 12:2, 5; **GNass** 1; πᾶν ἄρσεν Lk 2:23. The **neut.** ἄρσεν Rv 12:5, **otherw. vs.** 13, comes fr. Is 66:7 and is in apposition to υἱόν. Of the juxtaposition s. **FBoll**, **ZNW** 15, '14, 253; **Bolsson**, **Glotta** 23, '34, 112. **M-M.** B. 84.*

Ἀρτεμᾶς, ἁ, ό (**CALobeck**, Pathologiae Sermonis Graeci Prolegomena 1843, 505f; **Dit.**, **Syll.** 3 851, 16; **Inscr.** v. **Magn.** 122D, 13; **BGU** 1205, 25 [28 BC]; **POxy.** 745, 2 [1 AD]) *Artemas*, a friend of Paul (short for Ἀρτεμίδωρος **Bl-D.** §125, 1) Tit 3:12.*

Ἄρτεμις, ιδος, ή (**Hom.**+) *Artemis* a goddess whose worship was widespread (Diana is her Roman name). The center of her worship in Asia Minor was at Ephesus (**DGHogarth**, Excav. at Eph. The Archaic Artemisia, '08; **CPicard**, Ephèse et Claros '22.—**Jos.**, **Ant.** 15, 89; **Sib. Or.** 5, 293) Ac 19:24, 27f, 34f. As here, A. is called 'The Great' in the **lit.** (**Xenophon** Eph. 1, 11, 5) and in **inscr.** fr. Ephesus (**CIG** 2963C; **Gk. Inscr.** Brit. Mus. III 1890, no. 481, 324; **JTWood**, Discoveries at Ephesus 1877 **app.**, **Inscr.** fr. the Theater no. 1 col. 1, 9; 4, 48) and **elsewh.** (**IG** XII 2 no. 270; 514; cf. **PGM** 4, 2720 to 2722). Cf. **BMüller**, ΜΕΓΑΣ ΘΕΟΣ '13 (=Dissert. Phil. Hal. 21, 3) 331-3.—**Jessen**, Ephesia: **Pauly-W.** V '05, 2753-71; **AWikenhauser**, D. AG '21, 363-7; **JdeJongh**, Jr., De tempel te Ephese en het beeld van Diana: **Geref. Theol. Tijdschr.** 26, '26, 461-75; **Beginn.** V, '33, 251-6; **HThiersch**, Artemis Ephesia I: **AGG** III 12, '35. **S.** on Ἐφεσος.*

ἀρτέμων, ωνος, ό *sail, prob. foresail* ἐπαίρειν τὸν ἅ. *hoist the foresail* (cf. **Plut.**, Mor. 870B τὰ ιστία ἐπαίρ.) Ac 27:40. Cf. **Breusing** 79f; **HBalmer**, D. Romfahrt d. Ap. Pls. '05; **LCasson**, Ships and Seamanship, '71, 240, n. 70. **M-M.***

ἀρτηρία, ας, ή (**Soph.**, **Hippocr.**+; **Philo**) *artery* **MPol** 2:2.*

ἄρτι **adv.** (**Pind.**+; **inscr.**, **pap.**, **LXX**) *now, just*.

1. as **class.** (**Phryn.** p. 18 Lob.; 2 Macc 3:28), of the immediate past *just* (**Dio Chrys.** 4, 61; **Ael. Aristid.** 48, 35 K.=24 p. 474 D.) ἅ. ἐτελεύτησεν *she has just died* Mt 9:18. ἅ. ἐγένετο ἡ σωτηρία *salvation has just now come* Rv 12:10.—**GH** 5.

2. also as **class.**, of the immediate present *at once, immediately, now* (cf. **Hippocr.**, **Ep.** 9, 2; **Lucian**, Soloec. 1 p. 553; **Jdth** 9:1; 2 Macc 10:28) παραστήσει μοι ἅ. *at once he will put at my disposal* Mt 26:53; ἀκολουθεῖν ἅ. *follow immediately* J 13:37; ἄφες ἅ. *let it be so now* (on the position of ἅ. cf. **Bl-D.** §474, 3) Mt 3:15.

3. Later **Gk.** uses ἅ. of the present in general *now, at the present time* (**Jos.**, **Ant.** 1, 125 alternating w. νῦν; 15, 18; **Epict.** 2, 17, 15; **BGU** 294, 5; **PLond.** 937b, 8ff οὐ δύναμαι, ἄρτι ἐλθεῖν πρὸς σέ) ἅ. βλέπει *now he can see* J 9:19, 25; cf. 13:7, 33 (πλὴν ἄρτι **P66**); 16:12, 31; 1 Cor 13:12; 16:7; Gal 1:9f; 4:20; 1 Th 3:6; 2 Th 2:7; 1 Pt 1:6, 8; 2 Cl 17:3. After an **aor.** **Hs** 5, 5, 1.—Used w. **prep.** ἀπ' ἄρτι fr. *now on* (**Plato** Com., fgm. 143 K. ἀπαρτί for ἄρτι ἀπὸ νῦν) ἀπ' ἅ. λέγω J 13:19; ἀπ' ἅ. γινώσκετε 14:7; ἀποθνῆσκοντες ἀπ' ἅ. Rv 14:13 (see s.v. ἀπαρτί and **Bl-D.** §12 **app.**); w. **fut.** (**Aristoph.**, **Plut.** 388 ἀπαρτί πλουτήσῃ ποιήσω) ἀπ' ἅ. ὄψεσθε Mt 26:64; J 1:51 t.r.; ἀπ' ἅ. ἕως. . . Mt 23:39; 26:29; ἕως ἅ. *up to the present time, until now* (**POxy.** 936, 23; **Sb** 7036, 4) Mt 11:12; J 2:10; 5:17; 16:24; 1 Cor 4:13; 8:7; 15:6; 1J 2:9.—In attributive position ἅ. has **adj. mng.** as in **class.** (**Jos.**, **Ant.** 9, 264 ὁ ἅ. βίος) ἄχρι τῆς ἅ. ὥρας *up to the present moment* 1 Cor 4:11 (cf. **PGM** 4, 1469 ἐν τῇ ἅ. ὥρᾳ; 1581; 1935; 5, 195; 7, 373; 546). μέχρι τῆς ἄρτι ὥρας Ac 10:30 D. **Nägeli** 36, 1. **M-M.***

ἀρτιγέννητος, ον (Lucian, Alex. 13; Longus 1, 9, 1; 2, 4, 3) *new born* βρέφη *babes* 1 Pt 2:2 (Lucian, Dial. Marit. 12, 1 βρέφος ἀρτιγέννητον).—RPerdelwitz, D. *Mysterienrel. u. d. Problem d. 1 Pt* '11, 16ff; WBornemann, 1 Pt e. Taufrede d. Silvanus: ZNW 19, '20, 143-65. **M-M.***

ἄρτιος, ἰα, ον (Hom.+; Epict. 1, 28, 3; IG XIV 889, 7 ἄ. εἰς τι; Philo) *complete, capable, proficient*=able to meet all demands 2 Ti 3:17. **M-M.***

ἄρτος, ου, ὁ (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) *bread*.

1. *lit.* and *specif.*, of bread as a food—a. *gener.* *bread*, also *loaf (of bread)* Mt 4:4 (Dt 8:3); 14:17, 19; 15:26, 33f; 16:8ff; Mk 6:38, 44, 52 (Qquesnell, The Mind of Mark, '69); 7:27; 8:4ff, 14 (JManek, Novum Testamentum 7, '64, 10-14), 16f; Lk 4:4 (Dt 8:3); 9:13; 11:5; J 6:5, 23, 26; 21:9; 2 Cor 9:10 (Is 55:10). *Opp.* λίθος Mt 4:3 and Lk 4:3 (Ps.-Clem., Hom. 2, 32 Simon Mag. ἐκ λίθων ἄρτους ποιεῖ); Mt 7:9; Lk 11:11 v.l. *W.* water (Dt 9:9, 18; Sir 29:21; Hos 2:7) Hs 5, 3, 7. The father of the household opened a meal (*s. Billerb.* IV 620ff) by taking a loaf of bread, giving thanks, breaking it, and distributing it: λαμβάνειν τὸν ἄ., (κατα)κλάσαι τὸν ἄ. (Jer 16:7) Mt 14:19; 15:36; Mk 6:41; 8:19; Lk 9:16; 24:30; J 6:11; 21:13; Ac 20:11; 27:35. *Cf.* Lk 24:35. *Usu.* taken along on journeys Mk 6:8; Lk 9:3; *cf.* Mt 16:5, 7; Mk 8:14. *W. gen.* of price διακοσίων δηναρίων ἄρτοι J 6:7; Mk 6:37. ἄρτοι κρίθινοι (Judg 7:13; 4 Km 4:42) *loaves of barley bread* J 6:9, 13. The martyr's body in the fire is compared to baking bread MPol 15:2.—Dalman, Arbeit IV: Brot, Öl u. Wein '35.

b. of a bread-offering ἄρτοι τῆς προθέσεως (Ex 40:23; 1 Km 21:7; 1 Ch 9:32; 23:29; 2 Ch 4:19; *cf.* 2 Ch 13:11; 2 Macc 10:3; Dssm. B 155f. *Cf.* Dit., Or. 56, 73; UPZ 149, 21 [III BC] πρόθεσις τ. ἄρτων in a temple I. 31; Wilcken p. 640) *consecrated bread* (Billerb. III 719-33) Mt 12:4; Mk 2:26; Lk 6:4; Hb 9:2.—S. *πρόθεσις*.

c. of the bread of the Lord's Supper, which *likew.* was broken after giving thanks, and then eaten Mt 26:26; Mk 14:22; Lk 22:19; Ac 2:42, 46; 20:7; 1 Cor 10:16f (the *acc.* τὸν ἄρτον *vs.* 16 is by attraction to the *rel.* ὅν; *cf.* Gen 31:16); 11:23, 26ff; D 14:1; IEph 20:2 (*s. κλάω, κατακλάω, εὐχαριστέω* 2, εὐχαριστία 3 and Aberciusinschr. 16.—Diog. L. 8, 35: *acc.* to Pythagoras the εἷς ἄρτος [1 Cor 10:17] has served as a symbol of the union of the φίλοι from time immemorial to the present. Partaking of the same bread and wine [τ. αὐτὸν ἄρτον, οἶνον] as proof of the most intimate communion: Theodor. Prodr. 8, 400ff H.; Herodas 4, 93f: in the temple of Asclepius those who offer a sacrifice—in this case women—receive consecrated bread called ὑγίη [ὑγίεια] to eat; Athen. 3 p. 155A ὑγίεια καλεῖται ἡ διδομένη ἐν ταῖς θυσίαις μᾶζα ἵνα ἀπογεύσωνται; Anecd. Gr. p. 313, 13).—PdeBoer, Divine Bread, Studies in the Rel. of Anc. Israel, '72, 27-36.

2. *food gener.* (since bread is the most important food; *cf.* ἡρῆe.g. Is 65:25) περισσεύεσθαι ἄρτων *have more than enough bread, i.e., plenty to eat* Lk 15:17 (*cf.* Pr 20:13). διαθρύπτειν πεινώσι τὸν ἄ. *break bread for the hungry, i.e., give them someth.* to eat B 3:3, *cf.* 5 (Is 58:7, 10). Hence ἄ. ἐσθίειν *eat, dine, eat a meal* (Gen 37:25; 2 Km 12:20; Eccl 9:7) Mt 15:2; Mk 3:20; 7:2, 5; Lk 14:1. δωρεὰν ἄ. φαγεῖν παρὰ τινος *eat someone's bread without paying* 2 Th 3:8. *Opp.* τὸν ἐαυτοῦ ἄρτον ἐσθίειν *vs.* 12. Of an ascetic way of life μὴ ἐσθίειν ἄρτον μήτε πίνων οἶνον *neither eating bread nor drinking wine, i.e., fasting* Lk 7:33 (*cf.* 1 Esdr. 9:2). On ἄ. ἐπιούσιος Mt 6:11; Lk 11:3; D 8:2 *s. ἐπιούσιος*.—τρώγειν τινὸς τὸν ἄ. *be the guest of someone* J 13:18 (*cf.* Ps 40:10). Since according to a concept widespread among Jews and pagans, eternal bliss was to be enjoyed in the form of a banquet, φαγεῖν ἄ. ἐν τῇ βασιλείᾳ τοῦ θεοῦ=share eternal bliss, or salvation Lk 14:15.—In J ἄ. ἐκ τ. οὐρανοῦ (after Ps 77:24; *cf.* Ex 16:4; 2 Esdr 19 [Neh 9]: 15; Ps 104:40; Wsd 16:20; Sib. Or. fgm. 3, 49) is Christ and his body in the eucharist J 6:31ff, 41, 50, 58 or simply Christ himself. For this ἄ. τῆς ζωῆς *vs.* 35, 48; ὁ ἄ. ὁ ζῶν *vs.* 51. *Sim.* ἄ. τ. θεοῦ IEph 5:2; I Ro 7:3; ἄ. τ. Χριστοῦ 4:1.—BGärtner, J 6 and the Jewish Passover, Con. Neot. 17, '59; GVermes, MBlack-Festschr., '69, 256-63.

3. *support, livelihood* τὸν ἄ. λαμβάνειν *take his bread (i.e., support)* D 11:6.

4. *reward, proceeds* λαμβάνειν τὸν ἄ. τοῦ ἔργου *receive the reward of (one's) labor* 1 Cl 34:1. **M-M. B. 357.***

ἀρπύω fut. ἀρπύσω; *pf. pass.* ἤρτυμαι, 1 *fut.* ἀρτυθήσομαι (Hom.+; Polyb 15, 25, 2; Jos., Bell. 2, 614) *prepare, specif. season* (Hippocr.; Aristot., Nic. Eth. 3, 13 p. 1118a, 29 τὰ ὄψα; Theophr., De Odor. 51 [fgm. 4, 11] ἤρτυμένος οἶνος, *cf.* SSol 8:2 Sym.; Athen. 3, 79 p. 113B; PTebt. 375, 27; POxy. 1454, 4) *lit. season, salt* Mk 9:50; Lk 14:34 (JWackernagel, ThLZ 33, '08, 36). *Fig.* λόγος ἄλτα ἤρτυμένος *speech seasoned w. salt* to make it interesting and fruitful Col 4:6 (*cf.* MDibelius, Hdb. ad loc.). **M-M.***

Ἀρφαξάδ, ὁ indecl. (שִׁרְיָא אֲרַפְחַאד, in Jos., Ant. 1, 146 Ἀρφαξάδης, ου, Arphaxad, son of Shem (Gen 10:22, 24), in genealogy of Jesus Lk 3:36.*

ἀρχάγγελος, ου, ὁ (En. 20, 8; Philo, Confus. Lingu. 146, Rer. Div. Her. 205, Somn. 1, 157; Porphyry., Ep. Ad Anebonem [GParthey, Iambl. De Myst. Lib. 1857 p. xxix-xxv c. 10; Iambl., Myst. 2, 3 p. 70, 10; Theologumena Arithmetica ed. VdeFalco '22, p. 57, 7; Agathias: Anth. Pal. 1, 36, 1; inscr. in Ramsay, Phrygia I 2 p. 557 no. 434 ὁ θεὸς τῶν ἀρχαγγέλων; Gnost. inscr. CIG 2895; PGM 1, 208; 3, 339; 4, 1203; 2357; 3052; 7, 257 τῷ κυρίῳ μου τῷ ἀρχαγγέλῳ Μιχαήλ; 13, 257; 328; 744) *archangel* a member of the higher ranks in the heavenly host PK 2 p. 14, 27. Michael (En. 20, 5; 8) is one of them Jd 9. He is also *prob.* the archangel who will appear at the Last Judgment 1 Th 4:16 (the anonymous *sing.* as PGM 4, 483, where the archangel appears as a helper of Helios Mithras).—Cf. WLueken, D. Erzengel Michael 1898; Rtzst., Mysterienrel. 3 171, 2; UHolzmeister, Verb. Dom. 23, '43, 176-86 and *s.* on ἄγγελος. **M-M.***

ἀρχαῖος, αἰα, αἰών (Pind., Hdt.+; inscr., pap., LXX, Philo, Joseph.) *ancient, old*.

1. of what has existed *fr.* the beginning, or for a very long time (Sir 9:10; 2 Macc 6:22) ὁ ὄφις ὁ ἀ. *the ancient serpent* Rv 12:9; 20:2. Of a Christian church βεβαιοτάτη καὶ ἀ. *old, established* 1 Cl 47:6; ἀ. μαθητῆς *a disciple of long standing* (perh. *original disc.*) Ac 21:16 (cf. Inscr. v. Magn. 215b, 3 [I AD] ἀρχαῖος μύστης; Thieme 26; Sir 9:10 φίλος ἀ.).

2. of what was in former times, long ago (Ps 78:8; 88:50; Sir 16:7; Jos., Ant. 9, 264) ἀ. ὑποδείγματα *examples from ancient times* 1 Cl 5:1; ἀ. κόσμος *the world before the deluge* 2 Pt 2:5. Of ages past (Diod. S. 1, 6, 2) ἀφ' ἡμερῶν ἀ. (Is 37:26; La 1:7; 2:17) Ac 15:7; ἐκ γενεῶν ἀ. (Sir 2:10) 15:21; ἐξ ἀ. χρόνων (Sb 7172, 12 [217 BC]) Pol 1:2.—οἱ ἀρχαῖοι *men of ancient times, of old* (Thu. 2, 16, 1; Cornutus p. 2, 18; 4, 9; Ps.-Demetr. c. 175 [here ἀρχαῖοι is used to intensify παλαιοί: very old—old]; Sir 39:1; 3 Km 5:10; Philo, Rer. Div. Her. 181 [w. ref. to Plato]; Jos., Ant. 7, 171) Mt 5:21, 27 t.r.; 33 (grammatically, τοῖς ἀρχαίοις can mean *by the men of old* as well as *to the men of old*; since Hdt. 6, 123; Thu. 1, 51; 118 the *dat. w.* the passive often replaces ὑπό *w. gen.*, esp. in later writers such as Polyb. and Arrian. Cf. Lk 23:15 πᾶσσω 1a). Of the ancient prophets (cf. Jos., Ant. 12, 413) Lk 9:8, 19; D 11:11. ἀ. ἀνὴρ of Papias in Papias I 4 (Funk)=Eus., H.E. III 39, 1. τὰ ἀρχαῖα (Ps 138:5; Wsd 8:8; Is 43:18) *what is old* 2 Cor 5:17 (cf. τὸ ἀρχαῖον=the old state of things Dit., Or. 672, 9; Sb 5233, 17; Is 23:17). M-M. B. 959.*

ἀρχέγονος, ον philosoph. and theol. term *original author, originator, source* τινός of *some*th. (Heraclit. Sto. 22 p. 32, 20 ἀ. πάντων; Ps.-Aristot., De Mundo 6; Damoxenus in Athen. 3 p. 102A ἡ φύσις ἀρχέγονον πάσης τέχνης; Cornutus 8 p. 8, 11 ἀ. πάντων; Proclus, Theol. 152 p. 134, 21 τῶν ὅλων ἀ.; Philo, Poster. Cai. 63 [of God]; PGM 4, 1459) of the name of God ἀ. πάσης κτίσεως 1 Cl 59:3.*

ἀρχεῖον, ου, τό lit (X.+; inscr. pap.; Jos., C. Ap. 1, 143; Inscr. v. Hierapolis 212, 6 ἐν τῷ ἀρχίῳ τ. Ἰουδαίων; loanw. in rabb.) *the government building, in which the official records were kept, hence also archives, and the official records, original documents themselves* (so Dionys. Hal., Ant. 2, 26; Jul. Africanus in Euseb., H.E. 1, 7, 13; Euseb., H.E. 1, 13, 5) ἐὰν μὴ ἐν τοῖς ἀρχείοις εὑρῶ *if I do not find it in the original documents* (prob.=the OT) IPHld 8:2. ἐμοὶ δὲ ἀρχεῖά ἐστιν Ἰ. Χρ., τὰ ἅθικτα ἀρχεῖα ὁ σταυρὸς αὐτοῦ *for me the original documents are Jesus Christ, the holy original documents are his cross* ibid.*

Ἀρχέλαος, ου, ὁ Archelaus, a common (Diod. S. 18, 37, 4; Dit., Syll. and Or. Index; Preisigke, Namenbuch) name; in NT, the son of Herod I, ethnarch of Judaea, Idumaea and Samaria *fr.* his father's death in 4 B.C. to A.D. 6 when he was deposed by the Emperor Augustus; noted for his cruelty (Jos., Ant. 17, 342ff, Bell. 1, 668ff) Mt 2:22.—Schürer I4 449ff (sources and lit.).*

ἀρχή, ἡς, ἡ (Hom.+; inscr., pap., LXX, Philo, Joseph.).

1. *beginning*—a. concrete, pl. *corners* of a sheet Ac 10:11; 11:5 (cf. Hdt. 4, 60; Diod. S. 1, 35, 10).

b. *beginning* (opp. τέλος; cf. Diod. S. 16, 1, 1 ἀπ' ἀρχῆς μέχρι τοῦ τέλους; Ael. Aristid. 30, 24 K.=10 p. 123 D.: ἐξ ἀ. εἰς τέλος; Appian, Bell. Civ. 5, 9, §36; Wsd 7:18) B 1:6; IEph 14:1; IMg 13:1; IRo 1:2, cf. 1. τὰ στοιχεῖα τῆς ἀ. *elementary principles* Hb 5:12. ὁ τῆς ἀ. τοῦ Χ. λόγος *elementary Christian teaching* 6:1. W. gen. foll. ἡμέρας ὀγδόης B 15:8; ἡμερῶν (2 Km 14:26) Hb 7:3; τῶν σημείων *first of the signs* J 2:11 (cf. Isocr., Paneg. 10:38 Blass ἀλλ' ἀρχὴν μὲν ταύτην ἐποιήσατο τ. εὐεργεσιῶν, τροφὴν τοῖς δεομένοις εὐρεῖν; Pr 8:22; Jos., Ant. 8, 229 ἀ. κακῶν); ὠδίνων Mt 24:8; Mk 13:8; κακῶν ISm 7:2. As the beginning of a book (Ion of Chios [V BC] no. 392 fgm. 24 Jac. ἀρχὴ τοῦ λόγου; Polystrat. p. 28; Diod. S. 17, 1, 1 ἡ βύβλος τὴν ἀ. ἔσχε ἀπό. . . ; Ael. Aristid. 23, 2 K.=42 p. 768 D.: ἐπ' ἀρχῇ τοῦ συγγράμματος; Diog. L. 3, 37 ἡ ἀρχὴ τῆς Πολιτείας; cf. Sb 7696, 53; 58 [250 AD]) ἀ. τοῦ εὐαγγελίου Ἰ. Χ. *beginning of the gospel of J. C.* Mk 1:1 (cf. Hos 1:2 ἀ. λόγου κυρίου πρὸς Ὡσηέ); cf. RHarris, Exp. '19, 113-19; '20, 142-50; 334-50; FEDaubanton, NThSt 2, '19, 168-70; AvanVeldhuizen, ibid., 171-5; EEidem, Ingressen til Mkevangeliet: FBuhl-Festschr. '25, 35-49; NFFreese, StKr 104, '32, 429-38; AWikgren, JBL 61, '42, 11-20 [ἀρχή=summary]; LEck, NTS 12, '65/'66, 352-70). ἀ. τῆς ὑποστάσεως *original conviction* Hb 3:14. ἀρχὴν ἔχειν *w. gen.* of the *inf. begin to be some*th. IEph 3:1. ἀρχὴν λαμβάνειν *begin* (Polyb.; Aelian, V.H. 2, 28; 12, 53; Diog. L., Prooem. 3, 4; Sext. Emp., Phys. 1, 366; Philo, Mos. 1, 81) λαλεῖσθαι *be proclaimed at first* Hb 2:3, cf. IEph 19:3.—W. prep. ἀπ' ἀρχῆς *from the beginning* (Paus. 3, 18, 2; Dit., Syll. 3 741, 20; UPZ 160, 15 [119 BC]; BGU 1141, 44; Jos., Ant. 8, 350; 9, 30) J 15:27; 1J 2:7, 24; 3:11; 2J 5f; Ac 26:4; MPol 17:1; Hs 9, 11, 9; Dg 12:3. οἱ ἀπ' ἀ. αὐτόπται *those who fr. the beginning were eyewitnesses* Lk 1:2. Also ἐξ ἀρχῆς (Dit., Syll. 3 547, 9; 634, 4; PGenève 7, 8; BGU 1118, 21; Jos., Bell. 7, 358) J 6:64; 16:4; 1 Cl 19:2; Pol 7:2; Dg 2:1. πάλιν ἐξ ἀ. (Ael. Aristid. 21, 10 K.=22 p. 443 D.; Dit., Syll. 3 972, 174) *again fr. the beginning* B 16:8. ἐν ἀρχῇ (Diod. S. 19, 110, 5; Palaeph. p. 2, 3; Dit., Or. 56, 57; PPetr. II 37, 2b verso 4; POxy. 1151, 15; BGU 954, 26) *at the beginning, at first* Ac 11:15. ἐν ἀ. τοῦ εὐαγγελίου *when the gospel was first preached* Phil 4:15; sim., word for word, *w. ref.* to beg. of 1 Cor, 1 Cl 47:2.—τὴν ἀ. J 8:25, as nearly all the Gk. fathers understood it, is used adverbially=ὅλως *at all* (Plut., Mor. 115B; Dio Chrys. 10[11], 12; 14[31], 5; 133; Lucian, Eunuch. 6 al.; Ps.-Lucian, Salt. 3; POxy. 472, 17 [c. 130 AD]; Philo, Spec. Leg. 3, 121; Jos., Ant. 1, 100; 15, 235 al.; as a rule in neg. clauses, but the negation can inhere in the sense; 48th letter of Apollonius of Tyana [Philostrat. I 356, 17]; Philo, Abrah. 116, Decal. 89; Ps.-Clem., Hom. 6, 11; cf. Field, Notes, 93f) τὴν ἀ. ὅτι καὶ λαλῶ ὑμῖν (*how is it*) *that I even speak to you at all?* Another possible mng. is, *To begin with, why do I as much as speak to you!* P66 reads εἶπον ὑμῖν before τ. ἀρχὴν, yielding the sense *I told you at the beginning what I am also telling you now* (RWFunk, HTR 51, '58, 95-100).

c. *beginning, origin* in the abs. sense ἀ. πάντων χαλεπῶν Pol 4:1 (cf. 1 Ti 6:10, which has ῥίζα for ἀ., and s.

passages like Ps 110:10; Sir 10:13); ἁ. κόσμου B 15:8; ἁ. πάντων PK 2, p. 13, 21; ἀπ' ἀρχῆς *fr. the very beginning* (Is 43:13; Wsd 9:8; 12:11; Sir 24:9 *al.*) Mt 19:4, 8; J 8:44; 1J 1:1 (of the histor. *beg.* of Christianity: HHWendt, D. Johannesbriefe u. d. joh. Christent. '25, 31f; HWindisch, *Hdb. ad loc.*; differently, HConzelmann, RBultmann-Festschr., '54, 194-201); 3:8; 2 Th 2:13 *v.l.*; ὁ ἀπ' ἁ. 1J 2:13f; Dg 11:4; οἱ ἀπ' ἁ. the first men 12:3; τὰ ἀπ' ἁ. γινόμενα 1 Cl 31:1; ἀπ' ἁ. κτίσεως Mk 10:6; 13:19; 2 Pt 3:4 (on ἁ. κτίσεως *cf.* En. 15, 9); ἀπ' ἁ. κόσμου Mt 24:21. Also ἐξ ἁ. (X., Mem. 1, 4, 5; Ael. Aristid. 43, 9 K.=1 p. 3 D. [of the existence of Zeus]; Philo, Aet. M. 42, Spec. Leg. 1, 300) Dg 8:11; ἐν ἁ. *in the beginning* (Simplicius in Epict. p. 104, 2) J 1:1f; ἐν ἁ. τῆς κτίσεως B 15:3. κατ' ἀρχάς *in the beg.* Hb 1:10 (Ps 101:26; *cf.* Hdt. 3, 153 *et al.*; Diod. S.; Plut.; Philo, Leg. All. 3, 92, Det. Pot. Insid. 118; Ps 118:152).

d. fig., of pers. (Gen 49:3 Πουβὴν σὺ ἀρχὴ τέκνων μου; Dt 21:17): of Christ Col 1:18. W. τέλος of God or Christ Rv 1:8 *v.l.*; 21:6; 22:13 (Hymn to Selene 35 ἁ. καὶ τέλος εἶ: Orphica p. 294, *likew.* PGM 4, 2836; 13, 362; 687; Philo, Plant. 93; Jos., *Ant.* 8, 280; others in Rtzst., Poim. 270ff and *cf.* Dit., Syll.3 1125, 10 Αἰών, ἀρχὴν μεσότητα τέλος οὐκ ἔχων).

2. the first cause (philos. *t.t.* ODittrich, D. Systeme d. Moral I '23, 360a.;—Ael. Aristid. 43, 9 K.=1 p. 3 D.: ἀρχὴ ἀπάντων Ζεὺς τε καὶ ἐκ Διὸς πάντα; Jos., *C. Ap.* 2, 190 God as ἀρχὴ κ. μέσα κ. τέλος τῶν πάντων) of Christ ἡ ἁ. τῆς κτίσεως Rv 3:14; but the *mng.* *beginning*=first created is linguistically *poss.* (*s.* above 1b and Job 40:19); *cf.* CFBurney, Christ as the Ἀρχὴ of Creation: JTS 27, '26, 160-77,

3. ruler, authority (Aeschyl., *Thu.*+; *inscr.*; *e.g.* PHal. 1, 226 μαρτυρεῖω ἐπὶ τῇ ἀρχῇ καὶ ἐπὶ τῷ δικαστηρίῳ; Gen 40:13, 21; 41:13; 2 Macc 4:10, 50 *al.*, *cf.* Magie 26; so as a *loanw.* in rabb.) w. ἐξουσία Lk 20:20; *pl.* (Oenomaus in Euseb., Pr. Ev. 6, 7, 26 ἀρχαὶ κ. ἐξουσίαι; 4 Macc 8:7; Jos., *Ant.* 4, 220) Lk 12:11; Tit 3:1; MPol 10:2 (αἱ ἀρχαὶ can also be *the officials* as persons, as those who took part in the funeral procession of Sulla: Appian, Bell. Civ. 1, 106 §497.—The same *mng.* 2, 106 §442; 2, 118 §498 *al.* Likewise Diod. S. 34+35 *fgm.* 2, 31).—Also of angelic and demonic powers, since they were thought of as having a political organization (Damascius, Princ. 96 R.) Ro 8:38; 1 Cor 15:24; Eph 1:21; 3:10; 6:12; Col 1:16; 2:10, 15. *Cf.* Justin, Dial. 120 at end.

4. rule, office (Diod. S. 3, 53, 1; Appian, Bell. Civ. 1, 13 §57; Jos., *C. Ap.* 2, 177, *Ant.* 19, 273), or better *domain, sphere of influence* (Procop. Soph., Ep. 139) of the angels Jd 6.—*Cf.* the *lit.* on ἄγγελος and HSchlier, Mächte u. Gewalten im NT: ThBl 9, '30, 289-97. M-M.*

ἀρχηγός, οὔ, ὁ—**1. leader, ruler, prince** (Aeschyl.+; POxy. 41, 5; 6 and mostly LXX) ἁ. καὶ σωτήρ Ac 5:31 (this combin. also 2 Cl 20:5).—τ. ζωῆς 3:15, where *mng.* 3 is also *poss.*

2. one who begins someth. as first in a series and thus supplies the impetus (Aristot., *Metaph.* 1, 3 of Thales ὁ τῆς τοιαύτης ἀρχηγὸς φιλοσοφίας; Aristoxenus, *fgm.* 83 Ὀλυμπος ἁ. γενέσθαι τ. Ἑλληνικῆς μουσικῆς; Polyb. 5, 10, 1; Plut., Mor. 958D; 1135B; Dit., Or. 219, 26 ἁ. τοῦ γένους; 1 Macc 9:61; 10:47; Mi 1:13; Jos., *C. Ap.* 1, 130 [of Moses]) in bad sense *instigator* 1 Cl 14:1 ζήλους; ἁ. στάσεως 51:1 (*cf.* Herodian 7, 1, 11 ἁ. τ. ἀποστάσεως).

3. originator, founder (Diod. S. 15, 81, 2 ἁ. τῆς νίκης=originator; 16, 3, 5 τῆς βασιλείας ἁ.=founder; Jos., *Ant.* 7, 207. *Off.* of God: Pla., Tim. 21E *al.*; Isocr. 4, 61 τῶν ἀγαθῶν; Diod. S. 5, 64, 5; Dit., Or. 90, 47, Syll.3 711L, 13 Apollo ἁ. τ. εὐσεβείας) ἁ. τῆς ἀφθαρσίας 2 Cl 20:5; ἁ. τῆς σωτηρίας Hb 2:10; τῆς πίστεως ἁ. 12:2. M-M.*

ἀρχιερατικός, ὄν (CIG 4363; Dit., Or. 470, 21; Jahresh. d. Österr. Archäol. Inst. 15, 51; Jos., *Bell.* 4, 164, *Ant.* 4, 83; 6, 115) *highpriestly* γένος ἁ. (Jos., *Ant.* 15, 40) *the high priest's family* Ac 4:6 (on this Schürer II4 274ff). M-M.*

ἀρχιερεύς, ἑως, ὁ (Hdt.+; *inscr.*, *pap.*, LXX, Ep. Arist., Philo, Joseph.; on the use of the title in pagan cults *s.* Brandis in Pauly-W. II 471-83; Magie 64).

1. lit.—a. pagan; high priest MPol 21=Ἀσιάρχης (q.v.) 12:2.

b. Jewish; high priest, president of the Sanhedrin (Schürer II4 255ff): in Jesus' trial Mt 26:57, 62f, 65; Mk 14:60f, 63; J 18:19, 22, 24. Those named are Ἀβιαθάρ, Ἀνανίας, Ἄννας, Καϊάφας, Σκευᾶς; see these entries. The *pl.* is used in the NT and in Joseph. (Schürer II4 275, 27; 276, 36) to denote members of the Sanhedrin who belonged to highpriestly families: ruling high priests, those who had been deposed, and adult male members of the most prominent priestly families (Schürer II4 274ff; a different view in JoachJeremias, Jerusalem II B 1, '29, 34ff [Coniect. Neotest. XI, '47, 99-101]: holders of such priestly offices as treasurer, captain of police). ἀρχιερεῖς w. ἄρχοντες Lk 23:13; 24:20; w. γραμματεῖς and πρεσβύτεροι Mt 16:21; 27:41; Mk 8:31; 11:27; 14:43, 53; 15:1; Lk 9:22; w. γραμματεῖς (Inscr. v. Magn. 197, 11f; 193, 10; Thieme 21f) Mt 2:4; 20:18; 21:15; Mk 10:33; 11:18; 14:1; 15:31; Lk 20:19; 22:2, 66; 23:10; w. πρεσβύτεροι Mt 21:23; 26:3, 47; 27:1, 3, 12, 20; Ac 4:23; 23:14; 25:15; ἁ. καὶ τὸ συνέδριον ὅλον Mt 26:59; Mk 14:55; Ac 22:30 (πᾶν τὸ συν.). οἱ ἀρχιερεῖς alone=*the Sanhedrin* Ac 9:14. *Cf.* 1 Cl 40:5; 41:2.—On ἁ. τ. ἐνῆντοῦ ἐκ. J 11:49, 51; 18:13 *cf.* ἐνῆντοῦς 1.

2. fig.—a. of Christ, who has made atonement for the sins of men Hb 2:17; 3:1 (w. ἀπόστολος); 5:10; 6:20; 7:26; 8:1; 9:11; 1 Cl 61:3; 64; ἁ. μέγας (1 Macc 13:42; Philo, Somn. 1, 219; Inscr. Gr. 1231; *cf.* also the ἁ. μέγιστος=pontifex maximus of imperial *inscr.*) Hb 4:14 (GFriedrich, ThZ 18, '62, 95-115); ἁ. τῶν προσφορῶν 1 Cl 36:1. *Cf.* ANairne, The Epistle of Priesthood '13, 135ff; HWindisch, *Hdb.*, *exc.* on Hb 9:14; JThUbbink, NThSt 22, '39, 172-84 (on Hb); MDibelius, D. himml. Kultus nach Hb: ThBl 21, '42, 1-11; HWenschkewitz, D. Spiritualisierung d. Kultusbegriffe Tempel, Priester u. Opfer im NT '32; OMoe, D. Priestert. Christi im NT ausserhalb des Hb: ThLZ 72, '47, 335-8; GSchille, Erwägungen zur Hohepriesterlehre des Hb: ZNW 56, '55, 81-109; AJansen, Schwäche u. Vollkommenheit des H-priesters Christus, Diss. Rome, '57.

b. of Christian prophets D 13:3 and AP 20 *acc.* to Harnack's text (Wilamowitz ἀδελφῶν, Schubert

ἀρχηγῶν).—GSchrenk, TW III 265-84. M-M.

ἀρχιλήστης, οὔ, ὁ (Herodian Gr. I 82, 26; Ps.-Callisth. 1, 36; Maspéro 2 III, 22; Jos., Bell. 1, 204, Vi. 105; loanw. in rabb.) *robber chieftain* J 18:40 v.l.*

ἀρχιποίμην, εἰς, ὁ (Herodian Gr. I 16, 19; wooden tablet of imperial times in Dssm., LO 77f [LAE 97ff]=Sb 3507; PLeipz. 97 XI, 4 Κάμητι ἀρχιποίμενι; PSI 286, 6; 4 Km 3:4 Sym.; Test. Judah 8:1: cited in WJost, ΠΟΙΜΗΝ, Diss. Giessen, '39, 47-50) *chief shepherd* of Christ 1 Pt 5:4 (cf. the ποιμὴν μέγας Hb 13:20 and the ἀρχιβουκόλος of the Dionysus mysteries; RPerdelwitz, D. Mysterienrel. u. d. Problem d. 1 Pt 'Il, 100f). M-M and suppl.*

Ἀρχιππος, οὔ, ὁ Archippus a common name (Diod. S. 18, 58, 1; Dit., Syll. Index; PHib. 124-6; 130), found also in west. Asia Minor (CIG 3143; 3224 Smyrna). Of a Christian in Colossae Col 4:17, called συστρατιώτης of Paul and Ti, Phlm 2. Cf. also inscr. v.l. and subscr. v.l.*

ἀρχισυνάγωγος, οὔ, ὁ (exx. fr. inscr. and lit. in Schürer II4 509-12; Sb 5959, 3 [time of Augustus]; Suppl. Epigr. Gr. VIII 170; on this ZNW 20, '21, 171; Dssm., LO 378-80 w. lit.) *leader or president of a synagogue*, a term found also in pagan religions and given simply as a title (Schürer 512), in our lit. only w. ref. to the Jewish synagogue, of an official whose duty it was esp. to take care of the physical arrangements for the worship services (Hebr. שָׂרֵן הַקָּהִלָּה Mk 5:22, 35f, 38; Lk 8:49; 13:14; Ac 13:15; 14:2 D; 18:8, 17. Those named are Ἰάϊρος, Κρίσπος and Σωσθένης; s. these entries. M-M.*

ἀρχιτέκτων, οὔ, ὁ (Hdt.+; inscr., pap., LXX, Philo; Jos., Vi. 156; loanw. in rabb.) *master builder* σοφὸς ἄ. (Is 3:3; cf. Philo, Somn. 2, 8) 1 Cor 3:10 (Pla., Amat. 135B τέκτονα μὲν ἂν πρίατο πέντε ἢ ἑξ μνῶν ἄκρον, ἀρχιτέκτονα δ' οὐδ' ἂν μυρίων δραχμῶν. 10,000 drachmas=100 minas). M-M.*

ἀρχιτελώνης, οὔ, ὁ (not found elsewhere.) *chief tax collector* Lk 19:2.*

ἀρχιτρίκλινος, οὔ, ὁ (Heliod. 7, 27, 7 ἀρχιτρίκλινοι καὶ οἰνοχόοι) *head waiter, butler*, the slave who was responsible for managing a banquet; in Lat architriclinus, tricliniarcha. In the context of J 2:8f it may=συμποσίαρχος *toastmaster, master of the feast* (cf. ἡγούμενος Sir 32:1f).*

ἀρχοντικός, ἡ, ὅν (Herm. Wr. 1, 25; Anth. Pal. 9, 763; Vett. Val. 14, 24f; 70, 8; 355, 33; pap.) *pertaining to the archon, or ruler* (s. ἄρχων 3; used of angels ἀρχοντικός Celsus 6, 27; 35; Kephala. I 53, 7) συστάσεις ἄ. *associations of the (angelic) rulers* ITr 5:2.*

ἄρχω fut. mid. ἄρξομαι; 1 aor. ἡρξάμην (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) *lit. be first*.

1. *act. rule w. gen. over someth. or someone* (Hom.+; class.; UPZ 81 col. 2, 18 [II BC] as an epithet of Isis: τῶν ἐν τῷ κόσμῳ ἄρχουσα; En. 9, 7; Ep. Arist. 190; Philo, Congr. Erud. Gr. 6) τῶν ἐθνῶν Mk 10:42; Ro 15:12 (Is 11:10). τῶν θηρίων τ. γῆς B 6:12 (cf. Gen 1:26, 28).

2. *mid. begin—a. w. pres. inf.* (DCHesseling, Z. Syntax v. ἄρχομαι: ByzZ 20, '11, 147-64; JAKleist, Mk '36, 154-61 Marcan ἡρξάτο).

a. *lit.*, to denote what one begins to do, in *pres. inf.* (Polyaenus 3, 9, 40 σφαγιάζειν) λέγειν (Jos., Ant. 8, 276; 18, 289) Mt 11:7; ὀνειδίζειν vs. 20; τύπτειν 24:49; κηρύσσειν 4:17; Mk 5:20; παίζειν Hs 9, 11, 5 al.; εἶναι IRo 5:3. Emphasis can be laid on the beginning Lk 15:14; 21:28, Ac 2:4; 11:15, or a contrast can be implied, as w. continuation Mk 6:7; 8:31; IEph 20:1; w. completion Mt 14:30; J 13:5; w. an interruption Mt 12:1; 26:22; Ac 27:35.—μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς *do not begin to think*=do not cherish the unfortunate thought Lk 3:8.

β. *Off.* ἄ. only means that the pers. in question has been doing something else, and that his activity now takes a new turn Mt 26:37, 74; Lk 4:21; 5:21; 7:15, 24, 38, 49 al. In, such cases it is freq. almost superfluous, in accordance w. late Jewish usage (Jos., Ant. 11, 131; 200; Dalman, Worte 21f; cf. JWHunkin, 'Pleonastic' ἄρχομαι in NT: JTS 25, '24, 390-402). So ὃν ἡρξάτο ὁ Ἰησ. ποιεῖν Ac 1:1=simply *what Jesus did* (sim. Lat. coepio).

b. *abs. (sc. the inf. fr. the context)* ἦν Ἰησοῦς ἀρχόμενος ὥσει ἐτῶν τριάκοντα Lk 3:23 *prob. Jesus was about 30 years old when he began his work*. In ἀρξάμενος Πέτρος ἐξετίθετο (Aesop, Fab. 100 P. Μῶμος ἀρξάμενος ἔλεγε; Xenophon Eph. 5, 7, 9 ἀρξαμένη κατέχομαι) ἄ. receives its content fr. the foll. καθεξῆς; P. began and explained in order Ac 11:4.

c. *w.* indication of the starting point ἄ. ἀπὸ τότε *begin fr. that time* Mt 4:17; 16:21; ἄ. ἀπὸ τίνος (class., also Arrian, Cyneg. 36, 4; PMMeyer, Griech. Texte aus Ägypt. '16, 24, 3; Ezk 9:6; Jos., Ant. 7, 255 ἀπὸ σοῦ; in local sense Dit., Syll. 3 969, 5; PTebt. 526; Jos., Ant. 13, 390) ἀρξάμενος ἀπὸ Μωϋσέως *beginning w. Moses* Lk 24:27; ἄ. ἀπὸ τῆς γραφῆς ταύτης *beginning with this passage of Scripture* Ac 8:35; J 8:9; 1 Pt 4:17. Locally Ac 10:37. With both starting point and end-point given (Lucian, Somn. 15 ἀπὸ τῆς ἑω ἀρξάμενος ἄχρι πρὸς ἐσπέραν; Gen 44:12) ἀπὸ τίνος ἕως τίνος; ἀπὸ τ. ἐσχάτων ἕως τῶν πρώτων Mt 20:8; Ac 1:22; local Lk 23:5. M-M. B. 976; 1319.

ἄρχων, οντος, ὁ (Aeschyl., Hdt.+; inscr., pap., LXX; Ep. Arist. 281; Philo, Joseph.) actually *ptc.* of ἄρχω, used as *subst.*

1. *ruler, lord, prince* of Christ ὁ ἄ. τ. βασιλέων τ. γῆς *the ruler of the kings of the earth* Rv 1:5; οἱ ἄ. τῶν ἐθνῶν Mt 20:25; cf. B 9:3 (Is 1:10); οἱ ἄ. *the rulers* Ac 4:26 (Ps 2:2). W. δικαστής of Moses 7:27, 35 (Ex 2:14).

2. **gener.** of those in authority (so **loanw.** in **rabb.**) *authorities, officials* Ro 13:3; Tit 1:9 v.l. For 1 Cor 2:6-8 s. 3 below.

a. of Jewish authorities (**Schürer**, index; **PLond.** 1177, 57 [113 AD] ἀρχόντων Ἰουδαίων προσευχῆς Θηβαίων; **Inscr. Rom.** 1024, 21; **Jos.**, **Ant.** 20, 11) of the high priest Ac 23:5 (Ex 22:27). Of those in charge of the synagogue (**Inscr. Graec. Sic. It.** 949) Mt 9:18, 23; cf. ἄ. τῆς συναγωγῆς Lk 8:41; Ac 14:2 D. Of members of the Sanhedrin Lk 18:18; 23:13, 35; 24:20; ἄ. τ. Ἰουδαίων (cf. **Epict.** 3, 7, 30 κριτῆς τῶν Ἑλλήνων) J 3:1; cf. 7:26, 48; 12:42; Ac 3:17; 4:5, 8 (ἄρχοντες καὶ πρεσβύτεροι as 1 Macc 1:26); 13:27; 14:5. τῖς τῶν ἀρχόντων τ. Φαρισαίων *a member of the Sanhedrin who was a Pharisee* Lk 14:1. Of a judge Lk 12:58.

b. of pagan officials (**Diod. S.** 18, 65, 6; cf. the indices to **Dit.**, **Syll.** and **Or.**) Ac 16:19; 1 Cl 60:2, 4 (Funk); **MPol** 17:2. **W.** ἡγούμενοι 1 Cl 61:1. **W.** βασιλεῖς and ἡγούμενοι 1 Cl 32:2.

3. **esp.** of evil spirits (**Kephala.** I p. 50, 22; 24; 51, 25 al.), whose hierarchies resembled human polit. institutions. The devil is ἄ. τ. δαιμονίων Mt 9:34; 12:24; Mk 3:22; Lk 11:15 (cf. **Βεζεβοῦλ.**—**Porphyr.** [in Euseb., Pr. Ev. 4, 22, 15] names Sarapis and Hecate as τοὺς ἄρχοντας τ. πονηρῶν δαιμονίων) or ἄ. τοῦ κόσμου τούτου J 12:31; 14:30; 16:11; ἄ. καιροῦ τοῦ νῦν τῆς ἀνομίας B 18:2; ὁ ἄ. τοῦ αἰῶνος τούτου **IEph** 17:1; 19:1; **IMg** 1:3; **ITr** 4:2; **IRo** 7:1; **IPhld** 6:2. (Cf. Ascension of Isaiah 1, 3; 10, 29; **Third Corinthians** 3, 11 in the Acts of Paul [EHennecke, NT Apoc. II, 376] the ‘prince of the world’ and s. ASchlatter, D. Evglst. Joh. ’30, 271f). Many would also class the ἄρχοντες τοῦ αἰῶνος τούτου 1 Cor 2:6-8 in this category (so from Origen to H-DWendland *ad loc.*), but the **pass.** may belong under **mng.** 2 above (TLing, **ET** 68, ’56/’57, 26; WTPBoyd, *ibid.* 68, ’57/’58, 158). ὁ πονηρὸς ἄ. B 4:13; ὁ ἄδικος ἄ. **MPol** 19:2 (cf. ὁ ἄρχων τ. πλάνης **Test. Sim.** 2:7, Judah 19:4). ὁ ἄ. τῆς ἐξουσίας τοῦ ἀέρος Eph 2:2 (s. **ἄήρ**, end). **W.** ἄγγελος as a messenger of God and representative of the spirit world (**Porphyr.**, **Ep.** ad Aneb. [s. **ἀρχάγγελος**] c. 10) **Dg** 7:2; οἱ ἄ. ὁρατοὶ τε καὶ ἀόρατοι *the visible and invisible rulers* **ISm** 6:1. **M-M.** B. 1324.*

ἄρωμα, ατος, τό (**Hippocr.**+) nearly always **pl.** (**X.**, **An.** 1, 5, 1; **Dit.**, **Syll.** 3 999, 17, **Or.** 383, 143; **POxy.** 1211, 10; **BGU** 149, 1; **LXX**; **Ep. Arist.**; **Philo**, **Leg. All.** 1, 42; **Jos.**, **Ant.** 14, 72), in our **lit.** exclusively so *spices, aromatic oils* or *salves, perfumery*, **esp.** used in embalming the dead (**Diod. S.** 18, 26, 3 [the ἀρώματα in Alexander’s coffin were put there to preserve the corpse]; **Charito** 1, 8, 2; **Plut.**, **Sulla** 38, 3; 2 Ch 16:14) Mk 16:1; Lk 23:56; 24:1; J 19:40; 1 Cl 25:2. τίμια ἄ. *precious perfumes* **MPol** 15:2. Of aromatic herbs **AP** 5:15. **M-M.***

ἀσάλευτος, ον (**Eur.**, **Pla.**.; **Jos.**, **Bell.** 1, 405; **inscr.**; **pap.**; **LXX** in special sense) *immovable, unshaken*.

1. **lit.**, of part of a ship that has run aground ἡ πρῶρα ἔμεινεν ἄ. *the bow remained immovable* Ac 27:41.

2. **fig.** (so **Polystrat.** p. 10 [πίστις]; **Diod. S.** 2, 48, 4 [ἐλευθερία]; 3, 47, 8; 5, 15, 3 al.; **Plut.**, **Mor.** p. 83E; **Philo**, **Mos.** 2, 14; **Inscr. v. Magn.** 116, 36f [διάταξις]; **Epigr. Gr.** 855, 3; 1028, 4; **PLeipz.** 34, 18; 35, 20) βασιλεία ἄ. *a kingdom that cannot be shaken* Hb 12:28. **M-M.***

Ἀσάφ (s. 1 Ch 3:10), ὁ **indecl.** (cf. **Jos.**, **Ant.** 11, 80 οἱ Ἀσάφου παῖδες) *Asa (ph)*, in genealogy of Jesus Mt 1:7f (v.l. Ἀσά both times); Lk 3:23ff D.*

ἄσβεστος, ον (**Hom.**.; **Jos.**, **Bell.** 2, 245).

1. *inextinguishable* (syn. αἰώνιος Mt 18:8; 25:41) πῦρ ἄ. (this combin. also **Dionys. Hal.** 1, 76; **Strabo** 15, 3, 15; **Plut.**, **Num** 9, 15, **Mor.** 410B; 411C; **Ael. Aristid.** 26, 99 K.=14 p. 365 D.; **Aelian**, **N.A.** 5, 3; **Philo**, **Spec. Leg.** 1, 285, **Ebr.** 134; **Job** 20, 26 v.l.; **PGM** 4, 3070; **PWarr.** 21, 2, 21) Mt 3:12; Mk 9:43, 45 t.r.; Lk 3:17; 2 Cl 17:7; **IEph** 16:2.

2. ἡ ἄ. *unslaked lime* (**Diosc.** 5, 115 **W.**; **Plut.**, **Sert.** 17, 3) **Hs** 9, 10, 1.*

ἀσβόλη, ης, ἡ (**Semonides** 7, 61 Diehl; **Diosc.** 5, 161 **W.**; La 4:8 for ἡ ἄσβολος; **Galen** XVI 623, 8 ὑπὸ τ. πολλῶν ἀσβόλην, ἣν ἄσβολον οἱ Ἕλληνες. Cf. **Lobeck**, **Phryn.** p. 113) *soot*, typical of blackness **Hs** 9, 1, 5; 9, 6, 4.*

ἀσέβεια, ας, ἡ (**Eur.**, **X.**, **Pla.**.; **Diod. S.** 1, 44, 3 εἰς τοὺς θεοὺς ἀσέβεια; **Epict.**, **inscr.**; **PEleph.** 23, 1; 9f; **GPlaumann**, **Griech. Pap.** d. Samml. Gradenwitz [1914] 4, 20; **LXX**; **Ep. Arist.** 166; **Philo**; **Jos.**, **C. Ap.** 2, 291; **Test. 12 Patr.**) *godlessness, impiety*, in thought and act ἐπὶ πλεῖον προκόπτειν ἀσεβείας *progress further in ungodliness* 2 Ti 2:16; ἀρνέσθαι τὴν ἄ. Tit 2:12; φυγεῖν τὴν ἄ. 2 Cl 10:1; ἔργα ἀσεβείας Jd 15 (En. 1, 9). Of the **relig.** condition of the heathen Ro 1:18 (cf. Dt 9:5). ἀσεβείας ὑπόδειγμα **Papias** 3. **Fig.** τῆς ἄ. πλησθήσονται *they will be sated w. their impiety* 1 Cl 57:6 (Pr 1:31).—**Pl.** (**Pla.**, **Leg.** 890A; **LXX**; **Jos.**, **Bell.** 7, 260) ἀποστρέφει ἀσεβείας ἀπὸ Ἰακώβ Ro 11:26 (Is 59:20). ἐπιθυμία τ. ἀσεβειῶν *godless desires* Jd 18 (cf. **En.** 13, 2 ἔργα τ. ἀσεβειῶν).—**Dodd** 76-81; **BGärtner**, **The Areopagus Speech and Natural Revelation** ’55, 73ff. **M-M.***

ἀσεβέω 1 **aor.** ἡσέβησα (**Aeschyl.**, **Hdt.**.; **inscr.**; **LXX**; **Philo**; **Jos.**, **Ant.** 9, 262; 11, 91, **C. Apion.** 2, 194; **Test. 12 Patr.**) *act impiously* 2 Pt 2:6; 2 Cl 17:6. ἔργα ἀσεβείας ἀσεβεῖν *commit impious deeds* Jd 15 (En. 1, 9). **M-M.***

ἀσεβής, ἐς acc. sing. ἀσεβῆν Ro 4:5 **NDFG**, **Bl-D.** §46, 1 (**Aeschyl.**, **Thu.**.; **Epict.**; **Paus.** 4, 8, 1 θεῶν ἀσεβής; **inscr.**, **pap.**, **LXX**, **Philo**, **Joseph.**) *godless, impious*.

1. of **pers.** ἀμαρτωλὸς ἄ. Jd 15 (En. 1:9). οἱ ἄ. ἄνθρωποι (**UPZ** 162 III, 8 [117 BC] ὑπὸ ἀσεβῶν ἀνθρώπων) 2 Pt 3:7. Mostly **subst.** ὁ ἄ. *the godless (man)* (**Diod. S.** 1, 96, 5; 3, 61, 5; 5, 71, 2; 6; **Dit.**, **Or.** 90, 23; 26; **LXX**; **Test. Zeb.** 10:3) Ro 5:6; 2 Pt 2:5; 2:6 **P72 et al.**; Jd 4, 15; 1 Cl 14:5 (Ps 36:35); 18:13 (Ps 50:15); 57:7 (Pr 1:32); B 10:10

(Ps 1:1); 11:7 (Ps 1:4ff); (w. ἁματωλός) 1 Ti 1:9; (w. ἄνομος) B 15:5; Dg 9:4; (w. κεκριμένοι τῷ θανάτῳ) B 10:5; οἱ κρινόμενοι ἅ. *the wicked who are (already) condemned* 2 Cl 18:1. Punished w. eternal fire MPol 11:2 (Diod. S. 4, 74, 2 the ἄσεβεις in everlasting torment in a subterranean place of punishment).—The collective sg. (as Lucian, Bacch. 7 ὁ γέρον=οἱ γέροντες; Ep. Arist. 13) Ro 4:5; 1 Pt 4:18 (Pr 11:31).—AVStröm, Vetekornet, Studier över individ och kollektiv i NT '44.

2. of human characteristics (w. ἄδικος, as Philo, Rer. Div. Her. 90; Jos., Ant. 8, 251) ζῆλος ἅ. 1 Cl 3:4. Impers. (Epict. 4, 7, 11; Dit., Syll. 3 204, 52 ὅπως ἂν μὴδὲν ἄσεβες γίγνηται) πῶς οὐκ ἄσεβες; *how is it not impious?* Dg 4:3. M-M.*

ἀσελγεία, ας, ἡ (Pla., Isaeus et al.; Polyb. 1, 6, 5; 5, 28, 9 al.; Plut., Alcib. 8, 2; Lucian, Gall. 32; PMagd. 24, 2; PLond. 1711, 34; Wsd 14:26; 3 Macc 2:26; Jos., Ant. 4, 151; 8, 252; 318; 20, 112; Test. Judah 23:1) *licentiousness, debauchery, sensuality* in sg. and pl. ἐαυτὸν παραδιδόναι τῇ ἅ. *give oneself over to debauchery* Eph 4:19; πορεύεσθαι ἐν ἀσελγείᾳ *live licentiously* 1 Pt 4:3; cf. Hm 12, 4, 6. τὴν χάριτα μετατιθέναι εἰς ἅ. *pervert favor into licentiousness* Jd 4 (here ἅς. is *perh.* rather *insolence*, as Diod. S. 16, 87, 1, where it is used of the insolence of a scoffer); ἐξακολουθεῖν ταῖς ἅ. *follow the inclination to sensuality* 2 Pt 2:2. Cf. Hv 2, 2, 2. Esp. of sexual excesses (Philo, Mos. 1, 305) w. κοῖται Ro 13:13; w. ἀκαθαρσία and πορνεία 2 Cor 12:21; Gal 5:19, in a long catalogue of vices, like Mk 7:22; Hs 9, 15, 3. ἡ ἐν ἅ. ἀναστροφή *indecent conduct* 2 Pt 2:7; cf. vs. 18. αἱ ἐπιθυμίαι τῆς ἅ. *licentious desires* Hv 3, 7, 2 (cf. Polyb. 36, 15, 4 ἅ. περὶ τ. σωματικὰς ἐπιθυμίας). M-M.*

ἄσημος, ον (trag. Hdt.+; inscr., pap., LXX) *without (distinguishing) mark*.

1. *unintelligible* (Aeschyl., Prom. 662 χρησμοί; Hdt. 1, 86, 4; Philo, Migr. Abr. 79) τὰ γεγραμμένα Dg 12:3.

2. *obscure, insignificant* (Gen 30:42; 3 Macc 1:3; Philo, Virt. 222; Jos., Bell. 6, 81, Ant. 16, 243 οὐκ ἄ., Vi. 1 οὐκ ἄ.) οὐκ ἄ. πόλις *no unimportant city* Ac 21:39 (Eur., Ion 8 οὐκ ἄσημος πόλις, likewise Strabo 8, 6, 15; a favorite expr., s. Wettstein ad loc.). M-M.*

ἄσηπτος, ον (Hippocr.+; LXX almost always w. ξύλον) *not rotted of sticks* Hs 8, 6, 5, fr. the context here obviously in the *mg.* *not worm-eaten*.*

Ἀσήρ (שֵׁר), ὁ indecl. (LXX, Philo, Test. 12 Patr.—In Joseph. Ἀσηρος, ου [Ant. 7, 59]) *Asher*, son of Jacob (Gen 30:13; 49:20; 2 Ch 30:11), ancestor of the tribe to which the prophetess Anna belonged Lk 2:36. In the list of the 12 tribes Rv 7:6.*

ἀσθένεια, ας, ἡ (Hdt., Thu.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) *weakness*.

1. *lit.*—a. of bodily weakness Hv 3, 11, 4; 3, 12, 2. Oft. *sickness, disease* (X., Mem. 4, 2, 32; Appian, Bell. Civ. 5, 16 §65; Herodian 1, 4, 7; pap.; 2 Macc 9:21f; Jos., Bell. 1, 76, Ant. 15, 359) Ac 5, 15 D; w. νόσος Mt 8:17; ἔχειν ἅ. *be ill* Ac 28:9; ἀσθένειαν τῇ σαρκὶ αὐτῶν ἐπιπῶνται Hv 3, 9, 3; θεραπεύεσθαι ἀπὸ τῶν ἅ. Lk 5:15. For this ἀπολύεσθαι τῆς ἅ. 13:12; ἔτι ἔχειν ἐν ἅ. (s. ἔτος, end) J 5:5; cf. 11:4; Hs 6, 3, 4. δι' ἀσθένειαν τῆς σαρκός *because of a bodily ailment* (Dio Chrys. 28 [45], 1 σώματος ἀσθ., *likew.* Ael. Aristid. 27, 2 K.=16 p. 382 D.—PLond. 971, 4 ἀδύνατος γὰρ ἐστὶν ἡ γυνὴ διὰ ἀσθένειαν τῆς φύσεως, cf. also PFlor. 51, 5 σωματικῆς ἀσθενείας) Gal 4:13. ἀσθενεῖται (pl., as 2 Cor 12:5, 9f) *times of weakness, weaknesses* 1 Ti 5:23. Caused by demons, the πνεύματα ἀσθενείας, Lk 8:2; 13:11.

b. *gener.*, of any kind of weakness (opp. δύναμις. Diod. S. 4, 8, 3: many do not believe the writers of history when they relate the marvelous deeds of one like Heracles, because they judge the δύναμις of the divine hero in comparison with the ἀσθένεια of contemporary men) 1 Cor 15:43. δυναμοῦσθαι ἀπὸ ἅ. *come out of weakness to strength* Hb 11:34. In Paul's ἅ., which appears in τὰ τῆς ἅ. μου 2 Cor 11:30 or αἱ ἀσθενεῖαι (s. a above) 12:5, 9f, God's δύναμις manifests itself 12:9 (s. τελέω 1, end).

c. *gener.*, of the frailty to which all human flesh is heir (Pla., Leg. 854A ἅ. τ. ἀνθρωπίνης φύσεως; Diod. S. 1, 2, 3 ἡ τῆς φύσεως ἅ.; 13, 24, 4; 6) of Christ ἐσταυρώθη ἐξ ἅ. (opp. ἐκ δυνάμεως θεοῦ) *he was crucified as a result of his weakness (his weak nature)* 2 Cor 13:4. περικείται ἀσθένειαν Hb 5:2. For this ἅ. ἔχειν 7:28.

2. *fig.*, of *timidity* (w. φόβος and τρόμος) 1 Cor 2:3. Of weakness in judgment τῆς σαρκός Ro 6:19. Of the lack of *relig.* insight 8:26. Of moral weakness 1 Cl 36:1; Hm 4, 3, 4. συμπαθεῖσαι ταῖς ἅ. *sympathize w. weaknesses* Hb 4:15. M-M.*

ἀσθενέω 1 aor. ἡσθένησα (Eur., Thu.+; inscr., pap., LXX, Test. 12 Patr.) *be weak, powerless*.

1. *lit.*—a. of bodily weakness *be sick* (Dit., Syll. 3 596, 16 ἱατρὸν τὸν θεραπεύσοντα τοὺς ἀσθενοῦντας; 620, 43; POxy. 725, 40; BGU 844, 12; PLond. 144 al.) Mt 25:39; Lk 7:10 v.l.; J 4:46; 11:1, 2, 3, 6; Phil 2:26f; 2 Ti 4:20; Js 5:14; ἅ. νόσοις ποικίλαις *suffer from various diseases* Lk 4:40.—Pres. ptc. oft. as *subst.* *the sick person* J 5:7, 13 v.l.; mostly pl., Mt. 10:8; Mk 6:56; Lk 9:2 v.l.; J 5:3; 6:2; Ac 19:12; 1 Cl 59:4.—The aor. means *I was sick* Mt 25:36 or *I have become sick* Ac 9:37 (Palaeph. p. 44, 2 ἡ Ἑλλὴ ἀσθενήσασα ἀπέθανεν).

b. of weakness of any kind 2 Cor 12:10; ἅ. εἰς τινα (opp. δυνατεῖν ἐν τινί) *be weak toward someone* 2 Cor 13:3; cf. vss. 4, 9; *be weakened, disabled* (Oenomaus in Euseb., Pr. Ev. 5, 24, 3; Jos., Bell. 2, 329, Ant. 6, 370; Sb 5113, 19) of the law's weakness: ἐν ᾧ ἡσθένει *because it was weakened* Ro 8:3. Of weakness caused by fear or caution 2 Cor 11:21.

2. *fig.*, of *relig.* and moral weakness Ro 14:2; 1 Cor 8:11f; 2 Cl 17:2. W. σκανδαλίζεσθαι Ro 14:21 v.l.; ἅ. τῇ πίστει *be weak in faith* 4:19; 14:1 (i.e., over-scrupulous). *Gener.* of faint-heartedness and fearfulness 2 Cor 11:29.

3. *be weak economically, be in need* (Eur.; Aristoph., Pax 636; PHib. 113, 17; PTebt. 188 [I BC]) Ac 20:35 (s.

ἀσθενής 2c). M-M.*

ἀσθένεια, ατος, τό (Aristot. 638a, 37; 726a, 15; the **rdg.** is not certain in BGU 903, 15 [II AD]) *weakness*; **pl.**, of conscientious scruples caused by weakness of faith (cf. ἀσθενέω 2) Ro 15:1. M-M.*

ἀσθενής, ἐς (Pind., Hdt.+; inscr., pap., LXX, Philo; Jos., Ant. 3, 11; 7, 344; Test. 12 Patr.; loanw. in rabb.) *weak, powerless*.

1. **lit.**—**a.** *sick, ill* ἄνθρωπος ἄ. Ac 4:9. **Subst.** ὁ ἄ. *the sick person* (Diod. S. 1, 34, 4) Mt 25:43f; Lk 10:9; Ac 5:15f; 1 Cl 59:4; Pol 6:1. **W.** ἄρρωστος 1 Cor 11:30 (on the connection **betw.** wrongdoing and disease cf. PMich. Inv. 3690, 7-11 [ZPE 4, '69, 123]); ἄ. τῷ σώματι *physically weak* (PFlor. 382, 41) 1 Cl 6:2; ἄ. τῇ σαρκί Hs 9, 1, 2.

b. gener., of any weakness. **Opp.** ἰσχυρός (cf. Ael. Aristid. 36 p. 690 D.; Philo, Aet. M. 58) 1 Cl 38:2; cf. Hv 3, 11, 4; ἡ σὰρξ ἄ. *the flesh is weak*, gives up too easily Mt 26:41; Mk 14:38; Pol 7:2. Of woman (PAmh. 141, 15; PFlor. 58, 14 γυνὴ ἀσθενής; Ep. Arist. 250) ἀσθενέστερον σκευὸς *weaker vessel, i.e. sex* 1 Pt 3:7. ἡ παρουσία τοῦ σώματος ἄ. *his personal presence is weak i.e. unimpressive* 2 Cor 10:10. **Acc.** to many modern scholars, of spirit beings that can do nothing (**w.** πτωχός) τὰ ἄ. στοιχεῖα *the weak elementary spirits* Gal 4:9 (S. στοιχεῖον 3).

2. **fig.**—**a.** *weak, feeble, miserable* ἡμεῖς ἄ. 1 Cor 4:10; τὰ μέλη ἀσθενέστερα *the weaker, less important members* 12:22. **W.** φθαρτός the heart B 16:7.—τὸ ἀσθενές=ἡ ἀσθένεια (Thu. 2, 61, 2; POxy. 71 II, 4 τὸ τῆς φύσεως ἄ.; Jos., Ant. 13, 430) **w.** τὸ ἀνωφελές Hb 7:18; τὸ ἄ. τοῦ θεοῦ *the weakness of God: even what is weak acc. to human standards becomes effective as soon as it comes fr. God* 1 Cor 1:25.—τὰ ἄ. τοῦ κόσμου *what is weak in (the eyes of) the world* 1:27.

b. *morally weak ὄντων ἡμῶν ἄ.* (=ἀμαρτωλῶν vs. 8) Ro 5:6. Of a weakness in faith, which, through lack of advanced knowledge, considers externals of the greatest importance (cf. Epict. 1, 8, 8 ἀπαιδεύτοις κ. ἀσθενέσι) 1 Cor 8:7, 9f (WJMcGarry, Eccl. Rev. 94, '37, 609-17). ἐγενόμην τοῖς ἄ. ἄ. *to those who are weak in faith I became as they are* 1 Cor 9:22; ἀντέχεσθαι τῶν ἄ. *take care of the weak* 1 Th 5:14.—ERiggenbach, StKr 66, 1893, 649-78; MRauer, D. 'schwachen' in Korinth u. Rom nach den Pls-briefen '23.

c. *weak, without influence* συγγένεια 1 Cl 10:2. οἱ ἀσθενέστεροι Dg 10:5 (but here ἄ. could have the **mng.** *economically weak, poor*, as PHib. 113, 17; PThéad. 20, 15 τὰς ἀσθενεστέρας κόμας).

d. comp., of stones *too weak, i.e. incapable of standing great strain* Hs 9, 8, 4; 6. M-M. B. 298.*

Ἀσία, ας, ἡ (Pind., Hdt.+; inscr., LXX, Philo, Joseph.) *Asia*, a Rom. province (Asia proprie dicta) in western Asia Minor, formed in 133-130 BC, from the time of Augustus ruled by proconsuls. Ac 2:9; 16:6; 19:1 D, 10, 22, 26f; 20:4 v.l., 16, 18; 21:27; 24:19; 27:2; 6:9 καὶ Ἀσίας is lacking in AD*.—Ro 16:5; 1 Cor 16:19; 2 Cor 1:8; 2 Ti 1:15; 1 Pt 1:1; Rv 1:4; IEph inscr.; ITr inscr.; IPhd inscr.; ISm inscr.; MPol 12:2.—Cf. JMarquardt, Röm. Staatsverwaltung I2 1881, 339-49; Mommsen, Röm. Geschichte V 299ff; Brandis, Pauly-W. II 1538ff; JWeiss, RE X 537ff; VChapot, La province romaine procons. d'Asie '04.*

Ἀσιανός, οὔ, ὁ (Thu. et al.; Philo) *a man from the Rom. province of Asia*, of Tychicus and Trophimus Ac 20:4.*

Ἀσιάρχης, ου, ὁ (Strabo 14, 1, 42; inscr.) *Asiarch*, plainly **equiv.** to the ἀρχιερεὺς, Ἀσίας (cf. Ramsay, Phrygia I 2 p. 465 no. 299, where ἀρχιερεῖς is used in the sense 'Asiarchs') MPol 12:2 (cf. 21). Many would understand it so also in Ac 19:31 (JMarquardt, Röm. Staatsverwaltung I2 1881, 513ff; Lghtf., Ign. and Pol. III2 1889, 404ff; Ramsay, Bearing 88; also Wendt, Hoennicke, Preuschen, Zahn, EJacquier, Steinmann **ad loc.**). But the titles are sometimes differentiated (Dit., Syll.3 900, 5), and the **pl.** in Ac rather favors a **ref.** to deputies of the κοινὸν Ἀσίας, the assembly of Asia, which met in Ephesus (so finally Beyer; Bauernfeind). Cf. Brandis, Pauly-W. II 1564ff (lit.); JWeiss RE X 538f; Thieme 17; LRTaylor: Beginnings I 5, '33, 256-62; DMagie, Roman Rule in Asia Minor, '50, 449f, 1298-1301, 1526; EHaenchen, AG '56, p. 514, 4). M-M.*

ἀστία, ας, ἡ (Eur., Hdt.+; Jos., Ant. 12, 290; PRyl. 10, 6 and 12 in the sense 'a fast, hunger'; so ἀσιτέω Esth 4:16; 1 Macc 3:17) *lack of appetite* (Hippocr., Aphor. 7, 6; Hippiatr. I 54, 10; ἄσιτος='without appetite' in Ostr. 2, 35 in Preisendanz, PGM II p. 210) πολλῆς ἄ. ὑπαρχούσης *since almost nobody wanted to eat* because of anxiety or seasickness (seasickness: Ael. Aristid. 48, 68 K.=24 p. 483 D. ἀσιτῖαι οὐκ ὀλίγαι in a storm.—JRMadan, JTS 6, '05, 116-21.—Hippiatr. I 3, 7 ἀσιτίας μενούσης) Ac 27:21. M-M.*

ἄσιτος, ον (Hom.+; Arrian, Anab. 4, 9, 4) *without eating, fasting* Ac 27:33 (Galen XI 242 K. ἄ. διετελέσε; cf. Jos., Ant. 10, 258). M-M.*

ἀσκέω **impf.** ἥσκουν (Hom.+; inscr., pap., Ep. Arist., Philo; Jos., Ant. 3, 309; 4, 294) *practice, engage in* τὶ **someth.** (so trag., Hdt.+; cf. 2 Macc 15:4) ἐμπορίαν ἄ. *engage in business w. θεοσέβειαν practice piety* 2 Cl 20:4 (UPZ 144, 24 [164 BC] εὐσέβειαν ἀσκήσαντα; cf. Sib. Or. 4, 170.—Eur., Bacch. 476 ἀσέβειαν; Philo, Cher. 42 εὐς., Virt. 94 ἄς.); ἄ. πᾶσαν ὑπομονὴν *practice patience to the limit* Pol 9:1; δικαιοσύνην ἄ. (Hdt. 1, 96; Pla., Gorg. 527E; Nicol. Dam.: 90 fgm. 103m, 2 Jac. ἀσκοῦντες εὐσέβειαν κ. δικαιοσύνην; 103w, 2; Ep. Arist. 168) Hm 8:10; βίον παράσημον ἄ. *lead a peculiar kind of life* Dg 5:2 (cf. Sb 5100, 4 epitaph for Abbot David: τὸν μοναδικὸν ἀσκήσας βίον). ἡ εἰς ζωὴν ἀσκουμένη γνῶσις *knowledge which is applied to life* 12:5 (Eur., Electra 1073 γυνή. . ἥτις ἐκ δόμων ἐς κάλλος ἀσκεῖ=who, outside of her home, pays too much attention to beautifying herself). **Abs.** ἐν τούτῳ ἀσκῶ **w. inf. foll.** *therefore I do my best* Ac 24:16 (cf. X., Cyr. 5, 5, 12, Mem. 2, 1, 6; Epict. 3, 12,

10).—HDressler, Ἀσκέω and its cognates in Gk. Documents to 100 AD, Diss. Cath. Univ. of America '47. M-M.*

ἄσκησις, εὖς, ἡ (Thu.+; 4 Macc 13:22; Philo, Migr. Abr. 31, Vi. Cont. 28; Jos., C. Ap. 2, 171) *practice lit.*, of athletes, transferred to martyrs, w. ἐτοιμασία MPol 18:2.—FPfister, Deissmann-Festschr. '27, 76-81.*

ἄσκός, οὖ, ὁ (Hom.+; inscr., pap., LXX) *a leather bag, esp. wine-skin* (Dio Chrys. 13[7], 46; Ps.-Apollod., Epit. 7, 4; Jos., Ant. 6, 55 ἄ. οἶνου) Mt 9:17; Mk 2:22; Lk 5:37f. M-M.*

ἄσχυλτος, ον *not tortured, untroubled* (so Act. Thom. 12 p. 118, 6 Bonnet. In pap. freq. *undisturbed*: BGU 638, 13 [II AD]; 650, 20; PFlor. 39, 11; POxy. 125, 15 al.). In our lit. only in one passage, where *unmoved, without moving* seems to be the sense ἄσχυλτον ἐπιμεῖναι MPol 13:3.*

ἄσμενως adv. (Aeschyl.+; Dit., Syll. 3 742, 52; PGrenf. II 14, 17f; 2 and 3 Macc; Ep. Arist. 5; Jos., Bell. 1, 309 al.; ἄσμενος Hom.+) *gladly* ἄ. ἀποδέχεσθαι *receive someone gladly* (Cebes 26, 1 ἄσμ. ὑποδέχεσθαι τινα; Philo, Rer. Div. Her. 295 v.l.; Jos., Ant. 4, 131 ἄ. δέχ. τ. λόγους) Ac 2:41 t.r.; 21:17. M-M.*

ἄσοφος, ον (Theognis, Pind.+; PRyl. 62, 12; Pr 9:8 v.l.) *unwise, foolish subst.* ὁ ἄ. (Philostrat., Vi. Apoll. 6, 39 p. 250, 10) 2 Cl 19:2. Opp. σοφός (Philostrat., op. cit. 3, 43 p. 117, 26f) Eph 5:15. M-M.*

ἀσπάζομαι 1 aor. ἡσπασάμην (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) *greet*.

1. *τινά someone—a. lit.*, of those entering a house Mt 10:12; Lk 1:40; Ac 21:19; Hv 5:1. Of those meeting others (Jos., Ant. 8, 321) Lk 10:4; *welcome, greet someone* (Philostrat., Vi. Apoll. 1, 12) Mk 9:15; Hv 1, 1, 4; 1, 2, 2; 4, 2, 2. Of those departing *take leave of* (X., An. 7, 1, 8; Nicol. Dam.: 90 fgm. 68, 7 Jac.; Plut., Aemil. P. 29, 1 ἡσπασάμενος ἀνέξεν) Ac 20:1, 12 D; 21:6 v.l.—Mt 5:47 ἄ. certainly means more than 'greet'; *be fond of, cherish, be devoted to, like* are better (X., Cyr. 1, 4, 1; Ael. Aristid. 31, 6 K.=11 p. 128 D.; Aelian, V.H. 9, 4; Appian, Bell. Civ. 3, 79 §322 τ. ἐναντίους; w. ἀγαπάω, of which it is almost a synonym (as Plut., Mor. 143B; s. Halmqvist, Plut. u. das NT, '46, 34; Ptolem., Apotel. 1, 3, 17.—W. φιλέω: Hierocles 19 p. 460; opp. μισέω: Simplicius in Epict. p. 31, 6). S. FXPorporato, Verb. Domini 11, '31, 15-22.—Freq. in written greetings (cf. the exx. in Ltzm., Griech. Papyri [Kleine Texte 14] 2 '10, nos. 7, 8, 9, 10, 11, 13.—FZiemann, De Epistularum Graec. Formulism Soll., Diss. Halle '11, 325ff; FXJExler, The Form of the Ancient Gk. Letter '23; ORoller, D. Formular d. paul. Briefe '33, 67ff); the imper. may be *transl. greetings to (someone) or remember me to (someone)*; other moods than imperative may be rendered *wish to be remembered, greet, send greetings* Ro 16:3, 5ff; 1 Cor 16:19f; 2 Cor 13:12; Phil 4:21f; Col 4:10, 12, 14f; 2 Ti 4:19, 21; Tit 3:15; Phlm 23; Hb 13:24; 1 Pt 5:13f; 2J 13; 3JO 15; IMg inscr.; 15; ITr inscr.; 12:1; 13:1; IRO inscr.; 9:3; IPHd inscr.; 11:2; ISm 11:1; 12:1f; 13:1f; IPol 8:2f. Another person than the writer of the letter sometimes adds greetings of his own Ro 16:22 (sim. POxy. 1067, 25 καὶ γὰρ Ἀλέξανδρος ἀσπάζομαι ὑμᾶς πολλά). ἄ. πολλά (beside the pap. just mentioned also PPar. 18, 3 [Dssm., B 215]; POxy. 930; 935; PGrenf. II 73 [=Ltzm. nos. 13, 14, 15]) *greet warmly* 1 Cor 16:19; ἄ. κατ' ὄνομα (PPar. 18 [Dssm., B 216]; POxy. 930 [=Ltzm. no. 13]) *greet by name* 3J 15; ISm 13:2 (πάντας κατ' ὄνομα as PMich. 206, 20ff [II AD]); ἡσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει (PFay. 119, 26 ἀσπάζου τοὺς φιλοῦντες [sic] ἡμᾶς πρὸς ἀλήθειαν. Sim. BGU 814, 39) Tit 3:15. Among friends the greeting is accompanied by a kiss (Ps.-Lucian, De Asin. 17 φιλήμασιν ἡσπάζοντο ἀλλήλους; Heliod. 10, 6), hence: ἄ. ἐν φιλήματι Ro 16:16; 1 Cor 16:20; 2 Cor 13:12; 1 Th 5:26; 1 Pt 5:14. Of homage to a king *hail, acclaim* (Dionys. Hal. 4, 39; Plut., Pomp. 12, 4; 13, 7; cf. Jos., Ant. 10, 211) Mk 15:18 (cf. Philo, In Flacc. 38).

b. of short visits Ac 18:22; 21:7; IRO 1:1. Of official visits *pay one's respects to* (Sb 8247, 13; 15 [II AD]; BGU 248, 12; 347 I 3, II 2; 376 I, 3; Jos., Ant. 1, 290:6, 207) Ac 25:13.

2. *fig.*, of things *greet, welcome someth.* (Eur., Ion 587; Charito 6, 7, 12; Alciph. 1, 3, 3; POxy. 41, 17 τὴν παρ' ὑμῶν τιμὴν; PRainer 30 II, 39; Philo, Det. Pot. Ins. 21; Jos., Ant. 6, 82; 7, 187; Test. Gad 3:3) τὰς ἐπαγγελίας *the promises* Hb 11:13. M-M.*

ἀσπασμός, οὖ, ὁ (Theognis+; Epict. 4, 4, 3; 37; POxy. 471, 67; Ep. Arist. 246; 304; Jos., Ant. 15, 210) *greeting*.

1. of formal salutations Lk 1:29, 41, 44; φιλεῖν etc. Mt 23:7; Mk 12:38; Lk 11:43; 20:46.
2. of written greetings ὁ ἄ. τῇ ἐμῇ χειρὶ Παύλου 1 Cor 16:21; Col 4:18; 2 Th 3:17. M-M.*

ἄσπιλος, ον (since IG II 5, 1054C, 4 [c. 300 BC; Eleusis]; Nägeli 38) *spotless, without blemish*.

1. *lit.* (ἵππος Herodian 5, 6, 7; μῆλον Antiphil. [I AD]; Anth. Pal. 6, 252, 3; ἀλέκτωρ PGM 2, 25; 3, 693; 13, 370; Cyranides p. 25, 26 λίθος; 36, 27) ἄμνος ἄμωμος καὶ ἄ. *a lamb spotless and without blemish* 1 Pt 1:19.

2. *fig.* in moral sense (Job 15:15 Sym.) of Christians (w. ἀμώματος) 2 Pt 3:14, cf. Jd 25 P72 et al. W. καθαρός Hv 4, 3, 5.—Of flesh (=person) w. ἀμίαντος Hs 5, 6, 7. ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τ. κόσμου *keep oneself unspotted by the world* Js 1:27 (on the constr. w. ἀπὸ s. PGM 12, 260); τηρεῖν τὴν ἐντολήν ἄ. 1 Ti 6:14; τηρεῖν τὴν σφραγίδα ἄ. 2 Cl 8:6. M-M.*

ἄσπις, ἰδος, ἡ (Hdt.+; Antig. Car. 16; Aelian, N.A. 2, 24; 6, 38; Plut., Is. et Osir. 74 p. 380F; Ps.-Oppian, Cyn. 3, 433; Dit., Or. 90, 43; PGM 4, 2116; LXX; Philo; Jos., C. Ap. 2, 86; Sib. Or. 3, 794) *asp, Egyptian cobra gener.* of venomous snakes ἰὸς ἀσπίδων *venom of asps* Ro 3:13 (Ps 13:3; 139:4). M-M.*

ἄσπλαγχος, ον (Soph.+)*merciless* (so Aq. Dt 32:33; Sym. Ezk 31:12; Pr 17:11) w. πικρός Hs 6, 3, 2.*

ἄσπονδος, ον *irreconcilable* (so Aeschyl.+; Demosth. 18, 262; Polyb. 1, 65, 6; Cicero, Ad Att. 9, 10, 5; Philo, Virt. 131, Mos. 1, 242; Jos., Ant. 4, 264) in a list of vices Ro 1:31 t.r.; 2 Ti 3:3 (in both passages w. ἄστοργος, as schol. on Nicander, Ther. 367). M-M.*

ἄσσάριον, ου, τό (Lat. loanw.: assarius [nummus]; s. Hahn index; Dit., Or. II p. 108 note 14; Kubitschek in Pauly-W. II 1742ff.—ἀργύριον, end) the *as* or *assarion*, a Roman copper coin, worth about one-sixteenth of a denarius (s. **δηνάριον**), or a similar native coin ἄσσαριον πωλεῖσθαι *be sold for a cent* (half-penny) Mt 10:29; Lk 12:6. M-M.*

Ἀσσάρων, ονος Ac 9:35 t.r.; s. **Σαρων**..

ἄσσον *adv.* (comp. of ἄγγι) *nearer* (Hom.+; Jos., Ant. 1, 328; 19, 198) ἄσσον παρελέγοντο τὴν Κρήτην *they sailed along closer* (*close* is also *poss.*; Bl-D. §244, 2) to Crete Ac 27:13. (The Vulg. understands Ἄσσον, q.v.).*

Ἄσσος, ου, ἡ *Assos*, a city on the coast of Mysia, in the Rom. province of Asia (Stephan. Byz. s.v. Ἄσσος after Alexander Cornelius Polyhistor) Ac 20:13f.*

ἀστατέω (Plut., Crass. 17, 1; Vett. Val. 116, 30; Anth. Pal. App. 3, 146, 4 I App. Nova Epigrammatum ed. ECouigny 1890]; mostly=*be unsteady*; Nägeli 44) *be unsettled, homeless, a vagabond* (Is 58:7 Aq.) of Paul's way of life 1 Cor 4:11.—Field, Notes 170. M-M.*

ἀστατος, ον (Aristot.+; inscr., pap. in various mngs.) *unsteady, unstable*, (Polyb.+)*unweighed* (Nicander, Ther. 602; IG I 32B, 25 al.). In UGosp 62, in a fragmentary context, (the first half of the line is missing entirely) the second half of the line is restored thus: τὸ βάρος αὐτοῦ ἀστατο(v). The editors translate it (p. 28): 'its weight unweighed(?)'.*

ἄστεγος, ον (Manetho 1, 173; Appian, Iber. 78 §336; Philo, Fuga 189; Ps.-Phoc. 24 Diehl) *homeless* B 3:3 (Is 58:7).*

ἀστεῖος, α, ον (lit. *pertaining to the city*, Lat. urbanus, fr. ἄστυ; Aristoph.+; X., Pla.; PHib. 54, 16; LXX, Philo; Jos., Ant. 7, 147).

1. *beautiful, well-formed* of bodily grace and charm (Judg 3:17; Jdth 11:23; Sus 7) Hb 11:23 (Ex 2:2). However, this *adj.* applied to Moses in scripture seems also to have been understood (as the addition of τ. θεῷ shows) in the sense

2. *acceptable, well-pleasing* (Num 22:32; Philo, Spec. Leg. 1, 284 ἄξιον αὐτὸν παρεχέτω τῶν εὐπραγῶν ἀστεῖος ὢν) ἂ. τῷ θεῷ Ac 7:20. For the possibility that τ. θεῷ functions as a *superl.* (Jon 3:3) s. **θεός** 3gb. M-M.*

ἀστήρ, ἑρος, ὁ (Hom.+; Epict. 1, 28, 3; Vett. Val. 244, 20; Herodian 1, 14, 1; Herm. Wr. 5, 3; Dit., Syll.3 241, 111, Or. 194, 19; a few times in astron. and magic. pap. [e.g. PGM 4, 574; 580; 2891; 2894; 2939]; LXX; En. 18, 4; Philo [e.g. Plant. 12] ἀστέρες as living beings endowed w. reason; loanw. in rabb.) *star, single star* (Achilles, Comm. in Arat. p. 41 ἀστήρ ἐστὶν εἰς ἀριθμῷ; schol. on Pind., Ol. 1, 9d) IEph 19:2. Of the star of the Magi Mt 2:2, 7, 9f (FBoll, ZNW 18, '18, 40-8. Diod. S. 16, 66, 3: a marvelous, divinely sent heavenly body leads the fleet of Timoleon toward Italy. When he and his companions noticed this heavenly manifestation, περιχαρεῖς ἦσαν [16, 66, 5].—On the star s. on **μάγος** 1). Falling fr. heaven in the last tribulation Mt 24:29; Mk 13:25; Rv 6:13 (all three Is 13:10; cf. Artem. 2, 36 p. 137, 15 καταπίπτοντες εἰς γῆν οἱ ἀστέρες). Single stars 8:10; 9:1 (cf. Artem. 5, 23 τ. οὐρανοῦ ἀστέρα ἐκπεσεῖν; Ps.-Callisth. 3, 33, 26: at the death of Alexander μέγας ἀστήρ πεσὼν ἐκ τ. οὐρανοῦ ἐπὶ τὴν θάλασσαν.—Boll, Offb. 135). Changed at Christ's parousia B 15:5. W. sun and moon (Dt 4:19; Test. Napht. 3:2) 1 Cor 15:41; Rv 8:12; 12:1 (Eratosth. 33 ἔχει ἀστέρας ἐπὶ τ. κεφαλῇς); 1 Cl 20:3; B 15:5. Of the stars as numberless (Gen 22:17; 1 Ch 27:23 al.) 1 Cl 10:6 (Gen 15:5); 32:2 (Gen 22:17).—As to the seven stars which the Son of Man holds in his right hand Rv 1:16; 2:1; 3:1 it has been conjectured that the metaphor is based on a constellation, *prob.* that of the Great Bear (Strabo 1, 1, 21 τοὺς ἑπτὰ τῆς μεγάλης ἄρκτου ἀστέρας; almost the same thing in Diod. S. 3, 48, 1.—Philo, Op. M. 114, Leg. All. 1, 8; PGM 4, 700; ADieterich, Mithraslit. '03, 14; 16f; 72f; Boll, Offb. 21f). In 1:20 they are *interpr.* to mean the ἄγγελοι (PGM 1, 74f star=angel; 154; Chrysipp., Stoic. II 1076 and Diod. S. 2, 30, 6 stars=gods; En. 18, 14=heavenly beings) of the seven churches, by which according to some are meant the guardian angels (so fr. Origen, Hom. 12 and 13 In Luc., De Orat. 11, to Bousset, Charles, Lohmeyer; JSickenberger, Röm. Quartalschr. 35, '27, 135-49; Behm); more commonly they are held to signify the overseers or bishops (so fr. Primasius and Bede to Zahn, JWeiss, Billerb., Allo.—ἂ. to designate a prominent man: Plut., Marcell. 30, 8 ὁ μέγας πατριδος ἂ.). ἂ. ὁ πρωῒνός *the morning star* (Venus) likened to Christ 22:16; δώσω αὐτῷ τὸν ἂ. τὸν πρωῒνόν 2:28 (cf. on both passages Boll, Offb. 47-50). Other *pass.* reflecting the same point of view, going back largely, as some hold, to Babyl. apocalyptic are 8:11, 12; 12:1, 4, which also contain the word ἂ.—ἀστέρες πλανῆται *wandering stars* (Cicero, De Nat. Deor. of stars 'quae falso vocantur errantes'), *perh.* meteors, typical of heret. teachers Jd 13 (cf. En. 18:14; also chap. 21).—FBoll, Sternglauhe u. Sterndeutung4 '31 (lit.). M-M. B.56.*

ἀστήρικτος, ον (Περὶ ὕψους 2, 2; Anth. Pal. 6, 203, 11; Vett. Val., Ind.; Galen, De Usu Part. II 459 Helmr. [ind.]) *unstable, weak* ψυχὰι ἂ. *unst. souls* 2 Pt 2:14. *Subst.* οἱ ἂ. (w. ἀμαθεῖς) 3:16. M-M.*

ἀστομάχητος, ον (Alciph. 4, 17, 2; CIG 6647; FBilabel, Badische Pap. '23 no. 35, 17 [87 AD]) *not easily angered* (w. μακρόθυμος) Hv 1, 2, 3.*

ἄστοργος, ον (Aeschin.+; Hellenist. poets; Plut.; M. Ant. [Nägeli 17]; Athen. 14 p. 655C; Epigr. Gr. 146, 6; 1028, 44) *unloving* in a catalogue of vices Ro 1:31; 2 Ti 3:3. M-M.*

ἀστοχέω (fr. III BC, Polyb. et al.; inscr., pap., LXX; Jos., Bell. 4, 116; cf. Nägeli 31) *orig. miss the mark then miss, fail, deviate, depart* w. gen. fr. *someh.* (Plut., Def. Orac. p. 414F; Dit., Syll.3 543, 28 [214 BC]; POxy. 219, 21; UPZ 6, 26 [163 BC] ἀστοχήσαντες τοῦ καλῶς ἔχοντος; Sir 7:19; 8:9) 1 Ti 1:6; ἄ. περί τι (Plut., Mor. p. 46A; 705C) *περί τὴν πίστιν miss the mark w. regard to the faith* 6:21; ἄ. περί τὴν ἀλήθειαν 2 Ti 2:18. *κατὰ τινος wrong someone* D 15:3. Abs. (BGU 531 II, 19 [I AD]) οἱ ἀστοχήσαντες *those who have gone astray* (in word and deed) w. ἀρνησάμενοι 2 Cl 17:7. M-M.*

ἀστραπή, ἡς, ἡ (Aeschyl., Hdt.+; PGM 7, 785; LXX; Jos., Ant. 2, 343; 5, 201) *lightning*, illuminating the whole sky Mt 24:27. Proceeding fr. God's throne Rv 4:5 (cf. Ezk 1:13; PGM 4, 703). Accompanying cosmic phenomena 8:5; 11:19; 16:18 (cf. PGM 4, 681f; 694ff. The combin. w. βρονταί also Diod. S. 4, 2, 3; Epict. 2, 18, 30; hymn to Isis POxy. 1380, 238; Jos., Ant. 3, 184). Type of the greatest speed Lk 10:18 (FSpitta, ZNW 9, '08, 160-3) and brilliance 17:24; Mt 28:3 (cf. Na 2:5). Of a lamp *light* (Aeschyl., fgm. 386) Lk 11:36. ἄ. πυρός *fiery lightning* AP fgm. 1. M-M. B. 56.*

ἀστράπτω (Hom.+; Epict. 1, 29, 61; PGM 5, 150; 7, 234; 8, 92; LXX; Philo, Aet. M. 86) *flash, gleam* ἀστραπή ἀστράπτουσα (cf. Ps 143:6) *lightning flashing* Lk 17:24. Of clothing *gleam* like lightning 24:4. M-M.*

ἄστρον, ου, τό (Hom.+; inscr., pap., LXX; En. 18, 14; Philo; Jos., C. Ap. 2, 117) *star, constellation*, also *single star* (=ἀστήρ: Posidon. in Stob., Flor. 1, 24 p. 518 [HDiels, Doxogr. Graec. 1879 p. 466, 20] διαφέρειν ἀστέρα ἄστρον. εἰ μὲν γὰρ τίς ἐστὶν ἀστήρ, καὶ ἄστρον ὀνομασθήσεται δεόντως. οὐ μὴν ἀνάπαλιν; PGM 1, 75; Galen XVIIA p. 16, 6ff K.; cf. Boll, ZNW 18, '18, 41ff) w. sun and moon (Pla., Leg. 10 p. 898D; Dio Chrys. 80[30], 28; Epict. 2, 16, 32; 3, 13, 16 al.; Jo 2:10; Ezk 32:7) Lk 21:25; Dg 4:5; 7:2 (w. ἀστήρ) IEph 19:2. Normally showing sailors the way at night Ac 27:20. Typical of a large number Hb 11:12 (Ex 32:13; Dt 1:10; 10:22 al.; Philo, Rer. Div. Her. 86; Jos., Ant. 1, 183). τὸ ἄ. τοῦ θεοῦ Ῥομφά *the constellation of the god Rompha* Ac 7:43 (Am 5:26) s. Ῥομφά. M-M.*

ἀσυγκρασία, ας, ἡ (not found *elsewh.*) *lack of sharing or community spirit* Hv 3, 9, 4.*

ἀσύγκριτος, ον *incomparable* (Theophr.+; Epicurus [in Diog. L. 10, 83]; Plut., Marcell. 17, 7; Herm. Wr. 6, 5; Dialekt-Inscr. 4481, 8 [Laconia]; Inscr. Gal. no 110, 8; BGU 613, 20; PGenève 55, 4ff; POxy. 1298, 1; Philo; Test. Levi 2, 9; Jewish inscr.: RGarrucci, Dissert. Archeol. II 1865, p. 179; 182) ISm 13:2 (here w. εὐτεκνος, scarcely a proper name; s. the foll. entry) *πρᾶξις ἄ. conduct beyond compare* Hm 7:1.*

Ἀσύγκριτος, ου, ὁ (CIL VI 12565 [Rome]; IX 114; 224; XII 3192; PLeipz. 98 I, 2; 40 II, 10; POxy. vol. XII, *perh.* also IG III 1093h, 5) *Asyncritus* Ro 16:14. S. the preceding entry. M-M.*

ἀσύμφορος, ον (Hes., Thu.+; Dio Chrys. 3, 91; 10[11], 13; Pr 25:20; Philo) *not advantageous, harmful* ἄ. ἐστὶ τινι *it is harmful for someone* 2 Cl 6:1; Hm 4, 3, 6; 5, 1, 4; 5, 2, 2; 6, 2, 6; s 1:10; w. inf. foll. 1:5.*

ἀσύμφωνος, ον (Pla.+; Bel 17; Philo) *not harmonious, lit.* (cf. Wsd 18:10), and *fig.=at variance* (Pla., Gorg. 482C; Plut., Agis 10, 8; Jos., C. Ap. 1, 38; cf. Vett. Val., Ind. II) ἄ. ὄντες πρὸς ἀλλήλους (Diod. S. 4, 1) *being at variance* w. each other Ac 28:25. M-M.*

ἀσύνετος, ον (Hdt.+; POxy. 471, 89; LXX; Jos., Bell. 6, 170, Ant. 1, 117) *senseless, foolish*, implying also a lack of high moral quality (Epigr. Gr. 225, 3; Sir 15:7; Test. Levi 7, 2).

1. of *pers.* (as Job 13:2) Mt 15:16; Mk 7:18; B 2:9; Hv 3, 10, 9; m 10, 1, 2f; ἄ. ἄνθρωπος Hv 3, 8, 9; ἔθνος ἄ. Ro 10:19 (Dt 32:21); ἀσύνετόν τινα ποιεῖν Hv 3, 10, 9. In a play on words σύνιε ἀσύνετε *understand, foolish man* s 9, 12, 1 and ἀσύνετους ἀσυνθέτους *senseless, faithless* Ro 1:31 (ἄ. in a list of vices also Dio Chrys. 2, 75. W. ἀσύνθετος [and ἄφρων] Maspéro 97 II, 84). W. ἄφρων Hs 9, 14, 4 (cf. Ps 91:7). ἄ. εἰς τὰ μέλλοντα *without understanding of the future* B 5:3. W. μωρός Hv 3, 6, 5; s 9, 22, 4. W. ἄφρων, μωρός and other characteristics 1 Cl 39:1. W. ἄφρων, διψυχος Hm 12, 4, 2.

2. used w. an *impers.* noun (Aristoph., Av. 456 φρήν ἄ.) καρδιά Ro 1:21; 1 Cl 51:5 (cf. Ps 75:6); ἡ ἄ. καὶ ἐσκοτωμένη διάνοια *the foolish and darkened mind* 1 Cl 36:2; (w. πονηρός) διψυχία Hm 9:9. M-M.*

ἀσύνθετος, ον (Pla.+; Eth. Epicur. col. 19, 19; Herm. Wr. 14, 6) *faithless, lit.* covenant-breaking (Hesychius and Suidas explain ἄ.: μὴ ἐμμένων ταῖς συνθήκαις. Cf. Demosth. 19, 136; Jer 3:7-11) or *undutiful* (Maspéro 97 II, 84 ἄ. παῖς) in a list of vices (as Ptolem., Apotel. 3, 14, 35 Boll-B.) Ro 1:31 (s. also ἀσύνετος 1).—AFridrichsen, Con. Neot. 9, '44, 47f: 'self-willed'. M-M.*

ἄσύνκ., s. ἄσύνγκ.

ἄσφαλία, ας, ἡ (Aeschyl.+; inscr., pap., LXX, Ep. Arist., Joseph., loanw. in rabb.).

1. *firmness*—a. lit. κεκλεισμένος ἐν πάσῃ ἄ. *securely locked* Ac 5:23 (Jos., Bell. 3, 398 φρουρεῖν μετὰ πάσης ἀσφαλείας; Dit., Syll. 3 547, 30; 2 Macc 3:22). χωρὶς τῆς ὑμετέρας ἐκ τῶν ἡλῶν ἀσφαλείας *without being fastened w. nails by you* MPol 13:3.

b. fig. *certainty, truth* τ. λόγων Lk 1:4 (X., Mem. 4, 6, 15 ἄ. λόγου; ἄ. is also a legal t.t.=‘security’ [Epict. 2, 13, 7; PAmh. 78, 16 ἀσφάλιαν γραπτὴν; PTebt. 293, 19].—JH Ropes, St Luke’s Preface; ἀσφάλεια and παρακολουθεῖν: JTS 25, ’24, 67-71; FVogel, NKZ 44, ’33, 203ff; CFD Moule, memorial volume for TWManson ’59, 165-79).

2. *safety, security* (Jos., Ant. 2, 245)w. εἰρήνη 1 Th 5:3 (X., Mem. 3, 12, 7; Epict. 1, 9, 7. In inscr. w. ἀσυλία and ἀτέλεια, s. Dit., Syll. and Or., Ind.; LXX). M-M.*

ἄσφαλής, ἐς (Hom.+; Epict., inscr., pap., LXX, Philo, Joseph.).

1. *firm*—a. lit. ἄγκυρα Hb 6:19 (w. βέβαιος, like Cebes 18, 3; 31, 1; Sext. Emp., Adv. Log. 2, 374; BGU 419, 18; Wsd 7:23; Dio Chrys. 34, 17 and 37; cf. 33, 17). τὸν ἄ. θεμέλιον *the sure foundation* 1 Cl 33:3 (cf. Wsd 4:3).

b. fig. (Philo, Exs. 153; Jos., Bell. 2, 524) *sure, certain* ἀσφαλές τι γράφειν *write someth. definite* Ac 25:26; τὸ ἄ. *the certainty=the truth* (Wilcken, Chrest. 17, 8 [Traj.] ἵνα τὸ ἄ. ἐπιγνῶ) γινῶναι 21:34; 22:30; ἡ ἄ. γινῶσις 1 Cl 1:2; Dg 12:4.

2. *safe, secure* (Demosth. 10, 70 βίος ἄ.; Jos., Ant. 3, 41)ἄ. καὶ σῶφρον=*the safest and wisest* ὑμῖν (ἐστὶν) ἀσφαλές *it is (a) safe (course) for you* Phil 3:1. ἀσφαλές εἶναι ISm 8:2. M-M. B. 756; 1237.*

ἀσφαλίζω 1 aor. pass. ἡσφαλίσθην; in our lit. the mid. ἡσφαλισάμην is used for the act., as oft. since Epicurus 215 p. 164, 22; Polyb. 6, 22, 4; 9, 3, 3 (e.g. Diod. S. 18, 52, 4; Dit., Or. 613, 4; PTebt. 53, 29; POxy. 1033, 13; LXX; Ep. Arist. 104; Jos., Ant. 13, 22; 183).

1. lit. *guard* τινά *someone* so that he cannot escape (PTebt. 283, 19 [I BC] τὸν προγεγραμμένον Π. ἀσφαλίσασθαι [actively]; PRyl. 68, 19) Ac 16:30 D; τοὺς πόδας εἰς τὸ ξύλον *fasten (their) feet in the stocks* 16:24; τ. τάφον (PHamb. 29, 12 κέλλα ἡσφαλισμένη) Mt 27:64ff.

2. fig. ἄ. τινα *safeguard, watch over someone* (Epicurus [see above]; Is 41:10) IPHld 5:1. M-M.*

ἀσφαλῶς adv. (Hom.+; Epict. 2, 13, 21; 2, 17, 33; inscr. [e.g. Dit., Syll., ind.]; PGiess. 19, 14; PHib. 53, 3; POxy. 742, 5f; LXX; Ep. Arist. 46; 312; Joseph.) *securely*.

1. lit. ἄ. τηρεῖν τινα *guard someone securely* Ac 16:23; ἀπάγειν ἄ. *lead away under guard* Mk 14:44.

2. fig. (Appian, Bell. Civ. 2, 125 §521; Ep. Arist. 312; Jos., Ant. 1, 106)ἄ. γινώσκειν *know beyond a doubt* Ac 2:36 (cf. Wsd 18:6).*

ἀσχημονέω (Eur.+; X., Pla., pap., oft.=suffer someth. disgraceful, indecent; so LXX).

1. *behave disgracefully, dishonorably, indecently* (X.+; Dionys. Hal. 4, 65; Plut., Cat. Min. 24, 6; Vett. Val. 64, 10; 67, 7; 81, 25; PTebt. 44, 17 [114 BC]; Philo, Cher. 94) 1 Cor 13:5 (v.l. εὐσχημονεῖ, q.v.). εἴ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει *if anyone thinks he is behaving dishonorably toward his maiden* 7:36 (s. γαμίζω 1).

2. *to feel that one ought to be ashamed* (Epict. 3, 22, 15; 52; Dt 25:3; Ezk 16:7), but this mng. is hardly poss. in 1 Cor 7:36. M-M.*

ἀσχημοσύνη, ης, ἡ—1. *shameless deed* (Anacharsis [600 BC] in Diog. L. 1, 103 in pl.; Pla.; Epict. 2, 5, 23; Vett. Val. 61, 31; Sir 26:8; 30:13; Philo, Leg. All. 2, 66; 3, 158; Jos., Ant. 16, 223; Sib. Or. 5, 389) Ro 1:27.

2. *shame*=private parts (Ex 20:26; Dt 23:14; Lev 18:6ff) βλέπειν τὴν ἄ. Rv 16:15; Papias 3. M-M.*

ἀσχήμων, ον (Eur., Hdt.+; Epict. 2, 16, 18; 4, 9, 5; Vett. Val. 62, 16; Dit., Syll. 3 736, 4; BGU 1247, 10; PRyl. 144, 18; 150, 11; LXX; Ep. Arist. 211; Jos., Ant. 16, 363) *shameful, unpresentable, indecent* (opp. εὐσχήμων). The word is applied esp. to sexual life in Dio Chrys. 23[40], 29; LXX Gen 34:7, Dt 24:1; Theod. Sus 63 (s. ἀσχημοσύνη 2). Hence τὰ ἄ. (it is prob. unnecessary to supply μέλη) *the unpresentable, i.e. private, parts* 1 Cor 12:23. M-M. and suppl.*

ἄσώματος, ον (Pla.+; Philostrat., Vi. Apoll. 8, 18 p. 333, 26; Plotinus 4, 7, 8 ed. Volkm. II 130, 27; Herm. Wr. 2, 4b θεῖον ἢ θεός; Celsus 3, 32; PGM 4, 1777; Philo) *bodiless* δαιμόνιον (q.v. 2) ISm 3:2; w. δαιμονικός ISm 2.*

ἄσωτία, ας, ἡ (Pla.+; Polyb. 32, 11, 10; 39, 7, 7; PFay. 12, 24 [103 BC]; Pr 28:7; 2 Macc 6:4; Test. Jud. 16:1) *debauchery, dissipation, profligacy, lit. incorrigibility* (Athen. 11 p. 485A ἀπὸ τῶν εἰς τ. μέθας κ. τ. ἄσωτίας πολλὰ ἀναλίσκωτων; cf. Aristot., Eth. N. 4, 1, 29) Eph 5:18; Tit 1:6; τῆς ἄ. ἀνάχυσις 1 Pt 4:4. M-M.*

ἄσώτως adv. (Theopomp. [IV BC]: 115 fgm. 224 Jac.; Demosth. 40, 58; adj. ἄσωτος Soph.+; Pr 7:11; Test. 12 Patr.; loanw. in rabb.) *dissolutely, loosely* ζῆν of debauched, profligate living (Lucian, Catapl. 17; Athen. 4 p. 167C ζῆν ἄ.; 168E πάντα γὰρ ἀνήλωσε τὰ πατρῶα εἰς ἄσωτίαν; Jos., Ant. 12, 203)Lk 15:13 (PFlor. 99, 6ff ἐπεὶ ὁ υἱὸς ἡμῶν Κάστωρ μεθ’ ἐτέρων [Zahn ἐταίρων, cf. Lk 15:30] ἄσωτευόμενος ἐσπάνισε τὰ αὐτοῦ πάντα καὶ ἐπὶ τὰ

ἡμῶν μεταβάς βούλεται ἀπολέσαι κτλ.; Philo, De Prov., in Euseb., Pr. Ev. 8, 14, 4 τῶν ἀσώτων υἱέων οὐ περιορῶσιν οἱ τοκέες; GH 15.*

ἀτακτέω 1 aor. ἡτάκτησα in our lit. only 2 Th 3:7, where the context demands the mng. *be idle, lazy* (s. X., Cyr. 8, 1, 22; Demosth. 3, 11; Plut., Mor. 184F; IG IV2 1, 68, 83 [IV BC]; PEleph. 2, 13 [III BC]; BGU 1125, 8; POxy. 275, 25 [66 AD]; 725, 40). CSPicq, Studia Theologica 10, '56, 1-13. M-M.*

ἄτακτος, *on* not in proper order (3 Macc 1:19; Philo; Jos., Bell. 2, 517; 649, Ant. 15, 152; Test. Napht. 2:9; ἀταξία *ibid.* 3:2; *loanw.* in rabb.).

1. *undisciplined* *φορὰ impulse* Dg 9:1 (cf. Pla., Leg. 2 p. 660B ἄτακτοι ἡδοναί; Plut., Mor. p. 5A *likew.*).

2. of *pers. disorderly, insubordinate* (Hdt., Thu.+; PFlor. 332, 4; Philo, Sacr. Abel. 32) 1 Th 5:14, though the sense *idle, lazy* is to be preferred here (s. ἄτακτέω and ἄτάκτως 2, also the orator Lycurgus 39 Blass ἄτακτος=‘not at one’s post’). M-M.*

ἄτάκτως (since Thu. 3, 108, 3; PFay. 337, 16 [II AD]; POxy. 842; PGM 4, 2628; Philo, Sacr. Abel. 45; Jos., C. Ap. 2, 151) *adv.* of ἄτακτος in the sense of insufficient inclination to disciplined work *in a disorderly or an irresponsible manner*.

1. *lit.*, of irregular religious services 1 Cl 40:2.—2. *fig.* ἄ. περιπατεῖν *live in idleness* (s. ἀτακτέω, ἄτακτος 2) 2 Th 3:6, 11 (Isocr. 2, 31 ἄ. ζῆν).*

ἀταράχος (Epicurus, Ep. 1 p. 14 Us.; Diod. S. 17, 54, 1; Jos., Ant. 14, 157) *adv.* of ἀτάραχος (Aristot.+; LXX; Ep. Arist. 213) *without confusion, undisturbed* 1 Cl 48:4.*

ἄτεκνος, *on* (Hes.+; Polyb. 20, 6, 5; Plut.; Lucian; inscr. [Dit., Syll.2 838, 6 [II BC]; 858, 13; epitaphs 11 and 22, 7: ZNW 22, '23, 281; 283]; pap. [PLond. 23, 13 et al.]; LXX; En. 98, 5; Philo in Euseb., Pr. Ev. 8, 11, 13; Jos., Bell. 1, 563, Ant. 4, 254; Test. Jud. 19:2) *childless* Lk 20:28f. M-M.*

ἀτενίζω 1 aor. ἡτένισα (Hippocr.+)*look intently at someth. or someone* εἰς τι (Polyb. 6, 11, 5; Lucian, Charon 16; 3 Macc 2:26; Jos., Bell. 5, 517) Ac 1:10; 7:55; 2 Cor 3:7, 13; 1 Cl 7:4; 17:2; 36:2. εἰς τινα (Diog. L. 6, 6, 61; Sext. Emp., Math. 1, 306) Ac 3:4; 6:15; 11:6; 13:9; 1 Cl 9:2; 19:2. *W. dat.* of the *pers.* (PGM 4, 556; 711) Lk 4:20; 22:56; Ac 3:5 v.l., 12; 10:4; 14:9; 23:1. *Abs.* (Herm. Wr. 13, 3) 3:3 D.—FSolmsen, Beiträge z. griech. Wortforschung I '09, 22. M-M.*

ἄτερ *prep. w. gen. without* (Hom.+; but in prose first Inscr. v. Priene 109, 106 [c. 120 BC], then in imperial times [Bl-D. §216, 2]; Dionys. Hal. 3, 10; Plut., Num. 14, 7, Cato Min. 5, 6; Vett. Val. 136, 9; 271, 9; 341, 3; POxy. 936, 18; PGM 13, 56; 2 Macc 12:15) ἄ. ὄχλον *apart fr. the crowd, perh. without a disturbance* Lk 22:6; ἄ. βαλλαντίου *without a purse vs. 35*; ἄ. γραφῆς PK 4 p. 16, 6; ἄ. θεοῦ *without God, apart fr. God’s will* D 3:10 (Polyaenus 6, 53 θεῶν ἄτερ); ἄ. ἀλλήλων Hs 5, 7, 4; cf. 5, 4, 5; 5, 6, 2; 9, 12, 8; 9, 27, 2; ἄ. ἀνάγκης B 2:6 v.l. (Funk). M-M.*

ἀτιμάζω 1 aor. ἡτίμασα, *pass.* ἡτιμάσθην (Hom.+; Epict., inscr., pap., LXX; Jos., Ant. 15, 31) *dishonor, treat shamefully, insult* (Ael. Aristid. 53 p. 620 D.: τὰ τῶν θεῶν ἄ.) τινά *someone* Mk 12:4 (s. ἀτιμάω and ἀτιμόω); Lk 20:11; J 8:49; Ro 2:23; Js 2:6 (cf. Pr 14:21); IPHld 11:1.—*Pass.* Ac 5:41; Dg 11:3. τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν *that their bodies might be degraded* Ro 1:24. ἡτιμάσθη καὶ οὐκ ἐλογίσθη *he was dishonored and despised* 1 Cl 16:3 (Is 53:3). M-M.*

ἀτιμάω 1 aor. ἡτίμησα (Hom.+; Philostrat., Ep. 28 p. 240, 10). *Mng.* same as ἀτιμάζω (q.v.); ἡτίμησαν Mk 12:4 D (s. also ἀτιμόω).*

ἀτιμία, *ας, ἡ* (Hom.+; Epict. 4, 1, 60; PGiess. 40 II, 5; LXX; En. 98, 3; Philo; Jos., Ant. 4, 229; 15, 24; Test. 12 Patr.) *dishonor, disgrace, shame* 2 Cor 6:8 (opp. δόξα); ἐν ταῖς ἀτιμίαις δοξάζονται *in dishonor (or by shameful treatment) they are glorified* Dg 5:14 (pl. as Pla., Pol. 309A; Demosth. 18, 205). πάθη ἀτιμίας *shameful passions* Ro 1:26; ἄ. αὐτῷ ἐστίν *it is a disgrace for him* 1 Cor 11:14. ἐν ἄ. *in humiliation* (opp. δόξα) 15:43; εἰς ἄ. *for (a) dishonor (able use)* Ro 9:21; 2 Ti 2:20. κατὰ ἄ. λέγω *to my shame I must confess* 2 Cor 11:21. M-M.*

ἄτιμος, *on* (Hom.+; Epict. 4, 6, 3; Dit., Or. 218, 103; 140; 338, 29; 527, 8; pap.; LXX; Philo; Jos., C. Ap. 2, 191) *unhonored, dishonored*.

1. *lit.* 1 Cor 4:10 (opp. ἐνδοξος); 1 Cl 3:3 (opp. ἐντιμος as Synes., Ep. 79 p. 226D; cf. Is 3:5); despised εἶδος 16:3 (Is 53:3); οὐκ ἄ. εἰ μὴ *honored everywhere, except* Mt 13:57; Mk 6:4.

2. *fig. insignificant, less honorable* μέλη 1 Cor 12:23 (of parts of the body also Aristot. 672b, 21 τὸ τιμώτερον κ. ἀτιμώτερον; Artem. 4, 25. On the subject-matter cf. Heraclit. Sto. 19 p. 29, 3 ἡ κεφαλὴ ἐν τῷ σώματι τὴν κυριωτάτην εἰληχυῖα τάξιν; line 9 κυριώτατον μέρος. S. also εὐσχήμων 1). ἀτιμωτάτη ὑπηρεσία *the lowliest service* Dg 2:2. M-M.*

ἀτιμόω pf. *pass. ptc.* ἡτιμωμένος (Aeschyl., Hdt.+; Dit., Syll.3 64, 6; 112, 10; LXX). *Mng.* same as ἀτιμάζω (q.v.).

Pass. be disgraced ἀπέστειλαν ἡτιμωμένον Mk 12:4 AC (s. ἀτιμάω); Dg 5:14. M-M.*

ἀτμός, ἴδος, ἡ (since Hdt. 4, 75, Pla., Tim., p. 86E; Zen.-P. 59 354, 7 [III BC]; PGM 7, 639; 743; LXX) *mist, vapor* ἁ. καπνοῦ *smoky vapor* Ac 2:19 (Jo 3:3). Typical of what passes away Js 4:14 (cf. Eccl 1:2; 12:8 Aq.). ἁ. ἀπὸ κύθρα *steam that rises from a pot*, typical of nothingness 1 Cl 17:6 (quot. of unknown orig.; cf. RHarris, JBL 29, '10, 190-5). M-M.*

ἄτομος, ον (Pre-Socr.+; Philo) *uncut* (τέμνω), *indivisible* because of smallness (Is 54:8 Sym. ἐν ἀτόμῳ ὀργῆς in a short outburst of wrath=LXX ἐν θυμῷ μικρῷ), used of time by Aristot. (Phys. 236a, 6 ἐν ἀτόμῳ) ἐν ἁ. *in a moment* 1 Cor 15:52 (Nägeli 31). M-M.*

ἄτονος, ον (Theophr., H. PlAnt. 3, 18, 11; Plut.; Epict. 3, 16, 7; Vett. Val. 233, 12; 15; 337, 19; PStrassb. 95, 11; Aq. Job 5:16; Sym. Ps 81:3; Jos., Bell. 1, 203; 3, 114) *slack, powerless* of the devil's threats ἅ. ὥσπερ νεκροῦ νεῦρα *as powerless as the sinews of a corpse* Hm 12, 6, 2 (ἅ. w. νεκρός as Epict., loc. cit.).*

ἄτοπος, ον (Eur., Pre-Socr.+; pap., LXX, Philo, Joseph.) *out of place* (τόπος).

1. *unusual, surprising* (Thu. 3, 38, 5; Pla., Leg. 1 p. 646B) in the sense of *someh.* harmful (Thu. 2, 49, 2; Herodian 4, 11, 4; Jos., Ant. 11, 134) μηδὲν ἅ. εἰς αὐτὸν γινόμενον *nothing unusual happened to him* Ac 28:6.

2. *morally evil, wrong, improper* (Plut., Mor. 27F; PPetr. II 19(1a), 5f; UPZ 5, 12 [163 BC]; Philo, Leg. All. 3, 53; Jos., Ant. 6, 88; Job 11:11; 35:13) (w. πονηρός) ἄνθρωποι 2 Th 3:2; ποιεῖν τὰ ἅ. (Polyb. 5, 11, 1; Job 34:12) *do what is improper* Pol 5:3; οὐδὲν ἅ. ἔπραξεν (ἅ. πράσσειν: Dio Chrys. 10[11], 65; Aristipp. in Diog. L. 2, 93; PPetr. III 43(3), 17f [III BC]; BGU 757, 21 [12 AD]; Job 27:6; Pr 30:20; 2 Macc 14:23) Lk 23:41; cf. Ac 25:5. ἄτοπὸν ἐστὶν *it is wrong, absurd* (Philo, Mos. 1, 308) IMg 10:3. M-M.*

ἄτρεπτος, ον (Chrysipp.+ [Stoic. II 158]; Plut.; Aelian; Herm. Wr.; IG IX 2, 317; Sym. Job 15:15; Philo, Leg. All. 1, 51 al.; Jos., Ant. 11, 57) *unchangeable* δόξα IEph inscr.*

Ἀττάλεια, ας, ἡ *Attalia*, a seaport in Pamphylia Ac 14:25.—Ramsay, Hist. Geogr. 420.*

Ἄτταλος, ου, ὁ *Attalus*, a Christian in Smyrna IPol 8:2. The name was common in Asia Minor; *specif.* in Smyrna CIG 3141; 3142; 3239; 3288 al.*

αὐγάζω 1 aor. inf. αὐγάσαι.—1. *see* (so in poets Soph.+; Lycophron v. 941 αὐγάζων φάος=seeing the light; Philod.: Anth. Pal. 5, 123, 3 and Philo, Mos. 2, 139; cf. Nägeli 25f) τὴ *someh.* Fig., of the gospel's light 2 Cor 4:4 (s. φωτισμός 1). This is the most likely *interpr.* (see, for example, Ltzm., Windisch, H-DWendland, RSV).

2. *intr. shine forth* (PGM 3, 143; 4, 1636; 2558; Lev 13:24ff; 14:56) suggested by some for 2 Cor 4:4 (s. 1)—so, for example, Sickenberger—can hardly do without αὐτοῖς, which is actually added to the t.r. M-M.*

αὐγή, ἡς, ἡ (Hom.+; Epict. 3, 3, 20; 21; Vett. Val., Ind. II; Dit., Syll. 3 798, 3; PGM 4, 2243; 13, 476; Philo; Jos., Bell. 2, 148, Ant. 3, 184; Sib. Or. 3, 287) *dawn* (Polyaenus 4, 6, 18 κατὰ τὴν πρώτην αὐγὴν τ. ἡμέρας; Is 59:9) ἄρχι αὐ. *until daybreak* Ac 20:11.—Orig. 'light', esp. 'daylight'. M-M. B. 993.*

Αὔγουστος, ου, ὁ *Augustus*, title (*usu. transl.* Σεβαστός, q.v.) given Octavian, first Rom. emperor (31 BC-14 AD) in 27 BC; Lk 2:1.—HDieckmann, Kaisernamen u. Kaiserbezeichnungen b. Lk: ZkTh 33, '19, 213-34; EPeterson, Kaiser A. im Urteil d. antiken Christent.: Hochland 30, '33, 289ff.*

αὐθάδεια, ας, ἡ (Pla.+; Is 24:8; Philo, Rer. Div. Her. 21; Jos., Bell. 4, 94, Ant. 12, 29; 15, 101); the poet. form αὐθαδία (Aeschyl.+) becomes prominent in later colloq. Gk. (Crönert 32), and is *predom.* in *inscr.* and *pap.* *arrogance, willfulness, stubbornness* 1 Cl 30:8 (w. θράσος, cf. Pr 21:24); ὑπερήφανος αὐ. *proud willfulness* 57:2; Hs 9, 22, 2f. In a list of vices D 5:1; B 20:1.*

αὐθάδης, ες (Aeschyl., Hdt.+; Polyb. 4, 21; Plut., Lycurg. 11, 6, Lucull. 7, 2; PAmh. 78, 13f; Sb 4284, 9; Gen 49:3, 7; Pr 21:24; Jos., Ant. 1, 189; 4, 263) *self-willed, stubborn, arrogant* Tit 1:7; 2 Pt 2:10; 1 Cl 1:1 (w. προπετής); Hs 5, 4, 2; 5, 5, 1; 9, 22, 1; D 3:6. Field, Notes, 219. M-M.*

αὐθαίρετος, ον (trag., Thu.+; Dit., Or. 583, 8; pap.; Sym. Ex 35:5, 22; Philo, Mos. 1, 50 v.l.; Jos., Bell. 6, 310) *of one's own accord* 2 Cor 8:3, 17. M-M.*

αὐθαιρέτως *adv.* (Plut., Pel. 24, 8; Philostrat., Vi. Apoll. 8, 7 p. 306, 22; Inschr. v. Magn. 163, 15ff; PLond. 280, 7; BGU 581, 6; 2 Macc 6:19; 3 Macc 6:6; 7:10) *voluntarily* ἀποθανεῖν IMg 5:2.*

αὐθεντέω (Philod., Rhet. II p. 133, 14 Sudh.; Jo. Lydus, Mag. 3, 42; Moeris p. 58; Hesychius; Thom. Mag. p. 18, 8; schol. in Aeschyl., Eum. 42; BGU 103, 3; 8; 1208, 38 [27 BC]) *have authority, domineer* τινός *over someone* (Ptolem., Apotel. 3, 14, 10 Boll-B.; Cat. Cod. Astr. VIII 1 p. 177, 7; Bl-D. §177) ἀνδρός 1 Ti 2:12 (Mich. Glykas 270, 10 IBekker [1836] αἱ γυναῖκες αὐθεντοῦσι τ. ἀνδρῶν. According to Diod. S. 1, 27, 2 there was a well-documented law in Egypt: κυριεύειν τὴν γυναῖκα τάνδρός). M-M.*

αὐθέντης, ου, ὁ (on the **mng.** s. PKretschmer, Glotta 3, '12, 289-93; the **adj.** is a **loanw.** in **rabb.**, and the noun is the source of Turk. 'effendi'; cf. **Jos.**, **Bell.** 2, 240) *master* (**Eur.**, **Suppl.** 442; **Sb** 6754, 15; **PGM** 13, 258) τοῦ πύργου **Hs** 9, 5, 6.*

αὐθεντικός, ή, ὄν (**POxy.** 260, 20; 719, 30; 33 **al.** in **pap.**) *original* τὸ αὐ. (**opp.** ἀντίτυπον) **2 Cl** 14:3 (so **PGiess.** 34, 4 τὰ αὐθεντικά; the **adj.** in the **pap.** passages above, not used as **subst.**, has the same **mng.**).*

αὐθεντικῶς **adv.** (**Cicero**, **Att.** 9, 14, 2; 10, 9, 1) *w. perfect clarity* **PK** 4 p. 15, 31.*

αὐλέω 1 **aor.** ἠύλησα (**Alcman**, **Hdt.**+; **Dit.**, **Syll.** 3 1084-8 **al.**; **CWessely**, **Stud. z. Paläograph. und Pap.-kunde** 22, '22, no. 47, 5) *play the flute* τινί (**X.**, **Symp.** 2, 8) *for someone* (to dance) **Mt** 11:17; **Lk** 7:32 (**Aesop** 27 **H.** ὅτε ἠύλουν, οὐκ ὥρχεσθε; similarly 134 **H.**; **Proverbia Aesopi** 115 **P.**). τὸ αὐλούμενον *what is played on the flute* **1 Cor** 14:7.*

αὐλή, ής, ή (**Hom.**+; **inscr.**, **pap.**, **LXX**, **Ep. Arist.**, **Joseph.**).

1. *courtyard*, an enclosed space, open to the sky, near a house, or surrounded by buildings (**Dio Chrys.** 60 and 61[77+78], 35 περὶ τὰς αὐλὰς κ. πρόθυρα; **PLond.** 45, 15; **BGU** 275, 6f; **POxy.** 104; 105 **al.**; **PFay.** 31; 32 **al.**; **Tob** 2:9; **Jos.**, **Ant.** 1, 196) **Mt** 26:58, 69; **Mk** 14:54, 66; **Lk** 22:55; **J** 18:15. Used also as *a fold* for sheep (**Il.** 4, 433; **PHib.** 36, 4; **POxy.** 75) **J** 10:1, 16.

2. *farm, house* (**Dionys. Hal.** 6, 50; **PGiess.** 32, 7; 19; **PFlor.** 81, 8; cf. **FLuckhard**, **D. Privathaus**, **Diss. Giess.** '14, 79) **Lk** 11:21, where *palace* (s. 4 below) is also **poss.**

3. (*outer*) *court* of the temple (αὐ. τοῦ ἱεροῦ **Dit.**, **Syll.** 3 485, 28; 547, 46 **al.**; **Ex** 27:9 **al.**) **Rv** 11:2; **B** 2:5 (**Is** 1:12).

4. the 'court' of a prince (**lit.**, **inscr.**, **pap.**), then *palace* (**Suidas** αὐλή, ή τοῦ βασιλέως οἰκία. So **Polyb.** **et al.**; **Diod. S.** 16, 93, 7; **Epict.** 1, 10, 3; 4; 1 **Macc** 11:46; 3 **Macc** 2:27; 5:46; **Jos.**, **Bell.** 2, 328, **Vi.** 66; 295) **Mt** 26:3; **Mk** 15:16 (=πραιτώριον). **M-M.** **B.** 463.*

αὐλητής, οῦ, ὁ (**Theognis**, **Hdt.**+; **inscr.**, **pap.**) *flute-player* for festive occasions **Rv** 18:22, and for mourning (**Jos.**, **Bell.** 3, 437) **Mt** 9:23. **M-M.**.*

αὐλητρίς, ίδος, ή (**Simonides**+; **X.**, **Pla.**, **inscr.**, **pap.**) *flute-girl*; in **pl.** immoral women *w. πόρναι* **GOxy** 36; cf. **GH** 15 (**Euhem.** in **Athen.** 14, 77 p. 658F αὐ. τοῦ βασιλέως in the sense 'concubine'. **Phylarch.** [III BC]: 81 **fgm.** 42 **Jac.** and **Dio Chrys.** 53[70], 9 **pl.** *w. ἐταῖραι*; **Theophyl. Sim.**, **Ep.** 12 αὐ. as πορνίδιον).*

αὐλίζομαι **impf.** ἠύλιζόμην; 1 **aor. pass.** ἠύλισθην (**Hom.**+; **Dit.**, **Or.** 730, 7 [III BC]; **pap.**; **LXX**; **Joseph.**).

1. *spend the night, find lodging* (**Eupolis** [V BC] 322; **Nicol. Dam.**: 90 **fgm.** 4 p. 332, 17 **Jac.**; **Arrian**, **Anab.** 6, 25, 5; **Judg** 19:6f, 10f; 20:4B; **Ruth** 3:13 αὐλίσθητι τὴν νύκτα **al.** **LXX**; **Jos.**, **Ant.** 1, 279) ἐκεῖ (**Judg** 19:7; **Tob** 6:1BA) **Mt** 21:17; εἰς τι **Lk** 21:37 (cf. **Tob** 14:9BA μηκέτι αὐλίσθητε εὖς Νινευή, but the **mng.** here is 'stay', cf. 2 below; *spend some time* is also **poss.** for the **Lk pass.**). ἕως οὗ αὐλίσθη *until he finds lodging* (again) **D** 11:6.

2. *live, stay* (**Ps.-Demetr.**, **Eloc.** §216 [after **Ctesias**]; **Epict.**, **fgm. Stob.** 47; **Himerius**, **Or.** 54[15], 1 αὐλίξ. ἡμέραν μίαν, accordingly not at night; **Sir** 51:23; **Jos.**, **Bell.** 1, 334; 2, 301) **1 Cl** 4:11. **M-M.**.*

αὐλός, οῦ, ὁ (**Hom.**+; **PHib.** 54, 6 [c. 245 BC]; **LXX**) *flute* **1 Cor** 14:7 (*w. κιθάρα*, as **Dio Chrys.** 16[33], 35; **Ps.-Lucian**, **Salt.** 16; **Himerius**, **Or.** 8[23], 11; **Is** 30:32).—**S. lit.** on **κύμβαλον**. **M-M.**.*

αὐξάνω and **αὔξω** (both forms as early as **Pindar** with the latter predominating, as **usu.** in the earlier **lit.**; later the longer form becomes more **freq.**, and the shorter one [**Epict.**; **Heracleit. Sto.** p. 2, 7; 78, 12; **Hierocles** the Stoic [II AD]: **Berl. Klassikertexte** IV p. 28f col. 6, 16; **Dit.**, **Syll.** Index, **Or.** 51, 12; 56, 9 and 22; **POxy.** 1450, 3; 21; 4 **Macc** 13:22; **Ep. Arist.** 208; **Philo.**, **Aet. M.** 71; **Jos.**, **Ant.** 1, 61; 4, 59] becomes rare; both in the same sentence **Aëtius** 132, 13 αὐξανόμενον τ. πάθους αὔξει κ. τὰ συμπτώματα) **Bl-D.** §101; **Meisterhans** 3-Schw. p. 176; **Mayser** 465. **Impf.** ἠύξανον; **fut.** αὐξήσω; 1 **aor.** ἠύξησα, **pass.** ἠύξηθην.

1. **trans.** *grow, cause to grow, increase* (**class.**; **inscr.**; **pap.**; **LXX**; **Jos.**, **Ant.** 2, 205[Nägeli 35]) the fruits of righteousness **2 Cor** 9:10. **Abs.** **1 Cor** 3:6f; **Hv** 1, 1, 6; 3, 4, 1.

2. **pass.** *grow, increase* (**Hes.**, **Hdt.**+; **LXX**; **Jos.**, **Vi.** 193) of the human race **1 Cl** 33:6; **B** 6:12, 18 (**Gen** 1:28). Of children (**Hdt.** 5, 92, 5; **Gen** 21:8; 25; 27) **1 Pt** 2:2. Of plants (**Ps.-Phoc.** 38) **Mt** 13:32; **Mk** 4:8; καρπὸς αὐξανόμενος **ibid.** v.l. (**Diosc.**, **Mat. Med.** 2, 199 add. πρὸ τοῦ τὸν καρπὸν αὐξηθῆναι).—**Fig.** (**Pind.**, **Nem.** 8, 40 αὔζεται δ' ἀρετά=ἀρετὴ grows) of the gospel **Col** 1:6. Of faith **2 Cor** 10:15. Of knowledge **Col** 1:10. Of unrighteousness **D** 16:4. Cf. **Lk** 22:28 **D.**

3. The use of the **act.** in the same **intrans.** sense belongs to later **Gk.** (**Aristot.**; **Polyb.**; **Diod. S.**; **Maximus Tyr.** 6, 4f; **Olympiodor.**, **Comm.** in **Alcib. Plat.** 18 **ed.** **Creuzer** 1821: αὐξούσης τ. σελήνης; **PGM** 4, 2553; 13, 65; **Ep. Arist.** 208; **Jos.**, **Ant.** 2, 189; 4, 59; not **LXX**) **lit.** of plants **Mt** 6:28; **Lk** 12:27 v.l.; Gospel **fgm.** **POxy.** 655=Kl. **Texte** 83, p. 23 (on the last 3 passages cf. **ξαίνω**); **Lk** 13:19. ἐκ τοῦ ἐνὸς πλείονα *fr. one (grain) many grow* **1 Cl** 24:5. Of children **Lk** 1:80; 2:40. Of a people **Ac** 7:17. Of a house εἰς ναὸν **Eph** 2:21. Of the word of God **Ac** 6:7; 12:24; 19:20. αὐ. τὴν αὔξησιν **Col** 2:19; ἔν τινι **1 Pt** 3:18; αὐ. εἰς Χριστόν *grow up into* (union **w.**) **Christ** **Eph** 4:15. **Abs.** **Mt** 20:28 **D=Agr** 22. Of Jesus *increase* **J** 3:30. This is **usu.** considered a direct **ref.** to success in attracting followers. But αὐ. can also be used of the increase of sunlight (**Kalendarium of Antiochus** [c. 200 AD] on Dec. 25 Ἡλίου

γενέθλιον, αὔξει φῶς [FBoll, SA Heidelbg. '10, 16; Abh. p. 40ff]; **Cosmas** of Jerusalem [FCumont, Natalis Invicti: Extr. des compt. rend. de l'Ac. des Inscr. et Bell. Lett. '11, 292f]. Cf. 3:19-21, where φῶς occurs five times, and is the leading concept. May this not also be true of 3:30? At any rate the Gk. and Lat. fathers understood 3:30 in the solar sense. S. also on ἐλαττοῦσθαι and cf. ENorden, D. Geburt des Kindes '24, 99-112. M-M. B. 876.*

αὔξῃσις, εὼς, ἡ (Pre-Socr., Hdt.+; Epict. 1, 14, 14; inscr. [57/6 BC] in Wilcken, Chrest. no. 70, 12; Sb 1161, 18; 4224, 23; 2 Macc 5:16; Philo; Jos., Ant. 1, 60; 4, 261) *growth, increase* αὐ. ποιεῖσθαι *cause growth* (Aristot., H.A. 6, 12) εἰς τι Eph 4:16, αὔξιν τὴν αὐ. τοῦ θεοῦ *grows w. divine growth* Col 2:19 (cf. Herm. Wr. 3, 3 εἰς τὸ αὐξάνεσθαι ἐν αὐξήσει; Ode of Solomon 11, 19). M-M.*

αὔξω s. αὐξάνω.

αὔρα, ας, ἡ (Hom.+; Philo) *breeze* 1 Cl 39:3 (Job 4:16).*

αὔριον adv. (Hom.+; inscr., pap., LXX) *tomorrow*.

1. of the *next day* Ac 23:15 v.l., 20; 25:22; σήμερον ἢ αὐ. Js 4:13. W. art., w. ἡμέρα to be supplied (as Soph., Trach. 945; Diod. S. 19, 32, 2 ἢ αὐ.; PFlor. 118, 5 μετὰ τὴν αὔριον; PTebt. 417, 7 al.; Ex 8:19; 32:30; 1 Km 11:11 al.; Jos., Ant. 17, 91) ἢ αὐ. Mt 6:34b; Js 4:14; εἰς τὴν αὐ. (Aristo of Ceos [IV BC], fgm. 24 [ed. Wehrli '52]; BGU 511 I, 18; Esth 5:12; 3 Macc 5:38; Jos., Ant. 3, 231) Mt 6:34a (Epict. 1, 9, 19 discourages care περὶ τῆς αὔριον, πόθεν φύγητε; Artem. 4, 84 περὶ τῆς αὔριον φοβεῖσθαι ἢ ἐλπίζειν.—The opposite of Mt 6:34 among the Pythagoreans: Philosophenspr. p. 504, 1: διδάσκει ἀεὶ τι τοῦ παρόντος εὖς τὸ μέλλον καταλιπεῖν, καὶ τῆς αὔρ. ἐν τῇ σήμερον μνημονεύειν); Ac 4:3; Hs 6, 5, 3; μέχρι τῆς αὔριον 9, 11, 7; ἐπὶ τὴν αὐ. *on the next day* Lk 10:35; Ac 4:5; ἐπὶ τὴν αὐ., ἡμέραν 4:5 D (ἢ αὔριον ἡμέρα as Zen.-P. 59 078, 7).

2. in the sense *soon, in a short time* 1 Cor 15:32 (Is 22:13). σῆμ. . . αὐρ. *now. . . soon* Mt 6:30; Lk 12:28. This extended mng. is prob. also valid for 13:32f (on σῆμ. καὶ αὐ. καὶ τῇ τρίτῃ vs. 32 cf. Ex 19:10f and τρίτος 1, end). M-M. B. 999.*

αὐστηρός, ἄ, ὄν (Hippocr., Pla.+; inscr., pap., Philo) of pers. *severe, austere, exacting, strict* both in favorable and unfav. senses (Polyb. 4, 20, 7; Plut., Mor. 300D; Vett. Val. 75, 11; Diog. L. 7, 26; 117; PTebt. 315, 19 [II AD] of a govt. finance inspector ὁ γὰρ ἄνθρωπος λείαν ἐστὶν αὐστηρός; grave inscr. ZNW 22, '23, 280 αὐ. παράκοιτις; 2 Macc 14:30) Lk 19:21f. M-M.*

αὐτάρκεια, ας, ἡ—1. *sufficiency, a competence* (Pla.+ αὐ. means the state of one who supports himself without aid fr. others, but POxy. 729, 10 it is 'sufficient supply') Hs 1:6; πᾶσαν αὐ. ἔχειν (PFlor. 242, 8 ἵνα δυνηθῇς ἔχειν τ. αὐτάρκειαν) *have enough of everything* 2 Cor 9:8.

2. *contentment, self-sufficiency*, a favorite virtue of the Cynics and Stoics (Epicurus in Diog. L. 10, 130; Stoic. III p. 67, 3; 68, 5; Stob. III p. 101, 16 [Epict.]; 265, 13 H.; Teles p. 5, 1; cf. 11, 5; 38, 10f H.; Sextus 98. Cf. GAGerhard, Phoinix v. Kolophon '09, 57ff) 1 Ti 6:6; Hm 6, 2, 3. M-M.*

αὐτάρκης, ες (Aeschyl., Hdt.+; inscr., pap., LXX; Philo, Op. M. 146; Jos., C. Ap. 2, 190 [of God]) of pers. *content, self-sufficient* (Pla., Rep. 369B; Polyb. 6, 48, 7; Diog. L. 2, 24 of Socrates αὐτάρκης καὶ σεμνός; Sir 40:18; Philo; Jos., C. Ap. 2, 291) εἶναι *be content, perh. self-sufficient* Phil 4:11. M-M.*

αὐτεπαίνετος, ὄν (not yet found elsewhere) *praising oneself* subst. 1 Cl 30:6.*

αὐτοκατάκριτος, ὄν (in Philo in the fgm. fr. the Sacra Parallela ed. Mangey II 652; cf. RHarris, Fragments of Philo 1886. Otherw. only in Christian writers) *self-condemned* Tit 3:11. M-M.*

αὐτολεξεί adv. (Philo, Leg. ad Gai. 353) *expressly, in the very words* PK 4 p. 15, 32.*

αὐτόματος, η, ὄν, also w. two endings (Crönert 183) *by itself* (of someth. that happens without visible cause) (Hom.+; Josh 6:5; Job 24:24; Wsd 17:6; Philo; Jos., Ant. 1, 54. Loanw. in rabb.) of doors opening by themselves (Il. 5, 749; X., Hell. 6, 4, 7; Apollon. Rhod. 4, 41; Plut., Timol. 12, 9; Cass. Dio 44, 17; Artapanus de Judaeis in Euseb., Pr. Ev. 9, 27, 23 νυκτὸς . . . τὰς θύρας πάσας αὐτομ. ἀνοιχθῆναι τοῦ δεσμωτηρίου. S. ἀνοίγω 1a) Ac 12:10. Of plants growing without help (Hes., Works 118 and Hdt.+; Theophr., Hist. Pl. 4, 8, 8; Diod. S. 1, 8, 1; Lev 25:5, 11; Philo, Op. M. 167; Jos., Vi. 11) Mk 4:28 (on this parable s. KWeiss, Voll Zuversicht '22; BZ 18, '29, 45-67; JFreundorfer, BZ 17, '26, 51-62; 68; TWManson, JTS 38, '37, 399f; KWClark, Class. Weekly 36, '42, 27-9; GHarder, Theologia Viatorum 1, '48/'49, 51-70.). M-M.*

αὐτομολέω (Hdt., Aristoph.+; LXX; Philo, Aet. M. 76; Jos., Bell. 4, 380, Vi. 107; 239) *desert* ἀπό τινος (fr.) *someone* 1 Cl 28:2.*

αὐτόπτης, ου, ὁ (Hdt.+; Polyb. 3, 4, 13; Vett. Val. 260, 30; POxy. 1154, 8 [I AD]; Jos., Bell. 3, 432) *eyewitness* αὐ. γενόμενος (Dionys. Hal., Pomp. 6, 3; Maximus Tyr. 16, 3h; Jos., C. Ap. 1, 55) Lk 1:2. M-M.*

αὐτός, ἡ, ὁ (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph.) W-S. §22; Bl-D. index.

1. *self*, intensive, setting the individual off fr. everything else, emphasizing and contrasting; used in all *pers.*, genders, and numbers.

a. used w. a subject (noun or *pron.*)—a. *specif.* named (X., Cyr. 1, 4, 6; *Plut.*, *Caes.* 7, 9 αὐ. Κικέρων; 2 Macc 11:12) αὐτὸς Δαυὶδ *David himself* Mk 12:36f; Lk 20:42; αὐτὸς ὁ Ἰησοῦς short ending of Mk.

β. or *otherw.* exactly designated αὐ. ὁ θεός (*Jos.*, *Bell.* 7, 346) Rv 21:3; αὐ. τ. ἐπουράνια Hb 9:23 (cf. 4 Macc 17:17; Sir 46:3); αὐ. ἐγὼ *I myself* Ro 15:14 (cf. 3 Macc 3:13; *POxy.* 294 [22 AD]); αὐτὸς ἐγὼ Παῦλος 2 Cor 10:1; αὐτοὶ ὑμεῖς J 3:28 (cf. 4 Macc 6:19); αὐτοὶ οὗτοι (*Thu.* 6, 33, 6) Ac 24:15; ἐν ὑμῖν αὐτοῖς *among yourselves* 1 Cor 11:13.

b. to emphasize a subject already known: of Jesus Mt 8:24; Mk 8:29; Lk 5:16f; 9:51; 10:38; 24:36 (cf. the Pythagorean αὐτὸς ἔφα). Of God Hb 13:5 (cf. *Wsd* 6:7; 7:17; Sir 15:12; 1 Macc 3:22 and oft. *LXX*).

c. differentiating fr. other subjects or pointing out a contrast w. them αὐ. καὶ οἱ μετ' αὐτοῦ Mk 2:25; J 2:12; 4:53; 18:1; Lk 24:15; 1 Cor 3:15. αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε *you yourselves did not come in etc.* Lk 11:52; cf. vs. 46.—J 9:21; Mt 23:4; Lk 6:11; Ac 18:15; 1 Th 1:9; 1 Cor 2:15. αὐτὸς μόνος *he alone* (cf. *μόνος* 1αβ) Mk 6:47; J 6:15. αὐτὸς ἐγὼ *I alone* 2 Cor 12:13. εἰ μὴ αὐτὸς *except himself* Rv 19:12. αὐτὸς ὄγδοός ἐστιν *he is the eighth* 17:11.

d. *self=in person* (*Philo*, *De Jos.* 238: *Jos.* to his brothers αὐ. εἰμι ἐγὼ) J 4:2; Lk 24:36, 39.

e. *of himself, ourselves* (*Hyperid.* 1, 19, 11; 3, 2) without help J 2:25; 4:42; 6:6; Ac 20:34; αὐ. ὠκοδόμησεν *he built at his own expense* Lk 7:5; αὐ. ὁ πατὴρ φιλεῖ ὑμᾶς *the Father loves you of himself* J 16:27.

f. *thrown on one's own resources* αὐ. ἐγὼ τῷ νοῖ δουλεύω νόμῳ θεοῦ *thrown on my own resources I can only serve the law of God as a slave with my mind* Ro 7:25 (*JWeiss*, *Beitr. zur Paulin. Rhetorik*, in *BWeiss-Festschr.*, 1897, 233f; *JKürzinger*, *BZ* 7, '63, 270-74).—Cf. Mk 6:31; Ro 9:3.

g. intensifying καὶ αὐτὸς *even* (Sir Prol. 1. 24 καὶ αὐ. ὁ νόμος *even the law*; 4 Macc 17:1) καὶ αὐτὴ ἡ κτίσις *even the created world* Ro 8:21. καὶ αὐτὴ Σάρρα *even Sara* Hb 11:11 (on the *rdg.* here cf. *Windisch ad loc.* and *Bl-D.* §194, 1; *Rob.* 686; *Mlt-Turner* 220; cf. *Ps.-Callisth.* 1, 10, 3 καὶ αὐτὸν τὸν Φίλιππον=*and even Philip*; but the text of the Hb passage is not in order; s. *καταβολή*). οὐδὲ ἡ φύσις αὐτὴ διδάσκει; 1 Cor 11:14.

h. the *mng.* *even*, *very* directs attention to a certain *pers.* or thing to the exclusion of the others, so that αὐ. can almost take on demonstrative sense (cf. 2, end, below, also *Aeschyl.*, 7 against Thebes 528; *Hes.*, *Works* 350): αὐ. τὰ ἔργα *the very deeds* J 5:36; αὐ. ὁ Ἰωάννης (*POxy.* 745 [I AD] αὐ. τὸν Ἀντᾶν) *this very (or same) John* Mt 3:4 (s. *Mlt.* 91); ἐν αὐ. τ. καιρῷ (cf. Tob 3:17BA; 2:9; *Dit.*, *Syll.* 3 1173, 1 αὐταῖς τ. ἡμέραις) *just at that time* Lk 13:1.—23:12; 24:13.—2:38; 10:21; 12:12.—10:7. αὐτὸ τοῦτο *just this, the very same thing* (*Oenomaus* in *Euseb.*, *Pr. Ev.* 5, 22, 3; *PRyl.* 77, 39; *POxy.* 1119, 11; cf. *Phoenix* of Colophon p. 6, 82 *Gerh.*; also p. 115; 2 Cor 7:11; Gal 2:10; Phil 1:6; εἰς αὐ. τοῦτο Ro 9:17; 13:6; 2 Cor 5:5; Eph 6:22; Col 4:8. The phrases τοῦτο αὐ. 2 Cor 2:3 and αὐ. τοῦτο 2 Pt 1:5 are adverbial accusatives *for this very reason* (*Pla.*, *Prot.* 310E; X., *An.* 1, 9, 21; *PGrenf.* I 1, 14).

2. αὐτὸς refers w. more or less emphasis to a subject, oft. resuming one already mentioned: αὐτοὶ παρακληθήσονται *they (not others) shall be comforted* Mt 5:4; cf. vs. 5ff. οὐκ αὐτοὶ βλασημοῦσιν; Js 2:7. αὐτὸς σώσει Mt 1:21 (cf. *Ps* 129:8). αὐτὸς ἀποδώσει 6:4 t.r.—Mk 1:8; 14:15 al. *Freq.* the emphasis is scarcely felt: Mt 14:2; Lk 4:15; 22:23; J 6:24; Ac 22:19 (cf. *Gen* 12:12; Tob 6:11 BA; Sir 49:7; *Vett. Val.* 113, 16.—*JWackernagel*, *Syntax* II 2 '28, 86).—Perh. the development of αὐ. in the direction of οὗτος (which it practically replaces in *Mod. Gk.*) is beginning to have some influence in the NT (*Pla.*, *Phaedr.* 229E αὐτά=*this*; X., *An.* 4, 7, 7 αὐτό; *Dio Chrys.* 3, 37; 15[32], 10 αὐτοῖ; *Aelian*, *N.A.* 6, 10; *Mél. de la fac. orient.* . . Beyrouth 1, '06, 149 no. 18 εἰς αὐτὸ ἐγεννήθη=*for this [purpose] you were born*; *Schmid* IV 69; 616 αὐτὸς=οὗτος; *Synes.*, *Ep.* 3 p. 159A; 4 p. 165A; *Agathias* [VI AD], *Hist.* 1, 3 p. 144, 17 *LDindorf* [1871]) καὶ αὐτὸς ἦν Σαμαρίτης Lk 17:16 (cf. 3:23; 19:2 and h above). Yet here αὐτὸς could have the *mng.* *alone* (examples of this from *Hom.* on in many writers in *WSchulze*, *Quaestiones epicae* 1892, p. 250, 3) *he alone was a Samaritan*.

3. The oblique cases of αὐ. very oft. (in a fashion customary since *Hom.*) take the place of the 3rd. *pers.* personal *pron.*; in *partic.* the *gen.* case replaces the missing possessive *pron.*

a. w. *ref.* to a preceding noun διαφέρετε αὐτῶν Mt 6:26; καταβάντος αὐτοῦ 8:1; ἀπεκάλυψας αὐτά 11:25.—26:43f; Mk 1:10; 4:33ff; 12:19; Lk 1:22; 4:41. The *gen.* is sometimes put first for no special reason (*Esth* 1:1e) αὐτοῦ τὰ σημεῖα J 2:23, cf. 3:19, 21, 33; 4:47; 12:40. αὐτῶν τὴν συνείδησιν 1 Cor 8:12. *Sim.* Lk 1:36 αὐτῇ τῇ καλουμένῃ στείρα w. *her who was called barren*. Forms of αὐ. are sometimes used inexactly in a series, referring to *diff.* *pers.*: φέρουσιν αὐτῷ (Jesus) τυφλόν, καὶ παρακαλοῦσιν αὐτὸν (Jesus) ἵνα αὐτοῦ (i.e., τοῦ τυφλοῦ) ἄνηται Mk 8:22.

b. w. *ref.* to a noun to be supplied fr. the context: ἐν ταῖς συναγωγαῖς αὐτῶν (i.e. τ. Γαλιλαίων) Mt 4:23. ἐν ταῖς πόλεσιν αὐτῶν 11:1. ἐκήρυσσεν αὐτοῖς (i.e., the inhabitants) Ac 8:5. παρακαλέσας αὐτούς 20:2. ἀποταξάμενος αὐτοῖς 2 Cor 2:13. τὰ γινόμενα ὑπ' αὐτῶν Eph 5:12. ἐδημηγόρει πρὸς αὐτούς Ac 12:21. τὸν φόβον αὐτῶν 1 Pt 3:14 (cf. 13 and s. *Is* 8:12). Mt 12:9 (cf. 2); Lk 2:22; 18:15; 19:9; 23:51; J 8:44; 20:15; Ac 4:5; Ro 2:26; Hb 8:9.

c. not infreq. used w. a verb, even though a noun in the case belonging to the verb has already preceded it (cf. *Dio Chrys.* 6, 23; 78[29], 20; *Epict.* 3, 1, 22; *POxy.* 299 [I AD] Λάμπωνι ἔδωκα αὐτῷ δραχμᾶς ἡ; *FKälker*, *Quaest. de Eloc. Polyb.* 1880, 274) τοῖς καθημένοις ἐν σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς Mt 4:16.—5:40; 9:28; 26:71; J 15:2; 18:11; Js 4:17; Rv 2:7, 17; 6:4 al.

d. used pleonastically after a relative, as *somet.* in *class. Gk.* (*Bl-D.* §297; *Rob.* 683), *freq.* in the *LXX* fr. *Gen* 1:11 (οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ) on (*Helbing* p. iv; *Thackeray* 46), and quotable *elsewh.* in the *Koine* (*Callim.*, *Epigr.* 43 [42], 3 ὄν. . . αὐτῶν; *Peripl. Eryth. c.* 35; *POxy.* 117 ἐξ ὧν δώσεις τοῖς παιδίοις σου ἐν ἐξ αὐτῶν): οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ Mt 3:12; Lk 3:17. οὗ οὐκ εὐμὶ ἱκανός. . . τῶν ὑποδημάτων αὐτοῦ Mk 1:7. ἥς εἶχεν τὸ θυγάτριον αὐτῆς 7:25. πᾶν ὃ δέδωκεν. . . ἀναστήσω αὐτό J 6:39; Ac 15:17. ἦν οὐδεὶς δύναται κλεῖσαι αὐτήν

Rv 3:8. οἷς ἐδόθη αὐτοῖς 7:2, cf. 13:12. οὗ ἡ πνοὴ αὐτοῦ 1 Cl 21:9.

e. in a **constr.** not objectionable in **class.** Gk. (Bl-D. §297; Rob. 724), continuing a relative clause: ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εὖς αὐτόν 1 Cor 8:6; οἷς τὸ κρίμα. . . καὶ ἡ ἀπόλεια αὐτῶν (for καὶ ὧν ἡ ἀπόλεια) 2 Pt 2:3.

f. w. a change—α. of **pers.** Lk 1:45; Rv 18:24.

β. of number and gender ἔθνη—αὐτούς Mt 28:19. τοῦ παιδίου. . . αὐτῇ Mk 5:41. φῶς. . . αὐτόν J 1:10.

λαόν—αὐτῶν Mt 1:21.—14:14; Mk 6:45f; 2 Cor 5:19.

4. ὁ αὐτός, ἡ αὐτή, τὸ αὐτό *the same* (Hom.+).

a. w. a noun τὸν αὐ. λόγον Mt 26:44; Mk 14:39; τὸ αὐ. φύραμα Ro 9:21; cf. Lk 23:40; 1 Cor 1:10; 10:3f; 12:4ff; 15:39; Phil 1:30.

b. without a noun τὸ (τὰ) αὐ. ποιεῖν (Jos., Ant. 5, 129; 9, 271) Mt 5:46; Lk 6:33; Eph 6:9. τὰ αὐτὰ πράσσειν Ro 2:1. τὸ αὐ. λέγειν *agree* (not only in words; s. on λέγω I 1a) 1 Cor 1:10. ἀπαγγέλλειν τὰ αὐτὰ Ac 15:27. τὸ αὐτό as **adv.** in the same way (X., Mem. 3, 8, 5) Mt 27:44; 18:9 D.—ἐπὶ τὸ αὐτό (Hesychius: ὁμοῦ, ἐπὶ τὸν αὐ. τόπον; Iambl., Vi. Pyth. 30, 167; Dit., Syll.3 736, 66 [92 BC]; BGU 762, 9 [II AD] ἀπὸ τῶν ἐπὶ τὸ αὐ. καμήλων ἐ of the five camels taken together; PTebt. 14, 20; 319, 9 al.; 2 Km 2:13; Ps 2:2; 3 Macc 3:1; Sus 14 Theod.) of place *at the same place, together* (En. 100, 2; Jos., Bell. 2, 346; s. συνέρχομαι 1a) Mt 22:34; 1 Cor 11:20; 14:23; B 4:10; IEph 5:3; εἶναι ἐπὶ τὸ αὐ. (Test. Napht. 6:6) Lk 17:35; Ac 1:15; 2:1; προστιθέναι ἐπὶ τὸ αὐ. *add to the total* Ac 2:47 (see M-M.).—MWilcox, The Semitisms of Ac, '65, 93-100 (Qumran).—κατὰ τὸ αὐτό *together* in the sense *in each other's company* (PEleph, 1, 5 εἶναι δὲ ἡμῶς κατὰ. ταυτό; 3 Km 3:18) and also *at the same time* (Aelian, V.H. 14, 8 δύο εἰκόνας εἰργάσατο Πολύκλειτος κατὰ τ. αὐ.) Ac 14:1; also **poss.** is in the same way (ENestle, Acts 14:1 : ET 24, '13, 187f), as **prob.** Hs 8, 7, 1 (but s. Pap. Codex of Hs 2-9 ed. CBonner '34, 105, 17, who restores κατ' αὐτούς).—In combinations ἐν καὶ τὸ αὐ. (also **class.**; **exx.** in GDKypke, Observ. II 1755, 220; Diod. S. 3, 63, 2 εἷς καὶ ὁ αὐτός) *one and the same thing* 1 Cor 11:5; cf. 12:11 (Diod. S. 22, 6, 3 μίαν καὶ τὴν αὐτὴν ἀπόκρισιν; Epict. 1, 19, 15 μία καὶ ἡ αὐ. ἀρχή). W. **gen. foll.** τὰ αὐτὰ τῶν παθημάτων *the same sufferings as* 1 Pt 5:9. Without comparison: ὁ αὐτός (Thu. 2, 61, 2; Plut., Caesar 45, 7, Brutus 13, 1) εἰ *thou art the same* Hb 1:12 (Ps 101:28); cf. 13:8. On the variation **betw.** αὐτοῦ and αὐτοῦ, αὐτῶν and αὐτῶν in the **mss.**, s. ἐαυτοῦ, **beg.**—WMichaelis, D. unbetonte καὶ αὐτός bei Lukas: Studia Theologica 4, '51, 86-93—MBlack, An Aramaic Approach3, '67, 96-100. M-M.

αὐτοσώρας **adv.** *at the same time* (cf. HUsener, NGG 1892, 45; HDiels, Parmenides' Leergedicht 1897, 95) GP 5:20.*

αὐτοῦ **adv.** of place (Hom.+; Epict. 4, 4, 14; Vett. Val. 264, 12; Dit., Syll.3 167, 37; 273, 20; 1024, 26; pap. [Mayser 457; PSI 374, 14]; LXX; Jos., Vi. 116) *here* καθίσατε αὐ. (Gen 22:5) Mt 26:36; Mk 6:33 v.l.; Lk 9:27; *there* Ac 15:34 v.l.; 18:19; 21:4.*

αὐτοφόρος, ον (Soph.+; Sym. Job 34:11) (*caught*) in the **expr.** ἐπ' αὐτοφόρῳ (since Hdt. 6, 72; POsl. 21, 9 [71 AD]; BGU 372 II, 11 [II AD]; Philo, Spec. Leg. 3, 52; Jos., Ant. 15, 48; 16, 213) first of a thief (φόρ=Lat. fur), then also of other evildoers (Plut., Eumen. 2, 2 and oft.; Sext. Emp., Rhet. 65), esp. adulterers (X., Symp. 3, 13; Aelian, N.A. 11, 15: μοιχευομένην γυναῖκα ἐπ' αὐ. καταλαβόν; Achilles Tat. 5, 19, 6) J 8:4. M-M.*

αὐτόχειρ, ρος (trag.+; Isocr.; Pla., Leg. p. 824A; Epict. 4, 9, 12; Herodian 7, 2, 8; Vett. Val., Ind.; Dit., Syll.3 709, 42; Sb 6754, 22; Jos., Bell. 7, 393, Ant. 13, 363) w. *one's own hand* ῥίπτειν Ac 27:19. M-M.*

αὐχέω (Aeschyl., Hdt.+; Vett. Val. 241, 9; inscr.) *boast* w. **acc.** (Ael. Aristid. 13 p. 164 D.; Epigr. Gr. 567, 3; 822, 5; Jos., Vi. 340) μεγάλα αὐχεῖ *boasts of great things* Js 3:5 (cf. Epigr. Gr. 489, 1 in a grave-inscription ὄν μεγάλ' αὐχήσασα πατρὶς Θήβη). S. also **μεγαλαυχέω**. M-M.*

αὐχμηρός, ἄ, ὄν (Soph., a Hippocr.+; Hippocr.) *dry, dirty, dark* (for the latter **mng.** Aristot., De Color. 3 τὸ λαμπρὸν ἢ στιβόν. . . ἢ τοῦναντίον αὐχμηρὸν καὶ ἀλαμπές; Hesychius αὐ. σκοτῶδες; Suidas αὐ. στυγνὸν ἢ σκοτεινόν; Epigr. Gr. 431, 3) of a place (Pla., Leg. 761B τόποι) 2 Pt 1:19. τόπος αὐχμηρότατος AP 21. M-M. and suppl.*

ἄφαιρέω 2 fut. ἀφελῶ (Bl-D. §74, 3); 2 aor. ἀφείλον, inf. ἀφελεῖν; 2 aor. mid. ἀφειλόμην; pf. pass. ἀφήρημαι; 1 aor. ἀφηρέθην; 1 fut. ἀφαιρεθήσομαι. (Hom.+; inscr., pap., LXX, Ep. Arist.; Philo, Abr. 8 al.; Joseph.; Test. 12 Patr.).

1. **act.** *take away* τὶ **someh.** τὸ ἔριον B 7:8; *cut off* (Parthenius 8, 9 τ. κεφαλὴν) τὸ ὠτίον *the ear* (cf. Ezk 23:25) Mt 26:51; Mk 14:47; Lk 22:50. ὄνειδος Lk 1:25 (cf. Gen 30:23). ἁμαρτίας Hb 10:4 (cf. Sir 47:11). τὶ ἀπὸ τιнос (Theophr., Char. 2, 3; Num 21:7; Josh 5:9; 1 Esdr 4:30; Jer 11:15) *take away someh. fr. someone or someh. τὰς πονηρίας ἀπὸ τ. ψυχῶν* 1 Cl 8:4 (Is 1:16). εἰν ἀφέλης ἀπὸ σοῦ σύνδεσμον καὶ χειροτονίαν καὶ ῥῆμα γογγυσμοῦ *if you put away fr. you bonds and scorn and the complaining word* B 3:5 (Is 58:9). τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς *take away or cut off his share in the tree of life* Rv 22:19b (on the ἐκ τῆς πόλεως **foll.** cf. Is 22:19). W. omission of the **obj.**, to be supplied **fr.** context (cf. Num 11:17) ἀπὸ τ. λόγων *take away anything fr. the words* 22:19a (cf. Diod. S. 12, 75, 4 ἀφ. ἀπὸ τῶν συνθηκῶν=take something away from the agreements; Artem. 2, 70 p. 167, 25 a request to the readers of the βιβλία: μήτε προσθεῖναι μήτε τι τῶν ὄντων ἀφελεῖν; Ael. Aristid. 30, 20 K.=10 p. 121 D.; En. 104, 11; Jos., C. Ap. 1, 42) ἄ. ἀπὸ τοῦ πόνου τῆς ψυχῆς *take away some of the torment of his soul* 1 Cl 16:12 (Is 53:10). **Abs.** (**opp.** προστιθέναι as Socrat., Ep. 28, 13) B 19:11; D 4:13.

2. **pass.** *be taken away, robbed* νοσσιᾶς ἀφηρημένης *when their nest is robbed* B 11:3 (cf. Is 16:2; the Funk

text reads-μένοι instead of-μένης, giving the sense *when they are taken from the nest*: RAKraft *ad loc.*). Of sins *be taken away* Hs 9, 28, 3. **W. gen.** of the pers. deprived of **some**th. ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς *which shall not be taken away fr. her* Lk 10:42.

3. mid. as **act.** *take away* τὶ ἀπὸ τινος (Aristoph., Vesp. 883; Ezk 26:16) **some**th. *fr. someone* τ. οἰκονομίαν Lk 16:3. **W. acc.** of the thing (Ep. Arist. 244; Jos., Ant. 15, 39) τὰς ἀμαρτίας Ro 11:27 (Is 27:9). **M-M.***

ἀφανής, ἐς (Aeschyl., Hdt.+; inscr., pap., LXX, Philo; Jos., Ant. 1, 333; 20, 172 al.) *invisible, hidden* Hb 4:13; Gosp. fgm. POxy. 1081 (Kl. Texte 83, p. 25, 6). **M-M.***

ἀφανίζω 1 aor. pass. ἠφανίσθη (Soph., Hdt.+; inscr., pap., LXX, En., Philo, Joseph., Test. 12 Patr.) *render invisible or unrecognizable* of one's face (opp. φαίνομαι in a play on words as Js 4:14; Aristot., Hist. Anim. 6, 7, 11; Ps.-Aristot., De Mundo 6, 22) by covering the head (cf. Jer 14:4; 2 Km 15:30; Esth 6:12) or neglect of cleanliness (cf. POxy. 294, 15 [22 AD]) Mt 6:16 (*disfigure* is also poss.; cf. PAmh. 2, 3). Of treasures *destroy, ruin* (X., An. 3, 2, 11; Epigr. Gr. 531, 2; PRyl. 152, 14; POxy. 1220, 20; PLond. 413, 14f [the 3 last passages of destruction by animals]; LXX) Mt 6:19f.—Pass. *perish* (Diod. S. 15, 48, 3 [people and cities because of an earthquake]; Philostrate., Vi. Apoll. 1, 36 p. 38, 20 τὸ γένος αὐτῶν; Jos., Ant. 1, 76) Ac 13:41 (Hab 1:5); *disappear* (Antig. Car. 12; Artem. 2, 36 p. 134, 26; Eunap. p. 63; Philo, Deus Imm. 123, Virt. 164; Jos., Ant. 9, 28) of smoke Js 4:14. Of the earth in a holocaust 2 Pt 3:10 v.l. Fig., of the bond of wickedness IEph 19:3. Of honey *be spoiled* Hm 5, 1, 5. **M-M.***

ἀφανισμός, οὗ, ὁ *disappearance, destruction* (freq. in this sense Polyb.+; Diod. S. 15, 48, 1; Herm. Wr. p. 364 Sc.; LXX; Jos., Ant. 1, 70) ἐγγὺς ἀφανισμοῦ *is near destruction* Hb 8:13. **M-M.***

ἄφαντος, ον (Hom.+; chiefly in poets, then also in prose) *invisible ἄ. γίνεσθαι* (Diod. S. 4, 65, 9 ἐμπεσὼν εἰς τὸ χάσμα. . . ἄφ. ἐγένετο; Plut., Mor. 409F; Act. Thom. 77 ἄφαντοι γεγόνασιν οἱ δαίμονες, 13 p. 119, 2 v.l.) *vanish* Lk 24:31 (on ἀπὸ τινος *fr. someone*—as Pel.-Leg. 6, 24—s. JPsichari, Essai sur le Grec de la LXX: Rev. des Études juives 55, '08, 161-208, esp. 204ff). **M-M.***

ἀφεδρών, ὄνος, ὁ *latrine* (Dit., Or. 483, 220f [prechristian] τ. δημοσίων ἀφεδρώνων καὶ τ. ἐξ αὐτῶν ὑπονόμων; Geopon. 6, 2, 8; Anecd. Gr. p. 469, 23; Etym. Gud. 240, 14) εἰς ἃ ἐκβάλλεται *passes into the latrine* Mt 15:17; Mk 7:19. **M-M.***

ἀφεθήσομαι s. ἀφίημι.

ἀφειδία, ας, ἡ (Ps.-Pla., Def. 412D; Plut., Mor. 762D; Nägeli 52) *severe (lit. unsparing) treatment σώματος of the body* (=asceticism) Col 2:23 (ἀφειδεῖν τοῦ σώματος also in sense *harden* [Lucian, Anach. 24]). **M-M.***

ἀφελόν, ἀφελεῖν s. ἀφαιρέω.

ἀφείναι s. ἀφίημι.

ἀφελότης, ητος, ἡ (Dio Chrys.; Vett. Val. 240, 15; 153, 30) *simplicity* of heart Ac 2:46. **M-M.***

ἀφελπίζω s. ἀπελπίζω.

ἀφελῶ s. ἀφαιρέω.

ἄφεσις, ἐσεως, ἡ (Pla.+; inscr., pap., LXX, En., Philo, Joseph.).

1. *release fr. captivity* (Polyb. 1, 79, 12; Dit., Syll.3 374, 21; PGrenf. I 64, 5; 1 Esdr 4, 62; Philo, Mut. Nom. 228 [after Lev 25:10]; Jos., Ant. 12, 40; 17, 185) Lk 4:18ab (Is 61:1; 58:6); B 3:3 (Is 58:6); 14:9 (Is 61:1).

2. *pardon, cancellation* of an obligation, a punishment, or guilt (Pla., Leg. 9, 869D φόνου; Diod. S. 20, 44, 6 ἐγκλημάτων; Dionys. Hal. 8, 50 al.; En. 13, 4, 6; Philo, Mos. 2, 147 ἃ. ἀμαρτημάτων, Spec. Leg. 1, 215; 237; Jos., Bell. 1, 481; exx. fr. inscr. and pap. in Nägeli 56. Cf. also Dt 15:3; Jdth 11:14; 1 Macc 10:34; 13:34. For history of the word Dssm., B 94-7 [BS 98ff]) ἀμαρτιῶν *forgiveness of sins* i.e. cancellation of the guilt of sin Mt 26:28; Mk 1:4; Lk 1:77; 3:3; 24:47; Ac 2:38; 5:31 (δοῦναι ἄφεσιν as Diod. S. 20, 54, 2); 10:43 (λαβεῖν); 13:38; 26:18; Col 1:14; B 5:1; 6:11; 8:3; 11:1; 16:8; Hm 4, 3, 1ff. For this ἃ. τ. παραπτωμάτων Eph 1:7; τοῖς παραπτώμασιν ἃ. Hm 4, 4, 4; ἃ. abs. in same sense Mk 3:29; Hb 9:22; 10:18. αἰτεῖσθαι ἄφεσιν τινι *ask forgiveness for someone* 1 Cl 53:5.—EBRedlich, The Forgiveness of Sins '37; VTaylor, Forgiveness and Reconciliation (in the NT) '41. **M-M.** and suppl.*

ἀφέωνται s. ἀφίημι.

ἀφή, ἡς, ἡ (Hdt.+; Dit., Syll.3 1170, 11; LXX; Ep. Arist.; Philo; cf. Nägeli 18; on its use as medic. t.t. s. Lghtf. on Col 2:19 and JARobinson on Eph 4:16) *ligament, lit. 'joint, connection'*, Eph 4:16, Col 2:19. CBruston, Rev. des Ét. grecques 24, '11, 77ff. **M-M.***

ἀφήκα s. ἀφίημι.

ἀφῆκω fut. ἀφῆξω (Pla., Rep. 7 p. 530E; Antipho: Anecd. Gr. p. 470 s.v. ἀφῆκοντος) *go away* (Cass. Dio 41, 8; Sb 7250, 5) ποῦ ἀφῆξω; *where shall I go?* 1 Cl 28:3.*

ἀφθαρσία, ας, ἡ *incorruptibility, immortality* ('higher Koine' [Nägeli 41, 1; 31]: Epicurus 60, 3 [PLinde, Epicuri Vocab. '06, 43]; Chrysipp.; Strabo; Plut., Aristid. 6, 3, Mor. 881B al.; Herm. Wr. 12, 14; Wsd 2:23; 6:19; 4 Macc 9:22; 17:12; Philo, Aet. M. 27 ἂ. τ. κόσμου; Gosp. fgm. POxy. 1081, 14ff [KL. T. 83 p. 25, 17 and 20]) 1 Cor 15:42, 50, 53f; IPol 2:3. As a quality of the future life (w. ζωή) 2 Ti 1:10; 2 Cl 14:5; (w. δόξα, τιμή) ἂ. ζυντεῖν Ro 2:7; ἂ. προσδέχεσθαι Dg 6:8; πνεῖν ἀφθαρσίαν IEph 17:1; μεταλαμβάνειν ἂ. 2 Cl 14:5; ἀρχηγὸς τῆς ἂ. (of Christ) 20:5; ἀγὼν τῆς ἂ. 7:5; ἀπάρτισμα ἂ. *the consummation of immortality* (of the gosp.) IPhd 9:2; διδασχὴ ἂ. *teaching that assures immort.* IMg 6:2; ὁ τῆς ἂ. στέφανος *the crown which is immortality* MPol 17:1; 19:2; ἐν ἂ. πνεύματος ἁγίου 14:2.—The mng. of ἂ. in Eph 6:24 is no different; it refers either to those who love the Lord, and as such are now partakers of the future life, or to the Lord himself, who reigns in immortal glory. Its presence in Tit 2:7 t.r. is prob. due to a misunderstanding of the rare word ἀφθορία. M-M.*

ἄφθαρτος, ον *imperishable, incorruptible, immortal* ('higher Koine' [Nägeli 41, 1; 31]: Philochorus [IV/III BC] no. 328 fgm. 188b Jac.; Aristot.; Epicurus; Diod. S.; Dionys. Hal.; Cornutus 1 p. 2, 8; Lucian; Philostrat., Dial. p. 259, 7 K.; Sallust. p. 12, 24; 30, 7; CIG 4240d; Dit., Or. 569, 24; PGM 4, 497; 519; 13, 912; Gosp. fgm. POxy. 1081, 19 [KL. T. 83 p. 25]; Wsd 12:1; 18:4) of God (Diod. S. 6, 2, 2 of gods: αἰῶδοι and ἄφθαρτοι; Zoroaster in Philo of Bybl. [Euseb., Pr. Ev. 1, 10, 52]; Antipater of Tarsus [150 BC] in Plut., Stoicor. Repugn. 38 p. 1105F; Herm. Wr. 11, 3; PGM 4, 559 θεοῦ ζῶντος ἀφθάρτου; Sib. Or., fgm. 3, 17; Philo, Sacr. Abel. 95, Mos. 2, 171; Jos., Ant. 3, 88; 10, 278) Ro 1:23; 1 Ti 1:17; PK 2; of Christ Dg 9:2. Of the resurrected body 1 Cor 15:52. ναός B 16:9. στέφανος 1 Cor 9:25; κληρονομία 1 Pt 1:4; σπορά vs. 23; short ending of Mk; ἀγάπη ἄ. *an imperishable love-feast* IRo 7:3; ἀγὼν ἄ. 2 Cl 7:3; ἀγαθὰ ἄ. (Philo, Deus Imm. 151) 6:6; καρπὸς ἄ. ITr 11:2; φυτό (Philo, Sacr. Abel. 97) AP 15.—Subst. τὸ ἄ. (Dit., Syll. 3 798, 10 [37 AD]) B 19:8; ἐν τῷ ἄ. τοῦ πραέως πνεύματος w. *the imperishable quality of a gentle spirit* (s. πνεῦμα 3c) 1 Pt 3:4. M-M.*

ἀφθονία, ας, ἡ (Pind.; POslo 78, 16 [136 AD='abundance']; Philo, Mos. 1, 6; Jos., Bell. 3, 505, Ant. 12, 133; Ode of Solomon 11, 6) *freedom fr. envy, hence willingness* (so Pla., Prot. 327B) Tit 2:7 v.l.*

ἀφθορία, ας, ἡ *soundness, lit. incorruption* (corresp. to ἄφθορος Diod. S. 4, 7, 3; Artem. 5, 95; Phalaris, Ep. 70; BGU 1106, 11; 1107, 7; PGM 5, 376; 7, 544; Esth 2:2) of pure doctrine Tit 2:7. M-M.*

ἀφίδω s. ἀφοράω.

ἀφιέρω 1 aor. ἀφιέρωσα (pass. in Aeschyl., Eumen. 451; Jos., Ant. 11, 148) in H.Gk. relig. t.t. *consecrate* (Diod. S. 1, 90, 4; Plut.; Philo Bybl. [c. 100 AD] in Euseb., Pr. Ev. 1, 9, 29; Dit., Or., Ind., al. in the inscriptions; 4 Macc 13:13; Philo Alex.; Jos., Ant. 15, 364) ἀφιέρωσαν αὐτὸν (sc. τὸν θεόν) ἐν τῷ ναῷ *they have consecrated him by the temple* instead of conversely basing the consecration of the temple on God B 16:2.*

ἀφίημι (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) pres. act. ind. 2 sg. ἀφεῖς (Rob. 315; W-S. §14, 16; M-M.), 1 pl. ἀφίμεν (ἀφίμεν v.l.) Lk 11:4, 3 pl. ἀφίουσιν Rv 11:9; impf. 3 sg. ἤφιε (Bl-D. §69, 1); fut. ἀφήσω; 1 aor. ἀφῆκα, 2 sg. ἀφῆκας (ἀφῆκες Rv 2:4 W-H.; Bl-D. §83, 2); 2 aor. imper. ἄφες (as εἴ in rabb.),

ἄφετε; subj. ἀφῶ, 2 pl. ἀφῆτε; inf. ἀφεῖναι Mt 23:23; Lk 5:21; ptc. ἀφεῖς. Pass. pres. ἀφίεμαι, 3 pl. ἀφίονται Mt 9:2 D; fut. ἀφεθήσομαι; 1 aor. ἀφέθην; pf. 3 pl. ἀφέονται Lk 5:20, 23; J 20:23; 1J 2:12 (Bl-D. §97, 3).

1. *let go, send away*—a. lit.—a. w. pers. obj. (X., Cyr. 1, 2, 8; Polyb. 33, 1, 6; Tob 10:5; Sir 27:19; Jos., Ant. 16, 135 τ. ἐκκλησίαν) of crowds Mt 13:36; Mk 4:36; 8:13 (mng. 3a is also poss.).

β. w. impers. obj. τὸ πνεῦμα *give up one's spirit* Mt 27:50 (cf. ἂ. τ. ψυχὴν Hdt. 4, 190 and oft. in Gk. lit.; Gen 35:18; 1 Esdr 4:21; Jos., Ant. 1, 218; 14, 369 al.). φωνὴν μεγάλην *utter a loud cry* Mk 15:37 (φων. ἂ. Hdt.+; Epict. 2, 22, 12 al.; Gen 45:2; Philo, Sacr. Abel. 34; Jos., Bell. 4, 170, Ant. 8, 325, Vi. 158).

b. in a legal sense *divorce* γυναῖκα (Hdt. 5, 39) 1 Cor 7:11 ff.

2. *cancel, remit, pardon* τὸ δάνειον *the loan* Mt 18:27 (Dit., Or. 90, 12; PGrenf. I 26, 9; Dt 15:2). ὀφειλὴν a *debt* vs. 32 (cf. 1 Macc 15:8 πᾶν ὀφείλημα βασιλικὸν ἂ.). Also of remission of the guilt (debt) of sin (Hdt. 6, 30 ἀπῆκέ τ; ἂν αὐτῷ τὴν αἰτίην; 8, 140, 2; Lysias 20, 34 ἀφιέντας τ. τῶν πατέρων ἁμαρτίας; Herodas 5, 26 ἄφες μοι τὴν ἁμαρτίην ταύτην; 38, 72f; 1 Macc 13:39.—In another construction Diod. S. 9, 31, 4 Kῦρος αὐτὸν ἀφίησι τῶν ἁμαρτημάτων=absolves him of his misdeeds), in OT and NT predom. in relig. sense of divine forgiveness. W. dat. of the pers. and acc. of the thing: ὀφειλήματα *remit, forgive debts* (Appian, Ital. 9 §1 ἡφίει τοῖς ἑαυτοῦ χρήσταις τὰ ὀφλήματα) Mt 6:12a; cf. b (s. Sir 28:2 and ὥς III 1b; FFensham, The Legal Background of Mt 6:12, Nov Test 4, '60, 1f [Deut 15:2 LXX]; on the text FCBurkitt, 'As we have forgiven' Mt 6:12: JTS 33, '32, 253-5); *forgive* ἁμαρτίας (Ex 32:32; Num 14:19; Job 42:10 al.; Jos., Ant. 6, 92) Lk 11:4; 1J 1:9. παραπτώματα Mt 6:14f; Mk 11:25 (26). Pass. (Lev 4:20; 19:22; Is 22:14; 33:24 al.) ἁμαρτίαι Lk 5:20, 23; 7:47b; 1J 2:12; 1 Cl 50:5; Hv 2, 2, 4; s 7:4; PK 3 p. 15, 12; ἁμαρτήματα Mk 3:28 (cf. GDalman, Jesus-Jeshua [Eng. tr. PLevertoff '29], 195-97; JGWilliams, NTS 12, '65, 75-77); PK 3 p. 15, 27; cf. Mt 12:31f. W. dat. of pers. only Mt 18:21, 35; Lk 17:3f; 23:34 (ELohse, Märtyrer u. Gottesknecht, Exkurs: Lk 23:34, Göttingen '55). Pass. (Lev 4:26, 31, 35; Num 15:25f al.) Lk 12:10; Js 5:15.—J 20:23b (s. JRMantey, JBL 58, 39, 243-9 and HJCadbury ibid. 251-4). W. impers. obj. only Mt 9:6; Mk 2:7,

10; Lk 5:21, 24; 7:49; J 20:23. **Pass.** Mt 9:2, 5, cf. 4 Q Hab, 4; Mk 2:5, 9 (cf. HBranscomb, *JBL* 53, '34, 53-60); Lk 7:47f. ἀνομῖαι Ro 4:7; 1 Cl 50:6 (both Ps 31:1). Quite **abs.** ἀφίετε 1 Cl 13:2.

3. **leave**—**a. lit., w. pers. obj.** (PGrenf. I 1, 16; BGU 814, 16; 18) Mt 4:11; 8:15; 26:44; Mk 1:20, 31; 12:12; Lk 4:39; 9:42 D; **abandon** (Soph., Phil. 486; Hyperid. 5, 32; X., Hell. 6, 4, 5) Mt 26:56; Mk 14:50.—**W. impers. obj.** (PFay. 112, 13; Jer 12:7; Eccl 10:4; 1 Esdr 4:50) J 10:12; *the house* Mk 13:34; cf. Mt 23:38; Lk 13:35 (Diod. S. 17, 41, 7: Apollo appears and explains that he would leave Tyre, which is doomed to destruction); *Judaea* J 4:3 (Jos., *Ant.* 2, 335τ. Αἴγυπτον); *the way* Hv 3, 7, 1; *everything* Mt 19:27, 29; 10:28f; Lk 5:11; 18:28f.—**Leave standing or lying** (without concerning oneself further about it as, in a way, Diod. S. 5, 35, 3 a fire without putting it out) αὐτόν Mt 22:22; τὰ δίκτυα 4:20; Mk 1:18; ἐκεῖ τὸ δῶρον Mt 5:24; cf. 18:12; J 4:28; ἡμιθανῇ *half dead* Lk 10:30 (cf. Jdth 6:13).—**Leave (behind) w. pers. obj.** (2 Km 15:16; 3 Km 19:3; Tob 11:2) as orphans J 14:18 (Epict. 3, 24, 14; Jos., *Ant.* 12, 387). τινὰ μόνον 8:29; 16:32. **W. acc.** only Mk 12:19ff; τινί τινα Mt 22:25.—**τινί τι ἅ. let someone have someth.** (cf. Jos., *Ant.* 7, 274τ. υἱὸν ἄφες μοι) Mt 5:40; *leave (over, remaining)* (Da 4:15) Hb 2:8; *leave, give* (Eccl 2:18; Ps 16:14; cf. Diod. S. 25, 16 [Dindorf] τὸν πόλεμον ἀφίημι=I leave [you] war) εὐρήνην J 14:27. **Pass.** *be left, remain* (Da 4:26) οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθον *not a stone will be left on another* Mt 24:2; Mk 13:2; cf. Lk 21:6.

b. fig. give up, abandon (Aeschyl., Prom. 317 ὀργήν; Arrian, *Anab.* 1, 10, 6; Jos., *Ant.* 9, 264ἅ. τ. ἄρτι βίον) τὴν πρώτην ἀγάπην Rv 2:4; τ. φυσικὴν χρῆσιν Ro 1:27; *leave (behind) to go on to someth. else* (in orators; Plut., *Mor.* 793A; Epict. 4, 1, 15 al.) τὸν τῆς ἀρχῆς τοῦ Χρ. λόγον Hb 6:1; *neglect* (Diod. S. 1, 39, 11; POxy. 1067, 5) also *omit* (Diod. S. 8, 12, 11) τὰ βαρύτερα τοῦ νόμου *what is more important in the law* Mt 23:23; τὴν ἐντολήν Mk 7:8 (Hyperid. 5, 22 νόμον).

4. **let, let go, tolerate w. acc.** (Arrian, *Anab.* 1, 25, 2; Himerius, *Or.* [Ecl.] 4, 1; 4 Km 4:27) Mt 15:14; Mk 5:19; 11:6; 14:6; Lk 13:8; Ac 5:38. ἄφεις τ. γυναῖκα Ἰεζάβελ *you tolerate the woman Jezebel* Rv 2:20. εἰδὼν ἀφῶμεν αὐτὸν οὕτως *if we let him go on like this* (i.e., doing miracles) J 11:48. *Allow, let, permit, leave w. double acc.* οὐκ ἁμάρτυρον αὐτὸν ἀφίκεν *he has not left himself without a witness* Ac 14:17 (cf. Soph., *Oed. Col.* 1279 ἅ. τινὰ ἄτιμον; PFay. 112, 13; POxy. 494, 5 ἐλεύθερα ἀφίημι δοῦλά μου σώματα; 1 Macc 1:48). **W. acc. and inf.** (BGU 23, 7; POxy. 121, 15; Ex 12:23; Num 22:13) Mt 8:22; 13:30; 19:14; 23:13; Mk 1:34; 7:12, 27; 10:14; Lk 8:51; 9:60; 12:39; 18:16; J 11:44; 18:8; Rv 11:9; Hv 1, 3, 1; 3, 1, 8; s 9, 11, 6. **W. ἵνα foll.** Mk 11:16.—The imperatives ἄφες, ἄφετε are used **w. the subjunctive esp.** in the first **pers.** (this is the source of *Mod. Gk.* ἄς; *Bl-D.* §364, 1 and 2; *Rob.* 931f) ἄφες ἐκβάλλω τὸ κάρφος *let me take out the speck* Mt 7:4; Lk 6:42 (cf. Epict. 4, 1, 132 ἄφες σκέψωμαι; POxy. 413, 184 [II 1D] ἄφες ἐγὼ αὐτὸν θρηνησῶ). ἄφες (ἄφετε) ἴδωμεν *let us see* Mt 27:49; Mk 15:36 (cf. Epict. 3, 12, 15 ἄφες ἴδω). It is also used **w. the third pers.** (Epict. 1, 15, 7 ἄφες ἀνθήσῃ) and **w. ἵνα** (Epict. 4, 13, 19 ἄφες οὖν, ἵνα κἀγὼ ταῦτα ὑπολάβω), so that ἄφες αὐτήν, ἵνα τηρήσῃ αὐτό J 12:7 is **prob.** to be **transl.** *let her keep it* (Mlt. 175f). The second **pers.** is rare ἄφες ἴδης Hs 8, 1, 4 **acc. to PMich.** **Abs.** *let it be so, let it go* (Charito 4, 3, 6) Mt 3:15; GEb 3 (w. ὅτι foll.=‘for’). *M-M. B.* 768; 839; 1174.

ἀφικνέομαι 2 **aor.** ἀφικόμην (Hom.+; **inscr., pap., LXX;** En. 98, 4; *Ep. Arist.* 175; *Joseph.*) *reach* of a report εἰς τινα *someone* ἢ ὑπακοὴ εἰς πάντας ἀφίκετο *the report of your obedience has reached* (become known to) everyone Ro 16:19 (cf. *Aristot., Eth. Nic.* 1097a, 24 ὁ λόγος εἰς ταῦτον ἀφ.; *Sir* 47:16; Jos., *Ant.* 17, 155; 19, 127 εἰς τὸ θέατρον ἀφίκετο ὁ λόγος). *M-M. B.* 703.*

ἀφιλάγαθος, on *not loving the good* in a list of vices 2 Ti 3:3 (so far the word is found only here, but cf. POxy. 33 II, 13 [II AD] ἀφιλοκαγαθία, 11 φιλάγαθος and s. Nägeli 52). *M-M.**

ἀφιλάργυρος, on (Diod. S. 9, 11, 2; *Diog. L.* 4, 38; *Inscr.* v. Priene 137, 5 [II BC]; *Dit., Syll.* 3 708, 17 [II BC]; 732, 25 [36/5 BC]; POxy. 33 II, 11 [II AD]; other **ref.** in Nägeli 31) *not loving money, not greedy* 1 Ti 3:3 (in instructions for midwives in *Soranus* p. 5, 27 and for generals in *Onosander* [I AD] 1, 1; 2; 4; 8 AKoechly [1860] **w.** σώφρων and νήπιος [=νηφάλιος]); Hb 13:5; D 15:1; Pol 5:2. *M-M.**

ἀφιλοξενία, ας, ἡ inhospitality (*Sib. Or.* 8, 304) 1 Cl 35:5.*

ἄφιξις, εως, ἡ (s. ἀφικνέομαι, hence—Hdt.—usu. ‘arrival’; so also *Lysimachus* [200 BC] no. 382 fgm. 6 *Jac.*; *Diod. S.* 8, 19, 2; **pap.**; 3 Macc 7:18; *Ep. Arist.* 173; Jos., *Vi.* 104) *departure* (so surely *Demosth.*, *Ep.* 1, 2; 3, 39 ἅ. οἴκαδε; *Ael. Aristid.* 48, 7 K.=24 p. 467 D.; Jos., *Ant.* 2, 18; 4, 315; 7, 247; other **pass.** in *Gk. lit.* are ambiguous) Ac 20:29—*JWackernagel, Glotta* 14, '25, 59. *M-M.**

ἀφίστημι 1 **aor.** ἀπέστησα; 2 **aor.** ἀπέστην, imperative ἀπόστα *Hm* 6, 2, 6; **pres. mid.** ἀφίσταμαι, **imper.** ἀφίστασο; **fut.** ἀποστήσομαι. (Hom.+; **inscr., pap., LXX,** En., *Ep. Arist., Joseph., Test.* 12 *Patr.*)

1. **trans.** *cause to revolt, mislead* (Hdt. 1, 76+; Dt 7:4; Jos., *Ant.* 8, 198; 20, 102 τ. λαὸν) λαὸν ὀπίσω αὐτοῦ *the people, so that they followed him* Ac 5:37.

2. **intrans.** (**mid.** forms, and 2 **aor., pf., and plupf. act.**)—**a. go away, withdraw** τινός (Hdt. 3, 15; Epict. 2, 13, 26; 4, 5, 28; BGU 159, 4; *Sir* 38:12; En. 14, 23; Jos., *Ant.* 1, 14) Lk 2:37. ἀπὸ τινος (PGM 4, 1244; *Sir* 23:11f; Jdth 13:19; 1 Macc 6:10, 36) Lk 1:38 D; 13:27 (Ps 6:9); 24:51 D; Ac 12:10; 19:9; Hs 9, 15, 6. ἐκ τοῦ τόπου *Hm* 5, 1, 3. **Abs.** (*Aesop, Fab.* 194 H.) s 8, 8, 2. *Desert* ἀπὸ τινος *someone* (as *Appian, Iber.* 34 §137; cf. *Jer* 6:8) Ac 15:38.—*Fall away* (Hdt.+), *become apostate abs.* (*Appian, Iber.* 38 §156 ἀφίστατο=he revolted; *Jer* 3:14; Da 9:9 *Theod.*; 1 Macc 11:43; En. 5, 4) Lk 8:13. ἀπὸ τινος (X., *Cyr.* 5, 4, 1; *Polyb.* 1, 16, 3; **oft.** LXX, mostly of falling away **fr.** God) Hb 3:12; Hv 2, 3, 2; s 8, 8, 5; 8, 9, 1 and 3; 8, 10, 3; τινός (*Polyb.* 14, 12, 3; *Herodian* 6, 2, 7; *Wsd*

3:10; Jos., Vi. 158) Hv 3, 7, 2; 1 Ti 4:1.

b. *keep away* (Diod. S. 11, 50, 7; Jos., Vi. 261) ἀπό τινος (UPZ 196 I, 15 [119 BC]) Lk 4:13; Ac 5:38; 2 Cor 12:8; cf. Ac 22:29; Hs 7:2. Fig. of moral conduct (Sir 7:2; 35:3 ἀποστῆναι ἀπὸ πονηρίας; Tob 4:21 BA) *abstain* 2 Ti 2:19; Hs 6, 1, 4.

c. fig. *depart, withdraw* affliction Hs 7:7; life s 8, 6, 4; understanding s 9, 22, 2; righteousness and peace 1 Cl 3:4; wickedness Hv 3, 6, 1. Cf. m 10, 2, 5 of the Holy Spirit. Of an evil spirit m 5, 2, 7; 6, 2, 6f. M-M.*

ἄφνω adv. (Aeschyl., Thu.+; pap., LXX; Jos., Vi. 126) *suddenly* Ac 2:2; 16:26; 1 Cl 57:4; AP 4:11.—*Immediately, at once* (Diod. S. 14, 104, 2) Ac 28:6.*

ἀφοβία, ας, ἡ lit. ‘fearlessness’ (Pla.+; Epict.; Ep. Arist. 243), but also *lack of reverence* (Pr 15:16; Ps.-Clem., Hom. 1, 18) ἄ. θεοῦ B 20:1; D 5:1 (Funk).*

ἀφόβως adv. (X.+; PTeht. 24, 74 [II BC]; Pr 1:33; Wsd 17:4 v.l.; Philo, Migr. Abr. 169; Jos., Ant. 7, 322).

1. *without fear, fearlessly* Lk 1:74; Phil 1:14; 1 Cl 57:7; *without cause to be afraid* (Horapollo 2, 72) 1 Cor 16:10. In Jd 12 ἄ. is either *boldly* or

2. *without reverence, shamelessly* (s. ἀφοβία). M-M.*

ἀφόδευσις, εως, ἡ (Erotian [I AD] s.v. ἀπόπατοι ed. ENachmanson ’18; cf. also schol. on Nicander, Ther. 933) *anus* (cf. Tob 2:10) of hares: πλεονεκτεῖν τὴν ἄ. *grows a new anus* B 10:6 (cf. Pliny, Nat. Hist. 8, 81, 218

Archelaus auctor est, quot sint corporis cavernae ad excrementa lepori, totidem annos esse aetatis; Aelian, N.A. 2, 12; Varro, De Re Rust. 3, 12).*

ἀφομοιόω (X., Pla.+) *make like or similar* poss. *become like* (Herm. Wr. 454, 17 Sc.), in past tenses *be like, resemble* (Diod. S. 1, 86, 3; Aesop, Fab. 88 P.=137 H.: Ἐρμῆς ἀφομοιωθεὶς ἀνθρώπων; EpJer 4; 62; 70) pf. pass. ptc. ἀφομοιωμένος τῷ νῷ τοῦ θεοῦ Hb 7:3.*

ἀφοράω 2 aor. ἀπεῖδον, subj. ἀφίδω, also ἀπίδω v.l. (Bl-D. §14 w. app.) (Hdt., Pla.+; pap.; Philo, Omn. Prob. Lib. 28, Aet. M. 4).

1. *look away, fix one’s eyes trustingly* εἰς τινα *to or on someone* (Epict. 2, 19, 29 εἰς τὸν θεόν; 3, 26, 11 al.; Herm. Wr. 7, 2a; 4 Macc 17:10; Jos., Bell. 2, 410) εἰς τὸν τῆς πίστεως ἀρχηγόν Hb 12:2.

2. *see* (Jon 4:5) ὥς ἂν ἀφίδω τὰ περὶ ἐμέ *as soon as I see how things go w. me* Phil 2:23. M-M.*

ἀφορίζω impf. ἀφώριζον; fut. ἀφορίσω Mt 25:32—Attic ἀφοριῶ 13:49; 1 aor. ἀφώρισα; pf. pass. ptc. ἀφορισμένος; 1 aor. pass. imper. ἀφορίσθητε (Soph., Pla.+; inscr., pap., LXX; Jos., Bell. 2, 488).

1. *separate, take away* Ac 19:9. τινὰ ἀπὸ τινος (Is 56:3; Sir 47:2) Mt 25:32 (cf. Diod. S. 5, 79, 2 Rhadamanthys was appointed judge in Hades to διακρίνειν τοὺς εὐσεβεῖς καὶ τοὺς πονηροὺς). τινὰ ἐκ μέσου τινῶν *take out* 13:49. *Exclude, excommunicate* Lk 6:22. ἑαυτὸν (Is 45:24) *separate oneself, hold aloof* Gal 2:12. Pass., w. middle mng. *be separate* 2 Cor 6:17 (Is 52:11).

2. *set apart, appoint* (Nägeli 35) τινά Gal 1:15 (no purpose mentioned; JWDoeve, Paulus d. Pharisaer u. Gal 1:13-15, Nov Test 6, ’63, 170-181). W. the purpose given εἰς τι (POxy. 37, 9; 4 Macc 3:20) εἰς εὐαγγέλιον *to preach the gospel* Ro 1:1. ἄ. εἰς τὸ ἔργον Ac 13:2. M-M.*

ἀφορμῶω (Hom.+; in act. trag., X.+) *start, set out* εἰς τοῦπίσω *start back again, return* 1 Cl 25:4.*

ἀφορμή, ῆς, ἡ lit. the starting-point or base of operations for an expedition, then *gener.* the resources needed to carry through an undertaking (e.g. even commercial capital), in our lit. *occasion, pretext, opportunity* for *some*th., a meaning found in Attic Gk. and quite common in the Koine (Nägeli 15) ἐκκόπτειν τὴν ἄ. τῶν θελόντων ἄ. *cut off the pretext of those who wish a pretext* 2 Cor 11:12; ἄ. διδόναι τινί (Polyb. 28, 6, 7 μὴ διδόναι τ. ἐχθροῖς ἀφορμὴν εἰς διαβολήν; Pr 9:9; Philo, Leg. ad Gai. 200; cf. Diod. S. 1, 83; 3 Macc 3:2) *give someone an occasion* 1 Ti 5:14; *excuse* Hm 4, 3, 3; τινός *for some*th. 2 Cor 5:12 (for the *gen.* cf. Epict. 1, 8, 6; 1, 9, 20; Dio Chrys. 16[33], 38; Jos., Bell. 7, 441. Ant. 5, 57). Pl. (Polyb., Epict., Vett. Val.; Inscr. v. Priene 105, 12; Joseph.) ἀφορμὰς διδόναι τινί, ἵνα ITr 8:2; Hm 4, 1, 11; ἄ. λαμβάνειν (a favorite expr.; e.g. in Polyb.; Dionys. Hal.; Philo, In Flacc. 47) *grasp an opportunity* Ro 7:8, 11; w. *gen.* of the one who gives the opportunity Lk 11:54 D (we scarcely have here the *expr.* ἄ. ζητεῖν, as POxy. 34 III, 13 ἄ. ζητοῦντες ἀμαρτημάτων). W. εἰς τι *for some*th. (Appian, Bell. Civ. 5, 53 §222 ἔχειν ἀφορμὴν εἰς τι; Philo) 2 Cl 16:1; εὖς ἄ. τῇ σαρκί *to give the flesh an opportunity* (to become active) Gal 5:13. M-M.*

ἄφραστος, ον (Hom. Hymns+; Aeschyl.) *too wonderful for words* (so in later prose; Eunap. 45; Test. Levi 8:15 v.l.; PGM 3, 592 ἄ. ὄνομα) ἔννοια *plan* Dg 8:9.*

ἀφρίζω (Soph., El. 719; Diod. S. 3, 10, 5; Athen. 11, 43 p. 472A) *foam at the mouth* of a sick person in a frenzy Mk 9:18, 20.*

ἀφροντιστέω (X., Pla.+; Diod. S. 5, 32, 7; Philostrat., Vi. Apoll. 1, 38 p. 41, 1; PReinach 57, 11) *be careless, unconcerned* Dg 8:10.*

ἄφρόνως *adv.* of ἄφρων (*Soph.*, *Aj.* 766; *Diod. S.* 16, 70, 2; *Artem.* 1, 50 p. 46, 21; *Gen* 31:28) *foolishly*
ἀποκρίνεσθαι *Hv* 5:4.*

ἄφρός, οὔ, ὁ (*Hom.* +; *PGM* 4, 942; 3204; medical use in *Hobart* 17f) *foam* appearing at the mouth in epileptic seizures (*Jos.*, *Ant.* 6, 245) μετὰ ἀφροῦ *so that he foams* *Lk* 9:39. *M-M.**

ἄφροσύνη, ης, ἡ (*Hom.* +; *Artem.* 2, 37 p. 141, 15; *LXX*; *Philo*; *Jos.*, *Ant.* 17, 277, *Vi.* 323; *Test. 12 Patr.*; *Sib. Or.* 4, 38) *foolishness, lack of sense*, moral and intellectual *Mk* 7:22; 2 *Cor* 11:1, 17, 21; 1 *Cl* 13:1; 47:7; *Hm* 5, 2, 4; *s* 6, 5, 2f; 9, 15, 3; 9, 22, 2f; *Dg* 3:3; 4:5.*

ἄφρων, ον, gen. ονος (*Hom.* +; *PFay.* 124, 12; *LXX*; *Philo*; *Jos.*, *Bell.* 1, 630; 2, 303) *foolish, ignorant* (*opp.* φρόνιμος as *Dio Chrys.* 73[23], 3; *Pr* 11:29; *Philo*, *Poster. Cai.* 32) 2 *Cor* 11:19; 1 *Cl* 3:3; (*w.* ἀνόητος) 21:5; (*w.* ἀσύνετος as *Ps* 91:7) 39:1.—*Lk* 11:40; 12:20; *Ro* 2:20; 1 *Cor* 15:36; 2 *Cor* 11:16; 12:6, 11; *Eph* 5:17; 1 *Pt* 2:15; 1 *Cl* 39:7f (*Job* 5:2f); *ITr* 8:2; *Hm* 4, 2, 1; 5, 2, 2 (*Funk and L.*); 4; 6, 2, 4; 11:4; 12, 4, 2; *s* 1:3; 6, 4, 3; 6, 5, 2; 9, 14, 4; 9, 22, 2. *M-M.**

ἀφύλακτος, ον (*Aeschyl.*, *Hdt.* +; *Sb* 6002, 15 [II BC]; *Jos.*, *Ant.* 14, 169; *cf.* *Ezk* 7:22; 23:39A) *without guarding* (them) of idols kept in temples open to the public *Dg* 2:7 (*v.l.* ἀφυλάκτως).*

ἀφυπνῶω 1 *aor.* ἀφύπνωσα *fall asleep* (in this *mng.* in *Heliod.* 9, 12; *schol.* on *Pind.*, *Pyth.* 1, 10b, *Isth.* 4, 33c; *Achmes* 174, 16; *Act. Andr. et Matthiae* 16 p. 84, 7 and 8 Bonnet; *Paulus Aegineta* [VII AD] 1, 98; *cf.* *Lobeck*, *Phryn.* p. 224) *Lk* 8:23; *Hv* 1, 1, 3. *M-M.**

ἀφυστερῶ *pf. pass. ptc.* ἀφυστερημένος (*Polyb.* +; *pap.*, *LXX*) only *trans.* (*cf.* 2 *Esdr* 19:20 [*Neh* 9:20]) *withhold* μισθός *Js* 5:4 (ἀπεστερημένος *t.r.*). *M-M.**

ἀφῶμεν *s.* ἀφίημι.

ἄφωνος, ον (*Aeschyl.*, *Pind.*, *Hdt.* +; *Dit.*, *Syll.* 3 1168, 41; *PGM* 1, 117; *Wsd* 4:19; 2 *Macc* 3:29; *Philo*; *Jos.*, *Ant.* 6, 337; 12, 413).

1. *silent, mute* of idols 1 *Cor* 12:2 (*cf.* *Epigr. Gr.* 402, 1). Of an animal (*Timaeus Hist.* [IV-III BC] no. 566 *fgm.* 43a *Jac.*; *Strabo* 6, 1, 9 p. 260) *Ac* 8:32; 1 *Cl* 16:7; *B* 5:2 (all 3 *Is* 53:7).

2. *incapable of speech*, of human speech 2 *Pt* 2:16; *incapable of conveying meaning*, as a language normally does τοσαῦτα. . . γένη φωνῶν εἰσιν ἐν κόσμῳ καὶ οὐδὲν ἄφωνον 1 *Cor* 14:10. *M-M.* *B.* 321.*

Ἀχάζ, ὁ indecl. (τ) (in *Joseph.* Ἀχαζος, ον [*Ant.* 9, 247]) *Ahaz*, a king of Judah (1 *Ch* 3:13; *cf.* 4 *Km* 16:1ff; 2 *Ch* 28:16ff; *Is* 1:1; 7:1ff); in genealogy of Jesus *Mt* 1:9; *Lk* 3:23ff *D* (here Ἀχάζ, as also the *v.l.* in *Mt.*)*

Ἀχαΐα, ας, ἡ (*Hdt.* +; *Joseph.*) *Achaia* in NT the Rom. province created 146 BC, including the most important parts of Greece, *i.e.* Attica, Boeotia (*perh.* Epirus) and the Peloponnesus (*Mommsen*, *Röm. Gesch.* V 233ff) *Ac* 18:2 *D*, 12, 27; 19:21; 2 *Cor* 1:1; 11:10; 1 *Th* 1:7f. The country for its inhabitants, *esp.* the Christians living in it *Ro* 15:26; 16:5 *t.r.*; 1 *Cor* 16:15; 2 *Cor* 9:2.—*JMarquardt*, *Röm. Staatsverw.* 12 1881, 321ff; *Brandis*, *Achaja* 2: *Pauly-W.* I 1894, 190-8; *JWeiss*, *RE* VII 160ff; *Ramsay*, *Bearing* 404f; *Hahn*, *index*.*

Ἀχαϊκός, οὔ, ὁ (*CIG* 1296; 3376; *CIA* III 1030, 34; 1138, 15 *al.*) *Achaicus* a Christian at Corinth 1 *Cor* 16:17; 16:15 *v.l.*; *subscr.**

ἀχαριστέω (in *lit.* and *inscr.*; *Jos.*, *Bell.* 2, 400) *be ungrateful* (*Antipho Soph.* 54; *X.*, *Mem.* 2, 2, 2 *et al.*) τινί toward someone (*Plut.*, *Phoc.* 36, 5; *Vi. Philonid.* p. 13 *Crönert*) τῷ θεῷ *PK* 2 p. 14, 21.*

ἀχάριστος, ον (*Hom.* +) *ungrateful* (so since *Hdt.* 1, 90; *Epict.* 2, 23, 5; *IG* XIV 2012; *Wsd* 16:29; *Sir* 29:16; 4 *Macc* 9:10; *Philo*, *De Jos.* 99; *Jos.*, *Vi.* 172) *Lk* 6:35 (*w.* πονηρός as *Celsus* 6, 53; *Jos.*, *Ant.* 6, 305); 2 *Ti* 3:2. *M-M.**

Ἀχάς *s.* Ἀχάζ.

ἀχειροποίητος, ον (*Ps.-Callisth.* p. 38, 18.—χειροποίητος *freq.* *Hdt.* +; *cf.* *Nägeli* 52) *not made by* (human) *hand*. Of circumcision *Col* 2:11. Of the temple *Mk* 14:58. Of the heavenly body 2 *Cor* 5:1. *M-M.**

Ἀχελδαμάχ *s.* Ἀκελδαμάχ.

ἀχθῆναι, ἀχθήσεσθαι *s.* ἄγω.

Ἀχίμ, ὁ indecl. *Achim* in genealogy of Jesus *Mt* 1:14.*

ἀχλύς, ὕος, ἡ (Hom.+; in prose Hippocr.+; Polyb. 34, 11, 15; Aq. Ezk 12:7; Sym. Job 3:5; Philo, Cher. 61; Jos., Ant. 9, 56) *mistiness*.

1. lit. (w. σκοτός as Dio Chrys. 11[12], 36; Philo, Deus Imm. 130) of darkening of the eyes in a man who is being blinded Ac 13:11 (schol. on Apollon. Rhod. 2, 259b, also medic. t.t.: Galen, Medicus 16 [XIV 774 K.]; further exx. in Hobart 44f).

2. fig., of mistiness in the eyes of the mind (Heraclit. Sto. 33 p. 48, 14; Plut., Mor. 42C διάνοια ἀχλύος γέμουσα; Himerius, Or. 35 [=Or. 34, 3] p. 146, 20 Colonna ἡ ἀχλύς τῆς ψυχῆς) 2 Cl 1:6.*

ἀχρεῖός, ον (Hom.+; pap., LXX; Jos., Vi. 50; 117) *useless, worthless* of slaves (Ps.-Pla., Alcib. 1, 17 p. 122B τῶν οἰκετῶν τὸν ἀχρεϊότατον; Achilles Tat. 5, 17, 8; PPar. 68, 54 ἄ. δούλους) Mt 25:30.—Lk 17:10 the adj., in this sense at least, can be dispensed with (Zahn) and hence is omitted by many (e.g. FBlass; AMerx; Wlh.; JWeiss; APott, D. Text des NTs. 2 '19, 103; JMoffatt, NT), following the Sin. Syr. But since ἄ. can also mean more *gener. unworthy, miserable* (2 Km 6:22; Sym., Theod. Is 33:9; Ezk 17:6), as well as simply *worthless* without moral connotation (Arrian, Anab. 1, 24, 3; 2, 7, 3), there is no decisive reason for rejecting a reading so well attested as this (so BWeiss; HHoltzmann; Jülicher, Gleichn. 21; EKlostermann; ERiggenbach, NKZ 34, '23, 442f; Schlatter; Rengstorff; FHauck; RSV). M-M.*

ἀχρειώω (also ἀχρεόω Dit., Syll.3 569, 31; cf. Bl-D. §30, 2) pf. pass. ptc. ἡχρειωμένος; 1 aor. pass. ἡχρεώθη (Philo Mech. 60, 16; Polyb. 3, 64, 8 al.; Vett. Val. 290, 1; Dit., Or. 573, 16: LXX) *make useless*.

1. lit., pass., of damaged sticks Hs 8, 3, 4.—2. fig., pass. *become depraved, worthless* of pers. Ro 3:12 (Ps 13:3; 52:4). M-M.*

ἄχρηστος, ον (Theognis+; Hdt., inscr., pap., LXX, Ep. Arist.; Jos., Bell. 1, 172; Sib. Or. 4, 94) *useless, worthless, perh.* forming a contrast to the name Onesimus; in any case, in a play on words w. εὔχρηστος (as Hv 3, 6, 7; cf. s 9, 26, 4; Jos., Ant. 12, 61) Phlm 11 τὸν ποτέ σοι ἄ. *who was once useless to you* (ἄ. τιτι as Ep. Arist. 164; ἄ. of a slave Epict. 1, 19, 19 and 22; cf. word-play, χρήσιμον ἐξ ἀχρήστου Pla., Rep. 411B). W. περισσός Dg 4:2.—Hv 3, 6, 2; s 9, 26, 4; ὀξύχολία ἄ. ἐστὶν *ill-temper leads to no good* m 5, 1, 6. M-M.*

ἄχρι this form, which is Attic (Phryn. 14; Moeris 32; Meisterhans3-Schw. 219, 39) is found in NT almost exclusively; the H.Gk. ἄχρις [Dit., Syll.3 958, 37] occurs only Gal 3:19 (throughout the ms. tradition), Ro 11:25 (except B), and Hb 3:13 (predom.), all before vowels. On the Apostol. Fathers cf. Reinhold 37. On the whole, Bl-D. §21; Mayser 243f; Crönert 144, 3). Hom.+; inscr., pap., LXX, Philo, Joseph.

1. improper prep. w. gen. (Bl-D. §216, 3)—a. of time *until* (2 Macc 14:15) ἄ. ἤς ἡμέρας *until the day when* Mt 24:38; Lk 1:20; 17:27; Ac 1:2, 22 v.l.; ἄ. τῆς ἡμέρας ταύτης (BSChilds, JBL 82, '63, 279-92: OT background) 2:29; 23:1; 26:22; ἄ. καιροῦ *for a while* Lk 4:13 (ἄ. χρόνου *ibid.* D); Ac 13:11. ἄ. χρόνων ἀποκαταστάσεως 3:21. ἄ. αὐγῆς *until sunrise* Ac 20:11 (cf. Jos., Ant. 6, 215 ἄχρι τῆς ἑως); ἄ. τοῦ δεῦρο (Plut., Anton. 34, 9 [without art.]; Jos., Ant. 10, 265) *until now* Ro 1:13; ἄ. τοῦ νῦν (Timostratus [II BC] 1; cf. Lucian, Tim. 39; Plut., Rom. 15, 3; Philo, Abr. 182) 8:22; Phil 1:5.—1 Cor 4:11; 2 Cor 3:14; Gal 4:2; Phil 1:6; ἄ. τέλους (Plut., Demosth. 13, 2, Fab. Max. 16, 8) *to the end* Hb 6:11; Rv 2:26; ἄ. ἡμερῶν πέντε *within five days* Ac 20:6; ἄ. νόμου *until the time when, or better, before the law was given* Ro 5:13 (cf. Jos., Ant. 4, 248 ἄ. νομίμων γάμων=*until the time of the lawful marriage*). Cf. Mt 13:30 v.l.

b. of place *as far as* (Dit., Syll.3 937; Judg 11:33B) short ending of Mk; ἦλθεν ἄ. ἐμοῦ *it came to where I was* Ac 11:5; cf. 13:6; 20:4 t.r.; 28:15; ἄ. τούτου τοῦ λόγου *as far as this word* 22:22; ἄ. καὶ ὑμῶν 2 Cor 10:13f; ἄ. μερισμοῦ *as far as the separation* Hb 4:12; cf. Rv 14:20; 18:5.

c. fig., of manner (Dit., Syll.3 1109, 84 ἄ. πληγῶν ἐρχεσθαι; Simplicius in Epict. p. 29, 7 ἄ. θανάτου σχεδόν of the lashings by the Spartans διώκειν ἄ. θανάτου *persecute to the death* Ac 22:4; πιστὸς ἄ. θανάτου *faithful unto death* Rv 2:10; cf. 12:11 (s. Sib. Or. 2, 47). ἄ. τῆς ἀγνοίας *as long as he does not know* Hm 4, 1, 5.

2. conjunction (Bl-D. §383; 455, 3; Rob. 974)—a. w. rel. ἄχρι οὗ (=ἄχρι χρόνου ᾧ) *until the time when* w. past indic. (X., Hell. 6, 4, 37 ἄχρι οὗ ὅδε ὁ λόγος ἐγράφετο; Jos., Ant. 11, 111) ἄ. οὗ ἀνέστη Ac 7:18; ἄ. οὗ ἡμέρα ἡμελλεν γίνεσθαι *until the day began to dawn* 27:33. W. aor. subj. (Hdt. 1, 117; Dit., Syll.3 799, 26; POxy. 104, 18; 507, 30; BGU 19 I, 5; Job 32:11) Lk 21:24; Ro 11:25; 1 Cor 11:26; 15:25; w. ἄν: ἄχρι οὗ ἄν (Hippocr., περὶ συρίγγων 3) Gal 3:19 v.l.; Rv 2:25.—*as long as* (X., Cyr. 5, 4, 16; Plut., Mor. 601E; cf. 2 Macc 14:10) ἄ. οὗ τὸ σήμερον καλεῖται *as long as it is still called 'today'* Hb 3:13.

b. without rel., used w. aor. subj. *until* (POxy. 491, 8; 1215) Rv 7:3; 15:8; 17:17 v.l.; 20:3, 5. W. ἄν and aor. subj. (X., An. 2, 3, 2; Dit., Syll.3 972, 26f; BGU 419, 11; 830, 13 ἄ. ἄν σοι ἔλθω; PGM 5, 58; Jos., Ant. 12, 152) Gal 3:19. W. fut. ind. (Sib. Or. 1, 273) Rv 17:17.—LRydbeck, Fachprosa, '67, 144-53. M-M.*

ἄχρονος, ον *timeless=eternal* (Plut., Mor. 393A; Philo, Sacr. Abel. 76) of God (Proclus, Theol. 124 p. 110, 26) IPol 3:2 (Martyr. Carpi 16 vGebhardt ὁ θεὸς ἡμῶν ἄ. ὄν).*

ἄχυρον, ον, τό (Hdt.+ in pl. and sing.; inscr., pap., LXX; Jos., Bell. 3, 223, Ant. 2, 289; Sib. Or. 3, 791) *chaff* Mt 3:12; Lk 3:17. On the burning of ἄ. cf. Ostraka II 1168 ἄ. εἰς τὰς καμείνους. For heating bath water BGU 760, 9 (II AD). M-M.*

ἀχώρητος, ον (**Hesychius**) *uncontained* of God **Hm** 1:1; **PK** 2 p. 13, 24; of the name of God's Son *incomprehensible* **Hs** 9, 14, 5.*

ἀχώριστος, ον (**X.**, **Pla.**+) *inseparable* w. gen. foll. (**Cornutus** 14 p. 15, 14; **Philo**, **Gig.** 48) ἁ. θεοῦ 'I.X. *inseparable fr. our God Jesus Christ* **ITr** 7:1 (cf. **Herm. Wr.** 2, 16 τὸ ἀγαθὸν ἁ. τοῦ θεοῦ; **Sextus** 423; **Jos.**, **Ant.** 9, 273).*

ἄψευδής, ἑς (**Hes.**, **Hdt.**+) **BGU** 432 II, 2; **Wsd** 7:17; **Philo**) *free fr. all deceit, truthful, trustworthy* in our lit. only of God (cf. **Archilochus** [VII BC] 84 Diehl2; **Eur.**, **Or.** 364 ἄψευδής θεός; **Pla.**, **Rep.** 2 p. 382E; **Orph. Hymns** 168 Kern [of Zeus]; **PGM** 7, 571; **Philo**, **Ebr.** 139) **Tit** 1:2, (w. ἀληθινός) **MPol** 14:2 and of Christ, who is called **IRo** 8:2 τὸ ἁ. στόμα ἐν ᾧ ὁ πατήρ ἐλάλησεν ἀληθῶς (cf. **Aeschyl.** in **Pla.**, **Rep.** 2 p. 383B τὸ Φοίβου θεῖον ἄψευδές στόμα). **M-M**.*

ἄψευστος, ον (**Crinagoras** no. 21, 5; **Plut.**, **Artax.** 28, 2; **Sb** 1070; **PGM** 13, 788; **Philo**, **fgm.** 51 Harris 1886) *free fr. lies, truthful* of πνεῦμα (**Sib. Or.** 3, 701) **Hm** 3:2.*

ἀψηλάφητος, ον (**Polyb.** 8, 19, 5; **schol.** in **Pind.**, **Ol.** 6, 87; **Cat. Cod. Astr.** VIII 1 p. 188, 24) *not capable of being touched, impalpable* of God **IPol** 3:2.*

ἄψινθιον, ον, τό (**Hippocr.**+) **X.**, **An.** 1, 5, 1; **Aq. Pr** 5:4; **Jer** 9:15; 23:15; so in **rabb.**) and ἄψινθος, ον, ἡ (**Aretaeus** [II AD], **χρονίων νούσων θερ.** 1, 13 Hude) *wormwood*, containing a very bitter substance. τὸ ἐλάχιστον ἁ. *a very little bit of wormwood* **Hm** 5, 1, 5. Water changed to wormw. **Rv** 8:11b. As name of a star, and (**prob.** because of ὁ ἄστηρ) **masc.** ὁ Ἄψινθος **ibid.** a (**s. Boll** 41f).*

ἄψυχος, ον (since **Archilochus** [VII BC] 104 Diehl2; **Simonides** 116 D.; **PGM** 7, 441; **Philo**) *inanimate, lifeless* of musical instruments (**Eur.**, **Ion** 881; **Plut.**, **Mor.** 9C) 1 **Cor** 14:7; of idols (**Wsd** 13:17; 14:29.—Of statues of the gods: **Heraclitus** in **Celsus** 1, 5; **Timaeus Hist.** 127 [CMüller, **Fgm.** I p. 224]; **Philo**, **Congr. Erud. Grat.** 48) **Dg** 2:4. **M-M**.*

ἄωρος, ον *untimely=too early* (**Aeschyl.**, **Hdt.**+) grave **inscr.** **ZNW** 22, '23, 281 nos. 5, 6, 7 et al.; **PGM** 4, 2877; 5, 332; **LXX**; **Jos.**, **Bell.** 4, 502) of children οἵτινες ἅ. ἐτίκτοντο *who were born prematurely* **AP** 11:26.*

B

β' as numeral=*two* (δύο: **Jos.**, **C. Ap. 1, 157**) **Hs** 8, 9, 1;=*second* (δευτέρα), i.e. ἐπιστολή (in the superscriptions of 2 Cor; 2 Th; 2 Ti; 2 Pt; 2 J; **2 Cl**, and in the subscriptions of 2 Th; 2 Ti; 2 J), or ὄρασις (in the **superscr.** of **Hv** 2), or ἐντολή (in the **superscr.** of **Hm** 2).*

Βάαλ, ὁ indecl. (𐤁𐤀𐤋lord) (**Jos.**, **Ant. 9, 135f**; 138 ὁ Βάαλ) *Baal*, a divinity worshipped by the Semites **gener.**, bitterly opposed by Elijah and later Hebr. prophets, κάμπτειν γόνυ τῇ **B.** *bow the knee before B.* **Ro** 11:4 (3 **Km** 19:18 τῷ **B.**). The **fem. art.** (4 **Km** 21:3; **Jer** 2:8; **12:16** al.) may be due to the Hebr. custom of substituting αἰσχὺνη (αῤῥ) for the names of foreign gods; **s.** ADillmann, *Mon.-Ber. d. Berl. Akad.* 1881, 601-20; **Mlt.-H.** 152; **Rob.** 254. **M-M.***

Βαβυλών, ὄνος, ἡ (**Alcaeus** **Lyr.** [VII/VI BC] 82, 10 D.; **Aeschyl.**, **Pers.** 52 et al.; **LXX**; **Philo**; **Joseph.**; **Sib.** **Or.**—𐤁𐤅𐤁𐤏 Gen 11:9; **Babyl.** *Bābīlu* or *Bābīli*, which the Babylonians interpreted to mean 'gate of the gods') *Babylon*, capital of Babylonia (**Diod. S.** 19, 100, 7 Βαβυλῶνα τὴν πόλιν); used also for the country (**Bar** 1:1, 4, 9, 11 al.; 1 **Esdr** 1:53; 2:11; 4:44 al.); so μετοικεσία Βαβυλῶνος *deportation to Babylonia* (**Bl-D.** §166) **Mt** 1:11f, 17; **cf.** **Ac** 7:43 (**cf.** **Ps.-Callisth.** 3, 33, 15 ἐπ'ἀνῶ τῆς Βαβυλωνίας).—In late Judaism Rome began to take on the name and many of the characteristics of Babylon as a world-power hostile to God, denounced by the prophets (**Apc.** **Bar.** 67, 7; **Sib. Or.** 5, 143; 159; **Billerb.** III 816). So also 1 **Pt** 5:13 (**s.** the **v.l.** and **cf.** C-HHunzinger, *H-WHertzberg-Festschr.*, '65, 67-77 [Bab., **Ro** and 1 **Pt**].—GTManley, *Evang. Quart.* 16, '44, 138-46, **fol.** others, thinks of the Bab. in Egypt [**Diod. S.** 1, 56, 3; **Strabo** 17, 1, 30; **Jos.**, **Ant. 2, 315**]). The Bab. in Mesopotamia is also suggested by some, but at the time of **Diod. S.** [2, 9, 9], i.e., I BC, it was almost entirely uninhabited). The same **interpr.** is preferred by most for **Rv** (otherwise GAvan den Bergh van Eysinga, **NThT** 16, '27, 33ff; **Joman**, *Book of Rv* '23, 29 al.; **JSickenberger**, **BZ** 17, '26, 270-82; Lohmeyer), where **B.** is always called *the Great* (**cf.** **Da** 4:30; **Jos.**, **Ant. 8, 153**; **Alcaeus**, **loc. cit.**, spoke of Βαβύλωνος ἱεράς=holy Babylon) **Rv** 16:19; 17:5; 18:10, 21; ἔπεσεν, ἔπεσεν **B.** 14:8; 18:2 (**cf.** **Is** 21:9; **Jer** 28:8). **M-M.***

βαδίζω *walk*, found **X.**; **inscr.**, **pap.**, **LXX**; **En.** 106, 7; **Jos.**, **Ant. 1, 244**; 12, 346. **Fig.** (**Galen**: **CMG** V 4, 1, 1 p. 23, 12 β. ἐπὶ σωφροσύνην δι' ἐγκρατείας; **Sib. Or.**, **fgm.** 1, 23; *Proverb.* **Aesopi** 121 **P.**: β. τῶν νόμων ἐνώπιον; **Psellus** p. 213, 26) of human conduct, as (**w.** πορεύεσθαι, πολιτεύεσθαι) β. κατὰ τὰς ἐπιθυμίας **1 Cl** 3:4. **M-M.***

βαθέως **s.** **βαθύς**, **end.**

βαθμός, οὗ, ὁ *step* (**Soph.**; **Hellenist. writers** [**Nägeli** 26], **LXX**; **Jos.**, **Bell. 5, 206**, **Ant. 8, 140** in concrete **mng.**, as **Ac** 12:10 D); **fig.** (**Dio Chrys.** 24[41], 6; **Philo**, *Aet. M.* 58) *grade* (**Jos.**, **Bell. 4, 171** οἱ τῶν τολμημάτων βαθμοί), *rank* (**cf.** **IG** II 243, 16 τοῖς τὰς ἀξίας βασμοῖς ἀνελόγησε he kept up to the degrees of his rank): β. ἐαυτῷ καλὸν περιποιεῖσθαι *win a good standing (or rank) for oneself* **1 Ti** 3:13. **Perh.** a **t.t.** of the mysteries underlies the last **ref.** (a 'step' in the soul's journey heavenward); **cf.** **Herm. Wr.** 13, 9 ὁ βαθμός οὗτος, ὃ τέκνον, δικαιοσύνης ἐστὶν ἔδρασμα. Furthermore, philosophy seems also to have used β. to denote the gradual attainment of wisdom (**cf.** **Oimmisch**, *Philol. n.F.* 17, '04, p. 33, 1).—On the form of the word **s.** **RSchöll**, *Sitzungsab. d. bayr. Ak. d. Wiss.* 1893 II 500. **M-M.***

βάθος, οὗς, τό (**Aeschyl.**, **Hdt.**; **inscr.**, **pap.**, **LXX**, **Philo**, **Joseph.**) *depth*.

1. **lit.** (**w.** ὕψος **Is** 7:11; **Herm. Wr.** 11, 20b) **Dg** 7:2; (**w.** the other dimensions; **s.** **Aristot.**, *Phys.* 209a, 5; **Dio Chrys.** 76[26], 6; **Plut.**, *Mor.* 937F; **Dit.**, *Syll.* 3 973, 6ff μήκος, πλάτος, β. [of a ditch]; **Philo**, *Decal.* 25; **Jos.**, **Ant. 1, 77**) **Eph** 3:18 (**cf.** the magic formula γενέσθω φῶς πλάτος βάθος μήκος ὕψος ἀνὰ γῆ **PGM** 4, 970 and 978; 12, 158). Of soil **Mt** 13:5; **Mk** 4:5 (**Jos.**, **Ant. 8, 63** τῆς γῆς β.; **Theophr.**, *Hist. Pl.* 6, 5, 4 χώρας βάθος; **BGU** 1122, 16 of plants ἔχον τὸ καθῆκον β.). Of the depths of the sea **B** 10:10 (**cf.** **schol.** on **Apollon. Rhod.** 1, 461; 4, 865f; **Ps** 68:3; **Am** 9:3; **Mi** 7:19 al. **LXX**). Of deep water **Lk** 5:4. Of sunken eyes **Papias** 3. ὕψωμα οὕτε βάθος **Ro** 8:39, since they are said to be creatures and the context speaks apparently only of supramundane forces, are **prob.** astral spirits; they are both astronomical **t.t.**, and β. means the celestial space below the horizon **fr.** which the stars arise (**PGM** 4, 575 ἀστὴρ ἐκ τ. βάθους ἀναλάμπων).

2. **fig.** ἡ κατὰ βάθους πτωχεία αὐτῶν *their poverty reaching down into the depths* (**Strabo** 9, 3, 5 ἄντρον κοῖλον κατὰ βάθους)=*extreme poverty* **2 Cor** 8:2; β. πλούτου (**Soph.**, *Aj.* 130; **cf.** **Jos.**, **Ant. 1, 271** τὸ τῆς τριχὸς βάθος; **Pr** 18:3; **Aelian**, *V.H.* 3, 18 πλοῦτος βαθύς; **Norden**, *Agn. Th.* 243, 3) *depth* (i.e. inexhaustibility) of the *wealth* **Ro** 11:33; τὰ β. τῆς θείας γνώσεως *depths of divine knowledge* **1 Cl** 40:1 (**Philo**, *Poster. Cai.* 130 β. τῆς ἐπιστήμης); τὰ β. τοῦ θεοῦ *the depths of God* **1 Cor** 2:10, τὰ βάθη τοῦ σατανᾶ **Rv** 2:24 **v.l.** (**cf.** **Jdth** 8:14 βάθος καρδίας ἀνθρώπου; **Eunap.** 113 β. τῆς ψυχῆς). **M-M.***

βαθύνω (**Hom.**; **LXX**; **Jos.**, **Bell. 1, 405**) *make deep* (**Jos.**, **Bell. 5, 130**) and *intrans. go down deep* (**Proclus**, *In Rem Publ.* II p. 347, 2 Kroll; **Philo**, *Post. Cai.* 118 ὁ τῆς διανοίας ὀφθαλμὸς εἴσω προελθὼν καὶ βαθύνας τὰ ἐν αὐτοῖς σπλάγχνοις ἐγκεκρυμμένα κατείδε); both are **poss.**, though the latter is preferable ἔσκαπεν καὶ ἐβάθυνεν

βαθός, εἶα, ύ (Hom.+; inscr., pap., LXX) *deep*.

1. lit. (En. 24, 2; Ep. Arist. 118; Jos., Ant. 10, 170) of a well (Pythag., Ep. 3, 3 and Charito 8, 1, 10 φρέαρ β.) J 4:11.

2. fig. τὰ βαθέα τοῦ σατανᾶ *the (hidden) depths of Satan* Rv 2:24 (cf. Da 2:22 and s. βαθός 2). Of sleep (Theocr. 8, 65; Lucian et al.; Jos., Ant. 5, 148; Sir 22:9; 3 Macc 5:12) Ac 20:9. Of peace (Lucian, Tox. 36; Herodian 4, 10, 1; 7, 9, 5; 4 Macc 3:20; Philo, Somn. 2, 229; Sib. Or. 12, 87) 1 Cl 2:2. ὁρθρου βαθέως (Aristoph., Vesp. 216; Pla., Crito 43A, Prot. 310A ἐτι βαθέος ὁρθρου; Phlegon: 257 fgm. 36, 1, 9 Jac.; Philo, Mut. Nom. 162, Mos. 1, 179, Spec. Leg. 1, 276; PLeipz. 40 II, 10) *early in the morning* Lk 24:1 (β. is to be taken, not as an adv., but as gen. of βαθός, like πρᾶεως [πρᾶεος] 1 Pt 3:4. Cf. W-S. §9, 5; Rob. 495; Bl-D. §46, 3). M-M.*

βάιον, ου, τό (Egypt. word, Coptic ‘bai’.—The accents βάιον and βάις are preferred by PKatz, ThLZ ’36, 284 and Bl-D. §6) *palm branch* (1 Macc 13:51; Sym. SSol 7:8; PFlor. 37, 3; CWessely, Stud. z. Paläogr. u. Pap.-kunde 22, ’22, no. 157 [II AD]; cf. PTebt. II p. 69. The pap. prefer the form βαίς (but see Bl-D. §6), found also in Chaeremon Alex. in Porphy., Abst. 4, 7.—Loanw. in rabb.) τὰ β. τῶν φοινίκων *the palm branches* J 12:13 (where τῶν φ. is not really needed; but Test. Napht. 5:4 βαῖα φοινίκων and PLeid. 13, 6, 7 [I AD] βαῖα φοινί[κων]). WRFarmer, JTS 3, ’52, 62-6. M-M.*

Βαλαάμ, ὁ indecl. (□) *Balaam*, a sorcerer (Num 22-4; 31:16; Dt 23:5f; Josh 13:22; 24:9; Mi 6:5; Philo, Mos. 1, 264ff, Migr. Abr. 113-15; Jos., Ant. [Βάλαμος, ου] 4, 104; 107-9; 111; 126; 157; Pirque Aboth 5, 19). Hence, a typical deceiver and false prophet Rv 2:14; Jd 11 (βαλαακ P72); 2 Pt 2:15.*

Βαλάκ, ὁ indecl. (□) (LXX; Philo, Conf. Ling. 65.—In Joseph. βάλακος, ου [Ant. 4, 107]) *Balak*, a Moabite king (Num 22:2ff; 23:7; 24:10; Josh 24:9; Mi 6:5), involved w. Balaam (s. above) Rv 2:14.—Jd 11 P72.*

βαλανείον, ου, τό (Aristoph.+; inscr., pap., loanw. in rabb.) *bathhouse* MPol 13:1.*

βαλλάντιον, ου, τό (also βαλάντιον; cf. Bl-D. §11, 2; Rob. 213; W-S. §5, 26a note 51; Helbing 15f. Found since Ps.-Simonides 157 Diehl; Epicharmus [V BC] no. 10 p. 95: Com. Gr. Fgm. I 1, 1899 Kaibel; Philo, De Jos. 180) 207; LXX) *money-bag, purse* Plut., Mor 62B; 802D; Herodian 5, 4, 3 β-α χρημάτων μεστά Lk 10:4; 12:33; 22:35f. B. 776.*

βάλλω fut. βαλῶ; 2 aor. ἔβαλον, 3 pl. ἔβαλον Lk 23:34 (Ps 21:19; Ac 16:23 and ἔβαλαν Ac 16:37 (Bl-D. §81, 3; Mlt.-H. 208); pf. βέβληκα; 1 fut. pass. βληθήσομαι; 1 aor. ἐβλήθην; pf. βέβλημαι; plpf. ἐβεβλήμην (Hom.+; inscr., pap., LXX, Philo, Joseph.)).

1. *throw*—a. w. simple obj. *scatter seed on the ground* (Diod. S. 1, 36, 4; Ps 125:6 v.l. [ARahlf, Psalmi cum Odis ’31]; Third Corinthians 3:26) Mk 4:26; 1 Cl 24:5; εἰς κῆπον Lk 13:19; *cast lots* (Ps 21:19; 1 Ch 25:8 al.; Jos., Ant. 6, 61) Mt 27:35; Mk 15:24; Lk 23:34; J 19:24; B 6:6.

b. *throw* τινί τι Mt 15:26; Mk 7:27. τι ἔμπροσθέν τινος Mt 7:6 (β.=throw something before animals: Aesop, Fab. 158 P.). τι ἀπό τινος *throw someth. away* (fr. someone) Mt 5:29f; 18:8f (Teles p. 60, 2 ἀποβάλλω of the eye). τι ἔκ τινος: ὕδωρ ἐκ τοῦ στόματος ὀπίσω τινός *pour water out of the mouth after someone* Rv 12:15f; β. ἔξω=ἐκβάλλειν *throw out* 2 Cl 7:4; of worthless salt Mt 5:13; Lk 14:35; of bad fish *throw away* Mt 13:48 (cf. Κυπρ. I p. 44 no. 43 κόπρια βάλλειν probably=throw refuse away). Fig. *love drives out fear* 1J 4:18. ἐβλήθη ἔξω *he is* (the aor. emphasizes the certainty of the result, and is gnomic [Bl-D. §333; Rob. 836f; cf. Hdb. ad loc.]) *thrown away, i.e. expelled fr. the fellowship* J 15:6. τι ἐπὶ τινα: *throw stones at somebody* J 8:7, 59 (cf. Sir 22:20; 27:25; Jos., Vi. 303); *dust on one’s head* Rv 18:19. τι εἰς τι *dust into the air* Ac 22:23 (D εἰς τ. οὐρανόν *toward the sky*); *cast, throw* nets into the lake Mt 4:18; J 21:6; cf. vs. 7; *a fishhook* Mt 17:27 (cf. Is 19:8). Pass., into the sea, lake Mt 13:47; Mk 9:42; βλήθητι εἰς τὴν θάλασσαν *throw yourself into the sea* Mt 21:21; Mk 11:23; *throw into the fire* (Jos., Ant. 10, 95; 215) Mt 3:10; Mk 9:22; Lk 3:9; J 15:6; into Gehenna Mt 5:29; 18:9b; 2 Cl 5:4; into the stove Mt 6:30; 13:42, 50 (cf. Da 3:21); Lk 12:28; 2 Cl 8:2.—Rv 8:7f; 12:4, 9 (schol. on Apollon. Rhod. 4, 57; 28 p. 264, 18 of throwing out of heaven ἐκβληθέντα κατελθεῖν εἰς Ἄϊδου), 13; 14:19; 18:21; 19:20; 20:3, 10, 14f; *drive out* into the desert B 7:8; *throw into prison* Mt 18:30; Rv 2:10 (Epict. 1, 1, 24; 1, 12, 23; 1, 29, 6 al.; PTebt. 567 [53/4 AD]). Pass. *be thrown* into the lions’ den 1 Cl 45:6 (cf. Da 6:25 Theod. v.l.; Bel 31 Theod. v.l.).—*Throw on a sickbed* Rv 2:22. Pass. βεβλημένος *lying* (Jos., Bell. 1, 629) ἐπὶ κλίνης β. Mt 9:2; cf. Mk 7:30. Pass. abs. (Conon [I BC/I AD] 26 fgm. 1, 17 Jac. βαλλομένη θνήσκει) *lie on a sickbed* (cf. Babrius 103, 4 κάμων ἐβέβλητο) Mt 8:6, 14. ἐβέβλυντο πρὸς τὸν πυλῶνα *he lay before the door* Lk 16:20 (ἐβέβλητο as Aesop 284 Halm; Jos., Ant. 9, 209; Field, Notes 70). β. ἑαυτὸν κάτω *throw oneself down* Mt 4:6; Lk 4:9 (cf. schol. on Apollon. Rhod. 4, 1212—14a εἰς τὸν κρημνὸν ἑαυτὸν ἔβαλεν; Jos., Bell. 4, 28).—Fig. εἰς ἀθυμίαν β. τινά *plunge someone into despondency* 1 Cl 46:9.

c. *let fall* of a tree dropping its fruit Rv 6:13; *throw down* 18:21a, to destruction *ibid.* b.

2. *put, place, lay, bring*—a. w. simple obj. κόπρια β. *put manure on* Lk 13:8 (POxy. 934, 9 μὴ οὖν ἀμελήσης τοῦ βαλεῖν τὴν κόπρον).

b. w. indication of the place to which τι εἰς τι: *put money into the temple treasury* Mk 12:41ff; Lk 21:1, 4, so that here β. can almost mean *offer up* as a sacrifice Mk 12:44; Lk 21:3f; τὰ βαλλόμενα *contributions* (s. γλωσσόκομον and cf. 2 Ch 24:10) J 12:6; *put the finger into the ear* when healing Mk 7:33; *otherw.* J 20:25, 27; *put* a sword into

the scabbard 18:11; *place bits into the mouths* Js 3:3; εἰς τὴν κολυμβήθραν *take into the pool* J 5:7; cf. GOxy 1. 33f; β. εἰς τὴν καρδίαν *put into the heart* J 13:2 (cf. Od. 1, 201; 14, 269; Pind., Ol. 13 l. 21 Schröder³ πολλὰ ἐν καρδίαις ἔβαλεν; schol. on Pind., Pyth. 4, 133; Plut., Timol. 3, 2; Herm. Wr. 6, 4 θεῶ τῶ εἰς νοῦν μοι βαλόντι). Of liquids: *pour* (Epict. 4, 13, 12; PLond. 1177, 46 [113 AD]; Judg 6:19B) wine into skins Mt 9:17; Lk 5:37f; water into a basin (Vi. Aesopi I c. 10 p. 252, 2 βάλε ὕδωρ εἰς τ. λεκάνην; PGM 4, 224; 7, 320 βαλὼν εἰς αὐτὸ [the basin] ὕδωρ) J 13:5; wormwood in honey Hm 5, 1, 5; *pour* ointment on the body Mt 26:12; βάρος ἐπὶ τινα *put a burden on some one* Rv 2:24; δρέπανον ἐπὶ τὴν γῆν *swing the sickle on the earth* as on a harvest field Rv 14:19; εἰρήνην, μάχαιραν ἐπὶ τὴν γῆν *bring peace, the sword on earth* Mt 10:34 (Jos., Ant. 1, 98 ὀργὴν ἐπὶ τὴν γῆν βαλεῖν). Cf. β. τὰς χεῖρας *lay hands ἐπὶ τινα on someone* violently J 7:44 P75. τί ἐνώπιόν τινος: σκάνδαλον *place a stumbling-block* Rv 2:14; *lay down* crowns (wreaths) before the throne 4:10. τί τι (Quint. Smyrn. 12, 250) *deposit money w. the bankers* (to earn interest; cf. Aristoxenus, fgm. 59 τὸ βαλλόμενον κέρμα. Likewise Diog. L. 2, 20) Mt 25:27.

c. ρίζας β. *send forth roots, take root* like a tree, fig. (Polemo, Decl. 2, 54 ὦ ρίζας ἐξ ἀρετῆς βαλλόμενος) 1 Cl 39:8 (Job 5:3).

3. intrans. (Hom.; Epict. 2, 20, 10; 4, 10, 29; POsl. 45, 2; En. 18, 6. Cf. Rdm. 2 23; 28f; Rob. 799; JMStahl, RhM 66, '11, 626ff) ἔβαλεν ἄνεμος *a storm rushed down* Ac 27:14. M-M. B. 673.

βάνανσος, ον (Soph., Pla.+) *base, vulgar* οὐδὲν βάνανσον ἐν ἀγάπῃ *there is nothing vulgar in love* 1 Cl 49:5.*

βαπτίζω fut. βαπτίσω; 1 aor. ἐβάπτισα, mid. ἐβαπτισάμην; impf. pass. ἐβαπτίζομην; pf. ptc. βεβαπτισμένος; 1 aor. ἐβαπτίσθην; 1 fut. βαπτισθήσομαι (Hippocr., Pla., esp. Polyb.+; UPZ 70, 13 [152/1 BC]; PGM 5, 69; LXX; Philo; Joseph.; Sib. Or. 5, 478) *dip, immerse*, mid. *dip oneself, wash* (in non-Christian lit. also 'plunge, sink, drench, overwhelm'; fig. 'soak' Pla., Symp. 176B, etc.), in our lit. only in ritual sense (as Plut.; Herm. Wr. [s. 2a below]; PGM 4, 44; 7, 441 λουσάμενος κ. βαπτισάμενος; 4 Km 5:14; Sir 34:25; Jdt 12:7).

1. of Jewish ritual washings Mk 7:4 v.l.; Lk 11:38; GOxy 15.—WBrandt, Jüd. Reinheitslehre u. ihre Beschreibg. in den Ev. '10; ABüchler, The Law of Purification in Mk 7:1-23: ET 21, '10, 34-40; JDöller, D. Reinheits-u. Speisegesetze d. ATs '17; JoachJeremias, ThZ 5, '49, 418-28. See IQS 5, 8-23; 2, 25-3, 12; 4, 20-22.

2. in special sense *baptize*—a. of John the Baptist, abs. J 1:25, 28; 10:40; hence John is called ὁ βαπτίζων Mk 1:4; 6:14, 24 (Gdspd, Probs. 50-2).—Pass. Mt 3:16; ISm 1:1; oft. *have oneself baptized* Mt 3:13f; Lk 3:7, 12; J 3:23b; GEb 3; IEph 18:2 al.—ὕδατι w. *water* Mk 1:8a; Lk 3:16a; Ac 1:5a; 11:16a; ἐν ὕδατι J 1:26, 31, 33; ἐν τῷ Ἰορδ. (4 Km 5:14) Mt 3:6; Mk 1:5; εἰς τὸν Ἰορδ. (cf. Plu., De Superst. 166A βάπτισον σεαυτὸν εἰς θάλασσαν; Herm. Wr. 4, 4 βάπτισον σεαυτὸν εἰς τὸν κρατῆρα) Mk 1:9.—W. the external element and purpose given ἐν ὕδατι εἰς μετάνοιαν Mt 3:11a (ABOliver, Is β. used w. ἐν and the Instrumental?: Rev. and Expos. 35, '38, 190-7).—βαπτίζεσθαι τὸ βάπτισμα Ἰωάννου *undergo John's baptism* Lk 7:29. εἰς τί ἐβαπτίσθητε; Ac 19:3 means, as the answer shows, *in reference to what (baptism) were you baptized?*, i.e., what kind of baptism did you receive? Or, w. ref. to vs. 5, *in whose name?* (s. 2b below). β. βάπτισμα μετάνοιας *administer a repentance baptism* vs. 4; GEb 1.—Cf. the lit. on Ἰωάν(ν)ης 1, and on the baptism of Jesus by John: JBornemann, D. Taufe Christi durch Joh. 1896; HUsener, D. Weihnachtsfest 2 '11; DVölter, D. Taufe Jesu durch Joh.: NThT 6, '17, 53-76; WEBundy, The Meaning of Jesus' Baptism: Journ. of Rel. 7, '27, 56-75; MWJacobus, Zur Taufe Jesu bei Mt 3:14, 15: NKZ 40, '29, 44-53; Selma Hirsch, Taufe, Versuchung u. Verklärung Jesu '32; DPlooij, The Baptism of Jesus: RHarris-Festschr. (Amicitiae Corolla) '33, 229-52; JKosnetter, D. Taufe Jesu '36; HHRowley, TWManson memorial vol., ed. Higgins '59, 218-29 [Qumran]; JSchneider, Der historische Jesus u. d. kerygmatische Christus '61, 530-42; HKraft, ThZ 17, '61, 399-412 [Joel]; FLentzen-Dies, D. Taufe Jesu nach den Synoptikern, '70. More ref. s.v.

περιστερά.

b. of Christian baptism—α. performed by Jesus' disciples J 3:22, 26; 4:1, cf. 2. As the Christian sacrament of initiation after Jesus' death Ac 2:41; 8:12f, 36, 38; 16:33; 22:16; 1 Cor 1:14-17; D 7 (where baptism by pouring is allowed in cases of necessity); ISm 8:2.

β. β. τινὰ εἰς (τὸ) ὄνομα τινος (s. ὄνομα I 4cβ) *baptize in or w. respect to the name of someone*: (τοῦ) κυρίου Ac 8:16; 19:5; D 9:5; Hv 3, 7, 3. Cf. 1 Cor 1:13, 15. εἰς τ. ὄν. τ. πατρὸς καὶ τ. υἱοῦ καὶ τ. ἁγίου πνεύματος Mt 28:19 (on the original form of the baptismal formula see FC Conybeare, ZNW 2, '01, 275-88; ERiggenbach, BFChTh VII 1, '03; VIII 4, '04; HHoltzmann, Ntl. Theologie 2 I '11, 449f; OMoe: RSeeberg Festschr. '29, I 179-96; GOngaro, Biblica 19, '38, 267-79; GBraumann, Vorpaulinische christl. Taufverkündigung bei Paulus '62); D 7:1, 3. Likew. ἐν τῷ ὄν. Ἰ. Χριστοῦ Ac 2:38 v.l.; 10:48; ἐπὶ τῷ ὄν. Ἰ. Χρ. Ac 2:38 text; more briefly εἰς Χριστόν Gal 3:27; Ro 6:3a. To be baptized εἰς Χρ. is for Paul a sharing in Christ's death εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν vs. 3b (s. Ltzm. ad loc.; HSchlier, Ev. Theol. '38, 335-47; GWagner, D. rel-geschichtliche Problem von Rö 6:1-11, '62, Eng. tr. Pauline Bapt. and the Pagan Mysteries, by JPSmith, '67; RSchnackenburg, Baptism in the Thought of St. Paul '64, Eng. tr. of D. Heilsgeschehen b. d. Taufe nach dem Ap. Paulus '50). The effect of baptism is to bring all those baptized εἰς ὃμα 1 Cor 12:13.

γ. w. the purpose given εἰς ἄφεσιν τ. ἁμαρτιῶν Ac 2:38 (IScheftelowitz, D. Sündentilgung durch Wasser: ARW 17, '14, 353-412).—Diod. S. 5, 49, 6: the pagans believe that by being received into the mysteries by the rites [τελεταί] they become more devout, more just, and better in every way.—ὕπερ τ. νεκρῶν 1 Cor 15:29a, cf. b, is obscure; it has been interpr. (1) locally, *over* (the graves of) *the dead*; (2) *on account of the dead*, infl. by their good ex.; (3) *for the benefit of the dead*, in var. mngs. See comm. and HPreisker, ZNW 23, '24, 298-304; JZingerle, Heiliges Recht: Jahresh. d. Öst. Arch. Inst. 23, '26; Rtzst., Taufe 43f; AMarmorstein, ZNW 30, '31, 277-85; AB Oliver, Rev. and Exp. 34, '37, 48-53; three articles: Kirchenblatt 98, '42 and six: ET 54, '43; 55, '44; MRaeder, ZNW

46, '56, 258-60; BMFoschini, 5 articles: **CBQ** 12, '50 and 13, '51.—On the substitution of a ceremony by another person cf. **Diod. S.** 4, 24, 5: the boys who do not perform the customary sacrifices lose their voices and become as dead persons in the sacred precinct. When someone takes a vow to make the sacrifice for them, their trouble disappears at once.

3. in **fig.** sense though related to the idea of Christian baptism.

a. typologically of Israel's passage through the Red Sea εἰς τὸν Μωϋσῆν ἐβαπτίσαντο (**v.l.** ἐβαπτίσθησαν), thereby affirming his leadership 1 Cor 10:2.

b. β. τινὰ (ἐν) πνεύματι ἀγίῳ Mk 1:8 (**v.l.** + ἐν); J 1:33; Ac 1:5b; 11:16b. Cf. 1 Cor 12:13; ἐν πν. ἀγ. καὶ πυρὶ Mt 3:11b; Lk 3:16b (JDunn, **NovT** 14, '72, 81-92).—On baptism **w.** fire: REisler, Orphisch-dionysische Mysterienged. in d. christl. Antike: Vortr. d. **Bibl.** Warburg II 2, '25, 139ff; C-MEDsman, Le baptême de feu (Acta Sem. Neot. Upsal. 9) '40.—JATRobinson, The Baptism of John and Qumran, **HTR** 50, '57, 175-91; cf. **IQS** 4, 20f.

c. of martyrdom (cf. the **fig.** uses in **UPZ** 70, 13 [152/1 BC]; **Diod. S.** 1, 73, 6; **Plut.**, Galba 21, 3 ὀφλήμασι βεβ. 'overwhelmed by debts'; **Charito** 2, 4, 4, βαπτίζομενος ὑπὸ τ. ἐπιθυμίας; **Vi. Aesopi** I c. 21 p. 278, 4 λύπη βαπτίζομενος; **Achilles Tat.** 3, 10, 1 πλήθει βαπτισθῆναι κακῶν; **Herm. Wr.** 4, 4 ἐβαπτίσαντο τοῦ νοός; **Is** 21:4; **Jos.**, **Bell.** 4, 137 ἐβάπτισεν τ. πόλιν 'he overwhelmed the city **w.** misery') δύνασθε τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; Mk 10:38; cf. **vs.** 39; Mt 20:22 **v.l.**; Lk 12:50 (GDelling, *Novum Testamentum* 2, '57, 92-115).—PALthaus, Senior, D. Heilsbedeutung d. Taufe im NT 1897; WHeitmüller, Im Namen Jesu '03, Taufe u. Abendmahl b. Paulus '03, Taufe u. Ab. im Urchristentum '11; FRendtorff, D. Taufe im Urchristentum '05; HWindisch, Taufe u. Sünde im ältesten Christentum '08; ASeeberg, D. Taufe im NT2 '13; AvStromberg, Studien zu Theorie u. Praxis der Taufe '13; GottfrKittel, D. Wirkungen d. chr. Wassertaufe nach d. NT: **StKr** 87, '14, 25ff; WKoch, D. Taufe im NT3 '21; JLeipoldt, D. urchr. Taufe im Lichte der Relgesch. '28; RReitzenstein, D. Vorgesch. d. christl. Taufe '29 (against him HHSchaeder, *Gnomon* 5, '29, 353-70, answered by Rtzst., **ARW** 27, '29, 241-77); FJDölger, Antike u. Christentum I '29, II '30; HvSoden, Sakrament u. Ethik bei Pls: **ROtto-Festschr.** '31, 1, 1-40; MEnslein, *Crozer Quarterly* 8, '31, 47-67; BWBacon, **ATR** 13, '31, 155-74; CRBowen: RJHutcheon, *Studies in NT*, '36, 30-48; GBornkamm, **ThBl** 17, '38, 42-52; 18, '39, 233-42; HSchlier, *Ev. Theol.* '38, 335-47 (**Ro** 6); EBruston, La notion **bibl.** du baptême: *Études théol. et relig.* '38, 67-93; 135-50; HGMarsh, The Origin and Signif. of the NT Baptism '41; KBarth, D. kirchl. Lehre v.d. Taufe2 '43 (Eng. tr., The Teaching of the Church Regarding Baptism, EAPayne '48); FCGrant, **ATR** 27, '45, 253-63; HSchlier, D. kirchl. Lehre v.d. Taufe: **ThLZ** 72, '47, 321-6; OCullmann, Baptism in the NT (tr. JKSReid) '50; MBarth, D. Taufe ein Sakrament? '51; RBultmann, Theology of the NT, tr. KGrobel '51, I, 133-44; JSchneider, D. Taufe im NT '52; DMStanley, *Theological Studies* 18, '57, 169-215; EFascher, Taufe: **Pauly-W.** 2. Reihe IV 2501-18 ('32); AOepke, **TW** I '33, 527-44; GRBeasley-Murray, Baptism in the NT '62; HBraun, Qumran u. d. NT II '66, 1-29; OBetz, D. Proselytentaufe der Qumransekte u. d. NT, *Revue de Qumran* 1, '58, 213-34; JYsebaert, **Gk.** Baptismal Terminology, '62. **S.** τέκνον 1aa. **M-M.** B. 1482.

βάπτισμα, ατος, τό (found only in Christian writers) *baptism*.

1. of John's baptism Mt 3:7; 21:25; Mk 11:30; Lk 7:29; 20:4; Ac 1:22; 10:37; 18:25; 19:3; β. μετανοίας Ac 13:24; 19:4; **GEb** 1; β. μετανοίας εἰς ἄφεσιν ἁμαρτιῶν *a baptism of repentance for forgiveness of sins* Mk 1:4; Lk 3:3.

2. of Christian baptism β. φέρον ἄφεσιν ἁμαρτιῶν **B** 11:1; β. εἰς τὸν θάνατον **Ro** 6:4 (**s.** βαπτίζω 2bβ). ἐν β. Eph 4:5. The person baptized is, as it were, buried **w.** Christ Col 2:12; 1 Pt 3:21 (**s.** ἀντίτυπος). Compared to a soldier's weapons **IPol** 6:2. τηρεῖν τὸ β. ἄγνόν καὶ ἀμίαντον **2 Cl** 6:9. Ritual directions **D** 7:1, 4.

3. baptism **fig.**, of martyrdom Mk 10:38f; Lk 12:50; Mt 20:22f **v.l.** (**s.** GDelling, *Novum Test.* 2, '58, 92-115, and βαπτίζω 3c). **M-M.***

βαπτισμός, οῦ, ὁ dipping (Antyllus the physician [II **AD**] in **Oribasius** 10, 3, 9), *washing* of dishes Mk 7:4, **8 t.r.** Of ritual *washings* (**Jos.**, **Ant.** 18, 117 of John's baptism) Hb 9:10. βαπτισμῶν διδασχὴ *teaching about baptisms* 6:2; Col 2:12 **v.l.** **M-M.***

βαπτιστής, οῦ, ὁ Baptist, Baptizer, surname of John Mt 3:1; 11:11f; 14:2, 8; 16:14; 17:13; Mk 6:25 (in **vs.** 24 ὁ βαπτίζων); 8:28; Lk 7:20, 33; 9:19 (found only in Christian writers, except for **Jos.**, **Ant.** 18, 116, where it refers to J. Bapt. But cf. **Epict.** 2, 9, 21 ἡμεῖς παραβαπτισταί).*

βάπτω fut. βάψω; 1 **aor.** ἔβαψα; **pf. pass. ptc.** βεβαμμένος (this form **Epict.** 2, 9, 20 of the experience [τὸ πάθος] that causes a Ἕλληνα to become a Ἰουδαῖος).

1. *dip, dip in* τι **someh.** J 13:26, ἐμβάπτω **P66** et al. (cf. **Ruth** 2:14); ἄκρον τοῦ δακτύλου ὕδατος *the tip of the finger in water* (on the **gen.** ὕδατος cf. **Bl-D.** §172 **app.**; **Arat.**, *Phaenomena* 651 βάπτων ὠκεανοῖο; 858 Maass) Lk 16:24. The **dat.** may also be used (ἔβαψεν τῷ ὕδατι 4 Km 8:15 **v.l.**) **ibid.** **v.l.**; ἱμάτιον βεβαμμένον αἵματι Rv 19:13 (the text is quite uncertain; **v.l.** ῥεραντισμένον, περιπεραμμένον, ἔρραμμένον **s.** ῥαντίζω, περιρραίνω, ῥαίνω) *a garment dipped in blood* (but **s.** 2 below).

2. *dip into dye* (Ev. Thomae Graec. A 8 p. 148 note, Tischendorf2 1876), *dye* (**Hdt.** 7, 67 εἴματα βεβαμμένα; **POxy.** 736, 6 [I **AD**]; **Jos.**, **Bell.** 4, 563, **Ant.** 3, 102); in this case Rv 19:13 means *a garment dyed in blood* (**s.** JAScott, *Class. Journal* 16, '20, 53f for **exx.** of β.= 'stain' **w.** blood **fr.** *Batrachom.* 220 and **Lucian**, *Ver. Hist.* 18 [2, 38 Teub.]). **M-M.** B. 415.*

Βαπ s. Βαριωνά.

Βαραββᾱς, ᾱ, ὁ (אבבא) a freq. (e.g. Suppl. Epigr. Gr. VII 489) name, *Barabbas*=son of Abba (Billerb, I 1031).

1. Mt. 27:16f, 20f, 26; Mk 15:7, 11, 15; Lk 23:18; J 18:40. In GH (18), acc. to Jerome, the name was rendered in Lat. *filius magistri eorum* (=אבבא). Origen, In Mt Comm. Ser. 121 (ed. EKlosterenann '33, 255-7) found the name written in full in old mss. as Ἰησοῦς ὁ Β., and this v.l. occurs Mt 27:16f.—WBrandt, Ev. Geschichte 1893, 94ff; J Merkel, ZNW 6, '05, 293ff. LCouchoud and RStahl, Jesus B.: Hibbert Journ. 25, '27, 26-42; ADeissmann, Mysterium Christi '31, 32-6; HARigg, Jr., Barabbas: JBL 64, '45, 417-56 (many ref.; against him MHengel, D. Zeloten '61, 348); JBlinzler, D. Prozess Jesu '60, 220-35.

2. the rdg. of D in Ac 15:22 for Βαρσαββᾱς, q.v. 2.*

Βαράκ, ὁ indecl. (בָּרַק; in Jos. βάρακος, ου [Ant. 5, 203]) *Barak*, an Israelite general (Judg 4f), mentioned w. other heroes Hb 11:32.*

Βαραχίας, ου, ὁ (בָּרַחְיָה; also Jos., Ant. 9, 250) *Barachiah*, name of the father of a certain Zechariah (Gk. Zacharias), who was killed in the temple (s. Ζαχαρίας 2) Mt 23:35; Lk 11:51 v.l. Acc. to GH 13 this Zechariah was the son of Jehoiada, not of B., and so identified w. the Zech. who was stoned to death in the temple court, 2 Ch 24:20ff. Zech., the son of Berechiah, is the well-known prophet (Zech 1:1), who seems elsewh. to have been confused w. the murdered Z. (Pesikta R. Kahana 15). If the ref. in the gospels is to a biblical pers., the Zech. of 2 Ch (the last book in the Hebrew canon; Billerb. I 943; IV 422) must be meant. 'son of Barachiah' Mt 23:35 has been considered the gloss of a copyist. The view has been expressed, too, that Jehoiada was not the father, but the grandfather of the ill-fated Z. But since this Z. was not the last prophet or just person to be killed, some scholars hold that the allusion is to Zacharias, son of Baruch, whom the Zealots killed 67/8 AD (Jos., Bell. 4, 334ff). Cf. EbNestle, ZNW 6, '05, 198-200; Wlh., Einl. 118-23; JChapman, JTS 13, '12, 398-410; Rtzst., Herr der Grösse 34ff; JSKennard, Jr., ATR 29, '47, 173-9.*

βάρβαρος, ον (Aeschyl., Hdt.+; inscr., pap., LXX; Ep. Arist. 122; Philo, Joseph.; Sib. Or. 3, 638; 5, 132; loanw. in rabb. [Dalman, Gram.2 183, 185]).

1. *speaking a foreign language, a strange, i.e. unintelligible tongue adj.* or noun 1 Cor 14:11 (cf. Hdt. 2, 158; Aristoph., Av. 199 and its scholia [Ltzm. on 1 Cor 14:11]; Ovid, Tristia 5, 10, 37 barbarus hic ego sum, quia non intellegor ulli; Ps 113:1).

2. *not Greek, foreign, barbarous—a. adj.* πόλεις Ἑλληνίδας κ. βαρβάρους Dg 5:4.

b. *subst. a person not Greek, foreigner, barbarian*, contrasted w. Greeks (Amelius [III AD] calls the writer of John's gospel a β.: Eus., Pr. Ev. 11, 19, 1) Ἕλληνες κ. βάρβαροι Ro 1:14 (cf. Ps.-Eur., Rhes. 404; Pla., Theaet. 175A; Charito 6, 3, 7; Dit., Syll.3 360, 12; 27; 867, 32, Or. 765, 16ff; Hymn to Isis [WPeek, D. Isishymnos v. Andros '30] p. 124, 31=125, 27; Philo, Abr. 267; Jos., Ant. 4, 12; 8, 284 al.—The Romans refused to be classified as β.: Jüthner [Ἑλλην 1] p. 62; MPohlenz, Stoa II '49, 139); cf. Col 3:11 (44th Ep. of Apollonius of Tyana [Philostrat. I 354, 25]: there is no difference betw. men εἴτε βάρβαρος εἴτε καὶ Ἕλλην.—ThHermann, ThBl 9, '30, 106f.) Of the inhabitants of Malta, without derogatory conn. Ac 28:2, 4.—AEichhorn, βάρβαρος quid significaverit, Diss. Leipz. '04; HWerner, Barbarus: NJKIA 41, '18, 389-408; HWindisch, TW I 544-51. S. Ἑλλην 1. M-M.*

βαρέω 1 aor. ἐβάρησα; pass., pres. ptc. βαρούμενος, imper. βαρεῖσθω; 1 aor. ἐβαρήθην; pf. ptc. βεβαρημένος (Hom.+; inscr., pap.; quite rare LXX; Jos., Ant. 15, 55; Sib. Or. fgm. 3, 39; cf. Anz 266-8; Nägeli 26) *weigh down, burden*; only fig.: of heavy eyelids ὀφθαλμοὶ βεβαρημένοι (Philo, Ebr. 131 βεβαρημένος τ. ὀφθαλμούς) Mt. 26:43; Mk 14:40 v.l. W. ὑπνῶ (Anth. Pal. 3, 22, 17; 4, 8, 12; 7, 290) *heavy w. sleep* Lk 9:32. Of hearts that become heavy, i.e. lose their sensitiveness (cf. Ex 7:14) in drunkenness (β. οἶνῳ is a common expr. Hom.+) Lk 21:34. ἐβάρησά τινα ἐν μικρῷ ἢ ἐν μεγάλῳ *I was a burden to anyone in matters small or great* IPhld 6:3. Of misfortune or injustice (cf. POxy. 525, 3 [II AD] καθ' ἐκάστην ἡμέραν βαροῦμαι δι' αὐτόν; Dit., Syll.3 888, 85; 904, 4) καθ' ὑπερβολὴν ὑπὲρ δύναμιν ἐβαρήθημεν *we were burdened altogether beyond our strength* 2 Cor 1:8 (cf. PTebt. 23, 5 [II BC] καθ' ὑπερβολὴν βεβαρυμένοι). Abs. βαρούμενοι *oppressed* 5:4 (Epict. 1, 25, 17). Of financial burdens (Cass. Dio 46, 32; Dit., Or. 595, 15 [174 AD] ἵνα μὴ τὴν πόλιν βαρῶμεν) μὴ βαρεῖσθω ἡ ἐκκλησία *the church is not to be burdened* 1 Ti 5:16. M-M.*

βαρέως adv. of βαρύς (Hdt.+; Sb 6263, 26; UPZ 59, 28 [168 BC]; LXX; Jos., Ant. 20, 60; 94) *with difficulty* ἀκούειν *be hard of hearing* (X., An. 2, 1, 9 β. ἀκούειν means 'hear with anger') Mt 13:15; Ac 28:27 (both Is 6:10).*

Βαρθολομαῖος, ου, ὁ (בָּרְתוּלַי) cf. 2 Km 3:3; 13:37; Joseph. Index Niese Θολεμαῖος and Θολομαῖος; Preisigke, Namenbuch) *Bartholomew*, name of one of the 12 apostles Mt 10:3; Mk 3:18; Lk 6:14; Ac 1:13. Often identified w. Nathanael q.v.; s. UHolzmeister, Biblica 21, '40, 28-39.*

Βαριησοῦς, οὗ, ὁ (בָּרִי־יֵשׁוּעַ) *Bar-Jesus*, name of a false prophet (cf. Ἐλύμας, and ref. there) Ac 13:6. MWilcox, The Semitisms of Ac, '65, 89.*

Βαριωνᾶ or Βαριωνᾱς, ᾱ, ὁ (בָּרִי־יֹנָה) *Bar-Jona* (=son of Jonah; cf. Jon 1:1; 4 Km 14:25) surname of the apostle Simon (Peter) Mt 16:17. GH 9 has υἱὲ Ἰωάννου=בן יונה, which agrees w. J 1:42 (cf. 21:15-17). Cf. Dalman, Gramm.2 179, 5; HHirschberg, JBL 61, '42, 171-91, opposed by RMarcus ibid. 281; MHengel, Die Zeloten '61, 55-57.*

Βαρναβᾶς, ἄ, ὁ (ובנר) *Suppl. Epigr. Gr.* VII 381, 5.—Cf. *Dssm.*, B 175ff, NB 16 [BS 187ff, 307ff], *ZNW* 7, '06, 91f; *Dalman*, *Worte* 32, *Gram.2* 178, 4; *HJ Cadbury*: *RHarris-Festschr.* [Amicitiae Corolla] '33, 47f, *JBL* 52, '33, 59) *Barnabas*, a Levite fr. Cyprus, whose real name was Joseph (Ac 4:36), associated w. Paul until the strife described in Ac 15:36-40; cf. Gal 2:13, but also Col 4:10; Ac 9:27; 11:22, 30; 12:25; chapters 13-15; 1 Cor 9:6; Gal 2:1, 9; 2 Cor subsc.; B subsc. In Ac 4:36 his name is translated υἱὸς παρακλήσεως *son of consolation*, but it is not quite clear how this rendering is derived.—*ROPTaylor*, *ChQR* 136, '43, 59-79. *M-M.**

βάρος, ος, τό (*trag.*, *Hdt.*+, *inscr.*, *pap.*, LXX [rare]; *Ep. Arist.* 93; *Philo*, *Joseph.*) *weight, burden*, only *fig.*

1. *burden* (*Diod. S.* 13, 81, 3 τοῦ πολέμου; *Jos.*, *Bell.* 1, 461; 4, 616) of the day's work βαστάζειν τὸ β. τῆς ἡμέρας Mt 20:12 (cf. *Babrius* 111, 20 βάρος διπλοῦν βαστάσας). Of temptations ἀλλήλων τὰ β. βαστάζετε Gal 6:2. ἀναδέχεσθαι τὸ β. τοῦ πλησίον Dg 10:6. Of the burden of a law (*Polyb.* 1, 31, 5 τὸ β. τῶν ἐπιταγμάτων) βάλλειν β. ἐπὶ τινα *impose a burden on someone* Rv 2:24. For this ἐπιτιθέναι τι β. (*X.*, *Oec.* 17, 9; *Dionys. Hal.* 4, 10 ἅπαν ἐπιθείς τ. β. τοῖς πλουσίοις; *PGiess.* 19, 18) Ac 15:28; β. ἄστατον *an unweighed burden* *UGosp* 1. 62.

2. *weight* of influence which someone enjoys or claims (*Polyb.* 4, 32, 7 πρὸς τὸ β. τὸ Λακεδαιμονίων; *Diod. S.* 4, 61; *Plut.*, *Per.* 37, 1) ἐν β. εἶναι *wield authority, insist on one's importance* 1 Th 2:7.

3. *fulness* (β. πλούτου *Eur.*, *El.* 1287, *Iph. Taur.* 416; *Plut.*, *Alex. M.* 48, 3; cf. 3 Macc 5:47) αἰώνιον β. δόξης *an everlasting fulness of glory* 2 Cor 4:17 (cf. *Rtztst.*, *Mysterienrel.* 3 355). *M-M.**

Βαρσα(β)βᾶς, ἄ, ὁ (אבסר אבסר) *Barsabbas* (*Diod. S.* 32, 15, 7 this is the name of a king of the Thracians, but with only one β.; *PBenoit et al.*, *Discoveries in the Judean Desert*, II, '61, 25, 5 [133 AD]).

1. *patronymic* of a certain Joseph, surnamed Justus, a member of the first church Ac 1:23.

2. *patronymic* of a certain Judas who, with Silas, was appointed by the Jerusalem apostles as a companion of Paul and Barnabas when they returned to Antioch fr. the Apostolic Council Ac 15:22. (On the name and the spelling s. *Dalman*, *Gramm.2* 180; *Cadbury*, *Harris-Festschr.* [s. *Βαρναβᾶς*] 48-50.) *M-M.**

Βαρτιμαῖος, ος, ὁ (בִּרְמַי) *s. Billerb.* II 25) *Bartimaeus*, name of a blind man Mk 10:46, where ὁ υἱὸς Τιμαίου explains Βαρτιμαῖος. *Timai* (cf. LXX; *Jos.*, *C. Ap.* 1, 16; 221) may be an abbreviation, *perh.* of Timotheus (*Wlh. ad loc.*).—*EbNestle*, *Marginalien u. Materialien* 1893, 83-92: D. blinde Bettler B., Mk 10:46.*

βαρύνω 1 *aor.* ἐβάρυνα (*Hom.*+, *Dit.*, *Or.* 669, 5; 18; *PTebt.* 23, 5 [c. 115 BC]; *POxy.* 298, 26; LXX; *En.* 103, 11; *Philo*, *Exs.* 154; *Jos.*, *Bell.* 4, 171, *Ant.* 6, 32; *Sib. Or.* 3, 462) *weigh down, burden* τ. δίκαιον Ac 3:14 D; β. δεσμοῖς *weigh down w. chains* 2 Cl 20:4.—Ac 28:27 v.l.; 2 Cor 5:4 v.l. *M-M.**

βαρὺς, εἶα, ὅ (*Hom.*+, LXX, *Philo*, *Joseph.*) *heavy*.

1. *lit.* φορτία βαρεά (cf. Ps 37:5) *heavy burdens fig.* (*Procop. Soph.*, *Ep.* 141 β.φορτίον; cf. *Jos.*, *Ant.* 19, 362) of the law Mt 23:4; of sleep Ac 20:9D.

2. *fig.*—*a.* *burdensome, difficult to fulfill* of regulations, demands (*Polyb.* 1, 31, 7; *Philo*, *Mos.* 1, 37) αἱ ἐντολαὶ αὐτοῦ οὐκ εἰσὶν 1J 5:3 (cf. *Philo*, *Spec. Leg.* 1, 299 αἰτεῖται ὁ θεὸς οὐδὲν βαρὺ). ἐπιστολαὶ *severe* 2 Cor 10:10 (*w.* ἰσχυρός, q.v. 2).

b. *weighty, important* (*Herodian* 2, 14, 3) τὰ βαρύτερα τοῦ νόμου *the more important provisions of the law* Mt 23:23; αἰτιώματα Ac 25:7 (cf. *Synes.*, *Ep.* 69 p. 217D ἀμαρτίαι β.).

c. *burdensome, troublesome* (*Dio Chrys.* 26[43], 7 οὐδὲν οὐδενὶ βαρὺς εἰμι; *Appian*, *Samn.* 5 β. εἶναι τι; *Wsd* 2:14; 17:20) β. γίνεσθαι τι *become a burden to someone* *IRo* 4:2.

d. *fierce, cruel, savage* (*Il.* 1, 89; *X.*, *Agas.* 11, 12 ἀνταγωνιστὴς β.; 3 Macc 6:5; *Philo*, *Agr.* 120 β. ἐχθροί; *Jos.*, *Ant.* 15, 354) λύκοι β. Ac 20:29. *M-M. B.* 1072.*

βαρύτιμος, ον *very expensive, very precious* (in this sense *Strabo* 17, 1, 13; *Cyranides* p. 12, 9) of ointments (*Perpl.* *Eryth.* c. 49 μύρον οὐ β.) Mt 26:7 (cf. *πολύτιμος*).*

βασανίζω *impf.* ἐβασάνιζον; 1 *aor.* ἐβασάνισα; *pass.*, 1 *aor.* ἐβασανίσθην; 1 *fut.* βασανισθήσομαι (*Pre-Socr.*+, *Hdt.*, *Aristoph.*; *Suppl. Epigr. Gr.* VIII 246, 8; *pap.*; LXX, 20 times 4 Macc; *Philo*) *torture, torment*.

1. *lit.* of torture in judicial examination (*Thu.* 8, 92, 2; *Charito* 4, 3, 2; *POxy.* 903, 10; 2 Macc 7:13; 4 Macc 6:5 al.; *Jos.*, *Ant.* 2, 105; 16, 232) *MPol* 2:2; used on slaves (*Antipho* 2, 4, 8; *POxy.* 903, 10) 6:1.

2. *fig.*, of any severe distress—*a.* mostly physical: in diseases (*Lucian*, *Soloec.* 6; *Jos.*, *Ant.* 9, 101; 12, 413) Mt 8:6. Of birth-pangs (*Anth. Pal.* 9, 311 βάσανος has this *mng.*) Rv 12:2. ἤλθες βασανίσαι ἡμᾶς; Mt 8:29; cf. Mk 5:7; Lk 8:28; Rv 11:10.—9:5; 14:10; 20:10; *GP* 4:14; *Hv* 3, 7, 6; s 6, 4, 1f.

b. essentially mental *IEph* 8:1; ἐαυτὸν torment oneself *Hs* 9, 9, 3 (*Epict.* 2, 22, 35; *Philo*, *Deus Imm.* 102). For this τὴν ἐαυτοῦ ψυχὴν (*Test. Ash.* 6:5 ἡ ψυχὴ βασανίζεται) m 4, 2, 2 (*w.* ταπεινοῦν); ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν (*Lot*) *felt his righteous soul tormented by the lawless deeds* (of the Sodomites) 2 Pt 2:8 (cf. *Harnack*, *Beitr.* VII '16, 105f).

3. *gener.* *harass* (*Maximus Tyr.* 11, 2a βασανίζειν τὸν χρυσὸν ἐν πυρί=torture the gold with fire [in the smelting process]) πλοῖον βασανιζόμενον ὑπὸ τῶν κυμάτων *a boat harassed by the waves* Mt 14:24; cf. Mk 6:48, unless it be preferable to *transl.* here: *they were straining at the oars*. *M-M.***

βασανισμός, οὔ, ὁ (*Alexis* in *Athen.* 1, 56 p. 30F; 4 Macc 9:6; 11:2).

1. *act. tormenting, torture* Rv 9:5b.—2. *pass. the condition of those tortured, torment vs. 5a; 14:11; 18:10, 15; (w. πένθος) vs. 7.**

βασανιστής, οἷ, ὁ (Antipho+; Demosth. 37, 40; Plut., Mor. 498D; Philo, Spec. Leg. 4, 82, Omn. Prob. Lib. 108, In Flacc. 96) *torturer, jailer* Mt 18:34 (Suppl. Epigr. Gr. VIII 246, 8 [II AD] uses βασανίζω of the treatment of a debtor fr. whom everything possible is to be exacted); MPol 2:3; ἄγγελοι β. *avenging angels* AP 8:23.*

βάσανος, ου, ἡ (Theognis, Pind.+; orig. ‘touchstone, test’; inscr., pap., LXX, En., Philo; Jos., Ant. 12, 255; 13, 241).

1. *torture, torment* (Herodas 2, 88 and Diod. S. 15, 58, 2 of torture ordered by a court; Ditt., Syll. 3 780, 12; PLille 29 I, 22; LXX, esp. oft. 4 Macc; Philo, De Jos. 86; Jos., Bell. 1, 635; Ant. 16, 245) MPol 2:3, 4; GOxy 7. Of the tortures of hell (cf. Wsd 3:1; 4 Macc 13:15) 2 Cl 17:7b; ὑπάρχειν ἐν β. *be in torment* Lk 16:23. Of hell τόπος τῆς β. *place of torment vs. 28. Cf. 2 Cl 10:4.*

2. *gener. severe pain, torment* (w. νόσοι; cf. Sext. Emp., Eth. 153; 1 Macc 9:56; Philo, Abr. 96) Mt 4:24.—Hv 3, 7, 6; s 6, 3, 4; 6, 4, 3f; 6, 5, 1; 3; 7; Papias 3. Of persecutions of the Christians 1 Cl 6:1; 2 Cl 17:7a. M-M. B. 1115.*

βασιλεία, ας, ἡ (Hdt.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *kingship, royal power, royal rule, kingdom* (1 Km 15:28; 20:31; Sir 10:8; Jdth 1:1; Esth 3:6; 1 Macc 1:16 al. LXX) λαβεῖν ἐαυτῷ βασιλείαν *obtain royal power (for oneself)* Lk 19:12, 15; without dat. Rv 17:12 (cf. Jos., Ant. 13, 220); δοῦναι τινι τὴν β. *vs. 17; ἔχειν β. ἐπὶ τινων vs. 18; ἐποίησεν ἡμᾶς βασιλείαν he made us a kingdom 1:6; cf. 5:10; royal rule* Lk 1:33; 22:29; 23:42 v.l. (ἐν τῇ β. σου *in your royal power*); Ac 1:6; Hb 1:8 (Ps 44:7); 1 Cor 15:24 (παραδίδοναι as Diod. S. 1, 43, 6); B 4:4 (Da 7:24). Ps 95:10 (in Justin, Ap. I 41, 4, Dial. 73: ὁ κύριος ἐβασίλευσεν ἀπὸ τ. ξύλου) *is the basis for β. Ἰησοῦ ἐπὶ ξύλου the rule of Jesus on the cross* B 8:5 (s. Windisch, Hdb. ad loc.).—Hb 11:33; 1 Cl 61:1.

2. *kingdom, i.e., the territory ruled over by a king* (Diod. S. 4, 68, 4; Appian, Mithrid. 105 §496 ἡ βας. ὅλη=the whole kingdom; Ditt., Or. 383, 25 [I BC]; Ps 67:33; 134:11; Bar 2:4; Tob 1:21; 1 Macc 1:6; 3:27; 2 Macc 9:25; 3 Macc 6:24 al. LXX) Mt 4:8; 12:25f; 24:7; Mk 3:24; 6:23 (Socrat., Ep. 1, 10 τ. βασιλείας μέρος διδόναι); 13:8; Lk 11:17f; 21:10; αἱ β. τοῦ αἰῶνος τούτου I Ro 6:1. In the account of the temptation Mt 4:8; Lk 4:5 (in a manner very different from Jesus, Alexander, [Diod. S. 17, 51, 2] asks his father, Zeus Ammon, for τὴν ἀπάσης τῆς γῆς ἀρχὴν and finds a hearing).

3. *esp. the royal reign or kingdom of God, a chiefly eschatological concept, beginning to appear in the prophets, elaborated in apocalyptic passages* (Mi 4:7f; Ps 102:19; 144:11-13; Wsd 6:4; 10:10; Da 3:54; 4:3 al.—Diod. S. 5, 71, 1 Zeus takes over the βασιλεία from Cronus; Sextus 311 κοινωνεῖ βασιλείας θεοῦ σοφὸς ἀνὴρ) and taught by Jesus. The expressions vary; β. τοῦ θεοῦ and τῶν οὐρανῶν have essentially the same mng., since the Jews used οὐρανός (-οι) as well as other circumlocutions for θεός (cf. Mt 19:23f; s. Bousset, Rel. 3 314f); the latter term may also emphasize the heavenly origin and nature of the kgdm.—Dalman, Worte 75-119; JWeiss, D. Predigt Jesu v. Reiche Gottes 2 ’00, 1-35; ESellin, D. isr.-jüd. Heilandserwartung 1909, D. alt. Prophetismus ’12, 136ff; BDuhm, D. kommende RG ’10; SMowinkel, Psalmenstudien II ’22, 146ff; LDürr, Ursprung u. Ausbau d. isr. Heilandsetwartung ’25; Bousset, Rel. 3 ’26, 213ff; AvGall, βασιλεία τ. θεοῦ ’26; JCWissing, Het begrip van het Koninkrijk Gods, Diss., Leiden ’27; HGressmann, Der Messias ’29; MBuber, Königtum Gottes ’32; PVolz, D. Eschatologie der jüd. Gemeinde im ntl. Zeitalter ’34; Ltzm., D. Weltheiland ’09; TWManson, The Teaching of Jesus ’55, 116-284; SAalen, NTS 8, ’61/’62, 215-40 (‘house’ or ‘community’ of God); GELadd, JBL 81, ’62, 230-38 (‘realm’); FNötscher, Vom A. zum NT ’62, 226-30 (ethical).

a. β. τῶν οὐρανῶν only in Mt: 3:2; 4:17; 5:3, 10, 19f and oft.

b. β. τοῦ θεοῦ Mt 6:33 v.l.; 12:28; 21:31, 43; Mk 1:15; 4:11, 26, 30 and oft.; Lk 4:43; 6:20; 7:28; 8:1 and very oft.; Ac 1:3; 8:12; 14:22; 19:8; 28:23, 31; J 3:3, 5; Ro 14:17 (defined as δικαιοσύνη, εἰρήνη, χαρά); 1 Cor 4:20 al.; LJ 1:2; Dg 9:1; B 21:1; Pol 2:3; β. θεοῦ 1 Cor 6:10, cf. 9; 15:50; Gal 5:21; Pol 5:3; β. τοῦ Χριστοῦ καὶ θεοῦ Eph 5:5; τοῦ Χριστοῦ 1 Cl 50:3.

c. β. τοῦ πατρὸς Mt 13:43; 26:29.

d. β. αὐτοῦ (=τοῦ υἱοῦ τοῦ ἀνθρώπου) Mt 13:41; cf. Col 1:13.

e. β. τοῦ πατρὸς ἡμῶν Δαβὶδ Mk 11:10, since the Davidic kgdm. is to be reestablished under the Son of David, the Messiah (cf. Is 9:5f; Jer 23:5f).

f. ἡ β. τοῦ κυρίου B 4:13; ἡ β. αὐτοῦ (=κυρίου) ἡ ἐπουράνιος 2 Ti 4:18; Epil Mosq 4; ἡ οὐράνιος β. MPol 22:3; ἡ ἐν οὐρανῷ β. Dg 10:2.

g. αἰώνιος β. τοῦ κυρίου (cf. Da 4:3 and CIG II 2715a, b ἐπὶ τῆς τῶν κυρίων Ῥωμαίων αἰωνίου ἀρχῆς, Dssm., B 277f) 2 Pt 1:11; cf. MPol 20:2.—The greatest blessings conceivable are found in the β. Mt 13:44f. The foll. expr. refer to obtaining it: ἄψασθαι τῆς β. B 7:11; δέχεσθαι Mk 10:15; διδόναι Lk 12:32; εἰσερχεσθαι εἰς τὴν β. Mt 5:20; 7:21; 18:3; 19:23; Mk 10:23ff; Lk 24:26 P75 (first hand); J 3:5; Ac 14:22; Hs 9, 12, 3f (HWindisch, D. Sprüche v. Eingehen in d. Reich Gs: ZNW 27, ’28, 163-92); εὐσῆκεν εὐς τὴν β. 2 Cl 11:7; ἔρχεσθαι εὐς τὴν β. 9:6; ἐτοιμάζειν Mt 25:34; εὐθετον εἶναι τῇ β. Lk 9:62; εὐρεθῆναι εὐς τὴν β. Hs 9, 13, 2; ζητεῖν Mt 6:33; Lk 12:31; καταξιόσθαι τῆς β. 2 Th 1:5; κατοικεῖν ἐν τῇ β. Hs 9, 29, 2; κληρονομεῖν Mt 25:34; 1 Cor 6:9f; 15:50; IPhld 3:3; cf. κληρονόμος τῆς β. Js 2:5; μαθητεύεσθαι τῇ β. Mt 13:52; μεθιστάναι εἰς τὴν β. Col 1:13; φθάνει ἡ β. ἐπὶ τινα Lk 11:20. The phrase ὁρᾶν τὴν β. *see the kgdm.* occurs Mk 9:1; Lk 9:27; J 3:3; Hs 9, 15, 3. The mysteries of the kgdm. can be revealed to those for whom they are intended Mt 13:11; Mk 4:11; διαγγέλλειν Lk 9:60; διαμαρτυρεῖσθαι Ac 28:23; κηρύσσειν καὶ εὐαγγελίζεσθαι Lk 8:1; sim. 16:16; cf. κηρύσσειν τὸ εὐαγγέλιον

τῆς β. Mt 4:23; 9:35; 24:14; κηρύσσειν τὴν β. Lk 9:2; Ac 28:31; λαλεῖν περὶ τῆς β. Lk 9:11. Keep fr. entering: κλείειν Mt 23:13; cf. κλειῖδες τῆς β. 16:19 (s. κλειῖς 1); αἶρειν ἀπὸ τίνος 21:43.—Spoken of as present Mt 12:28; Lk 11:20, *perh.* also 17:20f (see s.v. ἐντός). Viewed as future, but close at hand ἤγγικεν ἡ β. Mt 3:2; 10:7; Mk 1:15; Lk 10:9, 11; ἐγγὺς ἐστὶν Lk 21:31; ἔρχεται Mt 6:10; Mk 11:10; Lk 11:2; 17:20; μέλλει ἀναφανέσθαι 19:11; προσδέχεσθαι τὴν β. Mk 15:43; ἐκδέχεσθαι τὴν β. 2 Cl 12:1; μέλλει ἔρχεσθαι 1 Cl 42:3; ἡ μέλλουσα β. 2 Cl 5:5; ἦξει ἡ β. 12:2. Conceived of as a banquet (*Billerb.* IV 1154ff): ἀνακληθῆναι ἐν τῇ β. Mt 8:11; *sim.* 26:29; Mk 14:25; Lk 13:28f; 22:16, 18, 30; cf. the parables 14:15ff; Mt 22:2ff. Participants in it are called υἱοὶ τῆς β. Mt 8:12 (of mere external connection); 13:38. Prerequisite for participation is μετάνοια Mt 4:17; Mk 1:15; the willingness to become like children Mt 18:3f; 19:14; Mk 10:14f; Lk 18:16f. Only righteousness will inherit the β. Mt 5:20. Degrees and grades 5:19; 18:1, 4. The rich have scant prospects of entering 19:23f; Mk 10:23-5; Lk 18:24f (cf. vs. 29), the servants of sin none at all Mt 13:24ff, 36ff, 47ff.—Paul, too regards the β. as an ethical reality bestowing righteousness, peace (w. God) and joy Ro 14:17. It manifests itself in deeds, not in words 1 Cor 4:20. Sinful men will not inherit it 6:9 f; Gal 5:21; Eph 5:5 (cf. 2 Cl 9:6); the latter passages show that for Paul the kgdm. is essentially future. Cf. also 2 Ti 4:1. Flesh and blood will not inherit it; spiritual bodies are required for entrance 1 Cor 15:50 (JoachJeremias, *NTS* 2, '56, 151-59). God himself calls men into it 1 Th 2:12.—HJWesterink, *Het Koninkrijk Gods bij Pls* '37.—The most important *lit.* to 1931 in PFeine, *Theol. d. NTs* 7 '36, 73. Additional recent *lit.*: GGloege, *Reich Gs u. Kirche im NT* '29; RFrick, *D. Gesch. des R.-Gs-Gedankens in d. alten Kirche* '29; EFSScott, *The Kgdm. of God in the NT* '31; H-DWendland, *Reichsidee u. Gottesreich* '34; RÖtto, *Reich Gottes u. Menschensohn* '34 (Eng. tr., *The Kgdm. of God and the Son of Man*, tr. Filson and Woolf, '43 and '51); TW I 562-95; WGKümmel, *D. Eschatologie der Evangelien* '36, *Verheissg. u. Erfüllg.* '45, 2'53; JHéring, *Le Royaume de Dieu et sa Venue* (Jesus, Paul) '38, 2'59; JTheissing, *D. Lehre Jesu v. d. ew. Seligkeit* '40; FCGrant, *The Gospel of the Kgdm.* '40; JWellhagen, *Anden och Riket* '41 (Lk); WMichaelis, *D. Herr verzieht nicht d. Verheissung* '42; RLiechtenhan, *D. Kommen des RGs nach dem NT* '44; GAFKnight, *From Moses to Paul*, '49, 173-87; WARndt, *CTM* 21, '50, 8-29; JBright, *The Kgdm. of God: The Biblical Concept and its Mng.* for the Church '53; RSchnackenburg, *Gottes Herrschaft u. Reich*, 4'65, tr. JMurray, 2'68; ELadd, *Jesus and the Kgdm.*, '64; NPerin, *The Kgdm. of God in the Teaching of Jesus*, '66.—OT background: WSchmidt, *Königtum Gottes in Ugarit u. Israel*, '61; KHBernhardt, *D. Problem der altorientalischen Königs-Ideologie im AT, Vetus Test. suppl.* 8, '61.—Patristics: GWHLampe, *JTS* 49, '48, 58-73. *M-M.*

βασιλεῖος, ον (*Hom.+; LXX*) *royal* (oracular saying in *Diod. S.* 7, 17 κράτος βασιλείον) β. ιεράτευμα 1 Pt 2:9 (Ex 19:6; 23:22; but s. JHElliott, *The Elect and the Holy*, '66, 149-54). Used as a noun the pl. τὰ β. (since *Hdt.* 1, 30, also *Dit.*, *Syll.* 3 495, 45; *PGM* 2, 181; 4, 1061; *Esth* 1:9; *Philo*, In Flacc. 92; *Jos.*, *Ant.* 13, 138) and more rarely the sg. τὸ β. (*X.*, *Cyr.* 2, 4, 3; *Pr* 18:19; *Philo*, *Sobr.* 66; *Jos.*, *Ant.* 6, 251) means *the (royal) palace* Lk 7:25.—In 2 Cl τὸ β.=ἡ βασιλεία (cf. *Test. Jud.* 17:6, 22f; *Sib. Or.* 3, 159; *Gaius* in *Euseb.*, *H. E.* 3, 28, 2.—*Polyaenus* 8, 55 uses the pl. τὰ βασιλεία=ἡ βασιλεία): εἰσέρχεσθαι εἰς τὸ β. τοῦ θεοῦ 6:9; ὁρᾶν τὸ β. τοῦ κόσμου 17:5. *M-M.**

βασιλεὺς, ἑως, ὁ (*Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr., loanw. in rabb.*) *king*.

1. *gener.* ποιεῖν τινα β. *make someone king* J 6:15. βασιλεῖς τῆς γῆς *earthly kings* Mt 17:25; Rv. 1:5; 6:15 (Ps 2:2; 88:28) *al.*; Ac 4:26 (Ps 2:2); β. τῶν ἐθνῶν Lk 22:25; (w. ἡγεμόνες) Mt 10:18; Mk 13:9; Lk 21:12. Of kings *gener.* (w. προφήται; 2 Macc 2:13; *Boll* 139) Lk 10:24. Of Pharaoh Ac 7:10; David Mt 1:6; Ac 13:22; Herod I (*Jos.*, *Ant.* 14, 382; 385; *Dit.*, *Or.* 414; 415; 416; 417) Mt 2:1, 3; Lk 1:5; Herod Antipas (not really a king [*Jos.*, *Ant.* 17, 188; *Dit.*, *Or.* 416; 417], but occasionally given that title: Cicero, *Verr.* 4, 27) Mt 14:9; Mk 6:14; *GP* 1:2; Herod Agrippa I (*Jos.*, *Ant.* 18, 237; 19, 274; *Dit.*, *Or.* 418; 419; 428) Ac 12:1; Agrippa II (*Jos.*, *Bell.* 2, 223; *Dit.*, *Or.* 419; 423; 425; 426) 25:13, 24, 26; Aretas, king of the Nabataeans 2 Cor 11:32; Melchizedek, king of Salem Hb 7:1f (*Gen* 14:18). Of the Rom. emperor (*Appian*, *Iber.* 102 §444, *Bell. Civ.* 2, 86 §362 Ῥωμαίων βασις Ἀδριανός *al.*; *Herodian* 2, 4, 4; *IG* III 12, 15 and 17; *CIG* II 721, 11; *POxy.* 33 II, 6; 35 verso, 1; *BGU* 588, 10; *PGM* 4, 2448 Ἀδριανός βασις; 2452; *Jos.*, *Bell.* 3, 351; 4, 596; 5, 563, *Vi.* 34; *Magie* 62) 1 Ti 2:2 (the pl. is generic as *Appian*, *Prooem.* c. 15 §62; *Jos.*, *Ant.* 2, 71) *UGosp* 1. 48 (s. LBiehl, *D. liturg. Gebet für Kaiser u. Reich* '37); 1 Pt 2:13, 17 (s. *Pr* 24:21 and *esp. Vi. Aesopi* I c. 26 p. 288, 17: τέκνον, πρὸ πάντων σέβου τὸ θεῖον, τὸν βασιλέα δὲ τίμα); Rv 17:9; 1 Cl 37:3.

2. *Fig.* of the possessor of the highest power (*Ael. Aristid.* 46 p. 285 D.: β. Θεμιστοκλήης *esp.*

a. of the Messianic king β. τῶν Ἰουδαίων (so Alex. Jannaeus: *Jos.*, *Ant.* 14, 36; Herod 16, 311; Aristobolus: *Diod. S.* 40, 2) Mt 2:2; 27:11, 29, 37; Mk 15:2, 9, 12, 18, 26; Lk 23:3, 37f; J 18:33 *al.*; β. (τοῦ) Ἰσραὴλ Mt 27:42; Mk 15:32; J 1:49; 12:13; *GP* 3:7; 4:11. Hence of Jesus as king of the Christians *MPol* 9:3; 17:3. He is also the κύριος referred to D 14:3, which quotes β. μέγας fr. Mal 1:14. Cf. Mt 21:5 (*Zech* 9:9); 25:34, 40; J 18:37 (for the judge's question: βασιλεὺς εἶ σύ; cf. *Martyr. Carpi* etc. 24 *OvGebh.* '02: βουλευτὴς εἶ; β. βασιλέων (as 2 Macc 13:4; *Philo*, *Spec. Leg.* 1:18, *Decal.* 41; cf. *PGM* 13, 605.—Of Zeus: *Dio Chrys.* 2, 75) Rv 17:14; 19:16—this title is still current for kings in the early Christian era (*Dssm.*, *LO* 310f [*LAE* 367f]; *Diod. S.* 1, 47, 4 an ancient royal *inscr.* βασις βασιλέων; 1, 55, 7 β. βασιλέων καὶ δεσπότης δεσποτῶν Σεσώωσις; *Memnon* [I BC/I AD] no. 434 *fgm.* 1, 31, 3 *Jac.* βασις βασις of Tigranes; *Appian*, *Bell. Civ.* 2, 67 §278; *Ezk* 26:7; *Da* 2:37; 2 *Esdr* [*Ezra*] 7:12) and purposely reserved by the Christians for their Lord, in strong contrast to earthly kings (cf. *Pass. Scilit.* 6 p. 24 v*Gebh.*).—B 11:5 (*Is* 33:17).

b. of God (*Plut.*, *Mor.* 383A: ἡγεμόν ἐστι κ. βασιλεὺς ὁ θεός of the human souls who have entered eternal bliss) μέγας β. (*Suppl. Epigr. Gr.* VIII 32 [III AD] of Zeus; *Tob* 13:16; *Philo*, *Migr. Abr.* 146 *al.*; *Sib. Or.* 3, 499; 616; of human kings since *Hdt.* 1, 188; *Jdth* 2:5; 3:2; *Ep. Arist.*; *Philo*) Mt 5:35 (cf. *Ps* 47:3); *Hv* 3, 9, 8; β. τῶν ἐθνῶν (*Jer* 10:7; s. *ed. HBSwete v.l.*) Rv 15:3; β. τῶν αἰώνων (*Tob* 13:7, 11; *En.* 9:4; cf. *Ps* 144:13; *Ex* 15:18; *Jos.*, *Ant.* 1, 272 δέσποτα παντὸς αἰῶνος, also 14:24 β. τῶν ὅλων [β. τῶν ὅλων is also a designation of the god Uranus in *Diod. S.* 3, 56, 5]; *PGM* 12, 247 αἰώνων βασιλεὺ καὶ κύριε) 1 Ti 1:17; Rv 15:3 *v.l.*; ἐπουράνιος β. τῶν αἰ. 1 Cl 61:2; β. τῶν βασιλευόντων 1 Ti 6:15 (as 3 Macc 5:35; *Pel.-Leg.* 21, 8; 24, 21). *WGrafBaudissin*, *Kyrios* III '29, 70-6.

c. of a king of spirits in the underworld, Abaddon Rv 9:11.—WSchubart, Das hell. Königsideal nach Inschr. u. Pap., APF 12, '37, 1-26.—M-M. B. 1321; 1324.

βασιλεύω fut. βασιλεύσω; 1 aor. ἐβασίλευσα (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *be king, rule* (BI-D. §177; 233, 2; 234, 5; Rob. 801; 833; 902).—a. of temporal princes τινός *over (of) someth.* (1 Esdr 1:37; 6:16; 1 Macc 1:16; 11:9 al.) τῆς Ἰουδαίας Mt 2:22 of Archelaus, who was called king without having the official title (Jos., Vi. 5 βασιλεύοντος Ἀρχελάου, Ant. 17, 188ff; 317ff; 18, 93 βασιλεὺς Α.); τῶν περάτων τῆς γῆς IRo 6:1; ἐπὶ τινα (Gen 37:8; 1 Km 8:9; 12:1 al.) Lk 19:14, 27.—βασιλεῖαι βασιλεύσουσιν ἐπὶ τ. γῆς *kingdoms (reigns) will reign on (the) earth* (cf. ἐπὶ I 1) B 4:4. On βασιλεὺς τ. βασιλευόντων 1 Ti 6:15 s. βασιλεύς 2b.

b. of God and those closely united w. him—a. God (Ps.-Phoc. 111) Rv 11:17; 19:6 (s. 2 below for both pass.).—β. Christ Lk 1:33; 1 Cor 15:25; εἰς τ. αἰῶνας MPol 21.

γ. God and Christ together: their βασιλεία. . . βασιλεύσει (s. 1a above: B 4:4) εἰς τ. αἰῶνας τ. αἰώνων (cf. Ps 9:37) Rv 11:15.

δ. saints, who have been called to rule w. God Ro 5:17b; Rv 5:10 (ἐπὶ τ. γῆς, as 1a above); 20:4, 6; 22:5 (cf. Da 7:27).

c. *fig. death* Ro 5:14 (ἐπὶ τινα), 17a; sin vs. 21a; grace vs. 21b; sinful lust 6:12.

2. *become king, obtain royal power*, so esp. in aor. (Hdt. 1, 130; Thu. 2, 99, 3; Polyb. 5, 40, 6; 4 Km 14:29; 15:1, 7, 10; 1 Macc 1:10 al.) Rv 11:17; 19:6 (for both s. 1ba above); GH 27a, b; LJ 2:2. χωρὶς ἡμῶν ἐβασίλευσατε *without us you have become kings* 1 Cor 4:8 (Appian, Basil. 1a §5 β. has the sense 'seize the rule'). M-M.*

βασιλικός, ἡ, ὄν (Aeschyl., Hdt.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) *royal* of a king's official robe (Lind. Tempelchronik C 89 τὰν βασιλικὰν στολάν; Esth 8:15) ἐσθῆς β. *royal robe* (Diod. S. 17, 47, 4 β. ἐσθ.; 17, 116, 2 and 3) Ac 12:21 (described Jos., Ant. 19, 344). νόμος β. *royal law*, so called prob. not because of its transcending significance (somewhat in the sense of Ps.-Pla., Minos 317C τὸ μὲν ὀρθὸν νόμος ἐστὶ βασιλικός; Epict. 4, 6, 20; Philo, Post. Cai. 101; 102; 4 Macc 14:2), but because it is given by the king (of the kingdom of God) Js 2:8 (cf. Dit., Or. 483, 1 ὁ βασιλ. νόμος; BGU 820, 2; 1074, 15; 1 Esdr 8:24; 2 Macc 3:13). χώρα β. (Dit., Or. 221, 41; 68) *the king's country* Ac 12:20.—The β. J 4:46, 49 could be a relative of the royal (Herodian) family (Lucian, Dial. Deor. 20, 1; Ps.-Lucian, De Salt. 8; Plut., Mor. 546E). More prob. the ref. is to a royal official; ref. in Hdb. ad loc. Appian, Mithrid. 80 §358 οἱ βασιλικοὶ are the soldiers of King Mithridates. M-M.*

βασιλίσκος, ου, ὁ (Polyb. 3, 44, 5; Plut., Mor. 1D; Athen. 13, 20 p. 566B; Dit., Or. 200, 18; POxy. 1566, 9) *dim. of βασιλεύς petty king*, v.l. in J 4:46 and 49.*

βασιλίсса, ης, ἡ (for Attic βασιλὶς and βασίλεια [Phryn. p. 225 L.; Moeris 192], first in Alcaeus Comicus [V/IV BC] 6 and X., Oec. 9, 15, later freq., incl. inscr. [Dit., Ind.; Meisterhans3-Schw. 101, 5; ESchweizer, Gramm. d. pergam. Inschr. 1898, 140; ENachmanson, Laute u. Formen d. magnet. Inschr. '03, 121]; pap. [Mayser 214; 222; 255]; APF 2, '03, 541; 6, '20, 453; LXX; Ep. Arist. 41; Philo, Congr. Erud. Gr. 45; Jos., Bell. 1, 76, Ant. 11, 190 al.) *queen* Mt 12:42; Lk 11:31; Ac 8:27; Rv 18:7. M-M.*

βάσις, εως, ἡ (Aeschyl.+; inscr.; pap. [PGM 7, 517]; LXX, Ep. Arist., Philo, Joseph.; Sib. Or. 5, 54; loanw. in rabb.) *the (human) foot* (so since Pla., Tim. 92A; medical use in Hobart 34f; Philo, Op. M. 118 διτταὶ χεῖρες διτταὶ βάσεις, Post. Cai. 3; Jos., Ant. 7, 113; 303 [w. χεῖρες]; Wsd 13:18) αἱ β. Ac 3:7. M-M.*

βασκαίνω 1 aor. ἐβάσκανα, BI-D. §72 (Aristot.+; LXX).

1. *bewitch*, as with the 'evil eye' τινά *someone* (Aristot., Probl. 34, 20 p. 926b, 24 με; Diod. S. 4, 6, 4; Alex. Aphr., Probl. 2, 53 παῖδας; Dt 28:56) Gal 3:1 (one can ward off β. by spitting 3 times: Theocr. 6, 39; s. ἐκπτύω Gal 4:14).

2. *envy* (Demosth. 20, 24; Theocr. 5, 13; Jos., C. Ap. 1, 72) τινά *somebody* (Demosth. 8, 19; Dt 28:54, 56; Sir 14:6, 8) IRo 3:1. M-M. B. 1495 (Lat. fascinum).*

βασκανία, ας, ἡ (Pla., Demosth.+) *envy* (Dio Chrys. 28[45], 5; Vi. Aesopi W c. 16; 4 Macc 1:26; 2:15; Philo; Jos., Ant. 3, 268) IRo 7:2.*

βάσκανος, ου, ὁ (both noun and adj. Demosth.+; Philo, In Flacc. 29; Jos., Ant. 6, 59; Test. Iss. 3:3) *the envious one* (as noun e.g. Demosth. 18, 132; Menand., Per. 279; on a clay figure Sb 6295; Vett. Val. 2, 2; 358, 5; Sir 18:18; 37:11; Jos., Bell. 1, 208) w. ἀντίζηλος, πονηρός MPol 17:1.*

Βάσσος, ου, ὁ *Bassus*, a presbyter in Magnesia IMg 2. The name is not rare in W. Asia Minor (CIG 3112; 3148; 3151; 3493; Inschr. v. Perg. 361; 362 and oft.) and found specif. in Magnesia (Inschr. 122g, 5 Kern; coins ibid. p. xxiv).*

βαστάζω fut. βαστάσω; 1 aor. ἐβάστασα (Hom.+; pap., LXX, En., Joseph.).

1. *take up* (Jos., Ant. 7, 284β. τ. μάχαιραν ἀπὸ τ. γῆς) stones J 10:31.

2. *carry, bear*—a. *lit.*, a burden Hs 9, 2, 4; a jar of water Mk 14:13; Lk 22:10; a coffin 7:14, cf. 1 Cl 25:3; stones Hs 9, 3, 4f; 9, 4, 1; 3; 9, 6, 7; *support*: πύργον 9, 4, 2; κόσμον 9, 14, 5; heaven Hs 9, 2, 5.—The cross J 19:17

(Charito 4, 2, 7; 4, 3, 10 σταυρὸν ἐβάστασα); φάρμακα εἰς τὰς πυξίδας β. *carry drugs in boxes* Hv 3, 9, 7; of animals used for riding Rv 17:7 (cf. Epict. 2, 8, 7). Pass. Hv 3, 8, 2; of persons who are carried Ac 3:2; 21:35.—Esp. of pregnant women: ἡ κοιλία ἡ βαστάσασά σε Lk 11:27.—10:4; Ro 11:18; B 7:8.

b. fig.—α. of anything burdensome (4 Km 18:14; Sir 6:25): a cross (following Jesus in his suffering) Lk 14:27.—Ac 15:10; D 6:2; ἀλλήλων τὰ βάρη βαστάζετε, Gal 6:2; cf. vs. 5.

β. *bear, endure* (Epict. 1, 3, 2, Ench. 29, 5; Aesop, Fab. 391 P. misfortune and trouble; PBrem. 34, 9 [Wilcken, Chrest. 415, 1. 2] οὐ βαστάζουσι τοσοῦτο τέλεσμα; Job 21:3 v.l.) the burden and heat of the day Mt 20:12; κακοὺς Rv 2:2; ζυγὸν D 6:3; δύνασθαι β. *be able to bear* words, of divine mysteries J 16:12; Hv 1, 3, 3; *bear patiently, put up with*: weaknesses Ro 15:1; cf. IPol 1:2; evil Rv 2:3; κρίμα *bear one's judgment*=have to pay the penalty Gal 5:10.

c. *carry, bear*, weakened in mng., without the idea of a burden: marks Gal 6:17 (cf. Dssm., B 265ff [BS 352ff]); β. τὸ ὄνομά μου ἐνώπιον ἐθνῶν Ac 9:15 (cf. POxy. 1242 I, 17, where Alexandrian pagans and Jews appear before Trajan ἕκαστοι βαστάζοντες τ. ἰδίους θεοῦς); Hs 8, 10, 3; 9, 28, 5.

3. *carry away, remove* (PFay. 122, 6 [c. 100 AD]; Bel 36 Theod.).

a. a corpse (Jos., Ant. 3, 210; 7, 287) J 20:15. Of sandals *remove* Mt 3:11 (cf. PGM 4, 1058 βαστάζας τὸ στεφάνιον ἀπὸ τ. κεφαλῆς; NKrieger, Barfuss Busse Tun, Nov Test 1, '56, 227f). Of disease *remove* (Galen, De Compos. Medic. Per. Gen. 2, 14, citing a 1st cent. physician, ψώρας τε θεραπεύει καὶ ὑπόπια βαστάζει) Mt 8:17; IPol 1:3.

b. *take surreptitiously, pilfer, steal* (Polyb. 32, 15, 4; Diog. L. 4, 59; Jos., Ant. 1, 316; 7, 393; PTebt. 330, 7; BGU 46, 10; 157, 8; PFay. 108, 16; POxy. 69, 4) J 12:6. LRYdbeck, Fachprosa, '67, 154-66. M-M. and suppl. B. 707.*

βάτος, ου, ἡ (acc. to Moeris 99 the fem. is Hellenistic, and ὁ βάτος, as in Mk 12:26, Ex 3:2-4 [Thackeray 145] and Philo, Mos. 1, 67 is Attic, but Thackeray, PKatz in ZNW 46, '55, 136 with note 8a, and Bl-D.-Funk 49, 1 show that the reverse is true.—Hom.+; Epigr. Gr. 546, 6; 548, 2; LXX) the thorn-bush, of the bush in which Moses saw the vision of God (Ex 3:2-4; cf. Dt 33:16; Jos., Ant. 2, 266) Mk 12:26; ἐπὶ τ. βάτου in the passage about the thorn-bush Lk 20:37 (ἡ); Ac 7:30, 35 (ἡ); 1 Cl 17:5 (ἡ). Symbol of unfruitfulness Lk 6:44 (cf. Job 31:40). M-M.*

βάτος, ου, ὁ bath (בַּח; cf. 2 Esdr [Ezra] 7:22; En. 10, 19) a Hebr. liquid measure, acc. to Jos., Ant. 8, 57=72 sextarii, or betw. 8 and 9 gals. (FHultsch, Griech. u. röm. Metrologie 2 1882, 488:36, 371; OViedebannt, Forschungen z. Metrologie d. Altertums '17, 127ff: 32, 61) Lk 16:6. M-M.*

βάτραχος, ου, ὁ (Batr., Hdt.+; PGM 36, 324; 326; LXX; Philo; Jos., Ant. 2, 296) frog. As the form in which unclean spirits appeared Rv 16:13 (Artem. 2, 15 βάτραχοι ἄνδρας γόητας προσαγορεύουσι).—FXSteinmetzer, D. Froschsymbol in Offb. 16: BZ 10, '12, 252-60. M-M.*

βατταλογέω (βαττολογέω v.l.; s. Rdm. 44; Mlt.-H. 272) 1 aor. subj. βατταλογήσω babble, speak without thinking (explained by πολυλογία) Mt 6:7; Lk 11:2 D. Except for writers dependent on the NT the word has been found only in Vi. Aesopi W c. 109, where Perry notes the v.l. βατολογέω for βαττολογέω (it is missing in the corresp. place ed. Eberhard I c. 26 p. 289, 9. But Vi. Aesopi I c. 50 P. has the substantive βαττολογία=foolish talk, though in a different context), and in Simplicius (c. 530 AD), Comm. in Epict. p. 91, 23 in the spelling βαττολογέω='prate'. It is perh. a hybrid form, rendering Aram. ܒܬܬܐܠܡܐ='talk idly' (Bl-D. §40 app.). Differently FBussby, ET 76, '64, 26. M-M.*

βδέλυγμα, ατος, τό (Aesop, Fab. 452 P. τοσοῦτον βδέλυγμα, τοσοῦτον μίasma; oft. LXX; Test. Reub. 3:12; Suidas.—βδελυγμία as early as Cratinus: Phryn., Praep. Soph. p. 54, 4 Borries ['11]; X., Mem. 3, 11, 13) abomination, detestable thing.

1. lit., anything that must not be brought before God because it arouses his wrath B 2:5 (Is 1:13). β. ἐνώπιον τοῦ θεοῦ detestable in the sight of God (cf. Pr 11:1) Lk 16:15.

2. as in the OT (e.g. Dt 29:16; 3 Km 11:6, 33; 4 Km 23:13; 2 Ch 28:3) of everything connected w. idolatry: (w. ἀκάθαρτα; cf. Pr 17:15) Rv 17:4f. ποιεῖν β. καὶ ψεῦδος practice abomination and deceit 21:27.

3. The expr. τὸ β. τῆς ἐρημώσεως Mt 24:15; Mk 13:14 (τὸ β. ἐστηκότα is a 'constructio ad sensum' [cf. ἐστός Mt 24:15], as Appian, Bell. Civ. 4, 48 §205 τὸ γόναιον. . . φέρουσα) is taken fr. Da (9:27; 11:31; 12:11), whence 1 Macc (1:54) had also taken it; β. τ. ἐρ. (cf. the similar gen. β. ἀνομίας Sir 49:2) is prob. the detestable thing causing the desolation of the holy place; some interpret it as denoting the Antichrist.—GHölscher, ThBl 12, '33, 193ff; ELohmeyer, Mk 275ff; Dodd 23 and Journal of Roman Studies 37, '47, 47ff; FBusch, Z. Verständnis d. synopt. Eschatologie: Mk 13 neu untersucht '38; WGMümmel, Verheissung 2'53; RPesch, Naherwartungen: Tradition u. Redaktion in Mk 13 (Diss. Freiburg im Br.) '68; GRBeasley-Murray, A Commentary on Mk 13, '57, 59-72. For Mk 13 see also s.v. σημεῖον. M-M.*

βδελυκτός, ἡ, ὄν (Aretaeus p. 84, 21; schol. on Lucian p. 81, 25 Rabe; Syntipas p. 126, 8; Hesychius; 2 Macc 1:27; Philo, Spec. Leg. 1, 323) abominable, detestable.

1. of pers. (w. ἀπειθής) Tit 1:16 (cf. Pr 17:15; Sir 41:5 v.l.).—2. impers. (Test. Gad 3:2) of divisions 1 Cl 2:6; of lusts and pride 30:1.*

βδελύσσομαι (Hippocr., Aristoph.+ [Nägeli 15; Anz 305]; Maspéro 353, 16; LXX; Pel.-Leg. p. 9, 9) abhor, detest

τὴ *someth.* (cf. Phalaris, Ep. 141, 2; Eratosth. p. 17, 10; Polyb. 33, 18, 10; Jos., Bell. 6, 172, Ant. 14, 45; Gen 26:29; Lev 11:11, 13 al.; CPJ I 141, 9 of hatred for Jews): idols Ro 2:22. The perf. pass. ptc. ἐβδελυγμένος (cf. Lev 18:30; Pr 8:7; Job 15:16; 3 Macc 6:9)=βδελυκτός (w. δειλός, ἄπιστος) *abominable* Rv 21:8. M-M.*

βέβαιος, α, ον (Aeschyl., Hdt.+; inscr., pap., rare in LXX, freq. in Philo; Jos., Ant. 13, 187; 14, 398) *firm, permanent*.

1. lit. of a root *strong* ῥίζα τῆς πίστεως Pol 1:2. Of an anchor (w. ἀσφαλής) *secure* Hb 6:19.

2. fig. *reliable, dependable, certain* of πίστις (Appian, Liby. 64 §284 πίστις ἐστὶ βέβαιος; Diod. S. 2, 29, 4 πιστεύοντες βεβαιότερον=believe quite firmly [in relig. sense]; Simplicius in Epict. p. 110, 37 πίστις βεβαία=firm faith in the immortality of the soul on the basis of a declaration by a μάντις; Esth 3:13c; 3 Macc 5:31) 1 Cl 1:2; of hope (cf. Dionys. Hal. 6, 51; Plut., Ant. 3, 7; 4 Macc 17:4) 2 Cor 1:7; promise Ro 4:16; confidence Hb 3:6. Of the eucharist *dependable* in its effect, or *valid* ISm 8:1. Of love *steadfast* MPol 1:2. ἀρχὴν τῆς ὑποστάσεως βεβαίαν κατέχειν *hold firm the original confidence* Hb 3:14. ὁ λόγος ἐγένετο βέβαιος (on λόγος β. cf. Pla., Phaedo 90C λόγος β. καὶ ἀληθής) *the word was valid* 2:2 (β. of the Mosaic law as Philo, Mos. 2, 14). ἔχομεν βεβαιότερον (for *superl.*; cf. Stob., Flor. IV 625, 2 βεβαιότεραν ἔχε τ. φύλιαν πρὸς τ. γονεῖς) τὸν προφητικὸν λόγον *we possess the prophetic word as something altogether reliable* 2 Pt 1:19 (on β. ἔχειν cf. Thu. 1, 32; Appian, Bell. Civ. 5, 19 §78 ἔχειν τι βέβαιον=have a firm hold on something; UPZ 162 II, 10 [117 BC]). Of a last will and testament *valid* (legal t.t., cf. JBehm, Διαθήκη '12, p. 87, 4) Hb 9:17. βεβαίαν τὴν κλήσιν ποιεῖσθαι *confirm the call i.e.*, so that it does not lapse (cf. Ael. Aristid. 13 p. 250 D.: βεβ. ἐλευθερία) 2 Pt 1:10; (w. ἰσχυρός, τεθεμελιωμένος) Hv 3, 4, 3; β. εἶναι *stand firm* IRo 3:1; (w. ἀσφαλής) ISm 8:2. ἐπὶ τὸν τῆς πίστεως βέβαιον δρόμον καταντῆσαι *in steadfastness finish the course of faith* 1 Cl 6:2. Of the church *well-established, dependable* (Appian, Iber. 37 §150 ἀνὴρ β., Bell. Civ. 2, 13 §47 a servant) 47:6. M-M. B. 1237.*

βεβαιῶω fut. βεβαιώσω; 1 aor. ἐβεβαίωσα, pass. ἐβεβαιώθην (Thu.+; inscr., pap., rare in LXX; Philo, Op. M. 99; Jos., Ant. 1, 273; 17, 42; 20, 28) *make firm, establish* w. acc.

1. of things τὸν λόγον *confirm the preaching* Mk 16:20 (Ael. Aristid. 25, 64 K.=43 p. 821 D., τὸν λόγον; Sextus 177 τ. λόγους. Cf. Epict. 2, 18, 32 τότε βεβαιώσεις τὸ τοῦ Ἡσιόδου ὅτι ἀληθές ἐστιν). τὰς ἐπαγγελίας *prove the promises reliable, fulfill (them)* Ro 15:8 (cf. Polyb. 3, 111, 10 βεβαιώσιν ἡμῖν πέπεισμαι τὰς ἐπαγγελίας; Diod. S. 1, 5, 3; Inscr. v. Priene 123, 9 ἐβεβαίωσεν τὴν ἐπαγγελίαν). Of faith ταῦτα πάντα βεβαίῳ 1 Cl 22:1.—Pass. τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαίωθη ἐν ὑμῖν *the testimony of Christ was confirmed in you* 1 Cor 1:6. (ἡ σωτηρία) εἰς ἡμᾶς ἐβεβαίωθη *the saving message was guaranteed to us* Hb 2:3 (cf. Ael. Aristid. 46 p. 288 D.: σωτηρίαν β. τινί; POxy. 1119, 17; β. is also legal t.t. to designate properly guaranteed security: PFay. 92, 19; POxy. 899; 1036; cf. Dssm., B 100ff [BS 104ff]). Of hearts: *make firm, strengthen* Hb 13:9.

2. of pers. (cf. Ps 40:13; 118:28) *establish, strengthen* ὁ βεβαιῶν ἡμᾶς εἰς Χριστόν *he who strengthens us in Christ*=makes us faithful disciples 2 Cor 1:21 (EDinkler, OCullmann-Festschr., '62, 177-80: baptismal terminology). ὃς καὶ βεβαιώσει ὑμᾶς ἀνεγκλήτους *who will strengthen you, so that you are blameless* 1 Cor 1:8. Pass. *be confirmed* in faith Col 2:7; in the doctrines IMg 13:1. M-M.*

βεβαίως adv. (Aeschyl., Thu.+; Lev 25:30; 3 Macc 5:42; Philo; Jos., C. Ap. 2, 221) *surely, certainly* (w. ἀληθῶς) πράττεσθαι IMg 11; (w. ἀκριβῶς; cf. Jos., C. Ap. 1, 15) *dependably* (PGM 7, 710; 836) διδάσκειν Pol 3:2. συναθροῖζεσθαι *hold meetings in definite order i.e., regularly* IMg 4.*

βεβαίωσις, εως, ἡ (Thu.+; pap., LXX, Philo) *confirmation*: τοῦ εὐαγγελίου *confirmation, establishment of the gospel* Phil 1:7; εἰς β. ὁ ὄρκος *an oath serves as confirmation* (Philo, Abr. 273 ἡ δὲ ὄρκου β.) Hb 6:16. The last passage esp. reminds us that β. is a legal t.t. for *guaranteeing, furnishing security* (PPar. 62 II, 8 [II BC] εἰς τ. βεβαίωσιν. Cf. Lev 25:23; Wsd 6:18). Dssm., B 100ff [BS 104ff]; NB 56 [BS 230]; LMitteis, Grundzüge d. Pap.-Kunde '12, 188ff; Preisigke, Fachwörter. M-M.*

βεβαιωσύνη, ης, ἡ *confirming, strengthening* στηρίζειν ἐν β. *establish through strengthening* IPhld inscr.*

βεβαμμένος s. βάπτω.

βέβηλος, ον (Aeschyl., Thu.+; Dit., Syll. 3 22, 25; LXX; Philo; Joseph.) *accessible to everyone, profane, unhallowed*, in NT not in a ritualistic sense (Polyaenus 5, 2, 19 ['profane' in contrast to the temple vessels]; LXX; Philo, Mos. 2, 158, Leg. All. 1, 62; Jos., Bell. 6, 271, Ant. 15, 90), but as an ethical and relig. term.

1. of things οἱ β. καὶ γραῶδεις μῦθοι *worldly old wives' tales* 1 Ti 4:7. κενοφώνια *profane and empty talk* (cf. 3 Macc 4:16) 6:20; 2 Ti 2:16.

2. of pers. (Ael. Aristid. 17, 18 K.=15 p. 380 D.; 3 Macc 2:14 al.) *godless* (w. ἀνόσιος, as 3 Macc 2:2) 1 Ti 1:9; *irreligious* (w. πόρνος; cf. Philo, Spec. Leg. 1, 102) Hb 12:16. M-M.*

βεβηλόω 1 aor. ἐβεβήλωσα (Heliod. 2, 25; 10, 36; oft. LXX; Test. 12 Patr.; Hesychius; Suidas) *desecrate, profane* the Sabbath (2 Esdr 23 [Neh 13]; 17; Ezk 20:13; 1 Macc 1:43, 45 al. Opp. φυλάσσειν τ. σαββ. Is 56:2) Mt 12:5; the sanctuary (Ezk 28:18; 2 Macc 8:2) Ac 24:6; God's name (Lev 18:21; 21:6 al.) Hs 8, 6, 2.*

βέβληκα s. βάλλω.

βέβρωκα s. **βιβρώσκω**.

Βεεζεβούλ, ὁ indecl. (v.l. Βεελζεβούβ and Βεελζεβούλ W-S. §5, 31, cf. 27 n. 56) *Beelzebub*, orig. a Philistine deity; the name בְּעֶזְבֵּל means *Baal* (lord) of *flies* (4 Km 1:2, 6; Sym. transcribes βεελζεβούβ; Vulgate Beelzebub). Whether בְּעֶזְבֵּל (=lord of filth?) represents an intentional change or merely careless pronunciation cannot be determined w. certainty. For various other derivations from Ugaritic and various periods of Hebrew, including the Dead Sea Scrolls, see THGaster, *Interpreter's Dict. of the Bible*, '62, s.v. 'Beelzebub'. In NT B. is prince of the demons (ἄρχων τῶν δαιμονίων Mt 12:24; Lk 11:15). B. ἔχειν *be possessed by the devil himself* Mk 3:22. Jesus is called B. by his enemies Mt 10:25; his exorcisms are ascribed to the help of B. Mt 12:24ff; Lk 11:15, 18f.—WGrafBaudissin, RE II 514ff; EKautzsch, *Gramm. d. bibl. Aram.* 1884, 9; PJensen, D. *Gilgameschepos* I '06, 644; WEMAitken, *Beelzebub*: JBL 31, '12, 34-53; HBauer, D. *Gottheiten von Ras Schamra*: ZAW 51, '33, 89; LGaston, *Beelzebub*, ThZ 18, '62, 247-55.*

Βελιάρ, ὁ indecl. *Belial* (also βελιάλ=שָׁרָא 'worthlessness'; on the interchange of λ and ρ s. W-S. §5, 27a) name for the devil (e.g. *Test. Reub.* 2; 4; 6; Jubil. 15, 33; Damaskusschrift 6, 9 al. [ed. LRost=KL. T. 167, '33]). The Antichrist, too, is given this name (*Test. Dan* 5; *Sib. Or.* 2, 167; 3, 63; 73; *Ascension of Is* 4, 2). Both mngs. are poss. 2 Cor 6:15 (cf. the 'either-or' *Test. Napht.* 2).—WBousset, D. *Antichrist* 1895, 86f; 99ff, Rel.3 528a (index); WGrafBaudissin, RE II 548f; MFriedlaender, D. *Antichrist* '01, 118ff; RHCharles, *Rev. of St. John* '20 II 76ff. On B. in the OT: PJoüon, *Biblica* 5, '24, 178-83; JEHogg, *Am. Journ. of Sem. Lang.* 44, '28, 56-61.—HWHuppenbauer, ThZ 15, '59, 81-89 (Qumran texts); DWThomas in *RPCasey memorial vol.* '63, 11-19; Pvon der Osten-Sacken, *Gott u. Belial*, '69.*

βελόνη, ης, ἡ (Aristoph.+; *Batr.* 130; Memnon [I BC/I AD] no. 434 fgm. 1, 4, 7 Jac.; *Maximus Tyr.* 29, 4a; *PGM* 7, 442; 36, 237; cf. HJCadbury, JBL 52, '33, 59f) *needle* τρήμα β. *eye of a needle* Lk 18:25. There is no good evidence that this is fig. language for a narrow gate; s. HDB s.v. 'needle's eye', and *Exp.*, 1st ser. 3, 1876, 373-9. M-M. B. 412.*

βέλος, ους, τό (Hom.+; *inscr.*, *pap.*, LXX; *Jos.*, *Bell.* 4, 424f, *Ant.* 13, 95; *Sib. Or.* 3, 730; *loanw.* in *rabb.*) *arrow* βέλη πεπυρωμένα *flaming arrows* Eph 6:16 (cf. Ps.-Apollod. 2, 5, 2, 2 De Hercule βάλλον βέλεσι πεπυρωμένοις; *Jos.*, *Ant.* 1, 203; Ps.-Scylax, *Peripl.* 95 p. 40 Fabr.: Αἰθίοπες χρῶνται βέλεσι πεπυρακτωμένοις). M-M. B. 1389.*

βελτιόω (Plut., *Mor.* 85C; *Dit.*, *Syll.* 3 888, 5; *PLond.* 1044, 22 al.; *pap.*; *Philo*, *Det. Pot. Ins.* 56, *Sacr. Abel.* 42) *improve*, *pass.* *become better* of the soul (cf. *Philo*, *Dec.* 17) *Dg* 6:9.*

βελτίων, ον (Soph., *Thu.*+; *inscr.*, *pap.*, LXX, *Philo* [Leiseg. on ἀγαθός p. 50]) *comp.* of ἀγαθός *better* ὁδός Hv 3, 7, 1; βελτίω ποιεῖν *make better* (Jer 33:13; 42:15) 1 Cl 19:1. βελτίω γενέσθαι (*Cebes* 33, 4; 5) *Dg* 1. W. *gen. foll.* β. τινός *better than someone* (Is 17:3; Sir 30:16; *Jos.*, *Ant.* 18, 268) Hv 3, 4, 3.—*Neut.* βελτίον ἐστίν w. *inf. foll.* (POxy. 1148, 2; Num 14:3) 2 Cl 6:6; Hs 1:9. As *adv.* βέλτιον γινώσκειν *know very well* (BI-D. §244; *Rob.* 665) 2 Ti 1:18; cf. Ac 10:28 D. M-M.*

Βενιαμ(ε)ίν, ὁ indec. (בְּנִימִן.—LXX; *Philo*; *Test.* 12 Patr. On spelling BI-D. §38 app.—In *Joseph.* βενιαμ(ε)ίς, *gen. εἰ* [*Ant.* 2, 122]) *Benjamin*, Jewish tribe (K-DSchunck, *Benjamin. Untersuchungen zur Entstehung u. Gesch. eines israel. Stammes* '63) Ac 13:21; Ro 11:1; Phil 3:5; Rv 7:8.*

Βερνίκη, ης, ἡ (colloq. abbreviation CIA III 2618; *PPetr.* III 1 II, 7; *PTebt.* 407, 14 for Βερενίκη *Polyaenus* 8, 50; *Dit.*, *Or.* 263, 1 and 2; 717, 6; *Sb* 307; 438; s. also Preisigke, *Namenbuch*) *Bernice*, daughter of Agrippa I and sister of Agrippa II, b. 28, d. after 79 AD. She lived in marital relations w. various men, *incl.* her brother Agrippa. Both visited Festus in Caesarea Ac 25:13, 23; 26:30. Chief sources: *Joseph.*, *Index Niese*; *Tacit.*, *Hist.* 2, 2; 81; *Sueton.*, *Tit.* 7; *Juvenal*, *Sat.* 6, 156-60; *Dit.*, *Or.* 428.—*Schürer* I 4 559; 564; 589-97; 601; 723; Wilcken, *Pauly-W.* III 287ff; MWahl, *De Regina Berenice* 1893. M-M.*

Βέρροια, ας, ἡ (*Thu.* 1, 61, 4; *Ptolem.* 3, 12, 36; *Strabo* 7, fgm. 26 p. 330; Ps.-*Lucian*, *Asin.* 34; *inscr.*) *Beroea*, very old city in Macedonia on the river Astraeus in the province of Emathia at the foot of Mt. Bermius. Paul preached there on his journey fr. Thessalonica to Achaia Ac 17:10, 13.—HKiepert, *Lehrb. d. alten Geogr.* 1878, §278; JWeiss, RE XII 41, 5ff.*

Βεροιαῖος, α, ον *from Beroea*, *subst.* *the Beroean* (*Dit.*, *Syll.* 3 636, 6f; 2848, 2) of Sopater, a companion of Paul Ac 20:4.*

Βεώρ, ὁ indecl. (בְּעוֹר) *Beor*, father of Balaam (Num 22:5; 31:8; Dt 23:5) 2 Pt 2:15 (v.l. Βοσόρ; cf. BWeiss, TU VIII 3, 1892, 74).*

Βηθαβαρά, ἡ (Origen declines it) *Bethabara*; *Orig.* (*Comm.* in Io. VI 40, 204 Pr.) prefers this reading in J 1:28, though attested by fewer witnesses (KΨ 33; Syr., Sin. Cur.), to Βηθανία, found in Heracleon and most contemporary mss.; he could find no place called Bethany along the Jordan. S. *Βηθανία* 2.*

Βηθανία, ας, ἡ also **indecl.** Βηθανιά as **v.l.** Mt 21:17; Mk 11:1; Lk 19:29 (**acc. to** the Onomastica תְּהַנִּיָּה) *Bethany*.

1. village on the Mt. of Olives, 15 stades=2.775 km. or nearly 2 mi. **fr.** Jerusalem. **Acc. to** J 11:1, 18; 12:1 home of Mary, Martha, and Lazarus; **acc. to** Mt 26:6; Mk 14:3 home of Simon the leper. Last station on the pilgrim road **fr.** Jericho to Jerusalem Mk 11:1; Lk 19:29, used by Jesus for lodging Mt 21:17; Mk 11:11f. **Cf.** 8:22 **v.l.** Place of the ascension Lk 24:50.—HVincent, **RB n.s.** 11, '14, 438ff; CKopp, Holy Places of the Gospels, '63, 278-81.

2. place on the east side of the Jordan where John baptized J 1:28.—FFenner, D. Ortslage v. Bethanien '06; ThZahn, **NKZ** 18, '07, 265-94; ESchwartz, **NGG** '08, 520f; **Dalman, Orte** 3 Index; KErbes, D. Tauforte des Joh. nebst d. Salem des Melchisedek: Theol. Arb. aus d. Rhein. wiss. Predigerverein, n.F. 24, '28, 71-106; DBuzy, **Rech de Sc rel** 21, '31, 444-62; PParker, **JBL** 74, '55, 257-61; Kopp (**s. above**), 113-29. On the **rdg.** Βηθαβαρά **s.** that word.*

Βηθαβαρά error for **Βηθαβαρά, q.v.**

Βηθεσδά, ἡ **indecl.** (תְּהַסְדָּא house of mercy?) *Bethesda*, name of a pool in Jerusalem J 5:2 **v.l.** The newer editions have **Βηθζαθά** (**q.v.**) in the text; another **v.l.** is **Βηθσαιῖδά**. **Cf.** W—S. §5, 27g; **Hdb. ad loc.**—S. HVincent: Vincent-Abel, Jérusalem II, '26, Sect. XXVIII Sainte Anne et ses sanctuaires; JoachJeremias, **ZNW** 31, '32, 308-12, Die Wiederentdeckung von Bethesda '49 (the double pool of St. Anna), Eng. **transl.**, The Rediscovery of Bethesda '66; CPronobis, Bethesda z. Zt. Jesu: **ThQ** 114, '33, 181-207. **Perh.** תְּהַסְדָּא 'place of outpouring', **cf.** the dual form in 3 Q 15, 11, 12, JTMilik, Discoveries in the Judaean Desert of Jordan III, '62. 271f, 297; EJVardaman, **Bibl. Translator** 14, '63, 27-29; DJWieand, **NTS** 12, '66, 392-404.*

Βηθζαθά, ἡ **indecl.** *Bethzatha* J 5:2, in the text, **fol.** ἄL Old **Lat.**; Euseb., Onom. 58, 21 (D Βελζεθα); **s.** **Βηθεσδά**. **Acc. to** 1 Macc 7:19 and **Jos., Bell.** 2, 328; 530; 5, 149; 151; 246 Bethz. is the name of the northern extension of the city, which may give a hint as to the location of the pool.—HVincent and FMabel, Jérusalem I '12, 685ff; GDalman, Jerus. u. **s.** Gelände '30. On the name **s.** FCBurkitt. The Syriac Forms of NT Proper Names '12, 20f.*

Βηθλέεμ, ἡ **indecl.** (תְּהַלְהֵם house of bread; **LXX**; **Test. Reub.** 3:13. In **Joseph.** Βήθλεμα, Βηθλέεμα [**Ant.** 5, 323], ὦν [5, 136] and Βηθλ[ε]έμη, ης [7, 312]) *Bethlehem*, a town in Judaea, 7 km. or c. 4 ½ mi. south of Jerusalem, the home of David (1 Km 17:12; 20:6=**Jos., Ant.** 6, 227), hence the birthplace of the Messiah: Mt 2:1, 5f (Mi 5:1), 8, 16; Lk 2:4, 15; J 7:42. **Cf.** Baedeker⁷ '10, 94ff; ThZahn, D. Geburtsstätte in Gesch., Sage u. bildender Kunst: **NKZ** 32, '21, 669ff; **Dalman, Orte** 3 1ff; WFoerster, **ZDPV** 57, '34, 1-7; CKopp, Holy Places of the Gospels, '63, 1-47.*

Βηθσαιῖδά(ν), ἡ **indecl.** (תְּהַסְדָּא) *Bethsaida*.

1. place north of Lake Gennesaret (**Jos., Ant.** 18, 28), east of the Jordan, near where it empties into the lake. **Acc. to** J 1:44; 12:21 home of Philip, Andrew, and Peter. Mt 11:21; Mk 6:45; 8:22; Lk 9:10; 10:13 (Βηδσαιῖδά **P75**). To distinguish it from another **B.** located farther west, **B. τῆς Γαλιλαίας** (J 12:21), is a problem not yet solved.—Schürer II4 208f (sources and **lit.**). **Dalman, Orte** 3 173ff; CCMcCown, The Problem of the Site of Beths.: Journ. of the Palest. Orient. Soc. 10, '30, 32-58; LVaganay, Mk 6:45: **RB** 49, '40, 5-32; PVannutelli, Synoptica '40 III-VIII. CKopp, Dominican Studies 3, '50, 11-40. **S.** on **Καφαρναούμ**.—2. J 5:2 **P75 et al.** (**s.** **Βηθεσδά**).*

Βηθφαγή, ἡ **indecl.** (תְּהַפְגֵּי house of unripe figs; in Talmud a place תְּהַפְגֵּי near Jerusalem: Dalman, Gramm.2 191) *Bethphage*, place on Mt of Olives (Euseb., Onomast. 58 Kl.) Mt 21:1; Mk 11:1; Lk 19:29.—Billerb. I 839f; Dalman **Orte** 3 244ff; ILöw, Bethphagé: Rev. des Études juives 62, '11, 232-5; CKopp, Holy Places of the Gospels, '63, 267-77.*

βῆμα, ατος, τό (**Hom. Hymns, Pind.**; **inscr., pap., LXX, Joseph.**).—1. *step, stride* οὐδὲ β. ποδός *not even a foot of ground* Ac 7:5 (**cf.** Dt 2:5).

2. *tribunal* (Thu. 2, 34, 8; **Epict.** 4, 10, 21; **Jos., Bell.** 2, 172; 2 Esdr 18 [Neh 8]: 4; 2 Macc 13:26), **esp. judicial bench** (**Isocr., Ep.** 8, 7; **Ps.-Demosth.** 48, 31; **POxy.** 237 V, 13; **PTebt.** 316, 11; **PAmh.** 80, 7 **al.** **S. καθίζω** 2αα and **cf.** Reisch in **Pauly-W.** III 264; Preisigke, Fachwörter) Mt 27:19; J 19:13; Ac 18:12, 16f; 25:6, 10, 17; also the judgment seat of God (**Sib. Or.** 2, 218) and Christ Ro 14:10 (text and **v.l.**); 2 Cor 5:10; **Pol** 6:2.—Ac 12:21, 23 D of the throne-like *speaker's platform* (**Appian, Liby.** 115 §546; **Arrian, Anab.** 7, 8, 3; 7, 11, 1; **Jos., Ant.** 4, 209; 7, 370) of Herod Agrippa I. In **mng.** 2 η **β** is a **loanw.** in **rabb. M-M**.*

βήρυλλος, ου, ό, ἡ (**Strabo** 16, 4, 20; Dionys. Periegeta [II AD] 1012; **PHolm.** 8, 10; Tob 13:17 BA; **Jos., Bell.** 5, 234, **Ant.** 3, 168.—βηρύλλιον Ex 28:20 **al.**; Ezk 28:13) *beryl*, semiprecious stone of sea-green color (**Cyranides p.** 12, 9 λευκός λίθος) Rv 21:20 (**cf.** **Plin., H.N.** 37, 20; 38, 5).—**Lit.** on ἀμέθυστος.*

βία, ας, ἡ (**Hom.**; **inscr., pap., LXX; Ep. Arist.** 148; **Philo, Joseph.**; **loanw.** in **rabb.**).

1. *force, violence*—a. of natural forces (**Dio Chrys.** 17[34], 33 β. τῆς θαλάττης; **PPetr.** II 37 IIa, 6 ἡ βία τοῦ ὕδατος; Wsd 4:4 ὑπὸ βίας ἀνέμων) ὑπὸ τῆς β. (τῶν κυμάτων: explanatory addition of **v.l.**) Ac 27:41.

b. of the force of a mob pressing forward διὰ τὴν β. τοῦ ὄχλου 21:35.

2. *the use of force* (**Jos., Vi.** 303) μετὰ βίας (**Isocr.** 10, 59; **Plut., Mor.** 96D; **Dit., Syll.** 3 705, 41; 780, 33; **PTebt.**

5, 57; Ex 1:14; Test. Jos. 8:2) Ac 5:26; cf. 24:7 t.r.; *compulsion*: β. οὐ πρόσεστι τῷ θεῷ (s. πρόσειμι I) Dg 7:4. M-M.*

βιάζω (Hom.+; inscr., pap., LXX, En., Philo, Joseph.; Test. Reub. 5:4) nearly always as a mid. dep. βιάζομαι *apply force*.

1. *trans. inflict violence on w. acc.* (Herodas 2, 71; Menand., Dyscolus 253; 271; Appian, Bell. Civ. 5, 35 §139; PAmh. 35, 17 [213 BC] βιασάμενος αὐτοῦς; PGiess. 19, 13; LGötzel, Quaestiones in Appiani et Polybii dicendi genus 1890, 63; Esth 7:8; En. 103, 14; 104, 3) lit. τοὺς ὑποδεεστέρους *the poor people* Dg 10:5.

2. *intr.—a. use force, violence* (X., Mem. 3, 9, 10; Diod. S. 4, 12, 5 οἱ βιαζόμενοι=the ones who use force, the intruders; Plut., Mor. 203C; Epict. 3, 24, 69; 4, 8, 40; Lucian, Necom. 20, Hermot. 22; Dit., Syll. 3 1142, 8 [Dssm., NB 85f (BS 258)]); 888, 24; 1243, 4f; PTebt. 6, 31; PFlor. 382, 54; Dt 22:25, 28; Philo, Mos. 1, 215; Jos., Bell. 3, 493; 518) οὐ βιαζόμενος *without using force* Dg 7:4.

b. also in a good sense=*try hard* (to enter) (Epict. 4, 7, 20f; this sense is debatable in this passage; see FWDanker, JBL 77, '58, 234-36).—c. *force a way for oneself* Demosth. 55, 17; Appian, Hann. 24 §106).

d. w. εἰς τι *enter forcibly into someth.* (Thu. 1, 63, 1; 7, 69, 4; Polyb. 1, 74, 5; Plut., Otho 12, 10; Philo, Mos. 1, 108 εἰς τὰντὸς βιάζεται; Jos., Bell. 3, 423) πᾶς εἰς τὴν βασιλείαν βιάζεται *everyone enters* (or *tries to enter*) *the kingdom w. violence* Lk 16:16. If, however, βιάζεται is to be understood as a passive, as POxy. II, 294, 16 (22 AD), or in the same sense as the mid. in Gen 33:11; Judg 13:15, the sense would be *invite urgently*, of the 'genteel constraint imposed on a reluctant guest' (so vHoffmann et al.; cf. FDibelius [s. 1b below]). Cf. the sense of Lk 14:23 and s. FWDanker, JBL 77, '58, 231-43.—The mng. of the parallel pass. Mt 11:12 ἡ βασιλεία τ. οὐρανῶν βιάζεται is equally not clear. There are these two possibilities:

1. *trans. pass.—a.* in a bad sense *be violently treated, be oppressed* (so the pass. e.g. Thu. 1, 77, 4; Paus. 2, 1, 5 τὰ θεῖα βιάσασθαι; POxy. 294, 16 [22 AD]; Sir 31:21.—GSchrenk, TW I 608ff; RSV text) *the kingdom suffers violence*.

a. through hindrances raised against it (βιάζομαι=hinder, check: Synes., Provid. 1, 1 p. 89C of the evil man's power, which strives εἰς πῇ τὸν θεῖον νόμον βιάσασθαι=(to see) whether it could perhaps 'hinder' the divine law; Jos., Ant. 1, 261) It., Vulg., Syr. Sin. and Cur.; Dalman, Worte 113-16; ALoisy; ASchlatter; MDibelius, Joh. d. T. '11, 26ff: hostile spirits.

β. through the efforts of unauthorized person to compel its coming BWeiss; JWeiss, D. Predigt Jesu vom R. Gottes 2 '00, 192ff; Wlh.; HWindisch, D. mess. Krieg '09, 35f; HSchlander, ZNW 13, '12, 172-5.

γ. βιά. can also mean *occupy* (a territory) *by force* (Appian, Bell. Civ. 3, 24 §91).

b. in a good sense=*is sought w. burning zeal* HHoltzmann; FDibelius, StKr 86, '13, 285-8; Schniewind.

2. *intr. makes its way w. triumphant force* FCBaur; ThZahn; AHarnack, SAB '07, 947-57; WBrandt, ZNW 11, '10, 247f; ROtto, Reich Gottes u. Menschensohn '34, 84-8; RSV mg.—EGraesser, D. Problem der Parusieverzögerung, ZNW Beih. 22, '57, 180ff. M-M. and suppl.*

βίαιος, α, ον (Hom.+; inscr., pap., LXX, Philo; Jos., Ant. 14, 43) *violent, forcible*.

1. *lit. συναλλάγματα forcibly exacted agreements* B 3:3 (Is 58:6).

2. *fig. violent, strong* of a wind Ac 2:2 (Aristot., Meteor. 370b, 9; Polyb. 21, 31, 6 ἄνεμος; Diod. S. 17, 106, 6 βιαίου πνεύματος φερομένου; Paus. 10, 17, 11 νότος; Ex 14:21; Ps 47:8 πνεῦμα; Philo, Somn. 2, 166 πν.; Jos., Bell. 3, 422 πν.). M-M. and suppl.*

βιαστής, οὗ, ὁ (Aretaeus 4, 12, 12; Eustathius Macrembolita [c. 900 AD] 5, 3, 5 IHilberg [1876]; Philo, Agric. 89 v.l., all three in a bad sense) *violent, impetuous man* Mt 11:12 (s. βιάζω)*.

βιβλαρίδιον, ου, τό dim. of βιβλος (Galen XVI p. 5 K. has βιβλιαρίδιον) *little book* Rv 10:2, vs. 8 v.l., 9f (cf. Artem. 2, 45 p. 149, 6: ἐσθιεν βιβλία in a dream. . . θάνατον σύντομον προαγορεύει); Hv 2, 1, 3. Of a letter 2, 4, 3. The v.l. βιβλιδάριον (Aristoph. acc. to Pollux 7, 210; Agatharchides [II BC] c. 111 [CMüller, Geographi Gr. Min. I 1855 p. 194]; Cat. Cod. Astr. VIII 3, p. 92, 9) in Rv and Hermas; s. BZ 6, '08, 171.*

βιβλιδάριον s. βιβλαρίδιον.

βιβλίδιον, ου, τό (Demosth. et al., inscr., pap.) dim. of βιβλίον *small book, document, esp. a petition* (Plut., Cim. 12, 4, Caesar 65, 1; BGU 432 II, 3f; POxy. 1032, 4; PTebt. 293, 8, cf. Wilcken, Grundz. XXXI 2; Preisigke, Fachwörter 40) Hv 2, 1, 3f; 2, 4, 1. Of a letter (Polyaenus 7, 33, 1) IEph 20:1. M-M. s.v. βιβλίον.*

βιβλίον, ου, τό (Hdt., Aristoph.+; inscr., pap., LXX, Philo; Jos., Ant. 10, 218, Vi. 418 βιβλία ιερά; cf. Preisigke, Fachwörter).

1. *book, scroll* Rv 6:14 (Is 34:4); 20:12; of the scroll of the Law (Synes., Ep. 4 p. 162B and prob. as early as Diod. S. 34+35 fgm. 1, 3 [Hecataeus of Abdera—III BC?]) of a stone figure of Moses μετὰ χειρᾶς ἔχον βιβλίον Gal 3:10 (Vi. Aesopi Ic. 81 τὸ βιβλίον τοῦ τῆς πόλεως νόμου); Hb 9:19 (Ex 24:7); of the scroll of a prophet Lk 4:17, 20; B 12:9 (Ex 17:14), cf. Hb 10:7 (Ps 39:8); of John's gospel J 20:30 (Plut., Mor. 189D ταῦτα ἐν τοῖς βιβλίοις γέγραπται); cf. 21:25. W. μεμβράνη 2 Ti 4:13. Esp. of apocal. books Rv 1:11; 5:1ff (ERussell, Bibliotheca Sacra 115, '58, 258-64 [mancipatio];—σφραγίς 1.—Diod. S. 14, 55, 1 βιβλίον ἐπεσφραγισμένον. . . ἀνοίγειν καὶ ποιεῖν τὰ γεγραμμένα); 10:8; 22:7, 9f, 18f; Hv 1, 2, 2; 2, 4, 2. Of holy writings gener. τὰ β. (w. ἀπόστολοι) 2 Cl

14:2 (cf. AvHarnack, Zentralbl. f. Bibliothekswesen 45, '28, 337-42). Cf. Papias 2:4. β. τῆς ζωῆς *book of life* Rv 13:8; 17:8; 20:12; 21:27 (s. βιβλος 2).

2. *document* (Demosth., Ep. 1, 3; Appian, Iber. 41 §167 β. ἐσφραγισμένα; Polyaeus 7, 19 [of an ἐπιστολή]; Jos., C. Ap. 1, 101; later pap.: APF 5, 263; Wilcken, Chrest. 42, 8 [314 AD]) β. ἀποστασίου *certificate of divorce* (Dt 24:1, 3) which, acc. to the law, a Jew had to give his wife when he dismissed her Mt 19:7; Mk 10:4.—S. ἀπολύω 2a.—CCMcCown, Codex and Roll in the NT: HTR 34, '41, 219-50. M-M. and suppl.*

βίβλος, ου, ἡ (Aeschyl., Hdt.+; inscr., pap., LXX; En. 104, 12; Ep. Arist.; Philo, Joseph., Test. 12 Patr.; cf. Preisigke, Fachwörter) *book*, later esp. *sacred, venerable book* (Pla., Rep. 364E; Lucian, Philops. 12, M. Peregr. 11; Ps.-Lucian, Amor. 44; Celsus 1, 16; PPar. 19, 1; POxy. 470, 24; PGM 3, 424 ἱερὰ βίβλος, 13, 15 Ἐρμῆς ἐν ἑαυτοῦ ἱερᾷ β., lines 131, 342 al.; Ep. Arist. 316; Sib. Or. 3, 425).

1. of a single writing β. Μωϋσέως (1 Esdr 5:48; 7:6, 9) Mk 12:26; β. λόγων (cf. Tob 1:1) Ἡσαίου Lk 3:4; β. ψαλμῶν (subscription of Psalter in Sahidic version: ARahlfs, Psalmi cum Odis '31, 340) 20:42; Ac 1:20. *Gener.* β. τῶν προφητῶν 7:42.—Pl. PK 4 p. 15, 30; β. ἱερὰ (Diod. S. 1, 70, 9; 34+35 fgm. 1, 4 [in the latter passage of the sacred scriptures of the Jews]; Ael. Aristid. 45, 29 K.=8 p. 95 D.; Dit., Or. 56, 70; 2 Macc 8:23; Philo; Jos., Ant. 2, 347; 3, 81; 105.—Sg. in PGM s. above) 1 Cl 43:1. Of books of magic (Ps.—Phoc. 149; PGM 13, 739; cf. Field, Notes 129.—So βιβλία in Celsus 6, 40) Ac 19:19 (cf. Dssm., Baudissin-Festschr. '17, 121-4). β. γενέσεως Ἰησοῦ X. Mt 1:1 s. γένεσις 3 and Gdspl., Probs. 9f.—EKrentz, The Extent of Matthew's Prologue, JBL 83, '64, 409-14.

2. esp. β. τῆς ζωῆς *book of life* Phil 4:3; Rv 3:5 (cf. Ex 32:32f); 13:8 v.l.; 20:15. Pl. Hv 1, 3, 2. More exactly β. ζώντων 1 Cl 53:4; Hs 2:9; judgment will be rendered on the basis of books. Cf. Bousset, Rel. 3 258; BMeissner, Babylonien u. Assyrien II '25, 124ff; LRuhl, De Mortuorum Iudicio '03, 68, 101ff; WSattler, ZNW 21, '22, 43-53; LKoep, D. himmlische Buch in Antike u. Christentum, '52. M-M.*

βιβρώσκω pf. βέβρωκα, pass. ptc. βεβρωμένος; 1 aor. pass. ἐβρώθην (Hom.+; pap., LXX; Jos., Bell. 6, 210, Ant. 17, 345) *eat* οἱ βεβρωκότες *those who had eaten* J 6:13 (thus Aristot. 629b, 9; Polyb. 3, 72, 6). ἐβρώθην ἡ διαίτα (their) *abode was consumed* 1 Cl 39:8 (Job 5:3). Of sticks *be eaten, gnawed* (Diosc. 3, 9 W. ρίζα βεβρ.) Hs 8, 1, 6f; 8, 4, 6; 8, 5, 2ff; 8, 6, 4. M-M. B. 327.*

Βιθυνία, ας, ἡ (X.+; inscr.; Philo, Leg. ad Gai. 281; Joseph.) *Bithynia*, province in northern Asia Minor Ac 16:7; 1 Pt 1:1; JWeiss, RE X 553f (lit.).*

βίος, ου, ὁ (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) *life* in its appearance and manifestations.

1. of earthly life in its functions and its duration (pap., LXX) 2 Cl 1:6. χρόνος τοῦ βίου *time of life* 1 Pt 4:3 t.r. εἰσερχεσθαι εἰς τὸν β. *enter life* Dg 1 (cf. Himerius, Or. [Ecl.] 2, 14 ἔξειμι τοῦ βίου). ἀποτάσσεσθαι τῷ βίῳ *bid farewell to life* IPHld 11:1; ὁ νῦν β. *the present life* (Ael. Aristid. 30, 20 K.=10 p. 121 D.) 2 Cl 20:2 and its ἡδοναὶ *pleasures* (cf. Jos., Ant. 4, 143) Lk 8:14; I Ro 7:3. Contrasted w. it is a μέλλων β. (Diod. S. 8, 15, 1; Maximus Tyr. 41, 5f) 2 Cl 20:2 or ἄλλος β. (Sallust. 18 p. 34, 10 ἕτερος β., which brings punishment; Jos., C. Ap. 2, 218β. ἀμείνων) IEph 9:2 (ὅλον is cj. without ms. support). αἱ τ. βίου *πραγματεῖται the affairs of everyday life* 2 Ti 2:4; ἡσύχιον β. διάγειν 1 Ti 2:2 (cf. PSI 541 ἵνα εὐσχημονῶν κ. ἀνέγκλητος. . . τὸν βίον ἔχω).

2. of manner of life *conduct* (Himerius, Or. 41 [=Or. 7], 1 ἡμέρος β.; IG VII 396, 15 διενέγκας σεμνόν τε καὶ ἡσύχιον βίον παρ' ὅλον τὸν τῆς ζωῆς αὐτοῦ χρόνον; BGU 372 II, 2 ἀνδράσι πονηρὸν καὶ ληστρικὸν βίον ποιουμένοις; Wsd 4:9; 5:4; 4 Macc 1:15; 7:7; 8:8 Ἑλληνικὸς β.) ἄνομος β. MPol 3. Opp. ἐνάρετος β. 1 Cl 62:1; β. παράσημον ἀσκεῖν *lead a peculiar life* Dg 5:2. Pl. of the way of life of several pers. (Diod. S. 3, 34, 8; 3, 35, 1; Strabo 3, 3, 7; Jos., Vi. 256b) 5:10.

3. (Hes.+; Hdt., X.) *means of subsistence* (UPZ 14, 32 [158 BC]; Pr 31:14) Dg 5:4. *Specif. property* (Eur., Suppl. 861 in Diog. L. 7, 22; Diod. S. 12, 40, 3; Vett. Val. Index; Dit., Syll. 3 708, 33; 762, 40; PCairo Preisigke '11, 2, 13; PGM 13, 636 αὐξήσόν μου τὸν βίον ἐν πολλοῖς ἀγαθοῖς; SSol 8:7; 2 Esdr [Ezra] 7:26; Jos., Ant. 1, 326) Mk 12:44; Lk 8:43 v.l.; 15:12, 30; 21:4 (Julian, Anth. Pal. 6, 25, 5f: the insignificant gift of poor Cinyres to the nymphs was his ὅλος βίος); β. τοῦ κόσμου *worldly goods* 1J 3:17. ἀλαζονεία τοῦ β. 2:16. M-M. B. 285; 769.*

βιώω 1 aor. inf. βιώσαι (BI-D. §75; the form βιώσαι as early as Aristot., Eth. Nic. 9, 8, 9, also Dionys. Hal. 3, 37, 1; Ps.-Lucian, Macrob. 8; Herm. Wr. 3, 4; Jos., Ant. 1, 152v.l.) (Hom.+; inscr., pap., LXX; Ep. Arist. 32; 39; Jos., C. Ap. 2, 151) *live* τὸν ἐπίλοιπον ἐν σαρκὶ χρόνον *the remaining time in the flesh* 1 Pt 4:2 (cf. Job 29:18; P72 reads σῶσαι in 1 Pt 4:2). M-M.*

Βίτων, ωνος, ὁ (Diod. S. 14, 53, 6) *Bito*, a Roman whose praenomen was Valerius, w. others the bearer of 1 Cl; cf. 65:1.*

βίωσις, εως, ἡ (Sir Prol. l. 14; Jew. inscr. in Ramsay, Phrygia II 650 ἐνάρετος β.) *manner of life* Ac 26:4. M-M.*

βιωτικός, ἡ, ὄν (since Aristot., Hist. An. 9, 17 [Lobeck on Phryn. 355]; pap.) *belonging to (daily) life* (so Polyb.+; cf. χρεια β. 'necessities of daily life' Polyb. 4, 73, 8; Diod. S. 2, 29, 5; Philo Bybl. [100 AD] in Euseb., Pr. Ev. 1, 9, 29; Artem. 1, 31; Philo Alex., Mos. 2, 158) μέριμνα β. Lk 21:34; β. πράξεις Hv 1, 3, 1; β. πράγματα Hv 3, 11, 3; m 5, 2, 2; βάσανοι β. *tortures that befall one during his earthly life* s 6, 3, 4; β. κριτήρια 1 Cor 6:4 (s. κριτήριον); cf. vs. 3 βιωτικά *ordinary matters* (τά β. in a somewhat different sense Epict. 1, 26, 3; 7; Vett. Val.

286, 14; **PRyl.** 125, 11; **Philo**, *Omn. Prob.* Liber 49; **Field, Notes** 171). Cf. ERohde, *Z. griech. Roman* (Kleine Schriften II) '01, 38f; **Philostrat.**, *Vi. Soph.* 1, 25, 3 mentions quarrels in daily life which, in contrast to grave offenses, are not to be brought to court, but settled at home. **M-M.***

βλαβερός, ἄ, ὄν (**Hom. Hymns**, **Hes.+**; **Epict.**; **Dit.**, **Syll.** 3 454, 14; **Pr** 10:26; **Ep. Arist.** 192) *harmful* (w. ἀνόητος) ἐπιθυμία 1 **Ti** 6:9 (**X.**, **Mem.** 1, 3, 11 β. ἡδοναί); ἀσυγκρασία β. *harmful lack of community spirit* **Hv** 3, 9, 4. **τρυφαί** **Hs** 6, 5, 5ff. **W. dat.** of **pers.** (**X.**, **Mem.** 1, 5, 3) **Hm** 6, 1, 3. **M-M.***

βλάβη, ης, ἡ (**trag.**, **Thu.** +; **inscr.**, **pap.**; **Wsd** 11:19; **Ep. Arist.**; **Jos.**, **Ant.** 12, 144; 17, 39) *harm* βλάβην οὐ τὴν τυχοῦσαν. . . ὑποίσομεν *we shall suffer no ordinary* (=insignificant) *harm* 1 **Cl** 14:2. βλάβην παρατιθέναι τινί *cause harm to someone* **ITr** 5:1.*

βλάπτω 1 **aor.** ἐβλαψα, **subj.** βλάψω; 1 **aor. pass. inf.** βλαφθῆναι 1 **Cl** 1:1 (**Hom.** +; **inscr.**, **pap.**, **LXX**, **Ep. Arist.**; **Philo**, *Aet. M.* 37; **Joseph.**) *harm, injure* τινά *someone* (4 **Macc** 9:7; **Ep. Arist.** 232; **Jos.**, **Ant.** 14, 355) **MPol** 10:2. οὐ μὴ αὐτοὺς βλάβῃ *it will not hurt them* **Mk** 16:18. τι *someh.* (**Dit.**, **Syll.** 3 360, 28; 839, 15; **Pr** 25:20a) πνεῦμα 2 **Cl** 20:4; τὴν σάρκα **Hv** 3, 10, 7.—**W. double acc.** (**Appian**, *Hann.* 28 §119, *Mithrid.* 15 §51, *Bell. Civ.* 2, 131 §550; **Jos.**, **Ant.** 8, 241) μηδὲν βλάψαν αὐτόν *without doing him any harm* **Lk** 4:35. **Pass. be harmed** (**Jos.**, **Ant.** 3, 193) 1 **Cl** 1:1 (here, however, the **Gk.** tradition has the verb βλασφημέω q.v. 2bε). **M-M. B.** 760.*

βλαστάνω (also βλαστάω **schol.** on **Pind.**, *Pyth.* 4, 113a; **Mk** 4:27; **Hs** 4:1f; cf. **Bl-D.** §101; **Rob.** 1213. Both forms in **LXX**) 1 **aor.** ἐβλάστησα (**Aelian**, *N.A.* 9, 37) *sprout, put forth*.

1. **trans.** (**Hippocr.** +; **CMG** I 1 p. 84, 21; **Apollon. Rhod.** 1, 1131; **Gen** 1:11; **Sir** 24:17; **Ep. Arist.** 230) *produce* ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς **Js** 5:18 (**Philo**, *Op. M.* 47 ἐβλάστησε ἡ γῆ).

2. **intr.** (**Pind.** +; **Jos.**, **Ant.** 3, 176; 17, 215; **Jo** 2:22; **Sir** 39:13) *bud, sprout* of wheat **Mt** 13:26; of seed (**Philo**, *Leg. All.* 3, 170 σπαρὲν βλαστάνειν) **Mk** 4:27. Of Aaron's sprouting rod **Hb** 9:4; cf. 1 **Cl** 43:4f (s. **Num** 17:23). Of budding trees (**opp.** ξηρά) **Hs** 4:1f. **M-M.***

βλαστός, οὔ, ὁ (**Hdt.** +; **pap.**, **LXX**; **Philo**, *Op. M.* 41) *bud, sprout* of a vine (**Strabo** 7, 5, 8) βλαστός γίνεται *it begins to bud* 1 **Cl** 23:4=2 **Cl** 11:3. Of the edible shoots (or fruits) of a shrub **B** 7:8.*

Βλάστος, ου, ὁ *Blastus* (common name: **IG** XII 4, 274; 5, 1016; **CIA** 3052f; **CIL** VIII 5549f; IX 4547; 5880 **al.**; **BGU** 37, 3 [50 **AD**]), chamberlain of Herod Agrippa I **Ac** 12:20. **M-M.***

βλασφημέω, imperf. ἐβλασφήμουν; 1 **aor.** ἐβλασφήμησα; 1 **aor. pass.** ἐβλασφημήθην; 1 **fut.** βλασφημηθήσομαι (**Pla.** +; **PSI** 298, 14; **LXX**, **Philo**, **Joseph.**).

1. in relation to men *injure the reputation of, revile, defame* (**Isocr.** 10, 45 w. λοιδορεῖν) τινά *someone* (**Socrat.**, **Ep.** 22, 2; **Chio**, **Ep.** 7, 1 ἡμᾶς) μηδένα (**Philo**, *Spec. Leg.* 4, 197; **Jos.**, **Vi.** 232) **Tit** 3:2. **Pass.** **Ro** 3:8; 1 **Cor** 4:13 v.l.; 10:30 (ὑπὲρ οὗ=ὑπ. τούτου ὑπ. οὗ); **Dg** 5:14. **Abs.** **Ac** 13:45; 18:6.

2. in relation to a divine being, *blaspheme*—a. of heathen gods (**Ps.**—**Pla.**, *Alc.* II p. 149C; **Diod.** **S.** 2, 21, 7; **Philo**, *Spec. Leg.* 1, 53; **Jos.**, **Ant.** 4, 207; s. bδ below and at the very end of the art.) τὴν θεὸν ἡμῶν **Ac** 19:37.

b. of the true God and what pertains to him—α. God himself (4 **Km** 19:4) τὸν θεόν (cf. **Philo**, *Fuga* 84b; **Jos.**, **Ant.** 4, 202; 6, 183) **Rv** 16:11, 21. **Abs.** (2 **Macc** 10:34; 12:14) **Mt** 9:3; 26:65 (**JSKennard, Jr.**, **ZNW** 53, '62, 25-51); **Mk** 2:7; **J** 10:36; **Ac** 26:11; 1 **Ti** 1:20; 1 **Pt** 4:4 (the last 3 passages may be **interpr.** as not referring exclusively to God). βλασφημία, ὅσα ἐὰν βλασφημήσωσιν *whatever blasphemies they utter* **Mk** 3:28 (cf. **Pla.**, *Leg.* 7, p. 800C βλ. βλασφημίαν; **Tob** 1:18 S).

β. God's name **Ro** 2:24; 2 **Cl** 13:2a; **ITr** 8:2b (all three **Is** 52:5); 1 **Ti** 6:1; **Rv** 13:6; 16:9; 2 **Cl** 13:1, 2b (**quot.** of unknown **orig.**), 4; εἰς τὸ ὄν. τ. θεοῦ **Hs** 6, 2, 3.

γ. God's Spirit εἰς τὸ πνεῦμα τὸ ἅγιον **Mk** 3:29; **Lk** 12:10. On blaspheming the Holy Spirit cf. **WWeber**, **ZWTh** 52, '10, 320-41; **HWindisch**, *Jesus u. d. Geist in der syn. Überlieferung*: *Stud. in Early Christianity* (**Porter-Bacon Festschr.**) '28, 218ff; **EBuonaiuti**, *Ricerche Religiose* 6, '30, 481-91; **OEEvans**, **ET** 68, '57, 240-44; **GFitzer**, **ThZ** 13, '57, 161-82; **JGWilliams**, **NTS** 12, '65, 75-77; **CColpe**, *JoachJeremias-Festschr.*, '70, 63-79.

δ. Christ **Mt** 27:39; **Mk** 15:29; **Lk** 23:39; ἕτερα πολλὰ β. 22:65 (cf. **Vett. Val.** 67, 20 πολλὰ βλασφημήσει θεοῦς). τὸν κύριον **Hs** 8, 6, 4; 8, 8, 2; 9, 19, 3; **ISm** 5:2; εἰς τ. κύριον **Hv** 2, 2, 2; s 6, 2, 4; τὸν βασιλέα μου **MPol** 9:3.—The name of Christ **Js** 2:7.

ε. things which constitute the significant possessions of Christians τὴν ὁδὸν τ. δικαιοσύνης **AP** 7:22; cf. 2 **Pt** 2:2. Here and **elsewh.** **pass.** ὁ λόγος τ. θεοῦ **Tit** 2:5; ὑμῶν τὸ ἀγαθόν **Ro** 14:16; τὸ ἐν θεῷ πλῆθος **ITr** 8:2a; τὸ ὄνομα ὑμῶν μεγάλως β. 1 **Cl** 1:1 (s. **βλάπτω**, end).

ζ. angels δόξας βλ. 2 **Pt** 2:10; **Jd** 8. Angels are also meant in ὅσα οὐκ οἶδασιν β. **Jd** 10 and ἐν οἷς ἀγνοοῦσιν β. *blaspheming where they have no knowledge* 2 **Pt** 2:12 (**Bl-D.** §152, 1 **app.**; **Rob.** 473). **S. δόξα** 4.—In our **lit.** β. is used w. the **acc.** of the **pers.** or thing (**Plut.**; **Appian** [**Nägeli** 44]; **Vett. Val.** [s. 2bδ above]; **Philo** [s. above 1, 2a and b α]; **Joseph.** [s. above 1, 2a and b α]; 4 **Km** 19:22) or w. **εις** and **acc.** (**Demosth.** 51, 3; **Philo**, *Mos.* 2, 206; **Jos.**, **Bell.** 2, 406. **Specif.** εἰς θεοὺς and **sim.**, **Pla.**, *Rep.* 2 p. 381E; **Vett. Val.** 44, 4; 58, 12; **Philo**, *Fuga* 84a; **Jos.**, **Ant.** 8, 392; **Da** 3:96; **Bel** 8 **Theod.**). **M-M. s.v.-ος.***

βλασφημία, ας, ἡ (**Eur.**, **Democr.**, **Pla.** +; **LXX**, **Joseph.**, **loanw.** in **rabb.**) *slander, defamation, blasphemy*.

1. **gener.**, w. other vices **Mk** 7:22; **Eph** 4:31; **Col** 3:8; πᾶσα β. *all abusive speech* **Hm** 8:3; cf. **Mt** 12:31a. **Pl.** (**Jos.**,

Vi. 245) Mt 15:19; 1 Ti 6:4.

2. **specif.**—**a.** of evil speech which does not (directly) refer to God.

α. against men (Cleanthes [IV-III BC] in **Diog. L.** 7, 17, 3; **Polyb.** 11, 5, 8; **Jos.**, **Vi. 260**) **β.** ἔκ τινος *slander of* (i.e. emanating from) *someone* Rv 2:9; cf. **IEph** 10:2. **β.** against the devil κρίσιν βλασφημίας *a reviling judgment* Jd 9 (but cf. **Field, Notes** 243).

β. against God and what belongs to him (**Menand.**, **fgm.** 715 Kock ἡ εἰς τὸ θεῖον **β.**; **Ezk** 35:12; 1 Macc 2:6; 2 Macc 8:4; 10:35; 15:24; **Philo**, **Leg. ad Gai.** 368) Mt 26:65 (**OLinton**, **NTS** 7, '61, 258-62); Mk 2:7 **t.r.**; 14:64; Lk 5:21 (**pl.**); J 10:33; Rv 13:5 (**pl.**); 2 **Cl** 13:3; **D** 3:6; **β.** πρὸς τὸν θεόν (**Iambl.**, **Vi.** Pyth. 32, 216) Rv 13:6.

βλασφημίας ἐπιφέρεισθαι τῷ ὀνόματι κυρίου 1 **Cl** 47:7; **β.** ὅσα ἐὰν βλασφημήσωσιν Mk 3:28, **s. βλασφημέω** 2ba; ἡ τοῦ πνεύματος (**obj. gen.**) **β.** Mt 12:31b, **s. βλασφημέω** 2bγ. ὀνόματα βλασφημίας (**gen. of qual.**) Rv 13:1; 17:3. ῥήματα βλασφημίας **Ac** 6:11 **v.l.***

βλάσφημος, ον (**Demosth.**+; **Plut.**, **Herodian**; in **LXX** its **mng.** is almost always **relig.**) *slandorous, blasphemous* ῥήματα *scurrilous words* **Ac** 6:11, 13 **t.r.**; cf. Rv 13:5 **v.l.** (**Dio Chrys.** 3, 53 τὶ βλάσφημον περὶ τῶν θεῶν; **Herodian** 7, 8, 9 βλάσφημα πολλὰ εἰπὼν εἰς τὴν Ῥώμην καὶ τὴν σύγκλητον; **Philo**, **De Ios.** 247; **Jos.**, **Vi. 158**; 320). **β.** κρίσιν φέρειν *pronounce a defaming judgment* 2 Pt 2:11. Of **pers.**: *slanderer* (**Wsd** 1:6; **Sir** 3:16; 2 Macc 9:28; 10:36) 1 Ti 1:13; 2 Ti 3:2; **Hs** 9, 18, 3; **w.** προδότηι 9, 19, 3; **β.** εἰς τὸν κύριον 9, 19, 1. **M-M.***

βλέμμα, ατος, τό *glance, look* (**Eur.**+; **Demosth.**; **Epict.** 4, 1, 145; 4, 8, 17; **Lucian**, **Dial. Mar.** 15:2; **POxy.** 471, 60; **Philo**, **Conf. Lingu.** 11; **Test. Reub.** 5:3) βλέμματι **κ.** ἀκοῇ *by what he saw and heard* 2 Pt 2:8; περίπικρον **β.** *a very bitter look* **Hs** 6, 2, 5. (**Maximus Tyr.** 14, 1c **β.** ἰταμόν). **M-M.***

βλέπω **fut.** βλέψω, 1 **aor.** ἔβλεψα (**Pind.**+; **inscr.**, **pap.**, **LXX**; **En.** 98, 7; **Ep. Arist.**, **Philo**, **Joseph.**, **Test. 12 Patr.** On the use of **Βλέπω** and **ὁράω** **s. Reinhold** 97ff. **Esp. oft.** in **Hermas** [70 times]) *see, look (at)*. 1. **lit.** of the activity of the eyes—**a.** **w.** **acc.** of what is seen: *beam, splinter* Mt 7:3; Lk 6:41f.—Mt 11:4; 13:16f; 24:2; Mk 8:23f; Lk 10:23f; **Ac** 2:33; 9:8f; Rv 1:11f; 5:3f; 22:8. Large buildings Mk 13:2 (**Choliamb.** in **Ps.-Callisth.** 1, 46a, 8 lines 4, 8, 19: ὁρᾷς τὰ τεῖχη ταῦθ'; . . . τὰ θεμέλια ταῦτα. . . ὁρᾷς ἐκείνους τοὺς οἴκους); a woman Lk 7:44; light (**Artem.** 5, 20 τὸ φῶς ἔβλεπεν; 5, 77) 8:16, cf. 11:33; Jesus J 1:29; **B** 5:10; signs **Ac** 8:6; **B** 4:14; a vision **Ac** 12:9; nakedness Rv 16:15; the beast 17:8; smoke 18:9. *Seeing contrasted w.* hoping **Ro** 8:24f. Of angels βλέπουσι τὸ πρόσωπον τοῦ πατρὸς (**expr. fr.** oriental court life=have access constantly, 2 **Km** 14:24; cf. 4 **Km** 25:19) Mt 18:10 (**s. πρόσωπον** 1b). **Pass.** πάντων βλεπομένων *since everything is seen* 1 **Cl** 28:1. **W.** **acc.** and **ptc.** instead of a dependent clause (**Dit.**, **Syll.** 3 1104, 42; **UPZ** 68, 6 [152 BC] βλέπω Μενέδημον κατατρέχοντά με=that **M.** runs after me; 1 Macc 12:29; **Jos.**, **Ant.** 20, 219); τὸν ὄχλον συνθλίβοντά σε *that the crowd is pressing around you* Mk 5:31. τὸν λίθον ἡρμένον *that the stone was taken away* J 20:1; cf. Mt 15:31; Lk 24:12; J 20:5; 21:9. τὸν πατέρα ποιῶντα 5:19; **sim.** 21:20; **Ac** 4:14; **Hb** 2:9. ὑπὲρ ὃ βλέπει με *beyond what he sees in me* 2 Cor 12:6.

b. abs.: **Ro** 11:10 (**Ps** 68:24); Rv 9:20. τὰ βλεπόμενα (**Ael. Aristid.** 46 p. 406 D.; **Wsd** 13:7; 17:6) *what can be seen* 2 Cor 4:18.—*Look on* (**Jos.**, **Bell.** 1, 596. **Ant.** 3, 95 βλεπόντων αὐτῶν while they looked on, before their eyes) **Ac** 1:9; 1 **Cl** 25:4.

c. w. prep. phrase: ἐν τῷ κρυπτῷ *who sees in secret* Mt 6:4, 6; cf. **vs.** 18 (**s.** 4 Macc 15:18). δι' ἐσόπτρου ἐν αἰνίγματι 1 Cor 13:12.

d. βλέπων βλέπω *see w. open eyes* Mt 13:14 (**Is** 6:9). βλέπων οὐ βλέπει *though he looks he does not see* 13:13; Lk 8:10 (cf. **Aeschyl.**, **Prom.** 447f; **Ps.-Demosth.** 25, 89; **Polyb.** 12, 24, 6; **Lucian**, **Dial. Marin.** 4, 3).

2. *be able to see*, in contrast to being blind (**trag.**; **Antipho** 4, 4, 2; **X.**, **Mem.** 1, 3, 4; **Aelian**, **V.H.** 6, 12; **Dit.**, **Syll.** 3 1168, 78 the blind man βλέπων ἀμφοῖν ἐξῆλθε; **POxy.** 39, 9 [52 AD] ὀλίγον βλέπων=of weak sight; **Ex** 4:11; 23:8; 1 **Km** 3:2 **al.**) Lk 7:21; ὀφθαλμοὶ τοῦ μὴ **β.** (**Ps** 68:24, cf. 9:32; **Sus** 9; **Bl-D.** §400, 2) *eyes unable to see* **Ro** 11:8 (**Dt** 29:3).—Mt 12:22; 15:31; J 9:7, 15, 25; **Ac** 9:9; Rv 3:18; **Hs** 6, 2, 1. **Fig.** of spiritual sight (**Diog. L.** 6, 53 with reference to **Pla.**: βλ. with the eyes of the νοῦς) J 9:39.

3. *look at, regard*: εἰς **w. acc.** (**Anaxandrides Com.** [IV BC] 34, 9 K. εἰς τοὺς καλοὺς; **Ael. Aristid.** 28, 126 K.=49 p. 531f D.; **Aelian**, **V.H.** 14, 42; **Herodian** 3, 11, 3; **Jdth** 9:9; **Pr** 16:25; **Sir** 40:29; 4 Macc 15:18) Lk 9:62; J 13:22; **Ac** 1:11 (**Ps.-Apollod.**, **Epit.** 5, 22 and **PGM** 13, 833 εἰς τ. οὐρανὸν **β.**); 3:4. **W. acc.** *look at a woman* (cf. **Synes.**, **Calv.** 23 p. 86B ὅστις ἀδίκους ὀφθαλμοῖς ὁρᾷ τὴν τοῦ γείτονος) Mt. 5:28; *see magic rites* **D** 3:4; βιβλίον *look into a book* Rv 5:3f.

4. of mental functions: *direct one's attention to someth. consider, note* (**Jos.**, **Bell.** 7, 351, **Ant.** 20, 57).

a. abs. βλέπετε *take care* Mk 13:33.—**b. w. acc.** (2 **Ch** 10:16) 1 Cor 1:26; 10:18; **Col** 2:5; 4:17. βλέπων **τ.** ἐντολήν **w. regard to the commandment** **B** 10:11a.

c. w. indir. question **fol.** Mk 4:24; Lk 8:18; 1 Cor 3:10; Eph 5:15; 1 **Cl** 56:16; **B** 10:11b.—**d. w. ἵνα foll.** 1 Cor 16:10.

5. *notice, mark someth.*: **w. acc.** 2 Cor 10:7 (**imper.**). **W.** εἷς τι (**Polyb.** 3, 64, 10 εἰς τ. παρουσίαν) εἰς πρόσωπον **β.** *look at someone's face=regard someone's opinion* Mt 22:16; Mk 12:14.

6. *watch, look to, beware of*: Mk 13:9; **Phil** 3:2 (**GD Kilpatrick**, **PKahle memorial vol.** '68, 146-48: *look at, consider*); 2J 8. Followed by μή, μήποτε, μήπως and **aor. subj.** (**Pythag.**, **Ep.** 4, 1; **Epict.** 2, 11, 22; 3, 20, 16; **PLond.** 964, 9 βλέπε μή ἐπιλάβῃ οὐδέν; **PLepz.** 106, 17 [I BC]) *see to it, take care* Mt 24:4; Mk 13:5; Lk 21:8; **Ac** 13:40; 1 Cor 8:9; 10:12; **Gal** 5:15; **Hb** 12:25, or **fut. indic.** **Col** 2:8. **W.** ἀπό τινος (**BGU** 1079, 24 [41 AD] βλέπε σατὸν [=σαυτὸν] ἀπὸ τῶν Ἰουδαίων; **APF** 4, '08, 568) *beware of* the leaven of the Pharisees Mk 8:15; of the scribes 12:38.

7. in a very general sense *perceive, feel*.—**a.** by the senses: a strong wind Mt 14:30.

b. of mental perception *discover, find* a law Ro 7:23 (cf. PFay. 111, 16 ἐὰν βλέπῃς τὴν τιμὴν [price] παντὸς ἀγόρασον). **W. acc.** and **ptc.** 2 Cl 20:1; B 1:3. **W. ὅτι foll.** (BGU 815, 4; Ep. Arist. 113) 2 Cor 7:8; Hb 3:19; Js 2:22.

8. to designate geographical direction (rather **freq.** and **w. var.** preps.; **w. κατά** and **acc.** Ezk 11:1; 40:6 al.) Ac 27:12 (s. **λίψ** and cf. Field, Notes 144).—FHahn, Sehen u. Glauben im J: OCullmann-Festschr., '72, 125-41. **M-M. B.** 1042.

βλέφαρον, ου, τό (Hom.+; **pap., LXX**; Third Corinthians 3:30) **usu. pl. eyelids** Papias 3.*

βληθήσομαι s. **βάλλω**.

βλητέος, α, ον the only verbal **adj.** in-tέος in NT (Bl-D. §65, 3; Rob. 157), **fr. βάλλω must be put** (s. **βάλλω** 2b) Lk 5:38; cf. Mk 2:22 v.l.—JViteau, Revue de Philol. n.s. 18, 1894. 38.*

βληχρός, ά, όν (Pind.+; Diod. S., Plut.) *feeble* of prayer (**w. μικρός**) Hs 2:5. Of **pers.** (**w. άργός**) πρὸς τι *too weak for someth.* 5, 4, 3.*

Βοανηργές (**var.** other spellings are found in the **mss., e.g.** Boanerges=Hebr. בֹּנֵי רָעַם 3:17, **transl.** υἱοὶ βροντῆς *sons of thunder* (cf. Diod. S. 8, 11, 2 of a house that had been struck by lightning: ὀνομάζεται Ἐμβρονταῖον=House of Thunder); surname given by Jesus to the sons of Zebedee (s. Lk 9:54). Cf. EKautzsch, Gramm. d. Bibl. Aram. 1884, 9; Dalman, Gramm. 2 144, Worte 33; 39, 4, Jesus 11; RHarris, Exp. 7. Ser. III '07, 146-52, ET 36, '25, 139; JBoehmer, StKr 85, '12, 458-64; EPreuschen, ZNW 18, '18, 141-4 (cf. Fischer, ibid. 23, '24, 310f); FSchulthess, D. Problem d. Sprache Jesu '17, 52f, ZNW 21, '22, 243-7; GBardy, Rech de Sc rel 15, '25, 167f; 18, '28, 344; PJoüon, ibid. 438ff; AFridrichsen, Symb. Osl. 13, '34, 40: 'thunderstrokes'; JAMontgomery, JBL 56, '37, 51f. Bl-D §162, 6 App. (The difficulty pertaining to the vowels of Boa is not yet solved; cf. ThNöldeke, GGA 1884, 1022f. Nor is it certain that rges=רָעַם; Kautzsch points to τ *wrath*, which would make

the word mean *the hot-tempered*. Wlh.2 **ad loc.** draws attention to the name Ragasbal. Schulthess first **cj.** benē rehēm=fratres uterini, *full brothers*, then benē regeš=partisans, adherents.—Pairs of brothers or sisters known by a special name: WBauer's introd., p. xxv of this book.)*

βοάω **impf.** ἐβόων Ac 21:34 t.r.; **fut.** βοήσω; 1 **aor.** ἐβόησα, **imper.** βόησον (Hom.+; **inscr., pap., LXX**; Philo, Op. M. 79; Joseph.; Sib. Or. 3, 313; 724) *call, shout, cry out, oft. w. φωνή μεγάλη* (Phlegon: 257 fgm. 36, 1, 1 Jac.; Plut., Coriol. 25, 3; Gen 39:14; 1 Macc 3:54; 13:45 al. **LXX**; Sus 46 and Bel 18 Theod.).

1. **abs.** ῥήξον κ. βόησον *break forth and shout* Gal 4:27; 2 Cl 2:1f (both Is 54:1).

2. of solemn proclamation (Menand. Com. in Diog. L. 6, 83 τὰ βοώμενα of solemn declarations; Aelian, V.H. 3, 42 ἡ τραγωδία βοᾷ; Sib. Or. 3, 212) φωνή βοῶντος (φωνή 2e) Mt 3:3; Mk 1:3; Lk 3:4; J 1:23; B 9:3 (all Is 40:3). Of the shouts of excited crowds (Jos., Ant. 13, 376; cf. X., An. 4, 3, 22) Ac 17:6; 25:24; MPol 12:2.

3. of cries of anguish or for help: Jesus on the cross Mt 27:46 v.l.; Mk 15:34; evil spirits when leaving a person Ac 8:7 (in these three **pass.** β. φωνή μεγάλη); sick people Lk 9:38; 18:38 (ἐβόησεν λέγων as Diog. L. 6, 44 ἐβόα λέγων; Ps.-Callisth. 1, 25, 1; 1 Km 5:10; Jdth 6:18).

4. of prayer as calling on God (Ael. Aristid. 48, 54 K.=24 p. 479 D.; β. τὸν θεόν) **abs.** B 3:5 (Is 58:9). **W. dat. foll.** (Sus 60 Theod. v.l. ἐβόησαν τ. θεῷ) Lk 18:7. **W. πρὸς** and **acc.** (Num 12:13) ἐξ ἐνὸς στόματος β. πρὸς αὐτόν 1 Cl 34:7. **M-M. B.** 1250.*

Βόας, ό (sB POxy. 2; v.l. Βόος, Βόος; Bl-D. §39, 4; ARahlfs, Studie über d. griech. Text d. Buches Ruth '22, 73) **indecl.** (in Jos., Ant. 5, 323ff Βωώζης [Ant. 5, 323] or Βόαζος, ου [Ant. 5, 326]) *Boaz* (בֹּאֵז), in the genealogy of Jesus Mt 1:5. Cf. 1 Ch 2:11f; Ruth 4:21 and s. **Βόος**.*

βοή, ἡς, ή (Hom.+; **pap., LXX**; **pl.** 2 Macc 4:22; Jos., Bell. 4, 306; 310) *cry, shout* **pl.** Js 5:4 (cf. Jos., Ant. 8, 339) *μεγάλη βοή* καλεῖν τ. θεούς).*

βοήθεια, ας, ή (Thu.+; **inscr., pap., LXX**) *help* εὐκαιρος β. *timely help* Hb 4:16 (cf. Dit., Or. 762, 4 ὁ δῆμος ὁ τῶν Κιβυρατῶν τῷ δήμῳ τῷ Ῥωμαίων βοηθεῖτω κατὰ τὸ εὐκαιρον, Syll.3 693, 12.—Of divine help: Diod. S. 3, 40, 7 τῶν θεῶν β.; Ael. Aristid. 31 p. 600 D.: παρὰ τ. θεῶν; Ps 19:3; 34:2; Jos., Vi. 290). **Pl.** **concr.** (*makeshift*) *aids, helps* (Diod. S. 3, 8, 5) βοηθείαις ἐχρῶντο **prob.** a nautical t.t. (cf. Philo, De Ios. 33 κυβερνήτης ταῖς τῶν πνευμάτων μεταβολαῖς συμμεταβάλλει τὰς πρὸς εὐπλοῖαν βοηθείας. Cf. Diod. S., 3, 40, 5 βοηθέω of the bringing of aid for a ship in danger) *they used supports* (**perh.** cables) Ac 27:17. See **lit. s.v. ὑποζώννυμι** and EHaenchen, Comm. '56 **ad loc.** **M-M.***)

βοηθέω 1 **aor.** ἐβοήθησα, **imper.** βοήθησον (Aeschyl., Hdt.+; **inscr., pap., LXX**, Joseph.; Sib. Or. 3, 242).

1. *furnish aid* βοηθεῖτε *help!* (Aristoph., Vesp. 433 ὦ Μίδα καὶ Φρυγὲς βοηθεῖτε δεῦρο) Ac 21:28.

2. *help, come to the aid of* τινί *someone* Mt 15:25; Mk 9:22; Ac 16:9 (cf. Epict. 2, 15, 15 νοσῶ, κύριε, βοηθήσόν μοι; Josh 10:6; Jos., Bell. 1, 56); Hb 2:18; Rv 12:16; 1 Cl 39:5 (Job 4:20); 2 Cl 8:2; IRo 7:1; D 12:2. βοηθεῖ μου τῇ ἀπιστίᾳ *help my lack of faith*, or=μοι ἀπιστοῦντι Mk 9:24.—God as helper (Sb 158 ὁ θεὸς αὐτῷ ἐβοήθησε; PGM 13, 289 βοήθησον ἐν ἀνάγκαις; EPeterson, Εἰς θεός '26, 3f; 309 al.) 2 Cor 6:2 (Is 49:8). **M-M. B.**

βοηθός, ὄν (Hdt.+; LXX) *helpful; subst. helper* (Hdt. et al., inscr., pap., ostraca, LXX; Jos., Bell. 1, 317, Ant. 13, 276; 358) of Christ β. τῆς ἀσθενείας ἡμῶν *who aids our weakness* 1 Cl 36:1. Of God (Herodian 3, 6, 7; UPZ 52, 8 [162 BC] Sarap.; PLond. 410, 8 μετὰ τὸν θεὸν οὐδένα ἔχομεν βοηθόν; POxy. 1381, 83; LXX; Philo; Jos., Ant. 2, 274; Jew. inscr.: Wadd. 2451) Hb 13:6 (Ps 117:7). τῶν κινδυνευόντων *helper of those in danger* 1 Cl 59:3; cf. vs. 4.—βοηθοί *auxiliaries* B 2:2. M-M.*

βόησον s. βοάω.

βόθρος, ου, ὁ (Hom.+; Paus. 9, 39, 6; Philostrat., Her. 18, 3 p. 195, 16; LXX; Jos., Ant. 9, 35; Test. Reub. 2:9; Moeris 105 βόθρος ἀπτικόν, βόθυνος κοινόν; X. has both forms [Schmid IV 282]) *pit, cistern* Mt 15:14 D; B 11:2.*

βόθυνος, ου, ὁ (since Cratinus 210; X., Oec. 19, 3; Clidemus [350 BC] no. 323 fgm. 14 Jac.; PHal. 1, 97 [III BC]; BGU 1122, 17 [14 BC]; LXX; cf. Is 24:18; 47:11. S. βόθος) *pit* Mt 12:11; 15:14; Lk 6:39 (εἰς βόθ. ἐμπ. as Jer 31:44; on this topic cf. Philo, Virt. 7). M-M.*

βολή, ἥς, ἡ (Hom.+; LXX) *a throw* ὥσει λίθου βολήν *about a stone's throw* (Test. Gad 1:3) Lk 22:41 (Thu. 5, 65, 2 μέχρι λίθου βολῆς ἐχώρησαν; Herodian 2, 6, 13; 7, 12, 5; cf. Gen 21:16; Jos., Ant. 20, 213).*

βολίζω 1 aor. ἐβόλισα *take soundings, heave the lead* (βολίς) Ac 27:28 bis (elsewh. only in Geoponica 6, 17 [pass.=‘sink’] and Eustathius on Homer 563, 30; 731, 46). LCasson, Ships and Seamanship in the Anc. World, ’71, 246, n. 85. M-M.*

βολίς, ἰδος, ἡ *missile, arrow, javelin* (Plut., Demetr. 3, 2; Hesych.; Suidas) Hb 12:20 t.r. (Ex 19:13).*

Βόος, ὁ indecl. (v.l. Βόος) *Boaz*, in the genealogy of Jesus Lk 3:32; s. Βόες.*

βορά, ᾤς, ἡ (Aeschyl., Hdt.+; LXX; cf. Job 38:39; 3 Macc 6:7; En. 25, 5; Maspéro 141, 14 κυνὸς β.) *food* (of wild beasts) ἄφετέ με θηρίων εἶναι βοράν IRo 4:1 (Eur., Phoen. 1603 θηρσὶν ἄθλιον βορ.; Jos., Bell. 4, 324 β. θηρίων).*

βορβόρος, ου, ὁ (Aeschyl., Pla., al.; Jer 45:6; Jos., Ant. 10, 121) *mud, mire, filth, slime*.

1. of boiling mire in hell AP 8:23; 9:24; 16:31 (cf. Diogenes the Cynic [IV BC] in Diog. L. 6, 39: the wicked are tormented in the next world ἐν τῷ βορβόρῳ; Act. Thom. 56; Martyr. Matthaei 3 Bonnet).

2. of the mud in which swine wallow ὃς λουσαμένη εἰς κυλισμὸν βορβόρου 2 Pt 2:22. This is usu. taken to mean *a sow, after she has washed herself, (turns) to wallowing in the mire* (the ptc. is mid., Mlt. 155f; 238f; s. JRHarris, The Story of Ahikar 1898, lxvii, also in Charles, APOT II, 772; RSmend, Alter u. Herkunft d. Achikar-Romans ’08, 75). But the idea was also current that swine preferred to bathe in mud or slime (Sext. Emp., Pyrrhon. Hypot. I 56 σύες τε ἡδιδὸν βορβόρῳ λούονται. . . ἢ ὕδατι. . . καθαρῷ; cf. Clem. Alex., Protr. 92, 4; Aristot., Hist. An. 8, 6 p. 595a, 31; Galen, Protr. 13, p. 42, 22 John); the transl. might then be *a sow, having (once) bathed herself (in mud), (returns) to wallowing in the mire* (CBigg, ICC, ’01 ad loc.), or *a sow that washes herself by wallowing in the mire* (M-M. s.v. λούω); cf. PWendland, Ein Wort des Heraklit im NT: SAB 1898, 788-96. On swine wallowing in mud, lit. and fig., see Semonides 7, 2ff Diehl2; Heraclitus, fgm. 37; Epict. 4, 11, 29 [cf. 31]; Plut., Mor. 129A; Ael. Aristid. 33, 31 K.=51 p. 582 D.; Philo, Spec. Leg. 1, 148, Agr. 144. M-M.*

βορρᾶς, ᾤ, ὁ (this colloq. form, interchangeable even in class. writers w. βορέας [Kühner-BI. I 386], is predom. in pap. [Mayser 252; cf. 221] and LXX; it is found En. 32, 1; Jos., Bell. 5, 144, and in inscr. [Dit., Or. 176, 8; 178, 10], and is the only form used by Koine writers like Vett. Val.; cf. BI-D. §34, 3; 45; Rdm. 2 59; Rob. 254) *the north* ἀπὸ βορρᾶ *on the north* Rv 21:13 (ἀπὸ II 1); ἀπὸ β. καὶ νότου *from north and south* Lk 13:29 (on the absence of the art. s. BI-D. §253, 5 app.; Rob. 793ff). W. the three other points of the compass 1 Cl 10:4 (Gen 13:14). M-M. B. 872.*

βόσκω (Hom.+; inscr., pap., LXX; Philo distinguishes betw. β. and ποιμαίνω, Det. Pot. Ins. 25).

1. act. of herdsmen *feed, tend* (Jos., Ant. 6, 254) lambs J 21:15 (on the fig. use cf. 3 Km 12:16 νῦν βόσκε τὸν οἶκόν σου, Δαυὶδ; Abercius inscr. 4 β. πρόβ.). Sheep vs. 17; Hs 6, 1, 6. Swine Lk 15:15. ὁ βόσκων *herdsman* (cf. Aristot. 540a, 18; Jer 38:10) Mt 8:33; Lk 8:34.

2. pass. of livestock *graze, feed* (Is 5:17; 11:7; Jos., Bell. 6, 153; Sib. Or. 3, 789) ἀγέλη βοσκομένη Mt 8:30; Mk 5:11; Lk 8:32. πρόβατα βοσκόμενα (PTebt. 298, 53) Hs 6, 2, 4, cf. 7; sim. 9, 1, 8. M-M. B. 146.*

Βοσόρ, ὁ indecl. *Bosor* 2 Pt 2:15 v.l.; s. Βεώρ.*

βοτάνη, ἥς, ἡ (fr. βόσκω. Hom.+; pap., LXX; En. 7, 1; Philo) *fodder, herb, plant*.

1. lit. Hs 9, 1, 5ff; 9, 21, 1; 3; 9, 22, 1; 9, 23, 1; 9, 24, 1; β. εὐθετος *useful vegetation* Hb 6:7; πᾶσαν φάγε β. *eat every plant* GEg 1; s. also under 2, ITr 6:1.—Esp. of weeds Hm 10, 1, 5; s 5, 2, 3ff; 5, 4, 1; 5, 5, 3; 9, 26, 4.

2. *fig.*, of evil persons (*fol.* Mt 13:24ff) β. τοῦ διαβόλου *a plant of the devil* IEph 10:3; ἀπέχεσθαι κακῶν βοτανῶν IPhld 3:1. Of false teachings ἀλλοτρίας βοτάνης ἀπέχεσθαι ITr 6:1. **M-M. B. 521.***

βότρυς, υος, ὁ (*Hom.*; *Epict.* 1, 15, 7; BGU 1118, 14 [22 BC]; PLeipz. 30, 4; LXX; En. 32, 4; Ep. Arist. 63; 70; 75; Jos., *Ant.* 12, 68; 75) *bunch of grapes* Rv 14:18 (Ps.-Callisth. 3, 21, 2 βότρυες σταφυλῆς). The word is also found in the Phrygian Papias of Hierapolis, in a passage in which he speaks of the enormous size of the grapes in the new aeon (in the *Lat. transl.* in Irenaeus 5, 33, 3 as 'botrus'). On this see Stephan. Byz. s.v. Εὐκαρπία: Metrophanes says that in the district of Εὐκαρπία in Phrygia Minor the grapes were said to be so large that one bunch of them caused a wagon to break down in the middle. **M-M. B. 378.***

βουλευτής, οὔ, ὁ (*Hom.*; *Job* 3:14; 12:17) *member of a council*, an advisory or legislative body (*inscr.*, *pap.*, *loanw.* in *rabb.*); of Joseph of Arimathaea: member of the Sanhedrin (Jos., *Bell.* 2, 405 οἱ ἄρχοντες καὶ βουλευταί) Mk 15:43; Lk 23:50. **M-M.***

βουλεύω, in our *lit.* only *mid.* βουλεύομαι; *impf.* ἐβουλεύομην; *fut.* βουλεύσομαι (Lk 14:31); 1 *aor.* ἐβουλεύσάμην; *pf.* βεβούλευμαι (B 6:7). (*Hom.*; *inscr.*, *pap.*, LXX; Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *deliberate* (w. oneself) w. *indir. question foll.* (Jos., *Ant.* 1, 339) εἰ Lk 14:31 (cf. X., Mem. 3, 6, 8); *consider τι someth.* (Appian, Hann. 54 §227 β. ἀπόστασιν=consider a revolt) Hv 1, 1, 2 and 8; s 9, 28, 5.

2. *resolve, decide* w. *acc.* ᾧ (Jdth 9:6; 12:4) 2 Cor 1:17; βουλὴν πονηράν B 6:7 (Is 3:9). W. *inf. foll.* (PTebt. 58, 28; PFay. 116, 9; 2 Ch 30:23; Wsd 18:5; 1 Macc 8:9; Jos., *C. Ap.* 2, 296v.l.) Ac 5:33 v.l.; 15:37 t.r.; 27:39. W. *ἵνα foll.* (BI-D. §392, 1a) J 11:53 (EBammel, CFD Moule—Festschr., '70, 11-40); 12:10. **M-M.***

βουλή, ἥς, ἡ—1. (*Hom.*; *inscr.*, *pap.*, LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) *purpose, counsel* 1 Cl 61:2; Hv 1, 2, 4; s 9, 28, 4f; pl. 9, 28, 8; βουλαὶ τῆς καρδίας *motives of the heart* 1 Cor 4:5; μεστοὶ ὁσίας βουλῆς *full of holy plans* 1 Cl 2:3; *perh.* B 10:10 (Ps 1:1), see 3 below.

2. *resolution, decision—*a. of men (Jos., *Ant.* 2, 23) Lk 23:51 (w. πράξις as Philo, Poster. Cai. 86).—Ac 5:38. β. τίθεσθαι (Judg 19:30; Ps 12:3) *decide* 27:12 (w. *inf. foll.*). στρατιωτῶν β. ἐγένετο (w. *ἵνα foll.*) vs. 42. βουλὴν βουλεύεσθαι of evil designs (Vi. Aesopi I c. 33 p. 298, 6): βουλεύεσθαι βουλὴν πονηράν *form an evil plot* B 6:7 (Is 3:9); λαμβάνειν β. πονηράν κατὰ τινος *plot evil against someone* (however, in Leontius 11 p. 21, 11 λαμβάνει βουλὴν τινος=he receives [bad] advice from someone) 19:3; D 2:6. Cf. Hs 6, 3, 5.

b. of the divine will (Herm. Wr. 1, 8; 18; 31; oft. LXX; Jos., *Ant.* 4, 42; Sib. Or. 3, 574.—Dodd 126-32) 1 Cl 57:4f (Pr 1:25, 30); Ac 2:23; 4:28; 13:36; 20:27; Dg 8:10; ἡ ἐνδοξος β. Hv 1, 3, 4; τὸ ἀμετάθετον τῆς β. αὐτοῦ *the unchangeable nature of his resolve* Hb 6:17; κατὰ τὴν β. τοῦ θελήματος αὐτοῦ *acc. to the purpose of his will* Eph 1:11; cf. Ac 19:1 D; τὴν β. τοῦ θεοῦ ἡθέτησαν εἰς ἑαυτοὺς *they frustrated the purpose of God for themselves* Lk 7:30. οὐδὲν κέληθεν τὴν β. αὐτοῦ *nothing is hidden from his directing counsel* 1 Cl 27:6.

3. *council meeting* (*Hom.*; *Diod. S.* 14, 4, 5; Philo; Jos., *Bell.* 2, 641 al.; *loanw.* in *rabb.*) B 11:7 (Ps 1:5); *perh.* B 10:10 (Ps 1:1, see 1 above). **M-M.***

βούλημα, ατος, τό (Aristoph., Pla.+; Epict.; Dit., Syll. 3 799, 12; *pap.*, LXX, Ep. Arist., Philo; Jos., *Ant.* 1, 278) *intention* τὸ ἀκέραιον αὐτῶν β. *their pure purpose* 1 Cl 21:7; τὸ β. τῶν ἐθνῶν *what the Gentiles desire to do* 1 Pt 4:3 (v.l. θέλημα); κωλύειν τινὰ τοῦ β. *hinder someone in his intention* Ac 27:43. Of God's will (Cornutus 16 p. 22, 2 β. τῶν θεῶν; Philo, Mos. 1, 287 τοῦ θεοῦ β.; Jos., *Ant.* 2, 304) Ro 9:19; 1 Cl 23:5; 33:3. τὸ παντοκρατορικὸν β. αὐτοῦ 8:5; τὸ μακρόθυμον αὐτοῦ β. 19:3. **M-M.***

βούλησις, εως, ἡ (Eur., Thu.+; Epict., *inscr.*; PTebt. 43, 35; Jos., *C. Ap.* 1, 45) *will*: of God's will (Ephorus [IV BC]: 70 fgm. 31b Jac.; Diod. S. 17, 66, 7; Phlegon: 257 fgm. 36, 1, 1; 36, 1, 4; 36, 1, 7 Jac.; Parthenius 4, 5; 15, 4 β. θεῶν; Dit., Or. 458, 15; 669, 17; PAmh. 144, 11; POxy. 130, 11; Ep. Arist. 234; Philo, Rer. Div. Her. 246; Jos., *Ant.* 2, 232; Eupolemus in Euseb., Praep. Ev. 9, 30, 2) 1 Cl 42:4; ἡ ἐνδοξος β. αὐτοῦ 9:1; ἡ ἄμωμος β. αὐτοῦ 35:5; ἡ ὑπέρτατος αὐτοῦ β. 40:3; παρὰ τὸ καθήκον τῆς βουλῆσεως αὐτοῦ *contrary to what conforms to his will* 41:3.*

βούλομαι 2 *sg.* βούλει (BI-D. §27; Mayser 328) beside Att. βούλη (Lk 22:42 v.l.; Hs 9, 11, 9 v.l.); *impf.* ἐβουλόμην (on the augment s. BI-D. §66, 3 w. app.; Rob. 368; W-S. §12, 3), also ἡβούλετο (Hs 5, 6, 5); 1 *aor.* ἐβουλήθην (ἡβουλήθην 2J 12 v.l.) (*Hom.*; *inscr.*, *pap.*, LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) *wish, be willing* (no longer *diff.* in *mng. fr.* θέλω: BI-D. §101 s.v. θέλειν, but cf. Epict. 1, 12, 13; cf. RRödiger, Glotta 8, '17, 1ff; WFox, Berl. phil. Wochenschr. 37, '17, 597ff; 633ff; FZucker, Gnomon 9, '33, 191-201; GSchrenk, TW I 628-31; AWifstrand, D. griech. Verba für wollen: Eranos 40, '42, 16-36).

1. of the *pers.* desiring *some.*: *wish, want, desire* w. *inf. foll.* (Jos., *Ant.* 5, 280) ἐβουλόμην ἀκοῦσαι *I should like to hear* Ac 25:22 (BI-D. §359, 2; Rob. 1055f; cf. Dionys. Hal., De Dem. 42 p. 1087 ἐβουλόμην εἶτι πλείω παρασχέσθαι παραδείγματα). ὃν ἐβουλόμην πρὸς ἑμαυτὸν κατέχειν (on the analogy of θέλω w. *inf.*=opt. w. ἄν) *whom I would have been glad to keep with me* Phlm 13. οἱ βουλόμενοι πλουτεῖν *those who desire to be rich* 1 Ti 6:9.—Js 4:4. W. a thing as *obj.* in the *acc.* Hm 12, 5, 4; s 5, 6, 5; 6, 5, 3; β. τὸν θάνατον τοῦ ἁμαρτωλοῦ *desire the death of the sinner* 1 Cl 8:2 (Ezk 33:11); β. εὐρήνην *wish for peace* 15:1; αἷμα ταύρων. . . οὐ βούλομαι *I do not desire* B 2:5 (Is 1:11); νηστεῖαν β. Hs 5, 1, 4; ὅσον ἂν βούλωνται *as much as they wished* MPol 7:2; ὃ βούλει *what (ever) you wish* MPol 11:2; Hm 12, 5, 1; οὐκ ἐβουλήθη *he did not wish (to do so)* MPol 7:1.

2. of decisions of the will after previous deliberation—*a.* of human beings—*a.* w. *acc.* τοῦτο β. 2 Cor 1:17.

β. w. aor. inf. foll. Mt 1:19; Mk 15:15; Ac 5:28, 33; 12:4; 15:37; 17:20; 18:27; 19:30; 22:30; 23:28; 27:43; 28:18; 2 Cor 1:15; 1 Cl 7:5; IRo 7:1; GP 1:1.

γ. w. pres. inf. foll. Ac 18:15; Dg 10:5; εἰ βούλοιο πορεύεσθαι *whether he was willing to go* 25:20; β. φιλοπονεῖν 2 Cl 19:1; β. πιστεῦειν Dg 9:6; β. πείθειν MPol 3:1; β. μένειν 5:1.

δ. foll. by acc. and inf. (Jos., Ant. 14, 233) βούλομαι ὑμᾶς εἰδέναι; 246) γινώσκειν ὑμᾶς βούλομαι *I want you to know* Phil 1:12.—1 Ti 2:8; 5:14; Tit 3:8; Jd 5; 1 Cl 39:1.

ε. w. aor. subj. foll., in which case β. introduces a deliberative question βούλεσθε ἀπολύσω ὑμῖν; *shall I release to you?* J 18:39 (BI-D. §366, 3; Rob. 935).

ζ. w. omission of the inf. which is to be supplied fr. the context ὅπου ἡ ὁρμή. . . βούλεται (sc. μετάγειν) Js 3:4. τοὺς βουλομένους (sc. ἐπιδέχεσθαι) κωλύει 3J 10. οὐκ ἐβουλήθη (sc. γράφειν) 2J 12.-1 Cl 54:2; Dg 11:7. καθὼς βούλεται *as he (it) wills* Hm 5, 1, 3; cf. 11:2, 9; 12, 1, 1; 12, 2, 5; s 6, 5, 2; 9, 11, 9; Dg 9:1. εἴ τι βούλει (sc. εἰπεῖν) Hs 5, 5, 5.

b. of God, though θέλω is more common, cf. BLGildersleeve, Pindar, 1885, p. 245 (Dio Chrys. 28[45], 15 βουλομένων θεῶν; Ael. Aristid. 50, 1 K.=26 p. 502 D.; BGU 248, 11 [I AD] θεῶν δὲ βουλομένων; 249, 13; Herm. Wr. 13, 21; LXX; Jos., Ant. 9, 189) abs. Lk 22:42. ἃ βούλομαι 2 Cl 13:2 Funk. βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας *acc. to his will he brought us into being through the word of truth* Js 1:18. W. aor. inf. foll. Hb 6:17; 1 Cl 16:10, 12 (Is 53:10). Foll. by acc. w. inf. 2 Pt 3:9; 1 Cl 8:5.—Of Jesus Mt 11:27; Lk 10:22.—Of the Holy Spirit 1 Cor 12:11. M-M. B. 1160.*

βουνός, οὗ, ὁ (found first in Aeschyl., Suppl. 109, prob. of Doric origin [Mayser p. 8; BI-D. §126, 1ba; Rob. 111], occurring more freq. since Polyb. [3, 83, 1 and 3 and 4; 5, 22, 1f] in lit., inscr., pap., LXX; En. 1, 6; Philo, Poster. Cai. 57; Jos., Bell. 2, 619, Ant. 6, 156; Sib. Or. 3, 680) *hill* Lk 3:5 (Is 40:4); 23:30 (w. ὄρη, Hos 10:8; in sg. Strabo 3, 2, 9); Hv 1, 3, 4. M-M. B. 24.*

Βοῦρρος, ου, ὁ Burrus (both Gk. and Lat. forms of the name are well attested; cf. Hdb. on IEph 2:1), a deacon in Ephesus, termed σύνδουλος by Ignat., IEph 2:1.—IPhld 11:2; ISm 12:1.*

βοῦς, βοός acc. pl. βόας J 2:14 (as Il. 5, 556; Arrian, Ind. 7, 7; Polyaeus 6, 52; Aelian, V.H. 12, 44; POxy. 729, 16; Gen 18:7 al.) *head of cattle* (Hom.+; inscr., pap., LXX; Philo, Aet. M. 23; Joseph.) ὁ ox, ἡ cow Lk 13:15; 14:5. W. πρόβατα (Gen 13:5; 33:13 al.) J 2:14f; D 13:3; ζεύγος β. (Jos., Ant. 12, 192) Lk 14:19. Used in threshing 1 Cor 9:9; 1 Ti 5:18 (both Dt 25:4; cf. Philo, Virt. 145; Jos., Ant. 4, 233. Cf. Pherecrates Com. [V BC] 65 ὑποζυγίους ἀλοῶν). M-M. B. 152.*

βραβεῖον, ου, τό (Menand., Monost. [IV p. 359 Meineke]; Ps.-Oppian, Cyn. 4, 197; Vett. Val. 174, 21; 288, 8; Inscr. v. Priene 118, 3 [I BC]; CIG 3674, 15 al.; [Nägeli 37, 3]; PGM 4, 664 *prize* in a contest. ἄθλον and νικητήριον are more common in Gk. lit.

1. lit. 1 Cor 9:24.—2. fig. (cf. Herm. Wr. 18, 10; Gk. Apocalypse of Baruch 12 James; Philo, Praem. 6; Sib. Or. 2, 149) of the award of victory of the Christians β. τῆς ἄνω κλήσεως *the prize that is the object of* (and can only be attained in connection with) *the upward call* Phil 3:14; (w. στέφανος) β. ἀναντίρρητον *incontestable prize* MPol 17:1.

3. gener. reward ὑπομονῆς β. *reward for endurance* 1 Cl 5:5 (cf. Menand., loc. cit. β. ἀρετῆς). M-M.*

βραβεύω *award prizes* in contests, then gener. *be judge, decide, control, rule* (Eur.+; Polyb. 2, 35, 3; Diod. S. 14, 65, 3; Plut., Lycurg. 30, 2, Pomp. 55, 6, Brut. 40, 8 al.; Herm. Wr. 18, 16; Inscr. gr. 163, 11; Dit., Syll. 3 685, 32 [139 BC]; UPZ 20, 22 [163 BC]; 110, 70; 161 [164 BC]; Wsd 10:12; Philo, Mos. 1, 163 al.; Jos., Bell. 5, 503; 6, 143 al.) abs. ἡ εἰρήνη τοῦ Χ. βραβεύετω ἐν ταῖς καρδίαις ὑμῶν *let the peace of Christ rule in your hearts* Col 3:15. M-M.*

βραδέως adv. of βραδύς (Thu.+; Epict. 1, 18, 19; PFay. 97, 37; POxy. 1088, 50; 2 Macc 14:17; Jos., Bell. 3, 274) *slowly* β. ἐγένετο *it took a long time* Hs 9, 6, 8.*

βραδύγλωσσος, ον (Vi. Aesopi W c. 1 and 2; in c. 3 this is explained thus: λαλεῖν μὴ δυνάμενος διὰ τὸ τῆς γλώσσης βραδύ; Leontius 40 p. 79, 2; Cat. Cod. Astr. II 167.—Ps.-Lucian, Philopatris 13 the word refers to Moses as the author of the creation story. This is plainly influenced by the Bible) *slow of tongue* of Moses 1 Cl 17:5 (Ex 4:10).*

βραδύνω intr. (Aeschyl.+; Dit., Or. 515, 53; PFlor. 278 II, 11; POxy. 118, 37; Gen 43:10; Dt 7:10; Jos., Bell. 5, 566, Vi. 89) *hesitate, delay* 1 Ti 3:15; Hs 9, 19, 2. τί βραδύνεις; *why do you delay?* MPol 11:2; *hold back* τινός *from someth.* (BI-D. §180, 5; Rob. 518) *in hesitation*: τῆς ἐπαγγελίας *from* (fulfilment of) *the promise* (poss.: *the Lord of the promise does not delay*) 2 Pt 3:9. M-M.*

βραδυπλοέω (Artem. 4, 30; Anecd. Gr. p. 225, 15) *sail slowly* Ac 27:7. M-M.*

βραδύς, εἴα, ὅ (Hom.+; Dit., Syll. 3 502, 12) *slow, opp.* ταχύς (Ps.-Isocr., ad Demon. 34; Aristot., Eth. Nicom. 6, 10 p. 1142b; Philo, Conf. Lingu. 48) εἰς τὸ λαλῆσαι *slow to speak* Js 1:19 (BI-D. §402, 2; Rob. 658; βραδύ

φθέγγεσθαι is praised **Dio Chrys.** 15[32], 2); βρ. εὖς ὀργήν *ibid.* (cf. **Dionys. Soph.**, Ep. 9 β. εὖς ἐπιστολήν; **Jos.**, **Ant.** 15, 107 βραδὺς εὖς τ. ἀποδόσεις.—**Menand.**, Monost. 60 πρὸς ὀργήν β.). **Fig.**, of mental and spiritual slowness (**Il.** 10, 226+; **Polyb.** 4, 8, 7; **Dion. Hal.**, Orat. Vet. 2 p. 448; **Sext. Emp.**, Math. 7, 325 w. ἀσύνητος) β. τῇ καρδίᾳ *slow of heart*='dull', w. *inf. foll.* (as **Thu.** 3, 38, 6 πρὸ νοῆσαι β.) τοῦ πιστεῦν *too dull to believe* (**Bl-D.** §400, 8) **Lk** 24:25. **Comp.** βραδύτερος (**Thu.** 4, 8, 1; **Theocr.** 29, 30; **Chio.** Ep. 3, 2; **Mayser** 297): αἶτημα β. λαμβάνειν *receive* (the answer to) a petition rather slowly **Hm** 9:7; β. μετανοεῖν *be slower in repentance* **s** 8, 7, 3; 8, 8, 3. βράδιον (**Hes.**, Op. 528; **Dit.**, Or. 502, 17) rather tardy **1 Cl** 1:1. **M-M.***

βραδύτης, ητος (on accent cf. **JWackernagel**, **NGG** '09, 58ff; **ESchwyzzer**, Griech. Gramm. I '39, 382), ἡ (**Hom.**+; **Plut.**, Mor. 549; **Appian**, Bell. Civ. 4 p. 1052, 16 **Mendelssohn**; **Vett. Val.** 289, 24; **Sb** 7741, 12 [**II AD**]; **Philo**, Op. M. 156; **Jos.**, **Ant.** 7, 74; 13, 47) slowness ὥς τινες βραδύτητα ἡγοῦνται *as some count slowness* 2 Pt 3:9. **M-M.***

βραχίων, ονος, ὁ (**Hom.**+; *inscr.*, **pap.**, **LXX**, **Philo**, **Joseph.**) *arm*, anthropomorphic symbol of God's power (**Ex** 15:16; **Is** 51:5; 52:10; **Ps** 70:18; 76:16;—**Eur.**, **Suppl.** 738; **Philo**, Spec. Leg. 1, 145 β. ἰσχύος κ. ἀνδρείας σύμβολον): ἐν β. αὐτοῦ *with his arm* **Lk** 1:51 (**Ps** 88:11); β. κυρίου (**PsSol** 13:2) **J** 12:38; **1 Cl** 16:3 (both **Is** 53:1f). μετὰ βραχίονος ὑψηλοῦ *with uplifted arm* (**Ex** 6:1; 32:11; **Dt** 3:24 *al.*) **Ac** 13:17; cf. **1 Cl** 60:3. **M-M.** **B.** 237.*

βραχύς, εἶα, ὅ (**Pind.**, **Hdt.**+; **pap.**, **LXX**, **Ep. Arist.**, **Philo**, **Joseph.**, **Test. 12 Patr.**) *short, little*.

1. of space: βραχύ (so **Thu.** 1, 63, 2; 2 **Km** 16:1) διαστήσαντες *a little farther on* **Ac** 27:28.
2. of time: β. (τι) *for a short time* (**Ael. Aristid.** 13 p. 276 D.) 5:34; **Hb** 2:7 (quotes **Ps** 8:6, which is *usu.* regarded as referring to rank; in **Is** 57:17 β. τι denotes time), 9; μετὰ β. *a little later* **Lk** 22:58.
3. of quantity (**1 Km** 14:29, 43; **Jos.**, **Bell.** 1, 597, **Ant.** 9, 48 ἔλαιον βραχύ): *a small amount* β. τι *a little* **J** 6:7 (cf. **Thu.** 2, 99, 5). διὰ βραχείων *in a few words, briefly* **Hb** 13:22 (cf., besides the *exx.* in **FBleek ad loc.**, **Ocellus Luc.** c. 35; **Ptolem.**, **Apotel.** 1, 1, 3; **Lucian**, **Toxaris** 56; **Ps.-Lucian**, **Charid.** 22; **Ael. Aristid.** 13 p. 183 D.; **Achilles Tat.** 7, 9, 3; **PStrassb.** 41, 8 διὰ βραχείων σε διδάξω; **Ep. Arist.** 128; **Jos.**, **Bell.** 4, 338). **LPTruding**, **JTS** 23, '72, 128-30.—**1 Pt** 5:12 **P72.** **M-M.** **B.** 883.*

βρέφος, ους, τό—1. *unborn child, embryo* (**Il.** 23, 266; **Plut.**, Mor. 1052F; **Diosc.** 5, 74; **Dit.**, **Syll.** 3 1267, 23; **PGM** 8, 1 ἐλθέ μοι κύριε Ἐρμῇ ὡς τὰ βρέφη εἰς τ. κοιλίας τ. γυναικῶν; **PFlor.** 93, 21 τὸ ἐν γαστρὶ βρέφος; **Sir** 19:11; **Ps.-Phoc.** 184; **Jos.**, **Ant.** 20, 18; *s. ἑξαμβλώω*) **Lk** 1:41, 44.

2. *baby, infant* (**Pind.**+; **BGU** 1104, 24, **POxy.** 1069, 22 *al.*; **1 Macc** 1:61; 2 **Macc** 6:10; 4 **Macc** 4:25; **Philo**; **Jos.**, **Bell.** 6, 205) **Lk** 2:12, 16 (**Diod. S.** 2, 4, 5 herdsmen find a divine child, Semiramis [εὐρεῖν τὸ βρέφος]; of **Plato** as infant *s. παρίστημι* 1ba); 18:15; **Ac** 7:19; νήπια β. (**Dio Chrys.** 10[11], 29; **En.** 99, 5 [restored]) **Hs** 9, 29, 1; cf. 3; ἀπὸ βρέφους *from childhood* 2 **Ti** 3:15 (**Ptolem.**, **Apotel.** 2, 3, 40; **Philo**, Spec. Leg. 2, 33; more *freq.* ἐκ β.: **Philo**, **Somn.** 1, 192; **Anth. Pal.** 9, 567). **Fig.** **1 Pt** 2:2. **M-M.** **B.** 92.*

βρέχω **1 aor.** ἔβρεξα (**Pind.**, **Hdt.**+; **pap.**, **LXX**).

1. *to wet* (**Bl-D.** §309, 2) τινὶ *with something* (*schol.* on **Apollon. Rhod.** 2, 819) τοῖς δάκρυσιν τοὺς πόδας *the feet with tears* **Lk** 7:38, 44 (cf. **Ps** 6:7; **IG XIV** 1422 δακρύουσιν ἔβρεξαν ὄλον τάφον). Without *obj.* ἵνα μὴ ὑέτος βρέχῃ *that no rain may fall* **Rv** 11:6 (τ. ἡμ. is *acc.* of duration of time; **Bl-D.** §161, 2; **Rob.** 469ff).

2. *send rain* (**Phryn.** 291 **L.**; **Polyb.** 16, 12, 3).

a. *pers.* (**Bl-D.** §129) of God (**Gen** 2:5 ἐπὶ τὴν γῆν; *s. Philo*, Leg. All. 1, 25; 26; 29; **POxy.** 1482, 6 [**II AD**] ὁ Ζεὺς ἔβρεχε.—Proverbially of Zeus, who sometimes lets the sun shine and sometimes sends rain: **Theognis** 25; **Theocritus** 4, 43; **Liban.**, **Declam.** 1, 78 t. V p. 57, 1 F.) βρέχει *he causes it to rain* **Mt** 5:45; **GNass** 2. So also *prob.* ἔβρεξεν πῦρ καὶ θεῖον (*fr.* **Gen** 19:24 where κύριος is the *subj.*; cf. **Ezk** 38:22; **PGM** 36, 301; **Sib. Or.** 5, 508) **Lk** 17:29. But here the *foll. transl.* is also conceivable.

b. *impers.* βρέχει *it rains* (so since the comic poet Teleclides [**V BC**]; **Epict.** 1, 6, 26; **Sib. Or.** 5, 377) **Js** 5:17. **M-M.***

βριμάομαι (**Aristoph.**+) *be indignant* **J** 11:33 **P75** for ἐμβρ., *q.v.**

βροντή, ἡς, ἡ (**Hom.**+; **PGM** 36, 356; **LXX**; **En.** 17, 3; **Jos.**, **Ant.** 2, 343; **Sib. Or.** 5, 303) *thunder* βροντὴν γεγενῆσθαι **J** 12:29 (speech that is loud and energetic [**Philostrat.**, Vi. Ap. 7, 28, 3 Polyphemus; **Diog. L.** 2, 36 Xanthippe] or that makes extravagant demands [**Herodas** 7, 66] is compared to thunder). φωνὴ βροντῆς *crash of thunder* **Rv** 6:1; 14:2; 19:6 (cf. **Ps** 76:19; 103:7; **Sir** 43:17; **CBezold-FBoll**, *Reflexe astral*. Keilinschriften bei griech. Schriftstellern [**SA Heidelberg**. '11, 7. Abt.] 21, 1). φωναὶ καὶ βρονταὶ (*s. φωνή* 1, end) 4:5; 8:5; 11:19; 16:18. The 7 thunders which speak **10:3f** are thought by some to be the thunders of the 7 planetary spheres (**Boll**, *Offb.* 22). On υἱοὶ βροντῆς **Mk** 3:17 cf. **Βοανηργές** and **Appian**, **Syr.** 62 §330 Πτολεμαίῳ Κεραυνὸς ἐπὶ κλησίς. **M-M.** **B.** 58.*

βροτός, ἡ, ὄν *mortal, subst.* ὁ β. *mortal man* (**Hom.**+, **LXX**) **1 Cl** 39:4 (**Job** 4:17).*

βροχή, ἡς, ἡ (**Phryn.** 291 **L.**; **pap.** since **III BC** have it='irrigation' [**Mayser** 421; **POxy.** 280, 5, 593]) *rain* (**Democrit.** 14, 8; **Ps** 67:10; 104:32; **Philo**, Leg. All. 1, 26; **Sib. Or.**, *fgm.* 1, 32 and in **Mod. Gk.** [**HAKennedy**, *Sources of NT Gk.* 1895, 153; **Thumb** 226]) of a torrential rain **Mt** 7:25, 27. **M-M.** **B.** 68.*

βρόχος, ου, ὁ (Hom.+; POxy. 51, 16; LXX) *noose* βρόχον ἐπιβάλλειν τινί *put or throw a noose on someone* to catch or restrain him (an *expr. fr.* war or hunting [β. περιβάλλειν τινί: Arrian, Cyneg. 23, 4; 24, 3; Philo, Mos. 2, 252; Jos., Bell. 7, 250]); only fig. 1 Cor 7:35. M-M.*

βρυγμός, οὔ, ὁ (Eupolis [V BC] 347; Hippocr., περὶ διαίτης 3, 84) *gnashing* of teeth striking together (Galen, Glossar. Hippocr. XIX p. 90 K. βρυγμός, ὁ ἀπὸ τ. ὀδόντων συγκρουομένων ψόφος; s. also Erotian [I AD], Voca. Hippocraticarum Coll. ed. ENachmanson '18 p. 28, 9; 29, 4; Anecd. Gr. 30, 28; Hesychius; Suidas.—Pr 19:12; Sir 51:3), ὁ β. τῶν ὀδόντων *chattering* or *gnashing of the teeth* Mt 8:12; 13:42, 50; 22:13; 24:51; 25:30; Lk 13:28 (always w. κλαυθμός).—Chattering of teeth because of cold: Sallust. c. 19 p. 34, 22 the souls are being punished in τόποι ψυχροί. Cf. Plut., Mor. 567C; Apoc. of Paul 42 (MRJames, Apocryphal NT '24, 547).—Grinding of teeth because of pain: Quint. Smyrn. 11, 206. M-M.*

βρύχω *impf.* ἔβρυχον *gnash* a sign of violent rage (Theodor. Prodr. 5, 49 H.) τοὺς ὀδόντας ἐπ' αὐτόν *they gnashed their teeth against him* Ac 7:54 (cf. Lex. Vind. p. 34, 5 βρύχει τ. ὀδόντας ἄνθρωπος, βρυχᾶται δὲ λέων; Job 16:9; Ps 34:16; 36:12; Sib. Or. 2, 203; Hippocr., Mul. 1, 2, Epid. 5, 86 and other medical wr. [Hobart 208] of chattering of the teeth in chills and fevers).*

βρώω (Hom.+; usu. intr. as Jos., Ant. 13, 66; Sib. Or. 6, 8) *trans.* (as Aelian, fgm. 25 p. 197, 20 Herch.; Himerius, Or. 1, 19; Anacreont. 44, 2 Χάριτες ρόδα βρώουσιν; Justin, Dial. 114, 4; Ps.-Clement, Hom. 2, 45) *pour forth* Js 3:11. M-M.*

βρώμα, ατος, τό (Thu., X.+; pap., LXX; Jos., Ant. 3, 29 and 30; 17, 62; Test. Reub. 2, 7 βρώσις βρωμάτων) *food*.

1. *lit.* Ro 14:15a b, 20; 1 Cor 8:8, 13; GEb 2b. Pl. (Hippocr.+; oft. LXX; En 98, 2) Lk 3:11; 9:13; 1 Cor 6:13ab; 1 Ti 4:3; Hb 13:9; B 10:9; PK 2 p. 14, 20.—Esp. *solid food* (opp. γάλα) 1 Cor 3:2 (fig.). Pl. (w. ποτά, as 2 Esdr [Ezra] 3:7) ITr 2:3; (w. πόματα, as Plato, Leg. 11 p. 932A; Epict., Ench. 33, 2; Test. Reub. 2:7) Hb 9:10.—The *mng.* 'filth', 'stench', as in Mod. Gk. (Rdm. 2 12) is most unlikely for Mt 14:15, Mk 7:19 (Bl-D. §126, 3, app.).—Of manna: τὸ πνευματικὸν β. 1 Cor 10:3.

2. *fig.*: doing the will of God is Jesus' food J 4:34; cf. Soph., El. 363.—JBehm, TW I 640-3. M-M. B. 329.*

βρώσιμος, ον (Aeschyl., Prom. 479; Antiatt. [Anecd. Gr. 84, 25]; Dit., Syll. 3 624, 38; PSI 306, 7; PGM 10, 1; Lev 19:23; Ezk 47:12; 2 Esdr 19 [Neh 9]: 25) *eatable* τὶ β. *anything to eat* Lk 24:41. M-M.*

βρώσις, εως, ἡ (Hom.+; pap., LXX; Ep. Arist. 129; Philo; Joseph.).

1. *eating* (w. πόσις [this combin. since Od. 1, 191; also Diod. S. 1, 45, 2; Plut., Mor. 114C; Da 1:10; Philo, Mos. 1, 184]) Ro 14:17; Col 2:16. W. *obj. gen.* (as Pla., Rep. 10 p. 619C; Jos., Ant. 1, 334; Test. Reub. 2:7 βρώσις βρωμάτων) β. τῶν εἰδωλοθύτων *eating of meat sacrificed to idols* 1 Cor 8:4; ἄρτος εἰς β. (as Is 55:10) *bread to eat* 2 Cor 9:10; ὥς περὶ β. *as if they referred to eating* B 10:9; ἔχετε τελείως περὶ τῆς β. *you are fully instructed on eating, i.e. on dietary laws* 10:10; εἰς β. *to eat* PK 2 p. 14, 17.

2. w. σῆς Mt 6:19f β. is usu. taken to mean *corrosion, rust* (cf. Galen 6, 422 [pl.]; 12, 879 ed. Kühn 1823 β.= 'decay' of teeth). As a general term for *consuming*, β. may mean another insect as Mal 3:11 LXX A, where it renders כרסל= 'grasshopper', perh. כרסל = *wood worm* (HGressmann, Hdb. ad loc.). Cf. EpJer 10, where a few mss. have βρώσις instead of βρώματα w. ἰός. This combin. may argue against the identification of βρώσις w. ἰός in Mt. It is not likely that a hendiadys is present here.

3. *food* (Soph. fgm. 171 [ed. ACPearson '17]; Philostr., Vi. Apoll. 8, 7 p. 307, 27; PLond. 1223, 9 χόρτον εἰς βρώσιν προβάτων; PLeipz. 118, 15; POxy. 1686, 10; Gen 25:28; Jer 41:20; 2 Km 19:43 v.l. βρώσιν ἐφάγαμεν; Philo, Op. M. 38).

a. *lit.* Hb 12:16; D 6:3; Dg 4:1.—b. *fig.* J 4:32; 6:27, 55. M-M.*

βρωτός, ἡ, ὄν (Archestratus [IV BC], fgm. 28; Corpusc. Poesis Epicae Gr. Ludibundae ed. PBrandt 1888; Porphyry, Abst. 1, 27) verbal *adj.* of βιβρώσκω *given for food* PK 2 p. 14, 20 (the *ref.* is to animals given to man for food and honored by him through use in sacrifice, unless β. refers to animals worshipped as gods and means *eatable*).*

βυθίζω 1 *aor. pass.* ἐβυθίσθην (Soph.+; 2 Macc 12:4) *trans. sink*.

1. *lit.*, only *pass.* (Jos., C. Ap. 1, 308) of ships (Polyb. 2, 10, 5; 16, 3, 2; Diod. S. 13, 40, 5; Dio Chrys. 46[63], 3; Epict. 3, 2, 18 βυθίζομένου τοῦ πλοίου) ὥστε βυθίζεσθαι αὐτά (i.e. τὰ πλοῖα) *so that they began to sink* Lk 5:7. Of *pers.* be plunged εἰς θάλασσαν 1 Cl 51:5.

2. *fig.* (cf. Philod., De Morte 33 [DBassi, Pap. Ercolanesi '14]; Alciph. 1, 16, 1 τὸ νῆφον ἐν ἐμοὶ συνεχῶς ὑπὸ τοῦ πάθους βυθίζεται; Philostr., Vi. Apoll. 4, 32 p. 151, 17 of the utter ruin of Sparta; Dit., Syll. 3 730, 7 [I BC] καταβυθ.) *plunge* τινά *someone* εἰς ὄλεθρον καὶ ἀπώλειαν *into ruin and destruction* 1 Ti 6:9. M-M. B. 679.*

βυθός, οὔ, ὁ (Aeschyl., Hippocr.+; Herm. Wr. 16, 5; POxy. 886, 10; PGM 13, 1072; LXX; Philo; Sib. Or. 3, 481) *depth* of the sea ἐν τῷ β. *adrift at sea* 2 Cor 11:25. Of deep sea fish ἐν τῷ β. νήχεται *they swim (only) in deep water* B 10:5 (cf. Aelian, N.A. 2, 15; 9, 57). Of water *gener.*: ἐκ (τοῦ) β. (Sib. Or. 4, 60) Hv 3, 2, 5f; 3, 5, 2; s 9, 3, 3 and 5; 9, 4, 3f; 9, 5, 3; 9, 15, 4; 9, 16, 1 and 5; 9, 17, 3. M-M.*

βυρσεύς, έως, ό (Dio Chrys. 38[55], 22; Artem. 4, 56; Inscr. Rom. IV 1216; PFay. 121, 15 [c. 100 AD]; loanw. in rabb.) *tanner*, surname of Simon, a Christian in Joppa Ac 9:43; 10:6, 32. M-M.*

βύσσινος, η, ον (Aeschyl., Hdt.+; Plut.; Diod. S. 1, 85, 5; Dit., Or. 90, 17; 29; pap. [BPGrenfell, Revenue Laws of Ptol. Philad. 1896, 103, 1; PEleph. 26, 4; 27a, 11ff; PLond. 1177, 51]; LXX; Ep. Arist. 87; 320; Jos., Ant. 3, 153; Test. 12 Patr.) *made of fine linen* (s. βυσσός), subst. τὸ β. *fine linen, linen garment* (PHolm. 15, 26, PGM 1, 332; 4, 663; Esth 1:6; Is 3:23; Da 10:5; 12:6f) Rv 18:12, 16; 19:8, 14. M-M.*

βύσσος, ου, ή (Semit. loanw. = בִּשְׁטָן [HLewy, D. sem. Fremdwörter im Griech. 1895, 125]) *fine linen* (Pliny, H.N. 19, 1, [9], 26; Empedocles [V BC] 93; Theocr. 2, 73; Paus. 5, 5, 2; 7, 21, 7; Pollux 7, 17, 75; PGenève 36, 19; PTebt. 313, 20; 598; LXX; Philo, Congr. Erud. Grat. 117; Jos., Ant. 3, 103al.) for prominent people (Philostrat., Vi. Apoll. 2, 20) πορφύρα καὶ β. (Pr 31:22; Jos., Ant. 3, 154; cf. Esth 1:6; Joseph and Aseneth 5, 6 β. χρυσοῦφής) Lk 16:19; Rv 18:12 t.r.—PBatiffol, RB n.s. 9, '12, 541-3. M-M.*

βύω 1 aor. έβυσσα (Hom.+) *stop the ears* (as Lucian, Catapl. 5 β. τὰ ὦτα, Charon 21; Ps 57:5) IEph 9:1.*

βωμός, οὔ, ό (Hom.+; inscr., pap., LXX, Philo; Jos., Bell. 1, 39, Ant. 1, 157. Loanw. in rabb.; cf. EMAass, ARW 23, '25, 226f) *altar* Ac 17:23; ό τοῦ Ἡλίου β. 1 Cl 25:4. M-M. B. 1466f.*

Γ

γ' third letter of the Gk. alphabet, as a numeral=*three* (Jos., C. Ap. 1, 157; cf. Sib. Or. 5:24) or *third*=τρίτη in the superscr. of 3 J (sc. ἐπιστολή), of H^v 3 (ὄρασις) and H^m 3 (ἐντολή).*

Γαββαθα indecl. (an Aram. word whose mng. is still uncertain. Acc. to Jos., Bell. 5, 51 Γαβὰθ Σαούλ is to be rendered λόφος Σαούλου) *Gabbatha*, a locality in Jerusalem which also had the Gk. name Λιθόστρωτον (q.v.) J 19:13. CCTorrey ZAW 65, '53, 232f holds the word is Latin, viz. gabata='platter' and was adapted to Aramaic; the stone pavement resembled such a dish.*

Γαβριήλ, ὁ indecl. (Γ'Α'ל , man of God) *Gabriel*, name of an archangel (Da 8:16; 9:21; En. 9, 1 al.; Wadd. 2068; PGM 1, 302; 3, 149; 535; 4, 1815; 7, 1013; 1017; 36, 309; Bousset, Rel. 3 325-8; Billerb. II 126ff) Lk 1:19, 26 (for an angel announcing a birth, cf. Judg 13:2ff, which is peculiarly embellished Jos., Ant. 5, 276-84).*

γάγγραινα, ης, ἡ gangrene, cancer of spreading ulcers, etc. (medical term since Hippocr.). Fig. (as Plut., Mor. 65D of slanders) 2 Ti 2:17.*

Γάδ, ὁ indecl. (גַּד) *Gad* (Gen 30:11; 49:19; Philo, Somn. 2, 34; Test. 12 Patr.—In Joseph. Γάδας [Ant. 1, 306] or Γάδης [Ant. 2, 182], ου [Ant. 6, 99]) φυλή Γ. Rv 7:5.*

Γαδαρηνός, ἡ, ὁν from Gadara, a city in Transjordan; ὁ Γ. *the Gadarene* (Jos., Vi. 42; 44) Mt 8:28; Mk 5:1 v.l.; Lk 8:26 v.l., 37 v.l. Origen held Gadara could not be the name intended in these passages and adopted the rdg. Γεργεσηνῶν (q.v.); cf. his comments In Joannem 6, 6, 41, 208ff Pr. (cf. 10, 19, 113). The rdg. Γερασηνῶν (q.v.) was also known in his time.—Difficulties which similar-sounding names cause in the tradition are old. A scholion on Od. 1, 85 [in Hes., fgm. 70 Rz.] says w. reference to the Homeric νῆσον ἐς Ὡγγίην that Antimachus [IV BC] calls the island Ὡγυλίη. The scholion goes on to say: διαφέρουσι δὲ οἱ τόποι.—ThZahn, D. Land der Gadarener, Gerasener, Gergesener: NKZ 13, '02, 923-45; GDalman, Pj 7, '11, 20ff, Orte 3 '24; OProcksch, Pj 14, '18, 20; DVölter, D. Heilg. d. Besessenen im Lande der Gerasener od. Gadarener od. Gergesener: NThT 9, '20, 285-97.*

Γάζα, ης, ἡ (Γ) *Gaza* (Diod. S. 19, 59, 2; Strabo 16, 2, 21; Arrian, Anab. 2, 26 and elsewhere in the story of Alexander; inscr.; Gen 10:19 al.; Ep. Arist.; Joseph.; Sib. Or. 3, 345), one of the 5 chief cities of the Philistines, in south-west Palestine; it was touched by the caravan route leading to Egypt Ac 8:26 (where the added phrase αὕτη ἐστὶν ἔρημος refers to ὁδός).—WJPhythian-Adams, The Problem of 'Deserted' Gaza: PEF '23, 30-6). Schürer II 4 110ff; MMeyer, History of the City of Gaza '07; IBenzinger, Pauly-W. VII '10, 880ff; PThomsen, Reallex. der Vorgesch. IV '26, 178ff. M-M.*

γάζα, ης, ἡ (fr. Persian ganuÅ treasure; found as a loanw. in Gk. since Theophr., H. Pl. 8, 11, 5; Polyb.; Diod. S.; Plut.; Appian, Mithrid. 23 §93; Dit., Or. 54, 21f; LXX, cf. Hebr. גַּזְזָר (treasurer) the (royal) treasury ὅς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς who was her chief treasurer Ac 8:27.—HHSchaeder, Iran. Beiträge I '30, 47. M-M*

γαζοφυλακεῖον, ου, τό (v.l. γαζοφυλάκιον, preferred by Bl-D. §13) lit. treasure room, treasury (Diod. S. 9, 12, 2; Strabo 7, 6, 1; Dit., Or. 225, 16; Esth 3:9; 1 Macc 3:28). In this sense our sources of information on the Jerusalem temple speak of γαζοφ. in the pl. (2 Esdr 22 [Neh 12]: 44; Jos., Bell. 5, 200; 6, 282) and sg. (1 Macc 14:49; 2 Macc 3:6, 24, 28, 40; 4:42; 5:18; 2 Esdr 23 [Neh 13]: 5, 7; Jos., Ant. 19, 294). It can be taken in this sense J 8:20 in (or at) the treasury. For Mk 12:41, 43; Lk 21:1 the mng. *contribution box* or *receptacle* is certainly preferable. Acc. to Shekalim 6, 5 there were in the temple 13 such receptacles in the form of trumpets.—Billerb. II 37-41. M-M.*

Γάϊος, ου, ὁ (found frequently, e.g. Diod. S. 11, 60, 1; 13, 104, 1; 19, 73, 1) *Gaius* name of several Christians about whom little is known.

1. fr. Derbe Ac 20:4.—2. fr. Macedonia, companion of Paul in Ephesus 19:29.
3. fr. Corinth, baptized by Paul 1 Cor 1:14. Paul lived w. him when he wrote Ro 16:23. See Gdspd. s.v. Τίτιος.
4. the man to whom 3 J was addressed (vs. 1).
5. name of the copyist of the Martyrdom of Polycarp, MPol 22:2; Epil Mosq 1:4.—JChapman, JTS 5, '04, 366 identifies 1 and 4, perh. 3. M-M.*

γάλα, γάλακτος, τό (Hom.+; inscr., pap., LXX; Jos., Ant. 5, 207) milk.

1. lit. as food 1 Cor 9:7; B 6:17. W. honey as sign of fertility 6:8, 10, 13 (cf. Ex 3:8, 17; 13:5 al.; Lucian, Saturn. 7, Ep. Sat. 1, 20; Himerius, Or. 13, 7 W. ῥεῖν μέλι καὶ γάλα; Dio Chrys. 18[35], 18 Indian rivers, in which milk, wine, honey and oil flow). γάλα τ. γυναικῶν (Hippocr. VII p. 206 L.) AP, fgm. 2 p. 12, 24, cf. πήγνυμι 1.
2. fig. (cf. Philo, Agr. 9 ἐπεὶ δὲ νηπίοις μὲν ἐστὶ γάλα τροφή, τελείοις δὲ τὰ ἐκ πυρῶν πέμματα, καὶ ψυχῆς

γαλακτώδεις μὲν ἂν εἶεν τροφαὶ κτλ., Omn. **Prob.** Lib. 160, Migr. Abr. 29 **al.**; **Epict.** 2, 16, 39; 3, 24, 9. For Hebrew associations s. FWDanker, **ZNW** 58, '67, 94f) of elementary Christian instruction 1 Cor 3:2; Hb 5:12f. τὸ λογικὸν ἄδολον γ. *the pure (unadulterated) spiritual milk* 1 Pt 2:2 (**Sallust.** 4 p. 8, 24 of the mysteries: γάλακτος τροφή ὥσπερ ἀναγεννωμένων). Cf. HUsener, Milch u. Honig: **RhM** 57, '02, 177-95=Kleine Schriften IV '14, 398ff; ADieterich, Mithraslit. '03, 171; RPerdelwitz, D. Mysterienrel. u. d. Problem des 1 Pt '11, 56ff; KWyss, D. Milch im Kultus d. Griech. u. Römer '14; FRLehmann, D. Entstehung der sakralen Bedeutung der Milch: **ZMR** 22, '17, 1-12; 33-45; EGSelwyn, 1 Pt. '46, **ad loc.** and 308f; HSchlier, **TW** I 644f. **M-M.** B. 385.*

Γαλάτης, ου, ὁ (since Demetrius of Byz. [c. 275 BC] who described in 13 books τὴν Γαλατῶν διάβασιν ἐξ Εὐρώπης εἰς Ἀσίαν [**Diog. L.** 5, 83]; **inscr.**; 1 Macc 8:2; 2 Macc 8:20; **Joseph.**; **Sib. Or.**) *a Galatian*, inhabitant of Galatia (so Demetr. of Byz.; **Strabo** 12, 5, 2 **al.**; see the **fol.** entry) Gal 3:1 (cf. **Callim.**, Hymn. 4, 184 Schn. Γαλάτῃσι ἄφρονι φύλῳ. In a Hamb. **Pap.** [III BC] p. 131, 9 **Coll.** the Galatians are called ἄφρονες); superscription.*

Γαλατία, ας, ἡ (**Diocles** 125; **Appian**, Mithr. 17 §60; 65 §272 **al.**; **Cass. Dio** 53, 26; **inscr.**) *Galatia*, a district in Asia Minor, abode of the Celtic Galatians, and a Roman province to which, in addition to the **orig.** Galatia, Isauria, Cilicia and northern Lycaonia belonged. The exact **mng.** of G. in the NT, **esp.** in Paul, is a much disputed question. Gal 1:2; 1 Cor 16:1; 2 Ti 4:10 (in this **pass.** some **mss.** have Γαλλίαν, and even the better attested **rdg.** Γαλατίαν can be understood as referring to Gaul: **Diod. S.** 5, 22, 4 **al.**; **Appian**, Celts 1 §2 **al.**; **Polyaenus** 8, 23, 2; **Jos.**, **Ant.** 17, 344; other **ref.** in Zahn, Einl. I 418.—In order to avoid confusion, it was possible to say something like Γαλατία τῆς ἐώας=eastern [**Appian**, Bell. Civ. 2, 49 §202] or Γαλάται οἱ ἐν Ἀσίᾳ [**Appian**, Bell. Civ. 4, 88 §373]); 1 Pt 1:1. For the NT there are only two possibilities, both of which involve the Galatia in Asia Minor. The view that G. means the district **orig.** inhabited by the Galatians (North Gal. theory) is favored in recent times by vDobschütz, Jülicher, MDibelius, Feine, **Ltzm.**, JMoffatt, Goguel, Sickenberger, Lagrange, Meinertz, Oepke, E Haenchen (Ac '71, 483, 2), ASteinmann (**esp.** detailed, D. Leserkreis des Gal. '08), and Mommsen (**ZNW** 2, '01, 86). Impressive support is given this point of view by Memnon of Asia Minor, a younger contemporary of Paul. For him the Galatians, of whom he speaks again and again (no. 434 **fgm.** 1, 11ff **Jac.**), are the people with a well-defined individuality, who came to Asia Minor from Europe. He would never address the Lycaonians as Γαλάται.—The **opp.** view, that G. means the Rom. province (South Gal. theory), is adopted by Zahn, Ramsay, EMeyer, EDBurton (Gal '21), GSDuncan (Gal '34), **esp.** VWeber (Des Pls Reiserouten '20). S. also FStähelin, Gesch. d. kleinasiat. Galater 2 '07; RSyme, Galatia and Pamphylia under Aug.: Klio 27, '34, 122-48; CHWatkins, D. Kampf des Pls um Galatien '13; JHRopes, The Singular **Prob.** of the **Ep.** to the Gal. '29; LWeisgerber, Galat. Sprachreste: JGeffcken-Festschr. '31, 151-75. **M-M.** *

Γαλατικός, ἡ, ὄν (**Diod. S.** 5, 39, 7; **Arrian**, Anab. 2, 4, 1; **Polyaenus** 4, 6, 17; **inscr.**) *Galatian χώρα the Galatian country* Ac 16:6; 18:23. Here **prob.** the district, not the Rom. province, is meant; but s. WRamsay, St. P. the Traveler and Rom. Citizen, 1896, 104; 194 (s. **Γαλατία**).*

γαλῆ, ἡς, ἡ (**contr. fr.** γαλέη; since **Hdt.**; found in **Batr.**) *weasel* PK 2 p. 14, 19; **acc. to** Lev 11:29 its flesh was not to be eaten B 10:8 (on the odd view expressed here cf. **Aelian**, N.A. 2, 55; 9, 65; **Plut.**, Is. et Osir. 74 p. 380F; **Anton. Lib.** 29, 3; **Ep. Arist.** 144; 163; 165; Physiologus 21 p. 253f L.).*

γαλήνη, ης, ἡ (**Hom.**+; **Epict.** 2, 18, 30; Sym. Ps 106:29; **loanw.** in **rabb.**) *a calm* on the lake (**Diod. S.** 3, 21, 1; **Appian**, Bell. Civ. 4, 115 §480; **Lucian**, Dial. Mar. 1, 3; 15, 3; **fig.**, **Philo**; **Jos.**, **Bell.** 3, 195) Mt 8:26; Mk 4:39; Lk 8:24. **M-M.** *

Γαλιλαία, ας, ἡ *Galilee* (**fr.** גליל=circle, district, really גליל נגל district of the Gentiles, Is 8:23 [9:1]; Mt 4:15, Aram. גליל; **Strabo** 16, 2, 34; 40; **LXX**; **Philo**, Leg. ad Gai. 326; **Joseph.**), after the Exile the northern part of Palestine, bounded by Syria, Sidon, Tyre, Ptolemais, Carmel, the plain of Jezreel, and the Jordan (**Jos.**, **Bell.** 3, 35-40). It was divided into Northern (Upper) and Southern (Lower) Gal. (**Jos.**, **Bell.** 3, 35; 2, 568; 573, Vi. 187f; Jdth 1:8; Shebiith 9, 2), and **fr.** the death of Herod the Great (4 BC) until 39 AD it belonged to the tetrarchy of Herod Antipas. Mentioned w. Samaria Lk 17:11; Ac 9:31; w. the Decapolis Mt 4:25; w. Judaea Lk 5:17; Ac 9:31; J 4:47, 54. Used to specify names of places, well-known or otherwise: Ναζαρέτ τῆς Γ. Mt 21:11; Mk 1:9; Κανᾶ τῆς Γ. J 2:1, 11; 4:46; 21:2; Βηθσαϊδὰ τῆς Γ. 12:21; θάλασσα τῆς Γ. the Lake (Sea) of Tiberias, or Gennesaret Mt 4:18; 15:29; Mk 1:16; 7:31; J 6:1; τὰ μέρη τῆς Γ. *the district of Gal.* (s. **μέρος** 1bγ) Mt 2:22; ἡ περιχώρος τῆς Γ. *the surrounding country of G.* Mk 1:28.—Outside the gospels only Ac 9:31; 10:37; 13:31.—HGuthe, **RE** VI 336ff, XXIII 496f; VSchwöbel, D. Landesnatur Palästinas I; II '14; CWatzinger, Denkmäler Palästinas II '35; GBertram, **ARW** 32, '35, 265-81; GSchrenk, Gal. z. Zt. Jesu '41; WAMeeks, Galilee and Judea in the 4th Gosp., **JBL** 85, '66, 159-69.

Γαλιλαῖος, α, ον (**Joseph.**) *Galilean*, ὁ Γ. *the Galilean*, inhabitant of Galilee Mt 26:69; Ac 2:7; cf. J 7:52; recognizable by his dialect Mk 14:70; Lk 22:59.—Lk 13:1f; 23:6; J 4:45; Ac 1:11 (**Epict.** 4, 7, 6 οἱ Γαλιλαῖοι=the Christians). Surname of the insurrectionist Judas 5:37.*

Γαλλία 2 Ti 4:10 v.l., s. **Γαλατία**.

Γαλλίων, ωνος, ὁ *Gallio* (Prosopogr. Imp. Rom. II p. 237; Tacit., Annal. 15, 73 Junius Gallio, Senecae frater) proconsul of Achaia 51-2, Ac 18:12, 14, 17.—ADeissmann, Paulus 2 '25, 203-25 (**lit.**, **esp.** p. 210f; Paul 2 '26, 261-86); LHennequin, **Dictionnaire de la Bible**, Suppl. II '34, 355-73; MGoguel, **RHPhr** 12, '32, 321-33. **M-M.** *

Γαμαλιήλ, ὁ indecl. (Γᾱḡlīl, Num 1:10; 2:20 *al.*, in Joseph. Γαμαλιήλος, ου [Ant. 20, 213]) *Gamaliel*. The NT knows only Rabban G. the Elder, a Pharisee and renowned teacher of the law in Jerusalem Ac 5:34. *Acc. to 22:3* Paul's teacher.—Schürer II 4 429f; WBacher, Jewish Encycl. V '03, 558ff; Billerb. II 636-9; HBöhl, Der Rat des G. in Ac 5:38f; StKr 86, '13, 112-20; HSteege, Beth-El 27, '35, 298-304 (on Ac 5:34); MSENslin, Paul and G.: Journ. of Rel. 7, '27, 360-75, G's Speech and Caligula's Statue: HTR 37, '44, 341-9.*

γαμετή, ἡς, ἡ (Hes.+; PTebt. 104, 17 [I BC]; POxy. 795, 4; Dit., Syll.3 921, 110, Or. 206, 9; Jos., Bell. 1, 475, Ant. 1, 209; 4 Macc 2:11) wife 1 Cl 6:3.*

γαμέω (Hom.+; inscr., pap., Phryn. 742 L.) impf. ἐγάμουν (Lk 17:27); 1 *aor.* ἐγάμη (Lk 14:20), *subj.* γήμω (1 Cor 7:28), *ptc.* γήμας (Mt 22:25) and ἐγάμησα (Mt 5:32; Mk 6:17; 10:11); 1 *aor. pass.* ἐγαμήθην (1 Cor 7:39); *perf. act.* γεγάμηκα (1 Cor 7:10). Cf. Bl-D. §101; Rob. 1213; Mlt.-H. 231.

1. *marry*, said of a man (Hom.+ *gener.*).

a. w. acc. (Hom. *et al.*; Dit., Or. 391, 8; 392, 11; Audollent, Defix. Tab. 78; Esth 10:3c; Jos., Ant. 6, 309; 7, 70) a divorced woman Mt 5:32; Mk 6:17; Lk 16:18b; another wife Mt 19:9; Mk 10:11; Lk 16:18a; Hm 4, 1, 6; a wife Lk 14:20 (the *aor.* form is exceptional in the NT, and the more usual *expr.* is λαβεῖν [γυναῖκα] as in ms. D of 14:20; cf. 20:28, 29, 31; 1 Cor 7:28 DG; GDKilpatrick, JTS 18, '67, 139f).

b. abs. (POxy. 1213, 4; PFlor. 332, 24; 2 Macc 14:25; 4 Macc 16:9; Jos., C. Ap. 2, 201) *marry, enter matrimony* Mt 19:10; 22:25, 30; 24:38; Mk 12:25; Lk 17:27; 20:34f; 1 Cor 7:28, 33; Hm 4, 1, 8; IPol 5:2; Agr 18.

2. *marry* of both sexes (M. Ant. 4, 32; PEleph. 2, 8 [285/4 BC]; BGU 717, 16 οἱ γαμοῦντες) 1 Cor 7:9f, 36; 1 Ti 4:3; Hm 4, 4, 1f; Dg 5:6.

3. *marry* of women—**a. act.**—**a. w. acc.** (only Eur., Med. 606 ironically) Mk 10:12 (*t.r.* γαμηθῇ ἄλλῳ is adapted to more common usage; s. 3c).

β. abs. (Charito 3, 2, 17 Ἀφροδίτη γαμεῖ) 1 Cor 7:28b, 34; 1 Ti 5:11, 14.

b. mid. (Hom.+), *esp. ptc.* ἡ γαμουμένη (as POxy. 496, 5; 905, 10) IPol 5:2.

c. pass. *get married, be married* (X., An. 4, 5, 24; Plut., Romul. 2, 1; Anton. Lib. 16, 2; 20, 7; Ps.-Apollod. 1, 147 Μῆδεα γαμηθεῖσα, Αἰγεί παῖδα γεννᾷ; POxy. 361, 1 [I AD]; 257, 25; 30; PGrenf. II 76, 11 ἀλλ' ἐξεῖναι αὐτῇ γαμηθῆναι ὡς ἂν βουληθῇ; Philo, Spec. Leg. 1, 110; Jos., Ant. 6, 308) Mk 10:12 *t.r.* (s. 3aα); 1 Cor 7:39.—For *lit. s. γαμίζω* 1 and cf. HPreisker, Christent. u. Ehe in d. ersten drei Jahrh. '27, Ehe u. Charisma b. Pls: ZsystTh 6, '29, 91-5; WMichaelis, Ehe u. Charisma b. Pls: *ibid.* 5, '28, 426-52; HSchumacher, D. Eheideal d. Ap. Pls '32; EStauffer, TW I 646-55; FBüchsel, D. Ehe im Urchristent.: ThBl 21, '42, 113-28; AOepke, RAC IV, '59, 650-66; Alsaksson, Marriage and Ministry in the New Temple, '65; RSchnackenburg, Schriften zum NT, '71, 414-34, S. also on γυνή 1. M-M. B. 98.*

γαμίζω impf. pass. ἐγαμίζομην (Apollon. Dysc., Synt. 3, 153 p.400 Uhlrig ἔστι γὰρ τὸ μὲν πρότερον [*i.e.* γαμῶ] γάμου μεταλαμβάνω, τὸ δὲ γαμίζω γάμου τινὶ μεταδίδωμι. *Otherw.* the word is found only in Christian writings).

1. *act. give* (a woman) *in marriage abs.* Mt 24:38; Mk 12:25D. *Perh.* also γ. *abs.* and *w. acc.* 1 Cor 7:38 is to be understood in this sense, of a father who gives his daughter (or a guardian who gives his ward) in marriage (*t.r.* ἐκγαμίζων). Another view prefers to take γ. here=γαμέω (on this possibility s. Ltzm., Hdb. ad loc.; Bl-D. §101 p. 44 agrees; cf. Mlt.-H. 409f. It is hard to say how far the rule of Apollon., quoted above, applies, since there are so few *exx.* of γ. On the increasing frequency of formations in-ίζω s. Psaltes p. 325-31. γαμίζω='marry' is also found in Methodius, Sympos. 3, 14 p. 44, 21 Bonwetsch). In the context of *vss.* 36-38 παρθένος would then mean either a Christian's fiancée (s. *ref.* to Gdspd. below and RSV), or *perh.* even his 'spiritual bride', who lived with him as a virgin.—EGrafe, Theol. Arbeiten aus d. Rhein. wiss. Predigerverein n.F. 3, 1899, 57-69; Hachelis, Virgines subintroductae '02; AJülicher, ARW 7, '04, 373-86, PM 22, '18, 97-119; JSickenberger, BZ 3, '05, 44-69; HKoch, *ibid.* 3 '05, 401-7; FFahnenbruch, *ibid.* 12, '14, 391-401; AvanVeldhuizen, ThSt 23, '05, 185-202, NThSt 2, '19, 297-309; RSteck, SchThZ 34, '17, 177-89; StSchwietz, ThGl 19, '27, 1-15; KHolzhey, *ibid.* 307f; AJunker, D. Ethik d. Ap. Pls II '19, 191ff; KMüller, D. Forderung d. Ehelosigkeit für d. Getauften in d. alten Kirche '27; HKoch, Quellen z. Gesch. d. Askese '33; Gdspd., Probs. 158f; RKugelman, CBQ 10, '48, 63-71; AOepke, ThLZ 77, '52, 449-52; WGKümmel: Bultmann-Festschr. '54, 275-95; JO'Rourke, CBQ 20, '58, 292-98; RHASebolt, CTM 30, '59, 103-10; 176-89; HBaltensweiler, Die Ehe im NT, '67; HGreeven, NTS 15, '69, 365-88.

2. *pass. be given in marriage, be married* of women Mt 22:30; Mk 12:25; Lk 17:27; 20:35. M-M.*

γαμίσκω (Aristot., Pol. 7, 14, 4; Stob. *et al.*)=γαμίζω act. give in marriage Mt 24:38 v.l.; pass., be given in marriage of a woman (Aristot., loc. cit.; Heraclides Hist. 64 [Aristot., Fgm. ed. VRose 1886, 383]; PLond. 1708, 98; 168; 177 ἐγαμίσκετο ἀνδρί) Mk 12:25 *t.r.*; Lk 20:34, 35 v.l.*

γάμος, ου, ὁ (Hom.+; inscr., pap., LXX, Philo, Joseph.; sg. and pl. are oft. used interchangeably w. no difference in mng.; cf. Dit., Syll.3 1106, 102 διδῶτω ὁ ἱερεὺς εἰς τοὺς γάμους τὰ γέγηθη τῷ τὸν γάμον ποιοῦντι. Joseph. distinguishes in Ant. 14, 467f betw. γάμος=wedding and γάμοι=wedding celebration. But for 'marriage' he somet. uses the sg. [s. 2 below], somet. the pl. [Ant. 20, 141]; Field, Notes, 16).

1. *wedding celebration*—**a. gener., pl.** (the pl. is used in this sense as early as the *class.* poets and Isaeus 8, 18; 20; BGU 892, 10; 13; 909, 3; PGiess. 31, 16; POxy. 111, 2; 927, 2.—Joseph., s. above) γάμους ποιεῖν *give a wedding celebration* Mt 22:2 (on γ. ποιεῖν cf. Demosth. 30, 21; Menand., fgm. 450 K.; Achilles Tat. 1, 3, 3;

Xenophon Eph. 2, 7, 1; Inscr. gr. 1001 II, 19; Tob 6:13; 8:19; 1 Macc 9:37; 10:58); καλεῖσθαι εἰς τοὺς γ. *be invited to the wedding* (POxy. 1486) vss. 3, 9 (cf. Tob 9:5S).—Vs. 4 (on the parable Mt 22:1-14 s. JSickenberger, ByzZ 30, '30, 253-61; VHasler, ThZ 18, '62, 25-35). Sg. [LXX] Mt 22:8; J 2:1f; ἐν δῶμα γ. *a wedding garment* Mt 22:11f (cf. Aristoph., Av. 1692 γαμικὴν γλάνιδα; Achilles Tat. 2, 11, 2f).

b. *wedding banquet* (Herodas 7, 86; Diod. S. 4, 81, 4) fig., of the joys of the Messianic Kingdom (cf. Is 25:6; 4 Esdr 2:38) Rv 19:7, 9; εἰσερχεσθαι εἰς τοὺς γ. Mt 25:10 (pl. as Esth 2:18; Diog. L. 3, 2 ἐν γάμοις δειπνῶν). γάμοι can also mean *banquet* without ref. to a wedding (Esth 9:22) Lk 12:36; 14:8.

c. fig. *wedding hall* ἐπλήσθη ὁ γάμος (s. νυμφών) ἀνακειμένων *the hall was filled w. guests* Mt 22:10 t.r.

2. *marriage* (Diod. S. 2, 5, 1; Maximus Tyr. 26, 6a; 26, 9d; Chio, Ep. 10; Herodian 3, 10, 5; POxy. 905, 4 [120 AD] al.; pap., Wsd 14:24, 26; Jos., Vi. 4) Hb 13:4; IPol 5:2. M-M. B. 98.*

γάρ (Hom.+; inscr., pap., LXX) conjunction used to express cause, inference, continuation, or to explain. Never comes first in its clause; usu. second, but also third (Hb 11:32), or even fourth (2 Cor 1:19, as e.g. Menand., Epitr. 217; 499; Lucian, Pisc. 10, Philops. 15).

1. cause or reason: *for*—a. abs. Mk 1:22; 9:49; Lk 1:15; 21:4; J 2:25; Ac 2:25; Ro 1:9; 1 Cor 11:5 and oft.—It should be noted that γάρ w. a verb (and nothing else) can form a sentence (Demosth. 21, 28 δίδωσι γάρ; Epicurus in Diog. L. 10, 32 κινεῖ γάρ; Menand., Sam. 321; Alexis Com. 286 Κοκκ παύσει γάρ.; Axionicus Com. [IV BC] 6, 6 K.: Ael. Aristid. 13 p. 273 D.; Maximus Tyr. 10, 8g δύναται γάρ; Lucian, Dial. Mort. 3, 3; Synes., Ep. 4 p. 163D ἡνεχυρίαστο γάρ=for it had been seized as security; Aristaen., Ep. 2, 7; Anna Comn., Alexias 5, 1 vol. I p. 156, 8 R. προπέποτο γάρ; Ps.-Demetrius, Form. Ep. p. 12, 2 as conclusion of a letter ὀφείλω γάρ; Vi. Aesopi I c. 67 as the ending of a story: οὐκ ἔχεις γάρ=you don't have any [understanding, common sense]; Polyaeus 3 the introduction ends with the words: πρόδηλον γάρ.—Cf. also CHKraeling, JBL 44, '25, 357f; RRottley, JTS 27, '26, 407-9; RHLightfoot, Locality and Doctrine in the Gosp. '38, 10ff; CFDMoule, NTS 2, '55/'56, 58f) ἐφοβοῦντο γάρ Mk 16:8 (s. φοβέω 1a). But unintentional conclusions of this kind are also found (Horapollo 2, 80 οὗτος γάρ. This breaks the connection and the composition is ended).

b. used w. other particles and conjunctions ἰδοὺ γάρ (Jdth 5:23; 9:7; 12:12; 1 Macc 9:45) Lk 1:44, 48; 2:10; 6:23; 17:21; Ac 9:11; 2 Cor 7:11. καὶ γάρ *for* (=Lat. etenim, Kühner-G. II 338. Cf. Charito 3, 3, 16 καὶ γάρ; 2 Macc 1:19; 4 Macc 1:2; 5:9) Mk 10:45; Lk 22:37; J 4:23; Ac 19:40; 1 Cor 5:7; Hb 5:12; 12:29; Hs 9, 8, 2; *for also, for even* (ZNW 19, '20, 175f) Mt 8:9; Lk 6:32f; 7:8; 11:4; J 4:45; Ro 11:1; 15:3; 16:2; 2 Cor 2:10. Cf. FWGrosheide, καὶ γάρ in het NT: ThSt 33, '15, 108-10. γάρ καὶ *for also, for precisely* 2 Cor 2:9. τε γάρ *for indeed* (X., Mem. 1, 1, 3) Ro 1:26; 7:7; Hb 2:11. μὲν γάρ, often followed by δέ, ἀλλά (2 Macc 6:4; 7:36; 4 Macc 9:8f, 31f.—3 Macc 2:15f) Ac 13:36; 23:8 v.l.; 28:22; Ro 2:25; 2 Cor 9:1; 11:4; Hb 7:18, 20; 12:10. ὅτι μὲν γάρ—ἀλλά Ac 4:16. καὶ γάρ οὐ 1 Cor 11:9; οὐ γάρ Mt 9:13; 10:20; Mk 4:22; 6:52; Lk 6:43; J 2:17; Ac 2:34; Ro 1:16; 2:11, 13, 28; 4:13; 1 Cor 1:17; 2 Cor 1:8, 13; Gal 4:30 and oft. μὴ γάρ Js 1:7. οὐδὲ γάρ Lk 20:36; J 5:22; 7:5; 8:42; Ro 8:7; Gal 1:12. οὔτε γάρ—οὔτε (Wsd 12:13; Sir 30:19) *for neither—nor* 1 Th 2:5.

c. γάρ is *somet.* repeated. It occurs twice either to introduce several arguments for the same assertion, as (Sir 37:13f; 38:1f; Wsd 7:16f) J 8:42; 1 Cor 16:7; 2 Cor 11:19f, or to have one clause confirm the other, as (Jdth 5:23; 7:27; 1 Macc 11:10) Mt 10:19f; Lk 8:29; J 5:21f, 46; Ac 2:15; Ro 6:14; 8:2f; Hv 5:3; or to have various assertions of one and the same sentence confirmed one after the other Mt 3:2f; J 3:19f (cf. Wsd 1:5f; EpJer 6; 7). γάρ also occurs three times (Wsd 9:13-15; 14:27-9) Mt 16:25-7; Lk 9:24-6; Ro 4:13-15; 2 Cor 3:9-11; four times Mk 8:35-8; Ro 1:16-18; even five times 1 Cor 9:15-17.

d. the general is confirmed by the specific Mk 7:10; Lk 12:52; Ro 7:2; 1 Cor 12:8;—the specific by the general Mt 7:8; 13:12; 22:14; Mk 4:22, 25.

e. Oft. the thought to be supported is not expressed, but must be supplied fr. the context, e.g. (he has truly been born,) *for we have seen his star* Mt 2:2. (Let no one refuse,) ὅς γάρ ἐάν θέλῃ Mk 8:35; Lk 9:24. (Let no disciple fail to testify,) ὅς γάρ ἐάν ἐπαισχυνοῦν με Mk 8:38. This is common; cf. Ac 13:36; 21:13; 22:26; Ro 8:18; 14:10; 1 Cor 1:18; 5:3; 9:9, 17; 14:9; 1 Th 2:1. Used w. other particles καὶ γάρ Mt 15:27; 2 Cor 5:2; 13:4; Phil 2:27; 1 Th 3:4; 4:10. καὶ γάρ οὐ 2 Cor 3:10. μὲν γάρ Ro 2:25; 1 Cor 5:3; 11:7; 2 Cor 9:1; Hb 7:18. οὐ γάρ Mt 9:13; Mk 9:6; Lk 6:43f; Ac 4:20; Ro 8:15; 2 Cor 1:13.

f. oft. in questions, where the English idiom leaves the word untransl., adds *then, pray*, or prefixes *what!* or *why!* to the question (Hyperid., fgm. 219; Ael. Aristid. 47, 27 K.=23 p. 452 D.; Jos., Bell. 1, 589, Ant. 9, 92) ποῖον γάρ κλέος; *what credit is there?* 1 Pt 2:20. μὴ γάρ. . . ἔρχεται; *what! Is the Messiah to hail fr. Galilee?* J 7:41. μὴ γάρ οἰκίας οὐκ ἔχετε; *what! Have you no houses?* 1 Cor 11:22. ποία γάρ ἡ ζωὴ ὑμῶν; *what, pray, is your life?* Js 4:14 v.l. πῶς γάρ ἂν δυναίμην; *how in the world can I?* Ac 8:31.—Esp. τίς γάρ; τί γάρ; in direct questions: Mt 9:5; 16:26; 23:17, 19 and oft. τί γάρ κακὸν ἐποίησεν; *why, what evil thing has he done?* 27:23; cf. Mk 15:14; Lk 23:22. τί γάρ; transitional, *what, then, is the situation?* Ro 3:3; *what does it matter?* Phil 1:18.

2. explanatory: *for, you see* (Dionys. Hal., De Isocr. p. 542 Raderm.; Lucian, Dial. Mort. 10, 9 p. 373 κοῦφα γάρ ὄντα; BGU 830, 20 ἐπεὶ γάρ καὶ γείτων αὐτοῦ εἰμί=since I am also, as you see, his neighbor; Ps.-Demetr. 153 p. 35, 16 R.; Ps.-Callisth. 3, 2, 2 ἐγὼ γάρ=for I) Mt 12:40, 50; 23:3; 24:38; Mk 7:3; Lk 9:14; J 3:16; 4:8f; Ro 7:2; Hb 3:4; 2 Pt 2:8.—Short, explanatory parenthetical clauses (Diod. S. 13, 66, 6 ἦν γάρ ὁ Κλέαρχος χαλεπός) Mt 4:18; Mk 1:16; 2:15; 5:42; 16:4; Ro 7:1; 1 Cor 16:5.—S. Dana and Mantey 243.

3. inferential: *certainly, by all means, so, then*. In self-evident conclusions, esp. in exclamations, strong affirmations, etc. (Diogenes the Cynic in Diog. L. 6, 47 παῦσαι γάρ=stop, then) μὴ γάρ οἰεσθὼ ὁ ἄνθρωπος ἐκεῖνος *let that man by no means believe* Js 1:7; μὴ γάρ τις ὑμῶν πασχέτω *by no means let any of you suffer* 1 Pt 4:15; ἀναλογίσασθε γάρ τὸν. . . ὑπομεμνηκότα *by all means consider him who endured* Hb 12:3; οὐ γάρ *no, indeed!* Ac 16:37 (Aristoph., Nub. 232, Ran. 58; Pla., Rep. 492C; Lucian, Jupp. Conf. 16). In weakened sense it is *somet.*

resumptive, **esp.** in long periodic sentences: ἡδὸκῃσαν γάρ *they decided, then* Ro 15:27. ἐλεύθερος γὰρ ὢν *though I am free, then* 1 Cor 9:19 (cf. vs. 1). **Sim.** 2 Cor 5:4.

4. expressing continuation or connection (in later **Gk.** writers, where more recent users of the texts, not finding the causal force they expect, would often prefer to see it replaced by δέ (unnecessarily, since the grammarian Trypho Alex. [I BC], **fgm.** 54 **ed.** AvVelsen 1853 shows clearly that γάρ under certain circumstances εἰς οὖν ἐστὶν ἀντὶ τοῦ δέ=is one and the same thing as δέ) **Diod.** S. 20, 35, 1; **Iambl.**, Vi. Pyth. §1, 120; 158; 197 [LDeubner, Bemerkungen z. Text der Vi. Pyth. des Jambli. '35, 30f]; **Arrian**, Ind. 33, 1 ἀλλὰ ἐπλωον. . . =but then they sailed. . . ; **schol.** on **Od.** 4, 22 p. 174, 10 Dind.; **Dit.**, Syll.3 1109, 28 [II AD]; **Philo**, Leg. All. 3, 192; **Jos.**, **Bell.** 7, 43, **Ant.** 1, 68): Ro 1:18; 2:25 ('indeed', 'to be sure' as **Jos.**, **Ant.** 11, 8); 4:3, 9; 5:7 ('but'); 12:3; 14:5; 1 Cor 10:1 (t.r. δέ); 2 Cor 1:12; 10:12; 11:5 (B δέ) Gal 1:11 (v.l. δέ); 5:13; 1 Ti 2:5.—Confirming (**Arrian**, Ind. 22, 6 ἀλλὰ ἐκπεριπλῶσαι γάρ. . . μέγα ἔργον ἐφαίνετο=but to sail seaward seemed indeed a great accomplishment). Especially in replies it confirms what has been asked about (**Bl-D.** §452, 2) *yes, indeed; certainly* 1 Th 2:20; 1 Cor 9:10. Many questions w. γάρ have both inferential and causal force.—CHBird, Some γάρ clauses in St Mark's Gospel: **JTS** n.s. 4, 1953, 171-87. **M-M.**

γαστήρ, τρός, ἡ (**Hom.**+; **inscr.**, **pap.**, **LXX**, **Jos.**, **Ant.** 19, 350; 20, 18 **al.**).

1. *belly*—**a. lit.**, *inward parts* of the body, not subject to human view 1 Cl 21:2 (cf. Pr 20:27).

b. fig., *glutton* (**Hes.**, Theog. 26+) γαστέρες ἀργαί (ἀργός 2) Tit 1:12.

2. *womb* συλλαμβάνειν ἐν γαστρί (Gen 25:21 **LXX** Sixtina) Lk 1:31. ἐν γαστρὶ ἔχειν *be pregnant* (**Hdt.** 3, 32+; **med. wr.** since **Hippocr.** [**Hobart** 92]; **Paus.** 4, 33, 3; **Artem.** 2, 18; 3, 32 **al.**; **PMagd.** 4, 6 [III BC]; **PFlor.** 130, 3; **PLond.** 1730, 30; **LXX**; **En.** 99, 5) Mt 1:18, 23 (Is 7:14); 24:19; Mk 13:17; Lk 21:23; 1 Th 5:3; Rv 12:2; w. εἰμί B 13:2 (Gen 25:23). **M-M.** B. 253.*

γαυριάω (**X.**+; **Demosth.**; Jdth 9:7) *to glory* ἐν τῷ πλούτῳ *in riches* Hv 1, 1, 8.*

γαυρόω (**act.** in **Plut.**, **al.**) mostly **pass.** γαυροῦμαι *pride oneself* (**Eur.**, Or. 1532; **X.**, Hiero 2, 15; Wsd 6:2; 3 Macc 3:11; 6:5; **Philo**, Mos. 1, 284) ἐν τῷ πλούτῳ Hv 3, 9, 6 (**Ps.-Phoc.** 53 γ. ἐνὶ πλούτῳ.—**PFlor.** 367, 11 πλούτῳ γαυρωθείς).*

γέ (**Hom.**+; **inscr.**, **pap.**, **LXX**, **Joseph.**) **enclit.** particle, appended to the word it refers to; it serves to emphasize this word, and often cannot be **transl.**, merely influencing the word order.

1. **limiting**: *at least* διὰ γε τὴν ἀναίδειαν *at least because of (his) persistence* Lk 11:8. διὰ γε τὸ παρέχειν μοι κόπον *yet because she bothers me* 18:5.

2. **intensive**: *even* ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο *who did not spare even his own son* Ro 8:32. ἀμαρτία γε ἐστὶν *indeed, it is a sin* Hv 1, 1, 8.

3. **oft.** added to other particles: ἄρα γε (**s. ἄρα, ἄρα**), ἀλλὰ γε (**s. ἀλλὰ**).

a. εἴ γε *if indeed, inasmuch as* (**Kühner-G.** II 177C) Eph 3:2; 4:21; Col 1:23. τοσαῦτα ἐπάθετε εὐκῆ; εἴ γε καὶ εὐκῆ *have you experienced so many things in vain? If it really was in vain* Gal 3:4. εἴ γε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὐρεθισόμεθα *inasmuch as we, having put it on, shall not be found naked* 2 Cor 5:3.

b. εἰ δὲ μή γε *otherwise* (**Pla. et al.**; **Epict.** 3, 22, 27; **Jos.**, **Bell.** 6, 120, **Ant.** 17, 113; **Inscr. Rom.** IV 833; **POxy.** 1159, 6; **Wilcken, Chrest.** 167, 25; **PGM** 4, 2629; Da 3:15; Bel 8).

a. after affirmative clauses: εἰ δὲ μή γε (**sc.** προσέχετε), μισθὸν οὐκ ἔχετε *otherwise you have no reward* Mt 6:1. Cf. Lk 10:6. Elliptically: κἂν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον, εἰ δὲ μή γε, ἐκκόψεις αὐτήν *if in the future it bears fruit (very well); otherwise you may cut it down* 13:9.

β. after a negative statement: οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς. εἰ δὲ μή γε, ῥήγνυνται *new wine is not poured into old skins; otherwise they burst* Mt 9:17; cf. Lk 5:36. *No one is to consider me foolish; otherwise at least accept me as a fool* 2 Cor 11:16.

c. καὶ γε (without a word between [classical **Gk.** sometimes inserts a word between καὶ and γε: **e.g.**, **Pla.**, Phaedo 58D, Pol. 7 p. 531A]: **Hippocr.**, Septim. 9 vol. VII 450 L.; **Cornutus** p. 40, 12; Περὶ ὕψους 13, 2; **Apsines Rhetor** [III AD] p. 332, 17 Hammer; **LXX**) **limiting**: *at least* Lk 19:42 v.l. **Intensive**: *even* (**Jos.**, **Ant.** 20, 19) Ac 2:18 (Jo 3:2 v.l.). καὶ γε οὐ μακρὰν *though he is really not far* 17:27. Cf. **Hm** 8:5; 9:9.—**Kühner-G.** II 176, b; **Bl-D.** §439, 2; **Rob.** 1129.

d. καίτοι γε *and yet; though, of course* (**Epict.** 3, 24, 90) J 4:2; Dg 8:3.—**Kühner-G.** II 151f; **Bl-D.** §439, 1; 450, 3; **Rob.** 1129.

e. μενοῦν γε in NT **somet.** at the beginning of its clause, contrary to **class.** usage (**Phryn.** 342 L.), stating a correction *rather* Lk 11:28 v.l.; Ro 9:20; 10:18; Phil 3:8.—**Bl-D.** §450, 4; **Hdb.** on Ro 9:20.

f. μήτι γε *not to mention, let alone* 1 Cor 6:3 (also **class.**; **exx.** in Wettstein; **PLond.** 42, 23; **Bl-D.** §427, 3).

g. γέ τοι *indeed*, only in the stereotyped transition formula πέρας γέ τοι *and furthermore* B 5:8; 10:2; 12:6; 15:6, 8; 16:3.

h. ὅφελόν γε *would that indeed* 1 Cor 4:8. **M-M.**

γέγονα, s. γίνομαι.

Γεδεών, ὁ indecl. (γῆν) *Gideon*, an Israelite hero (Judg 6-8; **Philo**; **Jos.**, **Ant.** 5, 213ff [in the form Γεδεών, ὦνος]). Named w. other heroes of faith Hb 11:32.*

γέεννα, ης, ἡ Gehenna, Grecized **fr.** גֶּהֶנְמָ (א) (Josh 15:8b; 18:16b; Neh 11:30) Targum גֶּהֶנְמָ (cf. Dalman,

Gramm.2 183), really יַבְנוֹת־הַחַיִּים (Josh 15:8a; 18:16a; 2 Ch 28:3; Jer 7:32; cf. 2 Kings 23:10, where the K'thibh has the pl.: sons of H.) *Valley of the Sons of Hinnom*, a ravine south of Jerusalem. There, **acc. to** later Jewish popular belief, the Last Judgment was to take place. In the gospels it is the place of punishment in the next life, *hell*: κρίσις τῆς γ. *condemnation to G.* Mt 23:33. βάλλεσθαι (εἰς) (τὴν) γ. (cf. Sib. Or. 2, 291) 5:29; 18:9; Mk 9:45, 47; ἐμβαλεῖν εἰς τὴν γ. Lk 12:5; ἀπελθεῖν εἰς (τὴν) γ. Mt 5:30; Mk 9:43; ἀπολέσαι ἐν γ. Mt 10:28; υἱὸς γ. *a son of hell* 23:15 (Semitism, cf. υἱὸς 1cd; Bab. Rosh ha-Shana 17b רֹשׁ הַשָּׁנָה יוֹנָתָן. Cf. the oracle Hdt. 6, 86, 3: the perjurer is Ὀρκου πάϊς). ἔνοχον εἶναι εἰς τὴν γ. (sc. βληθῆναι) 5:22. As a place of fire γ. (τοῦ) πυρός (PGM 4, 3072 γέννα πυρός; Sib. Or. 1, 103) *hell of fire* Mt 5:22; 18:9; 2 Cl 5:4. Fig. φλογίζομένη ὑπὸ τῆς γ. *set on fire by hell* Js 3:6.—GDalman, RE VI 418ff; PVolz, Eschatol. d. jüd. Gem. '34, 327ff; GBeer, D. bibl. Hades: HHoltzmann—Festschr. '02, 1-29; Billerb. IV '28, 1029-1118. M-M. B. 1485.*

Γεθσημανί (γ. noil-press; יַשְׁוִיל oil valley [Jerome]), **indecl.** *Gethsemane*, name of an olive orchard on the Mt. of Olives, called a χωρίον Mt 26:36; Mk 14:32. On form and **mng.** cf. EKautzsch in W-S. §5, 13, a; Dalman, Gramm.2 191, Orte3 340ff, Jesus 27; GREYmann, Pj 5, '09, 87-96; HWTrusen, Geschichte v. G.: ZDPV 33, '10, 50-97; BMeistermann, Gethsémani '20; MDibelius, Gethsemane: Crozer Quart. 12, '35, 254-65; GKuhn, Evang. Theologie 12, '52/'53, 260-85 [Mk 14:32-41]; CKopp, Holy Places of the Gospels, '63, 335-50; TLescow, ZNW 58, '67, 215-39; RSBarbour, NTS 16, '69/'70, 231-51.*

γείτων, ονος, ὁ and ἡ (Hom.+; **inscr.**, **pap.**, LXX; Philo, Aet. M. 144; 148; Joseph.) *neighbor* (w. φίλοι, φίλαι as 3 Macc 3:10; Jos., Ant. 18, 376; cf. Epict. 1, 12, 20 with ἀδελφός and others in a related series) Lk 15:6, 9; 14:12.—J 9:8. M-M. B. 1349.*

γελάω fut. γελάσω; 1 aor. ἐγέλασα (Hom.+; **inscr.**, **pap.**, LXX, Philo; Jos., Bell. 4, 386 al.) *laugh* Lk 6:21, 25 (opp. κλαίω as Theognis 1, 1041 παρὰ κλαίοντι γελῶντες=laughing in the presence of one who is weeping; 1217; Porphyry, Vi. Pyth. 35); Hv 1, 1, 8; 1, 2, 3.—KH Rengstorff, TW I 656-60. M-M. B. 1106f.*

γέλως, ωτος, ὁ (Hom.+; **pap.**, LXX, Philo; Jos., Ant. 4, 276; 5, 239) *laughter*, turned to weeping Js 4:9. M-M.*

γεμίζω 1 aor. ἐγέμισα, **pass.** ἐγεμίσθην (Aeschyl.+; Thu., **inscr.**, **pap.**, Gen 45:17; 3 Macc 5:47; Philo, Op. M. 71; Jos., Ant. 8, 341) *fill*.

1. τί τινος (Aeschyl., Ag. 443; Demosth. 34, 36; Dit., Or. 383, 146; PSI 429, 12 [III BC] τὸ πλοῖον γεμίσαι ξύλων) *an object w. someth.* a sponge w. vinegar Mk 15:36; jars w. water J 2:7; jars w. wine Hm 12, 5, 3; baskets w. fragments J 6:13. **Pass.** ἐγεμίσθη ὁ ναὸς καπνοῦ *the temple was filled w. smoke* Rv 15:8.

2. τί ἐκ τινος Lk 15:16 (v.l. ἀπὸ τῶν κερατίων). *Of filling a censer w. fire fr. the altar* Rv 8:5 (PMagd. 11, 14 [221 BC] γεμίσαι τὸ πλοῖον ἐκ τῶν τόπων; 4 Macc 3:14 v.l. πηγῇ, ἐξ αὐτῆς ἐγέμισαν τ. βασιλεῖ τὸ ποτόν).

3. **abs. in pass.:** of a boat (PMagd. 11 verso περὶ τοῦ γεμισθῆναι τὸ πλοῖον; PSI 429, 12; BGU 1303, 31) (begin to) *be filled* Mk 4:37. *Of a house be filled* Lk 14:23. Cf. Rv 10:10 v.l. M-M.*

γέμω **impf.** ἔγεμον (Aeschyl., Hdt.+; **pap.**, LXX; Jos., Bell. 3, 530) *be full*.

1. τινός (Thu. 7, 25, 1 al.; LXX, PGM 8, 94 πυρός γ.) *of someth.:* of bones of the dead Mt 23:27; GNaass 6; of sins B 11:11 (cf. Isocr., Panath. 10, 29 πολλῶν ἀμαρτημάτων γέμοντες); of rapacity and wickedness Lk 11:39 (cf. Isocr., Areop. 17, 43 πλείστων γ. ἐπιθυμῶν; Plut., Pomp. 76, 2, Aemil. 31, 4); of cursing and bitterness (cf. Philod., Ira p. 56 W. πικρίας) Ro 3:14 (Ps 9:28; 13:3); of incense Rv 5:8; of abominations 17:4; of the seven plagues 21:9; of God's wrath 15:7. ζῶα γέμοντα ὀφθαλμῶν *living creatures full of eyes* (of heavily loaded animals, Posidon.: 87 fgm. 2 Jac. ὄνους γέμοντας οἴνου) 4:6, 8. ὄρος σχισμῶν ὅλον ἔγεμεν *the mountain was all full of cracks* Hs 9, 1, 7; *be full of mistiness* 2 Cl 1:6. Pregnant **constr.** θεοῦ γ. *be full of God* IMg 14 (cf. Vergil in Seneca Rhet., Suasoria 3, 5 HJMüller: plena deo, of the Sibyl; Lucan 9, 564; Pollux 1, 15 πλήρης θεοῦ).—2. ἐκ τινος of extortion Mt 23:25.

3. **w. acc.** of the thing: θηρίον γέμοντα (**constr.** ad sensum) ὀνόματα βλασφημίας *full of blasphemous names* Rv 17:3 (cf. AThumb, Hdb. d. neugriech. Volkssprache2 '10 §50c; BI-D. §159, 1 app.; 172; KWolf, Studien z. Sprache d. Malalas II, Diss. München '12, 33). M-M.*

γενεά, ᾧς, ἡ (Hom.+; **inscr.**, **pap.**, LXX, En., Philo, Joseph., Test. 12 Patr., Sib. Or.) *family, descent*.

1. **lit.**, those descended **fr.** a common ancestor, a *clan* (Pind., Pyth. 10, 42 the Hyperboreans are a ἱερὰ γενεά; Diod. S. 18, 56, 7; Jos., Ant. 17, 220), then *race, kind* **gener.** This may be the **mng.** in Lk 16:8 εἰς τὴν γ. τὴν ἑαυτῶν the children of this age are more prudent *in relation to their own clan* (i.e., people of their own kind) than are the children of light, but see GRBeasley-Murray, A Commentary on Mk 13, '57, 99-102. The meaning *nation* is possible, e.g., in Mt 23:36; but s. also 2.

2. **basically**, the sum total of those born at the same time, expanded to include all those living at a given time *generation, contemporaries* (Hom., al.; BGU 1211, 12 [II BC] ἔως γενεῶν τριῶν); Jesus looks upon the whole *contemp. generation of Jews as a uniform mass confronting him ἡ γ. αὕτη* (cf. Gen 7:1; Ps 11:8) Mt 11:16; 12:41f; 23:36; 24:34; Mk 13:30; Lk 7:31; 11:29-32, 50f; 17:25; 21:32 (EGraesser, ZNW Beih. 22, 2'60). S. also 1 above. This generation is characterized as γ. ἄπιστος καὶ διεστραμμένη Mt 17:17; Mk 9:19 D; Lk 9:41; ἄπιστος Mk 9:19; πονηρά Mt 12:45; 16:4 D; Lk 11:29; πονηρά κ. μοιχαλὶς Mt 12:39; 16:4; μοιχαλὶς καὶ ἀμαρτωλός Mk 8:38 (JGuillet, Rech de Sc rel 35, '48, 275-81). Their contemporaries appeared to the Christians as γ. σκολιὰ καὶ διεστραμμένη (the latter term as Mt 17:17; Lk 9:41, the former also Ac 2:40; cf. Ps 77:8) Phil 2:15 (Dt 32:5).—Cf.

Wsd 3:19. A more favorable kind of γ . is mentioned in Ps 23:6; 111:2; 1 QS 3, 14.—The desert generation Hb 3:10 (Ps 94:10). ἰδίᾳ γ . ὑπηρετήσας *after he had served his own generation* Ac 13:36; γ . ἡμῶν 1 Cl 5:1; αἱ πρὸ ἡμῶν γ . 19:1; πρώτη γ . *the first generation* (of Christians) Hs 9, 15, 4 (Paus. 7, 4, 9 τετάρτη γενεᾷ=in the fourth generation).

3. *age*, the time of a generation (since Hdt. 2, 142; Dionys. Hal. 3, 15; Gen 50:23; Ex 13:18; 20:5; EpJer 2; Philo, Mos. 1, 7; Jos., Ant. 5, 336; Sib. Or. 3, 108). Here the original sense gradually disappears, and the *mng.* ‘a period of time’ remains.

a. *age, generation* Mt 1:17 (a similar list of numbers in Hellanicus [400 BC] no. 323a, fgm. 22a Jac. ἐννέα γενεαῖς ὕστερον. . . ἔξ γενεαῖς ὕστερον. . . τρισὶ γενεαῖς ὕστερον); Lk 1:48; 1 Cl 50:3; ἐν γενεᾷ καὶ γ . (Ps 44:18; 89:1) *in one generation after the other* 7:5.

b. *period of time gener.* εἰς γενεὰς καὶ γενεάς (Ps 48:12; 88:2 al.) *to all ages* Lk 1:50 (v.l. εἰς γενεὰς γενεῶν and εἰς γενεάν καὶ γενεάν); cf. 1 Cl 61:3; εἰς πάσας τὰς γ . (Ex 12:14) *to all generations* Eph 3:21; ἀπὸ τῶν γ . *from earliest times* Col 1:26 (for the combination αἰῶνες and γενεαί cf. Tob 1:4; 8:5 S; 13:12; Esth 10:3k). ἐκ γενεῶν ἀρχαίων *fr. ancient times* Ac 15:21 (cf. Sir 2:10); ἀπὸ γενεᾶς εἰς γ . (Ex 17:16; Ps 9:27) *fr. generation to g.* Lk 1:50 v.l.; MPol 21; ἐν πάσαις ταῖς γ . *in all generations* 1 Cl 60:1; cf. 11:2; ἐτέραις γ . *at other times* Eph 3:5 (cf. Jo 1:3; Ps 47:14); ἐν ταῖς παρωχημέναις γ . *in past ages* Ac 14:16.

4. in the *quot. fr.* Is 53:8 τὴν γ . αὐτοῦ τίς διηγῆσεται; Ac 8:33; 1 Cl 16:8 the *mng.* of γ . is not clear; *family* or *origin* may be closest.—MMeinertz, ‘Dieses Geschlecht’ im NT, BZ n.F. 1, ’57, 283-89. M-M.*

γενεαλογεῖω (Hdt.+; Demetr. in Euseb., Pr. Ev. 9, 29, 2; 1 Ch 5:1) *trace descent* γενεαλογούμενος ἐξ αὐτῶν *having his descent from them* Hb 7:6.*

γενεαλογία, *ας, ἡ* (Pla., Crat. 396C; Polyb. 9, 2, 1; Dionys. Hal. 1, 11; Philo, Congr. Erud. Gr. 44; Jos., C. Ap. 1, 16) *genealogy* 1 Ti 1:4 (for the combination *w.* μῦθοι cf. FJacoby, Fgm. der griech. Historiker I [Genealogie u. Mythographie] 23, p. 47f; Polyb., loc. cit. περὶ τὰς γενεαλογίας καὶ μύθους; Emperor Julian, Or. 7 p. 205C); Tit 3:9, since Irenaeus I Praef.; Tertullian, Praescr. Haer. 33, it has oft. been *interpr.* as referring to Gnostic teachings, esp. groups of Aeons; cf. MDibelius Hdb.2 ’31 ad loc.—The *interpr.* which holds that the errors in question have a Jewish background and involve rabbinical speculation begins *w.* Ambrosiaster and Jerome, and is more or less favored in recent times by GerhKittel, D. γενεαλογία d. Past.: ZNW 20, ’21, 49-69; JoachJeremias4 ’47 ad loc. M-M.*

γενέθλιος, *ον* (Aeschyl.+; inscr., pap.) *pertaining to birth* γ . ἡμέρα *birthday* (Epicurus, fgm. 217 Us.; Plut., Pomp. 79, 5; Lucian, Enc. Dem. 26; Dit., Or. Ind. VIII; Sb 1626; 2 Macc 6:7; Philo, Mos. 1, 207; Jos., Bell. 7, 37; 39) MPol 18:2.—τὰ γενέθλια *birthday celebration* (Dit., Or. 56, 5; 90, 46 τὰ γεν. τοῦ βασιλέως. S. also γενέσια) or *birthday* (Diod. S. 34+35 fgm. 14; Lucian, Gall. 9; Porphyry, Vi. Plotini 2 p. 103, 26 and 27 Westerm.) Mk 6:21 D.*

γενέσθαι *s. γίνομαι.*

γενέσια, *ίων, τά* (*fr. adj.* γενέσιος, *ον*, cf. Jos., Ant. 12, 196 ἡ γενέσιος ἡμέρα; 215; Dit., Or. 583, 14) *birthday celebration* (=Att. γενέθλια, while γενέσια earlier [Hdt. 4, 26 al.] meant a commemorative celebration on the birthday of a deceased pers.; cf. Phryn. 103f L.; ERohde, Psyche3 I 235) Mt 14:6; Mk 6:21 (so Alciph. 2, 15, 1; 3, 19, 1; PFay. 114, 20; POxy. 736, 56; loanw. in rabb.—On the locative [dat.] of time Mk 6:21 cf. Zen.-P. 59 332, 1 [248 BC] τοῖς γενεθλίοις; BGU 1, 9 γενεσίους; 149, 15 γενεθλίοις). Cf. Schürer I4 439, 27; ZNW 2, ’01, 48ff; WSchmidt, Geburtstag im Altertum ’08; POsl. III p. 49. M-M.*

γένεσις, *εως, ἡ* (Hom.+; inscr., pap., LXX, Philo, Joseph.).

1. *beginning, origin, descent* (e.g. Diod. S. 17, 51, 3; 17, 108, 3 of Alexander ἡ ἐξ Ἀμμωνος γ .), also *birth* (Diod. S. 2, 5, 1; 4, 39, 2; Inscr. v. Priene 105, 48; Dit., Or. 56, 25; Ostraka II 1601; Gen 40:20; Hos 2:5; Eccl 7:1 v.l.; Jos., Ant. 2, 215; 234) Mt 1:18 (*s. γέννησις*).—The superscription here has a counterpart in the subscription of the infancy narrative of Pythagoras in Iambl., Vi. Pyth. 2, 8: περὶ τῆς γενέσεως τοσαῦτο.—Arrian, Anab. answers the question [7, 29, 3] whether Alex. rightly ἐς θεὸν τὴν γένεσιν τὴν αὐτοῦ ἀνέφερεν with the reflection [7, 30, 2] οὐδὲ ἐμοὶ ἔξω τοῦ θεοῦ φῦναι ἂν δοκεῖ ἀνὴρ οὐδενὶ ἄλλω ἀνθρώπων ἐοικώς—it seems to me that a man who is different from all other men could not have come into being apart from divinity); Lk 1:14.

2. *existence* (Pla., Phaedr. 252D τ. πρώτῃν γένεσιν βιοτεῦεν; Ps.-Aristid., Ἀπελλᾷ γενεθλιακός 30, 27 Keil; POxy. 120, 8; PGM 13, 612; Jdth 12:18; Wsd 7:5) πρόσωπον τῆς γ . αὐτοῦ *his natural face* Js 1:23.

3. the *expr.* βίβλος γενέσεως Mt 1:1 is *fr.* the OT: Gen 2:4; 5:1; in the former of these two *pass.* it=*history of the origin* (cf. Diod. S. 1, 10, 3 ἡ γ . τῶν ἀνθρώπων; schol. on Apollon. Rhod. 3, 1-5a. . . δύο ἱστοροῦνται γενέσεις Μουσῶν=there are two accounts given of the origin of the Muses), which would be a fitting heading for Mt 1, while in the latter it=*genealogy*, which describes the contents of Mt 1:1-17. Zahn ad loc. regards the *expr.* as constituting the superscription of the whole gospel: *Book of the History*.—JLindblom: Teologiska Studier for EStave ’22, 102-9; OEissfeldt, ‘Toledot’, in Studien zum NT u. zur Patristik ’61, 1-8.

4. ὁ τροχὸς τῆς γενέσεως Js 3:6 was used in the Orphic mysteries *w.* the *mng.* *wheel of human origin* (Simplicius on Aristot., De Caelo 2 p. 377 Heiberg ἐν τῷ τῆς εἰμαρμένης τε καὶ γενέσεως τροχῷ οὐπερ ἀδύνατον ἀπαλλαγῆναι κατὰ τὸν Ὀρφέα, cf. ERohde, Psyche3 II 130f). In Js it seems to have lost its *orig. mng.* and to signify *course of life* (cf. Anacreontea 32, 7f Preis.: τροχὸς βίωτος).—For *lit. s. τροχός*. M-M.*

γενετή, ἥς, ἡ *birth* ἐκ γενετῆς *fr. birth* (Hom.+; Lev 25:47; Esth 4:17m; Jos., *Ant.* 8, 157) of blind pers. J 9:1 (so also Heraclides, Pol. 30 τυφλὸς ἐκ γ.; Paus. 4, 12, 7; Sext. Emp., Math. 11, 238; Philostrat., Ep. 12 p. 230, 31 μακαρίων τῶν ἐκ γενετῆς τυφλῶν).—KBornhäuser, NKZ 38, '27, 433-7. M-M.*

γένημα, ατος, τό (cf. Bl-D. §11, 2:34, 3 app.; Rob. 213) *product, fruit, yield* of vegetable produce Lk 12:18 v.l. (other rdgs. are γεννήματα and τὸν σῖτον); of wine as the *product of the vine* (cf. Is 32:12 ἀμπέλου γένημα; the pap. speak of οἴνου γένημα [BGU 774, 3; Fay. Ostraca 7] or οἰνικὸν γένημα [BGU 1123, 9; POxy. 729, 36]) Mt 26:29; Mk 14:25; Lk 22:18 (t.r. γεννήματος). τὰ γ. τῆς δικαιοσύνης ὑμῶν (Hos 10:12) *the harvest of your righteousness* 2 Cor 9:10 (t.r. γεννήματα). The word is a new formation in H.Gk. from γίνεσθαι and has no affinity w. the class. γέννημα. It is found since III BC in pap. (Dssm., B 105f; NB 12 [BS 110, 184]; Mayser 214; Nägeli 32), inscr. (CIG 4757, 62; Dit., Or. 262, 9), LXX (Thackeray 118), and in writers like Polyb. (1, 71, 1; 1, 79, 6; 3, 87, 1 acc. to the best mss.). M-M.*

γενναῖος, α, ον (Hom.+; Dit., Or. 589, 1; pap., LXX, Philo; Jos., C. Ap. 1, 319; 2, 24 al.) *genuine, noble* epithet of the martyrs (as 4 Macc) 1 Cl 5:1; MPol 3, cf. 2:1. τὸ γενναῖον τῆς πίστεως αὐτοῦ κλέος *the genuine fame for his faith* 1 Cl 5:6. γέρας γενναῖον λαμβάνειν *receive a noble reward* 6:2 (of inanimate things: Περὶ ὕψους p. 11, 4; 12, 4 V.). As epithet for Christians *gener. brave, able* 54:1 (cf. 4 Macc 6:10; PLond. 1353, 13 ναύτας γενναίους). Sim. of the phoenix *strong, powerful* (Menand., fgm. 223, 12 ἀλεκτρυόν) 25:3.—τὸ γενναῖον as substantive (=γενναίότης, as Soph., Oed. Col. 569; Xenophon; Nicol. Dam. 90 fgm. 9; 47, 4 Jac.) τὸ γενναῖον αὐτῶν *their nobility* MPol 2:2.*

γενναϊότης, ητος, ἡ (Eur., Thu.+; 2 Macc 6:31; 4 Macc 17:2; Philo; Jos., Ant. 17, 333; 19, 212) *nobility, bravery* εἰς τοσοῦτον γενναϊότητος ἐλθεῖν *reach such a degree of noble courage* MPol 2:2; cf. 3.*

γεννάω, fut. γεννήσω; 1 aor. ἐγέννησα; pf. γεγέννηκα, pass. γεγέννημαι; 1 aor. pass. ἐγεννήθην (Pind., Hdt.+; inscr., pap., LXX, En.; Ep. Arist. 208; Philo, Joseph., Test. 12 Patr.).—Cf. ARahlfs, Genesis '26, 39.

1. *beget*—a. *lit. become the father of* (oft. LXX, fr. Gen 4:18 on) Mt 1:2ff (s. Diod. S. 4, 67, 2-68, 6, the genealogy of the Aeolians: 67, 4 Ἄρνη ἐγέννησεν Αἰόλον κ. Βοιωτόν; 67, 7 Ἰπάλκιμος ἐγέννησε Πηνέλεων; 68:1 Σαλμωνεύς ἐγέννησε θυγατέρα. . . Τυρώ; 68, 3 Ποσειδῶν ἐγέννησε Πελίαν κ. Νηλέα; 68, 6 Νηλεὺς παῖδας ἐγέννησε δώδεκα. Interchanged with ἐγέννησε are ἐτέκνωσε, ἦν υἱός, παῖδες ἐγένοντο, etc. The continuity is not as rigid or monotonous as in Mt. But in Diod. S. 4, 69, 1-3 ἐγέννησε is repeated six times in a short space, and 4, 75, 4f we have ἐγέννησε four times with the names of fathers and sons); Ac 7:8, 29; ἐκ w. gen. of the mother (Eur., fgm. 479; Diod. S. 4, 2, 1; 4, 62, 1; Palaeph. 44; PLond. 1730, 10 οἱ ἐξ αὐτῆς γεννηθέντες υἱοί; Tob 1:9; 2 Esdr [Ezra] 10:44; Jos., Ant. 12, 189) Mt 1:3, 5f. Pass. *be begotten* ἐκ τῆς παιδείας κατὰ σάρκα w. *the slave-woman, according to the flesh* Gal 4:23. ὁ κατὰ σάρκα γεννηθεὶς *he that was begotten in natural fashion* (opp. ὁ κατὰ πνεῦμα) v. 29. τὸ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἐστὶν *that which is conceived in her is of the Spirit* Mt 1:20 (τὸ γεννηθὲν of that which is yet unborn: Diod. S. 17, 77, 3). Here the male principle is introduced by ἐκ (Lucian, Dial. Deor. 20, 14 ἐκ κύκνου γεγεννημένη; Phlegon: 257 fgm. 36, 2, 4 Jac.; Ps-Callisth. 1, 30, 3 ἐξ Ἄμμωνος ἐγεννήθη; Test. Sim. 2:2) as J 1:13 (ἐγενήθ. P75 et al.); 3:6. W. ἀπό (En. 15, 8 οἱ γίγαντες οἱ γεννηθέντες ἀπὸ τ. πνευμάτων κ. σαρκός) ἀφ' ἐνὸς ἐγεννήθησαν *they were begotten by one man* Hb 11:12 v.l. (for ἐγενήθησαν). ἐκ πορνείας οὐκ ἐγεννήθημεν J 8:41. ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος *you were altogether conceived in sin* 9:34.—Lk 1:35 (where mng. 2 is also poss. [as in τὸ γεννώμενον Philo, Plant. 15]. Cf. AFridrichsen, Symb. Osl. 6, '28, 33-6; HAlmqvist, Plut. u. d. NT '46, 60f).

b. *fig. of the infl. exerted by one person on another* (Philo, Leg. ad Gai. 58 μᾶλλον αὐτὸν τῶν γονέων γεγέννηκα) of a teacher on pupils ἐν X. Ἰ. διὰ τοῦ εὐαγγελίου ὑμᾶς ἐγέννησα *I became your father as Christians through the gospel* 1 Cor 4:15; Phlm 10 (cf. Ltzm. and JWeiss on 1 Cor 4:15; ADieterich, Mithraslit. '03, 146ff).—Pass. ἐκ (τοῦ) θεοῦ γεννᾶσθαι J 1:13; 1 J 2:29; 3:9; 4:7; 5:1, 4, 18. Also ἄνωθεν γ. J 3:3. πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ τὸν γεγεννημένον ἐξ αὐτοῦ *everyone who loves the father (=God) loves the child (=Christ or one's Christian brother)* 1 J 5:1 (on γεννᾶσθαι ἐκ θεοῦ s. Hdb. on J 3:3 and 1 J 3:9 and the sources and lit. listed there; s. also on παλιγγενεσία). On γεννᾶσθαι ἐξ ὕδατος κ. πνεύματος J 3:5 cf. IQS 4, 20-22 and s. YYadin, JBL 74, '55, 40-43. Cf. σήμερον γεγέννηκά σε (Ps 2:7) 1 Cl 36:4; GEb 3; Ac 13:33 (held by some to have been the orig. rdg. Lk 3:22; s. HUsener, D. Weihnachtsfest '11, 38ff); Hb 1:5; 5:5.

2. of women: *bear* (Aeschyl., Suppl. 48; X., De Rep. Lac. 1, 3; Lucian, Sacrif. 6; Plut., Mor. p. 3C; Ps.—Callisth. 1, 9, 2 ἐκ θεοῦ γεννήσασα παῖδα=a woman who has borne a child to a god; BGU 132 II, 5; Judg 11:1 B; Is 66:9; 4 Macc 10:2) Lk 1:13, 57; 23:29; (w. τίκεται) J 16:21. εἰς δουλείαν γεννώσα *who bears children for slavery* Gal 4:24. Pass. *be born* πρὶν ἡμᾶς γεννηθῆναι *before we were born* 1 Cl 38:3. εἰς τὸν κόσμον *come into the world* J 16:21; Mt 2:1, 4; 19:12; 26:24 (=1 Cl 46:8); Mk 14:21 (cf. En. 38, 2); Lk 1:35 (1a is also poss.; a v.l. adds ἐκ σοῦ, which can be rendered 'that which is born of you' and 'that which is begotten w. you'; ἐκ Μαρίας ἐγεννήθη Third Corinthians 3:5); J 3:4; 9:2, 19f, 32; IEph 18:2; ITr 11:2; ἀληθῶς γ. *be truly born* (in opp. to Docetism) 9:1. γεγεννημένα (v.l. γεγεννημένα) εἰς ἄλωσιν 2 Pt 2:12. εἰς τοῦτο *for this purpose* J 18:37. διάλεκτος ἐν ἣ ἐγεννήθημεν *the language in which we were born i.e., which we have spoken fr. infancy* Ac 2:8. ἐγὼ δὲ καὶ γεγέννημαι *but I was (actually) born* a Roman citizen 22:28.

3. *fig. bring forth, produce, cause* (class.; Polyb. 1, 67, 2 στάσις ἐγεννᾶτο; Philo, De Jos. 254; Jos., Ant. 6, 144) 2 Ti 2:23.—γ. καρπὸν *produce fruit* ITr 11:1. M-M. B. 280.

γέννημα, ατος, τό *that which is produced or born* (of living creatures), *child, offspring* (Soph., Oed. R. 1167;

Pla., Tim. 24D; 69C; Sir 10:18 γεννήματα γυναικῶν; Philo) γεννήματα ἐχιδνῶν *brood of vipers* (cf. the Syntipas collection of Aesop's Fables 57 p. 549 P. ὄφεως γεννήματα=brood of snakes. Of snakes also schol. on Nicander, Ther. 8) Mt 3:7; 12:34; 23:33; Lk 3:7 (sensu malo Dio Chrys. 41[58], 5 ὃ κακὸν γ.). γεννήματα ληνοῦ καὶ ἄλωνα, βοῶν τε καὶ προβάτων D 13:3 is justifiable because the last two nouns refer to animals. On the other hand, the variant γέννημα, which is found everywhere for γένημα (q.v.), does not merit serious consideration. M-M *

Γεννησαρέτ indecl., ἡ (more correctly Γεννησάρ as 1 Macc 11:67; Joseph., Talmud, D, It., Syr. Sin. and Cur., Pesh. in Mt and Mk. Cf. RHarris, ET 40, '29, 189f) *Gennesaret*, prob. name of the fertile and (in I AD) thickly populated plain south of Capernaum, now El-Ghuweir (Jos., Bell. 3, 516ff) Mt 14:34; Mk 6:53. This was also the name of the large lake adjacent to the plain, λίμνη Γ. (Jos., Bell. 3, 506 λίμνη Γεννησάρ; 1 Macc 11:67 τὸ ὕδωρ τοῦ Γεννησάρ; Stephan. Byz. s.v. Τιβερίας: this is a city πρὸς τῇ Γεννεσιρίτιδι λίμνῃ) Lk 5:1, likew. called θάλασσα τῆς Γαλιλαίας (Mt 4:18; Mk 1:16), and θάλ. τῆς Τιβεριάδος (J 21:1).—Dalman, Orte 3 118; Westm. Hist. Atlas 17 etc.; CKopp, Holy Places of the Gospels, 63, 167-203.*

γέννησις, εὼς, ἡ (Eur., Pla.; Dit., Syll. 3 1109, 130; PLond. 1731, 10; PGM 13, 981; Eccl 7:1 v.l. ἡμέρα γεννήσεως) *birth* Mt 1:18 t.r.; Lk 1:14 t.r.; 1J 5:18 v.l.; IMg 11. M-M.*

γεννητός, ἡ, ὄν (oft. in Pla.; Diod. S. 1, 6, 3; Dionys. Hal. 5, 29; Lucian, Icarom. 2) *begotten, born* γεννητός γυναικός *he that is born of woman*=man (Job 11:2, 12; 14:1; 15:14; 25:4) 1 Cl 30:5 (Job 11:2). Pl. Mt 11:11; Lk 7:28. Of Christ γ. καὶ ἀγέννητος *begotten and unbegotten* IEph 7:2.*

γένος, οὗς, τό (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.; Sib. Or. 3, 193; loanw. in rabb.) *race, stock*.

1. *descendants of a common ancestor* ἐκ γένους ἀρχιερατικοῦ *of high-priestly descent* (s. Jos., Ant. 15, 40) Ac 4:6 (PTebt. 291, 36 ἀπέδειξας σεαυτὸν γένους ὄντα ἱερατικοῦ, cf. 293, 14; 18; BGU 82, 7 al. pap.). υἱοὶ γένους Ἀβραάμ 13:26 (s. Jos., Ant. 5, 113); γ. Δαυὶδ Rv 22:16; IEph 20:2; ITr 9:1; ISm 1:1. τοῦ γὰρ καὶ γένος ἐσμὲν *we, too, are descended from him* Ac 17:28 (quoted fr. Arat., Phaenom. 5; perh. as early as Epimenides [RHarris, Exp. 8th Ser. IV '12, 348-53; ChBruston, Rev. de Théol. et des Quest. rel. 21, '13, 533-5; DAFrøvig, Symbol. Osl. 15/16, '36, 44ff; MZerwick, Verb. Dom. 20, '40, 307-21; EdesPlaces, Ac 17:28, Biblica 43, '62, 388-95]. Cf. also IG XIV 641; 638 in Norden, Agn. Th. 194 n.; Cleanthes, Hymn to Zeus 4 [Stoic. I 537] ἐκ σοῦ γὰρ γένος. . . ; Dio Chrys. 80[30], 26 ἀπὸ τ. θεῶν τὸ τῶν ἀνθρώπων γένος; Ep. 44 of Apollonius of Tyana [Philostrat. I 354, 22] γένος ὄντες θεοῦ; Hierocles 25 p. 474, v. 63 of the Carmen Aur.: θεῖον γένος ἐστὶ βροτοῖσιν), cf. vs. 29.—Also of an individual *descendant, scion* (Hom.; Soph., Ant. 1117 Bacchus is Διὸς γ.). Jesus is τὸ γένος Δαυὶδ Rv 22:16 (cf. Epimenides [VI BC] 457 fgm. 3 Jac., the saying of Musaeus: ἐγὼ γένος εἰμι Σελήνης; Quint. Smyrn. 1, 191 σείο θεοῦ γένος ἐστὶ).

2. *family, relatives* (Appian, Bell. Civ. 5, 54 §228; Basil. 1a §1; BGU 1185, 18; Jos., Ant. 17, 22; 18, 127) τὸ γ. Ἰωσήφ Ac 7:13.

3. *nation, people* (Appian, Bell. Civ. 2, 71 §294 Ἑβραίων γένος; 2, 90 §380 Ἰουδαίων γ., the latter also Diod. S. 34+35 fgm. 1, 1; 40, 3, 8; Maximus Tyr. 23, 7b; Ael. Aristid. 45 p. 108 D.: τῶν Ἑλλήνων γ.; Achilles Tat. 1, 3, 1; 3, 19, 1; Synes., Ep. 121 p. 258B τὸ Ἑβραίων γ.; Test. Levi 5:6 τὸ γένος Ἰσραήλ; Jos., Bell. 7, 43, Ant. 10, 183 τὸ Ἑβραίων γ.) Ac 7:19; Gal 1:14; Phil 3:5; B 14:7 (Is 42:6). Of the Christians: γένος ἐκλεκτόν *a chosen nation* 1 Pt 2:9 (Is 43:20; cf. Esth 8:12; s. JCFenton, CBQ 9, '47, 141f); καὶ νὺν γ. Dg 1; τρίτῳ γένει *as a third people* (beside pagans and Jews) PK 2 p. 15, 8 (s. Harnack, Mission 4 I '24, 259-89); γ. τῶν δικαίων MPol 14:1; 17:1; Hs 9, 17, 5. θεοφιλὲς θεοσεβὲς γ. τῶν Χριστιανῶν *godly and pious race of the Christians* MPol 3 (Plut., Mor. 567f: the Greeks acc. to the divine verdict are τὸ βέλτιστον κ. θεοφιλέστατον γένος). τῷ γένει *w.* name of a people to denote nationality (Menand., Per. 9 J.; Plut., Dem. 28, 3; Jos., Ant. 20, 81; BGU 887, 3; 15; 937, 9 δοῦλος γένει Ποντικός; cf. 2 Macc 5:22; 3 Macc 1:3) Mk 7:26; Ac 4:36; 18:2, 24. Pregnant constr. κίνδυνοι ἐκ γένους *perils from the people*=my countrymen, the Jews 2 Cor 11:26.

4. *class, kind* (Ps.-Xenophon, Cyneg. 3, 1 τὰ γένη τῶν κυνῶν; PGiess. 40, 9 παντὸς γένους πολιτευμάτων; Wsd 19:21; Philo) of plants (BGU 1119, 27 [I BC] ταῦτὰ γένη 'the same species of plants'; 1120, 34; 1122, 23) Hs 8, 2, 7; of fish (Heniochus Com. 3; Jos., Bell. 3, 508) Mt 13:47; of demons 17:21; Mk 9:29 (Herm. Wr. 13, 2 τοῦτο τὸ γένος οὐ διδάσκεται). γένη γλωσσῶν (γλῶσσα 3) 1 Cor 12:10, 28; γ. φωνῶν 14:10. Cf. Hs 9, 1, 8; 9, 19, 1; 9, 24, 1; 9, 30, 3. M-M. B. 85; 1317.*

γεραίρω (Hom.+; 3 Macc 5:17) *honor* τινά τι *someone w. someth.* Dg 3:5 (Aelian, N.A. 7, 44 τῇ θυσίᾳ γεραίρων τὸ θεῖον; cf. Ps.-Phoc. 222; Sib. Or. 5, 407).*

γέρας, ὡς, τό (Hom.+; inscr., pap., LXX) *prize, reward* in our lit. given by God (Philo, Spec. Leg. 2, 183; Jos., Ant. 1, 14) 1 Cl 6:2. λαμβάνειν (Dit., Syll. 3 624, 45; 1037) AP fgm. 2, p. 12, 24.*

Γερασηνός, ἡ, ὄν *from Gerasa*, a city in Peraea, east of the Jordan; ὁ Γ. *the Gerasene* (s. Joseph. index Niese; Schürer II 4 177ff; Dalman, Pj '07-'12; HGuthe, Gerasa [D. Land der Bibel III 1, 2] '19; JStarr, A New Jewish Source for Gerasa: JBL 53, '34, 167-9; CHKraeling, Gerasa '38.—The word is found Stephan. Byz. s.v. Βάργασα and Γέρασα; Inscr. Rom. IV 374, 11). Readings antedating Origen Mt 8:28 v.l.; Mk 5:1 (HSahlin, Studia Theolog. 18, '64, 159-72: Gentile emphasis in the pericope); Lk 8:26, 37 (s. the foll. word and Γαδαρηνός). M-M.*

Γεργεσηνός, ἡ, ὄν *from Gergesa*, a town on the eastern shore of the Sea of Galilee; ὁ Γ. *the Gergesene*. Origen (Com. on J., tom. VI, 41) suggests this **rdg.**, though in the form Γεργεσαῖος, for Mt 8:28; Mk 5:1; Lk 8:26, 37 in place of Gerasenes or Gadarenes. He does not say whether his suggestion is supported by **mss.**, but it is now a **v.l.** in all the above **pass.**; **s. Γαδαρηνός**.—RGClapp, *JBL* 26, '07, 62-83; FCBurkitt, *ibid.* 128-33.*

Γερμανικός, οὗ, ὁ *Germanicus* name of a martyr in Smyrna **MPol** 3.*

γερουσία, ας, ἡ (Eur., X.+ cf. **Dit.**, Or. Index VIII; **Thieme** 16; **APF** 3, '06, 138 no. 21, 5; **LXX**; **Philo**, In Flacc. 76; 80, Leg. ad Gai. 229; **Joseph.** Of various boards or councils (e.g. the Roman Senate: **Diod. S.** 14, 113, 7 and 8), some having a sacred character [**Dit.**, **Syll.** 3 1112, 1 ἔδοξεν τῇ ἱερᾷ γερουσίᾳ τοῦ Σωτῆρος Ἀσκληπιοῦ; the ἱερὰ γερουσία of Eleusis **CIA** III 702, 2; 10; 1062, 7)] *council of elders*, esp. the Sanhedrin in Jerusalem (**Jdth** 4:8; 1 Macc 12:6; 2 Macc 1:10 **al.**; **Jos.**, **Ant.** 13, 166) **Ac** 5:21 (on the juxtaposition of συνέδριον and γερουσία cf. **Inscr. Rom.** IV 836, 7 τῷ σεμνοτάτῳ συνεδρίῳ γερουσίας).—**Schürer** II 4 237ff. **M-M.***

γέρων, οντος, ὁ (**Hom.**+; **inscr.**, **pap.**, **LXX**; **Jos.**, **Bell.** 6, 271) *old man* (**Diog. L.** 8, 10: **acc.** to Pythagoras a γ. is between 60 and 80 yrs. old) **J** 3:4. **M-M.** **B.** 959.*

γεύομαι fut. γεύσομαι, 1 **aor.** ἐγευσάμην (**Hom.**+; **pap.**, **LXX**, **Philo**, **Joseph.**).

1. *taste, partake of, enjoy w. acc.* (as early as **class.** times [**Kühner-G.** I 356, 2 and predominantly since **Aristotle** [**Poet.** 22]. Also **Sb** 1106 οἱ συμπόσιον γεύόμενοι; 1 **Km** 14:43; **Job** 12:11; 34:3; **Tob** 7:12 **BA**) *water* **J** 2:9. *μηδὲν εἰ μὴ ἄρτον καὶ ὕδωρ* **Hs** 5, 3, 7. **W. gen.** of the thing (**Crates**, **Ep.** 14 ἰχθύος κ. οἴνου; **Dio Chrys.** 2, 47; **POxy.** 658, 12; 1576, 4 τοῦ οἴνου; 1 **Km** 14:24; 2 **Km** 3:35 **al.**): *a meal*=take part in it **Lk** 14:24. *μηδενός* (**Jos.**, **Ant.** 7, 42) **Ac** 23:14; poisonous plants **ITr** 11:1. The **obj.** of the verb is indicated by the context **Mt** 27:34; **Ac** 20:11. *μὴ ἄνη μηδὲ γεύση μηδὲ θίγης* **Col** 2:21 (**s. ἄπτω** 2a). **Abs.** γεύομαι=*eat* (**Appian**, **Bell. Civ.** 2, 98 §407; **Sb** 1944; **Tob** 2:4 **BA**; **Jos.**, **Ant.** 6, 119; 338) **Ac** 10:10.

2. **fig. come to know someth.** (**Hom.**+; **Pr** 31:18). **W. gen.** of the thing (**Pind.**, **Nem.** 6, 24 πόνων; **Hdt.** 6, 5 ἐλευθερίης; **Dio Chrys.** 15[32], 72 πολέμου; **Ael. Aristid.** 28, 60 K.=49 p. 510 D.: ἀλαζονείας; **Maximus Tyr.** 33, 4c ἡδονῶν): *θανάτου* (analogous to **rabb. π** צד מ? [**Billerb.** I 751f; 4 **Esdr** 6:26]; **Leonidas** in **Anth. Pal.** 7, 662 ἀδελφὸν ἀστόργου γευσάμενον θανάτου; cf. **HPRüger**, **ZNW** 59, '68, 113f) **Mt** 16:28; **Mk** 9:1; **Lk** 9:27; **J** 8:52; **Hb** 2:9; **LJ** 2:1 (where θανάτου is supplied by conjecture); *partake of knowledge* 1 **Cl** 36:2 (cf. **Herm. Wr.** 10, 8 γ. ἀθανασίας; **Philo**, **Virt.** 188 σοφίας **al.**; **Jos.**, **Bell.** 2, 158); *obtain a gift* **Hb** 6:4. **W. acc.** of the thing: a word of God **vs.** 5. **W. ὅτι foll.**: γεύσασθαι ὅτι χρηστὸς ὁ κύριος *experience the Lord's kindness* 1 **Pt** 2:3 (**Ps** 33:9); **RPerdelwitz**, **D. Mysterienrel. u. d. Problem des 1 Pt** '11, 65ff.—On the whole word **JBehm**, **TW** I 674-6. **M-M.** **B.** 1030.*

γεῦσις, εως, ἡ (**Democr.** 11D; **Aristot. et al.**; **Paradoxogr. Flor.** 20; **LXX**; **Philo**) *taste* δοὺς ἀπαρχὰς ἡμῖν γεύσεως *he gave us a foretaste* **B** 1:7. μέλι ἄγριον, οὗ ἡ γεῦσις ἦν τοῦ μάννα *wild honey which tasted like manna* **GEb** 2b.*

γεωργέω (**Hyperid.** 5, 26, X., **Pla.**+; **inscr.**, **pap.**, **LXX**, **Ep. Arist.**, **Philo**; **Jos.**, **Ant.** 5, 212) *cultivate* βοτάνας ἄστινας οὐ γεωργεῖ **I. Xp.** *plants which Jesus Christ does not cultivate* **IPhld** 3:1. **Pass.** (**Jos.**, **Bell.** 7, 145 γῆ) δι' οὗς γεωργεῖται (ἡ γῆ) *on whose account the land is tilled* **Hb** 6:7. **M-M.***

γεώργιον, ου, τό (**Philo Mech.** 96, 49; **Strabo** 14, 5, 6; **Dionys. Hal.**; **Theagenes** in **schol.** on **Pind.**, **Nem.** 3, 21; **Dit.**, **Syll.** 3 311, 9 [323 BC]; **UPZ** 110, 48 [164 BC]; **PTebt.** 72, 370 [114/13 BC]; **Gen** 26:14; **Pr** 6:7 **al.**; **Philo**, **Plant.** 2) *cultivated land, field fig.* of a Christian congregation as God's field 1 **Cor** 3:9.—**AFridrichsen**, **Ackerbau u. Hausbau: StKr Sonderheft** '22, 185f; 102; '30, 297ff, **Serta Rudbergiana** '31, 25f; **WStraub**, **D. Bildersprache des Ap.** **Pls** '37. **M-M.***

γεωργός, οὗ, ὁ *one who tills the soil*—1. *farmer* (**Hdt.**, **Aristoph.**+; **inscr.**, **pap.**, **LXX**; **Ep. Arist.** 111; **Philo**; **Jos.**, **Bell.** 4, 84) 2 **Ti** 2:6 (on association of γ. w. the teacher **s. AHenrichs**, **ZPE** 1, '67, 50-53); **Js** 5:7.

2. *vine-dresser, tenant farmer* (**Pla.**, **Theat.** p. 178D; **Aelian**, **Nat. An.** 7, 28; **Gen** 9:20) **Mt** 21:33ff, 38, 40f; **Mk** 12:1f, 7, 9; **Lk** 20:9f, 14, 16 (**ELohmeyer**, **ZsystTh** 18, '41, 243-59: wicked tenants; **Biersel**, 'D. Sohn' in den synoptischen Jesusworten 2 '64, 124-45); **J** 15:1 (God as γ. **Herm. Wr.** 9, 6; 14, 10; **PGM** 1:26 ἡκέ μοι ἀγαθὲ γεωργέ, Ἀγαθὸς Δαίμων). **Gdspld.**, **Probs.** 111f. 'cultivator'. **M-M.** **B.** 487.*

γῆ, γῆς, ἡ (**Hom.**+; **inscr.**, **pap.**; very oft. in **LXX** in all **mngs.** found in our lit.; **En.**, **Ep. Arist.**, **Philo**, **Joseph.**, **Test.** 12 **Patr.**) *earth*.

1. *soil, earth*, receiving seed **Mt** 13:5, 8, 23; **Mk** 4:5, 8, 20, 26, 28, 31; **J** 12:24; watered by rain **Hb** 6:7; yielding fruit (**Jos.**, **Ant.** 18, 22) **Js** 5:7. 1 **Cl** 20:4. καταργεῖν τ. γῆν *waste, use up the ground* **Lk** 13:7.—**Dalman**, **Arbeit** II.

2. *ground* **Mt** 10:29 (πίπτειν ἐπὶ τ. γῆν as **Jos.**, **Ant.** 7, 381); 15:35; 25:18, 25 (**Artem.** 2, 59 οὐ γὰρ ἄνευ τοῦ τὴν γῆν ἀνασκαφεῖναι θησαυρὸς εὐρίσκεται); **Mk** 8:6; 9:20; 14:35; **Lk** 22:44; 24:5; **J** 8:6, 8 (writing on it as **Ael. Aristid.** 50, 21 K.=26 p. 508 D.); **Ac** 9:4, 8; **GP** 6:21a. οἰκοδομεῖν οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου *build a*

house on the ground without any foundation **Lk** 6:49. The earth opens in the service of a divinity in order to swallow something (**Quint. Smyrn.** 13, 548f, a person) **Rv** 12:16.—3. *the bottom* of the sea **B** 10:5.

4. *land* (as *opp.* to sea, as *X.*, An. 1, 1, 7; *Dio Chrys.* 63[80], 12; *Sb* 5103, 6 ἐν γῇ κ' ἐν θαλάσσει; *BGU* 27, 5; *Jos.*, *Ant.* 4, 125; 11, 53) *Mk* 4:1; 6:47; *Lk* 5:3, 11; *J* 6:21; 21:8f, 11; *Ac* 27:39, 43f. Of a *region, country* *Ac* 7:3f (*Gen* 12:1); *vs.* 6 (*Gen* 15:13). In a territorial sense (*X.*, An. 1, 3, 4) *Israel* *Mt* 2:20f; *Gennesaret* 14:34 *t.r.*; *Midian* *Ac* 7:29; *Judah* *Mt* 2:6 (where ENestle in his critical apparatus approves the conjecture of Drusius [died 1616], γῆς, accepted by PWSchmiedel, as last indicated in Zürcher Bibel '31, appendix to NT, p. 5); *Zebulon and Naphtali* 4:15 (*Is* 9:1); *Judaea* *J* 3:22; *Canaan* *Ac* 13:19; *Egypt* 7:36, 40; 13:17; *Hb* 8:9 (*Jer* 38:32); of the *Chaldaeans* *Ac* 7:4; *native land* *vs.* 3. The inhabitants included *Mt* 10:15; 11:24. ἡ γῇ *abs.*=*Palestine* *Mt* 27:45; *Mk* 15:33; *Lk* 4:25. On κληρονομεῖν τ. γῆν *Mt* 5:5; *D* 3:7 *s.* κληρονομέω 2.

5. *earth*—*a.* in contrast to heaven (*Ael. Aristid.* 24, 44 K.=44 p. 838 D.: ἐκ θεῶν ἦκειν ἐπὶ γῆν) *Mt* 5:18, 35; 6:10, 19; 16:19; *Lk* 2:14; 21:25; *Col* 1:16; *Hb* 1:10 (*Ps* 101:26); 11:13; 2 *Pt* 3:5, 7, 10. τὰ ἐπὶ τῆς γῆς *earthly things* (*Ocellus Luc.* c. 36 γῆ κ. πάντα τὰ ἐπὶ γῆς; *Ps.-Aristot.*, *De Mundo* 6, 5; *Lucian*, *Vit. Auct.* 18) *Col* 3:2, 5 (*Maximus Tyr.* 25, 6b: in contrast to the ἄνω the γῆ is the seat of all earthly weakness and inferiority). Established on the waters *Hv* 1, 3, 4. Vanishing *w.* heaven at the end of time 2 *Cl* 16:3 and replaced by a new earth 2 *Pt* 3:13; *Rv* 21:1 (*Is* 65:17; 66:22).

b. as the inhabited globe (*Appian*, *Mithrid.* 57 §234 γῆς ἄρξειν ἀπάσης) *Lk* 21:35; *Ac* 10:12; 11:6; 17:26 *al.* ἕως ἐσχάτου τῆς γῆς *to the remotest parts of the earth* 1:8. Hence the inhabitants of the earth *men, humankind* *Mt* 5:13; 10:34; *Lk* 12:49, 51. ἐπὶ τῆς γῆς *on earth*=among men *Lk* 18:8; *J* 17:4; *Ro* 9:28; *Eph* 6:3 (*Ex* 20:12; *Dt* 5:16); *Js* 5:5; *Hs* 5, 6, 6. ἀπὸ τῆς γῆς *from the earth*=from among men *Ac* 8:33 (*Is* 53:8); 22:22; *Rv* 14:3. *M-M. B.* 17.

γηγενής, ἐς (*Soph.*, *Hdt.* +; *Diod. S.* 1, 86, 3; *Herm. Wr.* 1, 27; *Proclus*, *Hymn.* 1, 15; 3, 5; *LXX*) *earth-born* (parall. θνητός; *cf.* *Philo*, *Spec. Leg.* 2, 124) 1 *Cl* 39:2.*

γῆρας (*Hom.* +; *inscr.*, *pap.*, *LXX*, *Philo*; *Jos.*, *Ant.* 1, 46*al.*), *ως* (thus *Jos.*, *Bell.* 5, 461, *Ant.* 6, 32) or *ους* (so *Test. Jud.* 15, 4), *τό, dat.* γῆρα or γήρει (1 *Ch* 29:28; *Ps* 91:15; *Da* 6:1 *al.*; *cf.* *Helbing* 42) as in *Ionic* (*Bl-D.* §47, 1; *Mlt.-H.* 140) *old age* ἐν γήρει *Lk* 1:36; but ἐν γήρα (as *Lk* 1:36 *t.r.*; *Sir* 3:12; 25:3) 1 *Cl* 10:7. ἕως γήρους (*Ps* 70:18) *to old age* 63:3 (*cf.* *Reinhold* 51). *M-M.**

γηράσκω (*Hom.* +; *PSI* 685, 13; *POxy.* 904, 2; *LXX*; *Philo*, *Aet. M.* 61; *Jos.*, *Ant.* 19, 170) 1 *aor.* ἐγήρασα; *pf.* γεγήρακα (*Diod. S.* 16, 20, 3; 18, 24, 2; 1 *Cl* 23:3) *grow old* *J* 21:18; 1 *Cl* 23:3. παλαιούμενον καὶ γηράσκον *becoming obsolete and growing old* *Hb* 8:13. *M-M.**

γίνομαι (in the form γίγνομαι [*s.* below] *Hom.* +; as γίν. since *Aristot. gener.*, *inscr.*, *pap.*, *LXX*, *En.*, *Ep. Arist.*, *Philo*, *Joseph.*, *Test.* 12 *Patr.*, *Sib. Or.*; *cf.* *Kühner-Bl.* II p. 391; *KBrugmann* 4-A Thumb, *Griech. Gramm.* '13, 126; *Mayser* p. 165 and *lit.* there) *impf.* ἐγινόμην; *fut.* γενήσομαι; 2 *aor.* ἐγενόμην, 3 *sg.* opt. γένοιτο; the very rare *v.l.* (*Bl-D* §81, 3) γενάμενος is also found in *Ps.-Callisth.* 1, 20, 1; 1, 41, 11; 1 *aor. pass.* ἐγενήθην (*Doric*, *H.Gk.*; *Phryn.* 108 *L.*; *pap. fr.* III BC, *Mayser* I 22 '38, 157f; *Inscr.* [ESchweizer, *Gramm. d. pergam. Inschr.* 1898, 181; *ENachmanson*, *Laute u. Formen d. magn. Inschr.* '03, 168; *Thieme* 13]; *LXX*), *imper.* γενηθήτω; *pf.* γεγένημαι (*Meisterhans* 3-Schw.: *Att. inscr.* since 376 BC; *Mayser* 391) unquestioned only *J* 2:9, and γέγονα (*Meisterhans* 3-Schw.: since 464 BC; *Mayser* 372. On the aoristic use of γέγονα *cf.* *Mlt.* 145f; 238; 239; *PChantraine*, *Histoire du parfait grec* '27, 233-45), 3 *pl.* γέγοναν (*Ro* 16:7; *Rv* 21:6. *Cf.* *KBuresch*, *Γέγοναν*: *RhM* 46, 1891, 193ff; *Mlt.* 52 *n.*), *ptc.* γεγόνως; *plpf.* 3 *sg.* ἐγεγόνει (*J* 6:17), without augment γεγόνει (*Ac* 4:22; *t.r.* ἐγεγόνει); *Bl-D.* §78; *Mlt.-H.* 190. On the variation γίνομαι and γίγνομαι *s.* *Bl-D.* §34, 4 *w. app.*; *Mlt.-H.* 108.

I. as a verb *w.* its own *mng.* *come to be, become, originate.* Its relation to εἰμί is seen in *Epigr. Gr.* 595, 5 οὐκ ἦμην καὶ ἐγενόμην=I was not and then I came to be.

1. *be born or begotten*—*a. lit., abs.* (*Dit., Syll.* 3 1168, 6; *Epict.* 2, 17, 8; *Wsd* 7:3; *Sir* 44:9) *J* 8:58; *w.* ἕκ τινας *fol.* (*Diod. S.* 3, 64, 1; *Appian*, *Basil.* 5 §1; *Parthenius* 1, 4; *Athen.* 13, 37 p. 576C ἐξ ἐταίρας; *PPetr.* III 2, 20; *PFlor.* 382, 38 ὁ ἐξ ἐμοῦ γενόμενος υἱός; 1 *Esd* 4:16; *Tob* 8:6; *Jos.*, *Ant.* 2, 216) *Ro* 1:3; *Gal* 4:4 (*cf.* *IQS* 11, 21). Also of plants 1 *Cor* 15:37. Of fruits ἕκ τινας *be produced by a tree* *Mt* 21:19 (*cf.* *X.*, *Mem.* 3, 6, 13 ὁ ἐκ τ. χώρας γιγνόμενος σῖτος).

b. of things *arise, come about, etc.* (*Alcaeus* 23 Diehl2 καὶ κ' οὐδὲν ἐκ δένος γένοιτο=nothing could originate from nothing)—*a.* of events or phenomena in nature (*Sir* 40:10; *Ex* 10:22; *Job* 40:23; *Jos.*, *Ant.* 9, 36): lightning, thunder (*X.*, An. 3, 1, 11) *J* 12:29; *Rv* 8:5; 11:19; calm (on the sea) *Mt* 8:26; *Mk* 4:39; *Lk* 8:24; storm *Mk* 4:37; a cloud *Lk* 9:34; flood 6:48; earthquake (*Parian Marbles* [III BC]: 239B, 24 *Jac.*) *Mt* 8:24; 28:2; *Ac* 16:26; *Rv* 6:12; 11:13; 16:18; darkness *Mt* 27:45; *Mk* 15:33; *Lk* 23:44; *J* 6:17; hail, fire *Rv* 8:7.

β. of other occurrences (*Arrian*, *Anab.* 4, 4, 3 τὰ ἱερὰ οὐκ ἐγίνετο=the sacrifice did not turn out [favorably]; 1 *Macc* 1:25; 4:58; 9:27; 13:44; *Jdth* 7:29; 14:19 *al.*): complaining *Ac* 6:1; persecution, oppression *Mt* 13:21; 24:21; *Mk* 4:17; 13:19; *Ac* 11:19; discussion *J* 3:25; *Ac* 15:7; tumult *Mt* 26:5; 27:24; a sound *Ac* 2:2, 6; weeping 20:37; clamor 23:9; *Mt* 25:6; famine *Lk* 4:25; 15:14; *Ac* 11:28; ὀρμή (*q.v.*) 14:5; war *Rv* 12:7; sharp contention *Ac* 15:39; tear (in a garment) *Mt* 9:16; *Mk* 2:21; *Lk* 6:49; silence (*s.* σιγή) *Ac* 21:40; *Rv* 8:1; στάσις (*q.v.* 3) *Lk* 23:19; *Ac* 15:2; 23:7, 10; concourse 21:30; confusion 19:23; shout *vs.* 34; *Rv* 11:15; dispute *Lk* 22:24; envy, strife 1 *Ti* 6:4.

γ. of the various divisions of a day (*Jdth* 13:1; 1 *Macc* 5:30; 4 *Macc* 3:8 *al.*) γενομένης ἡμέρας *when day came* (*Jos.*, *Vi.* 405) *Lk* 4:42; *Ac* 12:18; 16:35; 23:12; *cf.* *Lk* 6:13; 22:66; *Ac* 27:29, 33, 39. Differently *Mk* 6:21 γενομένης ἡμέρας εὐκαίρου *when a convenient day arrived.* ὁπῆ (*cf.* *Gen* 29:25; 1 *Km* 25:37) 11:19. ὁπίας γενομένης *Mt* 8:16; 14:15, 23; 16:2; 26:20; 27:57; *Mk* 1:32; 6:47; 14:17; 15:42; *cf.* *J* 6:16. πρωΐας *Mt* 27:1; *J* 21:4. νύξ *Ac* 27:27. ὥρας πολλῆς γενομένης *when it had grown late* *Mk* 6:35; *cf.* 15:33; *Lk* 22:14; *Ac* 26:4.

2. *be made, created*—*a. gener. w.* διὰ τιος *J* 1:3a (*MTeschendorf*, *D. Schöpfungsged.* im NT: *StKr* 104, '32,

337-72). **W.** χωρίς τινος **vs.** 3b (Isisaretal. v. Kyrene 15 Peek [103 AD] Ἐμοῦ δὲ χωρίς γέινετ' οὐδὲν πώποτε; Cleanthes, Hymn to Zeus 15 [Stoic. I 537] οὐδέ τι γίνεταί ἔργον σοῦ δίχα; note the related style IQH 1, 20; on the syntax of J 1:3f see BVawter, CBQ 25, '63, 401-6, who favors a full stop after οὐδὲ ἔν). **W.** ἐκ τινος Hb 11:3. Of idols διὰ χειρῶν γινόμενοι *made w. hands* Ac 19:26 (cf. PRyl. 231, 3 [40 AD] τοὺς ἄρτους γενέσθαι). Of miracles: *be done, take place* (Tob 11:15; Wsd 19:13 v.l. Swete) Mt 11:20f, 23; Lk 10:13; Ac 8:13. ἐφ' ὃν γέγονει τὸ σημεῖον τοῦτο *on whom this miracle had been performed* 4:22. **W.** mention of the author (cf. 4 Macc 17:11) 2:43; 4:16, 30; 12:9; 24:2. διὰ τῶν χειρῶν τινος Mk 6:2; Ac 14:3. ὑπό τινος (Herodian 8, 4, 2; **Dit., Or.** 168, 46 [115 BC] τὰ γεγονότα ὑπὸ τοῦ πατρὸς φιλάνθρωπα; **PTurin I** 3, 7 [116 BC]; Wsd 9:2; **Jos., Ant.** 8, 111; 347) Lk 9:7 t.r.; 13:17; 23:8; Eph 5:12. Of commands, instructions *be fulfilled, performed* γεννηθῶ τὸ θέλημά σου *thy will be done* (**Appian**, Liby. 90 §423 τὸ πρόσταγμα δεῖ γενέσθαι; **Syntipas** p. 25, 3 γενέσθω τὸ αἶτημα) Mt 6:10; 26:42; Lk 11:2; cf. 22:42. γέγονεν ὃ ἐπέταξας *your order has been carried out* 14:22. γενέσθαι τὸ αἶτημα αὐτῶν *that their demand should be granted* 23:24. Of institutions: *be established*, the Sabbath for the sake of man Mk 2:27 (Crates, **Ep.** 24 οὐ γέγονασιν οἱ ἄνθρωποι τ. ἵππων χάριν, ἀλλ' οἱ ἵπποι τ. ἀνθρώπων).

b. w. mention of the special nature of an undertaking: ἵνα οὕτως γένηται ἐν ἐμοί *in order to have such action taken in my case* 1 Cor 9:15. ἐν τῷ ξηρῷ τί γένηται; *what will be done when it (the wood) is dry?* Lk 23:31.

3. happen, take place (Dicaearch., **fgm.** 102 **W.**: a campaign 'takes place'; **Diod. S.** 32 **fgm.** 9c τὰς εἰς τ. πατέρα γεγενημένας ἀμαρτίας=the misdeeds perpetrated against his father; 2 Macc 1:32; 13:17; 3 Macc 1:11; 4:12; 5:17 al.).

a. gener. τοῦτο ὅλον γέγονεν *all this took place* **w.** ἵνα **foll.** Mt 1:22; 26:56. ἕως ἄν πάντα γένηται *until all has taken place* (=is past) 5:18. πάντα τὰ γενόμενα *everything that had happened* (cf. **Appian**, Bell. Civ. 2, 121 §508 τὰ γενόμενα; 1 Esdr 1:10; Jdth 15:1; 1 Macc 4:20; 2 Macc 10:21; 3 Macc 1:17) 18:31; cf. 21:21; 24:6, 20, 34; 26:54; 27:54; 28:11; Mk 5:14. ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός *let us see this thing that has taken place* Lk 2:15. θανάτου γενομένου *since a death has occurred, i.e. since he has died* Hb 9:15. τοῦτου γενομένου *after this had happened* (**Jos., Ant.** 9, 56; 129) Ac 28:9. τὸ γεγονός *what had happened* (**Diod. S.** 12, 49, 4; **Appian**, Bell. Civ. 2, 18 §496; **Jos., Ant.** 14, 292) Lk 8:34.—μὴ γένοιτο strong negation, in Paul only after *rhet. questions* (cf. **Epict.**, Index p. 540E; **Lucian**, Dial. Deor. 1, 2, Dial. Meret. 13, 4; **Achilles Tat.** 5, 18, 4; **Aristaen.**, **Ep.** 1, 27) *by no means, far from it, God forbid, lit. 'may it not be'* (**Gdspd.**, **Probs.**, 88) Lk 20:16; Ro 3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11; 1 Cor 6:15; Gal 2:17; 3:21. More completely (the **LXX** has **exx.** only of this usage: Gen 44:17; 3 Km 20:3 al.; cf. Josh 22:29; **Demosth.** 10, 27; **Alciph.** 2, 5, 3 al.; **Ael. Aristid.** 23, 80 K.=42 p. 795 D.; 30 p. 578 D.; 54 p. 679 ὃ μὴ γένοιτο) Gal 6:14.—τί γέγονεν ὅτι (cf. Eccl 7:10) *why is it that* J 14:22.—Of festivals: *be held, take place, come* (**X.**, Hell. 7, 4, 28 τὰ Ὀλύμπια; 4, 5, 1; 4 Km 23:22f; 2 Macc 6:7) feast of dedication J 10:22; passover Mt 26:2; sabbath Mk 6:2; wedding J 2:1.—**Abs. imper.** (put twice for emphasis as **Lucian**, Pisc. 1 βάλλε, βάλλε; **Philostrat.**, **Ep.** 35 1 λάβε λάβε; **Procop. Soph.**, **Ep.** 45) γεννηθῶ γεννηθῶ *so let it be* as a closing formula 1 Cor 16:24 G. (cf. Herodas 4, 85, where the sacristan closes his prayer to Asclepius with the words: ὦδε ταῦτ' εἶη=so may it be).

b. w. dat. of the pers. affected:—**a. w. inf. foll.** (1 Macc 13:5; **Jos., Ant.** 6, 232) ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι *so that he would not have to lose time* Ac 20:16.

β. w. adv. or **adv.** phrase added (1 Esdr 6:33) κατὰ τὴν πίστιν ὑμῶν γεννηθῶ ὑμῖν *according to your faith let it be done to you* Mt 9:29; cf. 8:13. γένοιτό μοι κατὰ τὸ ῥῆμά σου *may that happen to me which you have spoken of* Lk 1:38. πῶς ἐγένετο τῷ δαιμονιζομένῳ *what had happened to the demoniac* Mk 5:16. ἵνα εὖ σοι γένηται *that it may be well w. you* Eph 6:3 (Dt 5:16; cf. **Epict.** 2, 5, 29 εὖ σοι γένοιτο; **Aelian**, V.H. 9, 36). γεννηθῶ σοι ὡς θέλεις *let it be done for you as you desire, i.e. your wish is granted* Mt 15:28.

γ. w. nom. of the thing (1 Macc 4:25; Sir 51:17) γίνεται τινί τι *someh. happens to or befalls a person* Mk 9:21. ἵνα μὴ χειρόν σοι τι γένηται *lest someh. worse come upon you* J 5:14. τί ἐγένετο αὐτῷ *what has happened to him* Ac 7:40 (Ex 32:1, 23). τὸ γεγενημένον αὐτῷ Ac 3:10 D. ἐγένετο πάση ψυχῇ φόβος *fear came upon everyone* (cf. Tob 11:18) 2:43. **Freq.** γέγονε ἐμοί τι *someh. has come to me=I have someh.*: εἰάν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα *if a man has a hundred sheep* Mt 18:12. τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται *those outside receive everything in parables* Mk 4:11. μήποτε γένηται ἀνταπόδομά σοι *that you may receive no repayment* Lk 14:12; cf. 19:9; J 15:7; 1 Cor 4:5.

c. w. gen. of the pers. (**Diod. S.** 16, 64, 2 τὸν τῆς Ἑλένης γεγενημένον ὄρμον=the necklace that had belonged to Helen): ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν *the kingdom of the world has come into the possession of our Lord* Rv 11:15.

d. γίνεται ἐπὶ τινὶ *someh. happens in the case of or to a person* Mk 5:33 t.r.; ἐν v.l. This can also be expressed **w.** εἰς τινα Ac 28:6 or the double **nom.** τί ἄρα ὁ Πέτρος ἐγένετο *what had become of Peter* 12:18 (cf. **Jos., Vi.** 296 οἱ εἰκοσι χρυσοὶ τὶ γέγονασιν).

e. w. inf. foll., to emphasize the actual occurrence of the action denoted by the verb: εἰάν γένηται εὐρεῖν αὐτό *if it comes about that he finds it=if he actually finds it* Mt 18:13 (cf. PCattaoui V 20 [=Mitteis, Chrest. p. 422] εἰάν γένηται με ἀποδημεῖν; **PAmh.** 135, 10; **BGU** 970, 5). ἐγένετο αὐτὸν παραπορεύεσθαι *he happened to be passing* Mk 2:23; cf. Lk 6:1, 6. ἐγένετο ἀνεφχθῆναι τὸν οὐρανόν *just then the heaven opened* Lk 3:21; cf. 16:22; Ac 4:5; 9:3, 32, 37, 43; 11:26; 14:1; 16:16; 19:1; 21:1, 5; 22:6, 17; 27:44; 28:8 (**UPZ** 62, 29 [161 BC] γίνεται γὰρ ἐντραπῆναι).

f. καὶ ἐγένετο (ἐγένετο δέ) periphrastic like **γῆ** with **foll.** to indicate the progress of the narrative; it is followed either by a conjunction like ὅτε, ὡς etc., or a **gen. abs.**, or a prepositional **constr.**, and joined to it is a finite verb **w.** καὶ (Jdth 5:22; 10:1; Sus 19 **Theod.**; 1 Macc 1:1; 5:1; Gen 39:7, 13, 19; 42:35) Mt 9:10; Mk 2:15 t.r.; Lk 2:15 v.l.; 5:1, 12, 17; 8:1, 22; 14:1.—Without the second καὶ (Jdth 2:4; 12:10; 13:12; 1 Macc 6:8; 7:2 v.l.; 9:23; Sus 28 **Theod.**; Bel 18 **Theod.**) Mt 7:28; 11:1; 13:53; 19:1; 26:1; Mk 1:9; 4:4; Lk 1:8, 23, 41, 59; 2:1, 6, 46; 6:12 al. At times it is

followed by an *inf.*, cf. *Mlt.* 16f. The phrase is usually omitted in translation; older versions *transl. it came to pass.*—*Mlt.* 16f; MJohannessohn, *Das bibl. καὶ ἐγένετο u. s. Geschichte: Zeitschr. f. vergleichende Sprachforschung* 53, '26, 161-212; cf. MDibelius, *Gnomon* 3, '27, 446-50; HPernot, *Études sur la langue des Évangiles* '27, 189-99; KBeyer, *Semitische Syntax im NT*, '62, 29-62; JReiling, *Bible Translator* 16, '65, 153-63.

4. of *pers.* and things which change their nature, to indicate their entering a new condition: *become something.*

a. *w. nouns* (Lamellae Aur. Orphicae *ed.* AOlivieri '15, p. 16, 5 θεὸς ἐγένου ἐξ ἀνθρώπου [IV/III]; *Arrian*, *Anab.* 5, 26, 5; *Sir* 51:2; 1 *Esd* 4:26; *Wsd* 8:2; 4 *Macc* 16:6): ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν *that you may become sons of your father* Mt 5:45; fishermen, *fig.* Mk 1:17; a traitor Lk 6:16; friends 23:12 (*s. Jos., Ant.* 11, 121); children of God J 1:12; children of light 12:36; a Christian Ac 26:29; the father Ro 4:18; a fool 1 Cor 3:18; a spectacle 4:9; a man 1 Cor 13:11 (*Tob* 1:9); a curse Gal 3:13. οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἀρχιερέα *he did not exalt himself to be made high priest* Hb 5:5. *W. double nom.* (*Ps.-Apollod.*, *Epit.* 3, 15 δράκων λίθος ἐγένετο; *Quint. Smyrn.* 12, 507; *Bel* 28; 4 *Macc* 18:7) οἱ λίθοι ἄρτοι γίνονται *the stones turn into loaves* Mt 4:3. ὁ λόγος σὰρξ ἐγένετο J 1:14 (the reverse PBerl. 13044, col. III, 28ff [UWilcken, *SAB* '23, 161f] τί ποιῶν ἂν τις γένοιτο θεός;) . τὸ ὕδωρ γενήσεται πηγὴ 4:14. ἡ περιτομὴ ἀκροβυστία γέγονεν Ro 2:25. ἐγενόμην ἐγὼ διάκονος *I became a minister* (lit. 'servant') Col 1:23 (cf. *Herodian* 2, 6, 8 ἀνὴρ ἑπαρχος γενόμενος).—Also γ. εἰς τι (*Menand.*, *Per.* 49J. τὸ κακὸν εἰς ἀγαθὸν γ.; 1 *Km* 4:9; *Jdth* 5:18; 1 *Macc* 2:11, 43; 3:58 *al.*): ἐγένετο εἰς δένδρον μέγα *it became a large tree* Lk 13:19 v.l. εἰς κεφαλὴν γωνίας Mt 21:42; Mk 12:10; Lk 20:17; Ac 4:11; 1 *Pt* 2:7 (all referring to *Ps* 117:22); εἰς χαρὰν γ. *change into joy* J 16:20. εἰς οὐδέν *come to nothing* Ac 5:36. εἰς παγίδα Ro 11:9 (*Ps* 68:23); εἰς κενὸν γ. *be done in vain* 1 *Th* 3:5. εἰς ἄπνυθον Rv 8:11. Also *w. γίνεσθαι* omitted: εἰς κατάκριμα (*sc. ἐγένετο τὸ κρίμα*) Ro 5:18.

b. used *w. an adj.* to paraphrase the passive (*Jdth* 11:11; 1 *Esd* 7:3; 2 *Macc* 3:34; *Sus* 64 *Theod.*): ἀπαλὸν γ. *become tender* Mt 24:32; Mk 13:28; ἀπειθῇ γ. Ac 26:19; ἀποσυνάγωγον γ. *be expelled fr. the synagogue* J 12:42; ἄφαντον γ. *disappear* Lk 24:31; σκοληκόβρωτον γ. *be eaten by worms* Ac 12:23; γνωστὸν, φανερόν γ. *become known* Mk 6:14; Ac 1:19; 9:42; 19:17; 1 *Cor* 3:13; 14:25; *Phil* 1:13; δόκιμον γ. *pass the test* Js 1:12; ἐδραῖον γ. 1 *Cor* 15:58; ἐκδηλον γ. 2 *Ti* 3:9; ἔξυπνον γ. Ac 16:27 (1 *Esd* 3:3=*Jos., Ant.* 11:34); *s. ἐλεύθερος, ἐμφανής, ἔμφοβος, ἐνεργής, ἐντρομος, καθαρός, μέγας, περικρατής, πλήρης, πρηνής, τυφλός, ὕγις, ὑπήκοος, ὑπόδικος, φανερός* 1.

c. to denote change of location *come, go*—α. εἰς τι (*Hdt.* 5, 87 *al.*; *Philo*, *Op. M.* 86; 2 *Macc* 1:13): εἰς Ἱεροσόλυμα γ. (*Jos., Ant.* 10, 42) Ac 20:16; 21:17; 25:15. εἰς τὸν ἀγρόν *Hv* 3, 1, 4. Of the voice: ἐγένετο εἰς τὰ ὦτά μου *reached my ear* Lk 1:44. *Fig.* (cf. *Bar* 4:28) of Abraham's blessing εἰς τὰ ἔθνη *come to the Gentiles* Gal 3:14; cf. 2 *Cor* 8:14 (*s. περισσεύμα, ὑστέρημα*). β. ἐκ τινος (*Job* 28:2): γ. ἐκ μέσου *be removed, Lat. e medio tolli* (cf. *Ps.-Aeschin., Ep.* 12, 6 ἐκ μέσου γενομένων ἐκείνων; *Plut., Timol.* 5, 3; *Achilles Tat.* 2, 27, 2) 2 *Th* 2:7 (*HWFulford, ET* 23, '12, 40f: 'leave the scene'). Of a voice *fr. heaven*: ἐκ τ. οὐρανῶν γ. *sound forth fr. heaven* (2 *Macc* 2:21; cf. *Da* 4:31 *Theod.*) Mk 1:11; Lk 3:22; 9:35; cf. *vs.* 36.

γ. ἐπὶ τι: ἐπὶ τῇ μνημεῖον *go to the tomb* Lk 24:22; ἐπὶ τοῖς ἀναβαθμοῖς *come up to the steps* Ac 21:35. Of fear that befalls someone (2 *Macc* 12:22) Lk 1:65; 4:36; Ac 5:5. Of ulcers: *break out on someone* Rv 16:2 (*Ex* 9:10f). Of divine commands: *go out to someone* Lk 3:2. ἐπὶ *is somet.* used *w. the gen.* (*Appian, Liby.* 93 §440; *Alex. Aphr., Mixt.* II 2 p. 213, 21) instead of the *acc.*: γενόμενος ἐπὶ τοῦ τόπου *when he had arrived at the place* 22:40 (*Wilcken, Chrest.* 327, 18 ἐπὶ τ. τόπων γινόμενος).—J 6:21.

δ. *w. κατά* and *gen.* of place: τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας *the message that has spread throughout all Judea* Ac 10:37. *W. acc.* of place (*X., Cyr.* 7, 1, 15; *Apollon. Paradox.* 3 κατὰ τόπους γ.; *Jos., Ant.* 1, 174; cf. 2 *Macc* 9:8): γενόμενος κατὰ τὸν τόπον Lk 10:32 v.l.; γενόμενοι κατὰ τὴν Κνίδον Ac 27:7.

ε. *w. πρὸς* and *acc.* of the direction and goal (*PLond.* 962, 1 γενοῦ πρὸς Ἀταῖν τὸν ποιμένα; *PFlor.* 180, 45) 1 *Cor* 2:3; 2 *J* 12. Of divine instructions *be given to someone* (*Gen* 15:1, 4; *Jer* 1:2, 11; 13:8; *Ezk* 6:1; *Hos* 1:1; cf. *ἐπὶ w. acc.*) J 10:35; Ac 7:31 v.l.; 10; 13:32.

ζ. *w. σύν* and the *dat.* *join someone* (*X., Cyr.* 5, 3, 8; 2 *Macc* 13:13) Lk 2:13.

η. *w. ἐγγὺς* (*X., An.* 1, 8, 8, *Cyr.* 7, 1, 7; cf. γίν. πλησίον *Philo*, *Mos.* 1, 228; *Jos., Ant.* 4, 40): ἐγγὺς τοῦ πλοίου γίνεσθαι *come close to the boat* J 6:19. *Fig.* of the relation of believers to Christ: *come near* Eph 2:13.

θ. *w. ὧδε* *come here* J 6:25; γ. ὁμοθυμαδόν *come together in unanimity or reach unanimity* Ac 15:25.

ι. ἔμπροσθέν τινος γ. J 1:15, 30 *s. on ἔμπροσθεν* 2f and ὀπίσω 2b.

II. As a substitute for the forms of εἰμί (*ALink, StKr* 69, 1896, 420ff).

1. Used *w. the nom.* (*Wsd* 16:3; *Jdth* 16:21; *Sir* 31:22; 1 *Macc* 3:58) γίνεσθε φρόνιμοι *be prudent* Mt 10:16. ἄκαρπος γίνεται 13:22; Mk 4:19.—*W.* other words: v. 22; 9:50; Lk 1:2; 2:2; 6:36 and very *oft.* *Freq.* the *dat.* of advantage is added (1 *Macc* 10:47; 2 *Macc* 7:37; 4 *Macc* 6:28; 12:17): ἀγαπητόν τινι γ. *be dear to someone* 1 *Th* 2:8. ἀπρόσκοπον γ. τινι *be inoffensive to someone* 1 *Cor* 10:32; γ. τινι μαθητὴν J 15:8; μισθαποδότῃν γ. τινι *be a rewarder of someone* Hb 11:6; γ. ὁδηγόν τινι Ac 1:16. *Cf. παρηγορία, σημεῖον, τύπος.*—τὶ γίνεται τινί *a thing results in someth. for someone* τὸ ἀγαθὸν ἐμοὶ ἐγ. θάνατος; Ro 7:13. ἡ ἐξουσία πρόσκομμα τοῖς ἀσθενέσιν 1 *Cor* 8:9.—γίνομαι ὥς, ὥσπερ, ὥσεί τις (*Ps* 21:15; 31:9; 87:5 *al.*) *be, become, show oneself like* Mt 6:16; 10:25; 18:3; 28:4; Lk 22:26, 44; 1 *Cor* 4:13; 9:20f; Gal 4:12. καθὼς ἐγένετο—οὕτως ἔσται *as it was—so it will be* Lk 17:26, 28. οὐ χρὴ ταῦτα οὕτως γίνεσθαι *this should not be so* Js 3:10. ὁσῶς καὶ δικαίως καὶ ἀμέμπτως ὑμῖν ἐγενήθημεν *we proved ourselves. . . toward you* 1 *Th* 2:10.

2. used *w. the gen.*—a. *gen.* of the possessor (*Appian, Bell. Civ.* 5, 79 §336 a slave γεγένητο Πομπηίου=had belonged to Pompey) *belong to someone* Lk 20:14, 33 (*Appian, Bell. Civ.* 2, 83 §350 γυνὴ Κράσσου γεγεννημένη=who had been the wife of [the younger] Crassus). ἐγένετο γνώμης *he decided* Ac 20:3 (cf. *Plut., Phoc.* 23, 4 ἐλπίδος μεγάλης γ.; *Cass. Dio* 61, 14 τ. ἐπιθυμίας γ.; *Wilcken, Ostraka* I 508; *Jos., Bell.* 6, 287). Here *perh.* belongs ἰδίας ἐπιλύσεως οὐ γίνεται *it is not a matter of private interpretation* 2 *Pt* 1:20.

b. in statements pertaining to age (*Aristoxenus*, *fgm.* 16 γεγονότα [*sc.* τὸν Πυθαγόραν] ἐτῶν τεσσαράκοντα; *Demetr. of Phalerum* [IV-III BC], *fgm.* 153 Wehrli [749]; *Jos.*, *Ant.* 10, 50) ἐτῶν δώδεκα Lk 2:42; *cf.* 1 Ti 5:9.

3. w. dat. of the *pers. belong to someone* (*PPetr.* II 40b, 7 [277 BC]; *Ostraka* II 1530 [120 BC] τὸ γινόμενόν μοι=what belongs to me) of a woman ἀνδρὶ ἐτέρῳ Ro 7:3f (*cf.* Ruth 1:12f; Dt 24:2).

4. used w. prep. and adv. be—**a. w. prep.** μετὰ τινος (*Josh* 2:19) Ac 9:19; 20:18. οἱ μετ' αὐτοῦ γενόμενοι *his intimate friends* Mk 16:10. πρὸς τινα *be w. someone* 1 Cor 16:10. ὑπὸ τινα *be under the authority of someone or someth.* (1 Macc 10:38) Gal 4:4. ἐν τινι to designate one's present or future place of residence (*X.*, *An.* 4, 3, 29; *Appian*, *Bell. Civ.* 5, 4 §15 Ἀντώνιος ἐν Ἐφέσῳ γενόμενος; *Aelian*, *V.H.* 4, 15; *Herodian* 2, 2, 5; *POxy.* 283, 11; 709, 6 ἐν Μένφει γενόμενος; *PTebt.* 416, 3; *BGU* 731 II, 6 ἐν οἰκίᾳ μου; *Num* 11:35; *Judg* 17:4; 1 Ch 14:17; *Jdth* 5:7 a1.) Mt 26:6; Mk 9:33; Ac 7:38; 13:5; 2 Ti 1:17; Rv 1:9; *sim.* of a state of being (*Stoic.* III 221, 16; *Diod. S.* 20, 62, 4 ἐν ἀνέσει γ.; *Plut.*, *Tit. Flam.* 16, 1 ἐν ὀργῇ γ.; *Lucian*, *Tim.* 28; *PPetr.* II 20 III, 12 [252 BC] ἐν ἐπισχέσει γ.; *BGU* 5 II, 19 ἐν νόσῳ; *POxy.* 471 IV, 77f; 4 Km 9:20; 1 Macc 1:27 v.l.; *Sus* 8 *Theod.*; *Jos.*, *Bell.* 1, 320, *Ant.* 16, 372) ἐν ἀγωνίᾳ Lk 22:44. ἐν ἐκστάσει Ac 22:17. ἐν πνεύματι *under the Spirit's influence* Rv 1:10; 4:2. ἐν ὁμοιώματι ἀνθρώπων *be like men* Phil 2:7. ἐν ἀσθενείᾳ, φόβῳ, τρόμῳ 1 Cor 2:3. ἐν δόξῃ 2 Cor 3:7; ἐν ἑαυτῷ γ. *come to one's senses* (*Soph.*, *Phil.* 950; *X.*, *An.* 1, 5, 17; *Polyb.* 1, 49, 8; *Charito* 3, 9, 11) Ac 12:11; γ. ἐν Χριστῷ *be a Christian* Ro 16:7.

b. w. adv.: ἐκεῖ (*X.*, *An.* 6, 5, 20; 3 Km 8:8 v.l.; *Jos.*, *Ant.* 10, 180) Ac 19:21. κατὰ μόνας Mk 4:10.

5. appear ([*Ps.*-] *Jos.*, *Ant.* 18, 63) Mk 1:4; J 1:6, hence *exist* (*Diod. S.* 3, 52, 4 γέγονε γένη γυναικῶν=there have been nations of women; *Appian*, *Maced.* 18 §3 τὸ χρυσίον τὸ γιγνόμενον=the gold that was at hand; *Bar* 3:26; 2 Macc 10:24) Ro 11:5; 1J 2:18. ἐγένετο *there lived* Lk 1:5. ἐν τινι 2 Pt 2:1. ἐπὶ τῆς γῆς Rv 16:18 (*Da* 12:1 *Theod.*). *M-M. B.* 637.

γινώσκω (in the form γιγνώσκω [*s.* below] since *Homer*; γιν. in Attic *inscr.* in *Meisterhans* 3—*Schw.* from 325 BC, in *pap. fr.* 277 BC [*Mayser* 165]; *likew.* LXX; *En.*; *Ep. Arist.*; *Philo*; *Joseph.*; *Test. 12 Patr.*; *Sib. Or.*) *impf.* ἐγίνωσκον; *fut.* γνώσομαι; 2 *aor.* ἔγνων, *imper.* γνῶθι, γνῶτω, *subj.* γνῶ (γνοι Mk 5:43; 9:30; Lk 19:15; *Bl-D.* §95, 2 *w. app.*; *Mlt.-H.* 83; *Rob.* 1214), *inf.* γνῶναι, *ptc.* γνούς; *pf.* ἔγνωκα, 3 *pl.* ἔγνωκαν J 17:7 (*W-S.* §13, 15 note 15); *plpf.* ἐγνώκειν; *pf. pass.* ἔγνωσμαι; 1 *aor. pass.* ἐγνώσθην; 1 *fut.* γνώσθήσομαι. On the spellings γινώσκειν and γιγνώσκειν *s.* *W-S.* §5, 31; *Bl-D.* §34, 4 *w. app.*; *Mlt.-H.* 108.

1. know, come to know—**a. w. acc.** of the thing: mysteries (*Wsd* 2:22) Mt 13:11; Mk 4:11 *t.r.*; Lk 8:10; the Master's will 12:47f; that which brings peace 19:42; the truth (*Jos.*, *Ant.* 13, 291) J 8:32; the times Ac 1:7; sin Ro 7:7; love 2 Cor 2:4; way of righteousness 2 Pt 2:21 P72. God's glory 1 Cl 61:1.—*Abs.* γνόντες (*Is* 26:11) *when they had ascertained it* Mk 6:38; ἐκ μέρους γ. *know fragmentarily, only in part* 1 Cor 13:9, 12.—*W. prep.* γ. τι ἐκ τινος (*X.*, *Cyr.* 1, 6, 45; *Jos.*, *Vi.* 364) *know a thing by someth.* (*Diod. S.* 17, 101, 6): a tree by its fruit Mt 12:33; Lk 6:44; 1J 4:6; γ. τι ἐν τινι (*Sir* 4:24; 26:9) 1J 4:2. Also γ. τι κατὰ τι (*Gen* 15:8): κατὰ τί γνώσομαι τοῦτο; *by what (=how) shall I know this?* Lk 1:18.

b. w. personal obj. (*Plut.*, *Mor.* 69C ἄνδρα τοιοῦτον οὐκ ἔγνωμεν): God (*Ael. Aristid.* 52, 2 K.=28 p. 551 D.: γ. τὸν θεόν; *Herm. Wr.* 1, 3; 10, 19a; *Sallust.* 18 p. 34, 9 θεούς; 1 Km 2:10; 3:7; 1 Ch 28:9; 3 Macc 7:6; *Da* 11:32 *Theod.*; *Philo*, *Ebr.* 45) J 14:7; 17:3, 25; Ro 1:21; Gal 4:9; 1J 2:3, 13; 3:1, 6; 4:6ff; 5:20 (for 1 J *s.* *M-EBoisnard*, *RB* 56, '49, 365-91); *PK* 2. Jesus Christ J 14:7; 17:3; 2 1 Cor 5:16 (*even though we have known Christ* ['contrary to fact' is also *poss.*=*even if we had known*; *cf.* Gal 5:11], *we now no longer know him*; *cf.* on this *pass.* κατὰ II 5bβ; 7a; σάρξ 6); 1J 2:3f. τινα ἐν τινι *someone by someth.* (*Ps* 47:4; *Sir* 11:28; *Test. Napht.* 3:4) Lk 24:35.

c. w. ὅτι foll. (*BGU* 824, 8; *Philo*, *Det. Pot. Ins.* 22) Mt 25:24; J 6:69; 7:26; 8:52; 14:20, 31; 17:7f, 25; 19:4. *W.* ὅθεν preceding *by this one knows* (*EpJer* 22) 1J 2:18. ἐν τούτῳ (*Gen* 42:33; *Ex* 7:17; *Josh* 3:10 *al.*) J 13:35; 1J 2:3, 5; 4:13; 5:2. *W.* combination of two *constr.* ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος *by this we know that he remains in us, namely by the spirit* 3:24; *cf.* 4:13. *W.* an *indir.* question *foll.* (1 Km 14:38; 25:17; 2 Km 18:29; *Ps* 38:5): Mt 12:7; J 7:51. *W.* combination of two questions (double interrogative); ἵνα γνοι τίς τί διεπραγματεύσατο *that he might know what each one had gained in his dealings* Lk 19:15.

2. learn (of), ascertain, find out—**a. w. acc.** as *obj.* (1 Km 21:3; 1 Ch 21:2; 4 Macc 4:4) τοῦτο (1 Km 20:3) Mk 5:43. τὰ γενόμενα *what has happened* Lk 24:18. τὸ ἀσφαλές Ac 21:34; 22:30. τὰ περὶ ἡμῶν *our situation* Col 4:8; *your faith* 1 Th 3:5. *Pass.* *become known to someone w.* or without the *dat.* of the *pers.* who is informed: of secret things Mt 10:26; Lk 8:17; 12:2. Of plots Ac 9:24 (*cf.* 1 Macc 6:3; 7:3, 30a1.).

b. w. ὅτι foll. (*PGiess.* 11, 4 [118 AD] γινώσκειν σε θέλω ὅτι; 1 Esdr 2:17; Ruth 3:14) J 4:1; 5:6; 12:9; Ac 24:11 *t.r.*

c. abs. (1 Km 14:29; 3 Km 1:11; *Tob* 8:12 *al.*) μηδεὶς γινώσκέτω *nobody is to know of this* Mt 9:30. ἵνα τις γνοι *that anyone should obtain knowledge of it* Mk 9:30.—**d. γ. ἀπὸ τινος ascertain fr. someone 15:45.**

3. understand, comprehend—**a. w. acc. foll.** (*Sir* 1:6; 18:28; *Wsd* 5:7 v.l.; 9:13; *Bar* 3:9 *al.*): the parables Mk 4:13; what was said Lk 18:34; (*w.* ἀναγινώσκειν in a play on words) Ac 8:30. ταῦτα J 3:10; 12:16; what one says J 8:43; God's wisdom 1 Cor 2:8; the nature of God *vs.* 11; the nature of the divine spirit *vs.* 14; God's ways Hb 3:10 (*Ps* 94:10); τὸν νόμον *know the law* J 7:49; Ro 7:1 (here *perh.*=*'have the law at one's fingertips'*, *cf.* *Menand.*, *Sicyonius* 138f, τῶν τοῦς νόμους εἰδόντων).

b. abs. Mt 24:39.—**c. w. ὅτι foll.** (*Wsd* 10:12; *EpJer* 64; 1 Macc 6:13; 7:42; 2 Macc 7:28 *al.*) Mt 21:45; 24:32; Mk 12:12; 13:28f; Lk 21:30f; J 4:53; 8:27f; 2 Cor 13:6; Js 2:20.—**d. w. indir. question foll.** (*Job* 19:29): J 10:6; 13:12, 28.

4. perceive, notice, realize—**a. w. acc.:** their wickedness Mt 22:18; γ. δύναμιν ἐξεληλυθυῖαν *that power had gone out* Lk 8:46 (on the *constr. w.* the *ptc.* *cf.* *PHamb.* 27, 13 [III BC]; *BGU* 1078 [I AD] γίνωσκε ἡγεμόνα εἰσεληλυθότα; *PPetr* II 11, 1; 40; *POxy.* 1118, 7; *Jos.*, *Ant.* 17, 342).—**b. abs.** (*Ex* 22:9; 1 Km 26:12) Mt 16:8;

26:10; Mk 7:24; 8:17.

c. w. ὅτι foll. (Gen 3:7; 8:11; 1 Macc 1:5 al.): ἔγνω τῷ σώματι ὅτι ἴσται *she felt in her body that she was healed* Mk 5:29; cf. 15:10; J 6:15; 16:19; Ac 23:6.

5. euphem. of sex relations (Menand., fgm. 558 Kock; Heraclides Hist. 64 [Aristot., Fgm. ed VRose 1886, 383]; oft. in Plut. and other later authors, and LXX [Anz 306]) w. acc., said of a man (Gen 4:1, 17; 1 Km 1:19; Jdth 16:22) Mt 1:25; of a woman (Judg 11:39; 21:12; Theodor. Prodr. 9, 486 H.) Lk 1:34 (DHaugg, D. erste bibl. Marienwort '38; FCCGrant, JBL 59, '40, 19f; HSahlin, D. Messias u. d. Gottesvolk, '45, 117-20).

6. have come to know, know (Nägeli 40 w. exx.)—a. w. acc.—α. of the thing (Bar 3:20, 23; Jdth 8:29; Bel 35): τὴν ποσότητα 1 Cl 35:3; hearts (Ps 43:22) Lk 16:15; the will Ro 2:18; the truth 2J 1; sin 2 Cor 5:21; grace 8:9; πάντα (2 Km 14:20) 1J 3:20. τι 1 Cor 8:2a. W. object clause preceding: ὁ κατεργάζομαι οὐ γ. *what I am doing I really do not know* Ro 7:15 (here γ. almost=*desire, want, decide* [Polyb. 5, 82, 1; Plut., Lycurg. 3, 9 p. 41B ἔγνω φυγεῖν; Appian, Syr. 5 §18; Arrian, Anab. 2, 21, 8; 2, 25, 8; Paradox. Vat. 46 Keller ὁ τι ἂν γνῶσιν αἱ γυναῖκες; Jos., Ant. 1, 195; 14, 352; 16, 331]; mngs. 3 *understand* and 7 *recognize* are also poss.). W. attraction of the relative ἐν ᾧρα ἧ οὐ γ. *at an hour unknown to him* Mt 24:50; Lk 12:46. W. acc. and ptc. (on the constr. s. 4a above) τὴν πόλιν νεωκόρον οὔσαν *that the city is guardian of the temple* Ac 19:35.

β. of the person *know someone* (Tob 5:2; 7:4; Is 1:3) J 1:48; 2:24; 10:14f, 27; Ac 19:15; 2 Ti 2:19 (Num 16:5); LJ 1:6. W. acc. and ptc. (s. α above, end) Hb 13:23.

b. w. acc. and inf. (Da 4:17) Hb 10:34.—c. w. ὅτι foll. (Sir 23:19; Bar 2:30; Tob 3:14) J 21:17; Ac 20:34; Phil 1:12; Js 1:3; 2 Pt 1:20; 3:3; γ. τοὺς διαλογισμοὺς ὅτι εἰσὶν μάταιοι *he knows that the thoughts are vain* 1 Cor 3:20 (Ps 93:11).—Oft. γινώσκετε, ὅτι *you may be quite sure that* Mt 24:33, 43; Mk 13:28f; Lk 10:11; 12:39; 21:31; J 15:18; J 2:29 (cf. UPZ 62, 32 [161 BC] γίνωσκε σαφῶς ὅτι πρὸς σε οὐ μὴ ἐπέλθω; 70, 14; 3 Macc 7:9; Judg 4:9; Job 36:5; Pr 24:12). In τοῦτο ἴστε γινώσκοντες, ὅτι Eph 5:5 the question is whether the two verbs are to be separated or not. In the latter case one could point to Sym. Jer 49:22 ἴστε γινώσκοντες and 1 Km 20:3.

d. w. indir. question (Gen 21:26; 1 Km 22:3; Eccl 11:5; 2 Macc 14:32): Lk 7:39; 10:22; J 2:25; 11:57.

e. w. adv. modifier γ. Ἑλληνιστί *understand Greek* Ac 21:37 (cf. X., Cyr. 7, 5; 31 ἐπίστασθαι Συριστί).

f. abs. (Gen 4:9; 18:21; 4 Km 2:3; Sir 32:8) Lk 2:43. τί ἐγὼ γινώσκω; *how should I know?* Hs 9, 9, 1.

7. acknowledge, recognize as that which one is or claims to be τινά (Plut., Ages. 3, 1; Jos., Ant. 5, 112) οὐδέποτε ἔγνω ὑμᾶς *I have never recognized you* Mt 7:23; cf. J 1:10. ἐὰν γνωσθῇ πλέον τ. ἐπισκόπου *if he receives more recognition than the bishop* IPol 5:2. Of God as subject *recognize someone as belonging to him, choose, almost=elect* (Am 3:2; Hos 12:1; Sib. Or. 5, 330) 1 Cor 8:3; Gal 4:9. In these pass. the γ. of God directed toward man is conceived of as the basis of and condition for man's coming to know God; cf. on them the language of the Pythagoreans in HSchenkl, Wiener Studien 8, 1886 p. 265, no. 9 βούλει γνωσθῆναι θεοῖς, ἀγνοήθητι μάλιστα ἀνθρώποις; p. 277 no. 92 σοφὸς ἄνθρωπος κ. θεὸν σεβόμενος γινώσκεται ὑπὸ τ. θεοῦ; Porphyry., ad Marcellam 13 σοφὸς ἄνθρωπος γινώσκεται ὑπὸ θεοῦ; Herm. Wr. 1, 31 θεός, ὃς γνωσθῆναι βούλεται καὶ γινώσκεται τοῖς ἰδίοις; 10, 15 οὐ γὰρ ἀγνοεῖ τὸν ἄνθρωπον ὁ θεός, ἀλλὰ καὶ πάντῃ γνωρίζει καὶ θέλει γνωρίζεσθαι. Cf. Rtzst., Mysterienrel. 3 299f; Ltzm. on 1 Cor 8:3.—On the whole word: BSnell, D. Ausdrücke für die Begriffe des Wissens in d. vorplatonischen Philosophie '24; EBaumann, '75u. seine Derivate: ZAW 28, '08, 22ff; 110ff; WBousset, Gnosis: Pauly-W. VII '12, 1503ff; Rtzst., Mysterienrel. 3 66-70; 284-308; PThomson, 'Know' in the NT: Exp. 9th S. III '25, 379-82; AFridrichsen, Gnosis (Paul): ELehmann-Festschr. '27, 85-109; RMPope, Faith and Knowledge in Pauline and Johannine Thought: ET 41, '30, 421-7; RBultmann, TW I '33, 688-715; HJonas, Gnosis u. spätantiker Geist I '34; 2'55; EPrucker, Gnosis Theou '37; JDupont, La Connaissance religieuse dans les Épîtres de Saint Paul, '49; LBouyer, Gnosis: Le Sens orthodoxe de l'expression jusqu'aux pères Alexandrins: JTS n.s. 4, '53, 188-203; WDDavies, Knowledge in the Dead Sea Scrolls and Mt 11:25-30: HTR 46, '53, 113-39; WSchmithals, D. Gnosis in Kor. '55, 3'69; MMagnusson, Der Begriff 'Verstehen' [esp. in Paul], '55; RPCasey, Gnosis, Gnosticism and the NT: CHDodd Festschr., '56, 52-80; IdelaPotterie, οἶδα et γινώσκω [4th Gosp.], Biblica 40, '59, 709-25; HJSchoeps, Urgemeinde, Judenchristentum, Gnosis '56; EKäsemann, Das Wandernde Gottesvolk (Hb)2, '57; HJonas, The Gnostic Religion, '58; JDupont, Gnosis, '60; UWilckens, Weisheit u. Torheit (1 Cor 1 and 2) '59; DGeorgi, Die Gegner des Pls im 2 Cor, '64; DMScholer, Nag Hammadi Bibliography, 1948-69, '71. M-M. B. 1209f.

γλεῦκος, οὖς, τό (Aristot.; Plut.; Lucian, Philops. 39; Galen XII p. 88, 6 K., XIII p. 45, 18 al.; Athen. 1 p. 31E; PPetr. II 40(b), 8 [277 BC]; PSI 544, 2; PGrenf. II 24, 12; Job 32:19; Jos., Ant. 2, 64) *sweet new wine* (schol. on Nicander, Alexiph. 493 γλεῦκος, ὃ λέγεται ἐν συνηθείᾳ μούστος) Ac 2:13. M-M.*

γλυκύς, εἶα, ύ (Hom.; inscr., pap., LXX) *sweet* of water (Diod. S. 5, 43, 2; Arrian, Anab. 6, 26, 5; Jos., Bell. 3, 50, Ant. 3, 38) Js 3:11f (opp. πικρός as Hdt. 4, 52; Plut., Mor. 13D; Philo, Rer. Div. Her. 208, Aet. M. 104); of honey Hm 5, 1, 5f. Fig. of a book *be sweet as honey, i.e. pleasant to read* Rv 10:9f; of blackberries(?) B 7:8. Fig. of commandments Hm 12, 4, 5; of patience m 5, 1, 6; of an exchange Dg 9:5.—The superl. freq. of persons to express affection (Menand.; Dit., Or. 382, 7-8; 526, 4; Syll. 3 889, 20; POxy., 907, 3; 935, 22 τ. γλυκῶτατον ἀδελφόν) IMg 6:1. M-M. B. 1032.*

γλυκύτης, ητος, ή (Hdt. al.; Judg 9:11; Philo) *sweetness* of honey (Jos., Ant. 3, 28) Hm 5, 1, 5. Fig. *tenderness* of God 1 Cl 14:3 (cf. Wsd 16:21; Cat. Cod. Astr. VIII 2 p. 156, 21 of Aphrodite).—JZiegler, Dulcedo Dei '37.*

γλυπτός, ή, όν *carved* (Theophr., Lap. 5 al.; LXX) τὸ γ. *carved image* (LXX; loanw. in rabb.) B 12:6 (Dt 27:15).*

γλῶσσα, ἡς, ἡ (Hom.+; inscr., pap., LXX, En., Philo, Joseph., Test. 12 Patr.).

1. *tongue*—**a. lit.** Lk 16:24; as an organ of speech (Iambl., Vi. Pyth. 31, 195 χαλεπώτατόν ἐστιν τὸ γλώττης κρατεῖν) Mk 7:33, 35; (Vi. Aesopi I c. 7: Isis heals the mute Aesop τὸ τραχὺ τῆς γλώττης ἀποτεμοῦσα, τὸ κωλῶν αὐτὸν λαλεῖν) Lk 1:64; Ro 3:13 (Ps 5:10; 13:3); Js 1:26; 3:5f, 8 (Apion in the schol. on Od. 3, 341 κράτιστον τῶν μελῶν ἡ γλῶσσα.—JGeffcken, Kynika usw. '09, 45-53; GAvdBerghvEysinga, NThT 20, '31, 303-20). 1J 3:18; διὰ τῆς γ. *w. the tongue, i.e., in speaking* 1 Cor 14:9. παύειν τὴν γ. ἀπὸ κακοῦ *keep the tongue from (saying) evil things* 1 Pt 3:10; 1 Cl 22:3 (both Ps 33:14). **Synon.** στόμα 35:8 (Ps 49:19); Rv 16:10; 1 Cl 15:4f (Ps 77:36; 11:4f). τὸ ἐπιεικὲς τῆς γ. *moderation of the tongue* 21:7. μάστιξ γλώσσης *words of reproof* 56:10 (Job 5:21). Conceited speech 57:2 (cf. 3 Macc 2:17). Of *evil tongues* Hv 2, 2, 3. ἡγαλλιάσατο ἡ γλῶσσά μου *my tongue exulted* (the organ for the pers.) Ac 2:26; 1 Cl 18:15 (both Ps 15:9). τὴν γ. προβάλλειν *put out the tongue, hiss* of a dragon Hv 4, 1, 9.

b. fig., of forked flames Ac 2:3 (= ψῆς κῶσ 5:24; cf. En. 14, 9f).

2. *language* (Hom. al.; PGiess. 99, 9; Philo, Mos. 2, 40; Jos., Ant. 10, 8; 158) Ac 2:6 D, 11; 2 Cl 17:4 (Is 66:18); *πᾶσα γ., every language*=every person, regardless of the language he speaks Ro 14:11; Phil 2:11 (Is 45:23; cf. POxy. 1381, 198: Ἐλληνίς δὲ πᾶσα γλῶσσα τὴν σὴν λαλήσει ἱστορίαν καὶ πᾶς Ἕλληνα ἀνὴρ τὸν τοῦ Φθῶ σεβήσεται Ἰμούθην; PGM 12, 187f) IMg 10:3. As a distinctive feature of nations γ. can be used as a synonym of φυλή, λαός, ἔθνος (Is 66:18; Da 3:4, 7 al.; Jdth 3:8) Rv 5:9; 7:9; 10:11; 11:9; 13:7; 14:6; 17:15.

3. a special problem is posed by the **t.t.** γλῶσσαι, γένη γλωσσῶν, ἐν γλώσση(-αις) λαλεῖν 1 Cor 14:1-27, 39; 12:10, 28, 30; 13:1, 8; Ac 10:46; 19:6. Always without the article (in 1 Cor 14:22 αἱ is anaphoric; vs. 9 belongs under **mng.** 1a). There is no doubt about the thing referred to, namely the broken speech of persons in religious ecstasy. The phenomenon, as found in Hellenistic religion, is described **esp.** by ERohde (Psyche3 '03, Engl. transl. '25, 289-93) and Reitzenstein; cf. Celsus 7, 8; 9. The origin of the term is less clear. Two explanations are prominent today. The one (Bleek, Heinrici) holds that γλῶσσα here means antiquated, foreign, unintelligible, mysterious utterances (Diod. S. 4, 66, 7 κατὰ γλῶτταν=according to an old expression). The other (Rtztst., Bousset) sees in glossolalia a speaking in marvelous, heavenly languages. On λαλεῖν ἐτέραις γλώσσαις Ac 2:4 s. ἕτερος 2, end.—γλώσσαις καὶ ναῖς λαλεῖν Mk 16:17.—On 'speaking in tongues' cf. HGunkel, Die Wirkungen d. hl. Geistes2 1899; HWeinel, D. Wirkungen d. Geistes u. d. Geister im nachap. Zeitalter 1899; ELombard, De la Glossolalie chez les premiers chrétiens '10; EMosiman, Das Zungenreden geschichtl. u. psychol. unters. '11. WReinhard, D. Wirken d. hl. Geistes '18, 120ff; KLSchmidt, Die Pfingsterzählung u. d. Pfingstereignis '19; against him PWSchmiedel, PM 24, '20, 73-86; HGüntert, Von der Sprache der Götter u. Geister '21, 23ff; AMackie, The Gift of Tongues '22; HRust, D. Zungenreden '24; FBüchsel, D. Geist Gottes im NT '26, 242ff; 321ff; GBCutten, Speaking with Tongues '27; JBehm, TW I 719-26; IJMartin, 3rd, Glossolalia in the Apostolic Church: JBL 63, '44, 123-30; JGDavies, Pentecost and Glossolalia: JTS n.s. 3, '52, 228-31; FWBeare, JBL 83, '64, 229-46; SDCurrie, Interpretation 19, '65, 274-94. **M-M. B.** 230; 1260.*

γλωσσόκομον, ου, τό (H. Gk for γλωττοκομεῖον, Phryn. 98 L.; cf. Bl-D. §119, 5 app.; Mlt.-H. 272; loanw. in rabb.) **orig.** a case for the mouthpiece or reed of a flute, then **gener. case, container** for anything at all (Inscr. Gr. 1001 VIII, 25; 31 [c. 200 BC]; PGrenf. I 14, 3 [II BC]; PTebt. 414, 21; POxy. 521, 12; PGM 13, 1009; LXX; Jos., Ant. 6, 11); in NT *money-box* (as Plut., Galba 16, 2; PRyl. 127, 25 [29 AD]; 2 Ch 24:8, 10) J 12:6; 13:29. **M-M.***

γλωσσώδης, ες (Aesop 248b Halm; Sexti Pyth. Sententiae [JCOrelli, Opuscula Graecorum Sententiosa I 1819 p. 246] 13 γυνὴ γλ. ὥσπερ σάλπιγξ πολέμιων; Ps 139:12; Sir 8:3; 9:18; 25:20) *talkative, garrulous, perh. glib* of tongue B 19:7.*

γναφεύς, ἑως, ὁ (Hdt.+; the older spelling was κναφεύς [cf. Kühner-Bl. I 147f; Meisterhans3-Schw. 74, 1]; the form *w. γν.* as early as an Att. inscr. of IV BC, and **gener.** in the Ptolemaic pap. [Mayser 170, further ref. there], also Wilcken, Chrest. 315, 8 [88 AD]; LXX. But later κν. reappears, as e.g. Dio Chrys. 55[72], 4; Artem. 4, 33 p. 224, 4; Diog. L. 5, 36; Celsus 3, 55) *bleacher, fuller*, one who cleans woolen cloth Mk 9:3. **M-M.***

γνήσιος, α, ον (Hom.+; inscr., pap., LXX; Ep. Arist.; Philo; Joseph.).

1. **lit.** of children *born in wedlock, legitimate* (X., Cyr. 8, 5, 19; Dit., Or. 194, 12; PFlor. 79, 21; 294, 12 γνησίων τέκνων; POxy. 1267, 15 γ. υἱός; PLeipz. 28, 17f; cf. PEleph. 1, 3; Sir 7:18; Philo, Mos. 1, 15 γν. παῖς, Spec. Leg. 4, 203 τέκνα; Jos., Ant. 17, 45 τέκνα); **fig.,** of spiritual relationship (Herm. Wr. 13, 3 γνήσιος υἱός εἰμι; Eunap. p. 49: pupils as παῖδες γν.) γ. τέκνον ἐν πίστει *true child in the faith* 1 Ti 1:2; cf. Tit 1:4; γν. σύζυγε Phil 4:3 (cf. BGU 86, 19 γν. φίλος; PLond. 1244, 5; Ep. Arist. 41).

2. *genuine* (of 'genuine' writings: Harpocration s.v. Αλκιβιάδης; Galen XV 748 K.; Athen. 4, 25 p. 144E; 14, 63 p. 650D) γνησιώτερος λόγος *more reliable teaching* B 9:9 (Harpocration s.v. ναυτοδίκαι: Lysias says εἰ γνήσιος ὁ λόγος; Philo, Poster. Cai. 102 γν. φιλοσοφία). ἀγάπη 1 Cl 62:2 (Inscr. Gr. 394, 48 γν. φιλοστοργία). τὸ γ. *genuineness, sincerity* of love 2 Cor 8:8 (Dit., Or. 339, 7 [c. 120 BC] τὸ πρὸς τὴν πατρίδα γνήσιον). **M-M.***

γνησίως **adv.** (Eur.+; inscr., pap., LXX) *sincerely, genuinely* (so PLond. 130, 3; PTebt. 326, 11; 2 Macc 14:8; 3 Macc 3:23) μεριμνᾶν Phil 2:20.*

γνοῦς, γνόντος **s. γινώσκω.**

γνόφος, ου, ὁ (later form for the earlier and poetic δνόφος; e.g. Chron. Lind. D, 28; Heraclides Miles. [I AD], fgm. 28 [LCohn 1884]; Ps.-Aristot., De Mundo 2 p. 392b; Lucian, Peregr. 43; Vett. Val. 145, 16; Sib. Or. 5, 378)

γνώμη, ης, ἡ (w. var. mnsgs. since Pind., Pre-Socr., Hdt.; inscr., pap., LXX; Ep. Arist. 234; Philo, Joseph., Test. 12 Patr.).

1. *purpose, intention, mind* 1 Cor 1:10; Rv 17:13 (μία γνώμη as Demosth. 10, 59; Plut., Cam. 40, 2; Ael. Aristid. 23, 31 K.=42 p. 778 D.; Dit., Syll.3 135, 21; Pollux 8, 151 μίαν γ. ἔχειν; Philo, Mos. 1, 235; Jos., Ant. 7, 60; 276); Ἰησοῦ X. IEph 3:2; IPHld inscr. ἡ εἰς θεὸν γ. *mind directed toward God* I Ro 7:1; IPHld 1:2; ἡ ἐν θεῷ γ. *mind fixed in God* IPol 1:1; γ. τοῦ θεοῦ *purpose or will of God* IEph 3:2 (here also Christ as τοῦ πατρὸς ἡ γ.—Jos., Ant. 2, 309; 3, 16; 17 τοῦ θεοῦ γν. is clearly *God's will*. Likew. Isisaretal. fr. Cymae 40 p. 124 Peek; Dit., Or. 383, 110 [I BC]); I Ro 8:3; ISm 6:2; IPol 8:1; ἡ τ. ἐπισκόπου γ. IEph 4:1; γ. ἀγαθὴ *good will* B 21:2 (cf. Dit., Syll.3 75, 28).—γ. ὁρθή IEph 1:1 (Lghtf.); γ. ἄλλοτρία IPHld 3:3.

2. *opinion, judgment* (Dio Chrys. 55[72], 12 ἐπὶ σοφῶν τ. γνώμας; Sir 6:23; 2 Macc 14:20; 4 Macc 9:27; Jos., Ant. 13, 416) Ac 4:18 D; κατὰ τὴν ἐμὴν γ. *in my judgment* 1 Cor 7:40 (κατὰ τ. γ. as PPetr. II 11 I, 1; Wsd 7:15); γ. δίδόναι *express a judgment, give an opinion* (Diod. S. 20, 16, 1 τ. ἐναντίαν δοῦς γνώμην) 1 Cor 7:25; 2 Cor 8:10.—Hs 5, 2, 8.

3. *previous knowledge, consent* (Appian, Bell. Civ. 4, 96 §403 γν. δημοκρατικῆς διανοίας=agreement with or preference for republican government; Jos., Ant. 18, 336) χωρίς τῆς σῆς γ. *without your consent* Phlm 14; also ἄνευ γνώμης σου IPol 4:1 (exx. fr. Hellenistic times for both in Nägeli 33; also Isisaretal. [δοξάζω 2]). μετὰ γνώμης τινός w. *someone's consent* IPol 5:2.

4. *decision, declaration* (Herodas 2, 86 γνώμη δικαίη of judges; Inscr. v. Priene 105, 31 [9 BC] γνώμη τοῦ ἀρχιερέως; POxy. 54, 12; PFay. 20, 4) γ. ἀγαθὴ *favorable decision* 1 Cl 8:2; cf. B 2:9; Rv 17:17. *Resolve, decision* (Thu. 1, 53, 2; 2, 86, 5 γ. ἔχοντες μὴ ἐκπλεῖν; POxy. 1280, 5 ἐκουσία καὶ αὐθαρέτω γνώμη; Philo, In Flacc. 145, Spec. Leg. 2, 88 al.; Jos., Ant. 10, 253) Ac 20:3 (γίνομαι II 2a). θλιβέντες τῇ γνώμῃ αὐτοῦ *oppressed by his design* IPHld 6:2 (γνώμη as instrumental dat. in Pind., Nem. 10, 89). M-M. B. 1240.*

γνωρίζω fut. γνωρίσω (γνωρίω [POxy. 1024, 18] Col 4:9 Tdf.); 1 aor. ἐγνώρισα, mid. ἐγνωρίσάμην; 1 aor. pass. ἐγνωρίσθην; 1 fut. γνωρισθήσομαι (Aeschyl.+; pap., LXX, Philo, Joseph., Test. 12 Patr.).

1. *make known, reveal* Aeschyl., Prom. 487; Diod. S. 1, 6, 2; 1, 9, 2; 10, 3, 1; Plut., Fab. Max. 21, 3, Cato Maj. 1, 2 al.; LXX; Jos., Ant. 8, 102) γ. τι Ro 9:22f; Eph 6:19; τί τινι Lk 2:15; Hs 9, 5, 4; the ways of life Ac 2:28 (Ps 15:11); sins Hv 2, 1, 2; words v 2, 2, 3f; the past and the future B 1:7; cf. 5:3. πάντα Eph 6:21; Col 4:7, 9; J 15:15; the name 17:26.—2 Cor 8:1; 2 Pt 1:16. Pass. Eph 3:5, 10; Hv 2, 4, 2. τινὶ τὸ μυστήριον Eph 1:9; pass. 3:3. περὶ τινος Lk 2:17. W. ὅτι foll. 1 Cor 12:3; τινὶ τι, ὅτι Gal 1:11. W. indir. quest. foll. Col 1:27; Hv 4, 3, 1; m 8:2; s 2:5; 8, 3, 1. W. attraction of the relat. D 9:2f; 10:2. Abs. Hm 12, 1, 3. Pass. γνωρίζεσθω πρὸς τ. θεόν *let (your requests) be made known to God* Phil 4:6. γνωρίζεσθαι εἰς πάντα τὰ ἔθνη *be made known among all the nations* Ro 16:26. Reflexive ἐγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς *J. made himself known to his brothers* Ac 7:13 (v.l. ἀνεγν. Gen 45:1; cf. Ruth 3:3).—1 Cor 15:1, where apparently the discussion deals with *some*th. already known, γ. is nevertheless correctly used because of the doctrinal instruction, which evidently introduces *some*th. new.

2. *know* (Dio Chrys. 4, 33; Plut., Coriol. 23, 4; Herodian 2, 1, 10; Achilles Tat. 7, 14, 1; 3; Herm. Wr. 10, 15; POxy. 705, 39; 1024, 18; 1643, 8. Λόγος τέλειος; PGM 3, 602ff; Pr 3:6; 15:10; Job 4:16 Sym. ἐγνώρισα=LXX ἐπέγνων; Philo, De Jos. 165, Conf. Ling. 183; Jos., Vi. 420) w. indir. question foll.: τί αἰρήσομαι οὐ γ. *which I shall choose I do not know* Phil 1:22. Abs. (w. ἰδεῖν) Dg 8:5. M-M.*

γνώριμος, ον (Pla.+; Dit., Or. 90, 53 [196 BC]; Zen.-P. 59 225, 4 [253 BC]; LXX) *acquainted with* w. dat. of the pers. (Pla., 7th Epistle p. 324D γνώριμοι ἐμοί; Ruth 2:1; 4 Macc 5:4) J 18:16 v.l.*

γνώσις, εως, ἡ (Pre-Socr., Thu.+; Herm. Wr.; inscr., pap., LXX, Philo; Jos., Ant. 8, 171, Vi. 239 al.; Test. 12 Patr.).

1. *knowledge* as an attribute of God Ro 11:33 and of man 1 Cor 8:1, 7, 11; κλεις τῆς γ. *key to knowledge* Lk 11:52; μόρφωσις τῆς γ. *embodiment of knowledge* in the law Ro 2:20 (on γνώσις among the Hellenistic Jews cf. WBousset, NGG '15, 466ff); the *meaning* of a piece of writing Hv 2, 2, 1; ἀναγγέλλειν γ. *impart knowledge* 1 Cl 27:7 (Ps 18:3).

2. *specif. of Christian knowledge*: γ. τοῦ θεοῦ (obj. gen. as Wsd 2:13; 14:22; Philo, Deus Imm. 143) 2 Cor 10:5; IEph 17:2. πρὸς αὐτόν 2 Cl 3:1; γ. σωτηρίας Lk 1:77; ὁδοῦ δικαιοσύνης γ. B 5:4; γ. δογμάτων 10:10. τῶν δικαιωμάτων θεοῦ 21:5 (cf. Musonius p. 34, 9 γνώσις δικαιοσύνης; 92, 10). In B γν. is also *specif.* understanding of the Scriptures: 6:9; 9:8. Mentioned w. other significant Christian concepts 2 Cor 6:6; 2 Pt 1:5ff (w. εὐσέβεια also Herm. Wr. 1, 27; 9, 4a); 3:18; D 10:2; B 2:3; κατὰ γ. *in accordance w. Christian knowledge* 1 Pt 3:7 BREicke, Bultmann-Festschr., '54, 296-304: *with understanding*); γ. ἐξεπεῖν *utter profound Christian knowl.* 1 Cl 48:5; φωτισμὸς τῆς γ. *enlightening of the knowl.* 2 Cor 4:6. Given by God B 19:1 and hence sharing in the heavenly fragrance (s. ὁσμή) 2 Cor 2:14. τέλεια καὶ ἀσφαλὴς 1 Cl 1:2. ἀθάνατος 36:2. θεία 40:1; τὸ τέλειον τῆς γ. *perfection of knowledge* B 13:7; cf. 1:5. W. διδαχὴ 18:1; λόγος (on this combination cf. the Λόγος τέλειος in PMimaut: PGM 3, 591-609) 1 Cor 1:5 (on πᾶσα γ. cf. Sir 21:14); 2 Cor 11:6; w. σοφία Col 2:3 (cf. Eccl 1:17; 2:26 al.). Although here γ. and σοφία are almost synonymous, Paul distinguishes betw. them 1 Cor 12:8; he places γ. betw. ἀποκάλυψις and προφητεία 14:6, and beside μυστήρια 13:2, and thus invests the term w. the significance of supernatural mystical knowledge—a mng. which the word has in H.Gk., esp. in the mystery cults. Although the text has the sg. 1 Cor 13:8, the pl. γνώσεις (Lucian, Apol. 12) is fairly well attested as a v.l. Paul had seen Christ the God-man, and the γν. Χριστοῦ Ἰησοῦ *personal acquaintance w. Christ Jesus* (Latyshev, Inscr. Orae Sept. Ponti Eux. I 47, 6f

ἡ τ. Σεβαστῶν γν.=personal acquaintance w. the Augusti [Augustus and Tiberius]; *Dssm.*, LO 324, 7 [*LAE* 383, 8]) was a matter of inestimable value for him Phil 3:8. Cf. the experience of the devotees in the mystery religions, in which mystical knowledge was intensified and issued in what was called a divine vision (Λόγος τέλ.=PGM 3, 591ff [a slightly different restoration of the text is given in Rtz., *Mysterienrel.* 3 285-7 and *Herm. Wr.* 374-7 Scott] χάριν σοι οἶδαμεν, . . ἄφραστον ὄνομα τετιμημένον τῇ τ. θεοῦ προσηγορίᾳ. . . , χαρισάμενος ἡμῖν νοῦν, λόγον, γνῶσιν. . . χαίρομεν, ὅτι σεαυτὸν ἡμῖν ἔδειξας, χαίρομεν ὅτι ἐν πλάσμασιν ἡμᾶς ὄντας ἀπεθέωσας τῇ σεαυτοῦ γνώσει; *Plut.*, Is. et Osir. 352A ὧν τέλος ἐστὶν ἡ τοῦ πρώτου καὶ κυρίου καὶ νοητοῦ γνῶσις).—For *lit.* s. **γινώσκω**, end.

3. of the heretical *Gnosis* (Gnosticism): ἀντιθέσεις τῆς ψευδωνύμου γνώσεως *the antitheses* (or *contradictions*) of knowledge (*Gnosis*) falsely so called 1 Ti 6:20 (cf. the title of Irenaeus' chief work, and Marcion's 'Antitheses'; on the latter s. WBauer, *Rechtgläubigkeit u. Ketzerei* '34, 229; MRist, *Journal of Rel.* 22, '42. 39ff; JKnox, *Marcion and the NT* '42, 73-6; MDibelius-HConzelmann, *The Pastoral Epistles*, Eng. tr. '72, 92). **M-M.**

γνώστης, ου, ὁ (*Plut.*, *Flam.* 4, 3; *PLepz.* 106, 10; 1 Km 28:3; *Sib. Or.* fgm. 1, 4) *one acquainted* (with), *expert* (in) (so the *pap.* in the Berlin Library in *Dssm.* LO 313f [*LAE* 371]=Sb 421, if rightly restored; *LXX*) τῶν ἐθῶν Ac 26:3. **M-M.***

γνωστός, ἡ, ὄν (*Aeschyl.*+; *Pla.*, X.; *Dit.*, *Syll.* 3 800, 34; *LXX*).

1. *known* (the usual *mng.* in *LXX*)—a. of things: a *remarkable* miracle Ac 4:16. γνωστόν ἐστὶ τι *it is known to someone* 2:14; εἰς τὸ γ. εἶναι πᾶσιν *that it might be known to all* 1 Cl 11:2. W. ὅτι *fol.* (*En.* 98, 12) Ac 4:10; 13:38; 28:28 (MWilcox, *The Semitisms of Ac.*, '65, 90f). περὶ τῆς αἰρέσεως ταύτης γ. ἡμῖν ἐστὶν *concerning this sect it is known to us* 28:22. γνωστόν τι ποιεῖν τι *make someth. known to someone* Hs 5, 5, 1. γνωστὸν γίνεσθαι τι *become known to someone* Ac 1:19; 19:17. *Abs.* 9:42.—κύριος (ὁ) ποιῶν ταῦτα γ. ἀπ' αἰῶνος *the Lord who makes this known from of old* 15:17f.

b. of *pers.*: γ. w. *gen.* or *dat.*, *subst. acquaintance, friend, intimate* (4 Km 10:11; 2 Esdr 15:10 [*Neh* 5:10]; Ps 30:12; 54:14) J 18:15f. *Pl.* (*Sib. Or.* 1, 76) Lk 23:49; *abs.* in 2:44.

2. *capable of being known, intelligible* (*Pla.*; *Epict.* 2, 20, 4; Gen 2:9; also *prob.* Sir 21:7) γνωστὰ αὐτῷ γίνονται τὰ ῥήματα *the words become intelligible to him* Hs 5, 4, 3; τὸ γ. (*PAmh.* 145, 9): τὸ γνωστὸν τοῦ θεοῦ *what can be known about God or God, to the extent that he can be known* (cf. *Philo*, *Leg. All.* 1, 60f) Ro 1:19 (s. POSchjött, *ZNW* 4, '03, 75-8; AKlöpper, *ZWTh* 47, '04, 169-80; HDaxer, *Ro* 1:18-2:10, *Diss.* Rostock '14, 4ff; AFridrichsen, *ZNW* 17, '16, 159-68). **M-M.***

γογγύζω *impf.* ἐγόγγυζον; *fut.* γογγύσω (Sir 10:25; D 4:7); 1 *aor.* ἐγόγγυσα (*acc.* to *Phryn.* 358 Lob. γ. and γογγυσμός are Ionic [denied by WSchmid, *GGA* 1895, 33f; defended by Thumb 215; PMelcher, *De Sermone Epict.*, *Diss.* Halle '05, 61], in the *pap.* since 241/39 BC [*Nägeli* 27], in *lit.* *M. Ant.* 2, 3, 3 *al.*; *Lucian*, *Ocup.* 45; *Epict.*, *LXX*).

1. *grumble, murmur* as a sign of displeasure (*M. Ant.* 2, 3, 3; *PPetr.* II 9[3], 9; III 43, 3, 20) κατὰ τινος (Ex 16:7 A) *against someone* Mt 20:11. περὶ τινος *speak complainingly about someone* (Num 14:27) J 6:41; but περὶ αὐτοῦ can also be construed as a neuter=*about it*, as περὶ τούτου vs. 61. πρὸς τινα (Ex 17:3) *against someone* Lk 5:30. μετ' ἀλλήλων *among yourselves* J 6:43. *Abs.* (Jdth 5:22; Sir 10:25) 1 Cor 10:10 (Num 14:2, 36); GP 8:28; D 4:7; B 19:11.

2. *speak secretly, whisper* τὶ περὶ τινος J 7:32.—KHRengstorff, *TW* I 727-37. **M-M.***

γογγυσμός, οὔ, ὁ (s. on **γογγύζω**; **γογγυσμός** since *Anaxandrides* Com. [IV BC] fgm. 31; *M. Ant.* 9, 37, 1; *Cat. Cod. Astr.* VII 139, 11; *Maspéro* 159, 27; *LXX*).

1. *complaint, displeasure*, expressed in murmuring: ἐγένετο γ. τινος πρὸς τινα *complaints arose fr. someone against someone* Ac 6:1. χωρὶς γογγυσμῶν *without complaining* Phil 2:14; cf. 1 Pt 4:9. ῥῆμα γογγυσμοῦ *grumbling speech* B 3:5 (Is 58:9).

2. *secret talk, whispering* γ. περὶ αὐτοῦ ἦν πολὺς *there was much secret discussion about him* J 7:12.—Field, *Notes* 92. **M-M.***

γόγγυσος, ον (Pr 16:28 *Theod.*; Herodian Gr. 1, 213, 19) *complaining*; *subst. grumbler* D 3:6.*

γογγυστής, οὔ, ὁ (Sym. Pr 26:22; *Theod.* Pr 26:20) *grumbler* γογγυσταὶ μεμψίμοιροι *grumblers complaining about their fate* Jd 16.*

γόης, ητος, ὁ *sorcerer, juggler* (so *Eur.*, *Hdt.*+; *Diod. S.* 5, 55, 3; 5, 64, 4; *Plut.*, *Orac.* 407c; *Lucian*, *Piscat.* 25; *Jos.*, *C. Ap.* 2, 145; 161; *POxy.* 1011, 64.—*Nägeli* 14); in our *lit.* more in the sense *swindler, cheat* (*Dio Chrys.* 15[32], 11; *Ael. Aristid.* 28, 11 K.=49 p. 494 D.; *Philo*, *Spec. Leg.* 1, 315, *Rer. Div.* *Her.* 302; *Jos.*, *Bell.* 4, 85, *Ant.* 20, 97; Apollonaretal., *Berl. Gr. Pap.* 11517 [II AD]; *Her* 55, '20, 188-95 l. 45 in the eyes of his opponent the prophet of Apollo is a 'hungry γόης') 2 Ti 3:13. πλάνη τῶν γοήτων *Dg* 8:4.—THopfner in *Pauly-W.* XIV '28, 373ff; FPfister, *ibid. Suppl.* IV '24, 324ff. **M-M. B.** 1495.*

Γολγοθᾶ, ἡ *acc.* Γολγοθᾶν Mk 15:22 (s. *Wlh.* on

unusual formation fr. Aram. ג

=Hebr. גִּלְגֹּת

skull; cf.

Mk 15:22; *Dalman*, *Gramm.* 2 166) *Golgotha* translated κρανίου τόπος *place of a skull*; name of an eminence near Jerusalem, used as a place of execution Mt 27:33; Mk 15:22; J 19:17.—*Dalman*, *Pj* 9, '13, 98ff; 16, '20, 11ff, *Orte* 3

364ff; JBoehmer, *ZAW* 34, '14, 300ff, *Studierstube* 11, '19, *Suppl.* 1ff; 21, '29, 128-35; JHerrmann, *StKr* 88, '16, 381ff; CSachsse, *ZNW* 19, '20, 29-34; FLeNBower, *ChQR* 91, '20, 106-38 (*lit.*); Wandel, *StKr* 94, '22, 132-61; JoachJeremias, *Golgotha* '26; Vincent-Abel, *Jérusalem II* '26, 92ff; CKopp, *Holy Places of the Gospels*, '63, 374-88.*

Γόμορρα (גִּמְזָרָה), ὡν, τὰ and ας, ἡ (cf. *Bl-D.* §57; *Mlt.-H.* 109; *Thackeray* 168, 3) *Gomorrhah*, name of a ruined city which lay in the depression now occupied by the Dead Sea; example of terrible divine punishment (*Gen* 19:24ff) *Mt* 10:15; *Mk* 6:11 *t.r.*; *Ro* 9:29 (*Is* 1:9); 2 *Pt* 2:6; *Jd* 7 (Γόμορα *P72* in the 2 last passages). *M-M.**

γόμος, ου, ὁ *load, freight* (*Aeschyl.*, *Hdt.* +; *Ex* 23:5; 4 *Km* 5:17) *cargo* of a ship (*Dit.*, *Or.* 209 note 3; *POxy.* 63, 6; 708, 3; 16) *Ac* 21:3. *W. gen.* of the owner *Rv* 18:11. *W. gen.* of content (*Bl-D.* §167; *Rob.* 499; *Ostraka II* 1010, 5; 1258 γόμος ἀχύρου) γ. χρυσοῦ *a cargo of gold vs.* 12. *M-M.**

[γονεύς, ἑως, ὁ] in our *lit.* only *pl.* οἱ γονεῖς, ἑων *acc.* τοὺς γονεῖς (as *Hyperid.* 3, 6; *Anton. Lib.* 30, 3; *Dit.*, *Or.* 731, 1 [c. 200 BC], *Syll.* 3 796B, 13 [c. 40 AD]; *pap.* [Mayser I 22, '38, p. 30]; *Pr* 29:15; 4 *Macc* 2:10; *Jos.*, *Ant.* 3, 92; *Test. Levi* 13:4) *parents* (since *Hom. Hymns* and *Hes.*; *inscr.*, *pap.*, *LXX*, *Ep. Arist.*, *Philo*, *Joseph.*) *Mt* 10:21; *Mk* 13:12 (*Petosiris*, *fgm.* 8 line 8: when the sun presents a certain appearance, there will be στάσεις πατράσι πρὸς παῖδας καὶ τὸ ἀνάπαλιν as well as many other calamities [πόλεμοι, θόρυβοι etc.]); *Lk* 2:27, 41, 43; 8:56; 18:29; 21:16; *J* 9:2f, 18, 20, 22f; *Ro* 1:30; 2 *Cor* 12:14; *Eph* 6:1; *Col* 3:20; 2 *Ti* 3:2; *Tit* 1:11 *v.l.*; *Hv* 1, 3, 1; 2, 2, 2. *M-M. B.* 104.*

γόνυ, ατος, τό (*Hom.* +; *inscr.*, *pap.*, *LXX*; *Jos.*, *Ant.* 17, 94; 19, 234 *al.*) *knee* τὰ παραλελυμένα γ. *the weakened knees* *Hb* 12:12 (*Is* 35:3.—*Laud. Therap.* 20 παραλύσεις γονάτων). τιθέναι τὰ γ. (*Latinism*: ponere genua; *Bl-D.* §5, 3b) *bend the knee* as a sign of respect for superiors (*w. προσκυνεῖν*) *Mk* 15:19. *Sim.* προσπίπτειν τοῖς γ. *τινος* (*s. προσπίπτω* 1) *Lk* 5:8. τιθέναι τὰ γ. as a posture in prayer (*w. προσεύχεσθαι*) *Lk* 22:41; *Ac* 9:40; 20:36; 21:5; *Hv* 1, 1, 3; 2, 1, 2; 3, 1, 5; cf. *Ac* 7:60. Also κάμπτειν τὰ γ. (1 *Ch* 29:20; 1 *Esdr* 8:70 *al.*) *w. πρὸς τινα before someone* *Eph* 3:14. *W. dat.* τῇ βάλ. *bow the knee before Baal* *Ro* 11:4 (cf. 3 *Km* 19:18).—*Intr.* (like *Is* 45:23) ἐμοὶ κάμπει πᾶν γόνυ *every knee shall bow to me* 14:11. *Sim.* *Phil* 2:10.—*Fig.* κάμπτειν τὰ γ. τῆς καρδίας *bow the knees of the heart* (cf. *Prayer of Manasseh* [=Ode 12] 11) 1 *Cl* 57:1. *M-M. B.* 243.*

γονυπετέω 1 *aor. ptc.* γονυπετήσας (*Polyb.* 15, 29, 9; 32, 25, 7; *Heliod.* 9, 11; *Maspéro* 2 III, 20; *Hesychius*=παρακαλεῖ) *kneel down* *τινὰ before someone in petition* (cf. *Tacitus*, *Annals* 11, 30; 12, 18) *Mt* 17:14; *Mk* 10:17. *Abs.* (*Cornutus* 12 p. 12, 7) *Mk* 1:40; *fall on one's knees* ἔμπροσθέν *τινος* *Mt* 27:29.*

γοργός, ἡ, ὄν (*trag.* +; *inscr.*, *pap.*, *Lucian*) *vigorous, strenuous* 1 *Cl* 48:5 (*Lightfoot*) as quoted in *Clem. Alex.*, *Strom.* 1, 38, 8; 6, 65, 3; *v.l.* in *Funk.**

γοὺν (γε + οὖν) *particle hence, then* in later usage (*Hyperid.* 5, 2; *Aeneas Tact.* 154, 2 and numerous others in many places, e.g. *Jos.*, *Ant.* 15, 153; 16, 22)=οὖν *Hs* 8, 8, 2; *MPol* 17:2; 16:1 *v.l.* (*Funk.*)*

γράμμα, ατος, τό (*Aeschyl.*, *Hdt.* +; *inscr.*, *pap.*, *LXX*, *Ep. Arist.*, *Philo*, *Joseph.*).

1. *letter* of the alphabet (*Ps.-Aristot.*, *Mirabilia* 133 ἐπιγραφὴ ἀρχαίους γράμμασιν an inscription in old-fashioned letters; *Diod. S.* 2, 13, 2 a rock-cut inscription Συρίους γράμμασιν; *Procop. Soph.*, *Ep.* 28; *Lev* 19:28; *Jos.*, *Bell.* 5, 235, *Ant.* 3, 178) *Lk* 23:38 *t.r.* (*UPZ* 108, 30 [99 BC] official placard in *Gk.* and *Egypt.* script. Naturally script and language coincide, as plainly in *Diod. S.* 19, 23, 3 ἡ ἐπιστολὴ Συρίους γεγραμμένη γράμμασιν=the letter was written in the Syrian language); 2 *Cor* 3:7; *Gal* 6:11 (cf. *Plut.*, *Cato Maj.* 20, 7 συγγράψαι ἰδίᾳ χειρὶ κ. μεγάλους γράμμασιν; *PHib.* 29, 9 [265 BC]). *Letter as a numeral* *B* 9:7f. μεταγράφεσθαι πρὸς γ. *copy letter for letter* *Hv* 2, 1, 4. δι' ὀλίγων γραμμάτων *in a few lines*, *IRo* 8:2; *IPol* 7:3.

2. *a document, piece of writing*, mostly in *pl.*, even of single copies (*Appian*, *Hann.* 52 §221 *al.*; *Polyaenus* 7, 7; 7, 19; *Alciph.* 4, 15; 4, 16, 1; 1 *Esdr* 3:9, 13f; *Esth* 8:5, 10 *al.*; *Jos.*, *Ant.* 7, 137; 8, 50 *al.*).

a. *letter, epistle* (since *Hdt.* 5, 14; *PGrenf. I* 30, 5 [103 BC]; *PAmh.* 143, 10; 1 *Macc* 5:10; *Ep. Arist.* 43.—γράμματα of a single letter: *Diod. S.* 13, 93, 1; *Dialekt-Inschr.* 4566, 10 [Laconia]; *Sb* 7995; 7997) *Ac* 28:21; *Pol* 13:1.—b. *a promissory note* (*Jos.*, *Ant.* 18, 156; *PTebt.* 397, 17; cf. *βιβλίον* in *Rv* 5:1 and see *ORoller*, *ZNW* 36, '37, 98-113) *Lk* 16:6f.

c. *writing, book* (*Ael. Aristid.* 46, 41 K.=3 p. 46 D.: ἀσεβῆ γράμματα; *Arrian*, *Peripl.* 19, 4 ἐν πολλοῖς γράμμασιν; *Biogr.* p. 29 δύο γράμματα; *Esth* 6:1) of the books of *Moses* *J* 5:47. Of the OT *gener.* ἐπὶ γράμματα (in the same sense τὰ ἱερ. γ.: *Philo*, *Mos.* 2, 290; 292, *Praem.* 79, *Leg.* ad *Gai.* 195; *Jos.*, *C. Ap.* 1, 54. Cf. *Dit.*, *Or.* 56, 36 [339 BC] τῇ ἡμέρᾳ, ἐν ᾗ ἐπιτέλλει τὸ ἄστρον τὸ τῆς Ἰσίου, ἣ νομίζεται διὰ τῶν ἱερῶν γραμμάτων νέον ἔτος εἶναι, and the description of imperial letters as ἱερὰ or θεῖα γράμματα in *Dssm.*, *LO* 321f [LAE 380]) 2 *Ti* 3:15 (because of the technical character of the expression no article is needed; cf. *Philo*, *Rer. Div. Her.* 106 ἐν ἱερᾷς γραφαῖς; 159, *Poster. Cai.* 158; *Ro* 1:2; 16:26; 2 *Pt* 1:20).—Of the literally correct form of the law *Ro* 2:27. *Opp.* spirit (cf. *Pla.*, *Gorg. P.* 484A.—*Heraclitus*, *Ep.* 9, 2 *opp.* γρ.—θεός. *Archytas* [IV BC] in *Stob.*, *Ecl.* 4, 135 *ed.* Hense *vol. IV* p. 82, 20: νόμος ὁ μὲν ἐμψυχος βασιλεύς, ὁ δὲ ἄψυχος γράμμα=the law, if it is alive, is indeed king; if, however, it is lifeless, it is nothing but a letter.—*Romualdus*, *Stud. Cath.* 17, '41, 18-32) 2:29; 7:6; 2 *Cor* 3:6 (*BSchneider*, *CBQ* 15, '53, 163-207).

3. The *mng.* of γράμματα *J* 7:15 is connected *w.* 1 above; γρ. without the article used *w.* a verb like ἐπίσθασθαι,

εἰδέναι means *elementary knowledge*, esp. reading and writing (X., Mem. 4, 2, 20; Dio Chrys. 9[10], 28; Dit., Syll. 2 844, 6. Very oft. in pap.: Oxy. 264, 19; 275, 43; 485, 48; Fay. 24, 21; 91, 45; Genève 8, 31; 9, 27. Is 29:12; Da 1:4; Jos., Ant. 12, 209; cf. ἀγράμματος). On the other hand, τὰ γ. can also mean *higher learning* (X., Cyr. 1, 2, 6; Pla., Apol. 26D; Aristoxenus, fgm. 31 p. 16, 29: Pythagoras γράμματα ἐν Κορίνθῳ ἐδίδασκε; Sext. Emp., Gramm. 1, 2, 48 γραμμάτων ἔμπειρον. . . , τουτέστιν οὐ τ. στοιχείων, ἀλλὰ τ. συγγραμμάτων; PLond. 43, 2 [II BC]; Da 1:4; Ep. Arist. 121; Test. Reub. 4:1, Levi 13:2) Ac 26:24.—Field, Notes 92f; Gdspd. Probs. 102-4. M-M. B. 1285; 1286.*

γραμματεὺς, ἑως, ὁ (Thu., X.+; inscr., pap., LXX, En.; Philo, In Flacc. 3; Jos., C. Ap. 1, 290; Nägeli 35).

1. *secretary, clerk*, title of a high official in Ephesus (32nd letter of Apollonius of Tyana [Philostrat. I 352, 7] Ἐφεσίων γρ.; Inscr. of the Brit. Mus. III 2 nos. 482; 500; 528; Dit., Or. 493, 11; Flmhoof-Blumer, Kleinas. Münzen '01, p. 55 nos. 46; 47 al. Cf. Schulthess in Pauly-W. VII 2, 1747ff) Ac 19:35.

2. Among the Jews of the NT era, a term for *experts in the law, scholars versed in the law, scribes*; mentioned together w. the high priests (s. ἀρχιερεὺς), w. whom and the elders (oft. referred to in the same context) their representatives formed the Sanhedrin Mt 2:4; 16:21; 20:18; 21:15; 27:41; Mk 8:31; 10:33; 11:18, 27; 14:1, 43, 53; 15:1, 31; GP 8:31 al. W. the Pharisees Mt 5:20; 12:38; 15:1; 23:2, 13ff; Mk 2:16; 7:1, 5; Ac 23:9. W. σοφός: ποῦ γρ.; where is the expert in the law? 1 Cor 1:20.—Schürer II 4 372-447; Billerb. I 79-82; 691-5; II 647-61; JoachJeremias, Jerusalem z. Zt. Jesu II A '24, 27-32; B 1, '29, 101-14; 122-7; GDKilpatrick, JTS 1, '50, 56-60.

3. Christian γρ. (cf. Lucian, M. Peregr. 11: Χριστιανῶν γραμματεῖς in Palestine) are mentioned in Mt 13:52 (Jülicher, Gleichn. 128-33) and most prob. 23:34 (JHoh, D. christl. γρ.: BZ 17, '26, 256-69). M-M.

Γραπτὴ, ἡς, ἡ (Jos., Bell. 4, 567; Mélanges de la Faculté Orientale de l'Université de Beyrouth VII ['14-'21] p. 4 no. 3 Μειδύλος Γραπτῇ; Epigr. Gr. 517d; Monum. Asiae Min. Antiqua III '31, no. 794) *Grapte*, name of a Christian woman Hv 2, 4, 3.*

γραπτός, ἡ, ὄν (Eur.+; inscr., pap.) *written* (so Gorgias, Palamedes 30 [V BC]; PPetr. III 21g, 38; PAmh. 78, 17; cf. Ep. Arist. 56; LXX) τὸ ἔργον τ. νόμου γραπτὸν ἐν τ. καρδίᾳς Ro 2:15 (cf. IQH 18, 27f 'write on the heart.' Similarly Plut., Mor. 780C; Test. Jud. 20:3 v.l.). M-M.*

γραφεῖον, ον, τό (Aristot. et al.; inscr., pap.) properly a pencil or other writing instrument, then also *the thing written, writing*. In ecclesiast. usage the pl. somet. designated the third part of the Hebr. canon, also called ἀγιόγραφα. 1 Cl 28:2 may be an early example of this usage (cf. Knopf, Hdb. ad loc.).*

γραφὴ, ἡς, ἡ (trag., Hdt.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) *writing*—1. of a little book (γ.=piece of writing: Diord. S. 1, 91, 3 price-list; Maximus Tyr. 16, 1b indictment; Dialekt-Inscr. 4689, 49 and 58 [Messenia]; PHib. 78, 18; 1 Ch 28:19; 1 Macc 14:27) Hv 2, 2, 1.

2. in the NT exclusively w. a sacred mng., of Holy Scripture.—α. ἡ γ. *the individual Scripture passage* (4 Macc 18:14; Philo, Rer. Div. Her. 266.—S. also Test. Napht. 5:8 γραφὴ ἀγία of a written word of a divine sort outside the Bible) Mk 12:10; 15:28 v.l.; Lk 4:21; J 13:18; 19:24, 36f; Ac 1:16; 8:35; Ro 11:2; 2 Ti 3:16; Js 2:8, 23; 1 Cl 23:5.

b. Scripture as a whole—α. the pl. αἱ γραφαί designates collectively all the parts of Scripture: *the scriptures* (Philo, Fug. 4, Spec. Leg. 1, 214 αἱ ἱεραὶ γ.; Rer. Div. Her. 106; 159; Jos., C. Ap. 2, 45τ. τῶν ἱερῶν γραφῶν βίβλοις) Mt 21:42; 22:29; 26:54; Mk 12:24; 14:49; Lk 24:27, 32, 45; J 5:39; Ac 17:2, 11; 18:24, 28; Ro 15:4; 2 Pt 3:16; PK 2 p. 15, 4; αἱ γρ. τῶν προφητῶν *the writings of the prophets* Mt 26:56; αἱ ἱεραὶ γ. 1 Cl 45:2; 53:1 (s. Philo and Joseph. above); γ. ἅγιοι Ro 1:2; προφητικαὶ 16:26 (on the omission of the article in both pass. fr. Ro and 2 Pt 1:20 s. γράμμα 2c).

β. the sg. as designation of Scripture as a whole (Philo, Mos. 2, 84; Ep. Arist. 155; 168; cf. 1 Ch 15:15; 2 Ch 30:5, 18) Ac 8:32; J 20:9; 2 Pt 1:20 (s. βα above); εἶπεν ἡ γ. J 7:38, 42; λέγει Ro 4:3; 9:17; 10:11; Gal 4:30; 1 Ti 5:18; Js 4:5; 1 Cl 23:3; 34:6; 35:7; 42:5; 2 Cl 2:4; 6:8; 14:1f; B 4:7, 11; 5:4; 6:12; 13:2, also 16:5 in a quot. fr. En. 89, 56ff; περιέχει ἐν γ. 1 Pt 2:6; πεπλήρωται, ἐπληρώθη ἡ γ. J 17:12; cf. 19:28; πιστεύειν τῇ γ. J 2:22; οὐ δύναται λυθῆναι ἡ γ. *scripture cannot be set aside* 10:35. W. Scripture personified: προῖδοῦσα ἡ γ. *scripture foresaw* Gal 3:8. συνέκλεισεν ὑπὸ ἁμαρτίαν vs. 22.—κατὰ τὴν γ. (w. ref. to a contract PRainer 224, 6 [Dssm., NB 78=BS 112f]; PAmh. 43, 13; 2 Ch 30:5; 35:4; 1 Esdr 1:4) Js 2:8; κατὰ τὰς γ. (BGU 136, 10 κατὰ γ. w. ref. to the laws) according to (the prophecy of) the holy scriptures 1 Cor 15:3f. ἄτερ γραφῆς *without scriptural proof* PK 4 p. 16, 6.—JHänel, D. Schriftbegriff Jesu '19, 13ff; Harnack, D. AT in d. paul. Briefen u. in d. paul. Gemeinden: SAB '28, 124-41; OMichel, Pls u. s. Bibel '29. S. νόμος, end.—Scripture is often quoted by the authors of our lit. with as little care for literal accuracy as e.g. Maximus Tyr. uses in quoting 'the ancients' (KDürr, Philol. Suppl. VIII '00, 150f). On the other hand, the close acquaintance of Christians with Scripture has its parallels in the familiarity of the Greeks with Homer. Heraclit. Sto. I p. 2 l. 3ff: ἐκ πρώτης ἡλικίας the child is trained on Homer. To the end of his life he occupies himself with Homer's works. M-M.*

γράφω fut. γράψω; **impf.** ἔγραφον; 1 **aor.** ἔγραψα; **pf.** γέγραφα; **pf. pass.** γέγραμμαι; 2 **aor. pass.** ἐγράφην (Hom.+; from Pind., Hdt., and in inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., usu. in the mng.): *write*.

1. of the mechanical activity involved in writing (X., Mem. 4, 2, 20; Demosth. 9, 41) πηλίκους γράμμασιν ἔγραψα Gal 6:11 (ἔγραψα as epistolary aorist, as Ps.-Callisth. 2, 19, 2, at the beginning of a letter ἔγραψα σοι=I am writing to you). οὕτως γράφω *this is my handwriting* of one's own signature 2 Th 3:17; cf. Phlm 19 (on the conclusion of a

letter in one's own hand ORoller, D. Formular d. paul. Briefe '33).—J 8:6 v.l., 8.

2. **w. ref.** to the content—**a. write w.** λέγων foll. (4 Km 10:6; Da 6:26; 1 Macc 8:31; 11:57.—EKieckers, IndogF 35, '15, 34ff) ἔγραψεν λέγων, Ἰωάννης ἐστὶν ὄνομα αὐτοῦ *he wrote, 'His name is John'* Lk 1:63. μὴ γράφω, ὁ βασιλεὺς J 19:21. γράψον, μακάριοι Rv 14:13. ὁ γέγραφα, γέγραφα *what I have written I have written* i.e., it will not be changed (on the **pf. cf.** the **expr.** taken over **fr.** the Romans κέκρικα=I have decided once for all Epict. 2, 15, 5. For the repetition of the same form of the **pf. s.** Gen 43:14; for the repetition of the word γρ. see Aeschro Iamb. [IV BC] 6 [Diehl III, VIII 6] ἔγραψεν ὅσσ' ἔγραψ'.) J 19:22. τί ἐπὶ τι (Dt 4:13; 6:9; 10:2; Pr 3:3 v.l.) Rv 2:17; 19:16. τί ἐπὶ τινα 3:12. ἐπὶ τίνος (Ex 34:1; 36:37; Da 5:5) 14:1.

b. write down, record: a vision Rv 1:19; commandments, parables Hv 5:5f. ταῦτα πάντα v 5:8. εἰς βιβλίον (Tob 12:20) Rv 1:11. **Pass.** ἐν τ. βιβλίῳ J 20:30; of the book of life ἐν τῷ β. (τῇ β.), ἐπὶ τῷ β. Rv 13:8; 17:8; 20:15; 21:27; cf. 20:12; 22:18f (s. Ep. Arist. 311).

c. γέγραπται (abundantly attested as a legal **expr.:** Dssm., B 109f, NB 77f [BS 112ff, 249f]; Thieme 22. Cf. also 2 Esdr 20:35, 37 [Neh 10:34, 36]; Job 42:17a; Jos., Vi. 342) is a formula introducing quotations **fr.** the OT (cf. Jos., C. Ap. 1, 154) Mt 4:4, 6f, 10; 21:13; Mk 11:17; 14:27; Lk 4:8; 19:46. ὡς γέγραπται (Dit., Syll.3 45, 44; Inscr. d. Asklepieion von Kos A, 14 ed. RHerzog, ARW 10, '07, 401) Mk 7:6. καθὼς γέγραπται (Dit., Syll.3. 736, 44 [92 BC]; PRainer 154, 11; cf. 1 Esdr 3:9; Da 9:13 Theod.; 2 Ch 23:18) Ac 15:15; Ro 1:17; 2:24; 3:10; 4:17; 8:36; 9:33; 1 Cl 48:2 al. οὕτως γέγραπται 1 Cl 17:3. καθάπερ γέγραπται (PCauer, Delectus Inscr.2 1883, 457, 50f [III BC]; Inscr. v. Perg. 251, 35 [II BC]; PRev. 29, 9 [258 BC] καθάπερ ἐν τ. νόμῳ γέγρ.) Ro 3:4; 9:13; 10:15; 11:8. γέγραπται γάρ 12:19; 14:11; 1 Cor 1:19; 1 Cl 36:3; 39:3; 46:2; 50:4, 6. γεγραμμένον ἐστὶν J 2:17; 6:31, 45; 10:34 (γεγραμμένον ἐν τῷ νόμῳ as 2 Esdr 18 [Neh 8]: 14. Cf. Inscr. d. Asklepieion [s. above] l. 9 τὰ γεγραμμένα ἐν τοῖς ἱεροῖς νόμοις); 12:14. ὁ λόγος ὁ γεγραμμένος (cf. 4 Km 23:24; 1 Ch 29:29; 2 Ch 16:11) 1 Cor 15:54. κατὰ τὸ γ. (Dit., Syll.3 438, 13; 84; 955, 22; 1016, 6 al.; 2 Esdr [Ezra] 3:4; 18 [Neh 8]: 15; cf. 1 Esdr 1:12; Bar 2:2) 2 Cor 4:13. ἐγράφη Ro 4:23; 1 Cor 9:10; 10:11. **W. a specif. ref.** (4 Km 14:6; 2 Ch 23:18; 1 Esdr 1:12; Da 9:13. Cf. Diod. S. 9, 30 ὡς γέγραπται ἐν τῷ περὶ διαδοχῆς βασιλέων=in the book of the succession of kings; Philod., Περὶ εὐσεβ. p. 61 Gomp. ἐν τοῖς ἀναφερομένοις εἰς Μουσαῖον γέγραπται; Ael. Aristid. 33 p. 618 D.: γέγραπται γάρ ἐν αὐτῇ [a peace treaty]; 34 p. 654): in the book of Psalms Ac 1:20; in the second Psalm 13:33; in the book of the prophets 7:42; in Isaiah Mk 1:2 (cf. 2 Ch 32:32); in the Decalogue B 15:1. Also of non-canonical apocalypses: (Diod. S. 34+35, fgm. 33, 2 ἐν τοῖς τῆς Σιβύλλης χρησμοῖς εὐρέθῃ γεγραμμένον ὅτι κτλ.): Eldad and Modat Hv 2, 3, 4; Enoch B 4:3, cf. 16:6. Of words of our Lord 4:14; 14:6 (JAFitzmyer, NTS 7, '60/'61 297-333).—**W. acc.** of the **pers.** or thing (Bar 1:1; Tob 7:13 S; 1 Esdr 2:25 al.): *write about someone or someth.* ὃν ἔγραψεν Μωϋσῆς *about whom Moses wrote* J 1:45; of righteousness Ro 10:5 t.r. Also περὶ τίνος (Diod. S. 2, 36, 3; 14, 96, 3; 1 Esdr 2:17; Esth 1:1p; 1 Macc 11:31) Mt 26:24; Mk 14:21; J 5:46; Ac 13:29 (ὅν ἐτέλεσαν τὰ γεγραμμένα cf. Diod. S. 14, 55, 1 ποιεῖν τὰ γεγρ.). ἐπὶ τινα **w. reference to someone** Mk 9:12f; ἐπὶ τινι J 12:16. τὰ γεγραμμένα διὰ τ. προφητῶν τῷ υἱῷ τ. ἀνθρώπου Lk 18:31 (ὅν διὰ τ. π. cf. Esth 8:10 [=ὕπό 9:1]); the **dat.** designating the **pers.** written *about* is made easier to understand by **ref.** to 3 Macc 6:41; 1 Esdr 4:47). **W.** ὅτι foll. (cf. X., An. 2, 3, 1) Mk 12:19; Ro 4:23; 1 Cor 9:10.—Ὁν μὴ ὑπὲρ ἃ γέγραπται 1 Cor 4:6 s. ὑπὲρ 2.

d. write (to) someone τινί (Plut., Pomp. 29, 3; pap.; 1 Macc 12:22; 2 Macc 2:16; Da 6:26; Jos., Ant. 12, 16) Ro 15:15; 2 Cor 2:4, 9 t.r.; 7:12; Phlm 21; 2 Pt 3:15; 1J 2:12ff δι' ὀλίγων *a few lines, briefly* 1 Pt 5:12. διὰ μέλανος καὶ καλάμου **w. pen and ink** 3J 13. The content of the writing is quoted: Rv 2:1, 8, 12, 18; 3:1, 7, 14; *write someth. to someone* τινί τι (Plut., Cic. 37, 1; 1 Macc. 10:24; 11:29; 13:35) 1 Cor 14:37; 2 Cor 1:13; Gal 1:20; 3J 9. τινί τι περὶ τίνος (1 Macc 11:31) Ac 25:26; 1 J 2:26. τινί περὶ τίνος (1 Macc 12:22; Jos., Vi. 62) 2 Cor 9:1; 1 Th 4:9; 5:1; Jd 3. περὶ δὲ ὧν ἐγράψατε (μοι v.l.) *as to the matters about which you wrote (me)* 1 Cor 7:1 (Pla., Ep. 13 p. 361A περὶ δὲ ὧν ἐπέστελλές μοι; Socrat., Ep. 7, 1 ὑπὲρ ὧν γράφεις); γ. τινί *give someone directions in writing w. inf.* foll. Ac 18:27; also **w. ὅπως** *ibid.* D.—γ. διὰ τίνος signifies either that the person referred to in the διὰ-phrase participated in writing the document (Dionys. of Cor. in Euseb., H.E. 4, 23, 11) as **perh.** 1 Pt 5:12, or that this person is its bearer I Ro 10:1; I Phld 11:2; ISm 12:1; Pol 14. The latter **mng.** obtains in διὰ χειρός τίνος Ac 15:23.

3. **cover w. writing** βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν *a scroll covered w. writing inside and on the back* Rv 5:1 (s. Ezk 2:10).

4. of literary composition: *compose, write* βιβλίον (Jer 39:25, 44; Mal 3:16; 2 Ch 32:17) Mk 10:4 (Dt 24:1, 3); J 21:25b; δύο βιβλαρίδια Hv 2, 4, 3. τίτλον J 19:19. ἐπιστολήν (Dit., Syll.3 679, 19; 1 Macc 13:35; 2 Macc 9:18; 3 Macc 3:11; 6:41) Ac 23:25 (cf. 3 Macc 3:30); 2 Pt 3:1. In a wider sense: ἐντολήν (4 Km 17:37) *give a written commandment, fix a comm. in writing* Mk 10:5; 1J 2:7f; 2J 5.—FRMHitchcock, The Use of γράφειν: JTS 31, '30, 271-5; GSchrenk, TW I 742-73 (γράφω and derivatives). M-M. and suppl. B. 1283.

γραφώδης, ες (Chrysipp.: Stoic. II 255; Strabo 1, 2, 3 γρ. μυθολογία; Cleomedes 2, 1 p. 162, 14 HZiegler μυθαρίῳ γραῶδει πιστεύσας; Galen; Heliod.; on the Lat. anicula, cf. ASPease, Ciceronis De Natura Deorum, '55, I, 341 n.) *characteristic of old women* 1 Ti 4:7.*

γρηγορέω (on this new formation in H.Gk. **fr.** ἐγρήγορα, the **pf.** of ἐγείρω [Herm. Wr.; Achilles Tat. 4, 17, 3; Cyril of Scyth. p. 80, 19; Phryn. 118 L.], found also LXX; Jos., Ant. 11, 47; Test. Benj. 10:1 [Thackeray 263; Helbing 82; 84] s. Bl-D. §73; Nägeli 44; Mlt.-H. 386) 1 aor. ἐγρηγόρησα *be or keep awake*.

1. **lit.** (Herm. Wr. 11, 21b; 1 Macc 12:27; 2 Esdr 17 [Neh 7]: 3) Mt 24:43; 26:38, 40; Mk 13:34; 14:34, 37; Lk 12:37, 39 v.l.

2. **fig.** (Bar 2:9 al.) *be on the alert, be watchful* (cf. our *keep one's eyes open*) Mt 24:42; 25:13; 26:41; Mk 13:35, 37; 14:38; Ac 20:31; 1 Cor 16:13; 1 Th 5:6; 1 Pt 5:8; Rv 3:2f; 16:15; IPol 1:3. ὑπὲρ τῆς ζωῆς *be vigilant for*

your life D 16:1. Of **relig.** alertness γρηγοροῦντες ἐν αὐτῇ (=προσευχῇ) *be wide awake about it* Col 4:2; γ. and καθεύδω, **fig.** for *be alive and be dead* 1 Th 5:10. **M-M.***

γρόνθος, ου, ὁ *fist* (Moeris p. 323 πύξ Ἀττικῶς, γρ. Ἑλληνικῶς; **schol.** on Il. 219; **PAmh.** 141, 10 [IV AD]; Aq. Ex 21:18; Judg 3:16; Is 58:4) γ. ἀντὶ γρόνθου *blow for blow* Pol 2:2.*

γρύζω 1 aor ἔγρυξα, **inf.** γρύξαι (**Aristoph.**; Herodas 3, 37; 85; **Dio Chrys.** 13[7], 26; **Ael. Aristid.** 35 p. 676 D. **al.**; Ex 11:7; Josh 10:21; Jdth 11:19) *mutter, complain* (w. στενάζειν, as Euseb., H.E. 5, 1, 51) **MPol** 2:2.*

γυμνάζω **pf. pass. ptc.** γεγυμνασμένος (**Aeschyl.**; **inscr., pap.**; 2 Macc 10:15; **Philo**; **Joseph.**; **Sib. Or.** 3, 230) *lit. exercise naked, train*, also **fig.**, of mental and spiritual powers (**Isocr.**, Ad Nicocl. 10; **Ps.-Isocr.**, Ad Demonium 21 γύμναζε σεαυτὸν πόνοις ἐκουσίσις; **Epict.**; **Dit.**, **Syll.** 3 578, 28) *τινὶ in or by someth.* (**Ps.-Isocr.** [s. above]; **Philo**, De Jos. 26; **Jos.**, **Ant.** 3, 15) τῷ νῦν βίῳ *train oneself by the present life* (w. ἀθλέω) 2 Cl 20:2. Also διὰ τινος (**Philo**, **Sacrif.** Abel. 78) Hb 12:11; γ. (τινὰ) πρὸς τι (**Epict.** 2, 18, 27; 3, 12, 7 **al.**; **Philo**, **Mos.** 1, 48) 5:14. γύμναζε σεαυτὸν πρὸς εὐσέβειαν 1 Ti 4:7. καρδία γεγυμνασμένη πλεονεξίας *a heart trained in greed* 2 Pt 2:14 (cf. **Philostrat.**, **Her.** 2:15 θαλάττης οὐπω γεγ.). **M-M.** and **suppl.***

γυμνασία, ας, ἡ (since **Pla.**, **Leg.** 648c; **Dit.**, **Syll.** 3 1073, 19; 4 Macc 11:20) *training ἡ σωματικὴ γ. of the body* 1 Ti 4:8. **M-M.***

γυμνητεύω **s. γυμνιτεύω.**—**Dio Chrys.** 75[25], 3 and **Cass. Dio** 47, 34, 2 have γυμνητεύω; **likew. Plut.**, **Aem.** 16, 8 Z. **w. v.l.** γυμνιτεύω. The same sentence that contains γυμνητεύω in **HSchenkl**, **Pythagoreerspr.** 17 (**Wien. Stud.** 8, 1886 p. 266) and **Porphyr.**, **Ad Marcellam** 33 **N.**, has the spelling γυμνιτεύω in **Demophilus**, **Sent.** 8 (**JCOrelli**, **Opuscula Gr. Vet. Sententiosa I** 1819 p. 38). **Bl-D.** §24; **Mlt.-H.** 72; 399.

γυμνιτεύω (γυμνητεύω **t.r.**) *be poorly clothed* (so **Dio Chrys.** 75[25], 3) 1 Cor 4:11.*

γυμνός, ἡ, ὁν (**Hom.**; **inscr., pap.**, **LXX**, **Philo**, **Joseph.**).

1. *naked, stripped, bare* (**PFay.** 12, 20; Gen 2:25, 3: 7, 10f **al.**; Job 1:21) Mk 14:52 (**Appian**, **Bell. Civ.** 5, 140 §582 γυμνοὶ. . . ἔφυγον; **Test. Jos.** 8:3 ἔφυγον γυμνός); Ac 19:16 (cf. **Philo**, **In Flaccum** 36); Rv 3:17; 16:15; 17:16. περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ *who wore a linen garment over his naked body* Mk 14:51 (on the **subst.** τὸ γυμνόν=the naked body cf. **Lucian**, **Nav.** 33 τὰ γυμνά). πόδες (**Euphorio** [III BC] 53, 1 **Coll.**; **Jos.**, **Ant.** 8, 362) Hs 9, 20, 3.

2. *without an outer garment*, without which a decent person did not appear in public (so **Hes.**, **Op.** 391, **oft.** in **Attic wr.**; **PMagd.** 6, 7 [III BC]; 1 Km 19:24; Is 20:2) J 21:7 (**Dio Chrys.** 55[72], 1 the ναῦτης wears only an undergarment while at work).

3. *poorly dressed* (**Demosth.** 21, 216; **BGU** 846, 9; **PBrem.** 63, 30; Job 31:19; Tob 1:17; 4:16) Mt 25:36, 38, 43f; Js 2:15; B 3:3 (Is 58:7).

4. *uncovered, bare* (cf. **Diod. S.** 1, 76, 2; **Themistocl.**, **Ep.** 16 p. 756 H. γ. ἀλήθεια; **Lucian**, **Tox.** 42, **Anachars.** 19 ὡς γυμνὰ τὰ γεγενημένα οἱ Ἀρεοπαγῖται βλέποιν; **Heliod.**, **Aeth.** 10, 29 **w.** ἀπαρακάλυπτος; Job 26:6; **Philo**, **Migr. Abr.** 192; **Jos.**, **Ant.** 6, 286) Hb 4:13. **Fig.** of the soul, whose covering is the body: *naked* 2 Cor 5:3 (cf. **Pla.**, **Cratyl.** 20 p. 403B ἡ ψυχὴ γυμνὴ τοῦ σώματος, also **Gorg.** 523CE; 524F; **Aelian**, **Hist. An.** 11, 39. **Artem.** 4, 30 p. 221, 10f the σῶμα is the ἰμάτιον of the ψυχὴ; 5, 40; **M. Ant.** 12, 2 of the divine element in man, ‘which the god sees without any covering’.—Of the νοῦς: **Herm. Wr.** 10, 17). **S.** on this **EKühl**, **Über 2 Cor 5:1-10**, ’04; **JThUbbink**, **Het eeuwige leven bij Pls**, **Groningen Diss.** ’17, 14ff; **WMundle**, **D. Problem d. Zwischenzustandes.** . . 2 Cor 5:1-10: **Jülicher-Festschr.** ’27, 93-109; **LBrun**, **ZNW** 28, ’29, 207-29; **Guntermann** (ἀνάστασις, end); **RBultmann**, **Exeg. Probl. des 2 Kor: Symb. Bibl. Ups.** 9, ’47, 1-12; **JNSevenster**, **Studia Paulina (JdeZwaan Festschr.)** ’53, 202-14; **EEEllis**, **NTS** 6, ’60, 211-24. γ. κόκκος *a naked kernel* 1 Cor 15:37, where an **adj.** is applied to the grain of wheat, when it properly belongs to the bodiless soul which is compared to it; cf. 1 Cl 24:5. **M-M. B.** 324f.*

γυμνότης, ητος, ἡ (**M. Ant.** 11, 27; **Philo**, **Leg. All.** 2, 59; Dt 28:48).

1. *nakedness* (**Cornutus** 30 p. 59, 18) αἰσχύνῃ τῆς γ. *disgraceful nakedness* Rv 3:18.—2. *destitution, lack of sufficient clothing* (**Ps.-Dionys. Hal.** **De Arte Rhet.** 10, 6; Dt 28:48: ἐν λιμῷ κ. ἐν δίψει κ. ἐν γ.; **Test. Zeb.** 7:1) Ro 8:35; 2 Cor 11:27.*

γυμνῶ **pf. pass.** γεγύμνωμαι (**Hom.**; **Herm. Wr.** 1, 26a; **POxy.** 903, 7; **PLeipz.** 37, 18; **Sb** 4317, 25; **LXX**; **Jos.**, **Ant.** 12, 212) *strip, lay bare*; **pass.** *be made naked* Dg 12:3.*

γυναικάριον, ου τό (**Diocles Com.** [V BC] 11; **M. Ant.** 5, 11; **Epict.** **index Sch.**; **Phryn.** p. 180 L.) **dim.** of γυνή, *lit. little woman*, but **w.** derogatory **connot.**, *idle, silly woman pl.* 2 Ti 3:6.*

γυναικεῖος, α, ον (**Hom.**; **inscr., pap.**, **LXX**, **Philo**; **Jos.**, **Ant.** 13, 108) *feminine* σκεῦος γ. *periphrasis for woman, wife* (σκεῦος 2), ἀσθενεστέρω σκ. τῷ γυν. 1 Pt 3:7 (**POxy.** 261, 12 διὰ γυναικεῖαν ἀσθένειαν). **M-M.***

γυνή, αικός, ἡ (**Hom.**; **inscr., pap.**, **LXX**, **En.**, **Ep. Arist.**, **Philo**, **Joseph.**, **Test. 12 Patr.**, **loanw.** in **rabb.**) *woman*.

1. of any adult female (virgins are included, e.g., **Eur.**, **Or.** 309 of Electra) Mt 9:20; 13:33; 27:55; Lk 1:42 (cf.

Semonides of Amorgos, *fgm.* 7, 88f Diehl2 ἀριπρεπής μὲν ἐν γυναιξὶ γίγνεται πάσησι); 8:2f (cf. *Appian*, *Bell. Civ.* 1, 63 §282 γύναια πολλὰ πολυχρήματα assist Marius); 13:11; 1 Cor 14:34f; 1 Ti 2:11f (*Democr.*, *fgm.* 110 γυνή μὴ ἀσκειῖται λόγον, δεινὸν γάρ; *Ael. Aristid.* 45 p. 41 D.: ὁ ἀνὴρ λεγέτω, γυνὴ δὲ οἷς ἂν ἀκούσῃ χαίρετω.—NGeurts, *Het Huwelijk bij de Griekse en Romeinse Moralisten* '28; PTischleder, *Wesen u. Stellg. d. Frau nach d. Lehre des hl. Pls* '23; HWindisch, *Christl. Welt* 44, '30, 411-25; 837-40; GDelling, *Pls' Stellg. z. Frau u. Ehe* '31, cf. OMichel, *StKr* 105, '33, 215-25; PKetter, *Christ and Womankind*, tr. IMcHugh, '52; KH Rengstorf, *Mann u. Frau im Urchristentum*, '54; EKähler, *Die Frau in d. paulinischen Briefen*, '60. Cf. the *lit.* on *γαμέω*, end, and on *σιγάω*); *Hv* 1, 1, 4; 3, 8, 2. *Opp.* ἀνήρ (*Diog. L.* 1, 33; 1 Esdr 9:41) Ac 5:14; 8:3; 1 Cor 11:3, 5ff (on vs. 11 cf. *Philosophenspr.* p. 491, 73 οὔτε γυνὴ χωρὶς ἀνδρὸς οὔτε. . . ; on vs. 12b cf. 1 Esdr 4:15f); 1 Cl 6:1f; 55:2f; γ. *πρεσβυτίς* a lady advanced in years *Hv* 1, 2, 2.—The *voc.* (ᾧ) γύναι is by no means a disrespectful form of address (*Il.* 3, 204; *Od.* 19, 221; *Soph.*, *Oed. R.* 655; *Charito* 3, 2, 1; 5, 9, 3; *Cass. Dio* 51, 12, 5: Augustus to Cleopatra; *Jdth* 11:1; *Jos.*, *Ant.* 1, 252; 17, 74.—Only rarely is there a tone of disrespect in ᾧ γύναι, as, e.g., *Quint.* *Smyrn.* 1, 575) Mt 15:28; Lk 22:57; J 2:4 (Gdsd, *Probs.* 98-101); 19:26 (cf. GDalman, *Jesus-Jeshua* [Eng. tr. PLevertoff] '29, 201-3); 20:13, 15; *Hv* 1, 1, 7. Cf. JWackernagel, *Über einige antike Anredeformen* '12, 25f.—σὺν γυναιξὶ κ. τέκνοις (*Dio Chrys.* 20[37], 33; *Dit.*, *Syll.* 3 695, 20; 1 Macc 5:23; *Jos.*, *Vi.* 99) Ac 21:5. σὺν γυναιξὶν 1:14 (*Diog. L.* 3, 46: after the death of *Plato*, his μαθηταί are listed by name, and the list closes: σὺν οἷς καὶ γυναῖκες δύο, who are also named).

2. wife (*Hom.*+, *Jos.*, *C. Ap.* 2, 201) Mt 5:28, 31f; 14:3; 18:25; Lk 1:5, 13, 18, 24; 1 Cor 7:2ff; 9:5; Eph 5:22ff; Col 3:18f; 1 Cl 1:3; 11:2; 21:6; *ISm* 13:1; *Pol* 4:2; *Hv* 1, 1, 2; m 4, 1, 1; 4ff, and oft. Those who understand 1 Ti 3:2, 12; Tit 1:16 as inclining toward celibacy may compare Ramsay, *Phryg.* I 1 p. 151 no. 46: Apellas the priest makes himself liable to punishment by the god because he wishes to remain μετὰ γυναικός.—Of widows γ. χήρα Lk 4:26 (3 Km 17:9=*Jos.*, *Ant.* 8, 320). γυνὴ τοῦ πατρὸς father's wife (Lev 18:8, 11. Of a stepmother *UPZ* 189, 6 [112/11 BC]), who need not necessarily have been regularly married to the man in question 1 Cor 5:1 (for the idea s. *Ps.-Phoc.* 179-81).

3. From the context the *mng.* bride may be *poss.* (Gen 29:21; Dt 22:24) δείξω σοι τὴν νόμφην τὴν γυναῖκα τ. ἀρνίου Rv 21:9; cf. 19:7; Mt 1:20, 24; Lk 2:5 v.l. *Perh.* J 8:3f.

4. On the woman in heaven Rv 12:1-17 cf. *IQH* 3:7-12, also *Boll* 98-124 and against him JFreundorfer, *D. Apk. des Ap. Joh.* '29. Cf. also PPrigent, *Apocalypse 12: Histoire de l' exégèse*, '59.—On the whole word AOepke, *TW* 1 776-90. *M-M. B.* 82; 96.

Γῶγ, ὁ, indecl. (גִּיג) *Gog* symbol. name beside Magog (*Ezk* 38 and 39; cf. *Sib. Or.* 3, 319; 512), to designate the enemy to be conquered by the Messiah Rv 20:8.—Bousset, *ZKG* 20, '00, 113-31, *Rel.* 3 219f; JKlausner, *D. Mess. Vorstellungen des jüd. Volkes im Zeitalter d. Tannaiten* '04, 99ff; JBoehmer, *Wer ist G. von Magog?* *ZWTh* 40, 1897, 321-55; *Billerb.* III 831-40; KGKuhn, *TW* I 790-2.*

γωνία, ας, ἡ (*Hdt.*+, *inscr.*, *pap.*, *LXX*; *En.* 18, 2; *Ep. Arist.* 61; *Philo, Joseph.*, *loanw.* in *rabb.*) corner τῶν πλατειῶν street corners Mt 6:5. κεφαλὴ γωνίας (*Ps* 117:22) corner-stone or keystone (s. *κεφαλὴ* 2b) Mt 21:42; Mk 12:10; Lk 20:17; Ac 4:11; 1 Pt 2:7; B 6:4. αἱ τέσσαρες γωνίαι τῆς γῆς the four corners of the earth Rv 7:1; 20:8 (X., *De Rep. Lac.* 12, 1; *Test. Ash.* 7:2; *PGM* 8, 8 ἐν ταῖς δ' γωνίαις τ. οὐρανοῦ). Of the corners of a stone *Hs* 9, 4, 1; of a structure (*Jos.*, *Bell.* 3, 243) s 9, 2, 3; 9, 15, 1.—Of a hidden place (*Pla.*, *Gorg.* 485D βίον βιδῶναι ἐν γωνίᾳ; *Epict.* 2, 12, 17; *Celsus* 6, 78; *Sus* 38 *Theod.*) Ac 26:26. Of false prophets: κατὰ γωνίαν προφητεύειν prophesy in a corner *Hm* 11:13. *M-M. B.* 900.*



δ' as numeral=four (τέσσαρες: Jos., C. Ap. 1, 158; cf. Sib. Or. 5, 40) Hs 9, 2, 3; 9, 10, 7; 9, 15, 3;=fourth (τετάρτη) in the titles Hv 4; m 4.*

Δαβίδ s. Δαβιδ.

Δαθάν, ὁ indecl. (ι) (LXX.—In Joseph. Δαθάμης, ου [Ant. 4, 19]) Dathan 1 Cl 4:12; ζ. Ἀβ(ε)ιρών.*

δαιμονίζομαι 1 aor. pass. ptc. δαιμονισθείς (Mk 5:18; Lk 8:36) *be possessed by a demon* (s. δαιμόνιον and δαίμων). The word is known since Soph., but found in this sense in the comic wr. Philemo 191; Plut., Mor. 706D; Cat. Cod. Astr. XI 2 p. 119, 20; Aq. Ps 90:6. Of a girl κακῶς δαιμονίζεται *is cruelly tormented by a demon* Mt 15:22. Elsewh. only as a ptc. ὁ δαιμονιζόμενος *demoniac* (Thrasyllus [I AD] in Ps.-Plut., Fluv. C. 16; Cyranides p. 69, 17; Jos., Ant. 8, 47; PGM 13, 242; 4, 3009 acc. to ADieterich, Abraxas 1891, 138—Preisendanz has δαιμονιαζομένου) Mt 4:24; 8:16, 28, 33; 9:32; 12:22; Mk 1:32; 5:15f; Lk 8:35 D; J 10:21; Ac 19:14 D. Also δαιμονισθείς s. above.—JWeiss, RE IV 410-19. M-M.*

δαιμονικός, ἡ, ὄν (Plut.; Physiogn. I 345, 8; 12; Cat. Cod. Astr. X 112, 10; Proclus on Pla., Cratyl. p. 93, 9 Pasqu.; Athenagoras, Suppl. 25; Clem. Alex., Strom. 6, 12, 98) *ghost-like w.* ἄσωματος of false teachers ISm 2; both adjectives are chosen because of the saying in 3:2.*

δαιμόνιον, ου, τό (substant. neut. of the adj. δαιμόνιος [s. 2 below δαιμόνιον πνεῦμα], quotable since Homer; Dit., Or. 383, 175; Herm. Wr. 10, 19; Ps.-Phoc. 101; Philo; Jos., Bell. 1, 373; 6, 429).

1. *a deity, divinity* (Eur., Bacch. 894; Hdt. 5, 87; Pla., Apol. 26B; X., Mem. 1, 1, 1 καὶνὰ δαιμόνια εἰσφέρειν. Sg., Dit., Syll. 3 545, 14; 601, 15; UPZ 144, 43; 50 [164 BC]; Vett. Val. 355, 15; Philo, Mos. 1, 276; Jos., Bell. 1, 69) ξένων δ. καταγγελεύς *a preacher of strange divinities* Ac 17:18.

2. *demon, evil spirit*, of independent beings who occupy a position somewhere between the human and the divine (Pla., Symp. 23 p. 202E πᾶν τὸ δαιμόνιον μεταξύ ἐστὶ θεοῦ τε καὶ θνητοῦ; Chrysipp. [Stoic. II 338] δ. φαῦλα; Plut., Dio 2, 3 φαῦλ. δ., Mor. 267Ff; Ps.-Lucian, Asinus 24 p. 592 οὐδὲ τὰ δ. δέδοικας; Vett. Val. 67, 5; 99, 7; Herm. Wr. 9, 3; PGM 4, 3081; 5, 120; 165; 170; LXX; En. 19, 1. Also δαιμόνιον πνεῦμα: lead tablet fr. Hadrumetum [Dssm., B 26, 35 (BS 271ff)]; PGM 4, 3038; 3065; 3075) who are said to enter into persons and cause illness, esp. of the mental variety (Jos., Bell. 7, 185, Ant. 6, 166ff; 211; 214; 8, 45ff): δ. εἰσέρχεται εἰς τινα Lk 8:30; δ. ἔχει Mt 11:18; Lk 7:33; 8:27; J 7:20; 8:48f, 52; 10:20. Hence the healing of a sick person is described as the driving out of demons ἐκβάλλειν (τ.) δ. (Jos., Ant. 6, 211) Mt 7:22; 9:34; 10:8; Mk 1:34, 39; 16:17; Lk 9:49; 11:14f, 18ff; 13:32 and oft. Pass. Mt 9:33. ἐξέρχεται τὸ δ. (s. ἐξέρχομαι 1aδ.—Thrasyllus [I AD] in Ps.-Plut., Fluv. 16 ἀπέρχεται τὸ δαιμόνιον) 17:18; Mk 7:29f; Lk 4:41; 8:2, 33, 35, 38. They live in deserted places 8:29, hence a ruined city is a *habitation of demons* Rv 18:2 (cf. Is 13:21; 34:14; Bar 4:35). Their ruler is Beelzebub (q.v.) Mt 12:24, 27; Lk 11:15, 18f. False doctrine is διδασκαλία δαιμονίων (subj. gen.) 1 Ti 4:1. The ability of demons to work miracles is variously described J 10:21 and Rv 16:14. They are objects of worship 9:20, specif. of idolatry (Dt 32:17; Bar 4:7; cf. Ps 95:5; Sib. Or. fgm. 1:22. Likew. Persians and Babylonians: Cumont 3 305, 97) 1 Cor 10:20f; B 16:7. On Js 2:19 cf. φρίσσω.—Of the evil spirit of slander Hm 2:3; of vengeance s 9, 23, 5; of arrogance s 9, 22, 3.—The δ. can appear without a tangible body, and then acts as a *ghost* ISm 3:2.—JGeffcken, Zwei griech. Apologeten '07, 216ff; JTambornino, De Antiquorum Daemonismo '09; RWünsch, D. Geisterbannung im Altertum: Festschr. Univ. Breslau '11, 9-32; WBousset, Z. Dämonologie d. späteren Antike: ARW 18, '15, 134-72; FAndres, Daimon: Pauly-W. Suppl. III '18, 267-322; MPohlenz, Stoa '49 [index].—HDuhm, D. bösen Geister im AT '04; GABarton, Enc. of Rel. and Eth. IV '11, 594-601; AJirku, D. Dämonen u. ihre Abwehr im AT '12; ALods, Marti-Festschr. '25, 181-93; HKAupel, D. Dämonen im AT '30; Bousset, Rel. 3 '26, 331ff; Billerb. IV '28, 501-35; TCanaan, M.D., Dämonenglaube im Lande der Bibel '29; WFoerster, TW II 1-20.—WMAlexander, Demonic Possession in the NT '02; JSmit, De Daemonicis in Hist. Evang. '13; RBultmann, Gesch. d. syn. Tradition 2 '31, 223ff; HEberlein, NKZ 42, '31, 499-509; 562-72; FFenner, D. Krankheit im NT '30; ATitus, NBonwetsch-Festschr. '18, 25-47; GSulzer, D. Besessenheitsheilungen Jesu '21; HSeng, D. Heilungen Jesu in med. Beleuchtung 2 '26; WWrede, Z. Messiaserkenntnis d. Dämonen bei Mk: ZNW 5, '04, 169-77; OBauernfeind, D. Worte d. Dämonen im Mk-Ev. '28; AFridrichsen, Theology 21, '31, 122-35; SVMcCasland, By the Finger of God '51; SEitrem, Some Notes on the Demonology in the NT: Symbolae Osloenses, suppl. 12, '50, 1-60; JKallas, The Satanward View (Paul), '66; GMTillesse, Le Secret Messianique dans Mk, '68, 75-111. S. also the lit. s.v. ἄγγελος. M-M. B. 1488.

δαιμονιώδης, ες (PMich. 149 [II AD] VI, 33; VII, 11; VIII 8 and 13; Proclus on Pla., Tim. I p. 113, 21 Diehl; Syntipas p. 13, 22; schol. on Aristoph., Ran. 295; Leontios 8 p. 16, 13; Etym. Mag. p. 336, 38 φάντασμα δαιμονιώδες ὑπὸ τῆς Ἐκάτης πεμπόμενον; Sym. Ps 90:6) *demonic* in origin Js 3:15.*

δαίμων, ονος, ὁ (Hom.+ in the sense 'a divinity'; Herm. Wr., inscr., pap., Philo, Joseph., Sib. Or.) means *demon, evil spirit* in the only place where it is found in the NT text (so Charito 6, 2, 9 δ. κακός; Epict. 1, 22, 16; Appian, Bell.

Civ. 4, 86 §366; *Alex. Aphr.*, Probl. 2, 46; *Iambl.*, Myst. 3, 31, 15 πονηρ.; *Himerius*, Or. 8 [23], 13 [here the πονηρὸς δ. of the disease strangles his victim with the βρόχος]; *Sextus* 604; *Synes.*, Ep. 79 p. 227D; Eutecnus 2 p. 30, 13 [of a harpy]; *PGM* 4, 1227 [ἐκβάλλειν]; 2516 [πληροῦς]; 3017; 5, 131; *POxy.* 1380, 164; *BGU* 954, 9; *Is* 65:11; *Philo*, Gig. 16b; *Jos.*, *Bell.* 1, 628, *Ant.* 8, 45, Vi. 402; *Test. Jud.* 23:1. Cf. *δαμόνιον* 2) Mt 8:31. In the t.r. also Mk 5:12; Lk 8:29; Rv 16:14; 18:2.—ECEOwen, Δαίμων and Cognate Words: *JTS* 32, '31, 133-53. *M-M*.*

δαίρω in case this word has an independent existence and is not, as PKatz thinks, to be rejected as an itacistic spelling of δέρω, it means *beat (severely)* *Hs* 6, 2, 7; cf. *δέρω*.*

δάκνω 1 aor. pass. ἐδήχθην, subj. δηχθῶ (*Hom.*.; *LXX*) *bite*—1. *lit.* of snakes *B* 12:5. *Pass.* (*Diog. L.* 5, 78 ὑπ' ἀσπίδος δηχθεῖς) vs. 7 (cf. *Num* 21:6ff).

2. *fig.* (*Hdt.* 7, 16, 1; *X.*, *Cyr.* 4, 3, 3; *Epict.* 2, 22, 28 δάκνειν ἀλλήλους καὶ λοιδορεῖσθαι; *Appian*, *Syr.* 10 §40 =offend, nettle; *Hab* 2:7; *Philo*, *Leg. All.* 2, 8) *w.* κατεσθίειν (q.v.) *Gal* 5:15. *M-M*. *B.* 266f.*

δάκρυον, ου, τό (*Hom.*.; *PPetr.* II 1, 4; *BGU* 1141, 27f; *LXX*) *dat. pl.* δάκρυσιν (*Lk* 7:38, 44; *LXX*; *Jos.*, *Ant.* 1, 275, Vi. 138. Remnant of the poet. δάκρυ? *Bl-D.* §52) *tear* *Rv* 7:17; 21:4 (both *Is* 25:8). *Elsewh. pl.* (*Polyb.* 2, 56, 6; 7; *Philo*) *Lk* 7:38, 44 (*Theodor. Prodr.* 9, 275 H.: bathing feet *w.* tears). The *pl.*=weeping 2 *Ti* 1:4, μετὰ δακρύων (*Nicol. Dam.*: 90 fgm. 68, 3; fgm. 130, 17 p. 399, 14 *Jac.*; *Diod. S.* 34+35, 11 and 34+35 fgm. 26; *Lucian*, *Ver. Hist.* 1, 21; *Jos.*, *Bell.* 5, 420, Vi. 420; *Test. Zeb.* 1:7; 2:1) *Mk* 9:24 v.l.; *Ac* 20:19, 31; *Hb* 5:7; 12:17; διὰ πολλῶν δ. 2 *Cor* 2:4 (διὰ III 1c. On the 'letter written *w.* many tears' cf. *Synes.*, *Ep.* 140 p. 276C τί ταῖς ἐπιστολαῖς τῶν δακρύων ἐγγεῖς: why do you moisten your letters with tears?). *M-M*. *B.* 1130.*

δακρύω 1 aor. ἐδάκρυσα (*Hom.*.; *Sb* 373; 6178, 2; *LXX*; *Jos.*, *Vi.* 210) *weep*: ἐδάκρυσεν ὁ Ἰησοῦς *Jesus burst into tears* *J* 11:35 (as *Diod. S.* 17, 66, 4; 27, 6, 1; *Appian*, *Samn.* 4 §13 ὁ πρεσβύτερος ἐδάκρυσε). *M-M*.*

δακτύλιος, ου, ὁ (*Sappho*, *Hdt.*.; *inscr.*, *pap.*, *LXX*, *Philo*, *Joseph.*) a *ring* *Lk* 15:22; used to seal *some*th. (*Diod. S.* 16, 52, 6; *Appian*, *Hann.* c. 50 and 51; *Diog. L.* 4, 59; 7, 45; *Esth* 8:8, 10; *Da* 6:18 al.; *Jos.*, *Bell.* 1, 667; 2, 24) 1 *Cl* 43:2. *M-M*. *B.* 443.*

δάκτυλος, ου, ὁ (*Hdt.*.; *Batr.*; *inscr.*, *pap.*, *LXX*, *Ep. Arist.*, *Philo*, *Joseph.*) *finger* *J* 20:25, 27; *Mk* 7:33; *move w.* the *finger* of the slightest movement (*Simplicius* in *Epict.* p. 53, 25 ἄκρῳ δακτύλῳ=very lightly indeed 'acc. to the proverb') *Mt* 23:4; *Lk* 11:46; ἄκρον τοῦ δ. (cf. 4 *Macc* 10:7; *Jos.*, *Ant.* 11, 234 ἄκροις τ. δακτύλοις) *tip of the finger* *Lk* 16:24; write *w.* the *finger* (cf. *Ex* 31:18; *Dt* 9:10) *J* 8:6, 8 v.l.—*The finger of God*=God's power (*Ex* 8:15 [BCouroyer, *Le 'Doigt de Dieu'*, *RB* 63, '56, 481-95]; *Philo*, *Mos.* 1, 112; *PGM* II p. 209 no. 1 κατὰ τοῦ δ. τοῦ θεοῦ) *Lk* 11:20; in another sense γεγραμμένος τῷ δ. τῆς χειρὸς τοῦ κυρίου *written w. the Lord's own hand* *B* 4:7; 14:2 (*Ex* 31:18).—ILöw, *D. Finger in Lit. u. Folklore der Juden: Gedenkbuch z. Erinnerung an D. Kaufmann* 1900, 61-85. *M-M*. *B.* 239f.*

Δαλμανουθά, ἡ *indecl. Dalmanutha*, a place of uncertain location near Lake Gennesaret, *perh.* another name for Magdala, which also has many variants in the tradition (*Dalman*, *Gramm.* 1 133; on this MRossi, *Rivista storico-critica delle Scienze Teolog.* 5, '09, 345-50) *Mk* 8:10. The derivation of the name is as uncertain as the location.—EbNestle, *Philologica sacra* 1896, 17; *Dalman*, *Worte* 52f; *OProcksch*, *Pj* 14, '18, 16f; *JSickenberger*, *ZDPV* 57, '34, 281-5; *BHjerl-Hansen*, *Dalmanoutha*: *RB* 53, '46, 372-84.*

Δαλματία, ας, ἡ *Dalmatia*, southern Illyricum, across the Adriatic fr. *S.* Italy (*Mommsen*, *Röm. Gesch.* V 19f; 183ff; *Stephan. Byz. s.v.* Ἰσσα: κατὰ Δαλματίαν καὶ Ἰλλυρίαν; *Phlegon*: 257 fgm. 36, 12 *Jac.*; *Jos.*, *Bell.* 2, 369; *CIL* III 1 p. 271; 279ff; *HKrahe*, *D. alten balkanillyr. geogr. Namen*, *Diss. Heidelb.* '25) 2 *Ti* 4:10. On the v.l. *Δελματίαν* cf. *Bl-D.* §41, 1 and *M-M*.*

δαμάζω 1 aor. ἐδάμασα; *pf. pass.* 3 sg. δεδάμασται (*Hom.*.; *Da* 2:40) *subdue*.

1. *lit.*, a demoniac *Mk* 5:4. Of animals *subdue, tame* *Js* 3:7 (*Field*, *Notes*, 237f)—2. *fig. tame, control* (*Jos.*, *Ant.* 3, 86 τὸ φρόνημα) the tongue vs. 8. *M-M*. and *suppl.*.*

δάμαλις, εως, ἡ (*Aeschyl.*.; *Dit.*, *Syll.* 3 1026, 5; 22; *LXX*; *Philo*; *Jos.*, *Ant.* 1, 184) *heifer, young cow*. Of the red heifer (*Num* 19; *Jos.*, *Ant.* 4, 80 [here the *gen.* is δαμάλιδος]) *Hb* 9:13; *B* 8:1. *M-M*.*

Δάμαρις, ιδος, ἡ *Damaris* name of an Athenian woman converted by Paul *Ac* 17:34. Since this form is found nowhere else as a woman's name, some, as early as HGrotius, have suggested that it be replaced by the rather common name *Damalis*, q.v. (so h). *Hdb. ad loc.* *M-M*.*

Δαμας, ᾱ, ὁ *Damas*, bishop of Magnesia *IMg* 2. The name is not infreq. in the *inscr.*, and is *esp.* well attested for western Asia Minor (*CIG* 2562; 2869; 2880; 2507), *specif.* for Magnesia by *Inscr.* v. Magnesia 321; 287. Cf. *Δημᾶς*.*

Δαμασκηνός, ἡ, ὄν *from Damascus* ὁ Δ. *the Damascene* (*Strabo*; *Athen.*; *Geopon.*; *Joseph.*) 2 *Cor* 11:32.*

Δαμασκός, οἰ, ἡ (Γ Gen 14:15 al.) *Damascus* (Diod. S. 40 fgm. 2 [Exc. Vat. p. 128] Δ. τῆς Συρίας; Nicol. Dam. in Jos., Ant. 7, 101; Strabo; Joseph.), capital of Coelesyria w. a large Jewish population (Jos., Bell. 2, 561; 7, 368). The city belonged to the Seleucids, the Nabataeans, and finally to the Romans (Schürer II4 150ff). Ac 9:2ff; 22:5f, 10f; 26:12, 20; 2 Cor 11:32; Gal 1:17.—HvKiesling, Damaskus, Altes u. Neues aus Syrien '19; CWatzinger u. KWulzinger, Damaskus '21; IBenzing, Pauly-W. IV '01, 2042-8; Ljalabert, Dict. d'Arch. IV 119ff; JSauvaget, Esquisse d'une histoire de la ville de Damas '35. On the political situation reflected in 2 Cor 11:32 s. ESchwartz, NGG '06, 367f; '07, 275; Schürer I4 737; II4 108; 153f; Zahn, NKZ 15, '04, 34; UKahrstedt, Syr. Territorien in hellenist. Zeit '26.—S. Ἀρέτας.*

Δάν, ὁ indecl. (τῖ) (LXX; En. 13, 7; Test. 12 Patr.; Philo; Joseph. The latter has both Δάν [Ant. 1, 305] and Δάνος, ου [2, 181]) *Dan*, name of an Israelite tribe (Gen 30:6; 49:16) Rv 7:5 v.l. for Γάδ*

Δαναΐδες, ων, αἱ the *Danaiids*, daughters of Danaus, who were punished in the underworld 1 Cl 6:2 (s. RKnopf, Hdb. ad loc. The rdg. Δαναΐδες κ. Δίρκαί, found in all mss., is also defended by APlummer, ET 26, '15, 560-2).*

δαν(ε)ίζω 1 aor. ἐδάνισα, mid. ἐδανισάμην (on the spelling s. Bl-D. §23; Mlt.-H. 77).

1. act. *lend (money)* (Aristoph.+; X., Pla., inscr., pap., LXX; Jos., Ant. 4, 266) Lk 6:34a, b, 35; at excessive interest AP 16:31.

2. mid. *borrow (money)* (Aristoph., X.+; inscr., pap.; 2 Esdr 15 [Neh 5]: 4; Ps 36:21; Jos., Ant. 16, 296) ἀπό τινος (Pla., Tim. 42E; Philo, Rer. Div. Her. 282) Mt 5:42. M-M. B. 792f.*

δάν(ε)ιον, ου, τό (since Demosth. 34, 12, Aristot.; inscr., pap., Dt 15:8, 10; 24:11; 4 Macc 2:8; Philo; Jos., Ant. 3, 282; 14, 370) *loan* ἀφιέναι τὸ δ. *cancel the loan* Mt 18:27. M-M.*

δαν(ε)ιστής, οἰ, ὁ (since Demosth.; Plut., Sol. 13, 5, Mor. 830D; inscr., pap.; 4 Km 4:1; Ps 108:11; Sir 29:28; Philo; Jos., Ant. 18, 147al.; loanw. in rabb.) *money-lender, creditor* Lk 7:41 (opp. χρεοφειλέτης as Pr 29:13). M-M.*

Δανιήλ, ὁ indecl. (τῖϙ δῶ) (LXX; En. 6, 7; Sib. Or. 2, 247.—Ep. Arist. 49 and Joseph. have Δανιήλος, ου [Ant. 10, 193], likew. Mt 24:15 D) *Daniel*, the prophet Mt 24:15; Mk 13:14 t.r.; 1 Cl 45:6; 2 Cl 6:8; B 4:5.*

δαπανάω fut. δαπανήσω; 1 aor. ἐδαπάνησα, imper. δαπάνησον (Hdt., Thu.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) *spend, spend freely*.

1. lit., w. acc. as obj. *property* Mk 5:26 (cf. 1 Macc 14:32; Jos., Ant. 15, 303). τὶ εἰς τι (Diod. S. 11, 72, 2; Appian, Bell. Civ. 3, 32 §126; Artem. 1, 31 p. 33, 11f; Sb 8331, 17 [98 AD] πολλὰ δαπανήσας ἰς τὸ ἱερὸν; Dit., Or. 59, 15; Bel 6 LXX, 3 Theod.; Jos., Ant. 4, 277) *spend someth. for or on someth.* Hs 1:8; also ἐν τινι (BGU 149, 5 ἐν πυρὶ κατ' ἔτος δαπανᾷται τὰ ὑπογεγραμμένα) ἐν ταῖς ἡδοναῖς ὑμῶν *on your pleasures* Js 4:3. ἐπὶ τινι *spend (money) on someone*=pay his expenses Ac 21:24; cf. ὑπὲρ τινος 2 Cor 12:15 (cf. ZNW 18, '18, 201).—W. the connotation of wastefulness (Hesychius; Suidas δαπ.: οὐ τὸ ἀπλῶς ἀναλίσκειν, ἀλλὰ τὸ λαμπρῶς ζῆν καὶ σπαθᾶν καὶ δαπανᾶν τὴν οὐσίαν): πάντα *spend or waste everything* Lk 15:14 (though the neutral sense *use everything up* is also poss.). Cf. also Js 4:3 above.

2. fig. *wear out, exhaust, destroy* (Jos., Bell. 3, 74) τοὺς ἀνθρώπους Hm 12, 1, 2; pass. *ibid.*, also αἱ δεδαπανημένοι καρδίαι τ. θανάτῳ *the hearts worn out unto death* B 14:5 (Cat. Cod. Astr. VIII 3 p. 135, 19 ὑπὸ τ. λύπης ἐδαπανώμην).—Of fire (Dio Chrys. 4, 32; 2 Macc 1:23; 2:10; Philo, Exsecr. 153; Jos., Ant. 4, 192; Sib. Or. 2, 197) πυρὶ σε ποιῶ δαπανθῆναι *I will cause you to be consumed by fire* MPol 11:2; cf. 16:1. M-M.*

δαπάνη, ης, ἡ (Hes., Pind., Hdt.+; inscr., pap., LXX, Ep. Arist.; Jos., Bell. 1, 605, Ant. 12, 200) *cost, expense* ψηφίζειν τὴν δ. *calculate the cost* Lk 14:28. συμψηφίζειν τὴν ποσότητα τῆς δ. *estimate the amount of the expense* Hs 5, 3, 7. M-M. B. 805.*

δασύπους, οδος, ὁ (Cratinus 400; Aristot., Hist. An. 511a, 31; Eutecnius 2 p. 22, 22; Test. Ash.2:9) *hare*, whose flesh was forbidden to the Jews B 10:6 (Dt 14:7; cf. Lev 11:5; Test. Ash.2:9).*

Δαυίδ, ὁ indecl. (Δαυεῖδ is another spelling, in late mss. also Δαβίδ, cf. Bl-D.-Funk §38; 39, 1; Mlt.-H. 110; on the abbrev. Δᾶδ s. LTraube, Nomina Sacra '07) *David* (τῖ) (LXX; Sib. Or.; Eupolemus the Jew [II BC] in Euseb., Pr. Ev. 30, 5 and 7f [Δαβίδ]; Philo, Conf. Lingu. 149 [Δαβίδ]).—In Joseph. Δαυίδης, ου [Ant. 6, 199; also 7, 101 in a quot. fr. Nicol. Dam.] or Δαβίδης, king of Israel, in genealogy of Jesus Mt 1:6, 17; Lk 3:31. Acc to Mt 1:20; Lk 1:27; 2:4 Joseph was of Davidic descent. Jesus is called υἱὸς Δ. Mt 9:27; 12:23; 15:22; 20:30f; 21:9, 15; Mk 10:47f; 12:35; Lk 18:38f; 20:41; B 12:10; ἐκ σπέρματος Δ. J 7:42 (s. below); Ro 1:3; 2 Ti 2:8; IEph 18:2; I Ro 7:3 (Third Corinthians 3:5); ἐκ γένους Δ. IEph 20:2; ITr 9:1; ISm 1:1.—David eating showbread (1 Km 21:1-6) Mt 12:3; Mk 2:25; Lk 6:3. His wars 1 Cl 4:13. His grave Ac 2:29 (cf. Jos., Bell. 1, 61; Ant. 16, 179). As singer of psalms (inspired Mt 22:43; Mk 12:36; Ac 1:16; 4:25, prophesying B 12:10) Mk 12:36f; Lk 20:42, 44; Ac 2:25; Ro 4:6; 11:9; B 10:10 and oft. Ancestor of the Messiah Mt 22:42. The Messianic Kgdm. described as kgdm. of David Mk 11:10; his polit. kgdm. the fallen tabernacle of David Ac 15:16 (Am 9:11). The Messiah has the key, i.e. sovereignty, of David Rv 3:7 (Is 22:22 v.l.). Bethlehem is the city of David Lk 2:4, 11; J 7:42. On ἡ ρίζα Δ. Rv 5:5; 22:16 cf. ρίζα 2. On λίμνη τοῦ Δ. GOxy

25 cf. **λίμνη** 2.—Described as μεμαρτυρημένος 1 Cl 18:1; ἐκλεκτός 52:2.—The **mng.** of ἄμπελος Δ. in the eucharistic prayer D 9:2 is debated (s. **ἄμπελος** 2).

Δάφνος, ου, ό Daphnus, a Christian in Smyrna I Sm 13:2. (A Christian by this name: **Third Corinthians** 1:1). On the name s. **Hdb. ad loc.***

δέ (**Hom.+**; **inscr., pap., LXX**) one of the most commonly used **Gk.** particles, used to connect one clause **w.** another when it is felt that there is some contrast **betw.** them, though the contrast is **oft.** scarcely discernible. Most common translations: *but*, when a contrast is clearly implied; *and*, when a simple connective is desired, without contrast; **freq.** it cannot be translated at all.

1. to emphasize a contrast—**a. gener.** Mt 6:1, 6, 15, 17; 8:20; 9:17; 23:25; Mk 2:21f; Lk 5:36f; 10:6; 12:9f; 13:9; 1 Cor 2:15 and **oft.**

b. for the correlative use μέν—δέ see μέν.

c. in lists of similar things, to bring about a clearer separation **betw.** the things listed Mt 1:2-16; 2 Pt 1:5-8; relating one teaching to another Mt 5:31; 6:16; Ro 14:1; 1 Cor 7:1; 8:1; 12:1; 15:1; 16:1.

d. after a negative *rather* (Wsd 2:11; 4:9; 7:6 al.; 2 Macc 4:5; 5:6 al.; 3 Macc 2:24; 3:15) Mt 6:33; Lk 10:20; Ac 12:9, 14; Ro 3:4; Eph 4:15; Hb 4:13, 15; 6:12; 9:12; strengthened δέ μᾶλλον 12:13; Mt 10:6, 28.

e. introducing an apodosis after a hypothetical or temporal protasis, and contrasting it with the protasis (Kühner-G. II 275f; **Epict.** 1, 4, 32; 1 Macc 14:29; 2 Macc 1:34; Act. Thom. 98) Ac 11:17 t.r.; 2 Pt 1:5 (for the protasis **vs.** 3f); Col 1:22 (where the participial **constr. vs.** 21 represents the protasis; **Ep. Arist.** 175; 315).

2. very **freq.** as a transitional particle pure and simple, without any contrast intended *now, then* Mt 1:18, 24; 2:19; 3:1; 8:30; Mk 5:11; 7:24; 16:9; Lk 3:21; 12:2, 11, 13, 15f, 50; 13:1, 6, 10; 15:1, 11 al.; Ac 4:5; 6:1, 8; 9:10; 12:10, 17, 20; 23:10; 24:17; Ro 8:28; 1 Cor 16:12, 17; 2 Cor 4:7; 8:1; Gal 3:23. **Esp.** to insert an explanation *that is* (**Aeschyl.**, Choeph. 190) Ro 3:22; 9:30; 1 Cor 10:11; 15:56; Eph 5:32; Phil 2:8. So in parentheses (**Thu.** 1, 26, 5 ἔστι δέ ἰσθμὸς τὸ χωρίον) ἦσαν δέ ἡμέραι τῶν ἀζύμων Ac 12:3.

3. resuming a discourse that has been interrupted Mt 3:4; Lk 4:1; Ro 5:8; 2 Cor 10:2

4. used **w.** other particles—**a.** δέ καί *but also, but even* (2 Macc 12:13; 15:19; **Ep. Arist.** 40 al.) Mt 3:10 t.r.; 10:30; 18:17; Mk 14:31; Lk 11:18; 16:22; J 2:2; 3:23; 18:2, 5; Ac 22:28; 1 Cor 15:15.—ἐτι δέ καί *and (even)* (**EpJer** 40; 2 Macc 10:7; **Ep. Arist.** 35; 151) Lk 14:26 v.l.; Ac 2:26 (Ps 15:9).

b. καί. . . δέ *and also, but also* (Kühner-G. II 253; Wsd 7:3; 11:20; 1 Esdr 1:47; 1 Macc 12:23; 2 Macc 11:12; 4 Macc 2:9; **Ep. Arist.** index) Mt 10:18; 16:18; J 6:51; 8:16f; 15:27; Ac 3:24; 22:29; 1 Ti 3:10; 2 Ti 3:12; 1J 1:3. **Cf. Hatch** 141f.—Usually δέ comes second in its clause, **somet.** third (**Lucian**, Tim. 48, Dial. Mar. 4, 2; **Alex. Aphr.**, Fat. 36, II 2 p. 208, 20; 209, 6) Mt 10:11; 18:25; Mk 4:34; Lk 10:31; Ac 17:6; 28:6 al., occasionally fourth (**Menand.**, Epitir. 64; 309; **Archimed.** II 150, 10 Heib.; **Lucian**, Adv. Ind. 19 p. 114; **PHib.** 54, 20 [245 BC]; Wsd 16:8; 1 Macc 8:27) Mt 10:18; J 6:51; 8:16; 1 Cor 4:18; 1J 1:3, or even fifth (**Lucian**, Apol. 12 p. 722; **Alex. Aphr.**, An. II 1 p. 34, 8; 57, 15; 1 Esdr 1:22; 4 Macc 2:9) J 8:17; 1J 2:2; **IEph** 4:2.—**Epict.** index p. 542 Sch.; **HGMeecham**, The Letter of Aristeas '35, 136; 154f.

δεδώκει s. **δίδωμι**.

δέησις, εως, ή (**Lysias**, Pla.+; **Diod. S.**, **Plut.**, **inscr., pap., LXX**, **Nägeli** 40) *entreaty*; in our **lit.**, as almost always **LXX** (but not 1 Macc 11:49), exclusively addressed to God, *prayer* (so **Plut.**, Coriol. 30, 2; **Ps.-Lucian**, Amor. 19; **PPar.** 69 II, 11; **PPetr.** II 19 [1a] 2 [s. below]; **Jos.**, **C. Ap.** 2, 197) Lk 1:13; 2:37; Phil 1:19; 2 Ti 1:3; 1 Pt 3:12; 1 Cl 22:6 (last two both **Ps** 33:16); **Pol** 7:2. **W.** ἱκεσία (**Dit.**, Or. 569, 11; **PPetr.** II 19 [1a] 2 μετὰ δεήσεως καὶ ἱκετείας οὐνεκα τοῦ θεοῦ) 1 Cl 59:2. **W.** προσευχή, the more general term, to denote a more **specif.** supplication (3 Km 8:45; 2 Ch 6:29; cf. **Alex. Aphr.**, An. Mant. II 1 p. 186, 3 εὐχαὶ καὶ δεήσεις) Ac 1:14 v.l.; Eph 6:18; Phil 4:6; 1 Ti 2:1; 5:5; **IMg** 7:1. **W.** προσκαρτέρησις Eph 6:18; **w.** ἱκετηρία Hb 5:7; **δ.** ποιεῖσθαι *pray* (**PPar.** 69 II, 11 ἐνθα σπονδάς τε καὶ δεήσεις ποιησάμενος; **BGU** 180, 17; **PHermopol.** 6, 1; 3 Macc 2:1; cf. **Jos.**, **Bell.** 7, 107) Lk 5:33; Phil 1:4; 1 Ti 2:1. ἀναφέρειν δέησιν *offer prayer* (to God) B 12:7. ἐν δεήσει *in or with (your) prayer* Hv 3, 10, 7. **W.** addition of the object ὑπέρ τινος Ro 10:1; 2 Cor 1:11; 9:14; Phil 1:4; 1 Ti 2:1f. περί τινος (**En.** 13, 6) Eph 6:18; πολὺ ἰσχύει **δ.** Js 5:16. **M-M.***

δεῖ inf. (τὸ) δεῖν Lk 18:1; Ac 25:24; **Third Corinthians** 1:9, **subj.** δέη, **impf.** ἔδει (**BI-D.** §358, 1; **Rob.** 885f) **impers.** verb (**Hom.+**; **inscr., pap., LXX**, **Ep. Arist.**, **Joseph.**) *it is necessary, one must or has to*, denoting compulsion of any kind.

1. of divine destiny or unavoidable fate (since **Hdt.** [8, 53 ἔδεε κατὰ τὸ θεοπρόπιον]; **Appian**, Liby. 122 §578 ἁλῶναι ἔδει Καρχηδόνα=it was necessary that Carthage be captured; Da 2:28f, 45 **Theod.**; Wsd 16:4) Mt 17:10; 24:6 (δεῖ γενέσθαι as **Jos.**, **Ant.** 10, 142); 26:54; Mk 9:11; 13:7, 10; Lk 4:43; 21:9; J 3:14, 30; 9:4; 10:16; 20:9; Ac 1:16; 3:21; 4:12; Ro 1:27; 1 Cor 15:53; 2 Cor 5:10; Rv 1:1; 4:1; 22:6; 2 Cl 2:5.

2. of the compulsion of duty (Wsd 12:19; 16:28; **EpJer** 5; Tob 12:1): *one ought or should* οὐκ ἔδει σε ἐλεῆσαι; *should you not have had mercy?* Mt 18:33.—Lk 2:49; 15:32; 18:1; Ac 5:29; 1 Th 4:1; Tit 1:11; 1 Cl 62:2.

3. of the compulsion of law or custom: ἦ ἔδει θύεσθαι τὸ πάσχα *when the paschal lamb had to be sacrificed* Lk 22:7.—Mt 23:23; Lk 11:42; 13:14; J 4:20, 24; Ac 15:5; 18:21 t.r. Of the compulsion of Roman law 25:10.

4. of an inner necessity, growing out of a given situation Mt 26:35 (**Jos.**, **Ant.** 6, 108 καὶ ἀποθανεῖν δεῖ; **PFay.** 109, 5 ἂν σε δῇ [=δέη] τὸ εἰμάτιόν σου θείναι ἐνέχυρον); Mk 14:31; J 4:4; Ac 14:22; 27:21; 2 Cor 11:30.

5. of the compulsion caused by the necessity of attaining a certain result Lk 12:12; 19:5; Ac 9:6; 1 Cor 11:19; 2 Cl

1:1; B 4:1; IEph 7:1. τὰ δέοντα (PPetr. II 11(1), 6; BGU 251, 5 and oft. pap.; Pr 30:8; 2 Macc 13:20) *the needs* Hs 2, 5, 8.

6. of the compulsion of what is fitting (Epict. 2, 22, 20 φίλος ἔσομαι οἷος δεῖ; 3, 23, 21 ὥς δεῖ; 2 Macc 6:20; 4 Macc 7:8) 2 Ti 2:6, 24. καθὼς δεῖ *as is proper* Ro 8:26.—δέον ἐστὶν *it is necessary, one must* (Polyb.; POxy. 727, 19f; 1061, 13; BGU 981 II, 6; Sir. Prol. I. 3; 1 Macc 12:11; Ep. Arist.) Ac 19:36; 1 Pt 1:6 P72 et al.; 1 Cl 34:2; without ἐστὶν (POxy. 899, 40; Ep. Arist. 227; 242; Philo, Aet. M. 107; Jos., Bell. 2, 296) ITr 2:3; Pol 5:3. εἰ δέον *if it must be* 1 Pt 1:6.—On the constr. of δεῖ, note that as a rule the acc. and inf. follow it (Jos., C. Ap. 2, 254; Lucian, Charon 13, Pisc. 17; BI-D. §408), occasionally the inf. alone Mt 23:23 (Jos., C. Ap. 1, 53a.—BI-D. §407); 26:54; Ac 5:29.—To convey the idea that *some* should *not* happen, δεῖ is used w. a negative Lk 13:16; Ac 25:24; 2 Ti 2:24; Tit 1:11 (ἃ μὴ δεῖ *what is not proper* [also Ael. Aristid. 54 p. 687 D.] is prob. a mixture of τὰ μὴ δέοντα 1 Ti 5:13 and ἃ οὐ δεῖ [Job 19:4]; cf. BI-D. §428, 4; Rob. 1169); 2 Cl 1:1.—In τί με δεῖ ποιεῖν; *what shall I do?* Ac 16:30, δ. stands for the deliberative subj. (BI-D. §366, 4).—The impf. ἔδει is used to denote:

a. that something that happened should by all means have happened (Jos., Bell. 4, 232) *had to* Lk 15:32; 22:7; 24:26; J 4:4; Ac 1:16; 17:3.

b. that *some* that did not take place really should have happened: *should have, ought to have* Mt 18:33; 23:23; Ac 24:19; (οὐς ἔδει with inf.: Isocr. 3, 40 p. 35A; Lysias 14, 29 p. 142, 23; Lucian, Philops. 21 p. 49) 27:21; 2 Cor 2:3. Cf. BI-D. §358.—EFascher, Theol. Beobachtungen zu δεῖ im AT: ZNW 45, '54, 244-52, Theol. Beobachtungen zu δεῖ: RBultmann-Festschr., '54, 228-54. M-M. B. 640f.

δειγμα, ατος, τό (Eur., X., Pla.+: inscr., pap., Philo, Joseph., loanw. in rabb.).

1. *proof* τινός of *some* (Eur., Supp. 354; Menand., Georg. fgm. 3, 4J.; Cass. Dio 55, 7, 4; Jos., Ant. 8, 34) Dg 4:5; 7:9.

2. *example* παρέχειν (Dionys. Hal., Rhet. 6, 5 p. 282, 19 R. τ. ἀρετῆς; Philostrat., Vi. Apoll. 6, 12 p. 224, 23) *give an example* 3:3; προκεῖσθαι δ. *stand as an ex.* Jd 7 (sample EKLee, NTS 8, '61/'62, 167). Cf. εὖς τὸ δειγμα 2 Pt 2:6 P72. M-M.*

δειγματίζω 1 aor. ἐδειγμάτισα (PTebt. 576 [I BC]; PSI 442, 18; Ascens. Is. in PAmh. I VIII, 21; Acta Petri et Pauli 33. Exx. of the noun δειγματισμός in Mayer 436; also BGU 246, 5, where δ.=public disgrace) *expose, make an example of, disgrace* τινά *someone* (schol. on Eur., Hippol. 426) a woman Mt 1:19 (on the public disgrace of an adulteress cf. Heraclides [IV BC], Polit. 14 FGSchneidewin 1847; Nicol. Dam.: 90 fgm. 1031 Jac. [Pisidians]; Plut., Mor. 291Ef; Dio Chrys. 47[64] 3 mentions a Cyprian law, according to which an adulteress had to cut her hair and was subjected to contempt by the community; Aelian, V.H. 11, 6; Hermogenes p. 90, 2 HRabe '13; among the Jews such a woman was threatened w. more serious perils: cf. J 8:3ff [Hdb. ad loc.]; Protev. Jac. 14, 1); *mock, expose* Col 2:15. M-M.*

δείκνυμι fut. δείξω; 1 aor. ἔδειξα, imper. δείξον; pf. δέδειχα (B 13:3); 1 aor. pass. ptc. δειχθείς (Hb 8:5; Dg 11:2) (Hom.+: inscr., pap., LXX; En. 13, 2; Philo, Joseph., Test. 12 Patr. The alternate form δεικνύω, as old as Hdt., also Ps.-Aeschin., Ep. 12, 6; BI-D. §92; Rob. 311) *show*.

1. *point out, show, make known* τινί τι or τινά *some* or *someone to someone*.

a. *lit.*, kingdoms Mt 4:8; Lk 4:5. δειξον σεαυτὸν τῷ ἱερεῖ (cf. Lev 13:49) Mt 8:4; Mk 1:44; Lk 5:14; mountains 1 Cl 10:7; trees Hs 3:1; a hall Mk 14:15; Lk 22:12. ἃ δεῖ σε ἰδεῖν Hv 3, 1, 2; denarius Lk 20:24; a pattern Hb 8:5 (Ex 25:40); hands and feet Lk 24:40 v.l.; hands J 20:20; good works 10:32; land Ac 7:3 (Gen 12:1 LXX). σημειῶν (EpJer 66; Jos., Bell. 2, 259, Ant. 18, 211) J 2:18.—Of apocalyptic visions (Zech 3:1) Rv 1:1; 4:1; 17:1; 21:9f; 22:1, 6, 8. The Father J 14:8f (Nicol. Dam. 90 fgm. 3 p. 331, 13 Jac. ὁ Ἀβράαμ ἐδεήθη αὐτοῦ, δείξαι οἱ τὸν βασιλέα. σφόδρα γὰρ ἐπιθυμεῖν τὸν δεσπότην ὅστις εἴη θεάσασθαι). Of divine revelation (Hermes: Stob. I 386, 22 W.=458, 20 Sc.; PGM 3, 599) J 5:20. Of the Parousia to come 1 Ti 6:15.—1 Cl 5:5; B 5:9.

b. *fig.*, a way (1 Km 12:23; Mi 4:2) 1 Cor 12:31; the salvation of God 1 Cl 35:12 (Ps 49:23).

2. *explain, prove* (Ps.-Callisth. 3, 22, 10 ἄρτι δέ σοι δείξω=I will soon prove [it] to you) τι *some* Js 2:18a; B 5:6. τινί τι 1 Cl 26:1. W. ὅτι foll. B 7:5; τινί w. ὅτι foll. (3 Macc 6:15) Mt 16:21; τινί w. inf. foll. Ac 10:28. τι ἔκ τινος (Alex. Aphr., Quaest. 3, 3 II 2 p. 83, 10) Js 2:18b; 3:13. W. double acc. τὸν σωτῆρα δείξας δυνατόν *he has revealed the Savior as powerful* Dg 9:6.—JGonda, Δείκνυμι '29. M-M. B. 1045.**

δειλαίνω *act the coward* (Aristot.+); *mid. be cowardly, fearful* (Ps.-Lucian, Ocypus 153; PTebt. 58, 27 [III BC]; 1 Macc 5:41) IRo 5:2. μηδὲν δειλαινόμενος *without fearing* Hs 9, 1, 3.*

δειλία, ας, ἡ (Soph., Hdt.+: BGU 372 I, 26; PGiess. 40 II, 11; Herm. Wr. p. 444, 3 Sc.; LXX; Philo; Jos., C. Ap. 2, 148) *cowardice* πνεῦμα δειλίας *spirit of cowardice* 2 Ti 1:7; διὰ τὴν δ. *through cowardice* Hs 9, 21, 3; *timidity* MPol 3. M-M.*

δειλιάω 1 aor. ἐδειλίασα (Diod. S. 20, 78, 1 IFischer v.l.; PPar. 68c, 4; LXX; Test. Sim. 2:3; Pel.-Leg. 12, 12) *be cowardly, timid* (w. ταρασσέσθαι as Is 13:7f) J 14:27; before wild beasts MPol 4. M-M.*

δειλινός, ἡ, ὅν (Diocles 141 p. 180, 12; Strabo; Plut.; Lucian; pap.; LXX) *in the afternoon* τὸ δειλινόν as *adv.* toward evening (Menand., Kon. 7 J.; Lucian, Lex. 2; Gen 3:8) Ac 3:1 D.*

δειλός, ἢ, ὅν (Hom.+; LXX; Philo; Jos., Bell. 3, 365, Ant. 6, 215) cowardly, timid (w. ἄπιστος et al.) Rv 21:8; of those of little faith (Dio Chrys. 47[64], 11 τί δέδοικας, ὃ δειλέ;) Mt 8:26; Mk 4:40; Hs 9, 28, 4. M-M.*

δεῖνα, ὅ, ἢ, τό (Thu., Aristoph.+; pap., Aq., Sym.) so-and-so, of a pers. or thing one cannot or does not wish to name, in our lit. only masc. a certain, man, somebody Mt 26:18. M-M.*

δεινός, ἢ, ὅν (Hom.+; Dit., Syll. 3 983, 7; BGU 163, 9; LXX; Philo; Joseph.; cf. Nägeli 56) fearful, terrible of punishments 2 Cl 17:7; MPol 2:4; Hs 6, 3, 3; of tortures (Ael. Aristid. 49, 16 K.=25 p. 492 D.) 1 Cl 6:2; δ. ῥήματα threatening words MPol 8:3. Superl. δεινότητος (Philo) of grief very bad Hm 10, 1, 2. Subst. τὸ δεινόν=danger (of death) (Diod. S. 19, 83, 5; Appian, Bell. Civ. 5, 90 §378; Philo; Jos., Ant. 1, 164) ἄλλα δεινά other afflictions ending of Mk in the Freer ms. 8.—LVoit, Δεινότης '34; ESchlesinger, Δεινότης: Philol. 91, '37, 59-66.*

δεινῶς adv. (Hdt.+; Aelian [oft.]; inscr., pap., LXX; Jos., Ant. 2, 304; 3, 1) fearfully, terribly βασανιζόμενος tortured Mt 8:6 (BGU 595, 14 ὁ υἱός μου ἄσθενεῖ δεινῶς; Dit., Syll. 3 1168, 114); καταφθαρῖναι δ. become terribly corrupt Hv 1, 3, 1; δ. ἐνέχγειν act in a very hostile manner Lk 11:53. δαπανᾶσθαι be terribly destroyed Hm 12, 1, 2. M-M.*

δειπνέω fut. δειπνήσω; 1 aor. ἐδείπνησα (Hom.+; inscr., pap., LXX; Ep. Arist. 180; Jos., Ant. 1, 252) eat, dine Lk 17:8; 22:20; 1 Cor 11:25 (of the Passover Jos., Ant. 2, 312; of a pagan cult meal POxy. 110; 523.—μετὰ τὸ δειπνήσαι as Plut., Mor. 645D) Rv 3:20; addition to Mt 20:28 D=Agr 22; Hs 9, 11, 8a; the continuation in ibid. b uses it fig. δ. ῥήματα κυρίου. M-M.*

δειπνοκλήτωρ, ορος, ὅ (Athen. 4, 70 p. 171 B=ἐλέατρος; Hesychius; Mich. Glykas 337, 5 IBekker [1836]) one who καλεῖ τοὺς δειπνον, host; addition to Mt 20:28 D=Agr 22. Cf. EbNestle, ZNW 7, '06, 362ff; HJVogels, BZ 12, '14, 384f.*

δεῖπνον, ου, τό (Hom.+; inscr., pap., LXX; Ep. Arist. 217; Jos., Ant. 1, 269; 270; Test. 12 Patr.).

1. dinner, supper, the main meal (toward) evening.—Polyaenus, Exc. 3, 8, opp. ἀριστῶν Lk 14:12; J 13:4; 21:20; Hs 5, 5, 3. περί δεῖπνου ὥραν (cf. POxy. 110 δειπνήσαι. . . ἀπὸ ὥρας θ') MPol 7:1; cf. Lk 14:17; κυριακὸν δ. the Lord's Supper 1 Cor 11:20 (exx. of δ.=a cult meal in JBehm, TW II 34f; Biogr. p. 92 at the sacrifice a priest calls out: Πίνδαρος ἴτω ἐπὶ τὸ δεῖπνον τοῦ θεοῦ). On τὸ ἴδιον δεῖπνον προλαμβάνει vs. 21 cf. ἴδιος 1aβ and προλαμβάνω 2a. Cf. ESchweizer, D. Herrenmahl im NT. Ein Forschungsbericht: ThLZ 79, 54, 577-92.

2. (formal) dinner, banquet Mt 23:6; Mk 12:39; Lk 11:43 D; 14:17, 24; 20:46; 1 Cor 10:27 D; Rv 19:9. δειπνον μέγα (Vi. Aesopi W c. 77 ἐπὶ μέγα δεῖπνον ἐκάλει τινά) Lk 14:16; Rv 19:17. ποιεῖν δ. give a dinner (PMMeyer, Griech. Texte aus Jg. [16] 20, 34 δεῖπνον ἐποίησεν μοι; PGM 1, 106; Da 5:1 Theod.) Mk 6:21; Lk 14:12, 16; J 12:2; Hs 5, 2, 9. δεῖπνον γινόμενον when a dinner was being held J 13:2 (Athen. 4, 8 p. 132C πότερον ἐν ᾧ σται γίνεται βελτίω δεῖπνα ἢ ἐν Χαλκίδι;).—Billerb. IV 611-39. M-M. B. 352; 354.*

δεῖπνος, ου, ὅ (Diod. S. 4, 3 v.l.; schol. on Aristoph., Pax 564; Ursing 23) for δεῖπνον only as v.l. Lk 14:16; Rv 19:9, 17.—Bl-D. §49, 2; Mlt.-H. 123.*

δεισδαίμονία, ας, ἡ—1. in a good sense fear of or reverence for the divinity (Polyb. 6, 56, 7; Diod. S. 1 70; 11, 89; Dio Chrys. 44[61], 9; Jos., Bell. 2, 174, Ant. 10, 42).

2. in an unfavorable sense superstition (Theophr., Char. 16; Polyb. 12, 24, 5; Plut., Sol. 12, 4, Alex. 75, 1, Mor. 66c, cf. his work Περί τῆς δεισδαίμονίας; M. Ant. 6, 30; Agatharchides in Jos., Ant. 12, 5f, C. Ap. 1, 208; Herm. Wr. 9, 9; Philo, Spec. Leg. 4, 147; Jos., Ant. 15, 277) Dg 1; 4:1.

3. in an objective sense religion (Dit., Or. 455, 11; Jos., Ant. 14, 228; 19, 290: the Jews were forbidden by Claudius τὰς τ. ἄλλων ἐθνῶν δεισδαίμονίας ἐξουθενίζειν) ζητήματα περὶ τῆς ἰδίας δεισδαίμονίας εἶχον they had some points of dispute about their religion Ac 25:19.—HBolkestein, Theophrastos' Charakter der Δεισδαίμονία als religionsgesch. Urkunde '29; PJKoets, Δεισδαίμονία, Diss. Utrecht '29; SEitrem, Symb. Osl. 31, '55, 155-69. M-M. B. 1492f.*

δεισδαίμων, ον, gen. ονος can, like δεισδαίμονία, be used in a bad sense superstitious (cf. Maximus Tyr. 14, 6f; Philo, Cher. 42; cf. Field, Notes 125-7), but in the laudatory introduction of Paul's speech before the Areopagus Ac 17:22 it must mean religious (so X., Cyr. 3, 3, 58, Ages. 11, 8; Aristot., Pol. 5, 11 p. 1315a, 1; Epigr. Gr. 607, 3 πᾶσι φίλος θνητοῖς εἰς τ' ἀθανάτους δεισδαίμων) comp. for superl. (as Diog. L. 2, 132): δεισδαίμονεστέρους ὑμᾶς θεωρῶ I perceive that you are very religious people Ac 17:22 (the Athenians as the εὐσεβέστατοι τ. Ἑλλήνων: Jos., C. Ap. 2, 130. Cf. Paus. Attic. 24, 3 Ἀθηναῖοις περισσώτερον τι ἢ τοῖς ἄλλοις ἐς τὰ θεῖα ἐστι σπουδῆς). M-M.*

δέκα indecl. ten (Hom.+; inscr., pap., LXX; Ep. Arist., Philo, Joseph., Test. 12 Patr.; Sib. Or. 5, 12; loanw. in rabb.—Jos., Bell. 2, 146 as a round number) Mt 20:24; 25:1, 28; Mk 10:41; Lk 15:8; 17:12, 17; δέκα ἀπόστολοι Ac 2:14 D; θλίψιν ἡμερῶν δ. Rv 2:10 (ten days as a relatively short period of time as Gen 24:55; Da 1:12, 14); horns 12:3; 17:3, 7, 12, 16 (Da 7:7, 20, 24); soldiers IRo 5:1; kingdoms B 4:4f (Da 7:24, 7); cf. Rv 17:12; δ. λόγοι the Ten Commandments (Ex 34:28; Dt 10:4) B 15:1.—δεκαδύο (inscr. in Meisterhans3-Schw. p. 159; ESchweizer, Gramm. d. perg. Inschr. '08, 164; ENachmanson, Laute u. Formen d. magn. Inschr. '03, 147; pap. in Mayser 316; Polyb.,

Plut., Ep. Arist., Joseph., LXX) *twelve* Ac 19:7 t.r.; 24:11 t.r.; B 8:3; GEb 5.—For δεκαέξ or δέκα ἕξ (inscr., pap., LXX, Strabo) *sixteen* Rv 13:18 C see M-M. and L-S-J. lex.—δεκαοκτώ (Inscr. in Meisterhans3-Schw. and Schweizer; Cleonides [II AD], Introductio Harmonica 2; pap., LXX; Jos., C. Ap. 1, 230; Test. Judah 9:2) *eighteen* Lk 13:4, 11 (16 δ. καὶ ὀκτώ, cf. Thackeray 188); B 9:8 (Jos., Ant. 1, 178).—δεκαπέντε (inscr. in Meisterhans3-Schw.; pap. in Mayser 316; Polyb., Diod. S., Plut., Joseph., LXX) *fifteen* J 11:18; Ac 27:5 v.l., 28; Gal 1:18 (ἡμ. δεκ. means *two weeks* as Appian, Liby. 108 §507 [πεντεκαίδεκα ἡμ]; Jos., Ant. 13, 427; Berosus in Jos., C. Ap. 1, 140; Dit., Or. 210, 7 [247/8]).—δεκατέσσαρες (inscr. in Schweizer; Dit., Or. 672, 13; pap. in Mayser 316; Polyb., Diod. S., Strabo, Plut., Joseph., LXX) *fourteen* Mt 1:17 (on the numerical difficulties here s. HSchöllig, ZNW 59, '68, 261-8); 2 Cor 12:2; Gal 2:1 (LDieu, Quatorze ans ou quatre ans?: Ephem. théol. Lov. 14, '37, 308-17). M-M.

δεκαδύο, δεκαέξ, δεκαοκτώ, δεκαπέντε s. δέκα. M-M.

Δεκάπολις, εως, ἡ (Jos., Bell. 3, 446; Inscr. Rom. III 1057, 5) *Decapolis*, name of a league orig. consisting of ten cities (αἱ δέκα πόλεις; Jos., Vi. 341f), whose region (except for Scythopolis) lay east of the Jordan. Damascus marked the boundary to the north, Philadelphia to the south. Mt 4:25; Mk 5:20; 7:31.—Schürer II4 148-93; on the pagan cults II 37-41. M-M.*

δεκατέσσαρες s. δέκα. M-M.

δέκατος, η, ον (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) *tenth*.

1. as an ordinal number Rv 21:20; ὅρος Hs 9, 1, 9; 9, 27, 1; hour (prob.=4 p.m.; 3 Macc 5:14) J 1:39; Ac 19:9 D.
2. as subst.—a. τὸ δ. a tenth (part) (Appian, Ital. 8 §2; Lucian, Cronosol. 14; Ex 16:36; Lev 5:11 al.; Philo, Congr. Erud. Gr. 102) Rv 11:13.

b. ἡ δέκατη *tenth, tithe* (Simonides 106b Diehl; Hdt. 2, 135; 4, 152) of the booty (Maximus Tyr. 24, 5b [for the gods from the spoils of war]) Hb 7:2, 4 (Gen 14:20). Of the gift of a tithe prescribed by the Jewish law (LXX; Ps.-Hecataeus in Jos., C. Ap. 1, 188; Philo, Congr. Erud. Gr. 98 al.; Joseph.; cf. on sim. sacred gifts Diod. S. 20, 14, 2; IG XI 1243 [III/II BC]; PHib. 115, 1 [c. 250 BC] μόσχων δεκάτης; PTebt. 307, 8; Ostraka I 348f) pl. (as Lysias 20, 24; 2 Esdr 22 [Neh 12]: 44; 1 Macc 3:49; 10:31; 11:35; Jos., Ant. 14, 203) Hb 7:8f (δέκ. λαμβάνειν as Diod. S. 5, 42, 1; Ps.-Lucian, Salt. 21). M-M.*

δεκατόω pf. δεδεκάτωκα, pass. δεδεκάτωμαι (2 Esdr 20 [Neh 10]: 38; Dositheus 77, 7; Suidas in conjunction w. Hb 7:9) *collect, receive tithes* τινά fr. someone Hb 7:6. Pass. *pay tithes* vs. 9. M-M.*

δεκτός, ἡ, ὄν (Alciphro. 3, 34, 4; Iambl., Protr. 21, 19 p. 117, 27 Pistelli; LXX; verbal adj. of δέχομαι) *acceptable, welcome* (Hesychius: δεκτόν, εὐπρόσδεκτον) of prophets Lk 4:24; LJ 1:6, only here of human recognition, *elsewh.* always of acceptance by God: Sabbaths B 15:8. W. dat. Ac 10:35; Hs 5, 1, 3; 5. Also παρά τινι (Pr 12:22; 15:8, 28) s. 2:7. Sacrifices (w. εὐάρεστος) Phil 4:18; MPol 14:1; Hs 5, 3, 8 (cf. Sir 35:6; Herm. Wr. 13, 21; Dit., Syll.3 1042, 8f ἀπρόσδεκτος ἡ θυσία παρά τ. θεοῦ); fasting B 3:2 (Is 58:5). Of time *favorable* 2 Cor 6:2 (Is 49:8); year Lk 4:19; B 14:9 (both Is 61:2). M-M.*

δელιάζω *lure* (δέλεαρ bait; Pla., Tim 69D ἡδονὴν μέγιστον κακοῦ δέλεαρ), *entice* (in fig. sense since Isocr. and X.; Jos., Bell. 5, 120) w. ἐξέλκεσθαι Js 1:14 (cf. M. Ant. 2, 12 τὰ ἡδονὴ δελιάζοντα; Philo, Omn. Prob. Lib. 159 πρὸς ἐπιθυμίας ἐλαύνεται ἢ ὑφ' ἡδονῆς δελιάζεται, Agr. 103.—Cf. schol. on Nicander, Ther. 793 δελιάζοντες τοὺς ἰχθύς. Since ἐξέλκω is likewise a t.t. of fisherman's speech [e.g., Od. 5, 432], a figurative understanding might be possible: 'drawn out and enticed by his own desire'). Souls 2 Pt 2:14, 18.*

δένδρον, ου, τό (Hdt.+ [in Hom. δένδρεον]; inscr., pap., LXX, En., Philo, Joseph.) *tree* Mt 3:10 (ELohmeyer, V. Baum u. Frucht: ZsystTh 9, '32, 377-9); Rv 7:1, 3; 8:7; 9:4. The sound tree and the rotten tree fig. of good and bad people (Paroem. Gr.: Diogenian. 5, 15 ἐκ τ. καρποῦ τὸ δένδρον) Mt 7:17ff; 12:33; Lk 6:43f; IEph 14:2; δ. ὠραῖον B 11:10; (εἰς) δ. γίνεσθαι *become a tree* Lk 13:19; Mt 13:32. ὡς δένδρα ὁρῶ *like trees* Mk 8:24 (cf. Dit., Syll.3 1168, 121). Used by Hermas in various figures s. 2:2; 4:1ff; 8, 1, 3f al. M-M. B. 49.

δεξιοβόλος (not found *elsewh.*; but ἀδεξιοβόλος is found in Ps.-Callisth. 1, 24, 10 in ms. A) Ac 23:23 v.l. (s. δεξιολάβος).*

δεξιολάβος, ου, ὁ Ac 23:23 (ms. A has δεξιοβόλος), a word of uncertain mng., military t.t., acc. to Joannes Lydus (in Constantinus Porphyrog., De Themat. 1, 5) and Theophyl. Sim., Hist. 4, 1 a light-armed soldier, *perh. bowman* or *slinger*; acc. to a scholion in ChFMatthaei p. 342 *body-guard*. Acc. to EEgli, ZWTh 17, 1884, 20ff δεξιόλαβος *left-handed* (?). Spearman Gdspd., RSV.—GDKilpatrick, JTS 14, '63, 393f. W-S. §6, 4; Mlt.-H. 272f. M-M.*

δεξιός, ἄ, ὄν (Hom.+; inscr., pap., LXX, Philo, Joseph.) *right* as opposed to left.

1. used w. a noun χεῖρ (Hippocr., Epid. 2, 8) Mt 5:30; Lk 6:6; Ac 3:7; Rv 1:16f; 10:5 (Dt 32:40); 13:16; shoulder Hs 9, 2, 4; eye (Hippocr., Epid. 3, 1, 3 ed. Kühlewein I 218, 19) Mt 5:29 (the right eye is esp. valuable because its loss is a handicap to the warrior: Jos. Ant. 6, 69-71; here 71 also the thought: it is better to lose the right eye than ἀπολωλέναι in possession of all one's members); cheek vs. 39; D 1:4; ear (s. on οὖς 1) Lk 22:50; J 18:10; foot (Artem. 2, 51; 5, 70) Rv 10:2. ὅπλα δ. καὶ ἀριστερά *weapons for the right side and the left side* 2 Cor 6:7 (sword

and shield, offense and defense). τὰ δ. μέρη *the right side* (as the lucky side as **Artem.** 5, 92; Quint. Smyrn. 12, 58) **J** 21:6; **Hv** 3, 1, 9; 3, 2, 1; σύνεσις δ., ἀριστερά *understanding of what is true and what is false* **D** 12:1.

2. **abs.**—**a.** ἡ δ. (**sc.** χεῖρ) *the right hand* (**Hom.**+, **LXX**; **Jos.**, **Ant.** 17, 184) **Mt** 6:3; 27:29; **Rv** 1:17, 20; 2:1; 5:1, 7; 1 **Cl** 28:3 (Ps 138:10); **B** 12:11 (Is 45:1). δ. διδόναι *give the right hand* as a sign of friendship and trust (**X.**, **An.** 1, 6, 6; 2, 5, 3; **Diod. S.** 13, 43, 4; **Appian**, **Liby.** 64 §284; 1 and 2 **Macc**; **Jos.**, **Ant.** 18, 326; 328.—**Dssm.**, **NB** 78f [**BS** 251]; **Nägeli** 24) **Gal** 2:9 (KGrayston, **BRigaux-Festschr.**, '70, 485: 'came to terms'). ἐπιτιθέναι τὴν δ. ἐπὶ τ. κεφαλὴν τινος *lay one's right hand on someone's head* **B** 13:5 (Gen 48:17). ἐν δεξιᾷ *at the right* (**Arrian**, **Anab.** 6, 2, 2): ἐν δ. τινος *at someone's right* God's (**Ael. Aristid.** 37, 6 K.=2 p. 15 D., **w.** allusion to **Pind.**, calls Athena δεξιὴν κατὰ χεῖρα τοῦ πατρὸς [Zeus] καθεζομένη.—**Pind.**, **Nem.** 11, 2 names Hera as the ὁμόθρονος of Zeus) **Ro** 8:34; **Eph** 1:20; **Col** 3:1; **Hb** 10:12; 1 **Pt** 3:22. τῆς μεγαλωσύνης **Hb** 1:3; τοῦ θρόνου 8:1; 12:2.—The right hand **fig.** for power (of God: **PsSol** 13, 1; **Jos.**, **Bell.** 1, 378) τῇ δεξιᾷ of God (as **Is** 63:12) *by or with his right hand* (**cf.** **Maximus Tyr.** 4, 8a) **Ac** 2:33; 5:31 (**BWeiss**; **Zahn**; **HHoltzmann**; **Felten**; **Beyer**; **Steinmann**; **Moffatt** **Ac** 2:33); it may also be **dat.** of place (**Bl-D.** §199; **Rob.** 526; 543) *at or to his right hand* (**Weizsäcker**; **Wendt**; **Knopf**; **Belser**; **Hoennicke**; **OHoltzmann**; **RSV**; **Moffatt** **Ac** 5:31).

b. τὰ δ. (**sc.** μέρη; **s.** 1 above) *the right side* (**X.**, **An.** 1, 8, 4). ἐκ δεξιῶν *on the right* (**X.**, **Cyr.** 8, 5, 15 **al.**; **oft.** **pap.** [**Mayser** 226]; **LXX**; **Jos.**, **Ant.** 4, 305) **w. gen.** (**Tob** 1:2; **Zech** 4:3; **Sir** 12:12 **al.**) **Mt** 25:33f (**cf.** **Plut.**, **Mor.** 192f ἐκέλευσε τοὺς μὲν ἐπὶ δεξιᾷ τοῦ βήματος θεῖναι, τοὺς δ' ἐπ' ἀριστερᾷ. . . τ. βελτίονας. . . τοὺς χείρονας); **Mk** 15:27; **Lk** 1:11; **Pol** 2:1; **abs.** (1 **Esd** 9:43; **Ex** 14:22, 29; 3 **Km** 7:25, 35 **al.**) **Mt** 27:38; **Lk** 23:33; **B** 11:10; **Hv** 3, 2, 1f; 4. Also ἐν τοῖς δ. **Mk** 16:5 or δεξιὰ (**s.** εὐδυνμος, **end**) **Hs** 9, 12, 8. καθίσαι ἐκ δ. τινος *sit at someone's right, i.e., at the place of honor* (3 **Km** 2:19; **Jos.**, **Ant.** 8, 7) of the Messiah **Mt** 20:21, 23; **Mk** 10:37, 40; of God **Mt** 22:44 (Ps 109:1); 26:64; **Mk** 12:36 (Ps 109:1); 14:62; 16:19; **Lk** 20:42 (Ps 109:1); 22:69; **Ac** 2:34; **Hb** 1:13; 1 **Cl** 36:5; **B** 12:10 (the last 4 Ps 109:1); *stand on the right* as the place of honor (Ps 44:10) **Ac** 7:55f; **Hs** 9, 6, 2. ἐκ δεξιῶν τινος εἶναι *stand at someone's side* **Ac** 2:25 (Ps 15:8).—**AGornatowski**, **Rechts u. Links im ant. Aberggl.**, **Diss.** **Breslau** '36; **J Daniélou**, **TU** 73, '59, 689-98. **M-M. B.** 865.*

δέομαι **pass. dep.** 1 **aor.** ἐδέσθην, **imper.** δεήθητι, **pl.** δεήθητε; **impf.** 3 **sg.** ἐδέετο **Lk** 8:38 (**Tdf.** has the **Ion.** form ἐδέετο; **cf.** **Bl-D.** §89; **Helbing** 110; **Thackeray** 243) (in **var. mngs.** **Hdt.**+, **inscr.**, **pap.**, **LXX**) in our **lit.** only **w.** the **mng.** *ask*, which predominates also in **LXX** and **En.** (**Jos.**, **Vi.** 310 **al.**), **w. gen.** of the **pers.**

1. **w. inf. foll.** (**X.**, **Cyr.** 1, 5, 4; **Herodian** 2, 11, 9; **Jdth** 12:8; 3 **Macc** 1:16; 5:25) **Lk** 8:38; 9:38; **Ac** 26:3.

2. **w. acc.** of the thing (**X.**, **Cyr.** 1, 4, 2; **Pla.**, **Apol.** 17C; 1 **Esd** 8:53 **v.l.**) δεόμενοι ἡμῶν τὴν χάριν *begging us for the favor* 2 **Cor** 8:4. Without **gen.** of the **pers.** δέομαι τὸ μὴ παρὼν θαρρῆσαι *I ask that when I am present I need not show boldness* 10:2.

3. **w. direct discourse foll.**, (*I*) *beg (of you)*, or even *please* (**Gen** 19:18; 44:18) δέομαί σου, ἐπίτρεψόν μοι *please allow me* **Ac** 21:39; 8:34; **Lk** 8:28; **Gal** 4:12. **W.** λέγων added **Lk** 5:12. Without **gen.** of the **pers.**, but **w.** ὑπὲρ **Χριστοῦ** (**s.** ὑπὲρ 1aδ) added 2 **Cor** 5:20.

4. **w. ἵνα foll.** (**Sir** 37:15; 38:14; 1 **Esd** 4:46; **Jos.**, **Ant.** 12, 121) **Lk** 9:40; 11:37 D; **B** 12:7; **Pol** 6:2; **Hv** 3, 1, 2; **s** 5, 4, 1.—**Esp.** of prayer (**w.** αἰτεῖσθαι) 1 **Cl** 50:2. **W. gen.** (**Epict.** 2, 7, 12) τοῦ θεοῦ **Ac** 10:2; and εἰ ἄρα **foll.** 8:22, ὅπως (**cf.** **Ael. Aristid.** 35, 28 K.=9 p. 108 D.; **Aesop**, **Fab.** 63 P.=117 H.: ἐδέσθη αὐτῶν ὅπως; **Jos.**, **Ant.** 9, 9) **Mt** 9:38; **Lk** 10:2; δ. πρὸς τὸν κύριον (Ps 29:9; **Is** 37:4) **w.** ὑπὲρ τινος and ὅπως **foll.** **Ac** 8:24. **W.** περί τινος **Jdth** 8:31; **Sir** 21:1; 28:4; **Da** 4:27; **Jos.**, **Ant.** 10, 203) **Lk** 22:32; **B** 13:2 (**Gen** 25:21). Without **gen.** (**Tob** 3:11; 3 **Macc** 1:24; 2:10; 5:7) **Ac** 4:31; **w.** εἰς and **inf. foll.** 1 **Th** 3:10; **w.** ἵνα **foll.** **Lk** 21:36; δ. ἐπὶ τῶν προσευχῶν *ask in prayer* **w.** εἰ πως **foll.** **Ro** 1:10. **Abs.** οἱ δεόμενοι *those who pray* (**Lucian**, **Tim.** 5; 8; **Wsd** 16:25) 1 **Cl** 59:4. **M-M.***

δέον **s.** δεῖ 6.

δέος, ους, τό (**Hom.**+, **Polemo Soph.** 1, 41 p. 14, 21; **Epict.** 2, 23, 38; **Lucian**, **Necyom.** 10, **Dial. Deor.** 2, 1; 2 **Macc**; **Jos.**, **Ant.** 12, 246; 16, 235) *fear, awe* (**w.** εὐλάβεια) **Hb** 12:28.—1 **Cl** 2:4 **v.l.** (**Lghtf.**) for ἔλεος. **M-M. B.** 1153.*

δεπόσιτα, ων, τά *deposits*, **Lat. loanw.** 'deposita'; military **t.t.** When gifts of money were given the army on special occasions, the individual soldier received only half of what was due him; the rest was deposited to his credit in the regimental treasury (**Lat.** apud signa), and he received it (as ἄκεπτα, **q.v.**) if and when he was honorably discharged (**Sueton.**, **Domit.** 7; **Vegetius**, **De Re Milit.** 2, 20; **PFay.** 105 [c. 180 AD]; **Geneva Lat. pap.** in **JNicole** and **ChMorel**, **Archives militaires du 1er siècle** 1900, and the **lit.** on it, **e.g.** **Mommsen**, **Her** 35, '00, 443ff; **HBlümner** **NJkIA** 5, '00, 432ff; **AvPremierstein**, **Klio** 3, '03, 1ff; here a **ref.** to an unedited **Berlin pap.** no. 6866 of c. 180 AD and further **lit.**) **IPol** 6:2.*

Δερβαῖος, α, ον *from Derbe* (**q.v.**), ὁ Δ. (**Stephan. Byz. s.v.** Ἀβαι) of **Gaius** **Ac** 20:4. The difficulty caused by the fact that a certain **Gaius** is called a **Macedonian** 19:29 is **prob.** the reason for the **v.l.** Δουβ[ή]ριος in **D** (of a **Maced.** city); **K** and **SLake**, **JBL** 53, '34, 44f.*

Δέρβη, ης, ἡ *Derbe*, a city in **Lycaonia**, in the Roman province of **Galatia** (**Strabo** 12, 6, 3; **Ptolemaeus** 5, 6, 71) **Ac** 14:6, 20; 16:1.—**JWeiss**, **RE** X 560, 43ff; **WM Ramsay**, **The Cities of St. Paul** '07. **Cf.** **EHaenchen**, **AG** '56 p. 46 note. Definitely located at **Kerti Hüyük**: **IDB** '62 **s.v.** *Derbe*; **GOgg**, **NTS** 9, '63, 367-70.*

δέρμα, ατος, τό (**Hom.**+, **inscr.**, **pap.**, **LXX**, **Philo**; **Jos.**, **Ant.** 1, 270) *skin* αἴγειον *goatskin* (**Zen.-P.** 11, 8=Sb

6717 [257 BC]; PFay. 107, 2 δέρματα αἴγια) Hb 11:37; 1 Cl 17:1; δ. αἷ. λευκόν Hv 5:1; s 6, 2, 5. M-M. B. 200.*

δερμάτινος, η, ον (Hom.+; Dit., Syll.3 736, 23; PTebt. 112; BGU 814, 10; LXX; Philo) (*made of*) leather ζώνη belt (4 Km 1:8; Jos., Ant. 9, 22) Mt 3:4; Mk 1:6; GEb 2. M-M. B. 407.*

δέρρις, εως, ή (Thu. 2, 75, 5 al.; Dit Syll.3 736, 55 [92 BC]; Sb 6801, 26 [246/5 BC; Zen.-P.]; LXX, esp. Zech 13:4) *skin*, of John the Baptist ἐνδεδυσμένος δέρριν καμήλου (δ. as clothing: Eupolis Com. [V BC] 328) Mk 1:6 D (cf. a: pellem). EbNestle4-EvDobschütz, Einführung in d. Griech. NT '23, 7.*

δέρω 1 aor. ἔδειρα; (2 aor. pass. ἐδάριν); 2 fut. pass. δαρήσομαι (Hom.+; LXX) lit. 'flay, skin'; in our lit. only fig. beat (so since Aristoph., Ran. 618; Epict. 3, 19, 5; 3, 22, 54f al.; Dit., Syll.3 1109, 91; POxy. 653 (b); not LXX) Mt 21:35; Mk 12:3, 5; Lk 20:10f; 22:63; J 18:23; Ac 5:40; 16:37; 22:19. Pass. Mk 13:9 (FWDanker, NovT 10, '68, 162f). τινά εἰς πρόσωπον *strike someone in the face* 2 Cor 11:20. δαρήσεται πολλάς, ὀλίγας (Aristoph., Nub. 968 τυπτόμενος πολλάς, to which a scholiast adds πληγὰς δηλονότι. X., An. 5, 8, 12 ὀλίγας παῖειν; s. πληγή 1) *he will receive many, few blows* Lk 12:47f; ἀέρα δ. beat the air of unskilful boxers, who miss their mark 1 Cor 9:26 (schol. on Lucian, p. 93, 16 Rabe πύκται. . . μὴ. . . πρὸς ἀέρα δέρειν).—Abs. δέρεσθαι καὶ νικᾶν *stand punishment and yet win* IPol 3:1.—S. also δαίρω. M-M. B. 553; 567.*

δεσέρτωρ, ορος, ὁ (Lat., loanw. desertor, also in Basilius Magn., Ep. 258; Migne, S. Gr. 32, 997C) *deserter*, military term IPol 6:2.*

δεσμεύω impf. pass. ἔδεσμευόμην—a. bind (Eur.; X.; Pla., Leg. 7 p. 808D; Epict. 4, 1, 127; PGM 4, 1246:5, 320; Judg 16:11 B; cf. 3 Macc 5:5; Jos., Ant. 14, 348) τινά Lk 8:29 (cf. Third Corinthians 3:11); Ac 22:4.

2. tie up in a bundle (Hes.; Polyb.; P. Lond. 131 recto, 426; 437; PFlor. 322, 31; Gen 37:7; Jdth 8:3; Am 2:8) φορτίον tie up a burden, load Mt 23:4 (Cicero, Tusc. Disp. II, 4, 11). M-M.*

δεσμέω (Aristot., De PlAnt. 1, 2 p. 817b, 21; Heliod. 8, 9; Jos., Bell. 1, 71 al.) Lk 8:29 t.r. for δεσμεύω, q.v.*

δέσμη (Lobeck, Paralipomena Gramm. Graec. 1837, 396, or δεσμή as the gramm. Herodian I 324, 10; II 426, 6 [Lentz] would accent it) ης, ή bundle (since Demosth. and Theophr., Hist. Pl. 9, 17, 1; Diod. S. 19, 99, 2 δέσμη καλάμων; Dionys. Hal. 3, 61, 2; pap. [Mayser 285; 435]; Ex 12:22) δῆσαι εἰς δέσμας tie up in bundles Mt 13:30. M-M.*

δέσμιος, ου, ὁ prisoner (so trag.; Polyb. 15, 33, 6; 33, 10, 3; Diod. S. 18, 66, 3; PTebt. 22, 18 [112 BC]; POxy. 580; PGM 4, 187; LXX; Jos., Ant. 13, 203; 17, 145.—Nägeli 26) Mt 27:15f; Mk 15:6. Of Christians and others in prison Ac 16:25, 27; 23:18; 25:14, 27; 28:16 v.l., 17; Hb 10:34; 13:3; 1 Cl 59:4. Paul calls himself δ. (τοῦ) Χριστοῦ Ἰησοῦ Phlm 1, 9; Eph 3:1; cf. 2 Ti 1:8. Also δ. ἐν κυρίῳ Eph 4:1. S. on this Rtzst., *Mysterienrel.* 3 196ff; 214; UWilcken, UPZ I 52-77. M-M.*

δεσμός, οῦ, ὁ (pl. δεσμά [Diod. S. 14, 103, 3; Nicander, Ther. 317; 728; Jos., Bell. 4, 143, Ant. 2, 60; only late in pap. (Mayser 285); PGM 36, 143; 57, 5] Lk 8:29; Ac 16:26; 20:23; 1 Cl 5:6; 55:2; IEph 11:2; ITr 12:2; ISm 10:2; IPol. 2:3; δεσμοί [Nicander, Ther. 479; Polyaeus 2, 31, 3; Dit., Syll.2 588, 6] Phil 1:13. Both forms also in Attic inscr. [Meisterhans3-Schw. 143, 3] and LXX [Thackeray 154]; Philo [Somn. 1, 181-ᾱ, Sacr. Abel. 81-οἱ].—BI-D. §49, 3 w. app.; W-S. §8, 12; Crönert 175, 3; Reinhold 54; Mlt.-H. 121f) bond, fetter (Hom.+).

1. lit., of the bond or hindrance which prevents mutes Mk 7:35 or crippled persons Lk 13:16 from using their members (s. Dssm., LO 258ff [LAE 306ff], and cf. Dit., Syll.3 1169, 43). Pl. bonds, fetters Lk 8:29; Ac 16:26; 20:23; 22:30 t.r.; 23:29; 26:29, 31; Jd 6; δ. φορεῖν be in bonds (=δεσμοφορέω) 1 Cl 5:6; παραδιδόναι εἰς δ. give over to bondage 55:2; τὰ δ. περιφέρειν IEph 11:2; cf. IMg 1:2. πείραν λαμβάνειν δεσμῶν (cf. Vett. Val. 68, 17 δεσμῶν πείραν λαμβάνοντες) become acquainted w. bonds Hb 11:36. On B 14:7 (Is 42:7) cf. πεδάω.—Oft. simply imprisonment, prison (Diod. S. 14, 103, 3; Lucian, Tox. 29; Jos., Ant. 13, 294; 302, Vi. 241) Phil 1:7, 13f, 17; Col 4:18; Phlm 10. μέχρι δεσμῶν 2 Ti 2:9. ἐν τοῖς δ. τοῦ εὐαγγελίου in imprisonment for the gospel Phlm 13; cf. ISm 11:1; Pol 1:1.

2. fig. (Timagenes [I BC] in Jos., Ant. 13, 319; Herm. Wr. 7, 2b φθορᾶς δ.; Ep. Arist. 265 εὐνοίας δ.) IPhld 8:1; 2 Cl 20:4; δ. τῆς ἀγάπης bond of the love 1 Cl 49:2 (Theodor. Prodr. 5, 245 H.; τὰ δεσμά τῆς ἀγάπης). δ. κακίας IEph 19:3. M-M.*

δεσμοφύλαξ, ακος, ὁ (Lucian, Tox. 30; Artem. 3,60; Vett. Val. 68, 26; Cass. Dio 76, 10, 3; pap. since III BC [Mayser 467], also BGU 1138, 12ff; Jos., Ant. 2, 61; ἀρχιδεσμοφύλαξ Gen 39:21-3; 41:10 v.l.) jailer, keeper of the prison Ac 16:23, 27, 36. M-M.*

δεσμοτήριον, ου, τό (Hdt., Thu.+; PLille 7, 14; BGU 1024 IV, 10; 29; LXX; En.; Philo; Jos., Bell. 4, 385, C. Ap. 2, 247) prison, jail Mt 11:2; Ac 5:21, 23; 16:26; παραδοθῆναι εἰς δ. be thrown into prison Hs 9, 28, 7. M-M.*

δεσμώτης, ου, ὁ (Aeschyl., Hdt.+; PPetr. II 13(3), 9; LXX; Jos., Ant. 2, 61; 18, 193; Sib. Or. 11, 29) prisoner Ac 27:1, 42. M-M.*

δεσπόζω (Hom. Hymns, Hdt.+; Polyb.; Lucian; Philostrate.; pap., cf. Mayser 33; Herm. Wr. p. 476, 33 Sc.; LXX; Philo, Op. M. 148; Jos., Bell. 4, 575, Ant. 2, 52 al.) *be lord or master* τινός *of someth.* (Lucian, Catapl. 2; Ps.-Callisth. 3, 33, 19 τῶ πάντων δεσπόζοντι μεγάλῳ Σεράπιδι; Philostrate., Vi. Apoll. 1, 13 p. 13, 14) τῆς κτίσεως πάσης *of all creation* Hv 3, 4, 1.*

δεσπότης, ου, ὁ *voc.* δέσποτα (since Sappho 97, 8 D., Pind., Hdt.; inscr., pap., LXX) *lord, master, owner* of a vessel 2 Ti 2:21; of honey Hm 5, 1, 5; of slaves (Pla., Parm. 133D, Leg. 757A al.; Paroem. Gr.: Zenob. [Hadrian] 2, 81 τ. ιδίους δεσπότης) 1 Ti 6:1f; Tit 2:9; Phlm subsc.; 1 Pt 2:18; Hs 5, 2, 2; a city Hs 1:6.—Esp. of God (Eur., Hipp. 88; X., An. 3, 2, 13; Pla., Euthyd. 302D and oft. in Gk. writers, e.g. Herm. Wr. 11, 1c; 1b; Dit., Or. 619, 3; UPZ 1, 1 [IV BC]; PGM 36, 227 δέσποτα; LXX; Artapanus in Euseb., Pr. Ev. 9, 27, 22; Ezek. Trag. ibid. 9, 29, 11; Philo, Rer. Div. Her. 22ff [PKatz, Philo's Bible, '50, 59f]; Jos., Bell. 7, 323, Ant. 8, 111; 18, 23) Lk 2:29; Ac 4:24; Rv 6:10; 1 Cl 7:5; 9:4; 11:1; 24:1, 5; 36:2, 4; 40:1 al.; B 1:7; 4:3; Dg 8:7; Hv 2, 2, 4f; s 1:9; δ. πάντων (cf. Job 5:8; Wsd. 6:7; 8:3; Sir 36:1; Test. Jos. 1:5; Herm. Wr. 5, 4; PGM 3, 590; 4, 1162; 12, 250; Jos., Ant. 1, 72δ. τῶν ὅλων) 1 Cl 8:2; 20:11; 33:2; 52:1. Of Christ Lk 13:25 P75; 2 Pt 2:1; Jd 4 (δεσπ. and κύριος as Jos., Ant. 20, 90).—KHRengstorff, TW II 43-8 (lit.). M-M. B. 1330.**

δεῦρο *adv.* (Hom.+; inscr., pap., LXX; Jos., Ant. 1, 281; 290).

1. of place *come, come here* w. imper. foll. (Hom.+; Lucian, Catapl. 24 δεῦρο προσίτω; Gen 24:31; 2 Km 13:11; 3 Km 1:13 al.) δ. ἀκολουθεῖ μοι *come! follow me* Mt 19:21; Mk 10:21; Lk 18:22. Foll. by 1 pers. aor. subj. (Eur., Bacch. 341; Gen 31:44; 37:13; 4 Km 14:8 al. Cf. BI-D. §364, 1; Rob. 931f): Ac 7:34 (Ex 3:10); Rv 17:1; 21:9.—Abs. (Pla., Theaet. 144D: Θεαίτητε, δεῦρο παρὰ Σωκράτη) δεῦρο εἰς τ. γῆν *come into the country* Ac 7:3 (Gen 12:1 v.l., influenced by Ac 7:3 [ARahlf, Genesis '26], cf. MWilcox, The Semitisms of Ac, '65, 26f; also 3 Km 1:53; 1 Macc 12:45). δεῦρο also stands for *come* (s. the variants δεῦρο B and ἐλθέ A in Judg 18:19 and cf. Num 10:29; 1 Km 17:44; 4 Km 10:16; Od. 8, 292; Theognis 1, 1041; Hipponax [VI BC] 4 Diehl2; Pla., Rep. 5, p. 477D; Charito 3, 7, 4 Χαίρεα, δεῦρο; Aristaen., Ep. 2, 7 p. 163 H.; PGM 12, 238 δεῦρό μοι; 13, 268) in δεῦρο ἔξω *come out* (Menand., Epitir. 520 J.) J 11:43; δ. πρὸς τὸν πατέρα IRo 7:2.

2. of time *until now* (μέχρι τοῦ δεῦρο: Thu. 3, 64, 3; Dit., Syll.3 821E, 2; 3; PLond. 358, 16; PStrassb. 56, 12; 73, 16; Jos., Ant. 11, 93) ἄχρι τοῦ δ. *thus far* Ro 1:13 (Sext. Emp., Math. 8, 401 ἄχρι δ.; PLond. 409, 26 ἄχρεῖς δεῦρο). M-M.*

δεῦτε *adv.* (serves as pl. of δεῦρο) *come! come on!* mostly as hortatory particle w. pl. (Hom.+; Sb 7247, 29; LXX).

1. w. imper. or aor. subj. foll. (imper.: Josh 10:4; 4 Km 6:13; Ps 65:16 and oft.; Jos., Ant. 6, 111; aor. subj.: Gen 11:3f; 37:27; Ps 94:6 al.; En. 6, 2) δ. ἴδετε Mt 28:6; J 4:29; δ. ἀριστήσατε *come! eat* 21:12; δ. συνάχθητε *come! gather* Rv 19:17; δ. ἀκούσατε 1 Cl 22:1 (Ps 33:12); δ. ἀποκτείνωμεν αὐτόν *come on, let us kill him* Mt 21:38; Mk 12:7; Lk 20:14 t.r.; δ. καὶ διελεγχθῶμεν *come and let us reason together* 1 Cl 8:4 (Is 1:18).

2. abs. (Aesop, Fab. 353 H.; LXX) w. ὀπίσω τινός: δ. ὀπίσω μου *follow me* (4 Km 6:19) Mt 4:19; Mk 1:17. W. εἰς τι: *come to the wedding* Mt 22:4; *come to a lonely place* Mk 6:31. W. πρὸς τινα: δ. πρὸς με *come to me* Mt 11:28 (AFridrichsen, E. Unbeachtete Parallele [Epict. 4, 8, 28] in Wikenhauser-Festschr., '53, 83-85); δ. οἱ εὐλογημένοι τοῦ πατρός μου *come, you whom my Father has blessed* 25:34. M-M. s.v. δεῦρο.*

δευτεραῖος, αἶα, ον (Hdt.; X., Cyr. 5, 2, 2; Diod. S. 13, 39, 1; Jos., Ant. 1, 178; Dit., Syll.3 982, 6f; Zen.-P. 59 736, 39 [III BC]) *on the second day* δευτεραῖοι ἦλθομεν *we came on the second day* Ac 28:13 (BI-D. §243; Rob. 298).*

Δευτερονόμιον, ου, τό *Deuteronomy* title in the LXX for the last book of the Pentateuch B 10:2.—Ramsay, ET 26, '15, 170, where the word is quoted from a Phrygian gravestone 248/9 AD. M-M.*

δευτερόπρωτος, ον a word of doubtful mng., only in the phrase ἐν σαββάτῳ δ. Lk 6:1 (acc. to mss. ACD), where more recent editions (except Tdf.), following most mss., omit the word or put it in brackets (vSoden). Even many ancient interpreters, understandably, could make nothing of it (Hieron. [Jerome], Ep. 52, 8, 2), and it may owe its origin solely to a scribal error. It might correspond (but cf. M-M.) to δευτέρεσχατος (=next to the last) and mean *first but one* (cf. Epiphanius, Haer. 30, 32; 51, 31 δευτερόπρωτον=δεύτερον σάββατον μετὰ τὸ πρῶτον; Eustratius, Life of Eutychius [Migne, S. Gr. 86, 2381] ἡ δευτεροπρώτη κυριακή=the first Sunday after Easter Sunday), reckoned from Passover.—CTrossen, ThGl 6, '14, 466-75, esp. 470f; HHMeulenbelt, Lk 6:1: NThSt 5, '22, 140-2; ASchlatter, D. Ev. des Lk '31, 67f; Gdsdpd., Probs. 83-5; JMBover, Estudios Ecclesiasticos 7, '28, 97-106; J-P Audet, Jésus et le 'Calendrier sacerdotal ancien', Sciences Ecclésiastiques (Montreal) 10, '58, 361-83. M-M.*

δεύτερος, α, ον (Hom.+; inscr., pap., LXX, Joseph., Test. 12 Patr.) *second*.

1. purely numerical Mt 22:26; J 4:54 (a similar close in Appian, Bell. Civ. 1, 33 § 150 τρίτον τότε ἔργον ἦν); D 2:1.—2. of that which follows in time: Hb 8:7; 10:9; Rv 2:11; 11:14; 20:14; 21:8; 2 Cor 1:15; Tit 3:10; ὥρα δ. Hs 9, 11, 7 (cf. Jos., Vi. 220); φυλακή δ. *second watch* in the night (Arrian, Anab. 6, 25, 5; Jos., Bell. 5, 510) Lk 12:38.

δευτέρα (sc. ἡμέρα) *on the second* (day of the month) MPol 21.

3. of a series: Mt 22:39; Mk 12:31; Lk 19:18; 1 Cor 15:47; 2 Pt 3:1; Rv 4:7; 6:3; 16:3; 21:19. δευτέρα (sc. ἐπιστολή) in the subscr. of 2 Th and 2 Ti.

4. of place: the second sentinel's post Ac 12:10; the second curtain Hb 9:3; cf. vs. 7.—Neut. δεύτερον, τὸ

δεύτερον used as *adv. for the second time* (class.; Appian to Fronto [I p. 537f Viereck-R.] §6; *Dit., Or.* 82, 5 [III BC]; Gen 22:15; Jer 40:1; *Jos., Bell.* 1, 25, Vi. 389) δ. εἰσελθεῖν J 3:4; παρὼν τὸ δ. 2 Cor 13:2; τὸ δ. ἀπώλεσεν *the second time he destroyed* Jd 5; δ. εἶρηκαν *they said for the second time* Rv 19:3. Also ἐκ δευτέρου (*Diosc.* 5, 41; *PTebt.* 297, 19; *PHolm.* 1, 32; Jon 3:1; Jer 1:13; 1 Macc 9:1; *Jos., Ant.* 6, 94) Mk 14:72; J 9:24; Ac 11:9; Hb 9:28; 2 Ti *subscr.*; making πάλιν more definite (*Heraclit. Sto.* 32 p. 48, 8 ἐκ δευτέρου πάλιν) Mt 26:42; Ac 10:15; also πάλιν δεύτερον (cf. Herodas 5, 47) J 21:16; ἐν τῷ δ. *the second time* Ac 7:13. In enumerations *secondly* (*PTebt.* 56, 10 [II BC]) εὐχαριστῆσαι πρῶτον μὲν τοῖς θεοῖς δεύτερον δὲ σῶσαι ψυχάς; Sir 23:23; 2 Macc 14:8) 1 Cor 12:28; D 1:2; Hm 10, 3, 2. *M-M.*

δέχομαι 1 *aor.* ἔδεξάμην, *pass.* ἐδέχθην; *pf.* δέδεγμαι (*Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.; Sib. Or.* 3, 351).

1. *take, receive lit.* τινά *someone* 1 Cl 28:2; 54:3; IEph 6:1; IPHld 11:1. εἰς τὰς ἀγκάλας *take someone up in one's arms* Lk 2:28; one's spirit Ac 7:59. Of letters *receive* (*Procop. Soph., Ep.* 20; PFlor. 154, 2) 22:5; cf. 28:21 (*Jos., Ant.* 13, 259). λόγια Ac 7:38. εὐαγγέλιον 2 Cor 11:4. τὰ παρ' ὑμῶν *the things, i.e. gifts, from you* Phil 4:18. *Esp.* of hospitality τινά εἰς τ. οἶκον *receive someone into one's house* Lk 16:4, cf. vs. 9 (*Epict.* 3, 26, 25; *X., An.* 5, 5, 20). *Gener.* *receive* as a guest, *welcome* Mt 10:14, 40f; Mk 6:11; Lk 9:5, 11 *t.r.*, 53; 10:8, 10; J 4:45; Col 4:10; Hb 11:31; D 11:1f, 4; 12:1. τὰ μμήματα τῆς ἀληθοῦς ἀγάπης Pol 1:1. Of receiving children Mt 18:5; Mk 9:37; Lk 9:48. *W. adv.* ἀσμένως *receive gladly* (*Aelian, V. H.* 12, 18; *Herodian* 7, 5, 2; *Jos., Ant.* 12, 382; cf. 18, 101) Ac 21:17 *t.r.* μετὰ φόβου καὶ τρόμου *with fear and trembling* 2 Cor 7:15; *as an angel of God* Gal 4:14. τινά εἰς ὄνομα τινος I Ro 9:3 (s. ὄνομα I 4cβ). ὃν δεῖ οὐρανὸν (*subj.*) δέξασθαι *whom the heaven must receive* Ac 3:21 (cf. *Pla., Theaet.* 177A τελευτήσαντας αὐτοὺς ὁ τῶν κακῶν καθαρὸς τόπος οὐ δέξεται).

2. *take in hand, grasp lit.* τί *someh.* (2 Ch 29:22) τὰ γράμματα *the note* Lk 16:6f; a cup 22:17; a helmet Eph 6:17.

3. *put up with, tolerate someone or someh.* (Gen 50:17; Jdth 11:5; Sir 2:4).

a. of *pers.* ὡς ἄφρονα 2 Cor 11:16.

b. of things *approve, accept* (*Appian, Bell. Civ.* 5, 66 §277) Mt 11:14. τὰ τοῦ πνεύματος *what comes fr. the Spirit* 1 Cor 2:14 (*Herm. Wr.* 4, 4 τ. νοῦν); τὴν παράκλησιν *request, appeal* 2 Cor 8:17 (of a request also Chio, Ep. 8); love for the truth 2 Th 2:10; τὸν λόγον (since *Eur.* and *Thu.* 4, 16, 1; *Polyb.* 1, 43, 4; *Diod. S.* 4, 52, 1; *Pr* 4:10; *Zech* 1:6; *Jos., Ant.* 18, 101) *teaching* Lk 8:13; Ac 8:14; 11:1; 13:48 D; 17:11; 1 Th 1:6; 2:13; Js 1:21; the Kgd. of God Mk 10:15; Lk 18:17; grace, favor (*Plut., Themist.* 28, 3 δέξασθαι χάριν) 2 Cor 6:1; δ. συμβουλίην *accept advice* 1 Cl 58:2. *M-M.**

δέω 1 *aor.* ἔδησα, *subj.* δήσω; *pf. ptc.* δεδεκώς Ac 22:29; *pf. pass.* δέδεμαι; 1 *aor. pass. inf.* δεθῆναι 21:33 (*Hom.+; inscr., pap., LXX, En., Philo; Jos., Bell.* 1, 71, *Ant.* 13, 320 *al.*).

1. *bind, tie—a.* τί *someh.* 1 Cl 43:2; τί εἰς τι (*Ezk* 37:17): tie weeds in bundles Mt 13:30. τί τι (cf. *Ezk* 27:24): τοὺς πόδας *keirias* J 11:44. ἔδησαν (τὸ σῶμα) ὀθονίοις μετὰ τῶν ἀρωμάτων *they bound (the corpse) in linen cloths with spices* 19:40.

b. of actual binding and imprisonment δ. τινά ἀλύσει (cf. *Lucian, Nocyom.* 11; *Wsd.* 17:16) *bind someone w. chains* of a demoniac Mk 5:3f; of prisoners Ac 12:6; 21:33. Also simply δ. τινά (*Judg* 16:5, 7f) Mt 12:29 (cf. *Test. Levi* 18, 12); 14:3; 27:2; Mk 3:27; 15:1; J 18:12; Ac 9:14; 21:13; 22:29; B 6:7 (*Is* 3:10). (τοὺς) πόδας καὶ (τὰς) χεῖρας *bind hand and foot* (the *acc.* as *Jos., Ant.* 19, 294) Mt 22:13; Ac 21:11; δ. τινά ἐν φυλακῇ *bind someone (and put him) in prison* (4 Km 17:4) Mk 6:17. *Pass.* (*Biogr.* p. 238) δέδεμαι *be bound, i.e., a prisoner* 15:7. κατέλιπε δεδεμένον *leave behind as a prisoner* Ac 24:27 (δεδεμένος=in prison, as *Diog. L.* 2, 24 of Socrates); ἀπέστειλεν δ. J 18:24. Cf. Col 4:3; IEph 1:2 *al.* in *Ignatius*. δέδεμαι ἐν τῷ ὀνόματι *be a prisoner because of the name* (=being a Christian) IEph 3:1. Also δ. ἐν Ἰησοῦ Χριστῷ I Tr 1:1; I Ro 1:1. δεδεμένον ἄγειν τινά *bring someone as prisoner* (*Jos., Bell.* 7, 449) Ac 9:2, 21; 22:5; cf. I Ro 4:3. *Pass.* δ. ἀπάγεσθαι IEph 21:2; δ. θεοπρεπεστάτοις δεσμοῖς *bound w. chains that are radiant w. divine splendor* ISm 11:1; δ. ἡ λελυμένος *a prisoner or one (recently) freed* 6:2.—*Fig.* ὁ λόγος τ. θεοῦ οὐ δέδεταί *God's message cannot be imprisoned* (though the preacher can) 2 Ti 2:9.—A metaphorical use explains the *expr.* ἦν ἔδησεν ὁ σατανᾶς *whom Satan had bound* of a deformed woman Lk 13:16 (cf. *Dit., Syll.* 3 1175, 14ff; 32ff *Ἀριστῶ ἐγὼ ἔλαβον καὶ ἔδησα τὰς χεῖρας καὶ τοὺς πόδας καὶ τὴν γλῶσσαν καὶ τὴν ψυχὴν*). For another supernatural binding cf. δεδεμένος τῷ πνεύματι *bound by the Spirit* Ac 20:22 (similar *fig.* usage, *perh.*, in *Apollon. Rhod.* 4, 880 ἀμυχανίη δῆσεν φρένας=perplexity bound his mind).—On the binding of the dragon Rv 20:2 cf. *JKroll, Gott u. Hölle* '32, *esp.* 316ff; *Tob* 8:3; *Test. Levi* 18:12.

2. *tie to someh.*: an animal (4 Km 7:10) Mt 21:2; Mk 11:2, 4 (πρὸς θύραν); Lk 19:30; angels Rv 9:14. δ. δέκα λεοπάρδοις *tied to ten leopards* (on the language: *Soph., Aj.* 240 κίονι δήσας=πρὸς κίονα 108; on the content: *Jos., Ant.* 18, 196) I Ro 5:1.—*Fasten* a linen cloth at its four corners Ac 10:11 *t.r.*

3. of binding by law and duty, *w. dat.* of the *pers.* to someone: of a wife to her husband Ro 7:2; of a husband to his wife 1 Cor 7:27 (for the form cf. *Posidippus* [III BC]: *Anth. Pal.* 9, 359, 5f ἔχεις γάμον; οὐκ ἀμέριμνος ἔσσεαι, οὐ γαμέεις; ζῆς ἔτ' ἐρημότερος). *Abs. vs.* 39 (cf. *Achilles Tat.* 1, 11, 2 *v.l.* ἄλλη δέδεμαι παρθένῳ; *Iambl., Vi. Pyth.* 11, 56 (τὴν μὲν ἄγαμον. . . τὴν δὲ πρὸς ἄνδρα δεδεμένην); τοῖς λαϊκοῖς προστάγμασιν *be bound by the rules for the laity* 1 Cl 40:5.

4. The combination δ. καὶ λύειν (*Ael. Aristid.* 40, 7 K.=5 p. 55 D. of Prometheus: ὅσα δῆσειεν ὁ Ζεὺς, ταῦτ' ἔξον Ἡρακλεῖ λῦσαι; 41, 7 K.; *Teleclides Com.* [V BC] *fgm.* 42 K. δέω—ἀναλύω) is found Mt 16:19; 18:18. On the meaning δέω has here cf. J 20:22f (cf. *IQH* 13, 10). Another interpretation starts fr. the Jewish viewpoint. Aram. פָּרַק and פָּרַק are academic language for the decision of the rabbis as to what was to be regarded as 'bound' (פָּרַק), i.e.

forbidden, or 'loosed' (ῥῆμα) i.e. permitted; cf. Dalman, *Worte* 175ff; Billerb. I 738-47. Binding and loosing in magical practice are emphasized by WKöhler, *ARW* 8, '05, 236ff; ADell, *ZNW* 15, '14, 38ff. Cf. also VBrander, *Der Katholik* 94, '14, 116ff; KAdam, *Gesammelte Aufsätze* '36, 17-52; JRMantey, *JBL* 58, '39, 243-9; HJCadbury, *ibid.* 251-4 (both on J 20:23; Mt 16:19; 18:18). M-M. B. 545.**

δή (Hom.+; pap., LXX) particle; never stands first in its clause.

1. denoting that a statement is definitely established *indeed* B 6:11. ὃς δὲ καρποφορεῖ *who indeed bears fruit* Mt 13:23 (relat. w. δὲ as Ep. Arist. 4; 125; Jos., *Ant.* 17, 19). Cf. Eur. Alc. 233 for deictic force.

2. w. exhortations or commands, to give them greater urgency, *now, then, therefore* (En. 104, 2; Jos., *Vi.* 209) διέλθωμεν δὲ *now let us go* Lk 2:15. δοξάσατε δὲ τὸν θεόν *therefore glorify God* 1 Cor 6:20. σύνετε δὲ *understand then* 1 Cl 35:11. ἄγε δὲ *come then* (Lucian, *Pisc.* 21) Dg 2:1. ἐπιστρέψαντες δὲ ἐπισκεπώμεθα Ac 15:36; 6:3 v.l.; 13:2.—D 1:6; Dg 1:1 Funk.

3. w. expr. denoting time ἐκ γὰρ δὲ πολλῶν χρόνων *for (already) many years ago* 1 Cl 42:5. M-M.*

δηλαδὴ (trag.+) adv. *clearly, plainly* Papias 4.*

δηλαυγῶς adv. lit. *shining clearly, then quite clearly* (Hesychius: δηλαυγῶς, ἄγαν φανερώς; Democr. [JA Fabricius, *Biblioth. Gr.* IV p. 333] δηλαυγέσι τεκμηρίοις; PGM 4, 775; 1033; see on this WCrönert, *Stud. z. Paläogr. u. Papyrskunde* 4, '05, 101) Mk 8:25 v.l. (s. *τηλαυγῶς*). The adv. of the comp. δηλαυγέστερον Hs 6, 5, 1 acc. to a Pap. Cod. . . . of Hermas ed. CBonner '34, p. 73 (s. *τηλαυγής*). M-M.*

δηλονότι=δηλον ὅτι IEph 6:1 v.l. Funk.*

δῆλος, η, ον (Hom.+; pap., LXX, Philo, Joseph.) *clear, plain, evident* δ. τινα ποιεῖν *reveal someone* Mt 26:73 (v.l. ὁμοιάζει); δ. εἶναι ἓν τινι *reveal itself in someth.* 2 Cl 12:4.—δῆλον (sc. ἐστίν) w. ὅτι foll. *it is clear that* (Herm. Wr. 11, 11; Philo, *Aet. M.* 75; 129 [w. ἐστὶ 93]) 1 Cor 15:27; Gal 3:11; 1 Ti 6:7 t.r.; IEph 6:1 (cf. Thu. 3, 38, 2; X., *An.* 1, 3, 9; Hero Alex. III p. 314, 11; POxy. 1101, 12; PFlor. 36, 28; 4 Macc 2:7; Philo, *Op. M.* 25; Jos., *C. Ap.* 1, 277; 2, 13). Cf. 2 Cl 14:2 v.l. Funk. M-M. B. 1233.*

δηλώω fut. δηλώσω; 1 aor. ἐδήλωσα, imper. δήλωσον; 1 aor. pass. ἐδηλώθην; pf. δεδήλωμαι (Aeschyl., *Hdt.*+; pap., LXX, En.; Aristobulus in Euseb., *Pr. Ev.* 13, 12, 12; Ep. Arist.; Philo, *Aet. M.* 3; 150; Jos., *C. Ap.* 1, 286al.; Test. 12 Patr.) *reveal, make clear, show* τι *someth.* Secrets 1 Cl 18:6 (Ps 50:8); future things (Polyaenus 5, 12, 1 νίκην οἱ θεοὶ δηλοῦσιν ἡμῖν; Sib. Or. 3, 819) 1 Cor 3:13; PK 3 p. 15, 21; cf. Hv 3, 12, 3 (PGM 13, 614 δῆλου μοι πάντα, addressed to an angel). Preceded by a ὅτι-clause and w. ὡς λέγει foll. Lk 20:37 D. τινί 2 Pt 1:14. τινί τι: *explain a parable* Hs 5, 4, 1; pass. 5, 4, 2; 5. σοὶ δηλώσω *I will explain to you* m 4, 3, 3; indicate τινά *someone* B 9:8; τι *someth.* τὸ ἔτι ἅπαξ δηλοῖ τὴν μετὰθεσιν *the phrase 'once again' indicates the removal* Hb 12:27.

ἡμέρα καὶ νύξ ἀνάστασιν ἡμῖν δηλοῦσιν *day and night point out a resurrection to us* 1 Cl 24:3. Also εἰς τι 1 Pt 1:11; *give information* τινί περὶ τινος w. ὅτι foll. 1 Cor 1:11 (cf. PGrenf. II 73, 18). τινί B 17:1. τινί τι *to someone about someth.* (Jos., *C. Ap.* 1, 101) Col 1:8; Hs 6, 4, 1; 3. W. acc. and inf. foll. Hb 9:8; *notify* w. acc. and ptc. foll. (Lucian, *Dial. Deor.* 7, 1) οἷς δηλώσατε ἐγγύς με ὄντα *notify them that I am nearby* IRo 10:2; *report* (Diod. S. 15, 25, 3) τινί *to someone* ITr 1:1; IPol 7:1; *set forth* MPol 22:3. M-M.**

Δημᾶς, ᾱ, ὁ Demas (short form of Δημήτριος? Bl-D. §125, 1 or Δημάρατος? Cf. Δαμᾶς above and s. *Vi. Aesopi* I c. 33 p. 299, 6 Eberh.; Dit., *Syll.* 3 585, 202 Δημᾶς Καλλικράτεος; Sb. 8066, 95 [inscr. 78 BC]; grave-inscription 1: ZNW 22, '23, 280; PLond. 929, 38; BGu 10, 12; 715 II, 13) a companion of Paul Phlm 24; Col 4:14; 2 Ti 4:10. M-M.*

δημηγορέω impf. ἐδημηγόρουν (Aristoph., *Lysias*+; Pr 30:31; 4 Macc 5:15; Jos., *Bell.* 2, 619, *Vi.* 92) *deliver a public address* πρὸς τινα Ac 12:21.*

Δημήτριος, ου, ὁ (occurs freq.: Dit., *Syll.*, Or. ind.; LXX; Joseph.) *Demetrius*.

1. a Christian 3J 12.—2. a silversmith in Ephesus, leader of a demonstration against Paul Ac 19:24, 38. JChapman, *JTS* 5, '04, 364ff identifies 1 w. Δημᾶς; VBartlet, *ibid.* 6, '05, 208f, 215 identifies the two Demtr. of the NT. S. ABludau, *D. Aufstand d. Silberschmieds Dem.* Ac 19:23-40: *Der Katholik* 86, '06, 81-92; 201-13; 258-72. M-M.*

δημιουργέω 1 aor. ἐδημιούργησα, pass. ἐδημιουργήθην (Pla.+; Herm. Wr. 1, 13; 4, 1; 5, 11; LXX; Philo; Jos., *Ant.* 8, 88) *create* of God's creative activity (Dio Chrys. 11[12], 83; Ael. Aristid. 45 p. 126 D.; Charito 3, 3, 16; Herm. Wr. 4, 1a; Philo, *Op. M.* 16) 1 Cl 20:10; 38:3. καιρὸν δ. *create a period* Dg 9:1.*

δημιουργία, ας, ἡ (Pla.+; Herm. Wr. 10, 18; inscr.; Philo, *Ebr.* 85; Jos., *Ant.* 12, 42) *creative act* ὡς τῆς ἀνεξίτηλῆς δημιουργίας O, *the unfathomable act of creativity* (that is revealed in redemption) Dg 9:5. κατὰ τὴν δ. αὐτοῦ *in accordance w. his creative activity* 1 Cl 20:6.*

δημιουργός, οῦ, ὁ (Hom.+; inscr.; 2 Macc 4:1; Philo, Joseph.) *craftsman, maker, creator*, also of divine activity (so e.g. Pla., *Tim.* 28A and C; 29A; 31A al., *Rep.* 7 p. 530A; X., *Mem.* 1, 4, 7; 9; Epict. 2, 8, 21; Maximus Tyr. 41, 4d ὕλην ὑποβεβλημένην δημιουργῷ ἀγαθῷ; Philostrat., *Vi. Apoll.* 8, 7 p. 312, 26; Herm. Wr. 1, 9-11; Damascius,

De Principiis §270, II 137 Ruelle; Philo, Op. M. 10, Mut. Nom. 29; Jos., Ant. 1, 155; 272; 7, 380. On the Gnostics s. AHilgenfeld, Ketzergeschichte 1884 index under Demiurg), as in our lit. throughout: (w. τεχνίτης; cf. Lucian, Icar. 8; Philo, Mut. Nom. 29-31) Hb 11:10; Dg 7:2; (w. δεσπότης) ὁ μέγας δ. 1 Cl 20:11; cf. 33:2; Dg 8:7; ὁ δ. τῶν ἀπάντων (Ael. Aristid. 37, 2 K.=2 p. 13 D.; Herm. Wr. 9, 5 θεός, πάντων δημιουργὸς ὢν; Philostrate, Vi. Soph. 2, 5, 11) 1 Cl 26:1; 59:2; (w. πατήρ; cf. Hierocles 1, p. 417; Herm. Wr. 5, 11) 35:3.—Harnack, SAB '09, 60, 1; ThSchermann, TU 34, 2b, '09, 23; FPFister, SAHeidelb. '14 no. 11, 9; Dodd 136-44 al. CMAvdOudenrijn, Demiourgos: Diss. Utr. '51; WTheiler, RAC III '56, 694-711 (lit.); HFWWeiss, Untersuchungen z. Kosmologie, TU 97, '66, 44-52. M-M.*

δῆμος, ου, ὁ (Hom.+; inscr., pap., LXX; Jos., Ant. 12, 120; 123; 14, 24; Sib. Or. 5, 419; loanw. in rabb.) *people, populace, crowd* gathered for any purpose Ac 12:22; πείσον τὸν δ. *try to convince the crowd* (so that it will intercede for you) MPol 10:2. *Specif. popular assembly* for the transaction of public business: προάγειν εἰς τὸν δ. Ac 17:5; εἰσελθεῖν εἰς τὸν δ. *go into the assembly* 19:30; ἀπολογεῖσθαι τῷ δ. *make a defense before the assembly* vs. 33, though it is poss. that *crowd* is the meaning in all pass. in Ac (cf. in the Inscr. fr. Ephesus ed. ELHicks 1890 the common expr. δεδόχθαι or ἔδοξεν τῷ δήμῳ, and esp. M-M).*

δημόσιος, ία, ιον (Hdt., Aristoph.+; inscr., pap.; Ep. Arist. 81; Jos., Bell. 5, 518 al.; Test. Judah 23:2; loanw. in rabb.) *public*.

1.=belonging to the state ἐν τηρήσει δ. *in the public prison* Ac 5:18. ὁδός *a public road* (oft. pap.) Hv 4, 1, 2.

2.=in the open δημοσίᾳ as *adv. publicly* (Epict. 3, 4, 1; 3, 22, 2; Vett. Val. 71, 22; Dit., Syll.3 1173, 9; 13; 18; BGU 1086 II, 3; 2 Macc 6:10; 3 Macc 2:27; 4:7; Jos., Bell. 2, 455) Ac 16:37 (cf. Dit., Syll.2 680, 3 μαστιγοῦσθαι δημοσίᾳ); 18:28; 20:20. M-M.*

δηνάριον, ου, τό (Lat. denarius as δηνάριον first in two inscr. fr. Acraephiae of the time of Sulla [Inscr. Gr. Sept. 4147f]. Exx. fr. later times in Hahn 271 word-index; Dit., Or. ind. VIII; loanw. in rabb.) *denarius*, a Roman silver coin worth normally about 18 cents; the debasement of the coinage under Nero reduced it in value to about eight cents; it was a workman's average daily wage Mt 18:28; 20:2, 9f, 13; 22:19; Mk 6:37; 12:15; 14:5; Lk 7:41; 10:35; 20:24; J 6:7; 12:5; Rv 6:6. τὸ ἅνὰ δηνάριον *a denarius each*, like the others before them Mt 20:10 (BI-D. §266, 2).—Hultsch, Pauly-W. V 202ff.—Other ref. s.v. ἀργύριον, end. M-M.*

δήποτε *adv.* (Hom.+; PLond. 904, 22; PTebt. 381, 14; LXX) *at any time*; w. relative *whatever* J 5:4 v.l.; τί δ. *just why* (Maximus Tyr. 1, 5a; Lucian, Jupp. Conf. 16; Jos., Ant. 11, 89) Dg 1. M-M.*

δήπου *adv.* (Hom.+; Jos., C. Ap. 1, 127) *of course, surely* Hb 2:16 (BI-D. §441, 3; Rob. 302).*

Δία, Διός see **Ζεὺς**,

διά *prep.* w. gen. and acc. (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) (for lit. s. ἀνά, beg.) *through*.

A. w. gen.—**I.** of place: *through*—**1.** w. verbs of going διέρχεσθαι διὰ πάντων (sc. τόπων, Ep. Arist. 132) *go through all the places* Ac 9:32; cf. Mt 12:43; Lk 11:24. ἀπελεύσομαι δι' ὑμῶν εἰς *I will go through your city on the way to* Ro 15:28; cf. 2 Cor. 1:16. διαβαίνειν Hb 11:29. διαπορεύεσθαι διὰ σπορίμων Lk 6:1. εἰσερχεσθαι διὰ τῆς πύλης (Jos., Ant. 13, 229) Mt 7:13a; τ. θύρας J 10:1f; cf. vs. 9. παρέρχεσθαι διὰ τ. ὁδοῦ *pass by along the road* Mt 8:28; cf. 7:13b. παραπορεύεσθαι Mk 2:23; 9:30. περιπατεῖν διὰ τοῦ φωτός *walk about through or in the light* Rv 21:24. ὑποστρέφειν διὰ Μακεδονίας *return through M.* Ac 20:3.—*Ἰησ.* ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος 1J 5:6 first of all refers quite literally to Jesus' passing *through* water at his baptism and *through* blood at his death (on the expression 'come through blood' in this sense cf. Eur., Phoen. 20 in Alex. Aphr., Fat. 31 II 2 p. 202, 10: the oracle to Laius the father of Oedipus, concerning the bloody downfall of his house: πᾶς σὸς οἶκος βήσεται δι' αἵματος). But, as a secondary *mng.*, sense III 1c may also apply: Jesus comes *with* the water of baptism and *with* the blood of redemption for his own.—AKlöpffer, 1J 5:6-12: ZWTh 43, '00, 378-400.—The ῥῆμα ἐκπορευόμενον διὰ στόματος θεοῦ Mt 4:4 (Dt 8:3) is simply the *word that proceeds out of the mouth of God* (cf. Theognis 1, 18 Diehl2 τοῦτ' ἔπος ἀθανάτων ἦλθε διὰ στομάτων; Pittacus in Diog. L. 1, 78 διὰ στόματος λαλεῖ; Chrysippus in Diog. L. 7, 187 εἴ τι λαλεῖς, τοῦτο διὰ τοῦ στόματός σου διέρχεται; Test. Iss. 7:4 ψεῦδος οὐκ ἀνῆλθε διὰ τ. χειλέων μου. Cf. also δέχεσθαι διὰ τῶν χειρῶν τινος Gen 33:10 beside δέχ. ἐκ τ. χειρ. τινος Ex 32:4).

2. w. other verbs that include motion: οὐ ὁ ἐπαινος διὰ πασῶν τ. ἐκκλησιῶν (sc. ἀγγέλλεται) *throughout all the churches* 2 Cor 8:18. διαφέρεισθαι διὰ (κατὰ) τῆς χώρας *be spread through the whole region* Ac 13:49. διὰ τ. κεράμων καθῆκαν αὐτόν *they let him down through the tile roof* Lk 5:19. διὰ τοῦ τείχους καθῆκαν *through an opening in the wall* (Jos., Ant. 5, 15) Ac 9:25; cf. 2 Cor 11:33. (σωθήσεται) ὡς διὰ πυρός *as if he had come through fire* 1 Cor 3:15. διασώζεσθαι δι' ὕδατος *be brought safely through the water* 1 Pt 3:20.—δι' ὅλου J 19:23 s. ὅλος 4.

II. of time:—**1.** to denote extent—**a.** in the case of extension over a whole period of time, to its very end *through, during* διὰ παντός (sc. χρόνου; Tdf. writes διαπαντός) *always, continually, constantly* (Hdt 1, 122; Thu. 1, 38, 1; Vett. Valens 220, 1; 16; PLond. 42, 6; BGU 1078, 2; PGM 7, 235; LXX; Ep. Arist. ind.; Jos., Ant. 3, 281; Sib. Or. fgm. 1, 17) Mt 18:10; Mk 5:5; Lk 24:53; Ac 2:25 (Ps 15:8); 10:2; 24:16; Ro 11:10 (Ps 68:24); 2 Th 3:16; Hb 9:6;

13:15; Hm 5, 2, 3; s 9, 27, 3. διὰ νυκτός *during the night* (νόξ 1b) Ac 23:31. δι' ὅλης νυκτός *the whole night through* Lk 5:5 (X., An. 4, 2, 4; Diod. S. 3, 12, 3 δι' ὅλης τῆς νυκτός; PGM 4, 3151; Jos., Ant. 6, 37; cf. δι' ἡμέρας *all through the day*: Inschr. v. Priene 112, 61; 99; 1 Macc 12:27; 4 Macc 3:7). δι' ἡμερῶν τεσσαράκοντα Ac 1:3 means either *for forty days* (Philo, Vi. Cont. 35 δι' ἑξ ἡμερῶν. So AFridrichsen, ThBl 6, '27, 337-41; MSEnslin, JBL 47, '28, 60-73; Beyer) or (s.b below) *now and then in the course of 40 days* (Bl-D. §223, 1 app.; Rob. 581; WMichaelis, ThBl 4, '25, 102f; Bauernfeind). διὰ παντός τοῦ ζῆν *throughout the lifetime* Hb 2:15 (cf. διὰ παντός τοῦ βίου: X., Mem. 1, 2, 61; Pla., Phileb. 39E; Dionys. Hal. 2, 21; δι' ὅλου τοῦ ζῆν Ep. Arist. 130; 141; 168).

b. in the case of a period of time within which *some*th. occurs *during, at* (PTebt. 48, 10) διὰ νυκτός *at night during the night* (Palaeph. 1, 10; PRyl. 138, 15 κατέλαβα τοῦτον διὰ νυκτός; Jos., Bell. 1, 229. S. νόξ 1b, end) Ac 5:19; 16:9; 17:10. διὰ τῆς ἡμέρας *during the day* Lk 9:37 D (Antig. Car. 128 διὰ πέμπτης ἡμέρας=*on the fifth day*). διὰ τριῶν ἡμερῶν *within three days* Mt 26:61; Mk 14:58.

2. to denote an interval *after* (Hdt. 6, 118 δι' ἐτέων εἴκοσι; Thu. 2, 94, 3; X., Mem. 2, 8, 1; Diod. S. 5, 28, 6 of transmigration of souls: δι' ἐτῶν ὀρισμένων [=after the passing of a certain number of years] πάλιν βιοῦν; Dit., Or. 56, 38; 4 Macc 13:21; Jos., Ant. 4, 209): δι' ἐτῶν πλειόνων *after several years* Ac 24:17. διὰ δεκατεσσάρων (q.v.) ἐτῶν *after 14 years* Gal 2:1. δι' ἡμερῶν *several days afterward* Mk 2:1. διὰ ἱκανοῦ χρόνου Ac 11:2 D (X., Cyr. 1, 4, 28 διὰ χρόνου).

III. of means, instrument, agency: *by means of, through, with*.

1. w. gen. of the thing:—a. to denote means or instrument γράφειν διὰ χάρτου καὶ μέλανος *write w. paper and ink* 2J 12; cf. 3 JO 13 (Plut., Sol. 17, 3). διὰ πυρός δοκιμάζειν *test by fire* 1 Pt 1:7. διὰ χρημάτων κτᾶσθαι Ac 8:20. Hebraistically in *expr.* denoting activity διὰ χειρῶν τινος (LXX) Mk 6:2; Ac 5:12; 14:3; 19:11. Differently γράφειν διὰ χειρός τινος *write through the agency of someone* 15:23; cf. 11:30. εἰπεῖν διὰ στόματός τινος *by the mouth of someone* (where *mng.* it is influential) 1:16; 3:18, 21; 4:25. εὐσημιον λόγον διδόναι διὰ τῆς γλώσσης *utter intelligible speech with the tongue* 1 Cor 14:9. διὰ τοῦ νοῦς λαλεῖν *speak, using one's reason* (=consciously; *opp.*, ecstatic speech) vs. 19 t.r. Of the work of Christ: περιποιεῖσθαι διὰ τοῦ αἵματος *obtain through his blood* Ac 20:28; cf. Eph 1:7; Col 1:20. Also διὰ τοῦ θανάτου Ro 5:10; Col 1:22; Hb 2:14; διὰ τοῦ σώματος Ro 7:4; διὰ τοῦ σταυροῦ Eph 2:16; διὰ τῆς θυσίας Hb 9:26; διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ *through the offering of the body of Jesus* 10:10; διὰ παθημάτων 2:10.

b. to denote manner, *esp.* w. verbs of saying: ἀπαγγέλλειν διὰ λόγου *by word of mouth* Ac 15:27; cf. 2 Th 2:15. δι' ἐπιστολῶν *by letter* (POxy. 1066, 9; 1070, 15 πολλάκις σοι γράψας διὰ ἐπιστολῶν πολλῶν) 1 Cor 16:3; 2 Cor 10:11; cf. 2 Th 2:2, 15. διὰ λόγου πολλοῦ w. *many words* Ac 15:32. δι' ὁράματος εἰπεῖν *in a vision* 18:9. διὰ παραβολῆς *in a figurative way, in a parable* Lk 8:4. διὰ προσευχῆς καὶ δεήσεως προσεῦχεσθαι *call on (God) w. prayer and supplication* Eph 6:18. διὰ βραχέων ἐπιστέλλειν *write briefly* Hb 13:22 (cf. 1 Pt 5:12 P72; Isocr. 14, 3; Lucian, Tox. 56; Ep. Arist. 128). Also δι' ὀλίγων γράφειν 1 Pt 5:12 (Pla., Phileb. 31D; UPZ 42, 9 [162 BC]; 2 Macc 6:17).

c. closely related is the use denoting attendant circumstance (Kühner-G. I 482f; X., Cyr. 4, 6, 6 διὰ πένθους τὸ γῆρας διάγων; PTebt. 35, 9 [111 BC] διὰ τῆς γνώμης τινος=*with someone's consent*; Jos., Bell. 4, 105) σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου *you who, (though provided) with the written code and circumcision, are a transgressor of the law* Ro 2:27. δι' ὑπομονῆς 8:25. διὰ προσκόμματος *eat with offense* (to the scruples of another) 14:20. δι' ἀκροβυστίας *in a state of being uncircumcised* 4:11. διὰ πολλῶν δακρύων *with many tears* 2 Cor 2:4.—Here *prob.* belongs διὰ τῆς τεκνογονίας 1 Ti 2:15. On 1J 5:6 s. A I 1 above.

d. to denote the efficient cause: διὰ νόμου ἐπίγνωσις ἀμαρτίας (only) *recognition of sin comes through the law* Ro 3:20; cf. 4:13. τὰ παθήματα τὰ διὰ τοῦ νόμου *passions aroused by the law* 7:5. διὰ νόμου πίστεως *by the law of faith* 3:27; Gal 2:19. ἀφορμὴν λαμβάνειν διὰ τῆς ἐντολῆς Ro 7:8, 11; cf. 13. διὰ τ. εὐ. ὑμᾶς ἐγέννησα (spiritual parenthood) 1 Cor 4:15. διὰ τῆς σοφίας *with its wisdom* 1 Cor 1:21. *Opp.* διὰ τῆς μωρίας τοῦ κηρύγματος *through the foolishness of preaching=foolish preaching* *ibid.* διὰ τῆς Λευιτικῆς ἱερῶσύνης Hb 7:11. *Freq.* διὰ (τῆς) πίστεως Ro 1:12; 3:22, 25, 30f; Gal 2:16; 3:14, 26; Eph 2:8; 3:12, 17 *al.* πίστις δι' ἀγάπης ἐνεργουμένη *faith which works through* (=expresses itself in) *deeds of love* Gal 5:6. διὰ θελήματος θεοῦ *if God is willing* Ro 15:32; *by the will of God* 1 Cor 1:1; 2 Cor 1:1; 8:5; Eph 1:1; Col 1:1; 2 Ti 1:1.

e. denoting the occasion διὰ τῆς χάριτος *by virtue of the grace* Ro 12:3; Gal 1:15.—3:18; 4:23; Phlm 22. διὰ δόξης καὶ ἀρετῆς *in consequence of his glory and excellence* 2 Pt 1:3 t.r.

f. in urgent requests διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ *by the mercy of God* Ro 12:1; cf. 15:30; 1 Cor 1:10; 2 Cor 10:1.

2. w. gen. of the pers.—a. denoting the personal agent or intermediary *through (the agency of), by* (X., An. 2, 3, 17 δι' ἐρμηνέως λέγειν; Menand., fgm. 245, 1 δι' ἀνθρώπου σώζειν; Achilles Tat. 7, 1, 3 δι' ἐκείνου μαθεῖν; PMerton 5, 8 γεωμετρηθῆναι δι' αὐτοῦ) ῥηθὲν διὰ τοῦ προφήτου Mt 1:22; 2:15, 23; 4:14 and *oft.* γεγραμμένα διὰ τῶν προφητῶν Lk 18:31; cf. Ac 2:22; 10:36; 15:12 *al.* δι' ἀνθρώπου *by human agency* Gal 1:1. διὰ Μωϋσέως *through Moses* (Jos., Ant. 7, 338) J 1:17; *under Moses' leadership* Hb 3:16. δι' ἀγγέλων *by means of angels* (Jos., Ant. 15, 136) Gal 3:19; Hb 2:2. πέμψας διὰ τ. μαθητῶν εἶπεν *sent and said through his disciples* Mt 11:2f. Cf. the short ending of Mk. γράφειν διὰ τινος of the bearer IRo 10:1; IPHld 11:2; ISm 12:1 (cf. BGU 1029, 4 [41 AD]), but also of pers. who had a greater or smaller part in drawing up the document in question (Dionys. of Cor. in Euseb., H.E. 4, 23, 11) *perh.* 1 Pt 5:12. In this case διὰ comes close to the *mng.* *represented by* (LWenger, D. Stellvertretung im Rechte d. Pap. '06, 9ff; Dssm., LO 98 [LAE 123f]). So also κρίνει ὁ θεὸς διὰ Χρ. Ἰ. *God judges, represented by Christ Jesus* Ro 2:16. Christ as intermediary in the creation of the world J 1:3, 10; 1 Cor 8:6; Col 1:16.—εὐχαριστεῖν τ. θεῷ διὰ Ἰ. Χρ. *thank God through Jesus Christ* Ro 1:8; 7:25; Col 3:17.—Occasionally the mediation becomes actual presence (references for this usage in BKeil, Anonymus Argentinensis '02, p. 192, 1; 306 note) διὰ πολλῶν

μαρτύρων *in the presence of many witnesses* 2 Ti 2:2 (Simplicius in *Epict.* p. 114, 31 διὰ θεοῦ μέσου=in the presence of God as mediator; *Philo*, Leg. ad Gai. 187 τὸ διὰ μαρτύρων κλαίειν=weeping in the presence of witnesses).

b. of the originator of an action (*class.*; *pap.*; *LXX*; *Ep. Arist.*)—*a.* of men (*PSI* 354, 6 [254 BC] τὸν χόρτον τὸν συνηγμένον δι' ἡμῶν=by us; 500, 5; 527, 11; 1 Esdr 6:13; 2 Macc 6:21; 4 Macc 1:11) 2 Cor 1:11, where διὰ πολλῶν resumes ἐκ πολλῶν προσώπων.

β. of God (*Aeschyl.*, Ag. 1448; *Pla.*, Symp. 186E ἡ ἱατρικὴ πᾶσα διὰ τ. θεοῦ τούτου [Asclepius] κυβερνᾶται; *Ael. Aristid.*, Sarap. [Or. 8 Dind.=45 Keil] 14 K. πάντα γὰρ πανταχοῦ διὰ σοῦ τε καὶ διὰ σέ ἡμῖν γίγνεται; Zosimus in MBerthelot, Les Alchimistes grecs 1888, 143 and a magic ring in Berthelot *op. cit.* Intro. 133; *Ep. Arist.* 313) 1 Cor 1:9; Ro 11:36 (cf. Norden, Agn. Th. 240ff; 347f); Hb 2:10b (*s. B* II 1 below).

γ. of Christ Ro 1:5; 5:9, 17f, 21; 8:37; 2 Cor 1:20 and *oft.* (ASchettler, D. paulin. Formel 'durch Christus' '07; GJAJonker, De paulin. formule 'door Christus': *ThSt* 27, '09, 173-208).

δ. of the Holy Spirit Ac 11:28; 21:4; Ro 5:5.

IV. At times διὰ *w. gen.* seems to have causal *mng.* (Radermacher 2 142; *POxy.* 299, 2 [I AD] ἔδωκα αὐτῷ διὰ σοῦ=because of you; *Achilles Tat.* 3, 4, 5 διὰ τούτων= for this reason) διὰ τῆς σαρκός *because of the resistance of the flesh* Ro 8:3.—2 Cor 9:13; 1J 2:12.—On the use of διὰ *w. gen.* in Ro *s. Schlaeger*, La critique radicale de l'épître aux Rom.: *Congr. d'Hist. du Christ.* II 111f.

B. w. acc.—**I.** of place *through* (*class.* only in poetry; Hellenistic prose since *Dionys. Hal.* [JKäser, D. Präpositionen b. *Dionys. Hal.*, Diss. Erlangen '15, 54]; *Wadd.* no. 1866b τὸν πάτρωνα διὰ πάντα of the governor of a whole province) διήρχετο διὰ μέσον Σαμαρείας καὶ Γαλιλαίας Lk 17:11 (cf. *Sib. Or.* 3, 316 ῥομφαία διελεύσεται διὰ μέσον σεῖο).

II. to indicate the reason—**1.** the reason why *something* happens, results, exists: *because of, for the sake of* (do something for the sake of a divinity: *UPZ* 62, 2 [161 BC] διὰ τὸν Σάραπιν) hated because of the name Mt 10:22; persecution arises because of the teaching 13:21; because of unbelief *vs.* 58; because of a tradition 15:3; διὰ τὸν ἄνθρωπον *for the sake of man* Mk 2:27; because of Herodias Mk 6:17; because of the crowd Lk 5:19; 8:19 and *oft.*; because of the Jews Ac 16:3. διὰ τὸν θόρυβον 21:34; because of the rain 28:2. Juristically to indicate guilt: imprisoned *for insurrection and murder* Lk 23:25. δι' ὑμᾶς *on your account*=through your fault Ro 2:24 (Is 52:5). διὰ τὴν πᾶρεσιν *because of the passing over* 3:25 (but *s.* W GKümmel, *ZThK* 49, '52, 164). διὰ τὰ παραπτώματα 4:25 (cf. Is 53:5). διὰ τὴν χάριν *on the basis of the grace* 15:15. δι' ἀσθένειαν τῆς σαρκός *because of a physical ailment* (cf. *POxy.* 726 [II AD] οὐ δυνάμενος δι' ἀσθένειαν πλεῦσαι. Cf. *ἀσθένεια* 1a) Gal 4:13. διὰ τὸ θέλημα σου *by thy will* Rv 4:11. διὰ τὸν χρόνον *according to the time*=by this time Hb 5:12 (*Aelian*, V.H. 3, 37 δ. τὸν χρ.=because of the particular time-situation).—**W.** words denoting emotions *out of* (*Diod. S.* 5, 59, 8 διὰ τὴν λύπην; 18, 25, 1 διὰ τὴν προπέτειαν=out of rashness; *Appian*, Celt. 1 §9 δι' ἐλπίδα; 2 Macc 5:21; 7:20; 9:8; 3 Macc 5:32, 41; Tob 8:7): διὰ φθόνον *out of envy* Mt 27:18; Phil 1:15. διὰ σπλάγχνα ἐλέους *out of tender mercy* Lk 1:78. διὰ τ. φόβον τινός *out of fear of someone* J 7:13. διὰ τὴν πολλὴν ἀγάπην *out of the great love* Eph 2:4. διὰ τ. πλεονεξίαν *in their greediness* B 10:4.—Of God as the ultimate goal or purpose of life, whereas διὰ *w. gen.* (*s.* A III 2bβ above) represents him as Creator, Hb 2:10a (cf. Norden, *op. cit.*; *PGM* 13, 76 διὰ σέ συνέστηκεν. . . ἡ γῆ); *PK* 2.

2. in direct questions διὰ τί; *why?* (*Hyperid.* 3, 17; *Dio Chrys.* 20[37], 28; *Ael. Aristid.* 31 p. 597 D.; *oft.* *LXX*) mostly in an interrogative clause Mt 9:11, 14; 13:10; 15:2f; 17:19; 21:25; Mk 2:18; 11:31; Lk 5:30; 19:23, 31; 20:5; 24:38; J 7:45; 8:43, 46; 12:5; 13:37; Ac 5:3; 1 Cor 6:7; Rv 17:7. Only as διὰ τί; (*Hyperid.* 3, 23) Ro 9:32; 2 Cor 11:11. Also διατί; B 8:4, 6; Hm 2:5; s 5, 5, 5. Kvan Leeuwen Boomkamp, Ti et Διατι dans les évangiles: Rev. des Études grecques 39, '26, 327-31.—In real and supposed answers and inferences διὰ τοῦτο *therefore* (*X.*, An. 1, 7, 3; 7, 19; *oft.* *LXX*) Mt 6:25; 12:27, 31; 13:13, 52; 14:2; 18:23; 21:43; 23:13 v.l.; 24:44; Mk 11:24; 12:24; Lk 11:19 al. Also διὰ ταῦτα (*Epict.*) Eph 5:6. διὰ τοῦτο ὅτι *for this reason, (namely) that* J 5:16, 18; 8:47; 10:17; 12:18, 39; 15:19; 1J 3:1. διὰ τοῦτο ἵνα *for this reason, (in order) that* (*Lucian*, Abdic. 1) J 1:31; 2 Cor 13:10; 1 Ti 1:16; Phlm 15. Also διὰ τοῦτο ὅπως Hb 9:15.

3. διὰ *foll.* by *inf.* or *acc. w. inf.*, representing a causal clause (Gen 39:9; Dt 1:36; 1 Macc 6:53) διὰ τὸ μὴ ἔχειν βάθος *because it had no depth* Mt 13:5f; Mk 4:5f (διὰ τὸ μὴ *w. inf.*: *X.*, Mem. 1, 3, 5; *Hero Alex.* I p. 348, 7; III 274, 19; *Lucian*, Hermot. 31); *because lawlessness increases* Mt 24:12; διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου Δ. Lk 2:4; *because it was built well* 6:48 al. διὰ τὸ λέγεσθαι ὑπὸ τινῶν *because it was said by some* Lk 9:7 (for the *constr.* cf. *Herodian* 7, 12, 7 διὰ τὸ τὰς ἐξόδους ὑπὸ τ. πυρὸς προκατελιῆθαι).

4. instead of διὰ *w. gen.* to denote the efficient cause we may have διὰ

a. *w. acc.* of the thing (*schol.* on *Pind.*, Nem. 4, 79a; 2 Macc 12:11; *Ep. Arist.* 77) διὰ τὸ αἷμα *by the blood* Rv 12:11. διὰ τὰ σημεῖα *by the miracles* 13:14.

b. *w. acc.* of the *pers.* (*Aristoph.*, *Plut.* 468; *Dionys. Hal.* 8, 33, 3 p. 1579 μέγας διὰ τ. θεοῦς ἐγενόμην; *Plut.*, *Alex.* 8, 4; *Ael. Aristid.* 24, 1 K.=44 p. 824 D.: δι' οὗς [=θεοῦς] ἐσώθην; *Dit.*, *Syll.* 3 1122, Or. 458, 40; *PGM* 13, 579 διωκονομήθη τ. πάντα διὰ σέ; *Ep. Arist.* 292; *Sir* 15:11; 3 Macc 6:36: other *exx.* in SEitrem and AFridrichsen, E. christl. Amulett auf *Pap.* '21, 24). ζῶ διὰ τὸν πατέρα J 6:57. διὰ τὸν ὑποτάξαντα *by the one who subjected it* Ro 8:20. *M-M.*

διαβαίνω 2 *aor.* διέβην, *ptc.* διαβάς (*Hom.* +; *inscr.*, *pap.*, *LXX*; *En.* 32, 2; *Joseph.*) *go through, cross w. acc.* τὴν ἐρυθρὰν θάλασσαν *the Red Sea* Hb 11:29 (Anonym. *Alex. Hist.* [II BC]: 151 fgm. 1, 2 *Jac.*: *Alex.* the Great experiences the same miracle at the Pamphylian Sea. Before him ἐσπάσθη τὸ πέλαγος which leaves τὸν χειρσωθέντα τόπον free. ἄνεμοι ἀντέσχον τῷ πελάγει, until *Alex.* and his men διέβησαν.—*Ps.-Apollod.* 1, 4, 3, 1 διαβ. τὴν

θάλασσαν by Poseidon's favor); *cross a river*, w. acc. (Hdt. 1, 75 al.; Gen 31:21 and oft.; Jos., Ant. 7, 128; Sib. Or. 4, 139) Hv 1, 1, 3; *come over* εἰς Μακεδονίαν Ac 16:9 (Memnon [I BC/I AD]: no. 434 fgm. 1, 8, 1 Jac. εἰς τὴν Μακεδονίαν διαβαίνειν; PLille 6, 3; PFay. 110, 15 διάβα εἰς Διονυσιάδα; Num 32:7 al.; Jos., Bell. 7, 21); over a chasm πρὸς τινὰ Lk 16:26 (cf. 1 Macc 5:40; Jos., Ant. 12, 103). M-M. *

διαβάλλω 1 aor. pass. διεβλήθην (trag., Hdt.+; pap., LXX, Joseph.) *bring charges w. hostile intent*, either falsely and slanderously (BGU 1040, 22; POxy. 900, 13; 4 Macc 4:1; Jos., Ant. 7, 267) or justly (Hdt. 8, 22, 3; Thu. 3, 4, 4; Aristoph., Thesm. 1169; Philostratus, Ep. 37; PTebt. 23, 4; Da 3:8; 2 Macc 3:11; Jos., Ant. 12, 176) διεβλήθη αὐτῷ ὡς διασκορπίζων *charges were brought to him that he was squandering* Lk 16:1 (dat. as Hdt. 5, 35; Pla., Rep. 8, 566B al.; ὡς w. ptc. as X., Hell. 2, 3, 23; Pla., Epist. 7, 334A). M-M. *

διαβεβαίνομαι (since Demosth. 17, 30; oft. in H. Gk writers; PRainer 18, 29; BGU 19, 7; PLond. 1131 I, 21; Ep. Arist. 99) mid. dep. *speak confidently, insist* περὶ τινος (Polyb. 12, 12, 6; Plut., Fab. 14, 4; Sext. Emp., Pyrrh. 1, 191; Jos., C. Ap. 2, 14) *concerning or on someth.* 1 Ti 1:7; Tit 3:8; *confirm* Papias 2:3. M-M. *

διάβημα, ατος, τό (Damascius, De Princ. 423 Ruelle; LXX; Hesychius) *step* κατευθύνειν τὰ δ. τινος *guide someone's steps* 1 Cl 60:2 (cf. Ps 36:23; 39:3). *

διαβλέπω fut. διαβλέψω; 1 aor. διέβλεψα (Pla.+; PLond. 418, 19)—1. *lit. look intently, or open one's eyes (wide)* (Plut., Mor. 973F; cf. HAlmqvist, Plut. u. d. NT '46, 55f) Mk 8:25 (ERoos, Eranos 51, '53, 155-57).
2. *see clearly w. inf. foll.* Mt 7:5; Lk 6:42; LJ 1:1. *

διαβόητος, ον (Plut.; Dio Chrys.; Lucian, Alex. 4; Xenophon Eph. 1, 7, 3 al.; Dit., Syll. 3 888, 28) *renowned* of the church at Ephesus IEph 8:1 (for the dat. τ. αἰώσιν cf. Xenophon Eph. 1, 2, 7 δ. τοῖς θεωμένοις ἅπασιν; for the content s. the entry αἰών, end). *

διαβολή, ῆς, ῆ (Epicharmus, Hdt.+; PSI 441, 19 [III BC]; LXX; Ep. Arist.; Jos., Ant. 6, 285; 286, Vi. 80; Test. Jos. 1, 7) *slander* (w. καταλαλιά) Pol 4:3. *

διάβολος, ον—1. *adj.* (since Aristoph.; Thuc. 6, 15, 2; Herm. Wr. 13, 13b; 22b; Philo, Sacr. Abel. 32 p. 215, 6) *slanderous* Pol 5:2. γυναῖκες 1 Ti 3:11. πρεσβύτειδες Tit 2:3.—2 Ti 3:3.

2. *subst.* ὁ δ. (since X., Ages. 11, 5; Athen. 11 p. 508E; Esth 7:4; 8:1) *the slanderer; specif. the devil*, already current in the LXX as transl. of י (Job 2:1; Zech 3:1f; 1 Ch 21:1; cf. Wsd 2:24; Test. Napht. 8:4, 6) Mt 4:1, 5, 8, 11; 13:39; 25:41; Lk 4:2f, 6, 13; 8:12; J 13:2; Eph 4:27; 6:11; Hb 2:14; Js 4:7. παγὶς τοῦ διαβόλου *devil's trap* 1 Ti 3:7; 2 Ti 2:26 (cf. IScheftelowitz, Das Schlingen-u. Netzmotiv '12, 11). ὁ ἀντίδικος ὑμῶν διάβολος *your adversary, the devil* 1 Pt 5:8; τοῦ δ. βοτάνη *weed of the devil* IEph 10:3; ἐνέδραι τοῦ δ. *the devil's ambushes* ITr 8:1; cf. MPol 3. Of tortures inflicted by the devil IRo 5:3. τῷ δ. λατρεύειν *serve the devil* ISm 9:1; ὄργανα τοῦ δ. *tools of the devil* (of non-Christians) 2 Cl 18:2; πολυπλοκία τοῦ δ. *the devil's cunning* Hm 4, 3, 4; tempting to sin m 4, 3, 6; dwells in anger m 5, 1, 3; ἔργα τοῦ δ. m 7:3; doubt described as the devil's daughter m 9:9; *likew.* evil desire m 12, 2, 2. The πνεῦμα of the devil is mentioned m 11:3; it is a πνεῦμα ἐπίγειον m 11:17; ἐντολαὶ τοῦ δ. m 12, 4, 6; ἀντιπαλαίειν τῷ δ. s 8, 3, 6.—The wicked are υἱοὶ δ. Ac 13:10; τέκνα τοῦ δ. 1J 3:10; they are descended ἐκ τοῦ δ. vs. 8; the devil is their father J 8:44. On the designation of Judas as δ. 6:70, cf. 13:2, 27.—*Lit.* under δαιμόνιον, end, and ἄγγελος, end. WFoerster, TW II 69-80. BNoack, Satan u. Soteria '48, 55f. B. 1487.

διαγγέλλω 2 aor. pass. διηγγέλην, subj. διαγγελῶ (Pind., Thu.+; PSI 329, 4; 559, 5; LXX, Philo, Joseph.).

1. *proclaim far and wide* (Demosth. 12, 16; Jos., Vi. 98) the Kgd. of God Lk 9:60. τὸ ὄνομα τοῦ θεοῦ Ro 9:17 (Ex 9:16). Cf. Mk 5:19 v.l.

2. *give notice of* (X., An. 1, 6, 2; Jos., Ant. 7, 201) completion of the days of purification Ac 21:26. Of the church δ. καιρὸς *announce seasons* (fulfillment of prophecies) Dg 11:5. *

διάγε s. γέ 1.

διαγίνομαι 2 aor. διεγενόμην *pass, elapse* of time (Lysias, Or. 1, 15 χρόνου μεταξὺ διαγενομένου; X., Isaeus et al.; Joseph., s. below; PStrassb. 41, 42 πολὺς χρόνος διαγέγονεν [250 AD]; POxy. 68, 18; PLond. 1676, 40; s. διά A II 2; LXX has the word only 2 Macc 11:26 in another mng.) διαγενομένου τοῦ σαββάτου *when the Sabbath was over* Mk 16:1. ἡμερῶν διαγενομένων τινῶν *several days afterward* Ac 25:13 (cf. Jos., Ant. 7, 394). ἱκανοῦ χρόνου διαγενομένου *since or when considerable time had passed* 27:9. *

διαγινώσκω fut. διαγνώσομαι (Hom.+; inscr., pap., LXX, Philo; Jos., Ant. 4, 121; 6, 205) *decide, determine*, legal t.t. (Aeschyl., Antiphon et al.; Dionys. Hal. 2, 14; Grenfell, Rev. Laws of Ptol. Phil. 1896, 14, 1; PTebt. 55, 2; PAmh. 29, 18; POxy. 1032, 53; 1117, 3 al.; Philo, Agr. 116) ἀκριβέστερον τὰ περὶ αὐτοῦ *to determine his case by thorough investigation* Ac 23:15. τὰ καθ' ὑμᾶς *decide your case* 24:22. M-M. *

διαγωνρίζω 1 aor. διεγνώρισα (Philo, Det. Pot. Insid. 97) *give an exact report* περὶ τινος Lk 2:17 v.l. (for ἐγνώρισαν). *

διάγνωσις, εως, ἡ (as legal term e.g. *Pla.*, Leg. 9, 865C; Wsd 3:18; *Jos.*, *Ant.* 8, 133; 15, 358; *loanw.* in *rabb.*) *decision* (*PHib.* 93, 10 [c. 250 BC] ἡ δ. περί αὐτοῦ ἔστω πρὸς βασιλικά; *PLond.* 358, 17) τηρεῖσθαι εἰς τὴν τοῦ Σεβαστοῦ δ. *to be kept in custody for the Emperor's decision* (cognitio) *Ac* 25:21 (*IG* XIV 1072 ἐπὶ διαγνώσεων τοῦ Σεβαστοῦ; *Jos.*, *Bell.* 2, 17). *M-M.* *

διαγογγύζω (LXX) imp. διεγόγγυζον *complain, grumble* (aloud) w. λέγων foll. *Lk* 15:2; 19:7.*

διαγρηγορέω 1 aor. διεγρηγόρησα *keep awake* (Herodian 3, 4, 4; Niceph. Gregoras, *Hist. Byz.* p. 205F; 571A); for διαγρηγορήσαντες εἶδαν *Lk* 9:32 this would give the *mng.* *since they had kept awake, they saw*. But acc. to Niceph., *op. cit.* 205F δ. can also mean *awake fully* (δόξαν ἀπεβαλόμην ὥσπερ οἱ διαγρηγορήσαντες τὰ ἐν τοῖς ὕπνοις ὄνειρατα); in this case: *when they were fully awake, they saw*. *M-M.* *

διάγω with or without the acc. βίον very common in *Gk.* writers (cf. also 2 Macc 12:38; 3 Macc 4:8; *Jos.*, *C. Ap.* 2, 229) in the sense *spend one's life, live*. ἐν τρυφῇ *Lk* 7:25 v.l. ἐν κακίᾳ *Tit* 3:3. ἐν Χριστῷ *ITr* 2:2 (cf. *Pla.*, Phaedr. p. 259D ἐν φιλοσοφίᾳ; *Plut.*, *Timol.* 3, 1 ἐν εἰρήνῃ διάγοντες; *Test. Jos.* 9:3 ἐν σωφροσύνῃ; gravestone: *Sb* 6648, 4 ἐν σκοτίᾳ); ἡρεμον καὶ ἡσύχιον βίον *lead a peaceful and quiet life* 1 *Ti* 2:2. *M-M.* *

διαδέχομαι 1 aor. διεδεξάμην (*Hdt.*+) *receive (in turn) fr. a former owner, succeed to* (*Polyb.* 9, 28, 8 al.; *Dit.*, *Syll.* 3 495, 6; 700, 32, *Or.* 335, 132; 210, 2 τὴν ἀρχιερωσύνην; *PTebt.* 489; *PHamb.* 27, 14; *POxy.* 495, 11; 13; 4 Macc 4:15; *Philo*, *Mos.* 1, 207; *Jos.*, *Ant.* 7, 337) τὴν λειτουργίαν *ministry* 1 *Cl* 44:2. *Abs.* (as *Hdt.* 8, 142; s. *Field*, *Notes* 116) *in turn* *Ac* 7:45. *M-M.* *

διάδημα, ατος, τό (since *X.*, *Cyr.* 8, 3, 13; *Epict.* 1, 24, 17; 4, 8, 30; *Dit.*, *Or.* 248, 17; 383, 103; *pap.*; *LXX*) *diadem, fillet*, properly the sign of royalty among the Persians, a blue band trimmed with white, on the tiara, hence a symbol of royalty *gener.*, *crown* (*Diod.* *S.* 4, 4, 4; *Lucian*, *Pisc.* 35 βασιλείας γνώρισμα; *Ezek.* *Trag.* in *Euseb.*, *Praep.* *Ev.* 9, 29, 5; *Philo*, *Fuga* 111; *Jos.*, *Bell.* 1, 70, *Ant.* 12, 389; *Test. Jud.* 12:4) *Rv* 12:3; 13:1; 19:12 (divinities w. diadems: *PGM* 4, 521; 675; 2840); *Pol* 1:1.*

διαδίδωμι 1 aor. διέδωκα; 2 aor. imper. διάδος; impf. pass. 3 sg. διεδίδετο (s. on this form *Bl-D.* §94, 1; *Mlt.-H.* 206) *distribute, give* (so *Thu.*+, *X.*, *Cyr.* 1, 3, 7; *Dit.*, *Syll.* 3 374, 12; *POxy.* 1115, 6; 1194, 17; *PLeipz.* 35, 10; *LXX*) τὰ σκῦλα *the spoils* *Lk* 11:22. τὸ σιτομέτριον 12:42 v.l. τί τινι (*Thu.* 4, 38, 4; *Jos.*, *Ant.* 7, 86) 18:22; *Rv* 17:13 t.r.; τὰ λοιπὰ τοῖς συνδούλοις *the rest to his fellow slaves* *Hs* 5, 2, 9. τινὶ *to someone* *J* 6:11. *Pass.* *Ac* 4:35. *M-M.* *

διάδοχος, ου, ὁ *successor* (*Aeschyl.*+, *Hdt.* 5, 26; *inscr.*, *pap.*, *Sir* 46:1; 48:8; *Philo*; *Jos.*, *Ant.* 1, 228al.) λαμβάνειν δ. *receive as successor* *Ac* 24:27 (cf. *Jos.*, *Ant.* 20, 182). *M-M.* *

διαζώννυμι 1 aor. διέζωσα, mid. διεζωσάμην; pf. pass. ptc. διεζωσμένος (*Thu.*+, *IG* II 763B, 16 et al. in *inscr.*; *Ezk* 23:15 A; *Philo*, *Op. M.* 112) *tie around* δ. ἐαυτόν *tie* (a towel) *around oneself* *J* 13:4. ἦν διεζωσμένος *he had tied around himself* vs. 5. Mid. τὸν ἐπενδύτην *tie around oneself* (i.e. *put on*) *an outer garment* 21:7 (*Lucian*, *Somn.* 6 ἐσθῆτα, *Anach.* 6 al.; *Jos.*, *Ant.* 7, 283 διεζωσμένος μάχαιραν). *M-M.* *

διαθήκη, ης, ἡ (*Democr.*, *Aristoph.*+, *inscr.*, *pap.*, *LXX*, *En.*, *Philo*, *Joseph.*).

1. *last will and testament* (so exclusively in Hellenistic times, *Eger* 99 note; *exx.* e.g. in *Riggenbach* 292ff; *Behm* 10, 1; 2; *Philo*, *Joseph.*, *Test.* 12 *Patr.*; *loanw.* in *rabb.*) *Hb* 9:16f; δ. κεκυρωμένη *a will that has been ratified* *Gal* 3:15; cf. 17, where δ. shades into *mng.* 2 (s. *κυρόω* 1, *προκυρόω*); s. also *EBammel*, below, and *JSwetnam*, *CBQ* 27, '65, 373-90.

2. As a *transl.* of תְּרִי in *LXX* δ. loses the sense of 'will, testament' insofar as a δ. decreed by God cannot require the death of the testator to make it operative. Nevertheless, another essential characteristic of a testament is retained, namely that it is the declaration of one person's will, not the result of an agreement betw. two parties, like a compact or a contract. This is without doubt one of the main reasons why the *LXX* rendered תְּרִי by δ. In the 'covenants' of God,

it was God alone who set the conditions; hence *covenant* (s. *Murray*, New [Oxford] *Engl. Dict.* s.v. 'covenant' sb. 7) can be used to *trans.* δ. only when this is kept in mind. So δ. acquires a *mng.* in *LXX* which cannot be paralleled w. certainty in extra-Biblical sources, namely 'decree', 'declaration of purpose', 'set of regulations', etc. Our *lit.*, which is very strongly influenced by *LXX* in this area, seems as a rule to have understood the word in these senses. God has issued *a declaration of his will* *Ro* 11:27 (*Is* 59:21); 1 *Cl* 15:4 (*Ps* 77:37); 35:7 (*Ps* 49:16), which he bears in mind (cf. *Ps* 104:8f al.) *Lk* 1:72; it goes back to the days of the fathers *Ac* 3:25. He also issued an *ordinance* (of circumcision) 7:8 (cf. *Gen* 17:10ff). Since he has made known his holy will on more than one occasion, one may speak of *διαθήκαι decrees, assurances* (cf. *διαθήκαι πατέρων* *Wsd* 18:22; 2 Macc 8:15.—But the *pl.* is also used for a single testament: *Diog. L.* 4, 44; 5, 16. In quoting or referring to *Theophr.* sometimes the *sing.* [*Diog. L.* 5, 52; 56] is used, sometimes the *pl.* [5, 51; 57]) *Ro* 9:4; *Eph* 2:12. Much emphasis is laid on the δ. *κατηνῆ*, mentioned as early as *Jer* 31:31 [*LXX* 38:31], which God has planned for the future (*Hb* 8:8-10; 10:16). God's *decree* or *covenant* directed toward the Christians is a *κατηνῆ* δ. *Lk* 22:20; 1 *Cor* 11:25; 2 *Cor* 3:6; *Hb* 8:8; 9:15a; *PK* 2 p. 15, 5, or δ. *νέα* *Hb* 12:24; *PK* 2 p. 15, 6 which, as a δ. *αἰώνιος* (cf. *Jer* 39:40; *En.* 98, 2) *Hb* 13:20, far excels 7:22; 8:6 the *παλαιὰ* δ. 2 *Cor* 3:14, or *πρώτη* δ. *Hb* 9:15b, with which it is contrasted. Both are mentioned *Gal* 4:24; *B* 4:6ff (*Ex* 34:28; 31:18). Blood was

shed when the old covenant was proclaimed at Sinai Hb 9:20 (Ex 24:8); the same is true of the new covenant Hb 10:29. τὸ αἷμά μου τ. διαθήκης Mt 26:28; Mk 14:24 (Elohse, Märtyrer u. Gottesknecht², '63, 122-29) is **prob.** to be understood in connection w. this blood (cf. WWrede, ZNW 1, '00, 69-74; THRobinson, My Blood of the Covenant: KMarti-Festschr. '25, 232-7; for a critique of this view s. GWalther, Jesus, D. Passalam des Neuen Bundes, '50, 22-27 and JoachJeremias ThLZ, '51, 547. For Syriac background JAEmerton, JTS 13, '62, 111-17).—The v.l. Lk 22:29 may be derived from Jer 39:40 or Is 55:3 LXX.—δ. may also be **transl.** *decree* in the Epistle of Barnabas (4:6ff; 6:19; 9:6; 13:1, 6; 14:1ff δ. δοῦναι τινί); the **freq.** occurrence of the idea of inheritance, however (6:19; 13:1, 6; 14:4f), makes it likely that the 'decree' is to be thought of as part of a will.

3. The **mng.** *compact, contract* seems to be established for **class.** times (FNorton, A Lexicographical and Historical Study of Διαθήκη, Chicago '08, 31ff; EBruck, D. Schenkung auf d. Todesfall im griech. u. röm. Recht I '09, 115ff; JWackernagel, D. Kultur d. Gegenw. I 82 '07, 309). It remains doubtful whether this **mng.** has influenced our **lit.** here and there. It is also uncertain just how such fixed **expr.** as ἡ κιβωτὸς τ. διαθήκης (Ex 31:7; 39:14 al.) Hb 9:4; Rv 11:19 or αἱ πλάκες τ. διαθ. (Ex 34:28; Dt 9:9, 11) Hb 9:4 were understood by Christian authors. At least for the first **expr.** it is prob well to retain the stereotyped **transl.** *ark of the covenant*.—ERiggenbach, D. Begriff d. Διαθήκη im Hb: Theol. Stud. f. ThZahn '08, 289ff; Hb2 '22, 205ff al.; ACarr, Covenant or Testament?: **Exp.** 7th Ser. VII '09, 347ff; JBehm, D. Begriff D. im NT '12; ELoehmeyer, Diatheke '13; WDFerguson, Legal Terms Common to the Macedonian **Inscr.** and the NT, Chicago, '13, 42ff; HAAKennedy, **Exp.** 8th Ser. X '15, 385ff; GVos, Hebrews, the Epistle of the Diatheke: PTR 13, '15, 587-632; 14, '16, 1-61; OEger, ZNW 18, '18, 84-108; EDBurton, ICC Gal '21, 496-505; LGdaFonseca, Διαθήκη foedus an testamentum?: Biblica 8, '27; 9, '28; EBammel, Gottes διαθήκη (Gal 3:15-17) u. d. jüd. Rechtsdenken, NTS 6, '60, 313-19; NDow, A Select Bibliography on the Concept of Covenant, Austin Seminary Bulletin 78, 6, '63; CRoetzel, Biblica 51, '70, 377-90 (Ro 9:4); DJMcCarthy, Berit and Covenant (Deut.), '72, 65-85; JBehm and GQuell, TW II 105-37. **M-M.***

διαθρύπτω (**Hom.**+) *break* τινί τι bread for the hungry B 3:3 (Is 58:7).*

διαίρεσις, εως, ἡ—1. *apportionment, division* (**Hdt.**+, **inscr.**, **pap.**; Jdth 9:4; Sir 14:15; **Philo**) διαίρεσεις χαρισμάτων *allotments of spiritual gifts* 1 Cor 12:4; cf. **vss.** 5, 6 (this **interpr.** is supported by **vs.** 11 διαροῦν ἐκάστῳ καθὼς βούλεται. But *difference, variety* is also **poss.** [**Pla.**, **Soph.** 267B τίνα διαίρεσιν ἀγνωσίας τε καὶ γνώσεως θήσομεν; **Lucian**, *Hermot.* 52; **Epict.** 2, 6, 24]).

2. *tearing apart* of the body in certain kinds of torture and execution **IRo** 5:3 (cf. **Artem.** 1, 67 p. 62, 7 διαίρεσεις ὑπὸ σιδήρου; **Philo**, *Agr.* 129 ἄνευ τομῆς κ. διαίρεσεως). **M-M.***

διαίρεω 2 **aor.** διεῖλον, **subj.** διέλω (**Hom.**+, **inscr.**, **pap.**, **LXX**) *distribute, divide* (**Jos.**, **Ant.** 5, 88τὶ) τινί τι *someh. to someone* (**X.**, **Cyr.** 4, 5, 51, **Hell.** 3, 2, 10; **PLond.** 880, 11 [113 BC] διειρησθαι τὰ ὑπάρχοντα αὐτῷ ἔγγαία τοῖς ἑαυτοῦ υἱοῖς; **Josh** 18:5; **Jdth** 16:24; 1 **Macc** 1:6) διεῖλεν αὐτοῖς τὸν βίον *he divided his property between them* Lk 15:12; *apportion someh. to someone* (**Inscr.** Gr. 1001 VI, 18 ὁ ἀρτυτῆρ διελεῖ τὰ ἱερὰ τοῖς παροῦσι) 1 Cor 12:11. **Abs.** ἐὰν ὀρθῶς μὴ διέλης *if you did not divide* (the sacrifice) *rightly* 1 **Cl** 4:4 (**Gen** 4:7). **M-M.***

δαίτα, ης, ἡ (**Pind.**, **Hdt.**+, **LXX**; **Jos.**, **Bell.** 2, 151, C. Ap. 2, 240 [=way of life]) *food, diet* **Dg** 5:4; *habitation, dwelling-place* (**Diod.** S. 3, 30, 2; **Ps.-Aristot.**, *De Mundo* 6 p. 398b, 32; **Plut.**, *Mor.* 515E; **Dit.**, *Or.* 383, 27 [I BC]; **Jos.**, **Ant.** 15, 331. So as **loanw.** in **rabb.**) 1 **Cl** 39:8 (**Job** 5:3). δ. τῆς σκηνῆς σου οὐ μὴ ἀμάρτη *the dwelling-place of your tent shall not suffer want* 56:13 (**Job** 5:24).*

διακαθαίρω 1 **aor. inf.** διακαθαῖραι (**Aristoph.**, **Pla.**+, **Bull. de corr. hell.** 27, '03, p. 73 l. 79) *clean out* τὶ α threshing-floor Lk 3:17 (**Alciph.** 2, 23, 1 ἄρτι μοι τὴν ἄλω διακαθήραντι). **M-M.***

διακαθαρίζω **fut.** διακαθαρίω (not found **elsewh.**) *clean out* τὶ **someh.** Mt 3:12; Lk 3:17 v.l.*

διακατελέγχομαι **impf.** διακατηλεγχόμην (not found **elsewh.**) *refute* completely τινί: τοῖς Ἰουδαίοις **Ac** 18:28.*

διακελεύω (the **mid.** since **Hdt.**, the **act.** only in **Philostrat.**, *Vi.* Apollon. 1, 31 v.l. and in **Suidas**) *order* τινί **w. inf. foll.** **J** 8:5 v.l.*

διακονέω **impf.** διηκόνουν; **fut.** διακονήσω; 1 **aor.** διηκόνησα, **pass.** διηκονήθην; for **augm.** s. **Bl-D.** §69, 4 **app.**; **Mlt.-H.** 192 (**Soph.**, **Hdt.**+, rare in **inscr.**, **pap.**; never in **LXX**, but in **Philo**, **Joseph.**).

1. *wait on someone* (τινί) *at table* (**Menand.**, **fgm.** 272; **Pyrgion** [Hellenistic times] no. 467 **fgm.** 1 **Jac.** [a communal meal in Crete]; **Diod.** S. 4, 36, 2; 5, 28; **Philo**, *Vi.* Cont. 70; **Jos.**, **Ant.** 11, 163; 166) Lk 12:37; 17:8. **Abs.** 10:40; **J** 12:2. ὁ διακονῶν *the waiter* Lk 22:26f.

2. *serve* **gener.**, of services of any kind τινί *someone* (**Demosth.** 9, 43; **UPZ** 18, 23 [163 BC]; **Sb** 4947, 2 διακονήσόν μοι) Mt 4:11; 8:15; Mk 1:13, 31; Lk 4:39. διακονοῦσαι αὐτῷ *waiting on him* Mt 27:55; cf. Mk 15:41. διακόνει μοι *serve me* **Hs** 8, 4, 1, cf. 2; **J** 12:26; **Ac** 19:22; **Phlm** 13. **W. dat.** of the **pers.** and **acc.** of the thing οὐχ ἑαυτοῖς διηκόνουν αὐτά *they were not serving themselves in the things* 1 Pt 1:12 (for a service consisting in the delivery of a message, cf. **Jos.**, **Ant.** 6, 298). Also εἰς ἑαυτοὺς αὐτὸ δ. *serve one another w. it* 1 Pt 4:10. **W. acc.** of the thing ὅσα διηκόνησεν *what services he rendered* 2 Ti 1:18; cf. **Hs** 2:10. **Abs.** (**POxy.** 275, 10 [I AD]) 1 Pt 4:11. **Pass.** (**Jos.**, **Ant.** 10, 242) οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι *he came not to be served, but to serve* Mt

20:28; Mk 10:45; ἀπλῶς δ. *complete a service in simplicity of heart* Hm 2:6. χάρις διακονουμένη ὑφ' ἡμῶν *work of love that we are carrying on* 2 Cor 8:19; cf. vs. 20.

3. *care for, take care of* w. **dat.** of the thing *τραπέζαις* *look after the tables* Ac 6:2 (*perh. accounts s. τράπεζα* 3 and 4).—**Fig.** ἐπιστολὴ Χριστοῦ *διακονηθεῖσα ὑφ' ἡμῶν* *a letter of Christ, cared for (i.e. written or delivered) by us* 2 Cor 3:3.

4. *help, support someone* w. **dat.** *πότε οὐ διηκονήσαμεν σοι; when did we not help you?* Mt 25:44. ἐκ τῶν ὑπαρχόντων *helped to support them* w. *their means* Lk 8:3; the saints Ro 15:25 (JJO'Rourke, CBQ 29, '67, 116-18); Hb 6:10.

5. of the ecclesiastical office *serve as deacon* 1 Ti 3:10; καλῶς δ. vs. 13. ἀγνῶς καὶ σεμνῶς Hb 3, 5, 1. **Opp.** κακῶς s 9, 26, 2. (Of holy service at the altar Jos., Ant. 3, 155. Cf. PGM 36, 304; 335 παρὰ θεοῖς δ.).—WBrandt, Dienst u. Dienen im NT '31; EdSchweizer, D. Leben des Herrn in d. Gemeinde u. ihren Diensten '46; PHBoulton, Διακονέω and its Cognates in the 4 Gospels, TU 73, '59, 415-22. **M-M.***

διακονία, ας, ἡ (**Thu.**+, IG XII 5, 600, 14 [III BC]; 1 Macc 11:58; Esth 6:3, 5 [both v.l.]; Joseph.).

1. *service* πνεύματα εἰς δ. ἀποστελλόμενα *spirits sent out for service* Hb 1:14. πρὸς τὸν καταρτισμὸν τ. ἁγίων εἰς ἔργον διακονίας *to prepare the saints for practical service* Eph 4:12; δ. τοῦ λόγου Ac 6:4; ἡ ὑμῶν δ. *service to you* 2 Cor 11:8.—1 Cor 16:15; 2 Ti 4:11; Rv 2:19.

2. **specif.** the *service* necessary for preparation of a meal (**s. Plut.**, Philopoem. 2, 3; Jos., Ant. 2, 65; 11, 163 *διακονεῖν* τινι τὴν ἐπὶ τοῦ πότου διακονίαν) *περιεσπᾶτο περὶ πολλὴν δ. she was distracted w. many preparations* Lk 10:40.

3. **esp.** of the *service, office* of the prophets and apostles 1 Ti 1:12; κληρὸς τῆς δ. Ac 1:17; τόπος τῆς δ. vs. 25. Of the service of the Levites 1 Cl 40:5; the *office* of a bishop IPhld 1:1; 10:2; ISm 12:1; Hs 9, 27, 2; δ. λαμβάνειν *receive a ministry* Ac 20:24. διαιρέσεις διακονιών 1 Cor 12:5; δ. τοῦ θανάτου *ministry of death* of the OT law 2 Cor 3:7. Also δ. τῆς κατακρίσεως *min. of condemnation* vs. 9. **Opp.** δ. τῆς δικαιοσύνης *min. of righteousness* *ibid.*; δ. τοῦ πνεύματος *min. of the Spirit* vs. 8 of NT religion; cf. Ac 21:19; Ro 11:13; 2 Cor 4:1; 6:3; Col 4:17; 2 Ti 4:5; δ. τῆς καταλλαγῆς *ministry of reconciliation* 2 Cor 5:18; τὴν δ. τελέσαι *perform a service* Hm 2:6; 12, 3, 3; s 1:9; 2:7.

4. *aid, support, distribution* (**Arrian**, Peripl. 3, 1 εἰς διακονίαν=for support), **esp.** of alms and charitable giving (Act. Thom. 59 χρήματα πολλὰ εἰς διακονίαν τῶν χηρῶν) Ac 6:1. εἰς δ. πέμψαι τί τινι *send someone someth. for the support* 11:29; cf. 12:25. δ. τῆς λειτουργίας *kind contribution* 2 Cor 9:12; cf. 13. ἡ δ. ἡ εἰς Ἱερουσαλὴμ *the contribution meant for Jer.* Ro 15:31; cf. 2 Cor 8:4; 9:1.—On the 'collection': ELombard, RThPh 35, '02, 113-39; 262-81; MGoguel, RHPhr 4, '25, 301-18; KFNickle, The Collection, '66.

5. of the *office of a deacon* Ro 12:7 (**Ltzm.**, ZWTh 55, '13, 110); IMg 6:1; IPhld 10:2; Hs 9, 26, 2.—PJEAbbing, Diakonia, Diss. Utrecht '50; BReicke, Diakonie, Festfreude u. Zelos usw. '51, 19-164. **M-M.***

διάκονος, ου, ό, ή (**trag.**, Hdt.+; **inscr.**, **pap.**, LXX, Philo, Joseph.).

1. **masc.**—**a.** *servant* of someone Mt 20:26; 23:11; Mk 10:43; of all 9:35; Pol 5:2. Of waiters at table (X., Mem. 1, 5, 2; Polyb. 31, 4, 5; Lucian, Merc. Cond. 26; Athen. 7, 291a; 10, 420E; Jos., Ant. 6, 52) J 2:5, 9. Of a king's servants Mt 22:13. Of apostles and other prominent Christians: servant of the gospel Col 1:23; Eph 3:7; of the church Col 1:25; δ. καινῆς διαθήκης 2 Cor 3:6; θεοῦ δ. (**Epict.** 3, 24, 65 Diogenes as τοῦ Διὸς διάκονος; Achilles Tat. 3, 18, 5 δ. θεῶν; cf. Philo, De Jos. 241; Jos., Bell. 3, 354) 6:4; 1 Th 3:2 (cf. 1 Cor 3:5); Tit 1:9 v.l. b; Hs 9, 15, 4; δ. Χριστοῦ 2 Cor 11:23; Col 1:7; 1 Ti 4:6; δ. δικαιοσύνης (**opp.** δ. τοῦ σατανᾶ) 2 Cor 11:15. Of Jesus' adherents **gener.**: his servants J 12:26 (Jos., Ant. 8, 354 Elisha is Ἠλίου καὶ μαθητῆς καὶ δ.).

b. **gener.** *helper* δ. τοῦ θεοῦ ἐν τ. εὐαγγελίῳ *God's helper in the gospel* 1 Th 3:2 v.l. (for συνεργός) cf. 1 Ti 4:6; d. ἐν κυρίῳ Eph 6:21; Col 4:7; δ. περιτομῆς *for the circumcision*=for the Jews, of Christ Ro 15:8; ἀμαρτίας δ. *one who encourages sin* Gal 2:17.

c. *deacon* as an official of the church (δ. as holder of a religious office outside Christianity: **Inschr. v. Magn.** 109 [c. 100 BC] IG IV 474, 12; 824, 6; IX 486, 18; CIG II 1800; 3037, II add. 1793b; **Thieme** 17f; Mitteilungen d. K. Deutsch. Archäol. Instit. **Athen.** part 27, '02, p. 330 no. 8) Phil 1:1 (EBest, Bishops and Deacons, TU 102, '68, 371-76); 1 Ti 3:8, 12; Tit 1:9 v.l. a; Phlm **subscr. v.l.**; 1 Cl 42:4f; Hb 3, 5, 1; s 9, 26, 2; IEph 2:1; IMg 2; 6:1; 13:1; ITr 2:3; 3:1; 7:2; IPhld **inscr.**; 4; 7:1; 10:1f; 11:1; ISm 8:1; 10:1; 12:2; IPol 6:1; Pol 5:3; D 15:1.—Harnack, D. Lehre d. Zwölf Apostel: TU II 1; 2, 1884, 140ff; Entstehung u. Entwicklung d. Kirchenverfassung '10, 40ff; FJAHort, The Christian Ecclesia 1898, 202-8; **Ltzm.**, ZWTh 55, '13, 106-13=Kleine Schriften I, '58, 148-53; HLauerer, D. 'Diakonie' im NT: NKZ 42, '31, 315-26. Further **lit. s.v. ἐπίσκοπος** and **πρεσβύτερος**.

2. **fem.** (**Heraclit. Sto.** 28 p. 43, 15; **Epict.** 2, 23, 8; 3, 7, 28; Jos., Ant. 1, 298)—**a.** *helper, agent* ἡ ἐξουσία *the governmental authorities* as θεοῦ δ. Ro 13:4.

b. *deaconess* (ministra: Pliny, Ep. 10, 96, 8. Cf. CIG II 3037 διάκονος Τύχη; ἡ δ. Marcus Diaconus, Vi. **Porphyr.** p. 81, 6; Mitt. Ath. [s. 1c above] 14, 1889, p. 210; Pel.-Leg. 11, 18) Phoebe as διάκονος Ro 16:1; **subscr. v.l.** For the idea cf. Hb 2, 4, 3; hence Hs 9, 26, 2 may include women. Further **lit. s.v. χήρα**

2.—On the whole word **s. HWBeyer, TW II 81-93. M-M. B. 1334.***

διακόσιοι, αι, α (**Hom.**+, **pap.**, LXX; Jos., Vi. 90; 115; **Test.** 12 Patr.) *two hundred* Mk 6:37; J 6:7; 21:8 al.

διακοσμέω (**Hom.**+, 2 Macc) *set in order, regulate* τί (Jos., Ant. 6, 31) the heavens (Philo, Op. M. 53) 1 Cl 33:3 (as a cosmolog. **expr.** as early as the Ionic nature philosophers, later **esp.** in Stoic **wr.**; cf. Knopf, Hdb. ad loc.).*

διακόσμησις, εως, ή (Pla.+; Stoic term) *regulation, orderly arrangement* Papias 4.*

διακούω fut. διακούσομαι (X.+; as legal t.t. *give someone* (τινός) *a hearing* Ac 23:35 (so Polyb.; Plut.; Cass. Dio 36, 53 [36]; *Inscr. v. Magn.* 93a, 10; 105, 1 al. in *inscr.*; BGU 168, 28; PFay. 119, 12 et al. in *pap.*; Dt 1:16; Job 9:33; Jos., *Bell.* 2, 242). M-M.*

διακρίνω impf. mid. διεκρινόμην; 1 aor. pass. διεκρίθην (Hom.+; *inscr.*, *pap.*, LXX, Ep. Arist., Philo, Joseph.).

1. act.—a. *separate, arrange* τι *someh.* (Jos., *Ant.* 11, 56) πάντα κατὰ τάξιν Dg 8:7.

b. *make a distinction, differentiate* (PGM 5, 103 σὺν διεκρίνας τὸ δίκαιον καὶ τὸ ἄδικον; 4 Macc 1:14; Jos., *Bell.* 1, 27) μεταξύ ἡμῶν τε καὶ αὐτῶν *betw. us and them* Ac 15:9. τίς σε διακρίνει; *who concedes you any superiority?* 1 Cor 4:7 (Appian, *Bell. Civ.* 5, 54 §228 δ. τινά=concede superiority to someone, beside ἐπιλέγεσθαι τινα=select someone; cf. Philo, Op. M. 137 διακρίνας ἐξ ἀπάσης τὸ βέλτιστον). μηθὲν διακρίνων τίνι δῶ *without distinguishing to whom he should give* Hm 2:6; cf. Ac 11:12.—Pass. διακρίνεσθαι τινος *be differentiated fr. someone* Dg 5:1.

c. *judge*—a. *pass judgment (on)* w. acc. ἐαυτόν *on oneself* IEph 5:3 (mng. 1a is also poss.); προφήτην D 11:7; abs. 1 Cor 14:29.

β. *judge correctly* (Job 12:11; 23:10) the appearance of the sky Mt 16:3; oneself 1 Cor 11:31; *recognize* τὸ σῶμα vs. 29.—γ. *deliberate* Hv 1, 2, 2; περί τινος s 2:1.

d. legal t.t. *render a decision* (X., *Hell.* 5, 2, 10; Appian, *Bell. Civ.* 5, 76 §324 δίκαια διεκρίνοντο; *Dit.*, *Syll.* 3 545, 18, Or. 43, 4; 11; Ep. Arist. 110) ἀνὰ μέσον τινός *betw. pers.* (as Ezk 34:17, 20) 1 Cor 6:5. Cf. EvDobschütz, *StKr* 91, '18, 410-21 and ἀνά 1b, μέσος 2.

2. mid., w. pass. aor. (Bl-D. §78)—a. *take issue, dispute* πρὸς τινα w. *someone* (Hdt. 9, 58; Ezk 20:35f; Jo 4:2) Ac 11:2; τινί w. *someone* (Polyb. 2, 22, 11) Jd 9.

b. *be at odds* w. *oneself, doubt, waver* (this mng. appears first in NT. With no dependence on the NT, e.g., Cyril of Scyth. p. 52, 17; 80, 10; 174, 7) Mt 21:21; Mk 11:23; Ro 4:20; 14:23; Jd 22. ἐν ἑαυτῷ *in one's own mind* Lk 11:38 D; Js 2:4. μηδὲν διακρινόμενος *without any doubting* Js 1:6; *hesitate* Ac 10:20. M-M.*

διάκρισις, εως, ή (Pre-Socr., X.+; *pap.*; LXX only Job 37:16; Ep. Arist.; Philo).

1. *distinguishing, differentiation* of good and evil Hb 5:14 (Sext. Emp., *Hyp. Pyrrh.* 3, 168 διάκρισις τῶν τε καλῶν καὶ κακῶν). πνευμάτων *ability to distinguish betw. spirits* 1 Cor 12:10 (cf. Pla., *Leg.* 11, 937B ψευδομαρτυριῶν; *Diod. S.* 17, 10, 5 ή τῶν σημείων διάκρισις=critical examination of the miraculous signs. ELerle, *Diakrisis Pneumaton*, *Diss. Hdlbg.* '46). σοφὸς ἐν διακρίσει λόγων *skillful in the interpretation of discourse* 1 Cl 48:5.

2. *quarrel* (Polyb. 18, 28, 3; Dio Chrys. 21[38], 21) Ac 4:32 D. προσλαμβάνεσθαι μὴ εἰς δ. διαλογισμῶν *welcome, but not for the purpose of getting into quarrels about opinions* Ro 14:1. M-M.*

διακυβερνάω (Pla.+; UPZ 59, 15 [168 BC]; LXX) *govern* of Michael, the guardian angel of Christians Hs 8, 3, 3.*

διακωλύω impf. διεκώλυον (Soph., *Hdt.*+; *Dit.*, *Syll.* 3 685, 81; PTebt. 72, 363; BGU 1187, 11; Jos., *Bell.* 2, 287, *Ant.* 11, 29) *prevent* διεκώλυεν αὐτόν *he tried to prevent him* (cf. Jdth 12:7; the imperf. tense as Hierocles 11 p. 442 τῷ κωλύοντι τὴν πονηρίαν θεῷ=to the god who is endeavoring to prevent the injustice [the present participle takes over the function of the imperfect]) Mt 3:14. M-M.*

διαλαλέω (Eur.+; POxy. 1417, 24; Sym. Ps 50:16 al.) *discuss* (Appian, *Bell. Civ.* 2, 20 §72; Jos., *Bell.* 4, 601) διελάλουν πρὸς ἀλλήλους (πρὸς as Polyb. 22, 9, 6; *Diod. S.* 36, 3, 3) *they discussed w. each other* Lk 6:11. Pass. διελαλεῖτο πάντα τὰ ῥήματα ταῦτα *all these things were talked about* 1:65 (cf. Polyb. 1, 85, 2; Sb 7033, 18). M-M.*

διαλέγομαι impf. διελεγόμην; 1 aor. διελεξάμην (Hom.; Polyaeus 3, 9, 40; 7, 27, 2) Ac 17:2; 18:19, pass.

διελέχθην (Att.) Mk 9:34 (Hom.+; *inscr.*, *pap.*, LXX, Ep. Arist., Philo, Joseph.). 1. *discuss, conduct a discussion* (freq. in Attic wr., also PPetr. III 43[3], 15 [240 BC]; BGU 1080, 11) of lectures which were likely to end in disputations Ac 18:4; 19:8f; 20:9. περί τινος (Ps.-Callisth. 3, 32, 2) 24:25. τινί w. *someone* (1 Esdr 8:45; 2 Macc 11:20; Ep. Arist. 40) 17:2, 17; 18:19; 20:7. πρὸς τινα (Ex 6:27; Ps.-Callisth., *loc. cit.*; Jos., *Ant.* 7, 278) Ac 24:12. *Converse* τινί w. *someone* MPol 7:2.—Of controversies πρὸς τινα *with someone* (Judg 8:1 B) Mk 9:34. περί τινος *about someh.* (cf. Pla., *Ap. p.* 19D; Plut., *Pomp.* 4, 4; PFlor. 132, 3) Jd 9.

2. also simply *speak, preach* (X., *Mem.* 1, 6, 1; 2, 10, 1; Isocr., *Phil.* 109; Epict. 1, 17, 4; 2, 8, 12; PSI 401, 4 [III BC]; LXX; Philo; Joseph.; ELHicks, *CIR* 1, 1887, 45); δ. may have this mng. in many of the above pass. (e.g. Ac 18:4; clearly so Hb 12:5 (δ. of a Scripture pass. also Philo, *Leg. All.* 3, 118).—GDKilpatrick, *JTS* 11, '60, 338-40. M-M.*

διαλείπω 2 aor. διέλιπον (Hom.+; *inscr.*, *pap.*, LXX, Ep. Arist., Joseph.) *stop, cease* w. neg. and w. ptc. foll. οὐ διέλειπεν καταφιλοῦσα *she has not stopped kissing* (X., *Apol.* 16 οὐ πώποτε διέλειπον ζητῶν al.; UPZ 47, 22 [II BC]; POxy. 281, 16; BGU 747 I, 7 οὐ διέλιπον παραινῶν; PGiess. 14, 4f al.; Jer 17:8; Ep. Arist. 274; Jos., *Ant.* 8, 302; 11, 119) Lk 7:45. Also *constantly* μὴ διαλίτης νουθετῶν *admonish constantly* Hv 1, 3, 2. μὴ διαλίτης λαλῶν 4, 3, 6. μὴ δ. αἰτούμενος m 9:8. M-M. B. 981.*

διάλεκτος, ου, ή (Aristoph., Hippocr.+) *language* of a nation or a region (so Aristot., Probl. 10, 38 p. 895a, 6 τοῦ ἀνθρώπου μία φωνή, ἀλλὰ διάλεκτοι πολλαί; Polyb. 1, 80, 6; 3, 22, 3; 39, 1, 3; Diod. S. 1, 37, 9; Plut., Mor. 185E Περσική δ.; Dit., Syll.3 1267, 30; PGM 13, 139; 444; 699; Esth 9:26; Da 1:4; Philo, Mos. 2, 38, Jos., C. Ap. 1, 180a.—AThumb, Hdb. d. griech. Dialekte '09, 22f; RMunz, Über γλῶττα u. διάλεκτος: Glotta 11, '21, 85-94) Ac 1:19; 2:6, 8; 21:40; 22:2; 26:14; Dg 5:2; Papias 2:16. M-M. B. 1261.*

διαλιμπάνω *impf.* διελίμπανον (Galen XVII 1 p. 220 K.—By-form of διαλείπω) *stop, cease w. ptc.* (Tob 10:7 οὐ διελίμπανεν θρηνοῦσα) ὅς πολλὰ κλαίων οὐ διελίμπανεν *who could not cease shedding many tears* Ac 8:24 D. Cf. 17:13 D. M-M.*

διαλλάσσομαι 2 *aor. pass.* διηλλάγην, *imper.* διαλλάγηθι *become reconciled τινί to someone* (Aeschyl.+; Thu. 8, 70, 2; BGu 846, 10; PGiess. 17, 13f; 1 Km 29:4; 1 Esdr 4:31; Jos., Ant. 16, 125; 335) Mt 5:24. Abs. D 14:2. M-M.*

διαλογίζομαι *mid. dep.; impf.* διελογιζόμην (Democr., X., Pla.+; inscr., pap., LXX).

1. *consider, ponder, reason* (Ep. Arist. 256) τὶ ἐν ἑαυτοῦ *something in one's own mind* (Philo, Spec. Leg. 1, 213) Hs 9, 2, 6. ἐν ἑαυτοῖς Mt 16:7f; 21:25; Mk 2:8; Lk 12:17. Also ἐν τῇ καρδίᾳ Hv 1, 1, 2. ἐν ταῖς καρδίαις Mk 2:6, 8; Lk 5:22; Hv 3, 4, 3. ἐν τ. καρδίαις περί τινος Lk 3:15. παρ' ἑαυτοῖς Mt 21:25 v.l. πρὸς ἑαυτοῦς (Pla., Soph. 231c πρὸς ἡμᾶς αὐτοῦς διαλογισώμεθα; Diod. S. 20, 12, 5 διελογίζετο πρὸς αὐτόν) Mk 11:31. W. indirect quest. foll. Hv 3, 4, 3; Lk 1:29. Abs. 5:21; Hv 3, 1, 9; 4, 1, 4. δ. ταῦτα *harbor these thoughts m* 9:2 (cf. Ps 76:6).

2. *consider and discuss, argue* (X., Mem. 3, 5, 1; Ps 139:9) πρὸς τινα *w. someone* Mk 8:16; perh. 11:31 (s. 1); Lk 20:14. W. ὅτι foll. Mk 8:17. Abs. 9:33. M-M.*

διαλογισμός, οὔ, ὅ (since Demosth. 36, 23; Polyb., Epict., Plut., inscr., pap., LXX).

1. *thought, opinion, reasoning, design* (Ps.-Pla., Axioch. 367A φροντίδες καὶ διαλογισμοί; mostly LXX; Ep. Arist. 216; Jos., Bell. 1, 320; Test. Jud. 14:3) Lk 2:35; 5:22; 6:8; 9:47; Ro 14:1 (διάκρισις 2). Of the heathen ἐματαιώθησαν ἐν τοῖς δ. αὐτῶν Ro 1:21. διαλογισμοὺς ποιεῖσθαι *devise plans* (Zen.-P. 60, 40=Sb 6766 [243/2 BC]) 1 Cl 21:3. The thoughts of the wise men of this world are known to God 1 Cor 3:20 (Ps 93:11); *evil machinations* Mt 15:19; Mk 7:21. κριταὶ

δ. πονηρῶν *judges w. evil thoughts* Js 2:4 (but here δ. can also be the legal t.t. *decision* [BGU 19 I, 13; 226, 22; PTebt. 27:35—113 BC]: *judges who give corrupt decisions*).

2. *doubt, dispute, argument* δ. ἀναβαίνουσιν *doubts arise* Lk 24:38; εἰσῆλθεν δ. *an argument arose* 9:46; χωρὶς δ. *without dispute* Phil 2:14; 1 Ti 2:8. M-M.*

διάλυσις, εως, ή (Eur., Thu.+; POxy. 104, 20; 1034; 2 Esdr 11 [Neh 1]: 7; Philo; Jos., C. Ap. 2, 276) *dissolution, decay* (cf. Philod., Περὶ θεῶν 3, 6 [ed. HDiels, ABA 1916; 1917] the antithesis διάλ. and γένεσις; Diod. S. 3, 29, 7 διάλυσις τ. σώματος; Herm. Wr. 8, 1a δ. σώματος; 4; Philo, Aet. M. 28) of a seed 1 Cl 24:5.*

διαλύω 1 *aor. pass.* διελύθην (Eur., Hdt.+; inscr., pap., LXX, Philo, Joseph.) *break up, dissolve*. 1. *lit.* of a seed, *pass. decay* 1 Cl 24:5. Of a ship's stern Ac 27:41 v.l.

2. *fig.* (Philo, Aet. M. 36 δεσμόν) δ. στραγγαλιάς *loose the entanglements* B 3:3 (Is 58:6); *destroy, put an end to* (UPZ 19, 21 [163 BC] τῷ λιμῷ διαλυθῆναι; 11, 27 [160 BC]; Jos., Ant. 14, 284) τὶ *something*. (Dit., Syll.3 1268 II, 22 [III BC] ἔχθραν) *logismos* εθνῶν 1 Cl 59:3. Of a crowd *disperse* (Hdt. 8, 11 al.). *Pass.* (Appian, Iber. 42 §172 διελύθησαν [people] *were scattered*; BGu 1012, 12 [II BC] διαλυθῆναι αὐτὰ *sc.* τὰ πρόβατα; Jos., Ant. 20, 124) Ac 5:36 (Appian, Mithrid. 19 §75 διελύθησαν of military forces; likewise 90 §412). M-M.*

διαμαρτάνω 2 *aor.* διήμαρτον (Thu.+; Diod. S. 5, 76, 4 διαμ. τῆς ἀληθείας=transgress against the truth; PSI 383, 11; 441, 5 [III BC]; POxy. 473, 6; Num 15:22; Philo; Jos., Bell. 1, 214, Ant. 13, 331 al.) *miss the mark badly, be quite wrong* Dg 3:2; *sin* 1 Cl 40:4; Hm 4, 1, 2; οὐδέν in no respect Hs 4:5. οὐδέποτε m 4, 1, 1 (Manetho in Jos., C. Ap. 1, 287) οὐ πολὺ διήμαρτανεν.*

διαμαρτύρομαι 1 *aor.* διεμαρτυράμην (X., Pla.+; pap., LXX).

1. *charge, warn, adjure* (X., Cyr. 7, 1, 17; Polyb. 3, 110, 4; Diod. S. 18, 62, 2; Plut., Cim. 16, 9; Jos., Ant. 6, 39a; Ex 19:10, 21; 1 Km 8:9; 2 Ch 24:19 al.) *w. dat.* of the pers. addressed δ. αὐτοῖς Lk 16:28 (*w. ἵνα μή foll.*). W. ἐνώπιον τ. θεοῦ 1 Ti 5:21 (ἵνα); 2 Ti 2:14 (μή *w. inf.* as Polyb. 1, 33, 5; Plut., Crass. 16, 6). W. two *constr.* mixed: δ. ἐνώπιον θεοῦ καὶ Ἰ. X. καὶ τὴν ἐπιφάνειαν αὐτοῦ *I charge you before God and J. Chr., and by his appearing* 2 Ti 4:1.

2. *testify* (of), *bear witness* (to) solemnly (*orig.* under oath) (X., Hell. 3, 2, 13) τινί τι (Ezk 16:2 διαμάρτυραι τῇ Ἱερουσαλὴμ τὰς ἀνομίας αὐτῆς.—En. 104, 11 διαμαρτυρέομαι τινί τι; cf. Jos., Ant. 9, 167) of repentance to Jews and Gentiles Ac 20:21. τὴν *the gospel vs.* 24; *God's kingdom* 28:23; *my cause in Jerusalem* 23:11. Abs. 2:40; 8:25; 1 Th 4:6. W. λέγων foll. Ac 20:23; Hb 2:6. W. ὅτι foll. (PSI 422, 7 [III BC]) Ac 10:42. W. *acc.* and *inf. foll.* Ac 18:5. M-M.*

διαμάχομαι *impf.* διεμαχόμην (Eur., Hdt., Thu.+; Sir; Jos., Bell. 2, 55, Ant. 14, 475) *contend sharply* Ac 23:9.*

διαμένω *impf.* διέμενον; 1 *aor.* διέμεινα; *pf.* διαμεμένηκα (Pre-Socr., X., Pla.+; inscr., pap., LXX; En. 23, 2; Ep.

Arist.; Philo; Jos., **Ant.** 14, 266; 20, 225) *remain* διέμενεν κωφός *he remained mute* Lk 1:22 (cf. Dit., Syll.3 385, 8; Ep. Arist. 204 πλούσιος δ.) δ. πρὸς τινα *remain continually w. someone* Gal 2:5; cf. Ac 10:48 D; δ. μετὰ τινοῦ *stand by someone* (Sir 12:15) Lk 22:28; μετὰ νηπιότητος δ. ἐν τινι *remain with innocence in someth.* Hs 9, 29, 2. ἐν τινι (PTebt. 27, 40) *remain somewhere permanently* Hs 9, 28, 5; *continue in someth.* (Pla., Prot. 344B; 3 Macc 3:11) ITr 12:2; IPol 8:3; Hs 9, 29, 1. **Abs.** *remain, continue* (Dio Chrys. 57 [74], 21; LXX; Ep. Arist. 226; 258; 259) Pol 1:2. **Opp.** ἀπολέσθαι Hb 1:11 (Ps 101:27). πάντα οὕτως δ. *everything remains as it was* 2 Pt 3:4. διαμείνατε τοιοῦτοι *remain as you are* (Epict. 2, 16, 4) Hs 9, 24, 4; cf. 9, 29, 3. διαμενοῦσι λαμπροί *they will remain bright* s 9, 30, 2. **M-M.***

διαμερίζω **impf.** διεμέριζον; 1 **aor.** διεμέρισα, **mid.** διεμερισάμην, **pass.** διεμερίσθην; **pf. pass. ptc.** διαμεμερισμένος (Pla.+; pap., LXX; Ep. Arist. 183; Joseph.).

1. *divide, separate*—**a. lit.** (Pla., Leg. 8, 849D; Gen 10:25) *διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς divided tongues, as if of fire* Ac 2:3; the nations 1 Cl 29:2 (Dt 32:8).

b. distribute (Pla., Polit. 289C; LXX) εἰς τινα *share with someone* Lk 22:17 (Appian, Bell. Civ. 1, 96 §448 εἰς τοῦσδε διεμέριζεν; PLond. 982, 4 *διεμερίσαμεν εἰς ἑαυτούς*). τί τι (2 Km 6:19; Ezk 47:21) Ac 2:45.—**Mid.** *divide among themselves* (Jos., Bell. 5, 440) *clothes* (cf. Artem. 2, 53 γυμνοὶ σταυροῦνται) Mt 27:35; Mk 15:24; Lk 23:34; J 19:24; GP 4:12 (all after Ps 21:19).

2. **fig. divide, only pass. be divided** (Lucian, Gall. 22 πρὸς τοσαύτας φροντίδας *διαμεριζόμενος*) ἐπὶ τινα *against someone* Lk 11:17f; 12:53; also ἐπὶ τινι 12:52f.*

διαμερισμός, οὗ, ὁ (=division Pla.+; POxy. 12 VI, 17; LXX; Jos., **Ant.** 10, 274) *dissension, disunity* (opp. εἰρήνη) Lk 12:51.*

διανέμω 1 **aor. pass.** διενεμήθην (Pind.+; inscr., pap.; Philo, Aet. M. 147; Joseph.) *distribute* (so Aristoph., X.+; Dit., Or. 493, 31, Syll.3 604, 9; Dt 29:25; Jos., Bell. 1, 308, **Ant.** 20, 101) εἰς τὸν λαόν *spread* (a report) among the people Ac 4:17. **M-M.***

διανεύω, *nod, beckon* (Diod. S. 3, 18, 6; 17, 37, 5; Lucian, Icarom. 15; Ps 34:19; Sir 27:22) τινὶ *to someone* (Alexis Com. [IV BC] no. 261, 12, vol. II p. 392 Kock; Lucian, Ver. Hist. 2, 25) ἣν διανεύων αὐτοῖς *he kept nodding to them* Lk 1:22.*

διανοέομαι (Hdt.+; Nicol. Dam.: 90 fgm. 13 p. 339, 24 Jac.; pap.; Herm. Wr. 1, 7; LXX; Philo; Jos., **Vi.** 245) *consider* GP 11:44; Hs 1:2 Lghtf.*

διανόημα, ατος, τό (X., Pla.+; pap., LXX) *thought* εἰδὼς τὰ δ. *he knew their thoughts* Lk 11:17.—3:16 D.*

διάνοια, ας, ἡ (quite common since Aeschyl., Hdt.; Epict., inscr., pap., Ep. Arist., Philo, Joseph., Test. 12 Patr.; LXX, here nearly always for לֵב, בֵּן).

1. *understanding, intelligence, mind* as the organ of νοεῖν (Sib. Or. 3, 421) Hm 10, 1, 5. κατὰ διάνοιαν 1 Cl 19:3. Described as the seat of the λογισμοί Dg 2:1; as the organ of ζώή, πίστις, ἐγκράτεια 1 Cl 35:2. Darkened Eph 4:18; 1 Cl 36:2; 2 Cl 19:2; hence πηρὸς τῇ δ. *maimed or blind in the understanding* 2 Cl 1:6 (cf. Ex 36:1 σοφὸς τῇ δ.; Job 9:4). In contrast, fixed on God (Philochorus [IV/III BC]: no. 328 fgm. 188b Jac. of the hymn to the goddess) 1 Cl 35:5. *Insight* 1J 5:20. Of moral understanding Hb 8:10; 10:16 (both Jer 38:33 LXX); Hm 5, 2, 7; 11:1. **W.** heart and soul and *mind* (s. Fluchtaf. 1, 10) Mt 22:37; Mk 12:30 (ἐξ ὅλης τ. διανοίας Epict. 2, 2, 13); Lk 10:27 (Dt 6:5 v.l.); cf. 2 Cl 3:4. On τετρωμένοι κατὰ διάνοιαν GP 7:26 s. **τιρώσκω**.

2. *mind* as a kind of thinking, *disposition, thought* Jos., **Ant.** 2, 19) εἰλικρινής δ. 2 Pt 3:1; καθαρὰ δ. 1 Cl 21:8; ἀπλῇ δ. 23:1; ἁμωμος δ. ITr 1:1; ὑπερήφανος διανοία καρδίας αὐτοῦ (1 Ch 29:18; Bar 1:22) *proud in the thoughts of his heart* Lk 1:51; ἐχθρὸς τῇ δ. *hostile in attitude* Col 1:21; ἀπερισπάστῳ δ. *w. undisturbed mind* IEph 20:2. The mind becomes discouraged Hv 3, 11, 3; disturbed 2 Cl 20:1; corrupted away fr. the Lord Hs 4:7. **Fig.** *gird up the loins of the mind* 1 Pt 1:13.

3. *purpose, plan* (Jos., **Vi.** 158) UGosp 50f. So **prob.** in 1 Cl 33:4, if κατὰ διάνοιαν (lacking in Lat., Syr., and Coptic transl.) is **orig.**: *in accordance with plan*.

4. in an unfavorable sense *imagination, conceit* 1 Cl 39:1.—5. **Pl.** *senses, impulses* in a bad sense (Num 15:39) Eph 2:3. **M-M. B.** 1240.*

διανοίγω 1 **aor.** διήνοιξα, **pass.** διηνοίχθην (since Pla., Lys. p. 210A; LXX).

1. *open*—**a. lit.** πᾶν ἄρσεν διανοίγον μήτραν *every first-born male* Lk 2:23 (Ex 13:2 al.); the heavens Ac 7:56.

b. fig., the ears (Lucian, Charon 21) Mk 7:34f tr.; eyes (=make understanding possible, as Gen 3:5, 7; 4 Km 6:17) Lk 24:31; the heart (=enable someone to perceive, as 2 Macc 1:4; Themist., Orat. 2 De Constantio Imp. p. 29 Harduin διανοίγεται μου ἡ καρδία κ. διαναγεστέρα γίνεται ἡ ψυχὴ) Ac 16:14; the mind Lk 24:45 (cf. Hos 2:17).

2. *explain, interpret* (Aeneas Gaz. [V/VI AD], Theophr. p. 5B Boiss. δ. τὰ τῶν παλαιῶν ἀπόρρητα) the Scriptures, Lk 24:32. **Abs.** (τὰς γραφάς is to be supplied fr. what precedes) Ac 17:3.*

διανυκτερεύω *spend the whole night* (intrans. Diod. S. 13, 62, 1; 13, 84, 5; Plut., Mor. 950B; M. **Ant.** 7, 66; Herodian 1, 16, 4 al.; Job 2:9c; Philo, Aet. M. 4, In Flacc. 36; Jos., Bell. 3, 418, **Ant.** 6, 311) ἐν τῇ προσευχῇ Lk 6:12 (Appian, Bell. Civ. 3, 71, §294 διενυκτέρευσεν ἐν τοῖς ὅπλοις). **M-M.***

διανύω 1 aor. διήνυσα (Hom.+)**—1.** *complete w. acc.* (Hom. Hymns+; Vett. Val. 81, 27; 109, 4; 330, 9; POxy. 1469, 4; Jos., Bell. 5, 51, Ant. 10, 36) τὸν πλοῦν *the voyage* (Achilles Tat. 5, 17, 1) Ac 21:7; but *continue* is also possible here (as Xenophon Eph. 3, 2, 12 διενύετο εὐτυχῶς ὁ πλοῦς [Erotici, ed. RHercher, vol. 1, p. 361, 29f]; 1, 11, 2 τ. πλοῦν; 5, 1, 1; 5, 10, 3; 5, 11, 1. S. Field, Notes 134f; Beginn. vol. 4 ad loc. Cf. also Eur., Or. 1663). Either mng. is poss. for δρόμον δ. 1 Cl 20:2.

2. *intr. arrive (at), travel (to)* (Polyb. 3, 53, 9; Diod. S. 17, 39, 1 εἰς Βαβυλῶνα; 2 Macc 12:17, both w. εἰς) 1 Cl 25:3. M-M.*

διαπαντός s. **διά** AII 1a.

διαπαραιριβή, ἥς, ἥ (heightened form of παραιριβή ‘irritation, friction’ Polyb. 2, 36, 5 et al.) *mutual or constant irritation* pl. 1 Ti 6:5 (t.r. παραδιατριβαί).*

διαπέμνω 1 aor. διέπεμνα (Hdt.+; pap.) *send on* ἐπιστολήν (Thu. 1, 129) MPol 20:1.*

διαπεράω 1 aor. διεπέρασα (Eur., X.+; PFlor. 247, 8; Joseph.) *cross (over) abs.* Jos., Bell. 1, 613) Mt 9:1; 14:34. W. the destination given (Jos., Vi. 153) Mk 5:21 (cf. Dt 30:13 δ. εἰς τὸ πέραν; PGM 13, 287); 6:53; Φοινίκην *to Ph.* Ac 21:2 (Aristot., fgm. 485 Rose εἰς Ἰταλίαν). Point of departure and goal ἐκεῖθεν πρὸς ἡμᾶς δ. Lk 16:26. M-M.*

διαπλέω 1 aor. διέπλευσα (Thu., Aristoph.+; Dit., Syll.3 633, 100; PSI 435, 5 [III BC]; Jos., Bell. 2, 103, Ant. 15, 46) *sail through* τὸ πελαγος *the sea* (Plut., Mor. 206D; Epigr. Gr. 642, 13 πέλαιος διέπλευσε) Ac 27:5. M-M.*

διαπονέομαι *impf.* διεπονούμην; 1 aor. pass. ptc. διαπονηθεῖς (Aeschyl.+; Eccl 10:9; Philo; Jos., Ant. 8, 165) *be (greatly) disturbed, annoyed* (so POxy. 743, 22 [2 BC] ἐγὼ ὅλος διαπονοῦμαι; Aq. Gen 6:6; 1 Km 20:30) Mk 14:4 D; Ac 4:2; 16:18. M-M.*

διαπορεύομαι *impf.* διεπορευόμην (Hdt.+; pap., LXX; Ep. Arist. 322) *go, walk through* διὰ τινος (En. 100, 3) *someh.* a gate Hs 9, 3, 4; διὰ (τῶν) σπορίμων Mk 2:23 v.l.; Lk 6:1; *pass through* (w. acc. of the place X., An. 2, 5, 18; schol. on Apollon. Rhod. 2, 168a; Job 2:2; Jos., Ant. 5, 67) τὰς πόλεις Ac 16:4. κατὰ πόλεις Lk 13:22. *διαπορευόμενος on the way, in passing* (X., An. 2, 2, 11) Ro 15:24; *go by* Lk 18:36. M-M.*

διαπορέω *impf.* διηπόρου (Pla.+; Hellenistic wr.; pap.; Sym. Ps 76:5; Da 2:1; Philo, Leg. All. 1, 85; Jos., Ant. 1, 18) *be greatly perplexed, at a loss* Lk 9:7. ἐν ἑαυτῷ *in one's own mind* Ac 10:17. περί τινος *about someh.* (Polyb. 4, 20, 2; Zen.-P. 59 078, 5 [257 BC]) 5:24 (the constr. δ. περί τινος τί. . . as Jos., Ant. 11, 289) ἐπὶ τινι (Polyb. 4, 71, 5) *about someh.* Hs 9, 2, 5.—Mid. abs. in the same sense Lk 24:4 t.r.; Ac 2:12; Hs 9, 2, 6.*

διαπραγματεύομαι *mid. dep.*, 1 aor. διεπραγματευσάνην (Pla., Phaedo 77D; 95E=examine thoroughly) *gain by trading, earn* (Dionys. Hal. 3, 72; POxy. 1982, 16) τίς τί διεπραγματεύσατο *what each one had gained by trading* Lk 19:15. M-M.*

διαπρίω *impf. pass.* διεπρίομην *lit.* ‘saw through’ (so Aristoph., Hippocr.+; Diod. S. 4, 76, 5; Dit., Syll.2 587, 160; 304; 1 Ch 20:3). *Pass., fig. be cut to the quick, be infuriated* Ac 5:33. ταῖς καρδίαις *inwardly* 7:54. M-M.*

διαρθρόω (Hippocr.+)*render capable of articulate speech* (Lucian, Enc. Dem 14 τ. γλῶτταν; Plut., Dem. 11:1) *pass.* (Alex. Aphr., An. Mant. II 1 p. 153, 2 διηρθρωένως λέγει) Lk 1:64 v.l.*

διαρπάζω (Hom.+; PLond. 35, 21 [161 BC]; LXX) *plunder thoroughly* τι *someh.* (Hdt. 1, 88 πόλιν; Diod. S. 12, 76, 5; Appian, Iber. 52 §220; Gen 34:27; Jos., Ant. 7, 77) a house (Zech 14:2; Da 2:5 Theod.; Jos., Bell. 4, 314) Mt 12:29; Mk 3:27b; *rob* τι *someh.* (Hdt.+)*cf. Inscr. Rom. IV 1029, 18, restored thus: διαρπασάν[των] δὲ καὶ τὰ [σκεύη τῶν ζ]ωμάτων=slaves; steal* ζώην *someone's livelihood* Hs 9, 26, 2. Of pers. *snatch away, abduct or take captive* (Diod. S. 13, 19, 2) τινά *someone* IRo 7:1.—Mt 12:30 v.l. M-M.*

διαήρηγνυμι and **διαρήσσω** (Ion.; BL-D. §101 s.v. ῥήγνυμι; Rob. 1219 s.v. ῥήσσω) 1 aor. διεήρηξα; 2 aor. pass. διεήραγην GP 5:20 (Hom.+; LXX) *tear*. 1. *lit.* τι *someh.*: a garment (as a sign of grief Gen 37:29; Jdth 14:19; Esth 4:1 al.; Philippides Com. [IV/III BC] 25, 5 vol. III p. 308 K.; Phlegon of Tralles [Hadr.]: 257 fgm. 36 I 5, Jac.; PLeipz. 37, 19 τὴν ἐπικειμένην αὐτοῦ ἐσθῆτα διαρήξαντες; Philo, De Jos. 217; Jos., Bell. 2, 322; Test. Jos. 5:2.—S. on ἀλαλάζω) Mt 26:65; Mk 14:63; Ac 14:14. Of chains and fetters *break* (Charito 4, 3, 3; Ps.-Apollod. 2, 5, 11, 117; PGM 12, 278; 57, 4; Ps 2:3; 106:14; Na 1:13; Jer 5:5; Jos., Ant. 5, 300) Lk 8:29 (spelled διαρήσσω as PGM 4, 1022).—*Pass. intr. tear, burst* (Hero Alex. I p. 18, 21 διαρραγήσεται τὸ τεῖχος; 264, 20; Aesop, Fab. 135 P.=218 H.; 139 P.=239 H.; Lucian, Hist. 20; PGM 36, 263 πέτραι; Bel 27) of nets Lk 5:6; of the temple curtain GP 5:20.

2. *fig. shatter, destroy* τι *someh.* ἰσχὺν βασιλέων B 12:11 (Is 45:1).*

διασαφέω 1 aor. διεσάφησα—**1.** *explain, lit.* ‘make clear’ (Eur., Phoen. 398; Pla., Leg. 6, 754A; Polyb. 2, 1, 1; 3, 52, 5; Lucian, M. Peregr. 11; Da 2:6; Ep. Arist. 171; Jos., Ant. 2, 12; PYale 41, 9) τινί τι: a parable to someone Mt

13:36 (cf. Jos., Ant. 5, 293).

2. *tell plainly, in detail, report* (Polyb. 1, 46, 4; 2, 27, 3; Vett. Val. index; inscr.; PEleph. 18, 3; UPZ 59, 7; 64, 10 al.; 1 Macc 12:8; 2 Macc 1:18; 2:9; 11:18; Ep. Arist. 51; 297; Jos., Ant. 18, 199; Vi. 374) what had happened Mt 18:31.—Ac 10:25 D. M-M.*

διασεῖω 1 aor. διέσεισα (Hdt.+; Philo, Leg. All. 2, 99; Jos., Bell. 3, 221 al.) *extort money by violence* (lit. ‘shake violently’; cf. our slang ‘shake down’) legal t.t. (UPZ 162 VIII, 13 [117 BC]; 192, 7; 193, 8; POxy. 240, 5 [37 AD] διασεσεισμένῳ ὑπὸ στρατιώτου; 284, 5 [50 AD]; PTebt. 43, 26 [118 BC] συκοφαντηθῶμεν διασεσεισμένοι; 3 Macc 7:21) w. acc. (UPZ 161, 37 [119 BC]; PAmh. 81, 6) μηδένα *from no one* Lk 3:14. M-M.*

διασκορπίζω 1 aor. διεσκόρπισα, pass. διεσκορπίσθην; 1 fut. pass. διασκορπισθήσομαι (Polyb. 1, 47, 4; 27, 2, 10; Aelian, V.H. 13, 46; BGU 1049, 7; oft. LXX; Joseph. [s. below]; Test. 12 Patr.) *scatter, disperse* of a flock Mt 26:31; Mk 14:27 (both Zech 13:7 v.l.); God’s children J 11:52; the proud (as Num 10:34; Ps 67:2; 88:11) Lk 1:51; on the field of battle (Jos., Ant. 8, 404) Ac 5:37; of the component parts of the bread of the Lord’s Supper D 9:4. Of seed *scatter*, unless it could be taken to mean *winnow* (cf. Ezk 5:2 δ. τῷ πνεύματι; s. L-S-J lexicon) Mt 25:24, 26. Of property *waste, squander* Lk 15:13; 16:1. M-M.*

διασπαράσσω 1 aor. διασπάραξα (Aeschyl.+; Parthenius 10, 3 [of dogs]) *tear in pieces* of wolves (Aesop, Fab. 165 H.: the wolf tears the sheep) τὰ ἀρνία 2 Cl 5:3.*

διασπᾶω 1 aor. pass. διεσπᾶσθην; pf. pass. inf. διεσπᾶσθαι (Eur., Hdt.+; Dit., Syll. 3 364, 11 [III BC]; pap., LXX; Jos., Ant. 6, 186) *tear apart, tear up* of a demoniac: chains (cf. Jer 2:20) Mk 5:4; a document B 3:3 (Is 58:6); of an angry mob μὴ διασπασθῇ ὁ Παῦλος ὑπ’ αὐτῶν *that Paul would be torn in pieces by them* Ac 23:10 (Dio Chrys. 26[43], 6 ὑπὸ τῶν συγγενῶν διασπασθῆναι; Appian, Bell. Civ. 2, 147 §613; Biogr. p. 444 Ὑπατία διεσπᾶσθη ὑπὸ τῶν Ἀλεξανδρέων, cf. Hdt. 3, 13; Lucian, Phal. 1, 4). Fig. (w. διέλκειν) *tear apart* the members of Christ, i.e. the churches 1 Cl 46:7 (cf. Dio Chrys. 28[45], 8 εἰς μέρη δ. τὴν πόλιν; Ael. Aristid. 24, 39 K.=44 p. 836 D.: τὸ σῶμα τ. πόλεως; Iambl., Vi. Pyth. 33, 240 τὸν ἐν ἑαυτοῖς θεόν). M-M.*

διασπεύρω 2 aor. pass. διεσπάρην (Soph., Hdt.; PLond. 259, 73; LXX) *scatter* τινὰ *someone* υἱοὺς Ἀδάμ 1 Cl 29:2 (Dt 32:8). Pass. of churches (cf. Lucian, Tox. 33; Iambl., Vi. Pyth. 35, 253; Jos., Ant. 7, 244; 12, 278) Ac 8:1, 4; 11:19. M-M.*

διασπορά, ἄς, ἡ *dispersion* (Philo, Praem. 115; Plut., Mor. 1105A) LXX of dispersion of the Jews among the Gentiles (Dt 28:25; 30:4; Jer 41:17).

1. of those who are dispersed (Is 49:6; Ps 146:2; 2 Macc 1:27; PsSol 8:28) ἡ δ. τῶν Ἑλλήνων *those who are dispersed among the Gentiles* J 7:35.—Schürer III 4 1ff; JJuster, Les Juifs dans l’Empire romain ’14; ACausse, Les Dispersés d’Israël ’29; GRosen, Juden u. Phönizier ’29; KGKuhn, D. inneren Gründe d. jüd. Ausbreitung: Deutsche Theologie 2, ’35, 9-17; HPreisker, Ntl. Zeitgesch. ’37, 290-3 (lit.); JATRobinson, NTS 6, ’60, 117-31 (4th Gosp.).

2. the place in which the dispersed are found (Jdth 5:19; Test. Ash. 7:2). Fig., of Christians who live in dispersion in the world, far fr. their heavenly home αἱ δώδεκα φυλαὶ αἱ ἐν τῇ δ. Js 1:1. παρεπίδημοι διασπορᾶς 1 Pt 1:1.—KLSchmidt, TW II 98-104.*

διάσταλμα, ατος, τό (BGU 913, 9 [III AD]) *distinguishing* δ. ῥήματος *special meaning of the teaching* B 10:11.—PhHaeuser, D. Barnabasbr. ’12, 64f.*

διαστέλλω (Pla.+; PLond. 45, 21; LXX; Philo, Mos. 2, 237; Jos., Bell. 5, 62) in our lit. only mid.; impf. διεστελλόμεν; 1 aor. διεστεύλαμην *order, give orders* (Pla., Rep. 7, 535B; Polyb. 3, 23, 5; Ezk 3:18f; Jdth 11:12 al.; Ep. Arist. 131) w. dat. of the pers. (UPZ 42, 23 [162 BC]; 110, 211 [164 BC]; Sb 5675, 3; POxy. 86, 10) Mk 7:36b; 8:15; Ac 15:24. W. dat. of the pers. and ἵνα foll. Mt 16:20 v.l.; Mk 7:36a; 9:9. διεστεύλατο αὐτοῖς πολλὰ *he gave them strict orders* 5:43. Pass. τὸ διαστελλόμενον *the command* Hb 12:20 (cf. 2 Macc 14:28 τὰ διασταλμένα).—Anz 326f. M-M.*

διάστημα, ατος, τό (Pla.+; pap., LXX, Ep. Arist., Philo, Joseph.—D in Ac 5:7 spells it διάστημα [BI-D. §109, 3 app.]) *interval* ἐγένετο ὡς ὥρων τριῶν δ. *after an interval of about three hours* Ac 5:7 (cf. Aristot. 800b, 5; Polyb. 9, 1, 1 τετραετές δ.; Philo; PPar. 1, 381; PGiess. 40 II, 15 μετὰ τὸ πληρωθῆναι τὸ τοῦ χρόνου διάστημα); δ. ποιεῖν (Gen 32:17) *leave an interval* B 9:8. M-M.*

διαστολή, ἡς, ἡ (since Anaximander 23; inscr., pap., LXX, Ep. Arist., Philo) *difference, distinction* (so Chrysipp.: Stoic. II 158; Philod., De Pietate 123G; Ex 8:19 δῶσω δ.; Philo, Mos. 2, 158) Ro 3:22; δ. Ἰουδαίου τε καὶ Ἑλλήνος *distinction betw. a Jew and a Gentile* 10:12. ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῶ *if they* (musical instruments) *make no clear distinction in their tones* 1 Cor 14:7. M-M.*

διαστρέφω 1 aor. διέστρεψα; pf. pass. ptc. διαστραμμένος (Aeschyl., Hippocr.+; LXX, En., Test. 12 Patr.; Sib. Or. 3, 106).

1. *make crooked, pervert*—a. lit. (Philosophenspr. p. 489, 37 δ. of objects that turn out as failures in the hands of a clumsy workman, and whose shape is therefore distorted) of a vessel on the potter’s wheel: *become misshapen* 2 Cl

8:2.

b. fig. (Demosth. 18, 140 τὰ ληθέες; Dio Chrys. 59[76], 4; En. 99, 2): τὰς ὁδοὺς τοῦ κυρίου τ. εὐθείας *make crooked the straight ways of the Lord* Ac 13:10 (cf. Pr 10:9; 11:20); μετὰ στρεβλοῦ δ. *w. a perverse man you will deal perversely* 1 Cl 46:3 (Ps 17:27). διεστραμμένος *perverted* in the moral sense, *depraved* (Dio Chrys. 67[17], 22; Sent. Aesopi 33 p. 255 P. ψυχῆς διεστραμμένης) γενεά *w. ἄπιστος* Mt 17:17; Lk 9:41; Phil 2:15 (Dt 32:5; cf. Pr 6:14; Epict. 3, 6, 8 οἱ μὴ παντάπασιν διεστραμμένοι τῶν ἀνθρώπων; 1, 29, 3). λαλεῖν διεστραμμένα *teach perversions* (of the truth) Ac 20:30 (cf. Alciph. 4, 17, 2 διεστραμμένοι κανόνες).

2. *mislead* τινά *someone* 1 Cl 46:8; 47:5. τὸ ἔθνος Lk 23:2 (cf. Polyb. 5, 41, 1; 8, 24, 3; 3 Km 18:17f). πολλοὺς 1 Cl 46:9; *turn away* τινὰ ἀπὸ τινος (Ex 5:4) Ac 13:8. M-M.*

διασῶζω (on the orthography s. Bl-D. §26 app.; Mlt.-H. 84; Mayser 134) 1 aor. διέσωσα, pass. διεσώθην (Eur., Hdt.+; inscr., pap., LXX, En.; Ep. Arist. 45; Joseph.) *bring safely through*, also *save, rescue* without special feeling for the mng. of διά (X., Mem. 2, 10, 2; PGM 4, 1936; 8, 32; En. 100, 6; Philo, Aet. M. 35) act. and pass. δι' ὕδατος (s. διά A 12) 1 Pt 3:20; cf. 1 Cl 9:4 (Jos., C. Ap. 1, 130) *περὶ τῆς λάρνακος, ἐν ᾗ Νῶχος διεσώθη*, Ant. 1, 78). 1 Pt 3:20 has a phrase *w. εἰς* in connection *w. δ.* (like Lucian, Ver. Hist. 2, 35). ἐκ τῆς θαλάσσης *fr. the shipwreck* Ac 28:4 (PVat. A 6=Witkowski p. 65: διασεσῶσθαι ἐκ μεγάλων κινδύνων; Dit., Syll.3 528, 10); cf. vs. 1. ἐπὶ τὴν γῆν *bring safely to land* 27:44. ἵνα τὸν Παῦλον διασώσωσι πρὸς Φήλικα *that they might bring Paul safely to Felix* 23:24 (δ. πρὸς τινά as Jos., Ant. 5, 15); *save fr. danger* (Jon 1:6) 27:43; 1 Cl 12:5f. Pass. *escape death* (EpJer 54; Jos., Ant. 9, 141) MPol 8:2. Of sick persons *be cured* Mt 14:36; also act. Lk 7:3. M-M.*

διαταγή, ἡς, ἡ ordinance, direction (Vett. Val. 342, 7; 355, 18; Ps.-Callisthenes 1, 33; inscr.; pap. [s. Nägeli 38; Dssm., LO 70f [LAE 86ff]; Inscr. Rom. IV 661, 17; 734, 12; PFay. 133, 4]; 2 Esdr [Ezra] 4:11) of God Ro 13:2; 1 Cl 20:3. ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων *you received the law by [εἰς 9b] directions of angels* (i.e., by God's directing angels [to transmit it]) Ac 7:53 (cf. Gal 3:19; Hb 2:2; LXX Dt 33:2; Philo, Somn. 1, 141ff; Jos., Ant. 15, 136 and s. Ltzm., Hdb. on Gal 3:19). M-M.*

διάταγμα, ατος, τό edict, command (Philod., Rhet. II 289 Sudh.; Diod. S. 18, 64, 5; Plut., Marcell. 24, 13; Epict. 1, 25, 4; inscr., pap., LXX; Philo, Sacr. Abel. 88 al.; Joseph.; loanw. in rabb.) of the king (so PGiess. 40 II, 8 of Caracalla; 2 Esdr [Ezra] 7:11; Esth 3:13d; Jos., Ant. 11, 215; 19, 292; Preisigke, Fachwörter) Hb 11:23. διατάγματα τ. ἀποστόλων ITr 7:1. M-M.*

διάταξις, εως, ἡ (since Hdt. 9, 26) command (Polyb., Plut., inscr., pap., LXX, Philo; loanw. in rabb.) of God (cf. PRain. 20, 15; Dit., Syll.3 876, 5; Ep. Arist. 192) 1 Cl 33:3.*

διαταράσσω 1 aor. pass. διαταράχθην (X., Pla.+; Polyb. 11, 1, 9; Diod. S. 18, 7, 6 [pass.]; Jos., Ant. 2, 120, Vi. 281 [pass.]; Sym. 3 Km 21:43) *confuse, perplex* (greatly) ἐπὶ τῷ λόγῳ διαταράχθη *she was greatly perplexed at the saying* Lk 1:29.*

διατάσσω 1 aor. διέταξα; fut. mid. διατάξομαι; 1 aor. mid. διατάξάμην; 1 aor. pass. διετάχθην, ptc. διαταχθεῖς; 2 aor. ptc. διαταγείς; pf. pass. ptc. διατεταγμένος (Hes., Hdt.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) *order, direct, command* (Jos., Ant. 4, 308; 15, 113) *w. dat. of the pers.* Mt 11:1; 1 Cor 9:14; 16:1; 1 Cl 20:6. *W. inf. foll.* (Jos., Ant. 4, 205) Lk 8:55; Ac 18:2. Pass. Dg 7:2. τὰ διατασσόμενα *orders* 1 Cl 37:2. Also τὸ διατεταγμένον *order* (Ep. Arist. 92; POxy. 105, 7 τὰ ὑπ' ἐμοῦ διατεταγμένα) Lk 3:13. κατὰ τὸ δ. αὐτοῖς *in accordance w. their orders* (POxy. 718, 25 κατὰ τὰ διατεταγμένα) Ac 23:31; cf. 1 Cl 43:1. τὰ διαταχθέντα *what was ordered* Lk 17:9, cf. 10; (ὁ νόμος; so Hes., Op. 274) διαταγείς δι' ἀγγέλων *ordered through angels* Gal 3:19 (s. διαταγή, end).—Mid. (in same sense Pla.+; Dit., Syll.3 709, 26, Or. 331, 53; Philo) *order, command w. dat. of the pers.* Tit 1:5; IEph 3:1; ITr 3:3; I Ro 4:3. *W. dat. of the pers. and inf. foll.* Ac 24:23; Hv 3, 1, 4. Abs. οὕτως ἐν τ. ἐκκλησίαις πάσαις δ. *I make this rule in all the churches* 1 Cor 7:17. καθὼς διετάξατο *just as he directed* Ac 7:44. *W. acc. of the thing* τὰ λοιπά 1 Cor 11:34. οὕτως διατεταγμένος ἦν *he had arranged it so* Ac 20:13. M-M.*

διατελέω intr. continue, remain *w. ptc. or adj.* to denote the state in which one remains (Hdt.+; Thu. 1, 34, 3 ἀσφαλέστατος διατελεῖ; Diod. S. 11, 49, 4 καλῶς πολιτευόμενοι διετέλεσαν; PHib. 35, 5; UPZ 59, 4 [168 BC]; BGU 287, 7 αἰεὶ θύων τοῖς θεοῖς διετέλεσα; 2 Macc 5:27; Dt 9:7; Ep. Arist. 187; Philo, Aet. M. 19; 93; Jos., Vi. 423) ἄσιτοι διατελεῖτε *you have been continually without food* Ac 27:33 (Aristotle in Apollon. Paradox. 25 ἄποτος διετέλεσεν). M-M.*

διατηρέω impf. διετήρουν (Pla.+; inscr., pap., LXX, Ep. Arist.; Philo, Aet. M. 35; Jos., Ant. 6, 101; 10, 42) *keep* τὰ ῥήματα ἐν τῇ καρδίᾳ *treasure the words in the heart* Lk 2:51=συνετήρει 2:19 (cf. Gen 37:11; Da 7:28 Theod. v.1.); δ. ἐαυτὸν ἐκ τινος *keep oneself free fr. someth.* Ac 15:29 (cf. Pr 21:23; Test. Dan 6:8 ἐαυτοὺς ἀπὸ). βουλήν *keep counsel* Dg 8:10 (cf. Diod. S. 4, 16, 3 ὅρκον διετήρησε; Ep. Arist. 206 τ. ἀλήθειαν; Jos., C. Ap. 1, 210). M-M.*

διατί s. διά B II 2.

διατίθημι (Hdt.+; in our lit. only mid. διατίθεμαι (X.+; inscr., pap., LXX, Joseph.; Sib. Or. 3, 498) fut. διαθήσομαι; 2 aor. διεθέμην, ptc. διαθέμενος. 1. *decree, ordain* (Ps 104:9; 2 Ch 7:18) τὴν *someth.* (Appian, Bell.

Civ. 4, 95 §401 τοιαῦτα=this sort of thing) τὰ δικαιώματά μου *my ordinances* B 10:2.—διαθήκην (q.v. 2) δ. *issue a decree* (LXX; the same *expr.*=‘conclude an agreement’ in *Aristoph.*, Av. 439f) τινὶ *to or for someone* Hb 8:10; PK 2 p. 15, 5; 6; 7 (both Jer 38 [31] :31-33). ἐν ἡμῖν *among us* B 14:5. πρὸς τινα *to someone* (Ex 24:8; Dt 4:23; Josh 9:15) Ac 3:25; Hb 10:16.

2. *assign, confer* τὴν *some* (X., Cyr. 5, 2, 7 τ. θυγατέρα; *Andoc.* 4, 30; *Diog. L.* 1, 69) w. *dat.* of the pers. favored διέθετό μοι ὁ πατήρ βασιλείαν Lk 22:29 (cf. 2 Km 5:3; in sense, 3, Jos., *Ant.* 13, 407 τ. βασιλείαν διέθετο).

3. extremely *oft. dispose of property by a will, make a will* (Pla., *Isaeus*++; *PEleph.* 2, 2; *POxy.* 104, 4; 105, 2; 489, 3; *PLepz.* 29, 8 al.; Jos., *Ant.* 13, 407; *Test. 12 Patr.*): ὁ διαθέμενος *the testator* (*Isaeus*++; *BGU* 448, 24; *POxy.* 99, 9; 15; *Dit., Or.* 509, 6; 16; cf. *JBehm*, Διαθήκη im NT 12, 8; 87, 6) Hb 9:16f. M-M.*

διατρίβω *impf.* διέτριβον; 1 *aor.* διέτριψα, *ptc.* διατρίψας (*Hom.*++; *inscr.*, *pap.*, LXX; *Ep. Arist.* 283; *Joseph.*) *lit.* ‘rub through, wear away’; *fig. spend* (*Hdt.*+, but even *Il.* 19, 150 is *sim.*) w. *acc.* τὸν χρόνον (*Lysias* 3, 11; *BGU* 1140, 4 [5 BC] διατρίψας ἐνταῦθα τὸν πάντα χρόνον; Jos., *Ant.* 6, 297) Ac 14:3, 28. ἡμέρας τινάς (X., *Hell.* 6, 5, 49; cf. *Lev* 14:8) 16:12; cf. 20:6; 25:6, 14. *Abs. stay, remain* μετὰ τινος *with someone* (Pla., *Apol.* 33B, *Phaed.* 49A al.) J 3:22; 11:54 v.l.; *MPol* 5:1.—Ac 12:19; 14:19 v.l. W. the place given ἐν Ἀντιοχείᾳ 15:35; cf. 14:7 D (*PHal.* 1, 182 ἐν Ἀπόλλωνος πόλει δ.; *Sb* 1002, 9; 2 *Macc* 14:23; *Jdth* 10:2; Jos., *Bell.* 1, 387). ἐπὶ γῆς *on earth* Dg 5:9 (*Alciph.* 2, 22, 2 ἐπὶ Κεραμεικοῦ; *POxy.* 2756 [78/79 AD], 8 and 9 ἐπὶ Ἀλλεξανδρίας). ἐκεῖ (Jos., *Ant.* 8, 267) Ac 25:14. M-M. B. 569.*

διατροφή, ἡς, ἡ *support, sustenance* (X., *Vect.* 4, 49; *Diod. S.* 19, 32, 2; *Plut.*; *PTebt.* 52, 16 [114 BC]; *POxy.* 275, 19; 494, 16 al.; 1 *Macc* 6:49; Jos., *Ant.* 2, 88; 4, 231) *pl.* in same sense *means of subsistence, food* (with ἔχειν as *Epict.*, *Ench.* 12, 1) 1 Ti 6:8. M-M.*

διανύζω 1 *aor.* διηύγασα (*Philo* Bybl. in *Euseb.*, *Pr. Ev.* 1, 10, 50; *Plut.*, *Mor.* 893E; *Dionys. Periegetes* [II AD] 1120 ed. *GBernhardy* [1828]; *PLond.* 130, 70; *PGM* 4, 991; 13, 165; *Aq. Job* 25:5; Jos., *Ant.* 5, 349[pass.=a light dawned on him]).

1. *shine through* (*Philo* *Mech.* 57, 27) 2 Cor 4:4 v.l.—2. *dawn, break* ἕως οὗ ἡμέρα διανύγαση *until the day dawns* 2 Pt 1:19 (cf. *Polyb.* 3, 104, 5 ἅμα τῷ διανύζειν; *Passio Andreae* 8 p. 18, 30 B.). *JBoehmer*, *ZNW* 22, ’23, 228-33. M-M.*

διανυγής, ἑς (*Pre-Socr.*++; *PGM* 4, 497; *Aq. Pr* 16:2; *Philo*; Jos., *Ant.* 3, 37 ὕδωρ; 17, 169) *transparent, pure* ὕαλος Rv 21:21 (s. *διαφανής*). *

διαφανής, ἑς (*Soph.*, *Hdt.*+) *transparent* (so *Aristoph.*, *Hippocr.*++; *Achilles Tat.* 4, 18, 4 ὕαλος διαφανής; *Dit.*, *Syll.* 3 736, 16; 21; *Ex* 30:34; *Philo*, *Leg. ad Gai.* 364) Rv 21:21 t.r. (for *διανυγής*). M-M.*

διαφέρω 1 *aor.* διήνεγκα; *impf. mid.* διεφερόμην (*Hom. Hymns*, *Pind.*++; *inscr.*, *pap.*, LXX; *Ep. Arist.*, *Philo*, *Joseph.*).

1. *trans.*—a. *carry through* (cf. 1 *Esdr* 5:53) σκεῦος διὰ τοῦ ἱεροῦ *a vessel (through) the temple* Mk 11:16 (perh. in *ref.* to taking a shortcut; cf. *Mishnah*, *Berakoth* 9, 5). *Stones through a gate* Hs 9, 4, 5; 9, 15, 5; 9, 4, 1 v.l.

b. *spread* of a teaching (*Lucian*, *Dial. Deor.* 24, 1 ἀγγελίας δ.; *Plut.*, *Mor.* 163D φήμη διαφέρεται) Ac 13:49.

c. *drive or carry about, drift* of a ship (*Philo*, *Migr. Abr.* 148 σκάφος ὑπ’ ἐναντίων πνευμάτων διαφερόμενον. *Strabo* 3, 2, 7; *Lucian*, *Hermot.* 28; *Plut.*, *Mor.* 552C, *Galba* 26, 5 al.) 27:27.

2. *intr.*—a. *differ, be different* τινός *fr. someone or something*. οὐδέν *in no respect, not at all* (Pla., *Apol.* 35B οὔτοι γυναικῶν οὐδέν διαφέρουσι; *Epict.* 1, 5, 6; 2, 19, 6 al.; cf. Jos., *Ant.* 2, 153) οὐδέν δ. δούλου Gal 4:1.—Dg 3:5.—δ. τινός ἔν τινι (Pla., *Pol.* 568A; *Demosth.* 18, 189) *differ fr. something w. respect to something*. 1 Cor 15:41.

b. *differ to one’s advantage fr. someone or something=be worth more than, be superior to* τινός (*class.*; *Dio Chrys.* 27[44], 10; *POxy.* 1061, 12 [22 BC] διαφέρετε τοῦ Πτολεμαίου ἐμπειρία; 3 *Macc* 6:26; Jos., *Ant.* 4, 97; 8, 42; 20, 189) Mt 6:26; 10:31; 12:12; Lk 12:7, 24. *Abs.* τὰ διαφέροντα *the things that really matter* (Ps.-Pla., *Eryx.* 6 p. 394E.—Opp. τὰ ἀδιάφορα) Ro 2:18; Phil 1:10 (cf. *Plut.*, *Mor.* 43E; 73A ὑπὲρ μεγάλων καὶ σφόδρα διαφερόντων al. [*PWendland*, *Philol.* 57, 1897, 115]; *Wadd.* 410, 2 τὰ δ. αὐτοῖς=what is important for them).

c. *impers.* οὐδέν μοι διαφέρει *it makes no difference to me* (Pla., *Prot.* 316B al.; *Demosth.* 9, 50; *Polyb.* 3, 21, 9; *Dionys. Hal.*, *De Lys.* 25; *Aelian*, *V.H.* 1, 25 al.; *POxy.* 1348) Gal 2:6. M-M.*

διαφεύγω 2 *aor.* διέφυγον *escape* (*Hdt.*++; *Dit.*, *Syll.* 3 709, 25; 35; 731, 15; *PTebt.* 44, 28 [114 BC]; *Josh* 8:22; *Pr* 19:5; 2 *Macc* 7:31; *Philo*, *Spec. Leg.* 1, 36; Jos., *Bell.* 2, 441 al.) Ac 27:42; *IMg* 1:3. M-M.*

διαφημίζω 1 *aor.* διεφήμισα, *pass.* διεφημίσθην *make known by word of mouth, spread the news about* (*Arat.*, *Phaen.* 221; *Dionys. Hal.* 11, 46; *Palaeph.* p. 21, 12; *Vett. Val.* index; Jos., *Bell.* 2, 594; 6, 116) τινά Mt 9:31. τὸν λόγον (cf. Jos., *Bell.* 1, 651) *spread widely, disseminate* Mk 1:45; *pass.* Mt 28:15. M-M.*

διαφθείρω *pf. pass. ptc.* διεφθαρμένος; 2 *aor. pass.* διεφθάρην (*Hom.*++; *inscr.*, *pap.*, LXX; *Philo*, *Joseph.*, *Test. 12 Patr.*).

1. *spoil, destroy* of rust eating into iron Dg 2:2; of moths (*Philo*, *Abr.* 11), that eat clothes Lk 12:33.—*IMg* 10:2 (*fig.*); *destroy persons and nations* (*Aristot.* p. 1323a, 31; *Diod. S.* 5, 54, 3; 12, 68, 2; *Plut.*, *Demosth.* 28, 4; LXX;

Jos., **Ant. 2, 26**; 11, 211) Rv 11:18a; Hv 4, 2, 3; s 9, 1, 9; 9, 26, 1; 7. *Pass. be destroyed* of the outer man 2 Cor 4:16 (cf. Ps.-Pla., Alcib. 1 p. 135A διαφθαρήναι τ. σῶμα; Lucian, Dial. Deor. 13, 2; Philo, Decal. 124).—Hv 2, 3, 3. Of ships (Diod. S. 11, 19, 3; 13, 13, 4; schol. on Apollon. Rhod. 2, 1111-12b διαφθαρείσης τῆς νεώς) Rv 8:9; a kingdom IEph 19:3. Of the bodies of starving persons *waste away* (Appian, Bell. Civ. 2, 66 §274 λιμῶ διαφθαρήναι; POxy. 938, 4; Philo, Leg. ad Gai. 124) Hv 3, 9, 3.

2. *ruin* in the moral sense (Diod. S. 16, 54, 4 τὰ ἥθη τ. ἀνθρώπων; Dio Chrys. 26[43], 10 τοὺς νέους; Jos., **C. Ap. 2, 264**): the earth (i.e., its people) Rv 11:18b; 19:2 v.l.; δ. τὴν εἰς θεὸν γνώμην I Ro 7:1. διεφθαρμένοι ἄνθρωποι τὸν νοῦν 1 Ti 6:5. Of the mind *pass. be corrupted* Hs 4:7 (cf. Pla., Leg. 10, 888A and Jos., **Ant. 9, 222δ**. τὴν διάνοιαν; Aeschyl., Ag. 932 and Dionys. Hal. 5, 21 τ. γνώμην; Dio Chrys. 60+61[77+78], 45 ψυχὴ διεφθαρμένη). M-M. B. 762.*

διαφθορά, ἄς, ἡ (Aeschyl., Hdt.+; LXX, Philo; Jos., **C. Ap. 2, 259**) *destruction, corruption* of the body ιδεῖν δ. (εἶδον 5) Ac 2:27, 31; 13:35ff (all Ps 15:10; s. JRegula, PM 15, '11, 230-3; REMurphy, Šahat in the Qumran Lit., Biblica 39, '58, 61-66); ὑποστρέφειν εἰς δ. *return to decay* (i.e., *prob.* the realm of the dead) vs. 34 (cf. ἐλθεῖν εἰς δ. Job 33:28; καταβαίνειν εἰς δ. Ps 29:10).*

διαφορά, ἄς, ἡ *difference* (Thu. et al.; UPZ 110, 96 [164 BC]; Sir Prol., 1. 26; 1 Macc 3:18; Wsd 7:20) d. πολλή *a great difference* (Jos., **Vi. 2**; cf. Philo, Op. M. 134) B 18:1; D 1:1. μεταξύ τινος καὶ ἄλλου *betw. someone and another* MPol 16:1. M-M. s.v. διάφορος.*

διάφορος, ον—1. *different* (so Hdt.+; POxy. 1033, 88; PGrenf. II 92, 8; Da 7:7 Theod.; Jos., **Ant. 1, 166**; Test. 12 Patr.) χαρίσματα *spiritual gifts* Ro 12:6. βαπτισμοί *washings* Hb 9:10.

2. *outstanding, excellent* (since Antiphanes Com. 175, 3; Diod. S. 2, 57; Sb 1005; Ep. Arist. 97; Jos., **Bell. 5, 161**; the rare comparative διαφορώτερος also Sext. Emp., Phys. 1, 218) διαφορώτερον ὄνομα *a more excellent name* Hb 1:4 (=1 Cl 36:2). διαφορώτεραι λειτουργίαι 8:6. M-M.*

διαφυλάσσω 1 aor. διεφύλαξα (Hdt.+; inscr., pap.; a special favorite of the magical lit. [SEitrem and AFridrichsen, E. chr. Amulett '21, 6; 25]; Ep. Arist. 272; Philo, Aet. M. 36; 74; Jos., **Ant. 11, 155al**.—In LXX esp. of God's care, as PGiess. 17, 7; BGU 1081, 4 εὐχομαι τοῖς θεοῖς ὑπὲρ σου, ἵνα σε διαφυλάξουσιν; 984, 27 al.; PGM 4, 2516; 13, 633) *guard, protect* τινά *someone* of God 1 Cl 59:2; of angels Lk 4:10 (Ps 90:11). M-M.*

διαχειρίζω 1 aor. mid. διεχειρισάμην (Andoc., Lysias +); in our lit. only mid. in the mng. *lay violent hands on, kill, murder* (Polyb. 8, 23, 8; Diod. S. 18, 46; Plut., Mor. 220B; Herodian 3, 12, 1; Jos., **Bell. 1, 113**, **Ant. 15, 173 al.**; Third Corinthians 3:11) τινά *someone* Ac 5:30. Cf. 26:21. M-M.*

διαγλεύω (Demosth. 50, 49; Polyb. 18, 4, 4; Ps.-Pla., Axioch. p. 364B; Jos., **Bell. 2, 281**, **Ant. 15, 220**) *deride abs. mock* Ac 2:13.*

διαχωρίζω (Aristoph.+; X., Pla.; pap., LXX, Philo, Joseph.) *separate* τὶ ἀπὸ τινος *someth. fr. someth.* 1 Cl 33:3 (cf. Gen 1:4, 6f; Jos., **Bell. 1, 535**; Test. Jos. 13:6). *Pass. be separated, part, go away* (Diod. S. 4, 53, 4; Jos., **Ant. 15, 259**) ἀπὸ τινος (PGM 12, 459 ποιήσον τὸν δεῖνα διαχωρισθῆναι ἀπὸ τοῦ δεῖνος; Herm. Wr. 1, 11b; Gen 13:9, 11; Sus 13 Theod.) Lk 9:33; 1 Cl 10:4 (Gen 13:14). M-M.*

διγαμία, ἄς, ἡ *second marriage* (Cat. Cod. Astr. XII 174, 10) Tit 1:9 v.l. (s. **δίγαμος**). *

δίγαμος, ον—1. *married to two people at the same time* (Manetho 5, 291).

2. *married for the second time* (Stesichorus [VII/VI BC] 17 Diehl [on this schol., Eur., Or. 249] δ. w. τρίγαμος of women who leave their husbands and marry a second or third time. Eccl. writers [Hippolytus, Elench. 9, 12, 22 Wendl. al.] use it of a normal second marriage; δίγ. in this sense Leontius 13 p. 26, 10; τρίγαμος γυνή=married for the third time also Theocr. 12, 5. Normal marriage is also kept in mind in Ptolem., Apotel. 4, 5, 1; 2: ἄγαμος=unmarried, μονόγαμος=married once, πολύγαμος [also 4, 5, 4] married several times) Tit 1:9 v.l.*

διγλωσσία, ἄς, ἡ *being double-tongued* D 2:4; B 19:7 v.l.*

δίγλωσσος, ον (as 'bilingual' since Thu. 8, 85, 2; also Diod. S. 17, 68, 5; schol. on Pla. 600A) *double-tongued, deceitful* (of snakes schol. on Nicander, Ther. 371 οἵτινες δύο γλώσσας ἔχουσιν. Also of person: Pr 11:13; Sir 5:9, 14f; 28:13; Philo, Sacr. Abel. 32 p. 215, 12; Sib. Or. 3, 37.—Theognis 1, 91 *likew.* speaks of one ὅς μιν γλώσση δίχ' ἔχει νόον) D 2:4; B 19:7 v.l.*

διγνώμων, ον (schol. on Eur., Or. 633; Simplicius in Epict. p. 134, 53) *double-minded, fickle* D 2:4; B 19:7.*

διδασκτικός, ἡ, ὄν *skillful in teaching* (Philod., Rhet II p. 22, 10 Sudh.; Philo, Praem. 27, Congr. 35) 1 Ti 3:2; 2 Ti 2:24. M-M.*

διδασκτός, ἡ, ὄν (Pind., X., Pla.+)=teachable; so also Ep. Arist. 236; Philo) *taught*.

1. of *pers. instructed* (1 Macc 4:7) διδασκοὶ θεοῦ *taught by God* J 6:45 (Is 54:13; cf. PsSol 17:32 βασιλεὺς

δίκαιος διδασκὸς ὑπὸ θεοῦ; **Socrat.**, **Ep.** 1, 10 προηγόρευσα. . . διδάσκοντος τ. θεοῦ).

2. *imparted, taught* (**Jos.**, **Bell.** 6, 38) **w. gen.** (**Soph.**, **El.** 344 νοουθετήματα κείνης διδασκτά taught by her) ἐν διδασκοῖς ἀνθρωπίνης σοφίας λόγοις *in words imparted by human wisdom*, **opp.** ἐν δ. πνεύματος *in that which is imparted by the Spirit to someone* 1 Cor 2:13. **M-M.***

διδασκαλία, ας, ἡ (**Pind.**+; **inscr.**, **pap.**, **LXX**).

1. **act.**, the act of *teaching, instruction* (**X.**, **Oec.** 19, 15 ἄρα ἡ ἐρώτησις δ. ἐστίν; **Epict.** 2, 14, 1; **Dit.**, **Syll.** 3 672, 4 [II **BC**] ὑπὲρ τῆς τῶν παιδῶν διδασκαλίας **al.**; **POxy.** 1101, 4; **Sir** 39:8; **Philo**; **Jos.**, **Ant.** 3, 5; 13, 311) **Ro** 12:7. Of Timothy 1 Ti 4:13, 16; εἰς δ. ἐγράφη *was written for instruction* **Ro** 15:4; ὠφέλιμος πρὸς δ. *useful for instr.* 2 Ti 3:16 (**perh.** a rabbinic-type **expr.**, in **מ** , **cf.** **Sanh.** 73a, underlies the usage of δ. with a **prep.** in these two passages). πρὸς τ. χρείας *as the needs required* **Papias** 2:15.

2. **pass.**, of that which is taught, *teaching* (**cf.** **X.**, **Cyr.** 8, 7, 24 παρὰ τῶν προγεγενημένων μαθάνετε. αὕτη γὰρ ἀρίστη δ.; **Sir** 24:33; **Pr** 2:17; ancient Christian prayer [**CSchmidt**: **Heinrici-Festschr.** '14 p. 71, 26] δ. τῶν εὐαγγελίων) **w.** ἐντάλματα ἀνθρώπων (after **Is** 29:13) **Mt** 15:9; **Mk** 7:7; **Col** 2:22; δ. δαιμονίων 1 Ti 4:1; κακὴ δ. **IEph** 16:2; δυσωδία τῆς δ. 17:1.—**Eph** 4:14. **Freq.** of the teachings of **eccl.** Christianity: δ. τοῦ σωτῆρος ἡμῶν θεοῦ **Tit** 2:10 (on the **gen.** **cf.** **En.** 10, 8 ἡ δ. Ἀζαήλ); δ. ὑγιαίνουσα 1 Ti 1:10; 2 Ti 4:3; **Tit** 1:9; 2:1; καλὴ δ. 1 Ti 4:6; ἡ κατ' εὐσέβειαν δ. *godly teaching* 6:3. **W.** no modifiers **w.** λόγος 5:17; 6:1; 2 Ti 3:10; **Tit** 2:7. **M-M.***

διδάσκαλος, ου, ὁ (**Hom.** **Hymns**, **Aeschyl.**+; **inscr.**, **pap.**, **Esth** 6:1; 2 **Macc** 1:10; **Philo**; **Jos.**, **Vi.** 274) *teacher* (*master* in the British sense of *teacher*) δ. ἐθνῶν **Dg** 11:1; πέποιθας σεαυτὸν εἶναι δ. νηπίων *you are sure that you are (i.e. can be) a teacher of the young* **Ro** 2:19f. ὀφείλοντες εἶναι διδάσκαλοι *although you ought to be teachers* **Hb** 5:12. **W.** μαθητῆς (**Epict.** 4, 6, 11; **Jos.**, **Ant.** 17, 334) **Mt** 10:24f; **Lk** 6:40; **IMg** 9:2. Used in addressing Jesus (**corresp.** to the title רַבּי **rabbi**) **Mt** 8:19; 12:38; 19:16; 22:16, 24, 36; **Mk** 4:38; 9:17, 38; 10:17, 20, 35; 12:14, 19, 32; 13:1; **Lk** 7:40; 9:38 **al.**; **IEph** 15:1; **IMg** 9:2f. **W.** other titles **Dg** 9:6. He is called βασιλεὺς καὶ δ. **MPol** 17:3. Παββί **w.** translation **J** 1:38, also Παββουνί 20:16. **W.** the art. (= **א**) **Mt** 9:11; 17:24; 26:18; **Mk** 5:35; 14:14; **Lk** 22:11; **J** 11:28 (**Philo**, **Leg.** ad **Gai.** 53 πάρεστιν ὁ δ.). ὁ δ. καὶ ὁ κύριος (= **יהוה**) as a title of respect 13:13f. Used of

John the Baptist **Lk** 3:12. Of Jewish learned men **Lk** 2:46; **J** 3:10 (**Petosiris**, **fgm.** 36 b l. 13 ὁ διδάσκαλος λέγει=the [well-known] teacher says; **sim.** **Mk** 14:14 and **par.**).—As an official of the Christian church **Ac** 13:1; 1 Cor 12:28f; **Eph** 4:11; 2 Ti 1:11; **Js** 3:1 (**ThabOrbis**, **Verb.** **Dom.** 21, '41, 169-82); **D15:1f**; paid 13:2. **Cf.** **Hv** 3, 5, 1; **m** 4, 3, 1; **s** 9, 15, 4; 9, 16, 5; 9, 25, 2; **B** 1:8; 4:9. **HGreeven**, **ZNW** 44, '52/'53, 16-31. Of Polycarp δ. αποστολικὸς καὶ προφητικὸς **MPol** 16:2; δ. ἐπίσημος 19:1; ὁ τῆς Ἀσίας δ. 12:2. Of heretical teachers δ. πονηρίας **Js** 9, 19, 2. υἱὸς διδασκάλου as **transl.** of Barabbas (**q.v.**) **GH** 18 (**Kl.** T. 83 p. 10, 1. 9ff **app.**).—**EReisch** in **Pauly-W.** V '05, 401ff; **Dalman**, **Worte** 272ff; **Schürer** II 4 372ff; 491ff; **GFMoore**, **Judaism** I '27, 308ff.—**AHarnack**, **Lehre d. Zwölf Ap.**: **TU** II 1; 2, 1884, 93ff., **Mission** I 4 '23, 345ff; **CHDod**, **Jesus as Teacher and Prophet: Mysterium Christi** '30, 53-66; **KHReingstorf**, **TW** II 138-68; **FVFilson**, **JBL** 60, '41, 317-28; **EFascher**, **ThLZ** 79, '54, 325-42; **HBraun**, **Qumran u. d. NT** II, '66, 54-74 (Jesus and the Teacher of Righteousness). **M-M.**

διδάσκω **impf.** ἐδίδασκον; **fut.** διδάξω; 1 **aor.** ἐδίδαξα, **pass.** ἐδιδάχθην (**Hom.**+; **inscr.**, **pap.**, **LXX**; **Ep.** **Arist.** 131; **Philo**, **Joseph.**, **Test.** 12 **Patr.**) *teach*.

1. **abs.** **Mt** 4:23; **Mk** 1:21; **J** 7:14; 1 Cor 4:17; 1 Ti 4:11; 6:2; **IEph** 15:1; **Pol** 2:3. Of the activity of the Christian διδάσκαλοι **Hv** 3, 5, 1. ἐποίησαν ὡς ἐδιδάχθησαν *they did as they were told* **Mt** 28:15.

2. used—**a. w. acc.** of the **pers.** *teach someone* (**Dit.**, **Syll.** 3 593, 15; **PLond.** 43, 6 παιδάρια) **Hb** 8:11 (**Jer** 38[31]: 34); **Mt** 5:2; **Mk** 9:31; **Lk** 4:31; **J** 7:35 **al.**; **Israel** **B** 5:8.

b. w. acc. of the thing (**X.**, **Cyr.** 1, 6, 20; **Dit.**, **Syll.** 3 578, 34 τὰ μουσικά; **Jos.**, **Ant.** 9, 4) **Mt** 15:9 (**Is** 29:13); 22:16; **Ac** 18:11, 25; φόβον θεοῦ **B** 19:5(**cf.** **Ps** 33:12) τὸν περὶ ἀληθείας λόγον **Pol** 3:2; **Ac** 15:35 (**Herm.** **Wr.** 1, 29 τ. λόγους διδάσκων, πῶς σωθήσονται); τ. εὐαγγέλιον **MPol** 4.

c. w. acc. of the **pers.** and the thing *teach someone someth.* (**X.**, **Mem.** 1, 2, 10, **Cyr.** 1, 6, 28; **Sallust.** 3 p. 12; **Dit.**, **Syll.** 3 450, 5f; δ. τοὺς παῖδας τὸν ὕμνον; **Philo**, **Rer. Div.** **Her.** 39; **Jos.**, **Ant.** 8, 395) ὑμᾶς διδάξει πάντα *he will instruct you in everything* **J** 14:26.—**Mk** 4:2; **Ac** 21:21; **Hb** 5:12. **Pass.** διδάσκομαι τι (**Solon** 22, 7 **Diehl**2; **Dit.**, **Or.** 383, 165 διδασκόμενοι τὰς τέχνας; **Philo**, **Mut. Nom.** 5) **Gal** 1:12. παραδόσεις ἃς ἐδιδάχθητε *traditions in which you have been instructed* 2 Th 2:15.—Also τινὰ περὶ τινος (**Dit.**, **Or.** 484, 5; **PStrassb.** 41, 8; **Jos.**, **Ant.** 2, 254) **IJ** 2:27.

d. w. dat. of the **pers.** (**Plut.**, **Marcell.** 12, 4; **Aesop** 210c, 8 **Chambry v.l.**) and **inf. foll.** ἐδίδασκεν τῷ Βαλὰκ βαλεῖν **Rv** 2:14.

e. w. acc. of the **pers.** and **inf. foll.** (**Dit.**, **Syll.** 3 662, 12 δ. τοὺς παῖδας ἄδειν; **Philo**, **Omn. Prob.** **Lib.** 144) **Mt** 28:20; **Lk** 11:1; **Pol** 4:1. **W.** ὅτι instead of the **inf.** (**Diod.** **S.** 11, 12, 5; 18, 10, 3; **Aelian**, **V.H.** 3, 16; **Philo**, **Mut. Nom.** 18, **Fuga** 55) 1 Cor 11:14, also recitative ὅτι **Mk** 8:31; **Ac** 15:1.

f. w. other verbs δ. καὶ κηρύσσειν **Mt** 11:1; κ. εὐαγγελίζεσθαι **Ac** 15:35; κ. νοουθετεῖν **Col** 3:16; κ. παρακαλεῖν 1 Ti 6:2; παραγγέλλειν κ. δ. 4:11.—**GBjörck**, **HN ΔΙΔΑΣΚΩΝ**, **D.** periphrastischen Konstruktionen im Griechischen '40. **M-M.** **B.** 1222f.

διδασχῆ, ῆς, ἡ (**Hdt.**+; **BGU** 140, 16 [II **AD**]; once in **LXX**; **Ep.** **Arist.**; **Philo**; **Joseph.**).

1. **act. teaching** as an activity, *instruction* (Hdt. 3, 134, 2; **Pla.**, Phaedr. 275A; Ps 59:1; Jerus. inscr.: **Suppl. Epigr. Gr.** VIII 170, 5 [before 70 AD] δ. ἐντολῶν; **Philo**, Spec. Leg. 2, 3; **Jos.**, **Ant.** 17, 159) λαλεῖν (ἐν) δ. *speaking in the form of teaching* 1 Cor 14:6; ἐν πάσῃ δ. *in every kind of instruction* 2 Ti 4:2. Of Jesus' teaching activity Mk 4:2; 12:38.

2. **pass. teaching**, of what is taught (**Ep. Arist.** 207; 294) by the Pharisees and Sadducees Mt 16:12; by Jesus J 7:16f; 18:19; the apostles Ac 2:42.—Ac 5:28; 13:12; Ro 16:17; 1 Cor 14:26; 2J 9f; Rv 2:24; **D inscr.**; 1:3; 2:1; 6:1; 11:2; **B** 9:9; 16:9; 18:1. κατὰ τ. διδασκίαν *in accordance w. the teaching* Tit 1:9; βαπτισμῶν δ. *teaching about baptisms* Hb 6:2. τύπος διδασκίης *pattern of teaching* (of Christianity) Ro 6:17 (**GAJRoss**, **Exp.** 7th Series V '08, 469-75; **CLatney**, **JTS** 29, '28, 381-4; 30, '29, 397-9; **JMoffatt**, **JBL** 48, '29, 233-8; **FCBurkitt**, **JTS** 30, '29, 190f.—**Cf.** also παραδίδωμι 1b, end, and τύπος 4); δ. καινή Mk 1:27 (**cf.** the apocryphal gosp. **POxy.** 1224 [Kl. Texte 83, p. 26, 19ff] ποῖαν σέ φασιν διδασκίαν καινὴν διδάσκειν, ἢ τί βάπτισμα καινὸν κηρύσσειν;); Ac 17:19; δ. ἀφθαρσίας *teaching that assures immortality* **IMg** 6:2. Of false teachings Rv 2:14f; Hb 13:9; κακὴ δ. **IEph** 9:1; δ. ξένα, μωραὶ **Hs** 8, 6, 5. The teaching of the angel of wickedness **m** 6, 2, 7.

3. Either **mng.** is **poss.** Mt 7:28; 22:33; Mk 1:22; 11:18; Lk 4:32.—**CHDodd**, **TWManson** memorial vol., '59, 106-18 ('catechetical' **instr.** in the early church). **M-M.***

δίδραχμον, ου, τό (the **adj.** δίδραχμος since **Thu.**; the noun τὸ δ. in **Aristot.**, Ἀθην. πολ. 10, 7; **Pollux**; **Galen**; **Cass. Dio** 66, 7; **IG ed.** minor I '24, 79; **PTebt.** 404, 12; **LXX**; **Philo**, **Rer. Div. Her.** 186f; **Jos.**, **Ant.** 18, 312) *a double drachma, two-drachma piece, a coin worth two Attic drachmas, normally worth about 36 cents in our money; it was about equal to a half shekel among the Jews, and was the sum required of each person annually as the temple tax* Mt 17:24 (a διδραχμία as a gift for the temple of the god Suchos: **Wilcken**, **Chrest.** 289, 9 [125 BC]; **BGU** 748 [I AD]).—**Schürer** II 4 314f; **Wilcken**, **Chrest.** p. 85f; **Dssm.**, **LO** 229. On the pl. in Mt 17:24, s. **MBlack**, **BRigaux-Festschr.** '70, 60-62. **S.** also on ἀργύριον, end. **M-M.***

Δίδυμος, ου, ὁ Didymus (as a name e.g. **Dit.**, **Or.** 519, 8; 736, 27; **POxy.** 243; 251; 255; 263 **al.**; **PFay.** 16), **lit.** *twin*, Greek name of the apostle Thomas (εὐϋ = twin) J 11:16; 20:24; 21:2. **M-M.***

δίδωμι (**Hom.**+; **inscr.**, **pap.**, **LXX**, **En.**, **Ep. Arist.**, **Philo**, **Joseph.**, **Test. 12 Patr.**, **Sib. Or.**) *by-form* διδῶ (**BI-D.** §94, 1 **w. app.**; **Rob.** 311f) Rv 3:9 (δίδω Tregelles, δίδωμι **t.r.**), 3 **pl.** διδόασι; **impf.** 3 **sg.** ἐδίδου, 3 **pl.** ἐδίδουν, ἐδίδοσαν J 19:3; **fut.** δώσω; 1 **aor.** ἔδωκα, **subj.** δώσῃ J 17:2; Rv 8:3 **t.r.** (on this **BI-D.** §95, 1 **w. app.**; **Rob.** 308f), δώσωμεν Mk 6:37 **v.l.**, δώσωσιν Rv 4:9 **v.l.**; **pf.** δέδωκα; **plpf.** ἐδεδώκειν (and without **augm.** δέδωκεν Mk 14:44; Lk 19:15; J 11:57); 2 **aor.** **subj.** 2 **sg.** δῶς **cf.** Mt 5:26, 3 **sg.** δῶ (δῶ J 15:16 **v.l.**; Eph 1:17; 2 Ti 2:25; in all these cases read δῶ **subj.**, not δῶ **opt.**, s. below, δοῖ Mk 8:37; **BI-D.** §95, 2 **w. app.**; **Mlt.** 55; **Rdm.** 2 97f and **Glotta** 7, '16, 21ff), **pl.** δώμεν, δώτε, δώσιν; 2 **aor.** **opt.** 3 **sg.** Hellenist. δῶ **for** δοῖ Rv 15:5; 2 Th 3:16; 2 Ti 1:16, 18 (on Eph 1:17; 2 Ti 2:25 s. above); 2 **aor.** **imper.** δός, δότε, **inf.** δοῦναι, **ptc.** δοῦς; **pf. pass.** δέδομαι; 1 **aor. pass.** ἐδόθην; 1 **fut.** δοθήσομαι (**W-S.** §14, 8ff).

1. **give**—**a. lit.** τινὶ τι **someh.** to someone ταῦτά σοι πάντα δώσω Mt 4:9. τὸ ἄγιον τοῖς κυσίν 7:6 (**Ps.-Lucian**, **Asin.** 33 τὰ ἔγκата τοῖς κυσὶ δότε).—**vs.** 11; 14:7 and **oft.** τινὶ ἔκ τινος *give someone some* (of a substance: Tob 4:16; Ezk 48:12) Mt 25:8. Of bread Mk 2:26; Lk 6:4. Of sacrifices θυσίαν δ. *bring an offering* 2:24 (**cf.** **Jos.**, **Ant.** 7, 196 θυσίαν ἀποδοῦναι τ. θεῷ). δόξαν δ. θεῷ *give God the glory, i.e. praise, honor, thanks* (Josh 7:19; Ps 67:35; 1 Esdr 9:8; 2 Ch 30:8 and **oft.**) Lk 17:18; J 9:24; Ac 12:23 **al.** δόξαν καὶ τιμὴν (2 Ch 32:33) *give glory and honor* Rv 4:9. **Abs.** μακάριόν ἐστιν μᾶλλον δίδοναι ἢ λαμβάνειν *it is more blessed to give than to receive* Ac 20:35 (**Theophyl.** **Sim.**, **Ep.** 42 τὸ δίδοναι ἢ τὸ λαβεῖν οἰκειότερον); **cf.** 1 Cl 2:1; **Hm** 2:4ff (the contrast δίδωμι—λαμβάνω is frequently found: **Epicharmus**, **fgm.** 273 **Kaibel**; **Com. Fgm.** **Adesp.** 108, 4 **K.**; **Maximus Tyr.** 32, 10c ὀλίγα δούς, μεγάλα ἔλαβες; **Sir** 14:16).—On the logion Ac 20:35 **cf.** **JoachJeremias**, **Unbekannte Jesusworte** '51, 73ff, **Eng. transl.**, **Unknown Sayings of Jesus**, '57, 77-81: *giving is blessed, not receiving*; **EHaenchen** on Ac 20:35; **Plut.**, **Mor.** 173D). **S.** μᾶλλον 3c. *Give to the poor* Mt 19:21 (**HvonCampenhausen**, **Tradition u. Leben** '60, 114-56).

b. give in the sense *grant, bestow, impart* (**Philo**, **Leg. All.** 3, 106 δ. χρόνον εἰς μετάνοιαν).

a. in many **expr.** in which the **transl.** is determined by the noun object: ἀφορμὴν δ. *give an occasion* (for **someh.** 2 Cor 5:12; **Hm** 4, 1, 11; μαρτυρίαν δ. *give testimony* 1 Cl 30:7; γνώμην δ. *give an opinion* 1 Cor 7:25; 2 Cor 8:10; ἐγκοπὴν δ. *cause a hindrance* 1 Cor 9:12; ἐντολὴν δ. *command, order* J 11:57; 12:49; 1J 3:23; ἐντολὴν καινὴν δ. *give a new commandment* J 13:34. ἔσημον λόγον δ. *speak plainly or intelligibly* 1 Cor 14:9; παραγγελίαν δ. *give an instruction* 1 Th 4:2; περιτομὴν δ. *institute circumcision* B 9:7; προσκοπὴν δ. *put an obstacle in (someone's) way* 2 Cor 6:3; ῥάπισμα δ. τινὶ *slap someone* J 18:22; 19:3; σημεῖον δ. *give a sign* Mt 26:48; τόπον δ. τινὶ *make room for someone* (**Plut.**, **Gai.** **Gracch.** 13, 3) Lk 14:9, **fig.** *leave room for* Ro 12:19 (**cf.** τόπος 2c); Eph 4:27; ὑπόδειγμα δ. *give an example* J 13:15; φίλημα δ. τινὶ *give someone a kiss* Lk 7:45; *draw or cast lots* Ac 1:26. **β. esp. oft.** of God (**Hom.**+) and Christ: *give, grant, impose* (of punishments etc.), *send*, of gifts, *peace* τινὶ τι Eph 4:8; 1 Cl 60:4; τινὶ τινος *give someone some of a thing* Rv 2:17. Also τινὶ ἔκ τινος 1J 4:13. τὶ εἰς τινα 1 Th 4:8 (Ezk 37:14); εἰς τὰς καρδίας *put into the hearts* Rv 17:17 (**cf.** **X.**, **Cyr.** 8, 2, 20 δ. τινὶ τι εἰς ψυχὴν). Also ἐν τ. καρδίαις δ. (**cf.** ἐν I 6) 2 Cor 1:22; 8:16 (**cf.** Ezk 36:27). εἰς τὴν διάνοιαν Hb 8:10 (Jer 38[31]:33); ἐπὶ καρδίας Hb 10:16 (δ. ἐπὶ **w. acc.** as Jer 6:21 and s. Jer 38[31]:33 ἐπὶ καρδίας αὐτῶν γράψω). **W.** ἵνα **fol.** *grant that* Mk 10:37.—The **pass.** occurs very **oft.** in this sense (**Plut.**, **Mor.** 265D; 277E) Lk 8:10; Rv 6:4; 7:2; 13:7, 14f and **oft.** ἐκδίκησιν δίδοναι τινὶ *inflict punishment on someone* 2 Th 1:8; βασανισμὸν καὶ πένθος δ. τινὶ *send torment and grief upon someone* Rv 18:7; χάριν δ. (**Jos.**, **Bell.** 7, 325) Js 4:6; 1 Pt 5:5 (both Pr 3:34); ἐξουσίαν δ. *grant someone the power or authority, give someone the right*, etc. (**cf.** **Jos.**, **Vi.** 71) Mt 9:8; 28:18; 2 Cor 13:10;

Rv 9:3; 1 Cl 61:1. W. gen. foll. over someone Mt 10:1; Mk 6:7; J 17:2; τοῦ πατεῖν ἐπάνω τινός *tread on someth.* Lk 10:19. Simple δ. w. inf. is often used in a sim. sense (Appian, Liby. 19 §78 ἦν [=ἐάν] ὁ θεὸς δὴ ἐπικρατήσῃ; 106 §499) δέδοται *it is given, granted* to someone γινῶναι τὰ μυστήρια *to know the secrets* Mt 13:11; cf. ἡ δοθεῖσα αὐτῷ γινῶσις B 9:8. ἔδωκεν ζωὴν ἔχειν *he has granted (the privilege) of having life* J 5:26. μετὰ παρρησίας λαλεῖν *to speak. courageously* Ac 4:29 and oft. Rather freq. the inf. is to be supplied fr. the context (Himerius, Or. 38 [4], 8 εὐ θεὸς διδοίη—if God permits) οἷς δέδοται sc. χωρεῖν Mt 19:11. ἦν δεδομένον σοι sc. ἐξουσίαν ἔχειν J 19:11. W. acc. and inf. foll. (Appian, Mithrid. 11, §37; Heliodorus 5, 12, 2 δώσεις με πιστεύειν) οὐδὲ δώσεις τὸν ὁσίον σου ἰδεῖν διαφθοράν *thou wilt not permit thy Holy One to see corruption* Ac 2:27; 13:35 (both Ps 15:10). ἔδωκεν αὐτὸν ἐμφανῇ γενέσθαι *granted that he should be plainly seen* 10:40. Pregnant constr.: grant, order (Diod. S. 9, 12, 2 διδ. λαβεῖν=permit to; 19, 85, 3 τι=someth.; Appian, Bell. Civ. 4, 125 §524 ὁ καιρὸς ἐδίδου=the opportunity permitted; Biogr. p. 130 ἐδίδου θάπτειν τ. ἄνδρα) ἐδόθη αὐτοῖς ἵνα μὴ ἀποκτείνωσιν *orders were given them not to kill* Rv 9:5; cf. 19:8.

γ. fig. ὑετὸν δ. (3 Km 17:14; Job 5:10; Zech 10:1) *yield rain* Js 5:18; *send rain* Ac 14:17. τέρατα *cause wonders to appear* Ac 2:19 (Jo 3:3). Of heavenly bodies φέγγος δ. *give light, shine* Mt 24:29; Mk 13:24 (cf. Is 13:10). Of a musical instrument φωνὴν δ. (cf. Ps 17:14; 103:12; Jdth 14:9; Pind., Nem. 5, 93) *produce a sound* 1 Cor 14:7f.

2. *give, give out, hand over* τινί τι a certificate of divorce to one's wife Mt 5:31 (Dt 24:1); *pay out* a portion of one's property Lk 15:12; bread to the disciples Mt 14:19; 15:36; Mk 6:41; 8:6; Lk 22:19; J 21:13. χεῖρα *hold out one's hand (to someone)* Ac 9:41 (cf. 1 Macc 6:58; 2 Macc 12:11; Jos., Bell. 6, 318). The dat. or acc. is somet. to be supplied fr. the context Mt 19:7; 26:26f; Mk 14:22f; Lk 11:7f; δ. δακτύλιον εἰς τὴν χεῖρα *put a ring on the finger* Lk 15:22 (cf. Esth 3:10—δίδωμί τι εἰς τ. χεῖρα also Aristoph., Nub. 506; Herodas 3, 70). W. inf. foll. δ. τινὶ φαγεῖν *give someone someth. to eat* Mt 14:16; 25:35, 42; Mk 5:43; 6:37; J 6:31 al. (cf. Gen 28:20; Ex 16:8, 15; Lev 10:17); *someth. to drink* Mt 27:34; Mk 15:23; J 4:7; Rv 16:6 (Hdt. 4, 172, 4; Aristoph., Pax 49; PGM 13, 320 δὸς πιεῖν; Jos., Ant. 2, 64).

3. *entrust* τινί τι *someth. to someone* money Mt 25:15; Lk 19:13, 15; the keys of the kgdm. Mt 16:19; *perh.* Lk 12:48. W. εὖς τὰς χεῖρας added J 13:3 (cf. Gen 39:8; Is 22:21; 29:12 al.) or ἐν τῇ χειρὶ τινος 3:35 (cf. Jdth 9:9; Da 1:2; 7:25 Theod.; 1 Macc 2:7). Of spiritual things J 17:8, 14; Ac 7:38.—τινά τινι *entrust someone to another's care* J 6:37, 39; 17:6, 9, 12, 24; Hb 2:13 (Is 8:18).

4. *give back, yield* ἡ θάλασσα τ. νεκρούς *the sea gave back its dead* Rv 20:13; of a field and its crops καρπὸν δ. *yield fruit* (Ps 1:3) Mt 13:8; Mk 4:7f; of wages: *pay, give* τινί τι Mt 20:4; 26:15; 28:12; Mk 14:11; Lk 22:5; Rv 11:18. Fig. *repay* someone (Mélanges Nicole '05, p. 246 λίθω δέδωκεν τῷ υἱῷ μου; Ps 27:4) Rv 2:23. Of taxes, tribute, rent, etc. τινὶ ἀπὸ τινος *pay rent of someth.* Lk 20:10 (cf. 1 Esdr 6:28). τι *pay (up), give someth.* Mt 16:26; 27:10; Mk 8:37; d. κῆνσον, φόρον καίσαρι *pay tax to the emperor* (Jos., Bell. 2, 403) Mt 22:17; Mk 12:14; Lk 20:22. Esp. λόγον δ. *render account* (POxy. 1281, 9 [21 AD]; PStrassb. 32, 9 δότω λόγον) Ro 14:12.

5. equivalent to τιθέναι *put, place* ἀργύριον ἐπὶ τράπεζαν *put money in the bank* Lk 19:23; *appoint* someone (Num 14:4) κριτὰς judges Ac 13:20; w. double acc. *appoint someone someth.* (PLille 28, II [III BC] αὐτοῖς ἐδώκαμεν μεσίτην Δωρίωνα) τοὺς μὲν ἀποστόλους *some (to be) apostles* Eph 4:11. τινὰ κεφαλὴν *make someone head* 1:22. Also δ. τινὰ εἰς τι B 14:7 (Is 42:6).—For ποιεῖν, which is read by some mss., in συμβούλιον δ. *hold a consultation* Mk 3:6.

6. *give up, sacrifice* τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον *my body, given up for you* Lk 22:19 (cf. Thu. 2, 43, 2; Libanius, Declam. 24, 23 Förster οἱ ἐν Πύλαις ὑπὲρ ἐλευθερίας τ. Ἑλλήνων δεδωκότες τὰ σώματα); ἑαυτὸν (τὴν ψυχὴν) δ. *give oneself up, sacrifice oneself* (ref. in Nägeli 56; 1 Macc 6:44; 2:50) w. dat. 2 Cor 8:5. λύτρον ἀντι πολλῶν *give oneself up as a ransom for many* Mt 20:28; Mk 10:45 (ἀντί 3). Also ἀντίλυτρον ὑπὲρ τινος 1 Ti 2:6. ὑπὲρ τινος *for or because of a person or thing* Gal 1:4; Tit 2:14 (on the form of these passages cf. KRomaniuk, NovT 5, '62, 55-76). ἑαυτὸν δ. τῷ θανάτῳ I Sm 4:2; δ. ἑαυτὸν εἰς τὸ θηρίον *face the beast* Hv 4, 1, 8. In another sense go, venture (cf. our older 'betake oneself') *somewhere* (Polyb. 5, 14, 9; Diod. S. 5, 59, 4; 14, 81, 2; Jos., Ant. 7, 225; 15, 244) Ac 19:31.

7. δὸς ἐργασίαν Lk 12:58 is prob. a Latinism=da operam *take pains, make an effort* (Bl-D. §5, 3b note 3; Rob. 109), which nevertheless penetrated the popular speech (Dit., Or. 441, 109 [senatorial decree 81 BC]; POxy. 742, 11 [colloq. letter 2 BC] δὸς ἐργασίαν; PMich. 203, 7 [Trajan]; PGiess. 11, 16 [118 AD]; PBrem. 5, 8 [117/119 AD]). M-M. B. 749.

διέβην s. διαβαίνω.

διεγείρω 1 aor. διήγειρα; pass. impf. διηγειρόμην or διεγαιρόμην (Bl-D. §67, 2 app.); 1 aor. διηγέρθη (Hippocr.+; UPZ 81, 3, 12 [II BC]; PTebt. 804, 15; PGM 13, 279; LXX) *wake up, arouse* someone who is asleep (Teles p. 18, 3; Polyb. 12, 26, 1; 3 Macc 5:15; Jos., Ant. 8, 349) Mk 4:38 t.r.; Lk 8:24. Pass. *awaken* (Esth 1:11; Philo, Vi. Cont. 89; Jos., Ant. 2, 82 ἐκ τ. ὕπνου) Mt 1:24 t.r.; Mk 4:39; Ac 16:10 D. Fig. (the pass. of the rekindling of a battle: Quint. Smyrn. 3, 20) of a calm sea: *διηγείρετο was becoming aroused* J 6:18. Act. fig. *arouse, stir up* w. acc. (2 Macc 7:21; 15:10; Jos., Bell. 2, 181 τὰς ἐπιθυμίας; Test. Dan 4:2 τ. ψυχὴν) ἐν ὑπομνήσει *by way of a reminder* 2 Pt 1:13; 3:1. M-M.*

διελών s. διαίρω.

διελέγχω 1 aor. pass. διηλέγχθην (Pla.+; Appian, Bell. Civ. 3, 54 §224; pap.; Philo, Spec. Leg. 1, 64; Jos., C. Ap. 2, 149) *convict, convince*. Pass. *διελεγχθῶμεν let us discuss, reason* 1 Cl 8:4 (Is 1:18).*

διέλκω (Pla.+; BGU 1116, 21; 1120, 35 [I BC]) *rend, tear apart* (w. διασπάω) the members of Christ 1 Cl 46:7.*

διενέγκω s. διαφέρω.

διενθυμέομαι (only in Christian wr.) *ponder* περὶ τοῦ ὁράματος *on the vision* Ac 10:19.*

διεξέρχομαι 2 aor. διεξήλθον (Soph., Hdt.+; Dit., Syll. ind.; PStrassb. 92, 12; 15 [III BC]; PLond. 977, 15; LXX; Ep. Arist. 168; Philo, Op. M. 130; Jos., Bell. 7, 393, Ant. 3, 303 al.) *come out* Ac 28:3 v.l. M-M.*

διέξοδος, ου, ἡ (Hdt.+; Vett. Val. 334, 16; LXX; Ep. Arist. 105; Philo, Joseph.) δ. τῶν ὁδῶν Mt 22:9 is *somet.* taken to mean *street-crossing*, but is *prob.* the place where a street cuts *through* the city boundary and goes *out* into the open country, *outlet* (Diod. S. 17, 12, 5 ἐν ταῖς διεξόδοις καὶ τάφροις=among the street-ends and the graves; Eutecnius 3 p. 35, 33 outlet *fr.* a fox-hole; Num 34:4f; Josh 15:4, 7 al.; Jos., Ant. 12, 346.PMagd. 12, 11f [III BC] of the 'conclusion' of a trial.—On the beggars at street-crossings cf. Lucian, Nocyom. 17). *Corresp.* δ. τῶν ὑδάτων, the point where a stream of water flowing underground suddenly breaks *through* and flows *out* freely, *a spring* (Hesychius Miles. 3, [Fgm. Hist. Gr. IV p. 147 Müller: διέξοδοι of two rivers; 4 Km 2:21) B 11:6 (Ps 1:3). M-M.*

διέπω (Hom.+; inscr., pap.; Wsd 9:3; 12:15; Jos., C. Ap. 2, 294; Sib. Or. 3, 360) *conduct, administer* (as Dit., Or. 614, 4; cf. 519, 24) 1 Cl 61:1f; τὴν ἐπαρχικὴν ἐξουσίαν δ. (s. ἐπαρχικός) Phlm *subscr.*; τὰ ἐπίγεια *manage earthly things* Dg 7:2.*

διερμηνεῖα, ας, ἡ (not found *elsewh.*) *explanation, interpretation, translation* 1 Cor 12:10 v.l.*

διερμηνευτής, οὔ, ὁ (does not occur again until the Byz. gramm. Eustath., Ad Il. p. 106, 14; Nägeli 50) *interpreter, translator* of ecstatic speech 1 Cor 14:28. M-M.*

διερμηνεύω 1 aor. διερμήνευσα (Bl-D. §67, 2 app.).

1. *translate* (Polyb. 3, 22, 3; UPZ 162 V, 4 [117 BC]; 2 Macc 1:36; Ep. Arist. 15; 308; 310; Philo, Poster. Cai. 1, Deus Imm. 144, Migr. Abr. 12; 73) Ταβιθά, ἡ διερμηνευομένη λέγεται Δορκάς *T. which, translated, means Dorcas [=gazelle]* Ac 9:36.

2. *explain, interpret* (Philod., Rhet. I 84 S.; PPetr. III 17, 2, 6 [III BC]; Philo, Op. M. 31) τὶ *someth.* ecstatic speech 1 Cor 12:30; 14:5, 13, 27 (*mng.* 1 is also *poss.* here); the *mng.* of prophecies Lk 24:27. *Pass.*, of the holy scriptures Ac 18:6 D. M-M.*

διέρχομαι *impf.* διηρχόμην; *fut.* διελεύσομαι; 2 aor. διήλθον; *pf. ptc.* διεληλυθώς Hb 4:14 (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.).

1. *go through*—a. *w. acc.* of place (Ep. Arist. 301; Jos., Bell. 2, 67) an island Ac 13:6. τὰ ἀνωτερικὰ μέρη *the interior* 19:1; regions 20:2. Of a sword (cf. Il. 20, 263; 23, 876; Jdth 6:6; 16:9) δ. τὴν ψυχὴν *pierces the soul* Lk 2:35. Used *w.* place names (Diod. S. 16, 44, 4 τὴν Συρίαν; Jos., Ant. 14, 40) Jericho 19:1; Pisidia Ac 14:24; cf. 15:3, 41; 16:6; 18:23; 19:21; 1 Cor 16:5.—τοὺς οὐρανοὺς *go through the heavens* Hb 4:14; pass a guard Ac 12:10.

b. *w. prep.*—a. δ. διὰ τινος *go through someth.* (Hdt. 6:31 al.; Philo; Sib. Or. 2, 253) through deserts (cf. Jos., Ant. 15, 200 τὴν ἀνύδρον δ.) Mt 12:43; Lk 11:24; through a needle's eye Mt 19:24 v.l.; Mk 10:25; Lk 18:25 v.l.; through a gate Hs 9, 13, 6. διὰ μέσου αὐτῶν *through the midst of them* Lk 4:30; J 8:59 t.r.; διὰ μέσον Σαμαρίας καὶ Γαλιλαίας *prob. through the region between Samaria and Galilee* Lk 17:11; cf. J 4:4; through all the places Ac 9:32; through the sea 1 Cor 10:1; δι' ὑμῶν εὐς Μακεδονίαν *through your city to M.* 2 Cor 1:16.

β. *w.* ἐν (Sir 39:4; 1 Macc 3:8): ἐν οἷς διήλθον κηρύσσων *among whom I went about preaching* Ac 20:25.

c. *w.* ὁποθεν Papias 3.—d. *abs.* ἐκείνης (sc. ὁδοῦ) ἡμελλεν διέρχεσθαι *he was to come through that way* Lk 19:4. διερχόμενος *as he went through* Ac 8:40; cf. 10:38; 17:23.

2. simply *come, go*: εἰς τινα of death: to all men Ro 5:12. εἰς τι (Jos., Ant. 14, 414) of journeys: *go over* εἰς τὸ πέραν *to the other side* Mk 4:35; Lk 8:22; cf. Ac 18:27. εἰς τὸ πεδίον *go off into the country* 1 Cl 4:6 (Gen 4:8). Also ἕως τινός (1 Macc 13): ἕως Βηθλέεμ *to B.* Lk 2:15; ἕως Φοινίκης Ac 11:19, 22 t.r.; ἕως ἡμῶν 9:38. ἐνθάδε *come here* J 4:15.

3. *go about fr. place to place, spread* δ. κατὰ τὰς κώμας *go about among the villages* Lk 9:6; δ. ἀπὸ τῆς Πέργης *they went on fr. Perga* Ac 13:14. *Abs.* διασπαρέντες διήλθον *they were scattered and went about fr. place to place* 8:4. *Fig.* of a report διήρχετο μᾶλλον ὁ λόγος *spread even farther* Lk 5:15 (cf. Thu. 6, 46, 5; X., An. 1, 4, 7 διήλθε λόγος; Jos., Vi. 182).

4. *go through* in one's mind, *review* (Hom. Hymn Ven. 276 δ. τι μετὰ φρεσὶ al.) τὰς γενεάς 1 Cl 7:5 (εἰς τ. γ. is read by some mss.). M-M.*

διερωτάω 1 aor. διερώτησα (X., Pla.+; Cass. Dio 43, 10; 48, 8; Jos., Bell. 1, 234; 653) *find by inquiry* οἰκίαν Ac 10:17.*

διέστη s. διῆστημι.

διεστραμμένος s. διαστρέφω.

διετής, ἑς (Hdt.+; inscr., pap.; 2 Macc 10:3; Jos., Ant. 2, 74) *two years old* ἀπὸ διετοῦς καὶ κατωτέρω *two years old and under* Mt 2:16 (masc., not neut.; cf. Num 1:3, 20; 1 Ch 27:23; 2 Ch 31:16). M-M.*

διετία, ας, ἡ (Cleomedes [II AD] I, 3; Inscr. v. Magn. 164, 12; Dit., Syll. and Or. ind.; POxy. 707, 24; BGU 180, 7 al.; Graecus Venetus ed. vGebhardt 1875 Gen 41:1; 45:5; Philo, In Flacc. 128.—Joseph. does not have δ., but ἐπταετία [Ant. 1, 302]) *a period of two years* διετίας πληρωθείσης *when two years had elapsed* Ac 24:27. δ. ὅλην he stayed *two full years* 28:30.—Mt 2:16 v.l. M-M.*

διευθύνω 1 aor. imper. διεύθυνον (Manetho 4, 90; Lucian, Prom. 19; pap.; Ep. Arist. 188; Philo, Agr. 177) *guide, direct, govern* 1 Cl 20:8. τὴν βουλὴν κατὰ τὸ καλὸν *direct their minds according to what is good* 61:2; εὐσεβῶς καὶ δικαίως δ. (sc. τὸν βίον) *direct one's life in piety and righteousness* 62:1.*

διηγέομαι fut. διηγήσομαι; 1 aor. διηγήσάμην (Heraclitus, Thu.+; pap., LXX, Philo; Jos., C. Ap. 1, 196al.) *tell, relate, describe* τὶ *some* Lk 8:39 (cf. Jos., Vita 60). τὴν γενεὰν αὐτοῦ (γενεά 4) Ac 8:33; 1 Cl 16:8 (both Is 53:8). δόξαν θεοῦ 27:7 (Ps 18:2). τὰ δικαιώματα θεοῦ *recount God's ordinances* 35:7 (Ps 49:16). τινί τι (Lucian, Nigr. 3; BGU 846, 14 πάντα σοι διήγεται) *some* to someone Mk 9:9; Lk 9:10; Ac 16:10 D; τινί Mk 5:16; Dg 11:2. W. indir. quest. foll. Mk 5:16; Ac 9:27; 12:17; 16:40 D; περὶ τινος *about someone* (Lucian, Dial. Mar. 15, 1) Hb 11:32. M-M.*

διήγησις, εως, ἡ (Pla.+; PSI 85, 8; LXX; Ep. Arist. 1; 8; 322; Philo; Jos., Ant. 11, 68; Thom. Mag. p. 96, 8 R. διήγησις ὅλον τὸ σύγγραμμα, διήγημα δὲ μέρος τι) *narrative, account* Lk 1:1 (of a historical report also Diod. S. 11, 20, 1 ἡ διήγησις ἐπὶ τὰς πράξεις). M-M.*

διηλεκτής, ἑς (Hom.+; inscr., pap., Philo; Jos., Ant. 16, 149) *continuous, uninterrupted* of time εἰς τὸ δ. *forever* (Appian, Bell. Civ. 1, 4, §15; IG XII 1, 786, 16; PRyl. 427; Sym. Ps 47:15) Hb 7:3; 10:14; *for all time* vs. 12; *continually* (Hippocr., Ep. 17, 44) 10:1. M-M.*

διηλεκτῶς adv. (Aeschyl., Ag. 319 [Hom., Hes. διηλεκτῶς, Mayser 13, 4]; Dit., Or. 194, 12; 544, 19; BGU 646, 22; PGM 4, 1219; LXX; Philo, Sacr. Abel. 94) *continually* 1 Cl 24:1.*

διθάλασσος, ον (Strabo 2, 5, 22; Dionys. Perieget. 156; Sib. Or. 5, 334) *with the sea on both sides*; the τόπος δ. Ac 27:41 is prob. a *sandbank* at some distance fr. the shore, with rather deep water on both sides of it, a reef (Breusing 202). Explained differently by JSmith, The Voyage and Shipwreck of St. Paul 1880, 143; HBalmer, D. Romfahrt des Ap. Pls '05, 413ff; FBannigan, ThGl 25, '33, 186. L-S-J 'headland'; NEB 'cross-currents'. *

διυκνέομαι intr. (Thu.+; Ex 26:28) *pierce, penetrate* Hb 4:12 (Jos., Ant. 13, 96 of missiles; sim. Cornutus 31 p. 63, 22f).*

διύστημι 1 aor. (διέστησα), ptc. διαστήσας; 2 aor. διέστην, ptc. διαστάς,

1. intr. (2 aor.) *go away, part* (Hom.+; pap.; 3 Macc 2:32; Philo, Aet. M. 75; Jos., Ant. 18, 136) ἀπὸ τινος (Herm. Wr. 14, 5) fr. someone Lk 24:51. Of time *pass* διαστάσης ὥσει ὥρας μιᾶς *after about an hour had passed* Lk 22:59.

2. trans. (1 aor.—Appian, Iber. 36 §144 διαστήσαι τὸ πλῆθος=divide the crowd; PGM 13, 476 διέστησεν τὰ πάντα; 4, 1150; Jos., Ant. 13, 305) βραχὺ διαστήσαντες (cf. Hippiatr. I 388, 5) w. τὴν ναῦν supplied ('drive on' like Sir 28:14) *after they had sailed a short distance farther* Ac 27:28. FBlass, Acta Apost. 1895, 279 takes it as=βραχὺ διάστημα ποιήσαντες *after a short distance*. M-M.*

διύστορέω (Philod., Rhet. II 150 fgm. 6 S.) *examine carefully* Ac 17:23 D (first hand).*

διύσχυρίζομαι impf. διύσχυριζόμεν *insist, maintain firmly* (so since Lysias, Isaeus, Pla.; Aelian, Hist. An. 7, 18; Cass. Dio 57, 23; Jos., Ant. 17, 336) Lk 22:59; Ac 15:2 D. W. inf. foll. (Jos., Ant. 2, 106) Ac 12:15.*

δικάζω 1 fut. pass. δικασθήσομαι (Hom.+; Maximus Tyr. 3, 81 δ. θεός; pap.; LXX; Ps.-Phoc. 11; Philo; Jos., C. Ap. 2, 207; Sib. Or. 4, 183) *judge, condemn* w. neg. (opp. δίκην τίνειν) Hm 2:5; Lk 6:37 P75 B. M-M.*

δικαιοκρισία, ας, ἡ (POxy. 71 I, 4; 904, 2; PFlor. 88, 26; Sb 7205, 3; Test. Levi 3:2; 15:2; Quinta in Origen's Hexapla Hos 6:5.—δικαιοκρίτης of God: Sib. Or. 3, 704) *righteous judgment* Ro 2:5; 2 Th 1:5 v.l. M-M.*

δικαιοπραγία, ας, ἡ (Aristot.+; schol. on Pla. 107E; Maspéro 2, 1; 3, 6; Test. Dan 13) *righteous action* 1 Cl 32:3.*

δίκαιος, αἰα, ον (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.; loanw. in rabb.).

1. of men *upright, just, righteous*, like ᾱ =conforming to the laws of God and man; applied to model citizens in the Graeco-Roman world.

a. *w.* emphasis on the legal aspect: δικαίῳ νόμος οὐ κεῖται *the law is not intended for a law-abiding man* 1 Ti 1:9. Of Joseph *just, honest, good* (Jos., Ant. 15, 106; Diod. S. 33, 5, 6 ἀνδρὸς εὐσεβοῦς κ. δικαίου; Conon [I BC-I AD]: 26 fgm. 1, 17 Jac.; Galen XVIII 1 p. 247 K. ἄνδρες δ.) *perh. merciful* (cf. δικαιοσύνη 2a) Mt 1:19 (DHill, ET 76, '65, 133f). Of a bishop (*w.* σώφρων, ὅσιος) Tit 1:8. General definition ὁ ποιῶν τὴν δικαιοσύνην δ., ἐστὶν *he who does what is right, is righteous* 1J 3:7; cf. Rv 22:11.—Ro 5:7.

b. *w.* emphasis on the *relig.* aspect: not violating the sovereignty of God, and keeping his laws: Ro 3:10 (cf. Eccl 7:20); δ. παρὰ τῷ θεῷ *righteous in the sight of God* Ro 2:13; δ. ἐναντίον τοῦ θεοῦ (Gen 7:1; Job 32:2) Lk 1:6. *W.* φοβούμενος τὸν θεόν of Cornelius Ac 10:22. *W.* εὐλαβής (Pla., Pol. 311 AB ἦθη εὐλαβῇ κ. δίκαια, τὸ δίκαιον κ. εὐλαβέες) Lk 2:25. *W.* ἀγαθός (Epigr. Gr. 648 p. 264, 10; Jos., Ant. 8, 248; 9, 132 ἀνὴρ ἀγ. κ. δίκ.) 23:50; ἀθῶος (Sus 53) 1 Cl 46:4; ὅσιος 2 Cl 15:3; ταπεινός B 19:6. Serving God *w.* a pure heart makes one δ. 2 Cl 11:1. Hence the δίκαιοι=*the just, the righteous* in a *specif.* Jewish-Christian sense Mt 13:43 (cf. Da 12:3 Theod.) Lk 1:17; 1 Pt 3:12 (Ps 33:16); 1 Cl 22:6 (Ps 33:16); 33:7; 45:3f; 48:3 (Ps 117:20); 2 Cl 6:9; 17:7; 20:3f; B 11:7 (Ps 1:5f); MPol 14:1; 17:1; also of those who only appear r. (cf. Pr 21:2) Mt 23:28; Lk 20:20; specifically of Christians Mt 10:41; Ac 14:2 D; 1 Pt 4:18 (Pr 11:31); Hv 1, 4, 2. *W.* apostles MPol 19:2; cf. 1 Cl 5:2. *Esp.* of the *righteous* of the OT: πατέρες δ. 1 Cl 30:7. *W.* prophets Mt 13:17; 23:29 (*perh. teachers*: DHill, NTS 11, '64/'65, 296-302). Of Abel Mt 23:35 (construction with τοῦ αἵματος is not improbable: GDKilpatrick, Bible Translator 16, '65, 119); Hb 11:4; Enoch 1 Cl 9:3; Lot 2 Pt 2:7; John the Baptist (*w.* ἅγιος) Mk 6:20; δ. τετελειωμένοι *just men made perfect* (i.e., who have died) Hb 12:23. *Opp.* ἄδικοι (Pr 17:15; 29:27) Mt 5:45; Ac 24:15; 1 Pt 3:18; ἁμαρτωλοί (Ps 1:5) Mt 9:13; Mk 2:17; Lk 5:32; 15:7; ἁμαρτωλοί and ἀσεβεῖς (Ps 1:5f) 1 Ti 1:9; 1 Pt 4:18 (Pr 11:31); πονηροί (Pr 11:15) Mt 13:49. *W.* regard to the Last Judgment, the one who stands the test is δ. *righteous* Mt 25:37, 46.—Ro 1:17 (s. [ζῶν] 2bβ); Gal 3:11; Hb 10:38 (all three Hab 2:4); Ro 5:19. Resurrection of the just Lk 14:14; prayer Js 5:16.

2. of God (NSRhizos, Καπαδοκικά 1856, p. 113: *inscr. fr.* Tyana Θεῷ δικαίῳ Μίθρα.—JHMordtmann, Mitt. d. Deutsch. Arch. Inst. in Athen 10, 1885, 11-14 has several *exx.* of σιος κ. δίκαιος as *adj.* applied to gods in west Asia Minor.—δικ. of Isis: PRoussel, Les cultes égypt. à Delos '16 p. 276.—Oft. in OT; Jos., Bell. 7, 323, Ant. 11, 55 [*w.* ἀληθινός]) *just, righteous w. ref.* to his judgment of men and nations κριτὴς δ. *a righteous judge* (Ps 7:12; 2 Macc 12:6) 2 Ti 4:8; δ. ἐν τοῖς κρίμασιν 1 Cl 27:1; 60:1; cf. 56:5 (Ps 140:5); πατήρ δ. J 17:25; cf. Ro 3:26. *W.* ὅσιος (Ps 144:17; Dt 32:4) Rv 16:5. *W.* πιστός 1J 1:9.

3. of Jesus who, as the ideal of righteousness in senses 1 and 2, is called simply ὁ δ. (HDechent, D. 'Gerechte'—e. Bezeichnung für d. Messias: StKr 100, '28, 439-43) Ac 7:52; Mt 27:19, cf. 24 t.r.; 1J 2:1; 3:7. A restriction of the *mng.* *just* results in the excellent sense *innocent* for Lk 23:47; cf. αἷμα δ. under 4, and s. GDKilpatrick, JTS 42, '41, 34-6 (against him RPHanson, Hermathena 60, '42, 74-8); Gdspld., Probs. 90f. *W.* ἅγιος Ac 3:14.—Also of angels Hs 6, 3, 2.

4. of things ἔργα 1J 3:12; αἷμα δ. (Jo 4:19; La 4:13=αἷμα δικαίου Pr 6:17, where αἷ. δίκαιον is a *v.l.*) *blood of a righteous*, or better, *an innocent man* Mt 23:35, and *esp.* 27:4, where δ. is *v.l.* for ἀθῶον (cf. on Lk 23:47 in 3 above); ψυχὴ δ. *righteous soul* (Pr 10:3) 2 Pt 2:8; πνεῦμα δ. *righteous spirit* Hm 5, 2, 7; ἐντολή (*w.* ἁγία and ἀγαθή) Ro 7:12. κρίσις (Dt 16:18; Is 58:2; 2 Macc 9:18; 3 Macc 2:22; Jos., Ant. 9, 4) J 5:30; 7:24; 8:16 *v.l.*; 2 Th 1:5; B 20:2. Pl. Rv 16:7; 19:2. θύσει δικαίᾳ *by a righteous nature* IEph 1:1 (Hdb. ad loc.); ὁδὸς δ. (Vi. Aesopi I c. 85 of the 'right way') 2 Cl 5:7; B 12:4; pl. Rv 15:3.

5. The neuter denotes that which is obligatory in view of certain requirements of justice (Dio Chrys. 67[17], 12; Jos., Ant. 15, 376) δ. παρὰ θεῷ *it is right in the sight of God* 2 Th 1:6. Also δ. ἐνώπιον τοῦ θεοῦ Ac 4:19; δ. καὶ ὅσιον *it is right and holy* 1 Cl 14:1, pl. Phil 4:8; δ. ἐστὶν *it is right* Eph 6:1; *w. inf. foll.* Phil 1:7; 1 Cl 21:4 (cf. Hyperid. 6, 14; PSI 442, 14 [III BC] οὐ δίκαιόν ἐστι οὕτως εἶναι; Sir 10:23; 2 Macc 9:12; 4 Macc 6:34); δ. ἡγοῦμαι *I consider it right* (Diod. S. 12, 45, 1 δ. ἡγοῦντο) 2 Pt 1:13; τὸ δ. (Appian, Bell. Civ. 4, 97 §409 τὸ δ.=the just cause; Arrian, Anab. 3, 27, 5; Polyb.; Inscr. v. Magn.; pap.; 2 Macc 4:34; 10:12; 3 Macc 2:25; Ep. Arist.; Jos., Bell. 4, 340 Ant. 16, 158) *what is right* Lk 12:57. τὸ δ. παρέχεσθαι *give what is right* Col 4:1. ὁ ἐὰν ἧ δ. δώσω ὑμῖν *whatever is right I will give you* Mt 20:4 (Diod. S. 5, 71, 1 τὸ δίκαιον ἀλλήλοις διδόναι; 8, 25, 4). Abstract for concrete (Philipp. [=Demosth. 12] 23 μετὰ τοῦ δ.; Dio Chrys. 52[69], 6 ἄνευ νόμου κ. δικαίου; Ael. Aristid. 46 p. 302 D.) τὸ δίκαιον ὁρθὴν ὁδὸν ἔχει *righteousness goes the straight way* Hm 6, 1, 2. Pl. (Diod. S. 15, 11, 1; 19, 85, 3; Appian, Samn. 11 §4 al.; Lucian, Dial. Mort. 30, 1; Jos., Ant. 19, 288; Sib. Or. 3, 257) δίκαια βουλευέσθαι *have righteous thoughts* Hv 1, 1, 8 (cf. Is 59:4; 1 Macc 7:12). M-M. B. 1180.

δικαιοσύνη, ης, ἡ (Theognis, Hdt.+; *inscr., pap.* [rare in the latter], LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) denoting the characteristics of the δίκαιος: *righteousness, uprightness, equity.*

1. *uprightness, justice* as a characteristic of a judge: δ. κρίσεως ἀρχὴ καὶ τέλος *uprightness is the beginning and end of judgment* B 1:6. ἐργάζεσθαι δικαιοσύνην *enforce justice* Hb 11:33; ποιεῖν κρίμα καὶ δ. *practice justice and uprightness* 1 Cl 13:1 (Jer 9:23); κρίνειν ἐν δ. (Ps 71:2f; 95:13; Sir 45:26) *judge justly* Ac 17:31; Rv 19:11. Cf. the ending of Mk in the Freer ms. 1. 5; Ro 9:28 t.r. (Is 10:22).

2. in a moral and religious sense: *uprightness, righteousness, the characteristic required of men by God* (acc. to the Jewish concept: Bousset, Rel. 3 387ff; 379ff; 423. Cf. KHFahlgren, Sedākā '32.—Diog. L. 3, 79, in a treatment of Plato's views, describes the δικαιοσύνη θεοῦ as a challenge to do good in order to avoid punishment after death. Cf. also 3, 83 [likew. on Plato] δικαιοσύνη περὶ θεοῦς or δ. πρὸς τοὺς θεοῦς=performance of prescribed duties toward the gods).

a. *righteousness* in the sense of fulfilling the divine statutes Mt 3:15=ISm 1:1 κατὰ δ. τὴν ἐν νόμῳ γενόμενος ἄμειπτος *as far as righteousness under the law is concerned, blameless* Phil 3:6. δικ. can also mean the *practice of piety* originating from this uprightness. So several times in Mt: 5:20 (cf. JMoffatt, ET 13, '02, 201-6; OOlevieri, Biblica 5, '24, 201-5); 6:1. *W.* characteristic restriction of *mng.* *mercy, charitableness* (cf. Tob 12:9) 2 Cor 9:9 (Ps

111:9), 10, participation in which belongs, according to Mt 6:1f (cf. **δικαίος** 1:19: Joseph combines justice and mercy), to the practice of piety (on the development of the word's **mng.** in this direction s. Bousset, Rel.3 380).

b. righteousness, uprightness as the compelling motive for the conduct of one's whole life: *hunger and thirst for uprightness* Mt 5:6 (cf. 6:33), **perh.** God's *salvation* (see 3 below); 'Kingdom of God', FNötscher, Biblica 31, '50, 237-41=Vom A zum NT, '62, 226-30; ἐπιθυμία τῆς δ. *desire for upr.* Hm 12, 2, 4; διαλέγεσθαι περὶ δ. *select of upr.* Ac 24:25. **Opp.** ἀδικία 2 Cl 19:2; ἀνομία 2 Cor 6:14; Hb 1:9 (Ps 44:8); ἁμαρτία 1 Pt 2:24. ἐργάζεσθαι δ. (Ps 14:2) *do what is right* Ac 10:35; *accomplish righteousness* Js 1:20 (W-S. §30, 7g); Hb 2, 3, 3; m 5, 1, 1; 12, 3, 1; 12, 6, 2. Also ἐργον δικαιοσύνης ἐργάζεσθαι 1 Cl 33:8, **Opp.** οὐδὲν ἐργάζεσθαι τῇ δ. Hs 5, 1, 4; ποιεῖν (τὴν) δ. (2 Km 8:15; Ps 105:3; Is 56:1; 58:2; 1 Macc 14:35 al.) *do what is right* 1 J 2:29; 3:7, 10; Rv 22:11; 2 Cl 4:2; 11:7. Also πράσσειν τὴν

δ. 2 Cl 19:3; διώκειν τὴν δ. (cf. Sir 27:8 διώκ. τὸ δίκαιον) *seek to attain upr.* Ro 9:30; 1 Ti 6:11; 2 Ti 2:22; 2 Cl 18:2; ὁδός (τῆς) δ. (ὁδός 2b) Mt 21:32; 2 Pt 2:21; B 5:4; κατορθοῦσθαι τὰς ὁδοὺς ἐν δ. *walk uprightly* Hb 2, 2, 6. ἀρετὴ δικαιοσύνης *virtue of upr.* Hm 1:2; s 6, 1, 4; πύλη δ. *gate of upr.* 1 Cl 48:2 (Ps 117:19), cf. 4. ἐν οἷς δ. κατοικεῖ (cf. Is 32:16) *in which righteousness dwells* 2 Pt 3:13; παιδεία ἡ ἐν δ. *training in uprightness* 2 Ti 3:16; ἔργα τὰ ἐν δ. *righteous deeds* Tit 3:5; ἐχθρὸς πάσης δ. *enemy of every kind of upr.* Ac 13:10. **W.** ὁσιότης (Wsd 9:3): *holiness and upr.* (as the **relig.** and moral side of conduct; cf. IQS 1, 5; 8, 2; 11, 9-15; IQH 4, 30f) Lk 1:75 (λατρεῦεν ἐν δ. as Josh 24:14); Eph 4:24; 1 Cl 48:4. **W.** πίστις (cf. Dit., Or. 438, 8; 1 Macc 14:35) Pol 9:2; cf. 2 Pt 1:1. **W.** εἰρήνη (Is 39:8; 48:18) Ro 14:17; 1 Cl 3:4. **Cf.** Hb 7:2. **W.** ἀλήθεια (Is 45:19; 48:1) Eph 5:9; 1 Cl 31:2; 62:2. **W.** ἀγάπη 2 Cl 12:1. **W.** ἀγαθωσύνη Eph 5:9. **W.** γνῶσις κυρίου (cf. Pr 16:8) D 11:2; ὅπλα (τῆς) δ. *tools or weapons of upr.* Ro 6:13; 2 Cor 6:7; Pol 4:1; θώραξ τῆς δ. (Is 59:17; Wsd 5:18) *breastplate of upr.* Eph 6:14; διάκονοι δικαιοσύνης *servants of upr.* 2 Cor 11:15; Pol 5:2; καρπὸς δικαιοσύνης (Pr 3:9; 11:30; 13:2) Phil 1:11; Hb 12:11; Js 3:18; Hs 9, 19, 2. ὁ τῆς δ. στέφανος *the crown of upr.* (w. which the upright are adorned; cf. Rtzst., *Mysterienrel.* 3 258) 2 Ti 4:8; cf. ἡ τ. δικαιοσύνης δόξα *the glory of upr.* ending of Mk in the Freer ms. 1. 11f. Described as a characteristic to be taught and learned, because it depends on a knowledge of God's will: κηρυξ δ. *preacher of upr.* 2 Pt 2:5; διδάσκειν δ. *teach upr.* (of Paul) 1 Cl 5:7. **Pl.** (Bl-D. §142; Rob. 408) δικαιοσύναι *righteous deeds* (Ezk 3:20; 33:13; Da 9:18) 2 Cl 6:9.—ἐλέγχειν περὶ δικαιοσύνης *convict w. regard to uprightness* (of Jesus) J 16:8, 10 (s. WHPHatch, HTR 14, '21, 103-5; HWindisch: Jülicher-Festschr. '27, 119f; HWTrumble, Rev. and Expos. 32, '37, 269-80; BLindars, BRigaux-Festschr., '70, 275-85).

3. In **specif.** Pauline thought the **expr.** ἡ ἐκ θεοῦ δικ. Phil 3:9 or δικ. θεοῦ Ro 1:17; 3:21f, 26 (s. Reumann, below); 10:3; 2 Cor 5:21 (here abstract for concrete; δ.=δικαιωθέντες), and δικ. alone Ro 5:21; 9:30; 1 Cor 1:30; 2 Cor 3:9 all mean *the righteousness bestowed by God*; cf. ἡ δωρεὰ τῆς δ. Ro 5:17, also 1 Cor 1:30 (cf. IQS 11, 9-15; IQH 4, 30-37). In this area it closely approximates *salvation* (cf. Is 46:13; 51:5 and s. NHSnaith, Distinctive Ideas of the OT '46, 207-22, esp. 218-22; EKäsemann, ZThK 58, '61, 367-78 [against him RBultmann, JBL 83, '64, 12-16]). Keeping the law cannot bring about *righteousness* Ro 3:21; Gal 2:21; 3:21, because δ. ἐκ νόμου *uprightness based on the law* Ro 10:5 (cf. 9:30f), as ἰδία δ. *one's own selfmade upr.* 10:3 is impossible. This righteousness is to be apprehended by faith Ro 1:17; 3:22, 26; 4:3ff, 13; 9:30; 10:4, 6, 10 (cf. Hb 11:7 ἡ κατὰ πίστιν δ. *righteousness based on faith*; s. Bl-D. §224, 1 w. app.), for which reason faith is 'reckoned as righteousness' (Gen 15:6; Ps 105:31; 1 Macc 2:52) Ro 4:3, 5f, 9, 11, 22; Gal 3:6; cf. Js 2:23 (comm. and AMeyer, D. Rätsel des Jk '30, 86ff); 1 Cl 10:6. This righteousness obligates the redeemed one to serve God faithfully Ro 6:13, 16, 18ff and assures him that he will have life Ro 8:10 that will be fully realized at the end of the age; for the time being it is a matter of hope Gal 5:5 (cf. Is 51:5).—Somewhat δ. θεοῦ is also an attribute of God (cf. Paradox. Vat. 43 Keller αἰτεῖται παρὰ τ. θεῶν οὐδὲν ἄλλο πλὴν δικαιοσύνης), in which he reveals himself as judge Ro 3:25 and shows his faithfulness vs. 5.—A Schmitt, Δικαιοσύνη θεοῦ: JGeffcken-Festschr. '31, 111-31; FRHellegers, D. Gerechtigkeit Gottes im Rö., Diss. Tüb. '39; AOepke, ThLZ 78, '53, 257-64.—Dodd 42-59; ADescamps, Studia Hellenistica, '48, 69-92.—Esp. on Paul in more recent times: JHRopes, Righteousness in the OT and in St. Paul: JBL 22, '03, 211ff; RGyllenberg, D. paul. Rechtfertigungslehre u. das AT: Studia Theologica I '35, 35-52; JHGerretsen, Rechtvaardigmaking bij Pls '05; GottfrKittel, StKr 80, '07, 217-33; ETobac, Le problème de la Justification dans S. Paul '08; EVDobschütz, Über d. paul. Rechtfertigungslehre: StKr 85, '12, 38-87; GP Wetter, D. Vergeltungsged. b. Pls '12, 161ff; BFWestcott, St. Paul and Justification '13; WMacholz, StKr 88, '15, 29ff; EDBurton ICC, Gal. '21, 460-74; WMichaelis, Rechtf. aus Glauben b. Pls: Deissmann-Festschr. '27, 116-38; ELohmeyer, Grundlagen d. paul. Theologie '29, 52ff; HBraun, Gerichtsged. u. Rechtfertigungslehre b. Pls. '30, OZänker, Δικαιοσύνη θεοῦ b. Pls: ZsystTh 9, '32, 398-420; FVFilson, St. P.'s Conception of Recompense '31; WGrundmann, ZNW 32, '33, 52-65; H-D Wendland, D. Mitte der paul. Botschaft '35; HJJager, Rechtvaardiging en zekerheid des geloofs (Ro 1:16f; 3:21-5:11) '39; HHofer, D. Rechtfertigungsverk. des Pls nach neuerer Forsch. '40; VTaylor, Forgiveness and Reconciliation '41; RBultmann, Theologie des NT '48, 266-80, Engl. transl. KGrobel '51, I 270-85; SSchulz, ZThK 56, '59, 155-85 (Qumran and Paul); CMüller, FRL 86, '64 (Ro 9-11); JBecker, Das Heil Gottes, '64; PStuhlmacher, Gerechtigkeit Gottes b. Paulus, '65; JReumann, Interpretation 20, '66, 432-52 (Ro 3:21-31); HBraun, Qumran II, '66, 165-80; JAZiesler, The Mng. of Righteousness in Paul, '72.—CMParella, De justificatione sec. Hb: Biblica 14, '33, 1-21; 150-69. **S.** also the **lit.** on **πίστις** and **ἁμαρτία**.

4. Since δ. constitutes the **specif.** virtue of Christians, the word becomes almost **equiv.** to Christianity Mt 5:10; 1 Pt 2:24; 3:14; Pol 2:3; 3:1; ἐντολὴ δ. *the commandment of upr.* 3:3; λόγος (τῆς) δ. Hb 5:13; Pol 9:1 (but s. also Epict., fgm. Stob. 26; when a man is excited by the λόγος in meetings, he should give expression to τὰ τῆς δικαιοσύνης λόγια); ῥήματα δ. Hm 8:9.—ἄγγελος τῆς δ. m 6, 2, 1; 3; 8; 10.—On the whole word s. AKöberle, Rechtfertigung u. Heiligung '30; DHill, Greek Words and Hebrew Meanings '67, 82-162; GSchrenk, TW II 194-214. **M-M.***

δικαιόω fut. δικαιώσω; 1 aor. ἐδικαίωσα; 1 aor. pass. ἐδικαιώθην, subj. δικαιωθῶ, ptc. δικαιωθείς; 1 fut. pass. δικαιωθήσεται; pf. pass. δεδικαίωμαι Ro 6:7; 1 Cor 4:4, ptc. δεδικαιωμένος Lk 18:14 (Soph., Hdt.+; pap., LXX; Jos., Ant. 17, 206; Test. 12 Patr.).

1. *show justice, do justice* τινά *to someone* (Polyb. 3, 31, 9; Cass. Dio 48, 46; 2 Km 15:4; Ps 81:3) *to one who is just* 1 Cl 16:12 (Is 53:11); χήραν (χήρα v.l.) 8:4 (Is 1:17).

2. *justify, vindicate, treat as just* (Appian, Liby. 17 §70; Gen 44:16; Sir 10:29; 13:22; 23:11 al.) θέλων δ. ἑαυτὸν *wishing to justify himself* Lk 10:29; δ. ἑαυτὸν ἐνώπιόν τινος *j. oneself before someone* 16:15 δ. ἑαυτὸν (as En. 102, 10; but s. JoachJeremias, ZNW 38, '39, 117f). Of wisdom ἐδικαιώθη ἀπὸ τῶν τέκνων αὐτῆς *is vindicated by her children* (on δικ. ἀπὸ cf. Is 45:25. S. also Appian, Basil. 8: δικαιόω=consider *smeth.* just or correct) 7:35; also ἀπὸ τῶν ἔργων αὐτῆς Mt 11:19 (v.l. τέκνων). On this saying s. DVölter, NThT 8, '19, 22-42; JMBover, Biblica 6, '25, 323-5; 463-65; M-JLagrange, *ibid.* 461-3. τελῶναι ἐδικαίωσαν τὸν θεὸν *tax-collectors acknowledged God's justice* (opp. τὴν βουλὴν τ. θεοῦ ἀθετεῖν) Lk 7:29 (cf. PsSol 2:15; 3:5). δεδικαιωμένος 18:14. ὁ δικαιούμενός μοι *the one who vindicates himself before* (or *against*) me B 6:1 (cf. Is 50:8).—Dg 5:14; Hm 5, 1, 7.

3. Paul, who has influenced later wr., uses the word almost exclusively of God's judgment. Esp.

a. of men δικαιῶσθαι *be acquitted, be pronounced and treated as righteous* and thereby become δίκαιος, receive the divine gift of δικαιοσύνη, as a theological t.t. *be justified* Mt 12:37; Ac 13:39; Rv 22:11 t.r.; Ro 2:13; 3:20 (Ps 142:2), 24, 28; 4:2; 5:1, 9; 1 Cor 4:4; Gal 2:16f (Ps 142:2); 3:11, 24; 5:4; Tit 3:7; Phil 3:12 v.l.; B 4:10; 15:7; IPhld 8:2; Dg 9:4; (w. ἀγιάζεσθαι) Hv 3, 9, 1. οὐ παρὰ τοῦτο δεδικαίωμαι *I am not justified by this* (after 1 Cor 4:4) IRo 5:1. ἵνα δικαιωθῇ σου ἡ σὰρξ *that your flesh* (as the sinful part) *may be acquitted* Hs 5, 7, 1; δ. ἔργοις *by* (on the basis of) *works, by what one does* 1 Cl 30:3; cf. Js 2:21, 24f (ἔργον 1a and πίστις 2dδ); δι' ἑαυτῶν δ. *by oneself*=as a result of one's own accomplishments 1 Cl 32:4.

b. of God's activity Ro 3:26, 30; 4:5 (on δικαιῶν τὸν ἄσεβῃ cf. Ex 23:7; Is 5:23); 8:30, 33 (Is 50:8); Gal 3:8; Dg 9:5. For the view (held since Chrysostom) that δ. in these and other pass. means 'make upright' s. Gdspl., Probs. 143-6, JBL 73, '54, 86-91.

c. δικαιόω *make free or pure* (Ps 72:13) and pass. δικαιῶμαι *be set free, made pure* ἀπὸ *from* (Sir 26:29; Test. Sim. 6:1, both δικ. ἀπὸ [τῆς] ἁμαρτίας) ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωϋσέως *δικαιωθῆναι from everything fr. which you could not be freed by the law of Moses* Ac 13:38; cf. vs. 39. ὁ ἀποθανὼν δεδικαίωται ἀπὸ τ. ἁμαρτίας *the one who died is freed fr. sin* Ro 6:7 (cf. KGKuhn, ZNW 30, '31, 305-10; EKlaar, *ibid.* 59, '68, 131-4). In the context of 1 Cor 6:11 ἐδικαιώθητε means *you have become pure*.—In the language of the mystery religions (Rtztst., *Mysterienrel.* 3 258ff) δικαιῶσθαι refers to a radical inner change which the initiate experiences (Herm. Wr. 13, 9 χωρὶς γὰρ κρίσεως ἰδὲ πῶς τὴν ἀδικίαν ἐξήλασεν. ἐδικαιώθημεν, ὃ τέκνον, ἀδικίας ἀπούσης) and approaches the sense 'become deified'. Some are inclined to find in 1 Ti 3:16 a similar use; but see under d.

d. God *is proved to be right* Ro 3:4; 1 Cl 18:4 (both Ps 50:6). Of Christ 1 Ti 3:16.—Lit. s. on δικαιοσύνη 3 and 4.—HRosman, Iustificare (δικαιῶν) est verbum causativum: Verbum Domini 21, '41, 144-7; NMWatson, Δικ. in the LXX, JBL 79, '60, 255-66. M-M.*

δικαίωμα, ατος, τό (Thu.+; inscr., pap., LXX).

1. *regulation, requirement, commandment* (so mostly LXX; Philo, Det. Pot. Ins. 68; Jos., Bell. 7, 110, Ant. 17, 108; Cass. Dio 36, 23 of the laws; POxy. 1119, 15 τῶν ἐξαιρέτων τῆς ἡμετέρας πατρίδος δικαιωμάτων) w. ἐντολαί (as Dt 4:40; cf. 6:1; 7:11; Num 36:13 al.) Lk 1:6; (w. προστάγματα, as Gen 26:5) 1 Cl 2:8; 35:7 (Ps 49:16); τὰ δεδομένα δ. *the commandments which were given* 58:2 (δικ. διδόναι: Jos., C. Ap. 2, 37); δ. τοῦ νόμου *the requirements of the law* Ro 2:26; 8:4. Esp. of God's requirements: d. τοῦ θεοῦ Ro 1:32; B 4:11; 10:2 (cf. Dt 4:1). κυρίου Hm 12, 6, 4. ἐκζητεῖν τὰ δ. κυρίου *seek out the Lord's requirements* B 2:1. μανθάνειν 21:1; γνῶσις τῶν δ. 21:5. λαλεῖν δ. κυρίου *speak of the law of the Lord* 10:11; σοφία τῶν δ. *the wisdom revealed in his ordinances* 16:9; δ. λατρείας *regulations for worship* Hb 9:1; δ. σαρκός *regulations for the body* vs. 10.

2. *righteous deed* (Aristot. 1135a, 12f; 1359a, 25; 1373b, 1; 3 Km 3:28; Bar 2:19) δι' ἑνὸς δικαιώματος (opp. παράπτωμα) Ro 5:18.—B 1:2; Rv 15:4 (here perh.= 'sentence of condemnation' [cf. Pla., Leg. 9, 864E; inscr. fr. Asia Minor: PhLeBas, Voyage archéol. II 1853, Explication des inscriptions vol. III p. 22 no. 41 κατὰ τὸ δικαίωμα τὸ κυρωθέν='acc. to the sentence which has become valid']); 19:8.

3. Ro 5:16 it is chosen obviously because of the other words in -μα, and is equiv. in mng. to δικαίωσις (on the linguistic possibility cf. Kühner-Bl. II 272: forms in -μα, which express the result of an action.—En. 104, 9 δικαίωμα may stand for δικαιοσύνη [cf. Ezk 18:21 and v.l.], but the text is corrupt). M-M.*

δικαίως adv. (Hom.+; inscr., pap., LXX, En., Philo; Jos., Ant. 16, 185; Test. 12 Patr.).

1. *justly, in a just manner*—a. prop. judge (Diod. S. 15, 11, 2 δ. κρίνειν; Sir 35:18 v.l.) 1 Pt 2:23; B 19:11; D 4:3. Sarcastically GP 3:7.

b. *uprightly* (w. ὁσίως, ἀμέμπως) 1 Th 2:10; (w. ὁσίως) PK 2 p. 15, 2 (Pla., Rep. 1 p. 331A ὁσίως κ. δικαίως; Inscr. v. Priene 46, 12 [I BC]; UPZ 144, 13 [164 BC] τοῖς θεοῖς, πρὸς οὓς ὁσίως. . . καὶ δικαίως πολιτευσάμενος; En. 106, 18 δ. κ. ὁσίως; Jos., Ant. 6, 87); ἀναστρέφεσθαι 2 Cl 5:6; (w. σωφρόνως, εὐσεβῶς) ζῆν Tit 2:12 (Heraclides, Pol. 39 δ. κ. σωφρόνως βιοῦσι); cf. 1 Cl 51:2; 62:1. ἀγαπᾶν *love rightly* IEph 15:3. νοεῖν *understand rightly* B 10:12. ἐκνήφειν *be sober, as you ought* 1 Cor 15:34; δ. ἀναμένειν τινά *wait for someone in uprightness* IMg 9:3.

2. *justly, in (all) justice* (X., Symp. 4, 60; Lucian, Dial. Mort. 30, 1 δ. κολασθήσεται) πάσχειν (Wsd 19:13; Test. Sim. 4:3) Hs 6, 3, 6. λέγειν s 1:4. ἀπολέσθαι B 5:4; καὶ ἡμεῖς μὲν δ. *and we have been justly condemned* Lk

23:41. **Opp.** οὐ δ. *quite unjustly* 1 Cl 44:3.*

δικαίωσις, εως, ἡ *justification, vindication, acquittal* (so **Thu.**+; Lev 24:22 and Sym. Ps 34:23) as a process as well as its result διὰ τὴν δ. Ro 4:25 (s. DSSharp, ET 39, '28, 87-90). εἰς δ. ζωῆς *acquittal that brings life* 5:18.*

δικαστής, οὗ, ὁ (**Aeschyl.**, **Hdt.**+; **inscr.**, **pap.**, **LXX**, **Philo**; **Jos.**, **Bell.** 1, 630 [God], **Ant.** 7, 229 al., C. Ap. 1, 157 [δ. as highest regent in Tyre]) judge (w. ἄρχων) Ac 7:27, 35; 1 Cl 4:10 (all three Ex 2:14); Lk 12:14 t.r. (**Diod.** S. 4, 33, 4 δ.=arbitrator). **M-M.***

δίκη, ης, ἡ (**Hom.**+; **incr.**, **pap.**, **LXX**, **Philo**, **Joseph.**, loanw. in rabb. **Orig.**=‘direction, way’, in **Hom.**=what is right).

1. *penalty, punishment* (**Pre-Socr.**, **trag.**+; **PFay.** 21, 24 [II AD] al. **pap.**; **LXX**) δίκην τίνειν (**trag.**; **Pla.**; **Epict.** 3, 24, 4; 3, 26, 20; **Plut.**, **Mor.** 553f; 559D; 561B; 592E; **Aelian.** V. H. 9, 8; **Philo.** **Spec. Leg.** 3, 175, **Mos.** 1, 245) pay a penalty, suffer punishment, be punished τὶ of or with *someth.* 2 Th 1:9; **Hm** 2:5; s 9, 19, 3. Also δ. δίδοναι (**freq. trag.**+; **Jos.**, **Vi.** 343) D 1:5 (δικ. δίδοναι of divine punishment also **Diod.** S. 16, 31, 4. But cf. **RAKraft**, *The Didache and Barnabas* '65, p. 141 will be called to account) and δ. ὑπέχειν (not infreq. since **Soph.**, **Oed.** **Rex** 552; also **Diog.** L. 3, 79; **Jos.**, **Ant.** 14, 45; 168) Jd 7; δ. αἰτεῖσθαι κατὰ τινοῦς Ac 25:15 t.r.

2. *Justice* personified as a goddess Ac 28:4 (**Soph.**, **Ant.** 538 ἀλλ' οὐκ ἔασαι τοῦτο γ' ἡ Δίκη σ', ἐπεὶ κτλ.; **Ael.** **Aristid.** 52 p. 606 D.; **Arrian.** **Anab.** 4, 9, 7 Δίκη as πάρεδρος of Zeus; **Damasc.**, **Vi.** **Isid.** 138; **Procop.** **Soph.**, **Ep.** 17; 149; **Herm.** **Wr.** p. 420, 1 **Sc.**; 4 **Macc**; **Philo**; **Joseph.** [TW II 183]).—**RHirzel**, *Themis, Dike u. Verwandtes* '07; **WJaeger**, *Paideia* '34, 144ff (cf. **Eng.** tr. '39, vol. 1, 68); **SLoenen**, *Dike* '48. **M-M.** B. 1358.*

δίκτηον, ου, τό (**Hom.**+; **Ps.-X.**, **Cyn.** 2, 5; **Epict.** 2, 1, 8; **LXX**; **Jos.**, **Ant.** 9, 92) *net* for catching fish (since **Od.** 22, 386; also **Diod.** S. 5, 76, 4; **Paus.** 2, 30, 3; **Lucian.** **Herm.** 65; **Alciph.** 1, 14 al.; s. on ἀμφιβάλλω) Mt 4:20f; Mk 1:18f; Lk 5:2, 4ff; J 21:6, 8, 11 (ἔλκειν τὸ δίκτ.: **Theocr.**, **Idyll** 1, 40; **Vi.** **Aesopi** I c. 26); for catching birds B 5:4 (Pr 1:17). **M-M.***

δίλογος, ον (**Pollux** 2, 118, but=‘repeating’. **Likew.** **Diod.** S. 20, 37, 1 διλογεῖν τι=say *someth.* twice; cf. **Nägeli** 52) *double-tongued, i.e., insincere* 1 Ti 3:8.-**Pol** 5:2. **M-M.***

διό inferential conjunction (δι' ὃ; cf. **BI-D.** §451, 5) (**Heraclitus**, **Thu.**+; **inscr.**, **pap.**, **LXX**) *therefore, for this reason* Mt 27:8; Mk 5:33 v.l.; Lk 7:7; Ac 15:19; 20:31; 25:26; 26:3; 27:25, 34; Ro 1:24; 2:1; 13:5 (**RBultmann**, **ThLZ** 72, '47, 200 would omit the two last verses as glosses); B 4:9; 1 Cl 7:2; 9:1 al. διὸ καὶ (**BI-D.** §442, 12; 451, 5) *therefore. . . also*, denoting that the inference is self-evident (**Jos.**, **Ant.** 19, 294) Lk 1:35; Ac 10:29; 24:26; Ro 4:22; 15:22; 2 Cor 1:20; 5:9 al. P72 reads δι' οὗ, w. **ref.** to Christ 2 Pt 1:12.-**EMolland**, *Διο: Serta Rudbergiana* '31, 43-52. **M-M.**

Διόγνητος, ου, ὁ (found **freq.**; **Demosth.**; **Polyb.**; **M.** **Ant.** 1, 6; **inscr.**, **pap.**) *Diognetus*, man to whom the Epistle to Diognetus was addressed, **Dg** 1.*

διοδεύω **impf.** διώδευον; 1 **aor.** διώδευσα (**Aristot.**+; **inscr.**, **pap.**, **LXX**, **Joseph.**, **Sib.** **Or.**).

1. *go, travel through* (**Lucian.** **Dial.** **Mort.** 27, 2; **Dit.**, **Or.** 613, 3; 665, 22; **PAmh.** 36, 13) τόπον τινά (cf. **Wsd** 5:7; 11:2) Ac 17:1.

2. **intr.** *go about* (**Jos.**, **Bell.** 2, 340; **Jer** 2:6; 1 **Macc** 12:32 διώδ. ἐν πάσῃ τῇ χώρᾳ; **Sib.** **Or.** 3, 250) κατὰ πόλιν καὶ κώμην *fr. one city and village to another* Lk 8:1.—**Anz** 344. **M-M.***

διοίκησις, εως, ἡ *administration, management* (**X.**+; **Dit.**, **Or.** 11, 24; 458, 65; **pap.**; **Tob** 1:21; **Jos.**, **Bell.** 1, 669, **Ant.** 15, 68; 355 δ. Καίσαρος) of a political body: of God's rule of the world (**Epict.** 3, 5, 8; 10; 4, 1, 100 al.; **Philo.** **Spec. Leg.** 4, 187; cf. **Herm.** **Wr.** 10, 23) τῇ δ. αὐτοῦ at his direction 1 Cl 20:1.—**Dg** 7:2.*

Διονύσιος, ου, ὁ (very **freq.**) *Dionysius*, name of an Athenian (s. **Jos.**, **Ant.** 14, 149-52), member of the Areopagus, converted by Paul, Ac 17:34. **M-M.***

διόπερ inferential **conj.** (δι' ὅπερ) (**Democr.**, **Thu.**+; **Diod.** S. 4, 33, 6; **inscr.**, **pap.**, **LXX**; **Jos.**, **Ant.** 16, 118) *therefore, for this very reason* 1 Cor 8:13; 10:14; 14:13 t.r. **M-M.***

διοπετής, ἐς *fallen from heaven* (of images of the gods **Eur.**, **Iph.** T. 977; **Dionys.** **Hal.** 2, 66; **Appian.** **Mithrid.** 53 §213; **Herodian** 5, 3, 5) τὸ δ. *the image* (of Artemis) fallen *fr. heaven* at Ephesus Ac 19:35.—**EvDobschütz**, *Christusbilder*: **TU** 18, 1899, 11ff; 41. **M-M.***

διόπτρα, ας, ἡ (**Euclid.**, **Polyb.**+) *optical instrument* **Papias** 3.*

διορθόω 1 **aor.** **mid.** διορθώσάμην (**Pind.**+; **inscr.**, **pap.**, **LXX**; **Jos.**, **Ant.** 2, 46al.) *set on the right path* ἐπὶ τὸ ἀγαθὸν δ. *lead to what is good* 1 Cl 21:6.*

διόρθωμα, ατος, τό (**Hippocr.**, **Aristot.**+; **Inscr.** **gr.** 469, 17; **BPGrenfell** and **JPMahaffy**, *Revenue Laws of Ptol.* **Philad.** 1896, 57, 1; **PPar.** 62 1, 7) *reform*, of improvements in internal administration Ac 24:2 (cf.

κατόρθωμα).—SLösch, ThQ 112, '31, 307-12. M-M.*

διόρθωσις, εως, ἡ (Hippocr.+; pap.; Philo, Sacr. Abel. 27; Jos., Bell. 1, 389; 2, 449, Ant. 2, 51) *improvement, reformation, new order* (Pla., Leg. 1 p. 642A; Polyb. 1, 1, 1; PGM 13, 707 πρὸς διορθωσιν βίου) *καιρὸς δ. the time of the new order* (in contrast to that of the law w. its fleshly stipulations) Hb 9:10. M-M.*

διορίζω (Aeschyl., Hdt.+; incr., pap., Herm. Wr. 3, 2a; Philo, Leg. All. 1, 20; Jos., Bell. 2, 503, C. Ap. 2, 250) *set limits to someth., pass.* Dg 7:2.*

διορύσσω 1 aor. pass. inf. διορυθῆναι (Hom.+; LXX; Philo, In Flacc. 73) of a thief who *digs through* the (sun-dried brick) wall of a house and gains entrance, *break through, break in* (Aristoph., Plut. 565 κλέπτειν καὶ τοὺς τοίχους διορύττειν; X., Symp. 4, 30; Lucian, Gall. 22; Dit., Or. 483, 118; Job 24:16.—Joseph., does not have the verb, but Ant. 16, 1 τοιχωρύχος=house-breaker) abs. Mt 6:19f. W. acc. (PPetr. III 28 verso b, 2 [260 BC] ὅτι διώρυξεν οἰκίαν) pass. 24:43; Lk 12:39 *he would not have permitted his house to be broken into.* M-M.*

Διὸς s. Ζεὺς.

Διόσκουροι, ὧν, οἱ (BGU 248, 13 [I AD]; Mayser 10f; BI-D. §30, 3; Rob. 199-Ionic form) *the Dioscuri*, Castor and Pollux, twin sons of Zeus and Leda, insignia and also patron deities of an Alexandrian ship Ac 28:11 (Epict. 2, 18, 29; Ael. Aristid. 43, 26 K.=1 p. 10 D.: Δ. σῶζουσι τοὺς πλέοντας et al.—KJaisle, D. Dioskuren als Retter z. See, Diss. Tüb. '07; EHaenchen, AG, ad loc.). M-M.*

διότι conj. (Hdt.+; inscr., pap., LXX, Joseph.) (BI-D. §294, 4; 456, 1; Rob. ind.; Meisterhans3-Schw. 252f; Mayser 161; Thackeray 138f; FKälker, Quaest. de Eloc. Polyb. 1880, 243f; 300).

1. *because* (=διὰ τοῦτο ὅτι) in causal clauses Lk 2:7; 21:28; Ac 17:31 t.r.; Ro 8:21 (but s. 4); 1 Cor 15:9; Phil 2:26; 1 Th 2:8; 4:6; Hb 11:5 (Gen 5:24), 23; Js 4:3; Dg 6:5; Hv 3, 5, 4; m 12, 3, 4; s 9, 14, 4.

2. at the beginning of an inferential clause *therefore* (=διὰ τοῦτο) Ac 13:35; 20:26.

3. in place of causal ὅτι for Lk 1:13; Ac 10:20 t.r.; 18:10; 22:18; Ro 11:19-21; 3:20; 8:7; Gal 2:16 t.r.; 1 Th 2:18; 1 Pt 1:16a, b (v.l.), 24 (ὅτι P72); 2:6.

4. *that* (Teles p. 46, 4; 47, 12; 48, 11; Antig. Car. 149; 152; Dio Chrys. 21[38], 14; Celsus 2, 49; Dit., Syll.3 1169, 24; Sb 7638, 8 [257 BC]; UPZ 15, 24 [156 BC] ἐπίγνωσιν διότι=ὅτι; UPZ 16, 15 in a parallel concept of the same petition [ὅτι is v.l. in Ro 8:21]; Ep. Arist. 151; Jos., Bell. 3, 475, Ant. 15, 142) Ro 8:21 (s. 1 above). M-M.*

Διοτρέφης, ους, ὁ Diotrephes (Thu. 8, 64, 2; Diod. S. 15, 14, 1; Dit., Syll.2 868, 8, Or. 219, 1), a Christian 3J 9. M-M.*

διπλοκαρδία, ας, ἡ *duplicity, lit.* 'double-heartedness', in a list of vices D 5:1; B 20:1.*

διπλοῦς, ἡ, οὖν (Hom.+; inscr., pap., LXX; Philo, Aet. M. 85; Jos., Ant. 4, 249; 13, 239; Test. 12 Patr.; loanw. in rabb.) *double, two-fold* τιμή (POsl. 43, 8 [140/ 1 AD] ἐκτείσω σοι τὴν τιμὴν διπλῆν) 1 Ti 5:17 (s. τιμή 2e and PGM 4, 2454, where the emperor διπλᾷ ὀψώνια ἐκέλευσεν δίδοσθαι to the prophet for his services.—Diod. S. 5, 45, 5 τ. ἱερεῦσι μόνοις δίδονται διπλάσιον; 13, 93, 2 διπλοῦς ποιήσιν τοὺς μισθοὺς). τὰ κτίσματα τοῦ θεοῦ δ. ἐστὶ *are of two kinds* Hm 8:1; δ. εἰσιν αἱ ἐνέργειαι m 6, 1, 1; cf. 8:1. διπλοῦν τὸν καρπὸν ἀποδιδόναι *yield fruit twofold* s 2:8. τὰ διπλᾷ *double* διπλοῦν τὰ δ. *pay back double* Rv 18:6a. Neuter διπλοῦν *double* (Dit., Syll.3 962, 70) κεράσαι *ibid.* b.—Comp. displays pattern of late Koine: διπλότερος (Appian, Prooem. 10 §40 διπλότερα τούτων; BI-D. §61, 2; Mlt.-H. 166). Neut. as *adv.* *twice as much* υἱὸς γεέννης δ. ὑμῶν *twice as bad as you* Mt 23:15 (BI-D. §102, 4; Rob. 299; Justin, Dial. 122, says on Mt 23:15: διπλότερον ὑμῶν βλασφημοῦσιν). M-M.*

διπλόω 1 aor. ἐδίπλωσα (since X., Hell. 6, 5, 19) *to double* τὰ διπλᾷ *pay back double* Rv 18:6.*

Δίρκη, ης, ἡ Dirce, wife of the Theban king Lycus; she was dragged to death by a wild bull. Pl. (with Δίρκαι=people like Dirce cf. Themist. p. 285C. . . Τιμαίους, Δικαιάρχους=men like Timaeus, Dicæarchus; Himerius, Or. [Ec1.] 5, 24 Θησεῖς κ. Κόδοροι; schol. on Plato, 169B; Synesius, Baldhead 21 p. 85b) of Christian women who were martyred 1 Cl 6:2; s. Δαναῖδες (cf. Diod. S. 14, 112, 1 τραγικὴν τινα τιμωρίαν λαμβάνειν=receive a punishment of the kind found in tragedy).*

δῖς *adv.* (Hom.+; inscr., pap., LXX; Jos., Vi. 355) *twice* Mk 14:30, 72; Rv 9:16 (cf. δισμυριάς). ἅπαξ καὶ δ. (ἅπαξ 1) *once and again=several times* Phil 4:16; 1 Th 2:18; 1 Cl 53:3 (Dt 9:13). W. *gen. foll.* (Diod. S. 5, 41, 6 δῖς τοῦ ἐνιαυτοῦ; Jos., Ant. 3, 199) δ. τοῦ σαββάτου *twice in a week* Lk 18:12; δ. ἀποθνήσκειν *die twice* Jd 12 (cf. Paroem. Gr.: Apostol. 14, 27 δῖς ἀποθανουμένη ψυχή; the same Plut., Mor. 236 D). M-M.*

δισμυριάς, ἄθος, ἡ *a double myriad, i.e.* 20,000 (also written separately δῖς μυριάς) Rv 9:16 where the number given is several twenty-thousand times 10, 000. An indefinite number of incalculable immensity is indicated (as indefinite as the ἀναρίθμητοι μυριάδες of Theopompus in Περί ὕψους 43, 2).*

δισσός, ἡ, ὄν (trag., Pla., X.+; PTebt. 27, 53 al. pap.; LXX; Philo, Aet. M. 20; Sib. Or. 1, 327) *double* δ. ἔξουσιν τὴν κρίσιν *they will incur double punishment* 2 Cl 10:5; δ. φόβοι *two kinds of fear* Hm 7:4.*

δισσῶς adv. (trag.+; Sir 23:11; Test. 12 Patr.) *doubly* κολάζεσθαι *be punished doubly* Hs 9, 18, 2.*

δισταγμός, οὗ, ὁ (Agatharchides [II BC] 21 CMüller [Geogr. Gr. min. I 1855, p. 120, 8]; Plut., Mor. 214F; schol. on Apollon. Rhod. 3, 539a) *doubt* εἰς δ. βάλλειν *plunge into doubt* 1 Cl 46:9. ἐν δ. γενέσθαι *become doubtful* Hs 9, 28, 4. B. 1244.*

διστάζω fut. διστάσω; 1 aor. ἐδίστασα (Pla.+; Ditt., Or. 315, 66; UPZ 110, 57 [164 BC]; PGiess. 18, 9; BGU 388, 17; Ep. Arist. 53; Jos., Bell. 2, 182).

1. *doubt abs.* (Diod. S. 20, 15, 3) Mt 14:31; 28:17 (IPELLIS, NTS 14, '67/'68, 574-80). τῇ ψυχῇ *within oneself* 1 Cl 23:3. Also τῇ καρδίᾳ 2 Cl 11:2. ἐν τῇ καρδίᾳ Hm 9:5. περὶ τίνος *have doubts concerning someth.* (Diod. S. 4, 62, 3; 19, 36, 5; Plut., Mor. 62A) 1 Cl 11:2; Hs 9, 28, 7. W. indirect quest. foll. (Pla., Aristot.; Polyb. 12, 26c, 2) τίνι δῶς *consider to whom you should give* Hm 2:4.

2. *hesitate in doubt* (Diod. S. 10, 4, 4; Dositheus 71, 5) w. inf. foll. δοῦναι D 4:7; B 19:11. αἰτεῖσθαι *to make a request* Hs 5, 4, 3. M-M.*

δίστομος, ον (Soph.+; LXX) *double-edged* of a sword (so Eur., Hel. 983; LXX) μάχαιρα (Judg 3:16; Pr 5:4; cf. PGM 13, 92 ἔχε. . . μαχαῖριν ὀλοσίδηρον δίστομον) Hb 4:12. ῥομφαία (Ps 149:6; Sir 21:3) Rv 1:16; 2:12; 19:15 v.l. (w. ὀξεῖα). M-M.*

δισχίλιοι, αι, α (Hdt.+; Abercius Inscr. 21; pap.; LXX; Jos., Bell. 1, 172, Ant. 11, 15; 18 al.) *two thousand* Mk 5:13.*

διυλίζω (in fig. sense in Archytas [c. 360 BC; Stob. III 1, p. 58, 7 H.]. In lit. mng., of wine Plut., Mor. 692 D; Diosc. 2, 86; 5, 72; Artem. 4, 48; POxy. 413, 154; Am 6:6) *filter out, strain out* (the KJ 'strain at' is widely considered a misprint [so Gdspl., Relig. in Life 12, '42/'43, 205-10 and Probs. '45, 38f], but for the view that it is an archaic usage s. Murray, New [Oxford] Eng. Dict. s.v. 'strain', verb. 14e and esp. 21, and CHopf, Rev. of Engl. Studies 20, '44, 155f) τὸν κώνωπα *a gnat fr. a drink* Mt 23:24.*

δίχα adv. (Hom.+; POxy. 237 VIII, 37; PGiess. 66, 3; BGU 908, 22; Sir 47:21); in our lit. only as improper prep. w. gen. *apart from, without* (trag., X.+; Philo, Aet. M. 52; 74; Jos., Bell. 1, 346; 6, 95, Ant. 3, 76; 18, 336) δ. πάσης παρεκβάσεως *without any divergence at all* 1 Cl 20:3; δ. ἐλλείψεως *without interruption* vs. 10; cf. 37:4f; 49:5; 50:2; 63:1.*

διχάζω 1 aor. ἐδίχασα (=divide in two, separate Pla., Pol. 264D; Galen, De Usu Part. II 313, 24 Helmr.; mystery pap. [I AD]: APF 13, '39, 212; Aq. Lev 1:17; Dt 14:6) fig. *cause a separation, separate* (so Maspéro 155, 16 [VI AD] φθόνος πονηρὸς ἐδίχασε ἡμᾶς; Eustath. ad Od. 7, 325 p. 1582, 12) τινὰ κατὰ τινος *turn someone against someone* Mt 10:35. M-M.*

διχηλέω (Aristot. 695a, 18 v.l.; LXX; Ep. Arist. 153; Philo, Spec. Leg. 4, 106) *have a divided hoof* πᾶν διχηλοῦν *every animal w. a divided hoof* B 10:11 (Lev 11:3).*

διχοστασία, ας, ἡ (Solon 3, 37 Diehl2; Bacchylides 11, 67 BSnell ['34]; Hdt. 5, 75; Dionys. Hal. 8, 72, 1; Plut., Mor. 479A; Inscr. Gr. 448, 19; 1 Macc 3:29; Ps.-Phoc. 151; Sib. Or. 4, 68) *dissension* (w. ἐριθεῖαι, αἰρέσεις) Gal 5:20; cf. 1 Cl 46:5; 51:1. διχοστασίας ποιεῖν *cause dissensions* Ro 16:17; cf. Hs 8, 7, 5; 8, 10, 2; 1 Cor 3:3 t.r.; Hv 3, 9, 9; m 2:3. M-M.*

διχοστατέω 1 aor. ἐδίχοστάτησα (trag.+).—1. *disagree* γῇ μὴ διχοστατοῦσα *without dissent* 1 Cl 20:4.—2. *feel doubts, be insecure* (Alex. Aphr., Probl., Praef.) Hs 8, 7, 2; 8, 8, 5.*

διχοστάτης, ου, ὁ *one who causes dissensions* (w. παράνομοι) Hs 8, 7, 6.*

διχοτομέω fut. διχοτομήσω (Pre-Socr., Pla.+; Polyb. 6, 28, 2; 10, 15, 5; Plut., Pyrrh. 24, 5; inscr. fr. Lycaonia [JHS 22, '02, 369f]; Ex 29:17; Jos., Ant. 8, 31) *cut in two* of the dismemberment of a condemned person Mt 24:51; Lk 12:46 (Greek Apocalypse of Baruch 16 [Texts and Stud. V 1. 1897] διχοτομήσατε αὐτοὺς ἐν μαχαίρᾳ. For this idea cf. Od. 18, 339; Hdt. 2, 139; Epict. 3, 22, 3; Sus 55; 59 Theod.; Hb 11:37). In the context of these two passages the mng. *punish w. utmost severity* is poss., though no exact linguistic parallels for this mng. have been found. M-M.*

διψάω 3 sing. διψᾷ (Ps.-Pla., Ax. 366A) J 7:37; Ro 12:20 (Pr 25:21); fut. διψήσω; 1 aor. ἐδίψησα (Hom.+; IG XIV 1890, 10f; PGM 36, 112; 148; LXX; Philo; Jos., Bell. 6, 318 al.) *thirst*.

1. *be thirsty, suffer fr. thirst* Mt 25:35, 37, 42, 44; J 4:13, 15; 19:28 (cf. GDalman, Jesus-Jeshua [tr. PLevertoff], '29, 207-9); Ro 12:20 (Pr 25:21). W. πεινάω to denote the severest privations (Ps 106:5) 1 Cor 4:11; Rv 7:16 (Is 49:10); ISm 6:2. Opp. drunkenness LJ 1:3 (LEWright, JBL 65, '46, 180f). Fig. γῇ διψῶσα *thirsty=dry ground* 1 Cl 16:3 (Is 53:2).

2. *fig. of thirst for the water of life* J 4:14; 6:35; 7:37; Rv 21:6; 22:17 (cf. Is 55:1).

3. *fig. thirst, i.e. long for someth. have a strong desire for someth.* (Pla., Rep. 8, p. 562C; Plut., Cato Mai. 11, 5; Philo, Fug. 139 τοὺς διψῶντας κ. πεινῶντας καλοκάγαθίας; Ps 41:3; Sir 51:24) τ. δικαιοσύνην Mt 5:6 (for the *acc. cf.* Philipp. Epigr. [I AD] in Anth. App. Planudea book 4=Anth. Pal. 16, 137 Düb. φόνον; Jos., Bell. 1, 628 αἷμα; Cos. and Dam. 10, 64 τ. σωτηρίαν. W. *acc. of a pers.* Ps 62:2 v.l. [Psalmi cum Odis ed. ARahlf's '31].—For the idea JMBover, Estudios Eclesiásticos 16, '42, 9-26; FMBraun, Avoir Soif (J 4 and 7), BRigaux Festschr., '70, 247-58.—Absol. POxy. I, 3; JoachJeremias, Unknown Sayings of Jesus, tr. Fuller, '57, 69f). M-M.*

δίψος, οὖς, τὸ (X., al.; Epict.; PTebt. 272, 17; LXX; cf. Thackeray 157; Philo; Jos., Ant. 3, 37; 38; 18, 192. S. also Nägeli 14) *thirst* (w. λιμός, as Dio Chrys. 7[8], 16; 13[7], 55; Pythag., Ep. 4, 4; Socrat., Ep. 12; Is 5:13) 2 Cor 11:27. M-M. B. 333.*

διψυχέω 1 *aor.* ἐδιψύχησα (not in secular wr. or LXX; not in NT) *be undecided, be changeable, doubt* (of indecision about accepting Christianity or believing in *specif.* Christian teachings or hopes, etc.).

1. *abs.* 1 Cl 23:2; 2 Cl 11:5; Hv 2, 2, 7; 4, 1, 4; 7; 4, 2, 4; m 9:8; s 8, 8, 3; 5; 8, 9, 4; 8, 10,

2. οἱ διψυχοῦντες *those who waver* Hv 3, 2, 2; m 9:6. ἔχω τι διψυχῆσαι *I am doubtful about someth.* Hv 4, 1, 4; cf. 3, 3, 4.

2. w. περί τινας *be in doubt about someth.* Hs 6, 1, 2. Also ἐπὶ τινί s 8, 11, 3. μηδὲν ὅλως δ. w. *inf. foll.* not *hesitate at all to*. . . m 9:1. W. *indir. quest. foll.* *doubt whether* B 19:5; D 4:4. W. ὅτι *foll.* Hm 9:7.*

διψυχία, ας, ἡ (neither LXX nor NT.—Hesychius διψυχία, ἀπορία) *indecision, doubt* (in religious matters) Hv 3, 10, 9; m 9:7, 9ff; w. ἀπιστία 2 Cl 19:2; w. μαλακία Hv 3, 11, 2; w. ὀξυχολία m 10, 1, 1f; 10, 2, 4. αἶρειν τὴν δ. *remove the doubt* m 9:1; also αἶρειν τὰς δ. v 2, 2, 4; διὰ τὴν δ. m 10, 2, 2; ἀπὸ τῆς δ. *because of doubt* v 3, 7, 1. Called the daughter of the devil m 9:9.—ABAumeister, Die Ethik des Pastor Hermae, '12, 107-10.*

δίψυχος, ον (not in secular wr. or LXX; the title in Philo, fgm. II 663 Mangey is not fr. Philo's hand.—But Parmenides 6, 5 speaks of δίκρανοι=double-headed people, who stagger helplessly here and there in their thinking) *doubting, hesitating, lit. double-minded* Js 4:8; ἀνὴρ δ. *a doubter* 1:8; Hm 9:6; ὁ δ. m 10, 2, 2; οἱ δ. (w. διστάζοντες) 1 Cl 11:2; 23:3; 2 Cl 11:2.—Hv 3, 4, 3; 4, 2, 6; m 9:5; 11:1f, 4; s 8, 7, 1; 9, 21, 1ff. W. ἀπόκενος m 5, 2, 1. κενός m 11:13. ἀσύνετος m 12, 4, 2. ἄφρων, ταλαίπωρος s 1:3. βλάσφημος s 9, 18, 3. κατάλαλος s 8, 7, 2.—OJFSeitz, JBL 63, '44, 131-40; 66, '47, 211-19, NTS 4, '57/'58, 327-34 (Hermas and the Thanksgiving Scroll); WIWolverton, ATR 38, '56, 166-75 (Essene Psychology). M-M.*

διωγμίτης, ου, ὁ (Dit., Or. 511, 10, also editor's note 3 w. further *exx.*) *mounted policeman* MPol 7:1 (JMarquardt, Röm. Staatsverw. 12 1881, 213).*

διωγμός, οῦ, ὁ (Aeschyl.+; Polyb. 3, 74, 2; Plut.; LXX) *persecution* (only for religious reasons) δ. μέγας *a severe persecution* Ac 8:1. μετὰ διωγμῶν (D-οῦ; other v.l.-όν) *not without persecutions* Mk 10:30 (cf. MGoguel, RHPHr 8, '28, 264-77). ἐπεγείρειν δ. ἐπὶ τινά *stir up a persecution against someone* Ac 13:50; δ. ὑποφέρειν *suffer persecution* 2 Ti 3:11. καταπαύειν τ. διωγμόν *bring the persecution to an end* MPol 1:1. W. θλίψις Mt 13:21; Mk 4:17; 2 Th 1:4; στενοχωρία 2 Cor 12:10. W. both Ro 8:35. W. παθήματα 2 Ti 3:11. W. ἀκαταστασία 1 Cl 3:2.*

διώκτης, ου, ὁ (not in secular wr.; Sym. Hos 6:8) *persecutor* (w. βλάσφημος, ὕβριστής) 1 Ti 1:13; δ. ἀγαθῶν *persecutor of the good* D 5:2; B 20:2. M-M.*

διώκω *impf.* ἐδίωκον; *fut.* διώξω (Bl-D. §77); 1 *aor.* ἐδίωξα, *pass.* ἐδιώχθην; *pf. pass. ptc.* δεδιωγμένος (Hom.+; *inscr., pap., LXX, En., Philo, Joseph., Test. 12 Patr.*).

1. *hasten, run, press on* (Il. 23, 344; Aeschyl., Sept. 91; X., An. 6, 5, 25; Hg 1:9; Is 13:14; Philo, Virt. 30 διώκουσι καὶ ἐπιτρέχουσιν) *κατὰ σκοπὸν toward the goal* Phil 3:14; cf. vs. 12 (on the combination w. καταλαμβάνω cf. Hdt. 9, 58; Lucian, Hermot. 77; Sir 11:10; La 1:3 v.l.).

2. *persecute* (Dit., Or. 532, 25) τινά *someone* (1 Macc 5:22; En. 99, 14; Jos., Ant. 12, 272) Mt 5:11f, 44; 10:23; Lk 11:49; 21:12; J 5:16; 15:20; Ro 12:14; 1 Cor 4:12; 15:9; Gal 1:13, 23; 4:29; Phil 3:6; Ac 7:52; 9:4f; 22:4, 7f; 26:11, 14f; Rv 12:13; D 1:3; 16:4; B 20:2. *Pass.* (Lucian, Dial. Mar. 9, 1) Mt 5:10; 2 Cor 4:9; Gal 5:11; 6:12; 2 Ti 3:12; IMg 8:2; ITr 9:1. Of the plots against Joseph 1 Cl 4:9.

3. *drive away, drive out* (Od. 18, 409; Hdt. 9, 77 μέχρι Θεσσαλίας, ἐκ τ. γῆς; POxy. 943, 5; BGU 954, 7 ὅπως διώξης ἀπ' ἐμοῦ τ. δαίμονα; Cat. Cod. Astr. VIII 2 p. 174, 20) Mt 23:34 (δ. εἰς τι as Appian, Bell. Civ. 2, 14 §52); 10:23 v.l.

4. *run after, pursue*—a. *lit.* μηδὲ διώζητε *do not run after (them)* Lk 17:23 (cf. X., Mem. 2, 8, 6; Dit., Syll. 3, 1168, 111).

b. *fig. pursue, strive for, seek after, aspire to someth.* (Thu. 2, 63, 1 τιμάς; Pla., Gorg. 482E ἀλήθειαν; Dio Chrys. 60+61 [77+78], 26 πλούτους; Ael. Aristid. 29, 1 K.=40 p. 751 D.; Is 5:11; Hos 6:3; Sir 31:5; Philo, Somn. 1, 199 ἡδονὴν δ.; Jos., Ant. 6, 263 τὸ δίκαιον) δικαιοσύνην (Pr 15:9) *uprightness* Ro 9:30; 1 Ti 6:11; 2 Ti 2:22. νόμον δικαιοσύνης Ro 9:31 (cf. 2 Esdr [Ezra] 9:4); *hospitality* 12:13; *what makes for peace* 14:19; cf. Hb 12:14; 1 Pt 3:11 (Ps 33:15); *love* 1 Cor 14:1; *virtue* (Maximus Tyr. 15, 7c) 2 Cl 10:1; *what is good* (Alex. Aphr., An. Mant. II 1 p. 155, 31 δ. τὸ καλόν) 1 Th 5:15. M-M. B. 700.**

δόγμα, ατος, τό (X., Pla.+; inscr. [Dit., Syll. ind.]; pap., LXX, Philo, Joseph.; Sib. Or. 3, 656 δ. θεοῦ; loanw. in rabb.).

1. *decree, ordinance, decision, command* (Pla., Rep. 3, 414B; Demosth. 25, 16; Plut., Mor. 742D; Da 3:10; 4:6; 6:13 Theod. al.) Hb 11:23 v.l. Of imperial decrees (Jos., Bell. 1, 393; PFay. 20, 22 a δ. of Alex. Severus) ἐξῆλθεν δ. (cf. Da 2:13 Theod.) παρὰ Καίσαρος Lk 2:1. ἀπέναντι τῶν δογμάτων Καίσαρος πράττειν *act contrary to the decrees of Caesar* Ac 17:7. Of the rules or commandments of Jesus B 1:6; IMg 13:1; of the gospel D 11:3; of the apostles Ac 16:4 (cf. the Christian prayer in CSchmidt, GHeinrichi-Festschr. '14, p. 71, 24). τριῶν γραμμάτων δόγματα λαμβάνειν *receive instructions from three letters* (of the alphabet) B 9:7; cf. 10:1, 9f. Of the Mosaic law (3 Macc 1:3; Philo, Gig. 52, Leg. All. 1, 54; 55 διατήρησις τ. ἀγίων δογμάτων; Jos., C. Ap. 1, 42) νόμος τῶν ἐντολῶν ἐν δ. *law of commandments consisting in* (single) *ordinances* Eph 2:15. τὸ καθ' ἡμῶν χειρόγραφον τοῖς δ. *the bond that stood against us, w. its requirements* Col 2:14.

2. *doctrine, dogma* (Pla.+; Plut., Mor. 14E; 779B; 1000D; Epict. 4, 11, 8; Herodian 1, 2, 4; Philo, Spec. Leg. 1, 269; Jos., Bell. 2, 142) of philosophers δ. ἀνθρώπινον Dg 5:3. Of false prophets δ. ποικίλα τῆς ἀπωλείας διδασκεῖν *teach various doctrines that lead to perdition* AP 1 (cf. Third Corinthians 3:2; Diod. S. 1, 86, 2 of relig. teaching [about the sacred animals of the Egyptians]). M-M.*

δογματίζω pf. pass. ptc. δεδογματισμένος (=decree, ordain since II BC; cf. Nägeli 32; Da 2:13 al. LXX) pass. *submit to rules and regulations* Col 2:20. τὰ δεδογματισμένα ὑπό τινος *things decreed by someone* 1 Cl 20:4; 27:5 (cf. 3 Macc 4:11). M-M.*

δοκέω impf. ἐδόκουν; fut. δόξω; 1 aor. ἔδοξα (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *trans. think, believe, suppose, consider* of subjective opinion (Hom.+; pap.; rare LXX).

a. w. inf. foll., when its subj. is identical w. that of the inf. (X., An. 2, 2, 14; Diod. S. 17, 27, 2 τοὺς δοκοῦντας νενικηκέναι; Pr 28:24; 4 Macc 13:14): μὴ δόξῃτε λέγειν *do not suppose that you are to say* Mt 3:9. ἐδόκουν πνεῦμα θεωρεῖν *they thought they saw a spirit* Lk 24:37. ὁ δοκεῖ ἔχειν *what he thinks he has* 8:18 (cf. Jos., Bell. 3, 319). ὁ δοκῶν πνεῦμα ἔχειν *the one who thinks he has the Spirit* Hm 11:12; cf. J 5:39; 16:2; Ac 27:13; 1 Cor 7:40; Phil 3:4; Js 1:26; 2 Cl 17:3; Dg 3:5; 8:10; Hm 10, 2, 4.

b. foll. by the inf. w. a nom. ὅσῳ δοκεῖ μᾶλλον μείζων εἶναι *the greater he thinks he is* (or *seems to be*, s. 2 below) 1 Cl 48:6. εἴ τις δοκεῖ σοφὸς εἶναι *if anyone thinks that he is wise* 1 Cor 3:18. εἴ τις δοκεῖ προφήτης εἶναι 14:37. εἴ τις δοκεῖ φιλόνηκος εἶναι *if anyone is disposed to be contentious* 11:16.—Gal 6:3.

c. foll. by acc. and inf. w. subj. not identical (X., An. 1, 7, 1; PTeht. 413, 6 μὴ δόξης με, κυρία, ἡμεληκέναι σου τῶν ἐντολῶν; Gen 38:15; 2 Macc 7:16; 3 Macc 5:5; Jos., Ant. 2, 340) μὴ τίς με δόξῃ ἄφρονα εἶναι *no one is to consider me foolish* 2 Cor 11:16. ἃ δοκοῦμεν ἀτιμότερα εἶναι 1 Cor 12:23.

d. w. ὅτι foll. (Arrian, Alex. An. 4, 28, 2) Mt 6:7; 26:53; Mk 6:49; Lk 12:51; 13:2, 4; J 5:45; 11:13, 31; 1 Cor 4:9 t.r.; 2 Cor 12:19; Js 4:5; Hv 4, 3, 7; 5:3.

e. used parenthetically (BI-D. §465, 2 w. app.; Rob. 434; cf. Anacreontea 35, 15 Preis. πόσον δοκεῖς πονοῦσιν; Aristoph., Acharn. 12; Epict. 2, 19, 7; POxy. 1218, 7 ἡ μήτηρ μου Θαῖσις εἰς Ἀντινόου, δοκῶ, ἐπὶ κηδὶαν ἀπῆλθεν) πόσῳ δοκεῖτε χείρονος ἀξιοθήσεται τιμωρίας; *how much more severely, do you think, will he be punished?* Hb 10:29. τί δοκεῖτε ποιήσει; *what, do you think, will he do?* Hs 9, 28, 8; cf. 1 Cor 4:9. οὐ, δοκῶ I suppose not Lk 17:9 v.l.

f. elliptically (2 Macc 2:29) ἢ οὐ δοκεῖτε ὥρα ὁ υἱὸς τ. ἀνθρώπου ἔρχεται *the Son of Man is coming at an hour when you do not think (he will come)* Mt 24:44; cf. Lk 12:40. τί δοκεῖτε; *what do you think?* 1 Cl 43:6; 2 Cl 7:5. τί δοκεῖς τοὺς κεκλημένους; *what do you think about those who have been called?* Hs 9, 14, 5 (cf. X., An. 5, 7, 26 τοὺτους τί δοκεῖτε;).

2. *intr. seem* (Hom.+; so mostly LXX)—a. *have the appearance w. dat. of the pers.* τίς τούτων. . . πλησίον δοκεῖ σοι γεγονέναι; *which one of these seems to you to have been a neighbor?* Lk 10:36. δ. καταγγελεὺς εἶναι *he seems to be a preacher* Ac 17:18; cf. 1 Cor 12:22; 2 Cor 10:9; Hb 12:11; Dg 8:10. εἴ τι μὴ δοκοῖν κἂν ταῦτα ἱκανά *if that should seem to anybody to be insufficient* Dg 2:10. οὐδέν μοι δοκοῦσι διαφέρειν *they seem to me to differ in no way* 3:5. ἔδοξα ἐμαυτῷ δεῖν πράξαι=Lat. mihi videbar *I was convinced that it was necessary to do* Ac 26:9 (cf. Aristoph., Vesp. 1265; Demosth. 18, 225 al. in class. and later wr.). τὸ δοκεῖν *in appearance* (only) (Sextus 64; Sb 7696, 55 [250 AD]; Jos., Ant. 14, 291 v.l. for τῷ δοκεῖν; s. Hdb. on ITr 10) ITr 10; ISm 2; 4:2. ὁ δοκῶν ἐνθάδε θάνατος *what seems to be death in this world* Dg 10:7. As an expression serving to moderate a statement Hb 4:1.

b. *be influential, be recognized as being someth., have a reputation* (cf. Sus 5; 2 Macc 1:13). οἱ δοκοῦντες (Eur., Hec. 295; Petosiris, fgm. 6 l. 58 οἱ δ.=the prominent dignitaries; Herodian 6, 1, 2; Jos., C. Ap. 1, 67) *the influential men* Gal 2:2, 6b. A fuller expr. w. the same mng., w. inf. added (X., Cyr. 7, 1, 41; Pla., Gorg. 472A, Euthydem. 303C οἱ δοκοῦντες εἶναι τι; Epict., Ench. 33, 12; Herodian 4, 2, 5; Philo, Mos. 2, 241) vss. 6a, 9 (Pla., Apol. 6 p. 21B οἱ δοκοῦντες σοφοὶ εἶναι). WForster, D. δοκοῦντες in Gal 2: ZNW 36, '38, 286-92 (against him, HGreeven, ZNW 44, '52, 41 note 100).—οἱ δοκοῦντες ἄρχειν *those who are reputed to be rulers* Mk 10:42 (cf. Plut., Arat. 43, 2 ὃ δουλεύουσιν οἱ δοκοῦντες ἄρχειν).

3. *impers.* δοκεῖ μοι *it seems to me* (Ael. Aristid. 47 p. 427 D.: ἔμοιγε δοκεῖ; Jos., Ant. 6, 227 δοκεῖ σοι).

a. *I think, believe* (cf. 1 above): τί σοι δοκεῖ; *what do you think?* Mt 17:25; 22:17. τί ὑμῖν δοκεῖ 18:12; 21:28; 26:66; J 11:56. W. περί τινος foll. (Lucian, Dial. Deor. 6, 4) Mt 22:42. W. acc. and inf. foll. (Ael. Aristid. 46 p. 344 D.) οὐ δοκεῖ σοι τὸ μετανοῆσαι σύνεσιν εἶναι; *do you not think that repentance is understanding?* Hm 4, 2, 2; cf. m 8:6; 11; 10, 1, 2. τὸ δοκοῦν τι *someone's discretion* κατὰ τὸ δ. αὐτοῖς *at their discretion* (Lucian, Tim. 25;

cf. Thu. 1, 84, 2 παρὰ τὸ δοκοῦν ἡμῖν) Hb 12:10.

b. *it seems best to me, I decide* w. inf. foll. (X., An. 1, 10, 17; Diod. S. 18, 55, 2; Appian, Iber. 63 §265; Dit., Syll.3 1169, 77 [IV BC]; Jos., Ant. 6, 321) Lk 1:3; Ac 15:22, 25, 28 (cf. Jos., Ant. 16, 163 ἔδοξε μοι κ. τῷ ἐμῷ συμβουλίῳ. . . χρῆσθαι; Dio Chrys. 80[30], 8 ἔδοξε τῷ θεῷ; cf. FDanker, *Benefactor* '82, 310-13); MPol 12:3. ὥς ἄν σοι δόξῃ *as it may seem best to you* D 13:7 (Arrian, *Cyneg.* 3. 4 ὥς μοι δοκεῖ). M-M. B. 1121.

δοκιμάζω fut. δοκιμάσω; 1 aor. ἐδοκίμασα; pf. pass. δεδοκίμασμαι (Hdt., Thu.+; inscr., pap., LXX).

1. *put to the test, examine* (so mostly LXX.—Ep. Arist. 276; Jos., Ant. 1, 233; 3, 15; Test. Ash.5:4) w. acc., *test* oxen for their usefulness Lk 14:19 (Hdt. 2, 38 of the Apis bulls). ἐαυτὸν *examine oneself* 1 Cor 11:28; 2 Cor 13:5; one's own work Gal 6:4; the works of God Hb 3:9 t.r. (Ps 94:9); everything 1 Th 5:21; spirits 1J 4:1; cf. D 12:1; Hm 11:7; 1 Cl 42:4; heaven and earth Lk 12:56; *be convinced* of someone's faithfulness 1 Cl 1:2; *try to learn* τί ἐστὶν εὐάρεστον τῷ κυρίῳ *what is pleasing to the Lord* Eph 5:10. Of the examination of candidates for the diaconate (acc. to Attic usage: Lysias 16, 3; Pla., Leg. 6, 765C; Attic inscr.) 1 Ti 3:10. Of God 1 Th 2:4b (Jer 11:20; 17:10; 20:12; Jos., Ant. 1, 233).—For Ro 2:18, 12:2 s. 2b below.

2. w. ref. to the result of the examination—a. *prove by testing* of gold (Isocr., Panathen. 14, 39; Dit., Syll.3 334, 45; Pr 8:10; Sir 2:5; Wsd 3:6) 1 Pt 1:7; Hv 4, 3, 4; cf. 1 Cor 3:13 (JGnilka, 1st 1 Cor 3:10-15 ein Schriftzeugnis für d. Fegefeuer? '55). τὰς ψυχὰς AP 3.

b. *accept as proved, approve* (PEleph. 1, 10; POxy. 928, 7 ἵνα ἐὰν δοκιμάσης ποιήσης; PTebt. 326, 10) w. acc. τί ISm 8:2. οὓς ἐὰν δοκιμάσητε *whom you consider qualified* 1 Cor 16:3. ἐδοκίμασαμεν σπουδαῖον ὄντα *we have tested and found him zealous* 2 Cor 8:22. τὸ ἀγάπης γνήσιον *prove the genuineness of love* vs. 8. ἐν ᾧ δοκιμάζει *for what he approves* Ro 14:22. δ. τὰ διαφέροντα *approve* (or *discover* s. under 1) *what is essential* Ro 2:18; Phil 1:10. W. inf. (Appian, Iber. 90 §392, Bell. Civ. 2, 114 §475; Jos., Ant. 2, 176, Vi. 161 simply=intend, wish) οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει *they did not see fit to have a true knowledge of God* Ro 1:28 (WReiss, 'Gott nicht kennen' im AT, ZAW 58, '40/'41, 70-98). W. indir. quest. foll. δ., τί τὸ θέλημα τ. θεοῦ *approve* (or *discover* s. under 1) *what God's will is* 12:2. Pass. (Prov. Aesopi 171 P. φίλος καὶ ἵππος ἐν ἀνάγκῃ δοκιμάζονται=stand the test; Jos., Ant. 3, 71) δεδοκίμασμεθα *we have been found worthy* w. inf. foll. 1 Th 2:4a. δεδοκίμασμένος *tested, approved* of genuine prophets D 11:11 (Diod. S. 4, 7, 1 δεδοκίμασμένος of the story writer who has a good reputation; cf. Dit., Syll.3 807, 9; PFay. 106, 23; 2 Macc 4:3; Ac 2:22 D. M-M. B. 652.*

δοκιμασία, ας, ἡ (Lysias+; Polyb., Plut., Epict.; Dit., Syll.3 972, 29; PLeid. X VII 12; 20; IX 12; Sir 6:21; Jos., Ant. 4, 54) *testing, examination* πειράζειν ἐν δ. *put to the test* Hb 3:9. πύρωσις τῆς δ. *trial by fire* D 16:5. M-M.*

δοκιμή, ἡς, ἡ (several mss. of Diosc., Mater. Med. 4, 184 Wellm. II p. 333, 9 note; Achmes 24, 9; Cat. Cod. Astr. X 67, 7; Sym. Ps 67:31.—Bl-D. §110, 2 app.; Mlt.-H. 352).

1. 'the quality of being approved', hence *character* Ro 5:4 (as a result of endurance and a prerequisite for hope). γινώσκειν τὴν δ. *tiнос put someone to the test* 2 Cor 2:9; *know someone's character* Phil 2:22. δ. τῆς διακονίας *the approved character of your service* 2 Cor 9:13.

2. *Test, ordeal* (Sextus 7a δ. πίστεως) ἐν πολλῇ δοκιμῇ θλίψεως *in a great ordeal of affliction* 8:2; δ. ζητεῖν *desire proof* 13:3. M-M.*

δοκίμιον, ου, τό (on the spelling s. Mlt.-H. 78; WGrundmann, TW II 259).

1. *testing, means of testing* (Dionys. Hal., Rhet. 11, 1; Herodian 2, 10, 6; Plut., Mor. 230B; Περί ὕψους 32, 5 γλώσσα γεύσεως δοκίμιον; Pr 27:21) τὸ δ. ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν *the testing of your faith* (temptations) *produces endurance* Js 1:3.

2. neut. sg. of the adj. δοκίμιος *genuine, without alloy* (esp. of metals: BGU 1045 II, 12; 1065, 8; PTebt. 392, 22; cf. Dssm., NB 86ff [BS 259ff) τὸ δ. ὑμῶν τῆς πίστεως *the genuineness of your faith* (on the usage Bl-D. §263, 2) 1 Pt 1:7 (δοκίμιον P72 et al.; cf. Js 1:3 v.l.; s. δοκίμος). M-M.*

δόκιμος, ου (Pre-Socr., Hdt.+; inscr., pap., LXX, Ep. Arist. 57; Philo, Joseph.) CARbenz, Die Adj. auf -ιμος, Diss. Zürich '33, 38ff.

1. *approved* (by test), *tried and true, genuine* (Alcaeus 119+120+122 Diehl, l. 12 of a man: νῦν τις ἀνὴρ δόκιμος γενέσθω; Test. Jos. 2:7) Js 1:12; 2 Cor 10:18; 13:7; 2 Ti 2:15. δ. τραπεζῖται *approved money-changers* (who put genuine money [cf. Epict. 1, 7, 6 δραχμὰς δοκίμους κ. ἀδοκίμους; Socrat., Ep. 6, 12] in circulation) Agr 11. ὁ δ. ἐν Χριστῷ *the approved one in Christ=the tried and true Christian* Ro 16:10; οἱ δ. 1 Cor 11:19.

2. *respected, esteemed* (Hdt., al.; Philo, Op. M. 128, De Jos. 201; Jos., C. Ap. 1, 18) δ. τοῖς ἀνθρώποις *among men* Ro 14:18.—3. *precious* comp. MPol 18:1. M-M.*

δοκός, οὔ, ἡ (Hom.+; inscr., pap., LXX; Jos., Bell. 3, 214f, Ant. 14, 106; loanw. in rabb.) *beam of wood* Mt 7:3ff; Lk 6:41f.—GBKing, HTR 17, '24, 393-404; 26, '33, 73-6; CAWebster, ET 39, '28, 91f; PLHedley, ibid. 427f; SKaatz, Jeschurun 16, '29, 482-4. M-M. B. 599.*

δόλιος, ία, ου (Hom.+; LXX; Jos., Bell. 4, 208, Ant. 1, 335) *deceitful, treacherous*; ἐργάται δ. *dishonest workmen* 2 Cor 11:13; χεῖλη δ. *deceitful lips* 1 Cl 15:5 (Ps 30:19). W. κατάλαλος: οἱ δ. *treacherous men* (cf. Sir 11:29) Hs 9, 26, 7. M-M.*

δολιότης, ητος, ή (Vett. Val. 2, 3; LXX; Test. 12 Patr.) *deceit, treachery* περιπλέκειν δολιότητα *weave deceit* 1 Cl 35:8 (Ps 49:19). W. πονηρία Hs 8, 6, 2.*

δολιόω *impf.* 3 pl. ἐδολιούσαν BI-D. §84, 3; Mlt.-H. 195 (schol. on Soph., Trach. 412 p. 303 Papag. [1888]; LXX) *deceive* Ro 3:13 (Ps 5:10; 13:3).*

δόλος, ου, ό (Hom.+; *inscr.*, *pap.*, LXX; Ep. Arist. 246; Philo; Jos., C. Ap. 2, 200al.; Test. 12 Patr.; Sib. Or. 3, 191; *loanw.* in rabb.) *deceit, cunning, treachery* Mk 7:22 in a list of vices (cf. Herm. Wr. 13, 7b), also Ro 1:29; D 5:1; B 20:1. Pl. 1 Cl 35:5. ἐν ᾧ δ. οὐκ ἔστιν *in whom there is nothing false* (Theogn. 416 πιστὸν ἐταῖρον, ὅτῳ μὴ τις ἔνεστι δόλος; LXX) J 1:47; cf. 1 Pt 2:22; 1 Cl 16:10 (both Is 53:9); 50:6; Rv 14:5 t.r. (both Ps 31:2); Pol 8:1 (after 1 Pt 2:22); πλήρης παντός δ. *full of every kind of treachery* Ac 13:10. W. κακία 1 Pt 2:1 (FW Danker, ZNW 58, '67, 93-95); λαλεῖν δ. *speak deceitfully* 3:10; 1 Cl 22:3 (both Ps 33:14). δόλῳ *by cunning or stealth* (Hom.+; Ex 21:14; Dt 27:24 al.; Philo, Spec. Leg. 4, 183; Jos., Ant. 10, 164; prayers for vengeance fr. Rheneia: Dit., Syll.3 1181, 3 and in Dssm., LO 352; 354ff [LAE 423ff] Mt 26:4; 2 Cor 12:16. δόλῳ πονηρῶ *w. wicked cunning* (Dit., Syll.3 693, 2; 5, cf. 9, Or. 629, 112; BGU 326 II, 3) IEph 7:1. Also ἐν δ. (Soph., Phil. 102; Wsd 14:30; 1 Macc 1:30) Mk 12:14 v.l.; 14:1; 1 Th 2:3. M-M. B. 1171.*

δολόω (Hes., Hdt.+; Vett. Val. 248, 2; Dit., Syll.3 1168, 102) *falsify, adulterate* (so Diosc. 1, 67; 68 W.; Lucian, Hermot. 59 τὸν οἶνον; PLeid. X V 37; XII 2) 1 Cor 5:6 D; δ. τὸν λόγον τοῦ θεοῦ 2 Cor 4:2. M-M.*

δόμα, δόματος, τό (Ps.-Pla., Defin. 415B; Plut.; *pap.* [Mayser 435]; LXX; Ep. Arist. 224; Philo, Cher. 84) *gift* δ. ἀγαθὰ *good gifts* (cf. Sir 18:17) Mt 7:11; Lk 11:13. διδόναι δόματά τινι Eph 4:8 (cf. Ps 67:19); οὐχ ὅτι ἐπιζητῶ τὸ δ. *not that I desire the gift* Phil 4:17. M-M.*

δόξα, ης, ή (in var. mngs. Hom.+; *inscr.*, *pap.*, LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *brightness, splendor, radiance*—a. *lit.* (PGM 13, 189 τὴν δόξαν τοῦ φωτός, cf. 298ff. On this Rtzst., *Mysterienrel.* 3 357ff, also 314 δόξα ἐκ τ. πυρός; 315 φῶς κ. δόξαν θεῖαν [=Cleopatra l. 150]; LXX) οὐκ ἐνέβλεπον ἀπὸ τῆς δ. τοῦ φωτός *I could not see because of the brightness of the light* Ac 22:11; ὁρᾶν τὴν δ. *see the radiance* Lk 9:32; cf. vs. 31. Everything in heaven has this radiance: the radiant bodies in the sky 1 Cor 15:40f (cf. PGM 13, 64 σὺ ἔδωκας ἡλίῳ τὴν δόξαν κ. δύναμιν; 448; Sir 43:9, 12; 50:7); cherubim (Sir 49:8; Ezk 10:4) Hb 9:5; angels Lk 2:9. *Esp.* God himself (Ex 24:17; 40:34; Num 14:10; Bar 5:9 τὸ φῶς τῆς δόξης αὐτοῦ; Tob 12:15; 13:16 BA; 2 Macc 2:8; Sib. Or. 5, 427) ὁ θεὸς τῆς δ. (En. 25, 7) Ac 7:2 (Ps 28:3), cf. 55; 2 Th 1:9; 2 Pt 1:17b; Rv 15:8; 19:1; 21:11, 23. But also of those who appear before God: Moses 2 Cor 3:7ff; Christians in the next life 1 Cor 15:43; Col 3:4. The δόξα τοῦ θεοῦ as it relates to the final Judgment Ro 3:23; 5:2 (but s. 3); Jesus himself has a σῶμα τῆς δ. *radiant, glorious body* Phil 3:21; cf. 2 Cl 17:5. Christ is the κύριος τ. δόξης 1 Cor 2:8 (cf. En. 22, 14; 27, 3; 5; 36, 4; 40, 3 of God; PGM 7, 713 κύριοι δόξης of gods).—The concept has been widened to denote the *glory, majesty, sublimity* of God in general (PGM 4, 1202 ἐφώνησά σου τ. ἀνυπέρβλητον δόξαν) ἀλλάσσειν τὴν δ. τοῦ θεοῦ *exchange the majesty of God* Ro 1:23; κατενώπιον τῆς δόξης αὐτοῦ Jd 24 (cf. En. 104, 1)=before himself. Christ was raised fr. the dead διὰ τῆς δ. τοῦ πατρὸς *by the majesty* (here, as in J 2:11, the concept of *power, might* is also present; cf. Rtzst., *Mysterienrel.* 3 344; 359 and PGM 4, 1650 δὸς δόξαν καὶ χάριν τῷ φυλακτηρίῳ τούτῳ; Wsd 9:11 φυλάξει με ἐν τ. δόξῃ; Philo, Spec. Leg. 1, 45.—JPVogel, Het sanscrit woord tejas [=gloedvuur] in de beteekenis van magische Kracht '30) of the Father Ro 6:4. κράτος τῆς δ. *majestic power* Col 1:11; πλοῦτος τῆς δ. *the wealth of his glory* Ro 9:23; Eph 1:18; Col 1:27; cf. Phil 4:19. δ. τῆς χάριτος (PGM 4, 1650, s. above) Eph 1:6; w. τιμή and other ideas (cf. PGM 4, 1616 δὸς δόξαν καὶ τιμὴν κ. χάριν κτλ.) Ro 2:7, 10; Hb 2:7 (Ps 8:6); w. ἀρετή 2 Pt 1:3 (τῆς ἐπ' ἀρετῇ καὶ δόξῃ διαλήψεως, *Inscr.* at Aphrodisias II, 14: ZPE 8, '71, 186); ἀπαύγασμα τῆς δ. Hb 1:3. Doxol. σοῦ ἔστιν ἡ δ. εἰς τ. αἰῶνας, ἀμήν (Ode 12:15 [Prayer of Manasseh]) Mt 6:13 t.r.—1 Th 2:12; 1 Pt 5:10. Pl. Hv 1, 3, 3. Transferred to Christ: Mt 19:28; 24:30; 25:31; Mk 10:37; 13:26; Lk 9:26; 21:27; J 1:14; 2:11; Js 2:1 (AMeyer, D. Rätsel d. Js '30, 118ff); B 12:7.

b. The state of being in the next life is thus described as participation in the radiance or glory—a. *w. ref.* to Christ: εὐσελθεῖν εἰς τὴν δ. αὐτοῦ *enter into his glory* Lk 24:26 (βασιλεία P75 first hand); cf. 1 Pt 1:11 (pl. because of the παθήματα; cf. also Wsd 18:24; Isocr. 4, 51; POsl. 85, 13 [III AD]); 21. Also of Christ's preexistence: J 17:5, 22, 24.

β. *w. ref.* to his disciples (cf. Da 12:13; Heren. Wr. 10, 7): Ro 8:18, 21; 1 Cor 2:7; 2 Cor 4:17; 1 Th 2:12; 2 Ti 2:10; Hb 2:10; 1 Pt 5:1, 4 (στέφανος τ. δόξης; on this *expr.* cf. Jer 13:18; Test. Benj. 4:1); πνεῦμα τῆς δ. *w. πν.* τοῦ θεοῦ 4:14. ἵνα πνευματικὴν καὶ ἄφθαρτον τῆς δικαιοσύνης δόξαν κληρονομήσωσιν ending of Mk in the Freer mss. l. 11f (Cleopatra l. 146f ἐνέδυσεν αὐτοὺς θεῖαν δόξαν πνευματικὴν); τόπος τῆς δ.=the life to come 1 Cl 5:4.

c. *reflection* ἀνὴρ εἰκὼν καὶ δόξα θεοῦ *the man is the image and reflection of God* 1 Cor 11:7; also γυνὴ δόξα ἀνδρός *ibid.* (cf. the Jewish *inscr.* in Lietzmann *ad loc.*: ἡ δόξα Σωφρονίου Λούκυλλα εὐλογημένη).

2. *magnificence, splendor*, anything that catches the eye (1 Esdr 6:9; 1 Macc 10:60, 86; 2 Macc 5:20): fine clothing (Sir 6:31; 27:8; 45:7; 50:11) of a king Mt 6:29; Lk 12:27; of royal *splendor* *gener.* (Bar 5:6; 1 Macc 10:58; Jos., Ant. 8, 166) Mt 4:8; Lk 4:6; Rv 21:24, 26. *Gener.* of human splendor of any sort 1 Pt 1:24 (Is 40:6).

3. *fame, renown, honor* (Diod. S. 15, 61, 5 *abs.* δόξα= good reputation; Appian, Bell. Civ. 2, 89 §376 δ. ἀγαθὴ good reputation, esteem; Polyaeus 8 Prooem. δόξα ἀθάνατος=eternal renown; Herm. Wr. 14, 7; Jos., Vi. 274) J 8:54; 1 Cl 3:1; B 19:3; Hv 1, 1, 8; δ. τοῦ θεοῦ *honor or glory with God* Ro 3:23; 5:2; cf. 9:4; δ. ζητεῖν *seek fame* J 5:44; 7:18; 8:50; 1 Th 2:6; δ. λαμβάνειν (Diog. L. 9, 37 of Democr. οὐκ ἐκ τόπου δόξαν λαβεῖν βουλόμενος) J 5:41, 44; ὑμεῖς ἡ δ. ἡμῶν *you bring us renown* 1 Th 2:20; *approval* ἀνθρώπων. . . θεοῦ J 12:43 (cf. IQH 17, 15;

IQS 4, 23).—Jewish liturgy furnishes the pattern for the liturg. formula δ. θεῷ *praise is* (BWeiss; HHoltzmann; Harnack; Zahn; EKlostermann; ASchlatter; Rengstorff) or *be* (Weizsäcker; JWeiss; OHoltzmann) *to God* Lk 2:14. Cf. 19:38; Ro 11:36; Gal 1:5; 1 Cl 20:12; 50:7 al.; εἰς δ. θεοῦ *to the praise of God* 1 Cor 10:31; 2 Cor 4:15; Phil 1:11; 2:11. Hence the *expr.* δ. διδόναι τῷ θεῷ *praise God* (Bar 2:17f; 1 Esdr 9:8; 4 Macc 1:12): in thanksgiving Lk 17:18; Rv 19:7; as a form of *relig. devotion*: Ac 12:23; Rv 11:13; 14:7; 16:9; Ro 4:20; as an adjuration δὸς δ. τῷ θεῷ *give God the praise* by telling the truth J 9:24.—GHBoobyer, 'Thanksgiving' and the 'Glory of God' in Paul, Diss. Leipzig '29; LChampion, Benedictions and Doxologies in the Epistles of Paul '35.

4. δόξαι (Diod. S. 15, 58, 1 ἐξουσίαι καὶ δόξαι=offices and honors, also those who held them) of angelic being (s. Philo, Spec. Leg. 1, 45; PGM 1, 199) *glorious angelic beings* Jd 8; 2 Pt 2:10 (cf. Ex 15:11 LXX; Test. Jud. 25:2 αἱ δυνάμεις τ. δόξης. Also the magical text in Rtzst., Poim. p. 28 [VI 17] χαίρετῶσάν σου αἱ δόξαι εἰς αἰῶνα, κύριε). Cf. JSickenberger, Engels-oder Teufelslästerer? Festschrift zur Jahrhundertfeier d. Univers. Breslau '11, 621ff. However, the *mng. majesties, illustrious persons*, is also *poss.*—On the whole word Rtzst., *Mysterienrel.* 3 289; 314f; 344; 355ff; AvGall, D. Herrlichkeit Gottes 1900; IAbrahams, The Glory of God '25.—AHForster, The *Mng.* of Δόξα in the Greek Bible: ATR 12, '29/'30, 311ff; ECEOwen, Δόξα and Cognate Words: JTS 33, '32, 139-50; 265-79; Christine Mohrmann, Note sur doxa: ADebrunner-Festschr. '54, 321-28; LHBrockington, LXX Background to the NT Use of δ., Studies in the Gospels in memory of RHLightfoot '55, 1-8.—HBöhlig, D. Geisteskultur v. Tarsos '13, 97ff; GPWetter, D. Verherrlichung im Joh.-ev.: Beitr. z. Rel.-wiss. II '15, 32-113, Phos '15; RBLloyd, The Word 'Glory' in the Fourth Gospel: ET 43, '32, 546-8; BBotte, La gloire du Christ dans l'Evangile de S. Jean: Quest. liturgiques 12, '27, 65ff; HLPass, The Glory of the Father; a Study in St John 13-17, '35; WThüsing, Die Erhöhung u. Verherrlichung Jesu im J. '60.—GerhKittel, D. Rel. gesch. u. d. Urehrentum '32, 82ff; JSchneider, Doxa '32; HelmKittel, D. Herrlichkeit Gottes '34; MGreindl, Κλεος, Κυδος, Ευχος, Τιμη, Φατις, Δοξα Diss. Munich '38; AStuiber, RAC IV, 210-16. M-M. B. 1144f.

δοξάζω *impf.* ἐδοξάζον; *fut.* δοξάσω; 1 *aor.* ἐδόξασα, *imper.* δόξασον; 1 *aor. pass.* ἐδοξάσθην; *pf. pass.* δεδοξασμαι J 17:10 (Xenophanes and *trag.*; LXX; Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *praise, honor, magnify* (Thu. 3, 45, 4; Polyb. 6, 53, 10 δεδοξασμένοι ἐπ' ἀρετῇ; Dit., Or. 168, 56 [115 BC]; LXX; Ep. Arist.; Jos., Ant. 4, 183) *τινά someone the Father* Mt 5:16; God (Sib. Or. fgm. 1, 21) 9:8; 15:31; Mk 2:12; Lk 5:25f; 7:16; 13:13; 17:15; 18:43; 23:47; Ac 11:18; 21:20; Ro 15:6, 9; MPol 14:3; 19:2; τ. κύριον 20:1; Hv 3, 4, 2; ἐν τινι *in the person of someone* Gal 1:24 (FNeugebauer, In Christus, etc. '61, 43); cf. 1 Cor 6:20; ἐν τῷ ὀνόματι τούτῳ *in this name* (that of a Christian) 1 Pt 4:16. ἐπὶ τινι *for, because of someth.* (w. αἰνεῖν) Lk 2:20 (s. Polyb. above); Ac 4:21; διὰ τινος and ἐπὶ τινι 2 Cor 9:13. W. εὐχαριστεῖν Ro 1:21; the name (Nicol. Dam. in Jos., Ant. 1, 160) τοῦ Ἀβράμου ἔτι κ. νῦν τὸ ὄνομα δοξάζεται of God Hv 2, 1, 2; 3, 4, 3. τὸ ὄνομα *the name, i.e. God's* IPHd 10:1 (cf. POxy. 924, 13 ἵνα τὸ ὄνομά σου ἦ διὰ παντὸς δεδοξασμένον; PGM 36, 165). Of Christ IEph 2:2; ISm 1:1; Pol 8:2. τὸν σε λυτρώσαντον ἐκ θανάτου *him who redeemed you fr. death* B 19:2; *someone's love* IPol 7:2. Abs.=*praise God* ITr 1:2. τὴν διακονίαν μου δοξάζω *I magnify my ministry* Ro 11:13.—δοξάζεται μέλος *a member is honored* 1 Cor 12:26. δοξασθεὶς μεγάλως *given high honors* 1 Cl 17:5.

2. *clothe in splendor, glorify*, of the glory that comes in the next life (s. δόξα 1b) Ac 3:13 (cf. Is 52:13); Ro 8:30; B 21:1; J 7:39; 12:16, 23, 28; 13:31, 32; 17:1, 5, 10. It is a favorite term in J (s. Thüsing et al. s.v. δόξα, end), in which the whole life of Jesus is depicted as a glorifying of the Son by the Father (J 8:54; 12:28; 13:31; 17:1, 4; cf. GBCaird, NTS 15, '68/'69, 265-77) and, at the same time, of the Father by the Son (13:31f; 14:13; 17:1). The glorifying of the Son is brought about by the miracles which the Father has him perform 11:4 (cf. PGM 7, 501ff κυρία Ἰσις, δόξασόν με, ὡς ἐδόξασα τὸ ὄνομα τοῦ υἱοῦ σου Ἰστρος; Isisaretalogy fr. Cyme 40 [WPeck, D. Isishymnos '30, 63, 124] spoken by the goddess: οὐδεὶς δοξάζεται ἄνευ τ. ἐμῆς γνώμης), through the working of the Paraclete 16:14 and through 'his own' 17:10, who also glorify the Father 15:8, esp. in martyrdom 21:19; (on δοξάζεσθαι ἐν J 13:31f; 14:13; 15:8; 17:10 cf. Diod. S. 12, 36, 2; Sir 48:4; 1 Macc 2:64).—2 Cor 3:10; 2 Th 3:1; B 6:16 (Is 49:5); IPol 8:1. χαρὰ δεδοξασμένη *joy filled w. glory* 1 Pt 1:8; Pol 1:3. οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἀρχιερεῖα *he did not raise himself to the glory of the high priesthood* Hb 5:5. Lit., s. δόξα, end, also EGSelwyn, First Ep. of Peter '46, 253-8. M-M.

Δορκάς, ἄδος, ἡ (Eur., Hdt.+; pap., LXX) Dorcas, meaning gazelle, as transl. of a name (s. Ταβιθά) Ac 9:36, 39 (Δορκάς as a name e.g. in Jos., Bell. 4, 145; Lucian, Dial. Meretr. 9; Dit., Syll. 2 854, 11; 12; 23; IG VII 942; XIV 646). M-M. Gdspl., Probs. 130.*

δόρυ, ρατος, τό (Hom.+; inscr., LXX; Jos., Bell. 5, 313, Ant. 6, 187; Sib. Or. 4, 63; loanw. in rabb.) *spear* in the description of the righteous man's armor IPol 6:2. B. 48; 1390.*

δόσις, εως, ἡ—1. *gift* (so since Hom.; Theogn. 444 ἀθανάτων δ.; Sir 18:15, 16, 18; 20:14; 26:14 al.; Ep. Arist. 229 θεοῦ δ.; Philo, Cher. 84; Jos., Ant. 1, 181) Js 1:17 (Test. Zeb. 1, 3 δ. ἀγαθὴ of a gift fr. God; HGreeven, ThZ 14, '58, 1-13).

2. *giving* (Antipho, Hdt.; LXX; Ep. Arist. 22; Jos., Ant. 17, 327) Mt 6:1 v.l. δ. καὶ λήμψις (Epict. 2, 9, 12; Artem. 1, 42 p. 39, 24; Vett. Val. [ind. III]; PTebt. 277, 16; Sir 41:21; 42:7) *giving and receiving, debit and credit* Phil 4:15; cf. Hm 5, 2, 2. M-M. *

δότης, ου, ὁ (Herodian. Gramm. I 60, 26; II 678, 22; Cass. Dio fgm. 66, 2; Etym. Mag. p. 177, 25; 435, 49) *giver* ἱλαρὸς δ. *one who gives cheerfully* 2 Cor 9:7 (Pr 22:8a). M-M. *

Δουβέριος Ac 20:4. For this v.l. of D see s.v. Δερβαῖος.*

δουλαγωγέω (Diod. S. 17, 70, 6; Epict. 3, 24, 76; 4, 7, 17) *enslave, bring into subjection* fig. (Charito 2, 7, 1; Περὶ ὕψους 44, 6; Theophyl. Sim., Ep. 36; Herm. Wr. p. 484, 13 Sc.; Procop. Hist., Aed. 1, 9, 4) the body (w. ὑποπιάζω) 1 Cor 9:27. M-M.*

δουλεία, ας, ἡ (Pind.+; Epict. pap., LXX; Philo; Jos., Bell. 7, 255; Test. 12 Patr.) *slavery*.

1. lit. μέχρι δουλείας ἐλθεῖν *come into slavery* of Joseph (Test. Jos. 1:5; 10:3) 1 Cl 4:9; ἑαυτὸν παραδιδόναι εἰς δ. *give oneself up to slavery* 55:2.

2. fig. (Herm. Wr. 392, 10 Sc.) πνεῦμα δ. *a spirit of slavery* Ro 8:15. Fear of death leads to slavery Hb 2:15. Of serving the Mosaic law (cf. Lucian, Abdic. 23 ὑπὸ δουλείαν γενέσθαι νόμου) ζυγῷ δουλείας ἐνέχεσθαι *be held fast in a yoke of slavery* Gal 5:1; cf. 4:24; δ. τῆς φθορᾶς Ro 8:21. Of Christ's life on earth Hs 5, 6, 7. M-M.*

δουλεύω fut. δουλεύσω; 1 aor. ἐδούλευσα; pf. δεδούλευκα J 8:33, ptc. δεδουλευκώς 2 Cl 17:7 (Aeschyl., Hdt.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.).

1. of relationship *be a slave, be subjected*—a. lit., of Hagar and Jerusalem Gal 4:25. τινὶ *to someone* (Jos., C. Ap. 2, 128) the Egyptians claim τὸ μηδενὶ δουλεῦσαι. Likew. in Appian, Bell. Civ. 4, 67 §286 the Rhodians are proud ἔνεκα τύχης ἐς τὸ νῦν ἀδουλώτου; Diod. S. 5, 15, 3 the Iolaë of Sardinia have maintained their freedom ἅπαντα τὸν αἰῶνα. . . μέχρι τοῦ νῦν; in 5, 15, 4 even the Carthaginians οὐκ ἠδυνήθησαν [αὐτοὺς] καταδουλώσασθαι J 8:33; Ac 7:7 (Gen 15:14); Ro 9:12; B 13:2 (both Gen 25:23; cf. Jos., Ant. 1, 275).—b. fig. Ro 7:6.

2. of action or conduct *perform the duties of a slave, serve, obey*.

a. lit., w. dat. of the pers. (PHal. 1, 219 [III BC]) ὁ Ἀλεξανδρεὺς τῷ Ἀλεξανδρεὶ μὴ δουλεύτω Mt 6:24; Lk 16:13; 2 Cl 6:1 (on being a slave to more than one master s. Billerb. on Mt 6:24; Wilcken, Chrest. 203 II, 17; 206, 16ff). τοσαῦτα ἔτη δ. σοι *I have been serving you like a slave for so many years* Lk 15:29 (cf. Gen 31:41). Abs. μετ' εὐνοίας δ. *render service w. good will* Eph 6:7. ἐν καθαρᾷ καρδίᾳ 2 Cl 11:1; μᾶλλον δ. *serve all the better* 1 Ti 6:2; πλέον δ. IPol 4:3.

b. esp. in the expr. δ. τῷ θεῷ *serve God*, where God is thought of as κύριος, and man as δοῦλος (Eur., Or. 418; Ex 23:33; Philo, Cher. 107, Somn. 2, 100; Jos., Ant. 7, 367; 8, 257; Sib. Or. 3, 740): Mt 6:24; Lk 16:13 (on both cf. Sextus 574 οὐκ ἔστιν ἅμα δουλεύειν ἡδονῇ κ. θεῷ); 1 Th 1:9; 2 Cl 11:1; 17:7; Pol 2:1 (Ps 2:11); 6:3; MPol 9:3; Hm 8:6; 12, 6, 2; s 4:2; Dg 2:5; τῷ Χριστῷ Ro 14:18; cf. 16:18; Col 3:24. τῷ κυρίῳ (Judg 2:7; 1 Km 7:4; 12:20) Ac 20:19; Ro 12:11 (t.r. τῷ καιρῷ.—δ. τῷ καιρῷ means 'accommodate oneself to the occasion' [Plut., Arat. 43, 2; Pallad.: Anth. Pal. 9, 441; Procop. Soph., Ep. 113 H. δουλεύειν τῇ χρείᾳ καὶ πείθεσθαι τῷ καιρῷ. The contrast is with πράττειν ὅσα τις βούλεται, or Herodas 2, 9f: ζῶμεν οὐχ ὡς βουλόμεσθ', ἀλλ' ὡς ἡμέας ὁ καιρὸς ἔλκει], and can have the unfavorable connotation 'be an opportunist'; for this reason it is expressly rejected for this pass. by Athanas., Origen-Rufinus, and Jerome. S. Ltzm. ad loc.); Hv 4, 2, 5; s 1:7; 4:5ff; 6, 3, 6; 8, 6, 2; elements or elemental spirits Gal 4:9, cf. vs. 8 (in a relig. sense also PGM 13, 72 κύριε, δουλεύω ὑπὸ τὸν σὸν κόσμον τῷ σῷ ἀγγέλῳ).

c. fig. also in other senses: of loving service ἀλλήλοις Gal 5:13. Be a slave to sin Ro 6:6; the law 7:25; desire Hm 12, 2, 5; Tit 3:3 (X., Mem. 1, 5, 5, Apol. 16; Pla., Phaedr. 238E ἡδονῇ; Polyb. 17, 15, 16; Herodian 1, 17, 22; Philo, Cher. 71; Jos., Ant. 15, 91δ. ταῖς ἐπιθυμίαις); the virtues Hv 3, 8, 8; m 12, 3, 1; faith m 9:12; τῇ κοιλίᾳ *the belly, i.e. appetite* (γαστρί X., Mem. 1, 6, 8; Anth. 11, 410, 4) Ro 16:18. εἰς τὸ εὐαγγέλιον *serve in the gospel* Phil 2:22. M-M.**

δούλη, ης, ἡ (Hom.+; pap., LXX, Philo; Jos., Ant. 1, 215al.) *female slave, bondmaid* w. δοῦλοι Ac 2:18 (cf. Jo 3:2); IPol 4:3. As an oriental expr., used by one of humble station in addressing one of a higher rank or the Deity Lk 1:38, 48 (1 Km 1:11).*

δοῦλος, η, ον (Soph.+; PGiess. 3, 5 ὅ πάντα δοῦλα; Ps 118:91; Wsd 15:7; Philo; Jos., Ant. 16, 156; Sib. Or. 3, 567) *slavish, servile, subject* τὰ μέλη δ. τῇ ἀκαθαρσίᾳ *the members in slavery to impurity* Ro 6:19; τῇ δικαιοσύνῃ *ibid.*—Subst. τὰ δοῦλα *things subservient* PK 2 (s. ὑπαρξίς 1).*

δοῦλος, ου, ὁ (trag., Hdt.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) *slave* ('servant' for 'slave' is largely confined to Biblical transl. and early American times [s. Murray, New (Oxford) Engl. Dict. s.v. servant, sb., 3a and b]; in normal usage at the present time the two words are carefully distinguished [Gdspd., Probs., 77-9]).

1. lit., in contrast—a. to the master: Mt 8:9; 10:24f; 13:27f; 21:34ff; 24:45f, 48, 50; 25:14, 19, 21, 23, 26, 30; 26:51 (on δοῦλος of the ἀρχιερεὺς s. Jos., Ant. 20, 181); Mk 12:2, 4; 13:34; 14:47; Lk 7:2f, 8, 10; 12:37, 43, 45f (Billerb. IV 698-744: D. altjüd. Sklavenwesen; SZucrow, Women, Slaves, etc. in Rabb. Lit. '32; JoachJeremias, Jerusalem IIB '37, 184-8; 217-24).—(Opp. δεσπότης as Diod. S. 15, 8, 2f ὡς δοῦλος δεσπότη; Ps.-Lucian, Asin. 5) 1 Ti 6:1; Tit 2:9; οἱ δ. in direct address Eph 6:5; Col 3:22.—For lit. on Christianity and slavery s. on χράσμαι la.

b. to a free man (opp. ἐλεύθερος; Pla., Gorg. 57 p. 502D; Dio Chrys. 9[10], 4; Dit., Syll. 3 521, 7 [III BC]; Jos., Ant. 16, 126) 1 Cor 7:21f (cf. the trimeter: Trag. Fgm. Adesp. 304 N., quot. fr. M. Ant. 11, 30 and Philo, Omn. Prob. Lib. 48, δοῦλος πέφυκας, οὐ μέτεστί σοι λόγου); 12:13; Gal 3:28; 4:1; Eph 6:8; Col 3:11; Rv 6:15; 13:16; 19:18; IRo 4:3. W. παιδίσκη D 4:10.

c. the house slave in contrast to the son J 8:35; Gal 4:7.

d. in contrast to a Christian brother οὐκέτι ὡς δοῦλον, ἀλλὰ ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν Phlm 16.

e. in special uses—α. the apostles are fig. the δοῦλοι of the Christians, i.e., they are unconditionally obligated to serve them 2 Cor 4:5. β. Christ, the heavenly κύριος, appears on earth in μορφῇ δούλου *the form of a slave* (Lucian,

Catapl. 13 δοῦλος ἀντὶ τοῦ πάλαι βασιλέως) Phil 2:7 (lit. on κενόω 1); cf. Hs 5, chap. 2ff (on this MDibelius, Hdb. 564f).

2. **acc.** to oriental usage, of a king's officials (cf. Dit., Syll.3 22, 3; Inscr. v. Magn. 115, 4; I Km 29:3; 4 Km 5:6; Jos., Ant. 2, 70) *minister* Mt 18:23, 26ff; 22:3f, 6, 8, 10.—CSpicq, Dieu et L'Homme selon le NT, '61, 55 n. 2.

3. in a wider sense of any kind of dependence δ. ἀνθρώπων *slaves to men* 1 Cor 7:23. *παριστάναι ἑαυτὸν τινι δοῦλον* Ro 6:16. Of humble service (**opp.** πρῶτος) Mt 20:27; Mk 10:44; δ. τῆς ἁμαρτίας *slave of sin* J 8:34; Ro 6:17, 20. τῆς φθορᾶς *of destruction* 2 Pt 2:19 (cf. Eur., Hec. 865 and Plut., Pelop. 3, 1 χρημάτων; Thu. 3, 38, 5; Dio Chrys. 4, 60 τ. δόξης; Athen. 12 p, 531C τῶν ἡδονῶν; 542D; Aelian, V.H. 2, 41 τοῦ πίνειν; Achilles Tat. 6, 19, 4 τ. ἐπιθυμίας).

4. **esp.** of the relationship of men to God (δουλεύω 2b) δ. τοῦ θεοῦ *slave of God*=*subject to God*, owned by him body and soul (Eur., Ion 309 τοῦ θεοῦ καλοῦμαι δοῦλος εἰμί τε; Cass. Dio 63, 5, 2; ChFossey, Incr. de Syrie: Bull. de corr. hell. 21, 1897, p. 60 [Lucius calls himself the δοῦλος of the θεὰ Συρία]; PGM 12, 71 δ. τοῦ ὑψ. θεοῦ; 13, 637ff δοῦλος εἰμι σός. . . Σάραπι; 59, 2, 4; LXX; Philo, Rer. Div. Her. 7 al.; Jos., Ant. 11, 90; 101): of Moses (4 Km 18:12; 2 Esdr 19 [Neh 9]: 14; Ps 104:26; Jos., Ant. 5, 39) Rv 15:3. Of Christian prophets 10:7; 11:18 (prophets are also called slaves of God in the OT Jer 25:4; Am 3:7; Da 9:6, 10 Theod.). Of the apostles Ac 4:29; 16:17 (δ. τοῦ θεοῦ τ. ὑψίστου as Da 3:93 Theod.); Tit 1:1. Of God-fearing people **gener.** (Ps 33:23; 68:37 al.) Rv 1:1; Lk 2:29; 1 Pt 2:16; Rv 2:20; 7:3; 19:2, 5; 22:3, 6; 1 Cl 60:2; 2 Cl 20:1; Hv 1, 2, 4, 4, 1, 3; m 3:4 al. The one who is praying refers to himself as *thy* (God's) *slave* (cf. Ps 26:9; 2 Ch 6:23; Da 3:33, 44) Lk 2:29; Ac 4:29 (FJDölger, IXΘΥΣ I'10, 195ff).—**Fig.**, of one's relation to Christ δ. Χριστοῦ, self-designation of Paul Ro 1:1; Gal 1:10; Phil 1:1; cf. Col 4:12; 2 Ti 2:24; Js 1:1; Jd 1; Rv 22:3; 1 Cor 7:22; Eph 6:6.—On δοῦλοι and φίλοι of Christ (for this contrast cf. Philo, Migr. Abr. 45, Sobr. 55; PKatz, Philo's Bible '50, 85ff) J 15:15, s. φίλος 2aa.—Cf. Dssm., LO 271ff [LAE 323ff; KHRengstorf, TW II 264-83; GSass, δ. bei Pls: ZNW 40, '41, 24-32 and lit. on χάρομαι 1a. M-M. B. 1332.

δουλῶ fut. δουλώσω; 1 aor. ἐδούλωσα, **pass.** ἐδουλώθην; **pf. pass.** δεδούλωμαι, **ptc.** δεδουλωμένος (Aeschyl., Hdt.+; LXX, Philo; Jos., Ant. 11, 300; Test. 12 Patr.) *make someone a slave* (δοῦλος), *enslave*, *subject*.

1. **lit.**, a people Ac 7:6 (Gen 15:13). **Pass** δεδούλωμαι τινι *become a slave to someone*, of one who is defeated in battle 2 Pt 2:19.

2. **fig.** (Thu., al.) πᾶσιν ἑμαυτὸν ἐδούλωσα *I have made myself a slave to everyone* 1 Cor 9:19. **Pass.** *to be bound (as a slave)* (Menand., Sam. 280 J.; Dio Chrys. 68[18], 12 δεδουλωμένοι τὴν γνώμην) ἐν τοῖς τοιούτοις *in such cases* 1 Cor 7:15. ὑπὸ τὰ στοιχεῖα τοῦ κόσμου *be enslaved by the elemental spirits* (or: *be subject to rudimentary knowledge*) Gal 4:3; cf. Dg 2:10; B 16:9; *be God's slave* Ro 6:22; to righteousness vs. 18 (cf. Heraclit. Sto. 69 p. 90, 3 δεδουλωμένοι ἡδονῇ; Porphyry., Abst. 1, 42 ἐδουλώθημεν τῷ τοῦ φόβου φρονήματι); of wine Tit 2:3 (Philostrat., Vi. Apoll. 2, 36 p. 78, 25 δεδουλωμένος ὑπὸ τοῦ οἴνου; Libanius, Epist. 316, 3 Förster δουλεύειν οἴνω). M-M.*

δοῦναι, δούς s. δίδωμι.

δοχή, ἡς, ἡ (Eur., Pla. al.=receptacle) *reception, banquet* (so Macho [280 BC] in Athen. 8 p. 348F; Plut., Mor. 1102B; pap., LXX) ποιεῖν δ. *give a banquet* (Gen 21:8; 26:30; 1 Esdr 3:1; Esth 1:3; Da 5:1) Lk 5:29; 14:13. M-M.*

δράκων, οντος, ὁ (Hom.+; Diod. S. 2, 51, 4; LXX; En. 20, 7 [=seraphim]; Philo; Test. Ash. 7:3; Sib. Or. 3, 794; loanw. in rabb.; oft. **synon. w.** ὄφις [PGM 36, 183; 196], Boll 42, 5; 103) *dragon, serpent*, a figurative term for the devil (cf. PGM 4, 994 θεε θεῶν. . . κατέχων δράκοντα; 190; Epigr. Gr. 1140b; PsSol 2, 25) Rv 12:3 (Damasc., Vi. Isid. 67 δράκοντας ἐξαισίους κατὰ μέγεθος ἐπτακεφάλους. Cf. Apollon. Rhod. 4, 127ff the description of the frightful δράκων that guards the golden fleece. Also the Hydra: **acc. to Alcaeus** ἐννεακέφαλος, **acc. to Simonides**, πεντηκοντακέφαλος [schol. on Hesiod, Theogony 313]; Pisander Epic. [VI BC] in Paus. 2, 37, 4 al.), 4, 7, 9 (ὁ δ. ὁ μέγας as PGM 4, 2770), 13, 16f; 13:2, 4, 11 (Arrian, Anab. 3, 3, 5 **acc. to Ptolemaeus**, son of Lagus: δράκοντας δύο. . . φωνὴν ἰέντας show Alexander the way through the desert); 16:13; 20:2.—**Lit.** on ὄφις 3; also PJoüon, Le Grand Dragon: Rech de Sc rel 17, '27, 444-6; BarbRenz, D. oriental. Schlangendrache '30; J Kroll, Gott u. Hölle '32; WFoerster, D. Bilder in Offb. 12f und 17f: StKr 104, '32, 279-310 (on this RSchütz, *ibid.* 105, '33, 456-66); TW II 284-6; RLehmann-Nitzsche, D. apokal. Drache Rv 12: Ztschr. f. Ethnologie 65, '33, 193-230; PPrigent, Apoc. 12: Histoire de l' exégèse, in Beitr. zur Gesch. d. bibl. Exegese no. 2, '59. M-M. *

δραμεῖν, -ών s. τρέχω.

δράξ, δρακός, ἡ (Batr. et al.; Herm. Wr. 486, 4 Sc.; LXX; Philo, Somn. 2, 74; Jos., Ant. 3, 251; 8, 322) *the hand spread out* B 16:2 (Is 40:12).*

δράσσομαι (Hom.+; Abercius inscr. 14; POxy. 1298, 10; LXX; Jos., Bell. 3, 385, Ant. 14, 425) *catch, seize* (w. **acc.**: Dionys. Hal. 9, 21, 4; Lev 2:2; 5:12; Num 5:26) τινά *someone* 1 Cor 3:19. M-M.*

δραχμή, ἡς, ἡ (Hdt.+; inscr., pap., LXX; Ep. Arist 20; 22; Philo, Spec. Leg. 2, 33; Jos., Bell. 1, 308, Ant. 3, 195; loanw. in rabb.) *drachma*, a Greek silver coin worth normally about 18 or 19 cents Lk 15:8f (Dio Chrys. 70[20], 5 concern over the loss of just one drachma. Its purchasing power was by no means insignificant; **acc. to Demetr.** of Phal. [300 BC]: 228 fgm. 22 Jac. it was the price of a sheep, or one-fifth the price of an ox. Under specially favorable circumstances it was even possible to buy a whole ox for one drachma, or a slave for four: Appian, Mithrid. 78 §344.

On the other hand, the soldiers of Mark Antony look upon a gift of 100 dr. per man as proof of stinginess, **acc. to Appian**, Bell. Civ. 3, 43 §177; on wages and living costs see ACJohnson, Roman Egypt to Diocletian, in TFrank, An Economic Survey of Ancient Rome II, '59, 301-21).—**Lit.** on ἀργύριον 2c. **M-M.***

δράω 1 **aor.** ἔδρασα (**Hom.+; Dit., Or.** 765, 34; **POxy.** 259, 35; **LXX; Ep. Arist.** 194; **Philo; Jos., Vi. 357**) *do, accomplish* οἱ ταῦτα δράσαντες *the men who have done these things* (**cf.** **Wsd** 14:10; 4 **Macc** 11:4; **Jos., Ant.** 1, 102) 1 **CI** 45:7. **B.** 537.*

δρέπανον, ου, τό (**Hom.+; pap., LXX; Jos., Bell.** 3, 225) *sickle* (also a tool for cutting down trees and tree branches: **Polyaenus** 1, 18) **Hs** 8, 1, 2; 3; **Rv** 14:14ff (**cf.** here the two Phryg. **inscr.** in Ramsay, Phrygia II p. 565 no. 466 ἐὰν δέ τις αὐτῶν μὴ φοβηθῇ τούτων τ. καταρῶν τὸ ἄρας δρέπανον εἰσελθοῖτο εἰς τὰς οἰκῆσις αὐτῶν). **OT** ἀποστελλειν τὸ δ. (**cf.** **Jo** 4:13) *put in the sickle* **Mk** 4:29; **cf.** **Rv** 14:15 (w. θερίζω as **Mesomedes** 7, 9), **cf.** ἄποστελλω 2; 18b (vinedresser's tool as **Geopon.** 5, 22, 1; **Cornutus** 27 p. 51, 6). **M-M. B.** 507.*

δρόμος, ου, ὁ (**Hom.+; inscr., pap., LXX, En., Philo, Joseph.; Test. Jud.** 2:3; **loanw.** in rabb.) *course*.

1. **prop.** of the *course* of heavenly bodies (**Ps.-Pla.**, Axioch. 370B; **Dio Chrys.** 19[36], 42; **Sext. Emp.**, Math. 9, 27; **M. Ant.** 7, 47; **Herm. Wr.** 4, 8 a1.; **PGM** 12, 251; 13, 575; **Jos., Ant.** 1, 32) **Dg** 7:2. τὸν δ. διανύειν *complete or continue their course* 1 **CI** 20:2.—Of a race, **fig.** (**Philo**, Leg. All. 3, 48) 2 **Ti** 4:7 (s. **τελέω** 1); of martyrs ἐπὶ τὸν τῆς πίστεως βέβαιον δ. κατήντησαν *they securely reached the goal in the race of faith* 1 **CI** 6:2.

2. **fig.** of the course of one's life πληροῦν τὸν δ. *complete one's course* **Ac** 13:25; **τελεῖν** *finish* **Ac** 20:24. **προσιθῆναι** τῷ δ. *hasten on in your course* **IPol** 1:2 (s. **JKleist**, **transl.**, '46, note **ad loc.**). **M-M.***

δροσίζω 1 **aor. pass.** ἔδροσίσθην (since **Aristoph.** [mid.]; 3 **Macc** 6:6) *bedew* **fig.** in a spiritual sense *refresh with dew* **IMg** 14 (on the **fig.** use of dew **cf.** **Dt** 32:2; **Pr** 19:12; Ode of Solomon 11, 14).*

Δρούσυλλα, ης, ἡ *Drusilla* (also the name of Caligula's sister), youngest daughter of Herod Agrippa I, sister of Agrippa II; betrothed as a child to Antiochus Epiphanes of Commagene (**Jos., Ant.** 19, 355), but never married to him (**Ant.** 20, 139); married 53 **AD** to Azizus of Emesa, but left her husband and married Felix the procurator (**Ant.** 20, 141ff), to whom she bore a son, Agrippa (20, 143) **Ac** 24:24, 27 v.l.—**Schürer** I4 555; 557; 564; 573 (**lit.** here, note 25); 577.*

δύναμαι **pass. dep.; pres.** 2 **sg.** δύνῃ and δύνασαι; **impf.** ἠδυνάμην and ἔδυνάμην; **fut.** δυνήσομαι; 1 **aor.** ἠδυνήθην (**Jos., Ant.** 12, 278) and ἠδυνάσθην (**BI-D.** §66, 3 w. **app.**; 79; 93 w. **app.**; 101 w. **app.**; **Mlt.-H.** 188; 206; 234) (**Hom.+; inscr. pap., LXX, En., Epist. Arist., Philo, Joseph., Test.** 12 **Patr.**; **Sib. Or.** 5, 172) *I can, am able*.

1. **w. inf. foll.**—**a. pres. inf.** οὐδεὶς δύναται δοῦναι κυρίοις δουλεῦν **Mt** 6:24; **Lk** 16:13.—**Mt** 9:15; 19:12; **Mk** 2:7, 19 **al.** καθὼς ἠδύναντο ἀκούειν **Mk** 4:33—**perh.** here, and surely **J** 6:60 the **mng.** *be able to hear* approaches like to hear (**cf.** **Epict.** 2, 24, 11); **cf.** **Luke** 11:7. οὐ δυνάμεθα. . . μὴ λαλεῖν *we cannot remain silent τὶ about someth.* **Ac** 4:20. In questions πῶς δύνασθε ἀγαθὰ λαλεῖν; *how can you say good things?* **Mt** 12:34. πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν; *how can Satan drive out Satan?* **Mk** 3:23; **cf.** **J** 6:52; **Lk** 6:42.

b. w. aor. inf. δύνασθαι. . . εἰσελθεῖν **Mk** 1:45.—2:4; 5:3; **Lk** 8:19; 13:11; 14:20 and **oft.** The **impf.** ἔδύναντο τοῦτοπραθῆναι *this could have been sold* **Mt** 26:9 (**BI-D.** §358, 1; **cf.** **Wsd** 11:19f).

c. likew. the **impf. w. pf. inf.** ἀπολελύσθαι ἔδύναντο *he could have been set free* **Ac** 26:32.

2. **abs.**, whereby the **inf.** can easily be supplied (**cf.** **Eur.**, Or. 889; **Thu.** 4, 105, 1; **X.**, An. 4, 5, 11 **al.**; **Sir** 43:30; **Bar** 1:6; 1 **Macc** 6:3; 9:9, 60; 4 **Macc** 14:17b) **Mt** 16:3 (sc. διακρίνειν); 20:22b; **Mk** 10:39 (sc. πιεῖν); 6:19 (sc. ἀποκτείνειν); **cf.** **Lk** 9:40; 16:26; 19:3; **Ac** 27:39; **Ro** 8:7. καίπερ δυνάμενος *although he was able to do so* 1 **CI** 16:2. οὐπω γὰρ ἔδυνασθε (sc. χρῆσθαι τῷ βρώματι) *you were not yet strong enough* 1 **Cor** 3:2. ὑπὲρ ὃ δύνασθε (sc. ἐνεγκεῖν) *beyond your strength* 10:13.

3. **w. acc. foll.**, w. ποιεῖν to be supplied *be able to do someth.* (**Maximus Tyr.** 1, 2h τοῦτο δύναται λόγος; **PRyl.** 77, 38 οὐ γὰρ δύναμαι κοσμητεῖαν; **POxy.** 115, 10; 472 II, 22) οὐ δυνάμεθα τι κατὰ τ. ἀληθείας *we can do nothing against the truth* 2 **Cor** 13:8; οὐδὲ ἐλάχιστον δ. *not to be able to do even the smallest thing* **Lk** 12:26. εἴ τι δύνῃ *if you can do anything* (**Vi. Aesopi** Ic. 21 p. 279, 11 **Eberh.**: Αἴσωπε, εἴ τι δύνασαι, λέγε τῇ πόλει) **Mk** 9:22 (also **perh.**: *if you possibly can*, as **X.**, **Hell.**, 7, 5, 15; **Heliod.** 1, 19, 2; **Ael. Aristid.** 48, 1 K.=24 p. 465 D.); πλείονα δ. *accomplish more* **IPhld** 1:1 (**Ammonius**, **Vi. Aristot.** p. 11, 15 πολλὰ δ.). Of God ὁ πάντα δυνάμενος *he who has all power* (**Lucian**, Nav. 28 δύνανται πάντα οἱ θεοί; **Iambl.**, **Vi. Pyth.** 28, 148; **Philo**, Abr. 268) **Hm** 12, 6, 3; **cf.** v 4, 2, 6. **M-M.**

δύναμις, εως, ἡ (**Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test.** 12 **Patr.**; **loanw.** in rabb.).

1. *power, might, strength, force* λαμβάνειν δ. *receive power* **Ac** 1:8 (**cf.** **Epict.** 1, 6, 28; 4, 1, 109); ἰδίᾳ δ. *by one's own power* 3:12.—Of God's power (**Nicol. Dam.**: 90 fgm. 66, 33 θεῶν δ.; **Diod. S.** 1, 20, 6 τοῦ θεοῦ τὴν δύναμιν; 5, 71, 6; 27, 12, 1; 34+35 fgm. 28, 3; **Dio Chrys.** 11[12], 70, 75; 84; 23[40], 36; **Herm. Wr.** 14, 9 ὁ θεός. . . , ᾧ πᾶσα δύναμις τοῦ ποιεῖν πάντα; **PGM** 4, 641; 7, 582; 12, 250; **LXX**; **Aristobulus** in **Euseb.**, Pr. Ev. 13, 12, 4; 7; **Ep. Arist.**; **Jos., Ant.** 8, 109; 9, 15; **Sib. Or.** 3, 72) **Mt** 22:29; **Ro** 1:16, 20 (**Jos., C. Ap.** 2, 167 *God is known by his δ.*); 9:17 (**Ex** 9:16); 1 **Cor** 1:18, 24; 1 **CI** 11:2; 33:3; **Dg** 7:9; 9:1f. In the doxology (1 **Ch** 29:11f; on the doxol. in the Lord's Prayer **HSchumaker**, Cath. World 160, '45, 342-9) **Mt** 6:13 t.r.; **D** 8:2; 9:4; 10:5; **Rv** 4:11; 7:12; 19:1.—**IMg**

3:1; ISm 1:1; Hv 3, 3, 5; m 5, 2, 1; PK 2. Hence God is actually called δ. Mt 26:64; Mk 14:62 (cf. Wsd 1:3; 5:23 and Dalman, Worte 164f). Christ possesses a θεία δ. (this expr. in Aristot., Pol. 4[7], 4; PGM 12, 302 al.; cf. Θεῖος 1a) 2 Pt 1:3; cf. 1 Cor 5:4. Here, as in Hs 9, 26, 8, the power is to be used for punishment. The δ. leaves Christ at his death GP 5:19 (s. LVaganay, L'Évangile de Pierre '30, 108; 254ff).—Power of the Holy Spirit (Jos., Ant. 8, 408) Lk 4:14; Ac 1:8; Ro 15:13, 19; Hm 11:2, 5. δυνάμει κραταιωθῆναι *be strengthened in power* by the Spirit Eph 3:16.

Therefore the Spirit given the Christian can be called πνεῦμα δυνάμεως 2 Ti 1:7. The believers are ἐν πάσῃ δ. δυναμούμενοι *equipped w. all power* Col 1:11; cf. Eph 1:19; 3:20 (for Eph 1:19 cf. IQH 14, 23; 11, 29 al.; for Eph 3:16, 6: 10 cf. IQH 7, 17 and 19; 12, 35; IQM 10, 5; see KGKuhn, NTS 7, '61, 336); esp. the apostles and other men of God Ac 4:33; 6:8.—δ. is also esp. the power that works wonders (Suppl. Epigr. Gr. VIII 551, 39 [I BC]; POxy. 1381, 206ff; PGM 4, 2449; 12, 260ff; s. JZingerle, Heiliges Recht '26, 10f; JRöhr, D. okkulte Kraftbegriff im Altertum '23, 14f) Mt 14:2; Mk 6:14; Hv 1, 3, 4; perh. also (but s. 4 below) Gal 3:5; 1 Cor 12:28f (on the pl. δυνάμεις s. X., Cyr. 8, 14; Herm. Wr. 13, 8 al.; on this ADieterich, E. Mithraslit. '03, 46f). W. ἐξουσία (Dio Chrys. 11[12], 65) Lk 9:1; ἐν δ. *with power, powerful (ly)* (Synes., Ep. 90 p. 230D τοὺς ἐν δ.) Mk 9:1; Ro 1:4; Col 1:29; 2 Th 1:11. κατὰ δύναμιν *w. gen. (Lucian, Imag. 3) by the power of* Hb 7:16. Hebraist.=δυνατός (Judg 3:29; 20:46 [ἄνδρες δυνάμεως B =ἄνδρες δυνατοί A]; Wsd 5:23): τῷ ῥήματι τῆς δ. αὐτοῦ *by his powerful word* 1:3; μετ' ἀγγέλων δυνάμεως αὐτοῦ *w. his mighty angels* 2 Th 1:7; μὴ ἔχων δ. *powerless* Hv 3, 11, 2; m 9:12. ισχυρὰν δ. ἔχειν *be very powerful* m 5, 2, 3; cf. m 9:11; ἐν ποίᾳ δ. *by what power* Ac 4:7. ὕψος δυνάμεως *pride in (one's) power* B 20:1.—True strength in contrast to mere word or appearance 1 Cor 4:19f; 1 Th 1:5. ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι *they have only the outward appearance of religion, and deny its inward power* 2 Ti 3:5 (cf. Jos., Ant. 13, 409 τὸ ὄνομα τ. βασιλείας εἶχεν, τ. δὲ δύναμιν οἱ Φαρισαῖοι); δ. πίστεως *the power of faith* as over against the word of a profession IEph 14:2. W. ισχύς 2 Pt 2:11; w. ἐνέργεια Hm 6, 1, 1 (cf. Galen X, 635).—Of the peculiar power inherent in a thing (of the healing power of medicines since Hippocr.; cf. Diod. S. 1, 20, 4; 1, 97, 7; 17, 103, 4; Plut., Mor. 157D al.; Dio Chrys. 25[42], 3; Galen XIII 707 K.) δ. πυρός Hb 11:34 (Diod. S. 15, 50, 3 δ. τοῦ φωτός=the intensity of the light).

2. *ability, capability* (Pla., Phileb. 58D; Epict. 2, 23, 34; 4 Km 18:20; Ruth 3:11; Jos., Ant. 10, 54) κατὰ δύναμιν *according to ability* (Diod. S. 14, 81, 6 v.l.; Dit., Syll.3 695, 9; 44 [129 BC]; PGM 4, 650; POxy. 1273, 24; BGU 1050, 14; Sir 29:20; Jos., Ant. 3, 102) 2 Cor 8:3a; ἐκάστῳ κατὰ τὴν ἰδίαν δ. *to each according to his special capability* (cf. Dit., Syll.3 695, 55) Mt 25:15. Opp. *beyond one's ability* ὑπὲρ δύναμιν (Demosth. 18, 193; Appian, Bell. Civ. 2, 1 §3; 2, 13 §49; POxy. 282, 8; Sir 8:13) 2 Cor 1:8 or παρὰ δ. (Thu. 3, 54, 4; PPetr. II 3b, 2 [III BC]; POxy. 1418, 3; Jos., Ant. 14, 378) 8:3b.

3. *meaning* (Pla., Crat. 394B; Polyb. 20, 9, 11; Dionys. Hal. 1, 68; Dio Chrys. 19[36], 19; Cass. Dio 55, 3; Philo, Congr. Erud. Gr. 125) of language 1 Cor 14:11; of the stones Hv 3, 4, 3; cf. 3, 8, 6f.

4. of the outward expressions of power: *deed of power, miracle, wonder* (Ael. Aristid. 40, 12 K.=5 p. 59 D.: δυνάμεις ἐμφανεῖς; 42, 4 K.=6 p. 64 D. al.; Eutecnius 4 p. 41, 13; POxy. 1381, 42; 90f τ. δυνάμεις ἀπαγγέλλειν; FSteinleitner, D. Beicht '13, nos. 3; 8 al.; Ps 117:15) w. σημεία 2 Th 2:9; also in pl. Ac 2:22; 2 Cor 12:12; Hb 2:4; in this sense δ. stands mostly in pl. δυνάμεις Mt 7:22; 11:20f, 23; 13:54, 58; Lk 10:13; 19:37; 1 Cor 12:10, 28f; Gal 3:5 (on the two last pass. s. 1 above); Hb 6:5. Sg. Mk 6:5.

5. of the externals of power: *resources* μικρὰν ἔχειν δ. *have few resources* Rv 3:8. Also *wealth* (X., An. 7, 7, 36, Cyr. 8, 4, 34; Dt 8:17f) ἐκ τῆς δ. τοῦ σπλήνους *fr. the excessive wealth* Rv 18:3. Esp. of military forces (Hdt. + very oft.; cf. Dit., Or. ind. VIII; LXX; Jos., Ant. 18, 262), even of the heavenly bodies thought of as armies δ. τῶν οὐρανῶν *the armies of heaven* (Is 34:4 v.l.; 4 Km 17:16; Da 8:10 Theod.) Mt 24:29; Lk 21:26; cf. Mk 13:25.

6. *power as a personal supernatural spirit or angel* (Aristot., Met. 4, 12 p. 1019a, 26 daemons δυνάμεις λέγονται; Eth. Epic. col. 9, 16, w. θεοί; Porphy., Abst. 2, 2 p. 133 Nauck δαίμοσιν ἢ θεοῖς ἢ τισι δυνάμεσιν θῆσαι; Sallust. 15 p. 28, 15 αἱ ἄνω δυνάμεις; Herm. Wr. 1, 26; 13, 15; Synes., Ep. 57 p. 191B; PGM 4, 3051; 4 Macc 5:13; Philo, Conf. Lingu. 171, Mut. Nom. 59) Ro 8:38; 1 Cor 15:24; Eph 1:21; 1 Pt 3:22; αἱ δ. τοῦ σατανᾶ IEph 13:1; θεὸς ἀγγέλων καὶ δ. MPol 14:1 (cf. the inscr. in FCumont, Étud. syr. '17, p. 321, 5 ὁ θεὸς τ. δυνάμεων).—Desig. of a personal divine being as a power of the most high God (Ael. Aristid. 37, 28 K.=2 p. 27 D.: Athena as δ. τοῦ Διὸς) οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ ἡ καλουμένη μεγάλη *this man is what is called the Great Power of God* Ac 8:10 (cf. inscr. of Saïttai in Lydia εἷς θεὸς ἐν οὐρανοῖς Μῆν οὐράνιος, μεγάλη δύναμις τοῦ ἀθανάτου θεοῦ: JKeil and AvPremmerstein, Zweite Reise in Lydien No. 211=Denkschr. d. Wiener Akad. 54, '11, p. 110; PGM 4, 1275ff. ἐπικαλοῦμαι σε τὴν μεγίστην δύναμιν τὴν ἐν τῷ οὐρανῷ ὑπὸ κυρίου θεοῦ τεταγμένην.—GPWetter, 'D. Sohn Gottes' '16, 8f; WSpiegelberg, Die ägypt. Gottheit der 'Gotteskraft': Ztschr. f. äg. Sprache 57, '22, 145ff; FPreisigke, D. Gotteskraft der frühchristl. Zeit '22).

7. *concr., that which gives power* (Diod. S. 1, 97, 7 powerful remedy=φάρμακον; cf. ἐξουσία 5) ἡ δύναμις τῆς ἁμαρτίας ὁ νόμος *what gives sin its power is the law* 1 Cor 15:56. ἔχρισεν αὐτὸν ὁ θεὸς δυνάμει (and so enabled him to work miracles) Ac 10:38 (Dio Chrys. 66[16], 10 of Jason: χριστάμενος δυνάμει τινί, λαβὼν παρὰ τῆς Μηδείας; Diod. S. 4, 51, 1 τ. τρίχας δυνάμεσιν τισι χρίσασα=he anointed her hair with certain magic ointments; 4, 51, 4; 17, 103, 4 ὁ σίδηρος κεχρήμενος ἦν φαρμάκον δυνάμει=with a powerful poison).—OSchmitz, D. Begriff δ. bei Pls: ADeissmann-Festschr. '27, 139-67; WGrundmann, D. Begriff d. Kraft in d. ntl. Gedankenwelt '32, TW II 286-318; Dodd 16-20; EFascher, Dynamis Theou: ZThK n. F. 19, '38, 82-108; LBieler, Δύναμις u. ἐξουσία: Wiener Studien 55, '38, 182-90; AHForster, The Mng. of Power for St. Paul, ATR 32, '50, 177-85. M-M.

δυναμῶ 1 aor. pass. ἐδυναμώθην (Polemo Soph. 2, 30 p. 26, 11; Porphy., Sent. 35 p. 29, 6 Mommert, πρὸς Γαῦρον [ABA 1895] 16, 5 p. 57, 8; Herm. Wr. 1, 27 ὑπ' αὐτοῦ [=θεοῦ] δυναμωθείς; Sallust. 16 p. 28, 25; PGM 4, 197; 216; 12, 266; 13, 279; LXX) *strengthen* ἐν πάσῃ δυνάμει δυναμούμενοι *endowed w. all strength* Col 1:11; δ. ἀπὸ ἀσθενείας *pass fr. weakness to strength* Hb 11:34 (Eph 6:10 v.l. δυναμοῦσθε for ἐνδυν. [s. ἐνδυναμῶ

2b]. As v.l. also Hv 3, 12, 3 and s 5, 5, 2 Funk). M-M.*

δυνάστης, ου, ό (trag., Hdt.+; inscr., pap., LXX).

1. ruler, sovereign—a. of God (Soph., Antig. 608 of Zeus; Herm. Wr. 472, 10 Sc.; CWessely, Neue griech. Zauberpap. 1893, 665 τ. δυνάστας μεγάλους θεούς; PGM 4, 180, 265; 988; Sir 46:5; 2 Macc 12:15; 15:3ff al.; 3 Macc 2:3; Sib. Or. 3, 719) ό μακάριος κ. μόνοος δ. *the blessed and only Sovereign* 1 Ti 6:15.

b. of men (Ctesias in Apollon. Paradox. 20; Diod. S. 5, 21, 6 βασιλεῖς καὶ δυνάστας; Appian, Mithr. 102 §472; 108 §516; Lucian, Phal. 2, 1 ἀνὴρ δ.; Philo, Spec. Leg. 1, 142; Jos., Bell. 6, 438, Ant. 14, 36; Test. Jud. 9:5; Sib. Or. 3, 636) καθαιρεῖν δ. ἀπὸ θρόνων *dethrone rulers* Lk 1:52 (cf. Job 12:19).

2. court official (Gen 50:4) fr. the court of the queen of Ethiopia Ac 8:27. S. on Κανδάκη. M-M.*

δυνατέω (Philod., Περὶ σημ. 11, 8 Gomp.; cf. Bl-D. §108, 2; Mlt.-H. 390) *be strong*—1. lit. 2 Cor 13:3.—2. *be able, be strong enough* w. aor. inf. foll. Ro 14:4; 2 Cor 9:8. Analogous formation: ἀδυνατέω, q.v.*

δυνατός, ή, όν (Pind., Hdt.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.; loanw. in rabb.).

1. powerful, strong, mighty, able—a. of pers. and their attributes.

α. lit.: of God (Plut., Numa 9, 2; IG XII 8, 74; Keil u. Premerstein, [s. δύναμις 6] no. 224 p. 117; Ps 23:8; 44:4, 6; Ps.-Phoc. 54; Ep. Arist. 139) D 10:4. God as ό δ. (Ps 119:4; Zeph 3:17) Lk 1:49. Of angelic beings Hs 9, 4, 1. Of powerful, prominent people (Thu. 1, 89, 3; X., Cyr. 5, 4, 1; Polyb. 9, 23, 4; oft. LXX; Philo, Mos. 1, 49; Jos., Bell. 1, 242) Ἰουδαίων οἱ δυνατοί Ac 25:5; 1 Cor 1:26; Rv 6:15 t.r. Of pers. gener. δ. εἰμι *I am strong* 2 Cor 12:10; 13:9. Of faith Hm 9:10. Of the spirit 11:21.

β. fig. δυνατός (εἰμι)=δύναμαι *I am able* or *in a position* Hs 1:8. W. pres. inf. foll. (X., An. 7, 4, 24; Pla., Ep. 7 p. 340E; Jos., C. Ap. 1, 187 λέγειν δ.) Tit 1:9; Hb 11:19. W. aor. inf. foll. (PEleph. 8, 18; PHib. 78, 15; Num 22:38; EpJer 40; 63; Da 3:17) Lk 14:31; Ac 11:17; Ro 4:21; 11:23; 14:4 t.r.; 2 Cor 9:8 t.r.; 2 Ti 1:12; Js 3:2; 1 Cl 48:5; 61:3; Dg 9:1. W. ἔν τινι *be strong, capable in someth.* = *distinguish oneself* in it (Ps 23:8; Sir 21:7; 47:5; Jdth 11:8); in word and deed Lk 24:19; cf. Ac 7:22; in the Scriptures=*well-versed* 18:24; in everything one does Hm 7:1; οἱ δ. *those who are strong (in faith)* Ro 15:1. W. ἐρμηνεύειν *able to translate* Papias 2:16.

b. of things (Polyb. 10, 31, 8 προτείχισμα; Zeph 1:14; Wsd 10:12; Jos., Ant. 14, 364): ὅπλα δ. πρὸς τι *weapons powerful enough for someth.* 2 Cor 10:4. Of commandments Hs 6, 1, 1. Of the created works of God v 1, 1, 3.

2. neut. δυνατόν ἐστι *it is possible* (Pind., Hdt.+; pap.; 2 Macc 3:6).

a. w. acc. and inf. (Ep. Arist. 230) Ac 2:24; Dg 9:4. W. inf. foll. (Horapollo 1, 21 p. 31 μαθεῖν) 9:6. εἰ δ. *if (it is) possible* (Ep. Arist. 9; Jos., Ant. 4, 310; 13, 31; Bl-D. §127, 2) Mt 24:24; Mk 13:22; Ro 12:18; Gal 4:15; more completely εἰ δ. ἐστὶν (PPetr. II 11[1], 3; Menand., Epitr. 523 in a prayer εἴπερ ἐστὶ δυνατόν) Mt 26:39; Mk 14:35.

b. w. dat. of the pers. (w. or without copula) for someone (Lucian, Icarom. 21 μὴ δυνατόν ἐστὶ μοι. . . μένειν) 9:23; 14:36 (Iambl., Vi. Pyth. 28, 139 τ. θεοὶς πάντα δυνατό; Philo, Virt. 26 πάντα θεῶ δ.); Ac 20:16; Hs 5, 7, 3 (PGiess. 79 II, 4; Jos., Ant. 3, 189).

c. w. παρά τινι *with=for someone* Mt 19:26; Mk 10:27; Lk 18:27.

d. τὸ δ.=ἡ δύναμις (Polyb. 1, 55, 4; Appian, Bell. Civ. 5, 45 §191; Ep. Arist. 229, God's power; Ep. Arist. 133) Ro 9:22. ἐν δυνατόν εἶναι *be in the realm of possibility* (Dit., Or. 771, 49) B 17:1. M-M. B 295f.**

δυνατῶς adv. (Hdt. 7, 11; Inscr. Gr. 1001 VII, 27 [c. 200 BC]; Plut.; Wsd 6:6) *strongly* δ. ὁπᾶν *see as clearly as possible* Hs 9, 1, 3 (cf. Philo, Det. Pot. Ins. 130).*

δύνω 1 aor. ἔδυσσα; 2 aor. ἔδυν (Bl-D. §§75; 101 under δύειν; Mlt.-H. 208; 234) (Hom.+; pap., LXX) *go down, set of the sun* (Hom.+; Gen 28:11 al.; En. 100, 2; Jos., Bell. 4, 317, Ant. 8, 415) Mk 1:32; Lk 4:40; GP 2:5. Fig. (cf. Pr 11:8 v.l.) δύναι ἀπὸ κόσμου=*die* IRo 2:2. M-M. B. 679.*

δύο gen. and acc. δύο, dat. δυσί (as early as Thu. 8, 101, 1 codd., then Aristot.+; Polyaeus 2, 3, 8; 3, 9, 47; pap. in Mayser I2 2, 73; Bl-D. §63, 1; Mlt.-H. 170) (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.; loanw. in rabb.) *two*.

1. nom.—a. used w. subst.: δ. δαιμονιζόμενοι *two demoniacs* Mt 8:28; δ. τυφλοί 9:27; 20:30; cf. 26:60; 27:38 and oft.

b. w. ἐκ foll.: δ. ἐξ ὑμῶν *two of you* 18:19; δ. ἐξ αὐτῶν *two of them* Lk 24:13; cf. J 1:35; 21:2.

c. δ. ἡ τρεῖς *two or three* used approximately for a small number (Ananias Lyr. [VI BC] in Athen. 3, 37F δὺ ἡ τρεῖς ἄνθρώπους; X., An. 4, 7, 5; Jos., C. Ap. 2, 232) Mt 18:20; J 2:6; 1 Cor 14:29. In the same sense δ. καὶ τρεῖς (Ael. Aristid. 45 p. 4 D.; 11 D.; Polyaeus 6, 1, 2) 2 Cor 13:1.

d. w. the art. (PGiess. 2 II, 5; 14) Mt 19:5; Mk 10:8; 1 Cor 6:16; Eph 5:31 (Gen 2:24).

2. gen. Mt 18:16 (Dt 19:15); Lk 12:6; J 8:17; Ac 12:6 al.

3. dat. Mt 6:24; Mk 16:12; Lk 16:13; Ac 12:6; 21:33; Hb 10:28 (Dt 17:6).

4. acc. Mt 4:18, 21; 10:10, 29; 14:17; 18:8 and oft.

5. w. prep. εἰς δ. *in two* (Lucian, Tox. 54; PGM 13, 262; Test. Judah 2:6) Mt 27:51a; Mk 15:38; ἀνὰ δ. *two apiece* Lk 9:3; J 2:6; *two by two* Lk 10:1; κατὰ δ. *two at a time* 1 Cor 14:27. Also δύο δύο *two by two* Mk 6:7 (this way of expressing a distributive number is found also in LXX, Gen 7:3, 9, 15 and is widely regarded as a Semitism [Wlh., Einl.2 '11, 24; JWackernagel, ThLZ 34, '09, 227]. Nevertheless it occurs as early as Aeschyl., Pers. 981; Soph., fgm. 191 Nauck2; POxy. 121 [III AD]; cf. the mixed expr. κατὰ δύο δύο POxy. 886, 19 [III AD], in Mediaeval

Gk. [KDieterich, Unters. z. Gesch. d. griech. Sprache 1898, 188], and in Mod. Gk. [JPsichari, Essai sur le Grec de la Septante: Rev. des Ét. juives 55, '08, 161-208, esp. 183ff]. Cf. Dssm., LO 98f [LAE 122f]; Mlt. 21 n. 3; 97; Mlt.-H. 270; 439f; Thumb 128; Bl-D. §248, 1 w. app.; Rdm.2 72). On Mk 6:7 see JoachJeremias, NT Essays: Studies in Memory of TWManson '59, 136-43. M-M.*

δυσβάστακτος, ον (Plut., Mor. 915f; schol. on Pind., Nem. 10, 37b; Philo, Omnis Prob. Lib. 28; Pr 27:3) *hard to bear* φορτία *burdens* Mt 23:4 t.r.; Lk 11:46. M-M.*

δύσβατος, ον (Pind., Pla.+; Philo, Ebr. 150; Jos., Ant. 14, 432; Sib. Or. 7, 103) *impassable, hard to walk in* fig. (cf. Pind., Nem. 7, 143 ἀμηχανία δύσβατοι) of commandments Hm 12, 4, 4.*

δυσεντέριον, ου, τό (H. Gk form for δυσεντερία [Hdt. +; Jos., Ant. 6, 3]; cf. Phryn. 518 L.; Moeris 129; Etym. Mag. p. 494, 33. S. also Hobart 52f) *dysentery*, w. fever Ac 28:8 (t.r. δυσεντερία; pl. forms of both genders as v.l.). M-M.*

δυσερμήνευτος, ον (Diod. S. 2, 52, 5=difficult to describe; Artem. 3, 66; Cat. Cod. Astr. I 114, 26; Philo, Somn. 1, 188) *hard to explain* πολὺς ὁ λόγος καὶ δ. *there is much to be said, and it is hard to explain* Hb 5:11.*

δυσθεράπευτος, ον (since Soph., Aj. 609; Hippocr., περὶ ἱητροῦ 10; Philo, Plant. 32) *hard to cure* of false Christians IEph 7:1 (cf. Philo, Deus Imm. 182 δ. . . τὰ τῆς ψυχῆς ἀρρωστήματα). *

δύσις, εως, ἡ (Aeschyl.+; Heraclitus 120; inscr., pap.; Ps 103:19) *setting* (of the sun: Ael. Aristid. 49, 17 K.=25 p. 492 D.; En. 17, 4), *west* (Jos., Ant. 14, 401; opp. ἀνατολή, as Philo, Cher. 22; cf. Sib. Or. 3, 26) short ending of Mk; IRo 2:2; 1 Cl 5:6; τὸ τέρμα τῆς δ. *the extreme west* 5:7 (s. **τέρμα**). M-M. B. 871.*

δύσκολος, ον (Thales, Eur.+; inscr., pap.; Jer 30:2; Jos., Bell. 6, 36; orig. only of persons, in our lit. always objectively) *hard, difficult* (X., Oec. 15, 10 ἡ γεωργία δύσκολός ἐστι μαθεῖν; Dit., Or. 339, 54, Syll.3 409, 33) of commandments Hm 12, 4, 6. δύσκολόν ἐστιν *it is hard w. inf. foll.* (Dit., Or. 458, 16; Jos., Ant. 6, 43; Philo, Praem. 49 [without copula]) Mk 10:24; Hs 9, 20, 3. W. dat. of the pers. and inf. foll. *it is difficult for someone* IRo 1:2. Abs. ὅπερ δύσκολον (sc. ἐστίν) ISm 4:1. M-M. B. 651.*

δυσκόλως adv. (Isocr., Pla.+; Vett. Val. 123, 2; POxy. 1294, 10; Jos., Ant. 4, 87) *hardly, w. difficulty* εἰσέρχεσθαι εἰς τὴν βασιλείαν Mt 19:23; Mk 10:23; Hs 9, 20, 2. εἰσπορεύεσθαι Lk 18:24. ζῆν *attain (eternal) life* Hm 4, 3, 6; s 9, 23, 3. σφῶζεσθαι m 9:6. ἡμεροῦσθαι m 12, 1, 2. κολλᾶσθαι τινι s 9, 20, 2. ἀποθανεῖσθαι s 8, 10, 2.*

δυσμαθής, ἐς *slow to learn, hard to teach* (so Pla.+; Cebes 35, 2; Philo, Mos. 2, 261) of complacent Christians Hs 9, 22, 1.*

δυσμή, ἡς, ἡ (Aeschyl., Hdt.+; inscr., pap., LXX) *going down, setting* (of the sun), *west*, in our lit. and LXX, En., Philo, Jos. (e.g. Ant. 3, 199; 7, 16), Sib. Or. (e.g. 4, 102; 5, 371; 374) exclusively pl., *elsewh.*, nearly so (opp. ἀνατολαί) of east and west (BGU 1049, 8; Ps 106:3; Test. Jud. 5:2) Mt 8:11; Lk 13:29; ἀπὸ δ. *in the west* Rv 21:13 (s. **ἀπὸ** II 1). ἐπὶ δυσμῶν *in the west* (cf. Num 22:1; 33:48; Dt 11:24, 30) Lk 12:54. Of lightning that flashes across the whole sky ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δ. *it comes fr. the east and shines to the west* Mt 24:27 (cf. 1 Ch 12:16; Bar 4:37). M-M. B. 871.*

δυσνόητος, ον (Aristot., PlAnt. 1, 1 p. 816a, 3; Lucian, Alex. 54; Diog. L. 9, 13 δυσνόητόν τε καὶ δυσεξηγήτον) *hard to understand* 2 Pt 3:16; δ. τινι *for someone* Hs 9, 14, 4.*

δυσφημέω (trag.; PLond. 1708, 51; 1 Macc 7:41) *slander, defame* 1 Cor 4:13.*

δυσφημία, ας, ἡ (Soph.+; Dionys. Hal. 6, 48; Plut., Mor. 587F; Dit., Syll.3 799, 15; PLond. 1660, 25; 1677, 16; 1 Macc 7:38; 3 Macc 2:26; Jos., Ant. 16, 90) *slander, ill repute* (opp. εὐφημία; cf. Ael. Aristid., Τέχνηαι ῥητορικαί 1, 12 Dind. II p. 763 τὸ ἐναντίον τῇ εὐφημῷ δυσφημία) 2 Cor 6:8. M-M.*

δύσχρηστος, ον (Hippocr.; Philo, Sacr. Abel. 32 p. 214, 17) *hard to use, inconvenient* δ. ἡμῖν ἐστὶν *he is troublesome to us* B 6:7 (Is 3:10).*

δυσωδία, ας, ἡ (Aristot.+; Diod. S. 14, 71, 2; Longus 4, 17, 2; schol. on Nicander, Ther. 308; Suppl. Epigr. Gr. 8, 621; Sym. Is 34:3; Philo, Mos. 1, 100; 2, 262; Test. Benj. 8:3) *stench*, then also that which causes the stench, *filth* (Anna Comn., Alex. 13, 10 ed. Reiff. II 205, 10) AP 11, 26. Fig. *filth of false teaching* IEph 17:1.*

δύω s. **δύνω**.

δῶ, δώση, κτλ. s. **δίδομι**.

δώδεκα indecl. (Hom.+; inscr. [Meisterhans3-Schw. 159]; pap. [Mayser 316]; LXX; Philo; Jos., Vi. 55; 57; Test. 12 Patr.) *twelve* Mt 9:20; Mk 5:25, 42; Lk 2:42 (Plut., Mor. 839A γίνεσθαι ἐτῶν δώδεκα; on Jesus at 12 yrs. of age s. RBultmann, Gesch. d. syn. Tradition3 '57, 327f.—At the beginning of the story an external parallel in Ps.-Callisth. 1, 14, 1 ὁ δὲ Ἀλέξανδρος ἠϋξανε τῇ ἡλικίᾳ, καὶ γενόμενος δωδεκαέτης μετὰ τοῦ πατρός. . .) al.; οἱ δ. the twelve (sc. μαθηταί.—οἱ δ. is to be expanded differently e.g. Lucian, Jupp. Trag. 26 [12 Olympian deities]; Jos., Vi. 56; Ps.-Clem., Hom. 6, 14) 1 Cor 15:5 (the separation of Judas the betrayer, for which the v.l. ἑνδεκα would make allowance, does not make it impossible to use the fixed expression 'the 12'. X., Hell. 2, 4, 23 still speaks of οἱ τριάκοντα, despite the fact that acc. to 2, 4, 19 Critias and Hippomachus have already been put to death); cf. Mt 10:1f; 5; 11:1; 20:17; 26:14 al.—1 Clem 43:2; Hm 12, 3, 2; s 8, 17, 1f al.—Lit. s. on ἀπόστολος and ἐκκλησία, end; KHRengstorff, TW II 321-8.

δωδεκάσκηπτρον, ου, τό *scepter of the twelve tribes* (of Israel) 1 Cl 31:4 (Knopf, Hdb. ad loc.).*

δωδέκατος, η, ον (Hom.+; inscr., pap. [Mayser 318]; LXX; Ep. Arist. 50) *twelfth* Rv 21:20; MPol 19:1; Hs 9, 1, 10; 9, 29, 1. M-M.*

δωδεκάφυλον, ου, τό (the adj. δωδεκάφυλος Sib. Or. 3, 249; δεκάφυλος, τετράφυλος Hdt. 5, 66; Sib. Or. 2, 171) *the twelve tribes* Ac 26:7; δ. τοῦ Ἰσραὴλ 1 Cl 55:6. M-M.*

δῶμα, ατος, τό (=‘house’ and ‘room’ since Hom.) *roof, housetop* (Babrius 5, 5; POxy. 475, 22 [II AD]; 1641, 5; PTeht. 241 verso; PGM 1, 56; 75; 4, 2469; 2712; LXX). Proverbially κηρύσσειν ἐπὶ τῶν δ. *proclaim on the housetops*=quite publicly Mt 10:27; Lk 12:3 (cf. 2 Km 16:22 ἐπὶ τὸ δῶμα. . . κατ’ ὀφθαλμοὺς παντὸς Ἰσραὴλ); ἀναβαίνειν ἐπὶ τὸ δ. *go up to the roof* Lk 5:19; Ac 10:9. ὁ ἐπὶ τοῦ δώματος *the one who happens to be on the housetop* Mt 24:17; Mk 13:15; Lk 17:31 (ἐπὶ τοῦ δ. as Jos., Ant. 6, 49). Cf. RMeister, SAB '11, 7, 633; Ltzm., ZNW 20, '21, 172. M-M.*

δωμάτιον, ου, τό (Aristoph., Pla.+; PGM 1, 70; Jos., Bell. 2, 610, C. Ap. 2, 246, Ant. 5, 191) *dim. of δῶμα room* δ. ὑπερῶν *a little room upstairs* MPol 7:1. B. 464.*

δωρεά, ᾱς, ἡ (Aeschyl., Hdt.; inscr., pap., LXX, Philo, Joseph., loanw. in rabb.) *gift, bounty* of God (Pla., Leg. 2 p. 672A; Diod. S. 3, 47, 3; Athen. 15, 48 p. 693D τὴν τοῦ θεοῦ δωρεάν; Herm. Wr. 4, 5; Philo, Poster. Cai. 81 δωρεαί. . . τ. θεοῦ καλαὶ πᾶσαι; Jos., Ant. 3, 223) J 4:10; Ac 8:20. Pl. 1 Cl 19:2; 23:2; 32:1; 35:4; δ. διδόναι (Aeschyl., Hdt.+; Dit., Syll.3 1118, 3) Ac 11:17. ἀντιλέγειν τῇ δ. τοῦ θεοῦ *oppose the gift of God* ISm 7:1. W. χάρις (Demosth. 21, 172; Polyb. 1, 31, 6; Diod. S. 3, 73, 6; Philo, Rer. Div. Her. 26; Jos., Ant. 5, 54) θεοῦ χ. καὶ δ.) Ro 5:17; MPol 20:2; τῆς δ. πνευματικῆς χάριν λαμβάνειν *receive the favor of the spiritual gift* B 1:2; ἡ δ. ἐν χάριτι *the gift given in grace* Ro 5:15; ἐπὶ τῇ ἀνεκδιηγήτῳ δ. *for the indescribable gift* 2 Cor 9:15; δ. ἐπουράνιος *the heavenly gift* Hb 6:4. W. gen. δ. τοῦ πνεύματος *receive the Spirit as a gift* Ac 2:38; cf. 10:45. ἡ ἔμφυτος δ. τῆς διδαχῆς B 9:9; δ. δικαιοσύνης *the gift of righteousness* Ro 5:17; δ. τῆς χάριτος *the gift of grace* Eph 3:7. κατὰ τὸ μέτρον τῆς δ. τοῦ Χριστοῦ *acc. to the measure that Christ has given* 4:7.—DGDunn, ET 81, '69/'70, 349-51. M-M.*

δωρεάν *acc.* of δωρεά used as *adv.* (since Hdt. 5, 23 [δωρεῖν]; inscr., pap., LXX, Joseph.).

1. *as a gift, without payment, gratis* (so, in addition to the ref. in Nägeli 35f, Dialekt-Inschr. 2569, 4 [Delphi]; PTeht. 118; PSI 400, 16; Gen 29:15; Ex 21:11 δωρεάν ἄνευ ἀργυρίου al.) δ. λαμβάνειν (Jos., Vi. 425), διδόναι (Bell. 1, 274, Vi. 38) *receive, give without payment* Mt 10:8 (Sextus 242); cf. Rv 21:6; 22:17; δ. εὐαγγελίσασθαι 2 Cor 11:7. δικαιούμενοι δ. *justified, declared upright, as a gift* Ro 3:24. οὐδὲ δ. ἄρτον ἐφάγομεν παρά τινος *we have not eaten bread with (or from) anyone without paying for it* 2 Th 3:8.

2. *undeservedly, without reason* ἐμίσησάν με δ. *they have hated me without reason* J 15:25 (Ps 34:19; cf. 118:161; 1 Km 19:5).

3. *in vain, to no purpose* (Job 1:9; Ps 34:7) δ. ἀποθνήσκειν Gal 2:21; ITr 10. M-M. s.v. δωρεά.*

δωρέομαι 1 aor. ἐδώρησάμην; pf. δεδώρημαι, ptc. δεδωρημένος (the act. disappeared in class. times; the mid. is found Hom.+; inscr., pap., LXX, Philo; Jos., C. Ap. 2, 45) *give, present, bestow* τινὶ τι *some-th. to (on) someone* (Aeschyl., Hdt.+; Dit., Or. 90, 31; 517, 7; POxy. 1153, 15 [I AD]; Fluchtaf. 4, 30) τὸ πῶμα τῷ Ἰωσήφ *the body to Joseph* Mk 15:45. τ. θείας δυνάμεως δεδωρημένης *since the divine power has bestowed* 2 Pt 1:3. Hence in vs. 4 prob. mid., not pass. (of a divine gift Ael. Aristid. 13 p. 297 D.).—Dg 11:5. M-M.*

δώρημα, ατος, τό (Aeschyl., Hdt.+; IG IV2 128, 53 [c. 280 BC] δ. of Asclepius; Epigr. Gr. 1039, 13; Sir 34:18; Ezek. Trag. in Euseb., Pr. Ev. 9, 28 θεοῦ δ.; Philo, Somn. 1, 103 δ. παρὰ θεοῦ) *gift, present* δ. τέλειον *a perfect gift* Js 1:17 (Philo, Abr. 54 δ. τελ.; Ep. Arist. 276 θεοῦ δ. καλόν; Jos., Ant. 4, 318 δ. κάλλιστον; PSI 29, 33 τὰγαθὰ δωρήματα); οὐχ ὥς δι' ἐνὸς ἀμαρτήσαντος τὸ δ. *the gift (of grace) is not like the effects of one man's sin* Ro 5:16; ἐκ τῶν ἰδίων δ. *from the gifts that one has himself received* Hm 2:4. δ. τοῦ κυρίου s 2:7. M-M.*

δῶρον, ου, τό (Hom.+; inscr., pap., LXX; En. 100, 12; Ep. Arist., Philo; Jos., C. Ap. 2, 207.—Philostrat., Vi. Soph. 2, 10, 7 distinguishes betw. δωρεά and δῶρον) *gift, present*.

1. *gener.* προσφέρειν δ. *bring gifts* (cf. Gen 43:26) Mt 2:11. δῶρα πέμπειν ἀλλήλοις *send gifts to each other*

Rv 11:10. Of God's gifts (Hom.+; Sotades Lyr. [III BC] 9, 7 p. 242 Coll.; Strabo 16, 2, 35; Herm. Wr. 10, 9; Ep. Arist. 231; 272; Philo, Congr. Erud. Gr. 38) 1 Cl 35:1; w. ἐπαγγελίαι Hv 3, 2, 1; καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δ. *and you have not done this of your own strength; it is a gift of God* Eph 2:8.

2. esp. of sacrificial gifts and offerings (Pla., Euthyphr. 15A; Dit., Syll.3 1141; 1154 Δὲ δ., Or. 407, 4) Hb 11:4; 1 Cl 4:2 (Gen 4:4); εἰς τὰ δ. βάλλειν *put into the offering(-chest)* Lk 21:4; cf. vs. 1. προσφέρειν τὸ δ. *bring his offering* (Lev. 1:2, 14; 2:1, 4 and oft.; Test. Iss. 5:3) Mt 5:23f; 8:4; Hb 5:1; 8:3f; 9:9 (w. θυσίαι as Lev 21:6; cf. Ep. Arist. 234); cf. 1 Cl 44:4. ἀφιέναι τὸ δ. *leave one's offering* Mt 5:24; δ. as transl. of ἡ (Jos., C. Ap. 1, 167) Mk 7:11; cf. Mt 15:5; ἀγιάζειν τὸ δ. *sanctify the offering* 23:19; cf. vs. 18. M-M.*

δωροφορία, ας, ἡ (Alciph. 1, 6; Pollux 4, 47; Bl-D. §119, 1) *the bringing of a gift* of a collection Ro 15:31 v.l. for διακονία. M-M.*

E

ε' as numeral=5 or fifth (πέμπτη); Ac 19:9 D and Hv 5; m 5 in titles (Apollon. Paradox. 46 Θεόφραστος ἐν τῇ ε' τῶν φυτικῶν αἰτιῶν φησιν).*

ἐα (Aeschyl.+ in Attic poets; rare in prose: Pla., Prot. 314D; Epict. 2, 24, 22; 3, 20, 5; an exclam. of surprise or displeasure) *ah!*, *ha!* Mk 1:24 t.r.; Lk 4:34; 1 Cl 39:5. Some connection w. ἐα, imper. of ἐάω, *let alone!* seems very likely in 1 Cl, and poss. in Mk and Lk (cf. Vulg. and RSV mg., Lk 4:34). S. ἐάω 2.*

ἐάν (Hom.+; inscr., pap., LXX).—I. Conjunction (Bl-D. §31, 1; 107; 371, 4; 372, 1a; 373; Mlt. and Rob., indices) *if* (only rarely [1 Cor 6:4; 11:14, as e.g. Lucian, Vit. Auct. 11 καὶ ἰδιώτης γὰρ ἐάν ᾗς anywhere else than at the beg. of the subordinate clause]).

1. used w. the subjunctive to denote 'what is expected to occur, under certain circumstances, from a given standpoint in the present, either general or specific'. (Bl-D. §371, 4; Mlt.-Turner 114f.)

a. w. pres. subj., and pres. in apodosis: ἐάν θέλης δύνασαι με καθαρίσαι Mt 8:2; Mk 1:40; Lk 5:12. ἐάν ἀγαθοποιῇτε, ποία ὑμῖν χάρις ἐστίν; 6:33. ἐάν μαρτυρῶ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής J 5:31; cf. 8:16; 15:14. περιτομή ὠφελεῖ ἐάν νόμον πράσσης Ro 2:25; cf. 13:4; 14:8; 1 Cor 13:1ff al. W. pres. subj., and aorist in apodosis: ἐάν ὁ ποῦς σου σκανδαλίζῃ σε, ἀπόκοπον Mk 9:45; cf. vs. 47; w. fut. in apod.: ἐάν ᾗ. . . ἐπαναπαύσεται Lk 10:6; ἐάν ὁδηγῇ, πεσοῦνται Mt 15:14.

b. mostly w. the aor. subj., and pres. in apodosis: ἐάν ἀγαπήσητε, τίνα μισθὸν ἔχετε; 5:46, cf. 47; 18:15ff. ἐάν μερισθῇ, οὐ δύναται σταθῆναι Mk 3:24. ἐάν γαμήσῃ, μοιχᾶται 10:12. ἐάν ἀπολέσῃ, οὐχὶ ἅπτει; Lk 15:8. ἐάν μείνητε, μαθηταὶ μοῦ ἐστε J 8:31; cf. 19:12. ἐάν χωρισθῇ, μενέτω 1 Cor 7:11; cf. vs. 39. ἐάν φάγωμεν, περισσεύομεν 8:8. W. aor. subj., and aor. in apodosis ἐάν εἴπωσιν, μὴ ἐξέλθῃτε Mt 24:26. ἐάν ἀμάρτη, ἐπιτίμησον. . . ἐάν μετανοήσῃ, ἄφευς Lk 17:3; ἐάν εἴπω, οὐ μὴ πιστεύσητε 22:67; cf. vs. 68. W. aor. subj., and fut. in apod.: ἐάν ἀφῇτε, ἀφήσει καὶ ὑμῖν Mt 6:14. ἐάν ἄσσωμαι, σωθήσομαι 9:21. ἐάν ἐμπέσῃ, οὐχὶ κρατήσῃ; 12:11; cf. 24:48, 50; 28:14; Mk 8:3; Lk 4:7; 14:34; J 15:10 al.

c. w. pres. and aor. subj. at the same time: ἐάν δὲ καὶ ἀθλῇ τις (*is an athlete* by profession), οὐ στεφανοῦται, ἐάν μὴ νομίμως ἀθλήσῃ (*competes acc. to the rules*, single or repeated action) 2 Ti 2:5.—1 Cor 14:23: ἐάν συνέλθῃ (antecedent action) καὶ λαλῶσιν (repeated and lasting), εἰσέλθωσιν δέ (once); cf. vs. 24. ἐάν ἔχητε πίστιν καὶ μὴ διακριθῇτε Mt 21:21.

d. At times the mng. of ἐάν approaches closely that of ὅταν *whenever*, or of *when* (Is 24:13; Am 7:2; Tob 6:17 BA ἐάν εἰσέλθῃς, cf. S ὅταν εἰς; 4:3 BA) 1J 2:28 (t.r. ὅταν); J 12:32; 14:3; Hb 3:7 (Ps 94:7).

2. used w. the indic. (exx. in Dssm., NB 29f [BS 201f]; Bl-D. §372, 1a; Mlt. 168; Mlt.-Turner 115f; Rdm. 2 200; Rob. 1009f).

a. w. fut. ind., in the same mng. (CIG II 2485 ἐάν θελήσει; pap.; Test. Reub. 4, 11; Bl-D. §373, 2 w. app.): ἐάν οὗτοι σιωπήσουσιν, οἱ λίθοι κρᾶζουσιν Lk 19:40 (D σιγήσουσιν, t.r. σιωπήσωσιν). ἐάν μὴ τις ὁδηγήσῃ με Ac 8:31 (t.r. ὁδηγήσῃ). ἐάν μετανοήσουσιν Hv 1, 3, 2; ἐάν προσθήσω m 4, 3, 7; ἐάν ἔσῃ m 5, 1, 2.

b. w. pres. ind. (Ocellus [II BC] 5 Harder [26]; Cyril of Scyth. p. 145, 5 ἐάν ἔστιν; CIG II 2485 ἐάν βούλονται; Test. Jud. 15:1) ἐάν στήκετε ἐν κυρίῳ 1 Th 3:8 (t.r. στήκητε); IMg 5:2; Hv 3, 12, 3; ἐάν οἶδαεν 1J 5:15.

c. w. aor. ind. In Mt 15:5=Mk 7:11 the Nestle-Aland text accents ὠφελήσῃς instead of ὠφελήθης (N.26), giving us an example of ἐάν w. aor. ind., strongly supported by Bl-D. §360, 1. This constr. is rare but occasionally found in the late κοινή (Rob. 1009).

3. w. other particles:—a. ἐάν καὶ *even if* Gal 6:1; *likew.* ἐάν δὲ καὶ (POxy. 472 II, 7) *but if* 1 Cor 7:11, 28; 2 Ti 2:5. ἐάν δὲ καὶ παρακούσῃ *but if he refuses to listen* Mt 18:17.

b. ἐάν μὴ *if not, unless* w. pres. subj. ἐάν δὲ μὴ ᾗ ἅξια Mt 10:13; cf. Lk 13:3; J 3:2f, 5, 27. Mostly w. aor. subj. ἐάν μὴ περισσεύσῃ Mt 5:20; 6:15; 12:29; 18:3; 21:21; Mk 3:27; 4:22 (cf. KBeyer, Semitische Syntax im NT, '62, 131); J 4:48; 6:44; 7:51; Ro 10:15; 1 Cor 9:16; 14:6. W. fut. ἐάν μὴ μετανοήσουσιν Rv 2:22.

c. ἐάνπερ *if indeed, if only, supposing that* 'referring to still another condition (fact)' (Bl-D. §454, 2) w. pres. subj. (Pla., Ap. 12 p. 25B; X., Cyr. 4, 6, 8; PFay. 124, 9) Hb 6:3; IRo 1:1 and aor. (Plut., Lyc. 3, 2; BGU 1141, 30) 1:2; IPol 7:1; Hb 3:14 (vs. 6 t.r.).

d. ἐάν τε. . . ἐάν τε *whether. . . or whether* (X., Cyr. 3, 3, 17, Mem. 2, 4, 6; Ael. Aristid. 53 p. 622 D.; Maximus Tyr. 1, 9a) Ro 14:8.

II. freq. in place of ἄν (q.v.) after relatives (so Lysias 24, 18 Thal. v.l. acc. to mss.; pap. since 246 BC [Mayser 152f]; LXX [Thackeray 67].—Dssm., NB 29f [BS 201f]; Mlt. 42f; Bl-D. §107 w. app.; Rdm. 2 203f; Crönert 130f; Rob. 190f) ὃς ἐάν=ὃς ἄν (PTebt. 107, 8 [II BC]; Gen 15:14) Mt 5:19, 32. ὅπου ἐάν=ὅπου ἄν 8:19. ὅσάκις ἐάν=ὅσάκις ἄν Rv 11:6. οὗ ἐάν=οὗ ἄν 1 Cor 16:6.—LRydbeck, Fachprosa, '67, 119-44. M-M.

ἐάνπερ s. ἐάν I 3c.

ἐαρινός, ἡ, ὄν (Hom.+; Diod. S. 5, 41, 6; inscr., pap.; Philo, Mos. 2, 186 al.) *of spring* καιροὶ ἐ. *seasons of spring* (as Philo, Op. M. 153 ἐαριναὶ ὥραι) 1 Cl 20:9.*

ἑαυτοῦ, ἡς, οὗ pl. ἑαυτῶν reflexive pron. (Hom.+; inscr., pap., LXX). The contract forms αὐτοῦ and αὐτῶν are deleted in the newer editions and replaced by the uncontracted forms or by αὐτοῦ, αὐτῶν (W-S. §223 16; Bl-D, §64, 1 w. app.; Mayser 305; Rob. 226; Mlt.-Turner 190).

1. of the third pers. sg. and pl., to indicate identity w. the pers. speaking or acting ταπεινοῦν ἑαυτόν *humble oneself* Mt 18:4; 23:12. Opp. ὑψοῦν ἐ. *exalt oneself* 23:12; ἀπαρνεῖσθαι ἐ. *deny oneself* 16:24; Mk 8:34; εὐνουχίζειν ἐ. *make a eunuch of oneself* Mt 19:12; σφάζειν ἐ. (Jos., Ant. 10, 137) 27:42; κατακόπτειν ἐ. *beat oneself* Mk 5:5 et al. ἀγοράζειν τι ἑαυτῷ *buy someth. for oneself* Mt 14:15; Mk 6:36, but see below. W. the middle (cf. X., Mem. 1, 6, 13 ποιεῖσθαι ἑαυτῷ φίλον; Sir 37:8): διμερίσαντο ἑαυτοῖς *they divided among them* J 19:24 (Ps 21:19).—The simple dat. may also be used to emphasize the subject as agent (Hdt. 1, 32; Strabo 2, 1, 35; POxy. 2351, 49; Ps 26:12; SSol 1:8) βαστάζων ἑαυτῷ τὸν σταυρόν *bearing the cross without help* J 19:17; ἑαυτοῖς κρίμα λήμψονται *they themselves will be responsible for the judgment they are to receive* Ro 13:2; οὐκ ἐπαινοῦμεν τοὺς προσιόντας ἑαυτοῖς *we do not commend those who take the initiative in advancing themselves* MPol 4 (Funk); cf. στρώσον σεαυτῷ *make your own bed* Ac 9:34. This may be the place for Mk 6:36; Mt 14:15.—LRydbbeck, Fachprosa '67, 51-61.—Used esp. w. prep.

a. ἀφ' ἑαυτοῦ (ἀπό V 5): ποιεῖν τι *do someth. of one's own accord* J 5:19. λαλεῖν *speak on one's own authority* (Diod. S. 12, 66, 2 ἐκίρυξέ τις ἀφ' ἑαυτοῦ; i.e., without orders from a higher authority) 7:18; 16:13; λέγειν 11:51; 18:34 (M. Ant. 11, 19 τοῦτο οὐκ ἀπὸ σαυτοῦ μέλλεις λέγειν). καρπὸν φέρειν *bear fruit by itself* 15:4. ἱκανὸν εἶναι *be competent by oneself* 2 Cor 3:5 (ἀφ' ἑαυτῶν interchanging w. ἐξ ἑαυτῶν. S. also 1e). γινώσκειν *know by oneself* Lk 21:30. κρίνειν *judge for oneself* 12:57.

b. δι' ἑαυτοῦ (POxy. 273, 21; PTebt. 72, 197): κοινὸς δι' ἑαυτοῦ *unclean in itself* Ro 14:14 (EpJer 26).

c. ἐν ἑαυτῷ *to or in oneself, mostly w. verbs of speaking, in contrast to audible utterance; s. διαλογίζομαι* 1, εἶπον 5, λέγω 6; otherw. ἔχειν τι ἐν ἑαυτῷ *have someth. in oneself* (cf. Jdth 10:19; Jos., Ant. 8, 171) J 5:26, 42; 6:53; 17:13; 2 Cor 1:9. Gener., of what takes place in the inner consciousness διαπορεῖν Ac 10:17. Esp. γίνεσθαι ἐν ἑαυτῷ *come to one's senses* 12:11 (X., An. 1, 5, 17 ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο; Polyb. 1, 49, 8). For this

d. εἰς ἑαυτὸν ἔρχεσθαι *come to one's senses* Lk 15:17 (Diod. S. 13, 95, 2; Epict. 3, 1, 15).

e. ἐξ ἑαυτῶν (Soph., El. 343 ἐκ σαυτῆς; Theophr. in Ps.-Demetr. c. 222 ἐξ αὐτοῦ) *of (our) own strength* 2 Cor 3:5.

f. καθ' ἑαυτόν *by oneself* (X., Mem. 3, 5, 4; Plut., Anton. 54, 1; 2; 2 Macc 13:13) μένειν *live by oneself* (in a private house) Ac 28:16. πίστις νεκρά ἐστίν καθ' ἑαυτήν *faith (when it remains) by itself is dead* Js 2:17 (Diog. L. 1, 64 from a letter of Solon: religion and lawgivers can do nothing καθ' ἑαυτά=if they are dependent on themselves alone).—βασίλεια μερισθεῖσα καθ' ἑαυτῆς *a kingdom that is divided against itself* Mt 12:25.—μεθ' ἑαυτοῦ, μεθ' ἑαυτῶν *with oneself, themselves* (cf. 1 Km 9:3; 24:3 ἔλαβεν μεθ' ἐ.) Mt 12:45; 25:3.

g. παρ' ἑαυτῷ τιθέναι τι *put someth. aside* 1 Cor 16:2 (X., Mem. 3, 13, 3; cf. Jos., Ant. 9, 68 οἰκαδε παρ' αὐτῷ).

h. τὰ περὶ ἑαυτοῦ *the passages concerning himself* Lk 24:27.

i. πρὸς ἑαυτόν προσεύχεσθαι *pray to oneself* (=silently) 18:11 (cf. Aristaen., Ep. 1, 6; 2 Macc 11:13; Jos., Ant. 11, 210; Vi. Aesopi I c. 9 πρὸς ἑαυτόν εἶπεν; 38). ἀπέρχεσθαι πρὸς αὐτούς (v.l. ἑαυτούς) *go home* J 20:10, cf. Lk 24:12 t.r. (cf. Polyb. 5, 93, 1; Num 24:25; Jos., Ant. 8, 124; but s. MBlack, An Aramaic Approach 3, '67, 102f).

2. for the first and second pers. pl. (gener. H.Gk.; cf. FKalker, Quaest. de elocut. Polyb. 1880, 277; Mlt. 87; Bl-D. §64, 1; Mayser 303, w. further lit. in note 3; Rob. 689f ἑαυτούς=ἡμᾶς αὐτούς (Themistocl., Ep. 15; Jos., Bell. 5, 536) 1 Cor 11:31. ἐν ἑαυτοῖς=ἐν ἡμῖν αὐτοῖς Ro 8:23; 2 Cor 1:9. δι' ἑαυτῶν=δι' ἡμῶν αὐτῶν. 1 Cl 32:4; ἑαυτοῖς=ὑμῖν αὐτοῖς (cf. Jos., Ant. 4, 190; 8, 277) Mt 23:31; 1 Cl 47:7.—This replacement of the first and second pers. by the third is very much less common in the sg. (Ps.-Pla., Alcib. 2, 143C; Dio Chrys. 30[47], 6 σὺ. . . αὐτόν; Aelian, V.H. 1, 21; Galen, Protr. 10 p. 30, 10 John; Syntipas p. 115, 10 μεθ' ἑαυτοῦ=with me; Transjord. inscr.: NGG Phil.-hist. Kl. Fachgr. V n.F. I 1 '36, p. 3, 1; other exx. in Mlt. 87, n. 2; Mayser 304; KHauser, Gramm. der griech. Inschr. Lykiens, Zürich Diss. '16, 100), and can hardly be established w. certainty for the NT gener.; cf. J 18:34; Ro 13:9 t.r.; but ISm 4:2; Hv 4, 1, 5; s 2:1; 9, 2, 5.

3. for the reciprocal pron. ἀλλήλων, ἀλλήλοις, ἀλλήλους (even in class. auth., Kühner-G. I 573; pap. in Mayser 304; LXX.—W-S. §22, 13; Bl-D. §287 w. app.; Rob. 690) *each other, one another* λέγοντες πρὸς ἑαυτούς *as they said to each other* Mk 10:26; cf. J 12:19 (πρὸς ἐ. as Antig. Car. 39 μάχεσθαι πρὸς αὐτούς; Lucian, Philops. 29, Ver. Hist. 1, 35). χαρίζεσθαι ἑαυτοῖς *forgive one another* Eph 4:32; Col 3:13. νουθετεῖν ἑαυτούς *admonish one another* vs. 16. εἰρηνεύειν ἐν ἑαυτοῖς *live in peace w. one another* 1 Th 5:13; τὴν εἰς ἑαυτούς ἀγάπην 1 Pt 4:9.

4. in place of the possessive pron. *his, her* (Mayser 304f; Mlt. 87f) Mt 8:22; 21:8; 25:1; Lk 2:39; 9:60; 11:21; 12:36 al. M-M.

ἑᾶω imperf. εἶων; fut. ἑάσω; 1 aor. εἶασα, imper. ἑασον, opt. 3 sg. ἐάσαι 1 Cl 33:1; 1 aor. pass. inf. ἐαθῆναι (Hom.+; inscr., pap., LXX, Ep. Arist., Philo; Jos., Ant. 2, 31; Test 12 Patr.) *let*.

1. *let, permit w. acc. and inf.* (Lucian, Dial. Mort. 13, 5) εἶασεν πάντα τὰ ἔθνη πορεύεσθαι *he let all the nations go* Ac 14:16.—23:32; 27:32; 28:4; 1 Cl 38:2; 53:3 (Ex 32:10); 55:4; Dg 9:1. W. neg. οὐκ ἔᾶν *not permit, prevent* (Appian, Bell. Civ. 5, 92 §384; PSI 380, 5 [249 BC]; 402, 11; 602, 10; Job 9:18; 1 Macc 12:40; 15:14; 2 Macc 12:2) Mt 24:43; Lk 4:41 (w. pres. inf. as Polyaeus 7, 21, 5 and 6); 1 Cor 10:13; ending of Mk in the Freer ms. 3; 1 Cl 33:1; IEph 3:2; 9:1; Hv 3, 1, 9. W. ἵνα instead of the inf. v 2, 3, 1. W. omission of the inf. (Soph., Ant. 538; POxy. 1293, 21) οὐκ εἶασεν αὐτούς τὸ πνεῦμα Ἰησοῦ (sc. πορευθῆναι) *the Spirit of Jesus prevented them (fr. going)* Ac 16:7. οὐκ εἶων αὐτόν (sc. εἰσελθεῖν) οἱ μαθηταί 19:30.

2. *let go, leave alone* (Demosth. 9, 26, Ael. Aristid. 34, 42 K.=50 p. 562 D.: ἐῶ τὰ ἄλλα; PFay. 122, 6; PTebt.

319, 24; Jos., **C. Ap. 2, 118**) τὴν στρεβλήν (*sc. ὁδόν*) *avoid the crooked way* Hm 6, 1, 2. W. relative as obj. s 9, 2, 7; ἀφιέναι τινά *let someone go* (Maximus Tyr. 8, 5g; 6h) Ac 5:38 t.r.; Rv 2:20 t.r.; *leave someone to herself* Hv 2, 3, 1. Abs. ἔατε ἕως τούτου *stop! No more of this!* Lk 22:51 (cf. Il. 21, 221 ἔασον; s. ABBruce, Expos. Gk. Test. 1897, ad loc.). ἔα δέ *let alone, not to speak of, much more or less, away then* 1 Cl 39:5, but s. also ἔα (Job 4:19 v.l., 15, 16. Cf. PKatz, JTS 47, '46, 168f).

3. **perh.** nautical t.t. ἔαν τὰς ἀγκύρας εἰς τὴν θάλασσαν *leave the anchors in the sea* Ac 27:40. M-M.*

ἐβδομάς, ἄδος, ἡ *week* (Hippocr., Aphorism. 2, 24; Jo. Lydus, De Mens. 2, 4 p. 21 Wunsch al.; LXX; Philo; Test. Levi 16:1.—In Jos.=sabbath: Bell. 2, 147; 4, 99, C. Ap. 2, 175) B 16:6 (quot. of uncertain origin; s. Windisch, Hdb. ad loc.). B. 1005.*

ἐβδομήκοντα indecl. (Hdt.+; pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) *seventy* Lk 10:1, 17 (οἱ ἐβδ. w. *some*th. to be supplied as Plut., Mor. 345D; Jos., Vi. 56b; 58); Ac 23:23. ἐ. δύο *seventy-two* (Antig. Car. 111, the 72 children of Heracles; Plut., Mor. 356B: the 72 fellow-conspirators of Typho) Lk 10:1 v.l.; 17 v.l. (BM Metzger, NTS 5, '59, 299-306; SJellicoe, *ibid.* 6, '60, 319-21). ἐ. πέντε *seventy-five* Ac 7:14. ἐ. ἑξ *seventy-six* 27:37. M-M.*

ἐβδομηκοντάκις *seventy times* ἐβ. ἐπτά may be short for ἐβ. ἐπτάκις *seventy times seven times* (cf. PGM 1, 143 ἐπτάκις ἐπτά *seven times seven*), but is more likely *seventy-seven times* (as Gen 4:24; cf. Test. Benj. 7:4) Mt 18:22 (Mlt. 98, but cf. Mlt.-H. 175; Bl-D. §248, 2; Gdspd., Probs. 29-31. In Polyaeus 8, 33; Plut., Mor. 245 D the number 7777 is found, denoting an immeasurable throng). M-M.*

ἑβδομος, η, ον (Hom.+; pap., LXX, Ep. Arist., Philo; Jos., **C. Ap. 1, 159**; Test. 12 Patr.) *the seventh* Jd 14; Rv 8:1; 10:7; 11:15; 16:17; 21:20; hour (Polyaeus 8, 16, 1 ὥρα ἐβ.) J 4:52; day Ac 21:27 D; Hb 4:4b; B 15:3, 5 (the last 3 times Gen 2:2). ἡ ἑβδόμη (*sc. ἡμέρα*; cf. Antig. Car. c. 140; Dialekt-Inschr. 4705, 8 [Thera] ἐπάγεσθαι τὰν ἑβδόμαν of the celebration 'of the seventh'; Bar 1:2; Ezk 30:20; Philo, Vit. Cont. 30; 32) Hb 4:4a.**

ἐβεβλήκει, ἐβέβλητο s. βάλλω.

Ἐβερ, ὁ indecl. *Eber* (Gen 10:24f.—In Joseph. Ἐβερος, ου [Ant. 1, 147]), in the genealogy of Jesus Lk 3:35.*

ἐβλήθην s. βάλλω.

Ἑβραϊκός, ἡ, ὄν (Philo; Jos., Ant. 1, 5; PGM 4, 3085; cf. Fluchtaf. 1, 12; 15) *Hebrew* γράμμασιν Ἑ. with H. letters (Ep. Arist. 3; 30), which takes for granted that the language was also Hebrew (Jos., Ant. 1, 5; 12, 48) Lk 23:38 t.r.; cf. Kleine Texte 83, p. 9, 27. *

Ἑβραῖος, ου, ὁ (W-H. Ἑβ.; cf. their Introd.2 §408; Bl-D. §39, 3) *Hebrew* (Paus. 1, 5, 5; Appian, Bell. Civ. 2, 71; Plut., Porphy., Vi. Pyth. 11; Sallust. 9 p. 18, 17; Damasc., Vi. Isidori 56 ὁ Ἑβραίων θεός; 141; PGM 4, 3019, corresp. to what the Jews oft. called themselves; LXX; the poet Ezekiel; Philo; Joseph.; Sib. Or.; Test. Jos. 12, 2; 3; inscr. [exx. in Schürer III 4 83, 29]; συναγωγή Ἑβραίων s. on συναγωγή 2; MDibelius, Hdb.2 on Phil 3:5 exc.).

1. as a national name for Jews in contrast to Gentiles (in this sense Euseb. applies the term Ἑβρ. to such Jews as Philo [H.E. 2, 4, 2] and Aristobulus [Praep. Evang. 8, 8, 34] who spoke Gk. and were Gk. scholars; s. the Jew. grave inscr. in Rome and Lydia: Ltzm., Hdb.3 on 2 Cor 11:22 exc.; Monum. As. Min. Ant. III '31 no. 32) 2 Cor 11:22; Phil 3:5. The word prob. has this mng. in the title πρὸς Ἑβρ. of Hb, as well as in the name of the old orig. Gk. GH in Clem. Alex. and Origen (Kl. T. 83, p. 7, 2; 12; note on l. 8; cf. p. 5, 9f; 18; 22; 11, 25f) τὸ καθ' Ἑβραίους εὐαγγέλιον.

2. as a name for the Aramaic-speaking Jews in contrast to those who spoke Gk. (Ἑλληνισταί, q.v., and cf. GPWetter, ARW 21, '22, 410ff) Ac 6:1 (Philo, Conf. Ling. 129, makes a difference betw. Ἑβρ. and ἡμεῖς, who speak Gk. [Congr. Erud. Grat. 43f]).—S. on Ἰσραήλ, end. HKosmala, Hebräer-Essener-Christen '59. M-M.*

Ἑβραῖς, ἴδος ἡ (fem of Ἑβραῖος, Jos., Ant. 2, 225f and of Ἑβραϊκός, Kühner-Bl. II 274, 1) ἡ Ἑ. διάλεκτος (cf. Ἑβ. φωνή 4 Macc 12:7; 16:15) *the Hebr. language* Ac 21:40; 22:2; 26:14; Papias 2:16, i.e., the Aramaic spoken at that time in Palestine.—Zahn. Einl.3 I 18f; Dalman, Jesus 6ff (Eng. transl. 7ff). But PNepper-Christensen, Das Matthäusevangelium '58, 101-35 and JM Grintz, JBL 79, '60, 32-47 hold that some form of Hebrew was commonly spoken.*

Ἑβραϊστί adv. (Sir., Praef., l. 22; Jos., Ant. 10, 8; PGM 5, 475; 13, 81; 150 ἁβραϊστί) in *Hebrew* or *Aramaic* (s. on Ἑβραῖς) J 5:2; 19:13, 17, 20; 20:16; Rv 9:11; 16:16. M-M.*

ἐγγεννώ (Polyb. 6, 55, 4; Cornutus 20 p. 37, 12; Plut., Mor. 132E; Herm. Wr. 10, 15b; Sir 22:4 v.l.) *generate in* *some*th.; pass. *be generated* of a worm in the flesh of the dead phoenix 1 Cl 25:3.*

ἐγγίζω Att. fut. ἐγγιῶ; 1 aor. ἤγγισα; pf. ἤγγικα; in our lit. only intr. *approach, come near* (so in Aristot., Polyb., Diod. S., Epict. et al., pap., LXX, En., Philo, Joseph., Test. 12 Patr.; cf. Nägeli 36; Anz 344f; KW Clark, JBL 59, '40, 367-74).

1. w. dat. of the pers. (Gen 27:21) or thing (Polyb. 18, 4, 1; Ex 32:19; Jos., Bell. 5, 408 τ. πόλει) τῷ παιδί B 6:1 (Is 50:8); τῇ πύλῃ τῆς πόλεως *the city gate* Lk 7:12; the house 15:25; Damascus Ac 9:3; 22:6; cf. 10:9; the grave GP

9:36.—Jesus Lk 15:1; 22:47. τῷ θεῷ *draw near to God* (Philo, Leg. All. 2, 57, Deus Imm. 161; Theodor. Prodr. 7, 475 H. θεοῖς ἐγγ.) of priestly service (Ex 19:22; 34:30; Lev 10:3 al.), *fig.* of the spiritual service of Christians Hb 7:19; Js 4:8; Mt 15:8 t.r. (cf. Jdth 8:27; Ps 148:14; Is 29:13 al.).

2. *w.* εἰς, only with indications of place (Tob 11:1; En. 14, 10): Jerusalem Mt 21:1; Mk 11:1.—Lk 18:35; 19:29. εἰς τὴν κώμην *to the village* 24:28; εἰς συναγωγὴν Hm 11:13.—W. πρὸς and *dat.* to show place (Pr 5:8) Lk 19:37.

3. *w.* ἐπὶ τινα Lk 10:9 (cf. Ps 26:2; 68:4 v.l.).

4. μέχρι θανάτου ἔ. *come close to dying* Phil 2:30 (cf. Job 33:22; Sir 51:6 ἤγγισεν ἕως θανάτου). PKatz, ThZ 5, '49, 7; ADebrunner, Mus. Helvet. 11, '54, 58f.

5. *abs.*—a. of *pers.* approaching in space (Gen 18:23; 27:27) Ac 23:15; ἤγγικεν ὁ παραδιδούς με *my betrayer is near* Mt 26:46; Mk 14:42; a thief Lk 12:33; the tribune Ac 21:33; the blind man Lk 18:40; Jesus 19:41; 24:15.

b. of approaching in time (POxy. 1202, 8; *w. dat.*, Epict. 3, 10, 14). W. indications of time (KWClark, JBL 59, '40, 367-83) the hour Mt 26:45; the day (Ezk 7:4; 12:23) Ro 13:12; Hb 10:25; ὁ καιρὸς (La 4:18; 1 Macc 9:10) Lk 21:8; cf. Mt 21:34; ὁ χρόνος Ac 7:17; the Passover Lk 22:1; the end 1 Pt 4:7; the final stumbling-block B 4:3; cf. ending of Mk in the Freer ms. 8; the judgment GP 7:25; destruction of the temple Lk 21:20; redemption vs. 28. *Esp.* of the approaching Kingdom of God: ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν (or τοῦ θεοῦ) Mt 3:2; 4:17; 10:7; Mk 1:15; Lk 10:9, 11 (WRHutton, ET 64, '52/'53, 89-91: *has come* for the Lk passages). Of the Lord's return Js 5:8.—On 'realized eschatology' s. CHDodd, Parables of the Kgdms. 3 '36, 44-51, ET 48, '36/'37, 138-42; JyCampbell, ET 48, '36/'37, 91-94; RHF fuller, The Mission and Achievement of Jesus '54, 20-25; RFBerkey, JBL 82, '63, 177-87; MBlack, An Aramaic Approach 3, '67, 208-11. M-M.*

ἐγγιστα *superl.* of the *adv.* ἐγγύς, q.v., *beg.*, 1c, 2b.

ἐγγραφος, *on* (Polyb.; Dio Chrys. 59[76], 2 ἔ. νόμος; Plut.; Lucian; *inscr.*; POxy. 70, 4, *al.* in *pap.*) *enrolled* ἔ. γίνεσθαι 1 Cl 45:8; *recorded* Hs 5, 33, 8.*

ἐγγράφω 1 *aor.* ἐνέγραψα; *pf. pass.* ἐγγέγραμμαι; 2 *fut. pass.* ἐγγραφήσομαι (Aeschyl., Hdt.+; *inscr.*, *pap.*, LXX, En., Philo, Joseph.) *write in, record*.

1. *lit.* (Jos., Vi. 261) ἐγγράφειν εἰς τ. ἀριθμὸν *enroll among the number* Hs 9, 24, 4; cf. s 5, 3, 2 (Ps.-Pla., Axioch. 5 p. 336E εἰς τ. ἐφήβους; Appian, Maced. 4 §2; Dit., Syll.3 736, 163 ἔ. εἰς τοὺς πολεμάρχους; 858, 10). τὰ ὀνόματα ἐγγέγραπται ἐν τοῖς οὐρανοῖς *the names are recorded in heaven* Lk 10:20; cf. ISm 5:3.

ἐγγραφῆσονται εἰς τὰς βίβλους τῆς ζωῆς *they will be inscribed in the books of life* Hv 1. 3, 2; cf. m 8:6 (Lucian, Philops. 38; Dit., Syll.3 921, 97 ἔ. εἰς τὸ γραμματεῖον).

2. *fig. write in* (cf. schol. on Pla. 504D ἔ. ἐν τῷ πίνακι; Dit., Syll.3 966, 38 ἔ. ἐν ταῖς στήλαις): ἐπιστολὴ ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν *a letter, written in our hearts* 2 Cor 3:2 (cf. Plut., Mor. 779B; En. 103, 3; Jos., Ant. 4, 210 νόμους. . . ταῖς ψυχαῖς ἐγγραφέντας); in the continuation vs. 3 ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ πνεύματι θεοῦ, ἐγγρ. is surely a synonym of γράφω (as PLond. 358, 15 [c. 150 AD]; Herm. Wr. 13, 15; Nägeli 48) *written not w. ink. but w. the Spirit of God*. M-M.*

ἐγγυος, *on* as *adj.* *under good security*, as noun ὁ ἔ. *guarantee* (X.+; *inscr.*, *pap.*; Sir 29:15f. Linguist. *exx.* and discussion of the *subj.* in JPartsch, Griech. Bürgschaftsrecht I '09, 105ff; 228ff; 281ff; LMitteis, Grundzüge d. Pap.-kunde '12, 264ff; JBehm, D. Begriff διαθήκη '12, 77; ELohmeyer, Diatheke '13, p. 145) κρεῖττονος διαθήκης ἔ. *guar. of a better covenant* Hb 7:22. M-M.*

ἐγγύς *adv.* (Hom.+; *pap.*, LXX); *comp.* ἐγγύτερον (X. et al.; Jos., Ant. 19, 217[cf. C. Ap. 2, 224 ἐγγίω]); *superl.* ἐγγιστα (Antipho, Hippocr. et al.; *inscr.* [Bull. corr. hell. 18, 1894, p. 324 no. 2, 26; Dit., Or.]; BGU 69, 8; 759, 9; LXX; Joseph. [always, e. g. Bell. 1, 289, Ant. 4, 254]).

1. of space *near, close to*—a. *w. gen. foll.* (Hom.+; also Joseph. as a rule [Schmidt 379f]; Test. Dan 6:11) ἔ. τοῦ Σαλίμ J 3:23; ἔ. Ἱερουσαλήμ Lk 19:11; J 11:18; Ac 1:12; ἔ. τῆς πόλεως J 19:20; ἔ. τοῦ τόπου 6:23; ἔ. τῆς ἐρήμου 11:54; ἔ. ὑδάτων Hv 3, 2, 9; 3, 7, 3. W. *gen.* of the *pers.* Hs 8, 6, 5; 9, 6, 2; AP 20:34.

b. *w. dat. foll.* (Il. 22, 453; X., Cyr. 2, 3, 2; *al.* in later writers as Polyb. 21, 28, 8; Dionys. Hal. 6, 52. Cf. Kühner-G. I 408; JObrecht, D. echte u. soziative Dativ bei Pausanias, Zürich Diss. '19, 14; Ps 33:19; 144:18; Jos., Ant. 1, 335; 7, 218) Ac 9:38; 27:8.

c. *abs.* ἔ. εἶναι *be close by* J 19:42; IRo 10:2; αἱ ἐγγὺς κῶμαι *the neighboring villages* Mk 1:38 D (Appian, Iber. 42 §174 οἱ ἐγγὺς βάρβαροι; *likew.* Appian, Syr. 42 §220). αἱ ἐγγιστα ἐκκλησίαι *the closest churches* IPHld 10:2; cf. Mk 6:36 D οἱ ἐγγιστα ἄγροί (Dionys. Hal. 1, 22, 1 ἡ ἐγγιστα νῆσος; Ps.-Callisth. 2, 11, 6).

d. ἔ. γίνεσθαι *come near* (opp. μακρὰν εἶναι) Eph 2:13. W. *gen.* (Vett. Val. 196, 28f) 2 Cl 18:2; ἔ. τοῦ πλοίου γίνεσθαι J 6:19; ἔ. τιος ἔρχεσθαι (Theophanes [IX AD], Chron. 389, 12f de Boor ἐγγὺς σου ἔλθεῖν=come to you; BGU 814, 30f [III AD] Hv 4, 1, 9 (JoachJeremias, Unknown Sayings of Jesus, '57, 85f quotes POxy. 1224, fgm. 2 recto 1, 4f ἐγγὺς ὑμῶν γ]ενήσεται).

2. of time *near*—a. of the future: καιρὸς Mt 26:18; Rv 1:3; 22:10. Of summer (Herodas 3, 45 ὁ χειμῶν [winter] ἐγγύς) Mt 24:32; Mk 13:28; Lk 21:30. Of a festival J 2:13; 6:4; 7:2; 11:55. Of the Kingdom Lk 21:31. Of the Parousia Phil 4:5; 1 Cl 21:3. Of death Hs 8, 9, 4. ἐγγύτερον ἡμῶν ἡ σωτηρία, ἦ. . . *our salvation is nearer than*. . . Ro 13:11. *Abs.* soon ἔ. τὸ ἔργον τελεσθήσεται *will soon be completed* Hs 9, 10, 2.

b. of the past ἐγγιστα *a very short time ago* 1 Cl 5:1.

3. *fig.* (Vi. Aesopi I c. 6 p. 241, 7 ἐγγὺς ἡ γνώμη=his purpose is obvious) ἔ. σου τὸ ῥῆμά ἐστιν *the word is*

close to you, explained by what follows: in your mouth and your heart Ro 10:8 (Dt 30:14); κατάρας ἐ. *close to being cursed*=under a curse Hb 6:8 (cf. Ael. Aristid. 26, 53 K.=14 p. 343 D.: ἀμήχανον καὶ κατάρας ἐγγύς); ἐ. ἀφανισμοῦ *ready to disappear altogether* 8:13; οἱ ἐ. (opp. οἱ μακράν as Is 57:19; Esth 9:20; Da 9:7 Theod.; Test. Napht. 4, 5) *those who are near* Eph 2:17; ἐ. (εἶναι) *be near of God* Hv 2, 3, 4 (cf. Dio Chrys. 14[31], 87 τινὲς σφόδρα ἐγγὺς παρεστῶτες τοῖς θεοῖς); πάντα ἐ. αὐτῷ ἐστιν *everything is near him* (i.e., God) 1 Cl 27:3; cf. IEp 15:3; ἐ. μαχαίρας ἐ. θεοῦ *close to the sword* (martyrdom) *is close to God* ISm 4:2 (cf. Paroem. Gr. II p. 228, Aesop 7 ὁ ἐγγὺς Διός, ἐγγὺς κεραυνοῦ; Pla., Philebus 16C ἐγγυτέρω θεοῦ; X., Mem. 1, 6, 10; Pythag., Ep. 2; Crates, Ep. 11 ἐγγυτάτω θεοῦ; Lucian, Cyn. 12 οἱ ἐγγιστα θεοῖς; Wsd 6:19). Agr 3 s.v. πῦρ 2; ἐ. ἐπὶ θύραις *at* (your) *very door* Mt 24:33; Mk 13:29. M-M. B. 867.**

ἐγεγόνει s. γίνομαι.

ἐγείρω fut. ἐγερῶ; 1 aor. ἤγειρα; pres. pass. ἐγείρομαι, imper. 2nd. sg. ἐγείρου, pl. ἐγείρεσθε; pf. pass. ἐγήγεραμαι; 1 aor. ἠγέρθη; 1 fut. ἐγερθήσομαι (BI-D. §101 and 73 app.; Rob. 1215) (Hom.+; inscr., pap., LXX, En., Philo, Joseph., Test. 12 Patr.).

1. active—a. trans. *wake, rouse*.

α. lit., of sleeping persons Mt 8:25; Ac 12:7.

β. fig. *raise, help to rise* of a pers. sitting down Ac 3:7. Lying down Mk 1:31; 9:27. Stretched out Ac 10:26. Fallen Mt 12:11; 1 Cl 59:4; Hv 3, 2, 4. Esp. of the sick *raise up*=*restore to health* Js 5:15. Of the dead *raise* (Apollodor. [II BC]: 244 fgm. 138a Jac., of Asclepius. Also schol. on Lucian p. 55, 23 Rabe; Sir 48:5 ὁ ἐγείρας νεκρὸν ἐκ θανάτου; PGM 4, 195) Mt 10:8; J 5:21; Ac 26:8. Of the raising of Jesus Ac 5:30; 10:40; 13:37; 1 Cor 6:14; 15:15ff; 2 Cor 4:14. More fully ἐ. τινὰ ἐκ νεκρῶν (mostly of Jesus' resurr.) J 12:1, 9, 17; Ac 3:15; 4:10; 13:30; Ro 4:24; 8:11; 10:9; Gal 1:1; Eph 1:20; Col 2:12; 1 Th 1:10; Hb 11:19; 1 Pt 1:21; IMg 9:3; Pol 2:1f. ἀπὸ νεκρῶν ITr 9:2. Of the raising of Christ's flesh ISm 7:1.

γ. *lift up* ἐγείρον τ. λίθον *lift up the stone, push the stone aside* (Seleucus of Alex. [I AD]: no. 341 fgm. 4 Jac. in play, not at work) LJ 1:5; LEWright, JBL 65, '46, 182; JoachJeremias, Unknown Sayings of Jesus, '57, 95-98; AFWalls, Vigiliae Christianae 16, '62, 71-6.—*Raise* κονιορτόν (Polyaenus 4, 19; 7, 44, 1) Hv 4, 1, 5 (Jos. Bell. 5, 471 speaks in the pass. of the dust that 'is raised').

δ. *raise up, erect, restore* of buildings (Dio Chrys. 11[12], 18; Aelian, N.A. 11, 10; Herodian 3, 15, 3; 8, 2, 5; Lucian, Pseudomant. 19; Anth. Pal. 9, 696; Dit., Or. 677, 3; 1 Esdr 5:43; Sir 49:13) the temple (ναόν: Appian, Bell. Civ. 1, 26 §120; Lucian, Sacr. 11; Jos., Ant. 15, 391; 20, 228) J 2:19f. Sim. κέρας σωτηρίας *a horn of salvation* Lk 1:69.

ε. fig. *raise up, bring into being* (Judg 2:16, 18 ἤγειρε αὐτοῖς κύριος κριτάς; 3:9, 15 σωτήρα; Pr 10:12; Jos., Ant. 8, 199) τέκνα τινί Mt 3:9; Lk 3:8. ἤγειρεν τὸν Δαυὶδ αὐτοῖς εἰς βασιλεία *he gave them David as (their) king* Ac 13:22 (cf. Jos., Ant. 19, 295). W. double acc. and dat. of advantage vs. 23 v.l.; τὶ *some* (Theognis 1, 549 πόλεμον ἐγ.; Appian, Hann. 41 §177 θόρυβον; Nicol. Dam.: 90 fgm. 50 Jac. μάχην) *cause* θλίψιν Phil 1:17 (Lucian, Syr. Dea 18 πένθος τινί).

β. intr., only in imper., used as a formula: ἐγείρε *get up!, come!* (Eur., Iph. A. 624; Aristoph., Ran. 340; Aesop-mss. [Ursing 80]) Mt 9:5f; Mk 2:9 (v.l. ἐγείρου), 11; 3:3; 10:49; Lk 5:23f; 6:8; J 5:8; Rv 11:1. Awakening of the 'dead' (with καθεύδειν and ἐγείρειν associated in figurative use, as in Plut., Mor. 462) in Mk 5:41; Lk 8:54 (v.l. ἐγείρου); Eph 5:14 (MDibelius, Hdb. ad loc., but without Gnostic motif acc. to KGKuhn, NTS 7, '60/'61, 341-46; cf. PsSol 16:1-4) parallels the usage in passages cited in 1 a, b above and 2 b, c below.

2. Passive intr.—a. *wake up, awaken fr. sleep* PStrassb. 100, 15 [II BC] ἐγερθεῖς ἐκάλουν βοηθοὺς Mt 1:24; 25:7; Mk 4:27; J 11:12 P75. Fig. ἐξ ὕπνου ἐγερθῆναι *awaken fr. sleep* (i.e., thoughtless indolence) Ro 13:11 (cf. Epict. 2, 20, 15 ἐ. ἐκ τῶν ὕπνων, fr. the sleep of carelessness).

β. *rise, get up* of those who have awakened Mt 2:13f, 20f; 8:26; Lk 11:8; who were sitting down (Ep. Arist. 94) Mt 9:19; Lk 13:25; J 11:29; Hv 1, 4, 1; kneeling 2, 1, 3; of the sick Mt 8:15; 9:7; of those called back to life (cf. 4 Km 4:31) Mt 9:25; Lk 7:14. ἐκ τοῦ δείπνου *rise from the table* J 13:4; of one who has fallen Ac 9:8 (on ἀπὸ τ. γῆς cf. 2 Km 12:17; Ps 112:7).

γ. *be raised, rise* (Is 26:19; cf. 4 Km 4:31) of one who has died Lk 16:30 v.l. (P75); but esp. of Christ ἐκ νεκρῶν Mk 6:14; Lk 9:7; J 2:22; 21:14; Ro 6:4, 9; 8:34; 1 Cor 15:12, 20; 2 Ti 2:8. For this ἀπὸ τῶν νεκρῶν Mt 14:2; 27:64; 28:7; ITr 9:2. Abs. Mt 11:5; 16:21; 17:23; 26:32; 27:52; 28:6; Mk 6:16; 12:26; 14:28 al.—For lit., s. on ἀνάστασις 2, end.

δ. *rise* in arms, of nations (Jer 6:22 v.l.) ἐ. ἐπὶ τινα *against someone* one nation against another Mt 24:7; Mk 13:8; Lk 21:10 (for ἐπὶ τινα cf. Appian, Liby. 68 §307; Jer 27:9; Jos., Ant. 8, 199)

ε. *appear* of prophets Mt 11:11; Lk 7:16; J 7:52; of false prophets Mt 24:11, 24; Mk 13:22. Of accusers in court (w. ἐν τῇ κρίσει; cf. ἀνίστημι 2c) Mt 12:42; Lk 11:31 (on omission of ἐν τῇ κρίσει in ms. D, see MBlack, An Aramaic Approach 3, '67, 134). f. imper. ἐγείρου *get up!* Mk 2:9 v.l.; Lk 8:54 v.l.; ἐγείρεσθε, ἄγωμεν *get up! let us be going* Mt 26:46; Mk 14:42; J 14:31. M-M. B. 271; 670.

ἐγερσις, εως, ἡ (Pre-Socr.+; LXX; Ep. Arist. 160) *resurrection, lit. 'awakening' of a dead person* (so Menander of Ephesus in Jos., C. Ap. 1, 119; PGM 13, 277 ἐγερσις σώματος νεκροῦ) of Jesus Mt 27:53; PK 4 p. 15, 35. M-M.*

ἐγκάθετος, ον (Hyperid., fgm. 56; Demosth., Ep. 3, 34; Polyb. 3, 15, 1; Ps.-Pla., Axioch. 368E; Jos., Bell. 2, 27; 6, 286; Job 31:9) *hired to lie in wait; subst. ἐγκάθετοι spies* Lk 20:20.*

ἐγκαθῆμαι (Aristoph., X.+; Herm. Wr. 16, 14; LXX) *lie couched* εἰς τι (Judg 2:2) *in someth. fig.*, of grief in the heart Hm 10, 3, 3 (Polyb. 2, 23, 7 ἐγκαθημένον τ. ψυχᾷς τοῦ φόβου).*

ἐγκαίνια, ἰών, τά (BI-D. §141, 3; 2 Esdr [Ezra] 6:16f; 22[Neh 12]: 27; Da 3:2 Theod.; Philo, Congr. Erud. Gr. 114) *the festival of Rededication* J 10:22, known also as Hanukkah and the Feast of Lights, *beg.* the 25th of Chislev (roughly=November-December) to commemorate the purification and rededication of the temple by Judas Maccabaeus on that date in 165 BC. Cf. 1 Macc 4:36-9 (56 ὁ ἐγκαινισμός τ. θυσιαστηρίου; vss. 36, 54; 5:1 ἐγκαινίζειν). 2 Macc 10:1-8; Jos., Ant. 12, 316ff; Schürer I4 208f w. lit.; ThSchärf, D. gottesdienstl. Jahr d. Juden '02, 92-6; Billerb. II 539-41.*

ἐγκαινίζω 1 aor. ἐνεκαίνισα; pf. pass. ἐγκεκαίνισμαι (Pollux 1, 11; LXX; perh. UPZ 185 II, 6 [II BC]), where it is restored; Ode of Solomon 11, 11). 1. *renew* (1 Km 11:14) πνεῦμα ἔ. a spirit 1 Cl 18:10 (Ps 50:12); ἔ. ὁδὸν *open a way* Hb 10:20.

2. *inaugurate, dedicate* w. solemn rites (IG XII 5, 712, 58; Dt 20:5; 3 Km 8:63; 2 Ch 7:5) of a covenant Hb 9:18. M-M. s.v. ἐν—. *

ἐγκακέω 1 aor. ἐνεκάκησα (Polyb. 4, 19, 10; BGU 1043, 3; Sym., Gen 27:46; Num 21:5; Is 7:16; Theod. Pr 3:11).—1. *become weary, tired* w. ptc. foll. (BI-D. §414, 2) 2 Th 3:13; cf. Gal 6:9. Abs. Lk 18:1.—2. *lose heart, despair* 2 Cor 4:1, 16; Eph 3:13; *be afraid*, of women in child-birth 2 Cl 2:2. (In all NT pass. t.r. has ἐκκακέω, q.v.). M-M. s.v. ἐν—. *

ἐγκαλέω imper. 3 pl. ἐγκαλείωσαν; impf. ἐνεκάλουν; fut. ἐγκαλέσω (Soph., X., Pla.+; inscr., pap., LXX, Joseph.). Legal t.t. *accuse, bring charges against* τινί (class.; PEleph. 1, 7; Sir 46:19; Wsd 12:12; Jos., C. Ap. 2, 138) *someone* Ac 19:38 (ἔ. ἀλλήλοις as PHib. 96 [s. below]; Jos., Ant. 3, 213); 23:28; for this, ἔ. κατά τινος Ro 8:33. Pass. περί τινος *because of someth.* (the act. Diod. S. 11, 83, 3; UPZ 63, 9 [158 BC]; PHamb. 25, 3; Jos., Ant. 12, 172) *περὶ ζητημάτων τοῦ νόμου because of questions concerning the law* Ac 23:29; *because of a hope* 26:7. *τίνος because of someth.* (non-class.; Plut., Aristid. 10, 7; Cass. Dio 58, 4 ἀσεβείας ἐς τὸν Τιβέριον ἐγκληθεῖς; Jos., Ant. 5, 56) ἔ. στάσεως 19:40; *περὶ πάντων ὧν ἐγκαλοῦμαι on all the charges made against me* 26:2 (PHib. 96, 6; 22 [259 BC] *περὶ ὧν ἐνεκάλεσαν ἀλλήλοις*). M-M. B. 1439.*

ἐγκάρδια, ἰών, τά from the adj. ἐγκάρδιος, *on found in the heart* (Democr.+; Philo, Spec. Leg. 1, 6) *what is in the heart* 2 Cl 9:9 (cf. Philod., παρρ. fgm. 28, 6 p. 14 Ol. τάγκ. τις ἐρεῖ; Syntipas p. 10, 1). But the correct rdg. is *perh.* τὰ ἐν καρδίᾳ (2 Ch 32:31; Dt 8:2; 1 Km 9:19 al.).*

ἐγκαρπος, *ον* (Soph., Pla.+; PTebt. 815, 6; 55 [III BC]; Jer 38:12) *fruitful fig.* (Ael. Aristid. 46 p. 404 D.: λόγος ἔ.; Maximus Tyr. 34, 4b βίος) *ἀνάλυσιν a fruitful departure* 1 Cl 44:5; *μνεία* 56:1.*

ἐγκατα, *άτων, τά* (Hom.+; Theocr. 22, 202; Pollux 6, 51) *inmost parts* 1 Cl 18:10 (Ps 50:12).*

ἐγκατάλειμμα, *ατος, τό* (Aristot., fgm. 13 Rose; PPetr. II 4[11], 2 [255/4 BC]; LXX; Test. Sim. 6:3) *something left as a remnant or posterity* 1 Cl 14:5 (Ps 36:37).*

ἐγκαταλείπω impf. ἐγκατέλειπον; fut. ἐγκαταλείψω; 2 aor. ἐγκατέλιπον, subj. ἐγκαταλίπω; perf. pass. inf. ἐγκατατελείφθαι; 1 aor. pass. ἐγκατελείφθην; 1 fut. ἐγκαταλειφθήσομαι (Hes., Hdt.+; inscr., pap., LXX; En. 99, 5; Joseph.).

1. *leave behind* Ro 9:29 (Is 1:9.—Cf. Lucian, Dial. Deor. 25, 1 εἰ μὴ ἐγὼ. . . οὐδὲ λείψανον ἀνθρώπων ἐπέμεινεν ἤ).

2. *forsake, abandon, desert* (Socrat., Ep. 14, 10 of the soul aband. the body; Dit., Syll. 3 364, 89; 97; 495, 135 [III BC]; UPZ 71, 8 [152 BC]; POxy. 281, 21; PTebt. 27, 16; LXX) *τινά someone* (X., Cyr. 8, 8, 4; Polyb. 3, 40, 7; Appian, Mithrid. 105 §493 *desert one who is in danger*; Jos., Vi. 205) 2 Ti 4:10, 16; *assembling* Hb 10:25 (*do or carry on someth. in a negligent manner* is also poss. Diod. S. 15, 9, 1 *τὴν πολιορκίαν*; Wilcken, Chrest. 72, 8ff *μηδένα δὲ τῶν ἱερέων ἢ ἱερωμένων ἐγκαταλειπέναι τὰς θρησκείας*). Of feeling or being forsaken by God (Test. Jos. 2:4) Mt 27:46; Mk 15:34 (both Ps 21:2; cf. Billerb. II 574-80; GDalman, Jesus-Jeshua [tr. PLevertoff] '29, 204-7; WHasenzahl, D. Gottverlassenh. des Christus. . . u. d. christolog. Verständnis des griech. Psalters '37; FWDanker, ZNW 61, '70, 48-69 [lit.]); 2 Cor 4:9; Hb 13:5 (Josh 1:5; Dt 31:6, 8; 1 Ch 28:20); B 4:14; Hm 9:2 (as Dt 31:6, 8); s 2:9; 1 Cl 11:1; *abandon the fountain of life* B 11:2 (Jer 2:13); God's commandments D 4:13; B 19:2; ἔ. τὴν ἀγάπην *forsake love* 1 Cl 33:1 (Dio Chrys. 57[74], 8 τ. φιλίαν; Jos., Ant. 2, 40τ. ἀρετήν).

3. *leave* (Menand., Epitr. 550 *τούτοις μὴ μ' ἐγκαταλίπη*), *allow to remain* (cf. Demosth. 57, 58) τὴν ψυχὴν *εις Ἅδην the soul in Hades* Ac 2:27 (Ps 15:10), 31 (for ἔ. τινὰ *εις* cf. PsSol 2:7). M-M.*

ἐγκαταστηρίζω 1 aor. ἐγκατεστήριξα (Cornutus 6 p. 7, 14) *establish* τί τινι the Logos in the hearts Dg 7:2.*

ἐγκατασφραγίζω 1 aor. pass. ἐγκατεσφραγίσθην *seal* τί εἰς τι the covenant in the hearts B 4:8 (cf. FJDölger, Sphragis '11, 108f; AvStromberg, Taufe [s. βαπτίζω, end] '13, 87).*

ἐγκατοικέω (Eur.; Hdt. 4, 204; Lycophron v. 1204; Polyb. 18, 26, 13; Jos., C. Ap. 1, 296) *live, dwell* ἐν αὐτοῖς *among them* 2 Pt 2:8. Fig. of love ἐν ὑμῖν B 1:4.*

ἐγκαυχάομαι (Aesop., Fab. 230 Halm; schol. to Lucian p. 166, 18 Rabe; Ps 51:3; 73:4; 96:7; 105:47; Test. Jud. 13:3) *boast* ἐν τινί (so in all the Ps-passages above) *of someone* 2 Th 1:4. ἐν ἀλαζονείᾳ *in arrogance* 1 Cl 21:5. M-M. s.v. ἐν—. *

ἐγκεῖμαι (Hes.+; Hdt., inscr., pap., LXX, Joseph.) *insist, warn urgently* (so Herodas 5, 3; Plut., Fab. Max. 9, 2; Lucian, Demon. 12; Jos., Ant. 15, 31) MPol 9:3.—ITr 12:3 v.l. Funk (for περίκειμαι). *

ἐγκεντρίζω 1 aor. ἐνεκέντρισα, pass. ἐνεκέντρισθην; 1 fut. pass. ἐγκεντρισθήσομαι *graft* of trees (so Aristot., De Plant. 6 p. 820b, 34 al.; Theophr., Hist. Pl. 2, 2, 5; M. Ant. 11, 8, 6. W. the mng. 'sting' Wsd 16:11) εἰς τι *on someth.* Ro 11:24. For this, τινί vs. 24. Abs. vss. 19, 23. ἐ. ἐν αὐτοῖς *graft in among them* vs. 17. M-M. s.v. ἐν-. *

ἐγκεράννυμι perf. pass. ptc. ἐγκεκράμενος (Hom.+; Ps.-Lucian, Amor. 32) *mix, pass. be united* τινί *w. someone* IEph 5:1.*

ἐγκλείω perf. pass. ἐγκέκλεισμαι (Soph., Hdt.+; pap.; Ezk 3:24; 2 Macc 5:8) *lock up, shut up. enclose* τινά τινι Dg 2:7; 6:7; 7:2. For this τινά ἐν τινι (Jos., Ant. 8, 255; 13, 221) Lk 3:20 D; *keep within bounds* 1 Cl 33:3.*

ἐγκλημα, τος, τό (Soph., Thu.+; inscr., pap., Joseph.) *charge, accusation*.

1. legal t.t. (Appian, Bell. Civ. 1. 96 §446; Jos., Bell. 7, 450) ἀπολογία περὶ τοῦ ἐ. *defense against the accusation* Ac 25:16; ἔ. ἄξιον θανάτου ἢ δεσμῶν *a charge deserving death or imprisonment* 23:29.

2. gener. *reproach* (Diod. S. 20, 33, 7; Heraclit. Sto. 21 p. 31, 13; 25 p. 39, 15; Ael. Aristid. 47, 67 K.=23 p. 462 D; Jos., C. Ap. 2, 182) φυλάσσεσθαι τὰ ἐ. *guard against reproaches* ITr 2:3.—Ac 23:24 v.l. M-M.*

ἐγκομβόομαι 1 aor. ἐνεκομβώσαμην *put or tie someth. on oneself* (Apollod. of Carystus [IV BC] ἐ. τὴν ἐπωμίδα [tunic]: Com. Att. fgm. Kock III 281 no. 4; cf. ἐγκόμβωμα=any garment which is tied on) ἀλλήλοις τ. ταπεινοφοροσύνην ἐγκομβώσασθε *in your relations w. each other clothe yourselves w. humility* 1 Pt 5:5 (EGSelwyn, 1 Pt, '46 ad loc.). M-M.*

ἐγκοπή, ἥς, ἡ *hindrance* (so Heraclitus 131; Diod. S. 1, 32, 8; Dionys. Hal., Comp. Verb. 22; Περὶ ὕψους 41, 3; Vett. Val. Index) ἐγκοπήν (v.l. ἐκκοπήν) διδόναι τινί *cause a hindrance to someth.* 1 Cor 9:12.*

ἐγκόπτω 1 aor. ἐνέκοψα; impf. pass. ἐνεκοπτόμην (Hippocr. et al., inscr., pap.; Jos., Bell. 1, 629; 6, 111) *hinder, thwart* (so Hesychius: ἐμποδίζω, διακωλύω; Polyb. 23, 1, 12; M. Ant. 11, 1, 2; PAlex, 4, 3 [=Witkowski p. 51 and Sb 4305]) in NT w. the acc. (Bl-D. §152, 4 app.) τίς ὑμᾶς ἐνέκοπεν; *folll. by inf. w. μή as neg.* (Bl-D. §429; Rob. 1094) *who hindered you?* Gal 5:7; cf. 1 Th 2:18. εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν *in order that your prayers may not be hindered* 1 Pt 3:7. ἐνεκοπτόμην τὰ πολλὰ *w. gen. of the inf. folll.* (Bl-D. §400, 4) *I have so often been prevented* Ro 15:22.—ἵνα μὴ ἐπὶ πλεῖόν σε ἐγκόπτω Ac 24:4 is understood by Syr. and Armen. versions to mean *in order not to weary you any further*; cf. ἐγκοπος *weary* Diog. L. 4, 50; LXX; and ἐγκοπον ποιεῖν *to weary* Job 19:2; Is 43:23. But *delay, detain* is also *poss.*—GStählin, TW III 855-7. M-M. B. 1355.*

ἐγκράτεια, εἰας, ἡ (X., Pla.+; Diod. S. 10, 5, 2; Epict. 2, 20, 13; Vett. Val. Index; Herm. Wr. 13, 9; PFay. 20, 21; Sir 18:29 (v.l.); 4 Macc 5:34; Ep. Arist. 278; Philo; Essenes in Jos., Bell. 2, 120; 138, and a prophet Ant. 8, 235; Test. 12 Patr.) *self-control* (esp. w. ref. to matters of sex; cf. Simplicius in Epict. p. 117, 18; 123, 14; Test. Naphth. 8:8) 2 Cl 15:1. In a list of virtues Gal 5:23. W. other virtues (Lucian, Demosth. Enc. 40; PFay. very oft.) 1 Cl 35:2; 62:2; 64; w. δικαιοσύνη Ac 24:25; w. γνῶσις and ὑπομονή 2 Pt 1:6; w. μακροθυμία B 2:2; w. ἀπλότης Hv 2, 3, 2; w. πίστις and φόβος m 6, 1, 1. ἀγαπᾶν ἐν πάσῃ ἐ. *in all chastity* Pol 4:2; ἐ. διπλῇ Hm 8:1. Personified as a virtue v 3, 8, 4; 7; s 9, 15, 2. Bestowed by God 1 Cl 38:2.—WGrundmann, TW II 338-40. M-M.*

ἐγκρατεύομαι (Pythag.; Aristot., Eth. Eud. 2, 7 p. 1223b, 13 and later writers; Gen 43:31) *mid. dep. control oneself, abstain fr. someth.* ἀπὸ παντὸς πονηροῦ πράγματος *from every evil deed* Hs 5, 1, 5; cf. m 8:1ff, where ἐ. takes the acc., gen. (Sir 19:6 v.l.), ἀπό, ἐπὶ. and the inf. after it (Bl-D. §154). Esp. of sexual continence 1 Cor 7:9; 1 Cl 30:3. As a consequence of the fear of God Hm 1:2. W. acc. of content (Abel §43f, 4) πάντα ἐ. *exercise self-control in all respects* of athletes 1 Cor 9:25.—LBouvet, L'ascèse dans S. Paul, Diss. Lyon '36; MHansen, Het ascetisme en Pl's verkondiging van het nieuwe leven '38. M-M.*

ἐγκρατής, ἐς (Pre-Socr.+; trag., Hdt., inscr., pap., LXX; Jos., Vi. 396) *self-controlled, disciplined abs.* (as Ps.-Pla., Def. 415D; Aristot., Eth. Nic. 7, 4 p. 1146b, 10ff; Wsd 8:21; Sir 26:15; Philo, de Jos, 54) w. δίκαιος and ὁσιος Tit 1:8; cf. 2 Cl 4:3; Pol 5:2. As an epithet: Ἐρμᾶς ὁ ἐ. Hv 1, 2, 4. M-M.*

ἐγκρίνω 1 aor. ἐνέκρινα, inf. ἐγκρίναι (Eur.+; Pla., X.; CIG II 2715a, 11 ἐ. εἰς τοὺς ἐφήβους; IG VII 29, 6; Ep. Arist. 228; Jos., Bell. 2, 138) *to class* τινά τινι *someone w. someone* (Synes., Ep. 105 p. 250C) 2 Cor 10:12 (in a play on words w. συγκρίναι *compare*). M-M. s.v. ἐν-. *

ἐγκρίς, ἰδος, ἦ (Stesichorus [VII/VI BC] 2; Pherecrates [V BC] 83; LXX) *pancake, fritter* ἐ. ἐν ἐλαίῳ (cf. Athen. 14 p. 645E ἐγκρίδες πεμμάτιον ἐνόμενον ἐν ἐλαίῳ κ. μετὰ τοῦτο μελιτούμενον; Num 11:8; Ex 16:31; Philo, Det. Pot. Insid. 118) *a pancake baked in oil of the food of John the Baptist* (for ἀκρίδες) GEB 2.*

ἐγκρύπτω 1 aor. ἐνέκρυψα (Hom.+; LXX; Jos., Ant. 9, 142) *hide* τὶ εἰς τι (Ps.-Apollod., Bibl. 1, 5, 1, 4 εὖς πῦρ) *put someth. into someth.* (Ps.-Lucian, Asin. 31; PMich. 154 I 23) Mt 13:33; Lk 13:21 P75 et al.*

ἐγκυος, ον (Hdt.+; Dit., Syll. 3 1168, 12; 14; 17; BGU 1104, 21; POxy. 267, 20; 1273, 33; Sir 42:10; Philo, Spec. Leg. 3, 108; Jos., C. Ap. 2, 245) *pregnant* Lk 2:5. M-M. s.v. ἐν—. B. 283.*

ἐγκύπτω perf. ἐγκέκυφα (Hdt.+; LXX) *look closely* εἰς τι *into someth.* (Hdt. 7, 152; Bel 40) εἰς ἐπιστολάς Pol 3:2 (of looking at a piece of lit. PLond. 1356, 35; 1359, 4). *Fig. gain an insight into, study someth.* (Ep. Arist. 140): divine knowledge 1 Cl 40:1; holy scriptures 45:2; oracles of God 53:1; cf. 62:3.*

ἐγνωκα, ἔγνω, ἔγνωσμαι s. γινώσκω.

ἐγχρίω 1 aor. ἐνέχρισα, inf. ἐγχρίσαι (v.l. ἔγχρισαι aor. mid. imper.) *rub on* (so Duris [IV/III BC] et al.; LXX) τὶ *someth.* (on) the eyes (PGM 7, 336 ἐνχριε [anooint] τοὺς ὀφθαλμούς σου; 5, 64; Jer 4:30; cf. Tob 6:9; 11:8) Rv 3:18. M-M.*

ἐγχώριος, ον (Pind. Hdt.+; pap., LXX. Jos., C. Ap. 1, 314) *belonging to the country* ἔθνη *local customs* Dg 5:4.*

ἐγώ (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph.) pers. pron. of the first pers. ἐμοῦ (μου), ἐμοί (μοι), ἐμέ (με); pl. ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς: I, used w. a verb to emphasize the pers.: ἐγὼ ἀποστέλλω Mt 10:16; ἐγὼ λέγω 21:27; ἐγὼ ἐπιτάσσω σοι Mk 9:25; ἐγὼ καταλύσω 14:58. Esp. in the antitheses of the Sermon on the Mount Mt 5:22-44 (cf. ELohse, JoachJeremias-Festschr., '70, 189-203 [rabb.]). ἐγὼ εἰμι *it is I* (in contrast to others) Mt 14:27; Lk 24:39; J 6:20; *I am the man* 9:9; w. strong emphasis: *I am he* (i.e., the Messiah) Mk 13:6; Lk 21:8; J 8:24, 28. For the solemn I-style in J, esp. 10:7-14, cf. the Isis inscr. in Diod. S. 1, 27, 4; IG XII, V 1 no. 14; PGM 5, 145ff (all three in Dssm., LO 109-12 [LAE 134ff]); further material there 109, 3 and in Hdb., excur. on J 8:12. S. WPeek, D. Isishymnos v. Andros '30; GPWetter, 'Ich bin es': StKr 88, '15, 224-38; KZickendraht, *ibid.* 94, '22, 162-8; ESchweizer, Ego Eimi '39; WManson, JTS 48, '47, 137-45; HSahlin, Zur Typologie des Joh-evangeliums '50, 63-71; Bultmann 167, 2; GMacRae, CFDMoule-Festschr., '70, 122-34 [Gnostics]).—ιδού ἐγώ (oft. LXX; cf. PKatz, Philo's Bible '50, 75ff) Mt 23:34; 28:20; Mk 1:2 v.l. (Mal 3:1); Lk 24:49. ιδού ἐγώ, κύριε *here I am, Lord* Ac 9:10 (cf. Gen 22:1; 27:1 al.).—ἐγὼ *I (will)*, or *yes* (Judg 13:11; cf. Epict. 2, 12, 18 ἐγὼγε) Mt 21:29.—In the gospel mss. ἐ. is also found without special emphasis, either as a Hebraism, Mk 12:26 (Ex 3:6); J 10:34 (Ps 81:6), or as a copyist's addition (Bl-D. §277, 2 app.).—On the interchange of pl. and sg. (cf. Apollon. Rhod. 3, 784 ἄμμι [=ἡμῖν], on which the scholion reads: ἀντὶ ἐνικοῦ [=singular] τοῦ ἐμοί κεῖται τὸ ἄμμι. 3, 1111; Appian, Bell. Civ. 3, 18 §67 ἡμῖν=to me. Likew. 3, 48 §196 ἡμῖν in the words of Octavian; 3, 38 §152 μετεβάλομεν=I; Jos., Ant. 2, 68)s. Mlt. 86f, esp. in Paul, s. Bl-D. §280; Rob. 406f; KDick, D. schriftstellerische Pl. b. Pls. '00; EHAskwith, Exp. 8th Ser. I '11, 149-59; EvDobschütz, Wir u. Ich b. Pls: ZsystTh 10, '33, 251-77; WFLofthouse, ET 64, '52f, 241-5; ADRogers, *ibid.* 77, '66, 339f. For J, s. AvHarnack, Das 'Wir' in den joh. Schriften: SAB '23, 96-113.—FSlotty, Der sog. Pl. modestiae: IndogF 44, '27, 155-90; UHolzmeister, De 'plurali categoriae' in NT a Patribus adhibito: Biblica 14, '33, 68-95.—In the oblique cases the longer forms ἐμοῦ, ἐμοί, ἐμέ are used as a rule where the main emphasis lies on the pron. ὁ ἀκούων ὑμῶν, ἐμοῦ ἀκούει Lk 10:16; τῆς πίστεως ὑμῶν τε καὶ ἐμοῦ Ro 1:12 al., where the emphasis is suggested by the position of the pron. The enclit. forms occur where the main emphasis lies on the noun or verb οὐκ ἔστιν μου ἄξιος Mt 10:37; τίς μου ἦπατο; Mk 5:31; ἀπαγγεῖλατέ μοι Mt 2:8 and oft. With prep. (Mayser 302f) the enclit. forms are used only in the case of ἐμπροσθεν and ὀπίσω, somet. ἐνώπιον (Ac 10:30; but cf. Lk 4:7 ἐ. ἐμοῦ), as well as w. πρὸς w. acc. after verbs of motion (δεῦτε πρὸς με Mt 11:28; cf. 3:14; ἐρχέσθω πρὸς με J 7:37; ἀπεσταλμένοι πρὸς με Ac 11:11 al.). Only the enclit. forms are used as substitutes for the possessive adj. ὁ λαός μου *my people* Mt 2:6; μενεῖτε ἐν τῇ ἀγάπῃ μου *you will remain in my love*, i.e., make it possible for me to continue to love you J 15:10. μου stands as objective gen. μιμηταί μου γίνεσθε *become imitators of me* 1 Cor 4:16.—The expr. τί ἐμοί καὶ σοί; is Hebraistic (= מִי לִי וְלָךְ), but it also made its way into colloq. Gk. (cf. Epict. 1, 22, 15; 1, 27, 13; 2, 19, 19; 1, 1, 16; ESchwartz, GGN '08, p. 511, 3; DCHesseling: Donum natalicium Schrijnen '29, 665-8; FCBurkitt, JTS 13, '12, 594f; CLathey, *ibid.* 20, '19, 335f); it may be rendered *what have I to do w. you? what have we in common? leave me alone! never mind!* It serves to refuse a request or invitation (2 Km 16:10; 19:23; 4 Km 3:13) J 2:4 (cf. PGächter, ZkTh 55, '31, 351-402. Differenti JMDerrett, Law in the NT, '70, 238-42.—Apparent indifference toward close relatives compared with the things of God, as Epict. 3, 3, 5 οὐδὲν ἐμοί καὶ τῷ πατρὶ, ἀλλὰ τῷ ἀγαθῷ) and as a protest against hostile measures (Judg 11:12; 3 Km 17:18; 2 Ch 35:21; 1 Esdr 1:24) Mk 5:7; Lk 8:28; *likew.* τί ἡμῖν κ. σοί; (s. τίς 1 bε) Mt 8:29; Mk 1:24; Lk 4:34 (cf. OBauernfeind, D. Worte d. Dämonen im Mk '27).—On the 'I' Ro 7:7ff cf. WGKümmel, Rö 7 u. d. Bekehrung des Pls '29; RBultmann: Imago Dei '32, 53-62.—On the whole word, EStauffer, TW II 341-60. M-M.

ἐδαφίζω Att. fut. ἐδαφίω (Aristot.+; inscr., LXX) *dash to the ground* (Ps 136:9; Hos 10:14; 14:1 al.) and of a city *raze to the ground* (Is 3:26) both mngs. at once Lk 19:44. M-M.*

ἔδαφος, οὗς, τό (Hom.+; inscr., pap., LXX, En., Ep. Arist.; Philo, Aet. M. 129; Test. Levi 16, 4; Joseph.; Sib. Or. 3, 503) *ground* πίπτειν εἰς τὸ ἔ. (4 Macc 6:7; cf. Jos., Ant. 8, 119; BGu 1253, 5 ῥίψαντες ἐπὶ τὸ ἔ.) *fall to the ground* Ac 22:7. M-M. B. 17f; 471.*

ἔδεσμα, ατος, τό (Pla. et al.; Jos., Ant. 1, 43) *food* in our lit. only pl. (as Batr. 31; X., Hiero 1, 23; Dit., Or. 665, 59; LXX; Test. 12 Patr.) Hm 5, 2, 2; 6, 2, 5; 8:3; 12, 2, 1; s 5, 2, 9ff; 5, 3, 7; 5, 5, 3. μὴ ἔχειν ἐδέσματα *have nothing to eat* v 3, 9, 3.*

ἔδομαι s. ἐσθίω.

ἑδράζω 1 aor. ἑδράσα; perf. pass. ptc. ἑδρασμένος (Simias Rhod. [III BC] 20, 1 p. 72 HFränkel; Dionys. Hal., Comp. Verb. 6; Heliod. 9, 25; Anth. Pal. 15, 24, 1; Herm. Wr. 5, 4; LXX) *establish, fix, settle*; fig. ἔ. ἐπὶ τὸν τοῦ βουλήματος θεμέλιον *fix (someth.) upon the foundation of his will* 1 Cl 33:3; τὰ γενόμενα ἔ. *establish what exists* 60:1. Pass. (Callixenus [III BC] in Athen. 5 p. 204D; Dio Chrys. 1, 78 ἑδρασμένος) ἐν ὁμονοίᾳ θεοῦ *established in godly harmony* IPhil. inscr.; ἐν ἀγάπῃ ISm 1:1; πίσκει in faith 13:2; γνώμη ἡ. ὡς ἐπὶ πέτρᾳ *attitude founded as if upon a rock* IPol 1:1 (cf. Sir 22:17).*

ἑδραίως, (αία.) αἶον *firm, steadfast* (so Eur., Pla.; Vett. Val. 9, 15; PStrassb. 40, 24; Sym.) ἔ. γίνεσθαι *be firm* 1 Cor 15:58; ἐστηκέναι ἔ. *stand firm* (Herm. Wr. 2, 7) 7:37; cf. IPol 3:1. W. τεθεμελιωμένος Col 1:23; ἔ. τῇ πίστει *steadfast in the faith* 1 Pt 5:9 P72; IEph 10:2. M-M.*

ἑδραίωμα, ατος, τό (only in Christian wr.) *foundation, perch. mainstay*, fig. ἔ. τῆς ἀληθείας 1 Ti 3:15. M-M.*

ἑδραμον s. τρέχω.

Ἑζεκίας, οὗ, ὁ *Hezekiah*, in the genealogy of Jesus Mt 1:9f (1 Ch 3:13; 4 Km 18:1ff; 20:1ff; Is 1:1; 38:1ff; Joseph.); Lk 3:23ff D (here the gen. is Ἑζεκία).*

ἔζην s. ζάω.

ἔθελο-. Compounds with ἔθελο- can mean:

1. to be or do *some*th. designedly or on purpose (ἔθελοδουλεία, -έω, -ος; ἔθελοκακέω; ἔθελουργία, -έω etc.).
2. to wish to be or do *some*th. that a person is not or cannot do, so that it remains a wish and nothing more (ἔθελοπρόξενος Thu. 3, 70, 3=represent oneself as a πρόξ. and wish to regulate other people's affairs without the proper authority.—ἔθελοφιλόσοφος Etym. Magn. p. 722, 17=one who wants to be a phil. but is not.—ἔθελοκωφέω=be unwilling to hear, pretend to be deaf). The second mng. is of value for our lit.; s. the following two entries.

ἔθελοδιδάσκαλος, οὗ, ὁ *a volunteer teacher* in contrast to one authorized by the church Hs 9, 22, 2.*

ἑθελοθησκία, ας, ἡ (Hesychius; Suidas ἑθελοθησκεῖ: ἰδίῳ θελήματι σέβει τὸ δοκοῦν=by his own volition he worships what seems best; JFSchleusner, Nov. Lexicon in NT, 1829 s.v.—A Christian formation; Nägeli 51) *self-made religion, perch. would-be religion* Col 2:23. (Bl-D. §118, 2; Mlt.-H. 290; Breicke, Studia Theologica 6, '52, 45f). M-M.*

ἑθέλω Dg 10:6 s. θέλω.

ἑθέμην, ἔθηκα s. τίθημι.

ἑθίζω perf. pass. ptc. ἐθισμένος (Eur., Thu.+; inscr., pap., LXX; Philo, e.g. Mos. 2, 205; Jos., C. Ap. 1, 225) *accustom* κατὰ τὸ ἐθισμένον τοῦ νόμου *acc. to the custom of (i.e., required by) the law* Lk 2:27 (BGU 1073, 12 κατὰ τὰ ἐθισμένα). M-M.*

ἑθνάρχης, οὗ, ὁ *ethnarch*, a title used w. var. mngs. (Strabo 17, 1, 13; Ps.-Lucian, Macrob. 17; Dit., Or. 616=στρατηγὸς νομάδων; epitaph in Dschize: ZDPV 20, 1897, 135; coins [Ztschr. f. Numismatik 35, '03, 197ff]; 1 Macc 14:47; 15:1, 2; Jos., Bell. 2, 93, Ant. 14, 117; 19, 283. Cf. Philo, Rer. Div. Her. 279) *head of an ethnic community or minority, governor* 2 Cor 11:32.—ESchürer, StKr 72, 1899, 95ff, Gesch. II 4 108, 51; ThZahn, NKZ 15, '04, 34ff; ESchwartz, GGN '06, 367f; JStarcky, Dict. de la Bible, Suppl. VII '66, 915f. S. also s.v. Ἀρέτας. M-M.*

ἑθνικός, ἡ, ὄν (since Polyb. 30, 13, 6; BGU 1764, 13 [I BC]=national; Philo, Mos. 1, 69; 188=national; so also Jos., Ant. 12, 36) in Christian usage (a Christian source in Epigr. Gr. 430, 6 [III/IV AD] ἑθνικῇ ἐν σοφίᾳ=in pagan learning) *Gentile, heathen* φιλαὶ ἑθνικαὶ *friendships w. heathen* Hm 10, 1, 4. In the NT only as *subst.* ὁ ἑθνικός *the Gentile* in contrast to the Jew Mt 5:47; 6:7; 3J 7. W. τελώνης Mt 18:17. M-M.*

ἑθνικῶς adv. (Apollon. Dysc., Synt. p. 190, 5 Bekker; Diog. L. 7, 56 ἑθνικῶς τε καὶ ἑλληνικῶς) in Christian

usage like the heathen ζῆν live, in contrast to the Jewish way of life Gal 2:14.*

ἔθνος, οὖς, τό (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *nation, people* τὸ ἔθνος Σαμαρείας *the Samaritan people* Ac 8:9 (cf. Jos., Ant. 18, 85). τῶν Ἰουδαίων 10:22 (Polyb. in Jos., Ant. 12, 135; Agatharchides in Jos., Ant. 12, 6; Diod. S. 34+35 fgm. 1, 2 τὸ τῶν Ἰουδαίων ἔθνος; Philo, Decal. 96 al.); δώδεκα ἔ. Hs 9, 17, 2.—B 13:2 (Gen 25:23); ἔθνη ἐπὶ ἔθνη ἐν γῇ Χανάν seven nations in Canaan Ac 13:19 (Dt 7:1). The people in contrast to kings 9:15. ἔθνος ἐπὶ ἔθνος *one nation against another* Mt 24:7; Mk 13:8; Lk 21:10 (cf. 2 Ch 15:6); πάντα τὰ ἔ. (Appian, Bell. Civ. 2, 106 §440 ἐν ἔθνεσιν ἅπασι; Jos., Ant. 11, 215 ἅπαντα τὰ ἔ.) Mt 24:14; 28:19; Mk 11:17 (Is 56:7); 13:10. More specif. πάντα τὰ ἔ. τοῦ κόσμου Lk 12:30; cf. 1 Cl 59:4; 2 Cl 13:2. πᾶν ἔθνος ἀνθρώπων *every nation of mankind* Ac 17:26. ἄρχοντες ἐθνῶν Mt 20:25. For this οἱ δοκοῦντες ἄρχεν τῶν ἔ. Mk 10:42; οἱ βασιλεῖς τῶν ἔ. Lk 22:25.

2. (τὰ) ἔθνη (corresp. to Heb. אֲדָמִין LXX; usu. in Gk. for foreigners, also: Aristot., Pol. 1324b, 10 [opp. Ἑλλήνες]; Ael. Aristid. 45, p. 3 Dind.; Cass. Dio 36, 41; Ps.-Callisth. 2, 7, 4 [opp. ἡ Ἑλλάς]; CIA II 445-8 [c. 150 BC]; Dit., Syll. 3 760, 3; PStrassb. 22, 19; PFay. 20, 11; this is an expression favored by Appian in Rome for the foreign peoples in contrast to the Italians: Bell. Civ. 2, 26 §99; 2, 28 §107; 3, 35 §140; 4, 57 §246 and oft.; cf. Nägeli 46) *heathen, pagans, Gentiles, w. ἡγεμόνες κ. βασιλεῖς* Mt 10:18. Named w. the Jews (Jos., Ant. 13, 196; cf. Sib. Or. 3, 663) Ac 14:5; 21:21; 26:17; Ro 3:29; 9:24; 15:10 (Dt 32:43); ISm 1:2. They, too, are to share in salvation Ac 11:1, 18; 14:27; 15:3, 7 (MKiddle, The Admission of the Gentiles in Lk and Ac: JTS 36, '35, 160-73; JoachJeremias, Jesu Verheissung für die Völker '56 [lit.], Eng. transl. Jesus' Promise to the Nations '58). But s. Mt 10:5f and cf. MornaDHooker, ET 82, '71, 361-65. Contrasted w. Christians Hs 1:10. Of Gentile Christian churches: πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν Ro 16:4, and their members: μετὰ τῶν ἐθνῶν συνήσθιεν *it was his custom to eat w. Gentile Christians* Gal 2:12; cf. vs. 14. ὑπὲρ ὑμῶν τῶν ἐθνῶν *for you Gentile Christians* Eph 3:1. *Somet.* the word has the connotation of *relig.* and moral inferiority which was taken for granted by the Jews Mt 6:32 (cf. Gdspd., Probs., 26f); Lk 12:30; Hm 4, 1, 9; ἔ. καὶ ἁμαρτωλοὶ s 4:4 al. Pagans as subjects of conversion 2 Cl 13:3. Prejudiced against the Christians ITr 8:2; ἄνομα ἔ. *lawless heathen* MPol 9:2. Contrasted w. the δίκαιοι (w. ἀποστάται) Hv 1, 4, 2; cf. 2, 2, 5.—KLSchmidt, TW II 362-70. M-M. B. 1315; 1489.

ἔθος, οὖς, τό (trag.+; inscr., pap., LXX; En. 106, 14; Ep. Arist., Philo, Joseph.).

1. *habit, usage* καθὼς ἔ. τισὶν (Ep. Arist. 311; Jos., Ant. 20, 28) *as the habit of some people is* Hb 10:25; cf. J 19:40; Ac 25:16. ἔθος ἔχειν *be accustomed w. inf. foll.* 19:14 D. ἐπορεύθη κατὰ τὸ ἔ. *he went, as usual* Lk 22:39 (cf. Lucian, Alex. 54; POxy. 370; PLond. 171b, 19; Bel 15 Theod.). ὡς ἔθος αὐτοῖς λέγειν (cf. 1 Macc 10:89; 2 Macc 13:4; PFay. 125, 5 ὡς ἔθος ἐστὶ σοι) *as they are accustomed to say* MPol 9:2. cf. 13:1. 18:1

2. *custom, law* τὰ ἔ. τὰ πατρῶα *the customs of the fathers* Ac 28:17 (Dit., Syll. 3 1073, 20f κατὰ τὸ πάτριον ἔθος; Jos., Bell. 7, 424; 4 Macc 18:5). τὰ ἔ. ἃ παρέδωκεν ἡμῖν Μωϋσῆς *the customs that Moses handed down* 6:14; cf. 15:1 (on the dat. τῷ ἔθει cf. PHolm. 2, 18 τῇδε τάξει=acc. to this recipe); 16:21 (ἡθη v.1.); τοῖς ἔ. περιπατεῖν *live acc. to the laws* 21:21; τὰ κατὰ Ἰουδαίους ἔ. *customs of the Jews* (cf. Jos., Ant. 15, 286) 26:3 (ἡθη v.1.); κατὰ τὸ ἔ. τῆς ἱερατείας *as the custom is in the priestly office* Lk 1:9; κατὰ τὸ ἔ. τῆς ἐορτῆς *acc. to the custom (prevailing) at the festival* 2:42 (on κατὰ τὸ ἔ. cf. pap. in Dssm., NB 79 [BS 251f]; inscr. in Dit., Syll., Index). τὰ ἐγχώρια ἔθη *the customs of the country* Dg 5:4; w. country and language 5:1. M-M. B. 1358.*

ἔθρεψα s. τρέφω.

ἔθω s. εἴωθα.

εἰ (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.).

I. conditional particle *if* (Bl-D. §371f, neg. §428, 1; 2; Rob., indexes).

1. *w. the indic.*—a. in all tenses, to express a condition thought of as real or to denote assumptions relating to what has already happened εἰ υἱὸς εἶ τοῦ θεοῦ *if you really are the Son of God* Mt 4:3; 5:29f; 6:23; 8:31; Ac 5:39. εἰ σὺ Ἰουδαῖος ἐπονομάζῃ *if you call yourself a Jew* Ro 2:17. εἰ κατακαυχᾶσαι, οὐ σὺ βαστάξεις *if you do boast, (remember) you do not support* 11:18 and very oft. In Paul the verb is freq. missing, and is to be supplied fr. the context: εἰ Χριστὸς ἐν ὑμῖν (sc. ἐστίν), τὸ μὲν σῶμα νεκρὸν (sc. ἐστίν) 8:10. εἰ τέκνα (sc. ἐστέ) *if you are children, then. . .* vs. 17, εἰ χάριτι (γέγονεν), οὐκέτι ἐξ ἔργων 11:6 al. The negative in clauses where the reality of the condition is taken for granted is οὐ (class. μή): εἰ οὐ δύναται τοῦτο παρελθεῖν Mt 26:42. εἰ δὲ ὑμεῖς οὐκ ἀφίετε Mk 11:26 v.1. εἰ πιστοὶ οὐκ ἐγένεσθε Lk 16:11f; εἰ οὐκ ἀκούουσιν vs. 31. εἰ οὐ φοβοῦμαι Lk 18:4; cf. J 5:47; 10:37; Ro 8:9; 11:21; 1 Cor 7:9; 9:2; 11:6; 15:13ff, 29, 32; 16:22 al. εἰ is rarely found w. the future εἰ πάντες σκανδαλισθήσονται Mt 26:33; Mk 14:29. εἰ ἀρνησόμεθα 2 Ti 2:12. εἰ ὑπομενεῖτε 1 Pt 2:20. εἰ καὶ οὐ δώσει (class. ἔαν καὶ μή δῶ) Bl-D. §372, 3; Rob. 1012) Lk 11:8. W. aor., when the events are regarded as having taken place Mt 24:22; Mk 3:26; 13:20.

b. *w. the pres., impf., aor., or plpf. indic.* to express an unreal (contrary to fact) condition (Bl-D. §360, 372; Rob. 1012ff). ἂν is usu. found in the apodosis (regularly in class.) εἰ ἐν Τύρῳ καὶ Σίδωνι ἐγένοντο αἱ δυνάμεις, πάλαι ἂν μετενόησαν *if the wonders had been done in T. and S., they would have repented long ago* Mt 11:21. εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν *if we had lived in the days of our fathers* 23:30. εἰ ἦδει ὁ οἰκοδεσπότης *if the master of the house had known* 24:43. εἰ ἦν προφήτης, ἐγίνωσκεν ἂν *if he were a prophet, he would know* Lk 7:39 and oft. The pres. indic. εἰ ἔχετε (v.1. εἶχετε) πίστιν. . . ἐλέγετε ἂν *if you had faith. . . you would say* Lk 17:6. *Somet.* ἂν is lacking in the apodosis (Polyaenus 2, 3, 5 εἰ ἐπεποιήκειμεν. . . νῦν ἐχρῆν=if we had done. . . it

would have been necessary; PReinach 7 [II BC]; POxy. 526; 530; PMelcher, De sermone Epict., Diss. Halle '05, 75; Mlt. 200f) εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο *if this man were not from God, he would not have been able to*. . . J 9:33. εἰ μὴ ἦλθον, ἀμαρτίαν οὐκ εἶχσαν *if I had not come, they would not have sin* 15:22; cf. vs. 24. W. the apodosis placed first Mk 9:42 (v.l. περιέκατο), Lk 17:2; J 19:11.

2. εἰ w. subj., as καὶ εἴ τις θελήσῃ Rv 11:5, is unusual, perh. a textual error; BI-D. §372, 3 app. conjectures καὶ for καὶ εἰ. But εἰ w. subj. is found in the older poets and Hdt. (Kühner-G. II 474), in Aristoph., Equ. 698 et al., in var. dialects (EHermann, Griech. Forschungen I '12, 277f) and in later times (e.g. Epict., Vett. Val., Lucian [ed. C.Jacobitz, Index graec. 473a]; Philostrat., Vi. Apoll. p. 84, 28; 197, 9; inscr. [Rdm.2 199]; PRyl. 234, 12; POxy. 496, 11; Dt 8:5); BI-D. §372, 3; Mlt. 187; Reinhold 107; OSchulthess, AKAegi-Festschr. '19, 161f.

3. εἰ w. the optative is rare: εἰ καὶ πάσχοιτε. . . μακάριοι *even if you should suffer*, . . . you would be blessed 1 Pt 3:14. εἰ θελοῖ τὸ θέλημα τοῦ θεοῦ *if it should be God's will* vs. 17. εἴ τι ἔχοιεν (sc. κατηγορεῖν) πρὸς ἐμέ *if they should have any charges to bring against me* Ac 24:19. εἰ δυνατόν εἴη (Jos., Ant. 12, 12) *if it should be possible* 20:16 (but cf. BI-D. §385, 2). εἰ τύχοι is used as a formula (oft. in secular wr., incl. Philo; cf. KReik, D. Opt. bei Polyb. u. Philo '07, 154) *it may be, for example, perhaps* 1 Cor 15:37; used to tone down an assertion which may be too bold 14:10 (Lucian, Icarom. 6 καὶ πολλάκις, εἰ τύχοι, μηδὲ ὅποσοι στάδιοι Μεγαρόθεν Ἀθήναζε εἰσιν, ἀκριβῶς ἐπιστάμεοι).

II. After verbs of emotion *that* (Kühner-G. II 369, 8; Rob. 965. Cf. Appian, Bell. Civ. 5, 67 §283 ἀγανακτέω εἰ=be exasperated *that*; Sir 23:14 θελήσεις εἰ μὴ ἐγεννήθης; 2 Macc 14:28; 4 Macc 2:1; 4:7. S. on θαυμάζω 1a γ) ἐθαύμασεν εἰ ἤδη τέθνηκεν *he was surprised that he was already dead* Mk 15:44a. μὴ θαυμάζετε εἰ μισεῖ ὑμᾶς ὁ κόσμος *do not wonder that the world hates you* 1J 3:13. Sim. also (Procop. Soph., Ep. 123 χάριν ἔχειν εἰ=that) μαρτυρόμενος. . . εἰ παθητὸς ὁ Χριστὸς *testifying. . . that the Christ was to suffer* Ac 26:23.—οὐ μέγα εἰ *it is not surprising that* 2 Cor 11:15 (cf. Aeschines, In Ctes. 94 ἐστὶ δεινὸν εἰ; Diod. S. 23, 15, 5, παράδοξον. . . εἰ=incredible. . . *that*; ibid. θαυμαστὸν εἰ; Gen 45:28 μέγα μοί ἐστιν εἰ).—*That* is also poss. after verbs of knowing or not knowing, e.g., J 9:25; Ac 19:2; 1 Cor 1:16; 7:16; so CBurchard, ZNW 52, '61, 73-82.

III. In causal clauses, when an actual case is taken as a supposition, where we also can use *if* instead of *since*: εἰ τὸν χόρτον. . . ὁ θεὸς οὕτως ἀμφιέννυσιν *if God so clothes the grass* Mt 6:30; Lk 12:28; cf. Mt 7:11; Lk 11:13; J 7:23; 10:35; 13:14, 17, 32; Ac 4:9; 11:17; Ro 6:8; 15:27; Col 2:20; Hb 7:15; 1 Pt 1:17; 1J 4:11.

IV. In aposiopesis (BI-D. §482; Rob. 1203) εἰ ἔγνως *if you only knew* Lk 19:42. εἰ βούλει παρενέγκαι *if you would only let (this) pass* 22:42 v.l. (cf. the letter fr. IV BC in Dssm., LO 120, note 5 [LAE 149]).—Hebraistic in oaths, like כִּי: *may this or that happen to me, if—*(cf. 2 Km 3:25; GWBuchanan, HTR 58, '65, 319-24); this amounts to a strong negation *certainly not* (cf. Ps 7:4f; Gen 14:23) ἀμὴν λέγω ὑμῖν εἰ δοθήσεται *truly, I tell you, it will not be given* Mk 8:12 (NDColeman, JTS 28, '27, 159-67 interprets this as strongly positive; against him FCBurkitt, ibid. 274-76). εἰ εἰσελεύσονται *they shall certainly not enter* Hb 3:11; 4:3, 5 (all 3 Ps 94:11); BI-D. §372, 4; 454, 5; Mlt.-H. 468f; Rob. 94; 1024.

V. Interrogative particle.—1. (not class., BI-D. §440, 3 w. app.; Rob. 916) w. direct questions (Gen 17:17; 44:19; Am 3:3-6; 6:12): εἰ ἔξεστιν; *is it permitted?* Mt 12:10; 19:3; Mk 10:2; Ac 21:37; 22:25. εἰ ὀλίγοι οἱ σωζόμενοι; *are there only a few who will be saved?* Lk 13:23; cf. 22:49; Ac 1:6; 7:1; 19:2.

2. freq. in indir. questions *whether* (Hom.+)—a. w. pres. indic. (Gen 27:21; 42:16; Jos., Ant. 10, 259; 16, 225) εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς *whether you are the Christ* Mt 26:63. ἴδωμεν εἰ ἔρχεται Mt 27:49; Mk 15:36 (Lucian, Dial. Mort. 20, 3 φέρ' ἴδω εἰ=let me see whether, De Merc. Cond. 6); cf. Lk 14:31; 2 Cor 13:5; 1J 4:1.—W. the fut. indic. (4 Km 1:2; Job 5:1) εἰ θεραπεύσει αὐτόν *whether he would heal him* Mk 3:2 (v.l. θεραπεύει); Lk 6:7 t.r.; εἰ σώσεις *whether you will save* 1 Cor 7:16.—W. the aor. indic. (Esth 4:14) εἰ πάλαι ἀπέθανεν *whether he had already died* Mk 15:44b.

b. w. subj. διώκω εἰ καταλάβω *I press on (to see) whether I can capture* Phil 3:12 (BI-D. §368; 375; Rob. 1017).

c. w. opt. (X., An. 1, 8, 15; 2, 1, 15; 4 Macc 9:27; 11:13) ἀνακρίνοντες. . . εἰ ἔχοι ταῦτα *examining. . . to see whether this was really so* Ac 17:11. εἰ βούλοιο πορεύεσθαι 25:20; cf. 17:27.

VI. Combined w. other particles, w. the other particles foll.—1. εἰ ἄρα s. ἄρα 2.—εἰ γε s. γέ 3a.

2. εἰ δὲ καὶ *but if, and if* Lk 11:18; 1 Cor 4:7; and even if 2 Cor 4:3; 11:6.

3. εἰδὲ μὴ *if not, otherwise*—a. after affirmat. clauses, w. the aor. ind. and ἄν in the apodosis J 14:2; or pres. ind. (Demosth., Prooem. 29, 3) and fut. (Gen 30:1; Bel 29 Theod.; PLond. 1912 [letter of Claudius, 41 AD], 98) Rv 2:5, 16; or pres. imper. J 14:11.

b. after negat. clauses, *otherwise* (X., An. 7, 1, 8; Diod. S. 3, 47, 4; Dio Chrys. 10[11], 100; Lebas-Wadd., Asia Min. 1651 μὴ ἀδικεῖν. . . , εἰ δὲ μὴ; UPZ 196 I, 33 [119 BC]; Job 32:22) Mk 2:21f.

4. εἰ καὶ *even if, even though, although* Lk 11:8; 18:4; 1 Cor 7:21; 2 Cor 4:16; 7:8; 12:11; Phil 2:17; Col 2:5; Hb 6:9.

5. εἰ μὲν γάρ *for if* Ac 25:11 t.r.; 2 Cor 11:4; Hb 8:4 t.r.

6. εἰ μὲν οὖν *if, then* Hb 7:11. W. εἰ δέ foll. (X., Cyr. 8, 7, 22; Ael. Aristid. 28, 156 K.=49 p. 542 D.) Ac 19:38.

7. εἰ μέντοι *if, however* Js 2:8.—8. εἰ μὴ after negatives—a. *except, if not*, mostly without a verb depending on εἰ μὴ (X., An. 2, 1, 12) Mt 11:27; 12:24; 16:4; J 3:13; Ro 7:7; Gal 1:19 (HKoch, Z. Jakobusfrage Gal 1:19: ZNW 33, '34, 204-9); but also with a verb (Jos., Ant. 8, 316) Mt 5:13; Mk 6:5; Ac 12:25 v.l.

b. *but* (Dit., Or. 201, 20 οὐκ ἀφ' αὐτοῦς καθεσθῆναι εἰς τὴν σκιά, εἰ μὴ ὑπὸ ἡλίου ἔξω; in note 33 Dit. gives exx. fr. Aristoph. for this use) without a verb Mt 12:4; w. a verb (Theodr. Prodr. 7, 426 H.) Gal 1:7, but s. ἄλλος 1eβ. For ἐκτός εἰ μὴ s. ἐκτός 1.

9. εἰ μήτι *unless indeed, unless perhaps* (Ael. Aristid. 46 p. 198 D.; Jos., Ant. 4, 280) Lk 9:13; 2 Cor 13:5; w. ἄν

(Ps.-Clem., Hom. 16, 4) 1 Cor 7:5 (cf. Dssm., NB 32, 1 [BS 204n.]; BI-D. §376; Mlt. 169; 239; Reinhold 35; JTrunk, De Basilio Magno sermonis Attic. imitatore 'II, 56; JWackernagel, Antike Anredeformen '12, 27f).

10. εἰ οὖν *if; therefore* Mt 6:23; Lk 11:36; 12:26; J 13:14; 18:8; Col 3:1; Phlm 17.

11. εἴπερ *if indeed, if after all, since* (X., An. 1, 7, 9; Menand., Epitr. 523; PHal. 7, 6; UPZ 59, 29 [168 BC]; Jdth 6:9) Ro 3:30; 8:9, 17; 2 Th 1:6.—*if indeed, provided that* εἴπερ ἄρα (ἄρα 1) 1 Cor 15:15. καὶ γὰρ εἴπερ *for even if* (cf. Od. 1, 167; BI-D. §454, 2) 1 Cor 8:5.

12. εἰ πως (the spelling εἴπως is also correct; BI-D. §12 app.) *if perhaps, if somehow*.

a. w. opt. (X., An. 2, 5, 2; 4, 1, 21; POxy. 939, 15) εἰ πως δύναιντο παραχειμάσαι *if somehow they could spend the winter* Ac 27:12.

b. w. fut. indic. (3 Km 21:31; 4 Km 19:4; Jer 28:8) εἰ πως εὐδοθήσομαι *whether, perhaps, I shall succeed* Ro 1:10; cf. 11:14; Phil 3:11.

13. εἴτε—εἴτε (class.; inscr. since 416 BC Meisterhans³—Schw.; pap. [Mayser II 3, 159]; LXX; Jos., Ant. 16, 33; 37; BI-D. §446; 454, 3; Rob. index) *if—if, whether—or*.

a. w. a verb in pres. indic. (Herm. Wr. 12, 22 three times) 1 Cor 12:26; 2 Cor 1:6; or pres. subj. 1 Th 5:10.

b. w. no verb Ro 12:6-8; 1 Cor 3:22; 8:5; 2 Cor 5:10 al. εἴτε only once 1 Cor 14:27.

VII. Used w. the indef. pron. εἴ τις, εἴ τι *everyone who or whoever; everything that or whatever* Mt 16:24; 18:28; Mk 4:23; 9:35; Lk 9:23; 14:26; 1 Ti 3:1, 5; 5:4, 8, 16 al. Cf. 1 Cor 12:31 v.l. (ADebrunner, Coniect. Neot. XI, '47, 37). W. subj. εἴ τις θελήσῃ Rv 11:5 s. above I 2. M-M.

εἰ μὴν, more correctly εἴ μὴν (BI-D. §24; Rob. 1150) for class. ἥ μὴν (which is found also Jos., Ant. 13, 76; 17, 42), in Hellenistic-Roman times (Dit., Syll. 3 993, 20 [III BC]; 736, 27 [92 BC]; IG IV 840, 15 [EHermann, Gr. Forschungen I '12, 312]; pap. since 112 BC [Mayser 78]; LXX e.g. Ezk 33:27; 34:8 al.; Num 14:28; Jdth 1:12; Bar 2:29 [Thackeray 83]) formula used in oaths *surely, certainly* Hb 6:14 (Gen 22:17).—Dssm., NB 33ff [BS 205ff]. M-M.*

εἶα, εἶασα s. εἶω.

εὐδέα, ας, ἡ (Artem. 2, 44 φαίνονται οἱ θεοὶ ἐν ἀνθρώπων ὑδέα [v.l. εὐδέα] τε καὶ μορφῇ; PGenève 16, 17; EpJer 62; Philo, Spec. Leg. 4, 113 with v.l.) *appearance* (though *face* is also poss., cf. Diod. S. 3, 8 of Ethiopians ταῖς ιδέαις σιμοί; Da 1:15 Theod.; perh. Plut., Flamin. 1; Field, Notes 22) Mt 28:3 (incorrect spelling [BI-D. §23 app.]; cf. ιδέα). M-M.*

εἰδέναι s. οἶδα.

εἶδον (Hom.+; inscr., pap., LXX; Ep. Arist. 176; Philo, Joseph., Test. 12 Patr.) used as the 2 aor. of ὁράω: the mixed form εἶδα Rv 17:3, 6 (both as v.l.), fr. 1 and 2 aor., somet. occurs instead of εἶδον (BI-D. §81, 3 w. app.; Rob. 337-9), also εἶδαμεν Mk 2:12; Ac 4:20, εἶδατε as v.l. Lk 7:22; J 6:26, εἶδαν Mt 13:17; Mk 6:33 D; Lk 10:24 al. (wherever εἶδον is not the main rdg., it is v.l.). Beside it, is freq. found in mss. the phonetic spelling (BI-D. §23) ἴδον Rv 4:1; 6:1ff, ἴδεν Lk 5:2; Rv 1:2, ἴδετε Phil 1:30 (all as v.l.); subj. ἴδω; imper. ἴδε (Moeris p. 193 ἰδέ ἀττικῶς, ἴδε ἐλληνικῶς. BI-D. §13; 101 p. 47 [ὁρᾶν]; Rob. 1215 [εἰδέω]; cf. PRyl. 239, 21; LXX); inf. ἰδεῖν; ptc. ἰδών. see.

1. lit. of perception by sight *see, perceive*.

a. w. acc. τινά, τι *someone, someth.* a star Mt 2:2; cf. 9f; a child vs. 11; the Spirit of God as a dove 3:16; a light 4:16 (Is 9:2); two brothers vss. 18, 21 and oft. W. ἀκούειν (Lucian, Hist. 29) Lk 7:22; Ac 22:14; 1 Cor 2:9; Phil 1:27, 30; 4:9; Js 5:11. Contrasted w. πιστεύειν J 20:29 (cf. 2 Cor 5:7); *look at* someone Mk 8:33; J 21:21; at *some*th. critically Lk 14:18.—Also of visions which one sees (Sir 49:8): εἶδον κ. ἰδοῦ θύρα ἡνεωγμένη ἐν τ. οὐρανῷ. . . κ. θρόνῳ. . . κ. ἐπὶ τὸν θρόνον καθήμενος. . . Rv 4:1f (Test. Levi 5:1 ἡνοιξέ μοι ὁ ἄγγελος τ. πύλας τοῦ οὐρανοῦ κ. εἶδον τὸν ὑψιστον ἐπὶ θρόνον καθήμενον). ὑδὲν ὄραμα Ac 10:17; 11:5; 16:10. ἐν ὁράματι *in a vision* 9:12 t.r.; 10:3; cf. ἐν τῇ ὁράσει Rv 9:17. ἰδεῖν τοῖς ὀφθαλμοῖς *see w. one's own eyes* Mt 13:15; J 12:40; Ac 28:27 (all 3 Is 6:10). The combination ἰδών εἶδον *I have surely seen* 7:34 (Ex 3:7) is Hebraistic (הִרְאָהוּ but cf. Lucian, Dial.

Mor. 4, 3 Jacobitz). The ptc. with and without acc. freq. serves to continue a narrative Mt 2:10; 5:1; 8:34; Mk 5:22; 9:20; Lk 2:48 and oft. The acc. is to be supplied Mt 9:8, 11; 21:20; Mk 10:14; Lk 1:12; 2:17; Ac 3:12 and oft.

b. w. acc. and a ptc. (Lucian, Philops. 13 εἶδον πετόμενον τὸν ξένον) ἰδὼν πολλοὺς ἐρχομένους *when he saw many coming* Mt 3:7. εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην *he saw his mother-in-law lying* 8:14; cf. 9:9; 16:28; Ac 28:4 (cf. Jos., Ant. 7, 241); B 7:10; Hm 5, 2, 2 and oft.

c. w. indir. question foll.: ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν *to see who Jesus was* Lk 19:3; i. τί ἐστιν τὸ γεγονός *what had happened* Mk 5:14. ἰδωμεν εἰ ἔρχεται Ἠλίας *let us see whether Elijah will come* 15:36 (s. εἰ V 2a). ἰδωμεν τί καλὸν 1 Cl 7:3. ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα *notice with what large letters I write to you* Gal 6:11.—d. w. ὅτι foll. Mk 2:16; 9:25; J 6:24; 11:31; Rv 12:13.

e. the formulas 11:34; cf. 1:39 and ὑπάγετε ἴδετε Mk 6:38, borrowed fr. Jewish usage (cf. δεῦρο καὶ ἴδε, δεῦτε ἴδετε 4 Km 6:13; 7:14; 10:16; Ps 45:9; 65:5; ἐξέλθατε καὶ ἴδετε SSol 3:11), direct attention to a particular object.

2. *feel, become aware of* of sense perception of any kind (Alexis Com. 222, 4 ὁσμὴν; Diod. S. 1, 39, 6 the blowing of the wind; Oenomaus in Euseb., Pr. Ev. 5, 28, 2 τὴν θείαν φωνήν; Aristaen., Ep. 2, 7 ὅψει τὸ πῆδημα [the beating of the heart]; Ezk 3:13 εἶδον φωνήν) σεισμόν Mt 27:54.

3. *gener. see, notice, note* (Philo, Abr. 191) *faith* 9:2; *thoughts* Lk 9:47 v.l.; *God's kindness* Ro 11:22. W. ὅτι foll. Mt 27:3, 24; Ac 12:3; Gal 2:7, 14.

4. *consider someth., w. indir. question foll.* (X., Symp. 2, 15) ἴδετε ποταπὴν ἀγάπην δέδωκεν *consider the great love that God has shown* 1J 3:1. W. περί τινος: περί τ. λόγου τούτου *deliberate concerning this matter* Ac 15:6.

5. *see someth.=experience someth.* (Ps 26:13); good days 1 Pt 3:10 (Ps 33:13; τ. βασιλείαν J 3:3. θάνατον *see death=die* Lk 2:26; Hb 11:5 (cf. Ps 88:49; Anth. Pal. 6, 230 ἰδεῖν Αἰδην); *grief* Rv 18:7 (cf. 1 Macc 13:3 τὰς στενοχωρίας; Eccl 6:6 ἀγαθωσύνην). τὴν διαφθοράν *experience decay=decay* Ac 2:27, 31; 13:35-7 (all Ps 15:10); τ. ἡμέραν (Soph., Oed. R. 831; Aristoph., Pax 345; Polyb. 10, 4, 7; 32, 10, 9; Ael. Aristid. 32 p. 601 D.; Lam 2:16; Jos., Ant. 6, 305): τὴν ἡμέραν τ. ἐμὴν J 8:56; μίαν τῶν ἡμερῶν Lk 17:22.

6. *look after, visit* (X., An. 2, 4, 15; Appian, Bell. Civ. 4, 19 §73 visit a country place; 5, 62 §266 visit or look after a sick woman) Lk 8:20; Ac 16:40; 1 Cor 16:7. τὸ πρόσωπόν τινος (Lucian, Dial. Deor. 24, 2) *visit someone* 1 Th 2:17; 3:10; *come or learn to know someone* (Epict. 3, 9, 14 Ἐπίκτητον ἰδεῖν) Lk 9:9; 23:8; J 12:21; Ro 1:11; w. προσλαλήσαι Ac 28:20. M-M. B. 1041.

εἶδος, ους, τό (Hom.+; inscr., pap., LXX.—CRitter, Neue Unters. über Plato '09, 228-320).

1. *form, outward appearance* (X., Cyr. 1, 2, 1; Pla., Symp. 210B; Philostrat., Ep. 51; Gen 41:2-4; Ezk 1:26; Philo; Jos., Ant. 6, 296; Test. Sim. 5:1) σωματικῶς εἶδει *in bodily form* Lk 3:22; cf. GEb 3. τὸ εἶδος τοῦ προσώπου αὐτοῦ *the appearance of his face* Lk 9:29. Of God (cf. Ex 24:17) εἶδος αὐτοῦ (w. φωνή) J 5:37. Of the form of heathen gods Dg 2:1. οὐκ ἔχειν εἶδος *have no comeliness* 1 Cl 16:3 (Is 53:2). τὸ πῦρ καμάρας εἶδος ποιῆσαν *formed the shape of a vaulted room* MPol 15:2.

2. *kind* (X., Pla.+; PTebt. 58, 10f [111 BC]; PFay. 34, 6; POxy. 905, 6; Sir 23:16; 25:2; Philo; Jos., Ant. 10, 37) πᾶν εἶδος πονηρίας ἀπὸ παντὸς εἶδους πονηροῦ *fr. every kind of evil* 1 Th 5:22 (JoachJeremias, Unknown Sayings of Jesus, '57, 92 [money-changing?]).

3. *active seeing, sight* (Num 12:8; Ps.-Clem., Hom. 17, 18 στόμα κατὰ στόμα, ἐν εἶδει καὶ οὐ δι' ὁραμάτων καὶ ἐνυπνίων. So also the *interpr.* of 2 Cor 5:7 in Severian of Gabala [Pauluskomm. aus d. griech. Kirche ed. KStaab '33, 291] and in Theodoret III 314 Noesselt) διὰ πίστεως, οὐ διὰ εἶδους *by faith, not by sight* 2 Cor 5:7 (the same contrast betw. πιστεύειν and ἰδεῖν [s. εἶδον 1a] also J 20:29). M-M. B. 874.*

εἰδωλεῖον, ου, τό (on the spelling εἰδῶλιον cf. Bl-D. §13; 111, 5; PKatz, ThLZ '36, 283; Rob. 154) *an idol's temple* 1 Cor 8:10 (cf. 1 Esdr 2:7; Bel 10; 1 Macc 10:83). M-M.*

εἰδωλόθυτος, ον (4 Macc 5:2) only *subst.* τὸ εἰδωλόθυτον *meat offered to an idol*, an *expr.* which (cf. εἰδῶλον 2) was possible only among Jews (Ps.-Phoc. 31) and Christians. The pagan said ἱερόθυτον (q.v.). It refers to sacrificial meat, part of which was burned on the altar, part was eaten at a solemn meal in the temple, and part was sold in the market (so Artem. 5, 2) for home use. *Fr.* the Jewish viewpoint it was unclean and therefore forbidden. Ac 15:29 (for *lit.*, s. on *πνικτός*); 21:25; 1 Cor 8:1, 4, 7, 10; 10:19, 28 t.r.; Rv 2:14, 20; D 6:3.—MRauer, D. 'schwachen' in Korinth u. Rom '23, 40-52; HvSoden, Sakrament u. Ethik b. Pls: Marburger Theol. Stud. 1, '31, 1ff.*

εἰδωλολατρεῶ (Test. Levi 17:11) *be or become an idolater* of Christians who consult oracles Hm 11:4, or become apostate under persecution s 9, 21, 3.*

εἰδωλολάτρης, ου, ὁ (Sib. Or. 3, 38) *idolater* 1 Cor 5:10; Rv 21:8; 22:15. Of those who are covetous, etc. (s. εἰδωλολατρία) Eph 5:5; cf. 1 Cor 5:11. W. πόρνοι, μοιχοί 6:9; εἰ. γίνεσθαι *take part in idol-worship* 10:7. Of Christians who consult false prophets Hm 11:4. M-M.*

εἰδωλολατρία, ας, ἡ (Test. Jud. 19:1) *idolatry* D 3:4. In a catalogue of vices Gal 5:20; B 20:1; D 5:1. Of greed Col 3:5 (cf. Eph 5:5; Pol 11:2 and s. HWeinel, D. Wirkungen des Geistes u. der Geister 1899, 14f). The unregenerate heart is πλήρης εἰδωλολατρίας *full of idolatry* B 16:7; φεύγειν ἀπὸ τῆς εἰ. 1 Cor 10:14. Pl. πορεύεσθαι ἐν ἁθεμίτοις εἰ. *walk in unlawful id., i.e., commit unlawful deeds connected w. idolatry* 1 Pt 4:3. M-M.*

εἰδῶλον, ου, τό (Hom.+ in secular Gk.: form, image, shadow, phantom).

1. *image, idol* (Is 30:22; 2 Ch 23:17; Tob 14:6; EpJer 72; cf. Polyb. 30, 25, 13 θεῶν ἢ δαιμόνων εἰδῶλα; Vett. Val. 67:5; 113, 17; Cat. Cod. Astr. VII p. 176, 22; Dit., Or. 201, 8); sacrifices made to it (Nicol. Dam.: 90 fgm. 13, 23 p. 407, 31 Jac. πρὸς τῷ εἰδῶλῳ ἀποσφάττεσθαι; Num 25:2; 1 Macc 1:43) Ac 7:41; gold and silver (Ps 113:12) Rv 9:20. εἰδῶλα ἄφωνα *idols that cannot speak* 1 Cor 12:2 (cf. Hab 2:18; 3 Macc 4:16.—Even the pagan knows that the images of the gods are lifeless: Artem. 4, 36 ταῦτα οὐ ζῆ).

2. *false god, idol* (oft. LXX, also Philo; Jos., Ant. 9, 273; 10, 50; Test. Reub. 4:6) βδελύσσεσθαι τὰ εἰ. *abhor idols* Ro 2:22; cf. B 4:8; . . . ὅτι εἰ. τί ἐστιν; (do I mean to say) *that an idol is anything?* 1 Cor 10:19. Contrasted w. the temple of God, i.e., the church 2 Cor 6:16. Contrasted w. God 1 Th 1:9. φυλάσσειν ἑαυτὸν ἀπὸ τῶν εἰ. *keep oneself fr. idols* 1J 5:21; cf. Ac 15:20. ἀπὸ τῶν εἰ. ἀποσπᾶν *tear away fr. idols* 2 Cl 17:1; οὐδὲν εἰ. ἐν κόσμῳ *there is no such thing as an idol in the world (i.e., an i. has no real existence)* 1 Cor 8:4. τῇ συνηθείᾳ (v.l. συνειδήσει) *because of their consciousness, up to now, that this is an idol vs. 7; ἱερεῖς τῶν εἰ. priests of the idols* B 9:6. M-M. B. 1491.*

εἰδῶς, οὐα, ὅς s. οἶδα.

εἰκάζω 1 aor. opt. εἰκάσαιμι *suppose, imagine* (so Aeschyl., Hdt.+; Wsd; En. 21, 7; Ep. Arist. 105; Philo, Fuga

εἰκασιότης, ἦτος, ἦ (Philod.; Diog. L. 7, 48; Philo, Det. Pot. Ins. 10 et al.; Aq. Pr 30:8) *silliness, thoughtlessness* w. ἀπάτη Dg 4:6.*

εἰκῆ adv. (Aeschyl.+; inscr.; Pr 28:25; for the spelling εἰκῆ s. Bl-D. §26 app.; Rob. 295f).

1. *without cause* (Artem. 2, 60; UPZ 106, 15 [99 BC]; 108, 24) Mt 5:22 t.r. (PWernberg-Møller, NTS 3, '56/'57, 71-73); εἰ. φυσιοῦμενος *puffed up without cause* Col 2:18.

2. *in vain, to no avail* (Lucian, Anach. 19) πάσχειν *experience* Gal 3:4. κοπιᾶζειν *work* 4:11.

3. *to no purpose* (Lucian, Jupp. Trag. 36; Ep. Arist. 161; 168) of the government τὴν μάχαιραν φορεῖν *carry the sword to no purpose* Ro 13:4.

4. *without due consideration, in a haphazard manner* (Heraclitus, fgm. 47 Diels; Epict. 1, 28, 28; 1, 6, 7; Arrian, Anab. 6, 3, 2; Apollon. Dysc.: Gramm. Gr. II 2 p. 215, 1 U.; Sb 5675, 12 [II BC]; PLeipz. 104, 29 [I BC]; Pr 28:25; Ep. Arist. 51; 162; Jos., C. Ap. 2, 234) w. ἀτάκτως *thoughtlessly (perh. at random) and in disorder* 1 Cl 40:2. πιστεῦσαι 1 Cor 15:2 (here mng. 3 is also poss.). M-M.*

εἰκός neut. of the ptc. of εἰκοῖα (trag., Hdt.+; BGu 1208, 18 [27/26 BC]; Ep. Arist. 223; Philo; Jos., Bell. 6, 52 al.) *probable, reasonable* Dg 3:3.*

εἴκοσι indecl. (Hom.+; inscr., pap., LXX, Ep. Arist.; Jos., Vi. 118 al.; Test. 12 Patr.) *twenty* Lk 14:31; Ac 1:15; 27:28; Hn 4, 1, 1; μόγις εἰ. ἐκύλιον Lk 23:53 D (cf. Jos., Bell. 6, 293 μόλις ὑπ' ἀνθρώπων εἰ.); εἰ. τρεῖς (cf. Bl-D. §63, 2 app.) *twenty-three* 1 Cor 10:8; εἰ. τέσσαρες (Test. Jos. 15:1) Rv 4:4, 10; 5:8; 11:16; 19:4; εἰ. πέντε J 6:19; Hs 9, 4, 3; 9, 5, 4; 9, 15, 4. M-M.*

εἰκοσιτρεῖς 1 Cor 10:8; better written as two words εἴκοσι (q.v.) τρεῖς.*

εἰκτικῶς adv. (Philod., Περὶ σημ. 18 Gomp.; Maximus Tyr. 7, 3b) *readily yielding* 1 Cl 37:2 (restored by conjecture: s. the text-crit. note of Bihlmeyer ad loc.).*

εἶκω 1 aor. εἶξα, inf. εἶξαι (Hom.+; Epict., pap.; Wsd 18:25; 4 Macc 1:6; Jos., Ant. 1, 115τ. θεῶ; 2, 304; 4, 143 τ. ἐπιθυμίαις) *yield* (Pind., Isth. 1, 6; Diog. L. 2, 143) τινὶ *to someone* (Appian, Hann. 19 §84, Bell. Civ. 1, 1 §1 ἀλλήλοις) οἷς οὐδὲ πρὸς ὥραν εἶξαμεν *to whom we did not yield even for a moment* Gal 2:5 (ᾠρα 2αβ). ἡμῖν 1 Cl 56:1.*

εἰκόν, ὄνος, ἦ (Aeschyl., Hdt.+; inscr., pap., LXX, En., Ep. Arist. 135; Philo; Jos., Ant. 15, 277; Test. 12 Patr.; Sib. Or. 3, 8; loanw. in rabb.).

1. *image, likeness*—a. *lit.* of the emperor's head on a coin (so Artem. 4, 31; of the emperor's image Jos., Bell. 2, 169; 194, Ant. 19, 185) Mt 22:20; Mk 12:16; Lk 20:24. Of an image of a god (Diod. S. 2, 8, 7 [Zeus]; Appian, Mithrid. 117 §575 θεῶν εἰκόνες; Lucian, Sacr. 11; 2 Ch 33:7; Is 40:19) Rv 13:14f; 14:9, 11; 15:2; 16:2; 19:20; 20:4.

b. *fig.* εἰκὼν τοῦ θεοῦ of a man (cf. Wilcken, Chrest. 109, 11 [III BC] Philopator as εἰκὼν τοῦ Διός; Rosetta Stone=Dit., Or. 90, 3 [196 BC] Ptolemy V as εἰκὼν ζῶσα τοῦ Διός, cf. APF 1, '01, 483, 11; Plut., Themist. 27, 4; Lucian, Pro Imag. 28 εἰκόνα θεοῦ τ. ἀνθρώπων εἶναι; Diog. L. 6, 51 τ. ἀγαθοὺς ἀνδρας θεῶν εἰκόνας εἶναι; Sextus 190; Herm. Wr. 1, 12 al.; Apuleius as image of God, Rtzst., Mysterienrel. 3 43; JHehn, Zum Terminus 'Bild Gottes': ESachau-Festschr. '15, 36-52) 1 Cor 11:7 (on the gradation here cf. Herm. Wr. 11, 15a); of Christ (Helios as εἰκὼν of deity: Pla., Rep. 6 p. 509; Proclus, Hymni 1, 33f [Orphica p. 277 Abel]; Herm. Wr. 11, 15; Stob. I 293, 21=454, 1ff Sc.; Hierocles 1 p. 418: the rest of the gods are εἰκόνες of the primeval god.—The Logos: Philo, Conf. Ling. 97; 147. Wisdom: Wsd 7:26) 2 Cor 4:4; Col 1:15 (EPreuschen, ZNW 18, '18, 243).—εἰ. τοῦ χοϊκοῦ, τοῦ ἐπουρανίου *image of the earthly, heavenly (man)* 1 Cor 15:49. (S. SVMcCasland, The Image of God Acc. to Paul: JBL 69, '50, 85-100). The image corresponds to its original (cf. ὁμοίωμα 2 and 3; Doxopatre [XI AD]: Rhet. Gr. II 160, 1 εἰ. καὶ ὁμοίωμα διαφέρει).

2. *form, appearance* (Istros [III BC]: no. 334 fgm. 53 Jac. ἀνθρωποειδὲς εὐκὼν=a human figure; Artem. 1, 35 p. 36, 5 τὸ πρόσωπον κ. τὴν εὐκὼνα=the face and the form; Ps.-Callisth. 2, 27; Hierocles 20 p. 465: to his followers Pythagoras has θείαν εὐκὼνα=the appearance of a god; Kleopatra I. 154 ἐτελειώθη ἡ εὐκὼν σώματι κ. ψυχῇ κ. πνεύματι; Herm. Wr. 1, 12 of the first man, the son of the πατὴρ πάντων: τὴν τοῦ πατρὸς εἰκόνα ἔχων; 5, 6; En. 106, 10) ὁμοίωμα εἰκόνας φθαρτοῦ ἀνθρώπου *the likeness of the form of mortal man* Ro 1:23 (MD Hooker, NTS 6, '60, 297-306). συμμόρφους τῆς εἰ. τοῦ υἱοῦ *conformed to the appearance of his Son* 8:29; cf. 2 Cor 3:18; εἰ. τ. πραγμάτων *form of things* in contrast to their σκιά Hb 10:1.—The infl. of Gen 1:26f is very strong (κατ' εἰκόνα θεοῦ; Test. Napht. 2:5. Cf. AStrucker, D. Gottesebenbildlichkeit d. Menschen in d. christl. Lit d. zwei erst. Jahrh. '13). Man made by God ἐκ τῆς ἰδίας εἰ. *in his own form* Dg 10:2; cf. τῆς ἐαυτοῦ εἰ. χαράκτηρ 1 Cl 33:4; cf. vs. 5; B 5:5; 6:12. Gen 1:27 also infl. Col 3:10: the new man is made new κατ' εἰκόνα τοῦ κτίσαντος αὐτόν. (Philo, Leg. All. 3, 96, in Platonic fashion, expresses the thought that first of all an image proceeded fr. God, which, in turn, served as a model for man; against this view s. FWEltester, Eikon im NT, '58, 157).—JM Bover, 'Imaginis' notio apud B. Paulum: Biblica 4, '23, 174-9; TW II 378-93; HWillms, Eikὼν I '35; EGSelwyn, Image, Fact and Faith: NTS 1, '55, 235-47; GBLadner, RAC IV, '59, 771-86; Jervell, Imago Dei (Genesis, late Judaism, Gnosis, NT) FRL no. 58, '60; KPrümm, Verbum Domini 40, '62, 232-57 (Paul); ELarsson, Christus als Vorbild, '62. M-M.*

εἰλέω 1 aor. εἴλησα 4 Km 2:8 (Hippocr.: CMG I 1 p. 97, 14 et al.; Lycophron v. 1202 ἐν σπαργάνοις εἰλημένον; Hesychius) *wrap* τινί *in someth.* (cf. Is 11:5) GP 6:24 acc. to the mss. (s. ἐνείλεω; the same variation in Herodian 2, 1, 1 with v.l.).*

εἴληφα, εἴλημαι s. λαμβάνω.

εἰλικρίνεια, ας, ἡ (also εἰλικρινία s. W-S. §5, 13c; Mlt.-H. 100; 348. Pre-Socr.+; POxy. 1252 verso II, 38; Wsd 7:25 v.l.) *sincerity, purity of motive* w. ἀλήθεια 1 Cor 5:8. ἐξ εἰλικρινείας *out of pure motives* 2 Cor 2:17; (w. ἀγιότης) ἐν εἰ. τοῦ θεοῦ *in godly sincerity* 1:12. M-M.*

εὐλικρινής, ἐς, gen. οὗς (X., Pla.+; pap.; Wsd 7:25; Philo; Jos., Ant. 19, 321) *unmixed*, then *pure* in moral sense (so Pla., Phaedo 66A εὐλικρινεῖ τῇ διανοίᾳ χρώμενος; 81C ψυχὴ εἰλ.; Ael. Aristid. 13 p. 158 D.; Dit., Or. 227, 12; 763, 40; Test. Benj. 6:5), *sincere* w. ἀπρόσκοπος Phil 1:10. W. ἀκέραιος 1 Cl 2:5; εἰ διάνοια *pure mind* (s. Plato above) 2 Pt 3:1; καρδία 2 Cl 9:8. M-M.*

εἰλικρινῶς adv. (Pla.+; Epict. 4, 2, 6; Dit., Or. 441, 5; Inscr. gr. 394, 48; Philo) *sincerely, candidly* κατανοεῖν *consider* 1 Cl 32:1.*

εἰλίσσω s. ἐλίσσω.

εἰλόμην s. αἰρέω.

εἰμί (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) *imper.* ἴσθι, ἔστω—also *colloq.* ἦτω (BGU 276, 24; 419, 13; POxy 533, 9; Ps 103:31; 1 Macc 10:31) 1 Cor 16:22; Js 5:12; 1 Cl 48:5; Hv 3, 3, 4;—3 pers. pl. ἔστωσαν (inscr. since 200 BC Meisterhans3-Schw. 191; PPetr. III 2, 22 [237 BC]) Lk 12:35; 1 Ti 3:12. Inf. εἶναι. Impf. 1 pers. only mid. ἤμην Jos., Bell. 1, 389; 631; s. further below); ἦν only Ac 20:18 D, 2 pers. ἦσθα (Jos., Ant. 6, 104) Mt 26:69; Mk 14:67 and ἦς (Lobeck, Phryn. 149; Jos., Ant. 17, 110al.; Sb 6262, 16 [III AD]) Mt 25:21, 23 al., 3 pers. ἦν, 1 pers. pl. ἤμεν. Beside this the mid. form ἤμην (pap. since III BC; Job 29:16; Tob 12:13 BA), s. above, gives the pl. ἤμεθα (pap. since III BC; Bar 1:19) Mt 23:30; Ac 27:37; Eph 2:3. Fut. ἔσομαι. (Mlt.-H. 201-3; Rob. index; Bl-D. §98; Rdm.2 99; 101f; Helbing 108f; Reinhold 86f).

I. as predicate *to be*—1. *be, exist* of God (Epicurus in Diog. L. 10, 123 θεοὶ εἰσιν; Zaleucus in Diod. S. 12, 20, 2 θεοὺς εἶναι; Wsd 12:13) ἔστιν ὁ θεός *God exists* Hb 11:6; cf. 1 Cor 8:5. ὁ ὢν καὶ ὁ ἦν (thou) *who art and wast* (cf. Sib. Or. 3, 16; PMich. 155, 3 [II AD]) ὁ ὢν θεός ὁ Ἰάω κύριος παντοκράτωρ=the god who exists. . .) Rv 11:17; 16:5. ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, where ἦν is treated as a *ptc.* (for the incorrect use of ἦν cf. Simonides 74 D.: ἦν ἑκατὸν φιάλαι) 1:4; 4:8 (cf. Ex 3:14; Wsd 13:1; Paus. 10, 12, 10 Ζεὺς ἦν, Ζ. ἔστι, Ζ. ἔσεται; cf. Theosophien 18. S. OWeinreich, ARW 19, '19, 178f). ἐγὼ εἰμι (inscr. in the Athena-Isis temple of Saïs in Plut., Is. et Os. 9 p. 354C: ἐγὼ εἰμι πᾶν τὸ γεγονὸς κ. ὄν κ. ἐσόμενον) Rv. 1:8 (cf. ἐγὼ, beg.). ὁ ὢν, . . . θεός Ro 9:5 is classed here and taken to mean Christ by JWordsworth *ad loc.* and HJWarner, JTS 48, '47, 203f. Of the λόγος: ἐν ἀρχῇ ἦν ὁ λ. J 1:1 (for ἦν cf. Herm. Wr. 1, 4; 3, 1b ἦν σκότος, p. 422, 23 Sc. γέγονεν ἡ ὕλη καὶ ἦν). Of Christ πρὶν Ἀβραάμ γενέσθαι, ἐγὼ εἰμί *before Abraham was born, I am* 8:58 (on the *pres.* εἰμί cf. Parmenides 8, 5: of the Eternal we cannot say ἦν οὐδ' ἔσται, only ἔστιν; Ammonius Hermiae [Comm. in Aristotle IV 5 ed. ABusse 1897] c. 6 p. 172: in Timaeus we read that we must not say of the gods τὸ ἦν ἢ τὸ ἔσται μεταβολῆς τινος ὄντα σημαντικά, μόνον δὲ τὸ ἔστι; Ps 89:2). Of the world πρὸ τοῦ τὸν κόσμον εἶναι *before the world existed* 17:5. Of the beast ἦν καὶ οὐκ ἔστιν Rv 17:8. τὸ μὴ ὄν *that which does not exist, the unreal* (Sallust. 17 p. 32, 7 and 9; Philo, Aet. M. 5; 82) Hm 1:1. τὰ ὄντα *that which exists* contrasted w. τὰ μὴ ὄντα Ro 4:17; cf. 1 Cor 1:28; 2 Cl 1:8. Of God κτίσας ἐκ τοῦ μὴ ὄντος τὰ ὄντα *what is out of what is not* Hv 1, 1, 6 (on the contrast τὰ ὄντα and τὰ μὴ ὄντα cf. Ps.-Arist. on Xenophanes: Vorsokr.5 21 A, 28; Artem. 1, 51 p. 49, 19 τὰ μὴ ὄντα ὡς ὄντα; Ocellus Luc. c. 12; Sallust. 17 p. 30, 28-32, 12; Philo, Op. M. 81; PGM 4, 3077f ποιήσαντα τὰ πάντα ἐξ ὧν οὐκ ὄντων εἰς τὸ εἶναι; 13, 272f τὸν ἐκ μὴ ὄντων εἶναι ποιήσαντα καὶ ἐξ ὄντων μὴ εἶναι).—Freq. used to introduce parables and stories (*once*) there was: ἄνθρωπος τις ἦν πλούσιος *there was (once) a rich man* Lk 16:1, 19. ἦν ἄνθρωπος ἐκ τ. Φαρισαίων *there was a man among the Pharisees* J 3:1.—*There is, there are* ὥσπερ εἰσιν θεοὶ πολλοὶ *as there are many gods* 1 Cor 8:5. διαίρέσεις χαρισμάτων εἰσιν *there are various kinds of spiritual gifts* 12:4ff; 1J 5:16 al. Neg. οὐκ ἔστι *there is (are) not, no* (Ps 52:2; Simplicius in Epict. p. 95, 42 as a *quot.* from 'the tragedy' οὐκ εἰσιν θεοὶ) δίκαιος *there is no righteous man* Ro 3:10 (Eccl 7:20). ἀνάστασις νεκρῶν οὐκ ἔστιν *there is no resurr. of the dead* 1 Cor 15:12; cf. Mt 22:23; Ac 23:8 (cf. 2 Macc 7:14). εὖσιν οἱ, or οἵτινες *there are people who* (class., LXX.—In an incorrect combination of *sing.* and *pl.*: Arrian, Ind. 24, 9 ἔστι δὲ οἱ διέφυγον=but there are some who escaped) Mt 16:28; 19:12; Mk 9:1; Lk 9:27; J 6:64; Ac 11:20. Neg. οὐδεὶς ἔστιν ὅς *there is no one who* Mk 9:39; 10:29; Lk 1:61; 18:29. As a question τίς ἔστιν ὅς; *who is there that?* Mt 12:11.

2. to denote temporal existence *live* (class.; Philo, De Jos. 17; Jos., Ant. 7, 254) εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν *if we had lived in the days of our fathers* Mt 23:30. ὅτι οὐκ εἰσιν *because they were no more* 2:18 (Jer 38:15).

3. to denote a sojourn *stay, reside* ἴσθι ἐκεῖ *stay there* Mt 2:13, cf. vs. 15. ἐπ' ἐρήμοις τόποις *in lonely places* Mk 1:45. ἦν παρὰ τὴν θάλασσαν *he stayed by the lakeside* 5:21.

4. of phenomena, events, etc. *take place, occur* (class.; LXX) ἔσται θόρυβος τοῦ λαοῦ *a popular uprising* Mk 14:2. γογγυσμὸς ἦν *there was (much) muttering* J 7:12. σχίσμα *there was a division* 9:16; 1 Cor 1:10; 12:25. ἔριδες. . . εἰσιν *quarrels are going on* 1:11. δεῖ αἰρέσεις εἶναι 11:19. θάνατος, πένθος, κραυγὴ, πόνος ἔσται Rv

21:4. ἔσονται λιμοὶ κ. σεισμοί Mt 24:7. Hence τὸ ἐσόμενον *what was going to happen* (Sir 48:25) Lk 22:49. πότε ταῦτα ἔσται; *when will this happen?* Mt 24:3. πῶς ἔσται τοῦτο; *how can this be?* Lk 1:34. Hebraistically (ᾧ KBeyer, Semitische Syntax im NT, '62, 63-65) καὶ ἔσται **w. fut.** of another verb **foll.** and *it will come about that* Ac 2:17 (Jo 3:1); 3:23 (**w. δέ**); Ro 9:26 (Hos 2:1).—**W. dat.** ἐστὶ τινι *happen, be granted, come, to someone* (**X.**, An. 2, 1, 10; **Jos.**, **Ant.** 11, 255) Mt 16:22; Mk 11:24; Lk 2:10.

5. **w. indications of time, etc.** (**X.**, Hell. 4, 5, 1, An. 4, 3, 8; Sus 13 **Theod.**; 1 Macc 6:49; 2 Macc 8:26; **Jos.**, **Ant.** 6, 235) νομηνία δ' ἦν; 11, 251): ἦν ὥρα ἕκτη *it was the sixth hour* (=12 o'clock **acc. to Jewish reckoning**) Lk 23:44; J 4:6; 19:14.—Mk 15:25; J 1:39. ἦν ἑσπέρα ἤδη *it was already evening* Ac 4:3. πρὸ J 18:28. ἦν παρασκευή Mk 15:42. ἦν ἑορτὴ τῶν Ἰουδαίων J 5:1. σάββατόν ἐστιν **vs. 10 et al.** Short clauses (as **Polyaenus** 4, 9, 2 νύξ ἦν. 7, 44, 2 πόλεμος ἦν. **Exc.** 36, 8 ἦν ἀρίστου ὥρα. **Jos.**, **Ant.** 19, 248 ἔτι δὲ νύξ ἦν.) χειμῶν ἦν. J 10:22; night (**Jos.**, **Bell.** 4, 64) 13:30; cold 18:18; hot Lk 12:55.

6. *be present, available, provided πολλοὶ ὄχλου ὄντος since a large crowd was present* Mk 8:1. ὄντων τῶν προσφερόντων *those are provided who offer* Hb 8:4. οὐπω ἦν πνεῦμα *the Spirit had not yet come* J 7:39. ἀκούσας ὄντα σιτία *when he heard that the grain was available* Ac 7:12.

7. ἔστιν **w. inf. foll.** *it is possible* (Περὶ ὕψους 6; **Diog. L.** 1, 110 ἔστιν εὑρεῖν=*it is possible to find*); **neg.** οὐκ ἔστιν νῦν λέγειν *it is not possible to speak at this time* Hb 9:5. οὐκ ἔστιν φαγεῖν *it is impossible to eat* 1 Cor 11:20 (so **Hom.**; **UPZ** 70, 23 [153/1 BC] οὐκ ἔστι ἀνακύναι με πώποτε. . . ὑπὸ τῆς αἰσχύνης; 4 Macc 13:5; Wsd 5:10; Sir 14:16; 18:6; EpJer 49 **al.**; Ep. **Arist.** 163; **Jos.**, **Ant.** 2, 335).

II. As a copula, uniting subject and predicate. On absence of the copula, **Mlt.-Turner** 294-310.

1. **gener.** **πραῦς** εἰμι *I am gentle* Mt 11:29. ἐγὼ εἰμι Γαβριήλ Lk 1:19. σὺ εἶ ὁ υἱὸς τοῦ θεοῦ Mk 3:11; J 1:49 and very **oft.**—The **pred.** can be supplied **fr.** the context: καὶ ἐσμέν *and we are* (really God's children) 1J 3:1 (**Eur.**, Ion 309 τ. θεοῦ καλοῦμαι δοῦλος εἰμί τε. **Dio Chrys.** 14[31], 58 θεοφιλεῖς οἱ χρηστοὶ λέγονται καὶ εἰσίν; **Epict.** 2, 16, 44 Ἡρακλῆς ἐπιστεύθη Διὸς υἱὸς εἶναι καὶ ἦν).

2. to describe a special relation **betw.** the subject and a predicate noun ἡμεῖς ναὸς θεοῦ ἐσμεν ζῶντος *we are a temple of the living God* 2 Cor 6:16. ἡ ἐπιστολὴ ὑμεῖς ἐστε *you are our letter (of recommendation)* 3:2.

σφραγὶς μου τῆς ἀποστολῆς ὑμεῖς ἐστε *you are the seal of my apostleship* 1 Cor 9:2 and **oft.**

3. explanatory: *is a representation of, is the equivalent of* εἰμί here, too, serves as copula; we usually translate *mean*, so in the formula τοῦτ' ἔστιν *this or that means, that is to say* (**Epict.**, Ench. 33, 10; **Arrian**, Tact. 29, 3; **Dit.**, Syll.3 880, 50; **PFlor.** 157, 4; **PSI** 298, 9; **PMerton** 91, 9; **Jos.**, **C. Ap.** 2, 16) Mt 27:46; Mk 7:2; Ac 1:19; 19:4; Ro 7:18; 9:8; 10:6, 8; **Phlm** 12; Hb 7:5 **al.**; in the sense *that is (when translated)* (**Polyaenus** 8, 14, 1 Μάξιμος ἀνηγορεύθη, τοῦτο δ' ἂν εἴη Μέγιστον) Mt 27:46; Ac 1:19. So also **w. relative pron.**: ὃ ἐστιν Mk 3:17; 7:11, 34; Hb 7:2. After verbs of asking, recognizing, knowing and not knowing (**Antiphanes Com.** 231, 1f τὸ ζῆν τί ἐστι;) μάθετε τί ἐστιν *learn what (this) means* Mt 9:13. εἰ ἐγνώκατε τί ἐστιν 12:7; **cf.** Mk 1:27; 9:10; Lk 20:17; J 16:17f; Eph 4:9. **W.** an **indir.** question (**Stephan. Byz. s.v.** Ἀγύλλαι: τις ἡρώτα τί ἂν εἴη τὸ ὄνομα) τί ἂν εἴη ταῦτα Lk 15:26; τί εἴη τοῦτο 18:36. τίνα θέλει ταῦτα εἶναι *what this means* Ac 17:20 and **sim.**—Esp. in **interpr.** of the parables (**Artem.** I, 51 p. 48, 26 ἄρουρα οὐδὲν ἄλλο ἐστὶν ἡ γυνή=field means nothing else than woman) ὁ ἀγρός ἐστὶν ὁ κόσμος *the field means the world* Mt 13:38; **cf. vss.** 19f, 22f; Mk 4:15f, 18, 20; Lk 8:11ff (**cf.** Gen 41:26f; Ezk 37:11). On τοῦτό ἐστιν τὸ σῶμά μου Mt 26:26; Mk 14:22; Lk 22:19 and its various interpretations, see the **lit. s.v. εὐχαριστία. Cf. Hipponax** (VI BC) 45 Diehl αὕτη ἔστι συμφορὴ=this means misfortune.

4. Very commonly the simple tense forms are replaced by the periphrasis εἶναι and the **ptc.** (**BI-D.** §352-5 **w. app.**; **Mlt.** 225-7; 249; **Mlt.-H.** 451f; **Rdm.** 2 102; 105; 205; **Kühner-G.** I 38ff; **Rob.** 374-6; 1119f; very **oft. LXX**).

a. (as in **class.** usage) **w. the pf. ptc.** to express the **pf.**, **plpf.** and **fut. pf. act.** and **pass.** (**cf. Mayser** 329; 377) ἦσαν ἐληλυθότες *they had come* Lk 5:17. ἦν αὐτῶν ἡ καρδιά πεπωρωμένη *their hearts were hardened* Mk 6:52.

ἡλπικότες ἐσμέν *we have set our hope* 1 Cor 15:19. ὁ καιρὸς συνεσταλμένος ἐστίν *the time has become short* 7:29. ἦν ἐστὼς (**En.** 12, 3) *he was standing* (more exactly *he took his stand* Lk 5:1).

b. **w. pres. ptc.**—a. to express the **pres.** ἐστὶν προσαναπληροῦσα τὰ ὑστερήματα *supplies the wants* 2 Cor 9:12.

β. **impf.** or **aor.** ἦν καθεύδων *he was sleeping* Mk 4:38. ἦσαν ἀναβαίνοντες. . . ἦν προάγων 10:32; **cf.** Lk 1:22; 5:17; 11:14 **al.**

γ. **fut.** ἔση σιωπῶν *you will be silent* Lk 1:20; **cf.** 5:10; Mt 24:9; Mk 13:13; Lk 21:17, 24 **al.**; 2 Cl 17:7 Bihlm.

δ. ἦν τὸ φῶς. . . ἐρχόμενον εἰς τ. κόσμον *the light came (was coming) into the world* J 1:9 is a timeless dogmatic saying.

c. **w. aor. ptc.** as **plpf.** (**Aelian**, N.A. 7, 11; **Hippiatr.** 34, 14 vol. 1 p. 185, 3 ἦν σκευάσας; **Wadd.** 2070b ἦν κτίσας. Act. Thom. 16; 27.—JVogeser, Z. Sprache d. griech. Heiligenlegenden, Diss. Munich '07, 14; JWittmann, Sprachl. Untersuchungen zu **Cosmas Indicopleustes**, Munich Diss. '13, 20; StBPsaltis, Gramm. d. byzant. Chroniken '13, 230; Björck [διδάσκω, end] 75; **BI-D.** §355 **w. app.**). ἦν βληθεὶς *had been thrown* Lk 23:19; J 18:30x*.—**GP** 6:23; 12:51.

d. Notice **esp.** the impersonals δέον ἐστίν *it is necessary* (**class.**; **POxy.** 727, 19; Sir praef. I 3; 1 Macc 12:11 δέον ἐστὶν καὶ πρέπον) Ac 19:36; 1 Cl 34:2; 1 Pt 1:6 **t.r.**; πρέπον ἐστίν *it is fitting* (**class.**; **POxy.** 120, 24; 3 Macc 7:13) Mt 3:15; 1 Cor 11:13.

e. In many cases the usage **w. the ptc.** serves to emphasize the duration of an action or condition (**BGU** 183, 25 ἐφ' ὃν χρόνον ζῶσα ἡ Σαταβούς) ἦν διδάσκων *he customarily taught* Mk 1:22; Lk 4:31; 19:47. ἦν θέλων *he cherished the wish* 23:8. ἦσαν νηστεύοντες *they were keeping the fast* Mk 2:18. ἦσαν συλλαλοῦντες *they were conversing for a while* 9:4. ἦν προσδεχόμενος *he was waiting for* (the kgdm.) 15:43. ἦν συγκύπτουσα *she was bent over* Lk 13:11.

f. to emphasize the adjectival idea inherent in the **ptc.** rather than the concept of action expressed by the finite verb ζῶν εἰμι *I am alive* Rv 1:18. ἦν ὑποτασσόμενος *he was obedient* Lk 2:51. ἦν ἔχων κτήματα πολλά *he was very rich* Mt 19:22; Mk 10:22. ἴσθι ἐξουσίαν ἔχων *you shall have authority* Lk 19:17 (**Lucian**, Tim. 35 ἴσθι εὐδαιμονῶν). ἦν καταλλάσσων *he was reconciling* 2 Cor 5:19.

5. the formula ἐγὼ εἰμι is **oft.** used in the gospels (**corresp.** to Hebr. אֲנִי הֵנָּה Dt 32:39; Is 43:10), in such a way that

the predicate must be understood **fr.** the context: Mt 14:27; Mk 6:50; 13:6; 14:62; Lk 22:70; J 4:26; 6:20; 8:24, 28; 13:19; 18:5f and **oft.**; s. on ἐγὼ.—In a question μήτι ἐγὼ εἰμι; *surely it is not I?* Mt 26:22, 25.

6. used **w.** a **pron.**:—**a. w. demonstr. pron.** τὰ ὀνόματά ἐστιν ταῦτα Mt 10:2. αὕτη ἐστὶν ἡ μαρτυρία J 1:19. **W. inf. foll.** θρησκεία αὕτη ἐστίν, ἐπισκέπτεσθαι Js 1:27. **W. opti. foll.** αὕτη ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν J 3:19; cf. 21:24; 1J 1:5; 3:11; 5:11. **W. ἵνα foll.** τοῦτο ἐστὶν τὸ ἔργον, ἵνα πιστεύητε J 6:29; cf. vs. 39f; 15:12; 17:3; 1J 3:11, 23; 5:3. **W. τηλικούτος:** τὰ πλοῖα, τηλικαῦτα ὄντα *though they are so large* Js 3:4. **W. τοσοῦτος:** τοσοῦτων ὄντων *although there were so many* J 21:11. **W. τοιοῦτος:** τοιοῦτος ὢν Phlm 9.

b. w. indef. pron. εἰδωλόθυτόν τί ἐστὶν *meat offered to idols means anything* 1 Cor 10:19. **Esp.** εἰμί τι *I mean someth.* of pers. 1 Cor 3:7; Gal 2:6; 6:3; and of things vs. 15. εἰμί τις Ac 5:36.

c. w. interrog. pron. ὑμεῖς τίνα με λέγετε εἶναι; *who do you say I am?* Mt 16:15; cf. 21:10; Mk 1:24; 4:41; 8:27, 29; Lk 4:34 al.; σὺ τίς εἶ; J 1:19; 8:25; 21:12 al.; σὺ τίς εἶ ὁ κρίνων; (**Pla.**, Gorg. 452B; **Strabo** 6, 2, 4 σὺ τίς εἶ ὁ τὸν Ὀμηρον ψέγων ὡς μυθογράφον;) Ro 14:4; ἐγὼ τίς ἦμιν; (cf. Ex 3:11) Ac 11:17. **W. πόσος:** πόσος χρόνος ἐστίν; *how long a time?* Mk 9:21. **W. ποταπός** of what sort Lk 1:29.

d. w. relative pron. οἷος 2 Cor 10:11; ὁποῖος Ac 26:29; 1 Cor 3:13; Gal 2:6; ὅς Rv 1:19; ὅστις Gal 5:10, 19.

e. w. possess. pron. ὑμετέρα ἐστὶν ἡ βασιλεία Lk 6:20. οὐκ ἐστὶν ἐμὸν δοῦναι Mk 10:40.

7. **w. numerals** ἦσαν οἱ φαγόντες πεντακισχίλιοι ἄνδρες 6:44 (cf. **Polyaenus** 7, 25 ἦσαν οἱ πεσόντες ἄνδρῶν μυριάδες δέκα); cf. Ac 19:7; 23:13. Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων *L. was one of those at the table* J 12:2; cf. Gal 3:20; Js 2:19. τῶν πιστευσάντων ἦν καρδία καὶ ψυχὴ μία Ac 4:32. εἷς εἶναι *be one and the same* Gal 3:28. ἐν εἶναι *be one* J 10:30; 17:11, 21ff; 1 Cor 3:8.

8. the **ptc.** ὢν, οὔσα, ὄν used **w.** a noun or **adj.** may function as an if-, since-, or although-clause πονηροὶ ὄντες Mt 7:11; 12:34.—Lk 20:36; J 3:4; 4:9; Ac 16:21; Ro 5:10; 1 Cor 8:7; Gal 2:3 al.

9. used **w.** an adverb—**a. w. adv.** of time or place ἐγγὺς *be near* Mt 26:18; Mk 13:28. ἐγγὺς τινος *be near someone* J 11:18; 19:20; Ro 10:8 (Dt 30:14). ἐγγὺς τινι Ac 9:38; 27:8. μακρὰν *be far* Mk 12:34; J 21:8; Eph 2:13. For this πόρρω Lk 14:32. ἐπάνω τινός *be over someone* J 3:31. χωρὶς τινος *without someth.* Hb 12:8. ἐνθάδε Ac 16:28. ἔσω J 20:26. ἀπέναντί τινος Ro 3:18 (Ps 35:2). ἐντός τινος Lk 17:21; ἐκτός τινος 1 Cor 6:18; ἔμπροσθέν τινος Lk 14:2. ἐναντί τινος Ac 8:21; ἐνώπιόν τινος Lk 14:10; Ac 4:19; 1 Pt 3:4; Rv 7:15; ἀντίπερά τινος Lk 8:26; ὁμοῦ J 21:2; οὗ Mt 2:9; ὅπου Mk 2:4; 5:40. ὧδε Mt 17:4; Mk 9:5; Lk 9:33. Also **w. fut. mng.** **ESchwartz**, GGN '08, 161 n.; on the **fut.** use of the **pres.** cf. **POxy.** 531, 22 [II AD] ἔστι δὲ τοῦ Τῦβι μηνὸς σοὶ ὁ θέλεις) ὅπου εἰμί J 7:34, 36; 12:26; 17:24.

b. w. adv. of quality: οὕτως εἶναι *be so* preceded by ὥσπερ, καθὼς or followed by ὡς, ὥσπερ Mt 13:40; 24:27, 37, 39; Mk 4:26; Lk 17:26. **W. dat.** of pers. οὕτως ἔσται ὁ υἱὸς τ. ἀ. τῇ γενεᾷ ταύτῃ *so the Son of Man will be for this generation* 11:30. εἰμί ὥσπερ, ὡς *I am like* Mt 6:5; Lk 18:11. **W. dat.** ἔστω σοι ὥσπερ τελώνης *he shall be to you as a tax-collector* Mt 18:17. εἰμί ὡς τις *I am like someone* of outward and inward similarity 28:3; Lk 6:40; 11:44; 22:27 al. καθὼς εἰμι *as I am* Ac 22:3; 1J 3:2, 7; 4:17. ἀνεκτότερον ἔσται *it will be more tolerable* τινὶ *for someone* Lk 10:12, 14. τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς *his heart is inclined toward you even more* 2 Cor 7:15.

III. Used w. prepositions.—1. εἶναι ἀπὸ τινος *be or come from a certain place* (**X.**, An. 2, 4, 13) J 1:44.

2. εἰς τινα *be directed, inclined toward someone* Ac 23:30; 2 Cor 7:15; 1 Pt 1:21. εἰς τ. κοίτην *be in bed* Lk 11:7. εἰς τὸν κόλπον J 1:18. Also *become someth.* εἰς χολὴν πικρίας εἶναι *become bitter gall* Ac 8:23. εἰς σάρκα μίαν Mt 19:5; Mk 10:8; 1 Cor 6:16; Eph 5:31 (all Gen 2:24. Cf. **Syntipas** p. 42, 24 οὐκ ἐτι ἔσομαι μετὰ σοῦ εἰς γυναῖκα); τὰ σκολιὰ εἰς εὐθείας Lk 3:5 (Is 40:4); εἰς πατέρα 2 Cor 6:18; Hb 1:5 (2 Km 7:14; 1 Ch 22:10; 28:6); εἰς τὸ ἐν 1J 5:8. *Serve as someth.* (**Inschr. v. Priene** 50, 39 [c. II BC] εἶναι εἰς φυλακὴν τ. πόλεως; **Aesop.**, Fab. 26, 3 l. 5 Chambry εἰς ὠφέλειαν; Gen 9:13; s. also εἰς 4d) 1 Cor 14:22; Col 2:22; Js 5:3. ἐμοὶ εἰς ἐλάχιστόν ἐστιν (telescoped **fr.** ἐλάχ. ἐστὶν and εἰς ἐλάχ. γίνεται, of which there are many **exx.** in **WSchmid**, Atticismus 1887-97, I 398; II 161, 237; III 281; IV 455) *it is of little or no importance to me* 1 Cor 4:3.

3. ἐκ τινος *belong to someth.* or *someone* 1 Cor 12:15f; Mt 26:73; Mk 14:69f; Lk 22:58 and **oft.** (cf. **X.**, Mem. 3, 6, 17; **oft LXX**). ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα *belong to the twelve* 22:3. Of origin *come from somewhere* 23:7; J 1:46; 3:31; 1 Cor 11:8 al. ὅς ἐστιν ἐξ ὑμῶν *who is a fellow-countryman of yours* Col 4:9. ἐξ οὐρανοῦ, ἐξ ἀνθρώπων *be of heavenly (divine), human descent* Mt 21:25; Mk 11:30; Lk 20:4. *Be generated by* (cf. **Sb** 8141, 21f [inscr. I BC] οὐδ' ἐκ βροτοῦ ἦεν ἄνακτος, ἀλλὰ θεοῦ μεγάλου ἔκγονος; **En.** 106, 6) Mt 1:20. **Esp.** in Johannine usage ἐκ τοῦ διαβόλου εἶναι *originate from the devil* J 8:44; 1J 3:8. ἐκ τοῦ πονηροῦ 3:12; ἐκ τοῦ κόσμου J 15:19; 17:14, 16; 1J 4:5. ἐκ τῆς ἀληθείας εἶναι 2:21; J 18:37 etc. To denote a close relationship ἐξ ἔργων νόμου εἶναι *found one's religion on keeping the law* Gal 3:10. ὁ νόμος οὐκ ἐστὶν ἐκ πίστεως *the law has nothing to do with faith* vs. 12.

4. ἐν τινι of place ἐν τοῖς τ. πατρός μου *in my father's house* Lk 2:49 (cf. **Jos.**, **Ant.** 16, 302 καταγωγή ἐν τοῖς Ἀντιπάτρων). ἐν τῇ ὁδῷ *on the way* Mk 10:32. ἐν τῇ ἐρήμῳ Mt 24:26. ἐν ἀγρῷ Lk 15:25. ἐν δεξιᾷ τ. θεοῦ *at God's right hand* Ro 8:34; in heaven Eph 6:9. **Fig.**, *live in the light* 1J 2:9; cf. vs. 11; 1 Th 5:4; in the flesh Ro 7:5; 8:8. ἐν οἷς εἰμι *in the situation in which I find myself* Phil 4:11 (**X.**, **Hell.** 4, 2, 1; **Diod. S.** 12, 63, 5; 12, 66, 4; **Appian**, Hann. 55 §228 ἐν τούτοις ἦν=he was in this situation; **Jos.**, **Ant.** 7, 232 ἐν τούτοις ἦσαν=found themselves in this sit.). Of states of being: ἐν δόξῃ 2 Cor 3:8; ἐν εἰρήνῃ Lk 11:21; ἐν ἔχθρᾳ *at enmity* 23:12; ἐν κρίματι *under*

condemnation vs. 40. ἐν ῥύσει αἵματος *suffer from hemorrhages* Mk 5:25; Lk 8:43 (cf. Soph., Aj. 271 ἦν ἐν τῇ νόσῳ). Periphrastically for an *adj.* ἐν ἐξουσίᾳ *authoritative* Lk 4:32. ἐν βάρει *important* 1 Th 2:7. ἐν τῇ πίστει *true believers, believing* 2 Cor 13:5. ἐν ἑορτῇ *be at the festival=take part in it* J 2:23. ἐν τοῦτοις ἴσθι *devote yourself to these things* 1 Ti 4:15 (cf. X., Hell. 4, 8, 7 ἐν τοιοῦτοις ὄντες=occupied w. such things; Jos., Ant. 2, 346 ἐν ὕμνοις ἦσαν=they occupied themselves w. the singing of hymns). Of characteristics, emotions, etc. ἐν τινί ἐστιν, e.g. ἀδικία J 7:18; ἄγνοια Eph 4:18; ἀλήθεια J 8:44; 2 Cor 11:10 (cf. 1 Macc 7:18); ἀμαρτία 1J 3:5. Also of God, who is among his people 1 Cor 14:25 (Is 45:14; Jer 14:9). Of the spirit J 14:17. Of special interest is the *expr.* ἐν τῷ θεῷ εἶναι of humankind: have its basis of existence in God Ac 17:28; of Christians 1J 2:5; 5:20 (cf. Norden, Agn. Th. 23, 1). *Equiv.* to ἐκ τινος εἶναι *be among* Mt 27:56; cf. Mk 15:40; Ro 1:6.—ἐν τινι *rest upon, arise from someth.* (Aristotle p. 1323b, 1 ἐν ἀρετῇ; Sir 9:16) Ac 4:12; 1 Cor 2:5; Eph 5:18.

5. w. ἐπὶ—a. w. *gen.* *be on someth.* of place, on the roof Lk 17:31.—J 20:7 (cf. 1 Macc 1:59). Also *fig.*, of one who is over πάντων (1 Macc 10:69; Jdth 14:13 ὁ ὢν ἐπὶ πάντων τῶν αὐτοῦ) Ro 9:5.

b. w. *dat.* *be at someth.* the door Mt 24:33; Mk 13:29.

c. w. *acc.* *be on someone:* grace Lk 2:40; Ac 4:33; spirit (Is 61:1); Lk 2:25. εἶναι ἐπὶ τὸ αὐτὸ *be in the same place, together* (Gen 29:2 v.l.) Ac 1:15; 2:1, 44 v.l.; 1 Cor 7:5.

6. w. κατά—a. w. *gen.* *be against someone* (Sir 6:12) Mt 12:30; Mk 9:40; Lk 9:50; Gal 5:23.

b. w. *acc.* *live in accordance with* (Sir 28:10; 43:8; 2 Macc 9:20) κατά σάκρα, πνεῦμα Ro 8:5. οὐκ ἔστιν κατά ἄνθρωπον *not human* (in origin) Gal 1:11.—εἶναι κατά τὴν Ἰουδαίαν *be in Judaea* Ac 11:1; 13:1.

7. w. μετά and *gen.* *be with someone* (Judg 14:11) Mt 17:17; Mk 3:14; 5:18; J 3:26; 12:17. Also *be with* in the sense *be favorable to, in league with* (Ex 23:2) Mt 12:30; Lk 11:23. Of God, who is with someone (Gen 21:20; Judg 6:13 al.; Philo, Det. Pot. Ins. 4; Jos., Ant. 6, 181; 15, 138) Lk 1:66; J 3:2; 8:29; Ac 10:38 al.

8. w. παρά—a. and *gen.* *come from someone* (X., An. 2, 4, 15) fr. God J 6:46; 7:29.

b. w. *dat.* *be with, among persons* Mt 22:25; Ac 10:6. W. *neg.* *be strange to someone, there is no. . . in someone* Ro 2:11; 9:14; Eph 6:9.

c. w. *acc.* παρά τὴν θάλασσαν *by the sea- (or lake-) shore* Mk 5:21; Ac 10:6.

9. w. πρὸς τινά or τι *be close to someth.* Mk 4:1. πρὸς ἑσπέραν ἐστίν *it is toward evening* Lk 24:29; *be with someone* Mt 13:56; Mk 6:3. *I am to be compared w.* IMg 12.

10. w. σύν τινι *be with someone* (Jos., Ant. 7, 181) Lk 22:56; 24:44; Ac 13:7. *Accompany, associate w. someone* Lk 8:38; Ac 4:13; 22:9; *take sides with someone* (X., Cyr. 5, 4, 37; 7, 5, 77; Jos., Ant. 11, 259 [of God]) Ac 14:4.

11. w. ὑπέρ—a. and *gen.* *be for someone* Mk 9:40; Lk 9:50.—b. w. *acc.* *be over=more than someone* (Sir 25:10; 30:16) Lk 6:40.

12. w. ὑπὸ τι or τινά of place *be under someth.* J 1:48; 1 Cor 10:1. *Fig. be under* (the power of) *someth.* Ro 3:9; 6:14f; Gal 3:10, 25.

IV. εἰμί w. *gen.*—1. to denote the possessor Mt 5:3, 10; 19:14; Mk 12:7; Lk 18:16; 1 Cor 6:19. *Esp.* of God who owns the Christian Ac 27:23; 1 Cor 3:23; 2 Ti 2:19 (Num 16:5).

2. to denote the fact of belonging to something or someone (X., Hell. 2, 4, 36; Iambl., Vi. Pyth. 33, 230 τῶν Πυθαγορείων) οἱ τῆς ὁδοῦ ὄντες *those who belong to the Way* Ac 9:2. εἰμί Παύλου *I belong to Paul* 1 Cor 1:12; 3:4; cf. Ro 8:9; 2 Cor 10:7; 1 Ti 1:20; Ac 23:6. ἡμέρας εἶναι *belong to the day* 1 Th 5:8, cf. vs. 5.

3. to denote function (X., An. 2, 1, 4) οὐχ ὑμῶν ἐστίν *it is no concern of yours* Ac 1:7.

4. to denote a quality παιδεία οὐ δοκεῖ χαρᾶς εἶναι *discipline does not seem to be* (partake of) joy Hb 12:11.—10:39.—5. to denote origin 2 Cor 4:7.

6. to denote age (POxy. 275, 9 [66 AD] οὐδέπω ὄντα τῶν ἐτῶν; Tob 14:11) Mk 5:42; Lk 3:23; Ac 4:22.

V. An extraordinary use of the *pres. ptc.* is found Ac 13:1 ἡ οὖσα ἐκκλησία *the church there* (cf. Ps.-Pla., Eryx. 6 p. 394C οἱ ὄντες ἄνθρωποι=the people with whom he has to deal; PLond. 1168, 5 ἐπὶ ταῖς οὐσαις γειννίαις; PGenève 49; PSI 229, 11 τοῦ ὄντος μηνός of the current month). αἱ οὖσαι (*sc.* ἐξουσίαι) *those that exist* Ro 13:1 (cf. UPZ 180a I, 4 [113 BC] ἐφ' ἱερῶν καὶ ἱερειῶν τῶν ὄντων καὶ οὐσῶν). LCMcGaughy, Toward a Descriptive Analysis of EINA1 as a Linking Verb in the Gk. NT, Diss. Vanderbilt, '70. Mlt. 228. M-M. B. 635.

εἶμι (Hom.+ in *pres. w. pres. mng.* 'I go') in Att. used as *fut.* of ἔρχομαι=*I shall go* (rare in H. Gk) J 7:34 v.l., cf. 36; 12:26; 14:3; 17:24 where εἶμι may also be read as εἶμι. (Bl-D. §99, 1).*

εἵνεκεν *prep. w. gen.* (Pind.+; *inscr.* [OBennndorf and GNiemann, Reisen im s.-w. Kleinasien I 1884, 109]; Sb 1568; PGiess. 40 II, 21; PGM 5, 385; LXX) *on account of* Lk 4:18 (Is 61:1); Ac 28:20; 2 Cor 3:10; s. ἔνεκα.

εἶπερ s. εἰ VI 11.

εἶπον (Hom.+; *inscr.*, pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) used as 2 *aor.* of λέγω 'say' (Bl-D. §101, p. 46); *subj.* εἶπω, *imper.* εἶπον; *inf.* εἰπεῖν, *ptc.* εἰπόν. *Somet.* takes 1 *aor.* endings (Meisterhans3-Schw. 184, 6; ESchweizer, Gramm. d. perg. Inschr. 182; Mayser 331; Ep. Arist. ind.) εἶπα, εἶπας, εἶπαν; *imper.* εἰπόν Mk 13:4; Lk 22:67; Ac 28:26 (on the accent cf. W-S. §6, 7d; Mlt.-H. 58. But, on the other hand, εἶπον *acc.* to PKatz, ThLZ 61, '36, 284 and Bl-D. §81, 1), εἰπάτω, εἰπάτωσαν; *ptc.* εἶπας Ac 7:37, *fem.* εἶπασα Hv 3, 2, 3; 4, 3, 7. *Fut.* ἐρῶ; *pf.* εἶρηκα, 3 *pl.* εἰρήκασιν and εἶρηκαν (Rv 19:3), *inf.* εἰρηκέναι, *plpf.* εἰρήκειν; 1 *aor. pass.* ἐρρέθη, *ptc.* ῥηθείς; *pf. pass.* εἶρηται, *ptc.* εἰρημένος (Bl-D. §70, 1; 81, 1 w. app.; 101 p. 46; W-S. §13, 13; Rob. index) *say, speak.*

1. **w. acc.** τὸν λόγον Mt 26:44. ὅσα Lk 12:3. τί vs. 11; a parable *tell* (Artem. 4, 80 Μενεκράτης εἶπεν ὄνειρον) 19:11; the truth 2 Cor 12:6 and **oft.** τοῦτο ἀληθές this as **someh.** true=*this truly* J 4:18. τί εἶπω; *what shall I say?* J 12:27. As a rhetor. transition formula τί ἐροῦμεν; *what shall we say or conclude? what then?* Ro 3:5; 6:1; 7:7; 9:14, 30. λόγον εἰς τινὰ *say someh. against someone* Lk 12:10. For this κατά τινος Mt 5:11; 12:32. τί τινι *say someh. to someone* Gal 3:16. ἔχω σοί τι εἰπεῖν *I have someh. to say to you* (cf. Lucian, Tim. 20; Lk 7:40. τί εἶπω ὑμῖν; *what shall I say to you?* 1 Cor 11:22. τί πρὸς τινὰ *say someh. to someone* (Pla., Prot. 345C; Herodas 2, 84; Philostrat., Vi. Apoll. 6, 20, 6; Ex 23:13; Jos., Vi. 205) a parable Lk 12:16; *speak w. reference to someone* Mk 12:12; Lk 20:19. Also πρὸς ταῦτα *to this* Ro 8:31. τί περί τινος *say someh. about someone or someh.* (X., Vect. 4, 13) J 7:39; 10:41. εἰρήκει περί τοῦ θανάτου *he had referred to death* 11:13. **W. acc.** of the pers. ὃν εἶπον *of whom I said* J 1:15. ὁ ῥηθείς *the one who was mentioned* Mt 3:3. εἰπεῖν τινὰ καλῶς *speak well of someone* Lk 6:26. κακῶς *speak ill of someone* Ac 23:5 (Ex 22:27). **W.** omission of the nearer **obj.**, which is supplied **fr.** the context Lk 22:67; J 9:27 **al.** As an answer σὺ εἶπας **sc.** αὐτό *you have said it* is evasive or even a denial (as **schol.** on Pla. 112E Socrates says: σὺ ταῦτα εἶπες, οὐκ ἐγώ. **S.** also the refusal to give a clearly affirmative answer in Const. Apost. 15, 14, 4 οὐκ εἶπεν ὁ κύριος ‘ναί’, ἀλλ’ ὅτι ‘σὺ εἶπας’.—**λέγω** II 1e, end) Mt 26:25, 64.—**W.** indication of the pers., to whom **someh.** is said: in the **dat.** Mt 5:22; 8:10, 13, 19, 21 and **oft** τινὶ περί τινος *tell someone about someh.* 17:13; J 18:34. Also πρὸς τινὰ for the **dat.** (Lucian, Dial. Mort. 1; Jos., Ant. 11, 210) Mk 12:7; Lk 1:13, 34, 61 and very **oft.**

2. **abs. say, speak**—**a.** modified by an **adv.** ὁμοίως Mt 26:35. ὡσαύτως 21:30; or an **adv. expr.** ἐν παραβολαῖς *in parables=parabolically* 22:1. διὰ παραβολῆς *using a parable* Lk 8:4. εἰπε λόγῳ *say the word* 7:7; Mt 8:8.

b. w. direct discourse foll.: Mt 2:8; 9:22; 12:24, 49; 14:29; 15:16, 32; 17:17 and very **oft.** οὐδὲ ἐροῦσιν=*nor will they be able to say* Lk 17:21 (cf. Herodas 4, 73 οὐδ’ ἐρεῖς, with direct discourse **foll.** as in Lk).—As a formula introducing an objection (Diod. S. 13, 21, 5 ἐροῦσί τινες ἴσως; Dio Chrys. 14[31], 47 ἴσως οὖν ἐρεῖ τις) ἀλλὰ ἐρεῖ τις (X., Cyr. 4, 3, 10; Appian, Bell. Civ. 3, 16 §59 ἀλλὰ . . . ἐρεῖ τις; Ps.-Clem., Hom. 9, 16 p. 98, 1; 5 Lag.) 1 Cor 15:35; Js 2:18. ἐρεῖς οὖν Ro 11:19; **w.** μοι added 9:19.

c. w. ὅτι foll. (Diod. S. 12, 16, 5; 12, 74, 3; Jos., Vi. 205) Mt 28:7, 13; J 7:42; 8:55; 16:15; 1J 1:6, 8, 10; 1 Cor 1:15; 14:23 **al.**—**d. w. acc. and inf. foll.** Ro 4:1 (text uncertain).

3. Various modifications in **mng.** result from the context.

a. in answer to a question (Ps.-Pla., De Virt. 2 p. 376D οὐκ ἔχω εἰπεῖν=*I cannot answer that*; Ps.-Pla., Eryx. 21 p. 401D ἔχειν εἰπεῖν=*be able to answer*) Mt 15:34; 16:14; 26:18 **al.** On its use **w.** ἀποκρίνεσθαι, **freq.** in the historical books to denote transition, **s. ἀποκρ.** 2. Also without a preceding question in conversation Mt 14:18; 15:27; Mk 9:39; Lk 1:38 and **oft.**

b. with questions **w. direct discourse foll.** (Epict. 3, 23, 18a=ask; Zech 1:9a) Mt 9:4; 17:19, 24; 18:21; 20:32; 26:15 **al.** **W. dat. of pers.** Mt 13:10, 27.

c. w. commands (Ex 19:8b; 2 Ch 24:8; **w. inf. foll.:** Ex 35:1b; Wsd 9:8; Epict. 1, 14, 3 ὅταν [ὁ θεὸς] εἴπῃ τοῖς φυτοῖς ἀνθεῖν, ἀνθεῖ; Abercius **inscr.** 17) and requests: εἶπεν δοθῆναι αὐτῇ φαγεῖν *he ordered that she be given someh. to eat* Mk 5:43. εἶπεν καὶ ταῦτα παρατιθέναι *he told them to place this also before* (the people) 8:7. **W.** ἵνα **foll.** Mt 4:3; Mk 9:18; Lk 4:3.

d. call w. double acc. (Maximus Tyr. 14, 5c κόλακα τὸν Ὀδυσσεά; Diog. L. 6, 40 Diogenes the Cynic is called a ‘dog’; Sib. Or. 4, 140) ἐκείνους εἶπεν θεοῦς J 10:35. ὑμᾶς εἶρηκα φίλους 15:15 (cf. Od. 19, 334; X., Apol. 15; Lucian, Tim. 20).

e. foretell (Dt 1:21; 19:8; Is 41:22 τὰ ἐπερχόμενα εἶπατε ἡμῖν; Jos., Ant. 8, 273 καθὼς εἶπεν ὁ προφῆτης) Mt 28:6; Mk 14:16; Lk 22:13; J 14:28; 16:4.

f. conclude, as in the transitional formula τί ἐροῦμεν; *what conclusion are we to draw?* Ro 3:5; 6:1; 9:14, 30; on Ro 4:1 **s.** FWDanker, FWGingrich-Festschr. ’72, 103f.

4. regularly used **w.** quotations: Tit 1:12; usually **fr.** the OT ἐρρέθη Ro 9:12; καθὼς εἶρηκεν Hb 4:3. τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου Mt 1:22. ὑπὸ τ. θεοῦ 22:31. διὰ τοῦ προφήτου Ac 2:16; cf. Mt 2:17, 23; 4:14; 8:17; 12:17; 13:35; 24:15 **al.** τὸ εἰρημένον *what is written* Lk 2:24; Ac 13:40; Ro 4:18.—EHowind, De ratione citandi in Ciceronis Plutarchi Senecae Novi Testamenti scriptis obvia, Diss. Marburg ’21.

5. **Corresp.** to מְרַבֵּר the **expr.** εὐπείν ἐν ἑαυτῷ (Esth 6:6; Tob 4:2 BA; S has ἐν τῇ καρδίᾳ αὐτοῦ [**s.** below]) means *say to oneself* or *quietly, think (to oneself)* Mt 9:3; Lk 7:39; 16:3; 18:4. For this ἐν τῇ καρδίᾳ αὐτοῦ (Dt 8:17; 9:4; Ps 9:27; 13:1; **s.** above) Lk 12:45; Ro 10:6. **M-M. B.** 1253f.

εἶπὼς **s.** εἰ VI 12.

εἰργασάμην etc. **s.** ἐργάζομαι.

εἶρηκα **s.** εἶπον.

Εἰρηναῖος, ου, ὁ (**inscr.**, **pap.**; Jos., Bell. 2, 21) Irenaeus, bishop of Lyons MPol 22:2; Epil Mosq 1ff.*

εἰρηναρχος, ου, ὁ (**Inscr.** v. Milet: Ergebnisse I 7, ’24, no. 263, 7; **Inscr. Rom.** IV 1543; POxy. 1507, 1; 1662, 19) *chief of police, police captain*, a magistrate of imperial times MPol 6:2; 8:2.—Lghtf. **ad loc.**; WLiebenam, Städteverwaltung im röm Kaiserreich ’00, 358.*

εἰρηνεύω **fut.** εἰρηνεύσω 1 Cl 56:12f; 1 **aor. inf.** εἰρηνεῦσαι 63:4.

1. **trans.** (Cass. Dio 77, 12; 1 Macc 6:60) *reconcile* τινά (cf. Polyb. 5, 8, 7) those who are quarreling B 19:12; D

2. **intr.** (Pla., Theaet. 180B; Cass. Dio 42:15; **inscr. fr.** Halicarnassus [Hdb. I 23, '12, 410] εἰρηνεύουσι γῇ καὶ θάλαττα; LXX).

a. *live in peace, be at peace* (Inscr. d. Brit. Mus. 894; 2 Ch 14:5; Job 3:26; 2 Macc 12:4) τινὶ **w.** *someone* (Job 5:23; Sir 6:6) 1 Cl 56:12. Of the church, which is enjoying peace IPhld 10:1; **cf.** ISm 11:2; IPol 7:1. ἐν σαρκὶ καὶ πνεύματι *be at peace outwardly and inwardly* ITr **inscr.**; εἰρηνεῦσαι *attain peace* 1 Cl 63:4.

b. *keep the peace abs.* (Appian, Liby. 67 §303, Syr. 4 §15, Bell. Civ. 5, 22 §88; **Test. Gad** 6:6) 2 Cor 13:11. δαιμόνιον μηδέποτε εἰρηνεῖον *an evil spirit that never keeps the peace* Hm 2:3. εἰρηνεῦετε ἐν ἀλλήλοις *keep the peace among yourselves* Mk 9:50 (AvanVeldhuizen, Zout en Vrede: NThSt 15, '32, 252-9). For this ἐν ἑαυτοῖς 1 Th 5:13; Hv 3, 6, 3; 3, 9, 2 and 10; 3, 12, 3; s 8, 7, 2. μετὰ τινος *with someone* (3 Km 22:45; **Test. Benj.** 5:1) Ro 12:18; 1 Cl 54:2. οἱ εἰρηνεῶντες *those who are peaceable* (Sir 28:9, 13) 15:1. M-M.*

εἰρήνη, ης, ἡ (Hom.; **inscr.**, pap., LXX, Ep. Arist., Philo, Joseph., **Test. 12 Patr.**, loanw. in rabb.).

1. *peace*—a. **lit.**, **opp.** πόλεμος IEPH 13:2. ἐρωτᾷ τὰ πρὸς εἰρήνην *asks for terms of peace* Lk 14:32 (**cf.** **Test. Jud.** 9:7 αἰτοῦσιν ἡμᾶς τὰ πρὸς εἰρήνην; **Anna Comm.**, Alex. 8, 5 **ed.** R. II 12, 17 τὰ περὶ εἰρήνης ἐρωτῶντες.—It is also **poss.** to **transl.** *inquires about his health* like ἐρωτ. [τὰ] εἰς εἰρήνην=לחם Km

אף 2

8:10; 11:7; **cf.** HStJThackeray, JTS 14, '13, 389-99; RHelbing, D. Kasussyntax d. Verba b. d. LXX '28, 40); ἐν εἰ. εἶναι *be in peace, out of danger* Lk 11:21. λαμβάνειν τὴν εἰ. ἔκ τινος *take peace away fr. someth.*=plunge it into a state of war Rv 6:4.—Ac 24:2. Of those who are fighting αἰτεῖσθαι εἰ. *ask for peace* (Anonym. Alex.-gesch. [II BC]: 151 **fgm.** 1, 5 **Jac.**) Ac 12:20.

b. **fig. peace, harmony w.** ὁμόνοια (Chrysipp.: Stoic. II 1076; Dio Chrys. 21[38], 14; 22[39], 2; **Dit.**, Syll.3 685, 13 [139 BC]; **Jos.**, **Ant.** 4, 50) 1 Cl 60:4; 61:1; 63:2. **Opp.** ὁργή D 15:3; **opp.** μάχαιρα Mt 10:34, **cf.** Lk 12:51. συναλλάσσειν εἰς εἰ. *pacify* Ac 7:26; σύνδεσμος τῆς εἰ. Eph 4:3. βασιλεὺς εἰρήνης *king of peace* (as **transl.** of Salem; **cf.** Philo, Leg. All. 3, 79) Hb 7:2. Of the church εἰ. ἔχειν *have peace, rest* (**fr.** persecution, as Ac 14:2 v.l.) Diod. S. 11, 72, 1; **cf.** **Jos.**, **Bell.** 2, 401) Ac 9:31; εἰ. βαθεῖα (s. βαθύς 2) 1 Cl 2:2. ὁδὸς εἰρήνης *the way of peace*, that leads to peace Ro 3:17 (Ps 13:3; Is 59:8); Lk 1:79. μετ' εἰρήνης *peaceably* (Diod. S. 3, 18, 7; **Vi. Aesopi** W c. 97 μετ' εἰρήνης ζῆν; EpJer 2; 1 Esdr 5:2; 1 Macc 12:4, 52 **al.**; **Jos.**, **Ant.** 1, 179; 8, 405) Hb 11:31; ποιεῖν εἰ. *make peace* (Hermocles [IV/III BC] p. 174, 21 **Coll.=Athen.** 6 p. 253E) Eph 2:15; οἱ ποιοῦντες εἰ. *those who make peace* Js 3:18. βούλεσθαι εἰ. (Pr 12:20) *wish for peace* 1 Cl 15:1. διώκειν *strive toward peace* (w. δικαιοσύνη, πίστις, ἀγάπη) 2 Ti 2:22; Gal 5:22; εἰ. διώκειν μετὰ πάντων *strive to be at peace w. everyone* Hb 12:14 (**cf.** **Epict.** 4, 5, 24 εἰ. ἀγεις πρὸς πάντας). τὰ τῆς εἰ. διώκειν *strive after peace* Ro 14:19; ζητεῖν εἰ. 1 Pt 3:11 (Ps 33:15); τὰ πρὸς εἰ. *what makes for peace* Lk 19:42. W. ἀσφάλεια 1 Th 5:3; ἀπέστη ἡ εἰ. *peace has disappeared* 1 Cl 3:4; εἰ. ἔχειν ἐν ἑαυτοῖς *have peace within one's group* Hv 3, 5, 1.

c. **order opp.** ἀκαταστασία 1 Cor 14:33; **cf.** 7:15, and 1 Cl 20:1, 9ff.

2. **corresp.** to Hebr. לֶחֶם *welfare, health* (WCaspari, Vorstellung u. Wort 'Friede' im AT '10, **esp.** p. 128ff) in a farewell greeting: ὑπάγειν ἐν εἰ. *go in peace, approx. equiv.* to 'keep well' Js 2:16. For this πορεύεσθαι ἐν εἰ. (Judg 18:6 B; 2 Km 3:21) Ac 16:36; ὑπάγειν εἰς εἰρήνην Mk 5:34; πορεύεσθαι εἰς εἰ. (1 Km 1:17; 20:42; 29:7; Jdth 8:35) Lk 7:50; 8:48. προπέμπειν τινὰ ἐν εἰ. *send someone on his way in peace* 1 Cor 16:11 (**cf.** **Vi. Aesopi** I c. 32 p. 297, 1 ἐν εἰρήνῃ ἀπέστειλεν [αὐτόν]). ἀπολύειν τινὰ μετὰ εἰρήνης *send someone away w. a greeting of peace* Ac 15:33 (**cf.** Gen 26:29; **Jos.**, **Ant.** 1, 179). In the formula of greeting εἰ. ὑμῖν=לֶחֶם כָּפ (cf. Judg 6:23; 19:20;

Da 10:19 **Theod.**; Tob 12:17) Lk 24:36 P75 **et al.**; J 20:19, 21, 26. εἰρήνη τῷ οἴκῳ τούτῳ *peace to this house* Lk 10:5; **cf.** vs. 6; Mt 10:12 v.l., 13 (on εἰ. ἐπὶ w. **acc.** **cf.** Is 9:7; Ps 84:9).—A new and characteristic development is the combination of the Greek epistolary greeting χαίρειν with a Hebrew expression in the Pauline and post-Pauline letters χάρις καὶ εἰρήνη (s. χάρις 2c) Ro 1:7; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; Col 1:2; 1 Th 1:1; 2 Th 1:2; Tit 1:4; Phlm 3; Rv 1, 4. (χάρις, ἔλεος, εἰρήνη) 1 Ti 1:2; 2 Ti 1:2; 2J 3. (χάρις καὶ εἰ.—or w. ἔλεος—πληθυνθεῖν, **cf.** Da 4:1; 4:37c LXX; 6:26 **Theod.**) 1 Pt 1:2; 2 Pt 1:2; Jd 2; 1 Cl **inscr.**; Pol **inscr.**; MPol **inscr.**; **cf.** Gal 6:16; Eph 6:23; 2 Th 3:16; 1 Pt 5:14; 3J 15; ISm 12:2; B 1:1 (χαίρετε ἐν εἰ.); **mng.** 3 also is felt in this **expr.** to a degree.

3. Since, **acc.** to the prophets, peace will be an essential characteristic of the messianic kgdm. (εἰ. as summum bonum: Seneca, Ep. 66, 5), Christian thought also **freq.** regards εἰ. as nearly synonymous w. messianic salvation εὐαγγελίζεσθαι εἰ. *proclaim peace, i.e.*, messian. salvation (Is 52:7) Ac 10:36; Ro 10:15 **t.r.**; Eph 2:17; τὸ εὐαγγέλιον τῆς εἰ. 6:15; ἔχειν ἐν Χριστῷ εἰ. J 16:33; ἔχειν εἰ. πρὸς τὸν θεόν *have peace w. God* Ro 5:1 (on εἰ. πρὸς τινα **cf.** Pla., Rep. 5, 465B; X., Hiero 2, 11; **Diod. S.** 21, 12; **Epict.** 4, 5, 24; **Jos.**, **Ant.** 8, 396). ἀφιέναι εἰ. *leave peace* τινὶ J 14:27. Hence εἰ. τοῦ Χριστοῦ *the peace brought by Christ* Col 3:15; εἰ. τοῦ θεοῦ Phil 4:7; ὁ θεὸς τῆς εἰ. (**Test. Dan** 5:2) Ro 15:33; 16:20; 2 Cor 13:11; Phil 4:9; 1 Th 5:23; Hb 13:20; ὁ κύριος τῆς εἰ. 2 Th 3:16; αὐτός (i.e. ὁ Χριστός) ἔστιν ἡ εἰρήνη ἡμῶν Eph 2:14 (**cf.** POxy. 41, 27, where an official is called εἰρήνη πόλεως.—FDCoggan, ET 53, '42, 242 [peace-offering]; but **cf.** NHSnaith, *ibid.* 325f). ἐπαναδράμωμεν ἐπὶ τὸν τῆς εἰ. σκοπὸν *let us run toward the goal of peace* 1 Cl 19:2.—2 Pt 3:14. (w. ζωή) Ro 8:6; (w. δόξα and τιμῇ) 2:10; (w. δικαιοσύνη and χαρά.—W. χαρά En. 5, 9; Philo, Leg. All. 1, 45) Ro 14:17; 15:13. Also Lk 2:29 and the angelic greeting ἐπὶ γῆς εἰ. *peace on earth* 2:14 are **prob.** to be classed here; **cf.** 19:38.—On peace as a gift of God **cf.** **Epict.** 3, 13, 12 εἰρήνη ὑπὸ τοῦ θεοῦ κεκηρυγμένη διὰ τοῦ λόγου [=philosophy]; Oenomaus in Euseb., Pr. Ev. 5, 26, 5: it is the task of the gods to establish and to promote εἰρήνην and φιλία.—HFuchs, Augustin u. d. antike Friedensgedanke '26, 39-43; 167-223; GvRad and WFoerster, TW II 398-418; WNestle, D. Friedensgedanke in d. antiken Welt: Philol. **Suppl.** 31, '38; WVanLeeuwen, Eirene in het NT '40; on the word's history, KBrugmann and BKeil, Εἰρήνη: Ber. d. Sächs. Ges. d. Wiss. 68, '16 nos. 3 and 4; GKöstner, Εἰρήνη in d. Briefen des hl. Apostels, Diss. Rome, '58,

εἰρηνικός, ἡ, ὄν (X., Pla.+; POxy. 1033, 5; LXX; Ep. Arist. 273; Philo, Spec. Leg. 1, 224 al.; Test. Gad 6:2) *peaceable, peaceful* ἄνθρωπος εἰ. 1 Cl 14:5 (Ps 36:37). Of Christian σοφία Js 3:17. καρπὸν εἰ. ἀποδιδόναι *yield peaceful fruit* Hb 12:11. M-M.*

εἰρηνοποιέω 1 aor. εἰρηνοποίησα (LXX Pr 10:10; Aq., Sym., Theod. Is 27:5; Cat. Cod. Astr. II 203; mid., Hermes in Stob. p. 498, 10 Sc.) *make peace* Col 1:20.*

εἰρηνοποιός, ὄν (X., Hell. 6, 3, 4; Cornutus 16 p. 23, 2; Cass. Dio 44, 49, 2; 72, 15, 5 εἰρ. τ. οἰκουμένης; Plut., Mor. 279B; Pollux 152; PSI 1036, 28 [192 AD]; Philo, Spec. Leg. 2, 192) *making peace; subst.* ὁ εἰ. *the peace-maker* Mt 5:9 (HWindisch, Friedensbringer—Gottessöhne: ZNW 24, '25, 240-60).*

εἰρωνεία, ας, ἡ (Pla.+; 2 Macc 13:3) *pretense τῆς νηστείας hypocritical fasting* Dg 4:1.*

εἰς prep. w. acc. (Hom.+; LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr. S. the lit. under **ἀνά, beg.**, also ATheimer, Die Präp. εἰς, ἐν, ἐκ im NT: Progr. z. 24. u. 29. Jahresbericht des niederösterreich. Landes-Real-u. Obergymnasiums Horn 1896; '01; AOepke, TW II 418-32), indicating motion into a thing or into its immediate vicinity.

1. of place *into, in, toward, to*—a. *into, toward, to*—a. after verbs of going, or those that include motion toward a place; so after ἄγω, ἀκολουθέω, ἀναβαίνω, ἀνάγω, ἀναχωρέω, ἀνέρχομαι, ἄπειμι, ἀπέρχομαι, ἀποδημέω, ἀποπλέω, γίνομαι δεῦρο, διαβαίνω, διαπεράω, διασφύζω, διέρχομαι, διώκω, εἰσάγω, εἴσειμι, εὐσερχομαι, εὐσπορεύομαι, ἐκπηδάω, ἐκπλέω, ἐκπορεύομαι, ἐμβαίνω, ἐνδύνω, ἐξέρχομαι, ἐπανάγω, ἐπιβαίνω, ἐπιστρέφω, ἔρχομαι (cf. Gdspd., Probs., 56f), εὐθυδρομέω, ἦκω, καθίζω, καταβαίνω (cf. Gdspd., Probs. 52-4), κατάγομαι, καταντάω, καταπλέω, καταφεύγω, κατέρχομαι, μεταβαίνω, ὁρμάω, παραβάλλω, παραγίνομαι, πέτομαι, πλέω, πορεῖαν ποιῶμαι, πορεύομαι, προάγω, συμβάλλω, συνάγομαι, συναναβαίνω, συνέρχομαι, ὑπάγω, ὑποστρέφω, ὑποχωρέω, φεύγω, χωρέω; see these entries. Hence w. nouns that denote an accessible place εἰς τὴν πόλιν *into the city* Mt 26:18 al.; εἰς τὸν οἶκον *into the house* 9:7; synagogue Ac 17:10; boat Mt 8:23; J 6:17; world J 1:9; heaven Lk 2:15; abyss 8:31. φεύγειν εἰς τὰ ὄρη Mk 13:14; εἰς τ. ναόν 2 Th 2:4; εἰς (τὸ) μέσον (Sir 27:12; cf. 48:17): ἔστη εἰς τὸ μέσον (X., Cyr. 4, 1, 1), *he (came and) stood among them* J 20:19, 26; cf. Mk 14:60; Lk 6:8, also ἔγειρε εἰς τὸ μ. *get up and come here* Mk 3:3. W. names of places and countries *to Spain* Ro 15:24, 28. εἰς Ἱερουσαλήμ vs. 25 al. Also *on, in* εἰς (τὰς) ὁδοὺς Lk 14:23; Mt 10:5, 10; Mk 6:8, 10:17. εἰς ἀγρόν 16:12. W. another mng. ἀναβαίνει εἰς τὸ ὄρος 3:13; Mt 15:29.

β. after verbs of sending, moving, etc., which result in movement or include a movement of the body *to, into, among*; so after ἀπολύω, ἀποστέλλω, βάλλω, βαπτίζω, δίδωμι, ἐγκεντρίζω, ἐκβάλλω, ἐκπέμπω, ἐκχέω, ἐμβάπτω, ἐξαποστέλλω, καθήμι, μεταπέμπομαι, παρακύπτω, πέμπω, χαλάω; s. these entries. ἐμπίπτειν εἰς τοὺς ληστὰς *fall among robbers* Lk 10:36. εἰς τὰς ἀκάνθας *among the thorns* Mk 4:7; εἰς τ. λαόν Ac 4:17 et al., where the transl. depends on the verb in question.

γ. *δέχεσθαι εἰς τὰς ἀγκάλας take in (into) one's arms* Lk 2:28 (cf. Jos., Ant. 8, 28).

β. *in the vicinity of, near, to* (Jos., Vi. 115 εἰς τ. κώμην) εἰς(τὴν) θάλασσαν Mk 7:31; 3:7 v.l.; Mt 17:27. εἰς πόλιν (Hdt. 2, 169; 4, 200; Diod. S. 15, 32, 2 παραγενόμενος εἰς πόλιν) J 4:5 (cf. vs. 28). εἰς τὸ μνημεῖον 11:31, 38; 20:1, 3f (cf. vs. 6). ἐγγίζειν εἰς (Tob 11:1) Mt 21:1; Mk 11:1; Lk 18:35; 19:29. εἰς τοὺς φραγμοὺς *to the hedges* 14:23. κλίνειν τὸ πρόσωπον εἰς τ. γῆν *toward the ground* 24:5.

γ. when the nearness becomes actual contact, *on, in*: of striking (PRyl. 145, 13 [38 AD] ἔδωκεν πληγὰς πλείους εἰς πᾶν μέρος τοῦ σώματος; cf. PTeht. 39, 32) τύπτειν εἰς τ. κεφαλὴν *on the head* Mt 27:30 (cf. Arrian, Anab. 2, 26, 4 ἐμβάλλειν εἰς τ. κεφαλὴν). ραπίζειν εἰς τὴν σιαγόνα *on the cheek* 5:39.—εἰς τ. ὄμματα Mk 8:23; εἰς τ. ὁδὸν 11:8; ἀναπίπτειν εἰς τ. ἔσχατον τόπον *sit in the lowest place* Lk 14:10; cf. vs. 8. εἰς τὴν χεῖρα, τοὺς πόδας *on his hand, his feet* Lk 15:22.

δ. It can also denote simply direction toward *some*th.

α. w. verbs of looking (fr. Od. 10, 37; Il. 3, 364; LXX) ἀναβλέπειν εἰς τι *look up toward some*th. (2 Macc 7:28; Sus 35 Theod.) Mk 6:41; Lk 9:16; Ac 22:13; cf. ἀτενίζω, βλέπω, ἐμβλέπω.—ἐπαίρειν τοὺς ὀφθαλμοὺς εἰς τινα *raise one's eyes toward someone* Lk 6:20.

β. after verbs of saying, teaching, proclaiming, preaching, etc. (trag.; Hdt. 8:26; Thu. 1, 72, 2; 5, 45, 1 and many later wr., incl. LXX) λαλεῖν εἰς τ. κόσμον *say to the world* J 8:26. τὸ εὐαγγέλιον εἰς ὅλον τ. κόσμον *the gospel in the whole world* Mk 14:9. εἰς πάντα τὰ ἔθνη 13:10; Lk 24:47. εἰς ὑμᾶς 1 Th 2:9. εὐαγγελίζεσθαι εἰς τινα 2 Cor 10:16; 1 Pt 1:25; γνωρίζειν Ro 16:26. ἀπαγγέλλειν τι εἰς τινα Mk 5:14; Lk 8:34. διαμαρτύρεσθαι εἰς Ἱερουσαλήμ, μαρτυρεῖν εἰς Ῥώμην *bear witness in Jerusalem, Rome* Ac 23:11. In these and similar cases εἰς approaches ἐν in mng.; s. 9 below.

γ. The same is true of βαπτίζεσθαι εἰς τὸν Ἰορδάνην Mk 1:9 and νίπτεσθαι εἰς τὴν κολυμβήθραν J 9:7; these expr. look like exx. of the interchange of εἰς and ἐν, but were orig. formed on the analogy of X., Cyr. 1, 3, 5 ἀποκαθαίρει τὴν χεῖρα εὗς τὰ χειρόμακτρα=lit. 'into the towels'; cf. Epict. 3, 22, 71 ἵν' αὐτὸ (sc. τὸ παιδίον) λούσῃ εἰς σκάφην; Alciphr., Ep. 3, 7, 1; Athen. 10 p. 438E.

2. of time—α. w. indication of the time

α. up to which *some*th. continues εἰς τέλος *to the end* (Epict. 1, 7, 17) Mt 10:22; 24:13; Mk 13:13. εἰς ἐκείνην τὴν ἡμέραν *until that day* 2 Ti 1:12. εἰς ἡμέραν Χριστοῦ Phil 1:10. εἰς Χριστόν *until the coming of the Messiah* Gal 3:24.

β. *for or on which someth. happens* μεριμνᾶν εἰς τὴν αὔριον *be anxious for tomorrow* Mt 6:34; cf. Hs 6, 5, 3; εἰς τὸ μέλλον *for the future* 1 Ti 6:19. εἰς τὸ μεταξὺ σάββατον *on the next Sabbath* Ac 13:42. εἰς ἡμέραν (UPZ 66, 5 [153 BC]) *for the day* Phil 2:16; cf. Eph 4:30; Rv 9:15.

γ. *at which someth. takes place* (Appian, Mithrid. 74 §321 ἐς ἑσπέραν=in the evening; Epict. 4, 10, 31 αὔριον ἢ εὖς τὴν τρίτην; En. 1, 1 οἵτινες ἔσονται εἰς ἡμέραν ἀνάγκης) εἰς τὸν καιρὸν αὐτῶν *in their time* Lk 1:20; εἰς τὸ μέλλον *in the future* 13:9. εἰς τέλος *in the end, finally* (Hdt. 3, 40; Gen 46:4; Ps.-Clem., Hom. 18, 2) Lk 18:5 (Bl-D. §207, 3 app. prefers mng. 3 and ὑποπιάζω 2; s. also Mlt.-Turner 266). εἰς τὸ πάλιν=πάλιν 2 Cor 13:2; cf. WSchmid I 167; II 129; III 282; IV 455; 625.

δ. *to indicate duration of time for, throughout* (Nicol. Dam.: 90 fgm. 4 p. 332, 16 Jac. εἰς νύκτα; Arrian, Anab. 4, 30, 1 ἐς τρεῖς ἡμέρας) εἰς ἔτη πολλά *for many years* Lk 12:19. εἰς τὸν αἰῶνα, εἰς τοὺς αἰῶνας (αἰών lb) *forever* Mt 21:19; Mk 3:29; 11:14; Lk 1:33; J 8:35 and oft. εἰς ἡμέραν αἰῶνος *to the day of eternity* 2 Pt 3:18. εἰς γενεὰς καὶ γενεὰς *for generation after generation* Lk 1:50. εἰς τὸ διηνεκές *forever* Hb 7:3; 10:1, 12, 14 (cf. Thu. 2, 64, 3 ἐς αἶδιον).

3. In addition to place and time, it can be used to indicate degree: εἰς τέλος *completely, fully, absolutely* (s. on τέλος 1dy) 1 Th 2:16; B 4:6; 19:11; Hv 3, 7, 2; m 12, 2, 3; s 8, 6, 4; 8, 8, 5; 8, 9, 3.—J 13:1 combines in εἰς τέλος the mngs. *to the end* (s. 2aa above) and *to the uttermost* (cf. Appian, Mithrid. 58 §239 ἡμῶν ἀμυνναμένων ἤδη καὶ ἀμυννουμένων ἐς τέλος—we have defended ourselves up to now and will defend ourselves ἐς τέλος). εἰς τὰ ἄμετρα 2 Cor 10:13, 15 (cf. PVat. A 12=Witkowski p. 65 [168 BC] εἰς τὰ ἔσχατα). εἰς περισσεῖαν 10:15. εἰς ὑπερβολὴν (Eur., Hipp. 939; Aeschin., F. Leg. 4) 4:17. εἰς τὸ παντελές (q.v.) Lk 13:11; Hb 7:25.

4. *to indicate the goal*.—a. when it is a state of being, w. verbs of going, coming, leading, etc., used in a fig. sense: ἀπέρχεσθαι εἰς κόλασιν αἰώνιον Mt 25:46 (cf. Sir 41:10). εἰσφέρειν εἰς πειρασμόν 6:13. πορεύεσθαι εἰς θάνατον Lk 22:33. ὑπάγειν εἰς ἀπώλειαν Rv 17:8, 11. βάλλειν εἰς θλίψιν 2:22. παραδιδόναι εἰς θλίψιν Mt 24:9; cf. 2 Cor 4:11; Lk 24:20. συγκλείειν εἰς ἀπειθειαν Ro 11:32. ἐμπίπτειν εἰς κρίμα 1 Ti 3:6f; cf. 6:9. μετατίθεσθαι εἰς *turn away to* Gal 1:6. ἄγειν εἰς μετόνοιαν Ro 2:4; cf. Hb 2:10. αἰχμαλωτίζειν εἰς ὑπακοήν 2 Cor 10:5. ἀνακαινίζειν εἰς μετόνοιαν Hb 6:6; cf. 2:10. Sim. ἀπάγω, ἀποβαίνω, εἰσέρχομαι, εἰσφέρω, ἐκβάλλω, ἐλευθερώω, ἐπιστρέφω, κατευθύνω, μεταβαίνω, ὁδηγέω et al.; s. these entries.

β. w. verbs of changing: στρέφειν (Esth 4:17h; 1 Macc 1:39), μεταστρέφειν (Sir 11:31; 1 Macc 9:41; 3 Macc 6:22) τι εἰς τι Rv 11:6; Ac 2:20 (Jo 3:4); Js 4:9. μεταλλάσσειν Ro 1:26. μετασηματίζεσθαι (q.v.) 2 Cor 11:13f.

γ. in hostile or friendly sense (Thu. 1, 38; 66; 130; X., Cyr. 1, 3, 5; Paus. 7, 9, 3; 7, 10, 2; Aelian, V.H. 11, 10).

α. in a hostile sense (Arrian, Anab. 1, 1, 4; PEleph 1, 9 [311/10 BC] κακοτεχνεῖν εἰς Δημητρίαν; UPZ 170B, 47 [127 BC]): ἀμαρτάνειν εἰς τινα (Herodian 7, 9, 11; EpJer 12; Jdth 5:20; 11:10) *sin against someone* Lk 15:18; 21. βλασφημεῖν εἰς τινα (Bel 8 Theod.) *blaspheme against someone* Mk 3:29; Lk 12:10; 22:65; θαρρεῖν εἰς τινα 2 Cor 10:1. ψεύδεσθαι εἰς τινα (Sus 55; 59 Theod.) Col 3:9. Also w. nouns and adj. (Paus. 7, 8, 4; PFay. 12, 7 [c. 103 BC] ἀδικήματα εἰς με) Ac 6:11; 23:30; Ro 8:7.

β. in a friendly sense: μακροθυμεῖν 2 Pt 3:9. τὸ αὐτὸ φρονεῖν Ro 12:16. So also πιστεῦειν εἰς τινα *trust or believe in someone* Mt 18:6; Mk 9:42 and oft. (s. πιστεύω). Also w. nouns (Dit., Or. 49, 10 [III BC] φιλοτιμία εἰς; 51, 4; UPZ 22, 17 [162 BC]; 39, 5 εἰς τὸ θεῖον εὐσέβεια; 2 Macc 9:26 εὐνοια) ἀγάπη Ro 5:8; 2 Cor 2:4, 8; Col 1:4; 1 Th 3:12. διακονία Ro 15:31 (cf. the v.l. Ac 12:25 and s. JDupont, Novum Testamentum 1, '56, 275-303); 2 Cor 8:4. ἐλπίς (2 Macc 9:20; Synes., Ep. 104 p. 246A εἰς τὸν κομήτην ἐ.) Ac 24:15. κοινωνία Phil 1:5. πεποιθήσις 2 Cor 8:22. μέγεθος Eph 1:19. πίστις (Jos., Ant. 16, 48; 18, 334) Ac 20:21; 24:24; 26:18; Col 2:5; and adj. φιλόξενος 1 Pt 4:9. χρηστός Eph 4:32.

γ. w. the vocation, use, or end indicated *for, as*: αἰρέομαι εἰς τι 2 Th 2:13. ἀφορίζω Ro 1:1; Ac 13:2. προγράφω Ro 15:4; Jd 4. ἀποστέλλω Hb 1:14. πέμπω Phil 4:16; 1 Th 3:2, 5. ποιῶ τι εἰς 1 Cor 10:31; 11:24. Cf. under κείμαι, προορίζω, τάσσω, τίθημι.—εἰμι εἰς τι *serve as someth.* (s. εἰμί III 2; also inscr. 134, 33ff fr. the Delphinion at Miletus [I AD] 1914; s. Dssm., LO 97, 1 [LAE 123]) 1 Cor 14:22; for destruction Col 2:22; as a testimony Js 5:3. Used w. a noun σκεῦος εἰς τιμὴν, ἀτιμίαν *a vessel meant for honorable, dishonorable use* Ro 9:21; cf. vs. 22f; 2 Ti 2:20f; φύλλα τοῦ ξύλου εἰς θεραπείαν Rv 22:2. φῶς εἰς ἀποκάλυψιν *a light serving as a revelation* Lk 2:32. θεράπων εἰς μαρτύριον τῶν λαληθησομένων *a servant to bear witness to what would be said* Hb 3:5. W. acc. of the pers. ἡ εἰς ὑμᾶς χάρις *the grace meant for you* 1 Pt 1:10. διδόναι εἰς τι *pay out for someth.*, money for a field Mt 27:10.

δ. the result of an action or condition *into, to, so that*: αὐξάνειν εἰς ναόν *grow into a temple* Eph 2:21. πληροῦσθαι εἰς τι 3:19. λυπηθῆναι εἰς μετόνοιαν *be grieved so that repentance takes place* 2 Cor 7:9. Of prayer ἀναβαίνειν εἰς μνημόσυνον Ac 10:4. ὁμολογεῖν εἰς σωτηρίαν *confess to salvation=so as to receive salvation* Ro 10:10; cf. 1:16; 1 Pt 2:2; εἰς ἔπαινον κτλ. *to praise etc.* 1 Pt 1:7; εἰς βοήθειαν (1 Ch 12:17; Jdth 6:21) Hb 4:16; cf. 10:39; Rv 13:3; Ro 6:16; 8:15; 13:4, 14; 1 Cor 11:34; 2 Cor 2:16 al.; εἰς κενόν (s. κενός 2aβ) 2 Cor 6:1; Gal 2:2; Phil 2:16; 1 Th 3:5. σχίζειν εἰς δύο *tear in two* Mt 27:51; Mk 15:38. Cf. GP 5:20 (cf. Polyb. 2, 16, 11; Lucian, Lapith. 44, Toxar. 54; 1 Km 15:29; Tob 5:3 S; 1 Macc 9:11). W. subst. inf. foll. *so that* Ro 1:20; 3:26; 4:18; 6:12; 7:4; 1 Th 3:13; 2 Th 2:10f; Hb 11:3 al.

ε. to denote purpose *in order to, to* (Appian, Liby. 101 §476 ἐς ἐκπληξιν=in order to frighten) εἰς ἄγρην *in order to catch someth.* Lk 5:4. εἰς ἀπάντησιν, συνάντησιν, ὑπάντησίν τι (q.v.) *to meet someone, toward someone* Mt 8:34; 25:1; J 12:13. εἰς μαρτύριον αὐτοῖς *as a witness, i.e. proof, to them* Mt 8:4; 10:18; 24:14 al. εἰς ἄφεσιν ἁμαρτιῶν *for forgiveness of sins, so that sins might be forgiven* Mt 26:28; cf. Mk 1:4; Lk 3:3; Ac 2:38. εἰς μνημόσυνόν τινος *in memory of someone* Mt 26:13; Mk 14:9; cf. Lk 22:19 al.; εἰς ὃ *for which purpose* (Hdt. 2, 103) Col 1:29; otherw. 2 Th 1:11 *with this in view*; εἰς τί *why?* (Wsd 4:17; Sir 39:16, 21) Mt 14:31; Mk 14:4; 15:34; Hm 2:5; D 1:5. εἰς τοῦτο *for this reason or purpose* Mk 1:38; J 18:37; Ac 9:21; 26:16; Ro 9:17; 14:9; 2 Cor 2:9; 1J 3:8; Hs 1:9. εἰς αὐτὸ τοῦτο *for this very reason* 2 Cor 5:5; Eph 6:22; Col 4:8. W. subst. inf. foll. (X., Ages.

9, 3, Mem. 3, 6, 2) *in order to* (oft. LXX; neg. μή *in order not to*; s. Bl-D. §402, 2) Mt 20:19; 26:2; 27:31; Mk 14:55 and oft. εἰς ὁδόν *for the journey* 6:8.

g. As in Mod. Gk., it is used for the dat., esp. the dat. of advantage, but also=for in general (X., An. 3, 3, 19 τ. ἵππους εἰς ἱππέας κατασκευάσωμεν; Lycurg. c. 85 διεκαρτέρουν εἰς τ. πατρίδα; UPZ 180a I, 7 [113 BC] τὸν εἰς Τάγην οἶκον ὠκοδομημένον; BGU 37, 4f [50 AD] ξύλα εἰς τοὺς ἐλαιῶνάς μου wood for my olive orchards; PLond. 43, 9; PTebt. 5, 77; POxy. 37 I, 9; EpJer 9; Sir 37:7, cf. 8; Jdth 14:2; Bel 3 Theod., 22 LXX) εἰς πάντα τ. λαόν Lk 9:13; cf. 3 J 5. εἰς ἡμᾶς Eph 1:19; cf. Col 1:25; 1 Th 4:10; Ro 10:12. χρεῖαν ἔχειν εἰς τ. ἐορτήν J 13:29; cf. Mk 8:19f; Gal 2:8; 1 Th 2:9; 5:15 et al.—εἰς is commonly used in speaking of the person for whom a payment etc. is made (Dssm., B 113-15; NB 23 [BS 117f; 194f]) 1 Cor 16:1; 2 Cor 8:4; 9:1, 13; Ro 15:26; Ac 24:17. εἰς λόγον τινός *in an account for someth.* (POxy. 275, 19; 21 [66 AD]; 496, 10; 530, 15) Phil 4:15; cf. vs. 17. εἰς Χριστόν Phlm 6 prob. *in honor of Christ* (Tetrast. Iamb. 1, 7, 4 p. 266 εἰς θεούς; Pla., Lysis 205D ἄδεις εἰς σαντὸν ἐγκώμιον; Ps.-Pla., Minos 319C; Athen. 15, p. 667C; Synes., Ep. 75 p. 222B).

h. In τὰ εἰς Χριστὸν παθήματα 1 Pt 1:11 εἰς Χρ. may be construed genitively (UPZ 180a II, 2 [113 BC] χωρὶς τοῦ εἰς αὐτὴν οἴκου; PTebt 16, 9) or as an expression of the objective in mind, as in 4cβ (for a parallel expr. in a hostile sense cf. Polyb. 1, 7, 12 τῆς εἰς ἐκείνους τιμωρίας; 1, 69, 7; 38, 1[4], 13; s. [s.v. ἀνά, beg.] Kuhring 13; Rudberg 201. S. the handbooks on this pass.).

5. to denote reference to a person or thing for, to, with respect or reference to (Arrian, Anab. 6, 26, 3 τοῦτο τὸ ἔργον εἰς καρτερίαν ἐπαινῶ Ἀλεξάνδρου=I praise this deed with regard to Alexander's endurance) εὐθετος εἰς τι fit, suitable for someth. Lk 14:35. For this εὐχρηστος 2 Ti 4:11. ἡτοιμασμένος ready for 2:21. εὐκαιρέω εἰς τι Ac 17:21. ἱκανόω Col 1:12. ἰσχύω Mt 5:13. περισσεύω 2 Cor 9:8. συνεργέω Ro 8:28. τοῦτο οὐκ εἰς ταύτας τ. ἡμέρας λέγω I say this not with reference to these days Hs 9, 26, 6.—After the verbs ἀπορέομαι, διακρίνομαι, καυχάομαι, παρησιάζομαι, s. these entries. After the adj. ἄκαρπος, ἀκέραιος, βραδύς, σοφός, συνεργός, ὑπήκοος, φρόνιμος, s. these entries. W. acc. of the pers. ἀσθενεῖν εἰς τινα be weak toward someone 2 Cor 13:3. εὐδοκεῖν 2 Pt 1:17. λέγειν εἰς τινα say w. reference to someone (Diod. S. 11, 50, 4) Ac 2:25.—On Ro 6:17 s. παραδίδωμι 1b, end. δέχομαι τινα εἰς ὄνομα τινος Mt 10:41f; s. ὄνομα II.

6. Other uses of εἰς—a. at, in the face of μετανοεῖν εἰς τὸ κήρυγμα repent at the proclamation Mt 12:41; Lk 11:32; cf. Ro 4:20 and perh. Mt 3:11. JRMantey, JBL 70, '51, 45-8, 309-11 argues for a causal use here because of the proclam., with reff.; against him RMarcus, ibid. 129f; 71, '52, 43f.

b. ὀμνύναι εἰς τι swear by someth. Mt 5:35 (cf. PGiess. 66, 9 [early II AD] ἐρωτῶ εἰς τὴν τ. θεῶν εὐσέβειαν).

c. W. numbers εἰς is distributive '-fold' (Pind., Olymp. 2, 68; Dialekt-Inschr. p. 884, n. 62, 36 [IV BC]) Mk 4:8 (otherw. ἐς τετρακοσίους, ἐς ὀγδοήκοντα about 400, about 80: Arrian, Anab. 5, 15, 2; 6, 2, 4; 7, 20, 3).

d. For βαπτίζω εἰς s. βαπτίζω 2bβγ.—e. μένειν εἰς remain with (PFay. 111, 12 [95/6 AD]) so perh. J 6:27.

7. In pregnant constructions: σφῶζειν εἰς bring safely into 2 Ti 4:18 (cf. X., An. 6, 4, 8; Diod. S. 2, 48; Cebes 27; Dit., Syll. 3 521, 26 [III BC], Or. 56, 11; 4 Macc 15:3). διασφῶζειν 1 Pt 3:20 (cf. Gen 19:19). μισθοῦσθαι ἐργάτας εἰς τ. ἀμπελῶνα to go into the vineyard Mt 20:1. ἐλευθεροῦσθαι εἰς be freed and come to Ro 8:21. ἀποδιδόναι τινα εἰς Αἴγυπτον Ac 7:9 (cf. Gen 37:28). ἐνοχος εἰς τ. γένναν Mt 5:22; cf. 10:9; Mk 6:8; J 20:7.

8. The predicate nom. and the predicate acc. are somet. replaced by εἰς w. acc. under Semitic influence, which has strengthened Gk. tendencies in the same direction:

a. predicate nom.—α. w. γίνεσθαι (PFay. 119 [100 AD] ἵνα μὴ εἰς ψωμίον γένηται; Wsd 14:11; 1 Macc 1:36; 10:70; Jdth 5:10, 18 al.) Mt 21:42 (Ps 117:22). ἐγένετο εἰς δένδρον Lk 13:19; cf. J 16:20; Ac 5:36; Rv 8:11; 16:19.

β. w. εἶναι (Bar 2:23; Jdth 5:21, 24; Sir 31:10 et al.) Mt 19:5 (Gen 2:24); Lk 3:5 (Is 40:4); 2 Cor 6:18; Hb 1:5; 8:10 (in the last 3 pass. OT expressions are also reproduced). Not fr. the OT: 1J 5:8.

γ. λογίζεσθαι εἰς (Wsd 2:16; 1 Macc 2:52) Ro 4:3 (Gen 15:6); cf. 2:26; 9:8. λ. εἰς οὐθέν (Is 40:17; Wsd 3:17; cf. 9:6) Ac 19:27.

b. predicate acc. (Heliod. 6, 14, 1 τ. πήραν εἰς καθέδραν ποιησαμένη=she used the knapsack as a seat; Vett. Val. 59, 7; 1 Macc 10:54; 11:62; Jdth 5:11 al.) ἐγείρειν τινα εἰς βασιλέα Ac 13:22 (cf. 1 Km 13:14).

ἀνατρέφεσθαι τινα εἰς υἱόν 7:21 (cf. Ex 2:10). τέθεικά σε εἰς φῶς ἐθνῶν 13:47 (cf. Is 49:6). Cf. Mt 21:46; 1 Cl 42:4.—Bl-D. §145 w. app.; 157, 5; Rdm. 2 20f; Mlt. 71f; Mlt.-H. 462. MJohannessohn, D. Gebrauch d. Kasus in LXX, Diss. Berlin '10, 4f.

9. εἰς is freq. used where ἐν would be expected (s. 1dβ above; for Markan usage s. JJO'Rourke, JBL 85, '66, 349-51)—a. of place (Hdt. 7, 239; Diod. S. 13, 101, 3; 20, 30, 2; Vett. Valens Index III p. 394b; PTebt. 38, 14 [113 BC] εἰς ὃν ἐνοικεῖ. . . οἶκον; POxy. 294, 6 [22 AD]; 929, 12; BGU 385, 5; 423, 7; Epigr. Gr. 134; LXX. Cf. GNHatidakis, Einl. in die neugr. Gramm. 1892, 210f; Mlt. 62f, 234f; Rob. 592f; Rdm. 2 14; 140; Bl-D. §205; EOldenburger, De Or. Sib. Elocutione, Diss. Rostock '03, 26ff) εἰς τ. κοίτην εἶναι Lk 11:7. εἰς τὴν οἰκίαν Mk 10:10. οἱ εἰς τ. οἶκόν μου (ὄντες) Lk 9:61. οἱ εἰς μακρὰν (ὄντες) Ac 2:39. καθημένους εἰς τὸ ὄρος Mk 13:3 (cf. Musonius 43, 18 H. καθησθαι εἰς Σινώπην). ὁ εἰς τὸν ἀγρὸν (ὦν) he who is in the field 13:16. γίνεσθαι εἰς τὴν Καφαρναοὺμ happen in Capernaum Lk 4:23. εἰς συναγωγὰς δαρήσεσθε you will be beaten in the synagogues Mk 13:9. εὗρεθι εἰς Ἀζωτον he found himself in A. Ac 8:40 (cf. Esth 1:5 τοῖς ἔθνεσιν εἰς τὴν πόλιν; Gen 37:17 v.l.). ἀποθανεῖν εἰς Ἱερ. Ac 21:13 (cf. Aelian, V.H. 7, 8 Ἡρασιτίων εἰς Ἐκβάτανα ἀπέθανε). κατοικεῖν εἰς Ἱερ. Ac 2:5; cf. Mt 2:23; 4:13; Ac 7:4; Hb 11:9 (cf. Thu. 2, 102, 6; X., An. 1, 2, 24; Num 35:33). χάριν, εἰς ἣν ἐστήκατε the favor in which you stand 1 Pt 5:12 v.l. ἔχειν βιβλίον εἰς τὰς χεῖρας have a book in one's hands Hb 1, 2, 2. εἰς ταύτην τὴν πόλιν in this city v 2, 4, 3 al. ὁ ὢν εἰς τ. κόλπον τ. πατρός who rests in the bosom (or on the breast) of the Father J 1:18 (BGU 845, 20 [II AD] οἱ δοῦλοι σου εἰς τὴν κέλλαν αὐτῶν ἔχουσιν ἐλαίας).

b. fig., instrumental use (*Arrian*, *Anab.* 5, 12, 3 ἐς ἀκρίβειαν=with care; *Vi. Aesopi* I c. 7 νικᾶν εἰς εὐσέβειαν πάντα ψόγον=overcome all censure with piety) εἰς διαταγὰς ἀγγέλων *Ac* 7:53 (=ἐν διαταγαῖς, *Bl-D.* §206, 1). *Sim.* ὕπαγε εἰς εἰρήνην (1 *Km* 1:17) *Mk* 5:34; *Lk* 7:50; 8:48 (=ἐν εἰρήνῃ). *Mlt.-Turner* 254f. *M-M.*

εἷς, μία, ἓν, gen. ἐνός, μιᾶς, ἐνός numeral *one* (*Hom.*+; *LXX*, *En.*, *Ep. Arist.*, *Philo*, *Joseph.*, *Test. 12 Patr.*).

1. lit.—**a.** in contrast to more than one—**a. adj.** μίλιον ἓν *Mt* 5:41; cf. 20:12; 25:15, 24; *Ac* 21:7; 28:13; 2 Pt 3:8. *Opp.* πάντες *Ro* 5:12 (εἷς ἄνθρωπος as *Hippocr.*, *Ep.* 11, 2; *SHanson*, *Unity of the Church in the NT*, '46, 65-73 [*lit.*]).

β. noun, *w.* partitive *gen.* (*Diod. S.* 1, 91, 5 αὐτῶν εἷς; *Jos.*, *Vi.* 204) *Mt* 5:19; 6:29; 18:6; *Mk* 9:42; *Lk* 12:27; 17:2, 22; 23:39; *J* 19:34 or *w.* ἐκ (*Maximus Tyr.* 1, 6 a, b ἐκ πολλῶν εἷς; *Lucian*, *Somn.* 9; *Jos.*, *Bell.* 7, 47) *Mt* 18:12; 22:35; 26:21; *Mk* 14:18; *J* 1:40; 6:8; *Ac* 11:28 al. ὁ εἷς τῶν δώδεκα *one of the twelve Mk* 14:10 is a peculiar expr. (cf. *BGU* 1145, 25 [18 BC] ὁ εἷς αὐτῶν Ταυρίνος; *UPZ* 161, 50; 54; *PTebt.* 138; 357, 10).

b. in contrast to the parts, of which a whole is made up (*Theophrastus* in *Apollon. Paradox.* 16 τὰ πολλὰ ἔν γίνεσθαι; *Stephan. Byz. s.v.* Ὠκεανός; γίγνεται ἐκ δύο εἰς ἓν) ἔσονται οἱ δύο εἰς σάρκα μίαν *Mt* 19:5; 1 *Cor* 6:16 (both *Gen* 2:24). οἱ πολλοὶ ἔν σῶμά ἐσμεν *we, though many, form one body Ro* 12:5; cf. 1 *Cor* 12:12, 20; *Eph* 2:15. πάντες εἷς ἐστε *you are all one Gal* 3:28. ἔν εἰσιν 1 *Cor* 3:8; cf. *J* 10:30; 17:11, 21-3 (cf. *IQS* 5, 2). For this εἷς τὸ ἓν *IJ* 5:8 (*Appian*, *Iber.* 66 §280 ἐς ἓν=together, as a unity). εὖς ἓν *J* 11:52 (cf. *IQS* 5, 7). ὁ ποιήσας τὰ ἀμφοτέρω ἓν *who has united the two divisions Eph* 2:14.—*MAppold*, *The Oneness Motif* (John), '76.

c. w. negative *fol.* εἷς. . . οὐ (μή), stronger than οὐδεὶς (*Aristoph.*, *Eccl.* 153, *Thesm.* 549; *X.*, *An.* 5, 6, 12; *Demosth.* 30, 33 ἡ γυνὴ μίαν ἡμέραν οὐκ ἐχίρεισεν; *Dionys. Hal.*, *Comp. Verb.* 18) ἔν ἐξ αὐτῶν οὐ πεσεῖται *not one of them will fall Mt* 10:29 (*Lucian*, *Herm.* 28 ἔν ἐξ ἀπάντων); cf. 5:18; *Mk* 8:14; *Lk* 11:46; 12:6. Rarely the *neg.* comes first *Mt* 5:36.

2. emphatically—**a. one and the same** (*Pind.*, *Nem.* 6, 1 ἔν ἀνδρῶν, ἔν θεῶν γένος. ἐκ μιᾶς δὲ πνέομεν ἀμφοτέροι; *Dio Chrys.* 19[36], 6; *Maximus Tyr.* 19, 4a; *Dit.*, *Or.* 338, 59 [I BC]; *Gen* 11:1; 40:5; *Lev* 22:28; *Wsd* 7:6) ἔν ἐνὶ οἴκῳ *in one and the same house Lk* 12:52 (*Diod. S.* 14, 43, 1 ἔν ἐνὶ τόπῳ). ἔν ἐνὶ στόματι *w. one voice Ro* 15:6; τοῦ ἐνὸς ἄρτου *one and the same loaf 1 Cor* 10:17; εἷς ὁ θεός *one and the same God* (*Amphitheos* of *Heracleia*: no. 431 *fgm.* 1b *Jac.* Διόνυσος κ. Σαβάσιος εἷς ἐστὶ θεός) *Ro* 3:30; cf. 9:10; 1 *Cor* 6:16f; 12:9, 13. εἷς κύριος, μία πίστις, ἔν βάπτισμα, εἷς θεός κτλ. (cf. the three genders of εἷς consecutively in *Simonides* 97 *Diehl* ἔν πέλαγος, μία ναῦς, εἷς τάφος [of shipwrecked pers.]) *Eph* 4:5f (*MDibelius*, *D. Christianisierung e. hellenist. Formel: NJKLA* 35, '15, 224ff. The repetition of εἷς is like *Herm. Wr.* 11, 11; *Epict.* 3, 24, 10ff).—*Rv* 9:13; 18:8; *Ac* 17:26. ἔν ἐνὶ πνεύματι, μιᾷ ψυχῇ *Phil* 1:27; cf. *Ac* 4:32. τὸ ἔν φρονεῖν *be of one mind Phil* 2:2. συναγεῖν εἰς ἓν *unite, bring together (Pla., Phileb.* 23E; *Dionys. Hal.* 2, 45, 3 συναγεῖν εἰς ἓν τὰ ἔθνη; *POxy.* 1411, 3 τῶν δημοσίων εἰς ἓν συναχθέντων; *Jos.*, *Bell.* 3, 518) *J* 11:52. τὸ ἔν καὶ τὸ αὐτό *one and the same 1 Cor* 12:11 (cf. *Diod. S.* 11, 47, 3; *Epict.* 1, 11, 28; 1, 19, 15); cf. ἔν καὶ αὐτό τινι 11:5.—εὖς ἓνα τόπον *in a place by itself (Jos., Ant.* 6, 125) *J* 20:7.

b. (a) single, only one (*Diod. S.* 16, 11, 2; *Appian*, *Bell. Civ.* 2, 44 §180 εἷς ἀνὴρ; *Maximus Tyr.* 11, 6c μαντεῖον ἓν and *oft.*) λόγον ἓνα *Mt* 21:24; *Gal* 5:14. ἓνα ἄρτον *Mk* 8:14. εἷς ἄρτος 1 *Cor* 10:17a (εἷς ἄ. is also the symbol of the unity of the brotherhood among the Pythagoreans; *Diog. L.* 8, 35; here *Diog. L.* adds that οἱ βάρβαροι hold the same view ἔτι καὶ νῦν). ἔν ἔργον *J* 7:21 (here, following ἓν, καὶ adds an indication of the greatness of the accomplishment, as *Appian*, *Bell. Civ.* 2, 133 §555 ἔν ψῆφον [=a single vote or decree] καὶ). εἷς ἐστὶν ὁ ἀγαθός *Mt* 19:17; ποιῆσαι ἓνα προσήλυτον 23:15; ἓνα εἶχεν υἱὸν ἀγαπητόν *he had an only son, whom he loved dearly Mk* 12:6 (εἷς υἱ. as *Phalaris*, *Ep.* 18). ὁ δὲ θεός εἷς ἐστὶν *Gal* 3:20; cf. *Mk* 12:32; 1 *Cor* 8:4, 6 (v.l. adds to God the Father and Jesus Christ ἔν πνεῦμα ἅγιον κτλ. Cf. also *Maximus Tyr.* 11, 5a θεός εἷς. . . κ. πατήρ, κ. θεοὶ πολλοὶ and as early as *Xenophanes*, *fgm.* 19 *Diehl*2 εἷς θεός ἔν τε θεοῖσι κ. ἀνθρωποῖσι μέγιστος); *Js* 2:19; *PK* 3 p. 15, 20 (*Herm. Wr.* 11, 11; 14 εἷς ὁ θεός; *POxy.* 1382, 20 εἷς Ζεὺς Σάραπις; *Sb* 159, 1 εἷς θεός ὁ βοηθῶν ὑμῶν; *Philo*, *Spec. Leg.* 1, 67; *Jos.*, *Ant.* 5, 97 θεός τε εἷς; 8, 343, C. *Ap.* 2, 193; *Sib. Or.* 4, 30, *fgm.* 1, 7. Cf. *EPeterson*, *Εἷς Θεός* '26; *D. Monotheismus als polit. Problem* '35). εἷς ἐστὶν ὑμῶν ὁ διδάσκαλος *Mt* 23:8; cf. vs. 9. μιᾶς γυναικὸς ἀνὴρ *the husband of only one wife or a husband married only once (Ael. Aristid.* 46 p. 346 D.: ὑπὲρ μιᾶς γυναικὸς=for only one woman; μία γυνή is not rare: *Diod. S.* 17, 72, 6; *Hippostratus* [III BC]: no. 568 *fgm.* 1 *Jac.*; *Appian*, *Bell. Civ.* 4, 95 §402. That the Egyptian priests of *Diod. S.* 1, 80, 3 γαμοῦσι μίαν means that they marry only one woman, not, however, that they lead a strictly moral life. In order to designate this the Greeks never use the expression μιᾶς γυναικὸς ἀνὴρ or anything like it) 1 *Ti* 3:2, 12; *Tit* 1:6. Correspondingly ἐνός ἀνδρὸς γυνή (*Paus.* 7, 25, 13 the priestess of the earth-goddess must be a woman who, before she became a priestess, was not πλέον ἢ ἐνός ἀνδρὸς ἐς πείραν ἀφιγμένη) 1 *Ti* 5:9. *Abs.* 1 *Cor* 9:24; 2 *Cor* 5:14. μεσίτης ἐνός *an intermediary for one alone Gal* 3:20; cf. *Js* 4:12. οὐδὲ εἷς *not even a single (X., Mem.* 1, 6, 2, *Cyr.* 1, 3, 10 et al.; *Sir* 42:20; 49:14 v.l.; 1 *Macc* 11:70) *Mt* 27:14; *Ac* 4:32. *Freq.* at the end of a sentence or clause (*ref. fr.* comedy in *ESchwartz*, *NGG* '08, p. 534, 3. Also *Hermocles* [IV-III BC] p. 174, 17 *Coll.*; *Dio Chrys.* 21[38], 23; *Ael. Aristid.* 28, 156 K.=49 p. 542 D.; 53 p. 617 D.; *Epict.* 2, 18, 26, *Enchir.* 1, 3; *Philonides* in *Stob.* 3, 35, 6 ed. *Hense* III p. 688; *Wilcken*, *Chrest.* 59, 5 [39 AD]; *Bel* 18 *Theod.*; 1 *Macc* 7:46) *Ro* 3:10. This is a good reason for placing the period after οὐδὲ ἓν *J* 1:3 (s. *GA Vandenberg van Eysinga*, *PM* 13, '09, 143-50. *EHennecke*, *Congr. d'Hist. du Christ.* I '28, 207-19; *Md'Asbeck*, *ibid.* 220-8; *REisler*, *Rev. de Philol.* 3 sér. 4, '30, 350-71; *RSV mg.*). οὐκ ἐστὶν ἕως ἐνός *there is not even one Ro* 3:12 (*Ps* 13:3).—ἔν *only one thing*: ἔτι ἔν σοι λείπει *you still lack only one thing (Jos., Bell.* 4, 257) *Lk* 18:22. ἔν σε ὑστερεῖ *you lack only one thing Mk* 10:21; cf. *Lk* 10:42. ἔν οἶδα *at least this one thing I know J* 9:25. ἔν δὲ τοῦτο *this one thing (Porphyry., Vi. Plot.* 19 p. 112, 30 *W.*) 2 Pt 3:8. ἔν δέ is a short interjectional sentence (like *Xenophon Eph.* 5, 3 τοσοῦτο δέ.), *just one thing! Phil* 3:13 (*AFridrichsen*, *Con. Neot.* 9, '44, 31f). μία εἰσοδος *the only entrance Hs* 9, 12, 6.

c. *alone* (οὐδείς). . . εὐ μὴ εἷς ὁ θεός Mk 2:7 (in the parallel Lk 5:21 *μόνος ὁ θεός*, cf. Herm Wr. 11, 11 εὐ μὴ εἷς ὁ θεός. . . εἰ μὴ μόνῳ τῷ θεῷ); 10:18; 12:29 (Dt 6:4); Mt 23:10; Lk 18:19.—EFFBishop, ET 49, '38, 363-6.

3. someone=class. τις, whereby εἷς can mean exactly the same thing as the indef. art. (Aristoph.+ [Av. 1292 εἷς κάπηλος];] Περί ὕψους 33, 4 p. 62, 18 V., εἷς ἕτερος; Strabo 5, 3, 2, p. 230C ἐπηγγείλατο ἓνα ἀγῶνα ἵππικόν; Syntipas p. 29, 3 μία γαλῆ; Appian, Liby. 117 §554 νυκτὸς μιᾶς=one night; Marc. Diac. 27, 5 Bonn ἐν μιᾷ ἡμέρᾳ=on a certain day; Dit., Syll.3 1170, 15 [160 AD] μιᾷ ἡμέρᾳ; UPZ 162 I, 27 [117 BC]; PAmh. 30, 28 [II BC] Κονδύλου ἐνὸς τῶν ἀλιεῖων; BGU 1044, 6; Gen 21:15; Jdth 14:6; 1 Esdr 3:5. BI-D. §247, 2 w. app.; Mlt. 96f; Rob. 674f; Mlt.-Turner 195f; EBruhn, RhM 49, 1894, 168-71; JWackernagel, Syntax II2 '28, 151; MBlack, An Aramaic Approach3, '67, 104-6.).

a. *someone, anyone* Mt 18:24; 19:16; Mk 10:17; εἷς ὀνόματι Κλεοπᾶς Lk 24:18. Oft. w. partitive gen. foll. (Alexis 220, 5; Diod. S. 20, 107, 5 εἷς τῶν φίλων; Epict. 4, 2, 9; Dio Chrys. 71[21], 15 εἷς τῶν Σπαρτῶν; Jos., Ant. 9, 106) ἓνα τῶν προφητῶν (some) *one of the prophets* Mt 16:14. ἓνα τ. συνδούλων 18:28. ἐν μιᾷ τ. πόλεων Lk 5:12. ἐν μιᾷ τ. ἡμερῶν *on one of the days* vs. 17; cf. 15:19, 26; 22:47.

b. as indef. art. (s. 3 above) εἷς γραμματεὺς *a scribe* Mt 8:19. συκὴν μίαν *a fig tree* Mt 21:19; cf. 26:69; Mk 12:42. παιδάριον ἐν J 6:9 t.r.; ἐνὸς αἰετοῦ Rv 8:13; cf. 18:21; 19:17. εἷς στέφανος AP 10.

c. used w. τις (class; Jdth 2:13) εἷς τις νεανίσκος *a certain young man* Mk 14:51 v.l. W. partitive gen. foll. (Trypho Alex. [I BC] in Athen. 3 p. 78A ἓνα τινὰ τ. Τιτάνων; Aesop, Fab. 237; 300 H.; Hierocles 27 p. 484; IG XII 5, 445, 12 [III BC] ἓνα τινὰ αὐτῶν; Ael. Aristid. 29, 14 K.=40 p. 755D.: εἷς τις τ. χορευτῶν) εἷς τις τῶν παρεστηκότων *a certain one of the bystanders* vs. 47. For this εἷς τις ἐξ αὐτῶν (Jos., Vi. 290) Lk 22:50; J 11:49.

4. *perh.* Hebraistic (cf. Num 1:1 ἐν μιᾷ τοῦ μηνὸς τ. δευτέρου; 2 Esdr[Ezra] 10:17; Esth 1:1a; Jos., Ant. 1, 29.—But s. also Jo. Lydus, Mens. 3, 4 W. τὴν κεφαλὴν τ. χρόνου οἱ Πυθαγόρειοι οὐχὶ πρῶτην ἀλλὰ μίαν ὠνόμασαν; Callim., fgm. 482 Schn. πρὸ μιῆς ὥρης=before the first hour of the day) is its use w. expressions denoting time instead of the ordinal number: *the first* εἷς μίαν σαββάτων *on the first day of the week* Mt 28:1; cf. Lk 24:1; Mk 16:2; J 20:1, 19; Ac 20:7. For this κατὰ μίαν σαββάτου 1 Cor 16:2.—Not Semitic (Hdt. 4, 161 μία, ἄλλη, τρίτη; Ael. Aristid. 36, 40 K.=48 p. 453 D.: ἐν, δεύτερον, τρίτον, τέταρτον) εἷς καὶ δεύτερος *a first and second* Tit 3:10 (cf. Alciph., Ep. 1, 9, 2; Galen XII 746 K.: ὕδωρ ὀμβριον ἔγχριε μέχρι μιᾶς καὶ δευτέρας ἡμέρας; Maximus Tyr. 28, 2h μία-δευτέρα; Ep. Arist. 143; Jos., Ant. 11, 150; 16, 350 πεσόντος ἐνός καὶ δευτέρου). S. also ἡ Οὐαὶ ἡ μία Rv 9:12.—If ἐν τριάκοντα is to be read Mk 4:8, 20, it is *prob.* to be considered an Aramaism *thirty-fold* (BI-D. §248, 3; EKautzsch, Gramm. d. bibl. Aram. 1884 §66, 2; JHudson, ET 53, '41/'42, 266f).

5. Special combinations:

a. εἷς—εἷς (class. εἷς μὲν. . . εἷς δέ; X., Cyr. 1, 2, 4; Aristot., Rhet. 2, 20 p. 1393a; pap. in Wilcken, Chrest. 50, 11 [III BC] ἐν μὲν. . . ἐν δέ, Mitteis, Chrest. 372 V, 14 [II AD] ὁ εἷς. . . ὁ εἷς, POxy. 1153, 14 [I AD] ἐν μὲν. . . καὶ ἐν; 2 Km 12:1; Sir 34:23f εἷς. . . καὶ εἷς; Esth 10:3g δύο, ἓνα τῷ λαῷ. . . καὶ ἓνα τ. ἔθνεσιν) (*the one—the other* Mt 20:21; 24:40f; 27:38; J 20:12; Gal 4:22; B 7:6f. εἷς τὸν ἓνα *one another* (=ἀλλήλους) 1 Th 5:11 (cf. Theocr. 22, 65 εἷς ἐνί).

b. εἷς. . . εἷς. . . εἷς *one. . . another. . . a third* Mt 17:4 (cf. 1 Km 10:3; 13:17, 18).

c. εἷς ἕκαστος *every single*, strengthening ἕκαστος, adj. Eph 4:16. Mostly subst.; s. ἕκαστος 2.

d. ὁ εἷς. . . ὁ ἕτερος *the one. . . the other* (Aristot., De Rep. Ath. 37, 1; Hyperid. 5, 14f; UPZ 161, 39; 43; 46 [119 BC]; PGenève 48, 6 μίαν μὲν. . . τὴν δὲ ἑτέραν; BGU 194, 15f; Esth 5:1a) Mt 6:24; Lk 7:41; 16:13; 17:34f; 18:10 al. For this ὁ εἷς. . . ὁ ἄλλος Rv 17:10.

e. καθ' ἓνα, καθ' ἓν (Hdt., Pla. et al.; 1 Esdr 1:31; 4 Macc 15:12, 14; Jos., Bell. 4, 240, Ant. 12, 191) καθ' ἓνα πάντες *all, one by one* 1 Cor 14:31 (cf. Ps.-Xenophon, Cyn. 6, 14). ὑμεῖς οἱ καθ' ἓνα ἕκαστος *each one of you* Eph 5:33. καθ' ἓν *one after the other* (hence τὸ καθ' ἓν 'a detailed list': PLille 11, 8 [III BC]; PTebt. 47, 34; 332, 16) J 21:25. For this καθ' ἓν ἕκαστον (X., Cyr. 1, 6, 22, Ages. 7, 1; Ep. Arist. 143) Ac 21:19. ἐν καθ' ἓν (Aesop, Fab. 274 P.=Babr. no 184 Cr.; PLeid. II X 1, 22) *each one* Rv 4:8. In this pass. the second ἓν could be an undeclined nom. as in εἷς κατὰ εἷς (cf. Lucian, Soloec. 9; 3 Macc 5:34. Other exx. in W-S. §26, 9; 11 and Wettstein I 627) *one after the other* Mk 14:19; J 8:9. τὸ καθ' εἷς opp. οἱ πολλοί *individually* Ro 12:5. However, κατὰ ἓνα=ἕκαστον Hs 9, 3, 5; 9, 6, 3 (BI-D. §305). ἀνὰ εἷς ἕκαστος *each one* Rv 21:21.

f. ἀπὸ μιᾶς s. ἀπό VI (as idiom w. noun to be supplied Wilcken, Chrest. 46, 15 [338 AD] μίαν ἐκ μιᾶς, i.e. ἡμέραν=day after day). M-M. B. 937; 1007f.

εἰσάγω 2 aor. εἰσήγαγον (Hom.+; inscr., pap., LXX, En., Ep. Arist.; Philo, Sacr. Abel. 11 al.; Jos., Bell. 1, 229 al.; Test. 12 Patr.) *bring or lead in, into* τινὰ *someone* J 18:16; Lk 2:27. τινὰ εἷς τι *someone into someth.* (X., An. 1, 6, II; 4 Km 9:2; Jos., Ant. 1, 38) into a city Ac 9:8; barracks 21:37; 22:24; the arena MPol 6:2; the house Lk 22:54; B 3:3 (Is 58:7); the temple Ac 21:28f; cf. B 16:9; GOxy 8; the Kingdom MPol 20:2; the world 1 Cl 38:3; cf. B 6:16; a tomb GP 6:24. τὸν πρωτότοκον εἰς τὴν οἰκουμένην *his first-born son into the world* Hb 1:6. ὥδε Lk 14:21.—τὶ Ac 7:45. M-M.*

εἰσακούω fut. εἰσακούσομαι; 1 aor. εἰσήκουσα, pass. εἰσηκούσθην; 1 fut. pass. εἰσακουσθήσομαι (Hom.+; PSI 377, 22; LXX) *listen to*.

1. *obey* (Soph., Thu. et al.; PSI 377, 20; Dt 1:43; 9:23; Sir 3:6; 39:13) τινός 1 Cor 14:21; 1 Cl 8:4 (Is 1:19f).

2. of God *hear* (oft. LXX)—a. w. ref. to the pers. making the request 1 Cl 22:7 (Ps 33:18); 57:5 (Pr 1:28). Pass. Mt 6:7; Hb 5:7 (s. ἀπό V 1).

b. w. ref. to the prayer (Ps 4:2; Bar 2:14; Sir 34:26; Jos., Ant. 1, 190; Test. Levi 4:2) Lk 1:13 (cf. Sir 51:11); Ac 10:31. M-M.*

εἰσδέχομαι fut. εἰσδέξομαι; 1 **aor. ptc.** εἰσδεξάμενος (Pind., Hdt.+; inscr., pap., LXX; Ep. Arist. 103) *take in, receive, welcome* 2 Cor 6:17 (Ezk 20:34); 1 Cl 12:3 (cf. Jos., Ant. 14, 285). M-M.*

εἴσεμι inf. εἰσιέναι, **ptc.** εἰσιών; **impf.** εἰσήειν (Hom.+; inscr., pap., LXX, Joseph.) *go in, into* εἰς τι *some-th.* (Dit., Syll. 3 982, 3 εἰς τὸν ναόν; UPZ 162 VIII, 19 [117 BC]; Ex 28:29; Jos., Bell. 3, 325, Ant. 3, 269 εἰς τὸ ἱερόν): the temple Ac 3:3; 21:26; cf. Hb 9:6; MPol 9:1. πρὸς τινα *to someone* (Soph., Phil. 953; X., Cyr. 2, 4, 5; Test. Jos. 3:6) Ac 21:18. M-M.*

εἰσέρχομαι fut. εἰσελεύσομαι; 2 **aor.** εἰσῆλθον (for this εἰσῆλθα, Bl-D. §81, 3; Mlt.-H. 208, Mt 7:13; Lk 11:52; **imper.** εἰσελθάτω Mk 13:15); **pf. ptc.** εἰσεληλυθώς Hs 9, 12, 4; 9, 13, 4 (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *come (in, into), go (in, into), enter.*

a. εἰς τι of a place:—α. **w.** names of cities (Jos., Ant. 9, 122) into Jerusalem Mt 21:10. εἰς Ἱεροσόλυμα εἰς τὸ ἱερόν *into Jerusalem and into the temple* Mk 11:11. Caesarea Ac 10:24; 23:33. Capernaum Mt 8:5; Mk 2:1; Lk 7:1.

β. of other places: into the sanctuary Hb 9:12, 24f; temple (Jos., Ant. 3, 319) Lk 1:9; Rv 15:8; house Mt 10:12; 12:29; Mk 7:17; Lk 1:40; 8:41; Ac 11:12; 16:15; 21:8; synagogue Mk 1:21; 3:1; Lk 4:16; 6:6; Ac 14:1; 18:19; cf. Js 2:2; city Mt 10:11; 27:53; Mk 1:45; Lk 10:8; 22:10; Ac 9:6; 14:20 **al.**; village Mk 8:26; Lk 9:52; 17:12; barracks Ac 23:16; praetorium J 18:28; 19:9; cf. Ac 25:23; Mt 6:6; J 18:1; Mk 16:5; J 20:6; 10:1; Mt 24:38; Lk 17:27; 1 Cl 9:4. εἰς τ. νεφέλην Lk 9:34 (cf. Ex 24:18).

γ. **gener.** εἰς τὸν κόσμον *come into the world* (Philo, Op. M. 78) in **var. mngs.**: of first appearance, of sin and death Ro 5:12; 1 Cl 3:4 (cf. Wsd 2:24); of birth (M. Ant. 6, 56) 1 Cl 38:3; of the incarnation of Christ Hb 10:5.

δ. **Freq.** the 'place to which' is not mentioned, but can be inferred **fr.** the context (Tob 5:9; 8:13; Jdth 14:14; 1 Macc 7:36; 2 Macc 1:15 **al.**; PTebt 418, 6ff): εἰσελθὼν διήρχετο τὴν Ἱερικῶ *he entered Jericho and was passing through it* Lk 19:1. καὶ ὅτε εἰσῆλθον (**sc.** εἰς τ. οἶκον) *and when they had entered* Ac 1:13. μὴ εἰσελθάτω (**sc.** εἰς τὴν οἰκίαν) Mk 13:15, also εἰσελθὼν Mt 9:25; cf. Ac 5:7, 10; 10:25; 1 Cor 14:23f. But the idea of destination can be so unimportant that εἰ. comes to mean simply *come, go* Lk 18:25a; cf. Mt 19:24 (**s.** 1f below).

b. εἰς τινα—α. *come or go in among* εἰς τὸν δῆμον *the crowd* Ac 19:30. εἰς ὑμᾶς 20:29.

β. *enter into someone* (Wsd 1:4 of wisdom; Jos., Ant. 4, 121 of the divine spirit entering into prophets) **esp.** of demons, which take possession of someone's body as their dwelling Mk 9:25; Lk 8:30 (Lucian, Philops. 16: the exorcist asks the demoniacs ὅθεν [οἱ δαίμονες] εἰσεληλύθασιν εἰς τὸ σῶμα). Of demons: into the swine Mk 5:12f; Lk 8:32f. Of Satan: into Judas 22:3; J 13:27; into a person Hm 12, 5, 4. For this εἰ. ἐν τινι (**s.** ἐν I 6) εἰσῆλθεν ἐν αὐτοῖς Rv 11:11; cf. Lk 9:46; 1 Cl 48:2 (Ps 117:19).

c. πρὸς τινα *come or go to someone* (X., Mem. 3, 10, 1; Cebes, Tab. 29; Jos., Ant. 8, 235; Gen 16:4; Ps 50:2; Jdth 12:13; 15:9) Mk 15:43; Ac 10:3; 11:3; 16:40; Rv 3:20; 1 Cl 12:4.

d. ἐπὶ τινα *come to someone* (cf. Ezk 44:25) ἐν παντὶ χρόνῳ ὃ εἰσῆλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς *went in and out among us=associated with us* Ac 1:21 (on εἰ. καὶ ἐξέρχ. cf. Eur., Phoen. 536 ἐς οἴκους εἰσῆλθε κ. ἐξῆλθ'; Num 27:17; 2 Ch 1:10; J 10:9).

e. **w.** indication of the place from which, εἰ. ἐκ τινος: ἐξ ἀγροῦ *come in from the field* Lk 17:7 (cf. PEleph. 13, 6 [223/2 BC] οὐπω εἰσελήλυθεν ἐξ ἀγροῦ; Gen 30:16).

f. **w.** indication of the place through which διὰ τινος (2 Ch 23:20; Jo 2:9; Jer 17:25; Jos., Ant. 13, 229 εἰ. δι' ἄλλης πύλης) Mt 7:13; 19:24; Lk 13:24; 18:25a; J 10:1, 2 (ἐρχόμενος P75), 9.

g. **w.** ὑπὸ τὴν στέγην *under the roof i.e., enter the house* (Gen 19:8 v.l.) Mt 8:8; Lk 7:6.

h. **w. adv.** εἰ. ἔσω *go inside* (2 Ch 29:18; Bel 19 Theod.) Mt 26:58. ὧδε *come in here* (Zech 7:3; Ezk 40:4) 22:12. ὅπου ἂν εἰσέλθῃ *wherever he goes in* Mk 14:14; Hb 6:20.

2. **fig.**—a. of pers.: *come into some-th.=share in some-th., come to enjoy some-th.* (Jos., C. Ap. 2, 123 εἰς τοὺς ἡμετέρους νόμους) εἰς τὴν βασιλείαν τ. θεοῦ (τ. οὐρανῶν) Mt 5:20; 7:21; 19:24; Mk 9:47; 10:15, 23ff; Lk 18:17, 25; J 3:5; 2 Cl 6:9 **al.** (cf. Da 11:9). For this εἰς τὴν ζωὴν *enter into eternal life=attain it* Mt 18:8f; 19:17; Mk 9:43, 45. HWindisch, D. Sprüche v. Eingehen in d. Reich Gs.: ZNW 27, '28, 163-92.—εἰς τὴν κατάνανσιν *enter into rest* Hb 3:11, 18; 4:1, 3, 5f, 10f (all Ps 94:11). Of Christ εἰ. εἰς τ. δόξαν αὐτοῦ *into his glory* Lk 24:26. Of temptations εἰ. εἰς πειρασμόν *come into temptation* Mt 26:41; Lk 22:40, 46; εἰς χαράν Mt 25:21, 23; Pol 1:3. εἰς τὸν κόπον τινός *enter into someone's labor, i.e., enjoy the fruit of his labor* J 4:38 (cf. Pr 23:10).—**W.** this usage, too (**s.** 1aδ above) the goal need not be mentioned, but can be implied Mt 7:13; 23:13; Lk 11:52 (cf. 3 Macc 1:12); Ro 11:25.

b. of things *go (in), come (in)* of food: into the mouth (Ezk 4:14; Da 10:3) Mt 15:11 (cf. Sextus 110); Ac 11:8. Of thoughts: εἰσῆλθεν δὲ διαλογισμός ἐν αὐτοῖς *an argument arose among them* Lk 9:46. εἰς τὰ ὦτά τινος *come to someone's ears* (Ps 17:7) Js 5:4; reach into Hb 6:19. M-M.

εἰσήει s. εἴσεμι.

εἰσῆλκω fut. εἰσῆξω (Aeschyl.+; Sb 631d) *enter the kgdm. of God* 2 Cl 11:7.*

εἰσκαλέομαι 1 **aor.** εἰσεκαλεσάμην in our **lit.** only **mid.** (so Hippocr., Progn. 1; Polyb. 21, 22, 2; PPetr. II 12(3), 10 [214 BC]; III 29(h), 5.—**Pass.**, Jos., Vi. 221, **act.**, Ant. 11, 252) *invite in* τινά *someone* Ac 10:23. M-M.*

εἴσοδος, οὐ, ἡ (Hom.+; inscr., pap., LXX)—1. (*a way of*) *entering, entrance, access* (Hdt. 1, 118; X., Hell. 4, 4,

7; Ep. Arist. 120; Philo, Deus Imm. 132; Jos., Bell. 5, 346; 1 Km 29:6; Ps 120:8) τῶν ἁγίων (*in*) to the sanctuary Hb 10:19. For this, εἰς τὴν αἰώνιον βασιλείαν 2 Pt 1:11. Abs. πρὸ προσώπου τῆς εἰσόδου αὐτοῦ *before his coming* Ac 13:24. Fig. εἰσόδον ἔχειν πρὸς τινα *find entrance* (=welcome) w. someone 1 Th 1:9; cf. 2:1 (cf. the Lat. pap. POxy. 32, 14 [II AD] *ideo peto a te ut habeat introitum at (sic!) te*; Dssm., LO 164 and M-M. s.v.; M. Ant. 5, 19 τὰ πράγματα. . . οὐδ. ἔχει εἰσόδον πρὸς ψυχὴν); but εἶ. can also mean *visit* (Eur., Andr. 930, 952) here.

2. *entrance*, place of entering (fr. Od. 10, 90; Herm. Wr. 1, 22. So mostly *inscr.*, *pap.*; Judg 1:24f; 4 Km 23:11; Jos., Bell. 5, 220, Ant. 15, 347) of Christ μία εἰσόδός ἐστι πρὸς τὸν κύριον (this) *is the only entrance to the Lord* Hs 9, 12, 6 (εἷς. πρὸς w. acc. as Philo, Fuga 183). M-M.*

εἰσπηδάω 1 aor. εἰσεπήδησα (since Hdt. 4, 132; Dit., Syll.3 372, 9; POxy. 37 I, 16; 1120, 14; Am 5:19; Jos., Ant. 5, 46al.) *leap in, rush in* abs. (Menand., Sam. 219; Herodian 7, 5, 3; PTeht. 304, 10 [167/8 AD]; Sus 26 Theod.) Ac 16:29. W. εἰς (X., An. 1, 5, 8; PHal. 1, 169 [III BC]) 14:14 v.l. M-M.*

εἰσπορεύομαι impf. εἰσπορευόμεν in our lit. only mid. go (*in*).

1. lit. w. εἰς τι *into someth.* foll. (Cebes 4, 2; Gen 23:10; Ex 1:1 al.) εἰς Καφαρναούμ *come to Capernaum* Mk 1:21; into villages 6:56; cf. 11:2; the temple (cf. Ex 28:30; 30:20f) Ac 3:2; a house Lk 22:10; Ac 18:4 D; εἰς τ. βασιλείαν τ. θεοῦ Lk 18:24 (s. εἰσέρχομαι 2a). W. attraction of the relative ἐν ᾗ εἰσπορευόμενοι εὐρήσετε *in which, when you enter, you will find* 19:30. W. the 'place where' expr. by a clause: εἰσπορεύεται ὅπου ἦν τὸ παιδίον *he went in where the child was* Mk 5:40. κατὰ τοὺς οἴκους εἰσπορευόμενος *going into one house after the other* Ac 8:3. W. πρὸς τινα foll. (Cebes 29, 3; Dit., Syll.2 491, 17; POxy. 717, 7 [I BC]; Gen 44:30; Esth 2:13f; Da 11:16 Theod.) *come to someone* 28:30. Abs. οἱ εἰσπορευόμενοι (cf. Zech 8:10) *those who enter* Lk 8:16; 11:33. ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἱερουσαλήμ *he went in and out among them at Jerusalem* Ac 9:28 (cf. Tob 5:18). Of the devil, who enters a pers. and takes possession of him Hm 12, 5, 4. Of foods εἰ. εἰς τὸ στόμα *go into the mouth* Mt 15:17; into a person Mk 7:15, 18f.

2. fig. *come in, enter* εἰς τινα *someone*: grief Hm 10, 2, 2f. Abs. of desires Mk 4:19. M-M.*

εἰστήκει s. ἵστημι.

εἰστρέχω 2 aor. εἰσέδραμον, ptc. εἰσδραμών (since Thu. 4, 67, 5; 111, 1; Jos., Ant. 7, 359al.; 2 Macc 5:26) *run in* Ac 12:14.*

εἰσφέρω aor. εἰσήνεγκα and εἰσήνεγκον Bl-D. §81, 2 w. app.; Mlt.-H. 263 (Hom.+; *inscr.*, *pap.*, LXX; En. 14, 8; Philo; Jos., Ant. 3, 194al.) *bring in, carry in*.

1. lit. τινά: μὴ εὐρόντες ποίας (sc. ὁδοῦ) εἰσενέγκωσιν αὐτόν (i.e., εἰς τ. οἶκον) *since they found no way to bring him in* Lk 5:19; cf. vs. 18. οὐδὲν εἰσηνέκαμεν εἰς τ. κόσμον *we have brought nothing into the world* (Philo, Spec. Leg. 1, 294f τὸν μηδὲν εἰς τ. κόσμον εἰσηνηγότα; cf. Cicero, Tusc. 1, 38 [91]) 1 Ti 6:7; Pol 4:1. Pass. τὸ αἷμα εἰσφέρεται. . . εἰς τὰ ἅγια *the blood is brought into the sanctuary* Hb 13:11 (cf. Lev 4:5; 16:27 [Pass.]). Also forcefully *drag in* (PAmh. 77, 22 [139 AD]) Lk 12:11.

2. fig. εἰ. τινά εἰς πειρασμόν *bring or lead someone into temptation* Mt 6:13; Lk 11:4; D 8:2; Pol 7:2. τι εἰς τὰς ἀκοάς τινος *bring someth. to someone's ears* Ac 17:20 (cf. Soph., Aj. 149 εἰς ὅτα φέρει πάντων Ὀδυσσεύς); *introduce* ξένας διδασχάς *strange doctrines* Hs 8, 6, 5 (cf. POxy. 123, 13 συνείδησιν εἰσήνεγκαν=they sent a report; also X., Mem. 1, 1, 2 καὶνὰ δαιμόνια εἰσφέρειν). M-M.*

εἶτα adv. (Soph., Thu.+; *inscr.*, *pap.*, LXX; En. 97, 6; Ep. Arist.; Joseph.; Test. Napht. 2:8; Sib. Or. 5, 474; loanw. in rabb.).

1. temporal *then, next* (placed first) εἶτα γενομένης θλίψεως *then when oppression comes* Mk 4:17; cf. 8:25; Lk 8:12; J 13:5; 19:27; 20:27; 1 Cor 15:24; Js 1:15; 1 Cl 25:3; 56:13; B 8:2; 12:2; 13:2; Hv 3, 7, 3 al.; GP 11:47. In enumerations: πρῶτον. . . εἶτα (X., An. 1, 3, 2; Philo Mech. 71, 26f; Epict. 1, 15, 7; 1, 26, 3 al.; BGU 665, 10 [I AD]; Ep. Arist. 77; Jos., Ant. 15, 149) *first. . . then* 1 Ti 2:13; 3:10; 1 Cor 12:28 t.r.; 1 Cl 23:4; 2 Cl 11:3; B 6:17. ἔπειτα. . . εἶτα *after that. . . then* (Galen XIII 740 K.) 1 Cor 15:7; for this εἶτα. . . ἔπειτα (Galen XIII 743 K.) vs. 5f. Since in enumerations εἶ. oft. serves to put things in juxtaposition without reference to chronological sequence, it becomes in general

2. a transition-word *furthermore, then, next* (Wsd 14:22) B 6:3; 11:10; Dg 11:6, introducing a new argument in a demonstration Hb 12:9.—The Ionic-Hellenistic form εἶτεν (Phryn. 124 L.; Dit., Syll.3 972, 150 [175-171 BC]; 736, 30f [92 BC]; PGM 13, 400; Mayser 14; cf. Bl-D. §35, 3 w. app.; Rob. 119; 160) is found Mk 4:28, where t.r. has εἶτα. . . εἶτα. M-M.**

εἶτε s. εἶ VI 13.

εἶτεν s. εἶτα, end. M-M.

εἰώθα pf. of an obsolete pres. ἔθω; plpf. εἰώθειν, *be accustomed* (so Hom.+; *pap.*, LXX, Philo; Jos., Ant. 11, 37) Mt 27:15; Mk 10:1; B 7:8; IEph 7:1. ὡς εἰώθειν *as I have been accustomed to do* Hs 5, 1, 2. ἃ εἰώθεσαν ποιεῖν αἱ γυναῖκες GP 12:50. τὸ εἰωθός (Jos., Ant. 17, 150): κατὰ τὸ εἰωθός αὐτῷ *according to his custom* Lk 4:16. κατὰ τὸ εἰ. τῷ Παύλῳ *as Paul's custom was* Ac 17:2 (cf. PSI 488, 19 [258 BC] κατὰ τὸ εἰωθός; Num 24:1; Sus 13). M-M.*

ἐκ, before vowels ἐξ, prep. w. gen. (Hom.+; LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.; s. lit. s.v. ἀνά and εἰς, beg.) from, out of, away from.

1. to denote separation—a. to introduce the place fr. which the separation takes place. Hence esp. w. verbs of motion ἀναβαίνω, ἀναλύω, ἀνίστημι, ἐγείρομαι, εὐσέρχομαι, ἐκβάλλω, ἐκπορεύομαι, ἐξέρχομαι, ἔρχομαι, ἦκω, καταβαίνω, μεταβαίνω, ῥύομαι, συνάγω, φεύγω; see these entries. καλεῖν ἐξ Αἰγύπτου Mt 2:15 (Hos 11:1); ἐκ σκότους 1 Pt 2:9. αἶρειν ἐκ τ. κόσμου J 17:15. ἐξαλείφειν ἐκ τῆς βίβλου Rv 3:5 (Ex 32:32f; Ps 68:29). ἀποκυλίειν τ. λίθον ἐκ τ. θύρας Mk 16:3; J 20:1; Rv 6:14; σφάζειν ἐκ γῆς Αἰγ. Jd 5; διασφάζειν ἐκ τ. θαλάσσης Ac 28:4. παραγίνεσθαι ἐξ ὁδοῦ *arrive on a journey* (lit. from, i.e. interrupting a journey) Lk 11:6; fig. ἐπιστρέφειν ἐξ ὁδοῦ *bring back fr. the way* Js 5:20; cf. 2 Pt 2:21. ἐκ τῆς χειρὸς τινος (Hebraistically ἡ χεὶρ), oft. LXX; cf.

BI-D. §217, 2; Rob. 649) *from someone's power* ἐξέρχεσθαι J 10:39; ἀρπάζειν 10:28f (cf. Plut., Ages. 34, 6 ἐκ τῶν χειρῶν τῶν Ἑπαμινώνδου τ. πόλιν ἐξαρπάσας); ἐξαίρεισθαι Ac 12:11 (cf. Aeschin. 3, 256 ἐκ τ. χειρῶν ἐξελέσθαι τῶν Φιλίππου; Sir 4:9; Bar 4:18, 21 al.); ῥύεσθαι Lk 1:74; cf. vs. 71 (Ps 105:10; Wsd 2:18).—After πίνειν, of the object fr. which one drinks (X., Cyr. 5, 3, 3): ἐκ τ. ποτηρίου Mt 26:27; Mk 14:23; 1 Cor 11:28; cf. 10:4; J 4:12. Sim. φαγεῖν ἐκ τ. θυσιαστηρίου Hb 13:10.

b. w. a group or company fr. which the separation takes place (Hyperid. 6, 17 and Lucian, Cyn. 13 ἐξ ἀνθρώπων) ἐξολεθρεύειν ἐκ τοῦ λαοῦ Ac 3:23 (Ex 30:33; Lev 23:29). συμβιβάζειν ἐκ τ. ὄχλου 19:33; ἐκλέγειν ἐκ τ. κόσμου J 15:19; cf. Mt 13:41, 47; Ac 1:24; 15:22; Ro 9:24. For ἐκ freq. ἐκ μέσου Mt 13:49; Ac 17:33; 23:10; 1 Cor 5:2; 2 Cor 6:17 (cf. Ex 31:14).—ἀνιστάναι τινὰ ἐκ τινῶν Ac 3:22 (Dt 18:15); ἐκ νεκρῶν 17:31. ἐγείρειν τινὰ ἐκ νεκρῶν J 12:1, 9, 17; Ac 3:15; 4:10; 13:30; Hb 11:19. ἀνίστασθαι ἐκ νεκρῶν Ac 10:41; 17:3; ἀνάστασις ἐκ νεκρ. Lk 20:35; 1 Pt 1:3; cf. Ro 10:7.

c. of situations and circumstances out of which someone is brought, *from*: ἐξαγοράζειν ἕκ τινος *redeem fr. someth.* Gal 3:13. For this λυτροῦν (cf. Sir 51:2) 1 Pt 1:18; σφάζειν ἕκ τινος *save fr. someth.* J 12:27; Hb 5:7; Js 5:20 (Od. 4, 753; MLetronne, Recueil des Inscr. 1842/8, 190; 198 σωθεὶς ἐκ; Dit., Syll.3 1130, 1f; PVat. A, 7 [168 BC]=Witkowski p. 65 διασεσῶσθαι ἐκ μεγάλων κινδύνων; Sir 51:11; Ep Jer 49). ἐξαίρεισθαι Ac 7:10 (cf. Wsd 10:1; Sir 29:12). τηρεῖν ἕκ τινος *keep from someth.* Rv 3:10; μεταβαίνειν ἕκ τινος εἰς τι J 5:24; 1J 3:14; μετανοεῖν ἕκ τινος *repent and turn away fr. someth.* Rv 2:21f; 9:20f; 16:11. ἀναπαύεσθαι ἐκ τ. κόπων *rest fr. one's labors* 14:13. ἐγείρεσθαι ἐξ ὕπνου *wake fr. sleep* (Epict. 2, 20, 15; Sir 22:9) Ro 13:11. ζῶν ἐκ νεκρῶν 11:15. ζῶντες ἐκ νεκρῶν *men who have risen fr. death to life* 6:13 (cf. Soph., Oed. R. 454; X., An. 7, 7, 28; Demosth. 18, 131 ἐλευθερος ἐκ δούλου καὶ πλούσιος ἐκ πτωχοῦ γεγινώς; Palaeph. 3, 2).

d. of pers. and things with whom a connection is severed or is to remain severed: τηρεῖν αὐτοὺς ἐκ τοῦ πονηροῦ *keep them fr. the evil one* J 17:15; cf. Ac 15:29. Pregnant constr.: ἀνανήφειν ἐκ τῆς τοῦ διαβόλου παγίδος 2 Ti 2:26. νικᾶν ἕκ τινος *free oneself from*. . . by victory Rv 15:2. ἐλευθερος ἐκ 1 Cor 9:19 (cf. Eur., Herc. Fur. 1010 ἐλευθεροῦντες ἐκ δρασμῶν πόδα).

2. to denote the direction fr. which *some* comes καταβαίνειν ἐκ τοῦ ὄρους (Il. 13, 17; X., An. 7, 4, 12; Ex 19:14; 32:1 al.) Mt 17:9. θριζῇ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται Lk 21:18. ἐκπίπτειν ἐκ τ. χειρῶν Ac 12:7. διδάσκειν ἐκ τοῦ πλοίου Lk 5:3. ἐκ τῆς πρύμνης ῥίψαντες τὰς ἀγκύρας Ac 27:29. κρέμασθαι ἕκ τινος (Hom.+; 1 Macc 1:61; 2 Macc 6:10; Jos., Ant. 14, 107) 28:4. ἐκ ῥιζῶν *to* (lit. from) *its roots* (Job 28:9; 31:12) Mk 11:20; B 12:9.—Since the Greek feeling concerning the relation betw. things in this case differed fr. ours, ἐκ could answer the question ‘where?’ (cf. Soph., Phil. 20; Synes., Ep. 131 p. 267A ἐκ τῆς ἐτέρας μερίδος=on the other side; BGU 975, 11; 15 [45 AD]; PGM 36, 239; LXX) ἐκ δεξιῶν *at* (on) *the right* (δεξιός 2b) Mt 20:21, 23; 22:44 (Ps 109:1); 25:33; Lk 1:11; Ac 2:25 (Ps 15:8), 34 (Ps 109:1); 7:55f; B 11:10. ἐξ ἐναντίας *opposite* Mk 15:39 (Hdt. 8, 6; Thu. 4, 33, 1; Wilcken, Chrest. 461, 6; Sir 37:9; Wsd 4:20 al.); ὁ ἐξ ἐναντίας *the opponent* (Sext. Emp., Adv. Phys. 1, 66; 2, 69, Adv. Eth. 1, 25; Bias in Diog. L. 1, 84) Tit 2:8.

3. to denote origin, cause, motive, reason—a. in expr. which have to do w. begetting and birth *from, of, by*: ἐκ introduces the role of the male (Ps.-Callisth. 1, 9 ἐκ θεοῦ ἔστι; Dit., Syll.3 1163, 3; 1169, 63, Or. 383, 3; 5 [I BC]) ἐν γαστρὶ ἔχειν ἕκ τινος Mt 1:18. κοίτην ἔχειν ἕκ τινος Ro 9:10; also of the female (Dit., Syll.3 1160, 3; PEleph. 1, 9 [311/10 BC] τεκνοποιεῖσθαι ἐξ ἄλλης γυναικός; PFay. 28, 9 γεννᾶσθαι ἐκ; Jos., Ant. 1, 191) γεννᾶν τινὰ ἐκ *beget someone by* (a woman; s. γεννάω 1a) Mt 1:3, 5 etc. γίνεσθαι ἐκ γυναικός (Jos., Ant. 11, 152) Gal 4:4; cf. vs. 22f.—γεννᾶσθαι ἐξ αἱμάτων κτλ. J 1:13; ἐκ τ. σαρκός 3:6; ἐκ πορνείας 8:41. ἐγείρειν τινὲ τέκνα ἐκ Mt 3:9; Lk 3:8. (τίς) ἐκ καρποῦ τ. ὁσφύος αὐτοῦ Ac 2:30 (Ps 131:11). γεννᾶσθαι ἐκ τ. θεοῦ J 1:13; 1J 3:9; 4:7; 5:1, 4, 18; ἐκ τ. πνεύματος J 3:6 (opp. ἐκ τ. σαρκός). εἶναι ἐκ τοῦ θεοῦ (Menand., Sam. 257) J 8:47; 1J 4:4, 6; 5:19; opp. εἶναι ἐκ τ. διαβόλου J 8:44; 1J 3:8 (cf. Dit., Or. 90, 10 of Ptolemaeus Epiphanes ὑπάρχων θεὸς ἐκ θεοῦ κ. θεᾶς).

b. to denote origin as to family, race, city, people, district, etc.: ἐκ Ναζαρέτ J 1:46. ἐκ πόλεως vs. 44. ἐξ οἴκου Lk 1:27; 2:4. ἐκ γένους (Jos., Ant. 11, 136) Phil 3:5; Ac 4:6. ἐκ φυλῆς (Jos., Ant. 6, 45; 49) Lk 2:36; Ac 13:21; Ro 11:1. Ἐβρ. ἐξ Ἑβραίων *a Hebrew, the son of Hebrews* Phil 3:5 (Gdspld., Probs. 175f). ἐκ σπέρματος τινος J 7:42; Ro 1:3; 11:1. ἐξ ἔθνων ἁμαρτωλοί Gal 2:15; cf. Lk 23:7; Ac 23:34. ἐκ τ. γῆς J 3:31. For this ἐκ τῶν κάτω J 8:23 (opp. ἐκ τ. ἄνω). ἐκ (τούτου) τ. κόσμου 15:19; 17:14; 1J 2:16; 4:5. ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων Mt 21:25; Mk 11:30.

c. to denote origin of another kind (Maximus Tyr. 13, 3f φῶς ἐκ πυρός) καπνὸς ἐκ τ. δόξης τ. θεοῦ Rv 15:8 (cf. EpJer 20 καπνὸς ἐκ τ. οἰκίας). ἡ σωτηρία ἐκ τ. Ἰουδαίων ἐστίν J 4:22. εἶναι ἐκ τινος *come, be descended from someone or someth.* (Jos., Ant. 7, 209) Mt 5:37; J 7:17, 22; 1J 2:16, 21; εἶναι is oft. to be supplied Ro 2:29; 11:36; 1 Cor 8:6 (Plut., Mor. 1001C); 11:12; Gal 5:8. ἔργα ἐκ τοῦ πατρός J 10:32. οἰκοδομὴ ἐκ θεοῦ 2 Cor 5:1; χάρισμα 1

Cor 7:7; δικαιοσύνη Phil 3:9. φωνή ἐκ τ. στόματος αὐτοῦ Ac 22:14. Here belongs the **constr. w.** ἐκ for the **subj. gen.**, as in ἡ ἐξ ὑμῶν (v.1.) ἀγάπη 2 Cor 8:7; ὁ ἐξ ὑμῶν ζήλος 9:2 v.1.; Rv 2:9 (cf. Vett. Val. 51, 16; CIG II 3459, 11 τῇ ἐξ αὐτῆς κοσμιότητι; pap. [Rossberg—ἀνά, beg.—p. 14f]; 1 Macc 11:33 χάριν τῆς ἐξ αὐτῶν εὐνοίας; 2 Macc 6:26). ἐγένετο ζήτησις ἐκ τ. μαθητῶν Ἰωάννου *there arose a discussion on the part of John's disciples* J 3:25 (Dionys. Hal. 8, 89, 4 ζήτησις πολλή ἐκ πάντων ἐγένετο; Appian, Bell. Civ. 2, 24 §91 σφαγή τις ἐκ τῶν στρατιωτῶν ἐγένετο).

d. **subst.**: οἱ ἐξ Ἰσραὴλ *the Israelites* Ro 9:6. οἱ ἐξ ἐριθείας *selfish, factious people* 2:8. οἱ ἐκ νόμου *partisans of the law* 4:14; cf. vs. 16. οἱ ἐκ πίστεως *those who have faith* Gal 3:7, 9; cf. Ro 3:26; 4:16. οἱ ἐκ περιτομῆς *the circumcision party* Ac 11:2; Ro 4:12; Gal 2:12. οἱ ἐκ τῆς περιτομῆς Tit 1:10. For this οἱ ὄντες ἐκ περιτομῆς Col 4:11. οἱ ἐκ τ. συναγωγῆς *members of the synagogue* Ac 6:9. οἱ ἐκ τῶν Ἀριστοβούλου Ro 16:10f. οἱ ἐκ τῆς Καίσαρος οἰκίας Phil 4:22 (s. Καῖσαρ and οἰκία 3). In these cases the idea of belonging often completely overshadows that of origin.

e. of the effective cause *by, because of* (cf. the 'perfectivizing' force of ἐκ and other prepositions in compounds, e.g. Mt 4:7; Mk 9:15. Bl-D. §318, 5)—α. personal in nature (originator.—X., An. 1, 1, 6; Diod. S. 19, 1, 4 [saying of Solon]; Arrian, Anab. 3, 1, 2; 4, 13, 6 of an inspired woman κατεχομένη ἐκ τοῦ θείου; Achilles Tat. 5, 27, 2; Sib. Or. 3, 395; Nicetas Eugen. 7, 85 H. ἐκ θεῶν σεσωσμένη; Ps.-Clem., Hom. p. 7, 19 Lag. τὸν ἐκ θεοῦ σοι ἀποδιδόμενον μισθόν): ὠφελεῖσθαι ἐκ τινος Mt 15:5; Mk 7:11. ζημιοῦσθαι 2 Cor 7:9. λυπεῖσθαι 2:2. εὐχαριστεῖσθαι 1:11. ἀδικεῖσθαι Rv 2:11. ἐξ ἑαυτοῦ οὐκ ἐλάλησα J 12:49 (cf. Soph., El. 344 οὐδὲν ἐξ αὐτῆς λέγεις).

β. impersonal in nature (Arrian, Anab. 3, 21, 10 ἀποθνήσκειν ἐκ τ. τραυμάτων; 6, 25, 4; POxy. 486, 32 τὰ ἐμὰ ἐκ τ. ἀναβάσεως τ. Νίλου ἀπολωλέναι): ἀποθανεῖν ἐκ τ. ὑδάτων Rv 8:11. πυροῦσθαι 3:18. σκοτοῦσθαι 9:2. φωτίζεσθαι 18:1. κεκοπιακῶς ἐκ τῆς ὁδοιπορίας J 4:6 (Aelian, V.H. 3, 23 ἐκ τοῦ πότου ἐκάθευδεν).

f. of the reason which is a presupposition for **someth.**: *by reason of, as a result of, because of* (X., An. 2, 5, 5; Appian, Bell. Civ. 1, 42 §185 ἐκ προδοσίας; POxy. 486, 28 ἐκ τῆς ἐπιστολῆς; numerous examples in Mayser II 2 p. 388; Philo, De Jos. 184 ἐκ διαβολῆς; Jos., Vi. 430): δικαιοῦσθαι ἐκ τινος Ro 4:2; Gal 2:16; 3:24; cf. Ro 3:20, 30 (cf. εἴ τις ἐκ γένους [δίκαι]ός ἐστιν=has the right of citizenship by descent: letter of MAurelius 34, ZPE 8, '71, 170). οὐκ. . . ἡ ζωὴ αὐτοῦ ἐστίν ἐκ τῶν ὑπαρχόντων αὐτῷ *he does not live because of his possessions* Lk 12:15. ἐκ ταύτης τ. ἐργασίας Ac 19:25. ἐξ ἔργων λαβεῖν τὸ πνεῦμα Gal 3:2, 5; cf. Ro 11:6. ἐξ ἀναστάσεως λαβεῖν τ. νεκρούς Hb 11:35. ἐσταυρώθη ἐξ ἀσθενείας 2 Cor 13:4. τὸ ἐξ ὑμῶν *as far as it depends on you* Ro 12:18.—ἐκ τοῦ πόνου *in anguish* Rv 16:10; cf. vs. 11; 8:13.—ἐκ τούτου *for this reason, therefore* (Dit., Syll. 3 1168, 47; 1169, 18; 44; 62f; BGU 423, 17) J 6:66; 19:12.—Sim. ἐκ can introduce the means which one uses for a definite purpose, *with, by means of* (Polyaenus 3, 9, 62 ἐξ ἱμάντος=by means of a thong) ἐκ τοῦ μαμωνᾶ Lk 16:9 (X., An. 6, 4, 9; PTebt. 5, 80 [118 BC] ἐκ τ. ἱερῶν προσόδων; Jos., Vi. 142 ἐκ τ. χρημάτων); cf. 8:3.

g. of the source, **fr.** which **someth.** flows:—α. λαλεῖν ἐκ τ. ἰδίου J 8:44. ἐκ τοῦ περισσεύματος τ. καρδίας Mt 12:34. τὰ ἐκ τ. ἱεροῦ *the food from the temple* 1 Cor 9:13. ἐκ τ. εὐαγγελίου ζῆν *get one's living by preaching the gospel* vs. 14.

β. information, insight, etc. (X., An. 7, 7, 43 ἐκ τῶν ἔργων κατέμαθε) κατηχεῖσθαι ἐκ Ro 2:18. ἀκούειν ἐκ J 12:34. γινώσκειν Mt 12:33; Lk 6:44; 1J 3:24; 4:6. ἐποπτεύειν 1 Pt 2:12. δεικνύναι Js 2:18.

γ. of the inner life, etc., **fr.** which **someth.** proceeds (since Il. 9, 486): ἐκ καρδίας Ro 6:17; 1 Pt 1:22 (cf. Theocr. 29, 4; M. Ant. 3, 3). ἐκ ψυχῆς Eph 6:6; Col 3:23 (X., An. 7, 7, 43, Oec. 10, 4; Jos., Ant. 17, 177; 1 Macc 8:27). ἐκ καθαρᾶς καρδίας 1 Ti 1:5; 2 Ti 2:22. ἐξ ὅλης τ. καρδίας σου καὶ ἐξ ὅλης τ. ψυχῆς σου καὶ ἐξ ὅλης τ. διανοίας σου καὶ ἐξ ὅλης τ. ἰσχύος σου Mk 12:30; cf. also Lk 10:27 (Dt 6:5; cf. Wsd 8:21; 4 Macc 7:18; Epict. 2, 23, 42 ἐξ ὅλης ψυχῆς). ἐκ πίστεως Ro 14:23; cf. 2 Cor 2:17. Also of circumstances which accompany an action without necessarily being the source of it: γράφειν ἐκ πολλῆς θλίψεως *write out of great affliction* 2 Cor 2:4.

h. of the material out of which **someth.** is made (Hdt. 1, 194; Pla., Rep. 10 p. 616C; Dit., Or. 194, 28 [42 BC] a statue ἐκ σκληροῦ λίθου; PMagd. 42, 5 [221 BC]; POxy. 707, 28; PGM 13, 659; Wsd 15:8; 1 Macc 10:11; Jdth 1:2) *of, from* στέφανος ἐξ ἀκανθῶν Mt 27:29; J 19:2; cf. 2:15; 9:6; Ro 9:21; 1 Cor 15:47; Rv 18:12; 21:21; **perh.** also 1 Cor 11:12 ἡ γυνὴ ἐκ τοῦ ἀνδρός.

i. of the underlying rule or principle *according to, in accordance with* (class. [Kühner-G. I 461g], also Dit., Or. 48, 12 [III BC] ἐκ τ. νόμων; PEleph. 1, 12 [312/11 BC] ἐκ δίκης; PPetr. III 26, 9 ἐκ κρίσεως; LXX, e.g. 1 Macc 8:30; Jos., Ant. 6, 296 ἐκ κυνικῆς ἀσκήσεως πεποιημένος τὸν βίον) ἐκ τ. λόγων Mt 12:37 (cf. Wsd 2:20). ἐκ τ. στόματός σου κρινῶ σε *by what you have said* Lk 19:22 (cf. Sus 61 Theod.; X., Cyr. 2, 2, 21 ἐκ τ. ἔργων κρίνεσθαι). Rv 20:12. ἐκ τ. καλοῦντος Ro 9:12. ἐκ τ. ἔχειν *in accordance w. your ability* 2 Cor 8:11. ἐξ ὁσότητος *on the basis of equality* vs. 13.

4. It is also used in periphrasis—α. for the partitive **gen.** (Bl-D. §164, 1 and 2; 169; Rob. 599; 1379).

α. after words denoting number εἷς, μία, ἓν (Hdt. 2, 46, 2 ἐκ τούτων εἷς; POxy. 117, 15 [II/III AD] δύο. . . ἐξ ὧν. . . ἐν ἐξ αὐτῶν; Tob 12:15 BA; Sir 32:1; Jos., Bell. 7, 47) Mt 10:29; 18:12; 22:35; 27:48; Mk 9:17 and **oft.**; εἷς τις J 11:49; δύο Mk 16:12; Lk 24:13; J 1:35; 21:2. πέντε Mt 25:2. πολλοί (1 Macc 5:26; 9:69) J 6:60; 7:31; 11:19, 45. οἱ πλείονες 1 Cor 15:6. οὐδεῖς (Epict. 1, 29, 37; 1 Macc 5:54; 4 Macc 14:4) J 7:19; 16:5. χιλιάδες ἐκ πάσης φυλῆς Rv 7:4.

β. after the **indef. pron.** (Plut., Galba 27, 2; Herodian 5, 3, 9; 3 Macc 2:30; Jos., Vi. 279) Lk 11:15; J 6:64; 7:25, 44, 48; 9:16; 11:37, 46 **al.** Also after the **interrog. pron.** Mt 6:27; 21:31; Lk 11:5; 12:25; 14:28 **al.**

γ. the partitive **w.** ἐκ as **subj.** (2 Km 11:17) εἶπαν ἐκ τ. μαθητῶν αὐτοῦ J 16:17.—Rv 11:9. As **obj.**, pl. Mt 23:34; Lk 11:49; 21:16; 2J 4 (cf. Sir 33:12; Jdth 7:18; 10:17 **al.**).

δ. used **w.** εἶναι *belong to someone* or **someth.** (Jos., Ant. 12, 399) καὶ σὺ ἐξ αὐτῶν εἶ *you also belong to them* Mt 26:73; cf. Mk 14:69f; Lk 22:58; J 7:50; 10:26; Ac 21:8; cf. 2 Cl 18:1. οὐκ εἰμὶ ἐκ τ. σώματος *I do not belong to*

the body 1 Cor 12:15f; cf. 2 Cl 14:1.

ε. after verbs of supplying, receiving, consuming: ἐσθίειν ἐκ τινοῦς (Tob 1:10; Sir 11:19; Jdth 12:2) 1 Cor 9:7; 11:28; J 6:26, 50f; Rv 2:7. πίνειν Mt 26:29; Mk 14:25; J 4:13f; Rv 14:10; χορτάζειν ἐκ τινοῦς *gorge w. someth.* 19:21; μετέχειν 1 Cor 10:17; λαμβάνειν (1 Esdr 6:31; Wsd 15:8) J 1:16; Rv 18:4; Hs 9, 24, 4. διδόναι (Tob 4:16; Ezk 16:17) Mt 25:8; 1J 4:13. διαδιδόναι (Tob 4:16 A) J 6:11.

ζ. after verbs of filling: ἐπληρώθη ἐκ τῆς ὁσμῆς *was filled w. the fragrance* 12:3. γεμίζειν τ. κοιλίαν ἐκ τινοῦς *fill the belly w. someth.* Lk 15:16; cf. Rv 8:5. γέμειν ἐξ ἀρπαγῆς *be full of greed* Mt 23:25.

β. in periphrasis for the *gen.* of price or value *for* (Palaeph. 45; PFay. 111, 16 [95/6 AD]; 119, 5; 131, 5; PLond. 277, 9 [33 AD]; Jos., Ant. 14, 34) ἀγοράζειν τι ἐκ τινοῦς Mt 27:7 (POxy. 745, 2 [c. 1 AD]) τ. οἶνον ἡγόρασας ἐκ δραχμῶν ἑξ; EpJer 24); cf. Ac 1:18; Mt 20:2.

5. of time—α. of the time when *someth.* begins *from, from—on, for*, etc. ἐκ κοιλίας μητρός *from birth* (Ps 21:11; 70:6; Is 49:1) Mt 19:12 al.; also ἐκ γενετῆς J 9:1 (since Od. 18, 6; Il. 24, 535; s. also *γενετή*). ἐκ νεότητος (since Il. 14, 86; Ps 70:5; Sir 7:23; Wsd 8:2; 1 Macc 2:66) Mk 10:20; Lk 18:21. ἐξ ἱκανῶν χρόνων *for a long time* 23:8. ἐκ πολλῶν χρόνων *a long time before* 1 Cl 42:5 (cf. ἐκ πολλοῦ Thu. 1, 68, 3; 2, 88, 2; ἐξ ὀλίγων ἡμερῶν Lysias, Epitaph. 1). ἐκ γενεῶν ἀρχαίων Ac 15:21 (cf. X., Hell. 6, 1, 4 ἐκ πάντων προγόνων). ἐκ τ. αἰῶνος *since the world began* J 9:32 (cf. ἐξ αἰῶνος Sext. Emp., Adv. Phys. 1, 76; Diod. S. 4, 83, 3; Aelian, V.H. 6, 13; 12, 64; Dit., Or. 669, 61; Sir 1:4; 1 Esdr 2:17, 21; Jos., Bell. 5, 442). ἐξ ἐτῶν ὀκτώ *for eight years* Ac 9:33; cf. 24:10. ἐξ ἀρχῆς (PTebt. 40, 20 [117 BC]; Sir 15:14; 39:32; Jos., C. Ap. 1, 225) J 6:64. ἐκ παιδιόθεν *fr. childhood* Mk 9:21 (s. *παιδιόθεν*. On the use of ἐκ w. an adv. cf. ἐκ τότε POxy. 486 [II AD]; ἐκ πρώθεν 1 Macc 10:80).

β. of sequence of time—α. ἡμέραν ἐξ ἡμέρας *day after day* 2 Pt 2:8; 2 Cl 11:2 (cf. Ps.-Eur., Rhes. 445; Theocr. 18, 35; Gen 39:10; Num 30:15; Sir 5:7; Esth 3:7; En. 98, 8).

β. ἐκ δευτέρου *for the second time, again*, s. *δευτερος* 4. ἐκ τρίτου Mt 26:44 (cf. PHolm. 1, 32 ἐκ τετάρτου).

6. various uses—α. blending of constructions, cf. Rob. 599f: ἐκ *for* ἐν (*class.*; cf. Kühner-G. I 546f; LXX, e.g. Sus 26 Theod.; 1 Macc 11:41; 13:21; Jdth 15:5) ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει Lk 11:13. μὴ καταβάτω ἄραι τὰ ἐκ τῆς οὐκίας αὐτοῦ Mt 24:17. τὴν ἐκ Λαοδικείας (ἐπιστολήν) ἵνα καὶ ὑμεῖς ἀναγνῶτε Col 4:16.

β. like the O.T. usage of ה: ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς *God has pronounced judgment for you against her* Rv 18:20 (cf. Ps 118:84; Is 1:24; En. 100, 4; 104, 3). ἐξεδίκησεν τὸ αἷμα τ. δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς 19:2, cf. 6:10 (both 4 Km 9:7).

γ. adv. expressions: ἐξ ἀνάγκης (*ἀνάγκη* 1). ἐκ συμφώνου *by mutual consent* (BGU 446, 13; PRainer 11, 14 et al. in pap.; cf. Dssm., NB 82f [BS 225]) 1 Cor 7:5. ἐκ λύπης *reluctantly* 2 Cor 9:7. ἐκ περισσοῦ *extremely* (Dio Chrys. 14[31], 64; Lucian, Pro Merc. Cond. 13; Da 3:22 Theod.) Mk 6:51. ἐκ μέτρου *by measure=sparingly* J 3:34. ἐκ μέρους *part by part=as far as the parts are concerned, individually*, 1 Cor 12:27 (distributive; cf. PHolm. 1, 7 ἐκ δραχμῶν Σ=6 dr. each); mostly in contrast to ‘complete’, *only in part* 13:9 (BGU 538, 35; 574, 10; 887, 6; 17 al. in pap.; Ep. Arist. 102). ἐξ ὀνόματος *individually, personally, by name* IEph 20:2; IPol 4:2; 8:2.

δ. ἐκ—εις w. the same word repeated gives it special emphasis (Plut., Galba 14, 2 ἐκ προδοσίας εἰς προδοσίαν; Ps 83:8) ἐκ πίστεως εἰς πίστιν Ro 1:17.—2 Cor 2:16 (twice).—The result and goal are thus indicated Ro 11:36; 1 Cor 8:6; Col 1:16. AFridrichsen, Con. Neot. 12, ’48, 54. M-M.

ἐκαστος, η, ον (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) *each, every*.

1. *adj.* ἐκαστον δένδρον *every tree* (perh. *both kinds of trees*, good and bad, w. ἐκαστος=ἐκάτερος, as in late H.Gk.; s. HSahlin, Zwei Lukas-Stellen, ’45, 5 w. ref. there; L-S-J s.v. ἐκαστος IV) Lk 6:44. ἐκάστῳ στρατιώτῃ J 19:23. καθ’ ἐκάστην ἡμέραν *every day* (Thu. 6, 63, 2; X., Mem. 4, 2, 12 et al.; PAmh. 136, 7 et al. in pap.; Ex 5:8; Esth 2:11; 3:4 al.) Hb 3:13; B 19:10. κατὰ μῆνα ἐκαστον (Lucian, Nav. 24; BGU 86, 36 et al. in pap.) Rv 22:2, but ἐκ. may refer to ζῦλον.

2. *subst.* *each one, every one* Mt 16:27; J 6:7; Ac 4:35; Ro 2:6; 12:3. W. partitive *gen. foll.* Lk 13:15; Ac 2:38; Ro 14:12; 1 Cor 15:38; 16:2; 1 Cl 24:5; 41:1; B 2:8. Followed by ἴδιος (1 Esdr 5:8; Job 2:11; 3 Macc 5:21, 34): ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν Mt 25:15. Cf. Lk 6:44; Ac 2:8; Ro 14:5 al.—ἐ. *every one* (has or does *someth.*, but one does one thing, another *someth.* else) 1 Cor 1:12; 14:26.—Strengthened εἰς ἐκαστος *every single one* (Hdt. 6, 128; Thu. 1, 77, 6; 2, 60, 4 et al.; PTebt. 397, 1; 4 Macc 13:13; 15:19; Jos., Ant. 19, 305) Mt 26:22; Ac 2:6; 20:31; Dg 8:3; Hs 8, 1, 5; 8, 11, 2 al. W. part. *gen. foll.* (X., An. 6, 6, 12; Ptolem., Apotel. 1, 2, 11 εἰς ἐκαστος τῶν ἀνθρώπων; 4 Macc 8:5, 9; 13:18; 16:24) Lk 4:40; 16:5; Ac 2:3; 17:27; 21:26; 1 Cor 12:18; Eph 4:7; 1 Th 2:11; 2 Th 1:3. ἀνὰ εἰς ἐκαστος *every single one* (ἀνὰ 2) Rv 21:21. καθ’ ἕν ἐκαστον *one after the other=in detail* (Hyperid. 3, 14; Dionys. Hal., Comp. 3; 23; PHal. 1, 223 [III BC]) Ac 21:19; 1 Cl 32:1. For this καθ’ ἐκαστα (PGdspd. 15, 14) B 1:7.—The sg. is used w. *pron.* or verbs in the pl. (Hom.+; LXX; Jos., Bell. 6, 19) ὑμῖν ἐκάστῳ Rv 2:23; cf. 6:11. ἵνα σκορπισθῇτε ἐκαστος J 16:32; cf. Mt 18:35; Lk 2:3 (Appian, Liby. 39 §164 ἀνεξεύγνυνον ἐκάτερος ἐς τὸ αὐτοῦ στρατόπεδον); Ac 11:29; Eph 4:25; Hb 8:11 (Jer 38:34); Rv 5:8; 20:13. The pl. ἐκαστοι is extremely rare (Polyb. 1, 12, 9; Diod. S. 14, 5, 4; Phlegon: 257 fgm. 36, 3, 14 Jac.; Lucian, Herm. 68; UPZ 110, 47; 53; 152 [164 BC]) Phil 2:4; Rv 6:11 t.r. M-M.

ἐκάστοτε *adv.* of time (Pre-Socr., Hdt.+; Dit., Syll.3 107, 44; 45; 114, 20; 578, 60; PAmh. 78, 4; PFlor. 367, 20) *at any time, always* 2 Pt 1:15. M-M.*

ἐκάτερος, α, ον (Pind.+; pap., LXX; En. 24, 2; Ep. Arist.; Philo, Sacr. Abel. 138; Jos., Ant. 12, 239; Test. 12 Patr.) *each of two, both* Dg 12:4; Agr 2.*

ἐκατόν *indecl.* (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Test. 12 Patr.—Jos., Bell. 2, 145 as round number) *one*

hundred Mt 13:8, 23; 18:12, 28; Lk 15:4; 16:6f; 24:13 v.l. (ἐκ. ἐξήκοντα); J 19:39; 21:11; Ac 1:15; Rv 7:4; 14:1, 3; 21:17; Hb 4, 1, 6 (Lghtf.).—Mk 4:8, 20 ἐν ἐ. is *prob.* the correct *rdg.* (εἷς 4); κατὰ ἐ. *by hundreds* 6:40. M-M.*

ἐκατονταετής, ἐς (so rightly L., W-H. [cf. Bl-D. §13; Lob., Phryn. p. 406f); mostly [also by N.] accented ἐκατονταετής *a hundred years old* (since Pind., Pyth. 4, 502; Gen 17:17; Philo, Mut. Nom. 1) ἐ. που ὑπάρχων *about 100 yrs. old* Ro 4:19.*

ἐκατονταπλασίον, ὡς *a hundred fold* (X., Oec. 2, 3; 2 Km 24:3.—Neut. pl. as *adv.* Strabo 3, 1, 5) Lk 8:8. ἐκατονταπλασίονα λαμβάνειν (Georg. Mon. 678, 60 de Boor [1892] ἔλαβον τὸ χρέος ἐκατονταπλασίονα) Mt 19:29 t.r.; Mk 10:30; Lk 18:30 v.l. (cf. JLebreton, Rech de Sc rel 20, '30, 42-4).*

ἐκατοντάρχης, οὗ, ὁ (Aeschyl. in Athen. 1 p. 11 D.; Hdt. 7, 81 et al.; Dionys. Hal.; Plut.; Vett. Val. p. 78, 26; Herodian 5, 4, 7; Dit., Or. 665, 23 [49 AD]; PRyl. 141, 2 [37 AD]; 4 Km 11:10, 15; cf. Thackeray 156; Jos., Bell. 2, 63) *centurion, captain* Mt 8:13; Lk 7:6; 23:47; Ac 10:1, 22; 21:32; 22:26; 24:23; 27:1, 6, 11, 31, 43. For this ἐκατόνταρχος (X., Cyr. 5, 3, 41; Plut., Lucull. 35, 2; Herodian 5, 4, 12; Sb 599; PReinach 26, 4; 30, 2; LXX; Philo, Mos. 1, 317; Jos., Bell. 3, 124, Ant. 17, 282.—Both forms in the same *pass.*: Jos., Ant. 14, 69) Mt 8:5, 8; 27:54 (in all these *pass.* ἐκατοντάρχης is v.l.); Ac 22:25; 28:16 v.l.; 1 Cl 37:3.—Lk 7:2 can be either form, as well as the *gen. pl.* Ac 23:17, 23, since the placing of the accents in the editions is not definitive (Mayser 256f).—Schürer 14 458-66 [lit.]; CCichorius, Cohors: Pauly-W. IV '01, 231-56; AvDomaszewski, D. Rangordnung d. röm. Heeres '08; Abludau, D. Militärverhältnisse in Cäsarea im apost. Zeitalter: Theol.-prakt. Monatsschr. 17, '06, 136-43; FLundgreen, D. paläst. Heerwesen in d. ntl. Zeit: Pj 17, '21, 46-63; TRSBroughton, The Rom. Army: Beginnings I 5, '33, 427-41; GZuntz, The Centurion of Capernaum, etc.: JTS 46, '45, 183-90. M-M.*

ἐκατόνταρχος s. **ἐκατοντάρχης**.

ἐκβαίνω 2 aor. ἐξέβην (Hom.+; pap., LXX, Ep. Arist., Philo) *go out, come from* w. ἀπό (PGenève 54, 25 ἀπό τ. κόμης; Sir 38:18) Hb 11:15. M-M.*

ἐκβάλλω fut. ἐκβαλῶ; 2 aor. ἐξέβαλον; plpf. ἐκβεβλήκειν Mk 16:9; 1 aor. *pass.* ἐξεβλήθην; 1 fut. ἐκβληθήσομαι (Hom.+; inscr., pap., LXX, En., Philo, Joseph.).

1. *drive out, expel, lit. throw out* more or less forcibly τινά (Dit., Syll.3 1109, 95; PTebt. 105, 31; Gen 3:24 al.; Jos., Bell. 1, 31, Ant. 1, 58) Mt 21:12 (Charito 3, 2, 12 πάντας ἐκβ. fr. the temple of Aphrodite; Lysimachus in Jos., C. Ap. 1, 306) God demands that the Eg. king ἐκβάλλειν ἐκ τῶν ἱερῶν those who are unclean; CRoth, Cleansing of the Temple and Zech 14:21, NovTest. 4, '60, 174-81; Mk 1:12 is *perh.* to be understood in this sense, cf. Gen 3:24 and see 2 below; 11:15; Lk 19:45; 20:12. *Pass.* Mt 9:25; Hs 1:4; 9, 14, 2. τινά or τι ἐκ τινος (Dio Chrys. 49[66], 3; Dit., Syll.3 317, 12; PLond. 887, 6 [III BC]; PMagd. 12, 11; Ex 6:1; Num 22:6 al.; Philo, Cher. 10) J 2:15. ἀπό τινος (Ex 23:31; Num 22:11; 2 Ch 11:16; Philo, Det. Pot. Ins. 163; Jos., Ant. 13, 352) Ac 13:50; Hs 8, 7, 5. ἔξω τινός *out of someth.* (Lev 14:40; 1 Macc 13:47 v.l.): a vineyard Mt 21:39; Mk 12:8; Lk 20:15; a city (Hyperid. 5:31) Lk 4:29; Ac 7:58; cf. Hs 1:6; ἐ. ἔξω (without amplification as 2 Ch 29:16) J 6:37; 9:34f (s. below); Ac 9:40. *Pass.* Lk 13:28; J 12:31 (βάλλω P66 et al.). *W.* the destination given ἐ. εἰς τι *drive someone out into someth.* (Dt 29:27; 2 Ch 29:16; Jer 22:28): into the darkness outside (cf. En. 10, 4) Mt 8:12; 22:13; 25:30.—Mid., throw *someth.* overboard to save oneself Ac 27:38 (the *act.* in this sense Diod. S. 3, 40, 5; Jos., Bell. 1, 280).—Fig. λόγους ἐ. εἰς τὰ ὀπίσω *cast words behind oneself*=pay no attention to them 1 Cl 35:8 (Ps 49:17); ἐ. τὸ ὄνομα *disdain, spurn the name* Lk 6:22 (cf. Pla., Crito p. 46B, Rep. 2 p. 377C; Soph., Oed. Col. 636; 646); differently, Wlh. *ad loc.*; cf. Black, An Aramaic Approach, '67, 135f, *w.* special *ref.* to Dt 22:14, 19.—Used *esp.* of the expulsion of demons who have taken possession of a *pers.* (Jos., Ant. 6, 211; PGM 4, 1227 πρᾶξις γενναία ἐκβάλλουσα δαίμονας; 1253) Mt 9:34; 10:1, 8; 12:26; 17:19; Mk 1:34, 39, 43; 3:15, 23; 6:13; 7:26 (ἐκ τινος); 9:18, 28; 16:9 (παρά τινος); Lk 9:40; 11:14; 13:32. *W.* the means given (Lucian-Epigr. in Anth. Pal. 11, 427 δαίμονα ἐ. δυνάμει τῷ σφ' ὀνόματι *by your name* Mt 7:22. λόγῳ *with a word* 8:16. For this ἐν τινι *by someone* or *someth.* by the ruler of the demons 9:34; Mk 3:22; by Beelzebub Mt 12:24, 27; Lk 11:15, 18f; by the name of Jesus Mk 9:38; 16:17; Lk 9:49; by the finger of God Lk 11:20; cf. vs. 19.—*Expel someone fr. a group, repudiate someone* a servant girl Gal 4:30 (Gen 21:10); a wife (Demosth. 59, 63; 83; Diod. S. 12, 18, 1; BGU 1050, 15; PGiess. 2, 23; Lev 21:7; Pr 18:22a; Sir 7:26; Jos., Ant. 16, 215; 17, 78) Agr 18; ἐκ τ. ἐκκλησίας ἐ. 3J 10 (cf. POxy. 104, 17; Jos., Bell. 2, 143). The verses J 9:34f, referred to above, *prob.* belong here too, since the Johannine love of multiple meaning has combined the *mngs.* *drive out of the audience-room* and *expel from the synagogue*.

2. without the connotation of force: *send out* (PRyl. 80, 1 [I AD] ἐκβάλετε. . . ὑδροφύλακας; 1 Macc 12:27) workers Mt 9:38; Lk 10:2 (cf. PMich. 618, 15f [II AD]); *send away* Js 2:25; *release* Ac 16:37; *lead out* (Μαρτύριον τῆς ἀγ. Αικατερίνας 18 p. 17 Viteau: ἐκέλευσεν ὁ βασις. ἐκβληθῆναι αὐτὴν ἐκ τ. φυλακῆς; Theophanes, Chron. 388, 28 de Boor) Mk 1:12 (but see 1 above); *bring out* of sheep J 10:4 (cf. Hs 6, 2, 6; Longus 3, 33, 2 προσέβαλλε ταῖς μητράσι τοὺς ἄρνας; BGU 597, 4 ἵνα βάλη τὸν μόσχον πρὸ τ. προβάτων).

3. *take out, remove fr. someth.* (1 Macc 13:48) a beam or splinter ἐκ τ. ὀφθαλμοῦ Mt 7:4f; Lk 6:42 (cf. Aesop. p. 28 Ursing ἐκβάλλεις ἄκανθα[v] ἐκ ποδῶν μου); *bring out* τι *someth.* (Horapollo 2, 105) ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐ. τὰ ἀγαθὰ *out of the good treasure* (=the tr. of the good) *that which is good* Mt 12:35; 13:52; *take out* a sum of money Lk 10:35. Of an eye, *tear out* and *throw away* Mk 9:47 (Syntipas p. 101, 2; cf. La 3:16 ἐ. ὀδόντας). Of indigestible material in the body (Ps.-Plut., Hom. 205; schol. on Nicander, Alexiph. 485; cf. Ps.-Aristot., Mirabilia 6 οἱ κυνηγοὶ εἰς ἀγγεῖον αὐτὴν [=τὴν τοῦ ἀνθρώπου κόπρον] ἐμβάλλοντες=the hunters let their excrement fall into a

pot.—ἐκβ. τι=let *some*th. fall *Diog. L. 6, 35) evacuate* Mt 15:17.—Two unusual uses: τὴν αὐλήν τὴν ἔξωθεν τοῦ ναοῦ ἐκβαλε ἔξωθεν *leave out* (of consideration) *the outer court of the temple* Rv 11:2 (*Epicurus* in *Diog. L. 10, 147* ἐκβ. τι=disregard *some*th.; *M. Ant. 12, 25* βάλε ἔξω τὴν ὑπόληψιν=do not concern yourself about. . . ; *Mitteis, Chrest. 372 VI, 23 [II AD]* τὸ ἀναγνώσθην δάνειον ἐκβάλλω=I pass over, omit. On the belief of the Jews that the temple could be saved, while the beleaguered city was ruined, cf. *Jos., Bell. 5, 459*); ἐκ. εἰς νίκος τὴν κρίσιν *lead justice on to victory* Mt 12:20 (s. *κρίσις* 3). *M-M. B. 713.*

ἐκβασίς, εὖς, ἡ (*Hom.+; pap., LXX; Jos., Ant. 1, 91*) *a way out, end* (*Menand., fgm. 696 Kock III 200 τ. κακοῦ; Polyb. 3, 7, 2; Epict. 2, 7, 9, Ench. 32, 3; Vett. Val. 180, 14f ἡ ἐκβασίς τ. πραγμάτων; cf. 186, 24; PFlor. 74, 16 τ. ἐορτῆς* 1 Cor 10:13 (cf. *WWGauld, ET 52, '40/'41, 337-40*). ἐ. τῆς ἀναστροφῆς Hb 13:7 can mean *the end of one's life* (cf. *Marinus, Vi. Procli 26 ἐ. τοῦ βίου; Wsd 2:17*), but can also *prob.* be understood as (successful) *outcome, result of one's way of life* (cf. *PRyl. 122, 5 [II AD]=produce [τῶν ἐδαφῶν]; Wsd 11:14*). *M-M.**

ἐκβλαστάνω 1 aor. ἐξεβλάστησα (*Hippocr., Alim. 6 ed. Litt. IX p. 100; Lucian, Ver. Hist. 2, 41*) *sprout up* (so *lit., Theophr., Caus. Pl. 1, 3, 5 FWimmer [1866] ἐκβλαστάνει; 3, 23, 1; Num 17:20; Job 38:27*) Mk 4:5 v.l.*

ἐκβολή, ἡς, ἡ (*Aeschyl.+; pap., LXX; Jos., C. Ap. 1, 294al.*) *nautical t.t. jettisoning, lit. 'throwing out' of a ship's cargo to save the vessel in a storm* (cf. *Aeschyl., Sept. 769; Aristot., Eth. Nic. 3, 1, 5 p. 1110a, 9; Lucian, De Mer. Cond. 1*): ἐκβολὴν ποιεῖσθαι *jettison* (*Pollux 1, 99; Jon 1:5*) Ac 27:18. *M-M.**

ἐκβολος, ον (*Eur.+; Jdth 11:11*) *rejected, excluded* ἔσονται ἐκβολοὶ *they will be excluded* Hv 3, 5, 5.*

ἐγγαμίζω (*Rhet. Gr. IV 247, 14.—Eustath. in Il. 9, 384 p. 758, 54 ἐγγαμίζειν οἱ ὕστερον λέγουσιν*) *marry, give in marriage*, as v.l. in Mt 24:38 and 1 Cor 7:38 (here twice). *Pass. be married, be given in marriage* Mt 22:30; Lk 17:27; 20:35, everywhere as v.l. The newer editions have γαμίζω (q.v. 1). *M-M.**

ἐκγονος, ον *usu. subst. ὁ, ἡ ἐκγονος* (*Hom.+; inscr., pap.; cf. Mayser 228*) τὰ ἐκγονα *gener. descendants* (*Diod. S. 4, 82, 4; Diog. L. 3, 81; LXX, Philo; Jos., Ant. 11, 2; 111*) or spec. *grandchildren* (*Hesychius τέκνα τέκνων; Dit., Or. 740 [I BC] τ. τέκνων καὶ τ. ἐκγόνων; Dio Chrys. 21 [38], 21; Charito 2, 9, 2; Herm. Wr. 10, 14b*). The ancient versions understand it in the latter sense 1 Ti 5:4. *M-M. B. 112; 121.**

ἐκδαπανάω 1 fut. pass. ἐκδαπανηθήσομαι *spend, exhaust* (*Polyb. 24, 7, 4 τὰς προσόδους; Jos., Ant. 15, 117 τὰς προθυμίας; Galen, cf. Nägeli 33*) fig. in pass. *be spent* of the sacrifice of one's own life ὑπὲρ τινος *for someone* 2 Cor 12:15 (ZNW 18, '18, 201).*

ἐκδέχομαι impf. ἐξεδεχόμεν (*Hom.+; pap., LXX; Ep. Arist. 205; Philo, Op. M. 34; Joseph.*) *expect, wait* (this mng. *Soph.+; pap.*) τινά (for) *someone* (*Soph., Philoct. 123; Polyb. 3, 45, 6; BGU 892, 6 ἐκδεχόμενός σε*) Ac 17:16; 1 Cor 11:33; 16:11. τι (for) *some*th. (*Plut., Mar. 17, 1; Ps.-Apollod. 1, 9, 27, 3; POxy. 724, 12; 939, 27; PFlor. 332, 5 σου τὴν παρουσίαν; Jos., Ant. 11, 328; Test. Gad 7:4*) the movement of the water J 5:3 v.l.; the kgdm. of God 2 Cl 12:1 (*Lucian, Nav. 28 ἐ. τὴν βασιλείαν*); τ. ἅγιον αἰῶνα B 10:11; fruit Js 5:7; 2 Cl 20:3; the heavenly city Hb 11:10. *Foll.* by ἕως *wait until* (*Dionys. Hal. 6, 67 ἕως ἂν γένηται τι*) Hb 10:13. *W. acc.* and ἕως *foll.* ἐκδέχομαι αὐτὸν ἕως ὅψε *I will wait for him until evening* Hs 9, 11, 2. ἐκδεξαί με ὦδε, ἕως *wait here for me, until* Hs 9, 10, 5. *M-M.**

ἐκδηλος, ον *quite evident, plain* (*Hom.+; Demosth. 24, 10; Vett. Val. 92, 10; Dit., Syll. 3 695, 63 [II BC], Or. 665, 13 [49 AD]; PHermopol. 6, 3; 3 Macc 3:19; 6:5; Ep. Arist. 85; Philo; Joseph.; Third Corinthians 1:16*) 2 Ti 3:9. *M-M.**

ἐκδημέω 1 aor. inf. ἐκδημῆσαι—1. *leave one's country, take a long journey* (*Soph., Oed. R. 114; Hdt. 1, 30; Pla., Leg. 12 p. 952D; Epict. 1, 4, 22; BGU 1197, 7 [4 BC]; PTebt. 316, 20; POxy. 59, 16; Jos., Ant. 9, 88*) fig. (cf. ἐκδημία of death *Anth. Pal. 3, 5*) ἐκ τοῦ σώματος *leave, get away fr., the body* 2 Cor 5:8 (lit. on γυμνός 4).

2. *be in a strange land* (opp. ἐνδημέω, as *Philo, Spec. Leg. 4, 142*) fig. *be away abs. vs. 9* (cf. *Pla., Leg. 9 p. 864E ἐκδημῶν abs.=living in exile*); w. ἀπὸ τ. κυρίου vs. 6. *M-M.**

ἐκδίδωμι (*Hom.+; inscr., pap., LXX, Philo, Joseph.*) in our lit. only *mid.*; fut. ἐκδώσομαι; 2 aor. ἐξεδόμην, 3 pers. ἐξέδετο (on this form cf. *Bl-D. §94, 1; Mlt.-H. 212*; it is also found (*PSI 288, 8 [II AD]*) *let out for hire, lease* (so *class., the act., Pla., Leg. 7 p. 806D, mid. Polyb. 6, 17, 2*; of hiring out a son as apprentice *POxy. 275, 6 [66 AD]; PTebt. 385, 3*) τι a vineyard Mt 21:33, 41; Mk 12:1; Lk 20:9. *M-M. B. 810.**

ἐκδιηγέομαι *tell (in detail)* (*Aristot., Rhet. 23 p. 1434b, 4; Galen; LXX; Philo, Mos. 1, 235; Jos., Bell. 5, 567, Ant. 5, 279*) τι *some*th. Ac 15:3. *Abs. w. dat.* of the pers. 13:41 (Hab 1:5).*

ἐκδικέω fut. ἐκδικήσω; 1 aor. ἐξεδίκησα, imper. ἐκδίκησον (*Diod. S., Plut., Herodian, inscr., pap., LXX; En. 20, 4; Philo, Joseph.; s. Anz 364*).

1. *avenge someone, procure justice for someone* (*Plut., Ag. et Cleom. 5, 5; PAmh. 134, 10; PStrassb. 41, 9; 1*

Macc 6:22; Jos., Ant. 6, 303) τινά Lk 18:5. ἐαυτὸν *take one's revenge* Ro 12:19 (cf. POxy. 937, 7 ἐκδικήσω ἐμαυτὸν). ἔ. με ἀπὸ τ. ἀντιδίκου μου *see to it that I get justice against my opponent* Lk 18:3 (cf. Test. Levi 2:2).—On the parable, GDelling, ZNW 53, '62, 1-25=Studien zum NT, '70, 203-25.

2. *take vengeance for someth., punish someth.* τι (Ctesias, fgm. 37 φόνον; Plut., Ant. 67, 2 τ. τοῦ πατρὸς θάνατον; Herodian 2, 6, 9; Jos., Ant. 9, 171) 2 Cor 10:6. τὸ αἷμα (Dt 32:43; 4 Km 9:7; prayers for vengeance fr. Rheneia: Dssm., LO4 353f, 359 [LAE 424f, 431f]; cf. Dit., Syll.3 1181, 11), w. the pers. on whom vengeance is taken, or who is punished, designated by ἐκ (Num 31:2; 1 Km 24:13; Vis. Pauli 40) Rv 6:10, or ἐκ χειρὸς τινος (4 Km 9:7) 19:2.

3. ἔ. τὸν τόπον *do justice to one's official position* IPol 1:2 (cf. Cornelius in Euseb., H.E. 6, 43, 9 and 11; Origen, In Mt. t. 12, 14 p. 98, 28ff ed. EKlostermann '35: οἱ τ. τόπον τῆς ἐπισκοπῆς ἐκδικοῦντες χρόνται τῷ ρητῷ ὡς Πέτρος). M-M.*

ἐκδίκησις, εὼς, ἡ *vengeance, punishment* (Polyb. 3, 8, 10 ἐ. ποιεῖσθαι; Dit., Syll.3 563, 15 [III BC]; LXX, En., Philo, Test. 12 Patr.) abs. *punishment* (of Paul's opponent) 2 Cor 7:11. ἐμοὶ ἐκδίκησις *vengeance belongs to me* Ro 12:19; Hb 10:30. Of the Last Judgment ἡμέραι ἐκδικήσεως Lk 21:22 (cf. Dt 32:35; En. 25, 4; Philo, Leg. All. 3, 106). W. gen. of the pers. being punished (Ezk 9:1; Jdth 8:35; 9:2 εἰς ἐ. ἀλλογενῶν) εἰς ἐ. κακοποιῶν *for pun. of the evil-doers* 1 Pt 2:14. ἐ. ποιεῖν *see to it that justice is done*, w. gen. of the person for whom it is done (Num 31:2; 1 Macc 2:67) Lk 18:7f; also w. the dat. of the pers. for whom it is done (Judg 11:36; Test. of Solomon 22, 4 ed. McCown '22) Ac 7:24. W. the dat. to denote the pers. being punished διδόναι ἐκδίκησιν τινι 2 Th 1:8 (cf. Sir 12:6 τ. ἀσεβέσιν ἀποδώσει ἐ.).—GSchrenk, TW II 440ff. M-M.*

ἐκδικος, ον (trag.+; inscr., pap., LXX; Sib. Or. 3, 365) *avenging, subst. the avenger, the one who punishes* (Plut., Mor. p. 509F; Herodian 2, 14, 3; 7, 4, 5; Sir 30:6; Wsd 12:12; 4 Macc 15:29) of God: (Appian, Bell. Civ. 2, 85 §360; Jos., Bell. 5, 377) ἔ. περὶ πάντων τούτων 1 Th 4:6. Of the authorities: ἔ. εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι *an avenger who brings (God's) wrath upon the evil-doer* Ro 13:4. M-M.*

ἐκδιώκω fut. ἐκδιώξω; 1 aor. ptc. ἐκδιώξας (since Thu. 1, 24, 5; pap., LXX=drive away; likew. En. 23, 4; Jos., C. Ap. 1, 292; Test. Jud. 18:4) *persecute severely* (so perh. Demosth. 32, 5; certainly BGU 836, 5; Ps 118:157; Sir 30:19) τινά *someone* 1 Th 2:15. Cf. Lk 11:49 v.l. M-M.*

ἐκδοτος, ον (since Hdt. 3, 1; Polyb.; Palaeph. 41, 2; Vett. Val.; PGrenf. I 1 [1], 7 [II BC]; Jos., Ant. 6, 316al.; Sym.; Theod.) *given up, delivered up* Ac 2:23. ἐαυτὸν ἔ. δέδωκα τῷ θανάτῳ *I have delivered myself up to death* ISm 4:2 (διδόναι τινά ἔ. as Demosth. 23, 85; Polyb. 20, 10, 5; 28, 4, 11; Dit., Syll.3 372, 13 [III BC]; Bel 22 Theod.; cf. Vett. Val. 106, 24; 220, 16). M-M.*

ἐκδοχή, ἡς, ἡ (Aeschyl.+; Philo) found nowhere else (except Hesychius: ἐκδοχή, προσδοκία) in the mng. which it must have in its only occurrence in OT and our lit.: *expectation* φοβερὰ ἐ. τῆς κρίσεως *a fearful ex. of judgment* Hb 10:27. M-M.*

ἐκδύω 1 aor. ἐξέδυσσα, mid. ἐξεδυσάμην (Hom.+; inscr., pap., LXX, Philo) *strip, take off*.

1. act., lit., w. acc. of the pers. (Dit., Syll.3 1169, 47 [IV BC]; PMagd. 6, 13 [221 BC]; 1 Ch 10:9; Hos 2:5) Mt 27:28; Lk 10:30. W. acc. of the pers. and the thing (Gen 37:23; Test. Jud. 3:5; Test. Zeb. 4:10) Mt 27:31; Mk 15:20. Fig. *strip someone=plunder* B 10:4.

2. mid., *strip, undress (oneself)* abs., lit. (as X., Hell. 3, 4, 19 et al.; Is 32:11) Gosp.-fgm.=POxy. 655 (Kl. T. 83, p. 23) Ib, 23. Fig., of the body as a garment (Artem. 5, 40 ἐκ τῶν σαρκῶν ἐκδύνειν) οὐ θέλομεν ἐκδύσασθαι *we do not want to strip ourselves* 2 Cor 5:4; cf. vs. 3 v.l.—Lit. on γυμνός 4. M-M.*

ἐκεῖ adv. of place (Aeschyl.+; inscr., pap., LXX; En. 103, 7; Joseph., Test. 12 Patr.).

1. *there, in that place* Mt 2:13, 15; 5:24; 8:12; 12:45 and oft. *Somet.* more definitely ἐκεῖ πρὸς τῷ ὄρει Mk 5:11. W. the art. οἱ ἐκεῖ *those who were there* (X., Hell. 1, 6, 4; Celsus 2, 43; PRyl. 239, 9 [III AD] ἐπίμινον τοῖς ἐκεῖ; Jos., Ant. 1, 243; 9, 114) Mt 26:71. *Corresp.* to the relatives οὗ, ὅπου. . . ἐκεῖ *where*. . . *there* (Epict. 4, 4, 15; Jos., C. Ap. 1, 32) Mt 6:21; 18:20; Mk 6:10; Lk 12:34. Pleonastic after ὅπου (BI-D. §297; cf. Gen 13:4; Ex 20:24) Rv 12:6, 14.—ISm 8:2.

2. *there, to that place=ἐκεῖσε* 1 (since Hdt. 1, 209; Thu. 3, 71, 2; Epict. 1, 27, 18; Griech. Texte aus Aegypt., ed. PMMeyer [16] 20, 46 ἐκεῖ πέμπω τ. ἐπιστολάς; PFlor. 125, 7; 133, 9; Gen 19:22; 2 Km 2:2; Tob 7:16 al.; Jos., Ant. 18, 327; 20, 212) ἐκεῖ ἀπέρχεσθαι *go there* (thither) Mt 2:22; cf. 26:36. βάλλειν Lk 21:2. ἔρχεσθαι (Hdt. 1, 121; Jos., Ant. 6, 83) J 18:3. προπέμπεσθαι Ro 15:24. συνάγεσθαι Mt 24:28; J 18:2. συντρέχειν Mk 6:33. ὑπάγειν J 11:8. μετὰβα ἐνθεν ἐκεῖ *move from here to there* Mt 17:20.—Hv 3, 1, 3. M-M.

ἐκεῖθεν adv. of place (trag., Thu.+; pap., LXX, En.; Jos., Bell. 7, 96; Ant. 8, 303) *from there* Mt 4:21; 5:26; 9:9, 27; 11:1; 12:9, 15; 13:53; 14:13 al. οἱ ἐ. (Thu. 1, 62, 4) Lk 16:26 v.l.; D 1:5. M-M.

ἐκεῖνος, η, ο demonstr. pron. (Hom.+; inscr., pap., LXX, En., Ep. Arist., Joseph.) *that person or thing, that*.

1. abs.—a. denoting the remoter object; opp. οὗτος Lk 18:14. τοῦτο ἢ ἐκεῖνο *this or that* Js 4:15. ἡμῖν. . . ἐκεῖνοις Mt 13:11; Mk 4:11; cf. 2 Cor 8:14. ἐκεῖνον. . . ἐμέ J 3:30. ἐκεῖνοι. . . ἡμεῖς 1 Cor 9:25; Hb 12:25; 1J 4:17. ἄλλοι. . . ἐκεῖνος J 9:9. Opp. a certain pers.: Jesus Mk 16:19f; the Jews J 2:20f et al.

b. referring back to and resuming a word immediately preceding, *oft.* weakened to *he, she, it* (X., An. 4, 3, 20) Mk 16:10f. *Esp. oft.* so in J: 5:37; 8:44; 10:6; 11:29; 12:48; 14:21, 26; 16:14 *al.* Hence 19:35 *perh.* the eyewitness (just mentioned) is meant, who then, to be sure, would be vouching for his own credibility and love of the truth (s. 1c and e).—Interchanging *w.* αὐτός (cf. Thu. 1, 32, 5; X., Cyr. 4, 5, 20; Lysias 14, 28; Kühner-G. I 649) ἐζωγραμένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα *under the spell of his will* 2 Ti 2:26. Used to produce greater emphasis: ἐκείνον λαβὼν *take that one* Mt 17:27; cf. J 5:43. τῇ ἐκείνου χάριτι *by his grace* Tit 3:7. Pleonastic after a participial *subj.* (X., Cyr. 6, 2, 33 ὁ γὰρ λόγῃν ἀκονῶν, ἐκείνος καὶ σὴν ψυχὴν οὐ παρακονᾷ) τὸ ἐκπορευόμενον ἐκεῖνο κοινοῖ Mk 7:20. ὁ πέμψας ἐκείνος J 1:33. ὁ ποιήσας με ὑγιῇ ἐκείνος 5:11. ὁ λαλῶν ἐκείνός ἐστιν 9:37. (αὐτός P66 Lat.). ὁ εἰσερχόμενος ἐκείνος κλέπτῃς ἐστίν 10:1. τῷ λογιζομένῳ. . . ἐκείνῳ κοινόν Ro 14:14 *al.*

c. *w. ref.* to well-known or notorious personalities Kühner-G. I 650; Arrian, Periplus 1, 1 ὁ Ξενοφῶν ἐκείνος Jesus: J 7:11; 9:12, 28; 1J 2:6; 3:3, 5, 7, 16; 4:17. Many scholars also refer the ἐκ. J 19:35 to Jesus (Erasmus; Zahn; ESchwartz, NGG '07, 361; Bultmann; Lagrange.—Acc. to Iambl., Vi. Pyth. 35, 255 [also Aristoxenus, fgm. 33 p. 17, 3 οἱ Πυθαγόρειοι παρ' ἐκείνου μαθόντες] the Pythagoreans called their master after his death simply ἐκείνος.—Yet how much more clearly this idea might have been conveyed by simply using ὁ κύριος!); s. 1b and e, and cf. FBlass, StKr 75, '02, 128-33.—*W.* an unfavorable connotation (Themistocl., Ep. 16 p. 755, 14; 27; Lucian, M. Peregr. 13 of Jesus; Julian, Letter 60 p. 379A of the Christians) of the Jews B 2:9; 3:6; 4:6; 8:7 *al.*

d. *w. relative foll.* ἐκείνός ἐστιν ὃ ἐγὼ βάρῃ J 13:26. ἐκείνον. . . ὑπὲρ οὗ Ro 14:15. ἐκείνης ἀφ' ἧς Hb 11:15. *W.* ὅτι *foll.* (Ael. Aristid. 39 p. 747 D.) Mt 24:43.

e. In indirect discourse the speaker refers to himself as ἐκ. (Isaeus 8, 22a; Polyb. 3, 44, 10; 12, 16, 5). Is it possible to see in this an indication that the narrator of the 4th Gospel, who could no more use the I-form than could the speaker in indirect discourse, is designating himself by ἐκ. 19:35, and by what he says is seeking to corroborate the statement of another? S. also 1b and c.

2. used *w. nouns*—**a.** to differentiate *pers.* or things already named, *fr.* others: τῇ οἰκίᾳ ἐκείνῃ *that* (particular) house Mt 7:25; cf. vs. 27. τῇ πόλει ἐκείνῃ *that city* (just mentioned) 10:15; 18:32; Mk 3:24f; Lk 6:48f; J 18:15; Ac 1:19; 3:23 (Dt 18:19); 8:8; 14:21; 16:3 and *oft.*

b. of time—**a.** of the past, when the time cannot (or is not to) be given *w.* exactness: ἐν τ. ἡμέραις ἐκείναις *in those days* (Ex 2:11; Judg 18:1; 1 Km 28:1; Jdth 1:5) Mt 3:1, cf. 24:38; Mk 1:9; 8:1; Lk 2:1. Of a definite period (1 Macc 1:11; 9:24; 11:20) Lk 4:2; 9:36.

β. of the future (ἐκείνῃ ἡ ἡμέρᾳ; Plut., Gai. Marc. 35, 6; Epict. 3, 17, 4; Ael. Aristid. 19, 8 K.=41 p. 765 D.) ἐν ἐκ. τ. ἡμέραις Mt 24:19; Ac 2:18 (Jo 3:2); Rv 9:6. Also in *sg.* ἐν ἐκείνῃ τ. ἡμέρᾳ (Jdth 11:15) Lk 17:31; J 16:23, 26; *esp.* of the Judgment Day Mt 7:22; Lk 6:23; 10:12; 2 Th 1:10; 2 Ti 1:12, 18. ὁ αἰὼν ἐ. (*opp.* αἰὼν οὗτος) *the age to come* Lk 20:35 (s. αἰών 2b).

γ. of a period ascertainable *fr.* the context Mt 13:1; Mk 4:35; J 1:39 (Jos., Ant. 7, 134 μείναι τὴν ἡμέραν ἐκείνην) *al.* ἀπ' ἐκείνης τ. ἡμέρας (Jos., Bell. 4, 318, Ant. 7, 382) Mt 22:46. κατὰ τὸν καιρὸν ἐ. *at that time* Ac 19:23. κατ' ἐ. τὸν καιρὸν (Jos., Ant. 1, 171a.) 12:1. ἐν ἐ. τῇ ὥρᾳ Rv 11:13.

3. adverbial *gen.* ἐκείνης (*sc.* τῆς ὁδοῦ) *there* Lk 19:4. Cf. Bl-D. §186, 1; Rob. 494.—WHavers, IndogF 19, '06, 83ff. M-M.

ἐκεῖσε *adv.* of place (Aeschyl., Hdt.+; inscr., pap.).

1. *there, to that place* (*class.*) κάκεῖσε=καὶ ἐκεῖσε: ὧδε κ. *here and there* (hither and thither) Plut., Mor. 34A; Lucian, Hermotim. 1; Polyaeus, Exc. 57, 5) Hm 5, 2, 7; s 6, 1, 6; 6, 2, 7; 9, 3, 1.

2. by exchange of concept=ἐκεῖ 1 *there, at that place* (Hippocr.+; Chrysipp.: Stoic. II 244; Polyb. 5, 51, 3; POxy. 60, 9; 1204, 6; PSI 162, 11; Job 39:29; Jos., Ant. 3, 40; 8, 350) Ac 21:3; τοὺς ἐ. ὄντας 22:5 (Bl-D. §103 *w. app.*) M-M.*

ἐκζητέω *fut.* ἐκζητήσω; 1 *aor.* ἐξεζήτησα; 1 *aor. pass.* ἐξεζητήθην; 1 *fut.* ἐκζητηθήσομαι (Ael. Aristid. 38 p. 726 D.; inscr., pap., LXX; En. 104, 7).

1. *seek out, search for w. acc.* of *pers.* or thing sought (POxy. 1465, 11 [I BC] τοὺς αἰτίους; LXX; Ep. Arist. 24) τὶ (Aelian, N.A. 15, 1 p. 356, 24; Test. Ash. 5:4) Hb 12:17; B 21:8. ἐκζ. τὰ δυνάμενα ἡμᾶς σῶζειν *seek out the things that can save us* 4:1. κρίσιν *search for justice* 1 Cl 8:4 (Is 1:17). τὰ εὐάρεστα 35:5. τὰ δικαιώματα κυρίου B 2:1. τόπον 1 Cl 14:5 (Ps 36:36). τὰ πρόσωπα τῶν ἁγίων *seek the faces of the saints i.e. associate w. them, attend their meetings* D 4:2; B 19:10. τινά: ἐ. τὸν κύριον *seek the Lord to serve him* (Ps 33:5; 68:33; Dt 4:29 *al.*) Ac 15:17 (Am 9:12); cf. Ro 3:11 (Ps 13:2; 52:3); Hb 11:6; 1 Cl 13:1.—περί τινος *seek for someth.* 1 Pt 1:10 (*w.* ἐξεραυνάω as 1 Macc 9:26 A). *Foll.* by an indirect question instead of an *obj.* B 10:4; 21:6. *Abs.* (BGU 1141, 41 [14 BC]; Inscr. Rom. IV 834, 5) ἐ. ἐπιμελῶς *search carefully* Hv 3, 3, 5.

2. *desire, seek to get* (1 Macc 7:12) ἐ. τι ἐκ τ. χειρῶν τινος B 2:5 (Is 1:12).—**3.** *seek out, visit* τινά: τοὺς πεινῶντας Hv 3, 9, 5.

4. *charge with, require of* τὸ αἷμα (Gen 9:5; 42:22; 2 Km 4:11; Ezk 3:18; Jo 4:21 v.l.) ἀπό τινος Lk 11:50f; Pol 2:1. M-M.*

ἐκζητήσεις, εως, ἡ (only in Christian *wr.*) *useless speculation* 1 Ti 1:4 (v.l. ζητήσεις).*

ἐκθαμβέω 1 *aor. pass.* ἐξεθαμβήθην (Orph., Arg. 1217; PGrenf. I 53, 18 [IV AD]; Sir 30:9), in our *lit.* only in Mk and only *pass.* *be amazed* (Galen XVI 493 K.) Mk 9:15; *be alarmed* 16:5f; *be distressed w.* ἀδημονεῖν 14:33. M-M.*

ἐκθαμβος, ον *utterly astonished* (so Polyb. 20, 10, 9; Audolent, Defix. Tab. 271, 20 [III AD]); 1 Km 4:13 Sym. But=terrible Da 7:7 Theod.) Ac 3:11. ἐκθαμβὸν γενέσθαι πρὸς τινα *be greatly astonished at someone* AP 4:11. Abs. ἔ. γενέσθαι Hv 3, 1, 5. M-M.*

ἐκθαυμάζω *impf.* ἐξεθαύμαζον (Dionys. Hal., Thu. Jud. 34 et al.; LXX; Ep. Arist. 312; Philo, Somn. 2, 70) *wonder greatly* (in the sense of grudging admiration) ἐπὶ τινι *at someone* Mk 12:17 (cf. Sir 27:23 ἐπὶ τινος). M-M.*

ἐκθετος, ον (Eur., Andr. 70; Vett. Val. 106, 14; Sb 5252, 19 [I AD]) *exposed, abandoned* of infants (Manetho, Apot. 6, 52) βρέφη Ac 7:19. M-M.*

ἐκκαθαίρω 1 *aor.* ἐξέκάθαρα (Hom.+; inscr.; Zen.-P. 59 729, 10 [III BC]; LXX, Philo; Jos., Ant. 3, 227) *clean out, cleanse*.

1. *w. acc.* of what is removed as unclean (Pla., Euth. p. 3A; Aristot., Hist. An. 9, 40 et al.; Philo, Mos. 1, 303) ἔ. τὴν παλαιὰν ζύμην *clean out the old yeast* 1 Cor 5:7.

2. *w. acc.* of what is cleansed (Hom.+; Philostrate, Vi. Apoll. 5, 7 p. 169, 32; Dit., Or. 483, 158; Jos., Bell. 4, 323) *fig.* (Plut., Mor. 64F λογισμός; Epict. 2, 23, 40; Vett. Val. 242, 15) ἑαυτὸν ἔ. *cleanse oneself* ἀπὸ τινος (Epict. 2, 21, 15) 2 Ti 2:21. M-M.*

ἐκκαίω 1 *aor.* ἐξέκαυσα, *pass.* ἐξεκαύθην (Hdt.+; LXX; Sib. Or. 4, 178) *kindle; fig.* (Jos., Vi. 134 αὐτοῦς) *στάσιν a schism* (Diod. S. 20, 33, 7 στάσιν ἐξέκαυσαν) 1 Cl 1:1 (cf. Polyb. 2, 1, 3 πόλεμον; Diod. S. 15, 92, 3; Sir 28:8).—*Pass.* *be inflamed* with sensual desire (Charito 5, 9, 9; Longus 3, 13, 3) ἐξεκαύθησαν εἰς ἀλλήλους *toward each other* Ro 1:27 (Alciph. 3, 31, 1 ἐξεκαύθησαν εἰς ἑρώτα. Cf. Plut., Tib. Gracch. 13, 4, Alex. 31, 3; Sir 16:6 al.; Jos., Vi. 263). M-M.*

ἐκκακέω 1 *aor.* ἐξέκάκησα (Vett. Val. 201, 15; Herm. Wr. 484, 3 Sc.; Hesychius; Sym. Jer 18:12; Philo, Conf. Lingu. 51 *codd.*) *lose heart* (w. διψυχέω.—Astrampsychus p. 31 Dec. 61, 3) Hm 9:8(v.l. in Lk 18:1; 2 Cor 4:1, 16; Gal 6:9; Eph 3:13; 2 Th 3:13 for ἐγκακέω q.v.).*

ἐκκεντέω 1 *aor.* ἐξεκέντησα (Aristot.+) *pierce* (so Polyb. 5, 56, 12; Polyaeus 5, 3, 8; LXX) *τινά someone* (=kill him: Num 22:29; 2 Macc 12:6) Rv 1:7. ὄψονται εἰς ὃν ἐξεκέντησαν *they will look at him whom they have pierced* J 19:37; cf. Dssm., Heidelb. Pap.-Sammlung I '05, 66ff; ARahlf., ZNW 20, '21, 182ff.*

ἐκκλάω 1 *aor. pass.* ἐξεκλάσθην (since Pla., Rep. 10 p. 611D; Paus. 8, 40, 2; Lev 1:17) *break off* (PTebt. 802, 12; 19 [135 BC]) of branches Ro 11:17, 19, 20.*

ἐκκλείω 1 *aor.* ἐξέκλεισα, *inf.* ἐκκλείσαι; *pass.* ἐξεκλείσθην; 1 *fut.* ἐκκλεισθήσομαι (Eur., Hdt.+; pap.; LXX rarely as v.l.) *shut out, exclude*.

1. *lit.* *τινά someone* in the sense of withdrawal of fellowship (Hdt. 1, 144 et al.; PMagd. 10, 6 [III BC]) Gal 4:17 (s. MHitchcock, JTS 40, '39, 149-51). *Pass.* ἔ. ἀπὸ πόλεως *be excluded fr. one's home city* Hs 1:5. ἔξω τῆς θύρας τοῦ πύργου *be shut outside the door of the tower* v 3, 9, 6 (cf. Jos., Vi. 294).

2. *fig. exclude someth.*=make it impossible (Polyb. 17, 8, 2; Diod. S. 3, 16; Lucian, Pseudolog. 11; PMagd. 12, 4 [III BC]) of boasting ἐξεκλείσθη *it is eliminated* Ro 3:27. M-M.*

ἐκκλησία, ας, ἡ (Eur., Hdt.+; Dit., Syll. and Or., Index; Magie, Ind.; LXX; Philo; Joseph.

1. *assembly*, as a regularly summoned political body (Jos., Ant. 12, 164; 19, 332, Vi. 268) Ac 19:39 (on the ἐκκλ. in Ephesus cf. CIG III 325; Anc. Inscr. of Brit. Mus. III 481, 340; on the ἐκκλ. in the theater there cf. the last-named inscr. 1. 395; Forschungen in Ephesos II '12 p. 147ff=Dit., Or. 480, 9). CGBrandis, 'Εκκλησία: Pauly-W. V 2, '05, 2163-200.

2. *assemblage, gathering, meeting gener.* (1 Km 19:20; 1 Macc 3:13; Sir 26:5) Ac 19:32, 40.

3. the *congregation* of the Israelites, esp. when gathered for religious purposes (Dt 31:30; Judg 20:2; 1 Km 17:47; 3 Km 8:14; Philo; Jos., Ant. 4, 309; Diod. S. 40, 3, 6) Hb 2:12 (Ps 21:23), e.g. to hear the law (Dt 4:10; 9:10; 18:16) Ac 7:38.

4. of the Christian *church* or *congregation* (but also, e.g., of the community of Pythagoras [Hermippus in Diog. L. 8, 41]. As a matter of fact, in Himerius, Or. 39 [Or. 5], 5 Orpheus forms for himself τὴν ἐκκλησίαν, a group of wild animals, who listen to him, in the Thracian mountains where there are no people)—a. *a church meeting*: συνερχομένων ὑμῶν ἐν ἑ. *when you come together in church* 1 Cor 11:18; cf. 14:4f, 19, 28, 35; pl. vs. 34. ἐν ἑ. ἔξομολογεῖσθαι τὰ παραπτώματα *confess one's sins in church* D 4:14; cf. 3 J 6 (JYCampbell, JTS 49, '48, 130-42; for the Johannines s. ESchweizer below).

b. *the church or congregation* as the totality of Christians living in one place: Mt 18:17; Ac 5:11; 8:3; 1 Cor 4:17; Phil 4:15; 1 Cl 44:3; Hv 2, 4, 3; cf. Ac 15:22. More definitely the church at Jerusalem Ac 8:1; 11:22; Cenchreae Ro 16:1; Corinth 1 Cor 1:2; 2 Cor 1:1; 1 Cl inscr.; 47:6; Thessalonica 1 Th 1:1; 2 Th 1:1; Colossae Phlm *subscr. v.l.* Likew. *w.* other names: Rv 2:1, 8, 12, 18; 3:1, 7, 14; IEph inscr.; 8:1; IMg inscr.; ITr inscr.; 13:1; I Ro 9:1; IPhld inscr.; 10:1; ISm 11:1; Pol inscr. Plural: Ac 15:41; 16:5; Ro 16:16; 1 Cor 7:17; 2 Cor 8:18f, 23f and oft. The churches in Judaea Gal 1:22; 1 Th 2:14; Galatia Gal 1:2; 1 Cor 16:1; Asia 16:19; Rv 1:4; Macedonia 2 Cor 8:1. κατ' ἐκκλησίαν *in each individual church* Ac 14:23 (cf. Dit., Or. 480, 9 [s. 1 above]: ἵνα τιθῇται κατ' ἐκκλησίαν *in order that*

they [the statues] might be erected in each indiv. ἐ.). On κατὰ τ. οὖσαν ἐ. Ac 13:1 cf. εἰμί V, beg.

c. of house-churches Πρίσκαν καὶ Ἀκύλαν. . . καὶ τὴν κατ' οἶκον αὐτῶν ἐ. Ro 16:5; cf. 1 Cor 16:19. Νύμφαν καὶ τὴν κατ' οἶκον αὐτῆς ἐ. Col 4:15; ἡ κατ' οἶκόν σου ἐ. Phlm 2.—FVFilson, JBL 58, '39, 105-12.

d. the church universal, to which all believers belong: Mt 16:18 (OBetz, ZNW 48, '57, 49-77: Qumran parallels; cf. HBraun, Qumran I, '66, 30-37); Ac 9:31; 1 Cor 6:4; 12:28; Eph 1:22; 3:10, 21; 5:23ff, 27, 29, 32 (HSchlier, Christus u. d. Kirche im Eph '30; also ThBl 6, '27, 12-17); Col 1:18, 24; Phil 3:6; 1 Ti 5:16 or under b above (s. βαρέω, end); B 7:11; Hv 2, 2, 6; 2, 4, 1 (with the depiction of the church as an elderly lady cf. Ps.-Demetr. c. 265 where Hellas, the fatherland, is represented as λαβοῦσα γυναικὸς σχῆμα); 3, 3, 3; IEph 5:1f and oft.

e. The local as well as the universal church is more specif. called ἐ. τοῦ θεοῦ or ἐ. τ. Χριστοῦ. This is essentially Pauline usage, and it serves to give the current Gk. term its Christian coloring and thereby its special mng.:

α. ἐ. τοῦ θεοῦ 1 Cor 1:2; 10:32; 11:16, 22; 15:9; 2 Cor 1:1; Gal 1:13; 1 Th 2:14; 2 Th 1:4; 1 Ti 3:5, 15; Ac 20:28; ITr 2:3; 12:1; IPhld 10:1; ISm inscr. al.

β. ἐ. τοῦ Χριστοῦ Ro 16:16.—γ. both together ἐ. ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ 1 Th 1:1.

δ. other specif. designations: ἐ. τῶν ἀγίων 1 Cor 14:33; ἐ. τῶν ἐθνῶν Ro 16:4; ἡ ἐ. ἡ πρώτη ἡ πνευματικὴ the first, spiritual church (conceived of as pre-existent) 2 Cl 14:1; ἐ. ζῶσα the living church the body of Christ vs. 2; ἡ ἀγία ἐ. Hv 1, 1, 6; 1, 3, 4; ἡ καθολικὴ ἐ. ISm 8:2; ἡ ἀγία καὶ καθολικὴ ἐ. MPol inscr.; ἡ κατὰ τὴν οἰκουμένην καθολικὴ ἐ. 8:1; 19:2; ἐν σῶμα τῆς ἐ. ISm 1:2.—The literature before '32 is given in OLinton, D. Problem der Urkirche in d. neueren Forschung (cf. 138-46) '32 and AMedebielle, Dict. de la Bible, Suppl. II '34, 487-691. Esp. important: EDBurton, Gal (ICC) '21, 417-20; KHoll, D. Kirchenbegriff des Pls usw.: SAB '21, 920-47=Ges. Aufs. II '28, 44ff; FKattenbusch, D. Vorzugsstellung d. Petrus u. d. Charakter d. Urgemeinde zu Jerusalem: KMüller-Festschr. '22, 322-51; KLSchmidt, D. Kirche des Urchristentums: Dssm.-Festschr. '27, 259-319, TW III 502-39. Fr. more recent times: EPeterson, D. Kirche aus Juden u. Heiden '33; KLSchmidt, D. Polis in Kirche u. Welt '39; WBieder, Ekk. u. Polis im NT u. in d. alten Kirche '41; OMichel, D. Zeugnis des NTs v. d. Gemeinde '41; NADahl, D. Volk Gottes '41; RNFlew, Jesus and His Church2, '43; GJohnston, The Doctrine of the Church in the NT '43; WGKümmel, Kirchenbegriff u. Geschichtsbewusstsein in d. Urg. u. b. Jesus '43; LCerfaux, The Church in the Theol. of St. Paul, tr. GWebb and AWalker, '59; Doris Faulhaber, D. Johev. u. d. Kirche '38; AFridrichsen, Kyrkan i 4. ev.: Sv. Teol. Kv. 16, '40, 227-42; ESchweizer, NT Essays (Manson memorial vol.) '59, 230-45; EWolf, Ecclesia Pressa—ecc. militans: ThLZ 72, '47, 223-32; SHanson, Unity of the Church in the NT '46; HvCampenhausen, Kirchl. Amt u. geistl. Vollmacht in den ersten 3 Jahrh. '53; EKäsemann, Sätze hlg. Rechtes im NT, NTS 1, '55, 248-60; ARGeorge, ET 58, '46/'47, 312-16; in ATR: JBBernardin 21, '39, 153-70; BSEaston 22, '40, 157-68; SCWalke 32, '50, 39-53 (Apost. Fath.); JLMurphy, American Ecclesiastical Review 140, '59, 250-59; 325-32; PSMinear, Images of the Church in the NT, '60; BMMetzger, Theology Today 19, '62, 369-80; ESchweizer, Church Order in the NT, tr. FClarke '61; RSchnackenburg, The Church in the NT, tr. WJO'Hara '65; LCerfaux, JBL 85, '66, 250-51. S. also ἐπίσκοπος 2, end, and Πέτρος; πέτρα 1. M-M. B. 1476f.

ἐκκλησιαστικός, ἡ, ὄν (Demosth.+) pertaining to the church (Cat. Cod. Astr. VII 216) ὁ ἐ. κανὼν καὶ καθολικός the generally accepted rule of the church Epil Mosq 1 (fr. Irenaeus 3, 3, 4).*

ἐκκλίνω 1 aor. ἐξέκλινα (Thu.+; inscr., pap., LXX; Jos., Ant. 13, 14; Anz 319; Test. 12 Patr.) intr. (BI-D. §308) turn away (Polyaenus 3, 10, 12) ἀπό τινος fr. someone or someth., fr. evil 1 Pt 3:11; 1 Cl 22:4 (both Ps 33:15). Pers. ἀπ' αὐτῶν (Thu. 5, 73, 3; Sir 7:2; 22:13; 1 Macc 6:47) Ro 16:17. W. acc. (Polyb. 1, 34, 4; Aelian, V.H. 4, 28) τινά (Appian, Bell. Civ. 4, 129 §542 τὸν ἐχθρόν; Jos., Vi. 304) shun, avoid someone IEph 7:1. Abs. turn aside fr. the way (Socrat., Ep. 1, 9; Appian, Bell. Civ. 5, 16 §66; M. Ant. 8, 50, 1 ἐκκλινον=turn aside!) Ro 3:12 (Ps 13:3; 52:4). M-M.*

ἐκκολάπτω pf. pass. ptc. ἐκκεκολαμμένος (inscr.: Sb 7259, 34 [95/4 BC]) (Thu.+[1, 132, 3]; Dit., Syll.3 543, 27; 1047, 44; Ex 36:13) chisel out λίθος ὡς ἐκ πέτρας ἐ. a stone seemingly chiseled out of the rock Hs 9, 9, 7.*

ἐκκόλαψις, εως, ἡ (Aristot., Hist. An. 561b, 29) chiseling out an opening for a door Hs 9, 2, 2.*

ἐκκολυμβάω 1 aor. ἐξεκολύμβησα (Eur., Hel. 1609; Diod. S. 20, 86, 4; 88, 6; Dionys. Hal. 5, 24) (dive overboard and) swim away (Anticleides [III BC]: 140 fgm. 4 Jac.; Diod. S. 14, 73, 4) Ac 27:42.*

ἐκκομίζω impf. pass. ἐξεκομίζομην (Hdt.+; inscr., pap., Joseph.) carry out of a corpse being taken to a burial-place outside the town (Polyb. 35, 6, 2; Plut., Agis 21, 1; Herodian 2, 1, 2; BGU 326 II, 1 [II AD]; Philo, Mos. 1, 100; Jos., Bell. 5, 567) Lk 7:12. M-M.*

ἐκκοπή, ἡς, ἡ s. ἐγκοπή.

ἐκκόπτω fut. ἐκκόψω; 1 aor. ἐξέκοψα, imper. ἐκκόψον; 2 aor. pass. ἐξεκόπην; 2 fut. ἐκκοπήσομαι Ro 11:22 (Hdt.+; inscr., pap., LXX, Joseph., Sib. Or.) cut off or down.

1. lit., of a tree cut down (Hdt. 9, 97; Dit., Syll.3 966, 34; 41; PFay. 113, 10; Dt 20:19f; En. 26, 1; Jos., Ant. 10, 52) Mt 3:10; 7:19; Lk 3:9 (Harpocration s.v. ὀξύθυμία: ἐκκόπτοντες. . . καίουσι useless trees); 13:7, 9. Of a branch cut off Ro 11:24, cf. vs. 22; of a hand Mt 5:30; 18:8 (cf. Aeschines 1, 172 τοὺς ὀφθαλμούς; Maximus Tyr. 32, 10g; Syntipas p. 107, 2 γλωτταν; Jos., Ant. 10, 140τ. ὀφθαλμούς). Of a door, hew out of rock Hs 9, 2, 2 (cf. Sib. Or. 5, 218 ἐ. πέτρην).

2. *fig., of pers.: exterminate* (Hdt. 4, 110; Lucian, Jupp. Trag. 21; Jos., Vi. 193) ἐκ ριζῶν *root and branch* B 12:9. Of things (Epict. 2, 22, 34; Vett. Val. 268, 6; Herm. Wr. 1, 22; Dit., Or. 669, 64; Sb 4284, 8 τὰ βίαια καὶ ἄνομα; Job 19:10; 4 Macc 3:2, 3, 4) τὴν ἀθέμιτον ὀργὴν *root out the lawless anger* 1 Cl 63:2. τὴν ἀφορμὴν *remove the occasion* 2 Cor 11:12 (cf. ἀφορμή).—GStählin, TW III 857-60. M-M. p. xxxii.*

ἐκκρεμάννυμι *impf. mid.* ἐξεκρεμάμην (*colloq. form* ἐξεκρεμόμην, 3 *pers.* ἐξεκρέμετο Bl-D. §93 w. *app.*; Mlt.-H. 206).

1. *act.* (Jos., Bell. 7, 429) *hang out* τὶ ἐκ τινος *someh. fr. someh.* (Aristoph., Eq. 1363) *lit.* 1 Cl 12:7.

2. *mid.* (Eur., Thu.+; Gen 44:30) *hang on* (Jos., Bell. 5, 433) *fig.* (Philo, Abr. 170) ὁ λαὸς ἐξεκρέματο αὐτοῦ ἀκούων *the people hung upon his words* Lk 19:48 (cf. Eunap., Vi. Soph. p. 29 τῆς φωνῆς ἐξεκρέμαντο κ. τῶν λόγων).*

ἐκκαλέω 1 *aor.* ἐξέαλλησα (Eur.; Demosth.; Jdth 11:9; Philo, Mos. 1, 283, Vi. Cont. 26; Jos., Ant. 16, 375) *tell* τινί *someone* (Ps.-Apollod., Epit. 2, 1; Philo, Sacr. Abel. 60) w. ὅτι *folll.* Ac 23:22.*

ἐκλάμπω *fut.* ἐκλάμψω; 1 *aor.* ἐξέλαμψα (Aeschyl., Hdt.+; Herm. Wr. 10:4b; PLond. 130, 95; LXX; Philo) *shine (out) of the sun* (X., Hell. 1, 1, 16; Diod. S. 3, 48, 2; Lucian, Ver. Hist. 1, 6; Sir 50:7; Jos., Ant. 9, 225) μικρὸν ἐξέλαμψεν Hv 4, 1, 6. Of the sun also Mt 13:43, where its radiance is compared w. that of the righteous (cf. Da 12:3 Theod.; EpJer 66 v.1.; of a face of a beautiful woman: Charito 5, 3, 9). Of a flame *blaze up* (Diod. S. 1, 57, 7 τοῦ πυρὸς ἐκλάμψαντος; Appian, Syr. 56 §284; Jos., Ant. 4, 55) MPol 15:1. M-M.*

ἐκλανθάνομαι *pf.* ἐκλέλησμαι (Hom.+; Philo, Leg. All. 3, 92) *forget (altogether)* τινός (Polyb. 5, 48, 6; POxy. 1203, 8 [I AD]; Sym. Ps 12:2; Philo, De Jos. 99; Jos., Ant. 4, 53; 7, 318) τῆς παρακλήσεως Hb 12:5. M-M.*

ἐκλέγομαι *impf.* ἐξελεγόμην; 1 *aor.* ἐξελεξάμην; *pf. pass.* ἐκλέλεγμαι, *ptc.* ἐκλελεγμένος Lk 9:35 (Hdt.+; inscr., pap., LXX, Ep. Arist., Joseph., Test. 12 Patr.; the *act.* does not occur in our *lit.*) *choose, select* (for oneself) τινά (τὶ) *someone (someh.)*.

1. w. *indication of that from which the selection is made* τινὰ ἐκ τινος (Isocr. 9, 58; 2 Km 24:12; 2 Ch 33:7; Sir 45:4) *choose someone fr. among a number* πάντων 1 Cl 59:3; of two Ac 1:24. ὑμᾶς ἐκ τοῦ κόσμου J 15:19. ἐξ αὐτῶν Hs 9, 9, 3. ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι *to choose men fr. among them and to send them* Ac 15:22, 25. For this τινὰ ἀπὸ τινος (Dt 14:2; Sir 45:16): ἀπ' αὐτῶν δώδεκα *twelve of them* Lk 6:13.

2. w. *simple acc. choose someone (someh.) for oneself*—a. w. *acc. of the pers.* (Jo 2:16; Bar 3:27; 1 Macc 10:32; Jos., Ant. 7, 372) God chooses Solomon: Mk 13:20; J 13:18; 15:16; GEb 2 (11. 18, 21). Jesus 1 Cl 64. The twelve J 6:70; PK 3 p. 15, 17. The apostles Ac 1:2; B 5:9. Stephen Ac 6:5. A faithful slave Hs 5, 2, 2. Of God: the fathers (as his own) Ac 13:17 (oft. LXX, cf. Dt 4:37; 10:15).

b. w. *acc. of the thing* (X., Mem. 1, 6, 14; Pla., Leg. 2 p. 670D, Tim. p. 24C; Demosth. 18, 261 et al.; PMagd. 29, 4 [III BC] τ. βέλτιστον τόπον; Is 40:20; 1 Macc 7:37; 2 Ch 35:19d; Jos., Bell. 2, 149 τόπους): B 21:1; the good part Lk 10:42; places of honor 14:7; a good place Hv 3, 1, 3; a fast B 3:1, 3 (Is 58:5f).

3. w. *indication of the purpose for which the choice is made*:—a. εἰς τι *for someh.* (Ps 32:12) eternal life Hv 4, 3, 5. εὖς τὸ ἱερατεῦειν *to be priest* 1 Cl 43:4.

b. w. ἵνα *folll.* 1 Cor 1:27f.—c. w. *inf. folll.* (1 Ch 15:2; 28:5; 1 Esdr 5:1) ἐξελέξατο ἡμᾶς εἶναι ἡμᾶς ἁγίους *he has chosen us that we might be holy* Eph 1:4. Without *obj.* ἐν ὑμῖν ἐξελέξατο ὁ θεὸς διὰ τοῦ στόματός μου ἀκοῦσαι *in your presence God chose that (they) were to hear through my mouth* Ac 15:7. W. *ellipsis of the inf.* ἐξελέξατο τοὺς πτωχοὺς (*sc. εἶναι*) πλουσίους *he chose the poor that they might be rich* Is 2:5.

4. *abs.:* ἐκλελεγμένος *chosen* of Jesus, as Son of God Lk 9:35 (ἀγαπητός is found in the parallels Mt 17:5; Mk 9:7, and in Lk as v.1.; it=ἐκλελεγμένος also Vett. Val. 17, 2). Of the Christians 1 Cl 50:7; cf. Pol 1:1. Of the church IEph *inscr.*

5. ἐξ ἀκανθῶν ἐκλέγονται σῦκα Lk 6:44 D; s. συλλέγω.—HHRowley, The Biblical Doctrine of Election, '50; GQuell and GSchrenk, TW IV 147-97 ἐκλέγεσθαι, ἐκλογή, ἐκλεκτός. M-M.*

ἐκλείπω *fut.* ἐκλείψω; 2 *aor.* ἐξέλιπον. In our *lit.* only *intr.* (so *trag.*, Thu., et al.; *inscr.*, *pap.*, LXX; En. 100, 5; Joseph., Test. 12 Patr.) *fail, die out* (Plut., Lycurgus 31, 8 of a race) of faith Lk 22:32; of years *come to an end* Hb 1:12 (Ps 101:28); of money *give out* (X., Hell. 1, 5, 3; PSI 495, 16[258 BC] ἡμῖν τὸ ἐφόδιον ἐγγέλοιπεν=our travel-money is all gone; 1 Macc 3:29) Lk 16:9 (v.1. ὅταν ἐκλίπητε *when you die*; for this *mng.* of ἐκλ. cf. Pla., Leg. 6 p. 759E; 9 p. 856E; X., Cyr. 8, 7, 26; Arrian, Anab. 6, 10, 2; POxy. 497, 15 [II AD]; Gen 49:33; Ps 17:38; Tob 14:11; Wsd 5:13; Jos., Bell. 4, 68, Ant. 2, 184; Test. Reub. 1:4). Of one's appearance *inferior to that of men* 1 Cl 16:3 (cf. Is 53:3). Of the sun *grow dark, perh. be eclipsed* (Thu. 2, 28; 7, 50, 4; X., Hell. 1, 6, 1; Marm. Par. [III BC]: 239B, 16 Jac.; Dio Chrys. 57[74], 28; Plut., Pelop. 31, 3; Sir 17:31; Philo, Mos. 2, 271) Lk 23:45 (JFSawyer, JTS 23, '72, 124-8). M-M.*

ἐκλεκτός, ἡ, ὅν (since Pla., Leg. 12 p. 946D; *inscr.*, *pap.*, LXX, En., Philo; Jos., Ant. 7, 59; Test. 12 Patr.; Sib. Or.).

1. *chosen, select*—a. *gener.* of angels 1 Ti 5:21 (after En. 39, 1). Of the Messiah ὁ ἐ. τοῦ θεοῦ (cf. En. 39, 6f; 40, 5; 45, 3-5; 49, 2-4 al.) Lk 23:35 (cf. 9:35); J 1:34 v.1. (AvHarnack, SAB '15, 552-6=Studien I '31, 127-32). Of David 1 Cl 52:2 (Ps 88:20; cf. Sir 47:22).

b. esp. of those whom God has chosen **fr.** the generality of mankind and drawn to himself Mt 20:16 v.l.; 22:14 (KStendahl, *The Called and the Chosen: The Root of the Vine*, ed. AFridrichsen '53, 63-80). Hence of the Christians in particular (as in the OT of the Israelites 1 Ch 16:13; Ps 88:4; 104:6, 43; Is 65:9, 15, 23 **al.**—PAltmann, *Erwählungstheol. u. Universalismus im AT*, Beih. 92, **ZAW**, '64) *chosen* 24:22, 24, 31; Mk 13:20, 22, 27; 1 Pt 1:1; 2 Ti 2:10; 1 Cl 6:1; 58:2; **Hv** 2, 4, 2. ἐ. τοῦ θεοῦ (**cf.** **En.** 1, 8) Lk 18:7 (**cf.** **IQS** 8, 6; **IQH** 2, 13); Ro 8:33 (**cf.** the Qumran passages just cited); Col 3:12; Tit 1:1; 1 Cl 1:1; 2:4; 46:3f, 8; 49:5; 59:2; 2 Cl 14:5; **Hv** 1, 3, 4; 2, 1, 3; 2, 2, 5; 3, 8, 3 **al.** **W.** κλητοί and πιστοί (**Sib. Or.** 3, 69 **w.** πιστοί) Rv 17:14. γένος ἐκλεκτόν 1 Pt 2:9 (Is 43:20). Of a church 2J 1, 13 (**w.** personification of the church); **ITr inscr. Opp.** ἅπιστα **MPol** 16:1; ἅγιοι ἐ. 22:1.

2. Since the best is usually chosen, *choice, excellent* (PReinach 43, 9; **BGU** 603, 18; 38; Ps 17:27; Sir 24:15; Bar 3:30; Wsd 3:14) ἀνὴρ ἐ. (**Ep. Arist.** 13; **Sib. Or.** 3, 521) **IPhld** 11:1. **Perh.** Ro 16:13 ὁ ἐ. ἐν κυρίῳ *the outstanding Christian*. Of a stone *choice* (**Strabo** 1, 3, 18 after Ibycus [**fgm.** 21 Diehl]) λίθος, ὃν καλεῖ ἐκλεκτόν; **En.** 8, 1) 1 Pt 2:4, 6 (Is 28:16). **M-M.****

ἐκλελεγμένος **s.** ἐκλέγομαι.

ἐκλέλυσμαι **s.** ἐκλανθάνομαι.

ἐκλήθην **s.** καλέω.

ἐκλιπαρέω 1 **aor.** ἐξελιπάρησα (**Strabo et al.**; **Apollon. Paradox.** 3; **Philostrat.**, Vi. Apoll. 4, 1 p. 125, 17; **Philo**, In Flacc. 31; **Jos.**, **Ant.** 5, 260) *beg, entreat* πολλά *earnestly* (**Diog. L.** 4, 7) **MPol** 4.*

ἐκλογή, ἡς, ἡ—1. **act.** *selection, election* as **t.t.**, *choosing* (**Pla.**, Rep. 3 p. 414A; **PTebt.** 5, 166 [118 BC]; **POxy.** 496, 15; **BGU** 1158, 13; **PsSol** 9:4; **Ep. Arist.** 33; **Jos.**, **Bell.** 2, 165, **Ant.** 8, 24) σκεῦος ἐκλογῆς (Hebraistic=ς. ἐκλεκτόν) *a chosen instrument* Ac 9:15. **Esp.** of God's selection of Christians 2 Pt 1:10; 1 Th 1:4. κατ' ἐκλογὴν (**Polyb.** 6, 10, 9; **Alciph.** 2, 36, 1. The expression is capable of various interpretations, either='by choice' as **Apollon. Rhod.** 2, 16b or adjectivally, as **Diod. S.** 13, 72, 4 ὀπλῖται κατ' ἐκλογὴν=picked, select hoplites): κατ' ἐκλογὴν χάριτος **acc.** *to selection by grace=selected by grace* Ro 11:5. ἡ κατ' ἐ. πρόθεσις τ. θεοῦ *the purpose of God which operates by selection* 9:11. κατὰ τὴν ἐ. ἀγαπητοί *as far as (their) selection or election (by God) is concerned, beloved* 11:28. μαρτύριον ἐκλογῆς **Dg** 4:4. ἐκλογὰς ποιεῖν ἀπὸ τινων *make a selection from among some people* **MPol** 20:1 (**cf.** **Antig. Car.** 26 ποιεῖσθαι τ. ἐκλογὴν ἐκ τινος=make a selection from).

2. **pass.** *that which is chosen or selected* (**Polyb.** 1, 47, 9 ἡ ἐ. τῶν ἀνδρῶν; **Athen.** 14 p. 663C; **Phryn.** 1; **Philo**, Spec. Leg. 4, 157) of **pers.** *those selected* (ἐκλογή collect.) Ro 11:7; 1 Cl 29:1.—AvHarnack, **TU** 42, 4, '18 **app.**: Z. Terminologie der Wiedergeburt usw. **M-M.***

ἐκλύω 1 **aor. pass.** ἐξελύθην; 1 **fut.** ἐκλυθήσομαι (**Hom.** +; **pap.**, **LXX**). In our **lit.** only **pass.** *become weary or slack, give out* (so **Hippocr.**, **X.**+; **Epict.** 2, 19, 20; **Phlegon.**: 257 **fgm.** 36, 1 and 2 **Jac.**; **Vett. Val.** 18, 23; 126, 28; **LXX**; **Philo**, Virt. 88; **Jos.**, **Ant.** 5, 134; 13, 233): **fr.** hunger (**Diod. S.** 19, 49, 2; 2 Km 16:2; 17:29; La 2:19; 1 Macc 3:17) Mt 15:32; Mk 8:3. Of the waist *be ungirded* **D** 16:1. θερίσομεν μὴ ἐκλύομενοι *we will reap if we do not give out* Gal 6:9; *lose courage* (Dt 20:3; 1 Macc 9:8) μηδὲ ἐκλύου *do not lose heart* Hb 12:5 (Pr 3:11); fully ἐ. ταῖς ψυχαῖς (**Polyb.** 20, 4, 7; 29, 17, 4; **cf.** **Diod. S.** 20, 1, 4) **vs.** 3. **M-M.***

ἐκμάσσω **impf.** ἐξέμασσον; 1 **aor.** ἐξέμαξα (**trag.**, **Pre-Socr.**+; **Epict.** 1, 19, 4; **inscr.**; Sir 12:11; **EpJer** 11, 23) *wipe* τί τι **someh. w. someh.** (**Plut.**, Artax. 19, 5; **Artem.** 5, 4) feet with one's hair Lk 7:38, 44; J 11:2; 12:3; of feet, with a towel **dry** 13:5. **M-M.***

ἐκμυκτηρίζω **impf.** ἐξεμυκτηρίζον (**LXX**; **Test. Jos.** 2:3) *ridicule, sneer*, **lit.** 'turn up the nose' τινά (at) *someone* (Ps 2:4; 34:16) Lk 16:14; 1 Cl 16:16 (Ps 21:8). **Abs.** Lk 23:35.*

ἐκνεύω 1 **aor.** ἐξένευσα (**Eur.**, **X.**+) *turn* (4 Km 2:24; 23:16; 3 Macc 3:22), *turn aside, withdraw* (**Plut.**, Mor. 577B; **Philo**, Mos. 2, 251; **Jos.**, **Ant.** 7, 83; 9, 120; **Justin**, Dial. 9, 3=ὑποχωρέω) J 5:13 (**cf.** **BGU** 1189, 7 [I BC] ἐκνεύειν τὴν ἐμφάνειαν=make oneself invisible). **M-M.***

ἐκνήφω 1 **aor.** ἐξένηψα *become sober* (Lynceus in **Athen.** 4, 5 p. 130B; **LXX**) **fig.** *come to one's senses* (**Plut.**, **Demosth.** 20, 3; **Aretaeus p.** 41, 10; **Sib. Or.** **fgm.** 3, 41) ἐκνήψατε δικαίως 1 Cor 15:34. **M-M.***

ἐκούσιος, ἰα, ἰον (**Soph.**, **Thu.**+; **inscr.**, **pap.**, **LXX**, **Philo**) *voluntary, as a volunteer* κατὰ ἐκούσιον (**opp.** κατὰ ἀνάγκην) *of one's own free will* **Phlm** 14 (**Num** 15:3 καθ' ἐκούσιον; **Thu.** 8, 27, 3 καθ' ἐκούσιαν [**sc.** γνώμην]; as opposed to legal compulsion, **cf.** **Plut.**, Mor. 446E). Of apostates **MPol** 4. **M-M.***

ἐκουσίως **adv.** (**Eur.**, **Thu.**+; **inscr.**, **pap.**, **LXX**, **Philo**; **Test. Dan** 4:6; **Sib. Or.** 11, 78) *willingly* ποιμαίνειν (**opp.** ἀναγκαστῶς) 1 Pt 5:2; *without compulsion, i.e. deliberately, intentionally* ἀμαρτάνειν (**Ps.-Demetr.**, **Form. Ep.** p. 5, 17) Hb 10:26. **M-M.***

ἐκπαλαι **adv.** (**Plut.**, **Themist.** 30, 1, **Aristid.** 17, 2; **Arrian**, **Exp. Alex.** 1, 9, 8 **Roos**; **Dit.**, **Or.** 584, 5 [II AD]; **POxy.**

938, 3; Philo, Agr. 152; Jos., Bell. 7, 159, Ant. 16, 244; Lobeck, Phryn. p. 45ff) *for a long time, long ago* 2 Pt 2:3; 3:5. M-M.*

ἐκπειράζω fut. ἐκπειράσω; 1 aor. ἐξεπείρασα (LXX; as quot. fr. Dt 8:2 in Philo, Congr. Erud. Grat. 170) *put to the test, try, tempt* τινά *someone* the Lord God Mt 4:7; Lk 4:12 (both Dt 6:16); 1 Cor 10:9. Jesus Lk 10:25; Hv 5:3. Pass. ἐκπειρασθεῖς ὑπὸ τ. διαβόλου *tempted by the devil* Hm 4, 3, 6; cf. 12, 5, 4.*

ἐκπέμπω 1 aor. ἐξέπεμψα; 1 aor. pass. ἐξεπέμφθην, ptc. ἐκπεμφθεῖς (Hom.+; inscr., pap., LXX; Philo, Op. M. 58) *send out* (Jos., Ant. 2, 11) spies 1 Cl 12:2. ἐκπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος *sent out by the Holy Spirit* Ac 13:4. Of Christ ἀπὸ τ. θεοῦ ἐξεπέμφθη 1 Cl 42:1; *send away* (Jos., Ant. 1, 216, Vi. 332 εἰς τὰ Ἱερ.) εἰς Βέροϊαν Ac 17:10. M-M.*

ἐκπέπτωκα s. ἐκπίπτω.

ἐκπερισσῶς adv. *excessively* ἐ. λαλεῖν *say with great emphasis* Mk 14:31 (PJoüon, Reech de Sc rel 29, '39, 240f).*

ἐκπεσεῖν s. ἐκπίπτω.

ἐκπετάννυμι 1 aor. ἐξεπέτασα; plpf. ἐκπεπετάκειν (Eur.+; Polyb., Plut., Lucian; Epigr. Gr. 779, 2; LXX; En. 14, 8; Jos., Ant. 3, 128.—Anz 286) *spread or hold out* τὰς χεῖρας *the hands* in an imploring gesture Ro 10:21; B 12:4 (both Is 65:2); Hs 9, 3, 2. M-M.*

ἐκπέτασις, εως, ἡ (Plut., Mor. 564B) *spreading out, opening* σημεῖον ἐκπετάσεως ἐν οὐρανῷ *a sign, (consisting of) an opening in the heaven* D 16:6. (EStommel, Röm. Quartalschrift 48, '53, 21-42).*

ἐκπηδάω 1 aor. ἐξεπήδησα (Soph., Hdt.+; pap., LXX)—1. *rush* (lit. 'leap') *out* (so Menand., Per. 277; UPZ 170B, 28 [127/6 BC]) εἰς τὸν ὄχλον *into the crowd* Ac 14:14 (cf. Jdth 14:17 ἐξεπήδησεν εἰς τ. λαόν; Jos., Ant. 6, 191).

2. *start up, get up quickly* (X., Cyr. 1, 4, 8; Appian, Bell Civ. 2, 36 §142; Polyaeus 8, 2; Wilcken, Chrest. I II, 13 [c. 246 BC]; Jos., Ant. 8, 273) Ac 10:25 D. M-M.*

ἐκπίπτω 1 aor. ἐξέπεσα (BI-D. §81, 3 w. app.; Mlt.-H. 208); 2 aor. ἐξέπεσον; pf. ἐκπέπτωκα (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) *fall off or from*.

1. lit., of withered flowers that fall to the ground (but ἐ. also means 'fall'=perish: X., Hell. 1, 1, 32; Lucian, De Merc. Cond. 42, end) Js 1:11; 1 Pt 1:24 (both Is 40:7). ἕκ τινος *from something* (Is 6:13 v.l.; 14:12) chains from the hands Ac 12:7. εἶσαν αὐτὴν ἐκπεσεῖν *they let it (the boat) fall* 27:32, but s. 2 below.

2. nautical t.t. *drift off course, run aground* εἰς τι *on someth.* (Eur., Hel. 409 εἰς γῆν; Thu. 2, 92, 3; Diod. S. 2, 60, 1) on the Syrtis 27:17; on an island vs. 26. κατὰ τραχεῖς τόπους *the rocks* vs. 29. Abs. perh. vs. 32, s. 1 above.

3. fig.—a. *lose* (Hdt. 3, 14; Thu. 8, 81, 2) τινός *someth.* (Plut., Tib. Gracch. 21, 7; Dit., Or. 521, 2; PTebt. 50, 14; Philo, Leg. All. 3, 183; Jos., Ant. 7, 203 βασιλείας) *grace, favor* Gal 5:4; one's own stability 2 Pt 3:17.

b. *fail, weaken* (Pla., Ep. 2 p. 314B; Diod. S. 14, 109, 5; Plut., Mor. p. 9B; Sir 34:7) of God's word Ro 9:6 (on the probability of commercial metaphor, FWDanker, FW Gingrich-Festschr., '72, 107). Of love 1 Cor 13:8 v.l. (acc. to AHarnack, SAB '11, p. 148, 1, original). M-M.*

ἐκπλέκω 1 aor. ἐξέπλεξα (BGU 665, 5 [I AD]; PTebt. 315, 21; 29 [II AD]; POxy. 1490, 6) *disentangle (oneself)* ὥστε ἀπὸ τ. ἀκανθῶν. . . μὴ δύνασθαι ἐκπλέξαι τὰ πρόβατα *so that the sheep could not disentangle themselves fr. the thorn-bushes* Hs 6, 2, 6 (cf. Artem. 4, 57 ἀκανθαί. . . τὰς ἐμπλοκάς).*

ἐκπλέω 1 aor. ἐξέπλευσα (Soph., Hdt.+; Dit., Syll. 3 454, 13 [III BC], Or. 69, 5; PSI 444, 1 [III BC]; POxy. 1271, 3; Jos., Ant. 18, 247al.) *sail away* εἰς τι *to a place* (X., Hell. 4, 8, 32; Diod. S. 14, 99, 4; Jos., Bell. 1, 481) Ac 15:39; 18:18. ἀπὸ τινος *fr. a place* 20:6. M-M.*

ἐκπληκτος, ον act. *shocking, frightful* (so Hero I 338, 5; 342, 4; Lucian, Herm. 18; Orph. Hymn. 39, 10) βουλή (w. πονηρά) Hv 1, 2, 4.*

ἐκπληρόω pf. ἐκπεπλήρωκα (trag., Hdt.+; inscr., pap., LXX, Philo; Jos., Ant. 19, 193) *fulfill* of promises Ac 13:33 (cf. Hdt. 8, 144; Polyb. 1, 67, 1 τ. ἐλπίδας καὶ τ. ἐπαγγελίας; Ael. Aristid. 51, 46 K.=27 p. 545 D.: ἐνύπνιον; PTebt. 10, 7; 48, 12; 3 Macc 1:2, 22); *bring to completion* (Hdt. 8, 82; PRyl. 66, 8; 2 Macc 8:10) ἐ. τὰς ἡμέρας τῶν ἁμαρτιῶν *fill up the days of the sins, i.e., in this pass. atone fully for them* Hv 3, 7, 6 (with ἐ. τὰς ἡμέρας cf. Diod. S. 2, 57, 5 τὸν χρόνον ἐκπληρώσαντες). M-M.*

ἐκπλήρωσις, εως, ἡ (Dionys. Hal. 6, 86; Epict. 4, 1, 175; BGU 1825, 23 [I BC]; 2 Macc 6:14; Philo, Op. M. 146, Leg. All. 3, 34; 145) *completion* διαγγέλλων τὴν ἐ. τῶν ἡμερῶν τοῦ ἀγνισμοῦ *giving notice that the days of purification would be completed* Ac 21:26 (cf. Strabo 17, 1, 46 ἐκπλ. τ. ἐνιαυτοῦ).*

ἐκπλήσσω Att. ἐκπλήττω MPol 7:2; 1 aor. ἐξέπληξα; in NT (and LXX) only in pass.—impf. ἐξεπλησόμην; 2 aor.

ἐξεπλάγην (Hom.+; LXX).

1. **act.** *amaze, astound, overwhelm* (lit. strike out of one's senses) τινά *someone* (Appian, Mithrid. 116 §566; Ammonius Hermiae in Aristotle, Lib. De Interpret. p. 66, 6 Busse τὸν ἀκροατήν; Jos., Bell. 7, 419) B 1:3.

2. **pass.** *be amazed, overwhelmed w. fright* (Dio Chrys. 80[30], 12) Mt 19:25; Mk 10:26; or wonder (Dio Chrys. 71[21], 14; Dit., Syll.3 1168, 46 [IV BC]; Jos., Ant. 8, 168; 17, 110; 142) Mt 13:54; Mk 6:2; 7:37; Lk 2:48 (perh. joy); MPol 7:2. **W.** the reason given: ἐπὶ τινι *at someth. or someone* (X., Cyr. 1, 4, 27 ἐπὶ τῷ κάλλει; Dio Chrys. 29[46], 1; Aelian, V. H. 12, 41) Mt 7:28; 22:33; Mk 1:22; 11:18; Lk 4:32; 9:43; Ac 13:12; B 7:10; 16:10. **M-M.***

ἐκπνέω 1 **aor.** ἐξέπνευσα *breathe out* (the life or the soul), *expire, euphem.* for *die* Mk 15:37, 39; Lk 23:46 (without obj. since Soph., Aj. 1026; Plut., Mor. 597F; M. Ant. 4, 33, 2; Jos., Ant. 12, 357. **W.** βίον or ψυχὴν since Aeschyl.).*

ἐκπορεύομαι **impf.** ἐξεπορεύομην; **fut.** ἐκπορεύσομαι (**mid.** since X.; **inscr.**, **pap.**, LXX, **En.**) *go out*.

1. **lit.—a. abs.** (BGU 1078, 4 [39 AD]) *go away* Ac 3:11 D. ὄχλοι ἐκπορευόμενοι *crowds or people that came out* Lk 3:7; *go out* Ac 25:4. εἰσπορεύεσθαι καὶ ἐ. *go in and out* 9:28 (cf. Dt 31:2; Tob 5:18; 1 Macc 3:45). **Esp.** of demons *come out* Mt 17:21; Ac 19:12.

b. w. indication of the place **fr.** which: ἐκ τινος (Polyb. 6, 58, 4; Mi 1:3; Ezk 47:12 **al.**) *out of the sanctuary* Mk 13:1. ἐκ γῆς Αἰγύπτου B 2:7 (cf. Dt 25:17). Of a bride *come out of the bridal chamber* Hv 4, 2, 1. ἔξω τῆς πόλεως *outside the city* Mk 11:19. ἀπὸ τινος (Jer 5:6; Sir 42:13) *from Jericho* Mt 20:29; Mk 10:46. ἐκεῖθεν 6:11 (cf. 2 Km 16:5). παρὰ τινος *proceed from someone* (Ezk 33:30) of the Spirit ὁ παρὰ τοῦ πατρὸς ἐκπορεύεται J 15:26.

c. w. the goal indicated: εἰς τι (X., An. 5, 6, 33; Jer 6:25; Ezk 44:19) *eis ὁδὸν set out on a journey* Mk 10:17. εἰς ἀφεδρῶνα 7:19 (s. ἀφεδρῶν). ἐ. εἰς ἀνάστασιν ζωῆς *come out* (of the graves) *to a resurrection that brings life* J 5:29. ἐπὶ τινι *to someone* (cf. Zech 6:6, 8) Rv 16:14. πρὸς τινι *to someone* (Judg 9:33; Is 36:16) Mt 3:5; Mk 1:5.

2. **fig.** *come or go out, proceed* of words and thoughts τὸ ἐκπορευόμενον ἐκ τοῦ στόματος *what comes out of the mouth* (cf. Pr 3:16a) Mt 15:11, cf. vs. 18; Lk 4:22; Eph 4:29. For this τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενα *what comes out of a man* Mk 7:15, cf. vs. 20. ἔσθθεν ἐκ τ. καρδίας vs. 21, cf. vs. 23. ῥῆμα ἐκπορευόμενον διὰ στόματος θεοῦ (διὰ Αἰ 1) Mt 4:4 (Dt 8:3). Of truth ἐ. ἐκ τοῦ στόματος Hm 3:1. Of fire, lightning, etc. (Job 41:12): lightning (Ezk 1:13) Rv 4:5; fire 9:17f; 11:5; fiery locusts Hv 4, 1, 6. Of streams of water *flow out* Ezk 47:1, 8, 12) ἐκ τ. θρόνου τ. θεοῦ Rv 22:1. Of a sword *project* ἐκ τ. στόματος 1:16; 19:15; ἐ. ἥχος περὶ αὐτοῦ εἰς πάντα τόπον *reports of him spread into every place* Lk 4:37. **M-M.***

ἐκπορνέω 1 **aor.** ἐξεπόρνευσα (Poll. 6, 30; Test. Dan 5:5; LXX) *indulge in immorality* Jd 7.*

ἐκπρεπής, ἔς (Hom.+; LXX) *remarkable, outstanding* Hv 1, 1, 3. Superlative (Aesop, Fab. 349 P.=Babr. 114 Cr.) κάλλει ἐκπρεπεστάτη *remarkable for beauty* (a woman; cf. Parthenius 29:1; Philo, Congr. Erud. Gr. 124; Jos., Ant 3, 78) 3, 10, 5.*

ἐκπτύω 1 **aor.** ἐξέπτυσα (Hom.+; Plut., Mor. p. 328C; Epict. 3, 12, 17) *lit. spit (out)* as a sign of disdain (s. ἐξουθενέω) 2) or to ward off evil spirits (s. βασκαίνω 1 and Theocr. 6, 39; 20, 11; Lucian, Navig. 15, Pro Merc. Cond. 6; Theophr., Char. 16, 14 μαινόμενον ὑδῶν ἢ ἐπιληπτον φρίξας εὖς κόλπον πτύσαι), hence *disdain* Gal 4:14 (ἐ. is omitted by P46).—Ltzm. *ad loc.*; SSeligmann, D. böse Blick I '10, 293-8. **S.** also πτύσμα. **M-M.***

ἐκπυρόω 1 **fut. pass.** ἐκπυρωθήσομαι (Eur.+; Cornutus 17 p. 27, 10; 2 Macc 7:3f) *set on fire, destroy by fire* of the end of the world (Heraclitus, fgm. 31 γῆ κ. οὐρανὸς πάλιν ἐκπυροῦται; Vorsokr. I 141, 21; 146, 18; Stoics since Zeno: Stoic. I p. 27, 15; 114, 36; II 182, 16; Plut., Mor. 1067A; MPohlenz, Stoa '49 I p. 486 index: ἐκπύρωσις) 2 Pt 3:10 as conjectured by FOlivier, RThPh '20, 237ff; Religio 11, '35, 481-9.*

ἐκριζόω 1 **aor.** ἐξερίζωσα, **pass.** ἐξερίζωθην, 1 **fut.** ἐκριζωθήσεται (Aesop 179 Halm; Babrius 36, 8; Geopon. 3, 5, 8; (Dit., Syll.3 889, 9f; 1239, 16f; Maspéro 87, 9; LXX; Test. Ash. 1:7; 4:2; Sib. Or., fgm. 3, 21) *uproot, pull out by the roots*.

1. **lit.** (Wsd 4:4; Test. of Solomon D 6, 1 McCown '22) grain **w.** weeds Mt 13:29.—15:13. Of a tree (Dit., Syll.3 889, 9; Da 4:14, 26) ἐκριζώθητι *be uprooted* Lk 17:6. δένδρα ἐκριζωθέντα *uprooted trees* Jd 12.

2. **fig.** *utterly destroy* (Dit., Syll.3 1239, 16; Sir 3:9; Zeph 2:4 **al.**) a people 1 Cl 6:4. Of doubt: πολλοὺς ἐκριζοῖ ἀπὸ τῆς πίστεως *it uproots many fr. the faith* Hm 9:9. **M-M.***

ἐκρίπτω 2 **aor. pass.** ἐξέριφην (trag.+; PLond. 106, 13; LXX) *hurl or drive away*—1. **lit.** of chaff blown by the wind B 11:7 (Ps 1:4).—2. **fig.** ἐκριφῆναι ἐκ τῆς ἐλπίδος *be driven out fr. the hope* 1 Cl 57:2 (cf. Pr 5:23).*

ἐκρυσις, εως, ἡ (Hippocr., Aristot., **inscr.**) *outflow, efflux* Papias 3.*

ἐκστασις, εως, ἡ (Hippocr.+; **inscr.**, **pap.**, LXX, Philo; Jos., Ant. 17, 247; Test. 12 Patr.).

1. *distraction, confusion, astonishment, terror, lit.* being beside oneself (Menand., fgm. 149 Kock πάντα δὲ τὰ μηδὲ προσδοκῶμεν' ἐκστασιν φέρει; Περὶ ὕψους 1, 4; Dit., Syll.3 1240, 14; 1 Km 11:7; 2 Ch 14:13; Ps 30:23) ἐξέστησαν μεγάλη ἐκστάσει *they were quite beside themselves w. amazement* Mk 5:42 (cf. Gen 27:33; Ezk

26:16; 27:35 al.). ἔ. ἔλαβεν ἅπαντας Lk 5:26. W. τρόμος Mk 16:8. W. θάμβος Ac 3:10.

2. *trance, ecstasy* a state of being brought about by God, in which consciousness is wholly or partially suspended (Galen XIX 462 K. ἔ. ἐστὶν ὀλιγοχρόνιος μανία; Philo, Rer. Div. Her. 257; 258; 264; 265 [after Gen 2:21; 15:12], Vi. Cont. 40; Plotinus 6, 9, 11; PGM 4, 737) γενέσθαι ἐν ἐκστάσει *fall into a trance* Ac 22:17; ἐγένετο ἐπ' αὐτὸν ἔ. *a trance came over him* 10:10. For this t.r. has ἐπέπεσεν ἐπ' αὐ. ἔ. Cf. 11:5.—ERohde, Psyche 3 II 18ff; WRInge, Ecstasy: Enc. of Rel. and Eth. V 157-9; AOepke, TW II 447-57 (lit.). M-M. B. 1094.*

ἐκστρέφω pf. pass. ἐξέστραμμαι (Hom.+; LXX) *turn aside, pervert* τινά *someone* (Aristoph., Nub. 554 ἐκστρέψας τοὺς ἱππέας) Hs 8, 6, 5. Pass. ἐξέστραπται ὁ τοιοῦτος *such a man is perverted* Tit 3:11 (cf. Dt 32:20).*

ἐκσφενδονάω 1 aor. ἐξεσφενδόνησα (Suidas) *hurl away* (lit., w. a sling) fig. τινὰ ἀπὸ τινος *someone fr. someth.* B 2:10.*

ἐκσώζω 1 aor. ἐξέσωσα (Aeschyl., Hdt.+; inscr., LXX, Philo; Jos., Ant. 11, 239) ἐπί τι; Test. 12 Patr.) *bring safely* ἐκσῶσαι, v.l. for ἐξῶσαι, because of similarity of sound (s. ἐξωθέω) Ac 27:39.*

ἐκταράσσω (Isocr.+; pap., LXX) *agitate, throw into confusion* τινά *someone* Ac 15:24 D; τὴν πόλιν 16:20 (cf. Plut., Coriol. 19, 2. Oft. Cass. Dio; PGenève 1, 12; Jos., Bell. 7, 41, Ant. 17, 253). M-M.*

ἐκτείνω fut. ἐκτενῶ; 1 aor. ἐξέτεινα (Aeschyl., Hdt.+; inscr., LXX, Philo; Jos., Ant. 11, 239) ἐπί τι; Test. 12 Patr.) *stretch out*.

1. lit. ἔ. ἐαυτὸ *stretch itself out* Hv 4, 1, 9. Of nets *spread out* B 5:4 (Pr 1:17). ἀγκύρας ἐκτείνειν Ac 27:30 s. ἄγκυρα.—Esp. in the expr. ἔ. τὴν χεῖρα (τὰς χεῖρας) *hold out or extend the hand (s)* (class.; Diod. S. 13, 15, 1; oft. LXX; Jos., Ant. 8, 233, cf. 13, 14) of a man w. a disabled hand: Mt 12:13; Mk 3:5; Lk 6:10. To grasp *some* (Gen 22:10 al.) Mt 26:51; D 4:5; B 19:9. To take hold of *someone* Mt 14:31. To heal *someone* (by touch; cf. OWeinreich, Antike Heilungswunder '09, 15ff; 51ff; JBehm, D. Handauflegung '11, 102ff) Mt 8:3; Mk 1:41; Lk 5:13. W. εἰς to indicate purpose Ac 4:30. ἔ. τὴν χεῖρα *lay a hand on someone* (Diog. L. 6, 29 τὰς χεῖρας ἐπὶ τοὺς φίλους ἔ.) w. hostile intent (Jer 6:12; 1 Macc 6:25; 12:42; 2 Macc 15:32; cf. Jos., Ant. 7, 327) Lk 22:53. To point at *someone* Mt 12:49. As a gesture in prayer (1 Esdr 8:70; 4 Macc 4:11; Agatharchides in Jos., C. Ap. 1, 209—Earlier writers would have said ἀνατείνω τὰς χεῖρας: Pind., Ol. 7, 65; [Ps.-] Plut., Mor. 774B) 1 Cl 2:3; B 12:2. Gesture of a speaker Ac 26:1 (cf. Quintilian 9, 3, 84ff; Apuleius, Metam. 2, 21; KSittl, D. Gebärden d. Griechen u. Römer 1890, 350ff.) Of one who is crucified (Epict. 3, 26, 22 ἐκτείνας σεαυτὸν ὡς οἱ ἐσταυρωμένοι; Jos., Ant. 19, 94) J 21:18; B 12:2.

2. fig. *draw out at length* λόγους ἔ. (Pla., Leg. 10 p. 887A ὁ λόγος ἐκταθείς, others sim.) *speak at length* 1 Cl 57:4 (Pr 1:24). M-M.*

ἐκτελέω 1 aor. ἐξέτελεσα (Hom.+; inscr., pap., LXX; Jos., Bell. 2, 313; 7, 395) *finish, bring to completion* of a building Lk 14:29f (cf. 2 Ch 4:5).—Hm 12, 3, 3 v.l. (for τελέω). M-M.*

ἐκτένεια, ας, ἡ (late word [Phryn. p. 311 Lob.]; Molpis in Athen. 4 p. 141E; oft. in inscr. [s. Thieme; Rouffiac]; PPetr. III 144 IV, 17 [III BC]; Wilcken, Chrest. 1 IV, 17; LXX; Jos., Ant. 7, 231) *perseverance, earnestness* ἐν ἔ. *earnestly* (=ἐκτενῶς) Ac 12:5 D; 26:7 (cf. Jdth 4:9). For this μετὰ ἐκτενείας 1 Cl 33:1; μετὰ πάσης ἐκτενείας 37:1 (Inscr. Rom IV 984, 6 μετὰ πάσης ἔ. καὶ λαμπρότητος; 2 Macc 14:38).—IMg 14 v.l. Funk. M-M.*

ἐκτενής, ἑς (Aeschyl.; Polyb. 22, 5, 4; inscr. [s. on ἐκτένεια]; PTebt. 24, 45; 3 Macc 3:10; 5:29; Philo) comp. ἐκτενέστερος (Inscr. Rom. IV 293 II, 38) *eager, earnest*, lit. 'strained' Ac 12:5 t.r. ἐκτενὴ τὴν δέησιν ποιῆσθαι *make earnest supplication* 1 Cl 59:2 (UPZ 110, 46 [164 BC] τὴν ἐκτενεστάτην ποιήσασθαι πρόνοιαν). τὴν ἀγάπην ἐκτενὴ ἔχειν *keep love constant* 1 Pt 4:8. μετ' ἐκτενοῦς ἐπιεικειάς w. *constant gentleness* 1 Cl 58:2; 62:2. M-M.*

ἐκτενῶς adv. (Aristot. et al.; Polyb. 31, 14, 12; Diod. S. 2, 24, 3; M. Ant. 1, 4; Vett. Val. p. 187, 5; inscr. [s. ἐκτένεια]; LXX; Jos., Ant. 6, 341) *eagerly, fervently, constantly* ἀγαπᾶν 1 Pt 1:22. Of prayer (as always in LXX: Jon 3:8; 3 Macc 5:9 al.) προσευχὴ ἔ. γινομένη Ac 12:5. βοᾶν πρὸς τὸν θεὸν ἔ. 1 Cl 34:7.—Neut. of the comp. of ἐκτενής as adv. ἐκτενέστερον (Agatharch. in Athen. 12 p. 527C; Dit., Syll. 3 695, 66): ἔ. προσεύχεσθαι prob. *relative very fervently* Lk 22:44. M-M.*

ἐκτίθημι impf. mid. ἐξετιθέμην; 1 aor. pass. ἐξετέθην; not in act. in our lit. (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.).

1. *expose, abandon* (Jos., C. Ap. 1, 308) of children (so act. and mid. since Hdt. 1, 112; Diod. S. 2, 4, 3 παιδίον; 3, 58, 1; 4, 64, 1 τὸ βρέφος; Aelian, V. H. 2, 7; Lucian, De Sacrif. 5; BGu 1104, 24 [8 BC] τὸ βρέφος ἐκτίθεσθαι; Wsd 18:5) Ac 7:21 (of Moses also Philo, Mos. 1, 12); AP fgm. 3, p. 12, 37 (εἰς θάνατον indicates the normal result of the exposure); cf. fgm. 1, p. 12, 12.

2. fig. *explain, set forth* (Aristot. et al.; Diod. S. 12, 18, 4; Athen. 7 p. 278D; PHib. 27, 24 τὴν ἀλήθειαν; 2 Macc 11:36; Ep. Arist. 1; 161; Jos., Ant. 1, 214) τί τινι *some* to *someone* (PMMeyer, Griech. Texte aus Aegypt. '16 no. 1, 13 [II BC] ὃ καὶ τὰ καθ' ἑαυτοὺς ἐκτεθειμένων ἡμῶν; Jos., Ant. 2, 11) Ac 18:26; 28:23. τινί w. λέγων

ἐκτίλλω *impf.* ἐξέτιλλον; 1 *aor.* ἐξέτιλα (since *Anacr.* 54, 9 Diehl2; *BGU* 1818, 15 [I BC]; *LXX*) *pull out* τι (*Aristot.* 603b, 22 τρίζας; *Aëtius* 160, 19) sticks *Hs* 8, 4, 3; weeds (*Antig. Car.* 34) s 5, 2, 4f; 5, 4, 1; 5, 5, 3.*

ἐκτινάσσω 1 *aor.* ἐξετίναξα, *mid.* ἐξετιναζάμην (*Hom.* +; *pap.*, *LXX*; *Sib. Or.* 5, 152).

1. *shake off* τι (*Is* 52:2 τὸν χοῦν) τὸν κονιορτὸν τῶν ποδῶν *the dust that clings to one's feet* (*AMerx*, D. vier kanon. *Ev.* II 1, '02, 178f takes the words to mean the dust which is raised by the feet and settles in the clothes) *Mt* 10:14; *cf.* *Mk* 6:11; *Lk* 9:5 D. For this the *mid.* ἐκτινάσσεσθαι τὸν κονιορτὸν ἐπὶ τινα *Ac* 13:51, a symbolic act denoting the breaking off of all association (differently *EBöklen*, *Deutsch. Pfarrerbl.* 35, '31, 466ff).

2. *shake out* clothes *Ac* 18:6 (here *mid.*, but *act.* e.g. *BGU* 827, 22 ἐκτίνασσε τὰ ἱμάτια; *Sb* 7992, 17.—*UPZ* 6, 10f, ἐκτινάσσειν is a gesture protesting innocence; *cf.* *GGA* '26, 49). M-M.*

ἐκτιτρώσκω 1 *aor.* ἐξέτρωσα (*Hdt.* 3, 32; *PGdspl.* 15, 15; *Sym.* *Job* 21:10) *cause an abortion* *AP* 11:26.*

ἔκτος, η, ον (*Hom.* +; *pap.*, *LXX*, *Ep. Arist.*, *Philo*, *Joseph.*, *Test. 12 Patr.*) *sixth* *Hs* 9, 1, 7; 9, 23, 1; month *Lk* 1:26, 36; seal *Rv* 6:12; *cf.* 9:13f; 16:12; 21:20; hour (=12 o'clock if Jewish reckoning is employed; *Jos.*, *Vi.* 279) *Mt* 20:5; 27:45; *Mk* 15:33; *Lk* 23:44; *J* 4:6; 19:14; *Ac* 10:9. M-M.*

ἐκτός *adv.* (*Hom.* +; *inscr.*, *pap.*, *LXX*, *Ep. Arist.*, *Philo*; *Jos.*, *Ant.* 14, 471) *outside*.

1. τὸ ἐκτός (*sc.* μέρος) *the outside* *Mt* 23:26 (*cf.* *PTebt.* 316, 95 [99 AD] ἐν τῷ ἐ.; *Sir Prol.* 1. 5 οἱ ἐ.; *Lucian*, *Vit. Auct.* 26u; *Proclus* on *Pla.*, *Cratyl.* p. 23, 12 P. τὰ ἐ.).—ἐκτός εἰ μὴ *unless, except* (post-class., in *Dio Chrys.*, *Plut.*, *Lucian* [Nägeli 33]; *Vett. Val.* *Ind.* III; *Le Bas-Waddington*, *Inscript.* III 2 no. 1499; *CIG* 2825; *Lyc. Inscr.*: *JHS* 34, '14, p. 31 no. 44, 6; *BI-D.* §376; *Rob.* 640) 1 *Cor* 14:5; 15:2; 1 *Ti* 5:19.

2. as improper *prep. w. gen.* (s. ἀνά, beg.).—a. *outside* (*Parthenius* 9, 4 ἐκτός ἐγένετο αὐτοῦ=he was beside himself) ἐ. τοῦ σώματος *outside the body* 2 *Cor* 12:2. Of sin, apart from fornication ἐ. τοῦ σώματος ἐστὶν *remains outside the body*, since immorality pollutes the body itself 1 *Cor* 6:18. ταῦτα ἐ. τῆς ἐκείνου μεγαλειότητος *these things lie outside the divine majesty* *Dg* 10:5 ποιεῖν τι ἐ. τῆς ἐντολῆς τ. θεοῦ *do someth. (good) apart fr. God's commandment, i.e., beyond what he commands* *Hs* 5, 3, 3. *Outside* the altar *ITr* 7:2 Funk.

b. *except* οὐδὲν ἐ. ὧν *nothing except what* (*cf.* 1 *Ch* 29:3; 2 *Ch* 17:19; *Test. Napht.* 6:2) *Ac* 26:22; ἐ. τοῦ ὑποτάξαντος *except him that subjected* 1 *Cor* 15:27. M-M.*

ἐκτρέπω 2 *aor. pass.* ἐξέτράπην; 2 *fut.* ἐκτραπήσομαι (*trag.*, *Hdt.* +; *PRyl.* 133, 22 [I AD]; *Am* 5:8). In our *lit.*, as it seems, only *pass.* with *mid.* sense *turn, turn away* (*Hdt.* +) *w.* that to which one turns indicated by εἰς (*Diod. S.* 16, 12, 3; 17, 108, 4 εἰς ὕβρεις; *Epict.* 1, 6, 42; *Philo*, *Spec. Leg.* 2, 23; *Jos.*, *Ant.* 8, 251 εἰς ἀσεβεῖς ἐξέτράπη πράξεις) 1 *Ti* 1:6. ἐπὶ τοὺς μύθους 2 *Ti* 4:4 (*cf.* *Pla.*, *Soph.* 222A: ἀπὸ—ἐπὶ; *Galen* XI 792 K. Πάμφιλος εἰς μύθους γραῶν ἐξέτράπετο; ἐξέτράπην τῶν ματαιῶν ἐπὶ τὸν ὕψιστον θεόν *Ode of Solomon* 11, 9). ὀπίσω τοῦ Σατανᾶ *to follow Satan* 1 *Ti* 5:15. *W. acc.* *turn away from* or *avoid someth.* (*Demosth.* 19, 225; *Polyb.* 35, 4, 14; *Musonius* p. 26, 4 H.; *inscr.* of the Epicurean Diogenes of Oenoanda [*RhM* 47, 1892, 41ff] col. 29, 7 ἐ. δεῖ τοὺς σοφιστικὸν λόγον; *Jos.*, *Ant.* 4, 290) 6:20. *W. gen.* (Ps.-*Aristot.*, *Mirabilia* 137 ἐκτρέπεσθαι τῆς ὁδοῦ; *Lucian*, *Dial. Deor.* 25, 2; *Jos.*, *Ant.* 6, 34 τῶν τοῦ πατρὸς ἐπιτηδεύματων ἐκτραπόμενοι) τῆς ἐλπίδος *let oneself be turned aside* *IMg* 11. ἵνα μὴ τὸ χωλὸν ἐκτραπῇ *Hb* 12:13 is difficult. In line *w.* the previous *mngs.* one possibility is: *turn from the way* (*abs.* as *X.*, *An.* 4, 5, 15). But ἐ. is *oft.* taken here, because of the context, as a medical *t.t.* *be dislocated* (*Hippocr.*, κατ' ὕητρ. 14 Kühlewein; *Diosc.*, *Mat. Med.* 2, 15 *W.*; *Hippiatr.* 26, 6 p. 126, 24 ἐὰν ἵππος ὤμον ἐκτραπῇ) *in order that what is lame may not be dislocated*. Linguistically another possibility is: *that what is lame might not be avoided* (*Lucian*, *Pseudolog.* 17 ἡμεῖς τοὺς χωλοὺς ἐκτρεπόμεθα=we go out of the lame men's way). M-M.*

ἐκτρέφω 1 *aor.* ἐξέθρεψα (*trag.*, *Hdt.* +; *inscr.*, *pap.*, *LXX*; *Jos.*, *C. Ap.* 2, 139).

1. *nourish w. acc.* (*Plut.*, *Lycurg.* 16, 4; *PRyl.* 178, 14 [I AD]; *Gen* 47:17) *w.* θάλλειν *nourish and cherish* (*Vi. Aesopi* Ic. 9 p. 250, 13 τρέφει κ. θάλλει) *Eph* 5:29.

2. *rear, bring up* τινὰ of children (*X.*, *An.* 7, 2, 32; *Polyb.* 6, 6, 2; *Epict.* 2, 22, 10; *Dit.*, *Syll.* 3 709, 34; *oft.* *LXX*) *Eph* 6:4; *Hv* 3, 9, 1. M-M.*

ἐκτρίβω (*Soph.*, *Hdt.* +; *Sb* 6796, 194; *LXX*)—1. *wear out* (*lit.* by rubbing), *drive out* (*Pap.* of Cornell Univ. ['26] 1, 194 [III BC]) τι the Holy Spirit *Hm* 10, 1, 2f; 10, 2, 1f (*Appian*, *Bell. Civ.* 2, 98 §409 τὸ πνεῦμα [=breath] ἐκτρίβει).

2. *ruin, destroy* (*Hdt.*; *Plut.*, *Mor.* 529C; *Ael. Aristid.* 19, 1 K.=41 p. 762 D.; *oft.* *LXX*) τινὰ *someone* *Hs* 6, 1, 4. τ. ψυχᾶς 6, 2, 1.*

ἐκτρομος, ον *trembling* (*inscr.* fr. Hadrumetum in *Dssm.* B p. 29 l. 26 [BS 273ff]; *cf.* p. 44=Fluchtaf. no. 5, 26; *PGM* 4, 3076 [LAE 254]) in our *lit.* only as *v.l.* ἐκφοβος εἰμι καὶ ἔ. *I am full of fear and trembling* *Hb* 12:21 (for ἐντρομος). M-M.*

ἐκτρώμα, ατος, τό (*Aristot.*, *De Gen.* *An.* 4, 5, 4 p. 773b, 18; *PTebt.* 800, 30 [142 BC], here in the sense

‘premature birth’; Num 12:12; Job 3:16; Eccl 6:3; Philo, Leg. All. 1, 76; Phryn. p. 208f Lob.) *untimely birth, miscarriage*. So Paul calls himself, *perh.* taking up an insult (ἐ. as a term of contempt in Tzetzes [XII AD], Hist. Var. 5, 515 Kiessl.) hurled at him by his opponents 1 Cor 15:8; imitated I Ro 9:2. ESchwartz, NGG '07, 276 refers to Euseb., H.E. 5, 1, 45. Cf. AvHarnack, SAB '22, p. 72, 3; AFridrichsen, Paulus abortivus: Symb. Philol. f. OADanielsson '32, 78-85; JMunck, NT Essays: memorial vol. for TWManson, '59, 180-93; JSchneider, TW II 463-5.—Acc. to G Björck, Con. Neot. 3, '39, 3-8 ‘monster’, ‘horrible thing’. M-M.*

ἐκτυπώω 1 aor. pass. ἐξετυπώθη (Pla., X.+; LXX; Ep. Arist. 98; Philo, Somn. 2, 191) *to shape* after a model εἰς τ. μορφήν τούτων ἐκτυπώθη *be shaped in their form* Dg 2:3 (Cos. and Dam. 13, 23 ἐν ᾧ ἐκτυποῦνται σχήματι).*

ἐκφέρω fut. ἐξοίσω; 1 aor. ἐξήνεγκα (Hom.+; inscr., pap., LXX, Ep. Arist.; Philo, Op. M. 164; Joseph.).

1. *lit.* carry or bring out τὴν (opp. εἰσφέρω) 1 Ti 6:7, *sim.* Pol 4:1; a corpse for burial (Il. 24, 786 and *oft.* in later auth. as Epict. 2, 22, 10; Jos., Ant. 15, 46) Ac 5:6, 9f; στολήν (cf. 4 Km 10:22; also X., Cyr. 5, 2, 7; Herodian 2, 1, 2) Lk 15:22 (v.l. ἐνέγκατε P75 et al.); sick people into the streets Ac 5:15.

2. *lead (out) or send (out)* with ἐξω (Leontios 13 p. 27, 8) ἐξω τ. κόμης Mk 8:23.—3. *fig.* produce of everything that nature causes to grow: plants and their products (Hdt. 1, 193; X., Oec. 16, 5; Polyb. 36, 16, 8; Plut., Mor. p. 2E; 937D; Epict. 4, 8, 36; Gen 1:12; Hg 1:11; SSol 2:13) fruit 1 Cl 24:5; thorns and thistles Hb 6:8; even κέρατα ἐ. grow horns 1 Cl 52:2 (Ps 68:32). M-M.*

ἐκφεύγω fut. ἐκφεύξομαι; 2 aor. ἐξέφυγον; 2 pf. ἐκπέφευγα (Hom.+; pap., LXX).

1. *run away, seek safety in flight* (2 Km 17:2 A) ἐκ τ. οἴκου Ac 19:16.

2. *escape*—a. *abs.* (Hdt. 5, 95, 1 φεύγων ἐκφεύγει=he escapes by flight; Lucian, Alex. 28; Jos., Bell. 1, 65, Ant. 2, 341) *lit.* Ac 16:27; *fig.* (Sir 16:13) 1 Th 5:3; Hb 2:3; 12:25.

b. *w. acc.* of that which one escapes—α. *lit.*, a monster (Artem. 4 p. 200, 25 θηρίον ἐ.) Hv 4, 2, 3.

β. *fig.* (Diod. S. 5, 59, 2 τὸ μύσος ἐ.; 17, 112, 3 τὸν κίνδυνον; Ael. Aristid. 34 p. 656 D.: τὴν αἰσχύνην; Ep. Arist. 268; Philo, Leg. All. 3, 93 λήθην) tribulations Lk 21:36; Hv 4, 2, 4b; 5; judgment (2 Macc 7:35; cf. PRyl. 28, 164ff ἐν κρίσει βαρῆθεις ἔσται καὶ ἐκφεύζεται) Ro 2:3. τὰς χεῖρας τινοῦ (Phalaris, Ep. 92; Sus 22; Tob 13:2) 2 Cor 11:33. τὸ ἀποθανεῖν (Pla., Apol. 39A) ITr 2:1.

c. καλῶς ἐξέφυγες *you have made good your escape* or *you deserved to escape* Hv 4, 2, 4a.

3. *shun, avoid* τὴν (Epict. 4, 5, 2 Σωκράτης πανταχοῦ ἐξέφυγεν μάχην; Diog. L. 10, 117; Philo, Leg. All. 3, 236 κακίαν) *the world* Hv 4, 3, 4. M-M.*

ἐκφοβέω (trag., Thu.+; PLond. 342, 9; Sb 4284, 10 ἐκφοβῶν ἡμᾶς; LXX; En.; Jos., Bell. 1, 492, Ant. 2, 82) *frighten, terrify* τινὰ διὰ τινοῦ *someone w. someth.* 2 Cor 10:9. M-M.*

ἐκφοβος, ον terrified (Aristot., Physiogn. 6 p. 812b, 29; Plut., Fab. 6, 8) ἐκφοβοὶ ἐγένοντο *they became terrified* Mk 9:6; w. ἔντρομος Hb 12:21 (cf. Dt 9:19).*

ἐκφορικτός, ον frightening, enough to make one tremble (opp. ἡμερος) of words Hv 1, 3, 3.*

ἐκφύω (Hom.+; Sym. Ps 103:14; Philo; Joseph.) *trans.* put forth, *lit.* ‘cause to grow’ (cf. Jos., Ant. 10, 270) τὰ φύλλα (the branch) puts forth leaves (ἐκφύη pres. subj.) Mt 24:32; Mk 13:28 (cf. Artem. 5, 63; 65; Ep. Arist. 70; Philo, Sacr. Abel. 25; Ps.-Clem., Hom. 2, 45; 19, 14). The accentuation ἐκφυῖ (Bl-D. §76, 2; W-S. §13, 11; Mlt.-H. 264), which is freq. preferred but certainly to be rejected, would make the form a 2 aor. pass. subj., give it intrans. mng., and make τὰ φύλλα the subj.: *the leaves sprout* (cf. Jos., Ant. 2, 83). M-M.*

ἐκφωνέω (Dionys. Hal., Comp. Verb. 14 et al.; pap.) cry out (so Plut., Caes. 66, 8; Philo, De Jos. 51) Lk 16:24 v.l.*

ἐκχέω (Hom.+; inscr., pap., LXX, En., Philo, Joseph., Test. 12 Patr.) fut. ἐκχεῶ; 1 aor. ἐξέχεα. Beside it the H.Gk. form ἐκχύν(ν)ω (W-S. §15; Bl-D. §73 w. app.; 74, 2; 101; Mlt.-H. 195; 215; 265) pf. pass. ἐκκέχυμαι; 1 aor. ἐξεχύθη; 1 fut. ἐκχυθήσομαι, *pour out*.

1. *lit.*, of liquids: water D 7:3; αἷμα ἐ. shed blood=commit a murder (αἷμα 2a) Ac 22:20; Ro 3:15 (Is 59:7; Ps 13:3); Rv 16:6. αἷμα ἐκχυννόμενον (Jos., Ant. 19, 94 αἷμα πολὺ ἐκκεχυμένον) Mt 23:35; cf. Lk 11:50. In the cultic sense pour out (cf. Lev 4:7), esp. of Jesus’ death 1 Cl 7:4. αἷμα ἐ. περὶ πολλῶν εἰς ἄφεσιν ἁμαρτιῶν blood shed for (the benefit of) many, for the forgiveness of sins Mt 26:28 (w. purpose indicated by εἰς like Lucian, Tim. 5 εἰς εὐεργεσίαν); αἷ. ἐ. ὑπὲρ πολλῶν Mk 14:24; cf. Lk 22:20. Wine ἐκχεῖται is spilled (out) (cf. Gen 38:9) Mt 9:17; cf. Lk 5:37; ἐ. φιάλην, as we say, pour out a bowl (i.e., its contents) Rv 16:1ff, 8, 10, 12, 17. Of solid objects (Lev 4:12) ἐξεχύθη πάντα τὰ σπλάγχνα all his bowels poured out Ac 1:18 (cf. Quint. Smyrn. 8, 302 ἔγκατα πάντ’ ἐχύθησαν; 9, 190; 2 Km 20:10; Jos., Bell. 7, 453; Act. Thom. 33). Of coins scatter on the ground J 2:15.

2. *fig.* (cf. Lycophron 110 πόθον; Ps.-Demetr., Eloc. 134 τοῦ λόγου τὴν χάριν; Aelian, N. An. 7, 23 θυμόν; Philo, Spec. Leg. 1, 37 of light; Jos., Ant. 6, 271 φόνον) of the Holy Spirit which acc. to Joel’s prophecy, is to pour down on men like rain (Jo 2:23; cf. IQS 4, 21): pour out Ac 2:33. ἐπὶ τινα (after Jo 3:1) 2:17f; 10:45; Tit 3:6; B 1:3; 1 Cl 46:6. The Holy Spirit has perh. brought the idea of outpouring into Ro 5:5 ἡ ἀγάπη τ. θεοῦ ἐκκέχεται ἐν ταῖς

καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. But **gener.**, whatever comes from above is connected w. this verb (Ps 44:3 χάρις; Sir 18:11 ἔλεος; Hos 5:10 ἐπ' αὐτοὺς ἐκχεῶ ὡς ὕδωρ τὸ ὄρημά μου; Philo, Aet. M. 147 ἄνωθεν ἐ.; Test. Levi 18:5).

3. **pass.** give up or abandon oneself (Polyb. 31, 25, 4 εἰς ἐταίρας; Plut., Anton. 21, 1; Philo, Op. M. 80; Test. Reub. 1:6) w. **dat.** (Alciphro. 3, 34, 1 τῷ γέλωτι) τῇ πλάνῃ τ. Βαλαάμ Jd 11; λίαν ἐ. ἀγαπῶν ὑμᾶς I am wholly consumed by love for you IPhld 5:1. M-M.*

ἐκχύν(ν)ω s. ἐκχέω.

ἐκχυσίς, εὼς, ἡ (Aristot. et al.; PTebt. 86, 9 [II BC]; PLond. 1177, 84; LXX; En. 17, 7) outpouring of the Holy Spirit 1 Cl 2:2 (w. ἐπὶ τινα as 3 Km 18:28).*

ἐκχωρέω 1 **aor.** ἐξεχώρησα (Soph., Hdt.+; inscr., pap., LXX) go out, go away, depart abs. (PLond. 106, 16 [III BC]; Jos., Bell. 1, 137) Lk 21:21; 1 Cl 54:2. W. **gen. foll.** (PMagd. 20, 7 [221 BC] τῆς οἰκίας) τῆς γῆς (Diod. S. 5, 15, 4; Jos., Ant. 1, 74) 31:4. ἰδίων πόλεων 55:1. For this ἐκ τίνος (PAmh. 30, 42 [II BC] ἐκ τ. οἰκίας) ἐκ τῆς χώρας (as Dit., Syll.3 679, 53) Hs 1:4. M-M.*

ἐκψύχω 1 **aor.** ἐξέψυξα (cool off, faint Hippocr., Morb. 1, 5 [Hobart 37]; Herodas 4, 29; Ezk 21:12) breathe one's last, die (Babrius 115, 11; Judg 4:21 A) Ac 5:5, 10; 12:23. M-M.*

ἐκόν, οὔσα, ὄν (Hom.+; inscr., pap., LXX, Philo; Jos., Vi. 347; 351) willing (ly), glad (ly) Dg 2:9; IRo 4:1. Opp. force 5:2; MPol 4:1; of one's own free will (cf. Epict. 3, 5, 9; 4, 3, 9; Lucian, Herm. 77; Dit., Syll.3 1176, 4) ἐ. τοῦτο πράσσω 1 Cor 9:17. ὑπετάγη οὐχ ἐκούσα it was subjected against its own will (v.l. οὐ θέλουσα) Ro 8:20 (cf. Philo, Ebr. 122). M-M.*

ἐλαθον s. λανθάνω.

ἐλαία, ας, ἡ—1. olive tree (Hom.+; inscr., pap., LXX, Ep. Arist.; Philo, Aet. M. 63; Joseph.) Ro 11:17, 24; pl. Rv 11:4 (cf. Zech 4:3, 11). τὸ ὄρος τῶν ἐλαιῶν (Zech 14:4; cf. Jos., Bell. 2, 262, Ant. 20, 169) the Mount of Olives east of Jerusalem (Dalman, Orte³ 277ff) Mt 21:1; 24:3; 26:30; Mk 11:1; 13:3; 14:26; Lk 19:37; 22:39; J 8:1. For Lk 19:29; 21:37 s. ἐλαιών.

2. olive, the fruit of the olive tree (Aristoph., Pla.+; Diosc.; Plut.; PHib. 49, 8 [257 BC]; PFay. 130, 16; POxy. 1494, 16) Js 3:12.—Lit., s. ἀγριέλαιος. M-M. B. 380.*

ἐλαιον, ου, τό (Hom.+; inscr., pap., LXX; Ep. Arist. 92; Philo; Jos., Vi. 74 al.; Test. 12 Patr.) olive oil.

1. **gener.** Lk 16:6. W. wine and flour (cf. Dt 7:13; 11:14; 28:51; 2 Ch 31:5; Ezk 16:19 al.) Rv 18:13. W. wine Hm 11:15; D 13:6. For lamps Mt 25:3f, 8. As a means of treating wounds (Is 1:6) Lk 10:34 (used w. wine, as e.g. Theophr., Hist. Pl. 9, 12 ἐν οἴνῳ καὶ ἐλαίῳ; Hobart 28f) and otherw. for healing Mk 6:13; Js 5:14 (s. on ἀλείφω 1 and cf. Dit., Syll.3 1170, 27.—Artem. 4, 82 a seemingly dead man is brought back to life by being anointed with warm oil).

2. **esp.** oil used for anointing (Posidon.: 87 fgm. 10 Jac.; Jos., Bell. 5, 565) Lk 7:46 (cf. 4 Km 9:6; Ps 22:5). Fig. ἔχρισέν σε ὁ θεὸς ἔ. ἀγαλλιᾶσεως God anointed you w. the oil of gladness Hb 1:9 (Ps 44:8). ἔ. ἁμαρτωλῶν oil of sinners 1 Cl 56:5 (Ps 140:5).

3. the effect for the cause: olive orchard τὸ ἔ. καὶ τὸν οἶνον μὴ ἀδικήσης do not harm the olive orchard and the vineyard Rv 6:6 (cf. SReinach, Revue Archéol. 3 s. 39, '01, 350-74; JMoffatt, Exp. 7th Ser. VI '08, 359-69; SKrauss, ZNW 10, '09, 81-9; AvHarnack, Erforschtes u. Erlebtes '24, 53ff).—On the whole word HSchlier, TW II 468-70; Dalman under ἄρτος 1a. M-M. B. 380.*

ἐλαιών, ὄνος, ὁ olive grove, olive orchard (oft. in pap. since III BC [Dssm., NB 36ff=BS 208ff; Bolsson, Aegyptus 13, '33, 327ff]; Strabo 16, 4, 14; LXX; Philo, Spec. Leg. 2, 105). This word, which has become a proper name, is surely to be read Ac 1:12 ἀπὸ ὄρους τ. καλουμένου ἐλαιῶνος from the hill called 'The Olive Grove'=the Mount of Olives s. ἐλαία (cf. Jos., Ant. 7, 202 διὰ τοῦ Ἐλαιῶνος ὄρους; PLond. 214, 10 εἰς ἀμπελικὸν χωρίον καλούμενον, Ἐλαιῶνα; Test. Napht. 5:1 ἐν τῷ ὄρει τοῦ Ἐλαιῶνος). Therefore it is also to be read Lk 19:29; 21:37, although the accentuation ἐλαιῶν cannot be ruled out absolutely (BI-D. §143 app.; Mlt. 49; 235; Rob. 154 n. 2; 267). The name Olivet is fr. Lat. olivetum=olive grove.—WSchmauch, Der Oelberg: ThLZ 77, '52, 391-6; JB Curtis, Hebrew Union College Annual 28, '57, 137-80. M-M.*

Ἐλαμίτης, ου, ὁ (this form also Is 21:2 for the usual Ἐλυμαῖος; for the correct spelling Αἰλαμίται, as cod. B, cf. BI-D. §38) an Elamite, inhabitant of Elam, a district north of the Persian Gulf, east of the lower Tigris valley Ac 2:9.*

ἐλάσσων, ἔλασσον (Hom.+; inscr., pap., LXX [Thackeray 121, 2; 122]; Att. ἐλάττων Hb 7:7; 1 Ti 5:9; Hv 3, 7, 6; s. 9, 28, 4. Cf. BI-D. §34, 1; Mlt.-H. 107) used as comp. of μικρός smaller in age=younger (opp. μείζων) Ro 9:12; B 13:2 (both Gen 25:23), 5; inferior (cf. PRyl. 77, 39) J 2:10; Hs 9, 28, 4; τόπος ἐ. an inferior place Hv 3, 7, 6. Opp. κρείττον Hb 7:7 (the neut. sg. for more than one pers. as Περί ὕψους p. 56, 13 Vahlen τὸ θνητόν; Plut., Mor. 160D

τὸ παρόν=οἱ παρόντες); **opp.** μειζον (Ael. Aristid. 29 p. 561 D.; Jos., **Ant.** 15, 226) Mt 20:28 D=Agr 22; οὐκ ἐ. w. **gen. foll. not less than** (2 Macc 5:5) Hs 2:4; 9, 11, 7. **Adv.** ἔλαττον *less* ἔ. ἐτῶν ἐξήκοντα *less than 60 years* 1 Ti 5:9 (cf. Pla., Ep. 2 p. 314B οὐκ ἐλάττω τριάκοντα ἐτῶν; Kühner-G. II 311f). **M-M.***

ἐλαττονέω 1 **aor.** ἡλαττόνησα (Aristot., PlAnt. 2, 3 p. 825a, 23; BGU 1195, 19; LXX) *have less or too little abs.* (PMagd. 26, 12 [217 BC]) 2 Cor 8:15 (Ex 16:18). **M-M.***

ἐλαττώω 1 **aor.** ἡλάττωσα; **pf. pass. ptc.** ἡλαττωμένος (Thu.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.).

1. *make lower, inferior* (Jos., **C. Ap.** 2, 202) τινά *someone*, παρά w. **acc.** shows the **pers.** or thing in comparison w. whom, or w. what, the **subj.** is made inferior (PTebt. 19, 11 [114 BC]) σὺ δὲ ὁρθῶς ποιήσεις τὸ προσάγγελμα μὴ ἐλαττώσας παρὰ τὸ πρῶτον) Hb 2:7, 9 (both Ps 8:6).

2. **pass.** (as **predom.**)—**a.** *be worse off or in need* (1 Km 2:5; 21:15; 2 Km 3:29; Ps 33:11 al.) 2 Cor 12:13 v.l.; Dg 10:6.

b. intr. diminish (Peripl. Eryth. c. 45; Philo, Leg. All. 2, 3, Virt. 46, Gig. 27, Aet. M. 65; 120; Jos., **Ant.** 7, 31. Of persons: Thu. 4, 59, 2; Dit., Or. 139, 10 [II BC]; PTebt. 382, 13 [I BC]) J 3:30 (**opp.** αὐξάνω, q.v. **Perh.** the diminution of light is spec. in mind here: Cass. Dio 45, 17: τὸ φῶς τοῦ ἡλίου ἐλαττοῦσθαι τε καὶ σβέννυσθαι ἐδόκει). **M-M.***

ἐλάττωμα, ατος, τό (Polyb., Dionys. Hal., Diod. S. 11, 62, 2; 12, 4, 4; Vett. Val. 265, 5; Philostrat., Vi. Apoll. 8, 7 p. 310, 31; inscr.; PTebt. 97, 1 [118 BC]; BGU 1060, 26; LXX; Jos., **C. Ap.** 1, 256) *defect* Hs 9, 9, 6.*

ἐλάττων s. ἐλάσσων.

ἐλαύνω **pf.** ἐλήλακα; **impf. pass.** ἡλαυνόμην (Hom.+; inscr., pap., LXX; Philo, Fuga 85; Joseph.) *drive* of the wind (Jos., **Bell.** 7, 317, **Ant.** 5, 205), which drives clouds 2 Pt 2:17 or ships Js 3:4 (Aristaen., Ep. 2, 11; Sb 997 καταπλέων ὑπὸ χειμῶνος ἐλασθεῖς; 998). Cf. Jd 23 as a **cj.** of Wohlenberg in N. Of a demon who drives a demoniac (cf. Appian, Macedon. 18 §2 αὐτὸν ἐλαύνοντος θεοῦ=since a god drove him on) w. **eis** Lk 8:29. **Abs.** either **intr. advance, make progress** (Apollon. Rhod. 3, 1238; Polyaeus 3, 10, 17; Aesop, Fab. 21 P.; Is 33:21 οὐδὲ πορεύσεται πλοῖον ἐλαύνον) or **trans. row** (Od. 3, 157; Ps.-Demosth. 50, 53 ἄσιτοι δὲ οὐκ ἂν ἐδύναντο ἐλαύνειν; Isocr., Areop. 20) Mk 6:48; J 6:19. **M-M. B.** 713; 715.*

ἐλαφρία, ας, ἡ (Aretaeus p. 162, 10; Hesychius) *vacillation, levity* τῇ ἐ. χρᾶσθαι *be vacillating, fickle* 2 Cor 1:17.*

ἐλαφρός, ὅ, ὄν (Hom.+; inscr., pap., LXX) **comp.** ἐλαφρότερος (Crinagoras no. 47, 6; Philo, Leg. All. 1, 42; Jos., **Ant.** 2, 61).

1. *light in weight* (Hom.+; Lucian, De Merc. Cond. 13 φέρειν τὸν ζυγὸν ἐλαφρόν; PGiess. 47, 7): a burden Mt 11:30. **Fig.** *easy to bear, insignificant* (Hdt. 7, 38; Plut., Ex 18:26) τὸ ἐ. τῆς θλίψεως *the insignificant affliction* 2 Cor 4:17.

2. *quick, nimble* (Hom.+). Of ill temper (Crinagoras loc. cit. of the θυμός) *impetuous* Hm 5, 2, 4.

3. *frivolous, fickle, vacillating* (Polyb. 6, 56, 11) Hm 11:6; 12, 4, 5.—**Comp. adv.** ἐλαφροτέρως *more lightly* θλίβειν τινά Hs 7:6. **M-M. B.** 1073.*

ἐλαχε s. λαγχάνω.

ἐλάχιστος, ἴσθι, ὄν (since Hom. Hymns, Merc. 573 and Hdt.; inscr., pap., LXX) used as **superl.** of μικρός. From it a **colloq. comp.** ἐλαχιστότερος is formed (BI-D. §61, 2; Mlt. 236).

1. in our **lit.** only rarely as a true **superl.** (Jos., **Bell.** 6, 198) *smallest, least* (PTebt. 24, 67 [117 BC]; Josh 6:26) ὁ ἐ. τῶν ἀποστόλων *the least of the apostles* 1 Cor 15:9.

2. mostly **elative** (BI-D. §60, 2; Mlt. 236)—**a.** *very small, quite unimportant, insignificant* etc. (Jos., **Bell.** 6, 330 ἐλ. μέρος) Js 3:4; ἐ. κοκκάριον *a very small grain* Hm 11:20, cf. 21. Of commandments *unimportant* Mt 5:19a (FDibelius, ZNW 11, '10, 188-90; GDalman, Jesus-Jeshua '29, 62-65 [Eng. transl. PLevertoff]). Of animals *the smallest* 1 Cl 20:10. Of parts of the body 37:5; ἐ. ἐξαμαρτεῖν *sin a little* Hs 8, 10, 1; κριτήρια ἐ. *trivial cases* 1 Cor 6:2; οὐδαμῶς ἐ. εἴ ἐν τ. ἡγεμόσιν Ἰουδα *you are by no means least among the leaders of Judah* Mt 2:6. Of **pers.** *unimportant* (Dit., Syll. 3 888, 58) Mt 5:19b; 25:40, 45 (WBrandt, D. geringsten Brüder: Jahrb. d. Theol. Schule Bethel 8, '37, 1ff); τὸ ἐ. ἁψίνθιον *the very little wormwood* Hm 5, 1, 5. ἐλάχιστον *a very little thing* Lk 12:26; (**opp.** τὸ πολὺ) 16:10; 19:17; 2 Cl 8:5 (on ἐν ἐλ. cf. PCattaoui V 23 in Mitteis, Chrest. p. 422). ἐμοὶ εἰς ἐ. ἐστὶν 1 Cor 4:3 (s. εἰμί III 2); ἐ. τῶν ῥάβδων *a very small part of the sticks* Hs 8, 1, 14f; 8, 5, 5f; 10, 1, 3.

b. w. ref. to number *very few* Hs 9, 8, 7.—**Neut.** as **adv.** (Polyaeus 8, 7, 2) ἐ. βασανίζεσθαι *be tortured (punished) a very short time here=for too short a time* Hs 6, 4, 2; 4.—**Comp.** ἐμοὶ τῷ ἐλαχιστοτέρῳ *to me, the very least* Eph 3:8 (s. 1 above: 1 Cor 15:9). **M-M.***

Ἐλδὰδ, ὁ indecl. Eldad, a Hebrew prophet who, w. Modad, prophesied in camp during the journey through the desert (Num 11:26-9: Ἐλδὰδ καὶ Μωδὰδ 27). Ἐ. καὶ M. is the title of a lost apocalyptic book, which is quoted as an authority Hv 2, 3, 4.—Schürer III 4 360f.*

Ἐλεάζαρ, ὁ indecl. (Ex 6:23 al.; Philo, Somn. 2, 186.—Ep. Arist.; Joseph.: Ἐλεάζαρος, ου [Ant. 4, 152]) Eleazar,

in the genealogy of Jesus Mt 1:15; Lk 3:23ff D.*

ἐλεάω (Pr 21:26; 4 Macc 9:3) the forms which grammatically belong to such a present have arisen from a mixture of the inflectional types -ᾶν and -εῖν (BI-D. §90; Mlt.-H. 195ff) *have mercy on* of men: ἐλεᾶτε Jd 22; 23 (both w. ἐλέγγετε as v.l.); 1 Cl 13:2; Pol 2:3; cf. B 20:2. Of God: ἐλεώντος θεοῦ Ro 9:16.*

ἐλεγμός, οὗ, ὁ (LXX w. var. mngs.) *conviction* of a sinner (Num 5:18ff), also *reproof* (Sir 21:6; 32:17; 48:7) and *punishment* (4 Km 19:3; Jdth 2:10; 1 Macc 2:49) w. διδασκαλία and ἐπανόρθωσις 2 Ti 3:16 (v.l. ἐλεγχον).*

ἐλεγκίς, εως, ἡ (Philod., Rhet. I p. 134, 8 Sudh.; Philostrat., V. Apoll. 2, 22; Job 21:4; 23:2; En. 14, 1; Protev. Jac. 16, 1; Hesychius) *conviction, rebuke, reproof* ἔ. ἔσχεν ἰδίας παρανομίας *he received a rebuke for his transgression* 2 Pt 2:16. M-M.*

ἐλεγχος, ου, ὁ (Pind., Pre-Socr.+; pap., LXX, Philo, Joseph.).

1. *proof, proving* (Pla., Gorg. 471E; Demosth. 44, 15 τὸ πᾶγμα τὸν ἐλεγχον δώσει; Epict. 3, 10, 11; POxy. 237 VIII, 17; PStrassb. 41, 6 ὁ ἔλ. δεικνύσει; Job 23:7, cf. vs. 4; Philo, Praem. 4 ἔ. τ. ἀληθείας; Jos., Bell. 1, 626; 628, C. Ap. 2, 17) hence *perh. inner conviction* ἔ. πραγμάτων οὐ βλεπομένων *a proving of (or conviction about) unseen things* Hb 11:1.

2. *conviction* of a sinner (BGU 1138, 13 [19/18 BC]; Epigr. Gr. 814) σύ μου ἔ. εἴ *will you convict me?* (also *poss.: complaint* [Hab 2:1] *will you bring a complaint against me?*) Hv 1, 1, 6.

3. *reproof, censure, correction* (Job 6:26; 13:6; Wsd 2:14; Philo, Rer. Div. Her. 76) 1 Cl 57:4f (Pr 1:25, 30); 2 Ti 3:16 v.l. M-M.*

ἐλέγχω fut. ἐλέγξω; 1 aor. imper. ἐλεγχον, inf. ἐλέγξαι; pass. ἠλέγχθην (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.; Sib. Or. 4, 21).

1. *bring to light, expose, set forth* (Aristoph., Eccl. 485; Herodian 3, 12, 4; PHib. 55, 3 [250 BC] τὸν ποιμένα τ. ἐλέγξοντα περὶ ὧν μοι εἶπας) J 3:20; Eph 5:11, 13; Dg 2:8. τὰ κρυπτά (Artem. 1, 68) IPHld 7:1. ταῦτα ἐλεγγε *declare this* Tit 2:15; τ. ἁμαρτίας τινὸς πρὸς τὸν κύριον *expose someone's sins before the Lord* Hv 1, 1, 5 (Jos., Vi. 339 τὰς πονηρίας ἔ.); *demonstrate, prove* (POxy. 237 VIII, 40; Wsd 2:11) τι Dg 9:6; *disprove* 2:9.

2. *convict or convince someone of someth., point someth. out to someone* (PAmh. 33, 34 [157 BC]; BGU 1138, 13 [19/18 BC]; POxy. 1032, 30; PStrassb. 41, 31; Jos., Ant. 4, 219; Sib. Or. 5, 34) τινά Tit 1:9, 13; Jd 22: v.l. (COsburn, ZNW 63, '72, 139-44 [text]); 23 v.l.; περὶ w. gen. introduces the thing of which one is convicted or convinced (Aristoph., Plut. 574; Jos., C. Ap. 2, 5; PLeipz. 43, 11 μάρτυρας τοὺς ἐλέγχοντας Θαῖσιν περὶ ἀφαιρέσεως βιβλίων χρειστιακῶν) J 8:46; 16:8 (s. δικαιοσύνη 2, end); Jd 15 (En. 1, 9). Pass. ἔ. ὑπὸ τινος Ac 6:10 D; 1 Cor 14:24; ὑπὸ τ. συνειδήσεως ἐλεγχόμενοι J 8:9 v.l. (cf. Philo, De Jos. 48 ὑπὸ τοῦ συνειδότης ἐλεγχόμενοι, Spec. Leg. 3, 54 al.); ὑπὸ τῆς ὁσμῆς ἐλέγχεσθαι *be convicted (perh. tested) by the odor* IMg 10:2. ἐλεγχόμενοι ὡς παραβάται *convicted as transgressors* Js 2:9.

3. *reprove, correct* (Aelian, V.H. 13, 25; Sir 20:2; 31:31; Pr 9:7f al.) 2 Ti 4:2; τινά 1 Ti 5:20; D 2:7. W. the connotation of refuting (Diod. S. 13, 90, 4; Appian, Bell. Civ. 5, 28, end; PGM 4, 2620) πᾶσαν αἴρεσιν Epil Mosq 1.—τινὰ περὶ τινος Lk 3:19. τινὰ ἐπὶ τινι B 19:4. ἐλεγχον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου *show him his fault while you are alone w. him* Mt 18:15 (cf. CD 9, 6-8 and s. Lev 19:17).

4. *heightened, punish, discipline* (Wsd 1:8; 12:2; Job 5:17 al.) Hb 12:5 (Pr 3:11); (w. παιδεύειν, as Sir 18:13) Rv 3:19.—FBüchsel, TW II 470-4; LJTutkemeyer, CBQ 8, '46, 221-3. M-M. B. 1442.**

ἐλεεινός, ἡ, ὅν (Hom.+; Diod. S. 13, 28, 3; Dio Chrys. 33[50], 3, 4; Ael. Aristid. 34, 47 K.=50 p. 564 D.; Philostrat., Imag. 1, 4 p. 300, 6; POxy. 130, 3; 131, 2; Jos., Ant. 4, 133, Vi. 138 for Att. ἐλεεινός.—BI-D. §31, 3; Rob. 204) *miserable, pitiable* (w. ταλαίπωρος) Rv 3:17. Comp. ἐλεεινότεροι πάντων ἀνθρώπων as superl. (cf. BI-D. §60; Mlt. 78f) *most miserable of all men* 1 Cor 15:19. M-M.*

ἐλεέω fut. ἐλεήσω; 1 aor. ἠλέησα, imper. ἐλέησον; 1 aor. pass. ἠλεήθην; 1 fut. ἐλεηθήσομαι; pf. pass. ptc. ἠλημένος (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) *have mercy or pity* τινά *on someone* (Diod. S. 12, 30, 4; 20, 4, 6 τοὺς πολίτας; Zen.-P. 59 145, 12 [256 BC]; UPZ 78, 24 [159 BC]; PFay. 106, 16 [II AD] ἀξιῶ σε ἐλεῆσαι με; PFlor. 378, 3; Philo) Hv 1, 3, 2. τὸν σύνδουλον Mt 18:33. Abs. *feel pity* MPol 2:2. Esp. *be merciful, show mercy to someone, help someone (out of pity)* Mt 9:27; 15:22; 17:15; 20:30f (on κύριε ἐλέησον cf. Epict. 2, 7, 12 [ThZahn, D. Stoiker Epikt. u. s. Verh. z. Christentum 2 1895, 46f; FJDölger, Sol salutis '20, 62f]; Ps 6:3; 9:14 al.; EPeterson, Εἰς θεός '26, 164-7; Achilles Tat. 3, 5, 4 ἐλέησον δέσποτα Πόσειδον; Jos., Ant. 9, 64 δέσποτα ἐλέησον); Mk 10:47f; Lk 16:24; 17:13; 18:38f; D 2:7; *do acts of mercy* Ro 12:8; τινά *to someone* (Charito 1, 9, 5; Celsus 2, 71) AP 15:30; B 20:2; D 5:2. Of God's mercy (Epici p. 20: Cypria fgm. 1, 3 Zeῦς ἐλέησε; Hes., Astron. fgm. 182 Rz.: Ἥφαιστος; Phanodemos [IV BC]: no. 325 fgm. 14b Jac.: Artemis; Menand., Epitr. 490 θεῶν τις ὑμᾶς ἠλέησε; Diod. S. 24, 12, 2 δαιμονίου ἐλεήσαντος; UPZ 78, 24 [159 BC] of Isis, the θεὰ θεῶν: ἐλέησον τὰς διδύμας; Jos., Ant. 11, 1; Sib. Or. 3, 628); Mk 5:19; Phil 2:27; Ro 9:15 (Ex 33:19), 16, 18; 11:32; 1 Cl 18:2 (Ps 50:3); 59:4; 2 Cl 1:7; B 3:5 (on the acc. of the thing cf. Diod. S. 18, 25, 2). Pass. *find or be shown mercy* (Appian, Hann. 28 §119 ἐλεεῖσθαι ὑπὸ τινος, Bell. Civ. 4, 13 §52) Mt 5:7; Ro 11:30f; 1 Ti 1:13, 16; IEph 12:1; 1 Cl 56:16. οἱ οὐκ ἠλημένοι νῦν δὲ ἐλεηθέντες *who once had not found mercy, but now have found it* 1 Pt 2:10. Of a church ἠλημένη *which has found mercy* (cf. Hos 1:6) IRo inscr.; IPHld inscr.; ISm inscr.; *receive as a gracious gift, be favored with* ἠλημένος ὑπὸ κυρίου πιστὸς εἶναι (Herm. Wr. 13, 7 ἐλεηθεὶς ὑπὸ τ. θεοῦ) 1 Cor 7:25; cf.

ἐλεημοσύνη, ἡς, ἡ (Callim. 4, 152 w. mng. 'pity'; P Genève 51, 26; LXX) *kind deed*, then *specif. alms*, *charitable giving* (so Diog. L. 5, 17; Da 4:27; Tob; Sir; Sib. Or. 2, 80) Mt 6:4; D 15:4. *ποιεῖν ἐ. give alms* (Tob 1:3, 16; 4:7f; Sir 7:10) Mt 6:2f; Ac 9:36 (Joach Jeremias, ZNW 44, '53, 103f); 10:2; 24:17; διδόναι ἐ. (Diog. L., loc. cit. *πονηρῶ ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν*) Lk 11:41 (cf. Black, Aramaic Approach, 2); 12:33; αἰτεῖν ἐ. *ask for alms* Ac 3:2; λαμβάνειν vs. 3; πρὸς τὴν ἐ. *καθήμενος* (the one who) *sat begging* vs. 10. Alms ascend to God Ac 10:4; they are remembered before God vs. 31; cf. 2 Cl 16:4. ἰδρωσάτω ἡ ἐ. εἰς τὰς χεῖράς σου *let your alms sweat in your hands*, i.e., do not give them hastily D 1:6 (cf. Sib. Or. 2, 79f).—Billerb. IV 536-58: D. altjüd. Privatwohlthätigkeit; HBolkestein, Wohltätigkeit u. Armenpflege im vorchristl. Altertum '39; Dodd 59-62. M-M.*

ἐλεήμων, ον gen.—ονος (Hom.+; Epict. 2, 21, 3; 5; 6; LXX) *merciful, sympathetic* of God (so predom. LXX; Ep. Arist. 208; Test. Jud. 19:3; Philo, Somn. 1, 93.—Sb 8266, 19 [261/60 BC] of the god Amenophis; Apollod. [II BC]: 244 fgm. 121 Jac. of Leto; Isishymn. v. And. 128; of Isis: Suppl. Epigr. Gr. VIII 550, 34 [I BC]) w. οἰκτίρμων (as Ex 34:6 al. LXX) 1 Cl 60:1. Of Christ (PGM 13, 290) Hb 2:17. Of men (Epict. [s. above]; Ptolem., Apotel. 3, 14, 33; Herm. Wr. 1, 22; Ps 111:4; Pr 11:17; 20:6; Jos., Ant. 10, 41; Test. Sim. 4:4) Mt 5:7; 2 Cl 4:3; D 3:8. εἰς πάντας *toward everyone* Pol 6:1. M-M.*

ἔλεος, ους, τό (Hom.+; but in secular Gk. almost always ὁ ἔλεος; so in Diod. S. 12, 18, 4; Herm. Wr. 13, 3; Dit., Syll. 3 814, 21 [67 AD]; PMagd. 18, 6 [III BC]; En. 12, 6; Ep. Arist. 208; Philo; Jos., Bell. 1, 560, Ant. 4, 239 ἐξ ἐλέου; POxy. 2754, 5 [111 AD].—Neut., Polyb. 1, 88, 2 and Diod. S. 3, 18, 5 (v.l. in latter pass.); Herm. Wr. 13, 8a; gravestone: Sb 6650, 4; pap.; also predom. in LXX [Thackeray 158; Helbing 47]; En. 5, 6; 27, 4; Test. 12 Patr. and always in our lit. [BI-D. §51, 2 w. app.; Mlt. 60. For the Apost. Fathers cf. Reinhold 54]; the masc. appears now and then as v.l.: Mt 9:13; 12:7; 23:23; Tit 3:5; Hb 4:16) *mercy, compassion, pity, clemency*.

1. of men toward men Mt 9:13; 12:7 (both Hos 6:6); 23:23; Js 3:17; ποιεῖν ἔ. *show mercy, do good* (Gen 24:44, 49; 1 Km 15:6 al.) Js 2:13, μετά τινος *to someone* (Judg 1:24; 8:35; 1 Km 20:8 al.) Lk 10:37.

2. of God toward men (Timocles Com. [IV BC] 31 τοῖς τεθνεῶσιν ἔλεος ἐπιεικῆς θεός; LXX).

a. *gener.* Lk 1:50 (cf. Ps 102:17), 54 (cf. Ps 97:3); (w. εἰρήνη as En. 5, 5) Gal 6:16; B 15:2; Hv 3, 9, 8; s 4:2. ἔλεος κυκλώσει τινά *mercy will surround someone* (for protection) 1 Cl 22:8 (Ps 31:10). In greetings (w. εἰρήνη; cf. Tob 7:12 S) Pol inscr.; (w. χάρις [cf. Wsd 3:9; 4:15], εἰρήνη) 1 Ti 1:2; 2 Ti 1:2; 2J 3; cf. ISm 12:2; w. εἰρήνη, ἀγάπη Jd 2; MPol inscr.; ἐν παντί ἐ. IPhld. inscr. Hebraistic: ἐμεγάλυνεν κύριος τὸ ἔ. αὐτοῦ μετ' αὐτῆς *the Lord had showed great mercy to her* Lk 1:58. ἔχειν ἔ. *find mercy* Hv 2, 2, 3. Cf. also 1 Cl 9:1; 28:1; 50:2; 56:5 (Ps 140:5); ITr 12:3.

b. *esp.* the mercy shown by God in Christ to men Ro 15:9; Tit 3:5; Hv 3, 9, 1. πλούσιος ἐν ἐλέει *rich in mercy* Eph 2:4. κατὰ τὸ πολὺ αὐτοῦ ἔ. *acc. to his great mercy* 1 Pt 1:3 (cf. Ps 50:3; 24:7.—κατ' ἔλεον of Zeus: Lucian, Dial. Deor. 13, 1; of Hera: Παραδοξογράφοι ed. AWestermann 1839 p. 222, 7; of Athena ibid. 227, 17 and 19); cf. 1 Cl 18:2 (Ps 50:3); λαμβάνειν ἔ. *receive mercy* Hb 4:16; ποιεῖν ἔ. μετά τινος *show mercy to someone* Lk 1:72. σπλάγχνα ἐλέους *merciful heart* vs. 78. διδόναι ἔ. 2 Ti 1:16. εὐρίσκειν ἔ. 1:18. σκεύη ἐλέους *vessels of mercy* (opp. σκεύη ὀργῆς; s. σκεῦος 2) Ro 9:23. τῷ ὑμετέρῳ ἐλέει *because of the mercy shown to you* (dat. of cause; s. ἀπιστία 2b) 11:31.

3. of Christ toward men τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ Jd 21.—AKlocker, Wortgeschichte von ἔλεος u. οἶκτος, etc., Diss. Innsbruck, '53; NGlueck, Das Wort Hēsed im AT, Beih. ZAW, '61.—Cf. ἐλέω, end. M-M.**

ἐλευθερία, ας, ἡ (Pind., Hdt.+; inscr., pap., LXX, Philo, Joseph.) *freedom, liberty* (opp. δουλεία: Jos., Bell. 7, 255) 2 Pt 2:19; IPol 4:3; Hs 5, 2, 7. *Esp.* of the freedom which stands in contrast to the constraint of the Mosaic law, looked upon as slavery Gal 2:4; 5:1 (τῇ ἐ. dat. of advantage *for the freedom*. KHRengstorff, ThLZ 76, '51, 659-62). Over against this serfdom Christianity regards itself as a νόμος τ. ἐλευθερίας Js 1:25 (FNötscher, Vom AT zum NT, '62, 80-122 [Qumran]); 2:12 (on both Js-passages cf. EStauffer, ThLZ 77, '52, 527-32).—In *gener.* of the liberty of a Christian (cf. Philo, Conf. Lingu. 94, Migr. Abr. 25, Rer. Div. Her. 124; 273; 275) 1 Cor 10:29; 2 Cor 3:17. ἐπ' ἐλευθερίᾳ καλεῖσθαι *be called for freedom* (=to be free; cf. Plut., Sulla 9, 14; Dit., Syll. 2 845, 4; 8; BGU 1141, 24 [14 BC].—Lucian, Sat. 9 ἐπὶ τῇ ἐλευθερίᾳ ζῶμεν) Gal 5:13a. This freedom must not degenerate into license vs. 13b; 1 Pt 2:16. In contrast to the slavery of corruption stands the ἐ. τῆς δόξης τῶν τέκνων τοῦ θεοῦ *the glorious freedom of God's children* Ro 8:21.—JWeiss, D. christl. Freih. nach der Verkünd. des Ap. Pls '02; ABonhöffer, Epiktet u. d. NT '11, 164; RBultmann, ZNW 13, '12, 97ff; 177ff; *esp.* 100ff, Theol. des NT '48, 326-48, Theology of the NT, tr. KGrobel '51, I 330-45; OSchmitz, D. Freiheitsged. b. Epikt. u. d. Freiheitszeugnis d. Pls '23; Mich. Müller, Freiheit: ZNW 25, '26, 177-236; KDeissner, Autorität u. Freiheit im ältesten Christentum '31; WBrandt, Freiheit im NT '32; EGGulin, D. Freiheit in d. Verk. d. Pls.: ZsystTh 18, '41, 458-81; EFuchs, D. Freiheit des Glaubens [Ro 5-8] '49; HWedell, Idea of Freedom in. . . Paul: ATR 32, '50, 204-16; ANWilder, Eleutheria in the NT, Ecumenical Review (Geneva) 13, '61, 409-20; KNiederwimmer, D. Begriff d. Freiheit im NT, '66; DNestle, Eleutheria, I Die Griechen, '67; HSchlier, TW II 484-500. M-M.*

ἐλεύθερος, ἐρα, ον (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) *free* in our lit. used as *adj.* and *subst.*

1. of political and social freedom (Jos., C. Ap. 2, 134. Cf. the pride of the Indians in freedom: Arrian, Ind. 10, 8 πάντας Ἰνδοὺς εἶναι ἐλευθέρους, οὐδέ τινα δοῦλον εἶναι Ἰνδόν) J 8:33; (opp. slave) 1 Cor 7:21; 12:13; Gal 3:28 (cf. the temple law fr. Philadelphia [I BC]; Dit., Syll. 3 985 πρόσδοτον. . . ἀνδράσι κ. γυναῖξιν, ἐλευθέρους κ.

οικέταις; 67th letter of Apollonius of Tyana [**Philostrat.** I 363, 31]: the temple of Artemis at Eph. is open to all, Ἕλλησι, βαρβάρους, ἐλευθέρους, δούλοις); 4:22f; 30f (oft. in marriage contracts since **PEleph.** 1, 4 [311 BC]); Eph 6:8; Col 3:11; Rv 6:15; 13:16; 19:18; **Hs** 5, 2, 2. Paradox: the free man a slave of Christ 1 Cor 7:22, which infl. **IRo** 4:3.

2. *independent, not bound* οὐκ εὐμί ἐ.; (cf. **Epict.** 3, 22, 48) 1 Cor 9:1; *free fr.* the tax Mt 17:26; ἐ. τῇ δικαιοσύνῃ *independent as far as righteousness is concerned* Ro 6:20; ἐ. ἀπό τινος (**Pla.**, Leg. 8 p. 832D; **X.**, Cyr. 3, 2, 23; **Jos.**, **Ant.** 5, 34): ἐ. ἀπὸ τ. νόμου *no longer bound by the law* which joined her to her husband (cf. Dt 21:14) Ro 7:3; ἐ. ἕκ τινος *independent of someone* 1 Cor 9:19 (cf. **Eur.**, *Herc. Fur.* 1010). **W.** inf. ἐ. ἐστίν. . . γαμηθῆναι 7:39.

3. in the **relig.** and moral sense (Ps.-Dicaearch. p. 146 F. τοῖς τρόποις ὄντες ἐλεύθεροι=free men, judging by their customs) 1 Pt 2:16. Of the freedom of the heavenly Jerusalem, representing Christianity in contrast to Judaism Gal 4:26. Of the true freedom of one set free by Christ J 8:36. **M-M.** **B.** 1336.*

ἐλευθερόω fut. ἐλευθερώσω; 1 **aor.** ἠλευθέρωσα; 1 **aor. pass.** ἠλευθερώθην; 1 **fut.** ἐλευθερωθήσομαι (**Aeschyl.**, **Hdt.**+; **inscr.**, **pap.**, **LXX**, **Ep. Arist.**, **Philo**; **Jos.**, **Ant.** 14, 357) *free, set free.*

1. **lit.** (**Appian**, Hann. 27 §116) ἀπὸ τ. κοινοῦ ἐλευθεροῦσθαι (of slaves) *be freed at the church's expense* **IPol** 4:3.

2. **elsewh.** in our **lit.** only **w. ref.** to **relig.** and moral matters (**Epict.** 4, 7, 17 ἠλευθέρωμαι ὑπὸ τοῦ θεοῦ. . . , οὐκέτι οὐδεὶς δουλαγωγῆσαί με δύναται; **Maximus Tyr.** 36, 5a ἄνδρα ἐλευθερωθέντα ὑπὸ τοῦ Διός; **Third Corinthians** 3:6, 18), τινά *someone* J 8:32, 36; ἀπὸ τ. ἀμαρτίας *fr. sin* Ro 6:18, 22. ἀπὸ τ. νόμου τ. ἀμαρτίας 8:2; ἀπὸ τ. δουλείας τ. φθορᾶς Ro 8:21. τῇ ἐλευθερίᾳ *for freedom* (fr. the Mosaic law) Gal 5:1.—JEFrame, Paul's Idea of Deliverance: **JBL** 49, '30, 1-12. **M-M.** *

ἐλευσις, εως, ἡ (**Dionys. Hal.** 3, 59, 1 **ed.** JJReiske 1774 [**ed.** CJacoby 1885ff has ἐλασις]; **Cornutus** 28 p. 54, 11; **Cass. Dio** 8, 10, 7; **Syntipas** p. 23, 28; **Cat. Cod. Astr.** XII 157, 1; **Hesychius**; **Etym. Gud.** 454, 9) *coming, advent* of the first coming of Christ: ἔ. τοῦ δικαίου Ac 7:52; ἔ. τοῦ κυρίου ἡμῶν **Pol** 6:3; ἡ ἔ. τοῦ Χριστοῦ 1 **CI** 17:1.—Of the second advent of Christ (**Act. Thom.** 28) **Lk** 21:7 D; 23:42 D (in **Irenaeus** 1, 10 of both).—GDKilpatrick, **JTS** 46, '45, 136-45.*

ἐλεύσομαι s. ἔρχομαι.

ἐλεφάντινος, η, ον (**Alcaeus**+; **Epict.** 2, 19, 26; **Dit.**, **Syll.** 2 586; **LXX**, **Joseph.**) *made of ivory* σκεῦδος *articles made of ivory* Rv 18:12. Of a couch (cf. **Appian**, **Liby.** 32 §137=a chair for a king, **Bell. Civ.** 2, 106 §442; **Jos.**, **Bell.** 7, 126.—**Ant.** 8, 140 Solomon's ivory throne) **Hv** 3, 1, 4. **M-M.** *

ἐλήλακα s. ἐλαύνω.

ἐλήλυθα s. ἔρχομαι.

ἐλθεῖν s. ἔρχομαι.

Ἐλιακίμ, ὁ indecl. (עֲלִיָּאִיִּם) *Eliakim* (cf. 4 **Km** 18:18; 23:34 **al.**—In **Jos.**, **Ant.** 10, 82 **Ἐλιάκ[ε]ιμος**), in the genealogy of Jesus Mt 1:13; **Lk** 3:30, also 3:23ff D.*

ἐλιγμα, ατος, τό (**Soranus** 155, 5; **Athen.**; **Hesychius**) *package, roll* σμύρνης καὶ ἀλόης J 19:39 **v.l.**, certainly false (for μίγμα).—S. GRudberg, **Eranos** 15, '15, 67.*

Ἐλιέξερ, ὁ indecl. (עֲלִיעֶזֶר) *Eliezer* (cf. **Gen** 15:2; **Ex** 18:4 **al.**; **Philo**), in the genealogy of Jesus **Lk** 3:29.*

Ἐλιοῦδ, ὁ indecl. *Eliud*, in the genealogy of Jesus Mt 1:14f; **Lk** 3:23ff D.*

Ἐλισάβητ, ἡ indecl. (עֲלִישָׁבֶת; cf. **EKönig**, **ET** 21, '10, 185-7; **LKöhler**, **AKaegi-Festschr.** '19, 186.—**Suppl. Epigr. Gr.** VIII 202 [I BC/I AD, ossuary fr. **Jerus.**] **Ἐλισάβη**) *Elizabeth* (cf. **Ex** 6:23; **Philo**, **Poster. Cai.** 76), wife of Zacharias the priest, mother of John the Baptist **Lk** 1:5, 7, 13, 24, 36, 40f, 57; **GEb** 1. According to a few witnesses also **Lk** 1:46 (on this **s.** **Harnack**, **SAB** '00, 538ff=Studien I '31, 62ff; **Zahn**, **Lk Exkurs III** p. 745ff [older **lit.** here]; **ENorden**, **D. Geburt d. Kindes** '24, 76ff; **RHarris**, **ET** 41, '30, 266f; 42, '31, 188-90). **Acc. to vs.** 36 Mary, the mother of Jesus, was related to her.*

Ἐλισαιέ, ὁ indecl. (3 **Km** 19:16f, 19; 4 **Km** 2-8; **Sir** 48:12) 1 **CI** 17:1 and

Ἐλισαιῶς, ον, ὁ (**Ep. Arist.** 47 **al.** and **Jos.**, **Ant.** 8, 352-4; 9, 28 have **Ἐλισαιῶς**) **Lk** 4:27 *Elisha* (עִישָׁא), the Hebrew prophet.*

ἐλίσσω fut. ἐλίξω, **pass.** ἐλιχθήσομαι (**Hom.**+; **predom.** poet., but also **Philo Mech.** 76, 8; **Lucian.**—**Isishymn.** v.

And. 172; **pap., LXX**) *roll up* τὶ *someth.* ὥσει περιβόλαιον ἐλίξεις αὐτούς *thou wilt roll them up like a cloak* Hb 1:12 (Ps 101:27 v.l.). Of the heaven (cf. **Suppl. Epigr. Gr.** VII 14, 8 [I AD] Hymn to Apollo: οὐρανὸν διελίσσει; **PGM** 12, 241 ἡ γῆ ἐλίσσεται) ὡς βιβλίον ἐλίσσόμενον *like a scroll that is rolled up* (**Aeneas Tact.** 1553 ἐλ. τὸ βιβλίον; **Vit. Hes.** p. 48, 8; **PGM** 36, 234 of rolling up an inscribed lead tablet) Rv 6:14; cf. ἐλιχθήσεται ὡς βιβλίον **AP fgm.** 5, p. 13, 10 (Is 34:4). **M-M.***

ἔλκος, ους, τό (**Hom.**+) *sore, abscess, ulcer* (so **Thu., Theophr., Polyb.**, also **Dit., Syll.** 3 1168, 114; 1169, 38; **LXX**), also *wound* (**Antig. Car.** 36) Lk 16:21; ἔ. κακὸν καὶ πονηρὸν (cf. Dt 28:35; Job 2:7) *a foul and angry sore* Rv 16:2. ἐβλάσφημῃσαν ἐκ τῶν ἔ. αὐτῶν *they blasphemed because of their sores* vs. 11. **M-M. B.** 304.*

ἐλκῶ (**trag.**+, esp. in medical **wr.** [**Hippocr.**: **CMG** I 1 p. 49, 23; **Galen:** **CMG** V 4, 1, 1 p. 80, 13; **Hobart** 31f], also **Aristeas Hist.** in **Euseb.**, **Pr. Ev.** 9, 25, 3) *cause sores, ulcers* **pf. pass. ptc.** εἰλκωμένος (on the reduplication s. **Bl-D.** §68; **Rob.** 364) *covered w. sores* (**X.**, **De Re Equ.** 1, 4; 5, 1; **Plut.**, **Phoc.** 2, 3; **Artem.** 1, 23; 28; 41) Lk 16:20.*

ἐλκύω s. **ἔλκω** fut. and aor.

ἔλκω **impf.** εἴλκων; **fut.** ἐλκύσω; 1 **aor.** εἴλκυσα; for the forms **w.-v-s.** **Mlt.-H.** 236; **Bl-D.** §101 p. 45 (**Hom.**+, **inscr., pap., LXX, Joseph.**) *drag, draw*.

1. **trans.**—**a. lit.** τὶ *someth.* a sword (**Soph.**, **Ant.** 1233; **Libanius**, **Or.** 13 p. 73, 5 F. **ξίφος**) J 18:10; *haul* a net 21:6, 11; τινά (**Diod. S.** 34+35 **fgm.** 2, 14 τινά εὖς; **Achilles Tat.** 7, 15, 4 εἴλκόν με εἰς τὸ δεσμωτήριον; **Jos., Bell.** 1, 591 τινά εἰς.—Also **Clearchus**, **fgm.** 73; **Diod. S.** 14, 5, 3 ἔ. τινά ἐπὶ τὸν θάνατον) ἔξω τ. ἱεροῦ *drag someone out of the temple* Ac 21:30; εἰς τ. ἀγορὰν ἐπὶ τ. ἄρχοντας 16:19; εἰς κριτήρια *hale into court* Js 2:6 (**Herodas** 5, 59 ἔ. τινά εἰς τὰς ἀνάγκας=to punishment). οἱ ἔλκοντες ἡμᾶς LJ 2:3 is expanded by **Dssm.** **w.** εἰς τὰ κριτήρια; differently by others. Actually nothing need be supplied, since ἔ. τινά means *pull* or *tug someone back and forth, mistreat someone* (**Libanius**, **Or.** 58 p. 183, 20 F. ἔλκων κάπηλον; cf. **Jos., Bell.** 1, 338: εἴλκεν τοὺς ἑνδοθεν). Of stones ἐκ τοῦ βυθοῦ ἐλκομένους *which were dragged out of the deep* Hv 3, 2, 6; 3, 5, 2.

b. fig. of the pull on man's inner life (**Pla.**, **Phaedr.** 238A; **Aelian**, **Nat. An.** 4, 13; **Porphyr.**, **Marc.** 16 μόνη ἡ ἀρετὴ τ. ψυχὴν ἄνω ἔλκει καὶ πρὸς τὸ συγγενές; **Jer** 38:3; **SSol** 1:4; 4 **Macc** 14:13; 15:11; **Jos., Ant.** 15, 27) *draw, attract* J 6:44. ἔλκ. πρὸς with **acc.** (**Hierocles** 25 p. 477 it is said of God ἐλκύσαι πρὸς τὴν ἀλήθειαν τοὺς ἀνθρώπους): πρὸς ἑμαυτὸν 12:32.

2. **intr.** *flow along* of a river ἦν ποταμὸς ἔλκων ἐκ δεξιῶν *a river flowed along on the right* B 11:10 (cf. **Da** 7:10 **Theod.**). **M-M. B.** 571.*

Ἑλλάς, ἁδος, ἡ *Greece* (**Hes.**+, **inscr.**, 1 **Macc** 8:9; **Philo;** **Joseph.**; **Sib. Or.**); in popular usage it could also designate the Rom. province officially known as Achaia (s. **Ἀχαΐα**; **Paus.** 7, 16) Ac 20:2. **M-M.***

ἐλλείπω (**Hom. Hymns, trag.**+, **inscr., pap., En.** 23, 2; **Ep. Arist.**; **Philo;** **Jos., C. Ap.** 2, 206) *leave off* ἀπὸ τινος *fr. someth.* (=perh. *leave out of consideration*) B 4:9. μὴ ἐλλείπητε μηδενὶ ἑαυτῶν *do not fail, as far as you are concerned, in any respect* 21:8. **Abs.** μὴ ἐλλείπητε *do not fail* 21:2.*

ἐλλειψις, εως, ἡ (since **Democr.** 102 and **Pla.**; **Philo**) *failing* δίχα ἐλλείψεως *without failing* 1 Cl 20:10.*

Ἑλλην, ηνος, ὁ *a Greek* (so **Hdt.**+)—1. a man of Greek language and culture (**opp.** **βάρβαρος**, like **Thu.** 1, 1, 2 **et al.**; **Philo**, **Ebr.** 193 **al.**; **Jos., Ant.** 4, 12^{al.}—**UWilcken**, **Hellenen u. Barbaren:** **NJkIA** 17, '06, 457-71; **JJüthner**, **Hell. u. Bar.** '23; **HRiesenfeld**, **Con. Neot.** 9, '44, 1ff) **Ro** 1:14.

2. in the broader sense, all persons who came under the influence of Greek, i.e. pagan, culture.

a. Gentile, pagan, heathen (2 **Macc** 4:36; 11:2; 3 **Macc** 3:8; 4 **Macc** 18:20; **Sib. Or.** 5, 265; **Phot.**, **Bibl.** 62, 8:219 **Jac.** τὴν θρησκείαν Ἑλλην) J 7:35; Ac 9:29 v.l. (for Ἑλληνιστάς; 11:20 (v.l. Ἑλληνιστάς); 16:1, 3; 21:28; 1 **Cor** 1:22; **Gal** 2:3; **PK** 2 p. 14, 1; 7; p. 15, 7; **Dg** 1; 3:3; 5:17. The **expr.** Ἰουδαῖοι καὶ Ἕλληνες, which clearly indicates Israel's advantages **fr.** the Jewish standpoint, embraces the whole human race Ac 14:1; 18:4; 19:10, 17; 20:21; **Ro** 1:16; 2:9f; 3:9; 10:12; 1 **Cor** 1:24; 10:32; 12:13; **Gal** 3:28; **Col** 3:11 (**Wilcken**, **Chrest.** 55, 6 [III BC] *παρὰ τῶν Ἰουδαίων καὶ τῶν Ἑλλήνων* does not mean to indicate that the Jews have any special privilege [despite the fact that I. comes before E.]. Here the expression is used in a pagan source. Cf. also **Epict.** 2, 9, 19 τί ὑποκρίνη Ἰουδαῖον ὢν Ἕλλην=why do you play the part of a Jew, when you are actually a Greek?).

b. used of proselytes (cf. **Jos., Bell.** 7, 45) J 12:20. οἱ σεβόμενοι Ἕλληνες *God-fearing Gentiles* Ac 17:4.—**L. Weniger**, **Jesus u. d. Griechen:** **NJkIA** 41, '18, 477-80; **JLeipoldt**, **Jesu Verh. zu Griech. u. Juden** '41. On the whole word-group: **HWindisch**, **TW** II 501-14. **M-M.**, and esp. **B.** 1489.*

Ἑλληνικός, ἡ, ὁν (**Aeschyl.**, **Hdt.**+, **inscr.**; **PWien Bosw.** 7, 17; **LXX**; **Ep. Arist.** 38; **Philo;** **Jos., Ant.** 12, 240; 263) *Greek* Lk 23:38 t.r.; ἐν τῇ Ἑ. (sc. **γλώσση**) *in the Greek language* Rv 9:11.*

Ἑλληνίς, ἰδος, ἡ (**trag.**, **Thu.**+, **inscr.**; **PGiess.** 36, 10; 2 **Macc** 6:8).

1. as **adj.**—**a. Greek** (**opp.** **βάρβαρος**) πόλις (**Nicol. Dam.**: 90 **fgm.** 136, 10 **Jac.**; **Ael. Aristid.** 24, 29 K.=44 p. 833 D.; **Jos., Ant.** 17, 320; 18, 377 **al.**) **Dg** 5:4.—**b. Gentile** (cf. Ἑλλην 2a) *γυνή* Ac 17:12.

2. as **subst.** ἡ Ἑ. *Gentile woman* Mk 7:26.—**S. Συροφοινίκισσα** and **Χαναναῖος**. **M-M.***

Ἑλληνιστής, οὗ, ὁ a *Hellenist*, a Greek-speaking Jew in contrast to one speaking a Semitic lang. (Chrysost., *Hom.* 14 on Ac 6:1 and *Hom.* 21 on Ac 9:29 ed. Montf. IX 111; 169) Ac 6:1; 9:29; 11:20 v.l.—Zahn, Einl. I 41; 51; GPWetter, *ARW* 21, '22, 410ff; HJCadbury: *Beginn.* I 5, '33, 59-74; ECBlackman, *ET* 48, '37, 524f; CFDMoule, *ET* 70, '58/'59, 100-102; MSimon, *St. Stephen and the Hellenists in the Primitive Church*, '58.*

Ἑλληνιστί *adv.* (X., An. 7, 6, 8; *pap.* [Mayser 457; PGiess. 36, 6]; *Philo*; *Joseph.*; *loanw.* in *rabb.*) *in the Greek language* (w. Ἑβραϊστί, Ῥωμαϊστί; cf. *Jos.*, *Ant.* 14, 191) J 19:20. Ἐ. γινώσκειν *understand Greek* Ac 21:37. *Schürer* III 4 140f.*

ἐλλογέω (this is the regular form [cf. Nägeli 48: *exx. fr. inscr., pap.*]; formations like ἐλλόγα *Phlm* 18 and ἐλλογᾶται *Ro* 5:13 v.l. arose through confusion of the inflectional types -εῖν and -ᾶν [Bl-D. §90 w. *app.*; Mlt.-H. 196; 198; 307]) commercial t.t. *charge to someone's (τινί) account* (PRyl. 243, 11 [II AD]; BGU 140, 31f; PStrassb. 32 10 ἵνα οὕτως αὐτῷ ἐνλογηθῇ) *Phlm* 18. Sin οὐκ ἐλλογεῖται *Ro* 5:13. M-M.*

ἐλλόγιμος, ον (Hdt.+) *to be taken into account*, hence—1. *included* ἐντεταγμένος καὶ ἐ. εἰς τ. ἀριθμὸν τῶν σωζομένων *enrolled and included in the number of those who are saved* 1 Cl 58:2. μικροὶ καὶ ἐλλόγιμοι *small, but included* 57:2.

2. *reputable, eminent* (Dit., *Syll.* 3 803, 8, Or. 56, 9; *Philo*, Mos. 1, 266) ἄνδρες ἐ. (*Philostrat.*, Vi. Apoll. p. 50, 31; *Herm. Wr.* 12, 6; Celsus 1, 21) 44:3. *Superl.* ἐλλογιμώτατος *distinguished* ἄνδρες (in *sg. Philostrat.*, Vi. Apoll. p. 106, 32; 112, 26) 62:3.*

Ἑλμαδάμ and v.l. Ἑλμωδάμ, ὁ *indecl. Elmadam*, in the genealogy of Jesus Lk 3:28.*

ἐλόμενος s. αἰρέω.

ἐλπίζω *Att. fut.* ἐλπιῶ; 1 *aor.* ἤλπισα; *pf.* ἤλπισκα (*trag., Hdt.+; inscr., pap., LXX, En., Philo, Joseph.*) *hope, hope for* (also *expect, foresee, fear, e.g., punishment: Diod. S.* 13, 43, 1; contempt: Chio, *Ep.* 9; sorrow: *Procop. Soph.*, *Ep.* 140; a misfortune: *Lucian*, *Dial. Deor.* 25, 1, *Gall.* 25, end).

1. *abs.* (*Philo*, *Det. Pot. Ins.* 138 τὸ ἐλπίζειν) 2 Cor 8:5; B 12:7; *pres. pass. ptc.* ἐλπιζόμενα *what we hope for* (*Polyaenus* 3, 9, 11 τὰ ἐλπιζόμενα) *Hb* 11:1.

2. *w. indication of what is hoped for: in acc.* (Is 38:18; Wsd 2:22) πάντα 1 Cor 13:7. ὁ βλέπει τις *Ro* 8:24; cf. vs. 25. *W. aor. inf. foll.* (*Thu.* 2, 80, 1; Agathias *Hist.* 3, 5 p. 243f LDind.; *Philo*, *Migr. Abr.* 195) παρ' ὧν ἐλπίζετε λαβεῖν *from whom you expect to receive again* Lk 6:34; cf. 2 Cl 1:2; *Ro* 15:24; 1 Cor 16:7; *Phil* 2:19, 23; 1 Ti 3:14; 2J 12; 3J 14; *Hs* 8, 9, 4. *W. perf. inf.* 2 Cor 5:11; B 17:1. *W. ὅτι foll.* (*Polyb.* 3, 63, 7; *Arrian*, *Alex. An.* 1, 4, 7; *POxy.* 1672, 7 [c. 40 AD]; *Philo*, *Leg. All.* 3, 85) Lk 24:21; Ac 24:26; 2 Cor 1:13; 13:6; *Phlm* 22; *Hs* 8, 2, 9. *W. acc. and pres. inf.* *Hm* 12, 6, 4. *W. the connotation of desire* (*Appian*, *Bell. Civ.* 2, 1 §3 ἐ. περί πάντων) ἤλπιζεν τι σημεῖον ὕδεν *he hoped to see a sign* Lk 23:8. ἐλπίζει καταντῆσαι *hopes to attain* Ac 26:7.

3. *w. indication of the pers. or thing on whom (which) the hope is based put one's hope in someone or someth.:* τινί *in someth.* (*Thu.* 3, 97, 2 τῇ τύχῃ) τῷ ὀνόματι *Mt* 12:21; εἰς τι (*Is* 51:5; *Sir* 2:9): εἰς τ. οἰκοδομήν *put one's hope in the building* (the temple) *B* 16:1. εἰς τινα *in someone* (*Herodian* 7, 10, 1; cf. *Ps* 118:114); *Moses* J 5:45. εἰς θεόν (*Ps* 144:15; *Pland.* 11, 2; *Sib. Or.* 5, 284; cf. *Jos.*, *Bell.* 6, 99) 1 Pt 3:5. εἰς Χριστόν *IPhld* 11:2; cf. 5:2; εἰς τινα *w. ὅτι foll.* 2 Cor 1:10. For this, ἐν τινί (*Ps* 55:5 v.l.; *Judg* 9:26 B; 4 Km 18:5) 1 Cor 15:19. For this ἐπὶ τινα: ἐπὶ τ. θεόν (*Ps* 41:6, 12 al.; *Philo*) 1 Ti 5:5; cf. 1 Cl 11:1; 12:7; B 6:3; 19:7; *Hm* 12, 5, 2. ἐπὶ κύριον 1 Cl 16:16 (*Ps* 21:9); 22:8 (*Ps* 31:10). ἐπὶ Ἰησοῦν *B* 6:9; 8:5. ἐπὶ τι (*Ps* 51:10; *Synes.*, *Ep.* 58 p. 202D ἐπὶ τὴν ἐκκλησίαν ἤλπισε): ἐπὶ τὴν χάριν 1 Pt 1:13. ἐπὶ τὸ ὄνομα θεοῦ 1 Cl 59:3; B 16:8. ἐπὶ τὸν σταυρόν 11:8. For this, ἐπὶ τινί (*pers.:* *Ps* 7:2; 15:1 al.; thing: *Appian*, *Maced.* 9 §7 ἐπὶ τῷδε=on this account; *Ps* 12:6; *Is* 26:8; 42:4) 1 Ti 4:10; 6:17; *Ro* 15:12 (*Is* 11:10); B 12:2f. M-M.**

ἐλπίς, ἰδος, ἡ (*Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.; loanw.* in *rabb.*) *hope.*

1. *gener. hope, expectation, prospect* ἐπ' ἐλπίδι (for the spelling s. 2a below; *Ro* 8:20) *in hope* (*Ps.-Pla.*, Alc. 1 p. 105A ἐπὶ τίνι ἐλπίδι ζῆς; *Eur.*, *Herc. Fur.* 804; X., *Mem.* 2, 1, 18; *Diod. S.* 13, 21, 7; *Jos.*, *Ant.* 4, 36) 1 Cor 9:10a. παρ' ἐλπίδα *contrary to* (all human) *expectation* (*Aeneas Tact.* 1020; *Lycophron* v. 535; *Dionys. Hal.* 6, 25; *Philo*, Mos. 1, 250; *Jos.*, *Bell.* 3, 183, Vi. 380) *Ro* 4:18. *W. objective gen.* (*Diod. S.* 16, 55, 4 τῆς εὐεργεσίας ἐλπίς; *Appian*, *Celt.* 1 §9 ἐλπίς ἀναβιώσεως; *Jos.*, *Vi.* 325 ἐ. κέρδους) ἐλπίς τ. ἐργασίας *hope of gain* Ac 16:19; μετανοίας *Hs* 6, 2, 4; 8, 7, 2; 8, 10, 2. *W. gen. of the inf.* (*Dositheus* 19, 6 ἐ. τοῦ δύνασθαι) τοῦ σώζεσθαι Ac 27:20; τοῦ μετέχειν 1 Cor 9:10b. ἐλπίδα ἔχειν (*oft.* in secular *wr.* and *LXX*) *w. gen. of the inf.* τοῦ μετανοῆσαι *Hs* 8, 6, 5; τῇ ἐ. ἐσώθημεν *we are saved* (or *possess salvation*) *only in expectation* (not yet in reality) *Ro* 8:24 (*Diod. S.* 20, 40, 1 περιβάλετο ταῖς ἐλπίσι μείζονα δυναστεῖαν=he was in hope of gaining control over a larger realm). ἡ ἐ. ἡμῶν βεβαία ὑπὲρ ὧμῶν *our hope for you is secure* (Paul hopes that the Cor. will hold out under oppression in the future as they have in the past) 2 Cor 1:7.

2. *esp. hope* pertaining to matters spoken of in God's promises.

a. without *specif. ref.* to the Christian hope ἐπ' ἐλπίδι (for the spelling ἐφ' ἐλπίδι s. Bl-D. §14 w. *app.*; *Rob.* 224 and cf. an *inscr. fr.* Asia Minor in *Papers of the Amer. School of Classical Studies at Athens* II, 1888, p. 89 l. 15 ἐπ' ἐλπίδος and l. 26 ἐφ' ἐλπίδος) *in (the) hope* (*Diod. S.* 13, 21, 7 ἐπ' ἐλπίδι [σωτηρίας]) *Ro* 8:20 (cf. *Bl-D.* §235, 2); cf. *Tit* 1:2. ἐπ' ἐλπίδι ἐπίστευσεν *in hope he believed* (in God) *Ro* 4:18. The ἐπ' ἐ. of Ac 2:26 could also be

understood in this way. But it is also **poss.** that in this **quot. fr.** Ps 15:9 the OT **mng. in safety** (Judg 18:7 B, 27 B; Hos 2:20; Pr 1:33) is correct, as 1 Cl 57:7 (Pr 1:33). Of the Jewish messianic hope Ac 23:6 (ἐ. καὶ ἀνάστασις for ἐ. τῆς ἀν. [obj. gen] like 2 Macc 3:29 ἐ. καὶ σωτηρία); 26:6; 28:20.

b. of Christian hope: **abs.** Ro 5:4f; 12:12; 15:13; 1 Cor 13:13 (on the triad: faith, hope, love **s.** on ἀγάπη I 1a); Hb 3:6; 6:11; 10:23; 1 Pt 3:15; ἐ. ἀγαθὴ (Pla., Phaedo 67C; X., Mem. 2, 1, 18 **et al.**; FCumont, Lux Perpetua '49 p. 401-5 with numerous **reff.**, including some from the mystery religions [IG V 2 p. 63:64/61 BC]) 2 Th 2:16 (POTzen, ZNW 49, '58, 283-85); ἐ. κρείττων Hb 7:19; ἐ. ζῶσα 1 Pt 1:3. **W. subj. gen.** Phil 1:20; ἐ. τῶν ἐκλεκτῶν 1 Cl 58:2. **W. obj. gen.**, which designates the **obj.** of the hope (Ps.-Callisth. 1, 18, 1 ἰλαρὸς ἐπὶ τῇ τοῦ τέκνου ἐλπίδι=glad because of the hope for the son) ἐπ' ἐ. τῆς ἐπαγγελίας *because of hope in the promise* Ac 26:6, **cf. vs. 7**; ἐ. ζωῆς αἰωνίου Tit 1:2; 3:7; **cf. B** 1:4, 6; **Hs** 9, 26, 2; ἐ. τῆς δόξης τ. θεοῦ Ro 5:2; **cf. Col** 1:27; ἐ. σωτηρίας (**cf. Aeneas Tact.** 1. 14; **Lucian**, Abdic. 31; **Philo**, Leg. ad Gai. 329; **Jos.**, **Bell.** 3, 194) 1 Th 5:8. ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα Gal 5:5 is also **obj. gen.**, since it is a blending of the two expressions 'we await righteousness' and 'we have hope of righteousness' (**cf. Job** 2:9a προσδεχόμενος τὴν ἐλπίδα τῆς σωτηρίας μου); ἐ. τοῦ κυρίου ἡμῶν 1 Th 1:3 **prob.** belongs here also: *hope in our Lord*.—The **gen.** can also give the basis for the hope: ἐ. τοῦ εὐαγγελίου *hope that is based on the gospel* Col 1:23; ἐ. τῆς κλήσεως *the hope that is given w. the calling* Eph 1:18; 4:4; ἐ. τῆς πίστεως *hope that faith affords* B 4:8; ὁ θεὸς τῆς ἐ. Ro 15:13; ἐ. εἰς (Plut., Galba 19, 6; **Achilles Tat.** 6, 17, 5): ἐ. εἰς θεόν *hope in God* 1 Pt 1:21; εἰς τ. Ἰησοῦν B 11:11; ἐ. ἐν (αὐτῷ; **Diod. S.** 17, 26, 2): ἐν τῷ ὀνόματι αὐτοῦ Mt 12:21 D, **t.r.**; ἐπὶ λίθον ἢ ἐ.; *is (our) hope based on a stone?* (**w. ref.** to Is 28:16) B 6:3. ἔχειν ἐλπίδα Ro 15:4; 2 Cor 3:12; ἐ. μὴ ἔχοντες (**Diod. S.** 21, 12, 1 μηδεμίαν ἔχειν ἐλπίδα σωτηρίας) Eph 2:12; 1 Th 4:13; **Hv** 3, 11, 3; **s.** 9, 14, 3; οὐκ ἔχουσιν ἐλπίδα (Wsd 3:18) **Hv** 1, 1, 9. **W.** ἐπὶ τινι *in someone* 1J 3:3 (**cf. Appian**, Bell. Civ. 3, 86 §354 ἐφ' ἐνί; **Lucian**, Somn. 2; Ps 61:8; Is 26:3f); **likew.** εἰς τινα (Thu. 3, 14, 1.—**Appian**, Liby. 51 §223 ἐλπίδα τῆς σωτηρίας ἔχειν ἐν τινι=place a hope of safety in someone) Ac 24:15; πρὸς τινα **ibid.** v.l. The **obj.** of the hope follows in the **aor. inf.** 2 Cor 10:15; in the **acc. w. inf.** Ac 24:15; **w.** ὅτι Ro 8:20 v.l.; Phil 1:20; **w.** διότι (q.v. 4) Ro 8:20.

3. the one in whom one places his hope can be called ἐλπίς (*object of*) hope (Thu. 3, 57, 4 ὑμεῖς, ὃ Λακεδαιμόνιοι, ἡ μόνη ἐλπίς; **Plut.**, Mor. 169C; Oenom. in Eus., Pr. Ev. 5, 23, 5: in the Persian Wars, for the Athenians there was σωτηρίας ἐλπίς μόνος ὁ θεός; **IG** III 1311; Jer 17:7) of a church 1 Th 2:19; of Christ, our hope 1 Ti 1:1; **cf. Col** 1:27; **IEph** 21:2; **IPhld** 11:2; **IMg** 11; **ITr** inscr.; 2:2; **Pol** 8:1.

4. hope, something hoped for (**Vi. Aesopi** I c. 8 ἀπὸ θεῶν λήμψεσθαι ἐλπίδας) ἐ. βλεπομένη οὐκ ἔστιν ἐ. *a thing hoped for, when it is seen, is no longer hoped for* Ro 8:24. διὰ τ. ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τ. οὐρανοῖς *because of what you hope for, which is stored up for you in the heavens* Col 1:5; προσδεχόμενοι τ. μακαρίαν ἐ. *waiting for the blessed hope* Tit 2:13 (**cf. 2 Macc** 7:14 τὰς ὑπὸ τοῦ θεοῦ προσδοκᾶν ἐλπίδας and **Aristotle**, Nicom. Ethics 1, 9, 10 οἱ δὲ λεγόμενοι διὰ τὴν ἐλπίδα μακαρίζονται; ἢ προκειμένη ἐ. Hb 6:18.—**PVolz**, D. Eschatol. der jüd. Gemeinde '34, 91ff; **JdeGuibert**, Sur l'emploi d' ἐλπίς et ses synonymes dans le NT: **Rech de Sc** rel 4, '13, 565-96; **APott**, D. Hoffman im NT '15; **TS**Liefeld, Lutheran Quarterly 6, '54, 30-41; **WGrossouw**, L'espérance dans le NT: **RB** 61, '54, 508-32; **RBultmann** and **KH**Reingstorf, **TW** II 515-31. **M-M. B.** 1164.**

Ἐλύμας, α, ὁ Elymas (in **Diod. S.** as name of a Libyan king) a magician of Cyprus Ac 13:8, who was also called Barjesus **acc. to vs. 6**. Ac obviously considers the two names to be linguistically **equiv.** to each other; it is hardly correct to assume, **w.** some, that **vs. 8** means to say that the word Elymas=μάγος (but **s.** Haenchen, Acts, **ad loc.**). **Wendt**, **e.g.**, holds that the Arab. verb 'alima=recognize, gain insight into **someth.**, whence 'alim=magician, one who tries to see into the future. **Dalman** (Gramm.2 162) finds in 'E. Ἐλυμαῖος=Ἐλαμίτης; **Grimme** interprets it as 'astrologer', **Burkitt** as ὁ λοιμός *pestilence* (**s.** λοιμός II), **Harris**, **Zahn**, **Clemen** and **Wlh.** prefer the **rdg.** Ἐτοιμας, from D, and identify the magician **w.** the sorcerer Ἄτομος in **Jos.**, **Ant.** 20, 142. **Cf. RHarris**, **Exp.** '02, I 189ff; **FCBurkitt**, **JTS** 4, '03, 127ff; **CClemen**, **Paulus** '04, I 222f; **ThZahn**, **NKZ** 15, '04, 195ff; **D.** Urausgabe der AG des Luk. '16, 149f; 350ff; **HGrimme**, **OLZ** 12, '09, 207ff; **Wlh.**, Kritische Analyse der AG '14, 24; **EHaenchen**, AG '56 on Ac 13:8. **M-M.***

ἐλωϊ (ܐܠܘܝ) Aram. for ἡλί *my God* Mt 27:46 v.l.; Mk 15:34. **Cf. EKautzsch**, Gramm. d. **Bibl.-Aram.** 1884, 11; **Wlh.** on Mk; **Dalman**, **Jesus** 184-7; **FWDanker**, **ZNW** 61, '70, 52f (lit.). **M-M.***

ἐμαθον s. μανθάνω.

ἐμαυτοῦ, ἡς reflexive **pron.** of the first **pers.** (on the origin and use of this word, found also in **inscr.**, **pap.**, **LXX**; **Jos.**, **Vi.** 361, **s. Kühner-Bl.** I 596ff. **Cf. also Bl-D.** §283; **Rob.** 687-90) in **gen.**, **dat.**, **acc. myself**.

1. as possessive **gen. w.** a noun τὸ ἐμαυτοῦ σύμφορον *my own advantage* (**opp.** τὸ τῶν πολλῶν) 1 Cor 10:33.

2. w. a verb ἐμφανίσω ἐμαυτόν J 14:21. οὐδὲ ἐμαυτὸν ἡξίωσα *I did not consider myself worthy* Lk 7:7.

συγχαίρω ἐμαυτῷ *I rejoice with (=congratulate) myself* B 1:3. δοξάσω ἐμαυτόν J 8:54. ἀγιάζω ἐμαυτόν 17:19. μετρῶ ἐμαυτόν **ITr** 4:1. ἡγήμαι ἐμαυτὸν μακάριον Ac 26:2. ἔδοξα ἐμαυτῷ (**Aristoph.**, Vesp. 1265; **Demosth.** 18, 225) *I once believed vs. 9*; σύννοιδά τι ἐμαυτῷ *I am aware of someth.* 1 Cor 4:4; **cf. B** 1:4. πᾶσιν ἐμαυτὸν ἐδούλωσα *I made myself a slave to all* 1 Cor 9:19.

3. freq. used w. prep. ἀπ' ἐμαυτοῦ *of my own accord, on my own authority* J 5:30; 7:17, 28; 8:28, 42; 14:10; *of my own free will* 10:18. ἐξ ἐμαυτοῦ *on my own authority* 12:49. εἰς ἐμαυτόν for εἰς ἐμέ 1 Cor 4:6. ἐν ἐμαυτῷ. *to myself* **Hv** 1, 2, 1; 3, 1, 5; 4, 1, 4. περὶ ἐμαυτοῦ J 8:14, 18; Ac 24:10. πρὸς ἐμαυτόν J 12:32; 14:3; *with me* (**Aristoph.**, Ran. 53) **Phlm** 13. ὑπὲρ ἐμαυτοῦ 2 Cor 12:5. ὑπ' ἐμαυτόν *under my authority* Mt 8:9; Lk 7:8. Referring

back to the subj. of the governing clause θέλω πάντας ανθρώπους εἶναι ὡς καὶ ἐμαυτὸν *I wish that everyone were as I am* 1 Cor 7:7. M-M.

ἐμβαίνο 2 aor. ἐνέβην, ptc. ἐμβάς (Hom.+; inscr., pap., LXX, Joseph.) *go in, step in* a pool (cf. Jos., Ant. 5, 18) J 5:4. *Get into* a ship, *embark* (Ael. Aristid. 46 p. 228 D.; Wilcken, Chrest. 1 II, 18 [III BC] εἰς ναῦς; Jos., Vi. 164; 304) εἰς πλοῖον (X., An. 1, 4, 7; 1 Macc 15:37) Mt 8:23; 9:1; 13:2; 14:22; 15:39; Mk 4:1; 5:18; 6:45; 8:10 (cf. vs. 13, where εἰς [τὸ] πλοῖον is to be supplied, and is read by D and t.r.—Similar expansion Dio Chrys. 2, 22); Lk 8:22 (v.l. ἀνέβη P75 et al.), 37; cf. 5:3; J 6:17; 21:3; Ac 21:6. εἰς τὰ πλοῖα J 6:24 (X., An. 1, 3, 17 εἰς τὰ πλοῖα). M-M.*

ἐμβάλλω 2 aor. ἐνέβαλον, inf. ἐμβαλεῖν (Hom.+; inscr., pap., LXX; Ep. Arist. 117; Philo, Joseph., Test. 12 Patr.) *throw* (in, into) τινά *someone* εἰς τὴν γέενναν Lk 12:5 (UPZ 70, 8 [152/1 BC] ἐν βέβληκαν [sc. οἱ θεοί] ὑμᾶς εἰς ὕλην μεγάλην. But ἐ. can also mean *send somewhere*: PPetr. II 41, 2 [III BC]; BGU 1209, 14 [I BC]; Jos., C. Ap. 1, 257).—*Put or set* (in, into) (Didymus [I BC/I AD] ed. MSchmidt [1854] p. 258, 58; Leo 1, 10; Dit., Syll. 3 1170, 16 μέλι ἐ. εἰς τὸ γάλα) λίθον εἰς τὰ θεμέλια *set a stone into the foundations* B 6:2 (Is 28:16). καρδίας σαρκίνας 6:14. Pass. *be set* εἰς τὸν τόπον *in the place* Hs 9, 6, 5f. M-M.*

ἐμβαπτίζω (Nicander [II BC] in Athen. 4, 11 p. 133D; Plut., Sulla 21, 8) *dip* (in, into). Mid. *dip* for oneself (s. ἐμβάπτω) Mk 14:20 D.*

ἐμβάπτω 1 aor. ἐνέβαψα (Aristoph., X.+) *dip* (in, into) τὴν ἐν τινί Mt 26:23; cf. J 13:26b P66 et al. Mid. *dip* for oneself (Aristoph. in Athen. 9 p. 367B) abs. (sc. the hand, or what the hand holds) Mk 14:20 (cf. Athen. 6 p. 345E).*

ἐμβατεύω (Aeschyl.+; inscr.; pap.; LXX) is found in our lit. only Col 2:18 ἃ ἐώρακεν ἐμβατεύων, a passage whose interpr. is much disputed. It has the foll. mngs.:

1. *set foot upon, enter, visit* (since Aeschyl, Pers. 449; Jos., Ant. 2, 265; 1 Macc 12:25; 13:20 al.).
2. *come into possession of* (Eur., Demosth., pap.), even by force (Jos 19:49, 51).
3. *enter into a subj.*, to investigate it closely, *go into detail* (2 Macc 2:30; Philo, Plant. 80 Wendl. v.l.), hence in Col 2:18 *perh. entering at length upon the tale of what he has seen* in a vision (ADNock, JBL 52, '33, 132).
4. Three inscr. of Asia Minor [II AD], which refer to the Apollo of Klaros (the wording in question is found in MDibelius, D. Isisweihe bei Apuleius=SAHeidelberg '17, 4 p. 33f; one of these inscr. also in Dit., Or. 530; cf. I. 15), show that ἐ. was a t.t. of the mystery religions. Then *perh. who enters* (the sanctuary) *which he saw* (in ecstasy) (cf. also Clemen 340f) or *taking his stand on what he has seen* in the mysteries (M-M). AFridrichsen, ZNW 21, '22, 135-7 connects the words w. what follows: *puffed up without reason by what he saw when he was initiated*.—Field, Notes 197f; SEitrem, Studia Theologica 2, '48, 90-4; SLyonnet, Col 2:18 et les mystères de Apollon Clarien, Biblica 43, '62, 417-35: 'investigate, examine thoroughly.'—HPreisker, TW II 531-3. The conviction that the text must be corrupt led to var. conjectures (their history in RHarris, Sidelights on NT Research '09, 198f). M-M.*

ἐμβιβάζω 1 aor. ἐνεβίβασα (Thu.+; inscr., pap., LXX; Jos., Vi. 168) *put in* τινὰ εἰς τι *someone* (into) *something* εἰς πλοῖον *put someone on board ship* Ac 27:6. M-M.*

ἐμβλέπω impf. ἐνέβλεπον; 1 aor. ἐνέβλεψα (Soph.+; pap., LXX, Philo, Joseph.).

1. *look at, fix one's gaze upon* τινί (Pla., Rep. 10 p. 608D; Polyb. 15, 28, 3; Sir 42:12; Jos., Bell. 3, 385; 7, 341) *someone* Mk 10:21, 27; 14:67; Lk 20:17; 22:61; J 1:36, 42; Hv 3, 8, 2 (most of these pass. read: ἐμβλέψας αὐτῷ or αὐτοῖς λέγει or εἶπεν; cf. X., Cyr. 1, 3, 2 ἐμβλέπων αὐτῷ ἔλεγεν; Syntipas p. 106, 10). ἐμβλεπε τοῖς λοιποῖς *look at the rest* Hs 9, 2, 7. εἰς τι *look at someth.* (Ps.-Pla., Alc. 1 p. 132E; LXX) Mt 6:26, if ἐ. is to be taken literally here (s. 2 below); Ac 1:11 v.l.; MPol 9:2. Abs. (X., Mem. 3, 11, 10; Herodas 5, 40; Bel 40 Theod.) Mt 19:26 (cf. Job 2:10); B 5:10. Abs. also Ac 22:11, if the rdg. οὐκ ἐνέβλεπον is tenable. The v.l. οὐδὲν ἔβλεπον has 9:8 in its favor, as well as the fact that the verbs ἐμβλ. and βλ. are not infreq. interchanged in the mss. (cf. Ac 1:11; Sir 51:7), and the observation that ἐμβλ. 22:11 would have to mean *be able to see*; the latter mng. cannot be established beyond all doubt by ἐνέβλεπεν τηλαυγῶς ἅπαντα Mk 8:25, since for this pass. *he could see everything plainly* is no more likely than *he had a clear view of everything* (on the acc. cf. Herodas 6, 44; Anth. Pal. 11, 3; Judg 16:27; Sib. Or. 7, 124).
2. *fig. look at* in a spiritual sense, *consider* εἰς τι (PSI 542, 16 [III BC]; UPZ 162 III, 7 [117 BC]; PTebt. 28, 15 [114 BC]; Is 51:1f; Sir 2:10 al.) ἐ. τοῖς ὀμμασιν τῆς ψυχῆς εἰς τὸ μακρόθυμον αὐτοῦ βούλημα 1 Cl 19:3 (Philo, Sobr. 3 τὸ ψυχῆς ὄμμα. . . ἐμβλέπον). So *perh.* also Mt 6:26 (s. 1 above). M-M.*

ἐμβριθής, ἔς (Hdt.+; BGU 1769, 4 [I BC]; Philo) *dignified, serious* (Philostrat., Vi. Soph. 2, 14; Damasc., Vi. Isid. 16) ἐμβριθεῖ τῷ προσώπῳ w. *a serious face* MPol 9:2 (Himerius, Or. 48 [=Or. 14], 13 πρόσωπον ἐμβριθές).*

ἐμβριμάομαι, also ἐμβριμόομαι Mk 14:5 v.l.; J 11:33 v.l., 38 v.l. Cf. Bl-D. §90; Mlt.-H. 198; 201. 1 aor. ἐνεβριμησάμην; pass. ἐνεβριμήθην (Aeschyl.+ in the sense 'snort'. As an expr. of anger and displeasure in Lucian, Necomant. 20; Ps.-Libanius, Declam. 40 Förster VII p. 336; Aq. Ps 7:12; Sym. Is 17:13; cf. LXX La 2:6 ἐμβριμήματι ὀργῆς) w. dat. of the pers. *scold, censure* (Da 11:30) Mk 14:5; *warn sternly* 1:43 (cf. KLake, HTR 16, '23, 197f); Mt 9:30. ἐν εαυτῷ *be deeply moved* J 11:38 (ἐβριμήσατο P75); for this τῷ πνεύματι vs. 33 (on the

apparent harshness of expression: MBlack, *An Aramaic Approach* 3, '67, 240-43). ἐμβρειμ[ησάμενος] εἶπεν αὐτοῖς] *he said to them indignantly* **UGosp** 51f=AHuck, *Synopse* 9 '36, p. 162 n. (HJCadbury et al., *Gospel Parallels* '49, p. 145 n.; KAland, *Synopsis Quattuor Evangel.*, '64 p. 345).—CBonner, *Traces of Thaumaturgic Technique in the Miracles*: **HTR** 20, '27, 171-81; EBevan, **JTS** 33, '32, 186-8. **M-M**.*

ἐμβροχή, ἥς, ἡ **fig.** as medical **t.t.** *wet application, cold compress* (Plut., *Mor.* p. 42C; Soranus p. 36, 21; Galen: **CMG** V 9, 1 p. 375, 17; Oribasius, *Ecl.* 89, 7: **CMG** VI 2, 2 p. 268, 1) τοὺς παροξυσμοὺς ἐμβροχαῖς παῦε *quiet the attacks of fever w. cold compresses* **IPol** 2:1.*

ἐμέω 1 **aor.** ἤμεσα (**Hom.**+; **Dit.**, *Syll.* 3 1169, 126; **Is** 19:14) *spit out fig.* (**Herm. Wr.** 7, 1a) τινὰ ἐκ τοῦ στόματος *someone from one's mouth* like lukewarm water (cf. **Test. Ash.** 7:2) **Rv** 3:16 (lit. 'vomit'; contrasted **w.** πύω=spit out: **Artem.** 1, 33 p. 35, 8). **M-M**. **B.** 265.*

ἐμμαινόμεαι *be enraged* τινὶ *against someone* (**Jos.**, **Ant.** 17, 174) περισσῶς ἐμμαινόμενος αὐτοῖς *being furiously enraged at them* **Ac** 26:11. **M-M**.*

Ἐμμανουήλ, ὁ **indecl.** (מַמְנוּאֵל **Is** 7:14; 8:8 Greek Christians spell it Ἐμμανουήλ: *Recueil des inscriptions grecques chrétiennes d'Égypte*, ed. GLeFebvre '07, 214; 222; **POxy.** 1162, 14 [IV AD]; **PUps.** 8 verso) *Emmanuel*. In a **quot.** of **Is** 7:14 applied to Jesus **Mt** 1:23 and defined as μεθ' ἡμῶν ὁ θεός.—HWildberger, *Jesaja I*, '72, 263 (lit.).*

Ἐμμαοῦς, ἡ *Emmaus*, a village (κώμη) In Judaea 60 stades (6 ¾ mi., 11 ½ km.) **fr.** Jerusalem **Lk** 24:13. The site cannot be determined **w.** certainty. Three are proposed: 1. The old Emmaus of Maccabaeian times, not infreq. mentioned by **Joseph.** (Niese edition, index), later Nicopolis, and now Āmwās; so Eusebius-Jerome, *Onomastikon* p. 90 K1.; JBoehmer (*Studierstube* 6, '08, 285-9; **ET** 20, '09, 186-9; 429); Dalman (*Orte* 3 240ff); LPirot (*Dict. de la Bible*, **Suppl.** II '34, 1049-63); EFBishop, **ET** 55, '43/ '44, 152f, et al.; CKopp, *The Holy Places of the Gospels*, transl. RWalls, '63, 396-400. It is located rather far **fr.** Jerusalem for the 60 stades of **vs.** 13; but F-Mabel (**RB** 34, '25, 347-67) prefers to take the **v.l.** 160 stades as the original.—2. Since the middle ages some have thought of present-day el-Kubêbe (**Baedeker**, Plummer, Zahn et al., later PViaud, Qoubeibeh Emm. évangelique '30 [against this HVincent, **RB** 40, '31, 57-91]; AdeGuglielmo, **CBQ** 3, '41, 293-301).—3. The military colony of Vespasian, about 34 stades west of Jerusalem, called, Ἀμμαοῦς in **Jos.** (**Bell.** 7, 217, where a **v.l.** has ἐξήκοντα for τριάκοντα) and presumably identical **w.** present-day Kalōniye (**Buhl** 166; 186; **Schürer** I 4 640, 142; **Wlh.** et al.). **Cf.** also M-JLagrange, *Luc* '21, 617ff; HVincent and F-Mabel, *Emmaüs, sa Basilique et son Histoire* '32.*

ἐμμένω 1 **aor.** ἐνέμεινα (**Aeschyl.**, *Hdt.*+; **inscr.**, **pap.**, **LXX**, **En.**, **Philo**, **Joseph.**) *stay or remain (in)*

1. of place **w.** ἐν (**Thu.** 2, 23, 3; **X.**, *An.* 4, 7, 16)—**a. lit.** (**PTebt.** 230 descr. [II BC] ἐν καπηλείῳ) ἐν ἰδίῳ μισθώματι **Ac** 28:30.—**b. fig.** αἱ πονηρίαι αὐτῶν ἐν τ. καρδίαις ἐμμένουσι **Hv** 3, 6, 3.

2. *persevere in, stand by* τινὶ **someth.** (*Attic wr.*, also **Diod.** *S.* 15, 19, 4; **Plut.**, *Ages.* 23, 5; **Dit.**, *Syll.* 3 1219, 20 [III BC]; **POxy.** 138, 36; **Sir** 11:21; 1 **Macc** 10:26; **Philo**, *Congr. Erud. Gr.* 125; **Jos.**, **C. Ap.** 2, 257) τῇ ἀπλότῃ **Hv** 3, 1, 9; ταῖς πράξεσιν **s** 8, 7, 3. τῇ πίστει (**Jos.**, **Vi.** 34) **Ac** 14:22; **Js** 8, 9, 1. πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ *abide by everything written in the book* **Gal** 3:10 (**Dt** 27:26 underlies this. But the change of [ἐν] πᾶσι τοῖς λόγοις τ. νόμου there into πᾶσιν τ. γεγραμμ. ἐν τ. β. here seems to have been caused by the **infl.** [prob. unconscious] of a common legal formula of the official style, which uses ἐμμ. followed by the **dat.** of a **ptc.**, mostly in **pl.**, **w.** or without ἐν; **s. Dssm.**, **NB** 76f [BS 248f]; ABerger, *D. Strafklauseln in den Pap.-urkunden* '11, 3f; OEger, **ZNW** 18, '18, 94.—The legal formula also influences religious language in **Alex. Aphr.**, *Fat.* 17, II 2 p. 188, 15 ἐμμένειν τοῖς ὑπὸ τῶν θεῶν προαγορευομένοις). For this ἐν τινι (**Thu.** 4, 118, 14; **Polyb.** 3, 70, 4 ἐν τ. πίστει; **Sir** 6:20) ἐν τ. διαθήκῃ μου **Hb** 8:9 (**Jer** 38:32); ἐν τοῖς ἔργοις **Hm** 4, 1, 9. ἐπὶ τινι (**Is** 30:18 **v.l.**): ἐφ' οἷς ἐπιστεῦσαμεν *remain true to the things we have believed* **2 Cl** 15:3. **Abs.** (**En.** 5, 4; **Sib. Or.** 5, 524) *persevere, stand firm* **Hv** 2, 2, 7; 2, 3, 2. **M-M**.*

ἐμμέσῳ is read by **Tdf.** 7, BWeiss **Rv** 1:13; 2:1; 4:6; 5:6; 6:6; 22:2 for ἐν μέσῳ **M-M**.

Ἐμώρ, ὁ **indecl.** (מֹר) (**LXX**.-Theodot. [II BC] in Euseb., *Pr. Ev.* 9, 22, 2 and **Philo**, *Migr. Abr.* 224 Ἐμώρ.—In **Jos.**, **Ant.** 1, 337 Ἐμωρος, ου) *Hamor*, from whose sons (**Test. Levi** 5:4; 6:3), living near Shechem, Abraham bought a burial-place (**Josh** 24:32 **Aq.**, **Sym.**, cf. **Gen** 33:19; 34:2) **Ac** 7:16.*

ἐμνήσθην **s. μμνήσκομαι**.

ἐμός, ἡ, ὄν **possess. pron.** (**Hom.**+; **LXX**) *my, mine* (**BI-D.** §285 **w. app.**; **Rob.** 684; 770).

1. as **adj.**—**a. attrib.**, often without special emphasis.

α. for the **possess. gen.**, where μου could be used in nearly all cases **Mt** 18:20; **J** 3:29; 10:27; 15:11; **Ro** 10:1. With emphasis τῇ ἐμῇ χειρὶ **w.** *my own hand* (cf. **PSI** 223, 6 ὁλόγραφον χειρὶ ἐμῇ) **1 Cor** 16:21; **Gal** 6:11; **Col** 4:18; **2 Th** 3:17; **Phlm** 19. ὁ ἐμός καιρός *my time*=the time when I am to be fully revealed **J** 7:6, 8. ἡ ἡμέρα ἡ ἐμὴ **8:56** and **sim.**—**IRo** 7:2; 9:3; **Js** 5, 3, 3.

β. for the **obj. gen.** (**Aeschyl.**, **Pers.** 700 τὴν ἐμὴν αἰδῶ respect for me; **X.**, *Cyr.* 3, 1, 28; 8, 3, 32; **Antipho** 5, 41; **Jos.**, **Ant.** 1, 100) εἰς τὴν ἐμὴν ἀνάμνησιν *in memory of me* (but **s. PSchorlemmer**, *Die Hochkirche* '25, nos. 4; 5;

ELohmeyer, JBL 56, '37, 244f) 1 Cor 11:24f; Lk 22:19. πίστις ἐμή *faith in me* PK 3 p. 15, 21.

b. pred. J 7:16; 14:24; 16:15. οὐκ ἔστιν ἐμὸν τοῦτο δοῦναι *it is not for me to give* Mt 20:23; Mk 10:40 (Pla., Leg. 2 p. 664B ἐμὸν ἂν εἶη λέγειν; Lucian, Jupp. Conf. 10 οὐκ ἐμὸν τοῦτο; Jos., Ant. 2, 335 σὸν ἔστι ἐκπορίζειν).

2. as noun τὸ ἐμὸν *my property* (cf. Jos., Ant. 18, 199) Mt 25:27; J 16:14f. For this τὰ ἐμά (cf. Phalaris, Ep. 16; Jos., Ant. 13, 57) Mt 20:15 (perh. on my own premises WHPHatch, ATR 26, '44, 250-3); Lk 15:31 (Ps.-Callisth. 1, 38, 5 τὰ σὰ ἡμέτερα γενής.); J 17:10.—οἱ ἐμοί (Ael. Aristid. 50, 5 K.=26 p. 503 D.; Sb 1911 [inscr.]; POsl. 25, 10 [217 AD]; Jos., Vi. 291) Rv 13:14 v.l.—GDKilpatrick, The Poss. Pron. in the NT: JTS 42, '41, 184-6. M-M.

ἐμπαιγμονή, ἡς, ἡ (hapax legomenon) *mocking* ἐλεύσονται ἐν ἐ. ἐμπαῖκται *mockers will come w. their mocking* 2 Pt 3:3.*

ἐμπαιγμός, οὗ, ὁ (Herodian, Gr. I 166, 7; II 119, 6; PsSol 2, 11) *scorn, mocking* (so Ezk 22:4; Sir 27:28; Wsd 12:25) or *derisive torture* (2 Macc 7:7, of an esp. painful kind) w. μάρτυρες as experienced by the martyrs Hb 11:36. M-M.*

ἐμπαίζω fut. ἐμπαίξω; 1 aor. ἐνέπαιξα; 1 aor. pass. ἐνεπαίχθην; 1 fut. ἐμπαιχθήσομαι (trag.+; pap., LXX; Anz 288).

1. *ridicule, make fun of, mock* (in word and deed) τινί *someone* (Hdt. 4, 134; Epict. 1, 4, 10; oft. LXX) Mt 27:29, 31; Mk 10:34; 15:20; Lk 14:29; 22:63; 23:36. Abs. Mt 20:19; 27:41; Mk 15:31; Lk 23:11. Pass. (2 Macc 7:10) 18:32.—For lit. on the mocking of Jesus s. on στέφανος 1.

2. *deceive, trick, make a fool of* (Anth. Pal. 10, 56, 2 τοῖς ἐμπαίζομένοις ἀνδράσι ταῦτα λέγω. Cf. Vett. Val. p. 16, 14; also prob. Epict. 2, 7, 9; 2, 19, 28; 4, 1, 134; Vi. Aesopi W. c. 129; Jer 10:15) Mt 2:16. M-M.*

ἐμπαίκτης, ου, ὁ (Is 3:4) *mock* Jd 18; 2 Pt 3:3.*

ἐμπέμπω send (in) Lk 19:14 D.*

ἐμπεπλησμένος s. ἐμπίπλημι.

ἐμπεριέχω (Aristot., Theophr. et al.; Jos., Ant. 14, 422) *embrace* of God ὁ τὰ πάντα ἐμπεριέχων *he who embraces all things* 1 Cl 28:4 (Herm. Wr. fgm. 26 p. 542 Sc. of God: πάντα ἐμπεριέχει. Cf. Knopf, Hdb. ad loc.).*

ἐμπεριπατέω (Plut., Lucian, Achilles Tat., pap., LXX, Philo, Joseph.) *walk about, move* ἐν αὐτοῖς *among them* (w. ἐνοικεῖν) 2 Cor 6:16 (Lev 26:12).*

ἐμπερίτομος, ον (in a state of being) *circumcised* B 9:6 v.l. (found *elsewh.* only in Ps.-Clem., Hom. p. 4, 22 Lag., and Philostorg., H.E. 3, 4).*

ἐμπί(μ)πλημι alternate form ἐμπι(μ)πλάω Ac 14:17; impf. pass. 3 sg. ἐνεπίμπλατο MPol 12:1; 1 aor. ἐνέπλησα; pf. pass. ἐμπέπλησμαι, ptc. ἐμπεπλησμένος; 1 aor. pass. ἐνεπλήσθην; Bl-D. §93; 101, p. 48; Mlt.-H. 205; 384 (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.).

1. *fill* ὅλην τὴν πέτραν *cover the whole rock* Hs 9, 4, 2 (cf. Ezk 35:8). Fig. (cf. Himerius, Or. 47 [=Or. 3], 4 μουσικῆς ἐμπ.=fill with song; Is 29:19; Jer 15:17; Sir 4:12) τινὰ or τί *τινος someone or someth. w. someth.* (Pla., 7th Letter p. 351A πάντα κακῶν ἐμπεπλήκασιν; Jos., Ant. 3, 99) Ac 14:17. Pass. w. gen. (Socrat., Ep. 13, 1; Appian, Bell. Civ. 2, 77 §324 μετανοίας; Heliod. 7, 27, 4 ὀργῆς; Jos., Ant. 5, 146 ὕβρεως) ἐ. θάρσους καὶ χαρᾶς MPol 12:1 (Diod. S. 20, 8, 6 ἐνέπλησε τὴν δύναμιν θάρσους=he filled the army w. courage). πεινῶντας ἐνέπλησεν ἀγαθῶν (cf. Ps 106:9 ψυχὴν πεινῶσαν ἐνέπλησεν ἀγαθῶν; Jer 38:25.—Eutecnus 4 p. 41, 26 of Dionysus: σύμπασαν γῆν ἐμπιπλάντα τ. ἀγαθῶν; Appian, Hann. 60 p. 251 ἄνδρας ἐμπλήσας κακῶν=overwhelm with evils) *he has filled the hungry w. good things* Lk 1:53 leads over to

2. *satisfy* (Diod. S. 5, 39, 4 ἀπὸ λαχάνων ἐμπίμπλονται; oft. LXX; Jos., Ant. 4, 234al.) τινὰ *τινος someone w. someth.* Ac 14:17; ἐ. τὴν ἑαυτοῦ ψυχὴν *satisfy oneself* Hs 5, 3, 7. Abs. (Dio Chrys. 57[74], 11; Appian, Bell. Civ. 2, 64 §268) ὡς ἐνεπλήσθησαν *when they had eaten their fill* J 6:12. μετὰ τὸ ἐμπλησθῆναι D 10:1. οἱ ἐμπεπλησμένοι *those who have plenty to eat* Lk 6:25. Cf. B 3:5 v.l. (Funk; Is 58:10).

3. ἐμπλησθῆναι *τινος have one's fill of someth.* in the sense *enjoy someth.* (cf. 'looking one's fill' Od. 11, 451; Socrat., Ep. 27, 5; Sus 32; Philo, Deus Imm. 151) ὑμῶν *your company* Ro 15:24. M-M.*

ἐμπί(μ)πρημι 1 aor. ἐνέπρησα (Hdt.+; inscr., pap., LXX, Philo, Joseph.) Bl-D. §93; 101 p. 48; Mlt.-H. 207; *set on fire, burn* πόλιν (Dit., Or. 8, 11; Judg 18:27; 2 Macc 8:6; Philo, Aet. M. 20; Jos., Bell. 5, 411) Mt 22:7 (KHRengstorf, D. Stadt der Mörder [Mt 22:7], Beih. ZNW 26, '60, 106-29). ναόν (Appian, Celt. 6 §2; Jos., Bell. 5, 405) GP 7:26. W. another mng. Ac 28:6 v.l.; s. πίμπρημι. M-M.*

ἐμπίπτω fut. ἐμπεσοῦμαι; 2 aor. ἐνέπεσον (Hom.+; inscr., pap., LXX; En. 15, 11; Ep. Arist. 161; Joseph.; Test. 12 Patr.) *fall (in, into)*.

1. lit. (Dio Chrys. 57[74], 22 εἰς βόθρον; Jos., Ant. 4, 284 εἰς ὄρυγμα ἐ. βόσκημα) εἰς βόθυνον *into a pit* (Is 24:18; Jer 31:44) Mt 12:11; Lk 6:39. ἐ. ἐπὶ πῦρ *fall into the fire* Hv 3, 2, 9.

2. *fall (into or among) fig.* (Dit., Syll.3 1170, 3 εἰς νόσους; PTebt. 17, 9 [114 BC] εἰς δαπάνας) εἰς τοὺς ληστὰς *among robbers* (Epict. 3, 13, 3 εἰς ληστὰς ἐμπ.; Porphyrt., Vi. Pyth. 15; cf. Socrat., Ep. 1, 9 εἰς τ. ἱππέας) Lk 10:36; εἰς τὰ ἄγκιστρα τῆς κενοδοξίας ἐ. *be caught on the fishhooks of false doctrine* IMg 11 (cf. schol. on Pla. 190E ἐμπεσούμεθα εἰς τὸ Πρωταγόρειον δόγμα); ἐ. εἰς χεῖρας τινος *fall into someone's hands* (Charito 8, 3, 7; Alciphrt. 3, 36, 1; Sir 38:15; Sus 23) GP 11:48; θεοῦ Hb 10:31 (cf. 2 Km 24:14; 1 Ch 21:13; Sir 2:18; Jos., Ant. 7, 323). εἰς πειρασμόν 1 Ti 6:9 (cf. Diod. S. 17, 105, 6 ἐνέπεσε εἰς λύπην καὶ φροντίδα; Pr 17:20 εἰς κακά; 1 Macc 6:8 εἰς ἀρρωστίαν). εἰς κρίμα τοῦ διαβόλου 3:6. εἰς ὀνειδισμόν καὶ παγίδα τοῦ διαβόλου vs. 7 (cf. 6:9 and Pr 12:13; Sir 9:3). εἰς ταύτας τὰς πράξεις τὰς πολλὰς *get into these many activities* Hm 10, 1, 5. εἰς ἐπιθυμίαν Hm 12, 1, 2 (cf. 1 Ti 6:9.—X., Hell. 7, 5, 6 εἰς ἀθυμίαν; Ael. Aristid. 37 p. 701 D.).

3. *abs. set in, arise* (Pla., Rep. 8 p. 545D στάσις; Epict. 2, 5, 10 χειμῶν ἐμπέπτωκε) ζήλου ἐμπεσόντος περὶ τινος *when jealousy arose about someth.* 1 Cl 43:2. M-M.*

ἐμπλαστρος, ου, ἡ (Philumen. p. 12, 22; 14, 28 al.; Galen XIII 688; 690 K.; Oribas., Ecl. 89, 4 p. 267, 28; Geopon. 12, 12, 2; Cos. and Dam. 47, 65) *a plaster used for healing wounds* IPol 2:1.*

ἐμπλέκω pf. pass. ptc. ἐμπελεγμένος; 2 aor. pass. ἐνεπλάκην (Aeschyl.+; pap., LXX) *entangle*, in our lit. only pass.

1. lit. of sheep whose wool is caught in thorns Hs 6, 2, 6f (Arrian, Anab. 6, 22, 8 of hares who are caught in thorns; Aesop, Fab. 74 P.=128 H.).

2. fig. ταῖς τοῦ βίου πραγματείαις *become entangled in civilian pursuits* 2 Ti 2:4 (cf. Epict. 3, 22, 69; Polyb. 24, 11, 3 τ. Ἑλληνικοῖς πράγμασιν ἐμπλεκόμενος). Of the defilements of the world *be involved in* 2 Pt 2:20.*

ἐμπλοκή, ἥς, ἡ (Polyb. 18, 18, 11; 15; Plut., Mor. 916D; pap.) *braiding, braid* τριχῶν (fashionable) *braiding of hair* 1 Pt 3:3 (Nicol. Dam.: 90 fgm. 2 Jac.; Strabo 17, 3, 7 ἐ. κόμης). M-M.*

ἐμπνέω (Hom.+; LXX, Philo; Jos., Bell. 5, 458, Ant. 12, 256).

1. *breathe fig.* ἀπειλῆς καὶ φόνου *he breathed murderous threats* Ac 9:1 (for its use w. gen. cf. Periclyone in Stob. 4, 28, 19 Ἀραβίης ὁδμῆς ἐμπνέοντα; Josh 10:40. Cf. Chio, Ep. 3, 3 Ἄρεος πνέω=breathe the lust of war; Theocr. 22, 82 the two opponents φόνον ἀλλήλοισι πνέοντες).

2. *inspire* (Hes., Theogony 31 the Muses ἐνέπνευσαν δέ μ' αἰοιδὴν θέσπιν, ἵνα κτλ.; Plut., Mor. 421B; PGM 2, 84) of prophets ἐνπνεόμενοι ὑπὸ τῆς χάριτος αὐτοῦ IMg 8:2 (cf. Περὶ ὕψους 16:2 ἐμπνευσθεὶς ὑπὸ θεοῦ; Lucian, Phal. 2, 12 of the Pythia: ἐμπνεῖται; schol. on Apollon. Rhod. 4, 1381 to 1382; the poet ἐμπέπνευσται by the Muses). M-M.*

ἐμποδίζω 1 aor. ἐνεπόδισα (Soph., Hdt.+; inscr., pap., LXX; Jos., Vi. 48) *hinder* τινί *someone* Aristot.; Polyb.; Epict. 2, 22, 15; 17; 3, 4, 6) w. inf. foll. ζῆσαι *from living* IRo 6:2. μηδὲν ἀλλήλοις *without hindering each other* 1 Cl 20:2. B. 1355.*

ἐμπορεύομαι fut. ἐμπορεύσομαι—1. intr. *carry on business* (since Thu. 7, 13, 2; Dit., Syll.3 1166; Ezk 27:13) Js 4:13.

2. *buy and sell, trade in* (oft. w. acc. as obj., of a thing [Philo, Vi. Cont. 89; Jos., Bell. 1, 514, Ant. 4, 134]; rarely w. acc. of a pers., cf. Achilles Tat. 8, 10, 11; Athen. 13, 25 p. 569F Ἀσπασία ἐνεπορεύετο πλήθῃ καλῶν γυναικῶν; Pr 3:14) ὑμᾶς ἐμπορεύσονται *they will exploit you* (cf. vs. 1 τὸν ἀγοράσαντα αὐτοὺς δεσπότην) 2 Pt 2:3. M-M. B. 819.*

ἐμπορία, ας, ἡ (Hes., Hdt.+; Dit., Syll.3 185, 32 [IV BC], Or. 629, 164; PTebt. 6, 25 [II BC]; PGiess. 9, 3; LXX; Ep. Arist. 114; Jos., C. Ap. 1, 60; 61; Test. Jos. 11:5; loanw. in rabb.) *business, trade* Mt 22:5. ἐμπορίαν ἀσκεῖν *engage in business* 2 Cl 20:4 (the verb also governs θεοσέβειαν). M-M.*

ἐμπόριον, ου, τό (Hdt.+; inscr., pap. [Mayser 93, 2]; LXX; Jos., Ant. 9, 17) *market* οἶκος ἐμπορίου (epexeg. gen.) *market-house* J 2:16. M-M.*

ἐμπορος, ου, ὁ (Hom.+; inscr., pap., LXX; Philo, Op. M. 147; Jos., Ant. 2, 32; 20, 34; Test. Zeb. 4:6; loanw. in rabb.), actually *wholesale dealer* in contrast to κάπηλος 'retailer' (for the contrast cf. Pla., Rep. 2 p. 371D) Mt 13:45; Rv 18:3, 11, 15, 23. For this pleonast. ἄνθρωπος ἔ. Mt 13:45 v.l. M-M. B. 821.*

ἐμπροσθεν (Hdt.+; inscr., pap., LXX; Philo, Joseph., Test. 12 Patr.) ἐμπροσθε (Dit., Syll.3 371, 13 [289/8 BC]; 915, 27) AP 6; orig. adv. of place, then used as prep. (Bl-D. §104, 2; 214, 1; 6; Mlt.-H. 329).

1. adv.—a. *in front, ahead* (opp. ὀπισθεν, as X., Equ. 1, 3; Polyb. 12, 15, 2; Aelian, V.H. 12, 21; Palaeph. 29, 2; 2 Ch 13:14; Ezk 2:10) Rv 4:6; εἰς τὸ ἔ. *toward the front* (Diod. S. 11, 18, 5; 19, 26, 10; 19, 83, 2; Jos., C. Ap. 1, 203) προδραμὼν εἰς τὸ ἔ. *he ran ahead* Lk 19:4 (where εἰς τὸ ἔ. is pleonast., as Artem. 2, 9 p. 93, 2 προϊέναι εἰς τοῦμπροσθεν; Bl-D. §484; Semitism (?) MBlack, An Aramaic Approach³, '67, 116); τὰ ἔ. (sc. ὄντα; cf. X., An. 6, 3, 14; 1 Macc 13:27) *what lies ahead* Phil 3:13.

b. *forward, ahead* πορεύεσθαι ἔ. (X., Cyr. 4, 2, 23) Lk 19:28. αἱ ἔ. ἐκκλησίαι *the churches farther on or principal churches* (s. JKleist., tr., '46, ad loc. w. note) IPol 8:1.

2. used as prep. w. gen. (s. on ἀνά, beg.) *in front of, before*.

a. purely local (X., Cyr. 3, 2, 5; Jos., Bell. 6, 366) Hs 9, 2, 7 (opp. ὀπίσω); ἔ. τοῦ ναοῦ *before the shrine* (Cebes, Tab. 1, 1) 1 Cl 41:2; ἔ. τοῦ θυσιαστηρίου Mt 5:24; ἔ. τοῦ βήματος Ac 18:17; ἔ. τοῦ Ἰησοῦ Lk 5:19; cf. 14:2; AP 3:6; GP 4:12. γονυπετεῖν ἔ. τινος *kneel before someone* Mt 27:29; πίπτειν ἔ. τῶν ποδῶν τινος *fall at someone's feet* Rv 19:10; 22:8; βάλλειν ἔ. τινος Mt 7:6 (PGM 4, 1229 βάλε ἔ. αὐτοῦ κλῶνας ἐλαίας).

b. *before, in the presence of* (Gen 45:5) ὁμολογεῖν and ἀρνεῖσθαι Mt 10:32f; 26:70; Lk 12:8; cf. Gal 2:14. Esp. of appearing before a judge Mt 27:11; also before the divine judge 25:32; Lk 21:36; 1 Th 2:19; 3:13; GP 11:48; cf. 2 Cor 5:10. But the judicial element is not decisive in all the pass. in which men stand or come ἔ. τοῦ θεοῦ or ἔ. τ. κυρίου; cf. 1 Th 1:3; 3:9; 1J 3:19.

c. *before, in the sight of* (Dit., Syll. 3 1173, 13 [138 AD] the man who was healed ἠὺχαρίστησεν ἔμπροσθεν τοῦ δήμου) Mt 5:16; 6:1; 17:2; 23:13 *in the face of*; Mk 2:12; 9:2; Lk 19:27; J 12:37; Ac 10:4.

d. It is a reverential way of expressing oneself, when one is speaking of an eminent per., and esp. of God, not to connect him directly w. what happens, but to say that it took place 'before him' (cf. Dalman, Worte 171-4): ἐπακοῦσαι ἔ. αὐτοῦ ἔθνη *that the nations should obey (before) him* B 12:11 (Is 45:1). ποιεῖν τὸ πονηρὸν ἔ. τοῦ κυρίου Hm 4, 2, 2 (cf. Judg 2:11; 3:12; 4:1). εὐδοκία ἔ. σου *pleasing to thee* Mt 11:26; Lk 10:21; θέλημα ἔ. τ. πατρὸς ὑμῶν Mt 18:14.

e. *before, ahead of*, w. motion implied ἔ. τινος (UPZ 78, 15 [159 BC] ἔμπροσθεν αὐτῶν ἐπορευόμεν) J 10:4; B 11:4 (Is 45:2); προπορεύεσθαι ἔ. τινος 3:4 (Is 58:8); cf. 4:12; ἀποστέλλεσθαι ἔ. τινος (Gen 24:7; 32:4) J 3:28; σαλπίζειν ἔ. τινος *blow a trumpet before someone* Mt 6:2; τὴν ὁδὸν κατασκευάζειν ἔ. τινος Mt 11:10; Lk 7:27.

f. of rank (Pla., Leg. 1 p. 631D; 5 p. 743E; 7 p. 805D; Demosth. 56, 50 εἶναι ἔ. τινος; Gen 48:20) ἔ. τινος γίνεσθαι *rank before (i.e. higher than) someone* J 1:15, 30 (Plut., Pericl. 11, 1 οἱ ἀριστοκρατικοὶ. . . Περικλέα. . . πρόσθεν ὀρῶντες γεγονότα τῶν πολιτῶν). If ἔ. τινος γ. is to be understood temporally here (as 3 Km 3:12; 16:25, 33; 4 Km 18:5; Eccl 1:16; 2:7, 9; Jos., Ant. 1, 109)='be earlier than someone', the foll. ὅτι πρῶτός μου ἦν, which gives the reason for it, would simply result in tautology (but cf. OCullmann, Coniect. Neot. 11, '47, 31 who holds that the ὅτι- clause refers to the absolute time of the Prologue while the preceding words merely give the order in which the ministries of John and Jesus began). S. on ὀπίσω 2b. M-M.*

ἐμπτύω fut. ἐμπτύσω; 1 aor. ἐνέπτυσα; 1 fut. pass. ἐμπτυσθήσομαι (Hdt.+; pap., LXX) *spit on or at* τινί *someone* (cf. Aristot. in Aelian, V.H. 1, 15; Nicol. Dam.: 90 fgm. 103g, 2 Jac.; Ps.-Callisth. 1, 18, 9) Mk 10:34; 14:65; 15:19. ταῖς ὄψεσί τινος *spit in someone's face* GP 3:9. εἰς τινά Mt 27:30. εἰς τὸ πρόσωπόν τινος (Herodas 5, 76; Plut., Mor. 189A; PMagd. 24, 7 [218 BC]; Num 12:14; Test. Zeb. 3:4) Mt 26:67. Abs. *spit upon* of a scapegoat B 7:8f. Pass. *be spit upon* (Musonius 10 p. 52 H.) Lk 18:32. M-M.*

ἐμφανής, ἔς (Aeschyl.+; inscr., pap., LXX; Philo, Aet. M. 56; Joseph.) *visible* ἐμφανῆ γενέσθαι *become visible* (Jos., Ant. 15, 52) τινί *to someone* (Aelian, V.H. 1, 21) Ac 10:40 of the resurrected Lord (Ps.-Pla., Alc. 2 p. 141A θεὸς ἐμφανὴς γίγνεται; POxy. 2754, 4 [111 AD] of the emperor); ἔ. ἐγενόμεν *I have been revealed (i.e. revealed myself)* Ro 10:20 (Is 65:1). W. the same mng. ἔ. εἶναι τινί (POxy. 260, 11 [59 AD]; cf. Mi 4:1) Gosp.-fgm. in POxy. 655 (=Kl. Texte 83, p. 23, 20f).—Gosp.-fgm. in POxy. 1081 (p. 25, 2). M-M.*

ἐμφανίζω fut. ἐμφανίσω; 1 aor. ἐνεφάνισα; 1 aor. pass. ἐνεφάνισθην (Pla., X., et. al.; inscr., pap., LXX, En., Philo, Joseph.) *make visible*.

1. *reveal*—a. lit. ἔ. σεαυτὸν τινί J 14:22 (cf. Ex 33:13, [18] ἐφάνισόν μοι σεαυτὸν). Pass. *become visible, appear* τινί *to someone* (Diog. L., Prooem. 7 αὐτοῖς θεοὺς ἐμφανίζεσθαι λέγοντες; Philo, Leg. All. 3, 101; Jos., Bell. 6, 47, Ant. 1, 223; Wsd 17:4) πολλοῖς Mt 27:53. σοί Hv 3, 1, 2; cf. 3, 10, 2. τῷ προσώπῳ τοῦ θεοῦ *before the face of God* (of Christ's appearance before God in heaven) Hb 9:24.

b. fig., of what transpires within one's soul (cf. Wsd 1:2; Philo, Leg. All. 3, 27) ἐμφανίσω αὐτῷ ἐμαυτὸν *I will reveal myself to him* J 14:21.

2. *make known, make clear, explain, inform, make a report* esp. of an official report to the authorities (as PMagd. 11, 9 [221 BC]; UPZ 42, 18 [162 BC]; PEleph. 8, 3; 2 Macc 11:29); w. ὅτι foll. (X., Cyr. 8, 1, 26) Hb 11:14. τινί τι (X., Mem. 4, 3, 4; Diod. S. 14, 11, 2; Esth 2:22; Jos., Ant. 4, 43) GP 11:43. τί πρὸς τινά *someh. to someone* Ac 23:22; ἔ. τινὶ κατὰ τινος *bring formal charges against someone* (Jos., Ant. 10, 166) 24:1; 25:2; ἔ. περὶ τινος *concerning someone* 25:15 (cf. PHib. 72, 4 [III BC]; PSI 400, 2; 2 Macc 3:7; En. 22, 12; Jos., Ant. 14, 226); τινὶ w. ὅπως foll. 23:15 (cf. PSI 442, 23 [III BC] ταῦτα δὲ ἐνεφάνισά σοι, ὅπως ἂν μηδεὶς σε παρακρούηται). M-M.*

ἐμφοβος, ον (=‘terrible’ in Soph., Oed. C. 39) *afraid, startled, terrified* (Theophr., Char., 25, 1; Vett. Val. 59, 7; PGM 13, 871; 1 Macc 13:2 v.l. [Kappler]; Sir 19:24) ἔ. γίνεσθαι *be afraid*, etc. (cf. Aesop 83 H.) Lk 24:5, 37; Ac 10:4; 22:9 t.r.; 24:25 (s. Field, Notes 139); Rv 11:13. M-M.*

ἐμφράσσω 1 aor. ἐνέφραξα (Thu.+; POsl. 111, 130; 169 [235 AD]; LXX; Jos., Ant. 9, 36; 12, 346) *stop (up), shut* τὸ στόμα *stop the mouth* (Demosth. 19, 208; Esth 4:17o; Job 5:16; Ps 62:12) of a monster (Da 6:23 Theod.; cf. Aelian, N.A. 14, 8 p. 345, 7) Hv 4, 2, 4.*

ἐμφύρω pf. pass. ptc. ἐμπεφυρμένος (Aeschyl., fgm. 38 ἵπποι δ' ἐφ' ἵπποις ἐμπεφυρμένοι; Lycophron 1380; Ezk 22:6 v.l.) *mix up, knead in* ἐμπεφυρμένους τινὶ *mixed up w. someh.=involved* (in earthly pursuits) Hm 10, 1, 4; s 8, 8, 1; 9, 20, 1f. W. the world m 12, 1, 2.*

ἐμφυσάω 1 aor. ἐνεφύσησα (Aristoph., Hippocr.+; POxy. 1088, 25 [I AD]; LXX; Philo) *breathe on* τινί *someone*

1 Cl 39:6 (Job 4:21). **Abs.** (unless αὐτοῖς also belongs to ἐνεφύς.), for the purpose of transmitting the Spirit J 20:22 (cf. Gen 2:7; Wsd 15:11; Philo, Op. M. 135 ὁ ἐνεφύσησεν, οὐδὲν ἦν ἕτερον ἢ πνεῦμα θεῶν; PGM 12, 138=13, 762 ὁ ἐνεφύσησας πνεῦμα ἀνθρώποις εὖς ζωὴν. **Stephan. Byz. s.v.** Ἰκόνιον: the deluge at the time of Deucalion destroyed everyone [πάντας]. When the earth had dried out, ὁ Ζεὺς ἐκέλευσε τῷ Προμηθεὶ καὶ τῇ Ἀθηνᾷ εἰδῶλα διαπλάσαι ἐκ τοῦ πηλοῦ, καὶ προσκαλεσάμενος τοὺς ἀνέμους ἐμφυσῆσαι πᾶσιν ἐκέλευσε καὶ ζῶντα ἀποτελέσαι). **M-M.***

ἐμφυτος, on implanted (since **Pre-Socr.**, **trag.**, **Hdt.**; **inscr.**, **pap.**; Wsd 12:10; Ps.-Phoc. 128; Philo; Jos., **Bell.** 1, 88, **Ant.** 16, 232, mostly in the sense ‘implanted by Nature, inborn’) of subsequent implantation (**Hdt.** 9, 94 αὐτίκα ἐμφυτον μαντικὴν εἶχε) λόγος ἔ. *the word of the gospel implanted in you* Js 1:21 (cf. WLKnox, **JTS** 46, ’45, 14f). ἢ ἔ. δωρεὰ τῆς διδασκίης αὐτοῦ *the implanted gift of his teaching* B 9:9. οὐ τὸ ἔ., τῆς δωρεᾶς πνευματικῆς χάριν, εἰλήφατε *whose implanted blessing, the favor of the spiritual gift, you have received* 1:2 (the **rdg.** οὕτως for οὐ τὸ is **prob.** preferable; the **transl.** would then be: *in such a measure you have received the implanted grace of the spiritual gift*; cf. Windisch, **Hdb.** ad loc.). **M-M.***

ἐμφωνέω v.l. for φωνέω Lk 16:24 D. Cf. also ἐκφωνέω.*

ἐν prep. w. dat. (**Hom.+**; **inscr.**, **pap.**, **LXX**, **En.**, **Ep.** **Arist.**, **Philo**, **Joseph.**, **Test.** 12 **Patr.**). For lit. **s. ἀνά** and **εἰς**, **beg.** For special NT uses **s. AOepke**, **TW** II 534-9. The uses of this **prep.** are so many-sided, and **oft.** so easily confused, that a strictly systematic treatment is impossible. It must suffice to list the main categories, which will help in establishing the usage in individual cases.

1. of place—1. lit.—a. *in* of the space within which **some**th. is found: ἐν τῇ πόλει Lk 7:37. ἐν Βηθλέεμ Mt 2:1. ἐν τῇ ἐρήμῳ 3:1. ἐν τῷ ἱερῷ Ac 5:42. ἐν οἴκῳ 1 Ti 3:15 and very **oft.** ἐν τοῖς τοῦ πατρὸς μου *in my Father's house* Lk 2:49 and **perh.** Mt 20:15 (cf. Jos., **C. Ap.** 1, 118 ἐν τοῖς τοῦ Διός; **PTebt.** 12, 3; **POxy.** 523, 3; Tob 6:11 S; **Gdspd.**, **Probs.** 81-3). ἐν τῇ ἀγορᾷ Mt 20:3. ἐν (τῷ) οὐρανῷ *in heaven* (**Arat.**, **Phaen.** 10; **Diod. S.** 4, 61, 6; **Plut.**, **Mor.** 359D τὰς ψυχὰς ἐν οὐρανῷ λάμπειν ἄστρα) Ac 2:19 (Jo 3:3); Rv 12:1; **IEph** 19:2.

b. *on* ἐν τῷ ὄρει (**X.**, **An.** 4, 3, 31; **Diod. S.** 14, 16, 2 λόφος ἐν ᾧ=a hill on which; Jos., **Ant.** 12, 259) J 4:20f; Hb 8:5 (Ex 25:40). ἐν τῇ ὁδῷ *on the way* Mt 5:25. ἐν πλαξίν *on tablets* 2 Cor 3:3. ἐν ταῖς γωνίαις τῶν πλατειῶν *on the street corners* Mt 6:5.

c. denoting nearness *at, near* (**Soph.**, **fgm.** 34 N.2 ἐν παντὶ λίθῳ=near every stone; **Artem.** 4, 24 p. 217, 19 ἐν Τύρῳ=near Tyre; **Polyaenus** 8, 24, 7 ἐν τῇ νησίδι=near the island; **Diog. L.** 1, 34, 85; 97 τὰ ἐν ποσίν=what is before one's feet; Jos., **Vi.** 227 ἐν Χαβ.) ἐν τῷ γαζοφυλακείῳ (**q.v.**) J 8:20. ἐν τῷ Σιλωάμ *near the pool of Siloam* Lk 13:4. καθίζειν ἐν τῇ δεξιᾷ *sit at someone's right hand* (cf. 1 Esdr 4:29) Eph 1:20; Hb 1:3; 8:1.

d. **w.** quotations and accounts of the subject-matter of literary works: *in* (**Ps.-Demetr.** c. 226 ὥς ἐν τῷ Εὐθυδῆμῳ; **Simplicius** in **Epict.** p. 28, 37 ἐν τῷ Φαίδωνι; **Ammon.** **Hermiae** in **Aristot.** **De Interpret.** c. 9 p. 136, 20 **Busse** ἐν Τιμαίῳ παρελήφμεν—we have received as a tradition; 2 Macc 2:4; 1 Esdr 1:40; 5:48; Sir 50:27) ἐν τῇ ἐπιστολῇ 1 Cor 5:9. ἐν τῷ νόμῳ Lk 24:44; J 1:45. ἐν τοῖς προφήταις Ac 13:40. ἐν Ἠλίᾳ *in the story of Elijah* Ro 11:2. ἐν τῷ Ὠσηέ 9:25. ἐν Δαυίδ *in the Psalter (by David is also poss.: s. III 1b below)* Hb 4:7. ἐν ἐτέρῳ προφήτῃ *in another prophet* B 6:14.

e. in reference to spiritual matters φανεροῦσθαι ἐν ταῖς συνειδήσεσι *be made known to (your) consciences* 2 Cor 5:11. ἐν τῇ καρδίᾳ Mt 5:28; 13:19 **al.**

2. to denote the object to which **some**th. happens or in which **some**th. shows itself, or by which **some**th. is recognized: *to, by, etc.* ἵνα οὕτως γένηται ἐν ἐμοί *that this may be done in my case* 1 Cor 9:15. ἐδόξαζον ἐν ἐμοί τὸν θεόν **perh.** *they glorified God in my case* Gal 1:24, though *because of me* and *for me* are also possible. ποιεῖν τι ἐν τινι *do some*th. *to (with) someone* (**Epict.**, **Ench.** 33, 12; **Ps.-Lucian**, **Philopat.** 18 μὴ ἑτεροῖόν τι ποιήσης ἐν ἐμοί; Gen 40:14; Jdth 7:24; 1 Macc 7:23) Mt 17:12; Lk 23:31. ἐργάζεσθαι τι ἐν τινι Mk 14:6. ἔχειν τι ἐν τινι *have some*th. *in someone* J 3:15 (but ἐν αὐτῷ is **oft. constr. w.** πιστεύων, cf. **v.l.**); cf. 14:30 (**s. BNoack**, **Satanas u. Soteria** ’48, 92). **Esp. w.** verbs of striking against: προσκόπτω, πατῶ, σκανδαλίζομαι; **s.** these entries.—γινώσκειν ἐν τινι *know or recognize by someone or some*th. (**class.** Sir 4:24; 11:28; 26:9) Lk 24:35 (**perh.** *on the occasion of, when*); J 13:35; 1J 3:19. μαρθάνειν ἐν τινι *learn by someone* 1 Cor 4:6. ζητεῖν τι ἐν τινι *require some*th. *in the case of someone* 4:2. ὁρᾶν ἐν τινι **Phil** 1:30.

3. to denote the presence of a person: *before, in the presence of, etc.* (cf. **PPetr.** II 4[6], 16 [255/4 BC] δινὸν γάρ ἐστιν ἐν ὄχλῳ ἀτιμάζεσθαι=before a crowd; **Od.** 2, 194; **Eur.**, **Andr.** 360; **Pla.**, **Leg.** 9 p. 879B; **Demosth.** 24, 207; **Polyb.** 5, 39, 6; **Epict.** 3, 22, 8; **Appian**, **Maced.** 18 §2 ἐν τοῖς φίλοις=in the presence of his friends; Sir 19:8; Jdth 6:2) σοφίαν λαλοῦμεν ἐν τοῖς τελείοις *in the presence of spiritual adults* 1 Cor 2:6 (**Simplicius** in **Epict.** p. 131, 20 λέγειν τὰ θεωρήματα ἐν ιδιώταις). ἐν τ. ὥσιν ὑμῶν *in your hearing* Lk 4:21 (cf. **Judg** 17:2; 4 **Km** 23:2; **Bar** 1:3f), where the words can go just as well **w.** πεπλήρωται, linguistically, as **w.** ἡ γραφὴ αὕτη (this passage of scripture read in your hearing). ἐν ὀφθαλμοῖς *in someone's eyes, i.e. judgment* (Wsd 3:2; Sir 8:16; Jdth 3:4; 12:14; 1 Macc 1:12) Mt 21:42 (**Ps** 117:23). ἐν τινι in the same **mng.** as early as **trag.** (**Soph.**, **Oed.** C. 1213 ἐν ἐμοί=in my judgment, **Ant.** 925 ἐν θεοῖς καλά; also **Pla.**, **Prot.** 337B; 343C) ἐν ἐμοί 1 Cor 14:11; possibly J 3:21 (**s. 5d below**) and Jd 1 belong here.—In the ‘forensic’ sense ἐν τινι can mean *in someone's court or forum* (**Soph.**, **Ant.** 459; **Pla.**, **Gorg.** 464D, **Leg.** 11, 916B; **Ael. Aristid.** 38, 3 K.=7 p. 71 D.; 46 p. 283, 334 D.; **Diod. S.** 19, 51, 1; **Ps.-Heraclit.**, **Ep.** 4, 6; but in several of these **pass.** the **mng.** does not go significantly beyond ‘in the presence of’ [**s. above**]) ἐν ὑμῖν 1 Cor 6:2 (*by you* is also **poss.**; **s. III 1b below**).

4. to denote a rather close relation—**a.** *among, in* (**Hom.+**; **PTebt.** 58, 41 [111 BC]; Sir 16:6; 31:9; 1 Macc 4:58; 5:2) ἐν τῇ γενεᾷ ταύτῃ *in the generation now living* Mk 8:38. ἐν τῷ γένει μου *among my people* Gal 1:14. ἐν

τῷ ὄχλῳ *in the crowd* Mk 5:30 (cf. Sir 7:7). ἐν ἀλλήλοις *mutually* (Thu. 1, 24, 4) Ro 1:12; 15:5. ἐν τοῖς ἡγεμόσιν (=among the commanding officers: Diod. S. 18, 61, 2; Appian, Bell. Civ. 5, 21 §84) Ἰουδα Mt 2:6 et al. ἐν ἀνθρώποις *among men* (as Himerius, Or. 48 [14], 11) Lk 2:14.

b. of clothes: *in, with* (Hdt. 2, 159; X., Mem. 3, 11, 4; Diod. S. 1, 12, 9; Herodian 2, 13, 3; Jdth 10:3; 1 Macc 6:35; 2 Macc 3:33) ἡμφιεσμένον ἐν μαλακοῖς *dressed in soft clothes* Mt 11:8. περιβάλλεσθαι ἐν ἱματίοις Rv 3:5; 4:4. ἔρχεσθαι ἐν ἐνδύμασι προβάτων *come in sheep's clothing* Mt 7:15. περιπατεῖν ἐν στολαῖς *walk about in long robes* Mk 12:38; cf. Ac 10:30; Mt 11:21; Lk 10:13. ἐν λευκοῖς *in white* (Artem. 2, 3; 4, 2 ἐν λευκοῖς προΐεναι; Epict. 3, 22, 1) J 20:12; Hv 4, 2, 1. Prob. corresp. ἐν σαρκί *clothed in flesh* (cf. Diod. S. 1, 12, 9 gods appear ἐν ζώων μορφαῖς) 1 Ti 3:16; 1J 4:2; 2J 7. ἐν πάσῃ τῇ δόξῃ αὐτοῦ *in all his glory* Mt 6:29 (cf. 1 Macc 10:86). ἐν τ. δόξῃ τοῦ πατρὸς *clothed in his Father's glory* 16:27; cf. 25:31; Mk 8:38; Lk 9:31.

c. to introduce the persons who accompany someone, or the things he brings with him, with which he is equipped or burdened: *with*.

a. esp. of a military force (1 Macc 1:17; 7:14, 28 al.): ἐν δέκα χιλιάσιν ὑπαντῆσαι *meet, w. 10,000 men* Lk 14:31 (cf. 1 Macc 4:6, 29 συνήντησεν αὐτοῖς Ἰουδας ἐν δέκα χιλιάσιν ἀνδρῶν). ἦλθεν ἐν μυριάσιν αὐτοῦ Jd 14 (cf. Jdth 16:3 ἦλθεν ἐν μυριάσι δυνάμεως αὐτοῦ).

β. of things (oft. LXX; PTeht. 41, 5 [c. 119 BC]; 16, 14 [114 BC]; 45, 17 al., where people rush into the village or the house ἐν μαχαίρῃ, ἐν ὄπλοις) ἐν ῥάβδῳ ἔρχεσθαι *come with a stick* (as a means of punishment) 1 Cor 4:21 (cf. Lucian, Dial. Mort. 23, 3 Ἑρμῆν καθιζόμενον ἐν τῇ ῥάβδῳ; Gen 32:11; 1 Km 17:43; 1 Ch 11:23; Dssm., B 115f [BS 120]). ἐν πληρώματι εὐλογίας *with the full blessing* Ro 15:29. ἐν τῇ βασιλείᾳ αὐτοῦ Mt 16:28. ἐν αἵματι Hb 9:25 (cf. Mi 6:6). ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι 1J 5:6. ἐν πνεύματι καὶ δυνάμει τοῦ Ἁλίου *equipped w. the spirit and power of Elijah* Lk 1:17. φθάνειν ἐν τῷ εὐαγγελίῳ *come with the preaching of the gospel* 2 Cor 10:14. μὴ ἐν ζύμῃ παλαιᾷ *not burdened w. old yeast* 1 Cor 5:8.

d. to denote a state of being (so freq. w. γίνομαι, εὐμί; Attic wr.; PPetr. II 11(1), 8 [III BC] γράφε, ἵνα εὐδῶμεν ἐν οἷς εἶ; 39(g), 16; UPZ 110, 176 [164 BC] et al.; LXX): ὑπάρχων ἐν βασάνοις Lk 16:23. ἐν τῷ θανάτῳ 1J 3:14. ἐν ζῳῇ Ro 5:10. ἐν τοῖς δεσμοῖς Phlm 13. ἐν πειρασμοῖς 1 Pt 1:6. ἐν ὁμοιώματι σαρκός Ro 8:3. ἐν πολλῷ ἁγῶνι 1 Th 2:2. ἐν φθορᾷ *in a state of corruptibility* 1 Cor 15:42. ἐν ἐτοίμῳ ἔχειν 2 Cor 10:6 (cf. PEleph. 10, 7 [223/2 BC] τ. λοιπῶν ἐν ἐτοίμῳ ὄντων; PGenève 76, 8; 3 Macc 5:8) ἐν ἐκστάσει *in a state of trance* Ac 11:5. Of qualities: ἐν πίστει κ. ἀγάπῃ κ. ἀγιασμῷ 1 Ti 2:15. ἐν κακίᾳ καὶ φθόνῳ Tit 3:3. ἐν πανουργίᾳ 2 Cor 4:2. ἐν εὐσεβείᾳ καὶ σεμνότητι 1 Tim 2:2. ἐν τῇ ἀνοχῇ τοῦ θεοῦ Ro 3:26.

5. to indicate a very close connection: a. fig., of pers., to indicate the state of being filled w. or gripped by someth.: *in someone*=in his innermost being ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα *in him dwells all the fulness* Col 2:9. ἐν αὐτῷ ἐκτίσθη τὰ πάντα (prob. to be understood as local, not instrumental, since ἐν αὐ. would otherwise be identical w. δι' αὐ. in the same vs.) *everything was created in him* Col 1:16 (cf. M. Ant. 4, 23 ἐν σοὶ πάντα; Herm. Wr. 5, 10; AFeuillet, NTS 12, '65, 1-9). ἐν τῷ θεῷ κέκρυπται ἡ ζωὴ ὑμῶν *your life is hid in God* 3:3; cf. 2:3. Of sin in man Ro 7:17f; cf. κατεργάζεσθαι vs. 8. Of Christ who, as a spiritual being, fills people 8:10; 2 Cor 13:5, *abides* J 6:56, *lives* Gal 2:20, and *takes form* 4:19 in them. Of the Divine Word: οὐκ ἔστιν ἐν ἡμῖν 1J 1:10; μένειν ἐν τινι J 5:38; ἐνοικεῖν Col 3:16. Of the Spirit: οἰκεῖν (ἐνοικεῖν) ἐν τινι Ro 8:9, 11; 1 Cor 3:16; 2 Ti 1:14. Of spiritual gifts 1 Ti 4:14; 2 Ti 1:6. Of miraculous powers ἐνεργεῖν ἐν τινι *be at work in someone* Mt 14:2; Mk 6:14. The same expr. of God or evil spirits, who somehow work in men: 1 Cor 12:6; Phil 2:13; Eph 2:2 al.

b. esp. to describe certain mental processes, whereby their inward quality is to be emphasized: ἐν ἑαυτῷ *to himself, i.e. in silence* διαλογίζεσθαι Mk 2:8; Lk 12:17; διαπορεῖν Ac 10:17; εὐδέναι J 6:61; λέγειν Mt 3:9; 9:21; Lk 7:49; εὐπεῖν 7:39 al.; ἐμβριμᾶσθαι J 11:38.

c. of the whole, w. which the parts are closely joined: μένειν ἐν τῇ ἀμπέλῳ *remain in the vine* J 15:4. ἐν ἐνὶ σώματι μέλη πολλὰ ἔχομεν *in one body we have many members* Ro 12:4. κρέμασθαι ἐν τινι *depend on someth.* Mt 22:40.

d. esp. in Paul. or Joh. usage, to designate a close personal relation (cf. ἐν τῷ Δαυιδ εἰμί 2 Km 19:44): of Christ εἶναι, μένειν ἐν τῷ πατρὶ (ἐν τῷ θεῷ) J 10:38; 14:10f; and of Christians 1J 3:24; 4:13, 15f; *be or abide in Christ* J 14:20; 15:4f; μένειν ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ 1J 2:24. ἔργα ἐν θεῷ εἰργασμένα *done in communion with God* J 3:21 (but s. 3 above).—In Paul the relation of the individual to Christ is very oft. expressed by the formula or formulaic expression (FNeugebauer, NTS 4, '57/'58, 124-38) ἐν Χριστῷ, ἐν κυρίῳ etc., also vice versa ἐν ἡμῖν Χριστός Gal 2:20.—Cf. Dssm., D. ntl. Formel 'in Christo Jesu' 1892; EWeber, D. Formel 'in Chr. Jesu' u. d. paul. Christismystik: NKZ 31, '20, 213ff; LBrun, Zur Formel 'in Chr. Jesus' im Phil: Symbolae Arctoae 1, '22, 19-37; MHansen, Omkring Paulus-Formeln 'i Kristus': Teol. Tidsskr. 4, 10, '29, 135-59; HBöhlig, 'En κυρίῳ: GHeinrici-Festschr. '14, 170-5; OSchmitz, D. Christusgemeinschaft d. Pls2 '56; AWikenhauser, D. Christismystik d. Pls2 '56; KMittring, Heilswirklichkeit b. Pls; Beitrag z. Verständnis der unio cum Christo in d. Plsbriefen '29; ASchweitzer, D. Mystik d. Ap. Pls '30 (Eng. tr., WMontgomery, The Myst. of Paul the Ap., '31); WSchmauch, In Christus '35; BSEaston, Pastoral Ep. '47, 210f; FBüchsel, 'In Chr.' b. Pls: ZNW 42, '49, 141-58. Also HKorn, D. Nachwirkungen d. Christismystik d. Pls in den Apost. Vätern, Diss. Berlin '28; EAndrews, Interpretation 6, '52, 162-77; H-LParisius, ZNW 49, '58, 285-88 (10 'forensic' passages); JAAllan, NTS 5, '58/'59, 54-62 (Eph), *ibid.* 10, '63, 115-21 (pastorals); FNeugebauer, In Christus, etc. '61; MEDahl, The Resurrection of the Body (1 Cor 15) '62, 110-13.—Paul has the most varied expressions for this new life-principle: life in Christ Ro 6:11, 23; love in Christ 8:39; grace, which is given in Christ 1 Cor 1:4; freedom in Chr. Gal 2:4; blessing in Chr. 3:14; unity in Chr. vs. 28. στήκειν ἐν κυρίῳ *stand firm in the Lord* Phil 4:1; εὑρεθῆναι ἐν Χ. *be found in Christ* 3:9; εἶναι ἐν Χ. 1 Cor 1:30; οἱ ἐν Χ. Ro 8:1.—1 Pt 5:14; κοιμᾶσθαι ἐν Χ., ἀποθνήσκειν ἐν κυρίῳ 1 Cor 15:18.—Rv 14:13; ζωοποιεῖσθαι 1 Cor 15:22.—The formula is esp. common w. verbs that denote a conviction, hope, etc. πεποιθέναι Gal 5:10; Phil 1:14; 2 Th 3:4. παρρησίαν ἔχειν Phlm 8. πέπεισμαι Ro 14:14. ἐλπίζειν Phil 2:19. καύχησιν ἔχειν Ro 15:17; 1 Cor 15:31.

τὸ αὐτὸ φρονεῖν Phil 4:2. ὑπακούειν Eph 6:1. λαλεῖν 2 Cor 2:17; 12:19. ἀλήθειαν λέγειν Ro 9:1. λέγειν καὶ μαρτυρεῖσθαι Eph 4:17. But also apart fr. such verbs, in countless *pass.* it is used w. verbs and nouns of the most varied sort, often without special emphasis, to indicate the scope within which *some*th. takes place or has taken place, or to designate *some*th. as Christian ἀγιάζεσθαι 1 Cor 1:2, beside ἅγιος ἐν X. Phil 1:1; ἀσπάζεσθαι τινα 1 Cor 16:19. δικαιουῖσθαι Gal 2:17. κοπιᾶν Ro 16:12. παρακαλεῖν 1 Th 4:1. προσδέχεσθαι τινα Ro 16:2; Phil 2:29. χαίρειν 3:1; 4:4, 10. γαμηθῆναι ἐν κυρίῳ marry in the Lord=marry a Christian 1 Cor 7:39. προϊστάμενοι ὑμῶν ἐν κυρίῳ your Christian leaders (in the church) 1 Th 5:12 (but s. *προϊστημι* 1 and 2).—εὐάρεστος Col 3:20. νήπιος 1 Cor 3:1. φρόνιμος 4:10. παιδαγωγοί vs. 15. ὁδοί vs. 17. Hence used in periphrasis for ‘Christian’ οἱ ὄντες ἐν κυρίῳ Ro 16:11; ἄνθρωπος ἐν X. 2 Cor 12:2; αἱ ἐκκλησίαι αἱ ἐν X. Gal 1:22; 1 Th 2:14; νεκροὶ ἐν X. 4:16; ἐκλεκτός Ro 16:13. δόκιμος vs. 10. δέσμιος Eph 4:1. πιστὸς διάκονος 6:21; ἐν X. γεννᾶν τινα become someone’s father in the Christian life 1 Cor 4:15. τὸ ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ 9:1.—The use of ἐν πνεύματι as a formulaic expression is *sim.*: ἐν πν. εἶναι be under the impulsion of the spirit, i.e., the new self, as opposed to ἐν σαρκί under the domination of the old self Ro 8:9; cf. ἐν νόμῳ 2:12. λαλεῖν speak under divine inspiration 1 Cor 12:3.

ἐγενόμην ἐν πνεύματι I was in a state of inspiration Rv 1:10; 4:2; opp. ἐν ἑαυτῷ γενόμενος came to himself Ac 12:11 (cf. X., An. 1, 5, 17 et al.).—The *expr.* ἐν πν. εἶναι is also used to express the idea that someone is under the special *infl.* of the spirit, even a demonic spirit. Mt 22:43; Mk 12:36; Lk 2:27; 1 Cor 12:3; Rv 17:3; 21:10. ἄνθρωπος ἐν πν. ἀκαθάρτῳ (ὧν) Mk 1:23 (s. GBJörck, Coniect. NT 7, 42, 1-3).—ἐν τῷ πονηρῷ κεῖσθαι be in the power of the evil one 1J 5:19. οἱ ἐν νόμῳ those who are subject to the law Ro 3:19. ἐν τῷ Ἀδὰμ ἀποθνήσκειν die because of a connection w. Adam 1 Cor 15:22.—On the formula ἐν ὀνόματι (Χριστοῦ) s. *ὄνομα* I 4, *esp.* cγ.

6. ἐν is *some*et. used w. verbs of motion where εὖς would normally be expected (Diod. S. 23, 8, 1 Ἄννων ἐπέρασε ἐν Σικελίᾳ; Hero I 142, 7; 182, 4; Paus. 7, 4, 3 διαβάντες ἐν τῇ Σάμῳ; Epict. 1, 11, 32; 2, 20, 33; Aelian, V.H. 4, 18; Vett. Val. 210, 26; 212, 6 al., cf. Index; Pel.-Leg. 1, 4; 5; 2, 1; PPar. 10, 2 [145 BC] ἀνακεχώρηκεν ἐν Ἀλεξανδρείᾳ; POxy. 294, 4; BGU 22, 13; Tob 5:5 BA; 1 Macc 10:43 [cf. on the LXX Thackeray 25]); εὐσέρχεσθαι Lk 9:46; Rv 11:11; καταβαίνειν J 5:4 v.l.; ἀπέρχεσθαι (Diod. S. 23, 18, 5) Hs 1:6. To be understood otherwise: ἐξῆλθεν ὁ λόγος ἐν ὅλῃ τῇ Ἰουδαίᾳ the word went out=spread in all Judaea Lk 7:17; *likew.* 1 Th 1:8. The metaphorical *expr.* ἐπιστρέφειν ἀπειθεῖς ἐν φρονήσει δικαίων turn the disobedient to the wisdom of the righteous Lk 1:17 is unique. S. also *δίδωμι*, *ἵστημι*, *καλέω*, and *τίθημι*. ἐν μέσῳ among *some*et. answers to the question ‘whither’ (BI-D. §215, 3 w. *app.*) Mt 10:3; 8:7.

II. of time—1. to denote a period of time

a. covered by an occurrence or action in the course of, within ἐν τρισὶν ἡμέραις (X., Ages. 1, 34; Diod. S. 13, 14, 2; 20, 83, 4; Arrian, Anab. 4, 6, 4 ἐν τρισὶν ἡμέραις; Aelian, V.H. 1, 6; Inschr. v. Priene 9, 29; Dialekt-Inschr. 1222, 4 [Arcadia] iv ἀμέραις τρισί; Ep. Arist. 24) Mt 27:40; J 2:19f.

b. within which, at a certain point, *some*th. occurs Mt 2:1. ἐν ταῖς ἡμέραις ἐκείναις 3:1. ἐν τῷ ἐξῆς afterward Lk 7:11. ἐν τῷ μεταξύ meanwhile (PTebt. 72, 190; PFlor. 36, 5) J 4:31.

2. to denote the point of time when *some*th. occurs ἐν ἡμέρᾳ κρίσεως Mt 11:22. ἐν τῇ ἐσχάτῃ ἡμέρᾳ J 6:44; 11:24; cf. 7:37. ἐν ἐκείνῃ τῇ ὥρᾳ Mt 8:13; 10:19; cf. 7:22. ἐν σαββάτῳ 12:2; J 7:23. ἐν τῇ ἡμέρᾳ J 11:9 (opp. ἐν τῇ νυκτί vs. 10). ἐν τῷ δευτέρῳ on the second visit Ac 7:13. ἐν τῇ παλιγγενεσίᾳ in the new age Mt 19:28. ἐν τῇ παρουσίᾳ 1 Cor 15:23; 1 Th 2:19; 3:13; Phil 2:12 (here, in contrast to the other *pass.*, there is no reference to the second coming of Christ); 1J 2:28. ἐν τῇ ἀναστάσει in the resurrection Mt 22:28; Mk 12:23; Lk 14:14; 20:33; J 11:24. ἐν τῇ ἐσχάτῃ σάλπιγγι at the last trumpet-call 1 Cor 15:52. ἐν τῇ ἀποκαλύψει when the Lord appears (in the last days) 2 Th 1:7; 1 Pt 1:7, 13; 4:13.

3. to introduce an activity whose time is given when, while, during (Diod. S. 23, 12, 1 ἐν τοῖς τοιοῦτοις=in the case of this kind of behavior) ἐν τῇ προσευχῇ when (you) pray Mt 21:22. ἐν τῇ στάσει during the revolt Mk 15:7. ἐν τῇ διδασκῇ in the course of his teaching Mk 4:2; 12:38. ἐν αὐτῷ in it (the preaching of the gospel) Eph 6:20. γρηγοροῦντες ἐν αὐτῇ (τῇ προσευχῇ) while you are watchful in it Col 4:2. *Esp.* w. the *pres. inf.* used substantively: ἐν τῷ σπεῖρειν while (he) sowed Mt 13:4; Mk 4:4, ἐν τῷ καθεύδειν τοὺς ἀνθρώπους while people were asleep Mt 13:25, ἐν τῷ κατηγορεῖσθαι αὐτόν 27:12. W. the *aor. inf.* the meaning is likewise when. Owing to the fundamental significance of the *aor.* the action in such a construction is not thought of as durative, but merely as punctiliar. Cf. Rob. 1073, disagreeing w. BI-D. §404. ἐν τῷ γενέσθαι τὴν φωνήν Lk 9:36. ἐν τῷ ἐπανελεῖν αὐτόν 19:15. ἐν τῷ εἰσελεῖν αὐτούς 9:34.

III. causal or instrumental—1. introducing the means or instrument, a construction that begins w. Homer, (many examples of instrumental ἐν in Radermacher’s edition of Ps.-Demetr., Eloc. p. 100) but whose wide currency in our lit. is partly caused by the *infl.* of the LXX, and its similarity to the Hebr. *constr. w.* (BI-D. §219 w. *app.*; Mlt. 104; Mlt.-H. 463f).

a. w. things: κατακαίειν ἐν πυρί Rv 17:16 (cf. Bar 1:2; 1 Esdr 1:52; 1 Macc 5:5 al.; as early as II. 24, 38; cf. POxy. 2747, 74; Aelian, Hist. An. 14, 15. Further, the ἐν Rv 17:16 is not textually certain). ἐν ἄλατι ἀλίζειν, ἀρτύειν Mt 5:13; Mk 9:50; Lk 14:34 (but s. WRHutton, ET 58, 467/47, 166-8). ἐν τῷ αἵματι λευκαίνειν Rv 7:14. ἐν αἵματι καθαρίζειν Hb 9:22. ἐν ῥομφαίᾳ ἀποκτείνειν kill with the sword Rv 6:8 (cf. Lucian, Conscr. Hist. 12 ἐν ἀκοντίῳ φονεῖν; 1 Esdr 1:50; 1 Macc 2:9; cf. 3:3; Jdth 16:4). ἐν μαχαίρῃ πατάσσειν Lk 22:49; ἐν μ. ἀπόλλυσθαι perish by the sword Mt 26:52. ποιμαίνειν ἐν ῥάβδῳ σιδηρᾷ Rv 2:27; 12:5; 19:15 (s. ποιμαίνω 2ay and cf. PGM 36, 109). καταπατεῖν τι ἐν τοῖς ποσίν tread *some*th. w. the feet Mt 7:6 (cf. Sir 38:29—ἐν ὀφθαλμοῖσιν ὁρᾶν=see with the eyes: Od. 8, 459; Callinus [VII BC], fgm. 1, 20 Diehl2). ποιεῖν κράτος ἐν βραχίονι do a mighty deed w. one’s arm Lk 1:51 (cf. Sir 38:30); cf. 11:20. δικαιουῖσθαι ἐν τῷ αἵματι be justified by the blood Ro 5:9. ἐν ἀγιασμῷ πνεύματος 2 Th 2:13; 1 Pt 1:2; ἐν τ. παρακλήσει 2 Cor 7:7. εὐλογεῖν ἐν εὐλογίᾳ Eph 1:3.—The ἐν which takes the place of the *gen.* of price is also instrumental ἡγόρασας ἐν τῷ αἵματί σου Rv 5:9 (cf. 1 Ch 21:24 ἀγοράζω ἐν ἀργυρίῳ).

b. with *pers.*: *with the help of* (Diod. S. 19, 46, 4 ἐν τοῖς μετέχουσι τοῦ συνεδρίου=*with the help of the members of the council*; Philostrat., Vi. Apoll. 7, 9 p. 259, 31 ἐν ἐκείνῳ ἐαλωκότεσ) ἐν τῷ ἄρχοντι τ. δαιμονίων ἐκβάλλει τὰ δαιμόνια Mt 9:34. ἐν ἑτερογλώσσοις λαλεῖν 1 Cor 14:21. κρίνειν τ. οἰκουμένην ἐν ἀνδρὶ Ac 17:31 (cf. Ditt., Syll.2 850, 8 [173/2 BC] κριθέντω ἐν ἀνδρὶ τριῶν; Synes., Ep. 91 p. 231B ἐν ἀνδρὶ); *perh.* 1 Cor 6:2 (s. I 3 above); ἀπολύτρωσις ἐν Χρ. *redemption through Christ* Ro 3:24. Before a substantive *inf.* (oft. LXX; cf. KHuber, Unters. über den Sprachchar. des griech. Lev., Zürcher Diss. '16, 83): *while, in that w. pres. inf.* (POxy. 743, 35 [2 BC] ἐν τῷ δέ με περισπᾶσθαι οὐκ ἡδυνάσθην συντυχεῖν Ἀπολλωνίῳ) ἐν τῷ τὴν χεῖρα ἐκτείνειν σε *in that thou dost extend thy hand* Ac 4:30; cf. 3:26; Hb 8:13. *W. aor. inf.* ἐν τῷ ὑποτάξει αὐτῷ τὰ πάντα Hb 2:8. *Somet.* the instrumental and temporal (s. II above) uses are so intermingled that it is difficult to decide between them Lk 1:21; βασιανίζομένους ἐν τῷ ἐλαύνειν *as they rowed or because of the rowing* Mk 6:48.—Hv 1, 1, 8 et al. (BI-D. §404, 3 *w. app.*; Rob. 1073).

2. to denote kind and manner, *esp.* in periphrasis for adverbs (Kühner-G. I 466): ἐν δυνάμει *w. power, powerfully* Mk 9:1; Ro 1:4; Col 1:29; 2 Th 1:11; ἐν δικαιοσύνῃ *justly* Ac 17:31; Rv 19:11. ἐν χαρᾷ *joyfully* Ro 15:32. ἐν ἐκτενείᾳ *earnestly* Ac 26:7. ἐν σπουδῇ *zealously* Ro 12:8. ἐν χάριτι *graciously* Gal 1:6; 2 Th 2:16. ἐν (πάσῃ) παρρησίᾳ *freely, openly* J 7:4; 16:29; Phil 1:20. ἐν πάσῃ ἀσφαλείᾳ Ac 5:23. ἐν τάχει (PHib. 47, 35 [256 BC] ἀπόστειλον ἐν τάχει) Lk 18:8; Ro 16:20; Rv 1:1; 22:6. ἐν μυστηρίῳ 1 Cor 2:7 (belongs *prob.* not to σοφία, but to λαλοῦμεν: *in the form of a secret*; cf. Polyb. 23, 3, 4; 26, 7, 5; Diod. S. 17, 8, 5 ἐν δωρεαῖς λαβόντες=*as gifts*; 2 Macc 4:30 ἐν δωρεᾷ=*as a gift*; Sir 26:3; Polyb. 28, 17, 9 λαμβάνειν τι ἐν φερνῇ). Of the norm: ἐν μέτρῳ ἐνὸς ἐκάστου μέρους *acc. to the measure of each individual part* Eph 4:16. On 1 Cor 1:21 s. AJWedderburn, ZNW 64, '73, 132-34.

3. of the cause or reason (PPar. 28, 13 [c. 160 BC] διαλυόμενοι ἐν τῷ λιμῷ; Ps 30:11; 1 Macc 16:3 ἐν τῷ ἐλέει; 2 Macc 7:29; Sir 33:17) *because of, on account of*.

a. *gener.* ἀγιάζεσθαι ἐν τινι Hb 10:10; 1 Cor 7:14. ἐν τ. ἐπιθυμίαις τῶν καρδιῶν Ro 1:24; *perh.* ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα 9:7; Hb 11:18 (both Gen 21:12). ἐν τῇ πολυλογίᾳ αὐτῶν *because of their many words* Mt 6:7. ἐν τούτῳ πιστεύομεν *this is the reason why we believe* J 16:30; cf. Ac 24:16; 1 Cor 4:4; 2 Cor 5:2. *W.* attraction ἐν ᾧ=ἐν τούτῳ ὅτι *for the reason that=because* s. IV 6d below. *Sim.*, of the occasion: ἐφυγεν ἐν τῷ λόγῳ τούτῳ *at this statement* Ac 7:29; cf. 8:6.

b. *w.* verbs that express feeling or emotion, to denote that toward which the feeling is directed; so: εὐδοκεῖν (εὐδοκία), εὐφραίνεισθαι, καυχᾶσθαι, χαίρειν et al.

IV. Various other uses—**1.** ἐν τινι *as far as—it is concerned*.

a. *w. adj.* πλούσιος ἐν ἐλέει Eph 2:4; cf. Tit 2:3; Js 1:8.—**b.** *w.* verbs Hb 13:21; Js 1:4.

2. *amounting to* (BGU 970, 14 [II AD] προσηνέκαμεν αὐτῷ προοῖκα ἐν δραγμαῖς ἐννακοσίαις) πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς ἐβδόμηκοντα πέντε Ac 7:14.

3. *consisting in* (BGU 72, 11 [191 AD] ἐξέκοψαν πλεῖστον τόπον ἐν ἀρούραις πέντε) τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν Eph 2:15.

4. ἐν *w. dat.* stands—**a.** for the ordinary *dat.* (Diod. S. 3, 51, 4 ἐν ἀνύχῳ ἀδύνατον=*it is impossible for a lifeless thing*; Ael. Aristid. 49, 15 K.=25 p. 492 D.: ἐν Νηρίτῳ θαυμαστὰ ἐνεδείξατο=[the god] showed wonderful things to N.; 53 p. 629 D.: οὐ γὰρ ἐν τοῖς βελτίστοις εἰσι παῖδες, ἐν δὲ πονηροτάτοις οὐκέτι=*it is not the case that the very good have children, and the very bad have none* [datives of possession]; 54 p. 653 D.: ἐν τ. φαύλοις θετέον=*to the bad*; EpJer 66 ἐν ἔθνεσιν; Aesop 19, 8; 348a, 5 Chambry v.l.) ἀποκαλύπτει τὸν υἱὸν αὐτοῦ ἐν ἐμοί Gal 1:16. φανερόν ἐστιν ἐν αὐτοῖς Ro 1:19 (Aesop 15c, 11 Chambry τ. φανερόν ἐν πᾶσιν=*evident to all*). ἐν ἐμοὶ βάρβαρος (*corresp.* to τῷ λαλοῦντι βάρβ.) 1 Cor 14:11 (Amphis Com. [IV BC] 21 μάταιός ἐστιν ἐν ἐμοί). δεδομένον ἐν ἀνθρώποις Ac 4:12. θεῶ—ἐν ἀνθρώποις Lk 2:14.

b. very rarely for the genitive (Philo Mech. 75, 29 τὸ ἐν τῷ κυλίνδρῳ κοίλασμα; Ep. Arist. 31 ἡ ἐν αὐτοῖς θεωρία=ἡ αὐτῶν θ.; cf. 29) ἡ δωρεὰ ἐν χάριτι *the gift of grace* Ro 5:15.

5. The OT is the source of the *expr.* ὀμνῶναι ἐν τινι *swear by someone* or *someth.* (oft. LXX) Mt 5:34ff; 23:16, 18ff; Rv 10:6; παραγγέλλομέν σοι ἐν Ἰησοῦ Ac 19:14 v.l. The usage in ὁμολογεῖν ἐν τινι *acknowledge someone* Mt 10:32; Lk 12:8 (s. ὁμολογέω 4) is Aramaic. ἀλλάσσειν, μεταλλάσσειν τι ἐν τινι *exchange someth. for someth. else* Ro 1:23, 25 (cf. Ps 105:20) is, however, not un-Greek (Soph., Ant. 945 Danaë had to οὐράνιον φῶς ἀλλάξει ἐν χαλκοδέτοις αὐλαῖς).

6. ἐν ᾧ is used *w. var. mngs.*—**a.** of place *wherein* Ro 2:1; 14:22; 2 Cor 11:12.

b. of time: *while, as long as* (Soph., Trach. 929; Plut., Mor. 356C; Pamprepios of Panopolis [V AD] 1, 22 [ed. HGerstinger, SB der Wiener Ak. d. W., vol. 208, 3, 1928]) Mk 2:19; Lk 5:34; 24:44 D; J 5:7.

c. instrumental: *whereby* Ro 14:21.—**d.** causal: *because* 8:3; Hb 2:18; 6:17. See III, 3.

e. circumstantially, of the condition(s) under which *someth.* takes place: ἐν ᾧ καταλαλοῦσιν *whereas they slander* 1 Pt 2:12, cf. 3:16; ἐν ᾧ ξενίζονται *in view of your changed attitude they consider it odd* 4:4. ἐν ᾧ in 1 Pt 3:19 may similarly refer to a changed circumstance, i.e., from death to life (WJDalton, Christ's Proclamation to the Spirits, '65, *esp.* 135-42: 'in this sphere, under this influence' [of the spirit]). Other possibilities: *as far as this is concerned*: πνεῦμα, ἐν ᾧ *spirit, as which* (FZimmermann, APF 11, '35, 174 'meanwhile' [indessen]; BReicke, The Disobedient Spirits and Christian Baptism, '46, 108-15: 'on that occasion'=when he died.—For ἐν ᾧ 1 Pt 2:12; 3:16 see also ὅς 2a.).—WRHutton, Considerations for the Translation of ἐν, Bible Translator 9, '58, 163-70; response by NTurner, *ibid.* 10, '59, 113-20.—On ἐν *w.* article and *inf. s.* ISOsalon-Soininen, Die Infinitive in der LXX, '65, 80ff. M-M.

ἐναγκαλίζομαι 1 *aor. ptc.* ἐναγκαλισάμενος (Meleag. [I BC]: Anth. Pal. 7, 476, 10; Plut., Mor. 492D; Alciph. 4, 19, 5; IG XII 7, 395, 25 ὦν τέκνα ἐνηγκαλίστατο; Pr 6:10; 24:33) *take in one's arms* τινά *someone* Mk 9:36; 10:16 (Diod. S. 3, 58, 2f: Cybele takes the little children into her arms [ἐναγκ.] and cures them [σφίζω] when they are sick.

For this reason she is commonly called ‘the mother of the mountain’ [ὄρεϊα μήτηρ]). **M-M.***

ἐνάλιος, ον (Pind.+; as εἰνάλιος as early as Homer, also Philo, Decal. 54) *belonging to the sea* (τὰ ἐνάλια *sea creatures* Js 3:7.*

ἐναλλάξ *adv.* (Pind.+; Dit., Syll.3 963, 7; 969, 15; PGM 4, 145; Gen 48:14) *in the opposite direction, crosswise, alternately* ὑποδεικνύουσα αὐτοῖς ἐ. *as she pointed in the wrong direction* 1 Cl 12:4. *ποιεῖν τὰς χεῖρας place one's hands crosswise* B 13:5 (Gen 48:14).*

ἐνάλλομαι *leap upon* (Soph., Oed. R. 1261; Job 6:27 [ἐπί τι]) Ac 19:16 D.*

ἐνανθρωπέω (Heliod. 2, 31, 1 ψυχὴ ἐνανθρωπήσασα; Etym. Gud. 467, 2) *take on human form* 1J 4:17 v.l.*

ἐναντι *adv.* used as improper *prep. w. gen.* (Dit., Syll.3 646, 52 [170 BC] ἐναντι Γαῖου; POxy. 495, 5 [181/9 AD]; oft. LXX; JWackernagel, Hellenistica '07, 1ff).

1. *lit. opposite, before* ἐ. τοῦ θεοῦ *before God, i.e., in the temple* (Ex 28:29) Lk 1:8.—2. *fig. in the eyes, in the judgment* ἐν. τοῦ θεοῦ Ac 8:21; 1 Cl 39:4 (Job 4:17 v.l.); ἐ. Φαραώ Ac 7:10 v.l. **M-M.***

ἐναντίον *neut.* of ἐναντίος—1. improper *prep. w. gen.* (Hom.+; inscr., pap., LXX, En.; Jos., Ant. 16, 344).

a. *before* ἐ. τοῦ θεοῦ *before God* 2 Cl 11:7; ἐ. τοῦ λαοῦ *in the presence of the people* (Ex 19:11) Lk 20:26; ἐ. πάντων Mk 2:12 t.r.; ἐ. τοῦ κείραντος *before the shearer* Ac 8:32; 1 Cl 16:7; B 5:2 (all three Is 53:7). ἀναγγέλλειν ἐ. τινός *proclaim before someone* 1 Cl 16:3 (Is 53:2).

b. *in the sight or judgment (of)* (cf. Gen 10:9; Sir 39:20; 1 Macc 3:18) δίκαιος ἐ. τοῦ θεοῦ Lk 1:6; δυνατὸς ἐ. τοῦ θεοῦ 24:19. ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐ. Φαραώ Ac 7:10 (Gen 39:21).

2. *adv. w. art.* τοῦναντίον *on the other hand* (X., Pla. et al.; 3 Macc 3:22; Philo, Op. M. 2; Jos., Ant. 1, 270; 18, 24) 2 Cor 2:7; Gal 2:7; 1 Pt 3:9; MPol 12:1. **M-M s.v. ἐναντίος.***

ἐναντιόομαι (Aeschyl.+; inscr., pap., LXX; Ep. Arist. 254; Manetho in Jos., C. Ap. 1, 240; Jos., Ant. 14, 309) *oppose (oneself) w. dat.* (Diod. S. 16, 74, 2; UPZ 144, 22 [164 BC]; BGU 970, 12 [II AD] τοῖς διατεταγμένοις) Ac 13:45 v.l.; τῷ θελήματι θεοῦ *the will of God* 1 Cl 61:1 (cf. PGM 12, 262).*

ἐναντίος, α, ον (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.)—1. *opposite, against, contrary* of the wind (X., An. 4, 5, 3; Dio Chrys. 17 [34], 19; Jos., Bell. 3, 421) Mt 14:24; Mk 6:48; Ac 27:4.

2. *opposed, contrary, hostile* τινὶ *to someone* (Pr 14:7) Ἰουδαίων. . . πᾶσιν ἀνθρώποις ἐναντίων *who are hostile to all men* 1 Th 2:15. ἐναντίον εἶναί τι *be opposed, hostile to someone* τῷ θεῷ B 16:7; ISm 6:2. ἐναντίον ποιεῖν τί τι (PSI 282, 13 [183 AD] μηδὲ ποιῆσαι ἐναντίον τι τῇ αὐτῇ ὑπογραφῇ; Jos., Ant. 2, 43; 5, 169) Ac 28:17. ἐναντία πράσσειν πρὸς τὸ ὄνομά τινος 26:9 (ἐν. πράσσειν as Jos., Ant. 18, 279; 19, 305).—τὰ ἐναντία *the opposite, ἀπολαμβάνειν τὰ ἐναντία παρά τινος receive the opposite fr. someone* Hv 5:7 (cf. POxy. 1258, 10f [45 AD] εὐορκοῦντι μὲν μοι εὖ εἶη, ἐπιπορκοῦντι δὲ τὰ ἐναντία. Likew. Dit., Syll.3 914, 45; 921, 113; Jos., C. Ap. 2, 37).

3. ἐξ ἐναντίας (class., oft. LXX; Bl-D. §241, 1)—a. *corresp.* to 1 ἐξ ἐ. τινός *opposite someone* παρεστηκέναι Mk 15:39 (cf. Sir 37:9).

b. *corresp.* to 2 ὁ ἐξ ἐ. *the opponent* Tit 2:8 (cf. Sext. Emp., Phys. 1, 66 οἱ ἐξ ἐ.; 2, 69, Eth. 1, 25; Diog. L. 1, 84; Wilcken, Chrest. 461, 1 πρὸς τὸν ἐξ ἐναντίας; Philo, Aet. M. 7). **M-M.***

ἐναργής, ἑς (Hom.+; inscr., pap., Ep. Arist., Philo; Jos., C. Ap. 2, 190) *clear, evident, visible* Hb 4:12 B (in the text, ἐνεργής). For the ἐνεργής of the Gk. text in 1 Cor 16:9 and Phlm 6 some *Lat. mss.* have ‘evidens’ or ‘manifesta’. B. 1233.*

ἐνάρετος, ον (favorite word of the Stoics [cf. Phryn. 328f L.]; Chrysipp.: Stoic. III 72; 4 Macc 11:5; Philo, Deus Imm. 11; Jos., Bell. 6, 89; Dit., Or. 485, 2; 505, 8) *virtuous* βίος 1 Cl 62:1. *Perh. subst.* ἐνάρετον κ. τέλειον (τέλειος 1 aB) IPHd 1:2.*

ἐνάρχομαι 1 *aor.* ἐνηρξάμην (since Eur., who uses it as a sacrificial t.t., construed *w. acc.*) *begin, make a beginning* (so, without further connotation, in later *wr.*, Polyb. et al.; PTebt. 24, 34; 36 [117 BC]; LXX; Ep. Arist. 129) *τι someth. (opp. ἐπιτελεῖν, ἐπιτελεῖσθαι) ἐν ὑμῖν ἔργον ἀγαθόν* Phil 1:6. *Abs.* (Sb 4369b, 23 [III BC]) ἐναρξάμενοι πνεύματι *you who have made a beginning (in your Christian life) in the Spirit* Gal 3:3. **M-M.***

ἐνατος, η, ον (Hom.+; inscr., pap., LXX, Ep. Arist.; Jos., Ant. 14, 148; for the spelling Bl-D. §11, 2; Rob. 213) *ninth* Rv 21:20; Hs 9, 1, 9; 9, 26, 1. ὥρα (=3 p.m.) Mt 20:5; 27:45f; Mk 15:33f; Lk 23:44; Ac 10:3, 30; GP 6:22. As a time for prayer Ac 3:1 (cf. Elbogen 2 98; Billerb. II 696-702 and προσεύχομαι, end). **M-M.***

ἐναφίημι (Hdt.+; pap.; Ezk 21:22; Jos., Bell. 6, 336) *let, permit* Mk 7:12 D.*

ἐνγ. *s. ἐγγ.*

ἐνδεής, ἐς (Soph., Hdt.+; inscr., pap., LXX, Philo; Jos., Ant. 17, 175al.) *poor, impoverished lit.* Ac 4:34; *poorly instructed* Hv 3, 1, 2. Comp. ἐνδεέστερος; ἐνδεέστερον γίνεσθαι *become needier than someone* perh.=*more humble* m 8:10. Likew. ἐαυτὸν ἐ. ποιεῖν *become* 11:8. M-M.*

ἐνδειγμα, ατος, τό (Pla., Critias p. 110B; Demosth. 19, 256) *evidence, plain indication* ἔ. τῆς δικαίας κρίσεως τ. θεοῦ *of God's righteous judgment* 2 Th 1:5.*

ἐνδείκνυμι 1 aor. ἐνδειξάμην in our lit. only in mid. (Hom.+; inscr., pap., LXX, Ep. Arist., Philo; Jos., Bell. 2, 109, Ant. 19, 33 al.).

1. *show, demonstrate* τὶ *something* (X., An. 6, 1, 19 εὐνοίαν; Wsd 12:17) τὴν ὀργήν Ro 9:22. πᾶσαν πίστιν ἀγαθὴν Tit 2:10; cf. 3:2. Hb 6:11; 1 Cl 21:7. τὶ εἰς τινα or εἰς τι *show something toward someone or something*. οἱ εὖς τὰ κωφὰ τὴν αὐτὴν ἐνδεικνύμενοι φιλοτιμίαν *those who show the same respect to speechless (idols)* Dg 3:5. ἀγάπην εὖς τὸ ὄνομα αὐτοῦ *show love for his name* (ἦς for ἦν by attraction) Hb 6:10. τὴν ἐνδειξὶν ἐνδείκνυσθαι (as Pla., Leg. 12 p. 966B) εἰς τινα *give proof to someone* 2 Cor 8:24. Appoint, designate Lk 10:1 P75. Used w. double acc. (Jos. Bell. 2, 109) ἐ. τὸ ἔργον τοῦ νόμου γραπτὸν *show that what the law demands is written* Ro 2:15; cf. Dg 5:4. τὶ ἐν τινι *show something in someone* Ro 9:17 (Ex 9:16); cf. 1 Ti 1:16; *something in or by something*. τὴν σοφίαν ἐν ἔργοις ἀγαθοῖς 1 Cl 38:2. τὸ πλοῦτος τ. χάριτος ἐν χρηστότητι Eph 2:7.

2. τί τινι *do something to someone* (Vett. Val. 200, 19; Gen 50:17; 2 Macc 13:9; Test. Zeb. 3:8 ἐνδείξαντο αὐτῷ κακὰ) πολλὰ μοι κακὰ ἐνδείξατο *he did me a great deal of harm* 2 Ti 4:14. M-M.*

ἐνδειξις, εως, ἡ (Pla.+; IG2 1128.35; Philo; Jos., Ant. 19, 133).—1. *sign, omen* ἐστὶν αὐτοῖς ἔ. ἀπωλείας *a sign of destruction for them* Phil 1:28.

2. *proof* (Polyb. 3, 38, 5) εἰς ἐνδειξίν *proof* τινος (Philo, Op. M. 45; 87) Ro 3:25; for this πρὸς τὴν ἔ. *proof* τινος (Plut., Pericl. 31, 1) vs. 26; ἔ. ἐνδείκνυσθαι 2 Cor 8:24 (ἐνδείκνυμι 1). W GKümmel, *πάρεσις und ἐνδειξις*, ZThK 49, '52, 154-67 favors 'demonstration' for the above passages. M-M.*

ἐνδεκα indecl. (Hom.+; pap., LXX) *eleven* οἱ ἔ. μαθηταί *the eleven disciples* (without Judas) Mt 28:16. ἀπόστολοι Ac 1:26. For this οἱ ἔ. (already established as the name of a board in Athens: Lysias 10, 10; Antipho 5, 70; X.; Pla.; Alciph. 2, 19, 2) Mk 16:14; Lk 24:9, 33; Ac 2:14; 1 Cor 15:5 v.l. M-M.*

ἐνδέκατος, η, ον (Hom.+; POsl. 141, 2 [50 AD] al.; LXX; Ep. Arist.; Jos., Ant. 14, 150) *eleventh* Rv 21:20; Hs 9, 1, 10; 9, 28, 1. περὶ τὴν ἐ. ὥραν *at the eleventh hour* (=5 p.m.) Mt 20:9 (cf. Sb 19, 10 [25 AD] ὅρα [sic] ἐνδεκάτη τ. ἡμέρας). Without ὥρα (like our *at 5*) vs. 6. M-M.*

ἐνδελειχισμός, οῦ, ὁ (Philumen. the physician in Oribasius 45, 29, 21; LXX; Jos., Bell. 6, 94, Ant. 11, 77) *continuity* θυσία ἐνδελειχισμοῦ *perpetual sacrifices* (נָתַת) 1 Cl 41:2, i.e., the daily burnt offerings; cf. Ex 29:38f; Num 28:3ff.—Schürer II 4 345ff; OHoltzmann, Tamid (=Mishna V 9) '28.*

ἐνδέχομαι ('receive', trag., Hdt.+) in our lit. only impers. ἐνδέχεται *it is possible* (Thu.+; PPetr. II 45 III, 8 [246 BC]; PGiess. 48, 6; POxy. 237 VIII, 31; cf. 2 Macc 11:18; Jos., Ant. 9, 210) ὃ ἐὰν ἐνδέχεται *whatever is possible or permitted* Hv 3, 3, 4 (Philo, Sacr. Abel. 31 ὅσα ἂν ἐνδέχεται). W. acc. and inf. foll. (Artem. 4, 47 p. 228, 24; Phlegon: 257 fgm. 36, 2, 4 Jac. οὐκ ἐνδέχεται with acc. and inf.; Philo, Cher. 51) οὐκ ἐνδέχεται *it is impossible that* Lk 13:33; Hm 11:12. M-M.*

I. ἐνδέω fut. ἐνδήσω (Hom.+; LXX, Philo; Jos., Ant. 4, 123; 12, 194) *bind in or on lit.* to 'leopards' (=soldiers) IRo 5:1 Funk; fig. *entangle, involve* ἐαυτὸν *oneself* τινί: οὐ μικρῷ κινδύνῳ *in no little danger* 1 Cl 59:1.*

II. ἐνδέω fut. ἐνδείσω (Eur., Hdt.+) in our lit. only mid. (X., Pla.+; LXX) *be in want* (PAmh. 81, 14 εἰς τὸ μηδὲν ἐνδείσθαι) ὁ ἐνδέομος *the needy one* D 4:8; 5:2; B 20:2.*

ἐνδημέω 1 aor. ἐνέδημσα (Lysias 9, 5; Plut., Gen. Socr. 6 p. 578E; inscr., pap.; Jos., Ant. 3, 262) *be at home*, in our lit. only fig. (Charito 6, 3, 2 the god Eros ἐνεδήμηκεν εἰς τ. ἐμὴν ψυχὴν) ἐ. ἐν τῷ σώματι *be at home in the body*=phys. life 2 Cor 5:6; ἐ. πρὸς τὸν κύριον *be at home w. the Lord* of the after-life in heaven after departure fr. the body vs. 8. Abs. in the same sense (opp. ἐκδημεῖν or ἀποδημεῖν, q.v., as vss. 6 and 8) vs. 9.—RBerry, Scottish Journ. of Theol. 14, '61, 60-76.—S. γυμνός 4. M-M.*

ἐνδιδύσκω impf. mid. ἐνεδιδυσκόμεν (Delph. inscr. in Dit., Syll. 2 857, 13 [156/1 BC]; pap.; LXX; Jos., Bell. 7, 29) *dress, put on* τινά τι (2 Km 1:24) αὐτὸν πορφύραν *dress him in a purple garment* Mk 15:17. Mid. *dress oneself* τὶ ἐν *something*. (Jdth 9:1 v.l.; 10:3 v.l.) Lk 8:27 v.l.; 16:19. Fig. (Kleopatra 146f ἐξήνεγκεν αὐτοὺς. . . ἐκ θανάτου εἰς ζωὴν κ. ἐνέδυσεν αὐτοὺς θεῖαν δόξαν πνευματικὴν, ἣν οὐκ ἐνεδιδύσκοντο τὸ πρὶν) τὰ πνεύματα ταῦτα Hs 9, 13, 5 (cf. also ἐνδύσασθαι Χριστόν). M-M.*

ἐνδικος, ον (Pind.+; Gortynian Law-code [Inscr. Gr. 1333—V BC]; Philo) *based on what is right, hence just*,

deserved ὧν τὸ κρίμα ἔνδικόν ἐστιν *their condemnation is deserved* Ro 3:8. μισθαποδοσία *a just penalty* Hb 2:2. M-M.*

ἐνδοθεν *adv.* (Hom.+; LXX; Philo, Det. Pot. Ins. 127; Jos., Ant. 11, 108; Sib. Or. 5, 232) *inside, within* GOxy 39 (the contrast here 35; 39 as Appian, Hann. 32 §134 ἐνδοθεν—τὰ ἐκτός).*

ἐνδόμησις *rdg.* of the t.r. for ἐνδόμησις, q.v. M-M.

ἐνδοξάζομαι 1 *aor. pass.* ἐνεδοξάσθην *be glorified, honored* (LXX; Test. Sim. 6:5; PGM 13, 448 διὰ σε ἐνεδοξάσθη) of the name of the Lord Jesus 2 Th 1:12. ἐν τοῖς ἁγίοις αὐτοῦ *among his saints* vs. 10. M-M.*

ἐνδοξος, ον (Theognis+; X.; Pla.; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *honored, distinguished, eminent* (Pla., Sophist. 223B; inscr.; LXX; Jos., Bell. 5, 287, Ant. 6, 180) *comp.* Mt 20:28 D=Agr 22. Opp. ἄτιμος 1 Cor 4:10. Opp. ἄδοξος (as Teles p. 52, 3; Philo, Ebr. 195) 1 Cl 3:3; MPol 8:1; *comp.* ἐ. παρὰ τῷ θεῷ *more honorable in the sight of God* Hs 5, 3, 3. ἀνὴρ ἐ. τῇ ὄψει *of distinguished appearance* Hv 5:1.

2. *glorious, splendid* ἐ. ἄγγελος Hs 7:1; 9, 1, 3; cf. 9, 7, 1. Of clothing Lk 7:25 (cf. Herodian 1, 16, 3 τὴν ἐνδοξον πορφύραν περιτίθενται). Of the church, brilliant in purity Eph 5:27; τὰ ἐ. *splendid deeds* Lk 13:17 (cf. Ex 34:10; Job 5:9; 9:10; 34:24; Aeschin. 3, 231 ἐνδοξα κ. λαμπρὰ πράγματα).—Much used in this sense as a favorable epithet: (w. μέγας; Dt 10:21) πράξεις 1 Cl 19:2. ἐπαγγελίαι 34:7; (w. μεγαλοπρεπής; cf. Dit., Or. 513, 11) βούλησις 9:1. θρησκεία 45:7; (w. μακάριος) πνεύματα B 1:2. βουλή Hv 1, 3, 4; δύναμις Hm 7:2. δωρεαί 1 Cl 23:2. πράγματα Hv 4, 1, 4. Of the holy names (Tob 8:5 BA; Prayer of Manasseh [=Ode 12] 3; PGM 12, 257) ἐ. ὄνομα 1 Cl 43:2. μέγα καὶ ἐ. ὄνομα Hv 4, 1, 3. πανάγιον καὶ ἐ. ὄνομα 1 Cl 58:1; cf. Hv 3, 3, 5. M-M.**

ἐνδόξως *adv.* (inscr. [e. g. Dit., Syll. index]; pap., LXX; Sib. Or. 2, 153) *gloriously* οἰκοδομεῖσθαι B 16:6, 8 (cf. Tob 14:5); ἐ. πάντα ἔχει *all is glorious* Hs 5, 5, 4; 9, 18, 4; τίθησιν ἐ. *he gave it a place of honor* B 12:6.*

ἐνδυμα, ατος, τό (since V BC [Dit., Syll. 3 1218, 3]; Polyb. 38, 20, 7; Strabo 3, 3, 7; Plut., Sol. 8, 5; Dit., Syll. 3 1179, 7; PFay. 12, 20 [103 BC]; LXX; Philo, Spec. Leg. 1, 85; Jos., Bell. 5, 231, Ant. 3, 153) *garment, clothing*.

1. *lit.* Mt 6:25, 28; Lk 12:23; Gosp.-fgm. in POxy. 655 (Kl. Texte 83, p. 23; JoachJeremias, Unknown Sayings of Jesus, '57, 86f), Ia 24, b 17; GP 4:12; τὸ ἐ. αὐτοῦ λευκὸν ὡς χιῶν Mt 28:3 (cf. Da 7:9 Theod.); ἐ. ἀπὸ τριχῶν καμήλου *clothing made of camel's hair* Mt 3:4; GEb 2; ἐ. γάμου *a wedding robe* Mt 22:11f (on the lack of a festal robe cf. Lucian, Nigr. 14); τὸ τῆς αἰσχύνης ἐ. *the garment worn for modesty's sake* (Pythagoreans in Diog. L. 8, 43) GEg 2 (cf. Esth 4:17k ἱμάτια στενοχωρίας).

2. *fig.* ἐ. προβάτων (cf. Dox. Gr. 573, 21 τὸ ἐκ τῶν προβάτων ἐ.) *sheep's clothing*, disguising a wolf Mt 7:15.—Hermas is esp. fond of its *fig.* use (cf. Ode of Solomon 11, 11) ἔχειν ἐ. τῆς ἐπιθυμίας τῆς ἀγαθῆς *clothe oneself in the garment of good desire* m 12, 1, 2. Sim. of Christian virtues as the clothing of the spiritual maidens: ἐνδύειν τὸ ἐ. αὐτῶν s 9, 13, 2; ἀποδύσασθαι τὸ ἐ. *take off the clothing*=renounce the virtues 9, 13, 8; cf. vs. 7. M-M. B. 395.*

ἐνδυναμόω 1 *aor.* ἐνεδυνάμωσα, *pass.* ἐνεδυναμώθην; *pf. pass. ptc.* ἐνδεδυναμωμένος Hs 5, 4, 4 (Judg 6:34 B; Ps 51:9 v.l. [ARahlf, Psalmi cum Odis '31 and Swete]; 1 Ch 12:19 v.l.; Aq. Gen 7:20).

1. *strengthen* τινά *someone* or τὴ *some* (Cat. Cod. Astr. XI 2 p. 166, 22) of God or Christ, who give power (Herm. Wr. 1, 32 ἐνδυνάμωσόν με) Phil 4:13; 2 Ti 4:17; Hs 5, 5, 2; 7:4. Of Christ 1 Ti 1:12; ISm 4:2; ἐ. τινά ἐν τινι *make someone strong in something*. Hs 6, 1, 2.

2. *pass. become strong* (Plotinus 4, 9, 5; Achmes 37, 2)—a. of one who is physically weak; so *perh.* Ac 9:22 (cf. vs. 19).

b. *usu.* of *relig.* and moral strength: ἐ. τῇ πίστει *grow strong in faith* Ro 4:20. ἐν τῇ πίστει Hv 3, 12, 3. ἐν ταῖς ἐντολαῖς *in keeping the commandments* m 12, 5, 1; cf. 5, 2, 8. ἐν πᾶσι τοῖς δικαίωμασι τοῦ κυρίου Hm 12, 6, 4. ἐν κυρίῳ Eph 6:10. διὰ τοῦ πνεύματος Hs 9, 1, 2; cf. 9, 13, 7. Of women ἐνδυναμωθεῖσαι διὰ τῆς χάριτος τ. θεοῦ 1 Cl 55:3. ἐνδυναμοῦ *be strong* ἐν τ. χάριτι 2 Ti 2:1. Abs. Hm 5, 2, 8. M-M.*

ἐνδύνω (epic, Ionic, poet. form beside ἐνδύω, as early as Hom.; Aelian, V.H. 4, 22; PGM 7, 271; LXX [Helbing 83; 92]) *go (in), enter, creep (in)*.

1. *lit.* (Antig. Car. 172: slip εἰς τοὺς κόλπους) εἰς τὰς οἰκίας *worm their way into houses* 2 Ti 3:6.

2. *fig.* μὴ καθ' ἑαυτοὺς ἐνδύνοντες μονάζετε *do not retire within yourselves and live alone* B 4:10. M-M.*

ἐνδυσις, εως, ἡ (Pla.+; LXX)—1. *putting on* ἐνδύσεως ἱματίων *adornment that consists in putting on robes* 1 Pt 3:3.

2. *clothing* (Athen. 12 p. 550C; Cass. Dio 78, 3; Job 41:5; Esth 5:1a; Ep. Arist. 96) Dg 9:6. M-M.*

ἐνδύω 1 *aor.* ἐνέδυσσα, *mid.* ἐνεδυσάμην; *pf. ptc.* ἐνδεδυμένος (Hom.+; pap., LXX, Philo, Joseph., Test. 12 Patr.).

1. *act. dress, clothe* τινά *someone* (Appian, Bell. Civ. 5, 99 §411; PGiess. 77, 8; Gen 3:21; Ex 29:5; Num 20:26) ἐνδύσατε αὐτόν *dress him* Lk 15:22. τινά τι *put something on someone* (class.; Diod. S. 2, 27, 3; Gen 41:42; Ex 40:13; 1 Macc 10:62 al.): Mt 27:28 v.l., 31 ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ Mk 15:20; αὐτὸν ἐ. τὸ ἐνδυμα αὐτῶν

clothe him *w. their clothing* Hs 9, 13, 2 (s. ἐνδιδύσκω).

2. *mid. clothe oneself in, put on, wear* τι *some* *meth.*

a. *lit.* (Philo, Somn. 1, 214) Mt 6:25; Lk 12:22; Gosp.-fgm. in POxy. 655 (Kl. Texte 83, p. 23), Ia 19. ἱμάτιον Lk 8:27. δύο χιτῶνας Mk 6:9. ἐσθήτα βασιλικήν Ac 12:21. σάκκον B 3:2 (cf. Ps 34:13; Jon 3:5; Jos., Ant. 8, 385; 11, 256). τὰ ὅπλα Ro 13:12. τὴν πανοπλίαν *put on the whole armor* (Jos., Ant. 13, 309) Eph 6:11; cf. vs. 14. θώρακα πίστεως 1 Th 5:8 (cf. Wsd 5:18 [esp. the *rdg.* of S]; Is 59:17; Test. Levi 8:2 ἐνδύσαι τὸ πέταλον τῆς πίστεως; Jos., Ant. 7, 283 θώρακα ἐνδεδυμένος; on this matter s. MDibelius, Hdb. on Eph 6:11). ἐνδεδυμενος (POxy. 285, 11 [c. 50 AD] ἐνδεδυμένος χιτῶνα λεινοῦν; 2 Ch 5:12; Da 10:5) *clothed ἐνδυμα in a garment* (Zeph 1:8) AP 5:17. ἐνδυμα γάμου Mt 22:11. τρίχας καμήλου Mk 1:6. χιτῶνας Hs 9, 2, 4. βύσσινον *a fine linen garment* Rv 19:14. ποδήρη *a long robe* 1:13. λίνον καθαρὸν 15:6.—Abs. 2 Cor 5:3; here it is uncertain whether an *obj.* is to be supplied, or whether we might *transl.*: *when we have dressed ourselves* (cf. Aristot., Anima 1, 3 p. 407B, 23 ψυχὴν. . ἐνδύεσθαι σῶμα; Herm. Wr. 10, 18). *Lit.* on γυμνός 4.

b. *fig.*, very *oft.*, of the taking on of characteristics, virtues, intentions, etc. (LXX; PGM 11a, 19 πάλιν θεὸς ἐνδύσεται τὸ ἐαυτῆς κάλλος ὅπερ ἐξεδύσατο). *Esp.* in the usage of Hermas, upon which the use of *Lat.* 'induere' in the same sense has *prob.* had its *infl.* (exx. in Wettstein on Lk 24:49). The *mid.* sense is not always clearly right; the *pass.* is *somet.* better. ἀφθαρσίαν 1 Cor 15:53f. ἐξ ὕψους δύνανται *be clothed w. power fr. above* Lk 24:49; cf. Hs 9, 13, 8 (cf. Ps 92:1). ἰσχύν (Is 51:9; 52:1; Pr 31:26) Hv 3, 12, 2. σπλάγχνα οἰκτιρμοῦ *compassion* Col 3:12. ἀκακίαν Hs 9, 29, 3. ἀλήθειαν m 11:4. ἀρετὴν m 1:2; s 6, 1, 4. ἀφροσύνην s 6, 5, 3. ἐπιθυμίαν m 12, 1, 1; 12, 2, 4. ἰλαρότητα m 10, 3, 1. μακροθυμίαν m 5, 2, 8. πίστιν (Philo, Conf. Lingu. 31) v 4, 1, 8; m 9:7; s 6, 1, 2. σεμνότητα m 2:4. ὑπερηφανίαν s 8, 9, 1. ὁμόνοιαν 1 Cl 30:3. χάριν IPol 1:2. Note the bold figure τὸν κύριον Ἰησοῦν Χριστὸν ἐ. *clothe oneself in the Lord Jesus Christ* (cf. Dionys. Hal. 11, 5 Ταρκύνιον ἐνδύεσθαι; Ephippus [after 323 BC] in Athen. 12, 53 p. 537E: Alex. the Great liked to put on the ἱεράς ἐσθῆτας of the gods, and so became Ammon, Artemis, Hermes, Heracles; Artem. 3, 14 θεοῦ σκευὴν ἔχειν καὶ περικεῖσθαι) Ro 13:14; cf. Gal 3:27 (s. Apuleius, Metamorph. 11 and cf. MDibelius, Die Isisweihe etc., Botschaft u. Geschichte 2, '56, 30-79). Sim. Hs 9, 24, 2 says τὸ πνεῦμα τὸ ἅγιον ἐ., which expresses the same idea as τὸν καινὸν ἄνθρωπον *put on the new* (i.e. spiritual) man Eph 4:24; Col 3:10. For the *fig.* cf. FJDölger, IXΘΥΣ I '10, 116ff; WStraub, D. Bildersprache des Ap. Pls '37. M-M. B. 393.**

ἐνδύωμις, εὼς, ἡ (used of a bldg. for *relig.* purposes Dit., Syll.3 996, 31; found also in an *inscr.* fr. Tralles: Bull. de corr. hell. 28, '04, 78, 1; 9; Jos., Ant. 15, 335 has ἐνδύωμις in most mss. [one reads ἐνδύωμις] *mng.* a mole in a harbor) *interior structure, prob.=construction, hence material; perh. foundation* τοῦ τείχους Rv 21:18. M-M. s.v.-δομ-.*

ἐνεγκ- s. φέρω.

ἐνέδρα, ας, ἡ (Thu.+; Philo, Spec. Leg. 4, 67; Jos., Vi. 216 al.; pap., LXX) *plot, ambush* ἐ. ποιεῖν (Thu. 3, 90, 2 ἐνέδραν πεποιημένοι; Palaeph. 1 p. 4, 16; 4 p. 11, 18) Ac 25:3; cf. 23:16 (v.l. τὸ ἐνεδρον); αἱ ἐ. τοῦ διαβόλου ITr 8:1; cf. IPhld 6:2. M-M. B. 1417.*

ἐνεδρεῦω (Thu.+; *inscr.*, pap., LXX) *lie in wait* τινά *for someone* (Ps.-Demosth. 40, 10; Diod. S. 19, 69, 1; Dit., Syll.3 730, 19 [I BC]; PReinach 7, 26 [II BC]; Dt 19:11; Wsd 2:12; Jos., Bell. 2, 595, Ant. 5, 172) Ac 23:21. W. *inf. foll.* (cf. Jos., Ant. 6, 331) *plot* Lk 11:54. M-M.*

ἐνεδρον, ου, τό (Herodian Gr. I 378, 2;=deceit POxy. 892, 11 [338 AD]. In LXX it has almost driven out the *class.* ἐνέδρα; cf. Thackeray 156f)=ἐνέδρα (q.v.) Ac 23:16 v.l. M-M.*

ἐνεῖλέω 1 aor. ἐνείλησα (Ps.-Aristot., De Mundo 4 p. 396a, 14; Artem. 1, 54 et al.; PTebt. 24, 62 [117 BC]; PRyl. 144, 18 [38 AD]; 1 Km 21:10) *wrap (up), confine* τινί *in* *some* *meth.* (Aeneas Tact. 1346; Plut., Brut. 45, 4; Dio Chrys. 73[23], 3 σπαργάνοις; Philostrat., Her. 12, 1 p. 187, 2 βρέφος τῇ λεοντῇ=the child in the lion-skin) *lit.* τῇ σινδόνι *in the linen cloth* (Diosc. 5, 72 τὶ ὀθονίῳ) Mk 15:46; GP 6:24 (so Gebhardt, Blass; s. εἰλέω). ἐνεῖλημένος τοῖς δεσμοῖς *confined in chains* Pol 1:1 (s. ἐνελίσσω). M-M.*

ἐνειμι *ptc.* ἐνών (Hom.+; pap., LXX; Ep. Arist. 285; Joseph.) *be in* 2 Cl 19:2. τὰ ἐνόντα *what is inside, the contents* (Thu. 4, 57, 3 et al.; PTebt. 414, 20 [II AD] τὸ σφυρίδιον μετὰ τῶν ἐνόντων; Jos., Bell. 6, 183) Lk 11:41. ἐνεστι *impers.* *it is possible* (Polyb. 21, 4, 14; 22, 14, 2: ὥς ἐνι μάλιστα=as much as is possible; Phalaris, Ep. 88 ὥς ἐνῆν; Jos., Ant. 1, 244) IRO 4:1 v.l.; Hs 8, 10, 2 v.l. Shortened to ἐνι, q.v. M-M.*

ἐνεκα (Attic; PLond. 42, 14 [168 BC]; POxy. 533, 25; 1293, 16f [other exx. in Mayser 242]; LXX [Thackeray 135]; Jos., Ant. 3, 107; Ac 26:21; Mt 19:5; Lk 6:22; Ac 19:32, but unanimously attested only in Ac 26:21; also Mk 13:9 v.l.; 2 Cl 1:2; MPol 17:3; Hv 1, 3, 1; m 12, 4, 2), ἐνεκεν (increasingly prominent fr. III BC on; it is the prevailing form in *inscr.* [Meisterhans3-Schw. 217; Thieme 8; Hauser 21], pap. [Mayser 241], LXX [Thackeray 82], Ep. Arist., and our *lit.*), εἵνεκεν q.v. (Sb 1568 [II BC]; PGiess. 40 II, 21; PGM 5, 385; *inscr.* since 161 AD; LXX [Thackeray 82f]; Lk 4:18 [Is 61:1]; 18:29; Ac 28:20; 2 Cor 3:10; B 14:9; Hv 3, 2, 18), εἵνεκα (Ostraka II 1148 [II BC]; En. 101, 2; later exx. in Crönert 114; Hv 3, 1, 98; Reinhold 39f). Bl-D. §30, 3; 35, 3 *w. app.*; Mlt.-H. 67f; 329f; Rob. index. Improper *prep. w. gen.* *because of, on account of, for the sake of* Mt 5:10f; 10:18, 39; 16:25; 19:29; Mk 8:35; 10:29; 13:9; Lk 6:22; 9:24; 18:29; 21:12; Ac 28:20; Ro 8:36 (Ps 43:23); 14:20; 2 Cor 3:10; 7:12; 2 Cl 1:2; ITr 12:2; IPol 3:1; Pol

2:3; MPol 13:2; 17:3; Hv 1, 1, 6; 3, 5, 2; m 5, 2, 2; 12, 4, 2; s 1:5; 9, 28, 5f; D 10:3; ἔ. τούτου *for this reason* (Lucian, Dial. Deor. 23, 2) Mt 19:5; Mk 10:7 (Gen 2:24); Hv 1, 3, 1. For this ἔ. τούτων Ac 26:21. Used w. a rel. οὗ εἴ. (Musonius, Ep. 1, 11; Quint. Smyrn. 12, 227; PGiess. 27 [117 AD]) Lk 4:18 (Is 61:1); τίνος ἔ.; *why?* (Demosth.; Menand., Epitr. 330 J.; Dio Chrys. 14[31], 84) Ac 19:32; ἔ. τοῦ w. inf. foll. (Menand., fgm. 425, 2; Am 1:6; 2:4; 1 Esdr 8:21; Jos., Ant. 11, 293) *in order that* ἔ. τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν *in order that your zeal might be made known* 2 Cor 7:12 (Bl-D. §403 w. app.; Rob. 1073). M-M.*

ἐνελίσσω pf. pass. ἐνείλιγμαi (Hdt.+) *wrap (up) τινί in someth.* (POxy. 1153, 23 [I AD]) in our lit. only as a conjecture by Zahn; ἐνείλιγμένος τοῖς δεσμοῖς *bound in chains* Pol 1:1 (cf. ἐνελέω).*

ἐνενήκοντα indecl. (Hom.+; pap., LXX, Philo; Jos., Ant. 18, 365; on spelling cf. Bl-D. §11, 2; Mayser 214) *ninety* Mt 18:12f; Lk 15:4, 7. M-M.*

ἐνεός, ἄ, ὄν (Pla.+; LXX; Jos., Ant. 4, 276) *speechless* (EpJer 40 ἐνεὸν οὐ δυνάμενον λαλῆσαι) οἱ ἄνδρες εἰστήκεισαν ἐνεοί *the men stood speechless* fr. fright Ac 9:7 (cf. Apollon. Paradox. 6: Pythagoras ἤκουσε φωνὴν μεγάλην ὑπὲρ ἄνθρωπον "Πυθαγόρα χαῖρε." τοὺς δὲ παρόντας περιδεεῖς γενέσθαι; Quint. Smyrn. 8, 250f: the Trojans ἐθάμβεον when they heard the voice of Ares commanding them, but could not see the form of the god). M-M.*

ἐνέπλησα s. ἐμπίμπλημι.

ἐνέπρησε s. ἐμπίμπρημι.

ἐνέργεια, ας, ἡ (Pre-Socr.+; inscr., pap., LXX, Ep. Arist., Philo).

1. *working, operation, action* so in NT, and always of supernatural beings (cf. Chrysipp.: Stoic. II 115; Diod. S. 15, 48, 1 θεία ἐνέργ.; Ps.-Callisth. 1, 30, 4 τὴν τοῦ θεοῦ ἐ.; Sallust. 3 p. 4, 8; c. 4 p. 4, 27; Ditt., Or. 262, 4 [III AD] περὶ τῆς ἐνεργείας θεοῦ Διὸς; Herm. Wr. 10, 22b; 16, 13 δαίμονος γὰρ οὐσία ἐνέργεια; PGM 3, 290; Wsd 7:26; 13:4; 2 Macc 3:29; 3 Macc 4:21; 5:12, 28; Ep. Arist. 266; Aristobulus in Euseb., Pr. Ev. 8, 10, 12 ἐ. τοῦ θεοῦ) ἐ. πλάνης *a deluding influence* 2 Th 2:11. πίστις τῆς ἐνεργείας τ. θεοῦ *faith in the working of God* Col 2:12; cf. Ac 4:24 D; 1 Cor 12:10 v.l. Mostly in the expr. κατὰ (τὴν) ἐνέργειαν: κ. τ. ἐ. τοῦ κράτους *according to the manifestation of his power* Eph 1:19 (for the genitival constr. cf. IQS 11, 19f; IQH 4, 32); cf. 3:7; 4:16; Col 1:29; κ. τ. ἐ. τοῦ δύνασθαι αὐτόν *through the power that enables him* Phil 3:21. κατ' ἐνέργειαν τοῦ Σατανᾶ *by the activity of Satan* 2 Th 2:9.

2. *way of working* τῆς ὀξύχολίας Hm 5, 1, 7; 5, 2, 1. W. δύναμις (Aristotle p. 23a, 10ff; Philo, Rer. Div. Her. 110 al.) 6, 1, 1a. Pl. (Epict. 2, 16, 18; 4, 11, 33; Philo) 6, 1, 1b; 6, 2, 2; 6 v.l. The pl. also v 3, 8, 3, where the word almost comes to have the sense *meaning*. M-M.*

ἐνεργέω 1 aor. ἐνήργησα; pf. ἐνήργηκα (Aristot.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.). 1. intr. *work, be at work, operate, be effective*—a. act. (Philo Mech. 59, 48; 96, 12; Vett. Val. 226, 2; Herm. Wr. 12, 11a, b; PGiess. 78, 4 [II AD] καλῶς δὲ ποιήσεις καὶ περὶ τὰ λοιπὰ ἐνεργήσασα; Wsd 15:11; 16:17; Jos., Vi. 156) τὸ θέλειν καὶ τὸ ἐ. *the will and the action* Phil 2:13b. Used w. ἐν and dat. of the pers. (Test. Dan 5:5 ἐνεργούντων ἐν ὑμῖν τῶν πνευμάτων) αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ *miraculous powers are at work in him* Mt 14:2; Mk 6:14; cf. Eph 2:2. Of God (Julian 4, 142d ἐνεργεῖν ἐθέλει) ὁ ἐνεργῶν B 2:1 (s. HWindisch, Hdb. ad loc.). W. dat. of advantage (cf. Pr 31:12) ὁ ἐνεργήσας Πέτρῳ *the one who was at work for Peter* Gal 2:8 (the εἰς foll. supplies the goal of the activity, as Ro 7:5; s. b below).

b. mid., in our lit. always w. impers. subj. (Diod. S. 13, 85, 2 the siege 'went into effect', 'began'; Herm. Wr. 12, 11c τὰ ἄσώματα) τὰ παθήματα ἐνηργεῖτο ἐν τ. μέλεσιν *the passions were at work in our members* Ro 7:5 (the εἰς foll. introduces the goal; s. a above on Gal 2:8). ἡ παράκλησις ἡ ἐνεργουμένη ἐν ὑπομονῇ *consolation which becomes effective in enduring* 2 Cor 1:6. ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται *death is working in us* 4:12 (Lucian, Charon 2 ἐνεργεῖν τὰ τοῦ θανάτου ἔργα). Of God's word 1 Th 2:13. δύναμις ἐνεργουμένη ἐν ἡμῖν *the power that works in us* Eph 3:20; cf. Col 1:29. πίστις δι' ἀγάπης ἐνεργουμένη *faith working* (=expressing itself) through love Gal 5:6. τὸ μυστήριον ἐνεργεῖται τῆς ἀνομίας *the mystery of lawlessness is at work* 2 Th 2:7. δέησις ἐνεργουμένη *effective prayer* Js 5:16. τὰ ἐνεργοῦμενα *the forces at work* 1 Cl 60:1. τὰ καθ' ἕκαστα βλέποντες ἐνεργοῦμενα *we see how one thing after the other works itself out=comes to pass* B 1:7.—J Ross, ἐνεργεῖσθαι in the NT: Exp. 7 Ser. VII '09, 75-7; JBMayer, ibid. 191f; AEGarvie, ET 55, '43/'44, p. 97. For the view that the passages in b are passive, not mid., s. the art. by Clark below, p. 98ff and ref. there.

2. trans. *work, produce, effect* w. acc. of the thing (Philo Mech. 59, 48; Polyb. 3, 6, 5; Diod. S. 13, 85, 2; POxy. 1567; Pr 21:6; 31:12; Jos., Ant. 3, 155; 15, 283) *something*: of God ὁ τὰ πάντα ἐνεργῶν Eph 1:11 (cf. Ep. Arist. 210). Of the Spirit 2:2. τί ἐν τινι *produce someth. in someone* ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν 1 Cor 12:6; cf. 11. ὁ ἐνεργῶν ἐν ὑμῖν τὸ θέλειν *he produces the will in you* Phil 2:13a. οὐδὲ ἐνεργῆσαι δύναται εἰς αὐτούς *it cannot influence them* Hm 5, 2, 1; δυνάμεις ἐ. Gal 3:5; ἐνέργειαν ἐ. Eph 1:20.—GHWhitaker, ET 26, '14/'15, 474-76; KWClark, The Mng. of ἐνεργέω and καταργέω in the NT: JBL 54, '35, 93-101. M-M.*

ἐνέργημα, ατος, τό (since Epicurus p. 4, 10 Us.)—1. *activity* (Polyb. 2, 42, 7; 4, 8, 7; Diod. S. 4, 51, 6; Vett. Val. 264, 13; Ep. Arist. 156; Philo, Det. Pot. Ins. 114; PGM 1, 194; 12, 317) ἐνεργήματα δυνάμεων *activities that call forth miracles* 1 Cor 12:10. διαιρέσεις ἐνεργημάτων vs. 6.

2. *experience* (Plut., Mor. 899D; Herm. Wr. 1, 22) τὰ συμβαίνοντά σοι ἐνεργήματα *the experiences that befall you* D 3:10; B 19:6. M-M.*

ἐνεργής, ἐς (Aristot.+; Polyb. 11, 23, 2; Plut., Sol. 31, 2; Diosc., Mat. Med. 1, 18; Vett. Val. 276, 11; Herm. Wr. 10, 23; POxy. 1088, 56 [1 AD]) *effective, active, powerful* κοινωνία τῆς πίστεως Phlm 6. ὁ λόγος τοῦ θεοῦ Hb 4:12. Of a door (fig.), the opening of which promises a rich field of labor 1 Cor 16:9. M-M.*

ἐνερείδω (Hom.+) *thrust in pf. pass.* ἐνήρεισμαι *be thrust in, become fixed* (cf. Plut., Mor. 327B; 344C) ἔρις ἐνήρεισται (gener. accepted conjecture of Zahn for the impossible ἐνείρισται of the mss.) ἐν ὑμῖν *is firmly rooted among you* IEph 8:1.*

ἐνεστηκώς, ἐνεστώς s. ἐνίστημι.

ἐνευλογέω 1 fut. pass. ἐνευλογηθήσομαι *bless* Ac 3:25 (Gen 22:18); Gal 3:8 (Gen 12:3 v.l.).*

ἐνέχω impf. ἐνεῖχον (Pind.+; inscr., pap., LXX; Jos., Ant. 16, 214).

1. act. *τινί have a grudge against someone* (ellipt. for *χόλον ἐ. τινί*: so Hdt. 1, 118; cf. Gen 49:23; cf. our colloq. 'have it in for someone') Mk 6:19. Abs. *δαινῶς ἐ. be very hostile* (Weizsäcker) Lk 11:53.

2. pass., w. dat. *be subject to, be loaded down with* (oft. since Pind., Pyth. 8, 69 and Hdt. 2, 121, 2; PTebt. 5, 5 [118 BC]; BGU 1051, 34 al.; 3 Macc 6:10; Ep. Arist. 16; Jos., Ant. 18, 179) *ζυγῶ δουλείας* Gal 5:1. *θλίψεσιν* 2 Th 1:4 v.l.—Field, Notes 28f; 64. M-M.*

ἐνθα adv. (Hom.+; pap., LXX)—1. *there* MPol 18:2.—

2. relat. *where* (Parthenius 5, 5; 8, 4; Appian, Iber. 89 §387; Jos., C. Ap. 2, 282) GP 13:56.*

ἐνθάδε adv., in our lit. only of place (so Hom.+; inscr., pap.).

1. *here, to this place* (3 Macc 6:25; Jos., Ant. 4, 134) *ἔρχεσθαι ἐ.* (Herodas 2, 97; Preisigke, Griech. Urkunden zu Kairo '11, no. 48, 6; POxy. 967) J 4:16; Hs 9, 5, 5. *διέρχεσθαι* J 4:15. *συνέρχεσθαι* Ac 25:17.

2. *here, in this place* (Lucian, Dial. Mort 20, 3; En. 19, 1; Jos., Bell. 1, 633, Ant. 1, 343) Lk 24:41; Ac 10:18; 16:28; 17:6; 25:24; τὰ ἐ. *the things that are here* (POxy. 1154, 10 [1 AD]) *εἰμι ξένος τῶν ἐ.*; Jos., Ant. 16, 322) 2 Cl 6:6. ἡ ἐ. *ἀπόλαυσις enjoyment here and now* (Herm. Wr. 6, 3a τὸ ἐ. ἀγαθόν; POxy. 1296, 5 [III AD]) οἱ ἐ. *θεοί*) 10:3f. ὁ δοκῶν ἐ. *θάνατος what seems to be death here* (on earth) Dg 10:7. M-M.*

ἐνθεν adv. (Hom.+; LXX)—1. of place *from here* (Jos., Ant. 4, 323) *μετάβα ἔ. ἐκεῖ move fr. this place to that* Mt 17:20; *διαβαίνειν ἔ.* Lk 16:26.

2. of time *from then on* (Apollon. Rhod. 1, 1138; 2, 713; Sib. Or. 1, 387) 2 Cl 13:3; IEph 19:3.*

ἐνθεος, ον (trag., X., Pla.+; Dialekt-Inscr. 805d [Boeotia]; PGM 1, 21; 160; 13, 144; Philo; Jos., Bell. 3, 353, Ant. 9, 35; Sib. Or. 3, 295; 5, 263) *inspired by God*, in our lit. only as a rdg. of the Sacra Parallela (KHoll, Fgmte. vornic. Kirchenväter aus den Sacr. Par. 1899, p. 22) on ITr 8:2 τὸ ἔ. πλῆθος (Lghtf. has it in the text for ἐν θεῷ).*

ἐνθυμέομαι dep.; 1 aor. ἐνεθυμήθην (Aeschyl., Pre-Socr.+; pap., LXX) *reflect (on), consider, think w. acc. of the thing* (Thu. 5, 32, 1; Celsus 7, 18; Sir 16:20; Bar 3:31; 4 Macc 8:27; Philo, Mut. Nom. 240; Jos., Bell. 1, 232, Ant. 11, 155) ταῦτα Mt 1:20. *πονηρὰ* (Wsd 3:14) ἐν ταῖς καρδίαις *think evil in your hearts* 9:4. *περί τινος* (Pla., Rep. 10 p. 595A; Isocr. 15, 199, Ep. 9, 8 Blass; Appian, Bell. Civ. 2, 5 §18; Wsd 6:15) Ac 10:19 v.l. (s. διενθυμέομαι). M-M.*

ἐνθύμησις, εως, ἡ (since Eur.; Thu. 1, 132, 5; Ps.-Lucian, Salt. 81; Vett. Val. 301, 8; Herm. Wr. 1, 22; PGM 5, 328; BGU 1024 IV, 12; Sym. Job 21:27; Ezk 11:21) *thought, reflection, idea* Mt 9:4; 12:25; Hm 4, 1, 3. ἡ ἐ. ἀναβαίνει ἐπὶ τὴν καρδίαν *the idea arises in the heart* m 4, 1, 2; 6, 2, 7. *χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου τὸ θεῖον εἶναι ὅμοιον that the divine nature is like something fashioned by the skill and thought of man* Ac 17:29. *κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν passing judgment on the reflections and thoughts* Hb 4:12; cf. 1 Cl 21:9. M-M.*

ἐνί poet. form of ἐν IEph 11:2.*

ἐνι (for ἐνεστιν [cf. ἐνεῖμι and Bl-D. §98; Mlt.-H. 306; Rob. s.v. εἶμι p. 313] Hom.+; inscr., pap.; Philo; Sib. Or. 3, 39.—On the LXX cf. PKatz and ADebrunner, Mus. Helv. 11, '54, 57-64) in our lit. only w. a negative οὐκ ἐνι *there is not or no* (Vi. Aesopi I c. 17 p. 270, 6) ἐν ὑμῖν οὐδεὶς σοφός; *is there no wise man among you?* 1 Cor 6:5. Ἰουδαῖος οὐδὲ Ἕλλην *there is neither Jew nor Gentile* Gal 3:28; Col 3:11. *παρ' ὃ οὐκ ἔ. παραλλαγή with whom there is no variation* Js 1:17. M-M.*

ἐνιαυτός, οὔ, ὁ (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo; Jos., C. Ap. 1, 157).

1. *year* Rv 9:15; ἐ. καὶ μῆνας ἕξ *a year and a half* Ac 18:11; cf. Js 5:17 (GerhKittel, Rabbunica '20, 31-5). ἀρχιερεὺς τοῦ ἐ. ἐκείνου *high priest for that year* J 11:49, 51; 18:13 (cf. UHolzmeister, ZkTh 44, '20,

306-12.—The supposition that there was a different high priest every year holds good for Asia Minor [Inscr. Brit. Mus. III 498; cf. CGBrandis, *Pauly-W.* II 475] and for Syria [Lucian, *De Syria Dea* 42], but not for Jerusalem). ποιεῖν ἔ. *spend a year* Js 4:13 (cf. Pr 13:23).—In acc. in answer to the question ‘how long?’ (Thu.): ὅλον ἔ. *for a whole year* Ac 11:26; Hs 6, 4, 4; ὅλον τὸν ἔ. *the whole year through* s 6, 5, 4; ἅπαξ τοῦ ἔ. *once a year* Hb 9:7 (Ex 30:10; Lev 16:34; cf. Philo, *Leg. ad Gai.* 306). μέχρις ἐνιαυτοῦ *for as long as a year* Hs 6, 5, 3. κατ’ ἐνιαυτόν *every year, annually* (Thu. 1, 93, 3 al.; oft. inscr.; UPZ 122, 6 [157 BC] of an annual pilgrimage; LXX; Ep. Arist. 180) Hb 9:25; 10:1, 3; B 10:6. Also παρ’ ἐνιαυτόν B 10:7 (Diod. S. 4, 65, 1; Dit., Syll. 3 193, 14 [IV BC] παρὰ τὸν ἔ. ἕκαστον).
 2. more gener. of a period of time (Aristoph., *Ran.* 347; Pla., *Leg.* 10 p. 906C; Diod. S. 38+39 fgm. 5: God has ordained eight ages; each one is an ἐνιαυτός μέγας; Jos., *Ant.* 1, 106 ὁ μέγας ἐνιαυτός consists of 600 years), of the age of salvation brought by the Messiah ἔ. κυρίου δεκτός Lk 4:19; B 14:9 (both Is 61:2.—Cf. also Phlegon: 257 fgm. 1, 9 Jac., where Pythia announces the coming of a rather long period of time as φιλόφρων ἐνιαυτός).
 3. The mng. of ἔ. in the combination καιροί καὶ ἐνιαυτοί Gal 4:10 is not certain. It could be an allusion to the so-called ‘sabbatical years’ (Lev 25), but it may also mean certain *days of the year* (Dit., Syll. 2 438, 162 [c. 400 BC]), as the New Year festival. GABarton, *JBL* 23, ’14, 118-26. M-M. B. 1012.*

ἐνιδρῶ 1 aor. ἐνίδρυσα (Hdt.+; inscr., pap.; Philo, *De Prov.* in Euseb., *Pr. Ev.* 8, 14, 63) *place or establish in* τινί *someone* τὸν λόγον ἀνθρώποις Dg 7:2 (Plut., *Mor.* 1008A τῇ κεφαλῇ τὸν λογισμὸν).*

ἐνιοι, αι, α (Orph., Aristoph., Hdt.+; inscr., pap.; 3 Macc 2:31; 3:4; Jos., *Ant.* 1, 121; 18, 45) *some, several* 1 Cl 44:6; 2 Cl 19:2; Dg 5:3; Papias 2:15; 4.*

ἐνίοτε adv. (Eur., Hippocr.+; Zen.-P. 59 362, 25 [242 BC]; Sir 37:14) *sometimes* Mt 17:15 D et al.; 2 Cl 19:2 v.l. B. 987.*

ἐνίστημι 2 aor. ἐνέστην, ptc. ἐνστάς; pf. ἐνέστηκα, ptc. ἐνεστηκώς and ἐνεστώς; fut. mid. ἐνστήσομαι (Eur., Hdt.+; inscr., pap., LXX; Philo, *Aet. M.* 10; Joseph.) in our lit. only intrans.

1. in past tenses *be present, have come* (X.+; Polyb., inscr., pap., LXX) ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου *the day of the Lord has come* 2 Th 2:2 (cf. Phlegon: 257 fgm. 36, 6 Jac., ἐνστάσης τῆς ἡμέρας τοῦ γάμου=when the wedding day came; PGM 13, 364 ὅταν ἐνστή ἡ ἡμέρα; Jos., *Ant.* 12, 175 ἐνστάσης τῆς ἡμέρας=when the day came; cf. Gdspld., *Probs.* 179f; but BBWarfield, *Expositor*, 3d series 4, 1886, 37 and AOepke, *TW* II, 540 favor mng. 2 below). ὁ καιρὸς ὁ ἐνεστηκώς (Polyb. 1, 60, 9; 21, 3, 3; Jos., *Ant.* 16, 162; pap.) *the present time* Hb 9:9; cf. 1 Cl 55:1. ὁ αἰὼν ὁ ἐνεστώς *the present age* Gal 1:4. ἐνεστώς fairly oft. in contrast to μέλλων (Sext. Emp., *Phys.* 2, 193; Philo, *Plant.* 114) ἡ ἔ. χάρις IEph 11:1. ἐνεστώτα, μέλλοντα Ro 8:38; 1 Cor 3:22; B 1:7; 4:1; 5:3.—EDBurton, *Gal. ICC*, 432f.

2. *impend, be imminent*, w. the connotation of threatening (Hdt., Polyb.; PGM 13, 1049; LXX; Jos., *Ant.* 4, 209) 2 Ti 3:1. ἡ ἔ. ἀνάγκη *the impending distress* 1 Cor 7:26; B 17:2 (though mng. 1 is also possible in these three passages). M-M.*

ἐνισχύω 1 aor. ἐνίσχυσα, pass. ἐνισχύθην—1. intrans. (Aristot., Theophr., Diod. S. 18, 61, 3, LXX) *grow strong, regain one's strength* (cf. Epict. 3, 24, 108; Gen 48:2) ἐνίσχυσεν Ac 9:19 (v.l. ἐνισχύθη). Cf. 19:20 D.

2. trans. (Hippocr. al. [Hobart 81]; 2 Km 22:40; Sir 50:4; Jos., *Ant.* 7, 269) *strengthen* τινά Lk 22:43; B 14:7 (Is 42:6). τι *urge someth. insistently* MPol 17:2. M-M.*

ἐνκ- s. ἐγκ.

ἐννέα indecl. (Hom.+; pap., LXX; Jos., *Ant.* 1, 85 al.; Test. 12 Patr.) *nine* Mt 18:12f; Lk 15:4, 7; IRo 10:3; οἱ ἔ. *the (other) nine* Lk 17:17 (Bl-D. §306, 5; 480, 1). M-M.*

ἐννεός s. ἐνεός.

ἐννεύω impf. ἐνένευον (Aristoph., fgm. Babyl. 58 Dind.; Lucian, *Dial. Mer.* 12, 1; Jos., *Ant.* 8, 97; Pr 6:13; 10:10) *nod or make signs* τινί *to someone* as a signal Lk 1:62. ἔ. τινὶ τῇ χειρὶ *motion to someone w. the hand* Hv 3, 1, 9 (cf. Pr 6:13; 10:10 ὁφθαλμοῖ).*

ἐννοέω 1 aor. ptc. ἐννοήσας (trag., Hdt.+; pap.; Job 1:5; Bar 2:16; Ep. Arist.; Philo; Jos., *C. Ap.* 2, 130; Test. 12 Patr.) *have in mind, consider* τι *someh.* ἔ. ἐννοίαν *conceive a plan* Dg 8:9.*

ἐννοια, ας, ἡ *thought, knowledge, insight* (so esp. in the philosophers: Pla., *Phaedo* 73c; Aristot., *Eth. Nicom.* 9, 11 p. 1171a, 31f; 10, 10 p. 1179b, 13f; Epict. 2, 11, 2; 3 al.; Plut., *Mor.* 900A; Diog. L. 3, 79; Herm. Wr. 1, 1; Philo, but also *elsewh.* i.e., in contexts having nothing to do with philosophy: X., *An.* 3, 1, 13; Diod. S. 20, 34, 6; PReinach 7, 15 [II BC]; Pr 1:4; 2:11 al.; Jos., *Bell.* 2, 517, *Ant.* 14, 481; Test. 12 Patr.) κ. ὑμεῖς τ. αὐτὴν ἐννοίαν ὀπίσασθε *arm yourselves also w. the same insight* 1 Pt 4:1; ἐννοεῖν ἔ. Dg 8:9. Pl. (Jos., *Ant.* 6, 37) w. *διαλογισμοί* 1 Cl 21:3. W. ἐνθυμήσεις (Sym., Job 21:27) Hb 4:12; 1 Cl 21:9. W. *λογισμοί* Pol 4:3. M-M. B. 1212.*

ἐννομος, ον (Pind., Aeschyl.+; inscr., pap., Sir Prol. 1. 14; Philo, *Abr.* 242, *Poster. Cai.* 176; Jos., *Ant.* 19, 302; Sib. Or. 3, 246) *legal, lawful* ἔ. ἐκκλησία Ac 19:39 could, acc. to the context, mean a legally convened assembly in

contrast to a mob. But certain features of the word's usage (Lucian, Deor. Conc. 14; Ditt., Syll.3 672, 37 [II BC] ἐν τῷ ἐννόμῳ ἐκκλησίᾳ) suggest the *interpr. regular assembly* in contrast to one called for a special occasion.—*Subject to the law, obedient to the law* (Aelian, V.H. 2, 22 v.l.): ἔ. Χριστοῦ *subject to the law of Christ* 1 Cor 9:21 (Bl-D. §182, 3 app.; Rob. 504.—Proclus on Pla., Crat. p. 93, 5 P., the contrast ἔ. and ἔκνομος). Fr. a purely linguistic point of view it is also *poss. to transl. true to the law, upright* (so ἔ. in Aeschyl., Suppl. 404; Pla., Rep. 4 p. 424E) *acc. to the judgment of Christ*.—CHDodd, Studia Paulina (JdeZwaan Festschr.) '53, 96-110. M-M.*

ἐννόμως *adv.* (=in accordance w. the law: Lysias 9, 12; 30, 35; Lucian, Symp. 32; Cass. Dio 56, 7, 2; Pr 31:25) Ro 2:12 v.l. as substitute for and in the sense of ἐν νόμῳ *subject to* or *in possession of the law* (opp. ἀνόμως, which prob. gave rise to the v.l.).*

ἐννυχος, *on at night* (Il. 11, 716; Pind., *trag.*, then Aesop, Fab. 110 H.; IG VII 584, 5; Sb 6699 [early Ptolem.]; 3 Macc 5:5; Sib. Or. 3, 293) *acc. neut. pl. as adv.* (cf. Soph., Ajax 930 πάννυχᾳ) ἐννυχᾶ (v.l. ἐννυχον) *at night-time* πρωὶ ἔ. λίαν *in the early morning, when it was still quite dark* Mk 1:35. M-M.*

ἐνοικέω *fut.* ἐνοικήσω; 1 *aor.* ἐνώκησα (Eur., Hdt.+; *inscr.*, *pap.*, LXX; Jos., Bell. 6, 55 ἔ. ψυχὴ σώματι; Sextus 144 διανοίᾳ θεὸς ἔ.) *live, dwell (in)*; in our lit.—except for Lk 13:4 v.l.—always w. ἐν τινι and of God or of spiritual things that take up their abode in or among men ἐνοικήσω ἐν αὐτοῖς *I will dwell among them* 2 Cor 6:16. Of the Holy Spirit, which indwells in men Ro 8:11; 2 Ti 1:14. Of the word of Christ Col 3:16. Of faith 2 Ti 1:5. Of sin Ro 7:17 (cf. Test. Sim. 5:1). M-M.*

ἐνοξίζω 1 *aor.* ἐνώξισα (hapax legomenon) *become sour* IMg 10:2.*

ἐνοπλος, *on* (*trag.*+; *pap.*; PGM 13, 197; Philo, Aet. M. 57; Jos., Bell. 2, 444, Ant. 14, 294) *armed* GH 20b.*

ἐνοπτρίζομαι (Plut., Mor. 696A; Porphyry, Ad Marcellam 13 twice [s. PCorssen, ZNW 19, '20, 2f]; Philo, Migr. Abr. 98) *see (as) in a mirror* τὴν ὄψιν 1 Cl 36:2. Another possibility is the simple *mng. look at, see* (Hierocles 1 p. 416: 'as it is impossible for an impure eye to contemplate radiant objects, so it is for a soul without virtue τῆς ἀληθείας ἐνοπτρίσασθαι κάλλος'). *

ἐνοράω 2 *aor.* ἐνείδων, *ptc.* ἐνιδών (Hdt., Aristoph.+; Philo, Op. M. 15) *see, perceive* δύναμιν Dg 12:5.*

ἐνορκίζω (*act.* CIG IV 9288, 6; IG XII 3, 1238; Monum. As. Min. Ant. III '31, no.77, 1; 2 Esdr 23 [Neh 13] :25 v.l.) *adjure, cause someone* (τινά) *to swear τι by someth. w. acc. and inf. foll.* ὑμᾶς τὸν κύριον *you by the Lord* 1 Th 5:27 (Bl-D. §149; 155, 7; 392, 1d; Rob. 484; 1085). M-M.*

ἐνότης, ητος, ἡ (Aristot.+; Epicurus [HUsener, Epicurea 1887 p. 13, 14]; Plut., Mor. 95A; 416E al.; Test. Zeb. 8:6) *unity* τηρεῖν τὴν ἔ. τοῦ πνεύματος *maintain the unity of the spirit* Eph 4:3. ἔ. τῆς πίστεως *unity in the faith* vs. 13; σύνδεσμος τῆς ἔ. *bond of unity* Col 3:14 v.l. SHanson, The Unity of the Church in the NT: Col, Eph, '46, esp. 122, 138f, 158.—Esp. common in Ign.: ἐν ἔ. IEph 4:2. ἐν ἔ. γίνεσθαι *become a unity* 14:1. ἐν ἔ. σύμφωνα εἶναι *sound together in unison* 5:1. ἐν τῇ ἔ. ὑμῶν IPHld 2:2. ἔ. τῆς ἐκκλησίας 3:2. Esp. also of the unity of Christians w. God and Christ ἐν ἔ. Ἰησοῦ Χριστοῦ ὄντες 5:2; ἔ. θεοῦ 8:1; 9:1; ISm 12:2 (here ἐν should be placed before ἐνότητι, Hdb. ad loc.); IPol 8:3. M-M.*

ἐνοχλέω (Aristoph., Hippocr.+; *inscr.*, *pap.*, LXX) *trouble, annoy* (Memnon [I BC/I AD]: no. 434 fgm. 1, 29, 6 Jac. ἐνοχλεῖσθαι ὑπὸ τινος; Dio Chrys. 3, 57; POxy. 899, 44; Jos., Ant. 12, 153) οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων *those who were troubled by unclean spirits* Lk 6:18 (cf. Galen XIX p. 171 K.; Lucian, Philops. 31 οἰκία ἐνοχλουμένη ὑπὸ τῶν φασμάτων; Appian, Bell. Civ. 3, 61 §252 τοῦ δαιμονίου ἐνοχλοῦντος=the [evil] divinity causing unrest). Abs. *cause trouble* Hb 12:15 (Dt 29:17 v.l.). Cf. PKatz s.v. χολή. M-M.*

ἐνοχος, *on* (Pla.+; *inscr.*, *pap.*, LXX; Ep. Arist. 25; Philo; Jos., Ant. 17, 127)=ἐνεχόμενος *caught in*.

1. *subject to w. gen.* (Sir Prol. 1. 13) ἔ. δουλείας *subject to slavery* Hb 2:15.

2. mostly as a legal term *liable, answerable, guilty*.

a. *w. dat.* to denote the court τ. κρίσει, τ. συνεδρίῳ Mt 5:21, 22ab (sim. datives are not uncommon in Gk., e.g. X., Mem. 1, 2, 64; OBenndorf, Reisen im südwestl. Kleinasien II 1889, 166 no. 193 ἐνοχος ἔστω πᾶσι θεοῖς; POxy. 275, 32 [66 AD]).

b. *w. gen.* (cf. Mlt. 39; Wilcken, APF 1, '01, 170; ENachmanson, Eranos 11, '11, 232).

α. to denote the punishment θανάτου *deserving of death* (Diod. S. 27, 4, 7; Gen 26:11) Mt 26:66; Mk 14:64. αἰωνίου κρίσεως 3:29 v.l.

β. to denote the crime (Antipho 6, 46 τοῦ φόνου; Lysias 14, 5; Pla., Leg. 11 p. 914E τῶν βιαιῶν; Vett. Val. 117, 10 ἔ. μοιχείας; 2 Macc 13:6; Philo, Decal. 133) *guilty* αἰωνίου ἀμαρτήματος Mk 3:29. τῆς ἀμαρτίας τοῦ καταλαλοῦντος *involved in the sin of the slanderer* Hm 2:2; cf. 4, 1, 5. ἔ. τούτου τοῦ αἵματος s 10, 4, 3 (Gk. Text POxy. 404).

γ. to denote the pers. (or thing) against whom the sin has been committed (Is 54:17 ἐνοχοὶ σου *those who wrong you*; cf. Dssm., LO4 91f [LAE 116]) ἔ. τοῦ σώματος καὶ τοῦ αἵματος *sin against the body and the blood* 1 Cor

11:27; γέγονεν πάντων ἔ. *has sinned against all* (the commandments) Js 2:10.

c. ἔ. εἰς τ. γένενναν τοῦ πυρός is to be explained as brachylogy *guilty enough to go into the hell of fire* Mt 5:22c.—RSBagnall, *Bull. of the Am. Soc. of Papyrologists* 6, '69, 91f. M-M. B. 1445.*

ἐνώω 1 aor. pass. ἠνώθη; pf. pass. ptc. ἠνωμένος (Aristot.+; Sb 2034, 5; 4832, 5; Sym.; Philo, Migr. Abr. 220, Mut. Nom. 200; Jos., Bell. 3, 15<mark>) *unite*, in our lit. only pass. Of a church ἠνωμένη *united* IEph inscr. Of prayer ἡ ἠνωμένη ὑμῶν ἐν θεῷ προσευχή *your united prayer in God* IMg 14. Of the Lord ἠνωμένος ὢν 7:1. Here τῷ πατρὶ is to be supplied; it actually occurs ISm 3:3, *united w. the father*. The dat. is also used *elsewh.* to indicate that w. which (or whom) the unification takes place (Herm. Wr. 1, 10; Proclus on Pla., Cratyl. p. 59, 23; 83, 27 P.) τῷ ἐπισκόπῳ IMg 6:2. πάσῃ ἐντολῇ IRo inscr. B. 844.*

ἐνπ- s. ἐμπ.

ἐνσκιρῶ pf. pass. ptc. ἐνσκιρῶμενος (X., De Re Equ. 4, 2; Stoic. III p. 102, 38; Theod. Is 27:1; Etym. Mag. p. 344, 30) *harden, make callous* Hv 3, 9, 8.*

ἐνστερνίζομαι pf. mid. ptc. ἐνστερνισμένος (late word, found almost always in Christian wr., usu. in mid.; Hesychius; Suidas; Psellus p. 72, 17) *store away in one's heart* ἐπιμελῶς ἔ. ἥτε τοῖς σπλάγχνοις (sc. τ. λόγους) *you had carefully stored away in your heart of hearts* 1 Cl 2:1.*

ἐνταλμα, ατος, τό (LXX; PLond. 1384, 55 [VIII AD]) *commandment* (w. διδασκαλία) ἔ. ἀνθρώπων Mt 15:9; Mk 7:7; Col 2:22 (all three Is 29:13); τὰ τοῦ κυρίου ἔ. 2 Cl 17:3.*

ἐντάσσω pf. pass. ptc. ἐντεταγμένος (X., An. 3, 3, 18; inscr., pap., LXX; Jos., C. Ap. 1, 172) *enroll* εἰς τι *in someth.* εἰς τὸν ἀριθμὸν τῶν σωζομένων 1 Cl 58:2.*

ἐνταῦθα adv. (Hom.+; inscr., pap., LXX; Jos., Ant. 14, 83) *of place here* GOxy 23.*

ἐνταφιάζω 1 aor. ἐνεταφίασα (Anth. Pal. 11, 125, 5; Plut., Mor. 995C; Dit., Syll. 3 1235, 5 [I AD]; Gen 50:2; Test. Jud. 26:3) *prepare for burial, bury* J 19:40. πρὸς τὸ ἐνταφιάσαι με *to prepare me for burial* Mt 26:12. M-M.*

ἐνταφιασμός, οὔ, ὁ (schol. on Eur., Phoen. 1654 and on Aristoph., Plut. 1009.—ἐνταφιαστής as early as PPar. 7, 6 [100 BC]; Gen 50:2) *preparation for burial, or burial itself* Mk 14:8; J 12:7.—Field, Notes 98. M-M.*

ἐντέλλω (Pind.+ but usu., and in our lit. exclusively, mid. dep. (oft. Hdt.+; inscr., pap., LXX, Joseph., Test. 12 Patr.) fut. ἐντελοῦμαι (Mt 4:6; Lk 4:10); 1 aor. ἐνετείλαμην; pf. ἐντέταλμαι (in our lit. only w. act. mng. as Polyb. 17, 2, 1; Herodian 1, 9, 9; Tob 5:1; 2 Macc 11:20; Jos., Vi. 318 [plpf.]), 2 sg. ἐντέταλσαι Hm 12, 6, 4; *command, order, give orders abs.* Mt 15:4 v.l. (w. λέγων foll.); Pol 6:3; B 7:3. τι *to someone* Mt 17:9; J 14:31; Ac 1:2; 13:47; τί *someth.* (Herodian 1, 9, 10; Sir 48:22) IRo 3:1; Hm 12, 6, 4. τινί τι (Hdt. 1, 47; Diogenes of Oenoanda [II AD] fgm. 66 ed. JWilliam '07 φίλοις τάδε ἐντέλλομαι; Jos., Vi. 242) Mt 28:20; Mk 10:3; J 15:14; *περί τινος concerning someth.* (1 Macc 9:55) Hb 11:22. τινὶ περί τινος (UPZ 61, 9 [161 BC]; APF 8 p. 212 no. 14, 12; Sir 17:14; 1 Macc 3:34) Mt 4:6; Lk 4:10 (both Ps 90:11). W. inf. foll. (Gen 42:25; 2 Ch 36:23; Manetho in Jos., C. Ap. 1, 98) Mt 19:7; J 8:5; Hm 4, 1, 1. W. gen. of the inf. foll. Lk 4:10 (Ps 90:11). W. ὅτι foll. *say emphatically* IRo 4:1. W. ἵνα foll. (Jos., Ant. 8, 375; 7, 356) Mk 13:34; J 15:17.—τ. διαθήκης ἧς (by attraction for ἦν) ἐνετείλατο πρὸς ὑμᾶς ὁ θεός *of the decree which God has ordained for you* Hb 9:20. M-M.**

ἐντερον, ου, τό (Hom.+ mostly pl., as also Artem. 1, 33 p. 35, 15 [where a distinction is made between ἔντερα and σπλάγχνα]; PGM 4, 2596; 2658; Gen 43:30; 2 Macc 14:46) *intestine (s)*, then also *entrails* (so in the sg. Hippocr., π. νουσ. 3, 14 vol. VII 134; Diocles 43 p. 136, 33; Sir 31:20) φαγεῖν τὸ ἔ. ἄπλυτον μετὰ ὄξους *eat the entrails unwashed, with vinegar* B 7:4 (quot. of uncertain orig.).*

ἐντεῦθεν adv.—1. of place (Hom.+; inscr., pap., LXX) *from here* (En. 22, 13; Jos., Bell. 6, 299; 7, 22) Lk 4:9; 13:31; J 7:3; 14:31; 1 Cl 53:2 (Ex 32:7). ἄρατε ταῦτα ἐντεῦθεν *take these things away from here* J 2:16. ἐντεῦθεν καὶ ἐντεῦθεν *fr. here and fr. there=on each side* (cf. Num 22:24) J 19:18. For this ἐντεῦθεν κ. ἐκεῖθεν Rv 22:2; ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐ. *my kingdom is not from here=ἐκ. τ. κόσμου τούτου* J 18:36.

2. to indicate the reason or source (cf. Thu. 1, 5, 1; 1 Esdr 4:22; Jos., C. Ap. 2, 182) ἔ., ἐκ τῶν ἡδονῶν *fr. this, namely your passions* Js 4:1. M-M.*

ἐντεῦξ, εως, ἡ (Pla.+; inscr., pap.; 2 Macc 4:8)—1. *petition, request* (Polyb. 5, 35, 4; Diod. S. 16, 55, 3; Plut., Tib. Gracch. 11, 6; Ep. Arist. 252; Jos., Ant. 15, 79; inscr., pap. [Mitteis, Grundzüge 13ff; RLaqueur, Quaestiones epigraph., Diss. Strassb. '04, 8ff; Wilcken, APF 4, '08, 224; Dit., Or. 138 note 10; Dssm., B 117f; 143f (BS 121; 146)]); the letter fr. the church at Rome to the church at Corinth calls itself a *petition, appeal* 1 Cl 63:2; so does the sermon known as 2 Cl (19:1).—Since a petition denoted by ἔ. is preferably directed to a king, the word develops the mng.—2. *prayer* (Plut., Num. 14, 12 ποιῆσθαι τὰς πρὸς τὸ θεῖον ἐντεῦξεις; En. 99, 3), and chiefly—a. *intercessory prayer* (w. προσευχή, the general word for prayer, and εὐχαριστία, a prayer of thanksgiving; cf. Elbogen 2 4ff; 73) 1 Ti 2:1; cf. Hs 2:5ab; Hs 5, 4, 3.

- b. **gener.** *prayer* Hm 5, 1, 6; 10, 3, 2f; 11:9, 14; s 2:5c, 6, 7.
c. It can even approach the **mng.** *prayer of thanksgiving* 1 Ti 4:5 (=εὐχαριστία vss. 3, 4).
d. The context requires the **mng.** *power of intercession* Hm 10, 3, 3 end; Hs 5, 4, 4. M-M.*

ἐντίθημι **ptc.** ἐντιθείς (Hom.+; Lucian, Alex. 47 ἀλήθειαν; **inscr.**, **pap.**, LXX; Jos., Ant. 11, 239) *put in, implant* τὸ ὄνομα τ. κυρίου Ἰησοῦ Ac 18:4 D.*

ἐντιμος, ον (Soph.+; **inscr.**, **pap.**, LXX, En.; Jos., Ant. 15, 243).

1. *honored, respected*—a. of rank *distinguished* ἐντιμότερός σου *someone more distinguished than you* (cf. Num 22:15) Lk 14:8 (ἔ. at a banquet: Lucian, De Merc. Cond. 26).

b. **esp.** for one's qualities *esteemed, highly honored* (**opp.** ἄτιμος) 1 Cl 3:3; ἔ. ἔχειν τινά *hold someone in esteem* (Pla.; Diod. S.) Phil 2:29.

2. *valuable, precious* (Ps.-Demosth. 56, 9) of slaves Lk 7:2; Hs 5, 2, 2. Of stones (Diod. S. 2, 50, 1; Tob 13:17 BA; cf. Job 28:10) 1 Pt 2:4, 6; B 6:2 (in both cases Is 28:16). M-M.*

ἐντολή, ἡς, ἡ (Pind., Hdt.+; **inscr.**, **pap.**, LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) *command (ment), order*.

1. of men—α. of official decrees, **perh.** writ. warrant J 11:57 (ἐντολὰς διδόναι ἵνα, as Dit., Or. 441, 59 [81 BC]).

b. of the commands of other **pers.** in high position: father (Tob 4:19) Lk 15:29. Apostles Ac 17:15; Col 4:10. Jewish teachings as ἐντολαὶ ἀνθρώπων Tit 1:14.

2. of divine authorities (cf. Dit., Syll.3 888, 51 [238 AD] of imperial decrees: ταῖς θείαις ἐντολαῖς).

a. of the commandments of the OT law—α. the **sg.** takes in all the commandments as *the law* (4 Macc 13:15; 16:24) κατὰ τ. ἐντολήν *according to the law* Lk 23:56; cf. Ro 7:8ff; Hb 7:18; 9:19. κατὰ νόμον ἐντολῆς σαρκίνης *acc. to the norm of a law dependent on the physical life* 7:16.

β. more **freq.** the **pl.** stands for the totality of legal ordinances (Epict. 4, 7, 17 ἔγνωκα τοῦ θεοῦ τὰς ἐντολάς; Suppl. Epigr. Gr. VIII 170, 4) Mt 5:19; 19:17; Mk 10:19; Lk 18:20.

γ. of single commandments Eph 6:2; Mt 22:36, 38 (cf. Ep. Arist. 228 ὁ θεὸς πεποιήται ἐ. μεγίστην.—H AHunt, The Great Commandment: ET 56, '44, 82f; CBurchard, Das doppelte Liebesgebot, JoachJeremias-Festschr., '70, 39-62), 40; Mk 10:5; 12:28, 31; Ro 13:9; B 7:3; 9:5. ὁ νόμος τῶν ἐντολῶν Eph 2:15.

b. of divine commandments **gener.** (Julian, Caesares p. 336c: Mithras gave ἐντολαί to his initiates), as they concern men 1 Cor 7:19; 1J 3:22-4 al.; ISm 8:1. φυλάσσειν *observe* (Jos., Ant. 7, 384) B 4:11. τηρεῖν Rv 12:17; 14:12. κατορθώσασθαι τὰς ἐ. τοῦ κυρίου *preserve the Lord's commandments* Hv 3, 5, 3.

c. of God's commands to Christ J 10:18 (λαμβάνειν as Jos., Bell. 4, 498); 12:49f; 14:31 v.1.; 15:10b; B 6:1.

d. of the precepts of Jesus J 13:34; 14:15, 21; 15:10a, 12; 1 Cor 14:37; 2 Cl 3:4; 6:7; 17:3. Of the commands in the Sermon on the Mount 1 Cl 13:3. ποιεῖν τὰς ἐντολάς μου 2 Cl 4:5 (fr. an unknown gospel). ἐ. Ἰησοῦ Χριστοῦ 17:6; IEph 9:2; cf. Pol 2:2; IRO **inscr.**; φυλάσσειν τὰς ἐ. τοῦ κυρίου *observe the Lord's commandments* 2 Cl 8:4.

e. of the commands of the angel of repentance Hv 5:5; s 10, 3, 4 (POxy. 404); cf. the title of the second part: ἐντολαί, also m 1:2; 2:7 al.

f. the whole Christian religion is thought of as an ἐντολή (a new law) 1 Ti 6:14; 2 Pt 2:21. ἡ τ. ἀποστόλων ὑμῶν ἐ. τοῦ κυρίου κ. σωτῆρος *the command of the Lord and Savior (given) through your apostles* 3:2; cf. ITr 13:2.—G Schrenk, TW II 542-53. M-M.

ἐντόπιος, ἰα, ἰον (Pla.+; Dionys. Hal. 8, 83; **inscr.**, **pap.**; the anti-Semite Molon [I BC] in Euseb., Pr. Ev. 9, 19, 2) *local, belonging to a certain place* **subst.** οἱ ἐ. *the local residents* (Dit., Or. 194, 11 [42 BC]; PLond. 192, 94 [I AD]) Ac 21:12 (**opp.** Paul's companions). M-M.*

ἐντός **adv.** of place (Hom.+; **inscr.**, **pap.**, LXX, Ep. Arist., Philo, Joseph.) in our **lit.** only as improper **prep.** w. **gen.** *inside, within, within the limits of* (Lucian, Dial. Mort. 14, 5; Jos., Bell. 3, 175τ. πόλεως ἐντός; 7, 26) τοῦ θουσιαστηρίου *within the sanctuary* IEph 5:2; ITr 7:2. εἰάν τις τούτων ἐ. ἤ *if anyone is in their company* (i.e., the **comp.** of faith, hope, and love) Pol 3:3.—In ἡ βασιλεία τοῦ θεοῦ ἐντός ὑμῶν ἐστίν Lk 17:21 (cf. LJ 2:3=JBL 65, '46, 177, also POxy. 654, 16 and W Schubart, ZNW 20, '21, 215-23), ἐ. ὑμῶν may mean *within you, in your hearts* (cf. Ps 38:4; 102:1; 108:22, all ἐντός μου; Jos., Ant. 5, 107; cf. L-S-J lex. and RSV mg.), though many prefer to **transl.** *among you, in your midst*, either now or suddenly in the near future (cf. X., Hell. 2, 3, 19 ἐ. τούτων, An. 1, 10, 3 ἐ. αὐτῶν, though the relevance of the X. passages is doubtful—s. Field, Notes 71 and Roberts below; Ps 87:6 Sym.; cf. Jos., Ant. 6, 315; Arrian, Anab. 5, 22, 4 ἐ. αὐτῶν=in their midst; so RSV text, and s. Noack and Bretscher below). Cf. AWabnitz, Rev. de Théol. et des Quest. rel. 18, '09, 221ff; 289ff; 456ff; ChBruston, *ibid.* 346ff; BSEaston, AJTh 16, '12, 275-83; KFPoost, ThT 48, '14, 246ff; JHéring, Le royaume de Dieu et sa venue '37; PMSAllen, ET 50, '39, 233-5; ASledd, *ibid.* 235-7; WGKümmel, Verheissung u. Erfüllung '45, 17ff; BNoack, D. Gottesreich bei Lk (17:20-4)'48; CHRoberts, HTR 41, '48, 1-8, citing Pap. Russischer u. Georgischer Sammlungen III, '30, 1, 9: ἵνα ἐντός μου αὐτὸ εὔρω; HJCadbury, Christ. Century 67, '50, 172f (*within your possession or reach*; cf. Tertullian, Adv. Marc. 4, 35), cf. Pol 3:3 above and JGGriffiths, ET 63, '51 f, 30f; HRiesenfeld, Nuntius 2, '49, 11f; AWikgren, *ibid.* 4, '50, '27f; PM Bretscher, CTM 15, '44, 730-6; 22, '51, 895-907. W. stress on the moral implications, RFrick, Beih. ZNW 6, '28, 6-8, cf. ARüstow, ZNW 51, '60, 197-224.—τὸ ἐ. τοῦ ποτηρίου *the inside of the cup*=what is in the cup (cf. τὰ ἐ. τοῦ οἴκου 1 Macc 4:48, also **schol.** on Nicander, Alexiph. 479 τὰ ἐντός=the

inside; Is 16:11) Mt 23:26. **M-M.***

ἐντρέπω 2 aor. pass. ἐντρέπην; 2 fut. pass. ἐντραπήσομαι (Hom.+; pap., LXX, Joseph.).

1. act.—**a.** make someone (τινά) ashamed (Diog. L. 2, 29; Aelian, V. Hist. 3, 17; Sext. Emp., Psych. 3, 16) οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα *I write this not to make you ashamed* 1 Cor 4:14.—**b.** respect τινά 1 Cl 38:2.

2. mostly pass.—**a.** be put to shame, be ashamed (UPZ 62, 29 [161/60 BC]; 70, 4; Ps 34:26; Is 44:11) 2 Th 3:14; Tit 2:8; IMg 12.

b. w. mid. sense turn toward *some* or someone, have regard for, respect τινά (Alexis Com. 71 ed. Kock II 320; Polyb. 9, 36, 10; 30, 9, 2; Diod. S. 19, 7, 4 θεούς; Ex 10:3; Wsd 2:10; 6:7; Jos., Bell. 7, 362) τὸν υἱόν μου Mt 21:37; Mk 12:6; Lk 20:13. ἄνθρωπον μὴ ἐντρεπόμενος *who had no respect for man* 18:2, cf. vs. 4. ὡς ἀδελφὴν *respect someone as a sister* Hv 1, 1, 7. τὸν κύριον Ἰησοῦν 1 Cl 21:6. ἀλλήλους IMg 6:2. τοὺς διακόνους ὡς Ἰησοῦν ITr 3:1; cf. ISm 8:1; ITr 3:2. **W.** αὐτοὺς to be supplied fr. the context: ἐντρεπόμεθα Hb 12:9. **M-M.***

ἐντρέφω (Eur.+) bring up, rear, then train in τινί *some*. (Pla., Leg. 7 p. 798A; Epict. 4, 4, 48; Philo, Spec. Leg. 1, 314, Leg. ad Gai. 195 τ. ἱεροῖς γράμμασιν; Jos., C. Ap. 1, 269) ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως 1 Ti 4:6. **M-M.***

ἐντρομος, ον (Plut., Fab. Max. 3, 1; Meleager [I BC]: Anth. Pal. 5, 204, 8; schol. on Eur., Phoen. 1284-7; LXX) trembling Lk 8:47 D. ἔ. γενόμενος (cf. Soranus p. 68, 7f; Ps 17:8; 76:19) trembling Ac 7:32; 16:29; ἔκφοβος καὶ ἔ. (as 1 Macc 13:2) full of fear and trembling Hb 12:21. **M-M.***

ἐντροπή, ἥς, ἡ—1. shame, humiliation (Diod. S. 40, 5a; schol. on Apollon. Rhod. 3, 656-63a; Ps 34:26; 68:8, 20) πρὸς ἐντροπὴν τινι to put someone to shame 1 Cor 6:5; 15:34.

2. respect, regard (so Soph.+; Polyb. 4, 52, 2; Dio Chrys. 29[46], 4; Dit., Or. 323, 7 [II BC]; PGM 5, 17; Jos., Ant. 2, 46; 14, 375) πᾶσαν ἔ. τινι ἀπονέμειν *pay someone all the respect due him* IMg 3:1. **M-M. B.** 1141.*

ἐντροφάω (Eur.+) revel, carouse (X., Hell. 4, 1, 30; Diod. S. 19, 71, 3; LXX; Philo, Spec. Leg. 3, 27) ἐν τινι (Is 55:2 ἐν ἀγαθοῖς, also Cass. Dio 65, 20) ἐν ταῖς ἀπάταις *revel in their lusts* 2 Pt 2:13 (v.l. ἀγάπαις and ἀγνοίαις) Delight ἐντροφά ἐν αὐτῇ (i.e. ἰλαρότητι) delight in it Hm 10, 3, 1. **M-M.***

ἐντυγχάνω 2 aor. ἐνέτυχον; 1 aor. subj. mid. ἐντεύξωμαι Hm 10, 2, 5 (cf. the simplex 2 Macc 15:7) (Soph., Hdt.+; inscr., pap., LXX, En.; Ep. Arist. 174; Philo; Joseph.).

1. meet, turn to, approach, appeal, petition—**a.** τινί approach or appeal to someone (Polyb. 4, 30, 1; Diod. S. 19, 60, 1; Dit., Or. 664, 10; 669, 46; PTebt. 58, 43; Da 6:13 LXX; Jos., Ant. 16, 170) MPol 17:2. τινὶ περί τινος (Polyb. 4, 76, 9; PSI 410, 14 [III BC] περί ὧρου ἐντυχεῖν Ἀμμωνίῳ; PAmh. 142, 10) περί οὗ ἅπαν τὸ πλῆθος ἐνέτυχόν μοι *concerning whom all the people appealed to me* Ac 25:24 (Jos., Ant. 12, 18 περί ὧν ἐντυγχάνειν μέλλει τῷ βασιλεῖ; cf. Field, Notes 140). ὑπὲρ τινος plead for someone (Aelian, V.H. 1, 21; PAmh. 35, 20; PTebt. 183 [II BC]) of intercession by the Holy Spirit κατὰ θεὸν ἔ. ὑπὲρ ἁγίων Ro 8:27. Of Christ's intercession Ro 8:34; Hb 7:25. τινὶ κατὰ τινος appeal to someone against a third person (cf. PGiess. 36, 15 [161 BC] ἐνέτυχόμεν καθ' ὑμῶν; PAmh. 134, 10; 1 Macc 8:32; 11:25) Ro 11:2; Hm 10, 2, 5.

b. Since petitions are also directed toward God, ἔ. comes to mean pray (Maximus Tyr. 10, 1b ἐντυχεῖν θεοῖς; BGU 246, 12 [c. 200 AD] ἰδότες ὅτι νυκτὸς καὶ ἡμέρας ἐντυγχάνω τῷ θεῷ ὑπὲρ ὑμῶν; Wsd 8:21; 16:28; En. 9, 3; 10 al.; Philo, Mos. 1, 173) **w. dat.** of the one being prayed for Hs 2:6. τῷ θεῷ (**w.** ἐξομολογεῖσθαι) to God m 10, 3, 2. Also πρὸς τὸν κύριον (cf. Plut., Fab. 20, 2) Hs 2:8. περί τινος for someone 1 Cl 56:1; Pol 4:3.

2. read (Pla.+; Polyb. 1, 3, 10; Plut., Rom. 12, 6; Vett. Val. 358, 25; 2 Macc 2:25; 15:39; Philo, Spec. Leg. 4, 161 [a book] ἐντυγχάνειν κ. ἀναγινώσκειν; Jos., Ant. 1, 15; 12, 226) Dg 12:1.—RLaqueur, Quaestiones Epigr., Diss. Strassb. 704, 15ff. **M-M.***

ἐντυλίσσω 1 aor. ἐντύλιξα; pf. pass. ptc. ἐντετυλιγμένος (Aristoph., Plut. 692, Nub. 987; Epict. 1, 6, 33; Athen. 3, 69 p. 106E; PSI 1082, 16).

1. wrap (up) σῶμα σινδόνι a body in a linen cloth Lk 23:53; Mt 27:59; in the latter pass. ἐν σινδόνι is also well attested (cf. PGM 7, 826 ἐντύλισσε τὰ φύλλα ἐν σουδαρίῳ).—2. fold up of the σουδάριον J 20:7. **M-M.***

ἐντυπόω (Ps.-Aristot., Mirabilia 155; Ps.-Aristot., De Mundo 6; Cass. Dio; Plut.; Philostrat., Vi. Apoll. 3, 42 p. 117, 13; Ex 36:37 v.l.; Ep. Arist. 67; Philo, Leg. All. 3, 95 τῇ ψυχῇ; Jos., Bell. 2, 120) carve, impress ἐν γράμμασιν ἐντετυπωμένη λίθοις carved in letters on stone 2 Cor 3:7 (Istros [III BC]: no. 334 fgm. 53 Jac. ἐντετύπεται τῷ λίθῳ ἀνθρωποειδῆς εἰκὼν=a human figure was chiseled in the stone). **M-M.***

ἐνυβρίζω 1 aor. ἐνύβρισα (Soph.+; Polyb.; Diod. S.; Epigr. Gr. 195; POxy. 237 VI, 17; Jos., Ant. 20, 117al.) insult, outrage τὶ (Jos., Ant. 1, 47 μου τὴν γνώμην=God's command) τὸ πνεῦμα Hb 10:29. **M-M.***

ἐνυπνιάζομαι fut. ἐνυπνιασθήσομαι (so as dep. Hippocr.+; Plut., Brut. 24, 3; Jo. Lydus, De Ostentis p. 76, 21; Philo, Somn. 2, 105 and always in O and NT) to dream ἐνυπνίοις ἔ. have visions in dreams Ac 2:17 (Jo 3:1). Of false prophets ἐνυπνιαζόμενοι Jd 8.*

ἐνώπιον, ου, τό (Aeschyl., Hdt.+; Arrian, Alex. An. 2, 18, 1; inscr., pap., LXX, Philo; Jos., C. Ap. 1, 207; 211; Test. 12 Patr.) a dream Ac 2:17 (Jo 3:1). M-M. B. 269.*

ἐνφ- s. ἐμφ.

ἐνώπιον **prop. neut.** of ἐνώπιος, used as an improper **prep.** (s. on ἀνά beg.) w. **gen.** (as Ditt., Syll. 2 843, 7 [Trajan] ἐνώπιον τῶν προγεγραμμένων θεῶν; PCair. Zen. [I '25] 73, 14 [257 BC]; PLond. 35, 6 [161 BC]; PGrenf. I 38, 11; POxy. 658, 9; LXX, En., Test. 12 Patr.), **esp.** in Lk (22 times), Ac (13 times) and Rv (32 times); 9 times in 1 Cl; not at all in Mt, Mk, 2 Pt, 2 J, Jd; once each in J, 1 J, 3 J, Js, 1 Pt.—*before*.

1. of place *before someone* or *something*. εἶναι ἐ. τινος Rv 7:15; **usu.** εἶναι must be supplied 1:4; 4:5f; 8:3; 9:13. After 'stand', 'place', 'step', etc. (schol. on Apollon. Rhod. 4, 1043B of suppliants: ὥσπερ ἐνώπιον τῶν θεῶν ἰστάμενοι): στήναι Ac 10:30; ἐστηκέναι Rv 7:9; 8:2 (RHCharles, ICC Rv '20 **ad loc.**: attend upon, be in the service of); 11:4; 12:4; 20:12; παρεστηκέναι cf. 3 Km 12:6; Judg 20:28) Lk 1:19; Ac 4:10; ἰστάναι 6:6; καθῆσθαι Rv 11:16. θύρα ἡνεωγμένη ἐ. τινος a door that stands open before someone 3:8. After verbs of motion: τιθέναι Lk 5:18; βάλλειν Rv 4:10; ἀναβαίνειν 8:4; πίπτειν of worshippers or admirers falling down before someone (1 Km 25:23) 4:10; 5:8; cf. 7:11; προσκυνεῖν (Ps 21:28, cf. 30) Lk 4:7; Rv 3:9; 15:4. Of a forerunner or herald: after προερχεσθαι (cf. 2 Ch 1:10; 1 Km 12:2ab) Lk 1:17; προπορεύεσθαι vs. 76. σκάνδαλα βάλλειν ἐ. τινος Rv 2:14.

2. in the sight of, in the presence of—a. **lit.** φαγεῖν ἐ. τινος Lk 24:43; 13:26 (cf. 2 Km 11:13; 3 Km 1:25). σημεῖα ποιεῖν J 20:30. ἀνακρίνειν Lk 23:14; cf. 5:25; 8:47; Ac 19:9, 19; 27:35; Rv 13:13; 14:3, 10; 3J 6; ἐ. πολλῶν μαρτύρων 1 Ti 6:12. ἐ. πάντων 5:20; cf. Lk 11:53 D; βαπτισθῆναι ἐ. αὐτοῦ 3:7 D (s. 5c).

b. not literally ἡμεῖς ἐ. τοῦ θεοῦ πάρεσμεν Ac 10:33. Also after verbs of motion βαστάζειν τὸ ὄνομα ἐ. τ. ἐθνῶν Ac 9:15. After ἀρνεῖσθαι Lk 12:9; ὁμολογεῖν Rv 3:5; κατηγορεῖν 12:10; καυχᾶσθαι 1 Cor 1:29; δικαιοῦν ἑαυτὸν Lk 16:15. πίστιν κατὰ σεαυτὸν ἔχε ἐ. τοῦ θεοῦ keep (your) faith to yourself in the sight of God (=God, at least, sees it) Ro 14:22; cf. 2 Cor 4:2; MPol 14:1f. Also a favorite **expr.** in assertions and oaths which call upon God, as the One who sees all: Gal 1:20; 1 Ti 5:21; 6:13; 2 Ti 2:14; 4:1.—προορώμην τ. κύριον ἐ. μου Ac 2:25 (Ps 15:8).

3. in the opinion or judgment of ἐ. ἀνθρώπων Ro 12:17; 2 Cor 8:21b (cf. Pr 3:4). As a rule (as *ibid.* a) of θεός or κύριος; so after τὰ ἀρεστά 1J 3:22; βδέλυγμα Lk 16:15; δίκαιος 1:6 v.l.; Ac 4:19; δικαιοσύνη Lk 1:75; δικαιουσθαι Ro 3:20; εὐάρεστος Hb 13:21; 1 Cl 60:2; καλός, ἀπόδεκτος 1 Ti 2:3; 5:4; μέγας (4 Km 5:1) Lk 1:15; πολυτελής 1 Pt 3:4; πεπληρωμένος Rv 3:2. The combinations ἀρεστός and εὐάρεστος ἐ. τινος just mentioned form a transition to combinations in which ἐ. w. **gen.** stands simply.

4. for the dative: ἤρεσεν ὁ λόγος ἐ. παντὸς τ. πλήθους Ac 6:5 (cf. Dt 1:23 v.l.; 2 Km 3:36). φανεροῦσθαι ἐ. τοῦ θεοῦ 2 Cor 7:12; cf. Lk 24:11; Hb 4:13.

5. special uses—a. among, before γίνεται χαρὰ ἐ. τῶν ἀγγέλων Lk 15:10. ἔσται σοι δόξα ἐ. πάντων 14:10. εὐρίσκειν χάριν ἐ. τοῦ θεοῦ Ac 7:46 (cf. Gen 6:8 v.l. [ARahlfs, Genesis '26, 61] al.). After verbs of remembering and forgetting: μνησθῆναι ἐ. τοῦ θεοῦ Ac 10:31; Rv 16:19. ἐπιλελησμένον ἐ. τοῦ θεοῦ Lk 12:6.

b. in relation to ἀμαρτάνειν ἐ. τινος sin against someone Lk 15:18, 21 (cf. Jdth 5:17; 1 Km 7:6; 20:1). ταπεινώθητε ἐ. κυρίου humble yourselves before the Lord Js 4:10.

c. by the authority of, on behalf of Rv 13:12, 14; 19:20. Also simply by Lk 3:7 D (but s. 2a).—AWikenhauser, Ἐνώπιος-ἐνώπιον-κατενώπιον: BZ 8, '10, 263-70. M-M.**

Ἐνῶς, ὁ **indecl.** (עֲנוֹשׁ) Enos, son of Seth (Gen 4:26; Philo, Det. Pot. Ins. 138f.—In Jos., Ant. 1, 79; 83 Ἀνωσος [v.l. Ἐνωσος], ου), in the genealogy of Jesus Lk 3:38.*

ἔνωσις, εως, ἡ (Pre-Socr.+; Aristot., Phys. 222A, 20; M. Ant. 6, 38; Herm. Wr. 1, 6; 14, 6 al.; Philo, Leg. All. 1, 8) union, unity IMg 13:2; ITr 11:2. σαρκὸς καὶ πνεύματος with flesh and spirit IMg 1:2. ἐ. τοῦ αἵματος unity of his blood (capable of more than one interp., but the main thing is the idea of union through the one blood) IPHld 4. τὴν ἔ. ἀγαπᾶν 7:2. τῆς ἔ. φροντίζειν be intent on unity IPol 1:2. ἄνθρωπος εἰς ἔ. κατηρτισμένος a man made for unity IPHld 8:1. τὴν ἔ. ποιῆσθαι enter into a union (in marriage) IPol 5:2.—ThPreiss, La mystique de l'imitation du Christ et de l'unité chez Ign. d'Ant.: RHPhr 18, '38, 197-241.*

ἐνωτίζομαι 1 aor. ἐνωτισάμην give ear, pay attention (Hesychius; Const. Dukas 84, 19 IBekker [1834]) τὶ το *some*th. (Syntipas p. 12, 6 al.; Psellus p. 77, 6; Gen 4:23; Job 33:1; Test. Reub. 1:5, Iss. 1:1) τὰ ῥήματα Ac 2:14 (cf. Ps 5:2). Abs. B 9:3 (Is 1:2). M-M.*

Ἐνώχ, ὁ **indecl.** () (LXX; En.; Philo; Test. 12 Patr.—In Jos., Ant. 1, 79; 85; 9, 28, Ἀνωχος [v.l. Ἐνωχος], ου) Enoch, son of Jared, father of Methuselah (Gen 5:18ff). In the genealogy of Jesus Lk 3:37. As an example of faith and obedience toward God, and therefore translated to heaven (Gen 5:22, 24; Sir 44:16; Jos., Ant. 1, 85) Hb 11:5; 1 Cl 9:3. Prophetic word fr. Enoch Jd 14f (=En. 1, 9). Here he is called ἑβδομος ἀπὸ Ἀδάμ (cf. Diog. L. 3, 1 Plato is ἔκτος ἀπὸ Σόλωνα in the line of Solon's descendants; Athen. 13 p. 555D says of Socrates' father-in-law Aristides: οὐ τοῦ δικαίου καλουμένου. . . ἀλλὰ τοῦ τρίτου ἀπ' ἐκείνου).—The quot. fr. Enoch in B 4:3 cannot be identified w. certainty. Enoch is introduced by conjecture 1 Pt 3:19 (following others by FrSpitta 1890 and JRHarris, Exp. 6th ser. IV '01, 346-9; V '02, 317-20; Moffatt; so Gdspd., Probs. 195-8, JBL 73, '54, 91f, but against it EGSelwyn, 1 Pt, '46, 197f).—Hödeberg, TW II 553-7; PKatz, Gnomon 26, '54, 226; HLudin Jansen, D. Hen. gestalt. E. vergleich. rel. gesch. Untersuchung '39.*

ἐξ prep. s. ἐκ.

ἐξ indecl. (Hom.+; pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) *six* Mt 17:1; Mk 9:2; Lk 4:25; 13:14; J 2:6, 20 al. πρὸ ἐξ ἡμερῶν τοῦ πάσχα *six days before the Passover* 12:1.—MPol 9:3; Hv 3, 2, 5. M-M.

ἐξαγγέλλω 1 aor. ἐξήγγειλα (Hom.+; Philo; Jos., Vi. 357 al.) *proclaim, report* (so trag., Hdt.+; inscr. [Dit., Or. 266, 34, cf. the note]; PGM 5, 294; LXX; Philo, Plant. 128; Test. Jos. 5:2, 3) short ending of Mk. τὰς ἀρετάς 1 Pt 2:9. M-M.*

ἐξαγοράζω 1 aor. ἐξηγόρασα.

1. *buy, buy up* τὴν *some* (Polyb. 3, 42, 2; Plut., Crass. 2, 5) or *redeem* (lit. ‘buy back’), *deliver* τινά *someone* (Diod. S. 15, 7, 1; 36, 2, 2 [but cf. SLyonnet, Biblica 42, ’61, 85-89, Sin, Redemption and Sacrifice, ’70, 104-19]) τοὺς ὑπὸ νόμον *those who are subject to the law* Gal 4:5. The thing from which deliverance is obtained is added with ἐκ: ἡμᾶς ἐκ τῆς κατάρας τοῦ νόμου 3:13. Dssm., LO 270-8 [LAE 322-34].

2. The mid. ἐξαγοράζεσθαι τ. καιρόν Col 4:5; Eph 5:16 cannot be *interpr. w.* certainty. One possible *mng.* is *make the most of the time* (which is severely limited because of the proximity of the Parousia as well as for other reasons; but s. also καιρός 2; cf. Plut., Sert. 6, 6 καιρόν ὠνεῖσθαι); cf. Murray, New [Oxford] Engl. Dict. s.v. *redeem* 8, ‘save (time) fr. being lost’.—RMPope, ET 22, ’11, 552-4.—But the earliest occurrence of ἐξαγ. suggests a different sense as the verb is used with the acc. Heraclides [III BC], Reisebilder 1951 §22 p. 82 FPFister: τὸν ἀδικηθέντα ἐξαγοράζειν=buy off the claims of the injured man, satisfy the one who has been wronged. So also the mid. διὰ μιᾶς ὥρας τὴν αἰώνιον κόλασιν ἐξαγοράζομενοι *with a single hour (of torment) buying off (avoiding) eternal punishment* MPol 2:3. Is this possibly the way to understand ἐξαγ. in Col 4:5; Eph 5:16? The καιρός is συνεσταλμένος and its ‘evil’ days present wrathful demands (1 Cor 7:29-32) which must be satisfied.—Some mss. of MPol 2:3 read ζῶν instead of κόλασιν; in this case ἐ. would mean *purchase* (cf. KLake, transl. ad loc., note 2, also transl. of Kleist and Gdspe.). M-M.*

ἐξάγω 2 aor. ἐξήγαγον (Hom.+; inscr., pap., LXX, Philo; Jos., Ant. 6, 229, Vi 183) *lead out, bring out*.

1. *lit.* τινά *someone* 1 Cl 10:6 (Gen 15:5); 12:4; (out) of a country Ac 7:36, 40 (Ex 32:1); 13:17 (cf. Dt 4:37); Hb 8:9 (Jer 38:32); 1 Cl 53:2; B 4:8; 14:3 (the last three Ex 32:7ff; Dt 9:12); (out) of prison (PTebt. 15, 13 [114 BC]; Gen 40:14; Ps 141:8) Ac 5:19; 12:17; 16:37, 39; (out) of the river Hv 1, 1, 2; sheep fr. the fold (Pollux 1, 250; cf. Philo, Agr. 44) J 10:3. W. indication of the destination: into the desert (Ex 16:3) Ac 21:38. W. ἵνα foll. Mk 15:20. ἕως πρὸς Βηθανίαν *as far as Bethany* Lk 24:50. ἔξω (τινός) Mk 8:23 D; Lk 24:50 v.l. (cf. Gen 15:5; 19:17).

2. *fig.* (Diod. S. 3, 33, 6 ἐξάγειν ἐκ τοῦ ζῆν=remove from life, put to death) ἐ. ἐκ δεσμῶν *free from bonds* B 14:7 (Is 42:7). M-M.*

ἐξαίρετος, ον *taken out*—1. *separated* (Thu.+; ἐκ τινος *from* *some* ἐκ κακῶν οὐκ ἐ. ἔσονται *they will not be delivered fr. evils* 1 Cl 39:9 (Job 5:5).

2. *chosen, excellent, remarkable* (Hom.+; Dit., Or. 503, 9; POxy. 73, 26; Gen 48:22; Philo, Abr. 7; Jos., C. Ap. 2, 128) τὸ εὐαγγέλιον ἐ. τι ἔχει *has* *some* *distinctive* (cf. Epict. 1, 2, 17; 3, 1, 25; Philo, Leg. All. 3, 86) IPHld 9:2.*

ἐξαιρέτως *adv.* (Philo Bybl. [100 AD] in Euseb., Pr. Ev. 1, 9, 29; Plut., Mor. 667F; Epict. 1, 6, 12; Lucian; Herodian; Vett. Val. et al.; Dit., Or. 603, 6; PAmh. 136, 11; BGu 168, 4; PLeipz. 64, 3; Aq. Dt 32:12; Philo, Plant. 21; Jos., Ant. 19, 335) *especially* ITr 12:2; ISm 7:2; Dg 4:4.*

ἐξαιρέω 2 aor. ἐξεῖλον, imper. ἐξελε, mid. ἐξελάμην, inf. ἐξελέσθαι Ac 7:34 (=Ex 3:8; cf. BI-D. §81, 3 app.); fut. ἐξελώ (BI-D. §74, 3), mid. ἐξελοῦμαι (Hom.+; inscr., pap., LXX; Jos., Ant. 14, 40; Test. 12 Patr.).

1. *act.* *take out, tear out* τὴν *some* an eye (Heliod. 2, 16, 1 τ. ὀφθαλμὸν ἐξεῖλε τὸν δεξιόν; Heraclid., Pol. 30; Phalaris, Ep. 147, 3; Plut., Is. et Os. 55 p. 373E) Mt 5:29; 18:9 (on the content Jos., Ant. 6, 71). τί τινος *some* fr. *someone* B 6:14.

2. *mid.*—a. *set free, deliver, rescue* (Aeschyl., Suppl. 924; Polyb. 1, 11, 11; LXX) τινά *someone* Ac 7:34; 23:27; 1 Cl 52:3 (Ps 49:15). τινά ἐκ τινος *someone fr. some* (Demosth. 18, 90; PPetr. III 36 (a) recto, 21 ἐξελοῦ με ἐκ τῆς ἀνάγκης; Wsd 10:1; Sir 29:12; Bar 4:18, 21 al.) Ac 7:10; 12:11 (ἐκ χειρός Ex 18:4 and oft. in OT. But also Aeschines 3, 256; see on ἐκ 1a); Gal 1:4; 1 Cl 56:8 (Job 5:19). Abs. 1 Cl 39:9 (Job 5:4).

b. *select, choose out (for oneself)* (Od. 14, 232; Hdt. 3, 150; LXX) τινά ἐκ τινος (cf. X., An. 2, 5, 20) Ac 26:17; but in this *pass.* the *mng.* *deliver, save* is also *poss.*, and *prob.* to be preferred w. HHoltzmann, Wendt, Preuschen, Zahn, Steinmann, Engl. transl., against Overbeck, Knopf, Beyer. M-M.*

ἐξάιρω 1 aor. ἐξῆρα, imper. 2 pl. ἐξάρατε *remove, drive away* (so Soph.+; PRyl. 133, 19 [33 AD]; PLond. 177, 21; PGM 7, 367; LXX; En. 1, 1; Philo; Jos., C. Ap. 1, 81; Test. 12 Patr.) τὸν πονηρὸν ἐξ ὑμῶν *drive out the evil man fr. among you* 1 Cor 5:13 (Dt 24:7); *pass. vs. 2 v.l.* ἐξάρωμεν τοῦτο *let us put an end to this* 1 Cl 48:1. M-M.*

ἐξαιτέω 1 aor. mid. ἐξητήσάμην (Soph., Hdt.+; Dit., Syll. 3 326, 29 [IV BC]; BGu 944, 8) in our *lit.* only *mid.*

1. *ask for, demand* τινά *someone* (X., An. 1, 1, 3; Demosth. 29, 14; Plut., Per. 32, 5; Palaeph. 40 p. 61, 1; Jos., Ant. 16, 277; 18, 369) ὁ σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σιναῖσαι *Satan asked for you, to sift you* Lk 22:31 (cf.

Plut., Mor. 417D βίαιοι δαίμονες ἐξαιτούμενοι ψυχὴν ἀνθρωπίνην; Test. Benj. 3:3); cf. Field, Notes 76, ‘obtain by asking’.

2. *ask* τινά *someone* (trag.) w. ἵνα foll. MPol 7:2. M-M.*

ἐξαίφνης *adv.* (Hom.+; Dit., Or. 56, 48; UPZ 78, 7 [159 BC]; PSI 184, 5; LXX; Jos., Ant. 12, 362) *suddenly, unexpectedly* Mk 13:36; Lk 2:13; 9:39; Ac 9:3; 22:6; 1 Cl 23:5; IPol 8:1; Hv 2, 1, 4; 3, 12, 2; s 6, 1, 2. (W-H. ἐξέφνης except for Ac 22:6; some mss. spell it thus in this pass. also).—S. εὐθέως, M-M.*

ἐξάκις (Pind.+; Sb 1838; LXX) *six times* 1 Cl 56:8 (Job 5:19).*

ἐξακισχίλιοι, αι, α (Hdt. 1, 192; Thu. 2, 13, 3 al.; LXX; Jos., Ant. 14, 33) *six thousand* B 15:4.*

ἐξακολουθέω *fut.* ἐξακολουθήσω; 1 *aor.* ἐξηκολούθησα (Epicurus p. 156, 6 Us.; Philo Mech. 58, 5; Polyb.; Dionys. Hal., Comp. Verb. 24; Epict. 1, 22, 16; Plut.; inscr., pap., LXX, Test. 12 Patr., Joseph.) *follow*, in our lit. only fig. and w. dat.

1. *obey, follow* an authority that may be personal 1 Cl 14:1 (cf. Leo 20, 12 ἐξ. τινί a *pers.* authority; Am 2:4; Test. Zeb. 9:5, Napht. 3:3 v.l. πνεύμασι πλάνης) or impersonal: σεσοφισμένοις μύθοις 2 Pt 1:16 (cf. Jos., Ant. 1, 22 τοῖς μύθοις ἐξακολουθήσαντες). ταῖς ἁσελγείαις 2:2 (cf. Test. Iss. 6:2 τοῖς πονηροῖς διαβουλίαις).

2. *follow, pursue* a way τῇ ὁδῷ τοῦ Βαλαάμ vs. 15 (cf. Is 56:11 ταῖς ὁδοῖς αὐτῶν ἐξηκολούθησαν). M-M.*

ἐξακοντίζω (Eur., X+) *hurl out* as a javelin, fig. (Menand.?, fgm. 1091 K. γλώσση ματαίους ἐ. λόγους) w. no object expressed, *perh.* *aim (at)* or *plunge (into)* εἰς ἔριν 1 Cl 14:2.*

ἐξακόσιοι, αι, α (Hdt. 1, 51 al.; pap., LXX; Jos., Vi. 200; 241) *six hundred* Rv 13:18; 14:20; 1 Cl 43:5.*

ἐξακριβάζομαι (LXX; the act. Jos., Ant. 19, 332) *ask or inquire exactly* τι *about someth.* (Num 23:10) Hm 4, 3, 3. τι παρά τινος *of someone about someth.* 4, 2, 3.*

ἐξαλείφω 1 *aor.* ἐξήλειψα, *pass.* ἐξηλείφην (Aeschyl., Hdt.+; inscr., pap., LXX).

1. in accordance w. the basic *mng.*—a. *wipe away* πᾶν δάκρουν ἐκ τῶν ὀφθαλμῶν Rv 7:17; 21:4.

b. *wipe out, erase* (X., Hell. 2, 3, 51 τινὰ ἐκ τ. καταλόγου; Anaxippus Com. [IV BC] 1, 5 ἐκ τ. βιβλίων; Dit., Syll. 3 921, 19 ἐξαλειψάτω τὸ ὄνομα ὁ ἱερεὺς, Or. 218, 129; Ps 68:29 ἐ. ἐκ βιβλίου ζώντων; Jos., Ant. 6, 133 τὸ ὄνομα ἐξ.) τὸ ὄνομα ἐκ τῆς βίβλου τῆς ζωῆς *the name fr. the book of life* Rv 3:5; 1 Cl 53:4 (Ex 32:32).

2. Certain *expr.* show the *infl.* of the transition (s. the graffiti in Rdm. 2 228 [219]) to the more general *mng.* *remove, destroy, obliterate* (Philostrat., Vi. Apoll. 8, 7 p. 313, 4; Κυπρ. I p. 58 no. 1; Jos., Ant. 17, 335), in so far as the removal results *fr.* the blotting out of a written record (cf. Dio Chrys. 14[31], 86; Jos., Ant. 4, 210); they are ἐ. τὸ καθ’ ἡμῶν χειρόγραφον Col 2:14. τὸ ἀνόμημά μου 1 Cl 18:2 (Ps 50:3). τὰς ἀνομίας 18:9 (Ps 50:11; EDalGLISH, Ps 51 in the Light of Near East, etc., ’62, 86-89 [Semitic background]). τὰς ἀμαρτίας Ac 3:19 (cf. Ps 108:14; 3 Macc 2:19; En. 10, 20). Only the more general sense is pertinent (as Diod. S. 3, 40, 7 ἐ. τὰς ἐλπίδας; Test. Jud. 22:3) for 1 Cl 53:3. ἐξαλείψωμεν ἑαυτῶν τὰ πρότερα ἀμαρτήματα *let us remove fr. ourselves our former sins* 2 Cl 13:1 (ἐξ. ἀπό as Gen 7:23; PsSol 2, 17). *Pass.* (Lucian, Pro Imag. 26; Jos., Ant. 4, 210) 1 Cl 53:5; Hs 9, 24, 4. M-M.*

ἐξάλλομαι *fut.* ἐξαλοῦμαι; 1 *aor.* ἐξηλάμην (Hom.+; LXX)—1. *leap out* (Hom. et al.; Mi 2:12 ἐξ ἀνθρώπων) ἐξαλοῦνται ἐκ τ. μνημείων οἱ νεκροί GNaass 6.

2. *leap up* (so Aristoph., Vesp. 130; X., Cyr. 7, 1, 27; Jos., Bell. 1, 443; Is 55:12) ἐξαλλόμενος ἔστη Ac 3:8. Cf. 14:10 E. M-M.*

ἐξαμαρτάνω 2 *aor.* ἐξήμαρτον (trag., Hdt.+; LXX, Philo; Jos., Ant. 12, 278; 13, 71) *sin* ἐ. τι *commit a sin* (Soph., Phil. 1012; Hdt. 3, 145 al.) Hm 6, 2, 7; ἐλάχιστον ἐ. *commit a very little sin* s 8, 10, 1 (Lucian, Jupp. Trag. 20 τὰ τοιαῦτα ἐ.).*

ἐξαμβλόω 1 *aor. pass.* ἐξημβλώην (Eur.+; Philo, Det. Pot. Ins. 147; Jos., Ant. 4, 278) *cause to miscarry* τὰ βρέφη τὰ ἐξαμβλωθέντα AP fgm. 2 (Ps.-Apollod. 3, 4, 3 W. βρέφος ἐξαμβλωθέν).*

ἐξανάστασις, εως, ἡ (intr.=‘getting up’ in Hippocr.; Polyb. 3, 55, 4 al.) *the resurrection* ἡ ἐ. ἡ ἐκ νεκρῶν *the resurrection fr. the dead* Phil 3:11. M-M.*

ἐξαντέλλω 1 *aor.* ἐξανέτειλα (intr. in Empedocles [V BC] 62, 4; Moschus 2, 58; Ps 111:4) *spring up* of a quick-growing plant Mt 13:5; Mk 4:5.*

ἐξανίστημι *fut.* ἐξαναστήσω; 1 *aor.* ἐξανέστησα; 2 *aor.* ἐξανέστην.

1. *trans.* (Soph., Hdt.+; LXX; Jos., Ant. 5, 46) *raise up, awaken* τινά *someone* 1 Cl 26:2 (quot. of uncertain orig.; possibly Ps 70:21 f LXX?). τοὺς ἀσθενοῦντας *raise up the weak* 59:4. Fig. ἐ. σπέρμα *raise up offspring* (Gen 19:32, 34) Mk 12:19; Lk 20:28.

2. *intr.* in mid. and 2 *aor. act.* (Pind., Hdt.+; Jos., Ant. 17, 132al.; LXX) *stand up*—a. to speak (X., An. 6, 1, 30) Ac 15:5.—b. *rise up* (Judg 5:7 A; En. 15, 12) B 4:4. M-M.*

ἐξανοίγω 1 aor. ptc. ἐξανοίξαντες (Aristoph.+; Diod. S. 1, 33, 11; Strabo 16, 1, 10) to open (fully) Ac 12:16 D.*

ἐξαπατάω 1 aor. ἐξηπάτησα (Hom.+; inscr., pap.; Ex 8:25; Sus 56 Theod.) deceive, cheat τινά someone (Jos., Ant. 10, 111) Ro 7:11; 2 Th 2:3; IEph 8:1. Of the serpent's deception of Eve 2 Cor 11:3; 1 Ti 2:14, in the former pass.=lead astray (Hdt. 2, 114). τὰς καρδίας τῶν ἀκάκων the hearts of the simple-minded Ro 16:18 (Philo, Leg. All. 3, 109 τ. αἰσθησιν). ἐαυτὸν ἐ. deceive oneself (Ael. Aristid. 24, 35 K.=44 p. 835 D.; Lucian, De Merc. Cond. 5, end; Jos., Ant. 13, 89; cf. Epict. 2, 20, 7; 2, 22, 15 μὴ ἐξαπατᾶσθε) 1 Cor 3:18; τινά τινι ἐ. deceive someone w. someth. τῇ ὕλῃ IRo 6:2. M-M.*

ἐξάπινα adv. (inscr.: Sb 7792, 4; PGiess. 68, 6 [II AD]; Iambl., Protr. 20; Zonaras 7, 25; 10, 37; LXX) suddenly Mk 9:8; unexpectedly ἐρχεσθαι Hs 9, 7, 6. S. also εὐθέως M-M.*

ἐξαπλώω pf. pass. ptc. ἐξηπλωμένος unfold, spread out (Ps.-Lucian, Philopatris 17; Galen, De Temper. p. 27, 12 Helmr.; Herm. Wr. p. 436, 9 Sc.; Suidas) a linen cloth Hv 3, 1, 4.*

ἐξαπορέω 1 aor. ἐξηπορήθην, in our lit. only pass. dep. ἐξαπορέομαι (this in Diod. S., Plut. et al.; Dit., Syll. 3 495, 12 [III BC]; PEleph. 2, 10 [285/4 BC]) be in great difficulty, doubt, embarrassment w. gen. of that in respect to which this occurs (Dionys. Hal. 7, 18 τοῦ ἀργυρίου) τοῦ ζῆν despair of living 2 Cor 1:8. Abs. (Ps 87:16) ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι perplexed, but not despairing 4:8. M-M.*

ἐξαποστέλλω fut. ἐξαποστελῶ; 1 aor. ἐξαπέστειλα (since Ep. Phil. in Demosth. 18, 77; inscr., pap., LXX; Ep. Arist. 126; Jos., Ant. 18, 201. Cf. Anz 356f; OGlaser, De ratione, quae intercedit inter sermonem Polybii et eum, qui in titulis saec. III, II, I apparet 1894, 33f).

1. send out, send away τινά someone (Polyb. 4, 11, 6)—a. to remove him fr. a place: send away or off Ac 17:14 (w. inf. foll. as Ep. Arist. 13). εἰς Ταρσόν (cf. PSI 384, 4 ἐ. αὐτὸν. . . εἰς Φιλαδέλφειαν; 1 Macc 11:62; 2 Macc 14:27) 9:30.

b. in order to have him fulfill a mission in another place (Diod. S. 17, 2, 5 τινὰ εἰς; Ps.-Callisth. 3, 26, 5) Ac 7:12. Βαρναβᾶν ἕως Ἀντιοχείας 11:22. Of the sending out of the apostles 22:21. Of higher beings sent by God (cf. Wsd 9:10): angels (Gen 24:40; Ps 151:4) 12:11; Hs 9, 14, 3; Jesus: ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ (sc. ἐξ οὐρανοῦ, cf. Ps 56:4) Gal 4:4. ὁ ἐξαποστείλας ἡμῖν τὸν σωτῆρα 2 Cl 20:5. Cf. in relation to the mission of Jesus ἡμῖν ὁ λόγος τ. σωτηρίας ταύτης ἐξαπεστάλη Ac 13:26. S. also the short ending of Mk. Of the Spirit (Ps 103:30) ἐ. ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν Gal 4:6. ἐ. τὴν ἐπαγγελίαν τ. πατρός μου ἐφ' ὑμᾶς I will send the promise of my Father (=what my Father has promised) upon or to (PRyl. 127, 22 [29 AD] τοὺς αὐτίους ἐξαποστεῖλαι ἐπὶ σέ) you Lk 24:49 (v.l. ἀποστέλλω P75 et al.).

2. send away (Ps.-Callisth. 3, 26, 6; w. double acc. Polyb. 15, 2, 4) τινὰ κενόν someone empty-handed (Gen 31:42; Job 22:9) Lk 1:53; 20:10f.—Hv 4, 2, 6 v.l. for ἀποστέλλω. M-M.*

ἐξάπτω 1 aor. ἐξῆψα light, kindle (so in lit. mng. Tim. Loc. 7 p. 97E; Aeneas Tact. 1698; Hero Alex. I p. 214, 12; Aelian, V.H. 5, 6 τὴν πυράν; PGM 13, 12; Ex 30:8; 1 Macc 4:50; Philo, Gig. 25.—Fig. Jos., Vi. 105; 123) τὸ πῦρ (Aristot., Part. An. 2, 9 p. 655a, 15) MPol 15:1.*

ἐξάρατε, ἐξαρθῇ s. ἐξαίρω.

ἐξαριθμέω 1 aor. ἐξηρίθμησα count (so Hdt.+; inscr., pap., LXX) τὶ someth. (Lycophron v. 1255) τὴν ἄμμον τῆς γῆς the sand of the earth 1 Cl 10:5a (Gen 13:16). τοὺς ἀστέρας 10:6 (Gen 15:5). Pass. 10:5b (on the figure cf. Ael. Aristid. 46, 3 K.=3 p. 30 D.: ἐξαρ. τοὺς χάσας τ. θαλάττης).*

ἐξαρτάω pf. pass. ptc. ἐξηρτημένος (Eur.+; Polyb. 18, 1, 4; Hero Alex. I p. 434, 16; POxy. 471, 83 [II AD]).

1. hang up τινός by someth. (Proclus on Pla., Cratyl. p. 89, 11 Pasqu.) τῶν πλοκάμων by the braids of their hair AP 9:24.

2. pass. (Eur., X.+; pap.; Ex 28:7) be attached to, be an adherent of τινός someone (Eur., Suppl. 735; Plut., Galb. 8, 2, Arat. 42, 1, Gracchi 27, 4 ἐξηρτημένον αὐτοῦ πλῆθος) Mk 3:21 v.l.*

ἐξαρτίζω 1 aor. ἐξήρτισα; pf. pass. ptc. ἐξηρτισμένος (late; Ex 28:7 v.l.).

1. finish, complete (IG XII [2] 538; POxy. 296, 7 [I AD] of documents; Jos., Ant. 3, 139) ἐ. ἡμᾶς τ. ἡμέρας our time was up Ac 21:5 (cf. Hippocr., Epid. 2, 180 ἀπαρτίζειν τὴν ὀκτάμηνον).

2. equip, furnish (Diod. S. 14, 19, 5 Vogel v.l.; Lucian; Arrian; Jos., Ant. 3, 43 v.l.; CIG II 420, 13; Wilcken, Chrest. 176, 10 [I AD]; PAmh. 93, 8; PTebt. 342, 17) πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος for every good deed 2 Ti 3:17 (with ἐξηρτισμένος πρὸς τι cf. Diod. S. 19, 77, 3 ναῦς ἐξηρτισμένας πρὸς τὸν πόλεμον πρὸς τὴν τῶν Ἑλλήνων ἐλευθέρωσιν). M-M.*

ἐξασθενέω fut. ἐξασθενήσω (Hippocr.+; Plut.; Aelian, N.A. 16, 27; Vett. Val. 125, 11; 139, 29; BGU 903, 15; PTebt. 50, 33; Ps 63:9) in our lit. only fig. (cf. Diod. S. 20, 78, 1 τοῖς λογισμοῖς; Philo; Agatharchides in Jos., C. Ap. 1, 211) become quite weak ἐν τῇ ἀγάπῃ IPhld 6:2 (for the constr. w. ἐν cf. Vett. Val. 59, 13).*

ἐξαστράπτω (Pollux 1, 117; Zosimus the alchemist p. 111 Berthelot; Rhet. Gr. I 640, 31; Tryphiodorus [V AD] v. 103 [ed. Weinberger 1896]; Leontios 44b p. 91, 12; Na 3:3; Ezk 1:4, 7) flash or gleam like lightning fig. of a white garment Lk 9:29. M-M.*

ἐξαυτῆς (=ἐξ αὐτῆς τ. ὥρας; cf. Philo, Mut. Nom. 142) at once, immediately, soon thereafter (since Theognis 231 Diehl v.l.; Cratinus [V BC], fgm. 34 [I 22 Kock]; Polyb.; Jos., Ant. 7, 122; 15, 186. Written as one word PLond. 893, 6 [40 AD]; PRyl. 236, 22; PTebt. 421, 2; POxy. 64, 3) Mk 6:25; Ac 10:33; 11:11; 21:32; 23:30; Phil 2:23; Hv 3, 1, 6. M-M.*

ἐξεγείρω fut. ἐξεγερῶ; 1 aor. ἐξήγειρα (trag., Hdt.+; LXX; Joseph.; Sib. Or. 3, 767).

1. awaken fr. sleep (trag.+; Epict. 2, 20, 17; Dit., Syll.3 1168, 118; Sir 22:9; 1 Esdr 3:13) 1 Cl 26:2 (Ps 3:6). Pass. wake up (Hdt. 1, 34 al.) εὐθὺς ἐξεγερθεῖς as soon as he had awakened (or risen) Mk 6:45 D.

2. raise (lit. 'awaken') fr. the dead (cf. Aeschyl., Choëph. 495; Da 12:2 Theod.; the awakening of the spirits of the dead Fluchtaf. 5, 21 p. 24) 1 Cor 6:14.

3. raise up to a sitting position τινὰ τῆς χειρός someone by the hand Hv 3, 1, 7. Pass. rise up 3, 12, 2.

4. cause to appear, bring into being (Cantharus Com. [V BC], fgm. 1; Zech 11:16; Jos., Ant. 8, 271) Ro 9:17. M-M.*

ἐξέδετο s. ἐκδίδωμι.

ἐξείλατο s. ἐξαιρέω.

ἐξεῖμι fr. εἶμι inf. ἐξιέναι, ptc. ἐξιόν; impf. ἐξῆεν (Hom.+; inscr., pap., LXX, Joseph.) go out, go away without further indication of place (Herodian 7, 9, 4; Jos., C. Ap. 1, 231) Ac 13:42; 17:15; MPol 8:1. ἐκ τινος (Hdt. 1, 94, 4; Lucian, Eunuch. 6) Ac 13:42 v.l.; go on a journey (Ael. Aristid. 51, 1 K.=27 p. 534 D.) Ac 20:4 D, 7. ἐπὶ τὴν γῆν get to land Ac 27:43 (cf. PLeipz. 110, 5 ἐ. ἐπὶ τὴν Καπαδοκίαν; Jos., Vi. 289). M-M.*

ἐξεῖμι fr. εἶμι s. ἔξεστιν.

ἐξεῖπον defective aorist (trag.; Thu. 7, 87, 4 al.; En. 14, 16; Jos., Vi. 204) express, proclaim τὶ 1 Cl 49:3. γνῶσιν 48:5. ὅσα Dg 11:8. W. relative clause as obj. 2 Cl 14:5.*

ἐξελε, ἐξελέσθαι s. ἐξαιρέω.

ἐξελέγγω 1 aor. inf. ἐξελέγξαι (trag.+; Thu. 3, 64, 4; Dit., Syll.3 417, 8, Or. 669, 58; Zen.-P. 33 [=Sb 6739], 5; PTebt. 25, 14; LXX; Philo; Jos., C. Ap. 1, 105; 2, 138) only Jd 15 as v.l. for ἐλέγξαι convict. M-M.*

ἐξελήλυθα s. ἐξέρχομαι.

ἐξελίσσω (Eur.+) unroll, of heavenly bodies that τοὺς ἐπιτεταγμένους αὐτοῖς ὁρισμούς roll on or travel through their appointed courses 1 Cl 20:3 (Plut., Is. et Os. 42 p. 368A of the σελήνη: τὸν αὐτῆς κύκλον ἐξελίσσει; Heliod. 5, 14, 3).*

ἐξέλκω (Hom.+; LXX) drag away ὑπὸ τῆς ὀδίας ἐπιθυμίας ἐξελκόμενος taken in tow by his own desire(s) Js 1:14 (cf. Pla., 7th Letter p. 325B εἶλκεν δέ με ἡ ἐπιθυμία; X., Cyr. 8, 1, 32 ἐλκόμενος ὑπὸ τῶν ἡδονῶν; Aelian, Hist. An. 6, 31 ὑπὸ τ. ἡδονῆς ἐλκόμενοι). M-M.*

ἐξεμπλᾶριον, ἰον, τό (Lat. loanw., 'exemplarium'; occurs in the so-called 'confession inscrr.' fr. Phrygia and Lydia [s. FSteinleitner, D. Beicht '13, 130a, index; Ramsay, Phrygia I 1 p. 151 no. 47, also 46 and 48]; POxy. 1066; Ps.-Methodius, In Ramos Palmarum 2: Migne, S. Gr. XVIII p. 388A. The material in JHS 7, 1887 p. 385ff is doubtful. An inscr. fr. Dionysopolis in Phrygia contains ἔξενπλον [Ramsay, Phrygia I p. 149]) (living) example, embodiment τῆς ἀγάπης IEph 2:1; ITr 3:2. θεοῦ διακονίας of God's ministry ISm 12:1.*

ἐξενεγκ- s. ἐκφέρω.

ἐξέπεσα s. ἐκπίπτω.

ἐξεπλάγην s. ἐκπλήσσω.

ἐξέραμα, ατος, τό (Diosc., De Venen. 19) vomit, what has been vomited of a dog (Philumen. p. 8, 30) 2 Pt 2:22. M-M.*

ἐξεραυνάω 1 aor. ἐξηραύνησα (H.Gk. substitute for ἐξερευνάω, which is found Soph.+). On the sound-change s. on ἐραυνάω. The compound form also in Polyb.; Plut.; Vett. Val. 267, 5; LXX; PsSol 17, 9; Philo, Plant. 141; Jos., Bell. 4, 654) inquire carefully περί τινος concerning a thing 1 Pt 1:10. M-M.*

ἐξερευνάω s. ἐξεραυνάω.

ἐξερίζω 1 aor. ἐξήρισα (Plut., Pomp. 56, 3; Appian, Bell. Civ. 2, 151 §634) *be factious, contentious* ἐξήρισαν εἰς τοσοῦτο θυμοῦ *carried their factiousness to such a pitch of fury* 1 Cl 45:7.*

ἐξέρχομαι fut. ἐξελεύσομαι; 2 aor. ἐξῆλθον (but ἐξῆλθα J 21:3 v.l.; Ac 16:40; 2 Cor 6:17 [Is 52:11]; 1J 2:19; 3 J 7; Rv 18:4); pf. ἐξελήλυθα (Hom.+; inscr., pap., LXX; Jos., Bell. 2, 480; Test. 12 Patr.).

1. of living beings, almost always personal in nature—a. lit. *go out, come out, go away, retire*.

α. of men, w. indication of the place from which (and goal) ἐκ τινός (Hdt. 8, 75; 9, 12) ἐκ τ. μνημείων Mt 8:28; 27:53. ἐκ γῆς Χαλδαίων Ac 7:4; cf. Mk 7:31; J 4:30 (ἐκ τ. πόλεως as X., Hell. 6, 5, 16); Ac 22:18; Hb 3:16; 1 Cl 10:2. ἐκ τοῦ πλοίου *get out* Mk 5:2; cf. Rv 14:15, 17f.—ἀπό τινός (Heraclitus, Ep. 5, 3; Aesop, Fab. 248b H.; POxy. 472, 1; 528, 7; LXX; Jos., Ant. 12, 407ά. τ. Ἰεροσ.) ἀπό Βηθανίας Mk 11:12; cf. Lk 17:29; Phil 4:15. ἀπὸ τ. πόλεως Lk 9:5; cf. Mt 24:1; Ac 16:40. ἀπ' ἐμοῦ *leave me* Lk 5:8; ἐξ. ἀπὸ τ. ἀνδρός *leave her husband* Mk 10:12 D.—ἐξω τινός Mt 10:14 (cf. Jdth 14:2); foll. by εἰς w. acc. of the place Mt 21:17; Mk 14:68; foll. by παρά w. acc. of the pers. Hb 13:13.—W. gen. alone (Hom.+; Longus 4, 23, 2; POxy. 942, 4) τ. οἰκίας Mt 13:1.—ἐκεῖθεν 15:21; Mk 6:1, 10; Lk 9:4; J 4:43. ὅθεν ἐξῆλθον Mt 12:44; Lk 11:24b.

β. of men; in such a way that the place fr. which is not expressly named, but can be supplied fr. the context *go away* fr. region or house, *get out (of), disembark (fr.)* a ship, etc. Mt 9:31f; 12:14; 14:14; 18:28; Mk 1:35, 45; Lk 4:42; 5:27; J 11:31, 44; 13:30f; 18:1, 4; Ac 12:9f, 17; 16:3 (*go out*); Hb 11:8; D 11:6; ἐ. ἐξω (cf. Gen 39:12ff) Mt 26:75; Lk 22:62; J 19:4f; Rv 3:12.

γ. in Johannine usage of Jesus, who comes forth from the Father: ἐκ τοῦ θεοῦ ἐξῆλθον J 8:42. ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει 13:3. παρὰ τοῦ πατρὸς ἐξῆλθον 16:27; cf. 17:8 (on ἐξ. παρὰ τινός cf. Num 16:35). ἐξῆλθον ἐκ τοῦ πατρὸς 16:28. ἀπὸ θεοῦ ἐξῆλθες vs. 30.

δ. of spirits that *come* or *go out* of persons (Damasc., Vi. Isid. 56 οὐκ ἐπείθετο τὸ δαιμόνιον τῆς γυναίκος ἐξελθεῖν; PGM 4, 1243 ἐξελθε, δαῖμον, . . . καὶ ἀπόστηθι ἀπὸ τοῦ δεῖνα) ἐκ τινός Mk 1:25f; 5:8; 7:29; 9:25; Lk 4:35 bis, P75 et al.; ἀπό τινός (cf. En. 22, 7) Mt 12:43; 17:18; Lk 4:35, 41; 8:29, 33, 38; 11:24; Ac 16:18. Abs. Mk 5:13; 7:30; 9:26, 29; Lk 4:36; Ac 8:7 (text prob. damaged).

ε. of persons, w. indication of the goal εἰς τι (X., Hell. 7, 4, 24 al.) εἰς τὰς ὁδοὺς *into the streets* Mt 22:10. εἰς τὸν πυλῶνα 26:71; cf. Mk 14:68. εἰς τὴν ἔρημον Mt 11:7. εἰς τὸ ὄρος τῶν ἐλαιῶν *to the Mount of Olives* 26:30; Mk 14:26. εἰς τὴν Γαλιλαίαν J 1:43. εἰς Μακεδονίαν Ac 16:10; 2 Cor 2:13. εἰς τὸν λεγόμενον κρανίου τόπον J 19:17. εἰς τὸν κόσμον 1J 4:1; 2J 7. εἰς ὑπάντησιν τινι *to meet someone* (Jdth 2:6 S; cf. ἐ. εἰς ἀπάντησιν τινι 1 Esdr 1:23; 1 Macc 12:41 or εἰς συνάντησιν τινι Tob 11:16 BA; Jdth 2:6; 1 Macc 3:11, 16; 10:2, 86) Mt 8:34; J 12:13; also εἰς ὑπάντησιν τινός (cf. εἰς ἀπάντησιν τινός 2 Ch 19:2; Tob 11:16 S; 1 Macc 12:41 v.l. [ed. WKappler '36]; εἰς συνάντησιν τινός 3:11 v.l. [ed. Kappler]) Mt 25:1 (EPeterson, ZsystTh 7, '30, 682-702). πρὸς τινα (cf. 1 Macc 9:29; Tob 11:10 BA) *to someone* J 18:29, 38; 2 Cor 8:17. ἐπὶ τινα *go out against someone* (PTebt. 283, 9 [I BC] ἐξελέλυθεν ἐπὶ τ. μητέρα μου; Jdth 2:7) Mt 26:55; Mk 14:48. ἐπὶ τ. γῆν *step out on the land* Lk 8:27.

ζ. of persons, w. the purpose expressed by the inf. Mt 11:8; 20:1; Mk 3:21; 4:3; Lk 7:25f; 8:35; Ac 20:1; Rv 20:8; w. gen. of the inf. τοῦ σπείρειν *to sow* Mt 13:3; Lk 8:5; by the ptc. Rv 6:2; 1 Cl 42:3; w. ἵνα Rv 6:2.

η. At times the word, used in its proper sense, acquires some special feature fr. the context: οὐ μὴ ἐξέλθης ἐκεῖθεν *you will never be released from there* Mt 5:26; Lk 12:59; D 1:5. ἐξελεύσονται εἰς τὸ σκότος *they will have to go out into the darkness* Mt 8:12 v.l. (*Get up and*) *go out, get ready* of a servant, to fulfill his mission (Mitteis, Chrest. 89, 36) οἱ ἄγγελοι Mt 13:49. *Appear, make an appearance* (Aristoph., Av. 512, Ach. 240) ἐξῆλθον οἱ Φ. *the Pharisees appeared* Mk 8:11 (so LKoehler, ThZ 3, '47, 471; also KLSchmidt and ADebrunner, *ibid.* 471-3). On εἰσέρχεσθαι καὶ ἐ. J 10:9; Ac 1:21 s. under εἰσέρχομαι 1d.

θ. non-literal uses—α. *go out, proceed* ἐκ τῆς ὁσφύος τινός fr. *someone's loins=be descended fr. him* (Gen 35:11; 2 Ch 6:9) Hb 7:5. W. gen. of source Mt 2:6 (Mi 5:1). Leave a congregation 1J 2:19.

β. ἐξέλθατε ἐκ μέσου αὐτῶν *come away from among them* 2 Cor 6:17 (Is 52:11).—γ. ἐξῆλθεν ἐκ τ. χειρὸς αὐτῶν *he escaped fr. them* J 10:39.

δ. ἐ. ἐκ τοῦ κόσμου *leave the world* as a euphemism for *die* (so as a Jewish expr. κ ἡ νη Targ. Koh. 1:8; cf.

Dalman, Worte 141. S. also HKoch, ZNW 21, '22, 137f.—The Greeks say ἐξέρχ. τοῦ σώματος; Iambl., Myst. in Stob. 1, 49, 67 p. 457, 9; Sallust. 19 p. 34, 20; or τοῦ βίου; Himerius, Or. [Ecl.] 2, 14) 1 Cor 5:10; 2 Cl 5:1; 8:3. Also ἀπὸ τ. κ. AP 2:5.

c. of a snake *come out* Ac 28:3.

2. of things—a. lit. *come out, flow out* of liquids (Judg 15:19) J 19:34; Rv 14:20.

b. non-literal uses:—α. *go out* of noise, a message, etc.: a voice *rings out* Rv 16:17; 19:5. The sound of preaching *goes out* (cf. Mi 4:2) Ro 10:18 (Ps 18:5); also rumors and reports Mt 9:26; Lk 4:14; 7:17; Mk 1:28; J 21:23; ἡ πίστις τινός *the news of someone's faith* 1 Th 1:8; cf. B 11:8; 19:4. A decree *goes out* (Da 2:13 Theod.) Lk 2:1. ἀφ' ὑμῶν ὁ λόγος τ. θεοῦ ἐξῆλθεν; *did the word of God* (Christian preaching) *originate fr. you?* 1 Cor 14:36.

β. *go out* with the source or place of origin given, of the lightning ἐ. ἀπὸ ἀνατολῶν *goes out fr. the east* Mt 24:27. Of words ἐκ τοῦ αὐτοῦ στόματος ἐ. εὐλογία καὶ κατάρα fr. *the same mouth come blessing and cursing* Js 3:10. ἐκ τῆς καρδίας ἐ. διαλογισμοὶ πονηροὶ *evil thoughts come* Mt 15:19; cf. vs. 18. Of a sword ἐ. ἐκ τ. στόματος *came out of the mouth* Rv 19:21.

γ. *be gone, disappear* (Hippocr. of diseases; X., An. 7, 5, 4 of time; Gen 47:18) ἐξῆλθεν ἡ ἐλπίς τ. ἐργασίας αὐτῶν *their hope of gain was gone* Ac 16:19; cf. Mk 5:30. M-M.*

ἐξεστακέναι s. ἐξίστημι.

ἐξεστί impersonal verb, 3 sing. of the unused ἐξείμι (Eur., Hdt.+; LXX) *it is permitted, it is possible, proper*.

1. w. pres. inf. foll. (Lucian, Jud. Voc. 3; Esth 8:12g; 4 Macc 1:12) Mt 12:2, 12; 14:4. W. aor. inf. foll. (X., An. 4, 3, 10) Mt 12:10; 15:26 v.l.; 19:3; 22:17; 27:6; Mk 3:4 (ἐξεστίν—ῆ); 12:14; Lk 6:9; 14:3. Without inf., which is easily supplied fr. the context (cf. PRyl. 77, 43 τοῦτο δὲ οὐκ ἐξῆν) Mk 2:24; Lk 6:2; Ac 8:37 v.l.; 1 Cor 10:23.

2. foll. by dat. of the pers. and pres. inf. (X., Hiero 1, 26; BGU 1127, 20 [18 BC]; PSI 203, 7; Jos., Ant. 13, 252) Mk 6:18; Ac 16:21; 22:25. Foll. by dat. of the pers. and aor. inf. (2 Esdr [Ezra] 4:14; 1 Macc 14:44) Mt 20:15; Mk 10:2; J 5:10; 18:31 (JAllen, Why Pilate?: CFDMoule-Festschr., '70, 78-83); Ac 21:37.—Foll. by dat. of the pers. without the necessity of supplying an inf. (PRyl. 62, 16 πάντα τὰ ἄλλα ἐξεστί μοι) 1 Cor 6:12.

3. foll. by acc. w. inf. (Pla., Pol. p. 290D al.) Mk 2:26; Lk 6:4 (cf. Bl-D §409, 3 app.; Rob. 1084f; 20:22).

4. The ptc. of ἐ. is ἐξόν; by the addition of the copula, which, however, must oft. be understood (Ac 2:29; 2 Cor 12:4, as Isaëus 6, 50; Jos., Ant. 8, 404), it comes to mean the same as ἐξεστίν: ἐ. (ἐστί) w. pres. inf. foll. ISm 8:2; w. aor. inf. foll. Ac 2:29; foll. by dat. of the pers. and aor. inf. (Esth 4:2; Jos., Ant. 20, 202) Mt 12:4. W. dat., and inf. to be supplied μὴ εἶναι ἐ. αὐτῷ *he had no authority* MPol 12:2. M-M. B. 647.*

ἐξετάζω 1 aor. ἐξήτασα (Soph., Thu.+; inscr., pap., LXX; Ep. Arist. 32; Philo, Joseph.; Test. Gad 7:3).

1. *scrutinize, examine, inquire* (Thu.+; Wsd 6:3; Sir 3:21) ἀκριβῶς ἐ. (Lucian, Dial. Mort. 30, 3; POxy. 237 VI, 31 τὸ πρᾶγμα ἀκριβῶς ἐξήτασμένον; Dt 19:18; Philo, Somn. 1, 228; Jos., Ant. 3, 70) τὴν *some* (Dionys. Hal., Ep. ad Pomp. 1, 16 τὴν ἀλήθειαν; Dio Chrys. 17[34], 26; Philo, Migr. Abr. 185) Hs 9, 13, 6; περί τινος *make a careful search for someone* Mt 2:8 (on ἐ. περί τινος cf. Pla., Leg. 3 p. 685A; PGenève 54, 30; BGU 380, 5; Jos., C. Ap. 2, 237). W. indir. quest. foll. (cf. Thu. 7, 33, 6; Epicrates Com. [IV BC] 11, 17 vol. II p. 287 Kock; Aelian, V.H. 1, 28) Mt 10:11.

2. *question, examine* τινά *someone* (Soph., Oed. Col. 211; X., Mem. 1, 2, 36; PGrenf. I 53, 22) J 21:12 (w. dir. quest. foll.). As legal t.t. *question* judicially, esp. in connection w. torture (Polyb. 15, 27, 7; Herodian 4, 5, 3; 4; Dit., Syll.3 780, 11 [6BC]; Dt 19:18; Esth 1:1[o]; Sir 23:10; Jos., Ant. 18, 183). Pass. Hs 9, 28, 4; w. relative clause foll. περί ὧν ἔπραξε D 1:5 (cf. PGM 7, 331 περί ὧν σε ἐξετάζω). M-M.*

ἐξετασμός, οὗ, ὅ (Demosth. 18, 16; Diod. S. 11, 3, 7; 9; Plut., Mor. 1068B; IG II2 500, 12; LXX) *examination, inquiry* of God's judgment (Wsd 4:6) ἐ. ἀσεβεῖς ὀλεῖ *a searching inquiry shall destroy the godless* 1 Cl 57:7 (Pr 1:32).*

ἐξέφνης s. ἐξαίφνης.

ἐξεχύθην s. ἐκχέω.

ἐξέχω *stand out, be prominent* (Aristoph.+; Dit., Syll.3 827 III, 11 [116/17 AD]; LXX; cf. 2 Esdr 13 [Neh 3]: 25, 27 ὁ πύργος ὁ ἐξέχων ἐκ τοῦ οἴκου τ. βασιλέως) of raised places as places of honor οἱ ἐξέχοντες τόποι Agr 22=Mt 20:28 D.*

ἐξηγέομαι mid. dep. 1 aor. ἐξηγησάμην (Hom.+; lit. 'lead', but never so in our lit.; *explain, interpret, tell, report, describe* (so Hdt.+; inscr., pap., LXX, Ep. Arist.; Philo, Leg. All. 3, 21; Berosus in Jos., C. Ap. 1, 140) τὴν *some* (Dionys. Hal., Ep. ad Pomp. 1, 16 τὴν ἀλήθειαν; Dio Chrys. 17[34], 26; Philo, Migr. Abr. 185) Hs 9, 13, 6; περί τινος *make a careful search for someone* Mt 2:8 (on ἐ. περί τινος cf. Pla., Leg. 3 p. 685A; PGenève 54, 30; BGU 380, 5; Jos., C. Ap. 2, 237). W. indir. quest. foll. (cf. Thu. 7, 33, 6; Epicrates Com. [IV BC] 11, 17 vol. II p. 287 Kock; Aelian, V.H. 1, 28) Mt 10:11.

2. *question, examine* τινά *someone* (Soph., Oed. Col. 211; X., Mem. 1, 2, 36; PGrenf. I 53, 22) J 21:12 (w. dir. quest. foll.). As legal t.t. *question* judicially, esp. in connection w. torture (Polyb. 15, 27, 7; Herodian 4, 5, 3; 4; Dit., Syll.3 780, 11 [6BC]; Dt 19:18; Esth 1:1[o]; Sir 23:10; Jos., Ant. 18, 183). Pass. Hs 9, 28, 4; w. relative clause foll. περί ὧν ἔπραξε D 1:5 (cf. PGM 7, 331 περί ὧν σε ἐξετάζω). M-M.*

ἐξήγησις, εως, ἡ—1. *narrative, description* (Thu.+; Pla., Leg. 1 p. 631A; Polyb. 6, 3, 1; Judg 7:15 B; Sir 21:16) τῆς τελειότητος αὐτῆς οὐκ ἔστιν ἐ. *its perfection cannot be fully described* 1 Cl 50:1.

2. *explanation, interpretation* (Pla.+; Diod. S. 2, 29, 3; Dionys. Hal., Thu. Jud. 54, 3; Philo, Vi. Cont. 78; Jos., Ant. 11, 192) τοῦ πύργου Hv 3, 7, 4.*

ἐξῆειν impf. of ἐξείμι (1).

ἐξήκοντα indecl. (Hom.+; pap., LXX, Ep. Arist.; Philo; Jos., Ant. 11, 18) *sixty* Mt 13:8, 23; Mk 4:8, 20; Lk 24:13 (Strabo 16, 2, 36:60 stades fr. Jerus.; Jos., Vi. 115 ἀπέχ. ἐ. σταδίου); 1 Ti 5:9; Rv 11:3; 12:6; 13:18. M-M.*

ἐξῆς *adv.* (Hom.+; *inscr.*, *pap.*, LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.)—1. *next* in a series, in the next place (Dionys. Hal. 1, 71, 2; Philo, Op. M. 131 al.) Dg 3:1.

2. of time—so always in NT—τῇ ἐ. ἡμέρᾳ (Dit., Syll. 3 1170, 24; 2 680, 4; Jos., Ant. 4, 302) *on the next day* Lk 9:37. *Freq.* the noun must be supplied τῇ ἐξῆς (Ep. Arist. 262; Jos., Bell. 2, 430; POxy. 1063, 6) Ac 21:1; 25:17; 27:18. W. ἐν τῷ ἐξῆς Lk 7:11 χρόνῳ is to be supplied (soon) *afterward*. M-M.*

ἐξηγέω *pf. pass.* ἐξηγῆμαι (mostly *act. intr.* ‘sound forth’: Jo 3:14; Sir 40:13; Philo, In Flacc. 39, Rer. Div. Her. 15, Dec. 46) *trans.* *cause to resound* or *be heard* (Polyb. 30, 4, 7; Philo, Abr. 180) *pass.* *be caused to sound forth, ring out* (3 Macc 3:2) ἅφ’ ὧν ἐξηγῆται ὁ λόγος τοῦ κυρίου *the word of the Lord has sounded forth fr. you* 1 Th 1:8.*

ἐξιλάσκομαι *fut.* ἐξιλάσομαι; 1 *aor.* ἐξιλάσασθαι *propitiate* τινά *someone* θεόν (of a god as early as the oracle in Hdt. 7, 141 Δία; X., Cyr. 7, 2, 19 Ἀπόλλωνα; Menand., *fgm.* no. 544, 6 p. 164 Kock τὸν θεόν; Polyb. 3, 112, 19; Diod. S. 1, 59, 2 θυσίαις τὸ θεῖον; 14, 77, 4 τ. θεοῦς; 20, 14, 3; Strabo 4, 1, 13; Dio Chrys. 15[32], 77; Ael. Aristid. 46, 3 K.=3 p. 30 D.; Zech 7:2; Ep. Arist. 316; Philo, Poster. Cai. 72 [after Lev 16:10]; Jos., Bell. 5, 19; Sib. Or. 7, 30.—S. also CIA III 74, 16 ἀμαρτίαν [against Μῆν Τύραννος] ἐξελάσασθαι=‘atone for sin’) 1 Cl 7:7; Hv 1, 2, 1.*

ἐξίς, εως, ἡ (Pre-Socr.+ in *var. mngs.*; LXX) in the only place in which it is used in our *lit.* it seems to mean *exercise, practice* (though the *mng.* nearest this to be found in the sources is the *skill* acquired through exercise [Pla.+; Polyb. 10, 47, 7; 21, 9, 1; Diod. S. 2, 29, 4; Sir Prol 1. 11; Ep. Arist. 121; Philo, Leg. All. 1, 10]) αἰσθητήρια διὰ τὴν ἔ. γυμνασμένα *senses that are trained by practice* Hb 5:14.*

ἐξίστημι, w. the Koine by-form ἐξιστάνω (BI-D. §93 *app.*; Mlt.-H. 241) Ac 8:9 (t.r. ἐξιστῶν *fr.* ἐξιστάω) 1 *aor.* ἐξέστησα; 2 *aor.* ἐξέστην; *pf.* ἐξέστακα; *mid.* ἐξίσταμαι; *impf.* ἐξιστάμην.

1. *trans.* *change, displace, then drive one out of one’s senses, confuse, amaze, astound* (so oft. w. the added words τινὰ φρενῶν Eur., Bacch. 850; τινὰ τοῦ φρονεῖν X., Mem. 1, 3, 12; τινὰ ταῖς διανοίαις Polyb. 11, 27, 7, but also w. simple *acc.*; s. the *fol.*) τινά *someone* (Musionius p. 35, 12 τὰ ἐξιστάντα τοὺς ἀνθρώπους; Lucian, De Domo 19; Stob., Ecl. III 517, 15 οἶνος ἐξέστησέ με; Josh 10:10; Judg 4:15; 2 Km 22:15 al.; Jos., Bell. 3, 74; Test. Benj. 3:3) Lk 24:22. Of a sorcerer τὸ ἔθνος τῆς Σαμαρείας Ac 8:9, 11.

2. *intr.* (2 *aor.* and *pf. act.*; all of the *mid.*) *become separated fr. someth., lose someth.,* in our *lit.* only of spiritual and mental balance.

a. *lose one’s mind, be out of one’s senses* (so Eur., Isocr.+; mostly [as Jos., Ant. 10, 114] w. τῶν φρενῶν, τοῦ φρονεῖν, or *sim.* addition. Without such addition e.g. Aristot., Hist. An. 6, 22 p. 577a, 12 ἐξίσταται καὶ μαίνεται; Test. of Job 39; Menand., Sam. 64 J. ἐξέστηχ’ ὅλως; Dio Chrys. 80[30], 6; Is 28:7; Philo, Ebr. 146) ἔλεγον ὅτι ἐξέστη *they said, ‘He has lost his senses’* Mk 3:21 (cf. Irish Eccl. Record 64, ’44, 289-312; 65, ’45, 1-5; 6-15; JESteinmueller, CBQ 4, ’42, 355-9; HWansbrough, NTS 18, ’71/’72, 233-35; *lit.* also on παρά I 4bβ). Prob. *ironical* εἶτε ἐξέστημεν. . . εἶτε σωφρονοῦμεν *if we were out of our senses. . . ; if we are in our right mind* 2 Cor 5:13 (ChBruston, Rev. de Théol. et des Quest. rel. 18, ’08; 344ff).

b. in our *lit.* more *freq.*, in the weakened or attenuated sense *be amazed, be astonished*, of the feeling of astonishment mingled w. fear, caused by events which are miraculous, extraordinary, or difficult to understand (Philippides Com. [IV/III BC] *fgm.* 27 K. ἐγὼ ἐξέστην ἰδὼν=I was astounded when I saw [the costly vessels]) Gen 43:33; Ruth 3:8; 1 Km 14:15 al.) MPol 12:1. ἐξίσταντο πάντες ὁ ὄχλος (cf. Ex 19:18; Lev 9:24) Mt 12:23; cf. Mk 2:12. ἐξέστησαν ἐκστάσει μεγάλῃ (cf. Gen 27:33) *they were utterly astonished* 5:42. λίαν ἐν ἑαυτοῖς ἐξίσταντο *they were utterly astounded within them* 6:51.—Lk 8:56; Ac 2:7 (w. θαυμάζω), 12 (w. διαποροῦμαι); 8:13; 9:21; 10:45 (w. ὅτι *fol.*); 12:16. ἐξίσταντο ἐπὶ τῇ συνέσει αὐτοῦ *they were amazed at his intelligence* Lk 2:47 (ἐπὶ τινί as Wsd 5:2; Hos 3:5). Of heaven B 11:2 (Jer 2:12). M-M.*

ἐξιχύω 1 *aor.* ἐξίχυσα (Strabo 17, 1, 3; Vett. Val. 288, 12) *be able, be strong enough, be in a position w. inf. foll.* (Proclus on Pla., Cratyl. p. 65, 19 Pasqu.; POxy. 1120, 7; BGU 275, 11; Sir 7:6 v.l.; Jos., Bell. 1, 451) Eph 3:18. M-M.*

ἐξοδος, ου, ἡ *going out, away* (trag.+; *inscr.*, *pap.*, LXX, Philo, Joseph., Test. 12 Patr.).

1. *the Exodus fr. Egypt* (Ps 104:38; 113:1; Philo, Mos. 2, 248; Jos., Ant. 5, 72, C. Ap. 223; Test. Sim. 9) Hb 11:22.

2. euphemistically *departure, death* (Wsd 3:2; 7:6; Philo, Virt. 77; Jos., Ant. 4, 189) ἐ. τοῦ ζῆν; Test. Napht. 1:1. Cf. Epict. 4, 4, 38) μετὰ τὴν ἐμὴν ἔ. *after my death* 2 Pt 1:15 (cf. the last will and test. of Abraham, bishop of Hermonthis, PLond. 77, 57 κελεύω μετὰ τ. ἐμὴν ἐξοδὸν τ. βίου). τὴν ἔ., ἣν ἡμελλεν πληροῦν *his departure, which he was to accomplish* Lk 9:31.

3. *fate, destination* of stones in the apocal. figure Hv 3, 4, 3. M-M.*

ἐξοιδέω 1 *aor. inf.* ἐξοιδῆσαι (Eur., Polyb.,+) *swell, be swollen up* Papias 3.*

ἐξοίσουσι s. ἐκφέρω.

ἐξολεθρεύω 1 aor. ἐξολέθρευσα; 1 fut. pass. ἐξολεθρευθήσομαι (Crito [early II AD]: 200 fgm. 2 Jac.; LXX; Sib. Or. 5, 454; 12, 102; 14, 107; Test. 12 Patr.; Pel.-Leg. p. 23, 15; 24, 18; Maspéro 2 III, 28 [VI AD].—As v.l. in Plut., Dio 18, 9 Ziegler, Jos., Ant. 8, 270N., and Sib. Or. 3, 309 G. On the spelling of the word cf. Bl-D. §32, 1; Thackeray p. 87f; Mlt.-H. 71) *destroy utterly, root out* τινά 1 Cl 53:3 (Dt 9:14). τὶ πάντα τὰ χεῖλη τὰ δόλια *all lying lips* 15:5 (Ps 11:4). τὶ ἐκ τινος *someh. fr. someth.* 22:6 (Ps 33:17). Pass. B 7:3 (Lev 23:29). ἐκ τοῦ λαοῦ Ac 3:23 (Lev 23:29). ἀπό τινος 1 Cl 14:4 (Ps 36:38, but without ἀπό τ. For the combination ἐ. ἀπό τ. γῆς cf. 1 Macc 2:40; Jdth 6:2). M-M.*

ἐξομοιώνω *make just like or similar* (Hdt.+; Sextus 381). Pass. *become just like or similar, resemble fully* (trag.+; 2 Macc 4:16; Philo, Aet. M. 44) τινί *someone* (Epict. 1, 2, 18; 2, 14, 12; Socrat., Ep. 6, 4) τέλειον αὐτοῖς ἐξομοιοῦσθε *finally you become quite like them* Dg 2:5.*

ἐξομολογέω 1 aor. ἐξωμολόγησα; fut. mid. ἐξομολογήσομαι (quotable since III BC—PHib. 30, 18 [300-271 BC]; LXX, Philo, Joseph.).

1. act. *promise, consent abs.* Lk 22:6 (the act. is found as rarely [perh. Alex. Aphr., An. Mant. II 1 p. 168, 15] as the pass. [perh. Dit., Syll.3 685, 95]).

2. mid.—a. *confess, admit* (Plut., Eum. 17, 7, Anton. 59, 3 τ. ἀλήθειαν, Stoic. Repugn. 17 p. 1042A; Sus 14; Jos., Ant. 8, 256) τὶ *someh.* (POsl. 17, 14 [136 AD] τὸ ἀληθές; Cyranides p. 100, 18 πάντα ὅσα ἐπραξέν) τὰς ἀμαρτίας (Jos., Ant. 8, 129; s. the inscr. in FSteinleitner, D. Beicht '13, p. 40; 48; 49; 53) Mt 3:6; Mk 1:5; Js 5:16 (s. PAlthaus, Zahn-Festgabe '28, 1ff); Hv 1, 1, 3; s 9, 23, 4. τὰς ἁ. τῷ κυρίῳ *confess sins to the Lord* Hv 3, 1, 5, cf. 6. τὰ παραπτώματα ἐν ἐκκλησίᾳ *confess transgressions in the congregation* D 4:14. περὶ τῶν παραπτωμάτων *make a confession of transgressions* 1 Cl 51:3. ἐπὶ τ. ἀμαρτίας *for sins* B 19:12. Abs. *make a confession of sins* Ac 19:18; 2 Cl 8:3. W. dat. of the one to whom sins are confessed 1 Cl 52:1, 2 (w. similarity in form to Ps 7:18; 117:19 and sim. Ps passages, but not=praise because of 1 Cl 51:3 [s. 2c below]).—JSchnitzer, D. Beichte im Lichte d. Religionsgesch.: Ztschr. f. Völkerpsychol. 6, '30, 94-105; RPettazzoni, La confessione dei Peccati II '35.

b. *acknowledge* (PHib. 30 s. above; POxy. 1473, 9) w. ὅτι foll. Phil 2:11 (Is 45:23; s. below c).—Nägeli 67.

c. fr. the mng. *confess* there arose, as Rtzst., Erlösungsmyst. 252 shows, the more general sense *praise*, of praise directed toward God (so mostly LXX) w. dat. of the one praised (oft. LXX; Philo, Leg. All. 1, 80) σοί (2 Km 22:50; 1 Ch 29:13; Ps 85:12; 117:28 al.) Mt 11:25=Lk 10:21 (s. Norden, Agn. Th. 277ff; JWeiss, GHeinrici-Festschr. '14, 120ff; TArvedson, D. Mysterium Chr. [Mt 11:25-30] '37; NPWilliams, ET 51, '40, 182-6; 215-20; AMHunter, NTS 8, '62, 241-49); Ro 15:9 (Ps 17:50); 1 Cl 26:2; 61:3; B 6:16 (cf. Ps 34:18). τῷ θεῷ (Tob 14:7; Philo, Leg. All. 2, 95) Ro 14:11 (Is 45:23); Hm 10, 3, 2. τῷ κυρίῳ (fr. Gen 29:35 on, oft. in LXX) 1 Cl 48:2 (Ps 117:19). M-M.*

ἐξομολόγησις, εὐς, ἡ (Dionys. Hal.; Plut.; Philo, Leg. All. 1, 82; Jos., Bell. 5, 435) *praise* of God (so LXX) of rich men λίαν μικρὰν ἔχει τὴν ἐ. Hs 2:5; because of the nearness of ἐντευξίς=‘intercessory prayer’ perh. ἐξομ. here acquires the more specialized sense ‘prayer of thanksgiving’ (s. MDibelius, Hdb. on Hs 2:5; cf. m 10, 3, 2).*

ἐξόν s. ἔξεστιν 4.

ἐξορκίζω (Demosth. +; inscr., pap.; Jos., Ant. 2, 200; 11, 145, mostly=ἐξορκόω ‘cause someone to swear’) *adjure, charge under oath* τινά *someone* (so POsl. 148, 10 [II/1 BC] ἐξορκίζω; Fluchtaf. 4, 1ff [III AD]; PGM 3, 10; 119; 4, 1239 ἐξορκίζω σε δαῖμον κατὰ τοῦτου τ. θεοῦ; 12, 137; BGU 956, 1 [III AD] ἐ. ὑμᾶς κατὰ τ. ἁγίου ὀνόματος; cf. 3 Km 22:16) ἐ. σε κατὰ τοῦ θεοῦ *I adjure you by God* Mt 26:63 (w. ἵνα foll. as Cyranides p. 120, 3). *Exorcise an evil spirit* Ac 19:13 v.l., 14 v.l. M-M.*

ἐξορκιστής, οὗ, ὁ an *exorcist* (so an epigr. of Lucian in Anth. Pal. 11, 427; Ptolem., Apotelesm. 4, 4, 10 Boll-B.), who drives out demons by magical formulas. Of wandering Jewish exorcists Ac 19:13. For the idea cf. Jos., Ant. 8, 42ff, esp. 45: Solomon as the author of τρόποι ἐξορκώσεων, which drive out demons.—WHeitmüller, ‘Im Namen Jesu’ '03 index III.*

ἐξορύσσω 1 aor. ἐξώρυξα (Hdt.+; pap., LXX, Philo, Joseph.) *dig out, of eyes tear out* (so Hdt. 8, 116; Plut., Artax. 14, 10; Lucian, Dial. Deor. 1, 1; Jos., Ant. 6, 71; 1 Km 11:2; Judg 16:21 A) Gal 4:15 (the eye as a precious member: Aeschyl., Sept. 530; Moschus 4, 9; Callim., H. 3, 211; Artem. 1, 25; Heliod. 2, 16, 4 the beloved is ὀφθαλμὸς κ. ψυχὴ κ. πάντα ἐμαυτῆς; Eustath. Macremb. 6, 10 Ζεῦ Πάτερ, μὴ μου τοὺς ὀφθαλμοὺς ἐκκόψῃς.—JBligh, TU 102, '68, 382f. W. ref. to a roof Mk 2:4 it prob. means making an opening by digging through the clay of which the roof was made (ABertholet, Kulturgesch. Israels '20, 122; CCMcCown, JBL 58, '39, 213-16), and putting the debris to one side (ἐ. of debris that has been dug out Hdt. 2, 150; 7, 23), so that it does not fall on the heads of those in the house.—S. on στέγη. M-M.*

ἐξουθενέω (so Vi. Aesopi W c. 77b p. 96, 37 P.; BGU 1117, 31 [13 BC]; 2 Cor 10:10 B) and ἐξουθενώ (so Sb 7524, 11 [249 BC]; pap.: APF 11, '35, 125 [II BC]; Syntipas p. 78, 15; schol. on Lucian p. 279, 10 Rabe. The NT mss. vary; on the spelling s. Phryn. p. 182 Lob.; Bl-D. §33. app.; 108, 2 app.; Mlt.-H. 111f; 310; 396. For LXX Thackeray 105) 1 aor. pass. ἐξουθενήτην (ἐξουθενώτην) *treat with contempt* (4 Km 19:21) Mk 9:12; cf. ἐξουθενέω. M-M.*

ἐξουθενέω (Herodian Gr. II 508, 10; Cass. Dio 7, 8, 8; Vi. Aesopi I c. 80 ἐξουθενηθείς; Vi. Aesopi W c. 77b p.

97, 2 P. ἐξουθένησας [beside p. 96, 37 ἐξουθενῆσαι]; schol. on Pla. 483B) and ἐξουθενώ (Rhet. Gr. I 623, 27; Mk 9:12 κ; 1 Cl 18:17=Ps 50:19. For the spelling s. the ref. s.v. ἐξουθενέω) 1 aor. ἐξουθένησα; pf. pass. ἐξουθένημαι. 1. *despise, disdain* τινά *someone* (Ps.-Callisth. p. 72, 19; schol. on Soph., Ajax 368 p. 36 Papag. [1888]) Lk 18:9 (Field, Notes 72); Ro 14:3, 10; 1 Cor 16:11. τι *someh.* (Jos., Bell. 6, 315.Pass.: Philo, Leg. All. 2, 67) 1 Cl 18:17 (Ps 50:19). ἐξουθενημένος *despised, of no account* οἱ ἐ. (Philo, Mos. 2, 241) 1 Cor 6:4; τὰ ἐ. 1:28. Of the speaking ability of the apostle when he appears in person (parall. ἀσθενής): *it amounts to nothing* 2 Cor 10:10. The *expr.* τ. πειρασμὸν ὑμῶν ἐν τ. σαρκί μου οὐκ ἐξουθενήσατε Gal 4:14 is *perh.* unclear because of the mixture of two ideas: ‘You did not despise me in my physical weakness’ and ‘You did not yield to the temptation to despise me because of my physical weakness’. S. 2.

2. *reject w. contempt* (1 Km 8:7; PsSol 2:5; En. 99, 14). So 1 Th 5:20; Ac 4:11.—Since at least for διαπτύω τι the *mng.* ‘reject *someh.*’ is well established (Dositheus, Ars Gramm. 68, 10 Tolk.: διέπτυσεν αὐτοῦ τὰς ἱκετείας) and likewise for περιπτύω (Simplicius in Epict. p. 58, 8; 61, 20; 98, 36; 119, 18), it may also be *poss.* to *transl.* Gal 4:14 (s. 1): ‘You neither treated me *w.* contempt nor did you turn away from the temptation that my physical appearance might have become to you.’

3. *treat w. contempt* τινά Lk 23:11; B 7:9. Pass. Mk 9:12 v.l. M-M.*

ἐξουθένημα, ατος, τό *a despised thing* ἐγὼ ἔμι ἐ. λαοῦ *I am an object of contempt for the people* 1 Cl 16:15 (Ps 21:7 v.l. [ARahlf., Psalmi cum Odis ’31 ad loc.]).*

ἐξουσία, ας, ἡ (Soph., Thu.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) from ἐξεστιν.

1. *freedom of choice, right to act, decide, or dispose of one’s property as one wishes* (BGU 1158, 13 [9 BC] legal t.t., *esp.* in wills: POxy. 272, 13; BGU 183, 25 ἔχειν αὐτὴν τὴν ἐ. τῶν ἰδίων πάντων; PTebt. 319, 21.—Sir 30:11) ἐξουσίαν ἔχειν *have the right* 2 Th 3:9. *W. inf. foll.* (Teles p. 23, 14; 24, 11; Tob 2:13 S; 7:10 S) J 10:18; 1 Cor 9:4ff; Hb 13:10; Rv 13:5. *W. obj. gen. foll.* (Epict. 3, 24, 70 τίς οὖν ἐτι ἔχει μου ἐξουσίαν;) εἰ ἄλλοι τῆς ὑμῶν ἐ. μετέχουσι 1 Cor 9:12. Also ἐ. ἐπὶ τὸ ξύλον τῆς ζωῆς *the right to the tree of life* Rv 22:14. *W.* verbs of two *constr.* ἔχει ἐ. ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος *the potter has a right over the clay, to make fr. the same lump* Ro 9:21. ἐ. ἔχειν περί τινος (4 Macc 4:5) *be at liberty w. regard to a thing* (opp. ἀνάγκη ἔχειν) 1 Cor 7:37; cf. 8:9; ἐ. ἐν τ. εὐαγγελίῳ *a right in the gospel* 9:18. ἐν τῇ σῇ ἐ. ὑπῆρχεν *was at your disposal* Ac 5:4 (Esth 4:17b; Appian, Liby. 52 §226 ἐν ἐ. εἶναι τί τι= *someh.* is at someone’s disposal, is within one’s power).

2. *ability to do *someh.*, capability, might, power* (1 Esdr 4:28, 40; 2 Macc 7:16) ἡ ἐ. τ. ἵππων ἐν τ. στόματι αὐτῶν ἐστιν Rv 9:19; cf. vs. 3; 13:2, 4; 18:1; Mt 9:8; Ac 8:19. *W. inf. foll.* to indicate the thing that one is able to do (Diod. S. 4, 52, 4 ἀμύνασθαι εἶχεν ἐξουσίαν) ἐκβάλλειν τ. δαιμόνια Mk 3:15. ἐμβαλεῖν εἰς τ. γέενναν Lk 12:5; cf. J 1:12; J 7:1 v.l.; Rv 9:10; 11:6. *W. gen. of the inf. foll.* τοῦ πατεῖν ἐπάνω ὄψεων Lk 10:19; ποιεῖν ἐ. *exercise power* Rv 13:12. ἐ. ἔχειν τινός *have power over someone* (Epict. 4, 12, 8) GP 3:7; also ἐ. ἔχειν ἐπὶ τινος Rv 20:6. *Esp.* of God’s power (Theodor. Prodr. 5, 313 ἡ θεῶν ἐ.; Da 4:17; Jos., Ant. 5, 109; 18, 214) Lk 12:5; Ac 1:7; Jd 25. πάντων τ. ἐξουσίαν *power over all* Hm 4, 1, 11; τέλους ἐ. *power over the end* PK 2. ἐ. ἐπὶ τ. πληγὰς *control over the plagues* Rv 16:9. Also of Satan’s power Ac 26:18; ending of Mk in the Freer ms. 1.8; B 2:1. The power that comes fr. God can involve supernatural knowledge, and both may be expressed by ἐ. (Herm. Wr. 1, 13; 14; 32). So his hearers conclude fr. Jesus’ teaching that he must have ἐ. Mk 1:22 (‘license’ L-S-J suppl., ’68; against this AWArgyle, ET 80, ’68/’69, 343); cf. Mt 7:29 (Rtztst., Poim. 48, 3, Mysterienrel. 3 302; 363; JStarr, HTR 23, ’30, 302-5; HWindisch, Pls. u. Christus ’34, 151ff; DDaube, JTS 39, ’38, 45-59; HJFlowers, ET 66, ’55, 254 [‘like a king’]; DFHudson, ET 67, ’55/’56, 17; JCutts, JTS 8, ’57, 111-18 [Jesus and the 12]). The *prep. expr.* κατ’ ἐξουσίαν *in accordance w. knowledge and power* Mk 1:27 and ἐν ἐ. Lk 4:32 belong to this classification; cf. 4:36. The close relation of ἐ. *w.* Gnosis and teaching also B 18:1.—But it is not always possible to draw a hard and fast line betw. this *mng.* and

3. *authority, absolute power, warrant* (Sextus 36: the πιστός has ἐξ. fr. God) ἐ. καὶ ἐπιτροπή (cf. Ps.-Pla., Defin. p. 415C ἐξουσία, ἐπιτροπή νόμου) *authority and commission* Ac 26:12. ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; *by whose authority are you doing this?* Mt 21:23, 24, 27; Mk 11:28, 29, 33; Lk 20:2, 8. ἐ. διδόναι τινί *put someone in charge* (Diod. S. 13, 36, 2; 14, 81, 6; Vi. Aesopi I c. 11; Jos., Ant. 2, 90; 20, 193) Mk 13:34; PK 2 p. 14, 13. Of apostolic authority 2 Cor 10:8; 13:10; ISm 4:1. Of Jesus’ absolute authority Mt 28:18 (cf. Herm. Wr. 1, 32; Da 7:14; DMStanley, CBQ 29, ’67, 555-73). *W. gen.* of the one who has authority ἐ. τοῦ Χριστοῦ Rv 12:10. *W. gen.* of that over which the authority is exercised (Diod. S. 2, 27, 3; Fluchtaf. 4, 21; Ps 135:8, 9; Wsd 10:14; Sir 17:2; Jos., Vi. 190) ἐ. πνευμάτων ἀκαθάρτων *over the unclean spirits* Mt 10:1; Mk 6:7; cf. J 17:2; Hm 4, 3, 5; PK 2 p. 13, 22. Also ἐπὶ *w. acc.* (cf. Sir 33:20) Lk 9:1; cf. Rv 6:8; 13:7. *Likew.* ἐπὶ *w. gen.* (cf. Da 3:97) Rv 2:26; 11:6b; 14:18. παρά τινος indicates the source of the authority (s. παρά I 3b) Ac 9:14; 26:10 (ἐξ. λαμβάνειν as Diod. S. 11, 42, 6; Vi. Aesopi I c. 11) and κατά τινος the one against whom it is directed (Sb 8316, 6f κύριε Σάραπι δὸς αὐτῷ κατεξουσίαν κατὰ τῶν ἐχθρῶν αὐτοῦ) J 19:11 (Hv Campenhausen, ThLZ 73, ’48, 387-92). *W. pres. inf. foll.* (cf. X., Mem. 2, 35; 1 Macc 10:35; 11:58; Jos., Ant. 4, 247) Mt 9:6; Mk 2:10; Lk 5:24; J 5:27. *W. aor. inf. foll.* (Jdth 8:15; 1 Esdr 8:22; 1 Macc 1:13) 19:10. *Foll.* by *gen.* of the *pres. inf.* (4 Macc 5:15) Hm 12, 4, 2.

4. the power exercised by rulers or others in high position by virtue of their office.

a. *ruling power, official power* (Ps.-Pla., Alc. 1 p. 135B al.; LXX; Jos., Vi. 80) ἐ. ὡς βασιλεύς Rv 17:12f (Diod. S. 2, 45, 1 βασιλικὴν ἐξ. ἔχειν; 14, 32, 5 ἐξ. λαμβάνειν); ἐ. τοῦ ἡγεμόνος Lk 20:20; cf. J 19:10f, s. 3 above. ἐ. ἐπάνω δέκα πόλεων Lk 19:17. ἄνθρωπος ὑπὸ ἐξουσίαν τασσόμενος *a man under authority* 7:8 (M Frost, ET 45, ’34, 477f); cf. Mt 8:9; Hs 1:3.—The power of a particular office (Diod. S. 1, 70, 1; 14, 113, 6 ἡ ὑπατική ἐξουσία; Plut., Mar. 2, 1, Caes. 58, 1) ἐπαρχική ἐ. *the power of prefect* Phlm *subscr.*

b. the *domain* in which the power is exercised (4 Km 20:13; Ps 113:2) Lk 4:6. ἐκ τ. ἐξουσίας Ἡρώδου ἐστίν *he comes fr. Herod's jurisdiction* 23:7. ἐ. τοῦ σκοτεινῆς *domain of darkness* 22:53; Col 1:13 (*opp.* the βασιλεία of Christ). Hence ἐ. τοῦ ἀέρος simply *domain of the air* Eph 2:2; *s. ἀήρ.*

c. the bearers of the authority—*a.* human *authorities, officials, government* (Dionys. Hal. 8, 44; 11, 32; POxy. 261, 15) Lk 12:11 (here and *elsewh.* in NT *w.* ἀρχή, as also in *Pla.*); Ro 13:1, 2, 3 (with 13:1b *cf.* the 'ancient saying' [*s. Hes.*, Theogony 96 ἐκ δὲ Διὸς βασιλῆς. On this HFränkel, Dichtung u. Philos. des frühen Griechentums '51, p. 141, 5] in *Artem.* 2, 36 p. 135, 24; 2, 69 p. 161, 17 τὸ κρατοῦν δύναμιν ἔχει θεοῦ=the ruling power has its authority from God; Wsd 6:3; *Jos.*, *Bell.* 2, 140 οὐ δίχα θεοῦ περιγενέσθαι τινὶ τὸ ἄρχειν, . . . ἐξουσίαν. For the view that the ἐ. of Ro 13 are spirit powers, as β below, *s.* OCullmann, Christ and Time [tr. Filson] '50, 191-210); Tit 3:1.—On this *subj.* LGaugusch, D. Staatslehre d. Ap. Pls nach Ro 13: ThGl 5, '34, 529-50; JEUitman, Onder Eig. Vaandel 15, '40, 102-21; HvCampenhausen, ABertholet *Festschr.* '50, 97-113; OCullmann, Zur neuesten Diskussion über die ἐξουσία in Rö 13:1: ThZ 10, '54, 321-36, D. Staat im NT '612 [Eng. *transl.*: The State in the NT '56, 93-114]; against him AStrobel, ZNW 47, '56, 67-93.—GBCaird, Princip. and Powers '56; RMorgenthaler ThZ 12, '56, 289-304; *CD* Morrison, The Powers that Be '60; EBarnikol, Rö 13. Der nichtpaulinische Ursprung der absoluten Obrigkeitsbejahung v. Rö 13:1-7 '61, 65-133; HSchlier, Principalities and Powers in the NT '61 (Eng. *transl.*). οἱ ἐπ' ἐξουσίαν ἄχθέντες *those who are brought before the authorities* Hs 9, 28, 4.

β. of rulers and functionaries of the spirit world (*Test. Levi* 3:8; *Test. Solom.* 20:15 CCMcCown ['22]), *sg.* (*w.* ἀρχή and δύναμις) 1 Cor 15:24; Eph 1:21; Col 2:10. *Pl.* (*w.* ἀρχαί) Eph 3:10; 6:12; Col 1:16; 2:15; (*w.* ἄγγελοι, δυνάμεις) 1 Pt 3:22.

5. Various opinions are held concerning the *mng.* of 1 Cor 11:10 ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους. Many now understand it as 'a means of exercising power' (*cf.* δύναμις 7.—It is abstract for concrete, as βασιλεία [1] in *Diod. S.* 1, 47, 5: a stone figure ἔχουσα τρεῖς βασιλείας ἐπὶ τῆς κεφαλῆς=that wears three symbols of royal power [diadems] on its head), that is to say, the *veil* (κάλυμμα is *v.l.* for ἐξ. here; *s.* critical apparatus in *N.*) by which women at prayer (when they draw near to the heavenly realm) protect themselves *fr.* the amorous glances of certain angels. But the veil may also have been simply a symbol of womanly dignity, *esp.* befitting a Christian woman, *esp.* in the presence of holy angels (*s.* Cadbury below).—WWeber, ZWTh 46, '03, 487-99; *Dibelius*, *Geisterwelt* 12-23 *al.*; EFehrle, Die kultische Keuschheit im Altertum '10, 39; RPerdelwitz, StKr 86, '13, 611-13; LBrun, ZNW 14, '13, 298-308; GerhKittel, Rabbinica '20, 17ff; *Billerb.* III 423-35; KBornhäuser, NKZ 41, '30, 475-88; WFoerster, ZNW 30, '31, 185f; MGinsburger, RHPhr 12, '32, 245-7; OMotta, ET 44, '33, 139-41; CSpicq, RB 48, '39, 557-62; EHBlakeney, ET 55, '44, 138; StLösch, ThQ 127, '47, 216-61; JAFitzmyer, NTS 3, '57, 48-58; HJCadbury, HTR 51, '58, 1f (Qumran parallels); MornaDHooker, NTS 10, '64, 410-16; Alsaksson, Marriage and Ministry in the NT '65, 176-81.—LCerfaux et JTondriau, Un Concurrent du Christianisme: Le Culte des Souverains dans la Civilisation Gr.-Rö. '57. *S.* on ἄγγελος 2c.—On the whole word WFoerster, TW II 559-71. *M-M.* **

ἐξουσιάζω 1 *fut. pass.* ἐξουσιασθήσομαι (*Aristot.*, Eth. Eud. 1, 5 p. 1216a, 2; *Dionys. Hal.* 9, 44, 6; *inscr.*, *pap.*, LXX) *have the right or power for someth. or over someone* ὁ ἐξουσιάζων *one who is in authority* (Eccl 10:4, 5) Lk 22:25. *Specif.* the *right or power* to do with *someth.* as one sees fit (*IG XIV* 79, 4) *w. gen.* of that over which one has the power (*CIG III* 4584 θυγατέρα αὐτῶν μὴ ἐξουσιάζειν τοῦ μνήματος) of husband and wife *w. ref.* to their marital duties ἐ. τοῦ ἰδίου σώματος *have power over her (his) own body* 1 Cor 7:4. Paul uses the *pass.* in a play on words *w.* ἐξεστίν: οὐκ ἐξουσιασθήσομαι ὑπὸ τινος *I will not be mastered by anything* 6:12. *M-M.* *

ἐξουσιαστικός, ἡ, ὄν (Symmachus Eccl. 8, 4; *Vett. Val.*, Iamblichus.-ώτερον Polyb. 5, 26, 3) *authoritative* Mk 1:27 *v.l.* *

ἐξοχή, ἡς, ἡ *prominence* (*cf.* *Theod.* Job 39:28; Sym. SSol 2:14; Jer 13:4; *Jos.*, *Ant.* 3, 135; 231), *metaph. excellence, advantage* (Cicero, Ad Att. 4, 15, 7; *Vett. Val.* 17, 23) κατ' ἐξοχήν *par excellence* (Strabo 1, 2, 10; Philo, Leg. All. 1, 106; *Dit.*, Syll.3 810, 16 [55 AD], Or. 764, 52 [II BC]) ἄνδρες οἱ κατ' ἐ. τῆς πόλεως *the most prominent men of the city* Ac 25:23. *M-M.* *

ἐξοχος, ὄν (*Hom.*+ in poetry; in prose in *Cornutus* 16 p. 20, 21, *Plut.*, *Lucian*, Herodian and other late *wr.*, *incl.* *Vett.*, *Val.* 16, 1) *prominent* (*Sib. Or.* 5, 284) μάρτυς *a prominent martyr* MPol 19:1. *Superl.* (*Ps.-Lucian*, *Asin.* 2; *Dit.*, *Or.* 640, 16; *POxy.* 1469, 1) τὸ ἐξοχώτατον *the most preëminent thing* 1 Cl 33:4. *M-M.* *

ἐξυπνίζω *fut.* ἐξυπνίσω (*Plut.*, *Mor.* 979D; 1044D; *M. Ant.* 6, 31; *Judg* 16:14 B, 20 B; 3 Km 3:15; *Test. Levi* 8:18, *Judah* 25:4. *Hellenist.* substitute for ἀφυπνίζω: *Phryn.* p. 96; 224 L.) *wake up, arouse* τινά *someone* of sleeping persons (*Chrysipp.*: *Stoic.* II 334) τὸν κεντυρίωνα *GP* 10:38. *Fig.* of the dead (*Job* 14:12) *J* 11:11. *M-M.* *

ἐξυπνος, ὄν (*PGiess.* 19, 4; *LXX*) *awake, aroused* ἔ. γίνεσθαι (*Syntipas* p. 58, 5; 117, 2; 1 Esdr 3:3; *Jos.*, *Ant.* 11, 34) *awaken* ἔ. γενόμενος (*Leontios* 8 p. 15, 14; *Test. Levi* 5:7) *Ac* 16:27. *M-M.* *

ἐξω *adv.* of place (*Hom.*+; *inscr.*, *pap.*, *LXX*, *En.*, *Philo*, *Joseph.*, *Test.* 12 *Patr.*). 1. used as *adv.*—*a.* *outside*—*a.* *w.* a verb δεδεμένον πρὸς θύραν ἔ. *tied at the door outside* Mk 11:4. ἔ. εἶναι (*X.*, *An.* 2, 6, 3; 7, 2, 29) ἔ. ἐπ' ἐρήμοις τόποις ἦν 1:45; ἐστάναι ἔ. *stand outside* (*Gen* 24:31; *Dt* 24:11; *Sir* 21:23) *Mt* 12:46f; *Mk* 3:31 (*cf.* *vs.* 32); *Lk* 8:20; 13:25; *w.* πρὸς and *dat.* πρὸς τ. θύρᾳ ἔ. *J* 18:16; πρὸς τ. μνημεῖω ἔ. 20:11; καθῆσθαι ἔ. *Mt* 26:69; προσεύχεσθαι ἔ. *pray outside* *Lk* 1:10; ἔ. ἔχειν τι *have someth. free of uncovered shoulders* Hs 9, 2, 4; 9, 9, 5; 9,

13, 8. The verb is to be supplied in **pass.** like Rv 22:15.

β. as **subst. w. art.** οἱ ἔξω *those who are outside* (2 Macc 1:16; Petosiris, fgm. 6 l. 206=the foreigners; fig. Thu. 5, 14, 3) of those who did not belong to the circle of the disciples Mk 4:11. Of non-Christians **gener.** (Iambl., Vi. Pyth. 35, 252 of non-Pythagoreans; Simplicius in Epict. p. 132, 6 those who are not ascetics) 1 Cor 5:12f; Col 4:5; 1 Th 4:12.

γ. as a substitute for an **adj.** *outer, outside* (Pla., Phaedr. 248A ὁ ἔξω τόπος. The same **expr.** BGU 1114, 5 [4 BC]; cf. POxy. 903, 20 τὰς ἔξω θύρας). αἱ ἔ. πόλεις *the foreign* (lit. 'outside', i.e. non-Jewish) cities Ac 26:11. ὁ ἔ. ἡμῶν ἄνθρωπος *our outer man* (i.e., the body, as Zosimus 13: Hermet. IV p. 107, 16) 2 Cor 4:16 (s. ἄνθρωπος 2ca). Differently οἱ ἔ. ἄνθρωποι 2 Cl 13:1, where the words have the **mng.** of οἱ ἔξω (s. above β) *those on the outside* (as Lucian, De Merc. Cond. 21); τὸ ἔ. (**opp.** τὸ ἔσω) *the outside* (Thu. 7, 69, 4) 2 Cl 12:2, cf. vs. 4 (apocryphal saying of Jesus).

β. *out* (Hom.+)
ἐξέρχεσθαι ἔ. *go out (side)* (Jos 2:19; cf. Ps 40:7) Mt 26:75; Lk 22:62; J 19:4, 5; Rv 3:12; ἐξῆλθεν ἔ. εἰς τὸ προαύλιον Mk 14:68. ἐξῆλθεν ἔ. πρὸς αὐτοὺς (cf. Gen 24:29; Judg 19:25) J 18:29. ἔ. ποιεῖν τινα *take someone out* Ac 5:34. ἄγειν J 19:4, 13. ἐξάγειν (Gen 15:5; Judg 19:25) Mk 8:23 v.l.; Lk 24:50 v.l.; προάγειν Ac 16:30. βάλλειν (M. Ant. 12, 25 βάλε ἔξω) Mt 5:13; 13:48; Lk 14:35; J 15:6; 1J 4:18. ἐκβάλλειν (2 Ch 29:16) Lk 13:28; J 6:37; 9:34f; 12:31; Ac 9:40; δεῦρο ἔ. *come out!* J 11:43 (δεῦρο 1).

2. as improper **prep. w. gen.**—a. in answer to the question 'where?' *outside* (Thu. 8, 67, 2 al.; Num 35:5, 27; Jdth 10:18; 13:3; Jos., Ant. 13, 91; 101) Lk 13:33. ἔ. τῆς παρεμβολῆς *outside the camp* Hb 13:11 (cf. Ex 29:14 al.); Ac 28:16 v.l.; ἔ. τ. πύλης Hb 13:12 (Jos., Bell. 4, 360 ἔ. τῶν πυλῶν).

β. to the question 'whither?' *out* (fr. within), *out of* (Hom.+)
ἀπελθεῖν ἔ. τ. συνεδρίου Ac 4:15. Likew. after ἐξέρχεσθαι (Polyaenus 3, 7, 3; cf. Jos., Ant. 8, 399) Mt 10:14; 21:17; Ac 16:13; Hb 13:13 (ἐξέρχ. ἔ. τ. παρεμβολῆς as Num 31:13); ἐκπορεύεσθαι Mk 11:19; ἀποστέλλειν τινά 5:10; ἐκφέρειν τινά (Lev 4:12) Mk 8:23; βάλλειν τινά 2 Cl 7:4; ἐκβάλλειν τινά (Lev 14:40) Mt 21:39; Mk 12:8; Lk 4:29; 20:15; w. **acc.** to be supplied, Ac 7:58; σῦρειν τινά 14:19; ἔλκειν τινά 21:30; προπέμπειν τινά 21:5 (on ἔως ἔ. cf. 1 Km 9:26). M-M.*

ἔξωθεν **adv.** of place (Aeschyl., Hdt.+; inscr., pap., LXX, Philo, Joseph.).

1. used as **adv.**—a. *from the outside* (Hierocles 7 p. 430 ἡ ἔ. βία=force from the outside; Judg 12:9; Jdth 13:1) τὸ ἔ. εἰσπορευόμενον *what goes into* (a man) *fr. the outside* Mk 7:18.

β. *outside*—α. as contrast to ἔσωθεν (Aeneas Tact. 1331; Diocles 141 p. 178, 13; Gen 6:14; Ex 25:11 al.; PGM 5, 307) Mt 23:27f; 2 Cor 7:5; Rv 5:1 v.l. (Plut., Dio 31, 2 μία [sc. ἐπιστολή] δ' ἦν ἐπιγεγραμμένη); IRo 3:2.

β. as **subst. w. art.** οἱ ἔ. *those on the outside* i.e. non-Christians 1 Ti 3:7; Mk 4:11 v.l. (cf. Hdt. 9, 5; Diod. S. 19, 70, 3; Himerius, Or. [Ecl.] 5, 18; Celsus 3, 14; Jos., Ant. 15, 316). τὸ ἔ. *the outside* (Dit., Syll. 3 813A, 6; Ezk 41:17) Mt 23:25; Lk 11:39f.

γ. as a substitute for an **adj.** *having to do w. the outside, external* (Demosth. 18, 9 οἱ ἔ. λόγοι; 4 Macc 6:34; 18:2; Jos., Ant. 14, 477) ὁ ἔ. κόσμος *external adornment* 1 Pt 3:3; ἡ ἔ. ἐπιφάνεια *the outer surface* Papias 3.

γ. *outward, out* ἐκβαλε ἔ. *throw out=leave out* (ἐκβάλλω 3) Rv 11:2b.

2. as improper **prep. w. gen.** (trag., X.+)—a. *from outside* ἔ. τ. ἀνθρώπου εἰσπορευόμενον εἰς αὐτόν Mk 7:15.

β. *outside* (Dio Chrys. 17[34], 21; 67[17], 1; PFlor. 50, 99; Ex 26:35 al.; Jos., Bell. 5, 201, Vi. 118 ἔ. τῆς κώμης; Test. Zeb. 3:6) ἔ. τῆς πόλεως (Aeneas Tact. 951) Rv 14:20. ἡ αὐλὴ ἡ ἔ. τοῦ ναοῦ *the court outside the temple* 11:2a. οὐθεν ἔ. ἐστιν τῆς ἀληθείας *nothing is apart fr. the truth* Hv 3, 4, 3. M-M.*

ἐξωθέω 1 **aor.** ἐξῶσα (Tdf. has the older form ἐξέωσα Ac 7:45; so also PSI 41, 16; PFlor. 58, 9) (trag., Hdt.+; pap., LXX; Philo, Poster. Cai. 55; Jos., Bell. 5, 338; 342) *push out* τινά *drive someone out fr. a place, expel* (Thu., X., Polyb. et al.) ἀπὸ προσώπου τινός *before someone* Ac 7:45. As a seaman's t.t. *beach, run ashore* (so Thu., X.+) τὸ πλοῖον εἰς τοῦ αἰγιαλόν 27:39. M-M.*

ἐξώτερος, α, ον (Strabo; POxy. 896, 14; LXX) adjectival comparison of the **adv.** ἔξω (BI-D. §62; Rob. 298).

1. *outside* (in contrast to inside or in the middle; cf. 3 Km 6:29f) ἐξώτεροι τεθήσονται *they (the stones) will be placed outside* Hs 9, 7, 5; cf. 9, 8, 3; 5; 7. τὰ ἐξώτερα μέρη τ. οἰκοδομῆς *the outside of the building* 9, 9, 3.

2. as **superl.** *farthest, extreme* (Ex 26:4) τὸ σκότος τὸ ἔ. *the darkness farthest out* Mt 8:12; 22:13; 25:30. M-M.*

εἶκοι (Hom.+; in the **mng.** 'seem' also Job 6:3, 25; Jos., C. Ap. 2, 175) *be like, resemble* τινί *someone* or *someth.* (Hes., fgm. 263 Rz. ποταμῷ ρέοντι εἰκοίως) κλύδωνι θαλάσσης Js 1:6. ἀνδρί vs. 23. M-M.*

ἐορτάζω (Eur., Hdt.+; Plut., Mor. 378B; Paus. 2, 11, 3; Dit., Or. 493, 25; BGU 646, 6; 11; LXX) *celebrate a festival of the Passover* (Jos., Ant. 5, 20) as a figure of the Christian life 1 Cor 5:8 (Philo, Sacr. Abel. 111 ἐορτῇ ψυχῆς ἡ ἐν ἀρεταῖς. . . μόνος ἐορτάζει ὁ σοφός). M-M.*

ἐορτή, ἡς, ἡ (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) *festival, feast* ἐν μέρει ἐορτῆς *with regard to a festival* Col 2:16. More **specif.** defined ἡ ἔ. τοῦ πάσχα *the Passover festival* Lk 2:41; J 13:1. τὸ πάσχα ἡ ἔ. τῶν Ἰουδαίων 6:4. ἡ ἔ. τῶν ἀζύμων *the festival of unleavened bread* Lk 22:1; cf. GP 2:5. ἡ ἔ. τῶν Ἰουδαίων ἡ σκηνοπηγία *the Jews' feast of Tabernacles* or *Booths* J 7:2; ἡ ἔ. *the festival* is shown by the context to be a particular one: Passover Mt 26:5; Lk 2:42; J 4:45; 11:56; 12:12, 20 al.; the feast of Tabernacles 7:8, 10f, 14, 37.—5:1 the witnesses and editions vary **betw.** the indefinite ἡ *a festival* and ἡ ἔ. *the festival* (for the attestation and **interpr.** s.

Hdb. ad loc.; JThUbbink, NThSt 5, '22, 131-6). Simply ἐ. of the feast of Tabernacles PK 2 p. 14, 29.—ἐν τ. ἐ. during the festival (Jos., Ant. 20, 109 ἐν ἐ.) Mt 26:5; Mk 14:2; J 4:45; 7:11; 12:20; εἶναι ἐν τ. ἐορτῇ take part in the festival 2:23 (CBurchard, ZNW 61, '70, 157-88—also Mk 14:2, Mt 26:5, J 7:11). εἰς τ. ἐορτήν for the festival 13:29 (cf. BGU 596, 7 [84 AD] ὅπως εὖς τ. ἐορτήν περιστερεῖδια ἡμεῖν ἀγοράσῃ). ἀναβαίνειν (i.e. to Jerusalem) εὖς τ. ἐ. 7:8, 10 (cf. BGU 48, 18 ἐὰν ἀναβῇς τῇ ἐορτῇ); ἔρχεσθαι εἰς τ. ἐ. (Jos., Bell. 1, 73; 6, 300) 4:45; 11:56; 12:12. τ. ἐορτῆς μεσοῦσης when the festival was half over 7:14. τ. ἐορτῆς παυσσαμένης GP 14:58. κατὰ ἐορτήν at each (Passover) festival Mt 27:15; Mk 15:6; Lk 23:17 t.r. (should it be limited to the Passover? Any festival at all could be the proper occasion to free a prisoner. Cf. Heliod. 8, 7 p. 227, 6ff Bekker: ἡ δέσποινα. . . τήμερον ἀφήσιν ἐπηγγεῖλατο [Theagenes], ἐορτήν τινα πάτριον εὖωχεῖν μέλλουσα). κατὰ τὸ ἔθος τ. ἐορτῆς acc. to the custom of the feast Lk 2:42. τ. ἐορτήν ποιεῖν keep the festival (Ael. Aristid. 29, 4 K.=40 p. 752 D.; Vi. Aesopi I c. 123; Ex 23:16) Ac 18:21 D. Of a joyous festival (opp. πένθος time of sorrow) Dg 4:5. M-M.*

ἐπαγγελία, ας, ἡ (Demosth.+; Aristot., Eth. Nic. 10, 1 p. 1164a, 29; inscr., pap., LXX, Philo, Joseph.) announcement, in later Gk. w. the special sense promise, pledge, offer (Polyb. 1, 43, 6; 7, 13, 2; 18, 11, 1 al.; Diod. S. 1, 5, 3; 4, 16, 2; Epict. 1, 4, 3 ἡ ἀρετὴ ταύτην ἔχει τὴν ἐπαγγελίαν εὐδαιμονίαν ποιῆσαι; Inscr. Gr. 473, 10; Inscr. v. Priene 123, 9; 1 Macc 10:15; Philo, Mut. Nom. 201; Jos., Ant. 5, 307).

1. of men προσδέχεσθαι τὴν ἀπὸ τινος ἐ. wait for a promise fr. someone Ac 23:21. Almost=profession IEph 14:2.

2. as a rule in our lit. of divine promises (Herm. Wr. in Stob. I 387, 15 W.; Jos., Ant. 2, 219; Prayer of Manasseh [=Ode 12] 6; PsSol 12:6; perh. Ps 55:9).

a. God's promise sg. Ac 2:39; Ro 4:13f, 16; 9:9 (where λόγος is to be supplied w. the gen. ἐπαγγελίας: this word is a word of promise); Gal 3:17; 2 Pt 3:9; 1 Cl 26:1; 2 Cl 15:4; B 5:7; 16:9. Pl. Ro 9:4; 2 Cor 7:1; Gal 3:16; Hb 7:6; 8:6; 11:17; 1 Cl 27:1. Prep. phrases: δι' ἐπαγγελίας by or because of a promise Gal 3:18b; 4:23; also ἐξ ἐπαγγελίας 3:18a. ἐν ἐπαγγελίᾳ with promise Eph 6:2. κατ' ἐπαγγελίαν in accordance w. the promise (PSI 281, 58 κατὰ τ. ἐπαγγελίας αὐτοῦ; 1 Esdr 1:7) Ac 13:23; Gal 3:29; cf. 2 Ti 1:1.—For var. reasons the gen. is used w. ἐ.: to denote the one fr. whom the promise comes (τ.) θεοῦ Ro 4:20; 2 Cor 1:20; Gal 3:21; 2 Cl 11:1; 1 Ti 1:1 v.l.; to denote the thing promised (Jos., Ant. 3, 77 τ. ἀγαθῶν) ἐ. τ. αἰωνίου κληρονομίας Hb 9:15. τ. ζωῆς 1 Ti 4:8; τ. παρουσίας 2 Pt 3:4; to denote the one(s) for whom the promise is intended τ. πατέρων Ro 15:8 (on βεβαιῶσαι τὰς ἐ. cf. Inscr. v. Priene 123, 9 ἐβεβαίωσεν τ. ἐπαγγελίαν).—On the other hand, τῆς ἐπαγγελίας is oft. added, as a kind of gen. of quality, to indicate the relation of the noun in question to the promise: γῆ τ. ἐ. the promised land Hb 11:9; τέκνα τ. ἐ. children of the promise, i.e., those born because of the promise Ro 9:8; Gal 4:28; πνεῦμα τ. ἐ. Eph 1:13; διαθήκαι τ. ἐ. 2:12. As an obj. gen. in πίστις τῆς ἐ. faith in the promise B 6:17.—ἐ. w. inf. foll. εἰσελθεῖν to enter Hb 4:1.—ἐ. γενομένη πρὸς τ. πατέρας a promise made to the fathers Ac 13:32; also εἰς τ. πατ. 26:6 (Diod. S. 2, 60, 4 γεγεννημένη ἐπ.=a promise given).—Of Christ's promise 2 Cl 5:5.

b. what was promised (Vi. Aesopi I c. 79; PsSol 12:6) 1J 2:25. W. epexeg. gen. foll. ἡ ἐ. τοῦ πνεύματος what was promised, namely the Spirit Ac 2:33; Gal 3:14. Foll. by gen. of the one who promises ἐ. τοῦ πατρὸς Lk 24:49; Ac 1:4; κομίσασθαι τὴν ἐ. Hb 10:36; 11:13, 39. λαβεῖν 2 Cl 11:7; cf. 10:3f. ἀπολαβεῖν B 15:7.

c. It is not always poss. to draw a hard and fast line betw. a and b: Ac 7:17; Gal 3:22; Eph 3:6; Hb 6:12, 15, 17; 11:9b, 33; 1 Cl 10:2; 34:7.—FBaumgärtel, Verheissung: Zur Frage des evang. Verständnisses des AT '52; JSchniewind and GFriedrich, TW II 573-83. M-M.*

ἐπαγγέλλομαι (the act. Hom.+; the mid., which alone occurs in our lit., since Soph., Hdt., Thu.; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) 1 aor. ἐπηγγελάμην; pf. ἐπήγγελμαι, the latter also w. pass. mng. (cf. Kühner-G. I 120) 2 Macc 4:27; Gal 3:19; 1 Cl 35:4; announce, proclaim.

1. promise, offer—a. of human promises and offers τινί τι promise someth. to someone (PTebt. 58, 32 [III BC]; 1 Macc 11:28; 2 Macc 4:8) ἐλευθερίαν Hs 5, 2, 7; 2 Pt 2:19. W. dat. and inf. foll. (cf. Polyb. 1, 46, 4; PTebt. 411, 9; 3 Macc 1:4; Jos., C. Ap. 1, 57). ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι they promised to give him money Mk 14:11.—ῥάμα Hv 3, 2, 3.

b. of God: promise (2 Macc 2:18; 3 Macc 2:10) τὶ someth. Ro 4:21; Tit 1:2; ITr 11:2; τινί τι (Sb 7172, 25 [217 BC] ἃ ἐπηγγείλαντο [the gods] αὐτῷ) Hv 5:7; Dg 10:2. στέφανον τῆς ζωῆς τοῖς ἀγαπῶσιν Js 1:12; cf. 2:5 (ἡς ἐπηγγεῖλατο w. attraction of the relative=ἦν ἐ.). ἡ ἐπαγγελία, ἣν αὐτὸς ἐ. ἡμῖν what he himself has promised us 1J 2:25 (ἡ ἐπαγγελία, ἣν ἐπ. τινι as Esth 4:7. Cf. also Diod. S. 15, 6, 5 ἐπηγγεῖλατο ἐπαγγελίαν); cf. Ac 7:17 v.l.; Hv 1, 3, 4; s 1:7. W. inf. foll. (Jos., Ant. 3, 23) Ac 7:5; 2 Cl 11:6; Hv 3, 1, 2. W. ὅτι foll. 1 Cl 32:2. W. λέγων foll. Hb 12:26. Abs. (the abs. use also PPetr. I 29, 12 [III BC]) make a promise τινί Hb 6:13. God is described as ὁ ἐπαγγελάμενος 10:23; 11:11 (a Phrygian inscr. [Inscr. Rom. IV 766] calls aspirants for a city office, who make all kinds of promises, οἱ ἐπαγγελάμενοι).—Of faith πάντα ἐπαγγέλλεται Hm 9:10.—Pass. τὸ σπέρμα, ὃ ἐπήγγελλται the offspring for whom the promise was intended Gal 3:19. ἐπηγγελλμένοι δωρεαὶ promised gifts 1 Cl 35:4.

2. profess, lay claim to, give oneself out as an expert in someth. w. acc. (X., Mem. 1, 2, 7 τ. ἀρετῇν, Hell. 3, 4, 3 στρατιάν; Diog. L., Prooem. 12 σοφίαν; Lucian, Vit. Auctio 7 τ. ἄσκησιν; Philo, Virt. 54 θεοῦ θεραπείαν) θεοσέβειαν religion 1 Ti 2:10. γινώσκιν 6:21. πίστιν IEph 14:2; here also w. inf. foll. (cf. Wsd 2:13 γινώσκιν ἔχεν θεοῦ) Χριστοῦ εἶναι. M-M.*

ἐπάγγελμα, ατος, τό (Pla., Demosth. al.; Philo; Jos., C. Ap. 1, 24) announcement, promise in our lit. only of God's promise.

1. the promise itself κατὰ τὸ ἐ. according to the promise 2 Pt 3:13.—2. the thing promised (Ael. Aristid. 52 p.

599 D.; Philo, Mut. Nom. 128) τὰ μέγιστα ἐ. ἡμῖν δεδωρόνται *he has granted us the very great things he promised* 1:4.*

ἐπάγω 1 aor. ptc. ἐπάξας (Bl-D. §75 w. app.; Mlt.-H. 226; Rob. 348); 2 aor. ἐπήγαγον (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) *bring on; fig. bring someth. upon someone*, mostly *someth. bad* τινί τι (Hes., Op. 240 πῆμά τι ἐ. αἰ.; Dit., Or. 669, 43 πολλοῖς ἐ. κινδύνους; PRyl. 144, 21 [38 AD]. . . μοι ἐ. αἰτίας; Bar 4:9, 10, 14, 29; Da 3:28, 31; Philo, Mos. 1, 96; Jos., Vi. 18; Sib. Or. 7, 154) κατακλυσμὸν κόσμῳ ἐπάξας 2 Pt 2:5 (cf. Gen 6:17; 3 Macc 2:4 of the deluge ἐπαγαγὼν αὐτοῖς ἀμέτρητον ὕδωρ). λύπην τῷ πνεύματι *bring grief upon the spirit* Hm 3:4. ἐαυτοῖς ταχινὴν ἀπώλειαν *bring swift destruction upon themselves* 2 Pt 2:1 (cf. ἐαυτοῖς δουλείαν Demosth. 19, 259). Also ἐπὶ τινά τι (Ex 11:1; 33:5; Jer 6:19; Ezk 28:7 and oft.) ἐφ' ἡμᾶς τὸ αἷμα τ. ἀνθρώπου τούτου *bring this man's blood upon us* Ac 5:28 (cf. Judg 9:24 B ἐπαγαγεῖν τὰ αἵματα αὐτῶν, τοῦ θείναι ἐπὶ Ἀβιμελεχ, ὃς ἀπέκτεινεν αὐτοῦς). ἐ. τισὶ διωγμὸν κατὰ τινος *stir up, within a group, a persecution against someone* Ac 14:2 D. M-M.*

ἐπαγωνίζομαι (Dionys. Hal., Plut. et al.; inscr., Philo) *fight, contend*. The dat. dependent on it indicates for the most part either the one against whom one is fighting (Plut., Fab. 23, 2), or the pers. or thing upon whom (which) one depends for support in a fight (Plut., Numa 8, 16 ἐτέροις τεκμηρίοις). τῇ πίστει Jd 3, fr. the context, can only mean *for the faith* (cf. Plut., Mor. 1075D; Inscr. Gr. 394, 19 [I BC] ἐπαγωνίσαστο τῇ πρὸς τ. πόλιν εὐνοίᾳ). M-M.*

ἐπαθροίζω *collect besides or in addition* pass. (Plut., Anton. 44, 1) τῶν ὄχλων ἐπαθροιζομένων *when the crowds had gathered even more* Lk 11:29.*

Ἐπαίνετος, ου, ὁ *Epaenetus*, one of the first Christians in Asia Ro 16:5. For the name s. Diod. S. 19, 79, 2; Dit., Syll.3 43, 39; 585, 250; 944, 26; 1174, 4. M-M.*

ἐπαινέω fut. ἐπαινέσω; 1 aor. ἐπήνεσα (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) *praise* τινά *someone* (Jos., Vi. 232 ἐμέ; 279) 1 Cor 11:22a; IMg 12; ISm 5:2; MPol 4. ἐαυτὸν ἐ. *praise oneself* Hs 9, 22, 2. τι *someth.* (Aelian, V.H. 2, 12; Jos., Ant. 14, 293 τ. ἔργον) 1 Cl 33:6. Abs. 1 Cor 11:22b, unless ὑμᾶς is to be supplied, cf. ibid. a. W. acc. and ὅτι foll. *praise someone because or in that* Lk 16:8 (s. the lit. on οἰκονόμος 1a; JDMDerrett, NTS 7, '60/'61, 210 n. 3 'sanction'); 1 Cor 11:2. τοῦτο. . . οὐκ ἐπαινῶ ὅτι *this is someth. I cannot praise* (approve of), *namely that* 11:17 (for the mng. 'approve of': Appian, Bell. Civ. 3, 14 §49; Ael. Aristid. 24, 22 K.=44 p. 831 D.; Aelian, fgm. 235 p. 263, 17 τὸ θεῖον οὐκ ἐπῆναι τὰ ὑπὸ τ. βασιλέως πραττόμενα. Oft. Philostrat. [Schmid IV 294]; Jos., Ant. 14, 293. Other exx. in AFridrichsen, Horae Soederblomianae I, 1, '44, 28-32). Pass. ἡ γῆ τοῦ Ἰακῶβ ἐπαινουμένη παρὰ πᾶσαν τὴν γῆν *praised above every land* B 11:9 (quot. fr. an unknown prophet). Also in relig. usage: *praise God* (Philo) Ro 15:11 (Ps 116:1 v.l.). M-M.*

ἔπαινος, ου, ὁ (Pind., Hdt.+; inscr., pap., LXX, Philo; Jos., Vi. 158).

1. *praise, approval, recognition*—a. coming to men—a. from men ἐκ τινος 1 Cl 30:6; Ro 2:29; 13:3. εἰς ἔπαινον τινος *to give recognition to someone* 1 Pt 2:14 (WC vanUnnik, NTS 2, '55, 198-202, w. ref. to Diod. S. 15, 1, 1). ὁ ἀδελφός, οὗ ὁ ἔ. ἐν τ. εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν *the brother whose fame in the things of the gospel has gone through all the churches* 2 Cor 8:18.

β. from God (cf. Wsd 15:19) 1 Cl 30:6; Ro 2:29 (AFridrichsen, Symbolae Arctoeae 1, '22, 39-49). ὁ ἔ. γενήσεται ἐκάστῳ ἀπὸ τ. θεοῦ 1 Cor 4:5 (on ἔ. γίνεται τινι cf. Dit., Syll.3 304, 24).—εἰς ἔ. καὶ δόξαν (for the combination of the two nouns cf. Inscr. v. Priene 53, 15 [II BC] ἀξίως ἐπαινοῦ καὶ τιμῶν ποιεῖσθαι τ. κρίσεις; 199, 9 [I BC]; Dio Chrys. 14[31], 111 δόξα κ. ἔ. 1 Ch 16:27; s. below b) 1 Pt 1:7.

b. coming to God (cf. Ps 21:26; 34:28; Sir 39:10; concrete 'song of praise' in God's honor: Diod. S. 3, 73, 5; Arrian, Anab. 7, 3, 3 ἔπαινοι θεῶν) εἰς δόξαν καὶ ἔπ. (s. above a β) θεοῦ Phil 1:11; cf. Eph 1:6, 12, 14.

2. *a thing worthy of praise* (Sir 39:10 ἔ. αὐτοῦ='what is praiseworthy in him; his praiseworthy deeds') Phil 4:8. M-M. B. 1189.*

ἐπαίρω 1 aor. ἐπήρα, inf. ἐπᾶραι, ptc. ἐπάρας; pf. ἐπήρακα J 13:18 Tdf.; 1 aor. pass. ἐπήρθην (trag., Hdt.+; inscr., pap., LXX, En., Philo, Joseph., Test. 12 Patr.).

1. *lift up, hold up* τι *someth.* ῥάβδον *a staff* (Ex 10:13) Hv 3, 2, 4. τὸν ἀρτέμωνα Ac 27:40 s. on ἀρτέμων. Esp. in the expr. ἐ. χεῖρας *lift up, raise the hands* in prayer (Aesop, Fab. 49 P.=83 H.; Horapollo 1, 15 τ. χεῖρας εὖς οὐρανὸν ἐπαίροντα. . . προσευχόμενος τῇ θεῷ; 2 Esdr 18 [Neh 8]: 6; Ps 133:2; for the idea cf. LvSybel, Christl. Antike I '06, 256; 258; GAppel, De Romanorum Precationibus '09, 194. Cf. also ἔκτεινω 1) 1 Ti 2:8, or in blessing (Sir 50:20) Lk 24:50. ἐ. τὰς κεφαλὰς (w. ἀνακύπτειν) *raise (your) heads* (Philo, Op. M. 158; Jos., Bell. 1, 629; cf. ἐ. τὸ πρόσωπον 4 Km 9:32; αὐχένα Philo, Fug. 107) of men who regain their courage Lk 21:28. ἐ. τοὺς ὀφθαλμοὺς (Gen 13:10; 1 Ch 21:16 al.) *look up* Mt 17:8; Lk 16:23; J 4:35; 6:5; εἰς τινα Lk 6:20; εἰς τὸν οὐρανὸν *to heaven* Lk 18:13 (En. 13, 5 οὐκέτι δύνανται. . . ἐπᾶραι τ. ὄφθ. εἰς τ. οὐρ. ἀπὸ αἰσχύνης περὶ ὧν ἡμαρτήκεισαν); J 17:1. ἐ. τὴν πτέρναν *raise one's heel* to tread on someone 13:18 (ἐπὶ τινα as 1 Km 20:33). ἐ. τὴν φωνήν *raise one's voice* (Demosth. 18, 291; Charito 5, 7, 10; Philostrat., Vi. Apollon. 5, 33 p. 190, 21; Judg 2:4; 9:7; 2 Km 13:36) Lk 11:27; Ac 2:14; 14:11; 22:22.

2. pass.—a. lit. *be taken up* Ac 1:9. Of the exaltation to heaven of those who endured 1 Cl 45:8.

b. fig.—a. *rise up, offer resistance, be in opposition* ἐπὶ τινα or τι *against* or *to someone* or *someth.* (as 2 Esdr [Ezra] 4:19; 1 Macc 8:5; 10:70) ἐπὶ τὸ ποίμνιον 1 Cl 16:1. κατὰ τινος: πᾶν ὕψωμα ἐπαιρόμενον κατὰ τ.

γνώσεως τ. θεοῦ 2 Cor 10:5 (ὑψωμα 2).

β. *be presumptuous, put on airs abs.* (Aristoph., Nub. 810; Thu. 4, 18, 4; Aeschin. 87, 24; Sir 11:4; 32:1; 1 Macc 2:63; Jos., Vi. 24) 2 Cor 11:20; 1 Cl 21:5. W. ὑπερνωδοῦσθαι 14:5 (Ps 36:35). W. the dat. to denote the basis for the presumption (Hdt. 9, 49; Thu. 1, 120, 3; X., Cyr. 8, 5, 24; Appian, Bell. Civ. 5, 118 §489 ταῖς ναυσὶν ἐπαιρόμενος=proud of his fleet; Zeph 1:11; Philo, Mos. 1, 70; Jos., Ant. 9, 193) ἐαυτοὺς βουλόμενοι ἐπαίρεσθαι τ. διανοίαις αὐτῶν *want to put on airs w. their imaginations* 1 Cl 39:1 (cf. Appian, Liby. 111 §522 ἐπήρθησαν τοῖς φρονήμασι=they became presumptuous in their self-reliance). M-M.*

ἐπαισχύνομαι 1 aor. ἐπαισχύνθην (2 Ti 1:16); 1 fut. ἐπαισχυνθήσομαι (Aeschyl., Hdt.+; LXX) *be ashamed*.

1. w. acc. of the pers. of someone (X., Hell. 4, 1, 34; Lucian, Dem. Enc. 46b) Mk 8:38; Lk 9:26. W. acc. of the thing (Pla., Soph. 247c; Diod. S. 1, 83, 4; Job 34:19) τοὺς λόγους of the words Mk 8:38; Lk 9:26. τὸ εὐαγγέλιον of the gospel Ro 1:16 (OMichel, GWehrung-Festschr. '40, 36-53). τὸ ὄνομα τοῦ κυρίου Hs 8, 6, 4; 9, 21, 3. τὸ μαρτύριον τοῦ κυρίου ἡμῶν of witnessing to our Lord 2 Ti 1:8. τὴν ἄλυσίν μου of my chains vs. 16; cf. ISm 10:2 (w. ὑπερφηανεῖν).

2. w. ἐπὶ τινι of a thing (Is 1:29; cf. Aristot., De Rhet. 2, 2) ἐφ' οἷς νῦν ἐπαισχύνεσθε of which you are now ashamed Ro 6:21.

3. w. inf. foll. (Aeschyl., Ag. 1373; Lucian, Dem. Enc. 46a) οὐκ ἐ. ἀδελφοὺς αὐτοὺς καλεῖν *he is not ashamed (i.e. is not too proud) to call them brothers* Hb 2:11; Hs 9, 14, 6. W. acc. of the pers. and inf. Hb 11:16.

4. abs. (Pla., Rep. 9 p. 573B; Test. Jos. 2:5) 2 Ti 1:12.*

ἐπαιτέω (Hom.+ in sense 'ask for more'; pap., LXX) *beg as a mendicant* (so Soph., Oed. Col. 1364; Cat. Cod. Astr. VIII 4 p. 140, 9; Ps 108:10; Sir 40:28; Jos., Bell. 2, 295) Lk 16:3; 18:35; Mk 10:46 v.l. M-M.*

ἐπακολουθεῖν 1 aor. ἐπηκολούθησα (Aristoph., Thu.+; inscr., pap., LXX, Philo, Joseph.) *follow, come after*.

1. lit. τοῖς ἵχνεσιν αὐτοῦ *his footsteps* (Philo, Virt. 64) 1 Pt 2:21. ἐπηκολούθησάν μοι εἰς λόγον θεοῦ *they followed me in the cause of God* ISm 10:1 (cf. Philo, Leg. ad Gai. 185). Of the prophets, who followed Moses in time 1 Cl 43:1.

2. fig. *follow after, i.e. devote oneself to someth., w. dat.* (cf. Pla., Rep. 2 p. 370C; Josh 14:14 τῷ προστάγματι κυρίου; Jos., C. Ap. 1, 6) παντὶ ἔργῳ ἀγαθῷ ἐ. *devote oneself to every good work* 1 Ti 5:10. In contrast to προάγω: Pol 3:3; 1 Ti 5:24.—τὰ ἐπακολουθοῦντα σημεῖα Mk 16:20 are not only the following or accompanying signs, but also authenticating (for this mng. of ἐ. cf. PTebt. 100, 20f [117/16 BC]; PEleph. 10, 8 [223 BC]; PGenève 22, 1). M-M.*

ἐπακούω fut. ἐπακούσομαι; 1 aor. ἐπήκουσα (Hom.+; inscr., pap., LXX, En., Philo, Joseph., Test. 12 Patr., Sib. Or. 4, 22).

1. *hear, listen to* (Aeschyl., Choëph. 725; Lucian, Tim. 34 τ. εὐχῶν; BGU 1080, 6; PGM 13, 207 μοι; LXX; Jos., Ant. 9, 10) τινός *someone* (Lucian, Pseudol. 23; UPZ 78, 24 [159 BC] Isis, ἐπάκουσόν μου; PGM 3, 497; Gen 17:20 al.) 1 Cl 8:3 (quot. of unknown orig.; cf. Is 65:24); B 3:5; ἐπήκουσά σου 2 Cor 6:2 (Is 49:8; Third Corinthians 3:30).—OWeinreich, Θεοὶ ἐπήκοοι: Mitt. d. Dtsch. Arch. Inst. Ath. Abt. 37, '12, 1-68.

2. *obey* (Hes., Op. 275; Hdt. 4, 141; Pla., Soph. p. 227C; Vett. Val. 67, 16; Judg 12:17 A; 1 Macc 10:38 v.l.) abs. πρέπον ἐστὶν ἐ. κατὰ μηδεμίαν ὑπόκρισιν *it is fitting to be obedient without hypocrisy* IMg 3:2. ἔμπροσθέν τινας *before someone=obey someone* B 12:11 (Is 45:1). M-M.*

ἐπακροάομαι impf. ἐπηκροώμην (Menand., Epitir. 554; Plato Com. [V/IV BC], fgm. 16 al.) *listen to* τινός *someone* (Lucian, Icarom. 1; Philostrat., Vi. Apoll. 4, 36 p. 154, 13; Test. Jos. 8:5) Ac 16:25. M-M.*

ἐπάλληλος, ὅν *following one another in quick succession, rapidly succeeding* (Polyb., Diod. S. Plut. et al.) esp. of misfortunes (Plut., Pomp. 25, 10; Philo, Mos. 2, 263, In Flacc. 121 τὰς συνεχεῖς κ. ἐπαλλήλους κακώσεις; Jos., Bell. 5, 32) ἐ. γενόμεναι συμφοραὶ 1 Cl 1:1.*

ἐπ' ἅν temporal conj. used w. subj. (X.+; inscr., pap.; Bel 11. As ἐπὶν Hom.+) *when, as soon as* w. pres. subj. ἐ. πονηρὸς ἦ *when it is unsound* Lk 11:34. W. aor. subj., like the Lat. fut. exact. (Jos., Ant. 8, 302) ἐ. εὗρητε Mt 2:8. ἐ. νικήσῃ αὐτόν *lit. when he will have overcome him* Lk 11:22. M-M.*

ἐπ' ἀνάγκης adv. (Hdt.+; Epict. 2, 20, 1; M. Ant. 1, 16, 8; inscr., pap.; Jos., Ant. 16, 365) *by compulsion, necessarily* τὰ ἐ. *the necessary things* Ac 15:28. M-M.*

ἐπανάγω 2 aor. ἐπανήγαγον (Hdt.+; inscr., pap., LXX, Ep. Arist.; Jos., Ant. 12, 128; 345) *lead or bring up* in our lit. only intrans.

1. *put out to sea, go out* ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐ. ὀλίγον *he asked him to put out a little way from the land* Lk 5:3 (trans.=‘put out’ ships and men at sea X., Hell. 6, 2, 28 ἀπὸ τῆς γῆς; 2 Macc 12:4). εἰς τὸ βάθος *to the deep water* vs. 4.

2. *return* (X., Cyr. 4, 1, 3; Diod. S. 16, 26 al.; 2 Macc 9:21) εἰς τὴν πόλιν Mt 21:18. M-M.*

ἐπανακάμπτω 1 aor. ἐпанέκαμψα (Aristot., Aq., Sym., Theod. Is 35:10) *return* (Syntipas p. 14, 8 al.) εἰς τὴν πόλιν Hs 1:2, 5. ἐπὶ τὰς παρθένους *to the virgins* s 9, 14, 1.*

ἐπαναμνήσκω 1 aor. pass. ἐπανεμνήσθην *remind someone* (τινά) *of someth. again* (Pla., Leg. 3 p. 688A; Demosth. 6, 35) Ro 15:15. Pass. *call to mind, remember someth. again* τοῦ ῥήματος Hv 4, 1, 7.*

ἐπαναπαύομαι (found in act. in Aelian, N.A. 5, 56 and Judg 16:26 A; the mid. occurs in Hero Alex. I p. 424, 12; Epict.; Artem.; Herodian 2, 1, 2; Jos., Ant. 8, 84, almost always in LXX and without exception in our lit.) fut. ἐπαναπαύσομαι; 2 aor. pass. ἐπανεπάην D 4:2; 2 fut. pass. ἐπαναπαήσομαι Lk 10:6; perf. mid. ἐπαναπέπαυμαι 1 Pt 4:14 P72 et al.

1. *rest, take one's rest* GH 27; B 4:13. ἐπὶ τινα *rest upon someone* ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν *your peace will rest upon him* Lk 10:6 (Num 11:25, 26 ἐπανεπαύσατο τ. πνεῦμα ἐπ' αὐτούς; 4 Km 2:15; cf. 1 Pt 4:14 v.l.).

2. *find rest, comfort, or support* τινὶ in *someth. fig.* (Herm. Wr. 9, 10 τῇ πίστει ἐ.) τοῖς λόγοις τ. ἀγίων D 4:2. In the sense *rely on* (Trypho Gr. 194 [I BC]; Artem. 4, 65; Epict. 1, 9, 9; Mi 3:11; 1 Macc 8:11) νόμῳ Ro 2:17. M-M.*

ἐπανατρέχω 2 aor. ἐπανεδράμω (Philod., De Ira p. 63 W.; Lucian, De Merc. Cond. 36; PLond. 1044, 14; 1727, 46; Jos., Ant. 18, 361) *run, hasten on* ἐπὶ τὸν σκοπὸν *toward the goal* 1 Cl 19:2.*

ἐπανέρχομαι 2 aor. ἐπανῆλθον (Eur., Hdt.+; inscr., pap., LXX) *return* (so Thu., X., Pla.; Dit., Syll.3 591, 7 [c. 195 BC]; PLond. 904, 23; POxy. 933, 17; PTebt. 333, 10; Pr 3:28; 2 Macc 4:36; Jos., Ant. 1, 91) abs. ἐν τῷ ἐπανέρχεσθαι με *when I return* Lk 10:35; cf. 19:15; Hs 8, 2, 9. M-M.*

ἐπανήκω fut. ἐπανήξω *come back again* (since Eur., Iph. A. 1628; Polyb. 6, 58, 3; Dit., Syll.3 730, 6; PAmh. 50, 5 [II BC]; LXX; Ep. Arist. 8; Jos., Ant. 12, 179; 191) Hs 9, 11, 2.*

ἐπανίστημι *set up, fut. mid. ἐπαναστήσομαι*. Also 2 aor. act. ἐπανεστήν *rise up, rise in rebellion* (so since Hdt., Thu., Aristoph.; LXX; Philo, Spec. Leg. 3, 17; Sib. Or. 11, 175) τινὶ *against someone* (so Hdt., Thu. et al.; Dt 33:11; Jdth 5:11; 16:17; Jos., Bell. 1, 24, 2, 443) ἐπανεστήσάν μοι *have risen against me* B 5:13 (Ps 26:12). Also ἐπὶ τινα (LXX) Mt 10:21; Mk 13:12 (cf. Mi 7:6). M-M.*

ἐπανόρθωσις, εὖσις, ἡ *correcting, restoration* (cf. e.g. 1 Esdr 8:52; 1 Macc 14:34) transf. *improvement* (Ps.-Pla., Tim. L. p. 104A; Heraclides 3; Plut., Mor. 22A; 46D a1.—ἐ. τοῦ βίου: Polyb. 1, 35, 1; Epict. 3, 21, 15 οὕτως ὠφέλιμα γίνεται τὰ μυστήρια. . . ὅτι ἐπὶ ἐπανορθώσει τ. βίου κατεστάθῃ πάντα. . . , cf. Ench. 51, 1; Iambl., Vi. Pyth. 6, 30; 21, 96 πρὸς ἐ.; POxy. 78, 29; 237 VIII, 30; Ep. Arist. 130; 283 πρὸς ἐ.; Philo, Ebr. 91 πρὸς ἐ., Conf. Lingu. 182, Leg. All. 1, 85; cf. 2 Macc 2:22) ὠφέλιμος πρὸς ἐ. *useful for improvement* 2 Ti 3:16. M-M. B. 751.*

ἐπάνω adv. (Hdt.+; inscr., pap., LXX, En., Joseph.) *above, over*.

1. used as adv. (Gen 7:20; Bar 2:5; Jos., C. Ap. 1, 33)—a. of place (En. 18, 5) οἱ ἄνθρωποι οἱ περιπατοῦντες ἐ. οὐκ οἶδασιν *the people who walk over (them) know nothing (about them)* Lk 11:44. τὰ ἐ. (cf. Dit., Syll.3 972, 74; 82; POxy. 502, 54 τὰ ἐ.=what has been mentioned above) *the upper parts* (PGM 2, 157 τὰ ἐπ. τῆς θύρας) Hs 9, 1, 6.

b. with numbers (colloq. Bl-D. §185; cf. Rob. 666; cf. Lev 27:7) *more than* ὥφθη ἐ. πεντακοσίοις ἀδελφοῖς *he appeared to more than 500 brethren* 1 Cor 15:6. πρᾶθῆναι ἐ. διηναρίων τριακοσίων *be sold for more than 300 denarii* Mk 14:5.

2. as improper prep. w. gen. *over, above, on*—a. of place (Dit., Syll.3 1173, 3 ἐ. τ. βήματος POxy. 485, 8; PFlor. 50, 32; LXX; Jos., Ant. 6, 274) ἐ. ὄρους *on (the top of) a hill* Mt 5:14; ἐ. τῆς πύλης Hs 9, 4, 2; ἐ. αὐτῶν Mt 21:7; cf. 23:18, 20, 22; 27:37; 28:2; Rv 6:8; 20:3. ἐ. αὐτῆς prob. *at her head* Lk 4:39 (perh. also poss.: *bending over her*) πατεῖν ἐ. ὄφεων *tread on snakes* Lk 10:19 (cf. PGM 13, 282 ἐὰν θέλῃς ἐπάνω κροκοδείλου διαβαίνειν). ἐ. τῶν ὀρέων *over the mountains* D 9:4. ἐστάθη ἐ. οἷ ἦν τὸ παιδίον *stopped over the place where the child was* Mt 2:9.

b. fig. (Socrat., Ep. 20 ὦν ἐ. πλούτου) of authority (Da 6:3 Theod.) *over someth.* ἐξουσία ἐ. δέκα πόλεων Lk 19:17, cf. 19. ἐ. πάντων ἐστὶν *is above all* J 3:31 (Cebes 26, 3 ἐ. πάντων ἐστί; Jos., Ant. 4, 216 τὸ δίκαιον ἐπάνω πάντων). M-M. and suppl.**

ἐπάξας s. **ἐπάγω**.

ἐπαιιδός, οὖ, ὅ (Ionic form, dominant in the Koine [Manetho 5, 138; Epict. 3, 24, 10; LXX; Philo, Migr. Abr. 83; Sib. Or. 225] for the Attic ἐπωδός; cf. Lobeck, Phryn. p. 243) *enchanter* D 3:4.*

ἐπαῖραι etc. s. **ἐπαίρω**.

ἐπάρατος, ον (Thu.+; Cass. Dio; Dit., Syll.3 799, 23 [38 AD]; Philo; Jos., Ant. 1, 58; 6, 117; 7, 208) *accursed* J 7:49. On this subject s. Billerb. II 494-519. M-M.*

ἐπαρκέω 1 aor. ἐπήρκεσα (Hom.+; pap.; 1 Macc 8:26; 11:35; Jos., Ant. 8, 113) *help, aid* (Jos., Ant. 15, 119) τινὶ *someone* (Hdt.; Aristoph., Plut. 830; X., Mem. 2, 7, 1 ἀλλήλοις ἐ.; Aristot., Eth. Nicom. 4, 2; 8, 14; 16; Polyb. 1,

51, 10; **Lucian**, *Nigr.* 26 τ. δεομένοις; **Jos.**, **Ant.** 1, 247) θλιβομένοις 1 **Ti** 5:10. χήραις vs. 16. **M-M**.*

ἐπαρχεία, **ας** ἡ (on the spelling cf. **Bl-D** §23. **Mlt.-H.** 315) *province*, ruled over by a prefect or governor (**Polyb.** 1, 15, 10; 2, 19, 2 **al.**; **Dit.**, *Or.* Index VIII p. 657; **POxy.** 471, 22; 1410, 3; **LXX** only as **v.l.**; **Jos.**, **Bell.** 5, 520; **loanw.** in **rabb.**) **Ac** 23:34; 25:1 **v.l.** (**Mlt.-H.** 157). **M-M**.*

ἐπάρχειος, **ον** *belonging to an eparch or prefect* ἡ ἐπάρχειος (**sc.** χώρα) *the province* (**Dit.**, *Or.* 549, 2; **IG XIV** 911) ἐπιβάς τῇ ἐ. *after he had arrived in the province* **Ac** 25:1 (**s.** ἐπαρχεία). *

ἐπαρχικός, **ή, όν** *pertaining to the ἐπαρχος*, **q.v.** (**lit.**; **inscr.**, e.g. **Dit.**, *Or.* 578, 14) ἐπαρχική ἐξουσία (**Cass. Dio** 75, 14) **Phlm** **subscr.** This refers to an office in Rome, that of the 'praefectus urbi', the governor of the capital city.*

ἐπαρχος, **ου, ό** (**Aeschyl.**+; **inscr. pap.**, **LXX**; **Jos.**, **Ant.** 20, 193 **al.**) *prefect, commanding officer* (**s.** **Hahn** 118, 8; **MMentz**, *De Magistratuum Romanorum Graecis Appellationibus*, *Diss.* Jena '04, 46f). **w.** other military officers 1 **Cl** 37:3.*

ἐπαυλις, **εως, ή** (**Hdt.**+; **inscr.**, **pap.**, **LXX**) *farm, homestead, residence* (**Diod. S.** 12, 43, 1; 12, 45, 1; **Plut.**, *Vit.* p. 170B; 337A; 446B **al.**; **Dit.**, *Syll.* 3 364, 13 [III BC]; **PTebt.** 120, 130; **POxy.**, 248, 28; **LXX**; **Philo**, *Abr.* 139, *Spec. Leg.* 2, 116, *Mos.* 1, 330 **al.**; **Jos.**, **Bell.** 2, 57 **al.**) **Ac** 1:20 (**Ps** 68:26). **M-M**.*

ἐπαύριον **adv.** *tomorrow* (**Polyb.** 8, 15, 6; **PLille** 15, 2 [242 BC]; **PTebt.** 119, 17; **LXX**) in our **lit.** almost exclusively (as **Polyb.** 3, 53, 6; **PHamb.** 27, 4 [III BC] and mostly **LXX**) τῇ ἐ. (**sc.** ἡμέρᾳ) *on the next day* **Mt** 27:62; **Mk** 11:12; **J** 1:29, 35, 43; 6:22; 12:12; **Ac** 10:9, 23f; 14:20; 20:7; 21:8; 22:30; 23:32; 25:6, 23. εἰς τὴν ἐ. (**Polyb.** 8, 13, 6) *until the next day* **Ac** 4:3 **D.** **M-M**.*

ἐπαφίημι 2 **aor. subj.** ἐπαφῶ (**X.**+; **pap.**, **LXX**; **Jos.**, **Ant.** 19, 175) *let loose upon* τινά τινι (**Paus.** 1, 12, 3 ἐλέφαντάς τινι) τῷ Πολυκάρπῳ λέοντα **MPol** 12:2.*

Ἐπαφρᾶς, ᾧ, ό (**Dialekt-Inscr.** 1489, 1 [Locris]; **CIG I** 268, 37; **II** 18; 20; 1963; 2248, 4; **Dit.**, *Syll.* 3 1112, 26; 1243, 34) *Epaphras* (**prob.** short form of Ἐπαφρόδιτος **q.v.**; cf. **Bl-D**. §125, 1; **Mlt.-H.** 119; 314) a Christian of Colossae **Col** 4:12, founder of the church there 1:7; cf. **Phlm** 23. **M-M**.*

ἐπαφρίζω (**Moschus** 5, 5 **intr.** 'foam up') **trans.** *cause to splash up like foam* τὶ **someth. fig.** κύματα ἐπαφρίζοντα (**ἀπαφρ.-P72 et al.**) τὰς ἐαυτῶν αἰσχύνας *waves casting up their own shameless deeds like foam* **Jd** 13.*

Ἐπαφρόδιτος, ου, ό (very common, also in **inscr.** and **pap.**; **s.** also **Schürer** I 4 80, 8) *Epaphroditus*, messenger sent by the Phil. church to Paul **Phil** 2:25; 4:18; **subscr.**—**RHarris**, *Ep.*, *Scribe and Courier*: **Exp.** 8, 1898, 101-10. **M-M**.*

ἐπέβην **s.** ἐπιβαίνο.

ἐπεγείρω 1 **aor.** ἐπήγειρα, **pass.** ἐπηγέρθην (**Hom.**+; **LXX**; **En.** 99, 16; **Philo**, *Mos.* 1, 297; **Jos.**, **Ant.** 8, 371; **Sib. Or.** 3, 153) *rouse up, awaken*. In our **lit.** only **fig.** *arouse, excite, stir up* τὶ **someth.** (**Maximus Tyr.** 23, 6b; **Jos.**, **Ant.** 14, 442 τὸ φρόνημα) τὰς ψυχὰς τ. ἐθνῶν (κατὰ τινος) **Ac** 14:2. ἐ. διωγμὸν ἐπὶ τινι *stir up a persecution against someone* 13:50 (**Test. Levi** 10:2 ἐπεγ. ἐπ' αὐτὸν κακά). **Pass.** ἐπεγείρεσθαι ἐπὶ τινι *be aroused against someone*, also *rise up, revolt against someone* 1 **Cl** 3:3 (cf. **Dit.**, *Syll.* 3 730, 10 [I BC]; **Is** 19:2; **Jer** 29:7; **Mi** 5:4). **M-M**.*

ἐπεὶ **conj.** (**Hom.**+; **inscr.**, **pap.**, **LXX**, **En.**, **Ep. Arist.**, **Philo**, **Joseph.**).

1. temporal *when, after* (**Diod. S.** 3, 35, 1; **Ps.-Callisth.** 3, 34, 4 ἐπεὶ ἦλθον=when they had come) only as a doubtful **rdg.** in **Lk** 7:1, where more recent editions **usu.** have ἐπειδὴ (**Bl-D**. §455, 1; **Rob.** 971).

2. causal *because, since, for* **Mt** 18:32; 21:46; 27:6; **Mk** 15:42; **Lk** 1:34; **J** 13:29; 19:31; **Ac** 13:46 **v.l.**; 1 **Cor** 14:12; 2 **Cor** 11:18; 13:3; **Hb** 5:2, 11; 6:13; 9:17; 11:11; 2 **Cl** 2:3; **B** 6:2f, 11 **al.** ἐπεὶ καὶ *since indeed* (as **Appian**, *Civ.* 5, 71 §302) **GP** 2:5. ἐ. οὖν inferential *since, then* (**X.**, *Mem.* 3, 9, 5; **Job** 35:7; 4 **Macc** 4:26) **Hb** 2:14; 4:6; **IMg** 2; 5:1. οὐκ ἐπεὶ *not that* **ITr** 8:1. **W.** ellipsis *for* (if it were different), *for otherwise* (also **class.**: **Pla.**, *Euthyphro* p. 9B; **X.**, *Cyr.* 2, 2, 31; **Aristot.**, *Eth. Nic.* 2, 2, 1. Also **Plut.**, *Agis* 2, 5; **Epict.**, *Ench.* 33, 9; **BGU** 530, 30; 4 **Macc** 1:33; 2:7, 19 **al.**; **Bl-D**. §456, 3 **w. app.**; **Rob.** 1025f) **Ro** 3:6; 11:6, 22; 1 **Cor** 14:16; 15:29; **Hb** 10:2 (cf. **UPZ** 110, 204 [164 BC] ἐπεὶ οὐκ ἂν οὕτως ἀλόγητοι ἦτε='for otherwise you would not be so unreasonable'); **IMg** 3:2. ἐ. ἔδει αὐτὸν πολλάκις παθεῖν *for otherwise he would have had to suffer many times* **Hb** 9:26. ἐ. ἄρα *for otherwise, you see* 1 **Cor** 5:10; 7:14. **M-M****

ἐπειδὴ **conj.** (**Hom.**+; **pap.**, **LXX**)—1. temporal *when, after* (**Arrian**, *Anab.* 5, 20, 1; **Jos.**, **Ant.** 2, 334 **al.**) **Lk** 7:1 (**v.l.** ἐπεὶ δέ).

2. causal (**Diod. S.** 19, 100, 7) *since, since then, (just) because* **Lk** 11:6; **Ac** 13:8 **D.**, 46; 14:12; 15:24; 1 **Cor** 1:22; 14:16; **Phil** 2:26; 1 **Cl** 57:4 (**Pr** 1:24); 62:3; 2 **Cl** 12:1; **B** 7:5, 9 **al.** ἐπειδὴ γάρ *for since* (**Hero I** p. 32, 20; **Philo**, *Aet. M.* 121) 1 **Cor** 1:21; 15:21. **M-M****

ἐπειδήπερ conj. (Thu. 6, 18, 3 and other Attic wr.; Aristot., Phys. 8, 5 p. 256b, 25; Dionys. Hal. 2, 72; PFlor. 118, 5; PRyl. 238, 10; PStrassb. 5, 10; Philo, In Flacc. 32, Leg. ad Gai. 164, Vi. Cont. 10; Jos., Ant. 1, 34; 5, 74) causal *inasmuch as, since* ('w. ref. to a fact already known' Bl-D. §456, 3) Lk 1:1 (Diod. S. 4, 7, 1: 'since we have referred to the Muses in connection with Dionysus, it is appropriate to recount the main facts about them'; Jos., Bell. 1, 17). M-M.*

ἐπεῖδον 2 aor. of ἐφοράω, **imper.** ἐπίδε, **inf.** ἐπιδεῖν (Hom.+; pap., LXX; Jos., Ant. 2, 346; Sib. Or. 5, 329) *fix one's glance upon, look at, concern oneself with* (of God's concern w. human things: Aeschyl.; Jos., C. Ap. 2, 181) ἐπί τι (1 Macc 3:59; 3 Macc 6:3) Ac 4:29. ἐπί τινι *look with favor on someone or someth.* 1 Cl 4:2 (Gen 4:4). W. **inf. foll.** ἀφελεῖν ὀνειδός μου *to take away my reproach* Lk 1:25.—HMiddendorf, Gott sieht. Diss. Freiburg '35. M-M.*

ἐπειμι (fr. εἶμι) ptc. ἐπιών, οὔσα, ὄν; this is the only form used in our lit., nearly always in the fem., and of time τῇ ἐπιούσῃ *on the next day* (Hdt.+; Jos., C. Ap. 1, 309) Ac 7:26. Also simply τῇ ἐ. (Polyb. 2, 25, 11; 5, 13, 10; Appian, Mithrid. 99 §458; PPetr. III 56b, 12; Pr 3:28; 27:1; Jos., Ant. 3, 30; 4, 64) 16:11; 20:15; 21:18. τῇ ἐπιούσῃ νυκτί *the next night* (Ael. Aristid. 48, 75 K.=24 p.485 D.) 23:11. τῷ ἐπιόντι σαββάτῳ 18:19 D. M-M.*

ἐπεῖταπερ conj. (Aeschyl.+; pap.; Jos., Ant. 18, 296; 19, 268) *since indeed* Ro 3:30 v.l. M-M.*

ἐπεισαγωγή, ἥς, ἡ (since Thu. 8, 92, 1) *bringing in* (besides), *introduction* (Hippocr., Praec. 7; Dionys. Hal., Veterum Cens. 2, 10; Jos., Ant. 11, 196) ἐτέρας [of an additional wife] ἐ.) γίνεται ἐ. κρείττονος ἐλπίδος *a better hope is introduced* Hb 7:19. M-M.*

ἐπεισέρχομαι fut. ἐπεισελεύσομαι (Hdt.+; pap.; Philo, Op. M. 119) *rush in suddenly and forcibly* (UPZ 13, 19 [160 BC]; 1 Macc 16:16; Jos., Ant. 11, 265) ἐπὶ τινα *upon someone* of the Day of Judgment ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς Lk 21:35. M-M.*

ἐπειτα adv. (Hom.+; inscr., pap., LXX, Philo, Joseph.) *then, thereupon.*

1. of time Lk 16:7; Gal 1:21; Js 4:14; 2 Cl 11:4; 13:3; D 12:1. Pleonast. ἔ. μετὰ τοῦτο (Pla., Lach. 190D; Sosipater in Athen. 9 p. 378B) J 11:7 (εἶτα P45 vid, P66 D). ἔ. μετὰ τρία ἔτη Gal 1:18; cf. 2:1.

2. to denote succession in enumerations—**a.** together w. indications of chronological sequence πρῶτον. . . ἔ. *first. . . then* (X., An. 3, 2, 27; Diod. S. 16, 69, 4; Ael. Aristid. 23, 6 K.=42 p. 769 D.; 4 Macc 6:3; Jos., Ant. 12, 92) 1 Cor 15:46; 1 Th 4:17; Pol 4:2. πρότερον. . . ἐπειτα Hb 7:27; ἀπαρχή. . . ἔ. *as first-fruit. . . next* 1 Cor 15:23. ἔ. . . ἔ. *thereupon. . . then* (Ael. Aristid. 48, 38 K.=24 p. 475 D.) 15:6f. Cl 15:5 v.l.

b. of succession alone: πρῶτον. . . ἔ. (POxy. 1217, 5 πρῶτον μὲν ἀσπαζομένη σε, ἐπειτα εὐχομένη. . . ; Jos., C. Ap. 1, 104) Hb 7:2; Js 3:17. As fourth and fifth member in a list 1 Cor 12:28. M-M.*

ἐπέκεινα adv. *farther on, beyond* (Hdt.+; LXX w. and without gen.; En.) οἱ ἐ. ἀδελφοί *the brothers farther on* MPol 20:1 (Appian, Hann. 6 §21 τοῖς ἐπέκεινα Κέλτοις; Herodian 4, 15, 3 οἱ ἐ. βάρβαροι). W. gen. (Chares [after 323 BC] in Athen. 13, 35 p. 575B; Arrian, Anab. 5, 5, 3 ἐπ. Καυκάσου; Maximus Tyr. 11, 10e τούτων ἐπ. ἐλθεῖν; Synes., Ep. 148 p. 285B ἐ. Θούλης) Βαβυλῶνος *beyond Babylon* Ac 7:43 (Am 5:27).*

ἐπεκλήθην s. ἐπικαλέω.

ἐπεκτείνομαι (as act. in Aristot., Strabo, Vett. Val. 362, 20) in our lit. only mid. (Theophr., H. Pl. 6, 8, 4; Cass. Dio 45, 1, 3; Cos. and Dam. 2, 6) *stretch out, strain τινί toward someth.* (Galen, De Usu Part. II 388, 9 Helmr.) τοῖς ἔμπροσθεν *toward the (goal) that lies before (me)* Phil 3:13. M-M.*

ἐπελαθόμην s. ἐπιλανθάνομαι.

ἐπενδύομαι (the act. Hdt. 1, 195; Jos., Ant. 5, 37) in our lit. only mid. *put on (in addition)* (Plut., Pelop. 11, 1; Jos., Ant. 3, 159) τὴν *someth.* of the heavenly, glorious body 2 Cor 5:2. Abs. vs. 4.—S. on γυμνός 4.*

ἐπενδύτης, ου, ὁ (Soph., fgm. no. 406 Nauck2; Ael. Dion. χ, 11; Pollux 7, 45; 1 Km 18:4; 2 Km 13:18) *outer garment, coat* (Suidas: τὸ ἐπάνω ἱμάτιον in contrast to ὑποδύτης, the ἐσώτερον ἱμάτιον) τὸν ἐ. διεζώσατο *put on his outer garment* J 21:7.*

ἐπεξεργάζομαι (Soph.+) *cause or create in addition* ἑαυτοῖς κίνδυνον *danger for yourselves* 1 Cl 47:7.*

ἐπέρχομαι fut. ἐπελεύσομαι; 2 aor. ἐπῆλθον (3 pl. ἐπῆλθαν Ac 14:19; Bl-D. §81, 3 w. app.; Mlt.-H. 208) (Hom.+; inscr., pap., LXX; En. 106, 1; Ep. Arist., Joseph., Test. 12 Patr.).

1. *come, come along, appear*—**a.** of place, abs. Agr 22=Mt 20:28 D. ἀπό τινος (1 Macc 8:4) ἐπῆλθαν ἀπὸ Ἀντιοχείας Ἰουδαῖοι *Jews came fr. Antioch* Ac 14:19.

b. of time *come (on), approach*—**a.** of time itself (Jos., Ant. 6, 305) ἡ ἐπερχομένη ἡμέρα) νύξ 1 Cl 24:3. ὁ αἰὼν ὁ ἐπερχόμενος *the coming age* Hv 4, 3, 5. ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις *in the ages to come* Eph 2:7.

β. of what time brings; in our lit. exclusively of *someth.* unpleasant κακὰ ἐπερχόμενα 1 Cl 56:10 (Job 5:21). ἐπὶ

ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις *over the miseries that are coming upon you* Js 5:1. In the same eschatological sense (cf. Is 41:22f) Hv 3, 9, 5; 4, 1, 1; s 7:4; 9, 5, 5. τὰ ἐπερχόμενα (cf. Is 41:4, 22f; Jdth 9:5): τὰ ἐ. τῇ οἰκουμένῃ *what is coming upon the world* Lk 21:26.

2. *come over or upon*—a. of unpleasant happenings, *abs.* (Horapollon 2, 25 ὁ θάνατος; Pr 27:12; Jos., *Ant.* 2, 86) *come about* Ac 13:40. ἐπὶ τινα (Gen 42:21; Wsd 12:27; EpJer 48; 2 Macc 9:18) *come upon someone* ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμέ ὧν εἰρήκατε *that none of the things you have spoken of may come upon me* Ac 8:24.—Hm 5, 1, 3 v.l.

b. of an enemy *attack* (Hom.+; *inscr.*, *pap.*; 1 Km 30:23; Jos., *Ant.* 5, 195; 6, 23) *abs.* Lk 11:22 (v.l. ἐλθὼν P75 et al.).

c. *fr.* above (Biogr. p. 448 of an inspiration: τοῦτο ἐπελθὼν αὐτῷ πράττειν ἐκ τοῦ θείου) of the Holy Spirit ἐπὶ τινα 1:35 (FXSteinmetzer, 'Empfangen v. Hl. Geiste' 38); Ac 1:8 (cf. Is 32:15). M-M.*

ἐπερωτάω *impf.* ἐπηρώτων; *fut.* ἐπερωτήσω; 1 *aor.* ἐπηρώτησα; 1 *aor. pass. ptc.* ἐπερωτηθεῖς (Hdt., Thu.+; *inscr.*, *pap.*, LXX, Ep. Arist., Joseph.).

1. *ask* (a question)—a. *gener.* τινά τι *someone about someth.* (Aeschines 1, 79) αὐτὸν τὴν παραβολὴν *they asked him about the parable* Mk 7:17; cf. 11:29; Lk 20:40; Hm 4, 1, 4. τινά περὶ τινος (Hdt. 1, 32; Demosth. 43, 66; PFlor. 331, 3) Mk 10:10; J 16:19 D. W. *acc.* of the *pers.* and *fol.* by a question introduced by λέγων (Test. Jos. 11:2) Mt 12:10; 17:10; 22:23; Mk 9:11; 12:18; Lk 3:10 al. *Foll.* by εἰ and a *dir.* question εἴ τι βλέπεις; *do you see someth.?* Mk 8:23 or an indirect question (PHib. 72, 15 [241 BC]; Jos., *Ant.* 12, 163) Mk 10:2; 15:44; Lk 6:9; 23:6 (ἐρωτάω P75); Ac 5:8 D. Followed by other questions, direct Mk 5:9; 7:5; 9:16, 28 al. and indirect (X., Hell. 6, 4, 2, Oec. 6, 6) Lk 8:9; 17:20; Ac 23:34; 2 Cl 12:2. τί ἄρα ἔσται αὐτοῖς *what will happen to them* Hm 11:2. *Abs.* LJ 2:4 (context mutilated).

b. of a judge's questioning in making an investigation Mt 27:11; Mk 14:60f; 15:2, 4; J 9:23; Ac 5:27.

c. The usage of the word w. regard to questioning the gods (Hdt. 1, 53, 1 and oft.; Dit., Syll. 3 977, 24; 1160; 1168, 16; Jos., *Ant.* 6, 123) approaches the *mng.* in the LXX: ἐ. τὸν θεόν, τὸν κύριον etc. *inquire after God, i.e.* after the thought, purpose, or will of God Ro 10:20 (Is 65:1).

2. *ask for* τινά τι *ask someone for someth.* (Ps 136:3) αὐτὸν σημειῖον ἐκ τοῦ οὐρανοῦ Mt 16:1.—HGreeven, TW II 684f. M-M.

ἐπερώτημα, ατος, τό (Hdt.+; *inscr.*, *pap.*; Da 4:17 Theod.).

1. *question* (Hdt. 6, 67; Thu. 3, 53, 2; 3, 68, 1; Sir 33:3 v.l.) ξένον ἐ. *strange question* UGosp. 1. 64. λαλεῖ αὐτοῖς κατὰ τὰ ἐ. αὐτῶν *according to their questions* Hm 11:2.

2. *request, appeal* (ἐπερωτάω 2) συνειδήσεως ἀγαθῆς ἐ. εἰς θεόν *an appeal to God for a clear conscience* 1 Pt 3:21. But cf. also a *pledge* (s. L-S-J s.v. 3 with *pap. ref.*) *to God proceeding fr. a clear conscience* (so GCRichards, JTS 32, '31, 77 and EGSelwyn, 1 Pt ad loc.). Cf. also Breicke, The Disobed. Spirits and Christian Baptism '46, 182-6; NClausen-Bagge, Eperotema '41; HGreeven, TW II 685f. M-M.*

ἔπεσα, ἔπεσον s. **πίπτω**.

ἐπέστην s. **ἐφίστημι**.

ἐπέχω *impf.* ἐπέιχον; 2 *aor.* ἐπέσχον (Hom.+; *inscr.*, *pap.*, LXX, Ep. Arist.; Philo, Deus Imm. 149; Joseph.; Sib. Or. 3, 317).

1. *trans.* *hold fast* τινά *someone* (Test. Jos. 15:3) Lk 4:42 D. τὴν *someth.* (Diod. S. 12, 27, 3 ταραχὴ τ. πόλιν ἐπέιχε; Plut., Otho 17, 6 τ. πόλιν ἐπέιχε κλαυθμός; Jos., *Bell.* 1, 230; Sib. Or. 3, 340) λόγον ζωῆς Phil 2:16.

2. *intr.*—a. *hold toward, aim at, fig.* of mental processes (Hdt., Thu.) τινί *someone* (PFay. 112, 11 [99 AD]) ἐπέχον τῷ δακτυλιστῇ. W. *dat.* of the thing Polyb. 3, 43, 2; BGU 827, 21; Sir 34:2; 2 Macc 9:25) ἐπέιχεν αὐτοῖς *he fixed his attention on them* Ac 3:5. ἔπεχε σεαυτῷ *take pains with yourself* 1 Ti 4:16. W. *indir. quest. foll.* ἐπέχων πῶς. . . ἐξελέγοντο *he noticed how. . . they sought out* Lk 14:7.

b. *stop, stay* (Soph. et. al.; PTebt. 12, 8; Gen 8:10; Philo, De Jos. 96 ἐ. ταῦτας [=three days]; Jos., *Bell.* 6, 354) ἐπέσχεν χρόνον εἰς τὴν Ἀσίαν *he stayed for a while in Asia* Ac 19:22. M-M.*

ἐπήλυτος, ον (Dionys. Hal. 3, 72; Job 20:26; Philo, Cher. 120f; Sib. Or. 7, 85) *come lately, come after* ὡς ἐπήλυτοι *as those who have come lately, or as followers, imitators* B 3:6 (so s.—v.l. προσήλυτοι; cf. Bihlmeyer ad loc.).*

ἐπήρα, ἐπήρθην s. **ἐπαίρω**.

ἐπηρεάζω (Hdt.+; *inscr.*, *pap.*; Philo, Mos. 2, 199, De Jos. 71) *threaten, mistreat, abuse* as a rule w. the *dat.* (as Ael. Aristid. 23, 28 K.=42 p. 777 D.; PFlor. 99, 10 [I/II AD]; Jos., *Bell.* 1, 13); τινά (Dit., Or. 484, 26 [II AD]): περὶ τῶν ἐπηρεαζόντων ὑμᾶς *for those who mistreat you* (in something they do, as PFay. 123, 7; PLond. 157, 4) Lk 6:28, cf. Mt 5:44 v.l. τὴν ἀγαθὴν ἀναστροφὴν *revile (your) good conduct* 1 Pt 3:16, M-M.*

ἐπήρεια, ας, ἡ (Thu.+; Dit., Or. 669, 6; 262, 23f; BGU 340, 21; PRyl. 28, 139; Sym.; Philo, In Flacc. 103; 179; Jos., *Ant.* 13, 382; 15, 23) *abuse, ill-treatment* ἐ. τοῦ ἄρχοντος τοῦ αἰῶνος τούτου IMg 1:3 (Lucian, Laps. 1 δαίμονος ἐπήρεια. S. Dssm., LO 398, 7 [LAE 454, 7] ἐπήρ. τ. ἀντικειμένου).*

ἐπί prep. w. gen., dat., or acc.; s. the lit. on ἀνά, beg. (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.).

I. with the genitive—**1.** of place—**a.** lit.—**α.** on, upon, answering the question ‘where?’ ἐπί (τῆς) γῆς on (the) earth Mt 6:10, 19; 9:6; 23:9; Mk 6:47 al. ἐ. τῆς θαλάσσης on the sea (cf. Job 9:8; Dio Chrys. 10[11], 129 βαδίζειν ἐπὶ τῆς θαλ.; Lucian, Philops. 13 βαδίζειν ἐφ’ ὕδατος, V.H. 2, 4; Artem. 3, 16 ἐπὶ τ. θαλάσσης περιπατεῖν; schol. on Nicander, Ther. 15 p. 5, 26ff relying on the testimony of Hesiod: Orion was given a gift [δωρεά] by the gods καὶ ἐπὶ κυμάτων πορεύεσθαι καὶ ἐπὶ τῆς γῆς) Mt 14:26; Mk 6:48f; J 6:19 (w. acc. P75; see III ia α below). ἐ. τῶν νεφελῶν on the clouds Mt 24:30; 26:64 (Da 7:13; cf. Philo, Praem. 8). ἐ. κλίνης 9:2; Lk 17:34. ἐ. τοῦ δώματος on the roof vs. 31; Mt 24:17; 10:27. W. verbs: κάθημαι ἐπὶ τινος sit on someth. (Job 2:8) Mt 24:3; 27:19; Ac 8:28; Rv 6:16; 9:17. ἐστῆκεναι ἐπὶ τινος stand on someth. Ac 21:40; Rv 10:5, 8. With parts of the body: ἐ. χειρῶν αἰρεῖν carry on (i.e. with) their hands Mt 4:6; Lk 4:11 (both Ps 90:12). ἐ. κεφαλῆς on the head (Hdt. 5, 12) J 20:7; 1 Cor 11:10; Rv 12:1. ἐ. τοῦ μετώπου Rv 7:3; 9:4. ἐ. γυμνοῦ on the naked body Mk 14:51.—ἄνδρες εὐχὴν ἔχοντες ἐφ’ ἑαυτῶν men who have an oath over them=have taken an oath Ac 21:23.

β. on, upon answering the question ‘whither?’; w. verbs of motion (Appian, Iber. 98 §427 ἀπέπλευσεν ἐπ’ οἴκου=he sailed (toward) home; PGM 4, 2469 ἀναβὰς ἐπὶ δώματος; Jos., Ant. 4, 91 ἔφρευγον ἐπὶ τ. πόλεων) βάλλειν τὸν σπόρον ἐ. τῆς γῆς Mk 4:26; also σπείρειν vs. 31. πίπτειν (Wsd 18:23) 9:20; 14:35. καθίεναι Ac 10:11. τιθέναι (Sir 17:4) Lk 8:16; J 19:19; Ac 5:15. ἔρχεσθαι Hb 6:7; Rv 3:10; γίνεσθαι ἐ. reach, be at J 6:21. γενόμενος ἐ. τοῦ τόπου when he reached the place Lk 22:40. καθίζειν take one’s seat Mt 19:28; 23:2; 25:31; J 19:13 (ἐπὶ βήματος of Pilate as Jos., Bell. 2, 172). κρεμαννύναι ἐ. ξύλου hang on a tree (i.e. cross) (Gen 40:19) Ac 5:30; 10:39; cf. Gal 3:13 (Dt 21:23).

γ. at, near of immediate proximity to things (Hdt. 7, 115; X., An. 4, 3, 28 al.; LXX) ἐ. τ. θυρῶν at the gates (Plut., G. Gracch. 14, 3; PRyl. 127, 9 [29 AD] κοιμωμένου μου ἐπὶ τῆς θύρας; 1 Macc 1:55) Ac 5:23. ἐ. τῆς θαλάσσης near the sea (Polyb. 1, 44, 4; Ex 14:2; Dt 1:40; 1 Macc 14:34) J 21:1. ἐ. τῆς ὁδοῦ by the road Mt 21:19. ἐσθίειν ἐ. τῆς πραπέζης τίνος eat at someone’s table Lk 22:30 (cf. POxy. 99, 14 [55 AD] τράπεζα, ἐφ’ ἧς Σαραπίων καὶ μέτοχοι). ἐ. τοῦ (τῆς) βάτου at the thornbush=in the passage about the thornbush (i.e., Ex 3:1ff) Mk 12:26; Lk 20:37.

δ. before w. persons, esp. in the language of lawsuits (Pla., Leg. 12 p. 943D; Isaeus 5, 1 al.; UPZ 71, 15; 16 [152 BC]; POxy. 38, 11; BGU 909, 23; Jos., Vi. 258) ἐ. τοῦ ἡγεμόνος in the governor’s presence Mt 28:14. ἐ. ἡγεμόνων καὶ βασιλέων Mk 13:9. ἐπὶ σου before you (the procurator) Ac 23:30. ἐ. Τερτούλλου Phlm subscr.; στάντος μου ἐ. τοῦ συνεδρίου Ac 24:20 (cf. Diod. S. 11, 55, 4 ἐπὶ τοῦ κοινοῦ συνεδρίου τ. Ἑλλήνων). κρίνεσθαι ἐ. τῶν ἀδίκων go to law before the unrighteous 1 Cor 6:1. κριθήσεται ἐφ’ ὑμῶν before your tribunal D 11:11. μαρτυρεῖν ἐ. Ποντίου Πιλάτου testify before Pontius Pilate 1 Ti 6:13 (s. μαρτυρέω 1d). ἐ. τοῦ βήματος (POxy. 37 I, 3 [43 AD]) ἐστὼς ἐπὶ τοῦ βήματος Καίσαρος εἰμι I am standing before Caesar’s tribunal Ac 25:10 (Appian says Proem. c. 15 §62 of himself: δίκαις ἐν Ῥώμῃ συναγορεύσας ἐπὶ τῶν βασιλέων=I acted as attorney in lawsuits in Rome before the emperors).—Gener. in someone’s presence (Appian, Syr. 61 §324 ἐφ’ ὑμῶν=in your presence) ἐ. Τίτου before Titus 2 Cor 7:14.

β. fig.—**α.** over of power, authority, control of or over someone or someth. (Hdt. 5, 109 al.; BGU 1120, 1 [5 BC] πρωτάρχῳ ἐ. τοῦ κριτηρίου; 287, 1. LXX) βασιλεύειν ἐ. τινος (Judg 9:8, 10; 1 Km 8:7) Rv 5:10. ἔχειν βασιλείαν ἐ. τῶν βασιλέων 17:18. ἐξουσίαν ἔχειν ἐ. τινος have power over someone 20:6. διδόναι ἐξουσίαν ἐπὶ τινος 2:26. καθιστάναι τινα ἐπὶ τινος set someone over, put someone in charge, of someth. or someone (Pla., Rep. 5 p. 460B; Demosth. 18, 118; Gen 39:4f; 1 Macc 6:14; 10:37; 2 Macc 12:20 al.; Ep. Arist. 281) Mt 24:45; Lk 12:42; Ac 6:3. εἶναι ἐπὶ τινος (Synes., Ep. 79 p. 224D; Tob 1:22; Jdth 14:13; 1 Macc 10:69) ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς who was in charge of all her treasure 8:27. Of God ὁ ὢν ἐ. πάντων (Apollonius of Tyana [I AD] in Euseb., Pr. Ev. 4, 13) Ro 9:5; cf. Eph 4:6. ὁ ἐπὶ τινος w. ὦν to be supplied (Demosth. 18, 247 al.; Diod. S. 13, 47, 6; Plut., Pyrrh. 5, 7; Aemil. Paul. 23, 6; PTeht. 5, 88 [118 BC] ὁ ἐπὶ τ. προσόδων; 1 Macc 6:28; 2 Macc 3:7; 3 Macc 6:30 al.; Ep. Arist. 110; 174) ὁ ἐ. τοῦ κοιτῶνος the chamberlain Ac 12:20.

β. on the basis of (Antig. Car. 164 ἐπὶ τῶν οἰνῶν ἀλλοιοῦσθαι) ἐ. δύο ἢ τριῶν μαρτύρων on the evidence of two or three witnesses 1 Ti 5:19. Sim. in the expr. ἐ. στόματος δύο μαρτύρων (Dt 19:15) Mt 18:16; 2 Cor 13:1. ἐπ’ αὐτῆς on the basis of it Hb 7:11. ἐπ’ ἀληθείας based on truth=in accordance w. truth, truly (Demosth. 18, 17 ἐπ’ ἀληθείας οὐδεμιᾶς εἰρημένα; POxy. 255, 16 [48 AD]; Tob 8:7; En. 104, 11) Mk 12:14, 32; Lk 4:25; 20:21; Ac 4:27. ἐφ’ ἑαυτοῦ based on himself=to or by himself (X., An. 2, 4, 10; Demosth. 18, 224 ἐκρίνετο ἐφ’ ἑαυτοῦ; Dionys. Hal., Comp. Verb. 16 ἐπὶ σεαυτοῦ. Cf. Kühner-G. I 498e) 2 Cor 10:7.

γ. to introduce the object which is to be discussed or acted upon λέγειν ἐπὶ τινος speak of, about someth. (Pla., Charm. p. 155D, Leg. 2 p. 662D; Isocr. 6, 41; Aelian, V.H. 1, 30; Jer 35:8; Ep. Arist. 162; 170) Gal 3:16. Do someth. on, in the case of (cf. 1 Esdr 1:22) σημεία ποιεῖν ἐπὶ τῶν ἀσθενούντων work miracles on the sick J 6:2. ἐπίτινων δεῖ ἐγκρατεῦσθαι in the case of some things it is necessary to practice self-control Hm 8:1.—On B 13:6 s. τίθημι I 1be.

2. of time (Hom.+ in the time of, under (kings or other rulers) ἐ. Ἐλισαίου in the time of Elisha Lk 4:27. ἐ. τῆς μετοικεσίας at the time of the exile Mt 1:11. Under=during the rule or administration of (Hes., Op. 111; Hdt. 6, 98 al.; Dit., Or. 90, 15; PAmh. 43, 2 [173 BC]; UPZ 162 V, 5 [117 BC]; 1 Esdr 2:12; 1 Macc 13:42; 2 Macc 15:22; Jos., Ant. 12, 156 ἐπὶ ἀρχιερέως Ὁ.) ἐ. Ἀβιαθὰρ ἀρχιερέως under, in the time of, Abiathar the high priest Mk 2:26. ἐ. ἀρχιερέως Ἄννα καὶ Καϊάφα Lk 3:2. ἐ. Κλαυδίου Ac 11:28. ἐ. τῶν πατέρων in the time of the fathers 1 Cl 23:3. ἐπ’ ἐσχάτων τῶν ἡμερῶν in the last days (Gen 49:1; Num 24:14; Mi 4:1; Jer 37:24; Da 10:14) 2 Pt 3:3; Hs 9, 12, 3; cf. Hb 1:2. ἐπ’ ἐσχάτου τοῦ χρόνου in the last time Jd 18. ἐπ’ ἐσχάτου τῶν χρόνων at the end of the times 1

Pt 1:20. ἐ. τῶν προσευχῶν μου *when I pray, in my prayers* (cf. PTebt. 58, 31 [111 BC] ἐπὶ τ. διαλόγῳ, ‘in the discussion’; 4 Macc 15:19 ἐπὶ τ. βασάνων ‘during the tortures’; Sir 37:29; 3 Macc 5:40; Synes., Ep. 121 p. 258C ἐπὶ τῶν κοινῶν ἱερῶν) Ro 1:10; Eph 1:16; 1 Th 1:2; Phlm 4.

II. with the dative—**1.** of place—**a.** lit.—**α.** *on, in, above* answering the question ‘where?’ (Hom.+; inscr., pap., LXX) ἐ. πίνακι *on a platter* Mt 14:8, 11; Mk 6:25, 28. ἀνακλῖναι ἐ. τῷ χλωρῷ χόρτῳ *on the green grass* 6:39. ἐ. τοῖς κραβάττοις *vs. 55. ἐπέκειτο ἐπ’ αὐτῷ lay on it (before it is also poss.)* J 11:38. καθήμενος ἐπὶ τῷ θρόνῳ Rv 4:9; 5:13; 7:10 and oft. ἐφ’ ἵπποις λευκοῖς *on white horses* 19:14. ἐπὶ σανίσιν *on planks* Ac 27:44. ἐ. τῇ στοᾷ *in the colonnade* 3:11. τὰ ἐ. τοῖς οὐρανοῖς *what is above (or in) the heavens* Eph 1:10. ἐπ’ αὐτῷ *above him, at his head* Lk 23:38 (=Mt 27:37 ἐπάνω τ. κεφαλῆς αὐτοῦ).

β. *on, upon* answering the question ‘whither?’ (Hom.+) *w.* verbs that indicate a direction: οἰκοδομεῖν ἐπὶ τινὶ *build upon someth.* Mt 16:18. ἐποικοδομεῖν Eph 2:20. ἐπιβάλλειν ἐπιβλημα ἐ. ἱματίῳ παλαιῷ *put a patch on an old garment* Mt 9:16. ἐπιπίπτειν ἐπὶ τινὶ Ac 8:16. λίθον ἐπ’ αὐτῇ βαλέτω J 8:7 v.l. This passage forms a transition to the next mng.

γ. *against* in a hostile sense (Hom.+; 2 Macc 13:19; Sir 28:23 v.l.) Lk 12:52f; Ac 11:19.

δ. of immediate proximity *at, near, by* (Hom.+) ἐ. τῇ θύρᾳ (ἐ. θύραις) *at the door* (Hom.+; Wsd 19:17; Jos., Ant. 17, 90) Mt 24:33; Mk 13:29; Ac 5:9. ἐ. τοῖς πυλῶσιν Rv 21:12. ἐ. τῇ πηγῇ J 4:6 (Jos., Ant. 5, 58 ἐπὶ τινὶ πηγῇ). ἐ. τῇ προβατικῇ (sc. πύλῃ) *near the sheepgate* 5:2; cf. Ac 3:10. ἐ. τῷ ποταμῷ *near the river* (since II. 7, 133; Jos., Ant. 4, 176 ἐπὶ τ. Ἰορδάνῳ) Rv 9:14.—Of pers. (Diod. S. 14, 113, 6) ἐφ’ ὑμῖν *among you* 2 Cor 7:7. Cf. Ac 28:14 t.r.

b. fig.—**α.** *over* of power, authority, control of or over someone or *someth.* (X., Cyr. 1, 2, 5; 2, 4, 25 al., An. 4, 1, 13; Demosth. 19, 113; Aeschines 2, 73; Esth 8:12e) Mt 24:47; Lk 12:44.

β. *to, in addition to* (Hom.+; PEleph. 5, 17 [284/3 BC] μηνὸς Τῦβι τρίτῃ ἐπ’ εἰκάδι; Tob 2:14; Sir 3:27; 5:5) προσέθηκεν τοῦτο ἐ. πᾶσιν *he added this to everything else* Lk 3:20 (cf. Lucian, On Funerals, 24). ἐ. τ. παρακλήσει ἡμῶν *in addition to our comfort* 2 Cor 7:13. λύπη ἐ. λύπη *grief upon grief* Phil 2:27 t.r. (cf. Soph., Oed. C. 544, also Polyb. 1, 57, 1 πλῆγῃ ἐπὶ πλῆγῃ; Plut., Mor. 123F; Polyaeus 5, 52 ἐπὶ φόνῳ φόνον; Quint. Smyrn. 5, 602 ἐπὶ πένθει πένθος=sorrow upon sorrow; Sir 26:15). ἐ. τῇ σῇ εὐχαριστίᾳ *to your prayer of thanks* 1 Cor 14:16. So *perh.* also Hb 8:1. ἐ. πᾶσι τοῦτοις *to all these* Col 3:14; Lk 16:26 v.l. (X., Mem. 1, 2, 25 al.; Sir 37:15; cf. 1 Macc 10:42).

γ. of that upon which a state of being, an action, or a result is based (Hom.+) ἐπ’ ἄρτῳ ζῆν *live on bread* Mt 4:4; Lk 4:4 (both Dt 8:3. Cf. Ps.-Pla., Alcib. 1 p. 105C; Plut., Mor. 526D; Alciph. 3, 7, 5; Sib. Or. 4, 154). ἐ. τῷ ῥήματι σου *depending on your word* Lk 5:5. οὐ συνῆκαν ἐ. τοῖς ἄρτοις *they did not arrive at an understanding (of it) (by reflecting) on (the miracle of) the loaves* Mk 6:52 (cf. Demosth. 18, 121 τί σαυτὸν οὐκ ἔλλεβορίζεις ἐπὶ τούτοις [sc. λόγοις];=why do you not come to an understanding concerning these words?). ἐ. τῇ πίστει *on the basis of faith* Ac 3:16; Phil 3:9. ἐπ’ ἐλπίδι *on the basis of hope, supporting itself on hope* Ac 2:26 (? s. ἐλπίς 2a); Ro 4:18; 8:20; 1 Cor 9:10; Tit 1:2.—Ac 26:6 ἐπ’ ἐλπίδι gives the basis of the trial at law, as does ἐ. εὐεργεσίᾳ 4:9. ἀπολύειν τ. γυναικὰ ἐ. πορνείᾳ Mt 19:9 (cf. Dio Chrys. 26[43], 10 ἀπολύειν ἐπ’ ἀργυρίῳ). ἐ. δυσὶν μάρτυσιν *on the basis of the testimony of two witnesses* (cf. Appian, Iber. 79 §343 ἡλεγχον ἐπὶ μάρτυσι) Hb 10:28 (Dt 17:6); *on the basis of* 8:6; 9:10, 15 (here it may also be taken in the temporal sense; s. 2 below), 17. ἀμαρτάνειν ἐ. τῷ ὁμοιώματι τ. παραβάσεως Ἀδάμ Ro 5:14 (ὁμοίωμα 1). δαπανᾶν ἐπὶ τινὶ *pay the expenses for someone* Ac 21:24. ἀρκεῖσθαι ἐπὶ τινὶ *be content w. someth.* 3J 10.—*W.* verbs of believing, hoping, trusting: πεποιθέναι (Wsd 3:9; Sus 35; 1 Macc 10:71; 2 Macc 7:40 and oft.) Lk 11:22; 18:9; 2 Cor 1:9; Hb 2:13 (2 Km 22:3). πιστεύειν Lk 24:25; Ro 9:33; 10:11; 1 Pt 2:6 (the last three Is 28:16). ἐλπίζειν (2 Macc 2:18; Sir 34:7) Ro 15:12 (Is 11:10); 1 Ti 4:10; 6:17; cf. 1J 3:3. παρησιάζεσθαι Ac 14:3.—After verbs which express feelings, opinions, etc. *at, because of, from, with* (Hom.+) διαταράσσεσθαι Lk 1:29. ἐκπλήσσεσθαι Mt 7:28; Mk 1:22; Lk 4:32; Ac 13:12. ἐξίστασθαι (Jdth 11:16; Wsd 5:2 al.) Lk 2:47. ἐπαισχύνεσθαι (Is 1:29) Ro 6:21. εὐφραίνεσθαι (Sir 16:1; 18:32; 1 Macc 11:44) Rv 18:20. θαμβεῖσθαι Mk 10:24; cf. Lk 5:9; Ac 3:10. θαυμάζειν (Lev 26:32; Jdth 10:7 al.; Jos., Ant. 10, 277) Mk 12:17 t.r. μακροθυμεῖν (Sir 18:11; 29:8; 35:19) Mt 18:26, 29; Lk 18:7; Js 5:7. μετανοεῖν (Plut., Ag. 19, 5; Ps.-Lucian, Salt. 84; Prayer of Manasseh [=Ode 12] 7) 2 Cor 12:21. ὀδυνᾶσθαι (cf. Tob 6:15) Ac 20:38. ὀργίζεσθαι Rv 12:17. σπλαγχνίζεσθαι Mt 14:14; Lk 7:13. συλλυπεῖσθαι Mk 3:5. στυγνάζειν 10:22. χαίρειν (PEleph. 13, 3; Jos., Ant. 1, 294; Tob 13:15; Bar 4:33) Mt 18:13; Lk 1:14; 13:17; Ro 16:19 al. χαρὰν καὶ παράκλησιν ἔχειν Phlm 7. χαρὰ ἔσται Lk 15:7; cf. vs. 10 (Jos., Ant. 6, 116 ἡ ἐπὶ τῇ νίκῃ χαρά). Also *w.* verbs that denote aroused feelings παραζηλοῦν and παροργίζειν *make jealous and angry at* Ro 10:19 (Dt 32:21). παρακαλεῖν 1 Th 3:7a, as well as those verbs that denote an expression of the emotions ἀγαλλιᾶσθαι (cf. Tob 13:15; Ps 69:5) Lk 1:47; Hs 8, 1, 18; 9, 24, 2. καυχᾶσθαι (Diod. S. 16, 70; Sir 30:2) Ro 5:2. κοπετὸν ποιεῖν (cf. 3 Macc 4:3) Ac 8:2. ὀλολύζειν Js 5:1. αἰνεῖν (cf. X., An. 3, 1, 45 al.) Lk 2:20. δοξάζειν (Polyb. 6, 53, 10.—S. also Diod. S. 17, 21, 4 δόξα ἐπὶ ἀνδρείᾳ=fame because of bravery) Ac 4:21; 2 Cor 9:13. εὐχαριστεῖν *give thanks for someth.* (s. εὐχαριστέω 2; UPZ 59, 10 [168 BC] ἐπὶ τῷ ἔρρῳσθαι σε τ. θεοῖς εὐχαρίστουν) 1 Cor 1:4; cf. 2 Cor 9:15; 1 Th 3:9.—ἐφ’ ᾧ=ἐπὶ τούτῳ ὅτι *for this reason that, because* (Diod. S. 19, 98; Appian, Bell. Civ. 1, 112 §520; Ael. Aristid. 53 p. 640 D.; Synes., Ep. 73 p. 221C; Damasc., Vi. Isid. 154; Syntipas p. 12, 9; 127, 8; Thomas Mag. ἐφ’ ᾧ ἅντι τοῦ διότι. Cf. W-S. §24, 5b and 12f. S. W GKümmel, D. Bild des Menschen im NT ’48, 36-40) Ro 5:12 (SLyonnet, Biblica 36, ’55, 436-56 [denies a causal sense here]. On the probability of commercial idiom s. FWDanker, FWGingrich-Festschr. ’72, 104f, also Ro 5:12, Sin under Law, NTS 14, ’68, 424-39); 2 Cor 5:4; Phil 3:12; *for, indeed* 4:10.

δ. to introduce the pers. or thing because of which *someth.* exists or happens *to, with* πράσσειν τι ἐπὶ τινὶ *do someth. to someone* Ac 5:35 (likew. Appian, Bell. Civ. 3, 15 §51; cf. δρᾶν τι ἐ. τινὶ Hdt. 3, 14; Aelian, N. An. 11, 11); *about* γεγραμμένα ἐπ’ αὐτῷ J 12:16 (cf. Hdt. 1, 66). προφητεύειν ἐ. τινὶ Rv 10:11. μαρτυρεῖν *bear witness about* Hb 11:4; Rv 22:16.

ε. of purpose, goal, result (Hom., Thu., Ditt., Syll.3 888, 5 ἐπὶ τῇ τῶν ἀνθρ. σωτηρίᾳ; PTebt. 44, 6 [114 BC] ὄντος μου ἐπὶ θεραπείᾳ ἐν τῷ Ἰσικίῳ; LXX; Jos., Ant. 5, 101) καλεῖν τινα ἐπὶ τινι *call someone for someth.* Gal 5:13 (ὅν ἐπ' ἐλευθερίᾳ cf. Demosth. 23, 124; [59], 32) ἐ. ἀκαθαρσία *for impurity, i.e.* so that we should be impure 1 Th 4:7. κτισθέντες ἐ. ἔργοις ἀγαθοῖς *for good deeds* Eph 2:10. λογομαχεῖν ἐ. καταστροφῇ τῶν ἀκουόντων *for the ruin of those who hear* 2 Ti 2:14 (cf. Eur., Hipp. 511; X., Mem. 2, 3, 19 ἐπὶ βλάβῃ; Hdt. 1, 68 ἐ. κακῷ ἀνθρώπου; Polyb. 27, 7, 13 and PGM 4, 2440 ἐπ' ἀγαθῷ=‘for good’).

ζ. of manner, corresponding to an adv. (Aeschyl., Suppl. 628 ἐπ' ἀληθείᾳ; UPZ 162 VI, 3 [117 BC] κακοτρόπως καὶ ἐπὶ ραδιουργίᾳ; POxy. 237 VI, 21) ὁ σπείρων ἐπ' εὐλογίαις (in contrast to ὁ σπείρων φειδομένως *he who sows sparingly*) *he who sows in blessing (i.e. generously)* 2 Cor 9:6. ἐπ' εὐλογίαις θερίζειν *reap generously* *ibid.*

2. of time (Hom.+; PTebt. 5, 66 [118 BC]; PLond. 954, 18; PAmh. 157; LXX) at, in, at the time of, during ἐ. τοῖς νῦν χρόνοις *in the present times* 2 Cl 19:4. ἐ. τῇ πρώτῃ διαθήκῃ *at the time of the first covenant* Hb 9:15. ἐ. συντελείᾳ τ. αἰώνων *at the close of the age* 9:26 (cf. Sir 22:10 and PLond. 954, 18 ἐ. τέλει τ. χρόνου; POxy. 275, 20 [66 AD] ἐ. συνκλεισμῷ τ. χρόνου). ἐ. τῇ θυσίᾳ *at the time of, together with, the sacrifice* Phil 2:17. ἐ. πάσῃ τῇ μυνείᾳ ὑμῶν *at every remembrance of you* Phil 1:3. ἐ. παροργισμῷ ὑμῶν *during your wrath, i.e. while you are angry* Eph 4:26. ἐ. πάσῃ τῇ ἀνάγκῃ *in all (our) distress* 1 Th 3:7b. ἐ. πάσῃ τῇ θλίψει 2 Cor 1:4. ἐπὶ τούτῳ *in the meanwhile* J 4:27 (Lucian, Dial. Deor. 17, 2, cf. Philops. 14 p. 41; Syntipas p. 76, 2 ἐφ' ἡμέραις ἐπτά; 74, 6).

3. The formula ἐ. τῷ ὀνοματί τινος, used w. many verbs, prob. means (acc. to WHeitmüller, ‘Im Namen Jesu’ '03, 13ff) ‘in connection with, or by the use of, i.e. naming, or calling out, or calling upon the name’ (88): βαπτίζειν Ac 2:38. δέχεσθαι τινα Mt 18:5; Mk 9:37; Lk 9:48. διδάσκειν Ac 4:18; 5:28. δύναμιν ποιεῖν Mk 9:39. ἐκβάλλειν δαιμόνια Lk 9:49 v.l. ἔρχεσθαι Mt 24:5; Mk 13:6; Lk 21:8. κηρύσσειν 24:47. λαλεῖν Ac 4:17; 5:40. καλεῖν τινα ἐ. τῷ ὄν. τινος *call someone by using, i.e. after, the name of someone* (2 Esdr 17 [Neh 7]: 63) Lk 1:59.—ὄνομα I 4ce. II.

III. with the accusative.—1. of place—a. lit.—α. across, over w. motion implied (Hom.+; LXX) περιπατεῖν, ἐλθεῖν ἐ. τ. θάλασσαν or ἐ. τ. ὕδατα Mt 14:25, 28f; J 6: [19 P75. Of spreading across the land: famine Ac 7:11; 11:28; darkness Mt 27:45; Lk 23:44. ἐ. σταδίους δώδεκα χιλιάδων across twelve thousand stades Rv 21:16 v.l. (Polyaenus 5, 44, 4 ἐπὶ στάδια δέκα); ἐ. πλεῖον further (1 Esdr 2:24; 2 Macc 10:27) Ac 4:17.

β. of motion that reaches its goal completely (Hom.+; LXX) on, upon someone or someth. πέσατε ἐφ' ἡμᾶς Lk 23:30 (Hos 10:8). ἔπρσεν ἐ. τὰ πετρώδη Mt 13:5; cf. Lk 13:4. ἔρχεσθαι ἐ. τινα come upon someone Mt 3:16; also καταβαίνειν fr. above J 1:33; cf. Rv 16:21. ἀναβαίνειν (Jos., Ant. 13, 138) Lk 5:19. ἐπιβαίνειν Mt 21:5 (Zech 9:9).—Ac 2:3; 9:4 al.; διασωθῆναι ἐ. τ. γῆν be brought safely to the land 27:44; cf. vs. 43; Lk 8:27. ἐ. τὸ πλοῖον to the ship Ac 20:13. ἀναπεσεῖν ἐ. τὴν γῆν lie down or sit down on the ground Mt 15:35. τιθέναι τι ἐ. τι put someth. on someth. Mt 5:15; Lk 11:33; Mk 8:25 v.l.; likew. ἐπιτιθέναι Mt 23:4; Mk 8:25; Lk 15:5; J 9:6, 15; Ac 15:10. ἐπιβάλλειν τ. χεῖρας ἐ. τινα (Gen 22:12 al.) Mt 26:50; Lk 21:12; Ac 5:18. Mainly after verbs of placing, laying, putting, bringing, etc. on, to: ἀναβιβάζω, ἀναφέρω, βάλλω, γράφω, δίδωμι, ἐπιβιβάζω, ἐπιγράφω, ἐποικοοοομέω, ἐπιρρίπτω, θεμελιόω, ἵστημι, κατὰγω, οἰκοδομέω, σωρεύω; s. these entries. Sim. βρέχεν ἐ. τινα cause rain to fall upon someone Mt 5:45; also τ. ἥλιον ἀνατέλλειν ἐ. τινα cause the sun to rise so that its rays fall upon someone *ibid.* τύπτειν τινὰ ἐ. τὴν σιαγόνα strike on the cheek Lk 6:29. πίπτειν ἐ. (τὸ) πρόσωπον (Jdth 14:6) on the face Mt 17:6; 26:39; Lk 5:12; 17:16; 1 Cor 14:25; Rv 7:11.—To, upon w. acc. of the thing πορεύεσθαι ἐ. τὴν ὁδὸν go to the road Ac 8:26; cf. 9:11. ἐ. τὰς διεξόδους Mt 22:9. ἵνα μὴ πνέῃ ἄνεμος ἐ. πᾶν δένδρον so that no wind should blow upon any tree Rv 7:1.

γ. of motion that comes close to someth. or someone to, up to, in the neighborhood of, on ἐ. τὸ μνημεῖον up to the tomb Mk 16:2 t.r.; Lk 24:1 t.r., 22, 24. ἔρχεσθαι ἐπὶ τι ὕδωρ come to some water Ac 8:36. ἐ. τὴν πύλην τὴν σιδηρᾶν to the iron gate 12:10. καταβαίνειν ἐ. τὴν θάλασσαν go down to the sea J 6:16. ἐ. τὸν Ἰορδάνην Mt 3:13. ἀνέπεσεν ἐ. τὸ στήθος he leaned back on (Jesus') breast J 21:20; 13:25. πίπτειν ἐ. τοὺς πόδας fall at (someone's) feet Ac 10:25. ἐ. τ. ἀκάνθας among the thorns Mt 13:7.—W. acc. of the pers. to someone ἐ. τὸν Ἰησοῦν ἐλθόντες they came to Jesus J 19:33; cf. Mt 27:27; Mk 5:21. Esp. in the lang. of the law-courts before ἐ. ἡγεμόνας καὶ βασιλεῖς ἄγεσθαι be brought before governors and kings Mt 10:18; cf. Lk 21:12 (cf. BGU 22, 36 [114 AD] ἀξιώ ἀκθῆναι [=ἀχθῆναι] τ. ἐγκαλουμένους ἐπὶ σὲ πρὸς δέουσιν ἐπέξοδον). ὑπάγεις ἐπ' ἄρχοντα you are going before the magistrate Lk 12:58; cf. Ac 16:19. ἡγαγον αὐτὸν ἐπὶ τὸν Πιλάτον Lk 23:1. ἐπὶ τοὺς ἀρχιερεῖς Ac 9:21. ἐ. Καίσαρα πορεύεσθαι come before the emperor 25:12. ἐ. τὰς συναγωγὰς Lk 12:11. ἐ. τὸ βῆμα Ac 18:12.

δ. of motion that takes a particular direction to, toward ἐκτείνας τ. χεῖρα ἐ. τοὺς μαθητάς Mt 12:49; cf. Lk 22:53. πορεύεσθαι ἐ. τὸ ἀπολλολός go after the one that is lost 15:4. ἐ. τὴν Ἄσσον in the direction of Assos Ac 20:13. ἐπιστρέφειν ἐ. τι turn to someth. 2 Pt 2:22 (cf. Pr 26:11). ὥς ἐ. ληστὴν as if against a robber Mt 26:55; Mk 14:48; Lk 22:52. This forms a transition to the next mng.

ε. against w. hostile intent (Hdt. 1, 71; X., Hell. 3, 4, 20 al.; Jos., Ant. 13, 331; LXX) ὥρμησαν ἐ. αὐτόν Ac 7:57. ἔρχεσθαι Lk 14:31. ἐπαναστήσονται τέκνα ἐ. γονεῖς Mt 10:21; cf. 24:7; Mk 13:8, 12. ἐφ' ἑαυτὸν divided against himself Mt 12:26; Mk 3:24f, 26; Lk 11:17f; cf. J 13:18 (s. Ps 40:10); Ac 4:27; 13:50 al.

ζ. answering the question ‘where?’ (Hom.+; LXX) on, over someth. καθεύδειν ἐπὶ τι sleep on someth. Mk 4:38. καθῆσθαι ἐπὶ τι sit on someth. J 12:15; Rv 4:4; 6:2; 11:16 al.; cf. Lk 21:35b; κεῖσθαι ἐπὶ τι lie upon someth. 2 Cor 3:15. κατακεῖσθαι Lk 5:25. ἐστηκέναι ἐ. τὸν αἰγιαλὸν stand on the shore Mt 13:2; cf. Rv 14:1. σκηνοῦν ἐπὶ τινα spread a tent over someone Rv 7:15. ἐ. τὴν δεξιάν at the right hand 5:1. λίθος ἐ. λίθον stone upon stone Mt 24:2. ἐπὶ τὸ αὐτό at the same place, together (Ps.-X., Respublica Athen. [The Old Oligarch] 2, 2; Pla., Rep. p. 329A; Ditt., Syll.3 736, 66 [92 BC]. In pap.=‘in all’: PTebt. 14, 20 [114 BC]; PFay. 102, 6.—2 Km 2:13) εἶναι ἐπὶ τὸ αὐτό be together Lk 17:35; Ac 1:15; 2:1, 44 v.l. In 1 Cor 7:5 it is a euphemistic expr. for sexual union.

κατοικεῖν ἐπὶ τὸ αὐτό *live in the same place* (Dt 25:5) Hm 5, 1, 4. Also *w.* verbs of motion (Sus 14 Theod.) συνέρχεσθαι ἐπὶ τὸ αὐτό *come together to the same place* 1 Cor 11:20; 14:23; cf. B 4:10. συνάγεσθαι (Phlegon of Tralles [Hadr.]: 257 fgm. 36 III 9 Jac.; Jos., Bell. 2, 346) Mt 22:34; Ac 4:26 (Ps 2:2); 1 Cl 34:7. ἐπὶ τὸ αὐτό μίγνυσθαι *be mixed together* Hm 10, 3, 3. προσετίθει ἐπὶ τὸ αὐτό *added to their number* Ac 2:47.—*At, by, near someone or someth.* καθῆσθαι ἐ. τὸ τελώνιον *sit at the tax-office* Mt 9:9; Mk 2:14. ἐστηκέναι ἐ. τὴν θύραν *stand at the door* Rv 3:20. ἐφ' ὑμᾶς *among you* 2 Th 1:10; cf. Ac 1:21.—*Of pers., over whom someth. is done* ὀνομάζειν τὸ ὄνομα Ἰησοῦ ἐπὶ τινα *speak the name of Jesus over someone* Ac 19:13. ἐπικαλεῖν τὸ ὄνομά τινος ἐπὶ τινα (Jer 14:9; 2 Ch 7:14; 2 Macc 8:15) Ac 15:17 (Am 9:12); Js 2:7; Hs 8, 6, 4. προσεύχεσθαι ἐπὶ τινα *pray over someone* Js 5:14.

b. fig.—*a. over of power, rule, control over someone or someth.* (X., Hell. 3, 4, 20 al.; Dionys. Byz. §56 θεῶ ἐπὶ πάντα δύναις; LXX) βασιλεύειν ἐπὶ τινα *rule over someone* (Gen 37:8; Judg 9:15 B al.) Lk 1:33; 19:14, 27; Ro 5:14. καθιστάναι τινα ἐπὶ τινα *set someone over someone* (X., Cyr. 4, 5, 58) κριτὴν ἐφ' ὑμᾶς *as judge over you* Lk 12:14; ἡγοῦμενον ἐπ' Αἴγυπτον Ac 7:10; cf. Hb 2:7 v.l. (Ps 8:7); 3:6; 10:21. ἐξουσίαν ἔχειν ἐπὶ τι Rv 16:9. ἐξουσίαν διδόναι ἐπὶ τι (Sir 33:20) Lk 9:1; 10:19; Rv 6:8; cf. 22:14. φυλάσσειν φυλακὰς ἐπὶ τι Lk 2:8. ὑπεραίρεσθαι ἐπὶ τινα *exalt oneself above someone* 2 Th 2:4 (cf. Da 11:36); but here the *mng.* *against* is also *poss.* (s. above a ε). πιστὸς ἐ. τι *faithful over someth.* Mt 25:21, 23.

β. to of additions to someth. already present Mt 6:27; Lk 12:25; Rv 22:18a. λύπην ἐ. λύπην *sorrow upon sorrow* Phil 2:27 (cf. Is 28:10, 13; Ezk 7:26; Ps 68:28).

γ. on, upon, to, over of powers, conditions, etc., which come upon someone or under whose influence he finds himself. ἐγένετο ῥῆμα θεοῦ ἐ. Ἰωάννην *the word of God came to John* Lk 3:2 (cf. Jer 1:1). *Of divine blessings* Mt 10:13; 12:28; Lk 10:6; 11:20; cf. 10:9; Ac 10:10. ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τ. Χριστοῦ *that the power of Christ may rest upon me* 2 Cor 12:9. χάρις θεοῦ ἦν ἐπ' αὐτό Lk 2:40. Various verbs are used of the Holy Spirit in connection *w.* ἐπὶ τινα: ἐκχεῖσθαι Ac 2:17f (Jo 3:1f); cf. 10:45; Tit 3:6. ἐξαποστέλλεσθαι Lk 24:49. ἐπέρχεσθαι 1:35; Ac 1:8. ἐμπίπτειν 10:44. καταβαίνειν Lk 3:22; J 1:33. τίθεσθαι Mt 12:18 (cf. Is 42:1). Also εἶναι Lk 2:25. μένειν J 1:32f. ἀναπαύεσθαι 1 Pt 4:14. *Of unpleasant or startling experiences* Lk 1:12, 65; 4:36; Ac 13:11; 19:17; Rv 11:11.—Lk 19:43; 21:35, cf. vs. 34; J 18:4; Eph 5:6; cf. Rv 3:3.—Ro 2:2, 9; 15:3 (Ps 68:10). *Of the blood of the righteous, that comes over or upon the murderers* Mt 23:35; 27:25; Ac 5:28. *Of care, which one casts on someone else* 1 Pt 5:7 (Ps 54:23).

δ. to, toward of the goal ἐπιστρέφειν, ἐπιστρέφεσθαι ἐπὶ τινα turn to (Dt 30:10; 31:20 al.) Lk 1:17; Ac 9:35; 11:21; 14:15; 26:20; Gal 4:9; 1 Pt 2:25.

ε. in, on, for, toward of feelings, actions, etc. directed toward a pers. or thing: after words that express belief, trust, hope πιστεύειν ἐ. τινα (Wsd 12:2) Ac 9:42; 11:17; 16:31; 22:19; Ro 4:24. πίστις Hb 6:1. πεποιθέναι (Is 58:14) Mt 27:43; 2 Th 3:4; 2 Cor 2:3. ἐλπίζειν (1 Ch 5:20; 2 Ch 13:18 al.) 1 Pt 1:13; 1 Ti 5:5. *After words that characterize an emotion or its expression for κόπτεσθαι* (Zech 12:10) Rv 1:7; 18:9. σπλαγχνίζεσθαι Mt 15:32; Mk 8:2; 9:22; Hm 4, 3, 5; s 9, 24, 2. *χρηστός toward* Lk 6:35. *χρηστότης* Ro 11:22; Eph 2:7; cf. Ro 9:23. *Esp.* also if the feelings or their expressions are of a hostile nature *toward, against* ἀποτομία Ro 11:22. μαρτύριον Lk 9:5. μάρτυς ἐ. τ. ἐμὴν ψυχὴν *a witness against my soul* (cf. Dssm., LO 258; 355 [LAE 304; 417]) 2 Cor 1:23. ἀσχημονεῖν 1 Cor 7:36. μοιχᾶσθαι Mk 10:11. τολμᾶν 2 Cor 10:2. βρύχειν τ. ὀδόντας Ac 7:54.

ζ. to introduce the person or thing by reason of whom (or which) someth. happens, on ὃ ἄνθρωπος ἐφ' ὃν γέγονει τὸ σημεῖον the man on whom the miracle had been performed Ac 4:22. ἐφ' ὃν λέγεται ταῦτα *the one about whom this was said* Hb 7:13. γέγραπται ἐπ' αὐτόν Mk 9:12f. Cf. Ro 4:9; 1 Ti 1:18; βάλλειν κλῆρον ἐ. τι *for someth.* Mk 15:24; J 19:24 (Ps 21:19).

η. of purpose, goal, result ἐ. τὸ βάπτισμα for baptism=to have themselves baptised Mt 3:7. ἐ. τὴν θεωρίαν ταύτην *for (i.e. to see) this sight* Lk 23:48 (sim. Hom.+; POxy. 294, 18 [22 AD]; LXX). ἐ. τὸ συμφέρον *to (our) advantage* Hb 12:10. ἐ. σφαγὴν Ac 8:32 (Is 53:7). Cf. Mt 22:5; ἐ. τ. τελειότητα Hb 6:1. ἐ. τοῦτο *for this* (X., An. 2, 5, 22; Jos., Ant. 12, 23) Lk 4:43. ἐφ' ὃ; *for what (reason)?* Mt 26:50 v.l. (s. ὅς 2a and 9b).

2. of time—*a. answering the question 'when?' ἐ. τὴν αὔριον* (Sb 6011, 14 [I BC]; PRyl. 441 ἐπὶ τὴν ἐπαύριον) (on) *the next day* Lk 10:35; Ac 4:5. ἐ. τὴν ὥραν τ. προσευχῆς *at the hour of prayer* 3:1 (Polyaenus 8, 17 ἐπὶ ὥραν ὀρισμένην).

b. of extension over a period of time for, over a period of (Hom.+; BGU 1058, 9 [13 BC]; POxy. 275, 9; 15 ἐ. τὸν ὅλον χρόνον; PTeht. 381, 19 ἐφ' ὃν χρόνον περίεστιν ἡ μήτηρ; LXX; Jos., Ant. 11, 2; Test. Judah 3:4) ἐ. ἔτη τρία *for three years* (Phlegon: 257 fgm. 36, 2, 1 Jac.) Lk 4:25. ἐ. τρεῖς ἡμέρας *for three days* (Diod. S. 13, 19, 2; Arrian, Anab. 4, 9, 4; Dialekt-Inschr. 4706, 119 [Thera] ἐπ' ἡμέρας τρεῖς; GP 8:30 al. ἐ. ἡμέρας πλείους *over a period of many days* (Jos., Ant. 4, 277) Ac 13:31.—16:18 (ἐπὶ πολλὰς ἡμέρας as Appian, Liby. 29 §124; cf. Diod. S. 3, 16, 4); 17:2; 19:8, 10, 34; 27:20; Hb 11:30. ἐ. χρόνον *for a while* (cf. Il. 2, 299; Hdt. 9, 22; Apollon. Rhod. 4, 1257; Jos., Vi. 2) Lk 18:4. ἐ. πλείονα χρόνον (Diod. S. 3, 16, 6; Hero Alex. I p. 344, 17) Ac 18:20. ἐφ' ὅσον χρόνον *as long as* Ro 7:1; 1 Cor 7:39; Gal 4:1. Also ἐφ' ὅσον *as long as* Mt 9:15; 2 Pt 1:13 (for other *mngs.* of ἐφ' ὅσον s. below under 3). ἐφ' ἱκανόν (sc. χρόνον) *for a considerable time* (Ep. Arist. 109) Ac 20:11. ἐπὶ πολὺ *for a long time, throughout a long period of time* (Thu. 1, 7; 1, 18, 1; 2, 16, 1 al.; Lucian, Toxar. 20; Wsd 18:20; Sir 49:13; Jos., Vi. 66) Ac 28:6. ἐπὶ πλεῖον *the same* (schol. on Pind., Nem. 7, 56b; PLille 3, 16 [III BC]; Jdth 13:1; Sir prol. 1, 7; Jos., Ant. 18, 150) Ac 20:9; *any longer* (Lucian, Dial. Deor. 5, 3; Appian, Hann. 54 §227; 3 Macc 5:18; Wsd 8:12) Ac 24:4; 1 Cl 55:1.

3. w. indications of number and measure (Hdt. et. al.; LXX) ἐ. τρίς (CIG 1122, 9; PHolm. 1, 18) *three times* Ac 10:16; 11:10. So also ἐπὶ πολὺ *more than once* Hm 4, 1, 8. ἐπὶ πολὺ (also written ἐπιπολύ) *in a different sense to a great extent, carefully* (Hdt., Thu.+; Lucian, Dial. Deor. 6, 2; 25, 2; 3 Macc 5:17; Jos., Ant. 17, 107) B 4:1. ἐπὶ πλεῖον *to a greater extent, further* (Hdt., Thu.+; Diod. S. 11, 60, 5 al.; prob. 2 Macc 12:36; Test. Gad 7:2) 2 Ti

3:9; 1 Cl 18:3 (Ps 50:4). ἐπὶ τὸ χεῖρον 2 Ti 3:13. ἐφ' ὅσον *to the degree that, in so far as* (Diod. S. 1, 93, 2; Maximus Tyr. 11, 3c ἐφ' ὅσον δύνатаι; Hierocles 14 p. 451) Mt 25:40, 45; B 4:11; 17:1; Ro 11:13. M-M.

ἐπιβαίνω 2 aor. ἐπέβην; pf. ἐπιβέβηκα (Hom.+; inscr., pap., LXX; Philo, Aet. M. 71; Joseph.; Sib. Or. 5, 127).

1. *go up or upon, mount, board* ἐπὶ τι (Hdt. 8, 120; Thu. 1, 111, 2; 7, 69, 4; X., Hell. 3, 4, 1; Dit., Syll.3 709, 36 [107 BC]; in all these cases the boarding of ships is involved. Gen 24:61 ἐπὶ τὰς καμήλους. 1 Km 25:20, 42 ἐπὶ τὴν ὄνον. Jos., Ant. 11, 258 ἐπὶ τ. ἵππον) ἐπὶ ὄνον Mt 21:5 (Zech 9:9). πλοῖον (Thu. 7, 70, 5) Ac 27:2. Abs. *go on board, embark* (Thu. 7, 62, 2) 21:1 D, 2.—So perh. also ἐ. εἰς Ἱεροσόλυμα *embark for Jerusalem* (i.e. to the seaport of Caesarea) vs. 4. But this pass. may also belong to

2. *set foot in* (Hom.+; εὐς τ. Ἀσίαν *set foot in Asia* Ac 20:18 (cf. Diod. S. 14, 84, 1 εὐς τ. Βοιωτίαν; POxy. 1155, 4 [104 AD] ὅς Ἀλεξάνδρην; PFlor. 275, 22). W. dat. (Diod. S. 16, 66, 6) τῇ ἐπαρχίῳ *the province* 25:1 (cf. Dit., Syll.3 797, 16 [37 AD] ἐπιβάς τῇ ἐπαρχίῳ.—So Ac 25:1 v.l.). M-M.*

ἐπιβάλλω 2 aor. ἐπέβαλον, 3 pl. ἐπέβαλαν Mk 14:46; Ac 21:27 (Mlt.-H. 208) (Hom.+; inscr., pap., LXX, Ep. Arist.; Philo, Leg. All. 3, 57 al.; Joseph., Test. 12 Patr.).

1. act. trans.—a. *throw over* τί τι: βρόχον *a noose* 1 Cor 7:35. τί ἐπὶ τι Rv 18:19 v.l.

b. *lay on, put on* ἱμάτιον τινι (Lev 19:19.—Od. 14, 520 χλαῖναν) Mk 11:7; without the dat. 10:50 v.l. τὴν χεῖρα *lay the hand* (Dt 15:10) ἐπὶ τι *on someth.* Lk 9:62. τὰς χεῖρας *hands* τινὶ *on someone* violently (Polyb. 3, 2, 8; 3, 5, 5; Lucian, Tim. 4; UPZ 106, 19 [99 BC]; Jos., Bell. 2, 491; Esth 6:2) Mk 14:46; Ac 4:3. Also ἐπὶ τινα (PLeid. G 19 [II BC], H 26) Mt 26:50; Lk 20:19; 21:12; J 7:44 (ἐβαλεν P75 et al.); Ac 5:18; 21:27. The sing. τ. χεῖρα in this connection is rare (Aristoph., Nub. 933, Lysistr. 440; Gen 22:12) J 7:30. ἐ. τὰς χεῖρας *folly* by inf. of purpose Ac 12:1 ἐπίβλημα ἐπὶ ἱματίῳ Mt 9:16; ἐπὶ ἱματίον Lk 5:36.

2. act. intrans.—a. *throw oneself or beat upon* (Pla., Phaedr. 248A; 1 Macc 4:2) τὰ κύματα εἰς τὸ πλοῖον Mk 4:37.

b. The mng. of καὶ ἐπιβαλὼν ἔκλαιεν Mk 14:72 is in doubt. Theophylactus offers a choice betw. ἐπικαλυψάμενος τ. κεφαλὴν (so ASchlatter, Zürcher Bibel '31; Field, Notes 41-3; but in that case τὸ ἱμάτιον could scarcely be omitted) and ἀρξάμενος, which latter sense is supported by the v.l. ἤρξατο κλαίειν in D Θ, as well as by it., syr. sin. ἐ. can actually have the mng. *begin* (PTebt. 50, 12 [112/11 BC] ἐπιβαλὼν συνέχουσεν=*he set to and dammed up* [Mlt. 131f]; Diogen. Cyn. in Diog. L. 6, 27 ἐπέβαλε τερετίζειν). Acc. to this the transl. would be *and he began to weep* (EKlostermann; OHoltzmann; JSchniewind; CCD; cf. also Bl-D. §308 and app.). Others (BWeiss; HHoltzmann; 20th Cent.; Weymouth; L-S-J) proceed fr. the expressions ἐ. τὸν νοῦν or τὴν διάνοιαν (Diod. S. 20, 43, 6) and fr. the fact that ἐ. by itself, used w. the dat., can mean *think of* (M. Ant. 10, 30; Plut., Mor. 499E), to the mng. *and he thought of it, or when he reflected on it*. Wlh. ad loc. has urged against this view that it is made unnecessary by the preceding ἀνεμνήσθη κτλ. Least probable of all is the equation of ἐπιβαλὼν with ἀποκριθεὶς (HEwald) on the basis of Polyb. 1, 80, 1; 22, 3, 8; Diod. S. 13, 28, 5 ἐπιβαλὼν ἔφη.

c. *fall to, belong to* τὸ ἐπιβάλλον μέρος *the part that falls to* someone (Diod. S. 14, 17, 5; Dit., Syll.3 346, 36; 546B, 19; 1106, 80; POxy. 715, 13ff; PFay. 93, 8; cf. Tob 6:12.—Dssm., NB 57 [BS 230]) Lk 15:12 (JDMDerrett, Law in the NT '70, 106). Impers. ἐπιβάλλει τινὶ *someone has opportunity or it is proper for someone* (Polyb. 18, 51, 1; Dit., Or. 443, 10; UPZ 110, 10 [164 BC] πᾶσιν ἐπιβάλλει; Tob 3:17; Jos., Ant. 19, 6) Pol 1:1.

3. mid. *throw oneself upon someth., take someth. upon oneself, undertake* w. acc. (Thu. 6, 40, 2; UPZ 41, 26 [161/0 BC] πᾶν ὃ ἂν ἐπιβάλλησθε) πρᾶξιν Hm 10, 2, 2. πολλά s 6, 3, 5. M-M.*

ἐπιβαρέω 1 aor. ἐπέβαρῃσα *weigh down, burden* (Dionys. Hal. 4, 9; 8, 73; Appian, Bell. Civ. 4, 15 §60; 4, 31 §133; Kyr.-Inscr. 1, 8; Dit., Syll.3 807, 16 [c. 54 AD]; POxy. 1481, 12 [II AD]; POsl. 60, 8) τινὰ *someone* πρὸς τὸ μὴ ἐπιβαρῆσαι τινὰ ὑμῶν *that I might not be a burden to any of you* 1 Th 2:9; 2 Th 3:8. ἵνα μὴ ἐπιβαρῶ 2 Cor 2:5 seems to have the mng. 'in order not to heap up too great a burden of words'=in order not to say too much (Heinrici; Schmiedel; Ltzm.; H-DWendland), although there are no exx. of it in this mng. Other possibilities are *exaggerate, be too severe with*. M-M.*

ἐπιβιάζω 1 aor. ἐπεβίβασα *put someone* (τινά) *on someth., cause someone to mount* (Thu.+; LXX) *put Jesus* ἐπὶ τ. πῶλον Lk 19:35 (cf. ET 42, '31, 236f; 288; 381f; 382f; 526f); cf. Ac 23:24. τινὰ ἐπὶ τὸ ἴδιον κτῆνος *on his own animal* Lk 10:34 (cf. 3 Km 1:33; but ἐπιβ. ἐπὶ can also mean *load upon* [2 Km 6:3], assuming that the man was unconscious).*

ἐπιβλέπω 1 aor. ἐπέβλεψα (Soph., Pla.+; LXX; Ep. Arist.; Jos., Ant. 12, 58; Test. 12 Patr.) *look at, gaze upon* of God ἐν ταῖς ἀβύσσοις *look into the depths* 1 Cl 59:3 (cf. Sir 16:19; Da 3:55 Theod.); *look at, consider, care about* Js 2:3. Of God's loving care, that looks upon someone or someth. (LXX; cf. Jos., Ant. 1, 20; PGM 13, 621) ἐπὶ τινα 1 Cl 13:4 (Is 66:2). ἐπὶ τι: ἐπὶ τὴν ταπεινῶσιν *upon the humble station* Lk 1:48 (cf. 1 Km 1:11; 9:16). Also of Jesus *look at, i.e. take an interest in* ἐπὶ τὸν υἱὸν μου Lk 9:38. M-M.*

ἐπίβλημα, ατος, τό (Plut., Arrian et al.; as a piece of clothing used as a covering as early as Dit., Syll.3 1218, 4 [c. 420 BC], also Is 3:22) *a patch* Mt 9:16; Mk 2:21; Lk 5:36. M-M.*

ἐπιβοῶ (act. Aeschyl., Thu.+; IG IV2 1, 742, 6 [II/III AD]; 4 Macc 6:4) *cry out loudly* (Heraclit. Sto. 6 p. 9, 15) of an aroused mob (Jos., Bell. 4, 283 ἐπεβόα πλῆθος, Ant. 11, 57) Ac 25:24 t.r.; MPol 3; 12:2f. M-M.*

ἐπιβουλῇ, ἥς, ἡ (Hdt., Thu.+; UPZ 8, 14 [161 BC]; POxy. 237 VI, 6; 31; LXX, Philo, Joseph.) *a plot* εἰς τινα *against someone* (Jos., Ant. 2, 197; 16, 319) Ac 23:30. Also τινί 20:3. ἡ ἐ. αὐτῶν *their plot* 9:24. Pl. (Epict. 1, 22, 14; 1 Esdr 5:70; 2 Macc 8:7 v.l.) ἐν ταῖς ἐ. τῶν Ἰουδαίων *through the plots of the Jews* 2MA 20:19 20:19. M-M.*

ἐπιγαμβρεύω *become related by marriage* (schol. on Eur., Orest. 585-604, Phoen. 347; LXX), then *marry as next of kin*, usu. brother-in-law of levirate marriage γυναικα Mt 22:24 (Dt 25:5 Aq.; cf. Gen 38:8 v.l. [ARahlf, Genesis '26, 159]). For the word cf. Anz 378; for the idea KHRengstorf, Jebamot '29. M-M.*

ἐπίγειος, ον (Pla.+; Philo; Jos., Ant. 6, 186; 8, 44) *earthly*.

1. *adj.*, in contrast to the heavenly (Plut., Mor. 566D; M. Ant. 6, 30, 4 ἐ. ζωῇ; pap.; Test. Jud. 21:4) σῶμα 1 Cor 15:40 (opp. ἐπουράνιος; on this contrast s. below 2b and MEDahl, Resurrection of the Body '62, 113-16). Of the body οἰκία ἐ. *earthly dwelling* (cf. Philo, Cher. 101) 2 Cor 5:1 (EEEllis, Paul and his Recent Interpreters '61, 40-43). W. the connotation of weakness (Lucian, Icarom. 2): σοφία *earthly wisdom*=human philosophy Js 3:15; cf. εὕρημα ἐ. *an earthly (i.e. purely human) discovery* Dg 7:1. πνεῦμα ἐ. *earthly spirit* of the spirit in false prophets Hm 9:11; 11:6, 11f, 14, 17, 19.

2. *subst.*—a. τὰ ἐ. (M. Ant. 7, 48; Philo, Op. M. 101; 113.—Opp. τὰ ἐπουράνια as Herm. Wr. fgm. 26 p. 544, 1 Sc. Cf. Philo, Op. M. 117) *earthly things* J 3:12 (LBrun, Symb. Osl. 8, '29, 57-77); cf. Pol 2:1; Dg 7:2. τὰ ἐ. φρονεῖν *think only of earthly things* Phil 3:19.

b. οἱ ἐ.: in the *expr.* πᾶν γόνυ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων Phil 2:10 the second of the three main concepts is not confined to human beings (cf. PGM 4, 225f; 3038ff, esp. 3042f πᾶν πνεῦμα δαιμόνιον. . . ἐπουράνιον ἢ ἀέριον εἴτε ἐπίγειον εἴτε ὑπόγειον ἢ καταχθόνιον. 5, 167 πᾶς δαίμων οὐράνιος κ. αἰθέριος κ. ἐπίγειος κ. ὑπόγειος. 12, 67 θεοὶ οὐράνιοι κ. ἐπίγειοι κ. ἀέριοι κ. ἐπιχθόνιοι. 17a, 3 Ἄνουβι, θεὲ ἐπίγειε κ. ὑπόγειε κ. οὐράνιε. Fluchtaf. 4, 11); cf. ITr 9:1.—IEph 13:2 it is impossible to say w. certainty from which *nom.* ἐπιγείων is derived, ἐπίγειοι or ἐπίγεια. M-M.*

ἐπιγελάω fut. ἐπιγελάσομαι (Pla., X.+; LXX) *laugh* τινί *at someth.* (Jos., Bell. 1, 233 ταῖς ἐλπίσιν) ἐ. τῇ ὑμετέρᾳ ἀπολείᾳ *at your destruction* 1 Cl 57:4 (Pr 1:26).*

ἐπιγίνομαι 2 aor. ἐπεγενόμην (Hom.+; inscr., pap., LXX; Philo, Aet. M. 20 al.) of wind *come up* (Thu. 3, 74, 2; 4, 30, 2; Diod. S. 18, 20, 7 ἐπιγενομένου μεγάλου πνεύματος; Jos., Ant. 9, 209) Ac 28:13. Of the night *come on* (Hdt. 8, 70 al.; Arrian, Anab. 1, 2, 7 νύξ ἐπιγενομένη; 2, 11, 5; Polyaeus 3, 7, 3 al.; Jos., Ant. 1, 301) 27:27 v.l. M-M.*

ἐπιγινώσκω fut. ἐπιγνώσομαι; 2 aor. ἐπέγνων; pf. ἐπέγνωκα; 1 aor. pass. ἐπεγνώσθην (Hom.+; Herm. Wr. 9, 4a [θεόν]; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) *know, understand, recognize*.

1. with the preposition making its influence felt—a. *know exactly, completely, through and through* τι *someh.* (Jos., Ant. 20, 128 τ. ἀλήθειαν) τ. ἀσφάλειαν Lk 1:4. τ. δικαίωμα τ. θεοῦ Ro 1:32. τ. χάριν τ. θεοῦ Col 1:6 (here ἐ. is the second stage after ἀκούειν; cf. IEph 4:2). Abs. 1 Cor 13:12a (opp. γινώσκειν ἐκ μέρους); PK 3 p. 15, 27. Pass. 1 Cor 13:12b; 2 Cor 6:9.

b. *recognize, know again* τινά *someone* Lk 24:16, 31. τι *someh.* Ac 12:14 (τ. φωνήν τινας as 1 Km 26:17; Judg 18:3). W. *acc.* of the *pers.* and ὅτι foll. 3:10; 4:13.

c. *acknowledge, give recognition* τινά (to) *someone* (Chio, Ep. 6; Ruth 2:10, 19) Mt 17:12 (mng. 1b is also poss.); 1 Cor 16:18.

2. with no emphasis on the *prep.*, essentially=γινώσκειν (X., Hell. 5, 4, 12 cf. with 6, 5, 17; Thu. 1, 132, 5; Dit., Syll. 3 741, 21; 747, 30; PFay. 112, 14; PTebt. 297, 9 al.; Ep. Arist. 246; Sib. Or. 3, 96).

a. *know abs.* Dg 10:3. τινά Mt 11:27 (the parallel Lk 10:22 has the simple verb γιν.), s. on παραδίδωμι 3, end; 14:35; Mk 6:54; Hv 5:3. τι Ac 27:39. τὴν ἀλήθειαν 1 Ti 4:3; cf. 1 Cl 32:1; Hs 8, 6, 3; 8, 11, 2. τινά ἀπό τινας *someone by someth.* (cf. Sir 19:29) Mt 7:16, 20 (the parallel Lk 6:44 has the simplex). ἐ. μέλη ὄντας *recognize that you are members* IEph 4:2. W. ὅτι foll. Ac 19:34. W. *acc.* and ὅτι foll. 1 Cor 14:37; 2 Cor 13:5; Hv 5:4. Pass. w. indir. quest. foll. Hs 4:3.

b. *learn, find out* (Jos., Vi. 181) abs. Mk 6:33 (v.l. ἔγνωσαν). W. ὅτι foll. (1 Macc 6:17) Lk 7:37; 23:7; Ac 22:29; 28:1. Also as legal t.t. *ascertain* (2 Macc 14:9) τ. 23:28; cf. 24:8. W. ὅτι foll. Ac 24:11. W. relative clause foll. 22:24.

c. *notice, perceive, learn of abs.* Ac 9:3; (Field, Notes 117f). τι Lk 5:22. τι ἐν ἑαυτῷ *perceive someth.* (in oneself) Mk 5:30 (the parallel Lk 8:46 has the simplex). W. ὅτι foll. Lk 1:22. ἐ. τῷ πνεύματι, ὅτι *perceive (in one's own mind that Mk 2:8.*

d. *understand, know* τι or τινά 2 Cor 1:13f (here the intensifying ἕως τέλους causes ἐ. to equal the simple verb). τὸ ἀληθὺς ζῆν *know the true life* Dg 10:7. σὺ κάλλιον ἐπιγινώσκεις *you know very well* Ac 25:10 (the influence of the adverb causes the compound to sink to the level of the simplex, as PLond. 354, 23 [c. 10 BC] ἐπιγινόντα ἀκριβῶς ἕκαστα).

e. *learn to know abs.* 2 Pt 2:21b. τι *someh.* (Herodian 2, 1, 10) 2:21a; Hm 6, 2, 6; s 9, 16, 7; PK 4 p. 16, 1. περί τινας *someone* IRo 10:2. M-M.**

ἐπίγνωσις, εως, ἡ (Philo Mech. 59, 2; Polyb. 3, 7, 6; 3, 31, 4; Diod. S. 3, 38, 2; Epict. 2, 20, 21; Plut., Mor. 1145A; Herodian 7, 6, 7; pap. [Mayser 438; PTebt. 28, 11—c. 114 BC]; LXX, Ep. Arist., Philo) *knowledge, recognition* in our lit. limited to relig. and moral things (Hierocles 22 p. 467). W. *gen.* of the thing known (Diod. S. 3,

56, 5 τῶν ἄστρον ἐ.) δόξης ὀνόματος αὐτοῦ 1 Cl 59:2 (here ἄγνωσία as a contrast to ἐπίγν.). (τῆς ἀληθείας *a knowledge of the truth* (Epict. 2, 20, 21; Philo, Omn. Pr. L. 74.—MDibelius, Ἐπίγνωσις ἀληθείας: GHeinrici-Festschr. '14, 178-89) 1 Ti 2:4; 2 Ti 2:25; 3:7; Tit 1:1; Hb 10:26 (for the expr. εἰς ἐπίγνωσιν ἔρχεσθαι in 1 Ti 2:4; 2 Ti 3:7 cf. 2 Macc 9:11). ἀμαρτίας *consciousness of sin* Ro 3:20. τοῦ μυστηρίου τ. θεοῦ Col 2:2. τοῦ θελήματος αὐτοῦ 1:9. παντὸς ἀγαθοῦ Phlm 6 (cf. Herm. Wr. 3, 3b ἀγαθῶν ἐ.; Ep. Arist. 139). *W. gen. of the pers. known* ἐ. τοῦ θεοῦ *knowledge of God* (Pr 2:5; Hos 4:1; cf. also WLKnox, St. Paul and the Church of the Gentiles '39, 150 n. 1) Col 1:10; 2 Pt 1:2; cf. Eph 1:17; 2 Pt 1:3; Dg 10:1. Also ἡ περί σου ἐ. MPol 14:1; ἐ. τοῦ υἱοῦ τοῦ θεοῦ Eph 4:13; cf. 2 Pt 1:8; 2:20. Knowledge of God and Christ 2 Pt 1:2; but legal terminology may be reflected here (=cognitio), cf. PTebt. 28, 11 πρὸς τὸ μὴ ἕκαστα ὑπ' ἐπίγνωσιν ἀχθῆναι [114 BC]; Dit., Syll.3 826D, 16f. Abs. (cf. Hos 4:6) θεὸν ἔχειν ἐν ἐ. *to recognize God* Ro 1:28; (w. αἰσθησις) Phil 1:9; ἀνακαινούμενος εἰς ἐ. *renewed in knowledge* Col 3:10. κατ' ἐπίγνωσιν *in accordance w. (real) knowledge* Ro 10:2. M-M.*

ἐπιγραφή, ἡς, ἡ (Thu.+; inscr., pap., Philo; Jos., Ant. 15, 272) *inscription, superscription* of the 'titulus' fastened to the cross (cf. Sueton., Calig. 32, Domit. 10; Cass. Dio 54, 3; Euseb., H.E. 5, 1, 44) ἐ. τῆς αἰτίας Mk 15:26. ἦν ἐ. ἐπ' αὐτῷ Lk 23:38. Of the legends on coins Mt 22:20; Mk 12:16; Lk 20:24. M-M.*

ἐπιγράφω fut. ἐπιγράψω; pf. pass. ἐπιγέγραμμαι; plpf. pass. ἐπεγεγράμμην; 2 aor. pass. ἐπεγράφην (Hom.+; inscr., pap., LXX, Philo; Jos., C. Ap. 1, 46) *write on or in*.

1. lit. ὀνόματα ἐπιγεγραμμένα Rv 21:12. ἦν ἡ ἐπιγραφὴ. . . ἐπιγεγραμμένη *the inscription. . . placed over him* Mk 15:26; cf. GP 4:11 (cf. Ael. Aristid. 50, 46 K.=26 p. 516 D.: ἐπίγραμμα ἐπιγέγραπται). Of a dedicatory inscr. on an altar βωμὸς ἐν ᾧ ἐπεγέγραπτο (for ἐ. ἐν cf. Dit., Syll.3 89, 24 ἐν τῇ, στήλῃ; 27; 2588, 139; POxy. 886, 16) Ac 17:23 (cf. Dit., Syll.3 814, 48. . . βωμόν, ἐπιγράφοντας. . .). ῥάβδους ἐπιγεγραμμένας ἐκάστης φυλῆς κατ' ὄνομα *rods marked w. the name of each tribe* 1 Cl 43:2 (for the constr. ἐ. τί τινος cf. Plut., Mor. 400E; for the idea Num 17:16ff.—Diod. S. 13, 106, 9 a staff with an ἐπιγραφὴ). Enroll εἰς τὰς βίβλους τῶν ζώντων Hs 2:9.

2. fig. *write in or on* ἐπὶ τι (cf. Dit., Syll.3 957, 68; 82; 1168, 7) ἐπὶ καρδίας Hb 8:10 (Jer 38:33 v.l.; cf. Pr 7:3). ἐπὶ τὴν διάνοιαν 10:16. ἔργω ἐπιγράφεσθαι *be engaged in a work* (Socrat., Ep. 7, 2 μου εἰπόντος, ὥς οὐκ ἂν. . . ἔργω ἐπιγραφείην ἀδίκῳ; Appian, Bell. Civ.1, 70 §323 ἔργοις ἐπιγράφεσθαι=take part in) οὔτε. . . κρείττονι ἔργῳ ἔχετε ἐπιγραφῆναι *and you can not be engaged in any better work* I Ro 2:1. M-M.*

ἐπιδε s. **ἐπεῖδον**.

ἐπιδείκνυμι fut. ἐπιδείξω; 1 aor. ἐπέδειξα (Pind., Hdt. +; inscr., pap., LXX, Ep. Arist., Philo, Joseph.).

1. *show, point out* τινὶ τι *some* (Jos., Ant. 10, 31) Mt 22:19; 24:1; MPol 1:1. ἐ. ἑαυτὸν *show oneself to someone* Lk 17:14 (Appian, Mithrid. 89 §407 Ἀλέξανδρος αὐτὸν ἐπέδειξεν). ἐ. τινὶ σημεῖον ἐκ τ. οὐρανοῦ *show someone* (=do in someone's presence) *a sign from heaven* Mt 16:1. Also the mid. in the same mng. *show* τ. φυλάρχους τὰς σφραγίδας (cf. Dit., Syll.3 1157, 46f) 1 Cl 43:5. The mid. is found in a special sense Ac 9:39 ἐπιδεικνύμεναι χιτῶνας, where the women *show the garments on themselves, i.e., as they are wearing them* (Socrat., Ep. 23, 3 τοιαῦτα ἐπιδεικνύμενοι='show such things on oneself').

2. fig.—a. *represent* (Pla.; X., Symp. 3, 3 al.) τὸ ψεῦδος μου ἀληθὲς ἐπέδειξα *my lies I represented as truth* Hm 3:3.

b. *demonstrate, show* (Aristoph., Pla. et al.; Herm. Wr. 4, 7; PGiess. 2 I, 24; LXX, esp. 4 Macc) τὶ *some*., *give proof* Hb 6:17. ἐ. ἑαυτὸν *reveal oneself* Dg 8:5; cf. vs. 6. τινὶ w. indir. quest. foll. B 6:13. W. ὅτι foll. (Philo, Agr. 22) 5:7. W. διὰ τινος (Jos., C. Ap. 2, 1 διὰ τοῦ βιβλίου) and acc. foll. Ac 18:28. Likew. the mid. oft. Philo) 1 Cl 24:1. W. ὅτι foll. MPol 2:2. M-M.**

ἐπιδέομαι (Hdt.+; LXX; Jos., C. Ap. 2, 192) *need, be in need* τινός (of) *a thing* (Alex. Aphr., An. Mant. II 1 p. 163, 1 οὐδενὸς ἐπιδέεται=needs nothing; UPZ 59, 22 [108 BC] πάντων; Job 6:22) τῆς προσευχῆς καὶ ἀγάπης IMg 14. Of God οὐ τὰ πάντα ἐπιδέεται PK 2. οἱ ἐπιδέομενοι *those in need* (Sir 34:21) Dg 10:6.*

ἐπιδέχομαι (Hdt.+; inscr., pap., LXX, Ep. Arist., Philo; Jos., Vi. 218).

1. *receive as a guest* τινά *someone* (Polyb. 21, 18, 3; POxy. 281, 9 [20-50 AD]; 1 Macc 10:1; 12:8, 43 al.; Sib. Or. 7, 130) 3J 10.—*Take along* Ac 15:40 D.

2. *accept*=not reject (Polyb. 6, 24, 4; UPZ 110, 161 [164 BC]; 1 Macc 10:46; Sir 51:26) τινά *recognize someone's authority* 3J 9. M-M.*

ἐπιδημέω (Thu.+; inscr., pap., Joseph.)—1. *stay in a place as a stranger or visitor, be in town* (X., Pla. al.; Jos., Vi. 200 Γαλιλαῖον ἐπιδημοῦντα τοῖς Ἱεροσολύμοις; UPZ 42 I, 4 ἐν Μέμφει. Cf. Wilcken, APF 4, '08, 374; 422) οἱ ἐπιδημοῦντες Ῥωμαῖοι Ac 2:10. οἱ ἐ. ξένοι 17:21 (Inscr. v. Priene 108, 286; 111, 187 [I BC] τοὺς ἐπιδημηκότας ξένους). ἐν τῇ Ἐφέσῳ ἐπιδημοῦντές τινες Κορίνθιοι *some Corinthians were staying at Ephesus* 18:27 D.

2. *return home* (X., Pla.) ὅταν ἐπιδημήσης εἰς αὐτήν *when you go home to it* Hs 1:9. M-M.*

ἐπιδημία, ας, ἡ (X., Pla.+; inscr., pap.; Philo, In Flacc. 33; Jos., Ant. 8, 102; Plut., Mor. 117F) *stay, sojourn* of earthly life ἐ. τῆς σαρκὸς ἐν τῷ κόσμῳ τούτῳ *our stay* (lit. 'the sojourn of our flesh') *in this world* 2 Cl 5:5.*

ἐπιδιατάσσομαι (only in Christian wr.; cf. OEger, ZNW 18, '18, 92f) legal t.t. *add a codicil* to a will Gal

ἐπιδίδωμι **impf.** 3 **sing.** ἐπιδίδου, 3 **pl.** ἐπιδίδουν; **fut.** ἐπιδώσω; 1 **aor.** ἐπέδωκα; 2 **aor. ptc.** ἐπιδούς; **pf.** ἐπιδέδωκα; **pf. pass. ptc.** ἐπιδεδομένος; 1 **aor. pass.** ἐπεδόθην (Hom.+; **inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.**).

1. *give, hand over, deliver* τινί τι *someh. to someone* (for a meal: **Lucian, Symp.** 36; **Aberciusinschr.** 15) a scorpion **Lk** 11:12; a stone **Mt** 7:9. A snake **vs.** 10. **Cf.** **Lk** 24:30, 42. Bread **vs.** 30; **cf.** **J** 13:26 **P66 et al.** A letter **Ac** 15:30 (**cf.** **Diod. S.** 14, 47, 2; **Plut., Alex.** 19, 6; **PPar.** 20, 5; **PEleph.** 15, 3; **Jos., Ant.** 15, 170). **Abs. give** **Ac** 27:35 **v.l.**—**Hv** 3, 2, 5; **s** 8, 1, 2 and **oft.** τινί τ. χεῖρα **Hv** 1, 1, 2. **Pass.** ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου *the book of the prophet Isaiah was handed to him* **Lk** 4:17 (**cf.** **Jos., Vi.** 361 ἐ. τὰ βιβλία).

2. *give up or over, surrender* (**Thu.** 4, 11, 4; **Plut., Mor.** 319D; **Athen.** 12, 29 p. 525E εἰς τροφήν) ἑαυτὸν τινί (**Polyaenus** 4, 6, 1; **Alex. Aphr., Fat.** 32, II 2 p. 204, 27; **Dit., Or.** 730, 7; **Jos., Ant.** 4, 42) 1 **Cl** 14:2; 2 **Cl** 9:7. **Abs.** ἐπιδόντες ἐφερόμεθα *we gave (ourselves) up (to the wind) and let ourselves be driven* **Ac** 27:15 (**cf.** **Lucian, Hermot.** 28 ἐ. ἑαυτὸν τῇ πνεύσει). **M-M.****

ἐπιδιορθόω (**Dialekt-Inscr.** 5039, 9 [Crete, II BC]; **Themist., Or.** 7 p. 113, 14; **usu.** in Christian wr.). In the only place where it occurs in our **lit.**, both the 1 **aor. subj. mid.** ἐπιδιορθώσῃ and the 1 **aor. subj. act.** ἐπιδιορθώσης are attested; *set right or correct in addition* (to what has already been corrected) τὰ λείποντα *what remains* **Tit** 1:5 (**cf.** **Philo, In Flacc.** 124 ἡ τῶν λειπομένων ἐπανόρθωσις). Simply *correct* is also **poss.** (**Philopon., In Aristot., An.** p. 525, 26; 28; 30 Hayduck). **M-M.***

ἐπιδύω (**w. tmesis** **Il.** 2, 413; **otherw. LXX; Philo, Spec. Leg.** 3, 152 μὴ ἐπιδυέτω ὁ ἥλιος) *set (upon) of the sun* **Eph** 4:26 (**Plut., Mor.** 488C πρὶν ἢ τὸν ἥλιον δύναι τὰς δεξιὰς ἐμβαλόντες ἀλλήλοις; **s.** **ἐπι** II 2).*

ἐπιείκεια, ας, ἡ (**W-H.** ἐπεικία; **cf.** **Mlt.-H.** 348) *clemency, gentleness, graciousness* (**Thu.; Aristot., Eth. Nic.** 5, 14; **Ps.-Pla., Def.** 412B; **Polyb.** 1, 14, 4; **Herodian** 5, 1, 6; **inscr., pap., LXX; Philo, Mos.** 1, 198; **Jos., Ant.** 6, 144; 15, 48) **IPhld** 1:1. τῇ σῇ ἐ. *with your (customary) graciousness* **Ac** 24:4. τῇ ἐπεικείᾳ *by gentleness* **IEph** 10:3. **W.** πραΰτης (**Plut., Pericl.** 39, 1, **Sertor.** 25, 6; **Appian, Basil.** 1 §5; **Philo, Op. M.** 103) 2 **Cor** 10:1; **Dg** 7:4; 1 **Cl** 30:8; **w.** μακροθυμία 13:1; **w.** ταπεινοφροσύνη 30:8; 56:1. μετ' ἐκτενοῦς ἐπεικείας **w.** *constant forbearance* 58:2; 62:2. ἐν πάσῃ ἐ. θεοῦ ζῶντος **w.** *all the gentleness of the living God* **IPhld** 1:2 (ἐ. as attribute of God, **Dio Chrys.** 80[30], 19; **Wsd** 12:18; **Bar** 2:27; **Da** 3:42; 2 **Macc** 2:22; **Ep. Arist.** 192; 207).—**AvHarnack**, 'sanftmut, Huld u. Demut' in d. alten Kirche: **JKaftan-Festschr.** '20, 113ff; **LHMarshall**, *Challenge of NT Ethics* '47, 305-8; **CSpicq, RB** 54, '47, 333-9; **HPreisker, TW** II 585-7. **S.** **πραΰτης**, end. **M-M.***

ἐπεικής, ἐς (**Hom.+; inscr., pap.** [Mayser 92, 6]; **LXX; Ep. Arist.; Philo; Jos., C. Ap.** 2, 211. **Cf.** **Mlt.-H.** 89; 314; 348) *yielding, gentle, kind* (so **Thu.+**) **w.** ἄμαχος 1 **Ti** 3:3; **Tit** 3:2. **W.** ἀγαθός **perh.** = *right-minded* (as **Diod. S.** 16, 30, 2, while in 16, 32, 2 ἀσεβής is in contrast to ἐπεικής) 1 **Pt** 2:18. **W.** εἰρηνικός **Js** 3:17. **W.** σώφρων (**Hyperid.** 6, 5) 1 **Cl** 1:2. **W.** εὐσπλαγχνός 29:1 (of God, as **Ep. Arist.** 211).—τὸ ἐπεικέες=ἡ ἐπεικεία (**Thu., Pla. et al.; POxy.** 1218, 5; **Ep. Arist.** 188; **Philo, Somn.** 295 τὸ τῶν δεσποτῶν ἐ.) τὸ ἐ. ὑμῶν *your forbearing spirit* **Phil** 4:5. τὸ ἐ. τῆς γλώσσης αὐτῶν *the gentleness of their tongue* 1 **Cl** 21:7.—**Neut.** of the **comp.** as **adv.** (**PTebt.** 484 [c. 14 AD]; **Esth** 3:13b; **Jos., Ant.** 15, 14) ἐπεικέστερον λαλεῖν *speak more gently* **Hm** 12, 4, 2. **M-M.***

ἐπεικία **s.** **ἐπεικεία.**

ἐπιζητέω **impf.** ἐπεζήτουν; 1 **aor.** ἐπεζήτησα (**Hdt.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.**).

1. *search for, seek after*—**a. lit.** τινά *someone* (**PHamb.** 27, 4 [250 BC] αὐτὸν ἐπεζήτουν καὶ οὐχ ἠύρισκον; **Jos., Ant.** 17, 295) **Lk** 4:42; **Ac** 12:19.

b. inquire, want to know περὶ τῆς θεότητος *inquire about the Godhead* **Hm** 10, 1, 4 (**w.** ἐρευνᾶν). ἐ. τι *want to know someh.* (**Philo, Spec. Leg.** 1, 46) **Ac** 19:39; **Hs** 6, 4, 1; 9, 16, 1; **v** 3, 11, 1.

c. discuss, debate, dispute (**Aristot., Eth. Nic.** 9, 9, 2 p. 1169b, 13 ἐπιζητεῖται πότερον. . . ἦ='it is debated whether. . . or') τὰ ἐπιζητούμενα παρ' ὑμῖν πράγματα *the matters that are in dispute (or being discussed) among you* 1 **Cl** 1:1.

2. *strive for*—**a. wish, wish for abs.** **Dg** 11:5. τί (**Diod. S.** 17, 101, 6; **Jos., Ant.** 6, 149; 14, 407) **Mt** 6:32; **Lk** 12:30; **Ro** 11:7; **Phil** 4:17; **Hb** 11:14. τὴν μέλλουσαν πόλιν 13:14 (**cf.** **Is** 62:12). ζώην **Dg** 12:6. **W. inf. foll.** (**Polyb.** 3, 57, 7; **Diod. S.** 19, 8, 4; **PTebt.** 314, 6) **Ac** 13:7; **Dg** 11:2. τί ἐπιζητεῖς; *what do you want?* **Hs** 7:1.

b. demand, desire (**Theophr.+; PLille** 7, 6 [III BC]; 1 **Macc** 7:13) σημεῖον **Mt** 12:39; 16:4. **M-M.***

ἐπιθανάτιος, ον (**Dionys. Hal.** 7, 35; **Bel** 31; **Etym. Mag.** p. 457, 40) *condemned to death* 1 **Cor** 4:9.*

ἐπίθεος **s.** **ἐπιτίθημι.**

ἐπίθεσις, εως, ἡ (**Pla., X.+; inscr., pap., LXX, Ep. Arist., Philo; Jos., Vi.** 293) *laying on* (so **Plut.**) τῶν χειρῶν *the laying on of hands* (**Philo, Leg. All.** 3, 90, **Spec. Leg.** 1, 203) **Ac** 8:18; 1 **Ti** 4:14; 2 **Ti** 1:6; **Hb** 6:2.—**JBehm, D.** Handauflegung im Urchristentum '11; **HPSmith, AJTh** 17, '13, 47ff; **JCoppens, L'Imposition des mains et les Rites connexes dans le NT** '25; **FCabrol, Impos. des mains: Dict. d'Arch.** VII, 1, '26, 391ff; **NAdler, Taufe u. Handauflegung** (AG 8:14-17) '51; **ELohse, D. Ordination im Spätjudentum u. im NT** '51; **Billerb.** II, '56, 647-61;

ἐπιθυμέω *impf.* ἐπεθύμουν; *fut.* ἐπιθυμήσω; 1 *aor.* ἐπεθύμησα (Aeschyl., Hdt.+; *inscr.*, *pap.*, LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) *desire, long for w. gen.* of the thing desired (Hdt. 2, 66; X., Mem. 1, 6, 5; Ex 34:24; Ps 44:12; Pr 23:3, 6; Ep. Arist. 223; Jos., Ant. 12, 309) silver, gold, clothing Ac 20:33; a good work 1 Ti 3:1; earthly things 2 Cl 5:6. *W. acc.* of the thing (Teles p. 42, 12; Diod. S. 37, 29, 2 τὸν πλοῦτον; Tetrast. Iamb. 2, 22, 1 p. 292; Mi 2:2; Wsd 16:3; Sir 1:26; 16:1; 40:22; Ep. Arist. 211) τὰ τοῦ πλησίον D 2:2. τὴν οἰκοδομὴν αὐτοῦ Hs 9, 9, 7. μηδέν IRo 4:3. *W. acc.* of the *pers.* of sexual desire (referring to γυναῖκα; cf. En. 6, 2) αὐτήν (lacking in some witnesses; others have αὐτῆς, which corresponds to X., An. 4, 1, 14; Sus 8; Philo, Spec. Leg. 3, 66) Mt 5:28; Hv 1, 1, 4 (cf. Ex 20:17; Dt 5:21; 4 Macc 2:5; lead tablet fr. Hadrumetum 44f: Dssm., B 31 [BS 274ff], Fluchtaf. 5 p. 25f μηδεμίαν ἄλλην γυναῖκα μήτε παρθένον ἐπιθυμοῦντα). *W. inf. foll.* (Soph., Hdt. al.; POxy. 963; Is 58:2; Sus 15 Theod.; Jos., Bell. 6, 112) Mt 13:17; Lk 15:16; 16:21; 17:22; 1 Pt 1:12; Rv 9:6; 2 Cl 5:7; Pol 1:3; MPol 17:1; 19:1. *Foll. by acc. and inf.* Hb 6:11. *Abs.* (Is 58:11; 4 Macc 2:6) Ro 7:7 (SLyonnet, OCullmann-Festschr., '62, 157-65); 13:9 (both Ex 20:17); 1 Cor 10:6; Js 4:2. ἐπιθυμία ἐπιθυμεῖν *eagerly desire* (Gen 31:30; cf. Diod. S. 16, 61, 3 νόσῳ νοσεῖν=be very ill) Lk 22:15; GEb 6; cf. Bl-D. §198, 6; Rob. 531; Mlt.-H. 443f. ἐ. κατὰ τινος *desire against or rise in protest against someth.* Gal 5:17. M-M. B. 1162.**

ἐπιθυμητής, οὗ, ὁ (Hdt. 7, 6 al.; LXX; Jos., C. Ap. 2, 45) *one who desires*, also in a bad sense (BGU 531 II, 22 [I AD] οὔτε εἰμὶ ἄδικος οὔτε ἄλλοτριῶν ἐπιθυμητής [for ἄλλοτρ. ἐπιθυμ. s. Vett. Val. index III p. 397]; Pr 1:22) κακῶν *desirous of evil* 1 Cor 10:6 (Num 11:34). μὴ γίνου ἐ. *do not be lustful* D 3:3. M-M.*

ἐπιθυμία, ας, ἡ (Pre-Socr., Hdt.+; *inscr.*, *pap.*, LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) *desire, longing, craving.*

1. as a neutral term, as *predom.* in secular Gk. αἱ περὶ τὰ λοιπὰ ἐ. *desires for other things* Mk 4:19. ἐ. πράξεων πολλῶν *desire for much business* Hm 6, 2, 5 (but mng. 3 below is also *poss.*). ἐ. τῆς ψυχῆς *the desire of the soul* Rv 18:14.

2. in a good sense (Diod. S. 11, 36, 5 ἐπιθ. τῆς ἐλευθερίας=for freedom; Pr 10:24 ἐ. δικαίου δεκτὴ; Jos., C. Ap. 1, 111) ἐπιθυμίαν ἔχειν εἰς τι *have a longing for someth.* Phil 1:23 (ἐ. ἔχειν as Jos., C. Ap. 1, 255; ἐ. εὖς as Thu. 4, 81, 2). ἐπιθυμία ἐπιθυμεῖν (Gen 31:30) *eagerly desire* Lk 22:15 (s. on ἐπιθυμέω); ἐν πολλῇ ἐ. *w. great longing* 1 Th 2:17.

3. in a bad sense as a desire for *someth.* forbidden (as early as Plato, Phaedo 83B ἡ τοῦ ὡς ἀληθῶς φιλοσόφου ψυχῇ οὕτως ἀπέχεται τ. ἡδονῶν τε καὶ ἐπιθυμιῶν κτλ.; Polystrat. p. 30; Duris [III BC]: 76 fgm. 15 Jac., then above all, the Stoics [EZeller, Philos. d. Griechen III 14, '09, 235ff], e.g. Epict. 2, 16, 45; 2, 18, 8f; 3, 9, 21 al.; Maximus Tyr. 24, 4a μέγιστον ἀνθρώπῳ κακὸν ἐπιθυμία; Herm. Wr. 1, 23; 12, 4, also in Stob. p. 444, 10 Sc.; Wsd 4:12; Sir 23:5; 4 Macc 1:22; 3:2 al.; Philo, Spec. Leg. 4, 93, Leg. All. 2, 8, Vi. Cont. 74; Jos., Ant. 4, 143) Ro 7:7f; Js 1:14f; 2 Pt 1:4. ἐ. πονηρά (X., Mem. 1, 2, 64) Hv 1, 2, 4; 3, 7, 3; 3, 8, 4; m 8:5. ἐ. κακὴ (Pla., Leg. 9 p. 854A; Pr 12:12; 21:26) Col 3:5. Of sexual desire (as early as Alcaeus [acc. to Plut., Mor. 525AB]; lead tablet fr. Hadrumetum 7 in Dssm., B 28 [BS 273ff] and Fluchtaf. no. 5 p. 23; PGM 17a, 9; 21; Sus Theod. 8; 11; 14 al., LXX 32; Jos., Ant. 4, 130; 132) D 3:3. πάθος ἐπιθυμίας 1 Th 4:5. κατ' ἐπιθυμίαν (cf. Epict. 3, 15, 7; M. Ant. 2, 10, 1; 2; 3) *in accordance with physical desire alone* IPol 5:2. πρὸς ἐπιθυμίαν τ. ἀνθρώπων GOxy 38 (Ps.-Pla., Eryx. 21 p. 401E πρὸς τὰς ἐπιθυμίας τοῦ σώματος=to satisfy the desires of the body; cf. 405E: gambling, drunkenness and gluttony are called ἐπιθυμίας.—In GOxy 38, since the ν in ἐπιθυμίαν is missing and restored, the word might also be ἐπιθυμίας). ἐ. γυναικός (Da 11:37) Hm 6, 2, 5. Pl. (oft. LXX; Ep. Arist. 256; Philo) *w. παθήματα* Gal 5:24. In a list of vices (cf. Philo, Congr. Erud. Grat. 172, Migr. Abr. 60, Vi. Cont. 2) 1 Pt 4:3; D 5:1. ἐ. πολλοὶ ἀνόητοι *many foolish desires* 1 Ti 6:9; νεωτερικαὶ ἐ. *youthful desires* 2 Ti 2:22; κατὰ τὰς ὁδίας ἐ. *in accordance w. their own desires* 4:3; αἱ πρότερον ἐν τῇ ἀγνοίᾳ ἐ. *the desires that ruled over you formerly, when you were ignorant* 1 Pt 1:14.—*W. gen.*: subjective *gen.* ἐ. ἀνθρώπων 1 Pt 4:2; τοῦ πατρὸς ὑμῶν J 8:44; *gen.* of quality ἐ. μiasμοῦ *defiling passion* 2 Pt 2:10. ἐ. τῆς ἀπάτης *deceptive desires* Eph 4:22. ἐ. τῶν ἁσεβειῶν Jd 18. ἐ. τῆς πονηρίας *evil desire* Hv 1, 1, 8. ἐ. τῆς ἁσελγείας 3, 7, 2; the *gen.* can also indicate the origin and seat of the desire ἐ. τῶν καρδιῶν *of the hearts* (Sir 5:2) Ro 1:24. ἐ. τοῦ θνητοῦ σώματος 6:12 (Ps.-Pla., Eryx. 21 p. 401E, s. above; Sextus 448 ἐπιθυμίας τοῦ σώματος). τῆς σαρκός Eph 2:3; 1 J 2:16; 2 Pt 2:18. τῶν ὀφθαλμῶν 1 J 2:16; to denote *someth.* to which desire belongs *gener. vs. 17*; σαρκικαὶ ἐ. 1 Pt 2:11; D 1:4; σωματικαὶ ἐ. (4 Macc 1:32) *ibid.*; κοσμικαὶ ἐ. *worldly desires* Tit 2:12; 2 Cl 17:3; εἰς ἐ. *to arouse desires* Ro 13:14; ποιεῖν τὰς ἐ. *act in accordance w. the desires* J 8:44. τελεῖν ἐ. *σαρκός gratify the cravings of the flesh* Gal 5:16; ὑπακούειν ταῖς ἐ. *obey the desires* Ro 6:12; δουλεύειν ἐ. *be a slave to the desires* Tit 3:3; cf. δοῦλος ἐπιθυμίας IPol 4:3. ἄγεσθαι ἐπιθυμίας *be led about by desires* 2 Ti 3:6. πορεύεσθαι κατὰ τὰς ἐ. Jd 16; 18; 2 Pt 3:3; ἐν ἐπιθυμίας (Sir 5:2) 1 Pt 4:3. ἀναστρέφεσθαι ἐν ταῖς ἐ. Eph 2:3.—FBüchsel, TW III '36, 168-73; BSEaston, Pastoral Ep. '47, 186f. M-M.**

ἐπιθύω 1 *aor.* ἐπέθυσα (Aeschyl.+; Dit., Or. 222, 37; 332, 29; *pap.* [Mayser 33]; LXX; En. 19, 1) *offer a sacrifice* (w. ὁμνόναι) MPol 4; 8:2; Ac 14:13 v.l.*

ἐπικαθίζω 1 *aor.* ἐπέκαθισα (Jos., Ant. 18, 57) *intr. sit or sit down (on)* (Plut., Them. 12, 1; Gen 31:34; 2 Km 13:29) ἐπάνω τινός *on someth.* Mt 21:7. The less well attested, certainly false *rdg.* ἐπέκαθισαν ἐπάνω αὐτόν would give the verb the *trans. mng. set or put upon* (Hippocr., Art. 78 τινὰ ἐπὶ τι, *likew.* 3 Km 1:38, 44; Ezk 32:4). M-M.*

ἐπικαθυπνόω (hapax legomenon) *fall asleep* τινὶ *over someth.* ταῖς ἁμαρτίαις B 4:13.*

ἐπικαίω *plpf.* ἐπεκεκαύκειν (found in tmesis as early as *Hom.*; *Sb* 6720, 4) *burn (on the surface), scorch* of the sun (*Pla.*, *Ep.* 7 p. 340D οἱ τὰ σώματα ὑπὸ τ. ἡλίου ἐπικεκαυμένοι, *likew.* *Dio Chrys.* 53[70], 2. *Cf.* *Polyb.* 38, 8, 7) *abs. scorch* *Hs* 9, 1, 6.*

ἐπικαλέω 1 *aor.* ἐπεκάλεσα; *fut. mid.* ἐπικαλέσομαι; 1 *aor. mid.* ἐπεκαλεσάμην; *pf. pass.* ἐπικέκλημαι, *ptc.* ἐπικεκλημένος; *plpf.* 3 *sing.* ἐπεκέκλητο; 1 *aor. pass.* ἐπεκλήθην (in tmesis as early as *Hom.*, *otherw.* *Hdt.*+, *inscr.*, *pap.*, *LXX*, *Ep.* *Arist.*, *Joseph.*, *Test.* 12 *Patr.*).

1. *act.* and *pass.*—*a.* *call, call out* (to a divinity, since *Hdt.* 2, 39; 3, 8) 1 *Cl* 39:7 (*Job* 5:1).

b. *name, give a name*—*a.* *give a surname* (*X.*, *Pla.*+, *Dit.*, *Or.* 603, 10; *PFay.* 12, 1; *PTebt.* 399, 15 *al.*; 1 *Macc* 2:2) τινά τι: τὸν οἰκοδεσπότην Βεζεβοὺλ *call the master of the house Beelzebub* *Mt* 10:25. *Pass.* ὁ ἐπικαλούμενος *who is also called* (*Socrat.*, *Ep.* 21, 3; *Diod. S.* 3, 84, 1; *Diog. L.* 4, 18; *Jos.*, *Ant.* 18, 206*al.*) *Ac* 10:18; 11:13; 12:12. With Συμεὼν ὁ ἐπικαλούμενος Νίγερ *Ac* 13:1 *D cf.* *Diod. S.* 17, 20, 7 Κλεῖτος ὁ Μέλας ἐπικαλούμενος. Also ὁ ἐπικληθεὶς (*Jos.*, *Ant.* 13, 103; *Diog. L.* 5, 58 of Strato of Lamps.: φυσικὸς ἐπικληθεὶς) 4:36; 12:25; *GEb* 2. ὃς ἐπικαλεῖται *Ac* 10:5, 32. ὃς ἐπεκλήθη (*Jos.*, *Ant.* 13, 218; 271) 1:23. οὐκ ἐπιασχύνεται θεὸς ἐπικαλεῖσθαι *to be called their God* *Hb* 11:16.

β. The *pass.* is used *w.* ὄνομα, as in the OT, in ἐπικαλεῖται τὸ ὄνομά τινος ἐπὶ τινα *someone's name is called over someone* to designate the latter as the property of the former (of God's name 2 *Km* 6:2; 3 *Km* 8:43; *Jer* 7:30; 14:9 and *oft.*) *Ac* 15:17 (*Am* 9:12, also 2 *Ch* 7:14). τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς *Js* 2:7; *cf.* *Hs* 8, 6, 4. *Sim.* οἱ ἐπικαλούμενοι τ. ὀνόματι αὐτοῦ *those who are called by his name* 9, 14, 3 (*cf.* *Is* 43:7).

2. *mid.* *call upon* someone for aid—*a.* *legal t.t.*—*a.* τινά μάρτυρα *call on someone as a witness* (*Pla.*, *Leg.* 2 p. 664c) 2 *Cor* 1:23 (θεοὺς ἐπικαλεῖσθαι μάρτυρας: *Polyb.* 11, 6, 4; *Heliod.* 1, 25, 1; *Jos.*, *Ant.* 1, 243).

β. *appeal* τινά *to someone* (*cf.* *Plut.*, *Marcell.* 2, 7, *Tib. Gracch.* 16, 1) Καίσαρα *appeal to Caesar* *Ac* 25:11f; 26:32; 28:19. Also τὸν Σεβαστὸν 25:25. *W. inf. foll.* τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν *when Paul appealed to be held in custody for the Emperor's decision* 25:21.—*ANSherrin-White*, *Rom. Society and Law in the NT* '63, 57-70; *AHMJones*, *Studies in Rom. Gov't. and Law* '60, 53ff.

b. of calling on a divinity (ἐ. τοὺς θεοὺς *Hdt.*+, *X.*, *Cyr.* 7, 1, 35; *Pla.*, *Tim.* 27C; *Polyb.* 15, 1, 13; *Diod. S.* 5, 49, 5 calling on the gods by the initiates; *Epict.* 2, 7, 12; 3, 21, 12 *al.*; *Herm. Wr.* 16, 3; *Dit.*, *Or.* 194, 18 [*II BC*]; prayers for vengeance *fr.* Rheneia 1 [*Dssm.*, *LO* 352ff-LAE 424ff; *Dit.*, *Syll.* 3 1181]; *POxy.* 1380, 153 [early *II AD*]; 886, 10 [*III AD*]; *PGM* 3, 8; 43; 4, 1182; 1217; 1345; 13, 138; 270; *LXX*; *Ep. Arist.* 17; 193; 226; *Jos.*, *Ant.* 4, 222*al.*) ἐπικαλεῖσθαι τ. κύριον (1 *Km* 12:17f; 2 *Km* 22:7) *Ro* 10:12; 2 *Ti* 2:22; 1 *Cl* 52:3 (*Ps* 49:15); 57:5 (*Pr* 1:28); 60:4. Also ἐπικαλεῖσθαι τὸ ὄνομα κυρίου (*Gen* 13:4; 21:33 and *oft.*; *Jos.*, *Bell.* 5, 438; *PGM* 1, 161; 4, 1209; 1609; 1811; 13, 871) *Ac* 2:21 (*Jo* 3:5); 9:14, 21; 22:16; *Ro* 10:13 (*Jo* 3:5); 1 *Cor* 1:2; 1 *Cl* 64:1. *Abs.* (*Ps* 4:2) *Ro* 10:14; *Ac* 7:59. εὐ πατέρα ἐπικαλεῖσθὲ τίνα *if you call upon someone as Father* 1 *Pt* 1:17 (*P72* καλεῖτε, which may be classed under 1*ba*).—*JWTyrer*, *JTS* 25, '24, 139-50; reply by *RHConnolly*, *ibid.* 337-68; *FNötscher*, *Epiklese*, *Biblica* 30, '49, 401-4=Vom A zum NT, '62, 221-25. *M-M.**

ἐπικάλυμμα, ατος, τό (*Aristot.*+, *LXX*) *cover, veil* ἐ. τῆς κακίας *a covering for evil* 1 *Pt* 2:16 (*Menand.*, *fgm.* 90 *Kock* πλοῦτος δὲ πολλῶν ἐπικάλυμ' ἐστὶ κακῶν).*

ἐπικαλύπτω 1 *aor. pass.* ἐπεκαλύφθην (*Hes.*+, *LXX*; *En.* 10, 5; *Philo*, *Leg. All.* 2, 58; *Jos.*, *Ant.* 12, 241) *cover* ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι *whose sins are covered* *Ro* 4:7; 1 *Cl* 50:6 (both *Ps* 31:1).*

ἐπικαταλλάσσομαι 2 *aor.* ἐπικατηλλάγην (*hapax legomenon*) τινί *be reconciled to someone* 1 *Cl* 48:1.*

ἐπικατάρατος, ον (*inscr. fr.* Euboea *Dit.*, *Syll.* 3 1240, 2 [*II AD*] and *Halicarnassus CIG* 2664 [*II/III AD*]; *Vi. Aesopi* 1 c. 3 ἐπικατάρατε; *schol.* on *Soph.*, *Ant.* 867 p. 258 *Papag.* [1888]; *LXX*; *Philo*, *Leg. All.* 3, 111; 113; *En.* 102, 3; *Dssm.*, *LO* 74f [*LAE* 93f]) *cursed* ἐ. πᾶς ὃς. . . *cursed be every one, who. . .* *Gal* 3:10 (*Dt* 27:26), 13. (*W.* παραβάτης τοῦ νόμου; *opp.* μακάριος) *Lk* 6:5 *D=Agr* 8 (*JoachJeremias*, *Unknown Sayings of Jesus*, tr. Fuller, '57, 49-54). ἐ. ὁ εἷς *B* 7:7; *cf.* 9. Of fish who are *cursed* and must live in the depths of the sea 10:5. *M-M.**

ἐπίκειμαι *impf.* ἐπεκείμεν (*Hom.*+, *inscr.*, *pap.*, *LXX*, *Ep.* *Arist.*, *Joseph.*).

1. *lit.* *lie upon* ἐπὶ τινί *some-th.* (*Paus.* 5, 10, 2) of a stone *J* 11:38 (*JSwetnam*, *CBQ* 28, '66, 155-73). ἐπὶ τινος *on some-th.* (*Cass. Dio* 67, 16; *Herm. Wr.* 1, 13b) of the brass serpent *B* 12:7. *Abs.* ὁψάριον ἐπικείμενον *fish lying on it* *J* 21:9 (*cf.* *PTebt.* 47, 25 [*113 BC*]; *PGrenf.* II 57, 9 τ. ἐπικειμένην σποράν; 2 *Macc* 1:21).

2. *fig.*—*a.* *be on* of the image on a coin *IMg* 5:2.—*b.* *press around, press upon, be urgent w.* *dat.* of the pers. (*X.*, *An.* 4, 3, 7; *Job* 19:3; 21:27; *Jos.*, *Ant.* 6, 334*al.*) *Lk* 5:1. ἐπέκειντο αἰτούμενοι *they urgently demanded* 23:23 (*cf.* *Hdt.* 5, 104; *Jos.*, *Ant.* 18, 184 πολλῶ μᾶλλον ἐπέκειτο ἄξιων. Also 20, 110).—χειμῶνος ἐπικειμένου *since a storm lay upon us* *Ac* 27:20 (*cf.* *Plut.*, *Timol.* 28, 7; *Wsd* 17:20 v.l.).

c. *be imposed, be incumbent* (*Lucian*, *Calumn.* 17 θάνατος; 1 *Macc* 6:57) δικαιώματα ἐπικείμενα *regulations imposed* *Hb* 9:10. ἀνάγκη μοι ἐπικείται *necessity is laid upon me* (*cf.* *II.* 6, 459; *Sib. Or.* 3, 572) 1 *Cor* 9:16. ἀγῶν ἡμῶν ἐπικείται *a conflict confronts us* 1 *Cl* 7:1. διακονίαι ἐπικεῖνται τινι *duties are imposed on someone* 40:5. In a somewhat weakened sense *stand before* (*Achilles Tat.* 2, 16, 2) ὁ τοκετός μοι ἐπικείται *the pains of birth* (typical of the tortures to come) *are upon me* *IRo* 6:1. τούτοις ἐπικείται μετάνοια *repentance is open to them* *Hs* 8, 7, 2. *M-M.**

ἐπικέλλω 1 aor. ἐπέκειλα nautical t.t. (Apollon. Rhod. 1, 1362; 2, 352 al.) *bring to shore, run aground* ἐ. τὴν ναῦν (cf. Od. 9, 148) *run the ship aground* Ac 27:41 (v.l. ἐπώειλαν). M-M.*

ἐπικερδαίνω (Plut., Flam. 3, 2; Cass. Dio 36, 12) *gain in addition* Mt 25:20 D; 22 D.*

ἐπικεφάλαιον, ου, τό *poll tax* (Aristot., Oec. 2 p. 1346a, 4; pap.) Mk 12:14 D (for κῆνσον). M-M.*

Ἐπικούρειος, ου, ὁ (Numenius [s. on στρεβλώω 2] 1, 3 p. 63; Alciphro. 3, 19, 3; Diog. L. 10, 3; 31; Dit., Syll.3 1227 φιλόσοφος Ἐπικούρειος; Inscr. Rom. IV 997; Jos., Ant. 10, 277; 19, 32. For the spelling W-S. §5, 13e; cf. Philo, Poster. Cai. 2) *an Epicurean, a follower of Epicurus* Ac 17:18.—RDHicks, Encycl. of Rel. and Eth. V 324-30; WBarclay, ET 72, '60, 78-81; 72, '61, 101-4; 146-9. M-M.*

ἐπικουρία, ας, ἡ (trag., Hdt.+; Diod. S. 1, 90, 2; Appian, Syr. 37 §192 θεῶν ἐ.; Dit., Syll.3 1015, 24 [III BC]; PFlor. 382, 40; Wsd 13:18; Philo, Spec. Leg. 1, 298 τοῦ θεοῦ; Jos., Ant. 1, 281 ἡ ἐμὴ [=θεοῦ] ἐπ.; 20, 56) *help* ἐπικουρίας τυχὼν τῆς ἀπὸ θεοῦ *I have had help fr. God* Ac 26:22 (Jos., Ant. 2, 94 ἐπικουρίας τυγχάνειν). M-M. B. 1354, verb.*

ἐπικράζω (Lucian, Anach. 16; Pollux 5, 85) *shout threats* κατὰ τινος *against someone* Ac 16:39 D. W. direct discourse foll. 28:19 v.l.*

ἐπικρίνω 1 aor. ἐπέκρινα (Pla.+; inscr., pap., LXX, Philo; Jos., Ant. 14, 192) *decide, determine* foll. by acc. and inf. (Dit., Syll.3 1109, 71) ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν *he decided that their demand should be granted* Lk 23:24. M-M.*

ἐπιλαμβάνομαι 2 aor. ἐπελάβομην (in our lit., as well as LXX, only in the mid., which is used since Hdt., also inscr., pap.; Philo, Somn. 2, 68; Jos., Bell. 6, 232).

1. *take hold of, grasp, catch*, sometimes w. violence, w. gen. foll. (Hdt. 6, 114 al.; LXX) of the pers. (Laud. Therap. 24 ἐπιλαμβάνονται τοῦ ἀνδρός; 2 Km 13:11; Is 3:6) Mt 14:31; Ac 17:19; 21:30, 33; of the thing (LXX) τῆς χειρὸς τινος (cf. Pla., Prot. 335C; Zech 14:13; Jos., Ant. 9, 180) Mk 8:23; Ac 23:19; fig. Hb 8:9 (Jer 38:32). Foll. by gen. of the pers. and of the thing by which the person is grasped (X., An. 4, 7, 12 ἐ. αὐτοῦ τῆς ἵτιος; Diod. S. 17, 30, 4; Epict. 1, 29, 23; Bel 36 LXX; Test. Jos. 8:2) μου τῆς χειρὸς *me by the hand* Hv 3, 2, 4 (Plut., Mor. 207C ἐπιλαβόμενος αὐτοῦ τῆς χειρὸς). αὐτοῦ τῆς πήρας *him by the knapsack* s 9, 10, 5. W. acc. of the pers. (cf. Pla., Leg. 6 p. 779C) Lk 9:47; 23:26. Freq., where ἐ. seems to govern the acc., that case is actually the object of the finite verb upon which ἐ. depends: Lk 14:4; Ac 9:27; 16:19; 18:17.

2. fig.—a. *catch* w. double gen. (cf. 1 above) *someone in someth.* αὐτοῦ λόγου *him in someth. he said* Lk 20:20; also αὐτοῦ ῥήματος vs. 26.

b. *take hold of*, in order to make one's own (Hdt. 1, 127; 5, 23; Polyb. 6, 50, 6; 15, 8, 12; Pr 4:13) τῆς αἰωνίου ζωῆς 1 Ti 6:12; cf. vs. 19.

c. *be concerned with, take an interest in; help* is also poss. (schol. on Aeschyl., Pers. 742; Sir 4:11) ἀγγέλων, σπέρματος Ἀβραάμ Hb 2:16. This may be the place for the variant readings ἐπιλαβόν (but the act. is never used in LXX or NT) and ἐπιλαβόμενος in the apparatus of The Gk. NT, ed. Aland, Black, Metzger, Wikgren '66, for ἐπιβαλόν Mk 14:72, q.v. M-M.*

ἐπιλάμπω 1 aor. ἐπέλαμψα *shine out, shine forth* (Hom.+; inscr.; PGM 3, 135; LXX; Philo).

1. lit. (Dio Chrys. 71[21], 14) Ac 12:7 D.—2. fig., of God's mercy ὅταν ἐπιλάμψῃ τὸ ἔλεος τοῦ κυρίου *when the mercy of the Lord will shine forth* Hs 4:2 (Is 4:2 of God; Wsd 5:6 of righteousness; Proclus, Theol. 185 p. 162, 4 τὸ θεῖον φῶς ἄνωθεν ἐπιλάμπων. In the inscr. t.t. for the 'shining forth' of the ruler who is given divine honors: Dit., Syll.3 814, 34; 900, 26, Or. 669, 7. Likewise POsl. 126, 5 [161 AD]).*

ἐπιλανθάνομαι 2 aor. ἐπελαθόμην; pf. (also w. pass. mng., Kühner-G. I p., 120) ἐπιέλησμαι (Hom.+; inscr., pap., LXX, Philo, Joseph.).

1. prop. *forget* w. gen. (class., also LXX, Philo, Joseph.) of the pers. (cf. also PSI 353, 16; Gen 40:23; Dt 6:12 al.) 1 Cl 35:11 (Ps 49:22); B 10:3; Hs 6, 4, 2. W. gen. of the thing (Diod. S. 4, 61, 6; Dit., Or. 116, 15; Herm. Wr. 10, 6; Ps 105:13; 1 Macc 1:49; 2 Macc 2:2; Jos., Ant. 2, 327; 10, 195) Hv 3, 13, 2; s 6, 2, 2. Foll. by acc. of the thing (Hdt. 3, 46 al.; UPZ 61, 10 [161 BC]; PLond. 964; POxy. 744, 12; 1489, 3; LXX) τὰ ὀπίσω *what lies behind* Phil 3:13. W. inf. foll. (Hyperid. 2, 8; Aelian, V.H. 3, 31) Mt 16:5; Mk 8:14. W. ὅτι foll. (Jos., C. Ap. 1, 230) 1 Cl 46:7. W. indir. quest. foll. ὁποῖος ἦν *what sort of person he was* Js 1:24.—Hs 6, 5, 3.

2. not lit. *neglect, overlook, care nothing about* w. gen. of the thing (Diod. S. 4, 64, 1 ἐπιλαθόμενος τοῦ χρησμοῦ=he disregarded the oracle; Ps 9:13; 73:19, 23) τοῦ ἔργου ὑμῶν Hb 6:10. W. neg. (X., Ages. 2, 13 τοῦ θεοῦ) τῆς φιλοξενίας 13:2. τῆς εὐποιΐας, κοινωνίας vs. 16. Pass. (cf. Is 23:16) ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ *not one of them has escaped God's notice* Lk 12:6. M-M.*

ἐπιλέγω 1 aor. mid. ἐπελεξάμην (Hdt.+; inscr., pap., LXX, Ep. Arist., Joseph.).

1. act. and pass. *call or name (in addition)* (Pla., Leg. 3 p. 700B). Pass. (Jos., Ant. 13, 285) Πτολεμαῖον τὸν

Λάθουρον ἐπιλεγόμενον) Ῥαὰβ ἡ ἐπιλεγομένη πόρνη *who is called a harlot* 1 Cl 12:1 (on the rdg. cf. Knopf, Hdb. ad loc.). κολυμβήθρα ἡ ἐπιλεγομένη Ἑβραϊστὶ βηθζαθά *is called B. in Hebrew* J 5:2. Herod MPol 6:2 Funk.

2. mid. *choose, select* τινά *someone* Ac 15:40 (cf. Hdt. 3, 157; Thu. 7, 19, 3; Diod. S. 3, 74, 2; 14, 12, 3; 1 Esdr 9:16; 1 Macc 12:45; Ep. Arist. 39; 46; Jos., Ant. 4, 28). M-M.*

ἐπιλείπω fut. ἐπιλείψω (Hdt.+) *leave behind*, hence w. acc. as obj. also w. the mng. *fail* ἐπιλείψει με ὁ χρόνος *time would fail me* Hb 11:32 (Isocr. 1, 11 ἐπιλίποι δ' ἂν ἡμᾶς ὁ πᾶς χρόνος; 6, 81; 8, 56; Demosth. 18, 296; Dionys. Hal., Comp. Verb. 4; Athen. 5 p. 220F; Philo, Sacr. Abel. 27; Jos., Ant. 8, 323al.). M-M.*

ἐπιλείχω impf. ἐπέλειχον (Longus, Past. 1, 24, 4 ἐπιλείχω is a conjecture with no support in the tradition) *lick* τὰ ἔλκη *the sores* Lk 16:21 (cf. 3 Km 22:38 ἐξέλειξαν οἱ κύνες τὸ αἶμα). M-M.*

ἐπιλελησμένος s. ἐπιλανθάνομαι.

ἐπιλησμονή, ἡς, ἡ (Cratinus Com. [V BC], fgm. 410 K.; inscr.: WDFerguson, The Legal Terms Common to the Macedon. Inscr. and the NT '13, 57; Sir 11:27) *forgetfulness* ἀκροατὴς ἐπιλησμονῆς *a forgetful hearer* Js 1:25 (on the constr. s. Mlt.-H. 440; Rob. 496f; cf. Bl-D. §165).*

ἐπίλοιπος, ον (Pind., Hdt.+; inscr., pap., LXX) *left, remaining* τὸν ἐ. χρόνον *the remaining time* (Hdt. 2, 13; Theopomp.: 115 fgm. 287 Jac. al.) 1 Pt 4:2 (cf. 3 Macc 3:26; PPetr. II 13, 19, 4 τὸν ἐ. βίον).—Subst. τὰ ἐπίλοιπα *the rest* (Hdt. 4, 154; Da 7:7, 19 Theod.) Lk 24:43 v.l. M-M.*

ἐπίλυσις, εως, ἡ (Aeschyl.+ w. var. mngs.; inscr., pap.) *explanation, interpretation* (so Sext. Emp., Pyrrh. 2, 246; Vett. Val. 221, 9; 330, 10; Heliod. 1, 18, 2 ὄνειράτων ἐπίλυσις; Gen 40:8 Aq.; Philo, Vi. Cont. 75, l. 8 v.l.; Clem. of Alex., Paed. 2, 1, 14) πᾶσα προφητεία ὅδιας ἐπίλυσεως οὐ γίνεται 2 Pt 1:20 (γίνομαι II 2a and ἴδιος I αβ.—Ps.-Callisth. 2, 1, 5 Stasagoras complains about the unfavorable interpretation of an omen by the prophetess in these words: σὺ σεαυτῇ ἐπέλυσας τὸ σημεῖον=you gave the omen your own interpretation.—S. also Warndt, CTM 7, '36, 685-91). Of the interpretation of a parable Hs 5, 5, 1; 5, 6, 8; 5, 7, 1; 8, 11, 1; 9, 13, 9; 9, 16, 7. M-M.*

ἐπιλύω impf. ἐπέλυον; 1 fut. pass. ἐπιλυθήσομαι (Pla. +; IG IV2 1, 77, 18; pap.) *set free, release*.

1. fig. *explain, interpret* (Sext. Emp., Pyrrh. 2, 246; Vett. Val. 173, 6; Athen. 10 p. 449E; Aq. Gen 40:8, 41:8, 12; Philo, Agr. 16; Jos., Ant. 8, 167[mid.]) τινί τι *someh. to someone* parables Mk 4:34; Hs 5, 3, 1f; 5, 4, 2f; 5, 5, 1; 9, 10, 5; 9, 11, 9.

2. *decide, settle* pass., of a dispute Ac 19:39. M-M.*

ἐπιμαρτυρέω *bear witness* (Pla., Crat. 397A; Lucian, Alex. 42; Plut., Lys. 22, 9 al.; PLond. 1692a, 19 [VI AD]; Jos., Ant. 7, 349) foll. by acc. and inf. 1 Pt 5:12. M-M.*

ἐπιμέλεια, ας, ἡ (very common Hdt.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) *care, attention* ἐπιμελείας τυχεῖν *be cared for* (Isocr. 6, 154; 7, 37; Athen. 13, 56 p. 589C; POxy. 58, 22 αἱ ταμιακαὶ οὐσίαι τῆς προσηκούσης ἐπιμελείας τεύχονται; Philo, Spec. Leg. 3, 106; Jos., Ant. 2, 236) Ac 27:3. ἐν πάσῃ ἐ. *sarckikḗ* καὶ πνευματικῇ w. *all diligence, both of the body and of the spirit* IPol 1:2 (cf. Diod. S. 14, 84, 2 ἐπιμέλεια τοῦ σώματος=care for the body). M-M.*

ἐπιμελέομαι pass. dep., fut. ἐπιμελήσομαι; 1 aor. ἐπεμελήθην, imper. ἐπιμελήθητι (Hdt.+; inscr., pap., LXX) *care for, take care of* w. gen. (Hdt.+; Herm. Wr. 10, 22b; Gen 44:21; Sir 30:25; Philo; Jos., Ant. 1, 53; 8, 297) τινός *someone or someh.* Lk 10:34f; 1 Ti 3:5. πίστεως, ἐλπίδος Agr 7. M-M.*

ἐπιμελής, ἐς *careful, attentive* (so act. in X., Pla., et al.; inscr., pap., Ep. Arist. 93; Philo; Jos., C. Ap. 1, 163) Pol 5:2.*

ἐπιμελῶς adv. (X., Pla.+; inscr., pap., LXX; Ep. Arist. 81; Philo; Jos., Ant. 12, 318; 17, 12) *carefully, diligently* ζητεῖν *hunt carefully* Lk 15:8; ἐκζητεῖν ἐ. Hv 3, 3, 5; πυνθάνεσθαι Dg 1. κατανοεῖν *consider, look at carefully* Hs 8, 2, 5; καθαρίζειν ἐ. s 9, 7, 2. ἐνστερνίζεσθαι 1 Cl 2:1; cf. 1 Cl 40:2 v.l. Funk; φυλάσσειν ἐ. Dg 7:1. τελεῖν διακονίαν ἐ. *perform a service carefully* Hm 12, 3, 3. M-M.*

ἐπιμένω impf. ἐπέμενον; fut. ἐπιμενῶ; 1 aor. ἐπέμεινα (Hom.+; inscr., pap.; Ex 12:39; Joseph., Test. 12 Patr.) *stay, remain*.

1. lit. ἐν Ἐφέσῳ 1 Cor 16:8 (cf. PLond. 897, 12 [84 AD] ἐν Ἀλεξανδρείᾳ ἐπιμένειν; PFay. 296). αὐτοῦ *there* Ac 21:4; cf. 15:34 v.l. W. the time more definitely given (Jos., Bell. 2, 545 ἐνθα δύο ἡμέρας ἐπ., Vi. 47) *ibid.*; ἐ. ἡμέρας τινάς *stay there for several days* 10:48. ἡμέρας πλείους (Jos., Ant. 16, 15) 21:10. ἡμέρας τρεῖς 28:12. ἡμέρας ἑπτὰ vs. 14. ἡμέρας δεκαπέντε Gal 1:18. ἐ. χρόνον τινά *for some time* 1 Cor 16:7. πρὸς τινα *with someone* *ibid.*; Gal 1:18. παρὰ τινα Ac 28:14. ἐπὶ τι (X., An. 7, 2, 1) *ibid.* v.l. W. dat. (PRyl. 153, 3 [II AD]; 239, 9) ἄσкулτον ἐ. τῇ πυρᾷ *remain unmoved on the pyre* MPol 13:3. τῇ σαρκί *remain in the body* Phil 1:24.

2. fig. *continue, persist (in), persevere* w. dat. (X., Oec. 14, 7 τῷ μὴ ἀδικεῖν, Hell. 3, 4, 6; Aelian, V.H. 10, 15; Dit., Syll. 3 1243, 26 ἐ. τῇ αὐθαδίᾳ; POxy. 237 VI, 18 τῇ αὐτῇ ἀπονοίᾳ; PTebt. 424, 4; Jos., Vi. 143; Test. Levi 4:1

τ. ἀδικίας) τῇ ἁμαρτίᾳ *in sin* Ro 6:1. τῇ πίστει Col 1:23. τῇ ἀπιστίᾳ Ro 11:23. ταῖς ἡδοναῖς Hs 8, 8, 5; 8, 9, 4. ταῖς πράξεσι s 9, 20, 4; τῇ ἐπιθυμίᾳ 9, 26, 2. αὐτοῖς (w. ref. to ταῦτα, τοῦτοις vs. 15; cf. Jos., Ant. 8, 190) 1 Ti 4:16. ἐ. τῇ χρηστότητι *continue in the sphere of* (God's) *goodness* Ro 11:22. τῇ πορνείᾳ Hm 4, 1, 5; cf. 6. ἐν τῇ ἀληθείᾳ Hv 3, 6, 2. W. ptc. foll. *keep on, persist* (stubbornly) *in doing someth.* (Pla., Meno 93D; Menand., Her. 35 J. ἐπιμένει τὸ χρέος ἀπεργαζόμενος; Cornutus 17 p. 31, 11; POxy. 237 VI, 18 [186 AD] ἐπιμένει ἐνυβρίζων μοι; 128, 7 ἐ. λέγων) ἐ. κρούων Ac 12:16. ἐπέμενον ἐρωτῶντες αὐτόν *they persisted in questioning him* J 8:7; cf. 2 Cl 10:5. ἐ. ἕως τέλους λειτουργοῦντες Hs 9, 27, 3. But ἐπιμένοντος πάλιν αὐτοῦ καὶ λέγοντος *when he insisted again and said* MPol 10:1. Without ptc. in the same mng. 8:2. Likew. abs. *persist* Hs 6, 5, 7. ἐπιμενόντων τῶν ζητούντων αὐτόν *when those who were looking for him did not give up (the search)* MPol 6:1. M-M.*

ἐπίμονος, ον (Clearchus, fgm. 24 p. 17, 15; Polyb. 6, 43, 2 ἀκμαί; Plut., Mor. p. 166C κολαστήριον; Dit., Syll.3 679, 80 [143 BC]; Sym. Dt 28:59; Philo, Ebr. 21) *lasting* ἢ *στάσις the rebellion continues* 1 Cl 46:9. ἢ ἐ. *κόλασις continuous torture* MPol 2:4.*

ἐπινεύω 1 aor. ἐπένευσα (Hom.+; inscr., pap., LXX) *give consent* (by a nod) οὐκ ἐπένευσεν *he did not give his consent* (PRyl. 119, 21 [I AD]; cf. Philo, Migr. Abr. 111; Jos., Vi. 124) Ac 18:20. M-M.*

ἐπινοέω 1 aor. ἐπινόησα (Hdt., Aristoph.+; inscr., pap., LXX, Ep. Arist., Philo; Jos., Ant. 17, 37) *notice someth. undesirable κατά τινος against someone=in someone* 1 Cl 39:4 (Job 4:18). τι περί τινος *someth. about someth.* οὐδὲν ἐπινοεῖς περὶ αὐτῶν; *do you not notice anything about them?* Hs 9, 9, 1.—ECE Owen, ἐπινοέω, ἐπίνοια and Allied Words: JTS 35, '34, 368-76.*

ἐπίνοια, ας, ἡ (trag., Pre-Socr., Thu.+; Dit., Syll.3 902, 5, Or. 580, 7; POxy. 237 VII, 35; 1468, 5; LXX, Ep. Arist., Philo; Jos., Bell. 4, 356, Vi. 223 al.; Test. Jos. 5:2, 3; Sib. Or. 5, 81) *thought, conception* (Thu. 3, 46, 6 al.; Wsd 6:16; 9:14; 2 Macc 12:45) θνητὴ ἐ. Dg 7:1 (cf. Philo, Mut. Nom. 219 ἀνθρωπίνη ἐ.); *inventiveness* (X., Cyr. 2, 3, 19 al.) w. φροντίς 5:3; *intent* (Aristoph., Thesm. 766; 4 Macc 17:2) ἢ ἐ. τῆς καρδίας σου *the intent of your heart* Ac 8:22. M-M.*

ἐπινομή, ῆς, ἡ (found *elsewh.* only in the mngs. 'spread' of fire, etc. [Plut., Alex. 35, 4; Aelian, N.A. 12, 32], 'pasturage' [pap.], and in medical wr. 'final turns of a bandage') μεταξὺ ἐπινομήν ἔδωκαν (v.l. δεδώκασιν) 1 Cl 44:2 *prob. afterward they laid down a rule.* This takes for granted that ἐπινομή, which is the rdg. of the Codex Alexandr., is derived fr. ἐπινέμω 'distribute', 'allot' (s. Knopf, Hdb. ad loc.; also KLake ad loc., who compares ἐπινομίς, 'supplement, codicil'). The Latin translator (who rendered it 'legem') seems to have read and understood it so. The later Gk. ms. has ἐπιδομήν. The Syriac presupposes ἐπὶ δοκιμήν; the Coptic is as much at a loss as many modern interpreters admittedly are. Lghtf. proposes ἐπιμονήν. Cf. also RSohm, Kirchenrecht 1892 p. 82, 4.*

ἐπιορκέω fut. ἐπιορκήσω (Hom.+; inscr., pap., LXX, Philo; Test. Ash.2:6.—On the spelling ἐφιορκέω s. Bl-D. §14 app.; Mlt.-H. 99; 314f).

1. *swear falsely, perjure oneself* (so mostly).—2. *break one's oath* (Chrysipp.: Stoic. II 63; Herodian 3, 6, 7; Procop. Soph., Ep. 61; 1 Esdr 1:46). In Mt 5:33; D 2:3 both mngs. are poss. M-M.*

ἐπίορκος, ον (Hom.+) of persons (Hes.+; Jos., Vi. 102) *perjured subst.* (Zech 5:3; Philo, Decal. 88) *perjurer* 1 Ti 1:10 (w. ψευσταί).*

ἐπιούσα, ῆς, ἡ *the next day* s. **ἔπειμι**.

ἐπιούσιος, ον according to Origen, De Orat. 27, 7, coined by the evangelists. Grave doubt is cast on the one possible occurrence of ἐ. which is independent of our lit. (Sb 5224, 20), by BMMetzger, How Many Times Does ἐ. Occur Outside the Lord's Prayer? ET 69, '57/'58, 52-4=Historical and Literary Studies, '68, 64-66; it seems likely that Origen was right after all. Found in our lit. only w. ἄρτος in the Lord's Prayer Mt 6:11; Lk 11:3; D 8:2. Various interpreted: Sin. Syr. (on Lk) and Cur. Syr. ܐܪܬܝܢܐ *continual* (DYHadidian, NTS 5, '58/'59, 75-81); Peshitta ܐܪܬܝܢܐ *for our need*; Itala 'panis quotidianus', 'daily bread'; Jerome 'panis supersubstantialis' (on this JHennig, Theol. Studies 4, '43, 445-54); GH 7, 7 =Lat. 'crastinus' *for tomorrow*. Of the more recent interpretations the following are worth mentioning:

1. deriving it fr. ἐπὶ and οὐσία *necessary for existence*: in agreement w. Origen, Chrysostom, Jerome e.g. Beza, Tholuck, HEwald, Bleek, Weizsäcker, BWeiss, HCremer; Billerb. I 420; ChRogge, Philol. Wochenschr. 47, '27, 1129-35; FHAuck, ZNW 33, '34, 199-202; RFWright, CQR 157, '56, 340-45.

2. a substantivizing of ἐπὶ τὴν οὐσαν sc. ἡμέραν *for the current day, for today* (cf. Thu. 1, 2, 2 τῆς καθ' ἡμέραν ἀναγκαίου τροφῆς; Vi. Aesopi W. c. 110 τὸν καθημερινὸν ζῆται προσλαμβάνειν ἄρτον καὶ εἰς τὴν αὐρίον ἀποθησαύριζε.—Acc. to Artem. 1, 5 p. 12, 26-28 one loaf bread is the requirement for one day. S. **ἐφήμερος**.) ADebrunner, Glotta 4, '12, 249-53; 13, '24, 167-71, SchThZ 31, '14, 38-41, Kirchenfreund 59, '25, 446-8, ThBl 8, '29, 212f, Bl-D. §123, 1; 124, Philol. Wochenschr. 51, '31, 1277f (but cf. CGSheward, ET 52 '40/'41, 119f); KBrugmann4—AThumb, Griech. Gramm. '13, 675, ESchwyzler II 473, 2.

3. *for the following day* fr. ἡ ἐπιούσα sc. ἡμέρα (s. **ἔπειμι**): Grotius, Wettstein; Lghtf., On a Fresh Revision of the English NT3 1891, 217-60; Zahn, JWeiss; Harnack, SBA '04, 208; EKlostermann; Mlt.-H. p. 313f; PW Schmiedel, W-S. §16, 3b note 23, SchThZ 30, '13, 204-20; 31, '14, 41-69; 32, '15, 80; 122-33, PM '14, 358-64,

Philol. Wochenschr. 48, '28, 1530-6, ThBl. 8, '29, 258f; ADeissmann, *Heinrici-Festschr.* '14, 115-19, RSeeberg-*Festschr.* '29, I 299-306, The NT in the Light of Modern Research, '29, 84-6; AFridrichsen, *Symb. Osl.* 2, '24, 31-41 (GRudberg *ibid.* 42; 3, '25, 76); 9, '30, 62-8; OHoltzmann; ASteinmann, D. Bergpredigt '26, 104f; FXPözl-ThInnitzer, Mt4 '32, 129f; SKauchtschischwili, Philol. Wochenschr. 50, '30, 1166-8.—FStiebitz, *ibid.* 47, '27, 889-92, *w. ref.* to *Lat.* 'diaria'=the daily ration of food, given out for the next day; *someth.* like: *give us today our daily portion*—*acc.* to FJDölger, Ant. u. Chr. 5, '36, 201-10, one loaf of bread (*likew.* WCrönert, Gnomon 4, '28, p. 89, 1). *S.* also *s.v.* *σήμερον*.

4. deriving it fr. ἐπιέναι—a. on the analogy of τὸ ἐπὶόν='the future', *bread for the future*; so Cyrillus of Alex. and Peter of Laodicea; among the moderns, who attach *var. mnngs.* to it, *esp.* ASeeberg, D. 4te Bitte des V.-U., Rektoratsrede Rostock 1914, *Heinrici-Festschr.* '14, 109. Cf. LBrun, Harnack-Ehrung '21, 22f.

b. in the *mng.* 'come to': *give us this day the bread that comes to it, i.e. belongs to it*; so KHolzinger, Philol. Wochenschr. 51, '31, 825-30; 857-63; 52, '32, 383f.

c. equal to ἐπὶόν=*next acc.* to TGShearman, *JBL* 53, '34, 110-17.

d. The petition is referred to the *coming* Kingdom and its feast by: REisler, *ZNW* 24, '25, 190-2; JSchousboe, Rev. d'*Hist. des relig.* 48, '27, 233-7; ASchweitzer, D. Mystik des Ap. Pls '30, 233-5; JoachJeremias, Jesus als Weltvollender '30, 52; ELittmann, *ZNW* 34, '35, 29.—Cf. also GLoeschcke, D. Vaterunser-Erklärung des Theophilus v. Antioch. '08; GWalther, Untersuchungen z. Gesch. d. griech. Vaterunser-Exegese '14; DVölter, *PM* 18, '14, 274ff; 19, '15, 20ff, *NThT* 4, '15, 123ff; ABolliger, *SchThZ* 30, '13, 276-85; GKuhn, *ibid.* 31, '14, 33ff; 36, '19, 191 ff; EvDobschütz, *HTR* 7, '14, 293-321; RWimmerer, Glotta 12, '22, 68-82; ECEOwen, *JTS* 35, '34, 376-80; JHensler, D. Vaterunser '14; JSickenberger, Uns. ausreichendes Brot gib uns heute '23; PFiebig, D. Vaterunse '27, 81-3; GDalman, Worte2 '30, 321-34; HHuber, D. Bergpredigt '32; GBonaccorsi, Primi saggi di filologia neotest. I '33, 61-3; 533-9; JHerrmann, D. atl. Urgrund des Vaterunsers: OProcksch-Festschr. '34, 71-98; WFoerster *TW* II '35, 587-95; MBlack, *JTS* 42, '41, 186-9, An Aramaic Approach3, '67, 203-7, 299f, n. 3; SMowinkel, Artos epiousios: Norsk Teol. Tidsskr. 40, '42, 247-55; ELohmeyer, D. Vaterunser erkl. '46. *M-M.* and *suppl.**

ἐπιπέτομαι 2 *aor.* ἐπέπτην, *ptc.* ἐπιπτάς (*Hom.*+) *fly upon* ἐπὶ τι (*Pla.*, Rep. 2 p. 365A; *Dio Chrys.* 70[20], 12) ἐ. ἐπὶ τὸν τοῦ ἡλίου βωμόν *light on the altar of the sun-god* 1 *CI* 25:4.*

ἐπιπίπτω 2 *aor.* ἐπέπεσον; *pf.* ἐπιπέπτωκα (*Hdt.*+, *inscr.*, *pap.*, *LXX*; *Philo*, De Jos. 256; *Jos.*, *Ant.* 6, 23; 8, 377; *Test. 12 Patr.*) *fall upon*.

1. *lit.*—a. *fall upon someth.* ἐπὶ τι (*X.*, Oec. 18, 7) of a hailstone *on a man's head* *Hm* 11:20.

b. *approach someone* (τινὶ) *impetuously, eagerly* (*Syntipas* p. 11, 12) ἐπέπεσεν αὐτῷ *he threw himself upon him* *Ac* 20:10. ὥστε ἐπιπίπτειν αὐτῷ (*w. ἵνα foll.*) *so that they pressed about him (in order that)* *Mk* 3:10 (cf. *Thu.* 7, 84, 3 ἀθρόοι ἀναγκαζόμενοι χωρεῖν ἐπέπιπτον ἀλλήλοις). ἐπὶ τι (*Gen* 50:1 *B*) ἐπὶ τὸν τράχηλόν τινος *fall on someone's neck (=embrace someone)* (*Gen* 45:14; 50:1 *A* [cf. MWilcox, The Semitisms of Ac, '65, 67]; *Tob* 11:9, 13) *Lk* 15:20; *Ac* 20:37. ἐπιπεσὼν ἐπὶ τὸ στήθος τοῦ Ἰησοῦ *he pressed close to Jesus' breast* *J* 13:25 *P66 et al.*

2. *fig.*, of extraordinary events, misfortunes, etc. *come upon* ἐπὶ τινα *someone*. ὀνειδισμοὶ *reproaches have fallen upon someone* *Ro* 15:3 (*Ps* 68:10). φόβος ἐ. ἐπὶ τινα *fear came upon someone* (*Josh* 2:9; *Jdth* 14:3; *Job* 4:13) *Lk* 1:12; *Ac* 19:17, cf. *Rv* 11:11. φόβ. ἐ. τινί (*Da* 4:5; *Job* 13:11.—ἐ, τινί also Memnon [*I BC/I AD*]; no. 434 *fgm.* 1, 28, 3 *Jac.*; *Synes.*, Kingship 16 p. 18C δέος ἐπιπεσεῖν ἅπασι) 1 *CI* 12:5. *Abs.* ἐπέπεσεν στάσις τῶν Φαρισαίων καὶ Σαδδουκαίων *a quarrel broke out betw. the Ph. and S.* *Ac* 23:7 v.l. Of the Holy Spirit, who *comes upon someone* ἐπὶ τινί 8:16. ἐπὶ τινα (cf. *Ezk* 11:5) 8:39 v.l.; 10:44; 11:15; 19:6 D. Of a trance ἔκστασις ἐ. ἐπὶ τινα (*Da* 10:7 *Theod.*) 10:10 t.r. *M-M.**

ἐπιπλήσσω 1 *aor.* ἐπέπληξα *strike at, rebuke, reprove* (*Hom.*+, *Pla.*, *Polyb.*; *BGU* 1138, 22 [19 BC]) τινί *someone* (*II.* 12, 211; *Epict.*, Ench. 33, 16; *Appian*, Liby. 65 §291, Bell. Civ. 5, 13 §51; *Philo*, Leg. All. 2, 46; *Jos.*, *Ant.* 1, 246; 19, 346) 1 *Ti* 5:1. Also τινά ('the tragedy' in *Simplicius* in *Epict.* p. 95, 43 ἐπιπλήττουσί με; *Lucian*, Hermot. 20; *UPZ* 15, 32 [156 BC]) *Mt* 12:15f D (s. Huck9 58). *Abs.* (*X.*, Oec. 13, 12) *Lk* 24:43 D (where ἐπλήσονται is to be corrected to ἐπιπλήσσονται). *M-M.**

ἐπιποθέω 1 *aor.* ἐπεπόθησα (*Hdt.*+, *LXX*, *Philo*) *long for, desire* τὶ *someth.* (*Pla.*, Protag. p. 329D; *Plut.*, Agis 6, 2; *Lucian*, D. Deorum 4, 3; *Ps* 118:131, 174) γάλα *milk* 1 *Pt* 2:2. τινά *someone* (*Hdt.* 5, 93; *Diod. S.* 17, 101, 6; *Epict.* 3, 24, 53; *Sir* 25:21) πάντας ὑμᾶς *Phil* 1:8; 2:26 (v.l. π. ὑ. ἰδεῖν). ὑμᾶς 2 *Cor* 9:14. *W. inf. foll.* (*Philo*, Abr. 87 ἐ. θεὸν ἀνευρεῖν) τὸ οἰκητήριον ἐπενδύσασθαι 2 *Cor* 5:2. ἰδεῖν τινα *Ro* 1:11; 1 *Th* 3:6; 2 *Ti* 1:4. πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα *Js* 4:5 is difficult; *prob. he* (God) *yearns jealously over the spirit*; cf. MDibelius *ad loc.* (*w. lit.*). AMeyer, D. Rätsel des Jk '30, 258f; ASchlatter, D. Brief d. Jak. '32, 248-53.—CSpicq, *RB* 64, '57, 184-95. *B.* 1162.*

ἐπιπόθησις, εὼς, ἡ (*Appian*, Gall. 5 §2; *Aq. Ezk* 23:11; *Clem. Alex.*, Strom. 4, 21, 131; *Damascius*, De Princ. 38; *Etym. Mag.* p. 678, 39) *longing* 2 *Cor* 7:7, 11.*

ἐπιπόθητος, ον (*Appian*, Iber. 43 §179) *longed for, desired* ἀδελφοὶ ἀγαπητοὶ καὶ ἐ. *Phil* 4:1. εἰρήνην *peace that we desire* 1 *CI* 65:1. ἡ ἐ. ὄψις ὑμῶν *the longed-for sight of you* *B* 1:3.*

ἐπιποθία, ας, ἡ (*Suidas*) *longing, desire* ἐπιποθίαν ἔχων τοῦ ἐλθεῖν *having a desire to come* *Ro* 15:23; 2 *Cor*

ἐπιπολό B 4:1 s. ἐπί III 3.

ἐπιπορεύομαι *go or journey (to)* (Ephorus Cumanus [IV BC]: 70 fgm. 5 Jac.; Philo Mech. 90, 19; Polyb. 4, 9, 2; PLille 3, 78 [241 BC]; Wilcken, Chrest. 116, 3; 3 Macc 1:4; Jos., Ant. 12, 400) πρὸς τινα *to someone* (Jos., Bell. 2, 481) Lk 8:4. M-M.*

ἐπιπρέπω (Hom.+) *be becoming, suit, go well with* τινί *someone* or *something*. (X., Cyr. 7, 5, 83; Lucian, D. Mar. 1, 1 ὁ ὀφθαλμὸς ἐπιπρέπει τῷ προσώπῳ) ἡ κόμη ἐπιπρέπουσα τῷ προσώπῳ *the hair went well with the face* AP 3:10.*

ἐπιηράπτω for the spelling s. W-S. §5, 26b (Galen 18, p. 579 Kühn; Nonnus, Dionys. 9, 3; 42, 315) *sew (on) ἐπὶ τι on something*. a patch on a garment Mk 2:21. JFSpringer, The Marcan ἐπιράπτει: Exp. VIII 121, '21, 79f.*

ἐπιηρίπτω 1 aor. ἐπέριψα; 2 aor. pass. ἐπερρίφην (Hom.+; PTebt. 5, 183; 185; 249 [118 BC]; LXX. On the spelling cf. W-S. §5, 26b) *throw* τὶ ἐπὶ τι *something on something*. (Kleopatra 1. 112; LXX).

1. *lit.*, of clothes, on an animal used for riding Lk 19:35 (cf. 2 Km 20:12; 3 Km 19:19=Jos., Ant. 8, 353). *Pass.* of a vine ὅταν ἐπιρριφῇ ἐπὶ τὴν πετέαν *when it is attached to the elm* Hs 2:3.

2. *fig.* τ. μέριμναν ἐ. ἐπὶ θεόν *cast one's care upon God* 1 Pt 5:7 (P72; Ps 54:23); Hv 3, 11, 3; 4, 2, 4f (in all these *pass.* Ps 54:23 is in the background). M-M.*

ἐπιρρόννυμι *impf.* ἐπερρόννυον (Soph., Hdt.+; PSI 452, 26; 2 Macc 11:9) *strengthen, encourage* τὴν δειλίαν τινὸς *strengthen someone, fearful though he may be* MPol 3.*

ἐπισείω 1 aor. ἐπέσεισα (Hom.+; Jos., Bell. 1, 215; 2, 412).

1. *shake at or against* τινὶ τὴν χεῖρα *shake one's hand at someone* (in a threatening gesture) MPol 9:2 (Artem. 5, 92 αὐτῷ χεῖρα ἐπισείσαι; Ael. Aristid. 39 p. 747 D.: ὑμῖν τὰ ὅπλα ἐπισείων).—2. *urge on, incite* τοὺς ὄχλους Ac 14:19 D.*

ἐπίσημος, ον (trag., Hdt.+; inscr., pap., LXX).

1. *splendid, prominent, outstanding* (Hdt., trag.+; pap., LXX, Ep. Arist., Philo; Joseph.) κριὸς ἐ. ἐκ ποιμνίου *a splendid ram fr. the flock* MPol 14:1. Of men (Diod. S. 5, 83, 1; Jos., Bell. 6, 201; 3 Macc 6:1) ἐ. ἐν τοῖς ἀποστόλοις *outstanding among the apostles* Ro 16:7. διδάσκαλος MPol 19:1.

2. Also in a bad sense: *notorious* (trag.+; Plut., Fab. Max. 14, 2; Jos., Ant. 5, 234) δέσμιος Mt 27:16. M-M.*

ἐπισήμως *adv.* (Polyb. 6, 39, 9; Jos., Bell. 6, 92; Sym. Ps 73:4) *in an outstanding manner* θηριομαχεῖν MPol 3.*

ἐπισιτισμός, οὔ, ὁ *provisions* (so X., An. 7, 1, 9; Polyb. 2, 5, 3; Herodian 6, 7, 1; Dit., Or. 200, 15; Sb 6949, 15; LXX; Jos., Bell. 3, 85) εὐρίσκειν ἐ. *find something to eat* Lk 9:12. M-M.*

ἐπισκέπτομαι *mid. dep., fut.* ἐπισκέψομαι, 1 aor. ἐπεσκεψάμην (trag., Hdt.+; inscr., pap., LXX; Philo; Jos., Ant. 11, 24; s. Bl-D. §101 p. 48 s.v. σκοπεῖν; Mlt.-H. 258 s.v.-σκεπτομαι).

1. *look at, examine, inspect* (Hdt. 2, 153 al.) *w. acc.* (Diod. S. 12, 11, 4; Num 1:3; 1 Km 13:15; 2 Km 18:1) Hs 8, 2, 9; 8, 3, 3; 9, 10, 4; 1 Cl 25:5. Also *look for, select w. acc.* (PPetr. II 37, 2b verso 4 [III BC] ἐπισκεψάμενος ἐν ἀρχῇ ἃ δεῖ γενέσθαι ἔργα) ἄνδρας Ac 6:3.

2. *go to see, visit* τινά *someone* (Demosth. 9, 12; PLille 6, 5 [III BC] διαβάντος μου. . . ἐπισκέψασθαι τ. ἀδελφὴν; Judg 15:1) ἀδελφούς Ac 7:23; 15:36. ἀλλήλους Hv 3, 9, 2. *Esp.* of visiting the sick (X., Mem. 3, 11, 10; Plut., Mor. 129C; Lucian, Philops. 6; Herodian 4, 2, 4; Sir 7, 35; Jos., Ant. 9, 178) Mt 25:36, 43; Pol 6:1. *Otherw.* also *w.* the connotation of care: *look after* widows and orphans ἐν τῇ θλίψει αὐτῶν *in their distress* Js 1:27; cf. Hs 1:8. ὀρφανούς καὶ ὑστερουμένους Hm 8:10.

3. of God's gracious visitation in bringing salvation (Gen 21:1; 50:24f; Ex 3:16; 4:31; Sir 46:14; Jdth 8:33; En. 25, 3; Test. Levi 16:5) *visit* Lk 1:68. ἐπισκέπεται ἡμᾶς ἀνατολή ἐξ ὕψους vs. 78; τὸν λαόν 7:16 (cf. Ruth 1:6).—Hb 2:6 (Ps 8:5); *be concerned about w. inf. foll.* (cf. Bl-D. §392, 3) ὁ θεὸς ἐπεσκεψάτο λαβεῖν ἐξ ἐθνῶν λαόν *God concerned himself about winning a people fr. among the Gentiles* Ac 15:14. M-M.*

ἐπισκευάζομαι 1 aor. ἐπεσκευσάμην (as a rule—Aristoph., Thu.+; inscr., pap., LXX—act. In our lit. only *mid.* as Jos., Bell. 1, 297) *make preparations* (Thu. 7, 36, 2) Ac 21:15. M-M.*

ἐπισκηνόω 1 aor. ἐπεσκηνώσα *take up quarters, take up one's abode w. ἐπὶ and acc.* of the place where one takes up quarters (Polyb. 4, 18, 8 ἐπὶ τὰς οὐκίας) ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τ. Χριστοῦ *that the power of Christ may dwell in me* 2 Cor 12:9 (cf. ἐπισκιάζω, which Philo paraphrases with ἐπισκηνόω). M-M.*

ἐπισκιάζω *fut.* ἐπισκιάσω; 1 aor. ἐπεσκίασα (Hdt.+; Philo, Deus Imm. 3 and oft.; LXX).

1. *overshadow, cast a shadow* (Aristot., Gen. An. 5, 1; Theophr., C.Pl. 2, 18, 3) τινὶ *upon someone* (Theophr., De Sens. 79) ἵνα κἂν ἡ σκιά ἐπισκιάσῃ τινὶ αὐτῶν *that at least his shadow might fall on one of them* Ac 5:15.

2. *cover* (Hdt. 1, 209 τῇ πτέρυγι τὴν Ἀσίην; Aelian, V.H. 3, 3) *w. acc.* of the *pers.*; of the cloud that indicates the presence of God (cf. Ex 40:35; Odes of Solomon 35, 1) Mt 17:5; Lk 9:34. *W. dat.* (Ps 90:4) Mk 9:7.

3. as a mysterious expression for that which enabled Mary to give birth to the divine child δύναμις ὑψίστου ἐπισκιάσει σοι Lk 1:35. Cf. on this passage JHehn, BZ 14, '17, 147-52; AAllgeier, *ibid.* 338ff, Byz.-Neugriech. Jahrb. 1, '20, 131-41, Histor. Jahrbuch 45, '25, 1ff; HLeisegang, Pneuma hagian '22, 24ff; ENorden, D. Geburt des Kindes '24, 92-9; LRadermacher: PKretschmer-Festschr. '26, 163ff; AFridrichsen, Symb. Osl. 6, '28, 33-6; MDibelius, Jungfrauensohn u. Krippenkind: SB der Heidelb. Ak. 1931/32, 4. Abh. '32, 23f; 41; HvBaer, D. Hl. Geist in d. Lkschriften '26, 124ff; KBornhäuser, D. Geburts- u. Kindheitsgesch. Jesu '30, 81ff; StLösch, Deitas Iesu u. antike Apotheose '33, 101. *M-M.**

ἐπισκοπέω fut. ἐπισκοπήσω; 1 aor. ἐπεσκόπησα; pf. pass. ptc. ἐπεσκοπημένος (Aeschyl.+; inscr., pap., LXX, Philo; Jos., C. Ap. 2, 284; Test. 12 Patr.).

1. *look at, take care, see to it w. μή foll.* (Philo, Decal. 98) Hb 12:15.

2. *oversee, care for* (Pla., Rep. 6 p. 506A τὴν πολιτείαν; Dio Chrys. 8[9], 1 of Diogenes the Cynic's mission in life; Wadd. 2309; 2412e; pap. [Witkowski2 p. 96]; 2 Ch 34:12), hence in a distinctively Christian sense of the activity of church officials 1 Pt 5:2 P72 et al., esp. of the bishop: *be a bishop* τινά *over someone* of Jesus, the ideal bishop IRO 9:1. In a play on words *w. ἐπίσκοπος*: ἐπισκόπῳ μᾶλλον ἐπισκοπημένῳ ὑπὸ θεοῦ *the bishop, who rather has God over him as bishop* IPol inscr. (ἐπισκοπέω of God: Jos., C. Ap. 2, 160). *Abs. serve as bishop* Hv 3, 5, 1. *M-M.**

ἐπισκοπή, ἡς, ἡ (Lucian, Dial. Deor. 20, 6='visit'; Dit., Or. 614, 6 [III AD]='care, charge'; Etym. Gud. 508, 27=πρόνοια; LXX).

1. *a visitation* of demonstrations of divine power mostly in the good sense (so Gen 50:24f; Ex 3:16; Wsd 2:20; 3:13; Job 10:12; 29:4 al.) καιρὸς τῆς ἐ. *the time of your gracious visitation* (Wsd 3:7) Lk 19:44. ἐν ἐ. τῆς βασιλείας τοῦ Χριστοῦ *when the kingdom of Christ visits us* 1 Cl 50:3. ἡμέρα ἐπισκοπῆς 1 Pt 2:12 is understood in this sense by the majority (e.g. Usteri, BWeiss, Kühl, Knopf, Windisch, FHauck, Vrede). *S.* also 2 below.—The gracious visitation can manifest itself as *protection, care* (Job 10:12; Pr 29:13; 3 Macc 5:42) ἐν ἐνότῃ θεοῦ καὶ ἐπισκοπῇ *in unity w. God and under his protection* IPol 8:3.

2. *a visitation* of an unpleasant kind (Hesych.=ἐκδίκησις; Jer 10:15; Sir 16:18; 23:24; Wsd 14:11); ἡμέρα ἐ. (cf. Is 10:3) 1 Pt 2:12 is so understood by the minority (e.g. HermvSoden, Bigg, Gdspd.; FWDanker, ZNW 58, '67, 98f, *w. ref.* to Mal 3:13-18). *S.* 1 above.

3. *position or office as an overseer* (Num 4:16) of Judas' position as an apostle τὴν ἐ. λαβέτω ἕτερος *let another take his office* Ac 1:20 (Ps 108:8). *Esp. the office of a bishop* (a Christian inscr. of Lycaonia [IV AD] in Ramsay, Phrygia II p. 543) 1 Ti 3:1 (cf. UHolzmeister, Biblica 12, '31, 41-69; CSpicq, RSphth 29, '40, 316-25); 1 Cl 44:1, 4. *M-M.**

ἐπίσκοπος, ου, ὁ (Hom.+; inscr., pap., LXX, Philo, Joseph.—LPorter, The Word ἐπίσκοπος in Pre-Christian Usage: ATR 21, '39, 103-12) *overseer*.

1. of God (so II. 22, 255; Aeschyl., Sept. 272; Soph., Ant. 1148; Pla., Leg. 4, 717D; Plut., Cam. 5, 6 θεοὶ χρηστῶν ἐπίσκοποι καὶ πονηρῶν ἔργων; Maximus Tyr. 5, 8e ὁ Ζεῦ κ. Ἄπολλον, ἐθῶν ἀνθρωπίνων ἐπίσκοποι; Babrius 11, 4; Herodian 7, 10, 3. *Oft. Cornutus*, ed. Lang, index; (Dit., Syll.3 1240, 21; UPZ 144, 49 [164 BC]; PGM 4, 2721; Job 20:29; Wsd 1:6; Philo, Migr. Abr. 115 al.; Sib. Or., fgm. 1, 3) παντὸς πνεύματος κτίστης κ. ἐπίσκοπος *creator and guardian of every spirit* 1 Cl 59:3.—Of Christ (*w. ποιμήν*) ἐ. τῶν ψυχῶν *guardian of the souls* 1 Pt 2:25. The passages IMg 3:1 θεῷ τῷ πάντων ἐ.; cf. 6:1 show the transition to the next *mng.*

2. of persons who have a definite function or a fixed office within a group (Aristoph., Av. 1023; IG XII 1, 49, 43ff [II/I BC], 50, 34ff [I BC]; Wadd. 1989; 1990; 2298; Num 31:14 al.; PPetr. III 36 (a) verso 16 [III BC]; Jos., Ant. 10, 53; 12, 254), including a religious group (IG XII 1, 731, 8: an ἐ. in the temple of Apollo at Rhodes. *S. Dssm.*, NB 57f [BS 230f]. Cf. also Num 4:16. On the Cynic-Stoic preacher as ἐπισκοπῶν and ἐπίσκοπος *s.* ENorden, Jahrbücher f. klass. Philol. Suppl. 19, 1893, 377ff.—Philo, Rer. Div. Her. 30 Moses as ἐ.); *superintendent, guardian, bishop* Ac 20:28 (RSchnackenburg, Schriften zum NT, '71, 247-67); (*w. διάκονοι* Phil 1:1; D 15:1; 1 Ti 3:2; Tit 1:7 (cf. BSEaston, Pastoral Epistles '47, 173; 177; 227). ἀπόστολοι, ἐ., διδάσκαλοι, διάκονοι Hv 3, 5, 1; (*w. φιλόξενοι*) *s.* 9, 27, 2. *Esp. freq.* in Ignatius I Eph 1:3; 2:1f; 3:2; 4:1; 5:1f and *oft.*; 2 Ti *subscr.*: Tim., bishop of the Ephesians; Tit *subscr.*, Titus bishop of the Cretans.—EHatch-AHarnack, D. Gesellschaftsverf. d. christ. Kirchen im Altert. 1883; Harnack, D. Lehre d. 12 Apostel 1884, 88ff, Entstehung u. Entwicklung der Kirchenverfassung u. des Kirchenrechts in d. zwei ersten Jahrh. '10; ELoening, D. Gemeindeverf. d. Urchristent. 1888; CWeizsäcker, D. apost. Zeitalter 2 1892, 613ff; RSohm, Kirchenrecht I 1892; JRéville, Les origines de l'épiscopat 1894; HBruders, D. Verf. d. Kirche bis z. J. 175, '04; RKnopf, D. nachapostl. Zeitalter '05, 147ff; PBatiffol-FXSeppelt, Urkirche u. Katholicismus '10, 101ff; OScheel, Z. urchristl. Kirchen- u. Verfassungsproblem: StKr 85, '12, 403-57; HLietzmann, Z. altchr. Verfassungsgesch.: ZWTh 55, '13, 101-6 (=Kleine Schriften I, '58, 144-8); EMetzner, D. Verf. d. Kirche in d. zwei ersten Jahrh. '20; KMüller, Beiträge z. Gesch. d. Verf. in d. alten Kirche: ABA '22, no. 3; HDieckmann, D. Verf. d. Urkirche '23; GvHultum, ThGl 19, '27, 461-88; GHolstein, D. Grundlagen d. evangel. Kirchenrechts '28; JoachJeremias, Jerusalem II B 1, '29, 132ff (against him KGoetz, ZNW 30, '31, 89-93); BHStreeter, The Primitive Church '29; OLinton, D. Problem d. Urkirche usw. '32 (*lit.* from 1880); JLebreton et JZeiller, L'Eglise primitive '34; HBeyer, D. Bischofamt im NT: Deutsche Theologie 1, '34, 201-25, TW II '35, 604-19; HGreeven, Propheten, Lehrer, Vorsteher bei Pls: ZNW 44, '52/'53, 1-43 (*lit.*); HvCampenhausen, Kirchl. Amt u. geistl. Vollmacht in den ersten 3 Jahrhunderten '53; WMichaelis, Das Ältestenamt der christlichen Gemeinde im Lichte der Hl. Schrift '53;

RBultmann, Theol. of the NT (transl. KGrobel) '55, II, 95-111; TWManson, The Church's Ministry '56; FNötscher, Vom Alten zum NT '62, 188-220; DMoody, Interpretation 19, '65, 168-81; HBraun, Qumran u. das NT '66, II 326-42; RGG3 I 335-7 (lit.); JAFitzmyer, P Schubert-Festschr., '66, 256f, n. 41 (lit.). M-M.**

ἐπισκοτέω (Hippocr., Pla.+; Jos., C. Ap. 1, 214) *darken, obscure*.

1. ἐπισκοτεῖσθαι ὑπὸ πράξεων *be prevented by (these) occupations fr. seeing* Hm 10, 1, 4 (cf. Philo, De Jos. 147).

2. *throw a shadow upon, injure* (Menand., fgm. 48 Kock) *pass. be hindered* (Polyb. 2, 39, 12 ἐπισκοτεῖσθαι κ. κωλύεσθαι; Heraclit. Sto. 19 p. 29, 15) of the Spirit μὴ ἐπισκοτούμενον ὑπὸ ἐτέρου πονηροῦ πνεύματος Hm 5, 1, 2 (cf. Diog. L. 5, 76 ἐπεσκοτήθη ὑπὸ τοῦ φθόνου).*

ἐπισπάομαι in our lit. only *mid.* (which is found Hdt.+; Herm. Wr., inscr., pap., LXX, Philo; Jos., C. Ap. 2, 31).

1. *draw to oneself* lit. τίτιν τι an animal MPol 3 (cf. Diod. S. 17, 13, 2 ἐπισπάσθαι πληγὰς=draw the blows [of the enemies] to oneself [in order to die more quickly]).

2. *fig. bring upon* (Hdt. 7, 72; Polyb. 3, 98, 8; Anth. Pal. 11, 340, 2 ἐχθραν; Dit., Or. 13, 6 τ. κρίσιν; Wsd 1:12) τίτιν *someh. (on) someone* αὐχμαλωτισμὸν ἑαυτοῖς *bring captivity on themselves* Hv 1, 1, 8. ἀσθένειαν τῇ σαρκὶ αὐτῶν v 3, 9, 3. μεγάλην ἁμαρτίαν ἑαυτῷ m 4, 1, 8. ἑαυτῷ λύπην s 9, 2, 6.

3. *medical t.t. pull over the foreskin* (Soranus, Gynaec. 2, 34 p. 79, 1 of the nurse: ἐπισπάσθω τὴν ἀκροποσθίαν) to conceal circumcision 1 Cor 7:18 (this special use of the word is not found *elsewh.*, not even 4 Macc 5:2, where ἐπισπάσθαι means 'drag up', as 10:12). For the idea cf. 1 Macc 1:15; Jos., Ant. 12, 241; rabbinic Billerb. IV 33f. M-M.*

ἐπισπείρω 1 *aor.* ἐπέσπειρα (since Pind., Nem. 8, 39; Hdt.) *agricultural t.t. sow afterward* (Theophr., Hist. Pl. 7, 1, 3; 5, 4 *al.*) *ti someth.* ζιζάνια ἀνά μέσον τοῦ σίτου *weeds among the wheat* Mt 13:25. M-M.*

ἐπισπουδάζω (Lucian, Pisc. 2; PHib. 49, 3 [III BC]; PLille 3, 27; LXX) *be more zealous* περὶ τινος *for someone*; but the text is *prob.* corrupt; ἐπί may be repeated from the preceding ἔτι Hs 2:6 (cf. the sound of the words in POxy. 1172 ἔτι καὶ ἔτι ἐπισπουδάξει and s. MDibelius, Hdb. ad loc.).*

ἐπίσταμαι *pass. dep.; impf.* ἠπιστάμην Dg 8:1 (Hom.+; inscr., pap., LXX, En., Philo, Joseph.).

1. *understand* τὶ *someh.* (X., Symp. 3, 6; Wsd 8:8) μηδὲν ἐπιστάμενος *without understanding anything* 1 Ti 6:4. Abs. (w. οἶδα) w. relative clause *fol.* σὺ τί λέγεις Mk 14:68.

2. *know, be acquainted with* τινά (Aristoph., Equ. 1278 Ἀρίγνωτον; Musonius 3 p. 12, 5H.; Plut., Cic. 44, 5; Lucian, Dial. Mort. 9, 3; PGM 13, 844; Wsd 15:3; Jos., C. Ap. 1, 175) τὸν Παῦλον Ac 19:15. τὸν θεόν PK 2 p. 14, 11. τὶ *someh.* (class., also Lucian, Dial. Deor. 25, 2; PRy1. 243, 6; Num 32:11; 1 Esdr 8:23 *al.*; Jos., C. Ap. 1, 15) Jd 10. πολλά B 1:4. τὸ βάπτισμα Ἰωάννου Ac 18:25. τὸ τῆς αὔριον *what will happen tomorrow* Js 4:14 v.l. τὰς γραφὰς 1 Cl 53:1. περὶ τινος *know about someth.* (Thu. 6, 60, 1; Pla., Euthyphr. p. 4E) ἐπίσταται περὶ τούτων ὁ βασιλεὺς *the king knows about this* Ac 26:26. W. ὅτι *fol.* (X., An. 1, 4, 8 *al.*; Ex 4:14; Tob 11:7) Ac 15:7; 19:25; 22:19; 1 Cl 45:3. Also ὡς (Soph., Aj. 1370; X., Cyr. 2, 3, 22) Ac 10:28. W. *indir. quest. foll.*: πῶς ἐγενόμην 20:18 (cf. PTeht. 408, 3 [3 AD] ἐπιστάμενος πῶς σε φιλῶ). ποῦ ἔρχεται Hb 11:8. πῶς νοήσω αὐτόν Hm 6, 2, 5. W. *acc. and ptc.* (X., An. 6, 6, 17; Jos., Vi. 142) ὄντα σε κριτὴν *that you have been a judge* Ac 24:10. πολλοὺς παραδεδοκότας ἑαυτοῦς 1 Cl 55:2. M-M. B. 1210.*

ἐπίστασις, εὖς, ἡ (Soph.+ in *var. mngs.*; PAmh. 134, 9 *al.* in *pap.*; 2 Macc; Ep. Arist.; Philo, Leg. All. 3, 49; Jos., Ant. 16, 395) occurs twice in our lit., both times w. the v.l. ἐπισύστασις (q.v.). For ἐ. ποιεῖν ὄχλου Ac 24:12 the best *mng.* is *prob. attack, onset* (cf. 2 Macc 6:3 AV). For ἡ ἐ. μοι ἡ καθ' ἡμέραν 2 Cor 11:28 *pressure* is an outstanding possibility: *the daily pressure on me*. Other possibilities: *the attention or care daily required of me* (ἐ.=attention, care: Aristot., Phys. 196a, 38; Polyb. 2, 2, 2; 11, 2, 4; Diod. S. 29, 32 end; Ep. Arist. 256); *superintendence, oversight* (X., Mem. 1, 5, 2 *codd.*; s. also L-S-J s.v. II 3) *the burden of oversight, which lies upon me day in and day out*; finally, ἐ. can also mean *stopping, hindrance, delay* (BGU 1832, 16; 1855, 19; Polyb. 8, 28, 13); then: *the hindrances that beset me day by day*. M-M.*

ἐπιστάτης, ου, ὁ (Hom.+; used for *var.* officials in lit., inscr., pap., LXX; Jos., C. Ap. 2, 177) in Lk six times in the *voc.* ἐπιστάτα as a title addressed to Jesus, nearly always by the disciples (the synopt. parallels have διδάσκαλε [cf. Ammonius [100 AD] p. 45 Valck. and Philo, Poster. Cai. 54 ἐπ. κ. διδάσκαλοι], κύριε, ῥαββί) *master* (cf. IG XII 1, 43 ἐπιστάταν τῶν παιδῶν; Inschr. v. Priene 112, 73ff [after 84 BC] ἐ. τῶν ἐφήβων *whose task* was τὰς ψυχὰς πρὸς ἀρετὴν προάγεσθαι; Rouffiac p. 56f.—Diod. S. 3, 72, 1 Aristaeus the tutor of Dionysus and 3, 73, 4 Olympus the tutor of Zeus are both called ἐπιστάτης; 10, 3, 4 Pherecydes is the ἐπ.=teacher of Pythagoras) Lk 5:5; 8:24, 45; 9:33, 49; 17:13.—O Glombitza, ZNW 49, '58, 275-8. M-M.*

ἐπιστέλλω 1 *aor.* ἐπέστειλα *inform or instruct by letter*, also simply *write* (so Hdt.+; Dit., Syll. 3 837, 14; pap., LXX) w. *dat.* of the pers. (PFay. 133, 12; Jos., Ant. 4, 13; 14, 52) διὰ βραχείων ἐπέστειλα ὑμῖν *I have written to you briefly* Hb 13:22 (cf. Herm. Wr. 14, 1 σοι δι' ὀλίγων ἐ.). ἱκανῶς ἐ. τίτιν περὶ τινος *sufficiently to someone about someth.* 1 Cl 62:1 (cf. Ps.-Aeschin., Ep. 12, 14; Jos., Ant. 12, 50) περὶ τινος (cf. UPZ 110, 185 [164 BC]; Jos., Ant. 18, 300) *concerning someone* Ac 21:25. τίτιν περὶ τινος (BGU 1081, 5) 1 Cl 47:3. W. *subst. inf. foll.* τοῦ ἀπέχεσθαι *to abstain* Ac 15:20. Abs. 1 Cl 7:1. M-M.*

ἐπιστή, ἐπίστηθι s. ἐφίστημι.

ἐπιστήμη, ης, ἡ (Soph., Thu.+; Epict.; Vett. Val. 211, 18; Herm. Wr. 4, 6; 10, 9 ἐπιστήμη δῶρον τ. θεοῦ; PFay. 106, 22; POxy. 896, 5; LXX, Philo) *understanding, knowledge* (w. σοφία, σύνεσις, γνῶσις [Aeneas Tact. 580 μετὰ ξυνέσεως κ. ἐπ.] B 2:3; 21:5. As a Christian virtue Hv 3, 8, 5; 7 (cf. Cebes 20, 3.—For the relationship between πίστις and ἐπιστήμη s. Simplicius in Epict. p. 110, 35ff τὸ ἀκοῦσαι παρὰ θεοῦ ὅτι ἀθάνατός ἐστιν ἡ ψυχή, πίστιν μὲν ποιεῖ βεβαίαν, οὐ μέντοι ἐπιστήμην. εἰ δέ τις ἀξιοῦται παρὰ θεοῦ καὶ τὰς αἰτίας μανθάνειν. . . =when someone hears from God [through the mediation of a μάντις] that the soul is immortal, that creates, to be sure, a firm faith, but not knowledge. But when someone is considered worthy by God of learning the causes as well. . . [then ἐπιστήμη puts in its appearance]). ἑπαινος ἐπιστήμης Phil 4:8 v.l.*

ἐπιστήμων, ον gen. ονος (Hom.+; Epict. 2, 22, 3; POxy. 1469, 12; LXX, Philo) *expert, learned, understanding* (w. σοφός, as Dt 1:13; 4:6; Da 5:11; Philo, Migr. Abr. 58) Js 3:13; B 6:10; (w. συνετός, as Da 6:4) οἱ ἐνώπιον ἑαυτῶν ἐ. *those who are experts in their own estimation* 4:11 (Is 5:21). M-M.*

ἐπιστηρίζω 1 aor. ἐπεστήριξα (Aristot.+; LXX) *strengthen* τινά or τί the brothers Ac 11:2 D; cf. 18:23 t.r. Souls Ac 14:22; churches 15:41. Abs. vs. 32 (sc. ἀδελφούς).*

ἐπιστολή, ἥς, ἡ *letter, epistle* (so Eur., Thu.+; inscr., pap., LXX; En. 100, 6; Ep. Arist.; Philo; Joseph.; loanw. in rabb.) 2 Cor 7:8; 2 Th 3:17; 1 Cl 47:1; 63:2; IEph 12:2; ISm 11:3; Pol 13:2b. δι' ἐπιστολῆς (Diod. S. 19, 48, 1; Polyaeus 7, 39; 53rd letter of Apollonius of Tyana [Philostrat. I 358, 9]; Ps.-Demetr., Form. Ep. p. 5, 10; BGU 884, 6; 1046 II, 5) *by a letter* 2 Th 2:2 (Vi. Aesopi W c. 104 ἐπ. ὡς ἐκ τοῦ Αἰσώπου; Polyaeus 8, 50 of two dead persons ὡς ἐτι ζώντων ἐπιστολή), 15, cf. 3:14. γράφειν ἐπιστολήν (Philo, Leg. ad Gai. 207) Ac 15:23 D; 23:25; Ro 16:22; ἐν τῇ ἐπ. 1 Cor 5:9 (ἐν τῇ ἐπ.=‘in the letter known to you’ [s. ὁ II 1a]) as Lind. Tempelchronik B 14 ἐν τῇ ἐπιστολῇ; Hyperid. 3, 25 ἐν τ. ἐπιστολαῖς; Pla., 7th Epistle p. 345c ἡ ἐπ.=the letter [known to you]). ταύτην δευτέραν ὑμῖν γράφω ἐ. 2 Pt 3:1 (cf. BGU 827, 20 ἰδοὺ τρίτην ἐπιστολήν σοι γράφω. PMich. 209, 5 δευτέραν ἐπιστολήν ἔπεμψά σοι). ἀναδιδόναι τὴν ἐπιστολήν τινι *deliver the letter to someone* Ac 23:33. Also ἐπιδιδόναι 15:30. διαπέμπεσθαι *send* MPol 20:1. διακονεῖν *care for* 2 Cor 3:3. ἀναγινώσκειν (X., An. 1, 6, 4; 1 Macc 10:7; Jos., C. Ap. 2, 37) 3:2; Col 4:16; 1 Th 5:27. In all probability the plur. in our lit.—even Ac 9:2; Pol 3:2—always means more than one letter, not a single one (as Eur., Iph. A. 111; 314; Thu. 1, 132, 5; 4, 50, 2, also M. J. Brutus, Ep. 1, 1 [fr. Mithridates]; 1 Macc 10:3, 7; Jos., Ant. 10, 15; 16), δι' ἐπιστολῶν *with letters* 1 Cor 16:3. Differently δι' ἐπιστολῶν ἀπόντες (do *someh.*) *by means of letters when we are absent* 2 Cor 10:11 (cf. UPZ 69, 3 [152 BC] ἀπόντος μου. . . διὰ τοῦ ἐπιστολίου); vs. 9; ἐ. βαρεῖαι καὶ ἰσχυραὶ *the letters are weighty and powerful* vs. 10. ἔγραψεν ὑμῖν ὡς καὶ ἐν πάσαις ἐ. 2 Pt 3:16. ἐ. συστατικαὶ *letters of recommendation* 2 Cor 3:1 (s. on συστατικός). ἐπιστολὰς πέμπειν (Ps.-Demosth. 11, 17; Diod. S. 17, 23, 6 ἔπεμψεν ἐπιστολάς=letters; Dit., Or. 42, 6; 2 Macc 11:34) IPol 8:1; cf. Pol 13:2a. ἐπιστολή πρὸς τινα *a letter to someone* (2 Esdr 12 [Neh 2]: 7; 2 Macc 11:27; Jos., C. Ap. 1, 111) Ac 9:2; 22:5 (letters empowering someone to arrest people and deliver them to the authorities in the capital city, as PTebt. 315, 29ff [II AD]); 2 Cor 3:1 (πρὸς ὑμᾶς ἡ ἐξ ὑμῶν).—At the end of a letter 1 Cl 65:2; 2 Cl 20:5 Funk; B 21:9.—GJBahr, Paul and Letter Writing in the First Century, CBQ 28, '66, 465-77. Lit. on χαίρω 2b. M-M. B. 1286.*

ἐπιστομίζω *stop the mouth*, mostly fig. (Aristoph., Equ. 845; Pla., Gorg. 482E al.; Plut., Mor. 156A; 810E), *silence* τινά *someone* (Demosth. 7, 33; Libanius, Or. 2 p. 243, 20 F.) οὓς δεῖ ἐπιστομίζειν *who must be silenced* Tit 1:11. The mng. *bridle, hinder, prevent* (Lucian, Pro Im. 10, Calumn. 12; Philo, Det. Pot. Insid. 23; Jos., Ant. 17, 251) is also poss., esp. ibid. v.l. M-M.*

ἐπιστρέφω fut. ἐπιστρέψω; 1 aor. ἐπέστρεψα; 2 aor. pass. ἐπεστράφην (Hom.+; inscr., pap., LXX, Joseph., Test. 12 Patr.).

1. act.—a. trans. *turn in* a relig.-moral sense (Plut., Mor. p. 21C ἐ. τινὰ πρὸς τὸ καλόν; Jos., Ant. 10, 53) τινά or τὴ ἐπὶ τινά *someone* or *someh.* *to someone* (2 Ch 19:4; Jdth 7:30) πολλοὺς ἐπὶ κύριον Lk 1:16. καρδίας πατέρων ἐπὶ τέκνα vs. 17 (cf. Sir 48:10; cf. Hes., Works and Days, 182). τινὰ ἐκ τινος *turn someone fr. someh.* (cf. Mal 2:6) Js 5:20; cf. vs. 19. Of God τοὺς πλανωμένους ἐπίστρεψον *bring back those who have gone astray* 1 Cl 59:4. Sim. of the presbyters Pol 6:1. Cf. 2 Cl 17:2.

b. intr.—a. lit. *turn around, turn back* (X., Hell. 4, 5, 16; Polyb. 1, 47, 8; Aelian, V.H. 1, 6; LXX) abs. Lk 8:55 (cf. Judg 15:19); Ac 15:36; 16:18; Rv 1:12b; εἰς τι (Dit., Syll. 3 709, 11 [c. 107 BC]; 2 Km 15:27; 1 Esdr 5:8; 1 Macc 5:68; 3 Macc 7:8 εἰς τὰ ἴδια ἐ.) Mt 12:44 (exorcism of evil spirits so that they never return: Jos., Ant. 8, 45; 47 μηκέτ' εἰς αὐτὸν ἐπανήξουσιν); Lk 2:39. εἰς τὰ ὀπίσω Mk 13:16; Lk 17:31; also ἐ. ὀπίσω Mt 24:18. ἐπὶ τι (Dit., Syll. 3 709, 20) 2 Pt 2:22. ἐπὶ τινά Lk 10:6 D. πρὸς τινα *to someone* Lk 17:4. W. inf. foll. to denote purpose (Jdth 8:11 v.l.) βλέπειν Rv 1:12a (s. φωνή 2a). Also simply *turn* πρὸς τὸ σῶμα Ac 9:40 (on ἐ. πρὸς w. acc. cf. Aesop, Fab. 248 H.; 1 Macc 7:25; 11:73 v.l.).

β. fig., of a change of mind or of a course of action, for the better or the worse (Ps 77:41; 2 Esdr 19 [Neh 9]: 28) *turn back, return* Ac 15:16 D. ἐπὶ τι *to someh.* Pol 7:2; Gal 4:9. ἐκ τινος *from someh.* (cf. 3 Km 13:26) 2 Pt 2:21 v.l. Esp. of a change in the sinner's relation with God *turn* (oft. LXX) ἐπὶ w. acc.: ἐπὶ τὸν κύριον Ac 9:35; 11:21. ἐπὶ τὸν θεόν 26:20. πρὸς κύριον (1 Km 7:3; Hos 5:4; 6:1; Am 4:6 al. LXX) 2 Cor 3:16; Hm 12, 6, 2. πρὸς τὸν θεόν 1 Th 1:9. Here and occasionally *elsewh.* the thing from which one turns is added, w. ἀπό and the gen. (2 Ch 6:26; Bar

2:33 v.l.) Ac 14:15; **perh.** 15:19. ἐ. ἀπὸ σκοτόους εἰς φῶς καὶ τῆς ἐξουσίας τ. σατανᾶ ἐπὶ τ. θεόν 26:18. **Abs.** Mt 13:15; Mk 4:12; Ac 28:27 (all three Is 6:10); Lk 22:32 (**s.** CHPickar, **CBQ** 4, '42, 137-40); (**w.** μετανοεῖν) Ac 3:19.

2. **mid.**, **w. aor. pass.**—**a. lit.**—**a. turn around** (**Hdt.** 3, 156; **X.**, Cyr. 6, 4, 10, Symp. 9, 1 al.; **Jos.**, **Ant.** 7, 265; 16, 351) ἐπιστραφεῖς ἐν τῷ ὄχλῳ *he turned around in the crowd* Mk 5:30. ἐπιστραφεῖς καὶ ἰδὼν 8:33 (**Jos.**, **Bell.** 2, 619) ἐπιστραφεῖς κ. θεασάμενος.—**J** 21:20.

β. **return** (**Eur.**, Alc. 188; 1 Macc 4:24) εἰς τὰ ὀπίσω (**Lucian**, Catapl. 14) **Hv** 4, 3, 7. Of a greeting, which is to return unused Mt 10:13.

b. non-literal use *turn (about)* (**Ps.-Demosth.** 10, 9; **Epict.** 2, 20, 22 οἱ πολῖται ἡμῶν ἐπιστραφέντες τιμῶσι τὸ θεῖον; Dt 30:10; Jer 3:14; Ps 7:13 al.) ἐ. ἐπὶ τινα (Is 55:7) 1 Pt 2:25. πρὸς τινα: (**Diog. L.** 3, 25 all Greeks to **Pla.**; **Synes.**, Provid. 1, 9 p. 97C πρὸς τὸν θεόν) πρὸς τ. κύριον (Hos 14:2f; Jo 2:13 al.) **Hm** 12, 6, 2. πρὸς με (Am 4:8; Jo 2:12 al.) 1 Cl 8:3 (scripture quot. of unknown orig.). **Abs.** *be converted* J 12:40 t.r.; **Hm** 12, 4, 6. ἐγγὺς κύριος τοῖς ἐπιστρεφομένοις *the Lord is near to them who turn (to him)* v 2, 3, 4.—**ADNock**, Conversion. The Old and the New in Religion **fr.** Alex. the Gr. to Augustine of Hippo '33; **EKDietrich**, Die Umkehr (Bekehrung u. Busse im AT u. Judentum), '36. **M-M.***

ἐπιστροφή, ἥς, ἡ (**trag.**, **Thu.**+; **inscr.**, **pap.**, **LXX**, **Joseph.**) in our **lit.** only in **intrans.** sense *turning (toward)*.

1. **attention** (**Soph.**+) ἐ. ποιεῖσθαι *give attention, concern oneself* (**Demosth.** 12, 1; 19, 306; **Appian**, Bell. Civ. 4, 35 §148; **Inscr.** Gr. 543, 3; **PPetr.** II 19 [2], 2; **Jos.**, **Ant.** 9, 237) **w.** περὶ τινος (**Chrysipp.**: **Stoic.** III 187; **Dit.**, **Syll.** 3 685, 128 [139 BC]) 1 Cl 1:1.

2. **conversion** (**Sir** 18:21; 49:2; **PsSol** 16:11; **Jos.**, **Ant.** 2, 293; **Porphyr.**, Ad Marcellam 24 μόνη σωτηρία ἡ πρὸς τ. θεὸν ἐπιστροφή; **Hierocles**, Carm. Aur. 24 p. 473 Mull.; **Simplicius** in **Epict.** p. 107, 22 ἡ ἐπὶ τὸ θεῖον ἐπιστροφή) τῶν ἐθνῶν Ac 15:3. εἶναι εἰς ἐ. τινι *be a means of conversion for someone* B 11:8.—**PAubin**, Le problème de la 'conversion' '63. **M-M.***

ἐπισυνάγω fut. ἐπισυνάξω; 1 **aor. inf.** ἐπισυνάξαι Lk 13:34 beside the 2 **aor. inf.** ἐπισυναγαγεῖν Mt 23:37 (**W-S.** §13, 10; **Mlt.-H.** 226); **perf. pass. ptc.** ἐπισυνηγμένοις; 1 **aor. pass.** ἐπισυνήχθη; 1 **fut. pass.** ἐπισυναχθήσομαι (**Polyb.**; **Plut.**, Mor. 894A al.; **inscr.**, **pap.**, **LXX**, **En.**, **Ep. Arist.**, **Joseph.**) in our **lit.** always=συνάγω (**cf.** Lk 17:37=Mt 24:28) *gather (together)* τινά *someone* (3 Km 18:20 [συναγ. v.l.]; Ps 105:47 al.; **Test. Napht.** 8:3) τὰ τέκνα Mt 23:37a; Lk 13:34. Of a hen that gathers its brood Mt 23:37b. τοὺς ἐκλεκτοὺς ἐκ τῶν τεσσάρων ἀνέμων *his chosen people from the four winds* 24:31; Mk 13:27. **Pass.** *be gathered* (**Dit.**, **Or.** 90, 23, **Syll.** 3 700, 21 [117 BC]; 2 Ch 20:26; 1 Esdr 9:5 al.; **En.** 22, 3; **Philo**, Op. M. 38) of birds of prey around a dead body Lk 17:37. Of a crowd gathering (**Jos.**, **Ant.** 18, 37) 12:1. ὅλη ἡ πόλις Mk 1:33. **M-M.***

ἐπισυναγωγή, ἥς, ἡ (scarcely to be differentiated **fr.** συναγωγή: **IG XII 3 suppl.** no. 1270, 11f [II BC; **cf.** **Dssm.**, **LO** 81; **LAE** 101ff]; 2 Macc 2:7).

1. *meeting* of a church ἐγκαταλείπειν τὴν ἐ. ἑαυτῶν *neglect their own meeting (s)* Hb 10:25.—2. the action of ἐπισυνάγεσθαι: *assembling* ἐπὶ τινα *with someone* 2 Th 2:1. **M-M.***

ἐπισυντρέχω (hapax legomenon) *run together* of crowds Mk 9:25. **M-M.***

ἐπισυρράπτω for **ἐπιῤῥάπτω** (q.v.) Mk 2:21 D.*

ἐπισύστασις, εως, ἡ *uprising, disturbance, insurrection* (**Sext. Emp.**, **Eth.** 127; **Berosus** in **Jos.**, **C. Ap.** 1, 149; **Dit.**, **Syll.** 3 708, 27 [I BC]; **Num** 17:5; 26:9; 1 Esdr 5:70; **Artapanus** in **Euseb.**, Pr. Ev. 9, 23, 1) Ac 24:12 t.r.; the more recent editions read ἐπίστασις. On 2 Cor 11:28 s. **ἐπίστασις**. **M-M.***

ἐπισφαλής, ἐς (**Hippocr.**, **Pla.**+; **Diod. S.** 13, 77, 2; **POxy.** 75, 20; **Wsd** 9, 14; **Philo**, Praem. 33; **Jos.**, **Ant.** 5, 52; 139) *unsafe, dangerous* of a voyage in the autumn Ac 27:9. **M-M.***

ἐπισφραγίζω 1 **aor.** ἐπεσφράγισα (**Diod. S.** 14, 55, 1 βιβλίον ἐπεσφραγισμένον; **pap.**; 2 Esdr 20 [Neh 10]: 1; the **mid.** in **Pla. et al.**; **Philo**) *seal, put a seal on* τ. διωγμόν *the persecution*, thereby bringing it to an end, as a letter **MPol** 1:1.*

ἐπισχύω impf. ἐπίσχυον (**X.**+; **BGU** 1761, 3 [I BC]) **intr.** *grow strong* (**Theophr.** et al.; **Vett. Val.** 48, 6 τῶν δὲ τοιούτων καὶ ὁ λόγος ἐπίσχυει πρὸς συμβουλίαν ἢ διδασχὴν; 1 Macc 6:6) ἐπίσχυον λέγοντες *they insisted and said* Lk 23:5 (**MBlack**, An Aramaic Approach3, '67, 255 [Old Syriac]). **M-M.**

ἐπισωρεύω (**Epict.** 1, 10, 5; **Vett. Val.** 332, 24; 344, 13 al.; **Sym.** Job 14:17; **SSol** 2:4) *heap up fig.* διδασκάλους *accumulate a great many teachers* 2 Ti 4:3. τινί (in addition) to (**Athen.** 3 p. 123E) ἐ. ταῖς ἁμαρτίαις ὑμῶν *heap sin upon sin* B 4:6. **M-M.***

ἐπιταγή, ἥς, ἡ (**Polyb.**+; **Diod. S.** 1, 70, 1 νόμων ἐπιταγή; **inscr.**; **PFlor.** 119, 5; **LXX**; **En.**; **Ep. Arist.**) *command, order, injunction* ἐπιταγὴν ἔχειν *have a command* 1 Cor 7:25. κατ' ἐπιταγὴν *in accordance w. the command=by command* (**Dit.**, **Syll.** 3 1153; 1171, 3; **IG XII** 1, 785; **JHS** 26, '06, p. 28 no. 6 κατ' ἐπ. τ. θεοῦ; **PGM** 12, 62; 1 Esdr 1:16; **En.** 5, 2) Ro 16:26; 1 Ti 1:1; Tit 1:3; **Hv** 3, 8, 2. But κατ' ἐ. *acquires another mng. fr.* the context in the **expr.** κατ' ἐ. λέγειν *say as a command* 1 Cor 7:6; 2 Cor 8:8. μετὰ πάσης ἐ. *with all impressiveness* Tit 2:15.

ἐπιτάσσω 1 aor. ἐπέταξα; pf. pass. ptc. ἐπιτεταγμένος (trag., Hdt.+; inscr., pap., LXX, Ep. Arist., Joseph.) *order, command* τινί *someone* (Soph., Ant. 664; X., Cyr. 4, 2, 33; Dit., Syll.3 83, 33; PTebt. 59, 9; Gen 49:33; Esth 1:1q, 8) B 19:7; D 4:10. τοῖς πνεύμασι (cf. PGM 12, 316a τῷ θεῷ) Mk 1:27; Lk 4:36; cf. Mk 9:25; the wind and waves (cf. 2 Macc 9:8) Lk 8:25. τί τινι (Hdt.; Dit., Syll.3 748, 25 [71 BC]; Jos., Ant. 1, 172) τινὶ τὸ ἀνήκον *order someone* (to do) *his duty* Phlm 8. τινὶ w. pres. inf. (class.) foll. (X., An. 2, 3, 6; 1 Macc 4:41) Ac 23:2; Hs 9, 4, 4; w. aor. inf. (X., Cyr. 7, 3, 14; Dit., Syll.3 683, 37 [140 BC], Or. 443, 2) Mk 6:39; Lk 8:31; Hs 9, 5, 1. Foll. by aor. inf. without dat. (class., also oft. LXX) ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ *he gave orders to bring his head* Mk 6:27. Abs. (Thu. 1, 140, 2; POxy. 294, 21 [22 AD] ὡς ἐπέταξεν ὁ ἡγεμών; Esth 8:8; 1 Macc 10:81; PGM 12, 316b) Lk 14:22; B 6:18.—Pass. ἐξελίσσειν τοὺς ἐπιτεταγμένους αὐτοῖς ὁρίσμούς *roll on in their appointed courses* 1 Cl 20:3. τὰ ἐπιτασσόμενα (Dit., Syll.3 742, 2; POxy. 275, 11) ὑπὸ τοῦ βασιλέως *the king's commands* 37:3 (cf. Dit., Syll.3 748, 18 τὰ ἐπιτασσόμενα ὑπ' αὐτῶν; Herm. Wr. 16, 10b ὑπὸ τ. θεῶν).—Hs 9, 6, 2 v.l. M-M.*

ἐπιτελέω fut. ἐπιτελέσω; 1 aor. ἐπετέλεσα (Hdt.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.).

1. *end, bring to an end, finish someth.* begun (1 Km 3:12; 1 Esdr 4:55; 6:27) τὴ *someth.* Ro 15:28; Phil 1:6; 2 Cor 8:6, 11a. Abs. vs. 11b. So also Gal 3:3, either as mid.: *you have begun in the Spirit; will you now end in the flesh?* or as pass. *will you be made complete in the flesh?* w. ref. to the Judaizers.

2. *complete, accomplish, perform, bring about* τὴ *someth.* πάντα (1 Esdr 8:16) 1 Cl 1:3; 2:8; 48:4. πᾶν ἔργον ἀγαθόν 33:1 (POsl. 137, 9 [III AD] ἐ. τὰ καθήκοντα ἔργα). τὰ ἀνήκοντα τῇ βουλήσει 35:5 (PTebt. 294, 11 τὰ τῇ προφητείᾳ προσήκοντα ἐπιτελεῖν). τὰ διατασσόμενα *carry out the commands* (PGM 4, 1539f τ. ἐντολάς) 37:2f; cf. 40:1f. τ. λειτουργίαν *perform a service* (Philo, Somn. 1, 214; s. below) 1 Cl 20:10; Lk 13:32 v.l. ἀγιωσύνην *bring about sanctification* 2 Cor 7:1 (cf. Ep. Arist. 133 κακίαν; 166 ἀκαθαρσίαν). τὴν σκηνὴν *erect the tent* Hb 8:5. Esp. of the performance of rituals and ceremonies (Hdt.+; Dit., Syll.3 1109, 111 ἐ. τὰς λειτουργίας; UPZ 43, 20 [162/1 BC]; 106, 21 [99 BC]; PTebt. 292, 20f; Wilcken, Chrest. 70, 9-11; Ep. Arist. 186; Philo, Ebr. 129; Jos., C. Ap. 2, 118) τ. λατρείας ἐ. *perform the rituals* (Philo, Somn. 1, 214) Hb 9:6. θυσίας *bring sacrifices* (Hdt. 2, 63; 4, 26; Diod. S. 17, 115, 6; Herodian 1, 5, 2; Dit., Syll. index; Inschr. v. Priene 108, 27; Philo, Somn. 1, 215; Jos., Ant. 4, 123; 9, 273; POxy. 2782, 6-8 [II/III AD]) Dg 3:5. The pass. in this mng. 1 Cl 40:3. τὴν ἡμέραν γενέθλιον ἐ. *celebrate the birthday* MPol 18:2 (Epici p. 18, 3 γάμους ἐπετέλεσεν; Ammonius, Vi. Aristot. p. 11, 23 Westernm. ἑορτήν ἐ.).—Mid. (=act., as Polyb. 1, 40, 16; 2, 58, 10; Diod. S. 3, 57, 4 πράξιν ἐπιτελέσασθαι) γυναῖκες ἐπετέλεσαντο ἀνδρεῖα *women have performed heroic deeds* 1 Cl 55:3.

3. *fulfill* (Lucian, Charon 6 τ. ὑπόσχεσιν) of a saying of scripture, pass. 1 Cl 3:1.

4. *lay someth. upon someone, accomplish someth. in the case of someone* τινὶ τι (Pla., Leg. 10 p. 910D δίκην τινὶ) pass. τὰ αὐτὰ τῶν παθημάτων τῇ ἀδελφότητι ἐπιτελεῖσθαι *the same sufferings are laid upon the brotherhood* or *are accomplished in the case of the brotherhood* 1 Pt 5:9. M-M.*

ἐπιτήδειος, εἶα, ον *necessary, proper, adj.* (Eur., Hdt.+) καιρῷ ἐπιτηδεῖω *at a suitable time* Ac 24:25 v.l. (καιρὸς ἐ. as Jos., Vi. 125; 176).—Subst. τὰ ἐ. *what is necessary* (Hdt. 2, 174; Thu. 2, 23, 3; inscr., pap., LXX; Jos., Ant. 2, 326; 12, 376) w. τοῦ σώματος *added what is necessary for the body, i.e. for life* Js 2:16. M-M. B. 644.*

ἐπιτήδευμα, ατος, τό (Thu.+; Diod. S. 3, 70, 7; Epict. 3, 23, 5 al.; Vett. Val. 73, 20; Dit., Syll.3 703, 15; 721, 12; 42; 766, 5; pap.; LXX; Philo, Op. M. 80; Jos., C. Ap. 2, 123; 181 in var. mngs.) *pursuit, way of living* (Hippocr., Epid. 1, 23; Menand., Kith., fgm. 4, 2 J. ἐ. τῷ βίῳ; Oenomaus in Euseb., Pr. Ev. 5, 34, 10 θεῖόν τι ἐπ.= a sort of divine way of life) of Christianity Dg 1.*

ἐπιτηδεύω 1 aor. ἐπετήδευσα (Soph., Hdt.+; Diod. S. 1, 70, 2) Epict. 3, 1, 15; 3, 5, 8; BGU 1253, 11 [II BC]; LXX; Jos., C. Ap. 2, 189) *take care w. ὡς foll.* MPol 17:1.*

ἐπιτηρέω (Hom. Hymns, Thu.+; inscr. [Sb 8304, 8]; pap.; Jdth 13:3) *watch carefully, lie in wait* B 10:4.*

ἐπιτίθημι 3 pl. ἐπιτιθέασιν Mt 23:4, imper. ἐπιτίθει 1 Ti 5:22; impf. 3 pl. ἐπετίθεσαν Ac 8:17; fut. ἐπιθήσω; 1 aor. ἐπέθηκα; 2 aor. ἐπέθην, imper. ἐπίθεε, ptc. ἐπιθείς; fut. mid. ἐπιθήσομαι; 2 aor. mid. ἐπεθέμην (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.).

1. act.—a. *lay or put upon*—α. lit. τὴ (which somet. is to be supplied fr. the context; cf. Esth 5:2) ἐπὶ τι or τινα (X., Cyr. 7, 3, 14; Dit., Syll.3 1173, 9; cf. 1169, 4; PSI 442, 13 [III BC]; Gen 22:9; 42:26 and oft.) *someth. upon someth. or someone* Mt 23:4; Lk 15:5; J 9:6 (most mss. read ἐπέχρισεν), 15; Ac 15:10; 28:3; B 7:8. χεῖρα (χείρας) ἐπὶ τινα or τι *lay hand (s) on someone or someth.* (Dit., Syll.3 1173, 4; Ex 29:10; Lev 1:4; 4:4 al.—KSudhoff, Handanlegg. des Heilgottes: Archiv f. Gesch. d. Med. 18, '26, 235-50) Mt 9:18; Mk 8:25 (v.l. ἔθηκεν); 16:18; Ac 8:17; 9:17. Also τινὶ τὰς χεῖρας (Jos., Ant. 9, 268; 16, 365) Mt 19:13, 15; Mk 5:23; 6:5; 8:23; Lk 4:40; 13:13; Ac 6:6; 8:19; 9:12; 13:3; 19:6; 28:8; of ordination as an elder 1 Ti 5:22 (Gdspd., Probs. 181f; cf. IQ Gen. Apoc. 20, 29); cf. Mk 7:32; B 13:5 (Gen 48:18). S. on ἐπιθέσις.—In other combinations ἐ. τί τινι (X., Oec. 17, 9; Esth 2:17; 1 Esdr 4:30; Jos., Ant. 9, 149) ἐπέθεσαν αὐτῷ τ. στέφανον Lk 23:26; J 19:2. τοὺς λίθους ἐπετίθουν ἀλλήλαις *they placed the stones on one another's shoulders* Hs 9, 3, 5.—τί ἐπὶ τινος (Hdt. 1, 121, 4 al.; 1 Km 6:18; Sus 34) Mt 21:7; Lk 8:16 v.l. ἐπέθηκαν ἐπὶ τ. κεφαλῇ αὐτοῦ *they placed (the crown of thorns) on his head* Mt 27:29. ἐπάνω

τ. κεφαλῆς *put above (his) head* vs. 37.—τῷ μνημείῳ λίθον *a stone at the grave* Lk 23:53 v.l. (λίθοι) ἐπιτιθέμενοι εἰς τ. οἰκοδομήν *stones put into the building* Hv 3, 5, 2.

β. fig. ἐ. πληγὰς τινι *inflict blows upon someone* (BGU 759, 13 [II AD] πληγὰς πλείστας ἐπέθηκάν μοι) Ac 16:23; cf. Lk 10:30. Differently ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τ. πληγὰς *God will bring upon him the plagues* Rv 22:18b (cf. δίκην τινί *class.*, also Dt 26:6; ταῖς μαρτυρίαις τινὶ Isisaretal. of Cyme 20; 35 Peek); s. BOLSSON, D. Epilog der Offb. Joh.: ZNW 31, '32, 84-6.—Pass. Ac 15:28.—ἐ. τινὶ ὄνομα *give a surname to someone* (cf. Hdt. 5, 68 al.; 2 Esdr 19 [Neh 9]: 7) Mk 3:16f (on the giving of new names to disciples cf. Diog. L. 5, 38: Theophrastus' name was Τύρταμος. His teacher, Aristotle μετωνόμασεν and gave him the name Theophrastus because of his god-like eloquence). B 12:8f ἐ. τὸ ἔλεος ἐπὶ τινι *bestow mercy upon someone* 15:2.—b. add ἐπὶ τι (Hom., al.) ἐπ' αὐτά Rv 22:18a.

2. mid.—a. give τινὶ τι *some* (BGU 1208 1, 4 [27 BC]; PRyl. 81, 9 τὴν ὅλου τ. πράγματος ἐξουσίαν τοῖς κατασπορευδοῖς ἐπεθέμην) ἀναγομένοις τὰ πρὸς τὰς χρεῖας *when we sailed they gave us what we needed* Ac 28:10.

b. set upon, attack (Jos., Ant. 1, 328) τινὶ (Hdt., Aristoph. et al.; Appian, Liby. 102 §482; PTebt. 15, 11 [114 BC]; PFlor. 332, 7; LXX; Philo, Leg. ad Gai. 371; Jos., Ant. 4, 96) foll. by subst. inf. of purpose in gen. (Gen 43:18) οὐδεὶς ἐπιθήσεται σοι τοῦ κακῶσαι σε *in order to harm you* Ac 18:10. M-M.*

ἐπιτιμᾶω impf. 3 sg. ἐπετίμα, 3 pl. ἐπετίμων; 1 aor. ἐπετίμησα (Thu., Pla.+; inscr., pap., LXX, En., Philo, Joseph.).

1. rebuke, reprove, censure also speak seriously, warn in order to prevent an action or bring one to an end. Abs. (Thu. 4, 28, 1; Demosth. 1, 16 al.; Dit., Syll.3 344, 55 [?]; Sir 11:7; Jos., Ant. 5, 105) Lk 4:41; 2 Ti 4:2. τινὶ (X., Pla.; Epict. 3, 22, 10 al.; Lucian, Dial. Mort. 1, 8; PMagd. 24, 5 [218 BC]; UPZ 64, 7; Gen 37:10 al.; Philo, De Jos. 74; Jos., C. Ap. 2, 239) Mt 8:26; 17:18; 19:13; Mk 4:39 (cf. Ps 105:9); 8:32f; 10:13; Lk 4:39; 8:24; 9:21, 42, 55; 17:3; 18:15; 19:39; 23:40.—Foll. by ἵνα or ἵνα μὴ to introduce that which the censure or warning is to bring about or prevent Mt 12:16; 16:20; 20:31; Mk 3:12 (for πολλὰ ἐπετίμα cf. Ps.-Xenophon, Cyn. 12, 16); 8:30 (on Mk 3:12, 8:30 s. GABarton, JBL 41, '22, 233-6); 10:48; Lk 18:39. Foll. by λέγων and dir. discourse Mt 16:22; Mk 1:25 v.l.; 9:25 (for the terminology of exorcism in Mk s. HCKee, NTS 14, '68, 232-46); Lk 4:35. In Jd 9 ἐ. could=rebuke as a contrast to blaspheme, avoided by the archangel. But the next mng. is also poss. here.

2. punish (Diod. S. 3, 67, 2 πληγαῖς ἐπιτιμηθεῖς; 3 Macc 2:24; En. 98, 5; Jos., Ant. 18, 107).-EStauffer, TW II 620-3. M-M.*

ἐπιτιμία, ας, ἡ (Demosth.+; Philo.-In Jos., C. Ap. 2, 199 ἐπιτίμιον) punishment (so Dit., Or. 669, 43 [I AD]; PLond. 77, 53; Wsd 3:10) 2 Cor 2:6. M-M.*

ἐπιτοαυτό s. ἐπί III 1aζ.

ἐπιτρέπω 1 aor. ἐπέτρενα; 2 aor. pass. ἐπετράπην; pf. pass. ἐπιτέτραμμαι (Hom.+; inscr., pap., LXX, Joseph.).

1. allow, permit (so Pind. et al.) τινὶ someone w. inf. foll. (X., An. 1, 2, 19, Hell. 6, 3, 9; Epict. 1, 10, 10; 2, 7, 12; PMagd. 2, 7 [221 BC]; 12, 11; PRyl. 120, 16; Job 32:14; 4 Macc 4:18; Jos., Ant. 8, 202) Mt 8:21; 19:8; Mk 10:4; Lk 8:32a; 9:59, 61; Ac 21:39; 27:3; 1 Ti 2:12; Dg 10:2; IEph 10:1; I Ro 6:3; Hm 4, 1, 4; D 10:7; GOxy 12. Without inf. (Pind., Ol. 3, 64; Dit., Syll.3 260, 16; 360, 15; 34): ἐπέτρεπεν αὐτοῖς *he gave them permission* Mk 5:13; Lk 8:32b. ὃ ἂν αὐτὸς ἐπιτρέψῃ *whomever he permits=appoints* ISm 8:1. οὐκ ἐμαυτῷ ἐπιτρέψας *not on my own initiative* Pol 3:1. Quite abs. (Pind., Ol. 6, 36; X., Cyr. 5, 5, 9; Dit., Syll.3 490, 10; 591, 36) ἐπέτρεπεν ὁ Πιλάτος *P. gave his permission* J 19:38; cf. Ac 21:40; MPol 7:2. Of God (BGU 451, 10 [I/II AD] θεῶν ἐπιτρεπόντων; 248, 15 [cf. Dssm., NB 80-BS 252]; Jos., Ant. 20, 267 κἂν τὸ θεῖον ἐπιτρέπῃ) 1 Cor 16:7; Hb 6:3.-Pass. (Dit., Syll.3 1073, 44; 52; POxy. 474, 40) ἐπιτρέπεται τινι *someone is permitted w. inf. foll.* (Jos., Ant. 5, 3) Ac 26:1; 28:16; 1 Cor 14:34. Abs. ἐκείνῳ ἐπιτέτραπται *it is entrusted to him=it is his duty* Hv 2, 4, 3.

2. order, instruct (X., An. 6, 5, 11; Arrian, Ind. 23, 5 ἐ. τινὶ; Cass. Dio, fgm. 40, 5 Boiss. Cod.; PLond. 1173, 3; Jos., Vi. 138) w. dat. of the pers. and inf. 1 Cl 1:3. M-M. B. 1340.*

ἐπιτροπεύω (Hdt.+; inscr., pap., Philo; Jos., Ant. 10, 278) *hold the office of an ἐπίτροπος, be a procurator* (Plut., Mor. 471A; IG XIV 911) τινός *of a country* (Hdt. 3, 15) ἐπιτροπεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας *while P.P. was procurator of Judaea* Lk 3:1 D (ἡγεμονεύοντος in the text). M-M.*

ἐπιτροπή, ἡς, ἡ (Thu.+; inscr., pap., 2 Macc 13:14) *permission, a commission, full power* (Polyb. 3, 15, 7; Diod. S. 17, 47, 4; Dionys. Hal. 2, 45; POxy. 743, 32 [2 BC] περὶ πάντων αὐτῷ τ. ἐπιτροπὴν δέδωκα; Philo, Poster. Cai. 181; Jos., Ant. 8, 162) μετ' ἐπιτροπῆς (w. ἐξουσία) Ac 26:12. M-M.*

ἐπίτροπος, ου, ὁ (Pind., Hdt.+; inscr., pap., LXX, Philo, Joseph.; loanw. in rabb.).

1. manager, foreman, steward (Hdt.+; Philo, Omn. Prob. Lib. 35; Jos., Ant. 7, 369) Mt 20:8. So perh. also Lk 8:3 (cf. Jos., Ant. 18, 194), where, however, the office may also be of a political nature, and the meaning would be:

2. governor, procurator (Hdt.+; Jos., Ant. 15, 406 al.; cf. Dit., Or. index VIII; Magie 162f; Hahn 118; 224, 2; Rouffiac 46; Preisigke, Fachw. p. 93).

3. guardian (Hdt. 9, 10; Thu. 2, 80, 6; Diod. S. 11, 79, 6; Dit., Syll.3 364, 53; 1014, 122 al.; POxy. 265, 28;

PRyl. 109, 18; 2 Macc 11:1; 13:2; 14:2; Philo, Somn. 1, 107) Gal 4:2.—OEger, ZNW 18, '18, 105-8; SBelkin, JBL 54, '35, 52-5. M-M.*

Ἐπίτροπος, ου, ὁ (very rare; Dit., Syll.3 957, 34) *Epitropus* IPol 8:2; s. Hdb. ad loc.*

ἐπιτυχάνω 2 aor. ἐπέτυχον (Pre-Socr., Hdt.+; inscr., pap., LXX, Jos., Ant. 5, 288) *obtain, attain to, reach w. gen. of what is reached* (Aristoph., Plut. 245; Thu. 3, 3, 3; BGU 113, 3; 522, 8; Jos., Ant. 18, 279) of a thing (Appian, Iber. 48 §200 εἰρήνης) Hm 10, 2, 4; 2 Cl 5:6. τῆς ἐπαγγελίας Hb 6:15; cf. 11:33. τοῦ κλήρου ITr 12:3. χάριτος IRo 1:2a.—θεοῦ *attain to God, specif. Ignatian expr.*, meant to designate martyrdom as a direct way to God: IEph 12:2; IMg 14; ITr 12:2; 13:3; IRo 1:2; 2:1; 4:1; 9:2; IPol 2:3; 7:1; cf. IPhd 5:1. Also ἐ. Ἰησοῦ Χριστοῦ IRo 5:3.—W. acc. (X., Hell. 4, 5, 19; 4, 8, 21; 6, 3, 16; UPZ 41, 26 [161/0 BC] πᾶν ἐπιτυχάνειν) Ro 11:7. οὐδὲν τ. αἰτημάτων *none of the things requested* Hm 9:5.—W. inf. foll. (Lucian, Necyom. 6; Jos., Bell. 1, 302) IEph 1:2; IRo 1:1. Abs. (Pla., Men. p. 97C; Dit., Syll.3 736, 79 [92 BC]) Ac 13:29 D; Js 4:2; IRo 8:3. M-M.*

ἐπιφαίνω 1 aor. ἐπέφανα inf. ἐπιφᾶναι imper. ἐπίφανον; 2 aor. pass. ἐπεφάνην (Theognis, Hdt.+; inscr., pap., LXX, Philo, Joseph.).

1. act.—a. trans. *show* ἐπίφανον τὸ πρόσωπόν σου 1 Cl 60:3 (Ps 79:4, 8, 20; Da 9:17 Theod.).

b. intr. *appear, show itself* (Theocr. 2, 11 of stars; Polyb. 5, 6, 6 of daylight; Dt 33:2; Ps 117:27) of sun and stars Ac 27:20; cf. Lk 1:79.

2. pass. *show oneself, make an appearance* (Hdt., Thu. et. al.; LXX) of God (cf. Charito 1, 14, 1 Ἀφροδίτην ἐπιφαίνεσθαι; schol. on Apollon. Rhod. 2, introd. ἐπεφάνη αὐτοῖς ὁ Απόλλων; Dit., Syll.3 557, 6 ἐπιφανομένης αὐτοῖς Ἀρτέμιδος; 1168, 26; Sb 6152, 5 [96 BC] Isis; 6153, 6; Gen 35:7; 2 Macc 3:30; 3 Macc 6:9; Philo; Jos., Ant. 5, 277; 8, 240; 268) τοῖς δεομένοις 1 Cl 59:4. Of God's grace Tit 2:11; of his love 3:4. M-M.*

ἐπιφάνεια, ας, ἡ (Pre-Socr.; Polyb. et al.; inscr., LXX, Ep. Arist., Philo, Joseph.) *appearing, appearance; esp. also the splendid appearance, e.g., of the wealthy city of Babylon* (Diod. S. 2, 11, 3). As a relig. t.t. it means a visible manifestation of a hidden divinity, either in the form of a personal appearance, or by some deed of power by which its presence is made known (Dionys. Hal. 2, 68; Diod. S. 1, 25, 3 and 4; 2, 47, 7 [the appearance of Apollo]; in 5, 49, 5 τῶν θεῶν ἐπιφάνεια to help men; Plut., Them. 30, 3; Ael. Aristid. 48, 45 K.=24 p. 477 D.; Polyaeus 2, 31, 4 Διοσκοῦρων ἐπ.; oft. inscr., and in LXX esp. 2 and 3 Macc.; Aristobul. in Euseb., Pr. Ev. 8, 10, 3; Ep. Arist. 264; Jos., Ant. 1, 255; 2, 339; 3, 310; 9, 60; 18, 75; 286. For material and lit. s. FPFister, Epiphanie; Pauly-W. Suppl. IV '24, 277-323; MDibelius, Hdb. exc. on 2 Ti 1:10; OCasel, D. Epiphanie im Lichte d. Religionsgesch.: Benedikt. Monatsschr. 4, '22, 13ff; RHerzog, Die Wunderheilungen v. Epidauros '31, 49; BSEaston, Pastoral Epistles '47, 171f; EPax, Ἐπιφάνεια '55; DLührmann, KGKuhn-Festschr., '71). In our lit., except for Papias, only of Christ's appearing on earth.

1. of Jesus' coming in judgment 1 Ti 6:14; 2 Ti 4:1, 8. ἐ. τ. δόξης Tit 2:13 (for this combination cf. Dit., Or. 763, 19f; Epict. 3, 22, 29). ἐ. τῆς παρουσίας 2 Th 2:8 is pleonastic, since both words have the same technical sense: *the appearance of his coming*; ἡμέρα τῆς ἐ. *the day of the appearing* 2 Cl 12:1; 17:4.

2. of Jesus' first appearance on the earth 2 Ti 1:10 (Diod. S. 3, 62, 10 the mythographers speak of two appearances of Dionysus: δευτέραν ἐπιφάνειαν τοῦ θεοῦ παρ' ἀνθρώποις).

3. surface (Democr., Aristot.+) ἔξωθεν Papias 3. M-M.*

ἐπιφανής, ἐς (Pind., Hdt.+; inscr., pap., LXX, Philo; Jos., Ant. 4, 200a.) *splendid, glorious, remarkable* of the day of God's judgment (Mélanges GGlottz '32, 290, 28: inscr. [II BC] ἡμέραι ἐπ.) ἡμέρα κυρίου μεγάλη καὶ ἐ. Ac 2:20 (Jo 3:4). M-M.*

ἐπιφάσκω fut. ἐπιφάσω (Hesychius=ἀνατέλλω, φαίνω.—mid. Job 41:10) *arise, appear, shine* (of heavenly bodies Job 25:5; 31:26; of the day Cass. Dio 9, 12, 8 and Act. Thom. 34) τινί *for or upon someone* (Orph. Hymn. 50, 9 Q. of Bacchus θνητοῖς ἢ ἀθανάτοις ἐπιφάσκων) of Christ ἐπιφάσει σοι Eph 5:14 (v.l. ἐπιφάσεις τοῦ Χριστοῦ, to be rejected, w. Chrysost.). The origin of the quot. has not been established w. certainty.—Rtztst., Erlösungsmyst. 6; 136; KGKuhn, NTS 7, '61, 334-46 [Qumran]. S. also on ἐπιφώσκω.*

ἐπιφέρω 2 aor. ἐπήνεγκον, inf. ἐπενεγκεῖν (Hom.+; inscr., pap., LXX, Ep. Arist.; Philo, Aet. M. 47 al.; Joseph.).

1. bring, give, grant τινί τι *someh. to someone* τὴν χάριν 1 Cl 7:4.

2. bring over or upon—a. lit. τί ἐπὶ τινα *bring someh. and put it on someone* Ac 19:12 t.r.

b. fig. τί τινι *bring someh. upon someone or someh.* (Ep. Arist. 206 αἰσχύνην ἀνθρώποις; Philo, Leg. ad Gai. 133) ἀμαρτίαν 1 Cl 47:4; Hv 1, 2, 4; m 11:4. βλασφημίας τῷ ὀνόματι *blasphemies on the name* 1 Cl 47:7. Add *someh. to someh.* (Aristot., Rhet. 3, 6; Philo, Leg. ad Gai. 125) Phil 1:17 v.l.

3. bring, pronounce (of a charge, accusation since Hdt. 1, 26, also Polyb. 5, 41, 3; 38, 18, 2; PRainer 232, 11 ψευδεῖς αἰτίας τινὶ ἐ.; Jos., Ant. 2, 130; 4, 248; 11, 117) αἰτίαν Ac 25:18 v.l. κρίσιν βλασφημίας *pronounce a reviling judgment* Jd 9.

4. inflict (Ep. Arist. 253 θάνατον; Jos., Ant. 2, 296 πλῆγην τ. Αἰγυπτίους. Cf. also PTebt. 331, 10) τὴν ὀργὴν *wrathful punishment* Ro 3:5. M-M.*

ἐπιφωνέω impf. ἐπεφώνουν (Soph.+; inscr., pap., LXX, Ep. Arist., Philo) *cry out (loudly) τινί against someone* (cf. Plut., Alex. 3, 6) Ac 22:24. ἄλλο τι *someh. different* 21:34 (s. ἄλλος 1c, end). W. direct discourse foll. (Dit., Or.

ἐπιφώσκω (Poëta De Vir. Herb. 25; pap.; mid. Job 41:10 v.l.) *shine forth, dawn, break; perh. draw on* (PLond. 130, 39; PGrnf. II 112, 15 τῇ ἐπιφώσκεισθαι κυριακῇ; Ps.-Clem., Hom. 3, 1 p. 36, 23 Lag.) *σάββατον ἐπέφωσκεν the Sabbath dawned or drew on* Lk 23:54; cf. GP 2:5. ἐπιφώσκοντος τοῦ σαββάτου GP 9:34; cf. vs. 35. τῇ ἐπιφώσκεισθαι εἰς μίαν σαββάτων *as the first day of the week dawned or drew near* Mt 28:1. Cf. GFMoore, Journ. of the Amer. Orient. Soc. 26, '05, 323-9; CHTurner, JTS 14, '13, 188-90; FCBurkitt, *ibid.* 538-46; PGardner-Smith, *ibid.* 27, '26, 179-81; MBlack, An Aramaic Approach³, '67, 136-38. M-M.*

ἐπιχειρέω impf. ἐπεχείρουν; 1 aor. ἐπεχείρησα (Hom. +; inscr., pap., LXX) *set one's hand to, attempt, try w. inf. foll.* (Hdt., Aristoph. et al.; LXX; Philo; Jos., Ant. 4, 310; 8, 3) ἀνελεῖν αὐτόν Ac 9:29. ὀνομάζειν ἐπὶ τινα τὸ ὄνομα 19:13. W. acc. *attempt someth.* (unless νοῆσαι is to be understood w. it) Hs 9, 2, 6. Of literary composition (Hippocr., Περὶ ἀρχαίης ἱητρικῆς prol.: ὁπόσοι μὲν ἐπεχείρησαν περὶ ἱητρικῆς λέγειν ἢ γράφειν; Galen, Foet. Format. prooem.; Thessalus of Trall.: Cat. Cod. Astr. VIII 3 p. 134 πολλῶν ἐπιχειρησάντων. . . παραδοῦναι; Polyb. 2, 37, 4; 3, 1, 4; 12, 28, 2; Diod. S. 4, 1, 2; Jos., C. Ap. 2, 222) ἀνατάξασθαι διήγησιν Lk 1:1.—HJCadbury, Comm. on the Preface of Luke: Beginn. I 2, '22, 489ff. M-M.*

ἐπιχείρησις, εὖς, ἡ (Hdt. +; Jos., Ant. 15, 103; 16, 188) *attempt, attack ἐπὶ τινα* Ac 12:3 D.*

ἐπιχέω (Hom. +; pap.; LXX; Jos., Ant. 2, 343al.)—1. *pour over, pour on* τὴν *someth.* oil and wine (Hippocr., Mul. 2, 133 vol. VIII 296, 15 L.; Hippiatr. I 9, 4) Lk 10:34.

2. *pour in* (Pla., Rep. 407D; PGM 13, 12; Ep. Arist. 293) τὴν εἰς τὴν *someth.* into a vessel Hm 5, 1, 5. M-M.*

ἐπιχορηγέω 1 aor. ἐπεχορήγησα; 1 fut. pass. ἐπιχορηγηθήσομαι.

1. *furnish or provide (at one's own expense)* (Dionys. Hal. 10, 54) fig. ἐ. τὴν ἀρετὴν 2 Pt 1:5.

2. *give, grant* (Dionys. Hal. 1, 42; Diog. L. 5, 67; Phalaris, Ep. 50; Alex. Aphr., Probl. 1, 81. In marriage contracts ἐ. τὰ δέοντα: BGU 183, 6; POxy. 905, 10; PRainer 27, 12) τί τινι *someth.* to someone Hs 2:5, 7. σπέρμα τῷ σπείραντι *give seed to the sower* 2 Cor 9:10. ὅμιν τὸ πνεῦμα *he who gives you the Spirit* Gal 3:5. αὐτῷ τ. ἐγκράτειαν 1 Cl 38:2, end.—Pass. ἐπιχορηγηθήσεται ὑμῖν ἡ εἵσοδος *you will be granted an entrance* 2 Pt 1:11. Without an acc. to denote what is given (En. 7, 3), ἐ. comes to mean

3. *support* (Sir 25:22; s. ἐπιχορηγία) ὁ πλούσιος ἐπιχορηγεῖτω τῷ πτωχῷ *let the rich man support the poor man* 1 Cl 38:2. Pass. ὁ πένης ἐπιχορηγούμενος ὑπὸ τοῦ πλουσίου *the poor man, who is supported by the rich* Hs 2:6. πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον *the whole body supported and held together by sinews and ligaments* Col 2:19 (for the pass. of the simple verb the mng. *be supported, receive help* is well attested [Ps.-X., Respubl. Athen. [the 'Old Oligarch'] 1, 13; Polyb. 3, 75, 3; 4, 77, 2; 9, 44, 1; Sir 44:6; 3 Macc 6:40], and in Hs 2:5 the simplex and the compound are used w. the same value). M-M.*

ἐπιχορηγία, ας, ἡ *support* (Dit., Syll.3 818, 9 [79 AD]; s. ἐπιχορηγέω 3) τοῦ πνεύματος Phil 1:19; ἀφ' ἧς ἐ. *a ligament that serves for support* (cf. Col 2:19) Eph 4:16. M-M.*

ἐπιχρίω 1 aor. ἐπέχρισα (Hom. +; Sym. Ezk 13:10; 22:28).

1. *spread or smear (on)* (Soranus p. 75, 7; Galen: CMG V 9, 1 p. 136, 30; Diosc. 3, 25; PLeid. X VII, 36) τὴν ἐπὶ τὴν *someth.* on *someth.* πηλὸν ἐπὶ τοὺς ὀφθαλμούς, J 9:6 v.l., nevertheless in most mss. (cf. Dit., Syll.3 1173, 17 in a report of a healing κολλύριον ἐπιχρεῖσαι ἐπὶ τ. ὀφθαλμούς). σφραγίδας *seals, i.e. the wax that receives the impression fr. the seal* GP 8:33.

2. *anoint* (Od. 21, 179; Lucian, Hist. Scrib. 62; Galen: CMG V 4, 2 p. 246, 20) ἐ. τοὺς ὀφθαλμούς *anoint the eyes* J 9:11. M-M.*

ἐπιψάω fut. ἐπιψάσω (Hom. +; Diod. S. 3, 28, 3; 17, 20, 6; Hero Alex. I p. 6, 11ff; Heraclit. Sto. 44 p. 66, 12) *touch, grasp, attain to* τινός *someone* (Arrian, Cyneg. 9, 2 ἀλλήλων) Eph 5:14 D; s. ἐπιφάσκω.*

ἐπλησα s. πίμπλημι.

ἐποικοδομέω 1 aor. ἐποικοδόμησα (on the lack of augment s. Mlt.-H. 191); 1 aor. pass. ἐποικοδομήθην (Thu. +; inscr., pap., Philo, Joseph.) *build on someth.* (already built or at hand), *build on to* (X.; Pla., Leg. 5 p. 736E; inscr.; PGiess. 67, 12; Jos., Ant. 12, 253).

1. lit.—a. of a tower ἐμελλε πάλιν ἐποικοδομεῖσθαι *the building of it was to be continued* Hs 9, 5, 1; cf. v 3, 8, 9.

b. in figurative language of the beginnings of a congregation as of a building (w. θεμέλιον τιθεῖν; cf. Jos., Ant. 11, 79.—Philo, Somn. 2, 8: θεμέλ. . . ἄλλα. . . σοφ. ἀρχιτέκτων. . . ἐποικοδομ.) 1 Cor 3:10; cf. vs. 14. ἐ. ἐπὶ τὴν *build upon someth.* (Dit., Or. 483, 117 ἐπὶ τοὺς τοίχους ἐ.) vs. 12. ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων *built on the foundation of the apostles* Eph 2:20 (ἐπὶ w. dat. as X., An. 3, 4, 11). ὡς λίθοι ζῶντες ἐποικοδομεῖσθε οἶκος πνευματικός *let yourselves be built up into a spiritual house* 1 Pt 2:5 v.l.

2. in a non-literal sense, as the orig. figure fades (Epict. 2, 15, 8) Ac 20:32 t.r. ἐποικοδομούμενοι ἐν αὐτῷ *built upon him* (i.e. Christ; the prep. is explained by the preceding ἐρριζωμένοι) Col 2:7. Clearly non-literal: Jd 20 ἐ.

(ἀνοικ. P72) ἑαυτοὺς τῇ πίστει *build each other up on the basis of the faith* (ἐ. w. dat. as Epict. loc. cit.; Philo, Gig. 30, Conf. Lingu. 5). M-M.*

ἐποκέλλω 1 aor. ἐπώκειλα *run aground* (Hdt. 6, 16; 7, 182; Thu. 4, 26, 6; Arrian, Anab. 5, 20, 9 a ship) τὴν ναῦν Ac 27:41 v.l. (for ἐπέκειλαν). *

ἐπονομάζω (trag., Hdt.+; LXX; Jos., Ant. 17, 14) *call, name pass.* σὺ Ἰουδαῖος ἐπονομάζη *you call yourself a Jew* Ro 2:17 (ἐπι- without special mng. as Maximus Tyr. 39, 4a; 5c; Appian, Basil. 1 §1; Dionys. Byz. §35; Himerius, Or. 48 [=Or. 14], 13; Test. Jud. 1:3). M-M.*

ἐποπτεύω 1 aor. ἐπόπτευσα (Hom.+; Sym. Ps 9:35; 32:13; Jos., C. Ap. 2, 294) *observe, see* τὶ *some* (Polyb. 5, 69, 6; 31, 15, 10; Heraclit. Sto. 53 p. 75, 19) τὴν ἀναστροφὴν *conduct* 1 Pt 3:2. Abs. ptc. (ἐκ τ. καλῶν ἔργων is to be taken w. δοξάσωσιν: BWeiss, Kühl, HermvSoden, Knopf; differently Wohlenberg, Vrede) ἐποπτεύοντες *when they observe them* (sc. τ. ἔργα) 2:12. Cf. HGMeecham, ET 65, '53, 93f. M-M.*

ἐπόπτης, ου, ὁ (Pind., Aeschyl.+; inscr., pap., LXX, Ep. Arist.; Jos., C. Ap. 2, 187) *one who watches or observes, an overseer.*

1. of God (Pind., Nem. 9, 5 al.; Cornutus 9 p. 9, 20; Dit., Or. 666, 25 [Nero] τ. ἥλιον ἐ. καὶ σωτήρα; Sb 1323 of the sun-god θεῶ ὑψίστῳ κ. πάντων ἐπόπτη; PGM 12, 237; Esth 5:1a; 2 Macc 3:39; 7:35; 3 Macc 2:21; Ep. Arist. 16. Also of emperors, e.g. Inscr. v. Perg. 381. Cf. CBurk, De Chionis Epistulis, Diss. Giessen '12, 11) τὸν ἐ. ἀνθρωπίνων ἔργων *the one who oversees or watches over the deeds of men* 1 Cl 59:3 (Diod. S. 16, 49, 5 τοὺς θεοὺς ἐπόπτας τῶν ὄρκων).

2. of men, esp. as t.t. of the mysteries, to designate those who have been initiated into the highest grade of the mysteries (Dit., Syll. 3 42, 50 [c. 460 BC]; 1052, 4 Ῥοδίων ἱεροποιοὶ μύσται κ. ἐόπται εὐσεβεῖς; 1053, 3; Inscr. Gr. 1141, 1 [II BC]; Plut., Alc. 22, 4; Himerius, Or. [Ecl.] 10, 4; PGM 7, 572) *eyewitness* 2 Pt 1:16. M-M.*

ἔπος, ους, τό (Hom.+; inscr., pap., LXX) *word* ὡς ἔ. εἰπεῖν (class., also Philo and Jos., Ant. 15, 387) *so to speak, one might almost say; perh. to use just the right word* (for both mngs. see the many exx. in FBleek ad loc.; s. also POxy. 67, 14) Hb 7:9. M-M. B. 1261f.*

ἐπουράνιος, ον (Hom.+; Epigr. Gr. 261, 10; LXX; Philo, Leg. All. 3, 168) *heavenly.*

1. adj.—a. w. reference to heaven, the place where God dwells w. the beings and things that pertain to him; they may actually be there with him, or they may belong there by nature, or come from there, etc.

a. applied to God (Od. 17, 484; Il. 6, 131; Sb 4166 Ζεὺς ἐπουράνιος; Herm. Wr. 434, 9 Sc.; 3 Macc 6:28; 7:6; Sib. Or. 4, 51; 135) πατήρ ἐ. Mt 18:35 v.l.; δεσπότης ἐ. 1 Cl 61:2.

β. of Christ ἐ. (ἄνθρωπος) 1 Cor 15:48f; ἐ. ἀρχιερεὺς Ἰ. Χ. MPol 14:3.—γ. οἱ ἐ. (ἄνθρωποι) 1 Cor 15:48; Ἱερουσαλὴμ ἐ. Hb 12:22 (for the idea s. πόλις 2); βασιλεία ἐ. 2 Ti 4:18; Epil Mosq 4; MPol 20:2 v.l. Funk; (πατρίς) ἐ. Hb 11:16.—δ. ζωὴ ἐ. 2 Cl 20:5; κλήσις ἐ. Hb 3:1; δωρεὰ ἐ. 6:4.

b. w. ref. to the heaven in which the sun, moon, and stars are located σώματα ἐ. (opp. ἐπίγεια) *celestial bodies* 1 Cor 15:40 (acc. to vs. 41 the sun, moon, and stars are thought of, and are represented fig., as living beings clothed in light; cf. PWendland, D. hellenist.-röm. Kultur 2 '12, 158).

2. subst.—a. τὰ ἐπουράνια (of things in heaven: Pla., Ap. 19B; Sext. Emp., Astrol. 44).

a. periphrasis for *heaven* καθίσας ἐν τοῖς ἐ. *sitting in heaven* Eph 1:20; cf. 2:6. ἐξουσίαι ἐν τοῖς ἐ. *the powers in heaven* of angelic beings 3:10. Since there is more than one heaven (cf. 2 Cor 12:2), τὰ ἐ. can be the dwelling place of evil spirits 6:12. Even 1:3 ὁ εὐλογήσας ἐν τοῖς ἐ. is, acc. to the usage of Eph, to be understood locally *in heaven* (cf. RMPope, ET 23, '12, 365-8).—ATLincoln, NTS 19, '73, 467-83.

β. *the heavenly things* (Philo, Gig. 62) J 3:12 (ἐπίγειος 2a).—Hb 8:5; 9:23; *heavenly goods* αἰτεῖν τὰ ἐ. Agr 10; τὰ ἐ. γράψαι *write about heavenly things* ITr 5:1. νοεῖν τὰ ἐ. *understand the heavenly things* 5:2. τὰ πάντα divided into ἐ. and ἐπίγεια Pol 2:1; *heavenly beings* ISm 6:1.

b. οἱ ἐπουράνιοι (as a designation of the gods Theocr. 25, 5; Moschus 2, 21; Lucian, Dial. Deor. 4, 3) *heavenly beings* Phil 2:10 (s. on ἐπίγειος 2b); ITr 9:1.—IEph 13:2. M-M.*

ἐπράθην s. πιπράσκω.

ἐπτὰ indecl. (Hom.+; pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr., loanw. in rabb.) *seven* in dating an event MPol 21. As a sacred number (Wroscher, D. Sieben-u. Neunzahl in Kultus u. Mythos der Griechen '04; JHGraf, D. Zahl 'sieben' '17; JHehn, Z. Bed. der Siebenzahl: Marti-Festschr. [=Beih. ZAW 41] '25, 128-36; RGordis, JBL 62, '43, 17-26.—Jos., Bell. 7, 149 παρὰ τ. Ἰουδαίους ἑβδομάδος ἡ τιμή), perhaps at times determining the choice of a number (Pla., Theaet. 174E τὶς ἐπτὰ πάππους πλουσίους ἔχων; Diod. S. 4, 27, 2 ἐπτὰ θυγατέρας; 4, 61, 3f): seven demons Mt 12:45; Lk 8:2; 11:26; loaves of bread Mt 15:34, 36f; 16:10; Mk 8:5f, 8, 20; brothers Mt 22:25f, 28; Mk 12:20, 22f; Lk 20:29, 31, 33. Seven church officials (PGaechter, Petrus u. seine Zeit '58, 106-35) Ac 6:3; cf. 21:8, where οἱ ἐπτὰ 'the seven', corresp. to οἱ δώδεκα, designates a definite fixed group (οἱ ἐπτὰ=the seven wise men: Diog. L. 1, 40; 82;=the seven against Thebes: Aeschyl.; Diod. S. 4, 64, 1; 4, 66, 1). Esp. in Rv: seven churches 1:4, 11; lampstands vs. 12; stars vs. 16, 20; 2:1; torches 4:5; seals 6:1 (cf. GP 8:33); angels 8:2, 6; 15:1, 6f; 21:9; trumpets 8:2, 6; thunders 10:3f; bowls 15:7; 16:1; emperors 17:9; plagues 15:1, 6; 21:9. Seven virtues Hv 3, 8, 2 al. On

ἑβδομηκοντάκις ἑπτά Mt 18:22 s. **ἑβδομηκοντάκις**. KHRengstorff, TW II 623-31. M-M.

ἑπτάκις adv (Pind., Aristoph.+; PGM 4, 1272; 1, 143 [ἑπτάκις ἑπτά]; LXX; Ep. Arist. 177; Philo, Op. M. 91; Jos., Ant. 3, 242) *seven times* (as a relatively large number, cf. Diod. S. 4, 16, 2: the brave Amazon was victorious seven times) Lk 17:4b; 1 Cl 5:6; ἕως ἑ. *as many as seven times* Mt 18:21f; ἑ. τῆς ἡμέρας *seven times a day* Lk 17:4a (cf. Lucian, Jupp. Trag. 49 πεντάκις τῆς ἡμ.; Jos., Ant. 3, 199 δις τῆς ἡμ.; Horapollo 1, 8 p. 9 τριακοντάκις τῆς ἡ.). M-M.*

ἑπτακισχίλιοι, αι, α (Hdt. et al.; Dialekt-Inscr. IV, 1210, n3 II, 25 [I BC, Sicily]; LXX) *seven thousand* Ro 11:4.*

ἑπταπλασίον, ον, gen. ονος (Oribasius, Ecl. 89, 22: CMG VI 2, 2 p. 269, 9; 2 Km 12:6; Ps 78:12; Jos., Ant. 1, 77; Acta Phil. 20 p. 11, 1 B.) *sevenfold* ἑπταπλασίονα (ἀπο)λαμβάνειν *receive* Lk 18:30 D.*

ἑπταπλασίως adv. (LXX; the adj. **Πλα.**, Ep. 7, 332A; Eutocius [Archimed., Op. Omn. ed. J. L. Heiberg III '15] p. 244, 24) *sevenfold* Hs 6, 4, 2.*

Ἔραστος, ου, ὁ Erastus (the name is found in lit. and inscr.; cf. Dit., Syll. 3 838, 6).

1. a Christian at Corinth, designated as οἰκονόμος τῆς πόλεως *city treasurer* Ro 16:23. A Lat. inscr. fr. Corinth, published in the lit. quoted below, mentions an official named Erastus.

2. a companion of Paul Ac 19:22; 2 Ti 4:20.—FJde Waele, Erastus: Mededeelingen van het Nederlandsch Hist. Inst. te Rome 9, '29, 40-8; HJ Cadbury, E. of Cor.: JBL 50, '31, 42-58; W Miller, Who was E?: Bibliotheca Sacra 88, '31, 342-6. M-M.*

ἐραυνάω later form, in inscr. since the time of Pompey (IG XII 5, 653; 21) and in pap. since 22 AD (POxy. 294, 9f) for the class. ἐρευνάω (Hom.+; Zen.-P. Mich. 84, 12 [III BC]; UPZ 5, 10; 6, 9; 27 [both 163 BC]; Philo; Jos., Ant. 2, 134al.).—Bl-D. §30, 4 app.; Mlt.-H. 86; Thumb 176f; ENachmanson, Eranos 11, '11, 239; JWackernagel, ThLZ 33, '08, 37. For the LXX s. Thackeray 79; Helbing 7. Search, examine, investigate τι *something*. τὰς γραφάς J 5:39 (HIBell, ZNW 37, '39, 10-13). καρδίας Ro 8:27. νεφροὺς καὶ καρδίας *minds (lit. kidneys) and hearts* Rv 2:23. Of the Spirit πάντα *fathoms everything* 1 Cor 2:10 (Horapollo 1, 34 πάντα ἐξερευνᾷ ὁ ἥλιος). πνεῦμα κυρίου λύχνος ἐραυνῶν τ. ταμιεῖα τῆς γαστροῦ *a lamp that illuminates the storehouses of the body* 1 Cl 21:2 (Pr 20:27). περί τινος *examine something*. B 4:1; Hm 10, 1, 4; 6. With indir. quest. foll. 1 Pt 1:11. Abs. ἐραύνησον κ. ἴδε (4 Km 10:23) J 7:52.—GDelling, TW II 653f. M-M.*

ἐραυνητής, οῦ, ὁ (this spelling PFay. 104 [III AD]; in the form ἐρευνητής Clearch. in Athen. 6 p. 256A; Jos., Ant. 17, 110al., also UPZ 149, 15 [c. 200 BC]) *searcher, examiner* of God ἑ. ἐννοιῶν κ. ἐνθυμήσεων 1 Cl 21:9.*

ἐράω imper. ἐράτω (Pind., Hdt.+; PSI 406, 36 [III BC]; Philo). Also fr. ἔραμαι (Hom.+). 1 aor. pass. ἠράσθην *love passionately*, also with other than a sensual mng. τινός *something*. (Aeschyl., Eum. 852 γῆς; Herm. Wr. 6, 4b; Pr 4:6; Philo, Spec. Leg. 2, 258 ἀληθείας) τῆς σαρκός IRo 2:1. Desire, yearn (Il. 9, 64) ἑ. τοῦ ἀποθανεῖν 7:2. W. inf. foll. (Pind.+). ἀπὸ τοῦ κοινοῦ ἐλευθεροῦσθαι *have a burning desire to be freed (fr. slavery) at the expense of the church* IPol 4:3.—BBWarfield, The Terminology of Love in the NT, PTR 16, '18, 1-45; 153-203.*

ἐργάζομαι impf. ἠργαζόμην; 1 aor. ἠργασάμην, εἰργασάμην 2J 8 Tdf.; pf. ptc. εἰργασμένος (for augment in the aor. cf. Mayser 332; Meisterhans3-Schw. 171; Bl-D. §67, 3; Moulton, CIR 15 '01, p. 35f; Mlt.-H. 189f) (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. intr. *work, be active* (Hes., Hdt. et al.) D 12:3. ταῖς χερσίν *work w. one's hands* 1 Cor 4:12 (ἐργ. ἰδίας χερσίν as Biogr. p. 253; on the depreciation of manual labor cf. Jos., Ant. 17, 333); 1 Th 4:11. Also διὰ τῶν χειρῶν B 19:10. νυκτὸς καὶ ἡμέρας *work night and day* 1 Th 2:9; 2 Th 3:8. ἐν τῷ ἀμπελῶνι in the vineyard Mt 21:28. τῷ σαββάτῳ on the Sabbath Lk 6:5 D (JoachJeremias, Unknown Sayings of Jesus, tr. Fuller, '57, 49-54). Of a sum of money (five talents) ἑ. ἐν αὐτοῖς *work with them* (Demosth. 36, 44 ἑ. ἐν ἐμπορίῳ καὶ χρήμασιν) Mt 25:16. Abs. Lk 13:14; J 9:4b; Ac 18:3; 1 Cor 9:6; 2 Th 3:10, 12. τῷ ἐργαζομένῳ to the workman Ro 4:4; cf. vs. 5 (ἐργαζόμενοι καλοί, Ode of Solomon 11, 20) and Lk 6:5 D. Of God and Christ: *work* J 5:17 (cf. Maximus Tyr. 15, 6e; f. Heracles must work without ceasing, since Zeus his father does the same).

2. trans.—a. *do, accomplish, carry out w. acc.* (Ael. Aristid. 42, 13 K.=6 p. 69 D.: ταῦτα ἐργαζομένου σου τοῦ κυρίου [Asclepius]) ἔργον (X., An. 6, 3, 17 κάλλιστον ἔργον ἑ.; Pla., Polit. 1 p. 346D; Appian, Celt. 18 §2, Bell. Civ. 2, 58 §238 al.; Arrian, Anab. 7, 17, 3; PPetr. II 9[2], 4[III BC]; Sir 51:30) Ac 13:41 (Hab 1:5); 1 Cl 33:8. τὰ ἔργα τοῦ θεοῦ *do the work of God* (Num 8:11) J 6:28; 9:4. τὸ ἔργον κυρίου *the Lord's work* 1 Cor 16:10. ἑ. τι εἷς τινα *do something to someone* (Ps.-Demosth. 53, 18): ἔργον καλὸν εἷς τινα *do a fine thing to someone* Mt 26:10; cf. B 21:2; 3J 5. Also ἑν τινι Mk 14:6. In a different sense (cf. Ex 35:10): ἔργα ἐν θεῷ εἰργασμένα *deeds performed in God* J 3:21. ἑ. τὸ ἀγαθόν *do what is good* (cf. Dio Chrys. 16[33], 15; Jos., Ant. 6, 208) Ro 2:10; Eph 4:28; Hm 2:4. Opp. ἑ. πονηρόν (Lucian, Catapl. 24) m 10, 2, 3. ἑ. ἀγαθὸν πρὸς πάντας *do good to all men* Gal 6:10. κακὸν ἑ. Dio Chrys. 13[7], 33; Palaeph. 1 and 3): κακὸν τῷ πλησίον ἑ. *do wrong to one's neighbor* Ro 13:10 (cf. Pr 3:30; Ep. Arist. 273). Gener. *something*. Col 3:23; 2J 8; μηδὲν ἑ. *do no work* 2 Th 3:11. οὐδὲν τῇ δικαιοσύνῃ

do nothing for righteousness Hs 5, 1, 4 (Ps.-Aristot., Mirabilia 142 οὐδὲν ἐργ.=accomplish nothing).—Also used with attributes, etc. (in Isocr. w. ἀρετὴν, σωφροσύνην; Philo, Gig. 26 τελειότητα) δικαιοσύνην (Ps 14:2) *do what is right* Ac 10:35; Hb 11:33; Hv 2, 2, 7; m 5, 1, 1; s 9, 13, 7. ἐ. δικαιοσύνην θεοῦ *do what is right in God's sight* Js 1:20 (but s. c below). τὴν ἀνομίαν (Ps 5:6; 6:9 al.) Mt 7:23. ἀμαρτίαν *commit sin* Js 2:9 (Jos., Ant. 6, 124 τὸ ἀμάρτημα). Of the effect: τί ἐργάζῃ; *what work are you doing?* J 6:30 (cf. Philo, Leg. All. 3, 83).

b. *practice, perform, officiate at* (τέχνην, etc., X., Pla. et al.) τὰ ἱερά *the temple rites* 1 Cor 9:13.

c. *bring about, give rise to* (Soph., Ant. 326; Epict., fgm. Stob. 14 πενία λύπην ἐργάζεται) μετάνοιαν 2 Cor 7:10. ἐ. δικαιοσύνην θεοῦ *bring about the righteousness that will stand before God* (but s. a above) Js 1:20.

d. *work (on)* τὴν θάλασσαν *work on the sea for a livelihood* (Aristot., Probl. 38, 2 p. 966b, 26; Dionys. Hal. 3, 46; Appian, Liby. 2 §5; 84 §397; Lucian, De Elect. 5) Rv 18:17 (s. CLindhagen, ΕΡΓΑΖΕΣΘΑΙ, '50: Uppsala Univ. Årsskrift '50, 5, 5-26).

e. ἐ. τὴν βρῶσιν J 6:27 *can, when it is alone, mean work for, earn the food* (Hes., Op. βίον ἐ.; Hdt. 1, 24 χρήματα; cf. Pla., Laches 183A; X., Mem. 2, 8, 2; Theod. Pr 21:6. Also βρῶμα: Palaeph. p. 28, 10). However, in this context βρῶσις seems to be not so much a thing to be earned, as a free gift of the Son of Man. As in the similar case of the Samaritan woman (cf. J 6:35 w. 4:14) the hearer is simply prepared for the statement that he is to accept what is freely given. But ἐργάζεσθαι can also mean, when used w. food, *prepare for use, digest, assimilate* sc. τὴν τροφήν (Aristot., De Vita et Morte 4; Maximus Tyr. 15, 5a [ἐργ. τὴν τροφήν of the activity of the jaws]; more often ἐργασία τ. τροφῆς). The compound κατεργάζεσθαι is more common in this sense, but it is avoided in this passage for the sake of a play on words w. ἐργάζεσθαι in vs. 28. M-M.*

ἐργασία, ας, ἡ (Pind.+; inscr., pap., LXX, Joseph.).

1. *practice, pursuit* τινός of *some*th. (Pla., Gorg. p. 450C τ. τεχνῶν; Ps.-Pla., Eryx. p. 404B; Sir 6:19; 38:34) εἰς ἐ. ἀκαθαρσίας πάσης *for the practice of all kinds of sinful things* Eph 4:19. πολλαπλασιάζειν τὴν ἐ. *do many kinds of work* GH 15 (s. also 4).

2. *working, function* (Pla., Prot. p. 353D τῆς ἡδονῆς) τῶν ἀγγέλων Hm 6, 2, 6.

3. *trade, business* (X., Oec. 6, 8; Diod. S. 1, 80, 1; PLond. 906, 6; PFay. 93, 7; Sir 7:15) Ac 19:25.

4. *profit, gain* (X., Mem. 3, 10, 1; Polyb. 4, 50, 3; Artem. 4, 57 ἔχειν. . . ἐργασίαν=have profits or wages; PGM 4, 2438; Wsd 13:19; Jos., Bell. 2, 109) 16:19. παρέχειν ἐργασίαν τινί *bring profit to someone* vs. 16; 19:24. πολλαπλ. τ. ἐ. *multiply the gains* GH 15 (s. 1 above).

5. For δὸς ἐργασίαν Lk 12:58 s. **δίδομι** 7 (ἐργ.=pains; Jos., Ant. 3, 35 μὴ σὺν πόνῳ μὴδ' ἐργασίᾳ). M-M.*

ἐργαστήριον, ἰου, τό (Hdt., Aristoph.+; inscr.; PLond. 897, 18 [84 AD]; POxy. 1455, 9; Philo) *workshop* MPol 13:1.*

ἐργάτης, ου, ὁ (trag., Hdt.+; inscr.; pap., LXX, Ep. Arist., Philo; Jos., Ant. 12, 194; Test. Benj. 11:1; loanw. in rabb.).

1. *workman, laborer*—a. lit. Mt 10:10; Lk 10:7; 1 Ti 5:18; D 13:2; ὁ ἀγαθὸς ἐ. 1 Cl 34:1. Esp. of agricultural laborers (Soph., Oed. R. 859 al.; Wsd 17:16; Philo, Agr. 5 al. γῆς ἐ.) Mt 9:37f; Lk 10:2; Js 5:4. Of workers in a vineyard Mt 20:1f, 8; ὁ περὶ τι ἐ. (Ps.-Demosth. 35, 32 οἱ περὶ τὴν γεωργίαν ἐργάται) *workmen engaged in some*th. Ac 19:25.

b. *fig. of apostles and teachers*: ἐργάται δόλοιοι *deceitful workmen* 2 Cor 11:13; κακοὶ ἐ. Phil 3:2; ἐ. ἀνεπαίσχυντος 2 Ti 2:15.

2. *a doer, one who does some*th. w. gen. (X., Mem. 2, 1, 27 τ. καλῶν κ. σεμνῶν; Aristoxenus, fgm. 43 ἐ. φιλίας; Dio Chrys. 53[70], 1 τ. ἀργῶν; Sextus 384 ἀληθείας; Ep. Arist. 231 ἀγαθῶν; Philo, Leg. All. 1, 54 τ. ἀρετῶν) ἐ. ἀδικίας *one who does what is wrong, an evildoer* Lk 13:27 (PHoffmann, ZNW 58 '67, 188-214). ἐ. ἀνομίας (1 Macc 3:6) 2 Cl 4:5. M-M.*

ἔργον, ου, τό (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) *work*.

1. *deed, action*—a. in contrast to rest Hb 4:3, 4 (Gen 2:2), 10. In contrast to word (X., Hier. 7, 2, Cyr. 6, 4, 5; Cebes 2, 2 λόγῳ καὶ ἔργῳ Πυθαγόρειος; Lucian, Tox. 35. Oft. in Epict.; Dialekt-Inscr. 5039, 20 [Crete] οὐτε λόγῳ οὐτε ἔργῳ; Sir 3:8; 16:12; 4 Macc 5:38; Philo; Jos., C. Ap. 2, 12) δυνατὸς ἐν ἔργῳ καὶ λόγῳ *mighty in word and deed* Lk 24:19; cf. Ac 7:22; ἐν λόγῳ ἢ ἐν ἔ. *in word and deed* Col 3:17; cf. Ro 15:18; 2 Cor 10:11; 2 Th 2:17; 1J 3:18; 2 Cl 17:7; 4:3; Tit 1:16a. A similar contrast betw. the ποιητὴς ἔργου *doer who acts* and the forgetful hearer Js 1:25, and betw. ἔργα and a πίστις that amounts to nothing more than a verbal statement 2:14-26 (cf. JHRopes, Exp. 7th Ser. V '08, 547-56 and his comm. '16 ad loc.; HPreisker, ThBl 4, '25, 16f; ETobac, Revue d'histoire ecclési. 22, '26, 797-805; AMeyer, D. Rätsel des Jk '30, 86ff; ASchlatter, D. Brief des Jak. '32, 184-207).

b. *manifestation, practical proof* τὸ ἔ. τῆς πίστεως 1 Th 1:3; 2 Th 1:11. ἔ. διακονίας Eph 4:12. τὸ ἔ. τοῦ νόμου *acting in accordance with the law* Ro 2:15 (perh. also *the bringing of the law into effect*, as Polyaenus 1, 19 τοῦ λογίου τὸ ἔργον=the realization or fulfilment of the oracular response). ἡ ὑπομονὴ ἔ. τέλειον ἐχέτω *let endurance show itself perfectly in practice* Js 1:4.

c. *deed, accomplishment*—a. of the deeds of God and Jesus, specif. the miracles (Epict. 3, 5, 10 ἰδεῖν ἔργα τὰ σά [=τοῦ θεοῦ]; Ael. Aristid. 50, 17 K.=26 p. 506 D.: ἔργον τοῦ θεοῦ θαυμαστόν; Quint. Smyrn. 9, 481 ἔργον ἀθανάτων of the healing of Philoctetes; Josh 24:29; Ps 45:9; 65:5 al.; Jos., Bell. 5, 378 τ. ἔργα τοῦ θεοῦ, C. Ap. 2, 192) Mt 11:2; J 5:20, 36; 7:3, 21 (Diod. S. 5, 33, 5 ἐν ἔργον=just one practice); 9:3; 10:25, 37f; 14:10, 11, 12; 15:24; Ac 13:41 (Hab 1:5); Rv 15:3.

β. of the deeds of men, exhibiting a consistent moral character, referred to collectively as τὰ ἔργα (Ps 105:35; Job 11:11; Jon 3:10) J 3:20f; 7:7; Js 3:13; 1J 3:12; Rv 2:2, 19 *al.* πάντα τὰ ἔργα (Am 8:7; Mi 6:16) Mt 23:5. κατὰ τὰ ἔργα *in accordance w. the deeds* (Ps 27:4; 61:13; Pr 24:12) Ro 2:6; 2 Ti 4:14; Rv 2:23; 20:12f. Also κατὰ τὸ ἔργον 1 Pt 1:17. The collective τὸ ἔργον is used for the *pl.* (Sir 11:20) Gal 6:4; Hb 6:10; Rv 22:12. The ἔργον or ἔργα is (are) characterized by the context as good or bad Lk 11:48; 1 Cor 5:2; 2 Cor 11:15; 2 Ti 4:14; 3J 10; Rv 14:13; 16:11; 18:6 (since in all these passages except Rv 14:18 ἔ. refers to something bad, it is well to point out that ἔργον when used alone also means *an evil or disgraceful deed*, e.g., Appian, Bell. Civ. 2, 22 §83 ἔργον οὐδὲν αὐτοῖς ἀπῆν=they abstained from no shameful deed; Apollon. Rhod. 4, 476; 742; Arrian, Anab. 3, 21, 4). Or they are characterized by an added word: ἔ. ἀγαθόν Ro 2:7; 13:3; 2 Cor 9:8; Phil 1:6; Col 1:10 *al.* Pl. Eph 2:10; 1 Ti 2:10. πλήρης ἔργων ἀγαθῶν *rich in good deeds* Ac 9:36. ἔ. καλόν Mt 26:10; Mk 14:6; J 10:33. Pl. (Dio Chrys. 3, 52) Mk 5:16; J 10:32; 1 Ti 5:10a, 25; 6:18; Tit 2:7, 14; 3:8; Hb 10:24; 1 Pt 2:12 (WCvanUnnik, NTS 1, '54/'55, 92-110; cf. Diod. S. 16, 1, 1), 2 Cl 12:4. ἔργα ὅσια, δίκαια 6:9. ἔ. δικαιοσύνης B 1:6. ἐξ ἔργων τῶν ἐν δικαιοσύνῃ *righteous deeds* Tit 3:5. τὰ ἔ. τοῦ θεοῦ *the deeds that God desires* (Jer 31:10; 1 Esdr 7:9, 15) J 6:28; cf. vs. 29. τὰ ἔ. μου (*i.e.* Χριστοῦ) Rv 2:26. ἔργα πεπληρωμένα ἐνώπιον τ. θεοῦ 3:2. ἔ. ἄξια τ. μετανοίας Ac 26:20. ἔ. τῆς πίστεως *the deeds that go with faith* Hs 8, 9, 1. ἔ. αἰώνιον *an imperishable deed* IPol 8:1. τὰ ἔ. τοῦ Ἀβραάμ *deeds like those of Abraham* J 8:39. τὰ ἔ. τ. πέμψαντός με 9:4.—ἔργα πονηρά *evil deeds* (1 Esdr 8:83) Col 1:21; 2J 11; cf. J 3:19; 7:7; 1J 3:12. Also ἔ. τῆς πονηρᾶς ὁδοῦ B 4:10. νεκρά *dead works*, *i.e.*, those that lead to death Hb 6:1; 9:14. ἄκαρπα *unfruitful actions* Eph 5:11. ἄνομα *lawless deeds* 2 Pt 2:8. Also ἔ. τῆς ἀνομίας B 4:1; Hs 8, 10, 3. ἔργα ἀσεβείας *impious deeds* Jd 15. τοῦ σκότους *deeds of darkness* (*i.e.* unbelief) Ro 13:12; cf. Eph 5:11. ἔ. τῆς σαρκός *deeds that originate in the flesh* (*i.e.* sin) Gal 5:19. τὰ ἔ. τοῦ πατρὸς ὑμῶν *deeds such as your father (the devil) commits* J 8:41.—κρύφια, φανερά ἔ. *secret, open deeds* 2 Cl 16:3. *Freq.* in Paul ἔργα νόμου *deeds that the law commands you to do* Ro 3:20, 28; Gal 2:16; 3:2, 5, 10. Also simply ἔργα, *w.* the same meaning Ro 4:2, 6; 9:12, 32; 11:6; Eph 2:9; cf. ELoehmeyer, ZNW 28, '29, 177-207.—δικαιοσύνη 3, end.

2. *work, occupation, task* (cf. Aristoph., Av. 862; X., Mem. 2, 10, 6; Arrian, Anab. 5, 23, 1; Epict. 1, 16, 21; Sir 11:20) *w. gen.* of the one who assigns the task τοῦ κυρίου 1 Cor 15:58; 16:10; Phil 2:30. διδόναι τινὶ τὸ ἔ. αὐτοῦ *assign his task to someone* Mk 13:34; πληροῦν ἔ. *accomplish a task* Ac 14:26. τ. ἔ. τελειοῦν *finish the work* (Dionys. Hal. 3, 69, 2 τ. οἰκοδομῆς τ. πολλὰ εἰργάσατο, οὐ μὴν ἐτελείωσε τὸ ἔργον; 2 Esdr 16 [Neh 6]: 3, 16) J 17:4; cf. 4:34. Of the task and work of the apostles Ac 13:2; 15:38. οἱ πιστευθέντες παρὰ θεοῦ ἔργον τοιοῦτο *those who were entrusted by God with so important a duty* 1 Cl 43:1. καρπὸς ἔργου *fruit of work* Phil 1:22. To love someone διὰ τὸ ἔ. αὐτοῦ *because of what he has done* 1 Th 5:13. Of an office 1 Ti 3:1 (4 is also *poss.*). ἔ. ποιεῖν εὐαγγελιστοῦ *do the work of an evangelist* 2 Ti 4:5.—ἔ. συγγενικὸν ἀπαρτίζειν *accomplish a proper, natural task* IEph 1:1.

3. of that which is brought into being by work (Hom+; Gen 2:2; 3 Km 7:15, 19; Jer 10:3; 1 Esdr 5:44) *work* in the passive sense. *W.* special *ref.* to buildings (Aristoph., Av. 1125; Polyb. 5, 3, 6; Diod. S. 1, 31, 9; Appian, Mithrid. 30 §119; Arrian, Anab. 6, 18, 2; Dionys. Byz. §27; IG IV2 1, 106, 56; 114, 31 *al.*; 1 Macc 10:11; PPetr. III 43[2] col. 1, 2 [III BC] εἰς τὰ ἔργα=for the buildings *al.* Sib. Or. 4, 59; EPeterson, Biblica 22, '41, 439-41) 1 Cor 3:13, 14, 15. *Perh.* a building is also meant in 1 Cor 9:1 and Ro 14:20 (*s. καταλύω* 1bβ). γῆ κ. τὰ ἐν αὐτῇ ἔ. 2 Pt 3:10 (FWDanker, ZNW 53, '62, 82-86, would read καὶ γῆ κατὰ τὰ ἐν αὐτῇ ἔργα). Idols as ἔργα ἀνθρώπων 2 Cl 1:6 (Herodas 4, 26 ἔργα καλά of works of sculpture). τὸ ἔ. τῶν χειρῶν τινος *the work of someone's hands*=what someone has made Ac 7:41 (cf. Herodas 7, 2f ἔργον τῶν χειρῶν τινος; Epict. 3, 7, 24; Jos., Bell. 3, 268). Of the world as created by God (Celsus 4, 99) Hb 1:10 (Ps 101:26); B 5:10; 15:3. τὰ ἔ. τοῦ διαβόλου *the devil's undertakings or enterprises* (Arrian, Anab. 1, 11, 7 Τρωικὸν ἔ.=the Trojan undertaking, of the Trojan War) 1J 3:8. τὰ ἔργα τῆς θηλείας *the works of the female* (*w. ref.* to sensual desire like Horapollo 1, 11 p. 18 θηλείας ἔργον and Longus 4, 19, 5 ἔργα γυναικῶν) GEg 3.

4. weakened to *thing, matter* (Hom.+; Ac 5:38. κρεῖττον I Ro 2:1. ἔ. εὐφροσύνης *a joyful thing* B 10:11; οὐ πεισμονῆς τὸ ἔ. *not a matter of persuasion* I Ro 3:3. οὐ νῦν ἐπαγγελίας τὸ ἔ. *it is not a matter of what we now profess* IEph 14:2. *Perh.* also 1 Ti 3:1 (*s.* 2 above).—JAKleist, 'Ergon' in the Gospels: CBQ 6, '44, 61-8—many alternative *mngs.*; GBertram, TW II 631-49. M-M. B. 540 for ἔργον, etc.

ἐργοπαρέκτης, ου, ὁ (hapax legomenon) *one who gives work, an employer* 1 Cl 34:1.*

ἐρεθίζω 1 aor. ἠρέθισα (Hom.+; Epict., Ench. 20; LXX) *arouse, provoke* mostly in bad sense *irritate, embitter*, as τὰ τέκνα Col 3:21 (cf. Epict., loc. cit., where ἐ. takes up the preceding λοιδορεῖν and τύπτειν; 1 Macc 15:40; Philo, Ebr. 16; Jos., Ant. 4, 169; 20, 175). In a good sense of an encouraging example (Ael. Aristid. 28, 75 K.=49 p. 516 D.; Appian, Iber. 26 §103) 2 Cor 9:2. M-M.*

ἐρείδω 1 aor. ἤρεια (Hom.+; LXX; Jos., Ant. 8, 133; Sib. Or. 4, 106) *jam fast, become fixed* (Aeschyl., Ag. 976; Plut., Numa 2, 2, Crass. 19, 4) of the bow of a ship Ac 27:41. M-M.*

ἐρεύγομαι fut. ἐρεύξομαι (Hom.+; LXX; Sib. Or. 4, 81) orig. 'belch', then *utter, proclaim* (so Callimachus: POxy. 1011 fol. 1 vers., 7) τι *someh.* κεκρυμμένα Mt 13:35. ῥῆμα *a word* 1 Cl 27:7 (Ps 18:3). M-M.*

ἐρευνάω *s. ἐραυνάω.*

ἐρευνητής *s. ἐραυνητής.*

ἐρημία, ας, ἡ *uninhabited region, desert* (so Aeschyl., Hdt.+; BGU 888, 15 [II AD]; PGrenf. II 84, 4; LXX; Philo; Jos., Bell. 3, 515[near the Jordan]; loanw. in rabb.) Mt 15:33; Mk 8:4; (w. ὄρη) Hb 11:38; (in contrast to πόλις, as Ezk 35:4; Jos., Vi. 11) 2 Cor 11:26. M-M.*

ἐρημος, ον (Hom.+; inscr., pap., LXX; on the accent cf. Bl-D. §13; Mlt.-H. 58).

1. *adj.*—**a.** of a place *abandoned, empty, desolate* τόπος (Diod. S. 15, 49, 1 ἐν ἐρ. τόπω; Plut., Numa 4, 1; Arrian, Ind. 22, 4; Dit., Or. 580, 7; Philo, Spec. Leg. 4, 141; Jos., C. Ap. 1, 308) Mt 14:13, 15; Mk 1:35, 45; 6:31f, 35; Lk 4:42; 9:12. οἶκος (Artem. 2, 33 p. 130, 10; Philo, Spec. Leg. 2, 133; Jos., Vi. 376) Mt 23:38 v.l. ἑπαυλις Ac 1:20. ὁδός *lonely* 8:26 (Arrian, Anab. 3, 3, 3 ἐρήμη ἡ ὁδός; 3, 21, 7; s. on Γάζα). χωρίον Papias 3.

b. of persons *desolate, deserted* (trag., Thu.) a childless woman (Charito 3, 5, 5) Gal 4:27; 2 Cl 2:1 (both Is 54:1; cf. Philo, Exsecr. 158). ἔ. ἀπὸ τ. θεοῦ *deserted by God* 2:3 (cf. Appian, Bell. Civ. 4, 30 §130 ἔρ. ἐκ παραπομπῆς=deserted by his escort).

2. *subst.* ἡ. ἔ. (Hdt. 3, 102 al.; LXX; En. 10, 4; Jos., C. Ap. 1, 89; sc. χώρα) *desert, grassland, wilderness* (in contrast to cultivated and inhabited country) Mt 24:26; Rv 12:6, 14; 17:3. Pl. *lonely places* (cf. PTebt. 61a, 151 [118 BC]) Lk 1:80; 5:16; 8:29. *Steppe, grassland* as pasture 15:4. Of the Judaeian wilderness, the stony, barren eastern declivity of the Judaeian mountains toward the Dead Sea and lower Jordan Valley (1 Macc 2:29; 5:24, 28; 2 Macc 5:27) Mt 3:1 (ἡ ἔ. τῆς Ἰουδαίας); Mk 1:3, 4 (cf. IQS 8, 12-14 w. ref. to Is 40:3 and s. HPRüger, ZNW 60, '69, 142-4; GWNebe, *ibid.* 63, '72, 283-89); Lk 3:2; J 11:54. Gathering-place of a band of revolutionaries Ac 21:38 (on the language cf. Jos., Bell. 7, 438; on the Egyptian, Bell. 2, 261f ἐκ τῆς ἐρημίας, Ant. 20, 169). Of the Arabian desert (LXX) ἡ ἔ. τοῦ ὄρους Σινᾶ (Ex 19:1f; cf. vs. 3 al.) Ac 7:30; cf. vss. 36, 38, 42 (Am 5:25), 44; 1 Cor 10:5; Hb 3:8 (Ps 94:8), 17. As the place where the prophets Eldad and Modat preached Hv 2, 3, 4.—AJonsen, Die bibl. Wüste, Diss. Würzb. '23; UMauser, Christ in the Wilderness (Mk) '63; RWFunk, JBL 78, '59, 205-14; GerhKittel, TW II 654-7. M-M.

ἐρημόω in our lit. only *pass.*—*pf. ptc.* ἡρημωμένος; 1 *aor.* ἡρημώθην (Pind., Hdt.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) *lay waste, depopulate* a city (Thu., also PSI 71, 11; Cat. Cod. Astr. VIII 3, p. 169, 14; 1 Esdr 2:17; 2 Esdr 12 [Neh 2]: 3; Is 6:11 al.; Jos., Ant. 11, 24) Rv 18:19; fig. 17:16. βασιλεία *a kingdom depopulated* by civil war (Philo, Decal. 152) Mt 12:25; Lk 11:17. Of a vineyard ἐρημοῦται ὑπὸ τῶν βοτανῶν *is laid waste by weeds* Hs 9, 26, 4.—*Ruin* (Sir 16:4) of wealth (Sir 21:4) Rv 18:17. M-M.*

ἐρημώδης, ες (found nowhere else) *desert-like* of a mountain Hs 9, 1, 9; 26, 1. Of persons 9, 26, 3.*

ἐρήμωσις, εως, ἡ *devastation, destruction, depopulation* (Arrian, Anab. 1, 9, 7; 5, 1, 5; Cat. Cod. Astr. VIII 3 p. 136, 25 τῶν ἐνδόξων ἐρημώσεις; LXX; Test. Levi 17:10; Jos., Ant. 12, 322) of Jerusalem Lk 21:20. On τὸ βδέλυγμα τῆς ἔ. Mt 24:15; Mk 13:14 s. βδέλυγμα 3 and cf. HBévenot, RB 45, '36, 53-65.*

ἐρίζω *fut.* ἐρίσω *quarrel, wrangle* (Hom.+; Lucian; Plut.; BGU 1043, 5; PGM 13, 202; LXX; Jos., Bell. 4, 396; 5, 414) *abs.* (Epict. Schenkl fgm. 25 fr. Stob.) Mt 12:19 (w. κραυγάζειν; MBlack, An Aramaic Approach 3, '67, 257). M-M.*

ἐριθεία, ας, ἡ (W-H. ἐριθία; s. Mlt.-H. 339) found before NT times only in Aristot., Polit. 5, 3 p. 1302b, 4; 1303a, 14, where it denotes a self-seeking pursuit of political office by unfair means. Its meaning in our lit. is a matter of conjecture. A derivation fr. ἐρίς is not regarded w. favor by recent NT linguistic scholarship; it is also unlikely for the sources fr. which Paul possibly derived the lists of vices in 2 Cor 12:20; Gal 5:20, since ἐρίς and ἐριθεία are both found in these lists. Nevertheless, this is not absolutely valid for Paul and his followers, so that for them the *mng. strife, contentiousness* (so recently Ltzm., MDibelius, JSickenberger) cannot be excluded (cf. Phil 1:17 w. 15 and s. Anecd. Gr. p. 256, 17 ἐρ.=φιλονεικία). But *selfishness, selfish ambition* (recently PAlthaus on Ro 2:8; M-M.) in all cases gives a sense that is just as good, and perh. better. W. ζῆλος Js 3:14, 16. κατὰ ἐριθείαν Phil 2:3; IPhld 8:2; ἐξ ἔ. Phil 1:17; οἱ ἐξ ἔ. Ro 2:8 (cf. Rdm. 2 p. 26; 217, 4). Pl. *disputes or outbreaks of selfishness* (Bl-D. §142) 2 Cor 12:20; Gal 5:20. KAFFritzsche, Comm. in Ep. ad Rom. 1836 on 2:8 p. 143-8; ChBruston, RThPh 41, '09, 196-228; FBüchsel, TW II 657f. M-M.*

ἐριον, ου, τό (Hom.+; inscr., pap., LXX, En., Philo; Jos., Ant. 4, 80; 208 al.) *wool* B 7:11; 8:5f. λευκόν *white wool* (PGM 2, 70f; Da 7:9) Rv 1, 14; cf. 1 Cl 8:4 (Is 1:18). κόκκινον *red* Hb 9:19; B 7:8; 8:1 ab. Pl. (*class.*; *inscr.*, *pap.*, LXX) a large white chair ἐξ ἐρίων χιονίνων γεγονυῖαν *cushioned with snow-white woolen cloth* Hv 1, 2, 2. M-M. B. 400.*

ἐρίς, ιδος, ἡ (Hom.+; Aelian, V.H. 2, 21; Zen.-P. 48 [=Sb 6754], 16; PGrenf. I, 1, 21; LXX; Ep. Arist. 250; Philo; Jos., Ant. 14, 470; Sib. Or. 3, 640) *acc.* ἐρίν (Od. 3, 136 al.) Phil 1:15; Tit 3:9. Pl. ἐριδες 1 Cor 1:11 or ἐρεις 1 Cl 35:5; 46:5 (Ps 138:20 Swete); Bl-D. §47, 3 *app.*; Mlt.-H. 131. *Strife, discord, contention* Tit 3:9; IEph 8:1. In a list of vices Ro 1:29; (w. ζῆλος) 13:13; 1 Cor 3:3; cf. 2 Cor 12:20; Gal 5:20; 1 Cl 5:5; 6:4; 9:1; (w. φθόνος as Appian, Bell. Civ. 2, 2 §6) Phil 1:15; 1 Ti 6:4; (w. στάσις as Appian, Bell. Civ. 3, 86 §357) 1 Cl 3:2; 14:2; 54:2. ἔ. ἐστίν ἐπί τινος *there is strife about someth.* 44:1. Pl. *quarrels* (Maximus Tyr. 22, 3f; Philo) Ro 13:13 v.l. (w. ζήλοισ; 1 Cor 1:11; Tit 3:9 v.l.; 1 Cl 35:5; 46:5. M-M. B. 1360.*

ἐριστικός, ἢ, ὄν *contentious, quarrelsome* (Pla., Lys. 211B; Aristot., Rhet. 1, 11; Lucian, Hermot. 16; Herm. Wr. 12, 9; Philo) in a list of vices D 3:2.*

ἐρίφιον, οὐ, τό (Athen. 14 p. 661B; PThéad. 8, 11 al.; Tob 2:13) *dim.* of ἐρίφος, *lit.* *kid*, but also *goat* (cf. the interchange betw. ἐ. and ἐρίφος Tob 2:12, 13) Lk 15:29 v.l.; Mt 25:33 (cf. vs. 32 ἐρίφος). M-M.*

ἐρίφος, οὐ, ὁ (Hom.+; Lucian; Inscr. v. Priene 362, 12 [IV BC]; Dialekt-Inscr. 1654, 15 [Achaia]; PHib. 54, 18; PStrassb. 24, 49; LXX; Ep. Arist.; Jos., Ant. 3, 239; 8, 396) *kid, he-goat*. Pl. w. πρόβατα *prob.* simply *goats* (cf. ἄρνας κ. ἐρίφους POxy. 244, 10 [23 AD]; Molpis in Athen. 4 p. 141E ἄρνες, ἐρίφοι; Longus 3, 33, 2; Ep. Arist. 146) Mt 25:32.—*Kid* Lk 15:29 (as a roast: Alcaeus 44 Diehl2; Maximus Tyr. 30, 5a). B. 166.*

Ἑρμᾶς, ᾧ, ὁ *Hermas* (Dit., Or. 48, 1; BGU 79, 8; 11; 264, 5; PLond. 1178, 14; PMich. 157, 18 [250 AD]. Cf. Rouffiac p. 91; MDibelius on Hv 1, 1, 4) short form of a name *beg.* w. Ἑρμ- (Bl-D. §125, 1; Rob. 172).

1. receiver of a greeting Ro 16:14.—2. author of the Shepherd of Hermas, *acc.* to the Muratorian Fgm. (Il. 73ff) brother of the Roman bishop Pius Hv 1, 1, 4; 1, 2, 2-4; 1, 4, 3; 2, 2, 2; 2, 3, 1; 3, 1, 6; 9; 3, 8, 11; 4, 1, 4; 7. M-M.*

ἐρμηνεία, ας, ἡ (since Pre-Socr., X., Pla.; Vett. Val. p. 4, 5; Philo) W-H. ἐρμηνία Mlt.-H. 339 *translation, interpretation* (BGU 326 I, 1; II, 15; POxy. 1466, 3; Sir Prol. 1. 20; Ep. Arist. 3; 11 al.) γλωσσῶν 1 Cor 12:10; cf. 14:26. Of words of Jesus Papias 2:3.*

ἐρμηνευτής, οὗ, ὁ (Pla., Pol. 290C) *translator* (Gen 42:23) 1 Cor 14:28 v.l. Mark is called the ἐ. *interpreter* of Peter, Papias 2:15. M-M.*

ἐρμηνεύω (trag.+)—1. *explain, interpret* (Pla., Ion p. 535A al.; BGU 140, 20 [201/2 AD]; Philo) τινί τι *someh.* to someone Lk 24:27 v.l. Ἰουδαῖσμον ἐ. ὑμῖν *proclaim Judaism to you, depending upon interpretation* IPHld 6:1 (ἐρμ. also means simply *proclaim, discourse on*, without the idea of interpreting: Soph., Oed. C. 399; Philostrat., Vi. Soph. 2, 14; 2, 22 al.; Celsus 3, 55; Dit., Syll. 3 1168, 88 [IV BC]; Suppl. Epigr. Gr. VIII 551, 39 [I BC]).

2. *translate* (so the *act.* and *mid.*, X., An. 5, 4, 4; BGU 326 II, 22; PRyl. 62; 2 Esdr [Ezra] 4:7; Job 42:17b; Ep. Arist. 39; Philo; Jos., C. Ap. 2, 46) J 1:38 v.l., 42; 9:7 (Stephan. Byz. s.v. Ἰστός: κέλλα ῥαρσάθ, ὃ ἐρμηνεύεται ἰστός τῆς νῆος). Μελχισέδεκ ἐρμηνεύόμενος βασιλεὺς δικαιοσύνης Hb 7:2.—Of translation of Matthew's work Papias 2:16. JBehm, TW II 659-62. M-M.*

Ἑρμῆς, οὗ, ὁ *Hermes*—1. the Greek god (SEitrem, Hermes: Pauly-W. VIII 1, '12, 738-92) Ac 14:12 (s. the *lit.* on Λύστρα and cf. Ael. Aristid. 46 p. 135 D.: Ἑρμῆν ῥητορικὴν ἔχοντα; 46 p. 398 D. of Demosth., ὃν ἐγὼ φαίην ἄν Ἑρμοῦ τινος λογίου τύπον εἰς ἀνθρώπους κατελθεῖν; Orph. Hymn. 28, 4 Q.: Hermes as λόγου θνητοῖσι προφήτης).

2. receiver of a greeting Ro 16:14 (H. as a man's name [cf. Dit., Or. 481, 4; 597, 4; PWien Bosw. 6, 2 (250 AD); 4, 2; Jos., Ant. 14, 245] is either simply the name of the god [HMeyersahm, Deorum nomina hominibus imposita, Diss. Kiel 1891; HUsener, Götternamen 1896, 358] or a short form like Ἑρμᾶς [q.v.]; Bl-D. §125, 1; Rob. 172). M-M.*

Ἑρμογένης, οὗς, ὁ (Dit., Syll. and Or. ind.; POxy. 1292, 1 [30 AD]; Jos., C. Ap. 1, 216) *Hermogenes*, a Christian fr. Asia 2 Ti 1:15. M-M.*

ἐρπετόν, οὗ, τό (Hom.+; PGM 1, 116; LXX; En.; Ep. Arist.; Philo; Joseph.; Sib. Or. fgm. 3, 8) *reptile* (w. τετράποδα and πετεινά; cf. Palaeph. p. 50, 8) Ac 10:12; Ro 1:23; (w. τετρ., πετ. and θηρία) Ac 11:6; (w. still others, as Herm. Wr. 1, 11b) PK 2, p. 14, 18; (w. θηρία) Hs 9, 26, 1 (s. below); θηρία, πετεινά, ἐ., ἐνάλια *fourfooted animals, birds, reptiles, fish* Js 3:7 (cf. Gen 1:25f; 9:2f; En. 7, 5; Philo, Spec. Leg. 4, 110-16; PGM 1, 118f). *Esp.* of the *snake* (Eur., Andr. 269; Theocr. 24, 56; Jos., Ant. 17, 109) ἐ. θανατώδη *deadly snakes* Hs 9, 1, 9; cf. also 9, 26, 1 (s. above). M-M.*

ἐρρέθην s. εἶπον.

ἐξηριμμένος s. ῥίπτω.

ἐρρωσο s. ῥώννυμι.

ἐρυθρός, ᾧ, ὄν *red* (Hom.+; inscr., LXX) of roses AP 3:8. ἡ ἐρυθρὰ θάλασσα *the Red Sea* (Aeschyl., Hdt.+; Diod. S. 19, 100, 5; Dit., Or. 69; 186, 6; 199, 25a. [s. index II p. 590]; PGM 4, 3054; Ex 10:19 al.; En. 32, 2; Philo, Mos. 1, 165; 2, 1; Jos., Ant. 2, 315) Ac 7:36; Hb 11:29; 1 Cl 51:5. MCopisarow, Vetus Testamentum 12, '62, 1-14; NHSnaith, *ibid.* 15, '65, 395-98. M-M. B. 1056.*

ἐρχομαι *imper.* ἔρχου, ἔρχεσθε; *impf.* ἤρχομην; *fut.* ἐλεύσομαι; *pf.* ἐλήλυθα; 2 *aor.* ἦλθον, ἦλθα (Bl-D. §81, 3 *app.*; Mlt.-H. 208f) (Hom.+; inscr., pap., LXX, Ep. Arist., Joseph., Test. 12 Patr.).

1. *come*—1. *lit.*—a. of pers.—a. *abs.* ἔρχου καὶ ἔρχεται Mt 8:9; Lk 7:8; cf. Mt 22:3; Lk 14:17; J 5:7; Ac 10:29; 1 Cor 11:34; Rv 8:3 and oft. κραυγὴ γέγονεν, ἰδοὺ ὁ νυμφίος ἔρχεται Mt 25:6 t.r. (Jos., Bell. 5, 272) βοῶντες, ὁ υἱὸς ἔρχεται). οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες Mk 6:31. Also w. the *specif. mng.* *come back, return* (Hom.+; Bar

4:37; 1 Esdr 5:8; Tob 2:3 BA) J 4:27; 9:7; Ro 9:9. *Come* before the judgment-seat of God 2 Cl 9:4. *Come* in a hostile sense Lk 11:22 P75 et al. (cf. X., Hellenica 6, 5, 43).

β. used w. prepositions: ἀπό w. gen. of the place (Herodian 1, 17, 8 ἀ. τοῦ λουτροῦ) Mk 7:1; 15:21; Ac 18:2; 2 Cor 11:9; w. gen. of the pers. Mk 5:35; J 3:2b; Gal 2:12.—ἐκ w. gen. of the place Lk 5:17; J 3:31b.—εἰς w. acc. of place into Mt 2:11; 8:14; 9:1; Mk 1:29; 5:38; J 11:30; to, toward J 11:38; 20:3. εἰς τὸ πέραν Mt 8:28; 16:5; ἐκ. . . εἰς J 4:54; διά w. gen. of place and εἰς Mk 7:31; J 10:2 P75; εἰς τ. ἑορτήν to the festival, i.e. to celebrate it J 4:45b; 11:56. ἐν w. dat. of the thing w. which one comes Ro 15:29. ἐν ῥάβδῳ 1 Cor 4:21, also to denote the state of being in which one comes ἐν πνεύματι Lk 2:27; cf. Ro 15:32; w. dat. of the pers. who accompanies someone Jd 14.—ἐπί w. acc. of place over Mt 14:28; to (Jos., Ant. 7, 16) Lk 19:5; Ac 12:10; w. acc. of the thing to (PTurin I 1, II, 29 [116 BC] ἔρχεσθαι ἐπὶ τὸ κριτήριον; Jos., Ant. 12, 395) Mt 3:7; Mk 11:13b; w. acc. of the pers. to J 19:33; Ac 24:8 v.l., against Lk 14:31 (1 Macc 5:39 ἔρχ. ἐπὶ τινα εἰς πόλεμον; Jos., Ant. 7, 233).—κατά w. acc. of place to Lk 10:33; Ac 16:7.—παρά w. acc. of place to Mt 15:29; w. gen. of the pers. from Lk 8:49.—πρός w. acc. of the pers. to (X., Mem. 1, 2, 27; Jos., Ant. 2, 106; 11, 243) Mt 3:14; 7:15; Mk 9:14; Lk 1:43; J 1:29, 47; 2 Cor 13:1 and oft. ἀπό τινος (gen. of pers.) πρὸς τινα 1 Th 3:6.

γ. w. an adverb of place ἄνωθεν ἔ. J 3:31. ἐκεῖ 18:3. ἐνθάδε 4:16. ὅπισθεν Mk 5:27. πόθεν (Jdth 10:12) J 3:8; 8:14; Rv 7:13. ποῦ Hb 11:8 ὅδε Mt 8:29; Ac 9:21. The adv. w. a case as an improper prep. ἄχρι τινός Ac 11:5. ἐγγὺς τινός Hv 4, 1, 9. ἕως τινός Lk 4:42.

δ. w. a case, without a prep.: dat. of the pers. come to someone (Aeschyl., Prom. 358; Thu. 1, 13, 3; X., An. 7, 7, 30; BGu 1041, 16 [II AD] ὅτι ἔρχομαί σοι) Mt 21:5 (Zech 9:9); Rv 2:5, 16.

ε. The purpose of the coming is expressed by the inf. (Eur., Med. 1270, also Palaeph. p. 62, 12; 1 Macc 16:22; Bel 40 Theod.; 1 Esdr 1:23; 5:63) Mt 2:2; 12:42; Mk 15:36; Lk 1:59; 3:12 al.; by the fut. ptc. (Hom.+) Mt 27:49; Ac 8:27; by the pres. ptc. Lk 13:6; by ἵνα J 10:10; 12:9b; εὖς τοῦτο ἵνα Ac 9:21; διά τινα J 12:9a.

ζ. Single forms of ἔ. are used w. other verbs to denote that a person, in order to do someth., must first come to a certain place: in parataxis ἔρχεται καί, ἦλθεν καί etc. (Ex 19:7; 2 Km 13:36; 2 Esdr 5:16) Mt 13:19, 25; Mk 2:18; 4:15; 5:33; 6:29; 12:9; 14:37; Lk 8:12, 47; J 6:15; 11:48; 12:22; 19:38; 20:19, 26; 21:13; 3J 3; Rv 5:7; 17:1; 21:9. ἔρχου καί ἴδε J 1:46; 11:34. ἔρχεσθε καί ὄψεσθε 1:39. A ptc. of ἔ. followed by a finite verb ἐλθὼν (Hdt. 2, 115; LXX) Mt 2:8; 8:7; 9:10, 18; 12:44; 14:12; 18:31; 27:64; 28:13; Mk 7:25; 12:14, 42; 14:45; 16:1; Ac 16:37, 39. ἐρχόμενος Lk 13:14; 16:21; 18:5. The participial constr. is best transl. come and. In some places ἐλθὼν is to be rendered when (someone) has come J 16:8; 2 Cor 12:20; Phil 1:27 (opp. ἀπών).

η. Freq. the coming has rather the sense appear, make an appearance, come before the public. So esp. of the Messiah Lk 3:16; J 4:25; 7:27, 31, who for this reason (on the basis of pass. like Ps 117:26; Hab 2:3; Da 7:13 Theod.) is called ὁ ἐρχόμενος Mt 11:3; Lk 7:19f; Hb 10:37 (Hab 2:3), or ὁ ἐρχόμενος ἐν ὀνόματι κυρίου Mt 21:9; 23:39; Mk 11:9; Lk 13:35; 19:38; J 12:13 (in all cases Ps 117:26); also in John, in whose writings the idea of Jesus' having come fr. heaven to the earth, sent by the Father, is of considerable importance J 16:28; (ὁ προφήτης) ὁ ἐρχόμενος εἰς τ. κόσμον J 6:14; 11:27. Of the appearance of Jesus among men (cf. Harnack, 'Ich bin gekommen': ZThK 22, '12, 1-30; AFRövig, D. Sendungsbewusstsein Jesu u. d. Geist '24, 129ff) Mt 11:19; Lk 7:34; J 5:43; 7:28; 8:42. Foll. by the inf. of purpose Mt 5:17; 10:34f; Lk 19:10. W. ἵνα foll. J 10:10b (ἦλθον, as here, Herm. Wr. 1, 30). W. εὖς τ. κόσμον and ἵνα foll. 12:46; 18:37; εὖς κρίμα, ἵνα 9:39; w. inf. foll. 1 Ti 1:15. ἔ. ἐν σαρκί come in the flesh 1J 4:2; 2J 7; B 5:10f. ἔ δι' ὕδατος καὶ αἵματος 1J 5:6 could be transl. go through water and blood (s. II below), that is, in his (Christ's) baptism and death on the cross, if it were not for the continuation ἐν τῷ ὕδατι with the water where ἔρχεσθαι must be supplied and evidently means come. The context demands that ἔ. be rendered by an ambivalent term, denoting both 'come' and 'go', and the English language can in this instance not furnish an expression of the required kind. ἔ. ὀπίσω w. gen. come after of Christ in relation to his forerunner Mt 3:11; Mk 1:7; J 1:15, 27, 30. The idea of coming is even plainer in connection w. the coming of the Son of Man fr. heaven, the return of Jesus fr. his home in heaven Mt 10:23; Ac 1:11 (opp. πορεύεσθαι); 1 Cor 4:5; 11:26; 2 Th 1:10. W. ἐν τῇ δόξῃ Mt 16:27; 25:31; Mk 8:38; Lk 9:26. ἐπὶ τ. νεφελῶν μετὰ δυνάμεως καὶ δόξης Mt 24:30. ἐν νεφέλαις, νεφέλῃ etc. Mk 13:26; Lk 21:27. ἐν τ. βασιλείᾳ αὐτοῦ in his kingdom Mt 16:28; Lk 23:42 v.l.

θ. appear also of forerunners of the Messiah: Elijah Mt 11:14; 17:10, 11, 12; Mk 9:11, 12, 13. John the Baptist Mt 11:18; Lk 7:33; J 1:31; w. εἰς μαρτυρίαν for testimony 1:7. Of false teachers, false Messiahs, and the Antichrist in his various forms: Mt 24:5; Mk 13:6; Lk 21:8 (ἐπὶ τ. ὀνόματί μου calling on my name); J 10:8; 2 Cor 11:4; 2 Pt 3:3; 1J 2:18.

β. of time—α. ἔρχονται ἡμέραι in future sense (1 Km 2:31; Am 8:11) Lk 23:29; Hb 8:8 (Jer 38:31); ἐλεύσονται ἡμ. Mt 9:15; Mk 2:20; Lk 5:35; 17:22; 21:6. ἦλθεν ἡ ἡμέρα 22:7; Rv 6:17.—ἔρχεται ὥρα ὅτε the time is coming when J 4:21, 23; 5:25; 16:25; also ἔ. ὥρα ἐν ᾗ J 5:28; ἔ. ὥρα ἵνα 16:2, 32. ἦλθεν ἡ ὥρα the hour has come=the hour is here Mk 14:41b; J 16:4; Rv 14:7, 15; w. ἵνα foll. J 13:1 (ἦκω P66). ἐλήλυθεν ἡ ὥ. ἵνα 12:23; 16:32; without ἵνα 17:1; cf. 7:30; 8:20.—ἔρχεται νῦξ 9:4 (Appian, Bell. Civ. 2, 40 §159 νυκτὸς ἐρχομένης). ἡμέρα κυρίου 1 Th 5:2. καιροί Ac 3:20. τὸ πλήρωμα τ. χρόνου Gal 4:4.

β. of events and situations that are connected w. a certain time ὁ θερισμός J 4:35. ὁ γάμος τ. ἀρνίου Rv 19:7. ἡ κρίσις 18:10. So also the ptc. ἐρχόμενος coming, future, imminent: αἰὼν ἔ. (=κ ςῖ ρ) the age to come Mk

10:30; Lk 18:30; ἑορτὴ ἔ. the coming festival Ac 18:21 t.r.; σάββατον ἔ. 13:44; ὀργὴ ἔ. the wrath which will be revealed (at the Judgment) 1 Th 1:10. τὰ ἐρχόμενα what is to come (Is 44:7 τὰ ἐπερχόμενα) J 16:13. Of God in Rv ὁ ὢν κ. ὁ ἦν κ. ὁ ἐρχόμενος 1:4, 8; 4:8.

γ. of things and events—α. of natural phenomena (Hom.+) ποταμοί Mt 7:25, 27. κατακλυσμός Lk 17:27. λιμός Ac 7:11. Of rain ἔ. ἐπὶ τῆς γῆς come upon the earth Hb 6:7. Sim. of the coming down of birds fr. the air Mt 13:4, 32; Mk 4:4; of a voice resounding fr. heaven ἦλθεν φωνὴ ἐκ τ. οὐρανοῦ J 12:28 (cf. II, 10, 139).

β. of objects in the sense *be brought* (Hom.+; Thu. 6, 71, 2 χρήματα; Arrian, Anab. 2, 13, 5 ἀγγελία) ὁ λύχνος *the lamp is brought* Mk 4:21. Sim. ἐλθούσης τ. ἐντολῆς *when the commandment came* Ro 7:9. In the last-mentioned passages the transition to the non-literal use can be detected.

2. non-literal use—α. of spiritual coming of God J 14:23; of Christ *ibid.* and vss. 3, 18, 28; of the Paraclete 15:26; 16:7, 13.

β. of states of being, etc. *come, appear* τ. σκάνδαλα Mt 18:7; Lk 17:1. τὰ ἀγαθὰ Ro 3:8 (cf. Jer. 17:6). τὸ τέλειον 1 Cor 13:10. ἡ πίστις Gal 3:23, 25. ἡ ἀποστασία 2 Th 2:3. ἡ βασιλεία τ. θεοῦ Mt 6:10; Lk 11:2 (MBurrows, JBL 74, '55, 1-8); 17:20; 22:18 al.; 1 Cl 42:3.

γ. in var. prepositional combinations ἔ. ἐκ τ. θλίψεως *have suffered persecution* Rv 7:14. ἔ. εἰς τὸ χεῖρον Mk 5:26 (PVat. A, 12 [168 BC=Witkowski2 p. 65] τοῦ παιδίου εἰς τὰ ἔσχατα ἐληλυθότος). εἰς τοσαύτην ἀπόνοιαν, ὥστε 1 Cl 46:7 (Hyperid. 2, 5 εἰς τοῦτο ἀπονοίας ἔ., ὥστε). εἰς πειρασμόν Mk 14:38 (cf. Himerius, Or. 48 [Or. 14], 19 εἰς ἐπιθυμίαν ἐλθεῖν). εἰς ἀπελεγμόν Ac 19:27. εἰς τὴν ὥραν ταύτην J 12:27. ἔ. εἰς κρίσιν *submit to judgment* (letter of Philip in Demosth. 12, 11; 16) 5:24. εἰς ἐπίγνωσιν 1 Ti 2:4; 2 Ti 3:7 (Polyb. 6, 9, 12; Appian, Mithr. 31 §123 ἔρχεσθαι ἐς γνῶσιν τινος; Cebes 12, 3 εἰς τὴν ἀληθινὴν παιδείαν ἐλθεῖν). εἰς φανερόν *come to light* Mk 4:22; Lk 8:17. εἰς προκοπὴν *result in furthering* Phil 1:12 (cf. Wsd 15:5). ἔ. εἰς τι of the writer of a letter *come to, i.e. deal with someth.* (a new subject) 2 Cor 12:1. εἰς ἑαυτόν *come to oneself* (=to one's senses) (Diod. S. 13, 95, 2; Epict. 3, 1, 15; Test. Jos. 3:9; Sb 5763, 35) Lk 15:17. ἐπὶ τινα of serious misfortunes *come over someone* (Dt 28:15; Jos., Ant. 4, 128) J 18:4 (cf. Pland. 21, 2 ἡμῶν τὰ ἐρχόμενα οὐκ οἶδα); tortures IRo 5:3; blood upon the murderers Mt 23:35; the Holy Spirit comes down upon someone (cf. Ezk 2:2) Mt 3:16; Lk 11:2 v.l.; Ac 19:6; peace Mt 10:13; the wrath of God Eph 5:6 (cf. Col 3:6); ἡ βασιλεία Lk 11:2 D; ἔ. πρὸς τ. Ἰησοῦν *come to Jesus=become disciples of Jesus* J 5:40; 6:35, 37, 44f, 65; πρὸς τ. πατέρα 14:6. ἔ. ὑπὸ τὸν ζυγόν 1 Cl 16:17.—Not infreq. the pres. ἔρχομαι has the mng. of the fut.: Lk 12:54 (corresp. to καύσων ἔσται vs. 55); 19:13; Mt 17:11; J 14:3. Esp. also ἔως ἔρχομαι *until I shall come* J 21:22f; 1 Ti 4:13; Hs 5, 2, 2; 9, 10, 5; 6; 9, 11, 1. Cf. Bl-D. §323; 383, 1; Rob. 869. S. also 1ba above.

II. go (Hom.+; LXX) ὀπίσω τινός *go with* (lit. 'after') *someone* fig., of a disciple Mt 16:24; Mk 8:34; Lk 9:23; 14:27. ἐπὶ τι *go to someth.* Mt 21:19; Mk 11:13a (w. indir. quest. foll.). πρὸς τινα Lk 15:20. σύν τινι J 21:3. ἔ. ὁδόν *travel on a journey* (Hom.+; Lk 2:44. S. also I 1a above. M-M. B. 696.

ἐρῶ s. εἶπον. M-M.

ἐρως, ὥτος, ὁ (Hom.+; Herm. Wr., pap.; Pr 7:18; 30:16; Philo; Jos., C. Ap. 2, 244) *passionate love* ὁ ἐμὸς ἔ. ἐσταύρωται *my passionate love (for the world) has been crucified* (cf. Gal 6:14) IRo 7:2.—S. ἀγάπη I, end. B. 1110.*

ἐρωτάω fut. ἐρωτήσω; 1 aor. ἠρώτησα—1. ask, ask a question (Hom.+; so also inscr., pap. and nearly always LXX; Ep. Arist., Philo; Jos., Ant. 6, 115) abs. (Da 2:10; 1 Macc 10:72) Lk 22:68. τινὰ *someone* (Lucian, Dial. Deor. 7, 1; Gen 24:47; 40:7; Ex 13:14 al.) J 1:25; 8:7; 9:21; 16:19, 30 al. τινά τι *someone about someth.* (X., Mem. 3, 7, 2, Cyr. 3, 3, 48; Job 21:29; Jos., Ant. 6, 48) ὑμᾶς λόγον ἓνα *ask you one question* Mt 21:24=Lk 20:3 (cf. Pla., Leg. 10 p. 895E; Jer 45:14); αὐτὸν τὰς παραβολὰς *ask him about the parables* Mk 4:10. Certainly J 16:23 belongs here too. τινὰ περὶ τινος *someone about someth.* (2 Esdr 11 [Neh 1]: 2; Is 45:11) Mt 19:17; Lk 9:45; J 18:19. W. τινά and direct question (X., An. 1, 6, 7) Mk 8:5; Lk 19:31; J 1:19, 21; 5:12; 16:5; the direct quest. introduced by λέγων or λέγοντες Mt 16:13; J 9:2, 19. W. τινά and indir. quest. foll. (X., Cyr. 8, 5, 19) 9:15. Cf. Lk 23:6 P75 (ἐρωτ. εἰ also Thu. 1, 5, 2).

2. ask, request (Babrius 42, 3; 97, 3; Apollon. Dysc., Synt. 3, 167 Uhlig ἐρωτῶ σε νῦν ἐν ἴσῳ τῷ παρακαλῶ σε, λιτανεύω, ἱκνοῦμαι; Dit., Syll.3 705, 56 [112 BC]; 741, 5 [after 88 BC]; POxy. 744, 6; 13 [1 BC]; 292, 7 [c. 25 AD]; 110; 111; 113; 269; 745; 746 al.; Jer 44:17; Jos., Ant. 7, 164; Test. Sim. 4:1.—Dssm., B 30; 31; 45, NB 23f [BS 195f; 290f]) τι *for someth.* Lk 14:32 (s. εὐρήνη 1 a). περὶ τινος *for someth.* Hv 3, 1, 6b (w. ἵνα foll.). τι περὶ τινος *for someth. concerning a thing* 3, 1, 6a. W. acc. of the pers.: τινά *someone* J 14:16 (Field, Notes 101f). τ. κύριον Hv 2, 2, 1 (Jos., Ant. 5, 42ε. τ. θεόν; Sib. Or. 2, 309). Foll. by λέγων, which introduces the request in direct discourse Mt 15:23; J 4:31; 12:21. W. imper. foll. (BGU 423, 11 ἐρωτῶ σε οὖν, γράψον μοι ἐπιστόλιον; POxy. 745, 7; 746, 5) Lk 14:18f; Phil 4:3. τινὰ περὶ τινος *beseech someone on someone's behalf* Lk 4:38; J 16:26; 17:9, 20; *concerning someth.* 1J 5:16, sim. ὑπὲρ τινος 2 Th 2:1 (on the interchange of περὶ and ὑπὲρ s. Bl-D. §229, 1; 231; Rob. 629; 632). τινὰ κατὰ τοῦ κυρίου *beseech someone by the Lord* Hv 3, 2, 3 (Bl-D. §225). W. ἵνα foll. (POxy. 744, 13 [1 BC]) Mk 7:26; Lk 7:36; 16:27; J 4:47; 17:15; 19:31, 38; 2J 5. W. ὅπως foll. (Dit., Syll.3 741, 5 [after 88 BC]; PTebt. 409, 4; 6; En. 13, 4) Lk 7:3; 11:37; Ac 23:20. W. inf. foll. (Charito 8, 7, 3; PTebt. 410, 11; PRyl. 229, 8 [38 AD]; POxy. 292, 7 [c. 25 AD]; Jos., Ant. 6, 328) Lk 5:3; 8:37; J 4:40; Ac 3:3; 10:48; 16:39; 18:20; 1 Th 5:12. Foll. by εἰς and subst. inf. 2 Th 2:1.—ε. and παρακαλέω together (POxy. 744, 6; 294, 28 [22 AD]. S. the quot. fr. Apollon. Dysc. in 2 above) 1 Th 4:1.—Urge w. inf., imper. et al. B 4:6; 21:2, 4, 7.—HGreeven, TW II 682-4. M-M. B. 1264; 1271.

ἐρώτησις, εως, ἡ (=‘question’ Hippocr.+; Dit., Or. 508, 10; Philo, Rer. Div. Her. 18) request (so prob. Syntipas 105, 30) of a prayer Hv 3, 10, 6.*

Ἑσθήρ, ἡ () (indecl. in the book of Esther; in Jos., Ant. 11, 199; 225; 227 al. Ἑσθήρ, ἡρος) *Esther*, heroine of the book named after her 1 Cl 55:6.*

ἑσθής, ἥτος, ἡ (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) *clothing* Lk 23:11; 24:4; Ac 10:30 (cf. Dit., Syll.3 1157, 39, Or. 332, 38 ἐν ἐσθήσιν λαμπραῖς); 12:21 (=Jos., Ant. 19, 344 στολὴν ἐνδὺς ἐξ ἀργύρου πεποιημένην πᾶσαν); Js 2:2f; Dg 5:4. The dat. pl. form ἐσθήσεσι, which is not unanimously attested either in Ac 1:10 or Lk 24:4 (but found 2 Macc 3:33; 3 Macc 1:16; Philo, Vi. Mos. 2, 152; BGU 16, 12 [159/60 AD]; P Lond. 77, 20; 32. Cf. also Crönert 173, 1. The form ἐσθήσιν Jos., Bell. 2, 176 becomes ἐσθήσεσιν in Euseb., H.E. 2, 6, 7) does not come from a word ἐσθησις (so L-S-J), for which there is no evidence in the sing., nor in the pl. except for the dative, but belongs to ἐσθή; it is the result of an attempt to make the dat. ending more conspicuous by doubling it (WSchulze, Ztschr. f. vergleich. Sprachforsch. 42, '09, 235, 2). Bl-D. §47, 4; Mlt.-H. 133. M-M. B. 395.*

ἔσθω (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) and, mainly in the ptc., ἔσθω (Hom.+; also in other poets, rare in prose [Plut., Mor. p. 101D]; Coan inscr. [III BC]; RHerzog, ARW 10, '07, 400ff; 23; 27; 42]; POsl. 153, 15 [beg. II AD]; PGiess. 80, 5; ostraca [BGU 1507, 14; 1508, 3; 4: III BC]; LXX. ἔσθων Lev 17:14; 1 Km 14:30; Sir 20:17; Mk 1:6; Lk 7:33f v.l.; 10:7. ἔσθητε Num 15:19; Lk 22:30. Bl-D. §101 w. app.; Mlt.-H. 238; ESchwyzler, Griech. Gramm. I '39, 704 note 1); impf. ἤσθον; fut. ἔδομαι (LXX) 1 Cl 39:9; 57:6; 2 aor. ἔφαγον, Ps 77:29 ἐφάγοσαν; fut. φάγομαι (Bl-D. §74, 2; Mlt.-H. 238), 2 sing. φάγεσαι (Lk 17:8; Ruth 2:14; Bl-D. §87; Mlt.-H. 198) eat.

1. lit.—a. w. acc. of the thing (Hom.+; X., Cyr. 6, 2, 28; POxy. 1185, 10; PGiess. 80, 6; 10; LXX) τί φάγωσιν (after neg.) *anything to eat* Mt 15:32; Mk 6:36; 8:1f; cf. Mt 6:25, 31; Lk 12:22 (s. Epict. 1, 9, 8; 19). τοὺς ἄρτους τῆς προθέσεως *the consecrated bread* Mt 12:4; Mk 2:26; Lk 6:4. Locusts and wild honey Mk 1:6. Manna (Ps 77:24) J 6:31, 49. Vegetables Ro 14:2b. Meat 14:21; 1 Cor 8:13; GEb 6. τὰ εἰδωλόθυτα 1 Cor 8:10; cf. vs. 7; Rv 2:14, 20. τὰς θυσίας (Sir 45:21; Ps 105:28) 1 Cor 10:18. τὰ ἐκ τοῦ ἱεροῦ *food from the temple* 9:13. τὴν σάρκα τ. υἱοῦ τ. ἀνθρώπου J 6:53 (which passage many interpret as referring to the Eucharist while others explain it as speaking of receiving Christ spiritually through faith). πάντα *all kinds of food* Ro 14:2a. τὰ παρατιθέμενα *the food that is set before (one)* Lk 10:8; 1 Cor 10:27. τὸ ἐν μακέλλῳ πωλούμενον 10:25. τὸ βιβλαρίδιον Rv 10:10 (cf. Ezk 2:8; 3:3). τὸ πάσχα *the Passover meal, esp. the Passover lamb* (2 Esdr [Ezra] 6:21; 2 Ch 30:18; ESchürer, Über φαγεῖν τὸ πάσχα 1883; Dalman, Jesus 81f) Mt 26:17; Mk 14:12, 14; Lk 22:8, 11, 15; J 18:28. κυριακὸν δεῖπνον φαγεῖν 1 Cor 11:20. ἄρτον ἐσθίειν *eat a meal*, w. bread as its main part (Ex 2:20; 1 Km 20:34; 2 Km 9:7; 3 Km 13:15 al.) Mt 15:2; Mk 3:20; 7:2, 5; Lk 14:1 (s. Billerb. IV 611-39: E. altjüd. Gastmahl); of the Messianic banquet Lk 14:15. τὸν ἑαυτοῦ ἄρτον ἐ. *eat one's own bread* 2 Th 3:12. ἄρτον φαγεῖν παρά τινος *eat someone's bread* vs. 8. τὰ παρά τινος *what someone provides* Lk 10:7. Neg. οὐκ ἔφαγεν οὐδέν *he ate nothing at all* Lk 4:2 (cf. Job 21:25 οὐ φαγὼν οὐδέν ἀγαθόν). Of complete abstinence μὴ ἐσθίων ἄρτον μήτε πίνων οἶνον 7:33. οὐδέποτε ἔφαγον πᾶν κοινόν *I have never eaten anything common at all* Ac 10:14 (cf. 1 Macc 1:62). Allegorical interpretation of Mosaic laws against eating forbidden foods B 10 (cf. Hierocles 26 p. 480 reinterpretation of the Pythagorean laws against forbidden foods as moral laws).—Of animals (Hom.+; Aelian, V.H. 1, 1; 2, 40; 3 Km 13:28; Is 65:25; Da 4:33 Theod.): birds τὰς σάρκας τινός *eat someone's flesh* (Gen 40:19) Rv 19:18; cf. 17:16. Swine Lk 15:16 (ὧν here is for ἅ by attraction, not a gen. dependent on ἐ., as it prob. is in X., Hell. 3, 3, 6; Ps.-Lucian, Asin. 21; this constr. would be wholly isolated in our lit.).

b. w. prepositions, to denote the thing of which one partakes:—a. w. ἀπό τινος (Lev 22:6; Num 15:19; Dt 14:12, 19; Pr 13:2; Da 4:30a) dogs: ἐ. ἀπὸ τῶν ψυχίων *eat the crumbs* Mt 15:27; Mk 7:28 (on the pl. ἐσθίουσιν after the neut. κυνάρια (cf. Lk 11:7; 1 Cl 42:2; Bl-D. §133; cf. Rob. 403f). ἀπὸ τραπέζης *partake of a meal* D 11:9. ἀπὸ τῆς εὐχαριστίας 9:5.

β. w. ἐκ τινος (Jdth 12:2; Sir 11:19) ἐκ τοῦ ἄρτου *eat (some of) the bread* (2 Km 12:3; Tob 1:10) 1 Cor 11:28; cf. J 6:26, 50f. ἐκ τῶν καρπῶν αὐτῶν Hs 9, 1, 10. ἐκ τοῦ γάλακτος τοῦ ποιμνίου *get sustenance fr. the milk of the flock* 1 Cor 9:7. ἐκ τ. θυσιαστηρίου Hb 13:10. ἐκ τ. ξύλου τ. ζωῆς *from the tree of life* Rv 2:7 (s. En. 32, 6); cf. μηκέτι ἐκ σοῦ μηδεὶς καρπὸν φάγοι Mk 11:14.

c. used with other prep. expressions ἐ. μετὰ τινος *eat w. someone* (1 Km 9:19; Jdth 12:11; Job 1:4; Ezk 47:22) Mt 9:11; 24:49; Mk 2:16; 14:18 (cf. Ps 40:10); Lk 5:30; 7:36. ἐνώπιόν τινος *in someone's presence* (cf. ἐναντίον τ. θεοῦ Ex 18:12; Ezk 44:3) 13:26; 24:43. ἐπὶ τ. τραπέζης τινός *at someone's table* (2 Km 9:11; cf. vs. 13; Da 11:27) Lk 22:30. διὰ προσκόμματος ἐ. *eat with offense* (i.e., so that one takes offense in doing so; perh. also so that one gives offense) Ro 14:20.

d. abs. Mt 12:1; 14:20; 26:21, 26; Mk 7:3f; 14:18a, 22; Ac 27:35; D 12:3; B 7:5 al. Used w. λαμβάνειν (Gen 3:22) λάβετε φάγετε Mt 26:26b; οἱ ἐσθιόντες 14:21; 15:38. φάγωμεν κ. πῖωμεν *let us eat and drink* 1 Cor 15:32 (Is 22:13). φάγε, πῖε, εὐφραίνου Lk 12:19 (Aristobulus of Cass. [III BC]: 139 fgm. 9 Jac. [cited in Strabo 14, 5, 9], statue of Sardanapalus w. the inscr. ἔσθιε, πῖνε, παῖζε, ὡς τᾶλλα τούτου οὐκ ἄξια. This saying of Sardanapalus is also found in Arrian, Anab. 2, 5, 4. A similar thought in the Phrygian grave-inscr.: Inscr. Gal. no. 78, 11ff). τὸ φαγεῖν *eating* Mt 15:20; 1 Cor 11:21. διδόναι τινὶ φαγεῖν *give someone someth. to eat* (Ex 16:8, 15; Num 11:18, 21) Mt 14:16; 25:35; Mk 5:43; 6:37; Lk 8:55; 9:13; J 6:52; Rv 2:7. φέρειν τινὶ φαγεῖν (cf. 2 Km 17:29) J 4:33. εὐκαιρέω φαγεῖν *I find time to eat* Mk 6:31. ἔχω βρωσιν φαγεῖν *I have food to eat* J 4:32.—With the principle given in 2 Th 3:10 cf. Lucian, Parasite 13: when a pupil progresses well δότε αὐτῷ φαγεῖν; when he does not, μὴ δότε.

e. ἐ. and πίνω are freq. found together, as in some pass. already quoted (Hom.+; very oft. LXX; En. 102, 9; Philo, Det. Pot. Ins. 113; Jos., C. Ap. 2, 234).

α.=receive support 1 Cor 9:4.—β.=eat a meal Lk 5:30; 17:8; 1 Cor 11:22. Of a solemn sacrificial meal 10:7 (Ex 32:6).

γ. in contrast to fasting (which is expressed by ἐ. and πίνω w. a neg. [Iambl., Vi. Pyth. 28, 141 οὔτε πίνων οὔτε ἐσθίων]; Mt 11:18; Lk 4:2 v.l.; 7:33; Ac 9:9; 23:12, 21) Mt 11:19; Lk 5:33; 7:34; B 7:5.

δ. of ordinary daily activities Lk 17:27f.—ε. of carefree, even luxurious or dissipated living Mt 24:49; Lk 12:19, 45; 1 Cor 15:32 (cf. Is 22:13).—HRiesenfeld, Coniect. Neot. 9, '44, 10f.

2. fig. (Hom+; LXX) *consume, devour* (of fire Il. 23, 182; Is 10:17; 26:11) πυρὸς ἐσθίειν μέλλοντος τ. ὑπεναντίους *fire, which is about to consume the adversaries* Hb 10:27 (Is 26:11). ὁ ἰὸς. . . φάγεται τ. σάρκας ὑμῶν ὡς πῦρ *the rust will eat your flesh like fire* Js 5:3 (cf. Aeschyl., fgm. 253 φαγέδαινα [an ulcer] σάρκας ἐσθίει ποδός; Is 30:27 ἡ ὀργὴ τοῦ θυμοῦ ὡς πῦρ ἔδεται).—JBehm, TW II 686-93. M-M. B. 327.

ἔσθω s. ἐσθίω.

Ἑσλί, ὁ indecl. *Esli*, in the genealogy of Jesus Lk 3:25.*

ἐσόμενος s. εἰμί.

ἔσοπτρον, οὐ, τό (Pind., Nem. 7, 20; Anacreontea 7, 3; 22, 5 Pr.; Plut., Mor. 139E; Epict. 2, 14, 21; 3, 22, 51; Proclus on Plato, Timaeus 33B Diehl II p. 80, 20; PRainer 27, 10 [190 AD]; POxy. 978; 1449, 19 ἔσοπτρον ἀργυροῦν; Wsd 7:26; Sir 12:11; Philo, Migr. Abr. 98; Jos., Ant. 12, 81) *mirror* κατανοεῖν τὸ πρόσωπον ἐν ἐ. *look at one's face in a mirror* Js 1:23. δι' ἐσόπτρου βλέπειν ἐν αἰνίγματι *see dimly or indirectly in a mirror* (because one sees not the thing itself, but its mirror-image; cf. Herm. Wr. 17) 1 Cor 13:12. On this s. RSeeberg: D. Reformation 10, '11, 137-9; Rtzst., Hist. Mon. 238-55; Hachelis, Bonwetsch-Festschr. '18, 56ff; PCorssen, ZNW 19, '20, 2-10;

SEBassett, 1 Cor 13:12; JBL 47, '28, 232ff; JBehm, D. Bildwort v. Spiegel 1 Cor 13:12; RSeeberg-Festschr. I '29, 315-42; GerhKittel, TW I 177-9; WLKnox, St. Paul and the Church of the Gentiles '39, 121 n. 4; ASPerry, ET 58, '46/'47, 279; NHugedé, La Métaphore du miroir dans 1 et 2 Cor. '57; FWDanker, CTM 30, '60, 428f. S. the lit. on 1 Cor 13 s.v. ἀγάπη I 1a, esp. HRiesenfeld, Coniect. Neot. 5. M-M.*

ἑσπέρα, ας, ἡ (Pind., Hdt.+; inscr., pap., LXX; Ep. Arist. 202; Joseph.) *evening* Ac 4:3; τῇ ἐ. *in the evening* 20:15 v.l. ἕως ἑσπέρας (Jos., Ant. 6, 364): ἀπὸ πρωῒ ἕως ἑσπέρας *from morning till evening* (3 Km 22:35) 28:23. Also ἀπὸ προῖθεν ἕως ἑσπέρας (Ex 18:13; Sir 18:26) 1 Cl 39:5 (Job 4:20). ἀφ' ἑσπέρας ἕως πρωῒ (Lev 24:3) gospel-fgm. in POxy. 655 (Kl. Texte 83 p. 23 l. 15). πρὸς ἐ. ἐστίν *it is getting toward evening* Lk 24:29 (X., Hell. 4, 3, 22 ἐπεὶ πρὸς ἑσπέραν ἦν; Ex 12:6; Jos., Ant. 5, 195). M-M. B. 997.*

ἑσπερινός, ἡ, ὄν (since X., Resp. Lac. 12, 6; POxy. 901, 5; BGU 1024 VI, 6; LXX) *of or pertaining to the evening* φυλακὴ the first watch of the night, six to nine p.m. Lk 12:38 v.l. M-M.*

Ἑσρώμ, ὁ indecl. *Hezron*, in the genealogy of Jesus (1 Ch 2:5 v.l., 9; in Ruth 4:18f v.l.) Mt 1:3; Lk 3:33.*

ἐσσομαι 1 aor. ἡσώθην (Ionic—Hdt. 1, 82; 2, 169; 8, 130; cf. JWackernagel, Hellenistica 1907, 17-19; Bl-D. §34, 1; Mlt.-H. 107; 240; 396; differently W-S. §15, p. 127) *be defeated, be overpowered, be weaker than or inferior to* τί γάρ ἐστιν ὃ ἡσώθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας; *in what respect, then, are you worse off than the other churches?* 2 Cor 12:13 P46 κ* BD*.—FZorell, BZ 9, '11, 160f.*

ἐστάναι, ἐστός s. ἴστημι.

ἔστωσαν s. εἰμί.

ἔσχατος, η, ον (Hom+; inscr., pap., LXX, En., Philo; Jos., C. Ap. 2, 272; Test. 12 Patr.) *last*.

1. of place ὁ ἔσχατος τόπος, *perh.* to be understood locally of the place in the farthest corner Lk 14:9f (but s. 2 below).—Subst. τὸ ἔσχατον *the end* (schol. on Apollon. Rhod. 4, 1515a p. 319, 19 εἰς τὸ ἔσχατον τῆς νήσου; PTebt. 68, 54 [II BC] of a document) ἕως ἐσχάτου τῆς γῆς *to the end of the earth* (Is 48:20; 62:11; 1 Macc 3:9) Ac 1:8 (CBurchard, D. Dreizehnte Zeuge, '70, 134 n. 309); 13:47; B 14:8 (the two last Is 49:6). Pl. (Hes., Theog. 731 and an oracle in Hdt. 7, 140 ἔσχατα γαίης; X., Vect. 1, 6; Diod. S. 1, 60, 5; Ael. Aristid. 35, 14 K.=9 p. 103 D.: ἔσχ. γῆς; Crates, Ep. 31 and Demosth., Ep. 4, 7 ἐπ' ἔσχατα γῆς) τὰ ἐ. τῆς γῆς *the ends of the earth* 1 Cl 28:3 (Theocr. 15, 8; schol. on Apollon. Rhod. 2, 413-18b. With εἰς before it Ps 138:9).

2. of rank and succession (opp. πρώτος as Hierocles 23 p. 468: man is ἔσχατος μὲν τῶν ἄνω, πρώτος δὲ τῶν κάτω) *the last, least, most insignificant*: (οἱ) πρώτοι ἔσχατοι καὶ (οἱ) ἔσχατοι πρώτοι Mt 19:30; 20:16; Mk 9:35; 10:31; Lk 13:30; LJ 2:4a, b; τὸν ἐ. τόπον κατέχειν *take the poorest place* (in this sense the ἔσχ. τόπος would be contrasted with the ἐνδοξότερος, as Diog. L. 2, 73) Lk 14:9; cf. vs. 10 (but s. 1 above). Of the apostles, whom God has exhibited as the *least* among men, by the misfortunes they have suffered (Diod. S. 8, 18, 3 the ἔσχατοι are the people living in the most extreme misery; Dio Chrys. 21[38], 37 the tyrants treat you as ἐσχάτους; Cass. Dio 42, 5, 5, Πομπήιος. . . καθάπερ τις τῶν Αἰγυπτίων ἔσχατος) 1 Cor 4:9. ἔ. τῶν πιστῶν IEph 21:2; cf. ITr 13:1; I Ro 9:2; ISm 11:1.

3. of time *least, last*, coming last or the last of *some*th. that is left

a. w. ref. to its relation with *some*th. preceding Mt 20:12, 14; Mk 12:6; J 8:9 v.l. (opp. πρώτος; 2 Ch 9:29 al.; Sir 24:28; 41:3) ἀπὸ τῶν ἐ. ἕως τῶν πρώτων Mt 20:8; cf. 27:64; 1 Cor 15:45 (ἔς. also the later of two, as Dt 24:3f

ἔς.—πρότερος; hence 1 Cor 15:47 replaced by δεύτερος. Cf. Mt 21:31 v.l. ὁ ἔς, *the latter*); Rv 2:19; Hv 1, 4, 2. τὰ ἔσχατα (in contrast to τὰ πρῶτα as Job 8:7) *the last state* Mt 12:45; Lk 11:26; 2 Pt 2:20. Of the creation in the last days ποιῶ τ. ἔσχατα ὡς τ. πρῶτα (apocryphal quot.; cf. Hippolytus, Comm. on Daniel 4:37) B 6:13.

b. w. ref. to a situation in which there is nothing to follow the ἔ. (Diod. S. 19, 59, 6 κρίσιν ἐσχάτην τῆς περὶ Δημήτριον βασιλείας=the last [final] crisis in the reign of Demetrius): ἡ ἐ. ἡμέρα τ. ἐορτῆς (cf. 2 Esdr 18 [Neh 8]: 18) J 7:37. ὁ ἔ. κοδράντης (cf. 2 Esdr 15 [Neh 5]: 15) Mt 5:26; Lk 12:59 v.l.; cf. 1 Cor 15:26, 52; Rv 15:1; 21:9. As a self-designation of the Risen Lord ὁ πρῶτος καὶ ὁ ἔ. *the first and the last* Rv 1:17; 2:8; 22:13. Esp. of the last days, which are sometimes thought of as beginning w. the birth of Christ, *somet. w.* his second coming ἡ ἐ. ἡμέρα *the last day* (PVierrick, Sermo Gr., quo senatus pop. Rom. magistratusque. . . usi sunt 1888 inscr. 29, 9 [116 BC] εἰς ἐσχάτην ἡμέραν=forever) J 6:39f, 44, 54; 11:24; 12:48 (BAebert, D. Eschatol. des J, Diss. Bres. '36); Hv 2, 2, 5. Pl. (Is 2:2) Ac 2:17; 2 Ti 3:1; Js 5:3; D 16:3; B 4:9. ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων (Num 24:14; Jer 23:20; 25:19) *in these last days* Hb 1:2. ἐπ' ἐσχάτων τ. ἡμερῶν (Hos 3:5; Jer 37:24; Ezk 38:16) 2 Pt 3:3 (cf. ἐπ' ἐσχάτων χρόνων 1 Pt 1:20 P72 et al.); 2 Cl 14:2; B 12:9; 16:5.—ἐπ' ἐσχάτου τοῦ χρόνου Jd 18. ἐπ' ἐσχάτου τ. χρόνων 1 Pt 1:20.—ἔ. καιρός vs. 5; D 16:2. Pl. (Test. Is 6:1 ἐν ἐσχάτοις καιροῖς) IEph 11:1.—ἔ. ὥρα (Teles p. 17, 5) 1J 2:18.—The neut. ἔσχατον as adv. *finally* (Dit., Syll.3 1219, 11 [III BC]; POxy. 886, 21; Num 31:2; Pr 29:21) ἔ. πάντων *last of all* Mk 12:22; 1 Cor 15:8.—Gerh Kittel, TW II 694f. S. lit. s.v. παρουσία. M-M. B. 940.**

ἐσχάτως adv. (Hippocr.+; X., An. 2, 6, 1) *finally* ἐ. ἔχειν (cf. Lat. 'in extremis esse') *be at the point of death* (Artem. 3, 60) Mk 5:23. M-M.*

ἔσω adv. of place (Hom.+ in the form εἶσω, and predom. so in later times. In our lit., as in the LXX [Thackeray 82] only ἔσω, *likew.* Dit., Syll.3 989, 2 [II BC]; UPZ 13, 17 [160 BC]; BGU 1127, 9 [18 BC].—Jos., Bell. 6, 265 εἶσω, but Ant. 15, 398 ἔσω).

1. *in, into* εἰσελθὼν ἔ. *he went in* (Bel 19 Theod.) Mt 26:58. ἔως ἔ. εἰς τὴν αὐλήν *right into the courtyard* Mk 14:54 (ἔσω εἰς τὴν αὐλήν as Pap-urkunden der Bibl. der Univ. Basel I '17 no. 19 [c. 600 AD]). W. gen. of place (class.) ἔ. τῆς αὐλῆς *into the palace* 15:16 (mng. 2 is also poss. here).

2. *inside, within* Ac 5:22 D, 23; ἦσαν ἔ. *they were inside* J 20:26. αἱ ἔ. φλέβες *the inner veins* MPol 2:2. ὁ ἔ. ἄνθρωπος *the inner nature* Ro 7:22; Eph 3:16. Also ὁ ἔ. ἡμῶν ἃ. 2 Cor 4:16 (cf. ἄνθρωπος 2ca and ἔσω 1aγ).—οἱ ἔ. *those within the church* (Aeneas Tact. 1312 of those in the city)=the Christians 1 Cor 5:12; τὸ ἔ. *the inside* (Lucian, Navig. 38, Sacrif. 13.—Opp. τὸ ἔξω; cf. ἔξω 1aγ)=the soul 2 Cl 12:2, 4 (a saying of Jesus, and an explanation of it).—JBehm, TW II 696f. M-M.*

ἔσωθεν adv. of place (Aeschyl., Hdt.+; pap., LXX).—1. *from inside* (Hdt. 7, 36, 2; Aeneas Tact. 1636) Lk 11:7. ἔ. ἐκπορεύεσθαι *come fr. within* Mk 7:23; fuller ἔ. ἐκ τῆς καρδίας vs. 21.

2. *inside, within* (Hdt.+; Epict.; POxy. 1449, 44; LXX; Ep. Arist. 89; Jos., Ant. 14, 477; 15, 424) Mt 7:15; 23:25, 27f; IRo 7:2. Used w. ἔξωθεν (Epict. 4, 11, 18; Gen 6:14; Ex 25:11) 2 Cor 7:5. ἔ. καὶ ἔξωθεν *inward and outward* IRo 3:2; Rv 5:1 v.l., the text has ἔσωθεν κ. ὀπισθεν (s. γράφω 3). κυκλόθεν καὶ ἔ. *all around and within* 4:8.—τὸ ἔ. ὑμῶν (ὕμιν P75) *your inner nature* Lk 11:39. τὸ ἔξωθεν κ. τὸ ἔ. vs. 40. οἱ ἔσωθεν=οἱ ἔσω (s. ἔσω 2) 1 Cor 5:12 P46. M-M.*

ἐσώτερος, α, ον (PMagd. 29, 10 [218 BC]; Mayser 14; 301; Catal. of the Gk. and Lat. Pap. in the JRyl. Libr. III '38 no. 478, 120 ὁ οἶκος ὁ ἐσώτερος; LXX) comp. of ἔσω; *inner* ἡ ἐ. φυλακή *the inner prison* Ac 16:24 (on the subject-matter s. Mommsen, Röm. Strafrecht 1899, 302).—In τὸ ἐσώτερον τοῦ καταπετάσματος, ἐ. is an improper prep. w. gen. (cf. 1 Km 24:4) *what is inside* (=behind) *the curtain*, the Holy of Holies Hb 6:19 (Lev 16:2, 12, 15). M-M.*

ἐταῖρος, ου, ὁ (Hom.+; Vett. Val. 331, 13; Dit., Syll.3 798, 6 [37 AD], Or. 573, 1 [I AD]; pap.; LXX; Jos., Vi. 124) *comrade, companion, friend* of one's neighbor D 14:2. Of playmates Mt 11:16 v.l. Of Jesus' disciples (X., Mem. 2, 8, 1 al. Socrates refers to his pupils as ἐ.; Ael. Aristid. 47 p. 421 D. οἱ Πλάτωνος ἐτ.; Porphyry, Vi. Pythag. 55 of Pythag.—Philo, Vi. Cont. 40 of Odysseus' companions) Mt 26:50 (ἐταῖρε; cf. Jos., Ant. 12, 302 ὦ ἐταῖροι); GP 7:26. As a general form of address to someone whose name one does not know: ἐταῖρε *my friend* (Theognis 753 Diehl; Aristoph., Pla., et al.) Mt 20:13; 22:12.—Instead of being an itacized variant of ἕτερος, the reading ἐταῖροι Lk 23:32 P75 may well connote *political partisans* (cf. Lysias 43, 28).—JPAErnstman, Οἰκεῖος, Ἐταῖρος, Ἐπιτήδειος, Φίλος, Diss. Utrecht '32; KH Rengstorff, TW II 697-9. M-M.*

ἐτάφη s. θάπτω.

ἔτεκον s. τίκτω.

ἐτερόγλωσσος, ον (Polyb. 23, 13, 2; Strabo 8, 1, 2; Philo, Conf. Lingu. 8; Aq. Ps 113:1; Is 33:19) *speaking a foreign language* ἐν ἐτερογλώσσοις λαλεῖν *speak through people of strange tongues* 1 Cor 14:21 (after Is 28:11, where Aq. seems to have written ἐτερόγλ.). Paul interprets it as having to do w. speaking w. tongues. M-M.*

ἐτερογνώμων, ον, gen ονος (Vett. Val. 79, 18; Agathias 4, 2.—ἐτερογνωμοσύνη; Jos., Ant. 10, 281) *of a different opinion* γυναικὸς ἐτερογνώμονος ὑπαρχούσης *who was of a different opinion* 1 Cl 11:2. M-M. under preceding word.*

ἑτεροδιδασκαλέω (only in Christian wr.) *teach a different* (i.e. *heretical doctrine*) 1 Ti 1:3; 6:3 (cf. IQH 4, 16); IPol 3:1.*

ἑτεροδοξέω (Pla., Theaet. 190E; Philo, Rer. Div. Her. 247.—Jos., Bell. 2, 129 ἑτερόδοξος of those who do not belong to the Essenes) *hold different*, i.e. *heretical opinions* ISm 6:2.*

ἑτεροδοξία, ας, ἡ (Pla., Theaet. 193D; Philo, fgm. 72 Harris) *strange, erroneous opinion* of false doctrine IMg 8:1.*

ἑτεροζυγέω (κτῆνη ἑτερόζυγα=draft animals that need different kinds of yokes, because they are of different species [i.e., an ox and a donkey]: Lev 19:19; Philo, Spec. Leg. 4, 203; cf. Jos., Ant. 4, 228.—ἑτερόζυγος is found in a different sense in Ps.-Phoc. 15, and generally='not belonging together' as early as Zen.-P. 59 038, 11 [257 BC]) *be unevenly yoked, be mismated* τινί *with someone* μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις 2 Cor 6:14 (JAFitzmyer, Qumran and 2 Cor 6:14-7:1, CBQ 23, '61, 271-80, yoking associated with doctrine). M-M.*

ἑτεροκλινής, ἐς gen. οὗς (Hippocr.+) *leaning to one side*, transf. to the mental realm (Epict. 3, 12, 7 ἑτεροκλινῶς ἔχω πρὸς ἡδονήν; the adv. also 1 Ch 12:34) *rebellious, apostate* 1 Cl 11:1; 47:7.*

ἕτερος, α, ον (Hom.+; inscr., pap., LXX, Ep. Arist.; Jos., Bell. 2, 163; Test. 12 Patr. In the NT it is entirely lacking in 1 and 2 Pt; 1, 2, and 3 J; Rv; found in Mk only in the bracketed ending 16:12; in J only 19:37) *other* adj. and subst.

1. of number—a. *other* of two, contrasting a definite person or thing w. another (Appian, Hann. 43 §185 Ἄννων ἕτερος=the other of the two Hannos) ἐν τῷ ἑτέρῳ πλοίῳ *in the other boat* Lk 5:7; cf. 23:40. ὁ ἕ. in contrast to ὁ πρῶτος (X., An. 3, 4, 25) Mt 21:30 v.l.; ὁ εἷς—ὁ ἕ. (s. εἷς 5d) 6:24; Lk 7:41; 16:13; 17:34f; 18:10; Ac 23:6; 1 Cor 4:6. ἕ. βασιλεύς *another king* (of two mentioned) Lk 14:31.

b. of more than two—a. *another* ἕ. τῶν μαθητῶν Mt 8:21; cf. Gal 1:19. ἕ. προσδοκῶμεν; *are we to look for someone else?* Mt 11:3. ἐν ἑ. σαββάτῳ Lk 6:6. ἑτέρα γραφή *another Scripture passage* J 19:37; 2 Cl 2:4; cf. Lk 9:56, 59, 61; 16:18 (cf. Job 31; 10); Ac 1:20 (Ps 108:8); 7:18 (Ex 1:8); Ro 7:3. ἕ. τις *someone else, any other* Ac 8:34; Ro 8:39; 13:9 (cf. Cicero, Tusc. 4, 7, 16); 1 Ti 1:10; Hv 3, 8, 4.

β. *likew.* in the pl. ἕτεροι *other* (s) Ac 2:13 (ἕτεροι δέ joins the opinion of other people to an opinion previously expressed, as schol. on Pind., Pyth. 9, 183), 40; Lk 10:1. ἕτεραι γενεαί *other generations* (cf. Ps 47:14; 77:4, 6 al.) Eph 3:5. ἑτέρους διδάσκειν (Da 11:4) 2 Ti 2:2. At the end of lists ἕτεροι πολλοί (cf. Demosth. 18, 208; 219; 19, 297; Appian, Bell. Civ. 2, 62 §260) Mt 15:30; Ac 15:35; ἕ. πολλάι Lk 8:3; ἕ. πολλά (Jos., Vi. 39; 261) 22:65. πολλά κ. ἑτέρα 3:18. τινὲς ἕ. (Jos., Vi. 15) Ac 27:1; cf. Papias 2:4. ἐπτά ἕ. πνεύματα *an evil spirit takes seven other evil spirits* with it Mt 12:45; Lk 11:26. Differently, to indicate a difference in kind, καὶ ἕ. (ἐταῖροι P75) *κακοῦργοι δύο also two others, who were criminals* 23:32 (cf. Test. Jud. 9:6; PTebt. 41, 9 [c. 119 BC] τινῶν ἡμῶν [men] καὶ ἑτέρων γυναικῶν; Dio Chrys. 30[47], 24 ἑτέραν γυναῖκα Σεμίρ.=and in addition, a woman, Semiramis). οἱ ἕ. *the others, the rest* Mt 11:16; Lk 4:43.

γ. used interchangeably w. ἄλλος, which is felt to be its equivalent (Ps.-Pla., Alcib. I p. 116E; Apollon. Rhod. 4, 141; Dio Chrys. 57[74], 22; Arrian, Anab. 5, 21, 2; 3; Herm. Wr. 11, 12a; PRainer 103, 21 ἀπό τε ἄλλων πρασέων ἢ ἑτέρων οἰκονομῶν; 3, 19; 6, 17. Cf. also POxy. 276, 11 σὺν ἄλλοις σιτολόγοις w. PGenève 36, 10 σὺν ἑτέροις ἱερεῦσι, POslo. 111, 246 μηδένα ἄλλον with l. 292 μηδένα ἕτερον and Mt 10:23 with v.l.; Mlt.-Turner 197f) εἰς ἕ. εὐαγγέλιον ὃ οὐκ ἔστιν ἄλλο *to another gospel, which is no (other) gospel at all* Gal 1:6f (ἄλλος 1eβ). For another view cf. 2 below. ἄλλον Ἰησοῦν. . . πνεῦμα ἕ. . . εὐαγγέλιον ἕ. 2 Cor 11:4. S. also δ.

δ. In lists ὁ μὲν. . . καὶ ἕτερον. . . καὶ ἕ. . . καὶ ἕ. *some. . . some etc.* Lk 8: (5), 6, 7, 8. ὅς μὲν. . . ἄλλος δὲ. . . ἕτερος. . . ἄλλος δὲ. . . ἄλλος δὲ. . . ἕτερος. . . 1 Cor 12: (8), 9, 10; τις. . . ἕ. 3:4; τις. . . ἕ. . . ἄλλος τις Lk 22: (56), 58, (59). πρῶτος. . . ἕ. 16: (5), 7; πρῶτος. . . καὶ ἕ. 14: (18), 19f. ὁ πρῶτος. . . ὁ δεῦτερος. . . ὁ ἕ. *the first. . . the second. . . the third* 19: (16, 18), 20; δοῦλος. . . ἕ. δοῦλος. . . τρίτος 20: (10), 11, (12). Pl. τινὲς ἕτεροι Lk 11: (15), 16. ἄλλοι. . . ἕ. (PPar. 26, 31 [163/2 BC]) Hb 11: (35), 36. οἱ μὲν. . . ἄλλοι δὲ. . . ἕ. δὲ. . . Mt 16:14.

ε. ὁ ἕτερος *one's neighbor* (the contrast here is w. αὐτός; Demosth. 34, 12 ἕ. ἥδη ἦν καὶ οὐχ ὁ αὐτός. Cf. Is 34:14) Ro 2:1; 13:8 (WMarxsen, ThZ 11, '55, 230-37; but s. FWDanker, FWGingrich-Festschr. '72, 111 n. 2); 1 Cor 6:1; 10:24, 29; 14:17; Gal 6:4. Without the article διδάσκων ἕτερον σεαυτὸν οὐ διδάσκει; Ro 2:21 (cf. Ael. Aristid. 28, 1 K.=49 p. 491 D.: νοθετεῖν ἑτέρους ἀφέντες ἑαυτούς); 1 Cl 38:2. Pl. Phil 2:4.

ζ. τῇ ἑτέρᾳ (sc. ἡμέρᾳ) *on the next day* (X., Cyr. 4, 6, 10) Ac 20:15; 27:3.—ἐν ἑτέρῳ *in another place* (in Scripture; cf. Jos., Ant. 14, 114) 13:35; Hb 5:6. εἰς οὐδὲν ἕτερον. . . ἢ Ac 17:21 (PRainer 32, 15 οὐδὲν δὲ ἕτερον; Jos., Ant. 8, 104).

2. *another, different* fr. what precedes, externally or internally (cf. Pla., Symp. 186B ἕτερος καὶ ἀνόμοιος al.; Dit., Or. 458, 8 [c. 9 BC] ἑτέραν ὄψιν; POxy. 939, 18; Wsd 7:5; Jdth 8:20 al.): ἐν ἑ. μορφῇ *in a different form* Mk 16:12. εἶδος ἕτερον Lk 9:29. ἑτέρα. . . δόξα, ἑτέρα. . . *glory of one kind. . . of a different kind* 1 Cor 15:40. ἕ. νόμος Ro 7:23. ἐ. γῶνσις B 18:1. ἐ. δόδος Js 2:25. On ἕ. in this sense in Gal 1:6 s. M-M. s.v. Also actually *strange* ἐν χειλέσιν ἑτέρων *through the lips of strangers* 1 Cor 14:21 (cf. Is 28:11). λαλεῖν ἑτέραις γλώσσαις Ac 2:4 may mean either *speak with different* (even *other* than their own) *tongues* or *speak in foreign languages* (cf. Is 28:11; Sir prol. 1. 22; IQH 4, 16). γλῶσσα 3.—JKElliott, ZNW 60, '69, 140f; HWBeyer, TW 699-702. M-M.

ἑτέρως adv. (Hom.+; more common Pla.+; Dit., Syll. 3 851, 10; POxy. 34, 15 [II AD]; Philo, Aet. M. 28; Jos., C. Ap. 1, 26) *differently, otherwise* ἐ. φρονεῖν Phil 3:15. M-M.*

ἔτι *adv.* (Hom.+; *inscr.*, *pap.*, LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) *yet, still*.

1. of time—**a.** in positive statements, to denote that a given situation is continuing *still, yet*.

α. of the present Lk 14:32; Hb 11:4. ἔ. σαρκικοί ἐστε 1 Cor 3:3. ἔ. ἐστὲ ἐν ταῖς ἁμαρτίαις 15:17. ἔ. ὑπὸ κίνδυνόν εἰμι ITr 13:3. εὖ ἔτι ἀνθρώποις ἤρεσκον *if I were still trying to please men* Gal 1:10; 5:11a.

β. of the past, **w.** the *impf.* (Arrian, Anab. 6, 13, 2 ἔτι ἠπίσταντο=they still disbelieved) ἔ. ἐν τῇ ὀσφύϊ ἦν *he was still in the loins* (i.e. not yet begotten) Hb 7:10; cf. J 11:30. **Oft. w.** the *pres. ptc.*, which stands for the *impf.* (Diog. L. 9, 86 ἔτι ὁ ἥλιος ἀνίσχων) ἔ. αὐτοῦ λαλοῦντος *while he was still speaking* (cf. Job 1:16, 17, 18; Jos., Ant. 8, 282) Mt 12:46; 17:5; 26:47; Mk 5:35a; 14:43; Lk 8:49; Ac 10:44 **al.** εἶπεν ἔτι ζῶν *while he was still living* Mt 27:63 (Jos., Ant. 4, 316; 8, 2 ζῶν ἔ.). ἔ. προσερχομένου αὐτοῦ *while he was still approaching* Lk 9:42. ἔ. αὐτοῦ μακρὰν ἀπέχοντος *while he was still a long way off* 15:20. σκοτίας ἔ. οὔσης *while it was still dark* J 20:1. ἔ. ὦν πρὸς ὑμᾶς *when I was still with you* 2 Th 2:5; cf. Lk 24:6, 41, 44; Ac 9:1; Ro 5:6, 8; Hb 9:8.

γ. of the future πλησθήσεται ἔ. ἐκ κοιλίας *he will be filled while he is still in his mother's womb* Lk 1:15 (ἔ. ἐκ κοι. Is 48:8; cf. 43:13 and Anth. Pal. 9, 567, 1 ἔ. ἐκ βρέφους; Ps.-Plut., Consol. ad Apoll. 6 p. 104D). καὶ ἔ. ῥύσεται *and he will deliver us again* 2 Cor 1:10.

b. in negat. statements—**α.** οὐδὲ ἔ. νῦν *not even yet* 1 Cor 3:2 (s. νῦν 1c).

β. to denote that **some**th. is stopping, has stopped, or should stop *no longer* (Arrian, Anab. 5, 25, 3 and 6; 6, 29, 2a οὐ ἔτι=not any longer; Aesop, Fab. 243 H. μὴ ἔτι=no longer; Jos., C. Ap. 1, 72) οὐ δύνη ἔ. *you can no longer* Lk 16:2; cf. Mt 5:13; Lk 20:36; Rv 12:8 **al.**; οὐ μὴ ἔ. *never again* Hb 8:12; 10:17 (both Jer 38:34); Rv 18:21, 22, 23. **Sim.** in rhetorical questions τί ἔ. σκύλλεις τ. διδάσκαλον; *why should you bother the Teacher any further?* you should not bother him any further Mk 5:35b. **Cf.** *what further need have we of witnesses?* Mt 26:65; Mk 14:63; Lk 22:71.—Ro 6:2.

c. of time not yet come ἔ. (χρόνον) μικρόν *a little while longer* J 7:33; 12:35; 13:33; 14:19; Hb 10:37. ἔ. τετράμηνός ἐστιν καὶ *there are still four months before* J 4:35 (PPar. 18 ἔτι δύο ἡμέρας ἔχομεν καὶ φθάσομεν εἰς Πηλουσί).

2. in a sense other than temporal—**a.** of what is left or remaining ἔ. ἕνα εἶχεν υἱόν Mk 12:6. τί ἔ. ὑστερῶ; *what do I still lack?* Mt 19:20; cf. Lk 18:22; J 16:12; Rv 9:12.

b. of that which is added to what is already at hand *in addition, more, also, other* ἔ. ἕνα ἢ δύο *one or two others* Mt 18:16. ἔ. δέ (X., Mem. 1, 2, 1; Diod. S. 1, 74, 1; 13, 81, 3; Strabo 10, 3, 7; Dio Chrys. 36[53], 1; 2 Macc 6:4) Hb 11:36. ἔ. δέ καὶ *furthermore* (X., An. 3, 2, 28 **al.**; UPZ 61, 10 [161 BC]; PMich. 174, 7 [146 AD]; 2 Esdr 19 [Neh 9]: 18; Ep. Arist. 151; Jos., Ant. 7, 70) Ac 2:26 (Ps 15:9); 1 Cl 17:1, 3; Hs 5, 2, 5; B 4:6 and **oft.** ἔ. τε καὶ (Jos., Ant. 14, 194) Lk 14:26; Ac 21:28. ἔ. ἄνω, ἔ. κάτω *farther up, farther down* Mt 20:28 D=Agr 22. ἔ. ἅπαξ *once again* (2 Macc 3:37) Hb 12:26f (Hg 2:6). **W.** a *comp.* ἔ. μᾶλλον (Hom.+; POxy. 939, 3; Jos., Ant. 20, 89) Phil 1:9; περισσότερον ἔ. Hb 7:15 ἔ. καὶ ἔ. *again and again* B 21:4.

c. in logical inference, in *interrog.* sentences τίς ἔ. χρεῖα; *what further need would there be?* 7:11. τί ἔ. μέμφεται; *why, then, does he still find fault?* Ro 9:19; cf. 3:7; Gal 5:11b. **M-M.**

ἐτοιμάζω *fut.* ἐτοιμάσω; 1 *aor.* ἠτοίμασα; *pf.* ἠτοίμακα; 1 *aor. pass.* ἠτοίμασθην; *pf. pass.* ἠτοίμασμαι (Hom.+; *inscr.*, *pap.*, LXX, En., Ep. Arist.; Jos., Vi. 223) *put or keep in readiness, prepare*.

1. of things that are being put in readiness τὶ **some**th. a way Mt 3:3; Mk 1:3; Lk 3:4 (all three Is 40:3); 1:76; Rv 16:12; a pyre MPol 13:2; *prepare a meal* (Gen 43:16; Ep. Arist. 181) Mt 22:4; Lk 17:8; cf. 1 Cl 39:9; τὸ πάσχα (q.v. 3 and 2) Mt 26:19; Mk 14:16; Lk 22:13; cf. GEb 6.—Mk 15:1; Lk 23:56; 24:1. ἃ ἠτοίμασας *what you have prepared* 12:20. τινὶ τι **some**th. for someone Hs 1:6. Of the preparations for receiving and entertaining someone (PTebt. 592. . . σοῦ ταχὺ ἐρχομένου. . . ἠτοιμάκειν σοι πάντα; POxy. 1299, 9; 1490, 7) ἐτοιμάξέ μοι ξενίαν Phlm 22. ἔ. τινὶ τόπον J 14:2, 3 (cf. Appian, Bell. Civ. 2, 53 §219 of those who go before, who ἀσφαλῆ τὰ ἐκεῖ προετοιμάσαι=prepare a safe place there—for those who follow; 1 Ch 15:1). So also without an object **acc.** ἔ. τινὶ *make preparations for someone* Lk 9:52. In a different sense *prepare (a meal)* Mk 14:15. **Abs.** (1 Esdr 1:4; Jer 26:14; Job 28:27) Lk 12:47; 22:9, 12. τινὶ **w. inf. foll.** Mt 26:17. **W.** ἵνα **foll.** Mk 14:12. τινὶ τι **w. ἵνα foll.** Lk 22:8.—ἠτοιμασμένος *ready, prepared* εἰς τι for **some**th. (3 Macc 6:31) of a vessel 2 Ti 2:21; of horses εὖς πόλεμον Rv 9:7 (cf. Pr 21:31 ἵππος ἐτοιμάζεται εἰς ἡμέραν πολέμου, also 1 Macc 13:22; 12:27).

2. of **pers.** (En. 99, 3; Jos., Vi. 203) ἔ. στρατιώτας Ac 23:23 (AMEuweste, De rer. gest. Divi Augusti vers. graeca '20, 82). Of a bride Rv 21:2. ἔ. ἑαυτὸν *prepare oneself* (Ezk 38:7; cf. POsl. 88, 13 ἐτοιμάζεσθαι ἑαυτὸν) 19:7; **w.** ἵνα **foll.** 8:6; **w.** εὖς **foll.** (Appian, Mithrid. 26 §103). Of angels ἠτοιμασμένοι εὖς τ. ὥραν *held in readiness for that hour* 9:15. Of Jesus, ὃς εὖς τοῦτο ἠτοιμάσθη, ἵνα B 14:5. God comes ἐφ' οὓς τ. πνεῦμα ἠτοίμασεν *to those whom the Spirit has prepared* D 4:10; B 19:7. Of a people that is made ready (2 Km 7:24) B 3:6; 5:7; 14:6; κυρίῳ (Sir 49:12) Lk 1:17. Here God is referred to several times as the one who brought the preparation about, and the way is prepared for sense

3. God as the One who prepares, **w. pers.** or thing as **obj.** (Ex 23:20; En. 25, 7) Mt 20:23; 25:34, 41; Mk 10:40; Lk 2:31; 1 Cor 2:9=1 Cl 34:8 (quot. of unknown orig.); cf. 2 Cl 14:5; Hb 11:16 (πόλιν ἔ. as Hab 2:12); Rv 12:6; 1 Cl 35:3. **M-M.****

ἐτοιμασία, **ας, ἡ** (Hippocr.; BGU 625, 17; PHermopol. 95, 20; LXX) *readiness, preparation* (so Hippocr., Decent. 12 vol. IX 240 L.; Ps 9:38; Ep. Arist. 182; Jos., Ant. 10, 9v.l.) τοῦ εὐαγγελίου τῆς ειρήνης *for the gospel of peace* Eph 6:15. The **mng.** *equipment* (here **specif.** 'boots'), as in **Mod. Gk.**, is favored by AFBuscarlet, ET 9, 1897f, 38f; EHBlakeney, ET 55, '43f, 138; JAFGregg, ET 56, '44, 54; L-S-J. **W.** ἄσκησις MPol 18:2. **M-M.***

ἑτοιμας s. ἑλύμας.

ἑτοιμος, η, ον (also an **adj.** of two endings in **pl.** according to Jdth 9:6; Mt 25:10; **Bl-D.** §59, 2; **Mlt.-H.** 157) *ready* (**loanw.** in **rabb.**).

1. of things (**Hom.**+, **inscr.**, **pap.**, **LXX**, **Philo**; **Jos.**, **Ant.** 7, 339 πάντα), of an altar **IRo** 2:2. Of preparations for a meal (cf. Dt 32:35) Mt 22:4 (**Appian**, **Bell. Civ.** 1, 56 §246 πάντα ἑτοιμα; **BGU** 625, 13 [III AD] πάντα ἔ.), 8; Lk 14:17 (of a meal, 'served': **Ps.-Clem.**, **Hom.** 5, 30.—A call to a meal just before it is to be served, as **Esth** 6:14; **Philo**, **Op. M.** 78; **Lucian**, **De Merc. Cond.** 14). Of a dining room: *put in readiness* Mk 14:15. Of the collection for the saints 2 Cor 9:5. τὰ ἔ. *what has been accomplished* (by someone else) 10:16. **καίρως** the time is ready=*is here* J 7:6. **W.** *inf.* of purpose (**Esth** 1:1e) σωτηρία ἔ. ἀποκαλυφθῆναι *ready to be revealed* 1 Pt 1:5.

2. of **pers.** (**Pind.**+, **PHib.** 44, 7 [253 BC]; **LXX**; **Philo**; **Joseph.**) *ready, prepared* Mt 25:10. ἔ. εἰμι *I am ready* (**Thu. et al.**; **PTebt.** 419, 10; **LXX**) Ac 23:21; **Hs** 9, 2, 4; **w. inf. foll.** (**Diod. S.** 13, 98, 1 ἑτοιμός εἰμι τελευταῖν; 1 Macc 7:29; 2 Macc 7:2; 4 Macc 9:1; **Jos.**, **Ant.** 10, 9) Lk 22:33; **w. τοῦ** and **inf. foll.** (**Mt** 6:8; 1 Macc 13:37) Ac 23:15; **Hs** 8, 4, 2. ἔ. γίνεσθαι *be ready, prepare oneself* (**Diod. S.** 4, 49, 5 ἐτοιμοὺς γενομένους; **Ps.-Callisth.** 2, 11, 1; 6; **Ex** 19:15; **Num** 16:16) Mt 24:44; Lk 12:40; **D** 16:1; **w. ἵνα foll.** **Hs** 1:6. ἔ. πρὸς τι (**X.**, **Mem.** 4, 5, 12; **Aelian**, **V.H.** 14, 49; **BGU** 1209, 17 [23 BC]; **Tob** 5:17 BA) **Tit** 3:1; 1 Pt 3:15. Also εἰς τι (**Hdt.** 8, 96 **al.**; 1 Macc 4:44; 12:50 **al.**; **Jos.**, **Ant.** 15, 357) 1 Cl 2:7; **ISm** 11:3; **IPol** 7:3.—ἐν ἐτοιμῷ *in readiness* (**Epicurus** in **Diog. L.** 10, 127; **Theocr.** 22, 61, **Epigr.** 16, 5; **Dionys. Hal.** 8, 17; 9, 35; **PGenève** 76, 8; **PGM** 13, 375; 3 Macc 6:31) ἐν ἐτοιμῷ ἔχειν *be ready* (**Polyb.** 2, 34, 2; **Philo**, **Leg. ad Gai.** 259) **w. inf. foll.** 2 Cor 10:6.—**Comp.** ἐτοιμότερος (**Agatharchides** [II BC]: 86 **fgm.** 6 **Jac.**; **PFlor.** 123, 4) *more ready, more willing* 2 Cl 15:4. **M-M.***

ἐτοιμῶς **adv.** (**Aeschyl.**+, **inscr.**, **pap.**, **LXX**; **Philo**, **Spec. Leg.** 1, 49) *readily* ἔ. ἔχειν *be ready, be willing w. inf. foll.* (**Aeneas Tact.** 582; **Diod. S.** 16, 28, 2; **PAmh.** 32, 6 [II BC]; **BGU** 80, 17; **POxy.** 1469, 21; **Da** 3:15 **LXX**; **Jos.**, **Ant.** 12, 163) 2 Cor 12:14; 13:1 **v.l.**; 1 Pt 4:5. ἀποθανεῖν Ac 21:13 (cf. **Jos.**, **Ant.** 13, 6 ἀποθνήσκειν). **M-M.***

ἔτος, οὗς, τό (**Hom.**+, **inscr.**, **pap.**, **LXX**, **En.**, **Philo**, **Joseph.**, **Test. 12 Patr.**) *year* Ac 7:30; 13:21; **Hb** 1:12 (**Ps** 101:28); 3:10, 17 (**Ps** 94:10); 2 Pt 3:8 (**Ps** 89:4); **Rv** 20:3-7; 1 Cl 25:5 **al.**—ἔτη ἔχειν *be—years old* (**Jos.**, **Ant.** 1, 198) J 8:57; differently **w.** the addition ἐν τ. ἀσθενεῖα αὐτοῦ *be ill for—years* 5:5. εἶναι, γίνεσθαι ἐτῶν **w.** a numeral to indicate age (**X.**, **Mem.** 1, 2, 40 **al.**; **Gen** 7:6; 12:4 and **oft.**; **Jos.**, **Ant.** 10, 50) Mk 5:42; Lk 2:42; Ac 4:22; 1 Ti 5:9 (**Kyr.-Inscr.** 1. 16 μηδένα νεώτερον πέντε κ. εἴκοσι ἐτῶν); ὡς or ὥσει ἐτῶν **w.** numeral *about—years old* (**X.**, **An.** 2, 6, 20 ἦν ἐτῶν ὡς τριάκοντα; **PTebt.** 381, 4f [123 BC]; cf. **Dssm.** on **PMMeyer**, **Griech. Texte aus Ägypt.** '16, p. 26, 48) Lk 3:23; 8:42.—**Acc.** to denote duration of time in answer to the quest.: how long? (**X.**, **Cyr.** 1, 2, 9; **Dit.**, **Syll.** 3 1168, 3; 8; 14; 95; 2847, 4; 850, 6 and **oft.**; 2 Km 21:1; **EpJer** 2; **Jdth** 8:4; 1 Macc 1:7, 9 and **oft.**) δώδεκα ἔτη *for twelve years* Mt 9:20; cf. Mk 5:25; Lk 2:36; 13:7f, 11, 16; 15:29; Ac 7:6 (**Gen** 15:13), 36, 42 (**Am** 5:25); **B** 10:6; **MPol** 9:3 **al.** The **dat.** is also used in almost the same sense (**Appian**, **Illyr.** 25 §71 ἔτεσι δέκα=for ten years; **Polyaenus** 1, 12; **Lucian**, **Dial. Merc.** 8, 2 **al.**; **Dit.**, **Syll.** 3 872, 17; 898, 28; 966, 17; **inscr.** concerning a **Lycia** bishop [**Exp.** 7th Ser. VI '08, p. 387, 12] εἴκοσι πέντε ὅλοις ἔτεσιν τ. ἐπισκοπὴν διοικήσας; **Bl-D.** §201 **w. app.**; **Rob.** 523) of the temple τεσσαράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη *it was under construction for forty-six years* J 2:20; cf. Ac 13:20. **Likew.** ἐπὶ **w. acc.** (**Dit.**, **Syll.** 3 1219, 27 ἐπὶ δέκα ἔτη; **Wilcken**, **Chrest.** 327, 16 [107 BC]; **Jos.**, **Ant.** 5, 211) Lk 4:25; Ac 19:10. Other **prep.** combinations: ἀπὸ (**Dit.**, **Syll.** 3 762, 14; 820, 8) ἐτῶν δώδεκα *for twelve years* Lk 8:43; ἀπὸ ἱκανῶν ἔ. **Ro** 15:23. Also ἐκ πολλῶν ἔ. Ac 24:10; cf. 9:33. δι' ἔ. **πλειόνων** *after several years* 24:17; cf. Gal 2:1. εἰς ἔ. πολλά *for many years to come* Lk 12:19 (cf. **Dit.**, **Syll.** 3 707, 19f; 708, 43). ἐν ἔτει πεντεκαίδεκάτῳ 3:1 (cf. **Dit.**, **Syll.** 3 736, 11; 52; 54; 90; 3 Km 6:1; 15:1 **al.**). ἕως ἐτῶν. . . *until—years of age* (cf. **Jo** 2:2; **Jos.**, **Ant.** 5, 181) 2:37. κατ' ἔτος *every year* (**Dialekt-Inscr.** 4195, 30f [Rhodes]; **PAmh.** 86, 11 [78 AD]; **POxy.** 725, 36; 2 Macc 11:3; **Jos.**, **Ant.** 7, 99) 2:41; μετὰ τρία ἔ. *after three years* Gal 1:18; 3:17 (cf. **Dit.**, **Syll.** 3 708, 26; **Tob** 14:2 BA; **Is** 23:15; **Da** 4:33a; 1 Macc 1:29). πρὸ ἐτῶν δεκατεσσάρων *fourteen years ago* 2 Cor 12:2. **M-M.** B. 1011f.**

εὖ **adv.** (**Hom.**+, **inscr.**, **pap.**, **LXX**, **Ep. Arist.**, **Philo**, **Joseph.**) *well* εὖ ποιεῖν *do good, show kindness* (**X.**, **Cyr.** 1, 6, 30; **Demosth.** 20, 37; **POxy.** 1292, 3 [c. 30 AD]; **LXX**; **Jos.**, **Ant.** 14, 378) τινί (**Ex** 1:20; **Sir** 12:2, 5. **Usu.** the **acc.** follows) Mk 14:7. εὖ δουλεύειν 1 Cl 16:12 (**Is** 53:11). εὖ πράσσειν means as a rule *get along well, be prosperous* (**Pind.**; **X.**, **Mem.** 1, 6, 8; 2, 4, 6; 4, 2, 26, **Oec.** 11, 8; **Pla.**, **Prot.** 333D; **Ps.-Pla.**, **Alc.** 1 p. 116B; **Philo**, **Virt.** 170, **Decal.** 43; **Jos.**, **Ant.** 12, 156a). As epistolary formula in **Diog. L.** 3, 61, also **POxy.** 115, 12; 120, 27; 527, 9; 822; **PGenève** 59, 24; 2 Macc 9:19). This **mng.** is **poss.** in Ac 15:29. However, the **mng.** *do well, i.e. act correctly or rightly* gives a better sense; it is supported by the **Vulgate**, **Armenian** and **Coptic transl.** (so **Simonides**, **fgm.** 4, 10 D.2; **X.**, **Mem.** 3, 9, 14; **Ps.-Pla.**, **Eryx.** 4p. 393E; **Epict.** 4, 6, 20; **Artem.** 2, 3 p. 86, 13; **M. Ant.** 3, 13; **Philo**, **Mut. Nom.** 197; **Jos.**, **Ant.** 4, 286; **Justin**, **Apol.** 1, 28, 3). Furthermore, it is the only **mng. poss.** in **IEph** 4:2; **ISm** 11:3. ἵνα εὖ σοι γένηται *that you may prosper* Eph 6:3 (cf. **Gen** 12:13; **Ex** 20:12; **Dt** 4:40; 5:16; the last **pass.** is quoted in Eph). εὖ ἔχειν πρὸς τινα *be well-disposed or gracious to someone* **Hs** 9, 10, 7. **Abs.** *well done! excellent!* (**Ps.-X.**, **Cyneg.** 6, 20 **Rühl v.l.**) Mt 25:21, 23; Lk 19:17 **v.l.** (for εὖγε). **M-M.***

Εὐα (**Eὐα**.—**Schmiedel** prefers Ἐβα), **ας, ἡ (ἡ)** **Eve** (**Gen** 4:1; **Tob** 8:6; **Philo**, **Leg. All.** 2, 81; **Jos.**, **Ant.** 1, 49; **Sib. Or.** 1, 29) 1 Ti 2:13. Deception of Eve by the serpent 2 Cor 11:3; **B** 12:5; **Dg** 12:8.—**WStaerk**, **Eva-Maria**: **ZNW** 33, '34, 97-104.*

εὐαγγελίζω 1 aor. εὐηγγέλισα. The act., found in our lit. only Rv 10:7; 14:6; Ac 16:17 D*, belongs to later Gk. (Polyaenus 5, 7; Cass. Dio 61, 13, 4; PGiess. 27, 6 [II AD]; PAmh. 2, 16; 1 Km 31:9; 2 Km 18:19f; cf. Phryn. 268 L.), and does not differ in mng. (cf. Bl-D. §309, 1) from the much more common (fr. class. times) mid. εὐαγγελίζομαι (Aristoph., Demosth.+; Philo, Joseph.; predom. in LXX) impf. εὐηγγελιζόμεν; 1 aor. εὐηγγελισάμην (on the augment cf. Bl-D. §69, 4; Rob. 367). The foll. tenses are used in a passive sense: pres.; pf. εὐηγγελίσμαι; 1 aor. εὐηγγελίσθην. *Bring or announce good news.*

1. **gener.** τί τι (Jos., Ant. 7, 250) Lk 1:19 (ταῦτα εὐ. of the announcement by an angel of the impending birth of a much-desired child Jos., Ant. 5, 282; cf. 277 εὐ. αὐτῇ παιδὸς γονήν); 2:10; 1 Th 3:6. τί ἐπὶ τινα Rv 14:6. τινά *to someone* (for the usage s. 2 below) 10:7.

2. mostly **specif.** of the divine message of salvation, the Messianic proclamation, the gospel (cf. Is 60:6; Ps 67:12; PsSol 11, 1 al. S. also PGM 5, 142 εὐάγγελος τ. θεοῦ=a glad messenger of God) *proclaim, preach.*

a. **mid.**—a. w. mention of the thing proclaimed, as well as of the **pers.** who receives the message τί τι Lk 4:43; Ac 8:35 (τὸν Ἰησοῦν); Gal 1:8b; Eph 2:17; 3:8; B 8:3; 14:9. τὸ εὐαγγέλιον εὐ. τι 1 Cor 15:1; 2 Cor 11:7. τί τινα *someh. to someone* (on the **constr.** s. below) Ac 13:32. εὐ. τὸν υἱὸν τ. θεοῦ ἐν τ. ἔθνεσιν *proclaim the Son of God among the heathen* Gal 1:16.

β. **w.** mention of the object of the proclamation τί (Lucian, Tyrannic. 9 τὴν ἐλευθερίαν; Synes., Prov. 1. 7 p. 96A [the heavenly σημεῖα] τὴν βασιλείαν Αἰγυπτίους εὐηγγελίζετο [mid.] =brought the Egyptians news of the fortunate reign; Ps 39:10; 95:2) Lk 8:1; Ac 8:4; 10:36; 15:35; 17:18; Ro 10:15 (Is 52:7); Gal 1:23. Also **w. pers. obj.** in **acc.** to denote the object of the proclamation τινά *someone* τ. Χριστὸν Ἰ. Ac 5:42; τ. κύριον Ἰ. 11:20; cf. 17:18. εὐ. περὶ τῆς βασιλείας 8:12 (Jos., Ant. 15, 209 περὶ τούτων εὐηγγελίζετο). **W. acc.** and **inf. foll.** (Plut., Mar. 22, 4; Jos., Ant. 6, 56) Ac 14:15; 1 Cl 42:3.

γ. **w.** mention of the one who receives the message τινί (Aristoph., Eq. 643 al.; Jer 20:15; Philo, De Jos. 250; Jos., Ant. 5, 24) Lk 4:18 (Is 61:1); Ro 1:15; 1 Cor 15:2; Gal 1:8a; 4:13; 1 Pt 1:12 P72. εἰς τ. ὑπερέκεινα ὑμῶν εὐ. *preach the gospel in lands beyond you* 2 Cor 10:16 (cf. 1 Pt 1:25). τινά (Alciph. 2, 9, 2 v.l.; Heliod. 2, 10, 1 ed. IBekker [acc. to mss.]; Jos., Ant. 18, 228; Euseb., H.E. 3, 4) Lk 1:28 v.l.; 3:18; Ac 8:25, 40; 14:21; 16:10; Gal 1:9; 1 Pt 1:12; Pol 6:3; PK 3 p. 15, 19.

δ. **abs.** *preach* Lk 9:6; 20:1; Ac 14:7; Ro 15:20; 1 Cor 1:17; 9:16, 18.

β. **pass.**—a. **w.** a thing as **subj.** *be preached* Lk 16:16; Gal 1:11 (τὸ εὐαγγέλιον); 1 Pt 1:25. **Impers.** νεκροῖς εὐηγγελίσθη 1 Pt 4:6.

β. **w. pers. subj.** *have good news (the gospel) preached to one* (2 Km 18:31; Jo 3:5) Mt 11:5; Lk 7:22; Hb 4:2, 6. ἀπό τινος *by someone* 1 Cl 42:1. M-M. B. 1478.*

εὐαγγέλιον, ου, τό (Hom.+; LXX, Joseph.) **orig.** a reward for good news, then simply good news (so Plut., Sertor. 11, 8; 26, 6, Phoc. 16, 8; 23, 6 al.; Appian, Bell. Civ. 3, 93 §384; 4, 20 §78; Ps.-Lucian, Asin. 26; Jos., Bell. 2, 420; 4, 618; 656; IG III 10=2 1081 [OWeinreich, ARW 18, '15, p. 43, 3]; papyrus letter [after 238 AD] in Dssm., LO 313f [LAE 371]=Sb 421.-Also in religious use: Diod. S. 15, 74, 2 Διονύσιος τοῖς θεοῖς εὐαγγέλια θύσας=offered a sacrifice for good news to the gods; Dit., Or. 458=Inscr. v. Priene 105, 40f ἤρξεν δὲ τῷ κόσμῳ τῶν δι' αὐτὸν εὐαγγελίων ἡ γενέθλιος τοῦ θεοῦ [cf. AHarnack, Red. u. Aufs. I2 '06, 310ff; PWendland, ZNW 5, '04, 335ff, D. urchristl. Literaturformen '12, 409f]; Philostrat., Vi. Apollon. 1, 28 of the appearing of Apollon.; Ael. Aristid. 53, 3 K.=55 p. 708 D.: Ζεὺς Εὐαγγέλιος) in our lit. only in the **specif.** sense God's good news to men, the *gospel*.

1. **abs.**—a. τὸ εὐαγγέλιον Mk 1:15; 8:35; 10:29; Ro 1:16; 10:16; 11:28; 1 Cor 4:15; 9:18, 23; 2 Cor 8:18; Gal 2:2; Eph 3:6; Phil 1:5; 2:22; 4:3; 1 Th 2:4; 2 Ti 1:8, 10; IPhld 5:1, 2; 8:2; 9:2; ISm 5:1; 7:2; MPol 1:1; 22:1.

b. in **gen.**, dependent on another noun ὁ λόγος τοῦ εὐ. Ac 15:7; τὸ μυστήριον τ. εὐ. Eph 6:19; cf. vs. 15; Phil 1:7, 12, 16; ἡ ἀλήθεια τοῦ εὐ. Gal 2:5, 14; Col 1:5 (but the last passage can also be **transl.** *the true message of the gospel*). ἡ ἐλπίς τοῦ εὐ. *the hope that is kindled by the gospel* vs. 23; ἡ πίστις τοῦ εὐ. *faith in the gospel* Phil 1:27; ἐν τ. δεσμοῖς τοῦ εὐ. Phlm 13; ἡ ἐξουσία τοῦ εὐ. *authority over (i.e. to preach) the gospel* B 8:3; ἀρχὴ τοῦ εὐ. *beginning (of the preaching) of the gospel* Phil 4:15; cf. 1 Cl 47:2 (s. on this WHartke, D. Sammlung u. d. ältesten Ausgaben der Paulusbrieve '17, 55); Mk 1:1 (s. 3 below).

c. in certain combinations **w.** verbs τὸ εὐ. κηρύσσειν Mt 26:13; Mk 13:10; 14:9 (JoachJeremias, ZNW 44, '53, 103-7: apocalyptic proclamation); 16:15 (cf. Mt 4:23; 9:35; 24:14; Mk 1:14; Ac 1:2 D; B 5:9). καταγγέλλειν 1 Cor 9:14. γνωρίζειν 15:1. εὐαγγελίζεσθαι Gal 1:11 (cf. 2 Cor 11:7).

2. in combination—a. **w. adj.** εὐ. αἰώνιον Rv 14:6. ἔτερον 2 Cor 11:4; Gal 1:6 (EGrässer, ZThK 66, '69, 306-44).

b. **w. gen.** (cf. OSchmitz, D. Christusgemeinschaft des Pls im Lichte seines Genetivgebrauchs '24, 45-88).

a. objective genitive εὐ. τῆς βασιλείας Mt 4:23; 9:35; 24:14. τ. θεοῦ Mk 1:14. τ. χάριτος τ. θεοῦ of God's grace Ac 20:24. τ. εἰρήνης Eph 6:15. τ. σωτηρίας 1:13. τ. δόξης τ. Χριστοῦ of the glory of Christ 2 Cor 4:4; cf. 1 Ti 1:11. εὐ. τ. Χριστοῦ is **usu. interpr.** as the *gospel (good news) about Christ* (because of Ro 1:1-3; 2 Cor 4:4; 1 Th 3:2, cf. Ro 15:16) Ro 15:19; 1 Cor 9:12; 2 Cor 2:12 (here and Ro 1:1 εἰς εὐαγγέλιον=for the purpose of bringing the good news, as Appian, Bell. Civ. 4, 113 §474); 9:13; 10:14; Gal 1:7; Phil 1:27; 1 Th 3:2; cf. Ro 1:9; 2 Th 1:8; B 5:9; MPol 19:1. εὐ. τῆς ἀκροβυστίας *the gospel for the uncircumcised* Gal 2:7.

β. subjective genitive (τοῦ) θεοῦ Ro 1:1; 15:16; 2 Cor 11:7; 1 Th 2:2, 8, 9; 1 Pt 4:17. The man who is commissioned to do the preaching can be mentioned in the **subj. gen.** εὐ. μου, ἡμῶν Ro 2:16; 16:25; 2 Cor 4:3; 1 Th 1:5; 2 Th 2:14; 2 Ti 2:8. S. LBAudiment, 'L'Evangile' de St. Paul '25; Molland (below) 83-97.

3. The transition to the later Christian usage, in which εὐ. means a book dealing with the life and teaching of Jesus

(Justin, Apol. 1, 66), is felt in D 8:2; 11:3; 15:3f; MPol 4:1; 2 Cl 8:5, *perh.* also Mk 1:1 (LEKeck, The Introduction to Mark's Gospel, NTS 12, '66, 352-70); IPhld 8:2; ISm 7:2.

4. The later *mng.* (sense 3) is certain for Dg 11:6 (supplement).—ASeeberg, D. Evangelium Christi '05; Harnack, Entstehg. u. Entwickl. d. Kirchenverfassung '10, 199-239; PZondervan, Het woord 'Evangelium': ThT 48, '14, 187-213; MBurrows, The Origin of the Word 'Gospel': JBL 44, '25, 21-33; JSchniewind, Euangelion 1; 2, '27, '31, Die Begriffe Wort u. Evglm. b. Pls, Diss. Halle '10; AFridrichsen, Τὸ εὐαγγέλιον hos Pls: Norsk Teol. Tidsskr. 13, '12, 153-70; 209-56, Der Begriff Evgl. b. Irenäus, Hippolyt, Novatian: *ibid.* '17, 148-70; AOepke, D. Missionspredigt des Ap. Pls. '20, 50ff; EDBurton, ICC Gal '21, 422f; EMolland, D. Paulin. Euangelion; D. Wort u. d. Sache '34; RAsing, D. Verkündigung im Urchristentum '39 (on Word of God, Gospel, Witness); GFriedrich, TW II 705-35; KHRengstorff, ZNW 31, '32, 54-6; MAlbertz, D. Botschaft des NT, vols. I and II, '47-'57; JAEvDodewaard, Biblica 35, '54, 160-73; HKoester, TU 65, '57, 6-12; JWBowman, 'Gospel' and its Cognates in Palestinian Syriac, NTEssays (TWManson memorial) ed. Higgins '59, 54-67. M-M.*

εὐαγγελιστής, οὗ, ὁ (acc. to ADieterich ZNW 1, '00, 336-8, title of pagan priests: IG XII 1, 675.—Dialekt-Inschr. 5702, 22; 37 [Ionic] εὐαγγελίς is the official title of the priestess of Hera) *preacher of the gospel, evangelist* Eph 4:11 (DYHadidian, CBQ 28, '66, 317-21: gospel writer). Acc. to Ac 21:8 a designation of Philip, one of the seven. 2 Ti 4:5 Timothy is so called.—Harnack, Mission u. Ausbreitung 4 '24, 334, 6 al. (s. 983 index). M-M.*

εὐανθής, ἑς, gen. οὗς (Hom.+; Plut., Lucian, Aelian et al.; Suppl. Epigr. Gr. VIII 548, 8 [I BC]; Philo, Somn. 1, 205) *beautifully blooming φυτά beautifully blooming plants* AP 5:15.*

εὐαρεστέω 1 aor. εὐηρέστησα; pf. εὐηρέστηκα; on the augment s. BI-D. §69, 4 app.

1. *please, be pleasing* τινί to someone (Diod. S. 14, 4, 2; Epict. 1, 12, 8; 2, 23, 42; Dit., Syll.3 611, 19; LXX) τῷ θεῷ (Gen 6:9; Philo, Abr. 35, Exsecr. 167; cf. Test. Gad 7:6) 1 Cl 41:1; Hv 3, 1, 9. Of Enoch, who pleased God (Gen 5:22, 24; Sir 44:16) Hb 11:5, and in the same context vs. 6, where the verb stands abs.; τῷ παντοκράτορι θεῷ ὁσίως εὖ. 1 Cl 62:2. Of Jesus εὐηρέστησεν τῷ πέμψαντι αὐτόν IMg 8:2; *please* the Lord (Christ) Pol 5:2.

2. *be pleased, take delight*—a. act. (Lysippus Com. [V BC] 7 ed. Kock I 702) τινί with or in *someh.* (Dionys. Hal. 11, 60, 1; Ep. Arist. 286; cf. Ps 25:3) τῷ νόμῳ with the law Hs 8, 3, 5 (but here *mng.* 1 cannot be finally ruled out).

b. the pass. is mostly used in this sense εὐαρεστοῦμαι τινι *be satisfied w. someh.* (Diod. S. 3, 55, 9; 20, 79, 2; Diog. L. 10, 137). τοιαύταις θυσίαις with such sacrifices Hb 13:16. M-M.*

εὐαρέστησις, εὼς, ἡ (Diod. S. 26, 1, 1; Dionys. Hal.; Epict. 1, 12 tit.; Aq., Sym., Theod. Ex 29:18; Sym. Ezk 20:41; Theod. Lev 1:9; Philo, Deus Imm. 116; Jos., Ant. 12, 269; Test. Iss. 4:1) *being pleased* εἰς εὖ. τῷ ὀνόματι αὐτοῦ that they may be well-pleasing to his name (i.e., to him) 1 Cl 64.*

εὐάρεστος, ον *pleasing, acceptable* (said of pers. and things: Diod. S. 15, 46, 5; Inschr. v. Priene 114, 15 [after 84 BC]; Inschr. of Nisyros: Mitteil. des Deutsch. Arch. Inst. Ath. Abt. 15, 1890, p. 134, 11f; PFay. 90, 17; PFlor. 30, 30; PStrassb. 1, 9; Wsd; Philo, De Jos. 195) τινί to someone.

1. in our lit. almost without exception of God, to whom *someh.* is acceptable τῷ θεῷ (Wsd 4:10; Philo, Spec. Leg. 1, 201, Virt. 67; Test. Dan 1:3) Ro 12:1; 14:18; 2 Cor 5:9; Phil 4:18; 1 Cl 49:5; ISm 8:2; Hs 5, 3, 2. τῷ κυρίῳ Eph 5:10. ἐνώπιον τοῦ θεοῦ Hb 13:21; cf. 1 Cl 21:1; 60:2; 61:2. ἐν κυρίῳ Col 3:20. εὖ. δοῦλος τ. θεοῦ Hm 12, 3, 1. Of the content of the divine will τὰ εὐάρεστα (καὶ εὐπρόσδεκτα) αὐτῷ 1 Cl 35:5. Abs. τὸ εὐάρεστον (w. ἀγαθόν, τέλειον) what is acceptable to God Ro 12:2.

2. of slaves εὖ. εἶναι *give satisfaction* to their masters Tit 2:9. In a parable *well thought of* Hs 5, 2, 2. M-M.*

Εὐάρεστος, ου, ὁ (in inscr. of Smyrna CIG 3148; 3152; 3162 and also found *elsewh.*, e.g. Ael. Aristid. 50, 23 K.=26 p. 508 D.; Sb 3988; Jos., Ant. 19, 145) *Evarestus*, a Christian of Smyrna, writer of the church's letter about the martyrdom of Polycarp MPol 20:2.*

εὐαρέστως adv. (X., Mem. 3, 5, 5; Epict. 1, 12, 21, fgm. 34 Sch.; CIG 2885, 20; Dit., Syll.3 587, 10; 708, 20 [II BC]) *in an acceptable manner* εὖ. λατρεύειν τῷ θεῷ Hb 12:28. M-M.*

Εὐβουλος, ου, ὁ (Diod. S. 16, 66, 1; freq. in inscr. [cf. Dit., Syll.2 index I] and pap. [cf. Preisigke, Namenb.]) *Eubulus*, a Christian 2 Ti 4:21 (Third Corinthians 1, 1).*

εὖγε adv. (Aristoph., Pla.; Arrian, Cyneg. 18, 1; Lucian, LXX) *well done! excellent!* Lk 19:17.*

εὐγενής, ἑς, gen. οὗς (trag.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr., loanw. in rabb.) comp. εὐγενέστερος (Wilcken, Chrest. 131, 33f [IV AD]).

1. *well-born, high-born* (X., Hell. 4, 1, 7; Philo, De Jos. 106; Jos., Ant. 10, 186) 1 Cor 1:26. ἄνθρωπός τις εὖ. a certain nobleman Lk 19:12.

2. *noble-minded, open-minded* οἱ τοὶ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκη these were more open-minded than those in Th. Ac 17:11 (cf. Cicero, Ad Att. 13, 21, 7; Jos., Ant. 12, 255).—EbNestle, ZNW 15, '14, 91f; FW Danker, Menand. and the NT, NTS 10, '64, 366f. M-M.*

εὐγλωττία, ας, ἡ (Eur.+; Maximus Tyr. 25, 2d) *glibness, fluency of speech* Ro 16:18 v.l.*

εὐδαιμονέω *be happy, fortunate* (trag., Hdt.+; Epict.; POxy. 1593, 2; Philo; Jos., C. Ap. 1, 224) Dg 10:5.*

εὐδία, ας, ἡ—1. *fair weather* (X., Pla. et al.; Plut., Mor. p. 8C; POxy. 1223, 12; Sir 3:15; Philo, Gig. 51) Mt 16:2.

2. *oft.* in figurative speech, to represent peace and rest (opp. χειμών: Pind., al.; X., An. 5, 8, 20; Epict. 2, 18, 30), then in the *mng.* *tranquillity, peace* (Herodas 1, 28; Dit., Or. 90, 11 [196 BC] τ. Αἴγυπτον εἰς εὐδίαν ἀγαγεῖν; Philo, Spec. Leg. 1, 69; Jos., Ant. 14, 157) ISm 11:3. M-M.*

εὐδοκέω *impf.* ἡδύοκουν (1 Th 2:8, where v.l. has εὐδοκοῦμεν; s. Bl-D. §67, 1 w. app.; Rob. 1215); 1 aor. εὐδόκησα and ἡδύόκησα (Polyb., Diod. S., Dionys. Hal.; inscr., pap., LXX; cf. Anz 358) *be well pleased*.

1. *consider good, consent, determine, resolve* w. *inf. foll.* (Polyb. 1, 78, 8; PGrenf. I 1, 17 [II BC] εὐδοκῶ ζήλω δουλεύειν; PTebt. 591; Esth 4:17d; 1 Macc 6:23; 14:46f. Of God Ps 67:17) Lk 12:32; 1 Cor 1:21; Gal 1:15; 1 Th 2:8; 3:1. ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι *all the fullness willed to dwell in him* Col 1:19. εὐ. μᾶλλον w. *inf.* *wish rather, prefer* (cf. Polyb. 18, 35, 4; Sir 25:16) 2 Cor 5:8. W. *acc.* and *inf.* (Polyb. 1, 8, 4; 2 Macc 14:35) Ro 15:26. Abs. (Dit., Syll.3 683, 59; 2853, 2; PRyl. 120, 24; 155, 17; 1 Macc 11:29) vs. 27.

2. *be well pleased, take delight*—a. w. *pers. obj.* ἐν τινι *with or in someone* (of God's delight in someone 2 Km 22:20; Is 62:4 v.l.; Mal 2:17; Ps 43:4) Mt 3:17; 17:5; Mk 1:11 (on the aor. s. BWBacon, JBL 20, '01, 28-30); Lk 3:22; 1 Cor 10:5; Hb 10:38 (Hab 2:4); GEb 3. Also ἐπὶ τινι (Is 54:17 v.l.) *ibid.* εἰς τινι 2 Pt 1:17. τινά (Dit., Syll.3 672, 27 [162/0 BC]; Gen 33:10) Mt 12:18. Abs. Ro 9:16 v.l.

b. w. a thing as *obj.*, also *delight in, like, approve* τι (Eccl 9:7; Sir 15:17) Hb 10:6, 8; 1 Cl 18:16 (on all three *pass.* cf. Ps 50:18). τινί (Polyb. 2, 38, 7; Diod. S. 14, 110, 4; PLond. 1168, 15 [18 AD]; POxy. 261, 17 [55 AD]; 1 Esdr 4:39; 1 Macc 1:43) 2 Th 2:12. ἐν τινι (Polyb. 2, 12, 3; Sb 4512, 57 [II BC] συγχώρησιν, ἐν ᾗ οὐκ εὐδοκεῖ ὁ πατήρ; Hg 1:8; Sir 34:19) 2 Cor 12:10; 2 Th 2:12 v.l.—abs. Ro 9:16 L. M-M.*

εὐδόκησις, εως, ἡ (Polyb. 16, 20, 4; Diod. S. 15, 6, 4; Dionys. Hal. 3, 13; Dit., Syll.3 685, 108 [139 BC], Or. 335, 122 [II BC]; PLond. 289, 35 [91 AD]; POxy. 1200, 35) *approval, satisfaction, good pleasure* γίνεσθαι ἐν εὐ. 1 Cl 40:3.*

εὐδοκία, ας, ἡ (Hippocr.: CMG I 1 p. 32, 7 εὐδοκίη; Philod., π. εὐσεβ. 25, 5 [TGomperz, Herculan. Studien II 1866 p. 145]; FJacobs, Anth. Gr. II 1814 p. 815 no. 179; IG XIV 102*. Elsewh. only in Jewish—LXX; PsSol 3:4; 8:33; En.; Philo, Somn. 2, 40 v.l.—and Christian wr.; Hesychius; Suidas).

1. *good will of men* δι' εὐδοκίαν *from good will* Phil 1:15; ὑπὲρ τῆς εὐ. *above and beyond good will* or *in his* (God's) *good will* 2:13. εὐ. ἀγαθωσύνης *good will of uprightness* (subj. gen. like the foll. ἔργον πίστεως) or *desire for goodness* (obj. gen.), as 3 below, 2 Th 1:11. Lk 2:14 ἐν ἀνθρώποις εὐδοκίας has frequently been interpreted *among men characterized by good will* (on the text cf. AMerx, D. vier kanon. Ev. II 2, '05, 198-202; on the content GAicher, BZ 9, '07, 381-91; 402f; Harnack, SAB '15, 854-75 [=Studien I '31, 153-79], cf. JHRopes, HTR 10, '17, 52-6; JoachJeremias, ZNW 28, '29, 13-20; Gv Rad, *ibid.* 29, '30, 111-15; EBöcklen, Deutsches Pfarrerblatt 36, '32, 309f; JWobbe, BZ 22, '34, 118-52; 224-45; 23, '36, 358-64; ERSmothers, Rech de Sc rel 24, '34, 86-93; FHerklotz, ZkTh 58, '34, 113f; Gdspd., Probs. 75f; C-HHunzinger, ZNW 44, '52f, 85-90; JAFitzmyer, Theological Studies [Baltimore] 19, '58, 225-27 [Qumran parallels]). But evidence from Qumran (see Hunzinger above) and recent literary analysis of Lk points to *mng.* 2 below, whether εὐδοκία or εὐδοκίας is the *rdg.* preferred.

2. *favor, good pleasure*; this would refer to the persons upon whom divine favor rests (so *oft.* LXX; En. 1, 8), and the *mng.* (w. the *rdg.* εὐδοκίας) would be *among men with whom he is pleased* or *whom he favors* (Bl-D. §165 app.). On οὕτως εὐ. ἐγένετο ἔμπροσθέν σου Mt 11:26; Lk 10:21 cf. ἔμπροσθεν 2d; κατὰ τὴν εὐ. τ. θελήματος αὐτοῦ Eph 1:5; cf. vs. 9.—The *mng.* 'favor' is close to

3. *wish, desire*, inasmuch as a desire is usually directed toward *some* thing that causes satisfaction or favor (cf. Ps 144:16 ἐμπιπλᾷς πᾶν ζῶον εὐδοκίας=thou givest freely to every living thing whatever it desireth; Sir 39:18; also 1:27; 35:3) εὐ. τῆς ἐμῆς καρδίας *the desire of my heart* Ro 10:1. Cf. 2 Th 1:11, and s. 1 above.—On the whole word s. GSchrenk, TW II 736-48. M-M.*

εὐειδής, ἐς, gen. οὗς (Hom.+; LXX; En. 24, 2) *comp.* εὐειδέστερος, *superl.* εὐειδέστατος *well-formed, beautiful* of women (Hom.+). εὐειδέσται τῷ χαρακτήρι *very beautiful in outward appearance* Hs 9, 9, 5. Of a young man (Cornutus 32 p. 66, 16; Da 1:4) *handsome* Hv 2, 4, 1. Of fruits *more beautiful* s 9, 28, 3.*

εὐεϊκτως (Etymol. Magn.) *adv.* of εὐεικτος (Cass. Dio 69, 20) *tractably* 1 Cl 37:2.*

εὐεργασία, ας, ἡ (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.).

1. *the doing of good* (Diod. S. 20, 25, 2) or *service* (Herm. Wr. 1, 30; Wsd 16:11; Ep. Arist. 205) τῆς εὐ. ἀντιλαμβάνεσθαι *devote oneself to or benefit by service* (s. ἀντιλ. 2 and 3) 1 Ti 6:2.

2. *good deed, benefit, a kindness* (Jos., Ant. 6, 211; 11, 213) w. the *obj. gen.* of the one who benefits by it (Pla., Leg. 850B εὐ. πόλεως) εὐ. ἀνθρώπου ἀσθενοῦς *a good deed to a sick man* Ac 4:9. Pl. *good deeds* (Appian, Bell. Civ. 5, 60 §255; Chio 16, 7; inscr., pap.; 2 Macc 9:26; Jos., Ant. 16, 146) of God (Diod. S. 2, 25, 8 ἡ τῶν θεῶν εὐ.; 3, 56, 5; Ael. Aristid. 50, 68 K.=26 p. 522 D.: εὐ. τοῦ θεοῦ; Ps 77:11; Philo) 1 Cl 19:2; 21:1; 38:3; Dg 8:11; 9:5. M-M.*

εὐεργετέω (trag+; inscr., pap., LXX; Jos., Ant. 6, 211al.) *do good to, benefit* τινά *someone* (Aeschyl.+; Philo, Mut. Nom. 18) τὰ πάντα *do good to all things* 1 Cl 20:11 (cf. Ep. Arist. 210). τὸν ἐλαττούμενον Dg 10:6. Abs. (Soph.+; Ac 10:38. Pass. *be treated well* (X., Pla.+; inscr., POxy. 899, 45; LXX, Philo; Jos., Ant. 14, 370) *εὐεργετούμενοι χεῖρους γίνονται when they are well treated, they become even worse* IRo 5:1.—HBoLkestein, Wohltätigkt. u. Armenpflege im vorchr. Altertum '39.*

εὐεργέτης, ου, ὁ (Pind.+; inscr., pap., LXX) *benefactor* as a title of princes and other outstanding men (Hdt. 8, 85; X., Hell. 6, 1, 4 al.; esp. inscr. [Dit., Syll.2 Ind. III 5 p. 175, VI p. 321]; POxy. 38, 13 [I AD]; 486, 27. Coins [Dssm., LO 215, 4-LAE 249, 1]. Esth 8:12n; 2 Macc 4:2; 3 Macc 3:19; Philo, Omn. Prob. Lib. 118, In Flacc. 81; Jos., Bell. 3, 459. Cf. JOehler, Pauly-W. VI 978-81; Magie 67f) Lk 22:25. Of God (Ael. Aristid. 43, 29 K.=1 p. 11 D. of Zeus; Plut., Mor. 355E Osiris μέγας βασιλεὺς εὐ.; Philo of Byblus in Euseb., Praep. Ev. 1, 9, 29; CIG 5041=Wilcken, Chrest. 116, 6 Isis and Sarapis as εὐεργέται. Philo of Alex., Spec. Leg. 1, 209, Congr. Erud. Grat. 171 and oft.; PGM 4, 992; 1048.—PWendland, D. hellenist.-röm. Kultur 2-3 '12, 103; 121f; RKnopf on 1 Cl 19:2) εὐ. πνευμάτων 1 Cl 59:3.—ESkard, Zwei relig.-politische Begriffe: Euergetes-Concordia '32; ADNock, Soter and Euergetes: The Joy of Study (FCGrant-Festschr.) '51, 127-48; FWDanker, Proclamation Commentaries: Luke, '76, 6-17; *Benefactor*, '82, 323-5. M-M.*

εὐεργετικός, ἡ, ὄν (Aristot.+; Diod. S. 6, 1, 8; Vett. Val. 9, 18; 11, 8f; Dit., Or. 90, 11; 34; Wilcken, Chrest. 352, 11; Wsd 7:22; Jos., Ant. 16, 150) *beneficent* of God (Antipat. of Tarsus [c. 150 BC] in Plut., Stoic. Repugn. 38 p. 1051E; Arius Didym. [c. birth of Christ] in Euseb., Praep. Ev. 15, 15, 5; Diod. S. 1, 25, 3: τὸ εὐεργετικόν=the will to do good, of Isis; Musonius 90, 11 H.; Philo, Plant. 90) 1 Cl 23:1.*

εὐθαλέω (Nicander, fgm. 74, 16; Plut. et al.; Da 4:4 Theod.) *flourish, thrive* of trees (POxy. 729, 22 [137 AD]; PWien Bosw. 8, 22) Dg 12:1.*

εὐθαλής, ἐς *flourishing, thriving*—1. lit. of plants (Moschus 3, 107; Dio Chrys. 13[7], 15; Plut., Mor. p. 409A; Da 4:21 Theod.; Philo, Rer. Div. Her. 270 [fig.]) Hs 9, 1, 7; 9, 24, 1. Of vines in a well-kept vineyard 5, 2, 4f.—2. fig. (Aeschyl., fgm. 290, 5D al.; POxy. 902, 15) Hs 4:3.*

εὐθετος, ον (Aeschyl., Hippocr.+; Polyb. 26, 5, 6; Diod. S.; Dit., Syll.3 736, 74; 148; 154; PTebt. 27, 44 [113 BC]; PFlor. 3, 8; LXX; Ep. Arist. 122) *orig. well-placed, then fit, suitable, usable, convenient* τινί *for someth.* (Nicol. Com. [IV BC] in Stob., Flor. 14, 7 vol. III p. 471, 14 H. τῷ πράγματι) τῇ βασιλείᾳ τοῦ θεοῦ Lk 9:62; *for someone* Hb 6:7. εἰς τι *for someth.* (Diod. S. 2, 57; Dionys. Hal., Comp. Verb. 1; Diosc. 2, 65) of salt οὔτε εἰς γῆν οὔτε εἰς κοπρίαν *of no use either for the soil or for the dunghill* Lk 14:35 (on the difficult εἰς γῆν s. FPerles, ZNW 19, '20, 96). καιρὸς εὐ. *a convenient time or opportunity* (Diod. S. 14, 80, 1; Ps 31:6; Artapanus in Euseb., Pr. Ev. 9, 27, 7) καιρὸν εὐ. λαμβάνειν (Diod. S. 5, 57, 4 οἱ Αἰγύπτιοι καιρ. εὐ. λαβόντες) Pol 13:1. M-M. B. 644.*

εὐθέως *adv.* of εὐθύς (Soph.+; in H. Gk, including LXX [Helbing 23] and Ep. Arist., more common than the *adv.* εὐθύς and εὐθύ. In Philo and Jos., Ant. 19, 362] less freq. than the *adv.* εὐθύς. Mayser 245; WSchmid, Der Atticismus III 1893, 126; loanw. in rabb.) *at once, immediately* Mt 4:20, 22; 8:3; 13:5; 14:31 (quick rescue from danger at sea; cf. BGU 423, 8 [II AD] of Serapis: ἔσωσε εὐθέως) and *oft.* (10-11 times in Mt; 6 times in Lk; 3 times in J; 9 times in Ac. Also Gal 1:16; Js 1:24; 3J 14; Rv 4:2; 7 times in Apostolic Fathers, e.g. 1 Cl 12:4; MPol 6:1; Hm 6, 2, 3). On the difference *betw.* εὐθέως and εὐθύς cf. HermvSoden, D. Schriften d. NT I 2, '11, §314 p. 1391; HPernot, Études sur la langue des Évangiles '27, 181ff; DDaube, The Sudden in the Scriptures '64, 46-72; LRydbeck, Fachprosa 167-76. S. also παραχρήμα. M-M.

εὐθηνέω (epic, Ionic, and later by-form for Att. εὐθενέω)—1. *act.* (Aeschyl.+; Dit., Syll.3 526, 42; 46; BGU 1122, 23 al.; LXX; Philo, Det. Pot. Ins. 106; Jos., Ant. 7, 297) *thrive, flourish, be in good condition* ὅλον τὸ ὄρος εὐθηνοῦν ἦν *the whole mountain was flourishing* Hs 9, 1, 8; 9, 24, 1 (cf. Da 4:4 Theod. ἐγὼ εὐθηνῶν ἤμην).

2. *mid., w. aor. pass.* (Hdt. 1, 66 al.; POxy. 1381, 238 [II AD]; Ps 72:12), *w. sim. mng.*, of patience εὐθηνουμένη ἐν πλατυσμῷ μεγάλῳ *prospering in a spacious area* Hm 5, 2, 3 (cf. 1:2).*

εὐθηνία, ας, ἡ *well-being, prosperity, good condition* (so Aristot.; Dit., Or. 90, 13 [196 BC]; 669, 4; Sb 7027, 3; LXX; Philo, Congr. Erud. Grat. 173, Abr. 1; Jos., Bell. 4, 88; 6, 216) εὐ. ἔχειν (Philo, Mut. Nom. 260): εὐθηνίαν πάντοτε ἔξεις μετὰ πάντων Hm 2:3. ἔχειν τὴν εὐ. ἐν ἑαυτῷ m 5, 1, 2. The older Lat. transl. of Hermas (the so-called Vulgate) renders the word in both *pass.* 'pax', *peace*, *prob.* rightly.*

εὐθής, ἐς (LXX; Philo, Leg. All. 3, 309 codd.; Test. Ash. 1:2; Georg. Mon. 58, 21; 213, 8 de Boor [1892]; Chron. Pasch. 186, 18 LDindorf [1832]) by-form in H.Gk. for the *adj.* εὐθύς *upright* 1 Cl 18:10 (Ps 50:12).*

εὐθυδρομέω 1 *aor.* εὐθυδρόμησα *of a ship run a straight course* (Philo, Agr. 174 πνεῦμα εὐθυδρομοῦν τὸ σκάφος ἀνέωσεν, Leg. All. 3, 223 ναῦς εὐθυδρομεῖ) εἰς Σαμοθράκην Ac 16:11 (w. εἰς as Agathias Hist. 2, 21 [VI AD]; LDindorf, Historici Gr. Min. II 71). Abs. (Laud. Therap. 28 εὐθυδρομήσας διέφυγεν) εὐθυδρομήσαντες ἦλθομεν *we ran a straight course and came* 21:1 (εὐθυδρόμος in Polyb. 34, 4, 5; Orph. Hymns 21, 10 Qu.).*

εὐθυμέω (trans.=‘cheer, delight’ Aeschyl.+; mid.=‘be cheerful’ X., Pla. et al.) in our lit. only intr. *be cheerful* (Eur., Cycl. 530; Plut., Mor. 465C; 469F; PAmh. 133, 4 [beg. II AD]; PLeipz. 111, 5 al. in letters; Sym. Pr 15:15; Jos., Ant. 18, 284) Js 5:13; *cheer up, keep up one’s courage* Ac 27:22, 25. M-M.*

εὐθυμος, ον (Hom.+) *cheerful, in good spirits* (Pind., Pla. et al.; Sb 6222, 10; 2 Macc 11:26; Jos., Ant. 14, 369) εὐθυμοὶ γενόμενοι πάντες *they were all encouraged* Ac 27:36. εὐθυμόν τινα ποιεῖν *encourage someone* Hm 8:10. Comp. εὐθυμότερος (Dit., Or. 669, 7 [I AD]; POxy. 939, 19; Philo, De Jos. 162; 198) εὐθυμότερον γίνεσθαι IPol 7:1. M-M.*

εὐθύμως adv. (Aeschyl., X. et al.; M. Ant. 3, 16, 4; Dit., Or. 669, 4 [I AD]; Jos., Ant. 10, 174; 258) *cheerfully* ἀπολογεῖσθαι *make one’s defence cheerfully* Ac 24:10 (v.l. εὐθυμότερον, cf. X., Cyr. 2, 2, 27; PGiess. 41 II, 12). M-M.*

εὐθύνω 1 aor. εὐθυνα (W-S. §13, 13) (trag.+; Kyr.-Inscr. 68-71 al.; BGU V [Gnomon], 220 [II AD]; LXX; Philo; Jos., Ant. 15, 76).

1. *straighten, make straight* J 1:23 (cf. Sir 2:6; 37:15; 49:9, but here εὐ. τ. ὁδούς is fig., as Test. Sim. 5:2).

2. *guide straight* (cf. Num 22:23), of a ship *steer* (so Eur., Cycl. 15; Appian, Bell. Civ. 2, 89 §374; Philo, Abr. 70, Leg. All. 3, 224, Conf. Lingu. 115) ὁ εὐθύνων *the pilot* Js 3:4. M-M.*

εὐθύς, εἶα, ὅ gen. ἕως (Pind.+; inscr., pap., LXX) *straight*.

1. lit., of a way (Thu. 2, 100, 2; Arrian, Anab. 3, 4, 5; Vi. Aesopi W c. 4 εὐθεῖα ὁδός; Philo, Deus Imm. 61 [metaph.]; Jos., Ant. 19, 103) εὐθείας ποιεῖν τὰς τρίβους *make the paths straight* Mt 3:3; Mk 1:3; Lk 3:4 (all 3 times Is 40:3. Cf. Diod. S. 14, 116, 9 εὐθείας ποιῆσαι τὰς ὁδοὺς; Carmina Pop. 47 Diehl εὐρυχωρίαν ποιεῖτε τῷ θεῷ). τὴν ὁδὸν τὴν εὐθεῖαν τιθέναι *take the straight road* 2 Cl 7:3. As the name of a street ἡ ῥύμη ἡ καλουμένη Εὐθεῖα *the street called ‘straight (Street)’* Ac 9:11. ἡ εὐθεῖα w. ὁδός to be supplied (so as early as class., e.g. Pla., Leg. 4 p. 716A, also Sallust. 7 p. 14, 5; Ps 142:10 v.l.) Lk 3:5 (Is 40:4).

2. fig. (since Pind., trag., Thu.)—a. of a way in fig. sense (Tob 4:19 BA; Ps 106:7; Pr 20:11 al.) αἱ ὁδοὶ τ. κυρίου αἱ εὐ. Ac 13:10 (cf. Hos 14:10; Sir 39:24). καταλείποντες εὐ. ὁδὸν *leaving the straight way* (=teaching) 2 Pt 2:15 (cf. Pr 2:13).

b. of the καρδία: *right, upright* (Ps 7:11; 10:2 al.) ἔναντι τοῦ θεοῦ *before God* Ac 8:21. Also εὐ. μετ’ αὐτοῦ 1 Cl 15:4 (Ps 77:37). M-M.*

εὐθύς adv. (arising fr. the nom. masc. sg. of εὐθύς) *immediately, at once* (so Pind.+; Epict.; pap. [Mayser 244; also POxy. 744, 7 [I BC]; PRyl. 234, 4]; LXX; Philo; Jos., Ant. 11, 236al.; Test. 12 Patr.; cf. Phryn. 144f L.; WSchmid, D. Atticismus I 1887, 121; 266; II 1889, 113) Mt 3:16; 13:20f; 14:27; 21:2f; 26:74; Mk 1:10, 12 al. (on the originality of the word—not the form—in Mk s. JWeiss, ZNW 11, ’10, 124-33) Lk 6:49; J 13:30, 32; 19:34; Ac 10:16; ISm 3:2; Hv 3, 13, 2; 5:2, 4; m 5, 1, 3; 11:12; s 7:4.—For the inferential use, weakened to *then, so then* e.g. in Mk 1:21, 23, 29 s. Mlt.-H. 446f.—PVannutelli, Synoptica 1, ’38, CXIV-CXXVI; GRudberg, Con. Neot. 9, ’44, 42-6. Mlt.-Turner 229. S. on εὐθέως. M-M.*

εὐθύτης, ητος, ἡ *straightness* (Aristot. et al.) in our lit. only fig. (LXX; Test. Iss. 3:1, Gad 7:7; Syntipas p. 125, 8; Psellus p. 238, 1 with δικαιοσύνη and φιланθρωπία) *righteousness, uprightness* ἡ ῥάβδος τῆς εὐθύτητος (gen. of quality) *the righteous scepter* Hb 1:8 (Ps 44:7); 1 Cl 14:5 (Ps 36:37). πορεύεσθαι ἐν τῇ εὐ. τοῦ κυρίου *walk in the uprightness of the Lord* Hv 3, 5, 3.*

εὐκαιρέω impf. εὐκαίρουν Mk 6:31 and ηὐκαίρουν Ac 17:21 (s. W-S. §12, 5b); 1 aor. subj. εὐκαιρήσω (Polyb. et al.; inscr., pap.) *have (a favorable) time, leisure, opportunity* (Phryn. 125 L. οὐ λεκτέον, ἀλλ’ εὐ σχολῆς ἔχειν) abs. (Polyb. 20, 9, 4; pap.) ἐλεύσεται ὅταν εὐκαιρήσῃ *as soon as he finds an opportunity* 1 Cor 16:12 (cf. PEleph. 29, 7 [III BC]) εἰ δὲ μὴ εὐκαιρῆς τοῦ διαβῆναι; UPZ 71, 18 [152 BC]). W. inf. foll. (Plut., Mor. 223D; Ps.-Lucian, Amor. 33) φαγεῖν *have time to eat* Mk 6:31 (cf. PSI 425, 29 [III BC]) εἰ δὲ μὴ εὐκαιρεῖ τις τῶν παρὰ σοι γραμματέων, ἀπόστειλόν μοι κτλ.). W. εἰς τι and inf. foll. εἰς οὐδὲν ἕτερον ηὐκαίρουν ἢ λέγειν *used to spend their time in nothing else than telling* Ac 17:21. M-M.*

εὐκαιρία, ας, ἡ *favorable opportunity, the right moment* (so since Pla., Phaedr. p. 272A, also BGU 665 II, 4 [I AD] al.; Ps 144:15; 1 Macc 11:42) ζητεῖν εὐκαιρίαν *watch for a favorable opportunity* (Jos., Ant. 20, 76) w. ἵνα foll. Mt 26:16. Foll. by gen. of the inf. w. the art. (cf. BGU 46, 18 [193 AD]) εἰς εὐκαιρίας τύχῳ τοῦ εὐρεῖν Lk 22:6. Cf. Bl-D. §400, 1; Mlt. 216-18; Mlt.-H. 448-50. M-M.*

εὐκαιρος, ον (Soph., Hippocr.+; inscr., pap., LXX, Ep. Arist.; Jos., Ant. 15, 112) in our lit. only of time *well-timed, suitable* ἡμέρα *a suitable day* Mk 6:21 (Herodian 1, 9, 6 καιρὸς εὐκαιρος; 2 Macc 14:29; JCGGreig, ET 65, ’53f, 158f) *coming at the right time* (Plut., Lib. Educ. 14 p. 10E εὐκαιρος σιγή; Ps 103:27) βοήθεια *help in time of need* Hb 4:16 (Dit., Or. 762, 4 βοηθεῖτω κατὰ τὸ εὐκαιρον). M-M.*

εὐκαίρως adv. (since X., Ages. 8, 3; Dit., Syll. 3 495, 43; PHal. 17, 6 [III BC]; PLond. 33, 28 [161 BC]; Sir 18:22; Philo, Somn. 2, 252; Jos., Ant. 14, 323) *conveniently* παραδιδόναι Mk 14:11. εὐ. ἀκαίρως *in season and out of*

season, i.e. when it is convenient and when it is inconvenient 2 Ti 4:2 (on the asyndeton s. Kühner-G. II 346d).
εὐκαίρως ἔχειν have leisure (Polyb. 5, 26, 10; pap.) Mk 6:31 D. M-M.*

εὐκατάλλακτος, ον (Aristot., Rhet. 2, 4) easily placated, favorable of God (3 Macc 5:13) Hv 1, 1, 8.*

εὐκλεής, ἐς, gen. οὗς (Hom.+; Wsd 3:15; Jer 31:17; Philo; Jos., Ant. 19, 240) famous, renowned (w. σεμνός)
κανὼν τῆς παραδόσεως renowned standard given us by tradition 1 Cl 7:2.*

εὐκλεῶς adv. (Aeschyl.+) gloriously φέρειν 1 Cl 45:5.*

εὐκόλως adv. (since X., Mem. 4, 8, 2; Herm. Wr. 13, 16; Maspéro 2 III, 23; 4, 19) easily Hm 12, 3, 5 as v.l. for
εὐκόπως; also s 7:6 v.l.*

εὐκοπος, ον (Polyb. 18, 18, 2; LXX) easy in our lit. only in comp. εὐκοπώτερος (Diosc. I 39 W.) Hm 12, 4, 5. In
the NT always in the expr. εὐκοπώτερόν ἐστιν it is easier w. inf. foll. (cf. Sir 22:15) Mt 9:5; Mk 2:9; Lk 5:23. W.
acc. foll. and inf. (cf. 1 Macc 3:18) Mt 19:24; Mk 10:25; Lk 16:17; 18:25. M-M.*

εὐκόπως adv. (Hippocr., Aristoph., Diod. S.; Plut., Mor. 726E; POxy. 1467, 14; Ep. Arist. 208; 250) easily
φυλάσσειν Hm 12, 3, 5.*

εὐκταῖος, α, ον prayed for, wished for (so Aeschyl., Pla.+; PGiess. 68, 3 [II AD]; Philo; Jos., Ant. 1, 292al.)
εἰρήνη 1 Cl 65:1 (w. ἐπιπόθητος).*

εὐλάβεια, ας, ἡ (trag., Pla.+; Dit., Or. 315, 69; UPZ 42, 22 [162 BC]; LXX, Philo, Joseph.) in our lit. prob. only of
reverent awe in the presence of God, fear of God (Diod. S. 13, 12, 7 ἡ πρὸς τὸ θεῖον εὐ.; Plut., Camill. 21, 2, Numa
22, 7, Aemil. Paul. 3, 2, Mor. 549E, 568C [‘hesitation’]; UPZ [s. above]; Pr 28:14; Philo, Cherub. 29 εὐ. θεοῦ, Rer.
Div. Her. 22; 29) μετὰ εὐ. καὶ δέουσιν with awe and reverence Hb 12:28; μετὰ φόβου καὶ πάσης εὐ. with fear and
all reverence Pol 6:3. So prob. also εἰσακουσθεὶς ἀπὸ τῆς εὐ. Hb 5:7 (ἀπὸ V. l. Cf. JoachJeremias, ZNW 443,
'52/'53, 107-11; AStrobel, ZNW 45, '54, 252-66) heard because of his piety. But others (e.g. Harnack, SAB '29,
69-73=Studien I 245-52; HStrathmann⁴ '47 ad loc.) prefer to take the word here in the sense fear, anxiety (as
Demosth. 23, 15; Plut., Fab. 1, 2; Herodian 5, 2, 2; Wsd 17:8; Philo, Leg. All. 3, 113, Virt. 24; Jos., Ant. 11, 239; 12,
255) heard (and rescued) from his anxiety. εὐλ. has the sense scruple, hesitation Plut., Mor. 568C. M-M.*

εὐλαβέομαι pass. dep.; 1 aor. ptc. εὐλαβηθεὶς (trag., Pla.+; inscr., pap., LXX, En., Philo, Joseph.).

1. be afraid, be concerned (Soph., Oed. R. 47 al.; Polyb. 18, 23, 5; Diod. S. 4, 73, 2; 16, 22, 2; UPZ 119, 5
[156 BC]; LXX; Jos., Ant. 1, 283) w. μή foll. lest, that (Polyb. 3, 111; Diod. S. 2, 13, 4; Epict. 4, 13, 4; 1 Macc
12:40; En. 106, 6; Jos., Ant. 6, 157; 8, 333) Ac 23:10 t.r.; 1 Cl 44:5. So perh. also Nōe. . . εὐλαβηθεὶς
κατεσκεύασεν κιβωτόν Noah. . . became afraid and built an ark Hb 11:7; or better yet Noah took care (cf. Pla.,
Gorg. 519A ἐὰν μὴ εὐλάβῃ; Sb 4650, 13 εὐλαβήθητι μήπως μὴ καταλάβουσίν σε; Sir 18:27; EpJer 4). But many
prefer the next mng.

2. reverence, respect (Pla., Leg. 9 p, 879E τ. ξενικὸν θεόν; Pr 2:8; 30:5; Na 1:7 al.; Philo, Rer. Div. Her. 29;
Jos., Ant. 6, 259 τὸ θεῖον) εὐλαβηθεὶς (sc. θεόν) out of reverent regard (for God's command).—KKerényi,
Εὐλάβεια: Byz.-Neugr. Jahrb. 8, '30, 306-16; WSchmid, Phil. Wochenschr. 51, '31, 708f; JCAvanHerten,
Θρησκεία, Εὐλάβεια, Ἰκέτης, Diss. Utrecht '34; RBultmann, TW II 749-51. M-M.*

εὐλαβής, ἐς, gen. οὗς comp. εὐλαβέστερος (Pla.+; inscr., pap., LXX, Philo; Jos., Ant. 2, 217; 6, 179 al.) in our lit.
only of relig. attitudes devout, God-fearing. (cf. Demosth. 21, 61 εὐλαβῶς w. εὐσεβῶς; Mi 7:2 the same two words
occur in the text and as v.l.) κατὰ τὸν νόμον by the standard of the law Ac 22:12; (w. δίκαιος, as Pla., Pol. 311B)
Lk 2:25; ἄνδρες εὐ. devout men Ac 2:5; 8:2. εὐλαβέστερος reverent enough MPol 2:1. M-M.*

εὐλαλος, ον (Anth. Pal. 5, 148, 1 [Meleager I BC]; 9, 525, 6; 570, 2; Orph., Argon. 244; Achmes 39, 27; LXX)
sweetly speaking, talkative (Cat. Cod. Astr. XI 2 p. 125, 5); subst. ὁ εὐ. the talkative person 1 Cl 30:4 (Job
11:2).*

εὐλογέω impf. ἠυλόγουν and εὐλόγουν (W-S. §12, 5b); fut. εὐλογήσω; 1 aor. εὐλόγησα; pf. εὐλόγηκα; pf. pass.
ptc. εὐλογημένος; 1 fut. pass. εὐλογηθήσομαι (trag.+; Ps.-Pla., Min. 320E; Isocr., Archid. 43; Ps.-Aristot., Rhet. ad
Alex. 4 p. 1426a, 3ff; Polyb. 1, 14, 4; Cass. Dio 42, 28; Herm. Wr.; inscr.: PSI 405, 5 [III BC]; LXX, En.; Ep. Arist.
249; Philo, Joseph., Test. 12 Patr.; Christian pap.).

1. speak well of, praise, extol (so quite predom. in secular Gk.) τὸν θεόν (cf. CIG 4705b, 2 εὐλογῶ τὸν θεόν,
i.e. Pan; 4706C, 2 τὴν Εἴσιν. Of a Jew: εὐ. τὸν θεόν Dit., Or. 73, 1 [III BC]; PGM 4, 3050f; LXX; En. 106, 11; Jos.,
Ant. 7, 380; Sib. Or. 4, 25) Lk 1:64; 2:28; 24:53 (v.l. αἰνοῦντες); Js 3:9; MPol 14:2f. Christ 19:2. Also abs. give
thanks and praise Mt 14:19; 26:26; Mk 6:41; 14:22; Lk 24:30; 1 Cor 14:16 (beside εὐχαριστέω as Herm. Wr. 1,
27. S. also the confession inscr. in FSteinleitner, D. Beicht '13, 112). ἐπ' αὐτοὺς over them Lk 9:16 D.

2. bless, i.e., call down God's gracious power (LXX).

a. upon pers. τινά bless someone Lk 24:50f; Hb 7:1, 6f (cf. Gen 14:19). Opp. καταρᾶσθαι (Gen 12:3; EpJer 65;

Philo, Fuga 73, Mos. 2, 196; **Jos.**, **Bell.** 6, 307) 1 Cl 15:3 (Ps 61:5). εὐ. τοὺς καταρωμένους *those who curse* Lk 6:28; D 1:3. τοὺς διώκοντας (ὕμᾱς v.l.) *your persecutors* Ro 12:14a. Of paternal blessings by Isaac (Gen 27) and Jacob (Gen 48) Hb 11:20f; B 13:4f. **Abs.** (**Philo**, Migr. Abr. 113 **opp.** καταρᾶσθαι) λοιδοροῦμενοι εὐλογοῦμεν *when we are reviled we bless* 1 Cor 4:12; cf. Ro 12:14b; 1 Pt 3:9; Dg 5:15.—Of the word of blessing **w.** which one greets a person or wishes him well (4 Km 4:29; 1 Ch 16:43) Lk 2:34. Also the acclamation εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου (Ps 117:26) Mt 21:9; 23:39; Mk 11:9; Lk 13:35; J 12:13; cf. Lk 19:38; Mk 11:10.

b. upon things, which are thereby consecrated τὶ *bless, consecrate* (Ex 23:25; 1 Km 9:13; cf. **Jos.**, **Bell.** 5, 401) Mk 8:7; Lk 9:16. In the language of the Eucharist 1 Cor 10:16. **Perh.** Mt 26:26; Mk 14:22 also belong here, in which case the **obj.** is to be supplied **fr.** the context; **likew.** possibly Mt 14:19; Mk 6:41 (s. 1 above).

3. w. God or Christ as **subj.** *provide with benefits* (**Eur.**, **Suppl.** 927; **PGM** 4, 3050a; **LXX**; **En.** 1, 8) τινά *someone* Ac 3:26; 1 Cl 10:3 (Gen 12:2); 33:6 (Gen 1:28); ἐκκλησίαν Hv 1, 3, 4. εὐλογῶν εὐλογήσω σε *surely I will bless you* Hb 6:14 (Gen 22:17). τινὰ ἐν τινι *someone with something*. (Ps 28:11; **Test. Jos.** 18:1 v.l.) ἐν πάσῃ εὐλογίᾳ Eph 1:3 (cf. **Test. Iss.** 5:6 ἐν εὐλογίαις τῆς γῆς.—On the form cf. **BGU** βεβαιώσει πάσῃ βεβαιώσει). **Pass.** Gal 3:9; 1 Cl 31:2. ἐν τῷ σπέρματι σου εὐλογηθήσονται Ac 3:25 v.l. (Gen 12:3). **Pf. ptc.** εὐλογημένος *blessed* (**LXX**) 1 Cl 30:5 (Job 11:2), 8. Of a child (Dt 28:4) Lk 1:42b. εὐλογημένη ἐν γυναιξίν *among women vs. 28 v.l.*; 42a. ἐν πᾶσιν *in every respect* IEph 2:1. ἐν χάριτι θεοῦ *by the grace of God* IMg inscr.; cf. IEph inscr. εὐλογημένοι τοῦ πατρὸς *those blessed by the Father* Mt 25:34 (cf. Is 61:9 σπέρμα ἡὐλογημένον ὑπὸ θεοῦ).—**Lit.** on εὐλογέω and εὐλογία in ThScher mann, Allg. Kirchenordnung '14/'16 II 640, 4. Also JHempel, D. israel. Ansch. v. Segen u. Fluch im Lichte d. altoriental. Parallelen: ZDMG n.F. 4, '25, 20-110; EMAass, Segnen, Weißen, Taufen: ARW 21, '22, 241-81; LBrun, Segen u. Fluch im Urchristentum '32; JZdevar, Eulogia u. Eulogien im NT, Diss. Rome '54; AMurtonen, Vetus Test. 9, '59, 158-77; EKleszmann, Monatsschr. für Past.-Theol., 48, '59, 26-39. HWBeyer, TW II 751-63. Cf. BFWestcott, Hebrews, 1889, 203-10. **M-M. B.** 1479.*

εὐλογητός, ἡ, ὅν in our **lit.** only (as **predom.** **LXX**; cf. also **En.** 22, 14; **Herm. Wr.** 1, 32 εὐλογητὸς εἰς πᾶτερ) of God (and Christ) εὐ. κύριος ὁ θεὸς τ. Ἰσραὴλ (3 Km 1:48; 2 Ch 2:11; 6:4; Ps 71:18) *blessed, praised* Lk 1:68 (PVielhauer, ZThK 49, '52, 255-72; AVanhoye, Structure du 'Benedictus', NTS 12, '66, 382-89. εὐ. εἰς τ. αἰῶνας (Ps 88:53) Ro 1:25; 9:5; 2 Cor 11:31; cf. 1:3; Eph 1:3; 1 Pt 1:3; B 6:10; IEph 1:3 (on this form of praise s. Elbogen 4f and PSchorlemmer, 'Die Hochkirche' '24, 110ff; 151). Of Christ MPol 14:1. ὁ εὐ. as periphrasis for the name of God, which is not mentioned out of reverence Mk 14:61 (**Dalman**, **Worte** 163f).—EFFBishop, IGoldszih Memorial Vol., vol. I '49, 82-8; SEsh, Der Heilige (Er Sei Gepriesen) '57.*

εὐλογία, ας, ἡ (**Pind.**.; **Herm. Wr.**; **inscr.**, **pap.**, **LXX**, **En.**, **Philo**, **Joseph.**, **Test.** 12 **Patr.**).

1. praise (**class.**; **Dit.**, **Or.** 74 [III BC] θεοῦ εὐλογία, Θεῦδοτος Ἰουδαῖος σωθεὶς ἐκ πελάγους; **Sb** 317; 1117; **Herm. Wr.** 1, 30 εὐ. τ. πατρὶ θεῷ; 2 Esdr 19 [Neh 9]: 5; Sir 50:20; **Jos.**, **Ant.** 11, 80 εἰς θεόν) Rv 5:12f; 7:12.

2. fine speaking (**Pla.**, **Rep.** 3 p. 400D; **Lucian**, **Lexiph.** 1), also in a bad sense (**Aesop** 274 and 274b Halm=160 Hausr. uses the **adj.** εὐλογος of an argument that sounds good but is false. Cf. **Lucian**, **Abdic.** 22) *well chosen* (but untrue) *words, false eloquence, or flattery* Ro 16:18.

3. blessing—a. act. the act of blessing—a. by which men call down upon other men the grace of God (**opp.** **κατάρα**, as Gen 27:12; Sir 3:9; **Philo**, Mos. 1, 283; **Jos.**, **Ant.** 4, 302; **Test. Benj.** 6:5) Js 3:10. Often the explanation of Hb 12:17 is thought to be given in Gen 27:38. Others place the passage under b α.

β. of God's activity in blessing (Wsd 15:19; Sir 11:22 al.) 1 Cl 31:1. ὁδοὶ τ. εὐλογίας *the ways of blessing i.e., those which God blesses, ibid.*

b. a *blessing* as a benefit—a. bestowed by God or Christ (Gen 49:25; Ex 32:29; Lev 25:21 al.) μεταλαμβάνει εὐλογίας *shares the blessing* Hb 6:7 (but s. 5 below). εὐ. πνευματικὴ *spiritual blessing* Eph 1:3. εὐ. Χριστοῦ Ro 15:29; κληρονομεῖν τὴν εὐ. Hb 12:17 (s. αα above); 1 Pt 3:9. εὐ. τοῦ Ἀβραάμ Gal 3:14 (cf. Gen 28:4).

β. brought by men (Gen 33:11; 1 Km 25:27; 4 Km 5:15.—Cyrillus of Scyth. uses εὐλογία=‘gift, bounty’ [from men] without biblical influence: p. 68, 17 and 28; 217, 16; 238, 12; also εὐλογέω=bestow p. 137, 9) 2 Cor 9:5a; **mng.** 5 is also **poss.**

4. consecration (εὐλογέω 2b) τὸ ποτήριον τῆς εὐ. *the consecrated cup* 1 Cor 10:16 (**Joseph** and **Aseneth** 8, 11 καὶ πῖε τὸ ποτήριον εὐλογίας σου; HGressmann, SellinFestschr. '27, 55ff; ROTO, The Kingdom of God and the Son of Man, **transl.** FVFilson and BLee-Woolf, '57, 265ff).

5. Since the concept of blessing carries with it the idea of bounty, εὐ. gains the **mng.** *generous gift, bounty* (**opp.** **πλεονεξία**) 2 Cor 9:5b; **perh.** also 5a, s. 3bβ above. ἐπ' εὐλογίας (**opp.** **φειδομένως**) *bountifully* 9:6a, b (**Philo**, **Leg. All.** 3, 210: ἐπ' εὐλογίαις=in order that blessed influence might be felt). This may **perh.** be the place for Hb 6:7 (s. 3ba above) γῆ. . . μεταλαμβάνει εὐλογίας ἀπὸ τ. θεοῦ *the earth receives rich bounty from God. M-M.**

εὐλογος, ον (**Aeschyl.**.; **Dit.**, **Or.** 504, 9; 669, 10; **UPZ** 162 V, 2 [117 BC]; **Philo**; **Jos.**, **C. Ap.** 1, 259) *reasonable, right* IMg 7:1. εὐλογόν ἐστιν *it is reasonable w. inf. foll.* (**Pla.**, **Crat.** 396B; cf. **Philo**, **Deus Imm.** 127) ISm 9:1.*

εὐμετάδοτος, ον (**M. Ant.** 1, 14, 4; 6, 48, 1; **Vett. Val.** 7, 13; 11, 7 al.; **Vi. Aesopi** I c. 26 p. 289, 1) *generous* 1 Ti 6:18. **M-M.***

εὐμορφος, ον (**trag.**, **Hdt.**.; **POxy.** 471, 79; 109) *well-formed, beautiful* of women (**Artem.** 1, 78 p. 73, 9 al.; **Xenophon** Eph. 1, 4, 3; Sir 9:8; **Philo**, **Virt.** 110; **Test. Jud.** 13:3.—εὐμορφία **Jos.**, **Ant.** 15, 23) Hs 9, 13, 8.*

Εὐνίκη, ης, ἡ (name of mythological figures in **Hes.**, **Theogon.** 246 Rz.; **Theocr.** 13, 45; **Ps.-Apollod.** 1, 2, 7; **CIG**

IV 8139.—Gentile women bear this name: **Dialekt-Inschr.** no. 4033 [Rhodes]; Κυπρ. I p. 93 no. 40; **PFay.** 130, 18) *Eunice*, mother of Timothy 2 Ti 1:5.*

εὐνοέω (trag., **Hdt.**+; **inscr.**, **pap.**, **LXX**) *be well-disposed, make friends* τινί *to or with someone* (**Soph.**, Aj. 689 al.; **Polyb.** 3, 11, 7; **Herodian** 8, 8, 5; **Dit.**, **Syll.** 3 524, 17; 985, 23; 1268, 15, **Or.** 532, 9 [3 BC]; **PRyl.** 153, 10; **P0xy.** 494, 9; **Da** 2:43; **Jos.**, **C. Ap.** 1, 309; 2, 121) ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ *make friends quickly with your opponent* Mt 5:25 (εὐνοῖα appears in a comparable passage **Plut.**, **Mor.** 489C; for the **constr.** cf. **PHolm.** 5, 16 ἔστω κρεμάμενα=they are. . . to hang. **Bl-D.** §353, 6; **Rob.** 375). **M-M.***

εὐνοῖα, ας, ἡ (**Aeschyl.**, **Hdt.**+; **inscr.**, **pap.**, **LXX**, **Ep. Arist.**, **Philo**; **Jos.**, **Ant.** 2, 161) *good will*.

1. *favor, affection, benevolence* (**Diod.** S. 1, 51, 5; 1, 54, 1; **Jos.**, **Ant.** 11, 132; 18, 376) ἡ κατὰ θεὸν εὖ. (your) *godly benevolence* **ITr** 1:2. εὖ. εἰς τινα *affection for someone* (**Thu.** 2, 8, 4 al.; **Dit.**, **Syll.** 3 390, 18; 2 **Macc** 9:26; 11:19) **MPol** 17:3. **Abstr.** for **concr.** παρακαλῶ ὑμᾶς, μὴ εὖ. ἄκαιρος γένησθε μοι *I beg of you, do not show (lit. be to) me an unseasonable kindness* **IRo** 4:1 (cf. the proverb ἄκαιρος εὖνοι' οὐδὲν ἔχθρας διαφέρει [**Zenob.**, **Paroem.** 1, 50]). ὀφειλομένη εὖ. (s. **ὀφείλω** 2a) 1 **Cor** 7:3 t.r.

2. *zeal, enthusiasm* (**Dit.**, **Syll.** 3 799, 27 σπουδὴ καὶ εὖ.; **BGU** 1121, 19 [5 BC]) as a virtue of slaves (**POxy.** 494, 6 [156 AD]; cf. **Lucian**, **Bis Accus.** 16) μετ' εὐνοίας δουλεύοντες **Eph** 6:7 (on μετ' εὖν. cf. **Pla.**, **Phaedr.** 241C; **Demosth.** 18, 276; **Dit.**, **Syll.** 3 330, 8; **Sir Prol.** 1. 16). **M-M.***

εὐνουχία, ας, ἡ (so far found only in Christian **wr.**, e.g. **Athenagoras**, **Legat.** 33) *the state of being unmarried* **Agr** 18.*

εὐνουχίζω (**Clearchus**, **fgm.** 49; **Appian**, **Bell. Civ.** 3, 98 §409; **Lucian**, **Sat.** 12; **Archigenes** [II AD] in **Oribas.** 8, 2, 8; **Galen**: **CMG** V 4, 2 p. 334, 8; 335, 4; **Cass. Dio** 68, 2, 4; **Jos.**, **Ant.** 10, 33.—**Fig.**, **Philostrat.**, **Vi. Apoll.** 6, 42 p. 252, 27 τὴν γῆν) *castrate, emasculate, make a eunuch of* ἐαυτὸν oneself Mt 19:12b; **pass.**, **ibid.** a. From ancient times it has been disputed whether the word is to be taken literally in both occurrences, **fig.** in both, or **fig.** in the first and **lit.** in the second (cf. **WBauer**, **Heinrici-Festschr.** '14, 235-44). The context requires the **fig.** interp. (s. **εὐνουχία**) for the second occurrence, and the **lit.** for the first (cf. **JAKleist**, **CBQ** 7, '45, 447-9).—**ADNock**, **Eunuchs in Anc. Rel.**: **ARW** 23, '25, 25-33 (=Essays in Religion and the Anc. World I, '72, 7-15); **LHGray**, **Eunuch: Enc. of Rel. and Eth.** V 579-85; **JBlinzler**, **BRigaux-Festschr.**, '70, 45-55 (**Justin**); **JSchneider**, **TW** II 763-7.*

εὐνοῦχος, ου, ὁ (**Hdt.**, **Aristoph.**+; **Vett. Val.** 18, 19; 86, 34; **BGU** 725, 14; 29; **LXX**; **Philo**; **Jos.**, **Ant.** 17, 44; **Test.** 12 **Patr.**) *emasculated man, eunuch*.

1. of physically castrated men Mt 19:12b. They served, **esp.** in the orient, as keepers of the harem (**Esth** 2:14) and not infreq. rose to high positions in the state (**Hdt.** 8, 105): the εὖ. δυνάστης of Queen Candace **Ac** 8:27, 34, 36, 38f.—**S.** on **Κανδάκη**.—**Diod.** S. 11, 69, 1 Mithridates is physically a εὐνοῦχος and holds the position of κατακομιστής (=the chamberlain) τοῦ βασιλέως (**Xerxes**). In 17, 5, 3 Βαγῶας as χιλίαρχος bears the title of a high official at the Persian court (18, 48, 4f). Since he is also described as εὐνοῦχος, the word must be understood literally. So also in **Ac** 8, 27ff the man baptized by Philip performs the function of δυνάστης Κανδάκης βασιλίσσης. Here also 'eunuch' can only refer to his physical state.

2. of those who, without a physical operation, are by nature incapable of marrying and begetting children (**Wsd** 3:14) εὖ. ἐκ κοιλίας μητρός Mt 19:12a.

3. of those who abstain fr. marriage, without being impotent Mt 19:12c.—Cf. **εὐνουχίζω**.—**JBlinzler**, **ZNW** 48, '57, 254-70. **M-M.** B. 141.*

Εὐοδία, ας, ἡ (**Dit.**, **Syll.** 2 868, 19, **Or.** 77; **Κυπρ.** I p. 46 no. 72 Greek grave **inscr.** from Cyprus; **BGU** 550, 1) *Euodia*, a Christian woman **Phil** 4:2.*

εὐοδόω 1 **fut. pass.** εὐοδοθήσομαι (**Soph.**, **Hdt.**+; **pap.**, **LXX**; on the latter **Anz** 290) in our **lit.** only the **pass.** is used, and not in its literal sense, 'be led along a good road'; *get along well, prosper, succeed* of **pers.**, **abs.** (**Josh** 1:8; **Pr** 28:13; 2 **Ch** 18:11; **En.** 104, 6; **Test. Gad** 7:1) εὐχομαί σε εὐοδοῦσθαι κ. ὑγιαίνειν *I pray that all may go well with you and that you may be in good health* 3J 2; cf. εὐοδοῦται σου ἡ ψυχὴ *it is well with your soul* **ibid.**; εὖ. ἐν τινι *succeed in someth.* (2 **Ch** 32:30; **Sir** 41:1; **Jer** 2:37; **Da** 6:4) **Hs** 6, 3, 5f. **W.** **inf. foll.** (cf. 1 **Macc** 16:2) εἴ πως ἤδη ποτὲ εὐοδοθήσομαι ἐλθεῖν πρὸς ὑμᾶς *whether I will finally succeed in coming to you* **Ro** 1:10. **θησαυρίζων** ὅ τι ἐὰν εὐοδῶται *save as much as he gains* 1 **Cor** 16:2. However, in this **pass.** the **subj.** may be a thing (**Hdt.** 6, 73 τῷ Κλεομένει εὐοδώθη τὸ πρήγμα; 2 **Esdr** [**Ezra**] 5:8; **Tob** 4:19 **BA**; 1 **Macc** 3:6) understood, such as business or profit. **M-M.***

εὐοικονόμητος, ου (since **Diphilus** [IV/III BC] in **Athen.** 2 p. 54D) *well arranged of a beginning: auspicious* **IRo** 1:2 (the **adv.** εὐοικονομήτως, 'suitably' in **Eustath.**).*

εὐπάρεδρος, ου (**Hesychius**: εὐπάρεδρον, καλῶς παραμένον) *constant πρὸς τὸ εὖ. τῷ κυρίῳ that you might be devoted to the Lord* 1 **Cor** 7:35 (t.r. εὐπρόσεδρος).*

εὐπειθής, ἐς **gen.** οὗς (**Aeschyl.**, **X.**, **Pla.**+; **Musonius** 83, 19; **Epict.** 3, 12, 13; **Plut.**, **Mor.** 26D; **BGU** 1104, 23; 1155, 17; **POxy.** 268, 6; 4 **Macc** 12:6; **Philo**, **Virt.** 15) *obedient, compliant* **Is** 3:17. **M-M.***

εὐπερίσπαστος, ον (Ps.-X., Cyn. 2, 7 ‘easy to pull away’; the verbal in-τος is indifferent as to voice, **Mlt.** 221) *easily distracting* (cf. **ὑπερίσπαστος** ‘not distracted’ **Polyb.**, **Plut.**; Sir **41:1**; its **adv.** 1 Cor **7:35**) Hb **12:1** P46 (FWBeare, **JBL** 63, ‘44, 390f).*

εὐπερίστατος, ον (**Hesychius**=εὐκόλον, εὐχερῆ; **Suidas**=μωρόν, ταχέως περιτρεπόμενον; **Mlt.-H.** 282) *easily ensnaring, constricting, obstructing* of sin Hb **12:1**. **M-M. S.** **εὐπερίσπαστος**.*

Εὐπλους, ου, ὁ (**CIG** 1211; 2072; **Inscr.** v. Hierap. 194; 270; **Inscr.** Or. Sept. Ponti Eux. I 58; 61; 63 Latyshev; **CIL** III 2571; **Suppl.** 9054; IX 4665; X 7667; 7700; **BGU** 665 II, 7 [I AD]) *Euplus*, a Christian **IEph** 2:1.*

εὐποῖα, ας, ἡ—1. *the doing of good* (**Epict.** in **Stob.**, fgm. 45 Schenkl; **Arrian**, **Anab.** 7, 28, 3; **Polyaenus**, **Exc.** 1 τῶν πλησίων; **Lucian**, **Abd.** 25; **Diog. L.** 10, 10; **Inscr.** v. **Perg.** 333; **IG** III 1054) Hb **13:16**.

2. *a good deed* (**Chio**, **Ep.** 7, 3; **Syntipas** p. 24, 7; **POxy.** 1773, 34; **PLond.** 1244, 8; **Philo**, **Mut. Nom.** 24; **Jos.**, **Ant.** 2, 261; 19, 356) **IPol** 7:3—**S.** on **εὐεργετέω**. **M-M.***

εὐπορέω **impf.** 3 **sg. mid.** εὐπορεῖτο (on the **augm. s.** **W-S.** §12, 5b) *have plenty, be well off* (the **mid.** is used now and then in this sense, which **usu.** belongs to the active: e.g. the **mid.** is found **Aristot.**, **Oec.** 2, 23; **Polyb.** 1, 66, 5; 5, 43, 8; **Jos.**, **Ant.** 17, 214, Vi. 28. Cf. **Lev** 25:26, 49) **abs.** (as **Theopomp.** in **Athen.** 6 p. 275C; **Lucian**, **Bis Acc.** 27; **Dit.**, **Syll.** 3 495, 66; **PGM** 4, 3215) καθὼς εὐπορεῖτό τις *according to his* (financial) *ability* Ac **11:29**. **M-M.***

εὐπορία, ας, ἡ (**Thu.**+ in **var. mngs.**; **LXX** 4 Km **25:10** v.l. **Oft.** **Aq.**, **Philo**, **Joseph.**) *means*, then abundant means, *prosperity* (**X.**, **Demosth.** et al.; cf. **POxy.** 71 I, 17 οὐδεμία δέ μοι ἑτέρα εὐπορία ἐστὶν ἢ τὰ χρήματα ταῦτα; **Jos.**, **Bell.** 7. 445) ἢ εὐ. ἡμῖν ἐστὶν *we get our prosperity* Ac **19:25**; another **poss. mng.** is *easy means of earning a living*. **M-M.***

εὐπραγέω 1 **aor.** εὐπράγησα (**Thu.**+, mostly=‘be well off’; so also **Jos.**, **Ant.** 13, 284; **Test. Gad** 4:5) *do what is right* (cf. **Sym.**, Ps **35:4**) 2 **Cl** 17:7.*

εὐπρέπεια, ας, ἡ (**Thu.**+, **Epict.** 1, 8, 7; **Dit.**, **Syll.** 3 358; 880, 17; **LXX**; **Philo**, **Aet. M.** 126; **Jos.**, **Ant.** 4, 131) *fine appearance, beauty*, **AP** 3:10. ἢ εὐ. τοῦ προσώπου αὐτοῦ *the beauty of its* (i.e., the flower’s) *appearance* **Js** **1:11**. περιτιθέναι τὴν εὐ. τινι *clothe someth. w. beauty* **Hv** 1, 3, 4. **M-M.***

εὐπρεπής, ἐς **gen.** οὗς (**Aeschyl.**, **Hdt.**+, **Diod. S.** 1, 45, 4 **Vogel** v.l. [the text has ναοὶς ἐκπρεπέσι]; **Epict.** 1, 2, 18 al.; **inscr.**; **POxy.** 1380, 130 [II AD]; **LXX**, **Philo**; **Jos.**, **Ant.** 6, 160) **Comp.** εὐπρεπέστερος (**Aeschyl.** et al.; **Wsd** 7:29) **Dg** 2:2; **Hs** 5, 2, 4. **Superl.** εὐπρεπέστατος (**Hdt.** et al.; **Jos.**, **Ant.** 1, 200) **Hs** 2:1; 9, 1, 10; 9, 10, 3.

1. *looking well* of a vineyard carefully dug and weeded εὐπρεπέστερος ἔσται *it will look better* **Hs** 5, 2, 4. Of a white mountain εὐπρεπέστατον ἦν ἑαυτῷ τὸ ὄρος *the mountain by itself* (without any trees) *was most beautiful* 9, 1, 10. Of a place that has been cleaned *very attractive* 9, 10, 3. Of a building *magnificent* 9, 9, 7. οὐδὲν εὐπρεπέστερον **w. gen.** *no better to look at than* **Dg** 2:2.

2. *suited* τινὶ *to someth.* of the elm and the vine εὐπρεπέσταται εἰσιν ἀλλήλαις *they are very well suited to each other* **Hs** 2:1.*

εὐπρεπῶς **adv.** (**Aeschyl.**+, **Dit.**, **Syll.** 3 1109, 110; 1 **Esdr** 1:10; **Wsd** 13:11; **Jos.**, **Ant.** 13, 31).

1. *beautifully* **Hs** 5, 2, 5. This **mng.** is also **poss.** for 9, 2, 4. But here the sense can also be—2. *fittingly, properly* of women περιεζωσμένοι εὐ.*

εὐπρόσδεκτος, ον (easily) *acceptable, pleasant, welcome* (**Plut.**, **Mor.** 801 c).

1. of things: of offerings (**schol.** on **Aristoph.**, **Pax** 1054 εὐπρόσδεκτος ἡ θυσία) προσφορά **Ro** **15:16**. Of a time which is favorable for bringing God’s grace to fruition καιρὸς εὐ. 2 Cor **6:2**. Of the willingness to give, which is said to be acceptable **8:12**. **W.** the **dat.** of the one to whom *someth.* is acceptable: men **Ro** **15:31**; to God θυσία εὐ. **θεῷ** 1 Pt **2:5** (cf. **Vi.** **Aesopi** **W c.** 8 εὐπρόσδεκτον παρὰ τῷ θεῷ τὸ ἀγαθοποιεῖν; **Cat. Cod. Astr.** VII 178, 6 εὐ. αἱ εὐχαὶ πρὸς θεόν; **Dit.**, **Syll.** 3 1042, 8 ἀπρόσδεκτος ἡ θυσία παρὰ τ. θεοῦ). ἱλαρότης **Hm** 10, 3, 1. λειτουργία **s** 5, 3, 8. εὐ. τῷ θελήματι αὐτοῦ *acceptable to his will* 1 **Cl** 40:3; τὰ εὐ. *what is acceptable* to God **35:5**.—2. of **pers.** 40:4. **M-M.***

εὐπρόσεδρος, ον *constant* 1 Cor **7:35** **t.r.** (**s.** **εὐπάρεδρος**).*

εὐπροσωπέω 1 **aor.** εὐπροσώπησα (**PTebt.** 19, 12 [114 BC] ὅπως εὐπροσωπῶμεν) *make a good showing ἐν σαρκί before men* **Gal** **6:12**. **M-M.***

εὐρακύλων, ωνος, ὁ (a hybrid formation of **Lat.-Gk.** sailor’s language, made **fr.** εὖρος and **Lat.** **aquilo**, **Bl-D.** §5, 1 d; 115, 1; **Rob.** 166) *the northeast wind, Euraquilo* Ac **27:14** (v.l. **εὐροκλύδων**, **q.v.**). **JSmith**, *The Voyage and Shipwreck of St. Paul* 1880, 119ff; 287ff. **M-M.***

εὔρημα, ατος, τό (trag., Hdt., POxy. 472, 33 [II AD]; Philo; Jos., C. Ap. 2, 148; the LXX has the later form εὔρεμα [Phryn. p. 445f L.; Dio Chrys. 59[76], 1; s. Thackeray p. 80) *discovery, invention* Dg 7:1.*

εὐρίσκω (Hom.; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) *impf.* εὔρισκον, ἡῤῥισκον (Mk 14:55); *fut.* εὐρήσω; *pf.* εὔρηκα; 2 *aor.* εὔρον, 1 *pl.* εὔραμεν (BGU 1095, 10 [57 AD]; Sb 6222, 12 [III AD]) Lk 23:2, *mid.* εὐράμην Hb 9:12 (Bl-D. §81, 3 w. app.; cf. Mlt.-H. 208). *Pass.* ἐπίσκομαι; *impf.* 3 *sg.* ἡῤῥίσκετο; 1 *aor.* εὔρεθην; 1 *fut.* εὔρεθήσομαι (W-S. §15 s.v.).

1. *find*—a. after seeking *find, discover, come upon abs.* (opp. ζητεῖν, Pla., Gorg. 59 p. 503D; Epict. 4, 1, 51 ζητεῖ καὶ εὐρήσεις; PTebt. 278, 30 [I AD] ζητῶι καὶ οὐχ εὐρίσκωι) Mt 7:7f; Lk 11:9f; LJ 2:2; GH 27. τινὰ ζητεῖν κ. εὐ. (3 Km 1:3) 2 Ti 1:17. τινὰ or τί ζητεῖν κ. οὐχ εὐ. (PGiess. 21, 5; Sextus 28; 4 Km 2:17; 2 Esdr 17 [Neh 7]: 64; Ps 9:36; Pr 1:28; SSol 5:6; Ezk 22:30) Mt 12:43; 26:60; Mk 14:55; Lk 11:24; 13:6f; J 7:34, 36; Rv 9:6. εὐ. τινὰ Mk 1:37; Lk 2:45; 2 Cor 2:13. τί Mt 7:14; 13:46; 18:13; Lk 24:3. νομήν *pasture* J 10:9 (cf. La 1:6); Ac 7:11. The *obj. acc.* can be supplied fr. the context Mt 2:8; Ac 11:26. W. the place given ἐν τῇ φυλακῇ 5:22. πέραν τῆς θαλάσσης J 6:25. *Pass. w. neg.* εἴ τις οὐχ εὔρεθι ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος *if anyone* ('s name) was *not found written in the book of life* Rv 20:15 (cf. PHib. 48, 6 [255 BC] οὐ γὰρ εὐρίσκω ἐν τοῖς βιβλίοις; 2 Esdr 18 [Neh 8]: 14). The *pass. w. neg.* can also mean: no longer to be found, despite a thorough search=*disappear* (PReinach 11, 11 [III BC]) of Enoch οὐχ ἡῤῥίσκετο Hb 11:5 (Gen 5:24). ὅρη οὐχ εὔρεθισαν Rv 16:20; cf. 18:21. The addition of the *neg.*, which is actually found in the Sahidic version, would clear up the best-attested and difficult *rdg.* of 2 Pt 3:10 καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὔρεθήσεται (NBKP min. Arm.); other proposals in Nestle. See also Danker s.v. 2.

b. *find, come upon* accidentally, without seeking τινὰ *someone* (PGenève 54, 31 εὔρηκαμεν τὸν πραιπόσιτον; Gen 4:14f; 18:28ff; 1 Km 10:2; 3 Km 19:19; Sir 12:17) Mt 18:28; 27:32; J 1:41a, 43, 45; 5:14; 9:35; Ac 13:6; 18:2; 19:1; 28:14 (Diog. L. 1, 109 τὸν ἀδελφὸν εὐρών=he came upon his brother). *Foll.* by ἐν w. *dat.* to designate the place (3 Km 11:29; 1 Macc 2:46) J 2:14; τί *some* (Gen 11:2; 26:19; Judg 15:15; 4 Km 4:39 al.) Mt 13:44 (Biogr. p. 324 εὐρὼν θησαυρόν); 17:27; Lk 4:17; J 12:14 (Phot., Bibl. 94 p. 74b on Iambl. Erot. [Hercher I 222, 38] εὐρόντες ὄνους δύο ἐπέβησαν); Ac 17:23. Also *foll.* by ἐν and the *dat.* to indicate the place (Herodian 3, 8, 6; 2 Ch 21:17) Mt 8:10; Lk 7:9. *Pass. be found, find oneself, be* (Dt 20:11; 4 Km 14:14; 1 Esdr 1:19; 8:13; Bar 1:7) Φ. εὔρεθι εὐς Ἀζωτον Philip found himself or was present at Azotus Ac 8:40 (cf. Esth 1:5 τοῖς ἔθνεσιν τοῖς εὔρεθεῖσιν εὐς τ. πόλιν), but a Semitic phrase. . . . εὔρεθῃ =to arrive in, or at, may underlie the *expr.* here and in εὔρεθῇναι εἰς τ. βασιλείαν Hs 9, 13, 2 (cf. MBlack, Aramaic Studies and the NT, JTS 49, '48, 164). οὐδὲ τόπος εὔρεθι αὐτῶν ἔτι ἐν τ. οὐρανῷ there was no longer any place for them in heaven Rv 12:8 (s. Da 2:35 Theod.); cf. 18:22, 24. οὐδὲ εὔρεθι δόλος ἐν τ. στόματι αὐτοῦ 1 Pt 2:22; 1 Cl 16:10 (both Is 53:9); cf. Rv 14:5 (cf. Zeph 3:13). ἵνα εὔρεθῶ ἐν αὐτῷ (i.e. Χριστῷ) that I might be found in Christ Phil 3:9 (JMoffatt, ET 24, '13, 46).

c. w. *acc.* and *ptc.* or *adj.*, which denotes the state of being or the action in which someone or *some* is or is involved (Bl-D. §416, 2; cf. Rob. 1120f).

α. w. *ptc.* (Thu. 2, 6, 3; Demosth. 19, 332; Epict. 4, 1, 27; PTebt. 330, 5 [II AD] παραγενομένου εἰς τ. κόμην εὔρον τ. οἰκίαν μου σεσυλημένην; Num 15:32; Tob 7:1 S; 8:13; D 6:14; 6:12 Theod.; Jos., Bell. 6, 136τ. φύλακας εὔρον κοιμωμένους) εὐρίσκει σχολάζοντα he finds it unoccupied (that gives the condition for his return: HSNyberg, Con. Neot. 2, '36, 22-35) Mt 12:44. εὔρεν ἄλλους ἐστῶτας he found others standing there 20:6 (cf. Jdth 10:6); cf. 21:2; 24:46; 26:40, 43; Mk 11:2; 13:36; 14:37, 40; Lk 2:12; 7:10; 8:35; 11:25; 12:37, 43; 19:30; Ac 5:23; 9:2; 10:27; 27:6; 2 Cl 6:9; ITr 2:2 and oft. W. ellipsis of the *ptc.* εὔρεθι μόνος (sc. ὢν) Lk 9:36. οὐδὲν εὐρίσκω αἴτιον (ὄν) 23:4; cf. vs. 22.

β. w. *adj.* εὔρον αὐτὴν νεκράν Ac 5:10. εὔρωσιν ὑμᾶς ἀπαρασκευάστους 2 Cor 9:4.

γ. elliptically w. a whole clause οὐχ οἶους θέλω εὔρω ὑμᾶς I may find you not as I want (to find you) 2 Cor 12:20. Several times w. *καθὼς foll.*: εὔρον καθὼς εἶπεν αὐτοῖς they found it just as he had told them Mk 14:16; Lk 19:32; cf. 22:13. ἵνα. . . εὔρεθῶσιν καθὼς καὶ ἡμεῖς that they may be found (leading the same kind of life) as we 2 Cor 11:12.

2. *fig.*, of intellectual discovery based upon reflection, observation, examination, or investigation *find, discover* (X., Hell. 7, 4, 2; M. Ant. 7, 1; Wsd 3:5; Da 1:20 Theod.; Jos., Ant. 10, 196) τὶ *some*: I find it to be the rule Ro 7:21. ὁδε εὐ. ἐντολήν here I find a commandment B 9:5. τινὰ w. *ptc. foll.* find someone doing *some* (Anonymi Vi. Platonis p. 7, 18 Westerm.) Lk 23:2; Ac 23:29. *Likew.* τὶ w. *ptc. foll.* Rv 3:2. τινὰ w. *adj. foll.* 2:2. W. ὅτι *foll.* B 16:7. Of the result of a judicial investigation εὐ. αἰτίαν θανάτου find a cause for putting to death Ac 13:28. εὐ. αἰτίαν, κακόν, ἀδίκημα ἐν τινι J 18:38; 19:4, 6; Ac 23:9. εἰπάτωσαν τί εὔρον ἀδίκημα let them say what wrong-doing they have discovered 24:20. ποιεῖτε ἵνα εὔρεθῇτε ἐν ἡμέρᾳ κρίσεως act in order that you may pass muster in the day of judgment B 21:6. This may be the sense of εὐρ. in 2 Pt 3:10 w. an emendation of καὶ γῆ κατὰ τὰ (for καὶ γῆ καὶ τὰ) ἐν αὐτῇ ἔργα εὔρεθήσεται (cf. PsSol 17:8) and the earth will be judged according to the deeds done on it (FWDanker, 2 Pt 3:10 and PsSol 17:10, ZNW 53, '62, 82-86).—W. *acc.* of a price or measure calculated εὔρον they found 19:19; 27:28. W. *indir. quest. foll.* Lk 5:19 which, by the use of the article, can become an object *acc.*: εὐ. τὸ τί ποιήσωσιν 19:48. τὸ πῶς κολάσονται αὐτούς Ac 4:21. W. *inf. foll.* ἵνα εὔρωσιν κατηγορεῖν αὐτοῦ in order to find a charge against him Lk 6:7; 11:54 D (however, there is no accusative with εὔρωσιν; cf. PPar. 45, 7 [153 BC] προσέχων μὴ εὔρη τι κατὰ σοῦ ἱπν=εἰπεῖν. For this reason it is perhaps better to conclude that εὐρίσκω with *inf.*=be able: Astrampsychus p. 51. 14 εἰ εὐρήσω δανείσασθαι ἄρτι=whether I will be able to borrow money now; p. 6 l. 72; p. 42 Dek. 87, 1. Then the *transl.* would be: in order that they might be able to bring an accusation against him). Of seeking and finding God (Is 55:6; Wsd 13:6, 9. Cf. Philo, Spec. Leg. 1, 36, Leg. All. 3, 47) Ac 17:27. *Pass.* εὔρεθην τοῖς ἐμὲ μὴ ζητοῦσιν I have let myself be found by those who did not

seek me Ro 10:20 (Is 65:1).—As *κ* *be found, appear, prove, be shown* (to be) (Cass. Dio 36, 27, 6; Ditt., Syll.3 736, 51; 1109, 73; 972, 65; POxy. 743, 25 [2 BC]; Jos., Bell. 3, 114) *εὐρέθη ἐν γαστρὶ ἔχουσα* *it was found that she was to become a mother* Mt 1:18. *εὐρέθη μοι ἡ ἐντολὴ εἰς θάνατον* (sc. οὕσα) *the commandment proved to be a cause for death to me* Ro 7:10. *οὐχ εὐρέθησαν ὑποστρέψαντες*; *were there not found to return?* Lk 17:18; cf. Ac 5:39; 1 Cor 4:2 (cf. Sir 44:20); 15:15; 2 Cor 5:3; Gal 2:17; 1 Pt 1:7; Rv 5:4; 1 Cl 9:3; 10:1; B 4:14; Hm 3:5 and oft. *ἄσπιλοι αὐτῷ εὐρεθῆναι* *be found unstained in his judgment* 2 Pt 3:14. *σχήματι εὐρεθείς ὡς ἄνθρωπος* *when he appeared in human form* Phil 2:7.

3. *find (for oneself), obtain*. The *mid.* is used in this sense in Attic *wr.* (Bl-D. §310, 1; cf. Rob. 814; Phryn. p. 140 L.); in our *lit.* it occurs in this sense only Hb 9:12. As a rule our *lit.* uses the *act.* in such cases (poets; Lucian, Lexiph. 18; LXX; Jos., Ant. 5, 41) *τὴν ψυχὴν* Mt 10:39; 16:25. *ἀνάπαυσιν* (Sir 11:19; 22:13; 28:16; 33:26) *ταῖς ψυχαῖς ὑμῶν rest for your souls* 11:29. *μετανοίας τόπον* *have an opportunity to repent or for changing the (father's) mind* Hb 12:17. *σκήνωμα τῷ θεῷ Ἰακώβ* *maintain a dwelling for the God of Jacob* Ac 7:46b v.l. (Ps 131:5). *χάριν obtain grace* (SSol 8:10 v.l.) Hb 4:16. *χάριν παρὰ τῷ θεῷ obtain favor with God* Lk 1:30; also *ἐνώπιον τοῦ θεοῦ* Ac 7:46a (LXX as a rule *ἐναντίον w. gen.*). *ἐλεος παρὰ κυρίου obtain mercy from the Lord* 2 Ti 1:18 (cf. Gen 19:19; Da 3:38). M-M. B. 765.

εὐροκλύδων, ωνος, ὁ Euroclydon, explained as the *southeast wind, that stirs up waves*; another form is *εὐροκλύδων*=the wind that stirs up broad waves; only Ac 27:14 v.l., where *εὐρακύλων* (q.v.) is the correct *rdg.*, and the two other forms are *prob.* to be regarded as scribal errors (but s. Etym. Magn. p. 772, 30 s.v. τυφών: τυφών γάρ ἐστιν ἡ τοῦ ἀνέμου σφόδρα πνοή, ὅς καὶ εὐροκλύδων καλεῖται).*

εὐροκλύδων s. *εὐροκλύδων*.

εὐρύχωρος, ον broad, spacious, roomy (Aristot., H. Anim. 10, 5 p. 637a, 32; Diod. S. 19, 84, 6; LXX; Philo, Sacr. Abel. 61; Jos., Ant. 1, 262; Sib. Or. 3, 598) of a road *spacious* Mt 7:13; *τὸ εὐ. a large room* (Appian, Bell. Civ. 4, 41 §171; 2 Ch 18:9; 1 Esdr 5:46), in which one can live comfortably and unmolested (cf. Ps 30:9 *ἐν εὐρυχωρῇ*; Hos 4:16) Hm 5, 1, 2. M-M.*

εὐσέβεια, ας, ἡ (Pre-Socr., Aeschyl.+; *inscr., pap.* as 'piety, reverence, loyalty, fear of God') in our *lit.* and in the LXX only of the duty which man owes to God *piety, godliness, religion* (Pla., Rep. 10 p. 615C *εἰς θεοὺς*; X., Cyr. 8, 1, 25; Posidon.: 87 *fgm.* 59, 107 *Jac.* *περὶ τὸ δαιμόνιον*; Diod. S. 4, 39, 1 *εἰς τὸν θεόν*; 7, 14, 6; 19, 7, 3; Epict., Ench. 31, 1 *περὶ τ. θεοὺς*; Herm. Wr. 4, 7 *πρὸς τ. θεόν*; *inscr.* [Ditt., Syll.3, Or. indices]; UPZ 41, 10 [161/0 BC] *πρὸς τὸ θεῖον*; PHermop. 52:19; PTebt. 298, 45; PGiess. 66, 10; LXX, esp. 4 Macc.; Ep. Arist. 2; 42 *πρὸς τ. θεὸν ἡμῶν* al.; Philo, Deus Imm. 17 *πρὸς θεόν*; 69, Poster. Cai. 181; Jos., C. Ap. 1, 162 *περὶ τὸ θεῖον* *ἰδίᾳ εὐσεβείᾳ* *by our own piety* Ac 3:12; cf. διὰ τ. ἡμετέρας εὐ. 1 Cl 32:4. *ἐν πάσῃ εὐ. in all piety* 1 Ti 2:2; cf. 4:7f; 6:5f, 11. *μετ' εὐσεβείας in godliness* (cf. 2 Macc 12:45) 1 Cl 15:1. *τὰ πρὸς εὐσεβείαν what belongs to piety* 2 Pt 1:3 (cf. Jos., Ant. 11, 120 *τὸ πρὸς τ. θρησκείαν*). *ἔχειν μόρφωσιν εὐσεβίας have the outward form of religion*=be religious only in appearance 2 Ti 3:5 (cf. Philo, Plant. 70 *εἰσὶ τινες τῶν ἐπιμορφαζόντων εὐσεβείαν*). W. *φιλοξενία* 1 Cl 11:1. *Godliness* as a result of steadfastness and cause of brotherly love 2 Pt 1:6f (on the list of virtues cf. Lucian, Somn. 10; Ditt., Or. 438, Dssm., LO 270 [LAE 322]). *ἡ ἐν Χριστῷ εὐ. Christian piety* 1 Cl 1:2. *περὶ τὴν εὐ. φιλοπονεῖν show a concern for piety* 2 Cl 19:1.—*Godly faith, religion* (Diod. S. 16, 60, 3; Jos., C. Ap. 1, 60) *ἡ κατ' εὐσεβείαν διδασκαλία teaching which is in accordance with godly faith* 1 Ti 6:3; *ἡ ἀλήθεια ἡ κατ' εὐ. Tit 1:1* *τὸ τῆς εὐ. μυστήριον the mystery of our religion* 1 Ti 3:16 (MOMassinger, Biblioth. Sacra 96, '40, 479-89).—Pl. *godly acts* 2 Pt 3:11 (cf. PGM 13, 717).—OKern, D. Rel. der Griechen I '26, 273-90; FBräuninger, Unters. zu d. Schriften des Hermes Trismeg., Diss. Berlin '26, esp. on *εὐσέβεια* and *γνώσις*; FTillmann, Past. Bonus 53, '42, 129-36; 161-5 ('Frömmigt' in den Pastoralbr.; WFoerster, NTS 5, '59, 213-18 (Pastorals). S. ὁσιος, end. M-M. B. 1462.*

εὐσεβέω (trag.+; *inscr., pap., LXX*) *be reverent, respectful, devout* (w. εἰς, πρὸς, περίτινα) in our *lit.* only w. acc. *show piety toward someone* (trag.+; *inscr., LXX*).

1. of divine beings *worship* (Aeschyl., Ag. 338 *τοὺς θεοὺς*; Ditt., Syll.3 814, 36 *εὐσεβῶν τ. θεοὺς*; Sb 6828, 7; 4 Macc 11:5; Philo, Spec. Leg. 1, 312, Praem. 40; Jos., C. Ap. 2, 125 *τὸν θεόν*) *ὄν οὖν ἀγνοοῦντες εὐσεβεῖτε* Ac 17:23.

2. of men *τὸν ἴδιον οἶκον εὐ. show piety toward the members of one's own household* 1 Ti 5:4. M-M.*

εὐσεβής, ἐς (Theognis, Pind.+; *inscr., pap., LXX*) *devout, godly, pious, reverent* in our *lit.* only of one's relation to God (Pla., Euthyphr. 5c, Phil. 39E; X., Apol. 19, Mem. 4, 6, 4; 4, 8, 11; Epict. 2, 17, 31; Lucian, De Calumn. 14; Ditt., Syll.3 821 C, 3; 1052, 5 *μύσται καὶ ἐπόπται εὐ.*; LXX; Ep. Arist. 233; Philo, Leg. All. 3, 209 al.; Jos., Ant. 9, 236) *στρατιώτης εὐ.* Ac 10:7. W. *φοβούμενος τ. θεόν* vs. 2. *πεποιθήσις devout confidence* 1 Cl 2:3.—*Subst. ὁ. εὐ. the godly or devout man* (X., Mem. 4, 6, 2, Cyr. 8, 1, 25; Diod. S. 1, 92, 5 *οἱ εὐσεβεῖς*; Suppl. Epigr. Gr. VIII 550, 4 [I BC] pl.=believers in Isis; Sir 12:4; 39:27; Pr 13:19; Eccl 3:16 v.l.; En. 102, 4; 103, 3) 2 Pt 2:9; 2 Cl 19:4. *χῶρος εὐσεβῶν a place among the godly* (s. *χῶρος* I) 1 Cl 50:3; *τὸ εὐ. (opp. τὸ κερδαλέον) piety, religion* (Soph., Oed. Col. 1127 al.; Epict. 1, 29, 52; Philo, Agr. 128; Jos., Ant. 12, 43) 2 Cl 20:4.—BSEaston, Pastoral Epistles, '47, 218. S. also ὁσιος, end. M-M.*

εὐσεβῶς adv. (Pind., X., Pla.+; *inscr., pap., LXX*) in our *lit.* of man's relation to God *in a godly manner* (oft. *inscr.*

[Dit., Syll.3 index]; 4 Macc 7:21 v.l.; Ep. Arist. 37; 261; Philo, Aet. M. 10) 1 Cl 61:2. ζῆν 2 Ti 3:12; Tit 2:12 (s. βιοῦν εὖ.: Ps.-Pla., Axioch. 372A). W. δικαίως (Dit., Syll.3 772; Jos., Ant. 8, 300) 1 Cl 62:1. W. δικ. and σωφρόνως (Socrat., Ep. 15, 1 ἐβίωσε σωφρόνως κ. ὁσίως κ. εὖ.) Tit 2:12. M-M.*

εὐσημος, ον (trag., Hippocr.+; inscr., pap.; Ps 80:4) easily recognizable, clear, distinct (Aeschyl., Suppl. 714; Theophr., Caus. Pl. 6, 19, 5; Artem. 2, 44 εὐσήμου ὄντος τ. λόγου; Porphyr., Abst. 3, 4 of speech; Dit., Or. 90, 43; 665, 13) εὖ. λόγον διδόναι utter intelligible speech 1 Cor 14:9. M-M.*

εὐσπλαγγία, ας, ἡ (Ps.-Eur., Rhes. 192; Theod. Prodr. 8, 317 H.; Nicetas Eugen. 8, 238; Maspéro 97D, 69; Test. Zeb. 5:1 al.) mercy w. γλυκύτης (as Theophilus, Ad Autol. 2, 14) 1 Cl 14:3.*

εὐσπλαγγνος, ον (in the mng. 'with healthy intestines': Hippocr., Prorrh. 2, 6; Hesychius) tenderhearted, compassionate (so Prayer of Manasseh [=Ode 12]: 7; Test. Zeb. 9:7; PGM 12, 283) of God (as in the pass. already given) w. ἐπιεικής 1 Cl 29:1.—Of men (Test. Sim. 4:4; Syntipas p. 106, 23; Leontios 46 p. 99, 15; Nicetas Eugen. 6, 193 H.) 54:1. (W. φιλάδελφος, ταπεινόφρων) 1 Pt 3:8. W. numerous other qualifications of deacons Pol 5:2 and elders 6:1 (for the mng. courageous in 1 Pt 3:8 and Pol 6:1 s. EGSelwyn, First Peter, '46, 188f). εὖ. εἰς τινα toward someone Eph 4:32.*

εὐστάθεια, ας, ἡ (Epicurus in Plut., Mor. p. 135C; Epict. 2, 5, 9; Vett. Val. 183, 3; Dit., Syll.3 1109, 15, Or. 669, 4; 45; PGiess. 87, 18; LXX; Ep. Arist. 216; 261; Philo; Jos., Ant. 18, 207) good disposition, tranquility, stability, firmness 1 Cl 61:1 (w. εἰρήνη as Philo, De Jos. 57, In Flacc. 135); 65:1.*

εὐσταθέω imper. εὐστάθει; impf. 3 pl. εὐσταθοῦσαν Mlt.-H. 194f) be stable, be tranquil, at rest (outwardly and inwardly: Dionys. Hal., Plut., Lucian, Epict.; Vett. Val. 42, 21; Herm. Wr. 466, 22 Sc.; Dit., Or. 54, 19, Syll.3 708, 35; BGU 1764, 14 [I BC]; 2 Macc 14:25; Jos., Ant. 15, 137 περὶ τ. βίον) lead a quiet life Hm 5, 2, 2; be at rest (in contrast to affliction) s 7:3; be calm (Epict. 1, 29, 61), or stand firm εὐστάθει IPol 4:1. Of sheep οὐκ εὐσταθοῦσαν they had no peace Hs 6, 2, 7.*

εὐσταθής, ἐς (Hom.+; LXX) stable, firm, calm τὸ εὐσταθές calmness, composure (Epict., Ench. 33, 11; Philo, Conf. Lingu. 43) MPol 7:2.*

εὐσυνείδητος, ον with a good conscience (M. Ant. 6, 30, 15) εὐσυνείδητον εἶναι have a good conscience IMg 4. ἐν τινι about someone IPhld 6:3.*

εὐσχημονέω (Pla., Leg. 732C; Menand.; Philod.; PSI V 541, 5; not LXX) behave with dignity or decorum; in our lit. only as rdg. of P46 in 1 Cor 13:5 for ἀσχημονεῖ. If it is not a scribal error here, it must have the sense behave in an affected manner, play the gentleman or lady (cf. εὐσχήμων 2), which is not found elsewh. S. ADebrunner, Con. Neot. XI, '47, 37-41.*

εὐσχημόνως adv. (Aristoph., Vesp. 1210; X., Mem. 3, 12, 4, Cyr. 1, 3, 8 al.; Epict. 2, 5, 23; Dit., Syll.3 598E, 5 al.; 717, 14; Jos., Ant. 15, 102) decently, becomingly εὖ. περιπατεῖν behave decently Ro 13:13 (as of one properly attired; s. εὐσχημοσύνη); 1 Th 4:12 (Dit., Syll.3 1019, 7ff ἀναστρέφεσθαι εὖ.). πάντα εὖ. καὶ κατὰ τάξιν γινέσθω everything is to be done properly and in good order 1 Cor 14:40 (Dit., Syll.3 736, 42 εὖ. πάντα γίνηται; Ael. Aristid. 46 p. 364 D.: εὖ. καὶ τεταγμένως [i.e. ταῦτα ἐπράττετο]). M-M.*

εὐσχημοσύνη, ης, ἡ (Hippocr., Pla., X.+; Diod. S. 5, 32, 7; Epict. 4, 9, 11; Dit., Or. 339, 32; Inscr. Gr. 545, 8f [II BC]; 4 Macc 6:2; Ep. Arist. 284) propriety, decorum, presentability of clothing (cf. Maximus Tyr. 15, 3b; Dit., Syll.3 547, 37; 4 Macc 6:2) of modest concealment τὰ ἀσχήμονα ἡμῶν εὖ. περισσοτέραν ἔχει our unrepresentable (parts) receive greater presentability (=are treated with greater modesty) 1 Cor 12:23. M-M.*

εὐσχήμων, ον, gen. ονος (Eur., Hippocr.+; inscr., pap.; Pr 11:25)—1. proper, presentable τὰ εὖ. (sc. μέλη) the presentable parts 1 Cor 12:24 (cf. Socrat., Ep. 31 tongue and head τὸ θειότατον. . . τῶν μερῶν ἀπάντων; Diod. S. 20, 63, 3 head and face τὰ κυριώτατα μέρη τοῦ σώματος; Maximus Tyr. 40, 2f κεφαλὴ and ὄμματα are nobler than μῆροί and σφυρά). τὸ εὖ. good order (cf. Epict. 4, 1, 163; 4, 12, 6) 7:35.

2. prominent, of high standing or repute, noble (Plut., Mor. 309C; Vett. Val. index; PFlor. 61, 61 [85 AD]; 16, 20; PHamb. 37, 7; Dit., Or. 485, 3 ἄνδρα ἀπὸ προγόνων εὐσχήμονα; Jos., Vi. 32; Phryn. p. 333 L.) Ac 13:50; 17:12 (well-to-do: VeraFVanderlip, Amer. Stud. in Papyrology 12, '72, 25), 34 D. εὖ. βουλευτής a prominent counsellor (Joseph of Arimathea) Mk 15:43.—HGreeven, TW II 768-70. M-M.*

εὐτάκτως adv. (since Aeschyl., Pers. 399; Hippocr.; X., Cyr. 2, 2, 3; Epict. 3, 24, 95; Dit., Syll.3 717, 25; 736, 42; PTeht. 5, 55; BGU 1147, 12) in good order ἐγένοντο ἀμφοτέρω εὖ. both originated in good order 1 Cl 42:2 (on the pl. of the verb w. the neut. pl. s. ἐσθίω 1ba). As a military t.t.: of soldiers εὖ. ἐπιτελεῖν τὰ διατασσόμενα carry out orders with good discipline 37:2.*

εὐταξία, ας, ἡ (Thu.+; inscr., pap.; 2 Macc 4:37; 3 Macc 1:10; Ep. Arist. 246; Philo, De Jos. 204; Jos., Bell. 2, 151) good order, esp. also (military t.t.) good discipline (Thu. 6, 72, 4; Ps.-Pla., Alc. 1 p. 122C al.; Jos., Bell. 2,

εὐτεκνος, ον *with many children, w. good children, fortunate because of children* (Eur.+; Philo). In ISm 13:2 the word is understood by Zahn and Hilgenfeld as an *adj.*, but by Lghtf., Funk, Krüger, Bihlmeyer as a proper name, because εὐ. as an *adj.* seems not to fit well into the context. Εὐ. as a name is, however, unattested to date; but s. *Dit., Or.* 53 and the grammarian Εὐτέκνιος in *Pauly-W.* VI 1492.*

εὐτόνως *adv.* (Aristoph., *Plut.* 1095; X., *Hier.* 9, 6 *al.*; Josh 6:8; Philo, *Agr.* 70; Jos., *Bell.* 4, 423) *powerfully, vigorously, vehemently* εὐ. κατηγορεῖν τινος *accuse someone vehemently* Lk 23:10. εὐ. διακατελέγγχεσθαι τινι *refute someone vigorously* Ac 18:28. *M-M.**

εὐτραπελία, ας, ἡ (Hippocr.+; mostly in a good sense: ‘wittiness’, ‘facetiousness’; so also Posidipp. *Com.* [III BC], *fgm.* 28, 5 K.; *Diod. S.* 15, 6, 5; Philo, *Leg. ad Gai.* 361; Jos., *Ant.* 12, 173; 214. *Acc. to Aristot.*, *Eth. Nic.* 2, 7, 13 it is the middle term *betw.* the extremes of buffoonery [βωμολοχία] and boorishness [ἀγροικία]; *acc. to Aristot.*, *Rhet.* 2, 12 it is *πεπαιδευμένη ὕβρις*) in our *lit.* only in a bad sense *coarse jesting, buffoonery* Eph 5:4. *M-M.**

Εὐτυχος, ου, ὁ (IG III 1095; 1113; 1122 *al.*; CIL III 2784; 3028 *al.*; PPetr. I 12, 8; Preisigke, *Namenbuch*; Joseph.) *Eutychus*. a young man in Troas Ac 20:9. *M-M.**

εὐφημία, ας, ἡ (Pind.+ in *var. mngs.*; Sym.; Ep. Arist. 191; Philo; Jos., *Ant.* 16, 14; 17, 200) *good report, good repute* (so *Diod. S.* 1, 2, 4; *Aelian*, *V.H.* 3, 47; *Dit., Or.* 339, 30; *Inscr.* Gr. 394, 39; PLond. 891, 9 ἡ εὐφημία σου περιεκύκλωσεν τ. κόσμον ὅλον) *opp.* δυσφημία 2 Cor 6:8. *M-M.**

εὐφημος, ον (Aeschyl.+ in *var. mngs.*; *inscr.*; Sym. Ps 62:6; Philo; Jos., *C. Ap.* 2, 248) ὅσα εὐφημα Phil 4:8 can be interpreted in various ways: *auspicious, well-sounding, praiseworthy, attractive, appealing.* *M-M.**

εὐφορέω 1 *aor.* εὐφόρησα *bear good crops, yield well, be fruitful* (Hippocr.+; Philo, *De Jos.* 159; Jos., *Bell.* 2, 592) of farm land (Philostrat., *Vi. Apoll.* 6, 39 p. 251, 8 of γῆ) Lk 12:16. *M-M.**

εὐφραίνω 1 *aor. inf.* εὐφρᾶναι Hm 12, 3, 4; B 21:9; 1 *aor. pass.* ηὐφράνθην; 1 *fut.* εὐφρανθήσομαι (Hom.+; *inscr., pap., LXX*).

1. *act. gladden, cheer (up) τινά someone* (Hom.+; *Dit., Or.* 504, 10 εὐφρᾶναι ὑμᾶς; PFlor. 154 II, 12; LXX; En. 107, 3; Philo, *Spec. Leg.* 3, 186; Jos., *Ant.* 4, 117) τίς ὁ εὐφραίνων με; *who makes me glad?* 2 Cor 2:2. εἰς τὸ εὐφρᾶναι ὑμᾶς *to cheer you* B 21:9. Of the commandments of the angel of repentance δυνάμεναι εὐφρᾶναι καρδίαν ἀνθρώπου *be able to gladden the heart of a man* Hm 12, 3, 4 (cf. Ps 18:9; 103:15 εὐφραίνει καρδίαν ἀνθρώπου; Pr 23:15; Sir 40:20; *Aelian*, *V.H.* 1, 32; Ramsay, *Phrygia* II 386 no. 232, 19 τὴν ψυχὴν εὐφραίνετε πάντοτε).

2. *pass.* (Hom.+; *inscr., pap., LXX*; Philo; Jos., *Bell.* 1, 91) *be glad, enjoy oneself, rejoice ἐπὶ τινι* (Aristoph., *Acharn.* 5; X., *Symp.* 7, 5; Epict. 4, 4, 46; BGU 1080, 7; Sir 16:1, 2; 18:32; 1 Macc 11:44; 12:12; Philo, *Mos.* 1. 247; *Test. Levi* 18:13) Rv 18:20; B 10:11. ἐπὶ τινα (Is 61:10; Ps 31:11) Rv 18:20 *t.r.* ἐν τινι *in, about, or over someone or someth.* (X., *Hier.* 1, 16; BGU 248, 28; Sir 14:5; 39:31; 51:15, 29; Philo, *Spec. Leg.* 2, 194) Hs 9, 18, 4; Rv 18:20 A. ἐν τοῖς ἔργοις τῶν χειρῶν Ac 7:41; ἐν τοῖς δικαιώμασιν αὐτοῦ εὐ. *take delight in his ordinances* B 4:11 (cf. Ps 18:9). διὰ τινος *be gladdened by someth.=rejoice in someth.* (X., *Hier.* 1, 8; Philo, *Spec. Leg.* 2, 194) 1:8. *Abs.* (PGM 3, 24, 4, 2389; En. 25, 6; Philo, *Cher.* 86; Sib. Or. 3, 785) Lk 15:32; Ac 2:26 (Ps 15:9); Ro 15:10 (Dt 32:43); Gal 4:27 (Is 54:1); Rv 11:10; 12:12; 1 Cl 52:2 (Ps 68:32); 2 Cl 2:1 (Is 54:1); 19:4; Dg 12:9; Hv 3, 4, 2; m 5, 1, 2; s 5, 7, 1; 9, 11, 8. *Esp.* of the joys of eating (Od. 2, 311; X., *Cyr.* 8, 7, 12; Dt 14:26; 27:7) φάγε, πίε, εὐφραίνου *eat, drink, be merry* Lk 12:19 (cf. Eccl 8:15; Eur., *Alcest.* 788); cf. 15:23f, 29; 16:19.—RBultmann, *TW* II 770-3. *M-M.**

Εὐφράτης, ου, ὁ (ἡ) (Hdt.+; *Dit., Or.* 54, 13f; 17; Gen 2:14 *al.*; LXX; Philo; Joseph.; Sib. Or.) *the Euphrates*, the westernmost of the two rivers that include Mesopotamia *betw.* them. ὁ ποταμὸς ὁ μέγας Εὐ. *the great river Euphrates* (Gen 15:18; Ex 23:31.—Cf. *Diod. S.* 17, 75, 2 μέγας ποταμὸς. . . Στιβοίτης) Rv 9:14; 16:12.*

εὐφροσύνη, ης, ἡ (Hom.+; Lucian; M. Ant. 8, 26, 1; PLeipz. 119 II, 1; LXX, Ep. Arist., Philo; Jos., *Ant.* 15, 50; 17, 112; *Test. 12 Patr.*; Sib. Or. 3, 786) *joy, gladness, cheerfulness* Ac 2:28 (Ps 15:11); 14:17 (cf. Sir 30:22 εὐφροσύνη καρδίας. Cf. καὶ I 1d). W. ἀγαλλίασις 1 Cl 18:8 (Ps 50:10); B 1:6. ἀγάπη εὐφροσύνης *love that goes with joy* *ibid.* τέκνα εὐφροσύνης *children of gladness*=children for whom gladness is in store 7:1. ἔργον εὐφροσύνης *a work of gladness* 10:11; ἡμέραν ἄγειν εἰς εὐ. *celebrate a day with gladness* 15:9 (s. Jdth 12:13 and Esth 9:18). *M-M.**

εὐχαριστέω 1 *aor.* εὐχαρίστησα (ηὐχ-Ro 1:21 s. Mlt.-H. 191f); 1 *aor. pass. subj.* 3 *sg.* εὐχαριστηθῇ.

1. *be thankful, feel obligated to thank* (decrees of the Byzantines in *Demosth.* 18, 91f). This *mng.* is *poss.* in some passages, but is not absolutely necessary in any; e.g. Lk 18:11; Ro 16:4. The latter verse is the only passage in our *lit.* that deals *w.* thankfulness toward men (as 2 Macc 12:31). As a rule εὐ. is used of thanks to God, in the sense

2. *give thanks, render or return thanks* (as ‘return thanks’ since Polyb. 16, 25, 1; Posidon. in *Athen.* 5 p. 213E; *Diod. S.* 20, 34, 5; *Plut.*, *Mor.* 505D; Epict., *inscr., pap., LXX*; Philo; Jos., *Ant.* 20, 12. Cf. Phryn. p. 18 L.—In a *relig.*

sense: **Diod. S.** 14, 29, 4; 16, 11, 1 τοῖς θεοῖς περὶ τῶν ἀγαθῶν; **Epict.** 1, 4, 32; 1, 10, 3; 2, 23, 5 τῷ θεῷ; **Artem.** 4, 2 p. 206, 4 θῆε καὶ εὐχαρίσται; **Herm. Wr.** 1, 29 τ. θεῷ; **Dit., Syll.** 3 995, 11 τ. θεοῖς; 1173, 9f; **UPZ** 59, 10 [168 BC] τ. θεοῖς; **PTebt.** 56, 9; **BGU** 423, 6 τ. κυρίῳ Σεράπιδι; **PGM** 13, 706 [w. δέομαι]; **Jdth** 8:25; 2 Macc 1:11; 10:7; 3 Macc 7:16; **Ep. Arist.** 177 ὑμῖν, . . . τῷ θεῷ; **Philo**, Spec. Leg. 2, 204; 3, 6 θεῷ; **Jos., Ant.** 1, 193 τ. θεῷ; **Test. Jos.** 8:5 τῷ κυρίῳ) αὐτῷ (of Jesus, who reveals himself as God in the miracle) **Lk** 17:16. τῷ θεῷ (μου) **Ac** 28:15; 1 Cor 14:18; **Phil** 1:3; **Col** 1:3, 12; 3:17; **Phlm** 4; 1 **Cl** 38:4; 41:1 v.l.; **B** 7:1; **IEph** 21:1; **Hv** 4, 1, 4. Elliptically **Ro** 1:21, where τῷ θεῷ is to be understood fr. the preceding ὡς θεόν (though εὐ. occasionally is used w. the acc. *praise someone w. thanks*: **Dit., Syll.** 3 1172, 3 εὐχαριστεῖ, Ἀσκληπιόν. **Cat. Cod. Astr.** VII 177, 17); 1 Th 5:18; 2 **Cl** 18:1. **Esp.** of grace before meals, w. dat. added τῷ θεῷ **Ac** 27:35; **Ro** 14:6. **Abs.** **Mt** 15:36; 26:27; **Mk** 8:6, 7 v.l.; 14:23; **Lk** 22:17, 19; **J** 6:11, 23; 1 Cor 11:24; **D** 9:1; **Hs** 2:6; 5, 1, 1. **W.** mention of the obj., for which one gives thanks τινί τι (to) *someone for someth.* **Hs** 7:5 (εὐ. τι=‘thank for someth.’ is found so far only in **Hippocr.**, **Ep.** 17, 46; s. 2 Cor 1:11 below). περὶ τινοῦ *for someone, because of someone* (**Philo**, Spec. Leg. 1, 211) 1 Th 1:2; also foll by ὅτι *because* (**Ps.-Callisth.** 2, 22, 11; **Berl. Pap.**: **APF** 12, ’37, 247) **Ro** 1:8; 1 Cor 1:4f; 2 Th 1:3; 2:13. ὑπὲρ τινοῦ w. gen. of the pers. on whose behalf one thanks 2 Cor 1:11; **Eph** 1:16; also foll. by ὅτι *because* **IPhld** 11:1; **ISm** 10:1. ὑπὲρ τινοῦ w. gen. of the thing *for someth.* (**Philo**, Congr. Erud. Gr. 96) 1 Cor 10:30; **Eph** 5:20; **D** 9:2f; 10:2. **W.** ἐπὶ τινι *because of, for* (Inchr. v. Perg. 224A, 14; **Sb** 7172, 25 [217 BC] εὐχαριστῶν τοῖς θεοῖς ἐπὶ τῷ συντελέσαι αὐτοὺς ἃ ἐπιγγεῖλαντο αὐτῷ; **UPZ** 59, 10f [168BC]; **Philo**, Spec. Leg. 1, 67; **Jos., Ant.** 1, 193) 1 Cor 1:4; **Hs** 9, 14, 3. (**W.** τινί and) ὅτι foll. **Lk** 18:11 (cf. **IQH** 7, 34); **J** 11:41; 1 Cor 1:14; 1 Th 2:13; **Rv** 11:17; 1 **Cl** 38:2; **IPhld** 6:3; **D** 10:4. **Abs.** σὺ εὐχαριστεῖς *you offer a prayer of thanksgiving* 1 Cor 14:17; cf. **D** 10:1, 3, 7. As a parenthetical clause εὐχαριστῶ τῷ θεῷ *thanks be to God vs.* 18. **Pass.** (cf. **Dssm.**, **B** 119 [BS 122]; **Philo**, *Rer. Div. Her.* 174 ἵνα ὑπὲρ τ. ἀγαθῶν ὁ θεὸς εὐχαριστῇται ἵνα ἐκ πολλῶν προσώπων τὸ εὖς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν *in order that thanks may be given by many persons on our behalf for the blessing granted to us* 2 Cor 1:11 (on εὐ. τι s. above).—**PSchubert**, Form and Function of the Pauline Thanksgivings ’39. In a few passages the word could also mean

3. *pray gener.* (**PTebt.** 56, 9 [II BC] εὐχαριστῆσαι τοῖς θεοῖς; **PLond.** 413, 3; 418, 3; **BGU** 954, 4).—**FJAHort**, Εὐχαριστία, εὐχαριστεῖν (in **Philo**): **JTS** 3, ’02, 594-8; **ThScher mann**, Εὐχαριστία and εὐχαριστεῖν: *Philol.* 69, ’10, 375-410; **GHBöbyer**, ‘Thanksgiving’ and the ‘Glory of God’ in Paul, *Diss. Heidelb.* ’29. **M-M. B.** 1166.*

εὐχαριστία, ας, ἡ (since **Hippocr.** and **Menand.**, fgm. 693 K.; *inscr.*; **PLond.** 1178, 25 [194 AD]; **LXX**; **Philo**; **Joseph.**).

1. *thankfulness, gratitude* (decrees of the Byzantines in **Demosth.** 18, 91; **Polyb.** 8, 12, 8; **Diod. S.** 17, 59, 7; **Dit., Or.** 227, 6; 199, 31 [I AD] ἔχω πρὸς τ. μέγιστον θεόν μου Ἀρην εὐχαριστίαν; **BGU** 1764, 21 [I BC]; 2 Macc 2:27; **Esth** 8:12d; **Philo**, Leg. All. 1, 84) μετὰ πάσης εὐ. *with all gratitude* **Ac** 24:3.

2. *the rendering of thanks, thanksgiving* (**Dit., Syll.** 3 798, 5 [c. 37 AD] εἰς εὐχαριστίαν τηλικούτου θεοῦ εὐρεῖν ἴσας ἀμοιβάς; **Wsd** 16:28; **Sir** 37:11; **Philo**, Spec. Leg. 1, 224; **Jos., Ant.** 1, 156; 2, 346; 3, 65; 4, 212) **abs.** **Eph** 5:4 (cf. **OCasel**, **BZ** 18, ’29, 84f, who, after Origen, equates εὐχαριστία w. εὐχαρίτια=‘the mark of fine training’). τῷ θεῷ *toward God* 2 Cor 9:11. μετὰ εὐχαριστίας *with thanksgiving* (**Philo**, Spec. Leg. 1, 144) **Phil** 4:6; 1 Ti 4:3f; ἐν εὐ. **Col** 4:2. περισσεύειν ἐν εὐ. *overflow w. thanksg.* 2:7; περισσεύειν τὴν εὐ. *increase the thanksg.* 2 Cor 4:15. εὐχαριστίαν τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν *render thanks to God for you* 1 Th 3:9. Also εὐ. διδόναι (**Theodor. Prodr.** 8, 414 H. θεοῖς) **Rv** 4:9. **Esp.** *prayer of thanksgiving* (**Herm. Wr.** 1, 29) 1 Cor 14:16; **Rv** 7:12. **Pl.** 2 Cor 9:12; 1 Ti 2:1.

3. the observance and elements of the Lord’s Supper: *Lord’s Supper, Eucharist* ποτήριον τῆς εὐχ. 1 Cor 10:16 v.l.—**D** 9:1, 5; **IEph** 13:1; **IPhld** 4; **ISm** 8:1. **W.** προσευχή 7:1. Cf. **Justin**, *Apol.* 1, 65; 66; **RKnopf**, **Hdb.** on **D** 9:1.—**JRéville**, Les origines de l’Eucharistie ’08; **MGoguel**, L’Euch. des origines à Justin mart. ’09; **FWieland**, D. vorirenäische Opferbegriff ’09; **GLoeschcke**, Zur Frage nach der Einsetzung u. Herkunft der Eucharistie: **ZWTh** 54, ’12, 193-205; **ALOisy**, Les origines de la Cène euchar.: **Congr. d’Hist. du Christ.** I ’28, 77-95. **GHCMacGregor**, Eucharistic Origins ’29; **KGGoetz**, D. Ursprung d. kirchl. Abendmahls ’29; **HHuber**, D. Herrenmahl im NT, *Diss. Bern* ’29; **WGoossens**, Les origines de l’Euch. ’31; **RHupfeld**, D. Abendmahlsfeier, ihr ursprüngl. Sinn usw., ’35; **JoachJeremias**, D. Abendmahls Worte Jesu ’35, 2’49, 3’60 (Eng. transl. *The Eucharistic Words of Jesus*, **AEhrhardt** ’55; cf. also **KGKuhn**, **ThLZ** 75, ’50, 399-408), D. paul. Abdm.—e. Opferdarbtg?: **StKr** 108, ’37, 124-41; **AArnold**, D. Ursprung d. Chr. Abdmahls ’37, 2’39; **LDTPoot**, Het oudchristelijk Avondmaal ’36; **ELohmeyer**, D. Abdm. in d. Urgem.: **JBL** 56, ’37, 217-52; **EKäsemann**, D. Abdm. im NT: Abdm. gemeinschaft? ’37, 60-93; **HSasse**, D. Abdm. im NT: V. Sakr. d. Altars ’41, 26-78; **EGaugler**, D. Abdm. im NT ’43; **NJohansson**, Det urkristna nattvardsfirandet ’44; **ESchweizer**, D. Abdm. e. Vergegenwärtigg des Todes Jesu od. e. eschat. Freudenmahl?: **ThZ** 2, ’46, 81-101; **ThPreiss**, **ThZ** 4, ’48, 81-101 (Eng. transl., Was the Last Supper a Paschal Meal? in *Life in Christ*, chap. 5, ’54, 81-99); **FJLeenhardt**, Le Sacrement de la Sainte Cène, ’48; **GWalther**, Jesus, das Passalamme des Neuen Bundes usw., ’50; **RBultmann**, Theol. of the NT (transl. **KGrobel**), ’51, I, 144-52; **AJBHiggins**, The Lord’s Supper in the NT, ’52; **OCullmann**, Early Christian Worship (transl. **ATodd** and **JTorranze**), ’53; **HLessig**, D. Abendmahlsprobleme im Lichte der NTlichen Forschung seit 1900, *Diss. Bonn*, ’53; **ESchweizer**, **ThLZ** 79, ’54, 577-92 (lit.); **GBornkamm**, Herrenmahl u. Kirche bei Paulus, **NTS** 2, ’55/’56, 202-6; **CFDMoule**, The Judgment Theme in the Sacraments, in *Background of the NT and its Eschatology* (**CHDodds-Festschr.**) ’56, 464-81; **MBlack**, The Arrest and Trial of Jesus and the Date of the Last Supper, in *NT Essays* (**TWManson memorial vol.**) ’59, 19-33; **PNeuenzeit**, Das Herrenmahl, ’60; The Eucharist in the NT, five essays transl. fr. French by **EMStewart**, ’64; **EJKilmartin**, The Eucharist in the Primitive Church, ’65; **Biersel**, *Nov Test* 7, ’64/’65, 167-94; **HBraun**, Qumran II, ’66, 29-54; **JFAudet**, **TU** 73, ’59, 643-62; **HSchürmann**, D. Paschamahlbericht, ’53, D. Einsetzungsbericht, ’55, Jesu Abschiedsrede, ’57 (all **Lk** 22); **HPatsch**, Abendmahl u. Historischer Jesus, ’72. **S.** also the lit. on ἁγάπη II. **M-M.***

εὐχάριστος, ον (Hdt.+; *inscr.*, *pap.*, Pr 11:16; Philo) *thankful* (so X., Cyr. 8, 3, 49; Ditt., Or. 267, 36; 339, 60 and oft. in *inscr.* of cities and their people who are grateful to their benefactors; Jos., Ant. 16, 162) εὐχάριστοι γίνεσθε Col 3:15 (*Inscr.* v. Priene 103, 8 [c. 100 BC] γενόμενος ὁ δῆμος εὐ.; Philo, Spec. Leg. 2, 209). **M-M.***

εὐχερής, ἐς, gen. ους (Soph., Hippocr.+; *inscr.*; UPZ 162 VIII, 13 [117 BC] εὐχερῶς; LXX).

1. *easy* εὐχερές ἐστιν w. *inf. foll.* it is easy (Batr. 62; Ditt., Syll.3 674, 65; Jdth 7:10) ὑμῖν εὐχερές ἐστιν ποιῆσαι it is easy for you to do IRO 1:2.

2. *easily inclined, prone, reckless* (Demosth. 21, 103; Aristot., Metaph. 1025a, 2; PGM 4, 2504 εὐχερῶς; Philo, Somn. 1, 13; Jos., Vi. 167) ἐν καταλαλιᾷ *prone to slander* B 20:2.*

εὐχή, ἡς, ἡ (Hom.+; *inscr.*, *pap.*, LXX)—1. *prayer* (X., Symp. 8, 15; Diod. S. 20, 50, 6 εὐχὰς τοῖς θεοῖς ἐποιοῦντο; Dio Chrys. 19[36], 36; Ditt., Or. 383, 233 [I BC]; BGU 531 I, 5 [I AD]; PGiess. 23, 5 [II AD]; LXX; Philo, Sacr. Abel. 53 and oft. [on Philo: CWLarson, JBL 65, '46, 185-203]; Jos., Ant. 15, 52; Test. 12 Patr.) ἡ εὐ. τῆς πίστεως *the prayer offered in faith* Js 5:15; πληρῶσαι τὴν εὐ. *finish a prayer* MPol 15:1. Pl. D 15:4; νήφειν πρὸς τὰς εὐ. *be watchful in prayer (s)* Pol 7:2.

2. *oath, vow* (X., Mem. 2, 2, 10; Diod. S. 1, 83, 2; Jos., Bell. 2, 313) Ac 18:18; 21:23 (JThUbbink, NThSt 5, '22, 137-9). θυσία εὐχῶν *votive offerings* (cf. Lev 22:29.—Diod. S. 3, 55, 8 θυσία as the result of εὐχαί) 1 Cl 41:2. ἀποδιδόναι τῷ ὑψίστῳ τὰς εὐ. (ἀποδίδωμι 1) 52:3 (Ps 49:14).—AWendel, D. israel.-jüd. Gelübde '31. HSalmanowitsch, D. Nasiräat nach Bibel u. Talmud, Diss. Giessen '31; HHGowen, The Hair-Offering: Journ. of the Soc. of Oriental Research 11, '27, 1-20; HGreeven, TW II 775f. **M-M.***

εὐχομαι *impf.* εὐχόμεν (Ac 27:29 Tdf., s. Proleg. p. 121) and ηὐχόμεν Ro 9:3; Ac 27:29; 1 aor. εὐξάμην (Hom.+; *inscr.*, *pap.*, LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *pray* τῷ θεῷ (Hom.; Thu. 3, 58, 5; X., Cyr. 7, 1, 1; Plut., Pericl. 8, 6; Epict. 1, 29, 37; Ditt., Or. 219, 21; POxy. 1298, 4; PRyl. 244, 3; Sir 38:9; Philo, Ebr. 125; Jos., Ant. 14, 22; 18, 211.—On εὐχ. τ. θεοῖς cf. GGhedini, Aegyptus 2, '21, 191ff) Ac 26:29; IRO 1:1. πρὸς τ. θεόν *to God* (X., Mem. 1, 3, 2, Symp. 4, 55; 2 Macc 9:13; 15:27; Ep. Arist. 305) 2 Cor 13:7. That which is requested of God is expressed either by the simple *acc. pray for someth.* (Pind.+; Jos., Ant. 12, 98) 2 Cor 13:9; or by the *acc. w. inf.* (Hom.+) Ac 26:29; 2 Cor 13:7. *W. inf.* alone ITr 10:1. ὑπὲρ τινος πρὸς τὸν κύριον Hs 5, 3, 7 (cf. Aeschin. 3, 18 ὑπὲρ τινος πρὸς τοὺς θεοὺς). εὐ. ὑπὲρ τινος *for someone* (X., Mem. 2, 2, 10; Longus 2, 24, 2; Diog. L. 8, 9 εὐ. ὑπὲρ ἑαυτῶν; PMMeyer, Griech. Texte aus Aegypt. '16, no. 24, 4; Jos., Ant. 11, 119) w. ὅπως *foll.* (cf. Epict. 2, 16, 13; Polyaeus 1, 26 εὐ. Διὶ ὅπως; PRyl. 244, 3 εὐχομαι θεοῖς πᾶσιν ὅπως ὑγιαίνοντας ὑμᾶς ἀπολάβω; Jos., Ant. 11, 17) Js 5:16 v.l.; also ἵνα (cf. Dionys. Hal. 9, 53; Epict. 2, 6, 12; Ep. Arist. 45) Hs 5, 2, 10.—For lit. s. *προσεύχομαι*, end.

2. *wish* (Pind.+; *inscr.*, *pap.*, Philo; perh. Jos., Ant. 12, 98) τι *for someth.* (X., Hell. 5, 1, 3) IMg 1:2. *W. inf. foll.* (Περὶ ὕψους p. 16, 11 V.; Alexandr. graffito in UvWilamowitz, SAB '02, 1098 εὐχομαι κἀγὼ ἐν τάχῃ σὺν σοὶ εἶναι; Sib. Or. 4, 111) ITr 10. *Foll.* by *acc.* and *inf.* (X., An. 1, 4, 7; Ep. 46 of Apoll. of Ty.: Philostrat. I 355, 24 K.) Ac 27:29; 3J 2 (cf. POxy. 292, 11 [perh. 25 AD] πρὸ δὲ πάντων ὑγιαίνειν σε εὐχομαι; PFay. 117, 27; PMich. 203, 2); IEph 1:3; 2:1; ITr 12:3; IRO 5:2; ISm 11:1; 13:2; IPol 8:3; MPol 22:1. *Foll.* by *nom.* and *inf.* Ro 9:3, on the analogy of θέλω w. *inf.* (cf. Aeschyl., Eum. 429; TReub. 1, 7)=opt. w. ἄν. *Foll.* by ἵνα μή IPHld 6:3. As a greeting-formula εὐ. πλεῖστα χαίρειν IMg *inscr.*; ITr *inscr.* **M-M.***

εὐχρηστος, ον (Hippocr.+; *inscr.*, *pap.*, LXX; Ep. Arist. 136; Joseph.) *useful, serviceable abs.* (opp. ἄχρηστος) Hv 3, 6, 7. Of gold Hv 4, 3, 4. τινὶ *to or for someone or someth.*: w. *dat.* of the pers. (PPetr. III 53[n], 5) σκευὸς εὐ. τ. δεσπότῃ *a vessel that is useful to the master* 2 Ti 2:21. *W.* a play on the name Onesimus (opp. ἄχρηστος) σοὶ κ. ἐμοὶ εὐ. Phlm 11.—Hv 3, 6, 6b; m 5, 1, 6; s 9, 26, 4. Of members εὐ. ὅλῳ τ. σώματι 1 Cl 37:5. εὐ. γίνεσθαι w. *dat.* of the pers. (*Inscr.* v. Priene 102, 5 [c. 100 BC] προγόνων γεγεννημένων εὐχρήστων τῷ δήμῳ) Hv 3, 6, 6c; 7b; m 5, 1, 5; s 9, 15, 6. εὐ. εἷς τι *for someth.* (Diod. S. 5, 40, 1; *Inscr.* Rom. IV 818, 23 εἰς χρίας κυριακάς εὐχρηστον γενόμενον; Wsd 13:13; Jos., Ant. 4, 281) 2 Ti 4:11; Hv 3, 5, 5; 3, 6, 1; 6a. **M-M.***

εὐψυχέω (BGU 1097, 15 [I AD] ἐγὼ εὐψυχοῦσα παραμένω; POxy. 115, 1; Poll. 3, 28, 135; Jos., Ant. 11, 241) *be glad, have courage* Phil 2:19. *Imper.* εὐψύχει (on grave *inscr.*=‘farewell’: CIG 4467 and very oft. in Sb [II Allgem. Wörterliste p. 404]) *have courage* Hv 1, 3, 2. **M-M.***

εὐωδία, ας, ἡ (X., Pla.+; LXX; En. 25, 4; Philo) *aroma, fragrance* ὁσμὴ εὐωδίας (=πῖϙ Gen 8:21; Ex

29:18 al. of the fragrance fr. a sacrifice, pleasing to God) *a fragrant odor w.* θυσία (Test. Levi 3:6) Phil 4:18; Eph 5:2; B 2:10. Of the apostles Χριστοῦ εὐ. ἐσμὲν τῷ θεῷ *we are the aroma of Christ for God* 2 Cor 2:15 (ἐν εὐωδίᾳ χρηστότητος κυρίου Ode of Solomon 11, 15). When Polycarp was burned at the stake, a similar *fragrance* was noted MPol 15:2.—ELohmeyer, Vom göttl. Wohlgeruch: Sitzgs.-Ber. d. Heidelb. Ak. '19, Abhdlg. 9; Rtzst., Erlösungsmyst. 34; 143ff, Mysterienrel. 3 82f; 393ff; HKees, Totenglauben u. Jenseitsvorstellungen d. alt. Ägypter '26, 148; HVorwahl, ARW 31, '34, 400f; PDeBoer, Studies in the Religion of Anc. Israel, '72, 37-47 (fragrance); A Stumpff, TW II 808-10. **M-M.***

εὐώνυμος, ον (Hes., Pind.+) *left*, as opposed to ‘right’ (Aeschyl., Hdt.+; Ditt., Syll.3 827 III, 9; 16; 1167; PRyl. 63, 4; LXX; Philo; Jos., Ant. 12, 429) Rv 10:2. καταλιπόντες αὐτὴν (i.e. τὴν Κύπρον) εὐώνυμον *leaving it on the left*

Ac 21:3. ἐξ εὐωνύμων *at the left* (Diod. S. 4, 56, 3; Ex 14:22, 29; 2 Ch 4:8 al.) Mt 20:23; 25:33, 41; 27:38 (cf. 2 Ch 3:17); Mk 10:40; Hv 3, 2, 4. ἐξ εὐωνύμων τινός *at someone's left* (2 Km 16:6; 3 Km 22:19 al.) Mt 20:21; Mk 15:27. A quite isolated use: εὐώνυμα *on the left* (w. δεξιὰ=‘on the right’) Hs 9, 12, 8. M-M. B. 866.*

εὐωχία, ας, ἡ (Aristoph., Hippocr.+; inscr., pap., LXX, Philo; Diod. S. 2, 26, 4; Jos., C. Ap. 2, 138) *banquet, feasting* Jd 12 v.l.*

ἐφαγον s. ἐσθίω.

ἐφάλλομαι 2 aor. ἐφαλόμην (Hom.+; inscr., pap., LXX) *leap upon* ἐπὶ τινα *someone* (1 Km 10:6; 16:13 of the coming of the Spirit of God upon a person) of a ‘possessed’ man Ac 19:16. M-M.*

ἐφάπαξ *adv.*—1. *at once, at one time* (PLond. 483, 88; 1708, 242; PFlor. 158, 10) ἐπάνω πεντακοσίοις ἀδελφοῖς ἔ. *to more than 500 brethren at once* 1 Cor 15:6.

2. *once for all* (Eupolis Com. [V BC] 175 Kock) Ro 6:10; Hb 7:27; 9:12; 10:10. M-M.*

Ἐφεσίος, ἰα, ἰων *Ephesian* οἱ Ἐ. *the Ephesians* (oft. inscr.; Philo, Leg. ad Gai. 315; Jos., Ant. 14, 224f) Ac 18:27 D; 19:28, 34, 35a (ἄνδρες Ἐ. as Achilles Tat. 7, 9, 2); 20:4 D; 21:29; Eph inscr. (lit. on the Letter to the Eph s. SHanson, The Unity of the Church in the NT, ’46, 173-90); IEph 8:1; 11:2; IMg 15; ITr 13:1; IRO 10:1; IPhld 11:2; ISm 12:1. ἡ Ἐφεσίων πόλις (cf. ἡ τῶν Ἱεροσολυμιτῶν π. Jos., Ant. 5, 82; 10, 109 al.) Ac 19:35b; ἡ Ἐφεσίων ἐκκλησία 2 Ti *subscr.* (s. the foll. entry).*

Ἐφεσος, ου, ἡ *Ephesus* (Hdt.+; oft. in inscr.; Joseph., Sib. Or.), a seaport of Asia Minor in the plain of the Cayster River. Famous for its temple of Artemis (s. Ἄρτεμις). The Christian church at Ephesus was either founded by Paul, or its numbers greatly increased by his ministry (GSDuncan, St. Paul’s Ephesian Ministry ’29). Ac 18:19, 21, 24, 27 D; 19:1, 17, 26; 20:16f; 1 Cor 15:32; 16:8; *subscr. v.l.* (Eph 1:1; here it is lacking in P46 ἰB Marcion [who has instead: to the Laodiceans]; cf. Harnack, SAB ’10, 696ff; JSchmid, D. Eph des Ap. Pls ’28; Gdspd., Probs. 171-3); 1 Ti 1:3; 2 Ti 1:18; 4:12; Rv 1:11 (the order Eph., Smyrna, Perg., Sardis also in an official *inscr. fr.* Miletus [56-50 BC]; ThWiegand, Milet Heft 2 [city hall] p. 101f); 2:1; IEph *inscr.*—OBenndorf, Z. Ortskunde u. Stadtgesch. von Eph. ’05; LBürchner, Ephesos: Pauly-W. V ’05, 2773-822; Österr. Archäol. Institut: Forschungen in Ephesos Iff, ’06ff, preliminary reports in the ‘Jahreshefte’ ’22ff; JKeil, Ephesos2 ’30; WMRamsay, The Church in the Roman Empire before A.D. 170 ’12, 135-9; JNBakhuizen v. d. Brink, De oudchristelijke monumenten van Ephesus ’23; VSchultze, Altchr. Städte u. Landsch. II 2, ’26, 86-120; Dssm., D. Ausgrabungen in Eph. 1926: ThBl 6, ’27, 17-19, The Excav. in Eph.: Biblical Review 15, ’30, 332-46; RPRTonneau, E. au temps de S. Paul: RB 38, ’29, 5-34; 321-63; PAntoine, Dict. de la Bible, Suppl. II ’34, 1076-1104; FRIenecker, Der Eph. (w. illustrated supplement) ’34; Biblical Archaeologist 8, ’45, 61-80. S. Δημήτριος 2.*

ἐφευρετής, οῦ, ὁ (Anacreontea 38, 3 Preisend.; Porphy., Against the Chr. [ABA ’16] 15, 1; Etym. Mag. p. 435, 28) *inventor, contriver* ἐφευρεταὶ κακῶν *contrivers of evil* Ro 1:30 (cf. Theophyl. Sim., Ep. 29 p. 772 H. κακῶν ἐφευρετικόν; Philo, In Flacc. 20 κακῶν εὑρεταί; 73; 2 Macc 7:31; Vergil, Aen. 2, 164 scelerum inventor; Tacit., Annal. 4, 11 Seianus facinorum omnium repertor). M-M.*

Ἐφηβος, ου, ὁ (cf. e.g. Inscr. Hisp. Lat. ed. Huebner 1869 no. 4970, 172; Inscr. Pariet. Pomp. ed. Zangemeister 1871 no. 1478) *Ephebus*, whose first name is Claudius, a Roman Christian 1 Cl 65:1.*

ἐφήδομαι (X.+) (take) *delight in*, mostly in a bad sense ‘delight in someone’s misfortune’ or ‘enjoy bad things’ (Dio Chrys. 3, 103; 10[11], 64; Ael. Aristid. 36 p. 690D; Jos., C. Ap. 2, 5); τινί (in) *someh.* (X., Hell. 4, 5, 18; Jos., Ant. 16, 127) τοῖς ἀμαρτήμασιν Dg 9:1.*

ἐφημερία, ας, ἡ (Suppl. Epigr. Gr. VII 29 [I BC]) a *class* or *division* of priests who performed the daily (hence the name) duties in the temple at Jerusalem (LXX; cf. Jos., Ant. 12, 265). There were 24 such divisions, each one of which took care of the temple duties for one week (1 Ch 23:6; 28:13 al.). Schürer II 4 286ff; Billerb. II 55ff. The ἔ. Ἀβιά Lk 1:5 was the eighth division. ἐν τῇ τάξει τ. ἐφημερίας αὐτοῦ *in the order of his division* vs. 8. M-M.*

ἐφήμερος, ον (Pind., Thu.+; Philo) *for the day* ἡ ἔ. τροφή *food for the day, daily food* (Diod. S. 3, 32, 3; Dionys. Hal. 8, 41, 5; Ael. Aristid. 28, 139 K.=49p. 537 D.; Stob. 1, 1, 13 [I p. 27 W.]; Vett. Val. p. 62, 17 ἐνδεεῖς τῆς ἔ. τροφῆς; PSI 685, 9) Js 2:15.—HFränkel, Transactions of the Amer. Philol. Assoc. 77, ’46, 131-45. M-M.*

ἐφικνέομαι 2 aor. ἐφικόμην (Hom.+; Inscr. v. Priene 105, 47; Sir 43:27 cod. C; Sib. Or. 11, 215) *come to, reach* εἰς τινα *someone* 2 Cor 10:14. ἄχρι τινός *as far as someone* vs. 13.*

ἐφίστημι (Hom.+; inscr., pap., LXX, Ep. Arist., Joseph.) 2 aor. ἐπέστην, imper. ἐπίστηθι, ptc. ἐπιστάς; pf. ptc. ἐφεστώς, mid. 3 sg. indic. ἐπίσταται 1 Th 5:3 v.l. (on the form s. W-S. §5, 10c). 1 aor. pass. ἐπεστάθην 1 Cl 12:4; Hv 3, 1, 6. This aor. pass. can have mid. mng. (Eur., Iph. T. 1375 al.) and as a rule the mid. has, like the 2 aor., pf. and plpf. act., intransitive sense; it is only this intr. sense that is found for ἐφίστημι in our lit.

1. pres. and aor. *stand by or near, approach, appear* oft. w. the connotation of suddenness.

a. of pers. w. dat. of the pers. Lk 2:9; 24:4 (of angels, as Diod. S. 1, 25, 5 of Isis in a dream; Lucian, Dial. Deor. 17, 1 of Hephaestus; Dit., Syll.3 1168, 37 ὁ θεὸς ἐπιστάς; Jos., Ant. 3, 188. Of a figure in a dream Hdt. 5, 56); Ac 4:1; 12:7 D; 23:11. ἐπεστάθη μοι *she approached me* Hv 3, 1, 6. W. dat. of the thing *attack* τῇ οἰκίᾳ I. Ac 17:5. ἐπὶ τι *approach or stand by someth.* (Sir 41:24) Ac 10:17; 11:11. ἐπάνω τινός *stand at someone's head* Lk 4:39 (cf. 2 Km 1:9). Abs. (Ep. Arist. 177) Lk 2:38; 10:40; 20:1; Ac 6:12; 12:7; 22:13; 23:27; 1 Cl 12:4; MPol 6:1. ἐπίστηθι *stand by=be ready, be on hand* (Eur., Andr. 547; Demosth. 18, 60) 2 Ti 4:2.

b. of things, esp. of misfortunes, which (suddenly) come upon someone (Soph., Oed. R. 777; Thu. 3, 82, 2; LXX) w. dat. of the pers. (cf. Cornutus 10 p. 11, 17; Wsd 6:8; 19:1) αἰφνίδιος αὐτοῖς ἐφίσταται ὀλεθρος 1 Th 5:3. ἐπὶ τινα Lk 21:34.

2. perf.—a. *stand by, be present* αὐτὸς ἡμιν ἐφεστώς *I (myself) was standing by* Ac 22:20 (cf. Jos., Vi. 294). διὰ τ. ὑετὸν τὸν ἐφεστῶτα *because it had begun to rain* 28:2 (Polyb. 18, 20, 7 διὰ τὸν ἐφεστῶτα ζόφον). But the mng. here could also be *because it threatened to rain*, in accordance w. the next mng.

b. *stand before, be imminent* (Il. 12, 326; Demosth. 18, 176; Jos., Ant. 13, 241, Vi. 137 al.) ὁ καιρὸς τῆς ἀναλύσεώς μου ἐφίστηκεν *the time of my departure is imminent* 2 Ti 4:6.

c. *be over, be in charge of* as leader or overseer (Eur., Aristoph. et al.: Jdth 8:10; 12:11; Synes., Ep. 140 p. 276B ὁ ἐφεστὼς θεός) εἰς τι: οἱ ἄνδρες οἱ εἰς τὴν οἰκοδομὴν ἐφεστῶτες *the men who had been in charge of the construction* Hs 9, 6, 2. M-M.*

ἐφόδιον, ου, τό *travel allowance, provisions for a journey* (used Aristoph., Hdt.+ in sg. and pl.; inscr., pap.; Dt 15:14; Jos., Vi. 224 al.) fig. of the provisions which Christ gives his followers for the journey of life 1 Cl 2:1 (for the fig. mng. cf. Menand., fgm. 472, 1 ἐ. βίω; Epict. 3, 21, 9 ἔχοντάς τι ἐ. τοιοῦτον εἰς τὸν βίον; Plut., Mor. p. 160B; Sextus 551; Philo, Rer. Div. Her. 273; Jos., Bell. 1, 463; 6, 80).*

ἐφοράω (Hom.+; inscr., pap., LXX; Philo, Aet. M. 83; Jos., Bell. 1, 630; Sib. Or. fgm. 3, 42) *gaze upon* τι *someh.* AP 10:25. S. also ἐπεῖδον.*

Ἐφραίμ, ὁ indecl. (𐤇𐤍𐤑𐤍) (LXX, Philo.—Translit. into Gk. in var. ways: Jos., index) Ephraim.

1. son of Joseph, blessed by Jacob in place of his older brother Manasseh (cf. Gen 48:14, 17ff) B 13:5.

2. name of a city, 'near the desert', to which, acc. to J 11:54, Jesus retired for a short time toward the end of his life. On the location of this place acc. to ancient and modern concepts s. Hdb. ad loc. D has εἰς τὴν χώραν Σαμφοῦρειν (=Sepphoris) ἐγγὺς τῆς ἐρήμου εἰς Ἐφραίμ λεγομένην πόλιν.—ThZahn, NKZ 19, '08, 31-9; SJCase, Jesus and Sepphoris: JBL 45, '26, 14-22.*

ἐφφαθᾶ Aram. word, translated διανοιχθῆτι *be opened* Mk 7:34. It is a contraction of the form of the ethpeel (𐤏𐤍𐤕𐤕); s. Wlh. ad loc.—Dalman, Gramm. 2 278; IRabinowitz, ZNW 53, '62, 229-38; JEmerton, JTS 18, '67, 427-31; MBlack, BRigaux-Festschr., '70, 57-60.

ἐχθές adv. (Soph.+; also found in Attic prose; it is the proper Koine form: PEleph. 29, 6 [III BC]; PSI 442, 21 [III BC]; PLeipz. 105, 1 [I/II AD]; PFay. 108, 7 [II AD]; LXX [Thackeray 97]; Jos., C. Ap. 2, 14al.) *yesterday* J 4:52; Ac 16:35 D; 7:28; 1 Cl 4:10 (the two last pass. Ex 2:14). More generally it can mean the past as a whole (Soph., Ant. 456 νῦν κάχθές; Ael. Aristid. 53 p. 623 D.: χθές κ. πρόην; cf. Jos., C. Ap. 2, 154) w. σήμερον='the present' (Sir 38:22; Himerius, Ecl. 31, 1 W.) Hb 13:8. M-M.*

ἐχθρα, ας, ἡ (Pind., Thu.+; inscr., pap., LXX) *enmity* Dg 5:17; Eph 2:14, 16 (opp. φιλία, as Hyperid., fgm. 209; Ael. Aristid. 38 p. 713 D.; Dit., Syll.3 826C, 10; PHib. 170 [247 BC]). ἔ. τοῦ θεοῦ *enmity toward God* Js 4:4. Also ἔ. εἰς θεόν Ro 8:7. ἐν ἔ. εἶναι (cf. 1 Esdr 5:49) *live at enmity w. someone* Lk 23:12 (ἔ. πρὸς τινα as Lucian, Hermot. 85; Philo, Spec. Leg. 1, 108; Jos., Ant. 4, 106). Pl. of hostile feelings and actions (Pla., 7th Epistle p. 337B; Philo, Sacr. Abel. 96) Gal 5:20. M-M. B. 1132f.*

ἐχθρός, ἄ, ὄν (Hom.+; inscr., LXX) *hostile*—1. pass. *hated* (Hom.; θεοῖς ἔ. since Hes., Theog. 766, also Pla., Rep. 1, 23 p. 352B; Epict. 3, 22, 91; Ael. Aristid. 28, 15 K.=49 p. 495 D.; Alciph. 3, 12, 5; Achilles Tat. 7, 6, 3, likew. X., Cyr. 5, 4, 35 καὶ θεοῖς ἔ. καὶ ἀνθρώποις.—Philo, Spec. Leg. 3, 88 πᾶς ἔ. θεῶ) Ro 11:28, where the pass. sense becomes at least quite probable because of the contrast w. ἀγαπητός.

2. act. *hating, hostile* (Pind., Hdt.+; LXX)—a. adj. (X., An. 1, 3, 12; 20; PGM 36, 144; Sir 36:9; Jos., Ant. 11, 27) ἔ. ἄνθρωπος (Horapollo 2, 35) Mt 13:28. The position of ἔ. before ἄ. (differently Esth 7:6) suggests that ἔ. is an adj. here; but ἄ. by itself could also serve to emphasize the uncertainty: *an enemy at all* (s. EKlostermann, Hdb. ad loc.). Then this example would also belong to b.

b. subst. (Hes., Pind.; Zen.-P. 14 [=Sb 6720], 18 [257/6 BC]; LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.; Sib. Or. 3, 727) ὁ ἔ. *the (personal) enemy*.

α. abs. 2 Cl 6:3. Enemies of men Lk 1:74; 2 Th 3:15; D 1:3b; B 16:4. Enemies of God or Christ Ro 5:10; 1 Cor 15:25; Col 1:21; 1 Cl 36:6. Death as the last enemy 1 Cor 15:26. The devil as the enemy (cf. Test. Dan 6:3f) Lk 10:19; cf. Mt 13:39.

β. w. gen. of the pers. who is the obj. of the enmity: men Mt 5:43f; Lk 6:27, 35 (Delph. commands: Dit., Syll.3 1286 I, 15; 16 [III BC] φίλοις εὐνόει, ἐχθροὺς ἀμύνου; Sextus 213 εὐχου τοὺς ἐχθροὺς εὐεργετεῖν; Pittacus in Diog. L. 1, 78 φίλον μὴ λέγειν κακῶς, ἀλλὰ μηδὲ ἐχθρόν; Epict. 3, 22, 54 as a principle of the Cynic philosopher:

δερόμενον φιλεῖν [δεῖ] αὐτοὺς τοὺς δέροντας. . . ὡς ἀδελφόν; Hierocles 7 p. 430 οὐδεὶς ἐχθρὸς τῷ σπουδαίῳ. . . μισεῖ οὐδένα ἄνθρωπον. . . φιλία πρὸς πάντας ἄνθρώπους.—HHaas, Idee u. Ideal d. Feindesliebe in d. ausserchr. Welt '27; MWaldmann, D. Feindesliebe in d. ant. Welt u. im Christent. '02; ThBirt. Chr. Welt 29, '15, 475-83; FKattenbusch, *StKr* 89, '16, 1-70; PFiebig, *ibid.* 91, '18, 30-64; 305f; JEYates, Theology 44, '42, 48-51; Mt 10:36; 13:25; Lk 1:71; 19:27; Ro 12:20 (Pr 25:21); Gal 4:16. God or Christ as the object of enmity Mt 22:44; Mk 12:36; Lk 20:43; Ac 2:35; Hb 1:13; 10:13; 1 Cl 36:5 (all Ps 109:1). ἐχθρὸς τ. θεοῦ Js 4:4 (cf. Aeschyl., Prom. 120 ὁ Διὸς ἐ.).

γ. **w. gen.** of the thing which is the **obj.** of the enmity (Demosth. 45, 66; Philo, Conf. Lingu. 48 ἀληθείας ἐ., Somn. 2, 90 λογισμοῦ; Jos., *C. Ap.* 2, 291 ἀδικίας) ἐ. πάσης δικαιοσύνης *enemy of all righteousness* Ac 13:10. ἐ. τοῦ σταυροῦ τ. Χριστοῦ Phil 3:18 (OLinton, Con. Neot. IV '36, 9-21).—WForster, *TW* II 810-15. **M-M. B.** 1345.

ἐχιδνα, ης, ἡ (Hes.; Hdt.; Aq. Is 59:5; loanw. in rabb.) *viper. usu.* a poisonous snake (Diod. S. 4, 38, 2; Conon [I BC/I AD]: 26 fgm. 1, 8 Jac.; Lucian, Alex. 10; Artem. 2, 13) Ac 28:3.—**Fig.** of persons (Aeschyl., Choeph. 994; Eur., Ion 1262) γεννήματα ἐχιδνῶν *brood of vipers* (cf. Theophyl. Sim., Ep. 73 τὰ τῆς ἐχιδνης κυήματα; Third Corinthians 3:38) Mt 3:7; 12:34; 23:33; Lk 3:7. **M-M. B.** 194.*

ἔχω (Hom.; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) fut. ἔξω; impf. εἶχον, 1 pl. εἶχαμεν 2J 5 (Mlt.-H. 194), 3 pl. εἶχαν (BI-D. §82 app.) Mk 8:7; Rv 9:8 or εἶχσαν (BI-D. §84, 2; Mlt.-H. 194; Kühner-BI. II p. 55) J 15:22, 24; 2 aor. ἔσχον; pf. ἔσχηκα; plpf. ἐσχήκειν.

I. act. trans.—**1. have, hold**—**a. lit.** hold in the hands ἔ. τι ἐν τῇ χειρὶ *have someth. in one's hand* (since II. 18, 505) Rv 1:16; 6:5; 10:2; 17:4. Of holding in the hand without ἐν τῇ χειρὶ (Josh 6:8) ἔ. κιθάραν 5:8. λιβανωτὸν χρυσοῦν 8:3, cf. vs. 6; 14:17 and **s.** ἀλάβαστρον Mt 26:7; Mk 14:3.

b. of clothing, weapons, etc. *have on, wear* (Hom.; LXX) τὸ ἐνδυμα Mt 3:4; 22:12. κατὰ κεφαλῆς ἔχων **w.** τι to be supplied *while he wears (a covering) on his head* 1 Cor 11:4. ἔ. θώρακος Rv 9:9, 17. ἔ. μάχαιραν *wear a sword* (Jos., *Ant.* 6, 190) J 18:10. **Sim.** of trees ἔ. φύλλα *have leaves* Mk 11:13.

c. keep, preserve—**a. lit.**, a mina ('pound') in a handkerchief *keep safe* Lk 19:20.

β. fig. τὴν μαρτυρίαν Rv 6:9; 12:17; 19:10; the mystery of the faith 1 Ti 3:9; an example of sound teaching 2 Ti 1:13; *keep* (Diod. S. 17, 93, 1 τὴν βασιλείαν ἔχειν=keep control) Mk 6:18.

d. of states of being hold, hold in its grip, seize (Hom.; PGiess. 65a, 4 παρακαλῶ σε κύριέ μου, εἰδότα τὴν ἔχουσάν με συμφορὰν ἀπολῦσαί μοι; Job 21:6; Is 13:8; Jos., *Ant.* 3, 95 δέος εἶχε τοὺς Ἑβρ.; 5, 63) εἶχεν αὐτὰς τρόμος καὶ ἔκστασις *trembling and amazement had seized them* Mk 16:8.

2. have as one's own, possess (Hom.)—**a. lit.** κτήματα πολλὰ *have much property* Mt 19:22; Mk 10:22. πρόβατα Lk 15:4; J 10:16. θησαυρόν Mt 19:21; Mk 10:21b. βίον *living* Lk 21:4; 1J 3:17. δραχμὰς δέκα Lk 15:8. πλοῖα Rv 18:19. κληρονομίαν Eph 5:5. θυσιαστήριον Hb 13:10a; μέρος ἔ. ἐν τινι *have a share in someth.* Rv 20:6. **Gener.** μηδὲν ἔ. (Sib. Or. 3, 244) 2 Cor 6:10. ὅσα ἔχεις Mk 10:21; cf. 12:44; Mt 13:44, 46; 18:25. τί ἔχεις ὁ οὐκ ἔλαβες; *what do you have that you have not been given?* 1 Cor 4:7. The **obj. acc.** is often used **w.** an **adj.** or **ptc.**: ἔ. ἅπαντα κοινὰ *have everything in common* Ac 2:44 (cf. Jos., *Ant.* 15, 18). ἔ. πολλὰ ἀγαθὰ κείμενα *have many good things stored up* Lk 12:19.—Hb 12:1. **Abs.** ἔ. *have (anything)* (Soph.; Sir 13:5; 14:11) Mt 13:12a; Mk 4:25a; Lk 8:18a. ἐκ τοῦ ἔχειν *in accordance w. what you have* 2 Cor 8:11. ἔ. εἰς ἀπαρτισμόν *have (enough) to complete* Lk 14:28. **W. neg.** ἔ. *have nothing* Mt 13:12b; Mk 4:25b; Lk 8:18b.—ὁ ἔχων *the one who has, who is well off* (Soph., Aj. 157; Eur., Alc. 57; X., An. 7, 3, 28). πᾶς ὁ ἔχων *everyone who has (anything)* Mt 25:29a; Lk 19:26a. ὁ μὴ ἔχων *the one who has nothing* (X., An. 7, 3, 28; 1 Esdr 9:51, 54; 2 Esdr 18 [Neh 8]: 10) Mt 25:29b; Lk 19:26b; 1 Cor 11:22.

b. to denote the possession of persons to whom one has close relationships.

a. of relatives πατέρα ἔ. J 8:41. ἀδελφούς Lk 16:28. ἄνδρα (Aristot. p. 15b, 28 λεγόμεθα δὲ καὶ γυναῖκα ἔχειν καὶ ἡ γυνὴ ἄνδρα; Tob 3:8 BA) *be married* (of the woman) J 4:17f; 1 Cor 7:2b, 13; Gal 4:27 (Is 54:1). γυναῖκα of the man (cf. Lucian, Tox. 45; Dit., Syll. 3 1160 γυναικὸς Αἴ., τῆς νῦν ἔχει; PGM 13, 320; 1 Esdr 9:12, 18. As early as Od. 11, 603 Heracles ἔχει Ἥβην) 1 Cor 7:2a, 12, 29 (for the play on words cf. Heliod. 1, 18, 4 in connection **w.** the handing over of a virgin: σὺ ἔχων οὐκ ἔξεις; Crates, Ep. 7 πάντ' ἔχοντες οὐδὲν ἔχετε). τέκνα Mt 21:28; 22:24; 1 Ti 3:4; 5:4; Tit 1:6. υἱούς (Artem. 5, 42 τις τρεῖς ἔχων υἱούς) Lk 15:11; Gal 4:22. σπέρμα *have children* Mt 22:25. **W. acc.** as **obj.** and in predicate ἔ. τινὰ πατέρα *have someone as father* Mt 3:9. ἔ. τινὰ γυναῖκα (**w.** γυναῖκα to be understood fr. the context) 14:4; cf. Mk 6:18; ὥστε γυναῖκά τινα τοῦ πατρὸς ἔ. *that someone has taken his father's wife* (as his own wife: ἔχειν alone in this sense as Plut., Cato Min. 21, 3; Appian, Bell. Civ. 3, 10 §34; Jos., *C. Ap.* 1, 147. **Perh.** an illicit relationship is meant, as Longus 4, 17; Hesychius Miles. [VI AD], Viri Ill. c. 4 JFlach [1880] ἔχω Λαῖδα) 1 Cor 5:1 (Diod. S. 20, 33, 5 of a man who had illicit relations with his stepmother: ἔχειν λάθρα τοῦ πατρὸς τὴν Αἰκίαν).

b. more **gener.** φίλον *have a friend* Lk 11:5. ἀσθενούντας *have sick people* Lk 4:40 and χήρας *widows* 1 Ti 5:16 to care for; παιδαγωγούς ἔ. 1 Cor 4:15. δοῦλον Lk 17:7. οἰκονόμον 16:1; κύριον ἔ. *have a master, i.e., be under a master's control* Col 4:1; δεσπότην ἔ. 1 Ti 6:2; βασιλέα J 19:15. ἀρχιερέα Hb 4:14; 8:1. ποιμένα Mt 9:36. ἔχων ὑπ' ἑμαυτὸν στρατιώτας *I have soldiers under me* Lk 7:8. ἔ. τινὰ ὑπηρέτην *have someone as an assistant* Ac 13:5. ἔ. τινὰ τύπον *have someone as an example* Phil 3:17. Of the relation of Christians to God and to Jesus ἔ. θεόν, τὸν πατέρα, τὸν υἱόν *have God, the Father, the Son i.e., be in communion w. them* 1J 2:23; 2J 9.—HHanse, at end of this entry.

c. of the whole in relation to its parts *have, possess*—**a.** of living beings, of parts of the body in men and animals μέλη Ro 12:4a; cf. 1 Cor 12:12. σάρκα καὶ ὀστέα Lk 24:39. ἀκροβυστίαν Ac 11:3. οὓς Rv 2:7, 11. ὄτα Mt 11:15;

Mk 7:16; Lk 8:8. χείρας, πόδας, ὀφθαλμούς Mt 18:8f; Mk 9:43, 45, 47. Of animals and animal-like beings ἔ. πρόσωπον Rv 4:7. πτέρυγας Vs. 8. κέρατα 5:6. ψυχάς 8:9. τρίχας 9:8. κεφαλάς 12:3 al.

β. of inanimate things: of cities τ. θεμελίου ἔ. Hb 11:10; cf. Rv 21:14. Of plants ρίζαν ἔ. Mt 13:6; Mk 4:6.

d. have at hand, have at one's disposal ἄρτους Mt 14:17; cf. 15:34. οὐκ ἔχω ὃ παραθήσω αὐτῷ I have nothing to set before him Lk 11:6. μὴ ἐχόντων τί φάγωσι since they had nothing to eat Mk 8:1; cf. Mt 15:32 (Soph., Oed. Col. 316 οὐκ ἔχω τί φῶ). οὐκ ἔχω ποῦ συνάξω I have no place to store Lk 12:17. ἄντλημα a bucket J 4:11a. οἰκίας ἔ. have houses (at one's disposal) 1 Cor 11:22. Of pers.: have (at one's disposal) (PAmh. 92, 18 οὐχ ἔξω κοινωνόν and oft. in pap.) Moses and the prophets Lk 16:29. παράκλητον an advocate, a helper 1J 2:1. οὐδένα ἔ. ισόψυχον Phil 2:20. ἄνθρωπον οὐκ ἔ. J 5:7.

e. of all conditions of body and soul (Hom.+; LXX)—α. of illness, etc. (Jos., C. Ap. 1, 305) ἀσθενείας have diseases Ac 28:9. μάστιγας diseases Mk 3:10. πληγὴν τῆς μαχαίρης Rv 13:14. θλίψιν J 16:33b; 1 Cor 7:28; Rv 2:10. Esp. of demon possession: δαιμόνιον ἔ. be possessed by a demon Mt 11:18; Lk 7:33; 8:27; J 7:20; 8:48f, 52; 10:20. βεζεβούλ Mk 3:22. πνεῦμα ἀκάθαρτον vs. 30; 7:25; Ac 8:7. πνεῦμα δαιμονίου ἀκαθάρτου Lk 4:33. πνεῦμα πονηρόν Ac 19:13. πνεῦμα ἄλαλον Mk 9:17. πνεῦμα ἀσθενείας spirit of sickness Lk 13:11. τὸν λεγιῶνα (the demon called) Legion Mk 5:15.

β. gener. of conditions, characteristics, capabilities, emotions, inner possession: ἀγάπην ἔ. have love (cf. Diod. S. 3, 58, 3 φιλίαν ἔχειν) J 5:42; 13:35; 15:13; 1J 4:16; 1 Cor 13:1ff; 2 Cor 2:4; Phil 2:2; 1 Pt 4:8. ἀγνωσίαν θεοῦ fail to know God 1 Cor 15:34. ἀμαρτίαν J 9:41; 15:22a. ἀσθένειαν Hb 7:28. γνῶσιν 1 Cor 8:1, 10. ἐλπίδα Ac 24:15; Ro 15:4; 2 Cor 3:12; 10:15; Eph 2:12; 1J 3:3. ἐπιθυμίαν Phil 1:23. ἐπιποθίαν Ro 15:23b; ζῆλον ἔ. have zeal Ro 10:2. Have jealousy Js 3:14. θυμόν Rv 12:12. λύπην J 16:21f; 2 Cor 2:3; Phil 2:27; μνησίαν τινός ἔ. remember someone 1 Th 3:6. παρρησίαν Phlm 8; Hb 10:19; 1 J 2:28; 3:21; 4:17; 5:14. πεποιθήσιν 2 Cor 3:4; Phil 3:4. πίστιν Mt 17:20; 21:21; Ac 14:9; Ro 14:22; 1 Cor 13:2; 1 Ti 1:19 al. προφητείαν have the gift of prophecy 1 Cor 13:2. σοφίαν (X., Mem. 2, 3, 10) Rv 17:9. συνείδησιν ἀμαρτιῶν Hb 10:2. καλὴν συνείδησιν 13:18; ἀγαθὴν ς. 1 Ti 1:19; 1 Pt 3:16; ἀπρόσκοπον ς. Ac 24:16; ὑπομονήν Rv 2:3. φόβον 1 Ti 5:20. χαράν Phlm 7. χάριν ἔ. τινὶ be grateful to someone Lk 17:9; 1 Ti 1:12; 2 Ti 1:3; σιγὴν ἔ. be silent Hs 9, 11, 5.

f. w. indications of time and age: πεντήκοντα ἔτη οὐπω ἔχεις you are not yet fifty years old J 8:57 (cf. Jos., Ant. 1, 198). τριάκοντα κ. ὁκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ who had been sick for 38 years 5:5 (Cyraniades p. 63, 25 πολὺν χρόνον ἔχων ἐν τῇ ἀρρωστίᾳ. W. cardinal numeral POxy. 1862, 17 τέσσαρες μῆνας ἔχει. Mirac. S. Georgii 44, 7 [JBAufhauser '13] ἔσχεν. . . ἔτη ἐπτὰ); cf. Mt 9:20 v.l. τέσσαρας ἡμέρας ἔ. ἐν τῷ μνημείῳ have lain in the grave for four days J 11:17 (Jos., Ant. 7, 1 αὐτοῦ δύο ἡμέρας ἔχοντος ἐν). πολὺν χρόνον ἔ. be (somewhere or in a certain condition) for a long time 5:6. ἡλικίαν ἔχειν be of age (Pla., Euthyd. 32 p. 306D; Plut., Mor. 547A; BGU 168 τοῖς ἀτελέσι ἔχουσι τὴν ἡλικίαν) 9:21, 23. τέλος ἔχειν have an end, be at an end (Lucian, Charon 17; UPZ 81 III, 20 [II AD] τέλος ἔχει πάντα) Mk 3:26; Lk 22:37 (on the latter pass. s. τέλος 1a, end); cf. Hb 7:3.

g. of advantages, benefits, or comforts which one enjoys: ἔ. τὰ αἰτήματα to have been granted the requests 1J 5:15; ἀνάπαυσιν ἔ. have rest Rv 4:8; 14:11; ἀπόλαυσιν τινος ἔ. enjoy someth. Hb 11:25. βάθος γῆς Mt 13:5b; Mk 4:5b; γῆν πολλήν Mt 13:5a; Mk 4:5a. εἰρήνην Ro 5:1. ἐλευθερίαν Gal 2:4. Cf. ἐξουσία, ἐπαγγελία, ἔπαινος, ζωή, ἰκμάς, καιρός, καρπός, καύχημα, καύχησις, λόγος, μισθός, νοῦς, πνεῦμα, προσαγωγή, πρόφασις, τιμή, χάρις (=grace), χάρισμα (s. those entries).

h. have=hold in one's charge or keeping ἔ. τὰς κλεῖς hold the keys Rv 1:18; cf. 3:7. τὸ γλωσσόκομον the money-box J 12:6; 13:29.

i. have=have someth. over one, be under someth.: ἀνάγκην ἔχειν be under necessity 1 Cor 7:37a; w. inf. foll. be compelled, one must (ἀνάγκη 1) Lk 14:18; Hb 7:27; χρειάν ἔ. be in need abs. Eph 4:28b, τινός need someth. (Aeschyl.+; Dit., Syll.3 333, 20; 421, 35 al.; PPetr. III 42G 9, 7 [III BC] εἰάν τινος χρειάν ἔχῃς) Mt 6:8; 9:12a; Mk 11:3; Lk 19:31, 34; J 13:29; 1 Cor 12:21; Hb 10:36 al.; w. inf. foll. Mt 3:14; 14:16; J 13:10; 1 Th 1:8; 4:9; 5:1. νόμον J 19:7. ἐπιταγὴν 1 Cor 7:25. ἐντολήν (Dit., Syll.3 559, 9 ἔ. τὰς ἱντολάς; 1 Esdr 4:52; 2 Macc 3:13; Jos., Bell. 1, 261) Hb 7:5; 1J 2:7; 4:21; 2J 5; cf. J 14:21. διαχονίαν 2 Cor 4:1. ἀγῶνα Phil 1:30; Col 2:1. πρᾶξιν Ro 12:4b. ἐγκλημα Ac 23:29.

j. have within oneself var. constr. w. ἐν: of women ἐν γαστρὶ ἔ. be pregnant (γαστήρ 2) Mt 1:18, 23 (Is 7:14); 24:19; Mk 13:17; Lk 21:23; 1 Th 5:3; Rv 12:2. ἔ. τινὰ ἐν τῇ καρδίᾳ have someone in one's heart Phil 1:7 (Ovid, Metam. 2, 641 aliquem clausum pectore habere). ἔ. τι ἐν ἑαυτῷ (Jos., Ant. 8, J 171): ζῶήν J 5:26. τὴν μαρτυρίαν 1J 5:10 v.l.; τὸ ἀπόκριμα τοῦ θανάτου have a sentence of death within oneself 2 Cor 1:9.

3. have with oneself or in one's company, also w. μεθ' ἑαυτοῦ (X., Cyr. 1, 4, 17) τινὰ someone Mt 15:30; 26:11; Mk 2:19; 14:7; Lk 2:42 D; J 12:8.—The ptc. w. acc.=simply with (Diod. S. 12, 78, 1 ἔχων δύναμιν with a [military] force; 18, 61, 1 ὁ θρόνος ἔχων τὸ διάδημα the throne with the diadem) ἀνέβησαν ἔχοντες αὐτόν they went up with him Lk 2:42 D.

4. have or include in itself, bring about, cause w. acc. (Hom.+; Wsd 8:16) of ὑπομονή: ἔργον τέλειον Js 1:4. Of πίστις: ἔργα 2:17. Of φόβος: κόλασιν 1J 4:18. Of παρρησία: μεγάλην μισθαποδοσίαν Hb 10:35.

5. consider, look upon, view w. acc. as obj. and predicate acc. (POxy. 292, 6 [c. 25 AD] ἔχειν αὐτὸν συνεσταμένον=look upon him as recommended; 787 [16 AD]; PGiess. 71, 4; Job 30:9; Ps.-Clem., Hom. 16, 19) ἔχε με παρητημένον consider me excused Lk 14:18b, 19 (cf. Martial 2, 79 excusatum habeas me). ἔ. τινὰ ὡς προφήτην consider someone a prophet Mt 14:5; 21:26, 46 v.l. (cf. Ev. Nicod. 5 ἔχειν, Ἰαννὴν καὶ Ἰαμβρὶν ὡς θεούς). τινὰ ἐντιμον ἔ. hold someone in honor Phil 2:29. ἔ. τινὰ εἰς προφήτην consider someone a prophet Mt 21:46 (cf. Duris [III BC]: 76 fgm. 21 Jac. ὃν εἰς θεοὺς ἔχουσιν). εἶχον τ. Ἰωάννην ὄντως ὅτι προφήτης ἦν they thought that John was really a prophet Mk 11:32.

6. ἔ. w. inf. foll.—a. have the possibility, can, be able, be in a position (Hom.+; cf. Eur., Hec. 761; Hdt. 1, 49;

Pla., Phaedo p. 76D; Demosth., Ep. 2, 22; Theocr. 10, 37 τὸν τρόπον οὐκ ἔχω εἰπεῖν I cannot specify the manner; Lucian, Dial. Mort. 21, 2, Herm. 55; Epict. 1, 9, 32; 2, 2, 24 al.; Ael. Aristid. 51, 50 K.=27 p. 546 D.: οὐκ ἔχω λέγειν; PPetr. II 12, 1, 16; PAmh. 131, 15; Pr 3:27; Jos., Ant. 1, 338; 2, 58) ἔτι ἀποδοῦναι *be able to pay* Mt 18:25a; Lk 7:42; 14:14. μὴ ἔ. περισσώτερον τι ποιῆσαι *be in a position to do nothing more* 12:4. οὐδὲν ἔ. ἀντειπεῖν *be able to make a reply* Ac 4:14; cf. Tit 2:8. ἔ. κατηγορεῖν αὐτοῦ J 8:6 v.l. ἀσφαλές τι γράψαι οὐκ ἔχω *I have nothing definite to write* Ac 25:26a; cf. 26b. ἔ. μεταδιδοῦναι Eph 4:28a. ἔ. τὴν τούτων μνήμην ποιεῖσθαι *be able to recall these things to mind* 2 Pt 1:15. κατ' οὐδενὸς εἶχεν μείζονος ὁμόσαι *he could swear by no one greater* Hb 6:13. In the same sense without the actual addition of the *inf.*, which is automatically supplied *fr.* context (X., An. 2, 1, 9) ὃ ἔσχεν (i.e. ποιῆσαι) ἐποίησεν *she has done what she could* Mk 14:8.

b. *one must* (Ps.-Callisth. 2, 1, 3 καθαιρεθῆναι ἔχεις=you must be deposed; Porphyry, Against the Christians 63 Harnack [ABA '16] παθεῖν; Gen 18:31; Jos., Ant. 19, 348 τοῦ τεθνάναι) βάπτισμα ἔχω βαπτισθῆναι *I must undergo a baptism* Lk 12:50. ἔχω σοί τι εἰπεῖν *I have someth. to say to you* (Lucian, Philops. 1 ἔχεις μοι εἰπεῖν. Without *dat.* Aelian, V.H. 2, 23; Jos., Ant. 16, 312) 7:40. ἀπαγγεῖλαι Ac 23:17, 19; cf. vs. 18. πολλὰ γράφειν 2J 12; 3JO 13.

7. special combinations—**a. w. prep.** ἐν: τὸν θεὸν ἔ. ἐν ἐπιγνώσει *acknowledge God* Ro 1:28 (cf. ἐν ὀργῇ ἔ. τινά='be angry at someone', Thu. 2, 18, 5; 2, 21, 3; ἐν ὀρρωδίᾳ ἔ. τ. 2, 89, 1; ἐν ἡδονῇ ἔ. τ.= 'be glad to see someone' 3, 9, 1; ἐν εὐνοίᾳ ἔ. Demosth. 18, 167). ἐν ἐτοίμῳ ἔ. 2 Cor 10:6 (ἐτοίμος 2). ἐν ἐμοὶ οὐκ ἔχει οὐδὲν *he has no hold on me* J 14:30 (Appian, Bell. Civ. 3, 32 §125 ἔχειν τι ἐν τινι=have *someth.* [hope of safety] in someone). κατὰ τινος: on 1 Cor 11:4 s. above I 1b. ἔ. τι κατὰ τινος *have someth. against someone* Mt 5:23; Mk 11:25; w. ὅτι *folll.* Rv 2:14. ἔ. κατὰ τινος w. *sim. mng.* Hm 2:2; s 9, 23, 2; w. ὅτι *folll.* Rv 2:4, 20. ἔ. τινὰ κατὰ πρόσωπον *meet someone face to face* Ac 25:16. μετὰ: ἔ. τι μετὰ τινος *have someth. w. someone* κρίματα *lawsuits* 1 Cor 6:7. περί: ἔ. περί τινος *have* (a word, a reference, an explanation) *about someth.* B 12:1; with *adv.* τελείως 10:10. πρὸς τινὰ *have someth. against someone* (Ps.-Callisth. 2, 21, 21 ὅσον τις ὑμῶν ἔχει πρὸς ἕτερον) Ac 24:19. ζητήματα ἔ. πρὸς τινὰ *have questions at issue w. someone* 25:19. λόγον ἔ. πρὸς τινὰ 19:38. πρᾶγμα (=Lat. *causa*, 'lawsuit': BGU 19 I, 5; 361 II, 4) ἔ. πρὸς τινὰ (POxy. 743, 19 [2 BC] εἰ πρὸς ἄλλους εἶχον πρᾶγμα; BGU 22:8) 1 Cor 6:1. πρὸς τινὰ ἔ. μομφήν *have a complaint against someone* Col 3:13.

b. τοῦτο ἔχεις ὅτι *you have this* (in your favor), *that* Rv 2:6. ἔ. ὁδὸν *be situated* (a certain distance) *away* (cf. Peripl. Eryth. 37: Ὠραία ἔχουσα ὁδὸν ἡμερῶν ἐπὶ ἀπὸ θαλάσσης) of the Mt. of Olives ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ σαββάτου ἔχον ὁδὸν Ac 1:12.—ἴδε ἔχεις τὸ σὸν *here you have what is yours* Mt 25:25. ἔχετε κουστωδίαν *there you have a guard* (=you can have a guard) 27:65 (cf. POxy. 33 III, 4).

II. act. intr. *be, be situated w. adv.* (Hom.+; *inscr.*, *pap.*, LXX).

1. *pers.* πῶς ἔχουσιν *how they are* Ac 15:36 (cf. Gen 43:27; Jos., Ant. 4, 112). ἐτοίμως ἔ. *be ready, hold oneself in readiness w. inf. folll.* (BGU 80, 17 [II AD] ἡ Σωτηρία ἐτοίμως ἔχουσα καταγράψαι; Da 3:15 LXX; Jos., Ant. 13, 6) 21:13; 2 Cor 12:14; 1 Pt 4:5. Also ἐν ἐτοίμῳ ἔ. 2 Cor 10:6 (s. *ἔτοιμος* 2, end). εὖ ἔ. *be well-disposed* πρὸς τινὰ *toward someone* Hs 9, 10, 7 (cf. Demosth. 9, 63 ἡδίων ἔχειν πρὸς τινὰ; Dit., Syll.3 1094, 4 φιλανθρώπων ἔχει πρὸς πάντας). κακῶς ἔ. *be sick* (Aristoph.+; POxy. 935, 15; Ezk 34:4) Mt 4:24; 8:16; 9:12b; 17:15 (see *πάσχω* 2). καλῶς ἔ. *be well, healthy* (Epict. 1, 11, 4; PGenève 54, 8; PFlor. 230, 24) Mk 16:18; ἐσχάτως ἔ. (s. *ἐσχάτως*) 5:23; κομψότερον ἔ. *feel better* (κομψῶς ἔ.: Epict. 2, 18, 14; 3, 10, 13; PPar. 18; PTebt. 414, 10 ἐὰν κομψῶς σχῶ) J 4:52.

2. *impers.* *it is, the situation is* (Himerius, Or. 48 [=Or. 14], 10 πῶς ὑμῖν ἔχειν ταῦτα δοκεῖ; *how does this situation seem to you?*) ἄλλως 1 Ti 5:25. οὕτως (Antig. Car. 20; Cebes 4, 1; POxy. 294, 11 [22 AD] εἰ ταῦτα οὕτως ἔχει; Jos., Ant. 15, 261) Ac 7:1; 12:15; 17:11; 24:9. τὸ καλῶς ἔχον *what is right* 1 Cl 14:2 (Inscr. Gr. 543, 12 [c. 200 BC] καλῶς ἔχον ἐστὶ τιμᾶσθαι τοὺς εὐνοὺς ἄνδρας). τὸ νῦν ἔχον *for the present* Ac 24:25 (cf. Plut., Amator. 1; Lucian, Anachars. 40, Catapl. 13 τὸ δὲ νῦν ἔχον μὴ διάτρυβε; Tob 7:11).

III. mid. *hold oneself fast, cling to* (Hom.+; in NT only *ptc.*

1. of inner belonging and close association; the 'to' of belonging and the 'with' of association are expressed by the *gen.* (Theognis 1, 32 αἰεὶ τῶν ἀγαθῶν ἔχεο=ever hold fast to the good people; X., Oec. 6, 1; Pla., Leg. 7 p. 811D; Lucian, Hermot. 69 ἐλπίδος οὐ μικρὰς ἐχόμενα λέγεις; Sallust. 14 p. 26, 24 τ. θεῶν; Philo, Agr. 101 τὰ ἀρετῆς ἐχόμενα; Jos., Ant. 10, 204 οὐδὲν ἀνθρωπίνης σοφίας ἐχόμενον, C. Ap. 1, 83 παλαιᾷς ἱστορίας ἐχόμενον) τὰ ἐχόμενα σωτηρίας *things that belong to salvation* Hb 6:9.

2. of place: ἐχόμενος *neighboring* (Isocr. 4, 96 νῆσος; Hdt. 1, 134 al. οἱ ἐχόμενοι='the neighbors'; Diod. S. 5, 15, 1; Appian, Bell. Civ. 2, 71 §294; Arrian, Peripl. 7, 2; PPar. 51, 5 and oft. in *pap.*; 1 Esdr 4:42; Jos., Ant. 6, 6 πρὸς τὰς ἐχόμενας πόλεις; 11, 340) κωμοπόλεις Mk 1:38.

3. of time: *immediately following* (Thu. 6, 3, 2 τ. ἐχομένου ἔτους al.; Dit., Syll.3 800, 15; BPGrenfell and JPMahaffy, Revenue Laws of Ptol. Philad. [1896] 34, 20; PAmh. 49, 4; PTebt. 124, 43; LXX) τῇ ἑ. (sc. ἡμέρᾳ, as Polyb. 3, 112, 1; 5, 13, 9; 2 Macc 12:39; Jos., Ant. 6, 235; 7, 18 al.; cf. εἰς τὴν ἐχομένην [i.e. ἡμέραν] PMich. 173, 16 [III BC]) *on the next day* Lk 13:33; Ac 20:15; w. ἡμέρᾳ added (PAmh. 50, 17) 21:26. τῷ ἐχομένῳ σαββάτῳ 13:44 v.l. (for ἐρχομένῳ; cf. 1 Macc 4:28, where the witnesses are similarly divided).—On the whole word HHanse, TW II 816-27, 'Gott Haben' in d. Antike u. im frühen Christentum '39. M-M. B. 641; 740.

ἕως (Hom.+; *inscr.*, *pap.*, LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr., Sib. Or.).

I. temporal conjunction—1. to denote the end of a period of time *till, until*.

a. *w. the aor. ind.* (Lysias 25, 26; Ps.-Demosth. 47, 58; Wsd 10:14; 1 Macc 10:50; Jdth 10:18; Sib. Or. 5, 528) ἕως ἐστάθη *until it stood still* Mt 2:9. ἕως ἦλθεν ὁ κατακλυσμός *until the flood came* 24:39.—Ac 19:10 D.

b. *w. the aor. subj.* and, as the rule requires (s. AFuchs, D. Temporalsätze mit d. Konj. 'bis' u. 'so lange als.' '02), ἄν (X., An. 5, 1, 11; Dit., Syll.3 966, 11; 1207, 10; PPetr. II 40a, 28; POxy. 1124, 7; Gen 24:14; 49:10; Ex 33:22;

Lev 22:4 and oft. LXX; Jos., Ant. 13, 400), to denote that the commencement of an event is dependent on circumstances: ἕως ἃν εἶπω σοι *until I tell you* Mt 2:13.—5:18 (AMHoneyman, NTS 1, '54/'55, 141f.), 26 (cf. Dit., Syll.3 731, 16ff ἕως ἃν ἀποδοῶ); 22:44 (Ps 109:1); Mk 6:10; 9:1; 12:36 (Ps 109:1); Lk 20:43 (Ps 109:1); 21:32; Ac 2:35 (Ps 109:1); 1 Cor 4:5; Hb 1:13; B 12:10 (the two last Ps 109:1).—Without ἃν (Soph., Aj. 555, Phil. 764; Dit., Syll.3 976, 79; UPZ 18, 10 [II BC]; PGrenf. II 38, 16 [I BC]; POxy. 531, 6; 1125, 15; 1159, 21; Sir 35:17; Tob 14:5 BA; Sib. Or. 5, 217; Polyb. 35, 2, 4): Mt 10:23; 18:30; Mk 14:32; Lk 15:4; 22:34; 2 Th 2:7; Js 5:7; Hb 10:13; Rv 6:11.

c. w. the pres. ind. (cf. Plut., Lycurg. 29, 3) ἕως ἔρχομαι *until I come* J 21:22f; 1 Ti 4:13; Hs 5, 2, 2; 9, 10, 5f; cf. 9, 11, 1.

d. w. the fut. ind. (cf. PHolm. 26, 7; Jdth 10:15) in a text-critically doubtful pass. (BI-D. §382, 2; Rob. 971f; 976) ἕως ἴξει ὅτε εἴπητε (ἴξει ὅτε is lacking in sB) *until (the time) comes when you say* Lk 13:35 (AD).

2. to denote contemporaneousness *as long as, while*—a. w. ind. (Hom.+; Jdth 5:17) in our lit. only the pres. (Appian, Bell. Civ. 2, 53 §218 ἕως χειμάζουσιν and *ibid.* ἕως Πομπήιος ἡγεῖται=*while Pompey imagines*; Jos., Bell. 7, 347) ἔ. ἡμέρα ἐστὶν *while it is day* J 9:4 (v.l. ὥς. On this interchange cf. LRadermacher, Philol. 60, '01, 495f; BI-D. §455, 3 app.); 12:35f t.r.; ἔ. αὐτὸς ἀπολύει τ. ὄχλον *while he himself dismissed the crowd* Mk 6:45. ἔ. ἔτι ἔχομεν *while we still have* 2 Cl 16:1 (cf. Pla., Phaedo 89c ἔ. ἔτι φῶς ἐστίν, Parmen. 135D ἔ. ἔτι νέος εἶ, Appian, Bell. Civ. 3, 32 §127 ἕως ἔτι δύνασαι; PEleph. 14, 24 [223 BC]; Sir 33:21 ἕως ἔτι ζῆς).

b. w. subjunctive (PTebt. 6, 42 [140 BC] ἕως. . . μένωσι; Dio Chrys. 27[44], 5 ἕως ἃν. . . φέρη=*as long as*); Appian, Numid. 4 §2) Mk 14:32; Lk 17:8.

II. improper prep. (appears first at the end of the IV cent. BC [ESchwyzler, Gramm. II '50, 550]) *until, up to* (Aristot.+; inscr., pap., LXX; Sib. Or. 5, 57; 118); so almost always (s. 1 by).

1. of time—**a. w. the gen.** of a noun or an equivalent expr. (Dit., Syll.3 588, 64 [196 BC] ἔ. τοῦ τ. συνθήκης χρόνου, Or. 90, 16 ἔ. τοῦ πρώτου ἔτους; BGU 1128, 8 [14 BC]; oft. LXX) ἕως τῆς ἡμέρας (Jdth 12:14; 1 Esdr 4:55; 1 Macc 13:39) Mt 27:64; Lk 1:80. ἔ. τῆς ἡμέρας ἐκείνης (Jdth 1:15) Mt 26:29; Mk 14:25. ἔ. τ. ἡμ. ταύτης (4 Km 17:23; 1 Macc 8:10; 13:30; 1 Esdr 8:73; Bar 1:13) 1 Cl 11:2. ἔ. ὥρας ἐνάτης Mk 15:33; Lk 23:44. ἔ. τῆς πεντηκοστῆς 1 Cor 16:8. ἔ. τῆς σήμερον (sc. ἡμέρας) Mt 27:8. ἔ. τέλους *until the end* 1 Cor 1:8. ἔ. αἰῶνος *forever* Hv 2, 3, 3. Of someone's age or a period of life ἔ. ἐτῶν ὀγδοήκοντα τεσσάρων *until the age of 84*, prob.=*until she was now 84 years old* (so Gdspl., Probs. 79-81) Lk 2:37 (cf. Jos., Ant. 5, 181). Used w. proper names (Polyb. 2, 41, 5; Diod. S. 1, 50, 6) ἔ. Ἰωάννου *up to the time of John* Mt 11:13. ἔ. Σαμονήλ Ac 13:20. In such cases, as well as in others, ἔ. often looks back to a preceding ἀπό, *from—to* (Bar 1:19; 1 Esdr 8:73; Sir 40:1; 1 Macc 16:2; 3 Macc 6:38 al.): ἀπὸ Ἀβραάμ ἔ. Δαυὶδ Mt 1:17a. ἀπὸ τ. βαπτίσματος, Ἰωάννου ἔ. τῆς ἡμέρας Ac 1:22. ἀπὸ τ. ἔκτης ὥρας ἔ. ὥρας ἐνάτης Mt 27:45 (cf. Dit., Syll.3 736, 109 [92 BC] ἀπὸ τετάρτης ὥρας ἔ. ἐβδόμας; 1 Esdr 9:41). ἀπὸ πρωῒ ἔ. ἐσπέρας Ac 28:23 (cf. Jos., Ant. 6, 364).—ἔ. τοῦ νῦν *until now* (Ps.-Lucian, Halc. 4; Dit., Syll.3 705, 44f [112 BC]; UPZ 122 [157 BC]; Gen 15:16; 18:12; Num 14:19; 1 Macc 2:33) after ἀπ' ἀρχῆς Mt 24:21; Mk 13:19 (cf. BGU 1197, 8 [4 BC] ἕως τ. νῦν ἀπὸ τοῦ ἐννεακαίδεκάτου ἔτους Καίσαρος; Ezk 4:14). ἀπὸ Δαυὶδ ἔ. τ. μετοικεσίας Βαβυλῶνος *to the Babylonian exile* Mt 1:17b.—As here, a historical event forms the boundary (cf. 1 Esdr 5:71) in ἔ. τ. τελευταῖης Ἡρώδου 2:15.—**W. the articular inf.** (on the acc. with it cf. BI-D. §406, 3) ἔ. τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν *until he came to Caesarea* Ac 8:40 (s. Dit., Syll.3 588, 93f; Gen 24:33; 28:15; 1 Macc 3:33; 5:19; Polyb., Joseph. [BI-D. §403 w. app.]); but s. also 2a below.

b. w. the gen. of the relative pron. in the neut. (οὗ or οὔτου)—**a. ἔ. οὗ** *until* (Hdt. 2, 143; Plut. et al.; LXX; in local mng. Dit., Syll.3 495, 101) w. aor. ind. (Judg 3:30; 4:24 B; 4 Km 17:20; Tob 1:21; 2:4, 10; Jdth 10:10; 15:5; Jos., Ant. 10, 134) Mt 1:25; 13:33; Lk 13:21; Ac 21:26. **W. aor. subj.** (BGU 1209, 8 [23 BC]; PRyl. 229, 14 [38 AD]; Judg 5:7 B; Ps 71:7; Jdth 6:5, 8) Mt 18:34; Lk 15:8; 22:18; 24:49; Ac 25:21; 2 Pt 1:19. After neg.=*until, before* Mt 17:9; J 13:38; Ac 23:12, 14, 21.

β. ἔ. οὔτου *until w. aor. ind.* (Diod. S. 19, 108, 3; 3 Km 10:7; 11:16; Da 2:34; 7:4) J 9:18. **W. aor. subj.** (POxy. 1061, 16 [22 BC]; 1 Km 22:3; 2 Esdr 14:5) Lk 13:8; 15:8 v.l.; 22:16, 18 v.l.

γ. In a few cases ἕως in these combinations has the sense *while* ἔ. οὗ (Jos., Ant. 3, 279[ἔχουσι]) w. subj. Mt 14:22; 26:36 (but s. EDBurton, Moods and Tenses '00, §325).—ἔ. οὔτου (SSol 1:12) w. ind. Mt 5:25.

c. w. adv. of time ἔ. ἄρτι *until now* (s. ἄρτι 3), Mt 11:12; J 2:10; 5:17; 16:24; 1J 2:9; 1 Cor 4:13; 8:7; 15:6. ἔ. σήμερον (Sir 47:7) 2 Cor 3:15. ἔ. πότε; *how long?* (Ps 12:2, 3; 2 Km 2:26; 1 Macc 6:22) Mt 17:17a, b; Mk 9:19a, b; Lk 9:41; J 10:24; Rv 6:10.

2. of place—**a. w. gen.** of the place *as far as, to* (Polyb. 3, 76, 2; Diod. S. 1, 27, 5; Dit., Syll.3 588, 32 [196 BC] ἔ. θαλάσσης; 1231, 12 ἀπὸ. . . ἕως; PTebt. 33, 5 [112 BC]; LXX; Jos., Bell. 1, 512) ἔ. Φοινίκης Ac 11:19. ἔ. Βηθλεέμ Lk 2:15. ἔ. οὐρανοῦ, ἄδου Mt 11:23; Lk 10:15. ἔ. τῆς αὐλῆς Mt 26:58; cf. Lk 4:29. ἔ. ἐσχάτου τ. γῆς (Is 48:20; 62:11; 1 Macc 3:9) Ac 1:8. ἔ. τρίτου οὐρανοῦ 2 Cor 12:2. ἀπὸ. . . ἔ.: ἀπὸ ἀνατολῶν ἔ. δυσμῶν Mt 24:27. ἀπ' ἄκρων οὐρανῶν ἔ. ἄκρων αὐτῶν vs. 31 (cf. Dt 30:4). ἀπ' ἄκρου γῆς ἔ. ἄκρου οὐρανοῦ Mk 13:27 (cf. Jdth 11:21).—Also w. gen. of a pers., who is in a certain place (Aelian, V.H. 3, 18 ἔ. Ὑπερβορέων; 4 Km 4:22; 1 Macc 3:26) ἦλθον ἔ. αὐτοῦ Lk 4:42. διελθεῖν ἔ. ἡμῶν Ac 9:38. *Perh.* Ac 8:40 also belongs here (s. above II 1 a, end); then *pass.* like Gen 10:19 would be comparable.

b. w. adv. of place (LXX) ἔ. ἄνω (2 Ch 26:8) *to the brim* J 2:7. ἔ. ἔσω *right into* Mk 14:54. ἔ. κάτω (Ezk 1:27; 8:2 looking back to ἀπὸ) ἀπ' ἄνωθεν ἔ. κάτω *fr. top to bottom* Mt 27:51; Mk 15:38. ἔ. ὧδε (Gen 22:5; 2 Km 20:16; 3 Km 18:45) ἀρξάμενος ἀπὸ τ. Γαλιλαίας ἔ. ὧδε Lk 23:5.

c. w. proper and improper prep. ἔ. πρὸς (Polyb. 3, 82, 6; 12, 17, 4; Gen 38:1; Ezk 48:1) ἔ. πρὸς Βηθανίαν *as far as B.* Lk 24:50. For the v.l. ἔ. εἰς B. cf. Polyb. 1, 11, 14; Diod. S. 1, 27, 5; Aelian, V.H. 12, 22; Dt 31:24; 4 Km 2:6; Jos., Ant. 16, 90. ἔ. καὶ εἰς *even into* Ac 26:11. ἔ. ἔξω τῆς πόλεως 21:5.

3. of order in a series ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἔ. πρώτων Mt 20:8. ὁ δεῦτερος καὶ ὁ τρίτος ἔ. τῶν ἐπτά

22:26. ἀπὸ μικροῦ ἔ. μεγάλου *great and small* (Bar 1:4; 1 Macc 5:45; Jdth 13:4) Ac 8:10; Hb 8:11 (Jer 38:34).—J 8:9 v.l.

4. of degree and measure, denoting the upper limit ἔ. ἐπτάκις (4 Km 4:35) *as many as seven times* Mt 18:21f; cf. vs. 22. ἔ. ἡμίσεως τῆς βασιλείας μου (Esth 5:3; 7:2) Mk 6:23. οὐκ ἔστιν ἔ. ἐνός (cf. PTebt. 56, 7 [II BC] οὐκ ἔχομεν ἔ. τῆς τροφῆς τῶν κτηνῶν ἡμῶν=‘we do not even have enough to feed our cattle’; Leontios, Vi. Joh. [ed. HGelzer 1893] 66, 21ff οὐ. . . ἔως ἐνὸς νομίσματος=‘not even a single coin’) *there is not even one* Ro 3:12 (Ps 13:3). ἔατε ἔ. τούτου *stop! No more of this* Lk 22:51 (ἔ. τούτου=‘to this point’ Aristot., H.A. 9, 46; Polyb. 9, 36, 1; cf. 2 Km 7:18). ἔ. θανάτου *unto death* (Antig. Car. 16; Sir 34:12; 51:6; 4 Macc 14:19): *contend* (Sir 4:28. Cf. Dit., Or. 266, 29 [III BC] μαχοῦμαι ἔως ζωῆς καὶ θανάτου) 1 Cl 5:2. περίλυπός ἐστιν ἡ ψυχὴ μου ἔ. θανάτου Mt 26:38; Mk 14:34 (cf. Jon 4:9 σφόδρα λελύπημαι ἐγὼ ἔ. θανάτου). M-M.

Σ

Σ=the stigma or vau, an obsolete letter used as the numeral *six* or *sixth* in the titles of Hm 6 and s 6. Cf. the entry *χξΣ'* Rv 13:18 v.l.*

Z

ζ' numeral=7 (ἐπτά) Ac 12:10 D;=seventh (ἐβδόμη) Hm 7; [s 7] in the superscriptions (Apollon. Paradox. 33: Θεόφραστος ἐν τῷ ζ' περὶ φυτῶν).*

Ζαβουλών, ὁ indecl. (זְבֻלֹן) (LXX; Philo, Fuga 73; Test. 12 Patr.—Joseph. acc. to his ordinary usage would prob. decline Ζαβουλών [Ant. 1, 308; 2, 179]-ῶνος) Zebulun (Gen 30:20), an Israelite tribe Rv 7:8; its territory (beside Naphtali) Mt 4:13, 15; Lk 4:31 D.*

Ζακχαῖος, ου, ὁ (ς) (in this form also in WECrum, Coptic Ostraca [ʾ02] 435, 7 acc. to Wilcken's restoration: APF 2, '03, p. 174, 3; 2 Macc 10:19. In the form Σακχαῖος Jos., Vi. 239. On Ζαχαῖος s. Preisigke, Namenbuch) Zacchaeus, a chief tax-collector of Jericho Lk 19:2, 5, 8. M-M.*

Ζάρα, ὁ (ς) Zerah in the genealogy of Jesus Mt 1:3 (cf. 1 Ch 2:4).*

ζαφθάνι is the rdg. of Cod. D Mt 27:46; Mk 15:34 for σαβαθθάνι; it is a scholarly correction based on the Hebr. (read ἁζαφθάνι=חַזְזָנִי and cf. Dalman, Worte 43; Wlh., Mk 2 '09 on 15:34; AMerx, D. vier kanon. Ev. II 1, '02, 424).*

Ζαχαρίας, ου, ὁ (ς) (זְכַרְיָהּ) Zechariah (freq. name: OT; Ep. Arist.; Joseph., index Niese; Preisigke, Namenbuch).

1. a priest, father of John the Baptist Lk 1:5, 12f, 18, 21, 40, 59, 67; 3:2; GEb 1.—2. Z. Lk 11:51, designated as son of Barachiah (q.v.) in Mt 23:35 (ENestle, ZNW 6, '05, 198-200).

3. In Mt 27:9 Z. (meaning the prophet) is v.l. for Jeremiah; s. comm.*

[ζάω] contr. ζῶ (Hom.+; inser., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) impf. ἔζων (Ro 7:9 B ἔζην; on this form cf. Bl-D. §88; Mlt.-H. 194, both w. ref.); fut. ζήσω (uniformly attested Ro 6:2; Hb 12:9; accepted by Nestle also J 5:25; 6:51b, 57c, 58; 14:19b; 2 Cor 13:4b; Js 4:15); the later (since Hippocr. VII p. 536 L.; Jos., Ant. 1, 193al.) form ζήσομαι (Bl-D. §77 app.; Rob. 356) is more common; 1 aor. ἔζησα. On the LXX usage s. Thackeray 269.

1. live—a. of physical life in contrast to death—a. gener. Ro 7:1, 2, 3; 14:8a, c; 1 Cor 7:39. ψυχὴ ζῶσα a living soul (Gen 1:20 al.) 1 Cor 15:45 (Gen 2:7). ὅσα ἔτη ζῇ as many years as he lives B 10:6 (cf. Dit., Syll.3 663, 6; Sb 173, 6 Αὐρήλιος ζήσας ἔτη νε'). τὸ ζῆν life (Attic wr., inser., pap., LXX) ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν so that we even despaired of life 2 Cor 1:8. διὰ παντὸς τοῦ ζῆν during the whole lifetime Hb 2:15 (cf. Diod. S. 1, 74, 3 διατελεῖν πάντα τὸν τοῦ ζῆν χρόνον). ἔτι ζῶν while he was still living=before his death Mt 27:63 (Ramsay, Phrygia II p. 660 no. 618 Ζώσιμος ἔτι ζῶν κατεσκευάσεν; 3 Km 12:6). ζῶντες ἐβλήθησαν. . . εἰς τὴν λίμνην τοῦ πυρός they were thrown alive into the lake of fire Rv 19:20. ζῶσα τέθηκεν though alive she is dead 1 Ti 5:6 (cf. Sextus 7). ἡμεῖς οἱ ζῶντες we during our (earthly) life 2 Cor 4:11; the same phrase=we who are still living 1 Th 4:15, 17. Here the opp. is νεκροί, as in Mt 22:32; Mk 12:27; Lk 20:38a. ζῶντες καὶ νεκροί the living and the dead Ac 10:42; Ro 14:9b; 2 Ti 4:1; 1 Pt 4:5; 2 Cl 1:1; B 7:2.—Occasionally the contrast betw. νεκρός and ζῆν is used fig. with ref. to the realm of religion and ethics Lk 15:24 v.l., 32.

β. of dead persons who return to life become alive again of men (3 Km 17:23) Mt 9:18; Ac 9:41; 20:12; Rv 20:4, 5. Of Jesus Mk 16:11; Lk 24:5, 23; Ac 1:3; Ro 14:9a; 2 Cor 13:4a; Rv 2:8.

γ. of sick persons, if their illness terminates not in death but in recovery be well, recover (Artem. 4, 4 ἔζησεν ὁ παῖς=became well; 5, 71; 72; PGM 1, 188; 4 Km 1:2; 8:8 εἰ ζήσομαι ἐκ τῆς ἀρρωστίας μου ταύτης; Jos., Vi. 421) Mk 5:23; J 4:50, 51, 53.—Of removal of anxiety 1 Th 3:8.

δ. also of healthy persons live on, remain alive (X., An. 3, 2, 39 ὅστις δὲ ζῆν ἐπιθυμεῖ πειράσθω νικᾶν; Ep. 56 of Apollonius of Tyana [Philostrat. I 359, 14]) Ac 25:24; 28:4. ἐὰν ὁ κύριος θελήσῃ ζήσομεν Js 4:15.

ε. of beings that in reality, or as they are portrayed, are not subject to death: of Melchizedek Hb 7:8 (opp. ἀποθνήσκοντες ἄνθρωποι).—In this sense it is most comprehensively applied to God (ὁ) θεὸς (ὁ) ζῶν (cf. 4 Km 19:4, 16; Is 37:4, 17; Hos 2:1; Da 6:21 Theod.; 3 Macc 6:28; Sib. Or. 3, 763; POxy. 924, 11 [IV AD, Gnostic]; PGM 4, 1038 ὁ μέγας ζῶν θεός; 7, 823; 12, 79; Philo, Decal. 67 ὁ ζῶν αἰεὶ θεός.—The phrase 'the living God' is not found in Joseph.) Mt 16:16; 26:63; Ac 14:15; Ro 9:26 (Hos 2:1); 2 Cor 3:3; 6:16; 1 Th 1:9; 1 Ti 3:15; 4:10; Hb 3:12; 9:14; 10:31; 12:22; Rv 7:2; 2 Cl 20:2; also ὁ ζῶν πατήρ J 6:57. W. the addition εἰς τοὺς αἰῶνας τῶν αἰώνων Rv 15:7; cf. 4:9 (cf. Tob 13:2; Sir 18:1). God takes an oath by himself in the words ζῶ ἐγὼ as surely as I live (Num 14:28 al.) Ro 14:11 (Is 49:18); classical parallels GStählin, NovT 5, '62, 142 n. 2.

β. w. more precise mention of the sphere (Artem. 3, 62 ἐν ἀγορᾷ ζῆ=spend his life in the marketplace) ζ. ἐν σαρκὶ live in the flesh in contrast to the heavenly life Phil 1:22; Gal 2:20c; ζ. ἐν κόσμῳ live in the world Col 2:20. ζ. ἐν θεῷ, live in God (as the Being who penetrates and embraces everything) Ac 17:28 (s. κινέω 3).

γ. w. mention of that upon which life depends ἐπὶ τινι on the basis of someth. (Andoc. 1, 100; Isocr. 10, 18; Ael. Aristid. 28, 103 K.=49 p. 525 D.) ζ. ἐπ' ἄρτω live on bread Mt 4:4; Lk 4:4 (both Dt 8:3). ζ. ἐκ τινος obtain one's living fr. someth. (Aristoph., Eccl. 591; Demosth. 57, 36; POxy. 1117, 19; 1557, 12) 1 Cor 9:14.

2. *live* of the sanctified life of the child of God (ζῆν in the sense of a higher type of life than the animal: **X.**, Mem. 3, 3, 11; **Cass. Dio** 69, 19 βιοὺς μὲν ἔτη τόσα, ζήσας δὲ ἔτη ἑπτὰ).

a. in the world ἐγὼ ἔζων χωρὶς νόμου ποτέ *I was once* (truly) *alive without law* (this has been **interpr.** to mean *when no law existed*; Paul is then regarded as speaking **fr.** the viewpoint of a man in paradise before the command Gen 2:16f; 3:3. Another **interpr.** thinks of Paul as referring to the period in his life when he was not conscious of the existence and significance of the law) Ro 7:9. Even now those who listen to the voice of the Son of God enjoy this life J 5:25; **likew.** those who receive him into their being 6:57c; cf. Ro 6:11, 13 (ἐκ νεκρῶν ζῶντας); Gal 2:19; Rv 3:1. This heavenly life on earth is a ζ. πνεύματι Gal 5:25 or a life not of man, but of Christ who lives in him 2:20a, b. Also of the superhuman power of the apostle ζήσομεν σὺν αὐτῷ ἐκ δυνάμεως θεοῦ εἰς ὑμᾶς *we shall live with him* (Christ) *through God's power in our dealings with you* 2 Cor 13:4.

b. in the glory of the life to come (Sir 48:11; cf. Dt 4:1; 8:1; 30:16).

a. **abs.** Lk 10:28; J 11:25; 14:19; Ro 8:13b; Hb 12:9. ἐμοὶ τ. ζῆν Χριστός=*life is possible for me only where Christ is* (hence death is gain) Phil 1:21 (cf. OSchmitz, GHeinrichi-Festschr. '14, 155-69). Another common **interpr.** is *for me to live is Christ*. i.e. while I am alive I work for Christ; w. death comes a joyful existence in the presence of Jesus.

β. more specifically εἰς τὸν αἰῶνα *have eternal life* (Ps.-Lucian, Philopatr. 17 ζῆν εἰς τὸν αἰῶνα) J 6:51, 58 (in J the blessed life which the follower of Jesus enjoys here and now in the body is simply continued in the heavenly life of the future. In other respects also the dividing line **betw.** the present and the future life is **somet.** non-existent or at least not discernible); B 6:3; 8:5; 9:2; 11:10f; ἅμα σὺν αὐτῷ (i.e. Χριστῷ) ζ. *live together with Christ* 1 Th 5:10; ζ. δι' αὐτοῦ (i.e. Chr.) 1J 4:9; ζ. κατὰ θεὸν πνεύματι *live, as God (lives), in the Spirit* 1 Pt 4:6. ὁ δίκαιος ἐκ πίστεως ζήσεται (cf. Hab 2:4) *he that is just through faith will have life* Ro 1:17 (AFeuillet, NTS 6, '59, 52-80); Gal 3:11; Hb 10:38. This life is τὸ ἀληθινὸν ζῆν ITr 9:2; IEph 11:1. Christ is called τὸ ἀδιάκριτον ἡμῶν ζῆν *our unshakable or inseparable life* 3:2.—The law-directed man believes concerning the doing of the law: ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς (Lev 18:5) Gal 3:12; cf. Ro 10:5 (cf. Dio Chrys. 58[75], 1 οἱ τοῦτον [=τ. νόμον] φυλάττοντες ἔχονται τῆς σωτηρίας).

3. *live* of the conduct of life (Hom.+)—a. used w. adverbs or other modifiers: **adv.** (Sallust. c. 19 p. 34, 25 κακῶς ζῆν; **Dit.**, Syll.3 889, 13ff; Wsd 14:28; Philo; Jos., Ant. 12, 198) ἁσώτως Lk 15:13. ἐθνικῶς and ἰουδαϊκῶς Gal 2:14. εὐσεβῶς 2 Ti 3:12. σωφρόνως κ. δικαίως κ. εὐσεβῶς Tit 2:12 (Plut., Mor. 2, 1108C=**adv.**; Colot. 2 [Pohlenz '52] ζῆν σωφρόνως κ. δικαίως. Cf. Diog. L. 10, 132; 140).—Φαρισαῖος *live as a Pharisee* Ac 26:5. ἐν πίστει Gal 2:20d. ἐν ἁμαρτίᾳ Ro 6:2; ζ. ἐν τούτοις *live in these* (sins) Col 3:7. κατὰ ἀλήθειαν *in keeping w. the truth* IEph 6:2 (cf. Philo, Post. Cai. 73 κατὰ βούλημα τὸ τοῦ θεοῦ ζ.; Jos., Ant. 4, 302 κατὰ τ. νόμους ζ.). κατὰ θεὸν 8:1 (cf. **Dit.**, Syll.3 910A; B). κατὰ Ἰησοῦν Χριστὸν IPhd 3:2. κατὰ Χριστιανισμόν *live in accordance w. (our) Christianity* IMg 10:1. κατὰ σάρκα Ro 8:12f; Dg 5:8; κατὰ κυριακὴν ζ. (**opp.** σαββατίζειν) *include the observance of the Lord's day in one's life* IMg 9:1. Of a married woman ζ. μετὰ ἀνδρός *live w. her husband* Lk 2:36 (for the added **acc.** of extent of time cf. Ael. Aristid. 46 p. 332 D.; Pr 28:16; ἥτις ἔζησεν καλῶς μετ' ἐμοῦ ἔτη 18, μῆνας 4, ἡμέρας 5: **Suppl. Epigr. Gr.** 2, '24/'25, 384, also FWDanker, Jesus and the New Age, '72, 36).

b. τίνι *live for someone or someth., for his benefit* (Hom.+; Demosth. 7, 17 οἱ οὐκ αὐσχύνονται Φιλίππῳ ζῶντες καὶ οὐ τῇ ἑαυτῶν πατρίδι; Dionys. Hal. 3, 17. . . παῖδες, τῷ πατρὶ ζῶντες) ζ. τῷ θεῷ (4 Macc 7:19; 16:25; Philo, Mut. Nom. 13, Rer. Div. Her. 111) Lk 20:38b (cf. Soph., Ajax 970); Ro 6:10, 11; Gal 2:19; Hm 3:5; τῷ κυρίῳ Ro 14:8b (cf. Plut., Vit. Cleom. 31, 5). For Christ 2 Cor 5:15; τῇ δικαιοσύνῃ ζ. 1 Pt 2:24; ἑαυτῷ ζ. *live for oneself* (Menand., fgm. 507 Kock οὐχ ἑαυτῷ ζῆν μόνον; Diod. S. 10, 33, 2 ζ. ἑαυτοῖς=*live for themselves*) Ro 14:7.

4. The **ptc.** is used **fig. w.** respect to things—a. of spring water in contrast w. cistern water ὕδωρ ζῶν (Gen 26:19; Lev 14:5; Jer 2:13 v.l.; Zech 14:8.—Stagnant water is called ὕ. νεκρὸν: Synes., Ep. 114 p. 254D) J 4:10f (Hdb. exc. on J 4:14); 7:38; D 7:1f.

b. of everything that possesses or brings life from God (**Dit.**, Syll.3 1173 [138 AD], 5 ζῶσαι ἀρεταὶ ἐγένοντο=*miracles occurred that were full of divine life*) λόγια ζῶντα *words of life* Ac 7:38. λόγος ζῶν θεοῦ 1 Pt 1:23; cf. Hb 4:12. ὁδὸς ζῶσα *a living way* 10:20. ἐλπίς ζῶσα *a living hope* 1 Pt 1:3.—ζ. is also used of things which serve as descriptions of **pers.** who communicate divine life: of Christ ὁ ἄριστος ὁ ζῶν J 6:51a. λίθος ζῶν 1 Pt 2:4. Of Christians: θυσία ζῶσα *a living sacrifice* Ro 12:1. λίθοι ζῶντες 1 Pt 2:5.—**Lit. s.** ζωή, end. **M-M.**

ζβέννυμι (PGM 7, 364 in the **ms.**; 1 Th 5:19 **B* D* FG**) **s.** σβέννυμι. **M-M.**

Ζεβεδαῖος, ου, ὁ (τῷ) (Jos., Ant. 5, 33; PGrenf. II 113, 42) *Zebedee*, a father of the apostles John and James, Mt 4:21; 10:2; 20:20; 26:37; 27:56; Mk 1:19f; 3:17; 10:35; Lk 5:10; J 21:2.*

ζεστός, ἡ, ὄν (**mng.** 'boiled, cooked' in Appian; of 'boiling' water in Nicander, fgm. 70, 11f ζεστόν ὕδωρ; Strabo; Soranus p. 37, 2 al.; Diosc., Sext. Emp.; Sib. Or. 3, 461) *hot*; in Rv 3:15f the underlying idea is that water can be used when it is hot or cold (ψυχρός), but when lukewarm it is unpalatable and will be spat out (on its application to **pers.** cf. Etym. Mag. 413, 23 ζεστόν ἄνθρωπον φαμέν τὸν εὐκίνητον κ. θερμόν). MJSRudwick and EMBGreen, ET 69, '57/'58, 176-8.*

ζεύγνυμι (Hom.+; **inscr.**, LXX) *connect, join* (with a yoke) Mt 10:9 v.l. (of marital union also Parthenius 17, 3; Appian, Basil. 1 §1, Bell. Civ. 2, 14 §50; Athen. 12 p. 554B; Sb 6647, 5; Jos., Ant. 16, 11). **B.** 843.*

ζεῦγος, ους, τό—1. *yoke* of two animals united by a yoke, ζεῦγος βοῶν (Hom.+; Diod. S. 14, 18, 5; Arrian, Anab. 2, 3, 2; PPetr. III 31, 5 [240BC]; 3 Km 19:21; Job 1:3, 14; 42:12; cf. Jos., Ant. 8, 353; 12, 192) Lk 14:19. But here the term can also have the more general mng. 2 (in both senses it is a rabb. loanw.).

2. *pair* (Aeschyl., Ag. 44; Hdt. 3, 130; X., Oec. 7, 18; Dit., Or. 533, 6; 47; POxy. 267, 6 [36 AD] ἐνωτίων ζ.; BGU 22, 31 [114 AD] ζ. ψελλίων) ζ. τρυγόνων *a pair of turtle doves* 2:24 (Lev 5:11. Of doves also Sb 7814, 21; 24 [256 AD]). M-M.*

ζευκτηρία, ας, ἡ *bands, the ropes* that tied the rudders (the nautical t.t. is ‘pendant’ or ‘pennant’: LCasson, Ships, etc. in the Ancient World 71, 228) Ac 27:40 (the adj. ζευκτηριος since Aeschyl., Pers. 736. The subst. neut.=‘yoke’ in sg. in Aeschyl., Ag. 515; PHermopol. 95, 18, in pl. τὰ ζευκτηρία PLond. 1177, 167 [113 AD] σχοινίων καὶ ζευκτηρίων; POxy. 934, 5; PFlor. 16, 26 al. in pap.). M-M.*

Ζεὺς, Διός, acc. Δία (Hom.+; 2 Macc 6:2; Ep. Arist. 16; Philo, Joseph., Sib. Or.) *Zeus*, king of the Greek gods, thought by the people of Lystra to have appeared in the pers. of Barnabas Ac 14:12. ὁ ἱερεὺς τ. Διὸς τ. ὄντος πρὸ τ. πόλεως *the priest of (the temple of) Zeus located before the city* vs. 13 (cf. Charito 4, 4, 9 εἰς Ἀφροδίτην βαδίζειν; Philostrate. I 363, 17 ἐν Ἀρτέμιδι=in the temple of Artemis).—Lit. s. **Ἀύστρα**.*

ζέω ptc. ζέων *boil, seethe* (lit. Hom.+; Dialekt-Inschr. p. 1034 no. 3 [Crete, II BC] religious regulation καταχέαι τινὶ ὕδωρ ζέον; pap.; Job 32:19; Jos., Ant. 13, 345) fig. of emotions, anger, love, eagerness to do good or evil (trag.; Pla., Rep. 4 p. 440C; Charito 1, 5, 1; Plut., Mor. 1088f; 4 Macc 18:20; Philo, Mos. 2, 280) ζέων τῷ πνεύματι of Apollos before he became a full-fledged member of the Christian community *with burning zeal* Ac 18:25 (cf. Eunap. p. 82 ζέοντος δαίμονος, i.e. of the orator.—S. also HPreisker, ZNW 30, 31, 301-4). But the admonition to Christians to be τῷ πνεύματι ζέοντες Ro 12:11 directs them to *maintain the spiritual glow*. M-M. B. 676.*

ζηλεύω (Democrit. 55 v.l. Diels; Simplicius in Epict. p. 56D; Leontios 44a p. 89, 2; Cat. Cod. Astr. X 219, 8) w. same mng. as ζηλώω abs. *be eager, earnest* Rv 3:19.*

ζήλος, ου, ὁ and ζήλος, ους, τό Ac 5:17 v.l.; 2 Cor 9:2; Phil 3:6; ITr 4:2 and 1 Cl (the neut. is also poss. in a few other pass.). For LXX usage s. Thackeray 158, 5.

1. in a good sense *zeal, ardor* (since Soph., Aj. 503; Aristot., Rhet. 2, 11, 1; LXX) 2 Cor 9:2. W. σπουδή (Dio Chrys. 17[34], 48) 7:11; κατὰ ζ. *as far as zeal is concerned* Phil 3:6. W. obj. gen. (Soph., Oed. Col. 943; Strabo 13, 2, 4; Plut., Cor. 4:3; Lucian, Adv. Ind. 17; 1 Macc 2:58. Oft. Philo; Jos., C. Ap. 2, 271) ζ. θεοῦ *zeal for God* (Jdth 9:4) Ro 10:2. ζ. τοῦ οἴκου σου *zeal for thy house* J 2:17 (Ps 68:10). In the same sense ὑπὲρ τινος: τὸν ὕμῶν ζ. ὑπὲρ ἐμοῦ *your ardor on my behalf* 2 Cor 7:7. W. gen. of quality θεοῦ ζήλος *a zeal like that of God* 2 Cor 11:2 (cf. Is 9:6; Philo, Post. Cai. 183; on the idea FKüchler, ZAW 28, 708, 42ff; BRenaud, Je suis un Dieu jaloux, 763). Of the fire of judgment which, with its blazing flames, appears like a living being intent on devouring God’s adversaries πυρὸς ζήλος ἐσθίειν μέλλοντος τ. ὑπεναντίους Hb 10:27 (cf. Is 26:11; Zeph 1:18; 3:8; Ps 78:5).

2. in a bad sense *jealousy, envy* (Hes., Op. 195; Plut., Thes. 6, 9, Lycurg. 4, 3; PGrenf. I 1, 13 [II BC]; Eccl 4:4; 9:6; Sir 30:24; 40:4 [both w. θυμός]; Jos., Ant. 14, 161; Cicero, Tusc. Disp. 4, 8, 17) 1 Cl 6:1ff; 43:2; 63:2. W. ἔρις Ro 13:13; 1 Cl 6:4; cf. 1 Cor 3:3; 2 Cor 12:20; Gal 5:20 (in the three last passages ζήλος seems to be coördinate with ἔρις in the sense ‘rivalry’ or ‘party-attachment’). W. ἐπιθεία Js 3:14, 16. W. φθόνος (Democr. 191; Lysias 2, 48; Pla., Phileb. 47E; 50C; 1 Macc 8:16) 1 Cl 3:2; 4:7 al. πλησθῆναι ζήλου *become filled w. jealousy* Ac 5:17; 13:45. ζ. leads to death 1 Cl 9:1; 39:7 (Job 5:2). μυσερόν ζ. 14:1; μαρόν κ. ἄδικον ζ. 45:4. ἔχειν ζήλόν τινα ἐν ἀλλήλοις *περί τινος be jealous of one another because of someth.* Hs 8, 7, 4. The pl. ζήλοι found as v.l. Ro 13:13; 2 Cor 12:20; Gal 5:20 denotes the var. outbreaks of jealousy and the forms it takes (cf. Pla., Leg. 3 p. 679C ζήλοι τε καὶ φθόνοι).—BREicke, Diakonie, Festfreude u. Zelos usw., 51, 231-393; AStumpff, TW II 879-84. M-M.**

ζηλοτυπία, ας, ἡ (Aeschines+; Polyb. 4, 87, 4; Plut.; Dio Chrys. 14[31], 99 al.; Lucian; Num 5:15, 18, 25, 29; Philo; Jos., C. Ap. 2, 123) *jealousy* D 5:1. B. 1139.*

ζηλώω 1 aor. ἐζήλωσα (Hom. Hymns, Hesiod+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. in a good sense *strive, desire, exert oneself earnestly*

a. w. a thing as obj. τὶ (for) *someth.* (Eur., Hec. 255; Thu. 2:37; Demosth. 20, 141; Polyb. 6, 25, 11 τὸ βέλτιον; Diod. S. 1, 95; PSI 94, 9 ζηλοῖ τ. μάθησιν; Wsd 1:12; Sir 51:18 τὸ ἀγαθόν; Jos., C. Ap. 2, 261) ζ. τὰ χαρίσματα τὰ μεῖζονα *strive for the more valuable spiritual gifts* 1 Cor 12:31. τὸ προφητεύειν 14:39. τὰ πνευματικά vs. 1 (where beside the acc. a ἵνα—clause depends on ζ.).

b. w. a personal obj. τινά *be deeply concerned about someone, court someone’s favor* (Περὶ ὕψους 13, 2 οἱ ζηλοῦντες ἐκείνου; Pr 23:17; 24:1; pass. Jos., C. Ap. 1, 225) Gal 4:17a, b; 2 Cor 11:2. μηδὲν με ζηλώσαι *let nothing attract me* (and turn me away fr. my purpose) IRo 5:3.

c. abs. *manifest zeal* (Thu. 2, 64, 4); pass. καλὸν ζηλοῦσθαι ἐν καλῷ πάντοτε *it is commendable if zeal is shown at all times in what is good* Gal 4:18.

2. in a bad sense *be filled w. jealousy, envy* τινά toward someone (Hes., Op. 310; Hom. Hymns, Cer. 168; 223; Gen 26:14; 30:1) τὸν Ἰωσήφ Ac 7:9 (cf. Gen 37:11). Abs. Ac 17:5; 1 Cor 13:4; Js 4:2; 2 Cl 4:3.—AStumpff, TW II 884-90. M-M.*

ζηλωτής, οὔ, ὁ (Isocr., Pla.+; inscr., LXX, Philo, Joseph.) *zealot, enthusiast, adherent*.

1. **w.** additions indicating what the ζ. ardently desires to join, promote, actively support, possess or defend.

a. w. gen.—**α.** of the **pers.** (Dio Chrys. 38[55], 6 Όμήρου ζ.; **Dit.**, Syll.3 717, 33, **Or.** 339, 90; **Jos.**, **Vi.** 11) ζ. τοῦ θεοῦ *one who is zealous for God* Ac 22:3 (Musonius 37, 3 ζ. τοῦ Διός; **Epict.** 2, 14, 13). **β.** of the thing (Diod. S. 1, 73 τ. πολεμικῶν ἔργων; **Epict.** 2, 12, 25; 3, 24, 40; (Dit., Syll.3 675, 27f ζ. τῆς αὐτῆς αἰρέσεως; 756, 32; **Philo**, Praem. 11 ἀρετῆς, Spec. Leg. 1, 30, Virt. 175; **Jos.**, **C. Ap.** 1, 162) ζ. ἔστε πνευμάτων *you are eager to possess spirits* (i.e., spiritual gifts) 1 Cor 14:12. ζ. καλῶν ἔργων *eager to perform good deeds* Tit 2:14. τοῦ ἀγαθοῦ 1 Pt 3:13. τοῦ νόμου *an ardent observer of the law* Ac 21:20 (cf. 2 Macc 4:2; **Philo**, Spec. Leg. 2, 253; **Jos.**, **Ant.** 12, 271). ζ. τ. πατρικῶν μου παραδόσεων Gal 1:14 (Thrasyll. [I AD] in **Diog. L.** 9, 38; **Democritus** as ζ. τῶν Πυθαγορικῶν; **Philo**, Mos. 2, 161 ζ. τῶν Αἰγυπτιακῶν πλασμάτων).—Also rather in the sense of an *enthusiastic adherent* of a person or a cause (**Strabo** 10, 5, 6 p. 486 τοῦ Βίωνος ζηλωτής; **Appian**, Bell. Civ. 2, 2 §4 Σύλλα φίλος καὶ ζ.; **Polyaenus** 5, 2, 22; **Diog. L.** 2, 113; Memnon [I BC/I AD]: no. 434 fgm. 1, 35, 1 **Jac.** ζ. τῆς Λαμάχου προαιρέσεως=of the party of Lamachus).

b. w. περί to introduce a thing—**α.** **w. gen.** 1 Cl 45:1

β. w. acc. Pol 6:3.

2. **abs.** (**Iambl.**, Vi. Pyth. 5, 29; **Marinus**, Vi. Procli 38 Boiss.), in a bad sense (**w.** ἐριστικός, θυμικός) D 3:2. ζηλωτής is the cognomen of one of the Twelve, called Simon the Zealot to distinguish him fr. Simon Peter Lk 6:15; Ac 1:13; **GEb** 2. Cf. **Jos.**, **Bell.** 2, 651; 4, 160 and **s. Καναναῖος**. **WRFarmer**, Maccabees, Zealots and **Josephus** '56; **MHengel**, Die Zeloten (Herod I to 70 AD), '61; **MSmith**, **HTR** 64, '71, 1-19; **SGFBrandon**, Jesus and the Zealots, '67; **s. Brandon's** answer to criticism **NTS** 17, '70/'71, 453 and cf. **JGGriffiths**, *ibid.* 19, '73, 483-89; **HPKingdon**, *ibid.* 19, '72, 74-81. **M-M**.*

ζημία, ας, ἡ (**Soph.**, **Hdt.** +; **inscr.**, **pap.**, **LXX**, **Philo**, **Joseph.**, **Test. 12 Patr.**; **loanw.** in **rabb. Class. usu.** 'punishment') in our **lit.** only in the **mng.** *damage, disadvantage, loss, forfeit* (**Philo**, Somn. 1, 124 al.; **Jos.**, **Ant.** 4, 211) **Hs** 6, 3, 4. μετὰ πολλῆς ζ. τινός *with heavy loss of someth.* Ac 27:10; κερδῆσαι τὴν ζ. *avoid, save oneself damage vs. 21. ἡγοῦμαι τι ζημίαν I consider someth. (a) loss* (X., **Mem.** 2, 4, 3; cf. 2, 3, 2; **Epict.** 2, 10, 15; 3, 26, 25 [**opp.** κέρδος, as **Lysias** 7, 12; **Pla.**, **Leg.** 835B al.]) **Phil** 3:8; cf. **vs.** 7. **M-M**. B. 809.*

ζημιῶ 1 **aor. pass.** ἐζημιώθην, **subj.** ζημιωθῶ, **ptc.** ζημιωθείς; 1 **fut. pass.** ζημιωθήσομαι (**Eur.**, **Hdt.** +; **inscr.**, **pap.**, **LXX**, **Philo**, **Joseph.**, **Test. 12 Patr.**) *inflict injury or punishment*, in our **lit.** only **pass.**

1. *suffer damage or loss, forfeit, sustain injury* (**PFlor.** 142, 8 of a sale ὥστε μῆτε τὸν πιπράσκοντα ζημιοῦσθαι; **Pr** 22:3) **w. acc.** τι *suffer loss w. respect to someth., forfeit someth.* (**Thu.** 3, 40, 3; **Pla.**, **Leg.** 916E; **Philo**, Spec. Leg. 3, 143 τ. τιμῆν; **Jos.**, **Ant.** 11, 214; cf. **Bl-D** §159, 2; **Rob.** 485) τὴν ψυχὴν **Mt** 16:26; **Mk** 8:36; cf. **Lk** 9:25; 2 **Cl** 6:2. ἐν μηδενὶ ζ. ἔκ τινος *suffer loss through someone in no respect* 2 **Cor** 7:9; permit oneself to *sustain loss w. acc.* δι' ὃν τὰ πάντα ἐζημιώθην *for whose sake I forfeited everything* **Phil** 3:8.

2. *be punished* (**Lysias** 31, 26 al.; **Dit.**, **Or.** 669, 40; **PTebt.** 5, 92; **Pr** 19:19; **Jos.**, **Ant.** 15, 16) 1 **Cor** 3:15.—**AStumpff**, **TW** II 890-4. **M-M**.*

Ζηνᾶς, acc.—ἄν, ὁ (**Inscr.** v. **Magn.** 323; **Preisigke**, **Namenbuch**) *Zenas*, a Christian and νομικός (**q.v.** 2) **Tit** 3:13. **M-M**.*

Ζήνων, ωνος, ὁ (**freq.** in **lit.**, **incl.** **Joseph.**, **inscr.** and **pap.**) **Zeno** 2 **Ti** 4:19 **v.l.** as son of Aquila.*

ζητέω **impf.** ἐζήτουν, 3 **sg. pass.** ἐζητεῖτο **Hb** 8:7; **fut.** ζητήσω; 1 **aor.** ἐζήτησα; 1 **fut. pass.** ζητηθήσομαι (**Hom.** +; **inscr.**, **pap.**, **LXX**; **En.** 103, 13; **Philo**, **Joseph.**, **Test. 12 Patr.**; **Sib. Or.** 5, 297).

1. *seek, look for* in order to find (**s. εὐρίσκω** 1a)—**a. lit.**

α. what one possessed and has lost, **w. acc.** τινά **Mt** 28:5; **Mk** 1:37; **Lk** 2:48f; **J** 6:24, 26; 7:34, 36. τι **Mt** 18:12; **Lk** 19:10. **Abs.** 15:8.

β. what one desires somehow to bring into relation **w.** oneself or to obtain without knowing where it is to be found τινά 2 **Ti** 1:17; **J** 18:4, 7f; **Ac** 10:19, 21. ζητεῖν τ. θεόν, εἰ ἄρα γε αὐτὸν εὖροιεν *search for God, in the hope that they may find him* 17:27 (cf. **Wsd** 1:1; 13:6; **Philo**, Spec. Leg. 1, 36); **Ro** 10:20 (**Is** 65:1). τι **Mt** 2:13; 12:43; 13:45 (in the special sense *seek to buy* as X., **Cyr.** 2, 2, 26; **Theophr.**, **Char.** 23, 8 ἱματισμὸν ζητῆσαι εἰς δύο τάλαντα); **Lk** 11:24. τι ἐν τινὶ *someth. on someth.* fruit on a tree 13:6f. **Abs.** **Mt** 7:7f; **Lk** 11:9f (**Epict.** 4, 1, 51).

b. look for, search out τινά *someone* **Mk** 3:32; **Ac** 9:11; **IPol** 4:2. For the purpose of arrest, **pass.** **GP** 7:26.

c. investigate, examine, consider, deliberate (X., **Cyr.** 8, 5, 13; **Lucian**, **Hermot.** 66; **Aelian**, **V.H.** 2, 13; 4 **Macc** 1:13; cf. **ἔρω** in post-bibl. **Hebr.** and **Aram.**: **Dalman**, **Aram.-neuhebr. Handwörterbuch** 2 '22; **HLStrack**, **Einleitg.** in **Talmud u. Midraš** '21, 4) παραλόγως ζ. *engage in irrational investigations* **Dg** 11:1. ἐν ἑαυτῷ ζ. περί τινος *ponder someth.* **Hs** 2:1. περί τούτου ζητεῖτε μετ' ἀλλήλων ὅτι; *are you deliberating with each other on the fact that?* **J** 16:19. **W. indir.** discourse **fol.** *consider* (**Diod. S.** 1, 51, 6 πόσαι. . .) πῶς **Mk** 11:18; 14:1, 11. τί **Lk** 12:29. τὸ πῶς 22:2. εἰ **B** 11:1.—As legal **t.t.** *investigate* (**Dinarchus** 1, 8; **POxy.** 237 VI, 41; 726, 16; **Theban Ostraca** '13, 134, 4; **EBickermann**, **Rev. de l'Hist. des Rel.** 112, '35, 214f) ἔστιν ὁ ζητῶν κ. κρίνων *there is one who investigates and judges* **J** 8:50b (cf. **Philo**, **De Jos.** 174). **J** 11:56 may also have this technical sense.

2. somewhat removed fr. the basic **mng.** of seeking—**a. try to obtain, desire to**—τι *someth.* (**Lucian**, **Hermot.** 66 τ. εὐδαιμονίαν) τ. βασιλείαν **Mt** 6:33; **Lk** 12:31. εὐκαιρίαν **Mt** 26:16; **Lk** 22:6. ψευδομαρτυρίαν **Mt** 26:59; cf. **Mk** 14:55. τὴν δόξαν **J** 5:44; 7:18; 8:50a. τιμὴν κ. ἀφθαρσίαν **Ro** 2:7; cf. 1 **Cor** 7:27b; 2 **Cor** 12:14; **Col** 3:1; 1 **Pt** 3:11 (**Ps** 33:15).

b. strive for, aim (at), desire, wish—**α.** τι *someth.* τὸν θάνατον **Rv** 9:6. λύσιν 1 **Cor** 7:27a. τὸ θέλημά τινος

β. w. **interrog. pron.** τί ζητεῖτε; (cf. Gen 37:15) *what do you want?* J 1:38; cf. 4:27 (JFoster, ET 52, '40/'41, 37f).

δ. OT lang. apparently is reflected in ζ. τὴν ψυχὴν τινοῦ *seek the life of someone* Mt 2:20 (cf. Ex 4:19); Ro 11:3 (3 Km 19:10); cf. also 3 Km 19:14; Sir 51:3; Ps 34:4; 37:13; 39:15; 53:5; 62:10; 85:14.

ζήτημα, ατος τό (Soph., Hippocr.+; inscr., pap.; Ezk 36:37 v.l.; loanw. in rabb.) in our lit. only in Ac, w. the mng. it still has in Mod. Gk. (*controversial*) question, issue Ac 15:2; 26:3. ζ. περί τινος questions about *some*th. (Pla., Leg. 891 c) 18:15; 25:19.—In 23:29, since περί had already been used, the subj. of the discussion is added in the gen., ζ. τοῦ νόμου αὐτῶν. M-M.*

1. *investigation* (Pla. et al.; Jos., Vi. 302, esp. as legal t.t.: Dinarchus 1, 10; Dit., Or. 629, 9; POxy. 237 VIII, 39; 513, 45 ζ. *περὶ τούτου*) ἀπορούμενος ἐγὼ τὴν περὶ τούτων ζ. *because I was at a loss concerning the investigation of these things* Ac 25:20. In the Past. Epistles it may denote the investigation of relig. and theol. problems (Alex. Aphr., Fat. 2, II 2 p. 166, 14 ζήτησις περὶ τῆς εἰσαρμένης. Cf. Philo, Migr. Abr. 76): 1 Ti 6:4; 2 Ti 2:23; Tit 3:9. But here the context permits other *interpr.* as well; *mng.* 2 is *poss.* for the last two *pass.*

3. *discussion, debate* (Diod. S. 15, 48, 4) Ac 15:2, 7. ἐγένετο ζ. ἐκ τ. μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ *there arose a debate betw. the disciples of John and a Jew on purification* J 3:25 (cf. Hdt. 5, 21 ζ. τῶν ἀνδρῶν τούτων μεγάλη ἐκ τ. Περσέων ἐγένετο; Dionys. Hal. 8, 89, 4 ζ. πολλή ἐκ πάντων ἐγένετο.—ζ. περίτινος as Athen. 3 p. 83A; Jos., Ant. 14, 195; ζ. betw. Christians and Jews Celsus 3, 1). M-M.*

Σμύρνα (Dit., Or. 458, 41 [c. 9 BC]; PRyl. 153, 18 [II AD]; coins of Smyrna since the time of Trajan) s. **Σμύρνα**.
M-M.

1. *darkness, gloom* Hb 12:18.—2. *esp.* the Darkness of the nether regions (Od. 20, 356), and these regions themselves (Il. 15, 191; 21, 56; Od. 11, 57) ὁ ζόφος τοῦ σκότους either *black darkness* or *gloomy hell* 2 Pt 2:17; Jd 13 (the juxtaposition of ζ. and σκότος as Ael. Aristid. 24, 44 K.=44 p. 838 D.; Lucian, Catapl. 2); σείραι ζόφου *chains of hell* 2 Pt 2:4 P72 and *t.r.* ὑπὸ ζόφον *in* (lit. ‘under’) *darkness* (cf. Aeschyl., Pers. 839.—Quint. Smyrn. 2, 619 ὑπὸ ζ. of the underworld) Jd 6. M-M.*

1. *yoke*, in our lit. only **fig.** of any burden: ζ. δουλείας *yoke of slavery* (Soph., Aj. 944; cf. Hdt. 7, 8, 3; Pla., Leg. 6 p. 770E; Demosth. 18, 289; Gen 27:40) Gal 5:1. ὑπὸ ζυγὸν δοῦλοι *slaves under the yoke* (i.e. under the y. of sl.) 1 Ti 6:1. ζυγὸς ἀνάγκης *yoke of necessity* (Eur., Or. 1330) B 2:6. Of the teaching of Jesus Mt 11:29f (cf. Sir 51:26, also 6:24-28; ThHaering, Mt 11:28-30: ASchlatter-Festschr. '22, 3-15; TArvedson, D. Mysterium Christi '37, 174-200; HDBetz, JBL 86, '67, 10-24); D 6:2. ὑπὸ τὸν ζυγὸν τῆς χάριτος ἔργεσθαι *come under the yoke of*

grace 1 Cl 16:17. ἐπιθεῖναι ζυγὸν ἐπὶ τ. τράχηλόν τινος *put a yoke on the neck of someone* Ac 15:10 (sim. expr. have become formal since Hes., Op. 815; Orph. Hymns 59, 5; Zosimus 2, 37, 8; Sib. Or. 3, 448).

2. *lever of a balance*, then *balance*, *pair of scales* (Pla. et al.) Rv 6:5, where the gender of the noun cannot be definitely determined; for this *mng.*, however, the lang. seems to prefer the *neut.* (s. LXX in Thackeray, loc. cit.; Inscr. Gr. 1222, 4 [II BC]).—On the whole word GBertram and KHRengstorff, TW II 898-904. M-M. B. 726.*

ζύμη, ης, ἡ (Aristot., Gen. An. 3, 4; Plut., Mor. 289F; PTebt. 375, 27; LXX; Philo, Spec. Leg. 1, 291; 2, 182; Jos., Ant. 3, 252) *yeast, leaven*.

1. *lit.* Mt 13:33; Lk 13:21. More fully ζ. τῶν ἄρτων Mt 16:12. μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ *a little yeast ferments the whole lump of dough* 1 Cor 5:6 (Cyraniides p. 64, 22 μετὰ ζύμης μικρᾶς)=Gal 5:9, shown by its repeated use to be a proverbial saying, serves to picture the influence of apparently insignificant factors in the moral and relig. sphere.

2. *fig.* ζ. is also used metaphorically of the attitudes of the Pharisees and of Herod Mk 8:15. Of the hypocrisy of the Pharisees Lk 12:1. Of the teaching of the Pharisees and Sadducees Mt 16:6, 11. In IMg 10:2 the *yeast that has grown old and sour* means a life regulated by the principles of Judaism. It is contrasted w. Jesus Christ, the νέα ζ., *ibid.* Employing the language of the Passover rules (Ex 12:15, 19; 13:7; Dt 16:3f) Paul admonishes ἐκκαθάρατε τ. παλαιὰν ζ. 1 Cor 5:7 and explains that *the old leaven* is ζ. κακίας κ. πονηρίας vs. 8.—HWindisch, TW II 904-8. M-M.*

ζυμῶω (Hippocr.+; Plut., Mor. 659B; LXX) *to ferment, leaven* 1 Cor 5:6; Gal 5:9. Pass. (Philo, Vi. Cont. 81) Mt 13:33; Lk 13:21.*

ζωγρέω pf. pass. ptc. ἐζωγρημένος (Hom.+; Epigr. Gr. 841, 7; LXX) *capture alive* (Suidas: ζωγρεῖ, ζῶντας λαμβάνει. So as early as Hom.; also Hdt. 1, 86; X., An. 4, 7, 22; Polyb. 3, 84, 10; Num 31:18; 2 Ch 25:12; Philo, Virt. 43; Jos., Ant. 9, 194; 20, 210) *fig.* ἀνθρώπους ἔσθι ζωγρῶν *you will catch men i.e., win them for God's kgdm.* Lk 5:10 (on the metaphor of fishing cf. Aristaeen., Ep. 2, 23 ἀντὶ ἰχθύων παρθένους ζ.). ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκεῖνον θέλημα *held captive by him (the devil) to perform his (the devil's; cf. Bl-D. §291, 6; Rob. 707.—Vi. Aesopi W c. 106 εἰμαρμένην ἐζώγρησεν someone to destroy him) will* 2 Ti 2:26 (differently LHBunn, ET '30, 235-7). M-M.*

ζωή, ἡς, ἡ (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo; Jos., Bell. 2, 131a.; Test. 12 Patr., Sib. Or.) *life*.

1. of life in the physical sense—a. *opp.* θάνατος (Pind. et al.; Lucian, Tox. 38; Sir 37:18; Pr 18:21; Philo) Ro 8:38; 1 Cor 3:22; Phil 1:20. ἐν τῇ ζωῇ σου *during your life* Lk 16:25 (s. Sir 30:5); cf. 12:15; Ac 8:33 (Is 53:8); Js 4:14; 1 Cl 16:8 (Is 53:8). ἐν τῇ ζ. ταύτῃ *in this life* 1 Cor 15:19; also ζ. ἡ νῦν (*opp.* ἡ μέλλουσα) 1 Ti 4:8. τέλος ζωῆς *end of life* Hb 7:3. ζωὴ κ. πνοή *life and breath* Ac 17:25 (cf. Gen 2:7; 7:22). πνεῦμα ζωῆς *breath of life* Rv 11:11 (cf. Gen 6:17; 7:15). ψυχὴ ζωῆς *living thing* 16:3 (cf. Gen 1:30). πρὸς ζωῆς *necessary for life* 1 Cl 20:10. Of the indestructible life of those clothed in the heavenly body 2 Cor 5:4. The life of the risen Christ also has this character Ro 5:10; 2 Cor 4:10f; ζ. ἀκατάλυτος Hb 7:16. ὁδοὶ ζωῆς Ac 2:28 (Ps 15:11). Christ is ἐν θανάτῳ ζ. ἀληθινὴ IEph 7:2.

b. *means of sustenance, livelihood* (Hdt. et al.; Sir 4:1; 29:21) Hs 9, 26, 2.

2. of the supernatural life belonging to God and Christ, which the believers will receive in the future, but which they also enjoy here and now.

a. God and Christ—α. God as ζωὴ Dg 9:6b; as ζωὴ αἰώνιος 1J 5:20. It is true of him that ἔχει ζωὴν ἐν ἑαυτῷ J 5:26a. His commandment is eternal life 12:50 (cf. Philo, Fug. 198 God is the πρεσβυτάτη πηγὴ ζωῆς; Herm. Wr. 11, 13; 14; 12, 15 God the πλήρωμα τ. ζωῆς; PGM 3, 602 [cf. Rtzst., Mysterienrel. 3 286, l. 11]; the deity called Νοῦς as ζωὴ and φῶς Herm. Wr. 1, 9; 12; 17; 21; 32; 13, 9; 18; 19. Cf. also Ps 35:10; 55:14; Sib. Or. fgm. 3, 34).

β. of Christ, who received life fr. God J 5:26b. ἐν αὐτῷ ζ. ἦν 1:4a; cf. 1J 5:11b. He is the ἀρχηγός τ. ζωῆς Ac 3:15, the λόγος τ. ζωῆς 1J 1:1; cf. vs. 2, the ἄρτος τ. ζωῆς J 6:35, 48; cf. vs. 33 (EJanot, Le pain de vie: Gregorianum 11, '30, 161-70), also simply ζωὴ 11:25; 14:6 or ἡ ζ. ἡμῶν Col 3:4. Since the life in him was τὸ φῶς τ. ἀνθρώπων J 1:4b, men through following him obtain τὸ φῶς τ. ζωῆς 8:12 (on the combinations of φῶς and ζ. cf. IQS 3, 7 and the Orph. Hymns to Helios no. 8, 18 Qu. ζωῆς φῶς, and the Christian inscr. of Rome [Ramsay, Luke the Physician '08 p. 375:238 AD], where a father calls his dead son γλυκύτερον φωτὸς καὶ ζωῆς; s. also α above).—SBartina, La vida como historia en J 1:1-18, Biblica 49, '68, 91-6.

b. The discussion now turns naturally to the life of the believers, which proceeds fr. God and Christ.

α. without (clear) eschatol. implications, of the life of grace and holiness ἐν καινότητι ζωῆς περιπατεῖν *walk in (i.e. live) a new life* Ro 6:4; cf. IEph 19:3. ἀπηλλοτριωμένοι τ. ζωῆς τ. θεοῦ *estranged fr. the life of God* Eph 4:18 (cf. Philo, Post. Cai. 69 τῆς θεοῦ ζωῆς ἀπεσχοινίσθαι). ἡ ζωὴ τ. ἀνθρώπων *the (true) life of men (in God)* Hm 2:1.—Of the life of salvation and of glory. It is ζ. κυρίου B 1:4 (cf. PGM 12, 255 κύριε τ. ζωῆς; 13, 783) or ζ. ἐν Χρ. Ἰησοῦ 2 Ti 1:1, effected by his words or by the preaching of the gospel: ῥήματα ζ. αἰωνίου J 6:68; cf. vs. 63. τὰ ῥήματα τῆς ζ. ταύτης Ac 5:20. λόγος ζωῆς *word of life* Phil 2:16; cf. 2 Ti 1:10; 2 Cor 4:12. Hence the apostle, proclaiming the gospel, can term himself the bearer of the 'fragrance of Christ', leading those appointed to this bliss, the rescued ἐκ ζωῆς εἰς ζωὴν *from life to life (i.e., as it seems, ever more deeply into the divine life)* 2 Cor 2:16.—The Spirit stands w. Christ as the power of life πνεῦμα τῆς ζωῆς ἐν Χρ. Ἰησοῦ *the spirit of life in Chr. J.* Ro 8:2; cf. vss. 6, 10 and J 6:63.—Like the words of Christ, the divine ἐντολή is also to bring life Ro 7:10. This ζ. is regarded as God's gift ζ. ἐν ἀθανασίᾳ 1 Cl 35:2. W. ἀφθαρσία 2 Ti 1:10; 2 Cl 14:5. W. γνῶσις D 9:3. W. εὐσέβεια 2 Pt 1:3. W. εἰρήνη Ro 8:6. W. σωτηρία 2 Cl 19:1. The Christians, who truly belong to the ἐκκλησία τῆς ζωῆς 2 Cl 14:1, are

heirs of life, the gift of grace 1 Pt 3:7. This life, as long as they are in the body, *κέρυπται σὺν τ. Χριστῷ ἐν τῷ θεῷ* *is hidden with Christ in God* Col 3:3. Whoever has forfeited his ζ. is excluded *fr.* the life of glory Hv 1, 1, 9.—Cf. also Ac 11:18 (and IQS 3, 1); 13:46, 48. *Esp.* in Johannine usage the concept ζ. is copiously employed, as a rule to designate the result of faith in Christ; in most cases it is stated expressly that the follower of Jesus possesses life even in this world: *ἔχειν ζωὴν* (Theophr. in a scholion on Pla. 631C *εἰ ζωὴν εἶχεν ὁ πλοῦτος* ‘had life, were alive’) J 3:15f, 36a; 5:24a, 40; 6:40, 47, 51, 53f; 10:10; 20:31; 1J 3:15; 5:12a, b, 13. *διδόναι ζωὴν* (cf. Sb 8202, 3 [105 BC]) J 10:28; 17:2; 1J 5:11.—Cf. 5:16. *ὁρᾶν ζωὴν* J 3:36b. *μεταβηκέναι ἐκ τ. θανάτου εἰς τ. ζωὴν* *to have passed fr. death into life* J 5:24; 1J 3:14. Hence in the eschatol. *pass.* J 5:29 *ἀνάστασις ζωῆς* means not a resurrection to enter life (cf. 2 Macc 7:14 and MPol 14:2, where *ἀνάστασις ζωῆς αἰ.*, it seems, is *res. to everlasting life*), but a resurrection which corresponds to the Christian’s possession of life here and now, a *resurrection proceeding from life*. J is fond of calling this Life ζ. αἰώνιος, as in many *pass.* just cited (s. αἰώνιος 3) J 3:15f, 36; 4:14, 36; 5:24, 39; 6:27, 40, 47, 54, 68; 10:28; 12:25, 50; 17:2f; 1J 1:2; 2:25; 3:15; 5:11, 13, 20. But the use of this *expr.* in our *lit.* is by no means limited to J and 1 J; it is also found in Mt, Mk, Lk, Ac, Ro, Gal, 1 Ti, Tit, Jd, 2 Cl, Ign, MPol, Herm, D, oft. w. unmistakable eschatol. connotation.

β. ζ. (and ζ. αἰώνιος; cf. IQS 4, 7 and s. J 3:15 al.) is used of life in the blessed period of final consummation, in the *folll. pass.*: *ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζ. αἰ.* *in the coming age eternal life* Mk 10:30; Lk 18:30; cf. Mt 19:29. *τί ποιήσω ἵνα ζ. αἰ.* *κληρονομήσω*; Mk 10:17; cf. Lk 18:18; 10:25; Mt 19:16f. As a result of the Last Judgment *ἀπελεύσονται οἱ δίκαιοι εἰς ζ. αἰ.* Mt 25:46; s. also Ro 2:7 (cf. IQS 4, 6-8).—Cf. also Mt 7:14; 18:8f; Mk 9:43, 45; Ro 5:17f, 21; 6:22f; ζ. *ἐκ νεκρῶν* *life for those who have come out of the state of death* Ro 11:15.—Gal 6:8; 1 Ti 1:16; 6:12, 19; 1 Pt 3:10 (Ps 33:13); Jd 21; 2 Cl 8:4, 6. W. *ἀνάπαυσις τ. μελλούσης βασιλείας* 5:5. This life is called *ἡ ὄντως ζ.* *the real, true life* 1 Ti 6:19; *ἡ ἐπουράνιος ζ.* 2 Cl 20:5; *αἰδῖος ζ.* IEph 19:3 (s. αἰδῖος). Hope is directed toward it, *ζωῆς ἐλπίς* B 1:6; cf. Tit 1:2; 3:7.—The references to future glory include the *folll.* concepts: *βίβλος* or *βιβλίον* (τῆς) *ζωῆς* (s. βίβλος 2) Phil 4:3; Rv 3:5; 13:8; 17:8; 20:12, 15; 21:27. *τὸ ξύλον* (τῆς) *ζωῆς* *the tree of life* (4 Macc 18:16; cf. Pr 3:18; Gen 2:9; PsSol 14:3; Philo.—ξύλον 3) Rv 2:7; 22:2, 14, 19; Dg 12:2. *στέφανος τ. ζωῆς* (cf. Bousset, Rel.3 277f; MDibelius on Js 1:12; FCumont, Études syriennes ’17, 63ff) Js 1:12; Rv 2:10. *ῥόδον* (τῆς) *ζωῆς* (cf. ῥόδον 2) 21:6; 22:1, 17. *πηγὴ ζωῆς* B 11:2 (cf. Jer 2:13; Ps 35:10). *ζωῆς πηγὰι ὕδατων* *springs of living water* Rv 7:17.—FCBurkitt, Life, ζωή, hayyīm: ZNW 12, ’11, 228-30; RHCharles, A Critical Hist. of the Doctrine of a Fut. Life in Israel, in Judaism and in Christianity2 ’13; FLindblom, D. ewige Leben ’14; Bousset, Rel.3 269-95; JBFrey, Biblica 13, ’32, 129-68.—EvDobschütz, D. Gewissheit des ew. Leb. nach d. NT: ‘Dienet einander’ 29, ’20/’21, 1-8; 43-52; 65-71; 97-101; JThUbbink, Het eeuwige leven bij Pls ’17; ESommerlath, D. Ursprung d. neuen Lebens nach Pls2 ’26; JMüller, D. Lebensbegr. d. Hl. Pls ’40; NvArseniew, D. neue Leben nach dem Eph: Internat. Kirchl. Ztschr. 20, ’30, 230-6; EvSchrenk, D. joh. Anschauung vom ‘Leben’ 1898; JBFrey, ‘Vie’ dans l’Év. de St. Jean: Biblica 1, ’20, 37-58; 211-39; RBultmann, D. Eschatol. d. Joh Ev.: Zwischen d. Zeiten 6, ’28, 1ff; HPribnow, D. joh. Anschauung v. ‘Leben’ ’34; DBLyons, The Concept of Eternal Life in J ’38; JLKooole, Diorama Johanneum. Ζωή: Geref. Th. Tijdschr. 43, ’42, 276-84; FMussner, ZQH (Joh. lit.), Diss. Munich ’52; DHill, Gk. Words and Hebrew Mngs. ’67, 163-201.—GvRad, GBertram, RBultmann TW II 833-77. M-M. B. 285.**

ζώνη, ης, ἡ (Hom.+; Epigr. Gr. 482, 3; pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr., loanw. in rabb.) *belt, girdle*, in our *lit.* only of a man’s belt or girdle, unless the *ref.* is to heavenly beings (Rv). Of the Baptist ζ. *δερματίνη* (4 Km 1:8=Jos., Ant. 9, 22) Mt 3:4; Mk 1:6; GEB 2 (cf. DBuzy, Pagne ou ceinture?: Rech de Sc rel 23, ’33, 589-98 and on Ἰωάννης 1). Of Paul Ac 21:11a, b. Of the Son of Man *περιεζωσμένος πρὸς τ. μαστοῖς ζ. χρυσᾶν* Rv 1:13; *sim.* of angels *περιεζωσμένοι περὶ τὰ στήθη ζ. χρυσᾶς* 15:6 (cf. 4 Km 3:21 *περιεζωσμένοι ζ.*—The golden belt or girdle as Ps.-Callisth. 2, 21, 17). *λύειν τὴν ζ.* *loose, i.e. remove the belt* (Hyperid., fgm. 67) MPol 13:2. This belt is also used to keep money in (Plut., Mor. p. 665B *ἀνθρώπου*. . . ζώνην δὲ χαλκοῦς ἔχουσιν ὑπεζωσμένους; PRyl. 127, 32 [29 AD] ζ. ἐν ἧ κέρματος (δραχμαὶ) δ’; 141, 22) Mt 10:9; Mk 6:8. M-M. B. 434.*

ζώννυμι by-form ζωννύω 2 sg. *impf.* ἐζώννυες (Bl-D. §92; Mlt.-H. 202f); *fut.* ζώσω; 1 aor. ἔζωσα; 1 aor. *mid.* *imper.* ζῶσαι *gird* (Hom.+; *inscr.*, LXX) *τινά someone* J 21:18 a, b. *Mid.* *gird oneself* (Jos., Bell. 2, 129) Ac 12:8.*

ζωογονέω *fut.* ζωογονήσω (Aristot., Theophr.+; Herm. Wr. 9, 6; LXX, Philo).

1. *give life to, make alive* (Theophr., Causa PlAnt. 4, 15, 4; Athen. 7 p. 298C; 1 Km 2:6) *τι someth.* (s. Theophr. and Athen., loc. cit.) *τὰ πάντα* 1 Ti 6:13.

2. *keep or preserve alive* (Diod. S. 1, 23, 4; Ex 1:17f; Judg 8:19; 1 Km 27:9, 11; 3 Km 21:31; Philopon. in Aristot., An. p. 332, 9 Hayduck; Theophanes Conf. 337, 31; 379, 21 de Boor; Georg. Mon. 166, 9 de B.) *τὴν ψυχὴν* Lk 17:33. *Pass.* Ac 7:19. M-M.*

ζῶον, ου, τό (Pre-Socr., Hdt.+; Aristoph., Herm. Wr., *inscr.*, pap., LXX, Philo; Jos., Ant. 8, 111).

1. *living thing or being*, to denote beings that are not human and yet not really animals of the usual kind (cf. Dit., Or. 90, 31 *τῷ τε Ἀπεί καὶ τῷ Μνεύει*. . . καὶ τοῖς ἄλλοις ἱεροῖς ζῴοις τοῖς ἐν Αἰγύπτῳ; PTebt. 5, 78 [118 BC]; 57, 12; POxy. 1188, 4; Herm. Wr. 11, 7) of the miraculous bird, the phoenix 1 Cl 25:3. Of the four peculiar beings at God’s throne, whose description Rv 4:6-9 reminds us of the ζῶα in Ezk 1:5ff, the cherubim. S. also Rv 5:6, 8, 11, 14; 6:1, 3, 5-7; 7:11; 14:3; 15:7; 19:4.

2. (as usu.) *animal* (Diod. S. 3, 31, 2; 5, 45, 1; Epict. 3, 1, 1; Jos., Ant. 3, 228) Hb 13:11; 1 Cl 20:4, 10; 33:3; B 10:7f; GOxy 4 (s. JoachJeremias, Con. Neot. 11, ’48, 98). *ἄλογα ζῶα* (s. ἄλογος 1) 2 Pt 2:12; Jd 10.

3. One isolated *pass.* in our *lit.* has ζῶα in the sense *living creatures*, including both men and animals (Cornutus 16 p. 20, 20; Ael. Aristid. 45, 32 K.; Jos., Ant. 1, 41) 1 Cl 9:4. M-M. B. 137.*

ζωοποιέω fut. ζωοποιήσω; 1 aor. inf. ζωοποιῆσαι; 1 aor. pass. ἐζωοποιήθην Hm 4, 3, 7, Third Corinthians 3:8, ptc. ζωοποιηθεῖς (Aristot. and Theophr.+; Herm. Wr.; LXX; Ep. Arist. 16; inscr.) *make alive, give life to*.

1. lit., of God, who ζ. τὰ πάντα *gives life to all things* 1 Ti 6:13 v.l. (cf. 2 Esdr 19 [Neh 9]: 6). Esp. of supernatural life: of dead persons who are called to life τοὺς νεκρούς (Test. Gad 4:6) *bring the dead to life* J 5:21a (cf. inscr. in MSchwabe, Israel Exploration Journ. 4, '54, 249-61); cf. b; Ro 4:17. τὰ θνητὰ σώματα ὑμῶν 8:11. θανατοῦνται καὶ ζωοποιοῦνται Dg 5:12 (on the contrast betw. the two verbs cf. 4 Km 5:7). Christ θανατωθεῖς μὲν σαρκὶ ζωοποιηθεῖς δὲ πνεύματι 1 Pt 3:18. Through his suffering (= 'death'; cf. πάσχω 3αα) Christ gives life to the believers B 7:2; 12:5. αὐτὸς ὢν νεκρὸς δύναται ζωοποιῆσαι *although it* (the serpent typifying Christ) *is dead it can bestow life* 12:7. ἐν τ. Χριστῷ πάντες ζωοποιηθήσονται 1 Cor 15:22. The Spirit is called life-giving J 6:63; (contrasted w. the letter) 2 Cor 3:6. So Christ, ὁ ἔσχατος Ἀδάμ, ἐγένετο εἰς πνεῦμα ζωοποιῶν 1 Cor 15:45. Baptism makes alive Hs 9, 16, 2; 7. The law cannot do so Gal 3:21. ζωοποιούμενοι *endowed w. life* B 6:17b; Dg 5:16.

2. in a less pointed sense and fig.—a. ἐζωοποιήθην *I feel new life* Hm 4, 3, 7.—b. of a child γάλακτι ζωοποιεῖται *it is kept alive with milk* B 6:17a.

c. of the sprouting of seed (Geopon. 9, 11, 7; Herm. Wr. 9, 6) ὁ σπείρεις οὐ ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ 1 Cor 15:36. M-M.*

Ζώσιμος, ου, ό (inscr., pap. [Preisigke, Namenbuch]), Zosimus, a martyr Pol 9:1 (with Rufus as here CIG 192; 244; 1969; 3664).*

Ζωτίων, ωνος, ό (usu. [inscr., pap.] spelled Σωτίων *elsewh.*) Zotion, a deacon in Magnesia IMg 2.*

H

η' numeral=8 (Jos., C. Ap. 1, 126) B 9:8. As ordinal numeral *eighth* (ὀγδόη) Hm 8; [s 8] in the superscriptions (Apollon. Paradox. 41 Θεόφραστος ἐν τῷ η' περὶ φυτῶν).*

ἥ particle (Hom.+; inscr., pap., LXX; Philo, Joseph., Test. 12 Patr.).

1. disjunctive (Bl-D. §446; Rob. 1188f)—**a.** *or*, separating—**a.** opposites, which are mutually exclusive λευκὴν ἢ μέλαιναν Mt 5:36. ψυχρὸς ἢ ζεστός Rv 3:15. ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων *from God or fr. men* Mt 21:25. δοῦναι ἢ οὐ *to give or not* (to give) 22:17; cf. Mk 12:14. ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι 3:4. Cf. Lk 2:24; Ro 14:4; 1 Cor 7:11.

β. related and similar terms, where one can take the place of the other or one supplements the other τὸν νόμον ἢ τοὺς προφῆτας Mt 5:17; (schol. on Soph., Oed. Col. 380 Papag. ἢ ἀντὶ τοῦ καὶ ἐστί) πόλιν ἢ κόμην 10:11. ἔξω τ. οἰκίας ἢ τ. πόλεως ἐκείνης vs. 14. πατέρα ἢ μητέρα vs. 37. τέλη ἢ κῆνσον 17:25. πρόσκομμα ἢ σκάνδαλον Ro 14:13. εἰς τίνα ἢ ποῖον καιρὸν 1 Pt 1:11. νοῆσαι ἢ συνιέναι B 10:12. Cf. Mk 4:17; 10:40; Lk 14:12; J 2:6; Ac 4:34; 1 Cor 13:1. In enumerations as many as six occurrences of ἢ are found: Mk 10:29; Ro 8:35; cf. Mt 25:44; Lk 18:29; 1 Cor 5:11; 1 Pt 4:15.—ἢ καὶ *or (even, also)* (PLond. 962, 5; EpJer 58) ἢ καὶ ὡς οὗτος ὁ τελώνης Lk 18:11; cf. 11:12; 12:41; Ro 2:15; 4:9; 14:10; 1 Cor 16:6; 2 Cor 1:13b.

β. ἢ—ἢ *either—or* Mt 6:24; 12:33; Lk 16:13. ἢ—ἢ—ἢ *either—or—or* (Philod., oik. col. 22, 41 Jensen) 1 Cor 14:6 (ἢ four times as Libanius, Or. 28 p. 48, 15 F., Or. 31 p. 130, 7). ἦτοι—ἢ (Hdt., Thu. et al. [cf. Kühner-G. II 298]; PTeht. 5, 59; PRyl. 154, 25; Wsd 11:18; Philo, Op. M. 37; Jos., Ant. 18, 115) *either—or* Ro 6:16.

c. In *neg.* statements ἢ comes to mean *nor, or*, when it introduces the second, third, etc. item ἰδὼτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ Mt 5:18. πῶς ἢ τί *how or what* 10:19; cf. Mk 7:12; J 8:14; Ac 1:7. οὐκ ἐδόξασαν ἢ ἠγχαρίστησαν Ro 1:21. διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιатάσσεται Gal 3:15. ἵνα μὴ τις δύνῃται ἀγοράσαι ἢ πωλῆσαι *so that no one can either buy or sell* Rv 13:17.—Phil 3:12.—Likew. in *neg.* rhetorical questions; here present-day English idiom, making the whole sentence *neg.*, requires the *transl. or* Mt 7:16; cf. Mk 4:21; 1 Cor 1:13; Js 3:12.

d. *Gener.*, ἢ *oft.* occurs in *interrog.* sentences—**a.** to introduce and to add rhetorical questions ἢ δοκεῖς ὅτι; *or do you suppose that?* Mt 26:53. ἢ Ἰουδαίων ὁ θεὸς μόνον; *or is God the God of the Jews alone?* Ro 3:29. ἢ ἀγνοεῖτε; *or do you not know?* 6:3; 7:1; also ἢ οὐκ οἶδατε; 11:2; 1 Cor 6:9, 16, 19; cf. 10:22; 2 Cor 11:7.

β. to introduce a question which is parallel to a preceding one or supplements it Mt 7:10; οὐκ ἀνέγνωτε. . . ; ἢ οὐκ ἀνέγνωτε. . . ; *have you not read. . . ? Or have you not read. . . ?* Mt 12: (3), 5; cf. Lk 13:4; Ro 2:4; 1 Cor 9:6.—Mt 20:15; 1 Cor 11:22; 2 Cor 3:1.

γ. in the second member of direct or *indir.* double questions: πότερον—ἢ (Aeschyl., Hdt.+) *whether, if—or* J 7:17; B 19:5; D 4:4; Hs 9, 28, 4. ἢ—ἢ—ἢ—ἢ *whether—or—or—or* (Hom.; Theognis 913f; oracle in Hdt. 1, 65, 3; Theocr. 25, 170f et al.; cf. Kühner-G. II 530, 12) Mk 13:35. *Usu.* the first member is without the particle Mt 27:17; J 18:34; Ac 8:34; Ro 4:10; 1 Cor 4:21; Gal 1:10; 3:2, 5.

δ. used *w.* an *interrog.* word, mostly after another *interrog.* sentence ἢ τίς; Mt 7:9; Mk 11:28; Lk 14:31; 20:2; J 9:21; Ro 3:1; 2 Cl 1:3; 6:9. τίς. . . ; τίς. . . ; ἢ τίς. . . ; 1 Cor 9:7. τί. . . ; ἢ τί. . . ; *what. . . ? Or what?* Mt 16:26; 1 Cor 7:16.—ἢ πῶς; ἢ πῶς ἐρεῖς; *or how can you say?* Mt 7:4; cf. 12:29.

2. as a particle denoting comparison—**a.** after a comparative before the other member of the comparison ἀνεκτότερον—ἢ *more tolerable—than* Mt 10:15; cf. 11:22, 24; Lk 10:12. εὐκοπώτερον—ἢ Mt 19:24; Mk 10:25; cf. Lk 9:13; J 4:1. μᾶλλον ἢ *more, rather—than* Mt 18:13; J 3:19; Ac 4:19; 5:29; 1 Cor 9:15; 1 Cl 2:1a; 14:1; 21:5.

b. also without a preceding *comp.* (Kühner-G. II 303; Bl-D. §245, 3 *w. app.*).

a. *w.* verbs without μᾶλλον (Job 42:12) χαρὰ ἔσται ἐπὶ ἐνὶ ἢ ἐπὶ ἐνενήκοντα ἐννέα *there will be more joy over one than over 99* Lk 15:7. λυσιτελεῖ. . . ἢ *it would be better. . . than* 17:2 (cf. Andoc. 1, 125 τεθνάναι νομίσασα λυσιτελεῖν ἢ ζῆν; Tob 3:6 BA). θέλω—ἢ *I would rather—than* 1 Cor 14:19 (cf. Epict. 3, 1, 41; BGU 846, 16 [II AD] θέλω πηρὸς γενέσθαι [=γενέσθαι], εἰ [=ἢ] γινῶναι, ὅπως ἀνθρώπῳ ἔτι ὀφείλω ὀβολόν; Hos 6:6; 2 Macc 14:42; Jos., Ant. 18, 59; βούλομαι. . . ἢ *as early as* Hom.).

β. after the positive degree (as early as Hdt. 9, 26) καλὸν ἐστίν—ἢ *it is better—than* Mt 18:8, 9; Mk 9:43, 45, 47; 1 Cl 51:3 (Gen 49:12; Ps 117:8f; Sir 20:25; 22:15; Jon 4:3, 8; 4 Macc 9:1. Cf. also Polyaeus 8, 49 καλὸν ἀποθανεῖν ἢ ζῆν; Philemo Com. no. 203 θανεῖν κράτιστόν [=far better] ἐστίν ἢ ζῆν ἀθλίως).

γ. ἢ is used in comparison, *w.* the idea of exclusion (Ps.-Callisth. 1, 37, 4 μέμφεσθε τὸν ἑαυτῶν βασιλέα ἢ ἐμέ=‘blame your own king, not me’; Gen 38:26 δεδικαίωται Θαμαρ ἢ ἐγώ; 2 Km 19:44; Just., Apol. I 15, 8 on Lk 5:32 θέλει ὁ πατήρ τὴν μετάνοιαν ἢ τὴν κόλασιν) δεδικαιώμενος ἢ ἐκεῖνος *rather than (=and not) the other man* Lk 18:14 v.l. (cf. Gen 38:26).

c. οὐδὲν ἕτερον ἢ *nothing else than* (cf. X., Cyr. 2, 3, 10; 7, 5, 41; Jos., Ant. 8, 104) Ac 17:21. τί. . . ἢ *what other. . . than* (X., Oec. 3, 3; cf. Kühner-G. II 304, 4) 24:21.

d. πρὶν ἢ *before* (Ionism, very rare in Attic *wr.*, but common in the Koine [e.g. Nicol. Dam.: 90 fgm. 130, 14 p. 397, 9 Jac.; Diod. S. 1, 64, 7; 1, 92, 4; Jos., Ant. 8, 345]; ATschuschke, De πρὶν particulae apud scriptores aetatis Augustae prosaicos usu, Bresl. Diss. ’13, 31; 33. S. also πρὶν 1).

a. *w.* aor. inf. foll. (Aelian, V.H. 1, 5; Herodian 2, 3, 2; Wsd 2:8; Sir 11:8 al.) and accompanying *acc.* (Nicol. Dam., Bíos 14 p. 397, 9 Jac.; Aelian, V.H. 1, 21; PSI 171, 25 [II BC]; Sir 48:25; Tob 2:4; 3:8; 8:20; Test. Reub. 1:1)

Mt 1:18; Mk 14:30; Ac 7:2.

β. foll. by aor. subj. and ἄν Lk 2:26 (without ἄν Jos., Ant. 4, 10)—γ. foll. by pres. opt. Ac 25:16.

ε. used w. other particles—α. ἀλλ' ἢ s. ἄλλᾶ 1a.—β. ἥπερ than (Hom., Hdt.; Polyb. 2, 51; 61; 2 Macc 14:42; 4 Macc 15:16; Jos., Ant. 18, 62) after μᾶλλον J 12:43 (cf. Tob 14:4 S ἐν τ. Μηδία ἔσται σωτηρία μᾶλλον ἥπερ ἐν Ἀσσυρίοις; Diod. S. 13, 60, 3 πλείονα ἥπερ).—ἦ γάρ Lk 18:14 v.l. may derive from ἦ+παρ'. M-M.

ἦ adv. truly; the word is perh. so to be accented 1 Cor 9:10, 15. Hb 6:14 t.r. reads ἦ μὴν (Hom.+; Jos., Ant. 15, 368; 17, 72) indeed (for εὖ μὴν, which is to be read w. P46 ᾱBCD).—Hs 9, 17, 5 Funk has μᾶλλον δὲ ἦ χεῖρονες. The right rdg. prob. is μ. δ. καὶ χ. M-M.*

ἡγαγον s. ἄγω.

ἡγεμονεύω (Hom.+; Ditt., Syll.3 877, 5, Or. 493, 24; PTebt. 302, 7; PRyl. 113, 20; PStrassb. 41, 17; Philo; Joseph.; Sib. Or. 5, 348) be leader, command, rule, order of the administration of imperial legates (governors; s. ἡγεμών 2; the verb in this mng. POsl. 99, 3 [160/1 AD]; Jos., Ant. 15, 345) ἡγεμονεύοντος τῆς Συρίας Κυρηνίου while Quirinius was governor of Syria Lk 2:2. On the governorship of Quirinius cf. FBleckmann, Klio 17, '20, 104-12; HDessau, ibid. 252-8. S. also on ἀπογραφὴ and Κυρήνιος.—Of Pontius Pilate ἡγεμονεύοντος Π. Π. τῆς Ἰουδαίας while P.P. was prefect of Judaea Lk 3:1. M-M.*

ἡγεμονία, ας, ἡ (Hdt.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.; Test. Sim. 5:6; loanw. in rabb.) chief command, direction, management of any high office.

1. of the imperial government (of the royal dignity Hdt. 1, 7; 2, 2; Ep. Arist. 219; Jos., Ant. 2, 348; inscr. fr. the age of Augustus: ZNW 22, '23, 16. Of Nero, Ditt., Syll.3 810, 16; of Caligula, Philo, Leg. ad Gai. 8; 168; of Vespasian, Jos., Vi. 423) Lk 3:1; 1 Cl 61:1.

2. of the office of governor (Jos., Ant. 18, 88 of Syrian legates; Ditt., Or. 614, 4 of the propraetor of Arabia; POxy. 59, 10; 237 V, 6; PRyl. 77, 36) ἐν καιρῷ τῆς ἡ. Ποντίου Πιλάτου at the time of the procuratorship of P.P. IMg 11. M-M.*

ἡγεμονικός, ἡ, όν (X., Pla.; UPZ 144, 28 [164 BC]; LXX; Philo; Jos., C. Ap. 2, 125) guiding, leading πνεῦμα ἡ. the guiding Spirit 1 Cl 18:12 (Ps 50:14). On πνεῦμα ἡ. and its philosophical presuppositions cf. Knopf, Hdb. ad loc., exc.; JSchneider, ZNW 34, '35, 62-9.*

ἡγεμών, όνος, ό (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., loanw. in rabb.).

1. prince (Soph., Oed. R. 103; Ditt., Syll.3 814, 25; Ex 15:15; Job 42:17d; Jos., Ant. 19, 217. Perh. 'chieftain' Gen 36:15ff; 1 Ch 1:51ff) ἐν τοῖς ἡγεμόσιν Ἰούδα among the princes of Judah Mt 2:6 (after Mi 5:1; the rendering ἐν τ. ἡγεμόσιν instead of the LXX ἐν χιλιάσιν, following rabbinic methods of interpretation, is suggested by ἡγοούμενον in 2 Km 5:2, cited in the last part of Mt 2:6).

2. of imperial governors in the provinces (Dio Chrys. 31 [48], 1; Ael. Aristid. 50, 12 K.=26 p. 505 D.; Ditt., Or. index; pap.; Jos., Ant. 15, 405) Mt 10:18; Mk 13:9; Lk 21:12; 1 Pt 2:14. Esp. of the procurators or prefects in Judaea: Pontius Pilate (Jos., Ant. 18, 55 Πιλάτος δὲ ό τ. Ἰουδαίας ἡγεμών; JYardaman, A New Inscr. [Lat.] which Mentions Pilate as 'Prefect', JBL 81, '62, 70f) Mt 27:2, 11, 14f, 21, 27; 28:14; Lk 20:20; Felix Ac 23:24, 26, 33; 24:1, 10; Festus 26:30.—WLiebenam, Beiträge z. Verwaltungsgesch. d. röm. Reiches I 1886, 1ff. M-M.*

ἡγέομαι 1 aor. ἡγησάμην; pf. ἡγήμαι (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph.; Sib. Or., fgm. 1, 35).

1. lead, guide; in our lit. only pres. ptc. (ό) ἡγούμενος of men in any leading position (Soph., Phil. 386; freq. Polyb.; Diod. S. 1, 4, 72; Lucian, Alex. 44; 57; inscr., pap., LXX, Ep. Arist.; Test. Zeb. 10:2) ruler, leader (opp. ό διακονῶν the servant) Lk 22:26. Of princely authority (Ezk 43:7; Sir 17:17; 41:17) Mt 2:6; 1 Cl 32:2; 61:1.—Of high officials Ac 7:10; MPol 9:3; 1 Cl 5:7; 51:5; 55:1. Of military commanders (Appian, Iber. 78 §333, Bell. Civ. 3, 26 §97; 1 Macc 9:30; 2 Macc 14:16) 37:2f. Also of leaders of religious bodies (PTebt. 525 Παιεῦς ἡγούμενος ἱερέων; PLond. 281, 2 [66 AD]; PWien Bosw. 1, 31 [87 AD] τῶν τ. ἱεροῦ ἡγουμένων κ. πρεσβυτέρων. Cf. also Sir 33:19 οἱ ἡγούμενοι ἐκκλησίας; Sb 7835 [I BC], 10; 14 the [monarchic] ἡγούμενος of the cultic brotherhood of Zeus Hypsistos) of heads of a Christian church Hb 13:7, 17, 24; 1 Cl 1:3. ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς leading men among the brethren Ac 15:22. FBüchsel, TW II 909f.—Of Paul taken to be Hermes ό ἡγούμενος τοῦ λόγου the chief speaker 14:12 (Cyanides p. 15, 30 Hermes as λόγων ἡγούμενος; Iambl., Myst. [Scott, Hermet. IV p. 28, 4] Hermes ό τῶν λόγων ἡγεμών; s. also Ἑρμῆς 1).

2. think, consider, regard (trag., Hdt.+; inscr., pap., LXX) ἀναγκαῖον w. inf. foll. (s. ἀναγκαῖος 1 and cf. BGU 824, 4; PRyl. 235, 4) 2 Cor 9:5; Phil 2:25. δίκαιον w. inf. foll. I consider it my duty to 2 Pt 1:13. περισσὸν ἡγεῖσθαι w. articular inf. foll. consider superfluous (POxy. 1070, 17 τὸ μὲν οὖν γράφειν. . . περιττὸν νῦν ἡγησάμην) Dg 2:10. Foll. by acc. w. inf. (Hdt. 3, 8; Ditt., Syll.3 831, 13; Philo, Agr. 67; Jos., Ant. 19, 107) Phil 3:8a (cf. also ζημία). W. double acc. look upon, consider someone or someth. (as) someone or someth. (Aeschyl., Hdt.+; Wsd 1:16; 7:8; Philo, Cher. 70; Jos., Ant. 7, 51) Ac 26:2 (the perf. ἡγήμαι here has pres. mng., as Hdt. 1, 126; Pla., Tim. 19E; POsl. 49, 3 [c. 100 AD]; Job 42:6); Phil 2:3, 6; 3:7, 8b; 1 Ti 1:12; 6:1; Hb 10:29; 11:11, 26; 2 Pt 2:13; 3:15; in vs. 9 one acc. is supplied by the context; Hv 2, 1, 2; Dg 2:6. Also τινὰ ὥς τινα 2 Th 3:15; cf. 2 Cl 5:6; Hb 1, 1, 7 (ὥς as Philo, Agr. 62; cf. Job 19:11; 33:10) πᾶσαν χαρὰν ἡγήσασθε, ὅταν. . . deem it pure joy, when. . . Js 1:2 (cf. POxy. 528, 8

πένθος ἡγούμην). Also **pass.** ἐκείνη βεβαία εὐχαριστία ἡγείσθω *let (only) that observance of the Eucharist be considered valid* ISm 8:1. In 1 Th 5:13 there emerges for ἡ. the **mng.** *esteem, respect* (cf. Wilcken, Chrest. 116, 4 [II/III AD] ἡγοῦ μάλιστα τοὺς πατέρας καὶ σέβου Ἰσιν). M-M. B. 711; 1204.**

ἡδεῖν s. οἶδα.

ἡδέως **adv.** (Soph., Hippocr.+; inscr., pap., LXX; Ep. Arist. 198; Philo; Joseph.) *gladly* (Aristoph., Thu. et al.) λαμβάνειν (Aristoph., Equ. 440) ITr 6:2. ἡ. ἀκούειν *like to hear* (Jos., Ant. 3, 191) Mk 6:20; 12:37; Hm 2:2. ἀνέχεσθαι *gladly tolerate* 2 Cor 11:19. ἡ. ποιεῖν (Menand., fgm. 704; POxy. 113, 30; PGrenf. II 73, 20) *do gladly* Hs 6, 5, 5. βασιτάζειν s 8, 10, 3; 9, 14, 6. ὑποδέχεσθαι s 8, 10, 3; 9, 27, 2. πάσχειν s 8, 10, 4. Ἰσαὰκ ἡ. προσήγετο θυσία. I. *gladly let himself be led as a sacrifice* 1 Cl 31:3.—Comp. ἡδιον (Lysias 7, 40; Inscr. v. Priene 105, 19 [c. 9 BC] BGu 372 I, 15; Sir 22:11) *more gladly* ἡ. διδόναι 1 Cl 2:1. ὑπομιμνήσκειν 62:3. Superl. as elative (Bl-D. §60, 2; Rob. 278f; 670) ἡδιστα *very gladly* (Pla., Theaet. 183D; Lucian, Scyth. 8; POxy. 1061, 21 [22 BC]; 933, 5; PLond. 897, 8; Jos., Vi. 365) 2 Cor 12:15; Ac 13:8 D. ἡδιστα μᾶλλον *can hardly* I will rather *boast all the more gladly* 2 Cor 12:9 (cf. Bl-D. §246). M-M.*

ἡδη **adv.** (Hom.+; inscr., pap., LXX) *now, already, by this time.*

1. of time—**a.** w. **pres.** tense: Mt 3:10; 15:32; Mk 4:37; 8:2; 11:11; Lk 7:6; 21:30 (w. ἐγγὺς εἶναι as Jos., Ant. 6, 223); J 4:36 (if ἡδη belongs to the preceding sentence vs. 35, cf. on its position Tob 3:6 BA; Jos., Ant. 3, 48); 11:39 *now* (Appian, Bell. Civ. 5, 21 §82 ἡδη λέγουσα), ἡδη καὶ *even now* (3 Macc 3:10; 6:24; Jos., Ant. 16, 100) Lk 3:9. **Sim.** νῦν ἡδη 1J 4:3.—*at once* (Polyaenus 6, 8) γινώσκεται ἡδη=*we know at once* Lk 21:30 v.l. a.

b. w. a past tense: Mt 14:15, 24; 17:12; Mk 6:35; 13:28; 15:42, 44; Lk 12:49 *al.*

c. ἡδη ποτέ *now at length* (Heraclit. Sto. 62 p. 82, 14; Epict. 3, 24, 9; ostrakon fr. Thebes in Dssm., LO 167 [LAE 186]) is **somet.** used w. a past tense Phil 4:10; 2 Cl 13:1, **somet.** w. the fut. (Jos., Ant. 3, 300): εἰ πως ἡδη ποτέ εὐδοκῆσθαι ἐλθεῖν *whether now at last I may perh. succeed in coming* Ro 1:10.

2. to denote logical proximity and immediateness Mt 5:28. ἡ. κέκριται J 3:18. ἡ. ἥττημα ὑμῖν ἐστὶν 1 Cor 6:7.—In Mt 5:28 and 1 Cor 6:7 ἡδη approaches the sense *really*. M-M.

ἡδιον, ἡδιστα s. ἡδέως.

ἡδομαι (Hom.+; inscr., pap., LXX, Philo; Jos., Vi. 226) *be pleased with, delight in* τι *someh.* (Hdt. et al.; PGM 13, 657) τροφή φθοράς *perishable food* IRo 7:3. B. 1099.*

ἡδονή, ἡς, ἡ (Pre-Socr., trag., Hdt.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *pleasure, enjoyment, pleasantness* (Diod. S. 3, 10, 2; Pr 17:1; Jos., Ant. 3, 19; 4, 88) ἡδονὴν ἡγεῖσθαι τι *consider someh. pleasure* 2 Pt 2:13. ἡδονὴν ἔχει τί τι *someh. causes pleasure to someone* 2 Cl 15:5. Of a desire to do good (Pla., Aristot.; Jos., C. Ap. 2, 189) Hs 6, 5, 7.—Usu. in a bad sense: (evil) *pleasure, lust* (Demosth. 18, 138 ἐπὶ τ. λοιδορίας ἡδ.; Musonius 89, 16f: opp. ἀρετή. Oft. Philo, Herm. Wr.) *more fully* ἡδ. κακή ITr 6:2; IPhld 2:2. **Usu.** pl. (Vett. Val. 76, 1; 4 Macc 5:23; 6:35) τοῦ βίου *pleasures of life* Lk 8:14; IRo 7:3. **Abs.** (w. ἐπιθυμία, as Dio Chrys. 32[49], 9; Ael. Aristid. 35, 27 K.=9 p. 108 D.; 4 Macc 5:23; Philo, Agr. 83; 84 *al.*) Tit 3:3; Dg 9:1.—Js 4:1, 3; Dg 6:5; Hs 8, 8, 5; 8, 9, 4 (cf. Third Corinthians 3:11).

2. *agreeable taste* (Sopater in Athen. 14 p. 649A ἡδ. τραγημάτων *al.*; Wsd 16:20; Jos., Ant. 3, 28) ἡδονὴν ἔχειν *have a pleasant taste* Hm 10, 3, 3. ἡδονὴ τοῦ οἴνου 12, 5, 3.—GStählin, TW II 911-28. M-M.*

ἡδόσμον, ου, τό (Theophr., Hist. Pl. 7, 7, 1; Strabo 8, 3, 14; Diosc. 3, 34; Galen XI 882, 16 K.; XII 928, 9) *mint* (garden plant) ἀποδεκατοῦν τὸ ἡ. *pay tithes of mint* Mt 23:23; Lk 11:42 (w. πῆγανον as Hippiatr. I p. 12, 15). M-M.*

ἡδυπάθεια, ας, ἡ (X., Cyr. 7, 5, 74; Cebes 9, 3; 28, 1; Plut., Mor. 132C; 4 Macc 2:2, 4) *enjoyment, comfort* in the sense of a luxurious mode of life; pl. (Athen. 4 p. 165E) ἀποτάσσεσθαι ταῖς ἡ. *renounce the enjoyments* 2 Cl 16:2. *μισεῖν τὰς ἡ. τῆς ψυχῆς* *hate the evil pleasures of the soul* 17:7.*

ἡδύς, εἶα, ύ (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo; Jos., Ant. 12, 47) ἡδὺ τῷ θεῷ *pleasant, lit. 'sweet'*; αὕτη ἡ ὁδὸς ἡδυτέρα αὐτοῖς ἐφαίνετο *this way appeared more suitable to them* Hs 8, 9, 1 (Ps.-Dicaearchus p. 140 F. ὁδὸς ἡδεῖα) B. 1032.*

ἥθος, ους, τό (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo; Jos., Ant. 16, 329; 341 *al.*; Test. 12 Patr.); since it has the **mng.** of a custom, usage, habit (so Hes., Hdt.+; inscr., pap., LXX) τῆς ἀγνείας *the habit of purity* 1 Cl 21:7. τῆς φιλοξενίας 1:2. Pl. τὰ ἥθη *habits, ἡθη χρηστά good habits* (cf. Philo, Spec. Leg. 2, 104.—Ep. Arist. 290 and POxy. 642 [II AD] ἥθος χρηστόν) 1 Cor 15:33 (φθειρουνσιν ἡ. χρ. ὁμιλία κακαί is a proverb, occurring in Menander's comedy Thais [fgm. 218 Kock] and perh. as early as Eur. [PHib. 7, 94—III BC; Socrates, Ch. H. 3, 6]. According to Diod. S. 12, 12, [3]4 Charondas the lawgiver [V BC] champions the principle that good men would easily have their characters ruined by association with evil men [τὰ ἥθη πρὸς κακίαν]. In 16, 54, 4 it is said of a tyrant: *πονηραῖς ὁμιλίαις διέφθειρε τὰ ἥθη τῶν ἀνθρώπων*.—S. also **χρηστός** 1aβ. Similar ideas as early as Theognis 1, 35f; 305-8). Of Jewish laws as v.l. Ac 16:21 and 26:3 (s. ἔθος 2). M-M.*

ἥκω (Hom.+; inscr., pap., LXX, En., Ep. Arist.; Jos., Ant. 16, 329; 341 *al.*; Test. 12 Patr.); since it has the **mng.** of a

perf., its conjugation **somet.** has perf. forms (as in **pap.** [Mayser I 22 '38, 148]; **LXX** [Helbing 104]; **Joseph.** [WSchmidt 470]) Mk 8:3 v.l.; 1 Cl 12:2. **Impf.** ἤκον; **fut.** ἥξω; 1 **aor.** ἤξα (**POxy.** 933, 13) Rv 2:25; *have come, be present.*

1. of **pers.**—**a. w.** mention of the starting point ἀπό τινος Mt 8:11; Lk 13:29. ἔκ τινος J 4:47; Ro 11:26. μακρόθεν Mk 8:3 v.l. (cf. Josh 9:6, 9; Is 60:4, FWDanker, **JBL** 82, '63, 215f).

b. w. mention of the goal εἰς τι J 4:47 (s. a above); ἥ. εὐς θάνατον *go to one's death* 1 Cl 16:9. ἥ. εἰς τὴν πύρωσιν τῆς δοκιμασίας D 16:5. πρὸς τινα (**PSI** 326, 4 [261 BC]) Ac 28:23 t.r. ἐπὶ τινα *have come to someone* (**UPZ** 78, 44 [159 BC]), also **w.** hostile intent (**Pla.**, Rep. 336B al.; 2 Ch 20:2) Rv 3:3b. ἐπὶ τι (**Lucian**, Jupp. Tr. 24; **Achilles Tat.** 5, 10, 1) B 4:3. **W. inf. foll.** 1 Cl 12:2. ἕως ὧδε 20:7. ἐκεῖ *there* (**POsl.** 58, 5) Hv 3, 1, 3.

c. abs. Mt 24:50; Lk 12:46; 15:27; J 8:42; Hb 10:7, 9 (both Ps 39:8), 37 (Hab 2:3); 1J 5:20; Rv 2:25; 3:3a, 9; 1 Cl 23:5 (Mal 3:1); D 16:7.

d. as a **relig.** term—**a.** of the coming of the deity (**PGM** 1, 26; 29; Zosimus: **Hermet.** IV p. 111, 5 θεὸς ἥξει πρὸς σε; 9; **Synes.**, **Provid.** 2, 2 p. 118B; **Sib. Or.** 3, 49) who makes a solemn appearance, expressed by ἥκω (**PGiess.** 3, 2 [ἄγνωστος, **beg.**]; cf. OWeinreich, **ARW** 18, '15, 38ff) J 8:42.

β. of the coming of the worshiper to the deity (**Dit.**, **Or.** 186, 6 ἥκω πρὸς τὴν κυρίαν Ἰσιν; 196, 2; **Sb** 1059, 8402 [I BC], 8411 [79 BC], 8412 [66 BC] al.; 3 Km 8:42; Jer 27:5) J 6:37; Rv 15:4 (Ps 85:9).

2. used impersonally (**Demosth.** 23, 12; **Diod. S.** 18, 58, 2 ἥκε γράμματα='a letter came'; **Plut.**, **Philop.** 21, 1; **Epict.** 2, 2, 20; **Ael. Aristid.** 48, 13 K.=24 p. 468 D.) of time (**Ezk** 7:12 ἥκει ὁ καιρὸς; Ps 101:14) or of events Mt 24:14; J 2:4; 2 Pt 3:10; Rv 18:8. Of the kingdom of God 2 Cl 12:2. ἕως ἥξει ὅτε *until the time comes when* Lk 13:35. ἐπὶ τινα *upon someone* (Is 47:9) of the final tribulations Mt 23:36; Lk 19:43.—**JSchneider**, **TW** II 929f. **M-M.***

ἡλάμην **s.** ἄλλομαι.

ἦλθα, ἦλθον **s.** ἔρχομαι.

ἡλί (v.l. ἑλωί; other spellings ἡλι, ἡλει, ἡλει) = *my God* (Hebr. Ps 22:2) Mt 27:46.—**GDalman**, **Jesus-Jeshua**, '29 [tr. **PLEvertoff**], 204-7; **FWBuckler**, **Am. Journ. of Sem. Lang. and Lit.** 55, '38, 378-91; **WJKenneally**, **CBQ** 8, '46, 124-34; **FZimmerman**, **JBL** 66, '47, 465f. **M-M.** s.v. Ἥλει.*

Ἥλι, ὁ indecl. (ἥ?) (cf. e.g. 1 Km 1:3; 2:12, 20, 22; 3 Km 2:27.—In **Jos.**, **Ant.** 5, 340f al. Ἥλ[ε]ίς, **gen.** Ἥλει 5, 341; 350) *Heli*, the father (or, **acc.** to some, the grandfather) of Joseph, in the genealogy of Jesus Lk 3:23.*

Ἠλίας, ου, ὁ (*ἡλιῶν* or *ἡλιῶν*) *Elijah* (**Gk.** **Elias**) the Tishbite, a prophet (3 Km 17-20; 4 Km 1f; 2 Ch 21:12; Mal 3:22; Sir 48:1, 4, 12; **Joseph.**; **Sib. Or.** 2, 247), whose life and deeds were invested **w.** great importance by the Jewish contemporaries of Jesus (**Schürer** II 4407; 610ff; **Billerb.** IV 764-98). Mt 11:14; 16:14; 17:3f (**PDabeck**, **Biblica** 23, '42, 175-89), 10ff; 27:47, 49; Mk 6:15; 8:28; 9:4f, 11ff; 15:35f; Lk 1:17; 4:25f; 9:8, 19, 30, 33, 54 v.l.; J 1:21, 25; Js 5:17; 1 Cl 17:1. ἐν Ἠλίᾳ *in the story of Elijah* Ro 11:2.—**JoachJeremias**, **TW** II 930-43 (**lit.**); **JATRobinson**, **Elijah**, **John and Jesus**: 12 **NT Studies** '62, 28-52; **GFohrer**, **Elia** '68.2*

ἡλικία, ας, ἡ (**Hom.** +; **inscr.**, **pap.**, **LXX**, **En.**, **Ep. Arist.**, **Philo**, **Joseph.**).

1. *age, time of life*—**a. gener.** of time that is past. Mt 6:27=Lk 12:25 προσθεῖναι ἐπὶ τ. ἡλικίαν αὐτοῦ πῆχυν ἓνα, where **acc.** to the context the **ref.** is to **someth.** insignificant (Lk 12:26 has expressly ἐλάχιστον.—**Paus.** **Attic.** ζ. 22 evaluates as τὸ ἐλάχιστον the expression σπιθαμὴ τοῦ βίου='a span [the distance between thumb and little finger of the extended hand] of life'), must refer to length of life (so **Gdspd.**, **Probs.** 24-6, following **Wettstein**), not to bodily size, and πῆχυς is a measure of time (cf. **Hebr.** Ps 39:6 and **s.** πῆχυς). **Likew. prob.** in the parallel in the apocr. gospel **fgm. POxy.** 655 (=Kl. T. 83, p. 23, 15). **S.** 2 below.—**Fr.** the context the age can be more closely defined as *youthfulness* (4 Macc 8:10, 20) **IMg** 3:1; **MPol** 3, or *old age* 7:2; 9:2 (cf. 4 Macc 5:6, 11, 36).

b. of age **gener.**, including the years lying ahead προκόπτειν ἐν (missing in many **mss.**) τ. ἡλικία *increase in years* (but **s.** 2 below) Lk 2:52 (cf. **Dit.**, **Syll.** 3 708, 18: **inscr.** in honor of a young man of Istropolis [II BC] τῇ τε ἡλικία προκόπτων καὶ προαγόμενος εἰς τὸ θεοσεβεῖν ὡς ἔπρεπεν αὐτῷ πρῶτον μὲν ἐτείμησεν τοὺς θεοὺς; **Biogr.** p. 266.—**On** σοφία, ἡλικία, χάρις: **AFridrichsen**, **Symb. Osl.** 6, '28, 33-8).

c. of the age which is sufficient or requisite for certain things (**Jos.**, **Ant.** 1, 68; 2, 230a).

α. the age of strength (2 Macc 5:24; 7:27; **En.** 106, 1), also of women (αἱ ἐν ἡλ. παρθένοι or γυναῖκες in **Hippocr.**, **Pla.**, **Plut.**) παρὰ καιρὸν ἡλικίας *past the normal age* (παρά III 3) Hb 11:11 (cf. **καταβολή** 1 and 2 and **s.** **Philo**, **Abr.** 195). Thus **fig.** Eph 4:13: εἰς ἄνδρα τέλειον, εὐς μέτρον ἡλικίας τοῦ πληρώματος τ. Χριστοῦ, ἵνα μηκέτι ὤμεν νήπιοι *to the measure of the full maturity of Christ*, who is a mature person (τέλειος), not a (νήπιος) minor (cf. **Diod. S.** 18, 57, 2 εἰς ἡλικίαν ἔρχεσθαι); but cf. 2 below.

β. the age of legal maturity, majority (**oft.** in **pap.**) ἡλικίαν ἔχειν *be of age* (**Pla.**, **Euthyd.** 306D; **Plut.**, **Mor.** 547A; **BGU** 168, 5 τοῖς ἀτελέσι ἔχουσι τ. ἡλικίαν) J 9:21, 23.

2. *bodily stature* (**Hdt.** 3, 16; **Pla.**, **Euthyd.** 271B; **Demosth.** 40, 56; **Diod. S.** 3, 35, 6; **Plut.**, **Philop.** 11, 2; **Lucian**, **V.H.** 1, 40; **Jos.**, **Ant.** 2, 230b) τῇ ἡλικίᾳ μικρὸς ἦν *small of stature* Lk 19:3. Some scholars hold that Mt 6:27; Lk 12:25 should be listed here (cf. **Field**, **Notes**, 6f); many would prefer *stature* for Lk 2:52; Eph 4:13.—**JSchneider** **TW** II 943-5. **M-M.** **B.** 956.*

ἡλίκος, η, ον (**Soph.** +) *how great* (**Aristoph.**, **Pla.** et al.; **Dit.**, **Syll.** 3 850, 11; **PTebt.** 27, 78 [123 BC]; **Jos.**, **Ant.** 8,

208) ἡλίκον ἀγῶνα ἔχω *how great a struggle I have* Col 2:1. ἡλίκην ἔχει βάσανον *what great torment someth. causes* 2 Cl 10:4. ἡλίκους γράμμασιν Gal 6:11 v.l.; ἡ. may also mean *how small* (Antiphanes Com. 166, 6; Lucian, Herm. 5; Epict. 1, 12, 26); in a play on words ἰδοὺ ἡλίκον πῦρ ἡλίκην ὕλην ἀνάπτει *see how large a forest a little fire sets ablaze* Js 3:5. M-M.*

ἥλιος, ου, ό (Hom.+; inscr., pap., LXX, En., Philo, Joseph., Test. 12 Patr., loanw. in rabb.) *the sun* (with and without art.: Bl-D. §253, 1) Mt 13:43; 17:2 (cf. Ode of Solomon 11, 13); Lk 21:25; Ac 2:20 (Jo 3:4); 26:13; 27:20; 1 Cor 15:41; Rv 1:16; 6:12; 8:12; 10:1; 12:1; 16:8; 19:17; 21:23; 1 Cl 20:3; B 5:10; 15:5; Dg 7:2; IEph 19:2; Hs 9, 2, 2; 9, 17, 4; 9, 21, 1; 3. ἥ.=*heat of the sun* (Polyaenus 8, 10, 3; Is 49:10; Jon 4:8b) Rv 7:16;=light of the sun Ac 13:11 (cf. Diod. S. 10, 20, 3 ἐφορᾶν τὸν ἥλιον; 18, 27, 2; Maximus Tyr. 27, 3d ἥλιος for ἐξ ἡλίου αὐγή; Ps 57:9; Jos., Ant. 16, 204τ. ἥλιον βλέπ.). ἀνατέλλειν (cf. ἀνατέλλω 1 and 2) Mt 5:45; 13:6; Mk 4:6; 16:2; Js 1:11. λάμπειν GP 6:22. ἐκλάμπειν *shine forth* Hv 4, 1, 6. ἐπικαίειν s 9, 1, 6. δύνειν (q.v.) Mk 1:32; Lk 4:40; GP 2:5; 5:15. ἐπιδύειν Eph 4:26. σκοτιῶσθαι *be darkened* Mt 24:29; Mk 13:24; Lk 23:45 v.l. σκοτοῦσθαι Rv 9:2. ἐκλείπειν *be in eclipse* (Ps.-Lucian, Philopatris 24) Lk 23:45. ἀνατολή ἡλίου *east* (ἀνατολή 2a) Rv 7:2; 16:12. φῶς ἡλίου *sunlight* (Lycurgus the orator, fgm. 77; Ael. Aristid. 45, 29 K.) 22:5. πρὸ ἡλίου κ. σελήνης *before the creation of sun and moon* 2 Cl 14:1. ὁ τοῦ ἡλίου βωμός *the altar of the sun or of Helios* 1 Cl 25:4 (ἥλ. as a deity: Dio Chrys. 3, 73; Maximus Tyr. 19, 3d [Pythag.]; Jos., C. Ap. 2, 265).—FBoll, D. Sonne im Glauben u. in d. Weltanschauung d. alten Völker '22; GH Halsberghe, The Cult of Sol Invictus '72. M-M. B. 54.*

Ἡλιούπολις, εως, ἡ (Socrat., Ep. 26, 1 [Ἡλίου πόλις]; Arrian, Anab. 3, 1, 3 [Ἡλιούπολις]; Ex 1:11 [Ἡλίου πόλις]; Philo, Somn. 1, 77; Jos., C. Ap. 1, 250; 261; 265) *Heliopolis*, a city of Lower Egypt w. a temple of the sun god; it plays a role in the legend of the bird Phoenix 1 Cl 25:3.*

ἥλος, ου, ό (Hom.+; inscr., pap., LXX; Jos., Ant. 5, 208.—In crucifixion: Asclepiades Junior [physician I/II AD] in Alexander Trallianus 1, 15) *nail* GP 6:21; MPol 13:3. ὁ τύπος τῶν ἥλων *the imprint of the nails* J 20:25a. Also ὁ τόπος τ. ἥλων *the place of the nails* vs. 25b.—JWHewitt, The Use of Nails in the Crucifixion: HTR 25, '32, 29-45. M-M. B. 597.*

ἡμεῖς s. ἐγώ.

ἡμέρα, ας, ἡ (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr., loanw. in rabb.) *day*.
1. of the natural day, the period betw. the rising and setting of the sun.

a. lit. (opp. νύξ) Mt 4:2 (fasting for 40 days and 40 nights as Ex 34:28.—Cf. Lucian, V.H. 1, 10 ἐπὶ ἡμέρας κ. τὰς ἴσας νύκτας); 12:40 and oft. ἡμέρα γίνεται *day is breaking* (X., An. 2, 2, 13; 7, 2, 34; Appian, Iber. 74 §315; Jos., Vi. 405) Lk 4:42; 6:13; 22:66; Ac 12:18; 16:35; 27:29, 39. ἡμέρα διαυγάζει *the day dawns* 2 Pt 1:19. κλίνει *declines, evening approaches* Lk 9:12; 24:29. φαίνει *shines* Rv 8:12. In the gen. to denote a point of time ἡμέρας in daylight (Lucian, V.H. 1, 10; Hippocr., Ep. 19, 7; Arrian, Ind. 13, 6) 1 Cl 25:4. ἡμέρας μέσης *at midday, noon* (Lucian, Nigr. 34; cf. Jos., Ant. 5, 190) Ac 26:13. But also, as in class. wr., of time within which someth. occurs, ἡμέρας during the day Rv 21:25. ἡμέρας καὶ νυκτός (by) *day and night* (Appian, Liby. 121, §576; Arrian, Anab. 7, 11, 4; Jos., Ant. 11, 171; also in reverse order as Is 34:10) Mk 5:5; Lk 18:7; Ac 9:24; 1 Th 2:9; 3:10; 2 Th 3:8. The acc. of time νύκτα καὶ ἡμέραν (in this sequence Dio Chrys. 7[8], 15; Ael. Aristid. 51, 1 K.=27 p. 534 D.; Esth 4:16) (throughout the) *day and (the) night* Mk 4:27; Lk 2:37; Ac 20:31; 26:7. τὰς ἡμέρας *every day* (opp. τὰς νύκτας; cf. Dio Chrys. 4, 36; Jos., C. Ap. 1, 199) Lk 21:37; cf. πᾶσαν ἡμέραν (throughout) *every day* Ac 5:42 (cf. Hdt. 7, 203). τὴν ἡμέραν ἐκείνην (throughout) *that day* (Ael. Aristid. 49, 45 K.) J 1:39. ὅλην τ. ἡ. (Jos., Ant. 6, 22) Mt 20:6. The acc. in a distributive sense συμφωνεῖν ἐκ δηναρίου τὴν ἡμέραν *on a denarius a day* Mt 20:2 (cf. Meisterhans3—Schw. 205; pap. in Mlt., CIR 15, '01, 436; 18, '04, 152). ἡμέρας ὁδός *a day's journey* Lk 2:44 (cf. X., An. 2, 2, 12; Gen 31:23; 1 Macc 5:24; Jos., C. Ap. 2, 21; 23). Daylight lasts for twelve hours, during which a person can walk without stumbling J 11:9a, b. ἡ ἐν ἡμέρᾳ τρυφή *dissipation in broad daylight* 2 Pt 2:13.

b. fig. (Sib., Or. 5, 241) the Christians as υἱοὶ φωτός καὶ υἱοὶ ἡμέρας *sons of light and of the day* 1 Th 5:5; cf. vs. 8 (in contrast, Aristophanes, fgm. 573 K. calls Chaerephon, the friend of Socrates νυκτὸς παῖδα, in a derogatory sense). In J 9:4 *day* denotes the period of human life; cf. Ro 13:12f.

2. of civil or legal day, including the night Mt 6:34; 15:32; Mk 6:21; Lk 13:14; B 15:3ff. Opp. the hours Mt 25:13; hours, months, years Rv 9:15; cf. Gal 4:10.—In the gen., answering the question, how long? (Nicostrat. Com., fgm. 5 K. ἡμερῶν τριῶν ἤδη='now for three days'; Porphy., Vi. Plotini 13 W. τριῶν ἡμ.; BGU 37, 7 [50 AD]; 249, 11 [70-80 AD] ἡμερῶν δύο διαμένομεν) τεσσεράκοντα ἡμερῶν *during 40 days* Ac 1:3 D.*—In the dat., answering the quest., when? (X., An. 4, 7, 11; Jdth 7:6; Esth 7:2; Bel 40 Theod.) τῇ τρίτῃ ἡμέρᾳ (cf. Arrian, Anab. 6, 4, 1 τρίτῃ ἡμέρᾳ) Mt 16:21; 17:23; Lk 9:22; 24:7, 46; 1 Cor 15:4. ἥ δὲ ἡμέρα *on the day on which* (PLille 15, 1 [242 BC] ἡ ἡμέρα; 1 Esdr 1:49; Jos., Ant. 20, 26) Lk 17:29; cf. vs. 30. μιᾷ ἡμέρᾳ *in (the course of) one day* (Appian, Iber. 58 §244) 1 Cor 10:8.—In the acc., usu. answering the quest., how long? (X., An. 4, 7, 18; Nicol. Dam.: 90 fgm. 130, 26 p. 410, 30 Jac. τὴν ἡμέραν ἐκείνην='throughout that day'; Polyaenus 6, 53 τρεῖς ἡμέρας; Arrian, Anab. 6, 2, 3; Lucian, Alex. 15 ἡμέρας=several days; Philo, Vi. Cont. 30 τὰς ἑξ ἡμέρας) ὅλην τ. ἡμέραν *the whole day long* Ro 8:36 (Ps 43:23), 10:21 (Is 65:2). ἡμέραν μίαν *for one day* Ac 21:7. ἔμειναν οὐ πολλὰς ἡμέρας J 2:12; cf. 4:40; 11:6; Ac 9:19; 10:48; 16:12; 20:6c; 21:4, 10 ; Gal 1:18; Rv 11:3, 9. ἡμέραν ἐξ ἡμέρας *day after day* (Ps.—Euripides, Rhes. 445f, Henioch. 5, 13 Kock; Gen 39:10; Num 30:15; Is 58:2; Ps 95:2; Sir 5:7; En.) 2 Pt 2:8; 2 Cl 11:2 (quot. of unknown orig.). Only rarely does the acc. answer the quest., when? (Antiphanes Com. [IV BC] fgm.

280; Ps.-Lucian, Halc. 3 τρίτην ἡ.) τὴν ἡμέραν τῆς πεντηκοστῆς *on the Day of Pentecost* Ac 20:16. Peculiar is the **expr.** τεσσαρεσκαίδεκάτην σήμερον ἡμέραν προσδοκῶντες *this is the fourteenth day you have been waiting* Ac 27:33 (cf. X., An. 4, 5, 24 ἐνάτην ἡμέραν γεγαμημένην).—ἐπτάκις τῆς ἡμέρας *seven times a day* Lk 17:4.—Used w. **prep.**: ἀπό w. **gen.** *from—(on)* Mt 22:46; J 11:53; Ac 20:18. ἀφ’ ἧς ἡμέρας (PRev. 9, 1 [258 BC]; Ep. Arist. 24) Col 1:6, 9; Hm 4, 4, 3. ἀπὸ. . . ἄχρι. . . Phil 1:5. ἀπὸ. . . μέχρι. . . Ac 10:30. ἄχρι w. **gen.** *until* Mt 24:38b; Lk 1:20; 17:27; Ac 1:2; 2:29. ἄχρι ἡμερῶν πέντε *five days later* Ac 20:6b. μέχρι τῆς σήμερον (ἡμέρας) *up to the present day* (1 Esdr 8:74) Mt 28:15. ἕως τ. ἡμέρας Mt 27:64; Ac 1:22; Ro 11:8 (Dt 29:3). δι’ ἡμερῶν *after (several) days* Mk 2:1 (cf. Hdt. 6, 118 δι’ ἐτέων εἴκοσι; Thu. 2, 94, 3; Pla., Hipp. Maj. 281A διὰ χρόνου=after a [long] time). διὰ τριῶν ἡμερῶν *within three days* (PPetr. II 4 [6], 8 δι’ ἡμερῶν ε’=‘in the course of 5 days’) Mt 26:61; Mk 14:58. δι’ ἡμερῶν τεσσαράκοντα Ac 1:3 (s. **διά** A II 1a). διὰ τ. ἡμέρας *in the course of the day* Lk 9:37 D. εὖς τ. ἡμέραν *for the day* J 12:7; Rv 9:15; ἐν τῇ ἡμ. *in the daytime* J 11:9b. ἐν μιᾷ τῶν ἡμερῶν *one day* Lk 5:17; 8:22; 20:1. ἐν ὡν w. **dat. sing.** Mt 24:50; Lk 1:59; J 5:9; Hb 4:4 (cf. Gen 2:2); *in, within* w. **dat. pl.** (Alexis Com. 246, 2 K. ἐν πένθ’ ἡμέραις; Philo, Somn. 2, 112) ἐν τρισὶν ἡμέραις (PTebt. 14, 5 [114 BC]; Porphyr., Vi. Plot. 17 p. 111, 26 W.; Ep. Arist. 24) Mt 27:40; Mk 15:29; J 2:19f.—ἐπὶ w. **acc.** *over a period of* ἐπὶ ἡμέρας πλείους *over a period of many days* (PTurin I, 2, 15 [116 BC] ἐφ’ ἱκανὰς ἡ.; Jos., Ant. 4, 277) Ac 13:31; cf. 27:20; ἐπὶ πολλὰς ἡ. (Jos., Ant. 18, 57) 16:18; cf. Hb 11:30. καθ’ ἡμέραν *every day* (Hyperid. 6, 23; 26; Polyb. 1, 57, 7; 4, 18, 2 al.; Diod. S. 1, 36, 7 and 8; 2, 47, 2 al.; Dit., Syll. 3 656, 22; UPZ 42, 13 [162 BC]; PGiess. 17, 1; Tob 10:7; Sus 8; 12 Theod.; 1 Macc 8:15; Ep. Arist. 304; Jos., Ant. 20, 205) Mt 26:55; Mk 14:49 (‘by day’: AWArgyle, ET 63, 51f, 354); Lk 16:19; 22:53; Ac 2:46f; 3:2; 16:5; 19:9; 1 Cor 15:31; 2 Cor 11:28; Hb 7:27; 10:11. Also (w. the **art.**, which has no **mng.**: Bl-D. §160; cf. Rob. 766) τὸ καθ’ ἡμ. (Aristoph., Equ. 1126; Pla.; Polyb. 4, 18, 2; POxy. 1220, 4) Lk 11:3; 19:47; Ac 17:11; καθ’ ἐκάστην ἡμ. *every day* (X., Mem. 4, 2, 12, Equ. 5, 9; PTebt. 412, 2; Wilcken, Chrest. 327, 18; Ex 5:8; Esth 2:11; Job 1:4; Bel 4:6) Hb 3:13. κατὰ πᾶσαν ἡμ. w. **same mng.** (Jos., Ant. 6, 49) Ac 17:17. μεθ’ ἡμέρας ἕξ *six days later* (PSI 502, 16 [257 BC] μεθ’ ἡμέρας ἰβ’; 436, 3) Mt 17:1; cf. 26:2; 27:63; Mk 8:31; Lk 1:24; J 4:43; 20:26; Ac 1:5; 15:36; 24:1; 28:13. πρὸ ἕξ ἡμερῶν τοῦ πάσχα *six days before the Passover* J 12:1 (not a Latinism, since it is found as early as Hippocr. πρὸ τριῶν ἡμερῶν τῆς τελευτῆς [WSchulze, Graeca Latina ’01, 15; LRYdbeck, Fachprosa, ’67, 64f]. Cf. Plut., Symp. 8 p. 717D; Lucian, De Morte Peregr. 1; Aelian, H. A. 11, 19; mystery inscr. of Andania [Dit., Syll. 3 736, 70 πρὸ ἡμερῶν δέκα τῶν μυστηρίων]; PFay. 118, 15; PHolm. 4, 23; PGM 13, 26; 671; Am 1:1; 2 Macc 15:36; Jos., Ant. 15, 408. Cf. WSchmid, D. Attizismus III 1893, 287f, IV 1897, 629; Mlt. 100f; Bl-D. §213 w. **app.**).—It is striking to find the **nom.** denoting time in the expression ἡδὴ ἡμέραι τρεῖς προσμένουσιν μοι Mt 15:32; Mk 8:2; cf. Lk 9:28 (s. Bl-D. §144; Rob. 460).—Of festive days: ἡ ἡμέρα τῶν σαββάτων (σάββατον 1b) or τοῦ σαββάτου (σάββ. 1a) Lk 4:16; 13:14b, 16; J 19:31; Ac 13:14. ἡ ἡμέρα or αἱ ἡμέραι τ. ἀζύμων Lk 22:7; Ac 12:3; 20:6. ἡ ἡμέρα τ. πεντηκοστῆς Ac 2:1; 20:16. μεγάλη ἡμέρα *the great day* (of atonement) PK 2 p. 14, 29. ἡ κυριακὴ ἡμέρα *the Lord’s Day, Sunday* Rv 1:10. Festive days are spoken of in the **coll.** passages: ὃς μὲν κρίνει ἡμέραν παρ’ ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν *one man considers one day better than another, another man considers every day good* Ro 14:5. φρονεῖν τ. ἡμέραν *concern oneself* w. (=observe) *the day* vs. 6. ἡμέρας παρατηρεῖσθαι *observe days* Gal 4:10.—Used w. **gen.** to denote what happens or is to be done on the day in question ἡμ. τοῦ ἀγνισμοῦ Ac 21:26. τ. ἐνταφιασμοῦ *day of burial* J 12:7. ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραὴλ Lk 1:80 (s. **ἀνάδειξις**).—OT terminology is reflected in the **expr.** *the fulfilling of the days* (Ex 7:25; 1 Ch 17:11; Tob 10:1b; cf. **ἔξ**) ἐπλήσθησαν αἱ ἡμ. τῆς λειτουργίας αὐτοῦ *the days of his service came to an end* Lk 1:23. ἐπλήσθησαν ἡμ. ὁκτὼ τοῦ περιτεμεῖν αὐτόν *the eighth day had come, on which he was to be circumcised* 2:21; cf. vs. 22. Cf. **ἐκπλήρωσις, συμπληρώω, συντελέω, τελειόω**. The Hebr. has also furnished the **expr.** ἡμέρα καὶ ἡμέρα *day after day* (Esth 3:4 ἴο ἴׁו=LXX καθ’ ἐκάστην ἡμέραν; ἴׁו ἴׁוPs 68:20=LXX 67:20 ἡμέραν καθ’ ἡμέραν) 2 Cor 4:16.—ἡμέραν ἐξ ἡμέρας (rather **oft.** in the OT for various Hebr. expressions, but also in Henioch. Com. 5, 13 K.) *day after day* 2 Pt 2:8; prophetic **quot.** of unknown origin 2 Cl 11:2.

3. of a day appointed for very special purposes (UPZ 66, 5 [153 BC] ἡ ἡμ.=the wedding day).

a. τακτὴ ἡμέρα Ac 12:21. ἡμέραν τάσασθαι (Polyb. 18, 19, 1) 28:23. στήσαι (Dionys. Hal. 6, 48) 17:31. ὀρίζειν (Polyb., Dionys. Hal.; Epict., Ench. 51, 1) Hb 4:7; Hv 2, 2, 5. Of the day for childbirth J 16:21 P66 et al.

b. **esp.** of the day of judgment, fixed by the judge—a. ἀνθρωπίνῃ ἡμ. *a day appointed by a human court* 1 Cor 4:3 (cf. the **inscr.** on a coin amulet [II/III AD] where these words are **transl.** ‘human judgment’ by CBonner, HTR 43, ’50, 165-8). This **expr.** is formed on the basis of ἡμ. as designating

β. the day of God’s final judgment. ἡ ἡμ. ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται *the day on which the Son of Man reveals himself* Lk 17:30; ἡ τοῦ θεοῦ ἡμ. 2 Pt 3:12. ἡ ἡμέρα ἡ μεγάλη τοῦ θεοῦ τ. παντοκράτορος Rv 16:14. ἡμ. κυρίου (Jo 1:15; 2:1, 11; Is 13:6, 9 al.) occurring only once in the NT of the day of God, the Lord, in an OT **quot.** πρὶν ἔλθειν ἡμ. κυρίου τ. μεγάλην κ. ἐπιφανῇ Ac 2:20 (Jo 3:4). **Otherw.** Jesus Christ is the Lord of this day: 1 Cor 5:5; 1 Th 5:2 (P-ÉLangevin, Jesus Seigneur, ’67, 107-67); 2 Th 2:2; 2 Pt 3:10. He is **oft.** mentioned by name or **otherw.** clearly designated, e.g. as υἱὸς τ. ἀνθρώπου, Lk 17:24; 1 Cor 1:8; 2 Cor 1:14; Phil 1:6, 10; 2:16. ἡ ἐσχάτη ἡμ. *the last day* (of this age) (s. **ἐσχάτος** 3b) J 6:39f, 44, 54; 11:24; 12:48; Hv 2, 2, 5. ἡμ. (τῆς) κρίσεως (Pr 6:34; Jdth 16:17; PsSol 15:12; En.; cf. Test. Lev. 3:2, 3) Mt 10:15; 11:22, 24; 12:36; 12:37; 1J 4:17; 2 Cl 17:6; B 19:10; AP fgm. 4. ἡ ἡμέρα κρίνει ὁ θεὸς διὰ Χρ. *the day on which*. . . ; Ro 2:16 (RBultmann, ThLZ 72, ’47, 200f considers this a gloss). ἡμ. ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ 2:5 (ἡμ. ὀργῆς as Zeph 1:15, 18; 2:3; Ezk 7:19 v.l.; cf. Rv 6:17). ἡ ἡμ. ἡ μεγάλη (Jer 37:7; Mal 3:22) Rv 6:17; 16:14. ἡμ. μεγάλη καὶ θαυμαστή B 6:4. ἡμ. ἀπολυτρώσεως Eph 4:30. ἡμ. ἐπισκοπῆς (s. **ἐπισκοπή** 1; 2) 1 Pt 2:12. ἡμ. ἀνταποδόσεως B 14:9 (Is 61:2); ἐκείνη ἡ ἡμ. (Zeph 1:15; Am 9:11; Zech 12:3f; Is 10:20; Jer 37:7f) Mt 7:22; Lk 6:23; 10:12; 21:34; 2 Th 1:10; 2 Ti 1:12, 18; 4:8. **Perh.** ἡμ. σφαγῆς (cf. Jer 12:3; En. 16, 1) Js 5:5 belongs here (s. **σφαγή**). **Abs.** ἡμ. 1 Cor 3:13; Hb 10:25; B 7:9; 21:3; cf. 1 Th 5:4.—ἡμέρα αἰῶνος (Sir 18:10) *day of eternity* 2 Pt 3:18 is also eschatological in **mng.**; it means the day on which eternity commences, or the day which itself constitutes eternity. In the latter case the

pass. would belong to the next section.

4. of a longer period (like ἡμέρα, but not unknown among the Greeks: *Soph.*, Aj. 131; 623; *Eur.*, Ion 720; *Aristot.*, *Rhet.* 2, 13 p. 1389b, 33f; *PAmh.* 30, 43 [II BC] ἡμέρας αἰτοῦσα=‘she asked for time’, or ‘a respite’) *time*.

a. in sg. ἐν τ. ἡμέρᾳ τ. πονηρᾷ *when the times are evil* (unless the ref. is to the final judgment) Eph 6:13. ἐν ἡμ. σωτηρίας of the blessed time which has come for Christians 2 Cor 6:2 (Is 49:8). Of the time of the rescue fr. Egypt ἐν ἡμέρᾳ ἐπιλαβομένου μου τ. χειρὸς αὐτῶν *at the time when I took them by the hand* Hb 8:9 (Jer 38:32; on the constr. cf. Bar 2:28 and *Bl-D.* §423, 5; *Rob.* 514). ἐν ἐκείνῃ τ. ἡμέρᾳ *at that time* Mk 2:20b; J 14:20; 16:23, 26. τ. ἡμέραν τ. ἐμὴν *my time* (era) 8:56.

b. chiefly in the pl. αἱ ἡμέραι of time of life or activity, w. gen. of the pers. (1 Km 17:12 A; 2 Km 21:1; 3 Km 10:21; Esth 1:1s; Sir 46:7; 47:1 and oft.) ἐν ἡμέραις Ἡρώδου Mt 2:1; Lk 1:5; Nῶε 17:26a; 1 Pt 3:20; Ἡλίου Lk 4:25. ἐν ταῖς ἡμ. τοῦ υἱοῦ τ. ἀνθρώπου 17:26b; cf. Mt 23:30. ἀπὸ τ. ἡμερῶν Ἰωάννου Mt 11:12. ἕως τ. ἡμερῶν Δαυὶδ Ac 7:45; cf. 13:41 (Hab 1:5). W. gen. of the thing ἡμέραι ἐκδικήσεως *time of vengeance* Lk 21:22; τ. ἀπογραφῆς Ac 5:37; cf. Rv 10:7; 11:6. ἐν τ. ἡμέραις τῆς σαρκὸς αὐτοῦ *in the time of his appearance in the flesh* Hb 5:7.—ἡμέραι πονηραὶ *corrupt times* Eph 5:16; cf. B 2:1; 8:6. ἡμ. ἀγαθαί *happy times* (*Artem.* 4, 8) 1 Pt 3:10 (Ps 33:13). ἀφ’ ἡμερῶν ἀρχαίων Ac 15:7; αἱ πρότερον ἡμ. Hb 10:32. πάσας τὰς ἡμέρας *all the time, always* Mt 28:20 (cf. Dt 4:40; 5:29). νῦν τ. ἡμέραις *at the present time* Hs 9, 20, 4. ἐν (ταῖς) ἐσχάταις ἡμ. Ac 2:17; 2 Ti 3:1; Js 5:3; B 4:9; D 16:3. ἐπ’ ἐσχάτου τ. ἡμερῶν τούτων Hb 1:2; cf. 2 Pt 3:3. ἐν τ. ἡμέραις ἐκείναις *at that time* Mt 3:1; 24:19, 38; Mk 1:9; Lk 2:1; 4:2b; 5:35b. ἐν τ. ἡμ. ταύταις *at this time* Lk 1:39; 6:12; Ac 1:15. εἰς ταύτας τ. ἡμέρας w. respect to our time (opp. πάλαι) Hs 9, 26, 6. πρὸ τούτων τ. ἡμερῶν *before this (time)* Ac 5:36; 21:38; πρὸς ὀλίγας ἡμ. *for a short time* Hb 12:10; ἐλεύσονται ἡμ. *there will come a time*: w. ὅταν foll. Mt 9:15; Mk 2:20a; Lk 5:35a; w. ὅτε foll. Lk 17:22. ἥξουσιν ἡμέραι ἐπὶ σε καὶ *a time is coming upon you when* Lk 19:43. ἡμ. ἔρχονται καὶ Hb 8:8 (Jer 38:31). ἐλεύσονται ἡμ. ἐν αἷς Lk 21:6; 23:29.—Esp. of time of life πάσαις τ. ἡμέραις ἡμῶν *all our lives* Lk 1:75. μήτε ἀρχὴν ἡμερῶν μήτε ζῶῃς τέλος ἔχων *without either beginning or end of life* Hb 7:3. προβεβηκὼς ἐν ταῖς ἡμ. *advanced in years* Lk 1:7, 18; cf. 2:36 (s. Gen 18:11; 24:1; Josh 13:1; 23:1; 3 Km 1:1; προβαίνω 2).—GvRad and GDelling, TW II 945-56. M-M. B. 991.

ἡμερος, ον (Hom.+; LXX; Ep. Arist.; Philo; Jos., C. Ap. 2, 137; 212. Loanw. in rabb.) *tame*; of pers. (Pind.+; Dit., Syll.3 932, 7, Or. 116, 7; Philo, Leg. ad Gai. 243, Mos. 2, 279) *gentle, merciful* opp. ἄγριος (cf. Dio Chrys. 11 [12], 28) IEph 10:2. Of words *mild* Hv 1, 3, 3. Comp. ἡμερώτερος (since Aeschyl., Ag. 1632) of commandments Hm 12, 4, 5.*

ἡμερόω (Aeschyl., Hdt.+; Wsd 16:18; Philo) *to tame* fig. of wicked desires Hm 12, 1, 2.*

ἡμέτερος, α, ον (Hom.+; inscr., pap., LXX, Joseph.) *our* used w. nouns Ac 2:11; 19:35 D; 24:6 t.r.; 26:5; Ro 15:4; 2 Ti 4:15; 1J 1:3; 2:2; 1 Cl 7:4; 32:4; 33:5; B 5:5; 7:3; Dg 9:2, 6; ISm 5:1; Hs 9, 11, 3; 9, 24, 4; MPol 12:2.—τὸ ἡμ. *what is ours* (=the true riches vs. 11) Lk 16:12 (opp. τὸ ἀλλότριον, q.v., and cf. SAntoniadis, Neotestamentica: Neophilologus 14, ’29, 129-35). οἱ ἡμ. *our people* (cf. Leo 4, 8; PGiess. 84 II, 7f; Jos., Ant. 14, 228, Vi. 401; 406)=the Christians Tit 3:14; MPol 9:1. S. ἐμός, end. M-M.*

ἡ μὴν, s. ἡ̅.

ἡμιθανής, ἑς (Dionys, Hal. 10, 7; Diod. S. 12, 62, 5; Strabo 2, 3, 4; Anth. Pal. 11, 392, 4; PAmh. 141, 13; PLeipz. 37:21; 4 Macc 4:11; Proseuche Aseneth 27 Batiffol) *half dead* Lk 10:30 (for a similar situation in Egyptian law cf. Diod. S. 1, 77, 3). M-M. and suppl.*

ἡμίξηρος, ον (PFlor. 118, 3 [III AD]; Test. Sim. 2, 12; Etym. Mag. p. 535, 23) *half dry, half withered* of branches Hs 8, 1, 8f; 8, 4, 6; 8, 5, 2ff; 8, 7, 1f. Of vegetation 9, 1, 6.*

ἡμισυς, εια, υ gen. ἡμίσους (Dssm., NB 14 [BS 186]) Mk 6:23; neut. pl. ἡμίση (Theophr., Char. 11, 5; Polyaeus 6, 15; some mss. have the spelling ἡμίσια.—Rdm.2 63) Lk 19:8 (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) *half*.

1. as adj., used w. a noun, it takes the latter’s gender and number (Thu. 5, 31, 2 ἡ ἡμίσεια τῆς γῆς; X., Cyr. 4, 5, 1 τοῦ σίτου ὁ ἡμισυς, 2, 3, 17 οἱ ἡμίσεις τῶν ἀνδρῶν, 4, 5, 4 τῶν ἄρτων οἱ ἡμίσεις; Demosth. 4, 16 οἱ ἡμίσεις τῶν ἱππέων; 1 Macc 3:34, 37; Jos., Bell. 6, 290) τὰ ἡμίση τῶν ὑπαρχόντων (Tob 10:10 BA v.l.) Lk 19:8.

2. as noun τὸ ἡ. *one half* (Hom.+; Jos., Ant. 7, 275) Rv 12:14 (Da 12:7); Hs 8, 1, 11; 8, 5, 2; 8, 8, 1; AP 12:27. ἕως ἡμίσους τῆς βασιλείας μου *up to one half of my kingdom* (Esth 5:3; 7:2) Mk 6:23. οἱ ἡμίσεις Hs 9, 8, 5. ἡμέρας τρεῖς καὶ ἡμισυ *three and one-half days* Rv 11:9, 11 (cf. Athen. 6 p. 274C τῶν δυοῖν δραχμῶν καὶ ἡμίσους; Ex 25:17; 26:16. Without καὶ Plut., Mar. 34, 4).—Gerh Kittel, Rabbinica ’20, 39ff. M-M. B. 935.*

ἡμίωρον, ου, τό or v.l. ἡμιώριον (the latter form in Menand.; Strabo 2, 5, 36; Archigenes [II AD] in Aëtius p. 160, 13. On the development of both forms cf. Kühner-Bl. II 323; s. Mlt.-H. 176; 280; 341) *a half hour* Rv 8:1. M-M.*

ἡνεγκα s. φέρω.

ἡνεωγμένος, ἡνεώχθην s. ἀνοίγω.

ἡνίκα particle denoting time (Hom.+; inscr., pap., LXX, Philo; Jos., Ant. 12, 138al.; Sib. Or. 3, 797) *when, at the time when*; w. pres. subj. and ἄν *whenever* 2 Cor 3:15; *when, as soon as* 1 Cl 57:4 (Pr 1:26). W. aor. subj. and ἐάν (*at the time*) *when, every time that* (POxy. 104, 26 [96 AD] ἡνίκα ἐὰν ἀπαλλαγῇ τ. ἀνδρός; PTebt. 317, 18 ἡνίκα ἐὰν εἰς τὸν νόμον παραγένηται; Gen 27:40) 2 Cor 3:16 (Ex 34:34, but w. ἄν and impf.). M-M.*

ἥπερ s. ἥ 2εβ.

ἥπιος, α, ον (Hom.+; Epict. p. 487, 3; grave inscr. APF 5, '13, 166 no. 17, 4 the deceased is described as ἥπιον ἀνθρώποισι; POxy. 1380, 11; 86; 155; Philo, Mos. 1, 72) *gentle* 1 Th 2:7 (v.l. νήπιοι, q.v.). ἥ. πρὸς τινα *kind toward someone* 2 Ti 2:24 (here also νήπ. is a v.l.). M-M.*

ἥπιως adv. (since Soph., El. 1439; Hdt. 7, 105; also Paus. 10, 11, 4) *kindly* 1 Cl 23:1.*

Ἡρ, ὁ indecl. (Ἡρ) *Er* (Gen 38:3; Philo, Poster. Cai. 180), in the genealogy of Jesus Lk 3:28.*

ἥρα, ἥρθην s. αἶρω.

ἥρεμος, ον (Lucian, Tragodop. 207; Dit., Or. 519, 10 ἥρεμον καὶ γαλήνὸν τὸν βίον διαγόντων; Paroem. Gr.: Zenob. 2, 65 [Hadrian] βίον ἄλυπον καὶ ἥρ. ἔχειν; Esth 3:13b acc. to cod. A; Hesychius) *quiet, tranquil*, of life: ἵνα ἥρεμον κ. ἡσυχίον βίον διάγωμεν 1 Ti 2:2. M-M. B. 840f.*

Ἡρώδης, ου, ὁ (freq.; also in inscr. [Dit., Or. index I] and pap. [Preisigke, Namenbuch], where it is not infrequently found in the correct [Bl-D. §26 w. app.; M-M.; Mlt.-H. 84] spelling with ι; cf. Schürer I4 375, 20) *Herod*, name of Idumaeen princes forming a dynasty, whose rule in Palestine was established through the favor of Mark Antony and Octavian toward 1; the dynasty continued to rule, though in varied forms, until after the death of 3.—W Otto, Herodes. Beiträge z. Gesch. d. letzten jüd. Königshauses '13; HWillrich, D. Haus des H. zwischen Jerusalem u. Rom '29.

1. Herod I, the Great (41[37]-4 BC) Mt 2:1-22; Lk 1:5. A palace built by him and named after him is mentioned Ac 23:35.—Schürer I4 348-418; here, 360f, sources and lit.; EMeyer II 322-7; ASchalit, König Herodes '69 (transl. by JAmir from the Hebr. of '60).

2. the son of 1, Herod Antipas (4 BC-39 AD), tetrarch of Galilee and Perea (Jos., Ant. 17, 318), mentioned in the NT because of (among other things) his clash w. John the Baptist, whom he had executed (s. Ἰωάννης 1). The synoptics give as the reason for this clash the fact that John raised objections to the tetrarch's marriage to Herodias (q.v.), who forsook one of his brothers to marry him. Acc. to Lk (and GP) this Herod played a role in the passion story (AWVerrall, JTS 10, '09, 322-53; MDibelius, ZNW 16, '15, 113-26; KBornhäuser, NKZ 40, '29, 714-18; JBlinzler, Her. Ant. u. Jes. Chr. '47; VEHarrow, The Destroyer of Jesus. The Story of Herod Antipas '54). Mt 14:1, 3, 6; Mk 6:14-22; 8:15; Lk 3:1, 19; 8:3; 9:7, 9; 13:31; 23:7-15; Ac 4:27; 13:1; ISm 1:2; GEb 1; GP 1:1f; 2:4f. Called βασιλεύς Mk 6:14; cf. Mt 14:9; GEb 1; GP 1:2.—Schürer I4 431-49; here, 431, sources and lit.

3. Herod Agrippa I (s. Ἀγρίππας 1) Ac 12:1, 6, 11, 19, 21.—4. an irenarch in Smyrna (s. εἰρήναρχος) MPol 6:2; 8:2; 17:2, 21.—SPerowne, The Later Herods '58; HWHoehner, Herod Antipas, '72. M-M.*

Ἡρωδιανοί, ὧν, οἱ *the Herodians*, partisans of Herod the Great and his family (Jos., Ant. 14, 450 οἱ τὰ Ἡρώδου φρονούντες. Cf. Appian, Bell. Civ. 3, 82 §334 οἱ Πομπηϊανοί; 3, 91 §376 Καισαριανοί) Mt 22:16; Mk 3:6; 8:15 v.l.; 12:13.—BWBacon, JBL 39, '20, 102-12; EBickermann, RB 47, '38, 184-97; PJoüon, Rech de Sc rel 28, '38, 585-8; HHRowley, JTS 41, '40, 16-27.*

Ἡρωδιάς, ἄδος, ἡ *Herodias*, granddaughter of Herod the Great (Ἡρώδης 1), daughter of his son Aristobulus, mother-in-law of Philip the tetrarch who married her daughter Salome (q.v.), and wife of Herod who was a half-brother of Herod Antipas (Jos., Ant. 18, 110f). In Mk 6:17 and Mt 14:3 (here D omits the name Philip) the first husband of Herodias is called (some hold erroneously) Philip. Mt 14:3, 6; Mk 6:17, 19, 22; Lk 3:19.—Schürer I4 435ff; WLillie, Salome or Herodias?: ET 65, '53f, 251.*

Ἡρωδίων, ὠνος, ὁ (grave-inscr. fr. Kom-el-Gadi: Sb 351 [6/7 AD]. S. also Preisigke, Namenbuch) *Herodion*, a Jewish Christian, greeted Ro 16:11.*

Ἡσαΐας, ου, ὁ (ἱσαΐ) *Isaiah* (Gk. form Esaias), the prophet (LXX; Joseph.) Mt 3:3; 4:14; 8:17; 12:17; 13:14, 35 v.l.; 15:7; Mk 7:6; Lk 3:4; 4:17; J 1:23; 12:38f, 41; Ac 28:25; Ro 9:27, 29; 10:16, 20; 15:12; B 12:11. Of the book of Isaiah γέγραπται ἐν τῷ Ἡ. *it is written in I.* Mk 1:2; ἀνεγίνωσκεν τ. προφήτην Ἡ. Ac 8:28, cf. vs. 30; λέγει ἐν τῷ Ἡ. *he* (the preëxistent Christ) *says in I.* 2 Cl 3:5.*

Ἡσαῦ, ὁ (ἡσαῦ) indecl. (LXX; Philo; Test. 12 Patr. In Joseph. Ἡσαῦς, αὐ [Ant. 2, 5]) *Esau* Hb 11:20. 'Hated' by God Ro 9:13 (Mal 1:2f). Typical of an immoral and vulgar person (on Esau in this light cf. Book of Jubilees 35, 13f; Philo, Virt. 208; s. Gen 27:41; 28:7f) Hb 12:16. The flight of Jacob fr. Esau (Gen 27:41ff) 1 Cl 4:8.—HOdeberg, TW II 957f.*

ἡσθα s. εἰμί.

ἥσσων (Hom.+; inscr. [Dit., Syll.3 709, 3]; pap. [UPZ 113, 12:156 BC; PTebt. 105, 36]; LXX [Thackeray 122]), ἥττων (Aristoph., Pla.+; inscr. [Dit., Syll.3 851, 10]; pap. [PPetr. II 47, 26:208 BC; PTebt. 329, 29]; LXX; Ep. Arist. 257; Joseph.), **ον**, **gen.** **ονος**. **Comp.** without a positive *lesser, inferior, weaker* ἢ. ἀμαρτία *a lesser sin* 1 Cl 47:4. ἢ. κίνδυνος 55:6. ἢ. τόπος Mt 20:28 D=Agr 22.—**Subst.** ὁ ἢ. Mt 20:28 D b; οἱ ἢ. 1 Cl 39:9 (Job 5:4). τὸ ἥσσον (**opp.** τὸ κρείσσον): εἰς τὸ ἢ. συνέρχεσθε (*when*) *you come together (it is) for the worse* (but the **comp.** sense is no longer strongly felt: AFridrichsen, Horae Soederblom. I 1, '44, 30f) 1 Cor 11:17.—The **neut.** as **adv.** *less* (M. Ant. 3, 2, 6; Jos., Ant. 4, 194; 5, 206) εἰ περισσοτέρως ὑμᾶς ἀγαπῶ ἥσσον ἀγαπῶμαι; *if I love you much more, am I on that account to be loved less?* 2 Cor 12:15. **M-M.***

ἡσυχάζω 1 **aor.** ἡσύχασα, **imper.** ἡσύχασον (Aeschyl., Thu.+; pap., LXX, Philo, Joseph., Test. 12 Patr.) in our lit. only **intrans.**

1. *be quiet, rest* (Appian, Bell. Civ. 4, 72 §306; Jos., Ant. 18, 354) 1 Cl 4:5 (Gen 4:7); *abstain fr. work* (Herodian 7, 5, 3) of the conduct prescribed in the law for the sabbath Lk 23:56 (Neptunianus [II AD] ed. WGemoll, Progr. Striegau 1884, 53 the ants are said τὸ σάββατον ἡσυχάζειν κ. σχολὴν ἄγειν). Of a quiet life (Thu. 1, 120, 3; BGU 372 II, 14; PSI 41, 23 σωφρονῖν καὶ ἡσυχάζειν; Philo, Abr. 27) 1 Th 4:11.

2. *be quiet, remain silent* (Aeschyl., Prom. 327; Job 32:1; 2 Esdr 15 [Neh 5]: 8; Philo, Somn. 2, 263; Jos., Ant. 1, 339) Lk 14:4; Ac 11:18; 21:14; 22:2 D.

3. **w. gen.** *cease from* (cf. Job 32:6) τῆς ματαίας στάσεως 1 Cl 63:1.

4. *have rest* (Diog. L. 3, 21) ἀπὸ τινος *from someth.* 1 Cl 57:7 (Pr 1:33), unless the ἀπό-clause goes **w.** ἀφόβως, in which case this **pass.** belongs under **mng.** 1. **M-M.***

ἡσυχία, ας, ἡ (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. Benj. 6:5).

1. *quietness, rest* (Diog. L. 9, 21 of inner peace; Pind., Pyth. 1, 70 of peace and harmony among citizens) **w.** *πραότης* Hm 5, 2, 6. Of undisturbed life (Jos., Ant. 18, 245) 2 Th 3:12 (μετὰ ἡσυχίας as Diod. S. 4, 2, 2; 16, 13, 2; 18, 9, 3; Dit., Syll.3 1109, 64f; UPZ 8, 17 [161 BC]; BGU 614; Sir 28:16). ἡσυχίαν ἔχειν ἀπὸ τινος *have rest from someth.* AP 17:32.

2. *silence* (Pla., Ep. 2 p. 312C; Pr 11:12; Philo, Rer. Div. Her. 14; Jos., Ant. 3, 67) IEph 15:2. ἐν ἡ. *in silence* (Philo, Somn. 2, 263) 1 Ti 2:11f; IEph 19:1. παρέχειν ἡσυχίαν *quiet down* (cf. Jos., Ant. 5, 235) Ac 22:2 (is it possible that here such concepts as 'reverence', 'devotion' may have some influence? Cf. Dio Chrys. 68[18], 10: Herodotus should be read μετὰ πολλῆς ἡσυχίας). ἡσυχίας γενομένης 21:40 D (cf. Dio Chrys. 13[7], 26; Philo, Vi. Cont. 75). **M-M.***

ἡσύχιος, ον (Hom.+; inscr., pap.; Is 66:2; Joseph.) *quiet* D 3:8. **W.** *πραῦς* 1 Cl 13:4; B 19:4 (both Is 66:2); Hm 5, 2, 3; 6, 2, 3; 11:8. Again **w.** *πραῦς*: πνεῦμα 1 Pt 3:4 (s. PsSol 12, 5 ψυχὴ ἡς.). βίος (Pla., Demosth.; Dit., Syll.3 866, 15; POxy. 129, 8 εὐρηγνικὸν καὶ ἡσύχιον βίον διάξει; Jos., Ant. 13, 407) 1 Ti 2:2. ἡσύχιον εἶναι Hm 8:10. **M-M.** B. (ἡσυχος) 840.*

ἡσύχως **adv.** (**trag.**+) *quietly*, λειτουργεῖν 1 Cl 44:3.*

ἦτα, τό indecl. *eta* seventh letter of the **Gk.** alphabet, as numeral=*eight* B 9:8 Funk.*

ἦτοι s. ἦ 1b.

ἡττάομαι in our lit. only in **pass.**; **perf.** ἡττημαι; 1 **aor.** ἡττήθην (so Soph., Hdt.+; pap., LXX [Thackeray 122]; Jos., Bell. 1, 57a). On the spelling **w.** **τ** s. B1-D. §34, 1; Mlt.-H. 107; JWackernagel, Hellenistica '07, 12ff) *be defeated, succumb* τινὶ *to (by) a pers. or thing* (Plut., Cato Min. 16, 7; Is 51:7; Jos., Ant. 1, 288; Test. Reub. 5:3) 2 Pt 2:19; cf. vs. 20.—*Be inferior* ὑπὲρ **τι** *to someth.* 2 Cor 12:13 v.l.; s. **ἐσσομαι**. **M-M.***

ἡττημα, ατος, τό (Is 31:8) *loss* Ro 11:12. ὅλως ἢ. ὑμῖν ἐστιν *it is an utter loss for you* 1 Cor 6:7 (Field, Notes 160f.). **M-M.***

ἡφιε s. ἀφήμι.

ἡχέω (Hes.+) in our lit. only **intrans.** (cf. 3 Km 1:41; Is 16:11) *sound, ring out* of brass instruments χαλκὸς ἡχῶν (cf. Hdt. 4, 200; Pla., Prot. 329A) 1 Cor 13:1. *Roar, thunder* of the sea (cf. Himerius, Or. 40 [=Or. 6], 1 ἡχοῦσα θάλασσα; Ps 45:4; Jer 5:22) Lk 21:25 t.r. (on the Peshitta here, s. MBlack, An Aramaic Approach3, '67, 261f).*

ἡχος, ον, ὁ (Pre-Socr.+; Herm. Wr. 1, 4; Sb 8339, 8 [inscr. 123 AD] τοῦ θεοῦ τὸν ἡχον; PGM 13, 399; 401; 532; LXX; En. 102, 1; Ep. Arist. 96; Philo; Jos., Bell. 4, 299a; Sib. Or. 5, 253).

1. *sound, tone, noise* Ac 2:2. σάλπιγγος (Diod. S. 3, 17, 3; Achilles Tat. 3, 2, 3; 3, 13, 1; Ps 150:3; Jos., Ant. 11, 83) Hb 12:19. φωνῆς (Lucian, Nigr. 7) Hv 4, 1, 4.

2. *report, news* ἐξεπορεύετο ἡ. περὶ αὐτοῦ *a report about him went out* Lk 4:37.—Lk 4:37; Ac 2:2 and Hv 4, 1, 4 may belong to the following entry. **M-M. B.** 1037.*

ἡχος, ους, τό (Ps.-Callisth. p. 61, 2; 9; PGM 13, 201; 204; 394; 545 ἐκ τοῦ ἡχους. In the LXX only the **acc.** ἡχος

Jer 28:16 can w. certainty be listed here. S. also Reinhold 54) *sound, tone, noise* ἐν ἀπορίᾳ ἤχους θαλάσσης Lk 21:25 (cf. Nymphis [III BC] no. 432 fgm. 3 Jac., where the masc. pl. [s. preceding entry] refers to the roar of the waves, as well as the masc. sing. Dio Chrys. 13[7], 5 ὁ ἤχος τῆς θαλ.; Ps 64:8).—If w. W-H. we accentuate ἤχοῦς, this pass. must be assigned to the next entry.*

ἤχώ, οὔς, ἦ (trag.+; Philostrat., Vi. Soph. 2, 3, 1; Herm. Wr. 444, 19 Sc.; Job 4:13; Wsd 17:18) *sound*; fig. πάλιν ἔσομαι ἦ. *I shall again be nothing but a sound* IRo 2:1 (but ἤχώ in this pass. is only a conjecture by Bunsen, Zahn et al.).*



θ' numeral (Jos., C. Ap. 1, 122)=*ninth* (ένάτη) Hm 9; [s 9] in superscriptions.*

θάβιτα Mk 5:41 D; s. **ῥαβιθά**.*

Θαβώρ, ὁ indecl. (תָּבוֹר) *Tabor*, a mountain on the south border of the Galilean highland (Judg 4:6ff; Ps 88:13) GH 5.—JBoehmer, ARW 12, '09, 313-21, D. Name Th.: Ztschr. f. Semistik 7, '29, 161-9; CKopp, The Holy Places of the Gospels (tr. RWalls) '63, 242-47.*

Θαδδαῖος, ου, ὁ (תַּדְיָא, Talmud. תַּדְיָא. Cf. MLidzbarski, Handbuch d. nordsem. Epigr. 1898, 388; DDiringer, Le Iscrizioni antico-ebraiche palestinesi '34, 183; **prob.**=Θεόδοτος or a **sim.** form, MLidzbarski, Ephemeris für semit. Epigr. II '08, 16) *Thaddaeus* Mt 10:3; Mk 3:18. In both **pass.** Λεββαῖος is found as **v.l.** It has been suggested that originally one of these names was found in one gospel, and the other name in the other, and that the variants in both cases are to be explained as an attempt to bring the lists of apostles into agreement. In Lk (6:16=Ac 1:13) Ἰούδας Τακώβου occurs in place of these names.*

θάλασσα, ης, ἡ (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *sea*—**a. gener.** Mk 9:42; 11:23; Lk 17:2, 6; Rv 8:8f; 1 Cl 33:3. W. γῆ (Epict. 3, 26, 1; Inscr. Gr. 521, 10; Dit., Syll.3 IV 260b: index IV; Philo; Jos., Ant. 1, 282) Rv 7:1-3; 21:1 (cf. Artem. 1, 2 p. 6, 8-10 ἡλίου δὲ καὶ σελήνης καὶ τῶν ἄλλων ἄστρων ἀφανισμὸν ἢ τελείαν ἐκλείψιν γῆς τε καὶ θαλάσσης).—W. ἡ ξηρά, the dry land Mt 23:15. W. γῆ and οὐρανός to denote the whole universe (Ex 20:11; Hg 2:6, 21; Ps 145:6; Jos., C. Ap. 2, 121) Ac 4:24; 14:15; Rv 5:13; 10:6; 14:7. W. γῆ and ἀήρ PK 2 p. 14, 17. κίνδυνοι ἐν θαλάσῃ 2 Cor 11:26 (cf. BGU 423, 7; Jos., Vi. 14 πολλὰ κινδυνεύσας κατὰ θάλασσαν). τὴν θ. ἐργάζεσθαι *have work on the sea* Rv 18:17 (s. **ἐργάζ.** 2d). The sand of the seashore as symbol of numberlessness Ro 9:27 (Is 10:22); Hb 11:12 (Gen 22:17). Waves of the sea Js 1:6; Jd 13. τὸ πέλαγος τῆς θ. *the high seas* Mt 18:6 (cf. Apollon. Rhod. 2, 608); ἡ ἄπειρος θ. 1 Cl 20:6.

b. of specific seas—**a.** of the Red Sea ἡ ἐρυθρά θ. (s. **ἐρυθρός**) Ac 7:36; Hb 11:29. Without **adj.**, but **w. ref.** to the same sea 1 Cor 10:1f (s. FJDölger, Antike u. Christent. II '31, 63-79).

β. of the Mediterranean Sea (Hdt. et al.) Ac 10:6, 32; 17:14; 27:30, 38, 40.

2. *lake* (a Semitic usage, cf. the **expl.** in Aristot., Meteor. 1, 13 p. 351a, 8 ἡ ὑπὸ τὸν Καύκασον λίμνη ἣν καλοῦσιν οἱ ἐκεῖ θάλατταν. Cf. Num 34:11) of Lake Gennesaret ἡ θ. τῆς Γαλιλαίας *the Lake* (or *Sea*; Murray, New [Oxford] Engl. Dict. s.v. 'sea', I 3) of Galilee Mt 4:18; 15:29; Mk 1:16; 7:31. For the same lake ἡ θ. τῆς Τιβεριάδος J 21:1. Both together 6:1 ἡ θ. τῆς Γαλιλαίας τῆς Τιβεριάδος *the Galilean Lake of Tiberias*. Simply θάλασσα Mt 8:24; 13:1; 14:24ff (on walking on the θάλα.: Dio Chrys. 3, 30); Mk 2:13; 3:7 al. M-M. B. 36.

θάλλω impf. ἔθαλλον (Hom. Hymns and Hes.+; inscr., pap., LXX; Sib. Or. 5, 400) *grow up, flourish* of plants (Diog. L. 7, 86 θάλλει τὰ φυτά='the plants flourish') Hs 9, 1, 8.*

θάλπω (Hom.+; inscr., pap., LXX) *lit. keep warm* (Jos., Ant. 7, 343); *fig. cherish, comfort* (Theocr. 14, 38; M. Ant. 5, 1, 1; Alciph. 4, 19, 9; Dit., Or. 194, 5 [42 BC] τὴν πόλιν ἔθαλψε) of children whom the mother cherishes 1 Th 2:7. Of a wife, whom her husband is to care for as his own flesh (PRainer 30, 20 of the husband to his wife ἀγαπᾷν καὶ θάλπειν καὶ θεραπεύειν; Sb 4658, 12) Eph 5:29. M-M.*

Θαμάρ, ἡ indecl. (תָּמָר) (LXX, Philo, Test. Jud.—Joseph. has the same name, of David's daughter, as Θαμάρ, ας [Ant. 7, 162; 178]) *Tamar*, daughter-in-law of Judah and mother of his twin sons Perez and Zerah (Gen 38:6, 29f). In the genealogy of Jesus Mt 1:3. GerhKittel, Θαμάρ, Παχάβ, Ρούθ, ἡ τοῦ Οὐρίου: TW III '35, 1-3.*

θαμβέω (Hom.+; pap., LXX)—1. **intr.** *be astounded* (this is the **orig.** sense) τρέμων κ. θαμβῶν *trembling and astounded* Ac 9:6 t.r.

2. **elsewh.** in our **lit.** only **trans.** and in the **pass.**—Impf. ἐθαμβούμην; 1 **aor.** ἐθαμβήθην, also ἐθαμβώθην AP 3, 8; 1 **fut.** θαμβηθήσομαι; *astound, amaze, pass. be astounded, amazed* (Plut., Caes. 45, 7, Brut. 20, 9; POxy. 645, 7; PGM 13, 527; Wsd 17:3; 1 Mac 6:8) Mk 1:27; 10:32; Ac 3:11 D; AP 3, 8. ἐπὶ τινα *at someth.* Mk 10:24.—W. less force, *wonder, be surprised* GH 27 (=LJ 2:2).—GBertram, TW III '35, 3-7. M-M.*

θάμβος, ους, τό (Hom.+; LXX) so certainly Ac 3:10, text, and θάμβος, ου, ὁ (Simonides 237 Bergk, also LXX) so certainly θάμβου Ac 3:10 C. θ. μέγας Lk 4:36 D (Jos., Bell. 5, 324; 7, 30 the gender cannot be determined) *astonishment, fear* ἐγένετο ἐπὶ πάντας *came upon them all* Lk 4:36. περιέσχεν αὐτόν *had seized him* 5:9. ἐπλήσθησαν θάμβους Ac 3:10. M-M. B. 1093.*

θαμβόω (Lucian, Syr. Dea 25) s. **θαμβέω** 2.

θανάσιμος, ον (Aeschyl.+)
deadly θ. φάρμακον (Eur., Ion 616; Diod. S. 4, 45, 2; Diosc. 2, 24; Dit., Syll.3 1180, 2; Philo, Plant. 147; Jos., Ant. 4, 279; 17, 69) *deadly poison* ITr 6:2. Cf. Hs 9, 1, 9 Lghtf. as v.1. for θανατώδης.—Subst. (so the pl. Diosc. 2, 19; 2, 81, 1; Jos., Ant. 14, 368) θανάσιμόν τι Mk 16:18. M-M.*

θανατηφόρος, ον (Aeschyl., Hippocr.+; Diod. S. 3, 3, 6; 3, 5, 3; Vett. Val. 225, 7; 237, 7; 9 al.; Kyr.—Inscr. 1. 9; 21; pap.; LXX) *death-bringing iós poison* (Sib. Or., fgm. 3, 33 p. 231 G.) Js 3:8; καρπὸς θ. ITr 11:1. M-M.*

θάνατος, ου, ὁ (Hom.+; inscr., pap., LXX; Ep. Arist. 233; Philo, Joseph., Test. 12 Patr.) *death*.

1. lit.—a. of natural death J 11:4, 13; Hb 7:23; 9:15f; Rv 18:8; 1 Cl 9:3. Opp. ζωή Ro 8:38; 1 Cor 3:22; 2 Cor 1:9; Phil 1:20. γεύεσθαι θανάτου *taste death=die* (γεύομαι 2) Mt 16:28; Mk 9:1; Lk 9:27; J 8:52; Hb 2:9b. Also ἰδεῖν θάνατον (Astrampsychus p. 26 Dek. 48, 2. Also θεάομαι θάν. p. 6 l. 53) Lk 2:26; Hb 11:5; ζητεῖν τὸν θ. Rv 9:6. θανάτου καταφρονεῖν *despise death* ISm 3:2; Dg 10:7a. περιλυπὸς ἕως θανάτου *sorrowful even to the point of death* (Jon 4:9 σφόδρα λελύπημαι ἕως θανάτου; Sir 37:2) Mt 26:38; Mk 14:34; ἄχρι θ. *to the point of death* of a devotion that does not shrink even fr. the sacrifice of one's life Rv 2:10; 12:11. διώκειν ἄχρι θανάτου *persecute even to the death* Ac 22:4. Also διώκειν ἐν θανάτῳ B 5:11. εἰς θ. πορεύεσθαι *go to one's death* Lk 22:33. ἀσθενεῖν παραπλήσιον θανάτῳ *be nearly dead with illness* Phil 2:27; ἐσφαγμένος εἰς θ. *receive a fatal wound* Rv 13:3a. ἡ πληγὴ τοῦ θανάτου *a fatal wound* 13:3b, 12. φόβος θανάτου Hb 2:15.

b. of death as a penalty (Thu. et al.; Diod. S. 14, 66, 3: the tyrant is μυρίων θανάτων τυχεῖν δίκαιος='worthy of suffering countless deaths')—α. as inflicted by secular courts ἔνοχος θανάτου ἐστίν *he deserves death* (ἔνοχος 2ba) Mt 26:66; Mk 14:64; παραδιδόναι εἰς θ. *betray, give over to death* Mt 10:21; Mk 13:12. θανάτῳ τελευτᾶν *die the death=be punished w. death* Mt 15:4; Mk 7:10 (both Ex 21:17). ἄξιον θανάτου, *deserving death, capital crime* (Jos., Ant. 11, 144) Lk 23:15; Ac 23:29; 25:11, 25. αἵτιον θανάτου Lk 23:22 (cf. αἵτιος 2). Also αἰτία θανάτου (Lucian, Tyrannic. 11) Ac 13:28; 28:18; κρίμα θ. *sentence of death*: παραδιδόναι εἰς κρίμα θ. *sentence to death* Lk 24:20; fig. ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θ. ἐσχίκαμεν 2 Cor 1:9. κατακρίνειν τινὰ εἰς θάνατον *condemn someone to death* Mt 20:18.—Several of the pass. just quoted refer to the death sentence passed against Christ; sim., θάνατος is freq. used

β. of the death of Christ gener.: Ro 5:10; 6:3ff; 1 Cor 11:26; Phil 2:8a; 3:10; Col 1:22; Hb 2:14a; IEph 7:2; 19:1; IMg 9:1; ITr 2:1. τὸ πάθημα τ. θανάτου *the suffering of death* Hb 2:9. ἕως θανάτου καταντῆσαι *even to meet death* Pol 1:2.—GWiencke, Pls über Jesu Tod '39.—The expr. ὠδίνες τοῦ θανάτου, used Ac 2:24 in a passage referring to Christ, comes fr. the LXX, where in Ps 17:5 and 114:3 it renders נִלְחָם (cf. IQH 3, 7-12). This would lit.

be 'bonds of death'. But an interchange of נִלְחָם 'bond' and נִלְחָם 'pain', specif. 'birth-pangs', has made of it *pangs of death* (cf. a sim. interchange in 2 Km 22:6 al. LXX, and the expr. in Pol 1:2 λύσας τ. ὠδῖνας τοῦ ἁδου). This results in a remarkable mixed metaphor in Ac 2:24, in which death is regarded as being in labor, and unable to hold back its child, the Messiah (s. Beginn. IV ad loc.; Field, Notes 112).

γ. of natural death as divine punishment Ro 5:12 a, b; 1 Cor 15:21; B 12:2, 5.

δ. of the danger of death (2 Ch 32:11) σῶζεν τινὰ ἐκ θανάτου *save someone fr. death* (Ael. Aristid. 45 p. 120 D.) Hb 5:7. Also ῥύεσθαι ἐκ θ. 2 Cor 1:10. θάνατοι (Epict. 4, 6, 2; Ptolem., Apotel. 2, 9, 5; Ael. Aristid. 46 p. 307 D.: ὥσπερ Ὀδυσσεὺς θ.; Maximus Tyr. 15, 8a; Philo, In Flacc. 175 προαποθνήσκω πολλοὺς θανάτους) *danger (s) of death* 11:23. μέχρι θανάτου ἐγγίξειν *come close to dying* Phil 2:30. 2 Cor 4:11, cf. vs. 12, is reminiscent of the constant danger of death which faced the apostle as he followed his calling.

ε. of the manner of death (Artem. 1, 31 p. 33, 10; 4, 83 p. 251, 16 μυρίοι θ.= 'countless kinds of death'; Ps.—Hecataeus in Jos., C. Ap. 1, 191) ποίῳ θ. *by what kind of death* J 12:33; 18:32; 21:19. θ. σταυροῦ Phil 2:8b.

ε. θάνατος can, through the context, come to mean a particular manner of death; e.g. *fatal illness, pestilence* (Job 27:15; Jer 15:2: θάνατος . . μάχαιρα . . λιμός) Rv 2:23. ἀποκτείνειν ἐν ῥομφαίᾳ κ. ἐν λιμῷ κ. ἐν θανάτῳ 6:8b; 18:8.

φ. death is thought of as a person Ro 5:14, 17; 6:9; 1 Cor 15:26 (cf. Plut., Is. et Os. 47 p. 370C τέλος ἀπολείεσθαι [for ἀπολείπεσθαι] τὸν Ἄϊδην), 54-6 (s. on κέντρον 1); Rv 1:18; 6:8a; 20:13f; 21:4; B 5:6; 16:9 (this concept among Jews [Hos 13:14; Sir 14:12; 4 Esdr 8, 53; Syr. Baruch-Apc. 21, 23; Bousset, Rel.3 253] and Greeks [ERohde, Psyche '03, II 241; 249; CRobert, Thanatos 1879]. Cf. JKroll, Gott u. Hölle '32; Dibelius, Geisterwelt 114ff; JThUbbink, Paulus en de dood: NThSt 1, '18, 3-10 and s. on ἁμαρτία 3).

2. fig. (Philo)—a. of spiritual death, to which everyone is subject unless he has been called to the life of grace. θάνατον οὐ μὴ θεωρήσῃ J 8:51. Opp. ζωή 5:24; 1J 3:14; Ro 7:10; 8:6. This death stands in the closest relation to sin: Ro 7:13b; Js 1:15; 5:20; 2 Cl 1:6; Hv 2, 3, 1; also to the flesh: Paul thinks of the earthly body as σῶμα τ. θανάτου Ro 7:24. θάνατος=cause of death vs. 13a. The unredeemed are ἐν χώρᾳ καὶ σκιᾷ θανάτου Mt 4:16; cf. Lk 1:79 (both Is 9:2). This mng. of θάνατος cannot always be clearly distinguished fr. the foll., since spiritual death merges into

b. eternal death. θαν. αἰώνιος B 20:1. This kind of death is meant Ro 1:32; 6:16, 21, 23; 7:5; 2 Cor 7:10; 2 Ti 1:10; Hb 2:14b; B 10:5; 2 Cl 16:4; Dg 10:7b; Hv 1, 1, 8; m 4, 1, 2. ἁμαρτία πρὸς θάνατον 1J 5:16f (Polyaenus 8, 32 bravery πρὸς θ.= 'to the point of death'; s. ἁμαρτάνω 5 and Test. Iss. 7:1 ἁμαρτία εἰς θάνατον). ὁσμὴ ἐκ θανάτου εἰς θάνατον *a fragrance that comes from death and leads to death* 2 Cor 2:16. In Rv this (final) death is called the *second death* (ὁ δεύτερος θ. also Plut., Mor. 942F) 2:11; 20:6, 14b; 21:8 (s. ThZahn, comm. 604-8).—GQuell, Die Auffassung des Todes in Israel '26; RBultmann, TW III '35, 7-25; JLeipoldt, D. Tod bei Griechen u. Juden '42; TBarrosse, Death and Sin in Ro: CBQ 15, '53, 438-59; ELohse, Märtyrer u. Gottesknecht '55 (lit.); SBrandon, The Personification of Death in Some Ancient Religions, Bull. of the JRylands Lib. 43, '61, 317-35. M-M. B. 287.

θανατώω fut. θανατώσω; 1 aor. ἐθανάτωσα, pass. ἐθανατώθην (Aeschyl., Hdt.+; LXX; Philo, Joseph., Test. 12

Patr.) *put to death*.

1. *lit.* τινά *kill someone, hand someone over to be killed, esp.* of the death sentence and its execution (as **X.**, An. 2, 6, 4; **Pla.**, Leg. 9, p. 872C; **Aelian**, V.H. 5, 18; Ex 21:12ff; Sus 28; 1 Macc 1:57; 4 Macc 8:25) Mt 10:21; 26:59; 27:1; Mk 13:12; 14:55. The *obj. acc.* is easily supplied in θανατώσουσιν ἐξ ὑμῶν *they will put some of you to death* Lk 21:16. *Pass.* 2 Cor 6:9 (for the play on words ἀποθνήσκοντες . . . καὶ μὴ θανατούμενοι cf. Ps.-Callisth. 1, 33, 11 p. 36, 21 θανόντων καὶ μὴ θανόντων); 1 Pt 3:18; 1 Cl 12:2; B 12:2; Dg 5:12. *Be in danger of death* Ro 8:36 (Ps 43:23.—Vi. **Aesopi** W c. 9 of ill treatment over a period of time: κατὰ πᾶσαν ἀποκτείνεις ἡμέραν).

2. *fig.*—a. of spiritual or eternal death 1 Cl 39:7 (Job 5:2); Hs 9, 20, 4. θ. τινὰ ἐν τινι *bring death to someone by someth.* m 12, 1, 3; cf. 12, 2, 2.

b. of the death which the believer dies through mystic unity w. the body of the crucified Christ; τῷ νόμῳ (*dat.* of disadvantage) Ro 7:4 (on rabbinic associations s. WDiezinger, **NovT** 5, '62, 268-98).

c. *put to death, extirpate* τὴ *someth.* τὰς πράξεις τοῦ σώματος Ro 8:13.*

θανατώδης, ες (**Hippocr.**+) *deadly, fatal* (so **Aelian**, N.A. 7, 5; **Polyaenus** 4, 3, 28; **Suppl. Epigr. Gr.** VIII 549, 7 [I BC]; **Philo**, Abr. 46) of poisonous reptiles Hs 9, 1, 9. Of desires Hm 12, 2, 3.*

θάπτω *impf.* ἔθαπτον; 1 *aor.* ἔθαψα; 2 *aor. pass.* ἐτάφη (Hom.+; *inscr.*, *pap.*, LXX; En. 22, 10; **Joseph.**, **Test. 12 Patr.**) *bury* τινά *someone* (Jos., **Ant.** 4, 78) Mt 8:21f; 14:12; Lk 9:59f (νεκρός 2b); Ac 5:9; GP 2:5. τὴ *someth.* τὸ σῶμα 6:23. *W. obj. acc.* to be supplied Ac 5:6, 10 (cf. **Polyb.** 12, 26, 7 τοὺς πρεσβυτέρους ὑπὸ τῶν νέων θάπτεσθαι). *Pass.* (Jos., **Ant.** 4, 202) Lk 16:22; Ac 2:29; 1 Cor 15:4. **M-M. B.** 291f.*

Θάρα, ὁ indecl. (ῥῥ) (LXX; **Philo** [Θάρρα].—In **Joseph.** Θέρρος [v.l. Θάρρος], ου [**Ant.** 1, 252]) *Terah*, father of Abraham (Gen 11:24ff; Josh 24:2; 1 Ch 1:26); in the genealogy of Jesus Lk 3:34.*

θαρρέω (increasing in frequency beside θαρσέω [q.v.] from the later Attic writers [**Pla.**], but found even earlier, and occurring also in *inscr.*, *pap.*, LXX [**Thackeray** 123]. **Likew. Philo**; Jos., **Ant.** 6, 181; 20, 175; Vi. 143; on associations of this term in the Eleusinian Mysteries s. RJoly, *Revue des Études Grecques* 68, '55, 164-70.—**Thumb** 77) 1 *aor. inf.* θαρρήσαι *be confident, be courageous* 2 Cor 5:6, 8. ὥστε θαρροῦντας ἡμᾶς λέγειν *so that we can say w. confidence* Hb 13:6. θ. ἐν τινι *be able to depend on someone* 2 Cor 7:16; *be bold εἰς τινα toward someone* 10:1; cf. vs. 2 (s. **δέομαι** 2).—WGrundmann, **TW** III '35, 25-7. **M-M.** *

θαρσέω (Hom.+; *inscr.*, *pap.*, LXX; Jos., **Ant.** 1, 187; 8, 293; 11, 334) in the NT (and quite *predom.* in LXX) only *imper.* θάρσει, θαρσεῖτε. 1 *aor.* ἐθάρσησα *be cheerful, be courageous* AP 2:5; Hv 4, 1, 8. θάρσει *have courage! don't be afraid!* (Il. 4, 184 al.; Gen 35:17; Zeph 3:16) Mt 9:2, 22; Mk 10:49; Lk 23:43 D; Ac 23:11. **Pl.** (Ex 14:13) Mt 14:27; Mk 6:50; J 16:33. **M-M. B.** 1149.*

Θάρσος, ους, τό (Hom.+; **Epict.** 1, 24, 8; 2, 13, 3; **Dit.**, **Syll.** 3 709, 25; **Maspéro** 158, 16. LXX, **Philo**, **Joseph.**; **Sib. Or.** 1, 241) *courage* θ. λαμβάνειν *take courage* (Jos., **Ant.** 9, 55) Ac 28:15; Hv 3, 1, 5. *W.* χαρά **MPol** 12:1.*

θαῦπτον s. **ταχέως** 2.

θαῦμα, ατος, τό (Hom.+; *inscr.*, LXX; Jos., **Ant.** 15, 395).

1. *an object of wonder* (**Herm. Wr.** 1, 16; **PMich.** 149 III, 19 [II AD]; **Philo**, **Plant.** 3).—a. *gener.* *a wonder, marvel* (**Bacchylides** 17, 123 of a divine miracle; **Appian**, **Bell. Civ.** 1, 16, §67; **Philostrat.**, **Imag.** 2, 12 p. 358, 1; 2, 18 p. 371, 6; **Himerius**, **Or.** 6 [=Or. 2], 25: Xerxes penetrates the strait; **Sib. Or.** 3, 281) 2 Cor 11:14.

b. *wonder* in special sense, *portent, miracle* (**Philostrat.**, Vi. **Apoll.** 1, 39 p. 41, 5; **Suppl. Epigr. Gr.** VIII 551, 35 [I BC]) ἰδεῖν θ. *see a wonder, miracle* **MPol** 15:1 (cf. **Henioch. Com.** 3 ὁρῶ θαῦμ' ἄπιστον; **Lucian**, **Adv. Ind.** 8 θ. μέγα τοῖς ὁρῶσιν).

2. *wonder, amazement* (Hom.+; **Plut.**, **Timol.** 12, 9 μετὰ θαύματος; Job 18:20) ἐθαύμασα ἰδὼν αὐτήν *θαῦμα μέγα when I saw her I wondered in great amazement* Rv 17:6. **M-M. B.** 1093f.*

θαυμάζω *impf.* ἐθαύμαζον; *fut.* θαυμάσομαι; 1 *aor.* ἐθαύμασα; 1 *aor. pass.* ἐθαυμάσθην; 1 *fut. pass.* θαυμασθήσομαι (Hom.+; *inscr.*, *pap.*, LXX, En., **Ep. Arist.**, **Philo**, **Joseph.**).

1. *act.*—a. *intr.* *wonder, marvel, be astonished* (the context determines whether in a good or bad sense)—a. *abs.* (**X.**, **Cyr.** 7, 1, 6; **Herm. Wr.** 14, 4; Jos., **Ant.** 6, 56) Mt 8:10; 15:31; 22:22; 27:14; Mk 5:20; 15:5; Lk 1:63; 8:25; 11:14; 24:41; J 5:20; 7:21; Ac 4:13; 13:12 D, 41; Rv 17:7.—*Somet.* the *expr.* of amazement is added w. λέγων, λέγοντες Mt 8:27; 9:33; 21:20; J 7:15; Ac 2:7.—θαυμ. θαῦμα μέγα Rv 17:6; s. **θαῦμα** 2.

β. used w. *prep. expr.*: διὰ τι *wonder at someth.* (**Isocr.** 4, 59; **Strabo** 17, 1, 5; **Aelian**, V.H. 12, 6; 14, 36) Mk 6:6. *W. same mng.* ἐν τινι: ἐν τῷ χρονίζειν αὐτόν *that he stayed, at his delay* Lk 1:21 (in case it is so to be understood here [cf. **Sir** 11:21 μὴ θαυμάζε ἐν ἔργοις ἀμαρτωλοῦ; **Is** 61:6; **En.** 25, 1], and the words are not to be taken in the sense: *during his stay*; cf. **Bl-D.** §404, 3; **Rob.** 1073). On the other hand θ. ἐν ἑαυτῷ *wonder to oneself* Hs 8, 1, 4; 9, 2, 5. ἐπὶ τινι *at someth.* (**X.**, **Mem.** 1, 4, 2; 4, 2, 3; **Diod. S.** 2, 33, 1; **Dio Chrys.** 7[8], 27; 62[79], 1; 6; Job 41:1; 42:11; **Jdth** 11:20) Lk 2:33; 4:22; 9:43; 20:26; Ac 3:12; Hs 9, 2, 2. περί τινος Lk 2:18.

γ. *w.* ὅτι *fol.* (freq. *w.* πῶς in the *pap.*, cf. **POxy.** 2728, 5f; 2729, 4 et al.). *wonder, be surprised that* (Ps.-X., **Cyn.** 1, 3; **Philo**, **Somn.** 2, 183 μὴ θαυμάσης ὅτι; Jos., **Vi.** 339; **POxy.** 1348 [III AD]; 2783, 6 [III AD]) Lk 11:38; J 3:7; 4:27; Gal 1:6. Also *w.* εἰ *fol.* (s. **εἰ** II and cf. **Hyperid.** 3, 1; **Philo Mech.** 77, 41; **Polyb.** 3, 33, 17; **PHib.** 159 [III

BC] θαυμάζω εἰ πιστεύεις. Philo, Migr. Abr. 26; Jos., *Ant.* 1, 57al.; Third Corinthians 3:2) Mk 15:44; 1J 3:13; Dg 10:4; MPol 16:1.

b. trans. *admire, wonder at* w. acc.—α. τὶ *some*th. (Diod. S. 3, 56, 5; Alciph. 4, 6, 3; Herm. Wr. 4, 5; Da 8:27 Theod.; Philo, Abr. 103 al.; Jos., *Vi.* 222) Lk 24:12 v.l.; J 5:28; Ac 7:31 (but here θ. in the *impf.* is probably rather=*wish to learn to know [about]*, as Chio, Ep. 9 θ. τὴν συντυχίαν=*wish to know what happened*); 1 Cl 1:2; 2 Cl 13:4, cf. vs. 3; MPol 2:2f; 3; 7:2.—The expression θαυμάζειν πρόσωπα Jd 16 is found in the LXX (Lev 19:15; Dt 10:17; Job 22:8 al.); but those passages hardly support any sense that is usable for the NT. The addition of the words ὠφελείας χάριν gives an unfavorable turn to the *mng.* *'admire'*: *render admiration to someone for one's own advantage*. Hence the *transl.* *flatter* seems as good as any.

β. τινά *someone* (Diod. S. 1, 93, 2; Diog. L. 9, 4; Himerius, Or. [Ecl.] 3, 20; Jos., *C. Ap.* 2, 125) Lk 7:9; Dg 10:7f.—*Pass. be marvelled at* (Hdt. 3, 82; Dit., Syll.3 1073, 41; PGiess. 47, 5 ὡς καὶ ὑπὸ πάντων τῶν ἰδόντων θαυμασθῆναι; LXX) 2 Th 1:10.

2. as *dep.* w. 1 aor. and 1 fut. *pass.* (Kühner-Bl. II 439f. Once thus in LXX, Esth 4:17p [Thackeray 240, 1]) *wonder, be amazed* Rv 17:8. In pregnant *constr.* ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τ. θηρίου *the whole world followed the beast, full of wonder* 13:3 (here wonder becomes worship: cf. Ael. Aristid. 13 p. 290 D.; 39 p. 747 of Dionysus and Heracles, οἱ ὑφ' ἡμῶν ἐθαυμάσθησαν. Sir 7:29; Jos., *Ant.* 3, 65.—The *act.* is also found in this sense: Cebes 2, 3 θ. τινά=*admire* or *'venerate'* someone; Epict. 1, 17, 19 θ. τὸν θεόν).—GBertram, TW III '35, 27-42. M-M.*

θαυμάσιος, α, ον later also, though rarely, w. two terminations (since Hom. Hymns and Hes.; *inscr.*, *pap.*, LXX) *wonderful, remarkable, admirable*.

1. of things (Ep. Arist. 89; Jos., *Vi.* 208), *subst.* τὰ θαυμάσια *wonderful things, wonders* (Hdt. 2, 35; Ex 3:20 and oft.; Philo; Test. Sim. 6:7) Mt 21:15; Hv 4, 1, 3.

2. of *pers.* (Dit., Syll.3 798, 11 [37 AD], Or. 504, 12: θαυμασιώτατος. Also *superl.* POxy. 940 verso; PGiess. 57 verso; Philo, Abr. 38; Jos., *C. Ap.* 1, 51) ὁ θαυμασιώτατος Π. MPol 5:1; 16:2. M-M.*

θαυμαστός, ἡ, ὄν (since Hom. Hymns, Pind., Hdt.; *inscr.*, *pap.*, LXX, Ep. Arist., Philo; Jos., *Ant.* 7, 209) *wonderful, marvelous, remarkable* (Diod. S. 1, 36, 7 θ. is heightened to παντελῶς ἄπιστον), in our *lit.* not of human personalities, but

1. of God (Da 9:4 Theod.; Ps 92:4b) 1 Cl 60:1.

2. of things which are often related to God: his name (Ps 8:2, 10) Hs 9, 18, 5; D 14:3; his light 1 Pt 2:9, cf. 1 Cl 36:2; his glory Hm 12, 4, 2; his course of action (the *fem.* for the neuter as a result of literal *transl. fr.* the Hebr.; cf. Bl-D. §138, 2; Rob. 254) Mt 21:42; Mk 12:11 (both Ps 117:23); the judgment day B 6:4; the deeds of God Rv 15:3 (cf. Tob 12:22 BA; Sir 11:4; Ael. Aristid. 48, 30 K.=24 p. 473 D.).—W. μέγας (as in some of the *pass.* already mentioned; cf. also Dit., Syll.3 1073, 26 μέγα τι καὶ θαυμαστόν; LXX; Philo, Mos. 2, 10) Rv 15:1; 1 Cl 26:1; 50:1; 53:3; 2 Cl 2:6; 5:5. W. μέγας and ἰσχυρός Hm 12, 4, 2. W. μακάριος 1 Cl 35:1. W. παράδοξος (Menand., fgm. 593) Dg 5:4.—τί θαυμαστόν εἰ; *what wonder is it, if?* (Epict. 1, 25, 33; 2, 9, 9; 4 Macc 2:1; Philo, Aet. M. 137) 1 Cl 43:1. ἐν τούτῳ τὸ θαυμαστόν ἐστίν *the remarkable thing about it is this* J 9:30.—2 Cor 11:14 v.l. M-M.*

θαυμαστῶς *adv.* (Pla. et al.; Dit., Syll.3 796A, 8; Herm. Wr. 506, 17 Sc.; LXX) *wonderfully* ἤκουσα μεγάλως καὶ θ. *I have heard great and wonderful things* Hv 1, 3, 3 (the *mng.* is unmistakable, but the text is *prob.* damaged; cf. MDibelius, Hdb. ad loc.). μεγάλως καὶ θαυμαστῶς πάντα ἐστὶ s 5, 5, 4. μεγάλως καὶ θ. ἔχει τὸ πρᾶγμα τοῦτο *this is a great and wonderful thing* v 3, 4, 1 (θ. ἔχειν as Ep. Arist. 58).*

θεά, ἄς, ἡ (Hom.+; *inscr.*, *pap.*) *goddess*, of Artemis ἡ μεγάλη θεά (cf. Greek *Inscr.* Brit. Mus. III 481, 324 τῇ μεγίστῃ θεᾷ Ἐφεσσίᾳ Ἀρτέμιδι.—θεὰ μεγάλη of Isis: Dit., Or. 92, 3 [about 200 BC]) Ac 19:27, 37 v.l.; ὡς θεάν σε ἡγησάμην *I have regarded you as a goddess* Hv 1, 1, 7. M-M.*

θεάομαι 1 aor. ἐθεάσάμην; pf. τεθέαμαι; 1 aor. *pass.* (w. *pass. mng.*) ἐθεάθην (Att. [Kühner-Bl. II 441]; also *inscr.*, *pap.*, LXX) *see, look at, behold*.

1. w. physical eyes—α. quite literally (POxy. 963; Sb 1800; Jos., *Ant.* 3, 132; 6, 340) interchanging w. ὁρᾶν Hv 3, 8, 1. W. acc. as *obj.* (Hes., Works 482; PSI 41, 19; Tob 2:2 BA; 2 Macc 2:4; En. 6, 2; 21, 2) Mt 11:7; Lk 7:24; Ac 21:27; 22:9; 1J 1:1 (τοῖς ὀφθαλμοῖς ἡμῶν. Cf. Philo, Mos. 1, 278 θ. αὐτοὺς ὀφθαλμοῖς; 4:12 (PWvan der Horst, ZNW 63, '72, 280-82 [word-play]). The *obj. acc.* is oft. found w. a *ptc.* that indicates what has been observed in the *pers.* or thing seen (En. 9, 1; 23, 2; Philo, Vi. Cont. 89; Jos., *Vi.* 28; 281; Bl-D. §416, 1); Mk 16:14. ἐθεάσατο τελώνην καθήμενον Lk 5:27; 6:5 D (JoachJeremias, The Unknown Sayings of Jesus [tr. Fuller] '57, 49-54). Cf. J 1:38; Ac 1:11. W. ὅτι *fol.* J 6:5. W. acc. and ὅτι: θεάσασθε τ. χώρας, ὅτι λευκαὶ εἰσιν *see that the fields are white* 4:35. W. acc. and ὡς: ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ Lk 23:55. W. acc. and ὅπως in an interlocking *constr.* ὅταν θεάσωνται τοὺς ἀρνησαμένους ὅπως κολάζονται *when they see how those who have denied are punished* 2 Cl 17:7. W. relative clause *fol.* J 11:45 (ὁρᾶω P45, 66). θεασάμενος ἦν ὅσα ἀγαθὰ ἐποίησεν he (Joseph) had seen all the good things that he (Jesus) had done GP 6:23.

b. *see* in the sense *come to see, visit* (Appian, Samn. 7, §1 θ. τὴν Ἑλλάδα) τινά *someone* (2 Ch 22:6; Jos., *Ant.* 16, 6) Ro 15:24. Here belongs also εἰσελθὼν ὁ βασιλεὺς θεάσασθαι τ. ἀνακειμένους *the king went in to greet the guests* Mt 22:11.

c. The passive means either—α. *be seen* ὑπὸ τινος *by someone* Mk 16:11, or

β. *be noticed, attract attention* τινὶ *by or of someone* Mt 6:1; 23:5 (cf. Bl-D. §191, 1 *app.*; Rob. 542, cf. 534).

2. *see, behold* w. physical eyes, but in such a way that a supernatural impression is gained (cf. PPar. 51, 38 [160

BC] of a vision in the temple of Serapis at Memphis τὸ ὄραμα τοῦτο τεθῆναι; **Dit.**, **Syll.** 3 730, 20; 2 Macc 3:36; Tob 13:7; Jdth 15:8) τεθέσθαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν J 1:32 (he sees the dove and also becomes aware that it is the Spirit); ἐθεασάμεθα τ. δόξαν αὐτοῦ 1:14 (we saw the person and work of Christ and perceived in them the divine glory; cf. Tob 13:16 BA θεασάμενοι πᾶσαν τ. δόξαν σου). Cf. 1J 4:14.

3. The perception is wholly supersensual=see, perceive (**X.**, Hier. 2, 5. **W.** ὅτι foll. **Pla.**, Prot. p. 352A; **Demosth.** 4, 3) **Dg** 10:7. θεασάμενος ἐν ἡμῖν πολλὴν πλάνην *he perceived much error in us* 2 **Cl** 1:7. **M-M.***

θεατρίζω (**inscr.** fr. Gerasa: Journ. of Rom. Stud. 18, '28, p. 144ff no. 14, 18 [c. 102-14 AD], where the word certainly appears, though its **mng.** is uncertain; cf. HJCadbury, **ZNW** 29, '30, 60-3; Achmes 21, 5 ἀτίμως θεατρίσθῃσεται; 51, 11; **Suidas** II 688, 26; Byz. Chron. in **Psaltis** p. 328; ἐκθεατρίζω in **Polyb.** 3, 91, 10 and **Diod. S.** 34+35 fgm. 2, 46) *put to shame, expose publicly* ὀνειδισμοῖς τε καὶ θλίψεσιν θεατρίζομενοι *publicly exposed to reproach and affliction* Hb 10:33 (Posidon.: 87 fgm. 108 [app.]t **Jac.** ἐξεθεατρίζον ὀνειδίζοντες). *

θέατρον, ου, τό ([**Hdt.**], **Thu.**+; **inscr.**, **pap.**, **Philo**; **loanw.** in **rabb.**)—1. *theater*, as a place for public assemblies (**Diod. S.** 16, 84, 3 δῆμος ἅπας συνέδραμεν εἰς τὸ θέατρον; **Charito** 8, 7, 1; Greek **Inscr.** Brit. Mus. III 481, 395 φερέτωσαν κατὰ πᾶσαν ἐκκλησίαν εἰς τὸ θέατρον [Ephesus]. **Inscr.** fr. the theater at Ephesus [103/4 AD] in **Dssm.**, **LO** 90f [LAE 114]=**Dit.**, **Or.** 480, 9. **S.** also **Dit.**, **Syll.** 3 index; **Jos.**, **Ant.** 17, 161) **Ac** 19:29, 31.

2. what one sees at the theater, *a play, spectacle* (**Ps.**—**Pla.**, **Axioch.** 371 C; **Achilles Tat.** 1, 16, 3) **fig.** θ. ἐγενήθημεν τῷ κόσμῳ *we have become a spectacle for the world* 1 Cor 4:9 (**Synes.**, **Prov.** 1, 10 p. 100C θεαταὶ δὲ ἄνωθεν οἱ θεοὶ τῶν καλῶν τούτων ἀγώνων). **M-M.***

Θεγρί, ὁ indecl. *Thegri* **Hv** 4, 2, 4, an angel in charge of the animals. On him and his name **s.** MDibelius, **Hdb.**, **exc. ad loc.**, and **s.** **Σεγρί.***

θεῖον, ου, τό (since **Homer** [θέειον and θήιον]; **pap.**, **LXX**; **Jos.**, **Bell.** 7, 189; **Sib. Or.** 3, 691) *sulphur* **Lk** 17:29 (**Gen** 19:24); **Rv** 9:17f (**w.** καπνός and πῦρ as **Philo**, **Mos.** 2, 56); 14:10; 19:20; 20:10; 21:8; 1 **Cl** 11:1.*

θεῖος, θεία, θεῖον (**Hom.**+; **inscr.**, **pap.**, **LXX**.—**RMuquier**, *Le sens du mot θεῖος chez Platon* '30; **IvanCamp** and **PCanart**, *Le sens du mot theios chez Platon* '56).

1. of the godhead and everything that belongs to it—a. **adj.** *divine* δύναμις (**Pla.**, **Leg.** 3 p. 691E φύσις τις ἀνθρωπίνη μεμιγμένη θεία τινὶ δυνάμει; **Dio Chrys.** 14[31], 95; decree of Stratonicea **CIG** II 2715a, b [**Dssm.**, **B** 277ff-**BS** 360ff]; **Ep. Arist.** 157 al.; **Philo**, **Det. Pot. Ins.** 83 al.; **Sib. Or.** 5, 249) 2 **Pt** 1:3. φύσις (**Diod. S.** 5, 31, 4; **Dio Chrys.** 11 [12], 29; **Ael. Aristid.** 37, 9 K.=2 p. 16 D.; **Manetho** in **Jos.**, **C. Ap.** 1, 232; **Dit.**, **Syll.** 3 1125, 8; **Philo**, **Decal.** 104 τῶν θείας φύσεως μετεσχηκότων; **Jos.**, **Ant.** 107) vs. 4. κρίσις (**Simplicius** in **Epict.** p. 20, 30; **Philo**, **Spec. Leg.** 3, 121) 2 **Cl** 20:4. γνώσις (cf. 4 Macc 1:16) 1 **Cl** 40:1. πνεῦμα (**Menand.**, fgm. 482, 3; **PGM** 4, 966; **Aristobulus** in **Euseb.**, **Pr. Ev.** 8, 10, 4; **Philo**; **Jos.**, **Ant.** 6, 222; 8, 408; 10, 239) **Hm** 11:2, 5, 7ff, 12, 21. ἔργα of the deeds of the Virtues v 3, 8, 7.

b. **subst.** τὸ θεῖον *divine being, divinity* (**Hdt.** 3, 108; **Thu.** 5, 70; **X.**, **Cyr.** 4, 2, 15, **Hell.** 7, 5, 13, **Mem.** 1, 4, 18; **Pla.**, **Phaedr.** p. 242C; **Polyb.** 31, 15, 7; **Diod. S.** 1, 6, 1; 13, 3, 2; 16, 60, 2; **Epict.** 2, 20, 22; **Lucian**, *De Sacrif.* 1, **Pro Imag.** 13; 17; 28; **Herm. Wr.** 11, 21b codd.; **inscr.** [**Dit.**, **Syll.** 3 index p. 377f]; **UPZ** 24, 11; 36, 13; 22; 39, 5; **Wilcken**, **Chrest.** 70, 14; 116, 2 σέβου τὸ θεῖον; **PGM** 3, 192.—**Philo**, **Op. M.** 170, **Agr.** 80, **Leg. ad Gai.** 3; **Jos.**, **Bell.** 3, 352; 4, 190.—**LXX**, **En.**, **Ep. Arist.**, **Sib. Or.** and **Test.** 12 **Patr.** do not have τὸ θεῖον) **Ac** 17:27 D, 29; **Tit** 1:9 v.l.

2. of persons who stand in close relation to the divinity (**Diog. L.** 7, 119: the Stoa says of the σοφοί: θεῖους εἶναι, ἔχαιν γὰρ ἐν ἑαυτοῖς οἰονεῖ θεόν.—Cf. on ἄνθρωποι θεῖοι **Rtzst.**, **Mysterienrel.** 3 25f; 237ff; 298; **HWindisch**, **Pls** u. **Christus** '34, 1-114; **LBieler**, **Θεῖος Ἄνθρωπος** I '35; II '36) in the **superl.** (**Oenomaus** in **Euseb.**, **Pr. Ev.** 5, 28, 2 **Lycurgus** as ὁ θεϊότατος ἀνθρώπων; **Iambl.**, **Vi. Pyth.** 29, 161 ὁ θεϊότατος Πυθαγόρας; used of the emperors in **inscr.** [**Dit.**, **Syll.** 3 index p. 378a] and **pap.** [**PLond.** 1007, 1; 1012, 4]) οἱ θεϊότατοι προφῆται *the prophets, those men so very near to God* **IMg** 8:2 (cf. **Philo**, **Mos.** 2, 188; **Jos.**, **Ant.** 10, 35 ὁ προφήτης θεῖος, **C. Ap.** 1, 279 [Moses]). Of angels **Papias** 4.

3. **gener.**, of that which exceeds the bounds of human or earthly possibility, *supernatural* (**Lucian**, **Alex.** 12 θεῖον τι καὶ φοβερόν) of a monster ὑπενόησα εἶναι τι θεῖον *I suspected that it was something supernatural* **Hv** 4, 1, 6. **M-M.***

θειότης, ητος, ἡ (of a divinity: **Plut.**, **Mor.** 398A; 665A; **Lucian**, **Calumn.** 17; **Herm. Wr.** 9, 1 c; **Dit.**, **Syll.** 3 867, 31 of **Artemis**, who made Ephesus famous διὰ τῆς ἰδίας θειότητος; **POxy.** 1381, 165 πληρωθεὶς τ. σῆς [Imouthes-Asclepius] θειότητος; **PGM** 7, 691; **Wsd** 18:9; **Ep. Arist.** 95; **Philo**, **Op. M.** 172 v.l.—Of persons who stand in close relation to a divinity: **Heraclit. Sto.** 76 p. 102, 4 **Homer**; **Jos.**, **Ant.** 10, 268 **Daniel**; **inscr.**, **pap.**, princes and emperors) *divinity, divine nature* **Ro** 1:20.—**HSNash**, **θειότης-θεότης** **Ro** 1:20, **Col** 2:9; **JBL** 18, 1899, 1-34. **M-M.***

θειώδης, ες (**Diod. S.** 2, 12, 2; **Strabo** 1, 3, 18; **Hero Alex.** I p. 12, 8; III 214, 7; **Arethaeus** 170, 12; **Galen**: **CMG** V 4, 2 p. 107, 33; 186, 5 al.) *sulphurous* **Rv** 9:17.*

Θέκλα, ης, ἡ Thecla (so far found only as a Christian name: CIG 8683; 9138; 9139; PBodl. Uncatal.: Journ. Egypt. Arch. 23, '37, 10f [gen. Θέκλας]; Acts of Paul) 2 Ti 3:11 v.l.*

θέλημα, ατος, τό (Antipho Soph. 58; Aristot., De PlAnt. 1, 1 p. 815b, 21; Aeneas Tact. 2, 8; 18, 19; POxy. 924, 8 [IV AD]; LXX) will.

1. objective, *what is willed*, what one wishes to happen—a. gener. ἐάν θ. ἥ *if it is his* (God's or Christ's) will IEph 20:1; I Ro 1:1 (θέλημα abs.=God's will also ISm 11:1; IPol 8:1 and in Paul Ro 2:18; cf. also b below). γεννηθήτω τὸ θέλημά σου Mt 6:10; 26:42; Lk 11:2 v.l. τοῦτο ἐστὶν τὸ θ. τ. πέμψαντός με J 6:39f. μὴ τὸ θ. μου ἀλλὰ τὸ σὸν γινέσθω Lk 22:42. Cf Ac 21:14; Col 4:12; Hb 10:10 (only here in the NT w. ἐν; cf. Third Corinthians 3:26). οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ἵνα *so it is not the Father's will that* Mt 18:14 (οὐκ ἔστιν θ. as Mal 1:10; Eccl 5:3; 12:1).

b. what one wishes to bring about by one's own action, since one has undertaken to do what he has willed οὐ ζητῶ τὸ θ. τὸ ἐμὸν *I do not aspire (to do) my own will* J 5:30a; 6:38. τὸ μυστήριον τοῦ θελήματος αὐτοῦ *the secret purpose of his will*, i.e. the carrying out of his plan of salvation Eph 1:9. οὐκ ἦν θ., ἵνα ἔλθῃ *he was not willing to come* 1 Cor 16:12 (but this passage could also belong under the abs. use of θελ. 1a).

c. what one wishes to bring about by the activity of others, to whom one assigns a task.

α. of persons ὁ δοῦλος ὁ γνούς τὸ θ. τοῦ κυρίου αὐτοῦ *what his master wants* Lk 12:47 (in a parable). τὸ θ. τοῦ πατρὸς Mt 21:31.—β. of the devil εἰς τὸ ἐκείνου θ. *to do his will* 2 Ti 2:26.

γ. predom. of God (or Christ) τὸ θέλημα τοῦ θεοῦ (cf. Herm. Wr. 5, 7; 13, 2; Philo, Leg. All. 3, 197; Test. Iss. 4:3, Napht. 3:1) Ro 12:2; Eph 5:17; 1 Th 4:3; 5:18; 1 Pt 2:15; 4:2; cf. J 5:30b. γινώσκειν τὸ θέλημα *know the will* Ro 2:18; Ac 22:14. ἡ ἐπίγνωσις τοῦ θ. αὐτοῦ Col 1:9; ποιεῖν τὸ θ. (1 Esdr 9:9; 4 Macc 18:16) Mt 7:21; 12:50; Mk 3:35; J 4:34; 6:38b; 7:17; 9:31; Eph 6:6; Hb 10:7, 9 (both Ps 39:9), 36; 13:21; 1J 2:17; Pol 2:2. Also ποιεῖν τὰ θελήματα (Ps 102:21; Is 44:28; 2 Macc 1:3) GEB 4; Mk 3:35 v.l.; Ac 13:22.

δ. ποιεῖν τὰ θελήματα τ. σαρκὸς *do what the flesh desires* Eph 2:3.

2. subjective, *will*, the act of willing or desiring—a. of the human will (Ps 1:2) θελήματι ἀνθρώπου *by an act of the human will* 2 Pt 1:21; ἐξουσίαν ἔχειν περὶ τ. ἰδίου θ. *have control over one's desire* 1 Cor 7:37; here θ. acc. to many has the connotation of sexual desire, as J 1:13 (θ. σαρκός, θ. ἀνδρός. Cf. PGM 4, 1430; 1521; 1533). Of the will of the Jews, directed toward the death of Jesus Lk 23:25.

b. as a rule of the will of God (or Christ) ἡ βουλή τοῦ θ. Eph 1:11; ἡ εὐδοκία τοῦ θ. vs. 5 (cf. CD 3, 15). εἰ θέλοι τὸ θ. τοῦ θεοῦ *if the will of God should so decree* 1 Pt 3:17. θελήματι θεοῦ *by God's will* ITr 1:1; Pol 1:3. Also διὰ θελήματος θεοῦ Ro 15:32; 1 Cor 1:1; 2 Cor 1:1; 8:5; Eph 1:1; Col 1:1; 2 Ti 1:1, and διὰ τὸ θέλημα Rv 4:11 or ἐν τ. θελήματι τ. θεοῦ Ro 1:10; cf. 1 Cl inser.; IEph inscr., or ἐκ θελήματος θεοῦ (cf. Ps 27:7) 1 Cl 42:2; πρὸς τὸ θ. *according to his will* Hs 9, 5, 2. Also κατὰ τὸ θ. (1 Esdr 8:16) Gal 1:4; 1J 5:14; 1 Pt 4:19; ISm 1:1. M-M.**

θέλησις, εως, ἡ (acc. to Pollux 5, 47 an ἰδιωτικόν 'vulgar word'; cf. Phryn. p. 353 L. But also found Stoic. III 41; Philod., Rhet. II 297 Sudh.; PGM 4, 1429 θέλησις τῶν θελημάτων; Ezk 18:23; 2 Ch 15:15; Pr 8:35 al. The Doric pl θελήσεις='wishes': Melissa, Epist. ad Char. p. 62 Orell.) will, the act of willing, of God (Herm. Wr. 4, 1a; 10, 2; Iambl., Myst. 2, 11 p. 97, 15 Parthey ἡ θεία θ.) κατὰ τὴν αὐτοῦ θ. *according to his will* Hb 2:4; τῇ αὐτοῦ θ. *by his will* (Tob 12:18; 2 Macc 12:16) 2 Cl 1:6.*

θέλω (on its relation to the Attic ἐθέλω, which is not found in NT, LXX, or En., s. Kühner-BI. I 187f; II 408f; BI-D. §101 p. 45; Mlt.-H. 88; 189; Rob. 205f. θέλω is found since 250 BC in the Attic inscr. [Meisterhans3—Schw. p. 178], likew. quite predom. in the pap. [Mayser I 2, '38, 119]; Jos., C. Ap. 2, 192) impf. ἤθελον; fut. θελήσω (Rv 11:5 v.l.); 1 aor. ἠθέλησα (on the augment s. BI-D. §66, 3; Mlt.-H. 188); 1 aor. pass. subj. θεληθῶ I Ro 8:1.

1. *wish* of desire (on the difference betw. θ. and βούλομαι s. the latter), *wish to have, desire, want* τὶ *some*th. (Diogenes the Cynic, fgm. 2: Trag. Gr. p. 809 Nauck2; Sotades [280 BC: not the comic poet] in Stob. 3, 1, 66 t. III p. 27, 5 H.; Theocr. 14, 11 πάντα) Mt 20:21; Mk 14:36 (DDaube, A Prayer Pattern in Judaism, TU 73, '59, 539-45); Lk 5:39; J 15:7; 1 Cor 4:21; 2 Cor 11:12. W. pres. inf. foll. τί πάλιν θέλετε ἀκούειν; *why do you want to hear (it) again?* J 9:27a. εἰ θέλεις τέλειος εἶναι Mt 19:21 (Lucian, Dial. Deor. 2, 2 εἰ ἐθέλεις ἐπέρastos εἶναι). ἤθελεν ἀπολογεῖσθαι *wished to make a defense* Ac 19:33. ἤθελον παρεῖναι πρὸς ὑμᾶς ἄρτι *I wish I were with you now* Gal 4:20. ἤθελον *I would like* w. aor. inf. (Epict. 1, 29, 38; PLond. 897, 20[84 AD]) Hv 3, 8, 6; 3, 11, 4 (cf. BI-D. §359, 2 w. app.; cf. Rob. 923). θέλω w. aor. inf. foll. also occurs Mt 5:40; 12:38; 16:25; 19:17; Mk 10:43; Lk 8:20; 23:8; J 12:21 (Diog. L. 6, 31 ξένων δέ ποτε θεάσασθαι θελόντων Δημοσθένην); Ac 25:9b; Gal 3:2; Js 2:20 (cf. Seneca, Ep. 47, 10: vis tu cogitare); 1 Pt 3:10; B 7:11. Abs., though the inf. is to be supplied fr. the context: Mt 17:12 (sc. ποιῆσαι); 27:15; Mk 9:13; J 21:18. Foll. by acc. w. inf. Mk 7:24; Lk 1:62; J 21:22f; Ac 16:3; Ro 16:19; 1 Cor 7:7, 32; 14:5; Gal 6:13. Negative οὐ θέλω (other moods take μὴ as neg.) *I do not wish, I am not willing, I will not foll.* by (acc. and) aor. inf. Mt 23:4; Lk 19:14, 27; 1 Cor 10:20; I Ro 2:1. οὐ θέλω (θέλομεν) ὑμᾶς ἀγνοεῖν *I do not wish you to be ignorant—I want you to know* (BGU 27, 5 and PGiess. 11, 4 [118 AD]) γινώσκειν σε θέλω (ἴτι) Ro 1:13; 11:25; 1 Cor 10:1; 12:1; 2 Cor 1:8; 1 Th 4:13. W. ἵνα foll. (Epict. 1, 18, 14; 2, 7, 8) Mt 7:12; Mk 6:25; 9:30; 10:35; Lk 6:31; J 17:24 (on Mt 7:12=Lk 6:31 cf. LPhilippidis, D. 'Goldene Regel' religionsgesch. untersucht '29, Religionswissensch. Forschungsberichte über die 'goldene Regel' '33; GBKing, The 'Negative' Golden Rule, Journ. of Religion 8, '28, 268-79; ADihle, D. Goldene Regel, '62). Foll. by aor. subj. (deliberative subj.; cf. Kühner-G. I 221f; BI-D. §366, 3; 465, 2; Rob. 935; Epict. 3, 2, 14 θέλεις σοι εἶπω;='do you wish me to tell you?'; Wilcken, Chrest. 14 III, 6 καὶ σοὶ [=σὺ] λέγε τίνος θέλεις κατηγορήσω) θέλεις συλλέξωμεν αὐτά; *do you want us to gather them?* Mt 13:28. τί θέλετε ποιῆσω ὑμῖν; *what do you want me to do for you?* 20:32 (cf. Plautus, Merc. 1, 2, 49 [1. 159]: quid vis faciam?); cf. 26:17; 27:17, 21; Mk 10:36 (AJBHiggins, ET 52, '41, 317f), 51; 14:12; 15:9, 12 v.l.; Lk 9:54;

18:41; 22:9. **W.** ἢ foll.: *I would rather . . . than . . . or instead of* (Trypho Alex. [I BC], fgm. 23 [AvVelsen 1853] περιπατεῖν θέλω ἢ περ' ἐστάναι; **Epict.** 3, 22, 53; **BGU** 846, 15 [II AD] θέλω πηρὸς γενέσθαι, ἢ γινῶναι, ὅπως ἀνθρώπῳ ἔτι ὀφείλω ὀβολόν; 2 Macc 14:42) 1 Cor 14:19. **W.** εἰ foll. (Is 9:4f; Sir 23:14) τί θέλω εἰ ἤδη ἀνήφθη *how I wish it were already kindled!* Lk 12:49.

2. *wish, will, of purpose, resolve wish, want, be ready* (cf. **Pla.**, Ap. 41A) *to do* τὶ *some*th. Ro 7:15f, 19f (**Epict.** 2, 26, 1 and 2 ὁ μὲν θέλει οὐ ποιεῖ. . . θέλει πρᾶξαι οὐκ ὁ μὲν θέλει ποιεῖ; 2, 26, 4 [s. on ποιεῖ I 1be]); 1 Cor 7:36; Gal 5:17. **W.** aor. inf. foll. (Judg 20:5) Mt 20:14; 23:37; 26:15. ἤθελεν παρελθεῖν αὐτοὺς *he was ready to pass by them* Mk 6:48. Ἡρώδης θέλει σε ἀποκτεῖναι *Herod wants to kill you* Lk 13:31. Cf. J 1:43. ὑμεῖς δὲ ἠθελήσατε ἀγαλλιασθῆναι *you were minded to rejoice* 5:35; 6:21; 7:44; Ac 25:9a; Gal 4:9; Col 1:27; 1 Th 2:18; Rv 11:5. Also pres. inf. (2 Esdr 11 [Neh 1]: 11) J 6:67; 7:17; 8:44; Ac 14:13; 17:18; Ro 7:21; 2 Cl 6:1; B 4:9. **Abs.**, but **w.** the inf. supplied fr. the context Mt 8:2 (cf. what was said to the physician in **Epict.** 3, 10, 15 ἐὰν σὺ θέλης, κύριε, καλῶς ἔξω); εἰ θέλετε δέξασθαι *if you are prepared to accept (it)* 11:14; Mk 3:13; 6:22; J 5:21; Ro 9:18a, b; Rv 11:6. **W.** acc. and inf. foll. 1 Cl 36:2.—**Abs.** ὁ θέλων *the one who wills* Ro 9:16. τοῦ θεοῦ θέλοντος *if it is God's will* (Jos., **Ant.** 7, 373; **PMich.** 211, 4 τοῦ Σεράπιδος θέλοντος; **PAmh.** 131, 5 ἐλπίζω θεῶν θελόντων διαφεύξεσθαι; **PGiess.** 18, 10; **BGU** 423, 18 τῶν θεῶν θελόντων; 615, 4f) Ac 18:21. Also ἐὰν ὁ κύριος θελήσῃ (**Pla.**, Phaedo 80D; Ps.-**Pla.**, Alcib. 1 p. 135D; **Demosth.** 4, 7; 25, 2 ἂν θεὸς θέλῃ; **Ps.-Demetr.**, **Form. Ep.** 11, 12; **PPetr.** I 2, 3) 1 Cor 4:19; cf. Js 4:15; 1 Cl 21:9. ὅτε θέλει καὶ ὡς θέλει 27:5 (cf. **BGU** 27, 11 ὡς ὁ θεὸς ἤθελεν). καθὼς ἠθέλησεν (i.e. ὁ θεός) 1 Cor 12:18; 15:38 (Hymn to Isis: **Suppl. Epigr. Gr.** VIII 549, 19f [I BC] πᾶσι μερίζεις οἷσι θέλεις). οὐ θέλω *I will not, do not propose, am not willing, do not want* **w.** pres. inf. foll. (Gen 37:35; Is 28:12) J 7:1; 2 Th 3:10; 2 Cl 13:1. **W.** aor. inf. foll. (2 Km 23:16; Jer 11:10) Mt 2:18 (cf. Jer 38:15); 15:32; 22:3; Mk 6:26; Lk 15:28; J 5:40; Ac 7:39; 1 Cor 16:7; Dg 10:7 al. **Abs.**, but **w.** the inf. to be supplied fr. the context Mt 18:30; Lk 18:4. οὐ θέλω *I will not* Mt 21:30.—Of purpose, opp. ἐνεργεῖν Phil 2:13. **Opp.** κατεργάζεσθαι Ro 7:18. **Opp.** ποιεῖν 2 Cor 8:10. **Opp.** πρᾶσσειν Ro 7:15, 19.

3. τί θέλει τοῦτο εἶναι; *what can this mean?* Ac 2:12; cf. 17:20; Lk 15:26 D.

4. *take pleasure in, like*—**a.** **w.** inf. foll.: *to do* *some*th. Mk 12:38 (later in the same sentence **w.** acc.; cf. b τι); Lk 20:46 (**w.** φιλεῖν).

b. τινά (Gorgias in the Gnomolog. Vatic. 166 [Wiener Stud. 10, p. 36] the suitors and Penelope; **Vi. Aesopi W c.** 31 θέλω αὐτήν; Ps 40:12; Tob 13:8) Mt 27:43 (Ps 21:9); **IMg** 3:2. τι (**Epict.** 1, 4, 27; Ezk 18:32) Mt 9:13; 12:7 (both Hos 6:6); Hb 10:5, 8 (both Ps 39:7). ἐν τι (neut.: **Test. Ash.** 1:6 v.l. ἐὰν ἡ ψυχὴ θέλῃ ἐν καλῷ; Ps 111:1; 146:10. **Masc.**: 1 Km 18:22; 2 Km 15:26; 3 Km 10:9) θέλων ἐν ταπεινοφροσύνῃ *taking pleasure in humility* Col 2:18 (Augustine, **Ep.** 149, 27 [Migne, Patol. Lat. 33, 641f; AFridrichsen, **ZNW** 21, '22, 135f cites **Epict.** 2, 19, 16).

c. *abs. feel affection perh. w. obj. for me* understood (opp. μισεῖν) **IRo** 8:3.

5. *maintain* contrary to the true state of affairs (**Paus.** 1, 4, 6 Ἀρκάδες ἐθέλουσιν εἶναι; 8, 36, 2; Herodian 5, 3, 5 εἰκόνα ἡλίου ἀνέργαστον εἶναι θέλουσιν) λαμβάνει αὐτοὺς τοῦτο θέλοντας *in maintaining this it escapes them (=they forget)* 2 Pt 3:5.—GSchrenk, **TW** III '35, 43-63; HRiesenfeld, Zu θέλω im NT (Ntl. Seminar Uppsala I) '36. **M-M. B.** 1160.

θέμα, ατος τό (**Cebes**; **Plut.**; **inscr.**, **pap.**, **LXX**; **Sib. Or.** 2, 46; 49) *deposit, specif. a prize* offered contestants, in so far as it consists of money, not a wreath (**Dit.**, **Syll.** 3 1063, 21 **w.** note 4, Or. 339, 81f; 566, 28) θ. ἀφθαρσία *the prize is immortality* **IPol** 2:3 (Zahn in his edition has unnecessarily changed ἀφθαρσία, which is the **rdg.** of the **mss.**, to the **gen.**).*

θεμέλιον, ου, τό (designated by **Moeris p.** 185, together **w.** its pl. θεμέλια, as the real Attic form. This is, however, not in agreement **w.** what is found in literature. We have the **neut. e.g.** in **Aristot.**, **Phys. Auscult.** 2, 9 p. 200a, 4; **Heraclit. Sto.** 38 p. 55, 20; **Paus.** 8, 32, 1; **Vett. Val.** index; **Ps.-Lucian**, **Salt.** 34, also in **pap.** [Mayser 289]; **LXX** [Thackeray 154]) *foundation, basis*. In our **lit.** the **sg.** is found **Hs** 9, 4, 2; 9, 14, 6; the **pl.** Ac 16:26; B 6:2 (Is 28:16); **Hs** 9, 5, 4; 9, 15, 4; 9, 21, 2, in **lit.** as well as **fig. mng.** In the other passages either the gender cannot be determined or the words in question belong to the following entry, where the ambiguous **pass.** are also given. But the **dat.** τοῖς θεμελίοις **Hs** 9, 4, 3 is not to be classed **w.** the latter, since **H** always uses the **neut. elsewhere**.*

θεμέλιος, ου, ὁ (**Thu.** 1, 93, 2; **Polyb.** 1, 40, 9; **Lucian**, **Calum.** 20; **Macho** in **Athen.** 8 p. 346A; **Epict.** 2, 15, 8; **Dit.**, **Syll.** 3 888, 55; 70; **LXX** [cf. Thackeray 154]; **En.** 18, 1; **Philo**, **Cher.** 101, **Spec. Leg.** 2, 110; **Jos.**, **Ant.** 5, 31; 11, 19; **loanw.** in **rabb.**) *foundation*.

1. **lit.**—**a.** *foundation stone* (cf. **Aristoph.**, **Aves** 1137 θεμέλιοι λίθοι) Rv 21:14, 19a, b.

b. *foundation* of a building (**Diod. S.** 11, 63, 1 ἐκ θεμελίων; **Philo**, **Exsecr.** 120 ἐκ θεμελίων ἄχρι στέγους οἰκίαν) χωρὶς θεμελίου Lk 6:49. τιθέναι θεμέλιον (cf. **Hyperid.** 6, 14) 14:29; ἐπὶ τι *on* *some*th. 6:48. The foundations of the heavenly city built by God Hb 11:10 (cf. **RKnopf**, **Heinrici-Festschr.** '14, 215; **LMMuntingh**, **Hb** 11:8-10 in the Light of the Mari Texts: **AvanSelms Festschr.** '71, 108-20 [contrasts 'tents of Abraham' **w.** the city]).

2. **fig.**—**a.** of the elementary beginnings of a thing; of the founding of a congregation Ro 15:20; 1 Cor 3:10, 12. Of elementary teachings θεμέλιον καταβάλλεσθαι *lay a foundation* (**Dionys. Hal.** 3, 69; **Jos.**, **Ant.** 11, 93; 15, 391) Hb 6:1.

b. of the indispensable prerequisites for *some*th. to come into being: God's will is the foundation of an orderly creation 1 Cl 33:3. The foundation of the Christian church or congregation: Christ 1 Cor 3:11 (AFridrichsen, **TZ** 2, '46, 316f); the apostles and prophets Eph 2:20; cf. 2 Ti 2:19.

c. about equal to *treasure, reserve* (**Philo**, **Sacr. Abel.** 81 θεμέλιος τῷ φαύλῳ κακία, **Leg. All.** 3, 113) 1 Ti 6:19.—**KLSchmidt**, **TW** III '35, 63f. **M-M.** *

θεμελιώω fut. θεμελιώσω; 1 aor. ἐθεμελίωσα; pf. pass. τεθεμελίωμαι; plpf. 3 sg. τεθεμελίωτο (on the missing augment s. Bl-D. §66, 1; Mlt.-H. 190) (since X., Cyr. 7, 5, 11; Dit., Syll.3 1104, 15; synagogue inscr. fr. Jerus.: Suppl. Epigr. Gr. VIII 170, 9 [before 70 AD]; LXX; En.; Philo, Op. M. 102) *founded, lay the foundation of*.

1. lit. τι *some-th.* τὴν γῆν (Job 38:4; Pr 3:19) Hb 1:10 (Ps 101:26). θεμελιώσας τ. γῆν ἐπὶ ὑδάτων (who) *founded the earth upon the waters* Hv 1, 3, 4 (cf. Ps 23:2). In the same sense ἐπὶ w. acc. τεθεμελίωτο ἐπὶ τὴν πέτραν Mt 7:25; Lk 6:48 v.l.

2. fig. *establish, strengthen* (Diod. S. 11, 68, 7 βασιλεία καλῶς θεμελιωθεῖσα; 15, 1, 3).

a. of the believers, whom God establishes 1 Pt 5:10, or to whom he gives a secure place Hv 1, 3, 2. Pass. Eph 3:17; Col 1:23; Hv 3, 13, 4; 4, 1, 4.

b. of the revelations which H. receives: πάντα τεθεμελιωμένα ἐστὶν *they are all well-founded* Hv 3, 4, 3.—Of the church viewed as a tower: τεθεμελιώται τῷ ῥήματι τοῦ παντοκράτορος καὶ ἐνδόξου ὀνόματος *it has been established by the word of the almighty and glorious name* (of God) Hv 3, 3, 5. M-M.*

θεμιτός, ἡ, ὄν (Hom. Hymns, Hdt.+; inscr., pap.; Jos., Bell. 6, 432) *allowed, permitted, right* θεμιτόν ἐστιν *it is right* w. inf. foll. (Sext. Emp., Adv. Gramm. 81; Dit., Syll.3 965, 16f) 1 Cl 63:1. Mostly w. neg. (Hdt. 5, 72 al.; Ael. Aristid. 45 p. 25 D.; Tob 2:13 BA; Philo, Op. M. 17 οὐ θ.; Jos., Ant. 14, 72) οὐ θ. *it is not right* (without copula as Hyperid. 6, 27) Dg 6:10.*

θεοδίδακτος, ὄν (Prolegomenon Syll. p. 91, 14 [HRabe '31] θεοδίδακτος ἡ ῥητορική. Elsewh. in eccl. wr.: Athenag., Leg. 11; 32; Theophil. 2, 9. Cf. δίδακτος 1 and Maximus Tyr. 26, 1c Απόλλωνος διδάγματα; Ps.-Callisth. 1, 13, 5 ὑπὸ θεοῦ τινος διδασκόμενος; Damascius, Princ. 111 p. 229 R. παρ' αὐτῶν τ. θεῶν διδαχθέντες) *taught, instructed by God* 1 Th 4:9; B 21:6. M-M.*

θεοδρόμος, οὐ, ὁ *God's runner* (obviously a new word formed by Ignatius; he may have based it on pass. like Gal 5:7; 1 Cor 9:24-6; 2 Ti 4:7) IPHld 2:2; IPol 7:2.*

θεολόγος, οὐ, ὁ (Aristot.+; Diod. S. 5, 80, 4; Philod.; Plut., Mor. 417F; Sext. Emp., Math. 2, 31; Diog. L. 1, 119; Porphyry., Abst. 2, 36-43 ἃ τε λέγει ὁ θεολόγος [Orpheus]; inscr., esp. w. ref. to the emperor cult in Asia Minor [Dit., Or. 513 w. note 4]; PGM 13, 933 ὡς ὁ θεολόγος Ὀρφεὺς παρέδωκεν διὰ τῆς παραστιχίδος; Apollon. Paradox. 4 of Abaris; Philo, Praem. 53 [Moses]) *one who speaks of God or divine things, God's herald* Rv inscr. v.l.—Dssm., NB 58f (BS 231f), LO 297 (LAE 353, n. 1); Rtzst., Hist. Mon. 135ff; FKattenbusch, D. Entstehung e. christl. Theologie. Z. Gesch. der Ausdrücke theologia, theologein, theolόγος: ZThK n.s. 11, '30, 161-205. M-M.*

θεομακάριστος, ὄν *blessed by God* of Polycarp θεομακαριστότατος IPol 7:2. Also of Christ's passion ISm 1:2 acc. to Funk and Lghtf.*

θεομακαρίτης, οὐ, ὁ (hapax legomenon) *one blessed by God, deceased*, used as adj. (like μακαρίτης Aristoph., Pl. 555) *divinely blessed* of Christ's passion ISm 1:2, acc. to Zahn (s. θεομακάριστος).*

θεομαχέω (Eur., Iph. A. 1409; X., Oec. 16, 3; Menand., fgm. no. 187 p. 54 Kock; Manetho in Jos., C. Ap. 1, 246; 263; Diod. S. 14, 69, 2; Epict. 3, 24, 21; 24; 4, 1, 101; Philostrat., Vi. Apoll. 4, 44; 2 Macc 7:19) *fight against God, oppose God* and his works Ac 23:9 t.r.—WNestle, Philologus 59, '00, 48-50 (Eur. and Ac); OWeinreich, Gebet u. Wunder '29, 172f. M-M.*

θεομάχος, ὄν (Scymnus the geographer [II BC] 637 CMüller; Heraclit. Sto. 1 p. 1, 7; Lucian, Jupp. Tr. 45; Vett. Val. 331, 12; Sym. Job 26:5; Pr 9:18; 21:16; cf. Jos., Ant. 14, 310) *fighting against God* Ac 5:39.—AVögel, Lk and Eur.: ThZ 9, '53, 415-38. M-M.*

θεόπνευστος, ὄν (Ps.-Phoc. 129 τῆς θεοπνεύστου σοφίης λόγος ἐστὶν ἄριστος; Plut., Mor. 904F; Vett. Val. 330, 19; Sib. Or. 5, 308; 406; on these texts and others, s. BBWarfield, Revelation and Inspiration '27, 229-59) *inspired by God* 2 Ti 3:16. M-M.*

θεοπρεπής, ἐς (Pind., Nem. 10, 2; cf. Diod. S. 11, 89, 5; Plut., Dio 28, 4; Philo, Mos. 2, 15; Dit., Or. 383, 57) *fit for God, revered, venerable, godly, superl.* θεοπρεπέστατος (Plut., Mor. 780F).

1. of pers. (Lucian, Alex. 3) θ. πρεσβύτες MPol 7:2. Also of a group of pers.: θ. πρεσβυτέριον ISm 12:2. συμβούλιον ἄγειν θεοπρεπέστατον *call a council invested with all the splendor of God* IPol 7:2. ἐκκλησία θεοπρεπεστάτη ISm inscr.

2. of things: Ign. is proud to have ὄνομα θεοπρεπέστατον *a name radiant w. divine splendor* IMg 1:2, though it is not certain what he means by it (cf. Maximus Tyr. 35, 2e θεοπρεπῆ ὀνόματα in contrast to ἀνθρωπικὰ ὄν.). He uses θ. also of his bonds ISm 11:1.*

θεοπρεσβευτής, οὐ, ὁ *an ambassador of God*, one commissioned or empowered by God (cf. also IPHld 10:1) ISm 11:2; v.l. θεοπρεσβύτης Funk; see πρεσβύτες.*

θεός, οὐ, ὁ and ἡ (Hom.+; Herm. Wr.; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr., Sib. Or.);

voc. θεέ (Pisid. Inscr. [JHS 22, '02, 355] θεέ; PGM 4, 218 θεε θεῶν; 7, 529 κύριε θεε μέγιστε; 12, 120 κύριε θεε; 13, 997; LXX [Thackeray 145; PKatz, Philo's Bible '50, 152f]; Jos., Ant. 14, 24^δ θεε βασίλει τ. ὄλων; Sib. Or. 13, 172 βασιλεῦ κόσμου θεε) Mt 27:46, more frequently (s. 2 and 3c, h below) ὁ θεός (LXX; Bl-D. §147, 3 **w. app.**; JWackernagel, Über einige antike Anredeformen '12; Mlt.-H. 120). On the inclusion or omission of the **art. gener.** s. W-S. §19, 13d; Bl-D. §254, 1; 268, 2; Rob. 758; 761; 780; 786; 795; Mlt.-Turner 174; BWeiss, D. Gebr. des Artikels bei den Gottesnamen, StKr 84, '11, 319-92; 503-38 (also available separately). *God, god*.

1. of divine beings **gener.**: Ac 28:6; 2 Th 2:4 (cf. Sib. Or. 5, 34 ὑσάζων θεῶ αὐτόν). θεός Πομπά Ac 7:43 (Am 5:26). οὐδεὶς θεός εἰ μὴ εἷς *there is no God but one* 1 Cor 8:4. θεοῦ φωνή καὶ οὐκ ἀνθρώπου Ac 12:22.—ἡ θεός *the goddess* (Att., later more rarely; Peripl. Eryth. c. 58; Lucian, Dial. Deor. 17, 2; Dit., Syll.3 695, 28; inscr., one of which refers to Artemis, in Hauser p. 81f; Jos., Ant. 9, 19) Ac 19:37.—Pl. Ac 7:40 (Ex 32:1). Cf. 14:11; 19:26; PK 2 p. 14, 21. εἴπερ εὐσὶν λεγόμενοι θεοὶ *even if there are so-called gods* 1 Cor 8:5a; cf. b (on θεοὶ πολλοὶ cf. Jos., Ant. 4, 149.—Maximus Tyr. 11, 5a: θ. πολλοὶ **w.** εἷς θ. πατήρ). οἱ φύσει μὴ ὄντες θεοὶ *those who by nature are not really gods* Gal 4:8b.

2. Some writings in our **lit.** use the word θ. **w. ref.** to Christ (without necessarily equating Christ with the Father), though the interpretation of some of the **pass.** is in debate. In Ro 9:5 the **interp.** depends on the punctuation. If a period is placed before ὁ ὢν κτλ., the doxology refers to God (so EAbbot, JBL 1, 1881, 81-154; 3, 1883, 90-112; RALipsius; HHoltzmann, Ntl. Theol.2 II '11, 99f; EGünther, StKr 73, '00, 636-44; FCBurkitt, JTS 5, '04, 451-5; Jülicher; PFeine, Theol. d. NTs6 '34, 176; OHoltzmann; Ltzmg.; AMBrouwer; RSV text).—If a comma is used in the same place, the reference is to Christ (so BWeiss; EBröse, NKZ 10, 1899, 645-57; ASchlatter; ThZahn; EKühl; PAlthaus; M-JLagrange; JSickenberger; RSV mg. S. also εἰμί II.—Undecided: ThHaering.—The conjecture of the Socinian scholar JSchlichting [died 1661] ὃν ὁ=‘to whom belongs’ is revived by JWeiss, most recently in D. Urchristentum '17, 363; WWrede, Pls '05, 82; CStrömman, ZNW 8, '07, 319f). In 2 Pt 1:1; 1J 5:20 the interpretation is open to question. On the other hand, θ. certainly refers to Christ in the **fol.** NT **pass.**: J 1:1b (**w.** ὁ θεός 1:1a, which refers to God the Father; on θεός **w.** and without the article, **acc. to** whether it means God or the Logos, s. Philo, Somn. 1, 229f; JGGriffiths, ET 62, '50f, 314-16; BMMetzger, ET 63, '51f, 125f), 18b. ὁ κύριός μου καὶ ὁ θεός μου *my Lord and my God!* (**nom. w. art.=voc.**; s. **beg.** of this entry.—On the resurrection as proof of divinity cf. Diog. L. 8, 41, who quotes Hermippus: Pythagoras returns from a journey to Hades and appears among his followers [εἰσέρχασθαι εἰς τὴν ἐκκλησίαν], and they consider him θεῖον τινα) 20:28 (on the combination of κύριος and θεός s. 3c below). Tit 2:13 (μέγας θ.). Hb 1:8, 9 (in a **quot. fr.** Ps 44:7, 8). S. TFGlasson, NTS 12, '66, 270-72. Jd 5 P72. But above all Ignatius calls Christ θεός in many **pass.**: θεός Ἰησοῦς Χριστός ITr 7:1; Χριστὸς θεός ISm 10:1. ὁ θεός ἡμῶν IEph inscr.; 15:3; 18:2; IRo inscr. (twice); 3:3; IPol 8:3; τὸ πάθος τοῦ θεοῦ μου IRo 6:3. ἐν αἵματι θεοῦ IEph 1:1. ἐν σαρκὶ γενόμενος θεός 7:2. θεός ἀνθρωπίνως φανερούμενος 19:3. θεός ὁ οὕτως ἡμᾶς σοφίσας ISm 1:1.—Hdb. exc. 193f; MRackl, Die Christologie d. hl. Ign. v. Ant. '14.—StLösch, Deitas Jesu u. antike Apotheose '33.

3. quite **predom.** of the true God, **somet.** with, **somet.** without the **art.**

a. ὁ θεός Mt 1:23; 3:9; 5:8, 34; Mk 2:12; 13:19; Lk 2:13; J 3:2b; Ac 2:22b; Gal 2:6 **al.** With **prep.** εἰς τὸν θ. Ac 24:15. ἐκ τοῦ θεοῦ J 8:42b, 47; 1J 3:9f; 4:1ff, 6f; 5:1, 4; 2 Cor 3:5; 5:18 **al.**; ἐν τῷ θ. Ro 5:11; Col 3:3. ἐναντὶ τοῦ θεοῦ Lk 1:8; ἐπὶ τὸν θ. Ac 15:19; 26:18, 20; ἐπὶ τῷ θ. Lk 1:47; παρὰ τοῦ θ. J 8:40; παρὰ τῷ θ. Ro 2:13; 9:14; πρὸς τὸν θ. J 1:2; Ac 24:16. τὰ πρὸς τὸν θεόν Hb 2:17; 5:1; Ro 15:17 is **acc.** of respect: *with respect to one's relation to God or the things pertaining to God, in God's cause* (cf. Bl-D. §160; Rob. 486. For τὰ πρὸς τ. θ. s. Soph., Phil. 1441; X., De Rep. Lac. 13, 11; Aristot., De Rep. 5, 11; Lucian, Pro Imag. 8; Wilcken, Chrest. 109, 3 [III BC] εὐσεβὴς τὰ πρὸς θεοῦς; Ex 4:16; 18:19; Jos., Ant. 9, 236 εὐσεβὴς τὰ πρὸς τ. θεόν)

b. without the **art.** Mt 6:24; Lk 2:14; 20:38; J 1:18a; Ro 8:8, 33b; 2 Cor 1:21; 5:19; Gal 2:19; 4:8f; 2 Th 1:8; Tit 1:16; 3:8; Hb 3:4. **W. prep.** ἀπὸ θεοῦ J 3:2a; 16:30. εἰς θεόν IPHld 1:2. ἐκ θεοῦ (Pind., Ol. 11, 10, Pyth. 1, 41; Jos., Ant. 2, 164) Ac 5:39; 2 Cor 5:1; Phil 3:9. κατὰ θεόν **acc. to God's will** (Appian, Iber. 19 §73; 23 §88; 26 §101, Liby. 6 §25, Bell. Civ. 4, 86 §364) Ro 8:27; 2 Cor 7:9ff; IEph 2:1. ἡ κατὰ θ. ἀγάπη *godly love* IMg 1:1; cf. 13:1; ITr 1:2. παρὰ θεῶ (Jos., Bell. 1, 635) Mt 19:26; Lk 2:52.

c. **w. gen. foll.** to denote a special relationship: ὁ θ. Ἀβραάμ Mt 22:32; Mk 12:26; Lk 20:37; Ac 3:13; 7:32 (all Ex 3:6). ὁ θ. (τοῦ) Ἰσραὴλ (Ezk 44:2) Mt 15:31; Lk 1:68; cf. Ac 13:17; 2 Cor 6:16; Hb 11:16. ὁ θ. μου Ro 1:8; 1 Cor 1:4 v.l.; 2 Cor 12:21; Phil 1:3; 4:19; Phlm 4. OT κύριος ὁ θ. σου (ἡμῶν, ὑμῶν, αὐτῶν) Mt 4:7 (Dt 6:16); 22:37 (Dt 6:5); Mk 12:29 (Dt 6:4); Lk 1:16; 4:8 (Dt 6:13); 10:27 (Dt 6:5); Ac 2:39. ὁ κύριος καὶ ὁ θ. ἡμῶν Rv 4:11 (the combination of κύριος and θεός is **freq.** in the OT: 2 Km 7:28; 3 Km 18:39; Jer 38:18; Zech 13:9; Ps 29:3; 34:23; 85:15. But s. also Epict. 2, 16, 13 κύριε ὁ θεός [GBreithaupt, Her. 62, '27, 253-5], Herm. Wr.: Cat. Cod. Astr. VIII 2, p. 172, 6 κύριε ὁ θεός ἡμῶν, the **ref.** at the **beg.** of this entry, and the sacral uses τ. θεῶ κ. κύριω Σοκνοπαίρ [Dit., Or. 655, 3f—24 BC]; PTebt. 284, 6; τῷ κυρίῳ θεῷ Ἀσκληπῖῳ [Sb 159, 2]; deo domino Saturno [inscr. fr. imperial times fr. Thala in the **prov.** of Africa: BPhW 21, '01, 475], also Suetonius, Domit. 13 dominus et deus noster). ὁ θ. τοῦ κυρίου ἡμῶν I. X. Eph 1:17.

d. used **w. πατήρ** (s. πατήρ 3a) ὁ θ. καὶ πατήρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ Ro 15:6; 2 Cor 1:3; Eph 1:3; Col 1:3; 1 Pt 1:3. ὁ θ. καὶ πατήρ ἡμῶν Gal 1:4; Phil 4:20; 1 Th 1:3; 3:11, 13. ὁ θ. καὶ πατήρ 1 Cor 15:24; Eph 5:20; Js 1:27. θ. πατήρ Phil 2:11; 1 Pt 1:2; cf. 1 Cor 8:6. ἀπὸ θεοῦ πατρός ἡμῶν Ro 1:7b; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; Phil 1:2; Col 1:2; Phlm 3; ἀπὸ θ. π. Gal 1:3 v.l.; Eph 6:23; 2 Th 1:2; 2 Ti 1:2; Tit 1:4; παρὰ θεοῦ π. 2 Pt 1:17; 2J 3.

e. **w. gen.** of what God brings about, in accordance **w.** his nature: ὁ θ. τῆς εἰρήνης Ro 15:33; 1 Th 5:23. τῆς ἐλπίδος *the God fr. whom hope comes* Ro 15:13. πάσης παρακλήσεως 2 Cor 1:3b. ὁ θ. τῆς ἀγάπης 13:11. ὁ θ. πάσης χάριτος 1 Pt 5:10. In οὐ γάρ ἐστιν ἀκαταστασίας ὁ θεός 1 Cor 14:33, θεός is to be supplied before ἀκατ.: *for God is not a God of disorder*.

f. The genit. (τοῦ) θεοῦ is—*α. subj. gen.*, extremely *freq.* depending on words like βασιλεία, δόξα, θέλημα, ἐντολή, εὐαγγέλιον, λόγος, ναός, οἶκος, πνεῦμα, υἱός, υἱοί, τέκνα and many others. Here *prob.* belongs τὸ μωρὸν τ. θ. *the (seeming) foolishness of G.* 1 Cor 1:25.

β. *obj. gen.* ἡ ἀγάπη τοῦ θ. *love for God* Lk 11:42; J 5:42; ἡ προσευχὴ τοῦ θ. *prayer to God* Lk 6:12. πίστις θεοῦ *faith in God* Mk 11:22. φόβος θεοῦ *fear of, reverence for God* Ro 3:18 *al.* (s. φόβος 2ba).

γ. τὰ τοῦ θεοῦ *the things, ways, thoughts, or secret purposes of God* 1 Cor 2:11. φρονεῖν τὰ τ. θ. Mt 16:23; Mk 8:33 s. φρονέω 2. ἀποδιδόναι τὰ τ. θ. τῷ θεῷ *give God what belongs to God* Mt 22:21; Mk 12:17; Lk 20:25.

δ. Almost as a substitute for the *adj. divine* IMg 6:1f; 15.

g. The *dat.* τῷ θεῷ is (s. *BI-D.* §188, 2; 192; *Rob.* 538f; WHavers, Untersuchungen z. Kasussyntax d. indogerm. Sprachen '11, 162ff)

α. *dat.* of advantage *for God* 2 Cor 5:13. *Perh.* (s. β) ὅπλα δυνατὰ τῷ θ. 10:4. The *dat.* of Ro 6:10f rather expresses the possessor.

β. *ethical dat. in the sight of God*, hence *w. superl.* force (s. *Beginn.* IV, 75, on Ac 7:20) *very*: μέγαλοι τῷ θ. B 8:4 (cf. Jon 3:3). ἀστειὸς τῷ θ. Ac 7:20. *Perh.* (s. α) ὅπλα δυνατὰ τ. θ. *weapons powerful in the sight of God* 2 Cor 10:4. This idea is *usu.* expressed by ἐνώπιον τοῦ θ.

h. ὁ θ. is used as a vocative Mk 15:34 (Ps 21:2. θεός twice at the beginning of the invocation of a prayer: *Ael. Dion.* θ, 8; *Paus.* Attic. θ, 7 ‘θεὸς θεός’ ταῖς ἀρχαῖς ἐπέλεγον ἐπιφημιζόμενοι; Lk 18:11; Hb 1:8 (Ps 44:7); 10:7 (Ps 39:9). *S.* also 2 and 3c and the *beginn.* of this entry.

i. θ. τῶν αὐθύνων s. αὐθύν 3 and 4; θ. αὐθύνιος s. αὐθύνιος 2; θ. ἀληθινός s. ἀληθινός 3; εἷς ὁ θεός s. εἷς 2b; (ὁ) θ. (ὁ) ζῶν s. [ζῶω] 1ae.—ὁ μόνος θεός *the only God* (4 Km 19:15, 19; Ps 85:10; Is 37:20; Da 3:45; *Philo*, Leg. All. 2, 1f. Cf. *Norden*, *Agn. Th.* 145) J 5:44 (some *mss.* lack τοῦ μόνου); 1 Ti 1:17.—ὁ μόνος ἀληθινός θ. (Demochares in *Athen.* 6, 62 p. 253C μόνος θ. ἀληθινός) J 17:3. Cf. the *sim.* combinations *w.* μόνος θ. Ro 16:27; Jd 25.—θ. σωτήρ s. σωτήρ 1.—OHoltzmann, D. chr. Gottesglaube, s. Vorgesch. u. Urgesch. '05; EvDobschütz, Rationales u. irrat. Denken über Gott im Urchristent.: *StKr* 95, '24, 235-55; RAHoffmann, D. Gottesbild Jesu '34; PAlthaus, D. Bild Gottes b. Pls: *ThBl* 20, '41, 81-92; *Dodd* 3-8; KRahner, Theos im NT: *Bijdragen* (Maastricht) 11, '50, 212-36; 12, '51, 24-52.

4. *fig.*, of that which is worthy of reverence or respect (*Artem.* 2, 69 p. 161, 17: γονεῖς and διδάσκαλοι are like gods; *Simplicius* in *Epict.* p. 85, 27 *acc.* to ancient Roman custom children had to call their parents θεοί).

a. of persons θεοί (as ἡγεμόνες) J 10:34f (Ps 81:6; men are called θ. in the OT also Ex 7:1; 22:27. Cf. *Philo*, Det. Pot. Insid. 161f, Somn. 1, 229, Mut. *Nom.* 128, Omn. *Prob.* Lib. 43, Mos. 1, 158, Decal. 120, Leg. All. 1, 40, Migr. Abr. 84.—Arcesilaus [III BC] describes Crates and Polemo as θεοί τινες=‘a kind of gods’ [*Diog. L.* 4, 22]; Antiphanes says of the iambic poet Philoxenus: θεὸς ἐν ἀνθρώποισιν ἦν [*Athen.* 14, 50 p. 643D]; *Diod. S.* 1, 4, 7 and 5, 21, 2 of Caesar; *Dio Chrys.* 30[47], 5 Πυθαγόρας ἐτιμᾶτο ὡς θεός; *Heliod.* 4, 7, 8 σωτήρ κ. θεός, addressed to a physician; *BGU* 1197, 1 [4 BC] a high official, and 1201, 1 [2 BC] a priest θεός and κύριος; *PMich.* 209, 11f [II/III AD] οἷδας ἄδελφε, ὅτει οὐ μόνον ὡς ἀδελφὸν σε ἔχω, ἀλλὰ καὶ ὡς πατέρα κ. κύριον κ. θεόν).—JAEmerton, *JTS* 11, '60, 329-32.

b. of the belly (=appetite) as the god of certain people *Phil* 3:19 (cf. *Athen.* 3 p. 97C γάστρον καὶ κοιλοδαίμων. Also *Eupolem.* in *Athen.* 3 p. 100B).

5. of the devil ὁ θ. τοῦ αἰῶνος τούτου 2 Cor 4:4 (s. αἰών 2a and WMüllensiefen, *StKr* 95, '24, 295-9).—*TW* III '36, 65-123. *M-M.* B. 1464.

θεοσέβεια, ας, ἡ (*X.*, An. 2, 6, 26; *Pla.*, *Epin.* p. 985D; 989E; Gen 20:11; Job 28:28; Sir 1:25; Bar 5:4; *Philo*.—The word is found as a title in Christian *inscr.*) *reverence for God, piety, religion* 1 Ti 2:10; 2 Cl 20:4; *Dg* 1; 3:3; 4:5 (*Third Corinthians* 3:10); ἀόρατος θ. *invisible religion* (i.e., without images, sacrifices, or elaborate ceremonies) 6:4. τὸ τῆς θ. μυστήριον 4:6. *M-M.**

θεοσεβέω (*Pollux* 1, 22; *Cass. Dio* 54, 30, 1; *Dit.*, *Syll.* 3 708, 18 [II BC]; *Test. Jos.* 6:7) *worship God κατὰ τὰ αὐτὰ Ἰουδαίους in the same way as the Jews* *Dg* 3:1.*

θεοσεβής, ἐς (*Soph.*, *Hdt.*+; *Vett. Val.* 17, 1; 19; 18, 16; *Herm. Wr.* 9, 4b; *Inscr.* Graec. et It. 1325; *Epigr. Gr.* 729, 2; *PGiess.* 55, 1; *UPZ* 14, 20 [158 BC], on which s. the editor's note p. 159; *LXX*; *Ep. Arist.* 179; *Philo*, Mut. *Nom.* 197; *Jos.*, *C. Ap.* 2, 140. Cf. also *Jos.*, *Ant.* 12, 284; 20, 195, and the Jewish *inscr.* in the theater at Miletus in *Dssm.*, *LO* 391f [*LAE* 446f] and *Schürer* III 4 174, 70, *SAB* 1897, 221ff) *god-fearing, devout* J 9:31. *W.* θεοφιλής: γένος τῶν Χριστιανῶν *MPol* 3. Of Job 1 Cl 17:3 (Job 1:1).—GBertram, *TW* III '36, 124-8. *M-M.**

θεοστυγής, ἐς quotable *fr.* earlier times only in the *pass.* sense *hated by a god* (*Eur.*, *Tro.* 1213, *Cycl.* 396; 602), then *godforsaken*. In the list of vices Ro 1:30 the *act. mng.* *hating God* seems preferable (ADebrunner, *Griech. Wortbildungslehre*, 1917, 52 §105). It is obviously *act.* in Ps.-Clem., *Hom.* 1, 12 ἄδικοι κ. θεοστυγεῖς. The noun θεοστυγία 1 Cl 35:5 is also to be taken as *act.*—CFA Fritzsche (1836) on Ro 1:30.*

θεοστυγία, ας, ἡ *hatred or enmity toward God* 1 Cl 35:5 (s. θεοστυγής).*

θεότης, ητος, ἡ (*Plut.*, *De Def. Orac.* 10 p. 415Bc οὕτως ἐκ μὲν ἀνθρώπων εὖς ἥρωας, ἐκ δὲ ἡρώων εἰς δαίμονας αἱ βελτίονες ψυχαὶ τὴν μεταβολὴν λαμβάνουσιν. ἐκ δὲ δαιμόνων ὀλίγαι μὲν ἐπι χρόνῳ πολλὰ δι' ἀρετῆς καθαρθεῖσαι παντάπασι θεότητος μετέσχον; *Lucian*, *Icarom.* 9; *Herm. Wr.* 12, 1; 13, 7a; *Proclus*, *Theol.* 137 p. 122, 5 *al.*; *Kleopatra* I. 62; 117; 137) *deity, divinity*, used as abstract noun for θεός: τὸ πλήρωμα τῆς θ. *the*

fullness of deity Col 2:9 (s. Nash on **θειότης**). ἐπιζητεῖν περὶ τῆς θ. *inquire concerning the deity* Hm 10, 1, 4; cf. 5f. δύναμις τῆς θ. *power of the deity* Hm 11:5; πνεῦμα (τῆς) θ. m 11:10, 14.*

θεοφιλῆς, ἐς (*be*) *loved by God* (so Pind., Hdt.+; Diod. S. 5, 34, 1; Dio Chrys. 16[33], 21; Dit., Or. 383, 42 [I BC]; PGM 13, 225; Ep. Arist. 287; Jos., Ant. 1, 106; 14, 22; 455), also *act. loving God* (Isocr. 4, 29; Philo, Praem. 43) w. θεοσεβῆς MPol 3.*

Θεόφιλος, ου, ὁ (in lit. as well as [since III BC] in *inscr.* and *pap.* for Jews [Ep. Arist. 49; Joseph.] and Gentiles) *Theophilus*, a Christian of prominence, to whom Lk (1:3) and Ac (1:1) are dedicated (cf. Third Corinthians 1:1). M-M.*

θεοφόρος, ον *god-bearing, inspired* (Aeschyl., fgm. 225; Philod., π. θεῶν 1 col. 4, 12 Diels: ‘bearing the divine spirit within oneself’; Leontios 12 p. 22, 14; 15 p. 30, 15; American Journ. of Arch. 37, 244 [*inscr.* II AD; Bacchic mysteries]).—Heraclitus, Ep. 8, 2 the Σίβυλλα as θεοφορουμένη γυνή); *subst.* ὁ θ. *the God-bearer* IEph 9:2 (s. the foll. entry and cf. the v.l. for 1 Cor 6:20 in the Vulgate ‘portate [=ἄρατε] deum in corpore vestro’).*

Θεοφόρος, ου, ὁ (not found as proper name before Ign., and *perh.* coined by him or for him; on the word and name cf. Hdb., Ergänzungsband ’23, 189-91.—Ael. Aristid., because of his close relationship to Asclepius, receives the surname Θεόδωρος: 50, 53f K.=26 p. 518 D.) *Theophorus*, surname of Ignatius, IEph *inscr.*; IMg *inscr.*; ITr *inscr.*; IRo *inscr.*; IPhd *inscr.*; ISm *inscr.*; IPol *inscr.*.*

θεραπεία, ας, ἡ (Eur., Hdt.+; *inscr.*, *pap.*, LXX, Ep. Arist., Philo, Joseph.) *serving, service, care.*

1. of *treatment* of the sick, *esp. healing* (Hippocr.+; PTebt. 44, 6 [114 BC] ὄντος μου ἐπὶ θεραπείᾳ ἐν τῷ Ἰσσιῶ χάριν τ. ἄρρωστίας; Sb 159, 4f; 1537b).

a. *lit.* (Diod. S. 1, 25, 7 [Pl.]; 17, 89, 2; Lucian, Abdic. 7; Philo, Deus Imm. 63; Jos., Vi. 85) Lk 9:11. *θεραπείας ποιεῖν perform healings* LJ 1:6.

b. *fig.*, w. *obj. gen.* (cf. Pla., Prot. 345A τ. καμνόντων; Sb 1537b; θ. ὅλου σώματος; Dit., Syll.3 888, 125; Philo, Spec. Leg. 1, 191 θ. ἀμαρτημάτων) θ. τῶν ἐθνῶν Rv 22:2.

2.=οἱ θεράποντες *servants* (Hdt.+; Gen 45:16; Esth 5:2b; Philo, In Flacc. 149; Jos., Ant. 4, 112) καταστήσαι τινα ἐπὶ τῆς θ. *put someone in charge of the servants* (cf. Polyb. 4, 87, 5 ὁ ἐπὶ τῆς θ. τεταγμένος) Lk 12:42; Mt 24:45 t.r. M-M.*

θεραπεύω *impf.* ἐθεράπευον, *pass.* ἐθεραπευόμην; *fut.* θεραπεύσω; 1 *aor.* ἐθεράπευσα; *perf. pass. ptc.* τεθεραπευμένος; 1 *aor. pass.* ἐθεραπεύθην (Hom.+; *inscr.*, *pap.*, LXX) *serve, be a servant.*

1. *serve a divinity* (Hes., Hdt.+; Diod. S. 5, 44, 2 οἱ θεραπεύοντες τοὺς θεοὺς ἱερεῖς; Arrian, Anab. 7, 2, 4; Dit., Or. 90, 40, Syll.3 663, 6; 996, 30; 1042, 10; Inscr. Gr. 982, 14; PGiess. 20, 20; LXX [Thackeray p. 8]; Ep. Arist. 256; Philo, Spec. Leg. 2, 167; Jos., Ant. 4, 67) *pass.* ὑπὸ τινος: οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων θεραπεύεται *nor is he served by human hands* Ac 17:25 (Field, Notes 127).

2. *care for, wait upon, treat* (medically), then also *heal, restore* (in the latter *mng.* Athen. 12 p. 522B; Dit., Syll.3 1004, 21; 1168, 126; 1170, 20; 1171, 7; 1172, 5; Tob 12:3; Sir 38:7) τινά *someone* (Jos., Bell. 1, 272) Mt 4:24; 8:7, 16; 10:8 al.; Mk 1:34; 3:2, 10; Lk 4:23 (Horapollo 2, 76 ὑφ’ ἑαυτοῦ θεραπευθεῖς), 40; 10:9 and oft. τινὰ ἀπὸ τινος *heal or cure someone from an illness* (BGU 956, 2 ἐξορκίζω ὑμᾶς κατὰ τοῦ ἁγίου ὀνόματος θεραπεῦσαι τὸν Διονύσιον ἀπὸ παντὸς ῥίγου [=ρίγους] καὶ πυρετοῦ) 7:21. *Pass.* 5:15; 6:18; 8:2. ἀπὸ τινος has a different *mng.* in vs. 43 οὐκ ἴσχυσεν ἀπ’ οὐδενὸς θεραπευθῆναι *she could not be healed by anybody*.—θ. νόσον καὶ μαλακίαν (cf. Philo, Det. Pot. Ins. 43; Jos., Ant. 17, 150) Mt 4:23; 9:35; 10:1; Lk 9:1. Of wounds, *pass.* Rv 13:3, 12; wounds healed by a plaster IPol 2:1. *Abs.* Mt 12:10; Mk 6:5; Lk 6:7; 9:6; 13:14; 14:3.—*Fig.* in isolated instances (e.g., Vi. Aesopi I c. 98 τὴν ὀργὴν ὁ λόγος θεραπεύσει): of God (Wsd 16:12) ὁ θεραπεύων θεός *God, who can heal* 2 Cl 9:7 (cf. Shmone Esre 8 אֲנִי . . . אֵל).—JHempel, Heilung als Symbol u. Wirklichkeit ’58; HWBeyer, TW III ’36, 128-32. M-M. B. 306.

θεράπων, οντος, ὁ (Hom.+; Alciphr. 4, 19, 9 Διονύσου θ. καὶ προφήτης; Dit., Syll.3 219, 12; 1168, 114f οἱ θεράποντες of the temple of Asclepius; BGU 361 III, 18; LXX [Thackeray p. 7f]; Philo) *servant* in our lit. only of Moses (as Ex 14:31; Num 12:7; Wsd 10:16) Hb 3:5; 1 Cl 4:12; 43:1; 51:3; cf. vs. 5; 53:5; B 14:4. M-M. B. 1334.*

θερεία, ας, ἡ *subst.* of θέρεος (Hdt.+; Diod. S.; *pap.*) *summertime* Hs 4:2 v.l. for θέρος.*

θερίζω *fut.* θερίσω; 1 *aor.* ἐθέρισα, *pass.* ἐθερίσθην (Pre-Socr., trag.+; *inscr.*, *pap.*, LXX, Philo; Jos., Ant. 3, 251al.) *reap, harvest.*

1. *lit.* Mt 6:26; Lk 12:24; 1 Cl 56:15 (Job 5:26) ὁ θερίσας *the harvester* Js 5:4 (cf. BGU 349, 10 ἐμοῦ τοῦ μισθωσαμένου θερίζοντος τῷ μισθῷ); cf. J 4:36.—Dalman, Arbeit III.

2. *fig.*—a. *esp.* in proverbial *expr.* (Paroem. Gr.: Diogenian. 2, 62) ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων *one sows, and another reaps* J 4:37, cf. 38. ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει *whatever a man sows he will also reap* Gal 6:7 (cf. Aristot., Rhet. 3, 3, 4 σὺ δὲ ταῦτα αἰσχροῦς μὲν ἔσπειρας κακῶς δὲ ἐθέρισας;

Pla., Phaedr. 260D; Philo, Leg. ad Gai. 293). θερίζων ὅπου οὐκ ἔσπειρας *reaping where you did not sow* Mt 25:24, 26; Lk 19:21f. Of a reward *gener.* (Test. Levi 13:6 ἐὰν σπείρητε πονηρά, πᾶσαν ταραχὴν καὶ θλίψιν θερίσετε; Philo, Conf. Lingu. 152; Jer 12:13; Pr 22:8) φθοράν, ζῶν αἰώνιον Gal 6:8. τὰ σαρκικά ὑμῶν *reap* (=lay claim to) *your material benefits* 1 Cor 9:11. Abs. Gal 6:9; 2 Cor 9:6.

b. of the harvest of the Last Judgment, which brings devastation Rv 14:15. ἐθερίσθη ἡ γῆ vs. 16 (cf. Plut., Mor. 182A θερίζειν τὴν Ἀσίαν). M-M. B. 506.*

θερινός, ἡ, ὄν (Pind.+; Sb 358, 7; 14 [inscr. III BC]; BGU 1188, 9 [I BC]; POxy. 810; LXX; Philo; Jos., Ant. 15, 54) *of summer* καιροὶ *seasons of summer* 1 Cl 20:9.*

θερισμός, οὗ, ὁ (X., Oec. 18, 3; Polyb. 5, 95, 5; PLille 1 verso, 9 [III BC]; PHib. 90, 5; BGU 594, 5; LXX; Ep. Arist. 116; Philo, Somn. 2, 23) *harvest*.

1. the process (and time) of harvesting ἕως τ. θερισμοῦ Mt 13:30a. ἐν καιρῷ τ. θερισμοῦ *ibid.* b (cf. Jer 27:16 ἐν καιρῷ θ.); Mk 4:29. In these parables, θερισμός serves to explain the situation in the kingdom of God, as Mt 13:39 plainly shows; J 4:35a.

2. in *fig.* sense *the crop to be harvested*—a. of persons to be won Mt 9:37f; Lk 10:2; J 4:35b.

b. of the judgment ἐξηράνθη ὁ θ. τῆς γῆς *the earth's harvest is dry* (=fully ripe) Rv 14:15. M-M.*

θεριστής, οὗ, ὁ (X., Hier. 6, 10 al.; Plut.; Philostrate., Her. 158, 31; PHib. 44, 4; PFlor. 80, 6; Bel 33; Philo, Virt. 90) *reaper, harvester* Mt 13:30, 39. M-M.*

θερμαίνω (Hom.+; LXX) in our lit. only θερμαίνομαι (PSI 406, 37 [III BC]; Jos., Bell. 3, 274) *impf.* ἐθερμαινόμην *warm oneself* at a fire (Is 44:16) Mk 14:67; J 18:18a, b, 25. πρὸς τὸ φῶς *at the fire* Mk 14:54. Of clothing (Hg 1:6; Job 31:20) θερμαίνεσθε *dress warmly! keep warm!* Js 2:16.*

θέρμη (and θέρμα; s. Phryn. 331 L.; WGRutherford, New Phryn. 1881, 198; 414. Thu.+; inscr., pap.; Job 6:17; Ps 18:7; Sir 38:28; Jos., Bell. 3, 272), ης, ἡ *heat* ἀπὸ τῆς θ. *because of the heat* Ac 28:3. M-M.*

θερμός, ἡ, ὄν (Hom.+; LXX; En. 14, 13; Jos., Vi. 85) *warm* of water for baptism ὕδωρ (cf. Soranus p. 41, 8; Philumen. p. 23, 17; 26, 12; Dit., Syll.3 1170, 12; Philo, Mos. 1, 212) D 7:2. B. 1077.*

θέρος, ους, τό (Hom.+; Dit., Or. 56, 41; PHib. 27, 33; LXX; Philo; Jos., Ant. 5, 190; 212) *summer* Mt 24:32; Mk 13:28; Lk 21:30 (ZNW 10, '09, 333f; 11, '10, 167f; 12, '11, 88). *Fig.* for heavenly bliss Hs 4:2f, 5. M-M. B. 511; 1014f.*

θέσις, εως, ἡ (Pind.+; inscr., pap., LXX, Ep. Arist., Philo) *position* ἰσχυρὰ ἡ θέσις *the position is secure* Hv 3, 13, 3.*

Θεσσαλία, ας, ἡ (Hdt.+; inscr.; Philo, Leg. ad Gai. 281; Sib. Or.) *Thessaly*, a region in northeast Greece Ac 17:15 D.*

Θεσσαλονικεύς, έως, ὁ *Thessalonian*, an inhabitant of Thessalonica Ac 20:4; 27:2; 1 Th 1:1, inscr.; 2 Th 1:1, inscr.*

Θεσσαλονίκη, ης, ἡ (Polyb. 23, 11, 2; Strabo 7 fgm. 24; Ps.-Lucian, Asin. 46; anon. history of the Diadochi [time unknown]: 155 fgm. 2, 3 Jac.; inscr. [Dit., Syll.3 index vol. IV 94]) *Thessalonica*, a city in Macedonia on the Thermaic Gulf. Paul founded a church here Ac 17:1, 11, 13; Phil 4:16; 2 Ti 4:10.*

Θευδᾶς, ᾶ, ὁ (CIG 2684; 3563; 5689; Bull. de corr. hell. 11, 1887, p. 213-15) *Theudas*, the short form of a name compounded w. θεός, but *perh.* not Θεόδωρος, since in CIG 3920=Dit., Syll.3 1229 two brothers Theodore and Theudas are mentioned (cf. Bl-D. §125, 2; Mlt.-H. 88; 91). Ac 5:36 mentions a Jewish insurrectionist named Theudas; the only such *pers.* known to history revolted and was killed in the time of the procurator Cuspius Fadus, 44 AD and later (Jos., Ant. 20, 97-9). For the grave chronological difficulties here s. the *comm.*, e.g. EHaenchen and Beginn. IV ad loc.—Schürer I4 566 (lit. here, note 6); JWSwain, HTR 37, '44, 341-9. M-M.*

θέω (Hom.+; run w. acc. of place (Ps.-X., Cyneg. 4, 6 τὰ ὅρη) θ. τὴν ὁδὸν τὴν εὐθεῖαν *run the straight course* 2 Cl 7:3.*

θεωρέω *impf.* ἐθεώρουν; 1 aor. ἐθεώρησα (Aeschyl., Hdt.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph.).

1. *be a spectator, look at, observe, perceive, see* (w. physical eyes) abs. (2 Macc 3:17) Mt 27:55; Mk 15:40; Lk 14:29; 23:35 (cf. Ps 21:8). W. indir. quest. foll. Mk 12:41; 15:47. W. acc. foll. τινά J 6:40; 12:45; 14:19a; 16:10, 16f, 19; Ac 3:16; 25:24; Rv 11:11f; 1 Cl 16:16 (Ps 21:8); 35:8 (Ps 49:18). W. acc. of the *pers.* and a *ptc.* Mk 5:15; Lk 10:18; 24:39; J 6:19, 62; 10:12; 20:12, 14; 1J 3:17. W. acc. of the *pers.* and ὅτι J 9:8. τι *someh.* (X., Cyr. 4, 3, 3; Jos., Ant. 12, 422) Lk 21:6; 23:48. πνεῦμα *a ghost* 24:37.—J 2:23; 6:2 v.l.; 7:3. ἐν τινί τι *see someh. in someone*: the whole church in the envoys IMg 6:1; cf. ITr 1:1. W. acc. of the thing and *ptc.* foll. J 20:6; Ac 7:56; 8:13; 10:11; 17:16. W. ἀκούειν Ac 9:7 (Apollon. Rhod. 4, 854f: when a deity [in this case Thetis] appears, only those who are

destined to do so can see and hear anything; none of the others can do so). θεωρεῖν καὶ ἀκούειν ὅτι 19:26.—*Pass.* become visible MPol 2:2.—Rather in the sense view (Cebes 1, 1 ἀναθήματα) τὸν τάφον Mt 28:1.—*Catch sight of, notice* Mk 3:11. τι *some*th. θόρυβον 5:38. W. ὅτι foll. Mk 16:4.—The *expr.* see someone's face for see someone in person is due to OT infl. (cf. Jdth 6:5; 1 Macc 7:28, 30) Ac 20:38.

2. of perception by the mind or spirit—a. *notice, perceive, observe, find, esp.* on the basis of what one has seen and heard τι *some*th. (Apollodor. Com., fgm. 14 K. θ. τὴν τοῦ φίλου εὖνοιαν='become aware of the friend's goodwill by the actions of the doorkeeper and the dog'; Sallust. c. 4 p. 4, 24 τὰς οὐσίας τ. θεῶν θ.= 'perceive the true nature of the gods') Ac 4:13. W. *acc.* of the thing and *ptc.* (Ep. Arist. 268) 28:6. W. *acc.* of the *pers.* and predicate *adj.* (cf. Diod. S. 2, 16, 8) δεισιδαιμονεστέρους ὑμᾶς θ. I perceive that you are very religious people Ac 17:22. W. ὅτι foll. (2 Macc 9:23) J 4:19; 12:19. Foll. by ὅτι and *inf.* w. *acc.* (Bl-D. §397, 6 w. *app.*; Mlt. 213) Ac 27:10. W. *indir. quest. foll.* 21:20; Hb 7:4.

b. of the spiritual perception of the one sent by God, which is *poss.* only to the believer (s. Herm. Wr. 12, 20b; Philo, e.g. Praem. 26) J 14:17, 19b; cf. also 17:24.

c. *experience* θάνατον (OT *expr.*; cf. Ps 88:49; also Lk 2:26; Hb 11:5. S. ὁράω 1b) J 8:51 (εἶδον P66 et al.) M-M.*

θεωρία, ας, ἡ (Aeschyl., Hdt.+; Herm. Wr., *inscr.*, *pap.*, LXX, Philo; Jos., Ant. 8, 138) *obj.*, that which one looks at, *spectacle, sight* (so mostly of public spectacles, religious festivals, processions, etc., cf. DHagedorn and LKoenen, ZPE 2, '68, 74) συναρπαζόμενοι ἐπὶ τὴν θ. ταύτην who had gathered for this spectacle Lk 23:48 (w. *sim. mng.* IG IV2 1, 123, 26 θ. for the ὄχλος; 3 Macc 5:24.—Wilcken, Chrest. 3, 6 [112 BC] ἐπὶ θεωρίαν). M-M.*

θήκη, ης, ἡ *receptacle* (Aeschyl., Hdt.+; *inscr.*, *pap.*, LXX; En. 17, 3; Joseph., Test. 12 Patr.; loanw. in rabb.).

1. *grave* (trag., Hdt.+; Dit., Syll.3 1233, 1; POxy. 1188, 4; 21 [13 AD]; PGM 4, 2215; Jos., Ant. 8, 264; 16, 181) 1 Cl 50:4.

2. *sheath* for a sword (Posidon.: 87 fgm. 15, 1 Jac.; Pollux 10, 144; PPetr. III 140a, 4; Jos., Ant. 7, 284) J 18:11. M-M.*

θηλάζω 1 *aor.* ἐθήλασα—1. *to nurse* (Lysias, Aristot. +; *pap.*, LXX; En. 99, 5) *abs.* Mt 24:19; Mk 13:17; Lk 21:23.

2. *suck* (Hippocr., Aristot.+; PRyl. 153, 18; LXX; Philo, Det. Pot. Ins. 118) μαστοὶ οὗς ἐθήλασας the breasts you have sucked Lk 11:27 (cf. SSol 8:1; Job 3:12; Hippocr. VIII 594 L. θ. τὸν μαστόν; Theocr. 3, 16 μασδὸν ἐθήλαξεν). οἱ θηλάζοντες nursing babies Mt 21:16 (Ps 8:3). M-M. B. 334.*

θηλυκός, ἡ, ὅν (Aristot.+; PLille 10, 5 [III BC]; POxy. 1458, 11; PGM 4, 2518; Num 5:3; Dt 4:16; Philo, Deus Imm. 141) *female* ἵνα ἀδελφὸς ὕδων ἀδελφὴν οὐδὲν φρονῇ περὶ αὐτῆς θηλυκὸν that a brother when he sees a sister should not think of her as a female 2 Cl 12:5.*

θῆλυς, εια, υ (Hom.+; *inscr.*, *pap.*, LXX, En.; Ep. Arist. 250; Philo; Jos., C. Ap. 2, 244; Test. 12 Patr.) *female* ἡ θ. the woman (Hdt. 3, 109; X., Mem. 2, 1, 4 al.; Lev 27:4-7; En. 15, 5; 7) Ro 1:26f; 1 Cl 55:5; 2 Cl 12:2, 5 (both the latter *pass.* are *quot. fr.* an apocryphal gospel, presumably GEG); GEG 3. Also τὸ θ. (PTebt. 422, 18) ἄρσεν καὶ θ. male and female (LXX; Philo; Jos., Ant. 1, 32; cf. Pla., Rep. 454D; Aristot., Metaph. 988a, 5) Mt 19:4; Mk 10:6; 1 Cl 33:5; 2 Cl 14:2 (all Gen 1:27); Gal 3:28.—GNaass 1; GEG 2a, b; 2 Cl 12:2 (s. above); cf. B 10:7. M-M. B. 84f.*

θημωνιά, ᾶς, ἡ (LXX; Etym. Mag. p. 451, 8; Anecd. Gr. p. 264, 18=σωρὸς καρπῶν) *heap* (of sheaves) θ. ἄλωνος a heap on the threshing-floor 1 Cl 56:15 (Job 5:26).*

θήρ, ὅς, ὁ (Hom.+; Sb 4011, 4; LXX) (wild) animal 1 Cl 20:4. θῆρες ἄγριοι wild animals 56:12 (Job 5:23).*

θήρα, ας, ἡ (Hom.+; *inscr.*, *pap.*, LXX; Philo, Mos. 1, 298; Jos., Ant. 1, 274; 18, 45, *usu.* in the *mng.* 'hunt' or 'prey') *net, trap* (so Horapollo 2, 26 w. παγίς; Ps 34:8; Pr 11:8) Ro 11:9. M-M.*

θηρεύω 1 *aor.* ἐθήρευσα (Hom.+; *inscr.*, *pap.*, LXX) *to hunt, catch fig.* (so in many ways Pind.+; Diod. S. 2, 5, 1; Ps 139:12; Philo; Jos., Ant. 19, 308) θ. τι ἐκ τοῦ στόματος αὐτοῦ catch him in *some*th. he might say Lk 11:54 (Pla., Gorg. 489B ὀνόματα θηρεύειν='to hunt for the words [of other people] to see whether they might perhaps commit errors [ἐάν τις ῥήματι ἀμάρτη].—θ.=catch by treachery: Ps.-Clem., Hom. 8, 22). M-M.*

θηριομαχέω 1 *aor.* ἐθηριομάχησα be forced to fight with wild animals as a punishment (cf. Diod. S. 3, 43, 7; Artem. 2, 54; 5, 49; Ptolem., Apotel. 4, 9, 10; Vett. Val. 129, 33; 130, 21; Jos., Bell. 7, 38) *lit.* IEph 1:2; ITr 10; ἐπισήμως θ. MPol 3. It is uncertain whether θ. is used *lit.* or *fig.* in 1 Cor 15:32. It is quite unlikely that Paul could have engaged in a real struggle w. wild animals (but. s. Bowen below). He says nothing about such an experience in 2 Cor 11:23-9, and Ac does not mention it. Also the apostle could not have been sentenced 'ad bestias' without losing his Roman citizenship, which he still held at a later date, and which formed the basis for his appeal to the emperor. If, nevertheless, the verb is to be taken as *lit.*, the *expr.* is to be considered (w. JWeiss on 1 Cor 15:32 and WMichaelis, Die Gefangenschaft d. Paulus in Ephesus '25, 118ff) a contrary to fact (unreal) conditional sentence: 'if I had fought w. wild animals' (against this JSchmid, Zeit u. Ort d. paul. Gefangenschaftsbr. '31, 39-60; WG Kümmel, Hdb. '49). But

the **expr.** can also be **fig.**, as it certainly is in **IRo** 5:1 ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶν . . . δεδεμένους δέκα λεοπάρδοις, ὃ ἐστὶ στρατιωτικὸν τάγμα *from Syria to Rome I am fighting with wild animals, bound to ten leopards, that is, a detachment of soldiers* (cf. **Dit.**, **Or.** 201, 15 ἐπολέμησα ἀπὸ Π. ἕως Τ.); here Ign. describes the sufferings of his journey as a prisoner with a word that suggests the struggle w. wild animals, for which he longed, and which filled all his thoughts (cf. **Appian**, **Bell. Civ.** 2, 61 §252, where Pompey says in **sim. fig.** language: οἷς θηρίοις μαχόμεθα; **Philo**, **Mos.** 1, 43f).—**CRBowen**, **JBL** 42, '23, 59-68; **CPCoffin**, **ibid.** 43, '24, 172-6; **JWHunkin**, **ET** 39, '28, 281f; **RE Osborne**, **JBL** 85, '66, 225-30; **AJMallerherbe**, **JBL** 87, '68, 71-80. **M-M**.*

θηρίον, ου, τό (**Hom.** +; **inscr.**, **pap.**, **LXX**, **En.**, **Ep. Arist.**, **Philo**, **Joseph.**), in form, but not in **mng.**, **dim.** of θήρ: (wild) animal, beast.

1. **lit.**—**a.** of real animals—**a. gener.** **Hb** 12:20. τὰ θ. τῆς γῆς (**Gen** 1:24, 25, 30) **B** 6:12; cf. **vs.** 18. **W. adj.** θ. ἄγρια (**X.**, **An.** 1, 2, 7) 1 **CI** 56:11 (**Job** 5:22).

β. of animals of a particular kind: quadrupeds (**Ps.-Clem.**, **Hom.** 3, 36) **Js** 3:7;—wild animals (**Diod. S.** 1, 87, 3; **Jos.**, **Ant.** 9, 197) **Mk** 1:13 (**FSpitta**, **ZNW** 5, '04, 323ff; 8, '07, 66ff.—**Himerius**, **Or.** 39 [=Or. 5], 5: Orpheus in the Thracian mountains, where he has no one to listen to him θηρίων τὴν ἐκκλησίαν ἐργάζεται=‘forms a community for himself from the wild animals’); so **perh.** **Ac** 11:6 (**s. Hs** 9, 26, 1 below);—dangerous animals (**Antig. Car.** 29 [wolf]; **Diod. S.** 17, 92, 2 and 3 [lion]; **Maximus Tyr.** 20, 2b; **Jos.**, **Ant.** 2, 35) **Rv** 6:8 (cf. **Hdt.** 6, 44); **IEph** 7:1;—**specif. snake** (**Diod. S.** 20, 42, 2, alternating with ὄφις; **Polyaenus** 2, 3, 15 with ἔχιδνα; **Arctaeus** 159, 8 τὸ διὰ τ. θηρίων φάρμακον; 163, 2; **Galen** IV 779 K.; θήρ=snake: **Simias** [III BC], **Ov. fgm.** 21, 17 **ed.** **HFränkel** '15) **Ac** 28:4f; **Hs** 9, 26, 7b; so also **ibid.** a and **prob.** 9, 26, 1 **w. ἐρπετά** (cf. **Ac** 11:6; **Jos.**, **Ant.** 17, 117). Cf. **PK** 2 p. 14, 18.

γ. **oft.** of the wild animals in fighting w. animals in the arena (**Diod. S.** 36, 10, 3; **Artem.** 2, 54; **Jos.**, **Bell.** 7, 38) **IRo** 4:1f; 5:3; **ISm** 4:2a, b; **MPol** 3f; 11:1f; **Dg** 7:7; **Hv** 3, 2, 1. εἰς τὰ θηρία κρίνεσθαι *be condemned to fight w. wild animals* **MPol** 2:4.

δ. of animal-like beings of a supernatural kind (**Paus.** 1, 24, 6: griffins, 2, 37, 4 the hydra; cf. **Da** 7:3ff) **B** 4:5 (**Da** 7:7). Of a monstrous dragon (**schol.** on **Apollon. Rhod.** 4, 156-66a the guardian of the golden fleece; **Damascius**, **Vi. Isid.** 140) **Hv** 4, 1, 6; 8; 10; 4, 2, 1; 3ff; 4, 3, 1; 7. The ‘beasts’ or ‘animals’ of **Rv**: 11:7; 13:1ff, 11f, 14f, 17f; 14:9, 11; 15:2; 16:2, 10, 13; 17:3, 7f, 11ff, 16f; 19:19f; 20:4, 10.—**Lit. s.v. δράκων.** **BMurmstein**, **StKr** 101, '29, 447-57; **RSchütz**, **D. Offb. d. Joh. u. Kaiser Domitian** '33; **PSMinear**, **JBL** 72, '53, 93-101.

2. **fig.**, persons w. a ‘bestial’ nature, *beast, monster* (**Aristoph.**, **Equ.** 273, **Plutus** 439, **Nub.** 184; **Appian** [**s. θηριομαχέω**, end]; **Alciph.** 2, 17, 4 al.; **Achilles Tat.** 6, 12, 3; **Jos.**, **Bell.** 1, 624; 627, **Ant.** 17, 117; 120. Cf. **Vett. Val.** 78, 9; **BGU** 1024 IV, 5ff) **Tit** 1:12 (**Damascius**, **Vi. Isid.** 301 the wife of **Isid.** is called a κακὸν θ.). θ. ἀνθρωπόμορφα *beasts in human form* (**Philo**, **Ab.** 33) **ISm** 4:1. **M-M**. **B.** 137.**

θησαυρίζω 1 **aor.** ἐθησαύρισα; **pf. pass. ptc.** τεθησαυρισμένος (**Hdt.** +; **Dit.**, **Syll.** 3 954, 80; **LXX**; **En.** 97, 9; **Philo**) *store up, gather, save.*

1. **lit.** τὶ **someth.** (**Diod. S.** 5, 21, 5; 20, 8, 4) ὃ τι ἐὰν εὐδοῶται *in keeping with his gains* 1 **Cor** 16:2. τί τινα **someth.** *for someone* **θησαυροὺς** ἑαυτῷ *store up treasures for oneself* **Mt** 6:19. **Abs.** (**Philod.**, **Oec.** p. 71 **Jensen**; **Ps** 38:7) *store up treasure* **Js** 5:3. τινὶ *for someone* **Lk** 12:21; 2 **Cor** 12:14.

2. **fig.** (**Diod. S.** 9, 10, 3 words ἐν ταῖς ψυχαῖς τεθησαυρισμέναι; **Philostrat.**, **Vi. Soph.** 2, 1, 2 θ. ἐν ταῖς γνώμαις=in the hearts)—**a.** of treasures in heaven (cf. **Tob** 4:9; **PsSol** 9:5 θ. ζωὴν αὐτῷ παρὰ κυρίῳ) **Mt** 6:20.

β. *store up* (plentifully) ὀργὴν ἑαυτῷ *anger for oneself* **Ro** 2:5 (cf. **Diod. S.** 20, 36, 4 φθόνος; **Appian**, **Samn.** 4, 3; **Vi. Aesopi** I c. 107 κακά; **Inscr. v. Priene** 112, 15 ἐθησαύρισεν ἑαυτῷ παρὰ μὲν τ. ζώντων ἔπαινον, παρὰ δὲ τ. ἐπεσομένων μνήμην; **Pr** 1:18 κακά. **S.** also ὀργή 2b; on θ. ἐν ἡμ. cf. **Tob** 4:9).

γ. *save up, reserve* (4 **Macc** 4:3; **Philo**, **Sacr. Abel.** 62, **Deus Imm.** 156) heaven and earth τεθησαυρισμένοι εἰσὶν *are reserved* 2 **Pt** 3:7. **M-M**.*

θησαυρός, οὔ, ὁ (**Hes.**, **Hdt.** +; **inscr.**, **pap.**, **LXX**, **En.**, **Philo**, **Joseph.**; **Test. Ash.** 1:9; **Sib. Or.** 5, 184; **loanw.** in **rabb.**).

1. *the place where someth. is kept*—**a. lit.**—**a. treasure box or chest** (cf. **X.**, **An.** 5, 4, 27; **Diod. S.** 17, 71, 1; **PTebt.** 6, 27; **PAmh.** 41, 8; **En.** 97, 9; **Jos.**, **Ant.** 9, 163) **Mt** 2:11.

β. *storehouse, storeroom* (**Appian**, **fgm.** 6; **PRyl.** 231, 8; **PFay.** 122, 4; **POxy.** 101, 29; **Am** 8:5; **Pr** 8:21) **Mt** 13:52 (with ἐκβάλλειν ἐκ τοῦ θησ. cf. **Arrian**, **Cyneg.** 34, 1 ἐμβάλλειν ἐς τὸν θησ.).

γ. **fig.** (**Test. Ash.** 1:9) of the heart as the treasury for heavenly possessions θ. τῆς καρδίας **Lk** 6:45; cf. **Mt** 12:35 (on ἁγαθὸς θ. **s. Dt** 28:12).

2. *that which is stored up, treasure* **Mt** 6:21; **Lk** 12:34.—**a. lit.** (**Diod. S.** 17, 71, 1) **Mt** 6:19; 13:44 (for θ. buried in the ground: **Maximus Tyr.** 15, 5h; **Artem.** 2, 58; **Philostrat.**, **Vi. Apoll.** 6, 39 p. 250, 4ff; **JMDerrett**, **Law in the NT**, '70, 1-16). The treasures of Egypt **Hb** 11:26.

β. **fig.** (on θησ. that is dug up in **fig.** sense cf. **Philemo Com.** 169 K. ἐὰν γυνὴ γυναικὶ κατ' ἰδίαν ὀμίλει, μεγάλων κακῶν θησαυρὸς ἐξορύσσεται. **Fig.** use also b γ, end)—**a.** of the treasures in heaven **Mt** 6:20. θ. ἀνέκλειπτος ἐν τ. οὐρανοῖς **Lk** 12:33. **θησαυρὸν** ἔχειν ἐν οὐρανῷ *have treasure in heaven* which is, as it were, deposited there and becomes available to men after death **Mt** 19:21; **Mk** 10:21; **Lk** 18:22.—**WPesch**, **Biblica** 41, '60, 356-78 (**Mt** 6:19-21; **Lk** 12:33f).

β. **θησαυροὶ** σκοτεινοὶ *treasures lying in darkness* **B** 11:4 (**Is** 45:3).

γ. of the gospel and its glory 2 **Cor** 4:7. Of Christ: ἐν ᾧ εἰσιν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως ἀπόκρυφοι *in whom all the treasures of wisdom and knowledge lie hidden* **Col** 2:3 (ἐν θησαυροῖς σοφίας **Sir**

1:25; cf. X., Mem. 1, 6, 14; 4, 2, 9 θησαυροὶ σοφίας; **Pla.**, Phileb. 15E; **Diod. S.** 9, 10, 3 κάλλιστος θης.; **Himerius**, Or. [Ecl.] 3, 20 θης. ἀθάνατος of the possession of virtue; Pr 2:3ff; **Philo**, Congr. Erud. Gr. 127). **M-M. B.** 777.*

θιγγάνω 2 aor. ἔθιγον (*trag.*+—though not in Attic prose [WGRutherford, New **Phryn.** 1881, 169f; 391]; **Hippocr.** [Anz 293]; *inscr.*, pap.; Ex 19:12) *touch* τινός *someh.* (**Aeschyl.**+; Ep. Arist. 106) Hb 12:20 (cf. **Dio Chrys.** 31, 10). In a hostile sense τινός *someone* (**Eur.**, Iph. A. 1351; Act. Thom. 12 p. 118, 5 B. παῖδες, ὧν αἱ βλάβαι αὐταὶ θιγγάνουσι) Hb 11:28. **Abs.** Col 2:21 (**IG XII** 3, 451 μὴ θίγγανε); but cf. ἄπτω 2a. **M-M.***

θλάω pf. τέθλακα (**Hom.**+; **PFay.** 112, 20 [99 AD]; **Jos.**, **Ant.** 10, 7=4 Km 18:21) *break* a seal (which in this case is not a natural, purposeful act, but one greatly to be regretted, since the seal appears as a means of protection, whose destruction is followed by dire consequences) **Hs** 8, 6, 3.*

θλίβω pf. pass. ptc. τεθλιμμένος; 2 aor. pass. ἐθλίβην (**Hom.**+; *inscr.*, pap., **LXX**, **Philo**; **Jos.**, **Ant.** 20, 111; **Test.** 12 Patr., **Sib. Or.**).

1. *press upon, crowd* τινά *someone* (**Sir** 16:28 v.l.) **Mk** 3:9 (cf. **Appian**, Bell. Civ. 4, 45, §194 ἐπιθλίβω τινά=‘crowd around someone’).

2. *press together, compress, make narrow*. Pass.—a. *be jammed full* (**Theocr.** 21, 18 θλιβομένα καλύβα; **Lucian**, Alex. 49 τ. πόλεως θλιβομένης ὑπὸ τ. πλῆθους) τόπος τεθλιμμένος *a place jammed full* **AP** 10:25.

b. *become restricted, narrow* (**Dionys. Hal.** 8, 73 βίοι τεθλιμμένοι, provisions that have become scarce) of a road (w. a *corresp.* στενή πύλη) ὁδὸς τεθλιμμένη *a narrow, confined road* **Mt** 7:14 (cf. **KBornhäuser**, Die Bergpredigt ’23, 177ff).

3. *oppress, afflict* τινά *someone* (**Dt** 28:53; **Lev** 19:33; **Sib. Or.** 3, 630) 2 **Th** 1:6. τὸ πνεῦμα τὸ ἅγιον *oppress the Holy Spirit* **Hm** 10, 2, 5; χρεώστας θ. *oppress debtors* **m** 8:10.—Pass. *be afflicted, distressed* (**UPZ** 42, 22 [162 BC]) 2 **Cor** 1:6; 4:8; 7:5; **Hb** 11:37; **Hm** 2:5. θλιβεῖς *by suffering* **B** 7:11. θλιβεῖς τῇ γνώμῃ τινός *distressed by someone’s scheming* **IPhld** 6:2. ψυχὴ θλιβομένη *distressed soul* **Hs** 1:8 (**PGM** 1, 213 θλίβεται[?]μου ἡ ψυχὴ; **Proclus** on **Pla.**, Crat. p. 72, 3 Pasqu. δαίμονες θλίβουσι τ. ψυχάς; **Nicetas Eugen.** 2, 27 H. ψυχὴ τεθλιμμένη; cf. **Philo**, De Jos. 179). Cf. **Hs** 8, 10, 4.—Subst. ὁ θλιβόμενος *the oppressed (one)* (**Diod. S.** 13, 109, 5 οἱ θλιβόμενοι=‘those who were hard pressed’) 1 **Ti** 5:10; **ISM** 6:2; **B** 20:2; **D** 5:2. *Esp.*, as in some of the aforementioned pass., of the persecution of Christians 1 **Th** 3:4; 2 **Th** 1:7. θλιβῆναι πάσῃ θλίψει *suffer every kind of affliction* **Hs** 6, 3, 6; cf. 7:1ff; 8, 10, 4. ὑπὲρ τοῦ νόμου θλιβέντες *persecuted for the law* (i.e., for the Christian faith) 8, 3, 7. **M-M.***

θλίψις, εως, ἡ (on the accent **s. Bl-D.** §13; **Mlt.-H.** 57.—**KHALipsius**, Grammat. Untersuchungen über d. bibl. Gräz. 1863, 34f prefers to write θλίψις; so also **W-H.**) rare in extra-Biblical **Gk.**, and there *lit., pressing, pressure* (**Strabo**, **Galen**). *Freq.* in the **LXX** and our *lit.*, in the *fig.* sense *oppression, affliction, tribulation* (so **Vett. Val.** 71, 16; **Cat. Cod. Astr.** VIII 3 p. 175, 5; 178, 8; **pl.** 169, 2 [cf. **Boll** 134f]; **Dit., Or.** 444, 15 [II or I BC] διὰ τὰς τ. πόλεων θλίψεις; **BGU** 1139, 4 [I BC]; **POxy.** 939, 13; **PAmh.** 144, 18).

1. of distress that is brought about by outward circumstances (**Jos.**, **Ant.** 4, 108), in *sg.* and *pl.* **Ac** 11:19; **Ro** 5:3b; 12:12; 2 **Cor** 1:8; 6:4; 8:2; **Rv** 1:9; 2:9, 22; 1 **Cl** 22:7 (**Ps** 33:18); 59:4; 2 **Cl** 11:4 (quot. of unknown orig.); **Hs** 7:4ff. ἐπὶ πάσῃ τῇ θ. ἡμῶν 2 **Cor** 1:4a; 7:4; 1 **Th** 3:7; ἐν πάσῃ θ. (**Test. Gad** 4:4) 2 **Cor** 1:4b; ἐν (τ.) θ. **Ro** 5:3a; **Eph** 3:13; 1 **Th** 1:6; 3:3. θ. μεγάλη *great tribulation* (**Sib. Or.** 3, 186) **Mt** 24:21 (1 **Macc** 9:27); **Ac** 7:11; **Hv** 4, 2, 4. **Pl.** **Hv** 3, 2, 1. ἡ θ. ἡ μεγάλη *the great tribulation* **Rv** 7:14; τὸ ἐλαφρὸν τῆς θ. *slight affliction* 2 **Cor** 4:17. ἀνταποδοῦναι τινι θλίψιν *repay someone w. affliction* 2 **Th** 1:6. **W.** ἀνάγκη (q.v. 2) 1 **Th** 3:7. **W.** διωγμός **Mt** 13:21; **Mk** 4:17; **Ac** 8:1 **D**; 13:50 **D**; **pl.** 2 **Th** 1:4. **W.** δεσμά (**Test. Jos.** 2:4) **Ac** 20:23. **W.** ὀνειδισμός **Hb** 10:33. **W.** στενοχωρία (q.v.) **Ro** 2:9. **W.** στενοχωρία and διωγμός 8:35. ἡμέρα θλίψεως *day of affliction* (**Gen** 35:3; 2 **Km** 22:19; cf. **En.** 103, 9; **Test. Levi** 5:5) 1 **Cl** 52:3 (**Ps** 49:15).—Of the tribulations of the last days (as **Da** 12:1) **Mt** 24:21, 29; **Mk** 13:19, 24. ἡ θ. ἡ ἐρχομένη ἡ μεγάλη *the great tribulation to come* **Hv** 2, 2, 7; cf. 2, 3, 4; 4, 1, 1; 4, 2, 5; 4, 3, 6.—Distress caused by war 1 **Cl** 57:4 (Pr 1:27). θ. θανάτου *affliction of death* **B** 12:5. *Difficult circumstances* 2 **Cor** 8:13; **Js** 1:27; συνκοινωνεῖν τῇ θ. *show an interest in (someone’s) distress* **Phil** 4:14. Of a woman’s birth-pangs **J** 16:21.—ὅταν γένηται θ. *when persecution comes* **Hv** 3, 6, 5. θλίψιν ἀκούειν *hear of persecution* **Hs** 9, 21, 3. θλίψιν ἔχειν **J** 16:33; 1 **Cor** 7:28; **Rv** 2:10; **Hv** 2, 3, 1. ἐὰν ὑπενέγκῃ τὰς θλίψεις τὰς ἐπερχομένας αὐτῷ. **Hs** 7:4. ἐξεῖλατο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ **Ac** 7:10. διὰ πολλῶν θ. εἰσελθεῖν εἰς τ. βασιλείαν 14:22. τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν **Mt** 24:9; cf. **B** 12:5.—Of the sufferings of Christ θλίψεις τοῦ Χριστοῦ **Col** 1:24 (s. on ἀνταναπληρῶ and πάθημα 1).

2. *fig.*, of mental and spiritual states of mind, *affliction* in the spiritual sense, *trouble* θ. καὶ συνοχὴ καρδίας *trouble and anguish of heart* 2 **Cor** 2:4. θλίψιν ἐγείρειν τοῖς δεσμοῖς μου *cause trouble for me in my imprisonment* **Phil** 1:17.—**HSchlier**, **TW III** ’36, 139–48. **M-M.** **

θνήσκω (**Hom.**+; **M. Ant.** 10, 18; *inscr.*, pap., **Philo**, **Joseph.** [Schmidt 482]. On the spelling cf. **Kühner-Bl.** I 133; II 442; **Bl-D.** §26 app.; 27 app.; **Mlt.-H.** 84) pf. τέθνηκα, *inf.* τεθνηκέναι (**Ac** 14:19 τεθνάναι t.r. as **Jos.**, **Vi.** 59); *plpf.* (3 *sg.* ἐτεθνήκει **J** 11:21 t.r.) 2 *pl.* τεθνήκετε **Hs** 9, 28, 6; *die*, pf. *have died, be dead*.

1. *lit.* **Mt** 2:20; **Mk** 15:44; **Lk** 8:49; **J** 19:33; **Ac** 14:19; 25:19. *Subst. perf. ptc.* (ὁ) τεθνηκώς *the man who had died* (*class.*; **LXX**) **Lk** 7:12; **J** 11:44.

2. *fig.* (w. ζῆν: **Charito** 7, 5, 4) of spiritual death (**Ael. Aristid.** 52, 2 K.=28 p. 551 **D.**: τὸ τεθνηκὸς τῆς ψυχῆς; **Bar** 3:4; **Philo**, **Fug.** 55 ζῶντες ἔνιοι τεθνήκασιν καὶ τεθνηκότες ζῶσι) ζῶσα τέθνηκεν *she is dead though she is still alive* 1 **Ti** 5:6. (**Timocles Com.** [IV BC] 35 οὗτος μετὰ ζώντων τεθνηκώς) οὔτε ζῶσιν οὔτε τεθνήκασιν **Hs** 8,

7, 1; 9, 21, 2; 4. διὰ τὰς ἀμαρτίας ὑμῶν τεθνήκετε [ἄν] τῷ θεῷ *because of your sins you would have died to God* s 9, 28, 6.*

θνητός, ή, όν (Hom.+; Dit., Syll.3 798, 10; LXX; Sib. Or. 3, 236) *mortal opp.* ἀθάνατος (Dio Chrys. 20[37], 30; Plut., Mor. 960B; Herm. Wr. 1, 15; Philo, Rer. Div. Her. 265; Jos., Ant. 11, 56) D 4:8; Dg 6:8. σάρξ (Heraclit. Sto. 74, 1) 2 Cor 4:11. σῶμα (Hyperid. 6, 24; Philo, Mut. Nom. 36; Jos., Bell. 7, 344) Ro 6:12; 8:11. θ. ἐπίνοια Dg 7:1. ὁ θ. *the mortal=man* (Empedocles: Vorsokrat. 31 B 112 ὁ θν.=‘man’ in contrast to θεός; Job 30:23; Pr 3:13; 20:24; Philo, Praem. 87) 1 Cl 39:2; οἱ θ. *mortals* (Hom.+; Sb 4456, 4; 5829, 14; Wsd 9:14) Dg 9:2 (opp. ὁ ἀθάνατος). τὸ θ. (oft. Philo) 1 Cor 15:53f (opp. ἀθανασία as Philo, Aet. M. 46); 2 Cor 5:4 (opp. ἡ ζωή). M-M.*

θορυβάω pres. pass. 2 sg. θορυβάζῃ (Dositheus 71, 16; En. 14, 8; Etym. Mag. p. 633, 34; also Euseb. of Alex. [Migne, Patrol., Ser. Gr. LXXXVI 1 p. 444C]) *cause trouble. Pass. be troubled or distracted* περὶ τι *by or about someth.* of a busy housewife Lk 10:41 (v.l. τυρβάζῃ, q.v.).*

θορυβέω impf. ἐθορύβουν, pass. ἐθορυβοῦμην (Soph., Hdt.+; inscr., pap., LXX, Joseph.).

1. act. *throw into disorder w. acc.* (cf. Wsd 18:19; Jos., Ant. 18, 65) πόλιν *set the city in an uproar* Ac 17:5. καρδίαν 21:13 D (but here θορ. may also be used abs.).

2. pass. *be troubled, distressed, aroused* (Charito 5, 8, 3; Appian, Bell. Civ. 1. 25 §110; Polyaeus 8, 23, 19; Jos., Ant. 17, 251) GP 5:15. μὴ θορυβεῖσθε Mk 13:7 D; Ac 20:10 (PTebt. 411, 12 μηδὲν μέντοι θορυβηθῆς). τί θορυβεῖσθε; Mk 5:39. Of an ὄχλος: θορυβοῦμενος *aroused, in disorder* Mt 9:23 (Appian, Bell. Civ. 5, 10 §42 ἡ χώρα θορυβουμένη). M-M.*

θόρυβος, ου, ό (Pind., Hdt.+; Dit., Or. 48, 9; Inscr. v. Magn. 114, 3; pap., LXX, Philo, Joseph.; loanw. in rabb.).

1. *noise, clamor* Ac 21:34; MPol 8:3. θ. μέγας (Jos., Ant. 17, 184) Hs 9, 3, 1; MPol 9:1.—2. *confusion, unrest* 1 Cl 57:4 (Pr 1:27).

3. *turmoil, excitement, uproar* (X., An. 3, 4, 35; Appian, Bell. Civ. 2, 118, §494)—a. of the milling about of a throng in a house of mourning Mk 5:38 (though mngs. 1 and 2 are also poss.).

b. of the noise and confusion of excited crowds (Philo, In Flacc. 120; Jos., Bell. 1, 201; 2, 611) Mk 14:2; Ac 20:1; γίνεται θ. (cf. PTebt. 15, 3 [114 BC] θορύβου γενομένου ἐν τῇ κόμῃ) Mt 26:5; 27:24. μετὰ θορύβου (cf. Polyaeus 6, 41, 1; Ezk 7:11; Jos., Ant. 5, 216) *with a disturbance* Ac 24:18. M-M.*

θράσος, ους, τό (Hom.+; LXX, Ep. Arist., Philo; Jos., Vi. 120) *boldness, arrogance, shamelessness* 1 Cl 30:8. οὐ δώσεις τῇ ψυχῇ σου θράσος *you must not give (=admit) arrogance to your soul, you must not become arrogant* B 19:3; D 3:9 (cf. Diod. S. 5, 29, 3 τὸ θράσος τῆς ψυχῆς).—JWackernagel, Hellenistica, '07, 15f.*

θρασύτης, ητος, ή (Thu.+)
boldness, arrogance (Dio Chrys. 48[65], 5; Sb 6026, 1 [III AD]; Philo, Spec. Leg. 3, 175 al.) B 20:1; D 5:1.*

θραυματίζω *break* Lk 4:18 D; s. θραύω 2b.*

θραύω pf. pass. ptc. τεθραυσμένος; 1 aor. pass. ἐθραύσθην (Pind., Hdt.+; Vett. Val., inscr., pap., LXX) *break in pieces*.

1. lit. (Diod. S. 20, 93, 2; Dit., Syll.2 588, 27 [II BC]; Epigr. Gr. 1003; Jos., Ant. 8, 390) Mk 14:3 v.l. Of pottery Hm 11:13.

2. fig. (Maximus Tyr. 14, 6e; Cat. Cod. Astr. VIII p. 147, 12; Jos., Bell. 1, 323).

a. of an oath *break* Dg 11:5.—b. *break, weaken, oppress* (Orph. Hymns 87, 3 ψυχῇ; Plut., Anton. 17, 4 θραυόμενος τὸν λογισμόν; M. Ant. 4, 49, 2) Hv 3, 11, 3. τεθραυσμένοι *the downtrodden* Lk 4:18; B 3:3 (both Is 58:6). M-M.*

θρέμμα, ατος, τό (trag.+)
(domesticated) animal, esp. a sheep or goat (X., Oec. 20, 23 al.; Dit., Syll.3 636, 26; 826G, 20; Dit., Or. 200, 11; 629, 175; POxy. 246, 16; BGU 759, 11; PAmh. 134, 5; Test. Gad 1:6; Philo; Jos., Ant. 7, 148) J 4:12 (Timaeus Hist. [IV/III BC]: no. 566 fgm. 56a Jac. αὐτοὶ καὶ τὰ θρέμματα αὐτῶν). M-M.*

θρηνέω impf. ἐθρήνουν; fut. θρηνήσω; 1 aor. ἐθρήνησα (Hom.+; LXX).

1. intr.—a. *mourn, lament* (w. κλαίειν; cf. Jo 1:5) J 16:20.—b. esp. *sing a dirge* (LXX) Mt 11:17; Lk 7:32.

2. trans. *mourn for, lament* τινά *someone* (Herodian 3, 4, 6; Nicetas Eugen. 7, 182 H.; LXX; Philo, Leg. All. 3, 231; Jos., Bell. 3, 436) Lk 23:27 (w. κόπτεσθαι as Xenophanes, fgm. 13 Diels; Mi 1:8; Jos., Ant. 6, 377). M-M.*

θρήνος, ου, ό (Hom.+; pap., LXX; Philo, Ebr. 95; Jos., Ant. 7, 42) *dirge* Mt 2:18 CD (Jer 38:15).*

θρησκεία, ας, ή (Hdt.+; inscr., pap., LXX, Philo, Joseph.) *the worship of God, religion, esp. as it expresses itself in religious service or cult*; the Being who is worshipped is given in the obj. gen. (Aelian, N.A. 10, 28 τοῦ Σαράπιδος; Herodian 4, 8, 7 τοῦ θεοῦ; Delph. inscr. in Dit., Syll.3 801D, 4 τοῦ Ἀπόλλωνος; Wsd 14:27 τ. εἰδώλων; Philo, Spec. Leg. 1, 315 τῶν θεῶν; Jos., Ant. 1, 222; 12, 271 τοῦ θεοῦ) θρησκεύειν τὴν θρησκείαν τοῦ ὑψίστου 1 Cl 45:7. θ. τῶν ἀγγέλων Col 2:18 (MDibelius, Hdb. exc. 2:23 [lit.; also ALWilliams, JTS 10, '09, 413-38].—Ramsay, Phryg. I 2 p. 541 no. 404 and p. 741 no. 678 testify to the worship of angels in Phrygia. The Council of Laodicea, Can.

35 rejects it. Theodoret on Col 2:16 ed. Hal. III 490 deplors its tenacious survival in Phrygia and Pisidia). Of Judaism ἡμετέρα θ. *our religion* Ac 26:5 (cf. 4 Macc 5:7 and Jos., Ant. 12, 253) Ἰουδαίων [subj. gen] θ.; Ps.-Clem., Hom. 5, 27). Of Christianity τὰ ἀνήκοντα τῇ θ. ἡμῶν *the things that befit our religion* 1 Cl 62:1. τὴν θ. προσάγειν θεῷ *offer service to God* Dg 3:2. Js contrasts the μάταιος θ. 1:26 w. vs. 27, the θ. καθαρά καὶ ἀμίαντος παρὰ τ. θεῷ, which consists in good deeds (Herm. Wr. 12, 23 θρησκεία τ. θεοῦ μία ἐστὶ, μὴ εἶναι κακόν).—S. on εὐλαβέομαι and KLSchmidt, TW III '36, 155-9. M-M. B. 1463.*

θρησκεύω (Hdt.+; Dit., Syll. 3 783, 42f [27 BC] τοὺς θεοὺς ἐθρήσκευσεν εὐσεβῶς; Sb 991, 7 [III AD]; Herm. Wr. 12, 23 τοῦτον τὸν λόγον, ὃ τέκνον, προσκύνει καὶ θρήσκευε; Wsd 11:15; 14:17) *practice religious observances, worship w. the acc. of that which is worshipped or served* (Dionys. Hal. 2, 23, 1 τοὺς θεοὺς; Celsus 8, 66; Dit., Syll. [s. above]; Herm. Wr. [s. above]; Wsd 11:15; Jos., Ant. 8, 248; 9, 289; Sib. Or. 5, 77) πῶς θρησκεύοντες αὐτόν (i.e. τ. θεόν) *how you worship him* Dg 1. τίνα τινι *serve or worship someone by means of someth.* 2:8; θ. θρησκείαν *practice religion* 1 Cl 45:7.*

θρησκός, ὄν (Hesychius; Etym. Mag. p. 455, 9; θρησκός, L-S-J (lex.); Sophocles, Greek Lexicon) *religious* Js 1:26.*

θριαμβεύω 1 aor. ἐθριάμβευσα (Ctesias; Polyb.; Dionys. Hal.; Epict. 3, 24, 85 al.; not a Lat. loanw.—s. Bl-D. §5, 1 app. and L-S-J s.v. θρίαμβος II).

1. *lead in a triumphal procession* τίνα someone as a captive (Plut., Rom. 33, 4, Pomp. 83, 3, Arat. 54, 8; Appian, Mithrid. 77 §338; 103 §482; cf. Theophyl. Sim., Ep. 68), hence *gener. triumph over* θριαμβεύσας αὐτοὺς ἐν αὐτῷ *through him* (Christ) *he* (God) *has triumphed over them* (the hostile supernatural powers) Col 2:15. Many scholars (Heinrici, Bousset, Bachmann, Schlatter, Kümmel, RSV ad loc.) find the same mng. in 2 Cor 2:14 τῷ θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τ. Χριστῷ, which they render about as follows: *thanks be to God, who always leads us in triumph with him in Christ*. Others prefer the sense

2. *cause to triumph* (Ctesias, Pers. 13 θριαμβεύσας τὸν μάγον=after he had procured a triumph for the μάγος [but LWilliamson, Jr., Interpretation 22, '68, 317-32, renders θρ. 'hold up to ridicule'].—So Klöpper, Schmiedel, Belser, GGodet, Sickenberger ad loc.; sim. Weizsäcker), or

3. simply *lead or exhibit in a public procession* (Ctesias, Pers. 58, of the head and right hand of a slain enemy.—Cf. Ltzm., Hdb. ad loc.). Windisch leaves the choice open betw. 2 and 3.—Field, Notes 181f; RMPope, ET 21, '10, 19-21; 112-14; ABKinsey, ibid. 282f; FPrat, Rech de Sc rel 3, '12, 201-29. M-M.*

θρίξ, τριχός, ἡ (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 patr.) *hair*.

1. of the hair of animals τρίχες καμήλου *camel's hair*: ἐνδυμα ἀπὸ τρ. κ. *a garment of camel's hair* Mt 3:4. So Mk 1:6 says of John the Baptist that he was ἐνδεδυμένος τρίχας κ. *dressed in camel's hair*, somewhat as we say: 'in wool'.—Of apocalyptic animals w. long hair Rv 9:8 (JEMichl, BZ 23, '35, 266-88; Biblica 23, '42, 192f).

2. of human hair (Jos., C. Ap. 1, 282) white, black hair Mt 5:36; cf. Rv. 1:14. τρίχες πρεσβύτεραι *belonging to an older person, i.e. gray* Hv 3, 10, 4f; 3, 12, 1. τρ. λευκαί v 4, 2, 1. Coming out easily (ἐκ or ἀπὸ τ. κεφαλῆς) Lk 21:18; Ac 27:34 (cf. 1 Km 14:45). αἱ τρίχες τῆς κεφαλῆς πᾶσαι *all the hairs of the head* Mt 10:30; Lk 12:7 (Alcaeus 80, 10 D.2 παρὰ μοῖραν Διὸς οὐδὲ τρίχες [here the text breaks off]=‘against the will of Zeus not even the hairs are’ . . . —The hair as *someh.* quite worthless: Paroem. Gr. Zenob. [time of Hadrian] 2, 4 ἡ θρίξ οὐδενὸς ἀξία); cf. 7:38 (αἱ τρ. τῆς κεφαλῆς as Jdth 10:3; Ps 39:13; Philo, Leg. ad Gai. 223), 44; J 11:2; 12:3. ἐμπλοκή τριχῶν *braiding the hair* 1 Pt 3:3. τρίχας λελυμένη *with the hair loose* Hs 9, 9, 5; cf. 9, 13, 8. λαμβάνειν τινὰ ἐν μιᾷ τῶν τρ. αὐτοῦ *take someone by one of his hairs* GH 5. τρίχες ὀρθαί *hair standing on end* (Il. 24, 359; Lucian, Philops. 22) Hv 3, 1, 5. M-M.*

θροέω 1 aor. pass. ptc. θροηθεῖς (trag.+; in act. and mid. w. the mng.: ‘cry out, tell out, speak, announce’, etc.—The act.: Jos., Ant. 18, 234; 19, 137) in the NT only pass. in the sense *be inwardly aroused* (cf. Tetrast. Iamb. 2, 1, 4 p. 286; Malalas 41, 12 LDind. [1831]; SSol 5:4), *be disturbed or frightened* 2 Th 2:2. μὴ θροεῖσθε Mt 24:6; Mk 13:7. θροηθέντες καὶ ἔμφοβοι γενόμενοι Lk 24:37 P75 B 1241.*

θρόμβος, ου, ὁ (trag., Hdt.+; drop θ. αἵματος (Aeschyl., Choëph. 533; 546; Pla., Critias p. 120A; medical wr. [Hobart 82f]) *small amount of* (flowing) *blood, clot of blood* Lk 22:44.—WSurbled-Sleumer, D. Moral in ihren Beziehungen z. Medizin u. Hygiene II 2 '19, 183ff. M-M.*

θρόνος, ου, ὁ (Hom.+; inscr., pap., LXX, En.; Jos., Ant. 7, 353; 8, 399; Test. Levi; loanw. in rabb.).

1. *throne*—a. of human kings and rulers (Hdt. 1, 14; X., Cyr. 6, 1, 6; Herodian 1, 8, 4) καθελεῖν ἀπὸ θρόνων *dethrone* Lk 1:52. The throne of David (2 Km 3:10), the ancestor of the Messiah 1:32; Ac 2:30.

2. of God (Soph., Ant. 1041; inscr. of Antiochus of Commagene [Dit., Or. 383] 42 πρὸς οὐρανίους Διὸς θρόνους; Ps 46:9; Ezek. Trag. in Euseb., Pr. Ev. 9, 29, 5) Hb 12:2; Rv 7:15; 12:5; 22:1, 3; cf. 1:4; 3:21b; 4:2ff, 9; 5:1, 6f, 11, 13 al.—ὁ θρόνος τ. χάριτος Hb 4:16; τ. μεγαλωσύνης 8:1.—Of heaven as the throne of God (after Is 66:1) Mt 5:34; 23:22; Ac 7:49; B 16:2 (the two last pass. are direct quot. of Is 66:1.—Cf. Theosophien 56, 33f. For heaven as the throne of Zeus s. Orpheus: Hymn. 62, 2f Q. and Demosth. 25, 11).

c. of Christ, who occupies the throne of his ancestor David (s. a above). It is a θ. δόξης αὐτοῦ Mt 19:28a; 25:31; an eternal throne Hb 1:8 (Ps 44:7), which stands at the right hand of the Father's throne Pol 2:1 or is even identical w. it

Rv 22:1, 3; cf. 3:21b. His own are to share this throne w. him vs. 21a.

d. of the thrones of the 12 apostles as judges (Philochorus [IV/III BC]: no. 328 fgm. 64bβ the νομοφύλακες . . . ἐπὶ θρόνων ἐκάθηντο; Plut., Mor. 807B; Paus. 2, 31, 3; Ps 121:5; Jos., Ant. 18, 107) or rulers in the time of the final consummation Mt 19:28b (Galen X 406 K. Θεσσαλαὸς ἅμα τοῖς ἑαυτοῦ σοφισταῖς ἐφ' ὑψηλοῦ θρόνου καθήμενος); Lk 22:30; cf. Rv 20:4.

e. of the thrones of the 24 elders of Rv 4:4; 11:16.—Rv also mentions thrones of infernal powers; the throne of the dragon, which the beast receives 13:2; cf. 16:10.—ὁ θ. τοῦ Σατανᾶ 2:13 in the letter to Pergamum is freq. (e.g. Dssm., LO 240, 8 [LAE 280, 2]; Lohmeyer ad loc.; Boll 112, 4) taken to be the famous Altar of Zeus there (cf. En. 25, 3 the mountain whose peak is like a throne); others (Zahn; JWeiss, RE X 551; cf. Hadorn) prefer to think of the temple of Asclepius, and Bousset of Perg. as the center of the emperor-cult.—ThBirt, D. Thron d. Satans: Philol. Wochenschr. 52, '32, 259-66.

2. fig.—a. *dominion, sovereignty* (a mng. perh. poss. in some aforementioned pass.) θ. αἰώνιος of Jesus Christ 1 Cl 65:2; MPol 21.

b. name of a class of supernatural beings (Test. Levi 3:8. Cf. the astrol. PMich. 149 XVI, 23; 24 [II AD].—Kephala. I 117, 24-26, personification of the one who sits on the throne, the judge) Col 1:16.—OSchmitz, TW III '36, 160-7. M-M. B. 481.*

θρύπτω (Pla. et al.; POxy. 471, 80 [II AD]; Ps 57:8 Sym.; Philo; Jos., Bell. 4, 563) *break in (small) pieces* θρυπτόμενον as a supplement to τὸ σῶμα τὸ ὑπὲρ ὑμῶν 1 Cor 11:24 in D (cf. Dio Chrys. 60+61[77+78], 41; Soranus p. 34, 10 θρυπτόμενον τὸ σῶμα; Nicander, Ther. 108 ἄν σάρκες θρύπτονται; Galen: CMG V 4, 2 p. 148, 23 θρύμμα ἄρτου; Diod. S. 1, 83, 3 καταθρύπτοντες τοὺς ἄρτους).*

Θυάτιρα (—ειρα W-H.), ων, τά (Polyb. 16, 1, 7; 32, 27, 10; Strabo 13, 4, 4; Ptolem. 5, 2, 14; Appian, Syr. 30 §150; inscr. On the acc. in-αν Rv 1:11 v.l., s. Bl-D. §57 w. app.; Mlt.-H. 128) *Thyatira*, a city in Lydia in Asia Minor, on the Lycus R. betw. Pergamum and Sardis, founded by Macedonian Greeks (s. Strabo loc. cit.; Dit., Or. 211 w. note 2). Its busy industrial life included notably the dyeing of purple cloth. There was in Th. a guild of dyers (βαφεῖς), the existence of which is attested by numerous inscr. (CIG 3496-8; other inscr. in WHBuckler, Monuments de Thyatire: Rev. de philol. 37, '13, 289-331. Also the inscr. which the guild of purple-dyers in Thessalonica dedicated to a certain Menippus of Thyatira: LDuchesne et ChBayet, Mission au Mont Athos 1876, p. 52 no. 83). Ac 16:14; Rv 1:11; 2:18, 24.—EZiebarth, RhM 51, 1896, 632ff; AWikenhauser, Die Ap-Gesch. '21, 410f (lit.). M-M.*

θυγάτηρ, τρός, ἡ (Hom.+; inscr., pap., LXX, Ep. Arist., Philo; Jos., C. Ap. 1, 96a.; Test. 12 Patr.) *voc.* θύγατερ, for which the *nom.* without the *art.* is also used (Lk 8:48; J 12:15; W-S. §29, 4; Mlt.-H. 136); *pl.* θυγατέρες etc.; *daughter*.

1. *lit.* Mt 10:35, 37; Lk 8:42; 12:53. Foll. by *gen.* of the father or mother Mt 9:18; 14:6; 15:22, 28; Mk 5:35; 6:22; 7:26, 29; Lk 2:36; 8:49; Ac 2:17 (Jo 3:1); 7:21; Hb 11:24; B 19:5; D 4:9; cf. Ac 21:9.

2. *fig.* (Epict. 4, 11, 35; Paus. 8, 20, 3; Paradoxogr. Vat. 60 Keller; Phalaris, Ep. 142, 3 θ.=girl)—a. *voc.* in a friendly greeting to girls or women Mt 9:22; Mk 5:34; Lk 8:48.

b. to denote a more general relationship—a. among persons θυγατέρες Ἀαρὼν *the female descendants of Aaron*, i.e., the women of priestly families Lk 1:5. θ. Ἀβραάμ 13:16 (cf. 4 Macc 15:28). Of the women who are readers of B, and are therefore his pupils B 1:1.

β. *fig.* (Procop. Soph., Ep. 93 the letters are θυγατέρες of their writers) of doubt θ. ἐστὶ τοῦ διαβόλου *the devil's daughter* Hm 9:9; cf. 12, 2, 2 (Pind., Olymp. 10, 5 ἀλάθεια as θυγάτηρ Διός). Of virtues, one of which is the daughter of the other in turn Hv 3, 8, 4f.

c. of the daughters of God as his children in the spiritual sense 2 Cor 6:18 (cf. Is 43:6; Wsd 9:7).

d. θυγατέρες Ἱερουσαλήμ Lk 23:28 is an OT *expr.* to designate the individual female inhabitants of the city (cf. SSol 2:7; 3:5; Is 3:16; 4:4). But the situation is different

e. w. the *sing.* θυγάτηρ Σιών which—also in OT fashion (cf. Zech 2:14; 9:9; Jer 4:31 al.—Sib. Or. 3, 324 θυγατέρες δυσμῶν=peoples of the west)—denotes the city of Zion and its inhabitants Mt 21:5; J 12:15 (both Is 62:11). M-M. B. 106.*

θυγάτριον, ου, τό (Strattis Com. [c. 400 BC], fgm. 63 Kock; Menand., fgm. 428 K.; Machon in Athen. 13 p. 581c; Plut., Mor. 179E; Epict. 1, 11, 4; Dio Chrys. 10[11], 54; Dit., Syll. 3 364, 55; PPetr. III 53 r, 3; PLond. 24, 6; Jos., Ant. 19, 200.—WSchmid, D. Attizismus IV 1897, 305) *dim.* of θυγάτηρ *little daughter* (though the word can denote one who is marriageable: Lucian, Tox. 22), also a term of endearment Mk 5:23; 7:25. M-M.*

θύελλα, ης, ἡ (Hom.+; Ps.-Aristot., De Mundo 4 p. 395a, 6: θύελλα πνεῦμα βίαιον κ. ἄφνω προσαλλόμενον; Jos., Bell. 2, 396; 3, 368; Sib. Or. 4, 115) *storm, whirlwind* Hb 12:18 (cf. Dt 4:11; 5:22).*

θύϊνος, η, ον (Strabo 4, 6, 2 al., perh. also PLond. 928, 20) *from the citron tree* ξύλον citron wood (Diosc. 1, 21; 3 Km 10:11 Sym.)=*scented* Rv 18:12. M-M.*

θῦμα, ατος, τό (trag., Thu.+; Dit., Or. 332, 40 [II BC] al. inscr.; Wilcken, Chrest. I 111, 3 [III BC]; oft. LXX) *sacrifice, offering* PK 2 p. 14, 20.*

θυμίαμα, ατος, τό (Soph., Hdt.+; inscr., pap., LXX, Philo, Joseph.; Test. Levi 8:10).

1. *incense*—**a.** sing. (Hdt. 1, 198; PTebt. 112, 22 [112 BC]; Jos., **Ant.** 3, 197) **B** 2:5 (Is 1:13). More often—**b.** in the pl. (Soph., Oed. R. 4; Hdt. 2, 86; Pla., Rep. 2 p. 373A; Dit., Syll. 3 999, 15f; LXX, Philo; Jos., **Ant.** 4, 32) **Rv** 5:8; 8:3f; 18:13.

2. *incense burning, incense offering* (LXX) τὸ θυσιαστήριον τοῦ θ. *the altar of incense* (Ex 30:1, 27; 2 Macc 2:5) **Lk** 1:11; ἡ ὥρα τοῦ θ. *the hour of the incense offering* vs. 10. **M-M.***

θυμιατήριον, ου, τό (Hdt., Thu.+; inscr., pap., LXX) properly a place or vessel for the burning of incense (Kühner-Bl. II p. 281, 5), usu. a censer. However **Hb** 9:4 *altar of incense* (as Hdt. 2, 162; Aelian, V.H. 12, 51; esp. of the altar of incense in the Jewish temple: Philo, Rer. Div. **Her.** 226, Mos. 2, 94; Jos., **Ant.** 3, 147; 198). **M-M.***

θυμιάω 1 aor. inf. θυμιάσαι (Pind., Hdt.+; Diod. S. 16, 11, 1; Dit., Or. 352, 37 [II BC]; pap. [Kl. T. 135 no. 5, 46]; LXX, Philo; Jos., **Ant.** 3, 199a.) *make an incense offering* ἔλαχε τοῦ θυμιάσαι *it fell to his lot to make the incense offering* **Lk** 1:9. **M-M.***

θυμικός, ή, όν (Aristot. et al.; Philo) *hot-tempered, irascible* (so Aristot., Rhet. 2, 14 p. 1389a, 9; Cornutus 20 p. 39, 16; Athen. 2, 45 p. 55f) **D** 3:2.*

θυμομαχέω *be very angry* τινί *at someone* (Polyb. 27, 8, 4 ἐπὶ τινί) **Ac** 12:20.*

θυμός, οῦ, ό (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo; Jos., **Vi.** 393 al.; Test. 12 Patr.; Sib. Or., fgm. 3, 19).

1. *passion, passionate longing* (Hom.+; Pla., Cratyl. 419E θυμός ἀπο τῆς θύσεως κ. ζέσεως τ. ψυχῆς; Philo) ἐκ τ. οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν τ. ἔθνη *she has caused the nations to drink the wine of her passionate immorality* **Rv** 14:8; cf. 18:3. τὸ ποτήριον τ. οἴνου τ. θυμοῦ τ. ὀργῆς αὐτοῦ *the wine-cup of his passionate wrath* 16:19; cf. 19:15. But in all these cases **mng.** 2 may be the correct one; for the other **pass.** in **Rv** where θ. occurs, **mng.** 2 is **prob.** the only one possible.

2. *anger, wrath, rage* **Rv** 12:12 (θυμὸν ἔχειν as Theognis 747 Bergk). ὁ οἶνος τ. θυμοῦ τ. θεοῦ *the wine of God's wrath* (s. ἄκρατος) 14:10; cf. vs. 19; 15:1, 7; 16:1 (the figure of the outpouring of wrath freq. in OT). If this **mng.** holds true for all the **Rv** **pass.**, the combination of genitives of θυμός and ὀργή in 16:19; 19:15 is to be taken as a strengthening of the thought (cf. Ex 32:12; Jer 32:37; La 2:3; CD 10, 9), and in 14:8; 18:3 we have a mixed metaphor: the wine of harlotry, w. which Babylon intoxicates the nations, becomes the wine of God's wrath for them.—In the other occurrences of θ. in our lit., the same **mng.** is indicated: of God (w. ὀργή; both words are oft. used together thus in the LXX) **Ro** 2:8; 1 **Cl** 50:4. Of men **Hb** 11:27; (w. ὀργή, as Aelian, V.H. 15, 54; Ael. Aristid. 35, 10 K.=9 p. 101 D.; Herodian 8, 4, 1; Sir 45:18; Jos., **Ant.** 20, 108) **Col** 3:8; (w. πικρία and ὀργή) **Eph** 4:31; cf. **Hm** 5, 2, 4 and **Js** 3:11 **P74** ἐξερίσαι εἰς τοσοῦτο θυμοῦ *reach such a pitch of fury* 1 **Cl** 45:7; ἀκατάσχετος θ. **MPol** 12:2. πλησθῆναι θυμοῦ *be filled w. anger* **Lk** 4:28; cf. **Ac** 19:28.—Pl. θυμοί (**Herm.** Wr. 12, 4; Philo, Rer. Div. **Her.** 64; Jos., **Bell.** 4, 314) *outbursts of anger* 2 **Cor** 12:20; **Gal** 5:20; 1 **Cl** 46:5.—FBüchsel, **TW** III '36, 167-73. **M-M.** B. 1087; 1134.*

θυμώω *make angry* **pass.** *become angry* (Aeschyl., Hdt.+; Dio Chrys. 10[11], 20; LXX; Ep. Arist. 254; Jos., **Ant.** 12, 270) 1 aor. ἐθυμώθη. **Abs.** (Polyb. 5, 16, 4; Test. Dan 4:4) **Mt** 2:16.*

θύρα, ας, ή (Hom.+; inscr., pap., LXX; Ep. Arist. 158; Philo, Joseph.) *door*. As is oft. the case in class. wr., the pl. can be used of one door (Phlegon: 257 fgm. 36, 1, 3 **Jac.**; Philo, Ebr. 49; cf. Jos., **C. Ap.** 2, 119.—**Bl-D.** §141, 4; **Rob.** 408).

1. **lit.**—**a.** ἀνοίγειν *open the door* (Jos., **Vi.** 246) **Ac** 5:19; **B** 16:9. **Pass.** **Ac** 16:26f (Achilles Tat. 7, 13, 1 Λευκίππη τὰς θύρας ἀνεωγμένας ὀρῶσα). (ἀπο)κλείειν *shut* **Mt** 6:6; **Lk** 13:25a. **Pass** (Jos., **Ant.** 18, 74) **Mt** 25:10; **Lk** 11:7; **J** 20:19, 26; **Ac** 21:30; κρούειν τὴν θ. *knock at the door* 12:13; **Lk** 13:25b; διὰ τῆς θ. **J** 10:1f. ἐπὶ τ. θυρῶν *before the door* (s) **Ac** 5:23. Also ἐπὶ θύραις (Aesop, Fab. 466 **P.**; Jos., **Ant.** 17, 90. Also with art.: **Clearchus**, fgm. 24 p. 17, 21; **Appian**, **Bell. Civ.** 3, 93 §385) 1 **Cl** 39:9 (**Job** 5:4); ἐπὶ τῇ θ. **Ac** 5:9. πρὸ τῆς θύρας 12:6 (schol. on **Nicander**, **Ther.** 860 πρὸ τ. θυρῶν). πρὸς (τὴν) θ. *at the door* (Hegesippus **Com.** [III BC] 1, 24) **Mk** 1:33; 11:4; τὰ πρὸς τὴν θ. *the place near the door* 2:2. πρὸς τῇ θ. ἔξω *outside the door* **J** 18:16 (cf. **Lucian**, **Herm.** 7, 7 ὁ παρὰ τὴν θύραν ἔξω ἐστώς).—θ. τοῦ πύργου **Hv** 3, 9, 6.—On the θύρα ὠραία **Ac** 3:2 s. under ὠραῖος.—1 **Cl** 43:3 v.l. Funk.

b. of the door-like opening of a cave-tomb *entrance* (cf. **Od.** 9, 243; **Suppl. Epigr. Gr.** VIII 200 [I AD, Jerus.]) ἡ θ. τοῦ μνημείου **Mt** 27:60; **Mk** 15:46; 16:3. θ. τοῦ μνήματος **GP** 8:32; cf. 9:37; 12:53f.—The firm vault of heaven has a 'door' (cf. **Ps** 77:23), which opens to admit favored ones **Rv** 4:1 (differently, **GRinaldi**, **CBQ** 25, '63, 336-47).

2. **fig.** (**Maximus Tyr.** 19, 5d ὁ ἔρως ἔσται ἐπὶ θύραις τ. ψυχῆς; **Iambl.**, **Myst.** [Scott, **Hermet.** IV p. 39, 5ff] ἡ ἱερατικὴ δόσις καλεῖται θύρα πρὸς θεόν').

a. ἐγγὺς ἐστιν ἐπὶ θύραις *he is near, at your very door* (cf. **X.**, **An.** 6, 5, 23) **Mt** 24:33; **Mk** 13:29. Also πρὸ τῶν θυρῶν ἔστηκεν **Js** 5:9; cf. also **Ac** 5:9. ἔστηκα ἐπὶ τ. θύραν καὶ κρούω **Rv** 3:20a; s. also **b.**

b. of the door to the kgdm. of heaven: εἰσελθεῖν διὰ τῆς στενῆς θύρας *come in through the narrow door* **Lk** 13:24. **Perh.** the same door is meant in δέδωκα ἐνώπιόν σου θύραν ἡνεωγμένην **Rv** 3:8. But here sense

c. is also conceivable, **acc.** to which the opening of the door represents something made possible or feasible: θύρα μοι ἀνέφγεν μεγάλη 1 **Cor** 16:9 (HNie, **Vox Theologica** 10, '40, 185-92); cf. 2 **Cor** 2:12; **Col** 4:3. **Sim.** ὁ θεός. . . ἡνοιξεν τοῖς ἔθνεσιν θύραν πίστεως **Ac** 14:27 (πίστις 2da).

d. In John Jesus calls himself ἡ θύρα **J** 10:9, certainly *the door* for the sheep; ἡ θύρα (ὁ ποιμὴν **P75** et al.) τῶν

προβάτων **vs. 7**, however, has the sense which is prominent in the context, *the door to the sheep* (s. **Hdb. ad loc.**; EFascher, *Ich bin d. Thür!* Deutsche Theologie '42, 34-57; 118-33).—Jesus as the θύρα τοῦ πατρὸς *the door to the Father* **IPhld 9:1**.—JoachJeremias, **TW III '36**, 173-80. **M-M. B. 466.***

θυρεός, οὗ, ὁ (Polyb. 6, 23, 2; **Diod. S. 5, 33, 4 al.**; **PSI 428, 36 [III BC]**; **LXX**; **Jos., Ant. 8, 179**; **Sib. Or. 3, 729**; **loanw. in rabb.**) a long, oblong *shield*; **fig. θ. τῆς πίστεως shield of faith Eph 6:16. M-M. B. 1402.***

θυρίς, ἴδος, ἡ *window* (so **Aristot.+**; **inscr., pap., LXX**; **En. 101, 2**; **Philo, Plant. 169**; **Joseph., Test. Jos. 14:1**; **loanw. in rabb.**) καθέζεσθαι ἐπὶ τῆς θ. *sit at (in) the window* **Ac 20:9**. διὰ θυρίδος *through the window* **2 Cor 11:33 (Palaeph. p. 20, 5; Josh 2:15; 1 Km 19:12; Jos., Ant. 6, 217). M-M.***

θυρωρός, οὗ doorkeeper—1. ὁ of a man (**Sappho+**; **pap., LXX**; **Jos., Ant. 11, 108**) **Mk 13:34**; **J 10:3**.

2. ἡ of a woman (**BGU 1061, 10 [14 BC]**; **PRyl. 36, 6 [34 AD]**; **PStrassb. 24:17**; **2 Km 4:6**; **Jos., Ant. 7, 48**) **J 18:16f (MBlack, An Aramaic Approach 3, '67, 258f [Sin. Syriac]). M-M.***

θυσία, ας, ἡ (**Pind., Hdt.+**; **inscr., pap., LXX**, **Ep. Arist., Philo, Joseph., Test. 12 Patr.**).

1. the act of offering fig. ἐπὶ τῇ θυσίᾳ τ. πίστεως ὑμῶν as you offer your faith Phil 2:17 (though **mng.** 2b is not impossible for this difficult **pass.**; s. below).

2. sacrifice, offering—a. lit. (stated gener. Dg 3:5) Mt 9:13; 12:7 (both Hos 6:6); Mk 9:49 v.l., s. ἀλίζω; Hb 10:5 (Ps 39:7); 26. Pl. Mk 12:33; Lk 13:1 (cf. Jos., Bell. 2, 30 παρὰ ταῖς ἰδίαις θυσίαις ἀπεσφάχθαι); Hb 10:1, 8; 1 Cl 4:2 (Gen 4:5. Cf. **Diod. S. 12, 20, 2 τῶν θεῶν οὐ χαιρόντων ταῖς τῶν πονηρῶν θυσίαις); **B 2:4, 5 (Is 1:11)**, **7 (Jer 7:22)**. The various kinds are specified **1 Cl 41:2. ἀνάγειν θυσίαν bring an offering Ac 7:41 (ἀνάγω 2)**. Also ἀναφέρειν θ. **Hb 7:27 (ἀναφέρω 2)**; δοῦναι θ. **Lk 2:24. προσφέρειν (Ex 32:6; Lev 2:1, 8 and oft.) Ac 7:42 (Am 5:25); Hb 5:1; 8:3; 10:11; 11:4; 1 Cl 10:7. Pass. Hb 9:9; φέρειν θ. (2 Ch 29:31, Jer 17:26) 1 Cl 4:1 (Gen 4:3). προσάγεσθαι θ. (cf. 1 Esdr 1:16) be led as a sacrifice 1 Cl 31:3. Of a sacrificial meal (Polycrates: no. 588 **fgm.** 1 **Jac.** equated **w. θοίνῃ** ['feast']; **Ps.—Callisth. 3, 29, 9 τὴν θυσίαν ἐποιήσαμεθα τῶν Σωτηρίων**='the meal to celebrate deliverance') ἐσθίειν τὰς θ. *eat the sacrifices* (**Ps 105:28; Num 25:2**) **1 Cor 10:18**. The Eucharist is spoken of as a *sacrifice* or *offering* and sacrificial meal **D 14:1ff (s. Knopf, Hdb. exc. on D 9 and 10, p. 24f)**.—Of the sacrificial death of Christ which, in contrast to the earthly sacrifices, is to be classed among the κρείττονες θυσίαι **Hb 9:23; 10:12. διὰ τῆς θυσίας αὐτοῦ 9:26. παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν θυσίαν τ. θεῷ Eph 5:2 (Diod. S. 4, 82, 2 τὴν θυσίαν ὑπὲρ πάντων τ. Ἑλλήνων).**—**B 7:3.******

b. fig. (Sextus 47: the doing of good as the only θυσία pleasing to God) a broken spirit designated as θ. 1 Cl 18:16f; 52:4; B 2:10 (all three Ps 50:19; 51:17). θ. αἰνέσεως praise-offering (s. on αἴνεσις) is used fig. in our lit. of spiritual sacrifice 1 Cl 35:12 (Ps 49:23); 52:3 (Ps 49:14). It is explained Hb 13:15 as καρπὸς χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ (=τ. θεοῦ).—εὖ σπένδομαι ἐπὶ τῇ θυσίᾳ τῆς πίστεως ὑμῶν even if I must pour out my blood over the sacrifice of your faith (i.e., consisting in your faith) Phil 2:17 (cf. **Arrian, Exp. Alex. 6, 19, 5 σπείσας ἐπὶ τῇ θυσίᾳ τὴν φιάλην. But s. 1 above). **θ. δεκτὴ an acceptable sacr. (cf. δεκτός) Phil 4:18; Hs 5, 3, 8; cf. Hb 13:16; πνευματικαὶ θ. spiritual sacrifices 1 Pt 2:5 (cf. Herm. Wr. 13, 18; 19; 21 λογικαὶ θυσίαι; s. on this Rtzst., Mysterienrel. 3 38; 328f.—Sib. Or. 8, 408 ζῶσα θυσία).** Of the sacrifice of martyrdom **IRo 4:2; MPol 14:2. παρακαλῶ ὑμᾶς παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν I appeal to you to present your bodies as a living sacrifice Ro 12:1 (παριστάναι θυσίαν is a t.t. of sacrificial procedure: Dit., Or. 332, 17; 42; 456, 20f; 764, 23; 33 al., Syll. 2 554, 6; 3694, 50.—PSeidensticker, Lebendiges Opfer Röm 12:1, diss. Münster, '54).—OSchmitz, Die Opferanschauung d. spät. Judentums u. die Opferaussagen d. NTs '10; HWenschkewitz, D. Spiritualisierung der Kultusbegriffe Tempel, Priester u. Opfer im NT '32; WvLoewenich, Z. Verständnis d. Opfergedankens im Hb: ThBl 12, '32, 167-72; JBrinktrine, D. Messopferbegr. in den ersten 2 Jahrh. '18; RKYerkes, ATR 29, '47, 28-33; RdeVaux, Les Sacrifices de l'Ancien Testament '64. S. also εὐχαριστία 3. M-M. B. 1467.*****

θυσιαστήριον, ου, τό (LXX; Ep. Arist. 87; Philo, Mos. 2, 105; Jos., Ant. 8, 88; 105; Test. Levi 16:1) altar.

1. lit.—a. of the altar of burnt offering in the inner forecourt of the temple at Jerusalem (s. Schürer II 4 344f) Mt 5:23f; 23:18-20, 35; Lk 11:51; Hb 7:13; Rv 11:1; 1 Cl 41:2; B 7:9 (cf. Lev 16:7-9, 18). λειτουργεῖν τῷ θ. serve at the altar 1 Cl 32:2; παρεδρεῖν τῷ θ. (s. παρεδρεύω) 1 Cor 9:13a; συμμερίζεσθαι τῷ θ. (s. συμμερίζω) vs. 13b; κοινωνοὶ τοῦ θ. partners, sharers in the altar=closely united **w. the altar (=w. God; s. 10:20) 10:18, cf. κοινωνός 1ba (but s. GVJourdan, JBL 67, '48, 122f).**

b. of the altar of incense—α. in the temple at Jerusalem τὸ θ. τοῦ θυμιάματος (Ex 30:1, 27) Lk 1:11.

β. the heavenly altar of Rv also seems to be thought of as an altar of incense: 6:9; 8:3, 5; 9:13; 14:18; 16:7. Hermas also speaks of a θ. τοῦ θεοῦ in heaven Hm 10, 3, 2f; s 8, 2, 5.

c. of an altar gener.: the one erected by Abraham (Gen 22:9) Js 2:21; B 7:3. Pl. Ro 11:3 (3 Km 19:10).

2. fig. in var. ways—α. ἐντός (τοῦ) θ. εἶναι be inside the sanctuary (lit., the place of sacrifice or of the altar) (θ. in this **mng. perh. also Rv 14:18 and **Procop., Aed. 1, 65; inscr. Ἀρχαιολογικὸν Δελτίον 12, '27, 69), i.e. in the church, under the care and control of its constituted authorities IEph 5:2; ITr 7:2. This is in accord w. Ignatius' emphatic assertion that there is only one θ. IMg 7:2; IPhld 4.****

b. IRo 2:2 Ign. speaks of the altar that is ready to receive his death as a martyr.

c. Pol 4:3 the Christian widows are called a θυσιαστήριον θεοῦ, since they are to bring to God none but perfect gifts (cf. Sextus 46b, the pure heart as a θ. for God).

d. The pass. ἔχομεν θ. ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες we have an altar from which those who serve the tabernacle have no right to eat Hb 13:10 is difficult. Scholars more recently fr. FBleek

to ASeeberg and BHaensler, **BZ** 11, '13, 403-9, interpret the θ . as the cross of Christ, others [e.g. ThHaering, *Der Brief an die Hebr.* '25, 103] as the communion table. HWindisch rejects both these interp. BWeiss and ERiggenbach^{2,3} '22 give up the attempt to understand it. Cf. also JMCreed, **ET** 50, '38, 13-15; JPWilson, *ibid.* 380f; JEL Oulton, *ibid.* 55, '44, 303-5.— $\pi\rho\omicron\sigma\epsilon\rho\chi\epsilon\sigma\theta\alpha\iota\ \acute{\epsilon}\nu\ \tau\tilde{\omega}\ \theta$. $\lambda\epsilon\iota\tau\upsilon\rho\gamma\epsilon\iota\nu\ \tau\omicron\ \theta\epsilon\iota\omicron\nu$ Tit **1:9 v.l.** is also to be *interpr. fr.* the viewpoint of Christian institutions. **B.** 1467.*

θύω *impf.* ἔθουν; 1 *aor.* ἔθυσα; *pf. pass. ptc.* τεθυμένος; 1 *aor. pass.* ἐτύθη (Hom.+; *inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.*).

1. *sacrifice* (this is the proper *mng.* and the one most commonly found. Used also of human sacrifice: Apollodorus [II BC]: 244 *fgm.* 125 **Jac.=Porphyr.**, Abst. 2, 55) *τινὶ τι someth. in honor of someone* (Diod. S. 16, 18, 5; 17, 100, 1; **Lucian**, Dial. Deor. 2, 4; **Dit.**, Syll.3 589, 48; 993, 11f; Gen **46:1**; **Jos.**, **Bell.** 2, 214 $\tau\tilde{\omega}\ \theta\epsilon\tilde{\omega}\ \chi\alpha\rho\iota\sigma\tau\acute{\eta}\rho\iota\alpha$; **Sib. Or.** 3, 626) 1 Cor **10:20** (Dt **32:17**). τ . $\theta\epsilon\tilde{\omega}\ \theta\upsilon\sigma\acute{\iota}\alpha\nu$ *offer a sacr. to God* 1 Cl **52:3** (Ps **49:14**). *τινὶ in honor of someone* (X., Cyr. 8, 7, 3; **Wilcken**, Chrest. 116, 2 $\theta\upsilon\epsilon\ \pi\acute{\alpha}\sigma\iota\ \tau\omicron\iota\varsigma\ \theta\epsilon\omicron\iota\varsigma$; **BGU** 287, 7; **LXX**; Ep. **Arist.** 138; **Jos.**, **Bell.** 1, 56 $\tau\tilde{\omega}\ \theta\epsilon\tilde{\omega}$) Ac **14:18**; 2 Cl **3:1**. **Abs.** (**Lucian**, Jupp. Trag. 22, *beg.*; **PHib.** 28, 7; **LXX**) Ac **14:13**; **MPol** 12:2.

2. *slaughter, kill* (**Aesop**, Fab. 122 P.=195 H.; 143 P.=262 H.; 290 P.—**Babr.** 21.—On the close relation *betw.* sacrifice and slaughter cf. **Ltzm.**, **Hdb.** on 1 Cor **10:25**) $\tau\iota\ \textit{someth.}$ (Tob **7:8**; **Jos.**, **Ant.** 1, 197 $\mu\acute{o}\sigma\chi\omicron\nu$) a calf Lk **15:23**, 27, 30. **Pass.** Mt **22:4**. $\tau\omicron\ \pi\acute{\alpha}\sigma\chi\alpha$ *the Passover lamb* (Ex **12:21**; Dt **16:2**, 5f; 1 Esdr **1:6**; **7:12**) Mk **14:12**. **Pass.** Lk **22:7**; hence $\tau\omicron\ \pi\acute{\alpha}\sigma\chi\alpha$ ἡμῶν ἐτύθη Χριστός 1 Cor **5:7** ($\theta\upsilon\omega$ of the sacrifice of a person, s. 1 above). **Abs.** Ac **10:13**; **11:7**.

3. *gener. kill* (**Eur.**, Iph. T. 621; Sir **34:20**; 1 Macc **7:19**) **abs.** J **10:10**.

4. *celebrate*, but *perh.* only when an animal is slaughtered in the same connection (**Polyaenus** 1, 44. θ . εὐαγγέλια='a joyous festival'; **Appian**, Syr. 4 §17; 16 §69 γάμους both times; **Athen.** 12, 43 p. 532E θ . τὰ ἐπινίκια; **Achilles Tat.** 8, 19, 3 θ . τοὺς γάμους.—**Philochorus** no. 328 *fgm.* 65 **Jac.** uses $\theta\upsilon\sigma\acute{\iota}\alpha$ of domestic family festivals) Mk **14:12**; Lk **22:7** (s. 2 above).—**GDKilpatrick**, Biblical Translator 12, '61, 130-32 (kill for food J **10:10**). **JBehm**, **TW** III '36, 180-91. **M-M.***

θῶ s. **τίθημι**.

Θωμᾶς, ᾱ, ὁ (the Aram. $\theta\omega\theta$ 'twin', which was never used simply as a surname [**MLidzbarski**, Handb. der nordsem. Epigraphik 1898, 383], came to coincide in **Gk.**-speaking regions w. the **Gk.** name Θωμᾶς [**RHerzog**, Philol. 56, 1897, 51]. Cf. **Dalman**, Gramm.2 145, 6; **Wuthnow** 55; **BI-D.** §53, 2d; 125, 2) *Thomas*, one of the 12 apostles (s. **Δίδυμος**) Mt **10:3**; Mk **3:18**; Lk **6:15**; J **11:16**; **14:5**; **20:24**, **26-8**; **21:2**; Ac **1:13**; **LJ** 2:1; **Papias** 2:4. **M-M.***

θώραξ, ακος, ὁ—1. *breastplate* (so **Hom.**+; **Lind.** Tempelchron. C, 36; 41; 47; **PPetr.** III 6a, 26 [237 BC]; **PGiess.** 47, 6; **LXX**; **Philo**, Leg. All. 3, 115; **Jos.**, **Ant.** 8, 414, Vi. 293; **Test. Jud.** 3:5; *loanw. in rabb.*) Rv **9:9b**, 17.—**Fig.** ἐνδύεσθαι τὸν θώρακα τῆς δικαιοσύνης *put on the breastplate of righteousness* Eph **6:14** (cf. Is **59:17**; Wsd **5:18**). θ . πίστεως 1 Th **5:8**.

2. the part of the body covered by the breastplate, *the chest* (**Eur.**; **Pla.**, Tim. 69E; **Aristot.**, Hist. An. 1, 7; **Diod. S.** 15, 87, 1; 5; **Polyaenus** 3, 9, 22) Rv **9:9a** (though *mng.* 1 is not to be excluded). **M-M.** **B.** 1399.*

I

ι' numeral=10 (δέκα: **Jos.**, **C. Ap. 1, 157**; cf. **Sib. Or.** 5, 14) **B** 9:8; **HS** 9, 3, 3; 9, 4, 2; 3; 9, 5, 4; 9, 15, 4. As an ordinal numeral *tenth* (δεκάτη) **Hm** 10 **superscr.***

ια' numeral=*eleventh* (ἐνδεκάτη) **Hm** 11 **superscr.***

Ίάϊρος, ου, ό, Ίάειρος **W-H.** (= יֵאִי'he—God—will enlighten' or rarely [1 Ch 20:5]= יֵאִי'he will arouse') *Jairus* (Ίάϊρ Num 32:41; Dt 3:14; 1 Ch 2:22f al. Ίάϊρος 1 Esdr 5:31; Esth 1:1a; **Jos.**, **Bell. 2, 447**. Cf. PThomsen, *Inscr. d. Stadt Jerusalem* [=ZDPV 43, '20, 138ff] no. 190; **Ostraka** II 1231) a synagogue official Mk 5:22; Lk 8:41. **M-M.***

Ίακώβ, ό indecl. (יַעֲקֹב) *Jacob*. This, the un-Grecized form of the OT, is reserved for formal writing, and **esp.** for the patriarch (so also **Philo**, e.g. *Leg. Alleg.* 3, 18, *Sacrif. Abel.* 5, *Ebr.* 82, *Migr. Abr.* 200; **Test. 12 Patr.**; **Sib. Or.** 2, 247; also in magic: **PGM** 4, 1736; 1803; also in the spelling Ίακούβ [**Fluchtaf.** 3, 2]. Differently **Josephus**, s. **Ίάκωβος**. Cf. **Dssm.**, **B** 184, 3 [**BS** 282]).

1. son of Isaac Mt 1:2; Lk 3:34; J 4:5f, 12; Ac 7:8, 12, 14f, 46 (but s. below); Ro 9:13 (Mal 1:2f); Hb 11:9, 20f; 1 Cl 4:8; 31:4; B 11:9 (quot. of unknown orig.); 13:4f. Of the nation of Israel, *the descendants of Jacob* (Num 23:7; Sir 23:12; Is 9:7; 40:27 al.) Ro 11:26 (Is 59:20); so **perh.** also in οἶκος Ί. Ac 7:46. Also (Ex 19:3; Is 2:5) Lk 1:33; cf. 1 Cl 29:2 (Dt 32:9). The triad Abraham, Isaac, and Jacob (also in magic [s. **Ἀβραάμ**] and grave **inscr.** Sb 2034, 11; 3901, 12) Mt 8:11; Lk 13:28; B 8:4; **IPhld** 9:1. **Esp.** the God of Abraham, Isaac, and Jacob (Ex 3:6; also in magic: **PGM** 4, 1231f; **Fluchtaf.** 5, 2; 37) Mt 22:32; Mk 12:26; Lk 20:37; Ac 3:13; 7:32.—Cf. B 6:8 (Ex 33:1).

2. the father of Joseph, in the genealogy of Jesus Mt 1:15f; Lk 3:23 D. **M-M.***

Ίάκωβος, ου, ό (Grecized form of the preceding, **W-S.** §10, 3; **Ep. Arist.** 48; 49. **Oft.** in **Joseph.**, even for the patriarch [s. **Ίακώβ**]). In the spelling Ίάκουβος: **POxy.** 276, 5 [77 AD]; **BGU** 715 II, 11; 1 Esdr 9:48) *James* (for the history of this name s. Murray, *New [Oxford] Engl. Dict.* s.v. James).

1. son of the Galilean fisherman Zebedee, brother of John, member of the Twelve, executed by Herod Agrippa I not later than 44 AD: Mt 4:21; 10:2; 17:1; Mk 1:19, 29; 3:17; 5:37; 9:2; 10:35, 41; 13:3; 14:33; Lk 5:10; 6:14; 8:51; 9:28, 54; Ac 1:13a; 12:2; **GEb** 2.-ESchwartz, *Über d. Tod der Söhne Zeb.* '04; JBlinzler and ABöhling, *Novum Testamentum* 5, '62, 191-213.

2. James, the son of Alphaeus (q.v.) also belonged to the Twelve Mt 10:3; Mk 2:14 v.l. (s. 6 below); 3:18; Lk 6:15; Ac 1:13b. This James is **perh.** identical with

3. James, the son of Mary Mt 27:56; Mk 16:1; Lk 24:10 (s. **Bl-D.** §162, 3), who is called Mk 15:40 Ί. ό μικρός, *James the small or the younger* (μικρός 1a, b.—ThZahn, *Forschungen* VI '00, 345f; 348ff).

4. James, the Lord's brother (**Jos.**, **Ant.** 20, 200), later head of the church at Jerusalem, confused w. 2 at an early date; Mt 13:55; Mk 6:3; 1 Cor 15:7; Gal 1:19; 2:9, 12; Ac 12:17; 15:13; 21:18; **GH** 21 (**Lat.**); most probably **Papias** 2:4. This J. is certainly meant Js 1:1 (MMeinertz, *D. Jk u. sein Verf.* '05; AMeyer, *D. Rätsel des Jk* '30) and Jd 1.—GerhKittel, *D. Stellg. des Jak. zu Judentum u. Heidenchristentum*: **ZNW** 30, '31, 145-57, *D. geschichtl. Ort des Jk*: *ibid.* 41, '42, 71-105; KAland, *D. Herrenbr. Jak. u. Jk*: **ThLZ** 69, '44, 97-104; GerhKittel, *D. Jak. u. die Apost. Väter*: **ZNW** 43, '50/'51, 54-112; WKPrentice, in *Studies in Roman Economic and Social Hist.* in honor of ACJohnson '51, 144-51; PGaechter, *Petrus u. seine Zeit* '58, 258-310.

5. James, father of an apostle named Judas, mentioned only by Luke: Lk 6:16a; Ac 1:13c.

6. Mk 2:14 D the tax-collector is called James (instead of Levi. **S.** FCBurkitt, **JTS** 28, '27, 273f).—HHoltzmann, *Jak. der Gerechte u. seine Namensbrüder*: **ZWTh** 23, 1880, 198-221; FMaier, *Z. Apostolizität des Jak. u. Jud.*: **BZ** 4, '06, 164-91; 255-66; HKoch, *Z. Jakobusfrage* Gal 1:19: **ZNW** 33, '34, 204-9. **M-M.***

ἱαμα, ατος, τό (**Hdt.** + w. the **mng.** 'remedy') *healing* (**Pla.**, *Leg.* 7 p. 790D; **Lucian**, *Calumn.* 17; **Dit.**, *Syll.* 3 1168, 2 ἱάματα τ. Απόλλωνος καὶ τ. Ἀσκληπιοῦ; 24; 35. Cf. Jer 40:6) χαρίσματα ἱαμάτων (*spiritual*) *gifts of healing* 1 Cor 12:9, 28, 30. Cf. ἱάματα B 3:4 v.l. (for ἱμάτια) Funk. **M-M.***

Ίαμβρης, ό *Jambres*, s. **Ίάννης**.

Ίανναί, ό indecl. *Jannai*, in the genealogy of Jesus Lk 3:24.*

Ίάννης, ό *Jannes*, named w. Jambres as one of the Egyptian sorcerers who (Ex 7:11ff) opposed Moses before Pharaoh 2 Ti 3:8. The names go back to Jewish tradition (**Schürer** III 4 402ff; MDibelius, **Hdb.** ad loc.), whence Numenius of Apamea [II AD] in Euseb., *Pr. Ev.* 9, 8, 1 got them. Μαμβρης appears as v.l. for Ίαμβρης, reflecting variation in the **mss.** A Jewish apocryphal work bearing both names has disappeared except for the title (**Schürer**, loc. cit.).—RJames, **JTS** 2, '01, 572ff.; The Damascus Document (**Kl. T.** 167) 5, 19f (cf. **CD** 5, 18f and SSchechter, *Fragments of a Zadokite Work* '10 p. xxxvii and lixf); **Billerb.** III 660-4; HOdeberg, **TW** III 192f.*

ἰάομαι mid. dep., impf. ἰώμην; fut. ἰάσομαι; 1 aor. ἰασάμην; pass. forms w. pass. mng. 1 aor. ἰάθην, imper. ἰαθήτω; 1 fut. ἰαθήσονται; pf. ἴαμαι (Bl-D. §311, 1). (Hom.+; Dit., Syll.3 1168, 108; 113; 117; 1169, 7; PSI 665, 5 [III BC]; BGU 1026 XXII, 15; LXX, Philo; Jos., Ant. 9, 105) *heal, cure*.

1. lit. *τινά someone* Lk 5:17; 6:19; 9 (in vs. 2 τοὺς ἀσθενεῖς is v.l.), 11, 42; 14:4; 22:51; J 4:47; Ac 9:34; 10:38; 28:8; 1 Cl 59:4.—Pass. Mt 8:8, 13; 15:28; Lk 7:7; 8:47; 17:15; J 5:13; Ac 5:16 D. ἰαθῆναι ἀπὸ τινος *be cured of an illness*: ἀπὸ τῆς μάστιγος *of the terrible suffering* Mk 5:29. ἀπὸ τῶν νόσων αὐτῶν Lk 6:18. ἰᾶσθαι διὰ τινος *be cured by someth.* B 8:6.

2. fig. of deliverance from other ills of many kinds (Ael. Aristid. 13 p. 273 D.; Julian, Epistle 61 p. 424A, fr. the evils of ignorance; Sallust. 14 p. 28, 3 κακίαν; Jos., Ant. 2, 119 λύπην) *restore* (En. 10, 7) *τινά someone* fr. sin and its consequences Mt 13:15; J 12:40; Ac 28:27 (all three Is 6:10); the brokenhearted Lk 4:18 t.r.; B 14:9 (both Is 61:1). *τι someth.* (Philostrat., Vi. Soph. 1, 22 p. 38, 9) *heal* (cf. the proverb in Hdt. 3, 53; Thu. 5, 65, 2; Apollon. Rhod. 4, 1081; Appian, Ital. 5 §10, Bell. Civ. 1. 3 §9, and in Prov. Aesopi 91 P.: κακὸν κακῷ ἰᾶσθαι) τὰ ἁμαρτήματα Hv 1, 1, 9 (Appian, Hann. 31 §131 ἁμαρτήμα i.). τὰ προγεγονότα πονηρά *all the past evils* 1, 3, 1; cf. s 9, 23, 5. Abs. of the results of God's punishment, which he brings to an end 1 Cl 56:7 (Job 5:18).—Pass. of sin Js 5:16; 2 Cl 9:7; Hs 9, 28, 5. The figure of sin as a wound or disease is also plain in ἵνα τὸ χολὸν ὑαθῇ Hb 12:13, and τῷ μώλωπι αὐτοῦ ἡμεῖς ἰαθημεν 1 Cl 16:5; B 5:2; cf. 1 Pt 2:24 (all three Is 53:5).—AOepke, TW III 194-215. M-M.*

Ἰάρετ, ὁ indecl. (ἱρ, in pause ἱρη) *Jared*, father of Enoch (Gen 5:15, 18; 1 Ch 1:2; En. 106, 13; Ἰάρεδ in all these, but Ἰάρετ as v.l. in Gen 5:18 [ARahlf's, Genesis '26].—Jos., Ant. 1, 79; 84 Ἰάρεδος, ου), in the genealogy of Jesus Lk 3:37.*

ἱασις, εως, ἡ (Archilochus [VII BC]+; Dit., Syll.3 244 I, 53; LXX; En. 10, 7; Philo, Joseph.) *healing*.

1. lit. (Hippocr., Pla. et al.; LXX; Jos., Ant. 7, 294) J 5:7 v.l. εἰς ἱασιν *for healing=to heal* Ac 4:30; τὸ σημεῖον τῆς ἱ. *the miracle of healing* vs. 22. ἱασις ἀποτελεῖν (s. Vett. Val. on 2) *perform cures* Lk 13:32; δέησις περὶ τῆς ἱ. *prayer for healing* B 12:7.

2. fig. (Pla., Leg. 9 p. 862C ἱασις τῆς ἀδικίας; Lucian, Jupp. Trag. 28; Alciph. 3, 13, 2; Vett. Val. 190, 30 τῶν φαύλων ἱασιν ἀποτελεῖ; Sir 43:22; Philo, Leg. All. 2, 79 ἱ. τοῦ πάθους; Jos., Ant. 5, 41) *of forgiveness of sins* (Arrian, Anab. 7, 29, 2 μόνη ἱασις ἁμαρτίας ὁμολογεῖν τε ἁμαρτόντα καὶ δῆλον εἶναι ἐπ' αὐτῷ μεταγινώσκοντα=‘the only cure for a sin is for the sinner to confess it and to show repentance for it’; Sir 28:3; cf. also ἰάομαι 2) ἱασιν δοῦναι *grant forgiveness* Hm 4, 1, 11; s 5, 7, 3f. ἱασιν δοῦναι τινι s 7:4. ποιεῖν ἱασιν τοῖς ἁμαρτήμασιν τινος *forgive someone's sins* m 12, 6, 2. λαμβάνειν ἱασιν παρὰ τοῦ κυρίου τῶν ἁμαρτιῶν *receive forgiveness of sins fr. the Lord* s 8, 11, 3 (λαμβ. ἱ. as Philo, Post. Cai. 10). M-M.*

ἱασπις, ιδος, ἡ (Pla.+; Dit., Syll.2 587, 87f [IV BC]; PGM 12, 203 ἱασπιν; LXX; Jos., Ant. 3, 168. Occasionally also masc., e.g., Petosiris, fgm. 29) *jasper*, a precious stone found in various colors, mostly reddish, *some* green (Cyranides p. 23, 22 λίθος χλωρός), brown, blue, yellow, and white. In antiquity the name was not limited to the variety of quartz now called jasper, but could designate any opaque precious stone. Rv 21:18f. W. λίθος 4:3. λίθος ἱασπις κρυσταλλίζων *a stone of crystal-clear jasper* 21:11 (cf. Is 54:12); *perh.* the opal is meant here; *acc.* to some, the diamond. S. on ἀμέθυστος. M-M.*

Ἰάσων, ονος, ὁ (freq. found, also in LXX; Ep. Arist. 49; Joseph. It was a favorite practice among Jews to substitute the purely Gk. name Ἰάσων for the Jewish-Gk. Ἰησοῦς; Dssm., B 184, 1 [BS 315, 2]; Bl-D. §53, 2d) *Jason*.

1. host of Paul and Silas in Thessalonica Ac 17:5-7, 9.
2. one who sends a greeting Ro 16:21, hardly the same as 1.
3. Ἰάσωνι is found for Μνάσωνι Ac 21:16 in 8, the Bohairic version et al. M-M.*

ιατρός, οὔ, ὁ (Hom.+; inscr., pap., LXX, Philo; Jos., Vi. 404) *physician*.

1. lit. Mt 9:12; Mk 2:17; Lk 5:31 (cf. on these pass. Plut., Mor. 230F, Phocion 10, 5; Stob., Floril. III p. 462, 14 H. οὐδὲ γὰρ ἱατρός ὑγείας ὢν ποιητικὸς ἐν τοῖς ὑγιαίνουσι τὴν διατριβὴν ποιεῖται); LJ 1:6 (cf. Dio Chrys. 8[9], 4 νοσοῦντες ἐπιδημοῦντος ἱατροῦ μὴ προσήεσαν); Mk 5:26 (Sb 8266, 13ff [161/60 BC] when the physicians refuse to help, the god Amenothis intervenes with a miracle). ἱατροῖς προσαναλίσκειν ὅλον τὸν βίον *spend all of one's money on physicians* Lk 8:43 v.l. (PStrassb. 73, 18f, a physician's fee of 20 drachmas; Diod. S. 32, 11, 3 a physician διπλοῦν ἀπῆτει τὸν μισθόν). Given as Luke's profession Col 4:14 (Heraclid. Pont., fgm. 118 W. Ασκληπιάδης ὁ ἱ.; Strabo 10, 5, 6 p. 486 'E. ὁ ἱ.; Sb 8327 [inscr. II AD] Ἀπολλώνιος ἱατρός). In a proverb (s. Jülicher, Gleichn. 172f; EKlostermann and FHauck ad loc.) ἱατρὲ θεράπευσον σεαυτὸν *physician, heal yourself* Lk 4:23 (Eur., fgm. 1086 Nauck2 ἄλλων ἱατρός αὐτὸς ἔλκεσιν βρύων. Aesop, Fab. 289 P.=H. 78 and 78b=Babr. 120 πῶς ἄλλον ἱήσῃ, ὃς σαυτὸν μὴ σφίξεις).—Papias 3.

2. fig. (Diog. L. 3, 45 an epigram calls Plato the ἱετὴρ ψυχῆς; schol. on Pla. 227A ὁ Σωκράτης ἱατρός περὶ ψυχῆν; Diod. S. 34+35 fgm. 17, 1 τῆς λύπης ὁ κάλλιστος ἱατρός χρόνος; Philo, Spec. Leg. 2, 31 ἱ. ἁμαρτημάτων) of God (Aristoph., Av. 584 and Lycophron 1207; 1377 of Apollo; Simplicius in Epict. p. 41, 51 God as ἱατρός; Ael. Aristid. 47, 57 K.=23 p. 459 D.: Asclepius as ἀληθινὸς ἱατρός) Dg 9:6. Of Jesus Christ ἱ. σαρκικός καὶ πνευματικός *physician of body and soul* (or *ph. who is flesh and spirit*) IEph 7:2. Cf. JOtt, D. Bezeichnung Christi als ἱατρός in d. urchristl. Literatur: Der Katholik 90, '10, 457f; AvHarnack, Mission I4 '23, 129ff. M-M. B. 308.*

Ἰαχίν, ὁ indecl. *Jachin*, in the genealogy of Jesus, Lk 3:23ff D.*

ιβ' numeral=12 (δωδεκά as **Jos.**, **C. Ap.** 1, 122) Mk 6:7 D. Postscript to Mk in the Ferrar group (s. **Ῥωμαῖστί**): ἐγγράφη ιβ' ἔτη τῆς ἀναλήψεως τ. κυρίου; Ac 1:26 D;=twelfth (δωδεκάτη) **Hm** 12 **superscr.***

Ἰγνάτιος, ου, ό (on the name s. **Hdb.**, **Ergänzungsband** '23, 189. In addition to the examples given there of the name in this spelling see also **Sb** 8802b, 6 [82/83 **AD**]; 7662, 23 [II **AD**]) *Ignatius*, bishop of Antioch **IEph IMg ITr IRo IPhld ISm IPol inscr.**; **Pol** 9:1; 13:1f.*

ἴδε (on the accentuation s. **εἶδον**) properly **imper.** of εἶδον, but stereotyped as a particle, and hence used when more than one **pers.** is addressed, and when that which is to be observed is in the **nom.** (**BI-D.** §144 **app.** This use of the **imper.** begins in **Hom.**; cf. Kühner-G. I 84, 4) (*you*) *see*, mostly at the beginning of a sentence, but **somet.** in the middle (**J** 3:26).

1. pointing out **someth.** to which the speaker wishes to draw attention (Gen 27:6; Sir 28:24) Mk 2:24; 13:1; J 5:14; 18:21; **B** 8:1; 12:10. ἴ. οὖν **B** 6:14; 15:7. **W. indir.** quest. foll. **J** 11:36; cf. 16:29; 19:4; Gal 5:2; **B** 12:11. **W. ei foll.** *see whether* **Hm** 11:18a, b.

2. introducing **someth.** unexpected **J** 3:26; 7:26; 11:3; 12:19.

3. *here is (are)* (like French *voici*) ἴ. ὁ τόπος *here is the place* Mk 16:6. ἴ. ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου *here are my mother and my brothers* (or *brothers and sisters?* s. **ἀδελφός** 1) 3:34; cf. Mt 25:20, 22; Mk 11:21; J 1:29, 36, 47; 19:14, 26f. Cf. GDalman, *Jesus-Jeshua* (tr. PLevertoff) '29, 201-3. **W. adv.** of place ἴδε ὧδε. . . ἴ. ἐκεῖ *here is. . . there is* Mk 13:21.

4. **w.** obvious loss of its fundamental **mng.** (**schol.** on **Pla.** 130C: Ἀλκιβιάδης, ἴδε, τί λέγει='hear') ἴ. νῦν ἠκούσατε *there, now you have heard* Mt 26:65. ἴδε πόσα σου κατηγοροῦσιν *you hear how many charges they bring against you* Mk 15:4. ἴ. Ἠλίαν φωνεῖ *listen! he is calling Elijah* vs. 35.

5. simply *here* ἴ. ἔχεις τὸ σὸν *here you have what is yours* Mt 25:25. **S. bibliog.** s.v. **ἰδοῦ**, esp. Fiedler. **M-M.***

ιδέα, ας, ή (**Pind.**, **Hdt.**; **pap.**, **LXX**, **Philo**, **Joseph.**—CRitter on εἶδος).

1. *appearance, aspect* (**Theognis**, **Pind.** et al.; **POxy.** 1277, 10; Gen 5:3; EpJer 62; 2 Macc 3:16; **Jos.**, **Ant.** 8, 177) **Hs** 9, 17, 1f; ή ἰ. αὐτοῦ ἰλαρὰ ἦν *his appearance was pleas* **Ant.** 6, 1, 6. κατηφής τῇ ἰ. *downcast in appearance* **Hv** 1, 2, 3; cf. s 6, 2, 5; 9, 3, 1. ἡλκισιώθη ή ἰ. αὐτοῦ *his appearance changed* v 5:4; cf. Lk 9:29 D. ἄλλην ἰ. ἔχειν **Hs** 9, 1, 4. (For the **mng.** *face*, which is **poss.** in **Hv** 1, 2, 3; s 6, 1, 6, s. on **εἰδέα** Mt 28:3).

2. *form, kind* (**Aristoph.**, **Ran.** 384 ἑτέρα ὕμνων ιδέα; **Thu.** 1, 109, 1; 3, 102, 7; 4 Macc 1:14, 18; **Philo**, **Op.** M. 22, **Praem.** 90; **Jos.**, **Ant.** 15, 416) ἄλλαις βασάνων ιδέαις *with other kinds of torture* (s) **MPol** 2:4 (cf. **Thu.** 3, 81, 5 *πᾶσα ἰ. θανάτου*). **M-M.** **B.** 1212.*

ἰδιος, ία, ον (**Hom.**; **inscr.**, **pap.**, **LXX**, **Ep.** **Arist.**, **En.**, **Philo**, **Joseph.**, **Test.** 12 **Patr.** Cf. **BI-D.** §286; **Rob.** 691f; **Mlt.-Turner** 191f.—For the spelling ἰδιος s. on **ὀλίγος**) *one's own*.

1. *belonging to an individual*—**a.** in contrast to what is public property or belongs to another: *private, one's own, peculiar to oneself*.

α. (**opp.** κοινός, as **Pla.**, **Pol.** 7 p. 535B; **Appian**, **Bell.** **Civ.** 5, 41 §171) οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἰδιον εἶναι *nor did anyone claim that anything he had belonged to him alone* Ac 4:32; cf. **D** 4:8.

β. (**opp.** ἀλλότριος) κατὰ τὴν ἰδίαν δύναμιν *according to his own capability* (in contrast to that of others) Mt 25:15. τὴν δόξαν τὴν ἰ. ζητεῖ **J** 7:18; cf. 5:18, 43. ἕκαστος τῇ ἰ. διαλέκτω ἡμῶν Ac 2:8; cf. vs. 6. ἰδίᾳ δυνάμει 3:12; cf. 28:30; τὴν ἰ. (δικαιοσύνην) Ro 10:3; cf. 11:24; 14:4f. ἕκαστος τ. ἰ. μισθὸν λήμψεται κατὰ τ. ἰ. κόπον *each one will receive his own wages according to his own labor* 1 Cor 3:8. ἐκάστη τὸν ἰδιον ἄνδρα *her own husband* 7:2 (**Diog.** **L.** 8, 43 πρὸς τὸν ἰδιον ἄνδρα πορεύεσθαι). ἕκαστος ἰδιον ἔχει χάρισμα 7:7. ἕκαστος τὸ ἰδιον δεῖπνον προλαμβάνει (s. **προλαμβάνω** 2a) 11:21 (**Eratosth.**: 241 **fgm.** 16 **Jac.** of the festival known as **Lagynophoria** τὰ κομισθέντα αὐτοῖς δειπνοῦσι κατακλιθέντες. . . κ. ἐξ ἰδίας ἕκαστος λαγύνου παρ' αὐτῶν φέροντες πίνουσιν. **Judgm.**: συνοικία [unification-festival] ταῦτα ῥυπαρά, ἀνάγκη γὰρ τὴν σύνοδον γίνεσθαι παμμιγοῦς ὄχλου). Cf. 1 Cor 9:7; 15:38. ἕκαστος τὸ ἰ. φορτίον βατάσει Gal 6:5.—Tit 1:12; Hb 4:10; 7:27; 9:12; 13:12. In ἰδία ἐπίλυσις 2 Pt 1:20 *one's own private interpretation* is contrasted with the meaning intended by the author himself or with the interpretation of another person who is authorized or competent (s. **WHWeeda**, **NThSt** 2, '19, 129-35).

b. without any clearly felt contrast *belonging to or peculiar to an individual* ἕκαστον δένδρον ἐκ τ. ἰδίου καρποῦ γινώσκεται *every tree is known by its own fruit* Lk 6:44. τὰ ἴδια πρόβατα *his (own) sheep* J 10:3f. εἰς τὸν τόπον τ. ἰδίου *to his own peculiar place* Ac 1:25; cf. 20:28; Ro 8:32 (ὁ ἴδιος υἱός **oft.** without emphasis: **Diod.** **S.** 17, 80, 1 of **Parmenio**; 17, 118, 1 of **Antipater**. In relating an instance in which a son was not spared **Polyaenus** 8, 13 has υἱὸς αὐτοῦ, for which **Exc.** 3, 7 inserts ἴδιος υἱός. Hence the latter can be without special emphasis on feeling in Ro 8:32); 1 Cor 7:4a, b. ἕκαστος ἐν τ. ἰδίῳ τάγματι *each one in his (own) turn* 15:23 (cf. **En.** 2, 1 τ. ἰδ. τάξιν). καιροὶ ἴδιοι *the proper time* (cf. **Diod.** **S.** 1, 50, 7 ἐν τοῖς ἰδίοις χρόνοις; **likew.** 5, 80, 3; **Jos.**, **Ant.** 11, 171; **Ps.-Clem.**, **Hom.** 3, 16) 1 Ti 2:6; 6:15; Tit 1:3; 1 Cl 20:4; cf. 1 Ti 3:4f, 12; 4:2; 5:4. ἴδιαι λειτουργίαι. . . ἴδιος ὁ τόπος. . . ἴδιαι διακονίαι in each case *proper: ministrations, . . . place, . . . services* 1 Cl 40:5. These **pass.** are close to **mng.** 2; it is **esp.** difficult to fix the boundaries here.

2. ἴ. is used for the **gen.** of αὐτός or the **possess. pron.**, or for the **possess. gen.** ἑαυτοῦ, ἑαυτῶν (this use found in Hellenistic **wr.** [**Schmidt** 369], in Attic [**Meisterhans**3-Schw. 235] and **Magnesian** [**Thieme** 28f] **inscr.**; **pap.** [**Kuhring**—s. **ἀνά beg.**—14]. **S.** also **Dssm.**, **B** 120f [BS 123f], and against him **Mlt.** 87-91. **LXX** **oft.** uses ἴ. without emphasis to render the simple **Hebr.** personal suffix [Gen 47:18; Dt 15:2; Job 2:11; 7:10, 13; Pr 6:2 **al.**], but **somet.** also employs it

without any basis for it in the original text [Job 24:12; Pr 9:12; 22:7; 27:15]. Da 1:10, where LXX has ἰδ., Theod. uses μου. 1 Esdr 5:8 εἰς τὴν ἰδίαν πόλιν=2 Esdr 2:1 εἰς πόλιν αὐτοῦ).

a. with the first pers. (UPZ 13, 14 [158 BC] εἰμι μετὰ τ. ἀδελφοῦ ἰδίου=w. my brother) κοπιῶμεν ταῖς ἰ. χερσίν with our own hands 1 Cor 4:12.

b. with the second pers. (Jos., Bell. 6, 346 ἰδίας χερσίν=w. your own hands) ἐν τῷ ἰ. ὀφθαλμῷ in your own eye Lk 6:41; cf. Eph 5:22 (s. also vs. 28 τὰς ἑαυτῶν γυναικάς); 1 Th 2:14; 1 Pt 3:1; 2 Pt 3:17.

c. with the third pers. ἐν τῇ ἰδίᾳ πατρίδι J 4:44 (=ἐν τῇ πατρίδι αὐτοῦ: Mt 13:57; Mk 6:4; Lk 4:24); cf. Mt 9:1. ἐπὶ τὸ ἰδίον ἐξέγραμα 2 Pt 2:22 (=ἐπὶ τὸν ἑαυτοῦ ἔμετον Pr 26:11). εἰς τὸν ἰδίον ἀγρόν Mt 22:5; cf. 25:14; Mk 4:34b; Lk 10:34; J 1:41 (UPZ 13 ob. 2a: ἀδ. ἰδ.); Ac 1:7, 19; 24:24; 25:19; 1 Cor 6:18; 7:37a, b; 1 Ti 6:1; Tit 2:5, 9; 1 Pt 3:5; Js 1:14; Jd 6; MPol 17:3; Papias 3.

3. subst.—a. οἱ ἰδιοὶ (comrades in battle: Polyaeus, Exc. 14, 20; Dit., Syll.3 709, 19; 22; 2 Macc 12:22; Jos., Ant. 12, 405; compatriots: Philo, Mos. 1, 177) fellow-Christians Ac 4:23; 24:23. The disciples (e.g., of a philosopher: Epict. 3, 8, 7) J 13:1. Relatives (BGU 37; POxy. 932; PFay. 110; 111; 112; 116; 122 al.; Vett. Val. 70, 5 ὑπὸ ἰδίων κ. φίλων; Sir 11:34) 1 Ti 5:8; J 1:11b (the worshipers of a god are also so called: Herm. Wr. 1, 31).

b. τὰ ἰδία home (Polyb. 2, 57, 5; 3, 99, 4; Appian, Iber. 23; Peripl. Eryth. 65 εἰς τὰ ἰδία; POxy. 4 ἡ ἀνωτέρα ψυχὴ τ. ἰδία γεινώσκει; 487, 18; Esth 5:10; 6:12; 1 Esdr 6:31 [τὰ ἰδία αὐτοῦ=2 Esdr 6:11 ἡ οἰκία αὐτοῦ]; 3 Macc 6:27, 37; 7:8; Jos., Bell. 1, 666; 4, 528) J 16:32 (EFascher, ZNW 39, '41, 171-230); 19:27; Ac 5:18 D; 14:18 v.l.; 21:6. Many (e.g. Gdspd., Probs. 87f; 94-6; Field, Notes 84; RSV; but not Bultmann 34f) prefer this sense for J 1:11a and Lk 18:28; another possibility in both these pass. is the mng. property, possessions (POxy. 489, 4; 490, 3; 491, 3; 492, 4 al.). ἐκ τῶν ἰδίων from his own well-stocked supply (oft. in inscr. e.g. fr. Magn. and Priene, also Dit., Syll.3 547, 37; 1068, 16; Jos., Ant. 12, 158) J 8:44. The sg. can also be used in this way τὸ ἰδίον (Dit., Syll.3 1257, 3; BGU 1118, 31 [22 BC]) J 15:19.—τὰ ἰδία one's own affairs (X., Mem. 3, 4, 12; 2 Macc 9:20; 11:23, 26, 29) 1 Th 4:11.

4. adv. ἰδίᾳ (Aristoph., Thu.+; inscr., pap., 2 Macc 4:34; Philo; Jos., C. Ap. 1, 225) by oneself, privately 1 Cor 12:11; IMg 7:1.—κατ' ἰδίαν (Machon in Athen. 8 p. 349B; Polyb. 4, 84, 8; Diod. S. 1, 21, 6, also inscr. [Dit., Syll.3 1157, 10 καὶ κατὰ κοινὸν καὶ κατ' ἰδίαν ἐκάστω and oft.]; 2 Macc 4:5; 14:21; Philo, Sacr. Abel. 136) privately, by oneself (opp. κοινῇ: Jos., Ant. 4, 310) Mt 14:13, 23; 17:1, 19; 20:17; 24:3; Mk 4:34a; 6:31f; 7:33 (Diod. S. 18, 49, 2 ἕκαστον ἐκλαμβάνων κατ' ἰδίαν='he took each one aside'); 9:2 (w. μόνος added), 28; 13:3; Lk 9:10; 10:23; Ac 23:19; Gal 2:2 (on the separate meeting cf. Jos., Bell. 2, 199 τ. δυνατοὺς κατ' ἰδίαν κ. τὸ πλῆθος ἐν κοινῷ συλλέγων; Appian, Bell. Civ. 5, 40 §170); ISm 7:2. M-M.

ιδίως adv. (Pla. et al.; Hero Alex. I p. 432, 4; Dit., Syll.3 1002, 13; Wsd 17:10 v.l.; Philo, Plant. 13, Migr. Abr. 50) in a special way, especially ἀγαπᾶν B 4:6; perh. ἰ. is intended to form a contrast to πάντας, in which case it could mean individually.*

ιδιώτης, ου, ὁ (Hdt.+; inscr., pap.; Pr 6:8b; Ep. Arist.; Philo; Joseph.; loanw. in rabb.).

1. layman, amateur in contrast to an expert or specialist of any kind (the uncrowned person as over against the king [Hdt. 2, 81; 7, 199; Ep. Arist. 288f; Philo, Decal. 40; Jos., Bell. 1, 665]; the private soldier as over against the officer [Polyb. 1, 69, 11]; as over against the physician [Thu. 2, 48, 3; Philo, Conf. Lingu. 22], the philosopher [Plut., Mor. 776E; Epict., index Sch.; Philo, Omn. Prob. Lib. 3], the orator [Isocr. 4, 11; Lucian, Jupp. Trag. 27], the μάντις [Paus. 2, 13, 7], the poet [Alexis Com. 269], the priest [Dit., Or. 90, 52; Philo, Spec. Leg. 3, 134], the educated man [Lucian, Lexiph. 25]; any person who does not belong to any one of these groups. The civilian as over against the soldier [Jos., Bell. 2, 178], the private citizen in contrast to the official [Sb 3924, 9; 25; POxy. 1409, 14]) ἰ. τῷ λόγῳ unskilled in speaking (cf. Jos., Ant. 2, 271 of Moses: ἰδ. . . λόγους) 2 Cor 11:6 (WGemoll, Phil. Wochenschr. 52, '32, 28). (W. ἄνθρωπος ἀγράμματος) an untrained man Ac 4:13.

2. In 1 Cor 14:23f ἰδιῶται and ἄπιστοι together form a contrast to the Christian congregation. The ἰδ. are neither similar to the ἄπιστοι (against Ltzm., Hdb. ad loc.), nor are they full-fledged Christians; obviously they stand betw. the two groups as a kind of proselytes or catechumens; perh. inquirer (ιδιώτης as a t.t. of religious life e.g. Dit., Or. 90, 52 [196 BC], Syll.3 1013, 6; mystery inscr. fr. Andania [92 BC=Syll.3 736] 16ff αἱ μὲν ιδιώτιες . . αἱ δὲ ἱεραί. In relig. associations the term is used for non-members who may participate in the sacrifices: FPoland, Gesch. des griech. Vereinswesens '09, 247*; 422.—Cf. also Cratin. Jun. Com. [IV BC] 7 vol. II 291 K. of the Pythagoreans: ἕθος ἐστὶν αὐτοῖς, ἂν τιν' ιδιώτην ποθὲν λάβωσιν εἰσελθόντα κτλ.). The closer relation which they, in contrast to the ἄπιστοι, held w. the Christian group (so as early as Severian of Gabala [died after 409 AD]: KStaab, Pauluskommentare aus. d. griech. Kirche '33, p. xxxv; 268) is clearly shown by the fact that they had a special place in the room where the Christians assembled 1 Cor 14:16 (ἀναπληρῶ 4).—HSchlier, TW III 215-17. M-M.*

ιδιωτικός, ή, όν (Hdt.+; inscr., pap.; 4 Macc 4:3, 6; Philo, In Flacc. 133 πράγματα [opp. δημόσια]; Jos., Bell. 5, 228) private θλίψεις ἰ. troubles of one's own Hv 2, 3, 1. M-M. s.v. ιδιώτης.*

ιδού demonstrative particle (Soph.+; inscr., pap., LXX, Test. 12 Patr.; Sib. Or. fgm. 1, 28; 30. It is actually the aor. mid. imper. of εἶδον, ἰδοῦ, except that it is accented w. the acute when used as a particle) (you) see, look, behold, variously translated, somet. w. no exact Engl. equiv. (for var. renderings s. EFSiegman, CBQ 9, '47, 77f, fr. RLKnox's transl.).

1. Like π it somet. serves to enliven a narrative—a. by arousing the attention of hearers or readers (in 1 Cl, 2 Cl and B only in quotes. fr. the OT) Lk 22:10; J 4:35; 1 Cor 15:51; 2 Cor 5:17; Js 5:9; Jd 14; Rv 1:7; 9:12; 11:14; Hv 1, 3, 4 al.

b. by introducing someth. new—a. after a gen. abs., in order to introduce someth. new, which calls for special

attention in the situation generally described by the **gen. abs.**: Mt 1:20; 2:1, 13; 9:18; 12:46; 17:5; 26:47; 28:11.

β. With other constructions **καὶ ἰδοὺ** introduces **someh.** new: Mt 2:9; 3:16; 4:11; 8:2, 24, 29, 32, 34; 9:2, 3, 20 **al.**; Lk 1:20, 31, 36; 2:25; 9:30, 38; 10:25 **al.**; Ac 12:7; 16:1. Also **someh.** quite extraordinary *and yet* ὡς ἀποθνήσκοντες κ. ἰδοὺ ζῶμεν 2 Cor 6:9; **cf.** Mt 7:4; Ac 27:24 (contrary to all appearances).

γ. Whole stories may be introduced by **ἰδοὺ** to attract attention Mt 13:3.

δ. **ἰδοὺ** in the middle of a statement to enliven it Mt 23:34; Ac 2:7; 13:11; 20:22, 25.

ε. used to emphasize the size or importance of **someh.** ἡμεῖς ἀφήκαμεν πάντα Mt 19:27; Mk 10:28. ἰ. δέκα κ. ὀκτὼ ἔτη *eighteen long years* Lk 13:16 (**cf.** BGU 948, 6 ἡ μήτηρ σου ἀσθενεῖ, ἰδοὺ δέκα τρεῖς μῆνες; Dt 8:4); **vs.** 7; 15:29; 19:8; 2 Cor 12:14.—καὶ ἰ. ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας Mt 28:20; **cf.** 20:18; 23:38; Lk 2:34; 6:23; 13:30 **al.**

ς. as a call to closer consideration and contemplation *remember, consider*, etc. Mt 10:16; 11:8; 22:4; Mk 14:41; Lk 2:48; 7:25; Hv 2, 3, 4. **Likew.** ἰδοὺ γάρ Lk 1:44, 48; 2:10; Ac 9:11; 2 Cor 7:11. The citing of examples Js 3:4f; 5:4, 7, 11 belongs here.

2. used **w.** a noun without a finite verb *here or there is (are)*, *here or there was (were)*, *here or there comes (came)* (old Attic **inscr.** in Meisterhans3-Schw. p. 203 ἰδοὺ χελιδῶν; **Epict.** 4, 11, 35; **LXX**) καὶ ἰ. φωνὴ ἐκ τ. οὐρανῶν *and a voice came from heaven* Mt 3:17. καὶ ἰ. ἄνθρωπος *and there was a man* Mt 12:10. ἰ. ἄνθρωπος φάγος *here is a man who is a glutton* 11:19; Lk 7:34; **cf.** 5:12, 18; 7:37; 11:31; 13:11; 17:21a; 19:2, 20; 22:38, 47; 23:50; Ac 8:27 (WCvanUnnik, **ZNW** 47, '56, 181-91), 36; 2 Cor 6:2; Rv 12:3; 21:3. ἰ. ὁ νυμφίος *here is the bridegroom* Mt 25:6. ἰ. ὁ ἄνθρωπος *here is the man* J 19:5. In Rv as a formula εἶδον κ. ἰδοὺ 4:1; 6:2, 5, 8; 7:9; 14:14; **cf.** 19:11. The godly man answers ἰ. ἐγὼ *here I am* to the divine call, in order to signify his willingness to obey God's command (1 Km 3:4) Ac 9:10. (In Mt ἰ. is found 62 times, in Mk 8 times [including once as a **v.l.** and once in a **quot.**], in Lk 57 times, in J 4 times [including once in a **quot.**], in Ac 23 times, in Paul 9 times [including once in a **quot.**], in Hb 4 times in quotations, Js 6 times, Jd once, 1 Pt once in a **quot.**, Rv 26 times; it is not found at all in 1-3 J, 2 Pt, Eph, Phil, Col, 1 and 2 Th, Pastorals, Phlm, **Dg**, Ign, **Pol**). **Cf.** **Mlt.** 11, **w.** note 1; MJohannesson, *Ztschr. f. vergl. Sprachforschung* 64, '37, 145-260; 66, '39, 145-95; 67, '40, 30-84 (**esp.** on καὶ ἰδοὺ); PVannutelli, *Synoptica* 2, '38, XLVI-LII: ἰδοὺ in the Syn. Gosp.; PFiedler, D. Formel 'Und Siehe' im NT: *Studien z. A. u. NT* 20, '69; AVargas-Machucha, (καὶ) ἰδοὺ en el estilo narrativo de Mt, *Biblica* 50, '69, 233-44. See **ἰδε.** **M-M.**

Ἰδουμαία, ας, ἡ *Idumaea*, Grecized form (**Diod. S.** 19, 98; **Appian**, *Mithrid.* 106 §499; **LXX**; **Joseph.**) of Ἰδῶν (Edom); a mountainous district south of Judaea Mk 3:8; Ac 2:9 **v.l.** *

ἰδρώω 1 **aor. imper.** ἰδρωσάτω (**Hom.**+; **POxy.** 1242, 52; 4 Macc 3:8; 6:11) *sweat, perspire* **fig.** ἰδρωσάτω ἡ ἐλεημοσύνη σου εἰς τὰς χεῖράς σου *let your alms sweat in your hands, i.e., do not give alms without due consideration* D 1:6 (**quot.** of unknown **orig.**; **cf.** **Sib. Or.** 2, 79.—**S.** **ἐλεημοσύνη**). *

ἰδρῶν **pf. pass. ptc.** ἰδρυμένος (**Hom.**+; **incr.**; **PGiess.** 99, 16; 4 Macc 17:3; **Philo**; **Jos.**, **C. Ap.** 2, 36) *act. cause to sit down*, in our **lit.** only **pass.** *be seated, sit, be established*. **Perf. pass.** *be established* of faith ἰδρυται *it is established* **Dg** 11:6. ὁ ἰδρυμένος αὐτοῖς τόπος *the place established for them* 1 **Cl** 44:5. *

ἰδρῶς, ὠτος, ὁ (**Hom.**+; **PGM** 5, 152 ἰδ. . . ἐπὶ τ. γῆν; **LXX**; **Philo**; **Jos.**, **Ant.** 7, 282) *sweat, perspiration* Lk 22:44 (on this **LBrun**, **ZNW** 32, '33, 265-76.—Bloody sweat as an extraordinary phenomenon: **Apollon. Rhod.** 4, 1282f; **Appian**, *Bell. Civ.* 4, 4 §14).—διὰ κόπου καὶ ἰδρῶτος (**cf.** **Philo**, *Leg. All.* 3, 251) **B** 10:4. **M-M.** **B.** 264. *

Ἰεζάβελ, ἡ indecl. (𐤒𐤌𐤁𐤏; 3 Km 16:31 **al.**—In **Joseph.** Ἰεζαβέλη, ἡς [**Ant.** 8, 356]) *Jezebel*, Ahab's queen, who favored the cult of the Phoenician Baal in Israel and persecuted the prophets of Yahweh (3 Km 16-4 Km 9), and who was also addicted to harlotry and magic (4 Km 9:22). Hence the name was applied to a woman who endangered orthodox teaching within the Christian church at Thyatira Rv 2:20. **ESchürer** (*Weizsäcker-Festschr.* 1892, 39-58) considers that the name refers to a prophetess of the temple of the Chaldaean Sibyl in that city. Zahn, in *Einl.* 3 II 620ff and in his **comm.**, prefers the **rdg.** γυναῖκά σου and takes it to mean the bishop's wife. **M-M.** *

Ἰεζεκιήλ, ὁ indecl. (𐤒𐤌𐤁𐤏𐤋; in **Joseph.** Ἰεζεκιήλος) *Ezekiel*, OT prophet (Ezk 1:3) 1 **Cl** 17:1. λέγει ἡ γραφὴ ἐν τῷ Ἰεζεκιήλ 2 **Cl** 6:8 (on the **quot. fr.** Ezk 14:14, 16, 18 **cf.** Knopf, **Hdb. ad loc.**). *

Ἱεράπολις, εως, ἡ *Hierapolis*, a city in Phrygia in Asia Minor, on the Lycus R. (*Altertümer v. Hierap.*: *Jahrb. d. Deutsch. Arch. Inst.*, *Ergänzungsheft* 4, 1898; **SEJohnson**, *Biblical Archaeologist* 13, '50, 12-18; **Sib. Or.** 5, 318; 12, 280) Col 4:13 (**BI-D.** §115, 2 claim it should be written Ἱερὰ πόλει; **cf.** **Mlt.**—H. 278, νέος 3 and Ἱλιούπολις). **M-M.** *

ἱερατεία, ας, ἡ (**Aristot.**, *Pol.* 7, 8 p. 1328b, 12f; **Dionys. Hal.** 2, 73; **inscr. fr.** before 335 BC [**Inscr. v. Priene** 139, 7], **cf.** **Dit.**, *Or.* 90, 52, *Syll.* 3 Index IV p. 390a; **PTebt.** 298, 14; **LXX**, *Test.* 12 *Patr.*) *the priestly office or service* κατὰ τὸ ἔθος τῆς ἱ. *according to the custom of the priestly office* Lk 1:9. τὴν ἱ. λαμβάνειν *receive the priestly office* (**cf.** **Dionys. Hal. loc. cit.** παραλαμβάνει τὴν ἱερατείαν ὁ δοκιμασθεὶς) Hb 7:5.—*Priesthood* Rv 5:10 **v.l.** **M-M.** *

ἱεράτευμα, ατος, τό (only in the **Gk.** of **Bibl. wr.** and others dependent on them) *priesthood* οἰκοδομεῖσθαι εἰς ἱ. ἄγιον *be built up into a holy priesthood* 1 Pt 2:5; βασιλείον ἱ. *a priesthood of royal rank or in royal service* **vs.** 9

(Ex 19:6; 23:22). PDabin, Le sacerdoce royal des fidèles dans 1. livres saints '41, 179-97; WArndt, CTM 19, '48, 241-9; JBlinzler, Episcopus [Faulhaber-Festschr.] '49, 49-65; JHElliott, The Elect and the Holy (1 Pt 2:4-10) '66. M-M.*

ἱερατεύω (late Gk. word: Herodian 5, 6, 3; Helioid. 10, 40 al.; inscr. fr. II BC: Dit., Or. 90, 51 [196 BC]; Inscr. v. Magn. 178, 6 [II BC]; other exx. fr. inscr. in Dssm., NB 43 [BS 215f]; PGiess. 11, 10 [118 AD]; LXX; Jos., Ant. 3, 189; 15, 253) *hold the office or perform the service of a priest* Lk 1:8. W. λειτουργεῖν 1 Cl 43:4. M-M.*

Ἰερεμίας, οὗ, ὁ (יְרֵמְיָהוּ, יְרֵמְיָהוּ; LXX; Ep. Arist. 50; Philo, Cher. 49; Joseph.) *Jeremiah*, prophet at the time of the fall of the Jewish state ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου (cf. Jos., Ant. 11, 1) Mt 2:17; 27:9. Some Jews considered that Jesus was Jeremiah come again (s. Billerb. I 730) Mt 16:14.—HFDSParks, JTS n.s. 1, '50, 155f; JCarmignac, KGKuhn-Festschr., '71, 283-98; JoachJeremias, TW III 218-21.*

ἱερεὺς, ἑως, ὁ (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) *priest*.

1. lit.—a. of pagan priests Ac 14:13; 1 Cl 25:5. οἱ ἱερεῖς τ. εἰδώλων B 9:6.

b. of Jewish priests (Diod. S. 40, 3, 4 and 5)—α. of ordinary priests: ὁ ἱερεὺς *the priest* who officiates in a given situation (Lev 13:2ff) Mt 8:4; Mk 1:44; Lk 5:14. Otherwise of an individual priest 1:5; 10:31; Hb 8:4; 10:11. Pl. Mt 12:4f; Mk 2:26; Lk 6:4; 17:14; 20:1 v.l.; J 1:19; Ac 4:1; 6:7; Hb 7:14f, 20, 23; 9:6; GP 7:25; IPHld 9:1; B 7:6. W. Λευῖται 1 Cl 32:2 (cf. Lk 10:31 and 32. Named before the Levites as Jos., Ant. 11, 80f and oft. in Joseph. [Schmidt 358]). W. the Lev. and the ἀρχιερεὺς 40:5. οἱ ἱ. τοῦ ναοῦ B 7:3.

β. of the high priest (Diod. S. 34+35 fgm. 1, 3; 3 Km 1:8; Bar 1:7; 1 Macc 15:1) Ac 5:27 D. Ἀαρὼν ὁ ἱερεὺς (cf. Ex 35:19; Lev 13:2.—i. also of pagan high priests in Mayser II 2 p. 465; Appian, Bell. Civ. 4, 134 §562 Caesar, the Pontifex Maximus, is called a ἱ.; Synes., Prov. 2, 3 p. 122A) GEB 1 (s. GH 21 servus sacerdotis).

2. fig.—a. of Christ, who is called in Hb ἱερεὺς (in sense 1bβ; s. 5:5f) εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ (Ps 109:4) 5:6; 7:17, 21; also ἱερεὺς μέγας (1 Macc 12:20; cf. Sir 50:1; Jdth 4:6, 8, 14; Philo, Spec. Leg. 1, 161 al.=ἀρχιερεὺς) 10:21. Cf. also 7:1, 3, 11 and s. ἀρχιερεὺς 2a, and s. CSpicq, MGoguel-Festschr. '50, 258-69.

b. of the Christians ἱερεῖς τοῦ θεοῦ *priests of God* Rv 20:6; cf. 1:6; 5:10 (Diog. L. 7, 119: acc. to the Stoa the σοφοί are the only real priests).—GSchrenk, TW III 257-65; AHGunneweg, Leviten u. Priester '65. M-M. B. 1472.*

Ἰεριχώ, ἡ indecl. (יְרִיחַ; LXX. On the word s. W-S. §10, 1a. Joseph. varies betw. Ἰεριχώ, gen.-οῦς and Ἰεριχοῦς, gen.-οῦντος; s. Niese index. Ἰεριχοῦς, -οῦντος also Galen XI 693 K., but in Strabo 16, 2, 41 Ἰερικοῦς. On the spelling cf. Bl-D. §38 app.; 39, 1) *Jericho*, a city in Judaea, not far from the ford across the Jordan just north of the Dead Sea Mt 20:29; Mk 10:46; Lk 18:35; Hb 11:30; 1 Cl 12:2. Since a much-travelled road led to Jerusalem, 150 stades (Jos., Bell. 4, 474) or about 18 mi. away, a customs house was located here Lk 19:1. The road fr. Jerusalem to Jericho, which leads through desolate mountainous country (Jos., loc. cit. ἔρημον κ. πετρῶδες), was notoriously unsafe Lk 10:30 (AvVeldhuizen, ThSt 25, '07, 41-3).—ESellin and CWatzinger, Jericho '13; Dalman, Orte 3 257ff; PThomsen, Jericho: Reallex. d. Vorgesch. VI '26, 153ff; JBPritchard, The 1951 Campaign at Herodian Jer.: Bull. of the Amer. Schools of Or. Research no. 123, '51, 8-17; JKelso, NT Jericho: Bibl. Archeologist 14, '51, 34-43; Lucetta Mowry, ibid. 15, '52, 26-42.*

ἱερόθυτος, ον (Pind., fgm. 78 refers to death for one's fatherland as ἱερόθυτος θάνατος; this is one of the earliest occurrences of the word; Dit., Syll. 3 624, 43; 736, 23; PGM 4, 2899) *devoted or sacrificed to a divinity*, subst. τὸ ἱ. *meat sacrificed to idols* (Ps.—Aristot., Mirabilia 123 p. 824b, 1f; Plut., Mor. 729C ἐγεύοντο τῶν ἱεροθύτων) 1 Cor 10:28. M-M.*

ἱερόν, οὗ, τό (subst. neut. of the adj. ἱερός) *sanctuary, temple* (so Hdt.+; inscr., pap., LXX).

1. of pagan temples (Diod. S. 13, 7, 6 τ. Διὸς ἱερόν; Appian, Liby. 81 §383 al.; Bel 22 Theod.; 1 Macc 10:84; Philo, Leg. ad Gai. 139 al.; Jos., Ant. 18, 65) *the temple of Artemis at Ephesus* (s. 2, end, below) Ac 19:27.

2. of the temple at Jerusalem, including the whole temple precinct w. its buildings, courts, etc. (LXX; Ezk 45:19; 1 Ch 29:4 and oft. in the Apocrypha; Ep. Arist.; Philo, Joseph.; Polyb. 16, 39, 4; Diod. S. 40, 3, 3; Strabo 16, 2, 34; Dit., Or. 598, 3; PGM 13, 233) Mt 12:6; 24:1b; Mk 13:3; Lk 21:5; Ac 24:6; 25:8; GOxy 9 and oft. στρατηγὸς τ. ἱεροῦ *captain of the temple* (Jos., Bell. 6, 294) Ac 4:1; 5:24; pl. Lk 22:52. (εἰς)ελθεῖν εἰς τὸ ἱ. Mt 21:12a, 23; Mk 11:11, 15a; Lk 2:27 al.; ἐξελεῖν ἀπὸ τοῦ ἱ. Mt 24:1a; ἐκπορεύεσθαι ἐκ τοῦ ἱ. Mk 13:1. Cf. Mt 26:55; Mk 14:49; Lk 19:47; 21:37; 22:53; 24:53; J 5:14; 7:14, 28; Ac 3:2a al. As the place where the priests worked Mt 12:5. Provided w. porticoes J 10:23. Even when the action takes place in the Court of the Gentiles, where merchants and money-changers had their places Mt 21:12; Mk 11:15f; Lk 19:45; J 2:14f, or in the Court of Women Lk 2:37, the choice of the word ἱ. emphasizes the fact that the holy precinct is the scene of the action (τὸ ἱ. w. ὁ ναὸς *the temple bldg*: Jos., Bell. 2, 400. On the cleansing of the temple cf. ACaldcott, JTS 24, '23, 382ff; FCBurkitt, ibid. 25, '24, 386ff; FMBraun, RB 38, '29, 178-200; ELohmeyer, ThBl 20, '41, 257-64.—Appian, Bell. Civ. 2, 120 §507 ἐν τοῖς ἱεροῖς *the robbers encamp in the temples*; Ep. 65 of Apollonius of Tyana [Philostrat. I 363, 23] *the ἱερόν of Artemis at Ephesus as τῶν ἀποστερούντων μυχός*=hideaway for robbers). On τὸ περὺγιον τοῦ ἱεροῦ (Mt 4:5; Lk 4:9) s. περὺγιον.—PJouin, Les mots employés pour désigner 'le temple' dans AT, NT et Josèphe: Rech de Sc rel 25, '35, 329-43; OWolf, D. Tempel v. Jerus. '31; ELohmeyer, Kultus u. Evglm, '42; GLMay, ET 62, '50f, 346f; CKopp, The Holy Places in the Gospels (tr. RWalls) '63, 283-304; REClements, God and Temple, '65; GSchrenk, TW III 230-47. M-M. B. 1465.

ιεροπρεπής, ἐς *befitting a holy pers. or thing, holy, worthy of reverence* (X., Symp. 8, 40; **Pla.**, Theag. 122D; **Cass. Dio** 56, 46; **Lucian**, Sacrif. 13; **Plut.**, Lib. Educ. 14 p. 11c; 4 Macc 9:25; 11:20; **Philo**, Abr. 101, Decal. 60, Leg. All. 3, 204; **Jos.**, **Ant.** 11, 329) of the conduct of the older women of the congregation **Tit** 2:3. The more specialized **mng.** *like a priest (ess)*, resulting **fr.** the use of the word in describing the conduct of a priest (**Inscr.** Gr. 163, 21; **Inscr.** v. Priene 109, 216; **Dit.**, Syll.3 708, 24; **Philo**, Omn. Prob. Lib. 75) may **perh.** be **poss.** here.—**GSchrenk**, **TW** III 253f. **M-M**.*

ιερός, ἅ, ὄν (**Hom.**+, **inscr.**, **pap.**, **LXX**, **Philo**, **Joseph.**) *holy; set apart for the deity*.

1. **adj.** (**Jos.**, **Ant.** 16, 27; 28) **ιερά** γράμματα (**γράμμα** 2c) 2 **Ti** 3:15. Also **ιεραὶ βίβλοι** (**βιβλος** 1) 1 **Cl** 43:1. i. **γραφαί** (**γραφή** 2ba) 45:2; 53:1. i. **κήρυγμα** short ending of **Mk**; i. **χεῖρες** *holy hands*, that touch nothing profane 1 **Cl** 33:4. **αὕτη** ἡ πολυτέλεια **καλὴ** καὶ **ιερά** *such extravagance is good and holy* **Hs** 1:10.

2. **subst.** τὰ **ιερά** *the holy things*, everything belonging to the temple and its service (**Demosth.** 57, 3 τῶν **ιερῶν** καὶ κοινῶν μετέχειν; **Philo**, Spec. Leg. 3, 40; **Jos.**, **Ant.** 14, 214) τὰ **ιερά** ἐργάζεσθαι *perform the holy services in the temple* (cf. **Ael. Aristid.** 51, 66 K.=27 p. 550 D.: **ιερά** ποιεῖν) 1 **Cor** 9:13a.—**GSchrenk**, **TW** III 221-30.—**Ἱερᾷ πόλει** s. **Ἱεράπολις**. **M-M**. **B.** 1475.*

Ἱεροσόλυμα, τά and **ἡ**, and **Ἱερουσαλήμ, ἡ** **indecl.** (□ יְרוּשָׁלַיִם, יְרוּשָׁלַיִם) *Jerusalem*. On the breathing cf. **Bl-D**. §39,

1; **Mlt.-H.** 101; on the form of the name cf. **Bl-D**. §56, 1; 4 **app.**; **Mlt.-H.** 147f; **Ramsay**, **Exp.** 7th ser. III '07, 110ff, 414f; **Harnack**, D. Apostelgesch. '08, 72ff; **RSchütz**, **ZNW** 11, '10, 169-87.—τὰ Ἱεροσόλυμα (**Polyb.** 16, 39, 4; **Diod. S.** 34+35, **fgm.** 1; 1, 2, 3, 5; **Strabo** 16, 2, 34; 36; 40; **Appian**, Syr. 50 §252; **Cass. Dio** 37, 15; 17; **Timochares** in **Euseb.**, Pr. Ev. 9, 35; **Ps.-Hecataeus** in **Jos.**, **C. Ap.** 1, 197; **Agatharchides** **ibid.** 1, 209; **Manetho** **ibid.** 1, 241; **Lysimachus** **ibid.** 1, 311; **PGM** 13, 997; **LXX** in **Apocr.** [**Thackeray** 168]; **Ep. Arist.** 32; 35; 52; **Philo**, Leg. ad Gai. 278; **Joseph.** [**Niese** index]) is the form found in **Mt** (the sole exception 23:37 is obviously **fr.** a **quot.**), **Mk** and **J**; it is also found in **Lk** and **Ac**, as well as **Gal** 1:17f; 2:1; **PK** 4 p. 15, 35.—**πᾶσα** Ἱεροσόλυμα **Mt** 2:3; **GEb** 2 p. 13, 30 seems to go back to a form ἡ Ἱεροσόλυμα, **ης** (cf. **Pel.-Leg.** 14, 14 **πᾶσα** [ἡ] Ἱεροσόλυμα; **Tob** 14:4; **Bl-D**. §56, 4 **app.**—**S.** also **PGM** 4, 3069 ἐν τῇ καθαρᾷ Ἱεροσολύμῳ and 13, 233 ἐν Ἱερωσολύμῳ).—ἡ Ἱερουσαλήμ (quite **predom.** in **LXX**; **Test.** 12 **Patr.**; **Philo**, **Somn.** 2, 250.—**Jos.**, **C. Ap.** 1, 179 **Clearchus** is quoted as reporting remarks of his teacher **Aristotle** in which the latter uses the form Ἱερουσαλήμ [doubted by **Niese**; **Euseb.**, Pr. Ev. 9, 5, 6 has the same **quot.** **fr.** **Clearchus** w. the form Ἱερουσαλήμ]) besides **Mt** 23:37 (s. above) in **Lk**, **Ac** (cf. **P-L Couchoud** et **RStahl**, **Rev. d'Histoire des Rel.** 97, '28, 9-17), **predom.** in **Paul**, **Hb** 12:22; **Rv**; 1 **Cl** 41:2; **GH** 6; **GP**.—Mostly without the **art.** **Bl-D**. §261, 3 **w.** **app.**; 275, 2; **W-S**. §18, 5e; **w.** the **art.** only **J** 2:23; 5:2; 10:22; 11:18; cf. **Ac** 5:28; **Gal** 4:25f; **Rv** 3:12. No certain conclusions can be drawn concerning the use of the two forms of the name (they are used in the same immediate context by **Hecataeus** in **Euseb.**, Pr. Ev. 9, 4, 2); the **mss.** vary considerably in their practice.

1. The name refers—**a.** to the city itself **Mt** 2:1 and **oft.**; **Mk** 3:8 and **oft.**; **Lk** 2:25, 41; **J** 1:19; **Ro** 15:19, 25f; **Gal** 1:17f; 2:1 **al.** ἀναβαίνειν εἰς Ἴ. **Mt** 20:17f; **Mk** 10:32f; **Lk** 19:28; **J** 2:13; 5:1; 11:55; **Ac** 25:1; **Lk** 18:31; **Ac** 11:2; 21:12, 15. καταβαίνειν ἀπὸ Ἴ. **Mk** 3:22; **Ac** 11:27; 25:7; **Lk** 10:30; **Ac** 8:26. θυγατέρες Ἴ. cf. **Θυγάτηρ** 2d.

b. to its inhabitants **πᾶσα** Ἴ. *the whole city of Jerusalem* (**Caecilius Calactinus**, **fgm.** 75 p. 57, 11 says **πᾶσα** ἡ Ἑλλάς [**Thu.** 1, 6, 1] stands ἀντὶ τῶν Ἑλλήνων; **Pla.**, **Ep.** 7 p. 348A **πᾶσα** Σικελία; **Demosth.** 18, 18; **Psellus** p. 43, 12 **πᾶσα** ἡ Πόλις='all Byzantines') **Mt** 2:3; cf. 3:5; 23:37 (**Aeschines**, **Ctesiph.** 133 **Θῆβαι**, **Θῆβαι**; **Ps.-Demetr.** in **Eloc.** c. 267 adds to this **Aeschines** passage the comment, 'The repetition of the name produces a powerful effect'.—**HvanderKwaak**, **NovT** 8, '66, 56-70); **Lk** 2:38; 13:34; **Ac** 21:31.—For a geographical and historical treatment **HGuthe**, **RE** VIII 666ff; XXIII 671f; **HVincent** and **F-Mabel**, **Jérusalem** I '12; II '26; **GDalman**, **J. u. s. Gelände** '30; **MJoin-Lambert**, **Jerusalem** (tr. **CHaldane**) '58; **PWinter**, 'Nazareth' and 'Jer.' in **Lk** 1 and 2, **NTS** 3, '56/'57, 136-42 (**lit.**); **CKopp**, **The Holy Places of the Gospels** '63 (tr. **RWalls**), 283-417. On its cultural history **JoachJeremias**, **Jerus. in the Time of Jesus** (tr. **FH** and **CHCave**) '69. For its theol. significance, **JBlinzler** in **Wikenhauser-Festschr.** '52, 20-52; **JSchneider**, **ibid.**, 207-29.

2. In **fig.** and **eschatol.** usage ἡ νῦν Ἴ. *the present J.* is contrasted **w.** the ἄνω Ἴ. *the heavenly J.* **Gal** 4:25f. For the latter also Ἴ. ἐπουράνιος **Hb** 12:22 and ἡ καινὴ Ἴ. *the new J.* **Rv** 3:12; 21:2, also ἡ ἁγία Ἴ. 21:10; cf. **vs.** 2. On the theol. usage s. **JdeYoung**, **Jerus. in the NT** '60.—For **lit.** s. on **πόλις** 2. **M-M**.

Ἱεροσολυμίτης, ου, ὁ (**Sir** 50:27; 4 Macc 4:22; 18:5; **Joseph.** [**Niese** index]) *an inhabitant of Jerusalem* **Mk** 1:5; **J** 7:25.*

ιεροσυλέω (**Aristoph.**+, **Polyb.** 30, 26, 9; **Artem.** 3, 3; **Heraclitus**, **Ep.** 7, 4H.; **Dit.**, Syll.3 417, 8; 10; 2 Macc 9:2; **Philo**; **Jos.**, **Ant.** 17, 163) *rob temples* (**prob.** to be taken literally) **Ro** 2:22 (**w.** κλέπτω and μοιχεύω as **Philo**, **Conf. Lingu.** 163; cf. also **Herm. Wr.** 12, 5).—**GSchrenk**, **TW** III 254-6. **M-M**.*

ιερόσυλος, ον (**Aristoph.**+, **Aristot.**, **Pol.** 5, 4 p. 1304a, 3f; **Diod. S.** 16, 25, 2; **Plut.**, **Sol.** 17, 1; **inscr.**; 2 Macc 4:42; **Jos.**, **Ant.** 16, 164) *pertaining to a temple robber; subst.* ὁ ἱ. *temple robber* (**Draco** in **Plut.**, **Solon** 17, 2; **Dio Chrys.** 31 [14], 82; **Alciph.** 3, 7, 5; **Philo**, **De Jos.** 84; **Jos.**, **Ant.** 16, 168) **Ac** 19:37. But a more general **mng.** is also **poss.** (**KLlatte**, **Hlg. Recht** '20, 83ff) *one who commits irreverent acts against a holy place, a sacrilegious person* (**Dit.**, Syll.3 578, 47ff [II BC]) ὁ δὲ εἶπας ἡ πρῆξας τι παρὰ τόνδε τὸν νόμον. . . ἔστω ἱερόσυλος; 1016, 8; 2680, 10. **S.** also **Menand.**, **Dyscolus** 640 ἱερόσυλε **συ**=you rogue!, **Epitr.** 551; 666 J.). **M-M**.*

ἱερουργέω (Plut., Num. 14, 1, Alex. 31, 4; Herodian 5, 6, 1; 5, 5, 9; Philostrat., Vi. Soph. 2, 10, 2 p. 91, 25; CIG add. to 4528 [III p. 1175]; IG2 I 4, 4-5; 8 [V BC]; 4 Macc 7:8 v.l.; Philo, Mos. 1, 87 al.; Jos., Ant. 6, 102; 7, 333) *perform holy service, act as a priest* τὴ *w. regard to someth.* τὸ εὐαγγέλιον *serve the gospel as a priest* (perh. *w. emphasis on sacrifice*; Field, Notes 165) Ro 15:16. **M-M.***

Ἱερουσαλήμ *s.* **Ἱεροσόλυμα.**

ἱερωσύνη, ης, ἡ *priestly office, priesthood* (Hdt. +; Pla., Demosth.; Diod. S. 5, 58, 2; Plut. et al.; inscr.; PBrem. 70, 6; LXX; Philo; Jos., C. Ap. 1, 31; Test. 12 Patr. On the word-formation *s.* Mayser 15; 154, 11 [lit.]; Mlt.-H. 358) 1 Cl 43:2; ἡ Λευιτικὴ ἰ. *the Levitic priesthood* Hb 7:11; μετατιθεμένης τῆς ἰ. *when the priesthood changes* vs. 12; ἀπαράβατον ἔχειν τὴν ἰ. *vs.* 24 (Ps.-Aristot., Mirabilia 137 τ. ἱερωσύνην ἔχειν = 'possess the priestly office'). **M-M.***

Ἰεσσαί, ὁ indecl. (*יֵשׁוּעַ*; in Joseph. Ἰεσσαῖος, ου [Ant. 6, 162]) *Jesse*, David's father (1 Km 16:1, 10; 17:12; 20:27) Ac 13:22; 1 Cl 18:1. In the genealogy of Jesus (cf. Ruth 4:22) Mt 1:5f; Lk 3:32; ἡ ρίζα τοῦ Ἰ. *the Scion of Jesse* of the Messianic king Ro 15:12 (Is 11:10).*

Ἰεφθάε, ὁ indecl. (*יֵפְתָּה*; in Joseph. Ἰαφθας [v.l. Ἰεφθας], α [Ant. 5, 271]) *Jephthah*, son of Gilead, one of the judges of Israel (Judg 11f) Hb 11:32.*

Ἰεχονίας, ου, ὁ (*יְחִיָּהוּ*) *Jechoniah*, a king of Judah (Jos., Bell. 6, 103, Ant. 10, 229f). **Acc.** to the genealogy Mt 1:11f he was a son of Josiah and had brothers. In 1 Ch 3:15f Ἰεχονία is the son of Ἰωακίμ and the grandson of Josiah, and only one brother is mentioned. 1 Ch 3:17; Mt 1:12 and Lk 3:23ff D agree that he was the father of Salathiel.*

Ἰησοῦς (*יֵשׁוּעַ* Jeshua, later form for *יְהוֹשֻׁעַ* Joshua; *s.* MLidzbarski, Handb. d. nordsem. Epigr. 1898, 291; FPrætorius, ZDMG 59, '05, 341f; FXSteinmetzer, BZ 14, '17, 193ff; FJWaele, Wetenschappelijke Tijdingen 5, '42, 177-81), **gen.** οὐ, **dat.** οῦ, **acc.** οὖν, **voc.** οὖ, ὁ *Jesus*. This name, which was common among Jews (several persons *w.* it in LXX and Joseph. [Niese, index]; Ep. Arist. 48; 49; inscr. fr. the time of Augustus [Rev. Epigraphique n.s. 1, '13 no. 12]; POxy. 816 [I BC]; PLond. 1119a, 2. Ostraca: Sb 5812; 5817; 5820; 5822), **usu.** takes the article in the gospels, except when it is accompanied by a word in apposition *w.* the **art.**; in the epistles and Rv it does not regularly take the **art.** (Bl-D. §260, 1; W-S, §18, 6; HermvSoden, D. Schriften des NTs I 2, '11, 1406-9; RCNevius, NTS 12, '65, 81-85 (4th Gosp.)).

1. *Joshua*, successor of Moses and military leader of the people when they entered Canaan (Josh; 1 Macc 2:55; 2 Macc 12:15; Philo; Joseph.; Sib. Or. 2, 247) Ac 7:45; Hb 4:8. Fully Ἰ. υἱὸς Ναυὴ (Josh 1:1; cf. Sir 46:1) B 12:8f or Ἰ. ὁ τοῦ Ναυὴ 1 Cl 12:2.

2. *Jesus*, son of Eliezer, in the genealogy of Jesus Lk 3:29.

3. *Jesus Christ*, more definitely designated as Ἰ. Χριστός, Χριστὸς Ἰ.. ὁ κύριος Ἰ. (Χριστός), ὁ σωτὴρ Ἰ. Χριστός etc. Mt 1:1, 21, 25 and oft. **S.** **Χριστός, κύριος, σωτὴρ**. On the use of the names in Paul *s.* EvDobschütz, D. Th. Briefe in Meyer7 '09, 60f. On the abbreviation of the names in **mss.** cf. LTraube, Nomina sacra '07, 113ff; EbNestle, ZNW 9, '08, 248ff.—The older **lit.** on Jesus in ASchweitzer, Gesch. der Leben-Jesu-Forschung2 '13. Further RGG III3, '59, 619-53 (bibliog. 651-53); Marie Veit, D. Auffassung v. d. Pers. Jesu im Urchristent. nach d. neuesten Forschungen, Diss. Mbg. '46. Lives **fr.** more recent times: REisler, Ἰησοῦς βασιλεὺς '28-'30; RBultmann, Jesus2 '29 (reprinted '51), D. Urchristentum '49; PFeine, Jesus '30; FPrat, Jésus-Christ '33; JKlausner, J. von Nazareth2 '34 (Engl. version '26); MGoguel, La Vie de J. '32 (Engl. '44); KAdam, Jes. Christus4 '35; FMWillam, D. Leben J. im Lande u. Volke Israel4 '34; JPickl, Messiaskönig J. in d. Auffassung seiner Zeitgenossen3 '39; RGuardini, D. Herr '37; MDibelius, Jesus '39 (3'60) (Engl. '49); ALoisy, Hist. et mythe à propos de J-Ch. '38; HFelder, Jes. v. Naz.2 '39; CNoel, The Life of J. '39; VGrønbech, J. d. Menschensohn '41; RMeyer, D. Proph. aus Galil. '40; CJCadoux, The Hist. Mission of J. '41; ATOlmstead, J. in the Light of History '42; WManson, J. the Messiah '43, 6th impr. '52; AEJRawlinson, Christ in the Gospels '44; GRicciotti, Life of Christ '47; FBüchsel, Jesus '47; HJCadbury, J.: What Manner of Man '47; GSDuncan, J., Son of Man '47; JGHHoffmann, Les Vies de Jésus et le Jésus de l'Histoire '47; WGKümmel, Verheissung u. Erfüllung2 '53; GBornkamm, J. von Nazareth '56 (Engl. transl. McLuskey and Robinson '60); JKnox, Jesus, Lord and Christ '58; HRistow u. KMatthiae, ed., D. historische Jesus u. d. kerygmatische Christus '60; E Schweizer, Jesus (transl. DEGreen) '71; HBraun, Qumran u. d. NT II '66, 54-118 (lit.).—On the name: WLowrie, Theol. Today 8, '51, 11-19; VTaylor, Names of Jesus '53.

4. *Jesus Barabbas* *s.* **Βαραββᾶς**.—5. Ἰ. ὁ λεγόμενος Ἰουδστος *Jesus who is called Justus* (on the double name cf. Dssm., B. 183f [BS 315]), συνεργὸς ἐκ περιτομῆς Col 4:11. It has been conjectured (Zahn, Einl. I 321, 4; EAmeling, ZNW 10, '09, 261f) that this Jesus is referred to again in Phlm 23. On this ADeissmann, D. Name J.: Mysterium Christi '31, 13-41.—WForster, TW III 284-94. **M-M.**

ἱκανός, ἡ, ὅν (*trag.*, Hdt. +; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. Napht. 2:4; loanw. in rabb.).

1. *sufficient, adequate, large enough*, also **gener.** *large, much* of number and quantity.

a. *κεράμια ἱκανώτατα a large number of jars* Hm 12, 5, 3 (Dit., Syll.3 736, 108 ξύλα ἰ.). ὄχλος *a large crowd* Mk 10:46; Lk 7:12; Ac 11:24, 26; 19:26 (Dit., Syll.3 569, 14 πλήθος ἰ.; PPetr. II 20 II, 7; PLille 3, 76 [III BC]; Jos., Ant. 5, 250). *κλαυθμός weeping aloud* 20:37. ἀργύρια *a large sum of* (lit. 'enough') *money* Mt 28:12 (cf. Inscr. Rom.

IV 514, 5 i. ἀργύριον; **Dit.**, **Syll.** 3 1106, 74; 77). λαμπάδες *a good many lamps* Ac 20:8. ἀγέλη χοίρων ἱκανῶν Lk 8:32. φῶς *a very bright light* Ac 22:6. ἐν λόγοις i. *w. many words—at length* Lk 23:9.—ἱκανὸν ἢ. ἐπιτιμία *the punishment is severe enough* 2 Cor 2:6 (on the lack of agreement in gender cf. **Bl-D.** §131; **Rob.** 411).

b. also *esp.* of time i. χρόνος *a considerable time* (**Aristoph.**; **Pla.**, **Leg.** 5 p. 736C; **Dit.**, **Syll.** 3 665, 12; **UPZ** 161, 29 [119 BC] ἐφ' i. χρόνον; **Jos.**, **C. Ap.** 1, 237) i. χρόνον διέτριψαν Ac 14:3. i. χρόνου διαγενομένου 27:9. ἱκανῶ χρόνῳ *for a long time* Lk 8:27; Ac 8:11 (on the **dat. s.** **Bl-D.** §201; **Rob.** 527). **Pl.** Lk 20:9 (**Bl-D.** §201; **Rob.** 470). ἐξ i. χρόνων *for a long time* 23:8; also ἀπὸ χρόνων i. 8:27 D. ἀπὸ i. ἐτῶν *for many years* Ro 15:23 (cf. 2 Macc 1:20). ἡμέραι i. (**UPZ** 162 II, 15 [117 BC] ἐφ' ἱκανὰς ἡμέρας) Ac 9:23; ἡμέρας i. *for many days* 9:43; 18:18. Also ἐν i. ἡμέραις 27:7.

c. *abs.* ἱκανοὶ *in large numbers, many* (**Wilcken**, **Chrest.** 11 B Fr. (a), 10 [123 BC]; **PTebt.** 41, 13 ἱκανῶν ἡμῶν; 1 Macc 13:49; **Jos.**, **Ant.** 14, 231) Ac 12:12; 14:21; 19:19; 1 Cor 11:30; cf. Lk 7:11 t.r.—ἱκανόν ἐστιν *it is enough* (**Epict.** 1, 2, 36; 3 Km 16:31; the copula is *oft.* omitted: Gen 30:15; Ezk 34:18) Lk 22:38 (**WWestern**, **ET** 52, '40/'41, 357 'large' or 'long enough'). εἴ τι μὴ δοκοῖ καὶ ταῦτα ἱκανά *if this should seem insufficient to anyone* Dg 2:10. Latinism (**Bl-D.** §5, 3b; **Mlt.** 20f) τὸ ἱκανὸν ποιεῖν τινι satisfacere alicui=*satisfy* (**Polyb.** 32, 7, 13; **Appian**, **Lib.** 74; **Diog. L.** 4, 50; **BGU** 1141, 13 [14 BC] ἂν σοι ἔρως τὸ ἱκανὸν ποιήσῃ γράψον μοι; **POxy.** 293, 10; **PGIess.** 40 I, 5); also possible is *do someone a favor* (so plainly **Diog. L.** 4, 50) Mk 15:15; Hs 6, 5, 5; τὸ i. *pledge, security, bond* (**POxy.** 294, 23 [22 AD]; **BGU** 530, 38; **PStrassb.** 41, 51) λαμβάνειν τὸ i. *satis accipere=take security* (**Dit.**, **Or.** 484, 50; 629, 101 [both II AD]) Ac 17:9.—ἐξ ἱκανοῦ *for a long time* Lk 23:8 v.l. ἐφ' ἱκανόν *enough, as long as one wishes, esp. of time for a long time* (**Polyb.** 11, 25, 1; **Diod. S.** 11, 40, 3; 13, 100, 1; **Dit.**, **Syll.** 3 685, 34; 2 Macc 7:5; 8:25; **Ep. Arist.** 109) Ac 20:11.

2. *fit, appropriate, competent, qualified, able, w.* the connotation *worthy* (**Thu.**; **Diod. S.** 13, 106, 10; **POxy.** 1672, 15; Ex 4:10) πρὸς τι *for someth.* (**Pla.**, **Prot.** 322B; 2 Macc 10:19; **Ep. Arist.** 211) 2 Cor 2:16. **W.** *inf. foll.* (**Hdt.** 8, 36; **Jos.**, **Ant.** 1, 29; 5, 51; **Bl-D.** §393, 4; **Rob.** 658) Mt 3:11; Mk 1:7; Lk 3:16; J 1:27 P66 75; 1 Cor 15:9; 2 Cor 3:5 (**Dodd** 15f); 2 Ti 2:2 (**Jos.**, **Ant.** 3, 49 εἰπεῖν i.); 1 Cl 50:2. Also *w.* ἵνα *foll.* (**Bl-D.** §393, 4; **Rob.** 658; cf. **PHolm.** 4, 23) Mt 8:8; Lk 7:6.—Cf. **ITr** 3:3 v.l.—**KHREngstorf**, **TW** III 294-7. **M-M.** B. 927.*

ἱκανότης, ἡτος, ἡ *fitness, capability, qualification* (**Lysias** the orator in **Pollux** 4, 23; **Pla.**, **Lysis** 11 p. 215A; **Stoic.** III 68, 3) 2 Cor 3:5.*

ἱκανόω 1 *aor.* ἱκάνωσα (outside the NT the *pass.* is used: **Teles** p. 39, 6; 42, 4; **Dionys. Hal.** 2, 74; **PTebt.** 20, 8; **LXX**; **Test. Iss.** 1:7; cf. **Anz** 353) *make sufficient, qualify* (perh. shading into the sense *empower, authorize* [**PTebt.** 20, 8]) *w.* double *acc.* *someone for someth.* 2 Cor 3:6. τινὰ εἰς τι *someone for someth.* Col 1:12. **M-M.***

ἱκανῶς *adv.* (**Soph.**, **Hdt.** +; **PPetr.** III 53n, 3; **POxy.** 1088, 56; **PTebt.** 411, 6; Job 9:31; 3 Macc 1:4; **Philo**, **Op. M.** 90; **Jos.**, **Ant.** 2, 31) *sufficiently* i. ἐπεστεύλαμεν 1 Cl 62:1. i. ἐλέγχειν *ably refute* **Epil Mosq** 1.*

ἱκεσία, ας, ἡ (**Eur.** +; *inscr.*, *pap.*; 2 Macc 10:25; 12:42; **Philo**; **Jos.**, **Ant.** 11, 326; 12, 300) *prayer, supplication* i. ποιεῖσθαι *pray* (**Aeschines** 3, 121; **Dionys. Hal.** 8, 43, 5) ἐκτενῆ τὴν δέησιν καὶ i. ποιεῖσθαι *pray w. eager supplication* 1 Cl 59:2 (i. *w.* δέησις as **Dit.**, **Or.** 569, 11; **Wilcken**, **Chrest.** 6, 3).*

ἱκετεύω (**Hom.** +; *inscr.*, *pap.*, **LXX**; **Jos.**, **C. Ap.** 2, 213) *supplicate, beseech* θεόν (curse of Artemisia [*pap.* in **Sb** 5103-III BC] 9f ἱκετεύουσα τοὺς θεοὺς; **Appian**, **Bell. Civ.** 2, 104 §431 θεοὺς πάντας ὁ Καῖσαρ ἱκέτευεν; Ps 36:7; 2 Macc 11:6; **Ep. Arist.** 197; **Philo**, **Cherub.** 47; **Jos.**, **Ant.** 3, 6) 1 Cl 7:7; 48:1. **W.** *inf. foll.* 2:3.*

ἱκετηρία, ας, ἡ (actually the *fem.* of the *adj.* ἱκετήριος, *w.* ἐλαία or ῥάβδος to be supplied: the olive branch was the sign of the suppliant. As *subst.*=‘sign of a suppliant’ **Aeschyl.**, **Hdt.** +) *supplication* (so **Isocr.** +; **POsl.** 148, 12 [II/I BC]; 2 Macc 9:18; **Philo**, **Leg. ad Gai.** 228) *w.* δέησις (**Isocr.** 8, 138 **Blass** v.l.; Job 40:27; **Philo**, **Leg. ad Gai.** 276). As a supplication made to God, *prayer* (**Ael. Aristid.** 49, 38 K.=25 p. 498 D.; **Aelian**, **fgm.** 304; **Sb** 5103, 9; 11 [s. ἱκετεύω above]) *w.* δέησις (**Polyb.** 3, 112, 8 θεῶν ἱκετηρίαὶ καὶ δεήσεις; **Philo**, **Cher.** 47 v.l.) δεήσεις κ. ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν προσενέγκας Hb 5:7. **CSpicq**, **RB** 56, '49, 549f. **M-M.***

ἱκέτης, ου, ὁ (**Hom.** +; *inscr.*, **LXX**, **Philo**; **Jos.**, **C. Ap.** 2, 207) *suppliant* ἱκέται γενόμενοι τοῦ ἐλέους αὐτοῦ *as suppliants of his mercy* 1 Cl 9:1 (cf. **Jos.**, **Ant.** 7, 361 ἱκέτης γίνεται τ. θεοῦ and the Delphic commands in **Dit.**, **Syll.** 3 1268, 24 ἱκέτας ἐλέει).—**S.** on εὐλαβέομαι.*

ἱκμάς, ἄδος, ἡ (**Hom.** +; **LXX**; **Philo**, **Op. M.** 38. **Exx. fr. Joseph.**, **Plut.**, **Lucian** in **HJCadbury**, **The Style and Literary Method of Luke VI** '19, 43) *moisture* of the moisture in the soil, without which plants cannot live (**Theophr.**, **Hist. Pl.** 6, 4, 8 ἱκμάδα ἔχειν in contrast to ξηραίνεσθαι; **Jos.**, **Ant.** 3, 10; Jer 17:8) Lk 8:6; Hs 8, 2, 7; 9. Of the juices secreted by decaying flesh 1 Cl 25:3 (on the medical use of the word s. **Hobart** 57f). **M-M.***

Ἰκόνιον, ου, τό (on the spelling s. **Bl-D.** §42, 3; **Rob.** 197) *Iconium* (*acc. to X.*, An. 1, 2, 19 belonging to Phrygia, *likew.* **Pliny**, **Nat. Hist.** 5, 41; **Acta Justini** 4. On the other hand, **Strabo** 12, 6, 1 puts it in Lycaonia), visited by Paul several times Ac 13:51; 14:1, 19, 21; 16:2; 2 Ti 3:11.—**Ramsay**, most recently **Bearing** 53ff [Phrygia]; **Bludau** (s. on **Λύστρα**); **AWikenhauser**, **Die Apostelgesch.** '21, 336f; **VSchultze**, **Altchr. Städte u. Landschaften** II 2, '26. **M-M.***

ἱκτίνος, ου, ὁ (metaplastic *acc.* ἱκτινα [**Cyranides** p. 24, 8]) *hawk, kite* (**Hdt.**, **X.**, **Pla.** et al.), whose flesh the Jews

were forbidden to eat (Lev 11:14; Dt 14:13) B 10:4.*

ἱλαρός, ἄ, ὄν (Aristoph., X.+; inscr., pap., LXX, En., Ep. Arist., Philo; Jos., Ant. 18, 291; Test. Jos. 8:5) *cheerful, glad, merry* of things (Appian, fgm. 7 βοῇ ἱλαρά; Aesop, Fab. 314 P.=Babr. 24 Cr. i. κῶμοι; Synes., Kingship 1 p. 1C λόγοι i.; Philo, Spec. Leg. 2, 48 i. βίος) πάντα ὁμαλὰ κ. ἱλαρά *everything is smooth and cheerful* Hm 2:4.—Of animals (Philostrat., Imag. 1, 15): sheep s 6, 1, 6.—Of persons (Diod. S. 4, 5, 3) Hv 1, 2, 3; 1, 4, 3; 3, 3, 1 al. λειτουργία καλὴ καὶ ἱλαρά *a good and joyful service* s 5, 3, 8. δότης *one who gives cheerfully, gladly* 2 Cor 9:7 (cf. Pr 22:8a). But here the mng. might easily pass over into *kind, gracious* (s. Nägeli 65f and Artem. 1, 5 θεοί; POxy. 1380, 127 the ἱλαρὰ ὄψις of Isis; Philo, Spec. Leg. 4, 74 i. μεταδόσεις=gracious gifts).—RBultmann, TW III 298-300. M-M.**

ἱλαρότης, ητος, ἡ (Diod. S. 3, 17, 1; Cornutus 24 p. 45, 11; Plut., Ages. 2, 4; Alciph. 3, 43; Vita Philonidis 21, 4 Crönert [SAB 1900, II 942ff]; Pr 18:22; Philo, Plant. 166; Test. Napht. 9:2) *cheerfulness, gladness, graciousness* Ro 12:8; Hm 5, 1, 2; 10, 3, 1; 4; s 9, 15, 2 (personified in the last pass.). M-M.*

ἱλάσκομαι mid. dep.; 1 aor. pass. imper. ἱλάσθητι (Hom.+; inscr.; LXX [Thackeray 270f; CHDodd, Ἰλάσκεσθαι. . in the LXX: JTS 32, '31, 352-60]).

1. *propitiate, conciliate* (Strabo 4, 4, 6 τὸν θεόν; Cornutus 34 p. 73, 5; Heraclit. Sto. 16 p. 24, 9 τὸν Ἥλιον; Appian, Samn. 12 §6, Hann. 27 §115 θυσίαις κ. εὐχαῖς ἱλ. τ. θεοῦς; Herm. Wr. 1, 22; Philo, Spec. Leg. 1, 116; Jos., Ant. 6, 124 τὸν θεὸν i.; 8, 112, C. Ap. 1, 308 i. τοὺς θεοῦς; Sib. Or. 3, 625; 628). Pass. *be propitiated, be merciful or gracious* (4 Km 24:4; La 3:42; Da 9:19 Theod.) w. dat. (of advantage, Esth 4:17h ἱλάσθητί τ. κλήρω σου. Cf. also Ps 78:9) ἱλάσθητί μοι τῷ ἁμαρτωλῷ (dat. of advantage) *have mercy on me, sinner that I am* Lk 18:13 (Sb 8511, 7 [inscr., imperial times] Ἰλαθί μοι, Μανδοῦλι [a divinity]).

2. *expiate*: of Christ as high priest εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ *to expiate the sins of the people* Hb 2:17 (cf. Dit., Syll.3 1042, 15f [II/III AD] ἁμαρτίαν ὀφιλέτω Μηνὶ Τυράννῳ ἦν οὐ μὴ δύνηται ἐξελάσασθαι; Ps 64:4 τὰς ἀσεβείας i.; Dssm., NB 52[BS 225]).—Dodd 82-95 on i. and related words; (against Dodd: L Morris, ET 62, '51, 227-33; RR Nicole, Westminster Theol. Journ. 17, '55, 117-57); SLyonnet, Verbum Domini 37, '59, 336-52, Sin, Redemption and Sacrifice, '70, 120-66, 256-61; DHill, Gk. Words and Hebrew Mngs. '67, 23-48; JHerrmann and FBüchsel, TW III 300-24. M-M.*

ἱλασμός, οῦ, ὁ—1. *expiation, propitiation* (τῶν θεῶν Orph., Arg. 39; Plut., Fab. 18, 3; cf. Plut., Sol. 12, 5. In these cases we have the pl., prob. referring to the individual actions to be expiated. But also sg.: Plut., Mor. 560D, Camill. 7, 5; Lev 25:9; Ps 129:4; Philo, Leg. All. 3, 174) so perh. abstr. for concr. of Jesus as the i. περὶ τ. ἁμαρτιῶν ἡμῶν 1J 2:2; 4:10. But mng. 2 is just as possible.

2. *sin-offering* (Ezk 44:27 προσοίσουσιν i. Cf. Num 5:8; 2 Macc 3:33) s. above.—CHDodd, The Johannine Epistles '46. M-M.*

ἱλαστήριον, ου, τό (subst. neut. of ἱλαστήριος, ὄν [PFay. 337 I, 3ff—II AD; 4 Macc 17:22; Jos., Ant. 16, 182]) *that which expiates or propitiates*, concr. *a means of expiation, gift to procure expiation* (WRPaton and ELHicks, Inscr. of Cos 1891, no. 81 ὁ δᾶμος ὑπὲρ τῆς Αὐτοκράτορος Καίσαρος θεοῦ υἱοῦ Σεβαστοῦ σωτηρίας θεοῖς ἱλαστήριον; 347; Lind. Tempelchr. B 49 Ἀθάναι ἱλατήριον; Dio Chrys. 10[11], 121. The mng. is uncertain in POxy. 1985, 11) of Christ, ὃν προέθετο ὁ θεὸς ἱλαστήριον Ro 3:25 (GFitzner, ThZ 22, '66, 161-83). For the view that i. means *place of propitiation* (as Ezk 43:14, 17, 20; cf. also Luther's 'Gnadenstuhl', and s. on Hb 9:5 below) in this pass., s. TWManson, JTS 46, '45, 1-10.—Cf. also Dssm., ZNW 4, '03, 193-212 (cf. EB III, 3027-35); PFiebig and GKlein ibid. 341-4; SFraenkel, ibid. 5, '04, 257f; CBruston, ibid. 7, '06, 77-81; GottfKittel, StKr 80, '07, 217-33; E da SMarco, Il piano divino della salute in Ro 3:21-6: Diss. Rome '37; VTaylor, ET 50, '39, 295-300; GABarton, ATR 21, '39, 91f; WDDavies, Paul and Rabbinic Judaism 2 '55, 227-42; ELohse, Märtyrer u. Gottesknecht '55; L Morris, NTS 2, '55/'56, 33-43; DEHWhitely, JTS n.s. 8, '57, 240-55; SLyonnet, Sin, Redemption and Sacrifice, '70, 155-66.—The LXX uses i. of the lid on the ark of the covenant, which was sprinkled w. the blood of the sin-offering on the Day of Atonement (Ex 25:16ff al. Likew. Philo, Cher. 25, Fuga 100, Mos. 2, 95.—JHStelma, Christus' offer bij Pls [w. Philo]'38). So Hb 9:5, transl. *mercy-seat*; for the history of this word s. Murray, New (Oxford) Engl. Dict. s.v. M-M.*

ἱλατεύομαι 1 aor. ἱλατευσάμην (the act. Jdth 16:15 v.1.; Da 9:19) *be gracious* τινὶ *to someone* Hv 1, 2, 1.*

ἱλεως, ὢν (BI-D. §44, 1; Mlt. 240; Mlt.-H. 121.—Hom.+ as ἱλαος; ἱλεως is the Attic form. Also inscr., pap., LXX, Philo, Joseph.) *gracious, merciful*, mostly—in our lit. and the LXX always—of God (also Diod. S. 4, 24, 4; Lucian, Pro Imag. 12; Oenomaus [time of Hadrian] in Euseb., Pr. Ev. 5, 19, 1 θεὸς ἱ. ἔσται; M. Ant. 12, 36; Philo; Jos., Ant. 4, 222; 7, 290; Sib. Or. 1, 161) ἱ. ἔσομαι τ. ἀδικίας αὐτῶν *I will be merciful toward their iniquities* Hb 8:12 (Jer 38:34). ἱλεώ τινος τυγχάνειν *find someone merciful=find mercy in someone's sight* (Herm. Wr. 5, 2; Philo, De Jos. 104) 1 Cl 61:2. ἱ. γενέσθαι τινὶ *be gracious or forgiving to someone* (Archilochus, fgm. 75 Ἥφαιστε, μοι ἱλαος γενεῦ; Sallust. 4 p. 10, 4; Num 14:19; Dt 21:8; 2 Macc 2:22) Hv 2, 2, 8. Abs. ἱ. γενέσθαι (Alciph. 4, 18, 17; UPZ 78, 24 [159 BC]; Ezek. the trag. in Euseb., Pr. Ev. 9, 29, 11) 1 Cl 2:3; 48:1; Hs 9, 23, 4.—ἱλεώς σοι, κύριε (sc. εἴη ὁ θεός, as, in a way, Herodas 4, 25; Plut., Mor. 983E ἱλεως ὁ θεὸς εἴη) *may God be gracious to you, Lord, i.e. may God in his mercy spare you this, God forbid!* Mt 16:22 (cf. Inscr. Rom. 107, 10 ἱλεώς σοι, Ἀλύπι=may [Serapis] help you, Alypis; Dit., Or. 721, 10; Gen 43:23; 2 Km 20:20; 1 Ch 11:19.—BI-D.

§128, 5, differently PKatz, *ThLZ* 82, '57, 113f and the Eng. transl. of *Bl-D*. by RWFunk '61; *Rob.* 395f; HMaehler, *ZPE* 4, '69, 99f). *M-M*.*

Ἰλλυρικόν, οὗ, τό (the *adj.* Ἰλλυρικός, ἡ, ὅν in *Apollon. Rhod.* 4, 516; *Strabo*) *Illyricum*, a district across the Adriatic Sea *fr.* Italy, in official usage Dalmatia (Illyris Superior) and Pannonia (I. Inferior). *Ro* 15:19 ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰ. is the only reference extant to missionary activity of Paul in this part of the world. Yet in view of the close connection of Illyricum with Macedonia (*Appian*, *Bell. Civ.* 3, 63 §258; 4, 75 §317 τῆς Ἰλλυρίδος ἐπὶ τῇ Μακεδονίᾳ; 5, 145 §602) there is no difficulty in assuming that Paul visited Ill. from Mac.—WWeber, *Untersuchungen z. Gesch. des Kaisers Hadrianus* '07, 55. *S.* on *Δαλματία*. *M-M*. *

ἰμάς, ἄντος, ὅ (*Hom.* +; *inscr.*, *pap.*, *LXX*; *Jos.*, *Ant.* 12, 192-4) leather *strap* or *thong*, on sandals (*X.*, *An.* 4, 5, 14; *Menand.*, *fgm.* no. 109, 2 Kock; *Plut.*, *Mor.* 665B; *Is* 5:27) *Mk* 1:7; *Lk* 3:16; *J* 1:27. The *interpr.* of ὡς προέτειναν αὐτὸν τ. ἰμάσιν *Ac* 22:25 is in doubt. It can be instrumental *dat.*, with the *thongs*, used for tying him to the post. It is better taken as a *dat.* of purpose *for the thongs*, in which case οἱ ἰμάντες=whips (*Posidonius*: 87 *fgm.* 5 *Jac.*; *POxy.* 1186, 2 τὴν διὰ τῶν ἰμάντων αἰκείαν.—*Antiphanes* 74, 8, *Demosth.* 19, 197 and *Artem.* 1, 70 use the *sing.* in this way). *M-M*.*

ἱματίζω *pf. pass. ptc.* ἱματισμένος (*PLond.* 24, 14 [163 BC]; *BGU* 1125, 8; *PTebt.* 385, 15, *al.* in *pap.*) *dress, clothe* *Mk* 5:15; *Lk* 8:35. *M-M*.*

ἱμάτιον, οὗ, τό (*Hdt.*, *Aristoph.* +; *inscr.*, *pap.*, *LXX*, *Philo*; *Jos.*, *C. Ap.* 1, 281; *Test.* 12 *Patr.*) *garment*.

1. *gener.* of any garment (*PRyl.* 154, 8; *PPetr.* II 32, 18; *PSI* 94, 16; *LXX*) *sing.* *Mt* 9:16; *Mk* 2:21; 5:27; *Lk* 5:36; 8:27; *Hb* 1:11f (*Ps* 101:27); *B* 6:2 (*Is* 50:9) *al. Pl.* *clothing* (*Philo*, *Leg. All.* 3, 239) *Mt* 27:35; *Mk* 5:28, 30; 9:3; 15:24 *al.* The *pl.* in the *fol.* *pass.* is explained by the fact that each one of a number of persons contributed one piece of clothing: *Mt* 21:7f; *Mk* 11:7f; *Lk* 19:35, 36 (on these *pass. s.* *Plut.*, *Cato Min.* 12, 1); *Ac* 9:39 (*Paradoxogr.* *Vat.* 20 Keller ἱμάτια ἐπιδεικνύναι).—ἀποθέσθαι ἑαυτῷ πάντα τὰ ἱ. *take off all one's (own) clothes* *MPol* 13:2. ἱ. μαλακά *soft clothing* *Lk* 7:25. λευκά *white clothing* *Rv* 3:5, 18; 4:4; *cf.* *Mt* 17:2; μέλανα ἱ. *Hs* 9, 15, 1; 3 (in such cases ἱ. can be omitted, as we say 'dressed in white' or 'in black': *J* 20:12; *Hv* 4, 2, 1. *Cf.* *Bl-D*. §241, 7 and λευκός 2, end). Ruined by moths *Js* 5:2. σύνθεσις ἱματίων *Hs* 6, 1, 5. ἐνδύσις ἱματίων *putting on clothing* 1 *Pt* 3:3.

2. of outer clothing *cloak, robe* (*Lucian*, *Alex.* 11) *Mt* 9:20f; 24:18; *Lk* 8:44; 22:36; *J* 19:2; *Rv* 19:16. *W.* χιτῶν, the under garment (*Diod.* *S.* 4, 38, 1; *Dio Chrys.* 13[7], 61; *Diogenes*, *Ep.* 30, 3; *Diog.* *L.* 6, 6; *Dit.*, *Syll.* 3 736, 17 [92 BC]; *Zen.*—*P.* 11=Sb 6717, 9 [257 BC]) *Ac* 9:39; *D* 1:4; *Mt* 5:40 (here the order is χιτ.—*i.*; the situation is that of a lawsuit, in which the defendant is advised to give up not only the indispensable χιτῶν demanded by his opponent, but the ἱ. as well); *Lk* 6:29 (here the order is ἱ.—*χ.*, a sequence that suggests highway robbery, in which the robber first deprives his victim of his outer garment. *Cf.* *UPZ* 122, 14 [157 BC], the report of a robbery: βουλόμενός μου περιελέσθαι τὸ ἱμάτιον. Also *PLille* 6, 9 ἐξέδυσαν χιτῶνα. . . ἱμάτιον.—But *Lk* may have had *Dt* 24:10-13 in mind [*ἱμ.* as a pledge]. Through nonretaliation the debtor shows the shamelessness of the creditor: *FW Danker*, *Jesus and the New Age*, '72, 85.). ἱ. περιβάλλειν, περιβάλλεσθαι (*PFay.* 12, 19 [*c.* 103 BC]; *Gen* 28:20; 1 *Km* 28:8 *al.*) *J* 19:2; *Ac* 12:8; *Rv* 19:13. The outer garment was laid off in order to leave the arms free *Ac* 7:58; 22:20; so *perh.* also *vs.* 23. It was torn as a sign of grief (*oft.* *LXX*) 14:14, and removed from a person who was to be flogged 16:22.

3. Certain *pass.* fall *betw.* 1 and 2; they speak of τὰ ἱμάτια, but involve only one person, who obviously is doing *someth.* to one outer garment: ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱ. αὐτοῦ *Mt* 26:65 (*cf.* *Gen* 37:29, 34; *Josh* 7:6; *Jdth* 14:16 *al.*). *Cf.* *J* 13:4, 12; *Ac* 18:6.—*B* 3:4 ἱμάτια is an uncertain *rdg.*; reads ἱάματα; *CLat.* have ἱμάτια; it is a *quot. fr.* *Is* 58:8 (*s.* the variants there, *ed.* *JZiegler*).—*Dalman*, *Arbeit* V '37. *M-M*. *B.* 395; 416.

ἱματισμός, οὗ, ὁ (*Theophr.*, *Char.* 23, 8; *Polyb.* 6, 15, 4; *Diod.* *S.* 17, 94, 2; *Plut.*, *Alex.* 39, 10; *Dit.*, *Syll.* 3 999, 5; 1015, 36; *PHib.* 54, 16 [*c.* 245 BC]; *PTebt.* 381, 13; 384, 19; *LXX*; *Philo*, *Migr. Abr.* 105) *clothing, apparel* *J* 19:24 (*Ps* 21:19); *Ac* 20:33; *D* 13:7; *B* 6:6 (*Ps* 21:19); *Hs* 8, 2, 4; 9, 13, 3; 5. ἱ. ἐνδοξος *fine clothing* *Lk* 7:25. ἱ. πολυτελής *expensive apparel* (*Pel.*—*Leg.* *p.* 4, 8; *cf.* *Plut.*, *Mor.* 229A ἱμάτια πολυτελῆ) 1 *Ti* 2:9. ἱ. λαμπρότατος *shining apparel* *Hv* 1, 2, 2. White clothing (*Aeneas Tact.* 1488 ἱμ. λευκός) *Lk* 9:29; *Hs* 8, 2, 3. *M-M*.*

ἱμείρομαι *s.* ὁμείρομαι. *M-M*.

ἵνα (*Hom.* +; *inscr.*, *pap.*, *LXX*, *En.*, *Ep.* *Arist.*, *Philo*, *Joseph.*, *Test.* 12 *Patr.*) conjunction, the use of which increased considerably in *H.Gk.* as compared *w.* *class.* times because it came to be used periphrastically for the *inf.* and *imper.* *Bl-D*. §369; 379; 388-94 *al.*; *Mlt.* index; *Rob.* index.

I. in final sense to denote purpose, aim, or goal *in order that, that*.

1. *w.* subjunctive, not only after a primary tense, but also (in accordance *w.* Hellenistic usage) after a secondary tense (*Bl-D*. §369, 1; *Rob.* 983; *Mlt.*—Turner 100-102; *JKnuenz*, *De enuntiatis Graecorum finalibus* '13, 15ff):

a. after a present tense *Mk* 4:21; 7:9; *Lk* 6:34; 8:16; *J* 3:15; 5:34; 6:30; *Ac* 2:25 (*Ps* 15:8); 16:30; *Ro* 1:11; 3:19; 1 *Cor* 9:12; *Gal* 6:13; *Phil* 3:8; *Hb* 5:1; 6:12; 1 *J* 1:3 and *oft.*

b. after a perfect *Mt* 1:22; 21:4; *J* 5:23, 36; 6:38; 12:40, 46; 14:29; 16:1, 4; 17:4; 1 *Cor* 9:22b *al.*

c. after a *pres.* or *aor. imper.* *Mt* 7:1; 14:15; 17:27; 23:26; *Mk* 11:25; *J* 4:15; 5:14; 10:38; 1 *Cor* 7:5; 11:34; 1 *Ti* 4:15; *Tit* 3:13. *Likew.* after the hortatory *subj.* in the first *pers. pl.* *Mk* 1:38; *Lk* 20:14; *J* 11:16; *Hb* 4:16.

d. after a *fut.* *Lk* 16:4; 18:5; *J* 5:20; 14:3, 13, 16; 1 *Cor* 15:28; *Phil* 1:26.

e. after a secondary tense: **impf.** Mk 3:2; 6:41; 8:6; Lk 6:7; 18:15 *al.*—**Plpf.** J 4:8.—**Aor.** Mt 19:13; Mk 3:14; 11:28; 14:10; Lk 19:4, 15; J 7:32; 12:9; Ro 7:4; 2 Cor 8:9; Hb 2:14; 11:35; 1J 3:5.

2. **w. fut. ind.** (**Dit.**, **Syll.** 3 888, 87ff, Or. 665, 35; **POxy.** 299; 1071, 5 ἵνα ποιήσουσιν καὶ πέμψουσιν; Gen 16:2 [Swete; ARahlf, Genesis '26 v.l.] *al.*), beside which the **aor. subj.** is **usu.** found in the **mss.** (**BI-D.** §369, 2; **Rob.** 984; **Mlt.**—Turner 100) ἵνα σταυρώσουσιν Mk 15:20 v.l. ἵνα ἐρεῖ σοι Lk 14:10. ἵνα δώσουσιν 20:10. ἵνα θεωρήσουσιν J 7:3. ἵνα δώσει 17:2 v.l.; Rv 8:3. ἐπισκιάσει Ac 5:15 v.l.; ξυρήσονται 21:24. κερδανῶ 1 Cor 9:21 v.l.; καυθήσομαι 13:3. καταδουλώσουσιν Gal 2:4. κερδηθήσονται 1 Pt 3:1. The **fut. ind.** is also used **oft.** when ἵνα has no final **mng.**, **esp.** in Rv: 1 Cor 9:18 (ἵνα as answer, as **Epict.** 4, 1, 99); Rv 6:4, 11 v.l.; 9:4, 5, 20; 13:12; 14:13; 22:14. Occasionally the **fut. ind.** and **aor. subj.** are found in the same sentence Rv 3:9; **cf.** also Phil 2:10 v.l. (on this interchange **cf. Reinhold** 106; JVoegeser, Zur Sprache d. griech. Heiligenlegenden, Diss. München '07, 34f; Knuenz, **op. cit.** 23ff; 39; **Dio Chrys.** 26[43], 7 ἵνα μὴ παρῶ. . . μηδὲ ἔξουσιν; **POxy.** 1068, 5 ἵνα διαπέμψεται, ἵνα δυνήθῃ. . .).—On the interchange of **pres. subj.** and **fut. ind.** in J 15:8 s. GMLee, *Biblica* 51, '70, 239f.

3. ἵνα is found **w.** the **pres. ind.** only in passages where the **subj.** is also attested in the **mss.**; its presence is **prob.** due to corruption of the text (**BI-D.** §369, 6; **Rob.** 984f; **Mlt.**—Turner 100f. But see the clear instance in Antinoöpolis **Pap.** III '67, 188, 15: ἵνα μὴ ἔσμεν, and **cf. BGU** 1081, 3 ἐχάρην, ἵνα σὲ ἀσπάζομαι; **Test. Napht.** 8:2; *Martyr. Petr. et Pauli* 60 p. 170, 8 Lips. ἵνα κατευθύνει; *Acta Petr. et Paul.* 58 p. 203, 17 Lips.; *Act. Pauli et Thecl.* 11 p. 243, 11 L. v.l.). φουσιούσθε 1 Cor 4:6 and ζηλοῦτε Gal 4:17 could be **subj.** (**BI-D.** §91; **Rob.** 984). But Gal 6:12 διώκονται P46 ACFG; Tit 2:4 σωφρονίζουσιν κΑF; J 5:20 θαυμάζετε κL; 17:3 γινώσκουσιν ADGL; 1J 5:20 γινώσκομεν κABL; Rv 12:6 τρέφουσιν κC; 13:17 δύνανται B; ἵνα συνίετε B 6:5 κ(συνιῇτε G, συνῇτε C); ἵνα. . . ἄδῃτε IEph 4:2 G1 (**Lghtf.** ἄδῃτε); μετέχετε *ibid.* G1 (*al.* μετέχητε). διατάσσομαι ITr 3:3 G1 (*al.* διατάσσωμαι). βλασφημεῖται 8:2 G1 G2 (*al.* βλασφημῇται).

4. The **opt.** after ἵνα is never found in our **lit.** (**BI-D.** §369, 1; 386, 3; **Rob.** 983). In Mk 12:2 only κῆς ἵνα λάβῃ (for λάβῃ). Eph 1:17 ἵνα δώῃ (v.l. δῶ) is certainly **subj.**, and δώῃ is the correct **rdg.** (**BI-D.** §95, 2; **Mlt.** 196f. **Likew.** ἵνα παραδοῖ J 13:2).

5. after a demonstrative (**Epict.** 2, 5, 16 ἐν τούτῳ. . . ἵνα) εἰς τοῦτο *for this (purpose, namely) that* J 18:37; 1J 3:8; Ro 14:9; 2 Cor 2:9; 1 Pt 3:9; 4:6; B 5:1, 11; 14:5. εἰς αὐτὸ τοῦτο *for this very purpose, that* Eph 6:22; Col 4:8. διὰ τοῦτο *for this reason. . . that* (**Himerius**, Or. 14, 3) 2 Cor 13:10; Phlm 15; 1 Ti 1:16; the ἵνα clause can also precede διὰ τοῦτο J 1:31. τούτου χάριν. . . ἵνα *for this reason. . . that* Tit 1:5.

6. ἵνα with 'I should like to say this' supplied is found in **class.** usage Mk 2:10 (**BI-D.** §470, 3. Differently [a virtual **imper.**] **DSSharp**, **ET** 38, '27, 427f). The necessary supplement precedes in ἵνα δεῖξῃ (he said this,) *in order to show* B 7:5.

II. Very **oft.** the final **mng.** is greatly weakened or disappears altogether. In this case the ἵνα—**constr.** serves

1. as a substitute for an **inf.** that supplements a verb, or an **acc. w. inf.** (**cf. Od.** 3, 327. A spurious document in **Demosth.** 18, 155 p. 279, 8. Later very common, also in **inscr.**, **pap.** [**Rdm.** 2 191ff]; **LXX**).

a. after verbs **w.** the sense—α. 'wish, desire, strive' (**PGiess.** 17, 5 [II AD] ἡγωνίασα. . . ἵνα ἀκούσω; **BGU** 1081, 3 ἐχάρην, ἵνα σὲ ἀσπάζομαι) θέλειν ἵνα Mt 7:12; Mk 9:30; 10:35; Lk 6:31; J 17:24; 1 Cor 14:5. βουλεύεσθαι J 11:53; 12:10. συμβουλεύεσθαι Mt 26:4. συντίθεσθαι J 9:22. ἀγαλλιάσθαι joyfully strive after 8:56 (s. ἀγαλλιάομαι). ζητεῖν 1 Cor 4:2; 14:12. ζηλοῦν 14:1. εὐχεσθαι 'wish' **IPhld** 6:3.

β. 'take care, be ashamed, be afraid' φυλάσσεσθαι 2 Pt 3:17. προσέχειν take care that B 16:8. βλέπειν see to it, that 1 Cor 16:10.

γ. 'request, demand': δεῖσθαι request (**Dionys. Hal.** 4, 12, 1; **Lucian**, Dom. 9; **Jos.**, **Ant.** 6, 321; 12, 125 *al.*) Lk 9:40; 21:36; 22:32; B 12:7; **Pol** 6:2; **Hv** 3, 1, 2; s 5, 4, 1. ἐρωτᾶν request (s. ἐρωτάω 2) Mk 7:26; Lk 7:36; 16:27; J 4:47; 17:15 *al.* (**JCEarwaker**, **ET** 75, '64, 316f so interprets the third ἵνα in 17:21). παρακαλεῖν request, exhort (**Ep. Arist.** 318; 321, **Jos.**, **Ant.** 14, 168) Mt 14:36; Mk 5:18; 6:56; 7:32; 8:22; Lk 8:32; 1 Cor 1:10 *al.* αἰτεῖσθαι Col 1:9. προσεύχεσθαι Mt 24:20; 26:41; Mk 14:35; Lk 22:46; 1 Cor 14:13 *al.* εὐχεσθαι pray (s. εὐχομαι 1, end) **Hs** 5, 2, 10. εὐχαριστεῖν Eph 1:16f. ἀξιοῦν demand, request (**CIG** 4892, 13 [III AD]; **Jos.**, **Ant.** 14, 22) **Hv** 4, 1, 3. καταξιοῦν **ISm** 11:1; **IPol** 7:2.

δ. 'summon, encourage, order' (**Epict.** 4, 11, 29; 1 Esdr 8:19; **Ep. Arist.** 46) ἀπαγγέλλειν Mt 28:10. παραγγέλλειν (**CIG** 4957, 48 [68 AD]) Mk 6:8. διαμαρτύρεσθαι 1 Ti 5:21. ἐντέλλεσθαι (**Jos.**, **Ant.** 7, 356) Mk 13:34; J 15:17. κηρύσσειν Mk 6:12. διαστέλλεσθαι Mt 16:20 v.l.; Mk 5:43; 7:36; 9:9. ἐπιτιμᾶν warn Mt 16:20; 20:31; Mk 8:30; 10:48; Lk 18:39. ἐξορκίζειν Mt 26:63. ὀρκίζειν **Hs** 9, 10, 5. λέγειν order Mt 4:3; 20:21; Mk 3:9; 9:18; Lk 4:3; 10:40; **Hv** 2, 2, 6. γράφειν write (**Jos.**, **Ant.** 11, 7; 127) Mk 9:12; 12:19; Lk 20:28. ἀποστέλλειν Ac 16:36.

ε. 'cause, bring about' πείθειν Mt 27:20. ποιεῖν J 11:37; Col 4:16; **cf.** Rv 3:9; 13:16. τιθέναι appoint J 15:16. ἀγαρεῦν Mt 27:32; Mk 15:21.

ζ. 'permit, grant' ἀφιέναι Mk 11:16. διδόναι 10:37; Rv 9:5.—η. συνευδοκεῖν **Hs** 5, 2, 8.

b. after **impers. expr.**: ἄρκετόν (ἐστι) *it is sufficient* Mt 10:25. λυσιτελεῖ (εὖ. . . ἡ ἵνα) Lk 17:2. συμφέρει Mt 5:29f; 18:6; J 11:50. ἐμοὶ εἰς ἐλάχιστόν ἐστιν *it is a matter of little consequence to me* 1 Cor 4:3. ἔδει B 5:13. πολλά λείπει **Hv** 3, 1, 9.

c. after nouns and adjs., **esp.** when they are parts of fixed expressions:

a. χρεῖαν ἔχειν J 2:25; 16:30; 1 J 2:27. ἔστιν συνήθεια J 18:39. θέλημα ἐστιν Mt 18:14; J 6:40; 1 Cor 16:12b. βουλή ἐγένετο Ac 27:42. ἐντολή (**cf. Polyb.** 36, 17, 10 νόμος) J 15:12; 11:57; 13:34; Ac 17:15. δέησις Eph 6:19. ἐξουσία Ac 8:19. ἐμὸν βρῶμά ἐστιν J 4:34. τίς ἐστιν ὁ μισθός; ἵνα. . . 1 Cor 9:18.

β. οὐκ εὐμὶ ικανός Mt 8:8; Lk 7:6. οὐκ εὐμὶ ἄξιος J 1:27; **cf. Hs** 9, 28, 5. **Cf. BI-D.** §379 **w. app.**; **Rob.** 996.

d. after nouns **mng.** time: χρόνον διδόναι, ἵνα *give time* Rv 2:21. ἔρχεται ἡ ὥρα *the time comes* (**Aesop**, *Fab.*

242 H. ἡ ἡμέρα, ἵνα=the day on which) J 12:23; 13:1; 16:2, 32. Cf. BI-D. §382, 1; 393.

e. ἵνα can also take the place of the explanatory *inf.* after a demonstrative (BI-D. §394; Rdm.2 192.—Wsd 13:9) Mk 11:28. πόθεν μοι τοῦτο ἵνα ἔλθῃ (for τὸ ἐλθεῖν τὴν κτλ.) Lk 1:43. τοῦτο προσεύχομαι ἵνα Phil 1:9. Cf. 1 Cor 9:18. This is a favorite usage in J: τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ ἵνα πιστεύητε (for τὸ πιστεῦειν ὑμᾶς) 6:29; cf. vs. 50. μεῖζονα ταύτης ἀγάπην οὐδεὶς ἔχει ἵνα. . . θῇ (for τοῦ θεῖναι) 15:13; cf. 3 J 4.—J 6:39; 17:3; 1 J 3:11, 23; 4:21; 5:3; 2 J 6a. ἐν τούτῳ: ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου ἵνα. . . φέρετε (for ἐν τῷ φέρειν ὑμᾶς ἐδοξάσθη) J 15:8; cf. 1J 4:17.—S. also Hs 9, 28, 4, and ποταπὴν ἀγάπην ἵνα 1J 3:1.

2. as a substitute for the *inf.* of result ('eclabatic' or consecutive use of ἵνα: BI-D. §391, 5 w. app.; Mlt. 206-9; Rob. 997-9 and in SJCase, Studies in Early Christianity [FCPorter-BWBacon Festschr.] '28, 51-7; EHBlakeney, ET 53, '41/'42, 377f), when the result is considered probable, but not actual. But this distinction is not always strictly observed. Cf. Epict. 1, 24, 3; 25, 15; 27, 8 al.; 2, 2, 16 οὕτω μωρὸς ἦν, ἵνα μὴ ἴδῃ; Vett. Val. 185, 31; 186, 17; 292, 20; Jos., Bell. 6, 107; PLond. 964, 13. Very many *exx.* in ANJannaris, An Historical Greek Grammar 1897 §1758 and 1951. *So that* ἦν παρακαλυμμένον ἀπ' αὐτῶν ἵνα μὴ αἰσθῶνται αὐτό Lk 9:45. τίς ἡμαρτεν, ἵνα τυφλὸς γεννηθῇ; J 9:2. Cf. 2 Cor 1:17; Gal 5:17; 1 Th 5:4; 1J 1:9; Rv 9:20; 13:13; Hs 7:2; 9, 1, 10.—In many cases purpose and result cannot be clearly differentiated, and hence ἵνα is used for the result which follows according to the purpose of the subj. or of God. As in Jewish and pagan thought, purpose and result are identical in declarations of the divine will (Ps.—Callisth. 2, 16, 10 the rule of the Persian king is being overthrown by the deity ἵνα Δαρεῖος. . . φυγὰς γενόμενος κτλ. Here ἵνα means both 'in order that' and 'so that'): Lk 11:50; J 4:36; 12:40; 19:28; Ro 3:19; 5:20; 7:13; 8:17; 11:31f al. (EFSutcliffe, Effect or Purpose, Biblica 35, '54, 320-27). The formula ἵνα πληρωθῇ is so to be understood, since the fulfillment is *acc. to* God's plan of salvation: Mt 1:22; 2:15; 4:14; 12:17; 21:4; 26:56; J 12:38; 17:12; 19:24, 36.—The ἵνα of Mk 4:12=Lk 8:10, so much in dispute, is surely to be taken as final (w. AvVeldhuizen, NThSt 8, '25, 129-33; 10, '27, 42-4; HWindisch, ZNW 26, '27, 203-9; JGnilka, Die Verstockung Israels '61, 45-8; BI-D. §369, 2 app. [here the *lit.* on 'causal' ἵνα, which is allowed at least for Rv 22:14 and perh. 14:13; see BI-D.—Funk §369, 2 and III 2, below]. S. also FLacava, Scuola Cattol. 65, '37, 301-4; MBlack, An Aramaic Approach3, '67, 211-16).

III. ἵνα is used elliptically—1. ἀλλ' ἵνα *but this has happened that*, where the verb to be supplied must be inferred fr. the context (Epict. 1, 12, 17): ἀλλ' ἵνα μαρτυρήσῃ (sc. ἦλθεν) J 1:8. ἀλλ' (ἐγένετο ἀπόκρυφον) ἵνα ἔλθῃ εἰς φανερόν *but it was hidden that it might be revealed* Mk 4:22 (but cf. CJCadoux, JTS 42, '41, 169 n. 3). ἀλλ' (κρατεῖτέ με) ἵνα πληρωθῶσιν *but you are holding me (prisoner), that* 14:49. ἀλλ' (ἐγένετο τυφλὸς) ἵνα φανερωθῇ J 9:3. ἀλλ' (ἀποθνήσκει) ἵνα. . . συναγάγῃ 11:52-13:18.

2. ἵνα w. subjunctive as a periphrasis for the *imper.* (BI-D. §387, 3; Mlt. 178; 210f; 248; Rob. 994; Mlt.—Turner 94f; FSlotty, D. Gebr. des Konj. u. Opt. in d. griech. Dialekten I '15, 35; CJCadoux, The Imper. Use of ἵνα in the NT: JTS 42, '41, 165-73; in reply HGMeecham, *ibid.* 43, '42, 179f, cf. ET 52, '40/'41, 437; ARGeorge, JTS 45, '44, 56-60. Gdspld., Probs. 57f.—Soph., Oed. Col. 155; Epict. 4, 1, 41, Enchir. 17; PTeht. 408, 17 [3 AD]; BGu 1079, 20; PFay. 112, 12; POxy. 299, 5 ἵν' εὐδῆς 'know'; PGM 4, 2135; Tob 8:12 BA; 2 Macc 1:9) ἵνα ἐπιθῇς τὰς χεῖρας αὐτῇ (please) *lay your hands on her* Mk 5:23. ἡ δὲ γυνὴ ἵνα φοβῆται τ. ἄνδρα *the wife is to respect her husband* Eph 5:33. Cf. Mt 20:33; Mk 10:51; 1 Cor 7:29; 16:16; 2 Cor 8:7; Gal 2:10. ἵνα ἀναπαύσονται *let them rest* Rv 14:13. W. θέλω: θέλω ἵνα δῶς Mk 6:25 (=δός Mt 14:8).—On Mk 2:10 s. I 6 above.

3. ἵνα without a finite verb, which can be supplied fr. the context (Epict. 3, 23, 4 ἵνα ὡς ἄνθρωπος, i.e. ἐργάζῃ) ἵνα ἡμεῖς εὖς τὰ ἔθνη, αὐτοὶ δὲ εὖς τὴν περιτομήν (i.e. εὐαγγελιζόμεθα and εὐαγγελίζονται) Gal 2:9. ἵνα κατὰ χάριν (γέννηται) Ro 4:16. ἵνα ἄλλοις ἄνεσις (γέννηται) 2 Cor 8:13. ἵνα (γέννηται) καθὼς γέγραπται 1 Cor 1:31 (BI-D. §481; Rob. 1202f).

IV. At times, contrary to regular usage, ἵνα is placed elsewhere than at the beginning of its clause, in order to emphasize the words that come before it (BI-D. §475, 1 app.): τὴν ἀγάπην ἵνα γνῶτε 2 Cor 2:4. εὖς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσιν Ac 19:4. τῷ ὑμετέρῳ ἔλξει ἵνα Ro 11:31. Cf. J 13:29; 1 Cor 7:29; Gal 2:10; Col 4:16b.—EStauffer, 'Ἰνα u. d. Problem d. teleol. Denkens b. Pls: StKr 102, '30, 232-57, TW III 324-34; JHGreenlee, ἵνα Substantive Clauses in the NT: Asbury Seminarian 2, '47, 154-63; HRiesenfeld, Zu d. johanneischen ἵνα-Sätzen, Studia Theologica 19, '65, 213-20; MBlack, An Aramaic Approach3, '67, 76-81. M-M.

ἵνατί (oft. written separately; for ἵνα τί γέννηται; 'in order that what might happen?' BI-D. §12, 3; W-S. §5, 7e; Rob. 739) *why, for what reason?* (Aristoph., Nub. 1192; Pla., Apol. 14 p. 26D, Symp. 205A; Epict. 1, 29, 31; LXX; Jos., Bell. 6, 347; Test. Jos. 7:5) Mt 9:4; 27:46 (Ps 21:2); Lk 13:7; Ac 4:25 (Ps 2:1); 7:26; 1 Cor 10:29; 1 Cl 4:4 (Gen 4:6); 35:7 (Ps 49:16); 46:5, 7; B 3:1 (Is 58:4). W. εὖς τί *why and for what?* D 1:5. BI-D. §299, 4. M-M. s.v. ἵνα.*

ἰνδάλλομαι (Hom.+; Sib. Or. 13, 71) *form false ideas, entertain strange notions* (Dio Chrys. 11 [12], 53; Sext. Emp., Math. 11, 122 ὁ τὸν πλοῦτον μέγιστον ἀγαθὸν ἰνδαλλόμενος; Clem. Alex., Protr. 10, 103, 2) ἐπὶ τινὶ *about someth.* 1 Cl 23:2 (s. Harnack, Lghtf., Knopf ad loc.).*

Ἰόππη, ἡς, ἡ (Antig. Car. 151; Diod. S. 19, 59, 2; 19, 93, 7; Strabo 16, 2, 28; 34; Dionys. Perieg. in Müller, Geogr. Gr. Min. II 160; Ditt., Or. 602, 2; 1 Esdr 5:53; 1 Macc 10:75 al.; 2 Macc 4:21; Ep. Arist. 115; Joseph.; Sib. Or. 5, 251. On the spelling w. one π or two [so Bibl. mss. throughout] s. BI-D. §40; Mlt.—H. 102; Rob. 214; Schürer II4 128, 140) *Joppa*, modern Jaffa, seaport and city on the Philistine coast Ac 9:36, 38, 42f; 10:5, 8, 23, 32; 11:5, 13.—Schürer II4 128-32 (lit.); FScholten, Palästina I: Jaffa '31. M-M.*

Ἰορδάνης, ου, ὁ (Ἰρῶ) (Strabo 16, 2, 16; Galen XI 693 K.; Tacitus, Hist. 5, 6; LXX, Ep. Arist., Philo, Joseph.; Sib. Or. 7, 67 [Ἰορδανός, also found in Joseph. and Paus. 5, 7, 4] On the use of the art. w. it cf. BI-D. §261, 8) *the*

Jordan, chief river of Palestine (Ep. Arist. 116). It arises at the foot of Mt. Hermon, flows through the Sea of Galilee, and empties into the Dead Sea Mt 3:5f, 13; 4:15 (Is 8:23), 25; 19:1; Mk 1:5, 9; 3:8; 10:1; Lk 3:3; 4:1; J 1:28; 3:26; 10:40; GEb 1; UGosp 66; HGuthe, RE XIV 573ff, Palästina2, '27; Dalman, Orte3, index; OWaser, V. Flussgott J.: AKAegi-Festschr. '19, 191-217; NGlueck, The River Jordan '46; WvSoden, ZAW n.s. 16, '39, 153f.*

ἰός, οὖ, ὁ—1. *poison* (Pind. +; pap., LXX)—a. lit. ἰὸς ἀσπίδων (cf. Appian, Mithr. 88 §490 ἰὸς ὀφεων; Philo, Leg. ad Gai. 166; Jos., Bell. 1, 601; Constant. Manasse 4, 39 H.) Ro 3:13 (Ps 13:3; 139:4). Of animal (i.e. snake; cf. Θηρίον 1aβ) poison also Hs 9, 26, 7. These passages, as well as Hv 3, 9, 7 and ITr 6:2 v.l. Funk, show that the transition to the fig. use was easy.

b. fig. (Aeschyl., Eum. 730 al.; Herm. Wr. p. 480, 15 Sc.; Test. Reub. 5:6) Js 3:8.

2. *rust* (Theognis 451; Pla., Tim. 59c, Rep. 10 p. 609A; Theocr. 16, 17 al.; Dit., Syll.2 587, 310 [329 BC] σίδηρος καταβεβρωμένος ὑπὸ τοῦ ἰοῦ; 3 284, 15; Herm. Wr. 14, 7; Ezk 24:6, 11f; EpJer 10; 23; Philo, Rer. Div. Her. 217 [χρυσὸς] ἰὸν οὐ παραδέχεται) Js 5:3; Dg 2:2.—OMichel, TW III 334-6. M-M.*

Ἰουδαία, ας, ἡ (יְהוּדָה; but the word is to be derived fr. Aram. יְהוּדָה) (fr. the adj. Ἰουδαῖος with γῆ or χώρα supplied, as Philo, Leg. ad Gai. 281) *Judaea* (since Clearchus, the pupil of Aristotle in Jos., C. Ap. 1, 179; inscr. [Schürer 14 643, 1]; PRyl. 189, 5; LXX; Philo).

1. properly, of the southern part of Palestine in contrast to Samaria, Galilee, Peraea and Idumaea (cf. Mk 3:7f; Ac 9:31; so LXX and oft. Joseph. Also Strabo 16, 2, 34 w. Galil. and Samar.) Mt 2:1, 5, 22; 3:1; 4:25; 24:16; Mk 1:5 (see also Ἰουδαῖος 1); 3:7; 13:14; Lk 1:65; 2:4; 3:1; 5:17; 6:17; 21:21; J 4:3, 47, 54; 7:1, 3; 11:7; Ac 1:8; 8:1; 9:31; 12:19; 15:1; 21:10; 28:21; Ro 15:31; 2 Cor 1:16; Gal 1:22. Metaph. of the inhabitants Mt 3:5.—Buhl 64-75; HGuthe, RE IX 556-85; XXIII 713f (lit.).

2. in a wider sense, the region occupied by the Jewish nation (Nicol. Dam. in Jos., Ant. 14, 9; Diod. S. 40, 3, 2; Strabo 16, 2, 34; Memnon [I BC/I AD]: no. 434 fgm. 1, 18, 9; Ptolem. 5, 16, 1; cf. 15, 6-8; Cass. Dio 37, 16; 47, 28; Tacitus, Hist. 5, 9; LXX; Ep. Arist. 4; 12; Philo, Leg. ad Gai. 200; Joseph.—On the NT: ELevesque, Vivre et Penser 3, '43/'44, 104-11 denies the wider use) Lk 1:5; 4:44 (v.l. Γαλιλαίας); 7:17; 23:5; Ac 10:37; 11:1, 29; 1 Th 2:14. πᾶσα ἡ χώρα τῆς Ἰ. the whole Jewish country Ac 26:20. εἰς τὰ ὅρια τῆς Ἰ. πέραν τοῦ Ἰορδάνου into the Jewish territory beyond the Jordan Mt 19:1; cf. Mk 10:1. On the mention of Judaea Ac 2:9 cf. the variants and conjectures in Nestle; EvDobschütz, ZWTh 45, '02, 407-10; Harnack, AG '08, 65f; SKrauss, ZDPV 33, '10, 225; OLagercrantz, Eranos 10, '10, 58-60; LKöhler, ET 22, '11, 230f. Also BZ 1, '03, 219; 7, '09, 219; 9, '11, 218; ZNW 9, '08, 253f; 255f. M-M.**

ἰουδαῖζω live as a Jew, acc. to Jewish customs (so Plut., Cic. 7, 6; Esth 8:17; Jos., Bell. 2, 454 μέχρι περιτομῆς i.; s. also 463; Acta Pilati A 2, 1) Gal 2:14; IMg 10:3.*

Ἰουδαϊκός, ἡ, ὄν (Dit., Or. 543, 16; 586, 7; Cleomedes [II AD] in DBDurham, The Vocabulary of Menander '13, 27; 2 Macc 8:11 v.l.; 13:21; Ep. Arist. 28; 121; Philo, In Flacc. 55; Jos., Ant. 12, 34; 14, 228; 20, 258 al.) Jewish Ἰ. μῦθοι Tit 1:14. M-M.*

Ἰουδαϊκῶς adv. (Jos., Bell. 6, 17) in a Jewish manner, acc. to Jewish custom Ἰ. ζῆν Gal 2:14. M-M.*

Ἰουδαῖος, αῖα, αἶον (Clearchus, the pupil of Aristotle, in Jos., C. Ap. 1, 179; Theophr., fgm. 151 W. [WJaeger, Diokles v. Karystos '38, 134-53: Theophrastus and the earliest Gk. report concerning the Jews]; Hecataeus of Abdera [300 BC] in Diod. S. 1, 28, 2 al.; Polyb.; Diod. S.; Strabo; Plut.; Epict. 1, 11, 12f, al.; Appian, Syr. 50 §252f, Mithrid. 106 §498, Bell. Civ. 2, 90 §380; Artem. 4, 24 p. 217, 13; Diog. L. 1, 9; Dit., Or. 73, 4; 74, 3; 726, 8; CIG 3418; Ramsay, Phrygia I 2 p. 538 no. 399b τ. νόμον τῶν Εἰουδαίων; Wilcken, Chrest. 55; 56 [both III BC]; 57 [II BC]; BGU 1079, 25 [41 AD]; PFay. 123, 16 [100 AD]; POxy. 1189, 9; LXX; Ep. Arist.; Philo; Joseph.; Sib. Or.) Jewish.

1. as a real adj. (Philo, In Flacc. 29; Jos., Ant. 10, 265) ἄνθρωπος Ἰ (1 Macc 2:23; 14:33) a Jew Ac 10:28; 22:3. ἄνθρωπος 21:39. ἀρχιερεὺς 19:14. ψευδοπροφήτης 13:6. ἐξορκισταὶ 19:13. γυνή (Jos., Ant. 11, 185) 16:1. χώρα Mk 1:5.—γῆ J 3:22; here, however, it is to be taken of Judaea in the narrower sense (s. Ἰουδαία 1), and means the Judaeian countryside in contrast to the capital city.

2. as a noun (so predom.)—a. ὁ Ἰ. the Jew (w. respect to birth, race, or religion. The term is used by non-Jews also; s. Ἰσραήλ 2, end) J 3:25; (Wilcken, Chrest. 57, 5 [II BC] παρ' Ἰουδαίου=from a Jew) 4:9; 18:35; Ac 18:2, 24; 19:34; Ro 1:16; 2:9f, 17, 28f (on the 'genuine' Jew cf. Epict. 2, 9, 20f τῷ ὄντι Ἰουδαῖος. . . λόγῳ μὲν Ἰουδαῖοι, ἔργῳ δ' ἄλλο τι); 10:12; Gal 2:14; 3:28; Col 3:11.—Collect. sing. (Thu. 6, 78, 1 ὁ Ἀθηναῖος, ὁ Συρακόσιος; Ep. Arist. 13 ὁ Πέρσης; Bl-D. §139; Rob. 408) Ro 3:1.

b. ἡ Ἰουδαία, as the Jewess Ac 24:24.

c. οἱ Ἰ. (on the use of the art. Bl-D. §262, 1; 3) the Jews οἱ Φαρισαῖοι κ. πάντες οἱ Ἰ. Mk 7:3; τὸ πάσχα τῶν Ἰ. J 2:13; cf. 5:1; 6:4; 7:2; ὁ βασιλεὺς τῶν Ἰ. (Appian, Mithrid. 117 §573 Ἰουδαίων βασιλεὺς Ἀριστόβουλος) Mt 2:2; 27:11, 29; Mk 15:2 and oft. πόλις τῶν Ἰ. Lk 23:51; ἔθνος τῶν Ἰ. Ac 10:22; λαὸς τῶν Ἰ. 12:11. χώρα τῶν Ἰ. 10:39; ἄρχων τῶν Ἰ. J 3:1; συναγωγὴ τῶν Ἰ. Ac 14:1a. Cf. J 2:6; 4:22. Ἰ. καὶ Ἕλληνες (on the combination of the two words s. Bl-D. §444, 2; w. τε. . . καὶ) Jews and Gentiles Ac 14:1b; 18:4; 19:10; 20:21; 1 Cor 1:24; 10:32; 12:13; PK 2 p. 15, 7; ἔθνη τε καὶ Ἰ. Gentiles and Jews Ac 14:5; cf. ISm 1:2. Ἰ. τε καὶ προσήλυτοι Jews and proselytes Ac 2:11; cf. 13:43; οἱ κατὰ τὰ ἔθνη Ἰ. the Jews who live among the Gentiles (in the Diaspora) 21:21. Jews and Gentiles as persecutors of Christians MPol 12:2; cf. also 13:1; 17:2; 18:1; 1 Th 2:14.—Dg 1.

d. of Jewish Christians Gal 2:13; cf. Ac 21:20.

e. in J the Ἰουδαῖοι are the enemies of Jesus 1:19; 2:18, 20; 5:10, 15f; 6:41, 52; 7:1, 11, 13; 9:18, 22; 10:24, 31, 33; 11:8; 13:33; 18:14. Cf. Hdb. exc. on J 1:19 and, fr. another viewpoint, JEBelser, ThQ 84, '02, 265ff; WLütgert, Heinrici-Festschr. '14, 147ff; Schlatter-Festschr. '22, 137-48. Further on anti-Jewish feeling in J, s. EGraesser, NTS 11, '64, 74-90; DRAHare, Religious Studies Review, July, '76, 15-22 (lit.).—On the whole word s. Ἰσραήλ, end. M-M.

Ἰουδαϊσμός, οὗ, ὁ *Judaism*=the Jewish way of belief and life (2 Macc 2:21; 8:1; 14:38; 4 Macc 4:26; synagogue inser. at Stobi l. 8: ZNW 32, '33, 93f) Gal 1:13f. Contrasted w. Χριστιανισμός IMg 10:3; IPhld 6:1. κατὰ (νόμον is prob. a gloss) Ἰουδαῖσμον ζῆν live in accordance w. *Judaism* IMg 8:1.*

Ἰούδας, α, ὁ (יְהוּדָה Judah; LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.—The indecl. form Ἰουδά, which occasionally occurs in the LXX [e.g. Gen 29:35; 2 Macc 14:13 Swete; Thackeray 163] is not to be postulated for our lit., not even Mt 2:6; Lk 1:39) *Judah* (Hebr.), *Judas* (Gk.), *Jude* (s. 8); cf. Bl-D. §53, 1; 55, 1a; Mlt.-H, 143f.

1. *Judah*, son of the patriarch Jacob—a. in pers.: in the genealogy of Jesus Mt 1:2f; Lk 3:33. κατὰ τὸν Ἰούδαν through *Judah* 1 Cl 32:2.

b. the tribe of *Judah* (Judg 1:2) ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος Hb 7:14. Also φυλὴ Ἰούδα Rv 5:5; 7:5.

c. the country belonging to the tribe of *Judah* (Josh 11:21; 2 Ch 28:18) Βηθλεὲμ γῆ Ἰούδα Mt 2:6a; cf. Lk 2:4 D; ἡγεμόνες Ἰ. Mt 2:6b; πόλις Ἰ. (2 Ch 23:2) Lk 1:39 (cf. CCTorrey, HTR 17, '24, 83-91). ὁ οἶκος Ἰ. (w. ὁ οἶκος Ἰσραήλ) the inhabitants of the land Hb 8:8 (Jer 38:31).

2. *Judas*, a name in the genealogy of Jesus Lk 3:30.

3. *Judas*, called ὁ Γαλιλαῖος, a revolutionary in the time of Quirinius 'in the days of the census' (cf. Jos., Bell. 2, 118; 433; 7, 253.—Schürer 14 420f; 486f; 526f; 532; 542) Ac 5:37.—WLodder, J. de Galileë: NThSt 9, '26, 3-15.—4. *Judas* of Damascus, Paul's host Ac 9:11.

5. *Judas*, an apostle, called Ἰ. Ἰακώβου son of *Jacob* or *James* (linguistically speaking, ἀδελφός might also be supplied: Alciph. 4, 17, 10 Τιμοκράτης ὁ Μητροδόρου, i.e., his brother), to differentiate him fr. the betrayer. He is mentioned in lists of apostles only in the Lucan writings, where two men named *Judas* are specifically referred to Lk 6:16 and presupposed Ac 1:13; cf. J 14:22.

6. *Judas*, several times called Ἰσκαριώθ or (ὁ) Ἰσκαριώτης (s. this entry), the betrayer of Jesus Mt 10:4; 26:14, 25, 47; 27:3; Mk 3:19; 14:10, 43; Lk 6:16; 22:3, 47f; J 12:4; 13:29; 18:2f, 5; Ac 1:16, 25; GEb 2; Agr 23b; MPol 6:2. Manner of his death Papias 3. His father was Simon J 13:2, and this Simon is also called Ἰσκαριώτης 6:71; 13:26. On *Judas* himself and the tradition concerning him s. Papias (in EPreuschen, Antileg. 2 '05, 98. Lit. on it in EHennecke, Ntl. Apokryphen 2 '24, 124) as well as GMarquardt, D. Verrat des J. Isch.—eine Sage '00; WWrede, Vorträge u. Studien '07, 127-46; FKFeigel, D. Einfluss d. Weissagungsbeweises '10, 48ff; 95; 114; WB Smith, Ecce Deus '11, 295-309; KWeidel, StKr 85, '12, 167-286; GSchlager, Die Ungeschichtlichkeit des Verräters J.: ZNW 15, '14, 50-9; MargPlath, ibid. 17, '16, 178-88; WHCadman, The Last Journey of Jesus to Jerus. '23, 129-36; JMRobertson, Jesus and J. '27; DHaugg, J. Isk. in den ntl. Berichten '30 (lit.); JFinegan, D. Überl. d. Leidens-u. Auferstehungsgesch. Jesu '34; FWDanker, The Literary Unity of Mk 14:1-25, JBL 85, '66, 467-72. Esp. on the death of J.: RHarris, AJTh 4, '00, 490-513; JHBernard, Exp. 6th Ser. IX '04, 422-30; KLake, Beginn. V '33, note 4, 22-30; PBenoit, La mort de Judas, AWikenhauser-Festschr. '53, 1-19; KLüthi, Judas Iskariot in d. Geschichte d. Auslegung von d. Reformation bis zur Gegenwart '55; MEnslin, How the Story Grew: Judas in Fact and Fiction: FWGingrich-Festschr., ed. Barth and Cocroft, '72, 123-41; and s. on πρηνής.

7. *Judas*, called Βαρσαββᾶς (s. this entry), a Christian prophet in a leading position in the Jerusalem church Ac 15:22, 27, 32 (34).

8. *Judas*, the brother of Jesus Mt 13:55; Mk 6:3. Prob. the same man is meant by the *Jude* of Jd 1. M-M.*

Ἰουδίθ, ἡ indecl. (יְהוּדִית Judith, an Israelite heroine (Jdth 8-16) 1 Cl 55:4.*

Ἰουλία, ας, ἡ *Julia*, a common name, found even among slave women in the imperial household. She receives a greeting Ro 16:15 (Αουλία P46). GMilligan, The NT Documents '13, 183.—This woman's name is read by P46 (w. Vulg. mss., Boh., Ethiopic) also vs. 7 for Ἰουλιαν (s. Ἰουλιᾶς, end). M-M.*

Ἰούλιος, ου, ὁ *Julius*, a common name (also in Joseph.), borne by a centurion of the imperial cohort Ac 27:1, 3 (A: Ἰουλιανός, which is the name of a ἑκατοντάρχης Jos., Bell. 6, 81).*

Ἰουινᾶς, ᾱ, ὁ *Junias* (not found elsewh., prob. short form of the common Junianus; cf. Bl-D. §125, 2; Rob. 172) a Jewish convert to Christianity, who was imprisoned w. Paul Ro 16:7; s. on Ἀνδρόνικος—The possibility, fr. a purely lexical point of view, that this is a woman's name Ἰουινᾶ, ας, *Junia* (Mlt.-H. 155; ancient commentators took Andr. and Junia as a married couple. S. Ἰουλία), deserves consideration (but s. Ltzm., Hdb. ad loc.). M-M.*

Ἰουστός, ου, ὁ (Κυπρ. I p. 42 no. 27 name of the ἀρχιερεὺς τῆς νήσου [Cyprus]; PWarr. 16, 4 [III AD]), a name commonly borne by Jews and proselytes (s. Lghtf. on Col 4:11) *Justus*, surname

1. of Joseph Barsabbas, one of the two candidates in the election for apostle Ac 1:23.

2. of Titius, a Corinthian proselyte Ac 18:7. Cf. Gdspd. s.v. Τίτιος.

3. of a Jewish Christian named Jesus, who supported the prisoner Paul in his work Col 4:11. Deissmann on Ἰησοῦς

5.—On the double name *s. Dssm.*, B 183f (BS 315f).*

ἵππεύς, ἑως, ὁ (Hom.+; inscr., pap., LXX, Philo; Jos., Vi. 157 al.; Sib. Or. 3, 612; 805) acc pl. τοὺς ἵππεῖς (Polyaenus 1, 29, 1; 8, 23, 12; Dit., Syll.3 502, 9 [228/5 BC]; 627, 15 [183 BC]) *horseman, cavalryman* Ac 23:23, 32; MPol 7:1. M-M.*

ἵππικός, ἡ, ὄν (Aeschyl.+; inscr., pap.; 1 Macc 15:38; 3 Macc 1:1; Philo; Jos., Bell. 2, 117; 308) *pertaining to a horseman* τὸ ἰ. *the cavalry* (Hdt. 7, 87 al.; Dit., Syll.3 697E, 5 Diocles, of the στρατηγῶν ἐπὶ τὸ ἵππικόν) τὰ στρατεύματα τοῦ ἰ. *the troops of cavalry* Rv 9:16. M-M.*

ἵππος, ου, ὁ (Hom.+; inscr., pap., LXX; En. 100, 3; Philo, Joseph.) *horse, steed* Js 3:3; Rv 9:9; 14:20; 18:13; 19:18. Horses of var. colors play a large role in Rv (s. on **πυρρός**) a white *horse* (Aeneas Tact. 1488) 6:2; 19:11, 14; cf. vss. 19, 21; fiery red 6:4; black vs. 5; pale, dun vs. 8. Grasshoppers like horses 9:7; horses w. lions' heads vs. 17; cf. 19. Cf. MWMüller, D. Apocal. Reiter: ZNW 8, '07, 290ff; GHoenicke, D. apokal. Reiter: Studierstube 19, '21, 3ff; AvHarnack, D. apokal. Reiter: Erforschtes u. Erlebtes '23, 53ff; LKöhler, D. Offenb. d. Joh. '24, 59-68; Boll 78ff, agreeing w. him GBaldensperger, RHPHr 4, '24, 1ff, against him JFreundorfer, Die Apk. des Ap. Joh. '29, 67-123; FDornseiff, ZNW 38, '39, 196f; OMichel, TW III 336-9. M-M. B. 167f.*

ἵρις, ἰδος, ἡ—1. *rainbow* (Hom.+) Rv 10:1; AP 3:10.—2. (colored) *halo, radiance* (Aristot., Meteor. 3, 4; 5; Theophr., Ostent. 1, 13; Lucian, Dom. 11) ἵρις ὁμοῖος ὀράσει σμαραγδίνῳ *a halo that was like an emerald (in appearance)* Rv 4:3.—KHRengstorff, TW III 340-3. M-M.*

Ἰσαάκ (Ἰσάακ), in P46 and D always Ἰσαάκ (Bl-D. §39, 3 app.), ὁ indecl. (LXX, Philo, Test. 12 Patr.; Sib. Or. 2, 247.—Joseph. and Ep. Arist. Ἰσαάκος, ου [Ant. 1, 227]; Ep. Arist. 49 Ἰσαχός) *Isaac*, son of Abraham (Gen 21:3ff) Ac 7:8a. Father of Jacob, *ibid.* b. Named w. him and Abraham (s. **Ἀβραάμ** and **Ἰακώβ**) Mt 8:11; Lk 13:28; B 8:4; IPhld 9:1. God as the God of Abr., Is., and Jac. (Ex 3:6) Mt 22:32; Mk 12:26; Lk 20:37; Ac 3:13; 7:32; B 6:8. Bearer of the promises Ro 9:7 (Gen 21:12), 10; Gal 4:28; cf. Hb 11:9, 18 (Gen 21:12), 20. Husband of Rebecca Ro 9:10; B 13:2 (Gen 25:21), 3. Sacrifice of Isaac (Gen 22:1ff) Hb 11:17; Js 2:21; 1 Cl 31:3; B 7:3. In the genealogy of Jesus Mt 1:2; Lk 3:34.—HJSchoeps, The Sacrifice of Isaac in Paul's Theology: JBL 65, '46, 385-92. M-M.*

ἰσαγγελος, ον (Iambl. in Stob., Ecl. I 457, 9 W.; Hierocles, in Aur. Carm. c. 4 ἀνθρώπους σέβειν. . . τοὺς ἰσοδαίμονας καὶ ἰσαγγέλους. Christian grave-inscr.: Epigr. Gr. 542, 6f. Cf. Philo, Sacr. Abel. 5 ἴσος ἀγγέλοις γεγινώς) *like an angel* of the glorified ones Lk 20:36. M-M.*

ἰσθι *s. εἰμί*.

Ἰσκαριώθ (Mk 3:19; 14:10; Lk 6:16; 22:47 D) indecl., and Ἰσκαριώτης, ου, ὁ *Iscariot*, surname of Judas the betrayer, as well as of his father (s. **Ἰούδας** 6). The mng. of the word is obscure; s. Wlh. on Mk 3:19; Dalman, Jesus 26 (Eng. tr. 51f). It is usu. taken to refer to the place of his origin, *from Kerioth* (in southern Judaea; Buhl 182) קרית רחוב (agreeing w. this we have the v.l. ἀπὸ Καρυώτου J 6:71 xal.; 12:4 D; 13:2 D, 26 D; 14:22 D). Another interpr. connects it w. σικάριος (q.v.), 'assassin, bandit' (among others FSchulthess, D. Problem der Sprache Jesu '17, 41; 55, ZNW 21, '22, 250ff). Cf. also CCTorrey, HTR 36, '43, 51-62 ('false one'). Mt 10:4; 26:14; Mk 14:43 v.l.; Lk 22:3; J 6:71; 12:4; 13:2, 26; 14:22; GEb 2.—HIngholt, Iscariot: JPedersen Festschr. '53; BGärtner, D. rätselhafte Termini Nazaräer u. Iskarioth '57, 37-68; OCullmann, RevHistPhilRel 42, '62, 133-40; KLüthi, J. Isk. in d. Geschichte der Auslegung (Reformation to present) '55. M-M.*

Ἰσοκράτης, ους, ὁ (lit., inscr., pap.) *Isocrates*, a Christian scribe Epil Mosq 4a, b.*

ἴσος, η, ον (Hom.+; inscr., pap., LXX, Ep. Arist., Philo; Jos., C. Ap. 2, 35; Sib. Or. 5, 3) *equal* in number, size, quality τράγοι B 7:10. τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν Rv 21:16. ἡ ἰ. δωρεά *the same gift* Ac 11:17. τὴν ἀγάπην τινὶ ἰ. παρέχειν *show the same (degree of) love* 1 Cl 21:7. Of testimony given by witnesses *consistent* Mk 14:56, 59. ἴσον ποιεῖν τινά τινι *treat someone equally w. someone else* (Polyb. 2, 38, 8; 2 Macc 9:15 αὐτοὺς ἴσους Ἀθηναίοις ποιήσιν) Mt 20:12. ἐαυτὸν τῷ θεῷ *make oneself equal to God* J 5:18 (cf. Philo, Leg. All. 1, 49 ἴσος θεῷ).—Subst. τὰ ἴσα *an equal amount* (PRyl. 65, 7 [I BC] εἰς τὸ βασιλικὸν τὰ ἴσα) ἀπολαβεῖν τὰ ἰ. *receive an equal amount in return* Lk 6:34.—The neut. pl. ἴσα (like the neut. sing. ἴσος) is used as an adv. (Hom.+; Diod. S. 1, 89, 1; Wsd 7:3) w. dat. (Demosth. 19, 314; oft. Philostrate. [Schmid IV 48]; Himerius, Or. 20, 4 W. ἴσα ποιηταῖς; PTeht. 278, 33 [I AD]; Job 11:12; 30:19) ἴσα εἶναι τινι *be equal with someone* Phil 2:6 (ἴσα εἶναι as Thu. 3, 14, 1; ἴσα θεῷ as Dionys. Byz. §24 p. 12, 14; §41 p. 17, 12; Himerius, Or. [Ecl.] 3, 20. Cf. Bl-D. §434, 1; W-S. §28, 3. Aeschyl., Pers. 856 ἰσόθεος of a king, Philod., Rhet. II p. 57, 11 Sudh. of a philosopher; Nicol. Dam.: 90 fgm. 130, 97 Caesar τὸν ἴσα κ. θεὸν τιμώμενον; 117; Ael. Aristid. 46 p. 319 D.: ἐξ ἴσου τοῖς θεοῖς ἐθανμάζετο). ἐξ ἴσου (Soph., Hdt. et al.; Dit., Syll.3 969, 84; pap.) *equally, alike* Pol 4:2.—GStählin, TW III 343-56. M-M. B. 910.*

ισότης, ητος, ἡ (Eur.+; oft. Philo; only twice LXX; Ep. Arist. 263).

1. *equality* (Ps.-Phoc. 137) ἐξ ισότητος *as a matter of equality* 2 Cor 8:13; also ὅπως γένηται ἰ. *that there may be equality* vs. 14.

2. *fairness* (Menand., Monost., 259; Polyb. 2, 38, 8 i. κ. φιλανθρωπία; Diod. S. 5, 71, 2; Vett. Val. 332, 34) w. τὸ δίκαιον (cf. Diog. L. 7, 126; Philo, Spec. Leg. 4, 231 ἰσότης μήτηρ δικαιοσύνης) *justice and fairness* Col 4:1. M-M.*

ἰσότημος, ον (Strabo 15, 3, 20; Dio Chrys. 24[41], 2; Plut. et al.; Dit., Or. 234, 25 [c. 200 BC]; 544, 33 [adv.]; PRyl. 253; Wilcken, Chrest. 13, 10; Philo; Jos., Ant. 12, 119) *equal in value*, also simply *of the same kind* (Aelian, N.A. 10, 1; Herodian 2, 3, 6; Herm. Wr. 12, 12) ἰσότημον ἡμῖν πίστιν *a faith of the same kind as ours* 2 Pt 1:1. M-M.*

ἰσόψυχος, ον (Aeschyl., Agam. 1470; schol. on Eur., Andr. 419; Ps 54:14) *of like soul or mind* Phil 2:20 (AFridrichsen, Symb. Osl. 18, '38, 42-9 would supply ὑμῖν: *having much in common with you*. The same scholar Con. Neot. 7, '42, 3, w. ref. to ἰσοψύχως in the Acta Pauli '36, p. 44; PChristou, JBL 70, '51, 293-6: *confidant*). M-M.*

Ἰσραήλ, ὁ indecl. (יִשְׂרָאֵל) *Israel* (LXX, Philo, Test. 12 Patr.; Sib. Or. 1, 360; 366; PGM 4, 3034; 3055 al.—Jos., Ant. 1, 333 Ἰσραήλως).

1. the patriarch Jacob; οἱ ἐξ Ἰ. *the descendants of Israel* Ro 9:6a. Also ἐκ γένους Ἰ. Phil 3:5 (cf. 1 Esdr 1:30; Jdth 6:2); οἶκος Ἰ. *the house of Israel*=all the descendants of the patr. (cf. Jdth 14:5; 3 Macc 2:10) Mt 10:6; 15:24; Ac 2:36; 7:42 (Am 5:25); Hb 8:10 (Jer 38:33); 1 Cl 8:3 (quot. of unknown orig.). Also υἱοὶ Ἰ. (Mi 5:2; Sir 46:10; 47:2 and oft.) Mt 27:9; Lk 1:16; Ac 5:21; 7:23, 37; Ro 9:27b. On the other hand, ὁ οἶκος Ἰ. Hb 8:8 in contrast to οἶκος Ἰούδα (after Jer 38:31) means the people of the Northern Kingdom. Some of the *pass.* mentioned here may belong under

2. the nation of *Israel* τὸν λαόν μου τὸν Ἰ. Mt 2:6; ἄκουε Ἰ. Mk 12:29 (Dt 6:4).—Lk 1:54; Ro 9:27a; 11:25f; 1 Cl 29:2 (Dt 32:9); 43:5; ἐν τῷ Ἰ. Mt 8:10; 9:33; Lk 2:34; 4:25, 27; 1 Cl 43:6; B 4:14; κατὰ τοῦ Ἰ. Ro 11:2; πρὸς τὸν Ἰ. Lk 1:80; Ro 10:21; B 5:2; τις τοῦ Ἰ. PK 3; βασιλεὺς τοῦ Ἰ. Mt 27:42; Mk 15:32; J 1:49; 12:13; GP 3:7; 4:11; 1 Cl 4:13; διδάσκαλος τοῦ Ἰ. J 3:10; πολιτεία τοῦ Ἰ. Eph 2:12; πόλεις τοῦ Ἰ. Mt 10:23. ὁ θεὸς (τοῦ) Ἰ. 15:31; Lk 1:68; γῆ Ἰ. Mt 2:20f; ὁ λαὸς Ἰ. Lk 2:32; Ac 4:10. The pl. λαοὶ Ἰ. vs. 27 because of the quot. Ps 2:1 in vs. 25. αἱ φυλαὶ τοῦ Ἰ. *the tribes of Israel* (CIG IV 9270 [Iconium; prob. Jewish] ὁ θεὸς τ. φυλῶν τοῦ Ἰσραήλ) Mt 19:28; Lk 22:30; cf. Rv 7:4. τὸ δωδεκάφυλον τοῦ Ἰ. *the twelve tribes of Israel* 1 Cl 55:6. τὸ δωδεκάσκηπτρον τοῦ Ἰ. 31:4; ἡ ἐλπὶς τοῦ Ἰ. Ac 28:20.—Ἰ. is the main self-designation of the Jews; *fr.* this as a starting-point it is also used

3. in a *fig.* sense of the Christians as the true nation of Israel, in contrast to ὁ Ἰ. κατὰ σάρκα *Israel in the physical sense* 1 Cor 10:18. ὁ Ἰ. τοῦ θεοῦ *the (true) divine Israel* Gal 6:16. οὐ γὰρ πάντες οἱ ἐξ Ἰ. οὗτοι Ἰ. *not all who are descended fr. Israel (=Jacob), or who belong to the Israelite nation, are really Israelites* Ro 9:6.—FW Maier, I. in d. Heilsgesch. nach Rö 9-11, '29.—JJocz, A Theology of Election: Israel and the Church '58; JMunck, Paul and the Salvation of Mankind (tr. GClarke) '59; WTrilling, Das Wahre Israel (Mt)3 '64; JvanGoudoever, NovT 8, '66, 111-23 (Lk); GStrecker, D. Weg d. Gerechtigkeit, '66, esp. 99-118.—On the whole word, GvRad, KGKuhn and WGutbrod, Ἰσραήλ, Ἰουδαῖος, Ἑβραῖος and related words: TW III 356-94.

Ἰσραηλίτης, ου, ὁ (יִשְׂרָאֵלִי; LXX; Joseph. index; Test. 12 Patr.—As a *fem.*: Inscr. 44 of the Villa Torlonia in Rome, ed. HWBeyer and HLietzmann '30) *the Israelite* J 1:47 (cf. Plut., Is. et Os. 3 p. 352C Ἰσριακός ἐστιν ὡς ἀληθῶς of a genuine worshiper of Isis); Ro 9:4; 11:1; 2 Cor 11:22. As a form of address ἄνδρες Ἰσραηλίται *men of Israel* (Jos., Ant. 3, 189) Ac 2:22; 3:12; 5:35; 13:16; 21:28. M-M.*

Ἰσσαχάρ, ὁ indecl. (יִשָּׂשָׁכָר; LXX; Philo; Test. 12 Patr. [Ἰσαχάρ].—Jos., Ant. 1, 308 Ἰσσαχάρης; 2, 178 Ἰσαχάρου) *Issachar*, a son of the patriarch Jacob (Gen 30:18), and hence an Israelite tribe Gen 49:14; Num 1:26 al.) Rv 7:7 (v.l. Ἰσαχάρ; so Test. 12 Patr. and variants in Philo).*

ἴστε s. οἶδα.

ἴστημι (Hom.+; inscr., pap. [Mayser 353]; LXX [Thackeray 247f]; Ep. Arist., Philo, Joseph., Test. 12 Patr., Sib. Or.) and also ἰσtάνω (since I BC [Dit., Syll. 3 1104, 26 ἰστανόμενος; pap. [Mayser, loc. cit.]; ἀνθισtάνω can be quoted here as early as III BC]; Epict. 3, 12, 2; LXX [Ezk 17:14; Thackeray, loc. cit.]. Later *wr.* in StBPsaltēs, Gramm. d. byz. Chroniken '13, 236) Ro 3:31. Cf. Bl-D. §93; Mlt.-H. 202. *Fut.* στήσω; 1 *aor.* ἔστησα; 2 *aor.* ἔστην, *imper.* στήθι, *inf.* στήναι, *ptc.* στάς; *pf.* ἔστηκα (*I stand*), *ptc.* ἔστηκώς, ὅς and ἐσtώς (J 12:29), ὅσα (J 8:9 v.l.), *neut.* ἐσtώς (Rv 14:1 v.l.). Cf. Bl-D. §96; Mlt.-H. 222) and ἐσtός, *inf.* always ἐσtάναι; *plpf.* εἰσtήκειν (*I stood*) or ἰσtήκειν GP 2:3, third pl. εἰσtήκεισαν (Mt 12:46; J 18:18; Ac 9:7; Rv 7:11. W-H. spell it ἰστ. everywhere); *fut. mid.* στήσομαι (Rv 18:15); 1 *aor. pass.* ἐσtάθην; 1 *fut. pass.* σταθήσομαι. S. στήκω.

I. trans. (pres., impf., fut., 1 aor. act.); cf. Bl-D. §97, 1; Mlt.-H. 241) put, place, set.

1. gener. lit.—a. set, place, bring, allow to come τινά *someone* ἐν τῷ συνεδρίῳ Ac 5:27. εἰς αὐτούς *before them* 22:30. ἐκ δεξιῶν *at someone's right (hand)* Mt 25:33. ἐν μέσῳ *in the midst, among* 18:2; Mk 9:36; J 8:3. ἐνώπιόν *before someone* Ac 6:6. Also κατενώπιόν *before* Jd 24. ἐπὶ τι *upon someth.* Mt 4:5; Lk 4:9. παρά *beside someone* 9:47.

b. put forward, propose for a certain purpose: the candidates for election to the apostleship Ac 1:23. μάρτυρας *ψευδεῖς* 6:13.

2. fig.—a. establish, confirm, make or consider valid τὴν *someth.* (cf. Gen 26:3 τὸ ὄρκον; Ex 6:4; 1 Macc 2:27 τὴν διαθήκην) τὸν νόμον Ro 3:31. τὸ δεῦτερον (*opp.* ἀναρρεῖν τὸ πρῶτον) Hb 10:9. τὴν ἰδίαν δικαιοσύνην Ro

10:3.

b. *make someone* (τινά) *stand* δυνατεῖ ὁ κύριος στήσαι αὐτόν Ro 14:4.

c. *set, fix* ἡμέραν (s. *ἡμέρα* 3a) Ac 17:31. This *mng.* is *perh.* correct for Mt 26:15 (Zech 11:12) οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια *they set out* (=offered, allowed) (for) him 30 silver coins (Wlh., OHoltzmann, Schniewind). Others (BWeiss, HHoltzmann, JWeiss; FSchulthess, ZNW 21, '22, 227f; Field, Notes 19f), *prob.* rightly, prefer the *mng.* *weigh out* on the scales (Hom.; X., Cyr. 8, 2, 21, Mem. 1, 1, 9 al.; Dialekt-Inschr. p. 870, n49 A [Ephesus VI BC] 40 minas ἐστάθησαν; Is 46:6; Jer 39:9; 2 Esdr [Ezra] 8:25). The same sense is found by Weizsäcker, BWeiss, Hoennicke, Zahn, OHoltzmann et al. in κύριε, μὴ στήσης αὐτοῖς ταύτην τ. ἀμαρτίαν Ac 7:60. On the other hand, Overbeck, Blass, HHoltzmann, Wendt seek the correct *transl. w.* 1ba above: *confirm, hold against*.

II. *intrans.* (2 aor., pf., plpf. act.; fut. mid. and pass.; 1 aor. pass.).

1. the aorist and future forms—*a.* *stand still, stop* (Hom.; Aristot.; Philostrate, Ep. 36, 2 ὁ ποταμὸς στήσεται) Lk 24:17. στάς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς Mt 20:32.—Mk 10:49; Lk 7:14; 17:12; 18:40. στήναι τὸ ἄρμα Ac 8:38. ἀπὸ μακρόθεν ἔστησαν Rv 18:17; cf. vs. 15. ἔστη ἐπὶ τόπου πεδινοῦ *he took his stand on a level place* Lk 6:17. Of a star ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον Mt 2:9. Of a flow of blood *come to an end* ἔστη ἡ ῥύσις τ. αἵματος Lk 8:44 (cf. Ex 4:25 [though HKosmala, Vetus Test. 12, '62, 28 renders it as an emphatic εἶναι] Heraclid. Pont., fgm. 49 W.; POxy. 1088, 21 [I AD]; Cyranides p. 117 note γυναικί. . . αἶμα ἵστημι παραχρήμα). στήθι *stand* Js 2:3.

b. *come up, stand, appear* ἔμπροσθέν τινος *before someone* Mt 27:11; Lk 21:36. Also ἐνώπιόν τινος Ac 10:30 or ἐπὶ τινος; σταθήσεσθε *you will have to appear* Mt 10:18 D; Mk 13:9. στήθι εἰς τὸ μέσον Lk 6:8; cf. vs. 8b; J 20:19, 26 (Vi. Aesopi I c. 6 p. 243, 15 Αἰσωπος στάς εἰς τὸ μέσον ἀνέκραξεν). Also ἐν μέσῳ Lk 24:36; Ac 17:22. Cf. J 21:4; Rv 12:18; Lk 7:38; POxy. 1, 3 (JoachJeremias, Unknown Sayings of Jesus, tr. Fuller, '57, 69f). *Step up or stand to say someth. or make a speech* Lk 18:11. Cf. 19:8; Ac 2:14; 5:20; 11:13 al.

c. *offer resistance* πρὸς w. acc. to (Thu. 5, 104) Eph 6:11. Abs. resist (Ex 14:13) vs. 13.

d. *stand firm, hold one's ground* (Ps 35:13) in battle (X., An. 1, 10, 1) Eph 6:14. σταθήσεται *he will stand firm* Ro 14:4a. τίς δύναται σταθῆναι; Rv 6:17. εἰς ἣν στήτε *stand fast in it* (Gdspd., Probs. 198) 1 Pt 5:12. Of house, city, or kingdom Mt 12:25f; Mk 3:24f; Lk 11:18. Cf. Mk 3:26. The OT expr. (Dt 19:15) ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα Mt 18:16; 2 Cor 13:1 may be classed here.

e. *stand up* firmly ἐπὶ τοὺς πόδας *upon one's feet* (Ezk 2:1) Ac 26:16; Rv 11:11. Abs. Ac 3:8.

2. *perf. and plpf.* *I stand, I stood*—*a.* of bodily position, e.g. of a speaker J 7:37; Ac 5:25, of hearers J 12:29 or spectators Mt 27:47; Lk 23:35; Ac 1:11, of accusers Lk 23:10. Cf. J 18:5, 16, 18a, b, 25; 19:25; Ac 16:9 al.

b. Very oft. the emphasis is less on 'standing' than on *being, existing*.

a. w. adv. of place ἔξω Mt 12:46f; Lk 8:20; 13:25. μακρόθεν Lk 18:13. ἀπὸ μακρόθεν *at a distance* 23:49; Rv 18:10. ἐκεῖ Mk 11:5. ὅπου 13:14. ὧδε Mt 16:28; 20:6b. αὐτοῦ Lk 9:27.

β. w. place indicated by a prep.—*α.* ἐκ δεξιῶν τινος *at the right (hand) of someone or someth.* Lk 1:11; Ac 7:55f (HPOwen, NTS 1, '54/'55, 224-26). ἐν αὐτοῖς *among them* Ac 24:21; w. ἐν and dat. of place Mt 20:3; 24:15; J 11:56; Rv 19:17. ἐνώπιόν τινος 7:9; 11:4; 12:4; 20:12. ἐπὶ w. gen. (X., Cyr. 3, 3, 66; Apollodorus [II BC]: 244 fgm. 209 Jac. ἐπὶ τ. θύρας) Ac 5:23; 21:40; 24:20; 25:10; Rv 10:5, 8; w. dat. Ac 7:33; w. acc. Mt 13:2; Rv 3:20; 7:1; 14:1; 15:2. παρά w. acc. of place Lk 5:1f. πέραν τῆς θαλάσσης J 6:22. πρὸ w. gen. of place Ac 12:14. πρὸς w. dat. of place J 20:11. σύν τινι Ac 4:14. κύκλῳ τινός *around someth.* Rv 7:11. *γ.* attend upon, be the servant of Rv 8:2 (RHCharles, Rv ICC vol. 1, p. 225).

γ. abs. (Epict. 4, 1, 88 ἐστῶσα of the citadel, simply standing there) Mt 26:73; J 1:35; 3:29; 20:14; Ac 22:25. The verb standing alone in the sense *stand around idle* (Eur., Iph. Aul. 860; Aristoph., Av. 206, Eccl. 852; Herodas 4, 44) Mt 20:6a. ἀργός can be added (Aristoph., Eccl. 879f, Pax 256 ἔστηκας ἀργός) vs. 6a v.l., b (w. the question cf. Eubulus Com., fgm. 15, 1 K. τί ἔστηκας ἐν πύλαις; Herodas 5, 40). W. modifying words Plato, Phaedr. 275D ἔστηκε ὡς ζῶντα τὰ ἔκγονα) εἰστήκεισαν ἐνεοί *they stood there speechless* Ac 9:7. ὡς ἐσφαγμένον Rv 5:6. Cf. Ac 26:6.

c. fig.—*a.* *stand firm* (opp. πεσεῖν) 1 Cor 10:12; 2 Cl 2:6. τ. πίστει ἔστηκας *you stand firm because of your faith* Ro 11:20. ὃς ἔστηκεν ἐν τ. καρδίᾳ αὐτοῦ *whoever stands firm in his heart* 1 Cor 7:37. ὁ θεμέλιος ἔστηκεν *the foundation stands (unshaken)* 2 Ti 2:19 (Stob. 4, 41, 60 [vol. V, p. 945]: Apelles, when he was asked why he represented Tyche [Fortune] in a sitting position, answered οὐχ ἔστηκεν=because she can't stand, i.e., has no stability; Hierocles 11 p. 441 ἐστῶτος τοῦ νόμου=since the law stands firm [unchanged]; Procop. Soph., Ep. 47 μηδὲν ἔστηκός κ. ἀκίνητος; 75).

β. *stand or be in grace* (Hierocles 12 p. 446 ἐν ἀρετῇ) Ro 5:2; within the scope of the gospel 1 Cor 15:1; in faith 2 Cor 1:24; in truth J 8:44.—The pres. middle also has intr. *mng.* in the expr. (as old as Hom.) μὴν ιστάμενος *the month just beginning* (oft. inscr.) MPol 21. M-M. B. 835.

ιστίον, ου, τό *a sail* (so, mostly in pl., Hom.+; Inscr., pap.; Is 33:23) συστέλλειν τὰ ἰ. *shorten the sails or furl them* altogether Ac 27:16 v.l. B. 736.*

ιστορέω 1 aor. ιστορήσα (Aeschyl., Hdt.+ in the sense 'inquire', etc.; inscr., pap., 1 Esdr) visit for the purpose of coming to know someone or someth. (Plut., Thes. 30, 3, Pomp. 40, 2, Lucull. 2, 9, Mor. 516C; Epict. 2, 14, 28; 3, 7, 1; Dit., Or. 694; Sb 1004; PLond. 854, 5; Jos., Ant. 1, 203) Gal 1:18 (GDKilpatrick, TWManson memorial vol., ed. AJBHiggins '59, 144-9 'to get information from'). Cf. Ac 17:23 v.l. M-M.*

ισχνόφωνος, ον (Hdt.+; Ex; Ezek. Trag. in Euseb., Pr. Ev. 9, 29, 9) weak-voiced, but also having an impediment in one's speech 1 Cl 17:5 (Ex 4:10).*

ισχυροποιέω fut. ισχυροποιήσω; 1 aor. ισχυροποίησα; pres. pass. imper. ισχυροποιῶ (Polyb. et al.; Ezk 27:27 Aq.) *strengthen* (Diod. S. 17, 65; Herm. Wr. 16, 12) *τινά someone* Hv 1, 3, 2; 4, 1, 3. *τινά ἐν τῇ πίστει* Hm 12, 6, 1. Pass. (Antig. Car. 175; Epict. 2, 18, 7; 4, 9, 15; Vett. Val. 333, 7; 347, 5 al.) s 6, 3, 6. *εἰς τὸ ἀγαθόν to do good* v 3, 13, 2. *ἐν ταῖς ἐντολαῖς in keeping the commandments* v 5:5.*

ισχυροποιήσις, εὖς, ἡ (Clem. Alex., Strom. 4, 12, 85; Aëtius 12, 21) *strengthening* Hv 3, 12, 3.*

ισχυρός, ἄ, ὄν (Aeschyl.+; inscr., pap., LXX, Philo; Jos., C. Ap. 2, 218) comp. ισχυρότερος (Hdt.+; inscr., pap., LXX) *strong, mighty, powerful*.

1. of living beings: in physical strength, or mental or spiritual power.

a. of superhuman beings: of God (Dit., Syll.3 216, 1 [IV BC] ισχυρῶ θεῖῳ [=θεῶ s. note 4] Σανέργει; Dt 10:17; 2 Macc 1:24 and oft.; Philo, Spec. Leg. 1, 307; PGM 10, 11; 12, 374; 36, 105) Rv 18:8. Of angels (PGM 3, 71f ἄγγελος κραταιὸς κ. ισχυρὸς) 5:2; 10:1; 18:21. Of Christ 1 Cor 10:22; cf. also Lk 11:22 (s. below on Lk 11:21). Of the one to come after John the Baptist ισχυρότερός μου (cf. Judg 5:13 A; PGM 13, 202) Mt 3:11; Mk 1:7; Lk 3:16. τὸ ἀσθενὲς τ. θεοῦ ισχυρότερον τ. ἀνθρώπων 1 Cor 1:25 (cf. Philo, Ebr. 186 τὸ--ἀσθενὲς τὸ ἰ.). Of Satan, who may be the ισχυρὸς of the parable Mt 12:29; Mk 3:27; Lk 11:21 (cf. PGM 5, 147 the δαίμων, who calls himself ισχυρὸς, and the ισχυρὸς of 13, 203 who, acc. to 197 is ἐνοπλος, as well as the Φόβος καθωπλισμένος 528 fighting the ισχυρότερος 543). In case Satan is not meant, these passages, together w. Lk 11:22 (s. above) belong under b below.

b. of human beings (opp. ἀσθενής as Philo, Somn. 1, 155) 1 Cor 4:10; Agr 4.—1J 2:14. ἰ. ἐν πολέμῳ *mighty in war* Hb 11:34. οἱ ισχυροὶ (Ps.-Xenophon, Respublica Athen. [‘The Old Oligarch’] 1, 14; 4 Km 24:15; Da 8:24 Theod.) Rv 6:15; 19:18. Even the neut. τὰ ισχυρά refers to persons 1 Cor 1:27.

2. of things ἀνεμος *violent* (Dio Chrys. 60 and 61 [77 and 78], 7 χειμῶν ἰ.) Mt 14:30 v.l.; βροντή *loud* Rv 19:6. κραυγὴ Hb 5:7. λίθος *solid, mighty* (Sir 6:21) B 6:2. λιμός *a severe famine* Lk 15:14 (cf. Petosiris, fgm. 6 l. 49 λιμός ἰ.; Hdt. 1, 94; Dit., Syll.3 495, 59 [c. 230 BC] σιτοδείας γενομένης ισχυρᾶς; Gen 41:31). πόλις *mighty* (Is 26:1 v.l.; Test. Judah 5:1) Rv 18:10 (cf. also τεῖχος X., Cyr. 7, 5, 7; 1 Macc 1:33 v.l. Kappler; πύργος Judg 9:51 B). φωνή *loud* (Aesop. Fab. 420 P. ὑσχυρᾷ τῇ φωνῇ; Ex 19:19; Da 6:21 Theod.) Rv 18:2; παράκλησις ἰ. *strong encouragement* Hb 6:18. ῥῆμα *mighty* Hv 1, 3, 4. (W. βέβαια and τεθεμελιωμένα) πάντα ισχυρά *everything is secure* 3, 4, 3. θέσις Hv 3, 13, 3. (W. βαρεῖαι, as Test. Judah 9:2) ἐπιστολαὶ *weighty and effective* (cf. X., Cyr. 3, 3, 48; Wsd 6:8) letters 2 Cor 10:10. M-M. B. 295.**

ισχυρότης, ητος, ἡ (Dionys. Hal. 3, 65, 2 Jac. v.l.; Philo, Leg. All. 3, 204) *power, strength* προσήλθεν ὑμῖν ἰ. *you received power* Hv 3, 12, 3. Of stones: *solidity, strength* (cf. Job 6:12 ισχύς λίθων) s 9, 8, 7.*

ισχυρόω (Is 41:7) *strengthen* Hm 5, 2, 8 v.l. for ισχύω.*

ισχυρῶς adv. (Hdt.+; LXX; Philo, Aet. M. 21; Jos., C. Ap. 1, 127) *strongly, dependably* (w. ἀνδρείως) ἀναστρέφεσθαι *conduct oneself dependably and manfully* Hs 5, 6, 6. ὑποφέρειν *bear bravely* 7:5. ἀνθεστηκέναι m 12, 5, 4. ἐστάναι *stand firmly* v 3, 13, 3. ταπεινοφρονῆσαι *be extremely humble* s 7:4 (simply=‘very much’: Antig. Car. 35; Appian, Liby. 96, §454; Diog. L. 1, 75 ἰ. ἐτίμησαν). *

ισχύς, ὕς, ἡ (Hes.+; rare in later times and in inscr. and pap. [e.g. PMich. 156—II AD], but oft. LXX; Ep. Arist.; Philo; Jos., C. Ap. 1, 19a.; Test. 12 Patr.) *strength, power, might* 1 Cl 13:1 (Jer 9:22); 39:2; B 6:3; 12:11 (Is 45:1); Hv 3, 12, 2; ἐξ ἰ. *by the strength* 1 Pt 4:11. ἐξ ὅλης τῆς ὕ. *with all one’s strength* Mk 12:30, 33; 1 Cl 33:8; cf. Lk 10:27 (s. Herm. Wr. 1, 30 ἐκ ψυχῆς κ. ὕσχυος ὅλης); ὕσχυειν τῇ ἰ. Hs 9, 1, 2. (W. δύναμις, as Dio Chrys. 14[31], 11; 30[47], 3; Appian, Bell. Civ. 4, 71 §302; PLond. 1319, 5; cf. Thu. 7, 66, 3; 2 Ch 26:13; Jos., Ant. 11, 44) ἄγγελοι ισχύϊ κ. δυνάμει μερίζοντες 2 Pt 2:11. Used w. δύναμις and sim. words as attributes of God (ἰ. as divine attribute in trag. and oft. LXX) Rv 5:12; 7:12. Cf. also 1 Cl 60:1; Dg 9:6. Of God κράτος τῆς ἰ. (cf. Job 12:16 παρ’ αὐτῷ κράτος καὶ ισχύς. Philo, De Prov. in Euseb., Pr. Ev. 8, 14, 38) Eph 1:19; 6:10 (for the Eph passages cf. the Qumran parallels noted by KGKuhn, NTS 7, ’61, 335, e.g. IQH iv 32, xviii 8; IQS xi 19f); 1 Cl 27:5. Of the Lord ἀπὸ τῆς δόξης τῆς ἰ. αὐτοῦ (Is 2:10, 19, 21) 2 Th 1:9. Of the power of prayer IEph 5:2 (cf. Lucian, Hist. 43 τῆς ἐρμηνείας ισχύς; Alex. Aphr., Fat. 16, II 2 p. 186, 23 of the power of truth; Phalaris, Ep. 70, 1).—Grundmann, s. δύναμις, end, also TW III 400-5. M-M.*

ισχύω fut. ισχύσω; 1 aor. ισχυσα (Pind.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) *be strong, powerful*.

1. *be in possession of one’s powers, be in good health* οἱ ισχύοντες *those who are healthy* (Soph., Tr. 234; X., Cyr. 6, 1, 24, Mem. 2, 7, 7) Mt 9:12; Mk 2:17.

2. *have power, be competent*—a. *πολύ be able to do much* (cf. Diod. S. 1, 60, 2 πλέον ἰ.; 4, 23, 3; Appian, Bell. Civ. 2, 88 §371 τοσοῦτον ἰ.; Jos., C. Ap. 1, 77 μερίζον ἰ., Ant. 15, 88 πλείστον ἰ.) Js 5:16. πάντα Phil 4:13. εἰς οὐδέν *be good for nothing* Mt 5:13.

b. w. inf. foll. (Diod. S. 1, 83, 8; Plut., Pomp. 58, 6; PEleph. 17, 23; POxy. 396; 533, 16; 1345 οὐκ ἴσχυσα ἐλθεῖν σήμερον. LXX; Philo, Leg. All. 3, 27; Jos., Ant. 2, 86) Mt 8:28; 26:40; Mk 5:4; 14:37; Lk 6:48; 8:43; 14:6, 29f; 20:26; J 21:6; Ac 6:10; 15:10; 25:7; 27:16; Hv 1, 3, 3. *Be strong enough* σκάπτειν *to dig* Lk 16:3; cf. Hv 3, 8, 8. Abs., though the inf. can easily be supplied fr. the context (as Sir 43:28) οὐκ ἴσχυσαν (ἐκβαλεῖν) Mk 9:18. οὐκ ισχύσουσιν (εἰσελθεῖν) Lk 13:24.

3. *have power, be mighty* (Diod. S. 11, 23, 3; PPetr. II 18, 12) ὁ λόγος ἤρξανεν κ. ἴσχυεν Ac 19:20. μέχρι πότε θάνατος ἰσχύσει; *how long will death hold its power?* EGeg: Kl. T. 83 p. 15 app. to l. 20ff; i. ἐν ταῖς ἐντολαῖς *be strong in keeping the commandments* Hm 5, 2, 8. Win out, prevail (Thu. 3, 46, 3; Dio Chrys. 17[34], 19) ὁ δράκων οὐκ ἴσχυεν Rv 12:8. κατά τινος *over, against someone* Ac 19:16.

4. *have meaning, be valid, esp. as legal t.t.* (Diod. S. 2, 33, 1; Aelian, V.H. 2, 38 νόμον ὑσχύειν; Dit., Syll.3 888, 59; 151 ἴσχυεν τὰ προστάγματα; PTebt. 286, 7 νομὴ ἄδικος οὐδὲν εὐσχύει) of a will μήποτε ὑσχύει ὅτε ζῇ ὁ διαθέμενος Hb 9:17. οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία *neither circumcision nor uncircumcision means anything* Gal 5:6.—*Have the value of* (Inscr. Rom. IV 915a, 12 ἡ δραχμὴ ἰσχύει ἀσσάρια δέκα; Jos., Ant. 14, 106) ὅλον ἐνιαυτὸν ἰσχύει ἡ ἡμέρα *the day is equal to a whole year* Hs 6, 4, 4. M-M.*

ἴσως *adv.* (Theognis+=‘equally’; inscr., pap., LXX) *perhaps, probably* (Attic wr., also PAmh. 135, 16; PTebt. 424, 3; POxy. 1681, 4 ἴσως με νομίζετε, ἀδελφοί, βάρβαρόν τινα εἶναι. 4 Macc 7:17; Philo, Aet. M. 60; 134; Jos., Ant. 4, 11) Lk 20:13. M-M.*

Ἰταλία, *ας, ἡ* (Hdt. 1, 24 al.; Dit., Syll.3 1229, 2 πλεύσας εἰς Ἰταλίαν; Philo; Sib. Or.; oft. Joseph.) *nearly always w. the art.*—BI-D. §261, 6. *Italy* Ac 18:2 (Jos., Ant. 16, 7 ἦκον ἀπὸ τῆς Ἰτ.); 27:1, 6; Hb *subscr.* (no art.). οἱ ἀπὸ τ. Ἰταλίας Hb 13:24 s. ἀπὸ IV 1b.*

Ἰταλικός, *ἡ, ὄν* (Pla.+; Dit., Syll.3 726, 4 [97/6 BC]; 746, 19; 1171, 10; Philo, Vi. Cont. 48; Jos., Ant. 9, 85; 18, 44; loanw. in rabb.) *Italian* σπεῖρα Ἰ. *the Italian cohort* (Arrian, Alan. 13 ed. AGRoos II ’28 p. 181, 6 ἡ σπεῖρα ἡ Ἰταλική) Ac 10:1—Lit. on ἐκατοντάρχης. M-M.*

ἰταμός, *ἡ, ὄν* (Aristoph., Demosth.+; Lucian; Aelian; Ael. Aristid. 31, 5 K.=11 p. 128 D.; Jer 6:23; 27:42) *bold, impetuous* Hm 11:12.*

ἰτέα, *ας, ἡ* (Hom.+; Diod. S. 5, 41, 5; LXX; Jos., Ant. 3, 245) *willow tree* Hs 8, 1, 1f; 8, 2, 7.*

Ἰτουραῖος, *αῖα, αἶων* (since Eupolemus [II BC] in Euseb., Pr. Ev. 9, 30, 3, mostly in the pl. of the subst. masc. Ἰτουραῖοι [Appian, Mithrid. 106 §499, Bell. Civ. 5, 7, §31; Arrian, Alans 1 and 18; Jos., Ant. 13, 318]. Schürer 14 707ff) ἡ Ἰ. χώρα *Ituraea*, a region along the Lebanon and Anti-Lebanon ranges belonging to the Tetrarchy of Philip, w. Chalcis as its capital city Lk 3:1. Cf. Schürer loc. cit. for sources and lit. M-M.*

ἰχθυῖδιον, *ου, τό* (Aristoph.+; pap.) *dim.* of ἰχθύς *little fish* (Aelian, N.A. 6, 24 p. 150, 11) Mt 15:34; Mk 8:7. Obviously without diminutive sense *fish* (PFay. 117, 7 [108 AD]; PFlor. 119, 7 [254 AD]; Synes., Ep. 4 p. 166A) B 10:5 (=ἰχθύς 10:10).*

ἰχθύς (poss. to be accented ἰχθῦς; cf. BI-D. §13; Mlt.-H. 141f), ὅς, ὁ (Hom.+; inscr., pap., LXX; En. 101, 7; Philo, Joseph.) *acc. pl.* ἰχθύας (Epict. 4, 1, 30; Arrian, Anab. 5, 4, 3; PFay. 113, 13 [100 AD].—The *acc.* form ἰχθῦς [Athen. 7 p. 327B] is not found in our lit.) *fish*, as food Mt 7:10; 14:17, 19; 15:36; 17:27 (s. RMeyer, OLZ 40, ’37, 665-70; JDMDerrett, Law in the NT, ’70, 258-60); Mk 6:38, 41, 43; Lk 5:6, 9; 9:13, 16; 11:11; 24:42; J 21:6, 8, 11 (Jos., Bell. 3, 508 the γέννη ἰχθύων in the Lake of Gennesaret.—Test. Zeb. 6:6 extraordinary catches of fish caused by divine intervention). The flesh of fishes 1 Cor 15:39. ἰχθύες τ. θαλάσσης B 6:12 (Gen 1:26, 28); cf. vs. 18; 10:10. Fish that by nature have no scales may not be eaten by the Jews B 10:1 (cf. Lev 11:9-12; Dt 14:9f). M-M. B. 184.*

ἵχνος, *ους, τό* (Hom.+; inscr., pap., LXX, Philo; Jos., Vi. 283)—1. *footprint*, in our lit. only in fig. sense (as Sir 21:6; Philo, Op. M. 144) περιπατεῖν τοῖς ἱ. *walk in the footsteps* 2 Cor 12:18. στοιχεῖν τοῖς ἱ. τινος Ro 4:12 (Dit., Syll.3 708.6 αὐτὸς στοιχεῖν βουλόμενος καὶ τοῖς ἱ. ἐκείνων ἐπιβαίνειν; Philo, Gig. 58). ἐπακολουθεῖν τοῖς ἱ. τινος *follow in someone’s footsteps* 1 Pt 2:21. πρὸς τὰ ἱ. τινὸς εὑρεθῆναι *be found in the footsteps of someone* MPol 22:1.

2. *sole*, of the foot itself or of the footwear, both of which as a whole can be referred to as ἵχνος (Eur., Bacch. 1134; Hippocr., Art. 62 vol. IV p. 266 L.; Herodas 7, 12; 113; 119; Arrian, Ind. 16, 5; Galen X p. 876 K.; Anth. Pal. 9, 371, 2; POxy. 1449, 51 [III AD]; 2130, 18 [267 AD]; Dt 11:24). Then the expression ὑπὸ τὰ ἱ. τινὸς εὑρεθῆναι IEph 12:2 would belong to the excessively humble sayings of Ign., to which later pap. (Preisigke, W.-B. I col. 706) offer comparable examples: *under or below, at the soles or the feet*. M-M.*

ἰχώρ, ὄρος, ὁ (Hom.+) *serum of blood* (so in Pythagoras, acc. to Diog. L. 8, 28; Pla.+; PGM 4, 2577; 2645; 4 Macc 9:20; Philo, Spec. Leg. 4, 119), also *serous discharge, pus* (Memnon [I BC/I AD]: no. 434 fgm. 1, 2, 4 Jac.; Job 2:8; 7:5; Jos., Ant. 2, 296) AP 11:26; Papias 3.*

Ἰωαθάμ, ὁ *indecl.* (יְהוֹאָחָם; 1 Ch 3:12 Ἰωαθάν) *Jotham*, in the genealogy of Jesus Mt 1:9; Lk 3:23ff D (Ἰωαθάμ).*

Ἰωακὶμ, ὁ *indecl.* (יְהוֹאָכִים; s. Ἰεχονίας) *Jehoiakim* Mt 1:11 v.l.; Lk 3:23ff D.*

Ἰωάναν, ὁ *indecl.* (יְהוֹאָנָן; BI-D. §53, 2 app.—2 Esdr [Ezra] 10:6; 22:22f; 2 Ch 17:15; 23:1) *Joanan*, in the genealogy of Jesus Lk 3:27.*

Ἰωάν(ν)α, ας, ἡ (on the spelling cf. **Bl-D.** §40; 53, 3) *Joanna* Lk 8:3; 24:10.*

Ἰωάν(ν)ης, ου, ὁ (on the spelling cf. FBlass, *Philology of the Gospels* 1898, 75f; 81; **Bl-D.** §40; 55, 1c; **Mlt.-H.** 102; **Rob.** 194; 214; GRudberg, *Ntl. Text u. Nomina sacra* '15, 13f.—The name is also found 1 Macc 2:1f; 9:36, 38; 13:53; 1 Esdr 8:38; 9:29; **Ep. Arist.** 47; 49; 50 and in **Joseph.**) *John*.

1. *John the Baptist* (**Jos., Ant.** 18, 116-19) Mt 3:1, 4, 13; 4:12 al.; Mk (cf. JStarr, *JBL* 51, '32, 227-37) 1:4, 6, 9, 14; 2:18; 6:14, 16ff; 8:28; 11:30, 32; Lk 1:13, 60, 63; 3:2, 15f, 20 al.; J 1:6, 15, 19, 26, 28, 32, 35 al.; Ac 1:5, 22; 10:37; 11:16; 13:24f; 18:25; 19:3f; **GEb** 1; 2b; 3; **ISm** 1:1.—**Schürer** I4 436ff; JThomas, *Le mouvement baptiste en Palest. et Syrie* '35; MDibelius, *Die urchr. Überlieferung von Joh. d. Täufer* '11; CABernoulli, *J. der Täufer und die Urgemeinde* '18; CRBowen: *Studies in Early Christianity*, ed. SJCase (**Festschr.** for FCPorter and BWBacon) '28, 127-47; EWParsons: *ibid.* 149-70; WMichaelis, *Täufer, Jesus, Urgemeinde* '28; MGoguel, *Jean-Baptiste* '28; ELOhmeyer, *Joh. d. T.* '32; WFHoward, *J. the Bapt. and Jesus: Amicitiae Corolla*, '33, 118-32; PGuénin, *Y a-t-il conflit entre Jean B. et Jésus?* '33; GHCMacgregor, *John the Bapt. and the Origins of Christianity: ET* 46, '35, 355-62; CHKraeling, *John the Bapt.* '51.—HWindisch, *D. Notiz üb. Tracht u. Speise d. Täufl. Joh.*: **ZNW** 32, '33, 65-87; PJoüon, *Le costume d'Élie et celui de J. Bapt.*: *Biblica* 16, '35, 74-81. **Esp.** on his baptism: JoachJeremias, **ZNW** 28, '29, 312-20; his death: HWindisch, **ZNW** 18, '18, 73-81; PZondervan, **NThT** 7, '18, 131-53; 8, '19, 205-40; 10, '21, 206-17; DVölter, *ibid.* 10, '21, 11-27; his disciples: HOort, **ThT** 42, '08, 299-333; WMichaelis, **NKZ** 38, '27, 717-36.—JWDoeve, *Nederl. Th. Tijdschrift* 9, '55, 137-57; DFlusser, *Johannes d. Täufer* '64; ASGeyser, *The Youth of J. the Bapt.*, **NovT** 1, '56, 70-75; CHScobie, *John the Bapt.* '64; HBraun, *Qumran u. d. NT* '66, II, 1-29; WWink, *John the Bapt. in the Gosp. Trad.* '68; JMRife, *The Standing of the Baptist: FWGingrich-Festschr.*, ed. EHBarth and RECocroft, '72, 205-08. On the Mandaeans s. **RGG**3 IV '60. 709-12 (**lit.**).

2. *John, son of Zebedee*, one of the 12 disciples, brother of James (s. **Ἰάκωβος** 1) Mt 4:21; 10:2; 17:1; Mk 1:19, 29; 3:17; 5:37 al.; Lk 5:10; 6:14; 8:51 al.; Ac 1:13; 3:1, 3f, 11; 4:13, 19; 8:14; 12:2; Gal 2:9; **GEb** 2a; **Papias** 2:4. Title of the Fourth Gospel κατὰ Ἰωάννην.—WHGThomas, *The Apostle John* '46.

3. The tradition of the church equates J., son of Zebedee (2), w. the *John* of Rv 1:1, 4, 9; 22:8.—On 2 and 3 cf. the **comm.** on the Johannine **wr.**, also Zahn, **RE** IX 272ff, *Forsch.* VI '00, 175-217; Harnack, *Die Chronologie der altchristl. Lit.* 1897, 320-81; ESchwartz, *Über d. Tod der Söhne Zebedäi* '04; WHeitmüller, **ZNW** 15, '14, 189-209; BWBacon, *ibid.* 26, '27, 187-202.

4. *John*, father of Peter J 1:42; 21:15-17; **GH** 9 (s. **Ἰωνᾶς** 2 and cf. 1 Esdr 9:23 with its v.l.).—**Schürer** II4 275f.

5. *John*, an **otherw.** unknown member of the high council Ac 4:6 (v.l. Ἰωνάθας).

6. *John* surnamed Mark, son of Mary. His mother was a prominent member of the church at Jerusalem. He was a cousin of Barnabas and accompanied Paul and Barn. on the first missionary journey Ac 12:12, 25; 13:5, 13; 15:37; s. **Μάρκος** and BTHolmes, *Luke's Description of John Mark: JBL* 54, '35, 63-72.

Ἰωᾶς, ὁ indecl. (𐤒 𐤓𐤕 Kings [=4 Km] 14:1) *Joash*, king of Judah (**Joseph.**: Ἰώασος, ου [**Ant.** 9, 158]) Mt 1:8 v.l.; Lk 3:23ff D.*

Ἰώβ, ὁ indecl. (𐤒𐤕𐤁; **LXX**; **Philo**, *Mut. Nom.* 48.—Cf. **Jos., Ant.** 2, 178) Ἰωβος, the son of Issachar) *Job*, hero of the book of the same name, example of patient suffering Js 5:11; 1 Cl 17:3 (Job 1:1); 26:3; 2 Cl 6:8 (Ezk 14:14).*

Ἰωβήδ, ὁ indecl. (𐤒𐤕𐤁𐤓) *Obed*, David's grandfather (1 Ch 2:12 v.l. **Likew.** as v.l. in the book of Ruth 4:21f [D. Buch Ruth griech. herausgeg. v. ARahlfs '22, 28]), in the genealogy of Jesus Mt 1:5; Lk 3:32 (t.r. Ἰωβήδ.—**Jos., Ant.** 5, 336; 6, 157 Ὠβήδης, ου). *

Ἰωδά, ὁ indecl. *Joda* (1 Esdr 5:56), in the genealogy of Jesus Lk 3:26 (t.r. Ἰούδας).*

Ἰωήλ, ὁ indecl. (𐤒𐤕𐤁𐤓) *Joel*, the OT prophet. τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ (i.e. Jo 3:1-5a) Ac 2:16.*

Ἰωνάθας, ου, ὁ (cf. **PPetr.** III 7, 15 [236 BC]; 1 Esdr 8:32; **Ep. Arist.** 48 and 49; 50 has Ἰωνάθης, like **Joseph.** [**gen.-ου:** **Ant.** 6, 234]) *Jonathas* Ac 4:6 D instead of Ἰωάννης (s. **Ἰωάν(ν)ης** 5; **Jos., Ant.** 18, 95a Ἰωνάθης is mentioned, a son of Annas, who followed Caiaphas as high priest). **M-M.** *

Ἰωνάμ, ὁ indecl. *Jonam*, in the genealogy of Jesus Lk 3:30 (t.r. Ἰωνάν as 1 Esdr 9:1 v.l.).*

Ἰωνᾶς, ᾱ, ὁ (𐤒𐤕𐤁) *Jonah*—1. the OT prophet (4 Km 14:25; Book of Jonah; Tob 14:4, 8 BA; 3 Macc 6:8; **Jos., Ant.** 9, 206-14; **Sib. Or.** 2, 248). He is meant by the enigmatic saying about the 'sign of Jonah' Mt 12:39-41; 16:4; Lk 11:29f, 32 (Mt 12:40 the sign consists in Jonah's stay inside the monster for three days and nights. Lk thinks **perh.** of the preaching of the prophet to the Ninevites; s. on **σημεῖον** 1 and AVögtle, *Synoptische Studien* [Wikenhauser-Festschr.] '53, 230-77); 1 Cl 7:7.

2. a Galilean fisherman, father of Simon Peter and Andrew Mt 16:17 v.l.; **GH** 11 (**Lat.**). **Acc.** to J 1:42; 21:15-17 his name was Ἰωάν(ν)ης (ς. Ἰλωάν(ν)ης 4); the J **pass.** all have Ἰωνᾶ as v.l. Cf. **Βαριωνᾶς** and s. **Bl-D.** §53, 2 **app.**; **W-S.** §5, 26c.—On 1 and 2 JoachJeremias, **TW** III 410-13; HMGale, *JBL* 60, '41, 255-60; OGlombitza, **NTS** 8, '61/'62, 359-66.—RAEdwards, *The Sign of Jonah in the Theology of the Evangelists and Q*, '71.*

Ἰωράμ, ὁ indecl. (𐤒𐤕𐤁𐤓; in **Joseph.** Ἰώραμος, ου [**Ant.** 9, 58]) *Joram* (in OT *Jehoram*), king of Judah (4 Km 8:16ff;

2 Ch 21:3ff.—The name also 1 Esdr 1:9); in the genealogy of Jesus Mt 1:8; Lk 3:23ff D.*

Ἰωρίμ, ὁ indecl. *Jorim*, in the genealogy of Jesus Lk 3:29.*

Ἰωσαφάτ, ὁ indecl. (יְהוֹשָׁפָט; in *Joseph*. Ἰωσάφατος, ου [Ant. 8, 399]) *Jehoshaphat*, king of Judah (3 Km 22:41ff; 2 Ch 17-20); in the genealogy of Jesus Mt 1:8; Lk 3:23ff D w. final δ.*

Ἰωσή, ἡ or ἡτος (s. *Mayser* 274), ὁ (the name is found IG Sic. It. 949 Κλαύδιος Ἰωσῆς; *inscr. fr.* Cyrene: Sb 1742. S. *ibid.* 3757 [I AD]; BGU 715 I, 4 [=Schürer III 4 47] Ἰ. ὁ καὶ Τεύφιλος; Jos., Bell. 4, 66v.l. Cf. BI-D. §53, 2; 55, 2; Rob. 263; Wuthnow 60) *Joses*.

1. name of a brother of Jesus Mk 6:3; Mt 13:55 t.r.; s. **Ἰωσήφ** 5.

2. son of a Mary and brother of James the younger Mk 15:40, 47; Mt 27:56 v.l. (for Ἰωσήφ, q.v. 9; on the text s. AMerx, D. Vier kanon. Ev. II 1, '02, 430ff).

3. name of a member of the early church better known as Barnabas Ac 4:36 v.l. (s. **Ἰωσήφ** 7). M-M.*

Ἰωσήφ, ὁ indecl. (Ἰωσήφ; Apollonius Molon [I BC] in Euseb., Pr. Ev. 9, 19, 3; Sb II 250, word-list; LXX; Philo; Test. 12 Patr.—Ep. Arist.: Ἰώσηφος; *Josephus*: Ἰώσηπος, ου [Ant. 2, 17], also C. Ap. 1, 92) *Joseph*.

1. the patriarch (Gen 30:24 and oft.; Philo, Mut. Nom. 90f and oft.; Test. 12 Patr.) J 4:5; Ac 7:9, 13f, 18; Hb 11:21f; 1 Cl 4:9; B 13:4f; φυλὴ Ἰ. in Rv 7:8 stands for the half-tribe Ephraim which, w. its other half Manasseh vs. 6 brings the number of the tribes to twelve once more, after the loss of the tribe of Dan, to which acc. to tradition the Antichrist belongs (WBousset, Der Antichrist 1895, 112f).

2. son of Jonam, in the genealogy of Jesus Lk 3:30.

3. son of Mattathias Lk 3:24.

4. husband of Mary the mother of Jesus Mt 1:16 (PWSchmiedel, PM 6, '02, 88-93, SchThZ 31, '14, 69-82; *ibid.* 32, '15, 16-30; ERiggenbach, *ibid.* 31, '14, 241-9; GKuhn, NKZ 34, '23, 362-85; UHolzmeister, De S. Jos. Quaestiones Biblicae '45), 18-20, 24; 2:13, 19; Lk 1:27; 2:4, 16, 33 v.l.; 3:23 (a genealogy in which the first name is given without the article, and all subsequent names have the article, as Theopomp. [IV BC]: 115 fgm. 393 Jac.—in ascending order to Heracles. Diod. S. 5, 81, 6 Λέσβος ὁ Λαπίθου τοῦ Αἰόλου τοῦ Ἰππότου; Nicol. Dam.: 90 fgm. 30 p. 343, 30 Jac. Δημόφοντι τῷ Ἀντιμάχου τοῦ Θρασυάνορος τοῦ Κτησίππου τοῦ Ἡρακλέους. Other exx. in Klostermann ad loc.; BI-D. §162, 2 app.); 4:22; J 1:45; 6:42 (PHMenoud, RThPh 63, '30, 275-84).

5. a brother of Jesus Mt 13:55. Cf. **Ἰωσή** 1.—6. *Joseph* of Arimathaea, member of the Sanhedrin, in whose tomb Jesus was buried Mt 27:57, 59; Mk 15:43, 45; Lk 23:50; J 19:38; GP 6:23. Acc. to GP 2:3 he was a friend of Pilate.—EvDobschütz, ZKG 23, '02, 1-17.

7. *Joseph*, surnamed Barnabas Ac 4:36. Cf. **Ἰωσή** 3.—8. *Joseph*, surnamed Barsabbas (s. Βαρσαβ[β]ᾶς 1), also called Justus (s. **Ἰουστός** 1) 1:23.

9. son of a certain Mary Mt 27:56 (s. **Ἰωσή** 2). M-M.*

Ἰωσήχ, ὁ indecl. (Mlt.-H. 108f) *Josech*, son of Joda, in the genealogy of Jesus Lk 3:26.*

Ἰωσίας, ου, ὁ (יְהוֹשִׁיָּא) *Josiah*, king of Judah (4 Km 22f; 2 Ch 34f; Sir 49:1, 4; Bar 1:8; 1 Esdr 1:1-32; Jos., Ant. 10:48, 67-78); in the genealogy of Jesus Mt 1:10f; Lk 3:23ff D.*

ἰῶτα, τό indecl. (written out as a word *Aeneas Tact.* 1506; Sb 358, 12; 20 [III BC]) *iota*. In Mt 5:18 it is evidently the Gk. equivalent of the Aram. yod which, in the orig. form of the saying, represented the smallest letter of the alphabet (s. MLidzbarski, Handb. d. nordsemit. Epigraphik 1898, 190ff; EFSutcliffe, Biblica 9, '28, 458-62). As numeral=*ten* B 9:8. S. **ι'** as numeral. M-M.*

K

κάβος, ου, ὁ (*Geopon.* 7, 20, 1; 4 *Km* 6:25) *the cab*, a measure (*usu.* for grain, etc.) equal to *approx.* two quarts *Lk* 16:6 v.l.; *s.* **κάδος**.*

κάγῳ (since *II.* 21, 108, also *inscr.* [Meisterhans3-Schw. 72]; *pap.* [Mayser 159 w. *exx.* for all cases; *cf.* also *UPZ* 78, 15 [159 BC]; *PSI* 540, 17; *PTebt.* 412, 4 καίῳ]; *LXX* [Thackeray 137f]; *Jos.*, *Ant.* 7, 212. Formed by crasis *fr.* καὶ ἐγώ) *dat.* κάμοι, *acc.* κάμέ. *Cf.* *Bl-D.* §18; *Mlt.-H.* 84.

1. *and I* ὁ πατήρ σου κάγῳ *Lk* 2:48. *Cf.* *Mt* 11:28; *J* 6:57; 7:28; 8:26; 10:28; 17:22; *IPhld* 11:1 *al.*—In a narrative told in the first *pers. sg.* it connects one member *w.* another *J* 1:31, 33, 34. It *oft.* expresses a reciprocal relation *and I*, as *I* ἐν ἐμοὶ μένει κάγῳ ἐν αὐτῷ *J* 6:56. μέινετε ἐν ἐμοὶ κάγῳ ἐν ὑμῖν *15:4. Cf.* *10:15, 38; 14:20*; also *2 Cor* 12:20; *Gal* 6:14.

2. *but I*: Jesus in contrast to the prince of this world *J* 12:32. *Cf.* *Ac* 22:19. ὑμεῖς. . . κάμοι *you. . . but to me* *10:28.* σὺ πίστιν ἔχεις, κάγῳ ἔργα ἔχω *you have faith, but I have deeds* *J* 2:18a.

3. *I also, I too*—*a.* = *I*, as well as others δοκῶ κάγῳ πνεῦμα θεοῦ ἔχειν *I believe that I, too, have the Spirit of God* *1 Cor* 7:40. κάγῳ προσκυνήσω αὐτῷ *Mt* 2:8. *Cf.* *Lk* 1:3; *Ac* 8:19. *Cf.* *J* 5:17; *2 Cor* 11:21, 22a, b, c.—καθὼς. . . κάγῳ *just as. . . I also* *J* 15:9; 17:18; 20:21.

b. *I for my part, I in turn* *Mt* 10:32f; 18:33; 21:24; *Lk* 22:29; *B* 1:4; *ISm* 4:2. ὅτι ἐτήρησας. . . κάγῳ σε τηρήσω *because you have kept. . . I, in turn, will keep you* *Rv* 3:10.—Introducing the moral of a parable κάγῳ ὑμῖν λέγω *I, for my part, say to you* *Lk* 11:9 (*cf.* 16:9).—κάγῳ δέ *but I, for my part* *Mt* 16:18.

c. The καὶ in κάγῳ is redundant in comparison τοιούτους ὅποιος κάγῳ εἰμι *such as I am* *Ac* 26:29 v.l. ἐὰν μείνωσιν ὡς κάγῳ *if they remain as I am* *1 Cor* 7:8. *Cf.* *10:33; 11:1. Sim.* διὰ τοῦτο κάγῳ οὐ παύομαι *for that reason I do not cease* *Eph* 1:15; *cf.* *1 Th* 3:5.

4. *I in particular* or *I for instance* τί ἔτι κάγῳ ὡς ἀμαρτωλὸς κρίνομαι; *Ro* 3:7. *M-M.*

κάδος, ου, ὁ (*Anacr.*, *Hdt.*+, *Dialekt-Inschr.* 5220 [Sicily—18 times]; *pap.*; *Is* 40:15; 2 *Ch* 2:9 v.l., ἐλαίου κάδ.) *jar, container* *Lk* 16:6 *D*; *s.* **κάβος**.*

καθά *conj.* or *adv.* (since *Polyb.* 3, 107, 10 [FKalker, *Quaest. de elocut.* *Polyb.* 1880, 300]; *Diod. S.* 4, 81, 3; 19, 48, 2; 19, 71, 7; *inscr.* [Meisterhans3-Schw. 257; *Dit.*, *Syll.*3 index]; *PRyl.* 160 II, 18; *POxy.* 1473, 10; *LXX*; *Jos.*, *Ant.* 19, 96; 298; 20, 6) *just as* *Mt* 6:12 v.l.; 27:10; *Lk* 1:2 *D* (*cf.* *Bl-D.* §453); *IMg* 10:1; *Hs* 1:8. *M-M.**

καθαίρεσις, εως, ἡ (*Thu.*+, *inscr.*, *pap.*, *LXX*; *Jos.*, *Ant.* 14, 437) *tearing down, destruction.*

1. *lit.* (τ. τευχῶν *X.*, *Hell.* 2, 2, 15; 5, 1, 35; *Polyb.* 23, 7, 6; *Dit.*, *Syll.*2 587, 76; *PMagd.* 9; *Ex* 23:24 καθαίρεσει καθελεῖς τ. στήλας αὐτῶν. *Jos.*, *Ant.* 17, 163) as a type of *someth.* spiritual (*cf.* *Philo*, *Conf. Lingu.* 130 πρὸς τὴν τοῦ ὀχυρώματος τούτου καθαίρεσιν) *for the tearing down of bulwarks* *2 Cor* 10:4.

2. *fig.* (*Diod. S.* 34+35, *fgm.* 7, 1 of removal from office; *Philo*; *opp.* οἰκοδομή=‘edification’; *s.* this entry) εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν *2 Cor* 13:10. *W. obj. gen.* of the *pers.* εἰς καθαίρεσιν ὑμῶν *10:8* (*cf.* *1 Macc* 3:43 καθ. τοῦ λαοῦ). *M-M.**

καθαιρέτης, ου, ὁ (since *Thu.* 4, 83, 5; *BGU* 14 V, 12 [255 AD]) *destroyer* ὁ τῶν ἡμετέρων θεῶν κ. *MPol* 12:2.*

καθαιρέω 2 *fut.* καθελῶ *Lk* 12:18; 2 *aor.* καθεῖλον, *ptc.* καθελὼν (*Hom.*+, *inscr.*, *pap.*, *LXX*, *Ep. Arist.*, *Philo*, *Joseph.*).

1. *take down, bring down, lower* τινά or τὶ *someone or someth.*: *someone fr.* a carriage *MPol* 8:3. Of raised hands *let (them) drop* *B* 12:2 (*w.* τὰς χεῖρας to be supplied); the body *fr.* the cross (*Polyb.* 1, 86, 6; *Philo*, *In Flacc.* 83; *Jos.*, *Bell.* 4, 317) *Mk* 15:36, 46; *Lk* 23:53. ἀπὸ τοῦ ξύλου (*Josh* 8:29; 10:27) *Ac* 13:29. δυνάστας ἀπὸ θρόνων *bring down the rulers fr. their thrones* *Lk* 1:52 (κ. *abs.* in this *mng.*: *Hdt.* 7, 8, 1; *Aelian*, *V.H.* 2, 25; *Jos.*, *Ant.* 8, 270).

2. *tear down, destroy, overpower*—*a. lit.*—*a.* of buildings *tear down* (*X.*, *Hell.* 4, 4, 13 τῶν τευχῶν=a part of the walls; *Dit.*, *Syll.*3 826E, 31 τ. οἰκίαν; *PAmh.* 54, 3; *Is* 5:5; 22:10; *Jos.*, *Vi.* 65) in contrast to οἰκοδομέω (*Jer* 49:10; 51:34; *Ezk* 36:36); the temple *B* 16:3 (*cf.* *Diod. S.* 20, 93, 1 ἱερὰ; *Is* 49:17). *Barns* *Lk* 12:18. *Pass.* *B* 16:4.

β. *conquer, destroy* (*Thu.* 1, 4; 1, 77, 6 *al.*; *Aelian*, *V.H.* 2, 25; *POxy.* 1408, 23 τοὺς ληιστάς; *Ep. Arist.* 263; *Philo*, *Agr.* 86; *Jos.*, *Ant.* 10, 209) ἔθνη *Ac* 13:19. *Pass.* καθαιροῦνται αἱ δυνάμεις τοῦ σατανᾶ *IEph* 13:1.

b. *fig.* (*Epict.* 1, 28, 25 τὰ δόγματα τὰ ὀρθὰ κ.; *Zech* 9:6 καθελῶ ὕβριν ἀλλοφύλων; *Jos.*, *Ant.* 6, 179τ. ἀλαζονείαν) λογισμούς *destroy sophistries* *2 Cor* 10:4. *Pass.* ἄγνοια *IEph* 19:3. καθαιρεῖσθαι τῆς μεγαλειότητος αὐτῆς *suffer the loss of her magnificence* *Ac* 19:27 (*cf.* *Achmes* 13, 22 ὁ κριτής. . . καθαιρεῖται τῆς ἀξίας αὐτοῦ=the judge suffers the loss of his dignity; *Bl-D.* §180, 1 *app.*; *Rob.* 518. *Field, Notes* 129f would supply τὶ and *transl. diminish*). *M-M.**

καθαίρω 1 *aor. ptc.* καθάρας; *pf. pass. ptc.* κεκαθαρμένος (*Hom.*+, *inscr.*, *pap.*, *LXX*, *Philo*, *Joseph.*) *make clean.*

1. **lit.**, of a place that has been swept (cf. **Diod. S.** 19, 13, 4 τόπον ἀνακαθαίρειν=clear [out] a place): πάντα κεκάθαρται *everything is clean* **Js** 9, 10, 4. Of a vine *clear, prune* by removing the superfluous wood (cf. **Philo**, **Agr.** 10, **Somn.** 2, 64) **J** 15:2.

2. **fig.** (**Diod. S.** 4, 31, 4; 4, 69, 4; **Dio Chrys.** 60+61 [77+78], 40 τὴν αὐτοῦ διάνοιαν καθαίρει τῷ λόγῳ; **Himerius**, **Or.** 41 [=Or. 7], 1 Ἡλίου Μίθρα ψυχὴν καθάραντες=after we have cleansed our souls by the agency of Helios Mithra; **Philo**, **Somn.** 1, 198 καθαίρει ψυχὴν ἀμαρτημάτων; **Jos.**, **Ant.** 5, 42) οἱ κεκαθαρμένοι *those who are purified* **Js** 9, 18, 3. καθαῖραι ἑαυτὸν ἀπὸ τῶν λογισμῶν *clear oneself from the thoughts* **Dg** 2:1 (κ. ἀπὸ **Appian**, **Bell. Civ.** 2, 1 §2; **Jos.**, **Ant.** 13, 34). **M-M**.*

καθάπερ conj. or adv. (**Attic wr.**; **inscr.**, **pap.**; **LXX**; **Ep. Arist.** 11; **Philo**; **Jos.**, **C. Ap.** 1, 74; 130 and oft. [**BBrüne**, **Josephus** '12, 34]) *just as*, in our **lit.** only **Paul**, **Hb**, **Dg**. κ. γέγραπται **Ro** 3:4; 9:13; 10:15; 11:8 (these **pass.** have καθὼς as **v.l.**; cf. **Philod.**, π. εὐσεβ. 60 **Gomp.** καθάπερ ἐν Ἡοίαις=as it says in the *Eoiai* [a work of **Hesiod** lost except for fragments].—1 **Cor** 10:10; 2 **Cor** 3:13, 18 (**v.l.** καθὼςπερ); 1 **Th** 2:11. *As it were* (**Diod. S.** 14, 1, 4a) **Dg** 3:3. καθάπερ καὶ as *also* **Ro** 4:6; 2 **Cor** 1:14; 1 **Th** 3:6, 12; 4:5; **Dg** 2:1. It is oft. used elliptically, as **Hb** 4:2; but the verb can easily be supplied **fr.** the context: οὐ κ. . . οὕτως ἀλλὰ *not as. . . but* **Dg** 7:2; κ. . . οὕτως *just as. . . so* (**Diod. S.** 23, 14, 3; 23, 15, 11; 27, 18, 2; **Ps.**—**Demetr. c.** 186; 2 **Macc** 2:29; 6:14; 15:39; 4 **Macc** 15:31f) **Ro** 12:4; 1 **Cor** 12:12; without a verb 2 **Cor** 8:11.—**FWDanker**, **FWGingrich-Festschr.**, '72, 99f. **M-M**.*

καθάπτω 1 **aor.** καθῆψα (in **mid. Hom.**; in **act. trag.**) *take hold of, seize* (it is **usu.** the **mid.**, found here as a **v.l.**, that has this **mng.** [cf. **Jos.**, **Bell.** 3, 319; 385], but the **act.** also has it [**Ps.-Xenophon**, **Cyneg.** 6, 9; **Polyb.** 8, 8, 3]) τινός *someth.* (quot. in **Pollux** 1, 164; **Epict.** 3, 20, 10 ὁ τοῦ τραχήλου καθάπτων) of a snake καθῆψεν τ. χειρὸς αὐτοῦ *it fastened on his hand* **Ac** 28:3. **M-M**.*

καθαρεύω (**Aristoph.**, **Pla.**; **pap.**, **Philo**; **Test. Reub.** 6:1, 2) *be pure, clean* **GOxy** 23; 24. κ. τινός *be free fr. someth.* (**Pla.**, **Ep.** 8 p. 356E; **Plut.**, **Phoc.** 37, 2 φόνου, **Cato Min.** 24, 6 ἀμαρτημάτων; **Ael. Aristid.** 44 p. 828 D.: τῶν αὐσχυρῶν; **Herm. Wr.** 6, 3 τ. κακίας; **PRainer** 232, 34 πάσης αὐτίας; **Philo**, **Rer. Div. Her.** 7 ἀμαρτημάτων; **Jos.**, **Ant.** 1, 102 φόνου, **Vi.** 79) τοῦ αἵματός τινος *free fr. someone's blood* **GP** 11:46.*

καθαρίζω (καθερίζω **s. Bl-D.** §29, 1; **Mlt.-H.** 67) **Attic fut.** καθαριῶ (**Hb** 9:14; **J** 15:2 D; **Bl-D.** §101 **s.v.** καθαίρειν; cf. **Mlt.-H.** 218); 1 **aor.** ἐκαθάρισα, **imper.** καθάρισον; 1 **aor. pass.** ἐκαθαρίσθην (also ἐκαθερίσθην: **Mt** 8:3b **v.l.**; **Mk** 1:42 **v.l.**), καθαρίσθητι; **pf. ptc.** κεκαθαρισμένος. Cf. **Reinhold** 38f; **Thackeray** 74. (**H.Gk.** substitute for the **class.** καθαίρω: as agricultural **t.t. PLond.** 131 recto, 192 [78/9 AD]; **PStrassb.** 2, 11; **PLeipz.** 111, 12. In the ritual sense, mystery **inscr. fr.** Andania=**Dit.**, **Syll.** 3 736, 37; **likew.** 1042, 3; **Jos.**, **Ant.** 10, 70; 11, 153; 12, 286. The word is also found **BGU** 1024 IV, 16; **Ep. Arist.** 90 and in **var. mngs.** in **LXX**—**Dssm.**, **NB** 43f [**BS** 216f]) *make clean, cleanse, purify*.

1. **lit.**—**a.** of physical uncleanness τὶ *someth.* **Mt** 23:25f; **Lk** 11:39. The much-discussed passage καθαρίζω πάντα τὰ βρώματα **Mk** 7:19 may belong here (so **BWeiss**; **HHoltzmann**; **Schniewind**), but **s. 2a** below.

b. of the healing of diseases which make a person ceremonially unclean, **esp.** leprosy.

a. τινά *make someone clean* **Mt** 8:2; 10:8; **Mk** 1:40; **Lk** 5:12. **Pass.** (**Lev** 14:7 **al.**) **Mt** 11:5; **Mk** 1:42; **Lk** 4:27; 7:22; 17:14, 17. καθαρίσθητι (cf. 4 **Km** 5:13) *be clean!* **Mt** 8:3a; **Mk** 1:41; **Lk** 5:13.

β. τὶ *remove someth. by or for the purpose of purification* (cf. **Od.** 6, 93 καθαίρειν ῥυπά; **Epict.** 2, 16, 44; 3, 24, 13) **pass.** ἐκαθαρίσθη αὐτοῦ ἡ λέπρα *his leprosy disappeared* **Mt** 8:3b.

2. **fig.**—**a.** a Levitical cleansing of foods *make clean, declare clean* (cf. **Lev** 13:6, 23) ἃ ὁ θεὸς ἐκαθάρισεν **Ac** 10:15; 11:9. Many (**Origen**; **Field**, **Notes** 31f; **Jülicher**, **Gleichn.** 59; **ASchlatter**, **JWeiss**, **Wohlenberg**, **EKlostermann**, **OHoltzmann**, **FHauck**, **Lohmeyer**) prefer to take καθαρίζω πάντα τ. βρώματα **Mk** 7:19 (**s. 1a** above) in this sense, regarding the words as an observation of the evangelist or a marginal note by a reader: *he* (Jesus) (hereby) *declares all foods clean*.—**WBrandt**, **Jüd. Reinheitslehre u. ihre Beschreibung in den Evang.** '10.

b. of moral and religious cleansing—**a.** *cleanse, purify fr. sin* (**LXX**) τινά or τί: τὴν καρδίαν **Js** 6, 5, 2. τὰς καρδίας **v** 3, 9, 8. χεῖρας **Js** 4:8. τὸ ἐντὸς τ. ποτηρίου *the contents of the cup*, which must not be acquired in a sinful manner, nor used for a sinful purpose **Mt** 23:26. ἐλθέτω τὸ ἅγ. πνεῦμά σου ἐφ' ἡμᾶς κ. καθάρισάτω ἡμᾶς *let thy Holy Spirit come upon us and make us pure* **Lk** 11:2 **v.l.** **Marcion**.—**Pass.** **Hv** 4, 3, 4. ἅπαξ κεκαθαρισμένους **Hb** 10:2. καθαρίσθησεται ἡ ἐκκλησία **Js** 9, 18, 2; cf. 3. τινά (τί) ἀπὸ τινος (on the **constr. w.** ἀπὸ **s.** the two **pass. fr. Dit.**, **Syll.** 3 at the **beg.** of this entry; **Lev** 16:30 καθαρίσαι ὑμᾶς ἀπὸ τ. ἀμαρτιῶν; **Ps** 18:14; 50:4; **Sir** 23:10; 38:10 and oft.; **Jos.**, **Ant.** 12, 286; **Test. Reub.** 4:8) κ. τινά ἀπὸ πάσης ἀμαρτίας 1 **J** 1:7; cf. **vs.** 9. κ. ἑαυτὸν ἀπὸ μολυσμοῦ σαρκός *cleanse oneself from defilement of the body* 2 **Cor** 7:1. ἀπὸ τῆς λύπης **Hm** 10, 3, 4. ἀπὸ πάσης ἐπιθυμίας **Js** 7:2. κ. τὴν καρδίαν ἀπὸ τῆς διψυχίας *cleanse the heart of doubt* **m** 9:7. ἀπὸ τῶν ματαιωμάτων *from vanities* **m** 9:4. κ. ἑαυτῶν τὰς καρδίας ἀπὸ τῶν ἐπιθυμιῶν **m** 12, 6, 5. κ. τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων **Hb** 9:14. **Pass.** καθαρίζεσθαι ἀπὸ τ. ἀμαρτιῶν **Hv** 2, 3, 1; ἀπὸ τ. ὑστερημάτων **v** 3, 2, 2a; cf. **b** and 3, 8, 11.—κ. τινά (τί) τινι (**dat. of instr.**): τῇ πίστει καθάρισας (*i.e.* God) τὰς καρδίας αὐτῶν **Ac** 15:9. Of Christ and the church καθάρισας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι **Eph** 5:26 (**OCasel**, **Jahrb. für Liturgiewiss.** 5, '25, 144ff).—καθάρισον ἡμᾶς τὸν καθαρισμὸν τῆς σῆς ἀληθείας *purify us w. the cleansing of thy truth* 1 **Cl** 60:2.—Of Christ and the Christians κ. ἑαυτῶν λαὸν περιούσιον **Tit** 2:14.

β. *remove by or for the purpose of purification* τὶ *someth.* (**s.** above 1bβ and cf. **Dt** 19:13) τὰς ἀμαρτίας τινός **Js** 5, 6, 2f.

c. **Hb** 9:22f occupies an intermediate position, since ceremon. purification and moral purification merge, and the former becomes the shadow-image of the latter.

d. *set free* τινά τινος *someone from someth.* 1 Cl 16:10 (Is 53:10). M-M.**

καθαρισμός, οἷ, ὁ (occurs as an agricultural t.t. [s. **καθαρίζω**, beg.] PMich. 185, 16 [122 AD]; PLond. 168, 11 [162 AD]; in the sense 'propitiation' in Ps.-Lucian, Asin. 22; found also in LXX and in Achmes 92, 19 v.l. It replaces the much more common καθαρμός) *purification*

1. in the cultic sense (2 Macc 2:16 of the dedication of a temple) J 3:25. W. subj. gen. κ. τῶν Ἰουδαίων 2:6. W. obj. gen. of the pers.: Mk 1:44; Lk 5:14 (Manetho in Jos., C. Ap. 1, 282 deals with the ceremonies that a person who has been healed of leprosy undergoes). αἱ ἡμέραι τ. καθαρισμοῦ αὐτῶν (cf. Ex 29:36) Lk 2:22 includes Joseph in the purification, whereas only the woman was required to undergo purification (Aristot., Hist. An. 7, 10 p. 587b, iff this is called καθαρμός).

2. fig. (Test. Levi 14:6 v.l.) 1 Cl 60:2 (s. **καθαρίζω** 2ba). κ. τῶν ἁμαρτιῶν ποιεῖσθαι *bring about purification from sin* (cf. Job 7:21) Hb 1:3. Cf. 2 Pt 1:9. M-M.*

κάθαρμα, ατος, τό (trag.+; of persons: Aristoph., Plutus 454; Demosth. 21, 185; Dio Chrys. 13[7], 30; Diog. L. 6, 32 ἀνθρώπους ἐκάλεσα, οὐ καθάρματα; Philostrat., Vi. Apoll. 1, 12; Synes., Ep. 148 p. 288A [of the Cyclopes]; Philo, Virt. 174; Jos., Bell. 4, 241) for περικάθαρμα (q.v.) 1 Cor 4:13 v.l.*

καθαρός, ἄ, ὄν (Hom.+; inscr., pap., LXX; Ep. Arist. 2; Philo, Joseph., Test. 12 Patr.) *clean, pure*.

1. lit., in the physical sense, of a cup Mt 23:26. σινδῶν *clean linen* (PGM 4, 1861; 2189; 3095; 5, 217) Mt 27:59. λίνον καθαρὸν λαμπρὸν (v.l. λίθον; on this Philo, Mos. 2, 72) Rv 15:6. βύσσινον λαμπρὸν καθ. 19:8; cf. vs. 14; ὠμόλινον καθ. Hs 8, 4, 1. ὕδωρ *pure, clean water* (Eur., Hipp. 209; Dit., Syll. 3 972, 169; PGM 4, 3252; Ezk 36:25; Philo, Spec. Leg. 3, 58) Hb 10:22. Of metals (Hdt. 4, 166; Aristot., Meteor 383b, 1; Theocr. 15, 36 ἀργύριον; Plut., Alex. 32, 9 ἄργυρος; Sb 4481, 13 σίδηρος) χρυσίον κ. *pure gold* (Diod. S. 3, 14, 4; Ex 25:31; 2 Ch 3:5) Rv 21:18a, 21; ὕαλος κ. *clear crystal* vs. 18b. In the fig. lang. of Ignatius, referring to martyrdom, we have the concept καθ. ἄρτος (Hdt. 2, 40; Teles p. 40, 11; Dio Chrys. 13[7], 76 al.; POxy. 736, 26) *pure (wheat) bread*, without admixture I Ro 4:1.—ὁ λελουμένος ἐστὶν καθαρὸς ὅλος *a person who has bathed is clean all over* J 13:10a.

2. *ceremonially pure* (inscr.; PGM 4, 3084; 3085; LXX) of the temple τὸ ἱερὸν. . . καθαρὸν GOxy 17f. πάντα καθάρᾳ *everything is ritually pure*, hence fit for use Ro 14:20; Tit 1:15a, c.

3. in the moral and relig. sense: *pure, free fr. sin* (Pind., Pyth. 5, 2; Pla., Rep. 6 p. 496D καθαρὸς ἀδικίας τε καὶ ἀνοσιῶν ἔργων, Crat. 403E; 405B al.; LXX, Ep. Arist., Philo, Joseph.; Test. Benj. 8:2f).

a. of pers. οἱ καθαροὶ Tit 1:15b. Cf. J 13:10b, 11; 15:3. Christendom is Christ's λαὸς κ. Hs 9, 18, 4. οἱ καθαροὶ τῇ καρδίᾳ (Ps 23:4) Mt 5:8. καθαρὸς τῇ συνειδήσει I Tr 7:2b; *guiltless* Ac 18:6. ἀπὸ τινος *free from* (Ps.-Demosth. 59, 78; Cass. Dio 37, 24, 2. Exx. fr. pap. and inscr. in Dssm., NB 24 [BS 196]; PGM 13, 648; 1004; Gen 24:8; Pr 20:9; Tob 3:14; Jos., Ant. 4, 222) ἀπὸ τ. αἵματος (Sus 46 Theod.) Ac 20:26.—Also of the Holy Spirit Hm 5, 1, 2.

b. of things κ. καρδία (Lucian, Nigr. 14 κ. ἦθος; Simplicius in Epict. p. 93, 49 ζῶη κ.; Gen 20:5; Ps 50:12; cf. κ. ψυχῇ; Pythagoras in Diog. L. 8, 31; Diod. S. 12, 20, 2; 13, 29, 6) 1 Ti 1:5; 2 Ti 2:22; 1 Pt 1:22 v.l.; B 15:1. κ. συνειδήσις (POsl. 17, 10 [136 AD]) 1 Ti 3:9; 2 Ti 1:3 (cf. κ. συνειδός; Philo, Spec. Leg. 1, 203, Praem. 84); θρησκεία κ. Js 1:27. χεῖρες καθαραί (Aeschyl., Eum. 313, also Plut., Pericl. 8, 8; Dit., Syll. 3 983, 5; Job 9:30; 22:30; Philo, Virt. 57; Jos., Ant. 4, 222) B 15:1.

4. Ritual and moral purity merge (Simplicius in Epict. p. 111, 18) Lk 11:41. After a confession of sins καθάρᾳ ἡ θυσία ὑμῶν D 14:1. ὁ ἐντὸς θυσιαστηρίου ὢν καθαρὸς ἐστὶν I Tr 7:2a.—ThWächter, Reinheitsvorschriften im griech. Kult '10; FPFister, Katharsis: Pauly-W. Suppl. IV '35, 146ff; RMeyer and FHauck, TW III 416-34: καθαρὸς and related words. M-M.**

καθαρότης, ητος, ἡ (X., Mem. 2, 1, 22 al.; Caecilius the orator [I BC] p. 98, 7; 107, 1 EOfenloch [ʹ07] of purity of speech; Epict. 4, 11, 5; POxy. 67, 6; 904, 2; Ex 24:10 v.l.; Wsd 7:24; Ep. Arist. 234; Test. Napht. 3:1) *purity* in the ritual sense: τῆς σαρκὸς Hb 9:13. M-M.*

καθαρῶς adv. (Hes. and Hom. Hymns+; UPZ 144, 29 [164 BC]; 2 Macc 7:40 v.l.; Philo; Jos., Ant. 18, 100) *purity* fig. Dg 12:3.*

καθέδρα, ας, ἡ (Thu.+; inscr., pap., LXX, En.; Jos., Ant. 5, 130; 19, 100; loanw. in rabb.) *chair, seat* (so Polyb. 1, 21, 2; Herodian 2, 3, 7; Lucian, Jupp. Tr. 11; BGu 717, 14; LXX) Hv 1, 2, 2; 1, 4, 1; 3; 3, 10, 3; 3, 11, 2; 4. καθέδρα λοιμῶν B 10:10 (after Ps 1:1). *Seat* of those selling someth. (but s. Dalman, Arbeit VII 192) Mt 21:12; Mk 11:15; the *teacher's chair* (Dit., Syll. 3 845, 2f ὁ ἐπὶ τῆς καθέδρας σοφιστῆς) Hm 11:1; ἡ Μωϋσεως κ. Mt 23:2 (cf. Pj 23, '27, 44). κ. κρίσεως *judge's seat* GP 3:7 (cf. Ps 106:32 ἐν καθέδρᾳ πρεσβυτέρων). M-M. B. 482.*

καθεζομαι impf. ἐκαθεζόμην (Hom.+; inscr., pap., LXX). In our lit., at least quite predom., it means

1. *sit* (as Lysias 13, 37; Epict. 1, 29, 55; 3, 24, 18; Paus. 10, 5, 2; Vett. Val. 78, 24; Dit., Or. 201, 13; LXX; Jos., Ant. 12, 171) ἐν τῷ ἱερῷ of teachers Mt 26:55. Of pupils Lk 2:46. ἐν τῷ συνεδρίῳ *in the council* Ac 6:15. ἐπὶ τῆς θυρίδος 20:9 (Ael. Aristid. 47, 23 K.=23 p. 451 D.: καθ. ἐπὶ βήματος). ἐπὶ τῇ πύλῃ 3:10 D. ἐν τῷ οἴκῳ *sit, remain at home* J 11:20. Abs. *sit there* 20:12. The more general *be, be situated* is also poss. in some pass. (Paus. Attic. ζ, 8 ἐν νησίῳ καθεζόμεναι=stay; Stephan. Byz. s.v. Σκίρος, ἐν τῷ τόπῳ τούτῳ; Biogr. p. 265; Lev 12:5; Jos., Vi. 286).

2. *sit down* (class.; Jos., Vi. 222; Sib. Or. 5, 460.—The *impf. w. aor. mng.*: ‘I sat down’; Bl-D. §101; cf. Rob. 837ff; 882f) ἐκαθέζετο αὐτὴ ἐκ δεξιῶν *she herself sat down at the right* Hv 3, 2, 4. εὗς καθέδραν *on a chair* 3, 11, 4. Ἰησοῦς ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ *Jesus sat down, just as he was, by the well* J 4:6 (on the word and the idea s. Jos., Ant. 2, 257 and Marinus, Vi. Procli 10 Boiss. As early as Demosth. 21, 219 οὕτως καθεζόμενος). Cf. also 6:3 v.l. M-M.*

καθεῖλον and καθελεῖν s. **καθαιρέω**.

καθεῖς (καθ’ εἰς) s. **εἶς** 5e.

καθεξῆς *adv.* (Plut., Mor. 615B; Aelian, V.H. 8, 7; Test. Judah 25:1) *in order, one after the other* of sequence in time, space, or logic: διερχόμενος κ. τὴν Γαλατικὴν χώραν καὶ Φρυγίαν *one place after the other in Galatia and Phrygia* Ac 18:23. κ. τινί (τι) γράφειν *write someth. for someone in orderly sequence* Lk 1:3 (cf. PScheller, De hellenist. historiae conscr. arte, Diss. Leipz. ’11, 45. HConzelmann, Die Mitte der Zeit 3 ’60, Eng. tr. GBuswell ’60 [theology dominates the structure of Lk]). ἐκτίθεσθαι τινι κ. *explain to someone point by point* Ac 11:4.—W. the *art.* οἱ κ. *the successors* Ac 3:24; τὸ κ. *what follows*: ἐν τῷ κ. *in what follows* MPol 22:3; *afterward* Lk 8:1. τὸ κ. *and so forth* 1 Cl 37:3. M-M.*

καθερίζω s. **καθαρίζω**.

καθεύδω *impf.* ἐκάευδον (Hom.+; Dit., Syll.3 1004, 44; BGU 1141, 32; PSI 94, 17; LXX; Philo; Jos., Vi. 248; Test. 12 Patr.) *sleep*.

1. *lit.* Mt 8:24; 13:25; 25:5; 26:40, 43, 45; Mk 4:27, 38; 13:36; 14:37, 40f; Lk 22:46; 1 Th 5:7. The *mng.* is in doubt in Mt 9:24; Mk 5:39 (REKer, ET 65, ’53f, 315f); Lk 8:52; in these *pass.* the following *mng.* is commonly accepted.

2. *fig.*—a. of the sleep of death (Ps 87:6; Da 12:2). So certainly 1 Th 5:10.

b. of spiritual laziness and indifference (cf. X., An. 1, 3, 11; Oenomaus in Euseb., Pr. Ev. 5, 19, 2 of dull indifference) 1 Th 5:6.—The word is also used *fig.* in the *quot. fr.* an unknown hymn: ἐγειρε ὁ καθεύδων *awake, O sleeper!* Eph 5:14.—AOepke, TW III 434-40. M-M. B. 269.*

καθηγητής, οὗ, ὁ *teacher* (so Dionys. Hal., Jud. de Thu. 3, 4; Plut., Mor. 327F of Aristotle; Vett. Val. 115, 18; PGiess. 80, 7; 11; POxy. 930, 6; 20) Mt 23:10. This verse is deleted by Blass, Wlh., Dalman, Worte 279; 276 as a variant of vs. 8. In the latter καθ. is v.l. M-M.*

καθήκα s. **καθίμι**.

καθηκόντως *adv.* of the *pres. ptc.* of καθήκω (q.v.) *as is fitting*, in accordance w. obligation or duty (Polyb. 5, 9, 6; Plut., Mor. p. 448E; Dit., Or. 90, 28 [II BC]; Ep. Arist. 181; Philo, Cher. 14) 1 Cl 1:3.*

καθήκω (Aeschyl., Hdt.+) *come or reach to, be proper or fitting* καθήκουσα ἡ τιμὴ *the proper respect* 1 Cl 1:3. Usu. *impers.* καθήκει *it comes (to someone), it is proper, it is fitting* (X., oft. *inscr.*, pap., LXX) foll. by *acc.* and *inf.* (Diod. S. 16, 1, 1; Jos., Ant. 7, 131) οὐ καθήκεν αὐτὸν ζῆν *he should not be allowed to live* Ac 22:22 (on the *impf.* cf. Bl-D. §358, 2; Rob. 886f).—τὸ καθήκον *what is proper, duty* (Menand., fgm. 575, 2 Kock; Stoic *wr.* since Zeno [s. Ltzm., Hdb. on Ro 1:28; GNebel, Her. 70, ’35, 439-60; MPohlenz, D. Stoa I ’48, 487: index]; Polyb. 6, 6, 7; Ep. Arist. 227; Philo, Leg. All. 2, 32a) πολιτεύεσθαι κατὰ τὸ κ. τῷ Χριστῷ *conduct oneself in accordance with one’s duty toward Christ* (dat. of advantage) 1 Cl 3:4. παρὰ τὸ κ. (Diog. L. 7, 108; Dit., Syll.3 643, 6 [171 BC]; POxy. 1203, 3; Philo, Leg. All. 2, 32b; Jos., Ant. 13, 66): παρὰ τὸ κ. τῆς βουλήσεως αὐτοῦ ποιεῖν τι *do anything contrary to the duty imposed by his will* 1 Cl 41:3. Pl. τὰ κ. (X., Cyr. 1, 2, 5 al.; Ep. Arist. 245; Philo, Leg. All. 1, 56) τὰ μὴ καθήκοντα (UPZ 191, 8 [III BC]; 2 Macc 6:4; 3 Macc 4:16) ποιεῖν τὰ μὴ καθήκοντα *do what is improper* Ro 1:28 (M-JLagrange, Le catalogue des vices dans Ro 1:28-31, RB 8, ’11, 534-49).—On probability of a contractual metaphor in Ro 1:28 s. FWDanker, FW Gingrich-Festschr., ’72, 95f.—HSchlier, TW III 440-3. M-M. B. 643.*

καθηλώω 1 *aor.* καθήλωσα; *pf. pass. ptc.* καθηλωμένος (Polyb. 1, 22, 5; Diod. S. 20, 85; Hero I 442, 10; Plut., Alex. 24, 7; Dit., Syll.3 969, 57; 84; PLond. 1384, 41; LXX) *nail on, fasten w. nails* of one condemned to be burned at the stake MPol 14:1 (cf. Ps.-Callisth. 2, 18, 2 ἐδέδεντο ἐν πέδαις καθηλωταῖς). Of Christ on the cross: τὰς σάρκας B 5:13 (Ps 118:120); ISm 1:2. Hence of the Christians ὥσπερ καθηλωμένοι ἐν τῷ σταυρῷ τοῦ κυρίου Ἰ. Χρ. *sarkei te kai pneumati as if nailed to the cross of the Lord Jesus Christ in body and in spirit* 1:1.*

κάθημαι (Hom.+; *inscr.*, pap., LXX; En. 13, 9; Jos., Ant. 5, 192) 2 *sg.* κάθη (since Hyperid., fgm. 115 [OLautensach, Glotta 8, ’17, 186]; POxy. 33 verso III, 13 [II AD]) Ac 23:3, *imper.* κάθου (Moeris 215: κάθησο Ἀττικῶς, κάθου κοινῶς; later Attic [Lautensach, Glotta 9, ’18, 88; cf. also AMaidhof, Z. Begriffsbestimmung der Koine ’12, 300]) twice in Js 2:3 and seven times in a *quot. fr.* Ps 109:1 (Bl-D. §100; Mlt.-H. 206f; s. 2 below); *impf.* ἐκαθήμην (on the augment cf. Bl-D. §69, 1; Mlt.-H. 192); *fut.* καθήσομαι (oft. LXX) Mt 19:28; Lk 22:30.

1. *sit*—a. *lit.*—α. w. the place indicated by a *prep.* ἀπέναντί τινος *opposite someth.* Mt 27:61.—εἰς τι *on someth.* (Pel.-Leg. p. 4, 4 καθήμενη εἰς βαδιστήν=‘sitting on a donkey’; cf. also Musonius 43, 18 H. καθῆσθαι εἰς

Σινώπην) εἰς τὸ ὄρος τ. ἐλαιῶν Mk 13:3; cf. Hs 5, 1, 1. ἐκ δεξιῶν τινος *at someone's right (hand)* Mt 26:64; Mk 14:62; Lk 22:69.—ἐν: Mt 11:16; 26:69; Lk 7:32. ἐν δεξιᾷ τινος *at someone's right* Col 3:1. ἐν τοῖς δεξιῶν *on the right (side)* Mk 16:5.—ἐπάνω τινός *on or upon someth.* Mt 23:22; Rv 6:8; ἐπὶ τινός *on someth.* (Babrius 57, 14; UPZ 79, 10 [160 BC]) Mt 24:3. ἐπὶ τοῦ θρόνου (Aeschines in Ps.-Demetr. c. 205; Cebes 21, 3 ἐπὶ θρόνου ὑψηλοῦ; Ex 11:5; Jos., Ant. 5, 192) Rv 4:9f; 5:1, 7, 13; 6:16 al. ἐπὶ τῆς νεφέλης 14:15. ἐπὶ τοῦ ἄρματος Ac 8:28. ἐπὶ τ. ἵππων Rv 9:17 (cf. Test. Jud. 3:2). Of judges (κ.=‘sit in judgment’: Pla., Ap. 35C; Hyperid. 3, 6) ἐπὶ τοῦ βήματος Mt 27:19.—ἐπὶ τῇ ὡραίᾳ πύλῃ *at the ‘Beautiful Gate’* Ac 3:10. ἐπὶ τι *w. acc.* of place (Lev 8:35) Mt 9:9; 19:28; Mk 2:14; Lk 5:27; J 12:15; Rv 4:2, 4; 6:2, 4f; 11:16; 17:3; 19:11.—παρά τι *beside someth.* παρὰ τὴν ὁδὸν *at the side of the road* Mt 20:30; Mk 10:46; Lk 18:35.—περὶ τινα *around someone* Mk 3:32, 34.—πρὸς τὸ φῶς *by the fire* Lk 22:56 (Aristoph., Vesp. 773 πρὸς τὸ πῦρ κ. Likewise Menand., fgm. 832 πρὸς τὸ πῦρ κ.).

β. *w.* the place indicated by an *adv.* of place: ἐκεῖ Mk 2:6; οὗ Ac 2:2; Rv 17:15; ὅπου vs. 9.

γ. *abs.* *sit, sit there* (Epict. 2, 16, 13 εὐχου καθημένο; 33) Mt 27:36; Lk 5:17; J 2:14; 9:8; 1 Cor 14:30; B 10:4.

δ. *w.* some indication of the state or characteristics of the *pers.* sitting (Ex 18:14 σὺ κάθησαι μόνος; κ. of a judge Ael. Aristid. 46 p. 318 D.; 327) σὺ κάθη κρινὼν με; *do you sit there to judge me?* Ac 23:3.

ε. in the special sense *sit quietly* Mk 5:15; Lk 8:35. *Be enthroned* in majesty (Od. 16, 264) κάθημαι βασιλίσσα Rv 18:7.

β. *fig.* *stay, be, live, reside, settle* (Hom.+; Hdt. 5, 63 ἐν Δελφοῖς; Musonius p. 59, 7 ἐν πόλει; Ael. Aristid. 50, 14 K.=26 p. 505 D.; Is 9:8 v.l.; 2 Esdr 21 [Neh 11]: 6; Jdth 4:8; 5:3) Lk 21:35; Rv 14:6. πρὸς τινα *w. someone* D 12:3; 13:1. ἐν σκοτίᾳ, ἐν σκιᾷ θανάτου (Ps 106:10) Lk 1:79 (cf. Pind., Ol. 1, 133 ἐν σκότῳ καθημένο; [=useless]; Ael. Aristid. 46 p. 272 D.; ἐν τ. στενοῖς τ. ἐλπίδων ἐκάθηντο).

2. *sit down*; the occurrence of this sense in our *lit.* can scarcely be disputed; the same is true of the LXX (W-S. §14, 3). It is to be assumed for the imperative in all its occurrences; seven of them are connected *w.* Ps 109:1: κάθου ἐκ δεξιῶν μου Mt 22:44; Mk 12:36; Lk 20:42; Ac 2:34; Hb 1:13; 1 Cl 36:5; B 12:10. The *imper.* has the same *mng.* twice in Js 2:3. But this sense is also quite probable for the *folll. pass.*: ἐν τῇ θαλάσσει Mk 4:1. ἐπάνω τινός Mt 28:2. μετὰ τινος 26:58; J 6:3 (καθίζω v.l.). παρὰ τὴν θάλασσαν Mt 13:1.—ἐκεῖ Mt 15:29.—μέσος αὐτῶν Lk 22:55.—*Abs.* Mt 13:2.—CSchneider, TW III 443-7. M-M. B. 455.

καθημέραν for καθ’ ἡμέραν *s.* **ἡμέρα** 2.

καθημερινός, ἡ, ὄν (Theophr.+; Plut., Lyc. 10, 1, Pyrrh. 14, 12; Polyaeus 4, 2, 10; Alciph. 1, 5, 2; Athen. 6 p. 259F; PTeht. 275, 21; PGM 7, 218; Jdth 12:15; Jos., Ant. 3, 238; 11, 297) *fr.* καθ’ ἡμέραν *daily* διακονία Ac 6:1. *λόγος the word repeated daily* Hv 1, 3, 2. M-M.*

καθίζω (Hom.+; inscr., pap., LXX; En.; Ep. Arist.; Joseph.; Test. 12 Patr.) *fut.* καθίσω Mt 25:31 and καθιῶ Is 47:8, *mid.* καθίσομαι and καθιούμαι Hv 3, 1, 9; 1 *aor.* ἐκάθισα, *imper.* κάθισον Mk 12:36 v.l.; *pf.* κεκάθικα Hb 12:2 (Bl-D. §101; W-S. §14, 2; 15; Rob. 1216).

1. *trans.* *cause to sit down, seat, set*—*a. lit.* καθίσας ἐν δεξιᾷ αὐτοῦ *he had (him) sit at his right hand* Eph 1:20. τινὰ ἐπὶ τι Hs 9, 1, 4. God took an oath to David ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ καθίσει ἐπὶ τὸν θρόνον αὐτοῦ *to set one of his descendants upon his throne* Ac 2:30. ἐν ὄνῳ MPol 8:1. ἐκάθισαν αὐτὸν ἐπὶ καθέδραν κρίσεως *they seated him on the judge's chair* GP 3:7. J 19:13 is probably to be understood in this sense, since the trial is evidently in progress (cf. Dio Chrys. 4, 67; Loisy; PCorssen, ZNW 15, '14, 339f; IdelaPotterrie, Biblica 41, '60, 217-47; s. CBQ 25, '63, 124-26); but s. 2aa below.

β. *fig.* *appoint, install* (Pla., Leg. 9 p. 873E δικαστήν; Polyb. 40, 5, 3; Jos., Ant. 20, 200 καθίζει συνέδριον κριτῶν, Vi. 368; POxy. 1469, 7) τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ καθίζετε; *do you appoint as judges men who have no standing in the church?* 1 Cor 6:4 (on καθ.= ‘appoint as judge’ cf. Jos., Ant. 13, 75).

2. *intrans.*—*a. act.*—*a. lit.* *sit down* (LXX; En.; Ep. Arist. 94) *abs.* (Diod. S. 8, 10, 4; Polyaeus 2, 21) Mt 5:1; 13:48; Mk 9:35; Lk 4:20; 5:3; 7:15 v.l.; 14:28, 31; 16:6; J 8:2; Ac 13:14; 16:13; Hv 1, 2, 2. *W. inf. foll.* ἐκάθισεν φαγεῖν καὶ πειν 1 Cor 10:7 (Ex 32:6). *W. an adv.* of place ὁδε (Sb 4117, 5; Ruth 4:1, 2; 4 Km 7:4) Mk 14:32 (*perh.* *stay here*). αὐτοῦ *here* (Gen 22:5) Mt 26:36. *W. prep.* εἰς τὸν ναὸν τοῦ θεοῦ *in the temple of God* (PSI 502, 21 [III BC] καθίσαντες εἰς τὸ ἱερόν) 2 Th 2:4. εἰς τὴν κλίνην *on the bed* (cf. Dicaearchus, fgm. 20 *W.* εἰς θρόνον) Hv 5:1 (on sitting down after prayer cf. the Pythagorean precept: Philosophenspr. p. 508, 60 καθῆσθαι προσκυνήσαντες=after prayer we should sit down. Similarly Numa: Plut., Numa 14, 7.—HLewy, Philol. 84, '29, 378-80). ἐκ δεξιῶν τινος *at someone's right* Mt 20:21, 23; Mk 10:37, 40; 16:19. Also ἐν δεξιᾷ τινος Hb 1:3; 8:1; 10:12; 12:2. ἐν τῷ θρόνῳ μου *on my throne* Rv 3:21a, b (Hdt. 5, 25 ἐν τῷ κατίζων θρόνῳ). ἐπὶ τινός (Diod. S. 1, 92, 2; 17, 116, 3 ἐκάθισεν ἐπὶ τοῦ θρόνου=sat down on; Jos., Ant. 8, 344) Mt 19:28a; 23:2 (Bl-D. §342, 1 *app.*; cf. Rob. 837); 25:31; ἐπὶ τι (Thu. 1, 126, 10; Aesop, Fab. 393 H.) θρόνους Rv 20:4; on an animal (Achilles Tat.: 1, 12, 2 ἐπὶ τ. ἵππων) Mk 11:2, 7; Lk 19:30; J 12:14. Of the Holy Spirit as a flame of fire ἐκάθισεν ἐφ’ ἑνα ἕκαστον αὐτῶν *it rested upon each one of them* Ac 2:3; κατέναντι τινός *opposite someth.* Mk 12:41. σὺν τινι *sit down w. someone* Ac 8:31. *Esp.* of a judge (Pla., Leg. 2 p. 659B; Ps 9:5) κ. ἐπὶ (τοῦ) βήματος *sit down in the judge's seat* to open the trial (Jos., Bell. 2, 172 ὁ Πιλᾶτος καθίσας ἐπὶ βήματος, Ant. 20, 130) J 19:13 (JBlinzler, Der Prozess Jesu 3 '60, 257-62; s. 1a above); Ac 12:21; 25:6, 17.

β. *settle, stay, live* (Thu. 3, 107, 1; 4, 93, 1) ἐν τῇ πόλει Lk 24:49 (cf. 1 Ch 19:5; 2 Esdr 21 [Neh 11]: 1f; Jos., Ant. 18, 86; Dit., Syll. 3 685, 28 ἐν τῷ ἱερῷ). *W. acc.* of time Ac 18:11.

β. *mid.* *sit down* (Pla.+) Mt 19:28b v.l.; J 6:3 v.l. M-M.**

καθίημι 1 aor. καθῆκα (Hom.+; LXX) *let down* τινά *someone* διὰ κεράμων εἰς (cf. Jos., Ant. 2, 31; 35 K. εἰς τὸν λάκκον) Lk 5:19. διὰ τοῦ τείχους Ac 9:25 (Polyaenus 6, 49 αὐτοὺς ἀπὸ τῶν τειχῶν καθῆκαν; 8, 21). Pass. ἐπὶ τ. γῆς 10:11; ἐκ τοῦ οὐρανοῦ 11:5. M-M.*

καθιστάνω s. καθίστημι.

καθίστημι and **καθιστάνω** (Ac 17:15; 1 Cl 42:4; Ep. Arist. 280; 281; Jos., Ant. 16, 129; POxford [ed. EPWegener '42] 16, 12). Fut. καταστήσω; 1 aor. κατέστησα; pf. pass. ptc. καθεσταμένος (1 Cl 54:2; Jos., Ant. 12, 268); 1 aor. pass. καθεστάην; 1 fut. pass. κατασταθήσομαι. (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.).

1. *bring, conduct, take* someone somewhere (Od. 13, 274; Thu. 4, 78, 6; X., An. 4, 8, 8; UPZ 78, 14 [159 BC]; BGU 93, 22 κατάστησον αὐτοὺς εἰς Μέμφιν; Josh 6:23; 1 Km 5:3; 2 Ch 28:15; Jos., Ant. 7, 279) Ac 17:15.

2. *appoint, put in charge* (Hdt. et al.)—a. someone over (of) *someh.* or someone τινά ἐπὶ τινος (Arrian, Exp. Al. 3, 6, 6 ἐπὶ τ. χρημάτων; Gen 41:41; Num 3:10; Da 2:48; Jos., Ant. 2, 73) Mt 24:45; cf. 25:21, 23; Lk 12:42; Ac 6:3. τινά ἐπὶ τινι *over someh.* (Jos., Ant. 12, 278) Mt 24:47; Lk 12:44. τινά ἐπὶ τι (Isocr. 12, 132; X., Cyr. 8, 1, 9; Da 3:12 Theod.) Hb 2:7 v.l. (Ps 8:7). W. acc. of the pers. and inf. of purpose ὁ υἱὸς κατέστησε τ. ἀγγέλους ἐπ' αὐτοὺς τοῦ συντηρεῖν αὐτούς Hs 5, 6, 2.

b. w. acc. *authorize, appoint* (Pla., Rep. 10 p. 606D ἄρχοντα; 1 Macc 3:55; Jos., Ant. 9, 4 κρίτας) πρεσβυτέρους Tit 1:5. Cf. 1 Cl 42:5 (Is 60:17); 43:1; 44:2. Pass. 44:3; 54:2; foll. by εὖς w. inf. of the high priest: εὖς τὸ προσφέρειν δῶρα καθίσταται *is appointed to offer gifts* Hb 8:3. Sim. ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ *is appointed (to act) on behalf of men in relation to God, to bring* Hb 5:1.—A second acc. (predicate) can be added to τινά: *make or appoint someone someh.* (Hdt. 7, 105 al.; PHib. 82 I, 14 [239/8 BC]; Sir 32:1; 1 Macc 9:25; 10:20; Jos., Ant. 12, 360) Lk 12:14; Ac 7:10; Hb 7:28 (Diog. L. 9, 64 ἀρχιερέα κ. αὐτόν). τίς σε κατέστησεν ἄρχοντα; Ac 7:27, 35; 1 Cl 4:10 (all three Ex 2:14).

3. *make, cause* (someone to become *someh.*) τινά τι (Eur., Androm. 635 κλαίοντά σε καταστήσει; Pla., Phileb. p. 16B ἐμὲ ἔρημον κατέστησεν; POxy. 939 σε εὐθυμότερον; Jos., Ant. 6, 92; 20, 18) ταῦτα οὐκ ἀργούς οὐδὲ ἀκάρπους καθίστησιν *this does not make (you) useless and unfruitful* 2 Pt 1:8.—Pass. *be made, become* (Menand., fgm. 769 K. ἅπαντα δοῦλα τοῦ φρονεῖν καθίσταται. Herodas 1, 40 ἰλαρὴ κατάστηθε=be(come) cheerful; Diod. S. 17, 70, 3; Περὶ ὕψους 5; PReinach 18, 40 [108 BC] ἀπερίσπαστος κατασταθήσεται='be left undisturbed'; Ep. Arist. 289 σκληροὶ καθίστανται; Philo, Aet. M. 133) ἀμαρτωλοὶ κατεστάθησαν. . . δίκαιοι κατασταθήσονται Ro 5:19 (FWDanker in FW Gingrich-Festschr. '72, 106f, quoting POxy. 281, 14-24 [20-50 AD] in possible legal sense). The two pass. in Js where the word occurs prob. belong here also (φίλος τ. κόσμου) ἐχθρὸς τ. θεοῦ καθίσταται 4:4; cf. 3:6 where, however, the text may not be in order.—JdeZwaan, Rö 5:19; Jk 3:6; 4:4 en de Koινή; ThSt 31, '13, 85-94. M-M.*

καθό adv. (Pla. et al.; inscr., pap., LXX; Jos., Ant. 16, 26)=καθ' ὅ.

1. of kind and manner (Inscr. Gr. 731, 22 [II BC] καθὸ πάτριόν ἐστιν; Ep. Arist. 11) as κ. δεῖ *as is fitting, as one should* Ro 8:26 (Diod. S. 8, 15, 1 κατὰ τὴν ἀξίαν οὐδὲ θελήσαντες δυνάμεθα τιμῆσαι τὸ δαμόνιον=we cannot honor the divinity in a worthy manner, even though we may wish [to do so]).

2. of degree *in so far as, to the degree that* καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν *in so far as you share the sufferings of Christ* 1 Pt 4:13. καθὸ ἐὰν ἔχη 2 Cor 8:12a; cf. vs. 12b. M-M.*

καθολικός, ἡ, ὄν (Hippocr.+; Polyb.; Dionys. Hal., Comp. Verb. 12; Iambl., Vi. Pyth. 15, 65; Porphyry., Vi. Pyth. 30; Ps.-Plut., Hom. 201 κ. λόγοι; Dit., Syll. 3 785, 4 [6 BC], Or. 668, 47; BGU 19 I, 5 [135 AD]; Philo. Later a much-used title) *general, universal, catholic* ἡ κ. ἐκκλησία *the universal church* (in contrast to a single congregation [cf. the contrast μερικὰ κ. καθολικά in Zosimus 7: Hermetica IV p. 105, 24]; s. Hdb. on I Sm 8:2) I Sm 8:2; MPol inscr.; 8:1; 19:2. Not in contrast to a single congregation MPol 16:2; but the text is not certain. ὁ ἐκκλησιαστικὸς κανὼν καὶ κ. (Artem. 1, 2 p. 4, 23 ὅρος κ.=a generally valid definition; 4, 2 p. 205, 1 λόγος; Aëtius p. 30, 20 of a law of general validity; Herm. Wr. 2 inscr. v.l. Ἐρμοῦ. . . λόγος καθολικός; Epict. 4, 4, 29; 4, 12, 7 τὰ καθολικά=the laws or truths of general validity) Epil Mosq 1. Ἐπιστολαὶ καθολικαί (καθολικὴ ἐπιστολή first in the Antimontanist Apollonius [c. 197 AD] in Euseb., H.E. 5, 18, 5. Eusebius himself speaks, as we do, of 'the' seven catholic epistles: 2, 23, 25) Js inscr. v.l. M-M.*

καθόλου adv. (class. [BI-D. §225; 12, 3]; inscr., pap., LXX, Ep. Arist.; Jos., Ant. 4, 286) *entirely, completely*, μὴ κ. *not at all* (Sb 4369a, 36; Ex 22:10 v.l.) κ. μὴ φθέγγεσθαι *not to speak at all* Ac 4:18 (on the v.l. τὸ καθόλου s. BI-D. §399, 3 app.; Ezk 13:3; Test. Gad 5:5. μηδὲν τὸ καθόλου λαβεῖν: BGU 1058, 25; 1106, 24; 1165, 24 [all I BC]).—Papias 3. M-M.*

καθοπλίζω (Soph.+; Abercius Inscr. 5; PLond. 342, 13; LXX) *perceive, notice*, also of spiritual seeing (Pind., Pyth. 9, 87; Aristot., Rhet. 3, 9 τὸ τέλος πάντες βούλονται καθορᾶν; Philostrat., Vi. Soph. 1, 22 p. 38, 10 al.; 3 Macc 3:11; 13, 528; 4 Macc 4:10; 7:11; Jos., Ant. 5, 244).

1. lit. ὁ ἰσχυρὸς καθοπλισμένος *the strong man in his armor* Lk 11:21.

2. fig. (Diod. S. 9, 1, 4 of souls equipped w. [the] armor [of Solon's legislation]; 4 Macc 11:22) καθοπλίσασθαι τὸν φόβον κυρίου *arm oneself w. the fear of God* Hm 12, 2, 4. καθοπλισμένος τῷ φόβῳ τ. θεοῦ ibid. M-M.*

καθορᾶω (Hom.+; Abercius Inscr. 5; PLond. 342, 13; LXX) *perceive, notice*, also of spiritual seeing (Pind., Pyth. 9, 87; Aristot., Rhet. 3, 9 τὸ τέλος πάντες βούλονται καθορᾶν; Philostrat., Vi. Soph. 1, 22 p. 38, 10 al.; 3 Macc 3:11;

Philo; Jos., *Ant.* 8, 168) τὰ ἀόρατα αὐτοῦ τ. ποιήμασι νοούμενα καθοράται *his* (God's) *invisible attributes are perceived with the eye of reason in the things that have been made* Ro 1:20 (on the play on words cf. Ps.-Aristot., *De Mundo* 399b, 14ff ἀόρατος τοῖς ἔργοις ὁρᾶται; Sib. Or. 4, 12 ὃς καθορῶν ἅμα πάντα ὑπ' οὐδενὸς αὐτὸς ὁρᾶται.—Philostrat., *Ep.* 41 νοῦς ὁρῇ). M-M.*

καθότι (Hdt., Thu.+; inscr., pap., LXX, Joseph.)—1. *as, to the degree that* καθότι ἄν (Inscr. Gr. 534, 28 [III BC] καθότι ἄν δοκεῖ αὐτοῖς; Lev 25:16; 27:12) Ac 2:45; 4:35.

2. *because, in view of the fact that* (Polyb. 18, 21, 6; Jos., *Ant.* 18, 90) Lk 1:7; 19:9; Ac 2:24; 17:31; ITr 5:2. M-M.*

καθώς adv. (its use strongly opposed by Phryn. p. 425 L.; Aristot.+; inscr., pap., LXX, En., Ep. Arist., Philo; Jos., *Ant.* 12, 158al.; Test. 12 Patr.).

1. indicating comparison: *just as w. οὕτως foll. (just) as. . . so* Lk 11:30; 17:26; J 3:14; 2 Cor 1:5; 10:7; Col 3:13; 1J 2:6; 1 Cl 20:6; Hs 9, 4, 1. κ. . . ὁμοίως *as. . . so, likewise* Lk 6:31. κ. . . ταῦτα J 8:28; τὰ αὐτὰ. . . κ. 1 Th 2:14. κ. . . καὶ *as. . . so or so also* J 15:9; 17:18; 20:21; 1J 2:18; 4:17; 1 Cor 15:49. οὕτως καθώς *just as* Lk 24:24. **Freq.** the demonstrative is omitted: ποιήσαντες κ. συνένταξεν αὐτοῖς ὁ Ἰησοῦς *they did as Jesus had directed them* Mt 21:6; cf. 28:6; Mk 16:7; Lk 1:2, 55, 70; 11:1; J 1:23; 5:23; Ac 15:8; Ro 1:13; 15:7; 1 Cor 8:2; 10:6; 2 Cor 1:14; 9:3; 11:12; Eph 4:17; Hm 12, 2, 5; 1 Cl 16:2. As a formula κ. γέγραπται *as it is written* (cf. Sb 7532, 16 [74 BC] καθὰ γέγραπται and see s.v. **καθάπερ**) Mt 26:24; Mk 1:2; 9:13; 14:21; Lk 2:23; Ac 15:15; Ro 1:17; 2:24; 3:10; 4:17; 8:36 and very oft. in Paul; cf. κ. προεῖρηκεν Ro 9:29. κ. διδάσκω *as I teach* 1 Cor 4:17. The accompanying clause is **some** to be supplied fr. the context: κ. παρεκάλεισά σε (POxy. 1299, 9 καθὼς ἐνετειλάμην σοι=[act, do] as I have commanded you) 1 Ti 1:3; cf. Gal 3:6. ἤρξατο αὐτεῖσθαι (ἵνα ποιήσῃ αὐτοῖς) κ. ἐποίει αὐτοῖς *as he was accustomed to do for them* Mk 15:8. In combination w. εἶναι: ὁψόμεθα αὐτὸν κ. ἐστίν *we will see him (just) as he is* 1J 3:2. κ. ἀληθῶς ἐστίν *as it actually is* 1 Th 2:13. **Some** an expression may be condensed to such an extent that opposites are compared ἀγαπῶμεν ἀλλήλους οὐ κ. Κάιν 1J 3:11f. οὗτός ἐστιν ὁ ἄρτος. . . οὐ κ. ἔφαγον οἱ πατέρες *quite different from that which the fathers ate* J 6:58.

2. *as, to the degree that* (Num 26:54) κ. ἠδύναντο ἀκούειν *so far as they were able to understand* Mk 4:33. κ. εὐπορεῖτο τις *each according to his ability* Ac 11:29. κ. βούλεται (just) *as he wills* 1 Cor 12:11; cf. vs. 18. κ. ἔλαβεν χάρισμα *to the degree that he has received a gift* 1 Pt 4:10. Cf. Ac 2:4; 1 Cor 15:38.

3. in a causal sense, **esp.** as a conjunction beginning a sentence (BI-D. §453, 2; Rob. 968; 1382) *since, in so far as* J 17:2; Ro 1:28; 1 Cor 1:6; 5:7; Eph 1:4; 4:32; Phil 1:7.

4. The temporal **mng.** of κ. is disputed, but seems well established (2 Macc 1:31; 2 Esdr 15 [Neh 5]: 6; Ep. Arist. 310; cf. ὥς); κ. (Α ὥς) ἤγγιζεν ὁ χρόνος *when the time came near* Ac 7:17 (Ep. Arist. 236 καθὼς εὐκαιρον ἐγένετο).

5. After verbs of saying it introduces indirect discourse (=ὥς, πῶς) Συμεὼν ἐξηγήσατο, κ. ὁ θεὸς ἐπεσκέψατο *Symeon has related how God visited* Ac 15:14. μαρτυρούντων σου τῇ ἀληθείᾳ, κ. σὺ ἐν ἀληθείᾳ περιπατεῖς *who testify to your truth, namely how you walk in the truth* 3J 3. M-M.

καθὼςπερ adv. (Himerius, Or. 1, 20; Paroem. Gr. II p. 73, 11; 473, 13; Nicetas Eugen. 8, 106 H.) (just) *as* κ. καὶ Ἀαρὼν *just as Aaron also* (was) Hb 5:4 (2 Cor 3:18 many mss. read κ. for καθάπερ). *

καὶ conjunction (Hom.+; inscr., pap., LXX), found most frequently by far of all Gk. particles in the NT; since it is not only used much more commonly here than in literary Gk., but oft. in a different sense, or rather in different circumstances, it contributes greatly to the distinctive coloring of the NT style.—HKMcArthur, KAI Frequency in Greek Letters, NTS 15, '68/'69, 339-49.

I. connective *and*. As such it serves—1. to connect single words.

a. **gener.** Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας Mt 13:55. χρυσὸν καὶ λίβανον καὶ σμύρναν 2:11. ἡ ἐντολὴ ἀγία καὶ δικαία καὶ ἀγαθὴ Ro 7:12. πολυμερῶς κ. πολυτρόπως Hb 1:1. ὁ θεὸς κ. πατήρ *God, who is also the Father* 1 Cor 15:24; cf. 2 Cor 1:3; 11:31; Eph 1:3; Js 1:27; 3:9 al.—Connects two occurrences of the same word, so used for emphasis (Dit., Or. 90, 19 [196 BC] Ἐρμῆς ὁ μέγας κ. μέγας; pap. in Mayser II 1, 54) μείζων κ. μείζων *greater and greater* Hv 4, 1, 6. ἔτι κ. ἔτι *again and again* B 21:4 (BI-D. §493, 1; 2 app.; cf. Rob. 1200).

b. **w.** numerals, **w.** the larger number first δέκα καὶ ὀκτώ Lk 13:16. τεσσαράκοντα κ. ἕξ J 2:20. τετρακόσιοι κ. πενήκοντα Ac 13:20.—The καὶ in ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθίσει πᾶν ῥῆμα *by the statement of two and* (=‘or’ [κῆας ἢ τριῶν, as it reads Mt 18:16]; cf. Js 4:13 t.r. σήμερον καὶ αὔριον=‘today or tomorrow’, but s. above all Thu. 1, 82, 2; Pla., Phaedo 63E; X., De Re Equ. 4, 4 ἀμάξας τέτταρας καὶ πέντε; Heraclides, Pol. 28 τρεῖς καὶ τέσσαρας; Polyb. 3, 51, 12 ἐπὶ δυεῖν καὶ τρισὶν ἡμέραις; 5, 90, 6; Diod. S. 34+35 fgm. 2, 28, εἰς καὶ δύο=one or two; schol. on Apollon. Rhod. 4, 1091 p. 305, 22 W. τριέτης καὶ τετραέτης) *three witnesses every charge must be sustained* 2 Cor 13:1 is explained by Dt 19:15.

c. adding the whole to the part *and in general* (Aristoph., Nub. 1239 τὸν Δία καὶ τοὺς θεοὺς; Thu. 1, 116, 3; 7, 65, 1) Πέτρος καὶ οἱ ἀπόστολοι *Peter and the rest of the apostles* Ac 5:29. οἱ ἀρχιερεῖς κ. τὸ συνέδριον ὅλον *the high priest and all the rest of the council* Mt 26:59. Vice versa, adding a (specially important) part to the whole *and especially* (πᾶς Ἰουδᾶ καὶ Ἱερουσαλήμ 2 Ch 35:24; cf. 32, 33; 1 Macc 2:6) τοῖς μαθηταῖς κ. τῷ Πέτρῳ Mk 16:7. σὺν γυναιξὶ κ. Μαρίας Ac 1:14.

d. The **expr.** connected by καὶ can be united in the form of a hendiadys (Alcaeus 117, 9f D.2 χρόνος καὶ κάρπος=time of fruit; Soph., Aj. 144; 749; Polyb. 6, 9, 4; 6, 57, 5 ὑπεροχὴ καὶ δυναστεία=1, 2, 7; 5, 45, 1

ὑπεροχὴ τῆς δυναστείας; **Diod. S.** 5, 67, 3 πρὸς ἀνανέωσιν καὶ μνήμην=renewal of remembrance; 15, 63, 2 ἀνάγκη καὶ τύχη=compulsion of fate; 16, 93, 2 ἐπιβουλὴ κ. θάνατος=a fatal plot; **Jos., Ant.** 12, 98 μετὰ χαρᾶς κ. βοῆς=w. a joyful cry; 17, 82 ἀκρίβεια κ. φυλακὴ) ἐξίσταντο ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ *they were amazed at his intelligent answers* Lk 2:47. δώσω ὑμῖν στόμα κ. σοφίαν *I will give you wise utterance* 21:15. τροφὴ κ. εὐφροσύνη *joy concerning (your) food* Ac 14:17. ἐλπίς κ. ἀνάστασις *hope of a resurrection* 23:6 (2 Macc 3:29 ἐλπίς καὶ σωτηρία; cf. OLagercrantz, **ZNW** 31, '32, 86f; GBJörck, *Con. Neot.* 4, '40, 1-4).

e. A colloquial feature is the coordination of two verbs, one of which should be a **ptc.** (cf. **BI-D.** §471 **w. app.**; **Rob.** 1135f) ἀποτολμᾷ κ. λέγει=ἀποτολμῶν λέγει *he is so bold as to say* Ro 10:20. ἔσκαψεν κ. ἐβάθυνεν (=βαθύνας) Lk 6:48. ἐκρύβη κ. ἐξῆλθεν (=ἐξελθὼν) J 8:59. **Sim.** χαίρων κ. βλέπων *I am glad to see* Col 2:5.

2. to connect clauses and sentences—a. **gener.**: ἐν γαστρὶ ἔξει κ. τέξεται υἱόν Mt 1:23 (Is 7:14). εἰσῆλθον. . . κ. ἐδίδασκον Ac 5:21. διακαθαριεὶ τὴν ἄλωνα αὐτοῦ κ. συνάξει τὸν σῖτον Mt 3:12 and very **oft.** Connecting two questions Mt 21:23, or quotations (e.g., Ac 1:20), and dialogue (Lk 21:8), or alternate possibilities (13:18).

b. Another common feature is the practice, drawn **fr.** Hebrew or **fr.** the speech of everyday life, of using κ. as a connective where more discriminating usage would call for other particles: καὶ εἶδον καὶ (for ὅτι) σεισμὸς ἐγένετο Rv 6:12. καὶ ἤκουσεν ὁ βασιλεὺς. . . καὶ (for ὅτι) ἔλεγον *and the king learned that they were saying* Mk 6:14 (cf. HLjungvik, **ZNW** 33, '34, 90-2; on this JBlinzler, *Philol.* 96, '43/'44, 119-31). τέξεται υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ (for οὗ τὸ ὄνομα καλ.) Mt 1:21; cf. Lk 6:6; 11:44. καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι καὶ ποιήσωμεν σκηνάς Mk 9:5. **Esp. freq.** is the formula in historical narrative καὶ ἐγένετο (ἐγένετο δέ) . . . καὶ (like 1. . . 7?) *and it happened or came about. . . that* Mt 9:10; Mk 2:15; Lk 5:1, 12, 17; 6:12; 14:1; 17:11 **al.** Cf. KBeyer, *Semitische Syntax im NT I*, 1 '62, 29-62; **Mlt.-Turner** 334f.—As in popular speech, κ. is used in rapid succession Mt 14:9ff; Mk 1:12ff; Lk 18:32ff; 1 Cor 12:5f; Rv 6:12ff; 9:1ff. On this kind of colloquial speech, which joins independent clauses rather than subordinating one to the other (parataxis rather than hypotaxis) cf. **BI-D.** §458; **Rdm.** 2 p. 222; **Rob.** 426; **Dssm.**, **LO** 105ff (**LAE** 129ff), **w.** many references and parallels **fr.** secular sources. This is a favorite, e.g., in **Polyaenus** 2, 3, 2-4; 2, 4, 3; 3, 9, 10; 3, 10, 2; 4, 6, 1; 7, 36 **al.**

c. It is also coordination rather than subordination when κ. connects an **expr.** of time with that which occurs in the time (**Od.** 5, 362; **Hdt.** 7, 217; **Thu.** 1, 50, 5; **Pla.**, *Symp.* 220C; **Aeschin.** 3, 71 νῦν ἐν μέσῳ καὶ παρήμην. Cf. **BI-D.** §442, 4; KBrugmann 4-AThumb, *Griechische Gramm.* '13, 640*): ἤγγικεν ἡ ὥρα κ. παραδίδοται *the time has come when he is to be given up* Mt 26:45. κ. ἐσταύρωσαν αὐτόν *when they crucified him* Mk 15:25. κ. ἀνέβη εἰς Ἱεροσόλυμα *when he went up to Jerusalem* J 2:13. κ. συντελέσω *when I will make* Hb 8:8 (Jer 38:31); cf. J 4:35; 7:33; Lk 19:43; 23:44; Ac 5:7.

d. καὶ introducing an apodosis is really due to Hebr. **infl.** (**BI-D.** §442, 7; **Abel** §78a, 6 p. 341; **Mlt.-H.** 422; KBeyer, *Semitische Syntax im NT I*, 1 '62, 66-72; but **s. II.** 1, 478; **Thu.** 2, 93, 4 ὡς ἔδοξεν αὐτοῖς, καὶ ἐχώρουν εὐθύς; **Herm. Wr.** 13, 1. . . , καὶ ἔφης) καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτώ. . . , κ. ἐκλήθη τὸ ὄνομα αὐτοῦ Lk 2:21. Cf. Rv 3:20 **v.l.** For this κ. ἰδοὺ in an apodosis Lk 7:12; Ac 1:10.

e. connecting negative and affirmative clauses Lk 3:14. οὐτε ἀντλημα ἔχεις κ. τὸ φρέαρ ἐστὶ βαθύ *you have no bucket, and the well is deep* J 4:11; cf. 3J 10 (οὔτε. . . καὶ **Eur.**, *Iph.* Taur. 591f; **Longus**, *Past.* 1, 17; 4, 28; **Aelian**, *N. An.* 1, 57; 11, 9; **Lucian**, *Dial. Meretr.* 2, 4 οὐτε πάντα ἡ Λεσβία, Δωρί, πρὸς σὲ ἐννεύσατο καὶ σὺ τάληθῇ ἀπήγγελκας Μυρτίῳ). After a negative clause, which influences the clause beginning **w.** καί: μήποτε καταπατήσουσιν. . . κ. στραφέντες ῥήξουσιν ὑμᾶς Mt 7:6; cf. 5:25; 10:38; 13:15 (Is 6:10); 27:64; Lk 12:58; 21:34; J 6:53; 12:40 (Is 6:10); Ac 28:27 (Is 6:10); 1 Th 3:5; Hb 12:15; Rv 16:15.

f. to introduce a result, which comes **fr.** what precedes: *and then, and so* Mt 5:15; 23:32; 2 Cor 11:9; Hb 3:19; 1J 3:19. καὶ ἔχομεν *and so we have* 2 Pt 1:19. **Esp.** after the **imper.**, or **expr.** of an imperatival nature (**Soph.**, *Oed. Col.* 1410ff θέσθε. . . καὶ. . . οἶσει, *El.* 1207; **Sir** 2:6; 3:17) δεῦτε ὀπίσω μου καὶ ποιήσω *and then I will make* Mt 4:19. εἰπὲ λόγῳ, κ. ἰαθήσεται ὁ παῖς μου *speak the word, and then my servant will be cured* Mt 8:8; Lk 7:7; cf. Mt 7:7; Mk 6:22; Lk 10:28; J 14:16; Js 4:7, 10; Rv 4:1.—καὶ introduces a short clause that confirms the existence of **someh.** that ought to be: ἵνα τέκνα θεοῦ κληθῶμεν, καὶ ἐσμέν *that we should be called children of God; and so we really are* (καλέω 1aδ) 1J 3:1 (**Appian**, *Bell. Civ.* 2, 40 §161 they were to conquer Sardinia, καὶ κατέλαβον=and they really took it; 4, 127 §531 one day would decide [κρίνειν] the fate of Rome, καὶ ἐκρίθη).

g. emphasizing a fact as surprising or unexpected or noteworthy: *and yet, and in spite of that, nevertheless* (**Eur.**, *Herc. Fur.* 509; **Philostrat.**, *Her.* 11 [II 184, 29 Kayser] ῥητορικώτατον καὶ δεινόν; **Longus**, *Past.* 4, 17 βουκόλος ἦν Ἀγχίσης καὶ ἔσχεν αὐτὸν Ἀφροδίτῃ) κ. σὺ ἔρχῃ πρὸς μέ; *and yet you come to me?* Mt 3:14; cf. 6:26; 10:29; Mk 12:12; J 1:5, 10; 3:11, 32; 5:40; 6:70; 7:28; 1 Cor 5:2; 2 Cor 6:9; Hb 3:9 (Ps 94:9); Rv 3:1. So also, connecting what is unexpected or **otherw.** noteworthy with an attempt of some kind: *but ζητεῖ κ. οὐχ εὕρισκει but he does not find* Mt 12:43. ἐπεθύμησαν ἰδεῖν κ. οὐχ εἶδαν *but did not see (it)* 13:17; cf. 26:60; Lk 13:7; 1 Th 2:18. Perhaps Mk 5:20. Introducing a contrasting response καὶ ἀποδώσεις μοι Hb 2, 1, 3.

h. to introduce an abrupt question, which may often express wonder, ill-will, incredulity, etc. (**BI-D.** §442, 8. For **class. exx.** of this usage **s. Kühner-G.** II p. 247f; for later times ECCollwell, *The Gk. of the Fourth Gospel* '31, 87f): κ. πόθεν μοι τοῦτο; *how have I deserved this?* Lk 1:43. κ. τίς; *who then?* Mk 10:26; Lk 10:29; J 9:36. καὶ τί γέγονεν ὅτι. . . ; *how does it happen that. . . ?* 14:22. **W.** a protasis εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, κ. τίς ὁ εὐφραίνων με; *for if I make you sad, who then will cheer me up?* 2 Cor 2:2 (cf. **Ps.-Clem.**, **Hom.** 2, 43; 44 εἰ [ὁ θεὸς] ψεύδεται, καὶ τίς ἀληθεύει;). Thus Phil 1:22 is **prob.** to be punctuated as follows (cf. **ADebrunner**, **GGA** '26, 151): εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτο μοι καρπὸς ἔργου, καὶ τί αἰρήσομαι; οὐ γνωρίζω *then which shall I choose?* καὶ πῶς αὐτοῦ υἱὸς ἐστίν; *how, then, is he his son?* Lk 20:44 (cf. **Gen** 39:9).

i. to introduce a parenthesis (**Eur.**, *Orest.* 4, *Hel.* 393; **X.**, *Equ.* 11, 2.—**BI-D.** §465, 1; **Rob.** 1182) κ. ἐκωλύθη ἄρχι τοῦ δεῦρο *but so far I have been prevented* Ro 1:13.

3. **oft.** explicative; i.e., a word or clause is connected by means of καὶ **w.** another word or clause, for the purpose

of explaining what goes before it *and so, that is, namely* (PPetr. II 18 [1], 9 πληγὰς. . . καὶ πλείους=blows. . . indeed many of them.—Kühner-G. II p. 247; **BI-D.** §442, 9; **Rob.** 1181; **Mlt.-Turner** 335) χάριν κ. ἀποστολήν *grace, that is, the office of an apostle* Ro 1:5. ἀπήγγειλαν πάντα καὶ τὰ τ. δαμονιζομένων *they told everything, namely what had happened to the demoniacs* Mt 8:33. καὶ χάριν ἀντὶ χάριτος *that is, grace upon grace* J 1:16. **Cf.** 1 Cor 3:5; 15:38.—Mt 21:5.—Other explicative uses are καὶ οὗτος, καὶ τοῦτο, καὶ ταῦτα (the first and last are **class.**; **cf.** Kühner-G. I p. 647; II p. 247) *and, also* ascensive *and indeed, and at that* Ἰ. Χρ., καὶ τοῦτον ἐσταυρωμένον, *J. Chr., (and) indeed him on the cross* 1 Cor 2:2. καὶ τοῦτο Ro 13:11; 1 Cor 6:6, 8; Eph 2:8. καὶ ταῦτα **w. ptc.** *and to be sure* Hb 11:12. **Cf.** **BI-D.** §290, 5; 425, 1; 442, 9.—The ascensive force of καὶ is also plain in Ῥωμαῖον καὶ ἀκατάκριτον *a Roman citizen, and uncondemned at that* Ac 22:25. ἔρχεται ὥρα καὶ νῦν ἐστὶν *an hour is coming, indeed it is already here* J 5:25.

4. After πολλὺς and before a second **adj.** καὶ is pleonastic **fr.** the viewpoint of modern lang. (**class.** [Kühner-G. II p. 252, 1]. **Cf.** **Cebes** 1, 1 πολλὰ καὶ ἄλλα ἀναθήματα; 2, 3; **BI-D.** §442, 11) πολλὰ. . . κ. ἄλλα σημεῖα *many other signs* J 20:30 (**cf.** **Jos.**, **Ant.** 3, 318). πολλὰ κ. βαρεὰ αἰτιώματα *many severe charges* Ac 25:7. πολλὰ. . . καὶ ἕτερα Lk 3:18 (**cf.** **Himerius**, Or. 40 [=Or. 6], 6 πολλὰ καὶ ἄλλα). πολλοὶ καὶ ἀνυπότακτοι Tit 1:10 **v.l.**

5. introducing **some**th. new, **w.** loose connection: Mt 4:23; 8:14, 23, 28; 9:1, 9, 27, 35; 10:1; 12:27; Mk 5:1, 21; Lk 8:26; J 1:19 and **oft.**

6. καί. . . καὶ **both**. . . *and, not only. . . , but also* (**Synes.**, *Dreams* 10 p. 141B καὶ ἀπιστεῖν ἔξεστι καὶ πιστεύειν.—**BI-D.** §444, 3; **Rob.** 1182; **Mlt.-Turner** 335) connecting single expressions Mt 10:28; Ro 11:33; Phil 2:13; 4:12. κ. ἐν ὀλίγῳ κ. ἐν μεγάλῳ Ac 26:29. κ. ἅπαξ κ. δίς (**s.** ἅπαξ 1) Phil 4:16; 1 Th 2:18. Connecting whole clauses or sentences: Mk 9:13; J 7:28; 9:37; 12:28; 1 Cor 1:22. Introducing contrasts: *although. . . yet* (Anthol. VII no. 676 Δοῦλος Ἐπίκτητος γενόμεν καὶ σῶμ' ἀνάπηρος καὶ πενήν Ἰππος καὶ φίλος ἀθανάτοις) J 15:24; Ac 23:3. καί. . . κ. οὐ Lk 5:36; J 6:36. καὶ οὐ. . . καὶ 17:25; κ. . . κ. *now. . . now* Mk 9:22. On τέ. . . καί **s.** τέ.—HJCadbury, Superfluous καὶ in the Lord's Prayer [*i.e.* Mt 6:12] and Elsewhere: Munera Studiosa (=WHPHatch-Festschr.) '46.

II. Rather as an **adv.** *also, likewise*—1. simply κ. τὴν ἄλλην *the other one also* Mt 5:39; **cf.** **vs.** 40; 6:21; 12:45; Mk 1:38; 2:26; 8:7 and **oft.** **Freq.** used **w.** pronouns κἀγώ (**q.v.**) καὶ σύ Mt 26:73. κ. ὑμεῖς 20:4, 7; Lk 21:31; J 7:47 and **oft.** κ. αὐτός (**s.** αὐτός 1g).

2. ascensive: *even* Mt 5:46f; 10:30; Mk 1:27; 4:41; Lk 10:17; Ac 5:39; 22:28; 1 Cor 2:10; 2 Cor 1:8; Gal 2:17; Eph 5:12; Phlm 21; Hb 7:25; 1 Pt 4:19; Jd 23. CBlackman, **JBL** 87, '68, 203f would **transl.** Ro 3:26b: . . . *even in the act of declaring righteous*. In formulas expressing a wish: ὄφελον καὶ *if only, would that* Gal 5:12. In connection **w.** a comparative: κ. περισσώτερον προφήτου *one who is even more than a prophet* Mt 11:9. κ. μείζονα ποιήσει J 14:12.

3. In sentences denoting a contrast καὶ appears in **var.** ways, **some**th. in both members of the comparison, and **oft.** pleonastically, to our way of thinking καθάπερ. . . οὕτως καὶ *as. . . , thus also* 2 Cor 8:11. ὥστε. . . οὕτως καὶ (**Hyperid.** 1, 2, 5-8) Ro 5:19; 11:30f; 1 Cor 11:12; 15:22; Gal 4:29. ὥς. . . οὕτως καὶ Ro 5:15, 18. ὃν τρόπον. . . οὕτως καὶ 2 Ti 3:8.—οὕτως καὶ *thus also* Ro 6:11. ὡσαύτως καὶ *in the same way also* 1 Cor 11:25. ὁμοίως καὶ (**Jos.**, **Bell.** 2, 575) J 6:11; Jd 8. ὥς καὶ Ro 15:7; Ac 11:17; 1 Cor 7:7; 9:5. καθὼς καὶ Ro 15:7; 1 Cor 13:12; 2 Cor 1:14; Eph 4:17. καθάπερ καὶ Ro 4:6; 2 Cor 1:14.—καὶ can also stand alone in the second member **w.** the **mng.** *so also, so*. ὥς. . . καὶ Mt 6:10; Ac 7:51; Gal 1:9; Phil 1:20. καθὼς. . . καὶ Lk 6:31 **v.l.**; J 6:57; 13:15; 1 Cor 15:49.—οἷος. . . , τοιοῦτος καὶ 1 Cor 15:48. After a **comp.** ὅσῳ καὶ *by so much also* Hb 8:6. καὶ is found in both members of the comparison (**cf.** Kühner-G. II 256; 2 Macc 2:10; 6:14) Ro 1:13; 1 Th 2:14. καθὼς καί. . . οὕτως καὶ Col 3:13 (**cf.** **Hyperid.** 1, 40, 20-5 ὥστε καί. . . οὕτω καί; 3, 38).

4. **w.** expressions that introduce cause or result, here also pleonastic to a considerable degree διὰ τοῦτο καὶ *for this reason (also)* Lk 11:49; J 12:18. διὸ καὶ Lk 1:35; Ac 10:29; Ro 4:22; Hb 13:12. εἰς τοῦτο καὶ 2 Cor 2:9. ὥστε καὶ 1 Pt 4:19. ὅθεν καὶ Hb 7:25; 11:19.

5. after an interrogative (**class.**; **cf.** Kühner-G. II 255. **S.** also **BI-D.** §442, 14) *at all, still* ἵνατί καὶ τ. γῆν καταργεῖ; Lk 13:7. τί καὶ; (**Hyperid.** 3, 14 τί καὶ ἀδικεῖ; *what kind of wrong, then, is he committing?*) τί καὶ ἐλπίζει; *why does he still (need to) hope?* Ro 8:24. τί καὶ βαπτίζονται; *why are they baptized (at all)* 1 Cor 15:29; **cf.** **vs.** 30.

6. used **w.** a relative, it **oft.** gives greater independence to the **fol.** relative clause: Lk 10:30; Ac 1:3, 11; 7:45; 10:39; 11:30; 12:4; 13:22; 28:10; Ro 9:24; 1 Cor 11:23; Gal 2:10; Col 1:29 **al.**

7. used pleonastically **w.** **prep.**—**a.** μετὰ (**BGU** 412, 6 μετὰ καὶ τ. νιοῦ) Phil 4:3.

b. σύν (**inscr.** in Papers of the American School of **Class.** Stud. at Athens III 612; **PFay.** 108; **BGU** 179, 19; 515, 17) 1 Cl 65:1.—**Dssm.**, NB 93 [**BS** 265f].

8. **w.** double names ὁ καὶ *who is also called*. . . (the earliest **ex.** in a fragment of **Ctesias**, c. 400 BC [**cf.** **Hatch** 141]; **Dit.**, Or. 565; 574; 583; 589; 603; 604; 620; 623; 636; **POxy.** 45; 46; 54; 101; 485; 1279; **PFay.** 30; **BGU** 22, 25; 36, 4; **Jos.**, **Ant.** 1, 240; 5, 85; 12, 285; 13, 320; 18, 35. Further material in **WSchmid**, *Der Atticismus* III 1893, 338; **Dssm.**, B 181ff [**BS** 313-17]. **Lit.** in **BI-D.** §268, 1 **w. app.**) Σαῦλος, ὁ καὶ Παῦλος Ac 13:9. Ἰγνάτιος, ὁ καὶ Θεοφόρος **inscr.** of all the letters of Ign.—On κ. . . γάρ, καὶ γε, κ. . . δέ, δὲ καί, **s.** γάρ, γέ, δέ. On ἀλλά κ., ἐάν κ., εἰ κ., ἥ κ. see ἀλλά, ἐάν, εἰ, ἥ. **M-M.**

Καϊάφας, α., ὁ (**N.**: Καϊαφᾶς) *Caiaphas* (**Jos.**, **Ant.** 18, 35; 95), high priest 18-36 **AD** who played an important role in the condemnation of Jesus. **Cf.** Mt 26:3, 57; Lk 3:2; J 11:49; 18:13f, 24, 28; Ac 4:6; **GEb** 1. **Acc.** to J 18:13 he was son-in-law to Annas (**s.** Ἀννας).—**Schürer** II 4 256; 271.—**KHREngstorf**, *Rabb. Texte*, Erste Reihe, vol. 3, '33ff, p. 16f on Tos. Jeb. 1, 10. On the name **cf.** **BI-D.** §37; **Dalman**, *Gramm.* 161, 2; **EbNestle**, *Theol. Studien f. ThZahn*, '08, 251ff; **FCBurkitt**, *The Syriac Forms of NT Proper Names* (Proceed. of the Brit. Acad. '11/'12) 385. **M-M.***

καίγε s. γέ 3c.

Κάιν, ὁ indecl. (γ ; W-H. Καίν; LXX; En. 22, 7; Philo; Test. Benj. 7:5.—In Jos., Ant. 1, 52; 65f; 57 Κάις, Κάιος, Κάιν) Cain, son of Adam (Gen 4:1ff) Hb 11:4; 1J 3:12; Jd 11; 1 Cl 4:1ff.—NDahl, D. Erstgeborene Satans usw., Apophoreta (Haenchen-Festschr.) '64, 70-84; PBretschler, Cain, Come Home! '76. S. on Ἀβελ.*

Καϊνάμ, ὁ indecl. (Καϊνάν, Hebr. קַיִנָּא Gen 5:9) Cainan, in the genealogy of Jesus.

1. son of Arphaxad (LXX Gen 10:24; 11:12; 1 Ch 1:18) Lk 3:36. The name is lacking in P75 D.—2. son of Enos (Gen 5:9ff.—Jos., Ant. 1, 79; 84 Καϊνᾶς, ᾱ) vs. 37.*

καινίζω (trag.+) make new B 6:11 v.l. Funk (for ἀνακ.). *

καινός, ἡ, ὄν (Aeschyl., Hdt.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) comp. καινότερος; new.

1. in the sense *unused* (X., Hell. 3, 4, 28; PGM 36, 265; Judg 15:13; 2 Km 6:3; 4 Km 2:20) ἀσκοί wineskins (Josh 9:13) Mt 9:17; Mk 2:22; Lk 5:38. ἱμάτιον (Artem. 2, 3 p. 86, 3; 3 Km 11:29f) vs. 36. μνημεῖον Mt 27:60; J 19:41 (w. ἐν ᾧ οὐδέπω οὐδεὶς ἦν ταθειμένος added). τὸ κ. the new piece=πλήρωμα Mk 2:21; Lk 5:36. καινὰ καὶ παλαιὰ Mt 13:52 (perh. with ref. to coins; cf. PGrenf. II 74, 9; 77, 7f).

2. in the sense of *someth. not previously present, unknown, strange, remarkable*, also w. the connotation of the marvelous or unheard-of (Pla., Apol. 24c; X., Mem. 1, 1, 1 ἕτερα καὶ καινὰ δαιμόνια) διδαχὴ Mk 1:27; Ac 17:19. ἐντολή (κ. νόμος: Menand., fgm. 272, 3) J 13:34; 1J 2:7f (Polyaenus 2, 1, 13 οὐ καινοὺς νόμους. . . ἀλλὰ τ. παλαιοὺς); 2J 5. ὄνομα (Is 62:2; 65:15) Rv 2:17 (here w. ὁ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων); 3:12. ᾠδὴ 5:9 (Ps 143:9; cf. Is 42:10; Ps 32:3.—Philo, Vi. Cont. 80 ὕμνος κ. [opp. ἀρχαῖος]); 14:3. γλῶσσαι Mk 16:17. κ. γένος of the Christians Dg 1. Christ as ὁ κ. ἄνθρωπος the new kind of man IEph 20:1. ἡ λέγειν τι ἢ ἀκούειν τι καινότερον either to hear or to say *someth. quite new* Ac 17:21 (cf. Kühner-G. II 306f; Norden, Agn. Th. 333ff [but s. HAlmqvist, Plutarch u. d. NT '46, 79f, w. ref. to Plut.]; Bl-D. §244, 2; Rdm. 2 p. 70 and s. Demosth. 4, 10 ὃ ἄνδρες Ἀθηναῖοι. . . λέγεται τι καινόν; γένοιτ' ἂν τι καινότερον. . . ; Theophr., Char. 8, 2; BGU 821, 6 [II AD] ὅταν ᾗ τι καινότερον, εὐθέως σοι δηλώσω; Simplicius, Coroll. De Tempore, in Aristot., Phys. p. 788, 36ff καινοτέραν ἐβάδισεν ὁδόν=he traveled a rather new road [of interpretation]; Jos., Ant. 14, 104).

3. in contrast to *someth. old*—a. w. no criticism of the old implied Herodas 4, 57 καινὴ Ἀθηναίη; Lucian, M. Peregr. 12 κ. Σωκράτης. Of the Son of God or Logos, who is old and new at the same time Hs 9, 12, 1ff; Dg 11:4.

b. in the sense that what is old has become obsolete, and should be replaced by what is new. In such a case the new is, as a rule, superior in kind to the old ἢ κ. διαθήκη the new covenant or declaration (Jer 38[31]: 31) Mt 26:28 v.l.; Mk 14:24 v.l.; Lk 22:20; 1 Cor 11:25; 2 Cor 3:6; Hb 8:8 (Jer 38[31]: 31), 13; 9:15. κ. νόμος (Timocles Com. [IV BC] 32, 4 κατὰ τὸν νόμον τ. καινόν) B 2:6. λαὸς κ. 5:7; 7:5; cf. B 15:7.—Esp. in eschatol. usage κ. οὐρανοί, κ. γῆ (Is 65:17; 66:22) 2 Pt 3:13; Rv 21:1 Ἱερουσαλὴμ καινὴ vs. 2; 3:12. καινὰ πάντα ποιεῖν 21:5. καινὸν πίνειν τὸ γένημα τῆς ἀμπέλου Mt 26:29; Mk 14:25.—Of the renewing of a person who has been converted κ. ἄνθρωπος Eph 4:24; Dg 2:1. κ. κτίσις a new creature 2 Cor 5:17a; cf. b. (Ps.—Pla., Axioch. 11 p. 370E ἐκ τῆς ἀσθενείας ἐμαυτὸν συνείλεγμα καὶ γέγονα καινός=out of weakness I have brought myself together and become new); Gal 6:15; cf. B 16:8. All the Christians together appear as κ. ἄνθρωπος Eph 2:15.—RAHarrisville, The Concept of Newness in the NT, '60; GSchneider, Καινὴ Κτίσις (Paul and background), diss. Trier, '59, Neuschöpfung oder Wiederkehr? '61; JBehm, TW III 450-6 καινός and related words. M-M. B. 957.*

καινότης, ἡτος, ἡ (since Thu. 3, 38, 5; Plut., Pericl. 13, 5; Lucian, Tyrann. 22; 3 Km 8:53a; Ezk 47:12; Philo, Vi. Cont. 63) newness w. the connotation of *someth. extraordinary* (καινός 2) of a star IEph 19:2. Hebraistically, the noun for an adj. κ. πνεύματος=πνεῦμα καινόν a new spirit Ro 7:6. κ. ζωῆς a new life 6:4; cf. IEph 19:3 (for lit. s. παλιγγενεσία 2). κ. ἐλπίδος a new hope IMg 9:1.*

καινοφωνία s. κενοφωνία.

καινῶς adv. (Dit., Or. 669, 46; 49) newly καὶ τοῦτο οὐ κ. (sc. ἐγένετο) and this was nothing new 1 Cl 42:5. καινῶς (τ. θεὸν) σεβόμενοι worshipping God in a new way PK 2 p. 15, 3; cf. 8.*

καίπερ conj. (since Od. 7, 224; Dit., Syll. 3 709, 18; 1108, 8; PGiess. 47, 22; PSI 298, 17; LXX) although w. ptc. (so usu., also Diod. S. 8, 9, 2; 10, 19, 2; 17, 114, 1; Wsd 11:9; Jos., Ant. 3, 280; Test. Jos. 10:5) Phil 3:4; Hb 5:8; 7:5; 12:17; 2 Pt 1:12; 1 Cl 7:7; 16:2; ISm 3:3; MPol 17:1; Hv 3, 2, 9; s 8, 6, 4; 8, 11, 1 (Bl-D. §425, 1; Rob. 1129; FScheidweiler, καίπερ nebst e. Exkurs zum Hb: Her. 83, '55, 220-30). M-M.*

καιρός, οὗ, ὁ (Hes.+; inscr., pap., LXX; En. 99, 5; Ep. Arist.; Philo; Joseph.; Test. 12 Patr.; Sib. Or.; loanw. in rabb.) time, i.e. point of time as well as period of time.

1. gener. κ. δεκτός a welcome time 2 Cor 6:2a (Is 49:8); cf. b. καιροὶ χαλεποὶ difficult times 2 Ti 3:1. καιροὶ καρποφόροι fruitful times or seasons (so Achmes 156, 15f: καρποφόρος is the καιρός in which the tree bears fruit, in contrast to late autumn, when there is no more.—TW III 416, 45f; 459, 19) Ac 14:17 (OLagercrantz, ZNW 31, '32, 86f proposes, on the basis of Mod. Gk., the mng. 'weather', but the pl. is against this mng.). καιροὶ ἑαρινοὶ 1 Cl 20:9.—ἔσται καιρός ὅτε there will come a time when 2 Ti 4:3; εἰς τίνα ἢ ποῖον κ. to what time or what sort of time (unless τίνα here=what person [RSV], but cf. PTebt. 25, 18 [117 BC] καὶ διὰ τίνος καὶ ἀπὸ ποίου

ἐπιδείγματος) 1 Pt 1:11. ἄχρι καιροῦ *until (another) time, for a while* Lk 4:13; Ac 13:11; ἐν παντί κ. *at all times, always* (Aristot. 117a, 35; Sir 26:4) Lk 21:36; Eph 6:18; Hm 5, 2, 3. κατὰ καιρόν *from time to time, regularly* (Lucian, Hermot. 10; Plut., Mor. 984D) J 5:4 (s. 3 also); 1 Cl 24:2; πρὸς κ. *for a limited time (perh. also for the present moment; cf. Strabo 6, 2, 3; Ps.-Plut., Fluv. 23 Arax. 1; BGU 265, 20 [II AD]; 618, 19; 780, 14; Wsd 4:4; Philo, Post. Cai. 121; Jos., Bell. 6, 190)* Lk 8:13; 1 Cor 7:5. πρὸς καιρόν ὥρας (a combination of πρὸς κ. and πρὸς ὥραν [2 Cor 7:8; Gal 2:5; Phlm 15; J 5:35]) 1 Th 2:17.—*The present (time)* Ro 13:11 (for the view that κ. here is used in an eschatological sense, see 3 below); 12:11 v.l. ὁ καιρός (personified=your Christian contemporaries) ἀπατεῖ σε *the times call upon you* IPol 2:3 (Diod. S. 17, 27, 2 ὑπὸ τῶν καιρῶν προεκλήθησαν=they were called out by the [circumstances of the] times). Also ὁ νῦν κ. (PSI 402, 7 [III BC] ἐν τῷ νῦν καιρῷ) Ro 3:26; 8:18; 11:5; 2 Cor 8:14; B 4:1. κ. ὁ νῦν τῆς ἀνομίας *the present godless time* 18:2 (s. also 4 below). ὁ κ. ὁ ἐνεσθηκώς (Polyb. 1, 60, 9; Jos., Ant. 16, 162) Hb 9:9; ἐν ἐκείνῳ τῷ κ. *at that time, then* (Gen 21:22; Is 38:1) Mt 11:25; 12:1; 14:1; cf. Eph 2:12. Also κατ' ἐκείνον τὸν κ. (Jos., Ant. 1, 171, Vi. 49.—Diod. S. 2, 27, 1 and Vi. Aesopi I c. 81 κατ' ἐκείνους τοὺς καιρούς=at that time) Ac 12:1; 19:23. ἔτι κατὰ καιρόν ὑπὲρ ἀσεβῶν *for those who at that time were still godless* Ro 5:6, though κατὰ κ. here may=at the right time, as in mng. 2a below (cf. Bl-D. §255, 3 app.). Of the future κατὰ τ. καιρόν τοῦτον *at this time* 9:9 (Gen 18:10, 14). ἐν αὐτῷ τῷ κ. *just at that time* (2 Esdr [Ezra] 5:3) Lk 13:1. W. attraction of the relative ἐν τῷ κ. *at that time, then* Ac 7:20.

2. *the right, proper, favorable time*—a. **gener.** ἐν καιρῷ *at the right time* (X., An. 3, 1, 39; Diod. S. 36, 7, 2; Appian, Bell. Civ. 3, 8 §29; Dit., Syll. 3 1268 [Praecepta Delphica II, 6; III BC]) Mt 24:45; Lk 12:42 (cf. on both Ps 103:27, w. v.l.). καιρῷ (Thu. 4, 59 v.l.; Diog. L. 1, 41) Lk 20:10. τῷ καιρῷ Mk 12:2. ὁ καιρός ὁ ἐμός, ὁ καιρός ὁ ὑμέτερος *the proper time for me (you)* J 7:6, 8 (Eunap., Vi. Iambl. p. 459 Didot: the worker of miracles acts ὅταν καιρός ᾖ).—καιρόν λαβεῖν *find a favorable time, seize the opportunity* (Lysias, C. Agor. 6; Cleanthes [III BC]: Stoic. I no. 573; Diod. S. 2, 6, 5; Ep. Arist. 248; Jos., Ant. 4, 10. Cf. PTebt. 332, 9). καιρόν μεταλαβεῖν (s. μεταλαμβάνω) 2) Ac 24:25. λαβεῖν κ. εὐθετον *find a convenient opportunity* Pol 13:1. κ. ἔχειν *have opportunity* (Thu. 1, 42, 3; Pla., Ep. 7 p. 324B; Plut., Lucull. 16, 3; PFlor. 259, 3; 1 Macc 15:34; Jos., Ant. 16, 73; 335) Gal 6:10; Hb 11:15; 2 Cl 16:1; ISm 9:1; IRO 2:1. ὀλίγον καιρόν ἔχειν Rv 12:12. ἐξαγοράζεσθαι τὸν κ. *make the most of the opportunity* Col 4:5; Eph 5:16 (s. ἐξαγοράζω) 2). κατὰ κ. Ro 5:6 is more naturally construed with ἀπέθανεν than with ἀσεβῶν (cf. κατὰ καιρόν θερίζομενος *reaped in its proper time* Job 5:26).

b. καιρός is often used w. qualifying phrases to define the specific character of the κ. in question: *definite, fixed time*. Abs. καιροί *festal seasons* (Ex 23:14, 17; Lev 23:4.—So perh. also beside θυσίαι in the Inscr. de Sinuri ed. LRobert '45 no. 42) Gal 4:10.—Not infreq. w. a **gen.**, which indicates the reason why the time is set apart (Pla., Leg. 4 p. 709C χειμῶνος καιρός; Aesop, Fab. 258 P.=255 H. ἀπολογίας κ., also oft. LXX; Philo, Spec. Leg. 1, 191 κ. εὐφροσύνης; Jos., Ant. 18, 74) κ. θερισμοῦ *time of harvest* Mt 13:30. κ. τῶν καρπῶν *time when the fruit is ripe* 21:34; cf. vs. 41. κ. σύκων *time when the figs are ripe* Mk 11:13 (cf. Horapollo 2, 92 ὁ κ. τῶν ἀμπέλων). κ. μετανοίας *time for repentance* 2 Cl 8:2. κ. πειρασμοῦ Lk 8:13b. ὁ κ. τῆς ἀναλύσεως *the time of death* 2 Ti 4:6. κ. ἐπισκοπῆς σου Lk 19:44. κ. διορθώσεως Hb 9:10. κ. ἡλικίας 11:11. κ. τῆς ἡγεμονίας Ποντίου Πιλάτου *the time of the procuratorship of P. P.* IMg 11. ὁ αὐτοῦ καιρός (Num 9:7) 2 Th 2:6. ὁ κ. αὐτῶν the time set for the fulfilment of Gabriel's words Lk 1:20. ὁ κ. μου *my time*=the time of my death Mt 26:18. κ. τοῦ ὑαθῆναι *time to be healed* 2 Cl 9:7. κ. τοῦ ἄρξασθαι τὸ κρίμα 1 Pt 4:17. Cf. the extraordinary ἦλθεν ὁ κ. τῶν νεκρῶν κριθῆναι καὶ δοῦναι=ἵνα κριθῶσιν οἱ νεκροὶ καὶ δῶς Rv 11:18.—Pl. (Heraclit. Sto. 11 p. 18, 18 οἱ μεταξὺ καιροὶ=the periods of time between; Maximus Tyr. 1, 2f πολλοὶ κ.; Test. Napht. 7:1 δεῖ ταῦτα πληρωθῆναι κατὰ τοὺς καιροὺς αὐτῶν) καιροὶ ἐθνῶν *times of the Gentiles* (in which they may punish God's people or themselves be converted) Lk 21:24.—κατὰ καιρόν *at the appropriate time* (Arrian, Anab. 4, 5, 1; PSI 433, 4 [261 BC]) J 5:4; 1 Cl 56:15 (Job 5:26). Also ἐν καιρῷ (Himerius, Or 13 [Ecl. 14], 3): ἐν καιρῷ αὐτοῦ B 11:6, 8 (Ps 1:3). καιρῷ ἰδίῳ *in due time* Gal 6:9. Pl. καιροῖς ἰδίῳις *at the right time* 1 Ti 2:6; 6:15; Tit 1:3; cf. 1 Cl 20:4.—κατὰ τὸν ἴδιον καιρόν vs. 10.—πεπλήρωται ὁ κ. *the time (determined by God) is fulfilled* Mk 1:15. Pl. (cf. Ps 103:19) ὁρίσας προστεταγμένους καιροὺς *he (God) has determined allotted times* (MDibelius, S. Hdlbg. Ak. d. W. '38/'39, 2. Abh. p. 6f, 'seasons'; cf. IQM 10, 12-15; FMussner, Einige Parallelen [Qumran and Areopagus speech], BZ 1, '57, 125-30) Ac 17:26; cf. 1 Cl 40:1 f. Definite, fixed time can also refer to the last things, hence κ. becomes

3. one of the chief eschatological terms. ὁ καιρός *the time of crisis, the last times* (FBusch, Z. Verständnis d. synopt. Eschatol. Mk 13 neu untersucht '38; GDelling, D. Zeitverständnis des NTs '40; WMichaelis, D. Herr verzieht nicht d. Verheissung '42; WGKümmel, Verheissung u. Erfüllung '45, 3 '56; OCullmann, Christus u. d. Zeit '46 [tr. FVFilson, Christ and Time '50, 39-45; 79; 121]) ὁ κ. ἤγγικεν Lk 21:8. ὁ κ. ἐγγύς Rv 1:3; 22:10. οὐκ οἶδατε πότε ὁ καιρός ἐστίν Mk 13:33. Cf. Ro 13:11 (s. 1 above) if it is to be interpreted as eschatological (cf. Plut., Mor. 549F). πρὸ καιροῦ *before the end-time and the judgment* Mt 8:29; 1 Cor 4:5. ἐν καιρῷ 1 Pt 5:6. Also ἐν καιρῷ ἐσχάτῳ 1:5; D 16:2. Pl. πλήρωμα τῶν καιρῶν Eph 1:10. τὰ σημεῖα τ. καιρῶν *the signs of the Messianic times* Mt 16:3. The Messianic times described as καιροὶ ἀναψύξεως Ac 3:20.—ἐσχατοὶ καιροὶ (or ὕστεροὶ καιροὶ 1 Ti 4:1) come before the ἐσχατος κ. IEph 11:1; χρόνοι ἢ καιροὶ *times and seasons* (Artem. 4, 2 p. 203, 25f the χρόνος is divided into καιροὶ καὶ ὥραι), which must be completed before the final consummation Ac 1:7 (Strato of Lamps. in FWehrli, Die Schule des Aristoteles, V fgm. 10, 32f κατὰ τοὺς καιροὺς καὶ τοὺς χρόνους; quoted in JBarr, Biblical Words for Time, '62, 33; see also Diog. L. 5, 64 [Loeb]); cf. 1 Th 5:1. συντέμνειν τοὺς καιροὺς *shorten the (last) times* B 4:3. Sim. in sg. ὁ καιρός συνεσταλμένος ἐστίν 1 Cor 7:29.—The **expr.** καιρόν καὶ καιροὺς κ. ἡμισυ καιροῦ also belongs to the eschatol. vocab.; it means the apocalyptic time of 1+2+½=3 ½ years, during which **acc. to** Da 12:7 (cf. 7:25) the Antichrist is to reign on earth Rv 12:14.—ὁ κ. οὗτος *the present age* (cf. αἰών 2a) Mk 10:30; Lk 12:56; 18:30. Also ὁ νῦν κ. B 4:1. As ruled by the devil: ὁ ἄνομος κ. 4:9. καταργεῖν τὸν κ. τοῦ ἀνόμου *destroy the age of the lawless one* 15:5.—Dg 12:9 καιροί is considered to be a textual error; s. the editions of vGebh.-Harnack and Bihlmeyer.—JMánek, NTS 6, '59, 45-51; JBarr, Biblical Words for Time, '62. M-M. B. 954.**

Καῖσαρ, αρος, ὁ (=Lat. Caesar; on the distribution of this word, freq. found in lit., inscr., pap. s. Hahn [sources and lit. here 123, 3] and Magie.—Philo, Joseph., Sib. Or., loanw. in rabb.—In our lit. w. the art. only J 19:12 [cf. Bl-D. §254, 1]) *emperor, Caesar* (orig. a proper name, then used as a title) Mt 22:17, 21a; Mk 12:14, 16; Lk 20:22, 24; 23:2 (s. φόρος); J 19:12b (cf. Philo, In Flacc. 40 [523M]), 15; Ac 17:7; 25:8, 10-12, 21; 26:32; 27:24; 28:19; κύριος K. MPol 8:2. ὀμνύναι τὴν Καίσαρος τύχην (s. τύχη) 9:2; 10:1. τὰ Καίσαρος *what belongs to the emperor* Mt 22:21b; Mk 12:17; Lk 20:25 (HWindisch, Imperium u. Evangelium im NT '31; KPieper ThGl 25, '33, 661-9; EStauffer, Gott u. Kaiser im NT '35; GKittel, Christus u. Imperator '39; JBenum, Gud och Kejsaren '40; HLoewe, 'Render Unto Caesar' '40; NJHommes, God en Keijzer in het NT '41; OEck, Urgem. u. Imperium '41; MDibelius, Rom u. die Christen im 1. Jahrh. '42; JDM Derrett, Law in the NT, '70). φίλος τ. Καίσαρος *friend of the emperor* (as official title CIG 3499, 4; 3500, 4; Epict. 3, 4, 2; 4, 1, 8; 45-8; 95; 4, 4, 5; Jos., Ant. 14, 131) J 19:12a. οἱ ἐκ τῆς Καίσαρος οἰκίας *those (slaves) who belong to the emperor's household* Phil 4:22 (cf. Lghtf., Phil 171ff; Dssm., LO 127, 1; 202, 3; 380 [LAE 382]; and s. οἰκία 3).—W. proper names Τιβέριος K. *Emperor Tiberius* Lk 3:1. K. Νέρων 2 Ti subscr. But Καῖσαρ Αὔγουστος Caesar Augustus Lk 2:1, since here K. is not a title, but a part of the name (Bl-D, §5, 3a). M-M. B. 1324.*

Καيسάρεια, ας, ἡ (Καισαρία a wrong accent; s. W-S, §5, 13c, end) *Caesarea*.

1. Καيسάρεια ἡ Φιλίππου C. *Philippi*, a city at the foot of Mt. Hermon, once known as Paneas, rebuilt by Philip the Tetrarch and made an important city; he named it Caesarea in honor of Tiberius Caesar (Jos., Bell. 2, 168) Mt 16:13. αἱ κῶμαι K. τῆς Φ. are villages near the city Mk 8:27.—Schürer II 4 204-8 (sources and lit.); Dalman, Orte 3 (index).

2. Καيسάρεια without further designation is *Caesarea* 'by the sea' (Philo, Leg. ad Gai. 305; Jos., Bell. 7, 23 [here both Caesareas together]), located south of Mt. Carmel, founded by Herod the Great on the site of the ancient Strato's Tower, named C. in honor of Augustus Caesar; later became the seat of the Roman procurators (Jos., Ant. 13, 313; 15, 293; 331ff; 19, 343, Bell. 1, 408-14 s. index). Ac 8:40; 9:30; 10:1, 24; 11:11; 12:19; 18:22; 21:8, 16; 23:23, 33; 25:1, 4, 6, 13.—Schürer II 4 134-8 (sources and lit.); LHaefeli, Caesarea am Meere '23; CKopp, The Holy Places of the Gospels, tr. RWalls, '63, 231-35.*

καίτοι (since Il. 13, 267; inscr., pap.; 4 Macc 2:6; 5:18; 7:13) particle (Bl-D §425, 1; 450, 3; Rob. 1129; 1154) w. a finite verb (Chio, Ep. 3, 1; Jos., Ant. 5, 78) and yet Ac 14:17. W. gen. absol. foll. (BGU 850, 4 [76 AD] καίτοι ἐμοῦ σε πολλὰ ἐρωτήσαντος; 898, 26; Jos., Ant. 2, 321. Also καίτοι γε Dit., Syll. 3 685, 76 [139 BC]) Hb 4:3 M-M.*

καίτοιγε or **καίτοι γε** (since Aristoph., Ach. 611; not really class. [MMeister, De Axiocho Dial., Bresl. Diss. '15, p. 31, 5]; Ps.-Pla., Axioch, 364B; Jos., Ant. 5, 36; Dit., Syll. 3 685, 76; 82 [139 BC]), particle w. the same mng. as καίτοι and yet J 4:2; Ac 14:17 tr.; Dg 8:3. M-M.*

καίω (Hom.+; inscr., pap., LXX, En., Philo, Joseph.) 1 aor. ἔκαυσα; pf. pass. ptc. κεκαυμένος; 1 aor. pass. inf. καυθῆναι (MPol 5:2) and 2 aor. (Bl-D. §76, 1; Rob. 349f καῖναι (MPol 12:3); 1 fut. pass. καυθήσομαι (καυθήσωμαι 1 Cor 13:3 v.l., s. Bl-D. §28; Mlt.-H. 219).

1. *light someth., have or keep someth. burning*—a. lit. λύχνον a lamp (Posidon: 87 fgm. 94 Jac.; cf. Lev 24:2, 4; Jos., C. Ap. 1, 308; PGM 4, 2372) Mt 5:15 (so act. καίω τι X., An. 4, 4, 12; 4, 1, 11; EpJer 18. But, in contrast to ἄπτω, κ. lays the emphasis less upon the act of lighting than on keeping a thing burning; cf. Jülicher, Gleichn. 80.—Diod. S. 13, 111, 2 πυρὰ κάειν=keep fires burning). Pass. *be lit, burn* Mk 4:21 v.l. λύχνοι καίόμενοι (Artem. 2, 9; cf. Phlegon: 257 fgm. 36. 1, 1 Jac. καιομένου τοῦ λύχνου; Ex 27:20; Jos., Ant. 8, 90) Lk 12:35; J 5:35; Rv 4:5; 8:10. πῦρ καίμενον (Hdt. 1, 86; Is 4:5; Sib. Or. 7, 6) MPol 11:2. κλίβανος καίμενος a burning or heated oven (Hos 7:4) 2 Cl 16:3. W. πυρὶ added (Pla., Phaedo 113A εἰς τόπον μέγαν πυρὶ πολλῷ καίμενον) Hb 12:18 (cf. Dt 4:11; 5:23; 9:15); Rv 8:8. πυρὶ καὶ θείῳ w. fire and brimstone (cf. Is 30:33) 21:8; cf. 19:20.

b. fig. (schol. on Apollon. Rhod. 3, 762 ἡ ὁδὸν καίουσα; Philo, Decal. 49 καίόμενοι κ. κατακαίόμενοι ὑπὸ τ. ἐπιθυμιῶν) of the heart οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν; were not our hearts burning? Lk 24:32 (cf. PGM 7, 472 καιομένην τὴν ψυχὴν κ. τὴν καρδίαν; Test. Napht. 7:4 ἐκαίωμην τοῖς σπλάγχνοις; PGrenf. I 1 I, 9 [II BC] συνοδηγὸν ἔχω το πολὺ πῦρ τὸ ἐν τῇ ψυχῇ μου καίμενον. Cf. Ps 38:4, On the variants s. in addition to the comm. WCallen, JTS 2, '01, 299).

2. *burn (up) act, trans.* (Hom.+; Job 15:34) MPol 18:1. Pass. intr. *be burned* (Is 5:24; Jos., Ant. 4, 248 [ἡ παιδίσκη] καίεσθω ζῶσα) J 15:6; Hs 4:4. The stones being burned Hv 3, 2, 9; 3, 7, 2 are to be understood as representing apostates.—MPol 12:3a. σὰρξ καιομένη 15:2. δεῖ με ζῶντα καυθῆναι I must be burned alive 5:2; cf. 12:3b (Ael. Aristid. 36, 67 K.=48 p. 465 D.: καυθήσεσθε ζῶντες; 45 p. 74 D.; Appian, Hann. 31, §132 ζῶντας ἔκαυσε). The mng. is disputed in ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθήσομαι (v.l. καυχήσομαι; s. καυχάομαι 1) 1 Cor 13:3. Most scholars in this connection think of martyrdom (most recently Ltzm., JSickenberger, H-D Wendland.—Cf. e.g. Da 3:19f; 2 Macc 7:5; 4 Macc 6:26; 7:12; Jos., Ant. 17, 167. Also Dio Chrys. 7[8], 16 μαστιγούμενον κ. τεμνόμενον κ. καόμενον).—JWeiss (in Meyer9) and FJDölger (Antike u. Christentum I '29, 254-70) prefer to interpret it as voluntary self-burning (Diod. S. 17, 107, 1-6 Κάλανος; Lucian, M. Peregr., cf. ch. 20 καύσων ἑαυτόν; RFick, D. ind. Weise Kalanos u. s. Flammentod: NGG, Phil.-hist. Kl. '38; NMacnicol, ET 55, '43/'44, 50-2). KLSchmidt (TW III 466-9) leaves the choice open betw. the two possibilities mentioned.—Preuschen (ZNW 16, '15, 127-38) interprets it to mean brand, mark as a slave by branding, i.e., to sell oneself as a slave, and present the purchase price to charity (for the idea s. 1 Cl 55:2). M-M. B. 75.*

κακεῖ *adv.* (formed by crasis [on crasis in the NT cf. HermvSoden, D. Schriften d. NT I 2, '11, 1380f] fr. καὶ ἐκεῖ. Found *Eratosth.* p. 22, 11; 31, 10; *Diod. S.* 4, 34, 1; 4, 85, 5; *Att. inscr.* fr. I BC [Meisterhans3-Schw.]; 3 Macc 7:19; in other *LXX* *pass.* in individ. *mss.* [Thackeray 138]; *Jos., Ant.* 16, 299).

1. *and there* Mt 5:23; 10:11; 28:10 (v.l. καὶ ἐκεῖ); Mk 1:35; 14:15 v.l. (for καὶ ἐκεῖ); J 11:54; Ac 14:7; 22:10; 25:20; 27:6; AP 18:33.

2. *there also* Mk 1:38 v.l. (for καὶ ἐκεῖ); Ac 17:13. κακεῖ δέ *but there also* 1 Cl 41:2.*

κακεῖθεν *adv.* (formed by crasis fr. καὶ ἐκεῖθεν. *Inscr.* fr. Athens in *Dit., Syll.* 3 640, 8 [175/4 BC]; not *LXX* [Thackeray 138]).

1. of place *and from there* (*Lucian*, *Dial. Deor.* 7, 4; *Jos., Ant.* 14, 379) Mk 9:30; Lk 11:53; Ac 7:4; 14:26; 16:12; 20:15; 21:1; 27:4; 28:15; MPol 7:1.

2. of time (ἐκεῖθεν in this *mng.* in *Diod. S.* and *Cass. Dio*) *and then* Ac 13:21.*

κακεῖνος, η, ο (formed by crasis fr. καὶ ἐκεῖνος; *X.*, *Cyr.* 5, 5, 29 *codd.*; *Diod. S.* 3, 17, 5; 4, 84, 4; 11, 56, 8; *PPar.* 2 col. 15 [before 165 BC]; *Wsd* 18:1; *Is* 57:6; 2 Macc 1:15 [cf. Thackeray 138]).

1. denoting what is relatively more distant—*a. and that one, and he* Lk 11:7; 22:12; J 10:16; Ac 18:19; Hb 4:2. After ταῦτα *this. . . and that, the one. . . and the other* Mt 23:23; Lk 11:42.

b. that one also, also he (*Lucian*, *Dial. Deor.* 2, 2; 7, 3) Ac 15:11; 1 Cor 10:6. κακεῖνοι δέ Ro 11:23.

2. denoting what is relatively closer—*a. and he, and it (that)* Mt 15:18; Mk 16:11; J 7:29; 19:35 v.l. (for καὶ ἐ.).

b. he also, he too (*Jos., Ant.* 14, 474) Mk 12:4f; 16:13; Lk 20:11; J 6:57; 14:12; 17:24; Ac 5:37; 2 Ti 2:12.*

κακεῖσε *adv.* (formed by crasis fr. καὶ ἐκεῖσε; *Appian*, *Iber.* 26 §103; *Herodian* 4, 8, 6; *Jos., Ant.* 7, 327) *and there, and thither*, always *w.* ὧδε (*Aesop* 62 *Halm*) *Hm* 5, 2, 7; *s* 6, 1, 6; 6, 2, 7; 9, 3, 1.*

κακία, ας, ἡ (*Theognis*, *Pre-Socr.*; *Dit., Syll.* 3 1268, 18 κακίας ἀπέχου; *pap., LXX*, *En., Ep. Arist., Philo, Joseph., Test. 12 Patr.*) *badness, faultiness*,

1. in the moral sense—*a. depravity, wickedness, vice gener.* opposed to virtue (*X.*, *Mem.* 1, 2, 28; *Aristot., Rhet.* 2, 6; *Cicero*, *Tusc.* 4, 15; *Appian*, *Bell. Civ.* 4, 129 §544 κακία-ἀρετή; *Herm.*, *Wr.* 9, 4b; *Dit., Syll.* s. above; *Sb* 4127, 6; *Wsd* 7:30; 12:2, 10; *Sir* 14:6, 7 *al.*; *LXX*; *oft. Philo, Jos., Ant.* 8, 252) *περισσεῖα κακίας excess of wickedness* *Js* 1:21. *δεσμὸς κακίας fetter of wickedness* *IEph* 19:3. *W.* *πονηρία* in the same general *mng.* (cf. *Ael. Aristid.* 33 p. 625 D.; *Sir* 25:17, 19) 1 Cor 5:8. *πάσης κ. πλήρης* 1 Cl 45:7. *τῇ κακίᾳ νηπιάζειν be a child as far as wickedness is concerned i.e., have as little wickedness as a child* 1 Cor 14:20; cf. *Hs* 9, 29, 1; 3. *μετανόησον ἀπὸ τ. κακίας σου ταύτης* Ac 8:22; cf. 2 Cl 10:1. *ὡς ἐπικάλυμμα ἔχοντες τ. κακίας τὴν ἐλευθερίαν use freedom as a cloak for wickedness* 1 Pt 2:16.

b. a special kind of moral inferiority, *w.* other deficiencies, *someh.* like *malice, ill-will, malignity* (*Diod. S.* 1, 1; *PReinach* 7, 15 [II BC]; *POxy.* 1101, 7; *Philo*) *w.* other vices Ro 1:29; Eph 4:31; Col 3:8; Tit 3:3; 1 Pt 2:1; B 20:1; D 5:1. *τὸ στόμα σου ἐπλεόνασεν κακίαν* 1 Cl 35:8 (*Ps* 49:19). Cf. B 2:8 (*Zech* 8:17).

2. *trouble, misfortune* (*Thu.* 3, 58, 1 *opp.* ἡδονή; *I Km* 6:9; *Eccl* 7:14 ἐν ἡμέρᾳ κακίας; 12:1; *Sir* 19:6; *Am* 3:6; 1 Macc 7:23; *Jos., Ant.* 1, 97) *ἄρκετὸν τῇ ἡμέρᾳ ἡ κ. αὐτῆς each day has enough trouble of its own* Mt 6:34—GBaumbach, *Das Verständnis des Bösen in den synopt. Evv.*, '63. *M-M.**

κακοδιδασκαλέω (*Sext. Emp.*, *Math.* 2, 42; *s.* *κακοδιδασκαλία* and *καλοδιδάσκαλος*) *teach evil* *τινά to someone* *τὰς ἀναιτίους ψυχὰς to innocent souls* 2 Cl 10:5.*

κακοδιδασκαλία, ας, ἡ *evil or false teaching* *IPhld* 2:1 (=κακή διδασκαλία *IEph* 16:2).*

κακοήθεια, ας, ἡ (*X., Pla. et al.*) *malice, malignity, craftiness* (so *Polyb.* 5, 50, 5; *Vett. Val.* 44, 20; *PGrenf.* I 60, 13 [cf. *Sb* 5112, 15]; *Esth* 8:12f; 3 Macc 3:22; *Jos., C. Ap.* 1, 222 [*w.* φθόνος]) in a catalogue of vices (*Epistle* 43 of *Apollonius of Tyana* [*Philostrat.* I 354, 6]: φθόνου, κακοηθείας, μίσους, διαβολῆς, ἔχθρας) Ro 1:29; 1 Cl 35:5 (*Aristot., Rhet.* 2, 13 p. 1389b, 20f defines it thus: ἔστι κακοήθεια τὸ ἐπὶ τὸ χεῖρον ὑπολαμβάνειν ἅπαντα; *Ammonius* [100 AD] p. 80 *Valck.* defines it as κακία κεκρυμμένη. Cf. 4 Macc 1:4; 3:4). *M-M.**

κακοήτης, ες (*Pla., Menand. et al.*; *Vett. Val.* 47, 2; 4; *PGiess.* 40 II, 11; 4 Macc 1:25; 2:16; *Philo*, *Somn.* 2, 192; *Jos., Ant.* 1, 42) *malicious, spiteful* D 2:6.*

κακολογέω (*Lysias* 8, 5; *Plut., Vett. Val. et al.*; *PFay.* 12, 15 [II BC]; *PRyl.* 150, 9; *LXX*) *speak evil of, revile, insult* *τινά someone* (*Jos., Ant.* 20, 180) Mk 9:39. *πατέρα ἢ μητέρα* Mt 15:4; Mk 7:10 (both Ex 21:16; cf. *Pr* 20:9a; *Ezk* 22:7). *τὶ someh.* τὴν ὁδὸν *the Way* (i.e., Christianity) Ac 19:9. *Abs.* D 2:3. *M-M.**

κακοπάθεια, ας, ἡ (*Tdf., BWeiss, vSoden* after *AL*) and **κακοπαθία, ας, ἡ** (*W-H., Nestle* after *BP*. This spelling in the *inscr.* since III BC; also *BGU* 1209, 7 [23 BC]), which may differ fr. the first form in formation as well as spelling (cf. *W-S*, §5, 13C, p. 44f); both occur in the *pass.* sense as *suffering, misfortune, misery* that come to a person (*Thu.* 7, 77, 1 *al.*; *Mal* 1:13; 2 Macc 2:26f; *Ep. Arist.* 208; *Philo*, *De Jos.* 223), as well as in the active *mng.* *suffering* that a person endures, *a strenuous effort* that one makes, or *perseverance* that he practices (*Polyb.* 3, 42, 9; 4, 8, 3; *Plut., Numa* 3, 5; *Vett. Val.* 277, 16; 4 Macc 9:8; *Ep. Arist.* 92; 259. The *inscr.* since *Dit., Or.* 244, 12 [III BC]; *s.* the editor's note. Also the papyrus mentioned above. Cf. *Dssm., NB* 91f [BS 263f]; *Thieme* 29). The latter *mng.* is

apparently the preferred one in later times, and is hence to be accepted in Js 5:10, where it has the further advantage of fitting better into the context. Differently GBJörck, Con. Neot. 4, '40, 3, who takes κ. w. μακροθ. as hendiadys. M-M.*

κακοπαθέω 1 aor. ἐκακοπάθησα, imper. κακοπάθησον.

1. *suffer misfortune* (X., Mem. 1, 4, 11; Polyb. 3, 72, 5; Teles 61, 6; Musonius 28, 9; Vett. Val. 106, 10; Zen.-P. 14, 17 [=Sb 6720-257/6 BC]; PLond. 98 recto, 73; PRyl. 28, 84; Jon 4:10; Ep. Arist. 241; Philo, Somn. 2, 181; Jos., C. Ap. 2, 203) 2 Ti 2:9; Js 5:13; 2 Cl 19:3.

2. *bear hardship patiently* (Aristot. Eth. Nic. 10, 6 p. 1176b, 29; Appian, Bell. Civ. 5, 87 §364; Philo, Virt. 88; Jos., Ant. 10, 220) 2 Ti 4:5. M-M.*

κακοπαθία s. **κακοπάθεια**.

κακοποιέω 1 aor. ἐκακοποίησα (Aeschyl.+; inscr., pap., LXX).

1. intr. *do wrong, be an evil-doer or a criminal* (X., Oec. 3, 11; PHib. 59, 10 [III BC]; Pr 4:16; Test. Ash.2:8) 1 Pt 3:17; 3J 11. Even Mk 3:4=Lk 6:9 could belong here. But in these pass. the word may possibly mean

2. *harm, injure* (X., Mem. 3, 5, 26 al.; Musonius 32, 17; Dit., Syll.3 736, 103; 1243, 15; Ep. Arist. 164; 168; Gen 31:7; Num 35:23). In all four NT pass. it is contrasted w. ἀγαθοποιέω. M-M.*

κακοποιός, ὄν (Pind.+)
doing evil (Aristot., Eth. Nic. 4, 9 p. 1125a, 18f; Polyb. 15, 25, 1; Sallust. 9 p. 18, 19; Pr 12:4) subst. *evil-doer, criminal, sorcerer* (NEB) (schol. on Nicander, Alex. 569; PMich. 149 [II AD], 10; 16 al.; Pr 24:19) J 18:30 v.l.; 1 Pt 2:12; 4:15. Opp. ἀγαθοποιός 2:14 (Artem. 4, 59 p. 238, 9; 11). M-M.*

κακός, ἢ, ὄν (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test 12 Patr.) *bad, worthless, inferior*.

1. in the moral sense *bad, evil* (Hom.+; LXX)—a. of pers. ὁ κ. δοῦλος *the bad slave* Mt 24:48, κ. ἐργάτης *evil-doer* Phil 3:2. Subst. without art. (Sir 20:18) Rv 2:2. κακούς κακῶς ἀπολέσει Mt 21:41 (cf. Hipponax [VI BC] 27 D.2; Soph., Phil. 1369; Aristippus in Diog. L. 2, 76 κακοὶ κακῶς ἀπόλονται; Nicol. Dam.: 90 fgm. 66, 33 Jac.; Cebes 32; Alciphron 2, 2, 1 κακὸς κακῶς ἀπόλοιτο; Jos., Ant. 2, 300; 7, 291; 12, 256; Dit., Syll.3 526, 46f [III BC] ἐξόλλυσθαι κακῶς κακούς; POxy. 1238, 5 κακὸς κακῶς ἀπόλ.).

b. of the characteristics, actions, emotions, plans, etc., of men (POxy. 532, 22 [II AD] ὑπὸ κακοῦ συνειδότος κατεχόμενος; 2 Macc 5:8; 4 Macc 17:2) διαλογισμοὶ *evil thoughts* Mk 7:21. ἐπιθυμία *base desire* (Menand., fgm. 535, 7; Pr 12:12) Col 3:5; ἔργον κ. *bad deed* Ro 13:3. ὁμιλία *bad company, evil associations* 1 Cor 15:33 (s. ἥθος). διδασκαλία IEph 16:2; cf. 9:1.

c. neut. as subst. (Hom.+; inscr., pap., LXX, Philo) τὸ κακόν *evil*, what is contrary to law; crime, sin J 18:23; Ro 7:21 (Maximus Tyr. 34, 2a: the soul falls victim to [the] κακόν, contrary to its own efforts and in spite of its struggles); 16:19; 1 Cor 13:5; Hb 5:14; 1 Pt 3:10f (Ps 33:15); 3J 11. Perh. also Ro 14:20 (s. 2 below). οὐδὲν κ. *nothing wrong* Ac 23:9. Pl. *evil deeds* (Ael. Aristid. 45 p. 74 D.) Ro 1:30; 1 Cor 10:6; Js 1:13 (s. ἀπειράστος); πάντα τὰ κ. *all evils* 1 Ti 6:10.—κακὸν ποιεῖν *do (what is) evil* (Menand., Sam. 307 J.; Plut., Mor. 523A) Mt 27:23; Mk 15:14; Lk 23:22; J 18:30; 2 Cor 13:7; 1 Pt 3:12 (Ps 33:17). Also τὸ κ. ποιεῖν Ro 13:4a τὰ κ. ποιεῖν (Pr 16:12) 3:8; cf. GP 4:13. (τὸ) κ. πράσσειν Ro 7:19; 13; 4b, κατεργάζεσθαι τὸ κ. 2:9.

2. *evil, injurious, dangerous, pernicious* (Pr 16:9 ἡμέρα κ. ἔλκος κ. καὶ πονηρόν Rv 16:2. κ. θηρία Tit 1:12 (cf. POxy. 1060, 7 ἀπὸ παντὸς κακοῦ ἐρπετοῦ. On transfer to human beings s. **θηρίον** 2). Subst. of harmful things, conditions, etc. τὸ κακόν (*the*) *evil* (Susario Com. [VI BC] κακὸν γυναῖκες; Fgm. Iamb. Adesp. 29 Diehl δῆμος ἄστατον κακόν; Ps.-Pla., Eryxias 8 p. 395E: opp. τὸ ἀγαθόν; Apollon. Rhod. 3, 129; Theocr. 14, 36; Plut., Lysander 18, 9 of ἄγνοια; Maximus Tyr. 24, 4a μέγιστον κακὸν ἀνθρώπῳ ἐπιθυμία; Philo, Rer. Div. Her. 287 [λίμω]. . . κακὸν χεῖρον) of the tongue ἀκατάστατον κακὸν Js 3:8 (s. **ἀκατάστατος**). (τὰ) κακά *misfortunes* (Appian, Iber. 79, §338; Maximus Tyr. 41, 3a ff; schol. on Soph., Trach. 112 p. 286 Papag.; Is 46:7; Ep. Arist. 197; 207; Jos., Ant. 3, 86) Lk 16:25; Ac 8:24 D; 2 Cl 10:1. κακὸν τι πάσχειν *suffer harm* Ac 28:5 (cf. Jos., Ant. 12, 376). πράσσειν ἑαυτῷ κ. *do harm to oneself* 16:28. τί κ. ἐστίν; w. inf. foll. *what harm is there?* MPol 8:2. It may be that Ro 14:20 (s. 1c above) κ. τῷ ἀνθρώπῳ *harmful for the man* belongs here.

3. Certain passages fall betw. 1 and 2; in them the harm is caused by evil intent, so that 1 and 2 are combined: *evil, harm, wrong* Ro 12:21 a, b (cf. the proverb s.v. **ἰάομαι** 2. Also Polyaeus 5, 11 οὐ κακῶ κακὸν ἡμυνάμην, ἀλλ' ἀγαθῶ κακόν; but cf. SRobertson, ET 60, '48/'49, 322). κακά τινα ποιεῖν Ac 9:13 (the dat. as Vi. Aesopi I c. 11; Witkowski 64, 12 [95 BC] ἡμῖν κακὸν ἐποίησεν. Cf. Bl-D. §157). κακὸν τινα ἐργάζεσθαι Ro 13:10. κακά τινα ἐνδείκνυσθαι 2 Ti 4:14. (τινί) κακὸν ἀντὶ κακοῦ ἀποδιδόναι (cf. Paroem. Gr.: Apostol. 18, 33 χρῆ μὴ τὸ κακὸν διὰ κακοῦ ἀμύνασθαι) Ro 12:17; 1 Th 5:15; 1 Pt 3:9.—WGrundmann, TW III 470-83; WFLofthouse, Poneron and Kakon in O and NT: ET 60, '48/'49, 264-8; GBaumbach s.v. κακία. M-M. B. 1177.**

κακοτεχνία, ας, ἡ (Pla.+; inscr., pap.) *craftiness, deceit pl. intrigues* (Lucian, Calumn. 12, Alex. 4) of the devil, w. ἐνέδραι IPHld 6:2.—IPol 5:1, where there is no ref. to the devil, and where Polycarp is advised to make κακοτεχνία the subject of preaching, the word seems to mean *evil arts*, i.e. the arts and trades which are forbidden for a Christian, esp. magic. Cf. Zahn, Ign. von Ant. 1873, 321; Lghtf. and Hdb. ad loc.*

κακουργέω (Eur., Thu.+; inscr., pap.; Ep. Arist. 271) *treat badly* (Jos., Ant. 2, 101a.) pass. *be badly treated* of the soul κακουργουμένη σιτίοις καὶ ποτοῖς ἢ ψυχῇ *the soul when badly treated w. respect to food and drink, when stinted in food and drink* Dg 6:9.*

κακοῦργος, ον (Soph., Hdt.+; Sib. Or. 5, 386; 419) usu. as subst. ὁ κ. *criminal, evil-doer* (Thu. 1, 134, 4 al.; Menand., Dyscolus 258; Dit., Or. 669 17 [I AD]; PLille 7, 20 [III BC]; PFay. 108, 11; LXX; Philo, In Flacc. 75; Jos., Ant. 2, 59), one who commits gross misdeeds and serious crimes (Diod. S. 20, 81, 3 of pirates; Ep. Socr. 30, 6 w. παράνομος; Syntipas p. 61, 7; 114, 1 w. ληστής) Lk 23:32f, 39 (Plut., Mor. 554B); 2 Ti 2:9; GP 4:10, 13; 7:26; GOxy 5. M-M.*

κακουχέω (since Teles p. 34, 8; pap. [in marriage contracts]) *maltreat, torment* pass. (Diod. S. 3, 23, 3; 19, 1, 4; Cass. Dio 35, 9; Plut., Mor. 114E; 3 Km 2:26) Hb 11:37; 13:3. M-M.*

κακῶ fut. κακώσω; 1 aor. ἐκάκωσα; pf. pass. inf. κεκακῶσθαι.

1. *harm, mistreat* w. acc. (Hom.+; PTeht. 407, 9 [II AD]; LXX; Philo, Spec. Leg. 2, 135; Jos., Vi. 121) Ac 7:6 (Gen 15:13), 19; 12:1; 18:10; 1 Pt 3:13. Pass. 1 Cl 16:7 (Is 53:7).

2. *make angry, embitter* τὰς ψυχὰς τινῶν κατὰ τινος *poison the minds of some persons against another* Ac 14:2 (cf. Jos., Ant. 16, 10; pass., 16, 205; 262; Ps 105:32). M-M.*

κακῶς adv. (Hom.+; inscr., pap., LXX; Ep. Arist. 37; Philo; Jos., Vi. 192) *badly*.

1. in the physical sense κ. ἔχειν *be ill, sick* (ἔχω II 1) Mt 4:24; 8:16; 9:12; 14:35; 17:15; Mk 1:32, 34; 2:17; 6:55; Lk 5:31; 7:2. κ. πάσχειν (Aeschyl., Prom. 759; Polyb. 3, 90, 13) *suffer severely* Mt 17:15 v.l. δαμονίζεσθαι *be severely tormented by a demon* 15:22.—κακοὺς κ. ἀπολέσει (κακός 1a) 21:41.

2. in the moral sense: κ. διακονεῖν Hs 9, 26, 2. κ. λαλεῖν *speak wrongly, wickedly* (1 Macc 7:42) J 18:23. Also κ. εἰπεῖν (Libanius, Or. 51 p. 9, 11 F. [opp. ἐπαινεῖν]; Jos., Ant. 6, 299) w. acc. *against or about someone* (Pittacus in Diog. L. 1, 78 φίλον μὴ λέγειν κακῶς; Diod. S. 27, 4, 4; Artem. 3, 48; Lucian, Pisc. 6; Procop. Soph., Ep. 161 p. 596) Ac 23:5 (Ex 22:27; Is 8:21). κ. αἰτεῖσθαι *ask with wrong motives* Js 4:3. M-M.*

κάκωσις, εως, ἡ (Thu.+; Vett. Val. index; PSI 158, 16; LXX, Philo; Jos., Ant. 13, 151; Test. Napht. 4:2) *mistreatment, oppression* (Appian, Samn. 2 §2; Sextus 96) Ac 7:34 (Ex 3:7). W. πληγὴ 1 Cl 16:4 (Is 53:4). M-M.*

καλάμη, ης, ἡ (Hom.+; pap., LXX) *stalk, straw* as a building material (cf. Diod. S. 5, 21, 5 οἰκῆσεις ἐκ τῶν καλάμων ἢ ξύλων) 1 Cor 3:12 (collective singular, as Arrian, Ind. 27, 9); the mng. *stubble* (Hom.+; pap.) is poss., but less likely. M-M.*

κάλαμος, ου, ὁ (Pind., Hdt.+; pap., LXX, Joseph., loanw. in rabb.).

1. *reed* (Theophrastus [RStrömberg, Theophrastea 37, 100f]; 3 Km 14:15; Job 40:21), swaying in the wind (Lucian, Hermot. 68 εοικῶς. . . καλάμῳ. . . πρὸς πᾶν τὸ πνέον καμπτομένῳ) Mt 11:7; Lk 7:24; easily broken κ. συντετριμμένος *a bent reed* Mt 12:20 (cf. Is 42:3 and s. PvanDijk, Het gekrookte riet en de rookende vlaswiek [Mt 12:18 vv.]; Geref. Theol. Tijdschr. 23, '23, 155-72).

2. *stalk, staff* (cf. Artem. 2, 48 p. 150; 4 Km 18:21 ἡ ῥάβδος ἡ καλαμίνη=Jos., Ant. 10, 7 κάλαμος) Mt 27:29f, 48; Mk 15:19, 36; GP 3:9.

3. *measuring rod* (PRyl. 64, 2; Ezk 40:3ff; 42:16ff) Rv 11:1; 21:15f.

4. *reed pen* (Pla., Phaedr. 61 p. 276C; Plut., Demosth. 29, 4; Lucian, Hist. Conscr. 38; Themist., In Constant. p. 31C ἐν καλάμῳ καὶ μέλανι; PGrenf. II 38, 7 [81 BC]; POxy. 326; 521, 21; Ps 44:2; 3 Macc 4:20) 3J 13. M-M. B. 1290.*

καλάνδαι, ὧν, αἱ (Lat. loanw.: calendae.—Dionys. Hal. 6, 48; 8, 55; 9, 67; 16, 3; Plut., Numa 3, 6, Mar. 12, 3; inscr. [indices in Dit., Syll.3, Or.]; pap. [Preisigke, Wörterb. III p. 90]; Jos., Ant. 14, 228; loanw. in rabb.) *the calends, the first day of the month in the Roman calendar* πρὸ ἐννέα καλανδῶν Σεπτεμβρίων=*on August 24* IRo 10:3. πρὸ ἐπτά καλ. Μαρτίων *on February 23* MPol 21.*

καλέω impf. ἐκάλουν; fut. καλέσω (Jos., Ant. 11, 266.—BI-D. §74, 1; Mlt.-H. 242); 1 aor. ἐκάλεσα; pf. κέκληκα, pass. κέκλημαι; 1 aor. pass. ἐκλήθην; 1 fut. pass. κληθήσομαι (W-S. §15). (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *call*—a. *call by name, name*—a. *call* (to someone) abs. (opp. ὑπακούειν; cf. PHamb. 29, 3 [89 AD] κληθέντων τινῶν καὶ μὴ ὑπακουσάντων) 1 Cl 57:4 (Pr 1:24).

β. *call, address as, designate as* w. double acc. αὐτὸν καλῶμεν κύριον 2 Cl 4:1; cf. Mt 22:43, 45; 23:9 (here the sense supplies the second acc.: *you are to call no one your father*); Lk 20:44; Ac 14:12; Ro 9:25; Hb 2:11; 1 Pt 1:17 P72; 3:6. A voc. can take the place of the second acc. τί με καλεῖτε κύριε, κύριε; Lk 6:46. Pass. καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί Mt 23:7. ὑμεῖς μὴ κληθῆτε ῥαββί *you are not to have people call you 'rabbi'* vs. 8; vs. 10. Cf. Lk 22:25; Js 2:23. ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται Mt 21:13; Mk 11:17 (both Is 56:7). κληθήσονται υἱοὶ θεοῦ Ro 9:26 (Hos 2:1).

γ. *name, provide with a name* w. double acc. ἐκάλουν αὐτὸ Ζαχαρίαν *they were going to name him* Z. Lk 1:59 (on ἐπὶ τῷ ὀνόματι τ. πατρός *after his father's name*) cf. 1 Esdr 5:38; Sir 36:11 and s. Hs 9, 17, 4).—Pass. *be given a name, be named* (Jos., Ant. 1, 34) κληθήσεται Ἰωάννης *his name is to be John* Lk 1:60; cf. vs. 62. σὺ κληθήσῃ Κηφᾶς J 1:42. Also of localities Mt 27:8; Ac 1:19.—*Have as a name, be called* (Lucian, Jud. Voc. 7

Λυσίμαχος ἐκαλεῖτο) ὃς καλεῖται τ. ὀνόματι τούτῳ *who bears this name* Lk 1:61. Also of localities (Appian, Bell. Civ. 3, 70 §289; 3, 91 §374; *Dit., Syll.* 3 599, 5 τὸ φρούριον ὃ καλεῖται Κάριον) πόλις Δαυὶδ ἧτις καλεῖται βηθλέεμ Lk 2:4. Cf. Ac 28:1; Rv 11:8.—Lk, Ac, Rv, GP add to a *pers.* or thing the name or surname which (he, she) it bears, by means of the *pres. pass. ptc.* (cf. *Dit., Syll.* 3 685, 39 νῆσον τὴν καλουμένην Λεύκην; 826E 22; 1063, 5; PPetr. II 45 II, 20; BGU 1000, 6; PGoodspeed 9, 4; Ostraka II 1210, 4). The name: ἀδελφὴ καλουμένη Μαριάμ *a sister named Mary* Lk 10:39 (Maspéro 23, 16 τ. ἀδελφὴν καλουμένην Πρόκλαν). Cf. 19:2; Ac 7:58; Rv 19:11, also 12:9. πόλις καλουμένη Ν. Lk 7:11; cf. 9:10; 19:29; 21:37; 23:33; Ac 1:12; 3:11; 8:10; 9:11; 10:1; 27:8, 14, 16; Rv 1:9; 16:16; GP 6:24. The surname (2 Macc 10:12 Πτολεμαῖος ὁ καλούμενος Μάκρων; 1 Macc 3:1; Jos., Ant. 13, 367): Σίμων ὁ κ. ζηλωτής *Simon the Zealot* Lk 6:15. Cf. 8:2; 22:3; Ac 1:23; 13:1; 15:22, 37.—The example of the OT (Gen 17:19; 1 Km 1:20; Hos 1:9; 1 Macc 6:17) has influenced the *expr.* καλεῖν τὸ ὄνομα τίνος, *w.* the name added in the *acc.* καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν Mt 1:21. Cf. vs. 23 (Is 7:14); 25; Lk 1:13, 31. *Pass.* Lk 2:21; Rv 19:13.

δ. Very *oft.* the emphasis is to be placed less on the fact that the name is such and such, than on the fact that the bearer of the name actually is what the name says about him. The *pass.* *be named* thus approaches closely the *mng.* *to be*, and it must be left to the feeling of the interpreter whether this *transl.* is to be attempted in any individual case (Quint. Smyrn. 14, 434 οὐτ' ἔτι σεῖο κεκλήσομαι=I do not wish any longer to be yours, *i.e.*, your daughter). Among such *pass.* are these: Ναζωραῖος κληθήσεται *he is to be a Nazarene* Mt 2:23. υἱοὶ θεοῦ κληθήσονται 5:9. Cf. vs. 19a, b. υἱὸς ὑψίστου κληθήσεται (in parallelism *w.* ἔσται μέγας) Lk 1:32; cf. vss. 35, 36, 76; 2:23. οὐκέτι εἰμι ἄξιός κληθῆναι υἱὸς σου 15:19, 21. οὐκ εὐμὶ ἱκανὸς καλεῖσθαι ἀπόστολος 1 Cor 15:9. ἵνα τέκνα θεοῦ κληθῶμεν, καὶ ἔσμεν *that we should be called children of God; and so we really are* 1J 3:1 (καλεῖσθαι beside εἶναι as Plut., Demetr. 25, 6). ἄχρις οὗ τὸ σήμερον καλεῖται *as long as it is called 'today', as long as 'today' lasts* Hb 3:13 (WLLorimer, NTS 12, '66, 390f, quoting Pla., Phaedo 107c).—Here we may also class ἐν Ἰσαὰκ κληθήσεται σοὶ σπέρμα *in (through) Isaac you are to have your descendants* Ro 9:7 (Gen 21:12).

b. *invite* (Hom.+; pap.; 2 Km 13:23; Esth 5:12; LRobert, Nouvelles Inscriptions de Sardes, 1, '64, p. 9, lines 1-4) τινά *someone* εἰς (τοὺς) γάμους *to the wedding* (Diod. S. 4, 70, 3; POxy. 1487, 1 καλεῖ σε Θέων εἰς τοὺς γάμους) Mt 22:3b, 9; Lk 14:8; cf. 10; cf. J 2:2; Rv 19:9. *Abs.* *invite* τινά *someone* 1 Cor 10:27 (Diog. L. 7, 184 of Chrysippus: ἐπὶ θυσίαν [sacrificial meal] ὑπὸ τῶν μαθητῶν κληθῆναι). Cf. Lk 7:39; 14:9, 12f. οἱ κεκλημένοι *the invited guests* (Demox. in Athen. 3, 59 p. 102C; Jos., Ant. 6, 48; 52) Mt 22:3 (οἱ κεκλημένοι εἰς τ. γάμους as Diphilus Com. [IV/III BC] 17:1), 4, 8; Lk 14:7, 17; cf. vs. 24. ὁ κεκληκός, *the host* 14:10.

c. *call together* τινάς *people* workmen to be paid Mt 20:8. Slaves to receive orders 25:14; Lk 19:13. Guests, when the banquet is ready, Mt 22:3a.

d. *summon* τινά *someone* (Appian, Bell. Civ. 4, 82 §347; 4, 86 §362; 1 Macc 1:6) ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτὸν *they sent to him to summon him* Mk 3:31. Cf. Mt 2:7. Of God: the Israelites fr. Egypt (as a type of Christ) Mt 2:15.—*Call upon* (Himerius, Or. 48 [=Or. 14], 10; 4 Macc 3:19) Hb 11:8.

e. a legal *t.t.* *call in, summon before a court* (oft. pap.) τινά *someone* (Jos., Ant. 14, 169) Ac 4:18; 24:2.—The transition to *mng.* 2 is well illustrated by Mt 4:21; Mk 1:20, where the summons is also a call to discipleship.

2. From the *mngs.* 'summon' and 'invite' there develops the *fig. call* (Paus. 10, 32, 13 οὗς ἂν ἡ Ἰσις καλέσῃ δι' ἐνουπνίων; Ael. Aristid. 30, 9 K.=10 p. 116 D.: ὑπὸ τοῦ θεοῦ κληθεῖς) τινά *someone to someth.*, in the usage of the NT, as well as that of the LXX, of the choice of *pers.* for salvation: God (much more rarely Christ) calls εἰς τὴν αὐτοῦ δόξαν 1 Pt 5:10. εἰς ζωὴν αἰώνιον 1 Ti 6:12. εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ *to fellowship with his son* 1 Cor 1:9. ἐκ σκότους εἰς τὸ αὐτοῦ φῶς *from darkness to his light* 1 Pt 2:9. ἀπὸ σκότους εἰς φῶς 1 Cl 59:2. διὰ τ. χάριτος αὐτοῦ Gal 1:15. εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν εἰς περιποίησιν δόξης *for this he called you through our proclamation, namely to obtain the glory* 2 Th 2:14; cf. 1 Th 2:12. Without further modification Ro 8:30; 9:24; 1 Cor 7:17f, 20-2, 24; 2 Cl 9:5; 10:1.—κ. κλήσει ἁγία *call with a holy calling* 2 Ti 1:9. ἄξιως τῆς κλήσεως ἧς (attraction, instead of ἦν) ἐκλήθητε *worthily of the calling by which you were called* Eph 4:1 (on the *constr.* cf. W-S. §24, 4b; Rob. 478). Of God: ὁ καλὼν τινά Gal 5:8; 1 Th 5:24. *Abs.* ὁ καλὼν Ro 9:12. ὁ καλέσας τινά Gal 1:6; 1 Pt 1:15; 2 Pt 1:3. *Likew.* of Christ ὁ καλέσας τινά 2 Cl 5:1. *Pass.* οἱ κεκλημένοι *those who are called* Hb 9:15. κεκλημένοι ὑπὸ τοῦ θεοῦ δι' αὐτοῦ (=I. Xp.) 1 Cl 65:2. οἱ κεκλημένοι ὑπ' αὐτοῦ (=υἱοῦ τ. θεοῦ) Hs 9, 14, 5. οἱ κληθέντες Hm 4, 3, 4.—More closely defined: ἐν δικαιοσύνῃ B 14:7 (Is 42:6). ἐπ' ἐλευθερίᾳ (s. ἐλευθερία) Gal 5:13. οὐκ ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν ἁγιασμῷ *not for impurity, but in consecration* 1 Th 4:7. ἐν εἰρήνῃ *in peace* 1 Cor 7:15. ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν *you were called in one hope, that belongs to your call* Eph 4:4. ἐν Χριστῷ Ἰησοῦ κληθέντες 1 Cl 32:4. εὖς εὐρήνην τοῦ Χριστοῦ ἐν ἐνὶ σώματι Col 3:15. ἐν τῇ σαρκὶ 2 Cl 9:4. ἐν Ἰσαὰκ Hb 11:18 (=Ro 9:7). πόθεν ἐκλήθημεν καὶ ὑπὸ τίνος καὶ εὖς ὃν τόπον 1:2. εὖς τοῦτο ἵνα *for this reason, that* 1 Pt 3:9; cf. 2:21. Of Christ: οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς (+εἰς μετάνοιαν t.r.) Mt 9:13; Mk 2:17; 2 Cl 2:4; cf. 7. Lk 5:32. Of God: ἐκάλεσεν ἡμᾶς οὐκ ὄντας *he called us when we did not exist* 2 Cl 1:8. ὁ καλὼν τὰ μὴ ὄντα ὡς ὄντα *the one who calls into being what does not exist* Ro 4:17 (Philo, Spec. Leg. 4, 187 τὰ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι. Cf. Is 41:4; 48:13). κ. εἰς μετάνοιαν *call to repentance* Lk 5:32.—Of the call to an office by God Hb 5:4.—JHempel, Berufung u. Bekehrung (also GBeer-Festschr.) '35; HWildberger, Jahwes Eigentumsvolk usw. '60; KL Schmidt, TW III 488-92. M-M. B. 1276.*

καλλιέλαιος, ου, ἡ *the cultivated olive tree* (opp. ἀργιέλαιος *wild olive tree*; this contrast as early as Aristot., De PlAnt. 1, 6 p. 820b, 40) Ro 11:24.—OPlasberg, APF 2, '03, 219ff; here, fr. a Strassburg pap. the words εἰς καλλιελαιάν. The word as *adj.* also Zen.-P. 21=Sb 6727, 3 [257/6 BC]. Cf. Nicetas, De Manuele Comn. 4, 4 (Migne, S. Gr. 139, 480) of a Hungarian son-in-law at the Byzantine court: μὴ τὸν ἐκ φυταλιᾶς ἑτεροφύλου ῥάδαμνον εἰς καλλιέλαιον μετεγκεντρίζειν πιότατον. An expression very much like this Psellus p. 99, 17.—Lit. on ἀργιέλαιος and ἐλαία 2. M-M.*

κάλλιον *s.* καλῶς 7.

καλλονή, ἡς, ἡ (Eur., Hdt.+; Dit., Syll.3 783, 46; 51; PFlor. 65, 12; PLond. 1764, 4; LXX; En. 24, 2; Ep. Arist.) *beauty of the future glory* 1 Cl 35:3. τὸ μεγαλεῖον τῆς κ. τοῦ θεοῦ *great beauty* 49:3.*

κάλλος, οὗς, τό (Hom.+; LXX; Philo; Jos., C. Ap. 1, 195; 2, 167; Test. 12 Patr.) *beauty* 1 Cl 16:3 (Is 53:2); Hv 1, 1, 2; 3, 10, 5; *s.* 9, 13, 9. κ. τῆς ὄψεως *of the face* AP 3:7.*

καλλωπίζω (X., Pla.; LXX; Jos., Ant. 1, 121) *beautify the face* (Galen, Protr. 10 p. 34, 2 J.), also *gener. adorn, beautify* (Philostrat., Ep. 27 p. 239, 28 ἵππους) GOxy 38.*

καλοδιδάσκαλος, ον (not found *elsewh.*) *teaching what is good* of the old women Tit 2:3.*

Καλοὶ λιμένες, Καλὼν λιμένων, οἱ *Fair Havens*, the name, not found *elsewh.* in ancient sources, of a bay on the south coast of Crete, near the city of Lasaea Ac 27:8. Diod. S. 3, 44, 7 describes a harbor named Charmuthas as λιμὴν κάλλιστος. In general καλός is not infrequently found as an *adj.* applied to a serviceable harbor: Diod. S. 5, 10, 1 λιμέσι καλοῖς; 5, 13, 3. καλὸς λιμὴν is a coastal place on the Black Sea in Arrian, Peripl. 19, 5.—Breusing 158f. Maps in JSmith, Voyage and Shipwreck of St. Paul 1880, 82f; HBalmer, D. Romfahrt d. Ap. Pls. '05, 313f (lit.).*

καλοκαγαθία, ας, ἡ (Aristoph., X.+; Diod. S. 1, 79; Epict. 1, 7, 8; 4, 1, 164; inscr., pap., 4 Macc, Ep. Arist. Oft. in Philo) *nobility of character, excellence* Js 5:10 v.l.; IEph 14. 1.—JJüthner, Alois Rzach-Festschr. '30, 99ff.*

καλοποιέω (Etym. Mag. 189, 24; PLond. 1338, 28; Lev 5:4 v.l. Swete; cf. Philo, Somn. 2, 296 v.l.) *do what is right, good* 2 Th 3:13. M-M.*

καλός, ἡ, ὄν (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *beautiful* in outward appearance λίθοι κ. *beautiful stones* Lk 21:5. Of *pers.* (Lucian, Tim. 16, Dial. Mort. 1, 3) Hs 9, 3, 1.

2. of quality, in accordance *w.* the purpose of *some* or someone: *good, useful*.

a. in the phys. sense *free from defects, fine, precious* *opp.* σαπρός (PLond. 356, 4ff [I AD]) of fish Mt 13:48; of a tree and its fruit 12:33; Lk 6:43. *Opp.* πονηρός of fruits Mt 7:17ff. *Otherw.* of fruits (Menand., Mon. 303 καρπός) 3:10; Lk 3:9. τράγοι B 7:6, 10. γῆ *good soil* Mt 13:8, 23; Mk 4:8, 20; Lk 8:15. σπέρμα Mt 13:24, 27, 37f. οἶνος J 2:10a, b. μαργαρίται *fine pearls* Mt 13:45. *Subst.* (Epict. 1, 12, 12 καλὸν τι ἐλευθερία ἐστὶ) καλὸν τὸ ἅλας *salt is a good thing* Mk 9:50; Lk 14:34.

b. *morally good, noble, praiseworthy, contributing to salvation* etc. ἔργον καλόν, ἔργα καλά (Hippocr., Ep. 27, 30; Athen. 1, 15 p. 8F ἐν τοῖς καλοῖς ἔργοις; Sib. Or. 3, 220) Mt 5:16; 26:10; Mk 14:6; J 10:32f; 1 Ti 5:10, 25; 6:18; Tit 2:7, 14; 3:8a, b, 14; Hb 10:24; 1 Pt 2:12. καλόν: ἐν καλῷ Gal 4:18b; cf. Pol 6:3. (*Opp.* κακόν) διάκρισις καλοῦ τε καὶ κακοῦ Hb 5:14 (Sext. Emp., Pyrrh. Hyp. 3, 19 διάκρισις τῶν τε καλῶν κ. κακῶν). τὸ κ. (*opp.* κακ.) ποιεῖν (2 Ch 14:1; 31:20) Ro 7:21; 2 Cor 13:7. Without the contrast *w.* κακ. Gal 6:9; Js 4:17. καταργάεσθαι Ro 7:18. ἐργάεσθαι B 21:2. καλὰ προνοεῖσθαι ἐνώπιόν τινος (Pr 3:4) Ro 12:17; 2 Cor 8:21.—ἀναστροφή (cf. 2 Macc 6:23) Js 3:13; 1 Pt 2:12. συνειδήσις Hb 13:18 (cf. PReinach 52, 5 οὐ καλῶ συνειδῶτι χρώμενοι). μαρτυρία κ. *a good reputation* 1 Ti 3:7. ἐν καρδίᾳ καλῇ κ. ἀγαθῇ *in a noble and good heart* Lk 8:15 (*w.* ἀγ., as *freq.* in secular *wr.*, also Jos., Ant. 4, 67; 10, 188 *al.*). Of the law *morally unobjectionable* (Maximus Tyr. 20, 9a) Ro 7:16; cf. 1 Ti 1:8. οὐ καλὸν τὸ καύχημα ὑμῶν 1 Cor 5:6. τοῦτο καλὸν καὶ ἀπόδεκτον ἐνώπιον τ. θεοῦ 1 Ti 2:3.

c. in every respect *unobjectionable, blameless, excellent*—a. of *pers.* κύριος B 7:1; cf. 19:11 (κ. of God: Celsius 4, 14). μαθητῆς IPol 2:1. ἱερεῖς IPHd 9:1; διάκονος Χριστοῦ I. 1 Ti 4:6a. οἰκονόμος 1 Pt 4:10; στρατιώτης Χρ. I. 2 Ti 2:3. ποιμὴν J 10:11a, b, 14.

β. of things μέτρον *good, full measure* Lk 6:38. θεμέλιος 1 Ti 6:19. βαθμός 3:13. ἔργον *office* 3:1. παραθήκη 2 Ti 1:14. ὁμολογία 1 Ti 6:12b, 13. ἄγων 6:12a; 2 Ti 4:7. στρατεία 1 Ti 1:18. κτίσμα (3 Macc 5:11) 4:4. πλάσμα B 6:12. καλὸν θεοῦ ῥῆμα (cf. Josh 21:45; 23:15; Zech 1:13) Hb 6:5. τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς Js 2:7 (in a Pompeian graffito [Dssm., LO 237; LAE 277] a lover speaks of the καλὸν ὄνομα of his beloved). τὸ καλὸν *what passes the test* 1 Th 5:21.

3. καλόν (ἐστίν) *it is good* (Pr 17:26.—) =καλόν *loanw.* in rabb.).

a. *it is pleasant, desirable, advantageous* (Jos., Bell. 4, 163) Mt 17:4; 18:8f; Mk 9:5; Lk 9:33.—1 Cor 7:26a.

b. *it is morally good, pleasing to God, contributing to salvation* 1 Cor 7:1 (cf. Gen 2:18), 8, 26b; Hb 13:9.—οὐ καλόν Mt 15:26; Mk 7:27.

c. καλόν ἐστίν αὐτῷ μᾶλλον *it is better for him* Mk 9:42; cf. 1 Cor 9:15. καλόν (σοῖ) ἐστίν. . . ἢ *it is a (n) (greater) advantage (for you). . . , than* (cf. Jon 4:3) Mt 18:8f; Mk 9:43, 45, 47 (cf. Bl-D. §190, 2). καλὸν ἦν αὐτῷ *it would have been better for him* Mt 26:24; Mk 14:21 v.l. (Bl-D. §358, 1; 360, 1). Without the copula 1 Cl 51:3; I Ro 6:1.—That which is good or better is added in the *inf.*, which forms the subject of καλόν ἐστίν (Appian, Bell. Civ. 3, 13 §46 καλὸν εἴη τινὶ θνήσκειν; Polyaeus 8, 9, 2; Jos., Bell. 1, 650; 4, 163) Mt 15:26; 18:8f; Mk 7:27; Gal 4:18a; also the articular *inf.* (Menand., Monost. 283; 291 καλὸν τὸ θνήσκειν *al.*). κ. τὸ μὴ φαγεῖν κρέα Ro 14:21; 1 Cor 7:26b; *w. acc.* and *inf.* ἡμᾶς ὅδε εἶναι Mt 17:4; Mk 9:5; Lk 9:33; cf. Mk 9:43, 45, 47; B 21:1; with εἰ Mt 26:24; Mk 9:42; 14:21; with ἐάν 1 Cor 7:8. Cf. Bl-D. §409, 3; KBeyer, Semitische Syntax im NT '62, 76-8.—Superlat.

κάλλιστος, η, ον *very beautiful* (Diod. S. 5, 13, 1; Jos., Ant. 16, 142) τὰ κάλλιστα *the specially good ones* Mt 13:48 D. ὑπόδειγμα *an illustrious example* 1 Cl 6:1.—WGrundmann, TW III 539-53. M-M. B. 1176; 1191.**

κάλυμμα, ατος, τό (Hom.+; Delian inscr. [III BC]: Bull. de corr. hell. 32, 13 no. 3a, 42; LXX; Philo, Leg. All. 2, 53; Test. Judah 14:5) *covering, veil*.

1. *lit.*, of the veil *w.* which Moses covered his face (Ex 34:33-5) 2 Cor 3:13.—καλ. is *v.l.* for ἐξουσία 1 Cor 11:10.

2. *fig. veil, covering* that prevents right understanding τὸ αὐτὸ κ. ἐπὶ τῇ ἀναγνώσει . . . μένει *the same veil remains when* . . . is read 3:14. κ. ἐπὶ τὴν καρδίαν κεῖται *a veil lies on the mind* vs. 15; περιαιρεῖται τὸ κ. *the cover is taken away* vs. 16 (cf. Ex 34:34).—JGöttsberger, D. Hülle des Mos. nach Ex 34 u. 2 Cor 3: BZ 16, '24, 1-17; SSchulz, Die Decke des Moses (2 Cor 3:7-18), ZNW 49, '58, 1-30; AOepke, TW III 560-2. M-M. B. 436.*

καλύπτω fut. καλύψω; 1 aor. ἐκάλυψα; pf. pass. ptc. κεκαλυμμένος (in Hom., Pind., trag.; rare in Attic prose [X., Cyr. 5, 1, 4 κεκαλυμμένη, Equ. 12, 5]; on the other hand, in Aristot., Plut., Paus., Ael. Aristid. [Anz 271], also inscr., PRainer 239, 5; LXX; En. 14, 13; Ep. Arist. 87; Test. Levi 10:3; Philo, Leg. All. 3, 158; Jos., Ant. 13, 208; Sib. Or. 4, 53. Prob. passed into the Koine fr. Ionic [Nägeli 27]) *cover, hide, conceal*.

1. *lit.* τινά *cover someone (up)* Lk 23:30, *perh.* in the special sense *bury* (exx. in HGüntert, Kalypso '19, 31ff. Also inscr. in Ramsay, Phryg. I 2 p. 476 no. 342). τί τινι *cover someth. w. someth.* (Num 4:12) λύχνον σκεύει κ. *a lamp with a vessel* 8:16 (cf. Num 4:9). Of a boat καλύπτεσθαι ὑπὸ τῶν κυμάτων *be covered by the waves* Mt 8:24 (Achilles Tat. 3, 2, 6; Ps 77:53; Ex 15:10).

2. *fig.*—a. *cover (up), remove from sight* πλῆθος ἁμαρτιῶν (cf. Ps 84:3; s. also Philosophenspr. p. 490, 56 ἡ εὐνοία τὴν ἁμαρτίαν περιστέλλει) 1 Pt 4:8; Js 5:20; 1 Cl 49:5; 2 Cl 16:4 (for the last 4 cf. also Prov 10:12). ἁμαρτίας Dg 9:3.

b. *hide* (Hos 10:8) pf. pass. *be hidden* (=unknown) of the gospel: κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν 2 Cor 4:3; cf. Mt 10:26 (Vi. Aesopi W. c. 110 πάντα τὰ καλυπτόμενα ὁ χρόνος εἰς φῶς ἄγει).

c. *veil* of the καρδία (q.v. 1bβ) of uncomprehending disciples: *was our heart not veiled?* Lk 24:32 D. M-M. B. 849.*

καλῶς adv. (Hom.+; inscr., pap., LXX; En. 102, 9; Ep. Arist., Philo, Joseph., Test. 12 Patr.; loanw. in rabb.) *well, beautifully*.

1. *fitly, appropriately, in the right way, splendidly* (Is 23:16) κ. πάντα πεποίηκεν *he has done everything very well, indeed* Mk 7:37. διὰ τὸ κ. οἰκοδομησθαι αὐτὴν *because it was well built* Lk 6:48; σὺ κάθου ὧδε κ. *be seated here in a good place* Js 2:3 (Lucian, Paras. 50 καλῶς κατακείμενος; cf. Field, Notes 236), unless κ. here=please (so JHRopes, ICC '16 ad loc.; RSV). σὺ κ. εὐχαριστεῖς *you may give thanks well enough* 1 Cor 14:17; ἐτρέχετε κ. *you were running so well* Gal 5:7. Cf. 1 Ti 3:4, 12, (Diog. L. 1, 70 Chilon advises that one must μανθάνειν τῆς αὐτοῦ οἰκίας καλῶς προστατεῖν) 3:13; 5:17. In these pass. the mng. approaches 2.

2. in a moral sense *commendably, in a manner free from objection* ζηλοῦσιν οὐ καλῶς Gal 4:17. κ. ἀναστρέφεισθαι (s. ἀναστρέφω 2 βα) Hb 13:18.

3. *beneficially, acceptably* κ. ποιεῖν *do good* (Lucian, Ep. Sat. 3, 31) Mt 12:12. W. dat. (Zeph 3:20) τοῖς μισοῦσιν ὑμᾶς Mt 5:44 v.l.; Lk 6:27. κ. λέγειν *w. acc. speak well of* 6:26. Cf. Bl-D. §151, 1 κ. ἔχειν *be well, in good health* Mk 16:18 (ἔχω II 1).

4. *rightly, correctly*—a. κ. ποιεῖν *do what is right, act rightly, do well* (Dio Chrys. 30[47], 25; Ael. Aristid. 36 p. 685 D.) 1 Cor 7:37f; Js 2:8, 19. W. ptc. (Appian, Bell. Civ. 3, 75 §305; Sb 5216, 7 [I BC]; 6265, 8 [I AD]; POsl. 55, 7; Jos., Ant. 11, 279; Bl-D. §414, 5; Rob. 1121) *be kind enough to do someth.* Ac 10:33; Phil 4:14; 3J 6; *do well in doing someth.* 2 Pt 1:19; GEg 1 c.

b. *w.* verbs of speaking, hearing, understanding κ. ἀποκρίνεσθαι *answer rightly, well* Mk 12:28. εἰπεῖν (Simplicius in Epict. p. 44, 50; 47, 51; Jos., Ant. 8, 380) Lk 20:39; J 4:17. λαλεῖν Ac 28:25. λέγειν J 8:48; 13:13; cf. 18:23. προφητεῦειν *prophesy rightly* Mt 15:7; Mk 7:6; cf. κ. ἀκούειν *hear correctly* (Menand., fgm. 623) Hm 4, 3, 2. κ. ἐπίστασθαι τι *know someth. well* 1 Cl 53:1 (Appian, Bell. Civ. 2, 98 §406 εἰδέναι κ.; Procop. Soph., Ep. 18 ἴσθι κ.=you may be quite sure). Papias 2:3.

c. as exclamation καλῶς *Quite right! That is true! Well said!* (Arrian, Cyneg. 18, 1; Ael. Aristid. 33 p. 617 D.; 45 p. 44; Lucian, Dial. Deor. 20, 10; 3 Km 2:18) Mk 12:32; Ro 11:20.

5. *fortunately* καλῶς ἐξέφυγες *fortunately you escaped* Hv 4, 2, 4.

6. *ironically* (Soph., Ant. 739; Aelian, V.H. 1, 16 al.) κ. ἀνέχεσθε *you put up with it well enough* 2 Cor 11:4 (cf. PKirberg, Die Toleranz der Korinther '10; JGMachen, The Origin of Paul's Religion '21, 131ff). κ. ἄθετεῖν Mt 7:9. But here *perh.* the καλῶς of vs. 6, which is not ironic, may require a similar *interpr.*, and the sentence should be a question: *are you doing the right thing in rejecting God's commandment?*

7. *comp.* κάλλιον (for the *superl.*, as Galen, Protr. 8 p. 24, 19 J.; cf. Bl-D. §244, 2) ὥς καὶ σὺ κ. ἐπιγινώσκεις *as also you know very well* Ac 25:10. M-M.**

καμάρα, ας, ἡ (Hdt.+; Dit., Syll.3 1243, 4; pap.) *arch, vault, vaulted room* (Is 40:22) MPol 15:2 (on the mngs. of the Carian word fr. which it may be derived s. FSolmsen, BPhW 26, '06, 853).*

κάμέ s. **κάγώ**.

κάμηλος, ου, ὁ and ἡ (Aeschyl., Hdt.; inscr., pap., LXX, Philo; Jos., Ant. 1, 252; 8, 167 al.) *camel* τρίχες καμήλου *camel's hair* Mt 3:4; Mk 1:6; GEb 2b (here there is naturally no thought of the soft τρίχες καμήλου from which the garments of distinguished people are made acc. to Ctesias in Apollon. Paradox. 20). Proverbially εὐκοπώτερόν ἐστιν κάμηλον διὰ τρήματος ῥαφίδος εἰσελθεῖν *it is easier for a camel to go through a needle's eye* of someth. impossible, w. the contrast emphasized greatly (for a proverb comparing someth. very small w. someth. very large, cf. Lucian, Ep. Sat. 1, 19 μύρμηξ ἢ κάμηλος): the largest animal and the smallest opening Mt 19:24; Mk 10:25; Lk 18:25 (s. GAicher, Kamel u. Nadelöhr '08; ERostan, Les Paradoxes de Jésus '08, 11ff; WBLEibtreu [s. μισέω 1] 17f; RLehmann u. KLSchmidt, ThBl 11, '32, 336-40; EBöcklen, Deutsches Pfarrerblatt 37, '33, 162-5; CLatney, Verb. Dom. 31, '53, 291f; EBest, ET 82, '70, 83-9. S. κάμιλος). To strain out a gnat τὴν δὲ κ. καταπίνειν *but swallow a camel*=be over-zealous in small matters and careless in important ones Mt 23:24 (s. κώνωψ).—The camel is contrasted w. the elephant in Phalaris, Ep. 86; Ps.-Libanius, Ep. 1597, 1 ed. F. XI p. 593, 1.—Artem. 4 p. 199, 9 explains that camel and elephant would have the same mng. in figurative interpretation).—OMichel, TW III 597-9. M-M. B. 189f.*

κάμιλος, ου, ὁ *rope, ship's cable* is the rdg. of several mss., and of several versions (e.g. Armenian; FHerklotz, BZ 2, '04, 176f) Mt 19:24; Mk 10:25; Lk 18:25 instead of κάμηλος (q.v.). κάμιλος, found only in Suidas 1967C and the scholia on Aristoph. (Vesp. 1035), may be ancient (Bl-D. §24; Mlt.-H. 72—'Byzantine invention'), but has no place in the NT.—EBoisacq, Dict. Étym. '16 p. 403, 1; Bröndal, BPhW 38, '18, 1081f; PHaupt, Camel and Cable: AJPh 45, '24, 238ff.*

κάμινος, ου, ἡ (Aeschyl., Hdt.+; pap., LXX, Joseph., loanw. in rabb. Cf. Bl-D. §49, 1) *oven, furnace* καπνὸς καμίνου (Ex 19:18; Job 41:12) Rv 9:2. κ. τοῦ πυρός *fiery oven, kiln* (Da 3:6, 11 al.) of potters' kilns (Sir 27:5) 2 Cl 8:2. Of smelters' furnaces (X., Vectig. 4, 49; Diod. S. 5, 13, 1; 5, 27, 2; Ezk 22:20, 22) Rv 1:15; MPol 15:2. κ. πυρός as the place of the fiery trial of the three young men (Da 3:20ff; 4 Macc 16:21; Jos., Ant. 10, 213) 1 Cl 45:7. Fig. of hell: Mt 13:42, 50. M-M.*

καμνύω 1 aor. ἐκάμνυσα (contracted fr. καταμύω; despite the protests of Phryn. 339f L., it spread fr. the poets [Batr. 191; Alexis Com. 319; Apollon. Dysc., Synt. 323, 22; 326, 9] into popular speech: X., Cyr. 8, 3, 27 codd.; Hero Alex. I p. 412, 5; PGM 4, 586; 958; 1057; 1069; 7, 855; 13, 945; LXX [Thackeray 99]; Philo [s. below].—W-S. §5, 22c; 12, 6; Bl-D. §69, 1; Mlt.-H. 92; 243; 398; Thumb 63f; Crönert 64, 4) *close (the eyes)* τοὺς ὀφθαλμούς (so Ps.-Callisth. 3, 33, 27 w. ref. to the dying Alexander) fig. (Philo, Somn. 1, 164 καμνύσαντες τὸ τ. ψυχῆς ὁμῶς; La 3:45) of an attitude of hostility toward the gospel Mt 13:15; Ac 28:27 (both Is 6:10). M-M.*

κάμνω 2 aor. ἔκαμον; pf. κέκημηκα Rv 2:3 t.r., ptc. κέκηκός.

1. *be weary, fatigued* (so Hom.+; PGiess. 47, 8; PLond. 1708, 50; 4 Macc 3:8) τῇ ψυχῇ *in spirit* Hm 8:10. Here we may think of a weariness of the soul (for weariness of this kind cf. Diod. S. 20, 96, 3 κάμνοντες ταῖς ψυχαῖς; Philo, Post. Cai. 31 [the wandering soul]; Jos., Ant. 2, 290). But another interpretation may perh. be derived from Diod. S. 15, 38, 2: κάμνειν τῇ συνεχείᾳ τῶν πολέμων=be tired or weary of the continued succession of the wars. Then the κάμνοντες τῇ ψυχῇ would be not the weary in spirit but those who are tired of living (as Job 10:1).—Hb 12:3 it may be abs. (as Jos., Vi. 209), i.e., if τ. ψυχῆς ὁμῶν belongs w. ἐκλυόμενοι. Of documents σχεδὸν ἐκ τοῦ χρόνου κεκημηκότα *almost worn out by time* MPol 22:3; Epil Mosq 4 (Diog. L. 9, 113; in Timon's house the works of the poets lie about unprotected, many of them half eaten up [ἡμίβρωτα]).

2. *be ill* (so Soph., Hdt.+; ὁ κάμνων *the sick man* (Strabo 8, 6, 15; Musonius 20, 8 θεραπείαν τῶν καμνόντων; Epict., fgm. 19; M. Ant. 6, 55; Dit., Syll. 3 943, 9f ἐπιμέλεια τῶν καμνόντων; Philo, Omn. Prob. Lib. 12, Migr. Abr. 124 τὴν τῶν καμνόντων σωτηρίαν) Js 5:15. Another possibility here is the mng. *be hopelessly sick, waste away* (schol. on Apollon. Rhod. 4, 1091 p. 306, 23 W.; Jos., Ant. 8, 266), or even—3. *die* (Crinagoras [I BC/I AD] no. 25, 1; Diod. S. 14, 71, 1 and 4; Dionys. Byz. §109; 110; Epigr. Gr. 321, 8 καμών=dead; grave inscr. [AD Nock, Sallust. p. XXXIII 94 ὅταν κάμης, τοῦτο τὸ τέλος=when you die, this is the end]; Wsd 4:16; 15:9; Sib. Or. 3, 588). M-M. B. 540.*

κάμοι s. κάγω.

Καμπανός, ἡ, ὁν *Campanian*, belonging to the district of Campania in south central Italy (incl. Naples, Cumae) ἡ ὁδὸς ἢ Κ.=Via Campana (CIL VI 2107, 3; 14; 10250; 29772) Hv 4, 1, 2. Cf. MDibelius, Hdb. ad loc.*

κάμπω fut. κάμψω; 1 aor. ἔκαμψα (Hom.+; pap., LXX, Philo).

1. *trans. bend, bow* τὸν τράχηλον *the neck* B 3:2 (Is 58:5). γόνυ (also pl.) *bend the knee* as a sign of (religious) devotion (LXX) τινὶ *before someone* (Sib. Or. 3, 616f) τῇ Βάαλ Ro 11:4. Also πρὸς τινα Eph 3:14. Fig. κ. τὰ γόνατα τῆς καρδίας (s. γόνυ) 1 Cl 57:1.

2. *intr. (Polyaenus 3, 4, 3 ἔκαμψεν=he bent inward) bend (itself)* ἐμοὶ κάμψει πᾶν γόνυ *every knee shall bend before me* Ro 14:11 (Is 45:23). ἐν τῷ ὀνόματι Ἰησοῦ *when the name of Jesus is proclaimed* Phil 2:10 (also infl. by Is 45:23). M-M. B. 542.*

καῖν (formed by crasis fr. καὶ ἅν, quotable Hes.+; pap., LXX [Thackeray 138]; Philo, Aet. M. 134 al.; Joseph.; Sib. Or. 3, 18; Bl-D. §18; 371; Rob. 208) particle w. subjunctive.

1. *and if* Mt 10:23 v.l.; Mk 16:18; Lk 6:34 D; 13:9 (here the suppression of the first apodosis [καλῶς ἔχει] is

quite **class.**; **Bl-D.** §454, 4; **cf. Rob.** 1023); **J 8:55**; **Js 5:15**; **Hs 5, 5, 4.** **κἄν . . . δέ** but if **IRo 5:2.** **κἄν . . . κἄν . . . κἄν** and if. . . and if. . . and if **1 Cor 13:2f** in text and **v.l.** **κἄν . . . κἄν** and if. . . and if, whether. . . whether (**Demosth.** 25, 15; **Test. Jud.** 15:5, Reub. 4:7) **Lk 12:38.**

2. even if, even though **οὐ μόνον . . . ἀλλὰ κἄν εἴπτε** not only. . . but even if you say **Mt 21:21.—26:35** (**κἄν** δέη ἀποθανεῖν as **Jos., Ant. 6, 108**; 11, 228); **J 8:14**; **10:38**; **11:25**; **2 Cl 19:3**; even if. . . just **Hb 12:20.**

3. (even) if only, at least (**Soph., El.** 1483; **Lucian, Tim. Tim.** 20 **κἄν ὄνος** ‘at least a donkey’; **PREinach 52, 6**; **POxy.** 1593, 5ff **κἄν νῦν** ‘now at least’) **κἄν τῶν ἱματίων** even his clothes **Mk 5:28.** **Cf. 6:56** (**cf. Athen.** 5, 212f ἐκάστου σπεύδοντος **κἄν** προσάψασθαι τῆς ἐσθῆτος). **κἄν ἡ σκιά** at least his shadow **Ac 5:15.** **κἄν ὥς ἄφρονα** δέξασθέ με *accept me at least as a fool* **2 Cor 11:16.—2 Cl 18:2**; **IEph 10:1.** In the apodosis of a conditional sentence **2 Cl 7:3**; **GP 12:52, 54.—κἄν ταῦτα** even if this=this, little though it be **Dg 2:10** (**cf. Lucian, Dial. Mar.** 1, 3). **M-M.***

Κανά, ἡ indecl. *Cana*, name of a city in Galilee (**cf. Jos., Vi. 86**), the location of which can no longer be determined. Among the possibilities are the sites now known as Khirbet Kānā=Kānat el Jelīl (**Dalman, Orte3 108ff**) and Kefr Kennā (ThaddSoiron, D. Evangelium u. d. hl. Stätten in Palästina ’29), or even ‘Ain Kānā south of er-Rêne. Place of Jesus’ first miracle in **J 2:1, 11** (**lit. in Hdb. exc.** after **J 2:12**; **CKopp, The Holy Places of the Gospels**, tr. RWalls, ’63, 143-54).—**4:46.** Home of Nathanael **21:2**; according to many, also of Simon **Mt 10:4** (s. **Καναναῖος**).—Heinz Noetzel, Christus und Dionysus ’60. **M-M.***

Καναναῖος, ου, ὁ Cananaean, surname of the second Simon among the 12 disciples **Mt 10:4**; **Mk 3:18** (the **t.r.** has **Κανανίτης** in both **pass.**). Not from *Cana* (Jerome) nor *Canaanite*, but **fr. Aram.** **ἐνthusiast, zealot** (**cf. Lk 6:15**; **Ac 1:13**, where he is called **ζηλωτής**), **prob.** because he had formerly belonged to the party of the Zealots (**Schürer** 14 486f; 573f; 617ff; **JKlausner, Jesus v. Naz. 2** ’34, 272ff [Eng. **transl.** ’26, 205f; 284f]; against this view **Borge Salomonsen, NTS 12**, ’66, 164-76); s. **FCBurkitt, Syriac Forms of NT Proper Names** ’12, 5, and **Σίμων 2. M-M.***

Κανανίτης, ου, ὁ Cananite, man from Cana. **Acc. to Strabo 14, 5, 14** one of the two Stoics named Athenodorus received this name to distinguish him **fr. the other Ath.**; ἀπὸ κώμης τινος (*Cana* near Tarsus) was added. The **t.r.** has **K.** in **Mt 10:4**; **Mk 3:18** for **Κάναναῖος**, and so interprets it.*

Κανδάκη, ης, ἡ Candace (Bion of Soli [II BC], *Aethiopica*: 668 F. 1 **Jac.** βασιλέως μητέρα καλοῦσι **K.**; **Strabo 17, 1, 54 p.** 820; **Ps.-Callisth.** 3, 18; **Cass. Dio 54, 5**; **Pliny, H.N. 6, 35, 7**; **Sb 8366** [**inser. 109 AD**]) title of the queen of Ethiopia (on Egypt. monuments she is called **k[e]nt[e]ky**) **Ac 8:27.—Rpietschmann, Pauly-W. I 1894, 1095ff**; **Grohmann, ibid. X 2**, ’19, 1858f; **WMaxMüller, Aethiopien** ’04; **GRöder, Klio 12**, ’12, 72ff; **AWikenhauser, Die ApGesch.** ’21, 361f; **StLösch, ThQ 111**, ’30, 477-519. **M-M.***

κανών, ὄνος, ὁ (**Hom.+; inser., pap., LXX.** For the **mngs.** of the word [basically ‘straight rod’] s. **ThZahn, Grundriss d. Gesch. d. ntl. Kanons2** ’04, 1 ff; **Hoppel, KANON: Philol. Suppl.** 30, 4, ’37; **LWenger, Canon: Ak. d. W. Wien, Phil.-hist. Kl. Sitzgsber.** 220, 2, ’42) the **mngs.** found in our **lit.** are:

1. *rule, standard* (**Eur., Hec.** 602; **Demosth.** 18, 296; **Aeschin., In Ctesiph.** 66; **Sext. Emp., Log.** 2, 3; **Ps.-Plut., Consol. ad Ap.** 103A; **Epict., index Sch.**; **Lucian, Pisc.** 30; **UPZ 110, 58** [164 BC]; **PLond.** 130, 12; 4 **Macc 7:21**; **Ep. Arist. 2**; **Philo; Jos., C. Ap. 2, 174**; **Test. Napht.** 2:3) τῷ κανόνι τοῦτω στοιχεῖν **Gal 6:16**; **Phil 3:16 t.r.**; ἐλθωμεν ἐπὶ τὸν τῆς παραδόσεως ἡμῶν κανόνα **1 Cl 7:2** (**cf. Epict.** 1, 28, 28 ἐλθωμεν ἐπὶ τοὺς κανόνας).

2. *sphere of action or influence, province, limits* ἐν τῷ κανόνι τῆς ὑποταγῆς ὑπάρχειν **1 Cl 1:3.** παρεκβαίνειν τὸν ὀρισμένον τῆς λειτουργίας κανόνα **41:1.** **Cf. 2 Cor 10:13, 15f.**

3. In the second century in the Christian church **κ.** came to stand for revealed truth, *rule of faith* (**Zahn, RE VI 683ff.—Cf. Philo, Leg. All.** 3, 233 ὁ διαφθεῖρων τὸν ὑγῆ κανόνα τῆς ἀληθείας; **Synes., Ad. Paeon.** 4 **p.** 310D τῆς ἀληθείας κανὼν of mathematics). ἐκκλησιαστικὸς καὶ καθολικὸς **κ.** **Epil Mosq 1.—HWBeyer, TW III 600-6. M-M.***

Καπερναοὺμ s. καφαρναούμ.

καπηλεύω (**Aeschyl., Hdt.+; inser., pap.; Philo, Virt.** 112, **Leg. ad Gai.** 203; **cf. Dio Chrys.** 8, 9) *trade in, peddle, huckster* (of retail trade; **cf. the contrast καπηλεία—ἐμπορία Jos., C. Ap. 1, 61**) τὶ *someh.*, also **fig. (Pla., Prot.** 5 **p.** 313D οἱ τὰ μαθήματα καπηλεύοντες. **Sim., Nicol. Dam.: 90 fgm.** 132, 2 **Jac.; Iambl., Vi. Pyth.** 34, 245; **Philostrat., Vi. Apoll.** 1, 13 τὴν σοφίαν καπηλεύειν) τὸν λόγον **τ. θεοῦ 2 Cor 2:17** (**Anon. Vi. Pla. p.** 8, 48 **Westerm.** *καπηλὸς λόγων*). Because of the tricks of small tradesmen (**Dio Chrys.** 14[31], 37f; **Lucian, Hermot.** 59 φιλόσοφοι ἀποδίδονται τὰ μαθήματα ὥσπερ οἱ κάπηλοι. . . δολώσαντες καὶ κακομετροῦντες; **Is 1:22** οἱ **κ.** μίσγουνσι **τ. οἶνον ὕδατι**) the word comes to mean almost *adulterate* (so **Vulg., Syr., Goth.**).—**Hug, Pauly-W. X 2** ’19, col. 1888f; **HWindisch, TW III 606-9. M-M. B. cf. 821.***

καπνός, οὗ, ὁ (**Hom.+; BGU 1026 XXII, 17; LXX; Jos., Ant. 5, 284**; 12, 310) *smoke* **Rv 9:2f; 18:9, 18.** ἀναβαίνειν (**Horapollo 2, 16** εἰς οὐρανόν; **Ex 19:18**; **Josh 8:20**; **Is 34:10**) **8:4**; **9:2a**; **14:11**; **19:3.** καπνὸς καμίνου (**Ex 19:18**; **Job 41:12**) **9:2b.** Of the cloud of smoke in which God appears (**Is 6:4**) **15:8.** **W.** fire and brimstone (**cf. Θεῖον**) **9:17f.** **W.** fire and blood ἀτμὶς καπνοῦ *steaming smoke* **Ac 2:19** (**Jo 3:3**). **M-M. B. 73.***

Καππαδοκία, ας, ή (Menand., Kolax fgm. 2, 2; Strabo 11, 13, 15; 12, 2, 11 al.; Joseph., ind.; inscr.) Cappadocia, a province in the interior of Asia Minor. Mentioned w. other parts of Asia Minor (Posidon.: 87 fgm. 36, 50 Jac.) Ac 2:9; 1 Pt 1:1 (Ps.-Callisth. 2, 11, 1 Alexander sends a circular letter—ἐγκύκλιος ἐπιστολή—to five adjoining satrapies, among them Cappadocia).—JMarquardt, Röm. Staatsverwaltung I2 1881, 365ff; Ramsay, Hist. Geogr. 281ff, Church 443ff.*

καρδοκία, ας, ή (Aq.—καρδοκέω Eur., Hdt.+; Jos., Ant. 17, 86) eager expectation Phil 1:20 v.l. (for ἀποκαρδοκία).*

καρδία, ας, ή (since Hom. [καρδίη, κραδίη]. Rather rare in secular wr. in the period of the Gk. Bible [cf. Diod. S. 32, 20; Plut., Mor. p. 30A; 63A; Epict. 1, 27, 21; M. Ant. 2, 3, 3; 7, 13, 3; Ps.-Apollod. 1, 4, 1, 5; Lucian; pap., incl. PGM 5, 157; 13, 263; 833; 1066; s. below 1bη], but common LXX, Test. 12 Patr.; Ep. Arist. 17. On Philo and Joseph. s. ASchlatter, D. Theol. d. Judentums nach d. Bericht d. Jos. '32, 21).

1. *heart* as the seat of physical, spiritual and mental life—a. as the center and source of physical life (Ps 101:5; 103:15) ἐμπιπλῶν τροφῆς τὰς κ. satisfying the hearts w. food Ac 14:17. τρέφειν τὰς κ. fatten the hearts Js 5:5.

b. as center and source of the whole inner life, w. its thinking, feeling, and volition (νοῦν κ. φρένας κ. διάνοιαν κ. λογισμὸν εἶπέ τις ποιητῆς [Hes., fgm. 247 Rz.] ἐν καρδίᾳ περιέχεσθαι), in the case of the natural man as well as the redeemed man.

α. in the all-inclusive sense: said of God or Christ γινώσκειν τὰς καρδίας (cf. 1 Km 16:7; 1 Ch 28:9) Lk 16:15; δοκιμάζειν 1 Th 2:4; ἐρευνᾶν Ro 8:27; Rv 2:23 (νεφροὺς κ. καρδίας as Ps 7:10; Jer 17:10; 20:12). τὰ κρυπτὰ τῆς κ. 1 Cor 14:25 (cf. Test. Reub. 1:4). ὁ κρυπτὸς τῆς κ. ἄνθρωπος 1 Pt 3:4. ἐκ καρδίας from the bottom of the heart=sincerely (Aristoph., Nub. 86) Ro 6:17; 1 Pt 1:22. Also ἀπὸ τῶν καρδιῶν (M. Ant. 2, 3, 3 ἀπὸ καρδίας εὐχάριστος τ. θεοῖς; Lucian, Jupp. Trag. 19; Is 59:13; La 3:33) Mt 18:35. ἐκ καθαρᾶς καρδίας 1 Ti 1:5; 2 Ti 2:22. ἐξ ὅλης τ. καρδίας (Test. Levi 13:1) Ac 8:37 v.l. Opp. πρόσωπον and καρδία externals and inner attitude of heart (cf.

1 Km 16:7 ἄνθρωπος ὄνεται εἰς πρόσωπον, ὁ δὲ θεὸς ὄνεται εἰς καρδίαν) 2 Cor 5:12. The same contrast προσώπῳ οὐ καρδίᾳ outwardly, not inwardly 1 Th 2:17. As the seat of the inner life in contrast to the mouth or lips, which either give expression to the inner life or deny it Mt 15:8; Mk 7:6 (both Is 29:13); Mt 15:18; Ro 10:8 (Dt 30:14); vs. 9f; 2 Cor 6:11.

β. of the faculty of thought, of the thoughts themselves, of understanding, as the organ of natural and spiritual enlightenment (see the 'poet' under 1 b above; Aesop, Fab. 254P=232H.; 3 Km 10:2; Job 12:3; 17:4). In this area κ. may oft. be transl. mind: 2 Cor 4:6; Eph 1:18; 2 Pt 1:19. τῇ κ. συνιέναι understand Mt 13:15b; Ac 28:27b (both Is 6:10). νοεῖν τῇ κ. think J 12:40b. ἐν τῇ κ. λέγειν (Dt 8:17; 9:4; Ps 13:1. Also Aesop 62 Halm=179 Chambry βοῶν ἐν τῇ καρδίᾳ alternating w. ταῦτα καθ' ἑαυτὸν λέγοντος) say to oneself, i.e. think, reflect, without saying anything aloud Mt 24:48; Lk 12:45; Ro 10:6; Rv 18:7; διαλογίζεσθαι Mk 2:6, 8; Lk 3:15; 5:22; Hv 1, 1, 2; 3, 4, 3. The κ. as the source of διαλογισμοί Mt 15:19; Mk 7:21; Lk 2:35; 9:47. διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ Lk 24:38. ἀναβαίνει τι ἐπὶ τὴν καρδίαν τινός someth. enters someone's mind=someone thinks of someth. (s. ἀναβαίνω 2) Ac 7:23; 1 Cor 2:9; Hv 3, 7, 2; m 12, 3, 5; s 5, 7, 2. Also of memory Hv 3, 7, 6; m 4, 2, 2; 6, 2, 8. διατηρεῖν ἐν τ. καρδίᾳ Lk 2:51 (cf. Test. Levi 6:2). συμβάλλειν vs. 19. ἐνθυμεῖσθαι Mt 9:4. διακρίνειν Hv 1, 2, 2.—Likew. of a lack of understanding: ἡ ἀσύνετος κ. the senseless mind Ro 1:21; βραδὺς τῇ κ. slow of comprehension Lk 24:25 (cf. Tetr. Iamb. 2, 31a, 6 the mocking words of the fox ὃ ἀνόητε κ. βραδὺ τῇ καρδίᾳ). ἐπαχύνθη ἡ κ. τοῦ λαοῦ Mt 13:15a; Ac 28:27a (both Is 6:10). πωροῦν τὴν κ. J 12:40a; κ. πεπωρωμένη Mk 6:52; 8:17; ἡ πόρωσις τῆς κ. 3:5; Eph 4:18. ἀπατᾶν καρδίαν ἑαυτοῦ Js 1:26; cf. Ro 16:18. κάλυμμα ἐπὶ τὴν κ. κείται 2 Cor 3:15.—As the seat of thought, κ. is also the seat of doubt διακρίνεσθαι ἐν τῇ κ. Mk 11:23. διστάζειν Hm 9:5.—God opens the heart Ac 16:14 or the eyes of the heart 1 Cl 59:3 to Christian knowledge.

γ. of the will and its decisions (Diod. S. 32, 20) ἕκαστος καθὼς προήρηται τῇ κ. each one as he has made up his mind 2 Cor 9:7 (cf. Test. Jos. 17:3 ἐπὶ προαιρέσει καρδίας). θέτε ἐν ταῖς καρδίαις ὑμῶν (s. 1 Km 21:13) make up your minds Lk 21:14; cf. Ac 5:4. πρόθεσις τ. καρδίας 11:23. βάλλειν εἰς τὴν κ. ἵνα put it into someone's heart to J 13:2. Also διδόναι εἰς τ. κ. (2 Esdr 17 [Neh 7]: 5) w. inf. foll. Rv 17:17, or πληροῦν τὴν κ. w. inf. foll. Ac 5:3. Cf. 1 Cor 4:5; 7:37; Hb 3:8 (Ps 94:8) al. God's law written in the hearts of men Ro 2:15; 2 Cor 3:2f; Hb 8:10 (Jer 38[31]: 33).

δ. of moral decisions, the moral life, of vices and virtues: ἀγνίζειν τὰς κ. Js 4:8; καθαρίζειν τὰς κ. Ac 15:9; Hv 3, 9, 8; w. ἀπὸ τινος Hm 12, 6, 5; καθαρὸς τῇ κ. pure in heart (Ps 23:4) Mt 5:8; καθαρὰ κ. (Sextus 46b) Hv 4, 2, 5; 5:7; m 2:7. ῥεραντισμένοι τὰς κ. ἀπὸ συνειδήσεως πονηρᾶς with hearts sprinkled clean from a consciousness of guilt Hb 10:22. κ. ἄμεμπτος 1 Th 3:13. ἀμετανόητος Ro 2:5. κ. πονηρὰ ἀπιστίας Hb 3:12; λίνθιναι κ. B 6:14 (Ezk 36:26). γεγυμνασμένη πλεονεξίας trained in greediness 2 Pt 2:14. Cf. Lk 21:34; Ac 8:21f. περιτομή καρδίας (cf. Jer 9:25; Ezk 44:7, 9) Ro 2:29.—B 9:1; 10:12; Ac 7:51.

ε. of the emotions, wishes, desires (Theognis 1, 366; Bacchylides 17, 18): ἐπιθυμία τῶν κ. desires of the heart Ro 1:24. ἐπὶ τὴν κ. σου ἀνέβη ἡ ἐπιθυμία τ. πονηρίας Hv 1, 1, 8; cf. s 5, 1, 5. ἐνθύμησις m 4, 1, 2; 6, 2, 7. μὴ ἀναβαινέτω σου ἐπὶ τὴν κ. περὶ γυναικός m 4, 1, 1; cf. Hv 1, 2, 4; Mt 5:28.—6:21; 12:34; Lk 12:34; 24:32 (s. καίω 1b); Js 3:14; 5:8. Of joy: ἡυφράνθη ἡ κ. Ac 2:26 (Ps 15:9). χαρήσεται ἡ κ. J 16:22. Of sorrow: ἡ λύπη πεπλήρωκε τὴν κ. 16:6; λύπη ἐγκάθηται εἰς τὴν κ. grief sits in the heart Hm 10, 3, 3. ἡ κ. ταράσσεται (Job 37:1; Ps 142:4) J 14:1, 27; ὁδύνη τῇ κ. Ro 9:2. συνοχή καρδίας anguish of heart 2 Cor 2:4; διαπρίεσθαι ταῖς κ. Ac 7:54; κατανυγῆναι τὴν κ. 2:37; συνθρύπτειν τὴν κ. 21:13. κ. συντετριμμένη a broken heart B 2:10 (Ps 50:19). παρακαλεῖν τὰς κ. Eph 6:22; Col 4:8. Of hope (Ps 111:7) Hm 12, 5, 2. Of repentance Hv 3, 13, 4; m 5, 1, 7; 12, 6, 1. Of the feeling for good and evil, someth. like conscience (1 Km 24:6; 2 Km 24:10) 1J 3:20, 21 (cf. ASkrinjar, Verb.

ἐπιστήμης; **Jos.**, **Ant.** 20, 48 εὐσεβείας) κ. ἔργου *gain from the labor* Phil 1:22. οὐ δόμα, ἀλλὰ τὸν καρπὸν *not the gift, but the advantage* (accruing to the Philippians fr. their generous giving) 4:17; κ. ἔχειν *have fruit* Ro 1:13.

c. Hebraistically, a praise-offering as καρπὸς χειλέων (Hos 14:3; Pr 18:20; 31:31 v.l.) Hb 13:15. **M-M.** B. 511.**

καρποφορέω fut. καρποφορήσω; 1 aor. ἐκαρποφόρησα *bear fruit* or *crops*.

1. lit. (X.+; **Theophr.**, **Hist. Pl.** 3, 3, 7; **Diod. S.** 2, 49, 4; **Zen.-P.** Mich. 106, 6 [III BC]; **Wsd** 10:7; **Hab** 3:17) of land **Mk** 4:28 (γῆ κ. as **Jos.**, **C. Ap.** 1, 306). Of a vine **Js** 2:3.

2. fig., of practical conduct as the fruit of the inner life (**Philo**, **Cher.** 84 κ. ἀρετάς; cf. Ode of Solomon 11, 23) **Mt** 13:23; **Mk** 4:20; **Lk** 8:15; **Js** 4:5, 8. κ. ἐν τῇ καρδίᾳ *bear fruit in the heart*, i.e. in a resolve to do what is right **B** 11:11. Of faith τῆς πίστεως ῥίζα καρποφορεῖ εἰς τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν *the root of faith yields fruit* in (or to) our Lord Jesus Christ **Pol** 1:2. **W. dat.** of advantage κ. τῷ θεῷ **Ro** 7:4. Also θανάτῳ vs. 5. κ. ἐν παντὶ ἔργῳ ἀγαθῷ *bear fruit in all kinds of good deeds* **Col** 1:10.—**Mid.** (**Gk. Inscr.** **Brit. Mus.** 918) *bear fruit* of itself 1:6. **M-M.***

καρποφόρος, ον (**Pind.**, **Hdt.**+; **inscr.**; **PSI** 171, 40 [II BC]; **Gk. Parchments** fr. Avroman: **JHS** 35, '15, 22ff, no. 1 A, 13 [88 BC]; **Sb** 991, 5; 6598, 7; **LXX**, **Philo**; **Jos.**, **Ant.** 4, 85; **Sib. Or.**, **fgm.** 3, 5) *fruitbearing, fruitful* καιροὶ κ. (s. **καιρός** 1) **Ac** 14:17. Cf. **J** 15:2 D. (Ode of Solomon 11, 23). **M-M.***

καρτερέω 1 aor. ἐκαρτέρησα (**Soph.**, **Thu.**+; **pap.**, **LXX**; **Jos.**, **Ant.** 11, 52) *be strong, be steadfast, hold out, endure* (**Thu.** 2, 44, 3; **Pla.**, **Theaet.** 157D, **Lach.** 193A; **Diod. S.** 3, 5, 3 καρτερῆσαι μέχρι τῆς τελευτῆς; **PGrenf. I** 1, 19 [II BC]; **PAmh.** 130, 6; **Job** 2:9; **Sir** 2:2; 12:15; 2 **Macc** 7:17 al.) τὸν ἀόρατον ὡς ὁρῶν ἐκαρτέρησεν *he persevered as if he saw him who is invisible* **Hb** 11:27. Cf. **Windisch**; **Strathmann**.—**GAWhitaker**, in **ET** 27, '16, 186 prefers the **mng.** *fix one's eyes upon*, on the basis of certain **pass.** in **Plut.**—But the proper understanding of this word must surely proceed from the fact that the **ptc.** with καρτερεῖν does not denote an accompanying circumstance, but rather the quality in which someone endures or is steadfast (**Diod. S.** 8, 18, 3 τοιοῦτον βίον ζῶντα καρτερεῖν=keep on living a life like this; 14, 65, 4 μέχρι τίνος καρτερήσομεν ταῦτα πάσχοντες=how long will we continue to suffer this?; 18, 60, 1 καρτερεῖν δεσποζόμενος=allow oneself to be continually dominated; **Arrian**, **Anab.** 7, 8, 3 οὐκοῦν σιγῇ ἔχοντες ἐκαρτέρησαν=they did not continue, then, in silence; **Ps.-Dicaearchus** p. 141 l. 11f. ἀκούων καρτ.=listen continually). Accordingly **Hb** 11:27, giving the reason for Moses' fearlessness: *he kept the one who is invisible continually before his eyes* (i.e., in faith), *as it were*. **M-M.***

[ἀπὸ] Καρυώτου s. **Ἰσκαριώθ.**

κάρφος, ος, τό (**Aeschyl.**, **Hdt.**+; **Gen** 8:11) *speck, chip*, a small piece of straw, chaff, wood, etc., to denote **someh.** quite insignificant (cf. the proverb κινεῖν μηδὲ κ. **Aristoph.**, **Lysias** 474 and **Herodas** 1, 54; 3, 67.—**Ion** of **Chios** [V BC]: no. 392 **fgm.** 6 p. 280, 7 **Jac.** of a tiny foreign object in a wine cup. **Grave inscr.**, **Epigr. Gr.** 980, 9 [ὁ εὐσεβὴς] οὐδὲ κάρφος ἐβλάβη) **Mt** 7:3ff; **Lk** 6:41f; **LJ** 1:1.—For **lit.** s. on **δοκός**. **M-M.***

κατά (**Hom.**+; **inscr.**, **pap.**, **LXX**, **En.**, **Ep. Arist.**, **Philo**, **Joseph.**, **Test. 12 Patr.**, **Sib. Or.**) **prep.** (s. the **lit.** s.v. **ἀνά** **beg.**).

I. with the **gen.** (so 73 times in NT)—**1.** of place—**a.** down from **someh.** (**Hom.**+; **LXX**) ὁρμᾶν κ. τοῦ κρημνοῦ *rush down (from) the bank* (cf. **Polyb.** 39, 9, 7 κατὰ τῶν κρημνῶν ῥίπτειν; **Jos.**, **Bell.** 1, 313) **Mt** 8:32; **Mk** 5:13; **Lk** 8:33. κ. κεφαλῆς ἔχειν *have someh. on one's head* (lit. hanging down fr. the head, as a veil. Cf. **Plut.**, **Mor.** 200F ἐβάδιζε κατὰ τῆς κεφαλῆς ἔχων τὸ ἱμάτιον. **Wilcken**, **Chrest.** 499, 5 of a mummy ἔχων τάβλαν κατὰ τοῦ τραχήλου) 1 **Cor** 11:4.

b. into **someh.** (**Od.** 9, 330 κατὰ σπείους 'into the depths of the cave'; **Hdt.** 7, 235; **X.**, **An.** 7, 1, 30) ἢ κ. βάθους *πτωχεῖα extreme* (lit. 'reaching down into the depths'; cf. **Strabo** 9, 3, 5 p. 419 ἄντρον κοῖλον κατὰ βάθους) or *abyssmal poverty* 2 **Cor** 8:2. This may **perh.** be the **mng.** of πλῆσσειν τινὰ κατὰ τῶν ὀφθαλμῶν *strike someone deep into the eyes* **AP** 11:26 (cf. **Demosth.** 19, 197 ξαίνει κατὰ τοῦ νώτου; **PPetr.** II 18[2b], 15 [246 BC] ἔτυπεν αὐτὸν κατὰ τοῦ τραχήλου).

c. throughout (so in the **Lucan** writings; **Polyb.** 3, 19, 7 κατὰ τῆς νήσου διεσπάρησαν; **PGiess.** 48, 8 κατὰ κυριακῆς γῆς; **Jos.**, **Ant.** 8, 297; **Sib. Or.** 3, 222; 4, 24; 5, 305) γνωστὸν γενέσθαι κ. ὅλης Ἰόππης *become known throughout all Joppa* **Ac** 9:42. κ. ὅλης τῆς Ἰουδαίας 9:31; 10:37; **Lk** 23:5. φήμη ἐξῆλθεν κ. ὅλης τῆς περιχώρου 4:14.

2. fig. down upon, toward, against someone or **someh.**—**a.** w. verbs of swearing, to denote what one swears by (**Thu.** 5, 47, 8; **Lysias** 32, 13; **Isaeus** 7, 28; **Demosth.** 21, 119; 29, 26; **Dit.**, **Syll.** 3 526, 4ff; 685, 25; **UPZ** 110, 39 [164 BC]; **BGU** 248, 13; **Jdth** 1:12; **Is** 45:23; 2 **Ch** 36:13) by ἐξορκίζειν (q.v.) **Mt** 26:63. ὁμνῶναι (q.v.) **Hb** 6:13, 16. ὀρκίζειν (q.v.) **Js** 9, 10, 5. **Sim.** ἐρωτᾶν κ. τινος *request, entreat by someone* **Hv** 3, 2, 3.

b. in a hostile sense: against—**a.** after verbs that express hostile action, etc. διχάζειν **Mt** 10:35. ἐπαίρεσθαι 2 **Cor** 10:5. ἰσχύειν **Ac** 19:16. κακοῦν 14:2. στρατεύεσθαι 1 **Pt** 2:11. φυσιοῦσθαι 1 **Cor** 4:6.

β. after words and expressions that designate hostile speech, **esp.** an accusation ἔχειν (τι) κατὰ τινος *have or hold someh. against someone* **Rv** 2:4, 14, 20. ἐγκαλεῖν **Ro** 8:33. ἐντυγχάνειν τινὶ κατὰ τινος 11:2. κατηγορεῖν **Lk** 23:14. ποιεῖν κρίσιν **Jd** 15a. τὸ κ. ἡμῶν χειρόγραφον *the bond that stands against us* **Col** 2:14. ἐμφανίζειν **Ac** 24:1; 25:2. αἰτεῖσθαι τι 25:3, 15. αἰ κ. τινος αἰτία vs. 27. εἰπεῖν πονηρόν **Mt** 5:11 (cf. **Soph.**, **Phil.** 65 κακὰ

λέγειν κατά τινος. **X.**, *Hell.* 1, 5, 2; **Isocr.**, *C. Nic.* 13; **Plut.**, *Mor.* p. 2A λέγειν κ.; **Dit.**, *Syll.* 3 1180, 1 λέγειν κατά τινος). λαλεῖν ῥήματα **Ac** 6:13; **cf.** **Jd** 15b. μαρτυρεῖν κατά τ. θεοῦ *give testimony in contradiction to God* **1 Cor** 15:15. ζητεῖν μαρτυρίαν κατά τινος *testimony against someone* **Mk** 14:55. ψευδομαρτυρεῖν **14:56f.** ψευδομαρτυρία **Mt** 26:59. γογγύζειν **20:11.** στενάζειν **Js** 5:9. διδάσκειν **Ac** 21:28. συμβούλιον δίδοναι (ποιεῖν **v.1.**) **Mk** 3:6; **ς.** λαβεῖν **Mt** 27:1. ψεύδεσθαι **Js** 3:14 (**Lysias** 22, 7; **X.**, *Ap.* 13).

γ. after expressions which designate such a position or state of mind in a different way εἶναι κ. τινος *be against someone* (**opp.** ὑπέρ) **Mk** 9:40 (**WNestle**, **ZNW** 13, '12, 84-87; **AFridrichsen**, *ibid.*, 273-80); **Ro** 8:31; (**opp.** μετά) **Mt** 12:30; **Lk** 11:23. δύνασθαι τι *be able to do someth. against someone* **2 Cor** 13:8. ἔχειν τι κατά τινος *have someth. against someone* (on one's heart) **Mt** 5:23; **Mk** 11:25; **Hs** 9, 24, 2; **cf.** *ibid.* 23, 2, where the **acc.** is to be supplied. ἐξουσίαν ἔχειν **J** 19:11. ἐπιθυμεῖν **Gal** 5:17. μερίζεσθαι καθ' ἑαυτῆς **Mt** 12:25. **Cf.** **1 Cl** 39:4 (**Job** 4:18). κατά **prob.** means *against* also in ἔβαλεν κατ' αὐτῆς ἄνεμος **Ac** 27:14. ἐτελείωσαν κατά τ. κεφαλῆς αὐτῶν τὰ ἁμαρτήματα *they completed the full measure of sins against their own head* **GP** 5:17.

II. With the **acc.** (so 391 times in NT)—**1.** of place—**a.** of extension in space *along, over, through, in, upon* (**Hom.**+, **Dit.**, *Or.* 90, 7 ἐκ τῶν κατά τ. χώραν ἱερῶν; **PHib.** 82, 19; **PTebt.** 5, 188; **LXX**) **Ac** 24:12. καθ' ὅλην τ. πόλιν *through the whole city* **Lk** 8:39. ἐγένετο λιμὸς κατά τὴν χώραν ἐκείνην **15:14.** κατά τὰς κόμας **9:6.** κατά πόλεις καὶ κόμας **13:22.**—κατά τόπους *in place after place* **Mt** 24:7; **Mk** 13:8; **Lk** 21:11 (**Theophr.**, *περὶ σημ.* 1, 4 p. 389W.; **Cat. Cod. Astr.** III 28, 11 ἐν μέρει τ. ἀνατολῆς κατά τόπους, VIII 3, 186, 1 λιμὸς καὶ λοιμὸς καὶ σφαγαὶ κατά τόπους). οἱ ὄντες κ. τὴν Ἰουδαίαν *those throughout Judaea or living in Judaea* **Ac** 11:1. διασπαρῆναι κ. τὰς χώρας τῆς Ἰουδαίας *be scattered over the regions of Judaea* **8:1.** κ. τὴν οὖσαν ἐκκλησίαν *in the church there* **13:1.** τοῖς κ. τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς **15:23.** τοὺς κ. τὰ ἔθνη Ἰουδαίους *the Jews (dispersed) among the heathen* **21:21.** τοῖς κ. τὸν νόμον γεγραμμένοις *throughout the law=in the law* **24:14b.** κ. τὴν ὁδὸν *along or on the way* (**Lucian**, *Catapl.* 4; **Jos.**, *Ant.* 8, 404) **Lk** 10:4; **Ac** 25:3; **26:13.** τὸ κ. Κιλικίαν καὶ Παμφυλίαν *πέλαγος the sea along the coast of Cilicia and Pamphylia* **27:5.** On the other hand, the geographical designation τὰ μέρη τ. Λιβύης τῆς κατά Κυρήνην **2:10 prob.** belongs to **b:** *the parts of Libya toward Cyrene.*

b. of direction *toward, to, up to* ἐλθεῖν κ. τὸν τόπον *come up to the place* (**Jos.**, *Vi.* 283) **Lk** 10:32. ἐλθόντες κ. τὴν Μυσίαν *to Mysia* **Ac** 16:7; **cf.** **27:7.** πορεύεσθαι κ. μεσημβρίαν (**s.** **μεσημβρία** 2) *toward the south* **8:26** (**cf.** **Jos.**, *Bell.* 5, 505). κ. σκοπὸν διώκειν *run (over the course) toward the goal* **Phil** 3:14. λιμὴν βλέπων κ. λίβα καὶ κ. χῶρον *a harbor open to the southwest and northwest* **Ac** 27:12 (**s.** **βλέπω** 8).—κ. πρόσωπον *to the face* (**cf.** **Jos.**, *Ant.* 5, 205) **Gal** 2:11. ἔχειν τινα κ. πρόσωπον *meet someone face to face* (**Thieme** 19 has **reff.** for the use of κατά πρόσωπον as a legal formula) **Ac** 25:16. κ. πρόσωπον ταπεινός *humble when personally present* **2 Cor** 10:1. κ. πρόσωπόν τινος *in the presence of someone* **Lk** 2:31; **Ac** 3:13. τὰ κ. πρόσωπον *what lies before one's eyes, i.e., is obvious* **2 Cor** 10:7. κ. ὀφθαλμοὺς προγράφειν *portray before one's eyes* **Gal** 3:1.

c. κατά serves to isolate or separate by (**Thu.** 1, 138, 6 οἱ καθ' ἑαυτοὺς Ἕλληνες 'the Greeks by themselves'; **Polyb.** 1, 24, 4; 5, 78, 3; 11, 17, 6; **Diod. S.** 13, 72, 8; **Gen** 30:40; **43:32**; **2 Macc** 13:13; **Philo**, *Migr. Abr.* 87; 90) ἔχειν τι καθ' ἑαυτὸν *keep someth. to oneself* **Ro** 14:22 (**cf.** **Jos.**, *Ant.* 2, 255; **Heliod.** 7, 16, 1). κ. ἑαυτὸν μένειν *live by oneself* of the private dwelling of Paul in Rome **Ac** 28:16. πίστις νεκρὰ κ. ἑαυτήν *faith by itself is dead* **Js** 2:17 (**Simplicius** in **Epict.** p. 3, 43 τὸ σῶμα καθ' αὐτὸ νεκρὸν ἐστίν). ἡ κατ' οἶκον ἐκκλησία *the church in the house* **Ro** 16:5; **1 Cor** 16:19. κατ' ἰδίαν **s.** **ἴδιος** 4. κατά μόνας (**Thu.** 1, 32, 5; **Menand.**, *Epitr.* 594 J, **fgm.** 158 **Kock**; **Polyb.** 4, 15, 11; **Diod. S.** 4, 51, 16; **BGU** 813, 15 [**s.** **APF** 2, '03, 97]; **LXX**) *alone, by oneself* **Mk** 4:10; **Lk** 9:18; **Hm** 11:8 (here, as well as **BGU loc. cit.** and **LXX**, written as one word καταμόνας).

d. as a distributive (**Arrian**, *Anab.* 4, 21, 10 κατά σκηνήν=tent by tent) κατ' οἰκίαν (οἶκον) *in the various houses* (**PLond.** 904, 20 ἡ κατ' οἰκίαν ἀπογραφὴ) **Ac** 2:46b; **5:42.** **Likew.** the **pl.** κατά τοὺς οἴκους εἰσπορευόμενος **8:3.** κατά τὰς συναγωγὰς **22:19.** κατά πόλιν (**Jos.**, *Ant.* 6, 73) *from city to city* **IRo** 9:3, but *in every (single) city* **Ac** 15:21; **20:23**; **Tit** 1:5. Also κατά πόλιν πᾶσαν (**cf.** **Herodian** 1, 14, 9) **Ac** 15:36; κατά πᾶσαν πόλιν **20:23** **D.** κατά πόλιν καὶ κόμην **Lk** 8:1; **cf.** **vs.** 4.

2. of time (**Hdt.** et al.; **inscr.**, **pap.**, **LXX**)—**a.** in definite indications of time: *at, on, during* κ. ἀρχάς *in the beginning* (**cf.** **ἀρχή** 1c) **Hb** 1:10 (**Ps** 101:26). κ. τὴν ἡμέραν τοῦ πειρασμοῦ *in the day of trial* **3:8** (**Ps** 94:8.—**Cf.** **Antig. Car.** 173 κατά τὸν σπόρου καιρὸν). Of the future: κ. τὸν καιρὸν τοῦτον *at that time, then* **Ro** 9:9 (**Gen** 18:10). Of the past: κ. ἐκείνον τὸν καιρὸν *at that time, then* (**2 Macc** 3:5; **Jos.**, *Ant.* 8, 266) **Ac** 12:1; **19:23.** κατά καιρὸν *at that time, then* **Ro** 5:6 (**cf.** **Dit.**, *Or.* 90, 28 καθ' ὃν καιρὸν), unless καιρός here means *the right time* (**s.** **καιρός** 2, end). κατ' ὄναρ (as καθ' ὕπνον **Gen** 20:6) *during a dream, in a dream* **Mt** 1:20; **2:12.**

b. with indefinite indications of time: *toward, about* κ. τὸ μεσονύκτιον *about midnight* **Ac** 16:25; **cf.** **27:27.**—**8:26** (**s.** **μεσημβρία** 1).

c. distributively: κ. ἔτος *every year* (**s.** **ἔτος**) **Lk** 2:41. Also κ. ἐνιαυτὸν (**s.** **ἐνιαυτός** 1) **Hb** 9:25; **10:1**, 3. κ. ἡμέραν *daily, every day* (**s.** **ἡμέρα** 2) **Mt** 26:55; **Mk** 14:49; **Lk** 16:19; **22:53**; **Ac** 2:46f; **3:2**; **16:5**; **19:9**; **1 Cor** 15:31; **Hb** 7:27; **10:11.** Also τὸ κ. ἡμέραν (**s.** **ἡμέρα** 2) **Lk** 11:3; **19:47**; **Ac** 17:11. ἡ ἐπίστασις ἡ κ. ἡμέραν (**s.** **ἐπίστασις**) **2 Cor** 11:28. κ. πᾶσαν ἡμέραν *every day* (**Jos.**, *Ant.* 6, 49) **Ac** 17:7. Also καθ' ἑκάστην ἡμέραν (**s.** **ἡμέρα** 2) **Hb** 3:13. κ. μίαν σαββάτον *on the first day of every week* **1 Cor** 16:2. κ. πᾶν σάββατον *every Sabbath* **Ac** 13:27; **15:21b**; **18:4.** κ. μῆνα ἑκάστον *each month* **Rv** 22:2 (κατὰ μῆνα as **Dit.**, *Syll.* 3 153, 65; **POxy.** 275, 18; **2 Macc** 6:7). κ. ἑορτήν *at each festival* **Mt** 27:15; **Mk** 15:6.

3. distributively (apart from indications of place [**s.** above II 1d] and time [**s.** above II 2c]), indicating the division of a greater whole into individual parts:

a. used **w.** numerals: κ. δύο ἢ τὸ πλεῖστον *two or, at the most, three at a time* (**i.e.**, in any one meeting, **cf.** **ἀνὰ μέρος**) **1 Cor** 14:27 (**Dio Chrys.** 80[30], 42 κατά δύο κ. τρεῖς; **Jos.**, *Ant.* 3, 142 κατά ἕξ; 5, 172 κατά δύο κ. τρεῖς). κ. ἕνα (on this and the **foll.** **s.** **εἷς** 5e) *singly, one after the other* vs. 31. κ. ἕνα *each individual stone* **Hs** 9, 3,

5; 9, 6, 3. κ. ἕν ἑκαστον *one by one, in detail* Ac 21:19; 1 Cl 32:1. εἰς καθ' εἰς Mk 14:19; J 8:9; cf. Ro 12:5 (Bl-D. §305; Rob. 460). κ. ἑκαστὸν καὶ κ. πενήκοντα *in hundreds and in fifties* Mk 6:40.

b. περί τινος λέγειν κ. μέρος *speak of someth. in detail* Hb 9:5 (s. μέρος 1c). κ. ὄνομα (*each one*) by name (BGU 27, 18 ἀσπάζομαι πάντας τοὺς φιλοῦντάς σε κατ' ὄνομα; PTebt. 422, 16; Jos., Vi. 86) J 10:3; 3J 15; ISm 13:2.

4. of goal, purpose *for the purpose of, for, to* (Thu. 6, 31, 1 κατὰ θεὸν ἤκειν=to look at something; cf. Sb 7263, 6 [254 BC]; X., An. 3, 5, 2 καθ' ἀρπαγὴν ἐσκεδασμένοι; Arrian, Anab. 1, 17, 12; 4, 5, 1; 21, 9; 6, 17, 6; 26, 2; Lucian, Ver. Hist. 2, 29; Anton. Lib., Fab. 24, 1 Δημήτηρ ἐπῆει γῆν ἅπασαν κατὰ ζήτησιν τῆς θυγατρὸς; 38; Jdth 11:19) κατὰ τὸν καθαρισμόν τῶν Ἰουδαίων *for the Jewish ceremonial purification* J 2:6. κατ' ἀτιμίαν λέγω *to my shame* 2 Cor 11:21 (cf. Jos., Ant. 3, 268 κατὰ τιμὴν τ. θεοῦ τοῦτο ποιῶν). ἀπόστολος. . . κατὰ πίστιν. . . καὶ ἐπίγνωσιν *an apostle. . . for the faith. . . and the knowledge* Tit 1:1 (but the mng. 'in accordance with' is also poss.).

5. of the norm, of similarity, homogeneity *according to, in accordance with, in conformity with, corresponding to*.

a. to introduce the norm which governs *someth.*—α. the norm of the law, etc. (Dit., Or. 56, 33; Wilcken, Chrest. 352, 11 κατὰ τὰ κελευσθέντα; POxy. 37 II, 8) κατὰ τὸν νόμον (Jos., Ant. 14, 173; 15, 51; κατὰ τοὺς νόμους Ἀρεοπαγεῖτης, letter of MAurelius: ZPE 8, 71, 169, 1. 27) Lk 2:22; J 18:31; 19:7; Hb 7:5. τὰ κατὰ τ. νόμον *what is to be done according to the law* Lk 2:39 (cf. Ep. Arist. 32). κατὰ τὸ ὁρισμένον *in accordance w. what has been determined* 22:22. Cf. 1:9; 2:24, 27, 42; Ac 17:2; 22:3. κατὰ τὸ εὐαγγέλιόν μου Ro 2:16; 16:25a; 2 Ti 2:8. κατὰ τὸ εἰρημένον Ro 4:18. κατὰ τὰς γραφάς (cf. Paus. 6, 21, 10 κατὰ τὰ ἔπη=according to the epic poems) 1 Cor 15:3; cf. Js 2:8. κατὰ τὴν παράδοσιν Mk 7:5.—κατὰ λόγον *as one wishes* (exx. in Dssm., B 209 [not in BS]; also PEleph. 13, 1; 3 Macc 3:14) Ac 18:14 (though II 5bβ is also poss.).—It can also stand simply w. the acc. of the pers. according to whose will, pleasure, or manner *someth.* occurs κατὰ θεόν (cf. Socrat., Ep. 14, 5 κ. θεόν; 26, 2; Nicol. Dam.: 90 fgm. 4 p. 332, 1 Jac. and Appian, Bell. Civ. 2, 84 §352 κατὰ δαίμονα; Jos., Ant. 4, 143 ὁ κατὰ τοῦτον [=θεόν] βίος) Ro 8:27; 2 Cor 7:9-11; κατὰ Χριστὸν I. Ro 15:5. κατὰ κύριον 2 Cor 11:17. Cf. 1 Pt 1:15. κατὰ τ. Ἑλληνας *in the manner of the Greeks, i.e. heathen* PK 2, p. 14, 1; 7. κατὰ Ἰουδαίους I. 25.

β. the norm according to which a judgment is rendered, or rewards or punishments are given ἀποδοῦναι τι κατὰ τ. πρᾶξιν or ἔργα αὐτοῦ (Ps 61:13; Pr 24:12) Mt 16:27; Ro 2:6; 2 Ti 4:14; Rv 2:23. μισθὸν λήμνεται κατὰ τ. ἴδιον κόπον 1 Cor 3:8. κρίνειν κατὰ J 7:24; 8:15; 1 Pt 1:17; cf. Ro 2:2.

γ. of a standard of any other kind κατὰ τ. χρόνον ὃν ἠκρίβωσεν *in accordance w. the time which he had ascertained* Mt 2:16. κατὰ τ. πίστιν ὑμῶν *acc. to your faith* 9:29. κατὰ τ. δύναμιν *acc. to his capability* 25:15. Cf. Lk 1:38; 2:29; Ro 8:4; 10:2; Eph 4:7. ἀνὴρ κατὰ τ. καρδίαν μου Ac 13:22 (καρδία 1be).

δ. Oft. the norm is at the same time the reason, so that *in accordance with and because of* are merged οἱ κατὰ πρόθεσιν κλητοὶ Ro 8:28. κατ' ἐπιταγὴν θεοῦ 16:26; 1 Ti 1:1; Tit 1:3. κατὰ ἀποκάλυψιν Eph 3:3. οἱ καθ' ὑπομονὴν ἔργου ἀγαθοῦ Ro 2:7. κατ' ἐκλογὴν 11:5. Cf. Eph 1:11; 2 Th 2:9; Hb 7:16. κατὰ τί γινώσκωμαι τοῦτο; *by what shall I know this?* (cf. Gen 15:8) Lk 1:18.—The mng. 'in accordance w.' can also disappear entirely, so that κ. means simply *because of, as a result of, on the basis of* (Ael. Aristid. 46 p. 219 D.: κ. τοὺς νόμους; Jos., Ant. 1, 259; 278). κατὰ πᾶσαν αἰτίαν *for any and every reason* (αἰτία 1) Mt 19:3. κατὰ ἀποκάλυψιν Gal 2:2. Cf. Ro 2:5; 1 Cor 12:8 (κατὰ τ. πνεῦμα=διὰ τοῦ πν.); Eph 1:5; 4:22b; Phil 4:11; 1 Ti 5:21; 2 Ti 1:9; Tit 3:5; Phlm 14; IPol 1:3. ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς 1 Pt 1:3.—καθ' ὅσον (Thu. 4, 18, 4) *in so far as, inasmuch as* Hb 3:3. καθ' ὅσον. . . , κατὰ τοσοῦτο *in so far as. . . , just so far* (Lysias 31, 8; Galen, De Dignosc. Puls. 3, 2 vol. VIII p. 892 K.) 7:20, 22.

b. of equality, similarity, example *in accordance with, just as, similar (ly) to* (schol. on Nicander, Ther. 50: sheep are not burden-bearers κατὰ τοὺς ὄνους=as donkeys are).

α. κατὰ τὰ ἔργα αὐτῶν μὴ ποιεῖτε *do not do as they do* Mt 23:3. κατὰ Ἰσαάκ *just as Isaac* Gal 4:28. κατὰ θεὸν κτισθεῖς Eph 4:24 (Synes., Prov. 2, 2 p. 118C κατὰ θεόν=just as a god). Cf. Col 3:10. κατὰ τὸν τύπον Hb 8:5 (Ex 25:40). Cf. 5:6 (Ps 109:4); 8:9 (Jer 38[31]: 32); Js 3:9.—κατὰ τὰ αὐτὰ *in (just) the same way* (Dit., Or. 56, 66; PEleph. 2, 6; 1 Macc 8:27; 12:2) Lk 6:23, 26; 17:30; Dg 3:1. On the other hand, the sing. κατὰ τὸ αὐτὸ Ac 14:1 means *together* (marriage contract PEleph. 1, 5 [IV BC] εἶναι ἡμᾶς κατὰ ταῦτό; 1 Km 11:11). καθ' ὃν τρόπον *just as* (2 Macc 6:20; 4 Macc 14:17) Ac 15:11; 27:25. καθ' ὅσον. . . οὕτως (just) as. . . , so Hb 9:27. κατὰ πάντα τρόπον *in every way* (PSI 520, 16 [250 BC]; Zen.-P. 59631, 2; 3 Macc 3:24) Ro 3:2. κατὰ μηδένα τρόπον (PMagd. 14, 9 [221 BC]; PReinach 7, 31; 3 Macc 4:13; 4 Macc 4:24 v.l.) 2 Th 2:3. Cf. MJohannessoohn, Der Gebrauch der Kasus, Diss. Berlin '10, 82. κατὰ w. acc. serves in general

β. to indicate the nature, kind, peculiarity or characteristics of a thing (freq. as a periphrasis for the adv.; e.g., Antioch. of Syracuse [V BC]: no. 555 fgm. 12 Jac. κατὰ μῖσος=out of hate, filled with hate) κ. ἐξουσίαν *with authority or power* Mk 1:27. κ. συγκυρίαν *by chance* Lk 10:31. κ. ἄγνοιαν *without knowing* Ac 3:17 (ἄγνοια 1). κ. ἄνθρωπον 1 Cor 3:3 al. (ἄνθρωπος 1c). κ. κράτος *powerfully*, Ac 19:20 (κράτος 1). κατὰ λόγον *reasonably, rightly* (Pla.; Polyb. 1, 62, 4; 5; 5, 110, 10; Jos., Ant. 13, 195; PYale 42, 24 [12 Jan., 229 BC]) 18:14 (but s. above II 5aa). λέγειν τι κ. συγγνώμην, οὐ κ. ἐπιταγὴν *say someth. as a concession, not as a command* 1 Cor 7:6; cf. 2 Cor 8:8. κ. τάξιν *in (an) order (ly manner)* 1 Cor 14:40 (τάξις 2). κατὰ ὀφθαλμοδουλίαν *with eye-service* Eph 6:6. μηδὲν κ. ἐριθείαν μηδὲ κ. κενοδοξίαν Phil 2:3. κ. ζήλος *zealously* 3:6a, unless this pass. belongs under 6 below, in its entirety. κ. σάρκα *on the physical plane* Ro 8:12f; 2 Cor 1:17; also 5:16a, b, if here κ. ζ. belongs w. οἶδαμεν or ἐγνώκαμεν (as Bachmann, JWeiss, H-D Wendland, Sickenberger take it. S. 7a below). καθ' ὑπερβολήν (PTebt. 42, 5 [c. 114 BC] ἡδίκημένος καθ' ὑπερβολήν ὑπὸ Ἀρμύστιος; 4 Macc 3:18) *beyond measure, beyond comparison* Ro 7:13; 1 Cor 12:31; 2 Cor 4:17. καθ' ὁμοιότητα (Aristot.; Gen 1:12; Philo, Fug. 51) *in a similar manner* Hb 4:15b. κατὰ μικρόν *in brief* B 1:5 (μικρός 3a).

6. denoting relationship to **some**th., *with respect to, in relation to* κ. σάρκα *w. respect to the flesh, physically* of human descent Ro 1:3; 4:1; 9:3, 5. κ. τὸν ἔσω ἄνθρωπον 7:22 (cf. POxy. 904, 6 πληγαῖς κατακοπτόμενον κατὰ τὸ σῶμα). Cf. Ro 1:4; 11:28; Phil 3:5, 6b; Hb 9:9b. τὰ κ. τινα (Hdt. 7, 148; Diod. S. 1, 10, 73; Aelian, V. H. 2, 20; PEleph. 13, 3; POxy. 120, 14; Tob 10:9; 1 Esdr 9:17; 2 Macc 3:40; 9:3 al.) *someone's case, circumstances* Ac 24:22 (cf. PEleph. 13, 3 τὰ κατὰ σέ); 25:14; Eph 6:21; Phil 1:12; Col 4:7. κ. πάντα *in all respects* (since Thu. 4, 81, 3; Sb 4324, 3; 5761, 22; Dit., Syll.3 834, 7; Gen 24:1; Wsd 19:22; 2 Macc 1:17; 3 Macc 5:42) Ac 17:22; Col 3:20, 22a; Hb 2:17 (Artem. 1, 13 αὐτῷ ὅμοιον κ. π.); 4:15a.

7. **Somet**. the κατὰ—phrase can best be understood as an **adj.**, or acts as the periphrasis of a possessive **pron.** or of a **gen.** It stands for

a. an **adj.** (Synes., Kingdom 4 p. 4D τὰ κατ' ἀρετὴν ἔργα=the virtuous deeds; PHib. 27, 42 ταῖς κατὰ σελήνην ἡμέραις; 4 Macc 5:18 κατ' ἀλήθειαν=ἀληθής) οἱ κατὰ φύσιν κλάδοι *the natural branches* Ro 11:21. ἡ κατ' εὐσέβειαν διδασκαλία 1 Ti 6:3; cf. Tit 1:1b. οἱ κατὰ σάρκα κύριοι *the earthly masters* Eph 6:5. Cf. 2 Cor 5:16b, in case (s. 5bβ above) κ. ζ. belongs **w.** Χριστόν (as the majority, most recently Ltzm., take it): *a physical Christ, a Christ in the flesh*, in his earthly relationships (σάρξ 6). Correspondingly in vs. 16a κ. ζ. would be taken **w.** οὐδένα: *no one simply as a physical being*.—JLMartyn, JKnox-Festschr., '67, 269-87.

b. a possessive **pron.** (Demosth. 2, 27 τὰ καθ' ὑμᾶς ἐλλείμματα; Aelian, V.H. 2, 42 ἡ κατ' αὐτὸν ἀρετή; 3, 36; Dit., Or. 168, 17 παραγεγονότες εἰς τοὺς καθ' ὑμᾶς τόπους, Syll.3 646, 6; 807, 15 al.; UPZ 20, 9 [II BC] ἐπὶ τῆς καθ' ἡμᾶς λειτουργίας; PTeht. 24, 64; 2 Macc 4:21) τῶν καθ' ὑμᾶς ποιητῶν *some of your (own) poets* Ac 17:28. ἡ καθ' ὑμᾶς πίστις Eph 1:15. ὁ καθ' ὑμᾶς νόμος Ac 18:15. τὸ κατ' ἐμὲ πρόθυμον *my wish* Ro 1:15.

c. the **gen.** of a noun (Polyb. 3, 113, 1 ἡ κατὰ τὸν ἥλιον ἀνατολή; 2, 48, 2; 3, 8, 1 al.; Diod. S. 14, 12 ἡ κατὰ τὸν τύραννον ὠμότης; Dionys. Hal. 2, 1; Dit., Syll.3 873, 5 τῆς κατὰ τ. μυστήρια τελετῆς; 569, 22; 783, 20; PTeht. 5, 25; PLond. 1164k, 20 ὑπὸ τοῦ κατὰ πατέρα μου ἀνεψιοῦ) τὰ κ. Ἰουδαίους ἔθη *the customs of the Jews* Ac 26:3. Cf. 27:2. ἡ κατὰ πίστιν δικαιοσύνη *the righteousness of faith* Hb 11:7. ἡ κατ' ἐκλογὴν πρόθεσις *purpose of election* Ro 9:11.—Here also belong the titles of the gospels εὐαγγέλιον κατὰ Ματθαῖον etc., where κατὰ is **likew.** periphrasis for a **gen.** (cf. Jo. Lydus, De Mag. 3, 46 p. 136, 10 Wünsch τῆς κατὰ Λουκανὸν συγγραφῆς; Herodian 2, 9, 4 of an autobiography ἐν τῷ καθ' αὐτὸν βίῳ; Jos., C. Ap. 1, 18τ. καθ' αὐτὸν ἱστορίαν; 2 Macc 2:13. Cf. Bl-D. §163; 224, 2; Zahn, Einleitung §49; BW Bacon, Why 'According to Mt'? Expositor, 8th Series, 20, '20, 289-310).—On the periphrasis of the **gen.** by κατὰ cf. Rudberg (ἀνά, **beg.**) **w.** many **exx. fr.** Pla. on. But it occurs as early as Thu. 6, 16, 5 ἐν τῷ κατ' αὐτοὺς βίῳ. M-M.

καταβαίνω **impf.** κατέβαινον; **fut.** καταβήσομαι; 2 **aor.** κατέβην, **imper.** κατάβηθι and κατάβα (Diog. L. 2, 41) Mk 15:30 **t.r.**; **pf.** καταβέβηκα (Hom.+; **inser.**, **pap.**, LXX, En., Philo, Joseph.) *come down, go down, climb down*.

1. **lit.**—a. of **pers.**—α. **w.** indication of the place **fr.** which one comes or goes down: ἀπὸ τινος (Pind., Nem. 6, 87; X., Cyr. 5, 5, 6; Ael. Aristid. 51, 22 K.=27 p. 538 D.: ἀπὸ τ. ὄρους; Gen 38:1; Ex 32:15 ἀπὸ τ. ὄρους; 4 Km 1:16; Na 3:7 v.l.; Ezk 47:1; Jos., Ant. 6, 108) Mt 8:1; Mk 9:9 v.l. *Come down fr.* a cross (Charito 4, 3, 6 κατέβαινε τοῦ σταυροῦ, after the command καταβῆθι) Mt 27:40, 42; Mk 15:30, 32. *Get out of* a boat (cf. Ezk 27:29) Mt 14:29. **W.** ἐκ τινος: ἐκ τ. ὄρους (Il. 13, 17; X., An. 7, 4, 12; Ex 19:14; 32:1; Dt 9:15; 10:5; Josh 2:23) 17:9; Mk 9:9. ἐντεῦθεν 1 Cl 53:2 (Dt 9:12). **Abs.**, though it is clear **fr.** the context where the descent is from Mk 13:15; Lk 19:5f; J 5:7; Ac 20:10; 23:10; B 4:8; 14:3 (the two last Ex 32:7, where ἐντεῦθεν is added); MPol 7:2. **W. inf. foll.** (Gen. 11:5; 43:20; Ex 3:8) Mt 24:17; Lk 17:31. καταβάς ἔσθι 6:17.

β. as in LXX (for ירד Km 22:2; 4 Km 8:29; 10:13 al.) of going away **fr.** Jerusalem or Palestine: ἀπὸ Ἱεροσολύμων Mk 3:22; Lk 10:30 (cf. 1 Macc 16:14); Ac 25:7; cf. Lk 10:31; Ac 24:1, 22. **W.** **geograph. reff.** in general (oft. LXX; Jos., Vi. 68 εἰς Τιβεριάδα) εἰς Αἴγυπτον 7:15. εἰς Ἀντιόχειαν 18:22.—14:25; 16:8; 25:6; Lk 2:51; J 2:12. **Abs.** J 4:47, 49, 51; Ac 8:15; 10:20.

γ. of coming down **fr.** heaven (Maximus Tyr. 11, 12ε κ. ἐκ τ. θεοῦ μέχρι γῆς) ἀπὸ τοῦ οὐρανοῦ (Diogenes, Ep. 38, 1; Da 4:13, 23 Theod.; Philo, Migr. Abr. 185) J 6:38; 1 Th 4:16. ἐξ οὐρανοῦ (Charito 6, 3, 4 τις ἐξ οὐρ. καταβέβηκε. Of things (Dt 28:24; 4 Km 1:10) Mt 28:2; J 3:13 (for the contrast ἀναβαίνω εἰς τ. οὐρ.—καταβαίνω cf. Pr 30:4; PGM 4, 546f); 6:33, 41f, 50f, 58; Rv 10:1; 18:1; 20:1. **Abs.** (Aristob. in Euseb., Pr. Ev. 8, 10, 13; PGM 4, 3024; 36, 299) Ac 7:34 (Ex 3:8); J 1:51; Eph 4:10.

δ. **w.** indication of the place to which one goes or comes down Mk 13:15 v.l. εἰς τὴν ἄβυσσον Ro 10:7. εἰς ἄδου (Diod. S. 4, 25, 4 and Artem. 2, 55 with ἀναβαίνειν ἐξ ἄδου) 1 Cl 51:4 (Num 16:30; Ps 54:16). εἰς τὰ κατώτερα μέρη τῆς γῆς (s. κατώτερος) Eph 4:9. **Esp.** of baptism κ. εἰς (τὸ) ὕδωρ *go down into the water* Ac 8:38; B 11:8, 11; Hm 4, 3, 1; s 9, 16, 4 and 6. εἰς τὸν οἶκον αὐτοῦ (from the temple) *home (ward)* Lk 18:14. ἐπὶ τὴν θάλασσαν (X., Ages. 1, 18; cf. Gen 24:16, 45) J 6:16. πρὸς τοὺς ἄνδρας (cf. 1 Km 10:8; 4 Km 1:15; 1 Macc 10:71) Ac 10:21; cf. 14:11. ἄγγελος κατέβαινε ἐν τ. κολυμβήθρᾳ *into the pool* J 5:4 (cf. Judg 7:9f B κ. ἐν τ. παρεμβολῇ). Of the descent of the devil: πρὸς τινα Rv 12:12 (cf. Philo, Gig. 12 [ψυχᾷ] πρὸς σώματα κατέβησαν).

ε. of things etc.: a sheet **fr.** heaven (cf. Sib. Or. 2, 20) *come down* Ac 10:11; 11:5. Every good gift comes down ἀπὸ τοῦ πατρὸς τῶν φώτων Js 1:17. Of the New Jerusalem κ. ἐκ τ. οὐρανοῦ ἀπὸ τοῦ θεοῦ Rv 3:12; 21:2, 10. Of the Holy Spirit at the baptism of Jesus: καταβ. εἰς αὐτόν *come down and enter into him* Mk 1:10. ἐπ' αὐτόν *upon him* Mt 3:16; Lk 3:22; J 1:32f. Of rain (cf. Ps 71:6; Is 55:10; Jos., Ant. 2, 343) *fall* Mt 7:25, 27. Of a storm *come down* Lk 8:23. Of fire *fall down* ἀπὸ τοῦ οὐρανοῦ (cf. Jos., Ant. 2, 343) 9:54. ἐκ τοῦ οὐρανοῦ εἰς τὴν γῆν Rv 13:13. ἐκ τ. οὐρανοῦ (4 Km 1:10, 14; 2 Macc 2:10) 20:9. Of hail ἐκ τοῦ οὐρανοῦ ἐπὶ τινα *fall down fr. heaven upon someone* 16:21. Of drops of blood ἐπὶ τὴν γῆν Lk 22:44 (cf. Sir 35:15 δάκρυα ἐπὶ σιαγόνα). Of a road *lead away* ἀπὸ Ἱερουσαλήμ Ac 8:26.

2. **fig. be brought down** ἕως ἄδου (cf. Is 14:11, 15. ἕως as Ps 106:26) Mt 11:23; Lk 10:15 (both **w.**

καταβιβασθήσῃ as v.l.). M-M.*

καταβάλλω (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph.).

1. act. and pass. *throw down, strike down* (X., Cyr. 1, 3, 14 al.) *τινά someone* (Diod. S. 14, 17, 10; Appian, Liby. 111, §527; Lucian, Dial. Deor. 14, 2; Philo, Agr. 120) *pass. καταβαλλόμενοι ἄλλ' οὐκ ἀπολλύμενοι struck down, but not destroyed* 2 Cor 4:9. Cf. Rv 12:10 t.r.

2. mid. *found, lay (a foundation)* θεμέλιον (Dionys. Hal. 3, 69 τοὺς θεμελίους; Porphyry, Abst. 8, 10; Jos., Ant. 11, 93; 15, 391; cf. 2 Macc 2:13 βιβλιοθήκην; Ep. Arist. 104) *fig. (so e.g. of the founding of a philos. school Plut., Mor. 329A) Hb 6:1. M-M.**

καταβαρέω 1 aor. *κατεβάρησα* (Polyb.; Diod. S. 19, 24, 5 et al.; Kyr.-Inscr. 1. 11; POxy. 487, 10) *burden, be a burden to* *τινά someone* (Appian, Bell. Civ. 5, 67 §283) 2 Cor 12:16. Abs. αἱ ἁμαρτίαι ὑμῶν *κατεβάρησαν your sins weighed heavily (the context supplies ὑμᾶς) upon you* Hs 9, 28, 6. M-M.*

καταβαρύνω (Theophr. et al.; LXX) *weigh down, burden, oppress* *τινὲν ζωὴν make someone's life hard* (cf. τὸν βίον Antip. in Stob. 4, 22, 25 vol. IV 511, 7 H.) Hm 12, 6, 2. Pass. (Herm. Wr. 2, 9) of the eyes ἦσαν καταβαρυνόμενοι *were heavy=fell shut* Mk 14:40.*

κατάβασις, εὼς, ἡ (Hdt.+; inscr., pap., LXX, Philo, Joseph.) *descent, road leading down* (Polyb. 3, 54, 5; Diod. S. 4, 21, 2; 14, 28, 5; Jos., Bell. 2, 547), also *slope, declivity* (Ps.-Demetr., Eloc. §248; Josh 10:11) ἐγγίζειν πρὸς τῇ κ. τοῦ ὄρους τῶν ἐλαιῶν *come close to the slope of the Mount of Olives* Lk 19:37. M-M.*

καταβῆ s. **καταβαίνω**.

καταβιβάζω 1 fut. pass. *καταβιβασθήσομαι* (Hdt.+; PLond. 130, 105; LXX) *bring down, drive down* *τινά make someone come down* Ac 19:33 v.l. (in text in Blass). Pass. (cf. Philo, Deus Imm. 120) ἕως ἄδου Mt 11:23 v.l.; Lk 10:15 v.l. (s. **καταβαίνω** 2). M-M.*

καταβοάω (Hdt.+; Dit., Or. 669, 5; 51; PSI 440, 19; 551, 2; 4; 6; LXX; Jos., Ant. 3, 307) *cry out, bring charges, complain* Ac 18:13 D.*

καταβολή, ἡς, ἡ (Hippocr., Demosth. et al.; inscr., pap., 2 Macc 2:29; Ep. Arist.; Philo, Joseph.).

1. *foundation, beginning* (Jos., Bell. 2, 260 ἀποστάσεως καταβολή) τ. καταβολὴν τ. στάσεως ποιεῖν *be responsible for beginning the dissension* (cf. Polyb. 13, 6, 2 καταβολὴν ἐποιεῖτο τυραννίδος) 1 Cl 57:1. Esp. καταβολὴ κόσμου (Plut., Mor. 956A ἅμα τῇ πρώτῃ καταβολῇ τ. ἀνθρώπων): ἀπὸ καταβολῆς κόσμου *from the foundation of the world* (Polyb. 1, 36, 8; 24, 8, 9; Diod. S. 12, 32, 2—all three ἐκ καταβολῆς) Mt 25:34; Lk 11:50; Hb 4:3; 9:26; Rv 13:8; 17:8; B 5:5. πρὸ καταβολῆς κόσμου J 17:24; Eph 1:4; 1 Pt 1:20.—OHofius, ZNW 62, '71, 123-8. Also abs. (without κόσμου; cf. Ep. Arist. 129) Mt 13:35. This may be the mng. of Hb 11:11, where it is said of Sarah δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν *she received power to establish a posterity* (most recently Strathmann). But

2. κ. is a t.t. for the *sowing* of the seed, for *begetting* (τοῦ σπέρματος [εἰς γῆν ἢ μήτραν M. Ant. 4, 36]; Plut., Mor. 320B σπορὰ κ. καταβολή of the procreation of Romulus by Ares and Silvia; 905E; Ps.-Lucian, Amor. 19; Galen, Aphorism. 4, 1 vol. XVII 2 p. 653 K.; cf. Philo, Op. M. 132; Epict. 1, 13, 3; Herm. Wr. 9, 6; cf. Field, Notes 232). If this mng. is correct for Hb 11:11, there is prob. some error in the text, since this expression could not be used of Sarah, but only of Abraham (e.g. αὐτῇ Σάρρα=‘together w. Sarah’ is read by W-H. margin; Riggenbach; Michel; Bl-D. §194, 1. This use of the dat. is class., also Diod. S. 20, 76, 1; Appian, Samn. 7 §2; Polyaeus 6, 18, 2 and 7, 15, 3; 8, 28; Theod. Prodr. 6, 148 H. αὐτῇ Ροδάνῃ). Windisch, Hdb. ad loc. and s. on αἶμα 1a.—MBlack, An Aramaic Approach3, '67, 83-9. M-M.*

καταβραβεύω (Demosth., 21, 93; Vett. Val. 344, 30; Sb 4512 B, 57 [II BC]) *decide against* (as umpire), *rob of a prize, condemn* *τινά* (Didymus [I BC/I AD] p. 179 M Schmidt; cf. Field, Notes 196f) Col 2:18. M-M.*

καταγγελεύς, εὼς, ὁ (Dit., Or. 456, 10 [I BC]; IG XII 8, 190, 39f [I AD]; Pel.-Leg. 18, 21) *proclaimer, preacher* ξένων δαιμονίων of strange divinities Ac 17:18. M-M.*

καταγγέλλω impf. *κατήγγελλον*; 1 aor. *κατήγγεῖλα*; pf. *κατήγγελκα*; 2 aor. pass. *κατηγγέλην* (Ac 17:13).

(Since X., An. 2, 5, 38; inscr., pap., 2 Macc; Philo, Op. M. 106; Joseph.) *proclaim (solemnly [Dit., Syll.3 797, 5])*.

1. w. a thing as obj. *τι someth.*: the gospel 1 Cor 9:14; customs Ac 16:21. τ. ἡμέρας ταύτας 3:24 (Jos., Ant. 3, 206 ἐορτήν). τὸν θάνατον τοῦ κυρίου καταγγέλλετε *you proclaim* (by celebrating the sacrament rather than w. words) *the Lord's death* 1 Cor 11:26. τὸν λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς Ac 13:5; cf. 15:36. Pass. 17:13. ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν *proclaim in the person of Jesus the resurrection from the dead* 4:2. Pass. ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ *your faith is well known throughout the world* Ro 1:8; cf. Pol 1:2.—*τινὶ τι someth. to someone* (Philo, Aet. M. 68; Jos., Ant. 2, 15) ἄφεσιν ἁμαρτιῶν Ac 13:38; ὁδὸν σωτηρίας 16:17. τὸ μαρτύριον (μυστήριον v.l.) τοῦ θεοῦ *the secret purpose of God* 1 Cor 2:1. φῶς τῷ τε λαῷ καὶ τοῖς ἔθνεσιν *proclaim light to the people and to the Gentiles* Ac 26:23; cf. 17:23. εἰς τι: εἰς τὸ εὐαγγέλιον *direct one's proclamation toward the gospel, i.e. foreshadow the gosp.* IPhld 5:2.

2. *w. personal obj.*: τινά *someone* τὸν Χριστὸν Phil 1:17; *cf. vs. 18*; Col 1:28. τινά τι *someone to someone* Ac 17:3. οἱ προφῆται κ. εἰς αὐτόν *the prophets directed their proclamation toward him* (Jesus) IPhld 9:2.—JSchniewind, TW I 68-71. *M-M.**

καταγέλαστος, ον (Aristoph., Hdt.+; Dio Chrys. 57[74], 12; Ael. Aristid. 43, 1 K.=1 p. 1 D.; Celsus 6, 78; Wsd 17:8; Philo; Jos., C. Ap. 1, 254) *ridiculous* Dg 4:1.*

καταγελάω *impf.* κατεγέλων; 1 *aor.* κατεγέλασα (Aeschyl., Hdt.+; Dit., Syll. 3 1168, 122 [III BC]; BGU 814, 21; LXX) *laugh at, ridicule* τινός *someone* (Hdt. 5, 68 al.; Achilles Tat. 1, 1, 13 [ed. SGaselee '47]; Philo, Omn. Prob. Lib. 156; Jos., Ant. 5, 144) Mt 9:24; Mk 5:40; Lk 8:53; 1 Cl 56:11 (Job 5:22); 2 Cl 13:4.—KHRengstorf, TW I 656-60. *M-M.**

καταγίνομαι (Demosth., Teles et al.; *inscr.*, *pap.*, LXX; Manetho in Jos., C. Ap. 1, 77) ἔν τι *busy oneself, be taken up with someth.* (Polyb. 31, 29, 6; Diog. L. 6, 70) ἡ διάνοια ἐν ταῖς πράξεσιν *(their) mind is taken up w. their own affairs* Hm 10, 1, 5.*

καταγινώσκω *pf. pass. ptc.* κατεγνωσμένος (Aeschyl., Hdt.+; *inscr.*, *pap.*, LXX) *condemn, convict* (Thu. 6, 60, 4; Lysias 1, 32 al.; PYale 42, 24. Of God's unfavorable judgment Jos., Bell. 7, 327) τινός *someone* or *someth.* (Ps.-Pla., Demod. 382E; Dit., Or. 691, 2; POxy. 1062, 14; Dt 25:1; Philo, Omn. Prob. Lib. 79; Jos., Ant. 4, 5) κ. ἡμῶν ἡ καρδία 1J 3:20 (Test. Gad 5:3 οὐχ ὑπ' ἄλλου καταγινωσκόμενος ἀλλ' ὑπὸ τ. ἰδίας καρδίας. Sir 14:2). *Vs.* 21 the *obj.* is to be supplied *fr.* what precedes; *likew.* Mk 7:2 D; τ. ἀπάτης τοῦ κόσμου *condemn the deceit of the world* Dg 10:7.—κατεγνωσμένος ἦν *he stood condemned* (by his own actions or by his opinions publicly expressed, *cf.* Diod. S. 34+35 *fgm.* 29 κατεγνώσθη=he was condemned [by his outrageous deed or by his opinion publicly expressed], *i.e.*, the faithless friend of Gracchus; Diog. L. 6, 33 καταγινωσκομένους [by their public opinions]; Jos., Bell. 2, 135) Gal 2:11.—FWMozley, Exp. 8th Ser. IV '12, 143-6. *M-M.**

κατάγνυμι *fut.* κατεάξω Mt 12:20; 1 *aor.* κατέαξα; 2 *aor. pass.* κατεάγην (Bl-D. §66, 2; 101 under ἄγνυμι; Mlt.-H. 189; 226 under ἄγνυμι). (Hom.+; *inscr.*, *pap.*, LXX, Philo; Jos., Ant. 5, 225) *break* a reed Mt 12:20; limbs of the body (Menand., Epitr. 628; Prov. Aesopi 10 P. λόγος καλὸς ὅσπου κατεάξει τὰ σκέλη *the legs* J 19:31, 32, 33 (Euseb., H.E. 5, 21, 3 κατεάγνυται τὰ σκέλη; Philostorg. 3, 27 Ἀέτιον ἀμφοῖν τοῖν σκέλοι κατεαγῆναι.—Hitzig, Pauly-W. IV 1731. S. on σκέλος). *M-M.**

κατάγνωσις, εως, ἡ (Thu.+; PStrassb. 40, 29; Sb 4670, 5; 4681, 5; 4835, 5; Sir 5:14; Philo, Ebr. 205; Jos., Vi. 93) *condemnation* μᾶλλον ἑαυτῶν κ. φέρουσιν ἢ τῆς ὁμοφωνίας *they would rather bear condemnation of themselves than of the harmony* 1 Cl 51:2.*

καταγράφω *impf.* κατέγραφον (Eur., Pla.+; *inscr.*, *pap.*, LXX) *write*, also *draw figures* (so Paus. 1, 28, 2; Serenus Antinoensis [IV AD] p. 280, 13; 282, 22 al. [ILHeiberg 1896]).—But καταγρ. also means 'write down an accusation': Zen.-P. 59 140, 17 [256 BC] κατὰ τούτων καταγέγραφέν σοι εἰς τὴν γῆν *on the ground* J 8:6 (*v.l.* ἔγραφεν), *vs.* 8 D.—On the subject matter s. Diog. L. 2, 127: Menedemus the philosopher (300 BC), in whose presence someone behaved improperly διέγραφεν εἰς τοῦδαφος and thereby shamed him. *M-M.**

κατάγω 2 *aor.* κατήγαγον; 1 *aor. pass.* κατήχθην, *ptc.* καταχθεῖς (Hom.+; *inscr.*, *pap.*, LXX, Joseph., Test. 12 Patr.) *lead or bring down* τινά *someone*, *w.* the destination given (*fr.* Jerusalem) εἰς Καισάρειαν Ac 9:30 (Zen.-P. 59 150, 2 [256 BC] εἰς Ἀλεξάνδρειαν). (*Fr.* the barracks, located on higher ground) εἰς τὸ συνέδριον *into the council building* 23:20, 28; *cf. vs. 15*; 22:30. εἰς ᾗδου (1 Km 2:6; ᾗδης 1, end) *into the underworld* 1 Cl 4:12. Χριστὸν κ. *bring Christ down* (*fr.* heaven) (Iambl., Vi. Pyth. 13, 62 an eagle *fr.* the air) Ro 10:6.—Of things: τὰ πλοῖα ἐπὶ τὴν γῆν *bring the boats to land* (*fr.* the 'high' seas) (*cf.* Hdt. 8, 4; Cass. Dio 50, 13, 2) Lk 5:11. Hence the *pass.* of ships and seafarers *put in* εἰς τι *at a harbor* (Jos., Ant. 13, 332; 14, 378) εἰς Σιδῶνα Ac 27:3. εἰς Συρακούσας 28:12.—21:3 *t.r.* *M-M.**

καταγωνίζομαι *mid. dep.*; 1 *aor.* κατηγωνισάμην (Polyb.+; *inscr.*) *conquer, defeat, overcome* (Polyb. 2, 42, 3; 2, 45, 4; 3, 4, 10 al.; Plut., Num. 19, 6; Aelian, V. H. 4, 8; Lucian, Dial. Deor. 13, 1; Alciphr. 1, 20, 3; Philo, Abr. 105; Jos., Ant. 4, 153; 7, 53; *w. acc.* in many of these *pass.*; Dit., Or. 553, 7 κ. τοὺς ὑπεναντίους) *w. acc.* of the *pers.* MPol 19:2. βασιλείας Hb 11:33. *M-M.**

καταδέχομαι *mid. dep.*; 1 *aor.* κατεδεξάμην (Hippocr., Pla.+; *inscr.*, *pap.*, LXX; Jos., C. Ap. 1, 292) *receive, accept* τὶ *someth.* (Pla., Rep. 3, 401E τὶ εἰς τὴν ψυχὴν) τὰ λόγια θεοῦ 1 Cl 19:1.*

καταδέω 1 *aor.* κατέδησα (Hom.+; *inscr.*, *pap.*, LXX; Jos., Ant. 5, 309 al.) *bind up* τὶ *someth.* (Hdt. 2, 122 τ. ὀφθαλμούς; Jos., Ant. 8, 390) τὰ τραύματα *bandage the wounds* (*cf.* Sir 27:21 and s. Hobart 27) Lk 10:34. *M-M.**

κατάδηλος, ον (Soph., Hdt.+; PLeipz. 64=Wilcken, Chrest. 281, 28; 33; 37 τοῦτο κατάδηλον; 47; Jos., Vi. 167) *very clear, quite plain* περισσότερον ἔτι κ. ἐστὶν *it is clearer still* Hb 7:15. *M-M.**

καταδιαίρέω (Polyb. 2, 45, 1; Hero Alex. III p. 66, 2; Dionys. Hal. 4, 19; Sext. Emp., Math. 5, 23; Herm. Wr. 3,

1b; **PRainer** 22, 25; 27, 21; Ps **54:10**; **135:13**) *divide, make a distinction between* τὰς τῶν καιρῶν ἀλλαγὰς **Dg** 4:5.*

καταδικάζω 1 **aor.** κατεδίκασα, **pass.** κατεδικάσθην *condemn, find or pronounce guilty* (**Hdt.**+, though mostly **w. gen.** of the **pers.**; **inscr.**, **pap.**, **LXX**, **Philo**; **Jos.**, **Bell.** 4, 274) *τινά someone* (so **Diod. S.** 14, 4, 2 τ. πονηροτάτους; 15, 40, 1; **La** 3:36; **Jos.**, **Ant.** 7, 271) *τοὺς ἀναιτίους the innocent* **Mt** 12:7. *τὸν δίκαιον* **Js** 5:6. **Abs.** **Lk** 6:37a. **Pass.** (**Artem.** 2, 9 p. 95, 2; **Herm. Wr.** 2, 17a; **En.** 10, 14; **Philo**; **Jos.**, **Bell.** 3, 391; **Polyb.** 6, 37, 1) **vs.** 37b (αὐσχύνω **P72**). *ἐκ τῶν λόγων σου by, on the basis of your words* **Mt** 12:37. **M-M.***

καταδίκη, ης, ἡ (**Thu.**+: **Herm. Wr.** 10, 8a; **inscr.**, **pap.**; **Wsd** 12:27; **Philo**; **Jos.**, **Ant.** 17, 338; **loanw.** in **rabb.**) *condemnation, sentence of condemnation* (so **Epicharmus** [V BC] in **Athen.** 2, 3 p. 36D; **Polyb.**; **Plut.**; **Philo**, **Spec. Leg.** 3, 116; **Jos.**, **Bell.** 4, 317) *αἰτεῖσθαι κατὰ τινος κ. ask for a sentence of condemnation against someone* **Ac** 25:15. **M-M.***

καταδιώκω 1 **aor.** κατεδίωξα (**Thu.**+: **pap.**, **LXX**, nearly always ‘pursue’ in a hostile sense) *search for eagerly, hunt for* *τινά someone* **Mk** 1:36 (in a good sense in **Polyb.** 6, 42, 1; Ps **37:21**. **W. acc.** of the **pers.** Ps **22:6**. **κ. μετὰ τινος**=go **w. someone** 1 **Km** 30:22. *ὀπίσω τινός* **Sir** 27:17). **M-M.***

καταδουλόω **fut.** καταδουλώσω (**Hdt.**+: **inscr.**; **PGM** 9, 4 καταδούλωσον πᾶν γένος ἀνθρώπων; 9; **LXX**, **Philo**, **Test.** 12 **Patr.**, **Sib. Or.** 2, 175) *enslave, reduce to slavery*, in our **lit.** only in **fig.** sense (the **act.** is so used in **PGM** 9, 9; **Menand.**, **fgm.** 338, 1 **Kock**; **Plut.**, **Mor.** 828C) *τινά someone* 2 **Cor** 11:20; **Gal** 2:4. **M-M.***

καταδυναστεύω (**X.**+: **PPetr.** III 36(a) verso, 2 [pass.]; **POxy.** 67, 15 [act.]; **LXX**, **Ep. Arist.**; **Jos.**, **Ant.** 12, 30) *oppress, exploit, dominate* *τινός someone* (**Diod. S.** 13, 73; **Ep. Arist.** 148 v.l.) of exploitation by the rich (oft. in **LXX** of outrages against the poor, widows, and orphans) **Js** 2:6; **Dg** 10:5.—Of the tyrannical rule of the devil (**Plut.**, **Is.** et **Os.** 41 p. 367D of the evil spirit Typhon) **Hm** 12, 5, 1f; **pass.** *be dominated* **Ac** 10:38 (ὑπὸ τινος as **Strabo** 6, 2, 4 p. 270; **Horapollon** 1, 6). **M-M.***

κατάθεμα, ατος, τό (**Audollent**, **Defix. Tab.** 22, 23; **Act. Phil.** 28 p. 15, 12 **B.**) *that which is devoted or given over to a deity, i.e. under a curse* (πῦρ), hence *accursed thing* (**s. ἀνάθεμα** 2) **Rv** 22:3. The passage **D** 16:5 is (perh. purposely) obscure: σωθήσονται ὑπ’ αὐτοῦ τοῦ κ. *they will be saved by the accursed one himself* (i.e. by Christ who, in the minds of those offended by him, is accursed; cf. also **Gal** 3:13, **κατάρα**). **M-M.***

καταθεματίζω (**Act. Phil.** 17, p. 9, 23B; **Irenaeus** 1, 13, 4; 16, 3; **PGlaue**, **ZNW** 45, ’54, 94) *curse* **Mt** 26:74. **M-M.***

καταιγίς, ἰδος, ἡ (**Democr.** 14; Ps.-**Aristot.**, **De Mundo** 4; **Aelian**, **N.A.** 15, 2 p. 367, 20; **Herm. Wr.** 16, 10b; **LXX**; **Philo**, **Deus Imm.** 60; **Test. Judah** 21:9) *a sudden blast of wind* 1 **Cl** 57:4 (**Pr** 1:27).*

καταισχύνω (**Hom.**+: **LXX**) **pass.**: **impf.** κατησχύνομην; 1 **aor.** κατησχύνθην; 1 **fut.** καταισχυνθήσομαι; **pf. ptc.** κατησχυμμένος (**Hm** 12, 5, 2; **BI-D.** §72).

1. *dishonor, disgrace, disfigure* (**Diod. S.** 11, 46, 2; 13, 106, 10; **Epict.** 2, 8, 21; **Philo**, **Spec. Leg.** 3, 14; **Jos.**, **Ant.** 20, 89) *σποδῶ τ. κεφαλὴν* τὴν κεφαλὴν 1 **Cor** 11:4f.

2. *put to shame* (**Appian**, **Bell. Civ.** 4, 126 §526) *τινά someone* of God τοὺς σοφοὺς, τὰ ἰσχυρά 1 **Cor** 1:27. **Pass.** *be put to shame, be humiliated* (**Diod. S.** 19, 72, 7; **LXX**), also *be ashamed* (**Diod. S.** 2, 4, 3) *καταισχυνθεῖσα*=because she was ashamed) **Mt** 20:28 **D**; **Lk** 13:17; 2 **Cor** 7:14; 9:4; 1 **Pt** 3:16 (**P75** has *δικάζετε* and *δικασθῆτε* in **Lk** 6:37 a, b); **Hm** 12, 5, 2.—*Humiliate* (**Test. Judah** 12:5) τοὺς μὴ ἔχοντας *those who have nothing* (cf. **Ruth** 2:15) 1 **Cor** 11:22.

3. of the shame and disappointment that come to one whose faith or hope is shown to be vain—a. **act.** causative (anonymous iambic poet [III/II BC] **ed.** **Diehl** III, XIII 1. 68: a god τὸ θεῖον οὐ καταισχύνει=cause to be ruined or lost; Ps **118:31** ἡ ἐλπίς οὐ καταισχύνει *hope does not disappoint* **Ro** 5:5.

b. **pass.** *be disappointed* (anonymous iambic poet in **Ps.-Callisth.** 1, 46a, 9 τὸ θράσος κατησχύνθη=boldness has been put to shame; **Is** 50:7 v.l.; Ps **30:2**; **Sir** 2:10) **Ro** 9:33; 10:11; 1 **Pt** 2:6 (on all three cf. **Is** 28:16). **M-M.***

κατακαίω (**Hom.**+: **inscr.**, **pap.**, **LXX**) **impf.** κατέκαιον; **fut.** κατακαύσω; 1 **aor.** κατέκαυσα. **Pass.**: 2 **aor.** κατεκάην (**Jos.**, **Bell.** 6, 191) and 1 **aor.** κατεκαύθην (**MPol** 12:3; **Jos.**, **Bell.** 7, 450); 2 **fut.** κατακαήσομαι (1 **Cor** 3:15; 2 **Pt** 3:10 v.l. This form also **Nicol. Dam.**: 90 **fgm.** 68 p. 371, 32 **Jac.**; **Sib. Or.** 3, 507) and 1 **fut.** κατακαυθήσομαι (**Rv** 18:8; **Hs** 4:4). **Cf.** **BI-D.** §76, 1; **Mlt.-H.** 242 (s.v. **καίω**) *burn down, burn up, consume* by fire τὴν **καίω**: weeds **Mt** 13:30; books **Ac** 19:19 (cf. **PAmh.** 30, 36 [II BC] ἡναγκάσθην ἐνέγκαι τὰς συγγραφὰς καὶ ταύτας κατακαῦσαι. **Acc.** **to Diog. L.** 9, 52, books of Protagoras were burned by the Athenians in the marketplace); a heifer **B** 8:1 (cf. **Num** 19:5, 8).—**Pass.** *ἔργον* 1 **Cor** 3:15; cf. γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαίσεται 2 **Pt** 3:10 v.l. Bodies of animals **Hb** 13:11. A third of the earth **w.** its trees and grass **Rv** 8:7a, b, c. ὡς ξύλα **Hs** 4:4. Of being burned at the stake as a martyr **MPol** 12:3 (**Diod. S.** 1, 59, 3; 12, 25, 3 [in Roman admin. of justice]; **Dio Chrys.** 9[10], 26 κατεκαύθη ζῶν; 29[46], 7; **Artem.** 2, 52 [as the result of a court sentence]; 2, 49 p. 151, 16; **Jos.**, **Bell.** 7, 450 [in Roman admin. of justice]).—**W.** the addition of πυρί *burn, consume* **someth. w. fire** (**Ex** 29:14, 34; **Lev** 9:11) chaff **Mt** 3:12; **Lk** 3:17. **Pass.**, weeds **Mt** 13:40. **W.** ἐν πυρί added (oft. **LXX**): κ. *τινά ἐν π.* **Rv** 17:16. **Pass.** 18:8.—Of a pillow ὑπὸ πυρὸς κατακαίεσθαι

be consumed by fire MPol 5:2. M-M.*

κατακαλύπτω pf. pass. ptc. κατακεκαλυμμένος (Hom. +; inscr., LXX) cover, veil.

1. act. (Is 6:2) and pass. (Sus 32 Theod.) of a young woman κατακεκαλυμμένη ἕως τοῦ μετώπου covered or veiled to the forehead Hv 4, 2, 1. But here the form could also be

2. mid. cover oneself w. a veil, abs. (s. Jos., Ant. 7, 254) 1 Cor 11:6a, b. W. acc. (either of the obj. or of specification, as Gen 38:15) τὴν κεφαλὴν vs. 7 (Ps.-Dicaearchus p. 144 l. 16ff F. of the Theban women: τὸ τῶν ἱματίων ἐπὶ τῆς κεφαλῆς κάλυμμα τοιοῦτόν ἐστιν, ὥσπερ προσωπιδίῳ δοκεῖν πᾶν τὸ πρόσωπον κατελιῆσθαι. In case the text is in order, it may be transl. about as follows: the covering of the clothes on the head is of such a kind that the whole face seems to be covered as with a mask).—AJeremias, D. Schleier v. Sumer bis heute '31; RdeVaux, RB 44, '35, 395-412; AOepke, TW III 563-5. M-M.*

κατακάλυψις, εὼς, ἡ (Περὶ ὕψους 17, 3; Galen XIII 99 K.; XIX 445; Proclus on Pla., Tim. III p. 149, 17 Diehl) covering ἐν μίτρᾳ ἦν ἡ κ. αὐτῆς her head was covered with a snood Hv 4, 2, 1.*

κατάκαρπος, ον (Aristodem. in Athen. 11 p. 495 F.; Leontios, Prooem. p. 2, 16 and 21 of vine and olive tree; LXX) very fruitful δένδρα Hs 9, 1, 10.*

κατακαυχῶμαι 2 pers. sing. κατακαυχᾶσαι (Zech 10:12; Jer 27:11, 38; grave-inscr. of Asia Minor: SAB '32, p. 855 κατακαυχᾶσθαι κατὰ τινος of a gladiator over his defeated foe).

1. boast against, exult over τινός someone or someth. τῶν κλάδων the branches Ro 11:18a.—Abs. boast, brag Ro 11:18b; Js 3:14; 4:16 v.l.

2. triumph over τινός (Rhet. Gr. I 551, 13; 589, 23; Constantinus Manasse. 1, 59 Hercher; Psellus p. 183, 3 τῆς φύσεως κατεκαυχῆσατο) κ. ἔλεος κρίσεως mercy triumphs over judgment Js 2:13.*

κατάκειμαι impf. κατεκείμεν (Hom.+; grave-inscr.: Sb 6089, 1; pap., LXX, Joseph.) lie down.

1. of sick people (Hdt. 7, 229; Aristoph., Eccl. 313; Lucian, Icarom. 31; Plut., Cic. 43, 3; Jos., Ant. 6, 214; PRyl. 68, 16 [89 BC]; PTebt. 422, 19) J 5:3, 6. W. the sickness given: Ac 28:8. κατέκειτο πυρέσσουσα she lay sick w. a fever Mk 1:30. Also of one who has already died 5:40 v.l. W. indication of the place where: ἐπὶ τινος lie on someth. Ac 9:33. ἐπὶ τι on someth. Lk 5:25. Cf. Mk 2:4.

2. of those who are resting (M. Ant. 5, 1, 1) MPol 7:1. Also of animals lying in the meadow Hs 9, 1, 9.

3. recline on a dining couch, dine (X., An. 6, 1, 4, Symp. 1, 14; Pla., Symp. 177D, Rep. 2, 372D) abs. (Dio Chrys. 31 [48], 3 οἱ κατακείμενοι; Jos., Vi. 222) Mk 14:3; Lk 5:29. W. ἐν foll. (Dio. L. 7, 1, 19 ἐν συμποσίῳ) Mk 2:15; Lk 7:37; ἐν εἰδωλείῳ κ. dine in a temple 1 Cor 8:10. M-M.*

κατακεντέω 1 aor. κατεκέντησα pierce, stab (Pla., Tim. 76B; Diod. S. et al.; Jdth 16:12; Ezk 23:47; Philo, Poster. Cai. 182; Jos., Ant. 14, 292τ. ἄνδρα) w. acc. B 7:8, 9.*

κατακλάω 1 aor. κατέκλασα (Hom.+; Ezk 19:12; Philo, Somn. 2, 236; Jos., Ant. 2, 305) break in pieces τοὺς ἄρτους Mk 6:41; Lk 9:16. M-M.*

κατακλείω 1 aor. κατέκλεισα (Hdt., Thu.+; inscr., pap., LXX; Philo, Aet. M. 135 κ. ἐν; Jos., Ant. 13, 380κ. ἐν) shut up, lock up ἐν φυλακῇ in prison Lk 3:20. Also ἐν φυλακαῖς Ac 26:10 (cf. Jer 39:2f ἐν αὐλῇ τ. φυλακῆς. . . , ἐν ᾗ κατέκλεισεν αὐτόν. . . ; Dit., Or. 669, 17 [I AD]). M-M.*

κατακληροδοτέω (Theophyl. Sim., Hist. 6, 7, 12; Dt 1:38 v.l.; 21:16; 1 Macc 3:36) parcel out by lot Ac 13:19 t.r. (s. κατακληρονομέω). M-M.*

κατακληρονομέω 1 aor. κατεκληρονόμησα (LXX; Test. Benj. 10:5 v.l.).

1. give (over) as an inheritance (Dt 3:28; 12:10; 31:7 al.) τὴν someth. a country Ac 13:19 (where the t. r. has κατεκληροδότησεν).—2. receive as an inheritance (Num 13:30; Dt 2:21; Ps 36:34) B 6:8.*

κατακλίνω 1 aor. κατέκλινα, pass. κατεκλίθην (Hom. +; inscr., pap., LXX, Ep. Arist.; Philo, Op. M. 85; Joseph.). Act. cause to lie down or sit down to eat; τινά someone (Hdt. 1, 126; X., Cyr. 2, 3, 21 ἐπὶ τὸ δεῖπνον; PGM 1, 168; Jos., Ant. 6, 52κ. ἐπάνω τῶν κεκλημένων) κατακλίνετε αὐτοὺς κλισίας Lk 9:14; cf. vs. 15.—Pass. recline at dinner (Aristoph., Vesp. 1208; 1210; X., Cyr. 5, 2, 15; Dit., Syll. 3 1042, 25; Jdth 12:15; Jos., Ant. 6, 163) Lk 7:36; 24:30. εἰς τὴν πρωτοκλισίαν in the place of honor 14:8. M-M.*

κατακλύζω 1 aor. pass. κατεκλύσθην (Pind., Aeschyl., Hdt.+; inscr., pap., LXX, Philo; Jos., Bell. 5, 566; Sib. Or. 3, 690) flood, inundate pass. κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο the world was destroyed by being flooded w. water 2 Pt 3:6. M-M.*

κατακλυσμός, οὗ, ὁ (Pla.+; Marmor Par. [III BC]: 239A 4 Jac. [Deucalion]; Celsus 1, 19; 4, 11; PMagd. 28, 18 [III BC]; BGu 1121, 27; LXX; En., Philo, Joseph., Test. 12 Patr.) flood, deluge, in our lit. only of the flood in Noah's time (Gen 6-9; Jos., Ant. 1, 92f; 10, 147, C. Ap. 1, 130; Nicol. Dam. in Jos., Ant. 1, 95; Berosus in Jos., Ant. 1, 158; Sib. Or. 4, 53) Mt 24:38f; Lk 17:27. κατακλυσμὸν ἐπάγειν bring a flood (Gen 6:17) τινὶ upon someth. 2 Pt 2:5.

κατακολούθει 1 aor. κατακολούθησα (Teles p. 57, 10; Polyb.; Dio Chrys. 59[76], 4; inscr., pap., LXX) follow (Longus 3, 15) τινί someone Ac 16:17. Abs. Lk 23:55. Fig. (so mostly, incl. Ep. Arist.; Jos., C. Ap. 2, 281al.) τῇ σοφίᾳ τινός approach or attain the wisdom of someone Pol 3:2. M-M.*

κατακόπτω impf. κατέκοπτον (Hdt.+; inscr., pap., LXX; Jos., Ant. 17, 213).

1. beat, bruise τινά τινι someone w. someth. εαυτὸν λίθοις beat oneself w. stones Mk 5:5 (Epigr. Gr. 316f; PLeipz. 37, 20 κατέκοψαν πληγαῖς αὐτόν; PSI 313, 10. S. other exx. in Field, Notes 27). The basic mng. of κ., cut, is also poss. here.—2. break in pieces (Pla., Euthyd. 301C; 2 Ch 15:16; 34:7) of stones (Is 27:9) Hv 3, 2, 7; cf. 3, 6, 1. M-M.*

κατακρημνίζω 1 aor. κατακρήμνισα (X., Cyr. 1, 4, 7; 8, 3, 41; Diod. S. 4, 31, 3; 2 Ch 25:12; 4 Macc 4:25; Philo, Agr. 68; Jos., Ant. 6, 114) throw down (from) a cliff τινά someone (Phylarchus [III BC]: 81 fgm. 24 Jac.; Philod., Ira p. 56 W.; Jos., Ant. 9, 191) Lk 4:29.*

κατάκριμα, ατος, τό prob. not 'condemnation', but the punishment following sentence, punishment, doom (Dionys. Hal. 6, 61 κατακριμάτων ἀφέσεις; POxy. 298, 4 [I AD]; PRainer 1, 15ff; 188, 14f; Wilcken, Chrest. 28, 12; Dssm., NB 92f [BS 264f]) οὐδὲν κ. τοῖς ἐν Χριστῷ Ἰησοῦ there is no doom for those who are in Christ Jesus Ro 8:1. εἰς πάντας ἀνθρώπους εἰς κ. (sc. ἐγένετο) (led) to punishment or doom for all men 5:18. In a play on words w. κρίμα vs. 16.—FWDanker, FWGingrich-Festschr., '72, 105 (Ro). M-M.*

κατακρίνω fut. κατακρινῶ; 1 aor. κατέκρινα; 1 aor. pass. κατεκρίθην; 1 fut. pass. κατακριθήσομαι; pf. κατακέκριμαι (Pind., Hdt.+; inscr., pap., LXX; En. 13, 5; Jos., Ant. 3, 308; 10, 238) condemn τινά someone (Wsd 4:16; Esth 2:1; Sus 53) J 8:10f. In a play on words w. κρίνω Ro 2:1. Pass. Mt 27:3; Dg 5:12; w. διακρίνομαι Ro 14:23. τινά θανάτῳ condemn someone to death (Da 4:37a; Jos., Ant. 10, 124) Mk 10:33; Hs 8, 11, 3. Also κ. εὖς θάνατον Mt 20:18 (v.l. θανάτῳ). εὖς πῦρ αὐθῶνιον Dg 10:7. Of cities καταστροφῇ κ. condemn to destruction 2 Pt 2:6 (on the dat. cf. Bl-D. §195, 2; Rob. 533 and s. Dit., Syll.3 736, 160ff τὸν μὴ ποιοῦντα κατακρινάτω εἰκοσι δραχμαῖς). W. acc. and inf. foll. (Sus 41 Theod. κατέκριναν αὐτὴν ἀποθανεῖν) κατέκριναν αὐτὸν ἔνοχον εἶναι θανάτου they condemned him as being worthy of death Mk 14:64. Abs. Ro 8:34. Of God's condemnation Mk 16:16; 1 Cor 11:32 (play on words w. κρίνειν). The conduct of one person, since it sets a standard, can result in the condemnation before God of another person whose conduct is inferior (Wsd 4:16; cf. Ro 2:27) Mt 12:41f (JoachJeremias, Jesus' Promise to the Nations, '58, 50 n. 3); Lk 11:31f; Hb 11:7. ὁ θεὸς . . . κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί God has pronounced his sentence on sin in the flesh Ro 8:3. M-M.*

κατάκρισις, εως, ἡ (Vett. Val. 108, 4; 117, 35; Syntipas p. 43, 11 θεόθεν κ. Act. Thom. 84 p. 200, 9 B.; 128 p. 236, 20; 135 p. 242, 10) condemnation κατάκρισιν ἔχειν τινί bring condemnation for someone 2 Cl 15:5. πρὸς κ. οὐ λέγω I do not say this to condemn 2 Cor 7:3. Of OT religion: διακονία κατακρίσεως the ministry of condemnation (s. διακονία 3) 3:9. M-M.*

κατάκριτος, ον (Diod. S. 33, 2; Plut., Mor. 188A; Ps.-Lucian, Am. 36; 52; Suppl. Epigr. Gr. VIII 13, 21; Philo, Virt. 139; Jos., Bell. 1, 639; 6, 108; Act. Jo. 10 p. 157, 12 B.) condemned abs. IEph 12:1; ITr 3:3; IRo 4:3.*

κατακροάομαι mid. dep.; impf. 3 sing. κατηκροᾷτο (Eupolis Com. [V BC] fgm. 245 K.) listen attentively τινός to someone (Jos., Bell. 4, 38) προσευχομένου μου Hv 3, 1, 6.*

κατακύπτω 1 aor. κατέκυψα (Hom.+; Epict. 2, 16, 22; Lucian, Icarom. 15 al.; 4 Km 9:32; Ep. Arist. 91) bend down (Appian, Bell. Civ. 2, 62 §258 [ὑπ' αἰδοῦς=out of shame]; Jos., Bell. 2, 224) J 8:8. M-M.*

κατακυριεύω fut. κατακυριεύσω; 1 aor. κατεκυρίευσα, imper. κατακυρίευσον; 1 aor. pass. κατεκυριεύθην.

1. become master, gain dominion over, subdue (Diod. S. 14, 64, 1; Num 21:24; 32:22; Ps 9:26 al.) τινός (LXX) Ac 19:16. Fig. become master, gain power τινός over someone (Test. Jud. 15:5) or someth. τοῦ διαβόλου Hm 7:2; 12, 4, 7; 12, 6, 4. τῶν ἔργων τοῦ διαβόλου m 12, 6, 2. τῶν πονηρῶν ἔργων m 5, 1, 1. τῆς διωρυχίας master doubt m 9:10. τῆς ἐπιθυμίας 12, 2, 5. ἃ βλέπεις, ἐκείνων κατακυριεύε what you see, strive to master that s 9, 2, 7.—Pass. ὑπὸ τινός let oneself be overcome by someth. Hm 12, 2, 3.

2. be master, lord it (over), rule τινός of, over someone or someth. (Ps 118:133; Gen 1:28; Sir 17:4) Mt 20:25; Mk 10:42. τῆς γῆς B 6:13, 17. τῶν ὑπὸ τὸν οὐρανὸν πάντων be master of everything under heaven Hm 12, 4, 2; cf. 3. τῶν κλήρων 1 Pt 5:3.*

καταλαλέω (Aristoph.+; Polyb.; Stoic. III 237, 6 al.; Dit., Syll.3 593, 6 [II BC]; PHib. 151 [c. 250 BC]; LXX; Philo [only in connection w. the OT: Leg. All. 2, 66f=Num 12:8 and Leg. All. 2, 78=Num 21:7]) speak against, speak evil of, defame, slander τινός someone (Ps 77:19 τοῦ θεοῦ; 100:5 τοῦ πλησίον αὐτοῦ; Test. Iss. 3:4; Gad 5:4. Cf. Diod. S. 11, 44, 6) Js 4:11a, b; 2 Cl 4:3; Hm 2:2a. ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν 1 Pt 2:12 (cf. Dit., Syll.3 loc. cit. ἵνα μὴδ' ἐν τούτοις ἔχωσιν ἡμᾶς καταλαλεῖν οἱ . . .). Also κατά τινος (so mostly LXX, En.) 1 Cl 35:8 (Ps 49:20). Pass. 1 Pt 3:16.—Fig. (Ps.-Lucian, As. 12 τοῦ λύχνου) νόμου speak against the law Js 4:11c.—Abs. ὁ καταλαλῶν one who speaks evil Hm 2:2 (three times). M-M.*

καταλαλιά, ἄς, ἡ (Leontios 18 p. 36, 9; Wsd 1:11; Test. Gad 3:3; Act. Phil. 142 p. 81, 8 B.—Thom. Mag.: καταλαλιά οὐδεὶς εἶπε τῶν ἀρχαίων ἀλλ' ἀντὶ τοῦτου κατηγορία) *evil speech, slander, defamation, detraction* in lists of vices (s. on **πλεονεξία**) in *sing.* and *pl.* (to denote individual instances) 2 Cor 12:20; 1 Cl 35:5; B 20:2; Pol 2:2; 4:3; Hm 8:3; s 9, 15, 3. ἀποτίθεσθαι πάσας καταλαλιάς *put away all slanders* 1 Pt 2:1. φεύγειν καταλαλιάς *avoid evil speaking* 1 Cl 30:1; cf. vs. 3; πιστεύειν τῇ κ. *believe the slander* Hm 2:2; πονηρὰ ἡ κ. 2:3; κ. is injurious to faith s 9, 23, 2; cf. 3.*

κατάλαλος, ον *speaking evil of others, slanderous w.* δῖψυχοι Hs 8, 7, 2. W. δόλοιοι s 9, 26, 7. Subst. ὁ κ. (POxy. 1828 r, 3) *slanderer* (in a list of vices) Ro 1:30; Hs 6, 5, 5.*

καταλαμβάνω (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) 2 aor. κατέλαβον; pf. κατέλιθα; 2 aor. mid. καταλαμβάνω; pf. pass. 3 *sing.* κατεῖληπται, *ptc.* κατελιμμένος; 1 aor. pass. κατελήμφοην (Phil 3:12; Bl-D. §101 p.46 s.v. λαμβ.; Mlt.-H. 246f, s.v. λαμβ.; on the form κατελήφθη J 8:4 in the older NT editions cf. W-S. §12, 1).

1.—a. *act.* and *pass.* *seize, win, attain, make one's own* (Plut., Cleom. 4, 2; POxy. 1101, 26.—Diog. L. 5, 12 καταλαμβάνω means 'come into possession of an inheritance') *abs.* (though τὸ βραβεῖον is to be supplied fr. the context) of the winning of a prize 1 Cor 9:24. As a result of διώκειν (cf. Diod. S. 17, 73, 3 ἐπιδιώκων. . . τὸν Δαρειὼν. . . καταλάβων; Sir 11:10 ἐὰν διώκης, οὐ μὴ καταλάβῃς; 27:8) Phil 3:12a, 13: Χριστόν, *corresp.* to κατελήμφοην ὑπὸ Χριστοῦ 'I. vs. 12b. δικαιοσύνην Ro 9:30. ἐπίγνωσιν πατρός Dg 10:1. The *pass.* is found in the *mng.* *make one's own* in the ending of Mark in the Freer ms. 3 (KHaacker, ZNW 63, '72, 125-29).—This may also be the *mng.* of κ. in J 1:5 ἡ σκοτία αὐτὸ (=τὸ φῶς) οὐ κατέλαβεν *the darkness did not grasp it* (Hdb. ad loc.; so also Bultmann, and similarly JADyer, JBL 79, '60, 70f: *appreciate*), in which case *grasp* easily passes over to the sense *comprehend* (the *act.* [for the *mid.* in the same sense s. 2 below] has the latter sense in Pla., Phaedr. 250D; Polyb. 8, 4, 6; Dionys. Hal. 5, 46, 3; PTeht. 15, 5; 38, 18; Ep. Arist. 1; Philo, Mut. Nom. 4; Jos., Vi. 56). Most Greek commentators since Origen take κ. here as *overcome, suppress* (Hdt. 1, 46 κ. τινῶν αὐξανομένην τὴν δύναμιν; 1, 87 τὸ πῦρ; WNagel, ZNW 50, '59, 132-37). So Gdsd. *put out* (Probs. 93f). But *perh.* J intended to include both *mngs.* here (so FWGingrich, Classical Weekly 37, '43, 77), and some such *transl.* as *master* would suggest this (so MSmith, JBL 64, '45, 510f).

b. *seize w. hostile intent, overtake, come upon* (Hom.+; oft. LXX; numerous *exx.* in J JWettstein on J 1:5 and in Zahn 5,6 '21, p. 63, 40. Cf. also Dit., Syll. 3 434/5, 14) μὴ ἡμᾶς καταλάβῃ κακά *lest evil overtake us* (cf. Gen 19:19; Num 32:23) 2 Cl 10:1; cf. B 4:1. Of a demon ὅπου ἐὰν αὐτὸν καταλάβῃ *wherever it seizes him* (the sick man) Mk 9:18. Of the coming of 'the day', unexpected by the 'sons of darkness' and fraught w. danger for them 1 Th 5:4. *Esp.* used of night, evening, darkness coming upon a *pers.* (Dionys. Hal. 2, 51, 3 ἐσπέρα γὰρ αὐτοὺς κατέλαβεν; Lucian, Tox. 31; 52; Philo, De Jos. 145; Jos., Ant. 5, 61 καταλαβοῦσα νύξ, Vi. 329. But the thought in these instances is not necessarily always that of night as of something fearsome, the friend of no man. κ. can also mean simply 'arrive', 'come on', as Dionys. Hal. 10, 56, 1 ἐπεὶ κατέλαβεν ὁ ἀρχαιρεσιῶν καιρός; Strabo 3, 1, 5; Jos., Ant. 4, 78) J 12:35; 6:17 v.l.

c. *catch, detect* (PLille 3, 58 [III BC]; PRyl. 138, 15. *Esp.* of the detection of adultery Epict. 2, 4, 1; BGu 1024 III, 11; Sus 58) τινὰ ἐπὶ τινὶ *someone in someth.* ἐπὶ μοιχείᾳ in *adultery* (Diod. S. 10, 20, 2 ἐπὶ μοιχείᾳ. κατελιμμένη) J 8:3. *Pass. w. ptc.* indicating the punishable act ἐπ' αὐτοφώρῳ in *the act* vs. 4.

2. *mid. grasp, find, understand* (Dionys. Hal. 2, 66, 6; Sext. Emp., Math. 7, 288; Vett. Val. 225, 8; Philo, Mos. 1, 278; Jos., Ant. 8, 167) w. *acc.* and *inf.* Ac 25:25. W. ὅτι foll. 4:13; 10:34. W. indirect discourse foll. Eph 3:18. M-M. B. 701; 1207.*

καταλάμπω (Eur., Pla.+; PGM 7, 704; Philo; Test. Gad 7:3[?]) *shine upon, pass. be illuminated, be bright* (Eur., Tro. 1069, Ion 87; X., Mem. 4, 7, 7) τινὶ *by or with someth.* (Cebes 17, 1 φωτὶ καταλαμπόμενος; Wsd 17:19; Philo, Somn. 1, 218) ἀκτίσιν ἡλίου AP 5:15 (Dio Chrys. 19[36], 45 τὸ καταλαμπόμενον Ἥλιω).*

καταλέγω (Hom.+; LXX; Philo, Aet. M. 114; Jos., C. Ap. 1, 131al.) *select* as a member of a group, *enlist, enroll* (of soldiers Aristoph.+). Of reception into the circle of the gods Diod. S. 4, 39, 4; into the Senate, Plut., Pomp. 13, 11. Cf. Inscr. Gr. 165, 2; BGu 1073, 10) *pass.* χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἐξήκοντα γεγονυῖα *either gener. be selected or specif. be enrolled* 1 Ti 5:9 (of reception into a religious body κ. is also used POxy. 416, 4. On the constr. cf. the double *acc.* Pla., Leg. 742E κ. τινὰ πλούσιον). M-M.*

κατάλειμμα, ατος, τό (Galen; LXX; En. 106, 18[?]) *remnant* (so Galen XIV p. 456, 13 K.) Ro 9:27 t.r. (Is 10:22); s. **ὑπόλειμμα**.*

καταλείπω (Hom.+; inscr., pap., LXX; En. 106, 16; Philo, Joseph., Test. 12 Patr.) *impf.* κατέλειπον; *fut.* καταλείνω; 1 aor. κατέλειπα (Ac 6:2; Hs 8, 3, 5; PRainer 102; Jos., Bell. 1, 504, Ant. 10, 277); 2 aor. κατέλιπον (on the aor. forms s. Bl-D. §75 app.; W-S. §13, 10; Rob. 348; Helbing 90f; Thackeray 234; Dssm., NB 18 [BS 190]; Crönert 234, 6; KDieterich, Untersuchungen 1898, 238; Mayser 364); *pf. pass. inf.* καταλελειφθαι, *ptc.* καταλελειμμένος (W-S. §5, 13e); 1 aor. *pass.* κατέλειφθην; *leave behind*.

1. of *pers.* τινὰ *someone*—a. *leave someone (behind)* when one leaves a place (Diod. S. 1, 55, 4; 5, 51, 4; Da 10:13) καταλείπει ἄνθρωπος τὸν πατέρα κτλ. Mt 19:5; Mk 10:7; Eph 5:31 (all three Gen 2:24); Mt 16:4; 21:17. κάκεινους κατέλιπεν αὐτοῦ Ac 18:19. κατέλιπόν σε ἐν Κρήτῃ, ἵνα Tit 1:5 v.l. ὁ Φῆλιξ κατέλιπεν τ. Παῦλον

δεδεμένον Ac 24:27 (the *ptc.* as Test. Reub. 3:14); cf. the *pass. be left behind* 25:14.—Elsewh. the *pass.* has the *mng. remain behind* (X., An. 5, 6, 12) J 8:9. ἐν Αθήναις 1 Th 3:1. W. *inf. foll.* to denote purpose: τοῦ φυλάσσειν τὸν πύργον *to guard the tower* Hs 9, 5, 1.

b. *die and leave (behind)* (Hom.+; *oft. pap.* and LXX) γυναῖκα Mk 12:19. σπέρμα *descendants vs.* 21. τέκνα (Dt 28:54; cf. Pr 20:7; Jos., Ant. 12, 235) Lk 20:31.

c. *leave over; see to it that someth. is left* (cf. Sir 24:33) κατέλιπον ἑμαυτῷ ἑπτακισχιλίους ἄνδρας *I have kept 7,000 men for myself* Ro 11:4 (3 Km 19:18; the Lucianic text and the Hebr. have the first *pers.*).

d. *leave without help* τινά w. the *inf.* of result (not of purpose; s. Bl-D. §392, 1f; Rob. 1090, and cf. II. 17, 151) ἡ ἀδελφή μου μόνην με κατέλειπεν διακονεῖν *my sister has left me without help, so that now I must serve alone* Lk 10:40 (*aor.* κατέλειπεν is the preferable *rdg.*; for κ. ἐμὲ μόνον cf. Jos., Vi. 301).—Desert MPol 17:2.

2. w. *impers. obj.*—a. *leave (behind)* (s. 1a) πρόβατα ἐν τῇ ἐρήμῳ Lk 15:4. πάντα ἐπὶ τ. γῆς *everything on land* 5:11 D.—IRo 4:2.

b. *leave a place when going away* (Dio Chrys. 30[47], 2 τ. πατρίδα) τὴν Ναζαρά Mt 4:13. Αἴγυπτον Hb 11:27. Fig. καταλείποντες εὐθείαν ὁδὸν ἐπλανήθησαν 2 Pt 2:15.

c. *leave to one side, give up* 2 Cl 10:1. Also in the sense *set to one side, neglect* (Ps.-X., Cyneg. 3, 10 τὰ αὐτῶν ἔργα; Dt 29:24 τ. διαθήκην; Jos., Ant. 8, 190 τ. τῶν πατρίων ἐθισμῶν φυλακὴν; Test. Iss. 6:1 τὴν ἀπλότητα) τὸν λόγον τ. θεοῦ Ac 6:2. τ. ἀλήθειαν Hs 8, 9, 1. ἄμπελος Hs 9, 26, 4.

d. *leave, abandon, give up* (e.g. schol. on Apollon. Rhod. 272-74 τὴν τέχνην *give up one's trade*); *lose* (Petosiris, fgm. 121 22; 120 τὸν θρόνον) πάντα Lk 5:28; cf. 1 Cl 10:2; τὴν παροικίαν τ. κόσμου τούτου 2 Cl 5:1; of a youth fleeing fr. the police Mk 14:52 (Aesop, Fab. 419 P.=196 H.: κατέλιπε τὸν ἑαυτοῦ χιτῶνα; Gen 39:12; Test. Jos. 8:3).

e. *leave someth.* as it is, located in its own place, of an island καταλιπόντες αὐτὴν εὐδώνυμον Ac 21:3.

f. *leave over* (Alex. Aphr., Fat. 28, II 2 p. 199, 8) *pass. remain* (Jos., Bell. 4, 338 σωτηρίας ἐλπίς), *specif.* in the sense *be incomplete, unfinished, open* (X., Cyr. 2, 3, 11 μάχη; PLond. 1171, 43 [8 BC]) καταλειπομένη ἐπαγγελία *a promise that is still open* Hb 4:1.

g. *leave behind* of an inheritance Hv 3, 12, 2. M-M.*

καταλιθάζω fut. καταλιθάσω (only in Christian wr. But καταλιθοβολέω Ex 17:4; Num 14:10 and καταλιθόω in Paus.; Jos., Ant. 4, 282a.) *stone to death* τινά *someone* Lk 20:6.*

καταλλαγὴ, ἥς, ἡ *reconciliation* (so Aeschyl., Sept. 767; Demosth. 1, 4) with God (2 Macc 5:20; Philo, Exs. 166 αἱ πρὸς τὸν πατέρα [=God] καταλλαγαί [in Philo always pl.]), which, *acc. to* Paul, is brought about by God alone; he ‘reconciles men to himself’ (s. καταλλάσσω). κ. κόσμου (opp. ἀποβολή) Ro 11:15; λόγος τῆς κ. *the word of reconciliation* 2 Cor 5:19. διακονία τῆς κ. *ministry of rec. vs.* 18. Since men are not active in this dispensation fr. God, they are said τ. καταλλαγὴν λαμβάνειν *to receive reconciliation* Ro 5:11.—EGvanLeeuwen, De καταλλαγῇ: ThSt 28, ’10, 159-71; ANyrgren, D. Versöhnung als Gottestat ’32. M-M.*

καταλλάσσω 1 *aor.* κατήλλαξα; 2 *aor. pass.* κατηλλάγην, *ptc.* καταλλαγεῖς; *reconcile* (so Hdt.+; 2 Macc.).

1. *act.* τινά (Hdt. 5, 29; 6, 108; Aristot., Oec. 2, 15) *someone* τινι *to someone*. Of God ἡμᾶς ἑαυτῷ διὰ Χριστοῦ *us to himself through Christ* 2 Cor 5:18=ἐν Χριστῷ κόσμον ἑαυτῷ vs. 19.

2. *pass. be reconciled, become reconciled* (BGU 1463, 3 [247 BC]; Philo, Leg. All. 3, 134) w. *dat.* of the *pers.* (cf. X., An. 1, 6, 2; Pla., Rep. 8 p. 566E; 2 Macc 1:5; 7:33; 8:29; Jos., Ant. 7, 184).

a. of man’s relation to God (Soph., Aj. 744; Jos., Ant. 6, 143 θεὸν καταλλάττεσθαι τῷ Σαούλῳ) καταλλαγῆναι τῷ θεῷ *be (come) reconciled to God* Ro 5:10a; 2 Cor 5:20 (cf. Vi. Aesopi I c. 100 καταλλάγηθι Σαμίσις). Abs. Ro 5:10b.

b. of reconciliation betw. human beings Ac 12:22 D. (γυνή) τῷ ἀνδρὶ καταλλαγῆτω *let her become reconciled to her husband* 1 Cor 7:11 (cf. POxy. 104, 27 [I AD]; the hypothesis [summary] by Aristophanes the Grammarian, of Menander’s Dyscolus, l. 9: κατηλλάγη τῇ γυναικί).—FBüchsel, TW I 254-8. M-M.*

κατάλοιπος, ον (Pla.+; *inscr.*, *pap.*, LXX) *left, remaining* οἱ κ. τῶν ἀνθρώπων *the rest of mankind* Ac 15:17 (Am 9:12). M-M.*

κατάλυμα, ατος, τό (Polyb. 2, 36, 1; 32, 19, 2; Diod. S. 14, 93, 5; IG V 1, 869; Dit., Syll. 3 609, 1; UPZ 120, 5 [II BC] *al.* in *pap.*; LXX; s. Bl-D. §109, 2; Rob. 151) *inn.* This sense is possible in Lk 2:7, but in 10:34 Lk uses πανδοχεῖον, the more specific term for *inn.* κ. is *perh.* best understood here as *lodging* (PSI 341, 8 [256 BC]; Ep. Arist. 181) or *guest-room*, as in 22:11; Mk 14:14, where the contexts also permit the sense *dining-room* (cf. 1 Km 1:18; 9:22; Sir 14:25).—PBenoit, BRigaux-Festschr., ’70, 173-86 (Lk 2:7). M-M.*

κατάλυσις, εως, ἡ (Thu.+; *inscr.*, PMagd. 8, 10 [218 BC] κ. τοῦ βίου; LXX, Philo; Jos., Ant. 18, 55; 19, 301 *al.*) *dissolution, abolition, also downfall* (of a tyrant: Diod. S. 14, 64, 4; 14, 67, 1) θανάτου IEph 19:3.*

καταλύω fut. καταλύσω; 1 *aor.* κατέλυσα; 1 *aor. pass.* κατελύθην; 1 *fut. pass.* καταλυθήσομαι (Hom.+; *inscr.*, *pap.*, LXX, Philo, Joseph.).

1. *trans.*—a. *throw down, detach* of a stone fr. a building Mt 24:2; Mk 13:2; Lk 21:6.

b. *destroy, demolish, dismantle* of buildings (Hom.+; 2 Esdr [Ezra] 5:12; Jos., Ant. 9, 161 τ. ναοῦ [τ. θεοῦ] καταλυθέντος; Sib. Or. 3, 459).

α. **lit.** τ. ναὸν τοῦ θεοῦ Mt 26:61; cf. 27:40; Mk 14:58; 15:29. τὸν τόπον τοῦτον *this place* Ac 6:14.

β. **fig. (opp. οὐκοδομεῖν)** *tear down, demolish* Gal 2:18. Of the body as an earthly tent ἐὰν ἡ ἐπίγειος ἡμῶν οὐκία τοῦ σκηνῶν καταλυθῇ *if the earthly tent we live in is destroyed or taken down* 2 Cor 5:1. τὸ ἔργον τοῦ θεοῦ *tear down the work* (i.e. the Christian church which, because of vs. 19, is **prob.** thought of as a *building of God* Ro 14:20. On the contrary, the figure of the building is not present, and the **gener. mng.** *destroy, annihilate* (Strabo 13, 2, 3 p. 617; Ael. Aristid. 29 p. 570 D.: ἐλπίδας; Test. Benj. 3:8) is found in τὰ ἔργα τῆς θηλείας (s. **ἔργον** 3, end) GEg 3.

γ. **do away with, abolish, annul, make invalid** (Hdt.+; κ. τὸν νόμον *do away with, annul or repeal the law* Mt 5:17a (cf. X., Mem. 4, 4, 14; Isocr. 4, 55; Diod. S. 34+35 fgm. 3 and 40, 2 [of the intention of the Seleucids against the Jews: καταλύειν τοὺς πατρίους νόμους]; Philostrat., Vi. Apoll. 4, 40; 2 Macc 2:22; Philo, Somn. 2, 123; Jos., Ant. 16, 35; 20, 81). τ. νόμον κ. τ. προφῆτας (as also Mt 5:17a) Lk 23:2 Marcion and It. τὰς θυσίας *abolish sacrifices* GEb 5. Abs. Mt 5:17b (opp. πληροῦν); D 11:2. *Ruin, bring to an end* (Appian, Prooem. C. 10 §42 ἄρχας=empires; Arrian, Anab. 4, 10, 3 τυραννίδα; 4 Macc 4:24 τὰς ἀπειλὰς; Jos., Ant. 12, 1 τὴν Περσῶν ἡγεμονίαν) ἢ βουλή καταλυθήσεται *the plan will fail* Ac 5:38. Also of **pers.** (Diod. S. 16, 47, 2 τοὺς μάγους; Appian, Bell. Civ. 1, 48 §210) *put down, stop* vs. 39. Of rulers who are *deposed* (Diod. S. 1, 66, 6; 9, 4, 2 [a tyrant]; 14, 14, 7 al.; Polyaeus 7, 3 and 10; 8, 29) καταλύεται ὁ ἄρχων τοῦ αἰῶνος τούτου *the ruler of this age is deposed* ITr 4:2.

2. **intr. halt** (lit. ‘unharness the pack animals’), *rest, find lodging* (Thu.+; Dit., Syll.3 978, 8; UPZ 12, 37 [158 BC]; 62, 34; BGU 1097, 5; Gen 19:2; 24:23, 25; Sir 14:25, 27; 36:27; Jos., Vi. 248; cf. En. 5, 6) Lk 9:12. W. εἰσερχεσθαι 19:7. M-M. B. 758.*

καταμανθάνω 2 aor. κατέμαθον (Hdt.+; inscr., pap., LXX; En. 3, 1; Philo; Jos., Ant. 6, 230f, Vi. 10) *observe (well), notice, learn* τι **someh.** τοὺς καιροὺς IPol 3:2. W. ὅτι foll. (Hippocr., Art. 8 p. 122, 2 Kühlewein) 1 Cl 7:5. W. acc. and ὅτι foll. (Aristot., Pol. 3, 14 p. 1285a, 1; Philo, Leg. All. 3, 183) 2 Cl 13:3. W. acc. and πῶς foll.: τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν Mt 6:28. τοὺς ἑτεροδοξοῦντας. . . πῶς ἐναντίοι εἰσὶν ISm 6:2. M-M.*

καταμαρτυρέω (Lysias, Demosth.; PPetr. III 17 I, 9; UPZ 162 V, 33 [117 BC]; LXX; Philo, Leg. All. 3, 199; Jos., Ant. 8, 358; 359) *bear witness against, testify against* τι **τινος** *testify someh. against someone* (Plut., Ages. 3, 9; Pr 25:18; Sus 43; 49 Theod.) Mt 26:62; 27:13; Mk 14:60. M-M.*

καταμένω fut. καταμενῶ (Hdt., Aristoph.+; inscr., pap., LXX, Ep. Arist., Philo; Jos., Ant. 6, 249; 7, 180) *stay, live* οὗ ἦσαν καταμένοντες *where they were staying* Ac 1:13. κ. πρὸς τινα *stay w. someone* 1 Cor 16:6 (v.l. παραμενῶ). M-M.*

καταμόνας s. **μόνος** 3.

κατανάθεμα Rv 22:3 t.r. (s. **κατάθεμα**).*

καταναθεματίζω (Justin, Dial. 47) *curse* Mt 26:74 t.r. (s. **καταθεματίζω**).*

καταναλίσκω (X., Pla.+; Dit., Syll.3 672, 39 [II BC]; PSI 41, 20; LXX; Jos., Bell. 4, 242) *consume* of fire (Aristot., De Juv. 469b, 29): God is πῦρ καταναλίσκον *a consuming fire* Hb 12:29 (Dt 4:24). M-M.*

καταναρκάω fut. καταναρκήσω; 1 aor. κατενάρκησα (in Hippocr., Art. 48 p. 182, 18 Kühlewein, Epidem. 6, 7, 3 ed. Littré V 340=‘stupefy, disable’; Philod., parr. col. XIIb, 10 Oliv.—Jerome, Ep. 121, 10, 4 maintains that the Cilicians used it for Lat. gravare, ‘weigh down, burden’. At any rate the Latin and Syriac versions understand it in that sense; Chrysostom and Theodoret take for granted that this is the **mng.**) *burden, be a burden to* τινός *someone* 2 Cor 11:9; 12:13. Abs. 12:14. M-M.*

κατανεύω 1 aor. κατένευσα (Hom.+; BGU 1119, 24; 1120, 30 [I BC]; Philo, Post. Cai. 169; Jos., Vi. 156 al.) *signal* by means of a nod τινί *to someone*. The message to be given by the signal is added in the inf. (w. art.; cf. BI-D. §400, 7; Rob. 1068) Lk 5:7 (cf. Polyb. 39, 1, 3 κ. τινί προῖεναι). M-M.*

κατανοέω impf. κατενόουν; 1 aor. κατενόησα (Hdt., Thu.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph.).

1. *notice, observe carefully* τι **someh.** δοκόν Mt 7:3; Lk 6:41. πετέλεαν καὶ ἄμπελον Hs 2:1. κόλπον Ac 27:39.

2. *look at (with reflection), consider, contemplate* τι **someh.** (Herm. Wr. 1, 13a; En. 2, 1; Philo, Leg. ad Gai. 358; Jos., Ant. 3, 302; 5, 5) *κεράμια* *pay attention to the jars* Hm 12, 5, 3a, b. τὰ κρίνα Lk 12:27. τ. κόρακας 12:24. τὸ ἑαυτοῦ σῶμα νεκροῦμένον Ro 4:19. τ. ῥάβδους Hs 8, 1, 5; 8, 2, 5; 8, 3, 8; 8, 6, 1. τ. πύργον s 9, 5, 6f al. Abs., though the obj. is easily supplied fr. the context Ac 7:31f; 11:6.—Also simply *look at* (Gen 3:6) τὸ πρόσωπον Js 1:23. ἑαυτὸν vs. 24.

3. *consider, notice* in a spiritual sense, *fix the eyes of the spirit upon* τινά *someone* Hb 3:1; 10:24; **someh.** τὴν πανουργίαν *notice the trickery* Lk 20:23 (cf. BGU 1011 II, 17 [II BC]; Jos., Vi. 72).—*Consider, contemplate* (Antig. Car. 31; Is 57:1; Ep. Arist. 3; Philo, Ebr. 137; Jos., Ant. 7, 204) τι **someh.** 1 Cl 32:1. W. indir. question foll. (Antiphanes Com. 33, 1) 24:1; 47:5. W. acc. and indir. question foll. 34:5; 37:2. M-M.**

καταντάω 1 aor. κατήντησα; pf. κατήντηκα 1 Cor 10:11 (Polyb., Diod. S.; inscr., pap., LXX; En. 17, 6; Jos., Ant.

3, 246) *come (to), arrive (at)*.

1. **lit. w.** εἰς and **acc.** of place (Aristot., Dialog. fgm. 11 Rose εἰς τοὺς λιμένας; Diod. S. 3, 34, 7; 12, 55, 5; PTebt. 59, 3 [99 BC] εἰς τ. πόλιν Σοκονώφρεως; Inschr. v. Priene 112, 97 [I BC]; 2 Macc 4:21, 44) εἰς Ἰκόνιον Ac 13:51 D. εἰς Δέρβην 16:1. Cf. 18:19, 24; 21:7; 25:13 (w. ἀσπάζω; cf. ἀπήντησεν αὐτῷ κ. ἡσπάσατο, Plut., Mor. 488E); 27:12; 28:13. ἀντικρὺς Χίου off Chios 20:15.

2. **fig.**—**a.** *arrive at someth.*, so that one comes to possess it, *attain (to) someth.* μέχρι καταντήσωμεν εἰς τ. ἐνότητα τ. πίστεως Eph 4:13 (εἰς as Polyb. 6, 9, 10; BGU 1101, 5 εἰς τ. αὐτὸν βίον). W. εἰς τι also Ac 26:7; Phil 3:11; εἰς πέπειρον κ. *come to ripeness* 1 Cl 23:4. ἔως θανάτου καταντήσαι *meet death* Pol 1:2. W. ἐπὶ τι (Epicurus p. 63, 8 Us.; Diod. S. 1, 79, 2; Ammon. Herm. In Lib. Aristot. De Interpret. p. 264, 22 Busse κ. ἐπὶ τὸ ἔσχατον) ἐπὶ τὸν σκοπὸν κ. *arrive at the goal, reach the goal* 1 Cl 63:1. **Likew.** ἐπὶ τὸν βέβαιον δρόμον κ. 6:2.

b. The person does not come to *someh.*, but *someh.* comes to him (κ. εἰς as t.t. for the inheritance that comes to an heir: BGU 1169, 21 [10 BC]; POxy. 75, 5; 248, 11; 274, 19. Cf. 2 Km 3:29). Of the word of God: ἡ εἰς ὑμᾶς μόνους κατήντησεν; or *has it come to you alone?* 1 Cor 14:36. On εἰς οὓς τὰ τέλη τ. αἰώνων κατήντηκεν 10:11 cf. αἰών 2b, end.—OMichel, TW III 625-8. M-M.*

καταντικρύ (Hom.+) and καταντικρὺς (later form, cf. Phryn. p. 444 L.; PGM 36, 3) *directly opposite* τινός *someh.* or *someone* (cf. Pla., Phaedo 112E; X., Hell. 4, 8, 5; Arrian, Anab. 3, 16, 8; Eubul. in Athen. 11 p. 473D; PGM 4, 89) AP 6:21; 14:29.*

κατάνυξις, εως, ἡ (Cyrillus of Scyth. p. 19, 25; 34, 21; 97, 1; 206, 27 [=deep emotion]; Leontios 1 p. 6, 20; Pel.-Leg. p. 3, 7; LXX; Hesychius) *stupefaction* πνεῦμα κατάνυξεως (Is 29:10) *a spirit of stupor* Ro 11:8. M-M.*

κατανύσσομαι 2 aor. pass. κατενύγην (Pel.-Leg. 7, 16; LXX; Hesychius.—The act. in Phlegon [II AD]: 257 fgm. 36 IV Jac.) *be pierced, stabbed* fig., of the feeling of sharp pain connected w. anxiety, remorse, etc. (Photius: κατανυγείς, λυπηθείς; Ps.-Callisth. 2, 36 Müller κατανυγείς ἐπὶ τοῖς λόγοις=taken aback; Cyrillus of Scyth. p. 53, 14; 96, 19; 108, 2 *be deeply moved*; Leontios 14 p. 30, 13 al.) κατενύγησαν τὴν καρδίαν *they were cut to the heart* Ac 2:37 (κ. τῇ καρδίᾳ Ps 108:16). M-M.*

καταξάινω 1 aor. pass. ptc. καταξανθείς (Aeschyl.+; Judg 8:7 A, 16 A) *tear to shreds* (lit. ‘comb, card’, as wool) μᾶστιξι καταξανθέντες *torn to shreds with whips* MPol 2:2.*

καταξιοπιστεύομαι *pretend to be trustworthy, simulate honesty* (Polyb. 12, 17, 1: καταξιοπιστέομαι) ITr 6:2.*

καταξιώω 1 aor. κατηξίωσα, pass. κατηξιώθην (Aeschyl.+; Polyb. 1, 23, 3; Diod. S. 2, 60, 3; inscr., pap., LXX, Ep. Arist. 175; Jos., Ant. 15, 76) *consider worthy*.

1. **w.** God or Jesus Christ as subj., act. τινά *someone* 1 Cl 50:2; IEph 20:1. W. inf. foll. I Ro 2:2.—Pass. *be considered worthy* τινός of a thing (CIA III 690, 9f; 4 Macc 18:3) τῆς βασιλείας τοῦ θεοῦ 2 Th 1:5. πλείονος γνώσεως 1 Cl 41:4. ὀνόματος θεοπροπεστάτου (on the idea s. Hdb. ad loc.) IMg 1:2. τοῦ κλήρου ITr 12:3. τῆς τοιαύτης διακονίας of such a service IPHld 10:2: cf. IPol 1:1; MPol 14:2 v.l. Funk. W. inf. foll. (PAmh. 145, 4; PGM 13, 707; Jos., Ant. 4, 281) Lk 20:35; 21:36 t.r.; Ac 5:41. Also ἵνα ISm 11:1.

2. **w.** a human subj., pass., w. ἵνα foll. IPol 7:2. W. subst. inf. foll. τοῦ εἰς Συρίαν πορεύεσθαι 8:2. M-M.*

καταπαλαίω 1 aor. κατεπάλαισα (Eur., Aristoph., Pla.+; 4 Macc 3:18; Philo, Vi. Cont. 43) *win a victory over, defeat (in wrestling)* (w. ἀντιπαλαίειν) τινά *someone* Hs 8, 3, 6. Abs. m 12, 5, 2.*

καταπατέω fut. καταπατήσω; 1 aor. κατεπάτησα, pass. κατεπατήθην (Hom., Hdt., Thu.+; Dit., Syll.3 1169, 115; pap., LXX, Joseph.) *trample under foot*.

1. **lit.**—**a.** *trample* τι ἐν τινι *someh.* with (under) *someh.* Mt 7:6 (of swine πατέω: Ananias Lyricus [VI BC] in Athen. 7, 282B).—Pass. (Diod. S. 25, 3, 1) *be trampled under foot* Mt 5:13; Lk 8:5.

b. *tread upon* of a milling crowd (Arrian, Anab. 2, 11, 3 ἀπ’ ἀλλήλων καταπατούμενοι=hard-pressed by each other, getting in each other’s way; Polyaeus 4, 3, 21 ὑπ’ ἀλλήλων καταπατούμενοι) ὥστε καταπατεῖν ἀλλήλους *so that they trod on one another* (’s feet) Lk 12:1.

2. **fig.** *trample under foot, treat with disdain* (Il. 4, 157 [in tmesis]; Pla., Leg. 4 p. 714A τοὺς νόμους, Gorg. 484A; Epict. 1, 8, 10; Lucian, Lexiph. 23; 2 Macc 8:2; Hos 5:11; Jos., Bell. 4, 386.—Cf. the underlying reality in Diod. S. 33, 5, 3 τὰ τῶν θεῶν ἀγάλματα ὕβριστικῶς κατεπάτησαν) τὸν υἱὸν τοῦ θεοῦ Hb 10:29. M-M.*

κατάπαυσις, εως, ἡ (Hdt.+; but act., ‘stopping, causing to rest’; also Jos., Ant. 17, 43) *intr.*

1. *rest* (2 Macc 15:1 ἡ τῆς καταπαύσεως ἡμέρα of the Sabbath) τόπος τ. καταπαύσεως *place of rest, i.e.* where one rests and lives Ac 7:49; B 16:2 (both Is 66:1).

2. abstract for concrete *place of rest* (Dt 12:9; Ps 131:14 al.) εἰσελεύσονται εἰς τὴν κ. μου (Ps 94:11); this OT pass. is typologically interpreted fr. a Christian viewpoint Hb 3:11, 18; 4:1, 3, 5, 10f.—GvRad, Zwischen den Zeiten 11, ’33, 104-11; WRHutton, ET 52, ’41, 316f; OHofius, Katapausis ’70.*

καταπαύω fut. καταπαύσομαι (B 15:5); 1 aor. κατέπαυσα (Hom.+; LXX; En. 106, 18; Philo, Joseph.; Anz 294f).

1. **trans.**—**a.** *(cause to) stop, bring to an end* τι *someh.* (Hom.+; LXX; Philo, Leg. All. 1, 5; Jos., Vi. 422) τὸν διωγμὸν MPol 1:1. τ. προσευχὴν 8:1.

b. bring to rest—**α.** τινά *someone*, in such a way that he gives up *some*th. he has begun to do and is quiet τινά τινος *restrain, dissuade someone fr. some*th. (cf. *Jos.*, *Ant.* 3, 14κ. τῆς ὀργῆς) κατέπαυσαν τ. ὄχλους τοῦ μὴ θύειν αὐτοῖς *Ac* 14:18 (on the *constr.* s. *Bl-D.* §400, 4; *Rob.* 1094; 1102).

β. τινά *someone*, so that he has *rest*. *Concr.*, *bring to a place of rest* (*Ex* 33:14; *Dt* 3:20; *Josh* 1:13; *Sir* 24:11) *Hb* 4:8.—**γ.** τὶ *some*th. τὰ πάντα *B* 15:8.

2. intr. stop, rest (*Eur.*, *Hec.* 918; comic poet in *Diod. S.* 12, 14 vol. II 371, 19 Vogel εὐήμερων κατάπαυσον; *Gen* 2:2; *Ex* 31:18) of God κατέπαυσεν ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ *he rested on the seventh day B* 15:3, 5 (both *Gen* 2:2). **κ.** ἀπὸ τῶν ἔργων αὐτοῦ *from his work Hb* 4:4, 10 (also *Gen* 2:2).

3. mid. and pass. have the same *mng.* as the *intr. act.* (*Aristoph.*+; *Appian*, *Bell. Civ.* 5, 132 §548; *Ex* 16:13; *Philo*, *Leg. All.* 1, 18) *B* 15:5, 7. *M-M.**

καταπέτασμα, ατος, τό (*Heliod.* 10, 28) *curtain* (*inscr.* of Samos of 346/5 BC, listing the furnishings of the Temple of Hera [in *OHoffmann*, *D. griech. Dialekte* III 1898, 72; *Dssm.*, *LO* 80-LAE 101]; *LXX*; *Ep. Arist.* 86; *Philo*; *Joseph.*). In the temple at Jerusalem one curtain separated the holy of holies *fr.* the holy place, and another covered the entrance *fr.* the forecourt to the temple proper. **κ.** means the latter in *Ex* 26:37; 38:18; *Num* 3:26; *Ep. Arist.* 86; *Jos.*, *Bell.* 5, 212; the former in *Ex* 26:31 ff; *Lev* 21:23; 24:3; *Philo*, *Mos.* 2, 86; 101; *Jos.*, *Ant.* 8, 75. Our *lit.* knows only the inner curtain, τὸ δευτερον **κ.** *Hb* 9:3 (cf. *Philo*, *Gig.* 53 τὸ ἐσωτάτω καταπέτασμα). It is called simply τὸ **κ.** τοῦ ναοῦ, and *Mt* 27:51; *Mk* 15:38; *Lk* 23:45; *GP* 5:20 tell how it was torn at the death of Jesus. (*EbNestle*, *NovT Suppl.* 1896, 791, concludes, on the basis of *GH* 20, that תְּרָרָא ‘curtain’ was confused w. תְּרָרָא ‘lintel’, and thinks the lintel burst [but תְּרָרָא never means ‘lintel’; rather ‘capital of a column’]; cf. *Zahn*, *NKZ* 13, ’02, 729-56; *HLaible*, *NKZ* 35, ’24, 287-314; *PFiebig*, *Neues Sächs. Kirchenbl.* 40, ’32, 227-36; *ASchmidtke*, *Neue Fgmte u. Untersuchungen zu d. judenchristl. Evangelien*: *TU* 37, 1, ’11 p. 257-64.-*GLindeskog*, *The Veil of the Temple: Coniect. Neot.* 11, ’47, 132-7).—τὸ ἐσώτερον τοῦ **κ.** (cf. *Lev* 16:2, 12) *the inner sanctuary behind the curtain, the holy of holies* as a figure for heaven *Hb* 6:19. **κ.** is used similarly in the *fig.* language of this epistle 10:20: we have an εἰσόδος τ. ἀγίων, since Jesus has opened a ὁδὸς διὰ τοῦ καταπετάσματος *a way through the curtain.*—*CSchneider*, *TW* III 630-2. *M-M.**

καταπίμπρημι (*Plut.*, *Polyaenus*+) *burn to ashes* κατέπ[ρ]ησεν as *v.l.* from *P72* *mg* in *2 Pt* 2:6.*

καταπίνω 2 *aor.* κατέπιον; 1 *aor. pass.* κατεπόθην (*Hes.*, *Hdt.*+; *inscr.*, *pap.*, *LXX*, *En.*, *Philo*; *Jos.*, *Bell.* 5, 472; 566 *al.*) *drink down, swallow.*

1. lit., though more or less transferred—**a.** *swallow, swallow up* τὶ *some*th. (of the earth, that drinks up water *Pla.*, *Critias* p. 111D; *Diod. S.* 1, 32, 4) ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμὸν *Rv* 12:16 (*Philostephanus Hist.* [III BC], *fgm.* 23 [ed. *CMüller* III 1849] p. 32 ποταμὸς ὑπὸ γῆς καταπίνεται; *Simplicius* in *Epict.* p. 95, 35; cf. *Num* 16:30, 32). On the camel *Mt* 23:24 cf. *κῶνων*.

b. devour (*Hes.*, *Theog.* 459 υἱοῦς. Of animals that devour *Tob* 6:2; *Jon* 2:1; *Jos.*, *Ant.* 2, 246) the devil like a lion ζητῶν τίνα καταπιεῖν *1 Pt* 5:8 (*Damasc.*, *Vi. Isid.* 69 ὁ λέων καταπίνει τὸν ἄνθρωπον).

c. of water, waves swallow up (*Polyb.* 2, 41, 7 πόλις καταποθεῖσα ὑπὸ τ. θαλάσσης; *Diod. S.* 18, 35, 6; 26, 8; *En.* 101, 5; *Philo*, *Virt.* 201) *pass. be drowned* (*Ex* 15:4 *v.l.* κατεπόθισαν ἐν ἐρυθρᾷ θαλάσσῃ) *Hb* 11:29.—Transferred to mental and spiritual states (cf. *Philo*, *Gig.* 13, *Deus Imm.* 181) μὴ πως τ. περισσοτέρᾳ λύπῃ καταποθῇ *so that he may not be overwhelmed by extreme sorrow 2 Cor* 2:7.

2. fig. swallow up *w.* total extinction as a result (cf. *PGM* 12, 44 κατέπιεν ὁ οὐρανός; *Ps* 106:27; *Philo*, *Leg. All.* 3, 230; *Test. Jud.* 21:7) *pass.* τὸ θνητὸν ὑπὸ τῆς ζωῆς *what is mortal may be swallowed up in life 2 Cor* 5:4. ὁ θάνατος εἰς νίκος *death has been swallowed up in victory* (after *Is* 25:8; s. on this *κέντρον* 1 and *ARahlf.*, *ZNW* 20, ’21, 183f) *1 Cor* 15:54. *M-M.* and *suppl.**

καταπίπτω 2 *aor.* κατέπεσον (*Hom.*+; *inscr.*, *pap.*, *LXX*; *Ep. Arist.* 144; *Philo*, *Joseph.*) *fall (down)* εἰς τὴν γῆν *fall on the ground Ac* 26:14. ἐπὶ τὴν πέτρην (cf. *Jos.*, *Bell.* 6, 64) *Lk* 8:6. *Abs.* (*Jos.*, *Ant.* 5, 27) καταπίπτειν νεκρὸν *fall down dead Ac* 28:6 (cf. *4 Macc* 4:11). *M-M.**

καταπιστεύω *trust* (*Polyb.*; *Plut.*, *Lys.* 8, 3; *pap.*; *Mi* 7:5) *w. dat.* (*Polyb.* 2, 3, 3 *al.*) εἰαυτῷ *trust oneself Hm* 9:10.*

καταπλέω 1 *aor.* κατέπλευσα (*Hom.*+; *inscr.*, *pap.*) *sail down fr.* the ‘high seas’ toward the coast, *sail toward w.* εἰς (*X.*, *Hell.* 1, 7, 29 εἰς τ. γῆν; *Appian*, *Basil.* 1 §1 ἔς τινα αἰγιαλόν; *Dit.*, *Or.* 344, 2 εἰς βιθυνίαν; *Jos.*, *Ant.* 13, 86) εἰς τὴν χώραν τῶν Γερασσηνῶν *Lk* 8:26. On the *expr.* **κ.** εἰς τοὺς ἀγῶνας *go to the contests* (**κ.** *gener.*=‘go through’ *Sib. Or.* 11, 203 κόσμον **κ.**) *2 Cl* 7:1, 3 cf. *Harnack*, *Lghtf.*, *Knopf ad loc.* *M-M.**

κατάπληξις, εως, ἡ (*Thu.*+; *Diod. S.* 17, 84, 3; *Celsus* 6, 75; *BGU* 1209, 16 [23 BC]; *2 Esdr* [Ezra] 3:3; *Philo*; *Jos.*, *Bell.* 6, 89) *terror Dg* 7:3.*

καταπλήσσω (*Hom.*+; *inscr.*, *pap.*, *LXX*) *amaze, astound, terrify* (*lit. strike down*) τινά *someone* (*Philo*, *Omn. Prob. Lib.* 100; *Jos.*, *Ant.* 14, 370) *IPol* 3:1. *Perf. pass.* καταπέπληγμαι *be amazed, astounded* τὶ *at some*th. (*class.*; *PSI* 502, 8 [III BC]; cf. *2 Macc* 3:24; *Philo*, *Post. Cai.* 147; *Jos.*, *Vi.* 120) οὗ καταπέπληγμαι τὴν ἐπιείκειαν *at*

καταπονέω (Hippocr.+; Polyb., Diod. S. 11, 6, 3, pap., LXX, Joseph.) *subdue, torment, wear out, oppress* τινά *someone* B 20:2b; D 5:2b. In our *lit. predom. in pres. pass. ptc.* καταποννούμενος (Aelian, V.H. 3, 27 ὑπὸ πενίας καταποννούμενος; Jos., Ant. 7, 124) Ac 4:2 D. Of Lot 2 Pt 2:7.—*Subst.* ὁ καταποννούμενος *the one who is oppressed, mistreated, weary* (UPZ 110, 88 [164 BC]) ποιεῖν ἐκδίκησιν τῷ κ. *see to it that justice is done for the oppressed* Ac 7:24; πονεῖν ἐπὶ κ. *toil for him who is downtrodden* B 20:2a; D 5:2a. M-M.*

καταποντίζω 1 aor. pass. κατεποντίσθην (Epicharmus [ca. 480 BC]: Vorsokrat. 5 23 B, 44a; Lysias, Demosth.+; Polyb., Diod. S.; PPetr. II 40 (a), 27 [III BC]; LXX; Jos., C. Ap. 2, 245) *throw into the sea, then gener. drown, pass. be sunk, be drowned* ἐν τῷ πελάγει θαλάσσης *be sunk or be drowned in the high seas* Mt 18:6. εἰς τὴν θάλασσαν 1 Cl 46:8 (Plut., Tim. 13, 10 εἰς τὸ πέλαγος; Ps.-Callisth. 1, 39, 5 εἰς βυθὸν θαλάσσης). Abs. ἀρξάμενος καταποντίζεσθαι *as he began to sink* Mt 14:30. M-M.*

κατάρα, ας, ἡ (Aeschyl.+; Ps.-Pla., Alc. 2 p. 143B; Polyb. 24, 8, 7; Diod. S. 1, 45, 2; Ael. Aristid. 33, 32 K.=51 p. 582 D.; Dit., Syll. 3 1241, 1; LXX; En.; Philo; Jos., Ant. 4, 118; 307; Test. 12 Patr.) *curse, imprecation* w. εὐλογία (as Dt 11:26; 30:1, 19; Sir 3:9; Philo, Det. Pot. Ins. 71) Js 3:10. ἀποδιδόναι κατάραν ἀντὶ κατάρας *repay a curse with a curse* Pol 2:2. Of infertile land, full of thorns and thistles κατάρας ἐγγὺς *almost cursed* Hb 6:8 (cf. Gen 3:17.—κ. ἐγγὺς as Ael. Aristid. 26, 53 K.=14 p. 343 D.). Of the way of death κατάρας μεστή *full of cursing* B 20:1; D 5:1. Of persons κατάρας τέκνα (cf. Sir 41:9 ἐὰν γεννηθῇτε εἰς κατάραν γεννηθήσεσθε) *accursed* 2 Pt 2:14.—In Paul of the adherents of the law ὑπὸ κατάραν εἰσὶν *they are under a curse* (this expr. corresponds to ἐξαποστελῶ [i.e., the κύριος] ἐφ' ὑμᾶς τ. κατάραν Mal 2:2. Cf. Judg 9:57) Gal 3:10. Of Christ: ἡμᾶς ἐφηγόρασεν ἐκ τῆς κ. τοῦ νόμου *he ransomed us from the curse of the law* vs. 13a. Abstract for concrete γενόμενος ὑπὲρ ἡμῶν κ. *by becoming a curse-offering (or an object of a curse) in our behalf* vs. 13b. M-M.*

καταράσμαι mid. dep.; 1 aor. καταράσάμην (Hom.+; LXX, En., Philo, Joseph.) *to curse* τινά *someone* (Plut., Cato Min. 32, 1; Ps.-Lucian, Asinus 27; Gen 12:3; 27:29 al.; Philo, Det. Pot. Ins. 103; Test. 12 Patr.) Lk 6:28; Js 3:9; 1 Cl 10:3 (Gen 12:3); a tree Mk 11:21. W. dat. τινί (so Hdt. 4, 184; X., An. 7, 7, 48; Diod. S. 1, 45, 2; 14, 70, 2; EpJer 65; Philo, Fuga 73, Leg. All. 3, 65 τῷ ὄφει [but 75 τὸν ὄφιν]; Jos., C. Ap. 1, 204) *curse someone* Lk 6:28 t.r.; D 1:3. Abs. (Aristoph., Vesp. 614; Demosth. 18, 283) *curse* (w. εὐλογεῖν as Philo, Rer. Div. Her. 177) Ro 12:14; 1 Cl 15:3 (Ps 61:5). W. ἀρνεῖσθαι and ὁμνῶναι GH 16.—Perf. ptc. καταραμένος w. pass. mng. (Plut., Lucull. 18, 6; 4 Km 9:34; Wsd 12:11) *accursed ones* Mt 25:41. οἱ κ. ὑπὸ τοῦ θεοῦ (cf. Dt 21:23; Herm. Wr. 2, 17a) 1 Cl 30:8.—Lit. s. on εὐλογέω, end; also KLatte, Heil. Recht '20, 61-96; F Büchsel, TW I 449-51. M-M. B. 1481.*

καταργέω fut. καταργήσω; 1 aor. κατήργησα; pf. κατήργηκα; 1 aor. pass. κατηργήθην; 1 fut. καταργηθήσομαι; pf. κατήργημαι (since Eur., Phoen. 753; Polyb.; POxy. 38, 7 [49/50 AD]; PFlor. 176, 7; 218, 13; PStrassb. 32, 7; 2 Esdr).

1. *make ineffective, powerless, idle*—a. lit., of a tree κ. τὴν γῆν *use up, exhaust, waste* Lk 13:7 (ἀργεῖ οὐδὲν ἀλλὰ καρποφορεῖ Ode of Solomon 11, 23).

b. fig. (so, above all, in Paul and the writings dependent on him; cf. Herm. Wr. 13, 7 κατάργησον τ. σώματος τὰς αἰσθήσεις) *make ineffective, nullify* τὴν πίστιν τοῦ θεοῦ *God's faithfulness* Ro 3:3. ἐπαγγελίαν Gal 3:17; cf. Ro 4:14; τὰ ὄντα κ. *nullify the things that (actually) exist* 1 Cor 1:28. τὸν νόμον *make the law invalid* Eph 2:15; cf. Ro 3:31. Also in B of the OT laws, which have lost their validity for the Christians 2:6; 9:4; 16:2.

2. *abolish, wipe out, set aside* τι *some* τὰ τοῦ νηπίου *set aside childish ways* 1 Cor 13:11. Of God or Christ: God will *do away with* both stomach and food 6:13; *bring to an end* πᾶσαν ἀρχήν, ἐξουσίαν, δύναμιν 15:24. τὸν ἄνομον 2 Th 2:8. τὸν καιρὸν τοῦ ἀνόμου *put an end to the time of the lawless one* (i.e., the devil) B 15:5. τὸν θάνατον *break the power of death* 2 Ti 1:10; B 5:6; pass. 1 Cor 15:26 (MEDahl, The Resurrection of the Body [1 Cor 15], '62, 117-19). τὸν τὸ κράτος ἔχοντα τοῦ θανάτου *destroy the one who has power over death* Hb 2:14. ἵνα καταργηθῇ τὸ σῶμα τ. ἁμαρτίας *in order that the sinful body may be done away with* Ro 6:6. In 2 Cor 3:14 the subject may be ἡ παλαιὰ διαθήκη or, more probably, κάλυμμα; in the latter case the mng. is *remove*.—Pass. *cease, pass away* προφητεία, γνῶσις 1 Cor 13:8. τὸ ἐκ μέρους *what is imperfect* vs. 10. ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ *the cross has ceased to be an obstacle* Gal 5:11. πᾶς πόλεμος καταργεῖται *every war is brought to an end* IEph 13:2. καταργούμενος *doomed to perish* of the ἄρχοντες τοῦ αἰῶνος τούτου 1 Cor 2:6. Of the radiance on Moses' face 2 Cor 3:7. Subst. τὸ καταργούμενον *what is transitory* vss. 11, 13.

3. *release* ἀπὸ τινος *be released from an association with someone or some*, have nothing more to do with, of a woman upon the death of her husband κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός Ro 7:2. Of the Christians κ. ἀπὸ τοῦ νόμου *be released fr. the law* vs. 6. Of those who aspire to righteousness through the law κ. ἀπὸ Χριστοῦ *be estranged from Christ* Gal 5:4.—GDelling, TW I 453-5. M-M.*

καταριθμέω pf. pass. ptc. κατηριθμημένος (Eur., Pla.+; inser., pap., LXX, Philo, Joseph.).

1. *count* (Jos., Ant. 11, 73) ὁ ἀριθμὸς ὁ κατηριθμημένος τῶν ἐκλεκτῶν *the number of the chosen, that has been counted* 1 Cl 59:2.

2. *count among* pass. *belong to* w. ἐν (Pla., Polit. 266A al.; Diod. S. 4, 85, 5; 16, 83, 3; Dit., Syll. 3 810, 24 ἀνδρὸς παρ' ὑμῖν ἐν τοῖς ἐπιφανεστάτοις καταριθμουμένου; UPZ 110, 99 [164 BC]; 2 Ch 31:19; Philo, Spec. Leg. 2, 118) of the traitor: κατηριθμημένος ἦν ἐν ἡμῖν *he belonged to our number* Ac 1:17. M-M.*

καταρρέω *impf.* κατέρρεον (*Hom.*+; *PMagd.* 24, 5 [III BC]; *LXX*; *Joseph.*) *flow down* of pus (*Horapollo* 2, 57) and foulness *AP* 11:26.*

καταρτίζω *fut.* καταρτίσω; 1 *aor.* κατήρτισα, *mid.* κατηρτισάμην, 2 *pers. sing.* κατηρτίσω; *pf. pass.* κατήρτισμαι (*Hdt.*+; *inscr.*, *pap.*, *LXX*).

1. *put in order, restore*—*a.* *restore to its former condition, put to rights* (since *Hdt.* 5, 28; 106; *Dionys. Hal.* 3, 10) *τι someth.* nets (by cleaning, mending, folding together) *Mt* 4:21; *Mk* 1:19 (cf. *GRWynne, Exp.* 7th Ser. VIII '09, 282-5). *Fig.* κ. τινά *restore someone* ἐν πνεύματι πραΰτητος *in a spirit of gentleness, i.e.* in a gentle manner *Gal* 6:1. *Pass.* καταρτίζεσθε *mend your ways* 2 *Cor* 13:11.

b. *put into proper condition, complete, make complete* *τι someth.* καταρτίσαι τὰ ὑστερήματα τ. πίστεως ὑμῶν *to complete what is lacking in your faith* 1 *Th* 3:10. τινά *someone*: ὑμᾶς ἐν παντί αγαθῷ *make you complete in every good thing* *Hb* 13:21. κατηρτισμένοι ἐν τῷ αὐτῷ νοῖ καὶ ἐν τῇ αὐτῇ γνώμῃ *made complete in the same mind and the same conviction* 1 *Cor* 1:10. ἐν μιᾷ ὑποταγῇ *IEph* 2:2. ἐν ἀκινήτῳ πίστει *ISm* 1:1. *Abs.* 1 *Pt* 5:10. κατηρτισμένος (fully) *trained, practiced* (*Polyb.* 5, 2, 11 τ. εἰρεσίας κατηρτισμένοι) κ. πᾶς (μαθητὴς) ἔσται ὡς ὁ διδάσκαλος αὐτοῦ *when he (the pupil) is fully trained, he will be like his teacher* *Lk* 6:40.

2. *prepare, make, create*—*a.* *act. and pass.*, of God (*w.* ποιεῖν) *B* 16:6. (*W.* κτίζειν) τὰ πάντα *Hm* 1:1. *Pass.* ὁ κόσμος κατηρτίσθη *Hv* 2, 4, 1; also οἱ αἰῶνες (*s.* αἰών 3) ῥήματι θεοῦ *Hb* 11:3. κατηρτισμένος εἰς τι *made, created for someth.*: σκευὴ ὀργῆς κατηρτισμένα εἰς ἀπώλειαν *vessels of wrath, designed for destruction* *Ro* 9:22. ἄνθρωπος εἰς ἔνωσιν κατηρτισμένος *a man set on (lit. made for) unity* *IPhld* 8:1.

b. *mid.* (*PGM* 4, 1147) καταρτίζεσθαι τί τινα *prepare someth. for someone* σῶμα *Hb* 10:5 (*Ps* 39:7 *BSA*). *W.* reflexive *mng.*: *for oneself* κατηρτίσω αἶνον thou hast prepared praise for thyself *Mt* 21:16 (*Ps* 8:3). *M-M*.*

κατάρτισις, εὖς, ἡ (*Plut.*, *Alex.* 7, 1 'training', *Them.* 2, 7) *being made complete, completion* εὐχόμεθα τὴν ὑμῶν κ. *we pray that you may be made complete* 2 *Cor* 13:9.*

καταρτισμός, οὗ, ὁ (medical *t.t.* [*Soranus p.* 150, 8]: 'setting of a bone', etc. But more *gener.* *PTebt.* 33, 12 [112 BC] 'preparation' αὐλῆς; *PRyl.* 127, 28; *Sym. Is* 38:12 'restoration') *equipment, equipping* εἰς τι *for someth.* πρὸς τὸν κ. τῶν ἁγίων εἰς ἔργον διακονίας *to equip the saints for service* *Eph* 4:12, though *training, discipline* (*L-S-J*) is also *poss.* *M-M*.*

κατασβέννυμι 1 *aor. inf.* κατασβέσαι (*Hom.*+; *PGM* 12, 57 *Dieterich*; *LXX*; *Philo*, *Aet. M.* 91) *put out, quench* *τι someth.* τὸ πῦρ (*Il.* 21, 381) *MPol* 16:1.*

κατασεῖω 1 *aor.* κατέσεισα (*Thu.*+; 1 *Macc* 6:38; *Philo*, *Joseph.*) in our *lit.* (*Ac*) always used *w.* χεῖρ and in the *mng.* 'give a signal'.

1. *shake, wave* (rapidly) *w. acc.* τὴν χεῖρα (*Vi. Aesopi W c.* 87 τὴν χεῖρα τῷ ὄχλῳ κατασεῖσας; *Philo*, *De Jos.* 211, *Leg. ad Gai.* 181 τὴν δεξιὰν χεῖρα) *Ac* 19:33.

2. *motion, make a sign w. dat.* τῇ χεيرί (*Polyb.* 1, 78, 3; *Jos.*, *Ant.* 4, 323; 8, 275) 13:16. Still another *dat.* can indicate the person(s) for whom the signal is intended (cf. *X.*, *Cyr.* 5, 4, 4 κατασεῖω τινί; *Jos.*, *Ant.* 17, 257. *Sim. PGM* 5, 453 κ. τῷ λύχνῳ='motion toward the lamp') κατέσεισεν τ. χεيرί τ. λαῷ 21:40. The purpose of the signal is given in the *inf.* (*s.* *Appian*, *Bell. Civ.* 4, 2 §5 ἤκειν and *Jos.* in the *pass.* quoted, but not *Ant.* 8, 275) κατασεῖσας αὐτοῖς τ. χεيرί σιγᾶν *he motioned to them (with his hand) to be silent* 12:17. *M-M*.*

κατασκάπτω 1 *aor.* κατέσκαψα *tear down, raze to the ground* (so *trag.*, *Hdt.*+; *inscr.*, *LXX*; *Philo*, *Leg. ad Gai.* 132) *τι someth.* cities (*Hdt.* 7, 156; *Ael. Aristid.* 32 p. 604 D.; *Dit.*, *Syll.* 3 344, 7; *Jos.*, *Ant.* 4, 313; 8, 128) 1 *Cl* 6:4. *Altars Ro* 11:3 (3 *Km* 19:10). τὰ κατεσκαμμένα αὐτῆς *the parts of it that had been torn down* *Ac* 15:16 v.l. (*s.* καταστρέφω 2). *M-M*.*

κατασκευάζω *fut.* κατασκευάσω; 1 *aor.* κατασκεύασα, *pass.* κατασκευάσθην; *pf. ptc.* κατασκευασμένος (*Anaxagoras*, *Hdt.*+; *inscr.*, *pap.*, *LXX*. *Oft. Ep. Arist.*, *Philo*, *Joseph.*).

1. *make ready, prepare* *τι someth.* τὴν ὁδόν (*Dit.*, *Syll.* 3 313, 22 [320 BC] of the ὁδοί along which the procession in honor of Zeus and Dionysus was to pass: ὅπως κατασκευασθῶσιν ὡς βέλτιστα) *Mt* 11:10; *Mk* 1:2; *Lk* 7:27.—*Fig.*, in a mental or spiritual sense (*Aristot.*, *Rhet.* 3, 19 κ. τὸν ἀκροατὴν; *Wsd* 7:27; *Jos.*, *C. Ap.* 2, 188 πλῆθος κατασκευασμένον πρὸς τ. εὐσέβειαν) λαὸς κατασκευασμένος *a people made ready* *Lk* 1:17.

2. *build, construct, erect, create* (*Phylarch.* [III BC]: 81 fgm. 29 *Jac.* ναοὺς; *Plut.*, *Mor.* 189C, *Num.* 10, 9 οἶκος; *Herodian* 5, 6, 6; 9; *Dit.*, *Syll.* 3 495, 140; 145; 1100, 20; 1229; *PAmh.* 64, 2 βαλανεῖον; *POxy.* 892, 8; *Philo*, *Rer. Div. Her.* 112 σκηνήν; *Jos.*, *Bell.* 6, 191, *Vi.* 65 οἶκος) κιβωτὸν *construct an ark* (κ. is a favorite word for construction of ships: *Diod. S.* 1, 92, 2; 11, 62, 2; *Palaeph.* 29, 4; 31, 9; 1 *Macc* 15:3) *Hb* 11:7. *Pass.* 1 *Pt* 3:20. οἶκον *Hb* 3:3f. Of God (*Is* 40:28; 45:7; *Philo*, *Aet. M.* 39; 41; *Aristob.* in *Euseb.*, *Pr. Ev.* 13, 12, 9) ὁ πάντα κατασκευάσας *the builder of all things* *Hb* 3:4b (cf. *Epict.* 1, 6, 7). *Pf. pass. ptc.* as *subst.* τὸ κατασκευασμένον *what is produced or supplied* *Dg* 2:2.

3. In addition to the erection of a building it is also used in the sense *furnish, equip* (*X.*, *An.* 4, 1, 8, *Hiero* 2, 2, *Cyr.* 5, 5, 2: σκηνή; *Num* 21:27) σκηνὴ κατασκευάσθη ἡ πρώτη *the foremost tent or tabernacle was furnished* (an enumeration of its furnishings follows) *Hb* 9:2. τοῦτων δὲ οὕτως κατασκευασμένων *such are the furnishings, and so vs.* 6. *M-M*.*

κατασκηνόω (X.+; oft. in Polyb. and Plut.; LXX) inf. κατασκηνοῖν as v.l. in Mt 13:32 and Mk 4:32 (Bl-D. §91; Rdm.2 95; Mlt. 53; Mlt.-H. 197); fut. κατασκηνώσω; 1 aor. κατεσκήνωσα.

1. trans. (Ps 22:2) *cause to dwell* of the name in the hearts D 10:2.

2. intr. (so mostly; Philo, Leg. All. 3, 46; Jos., Ant. 3, 202) *live, settle* of birds (Ps 103:12): ἐν τοῖς κλάδοις *nest in the branches* (Da 4:21 Theod.) Mt 13:32; Lk 13:19 (cf. Joseph and Aseneth 15). ὑπὸ τὴν σκίαν Mk 4:32.—Of persons *live, dwell* (Diod. S. 13, 96, 2; 14, 62, 3 ἐν τῷ νεῷ; 19, 94, 10 ἐν οἰκίαις; Ps 14:1; Jos., Ant. 9, 34) 1 Cl 58:1. ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι (Ps 15:9) *my flesh will dwell ἐπ' ἐλπίδι* (ἐλπίς 2a) Ac 2:26; cf. 1 Cl 57:7 (Pr 1:33). On a Christian gravestone (Sb 1540, 9[408 AD]) κ. means 'rest'. M-M.*

κατασκήνωσις, εως, ἡ—1. *taking up lodging* (so Polyb. 11, 26, 5; LXX) ἔχειν τόπον κατασκηνώσεως *have a place to dwell* Hs 5, 6, 7.

2. *a place to live* (so Diod. S. 17, 95, 2; Dit., Or. 229, 57 [III BC]) of birds: *nest* Mt 8:20; Lk 9:58. M-M.*

κατασκιάζω (Hes.+; Epigr. Gr. 495) *overshadow* of the winged cherubim in the sanctuary κατασκιάζοντα τὸ ἱλαστήριον Hb 9:5 (for the idea s. Ex 25:20: συσκιάζοντες ἐν ταῖς πτέρυξιν αὐτῶν ἐπὶ τ. ἱλαστηρίου). M-M.*

κατάσκιος, ον (Hes., Hdt.+; Aelian, V.H. 12, 38; LXX; Philo, Aet. M. 63) *shaded* of a mountain covered w. trees (cf. Zech 1:8) Hs 9, 1, 9.*

κατασκοπεύω 1 aor. inf. κατασκοπεῦσαι (PTebt. 230 [II BC]; LXX. Cf. Anz 379) *spy out* τὴν χώραν (cf. τὴν γῆν Gen 42:30; Josh 2:2f; 14:7) 1 Cl 12:2.*

κατασκοπέω 1 aor. κατεσκόπησα (Eur., Hel. 1607; 2 Km 10:3; 1 Ch 19:3. Elsewh. usu. in mid.) *spy out, lie in wait* for τὴν ἐλευθερίαν ἡμῶν *our freedom* Gal 2:4. M-M.*

κατάσκοπος, ου, ὁ (trag., Hdt.+; LXX, Philo; Jos., Ant. 3, 302; 312; 16, 236) *a spy* Hb 11:31; Js 2:25 v.l.; 1 Cl 12:2, 4. κ. τῆς γῆς B 12:9. M-M.*

κατασοφίζομαι mid. dep.; 1 aor. κατεσοφισάμην (Diod. S. 17, 116, 4; Lucian, LXX, Philo; Jos., Ant. 6, 219; 8, 412. Anz 366) *get the better of or take advantage of by trickery* τινά *someone* (after Ex 1:10) τὸ γένος ἡμῶν Ac 7:19.*

κατασπείρω (Eur., Pla.+; LXX) *sow (upon)* UGosp 69 (the Gk. proverbial expr. σπείρειν πόντον: Theognis, Eleg. 1, 106; Ps.-Phoc. 152 [cf. also Plut. ed. Bern. VII 463, 11 εἰς ὕδωρ σπείρεις], denoting an action that can hope for no results, may lie in the background here).*

κατάστασις, εως, ἡ (trag., Hdt.+; inscr., pap.; Wsd 12:12; Philo; Jos., Ant. 12, 267) *state (of being), character* τῆς πολιτείας *of the way of life* Dg 5:4.*

καταστέλλω 1 aor. κατέστειλα; pf. pass. ptc. κατεσταλμένος (Eur.+; pap., LXX) *restrain, quiet w. acc.* (Plut., Mor. 207E; 3 Macc 6:1; Jos., Ant. 20, 174) τὸν ὄχλον Ac 19:35 (cf. Wilcken, Chrest. 10, 10f). κατεσταλμένους *calm, quiet* (Diod. S. 1, 76, 3; Epict. 4, 4, 10) δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν *you must be calm vs.* 36. M-M.*

κατάστημα, ατος, τό (Epicurus+) *behavior, demeanor* (Plut., Marcell. 23, 6, Tib. Gracch. 2, 2; Dit., Or. 669, 3; 3 Macc 5:45 [κατάστημα]; Ep. Arist. 122; 210; 278; Jos., Ant. 15, 236) ἐν κ. *in their behavior* Tit 2:3.—ITr 3:2. M-M.*

καταστολή, ἡς, ἡ (Hippocr.; Wilcken, Chrest. 12, 15; Is 61:3; Ep. Arist., Joseph.) *deportment, outward*, as it expresses itself in *clothing* (Jos., Bell. 2, 126; cf. Is 61:3), as well as inward (Inscr. v. Priene 109, 186f [120 BC]; Plut., Pericl. 5, 1; Epict. 2, 10, 15; Ep. Arist. 284f), and prob. both at the same time (Epict. 2, 21, 11) ἐν κ. κοσμίῳ 1 Ti 2:9. M-M.*

καταστρέφω 1 aor. κατέστρεψα; pf. pass. ptc. καεστραμμένος (Hom. Hymns+; inscr., LXX; Jos., Ant. 8, 200al.).

1. *upset, overturn* τὶ *something*. (Diog. L. 5, 82 τὰς εἰκόνας) money-changers' tables Mt 21:12; Mk 11:15; J 2:15 v.l.

2. *destroy, ruin* (Herodian 8, 4, 22; LXX; PGM 36, 299) of God δύναται αὐτὰ (=τὰ πάντα) καταστρέψαι (cf. Job 11:10) 1 Cl 27:4. πόλεις 1 Cl 6:4 Funk. τὰ καεστραμμένα *ruins* Ac 15:16 (v.l. καεσκαμμένα, cf. Am 9:11 with v.l.).

3. *turn away, mislead* τινά *someone* Hm 6, 2, 4. τινὰ ἀπὸ τινος s 6, 2, 1. τινά τινι *someone by means of something* m 5, 2, 1. M-M.*

καταστηνιάω 1 aor. καεστηνιάσα *become wanton against* (Bl-D. §181; Mlt.-H. 316) ὅταν καταστηνιάσωσιν τοῦ Χριστοῦ *when they feel sensuous impulses that alienate them from Christ* 1 Ti 5:11 (cf. Ps.-Ignatius, Ad Antioch. 11).*

καταστροφή, ἥς, ἡ (Aeschyl., Hdt.+; LXX; En. 102, 10; Jos., Ant. 15, 287; 376) *ruin, destruction gener.* 1 Cl 57:4 (Pr 1:27). Of a city 7:7. καταστροφῇ κατακρίνειν *condemn to destruction* 2 Pt 2:6 (v.l. omits καταστρ. Cf. Gen 19:29).—Fig. ἐπὶ καταστροφῇ τινος *to the ruin of the hearers* (the opp. would be edification) 2 Ti 2:14. M-M.*

καταστρώννυμι 1 aor. κατέστρωσα, pass. κατεστρώθην (Eur., Hdt.+; UPZ 77 II, 28 [II BC] al. pap.; LXX).

1. *lay low, kill* (Hdt. 8, 53; 9, 76; X., Cyr. 3, 3, 64; Jdth 7:14; 14:4; 2 Macc 5:26 al.) of the Israelites killed in the desert (cf. Num 14:16) 1 Cor 10:5.

2. ἐὰν καταστρώσω εἰς τὰς ἀβύσσους, a quot. of Ps 138:8f which differs considerably fr. the LXX, seems to presuppose for κ. the mng. *spread out* (a bed, cf. Hierocles in Stob., Flor. 85, 21 κλίνην; PTurin I 8, 17 [116 BC] κονίαν ἐπὶ τοῦ δρόμου=sand on the racecourse) 1 Cl 28:3. M-M.*

κατασύρω (Hdt.+; LXX; Jos., Bell. 2, 190; Test. 12 Patr.) *drag (away by force)* (Parthenius 19; Dio Chrys. 1, 196; Philo, In Flacc. 174, Leg. ad Gai. 131) τινά *someone* πρὸς τὸν κριτὴν *before the judge* Lk 12:58. See σύρω.*

κατασφάζω (Jos., Ant. 6, 120) or—σφάττω (cf. Bl-D. §71) *slaughter, strike down* (trag., Hdt.+; Aelian, V. H. 13, 2; Herodian 5, 5, 8; PGiess. 82, 11; LXX; En. 10, 12; Jos., Bell. 7, 362al.) τινά *someone* ἔμπροσθέν τινος *before someone's eyes* Lk 19:27. M-M.*

κατασφραγίζω pf. pass. ptc. κατεσφραγισμένος (Aeschyl.+; inscr., pap., LXX) *seal (up)* of a scroll closed by a seal Rv 5:1 (Dit., Or. 266, 42 [III BC] τὰ τε γράμματα ἄνοισω κατεσφραγισμένα, Syll.3 1157, 43; PSI 358). M-M.*

κατάσχεσις, εως, ἡ (LXX; Philo, Rer. Div. Her. 194 [after Num 35:8]; Jos., Ant. 9, 9v.l.).

1. *possession, taking into possession* (Memnon Hist. [I AD], fgm. 52, 3 CMüller) τὴν γῆν δοῦναι εἰς κ. *give the land as a possession* (as Gen 17:8; Ezk 33:24; 36:5; Test. Benj. 10:4) Ac 7:5; cf. 13:33 D and 1 Cl 36:4 (both Ps 2:8). W. gen. ἐν τῇ κ. τῶν ἐθνῶν prob. *when they took possession of* (the land of) *the Gentiles* Ac 7:45. S. Field, Notes 114; 116.

2. *holding back, restraining* (Hippocr., π. διαίτης 2, 64) μήποτε γεννηθῇ αὐτῷ κατάσχεσις *in order that he might experience no delay* Ac 20:16 D.*

κατάσχωμεν s. κατέχω.

κατατίθημι 1 aor. κατέθηκα; 2 aor. mid. κατεθέμην (Hom.+; inscr., pap., LXX).

1. *lay (down), place* τινά ἐν μνήματι *place a body in a tomb* (schol. on Apollon. Rhod. 4, 1091 p. 306, 24 W.) Mk 15:46.

2. mid. (Ep. Arist. 321; Jos., Ant. 6, 232; 11, 213) χάριτα κ. τινί *grant or do someone a favor* (X., Cyr. 8, 3, 26; BGU 596, 13 [84 AD] τοῦτο οὖν ποιήσας ἔση μοι μεγάλην χάριτα κατατεθειμένος) Ac 24:27. Also χάριν κ. 25:9 (Philo, De Jos. 231.—τὴν χάριν καταθέσθαι Thu. 1, 33, 1; Hdt. 6, 41 means 'lay up a store of gratitude'). M-M.*

κατατομή, ἥς, ἡ (Theophr., H. Pl. 4, 8, 12; Synes., Ep. 15 p. 272D; Eutecnius p. 23, 28; CIG I 160, 27f; Sym. Jer 48[31]: 37, always 'incision, notch', etc.) *mitigation, cutting in pieces* w. περιτομή in a play on words, perh. to denote those for whom circumcision results in (spiritual) destruction Phil 3:2 (for a similar play on words cf. Diog. L. 6, 24 τ. μὲν Εὐκλείδου σχολὴν ἔλεγε χολήν, τ. δὲ Πλάτωνος διατριβὴν κατατριβήν). M-M.*

κατατοξεύω 1 fut. pass. κατατοξευθήσομαι (Hdt.+; LXX) *shoot down* βολίδι *with a missile* Hb 12:20 tr. (Ex 19:13).*

κατατρέχω 2 aor. κατέδραμον *run down* (Hdt., Aristoph. +; inscr., pap., LXX; En. 17, 5; Jos., Ant. 8, 204al.) w. ἐπὶ and acc. *run down to* (X., An. 7, 1, 20; Da 4:24; Job 16:10 v.l.) Ac 21:32. M-M.*

καταυγάζω (Heraclid. Pont. [300 BC], fgm. 116 W. [pass.]; Apollon. Rhod. 4, 1248 [mid.]; Cornutus 32 p. 69, 10; Sext. Emp.; Heliod. et al.; Herm. Wr. 10, 4b; PGM 13, 749 [pass.]; LXX; Philo, Cher. 62 [pass.]; Jos., Ant. 19, 344[pass.]) *shine upon, illuminate* 2 Cor 4:4 CD (for αὐγάζαι; but s. αὐγάζω and διαυγάζω 1).*

καταφαγεῖν s. κατεσθίω.

καταφέρω 1 aor. κατήνεγκα, pass. κατηνέχθην (Hom. +; inscr., pap., LXX; En.; Philo, Aet. M. 33; Joseph.).

1. *bring down abs.* (sc. the tables of the law fr. the mountain) B 14:2.

2. κατά='against' makes its influence felt in ψήφον κ. τινός *cast one's vote against someone, i.e., vote for someone's condemnation* Ac 26:10 (Aristot. 1437a, 19 τὴν διαβολὴν κ. τινός. Cf. Jos., Ant. 10, 91 πάντες ἤνεγκαν τὰς ψήφους κατ' αὐτοῦ). αἰτιώματα κ. *bring charges* 25:7.

3. pass. καταφέρεσθαι τινι *get into a state of being ὑπνῷ βαθεῖ sink into a deep sleep* (cf. Lucian, D. Mer. 2, 4; Herodian 2, 1, 2; 2, 9, 5; Jos., Ant. 2, 82 εἰς ὑπνον. καταφέρεσθαι abs. also has this mng.: Aristot. p. 456b, 31; 462a, 10) Ac 20:9a. κατενεχθεῖς ἀπὸ τοῦ ὑπνου *overwhelmed by sleep* vs. 9b. M-M.*

καταφεύγω 2 aor. κατέφυγον (Eur., Hdt.+; inscr., pap., LXX; Ep. Arist. 141; Philo, Joseph., Test. 12 Patr.).

1. lit. *flee* εἰς τὰς πόλεις τῆς Λυκαονίας Ac 14:6 (cf. κ. εἰς τ. πόλ. Aeneas Tact. 1794; Lev 26:25; Dt 4:42.—Jos., Ant. 18, 373).

2. fig. *take refuge* (PSI 383, 15 [248 BC]; PMagd. 25, 8; Alex. Aphr., Fat. 32, II 2 p. 204, 26 to Asclepius; Stephan. Byz. s.v. Σύβαρις; κ. ἐπὶ τὴν θεόν=to the goddess; Philo) w. inf. foll. οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος *we who have taken refuge, to seize the hope that is placed before us* Hb 6:18. M-M.*

καταφθείρω pf. pass. ptc. καταφθαρμένος; 2 aor. pass. καταφθάρην; 2 fut. καταφθαρήσομαι (Aeschyl., Pla.,+; inscr., pap., LXX, Ep. Arist.; Philo, Deus Imm. 141; 142).

1. *destroy* (Aeschyl., LXX) pass. *be destroyed* (Polyb. 2, 64, 3; Lev 26:39; 2 Km 14:14 v.l.; 2 Macc 5:14) 2 Pt 2:12 t.r.

2. *ruin, corrupt* τινά *someone*; of grief παρὰ πάντα τὰ πνεύματα κ. τὸν ἄνθρωπον *it ruins a man more than all the (other) spirits* Hm 10, 1, 2. Pass. *be ruined, become useless* (Dit., Syll.3 1157, 74 [I BC] δένδρα; pap.) ἀπό τινος *for someth.* ἀπὸ τῶν βιωτικῶν πράξεων *for the duties of everyday life* Hv 1, 3, 1b; cf. s 6, 2, 4. κ. ὑπὸ τινος εἰς τι: εἰς θάνατον *be injured by someone so that one dies* s 9, 26, 6. καταφθαρμένος τὸν νοῦν *depraved in mind* 2 Ti 3:8 (Menand., Epitr. 461 J. καταφθαρεῖς τὸν βίον). Abs. Hv 1, 3, 1a; m 10, 1, 4; s 9, 14, 3; 9, 26, 4. M-M.*

καταφθορά, ἄς, ἡ (trag.; Dit., Or. 339, 5 [c. 120 BC]; UPZ 110, 126 [164 BC]; 162 III, 8; LXX) *destruction, downfall, death* παραδίδόναι τι εἰς κ. *give someth. up to destruction* B 5:1; 16:5 (quot. of uncertain origin); ἀπόλλυσθαι εἰς κ. *be destroyed (by someone) unto corruption* Hs 6, 2, 2ff (w. θάνατος, as Sir 28:6).*

καταφιλέω impf. κατεφίλουν; 1 aor. κατεφίλησα (X., Cyr. 6, 4, 10; 7, 5, 32; Polyb. 15, 1, 7; Aelian, V.H. 13, 4; Plut., Brut. 16, 5; Lucian, Dial. Deor. 4, 5; 5, 3; M. Ant. 11, 34; PGrenf. I 1, 3 [II BC]; LXX; Jos., Ant. 7, 284; 8, 387; Test. 12 Patr.) *kiss* τινά *someone* in greeting or in farewell (Philo, Rer. Div. Her. 41) Mt 26:49; Mk 14:45; Lk 15:20; Ac 20:37; Hs 9, 6, 2; 9, 11, 4. τι *someth.* (Menand., Epitr. 56 J.; Epict. 4, 10, 20 τὰς χεῖρας; PGM 4, 707) the feet (Epict. 4, 1, 17; Sb 4323, 5 τοὺς πόδας) Lk 7:38, 45. M-M.*

καταφρονέω fut. καταφρονήσω; 1 aor. καταφρόνησα (Eur., Hdt.+; inscr., pap., LXX, Philo, Joseph.).

1. *look down on, despise, scorn, treat with contempt* τινός (X., Mem. 3, 4, 12; Menand., fgm. 301, 10 K. τῶν πτωχῶν; Diod. S. 1, 67, 7; PMagd. 8, 11; 23, 4 [221 BC]; Jos., Bell. 1, 633) *someone* or *someth.* (opp. ἀντέχεσθαι) Mt 6:24; Lk 16:13.—Dg 2:7. ἐνὸς τῶν μικρῶν τούτων Mt 18:10 (differently κατ. τῶν μικρῶν [neut.]: Socrat., Ep. 29, 3); the church 1 Cor 11:22; doubt Hm 9:10; grief 10, 3, 1. κυριότητος 2 Pt 2:10. μηδεὶς σου τῆς νεότητος *καταφρονεῖτω let no one look down on you because you are young* 1 Ti 4:12 (καταφρονήσας τῆς Ἀλεξάνδρου νεότητος Diod. S. 17, 7, 1 [Field, Notes 209]; Herodian 1, 3, 5; cf. PGenève 6, 13 [146 AD]). Cf. Tit 2:15 v.l. Pass. Hm 7:2.—Think lightly, have wrong ideas τινός of or about *someth.* τοῦ πλούτου τῆς χρηστότητος *entertain wrong ideas about God's goodness* Ro 2:4 (s. Ltzm. ad loc.—Phylarch. [III BC]: 81 fgm. 24 Jac. οἱ πολλοὶ κ. τοῦ θείου). Abs. (sc. αὐτῶν) 1 Ti 6:2.

2. *care nothing for, disregard, be unafraid of* (Diod. S. 3, 50, 5; Epict. 4, 1, 70 τοῦ ἀποθανεῖν; 71; Arrian, Anab. 7, 4, 3; Dit., Syll.3 705, 36 [112 BC] καταφρονήσαντες τοῦ τῆς συγκλήτου δόγματος; Ep. Arist. 225; Joseph.) αἰσχύνῃς Hb 12:2 (cf. Jos., Ant. 7, 313 τ. ὀλιγότῃς=their small number); death (Diod. S. 5, 29, 2 τοῦ θανάτου κ.) Dg 1:1; 10:7 (opp. φοβεῖσθαι); ISm 3:2; torture MPol 2:3; cf. 11:2. M-M.*

καταφρονητής, οὗ, ὁ (on Duris: 76 fgm. 30 Jac.; Epict. 4, 7, 33; Plut., Brut. 12, 1; Vett. Val. 47, 33; LXX; Philo, Leg. ad Gai. 322; Jos., Ant. 6, 347) *despiser, scoffer* Ac 13:41 (Hab 1:5). M-M.*

καταφωνέω (Hesychius) for ἐπιφωνέω (q.v.) impf. κατεφώνουν Ac 22:24 v.l.*

καταχαίρω fut. mid. καταχαροῦμαι (Hdt.+; IG XIV 2410, 11; Suppl. Epigr. Gr. II 844) *rejoice* at the misfortune of others 1 Cl 57:4 (Pr 1:26).*

καταχέω 1 aor. 3 sing. κατέχεεν (Hom.+; inscr., pap., LXX) *pour out or down over* w. gen. of what the liquid is poured over (Hdt. 4, 62; Pla., Leg. 7, 814B; PMagd. 24, 4; 9 [III BC]; Philo, Cher. 59; Jos., C. Ap. 2, 256 μύρον αὐτοῦ καταχέας) αὐτοῦ τῆς κεφαλῆς (Epict. 4, 5, 33; Jos., Ant. 9, 108; as early as Alcaeus 86, 1 D.2: Κατ τὰς κεφαλῆς κακχεάτω μύρον=pour ointment on my head) Mk 14:3. Also ἐπὶ τῆς κεφαλῆς αὐτοῦ Mt 26:7. M-M.*

καταχθόνιος, ον (Hom.+; Dionys. Hal. 2, 10; Strabo 6, 2, 11; Cornutus 34 p. 72, 18; IG III 2, 1423; 1424; XIV 1660; Dit., Or. 382, 1; Sb 5762; PGM 4, 1918 mostly θεοὶ κ.; PGM 4, 2088 κ. δαίμων; Audollent, Defix. Tab. 74, 1 ἄγγελοι κ.) *under the earth, subterranean* οἱ κ. *beings or powers under the earth* (w. ἐπουράνιοι, ἐπίγειοι) Phil 2:10 (cf. ἐπίγειος 2b). M-M.*

καταχράομαι 1 aor. κατεχρησάμην (Pla. et al.; inscr., pap., LXX, Philo; Jos., Bell. 2, 109). As a rule the prep. gives the simple verb a special coloring ('make full use of', 'misuse', 'use up'); in the only two pass. where it occurs in our lit. (both 1 Cor), this word differs little, if at all, fr. the simple verb: *use* (Charito 7, 1, 8; Dit., Or. 669, 19, Syll.3 736, 61 [92 BC] εἰς ἄλλο τι καταχρήσασθαι; PPetr. III 39 II, 15; 46 [3], 3; POxy. 494, 20 καταχρᾶσθαι εὖς τὸ ἴδιον 'use

for one's own needs' [fr. a will]; Jos., Ant. 3, 303) *τινί someth.* (Eunap. p. 61 παρρησία; Philo, Op. M. 171, Det. Pot. Ins. 101; Jos., Ant. 12, 184) *τῇ ἐξουσίᾳ μου to make full use of my authority* 1 Cor 9:18. Abs. οἱ χρώμενοι τὸν κόσμον ὡς μὴ καταχρώμενοι *using the world as if they did not use (it)* 7:31 (in quite similar language, Plotin., Enn. 5, 3, 3 p. 498D interchanges προσχράσμαι and χράσμαι). M-M.*

κατάχυμα, ατος, τό (Themist. 23 p. 354, 18; Suidas. The form κατάχυσμα Aristoph.+—Ammonius [100 AD] p. 78 Valck. and Thomas Mag. make a difference in the mng. of the two words) *sauce, broth, soup* ἐκ κατάχυματος μεταλαμβάνειν *to fish out of the soup, i.e., get everything for oneself* Hv 3, 9, 2. The expr. seems to be proverbial. Dibelius, Hdb. ad loc., would prefer to take it as figurative, mng. *surplus, abundance*, though this sense has not been found elsewhere.*

καταψεύδομαι (Eur.+; Dit., Or. 8, 14f; PFlor. 382, 57; Wsd 1:11; Philo) *tell lies (against) τινός in contradiction or in opposition to someone* (Hyperid. 3, 18 τ. θεοῦ; Dio Chrys. 6, 17 τῆς θεοῦ; Charito 5, 6, 10; Philostrat., Vi. Apoll. 5, 37 p. 198, 10; Sextus 367; En. 104, 9; Jos., Bell. 6, 288) ITr 10. τινός w. ptc. foll. *say falsely about someone that* Dg 4:3. τινός τι *charge someone falsely w. someth.* (Pla., Phaedo 85A, Euthyd. 283F, Rep. 2, 381D; 3, 391D al.; Philo, Op. M. 7 τοῦ θεοῦ ἀπραξίαν κ.) Hv 1, 1, 7.*

καταψηφίζομαι (mid. dep., Thu.+; pap.; Philo, Leg. All. 3, 74; Jos., Ant. 17, 153; the act. is rare and late) *pass. be enrolled* (as the result of a vote) Ac 1:26 v.l. (for συγκαταψηφίζομαι).*

καταψύχω 1 aor. κατέψυξα (Hippocr.+; Zen.-P. 27 [=Sb 6733], 5 [256/5 BC]; Gen 18:4, but intr. here) *cool off, refresh* τὴν *someth.* (Theophr., C. Pl. 4, 12, 9; Philo, Migr. Abr. 210; Jos., Bell. 1, 66τ. ὀρμήν) the tongue Lk 16:24. M-M.*

κατεάγην, κατέαξα s. κατάγνυμι.

κατείδωλος, ον (only in Christian wr.: Prochorus, Acta Jo. 117, 4 Zahn; Georg. Syncell. [c. 800 AD] p. 177, 5 Bonn) *full of images of deities* of Athens Ac 17:16. M-M.*

κατελιμμένος s. καταλαμβάνω.

κάτειμι (fr. εἶμι. Hom.+; inscr., pap.; Philo, Aet. M. 58; Jos., Ant. 14, 50) *come down, get down* ἀπὸ τῆς καρούχας MPol 8:3.*

κατείρω 1 aor. pass. κατείρχην (Eur., Hdt.+; Jos., C. Ap. 2, 241) *shut up, enclose* εἰς κάμινον πυρός 1 Cl 45:7.*

κατέναντι *adv. opposite.* JWackernagel, Hellenistica '07, 3-6; JWaldis, Präpositionsadverbien mit d. Bedeutung 'vor' in d. LXX '22; Bl-D. §214, 4; Rob. 643f.

1. used as an *adv.* εἰς τ. κατέναντι κώμην *into the village opposite (us)* Lk 19:30 (cf. 2 Ch 4:10; Ezk 11:1; 40:10; Act. Phil. 98 p. 38, 23 B.).

2. as improper *prep. w. gen.* (Lucian, Fug. 1; Inscr. v. Priene 37, 170 [II BC] κ. τοῦ ὄρεως; UPZ 79, 11 [159 BC]; LXX).

a. of place (En. 14, 15) κ. τοῦ ἱεροῦ *opposite the temple* Mk 13:3. κ. τοῦ γαζοφυλακείου 12:41. κ. μου *opposite or before me* Hv 1, 2, 2; cf. 3, 2, 4; 3, 9, 10. κ. αὐτῶν *before them* Mk 6:41 D (MBlack, An Aramaic Approach, '67, 116). εἰς τὴν κώμην τὴν κ. ὑμῶν *into the village lying before you* Mt 21:2; Mk 11:2. κ. τοῦ ὄχλου *in the presence of the crowd* Mt 27:24.

b. *fig. in the sight of someone, before someone* (Sir 28:26; Jdth 12:15, 19) κ. θεοῦ ἐν Χριστῷ λαλοῦμεν *before God* (Sir 50:19; Sib. Or. 3, 499) 2 Cor 2:17; 12:19. κ. οὗ ἐπίστευσεν θεοῦ (=κ. τοῦ θεοῦ ᾧ ἐπίστευσεν, Bl-D. §294, 2; Rob. 717) *before the God in whom he believed* Ro 4:17. M-M.*

κατενεχθεῖς s. καταφέρω.

κατενύγην s. κατανύσσομαι.

κατενώπιον (Leo Gramm. 273, 18 IBekker [1842]; Theodos. Melitenus 191 Tafel [1859]; Georg. Mon. 365, 21 de B. [1892]. Cf. StBPsaltis, Gramm. der Byz. Chroniken '13, 337. For other lit. s. on κατέναντι, beg.; AWikenhauser, BZ 8, '10, 263-70) *adv. as improper prep. w. gen.* (LXX [Johannessohn 197]; Christian amulet BGU 954, 6 [VI AD] κλίνω τ. κεφαλὴν μου κ. σου) in our lit. only in relation to God *before, in the presence of*, and used w. a word that means 'blameless'.

a. actually *in the presence of God* (cf. Lev 4:17) on the day of judgment κ. τῆς δόξης αὐτοῦ Jd 24 (cf. En. 104, 1).

b. in the sight of God on his heavenly throne κ. αὐτοῦ *before him* Eph 1:4; Col 1:22. κ. αὐτοῦ τῆς δικαιοσύνης Pol 5:2. M-M.*

κατεξουσιάζω (scarcely to be found in secular Gk.—though κατεξουσία occurs IG XIV 1047, 5 and CIG 4710.

The verb Act. Thom. 45 p. 162 B. v.l.; 98 p. 211, 2 and Julian, C. Galil. 100C of the God of the Jews κ. τῶν ὀλῶν) *exercise authority, perh. tyrannize* τινός *over someone* of the mighty ones of the earth Mt 20:25; Mk 10:42. M-M.*

κατεπίθυμος, ον *very eager, desirous* (Jdth 12:16 κ. τοῦ συγγενέσθαι μετ' αὐτῆς) w. inf. foll καθίσαι Hv 3, 2, 2. τοῦ θεάσασθαι 3, 8, 1.*

κατεπόθην s. καταπίνω.

κατεργάζομαι mid. dep., 1 aor. κατειργασάμην, pass. κατειργάσθην (on κατηργασάμην and κατηργάσθην s. BI-D. §67, 3 w. app.; Mlt.-H. 189), perf. mid. κατειργασμαι. (Soph., Hdt.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.).

1. *achieve, accomplish, do* τι *something*. (Hdt. 5, 24 πρήγματα μεγάλα; X., Mem. 3, 5, 11; Jos., Vi. 289) Ro 7:15, 17f, 20; 1 Cor 5:3; 1 Cl 32:3f. τὴν ἀσχημοσύνην κατεργάζομενοι *committing shameful acts* Ro 1:27. τὸ κακὸν *do what is wrong* 2:9. τὸ βούλημα τῶν ἐθνῶν *do what the heathen like to do* 1 Pt 4:3. ἅπαντα κατεργασάμενοι *after you have done or accomplished everything* (in this case the reference would be to the individual pieces of armor mentioned in what follows, which the reader is to employ as is prescribed. But s. 4 below) Eph 6:13. ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ *of anything except what Christ has accomplished through me* Ro 15:18. Pass. τὰ σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν *the signs by which an apostle demonstrates his authority have been done among you* 2 Cor 12:12.

2. *bring about, produce, create* (Hdt. 7, 102 ἀρετὴ ἀπὸ σοφίης κατεργασμένη; Philo, Plant. 50; Test. Jos. 10:1) τι *something*. νόμος ὀργήν Ro 4:15. θλίψις ὑπομονήν 5:3 (Test. Jos. 10:1 πόσα κατεργάζεται ἡ ὑπομονή); cf. Js 1:3. λύπη θάνατον 2 Cor 7:10; cf. vs. 11 (where a dat. of advantage is added). φθόνος ἀδελφοκτονίαν 1 Cl 4:7. μνησικακία θάνατον Hv 2, 3, 1. ἡ ἁμαρτία κ. ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν *sin called forth every desire within me* Ro 7:8. τινί τι *bring about something for someone* (Eur., Her. 1046 πόλει σωτηρίαν) μοι θάνατον 7:13. αἰώνιον βάρος δόξης ἡμῖν 2 Cor 4:17. εὐχαριστίαν τῷ θεῷ *bring about thankfulness to God* 9:11; θάνατον ἑαυτῷ κ. *bring death upon oneself* Hm 4, 1, 2; cf. s 8, 8, 5.—*Work out* τι *something*. (Pla., Gorg. 473D ὁ κατειργασμένος τὴν τυραννίδα ἀδίκως) τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθαι Phil 2:12 (JHMichael, Phil 2:12: Exp. 9th Ser. II '24, 439-50).

3. κ. τινα εἰς τι *prepare someone for something*. (cf. Hdt. 7, 6, 1; X., Mem. 2, 3, 11) ἡμᾶς εἰς αὐτὸ τοῦτο *for this very purpose* 2 Cor 5:5.

4. *overpower, subdue, conquer* (Hdt. 6, 2 νῆσον; Thu. 6, 11, 1 al. τινά; 1 Esdr 4:4; Philo, Sacr. Abel. 62; Jos., Ant. 2, 44) ἅπαντα κατεργασάμενοι στῆναι *after proving victorious over everything, to stand your ground* Eph 6:13 (but s. 1 above).—GBertram, TW III 635-7. M-M.*

κατέρχομαι 2 aor. κατήλθον (κατήλθα Ac 27:5 s. BI-D. §81, 3; cf. Mlt.-H. 208f) (Hom.+; Herm. Wr. 10, 25 οὐδεις τῶν οὐρανίων θεῶν ἐπὶ γῆν κατελεύσεται; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) *come down*.

1. lit., w. indication of the place fr. which ἀπὸ τινος: ἀπὸ τοῦ ὄρους (cf. Jos., Ant. 1, 109) Lk 9:37. ἀπὸ τῆς Ἰουδαίας Ac 15:1; 21:10.—18:5. ἐκεῖθεν GP 9:36. The place from which is supplied fr. the context 11:44. W. indication of the place fr. which and the goal ἀπὸ τινος εἰς τι *from—to* Ac 11:27; 12:19. W. indication of the goal εἰς τι (Jos., Ant. 8, 106) τοὺς κ. εἰς τὸ ἱερόν Lk 4:31; Ac 8:5; 13:4; 15:30; 19:1 v.l. πρὸς τινα *to someone* 9:32. Of ships and those who sail in them, who 'come down' fr. the 'high seas': *arrive, put in* (Eustath. ad Hom. 1408, 29 [Od. 1, 182] κατελθεῖν, οὐ μόνον τὸ ἀπλῶς κάτω που ἐλθεῖν, ἀλλὰ καὶ τὸ ἐς λιμένα ἐλθεῖν, ὥσπερ καὶ καταβῆναι καὶ καταπλεῦσαι κ. καταχθῆναι κ. κατᾶραι, τὸ ἐλλιμενίσαι λέγεται. 1956, 35 [Od. 24, 115]) εἰς τι *at something*. a harbor 18:22; 21:3; 27:5.

2. fig. (cf. Philo, Det. Pot. Ins. 117 ὅταν κατέρχηται [ἡ τῆς θείας σοφίας πηγὴ]) ἡ σοφία ἄνωθεν κατερχομένη *that comes from above* i.e. fr. God Js 3:15. M-M.*

κατεσθίω and κατέσθω (Mk 12:40; PGM 5, 279 κατέσθεται; En. 103, 15; 104, 3. S. on ἐσθίω, also BI-D. §101 under ἐσθίω; Mlt.-H. 238 under ἐσθίω) 2 aor. κατέφαγον; fut. καταφάγομαι (BI-D. §74, 2; Mlt.-H. 198. S. also Pland. 26, 23 [98 AD]; LXX) and κατέδομαι (1 Cl 8:4; LXX) *eat up, consume, devour, swallow* (Hom.+; pap., LXX, En., Philo; Jos., C. Ap. 1, 261).

1. lit. τι *something*. (PFlor. 150, 6 ἀπὸ τῶν μυῶν κατεσθιόμενα) of birds (Sib. Or. 5, 471) Mt 13:4; Mk 4:4; Lk 8:5 (τὰ πετεινὰ τ. οὐρανοῦ κ. as 3 Km 12:24m; 16:4). σάρκας (cf. Da 7:5) B 10:4. Of the animals that are to devour Ignatius I Ro 5:2 (cf. Babrius 103, 10 [lion]; Gen 37:20, 33; Sib. Or. 5, 470). Of the apocalyptic dragon τὸ τέκνον αὐτῆς *devour her child* Rv 12:4. A book 10:9f (cf. Ezk 3:1 and BOLsson, ZNW 32, '33, 90f.—Artem. [of Ephesus] 2, 45 p. 149, 6 speaks of ἐσθίειν βιβλία, experienced in a dream, which is interpreted to mean a quick death). The moth that eats clothing, as a type σῆς καταφάγεται ὑμᾶς B 6:2 (Is 50:9).

2. fig. *destroy* (Heraclitus, Ep. 7, 10 τὰ ζῶντα κατεσθίετε. Pass. Diog. L. 6, 5 'the jealous ones by their own vileness') of fire *consume* τινά *someone* (cf. Num 26:10; Job 20:26; Ps 77:63) Rv 11:5; 20:9. Of the sword (Jer 2:30; 2 Km 18:8) ὑμᾶς κατέδεται 1 Cl 8:4 (Is 1:20). Of zeal *consume* (Test. Sim. 4:9; cf. Jos., Ant. 7, 163) J 2:17 (Ps 68:10).—τὸν βίον *devour property* (cf. Od. 3, 315; Hipponax 39 Diehl; Diog. L. 10, 8, τὴν πατρῶαν οὐσίαν, that was divided among the sons; Aesop., Fab. 169 P.=304 H.; POxy. 58, 6; 10 [288 AD]; Gen 31:15) Lk 15:30. τὰς οἰκίας τῶν χηρῶν *eat up widows' houses* i.e. appropriate them illegally (cf. Od. 2, 237f κατέδουσι βιαίως οἶκον Ὀδυσσεύς; Alcaeus, fgm. 43, 7 D.2; Mnesimachus Com. [IV BC] 8 πόλιν; Jos., Bell. 4, 242) Mk 12:40; Lk 20:47 (Mt 23:13 t.r.). Of spiteful party strife: betw. δάκνω and ἀναλίσκω (q.v.), *something* like *tear to pieces* Gal 5:15 (cf. Philo, Leg. All. 3, 230 the fig. triad κατεσθίει, βιβρώσκει, καταπίνει). Abs. εἴ τις κ. *if anyone devours* (you) (i.e. exploits,

robs; cf. Ps 13:4; Is 9:12) 2 Cor 11:20. M-M.*

κατευθύνω 1 aor. κατεύθυνα, opt. 3 sing. κατευθύναι, imper. κατεύθυνον, inf. κατευθύναι (Pla.; Plut., LXX, Ep. Arist.; Philo, Decal. 60; Jos., Bell. 3, 118) *make straight, lead, direct* τὶ εἰς τι *someh. to someh.* τοὺς πόδας εἰς ὁδὸν εἰρήνης *the feet in the way of peace* Lk 1:79. κ. τὰ διαβήματα *direct the steps* (Ps 39:3) 1 Cl 60:2. τ. καρδίας (1 Ch 29:18 πρὸς σέ; 2 Ch 12:14; 19:3) *the hearts to the love of God* 2 Th 3:5. τ. ὁδὸν *direct the way* (cf. Jdth 12:8) τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς *direct our way to you* 1 Th 3:11. κ. τὴν πορείαν ἐν ὁσιότητι *direct their course in holiness* 1 Cl 48:4. M-M.*

κατευλογέω imperf. κατευλόγουν (Plut., Mor. 66A; 1069C; Ps.-Plut., Amator. 4 p. 750C; Tob 10:14; 11:17 BA) *bless* Mk 10:16.*

κατευδοδώ 1 aor. pass. κατευδοδώην (LXX; Test. Jud. 1:6) *pass. prosper* (Achmes 13, 14; 39, 16; Cat. Cod. Astr. XII 128, 14; 162, 15) πάντα. . . κατευδοδοῦσεται *everything. . . will prosper* B 11:6 (Ps 1:3). The same Ps-pass. influences IMg 13:1, where the Gk. tradition κατευδοδοῦσεται is to be preferred w. Lghtf., Funk, Bihlmeyer (Zahn changes it to κατευδοδοῦν): *you prosper in everything you do, both in the flesh and in the spirit.**

κατέφαγον s. **κατεσθίω**.

κατεφίσταμαι 2 aor. κατεπέστην (hapax legomenon) *rise up* τινί *against someone* Ac 18:12.*

κατέχω imperf. κατεῖχον; 2 aor. κατέσχον (Hom.+; inscr., pap., LXX, Philo, Joseph.).

1. *trans.*—*a. hold back, hold up*—*a. hold back, hinder, prevent from going away* (Hom.+; BGU 1205, 27 [28 BC]; 37, 6 [50 AD]; PFay. 109, 11; Gen 24:56; cf. Jos., Ant. 7, 76) Hs 9, 11, 6. ὃν ἐβουλόμην πρὸς ἑμαυτὸν κ. *whom I wished to keep with me* Phlm 13. Foll. by gen. of the inf. w. article (BI-D. §400, 4) οἱ ὄχλοι κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν Lk 4:42.

β. *hold down, suppress* τὶ *someh.* (γέλωτα X., Cyr. 2, 2, 1; Charito 3, 7, 4 τ. λύπην; WECrum, Coptic Ostraca p. 4, 522=Dssm., LO 260=PGM II p. 209 Κρόνος, ὁ κατέχων τὸν θυμὸν ὄλων τ. ἀνθρώπων, κάτεχε τ. θυμὸν Ὁρι; Jos., Vi. 233 τ. ὀργήν) τ. ἀλήθειαν ἐν ἀδικίᾳ Ro 1:18 (differently, FWDanker, FWGingrich-Festschr. '72, 93).

γ. *restrain, check* (Thu. 6, 29, 3; Appian, Bell. Civ. 2, 149 §622 τοῦ δαίμονος κατέχοντος τὸ πέλαγος=the god held the sea back until Alexander reached the other shore; PGiess. 70, 3 [II AD] ἡ ἀναγραφὴ κατέσχεν ἡμᾶς μέχρι ὥρας ἑκτῆς) τὸ κατέχων (Themistocl., Ep. 13, 4) 2 Th 2:6 and ὁ κατέχων vs. 7 mean *that which restrains* and *he who restrains*, i.e., what prevents the adversary of God fr. coming out in open opposition to him, for the time being. Present-day *interpr.*, as did the exegesis of the ancient church, generally takes τὸ κατ. to be the Roman Empire and ὁ κ. the Emperor (OBetz, NTS 9, '63, 276-91). An alternative view, as old as Theodore of Mops., would make τὸ κατ. the preaching of Christian missionaries and ὁ κ. the apostle Paul (so OCullmann, CHDodds-Festschr. '56, 409-21). In any case, the concept of the temporary restraining of the forces of hell (cf. Rtzst., Poim. 27 late Egyptian prayer 6, 4 Horus as κατέχων δράκοντα=PGM 4, 994f; cf. 2770 Μιχαήλ. . . κατέχων, ὃν καλέουσι δράκοντα μέγαν) was given a new *interpr.* by the NT writer.—WBousset, D. Antichrist 1895; NFFreese, StKr 93, '21, 73-7; VHartl, ZkTh 45, '21, 455-75; WSchröder, D. 2. Thess. '29, 8-15; DBuzy, Rech de Sc rel 24, '34, 402-31; OCullmann, Recherches théol. 1, '38, 26-61; JSchmid, ThQ 129, '49, 323-43; OBetz, NTS 9, '63, 276-91. Diffit. CHGiblin, Threat to Faith '67, 167-242.

δ. *hold back* τὶ *someh.* κ. ἐν μυστηρίῳ τὴν σοφὴν αὐτοῦ βουλὴν *hold back his wise plan as a secret* Dg 8:10.

β. *hold fast*—*a. keep in one's memory* (Theophr., Char. 26, 2, a word of Homer) εἰ κατέχετε *if you hold it fast* 1 Cor 15:2.

β. *hold fast, retain faithfully* (X., Symp. 8, 26 τ. φιλίαν; Test. Judah 26:1) τὸν λόγον Lk 8:15. τὰς παραδόσεις *guard the traditions* 1 Cor 11:2. τὸ καλὸν *hold fast what is good* 1 Th 5:21; Agr 11. W. double acc. τὴν παρρησίαν βεβαίαν κ. *keep the confidence firm* Hb 3:6; cf. vs. 14. κ. τὴν ὁμολογίαν ἀκλινῇ 10:23.

γ. *keep in one's possession, possess* (Ps.-Aristot., Mirabilia 159; 160; Polyb. 1, 2, 3; Inscr. v. Magn., 105, 51 [II BC]) ἵνα ἔχωσιν κατέχωσιν τε καρπίζωνται τε; Ezk 33:24; Da 7:18, 22) τὶ *someh.* Mt 21:38 v.l.; ὥς μηδὲν ἔχοντες καὶ πάντα κατέχοντες 2 Cor 6:10. Abs. 1 Cor 7:30.

δ. *keep, confine in prison* (Diod. S. 12, 65, 9 ἐν φυλακῇ κατέχειν τινά; PFlor. 61, 60; BGU 372 I, 16; Gen 39:20; Philo, Leg. All. 3, 21) *pass.* Χριστιανοὶ κατέχονται ὥς ἐν φρουρᾷ τῷ κόσμῳ *they are confined in the world as in a prison* Dg 6:7.

ε. *take into one's possession, occupy* (Hdt. 5, 72 al.; PAmh. 30, 26 [II BC] τὴν οἰκίαν) τὸν ἔσχατον τόπον Lk 14:9 (cf. Jos., Ant. 8, 104). Cf. GP 5:15.

δ. *pass. be bound*—*a. by the law: ἀποθανόντες ἐν ᾧ κατειρόμεθα having died to that by which we were bound* Ro 7:6 (cf. PAmh. 97, 17 οὐ κατασχεθῆσομαι τῇ ὑποσχέσει; PRyl. 117, 13).

β. *by disease* (Diod. S. 4, 14, 5; Philo, Op. M. 71, Congr. Erud. Grat. 138; PSI 299, 3 κατεσχέθην νόσῳ; act., Jer 13:21; Jos., Vi. 48) Lk 4:38 D; J 5:4 t.r.

2. *intr., nautical t.t. make for, head for, steer toward* (Hdt. 7, 188 κατέσχε ἐς τὸν αἰγιαλόν; Dicæarchus, fgm. 85 εἰς Δῆλον κατέσχε; Polyb. 1, 25, 7; Philostrat., Vi. Apoll. 4, 13 p. 133, 5; 5, 18 p. 178, 13; cf. Jos., Ant. 1, 204) Ac 27:40. M-M.*

κατηγορέω *impf.* κατηγορούν; *fut.* κατηγορήσω; 1 *aor.* κατηγορήσα (*trag.*, *Hdt.*+; *inscr.*, *pap.*, *LXX*, *Philo*, *Joseph.*; *loanw.* in *rabb.*) *accuse*, and nearly always as

1. legal *t.t.*: *bring charges* in court—**a.** before a human judge: *τινός against someone* (*class.*, also *Dit.*, *Syll.* 3 172, 37; 780, 8; *PPetr.* III 21g, 14; *Zen.-P.* 33 [=Sb 6739], 4) *Mt* 12:10; *Mk* 3:2; *Lk* 6:7; 11:54 *v.l.*; 23:2, 10; *J* 8:6; *Ac* 25:5. *τί τινος accuse someone of a thing* (*class.*, also 1 *Macc* 7:25) *κατηγορούν αὐτοῦ πολλά Mk* 15:3 (for *πολλά cf. PLond.* 893, 12 [40 *AD*] *πολλά κ.*); *cf. vs.* 4. *οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορεῖν not that I had any charge to bring against my own people Ac* 28:19. This may also be the place for *περί πάντων τούτων, ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ of which we accuse him* 24:8; *sim.* 25:11, if this is a case of attraction of the relative *ὧν=τούτων ᾧ*. But it is also *poss.* to take it as a double *gen.* (*cf. Demosth.* 21, 5 *παρὰ νόμων ἐμελλον αὐτοῦ κατηγορεῖν; Dositheus* 68, 2 *βίας σου κατηγορῶ*).—Also *τινός περί τινος* (*Thu.* 8, 85, 2; *X.*, *Hell.* 1, 7, 2; *Jos.*, *Ant.* 13, 104) *Ac* 24:13. *κατά τινος* (*X.*, *Hell.* 1, 7, 9) *w. gen.* or (in the case of attraction, *s.* above) *acc.* of the thing *Lk* 23:14. *Abs.* (*Dit.*, *Or.* 218, 95 [III *BC*]; *POxy.* 237 VIII, 21) *Ac* 24:2, 19. *Pass.* *be accused* ὑπό τινος *by someone* (*Thu.* 1, 95, 3 *ἀδικία κατηγορεῖτο αὐτοῦ ὑπό τ. Ἑλλήνων*; 2 *Macc* 10:13; *Philo*, *Mut. Nom.* 206) *Mt* 27:12. *τί κατηγορεῖται ὑπό τ. Ἰουδαίων Ac* 22:30. *ὁ κατηγορούμενος the accused* (*Maspéro* 63, 2) 25:16.

b. before God's tribunal *κατηγορήσω ὑμῶν πρὸς τ. πατέρα J* 5:45a (for the *constr. w.* *πρός cf.* 1 *Macc* 7:6; 2 *Macc* 10:13). *ὁ κατήγορ. . . ὁ κατηγορῶν αὐτοὺς ἐνώπιον τ. θεοῦ ἡμῶν Rv* 12:10 (for the *acc. s.* *PLond.* 41, 10 [161 *BC*] *ὁ βουκόλος κατηγορήσεν αὐτάς*). *Subst.* *ὁ κατηγορῶν the accuser* (*cf. Jos.*, *C. Ap.* 2, 137) *J* 5:45b.

2. without legal connotation *accuse, reproach* (*X.*, *Mem.* 1, 3, 4; *Aelian*, *V.H.* 9, 17; *Herodian* 6, 9, 1; *Philo*, *Plant.* 80) *Job αὐτὸς ἑαυτοῦ κατηγορεῖ he accuses himself* 1 *Cl* 17:4. *Abs.*, of thoughts *Ro* 2:15. *M-M.* B. 1439.*

κατηγορία, ας, ἡ (*Hdt.*+; *inscr.*; *POxy.* 237 VIII, 7; *Mitteis*, *Chrest.* 68, 19; *Philo*; *Jos.*, *C. Ap.* 2, 137; *loanw.* in *rabb.*) *accusation* *τίνα κ. φέρετε τοῦ ἀνθρώπου τούτου; what accusation do you bring against this man? J* 18:29. *κ. παραδέχεσθαι κατά τινος entertain an accusation against someone* 1 *Ti* 5:19 (κατά τινος, as *Isocr.* 5, 147; *Dit.*, *Syll.* 3 704F, 7; 705, 32). *εὐρεῖν κ. Lk* 6:7 *v.l.* *W. gen.* of the content of the accusation (*Demosth.* 18, 279; *Philo*, *Fuga* 36) *κ. ἀσωτίας charge of profligacy Tit* 1:6. *M-M.**

κατήγορος, ου, ὁ (*Soph.*, *Hdt.*; *inscr.*, *pap.*; *Pr* 18:17; 2 *Macc* 4:5; *Philo*; *Jos.*, *C. Ap.* 2, 132) *accuser Ac* 23:30, 35; 24:8 *t.r.*; 25:16, 18; *Rv* 12:10 *v.l.*; *IMg* 12 (*Pr* 18:17). *M-M.**

κατήγορ, ορος, ὁ (*loanw.* in *rabb.*, by no means either a *Hebr.* [*Bousset*, *Offb.* *Joh.* 6 '06, 342] or an *Aram.* [*W-S.* §8, 13 *p.* 85f] modification of the *Gk.* κατήγορος, but rather a colloquial formation starting fr. the fact that the *gen. pl.* is *κατηγόρων* whether the word belongs to the second or third declension. This form is found also *PGM* 10, 25. *Cf. Dssm.*, *LO* 72f [*LAE* 90f]; *Rdm.* 2 19; *Mlt.-H.* 127f; *Bl-D.* §52; *StBPsaltés*, *Gramm. der Byz. Chroniken* '13, 175; *ADebrunner*, *GGA* '26, 137ff) *accuser*, designation of the devil (*Billerb.* I 141f) *κ. τῶν ἀδελφῶν ἡμῶν Rv* 12:10. *M-M.**

κατήφεια, ας, ἡ (*Hom.*+; *Dionys. Hal.*; *Plut.*; *Philo*, *Spec. Leg.* 3, 193; *Jos.*, *Ant.* 13, 406; 19, 260) *gloominess, dejection* (*Charito* 6, 8, 3; 7, 3, 3; *cf. Plut.*, *Mor.* 528E *τ. κατήφειαν ὀρίζονται λύπην κάτω βλέπειν ποιοῦσαν. Sim.*, *Etym. Mag.* 496, 53) *μετατραπήτω. . . ἡ χαρὰ εἰς κ. let your joy be turned into gloominess Js* 4:9. *M-M.**

κατηφής, ἐς (*Hom.*+; *POxy.* 471, 92; *Wsd* 17:4; *Jos.*, *Ant.* 2, 55) *downcast* *τί οὕτω κ. τῇ ἰδέᾳ; why do you look so downcast? Hv* 1, 2, 3.*

κατηχέω 1 *aor.* κατήχησα, *pass.* κατηχήθην; *pf. pass.* κατήχημαι (late word; *PStrassb.* 41, 37 [III *AD*]; not *LXX*, but *Philo*, *Joseph.*) *make oneself understood*.

1. *gener.*, of information that comes to someone's attention, of a communication that one receives *report, inform* (*Jos.*, *Vi.* 366 *αὐτὸς σε πολλά κατηχίσω=I myself will give you much information*) *pass. be informed, learn* (*Philo*, *Leg. ad Gai.* 198; *Ps.-Plut.*, *Fluv.* 7, 2; 8, 1; 17, 1 *κατηχηθεῖς περί συμβεβηκότων*; *PPrinceton Univ.* II '36 no. 20, 1 [II *AD*]) *κατηχήθησαν περί σοῦ ὅτι they have been informed concerning you that Ac* 21:21; *cf. vs.* 24.

2. *teach, instruct* (*Lucian*, *Jupp. Trag.* 39; *Ps.-Lucian*, *Asin.* 48) in our *lit.* only of instruction in religious matters.

a. *gener.* *τινά someone* 1 *Cor* 14:19. *ὁ κατηχῶν the teacher Gal* 6:6b. *Pass.* (*Ps.-Lucian*, *Philopatr.* 17 of teaching about God: *κατηχούμενος πείθου παρ' ἐμοῦ*) *κατηχούμενος ἐκ τοῦ νόμου instructed in the law Ro* 2:18. *W. acc.* of what is taught *κατηχημένος τὴν ὁδὸν τοῦ κυρίου in the way of the Lord Ac* 18:25. *ὁ κατηχούμενος τὸν λόγον in* (Christian) *teaching Gal* 6:6a. *ἵνα ἐπιγνῶς περί ὧν κατηχήθης λόγων τὴν ἀσφάλειαν (=τὴν ᾧ. τῶν λόγων περί ὧν κ.) in order that you may know the truth about the things you have been taught Lk* 1:4 (so *BWeiss*, *HHoltzmann*, *FHauck*, *Rengstorf*, *Gdspld.*, though *Zahn*, *JWeiss*, *EKlostermann*; *FVogel*, *NKZ* 44, '33, 203-5; *Beyer*, *RSV* prefer *mng.* 1: *the things of which you have been informed. S.* on *παρακολουθεῖν* 3).

b. in the *specif.* sense of catechetical instruction by the church *give instruction to catechumens* 2 *Cl* 17:1.-*PCarrington*, *The Primitive Christian Catechism* '40; *CHDodd* in *NT Essays* (*TWManson memorial vol.*) '59, 106-18; *HWBeyer*, *TW* III 638-40. *M-M.**

κατήχθημεν *s. κατάγω.*

κατ' ἰδίαν *s. ἴδιος* 4.

κατιόω (Sir 12:11) pf. pass. 3 sing. κατιώται; pass. *become rusty, tarnished, corroded* (Strabo 16, 2, 42; Epict. 4, 6, 14) of gold and silver (cf. EpJer 10) Js 5:3.*

κατισχύω impf. κατίσχυον; fut. κατισχύσω; 1 aor. κατίσχυσα (Soph.+; oft. in later wr. and in LXX; Ep. Arist.; Jos., Ant. 14, 357; Test. 12 Patr., but scarcely at all in inscr., pap. [PGM 13, 797]) intrans. *be strong, powerful, gain the ascendancy* (s. ισχύω).

1. abs. *be dominant, prevail* (Polyb. 11, 13, 3; Ex 17:11; En. 104, 6) κατίσχυον αἱ φωναὶ αὐτῶν *their voices prevailed* Lk 23:23 (Antig. Car. 152 κατίσχυκεν ἡ φήμη). W. inf. foll. *be able, be in a position* 21:36.

2. used w. gen. *win a victory over* (Dio Chrys. 12[13], 4 al.; Aelian, H.A. 5, 19; Wsd 7:30; Jer 15:18; Jos., Bell. 2, 464 κατισχύσας πλειόνων = 'conqueror of a superior force'; Test. Reub. 4:11) πύλαι ἄδου οὐ κατισχύουσιν αὐτῆς (i.e. τῆς ἐκκλησίας) Mt 16:18 (s. on πύλη 1). πάσης πονηρίας Hb 2, 3, 2. κ. τῶν ἔργων τοῦ διαβόλου *win the victory over the works of the devil* Hm 12, 6, 4. M-M.*

κατοικέω fut. κατοικήσω; 1 aor. κατώκησα (Soph., Hdt.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.).

1. intrans. *live, dwell, reside, settle (down)*—a. w. the place indicated by ἐν τινι (X., An. 5, 3, 7; Inscr. v. Hier. 212 τῶν ἐν Ἱεραπόλει κατοικούντων Ἰουδαίων; P Magd. 25, 2 [221 BC]; PTebt. 5, 180; Lev 23:42; Gen 14:12; Philo, Sobr. 68; Jos., Vi. 31; PMerton 63, 9) Ac 1:20 (cf. Ps 68:26); 2:5 v.l. (for εἰς, s. below); 7:2, 4a, 48; 9:22; 11:29; 13:27; 17:24; Hb 11:9; Rv 13:12; B 11:4; IEph 6:2; Hs 3:1. Also used w. εἰς and acc. (Ps.-Callisth. 1, 38, 3 εἰς φθαρτὰ σώματα ἀθανάτων ὀνόματα κατοικεῖ; schol. on Soph., Trach. 39 p. 281 Papag.; BI-D. §205; Rob. 592f) Mt 2:23; 4:13; Ac 2:5; 7:4b. εἰς τὰ τεῖχη Hs 8, 7, 3. εἰς τὸν αἰῶνα τὸν ἐρχόμενον s 4:2. ἐπὶ τῆς γῆς *live on the earth* Rv 3:10; 6:10; 8:13; 11:10; 13:8, 14a, b; 17:8. ἐπὶ παντὸς προσώπου τῆς γῆς *live on the whole earth* Ac 17:26. ἐπὶ ξένης (i.e. χώρας) Hs 1:6. ποῦ, ὅπου Rv 2:13a, b. Abs. (Ramsay, Phryg. I 2 p. 461 nos. 294 and 295 οἱ κατοικοῦντες Ῥωμαῖοι) ὑπὸ πάντων τῶν (sc. ἐκεῖ) κατοικούντων Ἰουδαίων *by all the Jews who live there* Ac 22:12.

b. in relation to the possession of human beings by God, Christ, the Holy Spirit, and other supernatural beings, virtues, etc. (cf. Wsd 1:4; Test. Dan 5:1, Joseph 10:2f) ὁ θεὸς κ. ἐν ἡμῖν B 16:8. Of Christ Eph 3:17. Of the Holy Spirit Hm 5, 2, 5; 10, 2, 5; s 5, 6, 5; ὁ κύριος ἐν τῇ μακροθυμίᾳ κ. m 5, 1, 3. ἐν αὐτῷ κ. πᾶν τὸ πλήρωμα τῆς θεότητος Col 2:9; cf. 1:19; ἐν οἷς δικαιοσύνη κ. 2 Pt 3:13 (cf. Is 32:16). ἡ μακροθυμία κατοικεῖ μετὰ τῶν τ. πίστιν ἔχόντων *patience dwells with those who have faith* Hm 5, 2, 3. Of demonic possession Mt 12:45; Lk 11:26 (κ. ἐκεῖ as Palaeph. 39 p. 44, 4).

2. trans. *inhabit* τὶ *some*th. (Demosth., Ep. 4, 7 τ. Ἰνδικὴν χώραν; Ps.-Aristot., Mirabilia 136; Dit., Syll. 3 557, 17 τ. Ἀσίαν; PMagd. 9, 1 [III BC]; PTurin 4, 8 [117 BC] τὴν αὐτὴν πόλιν; Gen 13:7; Ezk 25:16; Philo, Leg. All. 3, 2; Jos., Vi. 27 Δαμασκόν) Ἱερουσαλήμ Lk 13:4; Ac 1:19; 2:14; 4:16. Cf. 2:9 (cf. Diod. S. 18, 11, 2 Μεσσηνιοὶ καὶ οἱ τὴν Ἀκτὴν κατοικοῦντες); 9:32, 35; 19:10, 17. οἱ κατοικοῦντες τὴν γῆν *the inhabitants of the earth* Rv 17:2. κ. πόλεις (Hdt. 7, 164) Dg 5:2. Of God ὁ κ. τὸν ναὸν *the One who dwells in the temple* (cf. Jos., Bell. 5, 458f) Mt 23:21; cf. Js 4:5 t.r. M-M.**

κατοίκησις, εὼς, ἡ (Thu.+; PLond. 1708, 111; LXX; En.; Jos., C. Ap. 2, 34; 35) *living (quarters), dwelling* κ. ἔχειν ἐν τοῖς μνήμασιν *live among the tombs* Mk 5:3. ἐν τῷ πύργῳ κ. ἔχειν Hb 3, 8, 8. ἐγένετο ἡ κ. αὐτῶν (cf. Gen 10:30) εἰς τὸν πύργον *they found a home in the tower* Hs 8, 7, 5; 8, 8, 5 (ἐν τῷ πύργῳ 8, 9, 2).*

κατοικητήριον, οὐ, τό (LXX; Cat. Cod. Astr. VIII 1 p. 189, 10; Christian inscr. CIA III 3508.—The adj. κατοικητήριος Soranus p. 37, 16) *dwelling- (place) ἐγένετο κ. δαιμονίων it has become a dwelling-place of demons* i.e. they have taken possession of it Rv 18:2 (cf. Jer 9:10 κ. δρακόντων). Of the Christians συνοικοδομεῖσθε εἰς κ. τοῦ θεοῦ *you are built up together for a dwelling-place of God* Eph 2:22. τὸ κ. τῆς καρδίας *the habitation of the heart* a temple of God B 6:15; cf. 16:7f.*

κατοικία, ας, ἡ *dwelling- (place), habitation* (Polyb. 2, 32, 4; Diod. S. 18, 7, 7; Strabo 5, 4, 8; Mitteis, Chrest. 31 I, 23 [116 BC]; Sb 5620, 3; 1 Esdr 9:12, 37; 1 Macc 1:38; 2 Macc 3:39; Jos., Ant. 10, 223; 18, 37) Ac 17:26. εἰς τὸν πύργον *in the tower* Hs 8, 7, 3; 8, 8, 2f; 8, 9, 4; 8, 10, 1; 4; 9, 13, 5; cf. s 8, 3, 4; 8, 6, 3; 6. M-M.*

κατοικίζω 1 aor. κατώκισα *cause to dwell, establish, settle* (so Hdt.+; POxy. 705, 24; LXX; Ep. Arist.; Jos., Ant. 1, 110 εὖς; 11, 19 ἐν) of the Spirit τὸ πνεῦμα ὃ κατώκισεν ἐν ἡμῖν *the Spirit which he (God) has caused to live in us* Js 4:5. τὸ πνεῦμα ὃ ὁ θεὸς κ. ἐν τῇ σαρκὶ ταύτῃ Hm 3:1. τὸ πνεῦμα κατώκισεν ὁ θεὸς εἰς σάρκα *God caused the Spirit to dwell in flesh* s 5, 6, 5. M-M.*

κατοικτίρω 1 aor. inf. κατοικτεῖραι (Soph., Hdt.+; 4 Macc) *have pity* τὶ *on* *some*th. (Alciph. 3, 39, 3) τὴν ἡλικίαν (cf. 4 Macc 8:20 τὸ τ. μητρὸς γῆρας) MPol 3.*

κατοπτρίζω (act.= 'produce a reflection' in Plut., Mor. 894F; mid.= 'look at oneself in a mirror' in Diog. L. 2, 33; 3, 39; 7, 17; Artem. 2, 7; Athen. 15 p. 687C. In the same mng. ἐγκατοπτρίζασθαι εἰς τὸ ὕδωρ Dit., Syll. 3 1168, 64 [III BC]. Pass. τὰ κατοπτριζόμενα = 'what is seen in a mirror' POxy. 1609, 19) occurs once in our lit., in the middle, prob. in the mng.: *look at* *some*th. *as in a mirror, contemplate* *some*th. (cf. Philo, Leg. All. 3, 101. The Itala and Vulg. transl. 'speculantes'; Tert., Adv. Marc. 5, 11 'contemplantes'. Likew. the Peshitto and Bohairic and Sahidic versions) τὴν δόξαν κυρίου *the glory of the Lord* 2 Cor 3:18.—Rtztst., NGG '16, 411, Hist. Mon. 242ff, Mysterienrel. 3 357; PCorssen, ZNW 19, '19/'20, 2-10; AEBrooke, JTS 24, '23, 98; NHugedé, La Métaphore du Miroir dans 1 et 2 Cor,

’57 (‘contemplate’).—Schlatter, Allo, WLKnox, St. Paul and the Church of the Gentiles ’39, 132; JDupont, RB 56, ’49, 392-411 (a good review) prefer the *mng. reflect.* See s.v. *ἐσόπτρον*. M-M.*

κατορθόω fut. κατορθώσω; 1 aor. mid. κατορθώσάμην (trag., Thu.+; inscr., pap., LXX, Ep. Arist.; oft. Philo; Jos., C. Ap. 2, 231) *set straight, complete, bring to a successful conclusion* of God (Menand., Epitr. 339; Alex. Aphr., Fat. 34, II 2 p. 206, 31; cf. Jos., Ant. 12, 312) *τὰς μερίμνας he will set your cares straight* Hv 4, 2, 5 (Polyaenus 8, 23, 30 of τοὺς πολέμους—to bring them to a fortunate end). Mid. κ. τὰς ἐντολάς *carry out the commands* v 3, 5, 3. τὰς ὁδοὺς (cf. Ps 118:9) v 2, 2, 6.—Pass. v 1, 1, 8.—Hs 8, 11, 4 v.l.*

κατόρθωμα, ατος, τό (Aristot., Polyb. et al.; Philo; Jos., Bell. 1, 55; 7, 5) *success, prosperity, good order, pl.* (as Charito 7, 6, 5; Xenophon Eph. 1, 1, 4; Dit., Syll.3 783, 15; PHermopol. 125 II, 4 τ. μέγιστα κατορθώματα τῇ πατρίδι) Ac 24:2 t.r. (s. *διόρθωμα*). M-M.*

κάτω adv. of place (Hom.+; inscr., pap., LXX, En., Philo, Joseph.).—1. *below* κ. ἐν τῇ αὐλῇ, *below in the courtyard* Mk 14:66. ἐπὶ τῆς γῆς κ. (Dt 4:39; Josh 2:11; 3 Km 8:23) Ac 2:19. κ. τοῦ βυθοῦ *at the bottom of the sea* B 10:5. Subst. τὰ κάτω (opp. τὰ ἄνω) *this world* (in contrast to ‘that’ world as Maximus Tyr. 11, 10c) J 8:23 (for the opp. τὰ ἄνω—τὰ κάτω cf. Ael. Aristid. 36, 32 K.=48 p. 449 D.; Herm. Wr. 11, 5; 14, 5; Dit., Syll.3 610, 52f [190 BC]). Under w. a number Mt 2:16 D.

2. *downwards, down* (Herodian 3, 11, 3; En. 14, 25; Jos., Ant. 19, 349) βάλλειν κάτω J 12:31 v.l.; βάλλειν σεαυτὸν κ. *throw yourself down* Mt 4:6; Lk 4:9. κ. κύπτειν J 8:6, 8 v.l.; πίπτειν κ. Ac 20:9; ἀπενεχθῆναι κ. *be brought down* Hs 9, 4, 7. ἔτι κ. χώρει *go down farther* Mt 20:28 D=Agr 22. ἀπ’ ἄνωθεν ἕως κ. *from top to bottom* (cf. Aëtius p. 86, 5 ἄνωθεν κάτω) Mt 27:51; Mk 15:38 (ἕως κ. as Ezk 1:27; 8:2). M-M.*

κατώτερος, α, ον comp. of κάτω (Hippocr.+; Vett. Val. 34, 21; IG XIV 2476; Gen 35:8; Test. Levi 3:1) *lower* κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς *he went down into the lower regions of the earth* Eph 4:9 (on the expr. cf. Galen VIII p. 894 K. μέρη τῆς καρδίας κατωτέρω; Ps 138:15 ἐν τοῖς κατωτάτοις τῆς γῆς; Tob 13:2 S; ἐκ τοῦ κατωτάτου ἔδου Third Corinthians 3:30). Some think the pass. refers to Jesus’ burial. Many (Tert., Chrysost., FCBaur, Wohlenberg, Clemen2 90, OHoltzmann) take τὰ κατ. μέρη τ. γῆς to be Hades (cf. Ael. Aristid. 26, 103 K.=14 p. 367 D. of the Titans: εἰς τ. κατωτάτους μυχοὺς τῆς γῆς ἀπελθεῖν). Others hold that Jesus’ coming on earth, the incarnation, is meant.—AHJLindroth, Descendit ad inferna: Svensk Teol. Kvartalskrift 8, ’32, 121-40; FBüchsel, TW III 641-3; BI-D. §167 app. S. on πνεῦμα 2 and 4c. M-M.*

κατωτέρω adv. (Aristoph.+; Jos., Ant. 8, 154) *lower, below* w. numbers ἀπὸ διετοῦς καὶ κατωτέρω *two years old and under* Mt 2:16 (cf. 1 Ch 27:23 ἀπὸ εἰκοσαετοῦς καὶ κάτω.—BI-D. §62; Rob. 297f).*

Καῦδα s. *Κλαῦδα*. M-M.

καῦμα, ατος, τό (Hom.+; Epigr. Gr. 649, 5; PLond. 1166, 6 [42 AD]; PSI 184, 6; LXX; Jos., Ant. 18, 192) *burning, heat* Rv 7:16 (Crinagoras no. 14, 4 ἡελίου καῦμα τὸ θερμότατον). καυματίζεσθαι κ. μέγα *be burned with a scorching heat* 16:9. M-M.*

καυματίζω 1 aor. ἐκαυμάτισα, pass. ἐκαυματίσθην (Epict. 1, 6, 26; 3, 22, 52; M. Ant. 7, 64, 3. Of fever Plut., Mor. 100D; 691E) *burn (up) τινὰ ἐν πυρὶ someone with fire* Rv 16:8. Pass. *be burned, be scorched* of plants withering in the heat Mt 13:6; Mk 4:6. κ. καῦμα μέγα Rv 16:9 (s. *καῦμα*).*

καυματόω (only in Eustathius Macrembolita 8, 4 p. 18 ἀνδρὶ διψῶντι καὶ καυματουμένῳ) *be scorched by the heat* Mt 13:6 B.*

καῦσις, εως, ἡ (Hdt.+; Inschr. v. Magn. 179, 11; Wilcken, Chrest. 70, 10 [57/6 BC]; PLond. 1166, 14 [42 AD]; 1177, 74; LXX; En. 102, 1; Philo, Decal. 150) *burning ἥς τὸ τέλος εἰς καῦσιν its (the land’s) end is to be burned over* Hb 6:8. M-M.*

καυσόω (Ptolem., Apotelesm. 1, 4, 4 Boll-B.; PHolm. 25, 27) pass. *be consumed by heat, burn up* (Diosc. 2, 134 W.; Antyllus in Oribas. 9, 13, 1; Galen, CMG V 9, 1 p. 264, 13; Philumen. p. 26, 21 of fever) στοιχεῖα καυσούμενα *λυθήσεται the elements will be destroyed by burning* 2 Pt 3:10; cf. vs. 12.—On the destruction of the world by fire cf. Rtzst., Weltuntergangsvorstellungen ’24; s. also FOlivier, 2 Pt 3:10: Religio 11, ’35, 481-9.*

καυστηριάζω pf. pass. ptc. κεκαυστηριασμένος (Strabo 5, 1, 9 ed. GKramer [1844] v.l.; Leontios 40 p. 79, 9; perh. BGU 952, 4.—καυτηριάζω in Hippiatr. 1, 28 vol. I p. 12, 4) *brand with a red-hot iron* (Strabo), *sear fig.*, pass. κεκαυστηριασμένοι τὴν ἰδίαν συνείδησιν *seared in their own consciences* 1 Ti 4:2 (schol. on Lucian 137, 11 Rabe is dependent on this). M-M.*

καύσων, ονος, ὁ *heat, burning (sun)* (so Diphilus [c. 300 BC] in Athen. 3, 2 p. 73A; Leo 9, 5; Syntipas collection of Aesop’s fables 54 p. 547 P.; Cyrill. Scyth. p. 94, 23 and 25; 109, 21; Gen 31:40 A; Sir 18:16; Test. Gad 1:4) Mt 20:12. κ. ἔσται *it will be a hot day* Lk 12:55. ἀνέτειλεν ὁ ἥλιος σὺν τῷ κ. *the sun came up with its scorching heat* Js 1:11 (since the sun brings w. it burning heat, but not the scorching east wind, which is usu. meant by καύσων in

the LXX, it is not likely that a hot wind is meant in the Js passage. On the combination of κ. with ἥλιος cf. Is 49:10). M-M.*

καυτηριάζω 1 Ti 4:2 t.r., s. **καυστηριάζω**.*

καυχάομαι (Pind., Hdt.+; Dit., Syll.3 1268, 23; POxy. 1160, 7ff; PSI 26, 16; LXX) mid. dep.; 2 sing. καυχᾶσαι Ro 2:17, 23; 1 Cor 4:7 (cf. Mayser 328; JWackernagel, ThLZ 33, '08, 639; Thackeray 218; Mlt.-H. 198); fut. καυχήσομαι; 1 aor. ἐκαυχησάμην; pf. κεκαύχημαι. In our lit. restricted to Paul (who has it c. 35 times), except for two pass. each in Js and Ign., and one in 1 Cl (a quot. fr. the OT).

1. intr. *boast, glory, pride oneself* (Sappho, fgm. 26, 10 D.2) ἐν τινι *in or about a person or thing* (schol. on Apollon. Rhod. 3, 976 οἱ καυχώμενοι ἐν ἐτέρων διαβολαῖς; LXX; Test. Judah 13:2.—Bl-D. §196 w. app.; cf. Rob. 532) ἐν θεῷ Ro 2:13. ἐν τῷ θεῷ 5:11. ἐν κυρίῳ 1 Cor 1:31b; 2 Cor 10:17b (cf. on both Jer 9:23). ἐν Χριστῷ Ἰησοῦ Phil 3:3. ἐν ἀνθρώποις 1 Cor 3:21.—ἐν νόμῳ (cf. Sir 39:8) Ro 2:23; in afflictions 5:3; in the work of others 2 Cor 10:15; in weaknesses 12:9; in high position Js 1:9; wisdom, etc. 1 Cl 13:1 (Jer 9:22f). ἐν τῇ ὑμετέρᾳ σαρκί Gal 6:13. ἐν τῷ σταυρῷ vs. 14. ἐν τῷ προσώπῳ κ., opp. ἐν τῇ καρδίᾳ *pride oneself on externals—on the heart* 2 Cor 5:12. ἐν ᾧ καυχῶνται 11:12.—The ἐν is to be taken somewhat differently Js 4:16 (s. ἀλαζονεία).—εἰς τι *boast with regard to someth.* 2 Cor 10:16. Differently εἰς τὰ ἄμετρα κ. *boast beyond limit* (s. ἄμετρος) vs. 13, 15.—ἐπὶ τινι *based on someth., in someth.* (Cratinus Com. [V BC] 95; Dioid. S. 15, 6, 2 ἐπὶ τοῖς ποιήμασιν; 16, 70, 2; iambic poet in Ps.-Callisth. 2, 20, 11 ἐπὶ τέκνοις; Dit., Syll.3 loc. cit. ἐπὶ ῥώμῃ; Ps 5:12 v.l. [11]) Ro 5:2 (JMBover, Biblica 22, '41, 41-5). ὑπὲρ τινος *on behalf of someone* 2 Cor 12:5a, b. κατὰ τι *in accordance with someth.* 2 Cor 11:18a.—ἐνώπιον τ. θεοῦ *before God* 1 Cor 1:29.—W. ὅτι foll. (Strabo 13, 1, 27) IPHld 6:3.—Abs. (Test. Reub. 3:5) 1 Cor 1:31a; 4:7; 2 Cor 10:17a; 11:18b, 30a; 12:1, 6; Eph 2:9; IPol 5:2.—1 Cor 13:3, P46 ἁΒ Orig. and the Egypt. versions have καυχῆσθαι (defended e.g. by Harnack, SAB '11, 139ff; Gdspld., Probs. 162-5; KWClark, Studia Paulina [deZwaan-Festschr.] '53, 61f) instead of καυθήσθαι, which is preferred by most (Heinrici, B and JW Weiss, Bachmann, Ltzm., Sickenberger, H-DWendland, E Preuschen [ZNW 16, '15, 127ff]; JKelliot, ZNW 62, '71, 297f). N.26 reads καυχῆσθαι.—S. καίω 2.

2. trans. *boast about, mention in order to boast of, be proud of* τι *someh.* (Philemo Com. 141 p. 521; Dioid. S. 20, 63, 4) τὰ τῆς ἀσθενείας μου *boast about my weaknesses* 2 Cor 11:30b (cf. Pr 27:1 κ. τὰ εἰς αὔριον). τι περὶ τινος 10:8. τί τινι ὑπὲρ τινος *say someth. boastingly (or in pride) to someone concerning someone* 7:14; 9:2 (here a ὅτι—clause defines τι more closely). μικρόν τι 11:16.—JBosch, 'Gloriarise' según San Pablo, Sentido y teologia de καυχάομαι, '70. M-M. B. 1281.*

καύχημα, ατος, τό (Pind., Isth. 5, 65; LXX).—1. *boast, object of boasting* (Ael. Aristid. 32, 5 K.=12 p. 135 D.), then also used when the boast is not made in words, to denote *the thing of which one is proud*, in this sense pride (Dt 33:29; Pr 17:6) κ. ἔχει *he has someth. to boast about* Ro 4:2. οὐκ ἔστιν μοι κ. *I have nothing to boast about* 1 Cor 9:16. εἰς αὐτὸν τὸ κ. ἔχειν *have a reason for boasting on one's own account* Gal 6:4 (PhHaeuser, BZ 12, '14, 45-56). With gen. (Ps.-Callisth. 2, 22, 7 and 11 Περσῶν κ.) τὸ κ. μου οὐδεὶς κενώσει 1 Cor 9:15. κ. τινος εἶναι *be someone's pride* 2 Cor 1:14. εἰς κ. ἐμοὶ εἰς ἡμέραν Χριστοῦ *as my pride (and joy) in the day of Christ* Phil 2:16. τὸ κ. ἡμῶν *what we are proud of* 1 Cl 34:5. τὸ κ. ὑμῶν *what you can be proud of* Phil 1:26. οὐ καλὸν τὸ κ. ὑμῶν *what you are so proud of* 1 Cor 5:6. τὸ κ. τῆς ἐλπίδος *that for which we are proud to hope* (cf. Ro 5:2) Hb 3:6.

2. *boast, what is said in boasting* ἵνα μὴ τὸ κ. ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ *so that what we say in praise of you may not prove to be empty words* 2 Cor 9:3.—Almost=*boasting* (cf. Pind., Isth. 5, 51 καύχημα=act. 'boasting') ἀφορμὴν διδόναι τινὶ καυχήματος ὑπὲρ τινος *give someone an occasion to be proud of someone* 5:12.—Genths, D. Begriff des καύχημα b. Pls: NKZ 38, '27, 501-21.*

καύχησις, εως, ἡ (Epicurus fgm. 93; Philod., περὶ κακιῶν p. 27 J.; Philo, Congr. Erud. Gr. 107; LXX).

1. *boasting* (Jer 12:13) Ro 3:27; 2 Cor 11:10, 17; Js 4:16; IEph 18:1. In a list of vices Hm 8:3. στέφανος καυχήσεως *crown of pride, i.e. to be proud of* (Ezk 16:12; Pr 16:31) 1 Th 2:19. κ. ὑπὲρ τινος *pride that one has in someone* 2 Cor 7:4; 8:24. ἡ καύχησις ἡμῶν ἐπὶ Τίτου *our boasting in the presence of Titus* 7:14. ἐν κ. ἀπολέσθαι *be lost because of boasting* ITr 4:1. ἔχω τὴν κ. ἐν Χριστῷ Ἰησοῦ *I may boast in Christ of my relation to God* Ro 15:17; νῆ τὴν ὑμετέραν κ. *as surely as I may boast of you* 1 Cor 15:31.

2. *object of boasting, reason for boasting* 2 Cor 1:12.—RAsting, Kauchesis '25; AFridrichsen, Symb. Osl. 7, '28, 25-9; 8, '29, 78-82; RBultmann, TW III 646-54.*

Καφαρναούμ, ἡ indecl. (כַּפְּרִנָּה ; Καφρν. also P45 Lk 10:15 and in the two gosp.-fgm. [V AD] POxy. 847 [J 2:12]; 1596 [J 6:17]. In the later tradition the form Καπερναούμ predominates; on the spelling cf. Bl-D. §39, 2; Rob. 184; 219; FCBurkitt, The Syriac Forms of NT Proper Names '12, 27f, JTS 34, '33, 388-90; F-MAbel, Le nom de C.: Journ. of the Palest. Orient. Soc. 8, '28, 24-34) Capernaum (Ptolem. 5, 16, 4 Καπαρναούμ; cf. Jos., Bell. 3, 519Καφαρναούμ, Vi. 403 εἰς κώμην Κεφαρνωκόν. Not in OT), a city on Lake Gennesaret, whose location is still uncertain. Acc. to some (so the Onomastica), its ruins are to be found at Tell Hûm (or Telhûm); this view has the best support at present. Acc. to others the site was at Khan Minyeh (so perh. Jos., Bell. 3, 519) Mt 4:13; 8:5; 11:23; 17:24; Mk 1:21; 2:1; 9:33; Lk 4:23, 31; 7:1; 10:15; J 2:12; 4:46; 6:17, 24, 59; GEb 2.—HGuthe, RE X 27ff (lit.); BMeistermann, C. et Bethsaïde '21; Dalman, Orte3 149ff; HHBörge, Kapernaum '40; BHjerl-Hansen, Kapernaum '41; JSKennard, Jr., Was C. the Home of Jesus?: JBL 65, '46, 131-41; EFFBishop, Jesus and C.: CBQ 15, '53,

κε' as numeral *twenty-five* Hs 9, 4, 3; 9, 5, 4; 9, 15, 4.*

Κεγχρεαί, ὧν, αἱ (Thu. [Κεγχρεαί], X.+) *Cenchreae*, the seaport of Corinth (Philo, In Flacc. 155: Κ., τὸ Κορίνθιον ἐπίνειον) on the eastern side of the isthmus (Strabo 8, 6, 22) Ac 18:18; Ro 16:1; *subscr.* The port on the western side was Lechaeum (Diod. S. 11, 16, 3 ἀπὸ Λεχαιίου μέχρι Κεγχρεῶν).—WMichaelis, ZNW 25, '26, 144-54.*

κέδρος, ου, ἡ (Hom.+; LXX; Philo, Aet. M. 64; Jos., Ant. 8, 44) *cedar tree* J 18:1 v.l.; 1 Cl 14:5 (Ps 36:35). S. the foll. entry. M-M.*

Κεδρών, ὁ indecl. (ῥῆγῃ; Jos., Bell. 5, 70; 252 Κεδρών, ὄνος, Ant. 8, 17 τὸν χειμάρρουν Κεδρῶνα) *Kidron* ὁ χειμάρρουν τοῦ Κ. (the Rahlfs LXX does not have the article before Κ. anywhere; this is in accord w. the good text tradition: 2 Km 15:23; 3 Km 2:37; 15:13; 4 Km 23:6, 12) *the Kidron valley*, a wadi or watercourse (dry except in the rainy season), adjoining Jerusalem on the east and emptying into the Dead Sea J 18:1.—GDalman, Jerusalem u. s. Gelände '30, 182ff. M-M. s.v. κέδρος.*

κεῖμαι impf. 3 sing. ἔκειτο (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Test. 12 Patr.; Sib. Or. 4, 66; 5, 225 al.) *lie, recline*; can serve as passive of τίθημι.

1. lit.—a. of pers.: w. indication of place ἐν τινι *in someth.* of a child ἐν φάτνῃ Lk 2:12, 16. Of a dead person (Hom.+; also in Palest. [Philol. Wochenschr. 49, '29, 247] and Alexandrian [Sb 1397] grave *inscr.*; PRyl. 114, 17 τοῦ σώματος κειμένου) w. οὗ or ὅπου (PGM 4, 2038) Mt 28:6; Lk 23:53; J 20:12.

b. of things *lie* ἐπὶ τι *on someth.* 2 Cor 3:15. Also ἐπάνω τινός Mt 5:14 (κ. of location of a place since Hdt., Thu.; Dit., Syll.3 685, 46 [139 BC]; Tob 5:6 S ἐν τῷ ὄρει; Jos., Ant. 9, 7).—Abs. (as Hom.+; Josh 4:6) of a throne, a bench *stand* (Hdt. 1, 181, 5 κλίνη κ.; Arrian, Anab. 6, 29, 6 τράπεζα κ.; Charito 5, 4, 5; Polyaeus 4, 3, 24 and Paus. 2, 31, 3 θρόνος κ.) Rv 4:2; Hv 3, 1, 4. Of cloths *lie (there)* J 20:5, 6, 7.—21:9. Of vessels *stand (there)* (X., Oec. 8, 19; Paus. 9, 31, 3 τρίποδες. Cf. 1 Esdr 6:25; Jer 24:1) 2:6; 19:29. Of goods *be stored up* Lk 12:19 (Hom.+; cf. PSI 365, 20 [251/0 BC] ὁ σῖτος ἐπὶ τῆς ἄλῳ κείμενος).—Of a foundation *be laid* 1 Cor 3:11. ἡ πόλις τετράγωνος κεῖται *is laid out as a square* Rv 21:16. κ. πρὸς τι *be laid at someth.* the ax at the roots Mt 3:10; Lk 3:9. κ. πρὸς w. acc. also means *be very close to someone* in ὁ ἄγγελος τ. προφητικοῦ πνεύματος ὁ κείμενος πρὸς αὐτόν (i.e. τ. ἄνθρωπον) Hm 11:9 (the text in POxy. 5 says: ἐπ' αὐτόν).

2. fig.—a. *be appointed, set, destined* εἰς τι *for someth.* εἰς πῶσιν καὶ ἀνάστασιν *for the fall and rising* Lk 2:34. εἰς ἀπολογίαν τοῦ εὐαγγελίου Phil 1:16. εἰς τοῦτο 1 Th 3:3.—κ. ἐπὶ τινος *be put in charge of someth.* of the angel of punishment ἐπὶ τῆς τιμωρίας *in charge of the punishment* Hs 6, 3, 2.

b. *be given, exist, be valid* of legal matters (legal t.t. Eur.; Thu.+; s. also BGU 1002, 14 [55 BC] πᾶσαι αἱ κατ' αὐτῶν κείμεναι συγγραφαί; PTeht. 334, 7 of a marriage contract κατὰ τ. κειμένην ἡμῖν συγγραφὴν; 2 Macc 4:11) τινὶ *for someone* of law (Menand., Pap. Did. 14 J. ἐστ' ἀνδρὶ κ. γυναικὶ κείμενος νόμος; Dio Chrys. 64[14], 13; Dit., Or. 111, 30 [II BC] ὁ κείμενος νόμος; pap.; Ep. Arist. 15; Philo, Det. Pot. Ins. 18 νόμος κεῖται) 1 Ti 1:9. Of powers κ. ἐπὶ τινι *exist for someth., relate or apply to someth.* Hm 6, 1, 1.

c. *occur, appear, be found* (Hellanicus [V BC] 4 fgm. 93 Jac. αὕτη [i.e., Πιτάνη] παρ' Ἀλκαίῳ κεῖται=*is found in Alcaeus*) ἐν παραβολαῖς B 17:2. διὰ τί ὁ υἱὸς τοῦ θεοῦ εὗς δούλου τρόπον κεῖται ἐν τῇ παραβολῇ; *why does the Son of God appear in the parable as a slave?* Hs 5, 5, 5; cf. 5, 6, 1.

d. *find oneself, be, in a certain state or condition* (Hdt. 8, 102 al.; Menand., fgm. 576, 2 K. τὴν ἐν ἐτέρῳ κειμένην ἁμαρτίαν; PTeht. 27 I, 7 [113 BC] ἐν περιστάσει κειμένων; 2 Macc 3:11; 4:31, 34; 3 Macc 5:26) ὁ κόσμος ἐν τῷ πονηρῷ κ. *the world lies in (the power of) the evil one* 1J 5:19 (another possibility is the *mng.* κ. ἐν τινι *be dependent on someone* [Soph., Oed. R. 247f; Polyb. 6, 15, 6]). M-M. B. 834.**

κειρία, ας, ἡ (Aristoph.; Plut., Alcib. 16, 1; Pr 7:16; cf. κῆρία Zen.-P. 69 [=Sb 6775], 9; PSI 341, 7; 387, 4. On the spelling Bl-D. §24; cf. Mlt.-H. 71f) *bandage, grave-clothes* (schol. on Aristoph., Av. 816 κειρία, εἶδος ζώνης ἐκ σχοινίων, παρειακὸς ἱμάντι, ἧ δεσμοῦσι τὰς κλίνας) J 11:44. M-M.*

κείρω 1 aor. ἔκειρα, mid. ἐκειράμην (Hom.+; inscr., pap., LXX; Jos., Bell. 6, 5; Sib. Or. 3, 359) *shear a sheep* (Artem. 4, 51 πρόβατον; Babrius 51, 3; Jos., Ant. 6, 297 after 1 Km 25:2; Test. Jud. 12:1) ὁ κείρων (Aesop, Fab. 212P.=382 H.) Ac 8:32 ὁ ὁ κείρας 1 Cl 16:7; B 5:2 (all three after Is 53:7, where both readings are found) *the shearer*. Mid. *cut one's hair or have one's hair cut* (Bl-D. §317; Rob. 809.—X., Hell. 1, 7, 8) τὴν κεφαλὴν *have one's hair cut* (as the result of a vow; s. εὐχή 2) Ac 18:18. Abs. (Quint. Smyrn. 3, 686 and 688) 1 Cor 11:6a, b. M-M.*

κέκμηκα s. κάμνω.

κέλευσμα, ατος, τό (Aeschyl., Hdt.+; Sb 4279, 3 [I AD]; Pr 30:27; Philo, Abr. 116; Jos., Ant. 17, 140; 199; on the spelling s. Bl-D. §70, 3) *signal, (cry of) command* (Hdt. 4, 141 al.) ὁ κύριος ἐν κ. καταβήσεται *the Lord will come down with a cry of command* 1 Th 4:16 (cf. on the κέλευσμα of God, Galen XIX p. 179 K. τοῦ δημιουργοῦ; Philo, Praem. 117 and Descensus Mariae in Rtzst., Poim. 5, 3).—LSchmid, TW III 656-9. M-M.*

κελεύω *impf.* ἐκέλευον; 1 *aor.* ἐκέλευσα (Hom.+; *inscr.*, *pap.*, LXX, Ep. Arist.; Philo, Leg. All. 2, 28; Joseph.; Test. 12 Patr.) *command, order, urge foll.* by the *aor. inf.* (Bl-D. §338, 2; Rob. 857), which indicates the action to be carried out; the *pers.* who receives the order is in the *acc.* (Sib. Or. 3, 298) κέλευσόν με ἐλθεῖν πρὸς σε *command me to come to you* Mt 14:28, cf. vs. 19; Ac 4:15; 22:30; 23:10; 24:8 v.l.; 1 Cl 43:2. This *constr.* can also be understood simply as the *acc. w. inf.* as such, as plainly Ac 8:38.—The *constr.* in which κ. is followed by the *acc.* and the *pass. inf.*, indicating that something is to happen to someone or something without giving the person who is to carry out the command, is more in accord w. Lat. usage than w. class. Gk. (Bl-D. §5, 3b; 392, 4; Rob. 111) ἐκέλευσεν αὐτὸν ὁ κύριος πραθῆναι Mt 18:25. Cf. 27:64; Lk 18:40; Ac 12:19; 25:6, 17.—W. *inf.* alone, so that everything else must be supplied fr. the context Mt 8:18; 14:9; 27:58; Ac 5:34; 21:33.—More rarely and actually as an exception (Bl-D. §338, 2) we have the *pres. inf.* w. *acc.* (X., An. 2, 1, 8; Charito 7, 6, 2) Ac 21:34; 22:24; 23:3, 35; 25:21; 27:43; 1 Cl 33:3; 40:1f. Without *acc.* (X., Cyr. 2, 2, 2; Appian, Liby. 55 §241; Herodian 2, 3, 3) Ac 16:22.—Abs. κελεύσαντος τοῦ Φήστου at Festus' command Ac 25:23 (cf. *Inscr.* Gr. 594, 53 [279 BC] ἐπιμελητῶν κελεύοντων; Jos., Ant. 11, 78 Δαρείου κελεύσαντος).—W. *dat.* of the *pers.* and *inf.* (Longus 3, 8, 2; Polyaeus 3, 10, 11; Tob 8:18 BA [aor.].—Thu. 1, 44, 1; Diod. S. 19, 17, 3; Herm. Wr. 1, 29; 2 Macc 5:12; Ep. Arist. 184; Jos., Ant. 20, 132 [pres.]) Mt 15:35 v.l. (κ. is also toned down to *urgently request, invite*: Nicol. Dam.: 90 fgm. 4 p. 332, 9ff Jac.; Epict., fgm. 17 in an invitation; Arrian, Anab. 2, 6, 1 his friends do this to Alex. the Great; 3, 9, 3; 7, 2, 1; 7, 8, 3). M-M. B. 1337.

κενεμβατεύω a form supplied purely by conjecture as v.l. for ἐμβατεύω Col 2:18 (q.v.). The closely related κενεμβατέω *step on emptiness, make a misstep* in rope-walking is found Plut., Lucian et al. Mlt.-H. 273f; Bl-D. §154.*

κενοδοξέω *hold a false opinion, vainly imagine* (Polyb. 12, 26c, 4; Dio Chrys. 21[38], 29; 4 Macc 5:10; 8:24; Philo, Mut. Nom. 226) MPol 10:1.*

κενοδοξία, ας, ἡ—1. *vanity, conceit, excessive ambition* (Polyb. 3, 81, 9; Plut., De Adulat. 14 p. 57D; Lucian, Dial. Mort. 20, 4; Vett. Val. 358, 31; 4 Macc 2:15; 8:19; Philo, De Jos. 36) κατὰ κενοδοξίαν *from empty conceit* Phil 2:3; IPHld 1:1. In a catalogue of vices (as Cebes 24, 2) 1 Cl 35:5; Hm 8:5.

2. *illusion, delusion, error* (since Epicurus p. 78, 7 Us.; Wsd 14:14; Philo, Mut. Nom. 96, Leg. ad Gai. 114) ἐμπίπτειν εἰς τὰ ἄγκιστρα τῆς κ. *be caught on the fishhooks of false doctrine* IMg 11. πείθεσθαι ταῖς κ. τινός *let oneself be misled by someone's delusions* Hs 8, 9, 3.—FrWilhelm, RhM 70, '15, 188; 72, '17/'18, 383f w. many exx. M-M.*

κενόδοξος, ον *conceited, boastful* (so Polyb. 27, 7, 12; 38, 7, 1; Epict. 3, 24, 43; M. Ant. 5, 1, 6; Vett. Val. 271, 2; Ep. Arist. 8; Philo, Somn. 2, 105) D 3:5. μὴ γινώμεθα κενόδοξοι *let us not become boasters* Gal 5:26. M-M.*

κενός, ἡ, ὄν (Hom.+; *inscr.*, *pap.*, LXX, Ep. Arist., Philo, Joseph.) *empty*—1. *lit.* (Jos., Vi. 167) κεράμιον *empty jar* Hm 11:15. σκευός (4 Km 4:3) m 11:13. κ. ἀποστέλλειν τινά *send someone away empty-handed* (cf. PReinach 55, 9 [III AD] μὴ ἀναπέμψης αὐτὸν κενόν; Gen 31:42; Dt 15:13; Job 22:9) Mk 12:3; cf. Lk 1:53; 20:10f.

2. *fig.*—a. of things—α. *without content, without any basis, without truth, without power* κ. λόγοι *empty words* (Pla., Laches 196B; Menand., Mon. 512; Herm. Wr. 16, 2; Ex 5:9; Dt 32:47; Jos., C. Ap. 2, 225; Test. Napht. 3:1.-PPar. 15, 68 [120 BC] φάσει κενῇ) 1 Cor 3:18 D; Eph 5:6; Dg 8:2; cf. D 2:5. πνεῦμα Hm 11:11, 17. κ. ἀπάτη *empty deceit* Col 2:8 (cf. Arrian, Anab. 5, 10, 4 κενὸς φόβος=false alarm). Of the things of everyday life *vain* Hm 5, 2, 2. τρυφή m 12, 2, 1. πεποιθήσις s 9, 22, 3. Of preaching and faith 1 Cor 15:14a, b; Js 2:20 P74 (cf. Demosth. 18, 150 k. πρόφασις; Aeschyl., Pers. 804 κ. ἐλπίς; cf. Wsd 3:11; Sir 34:1). As κ. here=μάταιος (vs. 17), the two words are found together in the same sense (cf. Demosth. 2, 12; Plut., Artax. 15, 6, Mor. p. 1117A; Oenomaus in Euseb., Pr. Ev. 5, 21, 5 κενὰ καὶ μάταια of oracles; Hos 12:2; Job 20:18; Ep. Arist. 205) 1 Cl 7:2; cf. κενὴ ματαιολογία Pol 2:1.

β. *without result, without profit, without effect, without reaching its goal* κενὰ μελετᾶν *imagine vain things* Ac 4:25 (Ps 2:1). κενὸν γενέσθαι *be in vain*: ἡ χάρις αὐτοῦ οὐ κενὴ ἐγενήθη 1 Cor 15:10. ἡ εἰσοδος ἡμῶν ἡ πρὸς ὑμᾶς οὐ κ. γέγονεν 1 Th 2:1. κόπος 1 Cor 15:58.—εἰς κενόν *in vain, to no purpose* (Diod. S. 19, 9, 5; Heliod. 10, 30; PPetr. II 37, 1b recto, 12 [III BC]; Epigr. Gr. 646, 10; Lev 26:20; Is 29:8; 65:23; Jer 6:29; Jos., Ant. 19, 27; 96) 2 Cor 6:1. εἰς κ. τρέχειν *run in vain* (cf. Menand., Mon. 51 ἀνὴρ ἄβουλος εἰς κ. μοχθεῖ τρέχων) Gal 2:2; Phil 2:16a; cf. vs. 16b; 1 Th 3:5; Pol 9:2 (Phil 2:16a).

β. of *pers.* (Pind.+; Soph., Ant. 709; Plut., Mor. 541A ἀνόητοι καὶ κενοί; Epict. 2, 19, 8; 4, 4, 35; Judg 9:4; 11:3 B; Philo, Spec. Leg. 1, 311): *foolish, senseless, empty* Hm 12, 4, 5. ἄνθρωπος κ. Js 2:20; Pol 6:3. ἄνθρωπος κενὸς ἀπὸ τοῦ πνεύματος τοῦ δικαίου *empty of the righteous spirit* Hm 5, 2, 7. κ. ἀπὸ τῆς ἀληθείας m 11:4; ἀπὸ τῆς πίστεως κ. s 9, 19, 2. In paronomasia (cf. Job 27:12) αὐτὸς κ. ὢν κενῶς καὶ ἀποκρίνεται κενοῖς *he himself, empty* (of God's Spirit) *as he is, gives empty answers to empty people* m 11:3.—vs. 13. M-M. B. 932.*

κενόσπουδος, ον *concerning oneself about worthless things* (Plut., Mor., p. 560B; 1061C; 1069B; Diog. L. 9, 68) ἐὰν κ. μὴ εὑρεθῇς *if it is not found that you concern yourself about worthless things* Hs 9, 5, 5.*

κενοφωνία, ας, ἡ (Diosc., Mat. Med. Praef. 2 W.; Porphyry., Adv. Christ. 58, 15 Harnack; Hesychius and Suidas =ματαιολογία) *chatter, empty talk* βέβηλοι κενοφωνίαι *godless chatter* 1 Ti 6:20; 2 Ti 2:16 (as v.l. in both *pass.* καινοφωνίαι *contemporary jargon*, unless this is simply a phonetic variant, since in this period αι was pronounced as

ε). **M-M.***

κενῶω fut. κενώσω; 1 aor. ἐκένωσα, **pass.** ἐκενώθην; **pf. pass.** κεκένωμαι (**trag.**, **Hdt.**+; **pap.**; Jer 14:2; 15:9; **Philo**; **Jos.**, **Ant.** 8, 258v.l.) *make empty*.

1. *to empty* **pass.** κενοῦται ὁ ἄνθρωπος *the man is emptied* **Hm** 11:14. Of Christ, who gave up the appearance of his divinity and took on the form of a slave, ἐαυτὸν ἐκένωσεν *he emptied himself, divested himself of his privileges* **Phil** 2:7 (s. on ἄρπαγμός and **JRoss**, **JTS** 10, 1909, 573f, supported by **WWarren**, On ἐαυτὸν ἐκένωσεν: **JTS** 12, '11, 461-3; **KPetersen**, ἐαυτ. ἐκέν.: **Symb. Osl.** 12, '33, 96-101; **WEWilson**, **ET** 56, '45, 280; **ELewis**, Interpretation 1, '47, 20-32; **ESchweizer**, Erniedrigung u. Erhöhung bei Jesus u. seinen Nachfolgern '62; **HWRobinson**, The Cross in the OT '55, 103-5; **RPMartin**, An Early Christian Confession '60; **JoachJeremias**, **TW** V, 708 holds that the kenosis is not the incarnation but the cross [**Is** 53:12], and defends his position **NovT** 6, '63, 182-88; **D Georgi**, Der Vorpaulinische Hymnus **Phil** 2:6-11 in **Bultmann-Festschr.**, '64, 263-93; **JHarvey**, **ET** 76, '65, 337-39 [Adam typology]).

2. *destroy; render void, of no effect* (**Vett. Val.** 90, 7) τὸ καύχημά μου οὐδεὶς κενώσει *no one will deprive me of my reason for boasting* 1 Cor 9:15. **Pass.** κεκένωται ἡ πίστις *faith is made invalid* **Ro** 4:14. ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ 1 Cor 1:17.—Also of **pers.** πολλοὶ ἐκενώθησαν *many have been ruined* **Hs** 9, 22, 3.

3. *deprive of (its) justification* **pass.** lose its justification 2 Cor 9:3 (c. καύχημα 2). **M-M.***

κέντρον, ου, τό (**Hom.**+; **BGU** 544, 12; **LXX**, **Philo**; **Jos.**, **Ant.** 7, 169).

1. *the sting of an animal* (**Aristot. et al.**; **Aelian**, N.A. 16, 27 σκορπίου) **Rv** 9:10 (s. **Ctesias**, Ind. 7, a strange beast of India τὸ πρόσωπον ἐοικὸς ἀνθρώπῳ. . . ὥσπερ λέων. . . horrible teeth. . . σκορπίος. . . τὸ κέντρον in its tail, whose sting is deadly). **Fig.** (**Aesop**, Fab. 276 **P.**=**Babr.** no. 185 Cr. κ. τῆς λύπης) of death 1 Cor 15:55f after **Hos** 13:14 (s. **ESellin**, **RSeeberg-Festschr.** I '29, 307-14).

2. *a goad*, a pointed stick that served the same purpose as a whip (**Hom.**+; **Pr** 26:3), in a proverbial **expr.** (cf. **Pind.**, **Pyth.** 2, 173 [s. **Ael. Aristid.** 45 p. 70 D.]; **Aeschyl.**, **Ag.** 1624, **Prom.** 323; **Eur.**, **Bacch.** 795 [**WNestle**, Anklänge an **Eur.** in **AG: Philol.** 59, '00, 46-57]; **Fgm.** **Iamb.** **Adesp.** 13 **Diehl**: ἵππος ὄνῳ, πρὸς κέντρα μὴ λακτιζέτω; **inscr. fr.** **Asia Minor** [**JHS** 8, 1887, 261]: λακτίζεις πρὸς κέντρα; **AOtto**, D. Sprichwörter d. Römer 1890, 331f) πρὸς κέντρα λακτίζειν *kick against the goads of a balking animal*, **fig.** of a man who resists the divine call **Ac** 9:5 t.r.; 26:14 (on the **pl.** cf. **Eur.**, **loc. cit.**, the iambic fragment, the **inscr.**, and **PGM** 4, 2911 κέντροισι βιαίοις of the stings of passion; **Herm. Wr.** p. 482, 26 **Sc.**; **Philo**, **Det. Pot. Ins.** 46 πάθους κέντροις).—**FSmend**, **Αγγελος** I '25, 34-45, **esp.** 41ff, but s. **WG Kümmel**, **Rö** 7 u. die Bekehrung des Paulus '29, 155-7; **HWindisch**, **ZNW** 31, '32, 10-14; further **lit.** in **EHaenchen**, **Acts** '56, p. 616, 2 (Eng. tr. '71, p. 685, 3); **LSchmid**, **TW** III 662-8. **M-M. B.** 864.*

κεντυρίων, ωνος, ὁ (**Lat.** **loanw.**; since **Polyb.** 6, 24, 5; **inscr.**, **pap.** [exx. in **Hahn** 122, 7; 227, 8; 233, 3]; **loanw.** in **rabb.**) *centurion* (=ἐκατοντάρχης) **Mk** 15:39, 44f; **GP** 8:31; 10:38; 11:45, 47, 49; **MPol** 18:1.—**S.** on ἑκατοντάρχης and **CSchneider**, D. Hauptmann am Kreuz: **ZNW** 33, '34, 1-17. **M-M.***

Κεγχραιί s. **Κεγχραιί**.

κένωμα, ατος, τό (**Philo Mech.** 57, 17; 21; **Polyb.** 6, 31, 9; 11; **Hero Alex.** I p. 432, 5; **Plut.**, **Aemil.** 20, 8, **Mor.** 655B **al.**; **PAmh.** 48, 8 [106 BC]; **POxy.** 1292, 4 [c. 30 AD]; **Aq.**) *empty space, emptiness* τοῦ ἀνθρώπου of a man who does not possess the divine Spirit **Hm** 11:3.*

κενῶς **adv.** (**Aristot.**+) *in an empty manner, idly, in vain, to no purpose* (**Epict.** 2, 17, 8; **Plut.**, **Mor.** 35E; 40C; **PLond.** 908, 28 κενῶς κ. ἀνοφελῶς; **Is** 49:4) ἀποκρίνεσθαι **Hm** 11:3. λαλεῖν 11:13. λέγειν **Js** 4:5.*

κεραία, ας, ἡ (**Aeschyl.**, **Thu.**+; **Dit.**, **Syll.** 3 374, 14; **PMagd.** 11, 4 of a sailyard; **Jos.**, **Bell.** 3, 419) **lit.** 'horn'; *projection, hook* as part of a letter, a *serif* (of letters, **Sib. Or.** 5, 21; 24; 25 **al.**; of accents and breathings in **IG** II 4321, 10; **Apollon. Dysc.**; **Plut.**, **Numa** 13, 9, **Mor.** 1100A. In the last-named **pass.** in the sense of **someth.** quite insignificant: ζυγομαχεῖν περὶ συλλαβῶν καὶ κεραίων. **Likew.** **Dio Chrys.** 14[31], 86 κεραίαν νόμου τινός ἢ ψηφίσματος μίαν μόνην συλλαβὴν ἐξαλείφειν; **Philo**, In **Flacc.** 131 τὰ γράμματα κατὰ συλλαβὴν, μᾶλλον δὲ καὶ κεραίαν ἐκάστην) **Mt** 5:18; **Lk** 16:17 (s. on ἰῶτα). **M-M.***

κεραμεύς, έως, ὁ (**Hom.**+; **inscr.**, **pap.**, **LXX**) *potter* **Dg** 2:3, and his clay (cf. **Is** 45:9; 29:16; **Jer** 18:6; **Sir** 33:13; **Wsd** 15:7; **IQS** 11, 21f) **Ro** 9:21; 2 **Cl** 8:2. ὁ ἀγρὸς τοῦ κ. *the potter's field* **Mt** 27:7, 10. **M-M.***

κεραμικός, ή, όν (**Aristoph.**, **Hippocr.**+; **inscr.**; **PGM** 7, 867; **Da** 2:41) *belonging to the potter or made of clay* (depending on the derivation: **Bl-D.** §113, 2 **app.**; **Mlt.-H.** 379) τὰ σκεύη τὰ κ. **Rv** 2:27. **M-M.***

κεράμιον, ου, τό (**Hdt.**+; **inscr.**, **pap.**, **LXX**) *an earthenware vessel, jar* ὕδατος (water) *jar* (**Theophr.**, **Caus.** **PlAnt.** 3, 4, 3) **Mk** 14:13; **Lk** 22:10. οἴνου (**X.**, **An.** 6, 1, 17; **Polyb.** 4, 56, 3; **Dit.**, **Syll.** 3 1109, 162; **POxy.** 1211, 5; **Ostraka** II 757, 3; **Jer** 42:5), ἐλαίου (**Jos.**, **Ant.** 8, 322; cf. 9, 48) (wine, oil) *jar* **D** 13:6. κ. κενόν *an empty jar* **Hm** 11:15. κεράμια ἱκανώτατα *very many jars* 12, 5, 3. κ. μέλιτος (honey) *jar* **m** 5, 1, 5.—**Hv** 4, 1, 6 v.l. for κέραμος, q.v. **M-M.***

κέραμος, ου, ό (Hom.+; *inscr.*, *pap.*; 2 Km 17:28; Jos., *Bell.* 4, 462).

1. *clay*, also *earthenware vessel* (Hom.+; PHib. 54, 26; 2 Km *loc. cit.*) κεφαλὴν εἶχεν ὡς κέραμου *it had a head as if made of clay* Hv 4, 1, 6 (the text is uncertain; *cod.* κε and the *Lat.* versions read καιραμίου [=κεραμίου], which would be identical w. the second *mng.* of κέραμος given above: *like a [large] jar* [?]).

2. *a roof tile* (Herodas 3, 44; Paus. 1, 13, 8; *schol.* on Apollon. Rhod. 2, 1075a) Lk 5:19 (LFonck, Biblica 2, '21, 30-44; KJäger, D. Bauernhaus in Palästina '12, 11 ff; 22ff; HThiersch, ZDPV 37, '14, 81f; CCMcCown, JBL 58, '39, 213-16). Then collectively *tile roof* (so Aristoph.+; Appian, Bell. Civ. 1, 32 §145; Dit., Syll.3 1200, 6f; *Inscr.* Gr. 594, 52; 1387, 123) ἀπὸ τοῦ κέραμου *a drop from the roof hollows out the stone* Hm 11:20. M-M. B. 618f.*

κεράννυμι 1 *aor.* ἐκέρασα, *pass.* ἐκράθην; *pf. pass. ptc.* κεκερασμένος (Hom.+; *inscr.*, *pap.*, LXX, Philo; Sib. Or. 11, 126) *mix*.

1. *lit.* χολὴν μετὰ ὄζους, supplied fr. the context w. the *abs.* κέρασαντες, GP 5:16.—Fig. ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κέρασατε αὐτῇ διπλοῦν *in the cup in which she has mixed, mix her a double portion* Rv 18:6. But *perh.* κ. means *pour (in)*, as 14:10 ἐκ τ. οἴνου τ. θυμοῦ τ. θεοῦ τ. κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τ. ὀργῆς αὐτοῦ (some) of the wine of God's wrath, poured out unmixed into the cup of his anger (cf. Anth. Pal. 11, 137, 12; Is 19:14; PsSol 8:14).

2. *fig.* (Oenomaus in Euseb., Pr. Ev. 5, 24, 7 ἐκέρασε τὸ λόγιον=he made the oracle a mixture [of favorable and unfavorable things]) κραθέντες τῇ σαρκὶ αὐτοῦ καὶ τῷ πνεύματι *closely united w. his flesh and spirit* ISm 3:2. M-M. B. 335.*

κέρας, ατος, τό (Hom.+; *inscr.*, *pap.*, LXX, Philo; Jos., *Ant.* 4, 281; 5, 223) *horn*.

1. *lit.*, in the description of the apocal. beasts (Achmes 189, 16ff, interpretation of three, four, and more horns of an ox seen in a dream, as referring to the corresponding number of the χρόνοι of a ruler) Rv 5:6; 12:3; 13:1, 11; 17:3, 7, 12, 16; B 4:5 (Da 7:7f). Of a calf κέρατα ἐκφέρειν *grow horns* 1 Cl 52:2 (Ps 68:32).

2. the horn-shaped *corners* or simply the *ends, extensions* (Apollon. Rhod. 4, 282 κ. Ὠκεανοῖο of a river at the end of the Ocean) of the altar (cf. Ex 27:2; 29:12; Lev 4:7 *al.*; Philo) Rv 9:13.

3. *fig.*, as an *expr.* for the might, power (cf. Ps 88:18; 131:17; 1 Km 2:1, 10; Sir 47:7, 11; 1 Macc 2:48. But also Cephalio [c. 120 AD]: 93 *fgm.* 7 p. 445, 29 Jac. as a poetic *expr.* κέρας . . . , ὅπερ ἐστὶ . . . δύναμις), hence κ. σωτηρίας *horn of salvation* (of God Ps 17:3; 2 Km 22:3) of the Messiah ἤγειρεν κ. σωτ. ἡμῖν Lk 1:69 (Gdspd., Probs. 70f *a mighty Savior*).—IScheftelowitz, D. Hörnermotiv in den Religionen: ARW 15, '12, 451-87; WFoerster, TW III 668-71. M-M. B. 209.*

κεράτιον, ου, τό (Aristot.; Polyb. 26, 1, 4) *dim.* of κέρας, 'little horn'; in *pl.* of the fruits of the carob tree, *carob pods* (Diosc. 1, 114; Aëtius 160, 3; PLond. 131, 7) Lk 15:16 (as fodder for swine Lycophron from 675 to 678).—ESchmitz, D. Johannisbrotbaum im Hl. Land: Das Hl. Land 50, '17, 171-3. M-M.*

κερβικάριον, ου, τό (*Lat. loanw.*, cervical. *Exx.* in CWessely, Wiener Studien 24, '02, 99ff. Cf. e.g. PFay. 347; BGU 814, 11; Sb 7994, 15; Herodian Gramm. [II AD] in the Lex. Vind. p. 312, 2 declares that the use of the foreign word κερβ. for ὑπαυχένιον='a pillow under the neck' is a barbarism; *loanw.* in rabb.) *pillow* κ. λινούν *a linen p.* Hv 3, 1, 4.*

κερδαίνω (Hes., *Hdt.*+; *pap.*; not LXX and Test. 12 Patr., but occasionally Ep. Arist., Philo, Joseph.) *fut.* κερδήσω (Jos., *Bell.* 2, 324; 5, 74); 1 *aor.* ἐκέρδησα (Jos., *Ant.* 8, 210) and ἐκέρδανα (Jos., *Ant.* 4, 129 κερδάναι.—Subj. κερδάνω 1 Cor 9:21, where W-H. accent κερδανῶ and read it as a future); 1 *fut. pass.* κερδηθήσομαι (Bl-D. §101; Mlt-H. 243).

1. *to gain*—a. *lit.* τὶ *someh.* πέντε τάλαντα Mt 25:16f; cf. vss. 20, 22. τὸν κόσμον ὅλον *the whole world, i.e.* the sum total of earthly riches Mt 16:26; Mk 8:36; Lk 9:25; 2 Cl 6:2. *Abs.* (POxy. 1477, 10; Ep. Arist. 270) *make a profit* Js 4:13.

b. *fig.* τινά *someone* for the Kgdm. of God Mt 18:15; 1 Cor 9:19-22. *Pass.* 1 Pt 3:1.—Χριστὸν κ. *gain Christ, make him one's own* Phil 3:8 (Third Corinthians 3:35).—ASchlier, TW III '38 p. 672; DDaube, κερδαίνω as a Missionary Term: HTR 40, '47, 109-20.

2. Since the avoidance of loss is a gain, κ. can also mean *spare oneself someh., avoid someh.* (cf. Eur., Cycl. 312 ζημίαν; Philemon Com. 92, 10; Diog. L. 7, 14; Himerius, Ecl. 3, 8 W. τ. δίκην; Jos., *Ant.* 2, 31; 10, 39) ὕβριν καὶ ζημίαν *injury and loss* Ac 27:21 (Field, Notes 145). M-M.*

κερδαλέος, α, ον (Hom.+; Artem. 4, 62) *profitable, gainful* τὸ κ. διώκειν *pursue gain* 2 Cl 20:4.*

κέρδος, ους, τό (Hom.+; rare in *inscr.*, *pap.*; not at all in LXX, Ep. Arist., Test. 12 Patr., but in Aq., Symm., Theod.; Philo; Jos., Vi. 325) *a gain* (Fgm. Mel. Chor. Adesp. no. 11 Diehl2 ['42] ἄδικον κ.) Tit 1:11; IPol 1:3.—Of *someh.* advantageous (Chio, Ep. 8; Philo, Spec. Leg. 3, 154) ἐμοὶ τὸ ἀποθανεῖν κέρδος Phil 1:21 (Aeschyl., Prom. 747; Soph., Ant. 461-64; Aelian, V.H. 4, 7 τ. κακοῖς οὐδὲ τὸ ἀποθανεῖν κέρδος; Pla., Apol. 32 p. 40D θαυμάσιον κέρδος ἂν εἴη ὁ θάνατος). Pl. Phil 3:7. M-M. B. 807.*

κερέα s. *κεραία*.

κέρμα, ατος, τό (Aristoph., Demosth.+) *piece of money, coin* (usu. copper), small *change*. In J 2:15 B, Orig. have the pl. τὰ κέρματα (Attic [Pollux 9, 87], also UPZ 81 IV, 20 [II BC]; Jos., Bell. 2, 295); κ, A have the collective sing. τὸ κέρμα (Eubul. Com. [IV BC] 84; PSI 512, 13 [253/2 BC]; POxy. 114, 14; PGenève 77, 5; PTebt. 418, 12 ἐὰν χρειαν ἔχη κέρματος) ἐκχέειν τ. κ. *pour out the coins* (Diog. L. 6, 82 τὸ κέρμα διερρίπτει=throw the coins of a money-changer into confusion). M-M.*

κερματιστής, οὔ, ὁ (not found in secular usage; the rdg. κερμ. [for χρηματιστής] in Maximus Tyr. 31, 2b and d has no support in the ms. tradition) *money-changer*. In the outer fore-court of the temple (Schürer II 4 76; 314f) J 2:14. M-M.*

κεφάλαιον, ου, τό (Pind.+; inscr., pap., LXX)—1. *main thing, main point* (Thu. 4, 50, 2; Isocr. 4, 149 κεφ. δὲ τῶν εἰρημένων; Pla., Phaedo 44 p. 95B; Demosth. 13, 36; Epict. 1, 24, 20; POxy. 67, 18; Philo, Leg. All. 2, 102; Jos., Ant. 17, 93) Hv 5:5. κ. ἐπὶ τοῖς λεγομένοις *the main point in what has been said* (is this) Hb 8:1 (Menand. in Plut., Mor. 103D τὸ δὲ κεφ. τῶν λόγων).—*Summary, synopsis* (limited to the main points) ἐν κ. *in summary, in brief* (X., Cyr. 6, 3, 18; Appian, Bell. Civ. 4, 93 §388 ἐν κ. εἰπεῖν; PLeipz. 105, 35; POxy. 515, 6 al. pap.) MPol 20:1.

2. *financial capital* (Pla., Demosth., inscr., pap.), then a *sum of money gener.* (Artem. 1, 17 p. 21, 19; 1, 35 p. 36, 17 and 37, 16; Dialekt-Inschr. 2503, 14 [Delphi]; Kyr.-Inschr. 132; BGU 1200, 17 [I BC] οὐ μικρῷ κεφαλαίῳ; POxy. 268, 7; Lev 5:24; Num 5:7; 31:26; Ep. Arist. 24; Jos., Ant. 12, 30; 155) πολλοῦ κ. τὴν πολιτείαν ταύτην ἐκτησάμην *I acquired this citizenship for a large sum of money* Ac 22:28. M-M.*

κεφαλαῖω (Thu.+; Philod., Oik. col. 7, 40 Jensen; Diog. L. 7, 125; ‘sum up’, etc.) Mk 12:4, better (Bl-D. §108, 1 app.; Mlt.-H. 395) κεφαλιῶ, q.v. M-M.*

κεφαλή, ῆς, ἡ (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph.) *head*—1. lit.—a. actually of the head of man or beast; man: Mt 5:36 (on swearing by the head s. Athen. 2, 72 p. 66c; cf. Juvenal, Satires 6, 16f; PGM 4, 1917); 6:17; 14:8, 11; 26:7; 27:29f; Mk 6:24f, 27f; 14:3; 15:19; Lk 7:46; J 13:9; 19:2; 20:7; 1 Cor 11:4b, 5ab, 7, 10; 12:21; Rv 18:19 (cf. Josh 7:6; La 2:10); 1 Cl 37:5; 56:5 (Ps 140:5); B 13:5 (Gen 48:14); Hm 11:20; Papias 3.—Animals: B 7:8 (of the scapegoat Lev 16; cf. vs. 21).—In apocal. presentations in connection w. human figures: Rv 1:14; 4:4; 12:1; 14:14; 19:12; w. animals: 9:7, 17, 19; 12:3 (s. δράκων); 13:1, 3; 17:3, 7, 9 (cf. Ael. Aristid. 50, 50 K.=26 p. 517 D.: ὠφθη τὸ ἔδος [of Asclepius] τρεῖς κεφαλὰς ἔχον. A person sees himself in a dream provided with a plurality of heads Artem. 1, 35 p. 37, 14: δύο ἔχειν κεφαλὰς ἢ τρεῖς. Also the many-headed dog Cerberus of the underworld in Hesiod, Theog. 311 al. as well as Heraclit. Sto. 33 p. 49, 14); of angels Rv 10:1.—The hair(s) of the head (Philo, Leg. ad Gai. 223) Mt 10:30; Lk 7:38; 12:7; 21:18; Ac 27:34. τὴν κ. κλίνειν *lay down the head to sleep* Mt 8:20; Lk 9:58. Sim. J 19:30 (s. Hdb. ad loc.). κινεῖν τὴν κ. (s. κινέω 2a) Mt 27:39; Mk 15:29; 1 Cl 16:16 (Ps 21:8); ἐπαίρειν τὴν κ. (s. ἐπαίρω 1) Lk 21:28; *shear the head, i.e. cut the hair* as a form of a vow Ac 21:24; cf. 18:18. Of the anointing of Jesus’ head IEph 17:1. κατὰ κεφαλῆς ἔχειν *have (someth.) on the head* (s. κατά I 1a) 1 Cor 11:4a. ἐπάνω τῆς κ. *above his head* Mt 27:37. Also πρὸς τὴν κ. J 20:12.—Well-known expr. fr. the OT: ἄνθρακας πυρὸς σωρεύειν ἐπὶ τὴν κ. *τινος* Ro 12:20 (s. ἄνθραξ). A curse-formula: τὸ αἷμα ὑμῶν ἐπὶ τὴν κ. ὑμῶν *your blood be on your own heads* (s. αἷμα 2a and cf. Demosth., Ep. 4, 10 τ. ἄδικον βλασφημίαν εὖς κεφαλὴν τῷ λέγοντι τρέπουσι; 6, 1; Maximus Tyr. 5, 1d; Aesop, Fab. 206 P.=372 H. ὁ θέλεις σὺ τοῦτοις ἐπὶ τῇ σῇ κεφαλῇ γένοιτο; Phalaris, Ep. 102 εἰς κεφαλὴν σοὶ τε καὶ τῷ σῷ γένει)=you are responsible for your own destruction Ac 18:6; cf. GP 5:17.

b. *metaph.* (Plut., Galba 4, 5 G. as κεφ. ἰσχυρῷ σώματι) Christ the κ. of the ἐκκλησία thought of as a σῶμα Col 1:18; cf. 2:19 (Artem. 2, 9 p. 92, 25 ἡ κεφαλὴ ὑπερέχει τοῦ παντὸς σώματος; schol. on Nicander, Alexiph. 215 ἡ κεφαλὴ συνέχει πᾶν τὸ σῶμα. SBedale, JTS 5, ’54, 211-15).

2. *fig.*—a. in the case of living beings, to denote superior rank (cf. Artem. 4, 24 p. 218, 8 ἡ κεφ. is the symbol of the father; Judg 11:11; 2 Km 22:44) *head* (Zosimus of Ashkelon [500 AD] hails Demosth. as his master: ὃ θεῖα κεφαλὴ [Biogr. p. 297]) of the husband in relation to his wife 1 Cor 11:3b; Eph 5:23a. Of Christ in relation to the church Eph 4:15; 5:23b. But Christ is the head not only of the church, but of the universe as a whole: κ. ὑπὲρ πάντα Eph 1:22, and of every cosmic power κ. πάσης ἀρχῆς καὶ ἐξουσίας *the head of all might and power* Col 2:10. The divine influence on the world results in the series (for the growing distance from God with corresponding results cf. Ps.-Aristot. De Mundo 6, 4): God the κ. of Christ, Christ the κ. of man, the man the κ. of the woman 1 Cor 11:3c, a, b (s. on γυνή 1).

b. of things *the uppermost part, extremity, end, point* (Mathem. Pappus of Alex. [IV AD] in the 8th book [ed. CJGerhardt 1871 p. 379 τῇ κεφαλῇ τοῦ κοιλίου=at the point of the screw; Judg 9:25; En. 17, 2; Jos., Ant. 3, 146; oft. pap. of plots of ground) κ. γωνίας *the cornerstone* (forming the farthest extension [cf. PFlor. 50, 83] of the corner, though JoachJeremias, Αγγελος I ’25, 65-70, ZNW 29, ’30, 264-80 thinks of it as the *keystone* or *capstone* above the door; RJMcKelvey, NTS 8, ’62, 352-59. Cf. HGressmann, Pj 6, ’10, 38-45; GHWhitaker, Exp. 8th Ser. XXII ’21, 470ff) Mt 21:42; Mk 12:10; Lk 20:17 (on the last three pass. s. JDMDerrett, TU 102, ’68, 180-86); Ac 4:11; 1 Pt 2:7; B 6:4 (all Ps 117:22).—κ=*capital* (city) (Appian, Illyr. 19 §54) Ac 16:12 D (but ‘frontier city’ ACClark, Acts of the Apostles ’33, 362-5 and JAO Larsen, CTM 17, ’46, 123-5).—HSchlier, TW III 672-81. M-M. B. 212.**

κεφαλιῶ 1 aor. ἐκεφαλίωσα (Phryn. p. 95 Lob.; Bl-D. §108, 1 app.; Mlt.-H. 395) *strike on the head* Mk 12:4 v.l. (in κBL; in the text κεφαλαῖω [q.v.]).—GBjörck, Con. Neot. 1, ’36, 1-4: ‘ruin, kill outright’.—Field, Notes 36f.*

κεφαλής, ἰδος, ἡ (in var. mngs. Aristot.+; PLond. 755 B, 6; LXX; Ep. Arist. 68; Philo, Mos. 2, 77; Jos., Ant. 12, 73[after Ep. Arist.]) in our lit. only once, modelled after the OT (Ezk 2:9) and in a quot. fr. Ps 39:8 κ. βιβλίου *the roll of a book* (cf. ThBirt, RhM n.F. 62, '07, 488; VGardthausen, Griech. Paläographie 2 I '11, 141) Hb 10:7. M-M.*

κέχημαι s. **χράομαι**.

κηδεύω 1 aor. inf. κηδεῦσαι (trag.+; inscr., pap.) *take care of, bury* a corpse (Soph., El. 1141; Polyb. 5, 10, 4; IG XIV 1860; PPar. 18b, 4; PLond. 932, 10; Philo, Migr. Abr. 159; Jos., Ant. 3, 262; 9, 227) Mk 6:29 v.l.*

κημόω fut. κημώσω *to muzzle* (X., R. Equ. 5, 3) βοῦν ἀλοῶντα *an ox that is treading out the grain* 1 Cor 9:9.*

κῆνσος, οὔ, ὁ (Lat. loanw., census, also in rabb., quotable in Gk. since I BC [inscr.: Annual of the British School at Athens 12, '05/'06, p. 178]. Cf. BGU 917, 6; PAmh. 83, 2) *tax, poll-tax* κῆνσον διδόναι *pay a tax* Mt 22:17; Mk 12:14. λαμβάνειν *collect taxes* Mt 17:25. τὸ νόμισμα τοῦ κ. *the coin with which the tax is paid* 22:19 (cf. Hesychius κῆνσος, εἶδος νομίσματος, ἐπικεφάλαιον).—Kubitschek, Pauly-W. III 1899, 1914ff. M-M.*

κήπος, οὔ, ὁ (Hom.+; inscr., pap., LXX; Jos., Ant. 9, 227) *garden* Lk 13:19; J 18:1, 26; 19:41; GP 6:24. M-M. B. 490.*

κηπουρός, οὔ, ὁ (Pla.+; Polyb. 18, 6, 4; Epict. 3, 5, 17; 24, 44f; Plut., Mor. 927B, Aratus 5, 5; 6, 3; 7, 3; Dit., Syll.3 120B, 6 [c. 400 BC κηπορός]; Monum. As. Min. Ant. III '31, no. 13; PSI 336, 6; 13 [257/6 BC]; BGU 111 I, 21; PLeipz. 97 XIV, 3) *gardener* J 20:15. M-M.*

κηρίον, οὔ, τό (Hes.+; inscr., pap., LXX; Jos., Ant. 6, 118; 126) *wax, honey-comb* B 6:6 (Ps 117:12); Lk 24:42 t.r. (s. **μελίσσιος**). M-M.*

κήρυγμα, ατος, τό—1. *proclamation, announcement* by a herald (so Soph., Hdt.+; inscr., PPetr. III 125, 9; PHamburg 29, 10; LXX; Philo, Agr. 117 al.; Jos., Ant. 10, 236) κηρύγματι καλεῖν *call together by a proclamation* B 12:6.

2. *elsewh.* in our lit. *proclamation, preaching* by a herald sent by God (cf. Herm. Wr. 4, 4; Himerius, Or. 69 [=Or. 22], 7 and 8 the religious speaker makes the κήρυγμα known to the μύσται and ἐπόπται; Jon 3:2; Philo, Mos. 2, 167; 170; Jos., Bell. 6, 288 τὰ τοῦ θεοῦ κ.): of prophetic preaching τὸ κ. Ἰωνᾶ Mt 12:41; Lk 11:32. τὸ κ. Ἰησοῦ Χριστοῦ *preaching about Jesus Christ* Ro 16:25. Abs. of apostolic preaching 1 Cor 1:21; 2 Ti 4:17; Hs 8, 3, 2. τὸ κ. μου *my preaching* 1 Cor 2:4; cf. 15:14. διδάσκαλοι τοῦ κ. τοῦ υἱοῦ τοῦ θεοῦ *teachers of the preaching about the Son of God* Hs 9, 15, 4. κ. τῆς σωτηρίας short ending of Mk (Polyaenus 4, 7, 6 τὸ κήρ. τῆς ἐλευθερίας); σφραγὶς τοῦ κ. *the seal on the preaching* i.e., baptism Hs 9, 16, 5. κήρυγμα ὃ ἐπιστεύθην ἐγὼ *the preaching w. which I have been entrusted* Tit 1:3.—CH Dodd, The Apostolic Preaching and its Developments '36. KG Goldammer, ZNW 48, '57, 77-101; WBaird, JBL 76, '57, 181-91. M-M.*

κήρυξ, υκος, ὁ (on the accent according to Herodian Gr. cf. Bl-D. §13; Mlt.-H. 57).

1. *herald*, whose duty it is to make public proclamations (Hom.+; inscr., pap., LXX; Philo, Agr. 112; Jos., Ant. 10, 75) MPol 12:1f.

2. in a sacral sense (in the usage of the mystery cults: X., Hell. 2, 4, 20 ὁ τῶν μυστῶν κήρυξ; Philo, Vi. Soph. 2, 33, 4 τοῦ Ἐλευσινίου ἱεροῦ κήρυξ; Dit., Syll.3 728B, 7 κήρυξ τοῦ θεοῦ, 773, 5 κ. τοῦ Ἀπόλλωνος, 845, 2 ὁ τῶν ἱερῶν κ. Cf. FPoland, Gesch. d. griech. Vereinswesens '09, 395.—The Cynic preacher, as a messenger fr. God, calls himself a κ.: Epict. 3, 22, 69; 3, 21, 13.—Herm. Wr. 4, 4) *preacher, one who proclaims*: of Noah δικαιοσύνης κ. 2 Pt 2:5. Of the ap. Paul (w. ἀπόστολος) 1 Ti 2:7; (w. ἀπόστολος and διδάσκαλος) 2 Ti 1:11. Likew. of Paul 1 Cl 5:6.

3. the *trumpet-shell* (Aristot., Hist. An. 5 p. 544, 546, 547 al.; Macho in Athen. 8 p. 349C), a large, sharp seashell, used in torturing MPol 2:4.—GFriedrich, TW III 682-95. M-M.*

κηρύσσω impf. ἐκήρυσσον; fut. κηρύξω; 1 aor. ἐκήρυξα, inf. κηρύξαι (κηρῦξαι Tdf.); 1 aor. pass. ἐκηρύχθην; 1 fut. κηρυχθήσομαι (Hom.+; inscr., pap., LXX; Philo, Joseph.; loanw. in rabb.).

1. *announce, make known* by a herald (Maximus Tyr. 1, 6c κηρύττομαι=I am being announced by the herald) MPol 12:1.—Rv 5:2.—2. *proclaim aloud*—a. *gener. speak of, mention publicly* w. acc. κ. πολλὰ τὸν λόγον *spread the story widely* Mk 1:45. The hospitality of the Cor. church 1 Cl 1:2. W. indir. discourse foll. Mk 5:20; Lk 8:39. Abs. Mk 7:36.—S. below 2bβ.

b. of proclamation that is sacral in nature (Epict. 3, 13, 12 of the peace of the wise men, which does not originate w. the emperor, but is ὑπὸ τοῦ θεοῦ κεκηρυγμένη διὰ τ. λόγου).

α. of the proclamation or preaching of the older prophets (Jo 2:1; 4:9; Jon 1:2; 3:2; Jos., Ant. 10, 117) Ἰωνᾶς Νινευίταις καταστροφὴν ἐκήρυξεν 1 Cl 7:7 (Jonah as Jos., Ant. 9, 214); cf. vs. 6; 9:4 (Noah as Sib. Or. 1, 128); 17:1 (Elijah and Elisha, also Ezekiel); B 6:13 (ὁ προφήτης).

β. of the proclamation of contemporary preachers (POxy. 1381, 35; 144 [II AD]: of the great deeds of the gods; Herm. Wr. 1, 27; 4, 4.—Philo, Agr. 112 κήρυξον κήρυγμα τοιοῦτον. S. κήρυξ 2.—Also of false prophets: Jos.,

Bell. 6, 285), of Jewish propaganda, the preaching of John the Baptist, and proclamation of the Christian message in the widest sense: Μωϋσῆν *preach Moses i.e. the keeping of the law* Ac 15:21. περιτομήν *preach circumcision i.e. the necessity of it* Gal 5:11 (here and 2a the **mng. praise publicly** is also **poss.**: **X.**, Cyr. 8, 4, 4; **Polyb.** 30, 29, 6). κ. μὴ κλέπτειν *preach against stealing* Ro 2:21.—κ. τι *preach, proclaim someth.* Mt 10:27; **pass.** Lk 12:3. ἐνιαυτὸν κυρίου δεκτὸν 4:19 (cf. Is 61:1f). τὸν λόγον 2 Ti 4:2. τὸ ῥῆμα τῆς πίστεως *the word of faith* Ro 10:8. τὴν βασιλείαν τοῦ θεοῦ Lk 8:1; 9:2; cf. Ac 20:25; 28:31. τὸ εὐαγγέλιον Mk 16:15; Ac 1:2 D; Gal 2:2; B 5:9. τὸ εὐ. τ. βασιλείας Mt 4:23; 9:35. τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ Hs 9, 16, 5. **Pass.** Hs 9, 16, 4. **W. dat.** of the **pers.** 1 Cor 9:27; 1 Pt 3:19 (CEBCranfield, ET 69, '57/'58, 369-72; see **lit. s.v. πνεῦμα**); GP 10:41. εἰς τὰς συναγωγὰς *in the synagogues* Mk 1:39; Lk 4:44. τινί τι *someth. to someone* 4:18; B 14:9 (both Is 61:1). τί εἰς τινα *someth. to someone* τὸ εὐαγγέλιον εἰς ὑμᾶς 1 Th 2:9. εἰς ὅλον τὸν κόσμον Hs 9, 25, 2. **Pass.** εἰς τὰ ἔθνη Mk 13:10 (DBosch, Die Heidenmission in der Zukunftsschau Jesu '59, 159-71); κ. τὸ εὐ. Mt 24:14; 26:13; Mk 14:9; Col 1:23.—βάπτισμα *preach baptism i.e., the necessity of it* Mk 1:4; Lk 3:3; Ac 10:37. μετάνοιαν εὐς ἄφεσιν ἁμαρτιῶν *repentance for the forgiveness of sins* Lk 24:47. ἵνα μετανοήσιν Mk 6:12.—τινά (τινι) *someone (to someone)* Χριστὸν Ac 8:5; cf. 1 Cor 1:23; Phil 1:15. Ἰησοῦν Ac 19:13; 2 Cor 11:4. οὐχ ἑαυτοὺς κηρύσσομεν ἀλλὰ Χριστὸν Ἰησοῦν κύριον *we preach not ourselves, but Christ Jesus as Lord* 4:5. **Pass.** ὃς (Χριστός). . . ἐκηρύχθη 1 Ti 3:16; cf. Hs 8, 3, 2; 9, 17, 1; Dg 11:3. διὰ τινος *through someone* (cf. Epict. 3, 13, 12) Χρ. Ἰ. ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς 2 Cor 1:19. **W.** an addition that indicates the content of the preaching, introduced by ὅτι (cf. Epict. 4, 5, 24): κ. **w. acc.** and ὅτι **foll.** Mk 1:14 v.l.; Ac 9:20; **pass.** Χρ. κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται *Christ is preached as having risen fr. the dead* 1 Cor 15:12. κ. τινί, ὅτι Ac 10:42; οὕτως κ. 1 Cor 15:11. The content of the preaching is introduced by λέγων Mt 3:1f; 10:7; Mk 1:7; cf. vs. 14; IPHld 7:2. Beside λέγειν **w.** direct discourse (Epict. 4, 6, 23) Mt 4:17. **Abs.** Mt 11:1; Mk 1:38; 3:14; 16:20; Ro 10:15; 1 Cl 42:4; B 5:8; 8:3. κηρύσσων *a preacher* Ro 10:14. **M-M. B.** 1478.*

κῆτος, οὐς, τό (Hom.+; Diod. S. 17, 41, 5 κῆτος ἄπιστον τὸ μέγεθος; LXX; Test. Judah 21:7) *sea-monster* (such as tried to swallow Andromeda: Eur., Andr. fgm. 121; 145 ANauck2 1889) of Jonah's fish (τῷ ἀγῖν) ἐν τῇ κοιλίᾳ τ. κήτους (Jon 2:1; cf. 3 Macc 6:8; Jos., Ant. 9, 213; Third Corinthians 3:29) Mt 12:40 (all the details are from Jon 2:1. But Tzetzes on Lycophron 34 has Heracles staying in the belly of the κῆτος for three days when he rescues Hesione). Of an apocalyptic animal Hv 4, 1, 6; 9.*

Κηφᾶς, ἄ, ὁ (κ. ρῶν 'rock') *Cephas*, Aram. surname of Simon; the **Gk.** form of the surname is Peter (**s.** the **lit.** on πέτρα 1b and Πέτρος) 1 Cor 1:12; 3:22; 9:5; 15:5; Gal 1:18; 2:9, 11, 14; 1 Cl 47:3. K.=Πέτρος J 1:42 (**s.** JAFitzmyer, To Advance the Gospel, '81, 112-24.*

κιβώριον, ου, τό *ciborium, the seed-vessel of the Egyptian bean* (WWeber, Ägypt.-griech. Terrakotten '14, 63f), also a *vessel* of similar shape (Diod. S. 1, 34, 6; Nicander, fgm. 81; Strabo; Didym. in Athen. 11 p. 477E; POxy. 105, 18 [II AD]; Am 9:1 Sym., Theod.) Ac 19:24 v.l. after ναοὺς ἀργυροῦς; ἴσως ὡς κιβώρια μικρά.*

κιβωτός, οὐ, ἡ (Aristoph., Lysias et al.; inscr., pap., LXX) *box, chest.* in our **lit.**—1. *the ark* of Noah (Gen 6:14ff; 4 Macc 15:31; Sib. Or. 1, 266) Mt 24:38; Lk 17:27 (both Gen 7:7); Hb 11:7; 1 Pt 3:20; 1 Cl 9:4.

2. *the ark* in the Holy of Holies ἡ κ. τῆς διαθήκης *the ark of the covenant* (Ex 39:14 al.; Philo; Jos., Ant. 3, 134 al.) Hb 9:4; also found in the temple in heaven Rv 11:19. **M-M.***

κιθάρα, ας, ἡ (Hom. Hymns, Hdt.+; LXX; Philo; Jos., Ant. 1, 64; Sib. Or. 8, 119) *lyre, harp* Rv 5:8; 14:2. κ. τοῦ θεοῦ **lit.** *harps of God* Rv 15:2, i.e., *belonging to or given by God* (cf. ἐν σάλπιγγι θεοῦ 1 Th 4:16), or *harps used in the praise of God*. It is also possible that the expression may be a Semitic superlative formation, *great harps*, analogous to ὄρη θεοῦ=mighty mountains Ps 35:7; cf. 79:11; cf. also ἀστείος τῷ θεῷ Ac 7:20 and **s.** θεός 3gβ. **W.** the flute (**s.** αὐλός; Philo, Leg. All. 2, 75; 3, 221) 1 Cor 14:7. The strings of the harp IEph 4:1; IPHld 1:2.—**Lit.** on κύμβαλον.*

κιθαρίζω (Hom.+; Dit., Syll.3 578, 18 [II BC] κιθαρίζειν ἢ ψάλλειν; Is 23:16; Jos., C. Ap. 2, 242) *play the lyre or harp w.* blowing the flute (Dio Chrys. 2, 55; 52[69], 3; Polyaeus 5, 3, 3; Achmes 207, 16) 1 Cor 14:7. κ. ἐν κιθάρᾳ Rv 14:2. **M-M.***

κιθαρῳδός, οὐ, ὁ (Hdt., Pla.; Diphil. in Athen. 6 p. 247D; Plut., Mor. 166A; Aelian, V.H. 4, 2; Dit., Syll.3 [index], Or. 51, 41 [III BC]; 352, 67; Inscr. v. Priene 113, 80; Zen.-P. 77 [=Sb 6783], 17 [257 BC]; Philo) *lyre-player, harpist* who plays an accompaniment to his own singing (the κιθαριστής plays the instrument without singing; both words together Philo, Agr. 35; differentiated Diog. L. 3, 88; Aristoxenus, fgm. 102 carries the contrast back to two different instruments: κιθαρίς [=λύρα] and κιθάρα) Rv 14:2; 18:22. **M-M.***

Κιλικία, ας, ἡ (Hdt.+; inscr., LXX; Philo, Leg. ad Gai. 281; Joseph.) *Cilicia*, a province in the southeast corner of Asia Minor, whose capital is Tarsus; home of Paul Ac 6:9; 15:23, 41; 21:39; 22:3; 23:34; 27:5; Gal 1:21 (on the connection with Συρία **s.** that entry); IPHld 11:1.—Ramsay, Hist. Geogr. 361ff; RHeberdey-AWilhelm, Reisen in Kilikien 1896; FXSchaffer, Cilicia '03; VSchultze, Altchristl. Städte u. Landschaften II 2, '26. **M-M.***

Κίλιξ, ικος, ὁ (Hom.+; inscr., Joseph., Sib. Or.) *a Cilician* Ac 23:34 v.l.*

κινδυνεύω *impf.* ἐκινδύνεον (Pind., Hdt.+; *inscr.*, *pap.*, LXX, Joseph.) *be in danger, run a risk abs.* (Dit., Syll.3 708, 8; BGU 423, 7; Is 28:13) Lk 8:23 (cf. Jos., Vi. 14). οἱ κινδυνεύοντες *those who are in danger* (Dit., Syll.3 570, 4) 1 Cl 59:3. κ. πᾶσαν ὥραν *be in peril every hour* (in danger of one's life, at that; cf. κινδυνεύω used *abs.* Diog. L. 9, 57) 1 Cor 15:30. κινδυνεύειν τινὸς χάριν *face danger for the sake of someone* 1 Cl 55:6.—W. *inf. foll.* (X., Mem. 2, 3, 16; Diod. S. 12, 51, 1; Dit., Syll.3 852, 32f; 888, 68f; UPZ 161, 10 [119 BC]; BGU 530, 12; 30; POxy. 44, 9; 3 Macc 5:41; Jos., Ant. 4, 188; cf. Bl-D. §392, 2) κινδυνεύομεν ἐγκαλεῖσθαι στάσεως *we run the risk of being charged w. rioting* Ac 19:40. τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἔλθεῖν *there is danger that this trade of ours may come into dispute vs. 27. M-M.**

κίνδυνος, ου, ὁ (Pind., Hdt.+; *inscr.*, *pap.*, LXX; Ep. Arist. 199; Jos., Vi. 272) *danger, risk* Ro 8:35. That which brings the danger is expressed with the *gen.* alone (Pla., Euthyd. p. 279E τῆς θαλάσσης, Rep. 1 p. 332E; Heliod. 2, 4, 1; Hippiatr. II 234, 13 ποταμῶν; Ps 114:3; Sir 43:24) 2 Cor 11:26a, or by ἐκ *ibid.* b. The words ἐν πόλει, ἐν ἐρημίᾳ, ἐν θαλάσσῃ (Plut., Mor. 603E κινδύνους ἐν θαλ.) ἐν ψευδαδέλφοις *ibid.* c have a somewhat different sense, and indicate the place where the danger lurks (cf. Ps.-Ael. Aristid. 25, 20 K.=43 p. 804 D.: θάνατοι κατ' οἰκίας, ἐν ἱεροῖς, ἐν θύραις, ἐν πύλαις; Ps.-Pla. 11th Letter p.358E κινδυνεύειν κατὰ τε γῆν καὶ κατὰ θάλατταν, καὶ νῦν πάντα κινδύνων ἐν ταῖς πορείαις ἐστὶ μεστά). ὑπὸ κίνδυνον *in danger* IEph 12:1; ITr 13:3. κ. ὑποφέρειν *incur danger* 1 Cl 14:2. κινδύνῳ ὑποκεῖσθαι *incur a risk* 41:4. κ. ἑαυτῷ ἐπεξεργάζεσθαι *bring danger upon oneself* 47:7. παραδοῦναι ἑαυτὸν τῷ κ. *expose oneself to danger* 55:5; also παραβαλεῖν *vs. 6. κινδύνῳ ἑαυτὸν ἐνδῆσαι involve oneself in danger* 59:1. M-M. B. 1155.*

κινέω *fut.* κινήσω; 1 *aor.* ἐκίνησα, *pass.* ἐκινήθην (Hom.+; *inscr.*, *pap.*, LXX, En., Philo, Joseph.; Sib. Or. 3, 534) *move*.

1. *move away, remove* τὶ *some* (Lysimachus [200 BC]: no. 382 fgm. 2 Jac.; Diod. S. 20, 110, 1 κινήσαι τὸ ἔθος=put an end to the custom; Jos., C. Ap. 2, 272 τὰ νόμια κ.=‘remove the law fr. its proper place’) τῷ δακτύλῳ φορτία *move burdens w. so much as a finger* Mt 23:4 (Artem. 1, 31 p. 32, 18f φορτία κινούμενα). κ. τι ἐκ τινος *remove some* from *some*. κ. τὴν λυχίαν ἐκ τοῦ τόπου αὐτῆς Rv 2:5. *Pass.* 6:14 (cf. Astrampsychus p. 5 l. 12 εἰ κινήσομαι τοῦ τόπου μου=whether I lose my place).

2. *move, set in motion*—a. *shake the head* (Hom.+; Job 16:4; Da 4:19; Sir 12:18; 13:7) as a sign of scorn and derision (Nicol. Dam.: 90 fgm. 4 p. 335, 18 Jac.) Mt 27:39; Mk 15:29; 1 Cl 16:16 (Ps 21:8).

b. *arouse* *pass.* (Jos., Ant. 3, 13) ἐκινήθη ἡ πόλις ὅλη *the whole city was aroused* Ac 21:30. ἐπὶ τῇ διδαχῇ 14:7 D.

3. *pass. be moved, move* (Hom.+; Gen 7:14, 21 al.; En. 101, 8; Philo) Hv 4, 1, 9. ἐν αὐτῷ (God) ζῶμεν καὶ κινούμεθα καὶ ἐσμέν *in him we live and move and have our being* Ac 17:28 (on the *mng.* and origin of this saying, *specif.* of ἐν αὐτῷ κινεῖσθαι s. Norden, Agn. Th. 19ff; MDibelius, Pls auf. d. Areop. '39, 26; MPohlenz, Pls u. d. Stoa: ZNW 42, '49, 69-104, esp. 88ff.—Perh. κ. in this passage, coming as it does betw. ‘living’ and ‘being’, emphasizes ‘moving’ less than ‘existence’; cf. Achilles Tat. 2, 37, 1 τὸ κινούμενον ἐν φθορᾷ=‘that which exists amid corruptibility’).

4. *fig.—a. cause, bring about* (Pla., Rep. 8 p. 566E πολέμους; Jos., Bell. 2, 175 ταραχήν; PPar. 68A, 6 θόρυβος ἐκινήθη) στάσεις Ac 24:5.

b. in the mental and spiritual realm *move, cause* (Plut., Cim. 16, 10; Ael. Aristid. 19, 6 K.=41 p. 764 D.: ἐκίνησέν με ὁ θεός; POxy. 1121, 16 τίνι λόγῳ ἢ πόθεν κεινηθέντες;) *pass. w. inf. foll.* (PFlor. 58, 15) Dg 11:8. M-M. B. 662.*

κίνησις, εως, ἡ (Pla.+; Dit., Or. 543, 15 [II AD]; *pap.*, LXX, Ep. Arist., oft. Philo; Jos., Ant. 1, 31; 17, 251) *motion* τοῦ ὕδατος J 5:3 t.r. (Diod. S. 11, 89, 4 κίνησις of a movement in water caused by a god; Epict. 3, 3, 21 ὅταν τὸ ὕδωρ κινήθῃ). M-M.*

κιννάμωμον, ου, τό (Semitic loanw., s. Hdt. 3, 111; Aristot.; Diod. S. 2, 49, 3; Dit., Or. 214, 59 [III BC]; PTebt. 190; 250; PSI 628, 8; PGM 13, 100; 358; LXX, En.; Jos., Bell. 6, 390) *cinnamon* Rv 18:13 (t.r. κινάμ.). M-M.*

Κίς, ὁ *indecl.* (כִּישׁ) *Kish*, father of Saul (1 Km 9:1 al.; Jos., Ant. 6, 45f; 130 [Κεῖς]; 56; 62 [Κεῖσαιος]; 268 [Κεῖσος]) Ac 13:21.*

κισσάω 1 *aor.* ἐκίσσησα *crave* (Aristoph.+; of the cravings of pregnant women for strange food Aristot.+); *become pregnant with* τινά *someone* 1 Cl 18:5 (Ps 50:7).*

κίχρημι 1 *aor.* ἔχρησα (Hdt.+; *inscr.*, *pap.*, LXX) *lend* τινί τι (Hdt. 3, 58; Plut., Pomp. 29, 4; Dit., Syll.3 241B, 87; 1 Km 1:28; Jos., Bell. 3, 359) Lk 11:5. M-M.*

κλάδος, ου, ὁ (trag.+; Hdt. 7, 19 [τῆς ἐλαίης τ. κλάδους]; *inscr.*, *pap.*, LXX; Philo, Aet. M. 63; Jos., Ant. 8, 136; Test. 12 Patr.) *branch* Mt 13:32; 24:32; Mk 13:28; Lk 13:19; Hs 8, 1, 4; 8, 2, 9; 8, 3, 1. ποιεῖν κλάδους *produce branches* Mk 4:32 (birds on the branches as Da 4:12, 14 Theod.). κόπτειν κλάδους ἀπὸ τινος *cut branches from some*. Mt 21:8; Hs 8, 1, 2.—Paul speaks *fig.* (cf. Menand., fgm. 716 Kock; Sir 23:25; 40:15; Sib. Or. 5, 50) of root and branches of the olive tree (Epigr. Gr. 368, 7 a girl who has died is called κλάδος ἐλέας) Ro 11:16ff, 21. Also *fig.*, orthodox Christians are called κλάδοι τοῦ σταυροῦ *branches of the cross* ITr 11:2. M-M. B. 523.*

κλαίω (Hom.+; *inscr.*, *pap.*, LXX, Joseph., Test. 12 Patr.) *impf.* ἔκλαιον; *fut.* (Bl-D. §77 w. *app.*; Mlt.-H. 244) κλαύσω and κλαύσομαι (Rv 18:9 v.l.; Hv 3, 3, 2; Jos., Bell. 1, 628; Sib. Or. 5, 170); 1 *aor.* ἔκλαυσα.

1. *weep, cry* Mk 14:72; Lk 7:38; J 11:31, 33; 20:11, 13, 15; Ac 9:39; 21:13; 1 Cl 48:1; Hv 4, 1, 7. *πικρῶς* (q.v.) Mt 26:75; Lk 22:62. *πολύ vehemently* Rv 5:4. *πολλά* Ac 8:24 D; *λίαν κ.* *weep bitterly* Hm 3:3. *μὴ κλαῖε, μὴ κλαίετε do not weep* Lk 7:13; 8:52b; 23:28a, b; Rv 5:5. Of mourning for the dead (s. on ἀλαλάζω) Mk 5:38f; Lk 7:32; 8:52. *ἐπὶ w. acc. over* (Judg 14:17 A; cf. Bl-D. §233, 2) Lk 19:41; 23:28a, b. Also *ἐπὶ τινι* (Plut., Mor. 216D; Synes., Ep. 140 p. 277A; Sir 22:11) Lk 19:41 t.r. (on weeping and lamenting over the imminent destruction of Jerusalem cf. τὸν ἐπὶ τῇ πόλει θρήνον by Jesus, son of Ananias: Jos., Bell. 6, 304-9). W. *κόπτεσθαι* (Jos., Ant. 13, 399) Lk 8:52; Rv 18:9; GP 12:52, 54. W. *λυπεῖσθαι* (Test. Zeb. 4:8) GP 14:59. W. *πενθεῖν* (POxy. 528, 8 νυκτὸς κλαίων ἡμέρας δὲ πενθῶν) Mk 16:10; Lk 6:25; Js 4:9; Rv 18:11, 15, 19; GP 7:27.—As an expression of any feeling of sadness, care, or anxiety J 16:20 (w. θρηνεῖν); 1 Cor 7:30; Js 5:1. (Opp. γελᾶν) Lk 6:21, 25. (Opp. χαίρειν as Hippocr., Ep. 17, 49) J 16:20; Ro 12:15; Hv 3, 3, 2. *κλαίων λέγω I say with tears* Phil 3:18; Hv 1, 2, 2.

2. *trans. weep for, bewail τινά someone* (as early as Hom.; Sb 4313, 15; Jer 8:23; 22:10; 1 Macc 9:20; Test. Sim. 9) Mt 2:18; Rv 18:9 t.r. (Bl-D. §148, 2; Rob. 475).—KHRengstorf, TW III 721-5. M-M. B. 1129.*

κλάσις, εως, ἡ (Pla.+; Philo) *breaking*—1. ἡ κ. τοῦ ἄρτου *the breaking of bread* Lk 24:35; Ac 2:42.—Th Schermann, D. 'Brotbrechen' im Urchristentum: BZ 8, '10, 33-52; 162-83; JWeiss, D. Urchristentum '17, 41ff; JGeweiss, D. urapostol. Heilsverkünd. nach d. AG '39, 146-57. JBehm, TW III 726-43. S. on ἀγάπη II and εὐχαριστία 3, end.

2. ἡ τῶν σκελῶν κ. *breaking of the legs* (s. σκέλος) Phlm *subscr.**

κλάσμα, ατος, τό (Ps.-X., Cyn. 10, 5; Diod. S. 17, 13, 4; Plut., Tib. Gr. 19, 1; Vett. Val. 110, 31; 34; Dit., Syll. 3 588, 192; 196; *Inscr.* Gr. 833; PLond. 1431, 26; 36; 1435, 158; LXX; Jos., Ant. 10, 244) *fragment, piece, crumb* (cf. Artem. 4, 33 p. 224, 7 and Ezk 13:19 v.l. κλάσματα ἄρτων) of the remains of a meal Mt 14:20; 15:37; Mk 6:43; 8:8, 19f; Lk 9:17; J 6:12f. Of the pieces of bread at the Lord's Supper D 9:3f (CFDMoule, JTS 6, '55, 240-43). M-M.*

Κλαῦδα *Clauda*, a small island south of Crete Ac 27:16. The *mss.* vary: Κλαῦδα xA and Καῦδα B. The reason for this is *prob.* not a confusion *betw.* two different islands (W-S. §5, 31, p. 68 note 72); it is rather that the name of the same island is variously written (RHarris, ET 21, '10, 17ff). M-M.*

Κλανδία, ας, ἡ (s. e.g., Sb index) *Claudia*, a Christian woman 2 Ti 4:21. M-M.*

Κλαῦδιος, ου, ὁ (*freq.* found) *Claudius*—1. Tiberius Claudius Drusus Nero Germanicus, Roman emperor (41-54 AD); his measures taken against the Jews in Rome (Sueton., Claudius 25; Cass. Dio 60, 6. Cf. Schürer III 4 61ff; Zahn on Ac 18:2; ABludau, Der Katholik 83, '03, 113ff; 193ff; Harnack, SAB '12, 674ff; JJuster, Les Juifs dans l'empire romain '14, II 171; 199; AWikenhauser, Die AG '21, 323f; ROHoerber, CTM 31, '60, 690-94) Ac 18:2. A famine during his reign (Schürer I 4 567, 8; VWeber, D. antiochen. Kollekte '17, 38f; Wikenhauser, *op. cit.* 407ff; KSGapp, The Universal Famine under Claudius: HTR 28, '35, 258-65; EHaenchen, Acts *ad loc.*) Ac 11:28.—HDessau, Gesch. d. röm. Kaiserzeit II 1, '26.

2. Claudius *Lysias*, Rom. official in Jerusalem (χιλίαρχος τ. σπείρης Ac 21:31; cf. Schürer I 4 464) at the time Paul was arrested 23:26.

3. Claudius Ephebus, Rom. Christian, sent to Corinth as representative of the Rom. church 1 Cl 65:1.*

κλαυθμός, οὔ, ὁ (Hom.+; *inscr.* [Sb 7541, 15:II AD]; LXX) *weeping, crying* (w. ὀδυρμός) Mt 2:18 (Jer 38:15; θρήνος, which is found w. both of them here as well as Mt 2:18 v.l., occurs also Philo, Vi. Cont. 73 and Jos., Ant. 20, 112w. κλαυθμός). *ἰκανὸς κ. ἐγένετο πάντων they all began to weep loudly* Ac 20:37. ὁ κ. with ὁ (the *art.* indicates the unique and extreme character of the action) βρυγμός τ. ὀδόντων Mt 8:12; 13:42, 50; 22:13; 24:51; 25:30; Lk 13:28 (on these passages s. BSchwanke, BZ 16, '72, 121f). M-M.*

κλάω 1 *aor.* ἔκλασα (Hom.+; *inscr.* of Gaza: Suppl. Epigr. Gr. VIII 269, 6 [III/II BC]; PLeipz. 39, 12; LXX, Philo; Jos., Bell. 5, 407, Vi. 212 al.) *break* in our *lit.* only of the breaking of bread (cf. Jer 16:7; PGM 4, 1392f. But as early as Anacr., fgm. 69 Diehl2 ἱπρίου λεπτοῦ μικρὸν ἀποκλάς. Also Diod. S. 17, 41, 7 οἱ διακλώμενοι τῶν ἄρτων=those of the loaves that were broken through).—LXX also has διαθρύπτειν τ. ἄρτον: Is 58:7), by which the father of the household gave the signal to begin the meal (תָּהֵן הָיָה , רָב). This was the practice of Jesus Mt 14:19; 15:36; 26:26; Mk 8:6, 19; 14:22; Lk 22:19; 24:30; 1 Cor 11:24. *Likew.* of the religious meals of the early Christians Ac 2:46; 20:7, 11; 27:35; 1 Cor 10:16; D 14:1; IEph 20:2.—*Lit.* on κλάσις. M-M. B. 563.*

κλειθρον, ου, τό (X., Pla. et al.; Sb 6253, 9 [137 BC]; PGM 4, 2261; 2294; LXX; Sib. Or. 2, 228) *lit.* a *bar* or *bolt* for closing a door; *fig.*, a *barrier*, of the coast as a barrier for the sea 1 Cl 20:6 (Appian, Mithr. 24 §96 of the 'bars' with which an endangered seaport was closed). B. 467.*

κλείς, κλειδός, ἡ (Hom.+; *inscr.*, *pap.*, LXX; *loanw.* in rabb.) *acc.* κλειῖδα Lk 11:52 (POxy. 113, 3; LXX [Thackeray 150]) and κλεῖν Rv 3:7; 20:1 (Dit., Syll. 3 996, 24; POxy. 1127, 25), *pl.* κλειδᾶς Mt 16:19; 1 Cl 43:3 (Dit., Or. 229, 96; 98; PHermopol. 8 II, 5; BGU 253, 18) and κλεῖς Rv 1:18 (Ctesias, Pers. 14 ὅς τὰς κλεῖς πάσας

τῶν βασιλείων εἶχε; POxy. 729, 23 [137 AD]; BGU 75, 13.—BI-D. §47, 3; Mlt.-H. 131f; Mayser 272 [lit.]; Reinhold 51) anything used for locking, esp. a key.

1. lit. σφραγίζειν τὰς κ. 1 Cl 43:3 (inscr. [218 BC]; ELLHNIKA 7, '34 p. 179, 9f κλειδας ἐχέτωσαν. . . σφραγίζεσθωσαν).—The foll. exprs. come close to the fig. mng.: κ. τοῦ θανάτου καὶ τοῦ ἄδου (ἄδης 1) Rv 1:18. κ. τῆς ἀβύσσου 20:1 or κ. τοῦ φρέατος τῆς ἀβύσσου 9:1 (ἄβυσσος 2). Likew. the portrayal of Peter as the keeper of heaven's gate δώσω σοι τὰς κλειδας τῆς βασιλείας τῶν οὐρανῶν Mt 16:19 (s. JGrill, D. Primat des Petrus '04; WKöhler, ARW 8, '05, 214ff [lit.]; ADell, ZNW 15, '14, 27ff, esp. 33ff; VBurch, JBL 52, '33, 147-52; HvCampenhausen, D. Schlüsselgewalt der Kirche: Evang. Theol. 4, '37, 143-69. S. also on πέτρα 1b and Πέτρος, end). ἔχειν τὴν κ. Δαυίδ (cf. Is 22:22 v.l. τὴν κ. οἴκου Δ.) hold the key of David Rv 3:7 (on authority over the keys cf. Parmenides 1, 14 Δίκη ἔχει κληίδας, i.e., of the gate that leads to the realm of light and knowledge; Dit., Or. 229, 56 [III BC] κυριεύσονται τῶν κλειδῶν likewise Polyb. 4, 18, 2. The phrase ἔχειν τὰς κλεῖς=hold the keys Rv 1:18; 3:7; 20:1 is as early as Pind., Pyth. 8, 4).

2. fig. (Diod. S. 2, 8, 3 καθαπερὶ τὰς κλεῖς ἔχειν= hold the keys as it were; Artem. 3, 54 κλεῖς is a symbol of πίστις=trust) αἶρειν τὴν κλειδα τῆς γνώσεως take away the key (to the door) of knowledge Lk 11:52. Cf. here the badly damaged apocryphal gospel fragment POxy. 655, 41ff (=KL. T. 83, '29, 23) with the restoration τὴν κλειδα τῆς [γνώσεως].—JoachJeremias, TW III 743-53. M-M. B. 468f.*

κλειώ fut. κλείσω Rv 3:7; 1 aor. ἔκλεισα, pass. ἐκλείσθην; pf. pass. κέκλεισμαι, ptc. κεκλεισμένος (Hom.+; inscr., pap., LXX, Joseph.) shut, lock, bar.

1. lit. τὴν θύραν (Aristopho Com. [IV BC] 7 ed. Kock II p. 278; Herodas 6, 98; Epict. 3, 22, 14; 2 Ch 28:24) Mt 6:6; Rv 3:8. Pass. (Menand., Epitr. 642; Jos., Ant. 18, 74; cf. X., Cyr. 7, 5, 27) Mt 25:10; Lk 11:7; J 20:19, 26; Ac 21:30. οἱ πυλῶνες the gates (of the heavenly Jerusalem; cf. Is 60:11) Rv 21:25.—Of structures close, lock (BGU 1116, 15 [13 BC]; Is 24:10) κ. τὴν σκηνὴν close the tabernacle 1 Cl 43:3. Pass. Ac 5:23.—Abs. shut (Jos., Vi. 153) Rv 3:7a, b (cf. Is 22:22 v.l.); 20:3.

2. fig. κ. τὸν οὐρανὸν shut the heavens, so that it does not rain Rv 11:6; pass. Lk 4:25. In a vision ἐκλείσθησαν οἱ οὐανοὶ the heavens were closed Hv 1, 2, 1. κ. τὴν βασιλείαν τῶν οὐρανῶν shut the kingdom of heaven i.e., prevent people fr. entering it Mt 23:13 (MBlack, An Aramaic Approach3, '67, 259-61 [Sin. Syriac]). κ. τὰ σπλάγχνα ἀπὸ τινος close one's heart against someone 1J 3:17 (cf. a sim. figure στόμα κεκλεισμένον Sir 30:18). M-M. B. 847f.*

κλέμμα, ατος, τό stealing, theft (so, denoting an action, Eur.+—LXX only='stolen goods') μετανοεῖν ἐκ τῶν κλεμμάτων repent of the thefts Rv 9:21. In a list of vices Hm 8:5; cf. Mk 7:22 D. M-M.*

Κλεοπᾶς, ᾱ, ὁ Cleopas (Ostraka II 1438; 1442; 1448 [all II AD]; short form of Κλεόπατρος). This genuinely Gk. name, which evidently takes the place of the Semitic Κλωπᾶς (q.v.), without necessarily denoting the identity of the two persons w. these names in the gospels, is borne by an otherwise unknown disciple in Jerusalem Lk 24:18. Cf. BI-D. §53, 2d; 125, 2; Dssm., B 184, 6 [BS 315, 2]; Dalman, Gramm.2 179, 4; Mlt.-H. p. 88. M-M.*

κλέος, ους, τό (Hom.+; pap.; Job 28:22; 30:8; Philo; Jos., Ant. 4, 105; 115; 19, 223; Sib. Or. 3, 431; 5, 428) fame, glory τὸ γενναῖον τῆς πίστεως κ. 1 Cl 5:6. κ. περιποιεῖσθαι ἑαυτῷ win fame for oneself 54:3. ποῖον κ. w. εἰ foll. what credit is it, if 1 Pt 2:20. M-M.*

κλέπτης, ου, ὁ (Hom.+; pap., LXX, Philo; Jos., Ant. 16, 3) thief Mt 6:19f; 24:43; Lk 12:33, 39; J 10:1 (w. ληστής as vs. 8 and EpJer 57. Opp. ποιμὴν as II. 3, 11; Maximus Tyr. 19, 4e), 10; 1 Pt 4:15; 1 Cl 35:8 (Ps 49:18). Excluded fr. the kgdm. of God 1 Cor 6:10. Of Judas the traitor J 12:6. The breaking in of a thief as a figure for someth. sudden, surprising, unexpected; used of the Parousia (as in Mt 24:43; Lk 12:39 above) ὡς κ. ἐν νυκτὶ ἔρχεσθαι come as a thief in the night 1 Th 5:2 (the thief in the night: Dio Chrys. 52[69], 8; Job 24:14; Philo, Spec. Leg. 4, 10); cf. vs. 4; 2 Pt 3:10; Rv 3:3; 16:15.—GFörster, ZNW 17, '16, 169-77; WHarnisch, Eschatologische Existenz, '73: Exkurs II, 84-116.—In the saying concerning the shepherds, the relig. leaders who came before Jesus are fig. called thieves J 10:8.—HPreisker, TW III 753-6. M-M.*

κλέπτω fut. κλέψω; 1 aor. ἔκλεψα; 2 aor. pass. ἐκλάπην Dg 2:2 (Hom.+; inscr., pap., LXX, Philo; Jos., Ant. 4, 272; 18, 169; Test. 12 Patr.) steal τὶ someth. Pass. Dg 2:2, 7. τινά someone of a dead pers. (Charito 3, 2, 7; 2 Km 21:12; Tob 1:18 BA); of Jesus Mt 27:64; 28:13; GP 8:30. Abs. Mt 6:19f; 19:18; Mk 10:19; Lk 18:20; Ro 13:9; D 2:2 (the last five Ex 20:14.—In Epict. 3, 7, 12 the command takes the form: μὴ κλέπτετε); J 10:10; Ro 2:21; Eph 4:28. M-M. B. 789.*

κλήμα, ατος, τό branch. esp., of a vine (Aristoph.+; Pla., Rep. 1 p. 353A ἀμπέλου κλήμα; Theophr., H. Pl. 4, 13, 5; Pollux 1, 237 ὁ τῆς ἀμπέλου [sc. κλάδος] κλήμα; PFlor. 148, 9; LXX; Jos., Ant. 2, 64; 12, 75 κλ. ἀμπέλων; Sib. Or. 7, 148) in the saying about the vine and branches J 15:2, 4-6 (ESchweitzer, in TW Manson mem. vol. '59, 230-45). M-M.*

Κλήμης, εντος, ὁ Clement (the Gk. form of this Lat. name [Clemens] is found e.g. Philostrat., Vi. Soph. 2, 27, 2; Jos., Ant. 19, 37-47; Dit., Or. 207, 1; 574, 9; POxy. 241, 1; 340; Sb 4613; 8089, 1 [beg. II AD]).

1. a member of the church at Philippi, honored by Paul w. the title 'co-worker' (a Clement of Philippi is mentioned CIL III 633) Phil 4:3.

2. a member of the church at Rome, in charge of relations w. other churches Hv 2, 4, 3. Identified by older scholars w. 1, though without sufficient reason. The pers. meant is certainly the author of 1 Cl; he is named in the subscr. of that letter; also subscr. of 2 Cl Funk. M-M.*

κληρονομέω fut. κληρονομήσω; 1 aor. ἐκληρονόμησα; pf. κεκληρονόμηκα (Demosth. et al.; inscr., pap., LXX, En., Philo, Joseph.).

1. *inherit*, τινά *someone* (Posidon.: 87 fgm. 36 p. 243, 32 Jac.; POxy. 1067, 8; PRyl. 28, 226 δοῦλος αὐτὸν κληρονομήσει; Gen 15:3; Pr 13:22; Tob 3:15; Jos., Ant. 20, 241) 1 Cl 16:13 (Is 53:12).—Abs. *inherit*, *be an heir* (Epict. 3, 2, 8; Dit., Syll. 3 833, 8; Sb 4638, 12 [II BC]) Gal 4:30 (Gen 21:10); B 13:1. Jesus as ὁ κληρονομῶν *the heir* 14:5.

2. *acquire*, *obtain*, *come into possession of* τι *some* (H. Gk [Phryn. 129 L.; Moeris 149]; cf. Polyb. 18, 38, 8 φήμην; 15, 22, 3; Lucian, Dial. Mort. 11, 3; BGU 19 II, 1; 1024 VIII 16; PRyl. 117, 13; LXX; Philo, Rer. Div. Her. 98 σοφίαν) esp. of participation in Messianic salvation: τὴν γῆν (Ps 24:13; 36:9, 11, 22; En. 5, 6; 7) Mt 5:5; D 3:7. βασιλείαν θεοῦ *the kgdm. of God* (cf. 1 Macc 2:57) 1 Cor 6:9f (=Pol 5:3); 15:50a; Gal 5:21; IEph 16:1; IPHld 3:3; cf. Mt 25:34. ζῶην αἰώνιον *receive*, *share in eternal life* (cf. Sib. Or. fgm. 3, 47) 19:29; Mk 10:17; Lk 10:25; 18:18; Hv 3, 8, 4. δόξαν καὶ τιμὴν 1 Cl 45:8. τὴν ἐν τ. οὐρανῷ πνευματικὴν καὶ ἄφθαρτον τῆς δικαιοσύνης δόξαν κ. ending of Mk in the Freer ms. 10ff. σωτηρίαν Hb 1:14. τὰς ἐπαγγελίας *what is promised* 6:12; 1 Cl 10:2. τὴν ἀφθαρσίαν 1 Cor 15:50b. (τὴν) εὐλογίαν Hb 12:17; 1 Pt 3:9. διαφορώτερον ὄνομα Hb 1:4 (=1 Cl 36:2.—κλ. ὄνομα as Dionys. Byz. §7; Themist., Paraphrases Aristot. II p. 172, 13 Spengel [1866]). ταῦτα *all this* Rv 21:7. JHerrmann and WFoerster, TW III 757-86: κλ. and related words. M-M.*

κληρονομία, ας, ἡ (Isocr., Demosth. et al.; inscr., pap., LXX; En. 99, 14; Philo; Jos., Bell. 2, 249).

1. *inheritance* (so almost always in secular wr., also Num 26:54, 56) Mt 21:38; Mk 12:7; Lk 20:14; Hv 3, 12, 2; s 5, 6, 4. μερίσασθαι μετὰ τινος τὴν κ. *divide the inheritance w. someone* Lk 12:13. λαὸς κληρονομίας *people of the inheritance* B 14:4. At his coming again the Beloved shall come to his inheritance 4:3. *Inheritance*, of Israel 1 Cl 29:2 (Dt 32:9).

2. *possession*, *property* (Sir 22:23; 24:20; Jdth 16:21; 1 Macc 2:56; 6:24) διδόναι τινὶ κληρονομίαν *give someone property* Ac 7:5; 13:33 D; 1 Cl 36:4 (the two last Ps 2:8). λαμβάνειν τι εἰς κ. *receive* *some* *as a possession* (cf. Aristot., Eth. Nic. 7, 14 p. 1153b, 33; Test. Benj. 10:5) Hb 11:8.

3. in specif. Christian usage (corresp. to the LXX) (the possession of) *salvation* (as the inheritance of God's children) Gal 3:18. ἀπολαμβάνειν τὴν ἀνταπόδοσιν τῆς κ. *receive salvation as a reward* Col 3:24. ἡ ἐπαγγελία τῆς αἰωνίου κ. *the promise of the eternal inheritance* Hb 9:15. κ. ἄφθαρτος *an imperishable possession* 1 Pt 1:4. ἡ κ. ἡμῶν *our salvation* Eph 1:14; granted by God vs. 18. δοῦναι τὴν κ. ἐν τοῖς ἡγιασμένοις *grant salvation among those who are consecrated* Ac 20:32. κ. ἔχειν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ *have a share in the kgdm. of Christ* Eph 5:5 (PLHammer, JBL 79, '60, 267-72).

4. abstr. for concr. = *the heirs* (s. ἀκροβυστία 3) Ro 11:1 P46 G. M-M.*

κληρονόμος, ου, ὁ (Pla. et al.; inscr., pap., LXX, Philo; Jos., Ant. 13, 322) *heir*—1. lit. (Appian, Bell. Civ. 3, 11 §36 υἱὸς καὶ κλ.) Mt 21:38; Mk 12:7; Lk 20:14; Gal 4:1; Hs 5, 2, 6.

2. fig., of the pers. who, as God's son, receives *some* *as a possession* fr. him (cf. also Hs 5, 2, 6).

a. of Christ ὃν ἔθηκεν κ. πάντων *whom he (God) has appointed heir of all things* Hb 1:2.

b. of the believers; as τέκνα they are: κληρονόμοι, κληρονόμοι θεοῦ Ro 8:17; cf. Gal 4:7. More definitely κ. τῆς διαθήκης τοῦ κυρίου, where διαθήκη (q.v. 2) fluctuates betw. 'last will and testament' and 'decree' B 6:19; 13:6. κατ' ἐπαγγελίαν κληρονόμοι *heirs according to the promise* Gal 3:29; cf. Hb 6:17. κ. τῆς βασιλείας *heirs of the kingdom* Is 2:5. ἵνα κληρονόμοι γεννηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου *that we might become heirs in accordance w. the hope of eternal life* Tit 3:7. τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κ. he (Noah) *became an heir of the righteousness that comes by faith* Hb 11:7 (on the gen. of the abstract noun cf. Demosth. 22, 34 κ. τῆς ἀτιμίας). Abraham and all those who are expecting the 'righteousness of faith' as he did, are κ. κόσμου, in contrast to those who depend on the law Ro 4:13f (cf. Philo, Somn. 1, 175 τῶν τοῦ κόσμου κληρονόμον μερῶν).—On inheritance in Paul, esp. in Gal, cf. MConrat, ZNW 5, '04, 204-27; OEger, *ibid.* 18, '18, 84-108; WMC Calder, JTS 31, '30, 372-4. M-M. B. 779.*

κλῆρος, ου, ὁ (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.; Sib. Or. 7, 139; loanw. in rabb.).

1. *lot* (i.e. pebble, small stick, etc.; Diod. S. 13, 34, 6 κλῆρῳ=by lot) βάλλειν κ. (ἐπὶ τι) *cast lots (for some)*. Mt 27:35; Mk 15:24; Lk 23:34; J 19:24; B 6:6 (Ps 21:19. The expr. as such is oft. found in LXX, also Jos., Ant. 6, 61; schol. on Soph., Antig. 275 p. 232 Papag.; IQS 6, 16-22). ἔπεσεν ὁ κ. ἐπὶ τινι *the lot fell upon someone* (Jon 1:7) Ac 1:26b. ἔδωκαν κλήρους αὐτοῖς *they gave them (the candidates) lots* vs. 26a. On this LSThornton, JTS 46, '45, 51-9. J Lindblom, Vetus Test. 12, '62, 164-78 (OT background); WABeardslee, NovT 4, '60, 245-52 (Qumran).

2. *that which is assigned by lot*, *portion*, *share* (Pla.; Diod. S. 40, 3, 7 in connection with the distribution of the country conquered by the Jews; Wilcken, Chrest. I pp. 280-83; Jos., Bell. 2, 83) esp. what comes to someone by divine grace (Ael. Aristid. 30, 23 K.=10 p. 123 D.; Hierocles 4 p. 426 ἀθάνατος κλ.=the eternal portion bestowed by the gods; LXX) λαγχάνειν τὸν κ. τῆς διακονίας ταύτης Ac 1:17; cf. vs. 25 v.l. λαβεῖν κ. ἐν τοῖς ἡγιασμένοις *receive a place among those who are consecrated* 26:18 (cf. Wsd 5:5 ἐν ἁγίοις ὁ κ. αὐτοῦ). μερίς and κλῆρος together (schol. on Apollon. Rhod. 1, 1082a; Dt 10:9; 12:12 al.; Is 57:6) οὐκ ἔστιν σοι μερίς οὐδὲ κ. ἐν τῷ λόγῳ τούτῳ *you have neither part nor share in this matter* 8:21. μερίς τοῦ κ. τῶν ἁγίων ἐν τῷ φωτὶ *share in the inheritance of the saints in light* Col 1:12 (cf. IQH 11, 11f). κ. Ἐφεσίων *the class of the Ephesians* IEph 11:2.—1

Pt 5:3 the κληροῖ seem to denote the ‘flock’ as a whole, i.e., the various parts of the people of God which have been assigned as ‘portions’ to the individual presbyters or shepherds (of the various portions that combine to form a whole, Simplicius in *Epict.* p. 71, 10. Here the κληροῖ of good and evil [acc. to the teaching of those who assume two original principles] are differentiated ἐξ αἰδίου [eternally]).

3. *lot* in the sense of *fate, destiny* esp. of martyrs τὸν ἴδιον κ. ἀπαρτίζειν *fulfill one's own destiny* MPol 6:2; cf. ITr 12:3; IRO 1:2; IPHd 5:1.—Pauly-W., *art.* Losung, XIII 2, '27, 1451-1504; WFoerster, TW III 757-63. M-M.*

κληρώω pf. pass. ptc. κεκληρωμένος; 1 aor. pass. ἐκληρώθη (Pind., Hdt.+; inscr., pap., LXX, Philo; Sib. Or. 5, 322).

1. *act. appoint by lot* (Diod. S. 15, 18, 3 κληρώσαντες) *pass. be appointed by lot* (Appian, Mithrid. 102 §471 τοὺς κληρουμένους=those chosen by lot) *gener.* ὡς ἕκαστος ἐκληρώθη *as each one's lot is cast* Dg 5:4. *W. relig.* connotation ἐν ᾧ ἐκληρώθημεν *in whom our lot is cast* Eph 1:11. Linguistically it is also *poss.* that εἰς τὸ εἶναι. . . vs. 12 is dependent on ἐκληρώθημεν, in which case the *mng.* would be *be destined, chosen* (cf. Pland. 27, 4 ἐκληρώθημεν εἰς γεωργίαν; BGU 625, 5 ἐκληρώθη εἰς τὰ βουκόλια).

2. *mid. obtain by lot, also simply receive, have* τι *someh.* (since Eur., Tro. 29; Herm. Wr. 16, 14; Philo, Mos. 2, 101 al.; Sb 7031, 23 [72 AD]; 7032, 22) ὁ κεκληρωμένος τὸ αὐτὸ ὄνομα *who bore the same name* MPol 6:2. M-M.*

κλήσις, εως, ἡ (Aristoph., X., Pla.; pap., LXX, Philo).

1. *call, calling, invitation.* In our *lit.* almost exclusively in a *relig.* sense (cf. a κλήσις, ἣν κέκληκεν [ὁ θεός] in *Epict.* 1, 29, 49. Cf. Maximus Tyr. 11, 11a) of the divine call, of the invitation to enter the kgdm. of God κ. ἐπουράνιος *a heavenly (=divine) call* Hb 3:1. ἡ κ. τοῦ θεοῦ *the call that comes fr. God* Ro 11:29; Lk 11:42 v.l. ἡ ἐλπίς τῆς κ. αὐτοῦ (=τοῦ θεοῦ) *the hope to which God calls* Eph 1:18. ἐλπίς τ. κλήσεως ὑμῶν *the hope that your calling brings you* 4:4. ἡ ἄνω κ. τοῦ θεοῦ ἐν Χριστῷ *the upward call of God in Christ* Phil 3:14; cf. 1 Cl 46:6. καλεῖν κλήσει ἁγία *call with a holy calling* 2 Ti 1:9; cf. Eph 4:1, 4; ἀξιοῦν τινα τῆς κ. 2 Th 1:11 (s. 1b). ἡ κ. τινος *the call that has come to someone* 2 Pt 1:10. βλέπετε τὴν κ. ὑμῶν *consider your call* i.e., what happened when it occurred 1 Cor 1:26. κ. τῆς ἐπαγγελίας *the calling of (i.e. that consists in) his promise* B 16:9. Of baptism (cf. HKoch, Die Bussfrist des Pastor Hermiae: Festgabe für AvHarnack '21, 175f) μετὰ τὴν κ. ἐκείνην τὴν μεγάλην καὶ σεμνήν *after that great and sacred call* Hm 4, 3, 6; cf. s 8, 11, 1.

2. *station in life, position, vocation* (Libanius, Argum. Orat. Demosth. 2 vol. VIII p. 601, 6F. τὴν τοῦ μαχαιοποιοῦ κλήσιν ἔλαβεν=‘took up the occupation’; Progymn. 9, 2, 1 vol. VIII p. 290, 14 ἐν τῇ κλήσει ταύτῃ=in this characteristic, i.e., as Phrygians; Philo, Leg. ad Gai. 163 θεοῦ κλήσις=the position of a god [is a thing so sacred to the Alexandrians that they even give animals a share in it]) ἕκαστος ἐν τῇ κ. ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω *everyone is to remain in the station in which he found himself when he was called* 1 Cor 7:20.—KHoll, D. Gesch. des Wortes Beruf: SAB '24, p. xxixff; ENorden, Antike Menschen im Ringen um ihre Berufsbestimmung: SAB '32, p. xxxviiiiff).-WBieder, D. Berufung im NT '61; KLSchmidt, TW III 492-5. M-M.*

κλητός, ἡ, ὄν (Hom.; Aeschin. 2, 162; Aelian, Nat. An. 11, 12; PAmh. 79, 5; LXX) *called, invited* to a meal (3 Km 1:41, 49; 3 Macc 5:14) as a *fig.* for invitation to the kgdm. of God Mt 22:14 (=B 4:14); cf. 20:16 t.r.—Also without the figure consciously in the background *called* to God's kgdm. κ. ἅγιοι *saints who are called* (by God) Ro 1:7; 1 Cor 1:2. Cf. B 4:13.—Subst. (Sib. Or. 8, 92) κλητοὶ Ἰησοῦ Χριστοῦ *called by Jesus Christ* Ro 1:6 (for the *gen.* cf. 3 Km 1:49 οἱ κλητοὶ τοῦ Α.). κατὰ πρόθεσιν κ. ὄντες *called in accordance w. (God's) purpose* 8:28. οἱ κλητοὶ *those who are called* 1 Cor 1:24; Jd 1. οἱ μετ' αὐτοῦ κλητοὶ κ. ἐκλεκτοὶ κ. πιστοὶ Rv 17:14. κ. ἡγιασμένοι ἐν θελήματι θεοῦ διὰ τοῦ κυρίου ἡμῶν Ἰ. Χρ. *those who are called and consecrated acc. to the will of God through our Lord Jesus Christ* 1 Cl inscr.—Of calling to an office: κ. ἀπόστολος *called (by God) as an apostle* Ro 1:1; 1 Cor 1:1.—KLSchmidt, TW III 495-7. M-M.*

κλίβανος, ου, ὁ (Ion. form [Hdt. 2, 92, also PPetr. III 140a, 3; BGU 1117, 10; 28; LXX; Philo, Rer. Div. Her. 311] for the Att. κρίβανος; cf. Phryn. 179 L.; Crönert 77, 4) *an oven* (made of pottery) εἰς κ. βάλλειν *put into the furnace* Mt 6:30; Lk 12:28. The Day of Judgment ὡς κ. καίμενος *like a burning oven* (cf. Hos 7:4) 2 Cl 16:3. As v.l. for κλίνη Rv 2:22. M-M. B. 340.*

κλίμα, ατος, τό (Aristot.+; BGU 1549, 7; 1550, 5 [III BC]; Judg 20:2 A; Ep. Arist. On the accent cf. Bl-D. §13; 109, 3; Mlt.-H. 57; 354) *district* (Polyb. 5, 44, 6; 7, 6, 1; Dit., Or. 519, 18; Philo; Jos., Ant. 14, 401; Sib. Or. 5, 339) τὰ κ. τῆς Ἀχαΐας *the region of Achaia*, the province in its entirety 2 Cor 11:10. τὰ κ. τῆς Συρίας καὶ τῆς Κιλικίας Gal 1:21. ἐν τοῖς κ. τούτοις *in these regions* Ro 15:23.—On νεπτέρων ἀνεκδυήγητα κλίματα 1 Cl 20:5 s. ἀνεκδυήγητος. M-M.*

κλίμαξ, ακος, ἡ (Hom.+; inscr., pap., LXX, Philo; Jos., Vi. 396) *ladder, flight of stairs* GOxy 26.*

κλινάριον, ου, τό (Aristoph., fgm. 239; Epict. 3, 5, 13; M. Ant. 11, 18, 3; Artem. 2, 57 v.l.; PSI 616, 14; POxy. 1645, 9.—Bl-D. §111, 3) *dim.* of κλίνη *bed* (w. κράβατος) Ac 5:15. M-M.*

κλίνη, ης, ἡ (Eur., Hdt.+; inscr., pap., LXX, Ep. Arist. 320) *bed, couch*, a place for those who are resting (2 Km 4:7; Ps 6:7), suffering (Gen 48:2; 49:33), or dining (Xenophanes 18, 2 Diehl2; Ezk 23:41) Mk 4:21; 7:30; Lk 8:16; 17:34; *dining couch* Mk 7:4 t.r. καθίσαι εἰς τὴν κ. *sit on the bed* Hv 5:1.—Pallet, stretcher on which a sick man

was carried (Appian, Bell. Civ. 1, 45 §199 ἔφυγεν ἐπὶ κλίνης διὰ νόσον; as a bier for the dead Pla., Leg. 12 p. 947B; Jos., Ant. 7, 40=2 Km 3:31.—2 Ch 16:14), prob. not differentiated fr. ‘bed’ Mt 9:2, 6; Lk 5:18 (φέρειν ἐπὶ κλίνης as Dit., Syll.3 1169, 31; Jos., Ant. 17, 197). βάλλειν τινὰ εἰς κ. *lay someone on a sickbed* i.e. strike her w. an illness Rv 2:22 (a lingering illness as a divine punishment: Diod. S. 16, 61, 3. Cf. also PUps. 8, 4 s.v. ξηραίνω 2b). M-M. B. 480.*

κλινίδιον, ου, τό (Dionys. Hal. 7, 68; Artem. 1, 2 p. 7, 22; M. Ant. 10, 28, 2; Plut., Mor. p. 466C, Coriol. 24, 5 p. 225B; Pollux 10, 7; Jos., Ant. 17, 161.—BI-D. §111, 3; Mlt.-H. 346) *dim.* of κλίνη (q.v.) *bed=pallet, stretcher* Lk 5:19, 24. M-M.*

κλίνω 1 aor. ἔκλινα; pf. κέκλικα; 1 aor. pass. ἐκλίθην (BI-D. §76, 1; W-S. §13, 9f) (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.).

1. *trans.*—**a.** *incline, bend, bow* τὴν κεφαλὴν *the head* of Jesus as he was dying J 19:30 (but since the bowing of the head came before the giving up of his spirit, and since esp. in the Fourth Gosp. the Passion is a voluntary act of Jesus to the very last, the bowing must not be regarded as a sign of weakness; the Crucified One acted of his own accord. Cf. BGU 954, 5 κλίνω τ. κεφαλὴν μου κατενώπιόν σου). τὸ πρόσωπον εὗς τὴν γῆν *bow one's face to the ground* Lk 24:5.—**b.** *lay (down)* τὴν κεφαλὴν (to sleep) Mt 8:20; Lk 9:58.

c. *pass.* *lean, fall (over)* λέγει κύριος (where?) ὅταν ξύλον κλιθῇ καὶ ἀναστῇ B 12:1.—**d.** *fig.* *cause to fall, turn to flight* (as early as Hom.; Jos., Ant. 14, 416) παρεμβολὰς κ. ἄλλοτρίων Hb 11:34.

2. *intr.* (BI-D. §308; Rob. 800) *decline, be far spent* (X.+; PHib. 38, 8 [252/1 BC]) of the day Lk 9:12; 24:29 (cf. Apollon. Rhod. 1, 452 κλίνοντος ἡελίοιο; Polyb. 3, 93, 7; Arrian, Anab. 3, 4, 2; Jer 6:4 κέκλικεν ἡ ἡμέρα). M-M.*

κλισία, ας, ἡ (Hom.+; Lucian, Dial. Deor. 24, 1; Plut., Sert. 26, 9 Ziegler v.l.; Dit., Syll.3 1109, 74; 3 Macc 6:31; Ep. Arist. 183; Jos., Ant. 12, 96) *a group of people eating together* κατακλίνετε αὐτοὺς κλισίας *have them sit down in groups (to eat)* Lk 9:14. M-M.*

κλοπή, ἡς, ἡ (Aeschyl.+; incr., pap., LXX, Philo; Jos., Ant. 18, 169) *theft, stealing* in list of vices (Jos., Bell. 2, 581) D 3:5a. Pl. (Jos., Bell. 5, 402; Test. Reub. 3:6) Mt 15:19; Mk 7:21; D 3:5b; 5:1. M-M.*

κλύδων, ὠνος, ὁ (Hom.+; Sb 8026, 19; LXX; Jos., Bell. 3, 423, rarely in pl. [as Polyb. 10, 3, 3; Vett. Val. 344, 15; 4 Macc 15:31]) *rough water, (a succession of) waves* κ. τοῦ ὕδατος Lk 8:24; *surf* κ. θαλάσσης (Philo, Op. M. 58, Gig. 51; cf. Jon 1:4, 11; Jos., Ant. 9, 210) Js 1:6. M-M.*

κλυδωνίζομαι (Vett. Val. 354, 26; Aristaen., Ep. 1, 27 H.; Is 57:20; Jos., Ant. 9, 239) ὁ δῆμος ἅπας ταρασσόμενος κ. κλυδωνιζόμενος; Sib. Or. 1, 289) *be tossed here and there by waves* fig. κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τ. διδασκαλίας Eph 4:14. M-M.*

Κλωπᾶς, ᾧ, ὁ *Clopas*. Among the women who were standing at the cross of Jesus acc. to J 19:25 there was a Μαρία ἡ Κλωπᾶ *Mary, the wife of Clopas*. This woman can scarcely be identical w. the sister of Jesus' mother who has just been mentioned (without being named), since then we should have to postulate two sisters w. the same name, Mary (but s. Artem. 4, 30 p. 222, 3f, where we find a woman with her ἀδελφὴ ὁμώνυμος). Hegesippus mentions a Clopas as a brother of Joseph (in Euseb., H.E. 3, 11; 32, 1-4; 6; 4, 22, 4).—The name cannot be explained w. certainty, but is prob. Semit. (Palmyr. ܩܠܨܐ; Journ. Asiat. 10, 1897, 327). Cf. Κλεοπᾶς. M-M.*

κνήθω (Aristot. +=‘scratch’; acc. to Moeris p. 234 H. Gk, not Att. There is an older form κνάω which, as ἐπικνάω, is found as early as Il. 11, 639. The aor. mid. is found in Lucian, Bis Accusatus 1 οὐδ’ ὅσον κνήσασθαι τὸ οὖς σχολὴν διάγων—he does not even have enough time to scratch his ear) *itch pass.* *feel an itching* κνηθόμενοι τὴν ἀκοήν (s. ἀκοή 1c). *Fig.* of curiosity, that looks for interesting and spicy bits of information. This itching is relieved by the messages of the new teachers. W. the same concepts as a background, one might transl.: *to have one's ear tickled* (a κνήσις ὧτων takes place τρυφῆς ἕνεκα: Plut., Mor. 167B) 2 Ti 4:3 (s. Clement of Alex., Strom. I 3, 22, 5 p. 15 Stähli.). M-M.*

Κνίδος, ου, ἡ (Hom. Hymns, Hdt.+; Jos., Ant. 13, 370; 1 Macc 15:23) *Cnidus*, a peninsula w. a city of the same name on the coast of Caria in Asia Minor, touched by Paul on his journey to Crete Ac 27:7.*

κνίσα, ης, ἡ (Hom. [κνίση]+; Philo, Somn. 1, 49 v.l. [for κνίσσα]) *the odor of burning fat* on a sacrifice Dg 2:8; 3:5 (used both times w. αἶμα).*

κοδράντης, ου, ὁ (Lat. *loanw.*, ‘quadrans’; also in rabb.; actually one quarter of an ‘as’. Cf. Plut., Cic. 29, 5 τὸ λεπτότατον τοῦ χαλκοῦ νομίσματος κουαδράντην ἐκάλουν [the Romans]. For the spelling s. BI-D. §41, 2) *quadrans, penny*=two λεπτά Mk 12:42 (DSperber, Mk 12:42 and its Metrological Background, NovT 9, ‘67, 178-90). Its value was approximately one quarter of a cent in normal times. ἕως ἂν ἀποδοῖς τὸν ἔσχατον κ. *until you have paid the last cent* Mt 5:26; Lk 12:59 D; D 1:5 (Sextus 39 μέχρις οὗ καὶ τ. ἔσχατον κοδράντην ἀπολάβῃ [the punishing demon]).—Lit. under ἀργύριον 2c. M-M.*

Κοδράτος, ου, ὁ *Quadratus* (Epict. 3, 23, 23; Ael. Aristid. 47, 22 K.=23 p. 451 D.; Herodian; Dit., Or. 683, 5; Jos., Bell. 2, 241) MPol 21; s. **Στάτιος**.*

κοιλία, ας, ἡ (Hdt., Aristoph.+; inscr., pap., LXX, Philo; Jos., Ant. 3, 273; 19, 346; Test. 12 Patr.; loanw. in rabb.) *body-cavity, belly* (Gen 3:14 w. στήθος).

1. as an organ of nourishment: the digestive apparatus in its fullest extent (Jer 28:34; Ezk 3:3; Sir 36:18 al.) εἰς τὴν κ. χωρεῖν (cf. Plut., Mor. 699F εἴπερ εἰς κοιλίαν ἐχέρει διὰ στομάχου πᾶν τὸ πινόμενον. Even the last part of the alimentary canal is κ. : Herodian 1, 17, 10) Mt 15:17; cf. Mk 7:19. *Belly, stomach* (so Diod. S. 2, 58, 3 between φάρυγξ [gullet] and σπλάγχνα [intestines]; Aelian, V.H. 1, 1 al.) of Jonah's fish (Jon 2:1f) Mt 12:40. Of the human *stomach* 1 Cor 6:13. γεμίσαι τὴν κ. ἕκ τινος *fill the stomach w. someth. i.e., eat one's fill of someth.* Lk 15:16. Of the working of a scroll eaten by the writer of the Apoc. (cf. Ezk 3:3) πικρανεῖ σου τὴν κ. Rv 10:9; cf. vs. 10; δουλεύειν τῇ κ. *be a slave to one's stomach* Ro 16:18; ὃν ὁ θεὸς ἡ κ. *whose god is their stomach* Phil 3:19.

2. as an organ of reproduction, esp. *womb, uterus* (Epict. 2, 16, 43; 3, 22, 74; Dt 28:4, 11; Job 1:21; Ruth 1:11) Lk 1:41, 44; 2:21; 11:27; 23:29; J 3:4; B 13:2 (Gen 25:23). ἐκ κοιλίας *from birth* (Judg 16:17 ms. A; Is 49:1) Mt 19:12; Lk 1:15; Ac 3:2; 14:8; Gal 1:15; καρπὸς τῆς κ. *fruit of the womb* (cf. Mi 6:7; La 2:20) Lk 1:42.

3. κ. denotes the hidden, innermost recesses of the human body (Job 15:35; Pr 18:20; 20:27, 30; Sir 19:12; 51:21), so that a variation betw. κοιλία and καρδιά becomes poss. (Ac 2:30 v.l.; Rv 10:9; Hab 3:16; Ps 39:9. Cf. schol. on Nicander, Alexiph. 21 τοῦ στόματος τῆς κοιλίας, ἣν οἱ μὲν καρδίαν καλοῦσιν, οἱ δὲ δοχεῖον τῶν ἐντέρων τῆς βρώσεως [καρδιά of the upper opening of the stomach: Theocr. 2, 49]; PGM 4, 3141: the κοιλία is the place where the καρδιά is found). ποταμοὶ ἐκ τῆς κ. αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος *rivers of living water shall flow from his heart* J 7:38 (thought of as a scripture quot., though its source can no longer be determined w. certainty. The expr. may be proverbial; cf. the Cicero ref. below. The κ. has often been taken to be that of the believer, but there is an increasing tendency to punctuate w. a period after ἐμέ in vs. 38 rather than after πινέτω at the end of vs. 37 [s. RSV mg.] and understand κ. of Jesus; cf. Hdb. ad loc.; JoachJeremias, Golgotha '26, 80-4; HBornhäuser, Sukka '35, 34-9; Bultmann, Ev. d. Joh. '41, 228-30. For the patristic interpr., HRahner, Biblica 22, '41, 269-302; 367-403. Differently, A-MDubarle, Vivre et Penser 3, '43/'44, 238-41. Cf. Cicero, De Orat. 2, 39[162]); JBlenkinsopp, NTS 6, '59, 95-99; JBehm, TW III 788f. M-M. B. 253.*

κοιμάω 1 aor. pass. ἐκοιμήθην; 1 fut. κοιμηθήσομαι; pf. κεκοίμημαι (Hom.+; inscr., pap., LXX, En., Philo, Joseph.) in our lit. only in pass. *sleep, fall asleep*.

1. lit. (Hom.+ usu.; Diod. S. 15, 25, 2; PGM 36, 151; 305; Jos., Bell. 4, 306, Ant. 8, 28, Vi. 132; Test. 12 Patr., Sib. Or. 3, 794) Mt 28:13; Lk 22:45; J 11:12; Ac 12:6; Hv 2, 4, 1; s 9, 11, 3; 6. Fig. of the night (as of the sun: Pythag. in Gemin., Elem. Astr. p. 22E) κοιμάται ἡ νύξ *the night falls asleep* 1 Cl 24:3.

2. fig. of the sleep of death, in which case additional words often emphasize the figurative nature of the expression (as early as Il. 11, 241; Dit., Or. 383, 43 [I BC]; IG Sic. It. 549, 1; 929, 13 κοιμάται τ. αἰώνιον ὕπνον). Yet the verb without these additions can have this mng. (Soph., Electra 509 Μυρτίλος ἐκοιμάθη; Aeschro Lyr. [IV BC] 6, 2 Diehl 2, grave-epigram, ἐνταῦθα κεκοίμημαι; PFay. 22, 28 [I BC]; Gen 47:30; Dt 31:16; 3 Km 11:43; Is 14:8; 43:17; 2 Macc 12:45.—OMerlier, Bull. de corr. hell. 54, '30, 228-40; MBOgle, The Sleep of Death: Memoirs of the Amer. Acad. in Rome 11, '33, 81-117; JCBowmer, ET 53, '42, 355f [on 1 Cor 15:20, 22]).

a. *fall asleep, die, pass away* J 11:11; Ac 7:60; 13:36; 1 Cor 7:39; 11:30; 15:6, 51; 2 Pt 3:4; 1 Cl 44:2; Hm 4, 4, 1. ἐκοιμήθην καὶ ὕπνωσα (Ps 3:6) is interpr. to mean 'die' in 1 Cl 26:2. ἐν δικαιοσύνῃ ἐκοιμήθησαν *they fell asleep as righteous men* Hs 9, 16, 7. κοιμηθεὶς *after my death* IRo 4:2. οἱ διδάσκαλοι. . . κοιμηθέντες ἐν δυνάμει καὶ πίστει τ. υἱοῦ τ. θεοῦ *teachers who died in the power of the Son of God, and in faith in him* Hs 9, 16, 5. οἱ κοιμηθέντες *those who have already died* 1 Th 4:14f. οἱ κ. ἐν Χριστῷ *those who died in communion w. Christ* 1 Cor 15:18.

b. the pres. ptc. and perf. ptc. denoting a state of being, w. art., subst. *the one who has fallen asleep* οἱ κοιμώμενοι 1 Th 4:13; GP 10:41.—οἱ κεκοιμημένοι 1 Cor 15:20; Hs 9, 16, 3. Not subst. οἱ κεκοιμημένοι ἄγιοι Mt 27:52. οἱ μὲν κεκοιμημένοι, οἱ δὲ ἐτι ὄντες *some are dead, the others are still living* Hv 3, 5, 1. M-M. B. 269.*

κοίμησις, εως, ἡ *sleep*—1. lit. (Pla., Symp. 10 p. 183A) ἡ κ. τοῦ ὕπνου (epexeg. gen.) *the sleep of slumber* J 11:13.

2. fig. *death* (Sir 46:19; 48:13; inscr. on Jewish graves in Rome [ABerliner, Gesch. d. Juden in Rom I 1893, 72f; Schürer II 441 ἐν εἰρήνῃ ἡ κοίμησις αὐτοῦ]; Sb 1540, 5; Fluchtaf. 4, 30; Pel.-Leg. p. 15, 16) Hv 3, 11, 3; s 9, 15, 6. M-M.*

κοινῇ s. **κοινός** 1c.

κοινός, ἡ, ὅν (Hes.+; inscr., pap., LXX) *common*—1. *communal, common* (so secular wr., also LXX; Ep. Arist., Philo, Joseph., Sib. Or.).

a. adj. τράπεζα (Diod. S. 4, 74, 2) Dg 5:7a. πίστις Tit 1:4. σωτηρία (cf. Dit., Syll. 3 409, 33f [ca. 275 BC]; X., An. 3, 2, 32; Diod. S. 37, 2, 5; Polyaeus 5, 31) Jd 3. κ. ἐλπς IEph 21:2; IPHld 5:2; 11:2. κ. ὄνομα (Philo, Abr. 7, Leg. ad Gai. 194) IEph 1:2; εἶχον ἅπαντα κ. *they had everything in common* (κοινὰ πάντα ἔχειν: Strabo 7, 3, 9.—Diod. S. 5, 9, 4: the inhabitants of Lipara τὰς οὐσίας κοινὰς ποιησάμενοι καὶ ζῶντες κατὰ συσσίτια=they made their possessions common property and lived acc. to the custom of common meals; Iambl., Vi. Pyth. 30, 168 of

the Pythagoreans: κοινὰ πᾶσι πάντα. . . ἦν, ἴδιον δὲ οὐδεὶς οὐδὲν ἐκέκτητο. **Porphyr.**, Vi. Pyth. 20. The word occurs in a **sim.** context **w. ref.** to the Essenes: **Philo**, **Prob.** Lib. 85; 86; **Jos.**, **Ant.** 18, 20, and the Therapeutae: **Philo**, Vi. Cont. 32; 40; H Braun, Qumran u. d. NT, I, '66, 43-50. Even **Pla.**, Phaedr. 279C κοινὰ τὰ τῶν φίλων) **Ac** 2:44; **cf.** 4:32 (**cf.** **IQS** 6, 2).-PWSchmiedel, Die Gütergemeinschaft der ältesten Christenheit: **PM** 2, 1898, 367-78; EvDobschütz, Probleme des apost. Zeitalters '04, 39ff; JBehm, Kommunismus im Urchristentum: **NKZ** 31, '20, 275-97; KLake: **Beginn.** I 5, '33, 140-51; EHaenchen, Acts '56, 191-6 (**lit.**).—Of body and spirit ἀμφοτέρα κ. ἐστὶ *both are in communion=belong together, cannot be separated* **Hs** 5, 7, 4.

b. subst. τὸ κοινόν *what is (in) common* τὸ κ. τῆς ἐλπίδος *the common ground of hope* **1 Cl** 51:1.—τὸ κ. *the society, church* (**t.t.** to designate all those who belong to a given group: **POxy.** 53, 2 τὸ κ. τῶν τεκτόνων; 84, 3; **Jos.**, **Vi.** 65) διακονία εἰς τὸ κ. *service for the church* **IPhld** 1:1. Also *the common treasury* (**Appian**, Iber. 8, §31 τὸ κ.=the state treasury) of slaves ἐλευθεροῦσθαι ἀπὸ τοῦ κ. *to be freed at the expense of the church treasury* **IPol** 4:3 (**cf.** **X.**, An. 4, 7, 27; 5, 1, 12 ἀπὸ κοινοῦ='at state expense'; **Jos.**, **Vi.** 297 ἐκ τοῦ κ. 298).

c. adv. κοινῇ *together, collectively* (**Soph.**, **Thu.** +; **inscr.**, **PMagd.** 29, 2; **LXX**; **Jos.**, **C. Ap.** 1, 70; 2, 166) **IEph** 20:2; **ISm** 12:2 (both in contrast to κατ' ἄνδρα ['man for man', 'individually'], as **Dit.**, **Syll.** 3 1073, 18); 7:2 (**opp.** κατ' ὕδιαν, as **Diod. S.** 11, 24, 4; **Dio Chrys.** 34[51], 9; **Dit.**, **Syll.** 3 630, 15; 2 **Macc** 9:26). τὸ κοινὴν συμφέρον *the common good* **B** 4:10.

2. of that which comes into contact **w.** anything and everything, and is therefore *common, ordinary, profane* (**cf.** **Alcman** [VII BC], **fgm.** 49 D.2 τὰ κοινὰ of that which ordinary people eat, in contrast to those of more refined tastes; **Plut.**, **Eroticus** 4 p. 751B καλὸν γὰρ ἡ φιλία καὶ ἀστεῖον, ἡ δὲ ἡδονὴ κοινὸν καὶ ἀνελεύθερον [**Ltz.**, **Hdb.** on **Ro** 14:14]. Then 1 **Macc** 1:47, 62; **Ep. Arist.** 315=**Jos.**, **Ant.** 12, 112 κοινοὶ ἄνθρωποι; 13, 4). εἰκασιότης *silliness* **Dg** 4:6. Of that which is ceremonially impure **Rv** 21:27. χεῖρες (ceremon.) *impure* **Mk** 7:2, 5 (**MSmith**, **Tannaitic Parall.** to the Gosp. '51, 31f); οὐδὲν κ. δι' ἑαυτοῦ *nothing is unclean of itself* **Ro** 14:14a; **cf.** **b.**, **c.** κ. ἡγεῖσθαι τι *consider someth. unclean* **Hb** 10:29. οὐδέποτε ἔφαγον πᾶν κ. καὶ ἀκάθαρτον *I have never eaten anything common or unclean* (1 **Macc** 1:62) **Ac** 10:14; **cf.** **vs.** 28; 11:8.—**Dg** 5:7b (see κοίτη 1b).—**FHauck**, **TW** III 789-810: κοινός and related words. **M-M. B.** 1365.*

κοινῶω 1 **aor.** ἐκοίνωσα; **pf.** κεκοίνωκα, **pass. ptc.** κεκοινωμένος (**Pind.**, **Thu.** + in the sense of κοινός 1; **Jos.**, **Ant.** 5, 267; 18, 231). In our **lit.** only in the sense of κοινός 2.

1. *make common* or *impure, defile* in the ceremonial sense (4 **Macc** 7:6. **Cf.** **Malalas** 277, 2 **LDind.** [1831] κοινώσας τὰ ὕδατα).

a. τινά *someone* **Mt** 15:11, 18, 20; **Mk** 7:15, 18, 20, 23. **Pf. pass. ptc. w. the art., subst.** οἱ κεκοινωμένοι *those who are ceremonially unclean* **Hb** 9:13.

b. τὸ *someth.* the temple *profane, desecrate* **Ac** 21:28. **Pass.**, of a sacrifice *become defiled* **D** 14:2.—**c. abs.** **Rv** 21:27 **t.r.**

2. *consider* or *declare* (ceremonially) *unclean* **Ac** 10:15; 11:9. **M-M.***

Κόιντος, ου, ὁ (**Diod. S.** 11, 27, 1 of a contemporary of the battle of Salamis [480 BC]; **Plut.** et al.; **Dit.**, **Syll.** 2 588, 34; 31127, 3, **Or.** 684, 1; **pap.** [Preisigke, **Namenbuch**]; 2 **Macc** 11:34; **Jos.**, **Ant.** 14, 219) **Quintus**, a Christian in Smyrna **MPol** 4.*

κοινωνέω **fut.** κοινωνήσω; 1 **aor.** ἐκοινώνησα; **pf.** κεκοινώνηκα (**Aeschyl.** +; **inscr.**, **pap.**, **LXX**; **En.** 11, 2).

1. *share, have a share*—**a.** τινός *in someth.* (**X.**, **Rep.** Lac. 1, 9, **Mem.** 2, 6, 23; **Pla.**, **Leg.** 12 p. 947A; **Diod. S.** 5, 49, 6 τοὺς τῶν μυστηρίων κοινωνήσαντας=those who participated in, i.e., were initiated into, the mysteries; 5, 68, 3 τῆς τροφῆς ταύτης; 15, 68, 1; 19, 4, 3; **Herodian** 3, 10, 8; **inscr.** [**Kl. T.** 121 no. 32, 41]; **pap.**; **Pr** 1:11; 3 **Macc** 2:31; **Philo**, **Post. Cai.** 160 al.; **Jos.**, **Ant.** 4, 75, **C. Ap.** 2, 174.—**Bl-D.** §169, 1; **Rob.** 509f) of human beings αἵματος καὶ σαρκὸς *share in flesh and blood* **Hb** 2:14 (**inscr. fr.** **Commagene** in **KHumann** u. **OPuchstein**, **Reisen in Kleinasien u. Nordsyrien**, Textband 1890 p. 371 [**I BC**] πᾶσιν ὅσοι φύσεως κοινωνοῦντες ἀνθρωπίνης).

b. τινὶ *in someth.* (**Demosth.**, **Prooem.** 25, 2 [bracketed by **Blass**]; **Plut.**, **Arat.** 8, 3; but **Wsd** 6:23 'associate with'; **s.** **JYCampbell**, **JBL** 51, '32, 359).

a. τοῖς πνευματικοῖς *in spiritual blessings* **Ro** 15:27. τοῖς τοῦ Χριστοῦ παθήμασιν 1 **Pt** 4:13 (**cf.** **Achilles Tat.** 7, 2, 3 εἰς τὸ παθεῖν κοινωνία='fellowship in suffering'). Of a martyr's body: *receive a part of* i.e. a part of the body as a 'relic' κ. τῷ ἁγίῳ σαρκίῳ **MPol** 17:1.

β. To *share, participate* in the deeds of others means to be equally responsible for them ἀμαρτίας ἀλλοτρίαις 1 **Ti** 5:22 (**Artem.** 3, 51 κ. τῶν ἀμαρτημάτων ἐκεῖνω). τοῖς ἔργοις αὐτοῦ τ. πονηροῖς 2 **J** 11.

γ. Participation in *someth.* can reach such a degree that one claims a part in it for oneself *take an interest in, share* (**Philostat.**, Vi. **Apoll.** 5, 25; **Pr** 1:11) ταῖς χρεῖαις τῶν ἁγίων **Ro** 12:13. The transition to the next **mng.** is easy.

2. *give or contribute a share* (**Philo**, **Spec. Leg.** 2, 107) **w. dat. of the pers.** (**cf.** **Demosth.** 25, 61; **Appian**, **Bell. Civ.** 1. 31 §139; **Artem.** 5 p. 252, 14; **Sextus** 350; **Jos.**, **C. Ap.** 2, 258) **fol.** by ἐν τινὶ *give someone a share of someth.* **Gal** 6:6. κοινωνήσεις ἐν πᾶσιν τῷ πλησίον σου **B** 19:8. Also τινὶ εἰς τι (**cf.** **Pla.**, **Rep.** 5 p. 453A; **PLond.** 1794, 7; **Test. Zeb.** 3:1) οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς *no church made me its partner* in **Phil** 4:15.

3. **Ms.** **D** uses κ. **Mt** 15:11 (twice), 18, 20 in the sense of κοινῶω 1a (so **Diod. S.** 5, 33, 5 κ.=partake [in uncleanness]). **M-M.***

κοινωνία, ας, ἡ (**Pind.** +; **inscr.**, **pap.**, **LXX**, **Philo** [Mos. 1, 158 of communion **w.** God]; **Joseph.**; **loanw.** in **rabb.**).

1. *association, communion, fellowship, close relationship* (hence a favorite **expr.** for the marital relationship as the most intimate **betw.** human beings **Isocr.** 3, 40; **BGU** 1051, 9 [**I AD**]; 1052, 7; **POxy.** 1473, 33; 3 **Macc** 4:6; **Jos.**,

Ant. 1, 304. But s. also **Diod. S. 10, 8, 2** ἡ τοῦ βίου κ.=the common type or bond of life that unites the Pythagoreans) τινός *with or to someone* (Amphis Com. [IV BC] 20, 3; Herodian 1, 10, 1); so it is linguistically **poss.** to **transl.:** κ. τοῦ υἱοῦ αὐτοῦ *fellowship with his Son* 1 Cor 1:9 (s. 4 below) and κ. τοῦ ἁγίου πνεύματος *fellowship w. the Holy Spirit* 2 Cor 13:13 (so Sickenberger in the Trinitarian sense). Others take the latter **gen.** as a subjective **gen.** or **gen.** of quality *fellowship brought about by the Holy Spirit* (Heinrici, Bachmann, Bousset; TSchmidt, D. Leib Christi '19, 135; s. 4 below). **Corresp.** κ. πνεύματος *fellowship w. the Spirit* Phil 2:1 (Synes., Prov. 1, 15 p. 108C κ. γνώμης=community of will and s. 2 below).—κοινωνία(ν ἔχειν) μετὰ τινος (*have*) *fellowship w. someone* (cf. Job 34:8) w. God 1J 1:3b, 6 (cf. Epict. 2, 19, 27 περὶ τῆς πρὸς τὸν Δία κοινωνίας βουλευόμενον; Jos., C. Ap. 1, 35[both πρὸς w. acc.]); w. the Christian brethren vss. 3a, 7. εἷς τι (POxford [ed EPWegener '42] 5f) ἢ κ. εἰς τὸ εὐαγγέλιον *close relationship w. the gospel* Phil 1:5. ἠδύοκhsαν κ. τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς *they have undertaken to establish a rather close relation w. the poor* Ro 15:26 (but s. 3 below).—κ. πρὸς w. **acc.** *connection with, relation to* (Pla., Symp. 188C; Galen, Protr. 9 p. 28, 7 J.; Dit., Syll.3 646, 54 [170 BC]; Philo, Leg. ad Gai. 110 τίς οὖν κοινωνία πρὸς Ἀπόλλωνα τῷ μηδὲν οἰκεῖον ἐπιτετηδεύκοι; cf. Jos., C. Ap. 2, 208) τίς κ. φωτὶ πρὸς σκότος; *what does darkness have in common with light?* 2 Cor 6:14 (Aristoph., Thes. 140 τίς κατόπτρου καὶ ξίφους κοινωνία;).—**Abs.** *fellowship, (brotherly) unity* Ac 2:42 (cf. JAFitzmyer, PSchubert-Festschr. '66, 242-44 [Acts-Qumran] suggests that 'community of goods' [ἡ] may be meant here, as IQS 1, 11-13; 6, 17. On the problem of this term s. HBraun, Qumran u. d. NT, I, '66; 143-50; s. also ACarr, The Fellowship of Ac 2:42 and Cognate Words: Exp. 8th Ser. V '13, 458ff). δεξιὰς κοινωνίας διδόναι τινὶ *give someone the right hand of fellowship* Gal 2:9.—κ. also has the concrete **mng.** *society, brotherhood* as a closely knit majority, naturally belonging together: **Maximus Tyr.** 15, 4b τί ἐστὶν τὸ τῆς κοινωνίας συμβόλαιον; *what is the contribution (i.e., of the philosopher) to the community or (human) society?* 16, 2m δημώδεις κοινωναί=meetings of the common people.

2. *generosity, fellow-feeling, altruism* (Epict. in Stob. 43 Sch. χρηστότητι κοινωνίας; Arrian, Anab. 7, 11, 9 κ. beside ὁμόνοια; Herm. Wr. 13, 9 [opp. πλεονεξία]) ἀπλότης τῆς κ. εἰς τινα 2 Cor 9:13. W. εὐποιᾶ Hb 13:16. The context permits this **mng.** also Phil 2:1 (s. 1 above). The transition to the next sense is easy.

3. *abstr. for concr. sign of fellowship, proof of brotherly unity, even gift, contribution* (Lev 5:21; inscr., of Asia Minor: κ.=‘subsidy’ [Rdm.2 10]) Ro 15:26 (s. 1 above). Under this head we may **perh.** classify κοινωνία τ. αἵματος (σώματος) τοῦ Χριστοῦ *a means for attaining a close relationship with the blood (body) of Christ* 1 Cor 10:16a, b (s. 4 below).

4. *participation, sharing τινός in someth.* (Appian, Bell. Civ. 1, 67 §306 κ. τῶν παρόντων=in the present undertakings; 5, 71 §299 κ. τῆς ἀρχῆς in the rule; Polyaeus 6, 7, 2 κ. τοῦ μιάσματος in the foul deed; **Maximus Tyr.** 19, 3b τῆς ἀρετῆς; Synes., Kgd. 13 p. 12c. κ. τῶν ἔργων=in the deeds of others; Wsd 8:18; Jos., Ant. 2, 62) ὅπως ἢ κ. τῆς πίστεώς σου ἐνεργῆς γένηται *that your participation in the faith may be made known through your deeds* Philm 6. γνῶναι κοινωνίαν παθημάτων αὐτοῦ *become aware of sharing his sufferings* Phil 3:10. ἢ κ. τῆς διακονίας τῆς εἰς τοὺς ἁγίους *taking part in the relief of the saints* 2 Cor 8:4. **Perh.** this is the place for 1 Cor 1:9 (s. 1 above); 2 Cor 13:13 (*participation in the Holy Spirit*: Ltzm., Kümmel, Windisch, Seesemann [s. below] 70; Gdspld., Probs. 169f;—s. 1 above); 1 Cor 10:16 (*participation in the blood [body] of Christ*. So recently ASchlatter, Pls der Bote Jesu '34, 295f; s. 3 above. But **perh.** here κοινωνία w. **gen.** means the common possession or enjoyment of *someth.* [Diod. S. 8, 5, 1 ἀγγελῶν κ.=of the flocks; **Maximus Tyr.** 19, 3b ἐπὶ κοινωνίᾳ τῆς ἀρετῆς=for the common possession of excellence; Diog. L. 7, 124; Synes., Kgd. 20 p. 24B; Hierocles 6 p. 428: we are to choose the best man as friend and unite ourselves with him πρὸς τὴν τῶν ἀρετῶν κοινωνίαν=for the common possession or enjoyment of the virtues; 7 p. 429 τῶν καλῶν τὴν κ.]. Then 1 Cor 10:16 would be: Do not the cup and the bread mean the common partaking of the body and blood of Christ? After all, we all partake of one and the same bread).—JYCampbell, Κοινωνία and its Cognates in the NT: JBL 51, '32, 352-80; EPGroenewald, Κοινωνία (gemeenskap) bij Pls, Diss. Amst. '32; HSeesemann, D. Begriff Κοινωνία im NT '33; PJTEndenburg, Koinoonia. . . bij de Grieken in den klass. tijd '37; HWFord, The NT Conception of Fellowship: Shane Quarterly 6, '45, 188-215; GVJourdan, Κοινωνία in 1 Cor 10:16: JBL 67, '48, 111-24; KFNickle, The Collection, A Study in Paul's Strategy, '66. **M-M.***

κοινωνικός, ἢ, ὄν (since Ps.-Pla., Def., and Aristot.; Vett. Val., pap., Philo; Jos., Bell. 2, 122) *giving or sharing what is one's own, liberal, generous* (Aristot., Rhet. 2, 24, 2 p. 1401a, 20; Polyb. 2, 44, 1; Lucian, Tim. 56 ἀνὴρ τῶν ὄντων κοινωνικός; Iambl., Protr. 21, 19 and 30 p. 117, 8; 123, 6 Pistelli) w. εὐμετάδοτος 1 Ti 6:18. **M-M.***

κοινωνός, οὗ, ὁ and ἡ (trag.+; inscr., pap., LXX, Philo, Joseph.) *companion, partner, sharer.*

1. *one who takes part in someth. with someone—a. with someone, expressed*

α. by the **dat.** (Philo, Spec. Leg. 1, 131 θεῷ τινος [‘in someth.’]; Jos., Ant. 8, 239 σοὶ τινος; Himerius, Or. 48 [=Or. 14], 15 κ. ἐκείνοις τῆς γνώμης=with those men [the seven wise men] in knowledge) ἦσαν κοινωνοὶ τῷ Σίμωνι (who) *were partners (in business) with Simon* Lk 5:10 (cf. PAmh. 100, 4: Hermes the fisherman takes Cornelius as his κ.=‘partner’; ὁ κ.=partner Diod. S. 8, 5, 3; BGU 1123, 4).

β. by the **gen.** (Pr 28:24; Is 1:23; Mal 2:14) κ. τῶν οὕτως ἀναστρεφόμενων γεννηθέντες Hb 10:33. Of a martyr (who shares a bloody death w. Christ) Χριστοῦ MPol 6:2; cf. 17:3. κ. τῶν δαιμονίων *be a partner w. the demons* (in the sacrifices offered to them) 1 Cor 10:20 (HGressmann, Ἡ κοινωνία τῶν δαιμονίων: ZNW 20, '21, 224-30; Clem2 182-8).

γ. by μετὰ and **gen.** μετὰ τοῦ πνεύματος κ. Hs 5, 6, 6.

δ. *in someth.*, expressed—α. by the **gen.** of the thing (Diod. S. 14, 61, 5; Epict. 3, 22, 63 κ. τῆς βασιλείας [of the Cynic]; Plut., Mor. 45E; 819C, Brut. 13, 5; Aelian, V.H. 2, 24; Appian, Samn. 10 §12 τ. ἀγαθῶν; **Maximus Tyr.** 31,

5c; Sir 6:10; Esth 8:12n; Jos., **Ant.** 4, 177κ. τῆς ταλαιπωρίας). κ. τοῦ θυσιαστηρίου 1 Cor 10:18 (Pla., Ep. 7 p. 350C κοινωνὸς ἱερῶν; Philo, Spec. Leg. 1, 221 κοινωνὸν τοῦ βωμοῦ). τῶν παθημάτων (Diod. S. 4, 20, 2 τῶν κακοπαθειῶν κ.), τῆς παρακλήσεως 2 Cor 1:7. ὁ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κ. 1 Pt 5:1. θείας φύσεως 2 Pt 1:4 (cf. the *inscr. fr.* Commagene under κοινωνέω 1a). τῆς μοιχείας *a partner in adultery* Hm 4, 1, 5 (Socrat., Ep. 7, 1 κοι. τ. ἀδικήματος; Polyaeus 2, 14, 1 κ. τῆς ἐπαναστάσεως in the uprising). ἀμφοτέροι κοινωνοὶ τοῦ ἔργου τ. δικαίου Hs 2:9 (Pla., Ep. 7 p. 325A ἀνοσίων αὐτοῖς ἔργων κοι.).

β. by ἐν: D 4:8. ἐν τῷ ἀφάρτῳ κ. *in what is imperishable* B 19:8.—c. *with someone in someth.* αὐτῶν κ. ἐν τῷ αἵματι τῶν προφητῶν Mt 23:30.

d. *abs.* (4 Km 17:11) κ. ἐμὸς καὶ συνεργός 2 Cor 8:23 (for the combination of κ. and συνεργός cf. the first two Plut.-pass. given under b α). ἔχειν τινὰ κοινωνόν *consider someone a partner* Phlm 17 (cf. Diod. S. 18, 53, 6 ἔσχε κοινωνοὺς τ. αὐτῶν ἐλπίδων).

2. *one who permits someone else to share in someth.* τινί τις: τῶν ἀποκαλυφθέντων ἡμῖν γινόμεθα ὑμῖν κοινωνοί *we let you share in what has been revealed to us* Dg 11:8.—The concrete *mng.* ‘member’ (Idomeneus Hist. [III BC] no. 338 fgm. 8 Jac. κ. τῆς προαιρέσεως=‘member of the party’) does not seem to be found in our lit. M-M.*

κοινῶς *adv.* (Eur.+) *in the common language or dialect* (Apollon. Dysc., Pron. 82, 27 al.) Mk 3:17 W et al.*

κοινοφελής, ἐς (Epict. 4, 10, 12; M. Ant. 1, 16, 4; 3, 4, 1; 4, 12, 2; POxy. 1409, 19 [III AD]; Philo, De Jos. 34; 73, Mos. 2, 9; 28, Spec. Leg. 4, 157; 170 al.) *generally useful* ζητεῖν τὸ κ. πᾶσιν *seek the common good of all* 1 Cl 48:6.*

κοίτη, ἡς, ἡ (Hom.+; *inscr.*, pap., LXX, Joseph., Sib. Or., Test. 12 Patr.; loanw. in rabb.).

1. *bed*—a. *gener.* (Cass. Dio 61, 13, 5; Herm. Wr. 1, 29; 2 Km 4:5; Jos., **Ant.** 6, 52κοίτης ὄρα) εἰς τὴν κ. εἶναι *be in bed* Lk 11:7 (Jos., **Ant.** 1, 177τ. ἐν ταῖς κοίταις ὄντας).

b. *esp.* (trag.+; Sib. Or. 4, 33) *marriage-bed* (w. γάμος) Hb 13:4 (on the ‘defiling’ of the marriage-bed by adultery cf. Ps.-Plut., Fluv. 8, 3 and Jos., **Ant.** 2, 55τ. κοίτην μιαίνειν; Artem. 2, 26; Synes., Dreams 11 p. 143B κοίτην ἀμόλυντον; Gen 49:4; Test. Reub. 1:6). Dg 5:7 emend.

2. *euphem.* for—a. *sexual intercourse* (Eur., Med. 152, Alc. 249; Lev 15:21-6; Wsd 3:13, 16) pl. (w. ἀσέλγεια) *sexual excesses* Ro 13:13.

b. *seminal emission* (Num 5:20 ἔδωκέν τις τὴν κοίτην αὐτοῦ ἐν σοί. In full κοίτη σπέρματος; Lev 15:16f, 32; 18:20; 22:4) κοίτην ἔχειν ἐξ ἑνός *conceive children by one man* Ro 9:10. M-M. B. 480.*

κοιτών, ὄνος, ὁ (this word, rejected by the Atticists [Phryn. p. 252 L.], in Diod. S. 11, 69, 2; Epict. et al.; *inscr.*, pap., LXX; Jos., **Vi.** 382; Test. Reub. 3, 13; loanw. in rabb.) *bedroom*; as a title: ὁ ἐπὶ τοῦ κοιτόνος *the one in charge of the bed-chamber, the chamberlain* (Epict. 4, 7, 1; Dit., Or. 256, 5 [c. 130 BC] ἐπὶ τ. κοιτόνος τῆς βασιλίσσης. Other *exx.* in Magie 73) Ac 12:20. M-M.*

κοκκάριον, ου, τό (Rufus [II AD] in Oribasius 8, 47, 11) *dim.* of κόκκος, *little grain* of a hailstone Hm 11:20.*

κόκκινος, η, ον (Herodas 6, 19; Martial 2, 39; Plut., Fab. 15, 1; Epict.; PHamb. 10, 24; PLond. 191, 5; 193, 22; LXX, Philo; Jos., **Ant.** 8, 72v.l.) *red, scarlet* χλαμὺς κ. *a red cloak* of the ‘sagum purpureum (paludamentum)’ of Roman soldiers Mt 27:28; ἔριον κ. Hb 9:19; B 7:8ff; 8:1. As the color of an apocalyptic beast or its covering Rv 17:3.—τὸ κ. *scarlet cloth, a scarlet garment* (Epict. 3, 22, 10 ἐν κοκκίνοις περιπατεῖν; 4, 11, 34; 2 Km 1:24.—Gen 38:28; Ex 25:4; Josh 2:18; 2 Ch 2:13) ἡ γυνὴ ἣν περιβεβλημένη πορφυροῦν κ. κόκκινον Rv 17:4; cf. 18:16 (on the comb. πορφ. κ. κόκκ. cf. PTebt. 405, 5; Ex 39:12; 2 Ch 2:6), vs. 12; (opp. ἔριον ‘white wool’) 1 Cl 8:4 (Is 1:18); *scarlet cord* 12:7.—Eva Wunderlich, Die Bed. der roten Farbe im Kultus der Griechen u. Römer 25; RGradwohl, D. Farben im AT, Beih. ZAW 83, ’63, 73-8; OMichel, TW III 812-15. M-M. B. 1056.*

κόκκος, ου, ὁ (Hom. Hymns, Hdt.+; Dit., Syll. 3 1173, 12; PGM 7, 638) *seed, grain*

1. of various plants: mustard Mt 13:31; 17:20; Mk 4:31; Lk 13:19; 17:6; of wheat, etc. (Favorinus [beg. II AD] in Diog. L. 6, 88) J 12:24 (Ocellus [II BC] c. 16 H.: the ἀνάλυσις of the fruit makes the seed free. Cf. Philo, Aet. M. 94ff); 1 Cor 15:37 (HRiesenfeld, TU 77, ’61, 43-55).

2. of the *scarlet ‘berry’*, the female of a scale insect (similar to the cochineal) which clings to the leaves of an oak tree; the dried bodies of these insects, known as kermes, were used by the ancients to prepare a purplish-red dye (s. Theophr., H. PlAnt. 3, 7, 3; 3, 16, 1), hence also *scarlet, scarlet dye* (Dromo in Athen. 6 p. 240D; PHolm. 22, 1; Sir 45:10; Jos., **Bell.** 6, 390) 1 Cl 8:3 (quot. of unknown orig.).—OMichel, TW III 810-12. M-M.*

κοκκύζω (Hes.+) *crow* of a cock (Cratinus+; Plato Com. [V/IV BC] 209 p. 659 K.; Hyperid., fgm. 239) gospel fragment fr. Fayum (Kl. T. 83, p. 23, 10; cf. Mk 14:30).*

κολαβρίζω 1 *aor. pass.* ἐκολαβρίσθην (Hesychius) *mock, ridicule* (Suidas) 1 Cl 39:9 (Job 5:4).*

κολάζω *fut.* κολάσω; 1 *aor. mid.* ἐκολάσάμην; 1 *fut. pass.* κολασθήσομαι *punish* (so trag., Pla.+; Dit., Or. 90, 28; PSI 446, 14; BGU 341, 14; PRyl. 62, 9; LXX; Ep. Arist. 208; Philo; Jos., **Ant.** 3, 317, Vi. 133; Test. 12 Patr.) *act.*

τινά *someone* lit., of the punishment of slaves **Hs** 9, 28, 8. **Fig.**=do someone an injury **Dg** 2:8. In hell there are οἱ κολάζοντες ἄγγελοι **AP** 6:21b (**Charito** 4, 2, 7 οἱ κολάζοντες='constables, police'; **Sallust.** 19 p. 34, 25 δαίμονες κολάζοντες).—**Mid.** (**Aristoph.**, **Vesp.** 405; **Pla.**, **Protag.** 324C; 3 **Macc** 7:3) **Ac** 4:21.—Mostly **pass.** of the punishment of Christians 1 **Pt** 2:20 **P72 et al.**; **Dg** 5:16; 6:9; 7:8; 10:7; **MPol** 2:4. Of the Last Judgment 2 **Pt** 2:9. βασάνοις 2 **Cl** 17:7 (on the **dat.**, cf. **Appian**, **Bell. Civ.** 2, 90 §377 κ. θανάτω; **Polyaenus** 3, 9, 56; **Lucian**, **Dial. Mort.** 17, 2; **Jos.**, **Ant.** 18, 314 κ. πληγαῖς). δις ὧς *be punished doubly* **Hs** 9, 18, 2. Of hell οἱ κολάζόμενοι ἐκεῖ **AP** 6:21a. (Of punishment by God: **Diod. S.** 16, 32, 1; **Epict.** 3, 11, 3; **Dio Chrys.** 59[76], 5; **Aesop**, **Fab.** 77 **P.**=127 **H.** ὑπὸ θεῶν κολάζονται; **oft.** in **inscr.** in **FSteinleitner**, **D. Beicht** '13, p. 10ff; **LRobert**, **Nouvelles Inscriptions de Sardes**, '64, 24ff; **LXX**; **Jos.**, **Bell.** 2, 163). **M-M.***

κολακεία, **ας**, ἡ (**Pla.**+; **Philod.** [Περὶ κολακείας: **RhM n.** F. 56, '01, 623]; **Dit.**, **Syll.** 3 889, 30 κολακεία; **PLond.** 1727, 24; **Philo**; **Jos.**, **Ant.** 16, 301. On the spelling cf. **Bl-D.** §23; **Mlt.-H.** 339) *flattery* λόγος κολακείας *flattering words* 1 **Th** 2:5. **M-M.***

κολακεύω **fut.** κολακεύσω; 1 **aor.** ἐκολάκευσα (**Aristoph.**, **Pla.**+; **PSI** 586, 4; **LXX**; **Philo**; **Jos.**, **Vi.** 367) *flatter*. In our **lit.** only in **Ign.**, and here in a good sense, **someth.** like *entice, deal graciously with*, **w. acc.** (**Philo**, **Spec. Leg.** 1, 60) τὰ θηρία (**Vi.** **Aesopi W c.** 49 κολακεύω τὴν κύνα=stroke the dog) **IRo** 4:2; 5:2. τὰ φαινόμενά σου εἰς πρόσωπον *the things that appear before your face* **IPol** 2:2.—**IRo** 6:2 **v.l.** Funk.*

κόλασις, **εως**, ἡ *punishment* (so **Hippocr.**+; **Diod. S.** 1, 77, 9; 4, 44, 3; **Aelian**, **V.H.** 7, 15; **Dit.**, **Syll.** 2 680, 13; **LXX**; **Philo**, **Leg. ad Gai.** 7, **Mos.** 1, 96; **Jos.**, **Ant.** 17, 164; **Sib. Or.** 5, 388).

1. **lit.** κ. ὑπομένειν *undergo punishment* **GOxy** 6; δεινὰ κ. (4 **Macc** 8:9) **MPol** 2:4; ἡ ἐπίμονος κ. *long-continued torture* **ibid.** κακαὶ κ. τοῦ διαβόλου **IRo** 5:3. Of the martyrdom of Jesus **PK** 4 p. 15, 34. The smelling of the odor arising fr. sacrifices ironically described as *punishment, injury* (s. **κολάζω**) **Dg** 2:9.
2. of divine retribution (**Diod. S.** 3, 61, 5; 16, 61, 1; **Epict.** 3, 11, 1; **Dio Chrys.** 80[30], 12; 2 **Macc** 4:38 **al.** in **LXX**; **Philo**, **Spec. Leg.** 1, 55; 2, 196; **Jos.**, **Ant.** 1, 60 **al.**); **w.** αἰκισμός 1 **Cl** 11:1. Of eternal damnation (**w.** θάνατος) **Dg** 9:2 (**Diod. S.** 8, 15, 1 κ. ἀθάνατος). Of hell: τόπος κολάσεως **AP** 6:21 (**Simplicius** in **Epict.** p. 13, 1 εἰς ἐκεῖνον τὸν τόπον αἱ κολάσεις δεόμεναι ψυχὰι καταπέμπονται). ἀπέρχεσθαι εἰς κ. αἰώνιον *go away into eternal punishment* **Mt** 25:46; **MPol** 11:2 (κ. αἰ. as **Test. Reub.** 5:5, **Ash.** 7:5; **Celsus** 8, 48). ῥύεσθαι ἐκ τῆς αἰωνίου κ. *rescue fr. eternal punishment* 2 **Cl** 6:7. τὴν αἰώνιον κ. ἐξαγοράζεσθαι *buy one's freedom fr. eternal pun.* **MPol** 2:3. κακαὶ κ. τοῦ διαβόλου **IRo** 5:3. κ. τινας *punishment for someth.* (**Ezk** 14:3, 4, 7; 18:30; **Philo**, **Fuga** 65 ἀμαρτημάτων κ.) ἔχειν κόλασιν τινα τῆς πονηρίας αὐτοῦ **Hs** 9, 18, 1. ὁ φόβος κόλασιν ἔχει *fear has to do with punishment* 1 **J** 4:18 (cf. **Philo**, In **Flacc.** 96 φόβος κολάσεως). **M-M.***

Κολασσαεύς (**Κολοσσαεύς**, **Κολοσαεύς**, **Κολασαεύς**), **εως**, ὁ *a Colossian* (s. **Κολοσσαί**). Only as **v.l.** (but as early as **P46**) in the title of **Col.**—**Bl-D.** §42, 3 **app.**; **Mlt.-H.** 73; 350.*

Κολασσαί s. **Κολοσσαί**.

κολαφίζω 1 **aor.** ἐκολάφισα (non-Attic, vernacular word; s. **Lobeck**, **Phryn.** 175; **Mlt.-H.** 364; 407. Found almost exclusively in Christian **lit.**; also in **Paus.** **Attic.** κ, 38; a pagan letter: **Sb** 6263, 23 [Rom. times]; **Test. Jos.** 7:5 **v.l.**—**Hesychius**: κολαφίζόμενος, ῥαπίζόμενος; **Etym. Mag.** p. 525, 4) *strike with the fist, beat, cuff* τινά *someone*.

1. **lit.** **Mt** 26:67; **Mk** 14:65 (**KL Schmidt**, **MGoguel-Festschr.** '50, 218-27); **MPol** 2:4 (**Funk v.l.**). Of mistreatment in general: κολαφίζόμεθα *we are roughly treated* 1 **Cor** 4:11. εἰ κολαφίζόμενοι ὑπομενεῖτε *if you endure being beaten* 1 **Pt** 2:20 (κολαζόμενοι **v.l.**).

2. **fig.**, of painful attacks of an illness, described as a physical beating by a messenger of Satan 2 **Cor** 12:7, variously held to be

a. epilepsy: **MKrenkel**, **Beiträge** 1890, 47ff; **Schmiadel** and **Bousset** **ad loc.**; **WWrede**, **Paulus** 2 '07, 17; **HFischer**, **M. D.**, **D. Krankheit d. Ap. Pls.** '11; cf. **WWeber** [psychiatrist], **ThLZ** 37, '12, 623; **FCConybeare** in **WBundy**, **The Psychic Health of Jesus** '22, 226f; **ASchweitzer**, **D. Mystik des Ap. Pls.** '30, 152; **JKlausner**, **From Jesus to Paul** '43, 325-30.

b. hysteria: **ELombard**, **Les extases et les souffrances de l'apôtre Paul**: **RThPh** 36, '03, 450-500; **Windisch** **ad loc.**; **FFenner**, **D. Krankheit im NT** '30, 30-40.

c. periodic depressions: **KBonhoeffer**, **M.D.**, in **Ltzm.**, **Hdb.** **ad loc.**

d. headaches, severe eye-trouble: **Seeligmüller**, **M.D.**, **War Paulus Epileptiker?** '10; cf. **WWeber**, **ThLZ** 36, '11, 235; **Uhle-Wettler**, **Evang. Kirchentg.** 87, '13, 130ff; 145ff.

e. malaria: **Ramsay**, **Church** 2 63ff; **Sickenberger** **ad loc.**

f. leprosy: **EPreuschen**, **ZNW** 2, '01, 193f; **REisler**, **Ἰησοῦς βασιλεὺς II** '30, 426ff; 794.

g. an impediment in his speech [stammering]: **WKL Clarke**, **ET** 39, '28, 458-60. **S.** also on **σκόλοψ**. On interpretations (formerly favored by many) in the direction of spiritual temptations, brought about by opponents, or pangs of conscience, or distressed states of mind s. **GHeinrici** in **Meyer** 8 '00 **ad loc.** **PHMenoud**: **JdeZwaan-Festschr.** '53 thinks of the anxieties of a missionary's life.—**KL Schmidt**, **TW** III 818-21. **B.** 553 **s.v.** κόλαφος.*

κολλάω 1 **aor. pass.** ἐκολλήθην; 1 **fut. pass.** κολληθήσομαι (**Aeschyl.**+; **Pla.**, **Diod. S.**, **Plut.**, **inscr.**, **pap.**, **LXX**; **Ep. Arist.** 97; **Philo**, **Test.** 12 **Patr.**) *join closely together, unite*.

1. **act.**, **fig.** *bind closely, unite* τινά *someone with or to someone* ἡ ἀγάπη κολλᾷ ἡμᾶς τῷ θεῷ *love unites*

us w. God 1 Cl 49:5. ἡ νουθέτησις. . . κολλᾷ ἡμᾶς τῷ θελήματι τοῦ θεοῦ *admonition unites us w. God's will* 56:2.

2. **pass.**—**a.** *cling (closely) to someth.*—**a. lit.** τινί (Job 29:10) of stones ἐκολλῶντο ἀλλήλοις *they were close to each other* Hv 3, 2, 6. Of dust: τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν *the dust of your city that clings to us* Lk 10:11.

β. **fig.** *cling to=come in close contact with* (cf. Ps 21:16; 43:26 ἐκολλήθη εἰς γῆν ἡ γαστήρ ἡμῶν. The **act.**=‘bring into contact’ PGM 5, 457 κολλήσας τ. λίθον τῷ ὧτίῳ) ἐκολλήθησαν αἱ ἁμαρτίαι ἄχρι τ. οὐρανοῦ *the sins have touched the heaven=reached the sky* (two exprs. are telescoped) Rv 18:5.

γ. **fig.** of the Spirit, which is (closely) joined to the flesh 2 Cl 14:5.

β. *join oneself to, join, cling to, associate with*—**a.** of a **pers.**, **w. dat.** of the thing κολλήθητι τῷ ἄρματι τούτῳ Ac 8:29.—**W. dat.** of the **pers.** (which may very rarely be replaced **w.** a prepositional **constr.**, as Tob 6:17 S) 1 Cl 30:3; cf. 46:1. τοῖς εἰρηνεύουσιν 15:1. τοῖς ἀγίοις 46:2 (quot. of unknown orig.); Hv 3, 6, 2; s 8, 8, 1. τοῖς δούλοις τοῦ θεοῦ Hs 9, 20, 2; 9, 26, 3. τοῖς δικαίοις s 8, 9, 1. τοῖς ἀθόωσις κ. δικαίοις 1 Cl 46:4. τοῖς διψύχοις καὶ κενόις *the doubters and the senseless* Hm 11:13. τοῖς ἀκαθάρτοις B 10:8; cf. 10:3ff. Also μετὰ τινος (cf. Ruth 2:8) 10:11; 19:2, 6; D 3:9. τῷ κυρίῳ *join oneself to the Lord* (cf. 4 Km 18:6; Sir 2:3) 1 Cor 6:17; Hm 10, 1, 6. τῇ γυναικὶ αὐτοῦ *be joined to his wife* Mt 19:5 (cf. Vi. Aesopi Ic. 30, where a woman says to Aesop: μή μοι κολλῶ=don't come too near me; 1 Esdr 4:20; Philo, Leg. All. 2, 50). τῇ πόρνῃ *join oneself to a harlot* 1 Cor 6:16 (cf. Sir 19:2). *Associate with on intimate terms, join* Ac 5:13; 9:26; 10:28 (CBurchard, ZNW 61, '70, 159f). *Become a follower or disciple of someone* (cf. 2 Km 20:2; 1 Macc 3:2; 6:21) 17:34. *Hire oneself out to someone* Lk 15:15. *Have someth. to do with* lying spirits Hm 11:4.

β. of **impers.** things: of anger ὅταν κολληθῇ τῷ ἀνθρώπῳ *when it attaches itself to a pers.* Hm 10, 2, 3. Also of punishment s 6, 5, 3.

c. **w. the dat.** of the thing *cling to, enter into a close relation w.* (Ps 118:31; Test. Iss. 6:1, Dan 6:10 τ. δικαιοσύνη, Gad 5:2) ταῖς δωρεαῖς *cling to the gifts* 1 Cl 19:2. τῷ ἀγαθῷ *be attached or devoted to what is good* Ro 12:9; B 20:2; D 5:2 (cf. Test. Ash. 3:1 τῇ ἀγαθότητι; Plut., Mor. 481C). τῇ εὐλογίᾳ *cling to the blessing* 1 Cl 31:1. κρίσει δικαίᾳ B 20:2. **M-M.***

κολλούριον, ου, τό (this is the later spelling, attested by AP; also Philumen. p. 9, 16; PHolm. 1, 16; PFlor. 177, 20 [257 AD]; PGM 4, 1316; 2691; 2893. On the other hand xBC have κολλύριον, as do Epict. 2, 21, 20; 3, 21, 21; Galen: CMG V 4, 2 p. 192, 30; Philumen. p. 33, 18; 22; Aëtius very oft.; Dit., Syll. 3 1173, 16 [138 AD]; POxy. 1088, 1; 42 [I AD]; PGM 4, 2682; LXX [Thackeray 92].—Cf. Bl-D. §42, 4 w. app.; Mlt.-H. 78f; Crönert 130; KDieterich, Untersuchungen z. griech. Sprache 1898, 23) *eyesalve* (so Epict., Dit., PFlor., loc. cit.) Rv 3:18.—FW Bayer: Reallex. f. Ant. u. Christent. 7, '44, 973ff. **M-M.***

κολλυβιστής, ου, ό (Lysias in Pollux 7, 33; 170; Menand. in Phryn. 440 L. [but the Atticists reject the word, *ibid.*]; PPetr. III 59a I, 7 [III BC]) *money-changer* Mt 21:12; Mk 11:15; Lk 19:45 D; J 2:15. **M-M.***

κολλύριον s. κολλούριον.

κολοβός, όν (X.+; PGenève 23, 5 [70 AD]; PPetr. III 19g, 2; POxy. 43 verso V, 9; Aq. and Sym. Is 37:27).

1. *mutilated*, of hewn stones: *damaged* (opp. ὀλοτελής) Hv 3, 6, 4; s 9, 6, 4; 9, 8, 4; 9, 26, 7. κ. ἀπὸ τῆς πίστεως *damaged in the faith* 9, 26, 8.

2. *short, stocky* (Peripl. Eryth. c. 65; Galen, De Usu Part. I p. 58, 19 Helmr.; Procopius of Caesarea, Anecdota 8, 12 [opp. μακρός]; 10, 11) ἄνθρωπος (opp. μακρός) Gospel of Eve: Kl. T. 83, p. 18.*

κολοβόω 1 aor. ἐκολόβωσα; 1 aor. pass. ἐκολοβώθην; 1 fut. pass. κολοβωθήσομαι; pf. ptc. κεκολοβωμένος (Aristot., H.A. 1, 1 p. 487b, 24; Diod. S. 1, 78, 5; 2 Km 4:12 ‘cut off, cut short’) *mutilate, curtail* (so Polyb. 1, 80, 13; Epict. 2, 10, 20).

1. **lit.**, of stones κεκολοβωμένοι *damaged* Hv 3, 2, 8; 3, 6, 4. ὅλως ἐξ αὐτῶν οὐδὲν ἐκολοβώθη *nothing at all was damaged about them* s 9, 8, 5.

2. **fig.** *shorten* the last days Mt 24:22a, b; Mk 13:20a, b. **M-M.***

Κολοσσαεύς, έως (Suidas on Πόδος: IV p. 297, 15) *Colossian*; **subst.** ό K. *the Colossian* Col inscr.—P46 AB* K write Κολαςς. (q.v.), which is also found in Suidas, loc. cit., as v.l. (Strabo 12, 8, 16 uses the form Κολοσσηνός).*

Κολοσσαί, όν, αἱ *Colossae*, once a flourishing city (Hdt. 7, 30; X., An. 1, 2, 6), later less important (Strabo 12, 8, 13 πόλισμα), in Phrygia in Asia Minor. The church there was **prob.** founded by Epaphras (Col 1:7), who was from Colossae (4:12). Col 1:2; Phlm **subscr.** v.l.—Lghtf., Col and Phlm p. 1ff; Ramsay, Church 465ff, Phrygia I 208ff; VSchultze, Althchr. Städte u. Landschaften II 1, '22, 445ff; Zahn, Einl. I 3 318, who, like Lghtf. 16, 4, deals w. the **var.** forms of the name (Κολασσαί, Κολασαί).*

κόλπος, ου, ό (Hom.+; inscr., pap., LXX, Philo, Joseph.).

1. *bosom, breast, chest* ἀνακεῖσθαι ἐν τῷ κόλπῳ τινός *lie (at a meal) w. one's head on someone's breast* (s. ἀνάκειμαι 2) J 13:23. ἐν τοῖς κόλποις αὐτοῦ (=τοῦ Ἀβραάμ. In this case ἀνακείμενον is to be supplied) *lying in Abraham's bosom* (in the place of honor at the banquet in the next world. On the pl. s. Bl-D. §141, 5; cf. Rob. 408; Theocr. 2, 120 and below; Plut., Cato Min. 33. Cf. also Sb 2034, 11 ἐν κόλποις Ἀβράμ κ. Ἰσᾶς κ. Ἰακώβ) Lk

16:23. ἀπενεχθῆναι εἰς τὸν κ. Ἀβραάμ *be carried to Abraham's bosom* vs. 22. The *mng. lap* is also *poss.* for κόλποι: Ael. Aristid. 13 p. 163 D.: ἐκ τῶν κόλπων τ. γῆς; Diog. L. 3, 44; Meleager, Anth. Pal. 5, 165 ἐν κόλποισιν ἐκείνης=lying on her lap; Anonymous Vita Pla. ed. Westerm. 1850 p. 5, 31 ἐντὸς κόλπων for 2, 44 ἐν τοῖς γόνασιν. The *sing.* in this sense: Epict. 2, 5, 16; 4, 7, 24; Vi. Aesopi I c. 82; 137 P.; Ps.-Clem., Hom. 8, 12. (Piers Plowman, version C 9, 283 'in Abrahames lap'; PHaupt, AJPh 42, '21, 162-67; ESchwyzler, Der Götter Knie—Abrahams Schoss: JWackernagel-Festschr. '23, 283-93; MMieses, Im Schosse Abr. s: OLZ 34, '31, 1018-21. Opposing him BHeller, *ibid.* 36, '33, 146-9.—Rabb. in RMeyer [s. below] 825). ἐὰν ᾗτε συνηγμένοι ἐν τῷ κ. μου *if you are gathered in my bosom* 2 Cl 4:5 (a saying of Jesus; cf. GH 7b twice). Furthermore, apart fr. the idea of eating together on the same couch, 'being in someone's bosom' denotes the closest communion (cf. Plut., Pericl. 1, 1, Demosth. 31, 6, Cato Min. 33, 7 Ziegler v.l.: Gabinius, ἀνθρώπος ἐκ τῶν Πομπηίου κόλπων; Longus, Past. 4, 36, 3; Num 11:12; Dt 13:7; 28:54, 56; 2 Km 12:3; 3 Km 17:19; Ruth 4:16): ὁ ὢν εἰς τὸν κ. τοῦ πατρὸς *who rests in the bosom of the Father* J 1:18 (M-EBoismard, RB 59, '52, 23-39).

2. *the fold of a garment*, formed as it falls from the chest over the girdle (Hom.+; Jos., Ant. 2, 273). Fr. early times (e.g. Od. 15, 468; Herodas 6, 102; Diod. S. 25, 16; Appian, Iber. 13 §49; Polyaeus 7, 48; 8, 64; Dio Chrys. 67[17], 22; Ex 4:6f; Jos., Bell. 6, 195) this fold was used as a pocket. διδόναι τι *put someth. into the fold of someone's garment* (cf. Ps 78:12; Is 65:6; Jer 39:18) Lk 6:38.

3. *bay, gulf of the sea* (Hom.+; Dit., Or. 441, 218; Philo, Op. M. 113; Jos., Ant. 3, 25) Ac 27:39.—RMeyer, TW 824-6. M-M. B. 39.*

κολυμβάω (Pla. et al.)—1. *swim up and down*, lit. 'dive' B 10:5.

2. *swim* (Paradoxogr. Flor. 10; Palaeph. p. 36, 5; Babrius 165, 1; 3; Aq. Is 25:11; Jos., Ant. 20, 248) τοὺς δυναμένους κ. *those who could swim* Ac 27:43. M-M.*

κολυμβήθρα, ας, ἡ (Pla.+; Diod. S. 4, 78, 1; 11, 25, 4; Jos., Ant. 9, 239; 15, 54; POxy. 147, 2; LXX) *pool, swimming-pool* (used for bathing: Ael. Aristid. 48, 21 K.=24 p. 470 D.). Of Bethzatha (s. Βηθζαθά and cf. JoachJeremias, D. Wiederentdeckung von Bethesda '49) J 5:2, 4, 7; Siloam 9:7 (2 Esdr 13 [Neh 3]: 15 S κολυμβήθρα τοῦ Σιλωάμ). M-M.*

κολωνία, ας, ἡ (Lat. *loanw.*, colonia; found also in rabb. Exx. in Hahn 271 Lat. word-index; edict of Claudius in Jos., Ant. 19, 291) *colony*, of Philippi in Macedonia, which was changed into a military colony by Augustus (s. Φίλιπποι) Ac 16:12. M-M.*

κομάω (Hom.+; BGU 16, 11; Philo, Deus Imm. 88; Jos., Ant. 4, 72) *wear long hair, let one's hair grow long* (Diod. S. 20, 63, 3) 1 Cor 11:14, 15 (Greek men do not do this: Hdt. 1, 82, 7; Plut., Mor. 267B; Ps.-Phoc. 212 ἄρσεσιν οὐκ ἐπέοικε κομᾶν). M-M.*

κόμη, ης, ἡ (Hom.+; WSchubart, Der Gnomon des Idios Logos '19 [=BGU V], 71; 76 [II AD]: ἱερεῦσι οὐκ ἐξὸν κόμην φορεῖν; LXX; Philo, Sacr. Abel. 25; Jos., Ant. 14, 45; *loanw.* in rabb.) (*long*) *hair* of women (Xenophon Eph. 1, 2, 6; Achilles Tat. 8, 6, 8) 1 Cor 11:15. κ. οὖλη *curly hair* AP 3:10. M-M.*

κομίζω 1 aor. ἐκόμισα, *mid.* ἐκομίσάμην; *fut. mid.* κομίσομαι and κομοῦμαι (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph.; Sib. Or. 3, 253).

1. *act. bring* (Dit., Syll.3 409, 29; 434, 42; 559, 28; PPetr. III 53k, 5; PTebt. 55, 4; 1 Esdr 4:5; 3 Macc 1:8) τι *someth.* (Jos., Vi. 50 ἐπιστολάς; Test. Jos. 6:2) a jar of ointment Lk 7:37.

2. *mid.—a. carry off, get (for oneself), receive* (Diod. S. 17, 69, 1; 20, 28, 3; Appian, Bell. Civ. 5, 60, §252 γράμματα) τὰ ὀψώνια *pay, wages* IPol 6:2. μισθὸν (Polystrat. p. 22; Lucian, Phal. 2, 5; Dit., Syll.3 193, 9; 11; 1077, 4; 2 Macc 8:33) 2 Cl 11:5; cf. B 4:12, where μισθὸν is to be supplied (as En. 100, 7). μισθὸν ἀδικίας *reward for wrongdoing* 2 Pt 2:13 v.l. (ἀδικέω 2b, end). τῆς δόξης στέφανον 1 Pt 5:4 (cf. Eur., Hipp. 432 codd. κ. δόξαν; 1 Macc 13:37). τὴν ἐπαγγελίαν *the promise* (i.e. what is promised) Hb 10:36; 11:13, 39. τὸ τέλος τῆς πίστεως σωτηρίαν ψυχῶν *obtain as an outcome of faith the salvation of souls* 1 Pt 1:9. κ. τὰ διὰ τοῦ σώματος πρὸς ἃ ἔπραξεν *receive a recompense for what he has done during his life in the body* 2 Cor 5:10; cf. Col 3:25. τοῦτο κομίζεται παρὰ κυρίου Eph 6:8 (PSI 438, 11 [III BC] κεκόμισμαι παρὰ Φανίου ἐπιστολήν).

b. *get back, recover* (Eur., Thu.+; Isaeus 8, 8; Polyb. 1, 83, 8; 3, 40, 10; 10, 34, 3; Sir 29:6; Philo, De Jos. 210; 231; Jos., Ant. 13, 80) τὸ ἐμὸν σὺν τόκῳ *what is mine with interest* Mt 25:27. Of Abraham: *receive his son back* (cf. Jos., Ant. 1, 236) Hb 11:19 (Himerius, Or. 6[2], Demeter τὴν ζητουμένην κομίζεται=receives the girl whom she sought [her daughter]). M-M.*

κόμπος, ου, ὁ (Hom.+) *boasting, pomp* (so trag., Hdt.; Esth 8:12d; 3 Macc 6:5; Philo, Congr. Erud. Gr. 61; Jos., Bell. 6, 260) 1 Cl 16:2.*

κομφέκτωρ, ορος, ὁ (Lat. *loanw.*, confector, Suetonius, Octav. 43, Nero 12. The Gk. form: Acta S. Meletii 39) an *executioner*, who gave the coup de grâce to wounded gladiators MPol 16:1 (s. Lghtf. ad loc.).*

κομψότερον *adv.* of the *comp.* of κομψός (the word Eur.+; the *comp.* in Pla., Crat. 429D; POxy. 935, 5 [III AD]) *better* of sick persons: κ. ἔχειν *begin to improve* J 4:52 (κομψῶς ἔχειν in this sense in Epict. 3, 10, 13; PPar. 18, 3; PTebt. 414, 10. On the *comp.* cf. POxy. 935, 5 θεῶν συνλαμβανόντων ἡ ἀδελφὴ ἐπὶ τὸ κομψότερον ἐτράπη;

κονιάω pf. pass. ptc. κεκονιαμένος (Demosth.+; Inscr. Gr. 594, 96; Dit., Syll.3 695, 88. Pass. CIG I 1625, 16; Dt 27:2, 4; Pr 21:9) whitewash τοῖχος κ. a whitewashed wall Ac 23:3 (s. τοῖχος). τάφοι κ. whitewashed tombs Mt 23:27; GNaass 6 (Aesop, Fab. 121 P.=193 H. ἐν κεκονιαμένῳ οἴκῳ).—KHRengstorf, Rabb. Texte, 1. Reihe III '33ff, p. 34f. M-M.*

κονιορτός, οὔ, ὅ (Hdt.+; Wilcken, Chrest. 198, 16 [III BC]; LXX; Philo, Exs. 133; Jos., Ant. 3, 193) dust ἐκτινάσσειν τὸν κ. τῶν ποδῶν (cf. Heraclit. Sto. 10 p. 17, 8 after Il. 2, 150 ποδῶν. . . κονίη; Na 1:3 κ. ποδῶν αὐτοῦ) shake the dust from the feet Mt 10:14; cf. Lk 9:5; 10:11; Ac 13:51 (s. on ἐκτινάσσω 1). Of an unruly mob κονιορτὸν βάλλειν εἰς τὸν ἀέρα throw dust into the air Ac 22:23. κ. ἐγείρειν raise dust (cf. Appian, Mithrid. 87 §396 κονιορτὸς ἡγείρετο; Jos., Bell. 5, 471) Hv 4, 1, 5b.—A cloud of dust (Aristodem. [IV AD]: 104 fgm. 1, 8 Jac.) κ. ὡς εἰς τ. οὐρανὸν a cloud of dust reaching, as it were, to heaven 4, 1, 5a (Quint. Smyrn. 2, 469f κόνις ἄχρις ἐς οὐρανόν). γινομένου μείζονος καὶ μείζονος κονιορτοῦ when the dust-cloud became greater and greater 4, 1, 6. M-M. B. 19.*

κοπάζω 1 aor. ἐκόπασα (Hdt.+; LXX and fr. Num 17:13 in Philo, Somn. 2, 235, fr. Gen 8:8 in Sib. Or. 1, 246; A Wilhelm, Symb. Osl., Suppl. 13, '50, 32, a Gk. epigram: ἡ μακρὴ κατ' ἐμοῦ δυσπλοῖη κοπάσει) abate, stop, rest, cease, ὁ ἄνεμος ἐκόπασεν the wind fell (so Hdt. 7, 191; cf. Aelian in Suid. [Anz 316]) Mt 14:32; Mk 4:39; 6:51. M-M.*

κοπετός, οὔ, ὅ (Eupolis Com. [V BC], fgm. 347; Dionys. Hal. 11, 31; Plut., Fab. 17, 7; Epigr. Gr. 345, 4; LXX, Joseph.; Sib. Or. 5, 193) mourning, lamentation; acc. to oriental custom this was accompanied by breast-beating ἐποίησαν κ. μέγαν ἐπ' αὐτῷ they made loud lamentation over him Ac 8:2 (Mi 1:8 κ. ποιεῖσθαι [MWilcox, The Semitisms of Ac, '65, 136f]; Zech 12:10 κ. ἐπὶ τινα; cf. Jer 9:9; Jos., Bell. 2, 6). M-M.*

κοπή, ἥς, ἡ (Strabo et al.; pap.) cutting down, slaughter (Josh 10:20; Jdth 15:7) ὑποστρέφειν ἀπὸ τῆς κ. τῶν βασιλέων return fr. the defeat of (i.e., fr. defeating) the kings Hb 7:1 (Gen 14:17). M-M.*

κοπιᾶω (Aristoph.+; Hippocr.; Epicurus 59, 3 Us.; inscr., pap., LXX, En., Philo, Joseph.) 1 aor. ἐκοπίασα; pf. κεκοπίακα, 2 sing. κεκοπίακες (Bl-D. §83, 2; Mlt.-H. 221; the ms. tradition varies).

1. become weary, tired (Aristoph. et al.; Sir 16:27; 1 Macc 10:81; 4 Macc 9:12; Jos., Bell. 6, 142) Rv 2:3. ἔκ τινος from someth. ἐκ τῆς ὁδοιπορίας from the journey J 4:6 (cf. Jos., Ant. 2, 321) ὑπὸ τῆς ὁδοιπορίας κεκοπωμένοι; Is 40:31). οἱ κοπιῶντες those who are weary (Diocles 142 p. 186, 28; cf. IQH 8, 36) Mt 11:28 (s. on φορτίζω).

2. work hard, toil, strive, struggle (Vett. Val. 266, 6; Syntipas p. 107, 15; POsl. 160, 1; Philo, Mut. Nom. 254, Cher. 41) of physical, but also mental and spiritual exertion, abs. (Aesop, Fab. 391 P.) Mt 6:28; Lk 5:5; 12:27 t.r.; J 4:38b; Ac 20:35; 1 Cor 4:12; 16:16; Eph 4:28; 2 Ti 2:6. τὴν labor for someth. (En. 103, 9 κόπους κ.) J 4:38a. πολλά work hard Ro 16:6, 12b; Hs 5, 6, 2; 2 Cl 7:1. περισσότερον 1 Cor 15:10. κ. ἐν τινι work hard in preaching and teaching 1 Ti 5:17. διὰ λόγου labor by word of mouth B 19:10. The sphere in which the work is done: ἐν ὑμῖν among you 1 Th 5:12. The manner: ἐν κυρίῳ Ro 16:12a, b; εἰς τινα κ. work hard for someone vs. 6; Gal 4:11. εἰς τοῦτο for this 1 Ti 4:10. εἰς ὃ κοπιῶ this is what I am toiling for Col 1:29. εἰς κενὸν toil in vain (cf. Is 49:4 κενῶς ἐκοπίασα; 65:23 κοπιήσουσιν εἰς κενόν) Phil 2:16. Also εἰς μάτην (Ps 126:1) Hs 9, 4, 8. M-M. B. 312.*

κόπος, ου, ὅ—1. trouble, difficulty (trag.; pap.; Ps 106:12; Sir 22:13; 1 Macc 10:15; Jos., Ant. 2, 257) κόπους (κόπον) παρέχειν τινί (cause) trouble (for) someone, bother someone (κόπους παρέχειν τινί PTeht. 21, 10 [115 BC]; BGu 844, 12; PGM 14b; κόπον παρ. τινί Sir 29:4) Mt 26:10; Mk 14:6; Lk 11:7; 18:5; Gal 6:17; Hv 3, 3, 2. πολλοὺς κόπους ἠντληκῶς after he had endured many hardships s 5, 6, 2a.

2. work, labor, toil (Eur., Aristoph.; Dit., Syll.3 761, 6 [I BC]; PAmh. 133, 11; POxy. 1482, 6; LXX; En.; Jos., Ant. 3, 25; 8, 244) sing. κ. τῆς ἀγάπης labor of love, i.e., loving service 1 Th 1:3. W. ἔργα Rv 2:2. W. ἰδρώς B 10:4. W. μόχθος (q.v.) 2 Cor 11:27; 1 Th 2:9; 2 Th 3:8; Hs 5, 6, 2b. ὁ κ. ὑμῶν οὐκ ἔστιν κενός your labor is not in vain 1 Cor 15:58. μήπως εἰς κενὸν γένηται ὁ κ. ἡμῶν that our work may not be fruitless 1 Th 3:5. Fig. of work at harvest time εἰς τὸν κ. τινὸς εἰσέρχεσθαι enter into someone's labor i.e., reap the rewards of another person's work J 4:38; τὸν μισθὸν λαμβάνειν κατὰ τὸν κ. receive pay in accordance w. the work done 1 Cor 3:8. ὅπου πλείων κ., πολὺ κέρδος the greater the toil, the richer the gain IPol 1:3.—Pl., of individual acts (En. 7, 3) 2 Cor 6:5; 10:15; 11:23; Rv 14:13. Also abstr. for concr. reward for labor (Sir 14:15) Hm 2:4; s 9, 24, 2f.—AvHarnack, Κόπος (κοπιᾶν, οἱ κοπιῶντες) im frühchristl. Sprachgebr.: ZNW 27, '28, 1-10; HTKuist, Bibl. Review 16, '31, 245-9. M-M. B. 540.*

κοπρία, ας, ἡ (Strattis Com. [V BC], fgm. 43; Strabo 7, 5, 7; 16, 4, 26; Epict. 2, 4, 5; M. Ant. 8, 51, 2; POxy. 37 I, 6 [49 AD]; PRyl. 162, 17; LXX.—UWilcken, APF 2, '03, 311f) dung-heap, rubbish-heap Lk 14:35. M-M.*

κόπριον, ου, τό (Heraclitus 96; Epict. 2, 4, 5; Plut., Pomp. 48, 2; Dit., Or. 483, 81 [II BC]; PFay. 110, 5; 10; POxy. 502, 32 καθαρά ἀπὸ κοπρίων; Jer 32:33; Sir 22:2) dung, manure κόπρια βάλλειν put manure on Lk 13:8 (Theophr., Caus. Pl. 3, 9, 5 παραβάλλειν κόπρον). Filth, dirt τὰ κ. αἶρειν (PGM 4, 1441) take away the dirt Hs 9, 10, 3. M-M.*

κόπρον, ου, τό (Galen XII 290 K.—For the **LXX** ἡ κόπρος [s. the **fol.** entry] is surely correct wherever the gender can be established. But there is also the **acc.** κόπρον which, without the article, may be **fem.** or **neut.** [Is 30:22; 36:12, which latter form has τὴν w. it as a v.l.] and **likew.** the **gen.** κόπρου [4 Km 6:25; Ezk 4:12; Jos., **Ant.** 9, 62; PGM 7, 485] Hs 9, 10, 3 if the restoration τὰ κό[πρα] in FxFunk2 '01 is correct, and **perh.** κόπρον Lk 13:8 v.l.* But the latter form more likely belongs under

κόπρος, ου, ἡ (Hom.+; Diod. S. 4, 13, 3; Dio Chrys. 13[7], 16; 15[32], 87; **inscr.**, **pap.**, **LXX** [s. **κόπρον**]) *dung, manure*. Since this form is so incomparably better attested than the **neut.** in the entry above, it is almost certain that the doubtful cases mentioned there belong under this word.*

κόπτω (Hom.+; **inscr.**, **pap.**, **LXX**) **impf.** ἔκοπτον; 1 **aor.** ἔκοψα, **mid.** ἔκοψάμην; **fut. mid.** κόψομαι; **pf. pass. ptc.** κεκομμένος (Hs 8, 1, 4); 2 **aor. pass.** ἐκόπην (Hs 8, 1, 4).

1. **act.** (Jos., **Vi.** 171) *cut (off) τι ἀπό (or ἐκ) τινος* **someth. fr. someth.** (Quint. Smyrn. 11, 71 κ. τι ἀπό τινος) κλάδους ἀπὸ τ. δένδρων Mt 21:8. κλάδους ἀπὸ τῆς ἰτέας Hs 8, 1, 2; cf. 4; 8, 3, 1; 8, 4, 4f. στιβάδας ἐκ τῶν ἀγρῶν *leafy branches from the fields* Mk 11:8 (cf. **X.**, Hell. 5, 2, 43; **POsl.** 17, 7 [136 AD]; Is 44:14 ξύλον ἐκ τοῦ δρυμοῦ; 2 Ch 2:15; **Sib. Or.** 3, 651).

2. **mid.** *beat one's breast as an act of mourning* (Aeschyl., Pers. 683; **Pla.**, Phaedo 60B; **LXX**; Jos., **Ant.** 7, 41) κ. τὰ στήθην *beat their breasts* (PGM 36, 139) GP 8:28. Then **abs. mourn (greatly)** (Lucian, De Sacrific. 15; 3 Km 13:29 v.l.; Zech 7:5) Mt 24:30; GP 7:25; (w. θρηνεῖν, q.v. 2 and Jos., **Ant.** 8, 273) Mt 11:17; Lk 23:27; (w. κλαίειν, q.v. 1) GP 12:52, 54. κ. ἐπὶ σάκκου καὶ σποδοῦ *mourn in sackcloth and ashes* B 7:5 (the unusual use of ἐπὶ is **prob.** to be explained by the fact that the mourner sat on ashes; cf. 3:2). **W. acc. foll. mourn someone** (Aristoph., Lys. 396; **Pla.**, Rep. 10 p. 619C; **Anth. Pal.** 11, 135, 1; Gen 23:2; 1 Km 25:1 al.; Jos., **Ant.** 13, 399) Lk 8:52; cf. 23:27. Also ἐπὶ τινα *mourn for someone* (2 Km 1:12; 11:26 v.l.) Rv 1:7; 18:9.—GStählin, TW III 829-51. **M-M.** B. 553; 557.*

κόραξ, ακος, ὁ (Hom.+; **PMagd.** 21, 5; **LXX**; Jos., **Ant.** 1, 91al.) *crow, raven* Lk 12:24. The Jews were forbidden to eat it B 10:1, 4 (Lev 11:15; Dt 14:14). **M-M.***

κοράσιον, ου, τό (**Pla.** in **Diog. L.** 3, 33; Philippides Com. [IV/III BC] 36; **Epict.** 2, 1, 28; 3, 2, 8; 4, 10, 33; **Anth. Pal.** 9, 39, 1; **IG VII** 3325; **PStrassb.** 79, 2 [16/15 BC]; **BGU** 887, 9; 913, 7; **LXX.** Cf. Lobeck on **Phryn.** p. 73f; PKretschmer, D. Entstehung der Κοινή '00, 17; FSolmsen, **RhM** 59, '04, 503f) **dim.** of κόρη *girl*; (**acc. to** Wellhausen **transl.** of the Aramaic כּוֹרָא for which the more elegant כּוֹרָא was inserted as a correction: s. **Wlh.**, EKlostermann **ad loc.**) Mk 5:41 (on τὸ κ. as a **voc.**, cf. **Bl-D.** §147, 3; **Rob.** 461).—Mt 9:24f; 14:11; Mk 5:42; 6:22, 28. **M-M.***

κορβᾶν indecl. (יְקָרְבָּן) Hebr. word, explained by the notation ὁ ἐστὶ δῶρον (**transl. corresp.** by the **LXX** Lev 2:1, 4, 12, 13) *corban, a gift consecrated to God, to be used for relig. purposes* (cf. Jos., **Ant.** 4, 73 of the Nazirites οἱ κορβᾶν αὐτοὺς ὀνομάσαντες τῷ θεῷ, δῶρον δὲ τοῦτο σημαίνει κατὰ Ἑλλήνων γλῶτταν, C. Ap. 1, 167) Mk 7:11. On this subject cf. **Philo**, Spec. Leg. 2, 16f; **Billerb.** I 711ff; **Dalman**, **Gramm.** 2 174, 3; HOrt, De verbintenissen met 'Korban': **ThT** 37, '03, 284-314; JHahart, *Corban*: **JQR** 19, '07, 615-50; HLaible, *Korban*: **Allg. Ev.-Luth. Kirchenzeitung** 54, '21, 597ff; 613ff; MBlack, *Aramaic Approach* 3, '67, 139; HHommel, D. Wort Korban u. seine Verwandten: **Philologus** 98, '54, 132-49; JAFitzmyer, **JBL** 78, '59, 60-65; SZeitlin, **JQR** 53, '62, 160-63; KHRengstorff, TW III 860-6.*

κορβανᾶς, ᾶ, ὁ (יְקָרְבָּא; **Aram.** יְקָרְבָּא) *temple treasury* (Jos., **Bell.** 2, 175 ἱερὸς θησαυρὸς, καλεῖται δὲ κορβανᾶς.—**Dalman**, **Gramm.** 2 174, 3) εἰς τὸν κ. βάλλειν *put into the temple treasury* Mt 27:6.*

Κόρε, ὁ indecl. (קֹרַח) *Korah*, head of a rebellion against Moses (Num 16; Sir 45:18; **Philo**, Fuga 145.—Jos., **Ant.** 4, 14ff; **Korh̄s**, **έου**) Jd 11.*

κορέννυμι pf. pass. ptc. κεκορεσμένος; 1 **aor.** ἐκορέσθην (Hom.+; Jos., **Ant.** 2, 86; 10, 261) *satiate, fill* **pass. be satiated, have enough** w. **gen.** of that with which one is satiated (Hom.+; **Sib. Or.** 3, 697).

1. **lit.** κορεσθέντες τροφῆς *when they had eaten enough* Ac 27:38.

2. **fig.** (**Appian**, Hann. 27 §115, **Bell. Civ.** 1, 3, §10; **Philo**; Jos., **Bell.** 4, 314) *ironically ἤδη κεκορεσμένοι ἐστέ you already have all you could wish, i.e., you think you already have all the spiritual food you need* 1 Cor 4:8. **M-M.***

κόρη, ης, ἡ *pupil* or 'apple' of the eye (**lit.** 'girl', then 'image'; *pupil trag.*, **Hippocr.**+; **Dit.**, **Syll.** 3 1169, 67; **LXX**; **Philo**) in full κ. τοῦ ὀφθαλμοῦ **fig.** ἀγαπᾶν ὡς κ. τ. ὁ. *love as the apple of one's eye* B 19:9 (cf. Dt 32:10; Ps 16:8; Pr 7:2).*

Κορίνθιος, ου, ὁ *the Corinthian* (**trag.**, **Hdt.**+; **incr.**) Ac 18:8, 27 D; 2 Cor 6:11; 1 **Cl** 47:6. Also in the title of 1 and 2 Cor and 1 and 2 **Cl** and the **subscr.** of Ro, 1 **Cl**; 2 **Cl** 20:5 (**subscr.**) Funk.*

Κόρινθος, ου, ἡ (Hom.+; **inscr.**, **Philo**, **Sib. Or.** 3, 487 al.) *Corinth*, a city in Greece on the isthmus of the same name. From 27 BC capital of the senatorial province of Achaia, and seat of the proconsul. The Christian church there

was founded by Paul on his so-called second missionary journey, Ac 18:1, 27 D; 19:1; 1 Cor 1:2; 2 Cor 1:1, 23; 2 Ti 4:20; 1 Cl inscr.; MPol 22:2; Epil Mosq 4. Also subscr. of Ro and 1 Th.—ECurtius, Peloponnesos II 1852 514ff; JCladder, Korinth '23; Byvanck u. Lenschau: Pauly-W. Suppl. IV '29, 991-1036; OBroneer, Biblical Archeologist 14, '51, 78-96.—Cf. the Corinthian inscr. (Dssm., LO 12, 8 [LAE 13, 7]): <συνα>γωγή Ἐβρ<αίων>. The low state of morals in Cor. is indicated by the proverb: οὐ παντὸς ἀνδρὸς ἐς Κόρινθον ἔσθ' ὁ πλοῦς (Strabo 8, 6, 20. Cf. Ael. Aristid. 29, 17 K.=40 p. 755 D.). But on the proverb cf. L-S-J s.v. Κόρινθος I.*

Κορνήλιος, ου, ὁ (found frequently: s. Diod. S. 11, 27, 1 [of a man contemporary with the battle of Salamis, 480 BC]; 11, 86, 1; 14, 110, 1; Dit., Syll. and Or. indices; Preisigke, Namenbuch; Joseph.) *Cornelius*, a Roman centurion (ἐκατοντάρχης) in Caesarea by the sea Ac 10:1, 3, 17, 22, 24f, 30f.—CBurchard, D. dreizehnte Zeuge, '70, 54 n. 11.*

κόρος, ου, ὁ (PSI 554, 14 [259 BC]; LXX; Eupolem. the Jew in Euseb., Pr. Ev. 9, 33; Joseph.; Test. Jud. 9:8) *cor*, *kor* (קֹר; HLewy, D. Semit. Fremdwörter im Griech. 1895, 116) a measure of capacity for grain, flour, etc., acc. to Jos., Ant. 15, 314=ten Attic medimni, hence about 393 liters or betw. ten and twelve bushels; *measure* Lk 16:7.—Lit. under βάτος, M-M.*

κοσμέω impf. ἐκόσμου; 1 aor. ἐκόσμησα; pf. pass. 3 sing. κεκόσμηται, ptc. κεκοσμημένος; plpf. 3 sing. ἐκεκόσμητο (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.).

1. *put in order* (Od. 7, 13; X., Cyr. 8, 2, 6; 6, 11; Dit., Syll. 3 1038, 11 τράπεζαν; PThéad. 14, 18; Sir 29:26; 50:14) *trim*, of lamps Mt 25:7. For Mt 12:44; Lk 11:25 s. mng. 2aβ.

2. *adorn, decorate* (Hes.+; LXX; Sib. Or. 3, 426)—a. lit.—a. of pers. τινὰ ἐν τινι *someone w. someth.* (Diod. S. 17, 53, 3 ἐν ὅπλοις=with [splendid] weapons; Test. Jud. 13:5 ἐν χρυσίῳ καὶ μαργαρίταις) 1 Ti 2:9. Pass. (Xenophon Eph. 1, 2, 2 παρθένου κεκοσμημένη; Jos., Bell. 2, 444) *νύμφη κεκοσμημένη a bride adorned for her husband* (Achilles Tat. 3, 7, 5; s. Test. Jud. 12:1) Rv 21:2; cf. Hv 4, 2, 1. Of women (POxy. 1467, 5 γυναῖκες κεκοσμημέναι) *κοσμηθεῖσαι πρὸς μοιχείαν adorned for adultery* AP 9:24 (cf. Test. Reub. 5:5 κ. πρὸς ἀπάτην διανοίας, Test. Jos. 9:5).

β. of things τὶ *someth.* Pass. οἶκος κεκοσμημένος *a decorated house* Mt 12:44; Lk 11:25 (Philo, Deus Imm. 150; Dit., Syll. 3 326, 15 κεκοσμημένην τὴν πόλιν), though *put in order* (s. mng. 1 above) is also poss. The temple λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται *is adorned w. beautiful stones and votive offerings* (Dit., Syll. 3 725, 2f τὸ ἱερὸν ἀναθέμασι κεκόσμηται; 1100, 21f; 1050, 6; 2 Macc 9:16; Philo, Det. Pot. Ins. 20) 21:5; cf. Rv 21:19. κ. τὰ μνημεῖα (cf. X., Mem. 2, 2, 13; Jos., Ant. 14, 284κ. τάφον) Mt 23:29. δένδρα καρποῖς κεκοσμημένα *trees adorned w. fruit* Hs 9, 1, 10; 9, 28, 1.

b. fig.—a. *make beautiful or attractive* spiritually, religiously, morally (Pind., Nem. 6, 78; Thu. 2, 42, 2 αἱ ἀρεταὶ ἐκόσμησαν; X., Cyr. 8, 1, 21; Inscr. Rom. IV 288, 9 κεκόσμηκε τὸν αὐτοῦ βίον τῇ καλλίστῃ παρρησίᾳ. Inscr. v. Priene 105, 36) κ. ἐαυτὸν *adorn oneself* 1 Pt 3:5 (cf. Epict. 3, 1, 26).—Pass., w. dat. of the thing that adorns (Diod. S. 16, 65, 2 ἀρεταῖς κεκοσμημένος; 3 Macc 6:1; Philo, Op. M. 139) παντὶ καλῷ ἐκεκόσμητο *he was adorned w. every good thing* MPol 13:2. καρποῖς Dg 12:1. τ. παναρέτῳ πολιτείᾳ 1 Cl 2:8. τῷ ἐνδόξῳ ὀνόματι 43:2. Also ἐν τινι (Sir 48:11 BSA οἱ ἐν ἀγαπήσει κεκοσμημένοι) ἐν ἔργοις ἀγαθοῖς 1 Cl 33:7. ἐν τ. ἐντολαῖς Ἰησοῦ Χριστοῦ *with the commandments of Jesus Christ* IEph 9:2.

β. *adorn, do credit to* (Theognis 947 Diehl πατρίδα κοσμήσω) ἵνα τὴν διδασκαλίαν κοσμῶσιν ἐν πᾶσιν *that they may do credit to the teaching in all respects* Tit 2:10. M-M.*

κοσμικός, ἡ, ὄν (Aristot., Phys. 2, 4 p. 196a, 25 τοῦρανοῦ τοῦδε καὶ τῶν κοσμικῶν πάντων; Vett. Val. Index II; Lucian, Paras. 11 [opp. ἀνθρώπινος]; Ps.-Plutarch, Consol. ad Apoll. 34 p. 119E κοσμικὴ διάταξις; inscr.; PGM 4, 2533 τὰ κοσμικὰ πάντα; 2553; Philo, Aet. M. 53; Jos., Bell. 4, 324; Test. Jos. 17:8; loanw. in rabb.).

1. *earthly* (Test. Jos. 17:8) τὸ ἅγιον κ. *the earthly sanctuary* (opp. heavenly) Hb 9:1. τὸ κ. μυστήριον ἐκκλησίας *the earthly mystery of the church* D 11:11. κοσμικαὶ βάσανοι *earthly tortures* MPol 2:3.—Subst. τὰ κ. ταῦτα *these earthly things* 2 Cl 5:6.

2. *worldly*, w. the connotation of that which is at enmity w. God or morally reprehensible αἱ κοσμικαὶ ἐπιθυμίαι *worldly desires* Tit 2:12; 2 Cl 17:3.*

κόσμιος, (ία), ον (Aristoph., Pla.+; inscr., pap.; Eccl 12:9) *respectable, honorable*.

1. of pers. (Nicopho Com. [V/IV BC 16; Dit., Or. 485, 3 ἄνδρα κόσμιον; Philo, Spec. Leg. 3, 89) w. σώφρων (IG IV2 1, 82, 27 [40/42 AD] honorary inscr. for a man) 1 Ti 3:2.

2. used w. an impers. noun, yet w. ref. to a pers. (cf. Inscr. v. Magn. 165, 6 κ. ἀναστροφή; 179, 4) ἐν καταστολῇ κ. *in modest apparel* (of women, as Epict., Ench. 40; Dio Chrys. 5, 14; PSI 97, 1) 1 Ti 2:9. M-M.*

κοσμίως adv. (Aristoph., Pla.+; inscr.; Philo, Spec. Leg. 1, 153) *modestly* 1 Ti 2:9 v.l. M-M.*

κοσμοκράτωρ, ορος, ὁ *world-ruler* (used of world-ruling gods [Orph. Hymns 8, 11 Helios; 11, 11 Pan; Vett. Val. 170, 36 κ. Ζεὺς; 171, 6; 314, 16 κ. Ἥλιος; PGM 4, 1599; 2198; 5, 400 and 17b, 1 Ἑρμῆς; 13, 619 Σάραπις] and of the emperor Caracalla [Egypt. inscr. APF 2, '03, 449 no. 83]. Then gener. of spirit beings, who have parts of the cosmos under their control: Vett. Val. 278, 2; 360, 7; Iambl., Myst. 2, 9; 3, 10.—FCumont, Compt. rend. Acad. des inscr. '19, 313f; EPeterson, Εἰς θεός '26, p. 238, 3. Also loanw. in rabb., e.g. of the angel of death) of evil spirits (w. ἀρχαὶ and ἐξουσίαι) οἱ κ. τοῦ σκότους τούτου *the world-rulers of this darkness i.e. the rulers of this sinful world*

Eph 6:12 (s. Test. of Solomon in *Dibelius, Geisterwelt* 230: spirits come to Sol. and call themselves οἱ κοσμοκράτορες τ. σκοτούς τούτου. On the subject cf. *Hdb.* on J 12:31 and FJDölger, D. Sonne d. Gerechtigkeit '18, 49ff; GHCMacgregor, Principalities and Powers: ACPurdy-Festschr. '60, 88-104).*

κοσμοπλανής, ἥτος, ὁ *deceiver of the world*, of the anti-Christ D 16:4 (Harnack and Knopf read κοσμοπλάνος).*

κοσμοπλάνος s. **κοσμοπλανής**.

κόσμος, οὐ, ὁ (Hom.+; *inscr.*, *pap.*, *LXX*)—1. *adornment, adorning* (Hom.+; *Diod. S.* 20, 4, 5 τῶν γυναικῶν τὸν κόσμον; *Dit.*, *Or.* 531, 13; *PEleph.* 1, 4; *PSI* 240, 12 γυναικεῖον κόσμον; *LXX*; *Philo*, *Migr. Abr.* 97 γυναικῶν κ.; *Jos.*, *Ant.* 1, 250; 15, 5; *Test. Jud.* 12:1) of women's attire, etc. ὁ ἔξωθεν. . . κόσμος *external adorning* 1 Pt 3:3 (Vi. *Hom.* 4 of the inward adornment of a woman, beside σωφοσύνη; *Crates*, *Ep.* 9; *Pythag.*, *Ep.* 11, 1; *Plut.*, *Mor.* 141E).

2. in philosoph. usage *the world* as the sum total of everything here and now, *the (orderly) universe* (so, *acc. to Plut.*, *Mor.* 886B, as early as *Pythagoras*; certainly *Heraclitus*, *fgm.* 66; *Pla.*, *Gorg.* 508A, *Phaedr.* 246C; *Chrysipp.*, *fgm.* 527 v. *Arnim* κόσμος σύστημα ἐξ οὐρανοῦ καὶ γῆς καὶ τῶν ἐν τούτοις περιεχομένων φύσεων. *Likew.* *Posidonius* in *Diog. L.* 7, 138; *Ps.-Aristot.*, *De Mundo* 2 p. 391b, 9ff; 2 and 4 *Macc*; *Wsd*; *Ep. Arist.* 254; *Philo*, *Aet. M.* 4; *Jos.*, *Ant.* 1, 21; *Test. 12 Patr.*; *Sib. Or.* 7, 123.—The other philosoph. usage, in which κ. denotes the heaven in contrast to the earth, is *prob.* without *mng.* for our *lit.* [unless *perh.* *Phil* 2:15 κ.=‘sky’?]. ἡ ἀέναος τοῦ κ. σύστασις *the everlasting constitution of the universe* 1 Cl 60:1 (cf. *Dit.*, *Or.* 56, 48 εἰς τὸν ἀέναον κ.). Sustained by four elements *Hv* 3, 13, 3. πρὸ τοῦ τὸν κ. εἶναι *before the world existed* J 17:5. ἀπὸ καταβολῆς κόσμου *from the beginning of the world* Mt 13:35 v.l. (the text omits κόσμου); 25:34; Lk 11:50; Hb 4:3; 9:26; Rv 13:8; 17:8. Also ἀπ’ ἀρχῆς κ. Mt 24:21 or κτίσεως κ. Ro 1:20.—B 5:5 ἀπὸ καταβ. κ. evidently means *at the foundation of the world* (cf. *Windisch, Hdb. ad loc.*). πρὸ καταβολῆς κ. *before the foundation of the world* J 17:24; Eph 1:4; 1 Pt 1:20 (on the uses w. καταβολή s. that word, 1). οὐδὲν εἶδωλον ἐν κ. *there is (really) no such thing as an idol in the world* 1 Cor 8:4. Of the creation in its entirety 3:22. ὁ κόσμος ὅλος=πᾶσα ἡ κτίσις (*Sallust.* 21 p. 36, 13) *Hs* 9, 14, 5. φωστῆρες ἐν κόσμῳ *stars in the universe* *Phil* 2:15 (s. above). *Esp.* of the universe as created by God (*Epict.* 4, 7, 6 ὁ θεὸς πάντα πεποίηκεν, τὰ ἐν τῷ κόσμῳ καὶ αὐτὸν τὸν κόσμον ὅλον; *Wsd* 9:9; 2 *Macc* 7:23 ὁ τοῦ κ. κτίστης; 4 *Macc* 5:25) ὁ ποιήσας τὸν κ. *who has made the world* Ac 17:24. ὁ κτίστης τοῦ σύμπαντος κ. 1 Cl 19:2; ὁ κτίσας τὸν κ. *Hv* 1, 3, 4; cf. *m* 12, 4, 2. ὁ τοῦ παντὸς κ. κυριεύων B 21:5. Christ is called παντὸς τοῦ κ. κύριος 5:5. The world was created for the sake of the church *Hv* 2, 4, 1.—The universe, as the greatest space conceivable, is not able to contain *someth.* (*Philo*, *Ebr.* 32) J 21:25.

3. *the world* as the sum total of all beings above the level of the animals θέατρον ἐγενήθημεν (i.e. οἱ ἀπόστολοι) τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις 1 Cor 4:9. Here *the world* is divided into *angels and men* (cf. the Stoic definition of the κόσμος in *Stob.*, *Ecl.* I p. 184, 8 τὸ ἐκ θεῶν καὶ ἀνθρώπων σύστημα; *likew. Epict.* 1, 9, 4.—*Acc. to Ocellus Luc.* c. 37, end, the κ. consists of the sphere of the divine beyond the moon and the sphere of the earthly on this side of the moon).

4. *the world* as the earth, the planet upon which we live (*Dit.*, *Syll.* 3 814, 31 [67 AD] Nero, ὁ τοῦ παντὸς κόσμου κύριος, *Or.* 458, 40 [=Inscr. v. *Priene* 105]; 2 *Macc* 3:12; *Jos.*, *Ant.* 9, 241; 10, 205).

a. *gener.* Mk 16:15. τὰς βασιλείας τοῦ κ. Mt 4:8; ἐν ὅλῳ τῷ κ. 26:13. Cf. 13:38; Mk 14:9; *Hs* 9, 25, 2. τὸ φῶς τοῦ κ. τούτου *the light of this world* (the sun) J 11:9. In rhetorical exaggeration ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τ. κόσμῳ Ro 1:8 (cf. the Egypt. grave *inscr.* APF 5, '13, 169 no. 24, 8 ὦν ἡ σωφοσύνη κατὰ τὸν κ. λελάληται). Abraham as κληρονόμος κόσμου *heir of the world* 4:13.—Cf. 1 Cor 14:10; Col 1:6. ἡ ἐν τῷ κ. ἀδελφότης *the brotherhood in the (whole) world* 1 Pt 5:9. ἐγένετο ἡ βασιλεία τοῦ κ. τοῦ κυρίου ἡμῶν *our Lord has assumed the sovereignty of the world* Rv 11:15. τὰ ἔθνη τοῦ κ. (not *LXX*, but *prob.* rabbinic נַחֲמָנִי נַחֲמָנִי=humankind apart fr. Israel; *Billerb.* II 191; *Dalman, Worte* 144f) *the heathen in the world* Lk 12:30. In this line of development, κόσμος alone serves to designate the *pagan world* Ro 11:12, 15.—Other worlds (lands) beyond the ocean 1 Cl 20:8.—In several of these *pass.* the *mng.* was

b. *the world* as the habitation of mankind (as *Sib. Or.* 1, 160). So also *Hs* 9, 17, 1f. εἰσερχεσθαι εἰς τὸν κ. of entrance into the world by being born 1 Cl 38:3. ἐκ τοῦ κ. ἐξελθεῖν *leave this present world* (*Philo*, *Leg. All.* 3, 5 ἔξω τ. κόσμου φεύγειν) 1 Cor 5:10b; 2 Cl 8:3. γεννηθῆναι εἰς τὸν κ. *be born into the world* J 16:21. ἕως ἔσμεν ἐν τούτῳ τῷ κ. 2 Cl 8:2. οὐδὲν εἰσφέρειν εἰς τὸν κ. (*Philo*, *Spec. Leg.* 1, 294 τὸν μηδὲν εἰς τὸν κόσμον εἰσηνηγοῦν) 1 Ti 6:7. πολλοὶ πλάνοι ἐξῆλθαν εἰς τὸν κ. 2 J 7.—J 12:25.

c. *earth, world* in contrast to heaven (*Dio Chrys.* 19 [36], 59) ἐν τῷ κόσμῳ τούτῳ 2 Cl 19:3.—*Esp.* when mention is made of the preëxistent Christ, who came fr. the other world into the κόσμος. So, above all, in John (*Bultmann*, *Reg.* I κόσμος) ἔρχεσθαι εἰς τὸν κ. (τοῦτον) J 6:14; 9:39; 11:27; 16:28a; 18:37; *specif.* also *come into the world as light* 12:46; 1:9; 3:19. Sending of Jesus into the world 3:17a; 10:36; 1J 4:9. His εἶναι ἐν τῷ κόσμῳ J 9:5a. Leaving the world and returning to the Father 13:1; 16:28b. His kingship is not ἐκ τοῦ κ. τούτου *of this world* 18:36a, b.—Also Χρ. Ἰησοῦς ἦλθεν εἰς τ. κόσμον 1 Ti 1:15; cf. ἐπιστεύθη ἐν κόσμῳ (*opp.* ἀνελήμφθη ἐν δόξῃ) 3:16.—εἰσερχόμενος εἰς τὸν κ. *Hb* 10:5.

d. *the world* outside in contrast to one's home PK 3 p. 15, 13; 19.

5. *the world* as mankind (*Sib. Or.* 1, 189)—a. *gener.* οὐαὶ τῷ κ. ἀπὸ τῶν σκανδάλων *woe to mankind because of vexations* Mt 18:7; τὸ φῶς τοῦ κ. *the light for mankind* 5:14; cf. J 8:12; 9:5. ὁ σωτὴρ τοῦ κ. 4:42; 1J 4:14 (this designation is found in the *inscrs.*, *esp. oft.* of Hadrian [WWeber, *Untersuchungen z. Geschichte des Kaisers Hadrianus*

’07, 225; 226; 229]).—J 1:29; 3:17b; 17:6.—κρίνειν τὸν κ. (Sib. Or. 4, 184) Ro 3:6; B 4:12; cf. Ro 3:19. ἡ ἁμαρτία εἰς τὸν κ. εἰσῆλθεν 5:12; *likew.* θάνατος εἰσῆλθεν εἰς τὸν κ. 1 Cl 3:4 (Wsd 2:24; 14:14). Cf. Ro 5:13; 1 Cor 1:27f. περικαθάρματα τοῦ κ. *the refuse of mankind* 4:13.—6:2a, b (Sallust. 21 p. 36, 13 the souls of the virtuous, together w. the gods, will rule the whole κόσμος); 2 Cor 1:12; 5:19; Js 2:5; 1J 2:2; 4:1, 3. ἀρχαῖος κόσμος *the men of the ancient world* 2 Pt 2:5a; cf. b; 3:6.—ὅλος ὁ κ. *all the world, everybody* Ac 2:47 D. *Likew.* ὁ κόσμος (cf. Philo, De Prov. in Euseb., Pr. Ev. 8, 14, 58) ὁ κ. ὀπίσω αὐτοῦ ἀπῆλθεν J 12:19. ἐγὼ παρρησίᾳ λελάληκα τῷ κ. 18:20; cf. 7:4; 14:22.

b. of all mankind, but especially of believers, as the object of God’s love J 3:16, 17c; 6:33, 51; 12:47.

6. *the world* as the scene of earthly joys, possessions, cares, sufferings (cf. 4 Macc 8:23) τὸν κ. ὅλον κερδήσαι *gain the whole world* Mt 16:26; Mk 8:36; Lk 9:25; 2 Cl 6:2 (cf. Procop. Soph., Ep. 137 the whole οἰκουμένη is an unimportant possession compared to ἀρετή). τὰ τερπνὰ τοῦ κ. *the delightful things in the world* IRo 6:1. οἱ χρώμενοι τὸν κ. ὡς μὴ καταχρώμενοι *those who use the world as though they were not using it to the full* 1 Cor 7:31a. ἔχειν τὸν βίον τοῦ κ. *possess worldly goods* 1J 3:17. τὰ τοῦ κόσμου *the affairs of the world* 1 Cor 7:33f; cf. 1J 2:15f. The latter *pass.* forms an easy transition to the large number of exprs. (*esp.* in Paul and John) in which

7. *the world*, and everything that belongs to it, appears as that which is hostile to God, i.e. lost in sin, wholly at odds w. anything divine, ruined and depraved (Herm. Wr. 6, 4 [the κόσμος is τὸ πλήρωμα τῆς κακίας]; 13, 1 [ἡ τοῦ κ. ἀπάτη], in Stob. p. 428, 24 Sc.; En. 48, 7; Test. Iss. 4:6; Hdb., exc. on J 1:10; Bultmann 33-5.—Cf. Sotades Maronita [III BC] 11 Diehl: the κόσμος is unjust and hostile to great men) IMg 5:2; IRo 2:2. ὁ κόσμος οὗτος *this world* (in contrast to the other world) J 8:23; 12:25, 31a; 13:1; 16:11; 18:36; 1J 4:17; 1 Cor 3:19; 5:10a; 7:31b; Hv 4, 3, 2ff; D 10:6; 2 Cl 5:1, 5; (opp. ὁ ἅγιος αἰὼν) B 10:11. ‘This world’ is ruled by the ἄρχων τοῦ κ. τούτου *the prince of this world*, the devil J 12:31b; 16:11; without τούτου 14:30. Cf. also ὁ κ. ὅλος ἐν τῷ πονηρῷ κεῖται *the whole world lies in the power of the evil one* 1J 5:19. Cf. 4:4; also ὁ αἰὼν τοῦ κ. τούτου Eph 2:2 (s. αἰὼν 4).—The Christian must have nothing to do with this world of sin and separation fr. God: instead of desiring it IRo 7:1, one is to ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κ. *keep oneself unstained by the world* Js 1:27. ἀποφεύγειν τὰ μιάσματα τοῦ κ. 2 Pt 2:20; cf. 1:4 (s. ἀποφεύγω).—Pol 5:3. ἡ φιλία τοῦ κ. ἔχθρα τ. θεοῦ ἐστιν Js 4:4a; cf. b. When he takes this attitude the Christian is naturally hated by the world IRo 3:3; J 15:18, 19a, d; 17:14a; 1J 3:13, as his Lord was hated J 7:7; 15:18. Cf. 1:10c; 14:17; 16:20.—Also in Paul: God and world in opposition τὸ πνεῦμα τοῦ κ. and τὸ πνεῦμα τὸ ἐκ θεοῦ *the spirit of the world* and *the Spirit that comes fr. God* 1 Cor 2:12. ἡ κατὰ θεὸν λύπη and ἡ τοῦ κ. λύπη *godly grief* and *worldly grief* 2 Cor 7:10. The world is condemned by God 1 Cor 11:32; but also the object of the divine plan of salvation 2 Cor 5:19; cf. 1 Cl 9:4. The Christian is dead as far as this world is concerned: δι’ οὗ (i.e. Ἰ. Χρ.) ἐμοὶ κ. ἐσταύρωται καὶ γὰρ κόσμῳ *through Christ the world has been crucified for me, and I have been (crucified) to the world* Gal 6:14. For στοιχεῖα τοῦ κ. Col 2:8, 20 s. στοιχεῖον.—The use of κ. in this sense is even further developed in John. The κ. stands in opposition to God 1J 2:15f and hence is incapable of knowing God J 17:25; cf. 1J 4:5, and excluded fr. Christ’s intercession J 17:9. Neither Christ himself 17:14c, 16b; 14:27, nor his own 15:19b; 17:14b, 16a; 1J 3:1 belong in any way to the ‘world’. Rather Christ has chosen them ‘out of the world’ J 15:19c, even though for the present they must still live ‘in the world’ 17:11b; cf. vss. 15, 18b. All the trouble that they must undergo because of this, 16:33a, means nothing compared w. the victorious conviction that Christ (and the believers w. him) has overcome ‘the world’ vs. 33b; 1J 5:4f, and that it is doomed to pass away 2:17 (Keph. I 154, 21: the κόσμος τῆς σαρκὸς will pass away).

8. *totality, sum total* (Dit., Syll. 3 850, 10 τὸν κόσμον τῶν ἔργων; Pr 17:6a) ὁ κ. τῆς ἀδικίας ἡ γλῶσσα καθίσταται *the tongue becomes (or proves to be) the sum total of iniquity* Js 3:6 (so, approx., in recent times Meinertz; FHauck.—MDibelius, Windisch and ASchlatter find *mng.* 7 here, while ACarr, Exp. 7th Ser. VIII ’09, 318ff thinks of *mng.* 1). Χρ. τὸν ὑπὲρ τῆς τοῦ παντὸς κόσμου τῶν σωζομένων σωτηρίας παθόντα *Christ, who suffered or died (s. πάσχω 3a) for the salvation of the sum total of those who are saved* MPol 17:2.—FBytomski, D. genet. Entwicklung des Begriffes κόσμος in d. Hl. Schrift: Jahrb. für Philos. und spek. Theol. 25, ’11, 180-201; 389-413 (only the OT); CSchneider, Pls u. d. Welt: Αγγελος IV ’32, 11-47; EvSchrenck, Der Kosmos-Begriff bei Joh.: Mitteilungen u. Nachrichten f. d. evang. Kirche in Russland 51, 1895, 1-29; RLöwe, Kosmos u. Aion ’35; RBultmann, D. Verständnis v. Welt u. Mensch im NT u. im Griechentum: ThBl 19, ’40, 1-14; GBornkamm, Christus u. die Welt in der urchr. Botschaft: ZThK 47, ’50, 212-26; RVölkl, Christ u. Welt nach dem NT ’61; GJohnston, οἰκουμένη and κ. in the NT, NTS 10, ’64, 352-60; NHCassem, *ibid.* 19, ’72/’73, 81-91; HSasse, TW III 867-96. M-M. B. 13; 440.

Κούαρτος, ου, ὁ (on the accent s. Bl-D. §41, 2; 3; Rob. 235f) *Quartus*, an *otherw.* unknown Christian Ro 16:23; 1 Cor *subscr.**

κοῦμ (sBC as over against κουμ AD) Mesopotamian form of the *imper.* קומ, for which Palestinian Aramaic has קומי, *stand up* Mk 5:41 (Wlh. ad loc.).*

Κοῦμαι, ὧν, αἱ (the Gk. form: Paradoxogr. Flor. 28; Ptolem. 3, 1, 6) *Cumae* a city in Campania, Italy, not far fr. Naples; an old Gk. colony, famed for its Sibyl (on Cumae as the residence of the Sibyl s. MDibelius, Hdb. exc. on Hv 2, 4, 1). Hv 1, 1, 3; 2, 1, 1.*

κουμ s. κοῦμ.

κουστωδία, ας, ἡ (POxy. 294, 20 [22 AD]; PRyl. 189, 2; BGU 341, 3; cf. Hahn 233, 6; 234, 7 w. lit. Lat. *loanw.*,

custodia, also in *rabb.*) a guard composed of soldiers Mt 27:66; 28:11. ἔχειν κουστωδίαν *take a guard* 27:65. M-M.*

κουφίζω *impf.* ἐκούφίζον (*Hes.*+) *make light, lighten* (so *trag.*; *Dio Chrys.* 80[30], 40; *inscr.*, *pap.*, LXX; *Jos.*, *Ant.* 18, 149) *τι someth.* (1 Km 6:5) τὸ πλοῖον *lighten the ship* by throwing out the cargo Ac 27:38 (*Polyb.* 20, 5, 11; *Jon* 1:5). M-M.*

κούφισμα, ατος, τό (*Eur.*, *Phoen.* 860; *Plut.*, *Mor.* 114c) *lightening, alleviation* of almsgiving κ. ἀμαρτίας γίνεται *lightens the load of sin* 2 Cl 16:4 (after 1 Esdr 8:84 σύ, κύριε, ἐκούφισας τὰς ἀμαρτίας ἡμῶν. Cf. 2 Esdr [Ezra] 9:13).*

κόφινος, ου, ὁ (*Aristoph.*, X.+; *inscr.*, *pap.*; *Judg* 6:19 B; *Ps* 80:7) *basket*, in the NT *prob.* a large, heavy basket for carrying things (FJA Hort, *JTS* 10, '09, 567ff; *Artem.* 2, 24; *Jos.*, *Bell.* 3, 95) Mt 14:20; Mk 6:43; Lk 9:17; J 6:13; but of *var.* sizes, and considered typical of the Jews (*Juvenal* 3, 14; 6, 542; *RCHorn*, *Lutheran Quarterly* 1, '49, 301). *W.* σφυρίς (Mt 16:10; Mk 8:20; cf. on this *APF* 6, '20, 220 no. 8, 4f [III BC] Φύλωνι κόφινος β', Πτολεμαίω σφυρίδιον) Mt 16:9; Mk 8:19. κ. κοπρίων *a basket of manure* Lk 13:8 D (*Nicol. Dam.*: 90 fgm. 66, 13 *Jac.* κόπρον ἐν κοφίνῳ). M-M. B. 623.*

κράβατος, ου, ὁ (a *loanw.*, found also in *rabb.*, but of uncertain origin and late in appearing [*Phryn.* 62 L. *Acc. to Pollux* 10, 35 in the form κράββατος in the comic poets Rhinto—III BC—and Crito—II BC—, also *Epict.* 1, 24, 14; *Aesop*, *Fab.* 413 H.; *PLond.* 191, 16-II AD—κράββατος. Ostrakon in *Mélanges Nicole* '05 p. 184=Sb 4292, 9 and *Moeris* p. 58; 354 κράβατος. The form κράβατος also occurs: *PTebt.* 406, 19.—*Aq.* Am 3:12]. On the form of the word *s. Bl-D.* §42, 4 *w. app.*; *Mlt.* 244, *Einleitung* 60, 1; *Mlt.-H.* 102; *Rob.* 119; 213) *mattress, pallet*, the poor man's *bed* Mk 2:4; 6:55. *W.* κλινάριον Ac 5:15. αἶρειν τὸν κ. Mk 2:9, 11f; J 5:8-11 (cf. *Lucian*, *Philopseud.* 11 ὁ Μίδας αὐτὸς ἀράμενος τὸν σκίμποδα, ἐφ' οὗ ἐκεκόμιστο, ὥχετο ἐς τὸν ἀγρὸν ἀπιών). κατακεῖσθαι ἐπὶ κραβάττου *lie in bed* Ac 9:33. M-M.*

κράζω (*Aeschyl.*+) *pap.*, LXX, *En.*, *Philo*, *Joseph.*) *neut. ptc.* κράζον (*Bl-D.* §13; *Rob.* 231); *impf.* ἔκραζον; *fut.* κράξω and κεκράξομαι (*Bl-D.* §77; *Rob.* 361); 1 *aor.* ἔκραξα and ἐκέκραξα (Ac 24:21, *s. Bl-D.* §75; *W-S.* §13, 2; 10 note 10); *pf.* κέκραγα.

1. *cry out, scream, shriek*, when one utters loud cries, but no words capable of being understood: of insane persons, epileptics, or the evil spirits living in them Mk 5:5; 9:26; Lk 4:41 v.l.; 9:39. Of the death-cry of Jesus on the cross Mk 15:39 v.l. Of the cry of a woman in childbirth Rv 12:2. ἀπὸ τοῦ φόβου *cry out in fear* Mt 14:26. φωνῇ μεγάλῃ *cry out in a loud voice* Mt 27:50; Ac 7:57; Rv 10:3.

2. *call, call out, cry*—*a. lit.* κράζει ὅπισθεν ἡμῶν *she is calling out after us* Mt 15:23. *τι someth.* of a crowd Ac 19:32. φωνὴν κ. *call out a thing loudly* 24:21. *W.* direct discourse *fol.* (*Bl-D.* §397, 5 *app.*) Mk 10:48; 11:9; 15:14; Lk 18:39; Ac 19:34; 21:28, 36; 23:6. *W.* φωνῇ μεγάλῃ and direct discourse *fol.* Mk 5:7; Ac 7:60. Also ἐν φωνῇ μεγάλῃ Rv 14:15. Used *w. λέγειν* (*Bl-D.* §420, 2 *app.*) of loud speaking κράζω λέγων *I say loudly* (Ex 5:8) Mt 8:29; 14:30; 15:22; 20:30f; 21:9; 27:23; Mk 3:11; J 7:37; Ac 16:17; Rv 18:18f. Also *pleonast.* κ. φωνῇ μεγάλῃ λέγων *I call out w. a loud voice and say* Rv 6:10; 7:10. κ. ἐν φωνῇ μεγάλῃ λέγων 19:17; cf. 18:2. κράζας ἔλεγε Mk 9:24. κ. καὶ λέγειν Mt 9:27; 21:15; Mk 10:47; Lk 4:41 v.l.; Ac 14:14f. ἔκραξεν καὶ εἶπεν J 12:44. ἔκραξεν διδάσκων καὶ λέγων *he cried out as he was teaching, and said* 7:28. The *pf.* κέκραγα has present *mng.* (*Hippocr.*, *Περὶ ἱερ. νοῦς.* 15 vol. VI 388 *Littre* βοᾷ καὶ κέκραγεν; *Menand.*, *Sam.* 11; 24 J.; *Plut.*, *Cato Min.* 58, 1 μαρτυρόμενος καὶ κεκραγώς; *Lucian*, *Demon.* 48 κεκραγότα κ. λέγοντα; Ex 5:8; 2 Km 19:29; Is 15:4; Job 30:20, 28; 34:20; Ps 4:4; 140:1) Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων J 1:15. κ. τινὶ (ἐν) φωνῇ μεγάλῃ (λέγων) *call out to someone in a loud voice* Rv 7:2; 14:15.—Of angel choirs 1 Cl 34:6 (Is 6:3).

b. fig.—*a.* of the urgent speech of the prophet (*Jos.*, *Ant.* 10, 117; *Jerem.*) or what his book says (*Ammonius Herm.* in *Aristot.* *Lib. De Interpret.* p. 183, 30 *Busse*: ἀκουέτω τοῦ Ἀριστοτέλους κεκραγότος ὅτι. . .) Ἡσαΐας κράζει ὑπὲρ τοῦ Ἰσραὴλ Ro 9:27. Of prayer, rather fervent than loud 8:15. ἐκέκραξεν ὁ δίκαιος 1 Cl 22:7 (Ps 33:18). Of the divine Spirit in the heart Gal 4:6.

β. of things (*Epict.* 1, 16, 11 κέκραγεν ἡ φύσις; *Achilles Tat.* 5, 17, 4 κέκραγέ σου ἡ μορφή τ. εὐγένειαν): stones, that *cry out* if the disciples were to hold back with their confession of Jesus' messiahship Lk 19:40. The laborers' wages, held back, κράζει Js 5:4 (cf. Gen 4:10; 18:20; *Philo*, *Ebr.* 98 κ. ἐν ἡμῖν αἱ ἄλογοι ὀρμαί; *Jos.*, *Bell.* 1, 197).—*WGrundmann*, *TW* III 898-904 κράζω and related words. M-M. B. 1250.*

κραιπάλη, ης, ἡ both *carousing, intoxication*, and its result *drunken headache, hangover*, since it means *dizziness, staggering*, when the head refuses to function (*Aristoph.*; *Plut.*, *Mor.* 127F; *Lucian*, *Bis Accus.* 16; *Soranus* p. 16, 26; *Aretaeus* p. 110, 2) ἐν κ. καὶ μέθῃ *w. dissipation and drunkenness* Lk 21:34 (cf. *Herodian* 2, 6, 6 παρὰ μέθην κ. κρ.; Is 24:20). πολυτέλεια μεθυσμάτων καὶ κραipaλῶν *extravagance in drunkenness and carousing* Hm 6, 2, 5.—*HJCadbury*, *The Style and Literary Method of Luke* '19, 54. M-M.*

κρανίον, ου, τό (*Hom.*+) *pap.*, LXX; *Jos.*, *Ant.* 8, 390) *skull* κρανίου (*epexegetic gen.*) τόπος *the place that is called (a) Skull* as a *transl.* of Γολγοθᾶ (q.v.) Mt 27:33; Mk 15:22; J 19:17. Cf. Lk 23:33, where 'Calvary' of the KJ is not a NT place name, but the *Lat. transl.* of κ. (*s. Gdspd.*, *Probs.* 89f). *Schol.* on *Lucian* 251, 20f Κρανίον, ἔστι τόπος ἐν Κορίνθῳ.—For other *lit. s.* on Γολγοθᾶ. M-M. B. 213f.*

κράσπεδον, ου, τό (trag., X.+; LXX; loanw. in rabb.)—1. *edge, border, hem* of a garment (Theocr. 2, 53; Appian, Bell. Civ. 1, 16 §68 τὸ κρ. τοῦ ἱματίου of the Pontifex Maximus; Ael. Aristid. 47 p. 416 D.; Athen. 4, 49 p. 159D; 9, 16 p. 374A; PGM 7, 371 ἐξάψας κράσπεδον τοῦ ἱματίου σου; Zech 8:23) ἤψατο τοῦ κ. τοῦ ἱματίου αὐτοῦ Mt 9:20; Lk 8:44; cf. Mt 14:36; Mk 6:56.—But mng. 2 is also poss. for these passages, depending on how strictly Jesus followed the Mosaic law, and also upon the way in which κρ. was understood by the authors and first readers of the gospels.

2. *tassel* (צַיִת), which the Israelite was obligated to wear on the four corners of his outer garment, acc. to Num 15:38f; Dt 22:12 (Schürer II 4 566 [sources and lit.]; Billerb. IV 276-92). Of the Pharisees μεγαλύνειν τὰ κ. *make the tassels on their garments long* Mt 23:5. M-M. B. 859f.*

κραταιός, ἄ, ὄν (in Hom. and other poets; in prose it appears late: Philo Mech. 80, 22; Polyb. 2, 69, 8; Cornutus 31 p. 63, 1; Plut., Crass. 24, 4, Mor. p. 967C; Lucian, Anach. 28; Vett. Val. index; Wilcken, Chrest. 122, 1 [6 AD] τῷ μεγίστῳ κραταίῳ θεῷ Σοκνοπαίῳ; PGM 7, 422 θεοὶ κραταιοί; 563; 789; LXX; Philo, Spec. Leg. 1, 307 θεὸς μέγας κ. ἰσχυρὸς κ. κραταιός) *powerful, mighty* of God's hand (oft. LXX; Test. Jos. 1, 5; PGM 4, 1279; 1307) 1 Pt 5:6; 1 Cl 28:2; 60:3. δύναμις *mighty power* (cf. Philo, Conf. Lingu. 51) Hv 1, 3, 4. M-M.*

κραταιόω (derived from the adj. κράταιος. Hippocr.: CMG I 1 p. 88, 12; LXX.—Philo has the mid. in act. sense: Conf. Lingu. 101; 103) *impf. pass.* ἐκραταιούμην; 1 *aor. pass. inf.* κραταιωθῆναι *strengthen. Pass. become strong* (Philo, Agr. 160, Omn. Prob. Lib. 27; Test. Napht. 1:4) 1 Cor 16:13 (w. ἀνδρίζεσθαι, as Ps 30:25; 2 Km 10:12); w. αὐξάνειν Lk 2:40. κ. πνεύματι *grow strong* 1:80. δυνάμει κ. διὰ τοῦ πνεύματος *be mightily strengthened through the Spirit* Eph 3:16.*

κρατέω *impf.* ἐκράτουν; *fut.* κρατήσω; 1 *aor.* ἐκράτησα; *pf. inf.* κεκρατηκέναι; *impf. pass.* ἐκρατούμην; *pf. pass.* κεκράτημαι, 3 pl. κεκράτηνται (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *take into one's possession or custody*—a. *arrest, take into custody, apprehend* τινά *someone* (cf. Ps 136:9) Mt 14:3; 21:46; 26:4, 48, 50, 55, 57 (on the arrest of Jesus cf. Feigel, Weidel, Finegan s.v. Ἰουδᾶς 6); Mk 6:17; 12:12; 14:1, 44, 46, 49, 51; Ac 24:6; Rv 20:2.

b. *take hold of, grasp, seize* forcibly and also without the use of force (cf. 2 Km 6:6; SSol 3:4); w. acc. of the pers. or thing Mt 12:11; 18:28; 22:6; 28:9; Mk 3:21. κ. ῥάβδον τῇ χειρὶ *take hold of a staff w. the hand* Hs 9, 6, 3 (cf. PGM 5, 451 κράτει τῇ ἀριστερᾷ σου τὸν δακτύλιον; Synes., Ep. 58 p. 202 πόδα). τῆς χειρός (τινος) *take hold of (someone's) hand* (Bl-D. §170, 2; Rob. 475; 1391; Ps 72:23; Gen 19:16; Jos., Bell. 1, 352) Mt 9:25; Mk 1:31; 5:41; 9:27; Lk 8:54; B 14:7 (Is 42:6). τινά τῆς χειρός *take someone by the hand* Mk 9:27 t.r.; cf. B 12:11 (Is 45:1).

c. *attain* (Diod. S. 3, 54, 7 κ. τῆς ἐπιβολῆς *attain the purpose*; likew. 17, 77, 4 and 20, 25, 3; Appian, Bell. Civ. 3, 61 §249 οὐ. . . ἐκράτησε) τῆς προθέσεως *the purpose* Ac 27:13 (s. Field, Notes 144).

2. *hold*—a. *hold* τινά *someone (fast)* w. the hand, so that he cannot go away Ac 3:11.

b. *hold in the hand* (Sib. Or. 3, 49) τὶ ἐν τῇ δεξιᾷ Rv 2:1 (Polemo Perieg. [c. 200 BC] in Athen. 11, 67 p. 484C ἐν τῇ δεξιᾷ κώθωνα κρ.; cf. Plut., Mor. 99D).

c. *hold upright, support* τὶ *someh.* Hs 9, 8, 5. τὰς χεῖρας v 3, 8, 3 (cf. MDibelius, Hdb. ad loc.). *Pass. be supported* ὑπὸ τινος *by someh.* Hv 3, 3, 5; 3, 8, 7. W. διὰ instead of ὑπὸ: ὁ κόσμος διὰ τεσσάρων στοιχείων *κρατεῖται the world is supported by four elements* 3, 13, 3.

d. *hold back or restrain from, hinder in* an action w. acc., foll. by ἵνα μή Rv 7:1. *Pass. be prevented* foll. by τοῦ μή and inf. (Bl-D. §400, 4; Rob. 1061; 1425) their eyes ἐκρατοῦντο τοῦ μή ἐπιγνῶναι Lk 24:16. But it is not certain whether physical eyes or the eyes of the spirit are meant (cf. διανοίγω 1b).

e. *hold fast* and so prevent fr. escaping—α. *hold in one's power* (PTebt. 61b, 229; POxy. 237 VIII, 34; Jos., C. Ap. 1, 84) *pass.* οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ *it was impossible for him (Christ) to be held in its (death's) power* Ac 2:24.

β. *hold fast (to) someone or someh.*, and hence remain closely united to it or him. W. acc. τὴν κεφαλὴν *hold fast to the Head* (i.e. to Christ) Col 2:19 (cf. SSol 3:4 ἐκράτησα αὐτὸν καὶ οὐκ ἀφήσω αὐτόν). τὴν παράδοσιν Mk 7:3 (cf. Test. Napht. 3:1 τὸ θέλημα τ. θεοῦ); cf. vss. 4, 8; 2 Th 2:15. τὴν διδασχὴν Rv 2:14f. τὸ ὄνομά μου vs. 13.—W. gen. of the thing (Stephan. Byz. s.v. Γυναικόπολις: in the absence of the men τὰς γυναῖκας κρατῆσαι τοῦ πολέμου=they kept the war going; Pr 14:18; Jos., Ant. 6, 116 τοῦ λογισμοῦ) τῆς ὁμολογίας *hold fast to our confession* Hb 4:14. τῆς ἐλπίδος 6:18. τῶν ἔργων τινός Hv 3, 8, 8.

γ. *hold fast, keep hold of* *someh.* that belongs to oneself, so that it cannot be taken away fr. him Rv 2:25; 3:11.

δ. *keep to oneself* a saying, in order to occupy oneself w. it later Mk 9:10.

ε. *retain* τὰς ἁμαρτίας *the sins* (opp. ἀφιέναι) J 20:23. M-M. B. 746.*

κράτιστος, η, ὄν (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph. Isolated superl. of κρατύς) *most noble, most excellent*, honorary form of address used to persons who hold a higher official or social position than the speaker.

1. official rendering of the Latin title vir egregius (Magie 31; 112; Hahn 259; OSeeck in Pauly-W. V 2006f; O Hirschfeld, Kleine Schriften '13, 651, 5; 654; Wilcken, Her. 20, 1885, 469ff; WSchubart, Einf. in d. Papyrskunde '18, 259.—Jos., Ant. 20, 12), in addressing the Procurator of Judaea Ac 23:26; 24:3; 26:25.

2. as a form of polite address with no official connotation (Theophr., Char. 5; Dionys. Hal., De Orat. Ant. 1 ὃ κράτιστε Ἀμμαῖε; Jos., Vi. 430 κράτιστε ἀνδρῶν Ἐπαφρόδιτε [a freedman of Domitian, to whom Joseph. dedicated his Antiquities and his books against Apion]; likew. C. Ap. 1, 1 [but 2, 1 τιμώτατέ μοι Ἑ.; 2, 296 simply his name]. κ. is also found in dedications Galen X 78; XIV 295; XIX 8 Kühn.—Bl-D. §60, 2) Lk 1:3; Dg 1:1. Cf. Zahn, Einl. II 3 340; 365; 390, Ev. des Lk. 3,4 '20, 56f. M-M.*

κράτος, ους, τό (Hom.+; inscr., pap., LXX, Philo, Joseph.)—1. *power, might* of God's power (Theognis 376 al.; Ael. Aristid. 37, 8 K.=2p. 15D.; 2 Macc 3:34; 7:17; 11:4. S. also 4 below) 1 Cl 33:3; 61:1; 64. Of the power of Jesus 2 Cl 17:5.—τὸ κ. τῆς δόξης αὐτοῦ *his glorious (divine) might* Col 1:11. κατὰ κράτος αὐξάνειν *grow mightily, wonderfully* Ac 19:20 (κατὰ κράτος like Menand., Per. 407; Dio Chrys. 26[43], 11; IG XII 5, 444, 103 [264/3 BC]; PTebt. 27, 83 [113 BC]; AWArgyle, ET 75, '64, 151 connects κατὰ κρ. with τ. κυρίου, *by the might of the Lord*).

2. *mighty deed* ποιεῖν κ. (cf. ὦ π Ps 118:15) *do mighty deeds* Lk 1:51.

3. *strength, intensity* (cf. Appian, Bell. Civ. 2, 35 §141 κατὰ κράτος=with all his might; Ps.-Callisth. 1, 8, 2 ἡλίου κρ.; Ps 89:11) τὸ κρ. τῆς ἰσχύος αὐτοῦ Eph 1:19; 6:10; 1 Cl 27:5 (cf. Is 40:26; Da 4:30 Theod.; IQS 11, 19f; IQH 4, 32).

4. *power, rule, sovereignty* (Arrian, Anab. 4, 20, 3 the ruling might of the great king; POxy. 41 I, 2 εἰς αἰῶνα τὸ κράτος τῶν Ῥωμαίων. Of divinities: Apollon. Rhod. 4, 804 Zeus; UPZ 81 II, 17 [II BC] of Isis: ἐλθέ μοι θεὰ θεῶν, κράτος ἔχουσα μέγιστον; PSI 29, 21 τὸ κρ. τοῦ Ἀδωναῖ, POxy. 1380, 238 ἀστραπῶν τὸ κρ. ἔχεις; Philo, Spec. Leg. 1, 307 τ. ὅλων τὸ κρ.; Jos., Ant. 10, 263 τὸ πάντων κρ. ἔχων) τὸν τὸ κ. ἔχοντα τοῦ θανάτου *the one who has power over death* Hb 2:14 (τὸ κρ. ἔχειν τινός since Hdt. 3, 69).—In a doxology: 1 Ti 6:16; 1 Pt 4:11; 5:11; Jd 25; Rv 1:6; 5:13; 1 Cl 65:2; MPol 20:2.—WMichaelis, TW III 905-14 κράτος and related words. M-M.*

κραυγάζω *impf.* ἐκραυγάζον; *fut.* κραυγάσω; 1 *aor.* ἐκραύγασα (poet. *fgm.* in Pla., Rep. 10 p. 607B [of a dog]; Demosth. 54, 7; Epict. 3, 1, 37 [of a raven]; 3, 4, 4; 2 Esdr [Ezra] 3:13 λαὸς ἐκραύγασεν φωνῇ μεγάλῃ) *cry (out), utter a (loud) sound*.

1. of animal sounds, as the grunting of hungry swine B 10:3.

2. of the human voice—a. *cry out, cry for help, scream* excitedly (Epict. 1, 18, 19; Polemo, Decl. 1, 40 p. 14, 16) Mt 12:19; Ac 22:23. Also w. λέγοντες *fol.*, which introduces direct discourse J 18:40; 19:6, 12. Without λέγ. w. direct discourse *fol. vs. 15*.—Of demons coming out of persons, and speaking in human languages δαιμόνια κραυγάζοντα καὶ λέγοντα ὅτι w. direct discourse *fol.* Lk 4:41 P75 DE.

b. *cry loudly, in a moment of exaltation* κ. ὡσαννά J 12:13. κ. φωνῇ μεγάλῃ w. direct discourse *fol.* J 11:43; IPhld 7: J. B 1250.*

κραυγή, ἡς, ἡ (Eur., X.+; Vett. Val. 2, 35; PPetr. II 45 III, 25 [246 BC]; POxy. 1242 III, 54; PTebt. 15, 3; LXX; En. 104, 3; Ep. Arist.; Joseph.).

1. *lit.*—a. *shout (ing), clamor* of excited persons Eph 4:31. Of people shouting back and forth in a quarrel: ἐγένετο κ. μεγάλη *there arose a loud outcry* Ac 23:9 (cf. Ex 12:30; without μεγ. X., Cyr. 7, 5, 28). Also *crying* in grief or anxiety (cf. Ex 3:7; 11:6; Esth 4:3; Is 65:19) Rv 21:4.

b. *a loud (articulate) cry* κ. γέγονεν w. direct discourse *fol.* *there arose a shout* Mt 25:6 (EGrässer, D. Problem der Parousieverzögerung, ZNW Beih. 22, '57, 124f). ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν w. direct discourse *fol.* Lk 1:42; cf. Rv 14:18 v.l. Of fervent prayer (Ps 17:7; Jon 2:3) μετὰ κ. ἰσχυρᾶς *with loud crying* Hb 5:7 (cf. Diod. S. 19, 83, 3 μετὰ πολλῆς κραυγῆς—μετὰ κ. as Diod. S. 11, 36, 1; Nicol. Dam. 90, *fgm.* 130, 25 p. 409, 20 Jac.; UPZ 8, 17[161 BC]; Ep. Arist. 186; Jos., Bell. 2, 517). ἀκουσθῆναι ἐν κ. τὴν φωνὴν ὑμῶν *so that your voice is heard in loud cries* B 3:1 (Is 58:4).

2. *fig.*: the virginity of Mary, her childbearing, and the death of Jesus are called τρία μυστήρια κραυγῆς, ἅτινα ἐν ἡσυχίᾳ θεοῦ ἐπράχθη *three mysteries (to be) loudly proclaimed, which were accomplished in the stillness of God* IEph 19:1. M-M.*

κρέας, κρέως and later κρέατος (s. Thumb 96; Meisterhans3-Schw. p. 143 [an Attic *inscr.* of 338 BC w. κρέατος]; Thackeray 149, 3), τὸ *meat* (Hom.+; *inscr.*, *pap.*, LXX, Philo) pl. τὰ κρέα (BI-D. §47, 1; Jos., Ant. 10, 261) φαγεῖν κρέα (Test. Judah 15:4) Ro 14:21; 1 Cor 8:13; κρέας GEb 6. M-M. B. 202.*

κρείσσων s. κρείττων.

κρείττων, ον, gen. ονος, and **κρείσσων** (BI-D. §34, 1 w. app.; Mlt.-H. 107; JWackernagel, Hellenistica '07, 12-25; Reinhold 43f; Thackeray 121, 2. The *ms.* tradition fluctuates in most places *betw.* ττ and σς. The word occurs Hom.+; *inscr.*, *pap.*, LXX, Philo; Jos., Bell. 1, 57) in our *lit.* always a real *comp.* (of κρατύς, but functions as *comp.* of ἀγαθός).

1. *more prominent, higher in rank, preferable, better* (Pind., Hdt. et al.) of pers. IPhld 9:1; Hb 7:7 (*opp.* ἐλάττων). τοσοῦτῳ κ. γενόμενος τῶν ἀγγέλων *as much superior to the angels* 1:4 (Jos., Ant. 8, 111 τ. ἄλλων. . . κρείττονες γεγόναμεν).—Of things 7:19, 22; 8:6; 9:23; 10:34; 11:16, 35; I Ro 2:1. χαρίσματα 1 Cor 12:31 *t.r.* (for the continuation of vs. 31b here cf. Appian, Mithrid. 60 § 247 ἐτέραν ὁδὸν ἔχειν κρείττονα=know another way, a better one). W. *gen. foll.* *better than* (Jos., C. Ap. 1, 273) Dg 2:2. κρείττον τι *someh. better* Hb 11:40. ἐν ᾧ κρείσσων ἐστὶν *in the respect in which he is better off* (than the other man) Dg 10:6. ἡ ἀπὸ τῶν κρείττωνων ἐπὶ τὰ χεῖρω μετάνοια *a change of mind from better to worse* MPol 11:1.

2. *more useful, more advantageous, better* πεπεισμεθα περὶ ὑμῶν τὰ κ. *we are sure of better things concerning you* Hb 6:9. εἰς τὸ κ. συνέρχεσθαι (*opp.* εἰς τὸ ἥσσον; s. ἡσσων) 1 Cor 11:17. W. *gen. better, more advantageous than* (Artem. 2, 11 p. 98, 24 κρείττον τὸ κακοῦν τοῦ ὑπὸ τινος κακοῦσθαι) 2 Cl 16:4. κρείττον (v.l. -σσ-) ἐστὶν w. *inf. foll.* *it is better* (Diod. S. 12, 16, 2 κρείττον γάρ ἐστιν ἀποθανεῖν ἢ. . . πειρασθῆναι; Demosth., Ep. 2, 21 εἰ. . . , τεθνάναι με κρείττον ἦν) 1 Cor 7:9; cf. 1 Pt 3:17. κρείττον ἦν αὐτοῖς w. *inf. foll.* *it*

would be better for them 2 Pt 2:21 (s. Bl-D. §410; Rob. 1084); cf. 1 Cl 46:8. Pleonast. πολλῶ μᾶλλον κ. *much better indeed* Phil 1:23.—κ. ἐλευθερία IPol 4:3.

3. *adv. better* κρεῖσσον ποιεῖν 1 Cor 7:38. κρεῖττον λαλεῖν Hb 12:24 (παρά w. acc. than). M-M.*

κρέμαμαι s. **κρεμάννυμι** 2.

κρεμάννυμι (this form of the present not in the Gk. Bible, but Job 26:7 has κρεμάζω. The word, in mngs. 1 and 2, Hom.+; inscr., pap., LXX, Philo; Jos., Vi. 147 al.) 1 aor. ἐκρέμασα, pass. ἐκρεμάσθην.

1. *trans. hang (up) ἐπὶ ξύλου on the tree i.e., cross* (cf. Gen 40:19; Dt 21:22; Esth 8:7) Ac 5:30; 10:39. The verb κρ. by itself can also mean *crucify* (Diod. S. 17, 46, 4; Appian, Mithrid. 8 §25; 29 §114 δούλους ἐκρέμασε, Bell. Civ. 2, 90 §377; Arrian, Anab. 6, 17, 2; 6, 30, 2; 7, 14, 4). Pass. Lk 23:39 (cf. Appian, Bell. Civ. 3, 3 §9; Sb 6739 [255 BC], 9).—ἵνα κρεμασθῇ μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ *that a millstone would be hung around his neck* Mt 18:6.—ICl 12:7 v.l. Funk.

2. *intrans., dep. κρέμαμαι* (cf. Bl-D. §93; Rob. 316f) *hang*—a. *lit.* (Jos., Ant. 7, 241) ἐπὶ τινος *on a thing* (X., An. 3, 2, 19) ἐπὶ ξύλου (s. 1 above) Gal 3:13 (Dt 21:23). Of the branch of a vine μὴ κρεμαμένη ἐπὶ τῆς πελέας *if it does not hang on the elm tree* Hs 2:3; cf. vs. 4. ἔκ τινος *on someth.* (Pla., Leg. 8 p. 831 C; Dit., Syll. 2 588, 201. Cf. Jdth 8:24) of a snake κ. ἐκ τῆς χειρός *hung on the hand* Ac 28:4. Of those being punished in hell ἐκ τῆς γλώσσης κρεμάμενοι AP 7:22.

b. *fig.* (Philo, Post. Cai. 24; 25; Sib. Or. 7, 55) ἐν ταύταις τ. δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται *all the law and the prophets hang (depend) on these two commandments* Mt 22:40 (as a door hangs on its hinges, so the whole OT hangs on these two comm. For the thought cf. Plut., Mor. 116D.—On κρ. ἐν cf. 2 Km 18:9).—GBertram, TW III 915-20 κρεμάννυμι and related words. M-M.*

κρεπάλη (cf. Mlt.-H. 81) is preferred by W-H. in place of **κραπάλη** (q.v.). But Aristoph., Ach. 277, Wasps 1255 prove the length of the first syllable.

κρημνός, οὗ, ὅ (Hom.+; Epigr. Gr. 225, 2; PPetr. III 39 II, 8; 2 Ch 25:12; Ep. Arist. 118; Test. 12 Patr.; Jos., Ant. 3, 76) *steep slope or bank, cliff* κατὰ τοῦ κ. *down the steep bank* (Dio Chrys. 7, 3; Philo, Agr. 76; Jos., Bell. 1, 313) Mt 8:32; Mk 5:13; Lk 8:33. ἀπὸ κ. μεγάλου *down from a high cliff* AP 17:32 (ἀπὸ κ. as Celsus 6, 34). M-M.*

κρημνώδης, ες (since Thu. 7, 84, 4; Jos., Bell. 7, 280) *steep, precipitous* ἦν ὁ τόπος κ. *the place was precipitous* (Stephan. Byz. s.v. Ὅαξος: τὸν τόπον κρημνώδη ὑπάρχειν) Hv 1, 1, 3. Cf. s 6, 2, 6.*

Κρής, ητός, ὅ pl. Κρήτες (Hom.+; inscr.; UPZ 20, 32 [163 BC]; 29, 2; Jos., Ant. 13, 86, C. Ap. 2 172; Sib. Or. 3, 140) *a Cretan, inhabitant of the island of Crete* Ac 2:11 (OEissfeldt, Kreter u. Araber: ThLZ 72, '47, 207-12); *subscr.* of Tit. An unfavorable estimate of Cretan character (s. on this ἀργός 2) Tit 1:12.—RHarris, Exp. '06 II 305-17; '07 III 332-7; '12 IV 348-53; '15 I 29-35; MGöbel, Ethnica, Diss. Breslau '15, 77ff.*

Κρήσκης, εντος, ὅ (Lat. Crescens; the Gk. form is quite rare, the Lat. form common, incl. Pol 14, which is preserved only in Lat.) *Crescens*, a companion of Paul 2 Ti 4:10. S. **Κρίσπος**.*

Κρήτη, ης, ἡ (Hom.+; inscr.; 1 Macc 10:67; Philo, Spec. Leg. 3, 43; Joseph.; Sib. Or.) *Crete* Ac 27:7, 12f, 21; Tit 1:5 (as early as Il. 2, 649 Crete was famous for its many cities; Ps.-Scylax [ed. BFabricius 1878] has the names of many cities).*

κριθή, ῆς, ἡ (Hom.+; but in class. wr. only in pl. On the other hand, in later wr. [Dionys. Hal. 2, 25; Cornutus 28 p. 54, 4; Libanius, De Vita Sua 8 Förster v.l.; Herm. Wr. 14, 10; Philo, Spec. Leg. 2, 175; 3, 57; Jos., Bell. 5, 427], in inscr., pap., LXX also in sing.) *barley*, used in the preparation of cheaper kinds of bread (s. Hdb. on J 6:9; Appian, Illyr. 26 §76 κριθὴ ἀντὶ σίτου for inferior soldiers). τρεῖς χοίνικες κριθῶν *three quarts of barley* (t.r. κριθῆς) Rv 6:6; GDalman, Arbeit II '32, 252f; III '33, 300ff. M-M. B. 516.*

κρίθινος, η, ον (since Hipponax [VI BC] 39, 6 Diehl; PEleph. 5, 25 [284/3 BC]; BGU 1092, 28; LXX; Philo, Spec. Leg. 2, 175; Jos., Ant. 5, 219) *made of barley flour* ἄρτος κ. *barley bread* (Plut., Anton. 45, 8; Artem. 1, 69; above all 4 Km 4:42) J 6:9, 13. M-M.*

κρίκος, ου, ὅ (Hom.+; inscr., pap., LXX; Jos., Ant. 3, 109f; 136) *ring* κάμπτειν ὡς κρίκον τὸν τράχηλον *bend the neck as a ring*, i.e. so it is as round as a ring B 3:2 (Is 58:5).*

κρίμα, ατος, τό (Aeschyl.+; inscr.; PPetr. III 26, 2; 36 verso, 20 [III BC]; LXX; Philo, Conf. Lingu. 128; Joseph.—On the accent s. Bl-D. §13; 109, 3; Mlt.-H. 57).

1. *dispute, lawsuit* (Ex 18:22) κρίματα ἔχετε μεθ' ἑαυτῶν *you have lawsuits with one another* 1 Cor 6:7.

2. *decision, decree* (Inscr. Gal. no. 25, 2 [II AD] κατὰ τὸ κρ. τῆς βουλῆς; Ps 18:10; 118:75; Jos., Ant. 14, 318; 321), also of the fixed purposes of divine grace Ro 11:33.

3. *judging, judgment*, the action or function of a judge κρίμα ἐδόθη αὐτοῖς *authority to judge was given to them* Rv 20:4.—Of God's judgment: τὸ κρίμα τὸ μέλλον Ac 24:25. κρ. αἰώνιον *judgment* whose decision is valid eternally Hb 6:2. God's judgment begins with the church 1 Pt 4:17. Pl.: God is δίκαιος ἐν τοῖς κρίμασιν *righteous in*

his judgments 1 Cl 27:1; 60:1.—1 Cl 20:5 Funk.

4. judicial verdict—a. **gener.** (Polyb. 24, 1, 12) τὸ κρ. ἐξ ἑνὸς εἰς κατάκριμα *the verdict came as the result of one transgression, and led to punishment* Ro 5:16.

b. mostly in an unfavorable sense, of the *sentence of condemnation*, also of the *condemnation* and the subsequent *punishment* itself 2 Pt 2:3; Jd 4. τὸ κ. τοῦ θεοῦ *the condemnation of God* (i.e., pronounced by him) Ro 2:2f. ὧν τὸ κ. ἐνδικόν ἐστιν *their condemnation is just* 3:8 (but WOFitch, ET 59, '47/'48, 26 'verdict'). πρόδηλον ἐγενήθη *their condemnation has been made plain* 1 Cl 51:3. τὸ κρ. τῆς πόρνῃς *the condemnation and punishment of the harlot* Rv 17:1. εἰς κρ. συνέρχεσθαι 1 Cor 11:34. κρ. ἑαυτῷ ἐσθίειν *eat condemnation upon oneself* vs. 29; λαμβάνεσθαι κρ. *be condemned* Mt 23:13 t.r.; Mk 12:40; Lk 20:47; Ro 13:2; Js 3:1. ἔχουσαι κρ., ὅτι *they are subject to condemnation because* 1 Ti 5:12; βασιτάζειν τὸ κρ. Gal 5:10. εἰς κρ. γίνεσθαι *incur condemnation* 1 Cl 11:2. εἰς κρ. γίνεσθαι τινι *turn out to be condemnation for someone* 21:1; IEph 11:1. ἐν τῷ αὐτῷ κρ. εἶναι *be under the same condemnation* Lk 23:40. εἰς κρ. ἐμπίπτειν τοῦ διαβόλου 1 Ti 3:6. κρ. θανάτου (cf. Sir 41:3) *death sentence* Lk 24:20.—Pl. (cf. BGU 471, 9 [II AD]) τὰ μέλλοντα κρίματα *the punishments to come* 1 Cl 28:1.—GPWetter, Der Vergeltungsgedanke bei Pls '12, 1ff.

5. The OT is the source of—a. the **expr.** κρίνειν τὸ κρ. (cf. Zech 7:9; 8:16; Ezk 44:24) ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς *God has pronounced judgment for you against her* or *God has pronounced on her the judgment she wished to impose on you* (HJHoltzmann, Hdb. 1893 ad loc.) Rv 18:20.

b. the close relation **betw.** κρ. and δικαιοσύνη, and the **expr.** ποιεῖν κρ. καὶ δικαιοσύνην (Jer 23:5; Ezk 33:14) *do justice and righteousness* 1 Cl 13:1.

6. of the judgment of a man upon his fellowman Mt 7:2; Ro 2:1 v.l.

7. In J κρ. shows the same two-sidedness as the other members of the κρίνω family ('judgment' and 'separation'; s. Hdb. on J 3:17), and means the judicial decision which consists in the separation of those who are willing to believe fr. those who are unwilling to do so 9:39. M-M. B. 1422.*

κρίνον, ου, τό (Aristoph., Hdt.+; Longus 2, 3, 4 [ρόδα, κρίνα, ὑάκινθος as spring flowers]; Epigr. Gr. [I AD]; PSI 297, 8; LXX; Ep. Arist. 68; 75. Cf. Jos., Ant. 8, 77; Test. Sim. 6, 2; loanw. in rabb.) *lily*. In this connection many think of the autumn crocus, Turk's cap lily, anemone, or gladiolus. **Perh.** Jesus had no definite flower in mind, but was thinking of all the wonderful blooms that adorn the fields of Galilee. As an extremely beautiful flower (as Theodor. Prodr. 6, 296 H.) it is mentioned Mt 6:28; Lk 12:27.—LFonck, Streifzüge durch die biblische Flora '00, 53ff; JBoehmer, Die Lilien auf dem Felde: Studierstube 6, '08, 223ff; FLundgreen, Die Pflanzen im NT: NKZ 28, '17, 828ff; GDalman, Die Lilie der Bibel: Pj 21, '25, 98ff; Arbeit I, '28, 357ff al.; ILöw, D. Flora d. Juden II '24, 160ff, also IV '34, 669 (indices); GVKing, Consider the Lilies: Crozer Quarterly 10, '33, 28-36; TCSkeat, The Lilies of the Field: ZNW 37, '39, 211-14; M. et Mme. EHa-Reubeni, RB 54, '47, 362-4 (anthesis or Easter daisy, Fr. pâquerette). M-M.*

κρίνω (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr., Sib. Or.) fut. κρίνω; 1 aor. ἔκρινα; pf. κέκρικα; plpf. 3 sing. κέκρικει (on the lack of augment cf. Bl-D. §66, 1; Mlt.-H. 190). Pass.: impf. ἐκρινόμην; pf. κέκριμαι; 1 aor. ἐκρίθην; 1 fut. κριθήσομαι.

1. *separate, distinguish, then select, prefer* (Aeschyl., Suppl. 39 τί; Pla., Rep. 3 p. 399E κρίνειν τινὰ πρό τιος 'prefer someone to someone', Phil. p. 57E; Himerius, Or. 40 [=Or. 6], 3 κρ. τί τι=select **someth.** because of **someth.** [a place because of its size]) ὃς μὲν γὰρ κρίνει ἡμέραν παρ' ἡμέραν *the one prefers one day to another* Ro 14:5a. In the other half of the sentence ὃς δὲ κρίνει πᾶσαν ἡμέραν, κρ. **prob.** has the sense *recognize, approve* (X., Hell. 1, 7, 34 ἔκριναν τὴν τῆς βουλῆς γνώμην) *the other holds every day in esteem* vs. 5b.

2. *judge, think, consider, look upon* w. double **acc.** of the **obj.** and the predicate (Soph., Oed. R. 34; Pla., Rep. 9 p. 578B and s. Cebes 39, 4; 3 Macc 2:33) οὐκ ἄξιους κρίνετε ἑαυτοὺς *you do not consider yourselves worthy* Ac 13:46 (Jos., Ant. 6, 159 ὃν αὐτὸς τ. βασιλείας ἄξιον ἔκρινεν. Ep. Arist. 98); cf. PK 3 p. 15, 17. τὰ ὑστερήματα αὐτῶν ἴδια ἔκρινετε *you considered their shortcomings as your own* 1 Cl 2:6. Pass. (Thu. 2, 40, 3; Jos., Ant. 4, 193) τί ἄπιστον κρίνεται παρ' ὑμῖν; *why do you think it is incredible?* Ac 26:8 (Jos., Ant. 18, 76 ἅπιστα αὐτὰ κρίνειν).—Foll. by **acc. w. inf.** (Pla., Gorg. p. 452c, Rep. 9 p. 578B; X., An. 1, 9, 5; 28) κέκρικάτ' ἐμε πιστὴν. . . εἶναι Ac 16:15.—W. **inf. foll.** κρίνω μὴ παρενοχλεῖν τοῖς κτλ. 15:19.—Foll. by τοῦτο ὅτι 2 Cor 5:14.—W. **direct quest. foll.** ἐν ὑμῖν αὐτοῖς κρίνατε *judge, decide for yourselves* 1 Cor 11:13.—W. **indirect quest. foll.** (Thu. 4, 130, 7 κρίναντες ἐν σφίσιν αὐτοῖς, εἰ. . . ; X., Cyr. 4, 1, 5) εἰ δίκαιόν ἐστιν, ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ θεοῦ, κρίνατε *decide whether it is right to obey you rather than God* Ac 4:19.—κρίνατε ὑμεῖς ὃ φημι *pass your own judgment on what I say* 1 Cor 10:15.—ὁρθῶς ἔκρινας *you have judged rightly* Lk 7:43.

3. *reach a decision, decide, propose, intend* (Isocr. 4, 46; Polyb. 3, 6, 7; 5, 52, 6; 9, 13, 7; Epict. 2, 15, 7; Appian, Bell. Civ. 14, 118 §497 ὅταν οἱ θεοὶ κρίνωσιν; LXX) w. **inf.** (Diod. S. 4, 33, 10; 17, 95, 1; UPZ 42, 37 [162 BC]; PTebt. 55, 4 [II BC] ἔκρινα γράψαι; PLond. 897, 11; 1 Macc 11:33; 3 Macc 1:6; Jdth 11:13; Wsd 8:9; Jos., Ant. 7, 33; 12, 403; 13, 188) Ac 3:13; 20:16; 25:25; 1 Cor 2:2; 5:3; Tit 3:12. W. τοῦ and **inf.** (Bl-D. §397, 2) ἐκρίθη τὸ ἀποπλεῖν ἡμᾶς Ac 27:1. ἐπεὶ ἤδη σεαυτῷ κέκρικας τοῦ μὴ δύνασθαι τὰς ἐντολάς ταύτας ὑπὸ ἀνθρώπου φυλαχθῆναι *since you have already decided in your own mind that these commandments cannot be kept by a man* Hm 12, 3, 6.—W. **acc. and inf.** (2 Macc 11:25, 36; 3 Macc 6:30; Sib. Or. 3, 127) Ac 21:25 (even in the substantially different **rdgs.** of D and t.r.). τοῦτο κέκρικεν. . . , τηρεῖν τὴν ἑαυτοῦ παρθένον *he has determined this, namely to keep his own virgin* (pure and undefiled) 1 Cor 7:37 (Diod. S. 4, 73, 2 of a father: κρίναι ταύτην [i.e., his daughter] παρθένον διαφυλάττειν). τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα *but rather decide this, (namely) to give no offense* Ro 14:13b. ἔκρινα ἑμαυτῷ τοῦτο, τὸ. . . ἐλθεῖν 2 Cor 2:1. τὰ δόγματα τὰ κεκριμένα ὑπὸ τ. ἀποστόλων Ac 16:4 (cf. Polyb. 5, 52, 6 πράξας τὸ κριθέν; Epict. 2, 15, 7 τοῖς κριθεῖσιν ἐμμένειν δεῖ).

4. as a legal **t.t.** *judge, decide, hale before a court, condemn, also hand over for judicial punishment* (in a forensic sense **Hom.+; inscr., pap., LXX**).

a. of a human court—α. **act. and pass. abs.** Ac 13:27. **W. adv.** GP 3:7. κρ. τινά: κατὰ τὸν νόμον J 18:31; Ac 23:3; 24:6 **t.r.** Of the right of the apostle and the church to judge believers 1 Cor 5:12a, b. μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον; *does our law* (personified) *punish a man?* J 7:51 (**Appian**, **Bell. Civ.** 3, 50 §205 certain senators desire that before Mark Antony is declared a public enemy he should be brought to trial, ὡς οὐ πάτριον σφίσιν ἀκρίτου καταδικάζειν). ἐκ τ. στόματός σου κρίνω σε *I will punish you on the basis of your own statement* Lk 19:22. **Pass.** Ac 25:10. κρίνεσθαι ἐπὶ τινὶ *be on trial because of a thing* 26:6 (**Appian**, **Basil.** 12 κρίνόμενος ἐπὶ τῷδε=be brought to trial because of this thing; **likew.** **Iber.** 55 §233). Also περὶ τινος (**Diod. S.** 12, 30, 5) 23:6; 25:20; **w.** addition of ἐπὶ **w. gen.** of the court of judicature *before someone* (**schol.** on **Hes.**, **Op.** 9) 24:21; 25:9.—τί δὲ καὶ ἄφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; Lk 12:57, which leads over into the sphere of jurisprudence (**vs.** 58), means: *why cannot you yourselves decide what is right?* (**cf.** the prayer for vengeance **fr.** **Amorgos** [**Bull. de corr. hell.** 25, '01 p. 416; **Dssm.**, **LO** 94-LAE 118] ἐπάκουσον, θεά, καὶ κρίναι τὸ δίκαιον). **Cf.** **Appian**, **Mithrid.** 89 §403 κρίνειν τὴν μάχην=decide the battle.

β. **mid. and pass.** (*dispute, quarrel, debate, also*) *go to law* (so **Thu.** 4, 122, 4 δίκη κρίνεσθαι; **Hos** 2:4 **al.** in **LXX**) τινὶ *with someone* (**Job** 9:3; 13:19) Mt 5:40. Also μετὰ τινος (**Vi. Aesopi W c.** 76 κριθῆναι με μετὰ τῆς κυρίας μου ἐπὶ σοι=I am pleading my case with my mistress before you; **Eccl** 6:10) 1 Cor 6:6. ἐπὶ τινος *before someone* (as judge) **vs.** 1 (on the beginning of 1 Cor 6 **cf.** the decree of Alexander to the Greeks in **Ps.-Callisth.** 2, 21, 21: βούλομαι δὲ μὴ ἐν ἑαυτοῖς κρίνειν ὅσον τις ὑμῶν ἔχει πρὸς ἕτερον, οὐδὲ ἐφ' οὗ βούλεσθε=it is my will that you are not to go to law among yourselves, no matter what any of you may have against another, nor before anyone you wish).

b. of the divine tribunal—α. occupied by God or Christ: **abs. administer justice, judge** J 5:30; 8:16, 50; **cf. vs.** 26; Rv 6:10; B 5:7. **Pass. be judged** Mt 7:1b, 2b; Lk 6:37b; Rv. 11:18.—**W. acc. foll.** (**PGM** 4, 1013 of Horus ὁ κρίνων τὰ πάντα) J 5:22; 8:15b. τοὺς ἔξω 1 Cor 5:13. ζῶντας καὶ νεκρούς *judge the living and the dead* 2 Ti 4:1; 1 Pt 4:5; B 7:2. τὰ κρυπτὰ τῶν ἀνθρώπων Ro 2:16. τὸν κόσμον B 4:12. τὴν οἰκουμένην Ac 17:31. κρ. κατὰ τὸ ἐκάστου ἔργον *judge each one by what he does* 1 Pt 1:17; **cf.** Rv 20:13. ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν *the dead were judged by what was written in the books* (of life and of death), *in accordance w. their deeds vs.* 12; δικαίως κρ. *judge righteously* (**Sotades** [280 BC] in **Stob.** 4, 34, 8 vol. V p. 826, 5 ὁ παντογενής. . . οὐ κρίνει δικαίως) 1 Pt 2:23; B 19:11. Also ἐν δικαιοσύνῃ Rv 19:11. διὰ νόμου κρίνεσθαι *be judged on the basis of the law* Js 2:12.—Oft. the emphasis is unmistakably laid upon that which follows the Divine Judge's verdict, upon the condemnation or punishment: *condemn, punish (opp. σῶζειν)* J 3:17; **cf.** 18a, b; 12:47a, b, 48a; **cf. b.**; Ac 7:7 (**Gen** 15:14). διὰ νόμου κρ. *punish on the basis of the law* Ro 2:12.—3:6f; 1 Cor 11:31f (here of the temporal punishment which God brings upon sinners); 2 Th 2:12; Hb 10:30 (κρινεὶ κύριος τὸν λαὸν αὐτοῦ *the Lord will judge=punish his people* is derived **fr.** Dt 32:36=Ps 134:14, where the judgment of God is spoken of, resulting in the vindication of the innocent [the thought prominent in the two OT **pass.**] and the punishment of the guilty [the thought prominent in the Hb **pass.**]); 13:4; Js 5:9; 1 Pt 4:6 (**s.** also 6a); Rv 18:8; 19:2; B 15:5.—**W.** the punishment given κρ. διὰ πυρός 1 Cl 11:1. κεκριμένοι ἤδη τῷ θανάτῳ *already condemned to death* B 10:5. Also εἰς θάνατον *condemned to death* Hs 9, 18, 2. οἱ κρίνόμενοι ἀσεβεῖς *the godless, who are condemned* 2 Cl 18:1. Of the devil ὁ ἄρχων τοῦ κόσμου τούτου κέκριται J 16:11.—ταῦτα ἔκρινας *thou hast imposed these punishments* Rv 16:5.—On κρίνειν τὸ κρίμα 18:20 **cf.** κρίμα 5a.

β. occupied by men, who have been divinely commissioned to judge: the 12 apostles judge the 12 tribes Mt 19:28; Lk 22:30 (**PBatiffol**, **RB n.s.** 9, '12, 541-3. But here κρ. could have the broader sense *rule*; **cf.** 4 Km 15:5; Ps 2:10; 1 Macc 9:73; **PsSol** 17:29). κρινεὶ ἡ ἐκ φύσεως ἀκροβυστία. . . σέ *the one who is physically uncircumcised will sit in judgment upon you* Ro 2:27. οἱ ἅγιοι as judges of the cosmos 1 Cor 6:2a, b (κρίνεσθαι ἐν: **Diod. S.** 19, 51, 4.—On the saints as co-rulers with God **cf.** **Epict.**, **Ench.** 15; **Sallust.** 21 p. 36, 14) as well as of the angels **vs.** 3 (**cf.** Da 7:22).

5. *see to it that justice is done* (**LXX**) τινὶ *to someone* 1 Cl 8:4 (**Is** 1:17).

6. of the judgment which people customarily pass upon (and thereby seek to influence) the lives and actions of their fellowmen.

a. *judge, pass judgment upon, express an opinion about* Mt 7:1a, 2a; Lk 6:37a; 1 Cl 13:2 (**Sextus** 183 ὁ κρίνων ἄνθρωπον κρίνεται ὑπὸ τ. θεοῦ). κρ. δικαίως B 19:11. κρ. κατ' ὄψιν *by the outward appearance* J 7:24a. κατὰ τὴν σάρκα 8:15. τὴν δικαίαν κρίσιν κρ. *pass a right judgment* 7:24b (on the **expr.** **cf.** Dt 16:18). This is **perh.** the place for 1 Pt 4:6 ἵνα κριθῶσιν κατὰ ἄνθρ. (**cf.** **Wsd** 3:4).

b. **esp.** in an unfavorable sense *pass an unfavorable judgment upon, criticise, find fault with, condemn* (**Epict.** 2, 21, 11) Ro 2:1a, b, c, 3; 14:3f, 10, 13a (a play on words, **w.** κρίνεται used in two different **mngs.** in the same **vs.**; **s.** 3 above on **vs.** 13b); Col 2:16; Js 4:11, 12. μὴ τι κρίνετε *do not pronounce judgment on anything* 1 Cor 4:5. ἵνατί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; *why is my freedom (of action) to be unfavorably judged by another man's scruples?* 1 Cor 10:29. μακάριος ὁ μὴ κρίνων ἑαυτὸν *happy is the man who finds no fault w. himself* Ro 14:22.—Also of a human judgment directed against God ὅπως ἂν νικήσεις ἐν τῷ κρίνεσθαί σε *that thou mayest prevail when thou art judged* Ro 3:4 (**OMichl** in **KEK** [Meyer series] prefers active sense); 1 Cl 18:4 (both Ps 50:6).—**JBüchsel** and **VHertrich**, **TW** III 920-55 κρίνω and related words. **M-M. B.** 1428.**

κριός, οὗ, ὁ (**Hom.+; inscr., pap., LXX; Jos., Ant.** 3, 221; 5, 223; 8, 228) a ram **MPol** 14:1 (ἐπίσημος 1); B 2:5 v.l. (**Is** 1:11).*

κρίσις, εως, ἡ (**Aeschyl., Hdt.+; inscr., pap., LXX, En.; Ep. Arist.** 252; **Philo, Joseph., Test.** 12 **Patr.**).

1. *judging, judgment*—a. of the activity of God or the Messiah as judge, esp. on the Last Day.

α. ἡ δικαία κρ. τοῦ θεοῦ *God's righteous judgment* 2 Th 1:5. ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν J 5:30. κρίσιν ποιεῖν *execute judgment, act as judge* (Aristoph., Ran. 778; 785; X., Hell. 4, 2, 6; 8; Dt 10:18.—Likew. κρ. ποιεῖσθαι: 1 Macc 6:22; Jos., Ant. 6, 34) vs. 27. τ. κρίσιν διδόναι τινί *commit judgment or judging to someone* vs. 22. ἡ ἡμέρα (τῆς) κρίσεως *the Day of Judgment* (Jdth 16:17; Is 34:8; Pr 6:34) Mt 10:15; 11:22, 24; 12:36; 2 Pt 2:9; 3:7; 1J 4:17; 2 Cl 16:3; 17:6; B 19:10; 21:6.—ἡ κρ. ἡ μέλλουσα *the judgment to come* 2 Cl 18:2; MPol 11:2. ἡ κρ. ἡ ἐπερχομένη *the approaching judgment* Hv 3, 9, 5. Denial of the Last Judgment Pol 7:1. κρ. μεγάλης ἡμέρας *the judgment of the Great Day* Jd 6. ἡ ὥρα τῆς κρ. αὐτοῦ *the hour when he is to judge* Rv 14:7. οὐκ ἀναστήσονται οἱ ἄσεβεῖς ἐν κρ. *the wicked will not rise in the judgment* (or *on the J. Day*) B 11:7 (Ps 1:5); cf. Mt 12:41f; Lk 10:14; 11:31f. δικαιοσύνη κρίσεως ἀρχὴ καὶ τέλος *righteousness* (on the part of the judge) *is the beginning and end of judging* B 1:6. Divine judgment (cf. Iambl., Vi. Pyth. 8, 40 τῶν ἀθανάτων κ.; Hierocles 11 p. 441 and 442 al. θεία κρίσις) is also mentioned 1 Ti 5:24; Hb 9:27 (cf. Diog. L. 3, 79 after Plato: one must fulfill the δικαιοσύνη θεοῦ, ἵνα μὴ καὶ μετὰ τὸν θάνατον δίκας ὑπόσχοιεν οἱ κακοῦργοι); 2 Pt 2:4, 9; 2 Cl 20:4; D 11:11.

β. The word *oft.* means *judgment* that goes against a person, *condemnation*, and the *punishment* that follows (Sib. Or. 3, 670) GP 7:25. δισσήν ἔξουσιν τὴν κρ. *they will receive double punishment* 2 Cl 10:5. ἡ κρ. σου *your judgment* Rv. 18:10. κάκεινοις κρ. ἐστίν *judgment comes upon them, too* ISm 6:1. φοβερά τις ἐκδοχὴ κρίσεως *a fearful prospect of judgment* Hb 10:27 (Iambl., Vi. Pyth. 30, 179 a reference to the κρ. τῶν ψυχῶν serves to arouse φόβος τ. ἀδικίας). ἡ κρ. αὐτοῦ ἦρθη *his punishment was taken away* Ac 8:33; 1 Cl 16:7 (both Is 53:8). ὑπὸ κρίσιν πίπτειν *come under judgment* Js 5:12; cf. 2:13a, b. ἡ κρ. τῆς γέννης *being punished in hell* Mt 23:33 (gen. as Diod. S. 1, 82, 3 θανάτου κρ.=punishment by death). κρ. κατὰ τινος *upon, against someone* (Aelian, V.H. 2, 6) ποιῆσαι κρίσιν κατὰ πάντων *execute judgment upon all* Jd 15 (En. 1, 9).—(Opp. ζωὴ) ἔχει ζωὴν αἰώνιον καὶ εἰς κρ. οὐκ ἔρχεται J 5:24 (cf. Philip [=Demosth. 12, 16] εἰς κρ. ἐλθεῖν). ἀνάστασις ζωῆς—ἀνάστασις κρίσεως vs. 29. κρίσις τοῦ κόσμου τούτου *judgment of* (or *upon*) *this world* 12:31; cf. 16:8, interpreted as a judgment on the prince of this world 16:11 (cf. 12:31b; IQM 1, 5; but s. also LJKutkemeyer, CBQ 8, '46, 225f 'good judgment', and BNoack, Satan u. Soteria '48, 79; also s. on δικαιοσύνη 2, end).—In 3:19 κρ. has in addition to the senses 'judgment' and 'condemnation' the clear connotation of 'separation, division' (Hecataeus [320 BC] in Diod. S. 40, 3, 2 Dind. κρίσις τῶν κακῶν='separation fr. the evils'.—A double sense as in J is found in Artem. 5, 5 κριτής='judge' and 'divider'). The 'judgment', which is operative here and now, consists in the fact that men divide themselves into those who accept Christ and those who reject him (Hdb.; Bultmann).—Pl. judgments, punishments (Diod. S. 1, 75, 2; Appian, Bell. Civ. 1, 96 §446 κρίσεις πικραί=severe punishments) ἀληθινὰ καὶ δίκαια αἱ κρίσεις σου Rv 16:7; 19:2.—Bousset, Rel. 3 257ff; LRuhl, De Mortuorum Iudicio '03; JBlank, Krisis (J), diss. Freiburg, '64.

b. of the *judgment* of one person upon or against another—α. of men toward men κρ. δικαία B 20:2; D 5:2. κρ. ἄδικος *unjust judgment* Pol 6:1; ἀπότομος ἐν κρ. *relentless in judgment* ibid. τὴν δικαίαν κρίσιν κρίνατε J 7:24 (κρίνω 6a). Cf. ἡ κρ. ἡ ἐμὴ ἀληθινὴ ἐστίν 8:16.

β. of the archangel against the devil οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας *he did not presume to pronounce a reviling judgment* Jd 9. Cf. the *corresp. pass.* in 2 Pt 2:11 ἄγγελοι οὐ φέρουσιν κατ' αὐτῶν παρὰ κυρίῳ βλάσφημον κρίσιν *angels do not pronounce a reviling judgment against them before the Lord*.

2. *board of judges, court, specif. a local court* (cf. Schürer II 4 226f; Diod. S. 17, 80, 2; Aesop, Fab. 190 H.; Theod. Prodr. 1, 402 H.) ἐνοχος ἔσται τῇ κρ. *he will have to answer to a (local) court* Mt 5:21f.—RGuelich, ZNW 64, '73, 44ff.

3. *right in the sense of justice, righteousness* (Inscr. Gr. 542, 6 [II BC] πίστιν ἔχοντα καὶ κρίσιν ὑγιῇ; Dit., Or. 383, 207 [I BC]; LXX; cf. υ) ἀφῆκατε τὴν κρίσιν κ. τὸ ἔλεος κ. τὴν πίστιν Mt 23:23; cf. Lk 11:42. κρίσιν τ. ἔθνεσιν ἀπαγγελεῖ *he will proclaim justice for the Gentiles* Mt 12:18 (Is 42:1). ἐκζητεῖν κρ. *seek out justice* 1 Cl 8:4 (Is 1:17). ἕως ἂν ἐκβάλῃ εἰς νίκος τ. κρίσιν *until he leads justice to victory* vs. 20 (cf. Is 42:3.—Other poss. mngs. are *legal action, trial, case* [X., An. 1, 6, 5; Diod. S. 2, 42, 4 αἱ κρίσεις=legal suits, transactions; En. 9, 3 εἰσαγάγετε τὴν κρίσιν ἡμῶν πρὸς τὸν ὕψιστον] and, influenced by νίκος, a [military] *decision* [Dionys. Hal. 9, 35; 2 Macc 14:18]). The *mng. right, justice* may also play a role in such passages as J 7:24; 12:31; 16:8, 11; Ac 8:33 [so RSV] and *perh.* others.—GPWetter on κρίμα 4, end; HBraun, Gerichtsgedanke u. Rechtfertigungslehre b. Pls '30; FVFilson, St. Paul's Conception of Recompense '31. M-M.*

Κρίσπος, ου, ό (Diod. S. 15, 38, 1; Crinagoras no. 48, 2; inscr., pap.; Jos., Vi. 33; on the accent s. Bl-D. §41, 3 app.; Rob. 235) *Crispus*, leader of the synagogue in Corinth Ac 18:8; baptized by Paul 1 Cor 1:14. As v.l. (Syr., Goth.) 2 Ti 4:10. M-M.*

κριτήριον, ου, τό—1. *lawcourt, tribunal* (so since Pla., Leg. 6 p. 767B, also Polyb.; Diod. S.; Dit., Syll. 3 683, 48; 807, 9; UPZ 118, 15; PHib. 29=Wilcken, Chrest. 259, 5; BGU 1054, 1; LXX; cf. Philo, Virt. 66) ἔλκειν τινὰ εἰς κριτήρια *drag someone into court* Js 2:6 (cf. PTurin I 1 VI, 11 [117 BC] ἐλκυσθέντων ἀπάντων εἰς τὸ κριτήριον). It is not easy to fit this *mng.* into the two other *pass.* in our *lit.* where κρ. is found. ἀνάξιοι ἐστε κριτηρίων ἐλαχίστων; could *perh.* mean: *are you unfit to form even the most insignificant courts* (i.e., those that have jurisdiction over the petty details of everyday life)? 1 Cor 6:2. Likew. βιωτικὰ κριτήρια εἰάν ἐχῃτε, τοὺς ἐξουθενημένους καθίζετε; *if you have (need for) courts for the matters of everyday life, do you appoint insignificant men* (as judges)? vs. 4 (καθίζειν κριτήριον as Polyb. 9, 33, 12). However, in both cases the tendency is now to prefer for κρ. the sense

2. *lawsuit, legal action* (most recently JWeiss, Ltzm., Sickenberger, H-DWendland). Cf. Kyr.—Inscr. 1. 21 θανατηφόρα κριτήρια=lawsuits involving capital punishment (*corresp.* to Lat. *judicia capitis*); Suppl. Epigr. Gr. VIII

13 (=Διάταγμα Καίσαρος [I AD]) 1. 14 κριτήριον γενέσθαι=the lawsuit is to be tried. *Sim. Diod. S.* 1, 72, 4; 36, 3, 3. *M-M.**

κριτής, οἷ, ὁ (*trag., Hdt.+; inscr., pap., LXX; Philo, Joseph., loanw. in rabb.*) *one who reaches a decision, passes judgment.*

1. *a judge*—*a. lit.*, in jurisprudence (not *class.* in this sense, but *Diod. S.* 1, 92, 4; *Epict.* 3, 7, 30; *inscr.; POxy.* 97, 5; 726, 20; 1195, 1; *PTebt.* 317, 20; *LXX*).

a. of men Mt 5:25; Lk 12:14, 58; 18:2. ὁ κρ. τῆς ἀδικίας *the unjust judge* 18:6 (*W-S.* §30, 8; *Mlt.-H.* 440; *JDMDerrett, NTS* 18, '71/'72, 178-91). πενήτων ἄνομοι κρ. *lawless judges of the poor* B 20:2; D 5:2. Of Herod Antipas' judges GP 1:1. Of the procurator Ac 24:10 (*v.l.* κρ. δίκαιος; so of a human judge *Epict., fgm. Stob.* 48). Of the proconsul κρ. τούτων οὐ βούλομαι εἶναι *I do not wish to render a decision on these matters* 18:15.

β. of God (*LXX; Philo; Jos., Bell. 5, 390; Test. Jud.* 20:5. Cf. *Ael. Aristid.* 13 p. 230 D.: τῖς τῶν ἐξ οὐρανοῦ κριτῆς) and Christ Hb 12:23; Js 4:12; δίκαιος κρ. 2 Ti 4:8; Hs 6, 3, 6. Of God or Christ κρ. ζώντων καὶ νεκρῶν *judge of the living and the dead* 2 Cl 1:1.—Ac 10:42; Pol 2:1. ὁ κρ. πρὸ τῶν θυρῶν ἔστηκεν *the judge stands at the door* Js 5:9.

b. in a more general mng. (Appian, Liby. 52 §227 κριτής τινος judge, critic of someth.) κριταὶ διαλογισμῶν πονηρῶν Js 2:4. κριτής (νόμου) *a judge of the law* 4:11. Of the 'sons' of the Pharisees κριταὶ ἔσονται ὑμῶν *they will be your judges i.e. they will convict you of wrongdoing* Mt 12:27; Lk 11:19. Of Moses 1 Cl 4:10 (*cf. Ex* 2:14).

2. in a special sense in the historical accounts of the theocratic period, *judge*, a leader of the people in the period before the rise of the Hebrew kgdm. (*cf. Judg* 2:16, 18f; Ruth 1:1; *Jos., Ant. 6, 85*; 11, 112) Ac 13:20. *M-M.**

κριτικός, ἡ, ὅν (*Pla.+; Strabo, Plut., Lucian et al.; Philo, Mut. Nom.* 110) *able to discern or judge foll. by obj. gen.* κρ. ἐνθυμήσεων καὶ ἐννοιῶν καρδίας *able to judge the thoughts and deliberations of the heart* Hb 4:12.*

Κρόκος, οὐ, ὁ (not a very common name; in the *Gk.* form *e.g. Dit., Or. Inscr.* 140; *CIG* add. 4716d, 44; *Κυπρ.* I p. 100 no. 74; *PLond.* 257, 221; 223; *BGU* 90, 1; 537, 1) *Crocus*, an Ephesian Christian: θεοῦ ἄξιος καὶ ὑμῶν *IEph* 2:1. τὸ ποθητόν μοι ὄνομα *a person dear to me* *IRo* 10:1.*

κροκώδης, ες (*Diod. S.* 2, 52, 5; *Diosc.* 1, 27; Heraclides [KDeichgräber, D. griech. Empirikerschule '30, 195, 22]; *Areteaus* p. 58, 24) *saffron-yellow* Hs 6, 1, 5.*

κρούω 1 *aor.* ἔκρουσα (since *Soph. and X., De Re Equ.* 11, 4; *PGM* 5, 75; 92 *al.; LXX; Philo, Mut. Nom.* 139; *Jos., Ant. 7, 306*) *strike, knock*, in our *lit.* only of knocking at a door; *abs.* (on the contrast κρ.—ἀνοίγω *cf. SSol* 5:2 κρούει ἐπὶ τὴν θύραν Ἄνοιξόν μοι and *UPZ* 79, 7 [159 BC] κρούει θύραν κ. ἀνοίγεται; *Eunap., Vi. Soph.* p. 94, where it is said *fig.* of a sophist: ἔκρουε μὲν τὴν θύραν ἱκανῶς, ἤνοιγετο δὲ οὐ πολλάκις) Mt 7:7f; Lk 11:9f; 12:36; Ac 12:16; Rv 3:20. *W. acc.* τὴν θύραν *knock at the door* (*Aristoph., Eccles.* 317; 990; *X., Symp.* 1, 11; *Pla., Prot.* 310A; 314D, *Symp.* 212C; *PGM* 4, 1854. Further *exx. fr.* later *Gk.* in *Field, Notes* 120. The Atticists reject this *expr.* in favor of κόπτειν τ. θύραν [*Phryn. p.* 177 Lob.].—*Judg* 19:22) Lk 13:25; Ac 12:13. *M-M. B.* 553.*

κρύβω *s. κρύπτω.*

κρύπτη, ης, ἡ (*Strabo* 17, 1, 37; *Athen.* 5 p. 205A; *Jos., Bell. 5, 330* [Niese accents κρυπτή]; *PSI* 547, 18 [III BC]) *a dark and hidden place, a cellar* λύχων εἰς κρ. τιθέναι *put a lamp in a cellar* Lk 11:33. *M-M.**

κρυπτός, ἡ, ὅν (*Hom.+; pap., LXX*) *hidden, secret*—1. *adj.* (*Herodian* 5, 6, 3 κρ. καὶ ἀόρατος; *Dit., Syll.* 3 973, 5f; *BGU* 316, 28; 3 Km 6:4; *Ezk* 40:16; 2 Macc 1:16; *Jos., Ant. 15, 424*) ὁ κρυπτός τῆς καρδίας ἄνθρωπος *the hidden man of the heart* 1 Pt 3:4 (*s. ἄνθρωπος* 2α). οὐδὲν. . . κρ. ὃ οὐ γνωσθήσεται *there is nothing secret that shall not be made known* Mt 10:26; Lk 12:2; *cf. Mk* 4:22 (*Philemo Com.* 192 χρόνος τὰ κρυπτά πάντα εἰς φάος ἄγει).

2. *subst.* τὸ κρυπτόν—*a. a hidden thing* (*Menand., Mon.* 225) Lk 8:17. *Esp.* in *pl.* τὰ κρυπτά (*Dt* 29:28; *Is* 29:10; *Sus* 42 *Theod.*; *Jos., Bell. 5, 402*; 413 ὁ θεὸς τὰ κρ. πάντα ἐφορᾷ) τὰ κρ. ἐλέγχει *it exposes the secret things* (so, word for word, *Artem.* 1, 14 p. 19, 4 and 1, 44 p. 42, 8) *IPhld* 7:1. τὰ κρ. τινοῦ *someone's secret thoughts, plans, purposes* (*Philemo Com.* 233 φίλου; *Iambl., Myst.* 6, 5 Partey; *PGM* 57, 13 τὰ κρ. τ. θεᾶς Ἰσιδος; *Sir* 1:30; *Jer* 30:4) Ro 2:16; *IEph* 15:3; *IPhld* 9:1. τὰ κρ. τῆς καρδίας αὐτοῦ (*cf. Is* 22:9 τὰ κρ. τῶν οἰκῶν τῆς ἁκρας) *the secret thoughts of his heart* 1 Cor 14:25; *cf. Pol* 4:3. τὰ κρ. τοῦ σκότους *what is hidden in darkness* 1 Cor 4:5. τὰ κρ. τῆς αἰσχύνῃς *the things that are hidden out of a sense of shame* 2 Cor 4:2.

b. a hidden place ἐν τῷ κρ. *in secret* (*Vi. Aesopi W c.* 104) Mt 6:4a, b, 6a, b, 18 *tr.*; ἐν κρ. *in a secret place* J 7:4; 18:20; *in secret, secretly* (*Test. Jud.* 12:5) ὁ ἐν τῷ κρ. Ἰουδαῖος *the Jew who is one inwardly*, not only by the outward sign of circumcision Ro 2:29; ἀνέβη ὡς ἐν κρ. *he went up privately, as it were* J 7:10.—On Lk 11:33 *s. κρύπτη. M-M.**

κρύπτω (*Hom.+; inscr., pap., LXX; Philo, Leg. All.* 3, 23; *Jos., C. Ap.* 2, 207; *Test.* 12 *Patr.*; *Sib. Or.* 5, 45.—κρύβω [*PGM* 12, 322; *Jos., Ant. 8, 410, C. Ap.* 1, 292], whence the *impf. mid.* ἐκρυβόμην GP 7:26, is a new formation in *H. Gk fr.* the *aor.* ἐκρύβην [*BI-D.* §73; *Mlt.-H.* 214; 245; *Reinhold* 72. On the *LXX s. Helbing* 83f]) 1 *aor.* ἔκρυψα; *pf. pass.* 3 *sing.* κέκρυπται, *ptc.* κεκρυμμένος; 2 *aor. pass.* ἐκρύβην (*Hellenistic:* *Lobeck, Phryn. p.* 317; *LXX; Jos., Ant. 8, 384*); 2 *fut. pass.* κρυβήσομαι (*Plut., Mor.* 576D) *hide, conceal, cover.*

1. **lit.**—**a.** *hide* in the sense *prevent someth. fr. being seen* τι *someth.* money Mt 25:18; a treasure that has been found 13:44b. κρ. τινὰ ἀπὸ προσώπου τινός Rv 6:16. **Fig.** of the key of knowledge Lk 11:52 v.l. **Pass.** (Philo, Det. Pot. Ins. 128 τὰ ἀποκείμενα ἐν σκότῳ κέκρυπται) of a city on an eminence οὐ δύναται κρυβῆναι Mt 5:14; LJ 1:7. Of Moses, who escaped detection Hb 11:23. τὸ μάννα τὸ κερυμμένον *the hidden manna*, concealed fr. human eyes because it is laid up in heaven Rv 2:17.—If mention is made of the place to which persons or things are brought to hide them fr. view, the word plainly comes to mean

b. *conceal*, etc. (**acc.** to the context) κ. τι ἐν τῇ γῇ *hide someth. in the earth* (Apollon. Rhod. 4, 480 κρ. τι ἐν γαίῃ) Mt 25:25; **likew.** in **pass.** θησαυρὸς κερυμμένος ἐν τῷ ἀγρῷ *a treasure hidden in a field* 13:44a. **Cf.** Ac 7:24 D. Of living persons (Paus. 9, 19, 1) Ῥαῦβ αὐτοὺς ἔκρυπεν εἰς τὸ ὑπερῶν ὑπὸ τὴν λινοκαλάμην *Rahab concealed them in the upper room under the flax* 1 Cl 12:3 (Diod. S. 4, 33, 9 κ. εἰς; Ps.-Apollod. 1, 4, 1, 4 ὑπὸ γῆν ἔκρυψε).—κρύπτειν ἑαυτὸν *hide oneself* (Nicander in Anton. Lib. 28, 3) εἰς τι *in someth.* ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια *they hid themselves in the caves* (Diod. S. 4, 12, 2 ἔκρυπεν ἑαυτὸν εἰς πῖθον) Rv 6:15.

c. κρυβῆναι *hide or conceal oneself* (Gen 3:8, 10; Judg 9:5; 1 Km 13:6; 14:11; Job 24:4; 29:8) Ἰησοῦς ἐκρύβη J 8:59. ἐκρύβη ἀπ' αὐτῶν 12:36.—ποῦ κρυβήσομαι ἀπὸ τοῦ προσώπου σου; 1 Cl 28:3.—ἐκρυβόμεθα *we remained in hiding* GP 7:26.

d. without the purpose, yet **w.** the result, of hiding *someth. fr. view*, (Hipponax [VI BC] 25 D. ἀσκέρησι τοὺς πόδας δασείησιν ἔκρυψας=you have put my feet in furlined shoes) *put (in), mix (in)* τι εἰς τι *someth. in someth.* (ζύμην) γυνὴ ἔκρυπεν εὖς ἀλεύρου σάτα τρία Lk 13:21 (v.l. ἐνέκρυπεν P75 et al.).

2. **fig.**—**a.** *withdraw from sight or knowledge, hide, conceal, keep secret* (Delphic commandments: Dit., Syll.3 1268 II, 16 [III BC] ἀπόρρητα κρύπτει) τι ἀπὸ τινος *someth. fr. someone* (Synes., Ep. 57 p. 195D; Gen 18:17) Mt 11:25. **Pass.** Lk 18:34. ἐκρύβη ἀπὸ ὀφθαλμῶν σου *it is hidden from your (spiritual) eyes* 19:42. Of the moral conduct of a person κρυβῆναι οὐ δύναται 1 Ti 5:25 (Diod. S. 14, 1, 3 ἀδυνατεῖ κρύπτειν τὴν ἄγνοϊαν).—κεκρυμμένα *hidden, unknown things* (Philo, Spec. Leg. 3, 61) Mt 13:35. μαθητὴς κερυμμένος *a secret disciple* J 19:38.

b. *cause to disappear* **pass.** ἵνα ἀνομία πολλῶν ἐν δικαίῳ ἐνὶ κρυβῇ *that the lawlessness of so many should be made to disappear in one who is righteous* Dg 9:5.

c. *hide* in a safe place ἀπὸ μάστιγος γλώσσης σε κρύψει *he will hide you from the scourge of the tongue* 1 Cl 56:10 (Job 5:21). **Pass.** ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ Col. 3:3.—AOepke, TW III 959-79 κρύπτω and related words. **M-M. B.** 850.*

κρυσταλλίζω (hapax legomenon) *shine like crystal, be as transparent as crystal* of jasper Rv 21:11 (s. **κρύσταλλος**)*.

κρύσταλλος, ου, ὁ *rock-crystal* (so Diod. S. 2, 52, 2; Strabo 15, 1, 67; Dio Chrys. 12[13], 34; Aelian, N.A. 15, 8; Arrian, Anab. 3, 4, 4 of a kind of salt: καθαρὸς ὥσπερ κρύσταλλος; Is 54:12; Ep. Arist. 67; Philo, Somn. 1, 21) Rv 4:6 (cf. PLond. 130, 150 ὁμοία κρυστάλλῳ; Aëtius p. 4, 2 προσέοικε κρυστάλλῳ); 22:1. Or is it *poss.* that, since κρ. is compared **w.** θάλασσα and ποταμὸς ὕδατος in the two **pass.**, the older **mng.** *ice* (Hom.; Hdt.; Antig. Car. 144; Diod. S. 3, 34, 2; 17, 82, 5; Longus 3, 3, 2; Job 6:16; Wsd 16:22; Jos., Ant. 1, 30; Test. Levi 3:2; Sib. Or. 14, 151, fgm. 1, 34) is to be preferred? **M-M. B.** 69.*

κρυφαῖος, αἴα, αἶον (Pind., Pla.+; LXX) *hidden* ἐν τῷ κρ. *in secret* Mt 6:18a, b (cf. ἐν κρυφαίοις Jer 23:24; La 3:10)*.

κρυφῇ **adv.** (κρυφῇ Tdf.; s. W-S. §5, 11c; Bl-D. §26 app., cf. 73; Mlt.-H. 84.—Soph., X.+; ostracon: APF 6, '20, 220 no. 8, 3 κρυφῇ [III BC]; POxy. 83, 14; LXX; Test. Sim. 8:2) *in secret* τὰ κρ. γινόμενα ὑπ' αὐτῶν *the things they do in secret* Eph 5:12. **M-M.***

κρύφιος, ἰα, ἰον (Hes.+; LXX) *hidden, secret* τὰ κρύφια ἔργα 2 Cl 16:3. **Subst.** τὰ κ. *hidden or secret things* (LXX) 1 Cl 18:6 (Ps 50:8); B 6:10; IMg 3:2.—ἐν κρυφίᾳ *in secret* Mt 6:18 D.*

κτάομαι **fut.** κτήσομαι; 1 **aor.** ἐκτησάμην; **pf.** κέκτημαι (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo; Jos., Ant. 1, 284; Test. 12 Patr.) *procure for oneself, acquire, get*.

1. τι *someth.* 2 Cl 5:7. πάντα ὅσα κτῶμαι *my whole income* Lk 18:12. **W. acc.** and εἰς τι **fol.**: χρυσὸν. . . εἰς τὰς ζώνας *acquire gold* (in order to put it) *into your (money-) belts* Mt 10:9. *Procure* τι *someth.* (Plut., Mor. 189D βιβλία κτάσθαι) τὴν δωρεάν τ. θεοῦ διὰ χρημάτων κτάσθαι *secure the gift of God with money* Ac 8:20 (Herodian 2, 6, 5 χρήμασι κτ. τι). Also ἐκ: χωρίον ἐκ μισθοῦ τ. ἀδικίας *acquire a field w. the reward of his wickedness* 1:18 (JSickenberger, BZ 18, '29, 69-71). Also **w. gen.** of price πολλοῦ κεφαλαίου *for a large sum* Ac 22:28. τὸ ἑαυτοῦ σκευὸς κτάσθαι ἐν ἀγιασμῷ καὶ τιμῇ *take a wife for himself* (or: *gain control over his own body*; s. σκευὸς 2) *in consecration and honor* 1 Th 4:4 (cf. κτάσθαι γυναῖκα X., Symp. 2, 10; Sir 36:24). ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν *you will win your lives by your endurance* Lk 21:19.

2. of misfortunes, etc. *bring upon oneself* (Soph.; Eur.; Thu. 1, 42, 2 ἔχθραν; Pr 3:31) εὐχομαι, ἵνα μὴ εἰς μαρτύριον αὐτὸ κτήσωνται *I pray that they may not bring it (my message) upon themselves as a witness* (against them) IPHd 6:3.

3. The **pf.** (only in Ign. in our **lit.**) has present **mng.** *possess* (Appian, Bell. Civ. 5, 67 §282 οἱ κεκτημένοι=those who possessed [slaves]; En. 97, 10; Ep. Arist. 229; Philo, Cher. 119, Mos. 1, 157 al.; Jos., C. Ap. 1, 66) τινὰ *someone* ἐπίσκοπον IEph 1:3. τι *someth.* ὄνομα 1:1. ἀγάπην 14:2. λόγον Ἰησοῦ 15:2. πνεῦμα IMg 15; IPol 1:3.

κτήμα, ατος, τό (Hom.+; inscr., pap., LXX, Philo, Joseph.)—1. *gener. property, possession* of any kind. πᾶν κτ. D 13:7. Pl. *possessions* (PRyl. 28, 182; 76, 11; Jos., Ant. 14, 157) τὰ κτήματα καὶ αἱ ὑπάρξεις Ac 2:45. Beside fields and houses of movable property, furniture Hs 1:9. ἔχειν κτ. πολλά Mt 19:22; Mk 10:22 (cf. Diog., Ep. 38, 5, a rich youth follows Diogenes διανείμας τὴν οὐσίαν. Porphyry., Vi. Plotini 7: Rogatianus the senator gives away πᾶσα κτήσις and becomes a Cynic).

2. In later usage κτ. came to be restricted to the *mng. landed property, field, piece of ground* (since Demosth. 18, 41; Plut., Crass. 1, 5; Herodian 2, 6, 3; PTebt. 5, 52; 120, 9; BGU 530, 20; Pr 23:10; 31:16; Philo, Spec. Leg. 2, 116; Jos., Bell. 4, 574) Ac 5:1 (=χωρίον vs. 3). M-M. B. 769.*

κτήνος, ους, τό *animal, i.e. domesticated animal, pet, pack-animal, animal used for riding* (mostly in pl. as collective: since Hom. Hymns and Hdt.; inscr., pap., LXX, Ep. Arist., Philo; Sib. Or., fgm. 3, 12; infreq. in sing.: X., An. 5, 2, 3; Dit., Syll. 3 986, 8; Ex 22:4; Test. Reub. 2:9) of livestock (PTebt. 56, 8; LXX) Hv 4, 1, 5; s 9, 1, 8 (in contrast to wild and dangerous animals 9, 1, 9; cf. M. Ant. 5, 11 and Philo, Op. M. 64: κτ.—θηρίον); 9, 24, 1. Also 1 Cor 15:39; PK 2 p. 14, 18 refer to domesticated animals. Cattle alone seem to be meant in the combination κτήνη καὶ πρόβατα Rv 18:13 (cf. PRyl. 126, 15 τὰ ἐατοῦ πρόβατα κ. βοικὰ κτήνη).—Of animals used for riding (POxy. 2153, 20 [III AD]; Jos., Ant. 8, 241) Lk 10:34; Ac 23:24. M-M.*

κτήτωρ, ορος, ὁ (Diod. S. 34+35, 2, 31; POxy. 237 VIII, 31; 718, 13; PTebt. 378, 24; Sym. Jo 1:11) *owner* of houses and lands χωρίων ἢ οἰκιῶν Ac 4:34 (cf. IQS 1, 11f). M-M.*

κτίζω 1 aor. ἔκτισα; pf. pass. ἔκτισμαι; 1 aor. pass. ἐκτίσθην (Hom.+; inscr., pap., LXX) *create*, in our lit. of God's creative activity (LXX; En., Ep. Arist. 185; Eupolis in Euseb., Pr. Ev. 9, 31; Philo, Decal. 97; Jos., Bell. 3, 369; 379, Ant. 1, 27; Sib. Or. 3, 20; Fluchtaf. 4, 1; PGM 5, 98ff) τὶ *some*th. 1 Ti 4:3. κτίσιν Mk 13:19. τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ *the heaven and what is in it* Rv 10:6. τὰ πάντα (Herm. Wr. 13, 17) 4:11a; cf. b. ὁ θεὸς ὁ τὰ πάντα κτίσας Eph 3:9; Hm 1:1; cf. s 5, 5, 2 and D 10:3; pass. Col 1:16a, b (cf. ἐν I 5a). ὁ θεὸς κτίσας ἐκ τοῦ μὴ ὄντος τὰ ὄντα *what is from what is not* Hv 1, 1, 6. τὸν κόσμον v 1, 3, 4. τὸν κόσμον ἕνεκα τοῦ ἀνθρώπου m 12, 4, 2. τὰ ἔθνη s 4:4. τὸν λαόν s 5, 6, 2. Pass. ἐκτίσθη ἀνὴρ 1 Cor 11:9. Of the church πάντων πρώτη ἐκτίσθη Hv 2, 4, 1. Of the angels οἱ πρῶτοι κτισθέντες v 3, 4, 1; s 5, 5, 3. Abs. ὁ κτίσας *the Creator* (Jos., Bell. 3, 354) Ro 1:25; Mt 19:4 (v.l. ποιήσας). ὁ τὰ πάντα κτίσας *the Creator of the universe* Hs 7:4 (PGM 13, 62 τὸν πάντα κτίσαντα; 983).—Also of the Spirit τὸ πνεῦμα τὸ κτίσαν πᾶσαν τὴν κτίσιν Hs 5, 6, 5.—Of the divine creative activity w. regard to the inner life of man: of men who were κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς *created* (by God) *in Christ Jesus for good deeds* Eph 2:10. ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον *in order that he* (Christ) *might make them both* (Jews and Gentiles) *one new man in him* vs. 15. τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ *the new man, created in the likeness of God in righteousness* 4:24. Corresp. τὸν νέον (ἄνθρωπον) τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν *the new man, who is renewed in knowledge according to the image of his Creator* Col 3:10. ἐγενόμεθα καινοί, πάλιν ἐξ ἀρχῆς κτιζόμενοι *we became new, created again from the beginning* B 16:8. καρδίαν καθαρὰν κτίσον ἐν ἐμοί I Cl 18:10 (Ps 50:12). S. on ἐκλογή, end, and Teschendorf under γίνομαι I 2a.—PKatz, The *Mng.* of the root קָנָה: Journal of Jewish Studies 5, 126-31; WFoerster, TW III 999-1034 κτίζω and related words. M-M.**

κτίσις, εως, ἡ (Pind.+; inscr., pap., LXX, En., Ep. Arist., Joseph., Test. 12 Patr., Sib. Or.).

1. *creation*—a. of the act of creation: ἀπὸ κτίσεως κόσμου *since the creation of the world* Ro 1:20 (cf. PsSol 8, 7; Jos., Bell. 4, 533). The Son of God was σύμβουλος τῷ πατρὶ τῆς κτίσεως αὐτοῦ *counselor to the Father in his creative work* Hs 9, 12, 2.

b. *that which is created* as the result of that creative act (Ep. Arist. 136; 139; Test. Reub. 2:9).

α. of individual things or beings created, *creature* (Tob 8:5, 15) *created thing* τις κτ. ἑτέρα *any other creature* Ro 8:39. οὐκ ἔστιν κτ. ἀφανὴς ἐνώπιον αὐτοῦ *no creature is hidden from his sight* Hb 4:13. πᾶν γένος τῆς κ. τοῦ κυρίου *every kind of creature that the Lord made* Hs 9, 1, 8; πᾶσα κτ. *every created thing* (cf. Jdth 9:12) MPol 14:1. Of Christ πρωτότοκος πάσης κτ. Col 1:15. Of the name of God ἀρχέγονον πάσης κτ. I Cl 59:3. τὸ εὐαγγέλιον. . . τὸ κηρυχθὲν ἐν πάσῃ κτίσει *the gospel. . . which has been preached to every creature* (here limited to human beings) Col 1:23.—Pl. (En. 18, 1) δοξάζειν τὰς κτίσεις τοῦ θεοῦ *praise the created works of God* Hv 1, 1, 3.—The Christian is described by Paul as καινὴ κτ. *a new creature* 2 Cor 5:17, and the state of being in the new faith by the same words as *a new creation* Gal 6:15 (cf. Jos., Ant. 18, 373 καινὰ κτίσεις). S. on ἐκλογή, end.

β. the sum total of everything created, *creation, world* (Sib. Or. 5, 152) ἡ κτ. αὐτοῦ Hv 1, 3, 4. ἐν ἀρχῇ τῆς κτ. *at the beginning of the world* B 15:3; ἀπ' ἀρχῆς κτ. *from the beginning of the world* Mk 13:19; 2 Pt 3:4. Likew. Mk 10:6; πᾶσα ἡ κτ. *the whole creation* (Jdth 16:14; Ps 104:21 v.l.; Test. Levi 4:1, Napht. 2:3; PGM 12, 85) Hv 3, 4, 1; m 12, 4, 2; s 5, 6, 5; 9, 14, 5; 9, 23, 4; 9, 25, 1. The whole world is full of God's glory I Cl 34:6. ἀόρητος ὑπάρχει πρὸς πᾶσαν τὴν κτίσιν αὐτοῦ 19:3. ὁ υἱὸς τ. θεοῦ πάσης τ. κτίσεως αὐτοῦ *προγενέστερός ἐστιν the Son of God is older than all his creation* Hs 9, 12, 2. πᾶσα ἡ κτ. limited to mankind Mk 16:15; Hm 7:5. Also ἡ κτίσις τῶν ἀνθρώπων D 16:5.—αὕτη ἡ κτ. *this world* (earthly in contrast to heavenly) Hb 9:11.—κτ. *the creation, what was created* in contrast to the Creator (Wsd 16:24) Ro 1:25 (Ep. Arist. 139 θεὸν σεβόμενοι παρ' ὅλην τὴν κτίσιν).—Of Christ ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ Rv 3:14 (s. ἀρχή 2).—The *mng.* of κτ. is in dispute in Ro 8:19-22, though the *pass.* is usu. taken to mean the waiting of the whole creation below the human level (animate and inanimate—so, e.g. OCullmann, Christ and Time [tr. FVFilson] '50, 103).—HBiedermann, D. Erlösg. der Schöpfung

beim Ap. Pls. 740.

2. Corresponding to 1a κτίσις is also the act by which an authoritative or governmental body is created (*inscr.* in Ramsay, Phrygia I 2 p. 468 no. 305 [I AD]: founding of the Gerousia [Senate]. Somewhat comparable, of the founding of a city: *Scymnus Chius* v. 89 κτίσεις πόλεων). But then, in accordance with 1b, it is *prob.* also the result of the act, *the institution or authority itself* 1 Pt 2:13 (Diod. S. 11, 60, 2 has κτίστης as the title of a high official. Cf. νομοθεσία in both meanings: 1. lawgiving, legislation; 2. the result of the action, i.e., law.)—BRBrinkman, 'Creation' and 'Creature' I, Bijdragen (Nijmegen) 18, 75, 129-39, also 359-74; GWH Lampe, The NT Doctrine of κτίσις, Scottish Journ. of Theol. 17, 76, 449-62. M-M.*

κτίσμα, ατος, τό (Polyb. 4, 70, 3; Dionys. Hal. 1, 59; Strabo 7, 5, 5; Vett. Val. 213, 6; Dit., Syll. 3 799, 7 [38 AD]; PGM 7, 483; BGU 3, 19; LXX; loanw. in rabb.) in our lit. always (as Wsd 9:2; 13:5; 14:11; Sir 36:14; 38:34; 3 Macc 5:11; Ep. Arist. 17) that which is created (by God), *creature* (created by God) πάν κτ. θεοῦ καλόν everything created by God is good 1 Ti 4:4. πάν κτ. ὁ ἐν τῷ οὐρανῷ every creature in heaven Rv 5:13.—Pl., of the component parts of creation (Herm. Wr. 1, 18 πάντα τὰ κτ.; Sextus 439) Dg 8:3.—τὰ κτ. τὰ ἐν τῇ θαλάσῃ Rv 8:9.—τὰ κτ. τοῦ θεοῦ what God has created Hv 3, 9, 2; m 8:1; man is lord of it 12, 4, 3. The Christians are ἀπαρχή τις τῶν αὐτοῦ κτ. a kind of first-fruits of his creatures (here κτ. is to be thought of as referring chiefly to men; for a similar restriction in the use of κτίσις s. that entry 1ba, β) Js 1:18. M-M.*

κτίστης (on the accent cf. Kühner-Bl. I §107, 4eβ p. 392; Rob. 231) ου, ὁ (the word Aristot.+; *inscr.*, pap., LXX, Ep. Arist., Philo; Jos., Ant. 1, 214; Sib. Or.—As designation of rulers and others of high rank: Dit., Syll. 3 751, 2; 839, 8 [both κτ., sc. τῆς πόλεως, w. σωτήρ; Inschr. v. Priene 229, 4; CIG II 2572 the Rom. emperor as τῆς οἰκουμένης κτ.; Jos., C. Ap. 2, 39.—Also w. ref. to a deity: PGM 4, 591 φωτὸς κτίστα; 5, 248; 7, 963] in our lit. only of God as the Creator (hymn to Isis: Suppl. Epigr. Gr. VIII 549, 11 [I BC] the god Σοκονῶπις as κτ. καὶ γαίης τε καὶ οὐρανοῦ; Herm. Wr. 13, 17; Sir 24:8 ὁ κτ. πάντων; 2 Macc 1:24; 4 Macc 11:5; Ep. Arist. 16; Philo, Spec. Leg. 1, 30 al.; Sib. Or., fgm. 3, 17 al.) 1 Pt 4:19; 1 Cl 62:2. κτ. τοῦ σύμπαντος κόσμου Creator of the whole universe 19:2 (cf. ὁ τοῦ κόσμου κτ. 2 Macc 7:23; 4 Macc 5:25; PGM 4, 1200). κτ. παντὸς πνεύματος Creator of every spirit 59:3.—HFW Weiss, TU 97, 76, 55-8 (cosmology). M-M.*

κυβεία, ας, ἡ dice-playing (Pla., Phaedr. 274D; X., Mem. 1, 3, 2, Oec. 1, 20; Dio Chrys. 53[70], 4. As a loanw. קוביא in the Bab. Talmud, Sabb. 149b) ἡ κυβεία τῶν ἀνθρώπων is shown by the succeeding phrase, ἐν πανουργίᾳ κτλ., to be craftiness, trickery Eph 4:14 (κυβεύω='deceive' Epict. 2, 19, 28; 3, 21, 22). M-M.*

κυβέρνησις, εως, ἡ (Pind.+; Plut., Mor. 162A [θεοῦ κ.]; PLond. 1349, 20; Pr 1:5; 11:14; 24:6) administration; the pl. indicates proofs of ability to hold a leading position in the church 1 Cor 12:28.—HWBeyer, TW III 1034-6. M-M.*

κυβερνήτης, ου, ὁ (Hom.+; *inscr.*, pap., LXX, Philo; Jos., Vi. 163; Test. Napht. 6:2; loanw. in rabb.) captain, steersman, pilot.

1. lit. Rv 18:17; IPol 2:3. W. ναύκληρος, the 'shipowner' (Plut., Mor. 807B ναύτας μὲν ἐκλέγεται κυβερνήτης καὶ κυβερνήτην ναύκληρος; Jos., Ant. 9, 209) Ac 27:11 (LCasson, Ships and Seamanship in the Ancient World, 71, 316-18).

2. fig. (Pla., Polit. 272E of God; Vett. Val. 340 κυβερνήτης βίου. Oft. Philo, somet. of God, and Migr. Abr. 67 of the λόγος θεῖος; Herm. Wr. 12, 4 of the νοῦς) of Christ κυβ. τῶν σωμάτων ἡμῶν the Pilot of our bodies MPol 19:2 (the figure of the κυβερνήτης is also used in the martyr-narrative in 4 Macc 7:1). M-M.*

κυβία s. κυβεία.

κύθρα, ας, ἡ (Herodas 7, 76; Etymol. Mag. p. 454, 43; PTebt. 112, 42; 47, 75 [112 BC]; PAmh. 125, 5; cf. Mayser p. 184. For the LXX cf. Thackeray p. 103) a pot 1 Cl 17:6 (quot. of unknown origin; s. RHarris, JBL 29, 70, 190f).*

κυκλεύω 1 aor. ἐκύκλευσα (Strabo 6, 3, 7; PLond. 131 recto, 508; PGrenf. I 58, 7; 4 Km 3:25) surround τὴν παρεμβολὴν τῶν ἀγίων Rv 20:9. τινά someone J 10:24 v.l.—Cf. Hs 9, 9, 6 v.l. Cf. κυκλώω. M-M.*

κυκλόθεν adv. of place (Lysias 7, 28; Epigr. Gr. 546, 7f; BGU 1117, 25 [13 BC]; LXX) all around, from all sides.

1. as adv. (Sib. Or. 3, 706) κυκλόθεν κ. ἔσωθεν Rv 4:8.—2. as (improper) prep. w. gen. (Sb 6152, 20 [93 BC]; Sir 50:12; 4 Macc 14:17; Aristob. in Euseb., Pr. Ev. 8, 10, 14) κ. τοῦ θρόνου around the throne 4:3f. M-M.*

κυκλώω 1 aor. ἐκύκλωσα, pass. ἐκυκλώθην (Pind.+; LXX; Philo, Leg. All. 1, 85; 86; Jos., Ant. 10, 137; Sib. Or. 5, 251).

1. surround, encircle, mostly w. hostile intent (Eur., Thu. et al.; LXX) τινά someone J 10:24; Ac 14:20; B 6:6 (cf. Ps 21:17). A place (cf. Jos., Vi. 114) pass. κυκλουμένην ὑπὸ στρατοπέδων Ἱερουσαλήμ Lk 21:20.—For protection, fig., of mercy 1 Cl 22:8 (Ps 31:10).

2. go around, circle round τὸν πύργον Hs 9, 9, 6 (cf. Gen 2:11; Dt 2:1, 3). Pass., of Jericho's walls ἔπεσαν κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας they fell after the Israelites had marched around them seven days Hb 11:30 (cf. Josh 6:20).*

κύκλω *dat.* (of κύκλος) of place, fixed as an *adv.* (Bl-D. §199; Rob. 295f; 644) *around, all around, lit. in a circle* (Hom.+; *inscr., pap., LXX, En., Ep. Arist., Philo, Joseph.*).

1. used as *adv.* (Jos., Ant. 14, 418; 15, 337)—a. κ. περιτειχίζειν MPol 15:2. οἱ περὶ αὐτὸν κύκλω καθήμενοι Mk 3:34 (cf. 1 Esdr 4:11 and κύκλω περὶ τι Hdt. 1, 185; Pla., Phaedo 111 C; Ep. Arist. 63). περιῆγεν τ. κώμας κ. *he went around among the villages* 6:6. ἀπὸ Ἱερουσαλὴμ καὶ κύκλω Ro 15:19 (ASGeysen, Un Essai d'Explication de Ro 15:19, NTS 6, '60, 156-59) is either (*beginning*) *from Jerusalem and its environs* (BWeiss) or *prob.* *better beginning from Jerus. and traveling around (describing a circle)* (Zahn, Ltzm., Sickenberger, Althaus). This avoids giving the impression that Paul travelled in a straight line, and agrees better w. the comprehensive nature of his activity (cf. PLond. 891, 9 ἡ εὐφημία σου περιεκύκλωσεν τ. κόσμον ὅλον='travel about in'. Maximus Tyr. 25, 1c Ἀνάχαρσις περιῆει τὴν Ἑλλάδα ἐν κύκλω). Perhaps it would be better to render κύκλω with *in an arc or curve* (Appian, Mithrid. 101 §467: Mithridates, on his march from Dioscurias on the east shore of the Black Sea wishes to go around τὸν Πόντον ὅλον ἐν κύκλω=the whole Black Sea in a curved path, as far as Lake Maeotis=the Sea of Azov).

b. preceded by the *art.*, and used as an *adj.* *around, nearby* (X., Cyr. 4, 5, 5; 7, 2, 23; Arrian, Anab. 6, 15, 7 τὰ κύκλω ἔθνη; Bar 2:4b; 2 Macc 4:32 αἱ κ. πόλεις) εἰς τοὺς κ. ἀγρούς *into the farms nearby* Mk 6:36. εἰς τὰς κ. κώμας *into the villages around here* Lk 9:12.

2. as (improper) *prep. w. gen.* (X., Cyr. 4, 5, 5; Polyb. 4, 21, 9; Dit., Or. 455, 12; PRainer 42, 10; PFay. 110, 7; PTebt. 342, 26; Gen 35:5; Ex 7:24; 16:13 al.; En. 14, 11) κ. τοῦ θρόνου *around the throne* Rv 4:6; 5:11; 7:11. κ. τοῦ πύργου *around the tower* Hv 3, 2, 8; 3, 4, 2; s 9, 9, 6. κ. τοῦ πεδίου *around the plain* s 9, 1, 4. M-M. Cf. B. 905.**

κύλισμα, ματος, τό s. **κυλισμός**.

κυλισμός, οὔ, ὁ *rolling, wallowing* (Hippiatr. 75, 12 [=I p. 291, 23]; Pr 2:18 Theod.) of a swine λουσαμένη εἰς κ. βορβόρου (s. on **βόρβορος**) 2 Pt 2:22 (κύλισμα *t.r.* is *prob.* on the analogy of ἐξέραμα. κύλισμα is found Ezk 10:13 Sym.; JZiegler, Ezk p. 126). M-M.*

κυλίω *impf. pass.* ἐκυλιόμην; 1 *aor.* ἐκύλισα, *pass.* ἐκυλίσθην (*perh.* as early as *class. Gk.* [Kühner-BI. II 453]; Polyb. 26, 10, 16; Hero Alex. I p. 342, 19; LXX; Joseph.). 1. *act.* *roll (up) τί someth. λίθον* (BGU 1290, 10; 19 [II BC]; 1 Km 14:33; Pr 26:27; Jos., Ant. 6, 121[*pass.*]; Test. Judah 6:4) GP 8:32; Lk 23:53 v.l.

2. *pass.* *roll (oneself)* (Aristot., H.A. 5, 19, 18; Polyb. 26, 1, 14; Dionys. Hal. 8, 39; Aelian, N.A. 7, 33; Epict. 4, 11, 29; LXX; En. 18, 15) of one possessed by a demon Mk 9:20. Of sinners in the place of punishment AP 15:30. Of stones: in the *intr.* sense: *roll* (Alex. Aphr., Fat. 36 II 2 p. 208, 24 κυλίεσθαι=roll [of a ball on an inclined plane]; Quint. Smyrn. 2, 384 κυλίνδεσθαι roll, of a stone; cf. Zech 9:16; Jos., Ant. 5, 219) ἐκ τῆς ὁδοῦ εἰς τὴν ἀνοδίαν or εἰς τὸ ὕδωρ *from the road into the pathless ground or into the water* Hv 3, 2, 9; 3, 7, 1; cf. 3; GP 9:37. M-M.*

κυλλός, ἡ, ὄν (Aristoph., Hippocr.+) of a limb of the human body that is in any way abnormal or incapable of being used; also of persons who have such limbs *crippled, deformed*: w. *ref.* to the hand (Anth. Pal. 11, 84; Galen II 394, 1 K.=ἄχρηστον ἔχων τ. χεῖρα) Mt 18:8; Mk 9:43. The *subst.* (ὁ) κυλλός also has the special sense (*the*) *cripple, injured person* Mt 15:30f (*acc. to Ael. Dion.* χ 23 the Attic writers used the word of hands and feet; κ, 43). M-M.*

κύμα, ατος, τό (Hom.+; PChicag. col. 6, 15 p. 85 Coll. [II AD] κύμα θαλάττης; PGM 5, 276 τὰ τ. θαλάσσης κύματα; LXX, Ep. Arist., Philo; Jos., C. Ap. 2, 33) *wave pl.* Mt 8:24; 14:24; Mk 4:37; Ac 27:41 *t.r.*; 1 Cl 20:7 (Job 38:11). As a figure of the inconstancy and stormy confusion (Appian, Bell. Civ. 3, 20 §76 ὁ δῆμος ἐστὶν ἀστάθμητος ὥσπερ ἐν θαλάσῃ κύμα κινούμενον) of the false teachers κύματα ἄγρια θαλάσσης *wild waves of the sea* Jd 13 (ἄγρια κύματα as Wsd 14:1). M-M. B. 40.*

κύμβαλον, ου, τό (Pind.+; PHib. 54, 13 [c. 245 BC]; PGM 4, 2296; 36, 158; LXX; Jos., Ant. 7, 80; 306; 11, 67; Sib. Or. 8, 114) *cymbal*, a metal basin, also used in ritual observances; when two of them were struck against each other, a shrill sound resulted. κ. ἀλαλάζον *a clashing cymbal* 1 Cor 13:1 (s. **ἀλαλάζω**).—JQuasten, Musik u. Gesang in den Kulturen d. hdn. Antike u. christl. Frühzeit '30. FJDölger, Antike u. Christent. I '29, 184f: 'D. gellende Klingel' b. Pls 1 Cor 13:1; KLSchmidt, TW III 1037f; HRiesenfeld, Con. Neot. 12, '48, 50-3. M-M.*

κύμινον, ου, τό (a word of Phoenician origin; Hippocr., Theophr. et al.; PTebt. 112, 13; 314, 19; PFay. 101 I, 9; Is 28:25, 27) *cum (m) in*. The tiny fruits ('seeds') of the cumin were tithed despite their slight value Mt 23:23 (to show how relative this slightness of value was cf. Sb. 7667 [320 AD], a contract for the delivery of cumin to be paid for in advance).—Schürer II 4 305; Billerb. I 933. M-M.*

κυνάριον, ου, τό (Theopomp. Com. [V BC] 90; Pla., Euthyd. 298D; X., Cyr. 8, 4, 20; Epict. 4, 1, 111; PGM 4, 2945; 2947; 2951. Rejected by Phryn. p. 180 L. in favor of κυνίδιον) *dim.* of κύων; a house-dog or lap-dog in contrast to a dog of the street or farm (cf. Bl-D. §111, 3; Mlt.-H. 346f), but also used with no diminutive force at all (Plut., Arat. 7, 3) *little dog, dog* Mt 15:26f; Mk 7:27f (Eutecnius 1 p. 17, 11f, house-dogs that eat the scraps fr. the τράπεζα. Cf. Ael. Dion., α, 159: ψωμὸς εἰς ὃν ἐκματτόμενοι τὰς χεῖρας μετὰ τὸ δεῖπνον ἐρρίπτουν τοῖς κυσίν. Similarly Paus. Attic., α, 134). M-M.*

κυνήγесιον, ου, τό (Eur., Hdt.+) *animal hunt* (*usu.* in *pl.*, as e.g. Dit., Or. 529, 14; CIG 2511), instituted on some festival days by certain officials, e.g. in Smyrna by the Asiarchs. MPol 12:2. B. 190.*

κυοφορέω (**Hippocr.**; **M. Ant.** 9, 3, 2; **Eccl** 11:5; **Philo**, *Sacr. Abel.* 102 and *oft.*) *be pregnant fig. be fruitful* γῆ κυοφοροῦσα *the fruitful earth* **1 Cl** 20:4 (*cf. Philo*, *Opif. Mundi* 43). **Pass.** (**Artem.** 4, 84; **Galen** **XIX** p. 174 K.) of Jesus ἐκυοφορήθη ὑπὸ Μαρίας *he was conceived by Mary* **IEph** 18:2.*

Κύπριος, ου, ὁ (**Pind.**, **Hdt.**; *inscr.*; **2 Macc** 4:29; **Joseph.**) *a Cypriot, an inhabitant of Cyprus* Μνάσων τις K. **Ac** 21:16; ἄνδρες K. **11:20**; K. τῷ γένει **4:36**.*

Κύπρος, ου, ἡ (**Hom.**; *inscr.*; **1 Macc** 15:23; **2 Macc** 10:13; **Philo**, *Leg. ad Gai.* 282; **Joseph.**; **Sib. Or.**) *Cyprus*, an island in the bay formed by the south coast of Asia Minor and the Syrian coast. From **22 BC** it was a senatorial province governed by a proconsul. Visited by Paul on his so-called first missionary journey **Ac** 13:4. But Christianity had already been brought there by fugitives *fr.* Jerusalem **11:19**. *Cf.* also **15:39**; **21:3**; **27:4**.—**WEngel**, *Kypros* 1841; **ASMurray-AHSmith-HBWalters**, *Excavations in Cyprus* '00, **EOberhummer**, *D. Insel Cypren* '03, **Pauly-W.** **XII** '24, 59-117; **Baedecker** 363ff; **Ramsay**, *Bearing* 150ff; **EPower**, *Dict. de la Bible*, **Suppl.** **II** '34, 1-23.*

κύπτω **1 aor.** ἔκυψα *bend (oneself) down* (so **Hom.**; **LXX**) **Mk** 1:7. κάτω κ. *bend down to the ground* (**Aristoph.**, *Vesp.* 279; **Theophr.**, *Char.* 24, 8; **Charito** 2, 3, 6; 2, 5, 5; **Pel.**—**Leg.** 23, 18) **J** 8:6, **8 v.l.** **M-M**.*

Κυραῖνος **Lk** 2:2 **v.l.** see **Κυρήνιος**.

Κυρηναῖος, ου, ὁ (**Hdt.**; **Dit.**, **Or.** 767, 31; *Inscr.* **Gr.** 897, 26; **PPetr.** **I** 16[1], 3; 22[1], 3; **2 Macc** 2:23; **Joseph.**) *a Cyrenian* (s. **Κυρήνη**) with the article **Ac** 13:1 (**Socrates**, **Ep.** 28, 1 Θεόδωρος ὁ K.; **Athen.** 7, 14 p. 281C). Without the article **Mk** 15:21; **Lk** 23:26 (**Diod. S.** 11, 84, 1 Πολύμναστος Κυρηναῖος).—**Adj.** ἄνθρωπος K. **Mt** 27:32. ἄνδρες K. **Ac** 11:20. In Jerusalem the Cyrenian Jews had a synagogue, either for themselves alone, or together w. other Jews of the Diaspora **6:9** (**Schürer** **4** **II** 502; **III** 53).—**BZimolong**, **BZ** 21, '33, 184-8; **EFFBishop**, **ET** 51, '39/'40, 148-53; **WBarclay**, **ET** 72, '60, 28-31. **M-M**.*

Κυρήνη, ης, ἡ (**Pind.**, **Hdt.**; *inscr.*; **1 Macc** 15:23; **Joseph.**; **Sib. Or.** 5, 198) *Cyrene*, capital city of the **N.** African district of Cyrenaica (Pentapolis); from **27 BC** Cyrenaica was combined w. Crete as a senatorial province, and ruled by a proconsul. Cyrene was an old Greek colony, and many Jews settled there (**Schürer** **III** 4 52f). τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην *the parts of Libya near Cyrene, i.e. Libya Cyrenaica* **Ac** 2:10.—**LMalten**, *Kyrene* '11; Italian researches: *Rivista di filologia e di istruzione classica*, **N. S.** **VI**, fasc. 2; 3, '28; **UvWilamowitz**, *Kyrene* '28. **M-M**.*

Κυρήνιος (**IG** **III** 1 no. 599 Μάρκον Κυρήνιον; **AGRoos**, *Mnemos.* 9, '41, 306-18), more correctly Κυρίνιος (**Bl-D.** §41; **Mlt.-H.** 72), ου, ὁ which is also found in some *mss.* *Quirinius* (*P. Sulpicius*. *Cf. Jos.*, **Bell.** 2, 433; 7, 253, **Ant.** 17, 355; 18, 1; 26; 29; 20, 102), imperial governor of Syria, mentioned in the NT in connection w. the census **Lk** 2:2.—Concerning him s. the *lit.* on ἀπογραφή and ἡγεμονεύω, also **FSpitta**, **ZNW** 7, '06, 290-303; **WmWeber**, *ibid.* 10, '09, 307-19; **Ramsay**, *Bearing* 275-300, *Journ. of Rom. Studies* 7, '17, 273ff; **WLodder**, *D. Schätzung des Qu. bei Fl. Josephus* '30; **GOgg**, **ET** 79, '68, 231-6; **Schürer** **I** (rev. ed. '73), 399-427. **M-M**.*

κυρία, ας, ἡ (*fem.* form of the *subst. adj.* κύριος [**q.v.** **I**]). Rare and late as a proper name: **Preisigke**, *Namenbuch* 188; **HWBeyer-HLietzmann**, *D. jüd. Katakombe der Villa Torlonia* '31, *inscr.* 41) *lady, mistress*.

1. used in addressing a definite person (**Plut.**, *Mor.* 271D; **Epict.**, *Ench.* 40; **Cass. Dio** 48, 44; **POxy.** 112, 1; 3; 7; 744, 2=Ltzm., *Griech. Papyri* 2 '10, 7; letter in **Dssm.**, **LO** 160 [**LAE2** 193, n. 6].—**LXX** uses κ. to designate the mistress as opposed to the slave; so also **Philo**, *Congr. Erud. Gr.* 154; **Jos.**, **Ant.** 17, 137; 139; **PTebt.** 413, 1; 6; 20; **Hv** 1, 1, 5; 1, 2, 2; 1, 3, 3; 1, 4, 2; 2, 1, 3; 3, 1, 3; 8; 3, 2, 4; 3, 3, 1; 4f; 3, 4, 1; 3; 3, 5, 3; 3, 6, 5f; 3, 8, 2; 5f; 4, 2, 2f; 4, 3, 1. Many take **2J** 1:5 in this sense (e.g. **LHug**; **BFWestcott**, *The Epistles of St. John* 1886, 214; **HPoggel**, *D. 2. u. 3. Brief d. Apostels Joh.* 1896, 127ff; **RHarris**, *Exp.* 6th Ser. **III** '01, 194ff; **M-M**. 'dear').—But it is far more probable that

2. κ. is *fig.* here, and refers to a congregation (**Demetr.** of *Phal.* [c. 300 **BC**] says in his work περὶ τῆς Ἀθηναίων νομοθεσίας [228 *fgm.* 4 **Jac.**]: κυρία ἡ ἐκκλησία; **Leges Graecorum Sacrae** **II** [ed. **LZiehen** '06] 37, 5 [**III BC**] ἐκκλησία κυρία. **Aristoph.**, *Acharn.* 19 κυρία ἐκκλησία. This is the regular Athenian ecclesia [=assembly], and it can also be called simply ἡ κυρία [**Lex. Cantabr.** ed. **Nauck-Dobree** p. 347]) or church (s. ἀδελφή 4), which is usually translated the *chosen* (or *elect*) *lady* (so **BWeiss**, **HHoltzmann**, **Zahn**, **Jülicher**, **Belser**, **Baumgarten**, **Meinertz**, **Windisch**, **Vrede**, **OHoltzmann**, **FHauck**. *Cf. BennonaBresky*, *Das Verhältnis des zweiten Johannesbriefs zum dritten* '06, 2ff; **FJDölger**, *Antike u. Chr.-tum* **V** 3, '36, 211-17, *Domina mater ecclesia u. d. 'Herrin* im **2 J**; **AEBrooke**, **ICC**). The proposal (**HJGibbins**, *Exp.* 6th Ser. **VI** '02, 228f) to make ἐκλεκτή a proper noun and κυρία an *adj.* has little to recommend it. **M-M**.*

κυριακός, ἡ, ὄν *belonging to the Lord, the Lord's* (*oft.* in *inscr.* [since 68 **AD**: **Dit.**, **Or.** 669, 13; 18] and *pap.*='imperial' in certain exprs.: imperial treasury, service, etc. **S. Dssm.**, **NB** 44ff [**BS** 217ff], **LO** 304ff [**LAE2** 362ff]; **Hatch** 138f) κ. δεῖπνον *the Lord's Supper* **1 Cor** 11:20. κ. ἡμέρα *the Lord's day* (**Keph.** **I** 192, 1; 193, 31) *i.e.* certainly Sunday (so in **Mod. Gk.**) **Rv** 1:10 (**WStott**, **NTS** 12, '65, 70-75). For this κυριακή κυρίου **D** 14:1. Without κυρίου (**Keph.** **I** 194, 9; 195, 6) **GP** 9:35; 12:50. κατὰ κυριακὴν ζῆν *observe the Lord's day* (*opp.* σαββατίζειν) **IMg** 9:1 (on the omission of ἡμέρα *cf.* **Jer** 52:12 δεκάτη τοῦ μηνός and s. ἀγοραῖος 2).—**SVMcCasland**, *The Origin of the Lord's Day*: **JBL** 49, '30, 65-82; **JBoehmer**, *D. christl. Sonntag nach Urspr. u. Gesch.* '31; **PCotton**, *From*

κυριεύω fut. κυριεύσω; 1 aor. ἐκυρίευσα (X.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) *be lord or master, rule, lord it (over), control*.

1. of persons, **w. gen.** of that over which rule is exercised (X., Mem. 2, 6, 22; Polyb. 4, 18, 2; Dit., Or. 229, 56 [III BC]; Gen 3:16; 37:8; Jos., Bell. 1, 39) οἱ βασιλεῖς τ. ἐθνῶν κυριεύουσιν αὐτῶν Lk 22:25.—Ac 19:16 v.l. θλιβέντα κυριεύσαι αὐτοῦ *gain it through suffering* B 7:11. ἐντολῆς κ. *master a commandment, i.e. make it one's own* Hm 5, 2, 8. κ. τῆς πίστεως τινος *lord it over someone's faith* 2 Cor 1:24.—Of God (Theod. Da 4:25, 32; 5:21; En. 22, 14; Ep. Arist. 45; 269 δόξης πάσης; PGM 1, 214 ὁ κυριεύων πάντων ἀγγέλων; 12, 115 ὁ κυριεύων τοῦ παντὸς κόσμου) ὁ πάντων κυριεύων Hs 9, 23, 4. ὁ τοῦ παντὸς κόσμου κυριεύων B 21:5. Of Christ νεκρῶν καὶ ζώντων κ. Ro 14:9.—Abs. B 6:18. οἱ κυριεύοντες *lords* 1 Ti 6:15.

2. of things, **likew. w. the gen.** (Sextus 41; 363a; Philo, Leg. All. 3, 187 πάθος; Test. Sim. 3:2, Iss. 7:7): of the law κυριεύει τοῦ ἀνθρώπου Ro 7:1 (JDMDerrett, Law in the NT, '70, 461-71). Of sin 6:14. Of death vs. 9. M-M. B. 1319.*

I. κύριος, ἰα, ἰον (Pind.+; inscr., pap.) *strong, authoritative, valid, ruling; then principal, essential* (Aeschyl.+; 4 Macc 1:19; Jos., C. Ap. 1, 19; 2, 177) τὸ δὲ κυριώτερον *but what is more important* IMg 1:2 (cf. Diog. L. 4, 26 ἐν τῷ κυρίῳ=quite definitely).*

II. κύριος, ου, ὁ (the masc. form of the subst. adj. κύριος [s. I], Aeschyl.+; Appian, Bell. Civ. 4, 92 §385 [=ὁ τὸ κύρος ἔχων]; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.; loanw. in rabb.) *lord, Lord, master*.

1. **gener.**—**a. owner** of possessions (X., Symp. 6, 1; Diod. S. 4, 15, 3; 14, 7, 6; inscr., pap., LXX) κ. πάντων Gal 4:1 (Diod. S. 33, 7, 1; Philostrat., Vi. Apoll. 1, 13 p. 12, 10 of one who has come of age and controls his own property).

α. w. impers. obj. κ. τοῦ ἀμπελῶνος *owner of the vineyard* (cf. Dit., Syll.3 742, 6 κύρ. τῆς χώρας) Mt 20:8; 21:40; Mk 12:9; Lk 20:13, 15; ὁ κ. τῆς οἰκίας *the master of the house* (Ex 22:7; Dit., Syll.3 1215, 28; PTebt. 5, 147 [118 BC] τοὺς κ. τῶν οἰκιῶν) Mk 13:35. Of a πῶλος: οἱ κύρ. αὐτοῦ *its owners* (PHib. 34, 3 a span of oxen; Ex 21:29 [αὐτοῦ=τοῦ ταύρου]) Lk 19:33 (ASouter, Exp. 8th Ser. VIII '14, 94f, in connection w. the pl. here and Ac 16:16, 19 thinks of the owners as man and wife; the pl. οἱ κύριοι has this mng. Diod. S. 34+35, fgm. 2, 10 and 2, 37: a married couple who are slave-owners. On the other hand in the Syntipas collection of Aesop's Fables 16 p. 534 P. οἱ κύριοι of a dog are a number of metalworkers). The mng. *owner* easily passes into that of *lord, master*, one who has full control of *someth.* (Diod. S. 5, 42, 5 θανάτου κύριοι=lords over [life and] death; 10, 17, 1 and 2 κύρ. τοῦ σώματος=master of one's own body; Ptolem., Apotel. 3, 11, 10 ὁ κύρ. τῆς ζωῆς; Philo, Spec. Leg. 3, 67; Jos., C. Ap. 2, 200) ὁ κ. τοῦ θερισμοῦ *the Lord of the harvest* (Jos., Ant.4, 227 κύριος ἔστω τὰ φυτὰ καρποῦσθαι) Mt 9:38; Lk 10:2. κ. τοῦ σαββάτου *Lord of the Sabbath* Mt 12:8; Mk 2:28; Lk 6:5.

β. w. a personal obj.: opp. δούλου J 13:16; foll. by **gen.** of the **pers.** (cf. Judg 19:11; Gen 24:36) Mt 10:24f; 18:31f; 24:48; Lk 12:36. ὁ κ. τοῦ δούλου Lk 12:46. Abs., though the sense is unmistakable (Diod. S. 8, 5, 3) 12:37, 42b; 14:23; J 15:15; cf. Ro 14:4a; Eph 6:9a; Col 4:1. Several masters of the same slave (Billerb. I 430.—Test. Jos. 14:2): δυσὶν κυρίοις δουλεύειν Mt 6:24; Ac 16:16, 19 (s. Souter under α above). κατὰ σάρκα designates more definitely the sphere in which the service-relation holds true οἱ κατὰ σάρκα κ. Eph 6:5; Col 3:22. As a form of address used by slaves κύριε Mt 13:27; 25:20, 22, 24; Lk 13:8; 14:22; 19:16, 18, 20, 25.

γ. as a designation of any pers. of high position: the husband in contrast to the wife 1 Pt 3:6 (Gen 18:12. Cf. Plut., De Virt. Mul. 15 p. 252B; Dit., Syll.3 1189, 7; 1190, 5; 1234, 1); of a father by his son Mt 21:29 (cf. BGU 423, 2 Ἀπίων Ἐπιμάχῳ τῷ πατρὶ καὶ κυρίῳ; 818, 1; 28; Gen 31:35); of an official in high position, by those who have dealings with him (cf. PFay. 106, 15; 129, 1; 134, 2; BGU 648, 16) Mt 27:63. As a form of address to respected **pers. gener.**; here, as elsewhere,=our *sir* (as Mod. Gk.) Mt 25:11; J 12:21; 20:15; Ac 16:30; Rv 7:14 (cf. Epict. 3, 23, 11; 19; Gen 23:6; 44:18).

2. in religious usage—**a. as a designation of God** (for this custom, which has its roots in the Orient, s. the references in Ltzm., Hdb. exc. on Ro 10:9; Bousset, Kyrios Christos 2 '21, 95-8; Dssm., LO 298f [LAE 353ff]; LXX; En.; Philo; FDoppler, D. Wort 'Herr' als Göttername im Griech.: Opusc. philol. v. kath. akad. Philologenverein in Wien I '26, 42-7) ὁ κ. Mt 5:33; Mk 5:19; Lk 1:6, 9, 28, 46; 2:15, 22; Ac 4:26 (Ps 2:2); 7:33; 8:24; Eph 6:7 (perh. w. ref. to Christ); 2 Th 3:3; 2 Ti 1:16, 18; Hb 8:2; Js 1:7; 4:15. Without the art. (on the inclusion or omission of the art. s. BWeiss [θεός, beg.]; Mlt.-Turner 174), almost like a personal name Mt 27:10; Mk 13:20; Lk 1:17, 58; Ac 7:49; Hb 7:21 (Ps 109:4); 12:6 (Pr 3:12); 2 Pt 2:9; Jd 5 (θεὸς Χριστός P72); 9. ἄγγελος κυρίου Mt 1:20, 24; 2:13, 19; 28:2; Lk 1:11; 2:9a; Ac 5:19; 8:26; 12:7, 23. δόξα κυρίου (Is 40:5) Lk 2:9b; δούλη κ. 1:38; ἡμέρα κ. Ac 2:20 (Jo 3:4); νόμος κ. Lk 2:23f, 39; τὸ ὄνομα κ. Mt 21:9 (Ps 117:26); Ac 2:21 (Jo 3:5); πνεῦμα κ. Lk 4:18 (Is 61:1); Ac 8:39; τὸ ῥῆμα κ. 1 Pt 1:25; φωνή κ. Ac 7:31; χεὶρ κ. Lk 1:66. ὁ Χριστὸς κυρίου 2:26.—**W.** the sphere of his lordship more definitely given (Diod. S. 3, 61, 5 Zeus is κ. τοῦ σύμπαντος κόσμου; 6 θεὸς καὶ κύρ. εἰς τὸν αἰῶνα τοῦ σύμπαντος κόσμου; Jos., Ant. 20, 90 τῶν πάντων κ.) κ. τοῦ οὐρανοῦ καὶ τῆς γῆς (PGM 4, 640f) Mt 11:25; Lk 10:21; cf. Ac 17:24. κ. τῶν κυριεύοντων *Lord of lords* 1 Ti 6:15. ὁ κ. ἡμῶν 1:14; 2 Pt 3:15; Rv 11:15. κ. ὁ θεός Lk 1:32; Rv 1:8; with μου (σου, etc.) Mt 4:7 (Dt 6:16), 10 (Dt 6:13); 22:37 (Dt 6:5); Mk 12:29f (Dt 6:4f); Lk 1:16 al. κ. ὁ θεὸς τοῦ Ἰσραὴλ 1:68. κ. θεὸς (ἡμῶν) ὁ παντοκράτωρ *God, the (our) Lord, the Almighty* Rv 4:8; 15:3; 16:7; 19:6; 21:22. κ. Σαβαώθ

Ro 9:29 (Is 1:9); Js 5:4.—**W. prep.** ἐνώπιον κυρίου Lk 1:15. παρὰ κυρίου Mt 21:42; Mk 12:11 (both Ps 117:23). παρὰ κυρίῳ 2 Pt 3:8. πρὸς τὸν κύριον Hs 9, 12, 6.

b. Closely connected **w.** the custom of applying the term κ. to divinities is that of honoring (deified) rulers with the same title (**exx.** [2a, beg.] in **Ltzm.**, **op. cit.**; Bousset 93; **Dssm.**, 299ff [**LAE** 356]; FKattenbusch, Das apostol. Symbol II '00, 605ff; KPrümm, Herrscherkult u. NT: Biblica 9, '28, 3-25; 119-40; 289-301). **Fr.** the time of Claudius (**POxy.** 37, 6; **Ostraka** II 1038, 6) we find the Rom. emperors so designated in increasing measure; in isolated cases, even earlier (**Dit.**, **Or.** 606, 1). **Ac** 25:26.

c. κύριος is also used in **ref.** to Jesus:—**α.** in OT quotations, where it is understood of the Lord of the new community ἡ ὁδὸς κ. (Is 40:3) Mt 3:3; Mk 1:3; Lk 3:4; J 1:23. εἶπεν κύριος τ. κυρίῳ μου (Ps 109:1: the first κ. is God, the second Christ; **s. Billerb.** IV 452-65: Der 110. Ps. in d. altrabb. **Lit.**) Mt 22:44 (**cf. vss.** 43, 45); Mk 12:36 (**cf. vs.** 37); Lk 20:42 (**cf. vs.** 44); **Ac** 2:34. ὁ κανχόμενος ἐν κυρίῳ κανχάσθω 1 Cor 1:31 (**cf. Jer** 9:22f). τὸ ὄνομα κυρίου Ro 10:13 (**cf. Jo** 3:5). σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας Hb 1:10 (**cf. Ps** 101:26). εἰ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος 1 Pt 2:3 (**cf. Ps** 33:9). 1 Pt 3:15 adds Χριστὸν το κύριον ἀγιάσατε Is 8:13.

β. Apart from OT quotes., Mt and Mk speak of Jesus as κύριος only in one **pass.** (words of Jesus himself) Mk 11:3=Mt 21:3 (but **cf. RGBratcher**, **ET** 64, '52f, 93). However, they record that he was addressed as 'Lord' (κύριε), once in Mk (7:28) and more **oft.** in Mt, 8:2, 6, 8, 21, 25; 9:28; 14:28, 30; 15:22, 25, 27; 16:22 **al.**—Lk refers to Jesus much more frequently as ὁ κ.: 7:13; 10:1, 39 (Ἰησοῦ **P75**; τοῦ Ἰησοῦ **P45 et al.**), 41; 11:39; 12:42a; 13:15; 17:5f; 18:6; 19:8 **al.** The **voc.** κύριε is also found **oft.**: 5:8, 12; 9:54, 61; 10:17, 40; 11:1; 12:41 **al.**—In J the designation ὁ κ. occurs rarely, in the first 19 chapters only in passages that are text-critically uncertain (4:1 **v.l.**; 6:23) or that have been suspected on other grounds (11:2); then 20:2, 18, 20, 25; **cf. vss.** 13, 28; 21:7a, b, 12. On the other hand, κύριε in address is extraordinarily common throughout the whole book: 4:11, 15, 19, 49; 5:7; 6:34, 68 **al.** (about 30 times).—In the long ending of Mk we have the designation ὁ κ. twice, 16:19, 20. In **GP** ὁ κ. occurs 1:2; 2:3a, b; 3:6, 8; 4:10; 5:19; 6:21, 24; 12:50a, b; 14:59, 60 (in the last **pass.** without the **art.**); the fragment that has been preserved hardly affords any opportunity for the use of the **voc.** **2 Cl** introduces apocryphal sayings of Jesus with λέγει ὁ κ. 5:2; λ. ὁ κ. ἐν τ. εὐαγγελίῳ 8:5.—Repeated κύριε, κύριε Mt 7:21f; Lk 6:46; **2 Cl** 4:2 (**cf. KKöhler**, **StKr** 88, '15, 471-90).

γ. Even in the passages already mentioned the use of the word κ. raises Jesus above the human level (Mani is also κ. for his people: **Keph.** I 183, 11; 13; 16); this tendency becomes even more clear in the following places: ὁ κύριος **Ac** 5:14; 9:10f, 42; 11:23f; 22:10b; Ro 12:11; 14:8; 1 Cor 6:13f, 17; 7:10, 12; 2 Cor 5:6, 8; Gal 1:19; Col 1:10; 1 Th 4:15b; 2 Th 3:1; Hb 2:3; Js 5:7f; **B** 5:5; **IEph** 10:3.—Without the **art.** 1 Cor 4:4; 7:22b; 10:21 a, b; 2 Cor 12:1; 1 Th 4:15a; 2 Ti 2:24. So **esp.** in combinations **w. preps.**: ἀπὸ κυρίου Col 3:24. κατὰ κύριον 2 Cor 11:17. παρὰ κυρίου Eph 6:8. πρὸς κύριον 2 Cor 3:16. σὺν κυρίῳ 1 Th 4:17b. ὑπὸ κυρίου 1 Cor 7:25b; 2 Th 2:13. **Esp. freq.** is the Pauline formula ἐν κυρίῳ (**lit.** on ἐν I 5d), which appears outside Paul's letters only Rv 14:13; **IPol** 8:3 (**cf. Pol** 1:1 ἐν κυρίῳ ἡμῶν Ἰ. Χριστῷ): 1 Cor 11:11; Phlm 16; πιστὸς ἐν κ. 1 Cor 4:17; **cf. Eph** 6:21; **Hm** 4, 1, 4; φῶς ἐν κ. Eph 5:8. ἡ σφραγὶς μου τ. ἀποστολῆς ὑμεῖς ἐστε ἐν κ. 1 Cor 9:2. **W. verbs:** ἀσπάζεσθαι Ro 16:22 (**GBahr**, **CBQ** 28, '66, 465f renders: in the service of my master, **i.e.**, Paul); 1 Cor 16:19. ἐνδυναμοῦσθαι Eph 6:10. καλεῖσθαι 1 Cor 7:22a. κανχάσθαι 1:31. κοπιᾶν Ro 16:12a, b; μαρτυρεσθαι Eph 4:17. παραλαμβάνειν διακονίαν Col 4:17. πεποιθέναι εἰς τινα Gal 5:10. ἐπὶ τινα 2 Th 3:4; **cf. Phil** 1:14; 2:24. προῖστασθαι 1 Th 5:12. προσδέχεσθαι Ro 16:2; Phil 2:29. στήκειν 4:1; 1 Th 3:8. ὑπακούειν Eph 6:1. τὸ αὐτὸ φρονεῖν Phil 4:2. θύρας μοι ἀνεῳγμένης ἐν κ. 2 Cor 2:12.—**W. διδάσκαλος** J 13:13f. **W. σωτήρ** 2 Pt 3:2; **cf. 1:11; 2:20. W. Χριστός** **Ac** 2:36; **cf. Χριστὸς κύριος** (**La** 4:20; **PsSol** 17, 32; 18 **inscr.**) Lk 2:11. **Esp. freq.** are the formulas ὁ κ. Ἰησοῦς **Ac** 1:21; 4:33; 8:16; 11:20; 15:11; 16:31; 19:5, 13, 17; 20:24, 35; 21:13; 1 Cor 11:23; 16:23; 2 Cor 4:14; 11:31; Eph 1:15; 1 Th 2:15; 4:2; 2 Th 1:7; 2:8; Phlm 5.—ὁ κ. Ἰησοῦς Χριστός **Ac** 11:17; 28:31; Ro 13:14; 2 Cor 13:13; Phil 4:23; 2 Th 3:6; Phlm 25. Without the **art.** mostly in introductions to letters Ro 1:7; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; 6:23; Phil 1:2; 3:20; 1 Th 1:1; 2 Th 1:2, 12b; Js 1:1; Χριστὸς Ἰησοῦς κ. 2 Cor 4:5; Χριστὸς Ἰησοῦς ὁ κ. Col 2:6. Χριστὸς ὁ κ. **2 Cl** 9:5. In an appeal κύριε Ἰησοῦ (**cf. PGM** 7, 331 κύριε Ἀνουβι) Rv 22:20.—**W. gen.** of the **pers.** (in many places the **mss.** vary considerably in adding or omitting this **gen.**) ὁ κ. μου **ISm** 5:2. ὁ κ. ἡμῶν 2 Ti 1:8; Hb 7:14; **IPhld** **inscr.**; ὁ κ. ἡμῶν Ἰησοῦς **Ac** 20:21; 1 Cor 5:4; 2 Cor 1:14; 1 Th 2:19; 3:11, 13; 2 Th 1:8; Hb 13:20. Ἰησοῦς ὁ κ. ἡμῶν 1 Cor 9:1. ὁ κ. ἡμῶν Χριστός Ro 16:18. ὁ κ. ἡμῶν Ἰησοῦς Χριστός **Ac** 15:26; Ro 5:1, 11; 15:6, 30; 1 Cor 1:2, 7f, 10; 6:11 **v.l.**; 15:57; 2 Cor 1:3; 8:9; Gal 6:14, 18; Eph 1:3; 5:20; 6:24; Col 1:3; 1 Th 1:3; 5:9, 23, 28; 2 Th 2:1, 14, 16; 3:18; 1 Ti 6:3, 14; Js 2:1; 1 Pt 1:3; 2 Pt 1:8, 14, 16; Jd 4, 17, 21. Ἰησοῦς Χριστὸς ὁ κ. ἡμῶν Ro 1:4; 5:21; 7:25; 1 Cor 1:9; Jd 25. (ὁ) Χριστὸς Ἰησοῦς ὁ κ. ἡμῶν Ro 6:23; 8:39; 1 Cor 15:31; Eph 3:11; 1 Ti 1:2, 12; 2 Ti 1:2. Χριστὸς Ἰησοῦς ὁ κ. μου Phil 3:8. ὁ κ. αὐτῶν Rv. 11:8.—**W. other genitives:** πάντων κ. *Lord over all* (**cf. Pind.**, **Isth.** 5, 33 Ζεὺς ὁ πάντων κ.; **Plut.**, **Mor.** 355E Osiris; **PGM** 13, 202) **Ac** 10:36; Ro 10:12. κ. κυρίων (**cf. En.** 9, 4) Rv 17:14; 19:16.—That 'Jesus is κύριος' (**perh.** 'our κύριος is Jesus') is the confession of the (Pauline) Christian church: Ro 10:9; 1 Cor 12:3; **cf. 8:6**; Phil 2:11 (on the latter **pass. s.** under ἀρπαγμός and κενόω 1. **Cf. also Diod. S.** 5, 72, 1: after Zeus was raised ἐκ γῆς εἰς τὸν οὐρανόν, there arose in the ψυχαῖς of all those who had experienced his benefactions, the belief ὡς ἀπάντων τῶν γινομένων κατὰ οὐρανὸν οὗτος εἴη κύριος).—In J the confession takes the form ὁ κύριός μου καὶ ὁ θεός μου J 20:28 (on the combination of κύριός and θεός **cf. θεός, beg.**, and 3c).

d. In some places it is not clear whether God or Christ is meant, **cf. Ac** 9:31; 1 Cor 4:19; 7:17; 2 Cor 8:21; Col 3:22b; 1 Th 4:6; 2 Th 3:16 **al.**

e. of other supernatural beings—**α.** an angel **Ac** 10:4.—**β.** in contrast to the one κύριος of the Christians there are θεοὶ πολλοὶ καὶ κύριοι πολλοί *many gods and many lords* 1 Cor 8:5 (we cannot say just what difference Paul makes **betw.** these θεοὶ and κύριοι, but evidently the κ. are of lower rank than the θ. On the many κύριοι as 'gods of lower rank' **cf. Maximus Tyr.** 11, 5a, b θεὸς εἷς πάντων βασιλεὺς κ. πατήρ, κ. θεοὶ πολλοί, θεοῦ παῖδες [=δαίμονες 11, 12a], συνάρχοντες θεοῦ. Ταῦτα κ. ὁ Ἑλλήν λέγει, κ. ὁ βάρβαρος; 8, 8e; f. Also **Diog. L.** 8, 23 the

saying of **Pythagoras**, that mankind must τοὺς θεοὺς δαίμόνων προτιμᾶν=honor the gods more than the δαίμονες; **Heraclitus**, **fgm.** 5 divides the celestial realm into θεοὶ καὶ ἥρωες. **S.** also **κυριότης** 3 and, in a way, **PGM** 36, 246 κύριοι ἄγγελοι).—On the whole word **s.** W Graf Baudissin, Kyrios als Gottesname im Judentum u. **s.** Stelle in d. Religionsgesch., 4 vols. '26-'29; SvenHerner, Die Anwendung d. Wortes κ. im NT '03; **Dssm.**, **LO** 298ff [**LAE** 353 ff]; BW Bacon, Jesus as Lord: **HTR** 4, '11, 204-28; W Heitmüller, **ZNW** 13, '12, 333ff; HBöhlig, D. Geisteskultur v. Tarsos '13, 53ff; Zum Begriff κύριος bei Pls: **ZNW** 14, '13, 23ff; 'Ev κυρίω: Heinrici-**Festschr.** '14, 170ff; WBousset, Kyrios Christos '13; '2'21; PWernle, **ZThK** 25, '15, 1-92; PAlthaus, **NKZ** 26, '15, 439ff; 513ff; Heitmüller, **ZThK** 25, '15, 156ff; Bousset, Jesus der Herr '16; GVos, The Continuity of the Kyrios Title in the NT: **PTR** 13, '15, 161—89, The Kyrios Christos Controversy: **ibid.** 15, '17, 21-89; EWeber, Zum Gebrauch der κύριος-Bez.: **NKZ** 31, '20, 254ff; ERohde, Gottesglaube u. Kyriosglaube bei Paulus: **ZNW** 22, '23, 43ff; RSeeberg, D. Ursprung des Christenglaubens '14; JWeiss, D. Urchristentum '17, 351ff; **Ltzm.**, **Hdb. exc.** on Ro 10:9; ED Burton, **ICC** Gal '21, 399-404; W Foerster, Herr ist Jesus '24; A Frövig, D. Kyriosglaube des NTs '28; ELohmeyer, Kyr. Jesus '28; EvDobschütz, Κύριος Ἰησοῦς: **ZNW** 30, '31, 97-123 (**lit.**); OMichel, D. Christus des Pls: **ZNW** 32, '33, 6-31; also 28, '29, 324-33; **Dodd** 9-11; LCerfaux, 'Kyrios' dans les citations paul. de l'AT: *Ephem. Theol. Lovanienses* 20, '43, 5-17; FCGrant, An Introd. to NT Thought '50, 130-7; PELangevin, Jésus Seigneur '67; IdelaPotterrie, BRigaux-**Festschr.** '70, 117-46 (Luke); JD Kingsbury, **JBL** 94, '75, 246-55 (Mt); FDanker, Luke '76, 18-43; JAFitzmyer, *A Wandering Aramaean* '79, 115-42. **TW** III 1038-98. **M-M. B.** 1330.

κυριότης, ητος ή (Memnon **Hist.** [I BC/I AD] no. 434 **fgm.** 1, 4, 6 **Jac.** κ. πολλῶν='rule over many'; Achmes 229, 17 κ. λαοῦ; **Soranus** p. 10, 23 κ. πρὸς τὸ ζῆν='mng. for life'; **Dositheus** 1, 1, of the special **mng.** of a thing [**w.** δύναμις]; **schol.** on **Pla.** 111A κ. τῶν ὀνομάτων=meaning of the words. **Elsewh.** in **eccl.** writers and Byz. authors, as well as late **pap.**: **Maspéro** 151, 199 [VI AD] παρακαλῶ πάντα κριτὴν κ. δικαστὴν κ. ἐξουσίαν κ. κυριότητα; 132 ἐπὶ πάσης ἀρχῆς κ. ἐξουσίας κ. θρόνου κ. κυριότητος ὑφ' ἡλίῳ).

1. the essential nature of the κύριος, *the Lord's nature*, **w. ref.** to God **D** 4:1.

2. **esp.** the majestic power that the κύριος wields, *ruling power, lordship, dominion* ὁ υἱὸς τοῦ θεοῦ εἰς ἐξουσίαν μεγάλην κεῖται καὶ κυριότητα *the Son of God appears in great authority and ruling power* **Hs** 5, 6, 1 (κεῖμαι 2c). κυριότητα ἀθετεῖν **Jd** 8 and κυριότητος καταφρονεῖν 2 **Pt** 2:10, which is **usu.** considered dependent on it, is **oft.** (Ritschl, Spitta, HermvSoden, BWeiss, Kühn, Mayor, Windisch, Knopf, Vrede.—FHauck leaves the choice open **betw.** 2 and 3) taken to mean the *glory of the Lord* which is rejected or despised by the false teachers. **Perh.** it is abstr. for concr., κυριότης for κύριος; **s.** the **foll.**

3. of a special class of angelic powers (cf. **En.** 61, 10; Slav. **En.** 20 and **s.** κύριος II 2εβ) *bearers of the ruling power, dominions* Col 1:16; Eph 1:21.—GHMacGregor, Principalities and Powers; the Cosmic Background of Paul's Thought: **NTS** 1, '54, 17-28. ADupont-Sommer, *Jahrb. f. kleinasiat. Forschung* 1, '50, 210-18.*

κυρώω 1 **aor.** ἐκύρωσα; **pf. pass. ptc.** κεκυρωμένος (**Aeschyl.**, **Hdt.**+; **inscr.**, **pap.**, **LXX**, **Ep. Arist.**, **Joseph.**).

1. *confirm, ratify, validate* (**Dio Chrys.** 59[76], 1; **Dit.**, **Syll.** 3 368, 25; 695, 68f τὸ κεκυρωμένον ψήφισμα, Or. 383, 122; **Inscr. gr.** 478, 6; **PAmh.** 97, 14; 17; **PTebt.** 294, 16; **Ep. Arist.** 26; cf. **OEger**, **ZNW** 18, '18, 88ff) κεκυρωμένην διαθήκην ἀθετεῖν *set aside a will that has been ratified* Gal 3:15.

2. *conclude, decide in favor of* (**Hdt.** 6, 86, 8; 6, 126; **Thu.** 8, 69, 1; **Jos.**, **Ant.** 2, 18) κ. εἷς τινα ἀγάπην *decide in favor of love for someone* 2 Cor 2:8 (though **perh.** the **act.** may have the same **mng.** as the middle in **Pla.**, **Gorg.** 451B=make valid, affirm; in the 2 Cor passage *reaffirm* is also very good). **M-M.** *

κυσί see **κύων**.

κύτος, ους, τό (since Alcman [VII BC] 49 Diehl; **Galen** XIX p. 168 K.; **Herm. Wr.** 16, 8; **LXX**; **Jos.**, **Ant.** 8, 79) *hollow (place)* τὸ κύτος τῆς ἀπείρου θαλάσσης *the hollow of the boundless sea* 1 **Cl** 20:6 (κύτος τ. θαλάσσης as Ps 64:8).*

κύω (**Hom. Hymns**+; **PSI** 167, 19 [II BC]; Is 59:4, 13; **Philo**; **Joseph.**) *conceive, become pregnant* (**Jos.**, **Ant.** 1, 257) τῷ στόματι *through the mouth* of the weasel **B** 10:8 (for the idea **s.** Windisch, **Hdb. ad loc.**, and the passages given under γαλή; also TSDuncan, The Weasel in Myths, Superstition and Religion: Washington Univ. Studies, Humanist. Ser. XII '25, 33ff).*

κύων, κυνός, ό (**Hom.**+ in **lit.** and **fig. mngs.**; **inscr.**, **pap.**, **LXX**, **Philo**; **Jos.**, **Ant.** 15, 289) *dog*.

1. **lit.** **Lk** 16:21 (licking sores: **Dit.**, **Syll.** 3 1169, 37) 2 **Pt** 2:22 (**Pr** 26:11. Cf. **Paroem. Gr.**: Gregor. Cypr. 2, 83 κ. ἐπὶ τὸν ἴδιον ἔμετον); **PK** 2 p. 14, 20. As an unclean animal **w.** χοῖρος **GOxy** 33 (Ps.-**Aristot.**, *Mirabilia* 116 κύνες and ὄες as unclean animals that eat human filth; cf. **KHRengstorff**, **Rabb.** Texte, Series I, vol. III '33ff, p. 35f); this **pass.** is taken **fig.** of unclean persons (**s.** 2 below) by JoachJeremias, *Con. Neot.* XI, '47, 104f. μὴ δῶτε τὸ ἅγιον τ. κυσὶν **Mt** 7:6 (**s.** χοῖρος) must be a proverbial saying, which at an early date was taken in a

2. non-literal sense, **mng.** those who are unbaptized and therefore impure **D** 9:5. The **mng.** must be that holy words, things, and truths have to be treated **w.** reverence and are not to be permitted to become the butt of jests and ridicule of wicked people. The **fig.** use (**s.** **Dio Chrys.** 8[9], 3; **BGU** 814, 19; Ps 21:17) also **Phil** 3:2; **Rv** 22:15. Heretics are compared to mad dogs **IEph** 7:1 (**s.** **Philo**, *Omn. Prob. Lib.* 90).—OMichel, **TW** III 1100-3. **M-M. B.** 179.*

κῶλον, ου, τό (**Aeschyl.** += 'limb') in **LXX** and NT only **pl.**, and in the sense *dead body, corpse* (1 **Km** 17:46; **Lev**

26:30; Is 66:24), **esp.** still unburied ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ *whose bodies fell in the desert* Hb 3:17 (cf. Num 14:29, 32).*

κωλύω **impf.** ἐκώλουν; 1 **aor.** ἐκώλυσσα, **pass.** ἐκωλύθην (Pind.+; **inscr.**, **pap.**, LXX, **En.**, **Ep. Arist.**, **Philo**, **Joseph.**, **Test. 12 Patr.**).

1. in relation to persons *hinder, prevent, forbid abs.* (X., An. 4, 2, 25b) Lk 9:50; Ac 19:30 D. εἰς ἅπαντας ὑμεῖς μὴ κωλύετε *if you do not stand in the way* IRo 4:1. τινὰ *someone* Mk 9:38f; 10:14; Lk 9:49; 11:52; 18:16; Ac 11:17; 3J 10. **W.** λέγων and direct discourse **fol.** GEB 3. **Pass.** ἐκωλύθην Ro 1:13.—τινὰ *prevent someone fr.* (doing) *some.* (X., Cyr. 2, 4, 23, An. 1, 6, 2, Hell. 3, 2, 21; **PPetr.** II 11[1], 3 [III BC] μηθέν σε τῶν ἔργων κωλύει; **Dit.**, Syll.3 1109, 100. **Cf.** 1 Esdr 6:6) ἐκώλυσεν αὐτοὺς τοῦ βουλήματος *he kept them fr. carrying out their plan* Ac 27:43.—τινὰ *forbid or prevent someone w. inf. foll.* to do or from doing *some.* (X., Cyr. 6, 2, 18; Herodian 1, 2, 4; **Jos.**, **Ant.** 11, 61.—**BI-D.** §392, 1f; **Rob.** 1089. On the omission of μή **w.** the **inf.**, contrary to the usage of Attic **Gk.**, cf. **PMagd.** 2, 5 [222 BC] κεκώλυκεν οἰκοδομεῖν; **PEleph.** 11, 6.—**BI-D.** §400, 4; 429; **s.** Kühner-G. II 214f; **Rob.** 1171) Mt 19:14; Ac 24:23; 1 Th 2:16. τινὰ τοῦ μή **w. inf.** *someone fr. doing some.* Ac 11:17 D. τί κωλύει με βαπτισθῆναι; *what is there to prevent me from being baptized?* Ac 8:36 (cf. **Ael. Aristid.** 46 p. 240 D.: τί κωλύει ἡμᾶς ἐξετάσαι; **Jos.**, **Ant.** 16, 51; **Plut.**, **Mor.** 489B; **s.** OCullmann, D. Tauflehre des NTs '48, 65-73 [Eng. tr. JReid, '50, 71-80]). **Pass.** (X., **Mem.** 4, 5, 4) 16:6; 17:15 D; Hb 7:23. Of the flesh τ. ἡδοναῖς κωλύεται χρῆσθαι **Dg** 6:5.

2. in relation to things *hinder, prevent, forbid* τὴν *some.* (X., An. 4, 2, 24; **Diod. S.** 17, 26, 5 τὸ πῦρ κωλύειν; Herodian 3, 1, 6; 1 Macc 1:45) τὴν τοῦ προφήτου παραφροσύνην *restrain the prophet's madness* 2 Pt 2:16. τὸ λαλεῖν γλώσσαις *speaking in tongues* 1 Cor 14:39. **W. inf.** without the **art.** (Herodian 2, 4, 7; Is 28:6; **Jos.**, **C. Ap.** 1, 167) κ. γαμεῖν *forbid marriage* 1 Ti 4:3. **Cf.** Lk 23:2; **Dg** 4:3 (the specific **mng.** *forbid* in Philochorus [IV/III BC] no. 328 **fgm.** 169a **Jac.**).

3. *refuse, deny, withhold, keep back* τὴν *some.* τὸ ὕδωρ Ac 10:47. τὴν ἀπὸ τίνος *some.* *fr. someone* (Gen 23:6; **Test. Sim.** 2:12; cf. **BI-D.** §180, 1) Lk 6:29. **M-M. B.** 1275; 1355.*

κώμη, ἡς, ἡ (**Hes.**, **Hdt.**+; **inscr.**, **pap.**, LXX) *village, small town.*

1. **lit.**, with (and in contrast to [cf. **Dio Chrys.** 3, 38; 23(40), 22; Herodian 3, 6, 9; **Ep. Arist.** 113; **Jos.**, **Bell.** 4, 241, Vi. 235; 237]) πόλις Mt 9:35; 10:11; Lk 8:1; 13:22. **W.** ἀγρός Mk 6:36; Lk 9:12. **W.** πόλις and ἀγρός Mk 6:56. In the **pl.**, used **w.** the **gen.** of a larger district, to denote the villages located within it (**s.** Num 21:32; 32:42 and **oft.** in LXX) Mk 8:27. Mentioned by name: Bethany (near the Mt. of Olives) J 11:1, 30. Bethsaida Mk 8:23, 26; Bethlehem J 7:42. Emmaus Lk 24:13, 28.—Also Mt 14:15; 21:2; Mk 6:6; 11:2; Lk 5:17; 9:6, 52, 56; 10:38; 17:12; 19:30; Ac 21:16 D.

2. **fig.** *the inhabitants of a village* Ac 8:25. **M-M. B.** 1310.*

κομόπολις, εως, ἡ (**Strabo** 12, 2, 6 **al. Freq.** in Byz. authors) **lit.** a city that 'has only the position of a κώμη as far as its constitution is concerned' (**Schürer** II 4 227), in Mk 1:38 *some.* like *market-town*.*

κῶμος, ου, ὁ (**Hom. Hymns**, **Hdt.**+; **Dit.**, **Syll.** 3 1078 κῶμοι τῷ Διονύσῳ; **APF** 5, '13, 180 no. 38, 5; LXX) **orig.** a festal procession in honor of Dionysus, then a joyous meal or banquet, in the NT (as **Polyb.** 10, 26, 3; in the only two LXX **pass.** [Wsd 14:23; 2 Macc 6:4] and in **Philo**; **Jos.**, **Ant.** 17, 65; **Sib. Or.** 8, 118) only in a bad sense *excessive feasting, w. μέθαι* (cf. **Philo**, **Cher.** 92; **Polyaenus** 2, 2, 7 μεθύειν καὶ κωμάζειν) *carousing, revelry* Ro 13:13; Gal 5:21. **Likew.** **w.** πότοι (**Epicurus** in **Diog. L.** 10, 132; **Plut.**, **Mor.** 12B; **Appian**, **Bell. Civ.** 1, 113 §526) 1 Pt 4:3. **M-M.**.*

κώνωψ, ωπος, ὁ (**Aeschyl.**, **Hdt.**) *gnat, mosquito* in a proverb διωλίζειν τὸν κ. *strain out a gnat* (**s.** διωλίζω) Mt 23:24 (or is it possible that the reference is to a certain worm found in wine, which **Aristot.**, **H. An.** 5, 19 p. 552b describes as a κώνωψ?).—**CCTorrey**, **HTR** 14, '21, 195f.*

Κῶς, Κῶ, ἡ **acc.** Κῶ (**Meisterhans** 3-Schw. 128f.—The **t.r.** has Κῶν) *Cos* (**Hom.**+; **inscr.**; 1 Macc 15:23 εἰς Κῶ; **Joseph.**), an island in the Aegean Sea Ac 21:1.—**WR Paton** and **ELHicks**, *The Inscriptions of Cos* 1891; **RHerzog**, *Koische Forschungen u. Funde* 1899. **M-M.**.*

Κωσάμ (𐤒𐤕𐤓𐤌), ὁ **indecl.** *Cosam*, in the genealogy of Jesus Lk 3:28.*

κωφός, ἡ, ὄν (**Hom.**+; **inscr.**, **pap.**, LXX) *blunt, dull*—1. *mute* (**Hdt.** 1, 47; Wsd 10:21; **Philo**, **In Flacc.** 20; **Jos.**, **Ant.** 18, 135) ἐλάλησεν ὁ κωφός Mt 9:33; cf. vs. 32; Mt 12:22a, b; 15:30f; Lk 1:22; 11:14a, b.

2. *deaf* (**Hom. Hymns**; X., **Cyr.** 3, 1, 19 **al.**; **fgm.** of Ostanēs [JBidez-FCumont, *Les mages hellénisés* '38 II p. 334]: it praises a θεῖον ὕδωρ, which heals all infirmities: ὀφθαλμοὶ βλέπουσι τυφλῶν, ὧτα ἀκούουσι κωφῶν, μογιγάλοι τρανῶς λαλοῦσιν; Ex 4:11; Is 43:8; Ps 37:14; **Philo**, **Mut. Nom.** 143 οὐδὲ κωφὸς ἀκούειν) κωφοὶ ἀκούουσιν Mt 11:5; Mk 7:32, 37; 9:25; Lk 7:22 (Mt 11:5; Lk 7:22 have also been taken **fig.** [so **Parmenides** 6, 7 κωφοὶ κ. τυφλοὶ of those without knowledge; **Heracitus B.** 34; **Epict.** 2, 23, 22; 2, 24, 19; **Dio Chrys.** 80(30), 42 τυφλοὶ κ. κωφοί]: **HHoltzmann**; **Wlh.**; **JMoffatt**, **ET** 18, '07, 286f; **OHoltzmann**; **EKlostermann**).

3. *deaf and dumb* (**Philo**, **Spec. Leg.** 4, 197; **Sib. Or.** 4, 28) **fig.** of the idols, that neither hear nor answer (Hab 2:18; 3 Macc 4:16) **Dg** 2:4; 3:3, 5. **M-M. B.** 320f.*

κωφόω *make blunt or dull* in our **lit.** only **pass.**—**1.** *become deaf* (**Hippocr.**, Aphor. 4, 90 **ed.** Littré IV 524; **Philo**, Det. Pot. Ins. 175) **ITr** 9:1.

2. *be rendered speechless* (Ps **38:3**, **10**; **Philo**, Conf. Lingu. 9) **Hm** 11:14.*

Λ

λ' numeral=30, Lk 3:23 D; Hv 4, 2, 1; s 6, 4, 4.*

λαβ- s. λαμβάνω.

Λαβάν, ὁ indecl. (ἱ ; LXX, Philo, Test. 12 Patr.—In Joseph. Λάβανος, ου [Ant. 1, 278]) *Laban*, Jacob's uncle and father-in-law. Jacob's flight to him (Gen 28ff) as an example of his humility 1 Cl 31:4.*

λαγχάνω 2 aor. ἔλαχον, subj. λάχω, ptc. λαχών (Hom. +; inscr., pap., LXX, Philo, Joseph., Sib. Or. 3, 580; 5, 101) for its constr. s. Bl-D. §171, 2; Rob. 509.

1. *receive, obtain* (by lot, or by divine will; Hom.+; τι *some*th. ἔλαχεν τὸν κλῆρον τῆς διακονίας ταύτης Ac 1:17. πίστιν 2 Pt 1:1.

2. *be appointed or chosen by lot* (Hom.+; Pla., Pol. 290E ὁ λαχὼν βασιλεύς; Dit., Syll.3 486, 9; 762, 12 λαχὼν ἱερεὺς. Off. used sim. in inscs.; Jos., Bell. 3, 390) ἔλαχεν τοῦ θυμιάσαι *he was chosen by lot to burn incense* Lk 1:9 (on the constr. s. Bl-D. §400, 3; Rob. 1060; 1 Km 14:47 v.l. Σαοὺλ ἔλαχεν τοῦ βασιλεύειν).

3. *cast lots* (Isocr. 7, 23; Diod. S. 4, 63, 3b) περί τινος *for some*th. (Ps.-Demosth. 21 Hyp. 2 §3.—Bl-D. §229, 2; cf. Rob. 509) J 19:24. M-M.*

λαγώς, οὗ, ὁ (epic and late for Attic λαγῶς [λαγῶς]; Ps.-X., Cyn. 10, 2 and not infreq. in later writers [Phryn. p. 179L.]; Ps 103:18 v.l.; Herm. Wr. p. 510, 2 Sc.) *hare* B 10:6 (s. ἀφρόδευσις).*

Λάζαρος, ου, ὁ Lazarus (ῥ, rabbinic abbreviation of ῥ ; s. Schürer II 439, 104.—Jos., Bell. 5, 567 Μανναῖος ὁ Λαζάρου; Thomsen, Inscr. [s. Ἰάριος] no. 199).

1. in J, brother of Mary and Martha, resident in Bethany in Judaea J 11:1f, 5, 11, 14, 43; 12:1f, 9f, 17. Following others, FVFilson, JBL 68, '49, 83-8, identifies L. as the disciple whom Jesus loved. Likew. JNSanders, NTS 1, '54, 29-41.

2. name of a beggar in the parable Lk 16:20, 23ff.—Jülicher, Gleichn. 621; HOort, Lazarus: ThT 53, '19, 1-5; HGressmann, Vom reichen Mann u. armen L.: ABA '18; MvRhijn, Een blik in het onderwijs van Jesus (attempt at a new interpr. of Lk 16:19-31)'24; HWindisch, NThT 14, '25, 343-60; HÅkerhielm, Svensk exegetisk Årsbok 1, '37, 63-83; LThLefort, Le nom du mauvais riche: ZNW 37, '39, 65-72; on the relation betw. the reff. in J and Lk s. RDunkerley, NTS 5, '59, 321-27.—JMDDerrett, Law in the NT, '70, 78-99. M-M.*

λαθ-s. λανθάνω.

λάθρα adv. (on the spelling with or without ι s. Bl-D. §26 app.; W-S. §5, 11c; Mlt.-H. 84; EBoisacq, Dictionnaire étymologique '16 p. 549) (Hom. [λάθρη]+; Dit., Syll.3 609, 6[?]; UPZ 19, 28 [163 BC]; BGU 1141, 48).

1. used as adv. *secretly* (Diod. S. 11, 88, 4; 11, 91, 2; Dt 13:7 λ. λέγειν; 1 Macc 9:60; Jos., Bell. 2, 408) opp. φανερώς (Diod. S. 16, 24, 2; Appian, Bell. Civ. 3, 91 §376; Cass. Dio 69, 13, 1) IPHld 6:3. ἀπολύειν Mt 1:19. ἐκβάλλειν Ac 16:37. καλεῖν (Jos., Vi. 388) Mt 2:7. ποιεῖν Mk 5:33 v.l. φωνεῖν J 11:28.

2. as (improper) prep. w. gen. *without the knowledge of* (Hom.+; Diod. S. 5, 65, 4 λ. τοῦ πατρός; Sb 6222, 17; perh. Ps 100:5 λ. τοῦ πλησίον αὐτοῦ) λ. ἐπισκόπου ISm 9:1. M-M.*

λαθροδέκτης, ου, ὁ (Phryn. in Bekker, Anecd. p. 50; Chrysostom, Hom. 15 on Eph opp. XI p. 115A οἱ λαθροδέκται τῶν κυνῶν.—Aesop, Fab. 332 P.=224 H.=Babr. 104 Cr. λάθρη κύων ἔδακνε; Paroem. Gr.: Zenob. 4, 90 κύων λάθρα δάκνων) *one who bites in secret, stealthily* of dogs IEph 7:1.*

λαϊκός, ἡ, ὅν (lit. 'belonging to the people, common'; PLille 10, 4; 7 [III BC]; PStrassburg 93, 4 [II BC]; BGU 1053 II, 10 [I BC]; not LXX, but 1 Km 21:4 Aq., Sym., Theod.; Ezk 48:15 Sym., Theod., 22:26 Sym.; Ps.-Clem., Hom. p. 7, 38 Lagarde; Clem. Alex., Strom. 3, 90, 1; 5, 33, 3 and in later Christian wrs.) *belonging to the laity, lay* as opposed to clergy, ὁ λ. ἄνθρωπος *the layman* 1 Cl 40:5. τὰ λ. προστάγματα *ordinances for the layman* ibid. Here λ. is contrasted w. the OT priesthood, but clearly w. ref. to the situation within the Christian church.*

λαῖλαψ, απος, ἡ (Hom.+; Plut., Tim. 28, 3; Sb 4324, 15; LXX; Philo, Mut. Nom. 214; Sib. Or. 8, 204) *whirlwind, hurricane* (Ps.-Aristot., De Mundo 4 p. 395a, 7 defines it as πνεῦμα εἰλούμενον κάτωθεν ἄνω) 2 Pt 2:17. λ. ἀνέμου (Test. Napht. 6:4) *a fierce gust of wind* Mk 4:37; Lk 8:23 (Semonides 1, 15ff Diehl2 ἐν θαλάσῃ λαίλαπι. . . κ. κύμασιν πολλοῖσι. . . θνήσκουσιν). M-M.*

λακάω (PGM 4, 3074 σίδηρος λακάω='iron breaks apart, bursts'; Hippiatr. I 423, 16f φλύκταιναι. . . διαλακῶσιν [as pres. ind.]='blisters burst'. Hence the ambiguous forms [Aristoph., Nub. διαλακήσασα; Act. Thom. 33 p. 150, 18B ἐλάκησεν; PGM 12, 197 λακηθῆ] are also to be referred to a pres. λακάω rather than λακέω [as Bl-D. §101 p. 46; Mlt.-H. 246]) *burst apart, burst open* ἐλάκησεν μέσος *he burst open in the middle* Ac 1:18. M-M. s.v. λακέω.*

λάκκος, ου, ὁ (Hdt., Aristoph.+; Dialekt-Inscr. 5056, 4; 5060, 60; 64 [Crete]; Sb 7167, 7; LXX; Philo; Jos., Bell. 5, 164; 7, 291 al.; Test. 12 Patr.) *pit, den λ. λεόντων* 1 Cl 45:6 (cf. Da 6:6ff; Jos., Ant. 10, 253).*

λακτίζω (Hom.+; Herodas 7, 118; BGu 1007, 7 [III BC]; PTebt. 798, 15 [II BC]; Jos., Ant. 4, 278) *kick of draught animals, as a figure for unreasoning resistance: πρὸς κέντρα against the goad of the driver* Ac 9:5 t.r.; 26:14 (s. κέντρον 2). M-M.*

λαλέω *impf.* ἐλάλουν; *fut.* λαλήσω; 1 *aor.* ἐλάλησα; *pf.* λελάληκα, *pass.* λελάλημαι; 1 *aor. pass.* ἐλαλήθην; 1 *fut. pass.* λαληθήσομαι (Soph.+; in class. Gk. usu. ‘chatter, babble’; *inscr.*, *pap.*, but not nearly as *freq.* in secular authors as in LXX—also En., Ep. Arist., Philo, Joseph., Test. 12 Patr.—and our lit.).

1. of inanimate things *sound, give forth sounds or tones* which form a kind of speech (e.g. of the echo, Cass. Dio 74, 21, 14; of streams of water Achilles Tat. 2, 14, 8), of the thunder ἐλάλησαν αἱ βρονταὶ Rv 10:4a, b. ἐλάλησαν αἱ βρονταὶ τὰς ἐαυτῶν φωνάς vs. 3. Of the trumpet 4:1 (cf. Aristot., De Aud. p. 801a, 29 διὰ τούτων=flutes, etc.; Achilles Tat. 2, 14, 8 of the κιθάρα). Of the blood of Christ, that *speaks more effectively than that of Abel* (Gen 4:10) Hb 12:24; s. 11:4 (Gdspd., Probs. 188). Cf. J 12:29.

2. of *pers.*—a. *speak*—α. (be able to) *speak*; to have and use the faculty of speech, in contrast to one who is incapable of speaking (cf. Ps 113:13; 3 Macc 4:16) Mt 9:33; 12:22; 15:31; Mk 7:37; Lk 1:20, 64; 11:14. ἐλάλει ὁρθῶς *he could speak plainly* (in contrast to the unintelligible utterances of a deaf-mute) Mk 7:35.

β. *speak* in contrast to keeping silent (Lucian, Vit. Auct. 3) οὐκ ἤφιεν λαλεῖν τ. δαιμόνια Mk 1:34; Lk 4:41 (λέγειν P75, 485). *λάλει καὶ μὴ σιωπῆσης* Ac 18:9.—In contrast to listening (Plut., Mor. 502C λαλοῦντι μὲν πρὸς τ. ἀκούοντας μὴ ἀκούοντι δὲ τ. λαλούντων) Js 1:19.—In contrast to acting 2:12.

γ. *speak=express oneself* οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες *it is not you who (will) speak* Mt 10:20. *προφηταὶ δύο ἢ τρεῖς λαλεῖτωσαν two or three prophets are to express themselves* 1 Cor 14:29. *ἔτι αὐτοῦ λαλοῦντος while he was still speaking* Mt 17:5; 26:47; Mk 5:35; 14:43; Lk 8:49; 22:47, 60.—Lk 5:4; 1 Cor 14:11a, b, al.

δ. The *pers.* to whom or with whom one is speaking is mentioned in various ways: in the *dat.* λ. τινὶ *speak to or with someone* (Aristoph., Equ. 348; Philemo Com. 11 p. 481; Menander, Per. 220 σοί; Aelian, Ep. 14 p. 181, 1; Diog. L. 9, 64, λ. ἐαυτῷ=with oneself; Lev 1:1f; Ezk 33:30b) Mt 12:46a, b, 47; 13:10; Mk 16:19; Lk 1:22; 24:6, 32; J 4:26 (cf. Ramsay, Phryg. I 2 p. 566f no. 467-69 Ἀθάνατος Ἐπιτύγχανος says of himself: ἐγὼ εἶμι ὁ λαλῶν πάντα); 9:29; 12:29; 15:22; Ac 9:27; Ro 7:1; 1 Cor 3:1; 1 Th 2:16; Hb 1:1f; by πρὸς and the *acc.* (Plut. [2aβ]; Ps.-Lucian, Asin. 44; Gen 27:6; Ex 30:11, 17, 22; Sib. Or. 3, 669) Lk 1:19, 55; Ac 4:1; 8:26; 11:20; 26:31; by μετά and the *gen.* (Gen 35:13) Mk 6:50; J 4:27; 9:37; 14:30; Rv 1:12; 10:8; 17:1; 21:9, 15.—The *pers.* or thing spoken about is expressed by περί w. the *gen.* (PSI 361, 5 [251 BC] λαλήσας περί μου; PFay. 126, 4 [c. 200 AD]; Gen 19:21; Ezk 33:30a; Philo, Fuga 33, 30a) J 8:26; 12:41; Ac 2:31; Hb 2:5; 4:8.—τινὶ περί τινος (PPetr. II 13, 6, 9 [III BC]) Lk 2:38; 9:11; *pass.* Ac 22:10.

ε. The speaking can be more closely defined: *κακῶς, καλῶς* J 18:23. *ὡς νήπιος* 1 Cor 13:11. *ὡς δράκων (hissed?)* Rv 13:11. *στόμα πρὸς στόμα face to face* (cf. Num 12:8) 2J 12; 3J 14. *εἰς ἅερα* 1 Cor 14:9. *κατὰ κύριον* 2 Cor 11:17. *ἐκ τοῦ περισσεύματος τ. καρδίας τὸ στόμα λαλεῖ* Mt 12:34; Lk 6:45. *ἐκ τῆς γῆς* J 3:31 (cf. Lev 1:1 λ. ἐκ τῆς σκηνῆς). *ἐκ τῶν ιδίων* J 8:44. *παρρησία* 7:13, 26. *ἐν παρρησίᾳ* 16:29. *ἐν παραβολαῖς* Mt 13:10, 13. *χωρὶς παραβολῆς* Mk 4:34. λ. *ψαλμοῖς speak in psalms* Eph 5:19. Of prophets λ. *ἐν πνεύματι* D 11:7. Of God λ. *διὰ στόματος τ. προφητῶν* Lk 1:70; cf. Ac 28:25.

ζ. as *subst. ptc.* τὰ λαλούμενα (Paradox. Vat. 2 Keller; Jos., Ant. 16, 321) *ὑπό τινος* Ac 13:45; 16:14. τὰ λελαλημένα (Ep. Arist. 299) *αὐτῇ παρὰ κυρίου* Lk 1:45.—For λαλεῖν γλώσση and λ. γλώσσας s. γλῶσσα 3.

b. *trans. speak* and thereby *assert, proclaim, say* τι *someh.* (X., Cyr. 1, 4, 1 πολλά; Demosth. 45, 77 μέγα; Paradox. Vat. 2 τὰ ὀνόματα) τὰ ῥήματα τ. θεοῦ J 3:34. ῥῆμα Mt 12:36; cf. J 8:20. τὸν λόγον Mk 8:32; J 12:48; Ac 4:29, 31 (λαλ. τι μετὰ παρρησίας as Jos., Ant. 16, 113); 8:25; 14:25; 16:6, 32. τὰ μεγαλεῖα τ. θεοῦ Ac 2:11. βλασφημίας Lk 5:21; cf. Ac 6:11. σοφίαν 1 Cor 2:6f. μυστήρια 14:2; cf. Col 4:3. τὰ μὴ δέοντα 1 Ti 5:13. τὸ στόμα λαλεῖ ὑπέρογκα Jd 16; μεγάλα Rv 13:5. τί Mt 10:19; Mk 13:11; J 12:49. ὁ λαλεῖ Mk 11:23; cf. J 10:6; 12:50. ταῦτα Lk 24:36; J 8:28, 30; 12:36; 17:1. ἐλάλησέν τι περὶ σοῦ πονηρόν Ac 28:21 (cf. 3 Km 22:8, 13b).—*Pass.* λαλεῖται τι *someh. is said, proclaimed, reported* (cf. the *inscr.* for mother and brother [APF 5, '13, 169 no. 24, 8] ὦν καὶ ἡ σωφροσύνη κατὰ τ. κόσμον λελάληται, also Ps 86:3) Mt 26:13; Mk 14:9; cf. Hb 2:3; 9:19 ἡ λαλουμένη διδασχὴ Ac 17:19. ὁ λαληθεὶς λόγος Hb 2:2.—Of., in addition, the *pers.* spoken to is mentioned, in the *dat.* ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς Mt 13:33. ἐλάλει αὐτοῖς τὸν λόγον *he proclaimed the word to them* Mk 2:2; 4:33; J 15:3; Ac 11:19. ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς Mt 13:3; cf. vs. 34. τὸ ῥῆμα. . . αὐτοῖς Lk 2:50; cf. J 6:63.—8:40 (ἀλήθειαν λ. as Eph 4:25 below); 14:25; 15:11; 16:1, 4, 6. ἀνθρώποις λαλεῖ οἰκοδομὴν 1 Cor 14:3; w. πρὸς and *acc.* (Gen 18:19; Zech 8:16) λόγους. . . ἐλάλησα πρὸς ὑμᾶς Lk 24:44 (cf. Dt 10:4).—Ac 3:22; 11:14; 1 Th 2:2; w. ἐν and the *dat.* σοφίαν λαλοῦμεν ἐν τ. τελείοις *we discourse of wisdom among those who are mature* 1 Cor 2:6; w. μετά and the *gen.* λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησιόν αὐτοῦ Eph 4:25 (cf. Zech 8:16). ὅσα ἂν λαλήσω μετὰ σοῦ Hs 5, 3, 2. Cf. Hs *inscr.*—W. the speaking definitely characterized ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν J 16:25a. κατὰ ἄνθρωπον ταῦτα λαλῶ 1 Cor 9:8. ἐν ἐκκλησίᾳ θέλω πέντε λόγους τῷ νοί μου λαλῆσαι 14:19. πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν 2 Cor 7:14. ἀφόβως τὸν λόγον τ. θεοῦ λαλεῖν Phil 1:14. λ. τι εἰς τὰ ὦτά τινος *communicate someh. to someone personally* (cf. Dt 5:1) Hv 3, 8, 11 (cf. 4, 3, 6). λ. τι πρὸς τὸ οὖς *whisper someh. in someone's ear* (so that no one else hears it; cf. Jos., Ant. 6, 165) Lk 12:3.

3. In a number of passages the content of the speaking is introduced by λέγων (s. λέγω I 8a), just as in the OT (Gen 34:8; 41:9; 42:22; Ex 31:12; Lev 20:1) Mt 13:3; 14:27; 23:1; 28:18; J 8:12; Ac 8:26; Rv 4:1; 17:1 al. M-M. B.

λαλιά, ἄς, ἡ (Aristoph., mostly in an unfavorable sense=‘gossip, common talk’; so also Sb 2266, 13) in our lit. always in a good sense.

1. *speech, speaking* (Epict. 3, 16, 1; Himerius, Or. 64 [=Or. 18] superscription [of a speech by Himerius]; Ps.-Callisth. 1, 17, 3; Is 11:3; SSol 4:3; Job 33:1; 2 Macc 8:7; Jos., Bell. 2, 132; Test. Reub. 2:6) οὐκ εἰσὶν λόγοι οὐδὲ λαλιά there is neither word nor speech 1 Cl 27:7 (Ps 18:4). διὰ τ. σὴν λ. because of what you said J 4:42.

2. also of the manner of expressing oneself, *form of speech, way of speaking*.

a. *lit.*, of dialectal peculiarities Mt 26:73 (cf. Zahn, Einl. 13 19.—Similarly Ps.-Callisth. 2, 15, 7 of Alexander at the Persian court: ἡ φωνὴ αὐτὸν ἤλεγξε).—b. of the characteristic way in which Jesus spoke J 8:43. M-M.*

λαμά (𐤋𐤁𐤌, Aram. 𐤌𐤁𐤌) why? Mt 27:46 v.l.; Mk 15:34. M-M.*

λαμβάνω (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr., Sib. Or.) impf. ἐλάμβανον; fut. λήμψομαι (PTurin II 3, 48; POxy. 1664, 12; on the μ cf. Mayser 194f; Thackeray 108ff; Bl-D. §101 p. 64, Eng. p. 53; Mlt.-H. 106; 246f; Reinhold 46f; WSchulze, Orthographica 1894.—On the middle s. Bl-D. §77; 2 aor. ἔλαβον, imper. λάβε (Bl-D. §101 p. 64; Eng. p. 53; §13; Mlt.-H. 209 n. 1); pf. εἴληφα, 2 sing. εἴληφας and εἴληφες (Rv 11:17; W-S. §13, 16 note; Mlt.-H. 221), ptc. εἰληφώς; pf. pass. 3 sing. εἴληπται.

1. (more actively) *take*—a. *take in the hand, take hold of, grasp* ἄρτον (Diod. S. 14, 105, 3 ῥάβδον) Mt 26:26a; Mk 14:22a; Ac 27:35. τ. βιβλίον (Tob 7:14) Rv 5:8f. τ. κάλαμον Mt 27:30. λαμπάδας *take (in hand)* (Strattis Com. [V BC], fgm. 37 λαβόντες λαμπάδας) 25:1, 3. μάχαιραν *draw the sword* (Gen 34:25; Jos., Vi. 173) 26:52. Abs. λάβετε *take (this)* Mt 26:26b; Mk 14:22b.—*Take hold of (me)* GH 22=ISm 3:2.—ἔλαβε με ἡ μήτηρ μου τὸ ἅγιον πνεῦμα ἐν μιᾷ τῶν τριχῶν μου *my mother, the Holy Spirit, took me by one of my hairs* GH 5. λαβὼν is *some* used pleonastically to enliven the narrative, as in *class. Gk.*, but also in accord w. Hebr. usage (JViteau, Étude sur le Grec du NT 1893, 191; Dalman, Worte 16ff; Wlh., Einleitung 2 ‘ll, 14; Bl-D. §419, 1; 2; cf. Rob. 1127; s., e.g., Josh 2:4; Horapollo 2, 88 τοὺτους λαβὼν κατορύττει) Mt 13:31, 33; Mk 9:36; Lk 13:19, 21; J 12:3; Ac 9:25; 16:3; Hs 5, 2, 4. At times the ptc. can actually be rendered by the prep. *with* (Bl-D. §418, 5; Rob. 1127) λαβὼν τὴν σπεῖραν ἔρχεται *he came with a detachment* J 18:3 (cf. Soph., Trach. 259 στρατὸν λαβὼν ἔρχεται). λαβὼν τὸ αἷμα. . . τὸν λαὸν ἐρράντισε *with the blood he sprinkled the people* Hb 9:19. Freq. parataxis takes the place of the ptc. *constr.* (Bl-D. §419, 5) ἔλαβε τὸν Ἰησοῦν καὶ ἐμαστίγωσεν (instead of λαβὼν τ. Ἰ. ἐ.) *he had Jesus scourged* J 19:1. λαβεῖν τὸν ἄρτον. . . καὶ βαλεῖν *throw the bread* Mt 15:26; Mk 7:27. ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη *they divided his garments into four parts* J 19:23.—Also *fig.* ἀφορμὴν λ. *find opportunity* Ro 7:8, 11 (s. ἀφορμή); ὑπόδειγμα λ. *take as an example* Js 5:10; so also λ. alone, λάβωμεν Ἐνώχ 1 Cl 9:3.—Of the cross as the symbol of the martyr’s death *take upon oneself* Mt 10:38 (cf. Pind., Pyth. 2, 172 λ. ζυγόν). We may class here ἔλαβεν τὰ ἱμάτια αὐτοῦ *he put his clothes on* J 13:12 (cf. Hdt. 2, 37; 4, 78). Prob. *sim.* μορφὴν δούλου λ. *put on the form of a slave* Phil 2:7.—Of food and drink *take* (cf. Bel 37 Theod.) Mk 15:23. ὅτε ἔλαβεν τὸ ὄξος J 19:30. λαβὼν τροφὴν ἐνίσχυσεν Ac 9:19.—1 Ti 4:4 (s. 2 below) could also belong here.

b. *take away, remove* with or without the use of force τὰ ἀργύρια *take away the silver coins* (fr. the temple) Mt 27:6. τὰς ἀσθενείας diseases 8:17. τὸν στέφανον Rv 3:11. τὴν εἰρήνην ἐκ τῆς γῆς *remove peace from the earth* 6:4 (λ. τι ἐκ as UPZ 125, 13 ὃ εἴληφεν ἐξ οἴκου; 2 Ch 16:2).

c. *take (into one’s possession)* τι *some*th. τὸν χιτῶνα Mt 5:40. οὐδέν J 3:27. ἐαυτῷ βασιλείαν *obtain kingly power for himself* Lk 19:12 (cf. Jos., Ant. 13, 220). λ. γυναῖκα *take a wife* (Eur., Alc. 324; X., Cyr. 8, 4, 16; Gen 4:19; 6:2; Tob 1:9; Jos., Ant. 1, 253) Mk 12:19-21; Lk 20:28-31 (s. also the reading of ms D in 14:20; 1 Cor 7:28). Of his life, that Jesus voluntarily gives up, in order to *take possession of* it again on his own authority J 10:18a. ἐαυτῷ τ. τιμὴν λ. *take the honor upon oneself* Hb 5:4.—*Lay hands on, seize* w. acc. of the pers. who is seized by force (Hom.+; LXX) Mt 21:35, 39; Mk 12:3, 8. Of an evil spirit that seizes the sick man Lk 9:39 (cf. PGM 7, 613 εἴληπται ὑπὸ τοῦ δαίμονος; Jos., Ant. 4, 119 ὅταν ἡμᾶς τὸ τοῦ θεοῦ λάβῃ πνεῦμα).—Esp. of feelings, emotions *seize, come upon* τινά *someone* (Hom.+; Ex 15:15; Wsd 11:12; Jos., Ant. 2, 139; 14, 57) ἔκστασις ἔλαβεν ἅπαντας *amazement seized (them) all* Lk 5:26. φόβος 7:16. *Sim.* πειρασμός ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος 1 Cor 10:13.—Of hunting and fishing: *catch* (X., Cyr. 1, 4, 9; Aelian, V.H. 4, 14) οὐδέν Lk 5:5. *Fig.* εἴ τις λαμβάνει (ὑμᾶς) *if someone ‘takes you in’, takes advantage of you* (Field, Notes, 184f; CLatney, JTS 44, ‘43, 148) 2 Cor 11:20; δόλω τινά λ. *catch someone by a trick* 12:16.

d. *receive, accept* of taxes, etc. *collect* the two-drachma tax Mt 17:24; tithes Hb 7:8f; his portion of the fruit as rent Mt 21:34. τι ἀπό τινος *some*th. fr. *someone* (Plut., Mor. 209D, Aem. Paul. 5, 9) 17:25. παρὰ τῶν γεωργῶν λ. ἀπὸ τῶν καρπῶν *collect a share of the fruit fr. the vinedressers* Mk 12:2.—τι παρὰ τινος *some*th. fr. *someone* (Jos., Ant. 5, 275) οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λ. *the testimony which I receive is not from man or I will not let a man bear witness to me* (PSI 395, 6 [241 BC] σύμβολον λαβὲ παρ’ αὐτῶν=have them give you a receipt) J 5:34; cf. vs. 44; 3:11, 32f.

e. *take up, receive*—a. τινά *someone* εἰς into (Wsd 8:18) *lit.* εἰς τὸ πλοῖον *take someone (up) into the boat* J 6:21. εἰς οἰκίαν *receive someone into one’s house* 2J 10. εἰς τὰ ἴδια *into his own home* J 19:27. *Receive someone* in the sense of recognizing his authority J 1:12; 5:43a, b; 13:20a, b, c, d.—οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔλαβον Mk 14:65 does not mean ‘the servants took him into custody with blows’ (BWeiss, al.), but is a colloquialism (Bl-D. §198, 3 app. αὐτὸν κονδύλοις ἔλαβεν; Act. Jo. 90) *the servants treated him to blows* (cf. Moffatt), or even ‘got’ him w. blows (perh. a Latinism; Cicero, Tusc. 2, 14, 34 verberibus accipere. Bl-D. §5, 3b; cf. Rob. 530f); the v.l. ἔβαλον is the result of failure to recognize this rare usage.

β. τι *some*th. *fig.* τὰ ῥήματά τινος *receive someone’s words* (and use them as a guide) J 12:48; 17:8. τὸν λόγον

receive the teaching Mt 13:20; Mk 4:16 (for μετὰ χαρᾶς λ. cf. Pland. 13, 18 ἵνα μετὰ χαρᾶς σε ἀπολάβωμεν).—The OT is the source of λαμβάνειν πρόσωπον (s. πρόσωπον 1b, end) Lk 20:21; Gal 2:6; B 19:4; D 4:3.

f. choose, select πᾶς ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος who is chosen fr. among men Hb 5:1 (cf. Num 8:6; Am 2:11).

g. make one's own, apprehend or comprehend mentally or spiritually (class.) of the mystical apprehension of Christ (opp. κατελήφθη ὑπὸ Χριστοῦ) ἔλαβον (i.e. Χριστόν) I have made (him) my own Phil 3:12.

h. special constructions θάρσος λ. take courage s. θάρσος; πείραν τινος λ. try someth. (Pla., Prot. 342A; 348A, Gorg. 448A; X., Cyr. 6, 1, 28; Polyb. 1, 75, 7; 2, 32, 5; 5, 100, 10; Aelian, V.H. 12, 22; Dio Chrys. 50, 6; Dt 28:56; Jos., Ant. 8, 166) Hb 11:29 (this expr. has a different mng. in vs. 36; s. 2 below).—συμβούλιον λαμβάνειν consult (with someone), lit. 'take counsel', is a Latinism (consilium capere; cf. Bl-D. §5, 3b; Rob. 109) Mt 27:7; 28:12; w. ὅπως foll. 22:15; foll. by κατά τινος against someone and ὅπως 12:14; foll. by κατά τινος and ὥστε 27:1. οὐ λήψῃ βουλὴν πονηρὰν κατὰ τοῦ πλησίον σου D 2:6.

2. (more passively) receive, get, obtain abs. λαβὼν (of a hungry swine) when it has received someth. B 10:3. (Opp. αἰτεῖν, as Appian, fgm. [I p. 532-36 Viereck-R.] 23 αἰτεῖτε καὶ λαμβάνετε; PGM 4, 2172) Mt 7:8; Lk 11:10; J 16:24. (Opp. διδόναι as Thu. 2, 97, 4 λαμβάνειν μᾶλλον ἢ διδόναι. Ael. Aristid. 34 p. 645 D.; Herm. Wr. 5, 10b; Philo, Deus Imm. 57; Sib. Or. 3, 511) Mt 10:8; Ac 20:35; B 14:1; on the other hand in D 1:5 λ. rather has the 'active' sense accept a donation.—W. acc. of the thing τι someth. (Da 2:6) τὸ ψωμίον receive the piece of bread J 13:30. ὕδωρ ζωῆς δωρεάν water of life without cost Rv 22:17. μισθόν (q.v. 1) Mt 10:41a, b; J 4:36; 1 Cor 3:8, 14. Money: ἀργύρια Mt 28:15. ἀνὰ δηνάριον a denarius each Mt 20:9f; ἐλεημοσύνην Ac 3:3. βραχύ τι a little J 6:7; eternal life Mk 10:30 (Jos., C. Ap. 2, 218βίον ἀμείνω λαβεῖν); the Spirit J 7:39; Ac 2:38; cf. Gal 3:14; 1 Cor 2:12; 2 Cor 11:4; forgiveness of sin Ac 10:43; grace Ro 1:5; cf. 5:17; the victor's prize 1 Cor 9:24f; the crown of life Js 1:12 (cf. Wsd 5:16 λ. τὸ διάδημα); the early and late rain 5:7. ἔλεος receive mercy Hb 4:16. λ. τὸ ὄνομα τοῦ υἱοῦ (θεοῦ) receive the name of the Son of God (in baptism) Hs 9, 12, 4. διάδοχον receive a successor Ac 24:27 (cf. Pliny the Younger, Epist. 9, 13 successorem accipio). τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος let another man receive his position 1:20 (Ps 108:8). τόπον ἀπολογίας λ. (τόπος 2c) 25:16. λ. τι μετὰ εὐχαριστίας receive someth. w. thankfulness 1 Ti 4:4 (but s. above 1a, end.—On the construction with μετὰ cf. Libanius, Or. 63 p. 392, 3 F. μετὰ ψόγου λ.). τι ἔχεις ὃ οὐκ ἔλαβες; what have you that you did not receive? 1 Cor 4:7 (Alciph. 2, 6, 1 τί οὐ τῶν ἐμῶν λαβοῦσα ἔχεις;). Of punishments (cf. δίκην λ. Hdt. 1, 115; Eur., Bacch. 1312. ποινάς Eur., Tro. 360. πληγὰς Philyllius Com. [V BC] 11 K.; τιμωρίαν Jos., Ant. 14, 336) λ. περισσότερον κρίμα receive a punishment that is just so much more severe Mt 23:14 t.r.; Mk 12:40; Lk 20:47; cf. Js 3:1. οἱ ἀνθεστηκότες ἑαυτοῖς κρίμα λήμψονται those who oppose will bring punishment upon themselves Ro 13:2. πείραν τινος λ. become acquainted with, experience, suffer someth. (X., An. 5, 8, 15; Polyb. 6, 3, 1; 28, 9, 7; 29, 3, 10; Diod. S. 12, 24, 4 τὴν θυγατέρα ἀπέκτεινεν, ἵνα μὴ τῆς ὕβρεως λάβῃ πείραν; 15, 88; Jos., Ant. 2, 60; Preisigke, Griech. Urkunden des ägypt. Museums zu Kairo [11] 2, 11; 3, 11 πείραν λ. δαίμονος) μαστίγων πείραν λ. Hb 11:36 (the phrase in a different mng. vs. 29; s. 1h above).—Also used as a periphrasis for the passive: οἰκοδομὴν λ. be edified 1 Cor 14:5. περιτομήν be circumcised J 7:23. τὸ χάραγμα receive a mark=be marked Rv 14:9, 11; 19:20; 20:4. καταλλαγὴν be reconciled Ro 5:11. ὑπόμνησίν τινος be reminded of=remember someth. 2 Ti 1:5; λήθην τινος λ. forget someth. (Timocles Com. [IV BC], fgm. 6, 5 K.; Aelian, V.H. 3, 18 end, H. An. 4, 35; Jos., Ant. 2, 163; 202; 4, 304) 2 Pt 1:9; ἀρχὴν λ. be begun, have its beginning (Pla. et al.; Polyb. 1, 12, 9; Sext. Emp., Phys. 1, 366; Aelian, V.H. 2, 28; 12, 53; Dio Chrys. 40, 7; Philo, Mos. 1, 81 τρίτον [σημεῖον]. . . τὴν ἀρχὴν τοῦ γίνεσθαι λαβὼν ἐν Αἰγύπτῳ) Hb 2:3.—λ. τι ἀπὸ τινος receive someth. from someone (Epict. 4, 11, 3 λ. τι ἀπὸ τῶν θεῶν; Herm. Wr. 1, 30) 1J 2:27; 3:22. Also τι παρὰ τινος (Pisander Epicus [VI BC] in Athen. 11 p. 469C; Diod. S. 5, 3, 4 λαβεῖν τι παρὰ τῶν θεῶν.—παρὰ I 3b) J 10:18b; Ac 2:33; 3:5; 20:24; Js 1:7; 2J 4; Rv 2:28. λ. τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος receive security from Jason Ac 17:9 (s. ἱκανός 1c). λ. τι ὑπὸ τινος be given someth. by someone 2 Cor 11:24. λ. τι ἔκ τινος receive someth. fr. a large supply ἐκ τοῦ πληρώματος αὐτοῦ ἐλάβομεν χάριν from his fulness we have received grace J 1:16. ἐκ τοῦ πνεύματος αὐτοῦ ἐλάβετε Hs 9, 24, 4.—λ. ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν (s. ἀνάστασις 2a) Hb 11:35. M-M. B. 743.

Λάμεχ, ὁ indecl. (לֶמֶךְ, in pause) Lamech (Gen 4:18ff; 5:25ff; Philo; Test. Benj. 7:4.—En. 10, 1 Raderm. has Λέμεχ, but 106, 1; 4 al. Bonner Λάμεχ; Joseph. Λάμεχος, ου [Ant. 1, 79]), father of Noah; in the genealogy of Jesus Lk 3:36 (cf. 1 Ch 1:3).*

λαμπάς, ἄδος, ἡ (Aeschyl., Hdt.+; inscr., pap., LXX, Philo, Joseph., Sib. Or., loanw. in rabb.).

1. torch (in this mng. in trag.; Thu. 3, 24, 1; Polyb. 3, 93, 4; Herodian 4, 2, 10; Dit., Or. 764, 43; 50; 54; Sir 48:1; Jos., Ant. 5, 223; Sib. Or. fgm. 3, 44), so prob. J 18:3 w. φανοί (=lanterns; both articles together Dionys. Hal. 11, 40, 2; PLond. 1159, 59=Wilcken, Chrest. p. 493).—Celestial phenomena that resemble burning torches (Diod. S. 16, 66; Ps.-Aristot., De Mundo 4; Erot. Gr. fgm. pap. ed. BLavagnini '22, Herp. 47; PGM 4, 2939ff ἄστέρᾳ ὡς λαμπάδα) ἀστὴρ μέγας καίόμενος ὡς λαμπάς Rv 8:10 (Diod. S. 15, 50, 2 ὥφθη κατὰ τὸν οὐρανὸν ἐπὶ πολλὰς νύκτας λαμπὰς μέγας καίομεν; Artem. 2, 9 p. 92, 22 λαμπάδες ἐν οὐρανῷ καίομεναι). Cf. ἐπτά λαμπάδες πυρὸς καίομεναι ἐνώπιον τ. θρόνου 4:5 (λαμπάδες πυρὸς as Eutecnius 4 p. 39, 6; Gen 15:17; Na 2:5; Da 10:6; Philo, Rer. Div. Her. 311.—λαμπάδες καίομεναι as Artem. [see above]; Job 41:11).

2. lamp (so POxy. 1449 [III AD]; Jdth 10:22; Da 5:5 Theod.) w. a wick and space for oil Mt 25:1, 3f, 7f (acc. to FZorell, Verbum Domini 10, '30, 176-82; HAlmqvist, Plut. u. d. NT'46, 46 [Mor. 263F] the wedding torch [s. 1] is meant here); Ac 20:8. M-M. B. 484.*

λαμπηδών, όνος, ή (Hippocr. V 632 L.; Epicurus 45, 8 Us.; Diod. S. 3, 37, 9; Plut.; Aelian, N.A. 2, 8 p. 36, 16; Artem. 5, 90; Herm. Wr. 10, 4b; PGM 4, 531; Is 58:11 Aq.; Jos., Ant. 3, 207) *brightness, brilliance* Hs 9, 2, 2.*

λαμπρός, ά, όν (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) *bright, shining, radiant*.

1. of heavenly bodies (Hom.+; X., Mem. 4, 7, 7; EpJer 59; Test. Napht. 5:4) the sun (Philo, Somn. 2, 282) Hs 9, 17, 4. The morning star Rv 22:16.

2. of water, *clear, transparent* (Aeschyl., Eum. 695; X., Hell. 5, 3, 19) ποταμόν ύδατος ζωής λαμπρόν ώς κρύσταλλον Rv 22:1.

3. of garments, esp. white ones *bright, shining* (Od. 19, 234; Polyb. 10, 4, 8; 10, 5, 1; Dit., Syll.3 1157, 39f έν έσθήσιν λαμπραίς; Philo, De Jos. 105 λ. έσθής) ίματισμός λαμπρότατος *a brightly shining garment* Hv 1, 2, 2. έσθής Lk 23:11 (PJouon, Rech de Sc rel 26, '36, 80-5); Ac 10:30; Js 2:2f. στόλη (Jos., Vi. 334) GP 13:55. βύσσινον λ. καθαρόν Rv 19:8 (cf. Jos., Ant. 8, 72). λίνον καθαρόν λ. 15:6.

4. of other objects *gleaming, bright* stones Hv 3, 2, 4b; s 9, 3, 3; 9, 4, 6; 9, 6, 7f; 9, 8, 7; 9, 9, 3f; 9, 17, 3; 9, 30, 2 and 4. έπάρασα ράβδον τινά λαμπράν *as she lifted up a sort of glittering staff* Hv 3, 2, 4a.

5. *subst.* τά λαμπρά *splendor* (Philo, In Flacc. 165, Leg. ad Gai. 327), in which a rich man takes delight (cf. Jos., Ant. 12, 220) δωρεάς δοῦς λαμπράς Rv 18:14. M-M.*

λαμπρότης, ητος, ή (Hdt.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) *brilliance, splendor*.

1. *lit.* (X., An. 1, 2, 18 of the splendor of weapons; Jos., Ant. 12, 81) *brightness* of the sun (Vi. Aesopi W c. 115. Of a constellation Diod. S. 15, 50, 3) Ac 26:13.

2. *fig.*, of a mental or spiritual state, *someh.* like *joyousness, greatness of soul* (Polyb. 32, 8, 1; Diod. S. 2, 22, 3; 4, 10, 2; 4, 40, 1 ψυχής λαμπρότητι; Ep. Arist. 16; Jos., Ant. 11, 342) λ. έν δικαιοσύνη I Cl 35:2. M-M.*

λαμπρώς *adv.* (Aeschyl.+; Dit., Syll.3 545, 12; 1045, 15; PSI 406, 30; Jos., Ant. 6, 15al.) *splendidly* εύφραίνεσθαι καθ' ήμέραν λαμπρώς *fare sumptuously every day* Lk 16:19 (PGM 1, 111 έξαρτίσαι τὸ δείπνον λαμπρῶς; cf. δαπανάω 1). M-M.*

λάμπω *fut.* λάμπω; 1 *aor.* έλαμψα (Hom.+; LXX, En., Joseph., Test. 12 Patr., Sib. Or.; Christian inscr. in Dit., Or. 610, 1f [VI AD] φῶς σωτήριον έλαμψεν όπου σκότος έκάλυπτεν).

1. *lit.*—*a.* *shine, flash* (Jos., Ant. 3, 218) of a lamp Mt 5:15; lightning Lk 17:24.

b. *shine out, shine forth, gleam* (Charito 1, 9, 5 of a gleaming sword; Jos., Ant. 5, 284) light Ac 12:7; a star (cf. Isishymn. v. Andros [I BC] 23; Bar 3:34; Sib. Or. 3, 334 άστήρ λάμπει) IEph 19:2; sun (Archilochus [VII BC] 74, 4 Diehl2) GP 6:22. Of the face of the transfigured Jesus ως ό ήλιος (cf. EpJer 66; En. 14, 18; 106, 2; Test. Levi 18:4) Mt 17:2. Of the light that shone forth at creation by God's command 2 Cor 4:6a.

2. used *fig. w.* φῶς (cf. Pr 4:18; Tob 13:13 S; Is 9:1) *shine* λαμπάτω τ. φῶς ύμῶν έμπροσθεν τ. άνθρώπων Mt 5:16.—Of God, *prob.* *shine forth* θεός. . . ός έλαμψεν έν ταίς καρδίαις ήμῶν *God, who has shone in our hearts* 2 Cor 4:6b (*perh.* *reflect*, as PGM 13, 770 of the heavenly eyes of the divinity λάμποντες έν ταίς κόραις τ. άνθρώπων. GWMacRae, Anti-Dualist Polemic in 2 Cor 4:6? TU 102, '68, 420-31.—AOepke, TW IV 17-28 λάμπω and related words. M-M.*

λανθάνω 2 *aor.* έλαθον (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) *escape notice, be hidden abs.* (Jos., Bell. 3, 343) Mk 7:24; Lk 8:47; MPol 6:1.—λανθάνει τί τινα *someh.* *is hidden from someone, escapes someone's notice* (Hom.+; BGU 531 II, 13; POxy. 34 vers. III, 3; 1253, 22; Job 34:21 λέληθεν αυτόν ούδέν. Ep. Arist. 132; Jos., Vi. 83) IEph 19:1; 2 Pt 3:8. ούδέν λέληθεν αυτόν I Cl 21:3; cf. 27:6; IEph 14:1; 15:3; Pol 4:3. λανθάνειν αυτόν τούτων ού πειθομαι ούθέν *I cannot bring myself to believe that any of these things has escaped his notice* Ac 26:26.—That which escapes notice can also be expressed by a *ότι*-clause (X., Mem. 3, 5, 24; Isocr., Ep. 6, 12; Dio Chrys. 16[33], 37) λανθάνει αυτούς τούτο θέλοντας ότι *when they maintain this, it escapes their notice* (i.e. they forget) *that* 2 Pt 3:5 (s. *θέλω* 5). *Likew.* by the *ptc.* (Maximus Tyr. 4, 6b; Jos., Vi. 425; Bl-D. §414, 3; Rob. 1120) έλαθόν τινες (*sc.* *έαυτούς*) *ξενίσαντες άγγέλους some, without knowing it, have entertained angels* Hb 13:2 (cf. Hdt. 1, 44 φονέα του παιδός έλάνθανε βόσκων=he fed the murderer of his son without knowing it; X., Mem. 4, 3, 9 *al.*; Lucian, De Merc. Cond. 7 έλαθον γηράσαντες=they had grown old without noticing it). M-M.*

λαξευτός, ή, όν (Dt 4:49; Aq. Num 21:20; 23:14; Dt 34:1; Josh 13:20. Cf. Bl-D. §2) *hewn in the rock* μνήμα *a tomb* Lk 23:53. M-M.*

Λαοδίκεια, ας, ή (Strabo 12, 8, 16; inscr.; Sib. Or.) *Laodicea* a city in Phrygia (in Asia Minor) on the Lycus R. There was a large colony of Jews there (Jos., Ant. 14, 241ff; Schürer III 4 16f; 110, 37), and Christianity also took root at an early date. Col 2:1; 4:13, 15f. *Subscr.* of 1 and 2 Ti; Rv 1:11; 3:14.—Ramsay, Phrygia I 1, 32ff; 341f; I 2, 512; 542ff; Lghtf., Col 1ff.—Paul wrote a letter to the church at Laodicea, Col 4:16. Cf. Harnack, D. Adresse des Eph des Pls: SAB '10, 696-709; Gdspd., Introd. to the NT, '37, 114-24; CPAnderson, JBL 85, '66, 436-40.*

Λαοδικεύς, έως, ό (inscr.; Jos., Ant. 14, 241; Appian, Mithrid. 20 §78; 117 §573; Artem. 4, 1 p. 202, 8) *a Laodicean*, inhabitant of Laodicea in Phrygia Col 4:16. Cf. also the *superscr.* of Eph in Marcion. M-M.*

λαός, οἱ, ὁ (Hom.+; inscr.; pap. [here the pl. λαοί, Mayser 27; 29]; LXX, En., Philo, Joseph., Test. 12 Patr.; Sib. Or. 7, 119) *people*.

1. the people *gener.*—**a.** in the mass, *crowd* Lk 1:21; 3:15, 18; 7:1; 20:1; Ac 3:12; 4:1f; 13:15; 21:30. πᾶς ὁ λ. *the whole crowd, all the people* (Jos., Ant. 13, 201) Mt 27:25; Lk 8:47; 9:13; 18:43; 21:38; J 8:2; Ac 3:9, 11. Also ἅπας ὁ λ. (Jos., Ant. 7, 63; 211) Lk 3:21. ὁ λ. ἅπας (Jos., Ant. 6, 199; 8, 101) 19:48; GP 8:28. λ. ἱκανός Ac 5:37 *t.r.* πᾶν τὸ πλῆθος τ. λαοῦ Lk 1:10; cf. Ac 21:36. πλῆθος πολὺ τοῦ λαοῦ *a large crowd of people* Lk 6:17; 23:27.

b. the people distributively, *populace* Mt 27:64. ἐν τῷ λαῷ *among the people* Mt 4:23; Ac 6:8.

c. the people—**a.** in contrast to their leaders Mt 26:5; Mk 11:32 *v.l.*; 14:2; Lk 19:48; 20:6, 19, 26; 23:13; Ac 2:47; 4:17, 21; 5:26; 6:12; 12:4.

β. the people in contrast to the Pharisees and legal experts Lk 7:29.—**γ.** the people in contrast to the priests Hb 2:17; 5:3; 7:5, 27.—RMeyer, Der 'Am hā-'Āreš, Judaica 3, '47, 169-99.

2. *people* as nation (w. φυλή, ἔθνος, γλώσσα; cf. Da 3:4) Rv 5:9; 13:7; 14:6. **Pl.** (a Sibylline oracle in Appian, Maced. 2; En. 10, 21) 7:9; 10:11; 11:9; 17:15.—Lk 2:31. Of a monstrous animal θηρίον δυνάμενον λαοὺς διαφθεῖραι *a beast capable of destroying (whole) peoples* Hb 4, 2, 3.

3. the people of God—**a.** of the people of Israel ὁ λαός (*s.* also the Jewish inscriptions in Dit., Syll.3 1247; GKittel, ThLZ 69, '44, 13; En. 20, 5.—λαός of the native Egyptian population since III BC at least: UWilcken on UPZ 110, 100f) Ac 3:23; 7:17; 28:17; 2 Pt 2:1. Without the art. (Sir 46:7; Wsd 18:13) Jd 5; οὗτος ὁ λ. Mt 15:8; Mk 7:6 (both Is 29:13); Lk 21:23; B 9:3; 10:2; πᾶς ὁ λ. Lk 2:10 (here, however, the evangelist may have intended the word to have its universal sense: *all the people=everyone*); B 12:8. πᾶς ὁ λ. Ἰσραὴλ Ac 4:10. οἱ ἀρχιερεῖς τοῦ λ. Mt 2:4; 26:47; 27:1; τὸ πρεσβυτέριον τοῦ λ. Lk 22:66; οἱ ἄρχοντες τοῦ λ. Ac 4:8; B 9:3; UGosp 1. 6; οἱ πρῶτοι τοῦ λ. Lk 19:47. Opp. τὰ ἔθνη *Gentiles, heathen* (*s.* ἔθνος 2 and cf. Appian, Bell. Civ. 5, 67 §283 the contrast τὰ ἔθνη—τὴν Ἰταλίαν) Ac 26:17, 23; Ro 15:10 (Dt 32:43).—**W.** a *gen.* that denotes the possessor ([τοῦ] θεοῦ, αὐτοῦ, μου etc. Cf. Jos., Ant. 10, 12): λ. τοῦ θεοῦ Lk 1:68; Hb 11:25. ὁ λαός μου Ac 7:34 (Ex 3:7). Rv 18:4 (*pl.* verb with λαός in *sing.* as Περί ὕψους 23, 2 after a poet λαός. . . κελάδησαν).—Lk 7:16. λ. σου Ἰσραὴλ Lk 2:32. ὁ λ. μου ὁ Ἰσραὴλ Mt 2:6. ὁ λ. Ἰσραὴλ B 16:5. **Pl.** of the tribes of Israel (Jos., C. Ap. 2, 159, unless the *pl.* here means 'the people', as Hes., Or. 763f πολλοὶ λαοί; Aristoph., Equ. 163, Ran. 216; 677 πολλὸν λαὸν ὄχλον; Callim., Epigr. 47; Isyllus [III BC]; Coll. Alex. p. 133, 37 θεὸν ἀείσατε, λαοί=ἐνναέται Ἐπιδαύρου [inhabitants of Epidaurus]; Diod. S. 1, 45, 1; 3, 45, 6 διὰ τὴν τῶν λαῶν ἀπειρίαν=because of the inexperience of the people; 4, 67, 6; 5, 7, 6; 5, 48, 1 συναγαγεῖν τ. λαοὺς σποράδην οἰκοῦντας=gather the people who live in scattered places; 5, 59, 5 *al.*; Orph. Hymn. 34, 10 Q; Herm. Wr. 1, 27; PRev. 42, 17 [258 BC] γραφέτωσαν οἱ λαοί=the people are to submit a written statement; Jos., Ant. 18, 352; Basilus, Ep.: Migne, S. Gr. XXXII p. 481A; Theophanes, Chron. 172, 7 de Boor ἀπέθανον λαοὶ πολλοί) Ac 4:25 (Ps 2:1), 27; Ro 15:11 (Ps 116:1).

b. of the Christians Ac 15:14; 18:10; Ro 9:25 (Hos 2:25); Hb 4:9; 1 Pt 2:10; 1 Cl 59:4; 2 Cl 2:3; B 13:1ff. Prepared by Christ B 3:6; cf. Hs 5, 5, 2. Protected by angels 5, 5, 3; *specif.* entrusted to Michael 8, 3, 3; cf. 8, 1, 2.—Also in *pl.* (*s.* 3a, end) λαοὶ αὐτοῦ Rv 21:3; cf. Hs 8, 3, 2.—**λ.** εἰς περιποίησιν *a people (made) his own possession* 1 Pt 2:9. Also **λ.** περιούσιος (Ex 19:5) Tit 2:14; 1 Cl 64. **λ.** κατεσκευασμένος *a people made ready* Lk 1:17. **λ.** καινός B 5:7; 7:5.—OKern, ARW 30, '33, 205-7; EKäsemann, D. wandernde Gottesvolk '39; NA Dahl, D. Volk Gottes: E. Untersuchg. z. Kirchenbewusstsein des Urchristent. '41; HSahlin, D. Messias u. d. Gottesvolk '45; AOepke, D. neue Gottesvolk '50; HStrathmann u. RMeyer, TW IV 29-57. **M-M.** B. 1313; 1315.

λάρυγξ, γγος, ὁ (Eur.+; LXX; cf. Bl-D. §46, 4; Mlt.-H. 108) *throat, gullet* (*orig.* 'larynx'), **fig.** τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν (ἀνοίγω 1b) Ro 3:13 (Ps 5:10; 13:3).*

Λασαία, ας or Λασέα, ας (W-H.), ἡ Lasaea, a city on the south coast of the island of Crete. Ac 27:8. **M-M.***

λάσκω 1 *aor.* ἐλάκησα, *crash*, etc., erroneously thought to be the source of ἐλάκησεν Ac 1:18; *s.* λακάω.

λατομέω 1 *aor.* ἐλατόμησα; *pf. pass. ptc.* λελατομημένος (Antig. Car. 161; Posidonius: 87 fgm. 57 Jac.; Diod. S. et al.; Dit., Syll.3 1169, 25 [III BC] λατομήσας τ. πέτραν; PPetr. II 4(9), 3 [255 BC]; PCair. Zen. 296, 34 [III BC]; LXX; Artapanus in Euseb., Pr. Ev. 9, 27, 11; Jos., Ant. 8, 59).

1. *hew out of the rock* (2 Ch 26:10; 2 Esdr 19 [Neh 9]: 25) a grave (Is 22:16 μνημεῖον) Lk 23:53 *v.l.*

λελατομημένον ἐκ πέτρας Mk 15:46. **λ.** ἐν τῇ πέτρᾳ *cut in the rock* Mt 27:60.

2. *hew, shape* stones (1 Ch 22:2; Is 51:1) Hb 3, 5, 3; s 9, 3, 3; 9, 4, 5; 9, 5, 3; 9, 6, 8; 9, 7, 4; 9, 8, 2ff; 6; 9, 9, 3. **M-M.***

λατόμος, ου, ὁ (Ptolem., Apotel. 4, 4, 5; Pollux 7, 118; Dit., Or. 660, 3 [I AD]; PSI 423, 1; 37 [III BC]; PPetr. III 47 [a], 2al.; LXX; Jos., Ant. 11, 78) *stone-mason* Hs 9, 9, 2.*

λατρεία, ας, ἡ (Pind.+; LXX. On the cultic *t.t.* לַבְיָה cf. Elbogen 4) in *relig.* usage *service or worship (of God)* (Pla., Apol. 23B τοῦ θεοῦ, Phaedr. 244E; Sb 1934, 3 [?]; LXX; Philo, Ebr. 144 *al.*; Jos., Bell. 2, 409) Ro 9:4; λογική λ. 12:1 (*s.* λογικός). δικαιώματα λατρείας *regulations for worship* Hb 9:1. τὰς λ. ἐπιτελεῖν *perform the rites vs.* 6. λ. προσφέρειν τῷ θεῷ *offer a service to God* J 16:2. Of idolatry λ. θεῶν νεκρῶν D 6:3; cf. Dg 3:2. **M-M.***

λατρεύω *fut.* λατρεύσω; 1 *aor.* ἐλάτρευσα (*trag. et al.*; inscr., LXX, En., Philo, Sib. Or. 4, 104) *serve*, in our *lit.* only of the carrying out of *relig.* duties, *esp.* of a cultic nature, by human beings: λ. θεῷ (Eur., Ion 152; Plut., Mor. 405C; 407E; Philo, Spec. Leg. 1, 300 ὅλη τ. ψυχῇ. Cf. En. 10, 21) Mt 4:10; Lk 4:8 (both Dt 6:13); 1:74; Ac 7:7 (cf. Ex

3:12); 24:14; 27:23; Hb 9:14; Rv 7:15; 22:3; Pol 2:1. τῷ ὀνόματι (θεοῦ) 1 Cl 45:7; τῷ διαβόλῳ λ. *serve the devil* (in reality) ISm 9:1. Of the Jews λ. ἀγγέλοις PK 2 p. 14, 26. Of idolatry (Ex 20:5; 23:24; Ezk 20:32; En. 99, 7) Ac 7:42; Ro 1:25.—W. indication of the manner in which the service (τῷ θεῷ) is performed ἐν καθαρᾷ συνειδήσει *serve God w. a clear conscience* 2 Ti 1:3. (διὰ χάριτος) λ. εὐαρέστως τῷ θεῷ μετὰ εὐλαβείας καὶ δέους (in thankfulness) *serve God acceptably with reverence and awe* Hb 12:28. (τῷ θεῷ) λ. ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ *I serve God with my spirit in the gospel* Ro 1:9 (cf. Phil 3:3 v.l.).—Without the dat. of the one to whom the service is given: ἐν ἐκτενείᾳ νύκτα κ. ἡμέραν λ. *serve (God) earnestly night and day* Ac 26:7. νηστείας κ. δεήσεων λ. νύκτα κ. ἡμέραν *serve (God) night and day w. fasting and prayer* Lk 2:37. οἱ πνεύματι θεοῦ λατρεύοντες *those who worship by the Spirit of God* Phil 3:3 (Hkoester, NTS 8, '62, 320f: *work as a missionary in the Spirit of God*). ὁ λατρεύων *the worshiper* (who is concerned w. the rituals prescribed by the law) Hb 9:9; 10:2.—Hb also adds to λ. in the dat. the holy objects by means of which the priest renders service 8:5; 13:10.—WBrandt, Dienst u. Dienen im NT '31; CEB Cranfield, Interpretation 12, '58, 387-98; Breicke, NT Studies: TWManson memorial vol., '59, 194-209; HStrathmann, TW IV 58-66. M-M.*

λαχ- s. **λαγχάνω**.

λάχανον, ου, τό (Cratinus+; pap., LXX; Jos., Bell. 5, 437) *edible garden herb, vegetable* Mt 13:32; Mk 4:32. πᾶν λάχανον *every kind of garden herb* Lk 11:42.—Of one who is a vegetarian for religious reasons ὁ ἀσθενὼν λάχανα ἐσθίει *the one who is weak (in his convictions) eats (only) vegetables* Ro 14:2 (cf. the Neopythagoreans in Diog. L. 8, 38 ἐσθίουσι λάχανα; Philostrat., Vi. Apoll. 1, 8 λάχανα ἐσπεῖτο.—JHaußleiter, D. Vegetarismus in der Antike '35). M-M. B. 369.*

λαχμός, οὔ, ὁ *lot* (schol. on Soph., Aj. 1281; schol. on Eur., Hippol. 1057; schol. on Theocr. 8, 30; Etym. Mag. p. 519, 10; Eustath.) *λαχμὸν βάλλειν ἐπὶ τινι cast lots for someth.* GP 4:12.*

λε' numeral=35, Hs 9, 4, 3; 9, 5, 4; 9, 15, 4.*

Λεββαῖος, ου, ὁ (לֵבְיָ) *Lebbaeus*, in the list of apostles Mt 10:3 and Mk 3:18 as v.l. for Θαδδαῖος (q.v.).—Dalman, Worte 40; MLidzbarski, Handbuch der nordsem. Epigr. 1898, 301.*

λεγιών, ὄνος, ἡ (Lat. loanw.: legio, also in rabb. In Gk. since Diod. S. 26, 5; Nicol. Dam.: 90 fgm. 130 §132 Jac.; inscr. fr. the time of the triumvirs [fr. Ephesus, Jahreshefte des Österreich. Archäol. Inst. 2, 1899, Beiblatt, col. 83/4]; pap., fr. about the beginning of our era [BGU 1108, 5-3 BC; PLond. 256 recto (a), 3-15 AD]; Sib. Or. 8, 78. The spellings λεγεών [t.r.] and λεγιών [crit. editions] are about equally attested [s. the reff. in Hahn, Wortregister; Dit., Or. index]; cf. on this ThEckinger, D. Orthographie latein. Wörter in griech. Inschriften, Zürich Diss. 1892, 30; APMMeuwese, De rerum gestarum D. Augusti versione graeca, Diss. Amsterdam '20, 15; Bl-D. §41, 1; Mlt.-H. 76) a *legion*, numbering in the time of Augustus about 6,000 soldiers, usu. w. approx. an equal number of auxiliary troops. The angels divided into legions Mt 26:53 (for this concept cf. Maximus Tyr. 4, 4c after Pla., Phaedr. 26 p. 246E: Zeus with the heavenly στρατιά made up of eleven hosts [Maximus Tyr. 10, 9c the souls of good men are counted as members of the στρατιά θεῶν]; Aristodem. [IV AD]: 104 fgm. 1, 8 Jac.: at Salamis οἱ θεοὶ συνεμάχησαν τ. Ἑλλησιν. . . κονιορτὸν ὡς δισμυρίων ἀνδρῶν). As the name of a demon Mk 5:9, 15 (ὁ λ. here is explained by the fact that the demon was masculine: cf. correspondingly Dio Chrys. 46 [63], 1 ἡ δαίμων); Lk 8:30.—HPreisker, TW IV 68f. M-M.*

λέγω (Hom.+; on the mng. of the word ADebrunner, TW IV 71-3) *impf.* ἔλεγον (3 pl. ἔλεγον s. Bl-D. §82 app.; Mlt.-H. 194; KBuresch, RhM 46, 1891, 224). Only *pres.* and *impf.* are in use; the other tenses are supplied by εἶπον (q.v., also Bl-D. §101 p. 46; Mlt.-H. 247); *say* (so very rarely in Hom. and Hes., more freq. in Pind.; the usual word since the Attic writers; *inscr.*, *pap.*, LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr., Sib. Or.).

I. gener. *utter in words, say, tell, give expression to orally, but also in writing.*

1. w. an indication of what is said—**a.** in the acc. ταύτην τ. παραβολήν Lk 13:6. (τὴν) ἀλήθειαν (Teles p. 4, 14) J 8:45f; Ro 9:1; 1 Ti 2:7. ἀληθῆ (cf. Herodian 4, 14, 4) J 19:35. παροιμίαν οὐδεμίαν 16:29. τί καινότερον Ac 17:21 (w. ἀκούω as Pla., Prot. 310A; Dio Chrys. 3, 28; 4, 37). τί λέγουσιν *what they say* Mt 21:16; cf. Lk 18:6; 1 Cor 14:16. τί λέγω; *what shall I say?* Hb 11:32. ὁ λέγει Lk 9:33; cf. 2 Ti 2:7; Phlm 21. ἃ λέγουσιν 1 Ti 1:7. ταῦτα (τοῦτο) λ. (Jos., Vi. 291) Lk 9:34; 11:45b; 13:17; J 2:22; τοιαῦτα λ. Hb 11:14. τὸ αὐτὸ λέγειν *be in agreement* (not only in words: Thu. 4, 20, 4; 5, 31, 6; Polyb. 2, 62, 4; 5, 104, 1; Jos., Ant. 18, 375; 378) 1 Cor 1:10.—Also τινὶ *tell someone someth.* παραβολὴν αὐτοῖς Lk 18:1. μυστήριον ὑμῖν 1 Cor 15:51. τ. ἀλήθειαν ὑμῖν J 16:7. ὁ λέγω ὑμῖν Mt 10:27. μηδενὶ λ. τοῦτο Lk 9:21. οὐδὲν αὐτῷ λέγουσιν *they say nothing to him* J 7:26. ταῦτα ἔλεγον ὑμῖν 2 Th 2:5.—τί πρὸς τινα: παραβολὴν πρὸς αὐτοῦς Lk 5:36; cf. 14:7; 20:9.—24:10; 11:53 v.l.

b. expressed in some other way—**a.** by direct discourse or direct question *fol.*, mostly *abs.* (extremely freq.) Mt 9:34; 12:44; Mk 3:30; Lk 5:39; J 1:29, 36; 1 Cor 12:3; Js 4:13. Also *oft.* introduced by recitative ὅτι Mt 9:18; Mk 1:15; 2:12; 3:21f; 5:28; 6:14f, 35; 7:20; Lk 1:24; 4:41; 17:10; 21:8 v.l.; J 6:14; 7:12; 8:33; Ac 2:13; 11:3 and *oft.*—καὶ ἔλεγεν Mk 4:21, 24, 26, 30 *may=he used to say* (so that they might memorize): WGEssame, ET 77, '66, 121.

β. by indirect discourse or indirect question *fol.*; *abs.* Mt 21:27; Mk 11:33c; Lk 20:8.—Introduced by ὅτι (Diod. S. 11, 4, 3; 11, 6, 2; 14, 4, 3; Petosiris, fgm. 14c; Jos., Bell. 4, 543) Lk 22:70; Ac 20:23.—In acc. w. *inf.* τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τ. υἱὸν τ. ἀνθρώπου; Mt 16:13; cf. vs. 15; Lk 9:20; 11:18; 23:2b; 24:23b; J 12:29a; Ac 4:32;

8:9; 17:7.—**W.** the **inf.** only Lk 24:23a; Js 2:14; 1J 2:6, 9.

2. w. indication of the **pers.** or thing about which **someh.** is said, or that is meant by **someh.**—**a.** by a **prep.** περί τινος (**Soph.**, **Thu.**+) οἱ Φαρισαῖοι ἔγνωσαν ὅτι περὶ αὐτῶν λέγει *the Pharisees perceived that he was talking about them* Mt 21:45. λέγει περὶ αὐτοῦ *he said concerning him* J 1:47; **cf.** 2:21; 11:13; 13:18, 22. εἰς τινα (**Eur.**, **Med.** 453; **X.**, **Mem.** 1, 5, 1) Ac 2:25; Eph 5:32. ἐπὶ τινα Hb 7:13. πρὸς τινα Lk 12:41; Hb 1:7.

b. by the **acc.** alone *mean someone* or *someh.* (**Demosth.** 18, 88; **Diod. S.** 15, 23, 5; **Phalaris**, **Ep.** 142, 1 ἦν λέγω; **Ael. Aristid.** 48, 35 K.=24 p. 474 D.: τὸν Φιλάδελφον λέγων; **Aelian**, **N. An.** 8, 3 ὁ δὲ λέγω, τοιοῦτόν ἐστιν, **V.H.** 3, 36; **Lucian**, **Dial. Deor.** 3; 10, 2; 2 **Macc** 14:7; **Jos.**, **Ant.** 6, 86) τ. ἄνθρωπον τοῦτον ὃν λέγετε *this man whom you mean* Mk 14:71. ἔλεγεν τὸν Ἰουδαν J 6:71. συνείδησιν λέγω οὐχὶ τὴν ἑαυτοῦ *I mean not your own conscience* 1 Cor 10:29. τοῦτο δὲ λέγω *but this is what I mean* Gal 3:17; **cf.** 1 Cor 1:12a (**Ptolem.**, **Apotel.** 2, 3, 12; 2, 11, 1 λέγω δέ. . . but I mean).—Mt 26:70; Mk 14:68; Lk 22:60.

3. w. an indication of the one to whom **someh.** is said (on the synoptics and Ac **s.** **W.** Larfeld, *Die ntl. Ev.* '25, 237f); mostly in **dat.** (**Aeschyl.**, **Ag.** 103; **Herodas** 4, 42 σοι; **POxy.** 413, 99; **s.** also 1a above) Mt 8:7; Mk 2:8, 17f; Lk 3:7; 5:24; J 1:39, 41, 43 and **oft.**—πρὸς τινα (**Epict.** 2, 17, 34 πρὸς ἄλλους ἐρεῖς; **s.** also 1a above) Mk 4:41; 16:3; Lk 4:21; 8:25 (λ. πρὸς ἀλλήλους as **Jos.**, **Ant.** 2, 108; 9, 239); 9:23; 12:1; 16:1; J 2:3; 3:4; Ac 2:12; 28:4. μετὰ τινος: ἔλεγον μετ' ἀλλήλων *they said to each other* J 11:56.

4. in other (**cf.** 1a, 2a, 3) **prep.** uses ἀφ' ἑαυτοῦ (=ἀπὸ σεαυτοῦ **v.l.**) σὺ τοῦτο λέγεις; *do you say this of your own accord?* J 18:34. εἰς τινα *against someone* Lk 22:65. τί περὶ τινος *say someh. about or concerning someone* J 1:22; Ac 8:34; Tit 2:8. λ. περὶ τοῦ ἱεροῦ, ὅτι *say, with reference to the temple, that* Lk 21:5. τί σὺ λέγεις περὶ αὐτοῦ, ὅτι; *what have you to say about him, since?* J 9:17b (λ. τί περὶ τινος ὅτι as **Jos.**, **Bell.** 7, 215). τινὶ περὶ τινος *say to someone about someone w. direct discourse foll.* Mt 11:7. Also πρὸς τινα περὶ τινος (**Jos.**, **C. Ap.** 1, 279 πρὸς αὐτὸν περὶ Μωϋσέως) Lk 7:24. πρὸς τινα ἐπὶ τινος *bring charges against someone before someone* Ac 23:30 (λ. ἐπὶ τινος as **Jos.**, **Vi.** 258). λ. ὑπὲρ τινος *say (someh.), speak in someone's defense* 26:1.

5. in connection **w.** adverbs and **adv.** exprs.: Λυκαονιστὶ λ. *say in (the) Lycaonian (language)* Ac 14:11. καλῶς *correctly* (**X.**, **Mem.** 2, 7, 11; 3, 3, 4; **Ep. Arist.** 125; 196) J 8:48; 13:13. ὡσαύτως *in the same way* Mk 14:31. ἀληθῶς λέγω ὑμῖν *truly, I tell you* Lk 12:44; 21:3. κατὰ ἄνθρωπον (**s.** ἄνθρωπος 1c) Ro 3:5; Gal 3:15. κατὰ συγγνώμην, οὐ κατ' ἐπιταγὴν (**s.** ἐπιταγή) 1 Cor 7:6; **cf.** 2 Cor 8:8. καθ' ὑστέρησιν Phil 4:11.

6. w. emphasis on a certain kind of saying: φωνῇ μεγάλῃ *in a loud voice* Rv 5:12; 8:13. Also ἐν φωνῇ μεγάλῃ 14:7; 9. **Opp.** ἐν τῇ καρδίᾳ (**cf.** Ps 13:1) 18:7. Also ἐν ἑαυτῷ Mt 3:9; 9:21; Lk 3:8; 7:39, 49.

7. in quotations **fr.** scripture (but **s.** also **Epict.** 1, 28, 4 ὡς λέγει Πλάτων with a quotation) Ἡσαΐας λέγει *Isaiah says* Ro 10:16, 20; 15:12. Μωϋσῆς λέγει 10:19. Δαυὶδ λέγει 11:9. ἡ γραφὴ λέγει (**Paus.** 2, 16, 4 τὰ ἐπη λέγει=the epic poets say) 4:3; 10:11; Gal 4:30; 1 Ti 5:18; Js 4:5; **cf.** 2:23; 2 Cl 14:2. In the case of the **quot.** formula λέγει without the **subj.** expressed, ἡ γραφὴ or ὁ θεός is easily understood (**BI-D.** §130, 3; **Rob.** 392.—On the omission of the **subj.** **cf.** **Epict.** 1, 24, 12 λέγει σοι 'θεὸς κτλ.'=someone says to you). It could **prob.** be translated indefinitely *it says*: Ro 15:10; 2 Cor 6:2; Gal 3:16; Eph 4:8; 5:14. ὁ θεός is obviously the **subj.** (**Clearch.**, **fgm.** 69c; **Epict.** 1, 1, 10 λέγει ὁ Ζεὺς, followed by a divine revelation to **Epictetus**) Hb 5:6. λέγει ὁ κύριος 2 Cl 13:2; **cf.** Hb 8:8-10. **W.** the passage more definitely indicated (**schol.** on **Pind.**, **Ol.** 7, 66 ἐν τοῖς Μουσαίου λέγεται; **schol.** on **Apollon. Rhod.** 3, 1179 **Wendel v.l.** ἐν τῇ γ' τῆς Μουσαίου Τιτανογραφίας λέγεται ὡς) ἐν Ἠλίᾳ. . . λέγει ἡ γραφὴ Ro 11:2 (**Epict.** 2, 17, 34 τί λέγει Χρῦσιππος ἐν τοῖς περὶ τοῦ ψευδομένου). Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν Lk 20:42 (**Epict.** 2, 19, 14 Ἑλλάνικος λέγει ἐν τοῖς Αἰγυπτιακοῖς with **quot.**). ἐν τ. Ὡσηὲ λέγει Ro 9:25. λέγει ἐν τῷ Ἡσαΐᾳ 2 Cl 3:5; **cf.** ἐν Δαυὶδ Hb 4:7. ὁ νόμος λέγει (**cf.** **Pla.**, **Crito** 12 p. 50C; **Epict.** 3, 24, 43 τί γὰρ λέγει; [**i.e.** ὁ νόμος θεοῦ]) 1 Cor 14:34. λέγει τὸ πνεῦμα τὸ ἅγιον Hb 3:7. Of words of Jesus: λέγει ὁ κύριος ἐν τῷ εὐαγγελίῳ 2 Cl 8:5. λέγει ὁ κύριος 5:2; 6:1. λέγει αὐτός (**i.e.** ὁ Χριστός 2:7) 3:2. λέγει 4:2.

8. Hebraistic, though by no means limited to the OT (**cf.** **EKieckers**, **IndogF** 35, '15, 34ff; **BI-D.** §420; **Mlt.-H.** 454), is the **freq.** use of λ. to introduce

a. direct discourse (like לְקַדְּמָה), even though it is preceded by a verb of saying, or one that includes the idea of saying. **Esp.** λέγων is so used, as in the **LXX**, **e.g.** after ἀναβοᾶν, ἀνακράζειν (Mk 1:23; **cf.** **Phlegon**: 257, **fgm.** 36, 3, 9 **Jac.** ἀνεκεκράγει λέγων), ἀπαγγέλλειν, ἀποκρίνεσθαι, ἀρνεῖσθαι, βοᾶν, γογγύζειν, διαγογγύζειν, διαμαρτύρεσθαι, διαστέλλεσθαι, διαλογίζεσθαι, διδάσκειν, δοξάζειν, εἰπεῖν Mt 22:1; Lk 12:16; 20:2 (**cf.** **BI-D.** §101, p. 46; **cf.** **Rob.** 882f; **Kieckers**, **loc. cit.** 36f), ἐμβριμᾶσθαι, ἐντέλλεσθαι, ἐπερωτᾶν, ἐπιτιμᾶν, ἐπιφωνεῖν, ἐρωτᾶν, κατηγορεῖν, κηρύσσειν, κράζειν, κραυγάζειν, λαλεῖν, μαρτυρεῖν, μεριμνᾶν, παραινεῖν, παρακαλεῖν, παρατιθέναι παραβολήν, προσεύχεσθαι, προσφωνεῖν, προφητεύειν, συζητεῖν, συλλαλεῖν, φωνεῖν, ψευδομαρτυρεῖν; **s.** these entries. Also after such verbs as denote an action accompanied by a statement of some kind: ἄγγελος κυρίου. . . ἐφάνη αὐτῷ λέγων *appeared to him and said* Mt 1:20; **cf.** 2:13; προσεκύνη αὐτῷ λ. *fell before him and said* 8:2; 9:18; **cf.** 14:33. ἄπτεσθαι 8:3; 9:29. ἔρχεσθαι Mk 5:35; Lk 18:3; 19:18 **al.**; **cf.** Lk 1:66; 5:8; 8:38; 15:9; Ac 8:10, 19; 12:7; 27:23f; 1 Cor 11:25 **al.**

b. the content of a written document (2 Km 11:15; 4 Km 10:6.—1 **Macc** 8:31; 11:57; **Jos.**, **Ant.** 11, 26) ἔγραψεν λέγων (=כָּתַבְתִּי לְקַדְּמָה) *he wrote as follows* Lk 1:63.

c. orders or instructions to be carried out by other persons: ἔπεμψεν λέγων *he sent and had them say* Lk 7:19. ἀπέστειλεν λ. (**Judg** 11:14f; **Jdth** 3:1) Mt 22:16 **v.l.**; 27:19; Lk 7:20; 19:14; J 11:3. If the persons carrying out the orders are named, the **ptc.** can refer to them Mt 22:16, text.

d. When it is used **w.** the **ptc.** λ. appears in its finite forms ἐμπαίζοντες ἔλεγον *they mocked and said* Mt 27:41. προσελθὼν αὐτῷ λέγει *he approached him and said* Mk 14:45. διαρήξας. . . λέγει *he tore his clothes as he said* vs. 63; **cf.** vs. 67; 15:35; Lk 6:20; J 1:36; Hb 8:8a **al.**—Also pleonastically ἀποκριθεὶς λέγει *he answered* Mk 8:29b; 9:5, 19; 10:24; 11:22; Lk 3:11; 11:45; 13:8. κράξας λέγει *he cried out* Mk 5:7; 9:24.

9. Now and then short exprs. with λ. are inserted as parentheses (Bl-D. §465, 2; Rob. 434): πολλοί, λέγω ὑμῖν, ζητήσουσιν *many, I tell you, will seek* Lk 13:24. ἐν ἀφροσύνῃ λέγω 2 Cor 11:21b. ὡς τέκνοις λέγω 6:13.

10. **ptc. w.** the article τὰ λεγόμενα *what was said* (Ep. Arist. 215; 298; Jos., Ant. 3, 85; 207) Lk 18:34. προσεῖχον τ. λεγομένοις ὑπὸ τ. Φιλίππου (προσέχω 1aβ) Ac 8:6 (προσέχ. τοῖς λεγ. as Jos., Ant. 13, 303; τὰ λ. ὑπὸ τινος as Bell. 7, 56; 423; Esth 3:3, also Nicol. Dam.: fgm. 24, p. 408, 19 ὑπὸ τῶν μάντεων; fgm. 30 p. 417, 23 Jac.; Epict. 1, 18, 1; Dit., Syll.3 679, 85). τὰ ἢ λεχθέντα ἢ πραχθέντα (Ps.-Libanius, Charact. Ep. p. 48, 18; 64, 18; Jos., C. Ap. 1, 55) Papias in Euseb., H.E. 3, 39, 15 (=Geb., Harn., Zahn 15, p. 72, 17).

II. in the specific sense—I. of special forms of saying—a. **ask w. direct question foll.**: Mk 9:14; 15:1; 18:1; Mk 5:30f. ὁ διδάσκαλος λέγει *the Master asks* 14:14. **W. dat.** of the pers. and a direct question foll.: Mt 9:28a; 15:34; 16:15; 20:6.

b. **answer** (Lucian, Syr. Dea 18) Mt 17:25; Mk 8:24; J 1:21; 18:17b. **W. dat.** of the pers. and direct discourse: Mt 4:10; 8:26; 9:28b; 14:17; 15:33; 18:22; 19:7, 20 al. **W. dat.** of the pers. and direct discourse introduced by ὅτι Mt 19:8.

c. **order, command, direct, enjoin, recommend** more or less emphatically (Syntipas p. 9, 4; Num 32:27) τὶ *someh.* 2 Cl 6:4. ἃ λέγω Lk 6:46. τί τινα *command someone* (to do) *someh.* ὃ τι ἂν λέγῃ ὑμῖν J 2:5b; cf. Ac 21:23 (s. Num 32:31). ὃ ὑμῖν λέγω, πᾶσιν λέγω, γρηγορεῖτε *the order I give to you I give to everyone: be on your guard!* Mk 13:37. **Gener. w. dat.** of the pers. and direct discourse foll.: Mt 5:44; 6:25; 8:4, 9; 26:52; Mk 3:3, 5; 5:8; 6:10; Lk 6:27; 7:8; J 2:7f. **W. dat.** of the pers. and **inf. foll.** Rv 10:9; 13:14; **w.** an **inf.** and a negative *forbid* (X., An. 7, 1, 40) Mt 5:34, 39.—Here belongs χαίρειν τινὶ λέγειν (Epict. 3, 22, 64) *extend a greeting to someone*, since the greeting consists in saying χαῖρε=‘may you prosper’ 2J 10f. **W. ἵνα foll.** *recommend that, tell to* τῷ λαῷ λέγων. . . ἵνα πιστεύσωσιν Ac 19:4. οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ *I do not recommend that anyone should pray about that* (sin) 1J 5:16. **W. inf. foll.** Ro 2:22.—τάδε λέγει is the formal style of one who is giving an order (introductory formula for the edicts of the Persian kings [Inscr. v. Magnes. 115]; in the OT a favorite method of introducing a prophetic statement [Thackeray p. 11]) Ac 21:11; Rv 2:1, 8, 12, 18; 3:1, 7, 14 (cf. GAGerhard, Philol. 64, ’05, 27ff; Thieme 23; GRudberg, Eranos 11, ’11, 177f; LLafoscade, De epistulis imperatorum ’02, 63; 77).

d. **assure, assert; w.** direct discourse foll. **Esp.** in the formulas λέγω σοι, λ. ὑμῖν, ἀμῆν (ἀμήν) λ. ὑμῖν Mt 11:22; 12:31; 19:24; 23:39; Mk 11:24; Lk 4:25; 7:9, 28; 9:27.—Mt 5:26; 6:2, 5; 8:10; Mk 3:28; 9:41; 10:15; Lk 4:24; 18:17, 29; 23:43; J 1:51; 3:3, 5, 11; 5:19, 24f; 6:26, 32 al.

e. **maintain, declare, proclaim** as teaching, **w.** direct discourse foll.: Gal 4:1; 1J 2:4. **Foll. by acc. and inf.** (X., Symp. 5, 5) Mt 22:23; Mk 12:18; Lk 20:41; 23:2b; Ro 15:8; 2 Ti 2:18. **Foll. by ὅτι** and direct discourse Mk 12:35b; 1 Cor 15:12. **W. dat.** of the pers. and direct discourse after ὅτι Mt 5:20, 22, 28, 32; 8:11 al. **Someh.** like *interpret eis w. ref.* to Eph 5:32.—σὺ λέγεις (that is what) *you maintain* Mt 27:11; Mk 15:2; Lk 23:3 (cf. σὺ εἶπας Mt 26:25 and s. εἶπον 1). Cf. also Lk 22:70; J 18:37 (s. OMerlier, Rev. des Étud. Grecques 46, ’33, 204-9; Gdspsd., Probs. 64-8 [strong affirmative, yes]; MSmith, JBL 64, ’45, 506-10 [intentionally ambiguous, *so you say*, Tannaitic Parallels to the Gospels, ’51, 27-30]; DRCatchpole, NTS 17, ’70/’71, 213-26). τί λέγει ἡ γνώσις; *what does Gnosis teach* about this? with the answer in direct discourse B 6:9 (cf. Epict. 3, 13, 11 καὶ τί λέγει [i.e., ὁ λόγος ὁ τῶν φιλοσόφων=philosophy]; direct discourse follows).

f. of written communications (Hdt. 3, 40; 122; 8, 140; UPZ 68, 5 [152 BC]; Jos., Ant. 13, 80) 1 Cor 6:5; 7:6; 15:51; 2 Cor 6:13; 8:8; Gal 5:2; Phil 4:11; Col 2:4; Phlm 21, al. in Paul.

2. **speak, report, tell of someh.** (Diog. L. 1, 31) τινὶ *to someone* Mk 7:36. τὶ *about someh.* (X., Cyr. 1, 2, 16 νῦν λέξομεν τὰς Κύρου πράξεις) τὴν ἔξοδον αὐτοῦ *of his death* (lit., *departure*) Lk 9:31. τὰ περὶ τ. βασιλείας Ac 1:3. τὰ γινόμενα ὑπ’ αὐτῶν αἰσχρόν ἐστιν καὶ λέγειν *it is a disgrace even to speak of the things they do* Eph 5:12 (Demosth. 10, 27 ὁ. . . οὔτε λέγειν ἄξιον). τινὶ περὶ τινος *bring a report about someone to someone* Mk 1:30; 8:30. **Likew.** τινὶ τινα Phil 3:18.

3. **call, name** (Aeschyl.+) **w. double acc.** (Epict. 2, 19, 19 τί Στωικὸν ἔλεγεσ σεαυτόν; Diog. L. 8, 88 τὴν ἡδονὴν λέγειν τὸ ἀγαθόν=call pleasure the [real] good; 2 Macc 4:2) τινὰ τι *describe someone as someh.* τί με λέγεις ἀγαθόν; *why do you call me good?* Mk 10:18; Lk 18:19. Δαυὶδ λέγει αὐτὸν κύριον *David calls him Lord* Mk 12:37. πατέρα ἰδὼν ἔλεγεν τὸν θεόν *he called God his Father* J 5:18. οὐκέτι λέγω ὑμᾶς δούλους *I no longer call you slaves* 15:15; cf. Ac 10:28; Rv 2:20. **Pass.** *be called, named* Mt 13:55; Hb 11:24. ὁ λεγόμενος *the so-called* (Epict. 4, 1, 51 οἱ βασιλεῖς λεγόμενοι; Socrat., Ep. 14, 7 ὁ λ. θάνατος) λεγόμενοι θεοὶ *so-called gods* 1 Cor 8:5 (Herm. Wr. 2, 14 the λεγόμενοι θεοὶ in contrast to μόνος ὁ θεός. Somewhat differently Jos., Ant. 12, 125 Ἀντίοχος ὁ παρὰ τοῖς Ἑλλησιν θεὸς λεγόμενος). οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λ. περιτομῆς *those who are called ‘the uncircumcised’* (i.e. Gentiles) *by the so-called circumcision* (i.e. Jews) Eph 2:11. ὁ λεγόμενος (Bl-D. §412, 2; Rob. 1107. Cf. BGU 1117, 9 [13 BC]; PRyl. 133, 11; 137, 19; 2 Macc 12:17; 14:6; 3 Macc 1:3) *who is called*. . . Mt 1:16; 27:17; *whose surname is* (Appian, Liby. 49 §213 Ἄνων ὁ μέγας λεγόμενος; Jos., Ant. 13, 370, Vi.4) 10:2; Col 4:11; *by name* Mt 9:9; 26:3, 14; 27:16; Mk 15:7; Lk 22:47; J 9:11.—Of things: of the name of a star Rv 8:11. Of place-names (BGU 326, 19 [II AD]; 2 Macc 9:2; 12:21) Mt 2:23; 26:36; J 4:5; 11:54; 19:13; Ac 3:2; 6:9; Hb 9:3. Of the local, vernacular name λ. Ἐβραϊστὶ J 19:17b.—In the transl. of foreign words (*which*) means: ὃ ἐστιν κρανίου τόπος λεγόμενος *‘Place of a Skull’* Mt 27:33b. Cf. also J 4:25; 11:16; 20:24; 21:2. Also ὃ λέγεται 20:16. ὃ λ. μεθερμηνευόμενον *which, when translated, means* 1:38. ἡ διερμηνευομένη λέγεται Ac 9:36.—Other **exx.** of the significance *mean* (Aeschyl.+) are 1 Cor 10:29; Gal 4:1; 2 Cl 6:4; 8:6.—ADebrunner, HKleinknecht, OProcksch, Gerh Kittel, TW IV 69-147: λέγω, λόγος, ῥῆμα, λαλέω. M-M. B. 1253f; 1257; 1277.

λεῖμμα, ατος, τό (Hdt. 1, 119; Plut., Mor. 78A; W-H. read λίμμα.—PTebt. 115, 2 [115/13 BC] τὸ γεγονὸς [=ὅς] λίμμα [Mayser p. 843]; 4 Km 19:4 ἡ λίμματος [Thackeray p. 84]; W-S. §5, 13e) *remnant* λ. κατ’ ἐκλογὴν χάριτος γέγονεν *there is a remnant chosen by grace* Ro 11:5 (cf. CD 1, 4).—JoachJeremias, D. Gedanke des

‘Heiligen Restes’ usw., ZNW 42, ’49, 154-94.—VHertrich and GSchrenck, TW IV 198-221; λείμμα and related words. M-M.*

λείως, α, ον (Hom.+; Dit., Syll.3 972, 119; BGU 162, 5; 781 II, 15; LXX; En. 22, 2; Ep. Arist. 76; Philo; Jos., Ant. 15, 400) smooth, level of a road (opp. τραχύς rough, as X., Mem. 3, 10, 1; Philo, Abr. 239) Lk 3:5 (Is 40:4 v.l.). M-M. B. 1068.*

λειποτακτέω or λιποτακτέω milit. t.t. leave the ranks, desert (Plut., Mor. 241A; Polemo, Decl. 2, 44 p. 31, 17; PLeipz. 45, 18; 46, 15; PLond. 1247, 14; 4 Macc 9:23) fig. turn away (Philo, Gig. 43) ἀπό τινος from *some*th. ἀπὸ τοῦ θελήματος (θεοῦ) 1 Cl 21:4.*

λείπω 2 aor. ἔλιπον, subj. 3 sing. λίπη Tit 3:13 v.l. (Hom.+; inscr., pap., LXX, Joseph., Sib. Or. 3, 416).

1. trans. leave (behind); mid. and pass.—a. be left (behind), fall short, be inferior (Hdt. 7, 8, 1; Diod. S. 17, 46, 1; Jos., Ant. 14, 474) ἐν τινι in *some*th. (Sb 620, 6 [97/6 BC] of a temple λείπεσθαι ἐν τῷ μὴ εἶναι ἄσυλον; Dit., Syll.3 618, 15; 800, 29; PGM 4, 2347) ἐν μηδενί fall short in no respect Js 1:4.

b. be or do without, lack, be in need or want (of) w. gen. (Bl-D. §180, 4; cf. Soph., El. 474; Ps.-Pla., Axioch. 366D; later, e.g. Libanius, Progym.: Confirm. 1, 1 vol. VIII p. 138F. τῆς ἐνθέου μανίας) σοφίας be deficient in wisdom Js 1:5. τῆς ἐφημέρου τροφῆς be in need of daily food 2:15. θεοῦ lack God ITr 5:2b. μηδενός lack nothing IPol 2:2.

2. intr., act. lack, fall short (λείπει τί τινα: Polyb. 10, 18, 8; Epict. 2, 14, 19; Jos., Ant. 12, 36) σοὶ πολλὰ λείπει you fall far short Hv 3, 1, 9. πολλὰ ἡμῖν λείπει we lack much ITr 5:2a. ἔτι ἓν σοι λείπει there is one thing that you still lack Lk 18:22 (cf. Jos., Bell. 4, 257 τοῖς τολμήμασιν ἐν μόνον λείπει). ἵνα μηδὲν αὐτοῖς λείπη that they may lack nothing Tit 3:13. τὰ λείποντα (Lucian, Syr. Dea 26) what is lacking, the defects 1:5. W. inf. foll. λείπει τῷ πύργῳ ἔτι μικρὸν οἰκοδομηθῆναι the tower still lacks a little of being finished, is still not quite finished Hs 9, 9, 4. M-M. B. 839.*

λειτουργέω impf. ἐλειτούργουν; 1 aor. ἐλειτούργησα (X.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph. On the spelling cf. Mayser 127; Mlt.-H. 76f) perform a public service, serve in a (public) office, in our lit. exclusively of religious and ritual services both in a wider and a more restricted sense (Dit., Syll.3 717, 23f [100 BC] ἐλειτούργησαν ἐν τῷ ἱερῷ εὐτάκτως; 736, 73; 74f λειτουργοῦντω τοῖς θεοῖς; 97f [92 BC]; PLond. 33, 3 [II BC]; 41 B, 1; UPZ 42, 2 [162 BC]; 47, 3; BGU 1006, 10; LXX; Ep. Arist. 87; Dssm., B 137 [BS 140f]; Anz 346f).

1. lit., of the service performed by priests and Levites in the temple (cf. Ex 28:35, 43; 29:30; Num 18:2; Sir 4:14; 45:15; Jdt 4:14; 1 Macc 10:42; Philo, Mos. 2, 152; Jos., Ant. 20, 218) abs. Hb 10:11. λ. τῷ θυσιαστηρίῳ τοῦ θεοῦ perform services at the altar of God 1 Cl 32:2 (cf. Jo 1:9, 13); (w. ἱερατεῦειν as Sir 45:15) λ. τῷ θεῷ 43:4.—Of Christian services ἐν τ. θυσιαστηρίῳ λ. τὸ θεῖον perform service to God at the altar Tit 1:9 v.l.

2. fig., of the various ways in which the religious man serves God (Dionys. Hal. 2, 22 ἐπὶ τῶν ἱερῶν), including prayer (w. νηστεύειν, and of the prophets and teachers) τ. κυρίῳ Ac 13:2. λ. τῷ θεῷ (cf. Jo 1:13b) Hm 5, 1, 2; cf. 3; s 7:6. Of OT worthies οἱ τελείως λειτουργήσαντες those who have rendered perfect service to God 1 Cl 9:2.

3. serve gener. (X., Mem. 2, 7, 6; Chares in Athen. 12, 54 p. 538E) ἐν τοῖς σαρκικοῖς λ. do a service in material things Ro 15:27.—Of the officials of Christian churches: λ. ἀμέμπτως τῷ ποιμνίῳ τοῦ Χριστοῦ serve Christ's flock blamelessly 1 Cl 9:2; 44:3. Of the bishops Hs 9, 27, 3. Of the bishops and deacons λ. τὴν λειτουργίαν τῶν προφητῶν καὶ διδασκάλων perform the service of prophets and teachers D 15:1 (s. 2 above on Ac 13:2.—λειτ. λ. oft. in LXX; also Philo, Spec. Leg. 1, 82; Dit., Syll.3 409, 61).—Of angels (Test. Levi 3:5) τῷ θελήματι αὐτοῦ (sc. θεοῦ) λειτουργοῦσιν παρεστῶτες they stand at his side and serve his will 1 Cl 34:5; cf. vs. 6 (Da 7:10 Theod.).—On this entry and the foll. one s. Elbogen 5; 511; FOertel, D. Liturgie, '17; WBrandt, D. Wortgruppe λειτουργεῖν im Hb u. 1 Kl: Jahrb. d. Theol. Schule Bethel 1, '30, 145-76; OCasel, λειτουργία—munus: Oriens Christ. III 7, '32, 289-302; EPeterson, Nuntius 2, '49, 10f; HStrathmann u. RMeyer, TW IV 221-38 λειτ. and related words; ARomeo, Miscellanea Liturgica (L Mohlberg-Festschr.), vol. 2, '49, 467-519; FWDanker, FWGingrich-Festschr. '72, 108ff. M-M.*

λειτουργία, ας, ἡ (Pla.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., loanw. in rabb.) service, the usual designation for a service performed by an individual for the state (oft. free of charge), in our lit. always used w. some sort of relig. connotation.

1. of ritual and cultic services (Diod. S. 1, 21, 7; Dit., Syll.3 1109, 111; UPZ 17, 17 [163 BC] λ. τῷ θεῷ; 40, 19 [161 BC]; PTebt. 302, 30 [cf. Dssm., B 138—BS 141]; Ex 37:19; Num 8:22; 16:9; 18:4; 2 Ch 31:2; Ep. Arist.; Philo, Virt. 54 al.; Jos., Ant. 3, 107al.) service as priest Lk 1:23. τὰς προσφορὰς καὶ λειτουργίας ἐπιτελεῖσθαι bring offerings and perform (other) ceremonial services 1 Cl 40:2. τὰ σκεύη τῆς λ. the vessels used in priestly service Hb 9:21. Of the high priest's service 1 Cl 40:5. Fig., of the high-priestly office of Christ Hb 8:6.

2. of other kinds of service to God 1 Cl 20:10. Of Noah 1 Cl 9:4. Of Paul (w. θυσία, q.v.; cf. BGU 1201, 7 [2 AD] πρὸς τὰς λειτουργίας καὶ θυσίας τῶν θεῶν) sacrificial service Phil 2:17. Of Epaphroditus' services to Paul ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας in order that he might supply what was lacking in your service to me vs. 30.—Of officials in Christian churches διαδέχεσθαι τὴν λ. αὐτῶν succeed to their office 1 Cl 44:2; ἡ αὐτοῖς τετιμημένη λ. the office held in honor by them 44:6; ἀποβάλλεσθαι τῆς λ. be removed from office 44:3. On D 15:1 cf. λειτουργέω 3.—Also of the activities of the layman in the church service μὴ παρεκβαίνειν τὸν ὁρισμένον τῆς λ. αὐτοῦ κανόνα not overstepping the fixed boundaries of his ministry 1 Cl 41:1. W. ref. to the

collection ἡ διακονία τῆς λ. ταύτης 2 Cor 9:12. Of acts that show forth Christian charity and other virtues, and thus call forth God's approval: αἱ λ. αὗται *these services* Hs 5, 3, 3; cf. 8.—ESchweizer, D. Leben d. Herrn in d. Gemeinde u. ihren Diensten, '46, 19-23. M-M.*

λειτουργικός, ἡ, ὄν (PPetr. II 39[e] [6 times; s. Dssm., B 138 (BS 141)]; PTebt. 5, 49 [118 BC]; 102, 3. But also in a ritual sense PTebt. 88, 3 [115/14 BC] ἡμέραι λειτουργικαί=the days when the prophets of the temple are permitted to perform certain holy acts [Wilcken, Chrest. p. 94; WOtto, Priester u. Tempel im hellenist. Ägypt. II '08 p. 33, 2; 39, 2]; *likew.* Wilcken, Chrest. no. 115, 15; 146; Ex 31:10; 39:12; Num 4:12, 26; 2 Ch 24:14) *engaged in holy service* of angels λ. πνεύματα *spirits in holy service* Hb 1:14 (cf. Philo, Virt. 74 ἄγγελοι λειτουργοί). M-M.*

λειτουργός, οὗ, ὁ (Polyb.; inscr., pap., LXX) *servant*, in our lit. always w. sacral connotations (λ. τῶν θεῶν Dionys. Hal. 2, 2, 3; 2, 73, 2; Plut., Mor. 417A; inscr. [I BC: Rev. des Études anciennes 32, '30, p. 5] θεοῖς λειτουργοί; inscr. fr. Miletus: GKawerau and AREhm, D. Delphinion in M. '14, 396; LXX; Ep. Arist. 95; Philo).

1. lit., of Graeco-Roman officials λ. θεοῦ *servants of God* Ro 13:6 (cf. AvanVeldhuizen, Wie zijn λειτουργοί θεοῦ in Ro 13:6: ThSt 32, '14, 302-11). Of heavenly beings as *servants* of God Hb 1:7; 1 Cl 36:3 (both Ps 103:4; cf. 102:21; Philo, Virt. 74 ἄγγελοι λειτουργοί).

2. of priests 1 Cl 41:2. Of Christ, the true High Priest τῶν ἁγίων λ. καὶ τῆς σκηνῆς τῆς ἀληθινῆς *a minister in the sanctuary and in the true tabernacle* Hb 8:2 (Philo, Leg. All. 3, 135 λειτουργὸς τῶν ἁγίων).—Also of the prophets οἱ λειτουργοὶ τῆς χάριτος τοῦ θεοῦ 1 Cl 8:1. Of Paul, apostle to the Gentiles, λ. Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη *a servant of Christ Jesus for the Gentiles* Ro 15:16.

3. fig. of Epaphroditus λειτουργὸς τῆς χρείας μου *the one who has served my needs; my aide* Phil 2:25. M-M.*

λείω (Aeschyl., Hdt.; LXX) *lick* τὶ *some*th., of dogs (3 Km 20:19) Lk 16:21 D. B. 267.*

Λέκτρα, ας, ἡ *Lectra* 2 Ti 4:19 v.l. as wife of Aquila.*

λεμά Mt 27:46; s. λαμά.

λέντιον, ου, τό (Lat. loanw.: linteum, also in rabb.; Peripl. Eryth. c. 6; Arrian, Peripl. 4; Inscr. v. Magn. 116, 34; POxy. 929, 10 λίνον καὶ λέντιον; Ostraka II 1611, 1; Hahn 235; 262; 266) *linen cloth* Hv 3, 1, 4; towel J 13:4f (Vi. Aesopi I c. 61 of a woman who is preparing to wash another person's feet: περιζωσαμένη λέντιον). M-M.*

λεόπαρδος, ου, ὁ (Galen: CMG V 4, 1, 1 p. 86, 15; Anecdota Astrol. [ALudwich, Maximi et Ammonis carmina 1877] p. 122, 2; Theognost.: Anecd. Gr. p. 1394; Acta Phil. 36; 50 Bonnet; Athanasius, Vi. Anton. 9 vol. I 640) *leopard*, fig. for rough soldiers δεδεμένους (ἐνδεδεμένους Lghtf.) δέκα λεοπάροις *bound to ten 'leopards'* IRo 5:1 (the addition of ὃ ἐστι στρατιωτικὸν τάγμα establishes the fact that the language is fig. here; it is all the more appropriate because Ignatius is being taken as a prisoner to Rome to fight w. wild beasts).*

λεπίς, ἰδος, ἡ (Hdt.; Inscr. Gr. 833, 11 [279 BC]; BGu 544, 8; PGM 4, 258 al.; LXX; Philo; Jos., Ant. 3, 149) *scale*.

1. lit., of the scales of fish B 10:1 (cf. Lev 11:9ff; Dt 14:9f).

2. fig. ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν ὡς λεπίδες *some*th. like scales fell fr. his eyes, i. e. he suddenly regained his sight Ac 9:18. For the expr. cf. Galen: CMG V 4, 1, 1 p. 77, 3 οἷον λεπίς ἀπέπιπτε=*some*th. like a scale fell off" (other exx. in Hobart 39). On the figure cf. Tob 11:12. M-M.*

λέπρα, ας, ἡ (Hdt.; Galen: CMG V 4, 2 p. 333, 5; 429, 11; LXX, Philo; Jos., C. Ap. 1, 235) *leprosy*. In pre-Bibl. Gk. λ.=psoriasis'. There is abundant evidence that not all the רַצָּח (cf. Lev 13 and 14) and λέπρα of the Bible is true

leprosy caused by Hansen's bacillus as known in modern times; indeed, there are many (see Gramberg and Cochrane below) who hold that Hansen's disease was unknown in biblical times, or known by a different name than leprosy. λέπρα in LXX and NT prob. refers to such skin diseases as psoriasis, lupus, ringworm, and favus: Mt 8:3; Mk 1:42; Lk 5:12f; UGosp 39 (=AHuck9-HLietzmann, Synopse '36, p. 37 note [in Engl., Gosp. Parallels, '49, p. 32 note]).—GNMünch, Die Zaraath (Lepra) der hebr. Bibel 1893; ELMcEwen, Biblical World 38, '11, 194-202; 255-61; LSHuizinga, Leprosy: Bibliotheca Sacra 83, '26, 29-46; 202-12; Billerb. IV '28, 745-63; Handb. d. Haut-u. Geschlechtskrankheiten, ed. J. J. Adassohn, vol. X: Die Lepra '30; FCLendrum, The Name 'Leprosy': Amer. Journ. of Tropical Medicine and Hygiene 1, '52, 999-1008. Series of articles in the Bible Translator: KPCAGramberg, 11, '60, 10-20; JLSwellengrebel, 11, '60, 69-80, with note by EANida; RGCochrane, Biblical Leprosy, 12 '61, 202f, w. mention of a separate publ. of the same title, '61; DHWallington, 12, '61, 75-79; SGBrowne, ET 73, '62, 242-45.*

λεπρώω 1 aor. ἐλέπρησα (Hdt., Hippocr.; Num 12:10) *be or become leprous, scaly* restored ἐλ[έπρησα] UGosp 1, 35; reproduced KAland, Synopsis 4 Evangeliorum '64, p. 315.*

λεπρός, ἄ, ὄν (Aristoph., fgm. 723 K.; Theophr.; Herodas 6, 36 et al.; LXX; orig. 'scaly') *leprous* (so Theophr., Caus. Pl. 2, 6, 4; LXX) λεπροὶ ἄνδρες Lk 17:12.—Subst. ὁ λ. *the leper* (Philo, Leg. All. 3, 7; Jos., C. Ap. 1, 278) Mt 8:2; 10:8; 11:5; Mk 1:40 (ChMasson, La péricope du lépreux [Mk 1:40-5]: RThPh n.s. 23, '39, 287-95); Lk 4:27;

7:22 (on Mt 11:5 and Lk 7:22 s. **κωφός** 2); **UGosp** 32. As surname of Simon of Bethany (cf. **Sb** 7638, 4f [257 BC] τὴν Νικάνορος τοῦ ποδαγρικοῦ οἰκίαν) Mt 26:6; Mk 14:3.*

λεπτός, ἡ, ὄν (**Hom.**+; **Dit.**, **Syll.** 3 567, 6; **pap.**, **LXX**, **Philo**; **Jos.**, **Bell.** 2, 154; **Sib. Or.** 1, 361).

1. *small, thin, light* ὄστρακον λ. **Hs** 9, 10, 1; θηρία λ. *tiny animals* **AP fgm.** 2 p. 12, 27.

2. τὸ λ. (**sc.** νόμισμα with **Artem.** 2, 58; **Pollux** 9, 92 or κέρμα w. **Alciph.** 1, 9, 1) *small copper coin*, worth normally about one-eighth of a cent. Mk 12:42; Lk 12:59; 21:2. (Cf. **Dit.**, **Or.** 484, 35, **Syll.** 3 1109, 80; 98f.)—**S.** on ἀργύριον 2c. **M-M. B.** 889.*

Λευί (ⲓ), ὁ indecl. (**BI-D.** §53, 1) and **Λευίς** gen. **Λευί**, acc. **Λευίν** (**BI-D.** §55, 1e; **W-S.** §10, 5; **Wuthnow** 67. **Mlt.-H.** 146 **Λευείς**) **Levi** (**LXX**; **Ep. Arist.** 48; **Philo**, **Joseph.**, **Test.** 12 **Patr.**).

1. son of Jacob **Hb** 7:9. οἱ υἱοὶ **Λευί** vs. 5; φυλὴ **Λ.** **Rv** 7:7.

2. son of Melchi; in the genealogy of Jesus **Lk** 3:24.—3. son of Symeon; in the genealogy of Jesus vs. 29.

4. a disciple of Jesus, called by him fr. the tax-collector's office **Lk** 5:27, 29. **Acc.** to **Mk** 2:14 this disciple was a son of Alphaeus (s. **Ἀλφαῖος** 1). **GP** 14:60 also speaks of a **Λευ(ε)ῖς** ὁ τοῦ Ἀλφαίου as a disciple of Jesus. On **Mt** 9:9 s. **Ματθαῖος**.

5. name of a high priest, partly restored by conjecture **GOxy** 10.—**HStrathmann**, **TW** IV 241-5.*

Λευίτης, ου, ὁ (**LXX**, **Philo**, **Joseph.**; **Plut.**, **Mor.** 671E) a *Levite*, member of the tribe of **Levi**, esp. one who did not belong to the family of Aaron, and whose duty it was to perform the lowlier services connected w. the temple ritual. **W.** ἱερεὺς **Lk** 10:32; **J** 1:19; 1 **CI** 32:2; 40:5. Of **Joseph Barnabas** **Ac** 4:36.—**JAEmerton**, **Vetus T** 12, '62, 129-38 (**Deut.**); **AHJGunneweg**, **Leviten u. Priester**, '65; **RMeyer**, **TW** IV 245-7.*

Λευιτικός, ἡ, ὄν (**Lev**, title; **Philo**) *Levitical* **Λ.** ἱερωσύνη the *Levitical* (i.e. OT) *priesthood* **Hb** 7:11.*

λευκαίνω 1 aor. ἐλεύκανα (**BI-D.** §72; **Mlt.-H.** 214f), inf. λευκᾶναι (**Hom.**+; **Apollod.** [II BC]: 244 fgm. 107c **Jac.**; **Sb** 6754, 18; **LXX**; **Philo**, **Leg. All.** 2, 43) *make white*.

1. *lit.* of clothes whitened by the fuller (**Aesop**, **Fab.** 29 **P.**=59 **H.**) **Mk** 9:3.

2. *fig.*, *make blood-red sins white* 1 **CI** 8:4 (**Is** 1:18); cf. 18:7 (**Ps** 50:9). In the apocal. figure, of the martyrs: ἐλεύκαναν τὰς στολὰς αὐτῶν ἐν τῷ αἵματι τοῦ ἀρνίου *they have made their robes white in the blood of the Lamb* **Rv** 7:14. **M-M.***

λευκοβύσσινος s. **λευκός** 2, end.

λευκός, ἡ, ὄν (**Hom.**+; **inscr.**, **pap.**, **LXX**, **En.**, **Philo**, **Joseph.**, **Test.** 12 **Patr.**; **Sib. Or.** 3, 617; 622; **loanw.** in **rabb.**).

1. *bright, shining, gleaming* (**Hom.**+) λ. ὡς τὸ φῶς (**Il.** 14, 185 λ. ἡ ἑλῖος ὡς) *brilliant as light* **Mt** 17:2. λ. ἐξαστράπτων **Lk** 9:29. This **mng.** is also **poss.** for some of the **folll. pass.**

2. *white* (including, for the Greeks, many shades of that color; cf. our 'white' wine) of hair (**Tyrtaeus** [VII BC] 7, 23 of an old man's hair; **Soph.**, **Ant.** 1092; **Lev** 13:3ff) **Mt** 5:36 (opp. μέλας as **Menand.**, **Sam.** 262 of A., who dyes his white hair); **Rv** 1:14a. Of a goatskin **Hv** 5:1; s 6, 2, 5. Of a pebble, used for voting etc. (**Lucian**, **Harmonides** 3 p. 855f ψῆφον. . . τὴν λευκὴν καὶ σώζουσιν) **Rv** 2:17. Of wool (**PRyl.** 146, 15 [39 AD]; **Da** 7:9 ὡσεὶ ἔριον λ.; **En.** 106, 2) 1:14b. Of apocal. horses (**Zech** 1:8. **S. πυρρός**) 6:2; 19:11, 14a. Of an apocal. monster w. the colors black, red, gold and white **Hv** 4, 1, 10; cf. 4, 3, 5. Of a cloud **Rv** 14:14. Of stones (**inscr.** Gr. 509, 17 [241 BC]; **Dit.**, **Or.** 219, 36; 268, 17; 339, 34; 105 **al.** in **inscr.**) **Hv** 3, 2, 8; 3, 5, 1; 3, 6, 5; s 9, 4, 5; 9, 6, 4; 9, 8, 5; 9, 9, 1. Of a chair v 1, 2, 2. Of fields of ripe grain λ. πρὸς θερισμόν *white for the harvest* **J** 4:35. Of a mountain **Hs** 9, 1, 10; 9, 29, 1; 9, 30, 1f; 4. Of a rock 9, 2, 1. Of a throne **Rv** 20:11. Of garments (**Plut.**, **Aristid.** 21, 4 festive garment; **inschr.** v. **Priene** 205 εὐσῖναι εὐς τὸ ἱερὸν ἄγνόν ἐν ἐσθῆτι λευκῇ; **POxy.** 471, 95ff; 531, 13; **PGM** 4, 636; **Eccl** 9:8; 2 **Macc** 11:8; **Jos.**, **Ant.** 11, 327; **Test. Levi** 8:2) **Mk** 9:3; 16:5 (**Lucian**, **Philops.** 25 of a heavenly messenger: νεανίας πάγκαλος λευκὸν ἱμάτιον περιβεβλημένος); **Ac** 1:10; **Rv** 3:5, 18; 4:4; 6:11; 7:9, 13. A garment is λ. ὡς χιὼν (**Da** 7:9 **Theod.**) **Mt** 28:3; **Mk** 9:3 **tr.**; **Hs** 8, 2, 3. ἐν λευκοῖς (**sc.** ἱματίοις) *in white* (**Artem.** 2, 3 p. 86, 17; 4, 2 p. 205, 9) **J** 20:12; **Rv** 3:4; **Hv** 4, 2, 1; s 8, 2, 4 v.1.; βύσσινον λ. a *white linen garment* **Rv** 19:14b (v.1. λευκοβύσσινον). Of a priest's clothing made of white linen (cf. **Schürer** II 4 338f) **GOxy** 27. Of shoes **Hv** 4, 2, 1.—**GRadke**, **D. Bedeutg. d. weissen u. schwarzen Farbe in Kult u. Brauch d. Griech. u. Römer**, **Diss. Berlin** '36; **RGradwohl**, **D. Farben im AT**, '63, 34-50; **WMichaelis**, **TW** IV 247-56. **M-M. B.** 1052; 1054.*

λέον, οντος, ὁ (**Hom.**+; **inscr.**; **BGU** 957, 4 [10 BC]; **PGrenf.** II 84, 7; **LXX**; **Philo**; **Jos.**, **Ant.** 8, 389[lit.]; **Test.** 12 **Patr.**) *lion*.

1. *lit.* **Hb** 11:33; **MPol** 12:2. Symbol of rapacity 1 **CI** 35:11 (**Ps** 49:22 v.1. [ARahlf's, **Psalmi cum Odis** '31]). λάκκος λεόντων (s. **λάκκος**) 45:6. Of the devil ὡς λ. ὠρυόμενος περιπατεῖ *he goes about like a roaring lion* 1 **Pt** 5:8 (**Ps** 21:14; cf. **Joseph** and **Asenath** 12, 9 ὁ λέων ὁ ἄγριος ὁ παλαιὸς καταδιώκει με). Apocalyptic usage also makes comparisons w. the lion, or parts of his body, or his actions (**Il.** 6, 181; **Strabo** 16, 4, 16 fabulous beings: σφίγγες κ. κυνοκέφαλοι κ. κῆβοι [monkeys] λέοντος μὲν πρόσωπον ἔχοντες τὸ δὲ λοιπὸν σῶμα πάνθηρος κτλ.; quite similarly **Diod.** S. 3, 35, 6) **Rv** 4:7; 9:8 (cf. **Jo** 1:6), 17; 10:3; 13:2.

2. *fig.* ῥυσθῆναι ἐκ στόματος λ. *be rescued from the jaws of the lion*, i.e. fr. great danger 2 **Ti** 4:17 (cf. **Ps** 21:22).—Of a lion-hearted hero (cf. **Lycophron** 33 [Heracles]; **Ael. Aristid.** 46 p. 191f D. [Pericles]; **Esth** 4:17s; **Jos.**, **Ant.** 18, 228), the Messiah ὁ λ. ὁ ἐκ τῆς φυλῆς Ἰούδα *the lion fr. the tribe of Judah* **Rv** 5:5 (cf. **Gen**

49:9).—ERGoodenough, *Jewish Symbols* VII, '58, 29-86; W Michaelis, *TW* IV 256-9. **M-M. B.** 185.*

λήθη, ης, ή (*Hom.*+, *Vett. Val.* 242, 4; *Maspéro* 4, 4; *LXX*; *En.* 5, 8; *Philo*; *Jos.*, *Ant.* 15, 376) *forgetfulness*
λήθην λαμβάνειν τινός *forget someth.* (*s. λαμβάνω* 2) 2 Pt 1:9. **M-M.***

λήμμα, ατος, τό (*Soph.*, *Pla.*+, *pap.*, *LXX*, *Philo*; *Jos.*, *Ant.* 14, 393) *gain* διὰ τ. ἐπιθυμίαν ποῦ λ. *because of the desire for gain* *Hs* 9, 19, 3.*

λήμψις, εως, ή (*Soph.*, *Thu.*+, *PTebt.* 238 [II BC]; *POxy.* 71 I, 18. On the spelling *cf.* the *lit.* given *s.v.* *λαμβάνω* on *λήμψομαι*) *receiving, credit* κοινωνεῖν εἰς λόγον δόσεως καὶ λ. *Phil* 4:15 (*s.* on *δόσις* 2). ἐν πικρία γίνεσθαι. . . περὶ δόσεως καὶ λ. *become bitter. . . about giving and receiving, 'debit and credit'* *Hm* 5, 2, 2. **M-M.***

ληνός, οὔ, ή (*wine-press* (so *Theocr.*; *Diod. S.* 3, 63, 4; *inscr.*: *Sb* 7541, 11 [II AD]; *PAmh.* 48, 7 [106 BC]; *POxy.* 729, 19; *LXX*; *Jos.*, *Ant.* 5, 213al.) *γεννήματα λ.* *produce of the wine-press* (*cf.* *Num* 18:30) *D* 13:3 (*s.* on *γέννημα*). Hewn in the rock (*cf.* *POxy.* 502, 36 [164 AD] *τὰς ληνούς λιθίνας*) *Mt* 21:33.—In *Rv* *fig.* *πατεῖν τὴν λ.* *tread the wine-press* (i.e. the grapes in it; *Diod. S.* 4, 5, 1 *πατῆσαι τ. σταφυλὰς ἐν ληνῷ*; *s.* also 2 *Esdr* 23 [Neh 13]: 15; *La* 1:15; *cf.* *Jer* 31:33) *Rv* 19:15; *pass.* 14:20a. *βάλλειν εἰς τὴν ληνόν* *pour into the wine-press* (*cf.* *Anacreontea* 59, 4 *Pr.* *κατὰ ληνὸν βάλλειν. . . πατεῖν*) 14:19. *Blood* (*cf.* the 'blood of the grape') flows *fr.* the wine-press *vs.* 20b.—GBornkamm, *TW* IV 259-62. **M-M.***

λῆρος, ου, ό (*Aristoph.*+, *X.*, *An.* 7, 7, 41; *PSI* 534, 16; 4 *Macc* 5:11; *Philo*, *Post. Cai.* 165; *Jos.*, *Bell.* 3, 405) *idle talk, nonsense, humbug* ἐφάνησαν ἐνώπιον αὐτῶν ὥσει λῆρος τὰ ῥήματα ταῦτα *these words seemed to them to be nonsense* *Lk* 24:11. **M-M.***

ληρώδης, ες (*Pla.*+, *BGU* 1011 II, 15 [II BC]; 2 *Macc* 12:44; *Philo*, *Leg. ad Gai.* 168) *foolish, silly, frivolous* *Dg* 8:2.*

ληστής, οὔ, ό (*Soph.*, *Hdt.*+, *inscr.*, *pap.*, *LXX*, *Joseph.*; *loanw.* in *rabb.*).

1. *robber, highwayman, bandit* (in Palestine: *Jos.*, *Bell.* 2, 125; 228 al.) *Lk* 10:30, 36; 2 *Cor* 11:26 (*Charito* 6, 4, 6 *λησταῖς θαλάττη*). Crucified *Mt* 27:38, 44; *Mk* 15:27. *W.* κλέπτῃς (*Pla.*, *Rep.* 351C; *Ep.* 63 of Apollonius of Tyana [*Philostrat.* I 363, 21]) *J* 10:1, 8. *σπήλαιον ληστῶν* *a den of robbers* (*Jer* 7:11) *Mt* 21:13; *Mk* 11:17; *Lk* 19:46; 2 *Cl* 14:1 (*GW* Buchanan, *Hebrew Union Coll. Annual* 30, '59, 169-77: 'cave of brigands'; *s.* *ιερόν* 2, end).—This *mng.* was extended to signify

2. *revolutionary, insurrectionist* (*Jos.*, *Bell.* 2, 254=σικάριος; 253; 4, 504, *Ant.* 14, 159f; 20, 160f; 167) of Barabbas (*cf.* *μετὰ τ. στασιαστῶν* *Mk* 15:7) *J* 18:40 (*HARigg.* Jr., *JBL* 64, '45, 444 n. 95; *HG* Wood, *NTS* 2, '55/'56, 262-66 and *JJT* Womey, *Scripture* (Edinburgh) 8, '56, 115-19 support this, but see *MHengel*, *Die Zeloten*, '61, 25-47; 344-48); *prob.* also in the words of Jesus *Mt* 26:55; *Mk* 14:48; *Lk* 22:52; *MPol* 7:1 (*cf.* *Mt* 26:55).—KHRengstorf, *TW* IV 262-7. **M-M. B.** 791.*

λήψις *s.* *λήμψις*.

λίαν *adv.* (*Hom.*+, as *λίην*; as *λίαν* *Pind.*+, *inscr.*, *pap.*, *LXX*, *En.*, *Ep. Arist.*, *Joseph.*) *very (much), exceedingly*.

1. used *w.* verbs: preceding them (*Ep. Arist.* 312; *Jos.*, *Vi.* 404) λ. ἀντέστη *he vehemently opposed* 2 *Ti* 4:15. λ. πρόσεχε *be scrupulously on your guard* *D* 6:3. Following them (*Gen* 4:5) ἐθυμώθη λ. *he became very angry* *Mt* 2:16. θαυμάζειν. . . λ. 27:14; ἔκλαυσα λ. *I wept bitterly* *Hm* 3:3; ἐχάρη λ. *he was very glad* *Lk* 23:8. In a letter ἐχάρην λίαν *I was very glad* (*BGU* 632, 10; *PGiess.* 21, 3) 2 *J* 4; 3 *J* 3. Strengthened λίαν ἐκ περισσοῦ *altogether* *Mk* 6:51.

2. used *w.* adjs., which—**a.** serve as attribute (*Dit.*, *Syll.* 3 1102, 12 αἱ λίαν ἄκαιροι δαπάναι) ὄρος ὑψηλὸν λ. *very high* *Mt* 4:8; χαλεποὶ λ. *very dangerous* 8:28.

b. serve as predicate: preceding (*Diod. S.* 14, 58, 2 λίαν ὀχυρός; *PTebt.* 315, 18 ὁ ἄνθρωπος λείαν ἐστὶν αὐστηρός) αἰσχρὰ καὶ λ. αἰσχρά *shameful, very shameful* 1 *Cl* 47:6. λ. ἄφρων εἰμί *Hm* 4, 2, 1; *cf.* 8:6; *s.* 2:5 al. Following (*Gen* 1:31; *Tob* 6:12 *S*) ἐγένετο λευκὰ λ. *Mk* 9:3; περίλυπος ἤμην λ. *I was extremely unhappy* *Hv* 3, 10, 6.

3. used *w.* an *adv.*, following it (*Da* 11:25) πρῶτ' ἐννοχα λ. *early in the morning, when it was still quite dark* *Mk* 1:35. Preceding it (2 *Macc* 11:1; *Ep. Arist.* 230; *Jos.*, *C. Ap.* 1, 286; 2, 3; *PMich.* 154, 17 λ. νυκτός) λ. πρῶτ' *very early in the morning* 16:2. *Cf.* ὑπερλίαν. **M-M.****

λίβα *s.* *λίψ*.

Λίβανος, ου, ό (*Theophr.*, *On Pl* *Ant.* 9, 7, 1; *Diod. S.* 19, 58, 2f) (*the*) *Lebanon* a mountain range in Syria following the coast of the Mediterranean, famous for its cedars 1 *Cl* 14:5 (*Ps* 36:35).—Pauly-W. XIII, 1, 1-11; *IDB* III 105-7.*

λίβανος, ου, ό (=the tree *Hdt.*+=the resinous gum *Pind.*+, *inscr.*, *pap.*; *LXX*; *Jos.*, *Ant.* 3, 143; *cf.* *Phryn.* 187 *L.*) *frankincense*, a white resinous gum, obtained *fr.* several kinds of a certain tree in Arabia, used both medicinally and for cult purposes (*EH* Maehler, *ZPE* 4, '69, 99). 1 *Cl* 25:2; *Rv* 18:13. *W.* gold and myrrh as a precious gift *Mt* 2:11 (*cf.*

Diod. S. 19, 94, 5; Is 60:6; for frankincense and myrrh together s. Diod. S. 3, 46, 3; Strabo 16, 4, 14 p. 774; Polyaeus 8, 26; En. 29, 2; PGM 13, 354.—As early as Empedocles 128, 6 σμύρνη and λίβανος are valuable as sacrificial gifts to the gods. Sib. Or. III, 772: a messianic gift).-ILöw, D. Flora d. Juden I '28, 312-14. M-M.*

λιβανωτός, οὔ, ὁ—1. (*frank*) *incense* (so Hdt.+; Diod. S. 2, 49, 2 [offered to the gods throughout the world]; Dit., Or. 383, 142 [I BC] λιβανωτοῦ κ. ἀρωμάτων al. in inscr.; PHib. 121, 54 [III BC]; POxy. 118, 20; 234 II, 38; Mayser 40; 1 Ch 9:29 λ. κ. τῶν ἀρωμάτων; 3 Macc 5:2; Philo, Spec. Leg. 1, 275; Jos., Ant. 3, 256) ὡς λιβανωτοῦ πνέοντος ἢ ἄλλου τινὸς τῶν ἀρωμάτων MPol 15:2.

2. *censer*, in which incense is burned Rv 8:3, 5. M-M.*

Λιβερτίνος, ου, ὁ (Lat. *loanw.*: *libertinus*; IG XIV 1781) *Freedman* Ac 6:9, a designation for certain Jews in Jerusalem who had their own synagogue (Schürer II 4 87; 502, 7; III 4 128, 23; Ltzm., ZNW 20, '21, 172) like the Libertini in Pompeii (GBdeRossi, Bull. di arch. christ. 1864, 70; 92f). The name describes these people as former slaves or their descendants. The change to Λιβυστίνων (this word in Stephan. Byz. s.v. Λιβυς)=‘Libyans’ (so the Armen. version) was first proposed in the 16th cent. (RHarris, ET 6, 1895, 378-90), and more recently favored by FrBlass, Philol. of the Gospels 1898, 69f; Moffatt; Gdspd., Probs. 127-30.—FDanker, International Standard Bible Encyclopedia II, '82, 360f; HStrathmann, TW IV 269f. M-M.*

Λιβύη, ης, ἡ (Hom.+; Dit., Or. 54, 5 [III BC]; Sb 4456 gravestone [II BC] al. in inscr., pap. [Mayser 101]; Philo, Joseph., Sib. Or.) *Libya*, a district in N. Africa betw. Egypt and Cyrene; the western part, Libya Cyrenaica, is meant by τὰ μέρη τῆς Λ. τῆς κατὰ Κυρήνην *the parts of Libya near Cyrene* Ac 2:10 (Jos., Ant. 16, 160) ἢ πρὸς Κυρήνη Λιβύη.*

Λιβυστίνος s. **Λιβερτίνος**.

λιθάζω 1 aor. ἐλίθασα, pass. ἐλιθάσθην (since Anaxandrides Com. [IV BC], fgm. 16; Aristot., mostly abs. ‘throw stones’; 2 Km 16:6, 13; Jos., C. Ap. 2, 206cod.) *stone* τινά *someone*. In the OT and the Mishna (Sanhedrin 6; 7, 4-8, 5, ed. SKrauss '33, 181ff; 215ff) a means of capital punishment for certain crimes: adultery J 8:5; esp. blasphemy; somet. the populace became aroused and took upon itself the task of pronouncing and carrying out such a sentence: 10:31ff (on λιθάζετε vs. 32 *you are trying to stone* cf. Rob. 880); 11:8; Ac 5:26; 14:19; 2 Cor 11:25; 1 Cl 5:6; GP 11:48. W. other forms of death Hb 11:37; cf. 1 Cl 45:4.—RHirzel, Die Strafe der Steinigung: Abh. d. Sächs. Ges. d. Wiss. 27, '09, 223-66; JBlinzler, CFD Moule-Festschr. '70, 147-61. M-M.*

λίθινος, ἴνη, ον (Pind., Hdt.+; inscr., pap., LXX; Jos., Ant. 14, 57; 15, 401) (*made of*) *stone*.

1. *lit.* εἶδωλα Rv 9:20; cf. Dg 2:7 (s. Da 5:4, 23 Theod.; Hermocles [IV/III BC] p. 174, 19 Coll. [=Athen. 6, 63 p. 253E] in contrast to a ξύλινος or λίθινος θεός, Demetrius Poliorcetes is an ἀληθινός.—Diod. S. 22, 9, 4 ἀγάλματα [=θεοί] λίθινα κ. ξύλινα). ὑδρίαί *water-jars* J 2:6 (cf. POxy. 937, 13 τῆς φιάλης τῆς λιθίνης). Of the tables of the law πλάκες λ. (LXX) 2 Cor 3:3; B 4:7 (Ex 31:18).

2. *fig.* (Herodas 7, 109; Dio Chrys. 71 [21], 13; Ps.-Aeschin., Ep. 10, 10; Alciph. 4, 16, 7; Libanius, Or. 25, 47 vol. II p. 559, 12 F.; Philo, Mos. 2, 202 λ. ψυχῆ) of the heart καρδιά λ. *a stony heart*, i.e. one without feeling B 6:14 (Ezk 11:19; 36:26). M-M.*

λιθοβολέω *impf.* ἐλιθοβόλουν; 1 aor. ἐλιθοβόλησα; 1 fut. pass. λιθοβοληθήσομαι.

1. *throw stones at* someone (Diod. S. 13, 10, 6; 17, 41, 8; Plut., Mor. 1011E) Mt 21:35; Mk 12:4 t.r.; Ac 14:5 (for the acc. to denote the goal, *at somebody* or *someth.* cf. Ps.-Demetr. c. 115).

2. *stone (to death)* (LXX) τινά *someone* God's messengers Mt 23:37; Lk 13:34. Stephen Ac 7:58f. (Arrian, Anab. 4, 14, 3: the conspirators against Alexander are stoned after the trial by those present [πρὸς τῶν παρόντων]). Pass. (Aristodemus [II BC]: no. 383 fgm. 6 Jac.) J 8:5 v.l. An animal Hb 12:20 (cf. Ex 19:13). M-M.*

λιθοζόος, ου, ὁ (Timon in Diog. L. 2, 19) *sculptor* (so Plut., Mor. 74D; Ptolem., Apotel. 4, 4, 5; IG III 1372) Dg 2:3.*

λίθος, ου, ὁ (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr. In our lit. always masc.) *stone*.

1. *lit.*—a. *gener.*, of stones of any kind: Mt 3:9 (ZNW 9, '08, 77f; 341f); 4:3, 6 (Ps 90:12); 7:9; Mk 5:5; Lk 3:8; 4:3, 11 (Ps 90:12); 11:11 v.l.; 19:40 (cf. 4 Esdr 5:5 and the ‘hearing’ πέτραι PGM 36, 263); 22:41; J 8:7, 59; 10:31; LJ 1:5 (cf. Lucian, Hermotim. 81 p. 826 ὁ θεός οὐκ ἐν οὐρανῷ ἐστίν, ἀλλὰ διὰ πάντων πεφοίτηκεν, οἷον ξύλων κ. λίθων κ. ζώων).

b. of stones used in building (Dio Chrys. 57[74], 26; Oenomaus in Euseb., Pr. Ev. 5, 24, 4 λίθοι καὶ ξύλοι; Palaeph. p. 62, 7; PPetr. II 13[18a], 7 [258 BC]; Dt 27:5f; 3 Km 6:7) Mt 24:2; Mk 13:1f (LGaston, No Stone on Another, '70 [fall of Jerus.]); Lk 19:44; 21:6 (λίθος ἐπὶ λίθῳ as Aristippus in Diog. L. 2, 72); Hv 3, 2, 4ff; 3, 4, 3; 3, 5, 1ff; 3, 6, 3; 6f; 3, 7, 1; 5; s 9, 3, 3ff al.; λ. καλοὶ *costly stone* (s) (prob. kinds of marble; cf. Diod. S. 1, 66, 3 κάλλιστοι λίθοι; Jos., Ant. 15, 392) Lk 21:5.—1 Cor 3:12 is also classed here by Blass and Dssm., Pls2 '25, 245f (Paul, '26, 212ff); s. c below.

c. of precious stones, jewels (Jos., Ant. 17, 197; Synes., Ep. 3 p. 158B) λίθος καθαρὸς Rv 15:6 v.l. Mostly in the combination λίθος τίμιος (τιμιώτατος) and mentioned beside gold, silver, or even pearls (Appian, Liby. 66 §297; Herodian 5, 2, 4; Da 11:38 Theod.; 2 Km 12:30) Rv 17:4; 18:12, 16; 21:11, 19 (s. the lit. s.v. ἀμέθυστος. Also

FCumont3 246, 87). Also in 1 Cor 3:12 the way in which the word is used scarcely permits another *mng.*, and hence we must assume (unless it is enough to think of the edifice as adorned w. precious stones [Diod. S. 3, 47, 6f: the use of gold, silver, and precious stones in the building of palaces in Sabae; Lucian, Imag. 11 ὁ νεὸς λίθοις τ. πολυτελέσιν ἡσκημένος κ. χρυσῷ]) that Paul either had in mind imaginary buildings (Ps.-Callisth. 3, 28, 4: in the city of Helios on the Red Sea there are 12 πύργοι χρυσῷ καὶ σμαράγδω ὠκοδομημένοι, τὸ δὲ τείχος ἐκ λίθου Ἰνδικοῦ κτλ.) as Rv 21:18ff; Is 54:11f; Tob 13:17, or simply mentioned the costliest materials, without considering whether they could actually be used in erecting a building (in Phoenix of Colophon [III BC] 1, 9: Anth. Lyr. Gr. I 32 '36 EDiehl the rich snob thinks of houses ἐγ [=ἐκ] λίθου σμαραγδίου. S. χρυσίον.—Cf. b above).—λ. ἱασπιδίς (q.v.) Rv 4:3.

d. of millstones λ. μυλικός Lk 17:2. λ. ὡς μύλινος Rv 18:21.

e. of large stones used to seal graves (Charito 3, 3, 1 παραγενόμενος εὔρε τ. λίθους κεκινημένους κ. φανεράν τὴν εἴσοδον) Mt 27:60, 66; 28:2; Mk 15:46; 16:3f; Lk 24:2; J 11:38f, 41; 20:1; GP 8:32 al. Also of the tables of the Mosaic law 2 Cor 3:7.

f. of stone images of the gods (Dt 4:28; Ezk 20:32) Ac 17:29; cf. PK 2 p. 14, 14; Dg 2:2.

2. fig. (in the *pass.* fr. Hv 3 and s 9 mentioned in 1b above, the tower and its stones are symbolic) of Christ λ. ζῶν 1 Pt 2:4. Likew. of the Christians λίθοι ζῶντες *living stones* (in the spiritual temple) vs. 5 (JCPlumpe, Vivum saxum vivi lapides: Traditio 1, '43, 1-14). 1 Pt and B 6:2 (cf. LWBarnard, Studia Evangelica, ed. FLCross, '64, III, 306-13: NT and B) also refer to Christ as the λ. ἐκλεκτὸς ἀκρογωνιαίος vs. 6 (cf. Is 28:16; EFSiegman, CBQ 18, '56, 364-79; JElliott, The Elect and the Holy '66, esp. 16-38), the λ., ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες vs. 7 (Ps 117:22)—likew. Mt 21:42; Mk 12:10; Lk 20:17; cf. Ac 4:11 (for lit. s. on κεφαλὴ 2b)—, and finally the λ. προσκόμματος 1 Pt 2:8 (Is 8:14)—likew. Ro 9:32f. The same OT (Is 8:14f) infl. is felt in Mt 21:44; Lk 20:18 (Daimachus [IV BC]: 65 fgm. 8 Jac. speaks in his work περὶ εὐσεβείας of the fall of a holy stone fr. heaven πεσεῖν τὸν λίθον).—JoachJeremias, TW IV 272-83. M-M. B. 51; 442.**

λιθόστρωτος, ον (Soph.+; Epict. 4, 7, 37 v.l.; POxy. 2138, 15; PFlor. 50, 97 [268 AD] ἐπὶ τοῦ λιθοστρώτου δρόμου Ἑρμου; 2 Ch 7:3; Esth 1:6; SSol 3:10; Ep. Arist. 88; Jos., Bell. 6, 85; 189) paved w. blocks of stone, also subst. τὸ λιθόστρωτον (IG IV2 1, 110, 19 [IV/III BC]; Κυπρ. I p. 58 no. 1 ἀπὸ τοῦ Ἑραίου ἕως τοῦ λιθοστρώτου; 2 Ch 7:3) stone pavement or mosaic. In J 19:13 either pavement or mosaic is poss.; the place meant is the one called 'in Hebrew Gabbatha' (q.v.), where Pilate pronounced judgment on Jesus.—REngelmann, BPhW 27, '07, 341; 1652ff; Vincent-Abel, Jérusalem II '26, 570; LHVincen, RB 42, '33, 83-113; 46, '37, 563-70; 59, '50, 513-30; EACerny, CBQ 4, '42, 159f; PBenoit, RB 59, '50, 531-50. M-M.*

λικμάω fut. λικμήσω (in the sense 'winnow' Hom.+; PSI 522, 2 [248/7 BC]; BGu 1040, 11; LXX; Philo, De Jos. 112; Jos., Ant. 5, 328); in our lit. only Mt 21:44=Lk 20:18 ἐφ' ὃν δ' ἂν πέσῃ (i.e. ὁ λίθος, q.v., end), λικμήσει αὐτόν, where the Sin. and Cur. Syriac and Vulgate take it to mean crush (for this *mng.* cf. schol. on Nicander, Ther. 114 [beside τοὺς στάχυνας τρίβω]; Da 2:44 Theod. and BGu 146, 8, the latter a complaint against those who ἐλίκμησάν μου τὸ λάχανον 'stamped on, destroyed my vegetables' [Dssm., NB 52f; BS 225f], and s. Boll 130, 1). M-M.*

λιμὴν, ἑνος, ὁ (Hom.+; inscr., pap., LXX; Ep. Arist. 115; Philo; Jos., Ant. 17, 87al.; loanw. in rabb.) harbor Ac 27:12a, b. Fig. (trag.+; Περί ὕψους p. 15, 6 V.; Herm. Wr. 7, 1b; Philo, Decal. 67 and oft.) λιμένος τυγχάνειν reach the harbor ISm 11:3. The storm-tossed sailor longs for it IPol 2:3.—As a place name: Καλοὶ λιμένες (q.v. as a separate entry. On the pl. cf. Jos., Ant. 13, 261; 14, 76) Ac 27:8. M-M. B. 738.*

λίμμα s. λειμμα.

λίμνη, ης, ἡ (Hom.+; inscr., pap., LXX; Philo, Aet. M. 147; 148; Jos., Ant. 5, 81).

1. lake, of the Lake of Gennesaret (usu. called θάλασσα elsewhere; s. this and cf. ρ) ἡ λ. Γεννησαρέτ Lk 5:1. The abs. ἡ λ. also has this sense (Jos., Ant. 14, 450) vs. 2; 8:22f, 33. Of the lake of fire Rv 20:14a, b, 15 (cf. Joseph and Aseneth 12, 10 ἄβυσσος τ. πυρός) or of fire and brimstone vs. 10; cf. 19:20; 21:8, in which the enemies of God are punished. AP 8:23 sinners are punished in a λίμνη μεγάλη πεπληρωμένη βορβόρου φλεγόμενου.

2. pool ἡ λ. τοῦ Δαυὶδ the pool of David, acc. to GOxy 25 a basin in the temple inclosure used by the priests for bathing (ZNW 9, '08, 6f; 15, '14, 338; JoachJeremias, Unbek. Jesusworte '48, 37-45 [tr. Fuller, '57, 36-49]). M-M. B. 38.*

λιμός, οὗ, ὁ and ἡ (for the fem. s. Lk 4:25 v.l.; 15:14; Ac 11:28; B1-D. §2 end, app.; 49, 1; Mlt.-H. 123f; Phryn. 188 L.; Ael. Dion. λ, 16; Thumb 67.—The word Hom.+; UPZ 11, 27 and 19, 21 τῷ λ.; 42, 9 τῆς λ.; PSI 399, 10 [III BC] τῇ λ.; LXX [Thackeray 146]).

1. hunger Ro 8:35. λιμῶ ἀπόλλυμαι I am dying of hunger (Ael. Aristid. 46 p. 271 D.) Lk 15:17; (w. δίψος. Cf. Aeschyl., Pers. 483; X., Mem. 1, 4, 13; Is 5:13; Jos., Bell. 3, 189) 2 Cor 11:27.

2. famine (schol. on Aristoph., Plut. 31 λιμοῦ γενομένου ἐν τῇ Ἀττικῇ; Gen 12:10; Philo, Rer. Div. Her. 287) Lk 4:25 (4 Km 6:25 ἐγέν. λ. μέγας); 15:14; Ac 7:11 (cf. Gen 41:54); 11:28 (Jos., Ant. 3, 320; 20, 101 μέγας λ.—KSGapp, The Universal Famine under Claudius: HTR 28, '35, 258-65; RWFunk, JBL 75, '56, 130-36; EHaenchen, Acts '56, 323-30); Rv 6:8; 18:8. ἐν λιμῷ in famine 1 Cl 56:9 (Job 5:20). λιμοὶ famines among the tribulations of the last days Mt 24:7; Mk 13:8; Lk 21:11; in the last pass. and Mt 24:7 v.l. λοιμοὶ are connected w. them (for this combination cf. Hes., Op. 243; Hdt. 7, 171; Plut., Mor. 370B; Cat. Cod. Astr. VII 166, 13; VIII 3, 186, 1; Herm. Wr. 414, 9 Sc.; Philo, Mos. 1, 110; 2, 16; Jos., Bell. 1, 377; 4, 361; Test. Judah 23:3; Sib. Or. 2, 23; 8,

175.—For an enumeration of περιστάσεις [crises, troubles] see **Ptolem.**, Apotel. 2, 1, 4 πολέμων ἢ λιμῶν ἢ λοιμῶν ἢ σεισμῶν ἢ κατακλυσμῶν καὶ τῶν τοιούτων). **M-M. B. 332.***

λινοκαλάμη, ης, ἡ (schol. on **Pla.**, Ep. 13 p. 363A; oft. in **pap. fr.** III BC) *a stalk of flax* **1 Cl 12:3** (**Josh 2:6**; the sing. is collective).*

λίνον, ου, τό (**Hom.**+; **pap.**, **LXX**; **Jos.**, **Ant. 5, 9**) *flax, linen*, then **someh.** made of them. In the latter sense in our lit.

1. *lamp-wick* λ. τυφόμενον *a smoldering wick* Mt **12:20** (cf. Is **42:3**).—**S.** on **κάλαμος** 1.

2. *linen garment* (since **Aeschyl.**, **Suppl.** 120; 132; **IG IV2** 1, 118, 71 [III BC]; **POxy.** 1281, 6 [21 AD]; **PTebt.** 314, 16; 406, 18 *λίνα λευκά*; **PGM** 13, 313 *στόλισον αὐτὸν λίνῳ καθαρῷ*. Cf. 650) Rv **15:6**.

3. *a fish-net* (II. 5, 487; **Antig. Car.** 27; **Philo**, Agr. 24, Poster. Cai. 116) **GP 14:60. M-M. B. 401.***

Λίνος, ου, ὁ (**Diog. L.** 1, 3f; **Biogr.** p. 78; **Sb** 1283; 3169; 3625 a potter's stamp Λίνου) *Linus*, otherw. unknown Christian, **acc.** to tradition (**Iren.** 3, 3, 3) the first bishop of Rome **2 Ti 4:21.***

λινοῦς, ἡ, οὖν (**Hdt.**, **Aristoph.**+; **inscr.**, **pap.**, **LXX**; **Jos.**, **Ant. 20, 216**) (*made of*) *linen* κερβικάριον λ. *a linen pillow* **Hv 3, 1, 4a. λ. χιτῶν** (**Philostrat.**, Ep. 60; **Dit.**, **Syll.** 3 736, 17 [92 BC]; **POxy.** 285, 11 [c. 50 AD]; **BGU** 816, 19; **Lev 6:3; 16:4**) *linen garment, linen shirt* s 9, 2, 4; 9, 11, 7. *λέντιον λινοῦν καρπάσινον a fine linen cloth* v 3, 1, 4b.*

λιπαίνω 1 **aor.** ἐλίπανα, **imper.** λιπανάτω *anoint* τι **someh.** (**Philo Mech.** 61, 37; **Philostrat.**, **Imag.** 1, 18 p. 320, 18; **PGM** 36, 212) **1 Cl 56:5** (**Ps 140:5**).*

λιπαρός, ἄ, ὄν (**Hom.**+; **pap.**, **LXX**) *oily, fat*—1. **fig.** (**Jos.**, **Ant. 4, 107** δέσις λ.; 8, 2 γῆρας λ.) *εἰρήνη rich, fruitful peace* **1 Cl 2:2**.—2. *bright, costly, rich* (**Jos.**, **C. Ap. 2, 229**; **Sib. Or.** 7, 18) **subst.** τὰ λιπαρά (**w.** τὰ λαμπρά; cf. **Suppl. Epigr. Gr.** VIII 550, 10 [I BC]) *luxury* Rv **18:14.***

λιποτακτέω **s.** **λειποτακτέω.**

λιτανεύω 1 **aor.** ἐλιτάνευσα (**Hom.**+; **Ps 44:13**) *pray to, petition* τινὰ ὑπὲρ τινος *someone on someone's behalf* τὸν Χριστὸν ὑπὲρ ἡμῶν **IRo 4:2** (of praying to a divinity: **Strabo** 15, 1, 60; **Dionys. Hal.** 4, 76; **Theosophien** 39; **Ep. Arist.** 227). **M-M. s.v.**-εἶα.*

λίτρα, ας, ἡ (**Lat.** *loanw.*: libra, also in **rabb.**; **Polyb.** 22, 26, 19; **Diod. S.** 14, 116, 7; **Plut.**, **Tib. et G. Gracch.** 2, 3; **Jos.**, **Ant. 14, 106**; **Test. Judah** 3:3; **Dit.**, **Syll.** 3 890, 13; 23; 24 [251 AD]; 954, 7; 11; 13f *al.*, Or. 521, 4; **POxy.** 1454, 5; 1513, 7; 1543, 6) *a (Roman) pound* (twelve ounces; 327.45 grams) **J 12:3; 39. M-M.***

λίψ, λιβός, acc. λίβα, ὁ (**Hdt.**+; **inscr.**, **pap.**, **LXX**; **Jos.**, **Ant. 3, 294**; cf. **Dssm.**, **B** 139 [BS 141f]) *the southwest, of a harbor*: βλέπειν κατὰ *be open toward the southwest* **Ac 27:12** (cf. **EJGoodspeed**, **Exp.** 6 ser. VIII, '03, 130f, **APF**, 3, '06, 406f). In the OT it almost always means *south* (**s.** **Dssm.**, **loc. cit.**) **1 Cl 10:4** (**Gen 13:14**). **M-M.***

λογεῖα, ας, ἡ (**inscr.**, **pap.**: many **exx.** in the works named below) *collection of money* (λογεῖα is etymologically correct; λογία predominates in the **mss.**; cf. **Bl-D.** §23; **Mlt.-H.** 339), **esp.** a collection for religious purposes (**PSI** 262, 3 [I AD] λ. τοῦ θεοῦ; **Ostraka** no. 412; 414; 415; **s.** **Wilcken**) **1 Cor 16:1**. λογεῖαι γίνονται *collections are made* **vs. 2**.—**Dssm.**, **B** 139ff, **NB** 46f [BS 142ff; 219f], **LO** 83f [LAE 104]; **Mayser** 417; **Wilcken**, **Ostraka** I 253ff; **WOtto**, **Priester u. Tempel** I '05, 359ff; **KHoll**, **SAB** '21, 939f; **WMFranklin**, **D. Koll. des Pls, Diss. Hdlbg.** '38, **M-M.***

λογίζομαι **impf.** ἐλογιζόμην; 1 **aor.** ἐλογισάμην, **pass.** ἐλογίσθην; 1 **fut. pass.** λογισθήσομαι. **Mid. dep.** (**Bl-D.** §311; **Rob.** 816; 819) (**Soph.**, **Hdt.**+; **inscr.**, **pap.**, **LXX**; **En.** 99, 2; **Ep. Arist.**, **Philo**, **Joseph.**, **Test. 12 Patr.**). A word **esp.** used by Paul; cf. **GThomas**, **ET** 17, '06, 211ff.

1. *reckon, calculate*—**a.** *count, take into account* τι **someh.** ἡ ἀγάπη οὐ λογίζεται τὸ κακόν *love does not take evil into account* **1 Cor 13:5** (cf. **Zech 8:17**). λ. τί τι *count someh. against someone*, to punish him for it (**Simplicius** in **Epict.** p. 79, 15 τὴν ἁμαρτίαν οὐ τῷ πράττοντι λογίζονται; **Test. Zeb.** 9:7) μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα **2 Cor 5:19**.—οὐ οὐ μὴ λογίσσεται κύριος ἁμαρτίαν **Ro 4:8** (**Ps 31:2**). **Pass.** (**Lev 17:4**) μὴ αὐτοῖς λογισθεῖν (on the form **s.** **Mlt.-H.** 217) **2 Ti 4:16**.—But 'place to one's account' can also mean *credit* τῷ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν *a workman's wages are not credited to him as a favor* (but as a claim) **Ro 4:4**. ᾧ ὁ θεὸς λογίζεται δικαιοσύνην **vs. 6. Pass.** εἰς τὸ λογισθῆναι αὐτοῖς τ. δικαιοσύνην **vs. 11**.—λ. τινί τι εἰς τι *credit someh. to someone as someh. pass.* ἐλογίσθη αὐτῷ εἰς δικαιοσύνην (after **Gen 15:6**; cf. **Ps 105:31**; **1 Macc 2:52**) **Ro 4:3, 5, 9, 22** (**WDiezing**, **NovT** 5, '62, 288-98 [rabbinic use of λογ.]); **Gal 3:6**; **Js 2:23**.—Cf. also **Ro 4:10, 23f**.—**H-WHeidland**, **D. Anrechnung des Glaubens zur Gerechtigkeit** '36; **FWDanker**, **FWGingrich-Festschr.**, '72, 104.—λ. εἰς τινα *put on someone's account, charge to someone* (commercial **t.t.**: **Dit.**, **Or.** 595, 15 τὰ ἔτερα ἀναλώματα ἑαυτοῖς ἐλογισάμεθα, ἵνα μὴ τὴν πόλιν βαρῶμεν; **PFay.** 21, 9) μὴ τις εἰς ἐμὲ λογίσσεται *in order that no one may credit me* **2 Cor 12:6**.

b. as a result of a calculation *evaluate, estimate, look upon as, consider* (**Hyperid.** 2, 20) εἰς οὐθὲν λογισθῆναι *be looked upon as nothing* (**Is 40:17**; **Wsd 3:17**; **9:6**) **Ac 19:27**. τὰ τέκνα τ. ἐπαγγελίας λογίζεται εἰς σπέρμα *the*

children of the promise are looked upon as seed Ro 9:8 (cf. La 4:2). οὐχ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται; *will not his uncircumcision be regarded as circumcision?* 2:26.—Count, class (PLond. 328, 8 of a camel's colt: λογιζομένου νυνὶ ἐν τελείοις=‘which is now classed among the full-grown’) μετὰ ἀνόμων ἐλογίσθη *he was classed among the criminals* (Is 53:12) Mk 15:28 t.r.; Lk 22:37. Also (exactly like the LXX) ἐν τοῖς ἀνόμοις ἐλογίσθη 1 Cl 16:13. μετὰ τῶν ἐθνῶν ἐλογίσθησαν *they were counted with the heathen* Hs 8, 9, 3.—οὐκ ἐλογίσθη *he was held in disrespect* 1 Cl 16:3 (Is 53:3).—λ. τινα ὡς w. acc. consider, look upon someone as: ἡμᾶς λογίζεσθω ἄνθρωπος ὡς ὑπέρτατος Χριστοῦ 1 Cor 4:1. λ. ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας 2 Cor 10:2b. Pass. ἐλογίσθημεν ὡς πρόβατα σφαγῆς Ro 8:36 (Ps 43:23). λ. τινα foll. by acc. and inf. (Is 53:4) λογίζεσθε ἑαυτοὺς εἶναι νεκροὺς *consider yourselves dead* Ro 6:11.

2. think (about), consider, ponder, let one's mind dwell on (PsSol 2, 28b; Philo, Leg. All. 3, 227 ταῦτα; Jos., Ant. 6, 211) Phil 4:8. Foll. by ὅτι (PsSol 2, 28a; Philo, Somn. 2, 169; Jos., Ant. 11, 142) J 11:50; Hb 11:19; B 1:5. τοῦτο λ. ὅτι 2 Cor 10:11, 7 (here ἐφ' [v.l. ἀφ'] ἑαυτοῦ in his own mind is added). W. ἐν ἑαυταῖς and a direct question foll. Lk 24:1 D.—Have in mind, propose, purpose w. inf. foll. (X., An. 2, 2, 13; 1 Macc 6:19) 2 Cor 10:2a. Think out τι someth. (Ps 51:4) ὡς ἐξ ἑαυτῶν as (if) of ourselves 3:5. Reason or make plans (Wsd 2:1) ὡς νήπιος like a child 1 Cor 13:11.

3. think, believe, be of the opinion w. ὅτι foll. Ro 8:18. W. acc. and ὅτι foll.: λογίζη τοῦτο. . . , ὅτι; do you imagine that? 2:3. Foll. by acc. and inf. (Wsd 15:12) λογίζομεθα δικαιουῖσθαι ἄνθρωπον *we hold that a man is justified* 3:28. λ. τι κοινὸν εἶναι 14:14. ἐμαυτὸν οὐπω λ. κατεῖληφέναι *I consider that I have not yet attained* Phil 3:13. ὃν λογίζομαι καὶ τοὺς ἀθέους ἐντρέπεσθαι whom, I believe, even the godless respect ITr 3:2. Foll. by the inf. alone 2 Cor 11:5.—ὡς λογίζομαι as I think 1 Pt 5:12; Dg 7:3.—H-WHeidland, TW IV 287-95. M-M.**

λογικός, ἡ, ὄν (a favorite expr. of philosophers since Aristot.; Dit., Syll. 3 803, 5. Not LXX, but oft. Philo) rational, spiritual λογικὴ λατρεία a spiritual service Ro 12:1 (cf. Herm. Wr. 1, 31 λογικὴ θυσία; 13, 18; 21; Epict. 1, 16, 20f the singing of hymns is the religious service of man, as a λογικός=a being endowed with reason; 3, 1, 26 τὸ λογικὸν ἔχει ἐξαίρετον, τοῦτο κόσμει καὶ καλλώπιζε. Philo, Spec. Leg. 1, 277 God places no value on sacrificial animals, but on τοῦ θύοντος πνεῦμα λογικόν. Test. Levi 3:6 λ. καὶ ἀναίμακτος προσφορά [v.l. θυσία]; Euseb., H.E. 4, 23, 13 Schwartz; cf. the paraenetic pattern of Plut., Mor. 478D-E.-Rtzst., Mysterienrel. 3 328f; Ltzm., Hdb. exc. on Ro 12:1; B Schmidt, D. geistige Gebet, Diss. Bresl. '16; OCasel, Jahrb. f. Liturgiewissensch. 4, '24, 38ff; CFDMoule, JTS n.s. I, '50, 34f). Most likely τὸ λογικὸν ἄδολον γάλα 1 Pt 2:2 is to be taken in the same way pure spiritual milk; it is to be borne in mind that λ. means spiritual not only in the sense of πνευματικός, but also in contrast to 'literal', w. the mng. 'metaphorical' (cf. Pel-Leg. p. 20: the bishop is the shepherd τῶν λογικῶν προβάτων τοῦ Χριστοῦ; Euseb., H.E. 1, 1, 4 ἐκ λογικῶν λειμώνων).—Gerh Kittel, TW IV 145-7. M-M.*

λόγιον, ου, τό (Eur., Hdt.+, mostly of short sayings originating fr. a divinity: Hdt. 8, 60, 3; Thu. 2, 8, 2; Polyb. 3, 112, 8; 8, 30, 6; Diod. S. 2, 14, 3; 2, 26, 9; 4, 65, 3 al.; Aelian, V.H. 2, 41. Likew. LXX [TWManson, Goguel-Festschr. '50, 142f]; Ep. Arist. 177; Philo, Congr. Erud. Grat. 134, Fuga 60, Mos. 2, 262, Praem. 1, Vi. Cont. 25; Jos., Bell. 6, 311) a saying, in our lit. only pl. (as also predom. in secular wr.); of the revelations received by Moses λόγια ζῶντα Ac 7:38. Of God's promises to the Jews Ro 3:2 (JWDoeve, Studia Paulina [JdeZwaan-Festschr.] '53, 111-23). Of words fr. Scripture gener. (as Plut., Fab. 4, 5 of words fr. the Sibylline books): τὰ λόγια τοῦ θεοῦ (LXX) Hb 5:12.—1 Cl 13:4; 19:1; 53:1. τὰ λ. τῆς παιδείας τοῦ θεοῦ the oracles of God's teaching 62:3. Also of NT sayings 2 Cl 13:3 (cf. vs. 4). Likew. τὰ λόγια τοῦ κυρίου the sayings of the Lord (Jesus; Marinus, Vi. Procli 26 p. 163, 50 Boiss. τὰ Ὀρφέως λόγια) Pol 7:1 (cf. Clem. Alex., Quis Div. Salv. 3, 1; Irenaeus I Praef. 1; Papias in Euseb., H.E. 3, 39, 1=Geb., Harn., Zahn, Papias 2:15, 16; PNepper-Christensen, Mt ein Judenchristliches Evangelium? '58, 37-56). Of the utterances of those Christians gifted w. the charisma of the word 1 Pt 4:11.—Gerh Kittel, TW IV 140-5. M-M.*

λόγιος, ία, ιον (Pind.+, inscr., pap.)—1. eloquent (Plut., Pomp. 51, 8; Lucian, Pseudolog. 24, Pro Merc. Cond. 2 Hermes as ὁ λόγιος; Philo, Mut. Nom. 220, Cher. 116. This mng. rejected by Phryn. [p. 198 L.]; defended by Field [Notes 129])

2. learned, cultured (Hdt. 1, 1; 2, 3; Aristot., Pol. 2, 8; Heliod. 4, 7, 4 of an ἱατρός; Ep. Arist. 6; Philo, Mos. 1, 23 al.; Jos., Ant. 17, 149). In Ac 18:24, where Apollos is called ἀνὴρ λ. (as Ps.-Libanius, Charact. Ep. p. 20, 12; PLond. 2710 r., 6—s. HTR 29, '36, 40f; 45; Philo, Poster. Cai. 53), either mng. is poss., even though the ancient versions (Lat., Syr., Armen.) prefer the first.—EOOrth, Logios '26. M-M.*

λογισμός, οὔ, ὁ (Thu.+, inscr., pap., LXX; oft. Philo; Jos., Ant. 17, 228; Sib. Or. 2, 314).

1. calculation, reasoning, reflection, thought in our lit. in pl. W. ἔννοια thoughts and sentiments Pol 4:3. μεταξὺ ἀλλήλων τῶν λ. κατηγοροῦντων as their thoughts accuse one another Ro 2:15. Not infreq. in an unfavorable sense (as e.g. Vett. Val. 49, 8; 173, 11; λ. κακοί Pr 6:18. Cf. Wsd 1:3, 5; 11:15) οἱ προκατέχοντές σου τὴν διάνοιαν λογισμοί the (prejudiced) thoughts that occupy your mind Dg 2:1. λογισμοὶ ἐθνῶν the designs of the heathen 1 Cl 59:3. λογισμοὺς καθαιροῦντες we demolish sophistries 2 Cor 10:4.

2. reasoning power, wisdom (Epicurus in Diog. L. 10, 132 νήφων λογισμός=sober reasoning; Test. Gad 6:2 τὸ πνεῦμα τοῦ μίσους ἐτάρασσέ μου τὸν λογισμὸν πρὸς τὸ ἀνελεῖν αὐτόν; Jos., Bell. 2, 31) ἄνθρωπος αἰσθησιν ἔχει κ. λογισμὸν a man has the power to feel and think Dg 2:9 (λ. w. αἰσθησις as Philo, Praem. 28). M-M.*

λογομαχέω (Eustath., Opusc. p. 47, 96) dispute about words, split hairs 2 Ti 2:14.*

λογομαχία, ας, ἡ (Conon [I BC/I AD], Narrat. 38 in Photius, Bibl. Cod. 186; Porphyry. in Euseb., Praep. Ev. 14, 10, 2; Cat. Cod. Astr. VIII 1 p. 167, 21) *word-battle, dispute about words* 1 Ti 6:4; Tit 3:9 G.*

λόγος, ου, ὁ (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr., Sib. Or.).

1. *speaking*—**a. gener.**—**a. word** (opp. ἔργον, ‘deed’; Polystrat. p. 33 μὴ λόγῳ μόνον ἀλλ’ ἔργῳ) δυνατὸς ἐν ἔργῳ κ. λόγῳ Lk 24:19 (Diod. S. 13, 101, 3 ἄνδρας λόγῳ δυνατούς). Cf. Ro 15:18; 2 Cor 10:11; Col 3:17; 2 Th 2:17; 1J 3:18 (cf. Theognis, Eleg. 1, 87f Diehl2 μὴ μ’ ἔπεσιν μὲν στέργε κτλ.—For the contrast λόγῳ—ἀληθείᾳ cf. Diod. S. 13, 4, 1). In contrast to a sinful deed we also have the λόγος ἁμαρτίας *sinful word* GH 10. (W. γνώσις) ἐν παντὶ λόγῳ κ. πάσῃ γνώσει 1 Cor 1:5. ὑδιώτης τῷ λόγῳ, ἀλλ’ οὐ τῇ γνώσει 2 Cor 11:6. (Opp. δύναμις ‘revelation of power’) 1 Cor 4:19, 20. τὸ εὐαγγέλιον οὐκ ἐγενήθη ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει 1 Th 1:5. (W. ἐπιστολή) 2 Th 2:2, 15. (W. ἀναστροφή) 1 Ti 4:12; 1 Pt 3:1b. (Opp. ‘be silent’) IRo 2:1.—μόνον εἰπε λόγῳ *just say the word* Mt 8:8; cf. Lk 7:7 (Phalaris, Ep. 121, 1 λόγῳ λέγειν. Cf. schol. on Pla. 341A ἐν λόγῳ μόνον εἰπεῖν). οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον *no one was able to answer him a (single) word* Mt 22:46; cf. 15:23.—*The (mighty) word* (of one who performs miracles) ἐξέβαλεν τὰ πνεύματα λόγῳ Mt 8:16.—*διὰ λόγου by word of mouth* (opp. ‘by letter’) Ac 15:27.—In the textually uncertain *pass.* Ac 20:24 the text as it stands in N., οὐδενὸς λόγου ποιῶμαι τὴν ψυχὴν τιμίαν, may well mean: *I do not consider my life worth a single word* (cf. λόγου ἄξιον [ἄξιος 1a] and our ‘worth mention’).

β. The expression may take any one of many different forms, so that the exact *transl.* of λ. depends on the context: *what you say* Mt 5:37; *statement* (PGM 4, 334) Lk 20:20; *question* (Sext. Emp., Math. 8, 295; 9, 133; Diog. L. 2, 116) ἐρωτήσω ὑμᾶς λόγον *I will ask you a question* (cf. Jos., Ant. 12, 99) Mt 21:24; cf. Mk 11:29; Lk 20:3; *prayer* (PGM 1, 25; 4, 90; 179; 230 al.; 5, 180; 196 al.) Mt 26:44; Mk 14:39. ἡγούμενος τοῦ λ. *principal speaker* Ac 14:12. W. *epexeget. gen.* λ. παρακλήσεως 13:15. (W. κήρυγμα *perh.*) *pastoral counselling w. an individual* 1 Cor 2:4a. (W. διδασκαλία) *preaching* 1 Ti 5:17; *prophecy* (Biogr. p. 364 [Pythia]) J 2:22; 18:32; *command* (Aeschyl., Pers. 363) Lk 4:36; 2 Pt 3:5, 7. *Report, story* (X., An. 1, 4, 7; Diod. S. 3, 40, 9; 19, 110, 1 λ. διαδιδόναι=speak a report; Appian, Iber. 80 §346, Maced. 4 §1 [both=tumor]; Diod. S. 32, 15, 3 ἦλθεν ὁ λ. ἐπὶ τινα=the report came to someone; Arrian., Anab. 7, 22, 1 λόγος λέγεται τοιούδε=a story is told like this, Ind. 9, 2; Diod. S. 3, 18, 3 λ.=story, account; Jos., Ant. 19, 132) Mt 28:15; Mk 1:45; Lk 5:15 (λ. περί τινος as X., An. 6, 6, 13; Jos., Ant. 19, 127); J 21:23. ἡκούσθη ὁ λόγος εἰς τὰ ὅτα τ. ἐκκλησίας *the report came to the ears of the church* Ac 11:22. λόγον ἔχειν σοφίας *have the appearance of wisdom, pass for wisdom* Col 2:23 (cf. Pla., Epinomis 987B ἔχει λόγον; Demosth., C. Lept. 462 [20, 18] λόγον τιν’ ἔχον; but *mng.* 2f is possible). Proverb (Pla., Phaedr. 17 p. 240C, Symp. 18 p. 195B, Gorg. 54 p. 499C, Leg. 6, 5 p. 757A; Socrat., Ep. 22, 1) J 4:37. *Proclamation, instruction, teaching, message* Lk 4:32; 10:39; J 4:41; 17:20; Ac 2:41; 4:4; 10:44; 1 Cor 1:17; 2:1. λόγος σοφίας *proclamation of wisdom, speaking wisely* 12:8a (Ps.-Phoc. 129 τῆς θεοπνεύστου σοφίης λ.); *corresp.* λ. γνώσεως *ibid.* b. Cf. 14:9; 15:2; 2 Cor 1:18; 6:7; 10:10. ὁ κατὰ τ. διδαχὴν πιστὸς λ. *the message of faith, corresponding to the teaching* Tit 1:9. *A speech* (Aristot. p. 14b, 2; Diod. S. 40, 5a) διὰ λόγου πολλοῦ *in a long speech* Ac 15:32; cf. 20:2; *speaking gener.* 2 Cor 8:7; Eph 6:19; Col 4:6; D 2:5. ἐν λόγῳ πταίειν *make a mistake in what one says* Js 3:2.

γ. of a statement of definite content: *assertion, declaration, speech* ἀκούσαντες τὸν λ. *when they heard the statement* Mt 15:12. Cf. 19:11, 22; 22:15; Mk 5:36. διὰ τοῦτον τὸν λ. *because of this statement of yours* 7:29. Cf. 10:22; 12:13; Lk 1:29; J 4:39, 50; 6:60; 7:36; 15:20a; 18:9; 19:8; Ac 6:5; 7:29; 1 Th 4:15. ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου *whoever makes a (blasphemous) statement against the Son of Man* Mt 12:32; cf. Lk 12:10 (λ. εἰπεῖν κατὰ τινος as Jos., Ant. 15, 81). λόγον ποιῆσθαι *make a speech* Ac 11:2 D (cf. Hyperid. 3, 20; Jos., Ant. 11, 86).

δ. the *pl.* (οἱ) λόγοι is used (1) either of words uttered on various occasions, of speeches made here and there (Jos., Ant. 4, 264) ἐκ τῶν λόγων σου δικαιωθήσῃ (καταδικασθήσῃ) Mt 12:37a, b; 24:35; Mk 13:31; Lk 21:33; Ac 2:40; 7:22 (ἐν λόγοις καὶ ἔργοις αὐτοῦ. Cf. Dio Chrys. 4, 6 the λόγοι and ἔργα of Diogenes. On the contrast *betw.* λ. and ἔργ. s. α above); 15:24; 20:35; 1 Cor 2:4b, 13; 14:19a, b; κενοὶ λ. Eph 5:6; Dg 8:2; πλαστοὶ λ. 2 Pt 2:3. λ. πονηροὶ 3J 10; (2) or of words and exprs. that form a unity, whether it be connected discourse (Jos., Ant. 15, 126), a conversation, or parts of one and the same teaching, or expositions on the same subject (Diod. S. 16, 2, 3 μετέσχε τῶν Πυθαγορίων λόγων; Dio Chrys. 37[54], 1; Ael. Aristid. 50, 55 K.=26 p. 519 D.: οἱ Πλάτωνος λόγοι) πᾶς ὅστις ἀκούει μου τοὺς λόγους τούτους Mt 7:24; cf. vss. 26, 28; 10:14; Mk 10:24; Lk 1:20; 6:47. ἐπηρώτα αὐτὸν ἐν λόγοις ἱκανοῖς *he questioned him at some length* 23:9. τίνες οἱ λ. οὗτοι οὓς ἀντιβάλλετε; *what is this conversation that you are holding?* 24:17.—J 14:24a; Ac 2:22; 2 Ti 4:15; 1 Cl 13:1; 46:7.

ε. *the subject* under discussion, *matter, thing gener.* (Theognis 1055 Diehl; Hdt. 8, 65 μηδενὶ ἄλλῳ τὸν λόγον τοῦτον εἴπη. Cf. Hebr. ַ) τὸν λ. ἐκράτησαν *they took up the subject* Mk 9:10. οὐκ ἔστιν σοι μερίς ἐν τῷ λόγῳ τούτῳ *you have no share in this matter* Ac 8:21. ἰδεῖν περὶ τ. λόγου τούτου *look into this matter* 15:6. ἔχειν πρὸς τινα λόγον *have a complaint against someone* (cf. Demosth. 35, 55 ἐμοὶ πρὸς τούτους ὁ λόγος; Pland. 16, 3 δικαίον λόγον ἔχει πρὸς σέ) 19:38. παρεκτός λόγου πορνείας Mt 5:32 (2d is also *poss.*).—Perh. also Mk 8:32 *he discussed the subject quite freely* (but s. 1bβ below).

ζ. of written words and speeches: of the separate books of a work (Hdt. 5, 36 ἐν τῷ πρώτῳ τ. λόγῳ; Pla., Parmen. 2, 127D ὁ πρῶτος λόγος; Philo, Omn. Prob. Lib. 1 ὁ μὲν πρότερος λόγος ἦν ἡμῖν, ὃ Θεόδοτε, περὶ τοῦ. . .) *treatise* Ac 1:1 (cf. on the prologue to Ac: AHilgenfeld, ZWTh 41, 1898, 619ff; AGercke, Her. 29, 1894, 373ff; RLaqueur, Her. 46, '11, 161ff; Norden, Agn. Th. 311ff; JMCreed, JTS 35, '34, 176-82; Gdspd., Probs. 119-21).—περὶ οὗ πολλὸς ἡμῖν ὁ λόγος *about this we have much to say* Hb 5:11. Hb is described as ὁ λ. τῆς παρακλήσεως *a word of exhortation* (in literary form) 13:22. Of writings that are part of Holy Scripture ὁ λ. Ἡσαίου J 12:38. ὁ λ. ὁ ἐν τῷ νόμῳ γεγραμμένος 15:25; ὁ προφητικὸς λ. 2 Pt 1:19; 2 Cl 11:2 (*quot.* of unknown *orig.*). ὁ

ἅγιος λ. *the holy word* 1 Cl 56:3. ὁ λ. ὁ γεγραμμένος 1 Cor 15:54 (Is 25:8 and Hos 13:14 follow). Pl. οἱ λόγοι τ. προφητῶν Ac 15:15. ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαίου Lk 3:4 (Pla., 7th Epistle p. 335A πειθεσθαι ἀεὶ χρὴ τοῖς παλαιοῖς καὶ ἱεροῖς λόγοις).—Of the content of Rv: ὁ ἀναγινώσκων τ. λόγους τῆς προφητείας 1:3. οἱ λόγοι (τ. προφητείας) τ. βιβλίου τούτου 22:7, 9f, 18f.

b. of revelation by God—α. of God's word, command, commission (Ael. Aristid. hears a ἱερὸς λ. at night fr. a god: 28, 116 K.=49, p. 529 D.; Sextus 24) ἡκυρώσατε τ. λόγον τοῦ θεοῦ Mt 15:6; cf. Mk 7:13.—J 5:38; 8:55; 10:35; Ro 3:4 (Ps 50:6). Of God's promise Ro 9:6, 9, 28 (Is 10:22f). Cf. Hb 2:2; 4:2 (s. ἀκοή 2b); 7:28; 12:19. οἱ δέκα λόγοι *the ten commandments* (Ex 34:28; Dt 10:4; Philo, Rer. Div. Her. 168, Decal. 32; Jos., Ant. 3, 138; cf. 91f) B 15:1. The whole law, acc. to Ro 13:9; Gal 5:14 is summed up in the λόγος Lev 19:18.—That which God has created ἀγιάζεται διὰ λόγου θεοῦ 1 Ti 4:5; in line w. the context, this hardly refers to God's creative word (so Sib. Or. 3, 20; PK 2), but to table prayers which use biblical expressions.

β. of the divine revelation through Christ and his messengers θεὸς ἐφάνερωσεν τὸν λ. αὐτοῦ ἐν κηρύγματι Tit 1:3. δέδωκα αὐτοῖς τὸν λ. σου J 17:14; cf. vss. 6, 17; 1J 1:10; 2:14. ἵνα μὴ ὁ λ. τοῦ θεοῦ βλασφημηται Tit 2:5. The apostles and other preachers, w. ref. to the λόγος of God, are said to: λαλεῖν Ac 4:29, 31; 13:46; Phil 1:14; Hb 13:7; καταγγέλλειν Ac 13:5; 17:13; διδάσκειν 18:11; μαρτυρεῖν Rv 1:2. Of their hearers it is said: τὸν λ. τοῦ θεοῦ ἀκούειν Ac 13:7; δέχεσθαι 8:14; 11:1. Of the λ. τοῦ θεοῦ itself we read: ἤρξανεν Ac 6:7; 12:24 v.l.; οὐ δέδεται 2 Ti 2:9. In these places and many others ὁ λόγος τοῦ θεοῦ is simply *the Christian message, the gospel*: Lk 5:1; 8:11, 21; 11:28 (Simplicius in Epict. p. 1, 20 μὴ μόνον ἀκουόντων ἀλλὰ πασχόντων ὑπὸ τῶν λόγων=let the message have its effect on oneself); Ac 6:2 (s. καταλείπω 2c); 13:44; 16:32; 1 Cor 14:36; 2 Cor 2:17; 4:2; Col 1:25; 1 Pt 1:23; Rv 1:9; 6:9; IPHld 11:1. Cf. 1 Th 2:13a, b; 1J 2:5.—Since this 'divine word' is brought to men through Christ, his word can be used in the same sense: ὁ λόγος μου J 5:24; cf. 8:31, 37, 43, 51f; 12:48; 14:23f; 15:3; Rv 3:8. ὁ λόγος τοῦ Χριστοῦ Col 3:16; cf. Hb 6:1. ὁ λ. τοῦ κυρίου Ac 8:25; 12:24; 13:44 v.l., 48f; 15:35, 36; 19:10; 1 Th 1:8; 2 Th 3:1. Pl. Mk 8:38; 1 Ti 6:3.—Or it is called simply ὁ λόγος=*the 'Word'*, since no misunderstanding would be possible among Christians: Mt 13:20-3; Mk 2:2; 4:14-20, 33; 8:32 (s. above 1aε); 16:20; Lk 1:2; 8:12f, 15; Ac 6:4; 8:4; 10:36; 11:19; 14:25; 16:6; 17:11; 18:5; Gal 6:6; Col 4:3; 1 Th 1:6; 2 Ti 4:2; Js 1:21; 1 Pt 2:8; 3:1; 1J 2:7.—Somewhat the 'Word' is more closely defined by a gen.: ὁ λ. τῆς βασιλείας *the word of the kingdom or kingship* (of God) Mt 13:19. τῆς σωτηρίας Ac 13:26. τῆς καταλλαγῆς 2 Cor 5:19. τοῦ σταυροῦ 1 Cor 1:18. δικαιοσύνης (q.v. 4) Hb 5:13. ζωῆς Phil 2:16. (τῆς) ἀληθείας Eph 1:13; Col 1:5; 2 Ti 2:15; Js 1:18. τῆς χάριτος αὐτοῦ (=τοῦ κυρίου) Ac 14:3; 20:32. (Differently the pl. οἱ λόγοι τ. χάριτος *gracious words* Lk 4:22; cf. Marcellinus, Vi. Thucyd. 57 Hude λόγοι εἰρωνείας.) ὁ λ. τοῦ εὐαγγελίου Ac 15:7; ὁ τοῦ Χριστιανισμοῦ λ. MPol 10:1. In Rv (3:10) the gospel is described as ὁ λ. τῆς ὑπομονῆς μου *my* (the Son of Man's) *word of endurance* (W-S. §30, 12c).—The pastoral letters favor the expr. πιστὸς ὁ λόγος (sc. ἐστίν and s. πιστός 1b) 1 Ti 1:15; 3:1; 4:9; 2 Ti 2:11; Tit 3:8; cf. Rv 21:5; 22:6. λ. ὑγιῆς *sound preaching* Tit 2:8; cf. the pl. ὑγιαίνοντες λόγοι 2 Ti 1:13.—The pl. is also used gener. of Christian teachings, the words of the gospel Lk 1:4 (s. κατηχέω 2a); 1 Th 4:18. οἱ λ. τῆς πίστεως 1 Ti 4:6.—JSchniewind, Die Begriffe Wort und Evangelium bei Pls, Diss. Bonn '10; RAsting (εὐαγγέλιον, end).

2. computation, reckoning—α. account, accounts, reckoning λόγον δοῦναι (Hdt. 8, 100; X., Cyr. 1, 4, 3; Diod. S. 3, 46, 4; Dit., Syll.3 1099, 16; BGU 164, 21; Jos., Ant. 16, 120) *give account, make an accounting* ἕκαστος περὶ ἑαυτοῦ λόγον δώσει τ. θεῷ Ro 14:12. Also λ. ἀποδοῦναι abs. (Diod. S. 16, 56, 4; 19, 9, 4) Hb 13:17. τινὶ *to someone* (Diod. S. 16, 27, 4; Plut., Alcib. 7, 3; Charito 7, 6, 2; Dit., Syll.3 631, 13 τῷ πόλει; 2 Ch 34:28; Da 6:3 Theod.; Jos., Bell. 1, 209) τῷ ἐτοίμως ἔχοντι κρῖναι 1 Pt 4:5. τινός *of someth.* (Dit., Syll.3 1044, 46; 1105, 10 τοῦ ἀναλώματος; Jos., Ant. 19, 307) Lk 16:2 (here λ. w. the art.). Likew. περὶ τινος (Diod. S. 18, 60, 2 δοὺς αὐτῷ περὶ τούτων λόγον=taking account [considering] with himself; BGU 98, 25 περὶ τούτου) Mt 12:36; Ac 19:40. ὑπὲρ τινος *concerning someone* Hv 3, 9, 10.—αἰτεῖν τινα λόγον περὶ τινος *call someone to account for someth.* 1 Pt 3:15 (cf. Pla., Pol. 285E; Dio Chrys. 20[37], 30).

b. settlement (of an account) (εἰς λόγον commercial t.t. 'in settlement of an account' POxy. 275, 19; 21) εἰς λόγον δόσεως κ. λήμψεως *in settlement of a mutual account* (lit., 'of giving and receiving', 'of debit and credit') Phil 4:15 (cf. Plut., Mor. 11B λόγον δοῦναι καὶ λαβεῖν). The same ideas are in the background of εἰς λόγον ὕμῶν *credited to your account* vs 17.—συναίρειν λόγον *settle accounts* (BGU 775, 18f. The mid. in the same mng. PFay. 109, 6 [I AD]; POxy. 113, 27f.—Dssm., LO 94 [LAE 118f]) μετὰ τινος Mt 18:23; 25:19.

c. respect, regard εἰς λόγον τινός *with regard to, for the sake of* (Thu. 3, 46, 4; Demosth. 19, 142 εἰς ἀρετῆς λόγον; Polyb. 11, 28, 8; Ael. Aristid. 39 p. 743 D.: εἰς δεινότητος λ.) εἰς λ. τιμῆς IPHld 11:2. εἰς λ. θεοῦ ISm 10:1.

d. reason, motive (Dio Chrys. 64[14], 18 ἐκ τούτου τ. λόγου; Appian, Hann. 29 §126 τῷ αὐτῷ λόγῳ; Iambl., Vi. Pyth. 28, 155) τίνι λόγῳ; *for what reason?* Ac 10:29 (cf. Pla., Gorg. 512c τίνι δικαίῳ λ.; Appian, Mithrid. 57 §232 τίνι λόγῳ;). κατὰ λόγον 18:14 (s. κατά II 5bβ). παρεκτός λόγου Mt 5:32 (though 1aε is also poss.).

e. πρὸς ὃν ἡμῖν ὁ λόγος (ἐστίν) *with whom we have to do* (i.e. to reckon) (exx. in FBleek, Hb II 1, 1836, 590ff), in his capacity as judge (Libanius, Legat. Ulixis [=Declamatio IV] 2 F. τοῖς δὲ ἀδίκως ἀποκτενοῦσι καὶ πρὸς θεοῦς καὶ πρὸς ἀνθρώπους ὁ λόγος γίνεταί) Hb 4:13. οὐ πρὸς σάρκα ὁ λόγος, ἀλλὰ πρὸς θεόν *he has to do not with flesh, but with God* IMg 3:2.

f. In Col 2:23 (s. 1aβ) λόγον μὲν ἔχοντα σοφίας *may=have a concern for wisdom* (cf. λόγος ἡμῖν οὐδεὶς, Plut., Mor. 870).

3. the Logos. Our lit. shows traces of a way of thinking that was widespread in contemporary syncretism, as well as in Jewish wisdom lit. and Philo, the most prominent feature of which is the concept of the Logos, the independent, personified 'Word' (of God): J 1:1a, b, c, 14. It is the distinctive teaching of the Fourth Gospel that this divine 'Word' took on human form in a historical person, that is, in Jesus. (Cf. RSeeberg, Festgabe für AvHarnack '21, 263-81.—Aelian, V.H. 4, 20 ἐκάλουν τὸν Πρωταγόραν Λόγον. Similarly Favorinus [II AD] in Diog. L. 9, 50 of

Democritus: ἐκαλεῖτο Σοφία. Equating a divinity with an abstraction that she personifies: **Artem.** 5, 18 φρόνησις εἶναι νομίζεται ἡ θεός [Athena]). **Cf.** 1J 1:1; Rv 19:13. εἷς θεός ἐστιν, ὁ φανερώσας ἑαυτὸν διὰ Ἰ. Χριστοῦ τοῦ υἱοῦ αὐτοῦ, ὃς ἐστιν αὐτοῦ λόγος, ἀπὸ σιγῆς προελθὼν *there is one God, who has revealed himself through Jesus Christ his Son, who is his 'Word' proceeding from silence* **IMg** 8:2 (s. **σιγή**). The Lord as νόμος κ. λόγος **PK** 1. **Cf.** **Dg** 11:2, 3, 7, 8; 12:9.—HClavier, TWManson memorial vol., '59, 81-93: the Alexandrian eternal λόγος is also implied in Hb 4:12; 13:7.—S. also the 'Comma Johanneum' (to the bibliography in **RGG** 3 I, 1854 [HGreeven] add AJülicher, **GGA** '05, 930-5; AvHarnack, **SAB** '15, 572f [=Studien I '31, 151f]; MMeinertz, Einl. in d. NT4 '33, 309-11; AGreif, **ThQ** 114, '33, 465-80; CHDodd, The Joh. Epistles '46) ὁ πατήρ, ὁ λόγος καὶ τὸ ἅγιον πνεῦμα 1J 5:7 t.r. (such interpolations were not unheard of. According to **Diog. L.** 1, 48 some people maintain that **Solon** inserted the verse mentioning the Athenians after **Iliad** 2, 557).—On the Logos: EZeller, D. Philosophie der Griechen III 24 '03, 417-34; MHeinze, D. Lehre v. Logos in d. griech. Philosophie 1872; PWendland, **Philo** u. d. kynisch-stoische Diatribe [Beiträge z. Gesch. der griech. Philosophie u. Religion by Wendl. and OKern 1895, 1-75]; AAall, Gesch. d. Logosidee 1896, 1899; MPohlenz, D. Stoa '48f, I 482; 490 (index); LDürr, D. Wertung des göttl. Wortes im AT u. im ant. Orient '38 (§9 of the Joh. Logos); EBréhier, Les idées philosophiques et religieuses de Philon d'Alexandrie '07, 83-111; (2 '25); JLebreton, Les théories du Logos au début de l'ère chrétienne '07; E Schwartz, **NGG** '08, 537-56; GVos, The Range of the Logos-Title in the Prologue of the Fourth Gospel: **PTR** 11, '13, 365-419; 557-602; RHarris, The Origin of the Prologue to St. John's Gospel '17, Athena, Sophia and the Logos: Bull. of the J Rylands Libr. 7, 1, '22 p. 56-72; M-JLagrange, Vers le Logos de S. Jean: **RB** 32, '23, 161-84, Le Logos de Philon: *ibid.* 321-71; HLeisegang, Logos: **Pauly-W.** XIII '26, 1035-81; TFGlasson, **Heraclitus**' Alleged Logos Doctr., **JTS** 3, '52, 231-8.—NJWeinstein, Z. Genesis d. Agada '01, 29-90; **Billerb.** II 302-33.—Rtztst., Zwei religionsgeschichtl. Fragen '01, 47-132, Mysterienrel. 3 '27, 428 index; WBousset, Kyrios Christos '21, 304ff; 316f; JKroll, D. Lehren d. Hermes Trismegistos '14, 418 index.—RBultmann, D. religionsgesch. Hintergrund des Prol. z. Joh.: **HGunkel-Festschr.** '23, II 1-26, **Comm.** '41, 5ff; ABDAlexander, The Johannine Doctrine of the Logos: **ET** 36, '25, 394-9; 467-72; (Rtztst. and) HHSchaeder, Studien z. antiken Synkretismus '26, 306-37; 350; GAvdBerghvanEysinga, In den beginne was de Logos: **NThT** 23, '34, 105-23; JDillersberger, Das Wort von Logos '35; RGBury, The 4th Gosp. and the Logos-Doctrine '40; EMay, **CBQ** 8, '46, 438-47; GAFKnight, From Moses to Paul '49, 120-9. **TW** IV 76-89; 126-40 (on this s. **SLyonnet**, **Biblica** 26, '45, 126-31); CStange, **Zsyst Th** 21, '50, 120-41; MEBoismard, Le Prologue de St. Jean '53; HLangkammer, **BZ** 9, '65, 91-4; HRinggren, Word and Wisdom [hypostatization in Near East] '47; WEltester, Haenchen-**Festschr.**, '64, 109-34; HFWeiss, Untersuchungen zur Kosmologie etc., **TU** 97, '66, 216-82; MRissi, Die Logoslieder im Prolog des vierten Evangeliums, **ThZ** 31, '75, 321-36. **M-M. B.** 1262.

λόγχη, ης, ἡ (**Pind.**, **Hdt.**+, **inscr.**, **pap.**, **LXX**; **Jos.**, **Ant.** 16, 315; **Sib. Or.** 3, 688; **loanw.** in **rabb.**) *spear, lance* Mt 27:49 t.r. (HJVogels, **BZ** 10, '12, 396-405); J 19:34. In the latter **pass.** the **mng.** *spear-point* (**Hdt.** 1, 52; **X.**, **An.** 4, 7, 16; **Dit.**, **Syll.** 3 1168, 95; 1169, 65) is also **poss.** **M-M. B.** 1390.*

λοιδορέω 1 **aor.** ἐλοιδορήσα (since **Pind.**, **Ol.** 9, 56 λ. θεούς; **Dio Chrys.** 15[32], 89 θεούς; **Epict.** 3, 4, 7 τὸν Δία; **Dit.**, **Syll.** 3 1109, 75ff; **PPetr.** III 21 [g], 19 [III BC]; **BGU** 1007, 6; **LXX**) *revile, abuse* τινά *someone* (**X.**, **An.** 7, 5, 11; **Theophr.**, **Char.** 28, 5; **Dt** 33:8; **Jos.**, **C. Ap.** 2, 148) J 9:28; **Ac** 23:4. τὸν Χριστὸν **MPol** 9:3. **Pass.** λοιδορούμενοι εὐλογοῦμεν *when we are reviled, we bless* 1 Cor 4:12; **cf.** **Dg** 5:15. Of Christ λοιδορούμενος οὐκ ἀντελοιδορεῖ *when he was reviled he did not revile in return* 1 Pt 2:23. **M-M.***

λοιδορία, ας, ἡ (**Aristoph.**, **Thu.**+, **PPetr.** II 18 [1], 8; **PSI** 222, 14 μεθ' ὕβρεως κ. λοιδοριῶν; **LXX**; **Philo**; **Jos.**, **C. Ap.** 2, 4) *verbal abuse, reproach, reviling* ἀποδιδόναι λοιδορίαν ἀντὶ λοιδορίας *return abuse for abuse* 1 Pt 3:9 (=Pol 2:2; **cf.** **Philo**, **Agr.** 110). μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν *give the opponent no occasion (for criticism) because of the abuse (which it might produce)*; **perh.** also simply: *for abuse, abusing us* (if the opponent is human; s. **ἀντίκειμαι**) 1 Ti 5:14. **M-M.***

λοιδορός, ος, ὁ (**Eur.**+, **Plut.**; **Inscr. Rom.** I 307, 3) *reviler, abusive person* (so **Plut.**, **Mor.** 177D; **Sir** 23:8; **Test. Benj.** 5:4) 1 Cor 5:11; 6:10. **M-M.***

λοιμικός, ή, όν (**Hippocr.**+, **Lycophron**, vs. 1205; **IG** XII 1, 1032, 7; **Dit.**, **Syll.** 3 731, 7 [I BC]; **PMich.** 149, 5, 8; 10 [II AD]; **Philo**, **Gig.** 10) *pestilential* λ. καιρός *a time of pestilence* 1 Cl 55:1.*

λοιμός, οῦ, ὁ *pestilence* (**Hom.**+, **Dit.**, **Syll.** 3 620, 15; 921, 58 λ. ἡ πόλεμος; **POxy.** 1666, 20; 4 **Macc** 15:32 v.1.; **Philo**; **Jos.**, **Ant.** 9, 289f al.) *plagues, diseases* (**pl.** as **Pla.**, **Leg.** 4 p. 709A; **Hymn to Isis** [I BC] 24 P.) among the signs of the last time (**w.** **λοιμός**, **q.v.** 2) Mt 24:7 t.r.; Lk 21:11. **M-M.***

Πλοιμός, ή, όν (**LXX**) **comp.** *λοιμότερος pestilential, diseased, pernicious* of birds of prey, looked upon as typical of certain persons ὄρνεα. . . ὄντα λοιμὰ τῇ πονηρίᾳ αὐτῶν **B** 10:4. **Subst.** (1 **Macc** 15:21) vs. 10 (Ps 1:1). οἱ λοιμότεροι *the more troublesome ones* **IPol** 2:1. εὐρόντες τὸν ἄνδρα τοῦτον λοιμόν *we have found this man to be a public menace* **Ac** 24:5 (the noun **λοιμός** as designation of a person dangerous to the public weal in **Demosth.** 25, 80; **Aelian**, **V.H.** 14, 11. The **adj.** in **Libanius**, **Or.** 1, 186 F. τὸν λοιμόν Γερόντιον. **Cf.** **Ἐλύμας** and **OHoltzmann**, **ZKG** 14, 1894, 495-502).*

λοιπός, ἢ, ὄν (Pind., Hdt.+; inscr., pap., LXX, Ep. Arist.; Philo, Aet. M. 130; Joseph.; Test. 12 Patr.) remaining.

1. left—a. adj. αἱ λοιπαὶ φωναὶ *the remaining blasts* Rv 8:13.

b. subst. οἱ λοιποὶ *those who were left* Rv 11:13. W. gen. (Iambl., Vi. Pyth. 35, 251) οἱ λ. τῶν ἀνθρώπων 9:20.

2. other—a. adj. (Jos., Ant. 5, 129) αἱ λ. φυλαί) οἱ λ. ἀπόστολοι *the other apostles* Ac 2:37; 1 Cor 9:5. αἱ λ. παρθένοι Mt 25:11. τὰ λ. ἔθνη *the rest of the Gentiles* Ro 1:13. οἱ λ. Ἰουδαῖοι Gal 2:13. αἱ λ. ἐκκλησίαι 2 Cor 12:13. οἱ λ. συνεργοὶ *the other coworkers* Phil 4:3. αἱ λ. γραφαὶ *the rest of the scriptures* 2 Pt 3:16.

b. subst.—α. οἱ λοιποὶ, αἱ λοιπαὶ *the others* (Plut., Mor. 285D; Herodian 4, 2, 10; Jos., Bell. 3, 497) Mt 22:6; 27:49; Mk 16:13; Lk 8:10; 18:9; 24:10; Ac 5:13 (differently CCTorrey, ET 46, '35, 428f); 16:30 D; 17:9; 27:44; Ro 11:7; 1 Cor 7:12; 2 Cor 2:17 v.l.; Eph 2:3; 1 Th 5:6; 1 Ti 5:20; Rv 19:21. οἱ λ. πάντες *all the others* 2 Cor 13:2; Phil 1:13 (Dit., Syll.3 593 καὶ ἐν τοῖς λοιποῖς πᾶσιν φανεράν πεποιήκαμεν τὴν προαίρεσιν). πάντες οἱ λ. *all the rest* Lk 24:9. οἱ λ. ἔχοντες ἀσθενείας *the others who were sick* Ac 28:9. οἱ λ. οἱ μὴ ἔχοντες ἐλπίδα *the rest who have no hope* 1 Th 4:13. οἱ λ. οἱ ἐν Θουατίροις Rv 2:24. W. gen. foll. (Lucian, Tox. 28 οἱ λ. τῶν οἰκετῶν) οἱ λ. τῶν ἀνθρώπων *other people* Lk 18:11. οἱ λ. τῶν νεκρῶν *the rest of the dead* Rv 20:5. οἱ λ. τοῦ σπέρματος αὐτῆς *the others of her descendants* 12:17.

β. τὰ λοιπὰ *the other things, the rest* (Appian, Bell. Civ. 5, 67 §284; Jos., Ant. 2, 312) Lk 12:26; 1 Cor 11:34; 15:37; Rv 3:2. αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι *desires for other things* Mk 4:19.

3. adverbial uses—a. of time—α. (τὸ) λοιπὸν *from now on, in the future, henceforth* (Pind.+) 1 Cor 7:29 (but see 'b' below); Dg 9:2. λοιπὸν ἀπόκειται μοι *for the future there is reserved for me* 2 Ti 4:8 (but see 'b' below). τὸ λοιπὸν ἐκδεχόμενος *then waiting* Hb 10:13. καθεύδετε (τὸ) λοιπόν, which is variously interpreted, may mean: *you are still sleeping!* or: *do you intend to sleep on and on?* Also poss.: *meanwhile, you are sleeping! you are sleeping in the meantime?* (so τὸ λ. Jos., Ant. 18, 272) Mt 26:45; Mk 14:41.—λοιπὸν *finally* (Jos., Ant. 6, 46) Ac 27:20; MPol 9:1.

β. τοῦ λοιποῦ *from now on, in the future* (Hdt. 2, 109; Aristoph., Pax 1084; X., Cyr. 4, 4, 10, Oec. 10, 9; Dit., Syll.3 611, 17; 849, 12; PHal. 1, 171 [III BC]; POxy. 1293, 14; Jos., Ant. 4, 187.—Bl-D. §186, 2; Rob. 295) Gal 6:17.—In Eph 6:10 the mng. is prob. rather *finally*, bringing the matter to a conclusion (s. b below; a v.l. has τὸ λοιπόν).

b. (τὸ) λοιπόν (Herodas 2, 92; Longus 2, 22, 2) *as far as the rest is concerned, beyond that, in addition, finally* λοιπὸν οὐκ οἶδα *beyond that I do not know* 1 Cor 1:16 (POxy. 120, 1 [IV AD] λοιπὸν . . . οὐκ οἶδα). σκάψω λοιπὸν τ. ἀμπελῶνα *in addition I will dig the vineyard* Hs 5, 2, 4. As a transition to *some* new (Phil 3:1), esp. when it comes near the end of a work *finally* (UPZ 78, 43 [159 BC]; POxy. 119, 13) 2 Cor 13:11; Phil 4:8; 1 Th 4:1 (λ. οὖν as BGU 1079, 6 [41 AD]); 2 Th 3:1; Hm 10, 3, 2.—ὅδε λοιπόν (Epict. 2, 12, 24) *in this connection, then; furthermore* 1 Cor 4:2.—Inferentially *therefore* (Epict. 1, 24, 1; 1, 27, 2 al.; POxy. 1480, 13 [32 AD]) IEph 11:1; perh. also 1 Cor 7:29; 2 Ti 4:8.—ACavallin, Eranos 39, '41, 121-44; AFridrichsen, K. Human. Vetenskaps-Samfundet i Upp. Årsbok '43, 24-8. M-M.**

Λουκᾶς, ᾱ, ὁ (as a pagan name CIG III 4759; III add. 4700k; 4790; inscr. in Pisidian Antioch: Ramsay, Bearing 370-84; CIL VI 17 685; Ephem. Epigr. VIII 3 no. 477; Sb 224) Luke (an affectionate or pet name for Lucius [another inscr. fr. Pisidian Antioch closely connected w. the one mentioned above—Ramsay, loc. cit.—calls the man Λούκιος who is named Λουκᾶς in the former one]: WSchulze, Graeca Latina '01, 12; Bl-D. §125, 2; Mlt.-H. 88 [favors Lucanus]; Dssm., Festgabe für AvHarnack '21, 117-20=LO 372-7 [LAE2 435ff]; EKlostermann, Hdb. on Lk 1:1 [considers still other possibilities]), companion and co-worker of Paul Phlm 24; 2 Ti 4:11; 2 Cor subscr.; acc. to Col 4:14 a physician (cf. Lucian, M. Peregr. 44 Ἀλέξ. ὁ ἱατρός), and in line w. tradition (Iren. 3, 3, 1f; Murat. Canon 2-8; 34-9) author of the third gospel (title κατὰ Λουκᾶν) and of Ac. The proposition that the language of these books shows that their author was a physician (so Hobart; Harnack [s. below] 122ff; Zahn, Einl.3 II 433ff et al.) is disputed by GAvdBerghvanEysinga, De geneesher L.: NThT 5, '16, 228-50; HJCadbury, The Style and Literary Method of Luke I '19, 39ff, JBL 45, '26, 190-209 et al. The idea, known since Origen, In Rom. Comm. 10, 39, that Luke is to be identified w. the Lucius of Ro 16:21 (Λούκιος 2) has been revived by Dssm., loc. cit. Ephraem Syrus identified L. with Lucius of Cyrene (Λούκιος 1) Ac 13:1 (AMerk, D. neuentdeckte Komm. d. hl. E. zur AG: ZkTh 48, '24, 54).—Harnack, Lukas d. Arzt '06; Ramsay, Luke the Physician '08; AvanVeldhuizen, Lukas de medicijnmeester '26; HJCadbury, The Making of Luke-Acts '27, reprinted '58; EMeyer I 1ff; 46ff; 100ff; 304ff. WS Reilly, CBQ 1, '39, 314-24. M-M.*

Λούκιος, ου, ὁ (Diod. S. 11, 81, 1; 12, 43, 1; 14, 38, 1; Dit., Syll.3 1173, 7; Sb II p. 258f; PFay. 110, 1 [94 AD]; PWarr. 1, 1; PWien Bosw. 2, 11; Jos., Bell. 6, 188; Bl-D. §41, 1; Mlt.-H. 88) Lucius.

1. of Cyrene, a teacher or prophet at Antioch Ac 13:1.—HJCadbury, Beginn. I 5, '33, 489-95.—2. an otherw. unknown Christian, sender of a greeting Ro 16:21.—On both s. Λουκάς. M-M.*

λουτρόν, οὖ, τό (since Hom. [λοετρόν], contracted since Hes.; inscr., pap.; SSol 4:2; 6:6; Sir 34:25; Jos., Ant. 8, 356) bath, washing of baptism (for the ceremonial usage cf. Ael. Aristid. 48, 71 K.=24 p. 483 D.: λουτρά θεῖα; Arrian, Tact. 33, 4; Philostrat. Junior [III AD] at the end of his Εἰκόνες [APF 14, '41] I. 77, p. 8; 19 λουτρά σεμνά; mystery inscr. fr. Andania: Dit., Syll.3 736, 106 [92 BC]; Philo, Cher. 95 al. S. also λούω 2aβ) τὸ λ. τοῦ ὕδατος *the washing in water* Eph 5:26 (Jos., C. Ap. 1, 282 ὕδατων λουτροῖς). λ. παλιγγενεσίας *the bath that brings about regeneration* Tit 3:5 (cf. Philo, Mut. Nom. 124 τοῖς φρονήσεως λουτροῖς χρησαμένη [ἡ ψυχῇ]). M-M.*

λούω 1 aor. ἔλουσα; pf. pass. ptc. λελουμένος (J 13:10) and λελουσμένος (Hb 10:22; BI-D. §70, 3; Mlt.-H. 248; Helbing 100f) *wash*, as a rule of the whole body, *bathe*.

1. act., lit., abs. of the washing of a corpse (Hom.+). Ac 9:37; GP 6:24. Of persons who have been scourged ἔλουσεν ἀπὸ τῶν πληγῶν *he washed their wounds* (lit., ‘by washing he freed them from the effects of the blows’) Ac 16:33 (on the constr. w. ἀπὸ s. 2aβ below. Also Antig. Car. 163 of Europa: λούσασθαι ἀπὸ τῆς τοῦ Διὸς μίξεως=*wash off the traces of intercourse with Zeus*).—Sim., fig. τῷ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ Rv 1:5 t.r. On this rdg. s. PvonderOsten-Sacken, ZNW 58, ’67, 258 n. 17.

2. mid.—a. *I wash myself, I bathe myself* (Hom.+)

α. lit., of man or beast: of a woman λουομένη εἰς τὸν ποταμὸν *bathing in the river* Hv 1, 1, 2 (λ. εἰς also Ptolem. Euerg. II [II BC]: 234 fgm. 3 Jac.; Alciphro. 3, 7, 1 λουσάμενοι εἰς τὸ βαλανεῖον; Cyranides p. 57, 6). ὅς λουσαμένη 2 Pt 2:22 (s. βόρβορος 2).

β. of relig. washings (Soph., Ant. 1201 τὸν μὲν λούσαντες ἄγνὸν λουτρόν; Apollon. Rhod. 3, 1203 λοέσσαιτο ποταμοῖο. . . before the sacrifice Jason washed himself clean of pollution, in the divine river; Plut., Mor. 264D λούσασθαι πρὸ τῆς θυσίας; Ael. Aristid. 33, 32 K.=51 p. 582 D.: πρὸς θεῶν λούσασθαι κέρδος ἐστὶ ζῶντα, ὃ καὶ τελευτήσαντι μένει; Dssm., NB 54 [BS 226f] cites for this usage three inscrs., all of which have the mid., two in combination w. ἀπὸ τινος; Sb 4127, 14 ἐν ᾧ καὶ ἀγίῳ τῷ τῆς ἀθανασίας ὕδατι λουσάμενος; Ramsay, Exp. 7th Ser. VIII’09, p. 280, 1; LXX; Jos., Vi. 11 λ. πρὸς ἀγνεῖαν) of the act of purification necessary before entering the temple GOxy 14; 19; 24f (ἐν τῇ λίμνῃ τοῦ Δαυίδ); 32 (ὑδασιν). ὁ λελουμένος *the one who has bathed* (in contrast to the one who has his feet washed, and with allusion to the cleansing of the whole body in baptism [λελουμένος ‘newly bathed, after the bath’ Hdt. 1, 126; Aristoph., Lysist. 1064; Plut., Mor. 958B λουσαμένοις ἢ νιψαμένοις; Lev 15:11 τ. χεῖρας νίπτεσθαι, λούεσθαι τὸ σῶμα]; differently HWindisch, Johannes u.d. Synoptiker ’26, 77. On foot-washing s. also GAFKnight, Footwashing: Enc. of Rel. and Ethics V 814-23; PFiebig, Αγγελος III ’30, 121-8; BWBacon, ET 43, ’32, 218-21; HvCampenhausen, ZNW 33, ’34, 259-71; FMBraun, RB 44, ’35, 22-33; ELohmeyer, ZNW 38, ’39, 74-94; AFridrichsen, ibid. 94-6; Bultmann, J ’41, 355-65; JDDunn, ZNW 61, ’70, 247-52) J 13:10 (λού. beside νίπτ. in eating Tob 7:9>; λού. before eating Act. Thom. 89). λούσασθε *wash yourselves* 1 Cl 8:4 (Is 1:16).—The sense is in doubt in εἰ τις μετάλαβη τὸ σῶμα τοῦ κυρίου καὶ λούσεται *if anyone receives the body of the Lord (in the Eucharist) and then rinses out his mouth or bathes himself* Agr 19.

β. *I wash for myself* w. obj. in acc. (Hes.+). τὸ σῶμα ὕδατι καθαρῶ (cf. Dt 23:12) Hb 10:22 (of baptism).—AOepke, TW IV 297-309 λούω and related words. M-M. B. 579.*

Λύδδα (ῥίτ.—1 Macc 11:34; Joseph. index), gen. Λύδδας Ac 9:38 (cf. Thackeray 161), where Λύδδης is also attested. The acc. Λύδδα (Jos., Bell. 2, 242; 515 beside Λύδδαν Ant. 20, 130) vss. 32, 35 functions as an indecl. form or a neut. pl. (Jos., Bell. 1, 302 ἐν Λύδδοις; 2, 244; 4, 444; cf. BI-D. §56, 2 app.), ἢ, *Lydda*, a city about 10 ½ miles southeast of Joppa on the road to Jerusalem. Ac 9:32, 35, 38. Schürer index, esp. II4 232, 35. M-M.*

Λυδία, ας, ἡ (as a woman’s name Horace, Odes 1, 8, 1; 1, 13, 1; 1, 25, 8; 3, 9, 6f; Martial, Epigr. 11, 21. In Gk. preserved in the form Λύδη: CIG 653; 6975; CIA III 3261f) *Lydia*, a merchant fr. Thyatira in Lydia (the province of L. in Asia Minor as v.l. Ac 2:9) who dealt in purple cloth; she was converted by Paul in Philippi, after having been σεβομένη τ. θεόν (s. σέβω 2a) Ac 16:14, 40. M-M.*

Λυκαονία, ας, ἡ (X.+; inscr.) *Lycaonia*, a province in the interior of Asia Minor, bounded by Cappadocia, Galatia (s. Γαλατία), Phrygia, Pisidia and Cilicia. Its main cities were those visited by Paul: Lystra, Iconium, and Derbe. Ac 14:6.—Ramsay, Histor. Comm. on Gal 1899, 19ff.*

Λυκαονιστί adv. in (the) *Lycaonian (language)*, a dialect spoken in Lycaonia, no longer known to us Ac 14:11.—PKretschmer, Einleitung in die Geschichte der griech. Sprache 1896, 396; KHoll, Her. 43, ’08, 240ff. M-M.*

Λυκία, ας, ἡ (Hdt.+; inscr.; 1 Macc 15:23; Sib. Or.) *Lycia*, a projection on the south coast of Asia Minor between Caria and Pamphylia Ac 27:5.—OBenndorf et al., Reisen im südwestl. Kleinasien I; II, 1884; 1889; EKalinka, Zur histor. Topographie Lykiens: HKiepert-Festschr. 1898, 161f.*

λύκος, ου, ὁ (Hom.+; inscr., pap., LXX, Philo, Test. 12 Patr.; Sib. Or. 8, 41; 13, 28; loanw. in rabb., but s. KH Rengstorff, ELittmann-Festschr. ’35, 55-62) *wolf*.

1. lit., as a symbol Mt 10:16; Lk 10:3; J 10:12a, b; D 16:3 (in all these pass. in contrast to sheep; cf. Dio Chrys. 64[14], 2; Philostrat., Vi. Apoll. 8, 22; Philo, Praem. 86).

2. fig. (as early as Il. 4, 471; 16, 156; Epict. 1, 3, 7 al. Cf. Zeph 3:3; Jer 5:6; Ez 22:27; Rhodon [in Euseb., H.E. 5, 13, 4] refers to Marcion as ὁ Ποντικός λύκος), of evil men IPHld 2:2; 2 Cl 5:2-4 (fr. a non-canonical gospel). λ. ἄρπαγες *ravenous wolves* Mt 7:15. λ. βαρεῖς *fierce wolves* Ac 20:29.—GBornkamm, TW IV 309-13. M-M. B. 185.*

λυμαίνω 1 aor. inf. λυμᾶναι; impf. mid. ἐλυμαινόμεν, quite predom., in earlier times exclusively, used as a mid. dep. (Aeschyl., Hdt.+; inscr., pap., LXX; En. 19, 1; Ep. Arist. 164; Philo; Jos., Bell. 2, 271; 4, 534 al.) *harm, injure, damage, spoil, ruin, destroy* (so Thu.+). τὶ *some*th. Σαῦλος ἐλυμαίνετο τὴν ἐκκλησίαν *Saul was trying to destroy the church* Ac 8:3. Of gluttons who, by their intemperance, damage τὴν σάρκα αὐτῶν *their bodies* Hv 3, 9, 3a (Epict. 3, 22, 87 τὸ σῶμα λυμαίνεται=*he injures his body*).—Also used as a passive (UPZ 187, 20 [127/6 BC]) λυμαίνεται ἡ σὰρξ αὐτῶν *their bodies become injured* Hv 3, 9, 3b (cf. Jos., Ant. 12, 256λ. τὰ σώματα).—The act. λυμαίνω

appears quite late (Libanius, Decl. 13, 6 vol. VI p. 10, 13 F.; PGM 13, 302 πῦρ, οὐ μή μου λυμάνης σάρκα; Herm. Wr. 10, 20). It has the same **mng.** πόλιν λυμᾶναι *destroy a city* Hv 4, 1, 8. τινά *hurt someone* 4, 2, 4. **M-M. B.** 760.*

λυπέω 1 aor. ἐλύπησα; pf. λελύπηκα; 1 aor. pass. ἐλυπήθην; 1 fut. pass. λυπηθήσομαι (Hes.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) *grieve, pain*.

1. act. τινά *someone* (Dio Chrys. 28[45], 3; BGU 531 II, 18 [I AD].—Also rather in the sense *vex, irritate, offend, insult*: Herodas 5, 7, 3) 2 Cor 2:2a; 7:8a, b. The object of λυπεῖν can also be a divinity (Diod. S. 1, 65, 7 and 8 τὸν θεόν; schol. on Apollon. Rhod. 2, 313 λ. τὸν Δία) μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ Eph 4:30; Hm 10, 2, 2; 10, 3, 2; cf. 10, 2, 4. χάριν Dg 11:7. In εἴ τις λελύπηκεν 2 Cor 2:5 λ. used **abs.** is certainly more than *cause pain or vexation*. In Polyaeus 8, 47 it is used of the severe *humiliation* or *outrage* experienced by a king who has been deposed by his subjects.

2. pass.—a. aor. λυπηθῆναι *become sad, sorrowful, distressed* (BGU 1079, 9 [41 AD]; Esth 2:21; Ps 54:3; 2 Esdr 15 [Neh 5]; 6; Jos., Ant. 8, 356) Mt 14:9; 17:23; 18:31; J 16:20; 2 Cor 2:4; 7:9a; 1 Pt 1:6; 1 Cl 4:3 (Gen 4:5 Cain took offense); Dg 1. W. ὅτι foll. *become distressed because* (cf. En. 102, 5) J 21:17. λυπηθῆναι εἰς μετάνοιαν *become sorry enough to repent* 2 Cor 7:9b. λ. κατὰ θεόν *as God would have it* vs. 9c, 11.

b. pres. λυπεῖσθαι *be sad, be distressed, grieve* (La 1:22) 1 Th 4:13. λυπῇ; *are you grieved or hurt?* Hv 3, 1, 9b. λυπούμενος (being) *sad, sorrowful* Mt 19:22; 26:22; Mk 10:22; Hv 1, 2, 2; 3, 13, 2 (Jos., Vi. 208). (Opp. χαίρων *as* Dio Chrys. 50[67], 5; Philo, Virt. 103) 2 Cor 6:10. λυπούμενου (μου) ὅτι *because* Hv 3, 1, 9a. ἤμην λυπούμενος 1, 2, 1. ὁ λυπούμενος *the mournful man* (Ael. Aristid. 46 p. 404 D.) m 10, 3, 3. ὁ λ. ἐξ ἐμοῦ 2 Cor 2:2b gives the source of the pain or sadness. ἤρξατο λυπεῖσθαι *he began to be sorrowful* Mt 26:37; cf. Mk 14:19. λ. διὰ τι *because of someth.* (schol. on Apollon. Rhod. 4, 1090): εἰ διὰ βρῶμα ὁ ἀδελφὸς λυπεῖται *if your brother's feelings are hurt because of food* Ro 14:15 (but λ. can also mean *injure, damage*: X., Mem. 1, 6, 6, Cyr. 6, 3, 13). μὴ λυπεῖσθω ὁ εὐσεβὴς ἐάν *the godly man is not to grieve if* 2 Cl 19:4. λ. ἐπὶ τινι *at someth.* (X., Mem. 3, 9, 8; Lucian, Dial. Mort. 13, 5, Tox. 24; Artem. 2, 60; PGrenf. II 36, 9[95BC]; Jon 4:9; Philo, Abr. 22) Hm 10, 2, 3; cf. s 6, 3, 1.—Impf. ἐλυπούμην *I was sad* GP 7:26; cf. 14:59.—RBultmann, TW IV 314-25: λυπέω and related words. **M-M.***

λύπη, ης, ἡ (Aeschyl., Hdt.+; inscr., pap., LXX; En. 102, 5; 7; Ep. Arist., Philo; Jos., Vi. 205 al.; Test. 12 Patr.) *grief, sorrow, pain of mind or spirit, affliction* J 16:6; Hm 10, 1, 2; 10, 2, 1-6; 10, 3, 1; 3f. περισσοτέρα λ. *excessive sorrow* 2 Cor 2:7. Opp. χαρά (X., Hell. 7, 1, 32; Eth. Epic. col. 3, 16; Philo, Abr. 151, Leg. ad Gai. 15) J 16:20; Hb 12:11. λύπην ἔχειν *have pain, be sorrowful* (Dio Chrys. 46[63], 1) in child-birth J 16:21; cf. vs. 22. λ. ἔχειν ἀπὸ τινος *be pained by someone* 2 Cor 2:3. λύπην ἐπὶ λύπην ἔχειν *sorrow upon sorrow* Phil 2:27. Cf. Hs 1:10. λ. μοί ἐστιν μεγάλη *I am greatly pained* Ro 9:2 (cf. Test. Judah 23:1 πολλὴ λύπη μοί ἐστι.—λ. μεγάλη *as* Jon 4:1). βαλεῖν τινα εἰς λύπην *plunge someone into grief* 1 Cl 46:9. τὸ μὴ ἅλιν ἐν λ. πρὸς ὑμᾶς ἔλθεῖν *not to come to you again in sorrow* 2 Cor 2:1. σεαυτῷ λύπην ἐπισπᾶσθαι *bring sorrow on yourself* Hs 9, 2, 6. ἀποβαλεῖν πᾶσαν λ. *lay aside all sorrow* Hv 4, 3, 4. Also αἰρεῖν ἄρ' ἑαυτοῦ τὴν λ. m 10, 1, 1. συγκόπτεσθαι ἀπὸ τῆς λύπης *be crushed with sorrow* v 5:4. ἀπὸ τῆς λ. *from sorrow* Lk 22:45 (UPZ 18, 13 [163 BC] ἀποθνήσκει ὑπὸ τῆς λ. Jos., Ant. 6, 337). ἐκ λύπης *reluctantly* 2 Cor 9:7 (Aesop, Fab. 275 P. ἐκ τῆς λύπης); ἡ κατὰ θεὸν λ. *sorrow that God approves* 7:10a (leading to μετάνοια *as* Plut., Mor. 961D). In contrast to this ἡ τοῦ κόσμου λύπη *the sorrow of the world* vs. 10b. λύπην ἐπάγειν τῷ πνεύματι *bring grief to the spirit* Hm 3:4.—Pl. (Demosth., Ep. 2, 25; Dio Chrys. 80[30], 14; Gen 3:16f; 5:29; Pr 15:13; 31:6) αἱ πρότεραι λύπαι *the former sorrows* Hv 3, 13, 2. ὑποφέρειν λύπας 1 Pt 2:19. παλαιοῦσθαι ταῖς λύπαις *be made old by sorrows* Hv 3, 11, 3. λύπη personified Hs 9, 15, 3. **M-M. B.** 1118.*

λυπηρὸς, ὁ, ὄν (trag., Hdt.+; pap., LXX, Philo; Jos., Ant. 15, 61)—1. act. *painful, distressing* τινὶ *to someone* (PPetr. II 13 [19], 13 [III BC] οὐθέν σοι μὴ γεννηθῇ λυπηρόν; Gen 34:7; Jos., Ant. 17, 175) ἀμφοτέρα λυπηρά ἐστι τῷ πνεύματι Hm 10, 2, 4.

2. pass. *sad, mournful, downcast* ἀνὴρ (Pr 17:22) 10, 3, 2.*

Λυσανίας, ου, ὁ (on the gen. s. Mlt.-H. 119) *Lysanias*, tetrarch of Abilene Lk 3:1. There was a Lysanias, son of the dynast Ptolemaeus of Chalcis, who ruled 40-36 BC and was executed by Mark Antony. If Luke had meant this Lysanias (so HHoltzmann and Wlh. ad loc. and E Schwartz, NGG '06, 370f), he would have committed a grave chronological error. There was, however, a younger Lysanias in the period 25-30 AD, to whom Josephus' expressions Ἀβιλαν τὴν Λυσανίου (Ant. 19, 275) and Ἀβέλλα (=Ἀβίλα) as Λυσανία τετραρχία (20, 138) are best referred, and to whom the inscs. CIG 4521=Dit., Or. 606; CIG 4523 refer.—Schürer I 4 717ff (719, 44 the older lit.); EKlostermann and Zahn ad loc.; RSavignac, Texte complet de l'inscription d'Abila relative à Lysanias: RB n.s. 9, '12, 533-40; Ramsay, Bearing 297-300; EMeyer I 47ff; HLeclercq, Dict. d'Arch. X '31, 405-11. **M-M.***

Λυσίας, ου, ὁ (lit., inscr., pap., LXX, Joseph.) (Claudius) *Lysias* (s. Κλαύδιος 2) Ac 23:26; 24:7, 22.*

λύσις, εως, ἡ (Hom.+; inscr., pap., LXX; En. 5, 6; Philo; Jos., Ant. 9, 70; Test. 12 Patr.; Diod. S. 18, 25, 2 [λύσις τῶν κακῶν=resolution, removal of difficulties]) *release, separation, (in marriage) a divorce* 1 Cor 7:27. **M-M.***

λυσιτελέω (Hdt., Aristoph.+; LXX; Jos., Ant. 15, 110al.) *be advantageous, be better* impers. λυσιτελεῖ *it is better, it profits* (Pla.+). w. dat. (Dio Chrys. 48[65], 3; Dit., Syll. 3 344, 96 [c. 303 BC]; PHamb. 27, 17 [250 BC]; Tob

3:6; Philo, Det. Pot. Ins. 68) λυσιτελεῖ αὐτῷ εὖ περὶκεῖται. . . ἢ ἵνα *it would be better for him if . . . , than that* Lk 17:2 (Andoc. 1, 125 τεθνάναι λυσιτελεῖ ἡ ζῆν). M-M.*

λυσσάω (Soph.+; Sib. Or. 5, 96) *be raving, be mad of dogs* (Aristoph.+) κύνες λυσσῶντες *mad dogs* (fig. as Jos., Bell. 6, 196) IEph 7:1.*

Λύστρα (Ptolem. 5, 4, 12; Dit., Or. 536. Cf. Pliny, Nat. Hist. 5, 147; CIL Suppl. 6786; 6974) *acc.* Λύστραν; *dat.* Λύστροις (on its declension cf. Bl-D. §57; Mlt. 48; Mlt.-H. 147; Thackeray 167f) ἡ or τὰ *Lystra*, a city in Lycaonia in Asia Minor, where a church was founded by Paul. Ac 14:6, 8, 21; 16:1f; 27:5 v.l.; 2 Ti 3:11.—ABludau, Pls in L., Ac 14:7-21: Der Katholik 87, '07, 91-113; 161-83; WMCaldar, Zeus and Hermes at Lystra: Exp. 7th ser. X '10, 1-6, The 'Priest' of Zeus at Lystra: *ibid.* 148-55; AWikenhauser, D. AG '21, 362f; LCurtius, Zeus u. Hermes '31; MMeunier, Apoll. de Ty. ou le séjour d'un dieu parmi les hommes '36; SEitrem, Con. Neot. 3, '39, 9-12. M-M.*

λύτρον, ου, τό (Pind., Hdt.+; *inscr.*, *pap.*, LXX, Philo, Joseph.) *price of release, ransom* (esp. also the ransom money for the manumission of slaves, mostly in *pl.*: Diod. S. 19, 85, 3; Polyaeus 4, 10, 1; POxy. 48, 6 [86 AD]; 49, 8; 722, 30; 40; Mitteis, Chrest. 362, 19; Jos., Ant. 12, 46, but also in *sing.*: Diod. S. 20, 84, 6 δοῦναι λύτρον; *inscr.* in KBuresch, Aus Lydien 1898 p. 197; Jos., Ant. 14, 371.—LMitteis, Reichsrecht und Volksrecht 1891, 388; FSteinleitner, Die Beicht '13, 36ff; 59; 111) give up one's life λ. ἀντὶ πολλῶν *as a ransom for many* (s. πολὺς I 2α) Mt 20:28; Mk 10:45 (BBlake, ET 45, '34, 142; WFHoward, ET 50, '38, 107-10; JoachJeremias, Judaica 3, '48, 249-64; ELohse, Märtyrer u. Gottesknecht, '55, 116-22; CKBarrett, NT Essays: TWManon mem. vol. '59, 1-18 [refers to 2 Macc 7:37].—Cf. Diod. S. 12, 57, 2; Dio Chrys. 64[14], 11 λύτρα διδόναι; Jos., Ant. 14, 107λ. ἀντὶ πάντων; Philo Bybl. in Euseb., Pr. Ev. 1, 16, 44 ἀντὶ τῆς πάντων φθορᾶς. . . λ.). God gave his Son λ. ὑπὲρ ἡμῶν *as a ransom for us* Dg 9:2 (Lucian, Dial. Deor. 4, 2 κριὸν λύτρον ὑπὲρ ἐμοῦ; *schol.* on Nicander, Alexiph. 560 λύτρα ὑπὲρ τῶν βοῶν; Philo, Spec. Leg. 2, 122; Jos., Ant. 14, 371λ. ὑπὲρ αὐτοῦ). λ. τῶν ἁμαρτιῶν *a ransom for sins* B 19:10.—S. on ἀπολύτρωσις, end; also NLevinson, Scottish Journal of Theol. 12, '59, 277-78; DHill, Gk. Words and Heb. Mngs. '67, 49-81. M-M.*

λυτρώω (Pla.+) in our *lit.* only *mid.* (and *pass.*) λυτρόομαι (Demosth.+; *inscr.*, *pap.*, LXX, Philo; Joseph.) 1 aor. *mid.* ἐλυτρώσαμην, *imper.* λύτρωσαι; 1 aor. *pass.* ἐλυτρώθην.

1. *free by paying a ransom, redeem*—a. *lit.* (Demosth. 19, 170) of prisoners (Diod. S. 5, 17, 3; Jos., Ant. 14, 371) 1 Cl 55:2.

b. *fig.* λύτρωσαι τ. δεσμίους ἡμῶν (in a prayer) 59:4.—*Pass.* ἀργυρίῳ ἢ χρυσίῳ λυτρωθῆναι ἐκ τῆς ματαίας ἀναστροφῆς *be ransomed with silver or gold from the futile way of life* 1 Pt 1:18 (on λ. ἕκ τινος s. 2 below.—WCvanUnnik, De verlossing 1 Pt 1:18, 19 en het probleem van den 1 Pt '42).

2. *gener.* *set free, redeem, rescue* (Ps.-Callisth. 2, 7, 4 τὴν Ἑλλάδα λυτρώσασθαι; 3, 19, 10; LXX; Philo) τινὰ *someone* B 14:8. Of Christ in his coming again λυτρώσεται ἡμᾶς *he will redeem us* 2 Cl 17:4. Of the Messiah ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ Lk 24:21 (cf. Is 44:22-4; 1 Macc 4:11; PsSol 8:30; 9:1). τινὰ ἀπὸ τινος *someone fr. someth.* (Ps 118:134; cf. the ancient Christian prayer: CSchmidt, Heinrici-Festschr. '14, p. 69, 32f) λ. ἡμᾶς ἀπὸ πάσης ἀνομίας Tit 2:14 (Test. Jos. 18:2 ἀπὸ παντὸς κακοῦ). Also τινὰ ἕκ τινος (pagan *inscr.* in Ramsay, Phrygia II 566f ἐλυτρώσατο πολλοὺς ἐκ κακῶν βασιάνων; Dt 13:6; Ps 106:2; Sir 51:2) *someone fr. a monster* Hv 4, 1, 7. ἐξ ἀναγκῶν m 8:10. ἐκ τοῦ σκότους B 14:5f; cf. 7. ἐκ θανάτου (Hos 13:14) 19:2. τ. ψυχὴν ἐκ θανάτου Ac 28:19 v.l.—*Pass.* (Aristot., Eth. Nicom. 10, 2 p. 1164b, 34; LXX) *be redeemed ἐν τῇ χάριτι by grace* IPhld 11:1 (on λ. ἐν cf. 2 Esdr 11 [Neh 1]: 10 ἐν τ. δυνάμει; Ps 76:16; Sir 48:20). M-M.*

λύτρωσις, εως, ἡ (as legal and commercial *t.t.* in *pap.*)—1. *ransoming, releasing, redemption* (Plut., Arat. 11, 2 λ. αἰχμαλώτων; Palaeph. exc. Vat. p. 99, 10; LXX; Test. Jos. 8:1) ποιεῖν λύτρωσιν τῷ λαῷ *bring about a deliverance for the people* Lk 1:68. προσδέχεσθαι λύτρωσιν Ἱερουσαλὴμ *wait for the redemption of Jerusalem* 2:38; αὐωνία λ. Hb 9:12. διὰ τοῦ αἵματος τοῦ κυρίου λ. ἔσται πᾶσιν τοῖς πιστεύουσιν *redemption will come* 1 Cl 12:7.

2. *abstr. for concr. ransom (-money)* δώσεις λ. ἁμαρτιῶν σου *you must give a ransom for your sins* D 4:6; B 19:10 Funk. M-M.*

λυτρωτής, οὔ, ὁ *redeemer* (not in secular *wr.*; LXX of God: Ps 18:15; 77:35) of Moses Ac 7:35. M-M.*

λυχνία, ας, ἡ (Hero Alex. I p. 264, 20; Plut., Dio 9, 2; Ps.-Lucian, Asin. 40; Artem. 1, 74; *inscr.*; *pap.* since PEleph. 5, 7 [284/3 BC]; LXX, Philo; Joseph. [s. λύχνος, beg.]; cf. Phryn. p. 313f L.) *lampstand* upon which lamps were placed or hung (s. λύχνος, beg.); not a candlestick. τιθέναι ἐπὶ τὴν λ. (ἐπὶ λυχνίας) *put on the (lamp) stand* Mt 5:15; Mk 4:21; Lk 8:16; 11:33. Of the seven-branched lampstand (Ex 25:31ff; Jos., Ant. 14, 72) Hb 9:2. In Rv the seven churches of Asia appear as seven lampstands Rv 1:12f, 20a, b; 2:1. Cf. also κινήσω τὴν λ. σου ἐκ τοῦ τόπου αὐτῆς *I will remove your lampstand from its place, i.e. remove you fr. the circle of the churches* 2:5. Rv also likens the two witnesses of Christ to two lampstands 11:4 (cf. Zech 4:11). M-M.*

λύχνος, ου, ὁ (Hom.+; *inscr.*, *pap.*, LXX) *the* (oil-burning: Posidonius: 87 fgm. 94 Jac.; Diod. S. 1, 34, 11; Charito 1, 1, 15; PGM 7, 359-64.—Made of metal or clay [Artem. 2, 9 p. 96, 20f λύχνος χαλκοῦς, ὀστράκτινος]) *lamp* (s. λυχνία.—λυχνία beside λύχνος; Artem. 1, 74 p. 67, 12; *Inscr.* of Cos [Paton and Hicks 1891] 36d, 7; 8; Philo, Spec. Leg. 1, 296 καίεσθαι λύχνους ἐπὶ τῆς λυχνίας; Jos., Ant. 3, 182; 199).

1. **lit.** Lk 11:36; GP 5:18. φῶς λύχνου (**Charito** 1, 1, 15) *light of a lamp* Rv 22:5; cf. 18:23; ἔρχεται ὁ λ. *a lamp is brought in* Mk 4:21; καίειν λ. Mt 5:15 (**Paus.** 3, 17, 8 τὸν καίόμενον λύχνον). λ. ἅπτειν *light a lamp* (ἅπτω 1.—As a symbol of **some**th. out of place **Paroem. Gr.**: Diogenian 6, 27 λ. ἐν μεσημβρίᾳ ἅπτειν. **Likew.** an unknown comic poet: **fgm.** 721 K.) Lk 8:16; 11:33; 15:8.—Use of the lamp as a symbol: ἔστωσαν ὑμῶν. . . οἱ λύχνοι καίόμενοι Lk 12:35 (**Artem.** 2, 9 λ. καίόμενος); cf. D 16:1. The Baptist as ὁ λύχνος ὁ καίόμενος κ. φαίνων J 5:35. The believers are to pay attention to the prophetic word ὡς λύχνῳ φαίνοντι 2 Pt 1:19 (cf. Ps 118:105 λ. . . ὁ λόγος σοῦ).

2. **fig.** (**Lycophron** vs. 422 λύχνοι are the eyes as vs. 846 λαμπτήρ an eye) ὁ λ. τοῦ σώματός ἐστιν ὁ ὀφθαλμός *the lamp of the body is the eye* Mt 6:22; Lk 11:34 (FSchwencke, ZWTh 55, '13, 251-60; WBrandt, ZNW 14, '13, 97-116; 177-201; BWBacon, **Exp.** 8th ser. VII '13, 275-88; JDMDerrett, Law in the NT, '70, 189-207; GSchneider, Das Bildwort von der Lampe usw., ZNW 61, '70, 183-209.—Further **lit.** s.v. ἅπλοῦς). Of the Spirit of God λ. ἐρευνῶν τὰ ταμειᾶ τῆς γαστρὸς 1 Cl 21:2 (Pr 20:27 A). Of the heavenly Jerusalem ὁ λ. αὐτῆς τὸ ἄρνιον Rv 21:23.—KGalling, D. Beleuchtungsgeräte im isr.-jüd. Kulturgebiet: ZDPV 46, '23, 1-50; RHSmith, Biblical Archaeologist 27, '64, 1-31, 101-24; 29, '66, 2-27; W Michaelis, TW IV 325-9: λύχνος, λυχνία. **M-M. B.** 484.*

λύω **impf.** ἔλυον; 1 **aor.** ἔλυσα. **Pass.:** **impf.** ἐλύομην; **pf.** λέλυμαι, 2 **sing.** λέλυσαι, **ptc.** λελυμένος; 1 **aor.** ἐλύθην; 1 **fut.** λυθήσομαι (**Hom.** +; **inscr.**, **pap.**, **LXX**, **Ep. Arist.**, **Philo**, **Joseph.**, **Test. 12 Patr.**, **Sib. Or.**).

1. *loose, untie* bonds (Da 5:12 **Theod.**), fetters (**Lucian**, Dial. Mar. 14, 3; Job 39:5 δεσμούς; **Philo**, Somn. 1, 181) or **some**th. similar used to hold **some**th. together or to secure it.

a. lit. τὸν ἱμάντα Mk 1:7; Lk 3:16; J 1:27. σφραγίδας *break* (**Polyaenus** 5, 2, 12) Rv 5:2 (of the broken seals of a will: BGU 326 II, 21 ἡ διαθήκη ἐλύθη; **POxy.** 715, 19.—λύω of the opening of a document: **Plut.**, Dio 31, 4 [a letter]; **Vi. Aesopi** W c. 92).

b. fig. ἐλύθη ὁ δεσμός τ. γλώσσης αὐτοῦ Mk 7:35; cf. Lk 1:63 D.

2. *set free, loose, untie*—**a. lit.** a **pers.**, animal, or thing that is bound or tied: a prisoner (**Jos.**, **Ant.** 13, 409; Ps 145:7) Ac 22:30; cf. vs. 29 v.l. Angels that are bound Rv 9:14f. Also more **gener.** (Isisaretal. v. Kyme 48 P. ἐγὼ τοὺς ἐν δεσμοῖς λύω) *release, set free* prisoners Ac 24:26 t.r. Of Satan, bound and imprisoned in the abyss Rv 20:3. λυθήσεται ὁ σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ vs. 7.—Of Lazarus, bound in grave-clothes λύσατε αὐτόν *unbind him* J 11:44 (**Vi. Aesopi** I 83 λύσατε αὐτόν=take off his fetters).—Of animals (**X.**, An. 3, 4, 35) a colt that is tied up Mt 21:2; Mk 11:2, 4f; Lk 19:30f, 33a, b. τὸν βοῦν ἀπὸ τῆς φάτνης *untie the ox from the manger* Lk 13:15 (λ. ἀπὸ as Quint. Smyrn. 4, 373; Is 5:27; Jer 47:4).—λ. τὸ ὑπόδημα *untie the sandal* Ac 7:33 (Ex 3:5; Josh 5:15); 13:25.—**Pass.** τὰς τρίχας λελυμέναι *with unbound hair* Hs 9, 9, 5.

b. fig. *free, set free, release* ἀπὸ τινος (**Cyranides** p. 97, 12) λυθῆναι ἀπὸ τ. δεσμοῦ τούτου *be set free from this bond* Lk 13:16. λέλυσαι ἀπὸ γυναικός; *are you free from a wife, i.e.* not bound to a wife? 1 Cor 7:27 (a previous state of being 'bound' need not be assumed; cf. Chio, **Ep.** 7, 3 λελυμένως=[speak] in an unrestrained manner. See also Simplicius in **Epict.** p. 129, 3: 'he who does not found a family is εὐλυτος', i.e.,=free). ἐκ instead of ἀπὸ: λ. τινὰ ἐκ τῶν ἁμαρτιῶν αὐτοῦ *free someone from his sins* Rv 1:5. τινὰ ἐκ χειρὸς σιδήρου 1 Cl 56:9 (Job 5:20).

3. *break up* into its component parts, *destroy*, of a building *tear down* (**Il.** 16, 10; **X.**, An. 2, 4, 17f; Herodian 7, 1, 7; 1 Esdr 1:52; **Jos.**, **Bell.** 6, 32; **Sib. Or.** 3, 409) τ. ναὸν τοῦτον J 2:19. τὸ μεσότοιχον Eph 2:14 (as a symbol).—ἡ πρύμνα ἐλύετο *the stern began to break up* Ac 27:41 (**PLond.** 1164h, 19 [III AD] uses λ. of the dismantling of a ship). Of the parts of the universe, as it is broken up and destroyed in the final conflagration 2 Pt 3:10-12.—Of a meeting (**Il.** 1, 305; **Od.** 2, 257; **Apollon. Rhod.** 1, 708; **X.**, Cyr. 6, 1, 2; **Diod. S.** 19, 25, 7; **Ep. Arist.** 202; **Jos.**, **Ant.** 14, 388) λυθείσης τ. βουλῆς) λυθείσης τ. συναγωγῆς *when the meeting of the synagogue had broken up* Ac 13:43.

4. *destroy, bring to an end, abolish, do away with* (**Socrat.**, **Ep.** 28, 2 and 4 'dispel' slanders) λ. τὰ ἔργα τ. διαβόλου *destroy the works of the devil* 1J 3:8. **Pass.** ἐλύετο πᾶσα μαγεία *all magic began to be dissolved* IEph 19:3. λύεται ὁ ὀλεθρος ἐν τ. ὁμονοίᾳ *his destructiveness comes to an end through the unity* 13:1.—λ. τ. ὠδίνας τ. θανάτου must mean in this context: *he brought the pangs to an end* (**IG** IV2 128, 49 [280 BC] ἔλυσεν ὠδίνᾱ; **Lycophron** vs. 1198 ὠδίνας ἐξέλυσε γονῆς; **Himerius**, Or. 64 [=Or. 18], 1 λυθῆναι τὰς ὠδίνας of the cessation of labor pains; Job 39:2; **Aelian**, H.A. 12, 5 τοὺς τῶν ὠδίνων λῦσαι δεσμούς; Eutecnius 3 p. 30, 26), so that the 'birth' which is to bring Christ to light may attain its goal Ac 2:24 (but s. on θάνατος 1bβ; originally it is probable that 'the bonds of death' went with 'loose').—Of commandments, laws, statements *repeal, annul, abolish* (**Hdt.** 1, 29, 1 νόμον. Text **fr.** Nysa in **Diod. S.** 1, 27, 4 ὅσα ἐγὼ ἐνομοθέτησα, οὐδεις αὐτὰ δύναται λῦσαι; **Ael. Aristid.** 30 p. 573 D.: νόμους; **Achilles Tat.** 3, 3, 5; **Dit.**, **Syll.** 3 355, 21; 1219, 12; **Jos.**, **Ant.** 11, 140) ἐντολήν Mt 5:19. τὸ σάββατον *abolish the Sabbath* J 5:18 (in John, Jesus is accused not of breaking the Sabbath, but of doing away w. it). **Pass.** (**Dio Chrys.** 58[75], 10 τ. νόμου λυθέντος) 7:23; 10:35 (RJungkuntz, **CTM** 35, '64, 556-65 [J 10:34-6]).—λύειν τὸν Ἰησοῦν *annul* (the true teaching about) *Jesus* (by spurning it); (**opp.** ὁμολογεῖν; cf. **Alex. Aphr.**, **Fat.** 26, II 2 p. 196, 18 λ. τινὰ τῶν Ζήνωνος λόγων=certain teachings of Zeno) 1J 4:3 v.l. (for the **rdg.** λύει cf. Harnack, **SAB** '15, 556-61=Studien I '31, 132-7; A Rahlfs, **ThLZ** 40, '15, 525; OAPiper, **JBL** 66, '47, 440-4 [exorcistic, *break a spell*]).

5. On the combination and contrast of δέειν and λύειν Mt 16:19; 18:18 s. δέω 4; also GLambert, **Vivre et Penser**, IIIe s., '43/'44, 91-103.—OProcksch and FBüchsel, TW IV 329-59: λύω and related words. **M-M. B.** 1239f.**

Λωῖς, ἴδος, ἡ (**PPetr.** II 39b, 15 [III BC] has the genitive Λωῖτος from a nominative Λωῖς. Or does the name—which is found nowhere else—belong to a positive degree of comparison λῶις [claimed by Buttman for the

not uncommon λωῖων, a **nom. sing.**=more pleasant, more desirable]? **Cf.** Semonides 7, 30 D.2 οὐκ ἔστιν ἄλλη τῆσδε λωῖων γυνή=no other woman is more worthy of being desired than this one) *Lois*, grandmother of Timothy 2 Ti 1:5.*

Λώτ, ὁ indecl. (לֹט.—**LXX**, Philo.—In **Joseph**. Λῶτος, ου [**Ant.** 1, 201]) *Lot*, son of Haran, nephew of Abraham (Gen 11:27); he lived in Sodom Lk 17:28f; was rescued **fr.** that doomed city, having led a virtuous life 2 Pt 2:7; 1 Cl 11:1 (SRappaport, D. gerechte Lot: **ZNW** 29, '30, 299-304). As they left the city his wife perished because she looked back, contrary to God's command Lk 17:32 (on the whole **s.** Gen 19). His separation **fr.** Abraham 1 Cl 10:4 (**cf.** Gen 13, **esp.** **vss.** 14-16).—(On the spelling **s.** JWordsworth-HJWhite on Mt 1:17.)*

M

μ' numeral=*forty* (Diod. S. 22, 13, 2) Ac 10:41 D; Hs 9, 4, 3; 9, 5, 4; 9, 15, 4; 9, 16, 5.*

Μάαθ, ὁ indecl. (cf. the name מַאֲת Ch 6:20 [Mεθ]; 2 Ch 29:12 [Μααθ]; 31:13) *Maath*, in the genealogy of Jesus Lk 3:26.*

Μαγαδάν, ἡ indecl. *Magadan*, place of uncertain location on Lake Gennesaret Mt 15:39; Mk 8:10, the parallel *pass.*, has Δαλμανουθά (q.v.), whose location is similarly uncertain; t.r. substitutes Μαγδαλά in Mt, which is also a v.l. in Mk, where furthermore D offers Μ ελεγαδά.—JBoehmer, ZNW 9, '08, 227-9; CKopp, Dominican Studies 4, '50, 344-50.*

Μαγδαληνή, ἡς, ἡ (subst. fem. of Μαγδαληνός, ἡ, ὅν) Magdalene, woman from Magdala, surname of a certain Mary (s. Μαρία 2), prob. fr. the town of Magdala which, acc. to the Talmud, lay about a twenty minutes' walk fr. Tiberias on the west side of the Lake of Gennesaret (Buhl 225f; CKopp, The Holy Places of the Gospels, tr. RWalls, '63, 190-7) Mt 27:56, 61; 28:1; Mk 15:40, 47; 16:1, 9; Lk 8:2; 24:10; J 19:25; 20:1, 18; GP 12:50.*

Μαγεδών s. Ἀρμαγεδ(δ)ών.

μαγεία, ας, ἡ (Pla.+; on the spelling cf. Bl-D. §23; cf. Mlt.-H. 339) magic (Theophr., H. Pl. 9, 15, 7; Vett. Val. 210, 4; Fluchtaf. 4, 15; PGM 1, 127; Zosimus 7: Hermet. IV p. 105 Sc.; the Herm. document Κόρη κόσμου in Stob. I 407, 4 W.=p. 494, 7 Sc.; Jos., Ant. 2, 286) in a list of vices B 20:1. ἐλύετο πᾶσα μαγεία IEph 19:3 (λύω 4). Pl. magic arts (Jos., Ant. 2, 284) in a list of vices D 5:1. Of Simon Ac 8:11 (cf. PGM 4, 2447ff: Παχράτης, ὁ προφήτης Ἑλίουπόλεως, Ἀδριανῷ βασιλεῖ ἐπιδεικνύμενος τ. δύναμιν τῆς θείας αὐτοῦ μαγείας).—Lit. s.v. Σίμων 9. M-M (-ία). B. 1494.*

μαγεύω fut. μαγεύσω practice magic (Eur., Iph. 1338; Plut., Artax. 3, 6, Numa 15, 8; Gk.-Aram. inscr. in CClemen, D. Einfluss d. Mysterienreligionen auf d. älteste Christentum '13 p. 10, 3 στρατηγός. . . ἐμάγευσε Μίθρη) Ac 8:9. In a list of vices D 2:2. M-M.*

μαγία s. μαγεία.

Μαγνησία, ας, ἡ (Hdt.+; inscr.) Magnesia, a city in Asia Minor a short distance southeast of Ephesus, IMg inscr. In order to differentiate this city from Magnesia in Thessaly, which was considered its mother (Dit., Or. 503 Μάγνητες οἱ πρὸς τῷ Μαιάνδρῳ ποταμῷ, ἅποικοι ὄντες Μαγνήτων τῶν ἐν Θεσσαλίᾳ, also the note, Syll. 3 636; 1157), and fr. another Magnesia in Asia Minor near Mt. Sipylus (Dit., Or. 501, 13; 229 s. note 12), it is called Magnesia on the Maeander, despite the fact that it lies on the Lethaeus, about four miles distant fr. the Maeander. The name of the river is usu. added w. a prep., in our passage πρὸς w. dat., as also in Dit., Or. 229, 84; 503 (s. above). OKern, Die Inschriften von M. am Mäander '00, no. 40, 11; 16; 44, 4; 101, 8. An inhabitant of the city is called Μάγνης, ητος (Hdt.+in lit.; on inscr. and coins [cf. the material in Lghtf. on IMg inscr., also Dit., Or. 12; 231; 232; 234; 319; 501. Kern, op. cit. p. 206]).*

μάγος, ου, ὁ—1. a Magus, a (Persian [SNyberg, D. Rel. d. alten Iran '38], then also Babylonian) wise man and priest, who was expert in astrology, interpretation of dreams and various other secret arts (so Hdt.+; Jos., Ant. 20, 142, and Da 2:2, 10; in still other *pass.* in Da, Theod.). After Jesus' birth μάγοι *Magi* Mt 2:7 (s. Jos., Ant. 10, 216), 16a, b or more definitely μάγοι ἀπὸ ἀνατολῶν *Magi from the east* vs. 1 came to Palestine and declared that they had read in the stars of the birth of the Messianic King. Diog. L. 2, 45 φησι δ' Ἀριστοτέλης μάγον τινὰ ἐλθόντα ἐκ Συρίας εἰς Ἀθήνας in order to announce to Socrates that he would come to a violent end.—ADieterich, ZNW 3, '02, 1-14; FXSteinmetzer, D. Gesch. der Geburt u. Kindheit Christi '10; GFrenken, Wunder u. Taten der Heiligen '29, 186-93; KBornhäuser, D. Geburts-u. Kindheitsgesch. Jesu '30. FCumont, L'Adoration des Mages: Memorie della Pontif. Acc. Rom. di Archeol. 3, '32, 81-105. EJDoudou, CBQ 6, '44, 71-4; 77-83.—On the Magi HUMeyboom, Magiërs: ThT '39, '05, 40-70; GMessina, D. Ursprung der Magier u. d. zarath. Rel., Diss. Berl. '30, I Magi a Betlemme e una predizione di Zoroastro '33 (against him GHartmann, Scholastik 7, '32, 403-14); RPettazzoni, Revue d'Hist. des Rel. 103, '31, 144-50; Gdspd., Probs. 14f.—On the star of the Magi HHKritzinger, Der Stern der Weisen '11; HGVoigt, Die Geschichte Jesu u. d. Astrologie '11; OGerhardt, Der Stern des Messias '22; DAFrövig, D. Stern Bethlehems in der theol. Forschung: Tidsskrift for Teologi og Kirke 2, '31, 127-62; CSSmith, ChQR 114, '32, 212-27; WVischer, D. Ev. von den Weisen aus dem Morgenlande: EVischer-Festschr. '35, 7-20; ELohmeyer, D. Stern d. Weisen: ThBl 17, '38, 288-99; GHartmann, Stimmen d. Zeit 138, '41, 234-8; JSchaumberger, Ein neues Keilschriftfragment über d. angebl. Stern der Weisen: Biblica 24, '43, 162-9. Cf. ποιμήν 1.

2. *magician* (trag.+; Aeschin. 3, 137 [μάγος=πρωηρός]; Diod. S. 5, 55, 3; 34+35 fgm. 2, 5 τις. . . ἄνθρωπος μάγος, a false prophet, who πολλοὺς ἐξηπάτα; Vett. Val. 74, 17; Philo, Spec. Leg. 3, 93; Test. Reub. 4:9) of Barjesus=Elymas on Cyprus Ac 13:6, 8. Cf. Hm 11:2 v.l.—On the history of the word ADNock, Beginn. I 5, '33,

164-88=Essays on Religion and the Ancient World I, '72, 308-30.—GDelling, TW IV 360-3: μάγος and related words. M-M. B. 1494f.*

Μαγώγ, ὁ indecl. (מָגוּג) *Magog*, mentioned w. Gog (s. Γώγ) among the enemies of God in the last days Rv 20:8. The idea and the names are fr. Ezk 38:2-39:16; but there Gog is prince of Magog, and in Rv G. and M. are two peoples (cf. Sib. Or. 3, 319 χώρα Γώγ ἡδὲ Μαγώγ; 512).—Lit. s.v. Γώγ; also RdeVaux, Magog-Hierapolis: RB 43, '34, 568-71.*

Μαδιάν, ὁ indecl. (מִדְיָן; also Philo, Mut. Nom. 110.—Jos., Ant. 2, 257 Μαδιανή, ἥς) *Midian*, a people in Arabia. γῆ M. is (after Ex 2:15) the place where Moses stayed for a while Ac 7:29.*

μαζός, οὗ, ὁ (Hom.+; Epigr. Gr. 644, 4; 690, 2; PSI 253, 134) *breast*—1. of a man (oft. Hom.; Apollon. Rhod. 3, 119; Achilles Tat. 3, 8, 6; Etym. Mag. *574, 220) Rv 1:13 A.

2. of a woman's breast (Hom.+; Artem. 1, 16; Test. Napht. 1:7), also of an animal's udder (Callim. 1, 48 Schn.; Aratus, Phaen. 163; Crinagoras no. 26, 6). Fig. (Philo, Aet. M. 66) of springs (Pampretius of Panopolis [V AD] 1, 90 [ed. HGerstinger: SB d. Wien. Ak. d. W. 208, 3, 1928]) which offer to men τοὺς πρὸς ζωῆς μαζοὺς *their life-giving breasts* 1 Cl 20:10. M-M.*

μαθεῖν s. **μανθάνω**.

μάθημα, ατος, τό (Soph., Hdt.+; inscr., pap.; Jer 13:21; Philo) *someth. that is learned, knowledge, teaching* Dg 5:3.*

μαθηματικός, ἡ, ὄν (Pla.+; Sib. Or. 13, 67), *subst.* μαθηματικός, οὗ, ὁ (Aristot.+), in the sense *astrologer* (M. Ant. 4, 48; Sext. Emp., Adv. Math.; Philo, Mut. Nom. 71) D 3:4.*

μαθητεία, ας, ἡ *lesson, instruction* (Timo [III BC] 54 in HDiels, Poetarum philos. fgm. '01; Dio Chrys. 4, 41; Suidas) οὗ τὸ κατὰστημα μεγάλη μ. *whose demeanor is a great lesson* ITr 3:2.*

μαθητεύω 1 aor. ἐμαθήτευσα, pass. ἐμαθητεύθην.

1. *intr.* be or become a pupil or disciple (Plut., Mor. 832B; 837C; Iambl., Vi. Pyth. 23, 104 μ. τῷ Πυθαγόρᾳ; schol. on Apollon. Rhod. Proleg. Aa) τινὶ of someone (Ἰωσήφ) ἐμαθήτευσεν τῷ Ἰησοῦ *Joseph had become a disciple of Jesus* Mt 27:57 v.l. Likew. as

2. *pass. dep.* μαθητεύομαι *become a disciple* τινί: (I.) ἐμαθητεύθην τῷ Ἰησοῦ Mt 27:57. ὑμῖν μαθητευθῆναι *become your disciples, be instructed by you* IEph 10:1. γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τ. οὐρανῶν *a scribe who has become a disciple of the kgdm. of heaven or who has been trained for the kgdm.* Mt 13:52 (γραμματεὺς 3). Abs. IEph 3:1. μᾶλλον μαθητεύομαι *I am becoming a disciple more and more* I Ro 5:1. This gave rise to a new active form (Bl-D. §148, 3; Rob. 800)

3. *trans.* make a disciple of, teach τινά someone Mt 28:19. ἱκανοὺς make a number of disciples Ac 14:21. Abs. ἃ μαθητεύοντες ἐντέλλεσθε *what you command when you are instructing or winning disciples* I Ro 3:1. M-M.*

μαθητής, οὗ, ὁ (Hdt.+; inscr.; BGU 1125, 9 [I BC]; POxy. 1029, 25. In LXX only in two places in Jer [13:21; 20:11], and then as v.l. of codex A; Philo; Joseph.) *learner, pupil, disciple*.

1. *gener.* pupil, apprentice (in contrast to the teacher) Mt 10:24f; Lk 6:40 (TWManson, The Teaching of Jesus, '55, 237-40).

2. *disciple, adherent* (Pla., Apol. 33A; X, Mem. 1, 6, 3; Dio Chrys. 11 [12], 5; Lucian, M. Peregr. 28 al.; Diog. L. 7, 7, 179; 8, 1, 3; 10, 11, 22; Iambl., Vi. Pyth. 35, 254 οἱ μ.; Dit., Syll. 3 1094, 5f αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ; Jos., Ant. 9, 68; 13, 289), oft. w. an indication of the pers. whose disciple one is, mostly in the gen. (Jos., C. Ap. 1, 176 Ἀριστοτέλους μ., Ant. 9, 33; 15, 3; Theosophien 66 Φορφυρίου μ.).

a. μ. Ἰωάννου Mt 9:14a; 11:2; 14:12; Mk 2:18a, b; 6:29; Lk 5:33; 7:18; 11:1; J 1:35, 37; 3:25. τ. Μωϋσέως 9:28b. τῶν Φαρισαίων Mt 22:16; Mk 2:18c. τοῦ Πολυκάρπου MPol 22:2; Epil Mosq 1.

b. *esp.* of the disciples of Jesus—a. of the Twelve οἱ δώδεκα μ. αὐτοῦ *his twelve disciples* Mt 10:1; 11:1; οἱ ἑνδεκα μ. 28:16. οἱ μαθηταὶ αὐτοῦ (or w. another gen. of similar mng.—Yet it is *somet.* doubtful whether a particular pass. really means the Twelve and not a larger [s. β below] or smaller circle; ERMartinez, CBQ 23, '61, 281-92 [restricted to the 12, even in Mt 18]) 12:1; 15:2; Mk 5:31; 6:1, 35, 45; 8:27; Lk 8:9; J 2:2; 3:22 and oft. Also without a gen. οἱ μ. Mt 8:21; 13:10; 14:19; 16:5; Mk 8:1; 9:14; 10:24; Lk 9:16; J 4:31; 11:7f and oft.—LBrun, D. Berufung der ersten Jünger Jesu: Symb. Osl. 11, '32, 35-54; SvanTilborg, The Jewish Leaders in Mt, '72, 99-141; ULuz, Die Jünger im Mt, ZNW 62, '71, 141-7; on the 'beloved disciple' of J 13:23 al. cf. FVFilson, JBL 68, '49, 83-8; ELTitus, *ibid.* '50, 323-8.

β. of Jesus' disciples *gener.* ὄχλος πολὺς μ. αὐτοῦ *a large crowd of his adherents* Lk 6:17; ἅπαν τὸ πλῆθος τῶν μ. *the whole crowd of the disciples* 19:37. οἱ μ. αὐτοῦ ἱκανοὶ *a large number of his disciples* 7:11 v.l. πολλοὶ ἐκ τῶν μ. αὐτοῦ J 6:66.—Papias 2:4.

γ. Even after Jesus' departure fr. this life those who followed him were called μ. (generations later, as Socrates is called the μ. of Homer: Dio Chrys. 38[55], 3ff) οἱ μ. τοῦ κυρίου Ac 9:1; μ. Ἰησοῦ Χριστοῦ IMg 9:2 (opp. ὁ μόνος διδάσκαλος, who also had the prophets as his μαθηταὶ vs. 3; 10:1. Ac uses μ. almost exclusively to denote the

members of the new religious community (cf. Rtzst., Erlösungsmyst. 127f), so that it almost=Christian (cf. 11:26) 6:1f, 7; 9:19; 11:26, 29; 13:52; 15:10 al. τῶν μαθητῶν (without τινές) *some Christians* 21:16 (cf. X., Cyr. 1, 4, 20, An. 3, 5, 16; Herodas 2, 36 τῶν πορνέων; Polyaeus 5, 17, 2 καὶ ἦσαν τῶν Μακεδόνων).—καλοὶ μαθηταὶ IPol 2:1. Individuals (Aberciusinschr. 3: 'A., ὁ μ. ποιμένος ἄγνου): Ananias Ac 9:10; Mnason 21:16b; Timothy 16:1.

δ. The martyrs (s. on **μάρτυς** 3) are specif. called μ. κυρίου MPol 17:3. Also absol. μ. IEph 1:2; ITr 5:2; IRO 5:3; IPol 7:1. As long as a Christian's blood has not been shed, he is only a beginner in discipleship (IRO 5:3), not a μαθητὴς ἀληθὴς τοῦ Χριστοῦ IRO 4:2.—For lit. s. on **ἀπόστολος** and cf. also JWach, Meister and Jünger '25; ESchweizer, Lordship and Discipleship, '60, 464-66; GBornkamm, Bultmann-Festschr., '64, 171-91 (Mt 28:16-20); KHRengstorf, TW IV 392-465; μαθητῆς, μανθάνω and related words. M-M. B. 1225.

μαθήτρια, ας, ἡ (Diod. S. 2, 52, 7; Diog. L. 4, 2; 8, 42) *a (woman) disciple* of Mary Magdalene μ. τοῦ κυρίου GP 12:50.—Also abs. *Christian woman* (s. **μαθητὴς** 2bγ) of Tabitha in Joppa Ac 9:36. M-M.*

Μαθθάθ s. **Ματθάτ**.

Μαθθαῖος s. **Ματθαῖος**. M-M.

Μαθθάν s. **Ματθάν**.

Μαθθάτ s. **Ματθάτ**.

Μαθθαίας s. **Ματθαίας**. M-M.

Μαθουσάλα, ὁ indecl. (תְּשֻלָּה).—So also Philo and En. 106, 1; 107, 3, the latter in the form Μεθουσάλεκ.—Joseph. has Μαθουσάλας, but only in nom.) *Methuselah*, son of **Enoch** and grandfather of Noah (Gen 5:21ff); in the genealogy of Jesus Lk 3:37.*

Μαίανδρος, ου, ὁ (Hom.+; inscr.; Sib. Or. 4, 149; 151) *Maeander*, a river in Caria in Asia Minor IMg inscr.; s. **Μαγνησία**.*

Μαῖνάν s. **Μεννά**.

μαίνομαι (Hom.+; POxy. 33 IV, 9ff; PHermopol. 7 I, 18; LXX; Philo; Jos., C. Ap. 1, 204; Test. Jos. 8:3; Sib. Or. 4, 83) *be mad, be out of one's mind* beside δαιμόνιον ἔχειν and as a result of it *have no control over oneself* J 10:20 (cf. Eur., Bacch. 291ff; Hdt. 4, 79 ὁ δαίμων τὸν βασιλέα λελάβηκε καὶ ὑπὸ τ. θεοῦ μαίνεται; Dio Chrys. 11 [12], 8: the owl warns the other birds about men. The birds, however, ἀνόητον αὐτὴν ἡγοῦντο καὶ μαίνεσθαι ἔφασκον; the same Aesop, Fab. 437 P.=105 H.; Diog. L. 1, 49 the members of the Athenian council concerning **Solon**: μαίνεσθαι ἔλεγον αὐτόν). Opp. ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγεσθαι Ac 26:25. *μαῖνή you are mad*, said to one who has brought incredible news 12:15; *you are out of your mind*, said to one whose enthusiasm seems to have overcome his better judgment 26:24 (Sallust. c. 4 p. 6, 8 μ. as a judgment on a man proclaiming certain teachings; Porphyry, Vi. Plotini c. 15 μαίνεσθαι τὸν Πορφύριον as a judgment on a poem that has been recited). Of the impression made by speakers in 'tongues' on strangers 1 Cor 14:23 (Herm. Wr. 9, 4 those who were filled w. divine Gnosis made the same impression on the outsiders: μεμηνέναι δοκοῦσι).—HPreisker, TW IV 363-5. M-M.*

μακαρίζω Att. fut. μακαριῶ; 1 aor. ἐμακάρισα (Hom.+; Vett. Val. 88, 25; LXX; Philo, Exs. 152; Joseph.) *call or consider blessed, happy, fortunate* τινά *someone* (Hippocr., Ep. 17; Diod. S. 13, 58, 2; Charito 5, 8, 3; Gen 30:13; Sir 11:28; Jos., Bell. 7, 356) or τὶ *something*. (Herodian 5, 1, 5; Jos., C. Ap. 2, 135) Lk 1:48; IEph 5:1. τοὺς ὑπομειναντας *those who showed endurance* Js 5:11. ἐαυτὸν *oneself* Hs 9, 28, 6. τὴν τελείαν γνῶσιν 1 Cl 1:2. τὴν εἰς θεὸν αὐτοῦ γνώμην *his (the bishop's) attitude toward God* IPhld 1:2. Perh. abs. (X., Mem. 1, 6, 9) Dg 10:8. M-M.*

μακάριος, ἰα, ἰον (Pind., Pla., X.+; inscr., pap., LXX, En., Philo, Joseph.) *blessed, fortunate, happy, usu. in the sense privileged recipient of divine favor*.

1. of human beings—a. with less obvious relig. coloring (Chrysippus in Diog. L. 7, 179 calls himself a μακάριος ἀνὴρ; Epict. 2, 18, 15; Jos., Ant. 16, 108; 20, 27) ἡγῆμαι ἐμαυτὸν μακάριον Ac 26:2. Of the widow who remains unmarried μακαριωτέρα ἐστίν *she is happier* 1 Cor 7:40. μ. ἦμιν εἰ τοιαύτην γυναῖκα εἶχον Hv 1, 1, 2 (Charito 6, 2, 9 μ. ἦν εἰ). Cf. Lk 23:29.

b. with a more obvious relig. connotation (Jos., Ant. 9, 264), of Biblical persons: Moses 1 Cl 43:1. Judith 55:4. Paul 47:1; Pol 3:2; (11:3). Of other prominent Christians, esp. martyrs: Ignatius, Zosimus, Rufus Pol 9:1. Polycarp MPol 1:1; 19:1, 21; 22:1, 3. Of presbyters who have died 1 Cl 44:5. μ. εἶναι ἐν τῇ ποιήσει αὐτοῦ *be blessed in what he does* Js 1:25.—In various sentence combinations, in which the copula belonging with μ. is often omitted (BI-D. §127, 4; Rob. 395; Maximus Tyr. 14, 6f; μ. [opp. δυστυχῆς] εὐσεβὴς φίλος θεοῦ): as the apodosis of a conditional sentence Lk 6:5 D (JoachJeremias, Unknown Sayings of Jesus, tr. Fuller, '57, 49-54); 1 Pt 3:14; 4:14; Hm 8:9. The conditional sentence follows J 13:17; 1 Cl 50:5; Hs 6, 1, 1a. W. relative clause foll. Mt 11:6; Lk 7:23; 14:15 (μ. ὅστις Menand., fgm. 114, Mon. 340 al.); Ro 4:7f (Ps 31:1f); Js 1:12 (Sext. 40 μακ. ἀνὴρ w. rel.); 1 Cl 56:6 (Job 5:17); B 10:10 (Ps 1:1.—Maximus Tyr. 33, 5e ὁ μ. ἀνὴρ, ὄν); 11:8; Hv 2, 2, 7; s 9, 29, 3. μ. ἐν Ἰησοῦ Χριστῷ, ὅς IPhld 10:2. The

relative clause precedes **Hv** 3, 8, 4; **s** 5, 3, 9b; 6, 1, 1b. As a predicate **w.** a **subst.** or **subst. adj.** or **ptc.** **μ. ὁ blessed is he who. . .** (2 **Ch** 9:7; **Da** 12:12) **Mt** 5:3ff (the **transl.** *0, the happiness of or hail to those*, favored by some [Zahn, **Wlh.**, EKlostermann, JWeiss; KBornhäuser, Die Bergpredigt '23, 24 a1.] may be exactly right for the Aramaic original [=Hebr. **רַ**], but it scarcely exhausts the content which μακάριος had in the mouths of **Gk.**-speaking Christians [cf. e.g. **Maximus Tyr.** 14, 6f μακάριος εὐσεβῆς φίλος θεοῦ, δυστυχῆς δὲ ὁ δεισιδαίμων; **Artem.** 4, 72 the state of μακ. εἶναι is brought about by ascension into heaven and the ὑπερβάλλουσα εὐδαιμονία enjoyed there].—CCMcCown, The Beatitudes in the Light of Ancient Ideals: **JBL** 46, '27, 50-61; JRezevskis [Resewski], D. Makarismen bei Mt u. Lk, ihr Verhältnis zu einander u. ihr histor. Hintergrund: *Studia Theologica* I [=IBenzinger-Festschr.] '35, 157-70; JDupont, Les Béatitudes '54; GStrecker, Die Makarismen der Bergpredigt, **NTS** 17, '70/'71, 255-75; see **lit. s.v. ὁπος**; 24:46; **Lk** 1:45; 6:20ff; 11:28; 12:37; cf. **vs.** 38, 43; **J** 20:29; **Ro** 14:22; **Rv** 1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14; 2 **Cl** 16:4; 19:3; **D** 1:5; **Pol** 2:3(=Lk 6:20). **W.** ὅτι foll. **Mt** 16:17; **Lk** 14:14. **W.** ὅταν **Mt** 5:11. **Acc.** to the reading of the Michigan **Pap.** (ed. CBonner '34, p. 46) and of a parchment leaf at Hamburg (**SAB** '09, 1081) **Hs** 5, 1, 3 contains the words μακάριόν με ποιήσεις, εἰάν *you will make me happy, if.*

2. of God (**Aristot.**, *Eth. Nicom.* 10, 8 p. 1178b, 25f τοῖς θεοῖς ἅπας ὁ βίος μακάριος; **Epicurus** in **Diog. L.** 10, 123 τ. θεὸν ζῶν ἄφθαρτον κ. μακάριον νομίζων; **Herm. Wr.** 12, 13b; **Sextus** 560; **Philo**, *Cher.* 86, *Deus Imm.* 26 ὁ ἄφθαρτος κ. μακάριος, *Leg. ad Gai.* 5 [other **pass.** in MDibelius, **Hdb.** on 1 **Ti** 1:11]; **Jos.**, **C. Ap.** 2, 190, cf. **Ant.** 10, 278) 1 **Ti** 1:11; 6:15 (**BSEaston**, *Pastoral Epistles* '47, 179).

3. of impersonal things (**Eur.**+; **Eccl** 10:17)—a. of parts of the body of persons who are the objects of special grace, which are themselves termed blessed: **μ. οἱ ὀφθαλμοί** **Mt** 13:16; **Lk** 10:23. **μ. ἡ κοιλία** 11:27 (**Kleopatra I.** 168f. **Prob.** Christian despite the **ref.** to Cleop. Of the secular parallels, the next closest is **Musaeus**, *Hero* 137. . . γαστήρ τ' ἢ σ' ἐλόχευσε μακαρτάτη).

b. of things that stand in a very close relationship to the divinity: τὰ δῶρα τ. θεοῦ 1 **Cl** 35:1. Of the πνεύματα implanted in the Christians **B** 1:2 (cf. **Maximus Tyr.** 41, 51 the εὐδαίμων κ. μακαρία ψυχή). Of the age to come 2 **Cl** 19:4 (cf. **Dit.**, **Or.** 519, 9 ἐν τοῖς μακαριοτάτοις ὑμῶν καιροῖς; 17).

c. of martyrdoms **MPol** 2:1. Of the object of the Christian hope προσδεχόμενοι τὴν **μ. ἐλπίδα** **Tit** 2:13 (cf. **Dit.**, **Or.** 383, 108 μακαριστὰς ἐλπίδας). μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν **Ac** 20:35 (cf. **Pla.**, *Rep.* 496C ὡς μακάριον τὸ κτῆμα; **Thu.** 2, 97, 4 λαμβάνειν μᾶλλον ἢ διδόναι; **Beginn.** IV 264; JoachJeremias, *Unknown Sayings of Jesus*, tr. Fuller, '58, 78-81; EHaenchen, *Ac ad loc.*).—FHauck u. GBertram, **TW** IV 365-73: μακάριος,—ίζω,—ισμός. **S.** the **lit. s.v. ὁπος**. **M-M. B.** 1105.*

μακαρισμός, οἶ, ὁ (**Pla.**, *Rep.* 9 p. 591D; **Aristot.**, *Rhet.* 1, 9, 34; **Plut.**, *Sol.* 27, 7, *Mor.* 471C; **Stob.**, *Ecl.* III 57, 14 H.; **Philo**, *Somn.* 2, 35; **Jos.**, **Bell.** 6, 213; **Sib. Or.** 13, 117) *blessing*, of a **quot. fr.** the Psalms beginning **w. נִ** **רַ** =μακάριος **Ro** 4:6, 9; 1 **Cl** 50:7 (both **Ps** 31:1f). ποῦ οὖν ὁ **μ. ὑμῶν**; *where, then, is your blessing?* i.e. the frame of mind in which you *blessed* yourselves **Gal** 4:15.—GL Dirichlet, *De veterum macarismis* '14. Also εὐλογέω, end. **M-M.***

Μακεδονία, ας, ἡ (**Hdt.**+; **inscr.**, **Philo**, **Joseph.**, **Sib. Or.** [iη]) *Macedonia*, a Roman province since 146 B.c., in Paul's day a senatorial province. Visited by Paul several times **Ac** 16:9f, 12; 18:5; 19:21f; 20:1, 3; 2 **Cor** 2:13; 7:5; **Phil** 4:15; 1 **Th** 1:7f; 4:10. Travel plan **w. ref.** to Mac. 1 **Cor** 16:5a, b; 2 **Cor** 1:16a, b; 1 **Ti** 1:3. Support for Paul **fr.** the Macedonian brethren 2 **Cor** 11:9. They were also active in the collection for Jerusalem **Ro** 15:26; 2 **Cor** 8:1.*

Μακεδών, όνος, ὁ (**Hdt.**+; **Περὶ ὕψους** 18, 1; **Arrian**: 156 **fgm.** 9, 17 **Jac.**; **Polyaenus** 1, *Prooem.*, 1 [all three **M.** ἀνήρ]; **inscr.**, **pap.**; **Esth** 8:12k; **Philo**, *Omn. Prob.* Lib. 94; **Joseph.**; **Sib. Or.**) *a Macedonian* **Ac** 16:9 (**AWikenhauser**, *Religionsgesch. Parallelen zu Ac* 16:9; **BZ** 23, '35, 180-6). Of Gaius and Aristarchus 19:29. Of Aristarchus 27:2. **Pl.** of the Maced. Christians or their representatives 2 **Cor** 9:2, 4.*

μάκελλον, ου, τό (not originally a **Lat.** word taken into **Gk.** [as **Rob.** 109], since it is quotable in **Gk. fr. c.** 400 BC in an **inscr. fr.** Epidaurus [Sammlg. griech. Dialektinschr., ed. HCollitz and FBechtel III 1, 1899, 3325=IG 42 (I) 102, 107; 296; 298; 301 in the form μάκελλον **w.** the **mng.** 'enclosure, grating']. The sense 'meat market' is found for the **Lat.** macellum Plautus and Terence+ [III/II BC]; the earliest **Gk. ex.** of **μ.** in this sense is **Dit.**, **Syll.** 3 783 [IG 5(2), 268], 45 [I BC]; here it is **masc.**, μάκελλος, as also **schol.** on **Aristoph.**, *Eq.* 137; **Vi. Aesopi** I c. 51 ὁ μάκελλος in which pork can be bought; cf. macellus in **Martial**, and Sahidic and Bohairic versions of 1 **Cor** 10:25. **S.** Cadbury below 134 n. 2. **Elsewh.** the word is **neut.** [so also Peshittâ and Harclean Syriac] or the gender cannot be determined. **μ.** may have reentered **H. Gk.** in this new sense; so **Hahn** 249 n. 6. Ultimately **μ.** may be of Semitic origin [AWalde, **IndogF** 39, '21, 82; **Bl-D.** §5, 1 **app.**], though Doric-Ionic **acc.** to Varro, *De Lingua Lat.* 5, 146 Goetz-Scholl. Cf. JSchneider, **TW** IV 373f.—**Plut.**, *Mor.* 277D; **Cass. Dio** 61, 18, 3 τ. ἀγορὰν τῶν ὀψῶν, τὸ μάκελλον; **IG** 5[1], 149; 150; **Bull. de corr. hell.** 17, 1893, 261; 20, 1896, 126; **PHermopol.** 127[3] verso, 5) *meat market, food market* (**s.** the plan of one at Pompeii in AMau, Pompeji2 '08, 90-7, **fr.** here in **Ltzm.**, **Hdb.** on 1 **Cor** 10:25. Also HJCadbury, *The Macellum of Corinth*: **JBL** 53, '34, 134-41 **w.** a **Lat. inscr.** found at Corinth containing the word 'macellum': *Corinth, Results of Excavations VIII* 2, '31, no. 124; 125) τὸ ἐν **μ. πωλούμενον ἐσθίειν** *eat what is sold in the meat market* 1 **Cor** 10:25. **M-M. B.** 365.*

μακράν (a fixed form, **orig.** an **acc.** of extent of space, **w.** ὁδόν to be supplied.—**Aeschyl.**+; **pap.**, **LXX**, **En.**, **Philo**, **Joseph.**) *far (away)*—1. as **adv.**—a. of place—α. **lit.** **μ. ἀπέχειν** *be far away* **Lk** 15:20 (**Zen.-P.** 59 605, 3 οὐ μακράν σου ἀπέχομεν). εἰς ἔθνη μακράν ἐξαποστελῶ σε *I will send you far away to the heathen* **Ac** 22:21. **μ.**

ἀπό τινος (Polyb. 3, 45, 2; LXX; Jos., C. Ap. 1, 60; Sib. Or. 8, 33f): ρίπτειν μ. ἀπὸ τοῦ πύργου *throw far away from the tower* Hv 3, 2, 7. μ. εἶναι ἀπὸ τινος *be far away fr. someone or someth.* Mt 8:30; J 21:8; Hs 1:1. μ. ἀπέχειν ἀπὸ τινος (Pr 15:29; 1 Macc 8:4) Lk 7:6; MPol 5:1. Of God οὐ μ. ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα *he is not far from each one of us* Ac 17:27 (cf. Dio Chrys. 11[12], 28 οὐ μακρὰν οὐδ' ἔχω τοῦ θεοῦ. . . , ἀλλὰ ἐν αὐτῷ μέσῳ [s. σύμφυτος]; Jos., Ant. 8, 108).

β. fig. (Epict. 3, 22, 11 μ. ἀπ' αὐτοῦ=far from a true Cynic) μ. ὄντες ἀπὸ τοῦ κυρίου Hm 12, 4, 4. οὐ μ. εἴ ἀπὸ τῆς βασιλείας τοῦ θεοῦ *you are not far from the kgd. of God i.e., you are almost ready to enter it* Mk 12:34 (cf. Ps 21:2 μ. ἀπὸ τ. σωτηρίας μου). οἱ μ. (opp. οἱ ἐγγύς; cf. Is 57:19; Da 9:7 Theod.; Esth 9:20) *those who are far away of Gentiles (in contrast to the Jews)* Eph 2:17. οἱ ποτε ὄντες μ. *who once were far away* vs. 13.

β. of time: τοῖς τέκνοις ὑμῶν κ. πᾶσιν τοῖς εἰς μ. Ac 2:39 prob. refers to future generations (cf. 2 Km 7:19 εἰς μ.=vs. 16 εἰς τὸν αἰῶνα; Sir 24:32 ἐκφανῶ αὐτὰ ἕως εἰς μ.—εἰς μ. also Demosth. 18, 36; Polyaeus 6, 7, 1; Jos., Ant. 6, 278; 20, 153; Test. Sim. 6:2. Ostraca of the Deissmann collection ed. PMMeyer [Griech. Texte aus Aegypt. '16 p. 107ff 66, 2). But the spatial interpr. is also poss.

2. as a(n improper) prep. μ. τινος *far away fr. someone or someth.* (Herodas 7, 111 θεῶν ἐκεῖνος οὐ μακρὴν ἀπόκειται; Polyb. 3, 50, 8; Polyaeus 5, 2, 10; Zen.-P. 59 605, 3 [s. 1aa above, beginning]; POxy. 113, 18; Sir 15:8) Lk 7:6 v.l. μ. πάσης ἁμαρτίας Pol 3:3; cf. 4:3; 6:1. ὦν μ. πρᾶυτης D 5:2. ὦν μ. καὶ πόρρω πρᾶυτης B 20:2. M-M.**

μακρόβιος, ον (Hippocr.+; LXX; Philo; Jos., Bell. 2, 151) *long-lived* σπέρμα μ. *a long-lived posterity* 1 Cl 16:11 (after Is 53:10).*

μακρόθεν adv. (H.Gk.: Chrysippus in Athen. 4, 137f; Polyb. 29, 8, 4; Strabo 3, 3, 4; Epict. 1, 16, 11; Dio Chrys. 1, 68 al.; Aelian, Nat. An. 2, 15; 15, 12; PTeht. 230 [II BC]; LXX; En. 32, 3; Philo; cf. Phryn. 93 L.) *from far away, from a distance* (Ezk 23:40 ἔρχεσθαι μ.; Tob 13:13) μ. ἀκολουθεῖν *follow at a distance* Lk 22:54. ἐστὼς μ. *stood some distance away* 18:13 (Syntipas collection of Aesop's Fables 37 p. 541 P. μ. ἐστῶσα).—Mostly ἀπὸ μ. (Ps.-Polemo Physiogn. 15 p. 319, 9 F.; Ps 137:6; 2 Esdr [Ezra] 3:13), since the suffix—θεν has lost its orig. separative force (Bl-D. §104, 3 app.; Rob. 300; KDieterich, Untersuchungen z. Geschichte d. griech. Sprache 1898, 183f.—Cf. ἀπ' οὐρανόθεν: Eratosthenes [III BC] 16, 11 Coll.; PGM 2, 83; Sib. Or. 3, 691.—ἀπὸ μικρόθεν: POxy. 1216, 6 [II/III AD]). ἀκολουθεῖν ἀπὸ μ. *follow at a distance* Mt 26:58 (the rdg. varies; Tdf. deletes ἀπὸ); Mk 14:54. ἀπὸ μ. θεωρεῖν *look on from a distance* Mt 27:55; Mk 15:40. ὁρᾶν ἀπὸ μ. 5:6; 11:13; Lk 16:23. ἀπὸ μ. ἐστηκέναι *stand at a distance* (Ps 37:12) Lk 23:49 (for the whole situation as well as details in expression cf. Appian, Bell. Civ. 2, 85 §360 τὸ γύναιον τοῦ Πομπηίου καὶ οἱ φίλοι ταῦτα [i.e., the murder of Pompey] μακρόθεν ὁρῶντες); Rv 18:10, 15, 17. ἀπὸ μ. εἶναι *live far away* Mk 8:3.*

μακροθυμέω 1 aor. ἐμακροθύμησα—1. *have patience, wait* (Plut., Mor. 593F; Job 7:16; Sir 2:4; Bar 4:25; Test. Jos. 2:7) abs. Hb 6:15; Js 5:8. μ. ἐπὶ τινι *wait patiently for someth.* Js 5:7b. μ. ἕως τ. παρουσίας τ. κυρίου *have patience until the coming of the Lord* vs. 7a.

2. *be patient, forbearing* (LXX) abs. (Pr 19:11) of God Dg 9:2. Of love 1 Cor 13:4. ἀγάπη πάντα μακροθυμεῖ *love is patient about everything* 1 Cl 49:5. πρὸς τινα *toward someone* 1 Th 5:14. μετὰ τινος w. *someone* IPol 6:2. εἰς τινα *toward someone* 2 Pt 3:9. ἐπὶ τινι w. *someone* (Sir 18:11; 29:8) Mt 18:26, 29.

3. Lk 18:7 μακροθυμεῖ ἐπ' αὐτοῖς; which is textually uncertain and difficult to interpret (but cf. Mt 18:12 for the mixture of tenses in a question), may best be transl.: *will he delay long over them?* (RSV; cf. Weizsäcker 3-8; Sir 35:19 Rahlfs; μ.=delay: Artem. 4, 11).—Jülicher, Gleichn. 286ff; HSahlin, Zwei Lk-Stellen: Lk 6:43-5; 18:7; Symb. Bibl. Ups. 4, '45, 9-20; HRiesenfeld, NT Aufsätze (JSchmid-Festschr.), '63, 214-17 (Lk 18:7); but see KBeyer, Semit. Syntax im NT, '62, 268 n. 1. M-M.*

μακροθυμία, ας, ἡ (Menand.+; Strabo 5, 4, 10; LXX)—1. *patience, steadfastness, endurance* (Menand., fgm. 19; Plut., Lucull. 32, 3; 33, 1; Is 57:15; 1 Macc 8:4; Test. Dan 2:1; Jos., Bell. 6, 37) w. ὑπομονή (Test. Jos. 2:7) Col 1:11; 1 Cl 64; IEph 3:1; cf. 2 Ti 3:10. διὰ πίστεως καὶ μακροθυμίας *through faith and steadfastness* Hb 6:12. ὑπόδειγμα τ. κακοπαθίας κ. τ. μακροθυμίας Js 5:10. W. ταπεινοφροσύνη Hs 8, 7, 6; cf. 9, 15, 2.

2. *forbearance, patience* toward others (Artem. 2, 25 p. 119, 10)—a. of men (Pr 25:15; Sir 5:11; Test. Jos. 17:2) w. other virtues 2 Cor 6:6; Gal 5:22; 1 Cl 62:2. W. ἐπιεικεία cf. Ep. Arist. 188) 1 Cl 13:1. W. πρᾶυτης Col 3:12. W. ἐγκράτεια B 2:2. ἐν πάσῃ μακροθυμίᾳ 2 Ti 4:2. In contrast to ὀξύχολία: Hm 5, 1, 3; 6, 5, 2, 3; 8. μετὰ μακροθυμίας ἀνεχόμενοι ἀλλήλων Eph 4:2.

β. of divine beings—α. of God himself Ro 2:4; 9:22; 1 Pt 3:20; IEph 11:1.

β. of Christ 1 Ti 1:16; 2 Pt 3:15.—S. ὑπομονή 1, end.—JHorst, TW IV 377-90 μακροθυμία and related words. M-M.*

μακρόθυμος, ον (M. Ant. 6, 30, 10; Anth. Pal. 11, 317, 1; LXX) *patient, forbearing, even-tempered*.

1. of men (Pr 14:29; 15:18; 16:32 al.) Hv 1, 2, 3; m 5, 1, 1; cf. 2; D 3:8. μακρόθυμον εἶναι Hm 8:10.

2. of God (Ex 34:6; Num 14:18; 2 Esdr 19 [Neh 9]: 17 al.) Hs 8, 11, 1. W. φιλόανθρωπος Dg 8:7; ὁ μ. *he who is patient i.e. God* B 3:6. τὸ μ. αὐτοῦ βούλημα 1 Cl 19:3.*

μακροθύμως adv. *patiently* ἀκούειν τινός *listen to someone with patience* Ac 26:3.*

μακρός, ὁ, ὄν (Hom.+; inscr., pap., LXX, Philo, Joseph.; Sib. Or. 3, 274; loanw. in rabb.).

1. of extension in time or space *long*; the neut. as adv. (since Hom., e.g. Il. 2, 224 μακρὰ βοᾶν; Jos., Ant. 6, 241) μακρὰ προσεύχεσθαι *make long prayers* Mt 23:14 t.r.; Mk 12:40; Lk 20:47.

2. of distance *far away, distant* (Aeschyl., Prom. 814 μ. ἀποικία; Mi 4:3 εἰς γῆν μακράν) εἰς χώραν μ. Lk 15:13; 19:12. M-M. B. 882.*

μακροχρόνιος, ον (Hippocr.+; Philo, Rer. Div. Her. 34) *long-lived* (Porphyry, Vi. Pyth. 24 N.) ἵνα. . . ἔσῃ μ. ἐπὶ τῆς γῆς *that you may have a long life on the earth* Eph 6:3 (Ex 20:12; Dt 5:16). M-M.*

μαλακία, ας, ἡ (Hdt.+; pap., LXX, Philo; Jos., Ant. 4, 169; 17, 109; Test. Jos. 17:7; loanw. in rabb.) *softness, weakness, weakness, ailment*.

1. of bodily weakness, *sickness* (Menand., fgm. 201, 5 Kock; Vit. Hom. 36; Dt 7:15; 28:61; Is 38:9) w. νόσος (as in the Christian amulets, which are obviously dependent upon NT language: POxy. 1151, 27; BGU 954, 12) Mt 4:23; 9:35; 10:1. εἰδὼς φέρειν μαλακίαν *who knows how to endure weakness* 1 Cl 16:3 (Is 53:3).

2. of weakness of spirit (Thu. 1, 122, 4; Demosth. 11, 22) *faint-heartedness, despondency, lack of energy* pl. (w. διηνυχία) Hv 3, 11, 2; 3, 12, 3. M-M.*

μαλακίζομαι perf. mid.-pass. 3 sing. μεμαλάκισται; 1 aor. pass. ἐμαλακίσθην (Thu.+; Dit., Syll. 2 850, 24; PSI 420, 16 [III BC]; PPetr. II 19, 2, 6 [III BC]; Sb 158; LXX; Philo; Jos., Ant. 6, 365; 18, 205; Test. 12 Patr.) *be or become soft, weak, weakly, discouraged, sick* μαλακισθέντες ἀπὸ τῶν βιωτικῶν πραγμάτων *weakened by the duties of everyday life* Hv 3, 11, 3 (μαλακίζεσθαι ἀπὸ as Test. Gad 1:4 v.l.).—μεμαλάκισται διὰ τὰς ἀνομίας ἡμῶν *he was made to suffer for our misdeeds* 1 Cl 16:5; cf. B 5:2 (both Is 53:5).*

μαλακός, ὁ, ὄν (Hom.+; inscr., pap., LXX, Philo; Jos., Ant. 8, 72) *soft*.

1. of things: clothes (Hom.+; Artem. 1, 78 p. 73, 10 ἱματίων πολυτελῶν κ. μαλακῶν; PSI 364, 5 ἱμάτιον μαλ.) μ. ἱμάτια *soft garments*, such as fastidious people wear Lk 7:25. (τὰ) μ. *soft clothes* (Sb 6779, 57; cf. λευκός 2, end) Mt 11:8a, b.

2. of pers. *soft, effeminate, esp. of catamites*, men and boys who allow themselves to be misused homosexually (Dionys. Hal. 7, 2, 4; Dio Chrys. 49[66], 25; Ptolem., Apotel. 3, 15, 10; Vett. Val. 113, 22; Diog. L. 7, 173; PHib. 54, 11 [c. 245 BC] a musician called Zenobius ὁ μαλακός [cf. Dssm., LO 131, 4-LAE 150, 4]. Sim. a Macedon. inscr. in LDuchesne and CBayet, Mémoire sur une Mission au Mont Athos 1876 no. 66 p. 46; Plautus, Miles 668 cinaedus malacus) 1 Cor 6:9=Pol 5:3.—S. lit. s.v. ἄρσενικοίτης. M-M. B. 1065.*

Μαλελεήλ, ὁ indecl. (87 ; in Jos., Ant. 1, 79; 84 Μαλάηλος, ου) *Maleleel* (Gen 5:12), in the genealogy of Jesus Lk 3:37.*

μάλιστα (superl. of the adv. μάλα; Hom.+; inscr., pap., LXX; En. 25, 2; Ep. Arist., Joseph.).

1. *most of all, above all, especially, particularly, (very) greatly* Ac 20:38; 1 Ti 4:10; 5:17; 2 Ti 4:13; Tit 1:10; Phlm 16; 1 Cl 13:1; Dg 1; 3:1; IEph 20:1; IPHld inscr.; MPol 13:1; Hv 1, 1, 8. καὶ μ. *and above all, particularly* (Plut., Mor. 835E; Jos., C. Ap. 1, 27) Ac 25:26; 1 Ti 5:8; Hv 1, 2, 4. μ. δέ *but especially* (Il. 1, 16; Lesbonax Gramm. [II AD] p. 8 [ed. RMüller 1900]; Jos., Vi. 14) Gal 6:10; Phil 4:22; 2 Pt 2:10; IPol 3:1; Hm 12, 1, 2; s 8, 6, 5; 9, 10, 7. μ. γνώστην ὄντα σε *since you are outstandingly familiar* Ac 26:3 (cf. Appian, Bell. Civ. 2, 26 §100 ὁ μάλιστα ἐχθρός=the bitterest enemy).

2. in answer to a question: *most assuredly, certainly* 1 Cl 43:6. M-M.*

μᾶλλον (comp. of the adv. μάλα; Hom.+; inscr., pap., LXX, Ep. Arist.; Jos., Ant. 5, 350; 13, 407 al.; Sib. Or. 3, 242) *more, rather*.

1. *to a greater degree* Phil 1:12. πολλῶ μᾶλλον ἔκραζεν *he cried out even more loudly* Mk 10:48; Lk 18:39. ἔτι μᾶλλον καὶ μᾶλλον *more and more* (Diog. L. 9; 10, 2 μ. ἔτι καὶ μ.) Phil 1:9; Hs 9, 1, 8. ἐγὼ μᾶλλον *I can do so even more* Phil 3:4. The thing compared is introduced by ἢ (Apollon. Paradox. 9; Appian, Iber. 90 §392; Lucian, Adv. Ind. 2) Mt 18:13 or stands in the gen. of comparison (X., Mem. 4, 3, 8, Cyr. 3, 3, 45) πάντων ὑμῶν μ. γλώσσαις λαλῶ *I (can) speak in tongues more than you all* 1 Cor 14:18.—Abs. μ. can mean *to a greater degree* than before, *even more, now more than ever* Lk 5:15; J 5:18; 19:8; Ac 5:14; 22:2; 2 Cor 7:7. Somet. it is also added to verbs: Σαῦλος μ. ἐνεδυναμοῦτο Ac 9:22.—In combination w. an adj. it takes the place of the comparative (class.; Synes., Ep. 123 p. 259D μ. ἄξιός) μακάριόν ἐστιν μᾶλλον Ac 20:35 (s. 3c below). καλόν ἐστιν αὐτῷ μᾶλλον Mk 9:42; cf. 1 Cor 9:15. πολλῶ μ. ἀναγκαῖά ἐστιν *they are even more necessary* 1 Cor 12:22. πολλὰ τ. τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τ. ἀνδρα *the children of the desolate woman are numerous to a higher degree than (the children) of the woman who has a husband=the children are more numerous* Gal 4:27 (Is 54:1).—Pleonastically w. words and expressions that already contain the idea ‘more’ (Kühner-G. I 26; O Schwab, Histor. Syntax der griech. Komparation III 1895, 59ff; Bl-D. §246; Rob. 278) μ. διαφέρειν τινός Mt 6:26; Lk 12:24. περισσεύειν μᾶλλον 1 Th 4:1, 10; w. a comp. (trag.; Hdt. 1, 32; X., Cyr. 2, 2, 12; Lucian, Gall. 13; Ps.-Lucian, Charid. 6; Synes., Ep. 79 p. 227C; 103 p. 241D) πολλῶ μᾶλλον κρεῖσσον Phil 1:23. μᾶλλον περισσότερον ἐκήρυσσον Mk 7:36. περισσότερως μᾶλλον ἐχάρημεν *we rejoiced still more* 2 Cor 7:13. μ. ἐνδοξότεροι Hs 9, 28, 4. ὅσω δοκεῖ μ. μείζων εἶναι *the more he seems to be great* 1 Cl 48:6b.

2. *for a better reason—a. rather, sooner* μ. χρῆσαι *rather take advantage of it* (i.e., either freedom or slavery)

1 Cor 7:21 (lit. on χράομαι 1a.). The slaves who have Christian masters μάλλον δουλευέτωσαν *rather they are to continue as slaves* 1 Ti 6:2. νῦν πολλῶ μ. ἐν τ. ἀπουσίᾳ μου *much more in my absence* Phil 2:12. οὐ πολὺ μ. ὑποταγησόμεθα τ. πατρί; *should we not much rather submit to the Father?* Hb 12:9. τοσούτῳ μ. ὅσῳ *all the more, since* 10:25.

b. *more (surely), more (certainly)* πόσῳ μ. σοί *how much more surely to you* Phlm 16 (Diod. S. 1, 2, 2). πολλῶ μ. Ro 5:9 (cf. HMüller, Der rabb. Qal-Wachomer Schluss. in paul. Theol., ZNW 58, '67, 73-92). Very oft. a conditional clause (εἰ) precedes it (Epicurus in Diog. L. 10, 91 εἰ. . . , πολλῶ μάλλον=if. . . , how much more surely) εἰ τὸν χόρτον ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῶ μ. ὑμᾶς; *if God so clothes the grass, (will he) not much more surely (clothe) you?* Mt 6:30. Likew. εἰ. . . πολλῶ μ. Ro 5:10, 15, 17; 2 Cor 3:9, 11; εἰ. . . πόσῳ μ. *if. . . how much more surely* Mt 7:11; 10:25; Lk 11:13; 12:28; Ro 11:12, 24; Hb 9:14. εἰ—πῶς οὐχὶ μ.; *if—why should not more surely?* 2 Cor 3:8. εἰ. . . πολὺ μ. ἡμεῖς *if. . . then much more surely we* Hb 12:25. εἰ ἅλλοι. . . οὐ μάλλον ἡμεῖς; *if others (have a claim, then) do we not more surely (have one)?* 1 Cor 9:12 (μ. can also mean *above all, especially, e.g., Himerius*, Or. 40 [Or. 6], 2).—CMaurer, Der Schluss 'a minore ad majus' als Element paul. Theol., ThLZ 85, '60, 149-52.

3. *rather in the sense instead (of someth.)*—**a.** following a negative which

a. is expressed: μὴ εἰσέλθῃτε. πορεύεσθε δὲ μ. *do not enter (into); go instead* Mt 10:6. μὴ φοβεῖσθε—φοβεῖσθε δὲ μ. *vs. 28; ἵνα μὴ τὸ χῶλὸν ἐκτραπῇ, ὑαθῇ δὲ μ.* Hb 12:13. μὴ. . . , μάλλον δὲ Eph 4:28; 5:11. μὴ or οὐ. . . , ἀλλὰ μ. (Syntipas p. 17, 3; 43, 17) Mt 27:24; Mk 5:26; Ro 14:13; Eph 5:4.

β. the negative can be unexpressed, though easily supplied *fr.* the context: πορεύεσθε μ. (do not turn to us,) *rather go* Mt 25:9. ἵνα μ. τὸν Βαραββᾶν *that he should (release) Barabbas instead (of Jesus)* Mk 15:11. ἡδιστα μάλλον καυχῆσομαι (I will not pray for release,) *rather I will gladly boast* 2 Cor 12:9. μάλλον παρακαλῶ (I do not order,) *rather I request* Phlm 9; τοῦναντίον μ. *on the other hand rather* 2 Cor 2:7.

b. οὐχὶ μάλλον *not rather* follows a positive statement: ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μάλλον ἐπενθήσατε; *you are puffed up; should you not rather be sad?* 1 Cor 5:2. διὰ τί οὐχὶ μ. ἀδικεῖσθε; *why do you not rather suffer wrong (instead of doing wrong to others)?* 6:7a; cf. *b.*

c. μάλλον ἢ (περ) usually (exceptions: Ac 20:35 [JoachJeremias, Unknown Sayings of Jesus, tr. Fuller, '57, 77-81: this is not an exception, and renders 'giving is blessed, not receiving'; 1 Cor 9:15; Gal 4:27) excludes *fr.* consideration the content of the phrase introduced by ἢ (Appian, Iber. 26 §101 θαρρεῖν θεῷ μάλλον ἢ πλήθει στρατοῦ=put his trust in God, not in. . .) ἡγάπησαν οἱ ἄνθρωποι μ. τὸ σκότος ἢ τὸ φῶς *men did not love light, but rather darkness* J 3:19; cf. 12:43. ὑμῶν ἀκούειν μ. ἢ τοῦ θεοῦ, *not obey God, but you instead* Ac 4:19; cf. 5:29.—1 Ti 1:4; 2 Ti 3:4. τῷ ναυκλήρῳ μ. ἐπείθετο ἢ τοῖς ὑπὸ Παύλου λεγομένοις *he did not pay attention to what Paul said, but to the owner of the ship* Ac 27:11. Likew. μάλλον ἐλόμενος ἢ *he chose the one rather than the other* Hb 11:25.

d. μάλλον δὲ *but rather, or rather, or simply rather*, introduces an *expr.* or thought that supplements and thereby corrects what has preceded (Aristoph., Plut. 634; X., Cyr. 5, 4, 49; Demosth. 18, 65; Philo, Aet. M. 23 μ. δέ) Xp. Ἰ. ὁ ἀποθανών, μάλλον δὲ ἐγερθεῖς Chr. *J. who died, yes rather was raised* Ro 8:34. γνόντες θεόν, μάλλον δὲ γνωσθέντες ὑπὸ θεοῦ *since you have known God, or rather have been known by God* Gal 4:9; cf. 1 Cor 14:1, 5. M-M.**

Μάλχος, ου, ὁ (Porphyr., Pyth. Vi. *inscr.* Πορφύριος ὁ καὶ Μ. [fr. Tyre] and Porphyr., Vi. Plot. 17 p. 111, 3ff Westernm.; Joseph. index, almost entirely of Gentiles, in fact of Nabataean Arabs; Dit., Or. 640, 3 [Palmyra]; *inscr.* in RDussaud, Mission dans les régions désertiques de la Syrie moyenne '02, p. 644 no. 9; *inscr.* from the Hauran: RB 41, '32, p. 403 no. 12; p. 578 no. 130; 131; PBrem. 5, 3 [117/19 AD] 6, 3; HWuthnow, E. palmyren. Büste: ELittmann-Festschr. '35, 63-9.—Zahn *ad loc.* [w. lit.]) Malchus, slave of the high priest, whom Peter wounded when Jesus was arrested J 18:10. M-M.*

μάμη, ης, ἡ (orig. 'mother', later) *grandmother* (so Menand., Sam. 28; Herodas 3, 34; 38; Plut., Mor. 704B al.; Dit., Syll.3 844B, 5; POxy. 1644, 12 [63/2 BC]; PReinach 49, 14; BGU 19 II, 7 al.; 4 Macc 16:9; Philo, Spec. Leg. 3, 14; Jos., Ant. 10, 237.—Lob. on Phryn. 133-5) 2 Ti 1:5 (μάμη and μήτηρ mentioned together by name as Plut., Agis 4, 1.—Cf. also the influence of his grandmother Macrina and his mother Emmelia on the religious life of the fourth-century church father Basilus as he was growing up [Basilus, Ep. 223, 3 ἐκ παιδὸς ἔλαβον ἔννοιαν περὶ θεοῦ παρὰ τῆς μακαρίας μητρός μου καὶ τῆς μάμης Μακρίνης]). M-M. B. 109.*

μαμωνᾶς, ᾶ, ὁ (Aram. מַמְזָנָא , emphat. state מַמְזָנָא) *wealth, property* Lk 16:9, 11. Personified, 'Mammon' Mt 6:24; Lk 16:13; 2 Cl 6:1.—EbNestle, Encyclopaedia Biblica 2912ff (here [2914f] the etymology of the word is also treated in detail); EKautzsch, Gramm. des Bibl.-Aram. 1884, 10; Dalman, Gramm.2 170f, RE3 XII '03, 153f; HZimmern, Akkadische Fremdwörter2 '17, 20; ERiggenbach, ASchlatter-Festschr. '22, 21ff; MBlack, An Aramaic Approach, 102; FHauck, TW IV 390-2.—The word is also found Mishna Aboth 2, 17 and in the Damascus document p. 14, 20 Schechter '10=LRost (Kl. T. 167) '33, p. 26, which cannot be dated w. certainty (s. Bousset, Rel. 15f); EMeyer, ABA '19, 9, Abhdlg. p. 50. M-M.*

Μαναήν, ὁ indecl. (מָנַח ; 4 Km 15:14 Μαναήμ; Jos., Ant. 9, 229; 232 Μαναήμιος, ου [15, 374]. Other Jews w. this name in Schüret4 index) Manaen, one of the prophets and teachers in the Antioch church, described as Ἡρώδου τοῦ τετραάρχου σύντροφος Ac 13:1.—On the name ThNöldeke, Beiträge z. semit. Sprachwissensch. '04, 99. M-M.*

Μανασσής, ἡ, acc. ἡ, ὁ (מָנַסְסִי) *Manasseh* (predominantly a Jewish name. But a Cyprian *inscr.* [OHoffmann, D.

griech. Dialekte I 1891 p. 75 no. 140] gives it as the name of a pagan as well. See ἄββᾱ, end)—1. first-born son of Joseph (Gen 41:51; Philo, Joseph.), father of a tribe B 13:5 (cf. Gen 48:14). Of the tribe Rv 7:6.

2. son of Hezekiah, Hebrew king (4 Km 21:1ff; 2 Ch 33:1ff; Joseph.); in the genealogy of Jesus Mt 1:10; Lk 3:23ff D.*

μάνδρα, ας, ἡ (Soph.+; pap., LXX) *sheep-fold* B 16:5 (for quotation cf. En. 89, 56; 66f).*

μανθάνω 2 aor. ἔμαθον, imper. pl. μάθετε, ptc. μαθών, perf. act. ptc. μεμαθηκώς (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) *learn*.

1. lit., through instruction, abs. 1 Cor 14:31; 1 Ti 2:11; 2 Ti 3:7. παρά τινος *learn from someone* as teacher (X., Cyr. 2, 2, 6; Appian, Iber. 23 §89 παρά τοῦ θεοῦ μ.; Sextus 353 μ. παρά θεοῦ; Philo, Deus Imm. 4) vs. 14b; *be someone's disciple* (μαθητής) Epil Mosq 1. ἀπό τινος *from someone* (Theognis 1, 28f; Theognis teaches what 'I myself as a παῖς ἔμαθον ἀπὸ τῶν ἀγαθῶν'; 1, 35; Jos., Ant. 8, 317) Mt 11:29; Col 1:7. W. acc. of the thing learned τι *some-thing*. 1 Cor 14:35. πάντα Hs 9, 1, 3. Teaching Ro 16:17. τὴν θεοσέβειαν τ. Χριστιανῶν Dg 1; cf. 11:2. τὰ δικαιώματα τ. κυρίου *the ordinances of the Lord* B 21:1. τὸν Χριστόν=Christian teaching Eph 4:20 (Chio, Ep. 16, 8 θεὸν ἔμαθες=you have learned to know God). W. attraction of a relative μένε ἐν οἷς (=ἐν τούτοις ᾧ) ἔμαθες *stand by what you have learned* 2 Ti 3:14a. W. obj. to be supplied fr. the context (γράμματα) J 7:15 (Gdspd., Probs. 102-4). μ. τι ἀπὸ τινος *learn some-thing from someone* B 9:9. μ. περὶ πάντων *receive instruction concerning all things* vs. 7 (περὶ τινος as Philo, Spec. Leg. 1, 42). μ. τι ἐν τινι *learn fr. someone's example* 1 Cor 4:6 (BI-D. §220, 2; Rob. 587).—μ. τι ἀπὸ τινος *learn some-thing fr. some-thing*: ἀπὸ τ. συκῆς μάθετε τ. παραβολήν Mt 24:32; Mk 13:28.—W. ὅτι foll. (Philo, Leg. All. 3, 51) B 9:8. W. inf. foll. (Aristoxenus, fgm. 96 αὐλεῖν) 1 Cl 8:4 (Is 1:17); 57:2. W. indirect question foll. 1 Cl 21:8. τί ἐστιν *what this means* Mt 9:13. W. the question preceding B 5:5; 6:9; 14:4; 16:2, 7; Dg 4:6. Used w. other verbs: ἀκούειν κ. μ. (Pla., Ap. 33B, Ep. p. 344D; Theocr. 5, 39; Ael. Aristid. 45 p. 33 D. p. 40; cf. Polyb. 3, 32, 9 ὅσῳ διαφέρει τὸ μαθεῖν τοῦ μόνον ἀκούειν, τοσούτῳ. . .) J 6:45. μ. καὶ παραλαμβάνειν Phil 4:9.

2. *learn or come to know* τὸν τοῦ Χριστιανισμοῦ λόγον *Christian teaching* MPol 10:1. τι παρά τινος *some-thing fr. someone* (Sir 8:8f; Ep. Arist. 198; Philo, Fuga 8, Leg. All. 3, 194; Jos., Vi. 62) Dg 4:1. *Take note* τι of *some-thing*. MPol 20:1.

3. *find out* (trag., X.; PRyl. 77, 42; POxy. 1067, 6; 1671, 20; LXX) τι ἀπὸ τινος *find some-thing out fr. someone* Gal 3:2. W. ὅτι foll. (Arrian, Anab. 2, 5, 7; Esth 1:1n; Jos., Ant. 12, 208) Ac 23:27.

4. *learn, appropriate to oneself* less through instruction than through experience or practice: ἔμαθεν ἄφ' ὧν ἔπαθεν τὴν ὑπακοήν *he learned obedience through what he suffered* Hb 5:8 (for the consonance cf. Aeschyl., Agam. 177 τῷ πάθει μάθος; Hdt. 1, 207, 1 τὰ δέ μοι παθήματα. . . μαθήματα; schol. on Pla. 222B ἐὰν μὴ πάθῃς, οὐ μὴ μάθῃς; Philo, Fuga 138 ἔμαθον μὲν ὃ ἔπαθον. Further exx. in HWindisch ad loc. and CSpicq, RB 56, '49, 551.—A similar play on words in Theognis 1, 369f μωμεῖσθαι—μμεῖσθαι=[they can] find fault [with me, but not] do as I do).—W. inf. foll. (X., Cyr. 1, 6, 6; Lucian, Dial. Deor. 14, 2; Dt 14:23; Is 2:4) τ. ἴδιον οἶκον εὖσεβειν 1 Ti 5:4; cf. Tit 3:14. μ. κατὰ Χριστιανισμὸν ζῆν IMg 10:1, cf. IRo 4:3. ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι *I have learned, in whatever state I am, to be content* (s. αὐτάρκης) Phil 4:11. ἀργαὶ μανθάνουσιν περιερχόμενοι τὰς οἰκίας 1 Ti 5:13 presents many difficulties fr. a linguistic point of view. Perh. εἶναι or ζῆν is to be inserted after ἀργαί (X., An. 3, 2, 25 ἂν ἅπαξ μάθωμεν ἀργοὶ ζῆν; so BI-D. §416, 2; Mlt. 229; Dibelius, Hdb. ad loc.). Others substitute λανθάνουσιν by conjecture (most recently PWSchmiedel, ThBl 1, '22, 222, Zürcher Bibelübers. '31, appendix to NT, note 12).

5. οὐδεὶς ἐδύνατο μαθεῖν τ. ᾠδὴν Rv 14:3 seems to mean *no one was able to hear the song* (Boll 18ff; Lohmeyer; Behm). But linguistically the mngs. *learn* (e.g. Bousset; Allo; RSV) or *understand* (Lysias 10, 15; Pla., Meno 84D, Tht. 174B, Euthyd. 277E.—So e.g. JWeiss) are also poss. M-M. B. 1222.*

μανία, ας, ἡ (Pind.+; pap., LXX, Philo; Jos., Ant. 2, 330) *madness, frenzy, delirium*, also in weakened sense *eccentricity, queeriness, excitement* (so perh. the passage [II BC] fr. an unedited Tebtunis papyrus in M-M s.v. φαῖνη εἰς μανίαν ἐμπεποκέναι, διὸ λόγον σαντοῦ οὐ ποιεῖς καὶ ὑπομεμένηκας. So Solon is reproached with μανία by his opponents: Solon 9, 1 D.2 Cf. μαίνομαι) τὰ πολλὰ σε γράμματα εἰς μανίαν περιτρέπει *too much study is driving you mad* Ac 26:24. M-M.*

μάννα, τό indecl. (γ . The Gk. form μάννα [LXX—only Ex 16 μάν; Philo, Leg. Alleg. 2, 84, Det. Pot. Insid. 118; Jos., Ant. 3, 32] is prob. explained by the influence of the Gk. word ἡ μάννα='little grain, granule' [Hippocr.+; POxy. 1088, 21; PGM 4, 1874]. The fem. inflection also Jos., Ant. 3, 296; 5, 21; Sib. Or. 7, 149) *manna*, called a miraculous food, often identified with the sweetish exudate of the manna tamarisk and related trees, produced by the sting of an insect; it dries and falls down in the form of small grains. S. on it, fr. more recent times: AKaiser, Der heutige Stand der Mannafrage: Mitteilungen d. Thurgauischen Naturforsch. Gesellschaft, Heft 25, '24, Wanderungen u. Wandlungen in d. Sinaiwüste 1886-1927: ibid. '28, 21 ff; HSDarlington, Open Court 42, '28, 372-81; FSBodenheimer and OTheodor, Ergebnisse d. Sinai-Exped. 1927 der hebr. Univers. Jerus. '30; BJMalina, The Palestinian Manna Tradition, '68.

1. lit. J 6:31, 49. Of the *manna* which, acc. to Ex 16:32ff, was kept in the tabernacle Hb 9:4. Of the honey eaten by the Baptist: οὗ ἡ γεῦσις ἡ τοῦ μ. *that tasted like manna* GEb 2.

2. τὸ μ. τὸ κεκρυμμένον *the hidden manna*, a heavenly food Rv 2:17.—W-S. 10A. 2 p. 92; RMeyer, TW IV 466-70. M-M.*

μαντεύομαι (Hom.+; inscr., LXX, Philo, Joseph.) mid. dep., also w. pass. mng. for pass. forms; in our lit., as well as LXX, always in an unfavorable sense.

1. *prophesy, divine, give an oracle* (Hom.+; 1 Km 28:8=Jos., Ant. 6, 330; Sib. Or. 4, 3) of a demoniac pagan slave-girl Ac 16:16.

2. *consult an oracle* (Pind.+; Artem. 3, 20; Jos., C. Ap. 1, 306) of doubting Christians Hm 11:4. M-M.*

μάντις, εως, ὁ (Hom.+; inscr., LXX, Philo; Jos., C. Ap. 1, 257al.) *soothsayer, diviner, prophet* of false Christian prophets, to whom the poorly grounded believers go, as to soothsayers Hm 11:2.*

Μάξιμος, ου, ὁ a name freq. (Polyb. 3, 87, 6 al.; inscr., pap., Joseph.) found, *Maximus*, a Christian Hv 2, 3, 4.*

μαραίνω pass.: pf. ptc. μεμαραμμένος (Bl-D. §72); 1 aor. ἐμαράνθην; 1 fut. μαρανθήσομαι (Hom.+; inscr., pap., LXX) *quench, destroy*, in our lit. only pass. gradually *die out, fade, disappear, wither* of plants (schol. on Nicander, Ther. 677; Job 15:30; Wsd 2:8) ὡς μεμαραμμέναι *as if withered* Hs 9, 1, 7; cf. 9, 23, 1f. Of one's spirit v 3, 11, 2 (cf. Appian, Bell. Civ. 5, 90 §379 μαραίνεσθαι of the πνεῦμα, wind=abate fully, die down; Jos., Ant. 11, 56 of beauty). Of pers. (Aristaen., Ep. 1, 10 μαραρινόμενος τ. νοῦν) ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται *the rich man will fade away, together with his undertakings* Js 1:11 (s. the grave-inscription Sb 5199, 2 ἐμαράνθη; Jos., Bell. 6, 274 λιμῶ μαραρινόμενοι; Test. Sim. 3:3). M-M.*

μαρὰν ἁθᾶ= ܡܪܝܢܐ (our) *Lord has come*, N.26 reads the preferred **μαράνα θά=** ܡܪܝܢܐ (our) *Lord, come!*
an

Aramaic formula which D 10:6 associates with what appears to be the early Christian liturgy of the Lord's Supper (on D 10:6 s. JAEmerton, Maranatha and Ephphatha, JTS 18, '67, 427-31 and Moule below. On both passages P-ÉLangevin, Jésus Seigneur, '67, 168-208; 236-98). Used without explanation by Paul 1 Cor 16:22.—EKautzsch, Gramm. d. Bibl.-Aram. 1884, 12; 174, StKr. 74, '01, 296; EbNestle, Theol. Studien aus Württemb. 5, 1884, 186ff; Th Nöldeke, GGA 1884, 1023; Dalman, Gramm. 2 152, 3; 357, 1, Worte 269; FSchulthess, D. Problem d. Sprache Jesu '17, p. 28, 50; Dssm., D. Urgeschichte d. Christentums im Lichte der Sprachforschung '10, 26ff; Zahn, Einl. 13 216f; WBousset, Jesus der Herr '16, 22ff; EHommel, ZNW 15, '14, 317-22ff (s. ܡܪܝܢܐ = 'our Lord is the sign' = 'the s

and the n'. So earlier ChBruston, Rev. de Théol. et des Quest. Rel. 22, '13, 402-8]; FJDölger, Sol Salutis '20, 153ff; CFabricius, Urbekenntnisse d. Christenheit: RSeeberg-Festschr. '29 I 21-41; Field, Notes, 180; HJCadbury, JBL 58, '39, p. X; Gdsdpd., Probs. 166-8; CFDMoule, NTS 6, '60, 307-10; SSchulz, ZNW 53, '62, 125-44; JAFitzmyer, To Advance the Gospel '81, 218-35.—TW IV 470-5. M-M.*

μαργαρίτης, ου, ὁ (Theophr.; Strabo; Aelian, N.A. 10, 13; pap.; En. 18, 7; Test. Jud. 13:5; loanw. in rabb.) *pearl*.

1. *lit., w. gold* 1 Ti 2:9. *W. gold and precious stones* Rv 17:4; 18:12, 16. Of the pearls that serve as gates for the heavenly city 21:21 (each gate a single pearl: EBurrows, JTS 43, '42, 177-9). καλοὶ μ. Mt 13:45; πολύτιμος μ. *a very valuable pearl* vs. 46 (μ. more in demand than gold, Chares of Mitylene [IV BC]: 125 fgm. 3 Jac. Among the Indians worth 3 times as much as pure gold: Arrian, Ind. 8, 13 and always in great demand: ibid. 8, 9).

2. *fig., in a proverb* (s. χοῖρος) βάλλειν τοὺς μ. ἔμπροσθεν τ. χοίρων *throw pearls to swine* i.e. entrust *some*th. precious (on the value placed on pearls in antiquity s. also HUsener, Die Perle: Weizsäcker-Festschr. 1892, 203-13) to people who cannot or will not appreciate it Mt 7:6 (differently GSchwartz, NovT 14, '72, 18-25). πνευματικοὶ μ. *spiritual pearls* of a martyr's bonds IEph 11:2.—H.RKahane, Traditio 13, '57, 421-4. TW IV 475-7.*

Μάρθα, ας, ἡ (s. 'mistress'. Plut., Mar. 17, 2 Σύραν γυναῖκα, Μάρθαν ὄνομα; BGU 1153 I, 3 [14 BC]; 1155, 4 [10 BC]) *Martha*, acc. to Lk 10:38, 40f sister of Mary, acc. to J 11:1, 5, 19ff, 24, 30, 39 also sister of Lazarus of Bethany.—12:2. M-M.*

Μαρία, ας, ἡ (vase-inscr. fr. Samaria-Sebaste: Suppl. epigr. Gr. VIII 110 [I BC/I AD]; two ostraca in PMMeyer, Griech. Texte aus Ägypt. '16, 107ff nos. 33 and 56 [both II AD]; cf. Dssm., LO 97f; 302; a third ostrakon in Dssm., LO 260 [cf. LAE2 121, n. 11; 122; 306, n.6]; Jos., Bell. 6, 201) and Μαριάμ indecl. (ܡܪܝܡ Μαριαμ, Miriam, sister of Moses Ex 15:20f al.; Ezech. Trag. in Clem. of Alex., Strom. 1, 23, 155, 4; Philo.—Joseph. writes the name Μαριά [μ]μη, ης [Ant. 3, 54].—On the name and its various forms s. Bl-D. §53, 3; Mlt.-H. 144f; OBardenhewer, Der Name Maria 1895; HermvSoden, Die Schriften des NTs I '06, 1373f; FZorell, ZkTh 30, '06, 356ff; EKönig, ZNW 17, '16, 257-63; MNoth, D. isr. Personennamen '29) *Mary*.

1. the mother of Jesus. The foll. forms of the name are attested in the var. cases: Μαρία as *nom.* Lk 2:19, *otherw.* only occasionally as *v.l.* (D Lk 1:30, 39, 56; C and D vss. 34, 38, 46). Μαριάς Mt 1:16, 18; 2:11; Mk 6:3; Lk 1:41; IEph 7:2; 18:2; 19:1; ITr 9:1. Μαρίαν Mt 1:20. Μαριάμ as *nom.* Mt 13:55; Lk 1:27, 34, 38f, 46, 56; 2:19 v.l.; as *acc.* Mt 1:20 v.l.; Lk 2:16; as *voc.* Lk 1:30; σὺν Μαριάμ Lk 2:5; Ac 1:14; πρὸς Μαριάμ Lk 2:34. Little is known about the life of this Mary; in the infancy narratives Mt 1f; Lk 1f and esp. in the apocryphal gospels she plays a great role; s. HUsener, ZNW 4, '03, 1ff. In Mk 3:31f and parallels, where she and the brothers and sisters of Jesus are prominently mentioned, no indication of any interest in his movement is given. But Ac 1:14 mentions Mary and his brothers (brothers and sisters? s. ἀδελφός 1) among the members of the early church. The mother of Jesus is also mentioned in the Fourth Gospel, though not by name.—RSeeberg, Die Herkunft der Mutter Jesu: Bonwetsch-Festschr. '18, 13ff; JBlinzler, Jes. u.s. Mutter nach dem Zeugn. der Evv.: Klerusblatt 23, '42; 24, '43; UHolzmeister, De anno mortis Deip. Virg.: Marianum 4, '42, 167-82; FMWillam, D. Leb. Marias '42; HRäisänen, D. Mutter Jesu im NT, '69.

2. *Mary Magdalene* (s. **Μαγδαληνή**). Forms of her name: **Μαρία** Mt 27:56; 28:1 v.l.; Mk 15:40, 47; 16:1, 9 (**Μαρία**); Lk 8:2; 24:10; J 19:25; 20:1, 11, 18 v.l. **Μαριάμ** Mt 27:56 v.l., 61; 28:1; Mk 15:40 v.l.; J 19:25 v.l.; 20:1 v.l., 11 v.l., 16 (voc.), 18; GP 12:50. **Acc.** to the gospels this woman, one of Jesus' most faithful followers, was cured by Jesus of a seven-fold demonic possession (Mk 16:9; Lk 8:2). She appears in the Passion Narrative w. women companions; also in the synoptic account of Easter morning. In the Fourth Gosp. she is the only one mentioned at the grave, and sees the resurrected Lord (**likew.** in the long ending of Mk). Later tradition identified her w. the sinful woman who anointed Jesus in the house of the Pharisee (Lk 7:37, 39). UHolzmeister, *Die Magdalenenfrage in der kirchl. Überl.*: ZkTh 46, '22, 402ff; JSickenberger, *Ist die Magdalenenfrage wirklich unlösbar?* BZ 17, '26, 63ff; PKetter, *D. Magdalenenfrage* '29. S. Simpson and Burkitt under 5 below.

3. the 'other' *Mary*, mother of James (s. **Ἰάκωβος** 3) and Joses (s. **Ἰωσήφ** 2). Form of the name **Μαρία** Mt 27:56, 61 (ἡ ἄλλη **Μαρία**); 28:1 (ἡ ἄλλ. M.—JRMackay, *The Other M.*: ET 40, '29, 319-21); Mk 15:40, 47; 16:1; Lk 24:10. She was one of the followers of Jesus present as a spectator at the tragedy on Golgotha. Hence she could be identical with

4. **Μαρία** (v.l. **Μαριάμ**) ἡ τοῦ Κλωπᾶ M., *the wife of Clopas* J 19:25.

5. *Mary*, **acc.** to Lk 10:39, 42 sister of Martha, **acc.** to J 11:1f, 19f, 28, 31f, 45; 12:3 also sister of Lazarus, resident in Bethany. Forms of the name: **Μαρία** Lk 10:42 v.l.; J 11:2 v.l., 20 v.l., 32 v.l.; 12:3 v.l.; **Μαρίας** J 11:1; **Μαρίαν** J 11:19 v.l., 28 v.l., 31 v.l., 45 v.l. **Μαριάμ** Lk 10:39, 42; J 11:2, 20, 32; 12:3; as **acc.** J 11:19, 28, 31, 45.—ARSimpson, *M. of Bethany, M. of Magdala, and Anonyma*: ET 20, '09, 307-18; FCBurkitt, *M. Magd. and M., Sister of Martha*: ET 42, '31, 157-9.

6. *Mary*, mother of John Mark, owner of a house in Jerusalem (οἰκία τῆς **Μαρίας**), who placed it at the disposal of the Christian church for its meetings Ac 12:12.

7. *Mary*, an **otherw.** unknown Christian, probably of Jewish descent (yet **Μαρία** appears in Ramsay, *Phrygia* I 2 p. 557f no. 439 and 440 as the **fem.** form of the Roman name **Marius**), who is greeted Ro 16:6 (ἀσπάσασθε **Μαρίαν**; v.l. **Μαριάμ** [as early as P46]), w. the additional note that she had rendered outstanding service to the receivers of the letter. **M-M.** *

Μαριάμ, ἡ indecl. (on the form of the name see the beginning of the preceding entry) *Miriam*, prophetess, and sister of Aaron and Moses (Ex 15:20f; Num 12) I Cl 4:11.*

Μαρκίων, ὄνος, ὁ *Marcion*, a rather rare name (Sb 4604, 3).

1. a Christian of Smyrna MPol 20:1 (**Μάρκου** is also attested, as well as the form **Μαρκιανοῦ**, which is in the **Lat.** version and is preferred by Lghtf.; s. on this OvGebhardt, *ZWTh* 18, 1875, 370ff).

2. the famous heretic **Epil Mosq** 2.—AvHarnack, *Marcion* 2 '24; MEnslin, *The Pontic Mouse*: ATR 27, '45, 1-16.*

Μαρκιωνιστής, οὔ, ὁ *Marcionite, follower of Marcion* Epil Mosq 2 (s. **Μαρκίων** 2).*

Μάρκος, ου, ὁ (on the accent s. **Bl-D.** §41, 3; **Rob.** 235) *Mark*, a name found rather **freq.** (**Diod. S.** 11, 63, 1; **Plut.**, *inscr.*, *pap.*; **Philo**, *Leg. ad Gai.* 62; 294; **Joseph.**); surname of John (s. **Ἰωάν[ν]ης** 6), son of Mary of Jerusalem (s. **Μαρία** 6). **Perh.** introduced to Paul by Barnabas, his cousin (Col 4:10); he accompanied Paul and Barnabas on the so-called first missionary journey, but left them before it was completed, and later became the cause of an open break betw. them. Ac 12:12, 25; 15:37, 39. The same **pers.** is certainly referred to Phlm 24; 2 Ti 4:11; 1 Pt 5:13; **Papias** 2:15. Title of the second gosp. κατὰ Μάρκον (on the two names of a man who was active and well known, among Semites and Greeks, we may compare the circumstance that the Carthaginian Ἀσδρούβας [Hasdrubal, II BC] was known as Κλειτόμαχος among the Greeks [**Diog. L.** 4, 67]).—Zahn, *Einl.* II3 204ff; Jülicher, **RE** XII 288ff; EBarnikol, *Personenprobleme d. AG, Joh. Markus, Silas u. Titus* '31; WSReilly, **CBQ** 1, '39, 223-31; ROPTaylor, **ET** 54, '43, 136-8; KNiederwimmer, **ZNW** 58, '67, 172-87. **M-M.** *

μάρμαρος, ου, ὁ (**Hom.** + in the sense 'stone, block of rock') *marble* (so since **Theophr.**, *Lap.* 9; **Strabo** 9, 1, 23; **IG** IV2 1, 109 III, 103 [III BC]; **PLeid.** X 10, 12; **BGU** 952, 10; EpJer 71; **Jos.**, **Bell.** 4, 532; both **masc.** and **fem.**) as precious material Rv 18:12. **M-M.** *

Μάρτιος, ίου, ὁ (**Lat. loanw.**: *Martius*) *March* πρὸς ἑπτὰ καλανδῶν Μαρτίων=February 23, MPol 21.*

μαρτυρέω impf. ἐμαρτύρουν; **fut.** μαρτυρήσω; 1 **aor.** ἐμαρτύρησα; **pf.** μεμαρτύρηκα. **Pass.**: **impf.** ἐμαρτυρούμην; **pf.** μεμαρτύρημαι; 1 **aor.** ἐμαρτυρήθην (Hb 11:2, 4, 39). (**Semonides**, **Hdt.** +; *inscr.*, *pap.*, **LXX**, **Philo**, **Joseph.**).

1. **act.**—**a.** *bear witness, be a witness* ὑμεῖς μαρτυρεῖτε *you are witnesses* J 15:27. εἰάν θέλωσιν μαρτυρεῖν *if they are willing to appear as witnesses* Ac 26:5.—J 12:17; 1J 5:6f. Parenthetically, emphasizing the correctness of a statement, μαρτυρῶ *I can testify* (POxy. 105, 13 Σαραπίων μαρτυρῶ=‘I, S., am witness’; **PLond.** 1164[f], 35 **al.**—**Bl-D.** §465, 2; **Rob.** 434) 2 Cor 8:3. *περὶ τίνος bear witness, testify concerning someone or someth.* (PGrenf. II 73, 16 ὅταν ἔλθῃ σὺν θεῷ, μαρτυρήσει σοι περὶ ὧν αὐτὴν πεποιήκασιν; **Jos.**, **Vi.** 259) J 1:7f, 15 (in the very likely case that μαρτυρεῖ refers to the past, cf. Caecil. Calact., **fgm.** 75 p. 58, 2ff, where examples are given of the interchange of tenses: **Demosth.** 59, 34 τοὺς ὀρῶντας for τ. ἐωρακότας; **Eur.**, *Androm.* **fgm.** 145 Nauck2 ὀρῶ ἀντὶ τοῦ εἶδον; **Thu.** 2, 35, 1 ἐπαινοῦσι ἀντὶ τοῦ ἐπῆνεσαν); 2:25; 5:31, 32a, 36f, 39; 7:7; 8:13f, 18a, b; 10:25; 15:26; 21:24; 1J 5:9. μαρτύρησον περὶ τοῦ κακοῦ *testify concerning the wrong* J 18:23 (μ.=furnish proof **X.**, *Symp.* 8, 12). Also ἐπὶ τινὶ Hb 11:4b (on ἐπὶ **w. dat.** in this **pass.** s. Gen 4:4). **W. dat.** of the thing (**Jos.**, **Ant.** 12, 135) μ. τῇ

ἀληθεία *bear witness to the truth* J 5:33; 18:37. μ. σου τῇ ἀληθείᾳ *testify to the truth of you (r way of life)* 3J 3; σου τῇ ἀγάπῃ *vs. 6. W. dat. of the pers. about whom testimony is given (Appian, Bell. Civ. 3, 73 §298.—It is dat. of advantage or disadv.)* Ac 10:43; 22:5; w. *ptc. foll.* θεὸς ἐμαρτύρησεν αὐτοῖς δοὺς κτλ. *God testified for them by giving* Ac 15:8 (though αὐτοῖς can also be taken w. δοὺς); w. *ἔτι foll.* *bear someone witness that* J 3:28; Ro 10:2; Gal 4:15; Col 4:13. μ. ἐαυτῷ, ὅτι *bear witness to oneself that* Mt 23:31. The *dat.* can also designate the *pers.* who is informed or instructed by the testimony: *bear witness to someone* Hb 10:15; Rv 22:18.—μ. ὅτι *testify that (Aelian, V.H. 9, 11) J 1:34; 4:44; 12:17 v.l.; 1J 4:14. ὅτι introducing direct discourse J 4:39. μ. κατὰ τ. θεοῦ ὅτι bear witness against God by declaring that* 1 Cor 15:15 (PPetr. II 21 [d], 12 [III BC] καθ' οὗ μαρτυρῶ). ἐμαρτύρησεν καὶ εἶπεν w. *direct discourse foll.* J 13:21. μ. λέγων w. *direct disc. foll.* J 1:32. Of God μοι μαρτυρεῖ λέγων (Ps 89:4 follows) *he testifies (of it) to me by saying* B 15:4.

b. *bear witness to, declare, confirm (Eunap., Vi. Soph. p. 76 ὁ θεὸς ἐμαρτύρησε) τι someth. (Demosth. 57, 4 ἀκοήν; Aeschines 1, 46 τὰ ληθῆ) ὁ ἐωράκαμεν μαρτυροῦμεν J 3:11; cf. vs. 32. τὸν λόγον τ. θεοῦ Rv 1:2. ταῦτα 22:20. τί τι someth. to or for someone (Dionys. Hal. 3, 67, 1; Jos., Ant. 6, 355) vs. 16. ὑμῖν τ. ζώῃν 1J 1:2. The acc. is to be supplied fr. the context J 19:35; Ac 23:11. W. *ptc.* ἀκούσαντες μαρτυρήσωσιν *they must admit that they have heard* PK 3 p. 15, 23.—μαρτυρίαν μ. *bear witness (Ps.-Pla., Eryx. 399B; Epict. 4, 8, 32) περί τινος concerning someone* J 5:32b; 1J 5:10.*

c. *testify favorably, speak well (of), approve (of) (Dio Chrys. 23[40], 19; Dit., Syll.3 374, 37 [III BC]; POxy. 930, 16) w. dat. of the pers. (Appian, Samn. 11, §2 τοῖς ὑπάτοις, Liby. 105 §495, Bell. Civ. 4, 92 §387; Aelian, V.H. 1, 30; Jos., Ant. 12, 134) or of the thing approved Lk 4:22; J 3:26. Of God toward David Ac 13:22. μὴ ἐαυτῷ μαρτυρεῖτω *he must not testify (favorably) concerning himself* 1 Cl 38:2. W. *dat.* to be supplied 3J 12b. μαρτυρία, ἣ ἐμαρτύρησεν αὐτῷ ὁ δεσπότης Hs 5, 2, 6. Of the flesh ἵνα τὸ πνεῦμα. . . μαρτυρήσῃ αὐτῇ Hs 5, 7, 1.—ὁ κύριος ὁ μαρτυρῶν ἐπὶ (which a v.l. omits; μ. ἐπὶ τινι as Jos., Ant. 3, 189) τῷ λόγῳ τ. χάριτος αὐτοῦ *the Lord, who attested the word of his grace* Ac 14:3. With συνευδοκῶ Lk 11:48 P75 et al.*

d. in *eccl.* usage w. regard to martyrdom *bear witness, testify, be a witness (unto death), be martyred*: of Paul μαρτυρήσας ἐπὶ τῶν ἡγουμένων. . . εἰς τὸν ἅγιον τόπον ἐπορεύθη 1 Cl 5:7; cf. vs. 4; MPol 1:1; 19:1; 21f; Epil Mosq 3. Prob. 1 Ti 6:13 also belongs here: Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τ. καλὴν ὁμολογίαν *Christ Jesus, who made the good confession before Pontius Pilate (cf. GBaldensperger, RHPhr 2, '22, 1-25; 95-117); otherwise the passage may be classed under 1a above.*

2. pass.—a. *be witnessed, have witness borne* ὑπὸ τινος *by someone (Philo, Leg. All. 3, 46 σοφία μαρτυρουμένη ὑπὸ θεοῦ) Ro 3:21 (the witness of the law and prophets points to God's righteousness). Foll. by ὅτι and a quot. in direct discourse Hb 7:17. μαρτυρούμενος ὅτι ζῇ one of whom it is testified that he lives vs. 8.*

b. *be well spoken of, be approved (Ep. 12 of Apollonius of Tyana; Philostrat. I 348, 26. Exx. fr. inscr. in Dssm., NB 93 [BS 265], LO 69, 2 [LAE 84, 5]) ἀνὴρ μαρτυρούμενος or μεμαρτυρημένος a man of good reputation Ac 6:3; IPHld 11:1. Of OT worthies to whom God made himself known men of attested merit 1 Cl 17:1; 19:1. Of David 18:1. Of Abraham μεγάλως ἐμαρτυρήθη *his merit was gloriously attested* 17:2. Of the apostles 47:4. Of Paul IEph 12:2. Of church leaders 1 Cl 44:3.—Foll. by *nom.* and *inf.* Hb 11:4a; cf. vs. 5. διὰ τινος *be praised for someth.* 11:4a, 39. ἐν ἔργοις καλοῖς μαρτυρούμενος *well attested in good deeds* 1 Ti 5:10; cf. Hb 11:2. ὑπὸ τινος *be well spoken of by someone (M. Ant. 7, 62; Dit., Syll.3 799, 28; Jos., Ant. 3, 59) Ac 10:22; 16:2; 22:12; IPHld 5:2.—Impersonally μαρτυρεῖται τινι ὑπὸ τινος a good testimony is given by someone to someone (Dionys. Hal., Thu. 8 μαρτυρεῖται τῷ ἀνδρὶ τάχα μὲν ὑπὸ πάντων φιλοσόφων; BGU 1141, 15 [14 BC] ὡς καὶ μαρτυρηθήσεται σοι ὑπὸ τῶν φίλων) Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων καὶ ὑπὸ αὐτῆς τῆς ἀληθείας Demetrius has received a good testimony from everyone and from the truth itself* 3J 12a.—Dg 12:6.—OMichel, Bibl. Bekennen u. Bezeugen, Ὁμολογεῖν und μαρτυρεῖν im bibl. Sprachgebr.: Evang. Theologie 2, '35, 231-45; EBurnier, La notion de témoignage dans le NT '39; HStrathmann, TW IV 477-520: μαρτυρέω, μάρτυς and related words. M-M.**

μαρτυρία, ας, ἡ (Hom.+; inscr., pap., LXX, Philo, Joseph.—KLlatte, Martyria: Pauly-W. XIV 2, '30, 2032-9).

1. act. testimony, testifying (Pla., Leg. 11 p. 937A εἰς μαρτυρίαν κληθεῖς; Epict. 3, 22, 86 the μ. of the Cynic; PHal. 1, 222 εἰς μαρτυρίαν κλησῖς) οὗτος ἦλθεν εἰς μαρτυρίαν J 1:7. Of the two witnesses: ὅταν τελέσωσιν τ. μαρτυρίαν αὐτῶν Rv 11:7.

2. pass. testimony—a. of testimony in court (Demosth. 29, 7 al.; Jos., Ant. 4, 219) Mk 14:56, 59; Lk 22:71. κατὰ τινος *against someone* Mk 14:55; δύο ἀνθρώπων ἡ μ. *the testimony of two persons* J 8:17.

b. of historical attestation or testimony (Diod. S. 11, 38, 6 τῆς ἱστορίας δικαία μαρτυρία) J 19:35; 21:24 (JChapman, JTS 31, '30, 379-87).

c. in the religious and moral senses, of a judgment on *relig.* or moral matters, passed by one person upon another (Jos., Ant. 6, 346) 1J 5:9a; 3J 12; Tit 1:13. ἡ μ. τῆς ἀγαθῆς πράξεως *testimony concerning good deeds* 1 Cl 30:7. μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν *have a good standing with outsiders* 1 Ti 3:7 (μ.=recommendation: Dio Chrys. 28[45], 9; Chio, Ep. 2; Dit., Syll.3 1073, 17 [II AD]).—In the obscure concatenation of clauses B 1:6, love seems to be ἔργων δικαιοσύνης μαρτυρία *a testimony of righteous deeds.*—Of a good testimony fr. God (Dio Chrys. 16[33], 12 τῆς μεγίστης ἔτυχε μαρτυρίας παρὰ τοῦ δαιμονίου) Hs 5, 2, 6.

d. esp. w. ref. to Jesus—α. of human testimony concerning Jesus: by the Baptist J 1:19. By Paul Ac 22:18. By the believers Rv 12:11. Human testimony rejected J 5:34.

β. of superhuman testimony concerning Jesus: he bears witness to himself as the central point of the Christian message: J 3:11, 32f; 8:14. His self-attestation is rejected vs. 13; cf. 5:31. Jesus also testifies concerning himself in Rv 1:2, 9.—God attests him (cf. Ael. Aristid. 45 p. 12 D.: μ. παρὰ Ἀπολλωνος, p. 13 ἐκ Διός; Dexippus Athen. [III AD]: 100 fgm. 1, 7 Jac. ἡ τοῦ θεοῦ μ. for the 'god' Lycurgus) J 5:32, 36 (μαρτυρία μείζων as Dionys. Soph., Ep. 77); 1J 5:9b, c, 10a, b, 11.—RAsting (εὐαγγέλιον, end).—On John s. ECHoskyns, The Fourth Gosp. '40 I p. 93-104.

γ. Rv speaks of the μαρτυρία or the μ. Ἰησοῦ which the Christians, or certain Christians (martyrs, prophets), possess: 6:9; 12:17; 19:10a, b; 20:4.

3. a martyr's death, martyrdom MPol 1:1; 13:2; 17:1. M-M.*

μαρτύριον, ου, τό (Pind., Hdt.+; inscr., pap., LXX; Ep. Arist. 306; Philo, Joseph.).

1. that which serves as testimony or proof, testimony, proof—a. consisting of an action, a circumstance, or a thing that serves as a testimony (Pla., Leg. 12 p. 943C τ. στέφανον ἀναθεῖναι μαρτύριον εἰς κρίσιν; Jos., Ant. 6, 66) προσένεγκον τὸ δῶρον εἰς μαρτύριον αὐτοῖς Mt 8:4 (JZoller, 'Z. Zeugnis für sie': Ricerche Relig. 5, '29, 385-91 against SZeitlin: Rev. des Études juives 87, '29, 79-82); cf. Mk 1:44; Lk 5:14. ἐκτινάξατε τὸν χοῦν εἰς μ. αὐτοῖς Mk 6:11; cf. Lk 9:5 (ἐπ' αὐτούς). ἐπὶ ἡγεμόνας ἀχθήσεσθε ἔνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς Mt 10:18; cf. Mk 13:9; ἀποβήσεται ὑμῖν εἰς μ. Lk 21:13 (s. ἀποβαίνω 2). κηρυχθήσεται ἐν ὅλῃ τ. οἰκουμένῃ εἰς μ. Mt 24:14.—A spoken statement serves εἰς μ. as a testimony B 9:3; IPHld 6:3; a written statement εἰς μ. ἐν ὑμῖν (cf. Dt 31:26) ITr 12:3. The circumstance that certain numbers occur in the OT serves as an indication, amounting to a testimony, of certain details in the plan of salvation B 8:3f; cf. GEB 2. The redeeming death of Jesus was a testimony (of God) 1 Ti 2:6. The rust on the money of the wealthy will turn out εἰς μ. for them Js 5:3. Moses as a servant (whose service is directed) εἰς μ. τῶν λαληθησομένων, toward testifying about revelations still to come Hb 3:5. The μείωσις τῆς σαρκὸς as μ. ἐκλογῆς testimony or proof of(s) election Dg 4:4.

b. consisting of a statement that is brought out as testimony: w. subj. gen. τὸ μ. τῆς συνειδήσεως the testimony that our conscience gives 2 Cor 1:12. W. obj. gen. ἀπεδίδουν τὸ μ. . . τῆς ἀναστάσεως they gave testimony to the resurrection Ac 4:33. τὸ μ. τοῦ σταυροῦ the testimony of the cross Pol 7:1. Of Christian preaching and the gospel gener. τὸ μ. τοῦ Χριστοῦ the testimony to Christ 1 Cor 1:6; cf. 2 Ti 1:8. τὸ μ. τοῦ θεοῦ the testimony of God 1 Cor 2:1. ἐπιστεύθη τὸ μ. ἡμῶν ἐφ' ὑμᾶς our testimony to you was believed 2 Th 1:10.

2. used in the LXX as the transl. of מִזְבֵּן in the expr. ἡ σκηνὴ τοῦ μ.= ἡ σκηνή tent of meeting, tent or tabernacle of testimony (Ex 28:43 al.) Ac 7:44; Rv 15:5; 1 Cl 43:2, 5.

3. martyrdom MPol 1:1; 2:1; 18:2; 19:1; Epil Mosq 1; Phlm subscr. M-M.*

μαρτύρομαι (trag., Thu.+; pap., LXX)—1. testify, bear witness (Pla., Phileb. 47D; Jos., Bell. 3, 354; POxy. 1120, 11; PAmh. 141, 17; PStrassb. 5, 14; 1 Macc 2:56 τῇ ἐκκλησίᾳ) τινὶ to someone μικρῷ τε καὶ μεγάλῳ to great and small Ac 26:22. τινὶ w. ὅτι foll. 20:26; Gal 5:3.

2. affirm, insist, implore (someone Polyb. 13, 8, 6; Jdth 7:28; Jos., Ant. 10, 104) w. λέγειν and acc. w. inf. foll. Eph 4:17. τινά foll. by εἰς and subst. inf. w. acc. παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως 1 Th 2:12. M-M.*

μάρτυς, μάρτυρος, ὁ dat. pl. μάρτυσιν (Pind., Hdt.+; inscr., pap., LXX, Philo, Joseph.) witness.

1. lit., in the legal sense Ac 7:58; Mt 18:16; 2 Cor 13:1; 1 Ti 5:19 (the last 3 after Dt 19:15; cf. Jos., Vi. 256 and Hipponax [VI BC] 47 D.2 ἐλθὼν σὺν τριοῖσι μάρτυσιν); Hb 10:28 (Dt 17:6.—ἐπὶ μάρτυσι also Appian, Bell. Civ. 3, 14 §49). τί ἐτι χρεῖαν ἔχομεν μαρτύρων; what further need have we of witnesses? (Pla., Rep. 1 p. 340A τί δεῖται μάρτυρος; αὐτὸς γὰρ ὁ Θρασύμαχος ὁμολογεῖ) Mt 26:65; Mk 14:63. μάρτυρες ψευδεῖς false witnesses (Demosth. 29, 28) Ac 6:13. There is also someth. 'legal' about the prudent and blameless men whom the Roman church sent to Corinth and who μάρτυρες ἔσονται μεταξύ ὑμῶν κ. ἡμῶν 1 Cl 63:3.

2. fig. of anyone who can or should testify to anything—a. of God (or the exalted Christ) as witness (gods as witnesses oft. Pind.+; Philo; Jos., Ant. 1, 209; Test. Levi 19:3; Sib. Or., fgm. 1, 4); as a formula μ. μου (ἐστιν) ὁ θεός God is my witness (that I am telling the truth) Ro 1:9; Phil 1:8; shortened θεός μ. 1 Th 2:5; cf. vs. 10 (here also Jos., Ant. 15, 130μ. ὑμᾶς ποιούμενος). μ. μοι ἐν ᾧ δέδεμαι IPHld 7:2. μάρτυρα τὸν θεὸν ἐπικαλεῖσθαι call upon God as witness 2 Cor 1:23 (cf. 1 Km 12:5f; 20:23; Polyb. 11, 6, 4 τ. θεοῦς ἐπικαλέσεσθε μάρτυρας; Heliod. 1, 25, 1; Galen VI 775 Kühn).

b. of any kind of human witnessing by eye and ear (X., Ages. 4, 5; Pla., Ep. 1 p. 309A; Aelian, V.H. 10, 6; Jos., Ant. 18, 299) 1 Th 2:10; 1 Ti 6:12; 2 Ti 2:2.—Also of those witnesses whose faith is tried and true τοσοῦτον νέφος μαρτύρων Hb 12:1.—Of witnesses of events which they know about, without having experienced them personally (acc. to Strabo 7, 3, 7 p. 300 Hesiod is μάρτυς with regard to the Scythians): the teachers of the law bear witness to the murder of the prophets by their ancestors, by erecting tombs for the prophets Lk 11:48 (μαρτυρεῖτε P75 et al.).

c. of witnesses who bear a divine message (Epict. 3, 26, 28 God uses the wise men as his μάρτυρες) Rv 11:3 (though the mng. approaches martyr [s. 3 below] here; cf. vs. 7. S. DHaugg, D. zwei Zeugen-Apk 11:1-13, '36; JSConsidine, CBQ 8, '46. 377-92). In this sense, above all, of Jesus' disciples as the witnesses of his life, death, and resurrection: μου μάρτυρες my witnesses Ac 1:8; cf. 13:31 (Ps.-Demetr. c. 222 μάρτυς σου γίνεται). W. obj. gen. of the thing witnessed: witness for, of (Jos., C. Ap. 1, 4 τῶν ὑπ' ἐμοῦ λεγομένων μ., Ant. 4, 40) Lk 24:48; Ac 1:22; 3:15; 5:32; 10:39; 26:16. μ. τῶν τοῦ Χριστοῦ παθημάτων a witness of the sufferings of Christ 1 Pt 5:1. ἔση μ. αὐτῷ πρὸς πάντας ἀνθρώπους you will be a witness for him to all men Ac 22:15 (Epict. 3, 24, 113 μ. πρὸς τοὺς ἄλλους).—10:41. FDanker, Benefactor '82, 442-7.

3. In the usage of the persecuted church μάρτυς became one who witnessed unto death, a martyr τὸ αἶμα Στεφάνου τοῦ μάρτυρός σου Ac 22:20. Of Antipas ὁ μ. μου ὁ πιστός μου Rv 2:13 (cf. Pind., Pyth. 1, 88 μάρτυρες πιστοί=dependable witnesses). Onesimus μ. Χριστοῦ γεγέννηται Phlm subscr. Gener. μάρτυρες Ἰησοῦ Rv 17:6; cf. MPol 2:2; 14:2; 15:2; 16:2; 17:3; 19:1. Since Rv also calls Jesus (as well as Antipas) ὁ μάρτυς ὁ πιστός 1:5; 3:14, these pass. are prob. to be classed here (cf. Ps 88:38). The death of Jesus was early regarded as the first martyrdom.—For an analysis of the question how μάρτυς='witness' came to mean 'martyr', cf. FKattenbusch, ZNW 4, '03, 111ff; KHoll, variously, now Gesamm. Aufsätze II '28, 103ff; ASchlatter, BFChTh 19, 3, '15; PCorssen,

NJkIA 35, '15, 481ff; 37, '16, 424ff; ZNW 15, '14, 221ff w. several continuations until 18, '17, 249ff; Sokrates 6, '18, 106ff; Rtzst., Hist. Mon. '16, 85; 257; NGG '16, 417ff; Her. 52, '17, 442ff; FDornseiff, ARW 22, '23/'24, 133ff; HDelehay, Analecta Bollandiana 39, '21, 20ff; Sanctus '27 (2'33), 74ff (75, 1 lit.). ELohmeyer, D. Idee des Martyriums im Judent. u. Urchristent.: ZsystTh 5, '27/'28, 232-49; GFitzer, D. Begriff des μ. im Judent. u. Urchristent., Diss. Bresl. '29; HLietzmann, Martyrs: Pauly-W. XIV 2, '30, 2044-52; OMichel, Prophet u. Märt. '32; RPCasey, Μάρτυς: Beginn. I 5, '33, 30-7; EStauffer, Märtyrertheologie u. Täuferbewegg.: ZKG 52, '33, 545-98; DWRiddle, The Martyr Motif in Mk: Journal of Religion 4, '24, 174-91, Hb, 1 Cl and the Persecution of Domitian: JBL 43, '24, 329-48, From Apocalypse to Martyrology: ATR 9, '27, 260-80, The Martyrs: A Study in Social Control '31, Die Verfolgungslogien im formgesch. u. soziol. Bed.: ZNW 33, '34, 271-89; HvCampenhausen, D. Idee des Martyriums in d. alten Kirche '264; EPeterson, Zeuge d. Wahrh. '37; HWSurkau, Martyrien in jüd. u. frühchristl. Zt. '38; HAFischel, Martyr and Prophet (in Jewish lit.), JQR 37, '46/'47, 265-80; 363-86; EGünther, Μάρτυς, D. Gesch. eines Wortes '41, Zeuge u. Märtyrer, ZNW 47, '56, 145-61. ELohse, Märtyrer u. Gottesknecht '55; HvanVliet, No Single Testimony (Dt 19:15) '58; NBrox, Zeuge u. Märtyrer '61. M-M. B. 1436.*

μαρυκάομαι (a Doric form of μυρκε., taken over into colloq. Gk. [Aelian, N.A. 2, 54; Lev 11:26=Dt 14:8; cf. Thackeray 76]) *chew the cud* Hs 9, 1, 9. πᾶν μαρυκόμενον *all ruminants* B 10:11.—PKatz, Philo's Bible '50, 157-9.*

μασάομαι impf. ἐμασώμην (Aristoph., Hippocr.+; Artem. 4, 33; Philostrat., Vi. Apoll. 7, 21 p. 276, 2; PGM 5, 280; Job 30:4; Jos., Bell. 6, 197) *bite* w. acc. τὰς γλώσσας *bite their tongues* Rv 16:10; AP 14:29. τὰ χεῖλη *bite their lips* 13:28. M-M.*

μασθός s. **μαστός**.

μαστιγῶ fut. μαστιγώσω; 1 aor. ἐμαστιγώσα, pass. ἐμαστιγώθην (Hdt.+; inscr., pap., LXX; Philo, In Flacc. 85; Joseph., Test. Jos. 8:4) *whip, flog, scourge*.

1. lit., of flogging as a punishment decreed by the synagogue (Dt 25:2f; cf. the Mishna Tractate Sanhedrin-Makkoth, edited w. notes by SKrauss '33) w. acc. of the pers. Mt 10:17; 23:34. Of the beating (Lat. verberatio) given those condemned to death (ThMommson, Röm. Strafrecht 1899, 938f; Jos., Bell. 2, 308; 5, 449) J 19:1; cf. Mt 20:19; Mk 10:34; Lk 18:33. As a punishment for cheating in athletic contests (Ps.-Dionys. Hal., Ars Rhet. 7, 6 μάστιγες. . . κ. τὸ ἐκβάλλεσθαι ἐκ τ. σταδίων κ. ἀγώνων) 2 Cl 7:4.

2. fig.—a. *punish, chastise* of God (Jer 5:3; Jdth 8:27) for discipline (Maximus Tyr. 19, 5e of the soul) Hb 12:6; 1 Cl 56:4 (both Pr 3:12).

b. *gener. afflict, torment, mistreat* (Artem. 1, 24 p. 25, 16 μ. τὰ ὦτα=pulling the ears; UPZ 119, 29; 44 [156 BC]; Sir 30:14) ITr 4:1; Hs 6, 3, 1.—CSchneider, TW IV 521-5. M-M.*

μαστιζῶ (Hom.+; Diod. S. 14, 112, 2; Plut., Mor. 165E; Lucian, Pro Imag. 24; Palestin. inscr.: Suppl. Epigr. Gr. VIII 246, 17 [II AD]; LXX) *strike with a whip* GP 3:9. *Specif. scourge* of the punishment known in Lat. as verberatio Ac 22:25 (it was prohibited to impose the punishment of verberatio on a Roman citizen: Appian, Bell. Civ. 2, 26 §98. Further, s. HJCadbury, Beginn. V '33, 297-338; EHaenchen, Ac 568, 1). M-M.*

μάστιξ, ἰγος, ἥ (Hom.+; inscr., pap., LXX) *whip, lash*.

1. lit. Hs 6, 2, 5. Mostly pl. *lashing or lashes* (Jos., Vi. 147) B 5:14 (Is 50:6); MPol 2:2; Hv 3, 2, 1. μάστιξιν ἀνετάζειν τινά *examine someone by scourging* Ac 22:24. W. ἐμπαιγμός Hb 11:36.

2. fig. *torment, suffering* (sent by God to men: Il. 12, 37 Διὸς μ.; Proverbia Aesopi 105 P.; Ps 38:11; 2 Macc 7:37; 9:11; En. 25, 6; 100, 13; inscr. in Ramsay, Phrygia II 520 no. 361 λήγεται παρὰ τοῦ θεοῦ μάστιγα αἰώνιον) of bodily illness Mk 3:10; 5:29, 34; Lk 7:21. Of the afflictions of the sinner 1 Cl 22:8 (Ps 31:10); Hv 4, 2, 6. W. αἰκίσματα of the Egyptian plagues 1 Cl 17:5. μ. γλώσσης *the scourge of the tongue* 1 Cl 56:10 (Job 5:21).—Eitrem (s. **περιράζω** 2d, end) 12f. M-M.*

μαστός, οὖ, ὅ (collateral forms μασθός [Heraclid. Miles. (I AD), fgm. 25 LCohn 1884; IG III 238b; POsl. 95, 19 (96 AD); PGM 7, 208; Thackeray 104] and μαζός [q.v.], both of which are found in mss. in all passages; cf. Kühner-BI. I 157; BI-D. §34, 5 w. app.; Mlt.-H. 110) *breast* pl. (Jos., Bell. 7, 189).

1. of a man (X., An. 4, 3, 6; Eratosth. p. 33, 2; Dit., Syll. 3 1170, 24) περιεζωσμένος πρὸς τοῖς μ. ζώνην χρυσᾶν *with a golden belt around his breast* Rv 1:13 (Diod. S. 1, 72, 2 περιεζωσμένοι ὑποκάτω τῶν μαστῶν).

2. of a woman (Hdt.+; Sb 6706, 9; LXX; Philo, Op. M. 38) Lk 11:27; 23:29. M-M. B. 248.*

μαστώδης, ες *rounded, lit. breast-shaped*, of a mountain Hs 9, 1, 4 (Strabo 14, 6, 3 ὄρος μαστοειδὲς Ὀλυμπος; Diod. S. 17, 75, 2 πέτρα μαστοειδής; Jos., Bell. 1, 419, Ant. 15, 324).*

ματαιολογία, ας, ἥ (Plut., Lib. Educ. 9 p. 6F; Vett. Val. 150, 24; 257, 23; 360, 4; Diogenianus Epicureus [II AD] in Euseb., Praep. Ev. 6, 8, 11; Porphy., Abst. 4, 16; Herm. Wr. 14, 5) *empty, fruitless talk* ἐκτρέπεσθαι εἰς μ. *turn to fruitless discussion* 1 Ti 1:6. Tautologically(?) κενὴ μ. Pol 2:1. M-M.*

ματαιολόγος, ον (Telestes Lyr. [IV BC] 1, 9 Diehl; Vett. Val. 301, 11; Physiogn. I 379, 10; II 231, 5) *talking idly, subst. ὁ μ. an idle talker* Tit 1:10. M-M.*

ματαιοπονία, ας, ή (Strabo 17, 1, 28; Plut., Mor. 119E; Lucian, Dial. Mort. 10, 8) *fruitless toil* 1 Cl 9:1.*

μάταιος, αία, αιον (Pind., Hdt.+; Zen.-P. 11 [=Sb 6717], 3 [257 BC]; POxy. 58, 20; LXX, En., Ep. Arist., Philo; Jos., C. Ap. 1, 6; Test. 12 Patr.) also, as *somet.* in Attic wr., varying *betw.* two and three endings (Bl-D. §59, 2; Mlt.-H. 157) *idle, empty, fruitless, useless, powerless, lacking truth* τούτου μ. ή θρησκεία *his religion is worthless* Js 1:26; νηστεία μ. *useless fasting* Hs 5, 1, 4; άνωφελής και μ. *useless and fruitless* Tit 3:9. *έλπς vain, empty* (Artem. 1, 67 p. 62, 5; Lucian, Alex. 47; Is 31:2) B 16:2. *διαλογισμοί foolish thoughts* 1 Cor 3:20 (Ps 93:11). *φροντίδες* 1 Cl 7:2. *έπιθυμία futile desire, directed toward worthless things* Hm 11:8; pl. 2 Cl 19:2; Hm 12, 6, 5. *πίστις μ. empty* 1 Cor 15:17. *τρυφαί idle luxury* Hs 6, 2, 2. *έπιθυμία έδεσμάτων πολλών ματαίων a desire for many needless things to eat* m 12, 2, 1. *οικήματα dwellings that will pass away* s 1:1. ή μ. *στάσις futile dissension* 1 Cl 63:1. ή μ. *άναστροφή futile way of living* 1 Pt 1:18.—*μάταιον (sc. έστίv) it is useless* B 2:5 (Is 1:13). *οὐ μὴ λάβῃς επί ματαίω τὸ ὄνομα κυρίου you must never use the Lord's name for an unworthy purpose* 19:5 (Ex 20:7; Dt 5:11).—*Subst. μάταια what is worthless, empty* (Vett. Val. 356, 16; Zech 10:2; Pr 12:11; Jos., Bell. 7, 330) *άγαπᾶν* B 20:2; D 5:2; *λαλεῖν* IPHld 1:1. *τὰ μάταια (or οἱ μάταιοι, i.e. θεοί) idols* (Esth 4:17p; Jer 2:5; 8:19; 3 Macc 6:11) Ac 14:15.—OBauernfeind, TW IV 525-30. M-M.*

ματαιότης, ητος, ή (Philod., Rhet. II p. 26, 6 Sudh. μ. ανθρώπων; Sext. Emp., Math. 1, 278; Pollux 6, 134; LXX; Philo, Conf. Lingu. 141. *Perh.* also CIG IV 8743, 6) *emptiness, futility, purposelessness, transitoriness* τῇ μ. ή κτίσις *υπέτάγη the creation was subjected to frustration* Ro 8:20. Of the heathen *περιπατεῖν ἐν μ. τοῦ νοός walk with their minds fixed on futile things* Eph 4:17. *φεύγειν ἀπὸ πάσης μ. flee from all idle speculations* B 4:10; cf. Pol 7:2. *υπέρογκα ματαιότητος φθέγγεσθαι utter high sounding but empty words* 2 Pt 2:18 (cf. Ps 37:13). *ἐπὶ ματαιότητι out of folly* (Arrian, Ind. 36, 1 ἐπὶ τῆς ἀγγελίης τῇ ματαιότητι) ITTr 8:2. M-M.*

ματαιίω 1 aor. pass. *έματαιώθην* (Herodian, Gramm. I 453, 13; schol. on Soph., Trach. 258 Papag.; Dositheus 71, 17; *otherw.* in bibl. and eccl. usage; LXX) *render futile, worthless; pass. be given over to worthlessness, think about idle, worthless things, be foolish* (1 Ch 21:8) *έματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν their thoughts became directed to worthless things* Ro 1:21 (w. ref. to idolatry; s. **μάταιος** and cf. Jer 2:5 *έπορεύθησαν ὀπίσω τῶν ματαίων καὶ έματαιώθησαν*). *

ματαίωμα, ατος, τό *emptiness, worthlessness* τὰ μ. τοῦ αἰῶνος τούτου *the worthless things of this age* Hm 9:4; s 5, 3, 6.*

μάτην adv. (Hom. Hymns, Hdt.+; inscr., pap., LXX; Jos., C. Ap. 1, 142) *in vain, to no end* Mt 15:9; Mk 7:7 (both Is 29:13); Hs 5, 4, 2a. Also *εις μ.* (Ael. Aristid. 33, 3 K.=51 p. 572 D.; Ps.-Lucian, Tragodop. 28; Tetrast. Iamb. 1, 14, 4 p. 269; Ps 62:10; 126:1a, b, 2) s 5, 4, 2b; 6, 1, 3; 9, 4, 8; 9, 13, 2. M-M.*

Μαθαῖος, ου, ό (8BD spell it Μαθθαῖος; cf. FCBurkitt, JTS 34, '33, 387-90. Also Μαθαῖος; Preisigke, Namenb.; HJMMilne, Catal. of the Lit. in the Brit. Mus. '27, no. 99, 2) *Matthew*. His name is included in all the lists of the 12 apostles: Mk 3:18; Lk 6:15; Ac 1:13. The first gospel (title κατὰ Μ-ον) describes him in its list as *ό τελώνης* Mt 10:3, thereby identifying him w. the tax-collector of 9:9; *sim.* GEB 2; Papias 2:4, 16.—AJülicher, RE XII '03, 428ff; Zahn, Einl. II3 258ff; EvDobschütz, Matth. als Rabbi u. Katechet: ZNW 27, '28, 338-48.*

Μαθθάν, ό indecl. (ῖ ; the name is found 2 Ch 23:17; Jer 45:1) *Matthan*, in the genealogy of Jesus Mt 1:15; Lk 3:23ff D (Μαθθαν).*

Μαθθάτ, ό indecl. (ῥ ; 8writes Μαθθαθ, B in Lk 3:29 Μαθθατ, A in vs. 29 Ματταθ) *Matthat*, in the genealogy of Jesus

1. son of Levi, father of Eli and grandfather of Joseph Lk 3:24.—2. son of Levi, father of Jorim vs. 29, usu. Μαθθάτ.*

Μαθθίας, ου, ό (Joseph.—Prob. a short form of Ματταθίας; BD write Μαθθίας) *Matthias*, the successful candidate in the election to replace the traitor Judas Ac 1:23, 26 (PGaechter, Petrus u. seine Zeit, '58, 31-66; KHRengstorff, OPiper-Festschr. '62, 178-92).*

Ματταθά, ό indecl. (ῥ 2 Esdr [Ezra] 10:33 Μαθαθα and v.l. Μαθθαθα) *Mattatha*, son of Nathan, grandson of David; in the genealogy of Jesus Lk 3:31.*

Ματταθίας, ου, ό (ῥ 2 Esdr [Ezra] 10:43 Μαθαθια, v.l. Μαθθαθίας; 18:4 [Neh 8:4] v.l. Ματθαθίας, in the text Ματταθίας, as 1 Ch 9:31; 16:5; 1 Macc 2:1, 14 al.; Ep. Arist. 47; Joseph.) *Mattathias*, in the genealogy of Jesus

1. son of Amos Lk 3:25.—2. son of Semein vs. 26.*

μάχαιρα, ης, ή (Hom.+; inscr., pap., LXX; Jos., Ant. 6, 190; Test. 12 Patr. The Ptolemaic pap. decline it as a rule [Mayser p. 12] *μαχαίρας*, -χαίρα; *likew.* LXX [Thackeray p. 141f; Helbing p. 31ff]; ISm 4:2b. The pap. fr. Roman times prefer -ης, -ρη [isolated *exx. fr.* earlier times: PTebt. 16, 14—114 BC; 112, 45—112 BC]; *likew.* the NT) *sword, saber*.

1. **lit.** Mt 26:47, 55; Mk 14:43, 48; Lk 22:36, 38 (ASchlatter, Die beiden Schwerter: BfChTh 20, 6, '16; TMNapier, ET 49, '38, 467-70; IZolli, Studi e Mat. di Storia delle Rel. 13, '38, 227-43. Field, Notes 76f suggests 'knives' here), 52; Rv 6:4; 13:10. ἐν φόνῳ μαχαίρης ἀποθανεῖν *be killed with the sword* Hb 11:37 (Ex 17:13; Dt 13:16). ἀποσπᾶν τὴν μ. *draw the sword* Mt 26:51. Also σπάσασθαι τὴν μ. (1 Ch 21:5; 1 Esdr 3:22; Jos., Vi. 303) Mk 14:47; Ac 16:27. λαμβάνειν μάχαιραν *take, grasp the sword* (Jos., Vi. 173) Mt 26:52b (HKosmala, NovT 4, '60, 3-5: Targum Is 50:11 as parallel); ἐλκύειν μ. J 18:10; πατάσσειν ἐν μ. *strike w. the sword* Lk 22:49. βάλλειν τὴν μ. εἰς τὴν θήκην *put the sword into its sheath* J 18:11; cf. Mt 26:52a. Of execution by the sword ISm 4:2a, b. ἀναιρεῖν μαχαίρῃ *have someone put to death w. the sword* Ac 12:2; ἔχειν πληγὴν τῆς μ. *have a sword-wound* Rv 13:14. στόμα μαχαίρης *the edge of the sword* (cf. Gen 34:26; 2 Km 15:14; Theod. Prodr. 1, 19 Hercher; 2, 264; 6, 101) Lk 21:24; Hb 11:34 (OHofius, ZNW 62, '71, 129f); the corresponding figure μ. κατέδεται (cf. 2 Km 11:25; Theod. Prodr. 6, 122 H. ἔτρωγεν. . . τὸ ξίφος κρέα, ἔπινεν ἡ μάχ. πηγᾶς αἱμάτων) 1 Cl 8:4 (Is 1:20). μ. δίστομος *a double-edged sword* (Judg 3:16; Pr 5:4) Hb 4:12.

2. **fig.**, μ. stands for violent death Ro 8:35; for war (Gen 31:26; Sib. Or. 8, 120.—Opp. εἰρήνη) Mt 10:34 (Harnack, ZThK 22, '12, 4-6). Symbol of the power of the authorities to punish evildoers τὴν μάχαιραν φορεῖν *carry the sword* Ro 13:4 (cf. Philostrat., Vi. Soph. 1, 25, 3 δικαστοῦ ξίφος ἔχοντος). ἡ μ. τοῦ πνεύματος *the sword of the Spirit*, explained as the Word of God Eph 6:17 (cf. Hb 4:12 in 1 above). M-M. B. 559; 1392.*

μάχη, ης, ἡ (Hom.+; inscr., pap., LXX; Jos., Ant. 1, 172al.; Test. 12 Patr.; Sib. Or. 5, 516) *battle* (one fighter on each side is enough: Maximus Tyr. 22, 4b), in our lit. only in pl. and only of battles fought without actual weapons *fighting, quarrels, strife, disputes* (Pythag., Ep. 5, 7; Dit., Syll.3 1109, 72; Epigr. Gr. 522, 5; PRyl. 28, 203 μάχας ἔξει διὰ θῆλυ; Cat. Cod. Astr. XII 160, 1 of marital discord; LXX, Philo) w. πόλεμοι (Il. 5, 891 πόλεμοί τε μάχαι τε; Dio Chrys. 21 [38], 11; Plut., Mor. 108A) Js 4:1. ἔξωθεν μάχαι ἔσωθεν φόβοι 2 Cor 7:5. γεννᾶν μάχας *breed quarrels* 2 Ti 2:23. μάχαι νομικαὶ *strife about the law* Tit 3:9 (cf. Pla., Tim. p. 88A μάχας ἐν λόγοις ποιεῖσθαι). M-M.*

μάχομαι impf. ἐμαχόμην mid. dep. (Hom.+; inscr., pap., LXX, Philo; Jos., Ant. 19, 243al.) *fight*.

1. of an actual fight (betw. two persons Ex 21:22) Ac 7:26.

2. **fig.**, of fighting without weapons *fight, quarrel, dispute* (Hom.+; Dit., Syll.3 1109, 95 ἐκβάλλειν τοὺς μαχομένους; POxy. 120, 6; Gen 26:20; 31:36; Jos., C. Ap. 1, 38) abs. *be quarrelsome* 2 Ti 2:24. W. πολεμεῖν Js 4:2. μαχομένους συναγαγεῖν *bring together those who are at enmity* B 19:12; cf. D 4:3. πρὸς τινα (Ep. Arist. 13; Philo, Leg. All. 2, 106) *dispute with someone πρὸς ἀλλήλους among themselves* J 6:52 (πρ. ἄλλ. fig. as Lucian, Tim. 9; Aesop, Fab. 62 P.=116 H.). M-M. B. 1370.*

μεγαλυνῶ (Aeschyl.+; Polyb. 12, 13, 10; 8, 23, 11; Diod. S. 15, 16, 3; Vett. Val. 257, 19; 262, 4; 358, 29; LXX, Philo) *become proud, boast* Js 3:5 t.r. (for μεγάλα αὐχεῖ, s. αὐχέω). M-M.*

μεγαλειὸς, α, ον (X.+; inscr., pap., LXX) *magnificent, splendid, grand*; in our lit. only subst. τὸ μ. *greatness, sublimity* (Polyb. 3, 87, 5; 8, 1, 1; Artem. 3 p. 169, 1 τὸ μ. τῆς σοφίας; Dit., Syll.3 798, 4 [37 AD]; Sir 17:8; Philo; Jos., Ant. 8, 49; 15, 187) τῆς ἐπαγγελίας 1 Cl 26:1. τὸ μ. τῆς καλλονῆς αὐτοῦ *his (or its) sublime beauty* 49:3.—Pl. τὰ μ. *the mighty deeds* (Dt 11:2; Ps 70:19; Sir 36:7; 42:21) τὰ μ. τοῦ θεοῦ Ac 2:11; cf. Hv 4, 2, 5; s 9, 18, 2. Abs. v 4, 1, 8. Of the *great and good deeds* of God Lk 1:49 v.l. (cf. Ps 70:19). μ. τῶν δωρεῶν *the greatness of (God's) gifts* 1 Cl 32:1. M-M.*

μεγαλειότης, ητος, ἡ (Athen. 4, 6 p. 130F; Vett. Val. 70, 4; Dit., Or. 666, 26 [I AD]; 669, 9 [I AD]; PGiess. 40 I, 5; 11; LXX) *grandeur, sublimity, majesty*; in our lit. only of a divinity or of divine attributes. Of God (Aristob. in Euseb., Pr. Ev. 8, 10, 17; Jos., C. Ap. 2, 168) Lk 9:43; Dg 10:5; IRo inscr. Of Christ 2 Pt 1:16. Of Artemis Ac 19:27. ἡ μ. τῆς προνοίας τοῦ δεσπότου *the Master's wondrous providence* 1 Cl 24:5. M-M.*

μεγαλοπρέπεια, ας, ἡ (Hom.+; Dit., Syll.3 695, 14; pap. [as honorary title]; LXX [only Ps, but not rare there]) *majesty, sublimity* of God, w. ισχύς 1 Cl 60:1.*

μεγαλοπρεπής, ἐς (Hdt., Aristoph.+; inscr., pap., LXX; En. 32, 3; Philo; Jos., Ant. 9, 182; 13, 242) *magnificent, sublime, majestic* δόξα 2 Pt 1:17; 1 Cl 9:2. κράτος θεοῦ 61:1. βούλησις θεοῦ 9:1. δωρεαὶ θεοῦ 19:2 (Diod. S. 3, 54, 6 δῶρα μεγαλοπρεπῆ). ἡ μ. θρησκεία τοῦ ὑψίστου *the exalted worship of the Most High* 45:7 (Appian, Bell. Civ. 5, 4 §15 τῇ θεῷ μεγαλοπρεπῶς ἔθυε). τὸ μ. καὶ ἅγιον ὄνομα Χριστοῦ 1 Cl 64 (cf. 2 Macc 8:15).—τὸ μ. τῆς φιλοξενίας ὑμῶν ἥθος *the remarkable character of your hospitality* 1:2. M-M.*

μεγαλοῤῥημονέω 1 aor. ἐμεγαλοῤῥημόνησα (Strabo 13, 1, 40; LXX) *use great words, boast* 1 Cl 17:5.*

μεγαλοῤῥημοσύνη, ης, ἡ *proud or boastful talking* (Anonymus in Suidas s.v. σεμνομυθοῦσιν=Polyb. 38, 19 Bü-W. v.l.; Philostrat., Her. 2, 19 p. 161, 19; 1 Km 2:3) pl. IEph 10:2.*

μεγαλοῤῥήμων, ονος (Philostrat., Vi. Apoll. 6, 11 p. 222, 21) *boastful* γλῶσσα (Ps 11:4; 3 Macc 6:4; Jos., Ant. 20, 90v.l.) 1 Cl 15:5.*

μεγαλύνω impf. ἐμεγάλυνον, mid. ἐμεγαλυνόμην; fut. μεγαλυνῶ; 1 aor. pass. ἐμεγαλύνθην (Aeschyl.+; Thu. 5,

98; POxy. 1592, 3; LXX) *make large or long, magnify*.

1. *lit.* τὶ *some*th. τὰ κράσπεδα (τῶν ἱματίων: addition of the *t.r.*, correct as to subject matter) *the tassels (on their garments)* Mt 23:5. μ. τὸ ἔλεος μετὰ τινος *show someone great mercy* Lk 1:58 (cf. Gen 19:19 ἐμεγάλυνας τ. δικαιοσύνην σου). μ. τὸ ὄνομα τινος *magnify someone's name* 1 Cl 10:3 (Gen 12:2).—*Pass.* *increase, grow* (1 Km 2:21; 3 Km 10:26) 2 Cor 10:15.

2. *fig.* *exalt, glorify, praise, extol* (Eur., Thu. et al.; LXX) *w.* the *acc.* of the one praised τὸν κύριον (Sir 43:31) Lk 1:46. τὸν θεόν (Ps 68:31.—Cf. Diod. S. 1, 20, 6 μ. τοῦ θεοῦ τὴν δύναμιν) Ac 10:46. Of the apostles ἐμεγάλυνεν αὐτοὺς ὁ λαός *the people held them in high esteem* 5:13. The boasters say: τ. γλῶσσαν ἡμῶν μεγαλυνοῦμεν *we will praise (or magnify?) our tongue* 1 Cl 15:5 (Ps 11:5).—*Pass.* *be glorified, praised* (2 Km 7:26) τὸ ὄνομα τοῦ κυρίου Ac 19:17 (μ. τὸ ὄνομα τινος as Gen 12:2; Eur., Bacch. 320). μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου *Christ will be glorified in my person (i.e. in me)* Phil 1:20. *W.* δοξασθῆναι 1 Cl 32:3. *M-M.**

μεγάλως *adv.* (Hom.+; *inscr.*, *pap.*, LXX) *greatly* μ. εἶναι (*w.* θαυμαστῶς) *be great* Hs 5, 5, 4. Used to strengthen a verb *very (much)*, *greatly* (Polyb. 1, 52, 2; Herodian 4, 15, 2; Jos., Vi. 154; Sib. Or. 5, 61) ἐμαρτυρήθη μ. Ἀβραάμ *Abraham had received a glorious witness* 1 Cl 17:2; χαρῆναι μ. *be very glad* (PAmh. 39, 8 [II BC]) *μεγάλως ἐχάρημεν*; Ep. Arist. 42; 312) Phil 4:10; παραδέχεσθαι μ. *be welcomed heartily* Ac 15:4 D.—GP 11:45 (*s. ἄγωνιάω*). It is textually uncertain whether the verb *w.* μ. in 1 Cl 1:1 is βλασφημηθῆναι or βλαφθῆναι. *M-M.***

μεγαλωσύνη, ης, ἡ (Herodian, Gramm. I 335, 18; LXX; En. 98, 2; 101, 3; the other *ms.* has [5, 4] *μεγαλοσύνη*; Ep. Arist. 192; Test. Levi 3:9; 18:8; Suidas; Etym. Mag. p. 275, 44; Byz. Chron. in Psaltes p. 267) *majesty, lit. greatness* used only of God; in a doxology *w.* δόξα (and other *sim.* ideas; En. 14, 16) Jd 25; 1 Cl 20:12; 61:3; 64; 65:2; MPol 20:2; 21:1 (here referred to Christ). τὸ σκήπτρον τῆς μ. τοῦ θεοῦ *the scepter of the majesty of God* 1 Cl 16:2; ἐν λόγῳ τῆς μ. *by his majestic word* 27:4. ἀπαύγασμα τῆς μ. *a reflection of his majesty* 36:2 (cf. Hb 1:3). τὸ τῆς μ. ὄνομα αὐτοῦ *his glorious name* 58:1.—As a periphrasis for God himself ἐν δεξιᾷ τῆς μ. *at the right hand of the Majesty* Hb 1:3. ὁ θρόνος τῆς μ. 8:1. *M-M.**

μέγας, μεγάλη, μέγα (Hom.+; *inscr.*, *pap.*, LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) *comp.* *μείζων* and beside it, because of the gradual disappearance of feeling for its *comp.* sense, *μειζότερος* 3J 4 (APF 3, '06, 173; POxy. 131, 25; BGu 368, 9; Bl-D. §61, 2; Mlt.-H. 166). *Superl.* *μέγιστος* (2 Pt 1:4); *large, great*.

1. *lit.*—*a.* of any extension in space in all directions λίθος Mt 27:60; Mk 16:4. δένδρον Lk 13:19 *t.r.* κλάδοι Mk 4:32. Buildings 13:2. Fish J 21:11. A mountain (Tyrtæus [VII BC], fgm. 4, 8 D.2; Ps.-Aristot., Mirabilia 138; Theopomp. [IV BC]: 115 fgm. 78 Jac.) Rv 8:8. A star vs. 10. A furnace 9:2. A dragon (Esth 1:1e; Bel 23 Theod.) 12:3, 9. ἀετός (Ezk 17:3) vs. 14. μάχαιρα *a long sword* 6:4. ἄλυσις *a long chain* 20:1.

b. with the concept of spaciousness ἀνάγειον *a spacious room upstairs* Mk 14:15; Lk 22:12. θύρα *a wide door* 1 Cor 16:9. A winepress Rv 14:19. χάσμα *a broad chasm* (2 Km 18:17) Lk 16:26. οἰκία (Jer 52:13) 2 Ti 2:20.

c. with words that include the idea of number ἀγέλη μ. *a large herd* Mk 5:11. δεῖπνον *a great banquet*, *w.* many invited guests (Da 5:1 Theod.) Lk 14:16. Also δοχὴ μ. (Gen 21:8) Lk 5:29.

2. *fig.*—*a.* of measure—*a.* of age (Jos., Ant. 12, 207 *μικρὸς ἢ μέγας*='young or old'); to include all concerned μικροὶ καὶ μεγάλοι *small and great* (PGM 15, 18) Rv 11:18; 13:16; 19:5, 18; 20:12. μικρῷ τε καὶ μεγάλῳ Ac 26:22. ἀπὸ μικροῦ ἕως μεγάλου (Gen 19:11; 4 Km 23:2; 2 Ch 34:30; POxy. 1350) 8:10; Hb 8:11 (Jer 38:34). μέγας γενόμενος *when he was grown up* 11:24 (Ex 2:11). ὁ μείζων *the older* (Ostraka II 144, 3 [128 AD]; 213, 3; 1199, 2; LXX; cf. Polyb. 18, 18, 9 Σκιπίων ὁ μέγας; 32, 12, 1) Ro 9:12; B 13:2 (both Gen 25:23).

β. of quantity: *rich* μισθαποδοσία Hb 10:35. πορισμός *a great means of gain* 1 Ti 6:6.

γ. of intensity: δύναμις Ac 4:33; 19:8 D. *Esp.* of sound: *loud* φωνή Mk 15:37; Lk 17:15; Rv 1:10; φωνὴ μεγάλη (LXX) Mt 27:46, 50; Mk 1:26; 5:7; 15:34; Lk 4:33; 8:28; 19:37; 23:23 (Φωναῖς μεγάλαις), 46; J 11:43; Ac 7:57, 60; 8:7; Rv 5:12; 6:10 a1.; *meg.* φωνή Ac 14:10; 16:28; *meg.* τῇ φωνῇ (Jos., Bell. 6, 188) 14:10 v.l.; 26:24; ἐν φωνῇ μ. Rv 5:2. μετὰ σάλπιγγος μεγάλης *with a loud trumpet call* Mt 24:31. κραυγὴ (Ex 11:6; 12:30) Lk 1:42; Ac 23:9; cf. *μείζων κράζειν* *cry out all the more* Mt 20:31. κοπετός (Gen 50:10) Ac 8:2.—Of natural phenomena: ἄνεμος μ. *a strong wind* J 6:18; Rv 6:13. λαῖλαψ μ. (Jer 32:32) Mk 4:37. βροντή (Sir 40:13) Rv 14:2. χάλαζα Rv 11:19; 16:21a. σεισμός μ. (Jer 10:22; Ezk 3:12; 38:19; Jos., Ant. 9, 225) Mt 8:24; 28:2; Lk 21:11a; Ac 16:26. γαλήνη μ. *a deep calm* Mt 8:26; Mk 4:39; φῶς μ. *a bright light* (Plut., Mor. 567F: a divine voice sounds forth from this light; Petosiris, fgm. 7 1. 39 τὸ ἱερὸν ἄστρον μέγα ποιοῦν φῶς) Mt 4:16 (Is 9:1). καῦμα μ. *intense heat* Rv 16:9.—Of surprising or unpleasant events or phenomena of the most diverse kinds (ἀπώλεια Dt 7:23; θάνατος Ex 9:3; Jer 21:6; κακόν Philo, Agr. 47) σημεία (Dt 6:22; 29:2) Mt 24:24; Lk 21:11 b; Ac 6:8. δυνάμεις 8:13. ἔργα μ. *mighty deeds* (cf. Judg 2:7) Rv 15:3. μείζω τούτων *greater things than these* J 1:50 (μείζονα P66 et al.); cf. 5:20; 14:12. διωγμός μ. *a severe persecution* Ac 8:1; θλίψις μ. (a time of) *great suffering* (1 Macc 9:27) Mt 24:21; Ac 7:11; Rv 2:22; 7:14. πληγὴ (Judg 15:8; 1 Km 4:10, 17 al.; Philo, Sacr. Abel. 134) 16:21b. λιμός μ. (4 Km 6:25; 1 Macc 9:24) Lk 4:25; Ac 11:28; ἀνάγκη μ. Lk 21:23; πυρετός μ. *a high fever* (*s. πυρετός*) 4:38.—Of emotions: χαρά *great joy* (Jon 4:6; Jos., Ant. 12, 91) Mt 2:10; 28:8; Lk 2:10; 24:52. φόβος (X., Cyr. 4, 2, 10; Menand., fgm. 454; Jon 1:10, 16; 1 Macc 10:8) Mk 4:41; Lk 2:9; 8:37; Ac 5:5, 11; θυμός μ. *fierce anger* (1 Macc 7:35) Rv 12:12. ἀγάπη J 15:13. λύπη *profound* (Jon 4:1; 1 Macc 6:4, 9, 13) Ro 9:2. πίστις *firm* Mt 15:28. ἔκστασις (Gen 27:33) Mk 5:42.

b. of rank and dignity—*a.* of *pers.*; of God and other divinities θεός (Dit., Syll. 3 985, 34 θεοὶ μεγάλοι; 1237, 5 ὀργὴ μεγάλη τ. μεγάλου Διός, Or. 50, 7; 168, 6; 716, 1; PStrassb. 81, 14 [115 BC]) Ἰσίδος μεγάλης μητρὸς θεῶν; POxy. 886, 1; PTeht. 409, 11; 22 ὁ θεὸς μ. Σάραπις, al.; PGM 4, 155; 482; 778 and oft.; 3052 μέγ. θεὸς Σαβαώθ; 5, 474; Dt 10:17 al. in LXX; En. 103, 4; 104, 1; Philo, Cher. 29 al.; Jos., Ant. 8, 319; Sib. Or. 3, 19; 71 al.—Thieme 36f) Tit 2:13 (Christ is meant). Ἄρτεμις (q.v.) Ac 19:27f, 34f (cf. Ael. Aristid. 48, 21 K.=24 p. 471 D.

the outcry: μέγας ὁ Ἀσκληπιός). Simon the magician is called ἡ δύναμις τ. θεοῦ ἡ καλουμένη μεγάλη Ac 8:10b (s. **δύναμις** 6).—Of men who stand in relation to the Divinity or are **otherw.** in high position: ἀρχιερεὺς (s. **ἀρχιερεὺς** 2a and cf. **ιερεὺς** 2a.—ἀρχ. μέγ. is also the appellation of the priest-prince of Olba in Cilicia: Monum. As. Min. Antiqua III '31 p. 67, **inscr.** 63; 64 [I BC]) Hb 4:14. προφήτης (Sir 48:22) Lk 7:16. ποιμήν Hb 13:20. **Gener.** of rulers: οἱ μεγάλοι *the great men, those in high position* Mt 20:25; Mk 10:42. Of men prominent for any reason Mt 5:19; 20:26; Mk 10:43; Lk 1:15, 32; Ac 5:36 D; 8:9 (MSmith, HAWolfson-Festschr., '65, 741: μ. here and Lk 1:32 may imply a messianic claim).—μέγας in the **superl.** sense (2 Km 7:9.—The positive also stands for the **superl.** e.g., Sallust. c. 4 p. 6, 14, where Paris calls Aphrodite καλή=the most beautiful. Diod. S. 17, 70, 1 πολεμία τῶν πόλεων=the most hostile [or especially hostile] among the cities) Lk 9:48 (**opp.** ὁ μικρότερος).—Comp. μείζων *greater* of God (Ael. Aristid. 27, 3 K.=16 p. 382 D.; PGM 13, 689 ἐπικαλοῦμαι σε, τὸν πάντων μείζονα) J 14:28; Hb 6:13; 1J 3:20; 4:4. *More prominent or outstanding* because of certain advantages Mt 11:11; Lk 7:28; 22:26f; J 4:12; 8:53; 13:16a, b; 1 Cor 14:5. *More closely defined: ισχυῖ καὶ δυνάμει μείζων greater in power and might* 2 Pt 2:11. μείζων τοῦ ἱεροῦ **someth. greater than the temple** Mt 12:6. μείζων with **superl.** mng. (Ps.-Apollod., Epit. 7, 8 Wagner: Ὀδυσσεὺς τρεῖς κριῶν ὁμοῦ συνδέων. . . καὶ αὐτὸς τῷ μείζονι ὑποδύς; Appian, Bell. Civ. 2, 87 §366 ἐν παρασκευῇ μείζονι=in the greatest preparation; Vett. Val. 62, 24) Mt 18:1, 4; 23:11; Mk 9:34; Lk 9:46; 22:24, 26. β. of things: *great, sublime, important* μυστήριον (Philo, Leg. All. 3, 100 al.) Eph 5:32; 1 Ti 3:16. Of the sabbath day that begins a festival period J 19:31; MPol 8:1b. **Esp.** of the day of the divine judgment (LXX) Ac 2:20 (Jo 3:4); Jd 6; Rv 6:17; 16:14.—μέγας in the **superl.** sense (Plut., Mor. 35A w. πρῶτος; Himerius, Or. 14 [Ecl. 15], 3 μέγας=greatest, really great; BI-D. §245, 2; cf. Rob. 669) ἐντολή Mt 22:36, 38. ἡμέρα ἡ μ. τῆς ἐορτῆς *the great day of the festival* J 7:37 (cf. Lucian, Pseudolog. 8 ἡ μεγάλη νομηνία [at the beginning of the year]).—μείζων as **comp.** (Chio, Ep. 16, 8 philosophy as νόμος μείζων=higher law; Sir 10:24) J 5:36; 1J 5:9. μ. ἁμαρτία J 19:11 (cf. **schol.** on Pla. 189D ἁμαρτήματα μεγάλα; Ex 32:30f). τὰ χαρίσματα τὰ μείζονα *the more important spiritual gifts* (in the sense Paul gave the word) 1 Cor 12:31. As a **superl.** (Epict. 3, 24, 93; Stephan. Byz. s.v. Ὑ βλαι: the largest of three cities is ἡ μείζων [followed by ἡ ἐλάττω, and finally ἡ μικρά=the smallest]. The comparative also performs the function of the superlative, e.g., Diod. S. 20, 22, 2, where πρεσβύτερος is the oldest of 3 men) Mt 13:32; 1 Cor 13:13 (by means of the **superl.** μ. Paul singles out from the triad the one quality that interests him most in this connection, just as Ael. Aristid. 45, 16 K. by means of αὐτός at the end of the θεοὶ singles out Sarapis, the only one that affects him).—The **superl.** μέγιστος, found not infrequently in contemporary authors, occurs only once in the NT, where it is used in the elative sense *very great* (Diod. S. 2, 32, 1) ἐπαγγέλματα 2 Pt 1:4.—**Neut.** μέγα εἰ. . . θερίσομεν; *is it an extraordinary thing* (i.e. are we expecting too much) *if we wish to reap?* 1 Cor 9:11. οὐ μέγα οὖν, εἰ *it is not surprising, then, if* 2 Cor 11:15 (on this **constr.** cf. Pla., Menex. 235D; Plut., Mor. 215F; Gen 45:28; AFridrichsen, Coniect. Neot. 2, '36, 46). On the **adv.** usage Ac 26:29 s. ὀλίγος 3b.—**Neut. pl.** μεγάλα ποιεῖν τι *do great things for someone* Lk 1:49 (cf. Dt 10:21). λαλεῖν μεγάλα καὶ βλασφημίας *utter proud words and blasphemies* Rv 13:5 (Da 7:8. Cf. En. 101, 3). WGrundmann, TW IV 535-50: μέγας and related words. M-M. B. 878f; 1309.

μέγεθος, ους, τό (Hom.+; **inscr.**, **pap.**, LXX, Ep. Arist., Philo; Jos., Ant. 14, 370) *greatness, size.*

1. **lit.** (Appian, Bell. Civ. 1, 50 §219 ἀνὴρ μεγέθει μέγας; Ps.-Dicaearch. p. 145 l. 5 F. μεγάλη τῷ μεγέθει) ὑψηλὸς τῷ μεγέθει *very tall indeed* Hs 9, 6, 1.

2. **fig.** of God (**inscr.** in Ramsay, Phrygia II 700 no. 635, 4 τὸ μέγεθος τ. θεοῦ; Philo, Spec. Leg. 1, 293 τὸ τ. θεοῦ μ.) τί τὸ ὑπερβάλλον μέγεθος τ. δυνάμεως αὐτοῦ *how surpassingly great his* (God's) *power* Eph 1:19 (cf. Philo, Op. M. 23, end τὸ μ. [τῶν δυνάμεων θεοῦ]). ἐν μεγέθει IEph **inscr.**, to be sure, does not belong grammatically w. θεοῦ, which rather goes w. πληρώματι **fol.**; nevertheless it describes the nature of God. τὸ μ. τῆς μαρτυρίας *the greatness of his martyrdom* MPol 17:1. ἀπολαμβάνειν τὸ ἴδιον μ. *recover their proper greatness* of a congregation ISm 11:2. μεγέθους ἐστὶν ὁ Χριστιανισμός *Christianity is (truly) great* IRo 3:3. M-M.*

μεγιστάν, ἄνος, ὁ almost exclusively, in our **lit.** always, in **pl.** μεγιστᾶνες, ὦν (Manetho 4, 41; Artem. 1, 2 p. 8, 16; 3, 9; Jos., Ant. 11, 37; 20, 26, Vi. 112; 149; LXX; PGM 13, 251 [**sing.**]; Phryn. 196f L.—BI-D. §2: Dorism) *great man, courtier, magnate* at Herod's court Mk 6:21. **Gener.** οἱ μ. τῆς γῆς Rv 18:23; (w. βασιλεῖς) 6:15. C-HHunzinger, ZNW Beih. 26, '60, 209-20: Gospel of Thomas. M-M.*

μέγιστος s. **μέγας** 2bβ. M-M.

μεθερμηνεύω (Polyb. 6, 26, 6; Diod. S. 1, 11, 2; Plut., Cato Maj. 2, 6; Herm. Wr. 12, 13a; PTebt. 164 I, 1 [II BC]; BGU 1002 II, 1 al.; Sir Prol., 1. 30; Ep. Arist. 38; Jos., C. Ap. 1, 54) *translate* Ac 13:8 (here 'Elymas' either explains Bar-Jesus or translates μάγος, s. **Ἐλύμας**). Mostly in the formula ὃ ἐστὶν μεθερμηνευόμενον *which means* (when translated) (Theophilus: 296 **fgm.** 3 Jac.) Mt 1:23; Mk 5:41; 15:22, 34; J 1:41; Ac 4:36. Also ὃ λέγεται μ. J 1:38. M-M.*

μέθη, ης, ἡ (Antipho+; Epict. 3, 26, 5; Herm. Wr. 1, 27; **pap.**, LXX, Philo; Jos., Ant. 1, 301; 11, 42; Test. 12 Patr.) *drunkenness* ἐν κραυπάλῃ καὶ μ. *with dissipation and drunkenness* Lk 21:34. Also **pl.** w. the same **mng.** (**class.**; Vett. Val. 90, 13; PGiess. 3, 8; Jdth 13:15) 1 Cl 30:1. (W. κῶμοι) Ro 13:13. In a list of vices Gal 5:21 (yet it seems that in the last two passages the proximity of κῶμοι='unrestrained revelry' may influence μέθαι in the direction of *drinking-bout*. On this cf. Diod. S. 16, 19, 2, where all **mss.** agree in the reading οἱ στρατηγοὶ ἐκ τῆς μέθης μεθύοντες=the generals who were drunken from the revelry).—HPreisker, TW IV 550-4: μέθη and related words. M-M.*

μεθίστημι by-form μεθιστάνω (Hv 1, 3, 4; 1 Cor 13:2 t.r.) 1 aor. μετέστησα, pass. μετεστάθην, subj. μετασταθῶ (Hom.+; inscr., pap., LXX, Joseph.) *remove from one place to another*.

1. *remove* τι *some*th. ὅρη 1 Cor 13:2 (Is 54:10). Heavens, mountains, hills, seas Hv 1, 3, 4. (ἡμᾶς) μετέστησεν εἰς τὴν βασιλείαν *he transferred us to the kingdom* Col 1:13 (cf. Jos., Ant. 9, 235 μ. εἰς τ. αὐτοῦ βασιλείαν.—μ. εἰς=‘transplant into’ also Alex. Aphr., Mixt. II 2 p. 219, 28; 230, 29).—Also of persons *remove, depose* (3 Km 15:13; 1 Macc 11:63; Jos., Ant. 19, 297; 20, 16) τινὰ ἀπὸ τοῦ τόπου *remove someone from his place* 1 Cl 44:5. Pass. *be removed* ὅταν μετασταθῶ ἐκ τ. οἰκονομίας *when I am discharged fr. my position as manager* Lk 16:4 (Vi. Aesopi I c. 9 μεταστήσω σε τῆς οἰκονομίας—I will remove you from your position as steward.—μ. ἐκ as Jos., Vi. 195).—This is prob. also the place for Ac 13:22 μεταστήσας αὐτόν *after he had removed him* (fr. the throne; cf. Da 2:21). The expr., in its fullest form μ. τινὰ ἐκ τοῦ ζῆν ‘put someone to death’ (Diod. S. 2, 57, 5; 4, 55, 1; cf. 3 Macc 6:12), scarcely seems applicable here.

2. mentally and spiritually *to bring to a different point of view, cause someone to change his position*, also in an unfavorable sense *turn away, mislead* (X., Hell. 2, 2, 5; Plut., Galba 14, 3 τοὺς πλείους μετέστησαν; Josh 14:8) ἱκανὸν ὄχλον Ac 19:26. M-M.*

μεθοδεῖα, ας, ἡ (POxy. 136, 18; 24; 1134, 9 al., though only in later pap. [421 AD and later], and in the sense ‘method’, etc.; Hesychius; Suidas) in our lit. (only Eph) only in an unfavorable sense (s. μεθοδεύω) *scheming, craftiness* πρὸς τὴν μ. τῆς πλάνης *in deceitful scheming* Eph 4:14. Pl. wiles, stratagems (Suidas: μεθοδεῖας, τέχνας ἢ δόλους) αἱ μ. τοῦ διαβόλου (Cyrill. of Scyth. p. 30, 21 μ. τῶν δαιμόνων) 6:11, 12 P46. M-M.*

μεθοδεύω (found not infreq. in later wr., incl. PGM 13, 713; LXX, Philo) in an unfavorable sense *defraud, deceive, pervert* (Charito 7, 6, 10 μεθοδεύεται γυνὴ ἐπαγγελίας=is deceived by promises; Philo, Mos. 2, 212 ὅπερ μεθοδεύουσιν οἱ λογοθῆραι καὶ σοφισταί; 2 Km 19:28) τὰ λόγια τοῦ κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας *pervert the words of the Lord to suit one’s own desires* Pol 7:1.*

μεθόριον, ου, τό (subst. neut. of μεθόριος [w. two or three endings]; the subst. in Thu. et al.; Josh 19:27 A; Philo; Jos., Ant. 18, 111; loanw. in rabb.) *boundary*; pl. (Thu. 4, 99; X., Cyr. 1, 4, 16; 17) also the *region* included by the boundaries (Ael. Aristid. 38 p. 721 D.: ἐν μεθορίοις τῆς Ἀττικῆς) Mk 7:24 t.r. (for ὄρια, q.v.). M-M.*

μεθύσκω (Pla. et al.; LXX) *cause to become intoxicated*; in our lit. only pass. μεθύσκομαι, 1 aor. ἐμεθύσθην (Eur., Hdt.+; Pr 4:17; 23:31; Jos., Bell. 2, 29; Test. Judah 14:1) *get drunk, become intoxicated* οἶνω with wine Eph 5:18 (as Pr 4:17; cf. Bl-D. §195, 2; Rob. 533). οἱ μεθυσκόμενοι (Cornutus 30 p. 59, 21; Dio Chrys. 80[30], 36) 1 Th 5:7 (s. μεθύω 1). W. πίνειν (X., Cyr. 1, 3, 11) Lk 12:45. μεθυσθῆναι *drink freely, be drunk* (Diod. S. 23, 21 μεθυσθέντες=those who had become drunk. Likewise 5, 26, 3; 17, 25, 5; Jos., Vi. 225) J 2:10. ἐκ τοῦ οἴνου (like 1 37) Rv 17:2. M-M.*

μέθυσμα, ατος, τό (LXX; Philo, Agr. 157, Deus Imm. 158 al.) *intoxicating drink* μ. ἀνομίας *intox. drink that leads to lawlessness* Hm 8:3. Pl. (w. ἐδέσματα) m 6, 2, 5; 12, 2, 1.*

μέθυσος, ου, ὁ (masc. subst. of the adj., which is found Aristoph.+; POxy. 1828, 3; LXX; Test. Jud. 14:8. From Menand. [fgm. 67] on it is used of both sexes [Lucian, Tim. 55; Plut., Brut. 5, 4; Sext. Emp., Hyp. 3, 24; Pr 23:21; 26:9], though the older writers used it only of women: Phryn. 151f L.) *drunkard*; w. those addicted to other vices (as Cebes 34, 3 and in the pap. above) Hs 6, 5, 5. Likew., but closely connected w. λοιδορος, 1 Cor 5:11; 6:10. M-M.*

μεθύω (Hom.+; PHal. 1, 193f; PGM 7, 180 πολλά πίνειν καὶ μὴ μεθεῖν, al. in pap.; LXX, Philo; Jos., Bell. 6, 196, Vi. 225; 388) *be drunk*.

1. lit. Ac 2:15; LJ 1:3=POxy. 1, 11-21 (JoachJeremias, Unknown Sayings of Jesus, tr. Fuller, ’57, 69-74). Opp. πεινᾶν 1 Cor 11:21. οἱ μεθυσκόμενοι νυκτὸς μεθούουσιν *those who get drunk are drunk at night* 1 Th 5:7. οἱ μεθύοντες *those who are drunken* (Diod. S. 4, 5, 3; Cornutus 30 p. 61, 6; Job 12:25) Mt 24:49.

2. fig. (X., Symp. 8, 21; Pla., Lysias 222C; Philostrate., Vi. Soph. 2, 1, 2 πλούτω μ.; Achilles Tat. 1, 6, 1 ἔρωτι; Philo) of the apocal. woman who has sated her thirst for blood εἶδον τὴν γυναῖκα μεθούουσαν ἐκ τ. αἵματος τ. ἀγίων Rv 17:6. M-M.*

μείγνυμι or μειγνύω (the pres. is lacking in our lit. [Bl-D. §92; Mlt.-H. 249], as well as in the Ptolemaic pap. [Mayser I 22, ’38, 187].—On the spelling cf. Bl-D. §23; Kühner-Bl. II 482; Mayser 91; Mlt.-H. 249.—The word is found Hom. [μίσιγω]+; inscr., pap., LXX, Joseph.) 1 aor. ἔμειξα; pf. pass. ptc. μεμειγμένος; 2 aor. pass. ἐμίγην *mix, mingle*.

1. lit. τί τινι *minge* *some*th. with *some*th. Rv 15:2 (Charito 3, 10, 2 αἵματι μεμιγμένον ὕδωρ; Quint. Smyrn. 6, 281 οἶνω δ’ αἷμα μέμικτο; schol. on Nicander, Alexiph. 353). Also τί ἐν τινι (cf. Ps 105:35) 8:7. τί μετὰ τινος (Pla., Tim. 35B) οἶνον μετὰ χολῆς μεμειγμένον Mt 27:34. ὧν τὸ αἷμα Πιλάτος ἔμιξεν μετὰ τ. θυσῶν αὐτῶν *whose blood Pilate mingled with (the blood of) their sacrifices, i.e. whom P. ordered slain while they were sacrificing* Lk 13:1. ὄξος καὶ οἶνος μεμειγμένα ἐπὶ τὸ αὐτό *vinegar and wine mixed together* Hm 10, 3, 3b.

2. fig. *mix, blend* τί τινι *some*th. with *some*th. (Jos., Ant. 15, 52) ἡ ὀξύχολία τῇ μακροθυμίᾳ Hm 5, 1, 6. τί μετὰ τινος; ἡ λύπη μετὰ τῆς ἐντεύξεως, . . . μετὰ τοῦ ἁγίου πνεύματος m 10, 3, 3a, c. M-M. s.v. μίγν-. B. 335.*

μειζότερος s. μέγας.

μείζων s. μέγας. M-M.

μειώω 1 aor. ἐμείωσα (X., Pla.+; Strabo in Jos., Ant. 15, 10; PFay. 26, 15 [II AD] al. in pap.; Sir 43:7; Philo, Rer. Div. Her. 140; Sib. Or. 12, 134) lessen τι *some*th. τὸ σεμνὸν τῆς φιλαδελφίας ὑμῶν *the respect that is due your brotherly love* 1 Cl 47:5 (cf. Dit., Syll. 3 783, 8f οὐκ ἐμείωσέν τι τῆς πατρῶας ἀρετῆς).*

μείωσις, εὖς, ἡ (Hippocr.+; Polyb. 9, 43, 5; Sext. Emp., Math. 9, 400; Vett. Val. index; Philo) lessening, diminution τῆς σαρκὸς *mutilation of the flesh* Dg 4:4. *

μέλαν, τό s. μέλας, end.

μελανέω fut. μελανήσω; 1 aor. ἐμελάνησα (Theophr. et al.; PLond. 897, 23 [84 AD]) turn black of stones Hs 9, 30, 2.—In 9, 8, 7 the ἐμελάνωσαν of the mss. has been corrected by Gebhardt to ἐμελάνησαν.—Reinhold §14, 3.*

μέλας, μέλαινα, μέλαν gen. ανος, αίνης, ανος (Hom.+; inscr., pap., LXX, Philo, Joseph., Sib. Or. 4, 75) comp. μελανώτερος (Strabo 16, 4, 12) 1 Cl 8:3; black hair (Lev 13:37) Mt 5:36 (opp. λευκός as Artem. 1, 32 p. 34, 5; 9f). Of clothing used in mourning (Polyaenus 6, 7, 1 ἐν μελαίνῃ ἐσθῆτι; Jos., Vi. 138) μ. ὡς σάκκος τρίχινος Rv 6:12; cf. 1 Cl 8:3. Apocal. color: w. others Rv 6:5 (cf. Zech 6:2, 6 and s. πυρρός); Hv 4, 1, 10; 4, 3, 2; named alone, and as the color of evil, forming a contrast to the world of light (evil, malignant in the moral realm Solon, Pind.+; Diphilus Com. [IV/III BC] 91 of a woman; Plut., Mor. p. 12D μ. ἄνθρωποι; M. Ant. 4, 28 μ. ἦθος; Philostrat., Vi. Apoll. 5, 36 p. 196, 19 gold) Hs 9, 1, 5; 9, 6, 4; 9, 8, 1f; 4f; 9, 9, 5; 9, 13, 8; 9, 15, 1; 3; 9, 19, 1. Hence ὁ μ. *the Black One* of the devil B 4:9; 20:1 (Lucian, Philops. 31 ὁ δαίμων μελάντερος τοῦ ζόφου).—FJDölger, D. Sonne der Gerechtigkeit u. der Schwarze 18; LZiehen, ARW 24, 26, 48ff; RGradwohl, Die Farben im AT Beih. ZAW 83, 63, 50-3. S. also Act. Thom. 55; 64.—Neut. τὸ μέλαν, ανος ink (Pla., Phaedr. 276C; Demosth. 18, 258; Plut., Mor. 841E, Solon 17, 3; Synes., Ep. 157 p. 294B κάλαμον κ. χάρτην κ. μέλαν; PGrenf. II 38, 8[81 BC]; POxy. 326; PLeid. X 10, 1ff; loanw. in rabb.) ἐπιστολὴ ἐγγεγραμμένη μέλανι 2 Cor 3:3. διὰ μέλανος καὶ καλάμου γράφειν *write with pen and ink* 3J 13. διὰ χάρτου καὶ μέλανος 2J 12.—GRadke (on λευκός); WMichaelis, TW IV 554-6. M-M. B. 1052; 1055; 1291.*

Μελεά, ὁ indecl. (π ?; in a list of indecl. names scarcely Μελεᾶ as gen. of Μελεᾶς) Melea, in the genealogy of Jesus Lk 3:31.*

μέλει third pers. sing. of μέλω, used impersonally and personally; impf. ἔμελεν; 1 aor. ἐμέλησεν, subj. μελήσει (B 1:5) (Hom.+; pap., LXX) w. dat. of the pers.: *it is a care or concern to someone*.

1. w. gen. of the thing about which concern is felt (class.; Ael. Aristid. 51, 34 K.=27 p. 542 D.: τούτων ἐμέλησε τῷ θεῷ; Oenomaus in Euseb., Pr. Ev. 5, 34, 14 satirical statement by a Cynic: τί μέλει τοῖς φιλανθρώποις θεοῖς ἀνθρώπων; Jos., Ant. 7, 450 θεός, ὃ μέλει πάντων) μὴ τῶν βοῶν μ. τῷ θεῷ; *is it about oxen that God is concerned?* 1 Cor 9:9 (Ael. Dion. τ. 35; Paroem. Gr.: Apostol. 17, 43 τῶν δ' ὄνων οὐ μοι μέλει. For the idea cf. Ep. Arist. 144; Philo, Spec. Leg. 1, 260 οὐ γὰρ ὑπὲρ ἀλόγων ὁ νόμος).

2. foll. by περί τινος *about someone* or *some*th. (Aeschyl., Hdt.+; Diod. S. 4, 38, 3 περί τῶν λοιπῶν Διὶ μελήσειν=Zeus will care for the rest; Alciphro. 4, 6, 5; PLond. 897, 27; POxy. 1155, 5; 1 Macc 14:42, 43; Wsd 12:13; Jos., Ant. 6, 253) οὐ μ. σοι περί οὐδενός *you care for no man i.e., you court no man's favor* Mt 22:16; Mk 12:14. περί τῶν προβάτων *care for the sheep* J 10:13. περί τῶν πτωχῶν 12:6; cf. 1 Pt 5:7; Hv 2, 3, 1. περί ἀγάπης οὐ μ. αὐτοῖς *they are not concerned about love* ISm 6:2.

3. foll. by ὅτι (Hdt. 9, 72; PSI 445; Tob 10:5 BA) *someone is concerned that* Mk 4:38; Lk 10:40. W. inf. foll. (POxy. 930, 11) *someone takes care or is pleased to do some*th. B 11:1. W. περί τινος and a subst. inf. foll. τοῦ μεταδοῦναι 1:5.

4. abs. (X., Cyr. 4, 3, 7; IG IX 1, 654 τῇ θεῷ μελήσει) μή. σοι μελέτω *never mind* 1 Cor 7:21.

5. a rather clear case of the personal constr. (class.; Ep. Arist. 92) οὐδέν (subj.) τούτων (partitive gen.) τῷ Γαλλίῳ ἐμελεν *none of these things concerned Gallio=he paid no attention to this* Ac 18:17 (cf. Bl-D. §176, 3 app.; Rob. 508f. But s. οὐδεῖς 2bγ). Sim. πάντα σοι μ. *you are concerned about everything*, lit. 'everything is a care to you' Hs 9, 13, 6. M-M.*

μελετάω 1 aor. ἐμελέτησα (Hom. Hymns, Thu.+; Vett. Val. 330, 22; pap., LXX, Philo).

1. take care, endeavor (Hes. et al.; PSI 94, 18) εἰς τὸ σῶσαι ψυχὴν *to save a soul* B 19:10.

2. practice, cultivate, take pains with w. acc. (Aristoph., Plut. 511; Hdt. 6, 105; Philo; Jos., Bell. 6, 306al.) ταῦτα (Epict. 2, 1, 29 ταῦτα μελετᾷτε; 1, 1, 25 ταῦτα μελ... ἐν τούτοις...) 1 Ti 4:15; B 21:7. μ. τὸν φόβον τοῦ θεοῦ *cultivate the fear of God* B 4:11; cf. 11:5 (=Is 33:18). Pass. διὰ τὸ μελετᾶσθαι θανάτου κατάλυσιν *because the destruction of death was being carried out* IEph 19:3.

3. think about, meditate upon (Ps.-Demosth. 61, 43) τι *some*th. (Job 27:4; Pr 15:28; Ep. Arist. 160; Jos., Ant. 4, 183) κενά *think vain thoughts, conspire in vain* (π ρρ) Ac 4:25 (Ps 2:1). διάσταλμα ῥήματος B 10:11.—Abs.

μηδὲ μελετᾷτε *and do not rack your brains* Mk 13:11 t.r. M-M.*

μελέτη, ης, ἡ (Hes. et al.; IG II2 1028, 19 al.; BGU 1125, 7 [13 BC]; LXX, Philo; Jos., Ant. 16, 43) *meditation, study* B 10:11. B. 1092.*

μέλι, ιτος, τό (Hom.+; inscr., pap., LXX; Ep. Arist. 112; Philo; Jos., Ant. 5, 288; 6, 118) *honey; sweet* Rv 10:9f (Ezk 3:3); Hm 5, 1, 5f. W. milk as food for children (Diod. S. 5, 70, 3; Philostrate, Her. 19, 19; Is 7:15, 22) B 6:17; sign of fertility (schol. on Pind., Ol. 1, 157C γῆ μέλι ρέουσα) 6:8, 10, 13 (Ex 33:3; on the formula cf. HUsener [on γάλα 2]; NADahl, MGoguel-Festschr. '50, 62-70). μ. ἄγριον (s. ἄγριος 1) Mt 3:4; Mk 1:6; GEb 2.—SKrauss, Honig in Palästina: ZDPV 32, '09, 151-64; Dalman, Arbeit VII (s. οἰκία 1a). M-M. B. 384.*

μέλισσα, ης, ἡ (Hom.+; PSI 426, 13; Ps.-Phoc. 127; Philo in Euseb., Pr. Ev. 8, 11, 8; Jos., Ant. 5, 288; 6, 118) *bee* B 6:6 (Ps 117:12). B. 192.*

μελίσσιος, ιον *pertaining to the bee* (Syntipas p. 28, 9; 29, 3) μελίσσιον κηρίον (*bee-*) *honeycomb* (Biogr. p. 93; Syntipas 28, 7) ἀπὸ μελίσσιου κηρίου *some honeycomb* Lk 24:42 t.r. The v.l. ἀπὸ μελίσσιου κηρίον rather belongs to μελισ(ε)ῖον, ου, τό *bee-hive* (PCair. Zen. 467 [III BC]; Hesychius) *a honeycomb from a bee-hive*.—EbNestle, ZDPV 30, '07, 209f; EGrafvMülinen, *ibid.* 35, '12, 105ff; LKöhler, *ibid.* 54, '31, 289ff; GDalman, *ibid.* 55, '32, 80f.*

Μελίτη, ης, ἡ *Malta*, an island located south of Sicily (M. is attested as the name of this island in Diod. S. 15, 12, 2; Strabo 6, 2, 11; 17, 3, 16; Ps.-Scylax 94 [p. 37 BFabricius 1878]; inscr.) Ac 28:1.—AMayr, D. Insel Malta im Altertum '09; Zahn, AG 841-4. M-M.*

Μελιτήνη v.l. for Μελίτη.

μέλλω (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) *fut.* μελλήσω; *impf.* ἔμελλον and ἤμελλον (Bl-D. §66, 3; W.-S. §12, 3; Mlt.-H. 188. In Att. inscr. the ἡ-appears after 300 BC [Meisterhans3-Schw. 169]. In the inscr. from Priene ἔ- occurs only once: 11, 5 [c. 297 BC]).

1. used w. an *inf. foll.*—a. only rarely w. the *fut. inf.*, w. which it is regularly used in *class. Gk.*, since in colloquial language the *fut. inf.* and *ptc.* were gradually disappearing and being replaced by combinations with μέλλω (Bl-D. §338, 3; 350; cf. Rob. 882; 889). W. the *fut. inf.* μ. denotes certainty that an event will occur in the future μ. ἔσσεσθαι (Dit., Syll.3 914, 10 μέλλει ἔσσεσθαι; 247 I, 74 [?]; Jos., Ant. 13, 322) *will certainly take place or be* Ac 11:28; 24:15; 27:10; 1 Cl 43:6; cf. Dg 8:2.

b. w. the *aor. inf.* (rarely in *class. Gk.* [but as early as Hom., and e.g. X., Cyr. 1, 4, 16]; Herodas 3, 78 and 91; UPZ 70, 12 [152/1 BC]; PGiess. 12, 5; POxy. 1067, 17; 1488, 20; Ex 4:12; Job 3:8; 2 Macc 14:41; cf. Phryn. p. 336; 745ff L.; WGRutherford, New Phryn. 1881, 420ff).

α. *be on the point of, be about to* μ. ἀποκαλυφθῆναι *be about to be revealed* Ro 8:18. τὸ δωδεκάφυλον τοῦ Ἰσραὴλ μέλλον ἀπολέσθαι *the twelve tribes of Israel that were about to be destroyed* 1 Cl 55:6. ἤμελλεν προαγαγεῖν Ac 12:6. ἀποθανεῖν Rv 3:2. ἐμέσαι vs. 16. τεκεῖν 12:4.

β. *be destined, inevitable (acc. to God's will)* ἀποκαλυφθῆναι *that is destined to be revealed* Gal 3:23.

c. w. the *pres. inf.* So mostly (84 times in the NT.; oft. in lit., inscr., pap., LXX, Ep. Arist.; cf. HGMeecham, Letter of Aristeas '25, 118 and 124).

α. *be about to, be on the point of* ἤμελλεν τελευτᾶν *he was at the point of death* (Aristot. in Apollon. Paradox. 27 and Diod. S. 6, 4, 3 μέλλων τελευτᾶν; cf. Jos., Ant. 4, 83; 12, 357) Lk 7:2. Also ἤμελλεν ἀποθνήσκειν (Artem. 4, 24 p. 217, 5 γραῦς μέλλουσα ἀποθνήσκειν; Aesop, Fab. 131 P.=202 H.; 233 P.=216 H.; 2 Macc 7:18; 4 Macc 10:9) J 4:47. ἤμελλεν ἑαυτὸν ἀναιρεῖν *he was about to kill himself* Ac 16:27. Of God's Kgd. μέλλειν ἔρχεσθαι 1 Cl 42:3. Of heavenly glory ἡ μέλλουσα ἀποκαλύπτεσθαι 1 Pt 5:1. Cf. Lk 19:4; J 6:6; Ac 3:3; 5:35; 18:14; 21:27; 22:26; 23:27.—Occasionally almost=*begin* ἤμελλον γράφειν Rv 10:4. ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα *when all these things are (or begin) to be accomplished* Mk 13:4; cf. Lk 21:7; Rv 10:7.

β. in a weakened sense it serves simply as a periphrasis for the *fut.* (PMich. III 202, 8ff; 13ff [105 AD].—Mayser II 1, 226) ὅσα λαλῶ ἢ καὶ μ. λαλεῖν (=ἢ καὶ λαλήσω) *what I tell or shall tell* Hm 4, 4, 3. So esp. oft. in Hermas: μ. λέγειν v 1, 1, 6; 3, 8, 11; m 11:7, 18; s 5, 2, 1. μ. ἐντέλλεσθαι v 5:5; m 5, 2, 8. μ. κατοικεῖν s 1:1; 4:2. μ. χωρεῖν (=χωρήσω) IMg 5:1.—Substitute for the disappearing *fut.* forms (*inf.* and *ptc.* Bl-D. §356 w. app.); for the *fut. inf.*: προσεδόκων αὐτὸν μέλλειν πίμπρασθαι Ac 28:6; for the *fut. ptc.*: ὁ μέλλων ἔρχεσθαι Mt 11:14. ὁ τοῦτο μέλλων πράσσειν *the one who was going to do this* Lk 22:23; cf. 24:21; Ac 13:34. οἱ μέλλοντες πιστεῦειν *those who were to believe (in him) in the future* 1 Ti 1:16; 1 Cl 42:4; Hm 4, 3, 3. μέλλοντες ἀσεβεῖν *those who were to be ungodly in the future* 2 Pt 2:6. Of Christ ὁ μέλλων κρίνειν 2 Ti 4:1; B 7:2. οἱ μέλλοντες ἀρνεῖσθαι=οἱ ἀρνησόμενοι Hv 2, 2, 8. πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους *raging fire that will devour the opponents* Hb 10:27.

γ. denoting an intended action: *intend, propose, have in mind* μέλλει Ἡρώδης ζητεῖν τὸ παιδίον *Herod intends to search for the child* Mt 2:13. οὗ ἤμελλεν αὐτὸς ἔρχεσθαι *where he himself intended to come* Lk 10:1. μέλλουσιν ἔρχεσθαι *they intended to come* J 6:15. Cf. vs. 71; 7:35; 12:4; 14:22; Ac 17:31; 20:3, 7, 13a, b; 23:15; 26:2; 27:30; Hb 8:5; 2 Pt 1:12. τί μέλλεις ποιεῖν; *what do you intend to do?* Hs 1:5. οὐ μ. ποιεῖν *I have no intention of doing* MPol 8:2. μ. προσηλοῦν *they wanted to nail him fast* 13:3. μ. λαμβάνειν *we wanted to take him out* 17:2.

δ. denoting an action that necessarily follows a divine decree *is destined, must, will certainly*. . . μ. πάσχειν *he is destined to suffer* Mt 17:12; B 7:10; 12:2; cf. 6:7. μ. σταυροῦσθαι *must be crucified* 12:1. μ. παραδίδεσθαι Mt

17:22; Lk 9:44; B 16:5. ἔμελλεν ἀποθνήσκειν J 11:51; 12:33; 18:32. ἐν σαρκὶ μ. φανεροῦσθαι B 6:7, 9, 14. Cf. Mt 16:27; 20:22; Ro 4:24; 8:13; Rv 12:5. οὐκέτι μέλλουσιν. . . θεωρεῖν *they should no more see*. . . Ac 20:38. τὰ μ. γίνεσθαι *what must come to pass* 26:22; cf. Rv 1:19, διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν *those who are to inherit salvation* Hb 1:14. μέλλομεν θλιβεσθαι *that we were to be afflicted* 1 Th 3:4.—Mk 10:32; Lk 9:31; J 7:39; Hb 11:8.

2. The *ptc.* is used *abs.* in the *mng. future, to come* (Pind., Ol. 10, 7 ὁ μέλλον χρόνος) ὁ αἰὼν μέλλον *the age to come* (s. αἰὼν 2b), which brings the reign of God (*opp.* ὁ αἰὼν οὗτος or ὁ νῦν αἰὼν) Mt 12:32; Eph 1:21; 2 Cl 6:3; Pol 5:2; cf. Hb 6:5. Also ὁ μ. καιρὸς (*opp.* ὁ νῦν κ.) B 4:1. ἡ μ. ζωὴ (*opp.* ἡ νῦν ζ.) 1 Ti 4:8. ὁ μ. βίος (*opp.* ὁ νῦν β.) 2 Cl 20:2. ἡ μ. βασιλεία 5:5; ἡ οἰκουμένη ἡ μ. *the world to come* Hb 2:5. ἡ μέλλουσα πόλις (as a play on words, *opp.* [οὐ. . .] μένουσα π.) 13:14. ἡ μ. ἐπαγγελία *the promise for the future* 2 Cl 10:3f. τὰ μ. ἀγαθὰ Hb 9:11 v.1; Hv 1, 1, 8. ἡ μ. ἀνάστασις 1 Cl 24:1; τὸ κρίμα τὸ μ. *the judgment to come* Ac 24:25; cf. 1 Cl 28:1; 2 Cl 18:2; MPol 11:2. ἡ μ. ὁργὴ Mt 3:7; IEph 11:1. ἡ μ. θλίψις Hv 4, 2, 5. τὰ μ. σκάνδαλα B 4:9.—ἡ μέλλουσα σου ἀδελφὴ *your future sister*=the one who in the future will be your sister, no longer your wife Hv 2, 2, 3. Several times the noun can be supplied *fr.* the context: τύπος τοῦ μέλλοντος, i.e. Christ Ro 5:14.—*Subst.* τὸ μέλλον *the future* (Aeneas Tact. 422; 431 al.; Antiphanes Com. [IV BC] 227 K.; Menand., Monostich. 412; Anacreont. 36; Plut., Caes. 14, 4; Herodian 1, 14, 2; Dit., Syll.3 609, 5; Philo) 1 Cl 31:3. εἰς τὸ μ. *for the future* 1 Ti 6:19; *specif. (in the) next year* (PLond. 1231, 4 [144 AD] τὴν εἰς τὸ μέλλον γεωργίαν; s. Field, Notes 65) Lk 13:9. τὰ μ. *the things to come* (X., Conv. 4, 47; Aeneas Tact. 1050; Artem. 1, 36; Wsd 19:1; Philo) Col 2:17; PK 3 p. 15, 21. (*Opp.* τὰ ἐνεστῶτα *the present* as PGM 5, 295) Ro 8:38; 1 Cor 3:22; B 1:7; 5:3; 17:2.

3. *delay* τί μέλλεις; *why are you delaying?* cf. Aeschyl., Prom. 36; Eur., Hec. 1094; Thu. 8, 78; Lucian, Dial. Mort. 10, 13; Jos., Bell. 3, 494 τί μέλλομεν; 4 Macc 6:23; 9:1) Ac 22:16. M-M. B. 974.

μέλος, οὐς, τό (Hom.+; inscr., pap., ostr., LXX, Ep. Arist., Philo; Jos., Ant. 9, 240; Test. 12 Patr.) *member, part, limb*.

1. *lit.*, of parts of the human body καθάπερ ἐν ἐνὶ σώματι πολλὰ μ. ἔχομεν *as we have many members in one body* Ro 12:4a, b; cf. 1 Cor 12:12a, 14, 18-20, 25f; Js 3:5 (Apollod. [II BC]: 244 fgm. 307 Jac. κράτιστον τῶν μελῶν ἢ γλωσσοῦ). τὰ μ. τοῦ σώματος *the parts of the body* (Diod. S. 5, 18, 12; Philo, In Flacc. 176) 1 Cor 12:12b, 22; 1 Cl 37:5; Dg 6:2. W. σάρξ 6:6. μ. σκοτεινόν Lk 11:36 P45. W. *gen.* of the *pers.* Mt 5:29f (cf. Sextus 13); Ro 6:13a, b, 19a, b; 7:5, 23a, b; Js 3:6; 4:1 (the *pl.* τὰ μέλη can also mean the body, *sing.*: Pind., Nem. 11, 15 θανατὰ μέλη=mortal body). συγκοπὴ μελῶν *mangling of limbs* (leading to martyrdom. Diod. S. 17, 83, 9 describes a procedure of this kind) IRo 5:3.

2. There is no fixed boundary *betw.* parts of the body as taken *lit.* and *fig.*; Col 3:5 νεκρώσατε τὰ μέλη τὰ ἐπὶ τῆς γῆς, which may be paraphrased: *put to death whatever in your nature belongs to the earth*.

3. *fig.*, of the many-sided organism of the Christian community (on the figure of the body and its members, a favorite one in ancient *lit.*, s. Ltzm., Hdb. on 1 Cor 12:12; WNestle, D. Fabel des Menenius Agrippa: Klio 21, '27, 350-60): the individual Christians are members of Christ, and together they form his body (for this idea cf. Simplicius in Epict. p. 70, 51: souls are μέρη τοῦ θεοῦ; 71, 5.—In p. 80, 54 the soul is called μέρος ἢ μέλος τοῦ θεοῦ) 1 Cor 12:27; Eph 5:30; 1 Cl 46:7; IEph 4:2; ITr 11:2; cf. Eph 4:16 v.1. ἀλλήλων μέλη *members of each other* Ro 12:5; Eph 4:25; 1 Cl 46:7b. In 1 Cor 6:15a for a special reason the σώματα of the Christians are called μέλη Χριστοῦ. Since *acc. to* Paul's understanding of Gen 2:24 sexual intercourse means fusion of bodies (*vs.* 16), relations *w.* a prostitute *fr.* this point of view become particularly abhorrent *vs.* 15b.—FHorst, TW IV 559-72. M-M.*

Μελχί, ὁ indecl. (ܡܠܚܝ)) *Melchi*, in the genealogy of Jesus—1. son of Jannai, father of Levi Lk 3:24.—2. son of Addi, father of Neri *vs.* 28.*

Μελχισέδεκ, ὁ indecl. (ܡܠܚܝܫܕܝܩ) ; Gen 14:18; Philo, Leg. All. 3, 79; Jos., Ant. 1, 180f.—FCBurkitt, The Syriac Forms of NT Proper Names '12, 82) *Melchizedek* king of Salem and priest of God Most High in the time of Abraham (both after Gen 14:18). In the typology of Hb, a type of Christ as High Priest (Mel. is not called ἀρχιερεὺς in LXX, Philo, or Joseph., but ὁ μέγας ἱερεὺς Philo, Abr. 235) 5:6, 10; 6:20; 7:1, 10f, 15, 17 (nearly always Ps 109:4b has influenced these passages, if it is not quoted in full: σὺ εἶ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ).—On Mel. in the NT: FrJJérôme, D. gesch. M-Bild u. s. Bed. im Hb., Diss. Freib. '20; GWuttke, M., der Priesterkönig von Salem: E. Studie zur Gesch. der Exegese '27; RGyllenberg, Kristusbild i Hebréer brevet '28; GBardy, M. dans la trad. patrist.: RB 35, '26, 496-509; 36, '27, 25-45; HStork, D. sog. Melchisedekianer '28; HWindisch, Hdb., *exc.* on Hb 7:4 (2'31); EKäsemann, D. wandernde Gsvolk '39; HEdelMedico, ZAW 69, '57, 160-70; JJPetuchowski, Hebrew Union Coll. Annual 28, '57, 127-36; JAFitzmyer, CBQ 25, '63, 305-21; MdeJonge and ASvd Woude, 11 Q Melch. and the NT, NTS 12, '66, 301-26; SLYonnet, Sin, Redemption and Sacrifice, '70, 310-12 (*lit.*); OMichel, TW IV 573-5. M-M.*

μεμβράνα, ης, ἡ (Lat. *loanw.*: membrana; cf. Bl-D. §5, 1 [μεμβράνη]; Rob. 109; GMeyer, D. lat. Lehnworte im Neugriech.: SAWien 132, 1895, 44 [μεμβράνα];—Charax of Pergamum [II/III AD]: 103 fgm. 37 Jac.; Acta Barn. 6 p. 66 Tisch. τὰς μεμβράνας; POxy. 2156, 9 [c. 400 AD]) *parchment*, used for making books. τὰ βιβλία, μάλιστα τὰς μ. *the books, especially the parchments* 2 Ti 4:13 (*perh.* 'scrolls'; cf. Theodoret III 695 Sch. μεμβράνας τὰ εἰλητὰ κέκληκεν, οὕτω γὰρ Ῥωμαῖοι καλοῦσι τὰ δέρματα. ἐν εἰλητοῖς δὲ εἶχον πάλαι τὰς θείας γραφάς. οὕτω δὲ καὶ μέχρι τοῦ παρόντος ἔχουσιν οἱ Ἰουδαῖοι. But WHPHatch [letter of Sept. 12, '53] now believes the μεμβράνα of 2 Ti to be parchment *codices*, pointing to Martial, Ep. 14, 7; 184 pugillares membranei='parchments of a size to be held in one's fist'; cf. Ep. 14, 186; 188; 190; 192; MRJames, Companion to Latin Studies3 '43, 238. So also CCMcCown,

μέμνημαι *s. μιμήσκομαι*.

μέμφομαι 1 aor. ἐμεμνῆμην (Hes.+; inscr., pap., LXX) *find fault with, blame w. acc.* τινά *someone* (Hes.+; PFay. 111, 3 [95/96 AD]; POxy. 1481, 5; PRyl. 239, 13; Philo; Jos., Ant. 13, 109; Sib. Or. 5, 237) and τὶ *some-thing* (Pind.+), or *w. dat.* τινὶ *someone* (Aeschyl.+; Alex. Polyhistor [I BC]: 273 fgm. 46 Jac.; Jos., C. Ap. 1, 142; Sir 41:7; 2 Macc 2:7.—BI-D. §152, 1; Rob. 473; RSchekira, De imperatoris Marci Aurelii Ant. librorum τὰ εἰς ἑαυτὸν sermone, Diss. Greifswald '19, 147) *μεμφομένος αὐτοὺς λέγει he finds fault with them when he says* Hb 8:8 (acc. to sAD; but αὐτοῖς t.r., BP46). οὐκ ἔχει ἡμῶν οὐδὲν μέμψασθαι *he will have nothing to blame us for* Hs 9, 10, 4, γνῶσιν Dg 12:5. Abs. (Sir 11:7) Mk 7:2 v.l.—τί ἔτι μέμφεται; (Aristippus in Diog. L. 2, 77: τί οὖν ἐμέμφου; Ael. Aristid. 32 p. 604 D.: τί μέμφονται;) *why does he still find fault? or what fault can he still find?* Ro 9:19 (Appian, Maced. 11 §5 εἴ τι μέμφονται=if they have any fault to find.—Complain is also poss., as Jos., Ant. 2, 63; Ps.-Pla., Axioch. 7, p. 368A). For the subject matter cf. Oenomaus in Euseb., Pr. Ev. 6, 7, 36: ὁ Ζεὺς οὗτος, under whose control everything is found, τί ἡμᾶς τίνονται [punish];. . . τί δὲ καὶ ἀπειλεῖ ἡμῖν;). M-M.*

μεμψίμοιρος, ον (Isocr. 12, 8; Aristot., H.A. 608b, 10; cf. Theophr., Char. 17[22], 1; Lucian, Cynic. 17, Tim. 55; Plut., De Ira Cohib. 13 p. 461B; Ptolem., Apotel. 3, 14, 23; Vett. Val. 17, 12) *fault-finding, complaining (w. γογγυστής)* Jd 16. M-M.*

μέμψις, εως, ἡ (Aeschyl.+; BGU 926, 6; POxy. 140, 16; 1255, 19; LXX; Philo; Jos., Vi. 266) *reason for complaint* Col 3:13 D.*

μέν affirmative particle, a weakened form of μήν (Hom. +; inscr., pap., LXX). One of the commonest particles in class. Gk., but its usage declines sharply in post-class. times. Found only 182 times in the NT. In seven of these places the editions vary (in Tdf. it is omitted Mk 9:12; Ro 7:25; 16:19; 1 Cor 2:15; in W-H. Ac 23:8; 1 Cor 12:20—in Ro 16:19; Gal 4:23 they bracket the word). The mss. show an even greater variation. In Rv, 2 Th, 1 Ti, Tit, Phlm, 2 Pt, 1, 2, 3 J it does not occur at all; Eph, Col, 1 Th, Js have only one occurrence each. It is also quite rare in 1, 2 Cl, Ign, GP, but is common in Ac, Hb, B and esp. in Dg. It never begins a clause. Cf. Kühner-G. II p. 264ff; BI-D. §447 w. app.; Rob. 1150-3; Mlt.-Turner 331f.

1. used correlatively w. other particles—**a.** introducing a concessive clause, followed by another clause w. an adversative particle: *to be sure. . . but, on the one hand. . . on the other hand*, though in many cases the translation will not fit this scheme; rather, the contrast is to be emphasized in the second clause, often with *but*.

α. μέν. . . δέ: ἐγὼ μὲν ὑμᾶς βαπτίζω. . . ὁ δὲ ὀπίσω μου ἐρχόμενος Mt 3:11. ὁ μὲν θειρισμὸς. . . οἱ δὲ ἐργάται 9:37. τὸ μὲν ποτήριόν μου πίεσθε. . . τὸ δὲ καθίσαι 20:23. ὁ μὲν υἱὸς τοῦ ἀνθρώπου. . . οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκεῖνῳ Mk 14:21. τοῦ μὲν πρώτου κατέαζαν τὰ σκέλη. . . ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες J 19:32 and oft. Cf. Mt 22:8; Ro 6:11; 1 Cor 9:24; 11:14; 12:20; 2 Cor 10:10; Hb 3:5; 1 Pt 1:20.—In combination w. conjunctions: εἰ μὲν. . . εἰ δέ *if. . . but if* Dg 3:2. εἰ μὲν οὖν. . . εἰ δέ *if then. . . but if* Ac 19:38f; cf. 25:11. εἰ μὲν. . . νῦν δέ *if. . . but now* Hb 11:15. μὲν οὖν. . . δέ (*now*) *indeed. . . but* J 19:24; 20:30; Ac 8:4; 12:5; 1 Cor 9:25. μὲν γάρ. . . δέ *for indeed. . . but* (Wsd 7:30; Job 28:2) 1 Cor 11:7; Ro 2:25. κἄν μὲν. . . εἰ δὲ μήγε *if. . . but if not* Lk 13:9. εἰ μὲν. . . εἰ μὲν δὲ μή Mt 10:13. W. prep. εἰς μὲν. . . εἰς δέ Hb 9:6.

β. μέν. . . ἀλλὰ *to be sure. . . but* (Thu. 3, 2, 1; X., Oec. 3, 6; Tetr. Iamb. 1, 2, 3) Mk 9:12 (Tdf. omits μέν). πάντα μὲν καθαρὰ ἀλλὰ κακὸν τῷ ἀνθρώπῳ *to be sure everything is clean, but. . .* Ro 14:20. σὺ μὲν γὰρ καλῶς. . . ἀλλ' ὁ ἕτερος 1 Cor 14:17. Cf. Ac 4:16.

γ. μέν. . . πλὴν *indeed. . . but* (Galen, Inst. Log. c. 8, 2 Kalbfl. [1896]) Lk 22:22.

b. without any real concessive sense on the part of μέν, but adversative force in δέ, so that μέν need not be translated at all: αὐτοὶ μὲν. . . ὑμεῖς δέ Lk 11:48; cf. Ac 13:36. ἐγὼ μὲν. . . ἐγὼ δέ 1 Cor 1:12. τοῖς μὲν ἀπολλυμένοις. . . τοῖς δὲ σωζομένοις vs. 18. Ἰουδαίοις μὲν. . . ἔθνεσι δέ vs. 23. ἐμοὶ μὲν. . . ὑμῖν δέ Phil 3:1. εἰ μὲν. . . εἰ δέ Ac 18:14; Dg 2:8.

c. Somet. the combination μέν. . . δέ does not emphasize a contrast, but separates one thought from another in a series, so that they may be easily distinguished: πρῶτον μὲν. . . ἔπειτα δέ *in the first place. . . then* Hb 7:2. ὁ μὲν. . . ὁ δέ *the one. . . the other* Mt 13:8, 23 (cf. Lucian, Hermot. 66 ὁ μὲν ἐπτά, ὁ δὲ πέντε, ὁ δὲ τριάκοντα); Ro 9:21. ὁς μὲν. . . ὁς δέ *the one. . . the other* Mt 21:35; 25:15; Lk 23:33; Ac 27:44; Ro 14:5; 1 Cor 11:21; Jd 22. ἃ μὲν. . . ἃ δέ *some. . . others* 2 Ti 2:20. ὁ μὲν. . . ὁ δέ *the one. . . the other*, but pl. *some. . . others* Ac 14:4; 17:32; Gal 4:23; Eph 4:11; Phil 1:16; Dg 2:2f. ἕκαστος. . . ὁ μὲν οὕτως ὁ δὲ οὕτως *each one. . . , one in one way, one in another* 1 Cor 7:7. ὁς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν *the one believes he may eat anything, but the weak man* Ro 14:2. τινὲς μὲν. . . τινὲς δέ *some. . . but still others* Phil 1:15. ἄλλη μὲν. . . ἄλλη δέ. . . ἄλλη δέ. . . 1 Cor 15:39. ἑτέρα μὲν. . . ἑτέρα δέ vs. 40. οἱ μὲν. . . ἄλλοι δέ. . . ἑτεροὶ δέ Mt 16:14. ὃ μὲν γάρ. . . ἄλλω δέ. . . ἑτέρῳ 1 Cor 12:8ff. ἃ μὲν. . . ἄλλα δέ. . . ἄλλα δέ Mt 13:4ff. τοῦτο μὲν. . . τοῦτο δέ *in part. . . in part* (Hdt. 3, 106; Isocr. 4, 21; 22) Hb 10:33 (μέν followed by more than one δέ: two, Libanius, Or. 18, p. 251, 3f; Or. 59 p. 240, 13. Four, Or. 64 p. 469, 14).

2. Frequently μέν is found in anacolutha—**a.** when the contrast can be supplied fr. the context, and therefore can be omitted as obvious: λόγον μὲν ἔχοντα σοφίας (sc. ὄντα δὲ ἄλογα or *some-thing sim.*) *they have the reputation of being wise* (but are foolish) Col 2:23. τὰ μὲν σημεῖα τοῦ ἀποστόλου κατεργάσθη ἐν ὑμῖν *the signs that mark a*

true apostle were performed among you (but you paid no attention) 2 Cor 12:12. ἤδη μὲν οὖν ἡττημα *indeed it is already a defeat for you* (but you make it still worse) 1 Cor 6:7.—μὲν serves to emphasize the subject in clauses which contain a report made by the speaker concerning his own state of being, *esp.* intellectual or emotional; so ἐγὼ μ. Παῦλος 1 Th 2:18. ἡ μ. εὐδοκία τῆς ἐμῆς καρδίας Ro 10:1.

b. *Somet.* the contrast is actually expressed, but not in adversative form (Diod. S. 12, 70, 6 Ἀθηναῖοι μὲν οὖν ἐπιβουλεύσαντες τοῖς Βοιωτοῖς τοιαύτη συμφορὰ περιέπεσον=the Ath., after plotting against the B., became involved [however] in such a disaster; Polyaeus 4, 3, 20 οἱ μὲν. . . Ἀλέξανδρος. . . ; 2, 3, 2) τότε μὲν. . . ἔπειτα (here we expect δέ) J 11:6f. ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος *in so far, then, as I am an apostle to the Gentiles* Ro 11:13 (the contrast follows in vs. 14); cf. 7:12 and 13ff.

c. We notice anacoluthon in enumerations, either if they are broken off or if they are continued in some manner that is irregular in form πρῶτον μὲν *in the first place* Ro 1:8; 3:2; 1 Cor 11:18. πρῶτον μὲν—ἔπειτα (X., Cyr. 7, 5, 1) Js 3:17. In the prologue to Ac (s. *λόγος* 1aζ) the clause w. δέ corresponding to τὸν μὲν πρῶτον λόγον 1:1 (Diod. S. 11, 1, 1 Ἡ μὲν οὖν πρὸ ταύτης βίβλος. . . τὸ τέλος ἔσχε τῶν πράξεων. . . ἐν ταύτῃ δέ. . . The preceding book. . . contained. . . ; in this one, however. . .) may have been omitted through editorial activity *acc. to Norden, Agn. Th.* 311ff; 397.

d. μὲν followed by καί is an inexact usage (Ael. Aristid. 31, 19 K.=11 p. 133 D.; Tituli Lyciae 325, 10ff Kalinka μὲν. . . καί; POxy. 1153, 14 [I AD] two armbands ἐν μὲν σανδύκτινον καὶ ἐν πορφυροῦν) Mk 4:4ff; Lk 8:5ff.

e. μὲν οὖν denotes continuation (Bl-D. §451, 1 *app.*; Kühner-G. II 157f; Mayser II 3, 152f; Rob. 1151; 1191) *so, then* Lk 3:18. *Esp.* in Ac: 1:6, 18; 2:41; 5:41; 8:25; 9:31; 11:19; 13:4; 14:3 (DSSharp, ET 44, '33, 528); 15:3, 30; 16:5; 17:12, 17, 30; 19:32; 23:18, 22, 31; 25:4; 26:4, 9; 28:5. Also 1 Cor 6:4 (Bl-D. §450, 4); Hb 9:1. εἰ μὲν οὖν *now if* Hb 7:11; 8:4.

f. μενοῦν and μενοῦνγε s. under these entries. M-M.

Μεννά, ὁ *indecl.* (in a series of *indecl.* names, hardly Μενῶ as *gen.* of Μενῶς) *Menna* in the genealogy of Jesus Lk 3:31 (Μαϊνάν *t.r.*)*

μενοῦν Lk 11:28; Ro 9:20 *v.l.*; Phil 3:8 *v.l.* and

μενοῦνγε (μενοῦν γε), particles used *esp.* in answers, to emphasize or correct (Bl-D. §450, 4; Rob. 1151f), even—contrary to *class.* usage—at the beginning of a clause (Phryn. 342 L.) *rather, on the contrary* (Soph., Aj. 1363; Pla., Crito 44B; X., Cyr. 8, 3, 37) Lk 11:28. *Indeed* Ro 10:18. ἀλλὰ μενοῦνγε *more than that* Phil 3:8. μενοῦνγε σὺ τίς εἶ; *on the contrary, who are you?* Ro 9:20. M-M.*

μέντοι particle (*trag.*, Hdt.+, *inscr.*, *pap.*, LXX; Jos., C. Ap. 1, 8; 13 al.).

1. *really, actually* Js 2:8.—2. mostly adversative *though, to be sure, indeed* οὐδεὶς μ. εἶπεν *though no one said* J 4:27; cf. 7:13. οὐ μ. *though not, indeed not* 20:5; 21:4; Hs 6, 1, 6; Papias 2:15. ὁ μ. θεμέλιος ἔστηκεν *nevertheless the firm foundation stands* 2 Ti 2:19. ὁμως μ. *yet, despite that* (Kühner-G. II 280) J 12:42.—Weakened to *but* Jd 8 (Bl-D. §450, 1; Rob. 1154; 1188). M-M.*

μένω (Hom.+, *inscr.*, *pap.*, LXX, Philo, Joseph.) *impf.* ἔμενον; *fut.* μενῶ; 1 *aor.* ἔμεινα, *imper.* μεῖνον (Hv 3, 1, 9); *plpf.* μεμενήκειν (1J 2:19; on the lack of augment s. Bl-D. §66, 1; Mlt.-H. 190).

1. *intr.* *remain, stay*—a. a *pers.* or thing remains where he or it is.

α. *lit.* *stay, oft.* in the special sense *live, dwell, lodge* (Horapollo 2, 49 μ. alternating w. οἰκέω) w. ἐν and the *dat.* (Ps.-Demosth. 43, 75 μ. ἐν τοῖς οἴκοις; Vi. Aesopi I c. 12 p. 259, 6) ἐν οὐκίᾳ Lk 8:27; J 8:35a; ἐν τ. οἴκῳ σου Lk 19:5; cf. 10:7. ἐν τῷ πλοίῳ *remain in the ship* Ac 27:31. μ. ἐν τῇ Γαλιλαίᾳ J 7:9.—Ac 9:43; 16:15; 18:20; 20:15 *v.l.*; 2 Ti 4:20. κατὰ πόλιν *remain in the city* MPol 5:1. W. an *adv.* of place ἐκεῖ Mt 10:11; Mk 6:10; Lk 9:4; J 2:12; 10:40; 11:54; Hs 9, 11, 7. ὧδε Mt 26:38; Mk 14:34; Hs 9, 11, 1. ποῦ μένεις; *where do you live?* J 1:38; cf. vs. 39 (Sb 2639 ποῦ μένι Θερμοῦθις; Pel.-Leg. 7, 27; Nicetas Eugen. 1, 230 H. ποῦ μένεις;). W. *acc.* of time (Jos., Ant. 1, 299) J 1:39b; 4:40b; 11:6; Ac 21:7; D 11:5; 12:2. W. time-indications of a different kind ἕως ἂν ἐξέλθῃτε Mt 10:11. ὥς μῆνας τρεῖς Lk 1:56. εἰς τὸν αἰῶνα J 8:35b. W. *prep.* παρά τινι μ. *stay with someone* (Cebeas 9, 2; Jos., Ant. 20, 54) J 1:39b; 4:40a; Ac 18:3 (*live with* is also *poss.*: Lucian, Timon 10); 21:7, 8. παρ' ὑμῖν μένων *when I was (staying) with you* J 14:25. πρὸς τινα *with someone* Ac 18:3 D; D 12:2. ἐπὶ τινα *remain on someone* J 1:32f. σὺν τινι *with someone* (4 Macc 18:9) Lk 1:56; 24:29b. Also μ. μετὰ τινος (Gen 24:55) Lk 24:29a; Hs 9, 11, 1; 3; 6; 7. καθ' ἑαυτὸν *live by oneself, in one's own quarters* Ac 28:16 (of what is called in Lat. custodia libera). Of a corpse μ. ἐπὶ τοῦ σταυροῦ *stay (hanging) on the cross* J 19:31. Of the branch: ἐν τῇ ἀμπέλῳ *remain on the vine, i.e.* not be cut off 15:4b. Of stones μ. ἐν τῇ ὁδῷ *stay on the road* Hv 3, 2, 9. Of stones that *remain* in the divine structure, and are not removed Hs 9, 13, 4; 9. Also symbolically τὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει *the veil remains unlifted at the reading of the OT* (and hinders the right understanding of it) 2 Cor 3:14.

β. *fig.*, of someone who does not leave the realm or sphere in which he finds himself: *remain, continue, abide* (Pla., Ep. 10 p. 358C μένε ἐν τοῖς ἡθεσιν, οἷσπερ καὶ νῦν μένεις; Alex. Aphr., An. II 1 p. 2, 15 μ. ἐν ταῖς ἀπορίαις=remain overcome by doubts; Jos., Ant. 4, 185; Test. Jos. 1:3 ἐν τ. ἀληθείᾳ; Third Corinthians 3:36) ἐν ἀγνείᾳ IPol 5:2; cf. IEph 10:3. ἐν τῇ διδασχῇ τοῦ Χριστοῦ *remain in the teaching of Christ* 2J 9a; cf. b (2 Macc 8:1 μ. ἐν τῷ Ἰουδαϊσμῷ). ἐν πίστει καὶ ἀγάπῃ 1 Ti 2:15. μένε ἐν οἷς ἔμαθες *continue in what you have learned* 2 Ti 3:14. ἐν τῷ λόγῳ τῷ ἐμῷ J 8:31. μεῖνате ἐν τῇ ἀγάπῃ τῇ ἐμῇ *continue in my love* 15:9f; cf. 1J 4:16. ἐν τῷ φωτί 2:10. ἐν τῷ θανάτῳ 3:14. ἐν τῇ σκοτίᾳ J 12:46. The phrase μ. ἐν τινι is a favorite of J to denote an inward, enduring personal communion. So of God in his relation to Christ ὁ πατὴρ ἐν ἐμοὶ μένων *the Father, who abides in me* J

14:10. Of the Christians in their relation to Christ J 6:56; 15:4a, c, 5-7; 1J 2:6, 24c. Of Christ in his relation to the Christians J 15:4a, 5 (Gdspd., Probs. 112-15). Of the Christians in their relationship to God 1J 2:24c, 27f; 3:6, 24a; 4:13. Of God in his relation to the Christians 1J 3:24; 4:12f, 15.—Vice versa, of *some* that remains in someone; *likew.* in Johannine usage: of the word of God 1J 2:14. Of the words of Christ J 15:7b; cf. 1J 2:24a, b. Of the anointing fr. heaven vs. 27. Of the love of God 1J 3:17. Of the seed of God 3:9. Of truth 2J 2. The possession is shown to be permanent by the *expr.* ἔχειν τι μένον ἐν ἑαυτῷ *have* *some* *continually, permanently* 1J 3:15; the word of God J 5:38. Instead of μ. ἐν τινι also μ. παρά τινι *remain with someone*: of the Spirit of truth J 14:17. On the other hand, of the wrath of God, μένει ἐπ' αὐτόν *it remains upon him* 3:36.—GPercorara, De verbo 'manere' ap. Jo.: Div. Thomas Piac. 40, '37, 159-71.

b. a *pers.* or thing remains in the state in which he or it is found (Lucian, Laps. 16 ἐν τῇ τάξει μ.) 1 Cor 7:20, 24. μένει ἱερεὺς εἰς τὸ διηνεκές *he remains a priest forever* Hb 7:3. αὐτὸς μόνος μένει *it remains alone* J 12:24. μενέτω ἄγαμος 1 Cor 7:11. ἀσάλευτος Ac 27:41. πιστός 2 Ti 2:13. ἀόρατος Dg 6:4. μ. μετὰ τινος *remain in fellowship w. someone* 1J 2:19. Of one who has divorced his wife *remain by himself, remain unmarried* Hm 4, 1, 6; 10; 4, 4, 2. οὐχὶ μένον σοὶ ἔμενεν; *was it (the piece of ground) not yours, as long as it remained (unsold) ?* Ac 5:4 (cf. 1 Macc 15:7 and OHoltzmann, ZKG 14, 1893, 327-36).—W. *adv.* οὕτως μ. *remain as one is (i.e., unmarried)* 1 Cor 7:40. ἄγνῳς B 2:3. μ. ὡς ἐγὼ *remain as I am* 1 Cor 7:8.

c. *remain, last, persist, continue to live*—**a.** of *pers.* (Ps 9:8 ὁ κύριος εἰς τ. αἰῶνα μ.; 101:13; Da 6:27) ὁ Χριστὸς μ. εἰς τὸν αἰῶνα *Christ remains (here) forever* J 12:34; cf. Hb 7:24; 1J 2:17. Pregnant *remain (alive), be alive* (Epict. 3, 24, 97; Diog. L. 7, 174; Achilles Tat. 8, 10. μένειν ἐν τῷ ζῆν Plut., Mor. 1042D; Eccl 7:15) J 21:22f; 1 Cor 15:6; Phil 1:25; Rv 17:10.

β. of things (Maximus Tyr. 4, 8b and Polyaenus 7, 34: γῆ μένει; Socrat., Ep. 31 [=33]; Hierocles 15 p. 454 ὁ πόνος παρήλθεν, τὸ καλὸν μένει) of a city *ἔμεινεν ἄν μέχρι τῆς σήμερον it would have lasted until today* Mt 11:23. μένουσα πόλις *a permanent city* Hb 13:14.—ἡ φιλαδελφία μενέτω *continue* 13:1 (JCambier, Salesianum 11, '49, 62-96).—J 9:41; 15:16. εἰ τὸ ἔργον μενεῖ *if the work survives* 1 Cor 3:14. ὑπαρξίς Hb 10:34. δικαιοσύνη 2 Cor 9:9 (Ps 111:9). ἡ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ Ro 9:11 (of God's counsel Ps 32:11). λόγος θεοῦ *endure* 1 Pt 1:23 (cf. 1 Esdr 4:38 ἡ ἀλήθεια μένει). τ. ῥῆμα κυρίου μένει εἰς τ. αἰῶνα vs. 25 (Is 40:8). ἡ βρῶσις ἡ μένουσα εἰς ζωὴν αἰώνιον J 6:27. τὸ μένον *what is permanent* (Philo, Leg. All. 3, 100.—Opp. τὸ καταργούμενον) 2 Cor 3:11. μένει πίστις ἐλπίς ἀγάπη 1 Cor 13:13 (WMarxsen, D. 'Bleiben' im 1 Cor 13:13, OCullmann-Festschr., '72, 223-9; on the eschatology cf. Enoch 97, 6-10 and s. the lit. on ἀγάπη I 1a.—For the contrast πίπτει [vs. 8]—μένει cf. Pla., Crat. 44 p. 440A εἰ μεταπίπτει πάντα χρήματα καὶ μηδὲν μένει).

2. *trans. wait for, await*—**a.** of *pers.*: *wait for* someone who is arriving (Hom.; Thu. 4, 124, 4; X., An. 4, 4, 20; Pla., Leg. 8 p. 833C; Polyb. 4, 8, 4; Tob 2:2 BA; 2 Macc 7:30; Jos., Ant. 13, 19) τινὰ w. the place indicated *ἔμενον ἡμᾶς ἐν Τρωάδι they were waiting for us in Troas* Ac 20:5.

b. of dangers, misfortunes, etc. that *await or threaten someone* (trag.; Epigr. Gr. 654, 9 κάμει μένει τὸ θανεῖν; Sib. Or. 4, 114 v.l. σὲ) θλίψεις με μένουσιν Ac 20:23.—Of the 112 passages in which μένω occurs in the NT, 66 are found in the Johannine writings (gosp. 40, 1J 23, 2 J three).—JHeise, Bleiben: Menein in d. Johan. Schr., '67; FHauck, TW IV 578-93: μένω and related words. M-M. B. 836.**

μερίζω Att. fut. μεριῶ 1 Cl 16:13 (LXX); 1 aor. ἐμέρισα; pf. μεμέρικα, pass. μεμέρισμαι; 1 aor. mid. inf. μερίσασθαι; 1 aor. ἐμέρισθην (X.; inscr., pap., LXX, En., Ep. Arist.; Philo, Poster. Cai. 92 [pass.]; Joseph.; Sib. Or. 3, 107) *divide, separate*.

1. *divide* into its component parts—**a.** *act.* and *pass.*, *fig.* (Procop. Soph., Ep. 17 ψυχὴ μεριζομένη) μεμέρισται ὁ Χριστός; *has Christ been divided?* 1 Cor 1:13 (Third Corinthians 3:10; GHWhitaker, Chrysostom on 1 Cor 1:13: JTS 15, '14, 254-7). *Divide* ὑμᾶς IMg 6:2. βασιλεία, πόλις, οἰκία μερισθεῖσα καθ' ἑαυτῆς *a kingdom, city, family divided against itself, disunited* Mt 12:25. ἐφ' ἑαυτὸν ἐμέρισθη *he is disunited* vs. 26; cf. Mk 3:24-6. Abs. ὁ γαμήσας μεμέρισται *the married man (i.e., his attention) is divided*, since he tries to please the Lord and his wife at the same time 1 Cor 7:34.

b. *mid.* μερίζεσθαι τι μετὰ τινος *share* *some* *with someone* (Demosth. 34, 18; cf. Jos., Ant. 1, 169 τὶ πρὸς τινα) Lk 12:13. **2.**—**a.** *distribute* τί τισιν *some* *to some people* (PTebt. 302, 12; POxy. 713, 29; Pr 19:14) τοὺς δύο ἰχθύας πᾶσιν Mk 6:41. Without *dat.* τῶν ἰσχυρῶν μεριεῖ σκῦλα *he will distribute the spoils of the strong* 1 Cl 16:13 (Is 53:12).

b. *deal out, assign, apportion* τί τινι *some* *to someone* (Polyb. 11, 28, 9; Diod. S. 13, 22, 8 μ. τινὶ τὸν ἔλεον; UPZ 19, 20 [163 BC]; 146, 38; Sb 8139, 19f [inscr. I BC, of Isis] πᾶσι μερίζεις, οἷσι θέλεις, ζωὴν παντοδαπῶν ἀγαθῶν; PGM 13, 635 μέρισόν μοι ἀγαθὰ; Sir 45:20; Ep. Arist. 224 [θεός]) ἐκάστω μέτρον πίστεως Ro 12:3. κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρον *according to the measure of the limit (or area) which God has assigned us* 2 Cor 10:13. ᾧ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ *to whom Abraham apportioned a tenth of everything* Hb 7:2. **W. dat.** of the *pers.* alone (En. 27, 4) ἐκάστω ὡς μεμέρικεν ὁ κύριος 1 Cor 7:17. M-M.*

μέριμνα, ης, ἡ (Hes.; Vett. Val. 131, 3; 6; 271, 3; PGiess. 19, 8; 22, 11; Ep. Arist. 271; LXX.—In LXX the pl. only Da 11:26, as Hes., Op. 178 al.; PRyl. 28, 219) *anxiety, worry, care* πᾶσα ἡ μ. ὑμῶν *all your anxiety* 1 Pt 5:7 (Ps 54:23); cf. Hv 3, 11, 3; 4, 2, 4f. **W. obj. gen.** μ. πασῶν τῶν ἐκκλησιῶν *anxiety about all the churches* 2 Cor 11:28. μ. τοῦ βίου *the worries of life* (in case τοῦ β. belongs w. μ.—UPZ 20, 29 [163 BC] τὴν τ. βίου μέριμναν) Lk 8:14. Also μ. βιωτικαί 21:34. ἡ μ. τοῦ αἰῶνος *the worry of the world i.e. of the present age* Mt 13:22; pl. Mk 4:19. M-M. B. 1092.*

μεριμνάω fut. μεριμνήσω; 1 **aor.** ἐμερίμνησα (since **Soph.**, Oed. Rex 1124; **X.**, **Pla.**; **Ep. Arist.** 296; **Sib. Or.** 3, 222; 234).

1. *have anxiety, be anxious, be (unduly) concerned* (**PTebt.** 315, 9 [II **AD**] γράφω ὅπως μὴ μεριμνήῃς; **Ps** 37:19) *μηδέν have no anxiety* **Phil** 4:6 (**WHWeeda**, **Filipp.** 4:6 en 7: **ThSt** 34, '16, 326-35). *περί τινος* **Mt** 6:28; **Lk** 12:26; **Dg** 9:6. **W. indir.** question **fol.**: πῶς ἢ τί λαλήσητε *about how you are to speak or what you are to say* **Mt** 10:19; **cf.** **Lk** 12:11. **W. dat.** and a question **fol.** μὴ μεριμνᾶτε τῇ ψυχῇ (**dat.** of advantage: *for your life*, **Bl-D.** §188, 1; **Rob.** 539) ὑμῶν τί φάγητε **Mt** 6:25; **Lk** 12:22. **Abs.** **Mt** 6:31; in **ptc.** (**s. Mlt.** 230) **Mt** 6:27; **Lk** 12:25. *Beside* **θορυβάσθαι** *περί πολλά* of the distracting cares of housekeeping 10:41 (the text is uncertain; **s. Zahn** and **EKlostermann**, also **Strähl**, **Krit. u. exeget. Beleuchtung von Lk** 10:41f; **SchThZ** 4, 1887, 116-23). *εἰς τὴν αὔριον do not worry about tomorrow* **Mt** 6:34a.

2. *care for, be concerned about* τὶ **someth.** (**Soph.**, **loc. cit.**; **cf.** **Bar** 3:18) τὰ τοῦ κυρίου *the Lord's work* 1 **Cor** 7:32; 34a. τὰ τοῦ κόσμου **vss.** 33, 34b. τὰ περὶ τινος *someone's welfare* **Phil** 2:20. τὰ ἑαυτῆς *its own affairs* **Mt** 6:34b (**t.r.**). This **pass.** is textually uncertain; the newer editions read, after **κΒ**, ἡ αὔριον μεριμνήσει ἑαυτῆς *will worry about itself* (**It.** 'sibi'.—**Bl-D.** §176, 2 **app.**; **Rob.** 509). τὶ ὑπὲρ τινος: ἵνα τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσιν τὰ μέλη *that the parts may have the same concern for one another* 1 **Cor** 12:25.—**RBultmann**, **TW** IV 593-8: μεριμνάω and related words. **M-M**.*

μερίς, ἰδος, ἡ (**Antipho**, **Thu.**; **inscr.**, **pap.**, **LXX**, **Philo**; **Jos.**, **Ant.** 11, 292, **Vi.** 36; **Test.** 12 **Patr.**).

1. *part of a whole that has been divided* (**Pla.**, **Soph.** p. 266A; **Diod.** **S.** 15, 31, 2; 15, 64, 1 [where comparison with 15, 63, 4 τέτταρα μέρη—ἡ πρώτη μερίς shows that it is not necessary to assume that there is a difference in the meanings of these word-forms]. In **inscr.** and **pap.** **oft.**=*district*: **Dit.**, **Or.** 177, 9; 179, 8; **PPetr.** III 32[r], 3 τῆς **Θεμίστου** μερίδος; **BGU** 975, 6 [45 **AD**]; **PTebt.** 302, 4; 315, 13; **Diod.** **S.** 1, 54, 3; **Josh** 18:6). The wording of **Ac** 16:12 in describing **Philippi** ἥτις ἐστὶν πρώτη τῆς μερίδος **Μακεδονίας πόλις** (**κAC**.—**B** has the article before **Μακ.** instead of before **μερ.** **HLP** have it in both positions) is difficult because of τῆς μερίδος. The **transl.** *leading city of the district of Macedonia* (in question) (most recently **Beyer**, **Steinmann**, **Bauernfeind**, **RSV**) is tolerable only through lack of a better one. As far as the form is concerned, the article is lacking **w.** πρώτη, and as far as subject matter goes, **Philippi** was not the capital city (which πρώτη means in such a context: **Ps.**-**Scylax**, **Peripl.** 35 [**BFabricius** 1878]; **schol.** on **Pind.**, **Ol.** 8, 1h; **cf.** 6, 144g; **Eunap.** 7; 96; **Procop.**, **Aedif.** 5, 4, 18 μητρόπολις. . . οὕτω πόλιν τ. πρώτην τοῦ ἔθνους καλοῦσι **Ῥωμαῖοι**) either of the province of Macedonia or of any of its districts. **Blass** favors the earlier conjecture of **Johannes Clericus** πρώτης μερίδος τῆς **Μακεδονίας** of the first district of Macedonia, **w. ref.** to the fact that the Romans (**Livy** 45, 29) divided Macedonia into four μερίδες=districts in 167 **BC** (so also **Hoennicke**, **Preuschen**, **Wlh.**, **Zahn**; **Field**, **Notes** 124; **EHaupt**, **Gefangenschaftsbrieft** 7 '02, 83f; **Belser**; **Zürcher Bibel** '31; **Haenchen**. **Cf.** **AC Clark** and **JAOLarsen** **s.v.** κεφαλή 2b, end.—If the restoration of the apparently damaged text should result in a wording that would make it possible for πρώτη to refer to the progress of a journey, we might compare **Arrian**, **Anab.** 4, 23, 3 ἡ πρώτη καθ' ὁδὸν πόλις; **Appian**, **Bell. Civ.** 2, 35 §137 **Ariminum** ἐστὶν **Ἰταλίας** πρώτη [**i.e.**, πόλις] μετὰ τὴν **Γαλατίαν**=the first city in Italy after [leaving] Gaul; **Ps.**-**Scylax** §67: from Thessaly the πρώτη πόλις **Μακεδονίας** is **Ἡράκλειον**.—Linguistically **πρ.** πόλ. can, of course, be understood of time as well, and can mean the first city in connection with which **someth.** happens [**Diod.** **S.** 12, 67, 2 **Acanthus** was the first city—**πρ.** πόλ.—to revolt from Athens]).

2. *share, portion* (**Demosth.** 43, 82; **Plut.**, **Ag.** 17, 5; **Lucian**, **De Merc. Cond.** 26; **Vett. Val.** 345, 16; **Dit.**, **Syll.** 3 1013, 4; **BGU** 996 III, 1; **PLond.** 880, 18ff; **POxy.** 1482, 21; **LXX**) τὴν ἀγαθὴν μ. ἐκλέγεσθαι *choose the better portion* **Lk** 10:42 (**fig.**, of food? **Cf.** **Mft.**, **transl.**, and **s. Gen** 43:34; 1 **Km** 9:23, but against him **TGillieson**, **ET** 59, '47/'48, 111f. For other **reff.** **Field**, **Notes** 63f; **HALmqvist**, **Plutarch** u. d. **NT** '46, 65). μ. κυρίου *the Lord's portion* 1 **Cl** 29:2 (**Dt** 32:9); **cf.** 30:1. τίς μερίς πιστῶ μετὰ ἀπίστου; *what has a believer in common with an unbeliever?* 2 **Cor** 6:15. **Sim.** μετὰ μοιχῶν τὴν μερίδα σου ἐτίθεις *you cast your lot w. adulterers* 1 **Cl** 35:8 (**Ps** 49:18). οὐκ ἔστιν σοι μ. οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ *you have neither share nor lot in this matter* **Ac** 8:21 (**cf.** **Dt** 12:12 οὐκ ἔστιν αὐτῷ μ. οὐδὲ κλῆρος μεθ' ὑμῶν.—μ. καὶ κλῆρος also in **Philo**, **Plant.** 60.—μ. ἐν **as** 2 **Km** 20:1). ἡ μερίς τοῦ κλήρου τῶν ἁγίων *a share in the inheritance of the saints, the holy ones* (**cf.** **IQS** 11, 7f) **Col** 1:12. **M-M**.*

μερισμός, οὗ, ὁ (**Pla.**; **inscr.**, **pap.**, **LXX**, **Philo**; **Jos.**, **C. Ap.** 2, 203).

1. *division, separation*—**a.** ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος *to the separation of soul and spirit, i.e. so as to separate soul and spirit* **Hb** 4:12.

b. in **Ign.** **w. ref.** to the heretics, who have separated themselves: (the) *division* partly as action, partly as result **IPhld** 2:1; 3:1; 8:1. **Pl.** **ISm** 7:2. ὥσπερ εἰδότα τὸν μ. τινὼν *as one who knew of the division caused by certain people* **IPhld** 7:2.

2. *distribution, apportionment* (**Aeneas Tact.** I. 27; **Polyb.** 31, 10, 1; **Dit.**, **Syll.** 3 1017, 17 [III **BC**]; **Josh** 11:23; **Philo**, **Poster.** **Cai.** 90) ἁγίου πνεύματος μερισμοὶ *distributions of the Holy Spirit, i.e. of the various gifts proceeding from the Holy Spirit* **Hb** 2:4. **M-M**.*

μεριστής, οὗ, ὁ (**Suppl. Epigr. Gr.** VIII 551, 25 [I **BC**]; **Pollux** 4, 176; **Vett. Val.** 62, 4; **PGM** 13, 638 epithet of **Sarapis**) *divider, arbitrator* **Lk** 12:14 (omitted in **v.l.**). **M-M**.*

μέρος, οὗς, τό (**Pind.**, **Hdt.**; **inscr.**, **pap.**, **LXX**, **Ep. Arist.**, **Philo**, **Joseph.**).

1. *part, in contrast to the whole*—**a.** **gener.** (**Ocellus Luc.** c. 12 τὸ πᾶν ἢ μέρος τι τοῦ παντός; **Alex. Aphr.**, **An.** II 1 p. 13, 16 μ. ἐν ὅλῳ; **Gen** 47:24; **Philo**, **Spec. Leg.** 3, 189 τ. ὅλου κ. τῶν μερῶν **al.**) **w.** the **gen.** of the whole τὸ

ἐπιβάλλον μ. τῆς οὐσίας *the part of the property that falls to me* Lk 15:12 (Dit., Syll.3 346, 36 τὸ μέρος τὸ ἐπιβάλλον; 1106, 80). μ. τι τοῦ ἀγροῦ *a part of the field* Hs 5, 2, 2. δύο μέρη τῆς ῥάβδου *two thirds of the stick* (Thu. 1, 104 τῆς Μέμφιδος τῶν δύο μερῶν πρὸς τὸ τρίτον μέρος; Dit., Syll.3 975, 24f) Hs 8, 1, 12f; cf. 8, 5, 3ff; 8, 8, 4; 8, 9, 1. τὸ πλεῖστον μ. αὐτῶν Hs 8, 2, 9; cf. 9, 7, 4 and 8, 1, 16. Also without *gen.*, when it is plain *fr.* the context how much of a contrast *betw.* part and whole is involved μὴ ἔχον μέρος τι σκοτεινόν *with no dark part* Lk 11:36; cf. J 19:23 (Jos., Ant. 1, 172 μέρη τέσσαρα ποιήσαντες); Ac 5:2; Rv 16:19; Hv 4, 3, 4f. Of the Christians ἐκλογῆς μ. *a chosen portion fr.* among all mankind 1 Cl 29:1.

b. specialized uses—α. *component part, element* τινὰ μέρη ἔχουσιν τ. ἀνομίας *they still have certain elements of lawlessness* Hv 3, 6, 4b.

β. of parts of the body (Diod. S. 32, 12, 1 τὰ τοῦ σώματος μέρη; Dio Chrys. 16[33], 62; Plut., Mor. 38A μ. τ. σώματος; Artem. 3, 51 al.; Herodian 8, 4, 10; PRyl. 145, 14 [38 AD]; PGM 4, 2390; 2392) *fig.*, of the body whose head is Christ Eph 4:16 (on the text cf. μέλος 3; for the idea σῶμα, end).

γ. τὰ μέρη *the parts of* a country, *region, district* (Herodian 6, 5, 7; Jos., Ant. 12, 234; Bl-D. §141, 2; cf. Rob. 408) τῆς Γαλιλαίας Mt 2:22. τὰ μ. τῆς Λιβύης τῆς κατὰ Κυρήνην Ac 2:10; cf. 20:2. Also of a district in or around a city (cf. UPZ 180b, 8 [113 BC] οἰκίας τῆς οὐσης ἐν τῷ ἀπὸ νότου μέρει Διὸς πόλεως) τὰ μ. Τύρου καὶ Σιδῶνος *the district of Tyre and Sidon* Mt 15:21; cf. 16:13; Mk 8:10; J 6:1 D; Ac 7:43 D. τὰ ἀνωτερικά μέρη *the upper=inland regions, interior* (cf. PHamb. 54 I, 14 τὰ ἄνω μέρη of the upper Nile valley) Ac 19:1.—Eph 4:9 (cf. κατώτερος).

δ. *side* (Diod. S. 2, 9, 3 ἐφ' ἐκάτερον μέρος=on both sides; Ex 32:15; 1 Macc 9:12) Hs 9, 2, 3. τὰ δεξιὰ μ. *on the right side*, τὰ ἀριστερὰ μ. *on the left side* v 3, 1, 9; 3, 2, 1. Of a vessel τὰ δεξιὰ μ. τοῦ πλοίου *the right side of the boat* as the lucky side J 21:6. τὰ ἐξώτερα μ. τῆς οἰκοδομῆς *the outside of the building* Hs 9, 9, 3.

ε. *piece* ἰχθύος ὁποῦ μέρος *a piece of broiled fish* Lk 24:42.—μ. τι λαμβάνειν *take a portion* Hv 3, 1, 6.

ζ. *party* (Jos., Bell. 1, 143; POxy. 1278, 24; PFlor. 47, 17; PLond. 1028, 18 τοῦ πρασίνου μέρους=‘of the green party’) Ac 23:6. τινὲς τ. γραμματέων τ. μέρους τ. Φαρισαίων vs. 9.

η. *branch or line of business* (cf. PFlor. 89, 2 after Preisigke, Berichtigungsliste '22, 147 τὰ μέρη τῆς διοικήσεως=‘the branches of the administration’) Ac 19:27.

θ. *matter, affair* (Menand., Epitr. 17, Per. 107 J.; Diod. S. 2, 27, 1; Περὶ ὕψους 12, 5 [μέρη=objects]; Jos., Ant. 15, 61 τούτῳ τῷ μέρει; PRyl. 127, 12 [29 AD] ἀναζητῆσαι ὑπὲρ τοῦ μέρους=‘begin an investigation concerning the matter’) ἐν τούτῳ τῷ μέρει *in this case, in this matter* (cf. Polyb. 18, 18, 2 τ. πίστιν ἐν τούτῳ τῷ μέρει διαφυλάττειν) 2 Cor 3:10; 9:3 (s. also ἐν μέρει in c below). Cf. 1 Pt 4:16 v.l.

c. used w. prepositions: ἀνὰ μέρος *one after the other, in succession* (s. ἀνά 2) 1 Cor 14:27.—ἀπὸ μέρους *in part* (Dio Chrys. 28[45], 3; Ael. Aristid. 32, 4 K.=12 p. 135 D.; Ptolem., Apotel. 2, 10, 2; Epict. 1, 27, 17 δι' ὅλων ἢ ἁ. μ.; PRyl. 133, 17; BGU 1201, 15 [2 AD]; PTebt. 402, 2; POxy. 1681, 9) πῶρως ἁ. μ. *a partial hardening* Ro 11:25. τολμηροτέρως. . . ἁ. μ. *very boldly on some points* 15:15. καθὼς ἐπέγνωτε ἡμᾶς ἁ. μ. *as you have understood us in part* 2 Cor 1:14. Also *for a while*: ἁ. μ. ἐμπλησθῆναι τινος *enjoy someone's company for a while* Ro 15:24; cf. 2 Cor 2:5 *in some degree*.—ἐκ μέρους *in part, individually* (Ael. Aristid. 54 p. 695 D.; 698; Dit., Syll.3 852, 30. . . ὅλη, ἐκ μέρους δέ. . . ; PLond. 1166, 14 [42 AD]; BGU 538, 33; PRyl. 233, 6; Philo, Mos. 2, 1 al.) *individually* 1 Cor 12:27. ἐκ μ. γινώσκειν *know in part* 13:9a, 12; cf. vs. 9b. τὸ ἐκ μ. *what is 'in part'=imperfect* vs. 10.—ἐν μέρει *in the matter of, with regard to* (Antig. Car. 124; Diod. S. 20, 58, 5; Plut., Mor. 102E; Horapollo 1, 57 ἐν τροφῇ μέρει=‘as food’; Dialekt-Inschr. 5185, 30 [Crete] ἐν χάριτος μέρει; Philo, Det. Pot. Ins. 5 ἐν μέρει λόγου al.) ἐν μέρει ἑορτῆς *with regard to a festival* Col 2:16 (s. bθ above).—κατὰ μέρος *part by part, in detail* (inscr. [s. Dit., Syll.3 ind. IV p. 444a]; PTebt. 6, 24) περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος (κ. μ. of the detailed treatment of a subj. as Pla., Theaet. 157B, Soph. 246C; Polyb. 1, 4, 6; 3, 19, 11; 3, 28, 4; 10, 27, 7 λέγειν κ. μ.; Ptolem., Apotel. 2, 11, 7; 2 Macc 2:30; Jos., Ant. 12, 245) *point by point* Hb 9:5.—παρὰ μέρος *to one side* (Appian, Liby. 14 §55 γιγνώμενος παρὰ μ.=going to one side, Bell. Civ. 5, 81 §345; PGM 13, 438 βάλε παρὰ μέρος=‘put to one side’) ὁ λίθος ὑπεχώρησε παρὰ μ. *the stone went back to one side* GP 9:37.

d. as *adv. acc.* μέρος τι *in part, partly* (Thu. 2, 64; 4, 30, 1; X., Eq. 1, 12; Dit., Syll.3 976, 65; 1240, 8 ἢ τι μέρος ἢ σύμπαν; 3 Km 12:31) 1 Cor 11:18; τὸ πλεῖστον μ. *for the most part* (Menand., fgm. 739; Diod. S. 22, 10, 5) Hs 8, 5, 6; 8, 10, 1. τὸ πλεῖον μ. *for the greater part* v 3, 6, 4a.

2. *share* (trag.+) μ. τι μεταδοῦναι ἀπὸ τινος *give a share of someth.* B 1:5 (on μέρος ἀπὸ τινος cf. PStrassb. 19, 5 [105 AD] τοῦ ὑπάρχοντος αὐτῷ μέρους ἐνὸς ἀπὸ μερῶν ἐννέα). ἔχειν μ. ἐν τινι *have a share in someth.* (cf. Synes., Ep. 58 p. 203A οὐκ ἔστι τῷ διαβόλῳ μέρος ἐν παραδείσῳ) Rv 20:6 (Dalman, Worte 103f). ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς 22:19.—Place (Appian, Bell. Civ. 1, 34 §154 ἐν ὑπηκόων ἀντὶ κοινωνῶν εἶναι μέρει=to be in the place of subjects instead of partners) τὸ μ. αὐτῶν ἐν τ. λίμνῃ *their place is in the lake* Rv 21:8. ἔχειν μ. μετὰ τινος *have a place with someone* J 13:8. τὸ μ. τινὸς μετὰ τῶν ὑποκριτῶν *τιθέναι assign someone a place among the hypocrites* Mt 24:51; cf. Lk 12:46. μετ' αὐτῶν μοι τὸ μ. γένοιτο *schēin* ἐν (v.l. παρὰ) θεῷ *may I have my place with them in (or with) God* IPol 6:1. τοῦ λαβεῖν μ. ἐν ἀριθμῷ τῶν μαρτύρων MPol 14:2. M-M. B. 934.*

μεσάζω (Hippocr.+; Diod. S. 1, 32, 9; PSI 151, 6; Wsd 18:14) *be in or at the middle* J 7:14 P66 et al. (Ps.-Callisth. 3, 26, 7 p. 127, 2 θέρους μεσάζοντος); s. μεσῶω.*

μεσημβρία, ας, ἡ (Aeschyl., Hdt.+; inscr., pap., LXX, Philo, Joseph.) *midday, noon*.

1. of time (Aeschyl., Hdt. et al.; PRyl. 27, 66; PGM 7, 157. So as a rule in LXX; Jos., Ant. 11, 155) Ac 22:6; GP 5:15. κατὰ μεσημβρίαν Ac 8:26 *about noon* (Philo, Somn. 1, 202; so EbNestle, StKr 65, 1892, 335-7; Wendt,

HHoltzmann, BWeiss, Schlatter, Hoennicke, Knopf, Steinmann, Beyer).

2. of place *the south* (Hdt. 1, 6; 142; 2, 8 al.; Ditt., Syll. 3 972, 96; 1112, 26; Da 8:4, 9; Philo; Jos., Bell. 5, 505; Sib. Or. 3, 26) as the position of the sun at midday κατὰ μεσημβρίαν Ac 8:26 *toward the south* (so Bl-D. §253, 5 app.; Preuschen, Zahn, Felten, Bauernfeind, Haenchen, Engl. transl. gener.—OHoltzmann is undecided betw. 1 and 2). M-M. B. 873; 996.*

μεσιτεύω 1 aor. ἐμεσίτευσα *mediate, act as surety* (Aristot.+; Ditt., Or. 437, 76 [I BC]; 79; BGU 906, 7; PRainer 1, 19; 206, 13; Philo) intr. (Jos., Ant. 7, 193; 16, 118 ‘act as mediator, peacemaker’) *guarantee* ὁρκῶ *by means of an oath* Hb 6:17. M-M.*

μεσίτης, ου, ὁ (since Polyb. 28, 17, 8; Ps.-Lucian, Amor. 47 θεὸν μεσίτην λαβόντες; pap.; Job 9:33; Philo; Jos., Ant. 4, 133; 16, 24. On this many-sided t.t. of Hellenistic legal language cf. LMitteis, Her. 30, 1895, 616ff; JBehm, D. Begriff Διαθήκη im NT 12, 77ff w. numerous exx.; s. lit. in JModrzejewski, Private Arbitration in Greco-Roman Egypt, Journ. of Juristic Papyrology 6, 1922, 247 n. 79) *mediator, arbitrator*, one who mediates betw. two parties to remove a disagreement or reach a common goal. Of Christ (Mithras as μεσίτης; Plut., Is. et Osir. 46) w. gen. of the pers. betw. whom he mediates μ. θεοῦ καὶ ἀνθρώπων *mediator between God and man* (cf. Test. Dan 6:2) 1 Ti 2:5; w. gen. of the thing that he mediates: κρείττονος Hb 8:6, καὶ νῆς 9:15, νέας διαθήκης 12:24 (s. διαθήκη. Ascension of Moses p. 15, end, Clemen [=Kl. T. 10], Moses calls himself τῆς διαθήκης μεσίτης). Of the law διαταγὰς δι’ ἀγγέλων ἐν χειρὶ μεσίτου *ordered through the angels, by the hand of a mediator* Gal 3:19 (Moses, as mediator betw. God and the people, called μεσίτης e.g. Philo, Mos. 2, 166, Somn. 1, 143). The sense of vs. 20, ὁ δὲ μ. ἐνὸς οὐκ ἔστιν *an intermediary does not exist for one party alone*, is disputed. It prob. means that the activity of an intermediary implies the existence of more than one party, and hence may be unsatisfactory because it must result in a compromise. The presence of an intermediary would prevent the εἰς θεός from attaining his purpose in the law without any impediment.—NKZ 39, 1928, 21-4; 549-52; 552f; HStegmann, BZ 22, 1934, 30-42; AOepke, TW IV, 602-29. M-M.*

μεσονύκτιον, ου, τό (subst. neut. of μεσονύκτιος [Pind. +]; as a noun Hippocr.+; Diod. S. 20, 48, 6; Charito 1, 9, 1; POxy. 1768, 6; LXX. The spelling μεσανύκτιον is not well attested [POxy. 1768, 6—III AD. Cf. Bl-D. §35, 2; Mlt.-H. 73]. On its formation s. Bl-D. §123, 1; Mlt.-H. 341; Phryn. p. 53 L.) *midnight* μεσονύκτιον acc. of time *at midnight* Mk 13:35 (Hippocr. VII p. 72 Littré; Ps 118:62.—PGM 13, 680 τὸ μεσονύκτιον). Also the gen. (which is read in the Hippocr.-pass. just quoted, by the edition of Kühn II p. 260; cf. Bl-D. §186, 2) μεσονυκτίου Lk 11:5. κατὰ τὸ μ. *about midnight* (Strabo 2, 5, 42) Ac 16:25. μέχρι μεσονυκτίου *until midnight* 20:7 (on the omission of the article s. Bl-D. §255, 3; Rob. 792). M-M.*

Μεσοποταμία, ας, ἡ (subst. fem. of μεσοποτάμιος, α, ον=‘located betw. rivers’. ἡ μεσοποταμία, sc. χώρα=‘the land betw. rivers’. [Polyb. 5, 44, 6; Strabo 11, 12, 2], esp. that betw. the Euphrates and Tigris) *Mesopotamia* (Diod. S. 2, 11, 2; 18, 6, 3; Appian, Syr. 48 §246; 53 §269; Arrian, Anab. 3, 7, 3; 7, 7, 3; Polyaeus, Exc. 9, 2; Ptolem., Apotel. 2, 3, 22; 28; Ditt., Or. 54, 18; LXX, Philo, Joseph.; Test. Judah 9:1; 10:1) Ac 2:9. In the narrative about Abraham (cf. Gen 24:10) 7:2.*

μέσος, η, ον (Hom.+; inser., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) *middle, in the middle*.

1. as adj. ὁ μέσος αὐτῶν ἀνὴρ *the man in their midst* Hs 9, 12, 7. μέσης νυκτός *at midnight* (3 Km 3:20.—Bl-D. §270, 2; Rob. 495; Lobeck, Phryn. p. 53; 54; 465) Mt 25:6. ἡμέρας μέσης *at midday* (Jos., Ant. 17, 155) Ac 26:13. ἐν μέσοις τοῖς ὄργανοις τοῦ διαβόλου *in the midst of the tools of the devil* 2 Cl 18:2 (cf. Gen 2:9 ἐν μέσῳ τῷ παραδείσῳ). εἰς μέσην τὴν οἰκοδομήν *into the middle of the building* Hs 9, 7, 5; cf. 9, 8, 2; 4; 6 (cf. Philo, Fuga 49 εἰς μέσον τὸν ποταμόν; Jos., Ant. 4, 80 εἰς μέσον τὸ πῦρ). ἐσταύρωσαν. . . μέσον τὸν Ἰησοῦν *they crucified Jesus between (them)* J 19:18. ἐσχίσθη τὸ καταπέτασμα μέσον *the curtain was torn in two* Lk 23:45 (cf. Artem. 4, 30 τὸ ἱμάτιον μέσον ἐρρωγέται). ἐλάκησεν μέσος Ac 1:18 (cf. Aristoph., Ran. 955). ἐκάθητο ὁ Πέτρος μέσος αὐτῶν *Peter was sitting among them* Lk 22:55 (cf. Jos., Ant. 9, 107). μέσος ὕμνων *stīkai* J 1:26 (Pla., Rep. 330B, Pol. 303A; Jos., Ant. 14, 23).

2. the subst. neut. τὸ μ. *the middle* (on the absence of the art. s. Bl-D. §264, 4; W-S. §19, 1a; cf. Rob. 792) ἀνὰ μέσον τινός (s. ἀνά 1) *among someth.* Mt 13:25. ἀνὰ μέσον τῶν ὁρίων *within or through the region* Mk 7:31. ἀνὰ μ. αὐτῶν *between them* GP 4:10; Hs 9, 2, 3; 9, 15, 2. διακρίναι ἀνὰ μ. τοῦ ἀδελφοῦ 1 Cor 6:5 (s. ἀνά 1b. Perh. μέσος prompted a shortening of the sentence tending to obscurity; cf. the Stoic expr. μέσα καθήκοντα=καθήκοντα ἃ ἐν μέσῳ ἐστὶ κατορθωμάτων κ. ἀμαρτημάτων: MPohlenz, D. Stoa II 19, 73f). τὸ ἀρνίον τὸ ἐν μ. τοῦ θρόνου *the lamb who is (seated) on the center of the throne* Rv 7:17.—διὰ μέσον αὐτῶν *through the midst of them* (X., An. 1, 4, 4; Aesop. Fab. 147 P.; Am 5:17; Jer 44:4; Jdth 11:19; 1 Macc 5:46) Lk 4:30; J 8:59 t.r. διὰ μέσον Σαμαρείας καὶ Γαλιλαίας Lk 17:11 prob. can only mean *through Samaria and Galilee*; this raises a practical difficulty, since we should expect to find the provinces mentioned in the opposite order. Perh. the text is damaged (s. Bl-D. §222; cf. Rob. 648; JBlinzler, AWikenhauser-Festschr. 1954, 46ff. If the v.l. διὰ μέσον

Σ. καὶ Γ. should be correct, we could compare Maximus Tyr. 28, 4a διὰ μέσον πίστεως κ. ἀπιστίας=throughout between). For the view that μέσον signifies the area betw. S. and G. s. the comm.—εἰς τὸ μέσον *into the middle or center* (X., Cyr. 3, 1, 6; Dio Chrys. 19[36], 24; 3 Km 6:8; Jos., Ant. 9, 149) Mk 3:3; Lk 4:35; 5:19; 6:8; J 20:19, 26 (ἔστη εἰς τὸ μέσον as Vi. Aesopi I c. 82); Hs 9, 8, 5; also *in the middle* 9, 6, 1. W. gen. (X., An. 1, 5; 14a; Jer 21:4; 48:7; Sb 6270, 13) εἰς τὸ μ. αὐτῶν *in the midst of them* 9, 11, 7. Without the art. (LXX; Jos., Vi. 334; Sib. Or. 3, 674) εἰς μ. τοῦ πεδίου *in the middle of the plain* s. 9, 2, 1 (εἰς μ.=‘in the middle’, as Ps.-Clem., Hom. 3, 30 p. 44,

21 Lag.). εἰς μ. τῶν ἀκανθῶν τιθέασιν B 7:11. ἀναστὰς εἰς μ. *he arose (and came) forward* Mk 14:60 (cf. Theocr. 22, 82 ἐς μέσον=into the middle; Himerius, Or. 63 [=Or. 17], 2 εἰς μέσον ἔρχεσθαι=come into the open; X., Cyr. 4, 1, 1 στὰς εἰς τὸ μ.).—ἐν τῷ μ. *among, before* (more closely defined by the context, or=in public [so Clearch., fgm. 45 οἶκοι καὶ μὴ ἐν τῷ μέσῳ; Appian, Liby. 15 §63]) Mt 14:6 (Dio Chrys. 30[79], 39 ὀρχεῖσθαι ἐν τῷ μέσῳ; Lucian, M. Peregr. 8) and *into the middle, before (them)* (Vi. Aesopi W c. 86 στὰς ἐν τῷ μέσῳ ἔφη) Ac 4:7. Without the art. (LXX) ἐν μέσῳ (on the spelling ἐμ μέσῳ, which occurs several times as v.l., cf. Bl-D. §19, 1 app.; Mlt.-H. 105) *abs. into the middle, before (someone)* (Appian, Hann. 16 §67, Liby. 14 §59; Jos., Ant. 7, 278) J 8:3; MPol 18:1 and *in the middle* (Pla., Rep. 558A; Herm. Wr. 4, 3; PLille recto, 5 [259 BC]) J 8:9. W. gen. of place (Aeneas Tact. 1529; 1532) τῆς θαλάσσης (En. 97, 7) *in the middle of the lake* Mk 6:47. τῆς πλατείας *through the middle of the street* Rv 22:2. ἐν μ. τῆς αὐλῆς *in the middle of the courtyard* Lk 22:55a; τοῦ τάφου GP 13:55. ἐν μ. αὐτῆς *within it* (the city of Jerusalem) Lk 21:21; cf. Dg 12:3; MPol 12:1; B 12:2(?). ἐν μ. τοῦ θρόνου καὶ τῶν τεσσάρων ζώων *on the center of the throne and among the four living creatures* Rv 5:6a (W. double gen. also *between*: Appian, Hann. 14 §60, Bell. Civ. 5, 23 §92; Arrian, Anab. 1, 20, 2; 3, 28, 8 al.; Lucian, Fugit. 10 ἐν μ. ἀλαζονείας κ. φιλοσοφίας). ἐν μέσῳ τ. θρόνου *around* (on every side of) *the throne* 4:6 (but *between* the throne and a more remote point: RRBrewer, JBL 71, '52, 227—31).—ἐν μέσῳ ἐκκλησίας Hb 2:12 (Ps 21:23). Cf. Ac 17:22. W. gen. pl. *in the midst of, among* in answer to the questions where and whither (Bl-D. §215, 3 app.) w. gen. of the pers. Mt 18:2, 20; Mk 9:36; Lk 2:46; 24:36; Ac 1:15; 2:22; 6:15 D; 27:21; Rv 5:6b; cf. 6:6. Of close personal relationship ἐν μέσῳ ὑμῶν *among you=in communion with you* Lk 22:27; 1 Th 2:7.—ἐν μ. λύκων *among wolves* Mt 10:16; Lk 10:3; 2 Cl 5:2.—W. gen. pl. of things (Alciph. 3, 24, 3) Lk 8:7; Rv 1:13; 2:1. ἐκ (τοῦ) μ. *from among* (X., An. 1, 5, 14b; oracular response in Diod. S. 9, 3, 2; LXX=מֵהֵרָדָּ: אֵרֵינַי טִי (or טִינָא) ἐκ (τοῦ) μέσου (τινῶν) Col 2:14; 1 Cor 5:2 (s. αἶρω 4). ἀρπάσαι αὐτὸν ἐκ μ. αὐτῶν Ac 23:10 (s. ἀρπάζω 2a). ἀφορίζειν τοὺς πονηροὺς ἐκ μ. τῶν δικαίων Mt 13:49 (s. ἀφορίζω 1). γίνεσθαι ἐκ μ. 2 Th 2:7 (s. γίνομαι I 4cβ). ἐξέρχεσθαι ἐκ μ. αὐτῶν *from among them* Ac 17:33; cf. 2 Cor 6:17 (cf. Is 52:11). κύριος λαμβάνει ἐαυτῷ ἔθνος ἐκ μ. ἐθνῶν 1 Cl 29:3 (cf. Dt 4:34). κατὰ μέσον (Jos., Bell. 5, 207; Sib. Or. 3, 802 κατὰ μέσον='in the middle' [of the day]) κατὰ μ. τῆς νυκτός *about midnight* Ac 16:25 D; 27:27.

3. The neut. μέσον serves as an *adv.* (e.g., Appian, Bell. Civ. 3, 43 §175 μ.=meanwhile)—a. ἦν μέσον ὥς *he was in the center of it* as MPol 15:2.

b. used w. gen. as (improper) *prep.* (Bl-D. §215, 3 app.; Rob. 644. Cf. Hdt. 7, 170; Polyb. 8, 25, 1; Epict. 2, 22, 10; LXX; Jos., Ant. 6, 65; Sib. Or. 3, 319) μ. τῆς θαλάσσης *in the middle of the lake* Mt 14:24 v.l.; μ. γενεᾶς σκολιᾶς *in the midst of a crooked generation* Phil 2:15 (cf. Maximus Tyr. 36, 5a ἐν μέσῳ τῷ σιδηρῷ τούτῳ γένει). M-M. B. 864.*

μεσότοιχον, ου, τό (the noun ὁ μεσότοιχος=dividing wall in Eratosthenes: Athen. 7, 14 p. 281D; inscr. fr. Argos: Bull. de corr. hell. 33, '09, 452 no. 22, 16.—But an inscr. fr. Didyma: ABA '11, 56 l. 13 ἐπὶ τοῦ μεσοτοιχοῦ and PAmh. 98, 9 μέρος μεσοτοιχῶν can just as well come fr. τὸ μεσότοιχον; this occurs in Vi. Aesopi W c. 75. Cf. Jos., Ant. 8, 71 ὁ μέσος τοῖχος) *dividing wall* τὸ μ. τοῦ φραγμοῦ *the barrier formed by the dividing wall* between us Eph 2:14. M-M.*

μεσουράνημα, ατος, τό (Posidon.: 87 fgm. 85 p. 273, 15 Jac.; Manetho; Plut.; Sext. Emp.; POxy. 235, 13 [I AD]) *lit.*, in astronomy the 'meridian' ('culmination'; μεσουρανεῖν means 'be at the zenith', of the sun [Aristot.; Plut.; schol. on Apollon. Rhod. 1, 450; PGM 4, 2992]) *zenith* ἐν μεσουρανῆματι *in midheaven* Rv 8:13; 14:6; 19:17. M-M.*

μεσῶω (Aeschyl., Hdt.+; LXX) *be in or at the middle* in gen. abs. (Thu. 6, 30, 1 θέρους μεσοῦντος; Ael. Aristid. 13 p. 274 D.: πολέμου μεσοῦντος; Ex 12:29; 34:22; 3 Macc 5:14; Philo, Spec. Leg. 1, 183 μεσοῦντος ἕαρος; Jos., Ant. 5, 190) τῆς ἑορτῆς μεσοῦσης *when the festival was half over* J 7:14 (v.l. μεσαζούσης; s. μεσάζω)*.

Μεσσίας, ου, ὁ Hellenized transliteration of מָשִׁיחַ, Aram. מָשִׁיחַ (s. Schürer II 4 613 w. lit.; Dalman, Gramm. 2 157,

3) *the Messiah=the Anointed One* (ThNöldeke, ZDMG 32, 1878, 403; W-S. §5, 26c p. 57 note 54) in our *lit.* only twice, and in J: in the mouth of a disciple J 1:41 and of the Samaritan woman 4:25, in both cases translated by Χριστός, q.v.*

μεστός, ἡ, ὄν (trag., X., Pla.+; inscr., pap., LXX, Joseph.) *full*.

1. *lit.*, w. gen. of the thing (X., An. 1, 4, 19; Alciph. 2, 11; Jos., Ant. 4, 93; PGrenf. I, 14, 9; POxy. 1070, 31f [III AD]) σκευὸς ὄξους μ. *full of vinegar* J 19:29a. *Likew.* of a sponge μ. τοῦ ὄξους vs. 29b. τὸ δίκτυον μ. ἰχθύων *megálon the net full of large fish* 21:11. As a symbol, of the tongue μ. ἰοῦ *full of poison* Js 3:8.

2. *fig. w. gen.*—a. of pers. *filled w. someth.* (Dio Chrys. 51[68], 4; Ael. Aristid. 46 p. 267 D.: ὕβρεων κ. κακῶν μ.; 47 p. 435 εὐλαβείας; PRainer 19, 15 μ. ψευδολογίας; POxy. 130, 6 μ. ἐλεημοσύνης; Pr 6:34; Jos., Ant. 16, 351) μ. ὑποκρίσεως καὶ ἀνομίας *full of hypocrisy and lawlessness* Mt 23:28. μ. φθόνου (Maximus Tyr. 35, 4e; Tetrastr. Iamb. 1, 31, 2 p. 276) Ro 1:29. μ. πολλῆς ἀνοίας καὶ πονηρίας 2 Cl 13:1 (Isocr. 5, 45 πολλῆς ἀνοίας μ.; Dio Chrys. 15[32], 15 μ. πονηρίας). μ. ἀγαθωσύνης Ro 15:14. μ. ἐλέους Js 3:17 (plus μεστή καρπῶν ἀγαθῶν P74). μ. ὁσίας βουλῆς 1 Cl 2:3.

b. of things (Epicurus in Diog. L. 10, 146 πάντα ταραχῆς μεστά; Menand., fgm. 452 μεστόν ἐστι τὸ ζῆν φροντίδων; Philo, Op. M. 2; 22 al.) ὀφθαλμοὶ μ. μοιχαλίδος (s. μοιχαλὶς 1) 2 Pt 2:14. The way of death is κατάρaxis μ. B 20:1; D 5:1. M-M. B 931.*

μεστόω pf. pass. ptc. μεμεστωμένος *fill w. gen.* of the thing (so mostly, e.g. 3 Macc 5:10) γλεύκους μεμεστωμένοι *full of new wine* Ac 2:13. **W. dat.** of the thing (3 Macc 5:1) λόγος μεμεστωμένος πράξει *speech filled with (=fulfilled in) action* D 2:5. **M-M.***

A. with genitive: *with*—I. of place *with, among, in company with someone* (Gen 42:5; Ep. Arist. 180) or *someth.* ἦν μετὰ τῶν θηρίων *he was among the wild animals* Mk 1:13 (Diog. L. 6, 92 μόσχοι μετὰ λύκων). ἦν συγκαθήμενος μ. τῶν ὑπηρετῶν *he sat down among the servants* 14:54. μετὰ ἀνόμων ἐλογίσθη *he was classed among the criminals* Mk 15:28; Lk 22:37. τὸ μέρος αὐτοῦ μ. τῶν ἀπίστων θήσει *he will assign him his lot among the faithless (unbelievers?)* Lk 12:46; cf. Mt 24:51. ζητεῖν τὸν ζῶντα μ. τῶν νεκρῶν *seek the living among the dead* Lk 24:5. μὴ γογγύζετε μετ’ ἀλλήλων *do not grumble among yourselves* J 6:43. εἰστήκει Ἰούδας μετ’ αὐτῶν 18:5. ἡ σκιὴ τ. θεοῦ μετὰ τ. ἀνθρώπων Rv 21:3a. μετὰ τῶν νεφελῶν *in the midst of the clouds* 1:7.

1. w. gen. of the pers. in company with whom someth. happens.

b. used **w. trans.** verbs ἀγειν τινὰ μ. ἑαυτοῦ *bring someone along* (cf. ἄγω 1b) 2 Ti 4:11. παραλαμβάνειν τινὰ μεθ' ἑαυτοῦ *take or bring someone along (as a companion)* (Gen 22:3) Mt 12:45; 18:16; Mk 14:33. ἔχειν τι μ. ἑαυτοῦ *have someth. with oneself*: bread 8:14; τινὰ *someone* (PGM 4, 1952): the lame Mt 15:30; the poor Mk 14:7; Mt 26:11; J 12:8; the bridegroom Mk 2:19b. **Pass.** συγκαταλεγῆσθαι μετὰ τ. ἑνδεκα ἀποστόλων *he was chosen (to serve) with the eleven apostles* Ac 1:26 (cf. Himerius, Or. 44 [=Or. 8], 3 μετὰ τῶν θεῶν ἀριθμούμενος=numbered with the gods).

β. **fig.**, of aid or help *be with someone, stand by, help someone* of God's help (Gen 21:20; 26:3; 28:20 **al.**; Jos., Ant. 15, 138) J 3:2; 8:29; 16:32; Ac 7:9 (**cf.** Gen 39:2, 21); 10:38; **cf.** Mt 1:23 (Is 8:8); Lk 1:28; Ro 15:33. Of God's hand (1 Ch 4:10) Lk 1:66; Ac 11:21. Of Christ: Mt 28:20; Ac 18:10.

δ. in contrast to εἶναι κατὰ τινος *be against someone* is εἶναι μ. τινος *be with someone, on someone's side*
Mt 12:30a; Lk 11:23a (AFridrichsen, ZNW 13, '12, 273-80).

3. The fact that the activity or experience took place in the company of others can also be made clear by the influence which two opposite parties exert upon each other or together, or, on the other hand, by which one party brings the other to adopt a corresponding, and therefore common attitude.

a. in hostile fashion; after verbs of fighting, quarreling, etc. to denote the **pers. w.** whom the strife is being carried on πολεμεῖν μ. τινος *carry on war with=against someone* (πρ ζρ ρ' 1 Km 17:33; 3 Km 12:24. But **s.** also **Dit., Or.**

201, 3 ἐπολέμησα μετὰ τῶν Βλεμύων; BGU 1035, 9; 11. Also in **Mod. Gk.** [AThumb, Hdb. der neugriech. Volkssprache 2 '10 §162, 1 note] Rv 2:16; 12:7; 13:4; 17:14 (Bl-D. §193, 4 **w. app.**; Rob. 610). Also πόλεμον ποιεῖν (Gen 14:2; 1 Ch 5:19) 11:7; 12:17; 13:7 (Da 7:21 **Theod.**); 19:19. ζητεῖν μ. τινος *deliberate or dispute w. someone* J 16:19; cf. 3:25. κρίνεσθαι *go to law w. someone* 1 Cor 6:6. κρίματα ἔχειν μ. τινος *have lawsuits w. someone vs.* 7.

b. in friendly, or at least not in hostile, fashion: εἰρηνεύειν (3 Km 22:45) Ro 12:18; cf. 2 Ti 2:22; Hb 12:14. εὐθηνίαν ἔχειν Hm 2:3. κοινωνίαν ἔχειν 1J 1:3a, 7. λαλεῖν μετὰ τινος (cf. Gen 31:24, 29; 1 Macc 7:15) Mk 6:50; J 4:27a, b. συλλαλεῖν μ. τινος Mt 17:3; Ac 25:12. συμβούλιον δίδοναι Mk 3:6. συνάγεσθαι Mt 28:12; J 18:2. συνᾶραι λόγον Mt 18:23; 25:19. ἐγένοντο φίλοι ὁ τε. Ἡρώδης καὶ ὁ Πιλάτος μετ' ἀλλήλων Lk 23:12. οἱ μοιχεύοντες μετ' αὐτῆς *those who commit adultery with her* Rv 2:22. πορνεύειν (cf. Ezk 16:34) 17:2; 18:3, 9. μολύνεσθαι 14:4.

4. of any other relation **betw.** persons, whether already existing or brought about in some manner εἶδον τὸ παιδίον μ. Μαρίας Mt 2:11. ἀνταποδοῦναι ὑμῖν ἄνεσιν μ. ἡμῶν 2 Th 1:7. ἐκδέχομαι αὐτὸν μ. τῶν ἀδελφῶν 1 Cor 16:11. Of delegations, composed of several units Mt 22:16; 2 Cor 8:18. συμφωνεῖν Mt 20:2.

5. of things ὧν τὸ αἷμα ἔμιξεν μ. τῶν θυσιῶν αὐτῶν Lk 13:1. **Pass.** πιεῖν οἶνον μ. χολῆς μεμιγμένον Mt 27:34.

6. to show a close connection **betw.** two nouns, upon the first of which the main emphasis lies (**Thu.** 7, 75, 3 λύπη μ. φόβου; **Pla.**, Rep. 9 p. 591B ἰσχύει τε καὶ κάλλος μετὰ ὑγιείας λαμβάνειν) ἀγάπη μ. πίστεως Eph 6:23. πίστις μ. σωφροσύνης 1 Ti 2:15. εὐσέβεια μ. αὐταρκείας 6:6. **Cf.** Eph 4:2b; Col 1:11; 1 Ti 1:14. φάρμακον μ. οἶνομέλιτος ITTr 6:2.

III. to denote the attendant circumstances of **someth.** that takes place.

1. of moods, emotions, wishes, feelings, excitement, states of mind or body (**Xenophon** Eph. p. 345, 2; 355, 7 H.; **PAmh.** 133, 11 μετὰ πολλῶν κόπων; **PLond.** 358, 8; **Dit., Syll.** 3 index IV p. 445f; **LXX** [Johannessohn 209ff] μ. αἰδοῦς *with modesty* 1 Ti 2:9. μ. αἰσχύνῃς *with shame* (**s. αἰσχύνῃ** 2) Lk 14:9. μ. εὐνοίας Eph 6:7. μ. εὐχαριστίας Phil 4:6; 1 Ti 4:3f; cf. Ac 24:3. μετὰ χαρᾶς (2 Macc 15:28; 3 Macc 5:21; 6:34 **al.**; **s. χαρά** 1) 1 Th 1:6; Hb 10:34; 13:17; cf. Phil 2:29. μ. φόβου καὶ τρόμου 2 Cor 7:15; Eph 6:5; Phil 2:12. μ. φόβου καὶ χαρᾶς Mt 28:8. μ. πραῦτητος καὶ φόβου 1 Pt 3:16. μ. παρρησίας (Lev 26:13; 1 Macc 4:18; **s. παρρησία** 3a) Ac 2:29; 4:29, 31; 28:31; Hb 4:16. μ. πεποιθήσεως 1 Cl 31:3. μ. σπουδῆς (3 Macc 5:24, 27) Mk 6:25; Lk 1:39. μ. ταπεινοφροσύνης Eph 4:2a; cf. Ac 20:19. μ. ὀργῆς (3 Macc 6:23) Mk 3:5. μ. δακρύων *in tears* (3 Macc 1:16; 4:2; 5:7; **s. δάκρυον**) Mk 9:24 **v.l.**; Hb 5:7; 12:17. μ. εἰρήνης (**s. εἰρήνη** 1b) Ac 15:33; Hb 11:31.

2. of other accompanying phenomena (**Antig. Car.** 148 μετὰ φλογὸς καίεσθαι) μ. διωγμῶν *though with persecutions* Mk 10:30. μ. ἐπιθέσεως τῶν χειρῶν 1 Ti 4:14. μ. νηστειῶν Ac 14:23. μ. θορύβου (**Jos., Ant.** 5, 216) 24:18. μ. παρακλήσεως 2 Cor 8:4. μ. παρατηρήσεως Lk 17:20. μ. ὕβρεως καὶ πολλῆς ζημίας Ac 27:10 (**s. ὕβρις** 3). μ. φαντασίας 25:23. μ. δυνάμεως καὶ δόξης Mt 24:30; Mk 13:26; Lk 21:27. μ. ἐξουσίας καὶ ἐπιτροπῆς Ac 26:12 (**Jos., Ant.** 20, 180) μετ' ἐξουσίας). μ. βραχίονος ὑψηλοῦ ἐξάγειν τινά (cf. **βραχίον**) Ac 13:17. μ. φωνῆς μεγάλης **w. a loud voice** Lk 17:15 (cf. **Ep. Arist.** 235; 281). μ. σάλπιγγος *with a trumpet call* Mt 24:31 (**Plut., De Mus.** 14=Mor. 1135F μετ' αὐλῶν=with the sound of flutes). σφραγίσαντες τ. λίθον μετὰ τ. κουστωδίας makes the stationing of the guard an accompaniment to the sealing of the stone Mt 27:66 (another possibility here is the instrumental use of μετὰ [Lycurgus the orator 124 μ. παραδειγμάτων διδάσκειν; **Suppl. Epigr. Gr.** VIII 246, 8 μετὰ κυνῶν—an instrument of torture—βασανίσαι; CWessely, Neue griech. Zauberpap. 1893, 234 γράφε μ. μέλανος; 2 Macc 6:16]; *secure the stone by means of a guard*; **s. σφραγίζω** 2a).

3. of concrete objects, which serve as equipment (**Appian**, Maced. 9 §4 μετὰ χρυσῶν στεφάνων; **POxy.** 123, 15; 19 μετὰ τῶν γλαυδῶν εἰσβῆναι; 1 Esdr 5:57; Jdth 15:13) μ. μαχαίρων καὶ ξύλων Mt 26:47; 55; Mk 14:43, 48; Lk 22:52. μ. φανῶν καὶ λαμπάδων καὶ ὄπλων (**Xenophon** Eph. p. 336, 20 μ. λαμπάδων) J 18:3.

B. with the accusative. In our **lit.** only in the **mng.** *after, behind*.

I. of place (**Hom.** +; **Polyb.**, not **LXX**) μ. τὸ δευτερον καταπέτασμα *behind the second curtain* Hb 9:3.

II. of time (**Hom.** +; **inscr., pap., LXX**)—**1.** with the time expressly given μ. πολὺν χρόνον (2 Macc 6:1.—μετ' οὐ πολὺν χρ.: **Hero Alex.** I p. 340, 6; **Dit., Syll.** 3 1169, 54; **Jos., Vi.** 407) Mt 25:19. μ. τοσοῦτον χρόνον (4 Macc 5:7) Hb 4:7. μ. χρόνον τινά (**Diod. S.** 9, 10, 2; **Witkowski** 26, 9 [III BC]; **Jos., Ant.** 8, 398) Hv 1, 1, 2f; **s.** 5, 2, 5; 9, 13, 8. μ. ἡμέρας ἕξ *after six days* Mt 17:1; Mk 9:2. μ. τρεῖς ἡμέρας (**Artem.** 4, 33 p. 224, 5; **Polyaenus** 6, 53; 8, 62; **Ep. Arist.** 301; **Jos., Ant.** 7, 280) Mt 27:63; Mk 8:31; 10:34; Lk 2:46; cf. Mt 26:2; Mk 14:1 (cf. **Caesar**, Bell. Gall. 4, 9, 1 post tertium diem=on the third day). μ. τινας ἡμέρας Ac 15:36; 24:24. μετ' οὐ πολλὰς ἡμέρας (**Artem.** 1, 78 p. 72, 30; **Jos., Vi.** 309) Lk 15:13. οὐ μ. πολλὰς ταύτας ἡμέρας *not long after these days=within a few days* Ac 1:5 (**Bl-D.** §226; 433, 3; **Rob.** 612; 1158; **Dssm.**, Ztschr. für vergleich. Sprachforschg. 45, '13, 60). **W. gen. foll.** μ. ἡμέρας εἴκοσι τῆς προτέρας ὁράσεως *twenty days after the former vision* Hv 4, 1, 1 (cf. **Biogr.** p. 31 μετὰ ξ' ἔτη τοῦ Ἰλιακοῦ πολέμου; Gen 16:3; **Test. Reub.** 1, 2). μ. τρεῖς μῆνας Ac 28:11. μ. τρία ἔτη Gal 1:18. ὁ μ. τετρακόσια καὶ τριάκοντα ἔτη γεγρονῶς νόμος 3:17.

2. **w.** designations that are general, but include the idea of time: μ. τὴν ἄφιξίν μου Ac 20:29. μ. τὸ πάσχα *after the Passover* 12:4. μ. τὴν μετοικεσίαν Βαβυλῶνος Mt 1:12.

3. **gener.** μ. τὴν θλίψιν *after the (time of) tribulation* Mk 13:24; cf. μ. τὴν θλίψιν τῶν ἡμερῶν ἐκείνων Mt 24:29. μ. τὴν ἐγερσιν 27:53. μ. τὴν ἀνάγνωσιν Ac 13:15. μ. τὸ βάπτισμα 10:37. μ. μίαν καὶ δευτέραν νοουθεσίαν Tit 3:10. μ. τὸ ψωμίον *after he had eaten the piece of bread* J 13:27.—Quite **gener.** μ. τοῦτο *after this, afterward* (Lucian, Hermot. 31; Gen 18:5; Lev 14:19; Ep. Arist. 258) J 2:12; 11:7, 11; 19:28; Hb 9:27; Rv 7:1. μ. ταῦτα *after this* (Aeneas Tact. 240; 350; Diod. S. 1, 7, 1; Ex 3:20; 11:8 and oft.) Mk 16:12; Lk 5:27; 10:1 and oft. μ. οὐ πολὺ (Dio Chrys. 56[73], 8; Lucian, Scyth. 1; Herodian 1, 9, 7; BGU 614, 14; Mitteis, Chrest. 96 II, 9; 1 Esdr 3:22; Jos., Ant. 12, 132) *not long afterward* Ac 27:14. μ. μικρὸν *a short while afterward* Mt 26:73; Mk 14:70. Also μ. βραχύ Lk 22:58 (cf. μετ' ὀλίγον: Lucian, Dial. Mort. 15, 3; PRyl. 77, 41; Wsd 15:8; Jdth 13:9; Jos., Ant. 12, 136).

4. **w. subst. aor. inf. foll.**—**a. w. acc.** (Dit., Syll.3 633, 105; 640, 13; 695, 78; 1233, 1; Sir 46:20; Jdth 16:25; Bar 1:9; 1 Macc 1:1, 9.—Bl-D. §406, 3; Rob. 979) μ. τὸ ἐγερωθῆναι με *after I am raised up* Mt 26:32; Mk 14:28. μ. τὸ παραδοθῆναι τὸν Ἰωάννην *after John was arrested* Mk 1:14.—Ac 1:3; 7:4; 10:41; 15:13; 19:21; 20:1; Hv 2, 1, 3; m 4, 1, 7; s 8, 2, 5.

b. without acc. (Aelian, V.H. 12, 1 p. 118, 27; Herodian 2, 9, 5; Dit., Syll.3 976, 39; UPZ 110, 193 [164 BC]; Sir 23:20; 32:18 v.l.; 1 Macc 1:20) μ. τὸ λαλῆσαι αὐτοῖς *after he had spoken to them* Mk 16:19.—Lk 12:5; 1 Cor 11:25; Hb 10:26.—**W. perf. inf.** 10:15. **M-M.**

μεταβαίνω (Hom.+; inscr., pap., LXX; Philo, Migr. Abr. 194; Jos., Ant. 3, 100al.) **fut.** μεταβήσομαι; 2 **aor.** μετέβην, **imper.** μετάβηθι (J 7:3) and μετάβα (Mt 17:20; cf. Bl-D. §95, 3; Mlt.-H. 209F); **pf.** μεταβέβηκα.

1. **lit.**—**a. go or pass over** (fr. one place to another).

a. of pers., w. indications of the place from which ἀπὸ τῶν ὁρίων αὐτῶν *from their district* Mt 8:34. ἐντεῦθεν J 7:3. ἐκεῖθεν Mt 11:1; 12:9; 15:29; Ac 18:7. ἐκ τοῦ κόσμου τούτου πρὸς τ. πατέρα J 13:1.

β. of things (Epict. 3, 19, 4 a stone; Jos., Bell. 2, 163) ἐρεῖτε τῷ ὄρει, μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται Mt 17:20.

b. specif. change one's place of residence, move (Diog. L. 5, 89 εἰς θεοὺς=go over or be removed to the gods; PTeht. 316, 20; 92; Jos., Bell. 6, 299) **w.** the goal given εἰς ἕτερον ἀγρίδιον MPol 6:1. **W.** the place fr. which and place to which given: ἐξ οἰκίας εἰς οἰκίαν *go from one house to another* Lk 10:7 (μ. ἐξ—εἰς as Jos., Ant. 11, 204).

2. **fig.** (Pla. et al.; Anth. Pal. 9, 378 κοιμῶ μεταβάς ἀλλαχόθι; Dit., Or. 458, 7 [c. 9 BC]; Jos., Vi. 149).

a. ἐκ τοῦ θανάτου εἰς τὴν ζωὴν *pass* (perh. 'move') *from death into life* (s. 1b) J 5:24; 1J 3:14 (Sb 6648, 3 vice versa of one deceased: τὸν μεταβάντα εἰς μυχὸν αἰώνων ἐν σκοτίᾳ διάγειν).

b. rhetor. t.t. pass on to another subject (Pla., Phaedr. 265C, Crat. 438A) ἐπὶ ἐτέραν γνῶσιν καὶ διδασχίν *pass on to a different kind of knowledge and teaching* B 18:1 (cf. 2 Macc 6:9). **M-M.***

μεταβάλλω 2 **aor. mid.** μετεβαλόμην (Hom.+; inscr., pap., LXX, Philo, Joseph.) in our **lit.** only **mid.**

1. **turn** εἰς τι *to someth.* (Jos., Ant. 5, 256; Test. Dan 4:3) εἰς νέαν ζύμην *to the new leaven* (=Christ) IMg 10:2 (cf. Ode of Solomon 11, 19).

2. **change one's mind** (Thu. et al.) **abs.** (Pla., Gorg. 481E μεταβαλόμενος λέγεις; X., Hell. 2, 3, 31; Inschr. v. Magn. 115, 20; 4 Macc 6:18; Philo, Mos. 1, 147; Jos., Bell. 1, 296) Ac 28:6. **M-M.***

μεταγράφω 1 **aor. mid.** μετεγρανάμην (Eur., Thu.+; inscr., pap., Ep. Arist.) in our **lit.** only **mid.**: *copy, transcribe* τι ἔκ τινος *someth. from someth.* (cf. the act. Philo, Spec. Leg. 4, 61) MPol 22:2; Epil Mosq 1; 4. βιβλίδιον *copy a little book* Hv 2, 1, 3; cf. 4.*

μετάγω 2 **aor.** μετήγαγον (X.+; inscr., pap., LXX, Ep. Arist.) *guide (in another direction)* (=‘lead to another place’: Polyb., Diod. S. et al.; POxy. 244, 3 [πρόβαπα]; 259, 19; 1 Esdr 1:43; 3 Km 8:48; 2 Ch 36:3).

1. **lit.**, the bodies of horses Js 3:3 (Philosophenspr. p. 486, 18 οἱ ἵπποι τοῖς χαλινοῖς μετὰγονται). **Pass.** of a ship μετὰγεται *is steered, guided* vs. 4. Of corpses *be brought (back)* Ac 7:16 D.

2. **fig.** (Plut., Mor. 225F; Ep. Arist. 227) τινὰ ἔκ τινος *force someone out of someth. i.e. remove someone from an office* 1 Cl 44:6. **M-M. and suppl.***

μεταδίδωμι 2 **aor. subj.** μεταδῶ, **imper.** μεταδότω, **inf.** μεταδοῦναι (Theognis, Hdt.+; inscr., pap., LXX, Ep. Arist., Philo; Jos., Ant. 4, 237; 6, 255; Test. 12 Patr.) *give (a part of), impart, share* τινί τι (Hdt. 9, 34; X., An. 4, 5, 5; Tob 7:10 BA; Ep. Arist. 43) *someth. to or with someone* (Bl-D. §169, 1; Rob. 510) ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν *in order that I might impart some spiritual gift to you* Ro 1:11. ὑμῖν τὸ εὐαγγέλιον τοῦ θεοῦ *share the gospel of God with you* 1 Th 2:8 (cf. Wsd 7:13 of the wise man's teaching). **W.** omission of the **acc.**, which is supplied fr. the context Lk 3:11; of alms-giving *to the needy* Eph 4:28; cf. Hv 3, 9, 2; 4. Without the **dat.**, which is to be supplied fr. the context B 1:5. **Abs.** ὁ μεταδίδους ἐν ἀπλότῃ *he who gives, (let him do it) with liberality, or in all sincerity, i.e., without grudging* Ro 12:8.—**S.** on εὐεργετέω. **M-M.***

μετάθεσις, θέσεως, ἡ (Thu.+; pap.; 2 Macc 11:24; Ep. Arist., Philo, Joseph.).

1. **removal** (Diod. S. 1, 23, 3) τῶν σαλευομένων Hb 12:27. Of the *taking up or translation* of Enoch (Philo, Praem. 17) 11:5.

2. **change, transformation** (Thu. 5, 29, 3 al.; PSI 546, 3; Ep. Arist. 160; Philo, Gig. 66; Jos., C. Ap. 1, 286) νόμου 7:12. **M-M.***

μεταίρω 1 **aor.** μετήρα (Demosth. 19, 174; Dit., Or. 573, 15; LXX; Jos., Ant. 1, 161) in our **lit.** (exclusively Mt) only **intr.** (Bl-D. §308; cf. Rob. 799) *go away* **w.** indication of the place from which ἀπὸ τῆς Γαλιλαίας Mt 19:1. ἐκεῖθεν

μετακαλέω 1 aor. mid. μετεκαλεσάμην; fut. μετακαλέσομαι (Thu. et al.; pap., LXX, Philo, Joseph.) in our lit. (exclusively Ac) only mid. *call to oneself, summon* (POxy. 33 verso II, 2 μετεκαλέσατο αὐτόν; 1252 recto, 26; Jos., Vi. 78) *τινά someone* (Jos., Ant. 2, 226) Ac 24:25. Ἰακώβ 7:14.—10:32. τ. πρεσβυτέρους τῆς ἐκκλησίας 20:17. M-M.*

μετακινέω (Hdt.+; inscr., LXX; Jos., C. Ap. 2, 184; Sib. Or. 3, 209) *shift, remove* mid. (cf. Hdt. 9, 51) fig. μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος *without shifting from the hope* Col 1:23. M-M.*

μετακόσμιος, ον (Diog. L. 10, 89; Plut.; Philo, Somn. 1, 184, Conf. Lingu. 134) *between or after the world (s); elsewh.* an Epicurean expr., denoting the space betw. heaven and earth (intermundia: Cicero, Nat. Deor. 1, 8, 18); here prob. *what is to come after this world* (in time) Dg 12:9 (text uncertain).*

μεταλαμβάνω impf. μετελάμβανον; 2 aor. μετέλαβον, inf. μεταλαβεῖν, ptc. μεταλαβών; pf. μετείληφα (Pind., Hdt.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) *receive one's share, share in or receive gener.*

1. w. gen. of the thing (so as a rule; cf. BI-D. §169, 1; Rob. 510; 519) καρπῶν *receive his share of the crops* 2 Ti 2:6 (Paroem. Gr.: Zenob. [II AD] 5, 71 ἔφη μὴ μεταλήψεσθαι τὸν δεσπότην τοῦ καρποῦ). τῶν ἐπιγγελεμένων δωρεῶν 1 Cl 35:4. τῆς τιμῆς Dg 3:5. εὐλογίας Hb 6:7. τῆς ἀγιότητος 12:10. μετείληφότες πράξεων *have a share in the (blessings of the) deeds* 1 Cl 19:2. τῆς ἐν Χριστῷ παιδείας 21:8. τοῦ ῥήματος τοῦ δικαίου Hb 3, 7, 6. τοῦ πνεύματος 2 Cl 14:3b, 4. τοσαύτης χρηστότητος *since we have shared in such great kindness* 15:5. τοῦ ἐλέους Ἰησοῦ *experience the mercy of Jesus* 16:2.—Esp. μ. τροφῆς (Jos., Bell. 2, 143; PRyl. 77, 19 τροφῶν μεταλαβεῖν) *take, eat food* Ac 2:46; 27:33f.

2. w. acc. of the thing (Eur., Pla.+; Diod. S. 5, 75, 1 τὴν εἰρήνην; PTebt. 79, 49; PAmh. 39, 6; Jos., Bell. 2, 1) τὸ αὐθεντικόν *receive the original* 2 Cl 14:3a. ζωὴν *receive life* 14:5. τὰ κτίσματα τοῦ θεοῦ *take possession of what God has created* Hb 3, 9, 2; καιρὸν μ. *have an opportunity=find time* (Polyb. 2, 16, 15; Diod. S. 19, 69, 2; Jos., Ant. 4, 10) Ac 24:25. M-M.*

μετάληψις (t.r. μετάληψις; on the μ cf. λαμβάνω, beg.) εως, ἡ (Pla.+; Dit., Or. 764, 15; POxy. 1200, 36; 1273, 39; Philo, Plant. 74) *sharing, taking, receiving* ἃ ὁ θεὸς ἔκτισεν εἰς μ. τοῖς πιστοῖς *which God created for the faithful to receive* 1 Ti 4:3. M-M.*

μεταλλάσσω 1 aor. μετήλλαξα (Hdt.+; inscr., pap., LXX; Berosus in Jos., C. Ap. 1, 136; Sib. Or. 7, 96) *exchange* τί ἐν τινὶ *for something*. τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει *the truth of God (=the true God) for a lie (=the false god; s. ψεῦδος)* Ro 1:25. Also τί εἰς τι (Diod. S. 4, 51, 5) τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν *exchange natural sex relations for those that are contrary to nature vs. 26* (the same connection between perversion in religion and in sex Test. Napht. 3:4 ἐνήλλαξε τάξιν φύσεως). M-M.*

μεταμέλομαι pass. dep.; impf. μετεμελόμην; 1 aor. pass. μετεμελήθην; 1 fut. pass. μεταμεληθήσομαι (Thu.+; Dit., Or. 458, 11; BGU 1040, 20; LXX) (feel) *regret, repent* (Simplicius in Epict. p. 107, 21 μεταμελομένων τῶν ἁμαρτανόντων) Mt 21:30, 32 (in these places it can also mean simply *change one's mind* as Polyb. 4, 50, 6); 27:3; 2 Cor 7:8a, b; Hb 7:21 (Ps 109:4.—Of God changing his mind also Jos., Ant. 6, 145). EFThompson, Μετανοέω and Μεταμέλει in Gk. Lit. until 100 AD, '08; Windisch, Exc. on 2 Cor 7:8; OMichel, TW IV 630-3. M-M.*

μεταμορφόω pf. pass. ptc. μεταμεμορφωμένος; 1 aor. pass. μετεμορφώθην (Diod. S. 4, 81, 5; Castor of Rhodes [50 BC]: 250 fgm. 17 Jac. εἰς ἕτερα μεταμορφοῦσθαι σώματα; Plut., Mor. 52D al.; Athen. 8 p. 334C; Aelian, V.H. 1, 1; Ps.-Lucian, Asin. 11; Herm. Wr. 16, 9; PGM 1, 117; 13, 70; Sym. Ps 33:1; Philo, Mos. 1, 57, Leg. ad Gai. 95) *transform, change in form* in our lit. only in pass.

1. of a transformation that is outwardly visible: of Jesus, who took on the form of his heavenly glory and *was transfigured* Mt 17:2; Mk 9:2 (cf. IQH 7, 24.—RHartstock, Visionsberichte in den syn. Evangelien: JKaftan-Festschr. '20, 130-44; AvHarnack, SAB '22, 62-80; E Lohmeyer, ZNW 21, '22, 185-215; UvWilamowitz, Red. u. Vorträge 4 II '26, 280-93; D. Verklärung Christi; JB Bernardin, The Transfiguration: JBL 52, '33, 181-9; JBlinzler, D. ntl. Berichte üb. d. Verklärg. Jesu '37; JHöller, D. Verkl. Jesu '37; EDabrowski, La transfiguration de Jésus '39; GHBoobyer, St. Mark and the Transfiguration Story '42; HRiesenfeld, Jésus transfiguré '47; HBaltensweiler, Die Verklärung Jesu '59; SHirsch on βαπτίζω 2a). Of the transformation of raw material into a statue Dg 2:3.

2. of a transformation invisible to the physical eye τὴν αὐτὴν εὐκὼνα μεταμορφοῦσθαι *be changed into the same form* 2 Cor 3:18 (on the acc. cf. BI-D. §159, 4 app.; Rob. 486; for the idea Rtztst., Mysterienrel. 3 262-5; cf. Seneca, Ep. 6, 1, esp. 94, 48). μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός *let yourselves be transformed by the renewing of your minds* Ro 12:2. M-M.*

μετανοέω fut. μετανοήσω; 1 aor. μετενόησα (Antipho +; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) *change one's mind* Hb 3, 7, 3; m 11:4 (cf. Diod. S. 15, 47, 3 μετενόησεν ὁ δῆμος; 17, 5, 1; Epict. 2, 22, 35; Appian, Hann. 35 §151, Mithrid. 58 §238; Stob., Ecl. II 113, 5ff W.; PSI 495, 9 [258 BC]; Jos., Vi. 110; 262), then *feel remorse, repent, be converted* (in religio-ethical sense: X., Hell. 1, 7, 19 οὐ μετανοήσαντες ὕστερον εὐρήσετε σφᾶς αὐτοὺς ἡμαρτηκότας τὰ μέγιστα ἐς θεοῦς τε καὶ ὑμᾶς αὐτοὺς; Plut., Camill. 29, 3, Ag. 19, 5, Galba 6, 4, Adulat. 36 p. 74C; M. Ant. 8, 2; 53; Ps.-Lucian, De Salt. 84 μετανοήσαι ἐφ' οἷς ἐποίησεν; Herm. Wr. 1, 28; Dit., Or. 751, 9 [II

BC] θεωρῶν οὖν ὑμᾶς μετανενοηκότας τε ἐπὶ τοῖς προημαρτημένοις, Syll.3 1268 II, 8 [III BC] ἁμαρτῶν μετανόει; PSI 495, 9 [258/7 BC]; BGU 747 I, 11; 1024 IV, 25; PTebt. 424, 5; Is 46:8; Jer 8:6; Sir 17:24; 48:15; oft. Test. 12 Patr. [s. index]; Philo [s. **μετάνοια**]; Jos., Ant. 7, 153; 320) ἐν σάκκῳ καὶ σποδῷ μ. *repent in sackcloth and ashes* Mt 11:21; Lk 10:13. As a prerequisite for attaining the Kgd. of God in the preaching of John the Baptist and Jesus Mt 3:2; 4:17; Mk 1:15. As the subject of the disciples' preaching 6:12; Ac 17:30; 26:20. Failure to repent leads to destruction Lk 13:3, 5; Mt 11:20. Repentance saves (cf. Philo, Spec. Leg. 1, 239 ὁ μετανοῶν σφύζεται; 253) 12:41; Lk 11:32; cf. 15:7, 10; 16:30. μ. εἰς τὸ κήρυγμά τινος *repent at or because of someone's preaching* Mt 12:41; Lk 11:32 (BI-D. §207, 1; Rob. 593; s. εἰς 6a). W. ἐπὶ τινι to denote the reason *repent of, because of someth.* (Charito 3, 3, 11; Ps.-Lucian, Salt. 84; M. Ant. 8, 2; 10; 53; Jo 2:13; Jon 3:10; 4:2; Am 7:3, 6; Prayer of Manasseh [=Ode 12] 7; Philo, Virt. 180; Jos., Ant. 7, 264; Test. Judah 15:4.—BI-D. §235, 2) ἐπὶ τῇ ἀκαθαρσίᾳ of their immorality 2 Cor 12:21. ἐπὶ τοῖς ἁμαρτήμασιν of their sins 1 Cl 7:7. ἐπὶ w. subst. inf. foll. MPol 7:2. Also διὰ τι Hv 3, 7, 2. Since in μ. the negative impulse of turning away is dominant, it is also used w. ἀπό τινος; *repent and turn away from someth.* ἀπὸ τῆς κακίας (Jer 8:6) Ac 8:22 (MWilcox, The Semitisms of Ac, '65, 102-5). ἀπὸ τῆς ἀνομίας 1 Cl 8:3 (quot. of unknown orig.). Also ἐκ τινος Rv 2:21b, 22; 9:20f; 16:11. W. ἐπιστρέφειν ἐπὶ τὸν θεόν Ac 26:20. μ. εἰς ἐνότητα θεοῦ *turn in repentance to the unity of God* (which precludes all disunity) IPHd 8:1b; cf. ISm 9:1. But μ. εἰς τὸ πάθος *repent concerning the suffering* (of Christ, which the Docetists deny) 5:3. W. inf. foll. Rv 16:9. W. ὅτι foll. *repent because or that* (Jos., Ant. 2, 315) Hm 10, 2, 3. W. adv. ἀδιστακτως s 8, 10, 3. βραδύτερον s 8, 7, 3; 8, 8, 3b. πυκνῶς m 11:4. ταχὺ Hs 8, 7, 5; 8, 8, 3a; 5b; 8, 10, 1; 9, 19, 2; 9, 21, 4; 9, 23, 2c. μ. ἐξ ὅλης (τῆς) καρδίας *repent w. the whole heart* 2 Cl 17:1; 19:1; Hv 1, 3, 2; 2, 2, 4; 3, 13, 4b; 4, 2, 5; m 5, 1, 7; 12, 6, 1; s 7:4; 8, 11, 3. μ. ἐξ εἰλικρινοῦς καρδίας *repent w. a sincere heart* 2 Cl 9:8.—The word is found further, and used abs. (Diod. S. 13, 53, 3; Epict., Ench. 34; Oenomaus [time of Hadrian] in Euseb., Pr. Ev. 5, 19, 1; Philo, Mos. 2, 167 al.; Jos., Ant. 2, 322) Lk 17:3f; Ac 2:38; 3:19; Rv 2:5a (Vi. Aesopi I c. 85 μετανόησον=take counsel with yourself), b, 16, 21; 3:3, 19; 2 Cl 8:1, 2, 3; 13:1; 15:1; 16:1; IPHd 3:2; 8:1a; ISm 4:1; Hv 1, 1, 9; 3, 3, 2; 3, 5, 5; 3, 13, 4a; 5:7; m 4, 1, 5; 7ff; 4, 2, 2; 4, 3, 6; 9:6; 10, 2, 4; 12, 3, 3; s 4:4; 6, 1, 3f; 6, 3, 6; 6, 5, 7; s 7:2; 4f; 8, 6, 1ff; 8, 7, 2f; 8, 8, 2; 5a; 8, 9, 2; 4; 8, 11, 1f; 9, 14, 1f; 9, 20, 4; 9, 22, 3f; 9, 23, 2; 5; 9, 26, 6; 8; D 10:6; 15:3; PK 3 p. 15, 11; 27.—S. also MPol 9:2; 11:1f, in the sense *repent from Christianity*.—Windisch, Exc. on 2 Cor 7:10 p. 233f; Norden, Agn. Th. 134ff; AHDirken, The NT Concept of Metanoia, Diss. Cath. Univ. of America, Washington, '32; FPShipham, ET 46, '35, 277-80; EKDieterich, D. Umkehr (Bekehrg. u. Busse) im AT u. im Judent. b. bes. Berücksichtigg. der ntl. Zeit '36; HPohlmann, D. Metanoia '38; OMichel, Ev. Theol. 5, '38, 403-14; BPoschmann, Paenitentia secunda '40, 1-205 (NT and Apost. Fathers); JBehm and EWürthwein, TW IV 972-1004. S. **μεταμέλομαι**, end. M-M. B. 1123.*

μετάνοια, ας, ἡ *a change of mind* (Thu. 3, 36, 4; Polyb. 4, 66, 7; Appian, Mithrid. 16 §57; Jos., C. Ap. 1, 274, Ant. 16, 125), *remorse* (as regret for shortcomings and errors: Batr. 69; Lycon the Peripatetic [III BC] in Diog. L. 5, 66; Polyb. 18, 33, 7; Stoic. III p. 147, l. 21f; Cebes 10, 4; 11, 1; Plut., Mor. 56A; 68F; 961D, Alex. 11, 4, Mar. 10, 4; 39, 3; Charito 1, 3, 7; Appian, Liby. 52 §225; 102 §482; 116 §553; M. Ant. 8, 10; Ps.-Lucian, Calumn. 5; Jos., Ant. 13, 314) in our lit. w. an expressly religious coloring (cf. Hierocles 14 p. 451; Sir 44:16; Wsd 12:10, 19; Prayer of Manasseh [=Ode 12] 8; Philo, Det. Pot. Ins. 96, Spec. Leg. 1, 58, Virt. 175ff [περὶ μετανόιας] al.; Ep. Arist. 188; Jos., Ant. 9, 176; Test. Reub. 2:1; Judah 19:2; Gad 5:7f; Sib. Or. 1, 129; 168) *repentance, turning about, conversion*; as a turning away μετάνοια ἀπὸ νεκρῶν ἔργων *turning away from dead works* Hb 6:1. Mostly of the positive side of repentance, as the beginning of a new relationship with God: ἡ εἰς θεοῦ μ. *repentance that leads to God* Ac 20:21. ἄξια τῆς μετανόιας ἔργα *deeds that are consistent with repentance* 26:20. Also καρπὸν ἄξιον τῆς μ. Mt 3:8; cf. Lk 3:8. βαπτίζειν εἰς μ. *baptize for repentance* Mt 3:11 (s. βαπτίζω 2a; also εἰς 6a). βάπτισμα μετανόιας Mk 1:4; Lk 3:3; cf. Ac 13:24; 19:4. χρεῖαν ἔχειν μετανόιας *need repentance or conversion* Lk 15:7. κηρύσσειν μ. εἰς ἄφεσιν ἁμαρτιῶν *preach repentance that leads to the forgiveness of sins* 24:47; cf. 1 Cl 7:6. ἔχειν καιρὸν μετανόιας *still have time for repentance* 2 Cl 8:2. τόπον μετανόιας διδόναι *give an opportunity for repentance* (Wsd 12:10) 1 Cl 7:5. μετανόιας τόπον εὐρίσκειν Hb 12:17. διδόναι τινι (τὴν) μ. (cf. Wsd 12:19; M. J. Brutus, Ep. 7) Ac 5:31; 11:18; 2 Ti 2:25; B 16:9; cf. Hv 4, 1, 3; s 8, 6, 2; 8, 11, 1. τιθέναι τινι μετάνοιαν *prescribe repentance for someone* Hm 4, 3, 4; cf. 5; καλεῖν τινα εἰς μ. Lk 5:32; Mt 9:13 t.r.; Mk 2:17 t.r. περὶ μετανόιας λαλεῖν 1 Cl 8:1. ἀκούσαντες ταύτην τὴν μετάνοιαν *when they heard of this repentance* Hs 8, 10, 3; παιδεύεσθαι εἰς μ. *be disciplined so as to repent* 1 Cl 57:1. εἰς μ. ἄγειν τινά (Ep. Arist. 188; Jos., Ant. 4, 144) Ro 2:4; ἀνακαινίζειν εἰς μ. Hb 6:6; χωρῆσαι εἰς μ. *come to repentance* 2 Pt 3:9. μετάνοιαν λαμβάνειν *receive repentance* (after denying Christ) Hs 9, 26, 6a. μετανόιας μετασχεῖν 1 Cl 8:5. μετάνοιαν ἔχειν *have the possibility of repentance* Hm 4, 3, 3; s 8, 8, 2. ἐστὶ τινι μετάνοιαν *have a possibility of repentance* Hv 2, 2, 5c; 3, 7, 5; s 8, 8, 5; 8, 9, 4a; 9, 19, 1; 9, 20, 4. τινι μετάνοιά ἐστι μία *have (only) one possibility of repentance* m 4, 1, 8; cf. 4, 3, 1. μ. κεῖται τινι *repentance is ready, available for someone* s 9, 19, 2f; 9, 22, 4; 9, 26, 6b. ἐπικεῖται τινι 8, 7, 2a. γίνεται τινι 9, 26, 5; εἰς μάτην ἐστὶν ἡ μ. *is in vain* s 6, 1, 3. ταχὴν ὀφείλει εἶναι *must follow quickly* 8, 9, 4b. ἡ μ. σύνεσις ἐστὶν μεγάλη *is great understanding* m 4, 2, 2. μ. καθάρᾳ m 12, 3, 2; cf. s 7:6. μ. ἁμαρτίας *rep. for sin* 2 Cl 16:4; cf. Hm 4, 3, 3. μ. ζωῆς *rep. that leads to life* s 6, 2, 3; cf. 8, 6, 6. ἐλπίς μετανόιας *hope of repentance or conversion* IEph 10:1; Hs 6, 2, 4; 8, 7, 2b; 8, 10, 2. W. πίστις and other Christian virtues 1 Cl 62:2. The ἄγγελος τῆς μ. appears in Hermas as a preacher of repentance: v 5:8; m 12, 4, 7; 12, 6, 1; s 9, 1, 1; 9, 14, 3; 9, 23, 5; 9, 24, 4; λυπεῖσθαι εἰς μ. *feel pain that leads to repentance* 2 Cor 7:9, λύπη μετάνοιαν ἐργάζεται (cf. Plut., Mor. 476F) vs. 10.—W. the Christian use of the word in mind Polycarp says ἀμετάθετος ἡμῖν ἡ ἀπὸ τῶν κρειττόνων ἐπὶ τὰ χεῖρω μετάνοια *for us 'repentance' from the better to the worse is impossible* MPol 11:1.—WHolladay, The Root Šûbh in the OT, '58. M-M.**

μεταξύ *adv.* (Hom.+; *inscr.*, *pap.*, LXX [Johannessohn 173f]; En., Philo, Joseph.).

1. used as *adv.*—**a.** of space (Hom.+) *between, in the middle* τὸ μεταξύ *what lies between* (Aeneas Tact. 1420; Dio Chrys. 18[35], 1) Dg 7:2 (cf. Philo, Det. Pot. Ins. 80 τὰ μ.).

b. of time—**a.** *between* (Pla., Rep. 5 p. 450C; Jos., Ant. 2, 169) ἐν τῷ μεταξύ *in the meanwhile* (X., Symp. 1, 14; BGU 1139, 8 [5 BC]; PTebt. 24, 42; 72, 190; PFlor. 36, 5; Jos., Ant. 14, 434; Test. Zeb. 2:7) J 4:31.

β. *afterward, thereupon* (Plut., Mor. 58B; 240A; Achilles Tat. 1, 13, 1; Mitteis, Chrest. 57, 11 [40/41 AD]; 64, 5; Jos., Ant. 10, 45) εἰς τὸ μεταξύ σάββατον *on the next sabbath* Ac 13:42. Cf. 23:24 v.l.; 1 Cl 44:2f. ὁ λαὸς ὁ μεταξύ *the people yet to come* B 13:5.

2. as improper *prep. w. gen.* (Hdt. et al.) *between, in the middle of*—**a.** of space (Polyb. 14, 1, 9; Aelian, V.H. 3, 1; En. 14, 11; 18, 3; Jos., Ant. 3, 147) μ. αὐτῆς [τ. λυχνίας] καὶ τ. τραπέζης μ. τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου *between the sanctuary and the altar* Mt 23:35; cf. Lk 11:51. μ. ἡμῶν καὶ ὑμῶν 16:26. μ. δύο στρατιωτῶν *between two soldiers* Ac 12:6. μ. θηρίων μ. θεοῦ (to be) *among the wild beasts (is to be) with God* ISm 4:2. **W.** a relative *folll.* μ. ὧν ἐλάλουν *between the words of my discourse* IPHld 7:1 (the text is uncertain; s. Hdb. ad loc.; Lake reads ὧν and *transl.* μ. with [you]).

b. of a reciprocal relation, a difference (PReinach 44, 16 [104 AD] τῆς συμφωνίας τῆς γενομένης μεταξύ αὐτοῦ κ. Ἰσιδώρας; POxy. 1117, 3 μ. ἡμῶν κ. ἀρχόντων) μ. σοῦ καὶ αὐτοῦ μόνου *between you and him alone* Mt 18:15. Witnesses μ. ὑμῶν καὶ ἡμῶν *betw. us and you* 1 Cl 63:3.—διακρίνειν μ. τινοῦ καὶ τινοῦ *make a distinction between* Ac 15:9. τοσαύτη τις διαφορά μ. τῶν τε ἀπίστων κ. τῶν ἐκλεκτῶν MPol 16:1. διαφορά πολλή μ. τῶν δύο ὁδῶν *a great difference between* D 1:1.—μεταξύ ἀλλήλων (PGenève 48, 11 μ. ἡμῶν ἀλλήλων) *among themselves, with one another* Ro 2:15. **M-M.***

μεταπαράδιδωμι (Vett. Val. 163, 25; Iambl., Vi. Pyth. 32, 226; *inscr.*, *pap.*; PGM 4, 501) in our *lit.* only *intr.* and only once *give place to, succeed, follow* ἀλλήλοις *one another* of the seasons 1 Cl 20:9.*

μεταπέμψω (Hdt.+; *inscr.*, *pap.*, LXX, Joseph.) in our *lit.* only *mid.* and *pass.*; 1 *aor. mid.* μετεπεμψάμην, *imper.* μεταπεμψαι; 1 *aor. pass. ptc.* μεταπεμφθείς; *send for, summon* τινά *someone* (Hippocr., Ep. 6; Appian, Iber. 10 §38; Gen 27:45; Num 23:7; Ep. Arist. 179; Jos., Vi. 69) Ac 10:5, 29b; 11:13; 20:1; 24:24, 26. **W.** *acc.* of the pers. and indication of the place to which: μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ *to summon you to his house* 10:22. αὐτὸν εἰς Ἱερουσαλήμ 25:3 (Jos., C. Ap. 1, 92τ. ἀδελφοὺς εἰς τὴν Αἴγυπτον). Without the *acc.* (easily supplied *fr.* the context) **w.** indication of the place from which ἀπὸ ἀνατολῆς μεταπεμψάμενος *since (God) has summoned (the bishop) from the east* IRO 2:2.—*Pass.* μεταπεμφθείς *when I was sent for* Ac 10:29a (Jos., Ant. 6, 164) ἦκεν μεταπεμφθείς. **M-M.***

μεταστρέφω 1 *aor.* μετέστρεψα; 2 *aor. pass.* μετεστράφην, *imper.* μεταστραφήτω; 2 *fut.* μεταστραφήσομαι (Hom.+; PGM 4, 2625; LXX) *change, alter, pervert* τί εἰς τι *someth. into someth.*, *oft.* its opposite (Ps 77:44; Sir 11:31 τὰ ἀγαθὰ εἰς κακά. Cf. Test. Ash. 1:8) sun into darkness Ac 2:20 (Jo 3:4). Laughter to grief Js 4:9 v.l. (cf. Am 8:10; 1 Macc 9:41). **W.** *acc.* of the thing μ. τὸ εὐαγγέλιον τοῦ Χριστοῦ *pervert the gospel of Christ* Gal 1:7. **M-M.***

μετασχηματίζω *fut.* μετασχηματίσω; 1 *aor.* μετεσχημάτισα *change the form of, transform, change* (Pla., Leg. 10 p. 903E; 906C; Aristot., De Caelo 3, 1 p. 298b, 31; Plut., Ages. 14, 2, Mor. 426E; 680A; Sext. Emp., Math. 10, 335; LXX; Philo, Aet. M. 79; Jos., Ant. 7, 257) μ. τὸ σῶμα τ. ταπεινώσεως ἡμῶν *change our lowly body* to be like the glorious body Phil 3:21 (cf. Philo, Leg. ad Gai. 80). *Mid.* *change or disguise oneself* (Jos., Ant. 8, 267) *abs.* 2 Cor 11:15. **W.** εἰς τι *into or as someth.* (Diod. S. 3, 57, 5 εἰς ἀθανάτους φύσεις; 4 Macc 9:22) ὁ σατανᾶς εἰς ἄγγελον φωτός *Satan disguises himself as an angel (fr. the kgdm.) of light vs. 14* (cf. Test. Reub. 5:6 the guardian angels μετεσχηματίζοντο εἰς ἄνδρα). Of the false apostles μετασχηματίζόμενοι εἰς ἀποστόλους Χριστοῦ *who disguise themselves as apostles vs. 13* (JHColson, JTS 17, '16, 379ff).—1 Cor 4:6 is more or less unique (on it **s.** σχηματίζειν and σχῆμα in Philostrat., Vi. Soph. 2, 17, 1; 2, 25, 1. In Ps.-Demetr., Eloc. 287; 292-4 σχηματίζειν means 'say *someth.* with the aid of a figure of speech'): ταῦτα μετεσχημάτισα εἰς ἑμαυτὸν κ. Ἀπόλλων *I have applied this to Apollos and myself=I have given this teaching of mine the form of an exposition concerning Apollos and myself.* **M-M.***

μετατίθημι 1 *aor.* μετέθηκα; 2 *aor. ptc.* μεταθείς; 1 *aor. pass.* μετετέθην (Hom.+; *inscr.*, *pap.*, LXX, Ep. Arist. 188; Philo, Joseph., Sib. Or. 4, 162) *change (the position of).*

1. *lit.* *convey to another place, put in another place, transfer* τὴν χεῖρα ἐπὶ τι *transfer your hand to someth.* B 13:5. **W.** *acc.* of the pers. and indication of the goal μεταθέντες αὐτὸν ἐπὶ τὴν καροῦχαν *they had him transferred to the carriage* MPol 8:2. *Pass.*: of corpses μετετέθησαν εἰς Συγχέμ *they were brought back to Shechem* Ac 7:16. **W.** indication of the place *fr.* which ἐκ τῶν βασάνων *be removed from (the place of) torment* Hv 3, 7, 6 (μετατίθημι ἐκ as a grave-*inscr. fr.* Amastris: Jahreshefte d. Oesterr. Arch. Inst. 28 Beibl. '33, col. 81f no. 39). Of Enoch *be taken up, translated* Hb 11:5a; 1 Cl 9:3 (cf. Sir 44:16; Wsd 4:10); the *act.* in the same sense and of the same person Hb 11:5b (Gen 5:24).

2. non-literally—**a.** *change, alter* (Hdt. 5, 68 al.; Jos., Ant. 15, 9) τί εἰς τι *someth. into someth.* (Esth 4:17s μετὰθες τὴν καρδίαν αὐτοῦ εἰς μῖσος) τὴν τοῦ θεοῦ ἡμῶν χάριτα εἰς ἀσέλγειαν *pervert the grace of our God*

to dissoluteness Jd 4. **Pass.** μετατιθεμένης τῆς ἱερωσύνης *when the priesthood is changed*, i.e. passed on to another Hb 7:12 Jos., **Ant.** 12, 387 of the transfer of the office of high priest to another person).

b. mid. *change one's mind, turn away, desert, turn apostate* (Polyb. 5, 111, 8; 24, 9, 6; Diod. S. 11, 4, 6; 2 Macc 7:24 ἀπό τ. πατρίων.—ὁ μεταθέμενος means a turncoat who leaves one philosoph. school for another one: Diog. L. 7, 166; Athen. 7 p. 281D) ἀπό τινος εἰς τι *from someth. to someth.* μ. ἀπὸ τοῦ καλέσαντος ὑμᾶς. . . εἰς ἕτερον εὐαγγέλιον *desert him who called you (and turn) to another gospel* Gal 1:6 (cf. Hierocles 7 p. 429: there is to be no yielding to μεταβαλλομένοις ἐκ τῆς περὶ φιλοσοφίαν σπουδῆς εἰς ἑτέραν τινὰ τοῦ βίου πρόθεσιν; Field, Notes 188). ἀπὸ τῶν χαλεπῶν ἐπὶ τὰ δίκαια *turn away from evil to good* MPol 11:1. **M-M.***

μετατρέπω 2 aor. **pass.** μετετρέπην, **imper.** μετατραπήτω (Hom.+; 4 Macc; Ep. Arist. 99; Philo) *turn around pass. be turned* (Quint. Smyrn. 11, 270) laughter into grief Js 4:9. **M-M.***

μεταφέρω 1 aor. **pass.** μετηνέχθην (trag., X., Pla.+; inscr., pap., LXX, Ep. Arist.) *carry away pass.* (Jos., **Ant.** 3, 103) of stones ἐκ τοῦ πύργου Hs 9, 6, 5; 9, 8, 1.*

μεταφυτεύω 1 aor. **pass.** **imper.** μεταφυτεύθητι (Theophr., H.Pl. 2, 6, 3; 4; Aq., Sym., Theod. Ps 91:14; Aq. also Ps 1:3) *transplant pass. be transplanted* Lk 17:6 D.*

μετέβη s. **μεταβαίνω**.

μετέπειτα **adv.** (Hom.+; Dit., Or. 177, 14; LXX, Ep. Arist.; Jos., **Ant.** 6, 66) *afterwards* Hb 12:17; Hv 2, 4, 2. **M-M.***

μετέχω 2 aor. μετέσχον, **inf.** μετασχεῖν; **pf.** μετέσχηκα (Pind., Hdt.+; inscr., pap., LXX, En., Ep. Arist., Philo; Jos., **C. Ap.** 1, 31; 51 al.; Sib. Or. 8, 56) *share, have a share, participate w. gen. of the thing in or of someth.* (Bl-D. §169, 1; Rob. 509) πάντων Dg 5:5. μετανοίας 1 Cl 8:5. φυλῆς ἑτέρας *belong to another tribe* Hb 7:13 (cf. Thu. 8, 86, 3). τῶν εὐεργεσιῶν *share in the benefits* Dg 8:11; θεοῦ μ. *share in God* IEph 4:2 (cf. Jos., **C. Ap.** 1, 232) θείας μ. φύσεως). τραπέζης κυρίου, δαιμονίων *share in, partake of the table of the Lord, of demons i.e. in the Lord's Supper and in idolatrous banquets* 1 Cor 10:21 (Philostrat., Vi. Soph. 2, 15, 1 μ. τοῦ ἱεροῦ.—μ. τραπέζης as Lucian, Cyn. 7; Philo, De Jos., 196). μετέσχευ τῶν αὐτῶν *he shared the same things (i.e. flesh and blood)* Hb 2:14.—Participation can also mean *eat, drink, enjoy, esp. w. foods*: ὁ μετέχων γάλακτος *whoever lives on milk* Hb 5:13. **Abs.** ἐπ' ἐλπίδι τοῦ μετέχειν (**sc.** τῶν καρπῶν) *in the hope of enjoying the crops* 1 Cor 9:10. εἰ ἐγὼ χάριτι μετέχω (**sc.** τῆς τροφῆς) *if I eat with thanks* 10:30. Also of rights: τῆς ὑμῶν ἐξουσίας μ. *enjoy authority over you* 1 Cor 9:12. Instead of the **gen.** μ. ἐκ τινος: ἐκ τοῦ ἐνὸς ἄρτου *share, eat one and the same loaf* 10:17 (s. Thieme 29f).—The poorly attested **rdg.** ἄνδρα μ. Lk 1:34 means *have a husband*.—HHanse, TW II 830f. **M-M.***

μετεωρίζομαι (Aristoph.+ in sense 'raise up'; pap., LXX, Philo, Joseph.) in our lit. only in one place, **pass.** and **fig.** μὴ μετεωρίζεσθε Lk 12:29. In the context this can hardly mean anything other than *do not be anxious, worried* (the verb has this meaning Polyb. 5, 70, 10; POxy. 1679, 16 μὴ μετεωρίζον, καλῶς διάγομεν='do not worry, we are getting along well'; Jos., **Ant.** 16, 135.—Likew. the **adj.** μετέωρος='hovering between hope and fear, restless, anxious': Thu. 2, 8, 1; Polyb. 3, 107, 6; BGU 417, 4; 6 [opp. ἀμέριμνος]). The alternate **transl.** *be overbearing, presumptuous*, though possible on purely linguistic grounds (Diod. S. 13, 80, 1; 13, 92, 2.—Simplicius in Epict. p. 32, 13 μετεωρισμός=pride), supported by the LXX, and favored by Vulg., Luther, Tyndale et al., can no longer be seriously considered.—AHarnack, Sprüche u. Reden Jesu '07, 10; KKöhler, StKr 86, '13, 456ff. **M-M.***

μετήρα s. **μεταίρω**.

μετοικεσία, **ας**, **ῆ** (Leonidas of Tarentum [III BC]: Anth. Pal. 7, 731, 6; Psellus p. 222, 5; LXX) *removal to another place of habitation, deportation* ἐπὶ τῆς μ. Βαβυλῶνος *at the time of the Babylonian captivity* Mt 1:11. μετὰ τὴν μ. Βαβυλῶνος vs. 12; ἕως τῆς μ. B. vs. 17; ἀπὸ τῆς μ. B. **ibid.** (of the Bab. exile 4 Km 24:16; 1 Ch 5:22; Ezk 12:11). **M-M.***

μετοικίζω Attic. **fut.** μετοικιῶ (Bl-D. §74, 1; cf. Mlt.-H. 218); 1 aor. μετόκισα (Aristoph.+; inscr., LXX, Ep. Arist., Philo, Joseph.) *remove to another place of habitation, resettle* τινὰ εἰς τι *someone to a certain place* (Dit., Or. 264, 7 μετόκισεν αὐτοὺς εἰς τὴν παλαιὰν πόλιν; 1 Ch 8:6; Ep. Arist. 4; Jos., **C. Ap.** 1, 132) αὐτὸν εἰς τὴν γῆν ταύτην *he removed him to this country* Ac 7:4. Of forcible deportation μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος *I will deport you beyond Babylon* vs. 43 (Am 5:27). **M-M.***

μετοπωρινός, **όν** (Hes., Thu.+; Philostrat., Vi. Apoll. 5, 6 p. 168, 24; Philo) *autumnal* καιροὶ μ. *the autumn* 1 Cl 20:9.*

μετοχή, **ῆς**, **ῆ** (Hdt.+; pap.; Ps 121:3; PsSol 14:6; Philo, Leg. All. 1, 22) *sharing, participation* (BGU 1123, 11 [I BC]; PLond. 941, 8 al.) τίς μ. δικαιοσύνη καὶ ἀνομία; *what have righteousness and lawlessness in common?* 2 Cor 6:14 (there is a purely formal parallel to 2 Cor 6:14-16 in Himerius, Or. [Ecl.] 3, 6 ποῦ δὲ συμβαίνει κ. μίγνυται ἡδονὴ πόνοις, καρτηρία τρυφῇ ἀκαδημία καὶ πόρνοι, φιλοσοφία καὶ πότος, σωφρονούντων βίος καὶ ἀκόλαστα μεράκια;). **M-M.***

μέτοχος, ον (Eur., Hdt.+; pap., LXX)—1. *sharing or participating in w. gen. of the pers. or thing* (Hdt. 3, 52; Pr 29:10; Ep. Arist. 207; Sib. Or. 12, 174) κλήσεως ἐπουρανίου *sharing in a heavenly calling* Hb 3:1. In the Lord's discipline 12:8. In the Holy Spirit 6:4. In the promises 1 Cl 34:7. *Share in prayer* IEph 11:2. μ. εἰ τῆς ἁμαρτίας αὐτοῦ *you share in his sin* Hm 4, 1, 9.—μ. τοῦ Χριστοῦ *sharing in Christ* (cf. Epigr. Gr. 654, 5 πρόσθεν μὲν θνητῇ, νῦν δὲ θεῶν μέτοχος) Hb 3:14. But *perh.* this *pass.* belongs under 2.

2. *subst.* ὁ μ. *partner, companion* (Ps.-Demosth. 61, 31; PPetr. III 37a II, 7 [259 BC]; BGU 1123, 4 al.; pap.; En. 104, 6; Test. Benj. 2:5) Lk 5:7; Hb 1:9 (Ps 44:8). M-M.*

μετρέω 1 *aor.* ἐμέτρησα; 1 *fut. pass.* μετρηθήσομαι (Hom.+; inscr., pap., LXX, Philo; Jos., Ant. 2, 124) *measure*.

1. *take the dimensions of, measure*—a. *lit., w. acc.* of the thing: τὸν ναὸν *measure the temple* Rv 11:1 (PKetter, Past. Bonus 52, 41, 93-9). τὴν πόλιν *measure the city* 21:15. αὐλήν 11:2. τὸν οὐρανὸν B 16:2 (Is 40:12). W. the measuring-instrument given in the *dat.* (Ex 16:18) τῷ καλάμῳ *measure with the rod* Rv 21:16; cf. 11:1. The measure arrived at is expressed by the *gen.* of quality ἐμέτρησεν τὸ τεῖχος ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν *he measured the wall (and it was) 144 cubits* Rv 21:17; also by ἐπὶ and the *gen.* vs. 16, where a v.l. has ἐπὶ and *acc.* (on the latter cf. Da 3:47).

b. *fig.* αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες *they measure themselves by one another* 2 Cor 10:12. ἐμαυτὸν μετρῶ *I keep myself within bounds* ITr 4:1 (Sotades Mar. [III BC] 10, 8 Diehl ἡ σωφροσύνη πάρεστιν, ἂν μετρῆς σεαυτόν).

2. *give out, deal out, apportion* τινὶ τι *someh. to someone* (Eur.; Ps.-Demosth. 46, 20; PPetr. III 89, 2; PTebt. 459, 4 [5 BC] ὁ ἂν περισσὸν γένηται μέτρησον αὐτοῖς) in the proverbial *expr.* ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν *the measure you give will be the measure you get* Mk 4:24; Mt 7:2. *Likew.*, except without ἐν, Lk 6:38 v.l. (Maximus Tyr. 27, 7b has a play on words μετρεῖ—μετρεῖται.—Philo, Rer. Div. Her. 229 μέτροις μεμέτρηται.—The *pass.* = 'receive as one's portion': Jos., Bell. 3, 185).—1 Cl 13:2 the saying reads ὃ μέτρῳ μετρεῖτε, ἐν αὐτῷ μετρηθήσεται ὑμῖν. The text of Lk 6:38 has ὃ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν, which is repeated word for word in Pol 2:3.—KDeissner, TW IV 635-8: μετρέω and related words. M-M. B. 877f.*

μετρητής, οὗ, ὁ *measure*, a liquid measure *orig. fr.* Attica (Demosth. 42, 20; Aristot. H.A. 8, 9; Polyb. 2, 15, 1; inscr. [fr. IV BC]; pap., LXX; Ep. Arist. 76; loanw. in rabb.), similar in content to the Hebr. שֵׁה, containing 72 sextarii (Jos., Ant. 8, 57) or pints=39.39 liters, or about nine gallons (cf. FHultsch, Griech. u. röm. Metrologie 2 1882, 101f; 108f; 703). As a measure for wine (Dit., Syll. 3 672, 54 [162-0 BC], Or. 266, 4; Gk. Pap. fr. Gurob [721] 8, 14; 1 Esdr 8:20; Bel 3 Theod.) J 2:6. M-M.*

μετριοπαθέω (Sext. Emp., Pyrrh. Hyp. 3, 235; 236; Dositheus 71, 11; Philo, Abr. 257; Jos., Ant. 12, 128. μετριοπαθής and μετριοπάθεια are more common) *moderate one's feelings, deal gently w. dat. of the pers.: τοῖς ἀγνοοῦσιν deal gently with the sinners* (ἀγνοέω 4) Hb 5:2. M-M.*

μέτριος, ἰα, ἰον (Hes., Thu.+; Dit., Syll. 3 783, 53; POxy. 120, 7; 1117, 19; Sir 31:20; Philo; Jos., Bell. 1, 552, Vi. 22; 122) *moderate* μέτρια νοεῖν *be moderate, practice self-restraint* 1 Cl 1:3 (μέτρια φρονεῖν in the same sense: Dioid. S. 23, 15, 4; 8).*

μετρίως *adv.* (Eur., Hdt.+; Plut., Tit. Flam. 9, 5 οὐ μ.; UPZ 71, 5 [152 BC]; PRyl 150, 9 ὕβρισεν οὐ μετρίως; PGiess. 17, 5 οὐ μ.; Sb 4323, 2 οὐ μ.; 2 Macc 15:38; Ep. Arist. 197) *moderately, somewhat* οὐ μ. *greatly* (Diod. S. 18, 45, 4; 20, 83, 2; Plut., Mor. 838F; Procop. Soph., Ep. 5; Philo; Jos., Ant. 15, 194; 276; s. above) Ac 20:12. M-M.*

μέτρον, ου, τό (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo; Jos., C. Ap. 2, 216; Test. 12 Patr.; Sib. Or. 3, 237) *measure*.

1. as an instrument for measuring—a. of measures of capacity ἐν μέτρῳ μετρεῖν Mt 7:2; Mk 4:24; 1 Cl 13:2b. μέτρῳ μετρεῖν (Maximus Tyr. 32, 9c; 35, 2i) Lk 6:38b; 1 Cl 13:2a; Pol 2:3. W. heaping up of attributes μ. καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυνόμενον *good measure, pressed down, shaken together, running over* Lk 6:38a. Symbolically πληροῦν τὸ μ. *tinós fill up a measure* that someone else has partly filled Mt 23:32.

b. of linear measure Rv 21:15. μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου *a human measure, used also by angels* vs. 17.

2. *measure* as the result of measuring, *quantity, number*

a. *lit.* τὰ μ. τῶν τῆς ἡμέρας δρόμων φυλάσσειν *keep the measure of its daily courses* Dg 7:2.

b. *fig.* (Maximus Tyr. 40, 3c ὑγείας μ.; Alex. Aphr., Quaest. 3, 12 II 2 p. 102, 2 μ. τῆς ἀληθείας) ὥς ὁ θεὸς ἐμέρισεν μέτρον πίστεως *as God has apportioned the measure of faith* Ro 12:3 (CEBCranfield, NTS 8, '62, 345-51: Christ is the measure of faith). ἐνὶ ἐκάστῳ ἐδόθη ἡ χάρις κατὰ τὸ μ. τῆς δωρεᾶς τοῦ Χριστοῦ *grace was given to each one according to the measure (of it) that Christ gave* Eph 4:7. κατὰ τὸ μ. τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρον *according to the measure of the limit (=within the limits) which God has apportioned us (as a measure)* (cf. Bl-D. §294, 5 app.; Rob. 719) 2 Cor 10:13. κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους *according to the power that corresponds to the measure of each individual part* Eph 4:16 (ἐν μ. as Synes., Ep. 12 p. 171C). καταντᾶν εὖς μ. ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ *attain to the measure of mature age (or stature of the fulness) of Christ* vs. 13 (s. ἡλικία 1ca and cf. μ. ἡλικίας Plut., Mor. 113D; μ. ἡβης Il. 11, 225; Od. 11, 317).—οὐκ ἐκ μέτρου J 3:34, an *expr.* not found *elsewh.* in the Gk. language, must mean in its

context *not from a measure, without measure* (the **opp.** is ἐν μέτρῳ Ezk 4:11, 16; Jdth 7:21). **M-M.***

μέτωπον, ου, τό (**Hom.+; inscr., pap., LXX; Jos., Ant. 6, 189; 15, 399**) *forehead* Lk 23:48 D. Of a maiden: veiled ἕως τοῦ μ. **Hv 4, 2, 1.** As the place marked w. a sign of some kind (cf. BStade, D. Kainszeichen: **ZAW 14, 1894, 250ff; PsSol 15:9; Diphilus Com. [IV BC], fgm. 66, 8 K.; Herodas 5, 79; Lucian, Pisc. 46; Porphyr., Vi. Pyth. 15; of a branded slave, Martial 3, 21** Rv 7:3; 9:4; 13:16; 14:1, 9; 17:5; 20:4; 22:4 (**Dit., Syll.3 1168, 48; 54 [letters]; PLille 29 II, 36; Ezk 9:4 al.**).—CSchneider, **TW IV 638-40. M-M. B. 218.***

μέχρι even before vowels as in Attic Lk 16:16; Job 32:12. In three places in the NT (Mk 13:30 and Gal 4:19 μέχρις οὗ, Hb 12:4 μέχρις αἵματος) as well as **Hv 4, 1, 9 (μέχρις ὅτε), s 9, 11, 1 (μέχρις ὀψέ)** the form used before vowels is μέχρις (**Vett. Val. 357, 19; IG XII 5, 647; Dit., Syll.3 888, 150 [before a conson.]; 958, 16; 1109, 41; pap. [Mayser p. 244]. On the LXX cf. Thackeray p. 136.—BI-D. §21; Mlt.-H. 113; 331) until.**

1. **prep. w. gen. foll.** (**Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.; Sib. Or. 3, 568**).

a. of space *as far as* μ. τοῦ οὐρανοῦ **GP 10:40. μ. τῆς Ἀσίας Ac 20:4 D. ἀπὸ Ἱερουσαλῆ. . . μ. τοῦ Ἰλλυρικοῦ Ro 15:19 (ἀπὸ—μ. as Dit., Syll.3 973, 6f).** μ. τῶν ἔσω φλεβῶν **MPol 2:2 (Jos., Bell. 6, 304 μ. ὀστέων).**

b. of time μ. (τῆς) νῦν **IMg 8:1; Papias 3 (Chio, Ep. 16, 4; Longus 4, 16, 2; Xenophon Eph. 1, 4, 1; Jos., Ant. 7, 386; 17, 114; cf. μ. τοῦ νῦν X., Cyr. 7, 3, 15; PTebt. 50, 26 [112/11 BC]; BGU 256, 9).** μ. ὀψέ **Hs 9, 11, 1. μέχρι τίνος; how long? (Alciph. 4, 17, 2; Achilles Tat. 2, 5, 1) v 3, 10, 9. μ. τῆς σήμερον until today (Jos., Ant. 9, 28) Mt 11:23; cf. 28:15; Hv 2, 2, 4. μ. μεσονυκτίου until midnight Ac 20:7. μ. Ἰωάννου until (the time of) John Lk 16:16. μ. τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ 1 Ti 6:14. μ. καιροῦ διορθώσεως Hb 9:10. μ. τοῦ θερισμοῦ (v.l. ἕως, ἄχρι) until harvest time Mt 13:30. μ. τέλους Hb 3:6, 14.—ἀπὸ. . . μ. (POxy. 1647, 20 ἀπὸ ἀνατολῆς ἡλίου μέχρι δύσεως; Ep. Arist. 298): ἀπὸ τετάρτης ἡμέρας μ. ταύτης τῆς ὥρας from the fourth day to this hour Ac 10:30. ἀπὸ Ἀδάμ μ. Μωϋσέως Ro 5:14.**

c. of degree, measure (**Appian, Bell. Civ. 3, 69 §284 μ. τοῦ τέλους=to the end; Jos., Ant. 11, 81 μ. θρήνων**) *κακοπαθεῖν μ. δεσμῶν suffer even to the point of being imprisoned* 2 Ti 2:9. μ. αἵματος ἀντικαταστήναι *resist to the point of shedding one's blood* in being wounded or killed Hb 12:4 (μ. αἵμ. as Herodian 2, 6, 14). μ. θανάτου διωχθῆναι καὶ μ. δουλείας ἐλθεῖν **1 Cl 4:9 (cf. 2 Macc 13:14; Jos., Bell. 2, 141).** Of Christ ὑπήκοος μ. θανάτου *obedient unto death* Phil 2:8. Of Epaphroditus διὰ τὸ ἔργον Χριστοῦ μ. θανάτου ἡγγισεν **vs. 30 (μέχρι θανάτου to denote degree: Diod. S. 15, 27, 2; Cebes 26, 3; Appian, Bell. Civ. 2, 113 §471; 3, 77 §314; 3, 90 §372; 4, 135 §570 al.; Polyaeus 7, 30; 8, 49; schol. on Apollon. Rhod. 3, 427-31a; 2 Macc 13:14).**

2. as a conjunction *until* (**BI-D. §383, 2 w. app.; Rob. 975**) μ. καταντήσωμεν **Eph 4:13 (cf. Hdt. 4, 119, 4; Dit., Syll.3 976, 71 μέχρι ποιήσωσιν; PKairo ed. Preisigke [11] 48, 7 μέχρι τὸ πλοιαρίδιον εὐρῶμεν; Sib. Or. 3, 570. On the omission of ἂν cf. Mlt. 168f; L Rydbeck, Fachprosa, '67, 144-53).** μ. οὐ **w. subjunctive (Herodas 2, 43; POxy. 293, 7 [27 AD] μέχρι οὐ ἀποστείλῃς; Da 11:36 Theod.; Ep. Arist. 298) Mk 13:30 (μ. ὅτου B); Gal 4:19. μ. ὅτε (ὅτου κς) Hv 4, 1, 9 (cf. BI-D. §455, 3). M-M.****

μή (**Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr., Sib. Or.**) negative particle, *not*. 'μή is the negative of will, wish, doubt. If οὐ denies the fact, μή denies the idea' (**Rob. 1167**). For the Koine of the NT the usage is simplified to such a degree that οὐ is generally the **neg.** used **w.** the indicative, and μή is used **w.** the other moods (**BI-D. §426; Rob. 1167**).

A. as a negative particle—I. negating clauses—1. in conditional clauses after εἰάν Mt 5:20; 6:15; 10:13; 12:29; 18:3, 16, 35; 26:42; Mk 3:27; 7:3f; 10:30; 12:19; Lk 13:3, 5; J 3:2f, 5, 27 al. After ὅς ἂν (=εἰάν) Mt 10:14; 11:6; 19:9; Mk 6:11; 10:15; 11:23; Lk 8:18; 18:17. After ὅσοι ἂν Lk 9:5; Rv 13:15. After ὅστις ἂν Ac 3:23. After εἰ in a contrary to fact condition (**BI-D. §428, 2; Rob. 1169**) Mt 24:22; Mk 13:20; J 9:33; 15:22, 24; 18:30; 19:11; Ac 26:32; Ro 7:7. εἰ μή *if not, except (that)*, εἰ δὲ μήγε *otherwise* with verb and elliptically (**BI-D. §428, 3; 439, 1; Rob. 1024f**) Mt 5:13; 6:1; 9:17; 11:27; 12:4, 24 and very oft. (**GHarder, 1 Cor 7:17; ThLZ 79, '54, 367-72**).

2. in purpose clauses ἵνα μή *in order that not* Mt 5:29f; 7:1; 17:27; Mk 3:9; 4:12; Lk 8:10, 12; 16:28; J 3:20; 7:23; Ac 2:25 (Ps 15:8); 4:17; 24:4; Ro 11:25; 15:20 al. ὅπως μή *in order that not* Mt 6:18; Lk 16:26; Ac 20:16; 1 Cor 1:29. On the **inf. w. neg.** as periphrasis for purpose clauses **s. below.**

3. in result clauses ὥστε μή **w. inf. foll. (cf. PHib. 66, 5) so that not** Mt 8:28; Mk 3:20; 1 Cor 1:7; 2 Cor 3:7; 1 Th 1:8; **w. imper. foll. 1 Cor 4:5.**

4. in **interrog.** clauses **w.** an element of doubt: δῶμεν ἢ μή δῶμεν; *should we pay (them) or should we not?* Mk 12:14.

5. in a few relative clauses (**BI-D. §428, 4; Mlt. 171; 239f**) διδάσκοντες ἃ μή δεῖ Tit 1:11 (cf. **Lucian, Dial. Deor. 13, 1; PGM 4, 2653 ὁ μὴ θέμις γενέσθαι; PRain. 19, 17; 2 Macc 12:14; Sir 13:24**). The literary language is the source of ὃ μὴ πάρεστιν ταῦτα τυφλός ἐστιν 2 Pt 1:9, where the **relat.** clause has a hypothetical sense. ὅσα μὴ θέλετε Ac 15:29 D. **Cf. Col 2:18 v.l. On ὁ μὴ ὁμολογεῖ (v.l. ὁ λύει) 1J 4:3 s. ARahlfs, ThLZ 40, '15, 525.**

6. in a causal clause contrary to the rule, which calls for οὐ: ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα J 3:18 (cf. **Epict. 4, 4, 8; Jos., C. Ap. 1, 217 διήμαρτον, ὅτι μὴ ταῖς ἱεραῖς ἡμῶν βίβλοις ἐνέτυχον; Ps.-Clem., Hom. 8, 4, 11, 8, 32; Dio Chrys. 31, 94; 110.—BI-D. §428, 5; Mlt. 171; 239; Mlt.-Turner 284; Rahlfs, loc. cit.**).

II. used with various moods—1. **w. the inf. (BI-D. §399, 3; 400, 4; 5; Mlt.-Turner 285f—**a. after verbs expressing a negative concept, **usu.** omitted in translation ἀντιλέγοντες ἀνάστασιν μὴ εἶναι Lk 20:27 (v.l. λέγοντες). ἀπαρνεῖσθαι 22:34. παραιτεῖσθαι Hb 12:19. ἐγκόπτειν τινά Gal 5:7. προσέχειν Mt 6:1. οὐ δύναμαι μὴ *I can do nothing else than* Ac 4:20.

b. **gener.**, after verbs of saying, reporting, ordering, judging, etc.

α. in declarative clauses: after ἀποκρίνεσθαι Lk 20:7. λέγειν Mt 22:23; Mk 12:18; Lk 20:27 v.1.; Ac 23:8. ὁμνῶναι Hb 3:18. θέλειν Ro 13:3. χρηματίζεσθαι Lk 2:26.

β. in clauses denoting a summons or challenge: after λέγειν Mt 5:34, 39; Ac 21:4; Ro 2:22; 12:3. γράφειν 1 Cor 5:9, 11. κηρύσσειν Ro 2:21. παραγγέλλειν Ac 1:4; 4:18; 5:28, 40; 1 Cor 7:10f (w. acc.); 1 Ti 1:3; 6:17. αἰτεῖσθαι Eph 3:13. εὐχεσθαι 2 Cor 13:7 (w. acc.). χρηματίζεσθαι Mt 2:12. ἀξιοῦν Ac 15:38. βοᾶν 25:24.

γ. after predicates that contain a judgment upon the thing expressed by the inf. (with or without the art.): καλόν (sc. ἐστίν) 1 Cor 7:1; Gal 4:18; cf. Ro 14:21. ἄλογον Ac 25:27 (w. acc.). κρεῖττον ἦν 2 Pt 2:21. αἰρετώτερον ἦν αὐτοῖς τὸ μὴ γεννηθῆναι Hv 4, 2, 6. Cf. δεῖ Ac 27:21.

δ. The gen. of the subst. inf. τοῦ μὴ *that not* (Lat. ne) comes—α. after verbs of hindering κατέχειν Lk 4:42. παύειν 1 Pt 3:10 (Ps 33:14). καταπαύειν Ac 14:18. κωλύειν 10:47. κρατεῖσθαι Lk 24:16; cf. ἀνένδεκτόν ἐστιν τοῦ . . . μὴ ἐλθεῖν 17:1.

β. also after other expressions: ὀφθαλμοὶ τοῦ μὴ βλέπειν, ὦτα τοῦ μὴ ἀκούειν *eyes that should not see, ears that should not hear* Ro 11:8, 10 (Ps 68:24). In place of a result clause: τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα *so that she commits no adultery, if . . .* 7:3.

γ. the subst. inf. comes after prepositions: εἰς τὸ μὴ *so that . . . not; to the end that . . . not* Ac 7:19; 1 Cor 10:6; 2 Cor 4:4. W. acc. and inf. foll. 2 Th 2:2; 1 Pt 3:7.—διὰ τὸ μὴ *because . . . not* (PPetr. II 11, 1, 7 [III BC]) τοῦτο δὲ γίνεται διὰ τὸ μὴ ἄθροῦν ἡμᾶς; 2 Macc 2:11) Mt 13:5f; Mk 4:5f; Lk 8:6; Js 4:2 (w. acc.).—πρὸς τὸ μὴ *in order that . . . not* (Ptolem. Pap. aus Alexandria 4, 3 in Witkowski p. 51 πρὸς τὸ μὴ γίνεσθαι τῷ βασιλεῖ τὸ χρῆσιμον; Esth 3:13d, e; Bar 1:19; 2:5) 2 Cor 3:13; 1 Th 2:9; 2 Th 3:8.

δ. w. the dat. of the subst. inf. τῷ μὴ *because . . . not* 2 Cor 2:13.

ε. w. the nom. or acc. of the subst. inf. (2 Esdr [Ezra] 6:8; cf. Bl-D. §399, 3; cf. Rob. 1038) Ro 14:13; 2 Cor 2:1; 10:2; 1 Th 4:6.

2. very oft. w. the ptc., in keeping w. the tendency of later Gk. to prefer μὴ to οὐ; exceptions in Bl-D. §430 w. app.; cf. Rob. 1172.

α. μὴ is regularly used to negative the ptc. used w. the article, when the ptc. has a hypothet. sense or refers to no particular person, and has a general mng. (Artem. 4, 22 p. 215, 14 οἱ μὴ νοσοῦντες): ὁ μὴ ὦν μετ' ἐμοῦ *every one who is not with me* Mt 12:30a, b; Lk 11:23a, b; ὁ μὴ πιστεύων J 3:18. πᾶς ὁ μὴ. . . Mt 7:26; 1J 3:10a, b; 2J 9. πάντες οἱ μὴ 2 Th 2:12. μακάριοι οἱ μὴ J 20:29; cf. Ro 14:22. τῶν τὴν ψυχὴν μὴ δυνάμενων ἀποκτείνειν Mt 10:28b and oft.

β. w. the ptc. when it has conditional, causal, or concessive sense: πᾶν δένδρον μὴ ποιοῦν Mt 3:10; 7:19. Cf. 9:36; 13:19; Lk 11:24. θερίσομεν μὴ ἐκλυόμενοι *we will reap, if we do not become weary* (before the harvest) Gal 6:9. μὴ ὄντος νόμου *when there is no law* Ro 5:13. νόμον μὴ ἔχοντες *although they have no law* 2:14. μὴ ὦν αὐτὸς ὑπὸ νόμον *though I am not under the law* 1 Cor 9:20. μὴ μεμαθηκώς *without having learned (them)* J 7:15. μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι *but since he could not pay it back* Mt 18:25.

γ. when it is to be indicated that the statement has subjective validity: ὥς μὴ λαβὼν *as though you had not received* 1 Cor 4:7. ὡς μὴ ἐρχομένου μου vs. 18.

δ. but also used very freq. where class. Gk. would require οὐ: τὰ μὴ ὄντα *what does not exist* (in reality, not only in Paul's opinion) Ro 4:17; 1 Cor 1:28 (Philo, Op. M. 81 τὰ μὴ ὄντα εἰς τὸ εἶναι παραγαγεῖν); Hv 1, 1, 6. τὰ μὴ βλεπόμενα *what is unseen* 2 Cor 4:18a, b. τὰ μὴ δέοντα 1 Ti 5:13. τὰ μὴ καθήκοντα (3 Macc 4:16) Ro 1:28. τὰ μὴ σαλευόμενα Hb 12:27. τὸν μὴ γνόντα ἁμαρτίαν 2 Cor 5:21. τυφλὸς μὴ βλέπων Ac 13:11. S. also μὴ ἀσθενήσας τῇ πίστει κατενόησεν Ro 4:19 where, as oft., the main idea is expressed by the ptc.

III. In a prohibitive sense in independent clauses, to express a negative wish or a warning.

1. with subjunctive *let us not, we should not*: pres. subj. μὴ γινώμεθα κενόδοξοι Gal 5:26. μὴ ἐγκακῶμεν 6:9. μὴ καθεύδωμεν 1 Th 5:6; cf. 1 Cor 5:8. W. aor. subj. μὴ σχίσωμεν αὐτόν J 19:24.

2. w. optative (Bl-D. §427, 4; Rob. 1170) μὴ αὐτοῖς λογισθεῖν 2 Ti 4:16 (cf. Job 27:5). ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι Gal 6:14 (cf. 1 Macc 9:10; 13:5). Esp. in the formula μὴ γένοιτο (s. γίνομαι I 3a) Lk 20:16; Ro 3:4, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11; 1 Cor 6:15; Gal 2:17; 3:21.

3. w. the pres. imperative—α. to express a command that is generally valid (Test. Reub. 2:10) μὴ γίνεσθε ὡς οἱ ὑποκριταὶ Mt 6:16; cf. vs. 19. μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν vs. 25; Lk 12:22.—Mt 7:1; 10:31; 19:6; Lk 6:30; 10:4, 7; 1 Cor 6:9; 7:5, 12f, 18; Eph 4:26 (Ps 4:5), 29 and oft.

β. to bring to an end a condition now existing (Aeschyl., Sept. 1036; Charito 2, 7, 5 μὴ ὀργίζου=‘be angry no longer’; PHib. 56, 7 [249 BC]; PAmh. 37, 7; POxy. 295, 5; Wsd 1:12 and elsewhere LXX; Mlt. 122ff) μὴ φοβεῖσθε *do not be afraid (any longer)* Mt 14:27; 17:7; Lk 2:10; cf. 1:13, 30. μὴ κλαῖτε *do not weep (any more)* 7:13; cf. 23:28. μὴ σκύλλου *do not trouble yourself (any further)* 7:6; cf. 8:49 t.r.—9:50; Mk 9:39; J 2:16; 6:43. μὴ γράφε *do not write (any longer)*=it must no longer stand written 19:21. μὴ μου ἅπτου *do not cling to me any longer*=let go of me 20:17. μὴ γίνου ἄπιστος vs. 27.—Ac 10:15; 20:10; Ro 11:18, 20; 1 Th 5:19; Js 2:1 and oft.

4. w. aor. imper. (Od. 16, 301; Lucian, Paras. μὴ δότε; 1 Km 17:32) μὴ ἐπιστρεψάτω Mt 24:18; Lk 17:31b. μὴ καταβάτω Mt 24:17; Mk 13:15; Lk 17:31a. μὴ γνῶτω Mt 6:3.

5. W. the aor. subj. μὴ serves—α. almost always to prevent a forbidden action fr. beginning (Plut., Alex. 54, 6 μὴ φιλήσης=‘don't kiss’; PPetr. II 40a, 12 [III BC]; POxy. 744, 11; BGU 380, 19; LXX.—This is the sense of μὴ θαυμάσης Herm. Wr. 11, 17; s. b below) μὴ φοβηθῆς Mt 1:20; 10:26. μὴ δόξετε 3:9; cf. 5:17. μὴ ἄψη Col 2:21. μὴ ἀποστραφῆς Mt 5:42. μὴ κτήσησθε 10:9 and oft. Also w. the third pers. of the aor. subj. μὴ τις αὐτὸν ἐξουθενήσῃ *no one is to slight him* 1 Cor 16:11. μὴ τις με δόξη εἶναι 2 Cor 11:16. μὴ τις ὑμᾶς ἐξαπατήσῃ 2 Th 2:3. μὴ σκληρύνῃτε Hb 3:8, 15 (quot. fr. Ps 94:8) is hardly a pres. subj.; it is rather to be regarded as an aor.

β. only rarely is the aor. subj. used, as the pres. imper. regularly is (s. above III 3b), to put an end to a condition already existing μὴ θαυμάσης *you need no longer wonder* J 3:7 (‘with an effect of impatience’: Mlt. 124; 126. S. a

above).

6. in abrupt expressions without a verb: *μὴ ἐν τῇ ἑορτῇ* (we must) *not* (proceed against him) *during the festival* Mt 26:5; Mk 14:2. Cf. J 18:40. καὶ μὴ (ποιήσωμεν) Ro 3:8. μὴ ὀκνηροὶ (γίνεσθε) 12:11. Cf. 14:1; Gal 5:13; Eph 6:6 al.

B. as a conjunction—1. after verbs of fearing, etc. *that... (not), lest*—a. w. pres. subj. (3 Macc 2:23) ἐπισκοποῦντες... μὴ τις ῥίξα... ἐνοχλῇ Hb 12:15.

b. w. aor. subj. (Pla., Apol. 1 p. 17A) φοβηθεὶς μὴ διασπασθῇ Ac 23:10. Also after a pres. 27:17 (cf. Tob 6:15). After βλέπειν in the mng. *take care* (PLond. 964, 9 βλέπε μὴ ἐπιλάβῃ οὐδέν) Mt 24:4; Mk 13:5; Lk 21:8; Ac 13:40; 1 Cor 10:12; Gal 5:15; Hb 12:25. σκοπὼν σεαυτὸν, μὴ καὶ σὺ πειρασθῇς Gal 6:1. στελλόμενοι τοῦτο, μὴ τις ἡμᾶς μωμήσῃται 2 Cor 8:20. ὁρᾷν Mt 18:10; 1 Th 5:15. Elliptically, like an aposiopesis ὅρα μὴ *take care!* you must not do that! Rv 19:10; 22:9 (Bl-D. §480, 5; Rob. 932; 1203).

c. the fut. ind. follows instead of the subj. (X., Cyr. 4, 1, 18 ὅρα μὴ πολλῶν ἐκάστῳ ἡμῶν χειρῶν δεήσει) βλέπετε μὴ τις ἔσται Col 2:8; cf. Hb 3:12.

2. taking the place of a purpose clause: w. aor. subj. Mk 13:36; Ac 27:42; 2 Cor 12:6. C. μὴ is used as an interrogative particle when a negative answer is expected to the question (Bl-D. §427, 2; 4; 440; Rob. 1168; 1175; Mlt.-Turner 283).

1. in direct questions (Xenophon Eph. 398, 26 H.; Job 1:9; 8:11) *perhaps, usu.* left untranslated, but cf. μὴ τινος ὑστερήσατε; *you did not lack anything, did you?* Lk 22:35. Cf. Mt 7:9f; 9:15; Mk 2:19; Lk 5:34; 11:11; 17:9; J 3:4; 4:12, 33; 6:67; 7:35, 51f; 21:5 (cf. μήτι); Ac 7:28 (Ex 2:14), 42 (Am 5:25); Ro 3:3, 5 (cf. Job 8:3); 9:14, 20 (Is 29:16); 1 Cor 1:13; 9:8f; 10:22 al. μὴ γάρ J 7:41; 1 Cor 11:22.—In cases like Ro 10:18f; 1 Cor 9:4f μὴ is an *interrog.* word and οὐ negatives the verb. The double negative causes one to expect an affirmative answer (Bl-D. §427, 2; cf. Rob. 1173f; Tetrast. Iamb. 17, 2 p. 266 μὴ οὐκ ἔστι χλόη;=‘there is grass, is there not?’).

2. in indirect questions *whether... not* Lk 11:35 (cf. Epict. 4, 5, 18a; Arrian, Anab. 4, 20, 2 μὴ τι βίαιον ξυνέβη=whether anything violent has happened [hopefully not]; Jos., Ant. 6, 115).

D. in combination w. οὐ, μὴ has the effect of strengthening the negation (Kühner-G. II 221-3; Mlt. 187-92 [a thorough treatment of NT usage]; RLudwig: D. prophet. Wort 31 '37, 272-9; Bl-D. §365.—Class. [Kühner-G. loc. cit.]; Dit., Syll. 3 1042, 16; POxy. 119, 5, 14f; 903, 16; PGM 5, 279; 13, 321; LXX). οὐ μὴ is the most decisive way of negating *some* in the future.

1. w. the subj.—a. aor. subj. (Ael. Aristid. 50, 107 K.=26 p. 533 D.: οὐ μὴ ἡμῶν καταφρονήσωσι; Diogenes, Ep. 38, 5; UPZ 62, 34; 79, 19) *never, certainly not*, etc. Mt 5:18, 20, 26; 24:2; Mk 13:2; Lk 1:15; 6:37a, b; J 8:52; 10:28; 11:26; 13:8; 1 Cor 8:13; Hb 8:12 (Jer 38:34); 13:5; 1 Pt 2:6 (Is 28:16); Rv 2:11; 3:12; 18:21-3 al.—Also in a rhetorical question, when an affirmative answer is expected οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν; *will he not vindicate?* Lk 18:7. οὐ μὴ πῖω αὐτό; *shall I not drink it?* J 18:11. τίς οὐ μὴ φοβηθῇ; *who shall not fear?* Rv 15:4.—In relative clauses Mt 16:28; Mk 9:1; Ac 13:41 (Hab 1:5); Ro 4:8 (Ps 31:2); cf. Lk 18:30.—In declarative and interrogative sentences after ὅτι Mt 24:34; Lk 22:16 (οὐκέτι οὐ μὴ); J 11:56; without ὅτι Mt 26:29; Lk 13:35.—Combined w. οὐδέ: οὐδ’ οὐ μὴ γένηται (Wilcken, Chrest. 122, 4 [6 AD]) Mt 24:21.

b. w. pres. subj. Hb 13:5 where, however, only Tdf. has accepted ἐγκαταλείπω, which is well attested (so P46), while L., W-H., N., vSoden read ἐγκαταλίπω.

2. w. fut. ind. (En. 98, 12; 99, 10) οὐ μὴ ἔσται σοι τοῦτο Mt 16:22.—Hm 9:5; s 1:5. Cf. Mt 15:6; 26:35; Lk 21:33; J 4:14; 6:35b; 10:5; Hb 10:17. οὐκέτι οὐ μὴ εὐρήσουσιν Rv 18:14. οὐ γὰρ μὴ κληρονομήσει Gal 4:30 (Gen 21:10 v.l.); but the tradition wavers mostly betw. the fut. and aor. subj. (s. Mlt. and Bl-D. loc. cit.). M-M.

μήγε in the formula εἰ δὲ μήγε *otherwise* s. γέ 3b.

μηδαμῶς adv. (Aeschyl., Hdt.+; pap. [Mayser 182; also POxy. 901, 11; PStrassb. 40, 34]; LXX; Jos., Ant. 18, 20; 70) and μηθαμῶς (UPZ 79, 8 [159 BC]) 1 Cl 33:1; 45:7; 53:4 (s. Bl-D. §33; W-S. §5, 27f; Reinhold §6, 3) *by no means, certainly not*, *no* stating a negative reaction (Chio, Ep. 16, 7; Lucian, Dial. Deor. 4, 2; Ael. Aristid. 23, 79 K.=42 p. 794 D.) Ac 10:14; 11:8; Hv 1, 2, 4. Also the passages fr. 1 Cl above. M-M.*

μηδέ negative disjunctive particle (Hom.+; inscr., pap., LXX, En., Ep. Arist., Joseph., Test. 12 Patr., Sib. Or. 3, 550).

1. *and not, but not, nor* continuing a preceding negation (almost always w. μὴ)

a. in such a way that both negatives have one verb in common: in the ptc. Mt 22:29; Mk 12:24; in the pres. subj. 1 Cor 5:8; 1J 3:18; in the imper. Mt 6:25; Lk 12:22; 1J 2:15. More than one μηδέ can also follow μὴ: (Diod. S. 18, 56, 5 μὴ κατιναί is followed by μηδέ used five times with the same verb) Mt 10:9f; Lk 14:12.

b. in such a way that μὴ and μηδέ each have a verb for themselves: introduced by ὅς ἂν (ἐάν) Mt 10:14; Mk 6:11; by ἵνα J 4:15; ὅπως Lk 16:26. Both verbs in ptc. 2 Cor 4:2; in imper. Mk 13:15; J 14:27; Ro 6:12f; Hb 12:5 (Pr 3:11). The imperatives can also be wholly or partly replaced by equivalent subjunctive forms: Mt 7:6; 23:9f; Lk 17:23; 1 Pt 3:14. Both verbs in inf. (depending on παραγγέλλω) Ac 4:18; 1 Ti 1:4; 6:17; cf. Ac 21:21. More than one μηδέ after μὴ (Appian, Bell. Civ. 4, 11 §42 μηδεὶς μηδένα followed by μηδέ three times) Col 2:21; 2 Cl 4:3; cf. Ro 14:21; 1 Cor 10:7-10. The first verb can also be connected w. any compound of μὴ: μηδεὶς (Jos., Ant. 8, 395) Lk 3:14; 1 Ti 5:22. μήπω Ro 9:11.

c. in the apodosis of a conditional sentence εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω *if anyone is not willing to work, he is not to be given anything to eat* 2 Th 3:10.

2. *not even* (X., Mem. 1, 2, 36; PMagd. 28, 4 [218 BC]; PTebt. 24, 76) preceded by ὥστε μή (or μηκέτι) Mk 3:20. μηδὲ τὰ πρὸς τὴν θύραν *not even about the door* Mk 2:2. μηδὲ εἰς τὴν κώμην εἰσέλθης *do not even go into the village* (before returning home) Mk 8:26. τῷ τοιοῦτῳ μηδὲ συνεσθίειν *not even to eat with such a person* 1 Cor 5:11. μηδὲ ὀνομαζέσθω ἐν ὑμῖν *should not even be mentioned among you* Eph 5:3. M-M.

μηδεῖς, μηδεμία, μηδέν (Hom.+; inscr., pap., LXX, Ep. Arist.; Jos., Ant. 8, 395al.; Test. 12 Patr.—For μηθέν Ac 27:33; Hm 2:6, which is found freq. since Aristot. in lit., inscr. [Meisterhans3-Schw. 258f and pap. [Mayser 180-2], cf. BI-D. §33; Mlt.-H. 111; Thumb 14. The LXX usage in Thackeray 58-62; Ep. Arist. 182).

1. *adj.* *no* μηδεμία αἰτία Ac 13:28; 28:18. Cf. 25:17; 1 Cor 1:7; 1 Ti 5:14; Hb 10:2.—Used w. another *neg.* *no*. . . at all 2 Cor 6:3; 13:7; 1 Pt 3:6. κατὰ μηδένα τρόπον (τρόπος 1) 2 Th 2:3.

2. *subst.*—α. μηδεῖς *nobody* ἀκούοντες μὲν τ. φωνῆς μηδένα δὲ θεωροῦντες Ac 9:7. μηδενὶ εἵπης Mt 8:4; cf. 9:30; 16:20; 17:9; Mk 5:43; 7:36; Lk 3:14; 5:14; 10:4; J 15:24 P66; Ac 11:19; Ro 12:17; 1 Cor 3:18; 10:24; Gal 6:17; Eph 5:6; 1 Ti 4:12; Tit 2:15; Js 1:13; 1J 3:7; Rv 3:11 and oft.—Used w. another *neg.* *nobody at all*: Mk 11:14; Ac 4:17.

β. μηδέν *nothing*—α. μηδέν αἶρειν εἰς (τὴν) ὁδόν Mk 6:8; Lk 9:3. Cf. 6:35; Ac 8:24; 1 Cor 10:25, 27. ἐκ τοῦ μηδενός *out of nothing*, i.e. *for no good reason at all* Hm 5, 2, 2.—Used w. another *neg.* (Lucian, Dial. Deor. 24, 1 μὴ λέγε τοιοῦτον μηδέν=‘anything’; Xenophon Eph. 356, 11 H.) ὅρα μηδενὶ μηδέν εἵπης *see to it that you say nothing to anyone* Mk 1:44. μηδενὶ μηδέν ὀφείλετε Ro 13:8. Cf. Phil 1:28.

β. as *acc.* of the inner *obj.* μηδέν almost comes to mean *not*. . . at all, in no way (class.; Lucian, Dial. Deor. 2, 4, Tim. 43; PHib. 43, 6 [III BC]; PAmh. 111, 20; 2 Macc 14:28; 3 Macc 3:9; Jos., Ant. 14, 402) μηδέν ὠφελήθησα *she received no benefit at all* Mk 5:26. μηδέν βλάψαν αὐτόν *without harming him in any way* Lk 4:35.—Ac 4:21; 10:20; 11:12; Js 1:6; Rv 2:10 v.l. μεριμνᾶν Phil 4:6. ὕστερεῖν 2 Cor 11:5. μ. ἐμποδίζειν 1 Cl 20:2. μ. ἐναντιοῦσθαι 61:1. μ. ἀδικεῖσθαι *suffer no harm at all* Dg 6:5.

γ. μηδέν εἶναι *be nothing* (Soph., Aj. 767; 1094; Pla., Apol. 33 p. 41E) Gal 6:3.

δ. ἐν μηδενὶ *in no way or respect* (Hero Alex. III p. 214, 2) 2 Cor 7:9; Js 1:4. Cf. also the *pass.* mentioned above, 2 Cor 6:3; Phil 1:28. M-M.

μηδέποτε *adv.* (X., Pla.+; inscr., pap., LXX; Jos., Vi. 259) *never* w. *ptc.* (Diod. S. 20, 78, 1; Galen, Inst. Log. 14, 7 Kalbf. [1896]; PTebt. 57, 6 [114 BC]) 2 Ti 3:7; MPol 2:3; Hm 2:3; 10, 1, 4; s 8, 7, 2. W. *inf.* B 16:10. M-M.*

μηδέπω *adv.* (Aeschyl.+; POxy. 471, 6; BGU 1210, 63) *not yet* w. *ptc.* (BGU 1124, 10; Jos., Ant. 17, 202; 312) μ.

βλεπόμενα Hb 11:7. M-M.*

Μῆδος, ου, ὁ (Aeschyl.+; inscr., LXX, Joseph., Sib. Or.) a Medes, inhabitant of Media, where there was a Jewish Diaspora (Schürer III 4 8f) Ac 2:9.*

μηθαμῶς s. **μηδαμῶς**.

μηθέν s. **μηδεῖς**, **beg.**

μηκέτι *adv.* (Hom.+; inscr., pap., LXX, Joseph.) *no longer, not from now on* in the same usages as μή.

1. in purpose clauses; after ἵνα (POxy. 528, 23) 2 Cor 5:15; Eph 4:14.—2. in result clauses; after ὥστε (2 Macc 4:14) Mk 1:45; 2:2. W. the *inf.* of result 1 Pt 4:2.

3. w. the *ptc.* (Tob 5:10 S; Jos., Ant. 13, 399; Test. Reub. 3:15) Ac 13:34; Ro 15:23; 1 Th 3:1, 5; B 15:7; IMg 9:1.

4. w. the *inf.* (Josh 22:33; 2 Ch 16:5; 2 Macc 10:4; En. 103, 10; Jos., Ant. 8, 45; 47) Ac 4:17; 25:24; Ro 6:6; Eph 4:17.

5. in a relative clause MPol 2:3.—6. in independent clause—α. w. the *imper.* (Ex 36:6; 1 Macc 13:39) Lk 8:49; J 5:14; 8:11; Eph 4:28; 1 Ti 5:23; Hv 3, 3, 2.—Instead of this the *aor. subj.* (Tob 14:9 BA) Mk 9:25; Hv 2, 3, 1. W. piling up of negatives (s. b and c below) οὐ μ. ἐκ σοῦ καρπὸς γένηται εὖς τὸν αὐῶνα *no fruit shall ever come from you again* Mt 21:19.

β. w. the *opt.*, in double negation μ. . . μηδεῖς καρπὸν φάγοι *may no one ever eat fruit from you again* Mk 11:14 (cf. **μηδεῖς** 2a).

γ. w. the hortatory subjunctive (Sir 21:1 μὴ προσθῇς μηκέτι) Ro 14:13. M-M.**

μῆκος, ους, τό (Hom.+; inscr., pap., LXX, Ep. Arist., Philo; Jos., Bell. 4, 467; 482, Ant. 12, 231; Sib. Or. 3, 649) *length* in our lit. only of space: w. *breadth*, *height*, *depth* Eph 3:18 (cf. **βάθος** 1). W. *breadth* Rv 21:16a, and w. *breadth* and *height* (Diod. S. 13, 82, 2 μῆκος, πλάτος ὕψος of the temple of Zeus at Acragas with exact measurements; 16, 83, 2) vs. 16b. τῷ μήκει *in length=long* w. the measurement given Hv 4, 1, 6 (Da 4:12 οἱ κλάδοι τῷ μήκει ὡς σταδίων τριάκοντα). M-M.*

μηκύνω (Pind., Hdt.+; PLond. 1708, 131; LXX; Ep. Arist. 8) *make long* (cause to grow large Is 44:15) *mid. become long, grow (long)* (Philo, Agr. 17 fig. of trees; Jos., Ant. 12, 357) of sprouting grain Mk 4:27. M-M.*

μηλωτή, ἥς, ἡ (Philemo Com. [IV/III BC] 25; Pamphilus [I BC/I AD] in Ael. Dion. ω, 1; cf. ο, 5; Apollon. Dysc.,

Synt. 191, 9; **Dit., Or.** 629, 32; **PTebt.** 38, 22 [II BC]; **LXX** *sheepskin* of the cloak worn by prophets (3 Km 19:13, 19; 4 Km 2:8, 13f) Hb 11:37; 1 Cl 17:1. **M-M.***

μήν particle (**Hom.**; **UPZ** 59, 27 [168 BC]; **LXX**) used **w.** other particles.

1. εἰ μήν **q.v.**—2. καὶ μήν (**class.**; **BGU** 1024, 7; 24; **Jos.**, **Vi.** 256).

a. in contrast to what precedes *and yet* (Kühner-G. II 137; **Bl-D.** §450, 4 **app.**) B 9:6.—**b.** *indeed* (**Diod. S.** 2, 18, 8 οὐ μήν=of course not; **Ep. Arist.** 158) **Hm** 4, 1, 8; 5, 1, 7.

3. μήτε μήν *not even* **GOxy** 15. **M-M.****

μήν, μηνός, ὁ (**Hom.**; **inscr.**, **pap.**, **LXX**, **Philo**, **Joseph.**, **Test. 12 Patr.**).

1. *month* Lk 1:36; **PK** 2 p. 14, 27. **Acc.** of time answering the question: how long? (**Bl-D.** §161, 2; **Rob.** 469f) *for five months* Lk 1:24; **cf. vs.** 56; 4:25 **v.l.**; Ac 7:20; 18:11; 20:3; Js 5:17; Rv 9:5, 10; 11:2; 13:5. **W. prep.:** εἰς μ. (**w.** hour, day, year) Rv 9:15, ἐν μ. Lk 1:26; ἐπὶ μηνὸς τρεῖς *for a period of three months* (**s. Jos.**, **Bell.** 2, 180) Ac 19:8; **cf. Lk** 4:25. κατὰ μῆνα ἕκαστον *every month* Rv 22:2 (**PRev.** 16, 2 [258 BC] καθ' ἕκαστον μῆνα; **X.**, **Oec.** 9, 8 κατὰ μῆνα). μετὰ τρεῖς μῆνας *after three months* Ac 28:11. In an exact date: μηνὸς Ξανθικοῦ δευτέρᾳ ἰσταμένου=February 22, **MPol** 21; on this **s. Ἰσσημι**, end and **ESchwartz**, **Christl. u. jüd. Ostertafeln: AGG new series** VIII '05, 127ff.

2. *new moon* (festival) Gal 4:10; **Dg** 4:5.—**GDelling**, **TW** IV 641-5. **M-M. B.** 1010.*

μηνιάω **H. Gk** for **class.** μηνίω (**Apollon. Rhod.** 2, 247; **Dionys. Hal.**, **Rhet.** 9, 16; **Aelian**, **N.A.** 6, 17; **Charito** 1, 2; **Sir** 10:6; **Philo**, **Abr.** 213; **Jos.**, **Ant.** 8, 112 **v.l.**—**Phryn.** p. 82 L.) *cherish anger, rage* τινί *against someone* ἀλλήλοις **Hs** 9, 23, 3.*

μῆνις, ιος and later ἰδος, ἡ (**Hom.**; **PRyl.** 67, 3 [II BC]; **BGU** 1026, 22, 14; **LXX**; **Jos.**, **Ant.** 9, 104; **Test. Dan** 5:2; **Sib. Or.** 4, 135) *vengefulness, implacable anger*, **w.** ὀργή described as the source of μ. **Hm** 5, 2, 4 (on the relationship **betw.** ὀργή and μῆνις in the **Stoa s. Diog. L.** 7, 113. **Andronicus**, περὶ παθῶν 4 [**Stoic.** III no. 397]; **Ps.-Phoc.** 64; **Sir** 27:30). Described as an incurable sin, **ibid.***

μηνύω 1 **aor.** ἐμήνυσσα; **pf.** μεμήνυκα; 1 **aor. pass. ptc.** μηνυθείς (**Pind.**, **Hdt.**; **inscr.**, **pap.**, **LXX**, **Philo**, **Joseph.**) *make known, reveal* **w.** an affirmative clause preceding (ὅτι; **cf. Jos.**, **Ant.** 1, 198) Lk 20:37 (of scripture as **Philo**, **Op.** M. 15; 77). **Obj.** easily supplied **fr.** the context ὁ μηνύσας *the man who informed you* 1 Cor 10:28. *Report* in a written communication **MPol** 20:1. **Esp.** also in a forensic sense *report, give information* to the authorities (**Appian**, **Bell. Civ.** 4, 7 §30; **UPZ** 121, 15; 25 [156 BC]; **PLond.** 1171 verso c, 7; **PGiess.** 61, 7 **al.**; **Jos.**, **Ant.** 4, 220) J 11:57. **Pass.** μηνυθείσης μοι ἐπιβουλῆς *after it became known to me that there was a plot* Ac 23:30 (the **dat.** as **Diod. S.** 2, 28, 4 μηνυθείσης αὐτῷ τῆς πράξεως=after the deed had been reported to him; **APF** VIII p. 214, 9 [79 BC] τοῖς στρατηγοῖς). **M-M.***

μή οὐ **s. μή** C 1.

μήποτε (**Hom.**; **inscr.**, **pap.**, **LXX**, **En.**, **Ep. Arist.**, **Philo**; **Jos.**, **Ant.** 16, 107 **al.**; **Test. Gad** 6:4. On separating it μή ποτε **s. KHALipsius**, **Gramm. Unters. über die bibl. Gräzität** 1863, 129f).

1. negative particle **w.** the indicative (**freq.** in **H.Gk.**) ἐπεὶ μήποτε ἰσχύει *since it is never in force* Hb 9:17 (**v.l.** μή τότε).

2. a conjunction, **freq.** used as an emphatic form of μή—**a.** after verbs of fearing, being concerned, etc. *that... not, lest* (**Diod. S.** 11, 20, 2 φοβεῖσθαι μήποτε)—**α. w. aor. subj.** προσέχετε ἑαυτοῖς μ. βαρηνθῶσιν αἱ καρδίαι ὑμῶν *take care that... not... Lk* 21:34 (**cf. Sir** 11:33). βλέπε μ. ἀναβῆ **Hs** 5, 7, 2.—**β. w. pres. subj.** Hb 4:1.—**γ. w. fut. ind.** (**En.** 106, 6) Hb 3:12.

b. denoting purpose, (*in order*) *that... not, oft.* expressing apprehension:

α. w. the aor. subj. (**Diod. S.** 15, 20, 1; **Gen** 38:23; 2 **Esdr** [**Ezra**] 4:22; **SSol** 1:7) Mt 4:6 (**Ps** 90:12); 5:25; 13:15 (**Is** 6:10); 29; 15:32; 27:64; **Mk** 4:12 (**Is** 6:10); Lk 4:11 (**Ps** 90:12); 14:12; Ac 5:39; 16:39 **D**; 20:16 **D**; 28:27 (**Is** 6:10); Hb 2:1; **Hm** 10, 2, 5; **s** 9, 28, 7. After ἵνα Lk 14:29.—**β. w. pres. subj.** 12:58; 14:8.—**γ. w. fut. ind.** Mt 7:6; **Mk** 14:2; but the **rdg.** varies in the **Mt pass.**

δ. in a double negation μήποτε οὐ μὴ φοβηθήσονται *lest they cease to fear* **D** 4:10.

3. **interrog.** particle: *whether perhaps*—**a.** in a direct quest. (**Judg** 3:24; **Tob** 10:2; **Ep. Arist.** 15) μήποτε ἀληθῶς ἔγνωνσαν οἱ ἄρχοντες; *can it be that the authorities have really come to know?* J 7:26.

b. in indirect quest.—**α. w. opt.** (**Jos.**, **Bell.** 1, 609) μ. αὐτὸς εἶη ὁ Χριστός *whether perhaps he himself was the Messiah* Lk 3:15.

β. w. subj. μ. δώῃ (**s. δίδωμι**, **beg.**) αὐτοῖς ὁ θεός μετάνοιαν (*seeing*) *whether God may perhaps grant them repentance* 2 Ti 2:25.

γ. w. the aor. ind., when the content of the question refers to the past (**Arrian**, **Anab.** 7, 24, 3 'whether perhaps', with an indirect question referring to the past) **GP** 5:15 (**s. also ἄγωνιάω**).

4. **Somet.** the negation is weakened to such a degree that μήποτε introduces **someth.** conjectured *probably, perhaps* (**Aristot.**, **Eth. Nic.** 10, 1; 10; **M. Ant.** 4, 24; **Job** 1:5; **Sir** 19:13f; **Philo**, **Sacr. Abel.** 72, **Det. Pot. Ins.** 168) μήποτε οὐκ ἄρκέσι Mt 25:9 **t.r.** *perhaps there might not be enough* (**cf. PJoüon**, **Rech de Sc rel** 15, '25, 438;

Mayser II 2, p. 548). The tone is sharper in the wording μήποτε οὐ μὴ ἀρκέσῃ (BCD) *certainly there would never be enough*. M-M.*

μήπου or μή που conj. (Hom.+; BGU 446, 15; Jos., Ant. 18, 183) *lest or that... somewhere* after φοβεῖσθαι Ac 27:29.*

μήπω adv. (Hom.+; POxy. 1062, 15) *not yet* w. acc. and inf. μ. πεφανερῶσθαι τὴν τῶν ἀγίων ὁδόν Hb 9:8. W. ptc. (Pla., Symp. 187D; Sb 5343, 37 [182 AD]; Jos., Ant. 1, 217) μ. γεννηθέντων Ro 9:11. μ. φυγῶν 2 Cl 18:2. M-M.*

μήπως or μή πως conj. (Hom.+; pap.; Sir 28:26).

1. denoting purpose—a. actually in purpose clauses so that... (perhaps) not, lest somehow w. aor. subj. 1 Cor 9:27; 2 Cor 2:7; 9:4.

b. after verbs of apprehension that perhaps, lest somehow w. aor. subj. after φοβεῖσθαι (Test. Zeb. 4:2) Ac 27:29 t.r.; 2 Cor 11:3; 12:20a; cf. b, where the verb (γίνονται) is to be supplied. After βλέπετε take care that... not somehow 1 Cor 8:9 (cf. Sir 28:26). Referring to someth. that has already taken place, w. perf. ind. Gal 4:11 (Bl-D. §370, 1; Rob. 995; 1169). Elliptically μ. οὐδὲ σοῦ φέσεται (it is to be feared) that perhaps he will not spare you, either Ro 11:21 t.r. μ. ἐπειράσεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν (in the fear) that the tempter might really have tempted you (ind., as Gal 4:11 above), and then our work might have been in vain 1 Th 3:5.

2. introducing an indirect question μ. εἰς κενὸν τρέχω ἢ ἔδραμον (fearing) that perhaps I may be running or might have run in vain Gal 2:2. M-M.*

μηρός, οὗ, ὁ (Hom.+; pap. [of a camel marked on the thigh: PLond. 1132b, 5. Likew. Ps.-Callisth. 1, 15, 2 of Bucephalus: ἐν τῷ μηρῷ αὐτοῦ]; LXX; Jos., Ant. 1, 243) thigh Rv 19:16. M-M.*

μήτε (Hom.+; pap., LXX, En., Ep. Arist., Joseph.) negative copula (Bl-D. §445; Rob. 1189) and not, in the ms. tradition not always carefully distinguished fr. μηδέ (Bl-D. §445, 1; Rob. 1189); continues μή not... and not, neither... nor Lk 7:33 (where Tdf. has μή—μηδέ, and μήτε—μήτε is also attested) Mk 3:20 t.r.; Eph 4:27 t.r. More than one μ. after μή neither... nor... nor Ac 23:8; Rv 7:1, 3. μήτε... μήτε neither... nor (Jos., Ant. 15, 168) Mt 11:18; Ac 23:12, 21; 27:20 (continued w. τέ as X., An. 4, 4, 6); Hb 7:3; B 16:10; 19:11. καὶ μ... μ. and neither... nor ISm 7:2.—A preceding negated item is divided into its component parts by more than one μήτε foll.: μὴ ὁμοῦσαι ὅλως, μήτε ἐν τ. οὐρανῷ... μήτε ἐν τῇ γῇ... μήτε... not..., either..., or..., or Mt 5:34ff. Cf. 1 Ti 1:7; Js 5:12. μηδὲν... μήτε... μήτε nothing... neither... nor Lk 9:3. μὴ... μηδέ... μήτε... μήτε... μήτε 2 Th 2:2 (the first two members are equivalent; the second is then divided into three parts. On the piling up of negatives cf. Phalaris, Ep. 91 μήτε—μήτε... μηδεῖς... μηδὲν... μηδ'; Aelian, V.H. 14, 22 μηδένα μηδενὶ διαλέγεσθαι μήτε κοινῇ μήτε ἰδίᾳ; Synes., Dreams 19 p. 153C τὰ μνδαμὴ μνδαμῶς μήτε ὄντα μήτε φύσιν ἔχοντα; IG IV 2 1, 68, 60-5 [302 BC] μὴ—μήτε—μηδέ).**

μήτηρ, τρός, ἡ (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) mother.

1. lit. Mt 1:18; 13:55; 14:8, 11; 20:20; Mk 6:24, 28 and oft. W. the child (cf. Ep. Arist. 27) Mt 2:11, 13f, 20f. W. the father 10:37; 15:4a (Ex 20:12). Cf. b (Hes., Works 331-34 also knows that whoever abuses or speaks harshly to his aged father is punished by Zeus); 19:5 (Gen 2:24), 19 (Ex 20:12), 29; Mk 5:40 al. W. brothers Mt 12:46; Mk 3:31-3. W. the grandmother 2 Ti 1:5 (s. μάμη).

2. GH 5 has the extraordinary notion that the Holy Spirit (ⲁⲓ ⲁⲓ—fem. gender) was the mother of Christ; cf.

πνεῦμα 5ca, end.

3. transferred also to those who are respected or loved as mothers (Diod. S. 17, 37, 6 ὦ μήτερ addressed to an aged lady who is well thought of; POxy. 1296, 8; 15; 1678; PGiess. 78, 1) Mt 12:49f; Mk 3:34f; J 19:27 (Duris [III BC]: 76 fgm. 63 Jac.: Polycrates introduces the mothers of those slain in battle to rich citizens w. the words μητέρα σοι ταύτην δίδωμι; Lucian, Tox. 22); Ro 16:13.

4. of cities (like ⲁⲓ) in relation to their citizens; so allegor. of the heavenly Jerusalem, i.e. the Messianic community in relation to its members Gal 4:26; cf. vs. 22.—JCPlumpe, Mater Ecclesia: An Inquiry into the Concept of Church as Mother in Early Christianity, '43.

5. symbolically (Theognis 1, 385 D.2; Hippocr. in Synes., Ep. 115 p. 255B τ. ἐνδείαν ὑγείας μητέρα; X., Oec. 5, 17 τ. γεωργίαν τ. ἄλλων τεχνῶν μητέρα εἶναι; Tob 4:13; Ps.-Phoc. 42 μ. κακότητος; Philo; Test. Sim. 5:3) of faith, as the source of Christian virtues (Hierocles 11 p. 442 ἡ εὐσέβεια μήτηρ τῶν ἀρετῶν) Hv 3, 8, 5; cf. 7. Babylon ἡ μήτηρ τ. πορνῶν κτλ. Rv 17:5. M-M. B. 103.

μήτι interrog. particle in questions that expect a negative answer (Aeschyl., Prom. 959; Epict. 2, 11, 20; 4, 1, 133; Mal 3:8 v.l.—Bl-D. §427, 2; 440; Rob. 1172; 1176); usu. left untranslated, but cf. μήτι συλλέγουσιν κτλ. surely they do not gather... do they? Mt 7:16; cf. 26:22, 25; Mk 4:21; 14:19; Lk 6:39; J 8:22; 18:35 (in J 21:5 the best rdg. is not μήτι but μή τι προσφάγιον ἔχετε; you probably have no fish, have you?); Ac 10:47; 2 Cor 12:18; Js 3:11; Hv 3, 10, 8; s 9, 12, 5.—Also in questions in which the questioner is in doubt concerning the answer perhaps

(Ps.-Callisth. 2, 14, 9 μήτι σὺ δ' Ἀλέξανδρος;) Mt 12:23; J 4:29; Hm 4, 4, 1.—Used w. other particles μ. ἄρα (then) perhaps 2 Cor 1:17 (Bl-D. §440, 2; Rob. 1190). μήτιγε, s. this entry. After εἰ s. εἰ VI 9. M-M.*

μήτιγε really μήτι γε, in an elliptical expression Bl-D. §427, 3) not to speak of, let alone (Demosth. 2, 23 μή τί γε δὲ θεοῖς; Nicol. Dam.: 90 fgm. 130, 29 p. 415, 9 Jac.; Plut., Mor. 14A) 1 Cor 6:3. M-M.*

μήτρα, ας, ἡ (Hdt., Pla. et al.; pap. [BGU 1026, 22, 20; APF 5, '13, 393 no. 312, 10ff]; LXX; Philo; Sib. Or., fgm. 3, 2; loanw. in rabb.) womb ἡ νέκρωσις τῆς μ. Σάρρας the barrenness of Sarah's womb Ro 4:19. Of first-born πᾶν ἄρσεν διανοίγον μήτραν every male that opens the womb Lk 2:23 (s. διανοίγω 1a). M-M.*

μητραλώας for which in the NT the mss. more strongly attest the later μητρολώας, ου, ὁ (Bl-D. §26 app.; 35, 2; 119, 2; Mlt.-H. 68.—Attic μητραλοῖας Aeschyl.; Pla., Phaedo 113E; 114A πατραλοῖαι καὶ μητραλοῖαι, Leg. 9 p. 881A μητραλοῖαι. . . ὃς ἂν τολμήσῃ μητέρα τύπτειν.—Lysias 10, 8; Lucian, Deor. Conc. 12) one who murders his mother, a matricide (w. πατρολώας. On these very strong words in a catalogue of vices cf. Physiogn. I 327, 15 πατροφόνοι τε καὶ μητροφόνοι παιδοφθόροι τε καὶ φαρμακοὶ κ. τὰ ὅμοια τούτων) 1 Ti 1:9.*

μητρόπολις, εως, ἡ (Pind., Hdt.+) capital city (so X., An. 5, 2, 3; 5, 4, 15; Diod. S. 17, 70, 1; Strabo 16, 2, 44; Dio Chrys. 16[33], 17; inscr., pap., LXX, Philo; Jos., Ant. 4, 82; 12, 119) 1 Ti subscr. (s. Πακατιανός). M-M.*

μηχανάομαι impf. 3 sing. ἐμηχανᾶτο devise, contrive τι *some*th. in a bad sense (Hom.+; PRainer 19, 19 ταῦτα πάντα ἐμηχανήσατο='all this he has thought up himself'; 3 Macc 6:24; Philo, Virt. 42; Jos., Ant. 17, 17, Vi. 53; Sib. Or. 126; 172) κατὰ τινος devise stratagems against someone (Test. Reub. 5:3; cf. Vi. Aesopi I c. 3 κατὰ ἄλλου μηχανεύεσθαι κακόν) MPol 3.*

μηχανή, ἥς, ἡ (Hes.+) machine (Aeschyl., Hdt.+; inscr., pap., LXX, Philo; Jos., Ant. 14, 423; 17, 4; loanw. in rabb.), specif. a crane for hoisting things (Pla., Crat. 425D) fig. μ. Ἰησοῦ Χριστοῦ IEph 9:1. The figure is carried out thus: the parts of the 'crane of Christ' are the cross (Hdt. 2, 125 μῆχ. ξύλων='made of wood') and the Holy Spirit, the latter being the rope. The crane brings the stones, symbolizing Christians, to the proper height for the divine structure (cf.

Chrysostom, Hom. 3 in Eph ὥσπερ διὰ τινος ἔλκων μηχανῆς εἰς ὕψος αὐτὴν [sc. ἐκκλησίαν] ἀνήγαγε μέγα; Martyr. Andreae 1, 14 p. 55, 4B. ὦ σταῦρε μηχανήμα σωτηρίας).*

μιάινω (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) fut. μιανῶ (Hs 5, 7, 2); 1 aor. ἐμίανα, ptc. μιάνας; 1 aor. pass. ἐμιάνθην; pf. pass. μεμίαμαι, ptc. μεμιαμμένος (Bl-D. §72; Mlt.-H. 223; 249) stain, defile only fig.

1. of ceremonial impurity (Jos., Ant. 11, 300al.) pass. ἵνα μὴ μιανθῶσιν J 18:28 (cf. 1 Macc 1:63 ἵνα μὴ μιανθῶσιν τοῖς βρώμασι). On this subject s. Schürer II 4 92; Bousset, Rel. 3 93f.

2. of moral defilement by sins and vices (Pind., Aeschyl. et al.; Epigr. Gr. 713, 9 οὐ χεῖρα φόνοισι μιάνας. Less freq. in prose, e.g. Dit., Syll. 3 1240, 7 ὑβρίσει μιάνας; PFlor. 338, 18; LXX; Ep. Arist. 166; Philo; Jos., Bell. 4, 323) τι *some*th. τὰς χεῖρας Ac 5:38 D. σάρκα Jd 8; Hm 4, 1, 9; s 5, 7, 2-4. τὸ πνεῦμα s 5, 6, 5; 5, 7, 2. ἐαυτόν s 9, 17, 5. τὴν ἐντολὴν τοῦ κυρίου defile the commandment of the Lord m 3:2; cf. s 9, 29, 2.—Pass. (UPZ 78, 27 [159 BC]; En. 12, 4; oft. Philo; Test. Benj. 8:3) ἡ πορεία τῆς σαρκὸς ταύτης. . . οὐκ ἐμιάνθη s 5, 6, 6. The Holy Spirit, dwelling in a person, is contaminated when the pers. becomes angry m 5, 1, 3; likew. patience 5, 1, 6. The mind of the faithless Tit 1:15b. Withdrawing fr. the grace of God leads to defilement by sin Hb 12:15. Subst. ὁ μεμιαμμένος he who is defiled Tit 1:15a (JClumpe, Theol. Studies 6, '45, 509-23). M-M.*

μιαρός, ἄ, ὄν (Hom.+; Dit., Or. 218, 86; Maspéro 97 II, 45; 2 and 4 Macc; Jos., C. Ap. 1, 236) lit. defiled, polluted, then fig., gener. abominable, wretched, foul, depraved, wanton (Soph.+; Hyperid. 5, 32; 2 and 4 Macc; Philo; Sib. Or. 3, 667) ἐπιθυμία 1 Cl 28:1. (W. ἀνόσιος, as Heraclit. Sto. 76 p. 100, 12; PGM 4, 2475) στάσις 1:1; (w. ἄναγνος) συμπλοκαὶ 30:1; (w. ἄδικος) ζήλος 45:4.*

μιάσμα, ατος, τό (Aeschyl.+; LXX) defilement, corruption only fig. of moral corruption through crimes and vices (Antipho 5, 82; Ps.-Demosth. 59, 86 [w. ἀσεβήματα]; Polyb. 36, 16, 6; Jdth 13:16; Ezk 33:31; En. 10, 22; Philo; Jos., Bell. 2, 455), also shameful deed, misdeed, crime (so plainly Conon [I BC/I AD]: 26 fgm. 1, 48, 3 Jac.: τὸ μιάσμα πράξει; Polyaeus 6, 7, 2 κοινωνία τοῦ μιάσματος=participation in the crime) ἀποφυγεῖν τὰ μ. τοῦ κόσμου 2 Pt 2:20. τὸ μ. τῆς μοιχείας AP 9:24. M-M.*

μιασμός, οὔ, ὁ pollution, corruption (Plut., Mor. 393C, Sol. 12, 3; Iambl., Protr. 21, 16 p. 116, 5 Pistelli; LXX) only fig. in the moral realm (Proclus on Pla., Rep. II 354, 20 Kr. μ. ψυχῶν; Wsd 14:26 ψυχῶν μ.; Test. Levi 17:8, Benj. 8:2f) of dissipations παραχρῆσθαι τῇ σαρκὶ ἐν μ. τινι misuse the flesh in some defilement Hs 5, 7, 2. ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορεύεσθαι follow after the flesh in corrupting desire 2 Pt 2:10.*

μίγμα, ατος, τό (μίγ. [perh. μεῖγ.] Bl-D. §13; Mlt.-H. 57.—Aristot.+; Plut., Mor. 997A; Athen. 15, 17 p. 675B and C; PGM 7, 867; Sir 38:7; Philo, Ebr. 191) mixture, compound of an ointment μ. σμύρνης καὶ ἀλόης a mixture of myrrh and aloes J 19:39 (v.l. ἔλιγμα, σμήγμα, σμίγμα; s. these). M-M.*

μῖγνυμι s. μεῖγνυμι.

μικρολογία, ας, ἡ (Pla.) a small matter, in a disdainful sense *trifle* (Pla., Hipp. Maj. 304B; Lucian, Vit. Auct. 17; Philo, Somn. 1, 94) Hm 5, 2, 2.*

μικρός, ἄ, ὅν (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) comp. μικρότερος, ἔρα, ὄν: small.

1. of pers.—a. in stature Lk 19:3. Perh. also Ἰάκωβος ὁ μικρός (ὁ μ. after a person's name: Aristoph., Ran. 708; X., Mem. 1, 4, 2; Aristot., Pol. 5, 10 p. 1311b, 3; Diog. L. 1, 79 of a 'younger' Pittacus; Sb 7576, 6 [I AD]; 7572, 10 [II AD]) Mk 15:40 (s. Ἰάκωβος 3). This pass. may possibly belong to

b. in age. Subst. the little one, the child (ὁ μικρός Menand., Sam. 39f; PLond. 893, 7 [40 AD]; PFay. 113, 14. ἡ μικρά PLond. 899, 6) Mt 18:6, 10, 14.—For the designation of all the members of a group as μικροὶ κ. μεγάλοι, etc. cf. μέγας 2aα: Ac 8:10; 26:22; Hb 8:11 (Jer 38:34); Rv 11:18; 13:16; 19:5, 18; 20:12.

c. in esteem, importance, influence, power, etc. εἷς τῶν μικρῶν τούτων *one of these humble folk* (disciples? so Gdsd. Mt 10:42; Mk 9:42 (Keph. I 189, 6-19; 201, 30 interprets 'the little ones who believe as the catechumens. But the Gk. word μικρός is not found in the Coptic text); Lk 17:2. OMichel, 'Diese Kleinen'—e. Jüngerbezeichnung Jesu: StKr 108, '37/'38, 401-15. ὁ μικρότερος ἐν τῇ βασιλείᾳ τ. οὐρανῶν *the one of least importance in the Kingdom of Heaven* (but FDibelius, ZNW 11, '10, 190-2 and OCullmann, Coniect. Neot. 11, '47, 30 prefer 'youngest', and refer it to Christ) Mt 11:11; cf. Lk 7:28. ὁ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων *the one who is least among you all* 9:48.

2. of things—a. small in mass and compass (X., Mem. 3, 14, 1 μ. ὄψον) μικρότερον πάντων τ. σπερμάτων *the smallest of all seeds* Mt 13:32; Mk 4:31 (s. σίναπι.—Alex. Aphr., An. II 1 p. 20, 14 οὐδὲν κωλυθήσεται τὸ μέγιστον ἐν τῷ μικροτάτῳ γενέσθαι σώματι). μικρά ζύμη *a little (bit of) yeast* 1 Cor 5:6; Gal 5:9. Of the tongue μικρὸν μέλος *a small member* Js 3:5 (cf. Eur., fgm. 411).

b. small in number (Gen 30:30; 47:9) τὸ μικρὸν ποῖμνιον Lk 12:32.

c. small, insignificant δύναμις Rv 3:8. μισθός 2 Cl 15:1b (cf. a: μ. συμβουλία). ἐπιθυμία Hs 8, 10, 1a.

d. short of time χρόνον μικρὸν (Pla., Rep. 6 p. 498D; Ael. Aristid. 34 p. 661 D.; Is 54:7) J 7:33; cf. 12:35; Rv 6:11; 20:3.

3. the neut. (τὸ) μικρὸν is used subst. to mean—a. a little μικρὸν τι (Diod. S. 1, 74, 1; Ael. Aristid. 48, 37 K.=24 p. 474 D.; UPZ 70, 3 [152/1 BC]) a little 2 Cor 11:16. μ. τι ἀφροσύνης vs. 1 (Procop. Soph., Ep. 80 μοὶ μικρὸν δίδου νεανιεύεσθαι). παρὰ μικρὸν (Isocr. 19, 22; Dionys. Byz. §§3 and 50; Ps 72:2; Ezk 16:47; Jos., C. Ap. 2, 270) except for a little, nearly Hs 8, 1, 14. κατὰ μικρὸν *in brief* (Galen XIX p. 176 K.: Lucian, Catapl. 17, De Merc. Cond. 35) B 1:5.

b. what is insignificant, small τὸ μ. τηρεῖν 2 Cl 8:5 (apocr. saying of Jesus). μικρά φρονεῖν περὶ τίνος *think little of someth.* 2 Cl 1:1f (μικρὸν φρονεῖν Soph., Aj. 1120; Plut., Mor. p. 28C).—Pl. insignificant things, trifles (Aelian, V.H. 2, 27) μικρά κατ' ἀλλήλων *have trifling complaints against each other* Hs 8, 10, 1b.

c. the state of being small ἐκ μικροῦ αὐξήσαι Mt 20:28 D=Agg 22.—d. a short distance, a little way (X., Cyr. 1, 2, 15; Dionys. Byz. §§8 and 13) προελθὼν μικρὸν (Ps.-Demetr. c. 226) Mt 26:39; Mk 14:35.

e. a short time, a little while (Jos., Ant. 4, 159; 8, 405) J 13:33 (cf. Job 36:2); Hs 9, 4, 4; 9, 5, 1. μικρὸν for a moment (Menand., Epitr. 474 J.) v 4, 1, 6. μετὰ μικρὸν *after a short while* (Phlegon: 257 fgm. 36, 1, 2 Jac.; Lucian, Dial. Mort. 15, 3; Synes., Dio 1 p. 234, 5 NTerzaghi ['44]) Mt 26:73; Mk 14:70. (ἔτι) μικρὸν καί. . . *in a little while, lit. 'yet a little while, and' = soon* (Ex 17:4; Jer 28:33; Hos 1:4) J 14:19; 16:16-19. ἔτι μ. ὅσον ὅσον *in a very little while = soon* Hb 10:37; 1 Cl 50:4 (both Is 26:20; cf. Bl-D. §304; Rob. 733). M-M. B. 880.**

Μίλητος, ου, ἡ (Hom.+; inscr.; Sib. Or. 5, 325) Miletus, a seaport city on the west coast of Asia Minor, south of the mouths of the Meander, and 35 mi. south of Ephesus. There was a Jewish community in M. (Schürer III 4 16; 110, 37; AvGerkan, E. Synagoge in Milet: ZNW 20, '21, 177-81; Dssm., LO 391f [LAE 451f]). Paul touched at the city on his last journey to Jerusalem Ac 20:15, 17. Acc. to 2 Ti 4:20 Trophimus lay ill in Miletus.—Milet. Ergebnisse der Ausgrabungen u. Untersuchungen seit d. Jahre 1899; seit '06 in drei Bdn. im Erscheinen, herausg. v. ThWiegand.*

μίλιον, ου, τό (Eratosthenes [in Julian of Ashkelon, Metr. Script. I 201]; Polyb. 34, 12, 3; Strabo 3, 1, 9; 5, 1, 11 al.; Plut., Cic. 32, 1, C. Gracch. 7, 3; Inscr. Rom. III 1385; Dit., Syll. 3 888, 26; Bull. de corr. hell. 29, '05, 99f; APF 2, '03, 566 no. 122; PStrassb. 57, 6. Latin loanw.: mille. Loanw. in rabb.) a Roman *mile*, lit. a thousand paces, then a fixed measure=eight stades=about 4,854 feet or 1,478.5 meters Mt 5:41; D 1:4. M-M.*

μιμέομαι mid. dep.; imper. μιμοῦ; impf. ἐμιμούμην; fut. μιμήσομαι; 1 aor. ἐμιμησάμην (Pind.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) imitate, emulate, follow, use as a model w. acc. of the pers. (Ael. Aristid. 34 p. 669 D.; Wsd 15:9; Philo; Jos., C. Ap. 2, 257) ISm 12:1. ἡμᾶς 2 Th 3:7, 9 (PFlor. 367, 3 ἐγὼ οὐ μιμήσομαι σε). θεὸν Dg 10:5 (Heraclitus, Ep. 5, 1 θεόν; Eunap. 104 of Oribasius the physician: ἐμιμεῖτο θεόν [Asclepius]; Ep. Arist. 281; Philo, Spec. Leg. 4, 73, Virt. 168; Test. Ash. 4:3 κύριον).—Of Christ ἂν ἡμᾶς μιμήσεται, καθὰ πράσσομεν *if he were to imitate our way of acting* IMg 10:1. W. acc. of the thing imitate *someh.* (Appian, Samn. 10 §1 τὴν ἀρετὴν; Philo, Congr. Erud. Gr. 69 τὸν ἐκείνων βίον al.; Jos., C. Ap. 1, 165) τὴν πίστιν Hb 13:7. τὸ κακόν, ἀγαθόν (Epigr. Gr. 85, 3 ἐμιμούμην τὸ καλόν; Ep. Arist. 188) 3J 11. τὸ μαρτύριον MPol 19:1.—WMichaelis, TW

μίμημα, ατος, τό (Aeschyl.; Musonius 90, 40 man is μ. θεοῦ; Polemo, Decl. 2, 32 p. 27, 7; Dit., Or. 383, 63; 404, 26; Wsd 9:8. Off. Philo; Jos., Ant. 12, 75; Sib. Or. 8, 116) *copy, image* δέχεσθαι τὰ μ. τῆς ἀληθοῦς ἀγάπης *receive the copies of True Love* (i.e. of Christ), **perh. w. ref.** to Ign. and fellow prisoners (s. JAKleist, *transl., ad loc.*) Pol 1:1 (Herm. Wr. 382, 18 Sc. μ. τ. ἀληθείας).*

μιμητής, οὔ, ὁ (X., Pla. et al.; Philo, Joseph.) *imitator*, in our *lit.* mostly used **w.** εἶναι or γίνεσθαι and **w.** the **gen.**

1. of the **pers.** imitated (X., Mem. 1, 6, 3 οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύουσιν; Jos., Ant. 1, 109; 12, 203 μιμ. γίν. τοῦ γεγεννηκότος) *μιμηταί μου γίνεσθε use me as your model* 1 Cor 4:16; 11:1 (EEidem, Imitatio Pauli: Festschrift for Estave '22, 67-85; WPdeBoer, The Imitation of Paul '62; ELarsson, Christus als Vorbild [Diss. Upsala] '62; ASchulz, Nachfolgen u. Nachahmen '62; further *lit.* EGüttgemanns, D. leidende Apostel, '66, 185-94; CSPicq, BRigaux-Festschr., '70, 313-22). **Cf.** 1 Cl 17:1. *μιμηταί τῶν κληρονομούμενων τὰς ἐπαγγελίας* Hb 6:12. μ. ἡμῶν κ. τοῦ κυρίου 1 Th 1:6. τ. κυρίου IEph 10:3; MPol 17:3; **cf.** 1:2. Χριστοῦ IPhld 7:2; **cf.** 1 Cor 11:1. (τοῦ) θεοῦ Eph 5:1; Dg 10:4b, 6; IEph 1:1; ITr 1:2.—EGGulin, Die Nachfolge Gottes: Studia Orientalia I ed. Societas Orientalis Fennica '25, 34-50; FTillmann, D. Idee der Nachfolge Christi '34; JMNielsen in Hlg. Überlieg. (ed. OCasel) '38, 59-85.

2. **w.** an impersonal **gen.** (Herodian 6, 8, 2 τ. ἀνδρείας; Philo, Virt. 66; Jos., Ant. 1, 68; 8, 251) τῶν ἐκκλησιῶν τοῦ θεοῦ 1 Th 2:14. τοῦ ἀγαθοῦ 1 Pt 3:13 **t.r.** τῆς χρηστότητος Dg 10:4a. τῆς ὑπομονῆς Pol 8:2. τοῦ πάθους τοῦ θεοῦ IRo 6:3. M-M.*

μιμνήσκομαι 1 **aor.** ἐμνήσθην; 1 **fut.** μνησθήσομαι; **pf.** μέμνημαι (used as a **pres.** [Ep. Arist. 168]; **cf.** Bl-D. §341; Rob. 894f) (Hom.; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr., Sib. Or.).

1. reflexive *remind oneself, recall to mind, remember*

a. in contrast to 'forget', *remember, keep in mind.*

α. **w. gen.** of the thing (1 Macc 6:12) Mt 26:75; Lk 24:8; 2 Ti 1:4; 2 Pt 3:2; Jd 17; 1 Cl 13:1; 46:7; 50:4; Hv 3, 1, 5.—β. **w. gen.** of the **pers.** (PBad. 48, 17 [126 BC] μνήσθητι ἡμῶν) πάντα μου μέμνησθε *you think of me in every way* 1 Cor 11:2.

γ. **w. acc.** of the thing (Hom.; Hdt. 7, 18; Dt 8:2; Is 63:7.—Bl-D. §175; **cf.** Rob. 482f) μνησθήση ἡμέραν κρίσεως *remember the Day of Judgment* B 19:10.

δ. **w.** ὅτι **fol.** (X., Cyr. 3, 1, 27; Is 12:4; Dt 5:15; Job 7:7; Jos., Vi. 209) Mt 5:23; 27:63; Lk 16:25; J 2:17, 22; 12:16.—W. ὡς **fol.** (Ps.-Clem., Hom. 2, 47) Lk 24:6. **W. gen.** and ὡς **fol.** Ac 11:16.—ε. **w.** **rel. clause** **fol.** μνησθεις ὡς ἐδίδαξέν με μεγαλείων *I remembered the great things which he had taught me* Hv 4, 1, 8.

b. *make mention* τινός of someone (Pardalas Iamb. in Herodes, Cercidas etc. ed. ADKnox '29 p. 276 μεμνήσομαί σου ἐν ἐμῇσι βύβλοις—I will mention you in my books) Epil Mosq 1.

c. *remember, think of, care for, be concerned about* **w. gen.** (Od. 18, 267 al.; Arrian, Ind. 41, 5 δείπνου; Gen 30:22; Jos., Bell. 4, 340; Sib. Or. 3, 595) μνήσθητί μου *remember me* Lk 23:42 (Epict. 3, 24, 100 O God μοῦ μέμνησο; **cf.** GDalman, Jesus-Jeshua [tr. PLevertoff] '29, 197-201).—Hb 2:6 (Ps 8:5; 13:3; D 4:1. μ. διαθήκης (**cf.** διαθήκη) 2) Lk 1:72 (Lev 26:42, 45). μ. ἐλέους vs. 54 (Ps 97:3).—W. **gen.** and **inf.** of the purposeful result (Bl-D. §391, 4) μνήσθητι, κύριε, τῆς ἐκκλησίας σου τοῦ ρύσασθαι αὐτήν *remember, O Lord, thy church to save her* D 10:5 (GSchmidt, MNHΣΘHTI: Eine liturgiegeschichtliche Skizze, HMeiser-Festschr., '51, 259-64).—μὴ μνησθῆναι τῶν ἀμαρτιῶν τινος *not remember someone's sins, let someone's sins go unpunished* (**cf.** Ps 24:7; 78:8; Sir 23:18; Is 43:25) Hb 8:12; 10:17 (both Jer 38:34).

2. **pass.**—a. *be mentioned* εἰ διὰ τοῦ Ἀβραάμ ἐμνήσθη (**sc.** ὁ λαὸς οὗτος) B 13:7. This may also be the place for μνησθῆναι ἐνώπιον τοῦ θεοῦ *be mentioned before God* Ac 10:31; Rv 16:19. But these **pass.** can also be understood on the basis of the next **mng.**

b. *be called to remembrance*, and ἐνώπιον τ. θ. can then take on the **mng.** of ὑπὸ τ. θ. (ἐνώπιον 5a) αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τ. θεοῦ *your charities have been called to remembrance by God* Ac 10:31; **cf.** Rv 16:19.—CLKessler, The Memory Motif in the God-man Relationship of the OT, Diss. Northwestern Univ. '56. OMichel, TW IV 678-87: μιμνήσκομαι and related words. M-M. B. 1228f.*

Μισαήλ, ὁ indecl. (מִשְׁאֵל; 1 Esdr 9:44. In Jos. [Ant. 10, 188f] Μισαήλος) *Mishael* one of the three youths in the fiery furnace (Da 3:88; also 1:6f, 11, 19; 2:17; 1 Macc 2:59; 4 Macc 16:3, 21; 18:12) 1 Cl 45:7.*

μισέω **impf.** ἐμίσουν; **fut.** μισήσω; 1 **aor.** ἐμίσησα; **pf.** μεμίσηκα, **pass. ptc.** μεμισημένος (Hom.; inscr., pap., though quite rare in both; LXX, Philo, Joseph., Test. 12 Patr.) *hate, persecute in hatred, detest, abhor.*

1. **w. acc.** of the **pers.** (opp. ἀγαπάω as Dt 21:15, 16=Philo, Leg. All. 2, 48. **Cf.** AFridrichsen, Svensk exegetisk Årsbok 5, '40, 152-62) Mt 5:43 (PJoüon, Rech de Sc rel 20, '30, 545f; MSmith, HTR 45, '52, 71-3. **Cf.** the prayer of Solon [fgm. 1, 5 Diehl] γλυκὺν φίλοις, ἔχθροισι πικρόν; also IQS 1, 9f and s. EFSutcliffe, Hatred at Qumran, Revue de Qumran 2, '59/'60, 345-55; KStendahl, HTR 55, '62, 343-55; OLinton, Studia Theologica 18, '64, 66-79; 6:24; Lk 16:13; 2 Cl 13:4; D 1:3; 2:7.—Lk 1:71; 6:22, 27; 14:26 (JDenney, The Word 'Hate' in Lk 14:26; ET 21, '10, 41f; WLeibtreu, Paradoxe Aussprüche Jesu: Theol. Arbeiten aus d. wissensch. Prediger-Verein d. Rheinprovinz, new ser. 20, 24, 15-35; RWSockman, The Paradoxes of J. '36); 19:14; J 7:7a, b; 15:18f, 23f; 17:14; 1J 2:9, 11; 3:13, 15; 4:20; Rv 17:16; B 19:11; Dg 2:6. ἀλλήλους Mt 24:10; Tit 3:3; D 16:4. μ. τινα δωρεάν (סְנֵא בְדָנִי *hate someone without cause, undeservedly* (s. δωρεάν 2) J 15:25 (Ps 68:5.—34:19). μ. τινα ἀδίκως *hate*

someone wrongfully 1 Cl 60:3. Of God 1 Cl 30:6; Dg 9:2; Ro 9:13 (Mal 1:2f).

2. **w. acc.** of the thing (Jos., Ant. 3, 274τ. ἀδικίαν) τὸ φῶς J 3:20. ἀλήθειαν B 20:2; D 5:2. ἀνομίαν Hb 1:9 (Ps 44:8). τὴν γαλῆν B 10:8. τὰ ἐνθάδε *earthly things* 2 Cl 6:6. τὴν πονηρὰν ἐπιθυμίαν Hm 12, 1, 1. τὰ ἔργα τῶν Νικολαϊτῶν Rv 2:6. τὰ ἔργα τῆς πονηρᾶς ὁδοῦ *the deeds of the evil way* B 4:10. τὰς ἡδουπαθείας 2 Cl 17:7. παιδείαν 1 Cl 35:8 (Ps 49:17). τὴν πλάνην B 4:1. σοφίαν 1 Cl 57:5 (Pr 1:29). τὴν ἑαυτοῦ σάρκα Eph 5:29 (cf. Herm. Wr. 4, 6 ἐὰν μὴ τὸ σῶμα μισήσης, σεαυτὸν φιλήσαι οὐ δύνασαι). τὴν ψυχὴν αὐτοῦ J 12:25 or ἑαυτοῦ Lk 14:26 (Plut. Mor. 556D οὐδ' ἐμίσουν ἑαυτούς). τὴν ψυχὴν Dg 6:5f. πᾶσαν ὑπόκρισιν B 19:2b; D 4:12a. χιτῶνα Jd 23. πᾶν ὃ οὐκ ἔστιν ἀρεστὸν τῷ θεῷ B 19:2a; D 4:12b. ὃ μισῶ τοῦτο ποιῶ *I do what I detest* Ro 7:15.

3. **abs.** IEph 14:2; IRo 8:3; Dg 5:17.—**Pass.:** the **pres. ptc. w.** εἶναι in periphrastic conjugation, to express the long duration of the hate (Charito 2, 6, 1 εἰμὶ μισούμενος ὑπὸ τ. Ἑρωτος) ἔσεσθε μισούμενοι Mt 10:22; 24:9; Mk 13:13; Lk 21:17 (cf. Herm. Wr. 9, 4b). Of Christianity ὅταν μισῇται ἀπὸ κόσμου *whenever it is hated by the world* IRo 3:3. μεμισημένος beside ἀκάθαρτος *unclean and loathsome* (for **relig.** reasons) of birds Rv 18:2.—ACarr, The Mng. of 'Hatred' in the NT: Exp. 6th Ser. XII '05, 153-60.—OMichel, TW IV 687-98. **M-M.***

μισθαποδοσία, ας, ἡ (only Hb and **eccl. lit.** But ἀποδίδωμι [q.v. 1] τὸν μισθόν is quite common) **reward, lit.** 'payment of wages' ἀποβλέπειν εὖς τὴν μ. *look forward to a reward* Hb 11:26; of confidence ἡ τις ἔχει μεγάλην μ. 10:35. Also in an unfavorable sense: *punishment, retribution* λαμβάνειν ἔνδικον μ. *receive a just penalty* Hb 2:2.*

μισθαποδότης, ου, ὁ (only Hb and **eccl. lit.**) **rewarder, lit.** 'one who pays wages' of God (Act. Thom. 142 p. 249, 10; 159 p. 271, 1B; PGenève [Christian] 14:27 τῷ μισθαποδότη θεῷ) τοῖς ἐκζητοῦσιν αὐτὸν μ. γίνεται *he proves himself a rewarder of those who seek him* Hb 11:6. **M-M.***

μίσθιος (actually **adj.** of two or three terminations. In our **lit.** only **subst.:** Jos., Bell. 5, 49; Plut., Lyc. 16, 7 **al.**; Anth. Pal. 6, 283, 3; PAmh. 92, 19; Lev 25:50; Job 7:1; Tob 5:12 BA; Sir 7:20), ου, ὁ *day laborer, hired man* Lk 15:17, 19, 21 **v.l.** (Alciph. 2, 32, 3 δέχου με μισθωτὸν κατ' ἀγρόν, πάντα ὑπομένειν ἀνεχόμενον ὑπὲρ τοῦ τὴν ἀπλήρωτον ἐμπλήσαι γαστέρα); Mk 1:20 **v.l.** **M-M.***

μισθός, οὔ, ὁ (**Hom.;** **inscr., pap., LXX, Philo;** Jos., Vi. 200 **al.**) *pay, wages.*

1. **lit.**, as payment for work done Lk 10:7; 1 Ti 5:18. Personified ὁ μ. ὁ ἀφυστερημένος κράζει *the wages which you have kept back cry out* (to heaven) Js 5:4. τὸν μ. ἀποδιδόναι *pay (out) wages* (s. ἀποδίδωμι 1) Mt 20:8. μισθὸν λαμβάνειν *receive one's wages* (Diod. S. 12, 53, 2; Jos., Ant. 4, 206) J 4:36. μισθοὺς λαμβάνειν *accept payment (s) for someth.* Hm 11:12 (μ. λαμβ. τινός as Philo, Spec. Leg. 4, 98; for the **pl.** cf. Aesop 87d, 12 Chambry; Jos., Ant. 1, 183; BGU 1067, 15 [II AD]). μ. τῆς ἀδικίας *money paid for treachery* Ac 1:18. μ. ἀδικίας *dishonest gain* 2 Pt 2:15; on ἀδικούμενοι μισθὸν ἀδικίας **vs.** 13 **cf.** ἀδικέω 2b.—In τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, μισθοῦ is **gen.** of price (as in the anonymous comic **fgm.** 218 Kock; Diod. S. 4, 20, 2; 3 μισθοῦ ἐργάζεσθαι) *for pay or gain* Jd 11 (s. ἐκχέω 3).

2. **fig.**, the recompense given (mostly by God) for the moral quality of an action (Pla., Rep. 10, 614A τῷ δικαίῳ παρὰ θεῶν τε καὶ ἀνθρώπων μισθοὶ καὶ δῶρα γίνονται; cf. 2, 363D ἡγησάμενοι κάλλιστον ἀρετῆς μισθὸν μέθην αἰώνιον; Plut., Mor. 183D; Lucian, Vit. Aust. 24; Jos., Ant. 1, 183; 18, 309; LXX).

a. **reward** 2 Cl 3:3. μισθὸν ἔχειν *have a reward* 1 Cor 9:17; Mt 5:46; 6:1 (cf. habeo pretium: Horace, Ep. 1, 16, 47). τὸν μ. ἀπέχειν *have received one's reward (in full)* Mt 6:2, 5, 16 (s. ἀπέχω 1). μισθὸν λαμβάνειν *receive one's reward* 1 Cor 3:8, 14; cf. Mt 10:41a (Jos., Ant. 6, 48μὴ λαμβάνειν τὸν προφίτην μισθόν), b. Also μ. ἀπολαμβάνειν 2 Cl 9:5; Hs 5, 6, 7b. τὸν μ. κομίσασθαι 2 Cl 11:5. μισθὸν πλήρη ἀπολαμβάνειν *receive a full reward* 2J 8. τὸν μ. ἀποδιδόναι *pay (out) the reward* (Wsd 10:17) 2 Cl 20:4; cf. B 11:8. ὁ τοῦ μ. ἀνταποδότης B 19:11; D 4:7. τὸν μισθὸν εὑρεῖν παρὰ τῷ θεῷ *find one's reward with God* Hs 2:5 (μ. εὕρ. as Ezk 27:33). μισθὸν αἰτεῖν *ask as a reward* 2 Cl 19:1. ὁ μ. πολὺς ἐν τ. οὐρανοῖς *the reward in heaven is great* Mt 5:12; cf. Lk 6:23, 35. οὐκ ἔστι μικρός 2 Cl 15:1. Coming **w.** the parousia Rv 11:18; B 21:3. **W.** the **obj. gen.** μ. δικαιοσύνης *reward for righteousness* B 20:2; D 5:2. δίδοναι μισθὸν ἀντιμισθίας ὧν ἐλάβομεν *give a recompense for what we have received* 2 Cl 1:5 (δίδ. μ. as Ael. Aristid. 28, 10 K.=49 p. 494 D; Sir 51:30). ἀπολέσαι τὸν μ. *lose one's reward* (Jos., Ant. 1, 183a) Mt 10:42; Mk 9:41; Hs 5, 6, 7a; ἔσται μοι εἰς μ. *it will bring me the reward* B 1:5.—τῷ ἐργαζομένῳ ὁ μ. οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα *to the man who works, his wages are considered not a favor, but what is due him* Ro 4:4.

b. in an unfavorable sense, the reward that consists in punishment (**trag.;** Hdt. 8, 116f; Callim., Hymn. in Dian. 264; Dionys. Hal. 10, 51; 2 Macc 8:33) ὁ μισθός αὐτῆς (**sc.** τῆς ἀδικίας) κόλασις κ. θάνατος Dg 9:2. ὁ μ. τῆς πονηρίας ἔμπροσθεν αὐτοῦ *the reward of wickedness is in store for him* B 4:12.

c. **reward or punishment** as the case may be Rv 22:12; 1 Cl 34:3 (both Is 40:10); B 21:3.—Billerb. IV 1245f (index); esp. IV 487-500: Altsynagog. Lohnlehre; KWeiss, D. Frohbotsch. Jesu über Lohn u. Vollkommenheit (Mt 20:1-16) '27; MWagner, D. Lohnged. im Ev.: NKZ 43, '32, 106-12; 129-39; OMichel, D. Lohnged. in d. Verkünd. Jesu: ZsystTh 9, '32, 47-54.—GPWetter, D. Vergeltungsged. b. Pls '12; FVFilson, St. Paul's Conception of Recompense '32; HWHeidland, D. Anrechng. des Glaubens z. Gerechtigkeit '36; GBornkamm, D. Lohnged. im NT: Evang. Theol. '44, 143-66; BRicke, The NT Conception of Reward: MGoguel-Festschr. '50, 195-206; MSmith, Tannaitic Par. to the Gosp. '51, 49-73; WPesch, Der Lohngedanke in d. Lehre Jesu usw., Diss. Munich '55 (**lit.**); GdeRu, NovT 8, '66, 202-22; HPreisker u. EWürthwein, TW IV 699-736: μισθός and related words. **M-M. B.** 814.*

μισθώ 1 aor. ἐμισθώσαμην (in our *lit.* [Mt] and LXX only *mid.*) the *mid.* has the *mng.* *hire, engage* for oneself (Hdt.+; *inscr.*, *pap.*, LXX) w. *acc.* ἐργάτας (PLeipz. 111, 11; Jos., *Ant.* 11, 174) Mt 20:1 (on μ. εἰς cf. Appian, Mithrid. 23 §90 ἐς τὸ ἔργον ἐμισθώσαντο), 7.—Diod. S. 4, 20, 3 ὁ μισθώσαμενος ἐλείψας καὶ τὸν μισθὸν ἀποδοὺς ἀπέλυσε τῶν ἔργων=the employer took pity on a woman who had just given birth, gave her her wages in full, and released her from work early. It is his goodness alone that prompts him to grant this favor. M-M.*

μισθωμα, ατος τό *act.* *contract price, rent* (Hdt.+; *inscr.*, *pap.*, LXX; Philo, Spec. Leg. 1, 280) and *pass.* *what is rented, a rented house* (this *mng.* is not found *elsewh.* Even Ammonius Gramm. [100 AD] p. 93 Valck. knows nothing of it. Hence the *transl.* *at his own expense* [RSV] is *poss.*) ἐν ἰδίῳ μισθώματι *in his own rented lodgings* Ac 28:30 (for the idea cf. Jos., *Ant.* 18, 235).—HJCadbury, JBL 45, '26, 321f. M-M.*

μισθωτός (actually *adj.* of three terminations. In our *lit.* only *subst.*: Aristoph.+; *inscr.*, *pap.*, LXX; Philo, Spec. Leg. 2, 82; 83; Jos., *Bell.* 1, 517), οὗ, ὁ *hired man* of hired fishermen Mk 1:20. Of hired shepherds J 10:12f (μ. as inferior: Ael. Aristid. 46 p. 206 D.; Hippocr., Ep. 16, 3; Themist. I p. 10f μ. ἀντὶ βουκόλου; Plut., Mor. 37E μ. forms a contrast to the θεῖος ἡγεμών, the λόγος). M-M.*

μίσος, ους, τό (Aeschyl.+; Vett. Val. 242, 25; LXX; Test. 12 Patr.) *hate* ἀγάπη στραφήσεται εἰς μ. *love shall be turned into hate* D 16:3. *Personif.* Hs 9, 15, 3. B. 1132.*

μίτρα, ας, ἡ (Hom.+)
snood or turban as a head-covering (Pind., Hdt.+; Ex 29:6; Lev 8:9; Jdth 16:8; Bar 5:2; Ep. Arist. 98; Philo, Mos. 2, 116; Test. Levi 8:2) ἐν μ. ἣν ἡ κατακάλυψις αὐτῆς *her head-covering was a snood* Hv 4, 2, 1.—The *μίτρα* may also have been a piece of clothing worn from the throat or back of the neck (Parthenius 11, 3 τὴν *μίτραν* ἐνθεῖναι τὸν τράχηλον). In any case, a woman was not considered to be properly covered without it (Quint. Smyrn. 13, 110).*

Μιτυλήνη, ης, ἡ (later [Dit., Syll.3 344, 30 (303 BC), Or. 266, 19 (III BC); Strabo, Plut.; Jos., *Ant.* 15, 350; 16, 20] spelling for the older [Hdt., X., *inscr.*—Meisterhans3-Schw. p. 29] Μυτιλήνη. Cf. Bl-D. §42, 3 *app.*; Mlt.-H. 72; 79) *Mitylene*, chief city of the island of Lesbos, in the Aegean Sea off the north-west coast of Asia Minor Ac 20:14. M-M.*

Μιχαήλ, ὁ indecl. (מִיכָאֵל) *Michael*, archangel (Da 12:1; 10:13, 21; En. 9, 1; 10, 11; 20, 5; 24, 6; Wadd. 2263; 2637b; *inscr.* fr. Asia Minor [Ramsay, Phrygia II 541 no. 404, p. 741 no. 678]; PGM 1, 301; 2, 158; 3, 148; 4, 1815; 2356; 7, 257; 22b, 29 τῷ μεγάλῳ πατρὶ Ὁσίριδι Μιχαήλ) Jd 9; Rv 12:7 (M. as ἀρχιστράτηγος PGM 13, 928. On his fighting w. the dragon s. PGM 4, 2769ff); Hs 8, 3, 3. In Jewish theology M. was the special patron and protector of the Jewish nation (Da 12:1).—Bousset, Rel.3 325ff; Dssm., LO 396ff [LAE 456f]; WLueken, Der Erzengel M. 1898. M-M.*

μνᾶ, μνάς, ἡ (Semitic *loanw.*, as early as Attic *wr.*; *inscr.*, *pap.*, LXX; Jos., *Ant.* 7, 189; 14, 106; Test. Jos. 16:4) *mina*, a *Gk.* monetary unit=100 drachmas; the Attic mina was worth about eighteen to twenty dollars in normal times. Lk 19:13, 16, 18, 20, 24f (on the parable s. PJoüon, Rech de Sc rel 29, '40, 489-94).—Lit. s.v. ἀργύριον 2c. M-M.*

μνάομαι (Hom.+; Philo) *woo or court for one's bride* pf. ptc. μεμνησμένη of the woman engaged, betrothed Lk 1:27 D.*

Μνάσων, ωνος, ὁ (Anth. Pal.; Lucian; Dialektinschr. 2580, 25 [Delphi]; Dit., Syll.3 585, 43; 47; 77; 81; 85; 90; 94; 234; 238 [197 BC]; PHib. 41, 3 [ca. 261 BC]; Sb 3199) *Mnason*, a Christian fr. Cyprus Ac 21:16 (Μνασέας, father of Zeno the Stoic, was also fr. Cyprus; Κυπρ. I p. 190 no. 4 a *Gk. inscr.* from Cyprus contains the name Μνασίας).—HJCadbury, Amicitiae Corolla (for RHarris) '33, 51-3. M-M.*

μνεῖα, ας, ἡ (Soph.+; *inscr.*, *pap.*, LXX, Ep. Arist., Test. Napht. 8:5; Ode of Solomon 11, 22).

1. *remembrance, memory* w. *obj. gen.* τινός of someone (Sib. Or. 5, 486; Bar 4:27) Ro 12:13 v.l.; of *someh.* (Dit., Syll.3 577, 3; Wsd 5:14) εἴ τίς ἐστὶν ἀγαθοῦ μ. *if there is any remembrance of what is good* B 21:7. μνεῖαν ἔχειν τινός *think of someone* (Soph., El. 384 al.) ἔχετε μνεῖαν ἡμῶν ἀγαθὴν πάντοτε *you always think kindly of us* 1 Th 3:6. ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μ. *I remember you constantly* 2 Ti 1:3. εἰς μ. ἔρχεται τι *as in Lat. in mentem venit alicui comes to someone's recollection* Hv 3, 7, 3.

2. *mention* μνεῖαν ποιεῖσθαι τινος *mention someone* (Pla., Phaedr. 254; Diog. L. 8, 2, 66; *Inscr.* v. Priene 50, 10; Zen.-P. 14 [=Sb 6720], 3 [256 BC]; UPZ 59, 6; cf. Ps 110:4) in our *lit.* only of mentioning in prayer (BGU 632, 5 μνεῖαν σου ποιούμενος παρὰ τοῖς ἐνθάδε θεοῖς; Epigr. Gr. 983, 2ff [79 BC] Δημήτριος ἦκω πρὸς μεγάλην Ἰσιν θεάν, μνεῖαν ἐπ' ἀγαθῷ τ. γονέων ποιούμενος) Ro 1:9; 1 Th 1:2 t.r.; Phlm 4. The *gen.* is supplied fr. the context Eph 1:16; 1 Th 1:2. ἐπὶ πάσῃ τῇ μ. ὑμῶν *as often as I make mention of you* (in prayer) Phil 1:3. ἡ πρὸς θεὸν μ. *mention* (in prayer) *before God* (though *remembrance* is also *poss.* here) 1 Cl 56:1. M-M.*

μνήμα, ατος, τό *lit.* a 'sign of remembrance', *esp.* for the dead (Hom.+), then *gener.* *grave, tomb* (Hdt., Pla. et al.; Dit., Syll.3 1221; 1237, 3; BGU 1024 IV, 23; LXX, Philo; Jos., *Ant.* 7, 19; 8, 240) Mk 16:2; Lk 24:1 (μνημεῖον P75

et al.); Ac 2:29 (David's μ. Jos., Ant. 7, 393); GP 8:30-2; 11:44; 12:50, 52. κατατιθέναι ἐν μ. lay in a tomb Mk 15:46; cf. Ac 7:16. τιθέναι ἐν μ. λαξευτῷ lay in a rock-hewn tomb Lk 23:53. τιθέναι εἰς μνήμα Rv 11:9 (for the idea s. Jos., Bell. 4, 317). Dwelling-place of demoniacs Mk 5:3, 5; Lk 8:27. M-M.*

μνημεῖον, ου, τό lit. 'token of remembrance' (Pind.; Philo, Joseph.), esp. for the dead (Eur., Iph. T. 702; 821; Thu. 1, 138, 5; X., Hell. 2, 4, 17; 3, 2, 15; Pla., Rep. 3 p. 414A).

1. *monument, memorial* (cf. Jos., Ant. 5, 119 μν. καὶ τάφος): οἰκοδομεῖτε τ. μνημεῖα τῶν προφητῶν Lk 11:47 (JoachJeremias, Heiligengräber in Jesu Umwelt '58) is prob. to be understood in this sense (for μ. οἰκοδομεῖν cf. Jos., Ant. 13, 211). But μ. in our lit. usu. has the sense

2. *grave, tomb* (Dit., Syll. 3 1229, 4; 1232; 1234; 1242; 1244; PFlor. 9, 10; Gen 23:6, 9; Is 22:16 al.; Jos., Ant. 1, 237; 18, 108); of tombs in caves, etc. (s. PThomsen, Grab: Reallex. d. Vorgesch. IV 2, 473ff), into which a person can enter (Mk 16:5; J 20:6) Mt 23:29; 27:52f (JBlinzler, ThGl 35, '43, 91-3.—Diod. S. 13, 86, 3: when the Carthaginians besieging Acragas destroyed some tombs lying outside the walls, διὰ νυκτὸς εἶδωλα [ghosts] φαίνεσθαι τῶν τετελευτηκότων.—On the earthquake that opens the graves and frees those inside s. Ps.-Ael. Aristid. 25, 20f K.=43 p. 804 D.: μνήματα ἀνερρήγνυτο. . . τὰ μνήματα ἀνερρίπτει τοὺς κειμένους. EFascher, Die Auferweckung der Heiligen Mt 27:51-53, '51), 60b; 28:8; Mk 15:46; 16:2 v.l., 3, 5, 8; Lk 23:55; 24:1 v.l. P75 et al., 2, 9, 12, 22, 24; J 11:17, 31 (Aesop, Fab. 109 H. γυνή ἀπιοῦσα πρὸς τὸ μνημεῖον ἐθρήνει), 38; 12:17; 19:42; 20:1-4, 6, 8, 11a, b; GP 9:34; 12:51, 53 (lit. on the Holy Sepulcher: RGG2 III 92; also FMBraun, La Sépulture de Jésus '37; RHSmith, The Tomb of Jesus, Biblical Archaeologist 30, '67, 74-90). τιθέναι εἰς μ. place in the tomb Ac 13:29. Also τιθέναι ἐν τῷ μ. Mt 27:60a; Mk 6:29. μ. καίνόν Mt 27:60a; J 19:41; οἱ ἐν τοῖς μ. those who are in their tombs 5:28. The haunt of demoniacs Mt 8:28; Mk 5:2 (acc. to Diog. L. 9, 38 Democritus sought solitude among the graves). Graves were somet. not recognizable as such fr. their outward appearance Lk 11:44; s. ἄδηλος 1. M-M.*

μνήμη, ης, ἡ (trag.; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) remembrance, memory.

1. memory that one has himself, w. gen. of someth. (Ep. Arist. 159) τ. μνήμην τινὸς ποιεῖσθαι recall someth. to mind 2 Pt 1:15 (PFay. 19, 10 [11 AD] τῶν πραγμάτων μνήμην ποιεῖσθαι='hold the things in remembrance'. Likew. schol. on Apollon. Rhod. 4, 839-41a.—The mng. of μ. ποιεῖσθαι, quotable Hdt.; Jos., Ant. 18, 65='make mention' is scarcely applicable here). εἰς τὴν τῶν προηθληκότων μ. in memory of those who have already contested MPol 18:2.

2. the memory that another pers. has of someth. (Diod. S. 5, 73, 1 and 23, 15, 2 αἰώνιον μνήμην παρὰ πᾶσιν ἀνθρώποις; testament of Epicurus in Diog. L. 10, 18: a memorial meal εἰς τὴν ἡμῶν μνήμην; ΕΛΛΗΝΙΚΑ I, '28, p. 18, 18 festivals are arranged εἰς μνήμην Εὐρυκλέους εὐεργέτου; Jos., Ant. 13, 63) pl. ἡ τρυφή καὶ ἀπάτη μνήμας οὐκ ἔχει=have no remembrance=are not long remembered (like Lat. memoria non habet) Hs 6, 5,

3. μνήμας μεγάλας ἔχειν have a lasting remembrance=live long in remembrance ibid. (cf. Proverbia Aesopi 111 P. μνήμην ἔχειν; Ep. Arist. 279). M-M.*

μνημονεύω impf. ἐμνημόνευον; 1 aor. ἐμνημόνευσα (Hdt.; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.).

1. remember, keep in mind, think of, also—w. no fixed boundaries—mention.

a. w. gen. (Pla., Theaet. 191D; Philod., De Piet. 94; Diod. S. 1, 21, 8; Lucian, Dial. Deor. 4, 7; Dit., Syll. 3 284, 8; 620, 25; PSI 502, 2; 651, 2 [III BC]; Wsd 2:4; Tob 4:5, 19 BA; Sus 9 Theod.; Ep. Arist. 157), and, to be sure, w. gen. of the pers.: Lk 17:32; Hb 13:7; B 21:7; MPol 8:1; IEph 12:2; ISm 5:3; Hm 4, 1, 1. Of mention in prayer (Heidelb. Pap.-Sammlung I ed. Deissmann '05, no. 6, 15 παρακαλῶ οὖν, δέσποτα, ἵνα μνημονεύς μοι [μου?] εἰς τ. ἀγίας σου εὐχάς) IEph 21:1; IMg 14:1.—W. the connotation of solicitude (cf. 1 Macc 12:11) μ. τῶν πτωχῶν remember the poor Gal 2:10.—W. gen. of the thing (Arrian, Peripl. 16, 3 πόλεως ἐμνημόνευσεν; Jos., Ant. 2, 162; 6, 93 al.) τοῦ λόγου J 15:20; pl. Ac 20:35. ὧν εἶπεν ὁ κύριος Pol 2:3. τῶν τοῦ κυρίου ἐνταλμάτων 2 Cl 17:3. τῶν ἐντολῶν αὐτοῦ Hs 1:7. τῆς τρυφῆς 6, 5, 4.—J 16:4, 21.—μου τῶν δεσμῶν remember my bonds Col 4:18. Perh. mention or remembering in prayer is meant here, as in ὑμῶν τοῦ ἔργου τῆς πίστεως your work of faith 1 Th 1:3 (MDibelius, Hdb., exc. ad loc.). τῆς ἐν Συρίᾳ ἐκκλησίας ITr 13:1; IRO 9:1.—εἰ ἐκείνης (i.e. πατρίδος) ἐμνημόνευον if they had thought of, i.e. meant, that homeland (the earthly one) Hb 11:15.

b. w. acc. (Hdt. 1, 36; X., An. 4, 3, 2, also Herodian 6, 1, 7; BGU 1024 V, 20; Jdth 13:19; 2 Macc 9:21) of the pers.: Ἰησοῦν Χριστὸν ἐγγεγεμένον 2 Ti 2:8. W. acc. of the thing (Philo, Leg. All. 1, 55) τοὺς πέντε ἄρτους Mt 16:9. τὸν κόπον ἡμῶν 1 Th 2:9. τὰ προγεγραμμένα Hv 4, 3, 6.—Papias 2:3, 15. Of God: ἐμνημόνευσεν τὰ ἀδικήματα αὐτῆς God has remembered her wicked deeds to punish them Rv 18:5.

c. foll. by περί τινος Hb 11:22.—W. ὅτι foll. (Pla., Rep. 480A) Ac 20:31; Eph 2:11; 2 Th 2:5. Foll. by indirect quest. (PStrassb. 41, 40 οὐ μνημονεύω δέ, τί ἐν τῇ μεσεῖτι ἀγένετο) Rv 2:5; 3:3. W. temporal clause foll.: Mk 8:18.

d. pass., of Polycarp ὑπὸ πάντων μνημονεύεται he is remembered by everyone MPol 19:1.

2. retain in one's memory (like Lat. memoria tenere aliquid) w. acc. of the thing Hv 1, 3, 3a; 2, 1, 3. τὰ ἔσχατα ῥήματα v 1, 3, 3b. M-M.*

μνημοσύνη, ης, ἡ (Hom.) memory εἰς μνημοσύνην αὐτοῦ in memory of him GP 12:54.*

μνημόσυνον, ου, τό (Hdt.; pap., LXX, En.)—1. memory as a mental faculty: ἔγγραφοι ἐγένοντο ἐν τῷ μ. αὐτοῦ they were inscribed in his memory 1 Cl 45:8.

2. memory w. obj. gen. (oft. LXX) εἰς μ. τινος in memory of someone Mt 26:13; Mk 14:9 (JoachJeremias,

ZNW 44, '52/'53, 103-7: God's 'eschatological remembrance'). ἐξολεθρεῦσαι ἐκ γῆς τὸ μ. αὐτῶν *root out the memory of them from the earth* 1 Cl 22:6 (Ps 33:17; cf. Sir 10:17; Test Jos. 7:5).

3. a memorial offering (=ἱερ.) Lev 2:2, 9, 16; 5:12; cf. Sir 35:6; 38:11; 45:16) fig. αἱ προσευχαί σου ἀνέβησαν εἰς μνημόσυνον ἔμπροσθεν τ. θεοῦ Ac 10:4. M-M.*

μνησικακέω fut. μνησικακήσω, 1 aor. ἐμνησικάκησα (Hdt.; inscr., LXX; Jos., Bell. 4, 94al.) *remember evil, bear malice, bear a grudge* τινί *against someone* (Thu. 8, 73; Lysias 30, 9; Philo, Virt. 106, De Jos. 17; Jos., Ant. 1, 323) B 19:4; Hv 2, 3, 1; s 9, 23, 4b. τινί τι: τοῖς ἐξομολογουμένοις τὰς ἀμαρτίας αὐτῶν *bear a grudge against those who have confessed their sins, or perh. cast up their sins to those who confess them* s 9, 23, 4a. ἕκαστος ὑμῶν κατὰ τοῦ πλησίον κακίαν μὴ μνησικακείτω *let no one of you hold a grudge against his neighbor* B 2:8 (Zech 7:10). Abs., w. pers. obj. to be supplied *bear a grudge, be resentful* (Diod. S. 31, 8, 2; Lucian, Prom. 8) D 2:3; Dg 9:2. οἱ ἄνθρωποι οἱ μνησικακοῦντες *people who hold a grudge* Hm 9:3.*

μνησικακία, ας, ἡ (Plut., Mor. 860A; Appian, Ital. fgm. 7; Philo, De Jos. 261; Jos., Ant. 16, 292) *bearing a grudge, vengeance* Hm 8:3; also vs. 10 in Lake's text; causing death Hv 2, 3, 1.*

μνησικάκος, ον (Aristot. et al.; Pr 12:28) *vengeful* μ. γίνεσθαι Hs 9, 23, 3.*

μνηστεύω (Hom.; Diod. S. 4, 37, 4; 5; LXX; Jos., C. Ap. 2, 200; the mid. PFlor. 36, 4) pf. pass. ptc. ἐμνηστευμένη, v.l. μεμνηστευμένη (Bl-D. §68; Mlt.-H. 193); 1 aor. pass. ptc. μνηστευθεῖσα *woo and win, betroth* pass. *be betrothed, become engaged* (Dt 22:25, 27f) τινί *to someone* (Artem. 2, 12 p. 101, 4 H. v.l.; Dt 22:23; Jos., Bell. 1, 508) Mary Mt 1:16 v.l., 18; Lk 1:27; 2:5. M-M.*

μογγιλάλος, ον (Ptolem., Apotel. 3, 13, 3 p. 151, 2 Boll-B.; Georg. Mon. 492, 14 de Boor [1892]; Is 35:6 v.l.; s. Thackeray p. 120f.—Bl-D. §34, 6; Mlt.-H. 106) *speaking in a hoarse or hollow voice* Mk 7:32 v.l.*

μογιλάλος, ον (on the form cf. Bl-D. §34, 6; Rob. 169; 210)—1. *speaking with difficulty, having an impediment in one's speech* (Aëtius 8, 38; schol. on Lucian, p. 68, 5 Rabe; Anecd. Gr. I p. 100, 22; cf. JBidez et FCumont, Les mages hellénisés II '38 p. 334, 8 with v.l. μογγιλάλοι); this mng. for Mk 7:32 is supported by vs. 35 ἐλάλει ὀρθῶς (cf. ASWeatherhead, ET 23, '12, 381).

2. *mute, impaired in speech* (Vett. Val. 73, 12; POxy. 465, 228; Is 35:6.—Aq. Is 56:10; Aq., Sym., Theod. Ex 4:11); the ancient versions take Mk 7:32, 33 v.l. in this sense. M-M.*

μόγισ adv. (Hom.; Diod. S.; Epict.; Polemo, Decl. 2, 3, 15; Lucian; PMagd. 11, 6 [221 BC]; POxy. 298, 19 [I AD]; PLeipz. 105, 10; PSI 49, 2; Wsd 9:16 v.l.; 3 Macc 7:6; Philo, In Flacc. 113 v.l.; Jos., Ant. 8, 130; 16, 345.—Bl-D. §33; cf. Rob. 296) *scarcely, with difficulty* Lk 9:39 v.l.; Ac 14:18 D; Ro 5:7 v.l. (in each case the text has μόλις, q.v.).—Lk 23:53 D. M-M.*

μόδιος, ίου, ὁ (Lat. loanw. [modius]: Dinarchus 1, 43[?]; Dionys. Hal. 12, 1; Epict. 1, 17, 7; 9; Plut., Demetr. 33, 6; inscr. [Dit., Or. index]; PThéad. 32, 25; PGenève 62, 17; Jos., Ant. 9, 85; 14, 28; 206. Loanw. in rabb.) a peck—measure, a grain-measure containing 16 sextarii=about 8.75 liters, almost exactly one peck: Mt 5:15; Mk 4:21; Lk 11:33 (a vessel used to hide a light, as Jos., Ant. 5, 223.—On the figure, ADupont-Sommer, Note archéol. sur le prov. évang.: mettre la lampe sous le boisseau=Mél. Syr. à MRDussaud II '39, 789-94; JoachJeremias, ZNW 39, '41, 237-40). M-M*

μοῖρα, ας, ἡ (Hom.; pap., Philo; Jos., Ant. 17, 303; Sib. Or. 3, 121 al.) *fate* (PLeipz. 40 II, 26) AP fgm. 2.*

μοιχαλῖς, ἶδος, ἡ (Aëtius [100 AD]: Dox. Gr. 301a, 14; Heliod. 8, 9; Procop., Anecd. 1, 36; Syntipas p. 23, 6 al. [Phryn. 452 L.]; Cat. Cod. Astr. VII p. 109, 6; 20; VIII 1 p. 264, 29; VIII 4 p. 146, 26; Maspéro 97 II, 42; Suidas III p. 421, 10; LXX; Test. Levi 14:6) *adulteress*.

1. lit. Ro 7:3a, b (the same case sim. described in Achilles Tat. 8, 10, 11f). ὀφθαλμοὶ μεστοὶ μοιχαλίδος *eyes that are full of (desire for) an adulteress i.e., always looking for a woman with whom to commit adultery* 2 Pt 2:14 (on the expr. cf. Timaeus Hist. [IV BC] in Περὶ ὕψους 4, 5 of a moral man ἐν ὀφθαλμοῖς κόρας, μὴ πόρνas ἔχων; Plut., Mor. 528E).

2. fig., in a usage found in Hosea (3:1), in which God's relation to his people is depicted as a marriage, and any beclouding of it becomes adultery (cf. Jer 3:9; 9:1; Ezk 16:32ff, esp. vs. 38).

a. adj. *adulterous* γενεὰ μοιχαλῖς Mt 12:39; 16:4; Mk 8:38.—b. subst. μοιχαλίδες of both sexes (W-S. §28, 2b) Js 4:4 (μοιχοὶ καὶ μοιχαλίδες t.r.). M-M.*

μοιχάω (X.—JWackernagel, Hellenistica '07, 7ff; Bl-D. §101 p. 46f) *cause to commit adultery* in our lit. (as well as LXX) only pass. *be caused to commit adultery, be an adulterer or adulteress, commit adultery, lit.*

1. of a woman (Ezk 16:32) ποιεῖ αὐτήν μοιχᾶσθαι (the man who divorces his wife) *causes her to commit adultery* (if she contracts a new marriage) Mt 5:32a t.r. αὐτὴ μοιχᾶται *she commits adultery* Mk 10:12. But also

2. of a man (PsSol 8, 10), who marries a divorced woman Mt 5:32b; 19:9 v.l. or who marries again after divorcing his wife 19:9; Hm 4, 1, 6. μοιχᾶται ἐπ' αὐτήν *commits adultery against her* (his first wife) Mk 10:11 (NTurner,

Bible Translator 7, '56, 151f: associates w. Jer 5:9).

3. of a man or woman 2 Cl 4:3. ὅς ἄν τὰ ὁμοιώματα ποιῇ τοῖς ἔθνεσιν, μοιχᾷται *whoever acts as the heathen do (i.e., takes part in idol-worship), commits adultery* (and it cannot be expected of the other marriage-partner to maintain marital relations) Hm 4, 1, 9. M-M.*

μοιχεία, ας, ἡ (Andocides+; Heraclit. Sto. 69 p. 89, 15; PMich. 148 I, 8; LXX, Philo; Jos., Ant. 16, 340al.) *adultery* lit. Hm 4, 1, 5; 9; AP 9:24. W. other sins (Hos 4:2) Gal 5:19 t.r.; 1 Cl 30:1; 2 Cl 6:4; B 20:1; D 5:1; Hm 8:3. Pl. (as in D 5:1 above) denoting separate acts (Pla., Rep. 4 p. 443A, Leg. 8 p. 839A; PTebt. 276, 16 πορνείαι καὶ μοιχεῖαι; Philo, Spec. Leg. 2, 13; Jos., Bell. 5, 402.—Bl-D. §142; cf. Rob. 408) *adulterous acts* Mt 15:19=Mk 7:22 (in a list of vices also Plut., Mor. 1050D). Cf. D 3:3. καταλαμβάνειν ἐπὶ μοιχείᾳ *catch in the act of adultery* J 8:3 (Plut., Mor. 291F; on the 'adulterous woman' cf. REisler, ZNW 22, '23, 305-7; KBornhäuser, NKZ 37, '26, 353-63; EFBishop, JTS 35, '34, 40-5; JoachJeremias, ZNW 43, '51, 148f: a temptation story, cf. Mk 12:13-17; TWManson, ZNW 44, '52/'53, 255f; FASchilling, ATR 37, '55, 91-106; JDMDerrett, Law in the NT, '70, 156-87). Also εὐρίσκειν ἐν μ. Hm 4, 1, 4. M-M. B. 1456.*

μοιχεύω fut. μοιχεύσω; 1 aor. ἐμοίχευσα, pass. inf. μοιχευθῆναι (Aristoph., X.+; LXX, Philo; Jos., Ant. 16, 296al.; Test. 12 Patr.—HBogner, Was heisst μ.?; Her. 76, '41, 318-20) *commit adultery*.

1. of both sexes, w. ref. to the Ten Commandments (Ex 20:13; Dt 5:17): Mt 5:27; 19:18; Mk 10:19; Lk 18:20; Ro 13:9; Js 2:11a, b. One or more of these pass. may refer to the man alone; this is obviously the case under
2. in some instances where μ.—a. is used abs.: Lk 16:18a, b; Ro 2:22 (μὴ μοιχεύειν as Jos., Ant. 3, 92); B 19:4; D 2:2.

b. has as obj. τινά (γυναῖκα) *commit adultery w. someone* (Aristoph., Av. 558; Pla., Rep. 2 p. 360B; Lucian, Dial. Deor. 6, 3; Aristaenet., Ep. 1, 20; PSI 158, 45. Cf. Lev 20:10) Mt 5:28 (cf. Epict. 2, 18, 15; Sextus 233). This explains the use of the passive in the case of the woman (Charito 1, 4, 6 μοιχευομένην τὴν γυναῖκα; Achilles Tat. 6, 9, 7; Sir 23:23; Philo, Decal. 124; Jos., Ant. 7, 131) ποιεῖ αὐτὴν μοιχευθῆναι *he causes her to commit adultery* (by contracting a subsequent marriage) Mt 5:32; 19:9 v.l. ἡ γυνὴ κατεῖληπται μοιχευομένη J 8:4.

c. οἱ μοιχεύοντες μετ' αὐτῆς Rv 2:22 is at least on the way to a fig. mng. (cf. Jer 3:9).—RHCharles, The Teaching of the NT on Divorce '21, 91ff; FJDölger, Christl. u. hdn. Ächtung des Ehebr. in d. Kultsatzung: Antike u. Christent III '32, 132-48; GDelling, RAC IV, '59, 666-80; JAFitzmyer, Theological Studies 37, '76, 197-226 (Mt).—FHauck, TW IV 737-43: μοιχεύω and related words. M-M.*

μοιχός, οὔ, ὁ (since Hipponax [VI BC] 67 D.2; Soph.; POxy. 1160, 24ff; BGU 1024 III, 12; LXX; Philo) *adulterer*.

1. lit., w. πόρνος Hb 13:4. W. φθορεὺς (cf. Philo, Spec. Leg. 4, 89) B 10:7. W. other sinners (Test. Levi 17:11) Lk 18:11; 1 Cor 6:9; Hs 6, 5, 5. Parallel w. κλέπτης 1 Cl 35:8 (Ps 49:18).—2. fig., w. μοιχαλὶς (q.v. 2) Js 4:4 t.r. M-M.*

μόλιβος, ου, ὁ (Hom.+; PTebt. 121, 52; 84; LXX; Jos., Ant. 15, 398. On the var. forms and spellings s. Thackeray 96; 116) *lead*; because of its low melting point a symbol of the earth, destroyed in the fire of the last judgment 2 Cl 16:3.*

μόλις adv. (trag., Thu.+; PTebt. 19, 10 [114 BC]; PRyl. 113, 27; POxy. 1117, 19; PGiess. 4, 15; LXX, Ep. Arist., Philo, Joseph.—Bl-D. §33; Rob. 296; s. μόγις) *scarcely*.

1. with difficulty (Lycophron vs. 757; Appian, Liby. 3 §14, Bell. Civ. 1, 8 §33; 1, 77 §351; Ael. Aristid. 48, 43 K.=24 p. 476 D.; Wsd 9:16=μετὰ πόνου; Sir 29:6; Philo, Op. M. 80; Jos., Bell. 1, 149) Lk 9:39; Ac 14:18; 23:29 v.l.; 27:7f, 16; 1 Pt 4:18 (Pr 11:31; cf. Artem. 1, 2 p. 4, 13 μόλις ἐσώθη).

2. not readily, only rarely (Nicander, Ther. 281; Synes., Prov. 1, 11 p. 101D: μόλις [seldom, scarcely ever] do virtue and good fortune meet; Sir 21:20; 26:29; 32:7; Jos., Vi. 173) Ro 5:7; another possibility here is—3. hardly (Phlegon: 257 fgm. 36, 1; 3 Jac.; Achilles Tat. 2, 26, 1) or scarcely (Appian, Bell. Civ. 3, 53 §218 ὀλίγοι μόλις=scarcely a few). M-M.*

Μολόχ, ὁ indecl. (LXX.—מֹלֶךְ, w. the vowels of מֹלֶךְ) *Moloch*, the Canaanite-Phoenician god of sky and sun (Baudissin, RE XIII 269ff) Ac 7:43 in a quot. fr. Am 5:26, where the LXX renders the words מֹלֶךְ

מֹלֶךְ מֹלֶךְ מֹלֶךְ

σκηνὴν τοῦ Μολόχ (מֹלֶךְ מֹלֶךְ).—OEissfeldt, Molch als Opferbegriff im Punischen u. Hebr. u. d. Ende des Gottes Moloch '35 (on this WvSoden, ThLZ 61, '36, 45f).*

μολύνω 1 aor. ἐμόλυνα, pass. ἐμολύνθη (Aristoph., Pla.+; PSI 1160, 6 [30 BC]; LXX) *stain, defile, make impure, soil*.

1. lit. (Lucian, Anach. 1; Gen 37:31; SSol 5:3) μεμολυμμένος *unclean, unwashed* GOxy 16. Unsoiled garments as symbol of a spotless life ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν Rv 3:4.

2. fig. (Epict. 2, 8, 13; 2, 9, 17; Porphyry., Abst. 1, 42; Synes., Dreams 10 p. 142D ἀθέων τῶν μολυνάντων τὸ ἐν αὐτοῖς θεῖον; Sir 21:28; Jer 23:11; Test. Ash. 4:4 τὴν ψυχὴν) τ. χειρας (Jos., Vi. 244) Ac 5:38 v.l. ἡ συνειδήσις. . . μολύνεται *the conscience is defiled* by eating meat sacrificed to idols 1 Cor 8:7 (Amm. Marc. 15, 2 conscientiam polluebat). Esp. of immorality (Ep. Arist. 152) οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν *who have not defiled themselves with women* Rv 14:4. M-M.*

μολυσμός, οὔ, ὁ (Strabo 17, 2, 4; Plut., Mor. 779C; Heliod. 10, 4, 2; 1 Esdr 8:80; 2 Macc 5:27; Jos., C. Ap. 1, 289) *defilement fig.*, of religious and moral things (Vett. Val. 242, 16; Jer 23:15; Ep. Arist. 166; Test. Sim. 2:13) ἀπὸ παντὸς μ. σαρκὸς καὶ πνεύματος *from all defilement of body and spirit*, i.e. outwardly and inwardly 2 Cor 7:1. M-M.*

μομφή, ἥς, ἡ (Pind.+) *blame, (cause for) complaint* πρὸς τινα ἔχειν μ. *have a complaint against anyone* (ἔχειν μομφήν τινην: Pind. et al.) Col 3:13.*

μονάζω (Cornutus 14 p. 17, 17; Anth. Pal. 5, 66, 1; Iambl., Vi. Pyth. 3, 14; 35, 253; Apollon. Dysc., Synt. 191, 2, Gramm. Gr. II 2 p. 262, 10; 376, 7; schol. on Soph., Aj. 654, Oed. R. 479; Etym. Mag. p. 627, 13; Ps 101:8) *live alone, separate oneself* B 4:10; Hs 9, 26, 3.*

μονή, ἥς, ἡ (Eur., Hdt.+; inscr., pap.; 1 Macc 7:38)—1. *staying, tarrying* (Eur.+; Dit., Or. 527, 5; Philo, Mos. 1, 316) *μονήν ποιῆσθαι live, stay* (Thu. 1, 131, 1; BGu 742; Jos., Ant. 8, 350; 13, 41) J 14:23.

2. *dwelling (-place), room, abode* (Charito 1, 12, 1 *μονήν ποιεῖν*; Paus. 10, 31, 7; Dit., Or. 527, 5) of heavenly dwellings J 14:2 (OSchaefer, ZNW 32, '33, 210-17; understood in an existential sense: RGundry, ZNW 58, '67, 68-72). *τῆς ἀμείνωνος τυγχάνειν μονῆς attain a better abode* AP fgm. 2. M-M.*

μονογενής, ἐς (Hes.+; LXX; Joseph., loanw. in rabb.) *only* (so mostly, incl. Judg 11:34; Tob 3:15; 8:17) of children: of Isaac, Abraham's only son (Jos., Ant. 1, 222) Hb 11:17. Of an *only* son (Plut., Lycurgus 31, 8; Jos., Ant. 20, 20) Lk 7:12; 9:38. Of the daughter (Diod. S. 4, 73, 2) of Jairus 8:42.—Also *unique (in kind)* of *some* that is the only example of its category (Cornutus 27 p. 49, 13 *εἷς κ. μονογενῆς ὁ κόσμος ἐστί. μονογενῆ κ. μόνα ἐστίν*='unique and alone'; Pla., Timaeus 92C). Of the mysterious bird, the Phoenix 1 Cl 25:2.—In the Johannine lit. μ. is used only of Jesus. The *mngs. only, unique* may be quite adequate for all its occurrences here (so M-M., RSV et al.; DMoody, JBL 72, '53, 213-19; FCGrant, ATR 36, '54, 284-87). But some (e.g. WBauer, Hdb.) prefer to regard μ. as somewhat heightened in *mng.* in J and 1 J to *only-begotten* or *begotten of the Only One*, in view of the emphasis on γεννᾶσθαι ἐκ θεοῦ (J 1:13 al.); in this case it would be analogous to πρωτότοκος (Ro 8:29; Col 1:15 al.). τὸν υἱὸν τὸν μ. ἔδωκεν J 3:16 (Philo Bybl. [100 AD] in Euseb., Pr. Ev. 1, 10, 33: Cronus offers up his *μονογενῆς υἱός*). ὁ μ. υἱὸς τοῦ θεοῦ vs. 18; cf. J 1:34 v.l. τὸν υἱὸν τὸν μ. ἀπέσταλκεν ὁ θεός 1J 4:9; cf. Dg 10:2. On the *expr.* δόξαν ὡς *μονογενοῦς* παρὰ πατρός J 1:14 s. Hdb. ad loc. and PWinter, Zeitschrift für Rel. u. Geistesgeschichte 5, '53, 335-65 (Engl.). Cf. also Hdb. on vs. 18 where, beside the *rdg.* *μονογενῆς θεός* (considered by many the *orig.*) an *only-begotten one, God (acc. to his real being), or a God begotten of the Only One*, another *rdg.* ὁ *μονογενῆς υἱός* is found. MPol 20:2 in the doxology διὰ παιδὸς αὐτοῦ τοῦ *μονογενοῦς* Ἰησοῦ Χριστοῦ.—On the *mng.* of *μονογενῆς* in history of religion cf. the material in Hdb. 3 25f on J 1:14 (also Plut., Mor. 423A Πλάτων. . . αὐτῷ δὴ φησι δοκεῖν ἓνα τοῦτον [sc. τὸν κόσμον] εἶναι *μονογενῆ* τῷ θεῷ καὶ ἀγαπητόν; Wsd 7:22 of σοφία: ἐστὶ ἐν αὐτῇ πνεῦμα νοερὸν ἅγιον *μονογενές*.—Vett. Val. 11, 32) as well as the *lit.* given there, also HLeisegang, Der Bruder des Erlösers: Αγγελος I '25, 24-33; RBultmann J, 47, 2; 55f; FBüchsel, TW IV 745-50. M-M.*

μονόλιθος, ον (since Hdt. 2, 175; Diod. S. 1, 46, 1; Strabo 9, 5, 16; pap.; Jos., Ant. 13, 211) *(made of) a single stone of a tower* Hs 9, 9, 7; 9, 13, 5.*

μόνον s. **μόνος** 2.

μόνος, η, ον (Pind.+[as μῶνος as early as Hom.]; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) *only, alone*.

1. *adj.—a. only, alone*—α. used w. verbs like εἶναι, εὐρίσκεσθαι, καταλείπειν: *μόνος ἦν ἐκεῖ* Mt 14:23; cf. J 8:16. Λουκάς ἐστιν *μόνος μετ' ἐμοῦ* 2 Ti 4:11. εὐρέθη Ἰησοῦς *μόνος* Lk 9:36. *μόνην με κατέλειπεν* 10:40 (w. inf. foll.); *pass.* κατέλειφθη *μόνος* J 8:9; cf. 1 Th 3:1. *κἀγὼ ὑπελείφθην μόνος I am the only one left* (Theseus Hist. [Roman times] no. 453 fgm. 2 Jac. *μόνος περιλειφθεὶς* of the only survivor of a battle) Ro 11:3 (cf. 3 Km 19:10, 14).—Ac 15:34 D.

β. used w. a noun τὰ ὁθόνια *μόνα* Lk 24:12. *μόνοι οἱ μαθηταὶ ἀπῆλθον* J 6:22. *μόνος ὁ ἀρχιερεὺς* Hb 9:7.—Cf. Mt 12:4 (Jos., Ant. 15, 419τ. ἱερεῦσιν ἐξὸν ἦν *μόνοις*).—Used w. pronouns (*μόνος αὐτός*: Nicol. Dam. 90 fgm. 130, 23 p. 407, 21 Jac.; Ps.-Demetr., El. 97; 2 Macc 7:37; Philo, Agr. 39; Jos., C. Ap. 1, 49); αὐτῷ *μόνω* λατρεύσεις (Dt 6:13 v.l.; cf. Jos., Ant. 3, 91 τοῦτον μ.) Mt 4:10; Lk 4:8.—Mt 18:15; Mk 6:47; 9:2; J 6:15. σὺ *μόνος*; (1 Km 21:2) *are you the only one?* (Field, Notes 82) Lk 24:18; ἐγὼ μ. Ac 26:14 v.l.; 1 Cor 9:6. ὑμεῖς *μόνοι* 14:36.

γ. w. a negative and w. ἀλλά foll.: οὐκ ἐπ' ἄρτω *μόνω*. . . , ἀλλ' . . . (Dt 8:3) Mt 4:4. οὐκ ἐγὼ μ. . . , ἀλλὰ καί. . . Ro 16:4; 2J 1. Pleonast. w. εἰ μή after a *neg. not. . . except. . . alone* Mt 12:4; 17:8; 24:36; Mk 9:8; Lk 5:21; 6:4; Phil 4:15; Rv 9:4 t.r.

δ. *μόνος θεός* (cf. Simonides, fgm. 4, 7 θεὸς *μόνος*; Da 3:45; Sib. Or. 3, 629; PGM 13, 983) *the only God* 1 Ti 1:17; Jd 25 (GDelling, ThLZ 77, '52, 469-76). W. article preceding ὁ *μόνος θ.* (Ep. Arist. 139; Philo, Fuga 71; ὁ θεὸς *μόνος* 4 Km 19:15, 19; Ps 85:10; Is 37:20. Cf. ENorden, Agn. Theos '13, 245, 1) J 5:44 (without θεοῦ P66 75 et al.). ὁ μ. ἀληθινὸς θεὸς *the only true God* 17:3 (Demochares [c. 300 BC]: 75 fgm. 2 Jac. τὸν Δημήτριον οἱ Ἀθηναῖοι ἐδέχοντο. . . ἐπάδοντες ὡς εἶη *μόνος θεός ἀληθινός*, οἱ δ' ἄλλοι καθεύδουσιν ἢ ἀποδημοῦσιν ἢ οὐκ εἰσίν. γεγωνὼς δ' εἶη ἐκ Ποσειδῶνος καὶ Ἀφροδίτης). τὸ ὄνομα τ. ἀληθινοῦ καὶ *μόνου κυρίου* 1 Cl 43:6. μ.

σοφὸς θεός *the only wise God* Ro 16:27 (Philo, Fuga 47 ὁ μ. σοφός; Heraclitus, fgm. 32 ἐν τὸ σοφὸν μόνον). ὁ μ. δεσπότης *the only one who is master* Jd 4 (cf. Jos., Bell. 7, 323; 410). ὁ μακάριος καὶ μόνος δυνάστης 1 Ti 6:15.—vs. 16; Rv 15:4.

b. *alone, deserted, helpless* (Hom.+; BGU 180, 23 [172 AD] ἄνθρωπος πρεσβύτης καὶ μόνος τυγχάνων; 385, 4; Wsd 10:1; La 1:1) οὐκ ἀφῆκέν με μόνον J 8:29; 16:32a, b (ἀφ. μόν. as Dio Chrys. 46[63], 2).

c. *isolated, by itself* (cf. Bar 4:16) ἐὰν μὴ ὁ κόκκος τ. σίτου. . . ἀποθάνῃ, αὐτὸς μόνος μένει J 12:24. In Hv 3, 9, 2 μ. refers to selfish Christians who isolate themselves fr. the needs of the hungry.

2. The neut. μόνον is used as an adv. *only, alone* (Aeschyl., Hdt.)—a. limiting the action or state to the one designated by the verb Mt 9:21; 14:36; Mk 5:36; Lk 8:50; 1 Cor 15:19; Gal 1:23; Hv 3, 2, 1.

b. w. a noun or pron., to separate one pers. or thing fr. others: Mt 5:47; 10:42; Ac 18:25; Ro 3:29; Gal 2:10; Hb 9:10; Hm 12, 4, 7; τοῦτο μ. Gal 3:2.

c. used w. negatives:—α. μ. μὴ *only not, not only* (POxy. 2153, 22) Gal 5:13. οὐ (μὴ) μ. 4:18; Js 1:22. οὐ μ. . . ἀλλά (without καὶ when the second member includes the first. X., Cyr. 1, 6, 16; Diod. S. 4, 15, 1; Dio Chrys. 1, 22; 62; 64[14], 7; Bl-D. §448, 1) Ac 19:26 (but ADL 13 add καὶ); 1J 5:6. οὐ (or μὴ) μ. . . , ἀλλὰ καὶ *not only. . . , but also* (PMich. 209, 12 [c. 200 AD]; Jos., Bell. 3, 102) Mt 21:21; J 5:18; Ac 19:27; 26:29; 27:10; Ro 1:32; 2 Cor 7:7; Eph 1:21 and oft. οὐ (μὴ). . . μ., ἀλλὰ καὶ J 11:52; 12:9; 13:9; 17:20; Ro 4:12, 16; Phil 2:27 al. οὐδέπω. . . , μ. δέ *not yet. . . , but. . . only* Ac 8:16. οὐ μ. δέ, ἀλλὰ καὶ *not only this, but also* (ellipsis w. supplementation of what immediately precedes. Mitteis, Chrest. 26, 9=27, 9 [108 BC]. Cf. Sb 7616 [II AD]; Wsd 19:15; Bl-D. §479, 1 app.; cf. Rob. 1201ff) Ro 5:3, 11; 8:23; 9:10; 2 Cor 8:19. μὴ μ., ἀλλὰ πολλῶ μᾶλλον *not only, . . . but much more* Phil 2:12. On 1-2c cf. KBeyer, Semitische Syntax im NT '62, 126-9.

β. *in isolation* οὐκ ἐκ πίστεως μόνον *not by faith viewed in isolation* Js 2:24; cf. Clem., Strom. 3, 15 οὐ γὰρ μόνον ἡ εὐνοῦχία δικαιοῖ=being a eunuch does not of itself justify. S. also πίστις 2dδ.

d. ἵνα μόνον *solely in order that* B 12:8.

3. κατὰ μόνας (Thu. 1, 32, 5; X., Mem. 3, 7, 4; Menand., Epitr. 594 J., fgm. 158 K.; Polyb. 4, 15, 11; Diod. S. 4, 51, 16; Gen 32:16; Ps 4:9; Jer 15:17; 1 Macc 12:36; Jos., Ant. 17, 336 al.—Also written καταμόνας; cf. BGU 813, 15 in APF 2, '03, 97) *alone* γίνεσθαι κ. μ. *be alone* (Syntipas p. 9, 16) Mk 4:10.—Lk 9:18; Hm 11:8. Bl-D. §241, 6. M-M. B. 937.

μονόφθαλμος, ον (Hdt.+; rejected by the Atticists for 'deprived of one eye' in favor of ἐτερόφθαλμος [Phryn. 136 L.], but used in later colloq. speech in this sense: Polyb. 5, 67, 6; Strabo 2, 1, 9; Lucian, V.H. 1, 3; Ps.-Apollod. 2, 8, 3, 4 al. Perh. BGU 1196, 97 [I BC]) *one-eyed* Mt 18:9; Mk 9:47. M-M.*

μονόω pf. pass. ptc. μεμονωμένος (Hom.+; Musonius 73, 1 H.) *make solitary pass. be left alone* (Thu. 2, 81, 5; 5, 58, 2; Nicol. Dam.: 90 fgm. 130, 30 p. 416, 15 Jac.; Philo; Jos., Vi. 95) of a widow *is left alone* (cf. Anacreontea 37, 13 Preis.) 1 Ti 5:5. M-M.*

μορφή, ἥς, ἡ (Hom.+; inscr., pap., LXX, Philo, Joseph.; Sib. Or. 3, 8; 27) *form, outward appearance, shape* gener. of bodily form 1 Cl 39:3 (Job 4:16). Of the shape or form of statues (Jos., Vi. 65) Dg 2:3. Of appearances in visions, etc., similar to persons (Callisthenes [IV BC] in Athen. 10, 75p. 452B Λιμὸς ἔχων γυναικὸς μορφήν; Diod. S. 3, 31, 4 ἐν μορφαῖς ἀνθρώπων; Jos., Ant. 5, 213a messenger fr. heaven νεανίσκου μορφή): of the church Hv 3, 10, 2; 9; 3, 11, 1; 3, 13, 1; s 9, 1, 1; of the angel of repentance ἡ μ. αὐτοῦ ἡλλοιώθη *his appearance had changed* m 12, 4, 1. Of Christ (gods ἐν ἀνθρωπίνῃ μορφῇ; Iambl., Vi. Pyth. 6, 30; cf. Philo, Abr. 118) μορφήν δούλου λαβὼν *he took on the form of a slave* Phil 2:7. The risen Christ ἐφανερώθη ἐν ἑτέρᾳ μορφῇ *appeared in a different form* Mk 16:12. Of the preëxistent Christ: ἐν μ. θεοῦ ὑπάρχων *although he was in the form of God* (on μορφή θεοῦ cf. Pla., Rep. 2p. 380D; 381B and C; X., Mem. 4, 3, 13; Diog. L. 1, 10 the Egyptians say μὴ εἰδέναι τοῦ θεοῦ μορφήν; Philo, Leg. ad Gai. 80; 110; Jos., C. Ap. 2, 190; PGM 7, 563; 13, 272; 584.—Rtzst., Mysterienrel. 3 357f) Phil 2:6. For lit. s. on ἀρπαγμός and κενώω 1; RPMartin, ET 70, '59, 183f).—JBehm, TW IV 750-67: μορφή and related words. M-M.*

μορφόω 1 aor. pass. ἐμορφώθην (Aratus, Phaen. 375; Nilus: Anth. Pal. 1, 33, 1; Is 44:13 Q in margin and Aq.; Philo, Plant. 3; Ps.-Philo, De Mundo 13; Sib. Or. 4, 182; Justin, Apol. 1, 5, 4 τοῦ λόγου μορφωθέντος καὶ ἀνθρώπου γενομένου) *to form, shape* act. PK 2 p. 14, 13. Pass. *take on form, be formed* (Theophr., Caus. Pl. 5, 6, 7; Diod. S. 3, 51, 3) symbolically as in the formation of an embryo (Galen XIX p. 181 K. ἔμβρυα μεμορφωμένα; Philo, Spec. Leg. 3, 117) μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν *until Christ is formed in you* Gal 4:19 (RHermann, ThLZ 80, '55, 713-26). M-M.*

μόρφωσις, εως, ἡ (Theophr., Caus. Pl. 3, 7, 4 al.; Test. Benj. 10:1)—1. *embodiment, formulation* of the Jew ἔχοντα τὴν μ. τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ *you who have the embodiment of knowledge and truth in the book of the law* Ro 2:20 (νόμος='book of the law' as Jos., Ant. 12, 256).

2. *outward form, appearance* of teachers of error ἔχοντες μ. εὐσεβείας *who hold to the outward form of religion* 2 Ti 3:5 (cf. Philo, Plant. 70 ἐπεὶ καὶ νῦν εἰσὶ τινες τῶν ἐπιμορφαζόντων εὐσέβειαν κτλ.). M-M.*

μοσχοποιέω 1 aor. ἐμοσχοποίησα (only in Christian wr.; εἰδωλοποιέω Pla.) *make a calf* of the golden calf Ac 7:41 (for ἐποίησε μόσχον Ex 32:4). M-M.*

μόσχος, ου, ὁ *calf* young bull or ox (so *trag.*, *Hdt.*; *inscr.*, *pap.*, *LXX*, *Ep. Arist.*, *Philo*; *Jos.*, *Ant.* 1, 197) ὁ μ. ὁ σιτευτός (*Judg* 6:25 A, 28 A; *Jer* 26:21) *the fattened calf* *Lk* 15:23, 27, 30. As an apocalyptic animal (cf. *Ezk* 1:10) *Rv* 4:7. As a sacrificial animal (*Wilcken*, *Chrest.* 87-9) 1 *Cl* 52:2 (*Ps* 68:32). *Esp.* of the sin-offering on the Day of Atonement αἷμα τράγων καὶ μόσχων *the blood of goats and calves* *Hb* 9:12; cf. *vs.* 19. Denotes the 'red heifer' (*Num* 19), interpreted to mean Christ *B* 8:2. *M-M.* *B.* 155.*

μουσικός, ἡ, ὄν *pertaining to music* (so *Aristoph.*; *inscr.*, *pap.*, *LXX*; *Jos.*, *Ant.* 16, 137); *subst.* ὁ μ. *the musician* (*X.*, *Cyr.* 1, 6, 38; *Cornutus* 32 p. 67, 17 μ. καὶ κιθαριστής; *Dit.*, *Or.* 383, 162; *PFlor.* 74, 6; *POxy.* 1275, 9 συμφωνίας αὐλητῶν κ. μουσικῶν; *Ezk* 26:13; *Philo*), *w.* harpists, flute-players and trumpeters *Rv* 18:22.—*EWerner*, *The Sacred Bridge* (*Liturgy and Music*) '59. *M-M.**

μόχθος, ου, ὁ (*Hes.* and *X.*; *PRyl.* 28, 117; *Epigr. Gr.* 851, 1; *LXX*; *Philo*, *Mos.* 1, 284; *Sib. Or.* 2, 272) *labor, exertion, hardship* *w.* κόπος (*Proverb.* *Aesopi* 11 *P.*; *Anth. Pal.* 1, 47, 3; 1, 90, 4; *Jer* 20:18 *v.l.*; cf. *Job* 2:9) 2 *Cor* 11:27; 1 *Th* 2:9; 2 *Th* 3:8; *Hs* 5, 6, 2.—πόνος 2, *end.* *M-M.**

μοχλός, οὔ, ὁ (*Hom.*+) *bar, bolt* (so *Aeschyl.*, *Thu.*; *inscr.*, *LXX*; *Jos.*, *Bell.* 6, 293 μ. σιδηρόδετος; *loanw.* in *rabb.*) μ. σιδηροῦς συγκλᾶν *break iron bars* *B* 11:4 (*Is* 45:2).*

μυελός, οὔ, ὁ (*Hom.*); *Gen* 45:18; *Job* 21:24; 33:24; on the spelling cf. *Bl-D.* §29, 2) serves to denote the inmost part (*Eur.*, *Hipp.* 255 πρὸς ἄκρον μυελὸν ψυχῆς) *pl. marrow* (*Jos.*, *Bell.* 6, 205) *Hb* 4:12 (*Alciph.* 3, 40, 2; *Heliod.* 3, 7, 3 ἄχρις ἐπ' ὅστέα κ. μυελούς).*

μύεω *pf. pass.* μεμύημαι *t.t.* of the mystery religions *initiate (into the mysteries)* (*trag.*, *Hdt.*; *Dit.*, *Or.* 530, 15; 764, 12; 3 *Macc* 2:30; *Philo*, *Cher.* 49, *Sacr.* *Abel.* 62; *Jos.*, *C. Ap.* 2, 267). Also *gener.*, without the specific sense: *pass.*, *w. inf. foll.* (*Alciph.* 4, 19, 21 *v.l.*, but in all *mss.*, κυβερνᾶν μνηθήσομαι) ἐν παντί καὶ ἐν πᾶσιν μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾶν *in any and all circumstances I have learned the secret of being well fed and going hungry* *Phil* 4:12. *M-M.**

μύθευμα, ατος, τό (*Aristot.*, *Poet.* 24; *Plut.*, *Mar.* 11, 10, *Mor.* p. 28D; *Philostrat.*, *Vi. Apoll.* 8, 11 p. 327, 29) *story, fable* *w.* ἑτεροδοξία: μυθεύματα τὰ παλαιὰ *the old fables* *IMg* 8:1.*

μῦθος, ου, ὁ (*Hom.*); *inscr.*; *Sir* 20:19) *tale, story, legend, myth, fable* (so *Pind.*, *Hdt.*; *Pla.*, *Tim.* 26E μὴ πλασθέντα μῦθον, ἀλλ' ἀληθινὸν λόγον, *Phaedo* 61B; *Epict.* 3, 24, 18; *Dit.*, *Syll.* 3 382, 7; *Philo*, *Congr. Erud. Grat.* 61 *al.*; *Joseph.*) *w.* πλάνη 2 *Cl* 13:3. *Pl.* (cf. *Diod. S.* 1, 93, 3; 2, 46, 6; 23, 13 [all three μῦθοι πεπλασμένοι]; *Phil.*, *Exsecr.* 162 τοὺς ἄπλαστον ἀλήθειαν ἀντὶ πεπλασμένων μύθων μεταδιώκοντας; *Jos.*, *C. Ap.* 2, 256) σεσοφισμένοις μ. ἐξακολουθεῖν *follow cleverly devised stories* 2 *Pt* 1:16 (*Jos.*, *Ant.* 1, 22 τ. μύθοις ἐξακολουθεῖν). Of false teachings Ἰουδαῖοι μ. *Tit* 1:14. βέβηλοι καὶ γραῶδεις μ. *worldly old wives' tales* 1 *Ti* 4:7 (cf. *Lucian*, *Philops.* 9 γραῶν μῦθοι; *Ael. Aristid.* 45 p. 133 D. As early as *Pla.*, *Gorg.* 527A μ. ὥσπερ γραός; *Xenophon*, *Ep.* 7). *W.* γενεαλογία (q.v.) 1:4. ἐπὶ τοῖς μ. ἐκτρέπεσθαι *turn to legends* 2 *Ti* 4:4.—*EHoffmann*, *Qua ratione ἔπος, μῦθος, αἶνος λόγος. . . adhibita sint*, *Diss. Gött.* '22; *LMueller*, *Wort u. Begriff Mythos im kl. Griech.*, *Diss. Hamburg*, '54; *KGolammer*, *ZNW* 48, '57, 93-100; *CKBarrett*, *ET* 68, '57, 345-48; 359-62; *GStählin*, *TW* IV 769-803. *M-M.**

μυκάομαι (*Hom.*); *PGM* 13, 942; 945) *roar of lions* (*Theocr.* 26, 20f) *Rv* 10:3. *M-M.**

μυκτηρίζω (*Hippocr.*, *Epid.* 7, 123='have a nose-bleed') *turn up the nose at, treat with contempt* (*Lysias* in *Pollux* 2, 78; *Sext. Emp.*, *Math.* 1, 217; *LXX*; *Sib. Or.* 1, 171) τινά someone (*Pr* 15:20; *Ps* 79:7) *w.* χλευάζειν 1 *Cl* 39:1. ἐμοὺς ἐλέγχους 57:5 (*Pr* 1:30). *Abs.* *Lk* 23:35 *D. Pass.* (*PTebt.* 758, 11 [II BC]; *Jer* 20:7) of God οὐ μ. *he is not to be mocked, treated* *w. contempt, perh. outwitted* *Gal* 6:7; *Pol* 5:1. *M-M.**

μυλικός, ἡ, ὄν (*schol.* on *Eur.*, *Hecuba* 362; *Syntipas* p. 108, 11) *belonging to a mill* λίθος μ. *millstone* *Mk* 9:42 *t.r.*; *Lk* 17:2; *Rv* 18:21 *v.l.**

μύλιος, η, ον (*CIG* 3371, 4; *Dit.*, *Syll.* 3 996, 16 *belonging to a mill* λίθος ὡς μ. μέγας *a stone like a great millstone* *Rv* 18:21. *M-M.**

μύλος, ου, ὁ (*H.Gk.* for ἡ μύλη [so also *Joseph.*]; *Bl-D.* §50).

1. *mill* (*Diod. S.* 3, 13, 2; *Plut.*, *Mor.* 549E; 830D; *PSI* 530, 2 [III BC]; *POxy.* 278, 17; *Ex* 11:5; *Dt* 24:6; *Is* 47:2; *Sib. Or.* 8, 14), made of two round, flat stones (illustration: *Kurzes Bibelwörterbuch* 451). ἀλήθειν ἐν τῷ μ. *grind with the (hand-) mill* (cf. *Num* 11:8) *Mt* 24:41. φωνή μ. *the sound of the mill* (as it turns) *Rv* 18:22.

2. *millstone* (*Lycophron* 233; *Strabo* 4, 1, 13; *Anth. Pal.* 11, 246, 2; *PRyl.* 167, 10; *BGU* 1067, 5; *Judg* 9:53 A; 2 *Km* 11:21) *Rv* 18:21 *t.r.*; μ. ὀνικός *a great (lit. 'donkey') millstone, i.e., not a stone* *fr.* the small handmill, but one *fr.* the large mill, worked by donkey-power (*s. ὀνικός*). As a heavy weight: ἵνα κρεμασθῇ μ. ὀνικός περὶ τὸν τράχηλον αὐτοῦ *that a great millstone would be hung around his neck* *Mt* 18:6. Also εἰ περικείται μ. ὄν. περὶ

τὸν τράχηλον αὐτοῦ *if a great millstone were hung around his neck* Mt 9:42. More briefly περιτεθῆναι μύλον *have a millstone hung (on him)* 1 Cl 46:8.—Rv 18:21 v.l. M-M. B. 363.*

μυλὼν, ὠνος, ὅ (Eur.; Thu. 6, 22; inscr.: Bull. de corr. hell. 27, '03, 64, 146 [250 BC]; Maspéro 139 p. 53, 13; Jer 52:11) *mill-house* (Ps.-Lucian, Asin. 42) Mt 24:41 t.r.*

μυλωνικός, ἡ, ὄν *belonging to the mill-house* μ. λίθος *millstone* Mk 9:42 v.l. (μ. as *subst.* is found Wilcken, Chrest. 323, 7 [II AD]).*

Μύρα (Strabo et al. The spelling *w.* one ρ is correct, made certain by CIG III 4288, 3-6; Dit., Or. 441, 214. Also, it is to be taken as a *neut. pl.* Μύρα, ὠν: CIG III 4288; Pliny 32, 17; Athen. 2, 53 p. 59A; Sib. Or. 4, 109; Acta Pauli et Theclae 40 p. 266, 2; 4 L.; Basilius, Ep. 218. The *rdg.* Μύραν Ac 27:5 is found in very few *mss.*; also Acta Pauli et Theclae 40 p. 266, 4 v.l.—W-S. p. 58; Mlt.-H. 101) *Myra*, a city on the south coast of Lycia in Asia Minor. Visited by Paul on his journey to Rome Ac 27:5 (v.l. wrongly Lystra); acc. to 21:1 D also on his last journey to Jerusalem. M-M.*

μυριάς, ἄδος, ἡ (Hdt.; Inscr., pap., LXX, En., Ep. Arist., Philo, Joseph.) *myriad* (ten thousand).

1. *lit.*, as a number (Archimedes II 220, 8 Heiberg and *oft.*) ἀργυρίου μ. πέντε *fifty thousand pieces of silver* (i.e. denarii=about \$10,000) Ac 19:19 (Jos., Ant. 17, 189 ἀργυρίου μυρ. πεντήκοντα).

2. of a very large number, not exactly defined, *pl. myriads* (Eur., Phoen. 837 al.; Ps 3:7; Philo, Agr. 35; 113; Sib. Or. 4, 139) Lk 12:1; Ac 21:20 (cf. Appian, Bell. Civ. 4, 10 §39 τοσάσδε πολιτῶν μυριάδας; Jos., Ant. 7, 318 πόσαι μυριάδες εἰσὶ τ. λαοῦ); μ. ἀνδρῶν Hv 3, 2, 5. Of angel hosts (cf. the Christian amulet Pland. 6, 10 and the *exx.* on p. 26 given by the editor ESchaefer; Dt 33:2; En.; PGM 1, 208; 4, 1203) Hb 12:22; Jd 14 (En. 1, 9). As an apocalyptic number μυριάδες μυριάδων *countless thousands* Rv 5:11 (cf. Gen 24:60 χιλιάδες μυριάδων). μύριαι μυριάδες (En. 14, 22) 1 Cl 34:6 (Da 7:10). On δισμυριάδες μυριάδων Rv 9:16 cf. *δισμυριάς*. M-M.*

μυρίζω 1 *aor.* ἐμύρισα (Hdt., Aristoph.; PGM 7, 180) *anoint* of harlots and flute-girls GOxy 36. Of corpses (Philosophenspr. p. 495, 127 νεκρὸν μυρίζειν) μ. τὸ σῶμα εἰς τὸν ἐνταφιασμόν *anoint a body for burial* Mk 14:8. M-M.*

μύριοι, αἱ, α *ten thousand* (Hes., Hdt.; inscr., pap., LXX) talents (Esth 3:9; Jos., Ant. 14, 78) Mt 18:24. μ. μυριάδες 10,000 *myriads* 1 Cl 34:6 (Da 7:10). M-M.*

μυρίος, α, ὄν (Hom.; APF 5, '13, 383 no. 69A, 12; PFlor. 33, 14; LXX; Philo; Jos., Ant. 5, 180; Sib. Or. 1, 147.—Kühner-Bl. I 629) *innumerable, countless* μ. παιδαγωγοί 1 Cor 4:15 (cf. Philo, Leg. ad Gai. 54 μυρ. διδάσκαλοι). μ. λόγοι 14:19.*

μύρον, οὐ, τό (since Archilochus [VII BC] in Athen. 15 p. 688C; Hdt.; Dit., Or. 629, 35; 45; 149; POxy. 234 II, 9; 736, 13; LXX; Jos., Bell. 4, 561, Ant. 14, 54.—Semit. *loanw.*: HLewy, Die semit. Fremdwörter im Griech. 1895, 42; 44) *ointment, perfume* (Pla., Polit 398A μύρον κατὰ τῆς κεφαλῆς [a proverb, according to the *schol.*]; Ps 132:2 μ. ἐπὶ κεφαλῆς; Jos., Ant. 19, 239 τὴν κεφ.) Mt 26:12; Lk 7:38, 46; J 11:2; IEph 17:1; precious Mk 14:4f; J 12:3a, 5; strongly aromatic (Philo, Sacr. Abel. 21, end) vs. 3b; kept in alabaster flasks (cf. Dit., Or. 736, 35[?]) Mt 26:7; Mk 14:3; Lk 7:37 (JDMDerrett, Law in the NT, '70, 266-85). *W.* other articles of trade Rv 18:13, Dssm., ThBl 1, '22, 13; D 10:3 v.l., Funk-B. p. XIX l. 5. *Pl.* (w. ἀρώματα as Plut., Alex. 20, 13; SSol 1:3) Lk 23:56 (for embalming a body; cf. POxy. 736, 13; Artem. 1, 5). M-M.*

Μύρρα s. Μύρα.

μῦς, μῦς, ὁ (Aeschyl.; pap.; Lev 11:29) *acc. pl.* μῦς (Hdt. 2, 141; Plut., Mor. 537A) *mouse* PK 2 p. 14, 19.*

μυσερός, ἄ, ὄν (as μυσαρός Eur., Hdt.; inscr. from the Asclepieion of Cos A, 22 [III BC]; RHerzog, ARW 10, '07, 402; Sib. Or. 3, 500. On the spelling cf. Bl-D. §29, 1 *app.* In LXX only Lev 18:23, where μυσερός is better attested; cf. Thackeray 75.—PGM 2, 148 ἀγνὸς ἀπὸ παντὸς μυσεροῦ; Manetho, Apotel. 4, 269 [ed. AKoechly 1858] μυσερός is v.l.; Etym. Mag. p. 535, 32; 566, 43 μυσε. beside μυσα.; Malalas [VI AD] μυσε. [Psalmes p. 2]) *loathsome, abominable, detestable*, ζῆλος 1 Cl 14:1. μοιχεία 30:1.*

Μυσία, ας, ἡ (Eur., Hdt.; inscr.; Jos., Bell. 1, 425) *Mysia* a province in the northwest of Asia Minor. Paul touched here on his so-called second miss. journey Ac 16:7f.*

μυστήριον, οὐ, τό *secret, secret rite, secret teaching, mystery*, a *relig. t.t.*, applied in secular *Gk.* (*predom. pl.*) mostly to the mysteries *w.* their secret teachings, *relig.* and political in nature, concealed within many strange customs and ceremonies (trag.; Hdt. 2, 51, 2; Diod. S. 1, 29, 3; 3, 63, 2; Socr., Ep. 27, 3; Cornutus 28 p. 56, 22; 57, 4; Alciph. 3, 26, 1; Dit., Or. 331, 54; 528, 13; 721, 2, Syll.3 index; Sb 7567, 9 [III AD]; PGM 1, 131; 4, 719ff; 2477 τὰ ἱερά μ. ἀνθρώποις εἰς γνῶσιν; 5, 110; 12, 331; 13, 128 τὸ μυστήριον τοῦ θεοῦ.—OKern, D. griech. Mysterien d. klass. Zeit '27; WF Otto, D. Sinn der eleusin. Myst. '40; MPNilsson, The Dionysiac Mysteries of the Hell.

and Rom. Age, '57). Also LXX and other versions of the OT use the word, as well as En. (of the heavenly secret). Philo, Joseph. (C. Ap. 2, 189, 266), Test. Levi 2:10, Sib. Or. 12, 63 al.; it is a loanw. in rabb. Our lit. uses it to mean the secret thoughts, plans, and dispensations of God which are hidden fr. the human reason, as well as fr. all other comprehension below the divine level, and hence must be revealed to those for whom they are intended.

1. In the gospels μ. is found only in one context, where Jesus says to the disciples who have asked for an explanation of the parable(s) ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τ. θεοῦ Mk 4:11; the synopt. parallels have the pl. Mt 13:11 (LCerfaux, NTS 2, '55/'56, 238-49); Lk 8:10.—WWrede, D. Messiasgeh. in den Evv. '01; HJEBeling, D. Mess. geh. u. d. Botschaft des Mc-Evangelisten '39; NJohansson, Sv. Teol. Kv. 16, '40, 3-38; OAPiper, Interpretation 1, '47, 183-200.

2. The Pauline lit. has μ. in 21 places. A secret or mystery, too profound for human ingenuity, is God's reason for the partial hardening of Israel's heart Ro 11:25 or the transformation of the surviving Christians at the Parousia 1 Cor 15:51. Even Christ, who was understood by so few, is God's secret or mystery Col 2:2, hidden ages ago 1:26 (cf. Herm. Wr. 1, 16 τοῦτο ἐστὶ τὸ κεκρυμμένον μυστήριον μέχρι τῆς ἡμέρας), but now gloriously revealed among the Gentiles vs. 27, to whom the secret of Christ 4:3 is proclaimed (CLMitton, ET 60, '48/'49, 320f). Cf. Ro 16:25; 1 Cor 2:1 v.l. The pl. is used to denote Christian preaching by the apostles and teachers in the expr. οἰκονόμοι μυστηρίων θεοῦ 1 Cor 4:1 (Iambl., Vi. Prh. 23, 104 calls the teachings of Pyth. θεῖα μυστήρια). Not all Christians are capable of understanding all the mysteries. The one who speaks in tongues πνεύματι λαλεῖ μυστήρια utters secret truths in the Spirit which he alone shares w. God, and which his fellow-man, even a Christian, does not understand 1 Cor 14:2. Therefore the possession of all mysteries is a great joy 13:2. And the spirit-filled apostle can say of the highest stage of Christian knowledge, revealed only to the τέλειοι: λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ we impart the wisdom of God in the form of a mystery (ἐν μυστηρίῳ=in a mysterious manner [Laud. Therap. 11] or=secretly, so that no unauthorized person would learn of it [cf. Cyrill. of Scyth. p. 90, 14 ἐν μυστηρίῳ λέγει]) 2:7 (AKlöpper, ZWTh 47, '05, 525-45).—Eph, for which (as well as for Col) μ. is a predominant concept, sees the μ. τοῦ θελήματος αὐτοῦ (sc. θεοῦ) 1:9 or μ. τ. Χριστοῦ 3:4 or μ. τ. εὐαγγελίου 6:19 in the acceptance of the Gentiles as Christians 3:3ff, 9ff. A unique great mystery is revealed 5:32, where the relation betw. Christ and the Church is spoken of (cf. WLKnox, St. Paul and the Church of the Gentiles, '39, 183f; 227f; WBieder, ThZ 11, '55, 329-43).—1 Ti uses μ. as a formula: τὸ μ. τῆς πίστεως is simply faith 3:9. τὸ τ. εὐσεβείας μ. Christian religion vs. 16.—τὸ μ. τῆς ἀνομίας 2 Th 2:7 s. ἀνομία 1 (Jos., Bell. 1, 470 calls the life of Antipater κακίας μυστήριον because of his baseness practiced in secret. Cf. also Sib. Or. 8, 58 τὰ πλάνης μυστήρια; 56).—PHFurfey, CBQ 8, '46, 179-91.

3. Elsewh. in the NT μ. accrues only in Rv, w. ref. to the mysterious things portrayed there. The whole content of the book appears as τὸ μ. τοῦ θεοῦ 10:7. Also τὸ μ. τῶν ἑπτὰ ἀστέρων 1:20; τὸ μ. τῆς γυναικός 17:7, cf. vs. 5, where in each case μ. may mean allegorical significance (so BSEaston, Pastoral Epistles '47, 215).

4. Outside the NT we have μ.—a. in Ign.: the death and resurrection of Jesus as μ. IMg 9:2. The virginity of Mary, her child-bearing, and the Lord's death are called τρία μ. κραυγῆς three mysteries (to be) loudly proclaimed IEph 19:1. The deacons are οἱ διάκονοι μυστηρίων Ἰ. Χρ. ITr 2:3.

b. Quite difficult is the saying about the tried and true prophet ποιῶν εἰς μυστήριον κοσμικὸν ἐκκλησίας who acts in accord with the earthly mystery of the church D 11:11. This may refer to celibacy; the prophet lives in such a way as to correspond to the relation betw. Christ and the church; cf. Eph 5:32 (so Harnack, TU II 1; 2, 1884, 44ff; HWeinel, Die Wirkungen d. Geistes u. der Geister 1899, 131-8; PDrews, Hdb. z. d. ntl. Apokryphen '04, 274ff; RKnopf, Hdb. ad loc.—Differently CTaylor, The Teaching of the Twelve Apost. 1886, 82-92; RHarris, The Teaching of the Ap. 1887; FXFunk, Patr. Apostol. 2 '01 ad loc.; Zahn, Forschungen III 1884, 301).

c. μ. occurs oft. in Dg: τὸ τῆς θεοσεβείας μ. the secret of the (Christian) religion 4:6. Likew. of Christian teaching πατρὸς μυστήρια 11:2; cf. vs. 5. Hence the Christian can μυστήρια θεοῦ λαλεῖν 10:7. In contrast to ἀνθρώπινα μ. 7:1. οὗ (sc. τ. θεοῦ) τὰ μυστήρια whose secret counsels 7:2. κατέχειν ἐν μυστηρίῳ τ. βουλὴν keep his counsel a secret 8:10.—Lghtf., St. Paul's Ep. to the Col. and Phlm. p. 167ff; JARobinson, St. Paul's Ep. to the Eph. '04, 234ff; GWobbermin, Religionsgesch. Studien 1896, 144ff; EHatch, Essays on Bibl. Gk. 1889, 57ff; HansvSoden, ZNW 12, '11, 188ff; TBFoster, AJTh 19, '15, 402-15; OCasel, D. Liturgie als Mysterienfeier 5 '23; JSchneider, 'Mysterion' im NT: StKr 104, '32, 255-78; TARvedson, D. Mysterium Christi '37; KPrümm, 'Mysterion' v. Pls bis Orig.: ZkTh 61, '37, 391-425, Biblica 37, '56, 135-61; REBrown, The Semitic Background of 'Mystery' in the NT, '68; cf. KGKuhn, NTS 7, 61, 366 for Qumran parallels to various passages in Eph and Ro; ABöhlig, Mysterion u. Wahrheit, '68, 3-40; ADNock, Hellenistic Mysteries and Christian Sacraments, Essays on Religion and the Ancient World II, '72, 790-820. GBornkamm, TW IV 809-34. M-M. and suppl.*

μυωπάζω (only Christian wr.: Basilius II 825B Migne [S. Gr. XXX]; Epiphani. 59, 11, 1 Holl.; Ps.-Dionys., Eccl. Hierarch. 2, 3, 3) be near-sighted fig. τυφλός ἐστιν μυωπάζων he is so near-sighted that he is blind 2 Pt 1:9 (opp. Χριστοῦ ἐπίγνωνσις). M-M.*

Μωδάτ, ὁ indecl. Modad Hv 2, 3, 4; s. on Ἐλδᾶδ.*

μῶλωψ, ὠπος ὁ (Hyperid., fgm. 200; Plut., Mor. 565B; Herodian Gr. I 247, 20; Artem. 2, 4; LXX) welt, bruise, wound caused by blows (Dionys. Hal. 16, 5, 2; Sir 28:17) οὗ τῷ μῶλωπι ἰάθητε by his wound (s) you have been healed 1 Pt 2:24; cf. 1 Cl 16:5; B 5:2 (all Is 53:5). M-M.*

μωμάομαι mid. dep.; 1 aor. ἐμωμησάμην, pass, ἐμωμήθην (Hom.+; Plut., Mor. 346A; LXX; Philo, Leg. All. 3, 180) find fault with, censure, blame τινά someone 2 Cor 8:20. Pass. have fault found with it 6:3.*

μῶμος, ου, ὁ—1. *blame* (Hom.; Sir 18:15; Sib. Or. 3, 377) δίχα παντὸς μ. *without any blame* 1 Cl 63:1.

2. *defect, blemish* bodily (Lev 21:17f, 21; 24:19f; Test. Levi 9:10) and also moral (Sir 11:31, 33; 20:24; Philo, Sobr. 11 μ. ἐν ψυχῇ) of teachers of error σπίλοι καὶ μῶμοι *blots and blemishes* 2 Pt 2:13. M-M.*

μωμοσκοπέομαι *mid. dep.*; 1 *aor. pass. ptc.* μωμοσκοπηθείς (Cont. Apost. 2, 3. The noun μωμοσκόπος in Philo, Agr. 130; Clem. Alex., Strom. 4, 18, 117) *t.t.* in sacrificial usage *examine for blemishes*.

1. *lit.*, of a sacrificial animal, etc. 1 Cl 41:2.—2. *fig.* of God πάντα μωμοσκοπεῖται *he examines everything (for blemishes)* Pol 4:3.*

μωραίνω 1 *aor.* ἐμώρανα, *pass.* ἐμωράνθην (Eur., but *intr.*, also Philo, Cher. 116) in our *lit.* only *trans.* (Polemo, Decl. 2, 36 p. 28, 11; LXX).

1. *make foolish, show to be foolish* οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου; *has not God shown that the wisdom of the world is foolish?* 1 Cor 1:20. *Pass. become foolish* (Sir 23:14) φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν *although they claimed to be wise, they became fools* Ro 1:22 (cf. Jer 10:14).

2. *make tasteless pass. become tasteless, insipid* of salt (s. ἄναλος and FPerles, Rev. des Ét. juives 82, '26, 122f; MBlack, Aramaic Approach 3, '67, 166f) Mt 5:13; Lk 14:34.—S. on ἄλας.*

μωρία, ας, ἡ (Soph., Hdt.; Maspéro 4, 6; Sir 20:31; 41:15; Philo; Jos., Ant. 17, 209) *foolishness gener.* of worldly wisdom μ. παρὰ τῷ θεῷ ἐστὶν 1 Cor 3:19. Conversely, to all those who are lost 1:18 and *esp.* to the Gentiles vs. 23, the Christian preaching of a Savior who died a slave's death on the cross was μ. It has pleased God to save the believers διὰ τ. μωρίας τοῦ κηρύγματος vs. 21. The ψυχικὸς ἄνθρ. rejects the things of the spirit as μ., 2:14. The Jewish temple cult is evaluated as μ. (opp. θεοσέβεια) Dg 3:3.—WCaspari, Über d. bibl. Begriff der Torheit: NKZ 39, '28, 668-95.*

μωρολογία, ας, ἡ (Aristot., H.A. 1, 11; Plut., Mor. 504B; Jos., C. Ap. 2, 115) *foolish, silly talk w.* αἰσχρότης and εὐτραπελία Eph 5:4 (cf. IQS 10, 21-24; KGKuhn, NTS 7, '61, 339). M-M.*

μωρός, ἄ, ὄν (trag., X., Pla.; pap., LXX, Philo; Test. Levi 7:2; loanw. in rabb.; on the accent s. Bl-D. §13; Mlt.-H. 58) *foolish, stupid*.

1. of *pers.* (Simonides of Ceos 48, 6f, who uses the word with reference to his opponent, Cleobulus; Diod. S. 10, 22; Epict. 2, 2, 16; 3, 24, 86) Mt 5:22 (s. below); (w. τυφλός) 23:17, 19 t.r.; (opp. φρόνιμος) 7:26; 25:2f, 8. The same contrast 1 Cor 4:10, where the apostle ironically compares himself w. the Corinthians. (Opp. σοφός as Lucian, Epigr. 1; Dt 32:6; Sir 21:26) 3:18. W. ἀσύνετος (Sir 21:18) Hv 3, 6, 5; s 9, 22, 4. W. ἀσύνετος and other similar predicates 1 Cl 39:1. Of the overly ambitious Hs 8, 7, 4. τὰ μ. τοῦ κόσμου *what is considered foolish in the world* 1 Cor 1:27 also refers to persons, and can do so since it pertains not to individuals but to a general attribute (Bl-D. §138, 1 app.; 263, 4; Rob. 411).

2. of things (Sib. Or. 3, 226) ὀξυχολία Hm 5, 2, 4. παράδοσις Mk 7:13 v.l. ζητήσεις 2 Ti 2:23; Tit 3:9. πράγματα Hm 5, 2, 2. τρυφαί m 12, 2, 1. διδαχαί s 8, 6, 5. ἀφροσύνη 9, 22, 2. Of the πνεῦμα ἐπίγειον m 11:11.—τὸ μ. τοῦ θεοῦ *the foolishness of God* (in the judgment of unbelievers) 1 Cor 1:25 (cf. Eur., Hipp. 966 τὸ μ.=‘foolishness’).

3. The *mng.* of μωρέ Mt 5:22 is disputed. Most scholars take it, as the ancient Syrian versions did, to mean you fool (Pla., Leg. 9 p. 857D and Socrat., Ep. 14, 6 ὡ μῶρε [as it is accented in Att.] = you fool! Likew. Biogr. p. 179.—Epict. 2, 16, 13; 3, 13, 17 μωρέ; Philo, Cher. 75 ὡ μωρέ), *somet.* also w. the connotation of an obstinate, godless person (like לוֹ ; cf. Dt 32:6; Is 32:6; Sir 50:26). Fr. the time of HEGPaulus, Comm. 2 1804ff I 671 to FSchulthess, ZNW 21, '22, 241, and SIFEigin, Jour. of Near Eastern Stud. 2, '43, 195 it has been held to be a transliteration of רִבְרִיב *rebel* (Dt 21:18, 20); *acc.* to KKöhler, ZNW 19, '20, 91-5 it is simply the Gk. translation of ῥακά; *acc.* to HPernot, Pages choisies des Évang. '25, 61, who refers to Mod. Gk., a simple exclamation w. humorous coloring.—RAGuelich, ZNW 64, '73, 39-52 (Engl.); Field, Notes 3-5; Mlt.-H. 152f; GBertram, TW IV 837-52: μωρός and related words. M-M. B. 1215.*

μωρῶς *adv.* (X., An. 7, 6, 21 al.) *foolishly ἀπόλλυσθαι perish in one's folly* IEph 17:2.*

Μωσῆς s. Μωϋσῆς.

Μωϋσῆς (the Hebr. מֹשֶׁה seems to have been written so in Gk. orig. [Manetho—III BC—in Jos., C. Ap. 1, 250; Diod. S. 1, 94, 2; 34+35 fgm. 1, 3; Nicol. Dam. in Jos., Ant. 1, 95; Numenius of Apamea—II AD—in Clem. Alex., Strom. 1, 150, 4; LXX, Thackeray 163, 3; Ep. Arist. 144; Ezech. Trag. in Clem. 1, 155, 5; Philo, Joseph.; Test. Sim. 9, Levi 12:2.—PGM 13=8th Book of Moses 3; 21; 343; 383; 730 al. has Μωϋσῆς]. The Μωσῆς of the t.r., also of ISm 5:1 [but s. ed. Bihlmeyer XXXVI and ad loc.], occurs Diod. S. 40, 3, 3; Strabo 16, 2, 35; 39 and LXX; Sib. Or. On the spelling Bl-D. §38 w. app.; 53, 1; Mlt.-H. 86f; EbNestle, ZAW 27, '07, 111-13; Preisigke, Namenbuch; Wuthnow 79f), ἕως, ὁ *dat.* εἰ and ἦ (w. *ms.* variations), *acc.* mostly ἦν, rarely ἕα (Lk 16:29), *voc.* ἦ B 4:8; 1 Cl 53:2. Cf. on the declension Bl-D. §55, 1d; Mlt.-H. 146; W-S. §10, 5 and note 4. Moses. Lawgiver of the Hebrews (as such Manetho in Jos., C. Ap. 1, 250; without being named, but as author of Gen 1:3, 9f, Περὶ ὕψους 9, 9) Mt 8:4; 19:7f; 22:24 (the quite common introductory formula M. εἶπεν, followed by Dt 25:5, as Epict. 1, 28, 4 ὡς λέγει Πλάτων, i.e., Sophista

228C); Mk 1:44; 7:10; 10:3f; 12:19; Lk 5:14; 20:28; J 1:17; 7:19, 22f; 8:5. Details of his life story: summary of his life Ac 7:20ff. His flight 1 Cl 4:10. The theophany at the burning bush Lk 20:37. The serpent raised up J 3:14. The giving of the manna 6:32. Moses' conversation w. God 9:29, sojourn on Sinai 1 Cl 53:2; B 4:7; 14:2ff; 15:1, shining face 2 Cor 3:7 (cf. Ex 34:29ff), a cover on it vs. 13 (cf. Ex 34:33). Jannes and Jambres 2 Ti 3:8. Dathan and Abiram 1 Cl 4:12. The struggle betw. Michael and the devil for M's. corpse Jd 9. πιστὸς θεράπων 1 Cl 43:1 (cf. Num 12:7); cf. 17:5; 51:3, 5; Hb 3:5. ὁ δοῦλος τοῦ θεοῦ Rv 15:3. Designated a προφήτης (Philo; Jos., Ant. 4, 329; PGM 5, 109 ἐγὼ εἶμι Μωϋσῆς ὁ προφήτης σου, ὃ παρέδωκας τὰ μυστήριά σου) B 6:8. ἐν πνεύματι ἐλάλησεν 10:2, 9; cf. 12:2. ποιεῖ τύπον τοῦ Ἰησοῦ 12:5ff. W. Elijah (PDabeck, Biblica 23, '42, 175-89) Mt 17:3f; Mk 9:4f; Lk 9:30, 33. Moses=the Books of Moses (as Plut., Is. et Os. 70, Plato=the writings of Pla.) 2 Cor 3:15. Correspondingly M. and the prophets Lk 16:29, 31; 24:27; Ac 26:22. Cf. ISm 5:1.—Lit. on Moses in the Haggadah: Monatsschr. f. Gesch. u. Wiss. d. Judent. 77, '33, 390-2; JoachJeremias, TW IV 852-78. M-M.

N

Ναασσών, ὁ indecl. (נָחֲשׁוֹן) Ex 6:23 [quoted by Philo, Poster. Cai. 76]; Num 1:7; Ruth 4:20) *Nahshon*, in the genealogy of Jesus Mt 1:4a, b; Lk 3:32.*

Ναγγαί, ὁ indecl. *Naggai* in the genealogy of Jesus Lk 3:25.*

Ναζαρά, Ναζαρέτ, Ναζαρέθ (Ναζαράτ, Ναζαράθ), ἡ indecl. *Nazareth*. On the *var.* forms of the name *s.* JKZenner, *ZkTh* 18, 1894, 744-7; Dalman, *Gramm.* 2 152; FCBurkitt, *The Syriac Forms of NT Proper Names* '12, 16; 28f, *JTS* 14, '13, 475f; Zahn on Mt 2:23; Bl-D. §39, 2 app.; W-S. §5, 27e and p. XVI on §5 note 58; Mlt.-H. 107f. *Ναζαρέτ* and *Ναζαρέθ* seem to have the best attestation.—Home of Jesus' parents; the place is not mentioned in the OT, Talmud, Midrash, or *Joseph.*, but plays a significant role in Christian tradition: Mt 2:23; 4:13; 21:11; Mk 1:9; Lk 1:26; 2:4, 39, 51; 4:16 (BViolet, *Z. recht. Verst. der Naz.-Perikope* Lk 4:16-30: *ZNW* 37, '39, 251-71); J 1:45f; Ac 10:38.—On *N.* see HGuthe, *RE* XIII '03, 676ff, Palästina2 '27, 149ff; Dalman, *Orte* 3 61-88; GSchumacher, *D. jetzige Naz.*: *ZDPV* 13, 1890, 235ff; PViaud, *Naz. et ses deux églises* '10; MBrückner, *Naz. die Heimat Jesu*: *Pj* 7, '11, 74-84; ThSoiron, *D. Ev. u. die hl. Stätten* '29, 17-37; PWinter, 'Naz.' and 'Jerus.' in Lk 1 and 2, *NTS* 3, '56/'57, 136-42; Kopp, *The Holy Places of the Gospels*, tr. RWalls, '63, 49-86.—AJonah, in *The Teacher's Yoke* '64, 46-57. *M-M*.*

Ναζαρηνός, ἡ, ὅν coming from Nazareth; only *subst.* ὁ *N.* the Nazarene, inhabitant of Nazareth applied only to Jesus Mk 1:24; 10:47; 14:67; 16:6; Lk 4:34; 24:19; J 18:5 D.*

Ναζωραῖος, ου, ὁ Nazoraean, Nazarene, quite predominantly a designation of Jesus, in Mt, J, Ac and Lk 18:37, while Mk has *Ναζαρηνός* (q.v.). Of the two places where the latter form occurs in Lk, the one, Lk 4:34, apparently comes *fr.* Mk (1:24), the other, 24:19, *perh. fr.* a special source. Where the author of Lk-Ac writes without influence *fr.* another source he uses *Ναζωραῖος*. Mt says expressly 2:23 that Jesus was so called because he grew up in Nazareth. In addition, the other NT writers who call Jesus *Ναζωραῖος* know Nazareth as his home. But linguistically the transition *fr.* *Ναζαρέτ* to *Ναζωραῖος* is difficult (Dalman, *Gramm.* 2 178; Wlh. on Mt 26:69; MLidzbarski, *Mandäische Liturgien* '20, XVIff, *Zeitschrift für Semitistik* I '22, 230ff, Ginza '25, IXf; FCBurkitt, *The Syriac Forms of NT Proper Names* '12; AvGall, *Βασιλεία τοῦ Θεοῦ* '26 p. 432, 4; cf. 411f; RBultmann, *ZNW* 24, '25, 143f, Jesus '26, 26; HHSchaeder in *Rtztst. u. Schaefer, Studien zum antiken Synkretismus* '26 p. 308, 2) and it is to be borne in mind that *Ναζωραῖος* meant *some*th. different before it was connected *w.* Nazareth (cf. Celsus 7, 18, who calls Jesus ὁ *Ναζωραῖος* ἄνθρωπος. JASanders, *JBL* 84, '65, 169-72 interprets *N.* in Mt 2:23 as meaning both 'coming from Nazareth' and 'miraculously born'). The *pass.* where Jesus is so called are Mt 2:23; 26:69 v.l., 71; Lk 18:37; J 18:5, 7; 19:19; Ac 2:22; 3:6; 4:10; 6:14; 22:8; 26:9. *Acc. to* Ac 24:5 the Christians were so called; cf. *Kl. Texte* 32 p. 3, l. 32 and 83 p. 6, ll. 8, 17, 27; p. 7, note on l. 1ff; p. 8, 5; p. 9, 17; 23; p. 10, 5; 15; p. 11, 28; note on l. 9ff, all passages in which Jewish Christians are called Nazaraei, Nazareni, *Ναζωραῖοι*.—Laud. *Therap.* 27 the monks are called *ναζιραῖοι* (with the v.l. *Ναζαραῖοι*).—EbNestle, *ET* 19, '08, 523f, *PM* 14, '10, 349f; HZimmern, *ZDMG* 74, '20, 429ff; GFMoore, *Nazarene and Nazareth*: *Beginn.* I 1, '20, 426-32 (cf. I 5, '33, 356f); EMeyer II 408f; 423, 2; HGressmann, *ZKG* 41=new ser. 4, '22, 166f; WCaspari, *ZNW* 21, '22, 122-7; HSmith, *Ναζωραῖος κληθήσεται*: *JTS* 28, '27, 60; ELohmeyer, *Joh. d. Täufer* '32, p. 115, 2; HSchlier, *Theol. Rundschau* new ser. 5, '33, 7f; WOE Oesterley, *ET* 52, '41, 410-12; SLyonnet, *Biblica* 25, '44, 196-206; MBlack, *An Aramaic Approach* 3, '67, 197-200; WFAlbright, *JBL* 65, '46, 397-401, also JSKennard, Jr., *ibid.* 66, '47, 79-81; HMShires, *ATR* 29, '47, 19-27; TNicklin, *Gospel Gleanings*, '50, 257-60; BGärtner, *Die rätselhafte Termini Nazoräer u. Iskariot* '57, 5-36; E Schweizer, *Judentum, Urchrist., Kirche* '60, 90-93.—Bl-D. §39, 4 app.; HHSchaeder, *TW* IV 879-84. *M-M*.*

Ναθάμ, ὁ indecl. (נָתָן) *Nathan*, son of David (2 Km 5:14; *perh.* Zech 12:12 Ναθάν, as Lk 3:31 v.l.—In *Jos.*, *Ant.* 7, 70Νάθας [*acc.-av*]); in the genealogy of Jesus Lk 3:31.*

Ναθαναήλ, ὁ indecl. (נַחֲמָאֵל). Cf. Num 1:8; 2 Esdr [Ezra] 10:22; 1 Ch 2:14; 15:24.—In *Jos.*, *Ant.* 6, 161; 20, 14 *Ναθαναήλος, ου*) *Nathanael*, a disciple of Jesus, mentioned only in J (1:45-9; 21:2). He does not appear in the synoptic lists of the twelve apostles; hence, since antiquity attempts have been made to identify him *w.* various apostles, *esp.* Bartholomew, as well as *w.* other personalities; some have given up the attempt to place him among the twelve. Cf. *Hdb.* 3 exc. on J 1, end. *Acc. to* J 21:2 he came *fr.* Cana in Galilee. *S.* also the apocryphal gospel fragment *fr.* the Berlin *pap.* 11710: *ZNW* 22, '23, 153f.—REisler, *Das Rätsel des Joh.-Ev.* '36, 475-85; JoachJeremias, *D. Berufung des N.*: *Αγγελος* III, '28, 2-5); UHolzmeister, *Biblica* 21, '40, 28-39; GQuispel, *ZNW* 47, '56, 281-3.*

ναί particle denoting affirmation, agreement, or emphasis (*Hom.*; *POxy.* 1413, 7 *al.* in *pap.*; *LXX*; *Ep. Arist.* 201 *ναί*, βασιλεῦ; *Jos.*, *Ant.* 17, 169).

1. in answer to a question—a. asked by another *pers.*, yes (*Ael. Aristid.* 34 p. 663 D.; *Lucian*, *Dial. Deor.* 4, 1 *al.*; Alexander Numenianus [time of Hadrian]: *Rhet. Gr. ed.* LSpengel III 1856 p. 24f: the answer to a question should be

ναὶ ἢ οὐ; Ammonius Herm. In Lib. **Aristot.** De Interpret. p. 199, 21 Busse ἀποκρίν. τὸ ναὶ ἢ τὸ οὐ; **Sb** 7696, 57 [250 AD] Mt 9:28; 13:51; 17:25; 21:16; J 11:27; 21:15f; Ac 5:8; 22:27; **GP** 10:42; **Hs** 9, 11, 8.

b. asked by the one who answers: *yes, indeed* ναὶ λέγω ὑμῖν Mt 11:9; Lk 7:26 gives an affirmative answer to the question directed to the crowd, thereby confirming the correctness of the crowd's opinion; the people are 'on the right track', but need further instruction.—If the question is put in negative form, the answer may be *of course* Ro 3:29.

2. in declarations of agreement to the statements of others *certainly, indeed, quite so* (Gen 42:21; **Epict.** 2, 7, 9 ναί, κύριε; **Diod. S.** 13, 26, 1 ναί, ἀλλά=indeed, but; **Lucian**, Jupp. **Trag.** 6 and 9 ναί. ἀλλά. . .) ναί, κύριε, καὶ γάρ *certainly, Lord (or sir); and yet* Mt 15:27; Mk 7:28 (on the other hand, it may mean an urgent repetition of the request: Zahn; **Bl-D.** §441, 1; AFridrichsen, Con. Neot. 1, '36, 10-13; **Athen.** Tafel Elderkin 2 [III AD]: Hesperia 6, '37, 383ff l. 7 a fervent invocation in prayer: ναὶ κύριε τυφῶς, ἐκδίκησον. . . καὶ βοήθησον αὐτῷ; **PGM** 1, 216 ναί, κύριε; cf. 36, 227); **Hv** 3, 3, 1; 4, 3, 1; **m** 6, 1, 1. **Prob.** Rv 14:13; 16:7; 22:20b t.r. belong here.

3. in emphatic repetition of one's own statement *yes (indeed)* Mt 11:26; Lk 10:21; 11:51. ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε *yes, indeed, fear him, I tell you* 12:5.—Phlm 20; B 14:1. The repetition can consist in the fact that one request preceded and a similar one follows ναὶ ἐρωτῶ καὶ σέ *yes (indeed)*, I ask you, too Phil 4:3.—1 Cl 60:3.

4. in solemn assurance (Herodas 1, 86 ναὶ Δήμητρα= by Demeter) ναὶ ἔρχομαι ταχύ *surely I am coming soon* Rv 22:20. ναί, ἀμήν *so it is to be, amen* 1:7.

5. In a play on words, ναί is used **w.** οὐ: ἦτω ὑμῶν τὸ ναὶ ναί, καὶ τὸ οὐ οὐ *let your 'yes' be yes, and your 'no' no i.e., the absolute dependability of your statements should make an oath unnecessary* Js 5:12. But Mt 5:37 reads ἔστω ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὐ *i.e., a clear 'yes', a clear 'no' and nothing more* (ναὶ doubled also Archilochus [VII BC] 99 Diehl2; **Alciph.** 4, 13, 8; **Theod. Prodr.** 8, 321 Hercher; **PGM** 1, 90). Yet many (**Bl-D.** §432, 1; **Wlh.** and **EKlostermann** on Mt 5:37; **CCTorrey**, The Four Gospels '33, 291; **ELittmann**, **ZNW** 34, '35, 23f) assume that Mt 5:37 has the same sense as Js 5:12; the Koridethi gosp. (**ms.** Θ) assimilates the text of the Mt **pass.** to the one in Js.—Paul denies that, in forming his plans, he has proceeded in such a way ἵνα ἡ γὰρ ἐμοὶ τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ *that my 'yes' should at the same time be 'no'* 2 Cor 1:17; cf. vs. 18. This is just as impossible as that in the gospel ναὶ καὶ οὐ 'yes' and 'no' are preached at the same time vs. 19a. Rather, in Jesus Christ there is only 'yes' vs. 19b to all the promises of God vs. 20. **M-M.***

Ναιμάν, ὁ indecl. (ἡ . On the **var.** ways of writing the name in the tradition s. **Bl-D.** §37; 53, 2 app.; **Mlt.-H.** p. 84) *Naaman*, a Syrian army commander, healed of leprosy by Elisha (4 Km 5:1ff) Lk 4:27. **M-M.***

Ναῖν, ἡ indecl. (in the Bible only Lk 7:11. The name is applied to an Idumaeen locality in **Jos.**, **Bell.** 4, 511v.l.; 517) *Nain*, a city in Galilee Lk 7:11.—Dalman, **Pj** 9, '13, 45; **CKopp**, The Holy Places of the Gospels, tr. **RWalls**, '63, 236-41.*

ναός, οὐ, ὁ (Hom.+; inscr., pap., LXX; Bl-D. §44, 1; Mlt.-H. 71; 121) temple.

1. lit.—a. of the temple at Jerusalem (3 Km 6:5, 17 al.; **Jos.**, **Ant.** 8, 62ff; **Sib. Or.** 3, 575; 657; 702; **Stephan. Byz.** s.v. Σόλυμα: ὁ ναός ὁ ἐν Ἱεροσολύμοις.—ναός [νεώς] of Herod's temple: **Philo**, In Flacc. 46, Leg. ad Gai. 278 al.; **Jos.**, **C. Ap.** 2, 119) Mt 23:17, 35; 27:5, 40; Mk 14:58 (on this saying cf. **RAHoffmann**, **Heinrici-Festschr.** '14, 130-9 and **MGoguel**, **Congr. d'Hist. du Christ.** I '28, 117-36. More generally **DPlooij**, **Jes.** and the Temple: **ET** 42, '31, 36-9); 15:29; Lk 1:21f; J 2:20; Ac 7:48 t.r.; Rv 11:2; 1 Cl 41:2; **B** 16:1ff; **GP** 7:26. οἱ ἱερεῖς τ. ναοῦ **B** 7:3. τὸ καταπέτασμα τοῦ ναοῦ *the curtain of the temple* that separated the Holy of Holies **fr.** the holy place Mt 27:51; Mk 15:38; Lk 23:45; **GP** 5:20 (τ. κ. τ. ναοῦ τῆς Ἱερουσαλήμ). An oath by the temple Mt 23:16, 21. More fully ὁ ναός τοῦ θεοῦ (as **Jos.**, **Ant.** 15, 380; cf. **Artem.** 2, 26 νεὼς θεοῦ) Mt 26:61; 2 Th 2:4 (on this s. **WWrede**, Die Echtheit des 2 Th '03, 96ff); Rv 11:1 (on the prophecy of the rescue of the temple **fr.** the general destruction cf. **Jos.**, **Bell.** 6, 285). ὁ ναός τοῦ κυρίου Lk 1:9; cf. 1 Cl 23:5 (Mal 3:1).

b. of the heavenly sanctuary (cf. Ps 10:4; 17:7; **Wsd** 3:14 v. κυρίου; **Philo**, Spec. Leg. 1, 66; **Test. Levi** 5:1 v.l.) of Rv: ὁ ναός 14:15; 15:6, 8a, b; 16:1, 17. ὁ ναός αὐτοῦ (=τοῦ θεοῦ) 7:15; 11:19b. ὁ ναός ὁ ἐν τ. οὐρανῷ 14:17. ὁ ναός τοῦ θεοῦ ὁ ἐν τ. οὐρανῷ 11:19a. ὁ ναός τῆς σκηνῆς τ. μαρτυρίου ἐν τ. οὐρανῷ 15:5. Cf. also 3:12. Yet there will be no temple in the New Jerusalem 21:22a; God himself is the sanctuary of the eternal city vs. 22b.

c. of temples **gener.** (**Diod. S.** 5, 15, 2 θεῶν ναούς) Ac 17:24. **Specif.** of pagan temples: of Artemis at Ephesus 19:24; but here, beside ἱερόν vs. 27 (cf. **Dit.**, **Or.** 90, 34 [196 BC]; **Sb** 8745, 6 [pap. 171/72 AD] ἐν τῷ ἱερῷ Σοκνοβραΐσεως ναός ξύλινος περικεχυρωμένος. **Likew.** 8747, 5; 3 Macc 1:10; **Philo**, Leg. ad Gai. 139 ἱερὰ κ. ναοί, Decal. 7; **Jos.**, **Ant.** 16, 106), ναός can be understood in the more restricted sense *shrine*, where the image of the goddess stood (so **Hdt.**; **Diod. S.** 1, 97, 9; 20, 14, 3; **UPZ** 5, 27=6, 22 [163 BC], cf. the editor's note; **BGU** 1210, 191 ἐν παντὶ ἱερῷ, ὅπου ναός ἐστιν; 211; **PERlang.** 21 [II AD]: **APF** 14, '41, 100f, a shrine **w.** a ξόανον of Isis).

2. fig. (**Philo**, Op. M. 136f of the σῶμα as the νεὼς ἱερὸς ψυχῆς). A border-line instance is J 2:19, 21 where Jesus, standing in the temple made of stone, speaks of the ναός τοῦ σώματος αὐτοῦ (**AMDubarle**, Le signe du Temple [J 2:19]: **RB** 48, '39, 21-44; **OCullmann**, Theol. Ztschr. 4, '48, 367).—Of the spirit-filled body of the Christians, which is said to be a habitation of God, therefore a temple (cf. **Sextus** 35); on occasion it may become the habitation of demons, an idol's temple: τὸ σῶμα ὑμῶν ν. τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν *your body is a temple of the Holy Spirit (dwelling) within you* 1 Cor 6:19. The habitation of the heart is a ν. ἅγιος τῷ κυρίῳ **B** 6:15; cf. the development of this thought 16:6ff (Pythagorean saying in **HSchenkl**, Wiener Stud. 8, 1886, 273 no. 66 νεὼς θεοῦ σοφὸς νοῦς, ὃν αἰεὶ χρὴ παρασκευάζειν κ. κατακοσμεῖν εἰς παραδοχὴν θεοῦ. Cf. **Sextus** 46a; **Synes.**, Dio 9 p. 49C νεὼς οὗτος [i.e., the νοῦς οἰκεῖος θεῶ=the Νοῦς is the real temple of God]). Of spirit-filled Christians γίνεσθαι

ν. τέλειον τῷ θεῷ 4:11. φυλάσσειν τὴν σάρκα ὡς ν. θεοῦ 2 Cl 9:3; τηρεῖν τὴν σάρκα ὡς ν. θεοῦ IPHld 7:2. Hence individual Christians are called αὐτοῦ (=θεοῦ) ναοί IEph 15:3. Of the church 1 Cor 3:16, 17a, b; 2 Cor 6:16a, b. αὕξει εἰς ναὸν ἅγιον ἐν κυρίῳ Eph 2:21. The Christians are λίθοι ναοῦ πατρός stones for the Father's temple IEph 9:1. In order to place great emphasis on the oneness of the church community (which permits no division) Christians are challenged thus: πάντες ὡς εἰς ἓνα ναὸν συντρέχετε θεοῦ come together, all of you, as to one temple of God IMg 7:2.—Kbaltzer, HTR 58, '65, 263-77 (Luke); BGärtner, The Temple and the Community in Qumran and in the NT '65; RElements, God and Temple '65 (OT); OMichel, TW IV 884-95. M-M. B. 1465.*

Ναοῦμ, ὁ indecl. (נחום cf. Na 1:1.—In Jos., Ant. 9, 239 Ναοῦμος) Nahum in the genealogy of Jesus Lk 3:25.*

ναοφόρος, ον (hapax legomenon) bearing the image of a temple or shrine (s. **ναός** 1c) subst. the temple-bearer or shrine-bearer w. other compounds of-φόρος IEph 9:2. Evidently the writer has a pagan relig. procession in mind.*

νάρδος, ου, ἡ (prob. a Semit. loanw. [HLewy, Die sem. Fremdwörter im Griech. 1895, 40], but ultimately of Indo-European orig. [Pers. nārdīn; Sanskr. naladā]) (spike) nard.

1. as a plant (En. 32, 1) native to India (Onesicritus: 134 fgm. 22 Jac.; Arrian, Anab. 6, 22, 5) στέφανος ἐκ νάρδου στάχυος πεπλεγμένος a wreath woven of nard blossoms AP 3:10 (cf. Theophr., Hist. PlAnt. 9, 7, 2ff).

2. as oil of nard (cf. Peripl. Eryth. c. 39; 48; Diosc., Mat. Med. 1, 6, 75; Pliny, Nat. Hist. 12, 26; 13, 2; 4; PSI 628, 7 [III BC]; Zen.-P. 69 [=Sb 6775], 5 [257 BC]; POxy. 1088, 49; PGM 13, 19; 353; SSol 1:12; 4:13f), extracted fr. the root of the nard plant (Nicander, Ther. 937, Alexiph. 402 νάρδου ρίζαι). μύρον νάρδου ointment or perfume of nard Mk 14:3; J 12:3. In the latter pass. a pound of it is valued at 300 denarii=normally about \$55 to \$60 (vss. 3 and 5). ILöw, D. Flora d. Juden III '24, 482-8; SANaber, Νάρδος πιστική: Mnemosyne 30, '02, 1-15; WHSchoff, Nard: Journ. of the Amer. Oriental Soc. 43, '25, 216-28; JPBrown, The Mediterranean Vocab. of the Vine, Vetus T 19, '69, 160-64.—S. πιστικός. M-M.*

Νάρκισσος, ου, ὁ Narcissus, a name found not infreq. among slaves and freedmen (Tacitus, Ann. 13, 1; Sueton., Claudius 28; Cass. Dio 64, 3, 4; Inschr. v. Magn. [122d, 14] u. Hierap. [80]; IG XII 8, 548, 2; CIL VI 4123; 4346; 5206 al.). Paul greets οἱ ἐκ τῶν Ναρκίσσου οἱ ὄντες ἐν κυρίῳ those belonging to the household of Narcissus who are Christians Ro 16:11 (slaves of N. are meant. Cf. Narcissiani CIL III 3973, VI 15640). M-M.*

ναυαγέω 1 aor. ἐναυάγησα (Aeschyl., Hdt.; POxy. 839, 6ff; Philo) suffer shipwreck.

1. lit. τρις ἐναυάγησα I have been shipwrecked three times 2 Cor 11:25.—2. fig. (Cebes 24, 2 ὡς κακῶς διατρίβουσι καὶ ἀθλίως ζῶσι καὶ ναυαγοῦσιν ἐν τῷ βίῳ; Philo, Mut. Nom. 215, Somn. 2, 147) περὶ τὴν πίστιν ἐναυάγησαν they have suffered shipwreck in their faith 1 Ti 1:19. M-M.*

Ναυή, ὁ indecl. (נח. Cf. Ex 33:11; Num 11:28; Josh 1:1 al. In all these pass. LXX renders נח with Ναυή; cf. Jos., Bell. 4, 459; 1 Ch 7:27; Nούμ; PKatz ThZ 9, '53, 230) Nun, Joshua's father 1 Cl 12:2; B 12:8f.*

ναύκληρος, ου, ὁ (Soph., Hdt.; Plut.; Jos. [both w. κυβερνήτης, q.v. 1.]; Dit., Or. 344, 4 [I BC]; pap. [Preisigke, Fachwörter '15]; En. 101, 4; 9; Philo, Op. M. 147) ship-owner. But it can also mean captain, since the sailing-master of a ship engaged in state service was called a ναύκληρος (MRostovtzeff, APF 5, '13, 298; LCasson, Ships and Seamanship in the Ancient World, '71, 314-16) Ac 27:11. M-M.*

ναῦς, ἡ (Hom.; inscr., pap., LXX; Philo, Aet. M. 138 al.; Jos., Vi. 165al.; Sib. Or. 8, 348) acc. ναῦν ship, only of larger vessels Ac 27:41. M-M. B. 727.*

ναύτης, ου, ὁ (Hom.; inscr., pap.; Aq. Ezk 27:9; Sym. Ezk 27:29; Jos., Ant. 9, 209; Test. Napht. 6:2; loanw. in rabb.) sailor Ac 27:27, 30; Rv 18:17. M-M.*

Ναχώρ, ὁ indecl. (נחור) Nahor (Gen 11:22-6; 1 Ch 1:26f; Philo, Congr. Erud. Gr. 43.—In Joseph. Ναχώρης, ου [Ant. 1, 153]), in the genealogy of Jesus Lk 3:34.*

νεανίας, ου, ὁ (trag., Hdt.; inscr.; POxy. 471, 114 [II AD]; LXX; Jos., Bell. 2, 409, Vi. 129; 170; Test. Jos. 12, 3) youth, young man (fr. about the 24th to the 40th year; Diog. L. 8, 10; Philo, Cher. 114; Lob. on Phryn. p. 213.—FBoll, D. Lebensalter: NJkIA 31, '13, 89ff) Ac 7:58; 20:9; 23:17, 18 t.r., 22 t.r.; Hv 1, 4, 1 (here the mng. servant is also poss., cf. Judg 16:26 B). M-M.*

νεανίσκος, ου, ὁ (Hdt.; inscr., pap., LXX; Jos., Ant. 6, 179, Vi. 126; Test. 12 Patr.) dim. of νεάν.

1. youth, young man (on the chron. limits of this period of life cf. what is said on **νεανίας** and s. Philo, Op. M. 105) Mt 19:20, 22; Mk 14:51; 16:5; Lk 7:14; Ac 2:17 (Jo 3:1); 20:12 D; 23:18, 22; 1J 2:13f; Hv 2, 4, 1; 3, 1, 6ff; 3, 2, 5; 3, 4, 1; 3, 10, 1 and 7; s 6, 1, 5; 6, 2, 6; GP 9:37; 13:55.

2. servant (Lucian, Alex. 53; Gen 14:24, perh. as early as Zen.-P. 4 [=Sb 6710], 6 [259 BC]) Mk 14:51b t.r. οἱ νεανίσκοι; Ac 5:10 (though here the ref. may simply be to young men of the congregation, who would naturally perform this service). M-M.*

Νεάπολις *s. νέος* 3.

Νεεμάν *s. Ναιμάν*.

νείκος, εος, τό *as v.l.* in 1 Cor 15:54f is not the word for 'strife' *w.* the same spelling (*Hom.*), but an itacistic form of νίκος, *q.v.**

νεκρός, ά, όν—1. *adj.* (*perh.* as early as *Hom.*, certainly *Pind.*; *inscr.*, *pap.*, *LXX*) *dead*.

a. lit.—*α.* of living beings καταπίπτειν νεκρόν *fall dead* Ac 28:6. ἦρθη νεκρός *he was taken up dead* 20:9 (another possibility is *as dead, for dead*: *Lucian*, *Ver. Hist.* 1, 22; *Eunapius*, *Vi. Soph.* 76 συγχωρήσατε τῷ νεκρῷ [the one who is deathly sick] με δοῦναι φάρμακον—ἦρθη *v.* *as Test. Jud.* 9:3).—5:10; Js 2:26a. ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὥς *v.* *I fell at his feet as if I were dead* Rv 1:17 (ὥς *v.* *as Diod. S.* 36, 8, 4). ἐγενήθησαν ὡς νεκροί Mt 28:4. ἐγένετο ὥσει νεκρός Mk 9:26. Of Christ ἐγενόμην *v.* *I was dead* Rv 1:18; cf. 2:8.

β. *lifeless* (Wsd 15:5) of the brass serpent B 12:7. Of idols PK 2 p. 14, 21. νεκροί θεοί 2 Cl 3:1; D 6:3.

b. fig.—*α.* of *pers.* (*Soph.*, *Philoct.* 1018 ἄφιλον ἔρημον ἄπολιν ἐν ζῶσιν νεκρόν; *Menand.*, *Colax* 50; *Epict.* 3, 23, 28; scholia on *Aristoph.*, *Ran.* 423 διὰ τὴν κακοπραγίαν νεκροὺς τοὺς Ἀθηναίους καλεῖ; *Sextus* 175 *v.* παρὰ θεῶ; *Philo*, *Leg. All.* 3, 35, *Conf. Lingu.* 55, *Fuga* 56) of the prodigal son either *thought to be dead, missing, or morally dead, depraved* Lk 15:24, 32. Of a church that is inactive, remiss Rv 3:1. Of persons before baptism Hs 9, 16, 3f; 6. *W. dat.* of disadvantage *v.* τῇ ἁμαρτίᾳ *dead to sin* Ro 6:11.—*v.* τοῖς παραπτώμασιν *dead in sins* Eph 2:1, 5; Col 2:13. Of worldly-minded Christians: τὸ ἥμισυ *v.* ἐστὶ Hs 8, 8, 1.

β. of things *v.* ἔργα *dead works* that cannot bring eternal life Hb 6:1; 9:14; Hs 9, 21, 2. ἡ πίστις χωρὶς ἔργων *v.* ἐστὶν *faith apart from deeds (i.e. without practical application) is dead, useless* Js 2:26b (κενή P74), cf. *vss.* 17, 20 *Net al.* Of sin χωρὶς νόμου ἁμαρτία *v.* *where there is no law, sin is dead, is not perceptible* Ro 7:8. Of the believer, in whom Christ lives: τὸ σῶμα νεκρόν *the body (of σάρξ and sin) is dead* 8:10 (*Herm. Wr.* 7, 2 visible corporeality is called ὁ αἰσθητικός νεκρός. *Sim. Philo*, *Leg. All.* 3, 69ff, *Gig.* 15).

2. subst. ὁ *v.* (so mostly *Hom.*; *inscr.*, *pap.*, *LXX*, *En.* 103, 5; *Philo*; *Jos.*, *Bell.* 4, 331al.) *the dead person*.

a. lit. Lk 7:15; (*w.* ζῶν *as Appian*, *Liby.* 129 §617 τ. νεκροὺς κ. τ. ζῶντας; *Aesop*, *Fab.* 69 H.; *Ep. Arist.* 146) of God οὐκ ἔστιν (ὁ) θεὸς νεκρῶν ἀλλὰ ζώντων Mt 22:32; Mk 12:27; Lk 20:38. καὶ *v.* καὶ ζώντων κυριεύειν *rule over the living and the dead i.e. over all mankind past and present* Ro 14:9. κρίνειν ζῶντας καὶ νεκρούς 2 Ti 4:1; 1 Pt 4:5 (cf. *vs.* 6); B 7:2; κριτὴς ζώντων καὶ *v.* Ac 10:42; 2 Cl 1:1; Pol 2:1. In this combination *v.* without the article means all the dead, all those who are in the underworld (νεκροί=the dead: *Thu.* 4, 14, 5; 5, 10, 12; *Lucian*, *V.H.* 1, 39; *Polyaenus* 4, 2, 5). *Likew.* in the *expr.* ἐκ. *v.* and ἀπὸ *v.* (*Bl-D.* §254, 2; *Rob.* 791f). ἐγείρειν ἐκ *v.*, ἐγείρεσθαι ἐκ *v.* Mt 17:9; Mk 6:14; Lk 9:7; J 2:22; 12:1, 9, 17; 21:14; Ac 3:15; 4:10; 13:30; Ro 6:4; 7:4; 8:11a, b, 34 *v.l.*; 10:9; 1 Cor 15:12a, 20; Gal 1:1; Eph 1:20; Col 2:12; 1 Pt 1:21; IMg 9:3; ITr 9:2; Pol 2:1f (1 Pt 1:21); 5:2. ἀναστήναι ἐκ *v.* and ἀναστήσai τίνα ἐκ *v.* Mk 9:9f; 12:25; Lk 16:31; J 20:9; Ac 10:41; 13:34; 17:3, 31; 1 Cl 24:1; B 15:9; GP 8:30 (KGKuhn, *NTS* 7, '61, 343f). ἡ ἐκ *v.* ἀνάστασις B 5:6; Lk 20:35; Ac 4:2. Also ἡ ἐξανάστασις ἡ ἐκ *v.* Phil 3:11; ἀνάγειν ἐκ *v.* *bring up from the realm of the dead* Ro 10:7; Hb 13:20. ἀπὸ *v.* πορεύεσθαι πρὸς τίνα *come up to someone fr. the realm of the dead* Lk 16:30. *Somet.* the *art.* is included in these *prep.* combinations without appreciable difference in *mng.*: ἐγείρεσθαι ἀπὸ τῶν *v.* Mt 14:2; 27:64; 28:7 (*w.* ἐγείρεσθαι ἐκ *v.* 17:9). ἐγείρειν ἐκ τῶν *v.* 1 Th 1:10; πρωτότοκος ἐκ τῶν *v.* Col 1:18 beside ὁ πρωτότοκος τῶν *v.* Rv 1:5. The *art.* is often omitted *w.* the *gen.*; so as a rule in ἀνάστασις *v.* *resurrection of the dead*, an *expr.* that is explained by the locution ἀναστήναι ἐκ *v.* Ac 17:32; 23:6; 24:21; 26:23; Ro 1:4; 1 Cor 15:12b, 13, 21; D 16:6. Also ἀνάστασις τῶν *v.* Mt 22:31; 1 Cor 15:42. νεκροὺς ἐγείρειν *raise the dead* Mt 10:8; Ac 26:8. *Pass.* Mt 11:5; Lk 7:22 (on the *fig.* understanding *s. κωφός* 2); 1 Cor 15:15f, 29b, 32. Also τοὺς *v.* ἐγείρειν J 5:21; 2 Cor 1:9. *Pass.* Lk 20:37; 1 Cor 15:35, 52. Of God ζωοποιεῖν τοὺς *v.* Ro 4:17. μετὰ τῶν *v.* *among the dead* Lk 24:5. βαπτίζεσθαι ὑπὲρ τῶν *v.* *be baptized for the dead* 1 Cor 15:29a (*s. βαπτίζω* 2bγ). τάφοι νεκρῶν IPhld 6:1. ὅστέα νεκρῶν *the bones of the dead* Mt 23:27. ἄτονος ὥσπερ νεκροῦ νεῦρα *powerless as the sinews of a corpse* Hm 12, 6, 2. αἷμα ὡς νεκροῦ *blood like that of a dead man* Rv 16:3.

b. fig. (*cf. Philo*, *Fuga* 56) ἄφες τοὺς *v.* θάψαι τοὺς ἑαυτῶν *v.* *let the dead bury their dead* of those who are lost to the Kgd. of God Mt 8:22; Lk 9:60 (*cf. Theophyl.* *Sim.*, *Ep.* 25 τ. θνητοῖς τὰ θνητὰ καταλείψομεν.—FPerles, *ZNW* 19, '20, 96; 25, '26, 286f; Bleibtreu [*s. μισέω* 1]. *ATEhrhardt*, *Studia Theologica* VI, 2, '53, 128-64.—θάπτειν τοὺς *v.* *lit. Jos.*, *Bell.* 5, 518). The words ἀνάστα ἐκ τ. νεκρῶν Eph 5:14 belong to a hymn (*s. Rtzst.*, *Erlösungsmyst.* '21, 136) that may have become part of the baptism ritual (MDibelius, *Hdb. ad loc.*; FJDölger, *Sol Salutis* 2, '25, 364ff).—RBultmann, *TW* IV 896-9: νεκρός and related words. *M-M. B.* 290.*

νεκροφόρος, ον *bearing a corpse; subst.* ὁ *v.* *the corpse-bearer*. It *lit.* means a man who carries a corpse to its burial-place (*Polyb.*, 35, 6, 2; *Plut.*, *Cato Maj.* 9, 2). *Ign.* uses it in a play on words to reject the views of the Docetists, who deny that Christ was a σαρκοφόρος. Whoever does this, he says, is himself a νεκροφόρος, evidently *mng.* that he is clothed in a corpse rather than in flesh ISm 5:2 (*cf. Philo*, *Agr.* 25 [ψυχὴ] νεκροφοροῦσα).*

νεκρώω 1 *aor.* ἐνέκρωσα; *pf. pass. ptc.* νενεκρωμένος (*Hellenist.* word: *Hipponax* [?]; *Epict.* 1, 5, 7; *Plut.*, *Mor.* 954D; *Themist.*, *Paraphr. Aristot.* II p. 51, 15 *Spengel*; *inscr.*; *Philo*, *Aet. M.* 125) *put to death* τὰ μέλη τὰ ἐπὶ τῇς γῆς *what is earthly in you* Col 3:5. *Pass.* *be worn out, impotent, as good as dead* (Longus 2, 7, 5) νενεκρωμένος *worn out, impotent* of persons whose physical capabilities have failed in a certain respect (*comm.* on *Hipponax*: POxy.

2176 fgm. 1, col. 2, 7 [KLatte, Philol. 97, '48, 39f] τ. τράχηλον; **Maximus Tyr.** 41, 3h; cf. **Epict.** 4, 5, 21); e.g. of Abraham in his old age ἀφ' ἑνὸς ἐγενήθησαν καὶ ταῦτα νενεκρωμένου *from one man, and him as good as dead, were born* Hb 11:12. τὸ σῶμα νενεκρωμένον *his worn-out body* Ro 4:19 (cf. **IG** III 2, 1355 ἄνθρωπε μὴ μου παρέλθῃς σῶμα τὸ νενεκρωμένον.—**Dssm.**, **LO** 75 [**LAE** 94]; **BHaensler**, **BZ** 12, '14, 168ff; 14, '16, 164ff). **M-M.***

νέκρωσις, εως, ἡ (**Areteus** p. 32, 16; **Soranus** p. 140, 3; **Galen**: **CMG** V 9, 2 p. 87, 10; 313, 16 v. τοῦ σώματος; **Porphy.**, **Abst.** 4, 20 p. 262, 20 Nauck; **Proclus** on **Pla.**, **Rep.** II 117, 16 Kr. of the trees in spring: ἐκτινάσσειν τὴν ν.; **Photius**, **Bibl.** p. 513, 36 οἱ γὰρ κόκκοι μετὰ τ. νέκρωσιν ἀναζῶσι).

1. *death, putting to death* **lit.** πάντοτε τ. νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες *we always carry about in our body the putting to death of Jesus* (of the constant danger of death in which the apostle lives) 2 Cor 4:10.

2. *deadness, mortification*—**a. lit.** ἡ ν. τῆς μήτρας Σάρρας *the deadness of Sarah's womb* Ro 4:19.

b. fig. ἀποτίθεσθαι τὴν ν. τῆς ζωῆς τῆς προτέρας *lay aside the deadness of their former life i.e. the dead life they formerly led* (before baptism) Hs 9, 16, 2f. νέκρωσις τῆς καρδίας *deadening* Mk 3:5 D (cf. **Epict.** 1, 5, 4 ἀπονέκρωσις τῆς ψυχῆς). **M-M.***

νέμομαι **impf.** ἐνεμόμην (**Jos.**, **C. Ap.** 1, 60; 195) *graze, feed* (so **Hom.**; **pap.**, **LXX**) of cattle and birds εἰς τὸ ὄρος *feed on the mountain* Hs 9, 1, 8. **Trans.** v. τι *feed on someth.* 9, 24, 1.*

νεομηνία, ας, ἡ (in the contracted form νουμηνία since **Aristoph.**; **X.**, **An.** 5, 6, 23; **Antig. Car.** 126; **Appian**, **Bell. Civ.** 5, 97 §404; 98 §406; **inscr.** [**Dit.**, **Syll.** 3 and **Or. index**]; **PPetr.** II 4 [2], 6 [III BC]; **BGU** 1053, 20 [13 BC]; **LXX** [**Thackeray** 98]; **Philo**; **Jos.**, **Ant.** 4, 78. The uncontracted [Ionic] form is found in **inscr.** [**ENachmanson**, **Laute u. Formen d. magn. Inschr.** '03, 69] and **pap.** [**PTebt.** 318, 12 (166 AD); **BGU** 859, 6 (II AD). Cf. **Mayser** p. 153] not before the second half of the second century AD, also **Alciph.** 3, 25, 2.—**Proclus** on **Pla.**, **Cratyl.** p. 40, 3 νουμηνίαν μὲν Ἀττικοὶ φασιν, νουμηνίαν δὲ Κρήτες; **Lob.**, **Phryn.** 148) *new moon, first of the month, oft. celebrated as a festival by Jews and Gentiles*: Col 2:16; B 2:5; 15:8 (the two last Is 1:13 νουμηνία); **PK** 2 p. 14, 28. τὴν τῆς νουμηνίας εἰρωνεῖαν *the hypocritical observance of the new moon* Dg 4:1 (**Antig. Car.** 126 μύρμηκες ταῖς νουμηνίαις ἀναπαύονται—the ants rest at the time of the new moon). **M-M.***

νέος, α, ον (**Hom.**; **inscr.**, **pap.**, **LXX**, **Philo**, **Joseph.**, **Test. 12 Patr.**) **comp.** νεώτερος.

1. **adj.**—**a. new, fresh**—**α. lit.**, of things v. φύραμα *fresh dough* w. no yeast in it; symbolically of Christians 1 Cor 5:7 (s. φύραμα, ζύμη). Also v. ζύμη of Christ **IMg** 10:2. οἶνος v. *new wine* (**Simonides** 49 D.; **Diocles** 141 p. 184, 14; **POxy.** 729, 19; 92, 2; 3; **Sir** 9:10), which is still fermenting Mt 9:17; Mk 2:22; Lk 5:37f; (**opp.** παλαιὸς οἶ. *old, aged wine*: **schol.** on **Pind.**, **Ol** 9, 74f) vs. 39; διαθήκη v. *the new covenant* (διαθήκη 2) Hb 12:24.

β. fig., of **pers.** ἐνδύσασθαι τὸν ν. (ἄνθρωπον) *put on the new man* Col 3:10. Of Christ πάντοτε νέος ἐν ἀγίῳ καρδίαις γεννώμενος *he is ever born anew in the hearts of the saints* Dg 11:4 (**Diod. S.** 3, 62, 6 of **Dionysus**, who was torn to pieces but later joined together again by **Demeter**: ἐξ ἀρχῆς νέον γεννηθῆναι).

b. young—**α.** positive (**Appian**, **Bell. Civ.** 5, 136 §566 νέος ἀνὴρ; **Philo**, **Post. Cai.** 109; **Jos.**, **Ant.** 8, 23; **Jerus. inscr.**: **Suppl. Epigr. Gr.** VIII 209 [I AD]) ὀλοτελῶς νέον εἶναι *be completely young* Hv 3, 13, 4. Also of animals μόσχος νέος *a young ox or calf* 1 Cl 52:2 (**Ps** 68:32).

β. mostly **comp.**: ὁ νεώτερος υἱός *the younger son* (**Gen** 27:15; cf. **Philo**, **Sacr. Abel.** 42; **Jos.**, **Ant.** 12, 235, in all these **pass.** in contrast to πρεσβύτερος as Lk 15:25) Lk 15:13; cf. vs. 12; B 13:5 (**Gen** 48:14). τὴν ὄψιν νεωτέραν ἔχειν *have a more youthful face* Hv 3, 10, 4; 3, 12, 1; cf. s 9, 11, 5. On the other hand, the **comp.** sense is scarcely felt any longer 3, 10, 5; 3, 13, 1. **Likew.** in νεώτεροι χῆραι 1 Ti 5:11; cf. vs. 14, where the noun is to be supplied fr. context. **Sim. J** 21:18 (cf. **Ps** 36:25).

2. **subst.**—**a. novice** νέοι ἐν τῇ πίστει Hv 3, 5, 4.

b. on the basis of the **mng.** 'young'—**α.** positive (οἱ) νέοι *the young people* (**X.**, **Cyr.** 5, 1, 25; **Diod. S.** 14, 115, 3; 2 Macc 5:13; 6:28; 15:17; **Jos.**, **C. Ap.** 2, 206) w. οἱ πρεσβύτεροι (s. πρεσβύτερος 1a) 1 Cl 1:3; 3:3; 21:6. σκοπὸν πᾶσι τοῖς νέοις τιθέναι *set a goal for all the young people* 2 Cl 19:1 (οἱ νέοι for young people of both sexes: **Nicetas Eugen.** 8, 187 H.).—αἱ νέαι *the young women* Tit 2:4.

β. comp., mostly with little **comp.** force (**POxy.** 298, 29; **Jos.**, **Ant.** 15, 407): οἱ νεώτεροι *young men* (**Diod. S.** 14, 113, 3 [alternating with οἱ νέοι, and with no difference in **mng.** 14, 115, 3, as 18, 46, 3 οἱ πρεσβύτεροι. . . οἱ νεώτεροι beside 4 οἱ πρεσβύτεροι. . . οἱ νέοι]; 2 Macc 5:24) Ac 5:6; 1 Ti 5:1 (s. on πρεσβύτερος 1a); Tit 2:6; **Pol** 5:3. **Opp.** πρεσβύτεροι 1 Pt 5:5 (**X.**, **An.** 7, 4, 5; **Timaeus Hist.**: no. 566 fgm. 11a **Jac.** διακονεῖν τοὺς νεωτέρους τοῖς πρεσβυτέροις; **Dio Chrys.** 78[29], 21; **Demosth.**, **Ep.** 2, 10; **Ep. Arist.** 14; **Philo**, **Spec. Leg.** 2, 226; **Jos.**, **Ant.** 3, 47; **PPar.** 66, 24 πρεσβύτεροι καὶ ἀδύνατοι καὶ νεώτεροι; **Plut.**, **Mor.** 486F. On the other hand, also the **inscr.** of **Ptolemais** **APP** 1, '01, 202 no. 4, 15 οἱ νεώτεροι καὶ οἱ ἄλλοι πολῖται. On νεώτεροι as **t.t. s. Schürer** III 4 91). (αἱ) νεώτεραι *young (er) women* 1 Ti 5:2.—ὁ νεώτερος beside ὁ μείζων Lk 22:26 has the force of a superlative (cf. **Gen** 42:20); this is influenced by the consideration that the youngest was obliged to perform the lowliest service (cf. **Ac** 5:6).

3. The well-known city name (quotable **Hdt.**) is **prob.** to be written Νέα πόλις (cf. **Dit.**, **Syll.** 3 107, 35 [410/09 BC] ἐν Νέαι πόλει; **Meisterhans** 3-Schw. p. 137; **PWarr.** 5, 8 [154 AD]; **Diod. S.** 20, 17, 1 Νέαν πόλιν; 20, 44, 1 ἐν Νέαι πόλει; **Jos.**, **Bell.** 4, 449. Even in 247 AD τῆς Νέας πόλεως is found in **pap.** [**PViereck**, **Her.** 27, 1892, 516 II, 29f]; **Mlt.-H.** 278) **acc.** Νέαν πόλιν **Ac** 16:11; **IPol** 8:1 (where, however, Νεάπολιν is attested and customarily

printed). In both places our *lit.* means by *Neapolis* (New City) the harbor of Philippi in Macedonia (Ptolem. 3, 13; Strabo 7, fgm. 36 p. 331; Appian, Bell. Civ. 4, 106 §446; Pliny, N.H. 4, 42 p. 58 Detl.).—RAHarrisville s.v. καινός. JBehm, TW IV 899-903. M-M. B. 957f.*

νεοσσός s. νοσσός.

νεότης, τητος, ή (Hom.+; inscr., pap., LXX, Philo; Jos., Vi. 325; Test. 12 Patr.) youth τῆς ν. τινος καταφρονεῖν *look down on someone's youth, i.e. on someone because he is young* 1 Ti 4:12 (Appian, Bell. Civ. 1, 94 §435 ἐπιγελάω τῇ νεότητι). ἀπὸ νεότητος *from youth (up)* (M. Ant. 8, 1, 1; PTebt. 276, 38; Jos., Bell. 4, 33; 1 Macc 1:6; 16:2, and used w. a gen. Num 22:30; Jer 3:25) 1 Cl 63:3; B 19:5; D 4:9. Also ἐκ ν. (Il. 14, 86; Gen 48:15; Is 47:15; 54:6 and very oft. in LXX w. a gen.) Mt 19:20 D; Lk 18:21; Ac 26:4. ἐκ νεότητός μου Mt 19:20 v.l.; Mk 10:20; Lk 18:21 v.l. M-M.*

νεόφυτος, ον (Aristoph., fgm. 828 I p. 581 Kock; PRyl. 138, 9 [34 AD]; BGU 563 I, 9 al. [Dssm., NB 47f—BS 220f]; Ps 127:3; 143:12; Is 5:7; Job 14:9) *lit. newly planted, fig. (only in Christian lit.) newly planted in the Christian church, newly converted* (cf. 'neophyte') 1 Ti 3:6. M-M.*

νέρτερος, α, ον (trag.+) *comp.* without a positive *the lower, usu. in positive mng. belonging to the lower world* (τὰ νέρτερα *the underworld* (Orph. Hymns 3, 10; 57, 2; 78, 5 Qu.) νερτέρων ἀνεκδιήγητα κρίματα *the indescribable verdicts of the underworld* 1 Cl 20:5 (on the text s. ἀνεκδιήγητος).*

Νέρων, ωνος, ὁ Nero, Roman emperor (54-68 AD) 2 Ti *subscr.**

Νευης form of the proper name of the rich man Lk 16:19, only in P75. Another form, found in scholia, is Νινευης. Full discussion by HJCadbury, JBL 81, '62, 399-402. S. also LLeffort, Le nom du mauvais riche et la trad. copte, ZNW 37, '38, 65-72; KGrobel, NTS 10, '64, 373-82.*

νεῦρον, ου, τό (Hom.+; Herm. Wr. 5, 6; PGM 36, 156; LXX) *sinew* ὥσπερ νεκροῦ νεῦρα *like the sinews of a corpse* Hm 12, 6, 2 (cf. Philo, In Flacc. 190).*

νεύω 1 aor. ἔνευσα (Hom.+; pap.; Pr 4:25; 21:1; Ezech. Trag. in Euseb., Pr. Ev. 9, 29, 5; Jos., Ant. 7, 175) *nod v. τινί nod to someone as a signal* (Lucian, Catapl. 15; BGU 1078, 9 [39 AD]; Field, Notes 100) J 13:24. W. inf. foll. (Eur., Hec. 545; Bl-D. §392, 1d) J 13:24 t.r.; Ac 24:10. M-M.*

νεφέλη, ης, ή (Hom.+; Epigr. Gr. 375; pap., LXX, En., Philo, Joseph.) *cloud* v. λευκή Rv 14:14a. Clouds fr. the west bringing rain Lk 12:54. νεφέλαι σκότους *dark clouds* as a comparison for a swarm of worms AP 10:25. v. ἄνυδροι *waterless clouds*, that yield no rain Jd 12; cf. 2 Pt 2:17 t.r. Jesus at the Transfiguration was overshadowed by a νεφέλη φωτεινή *bright cloud* (v. as a sign of God's presence: Jos., Ant. 3, 290; 310) Mt 17:5; cf. Mk 9:7; Lk 9:34f (HRiesenfeld, Jésus Transfiguré '47, 130-45). περιβεβλημένος νεφέλην (Lucian, Jupp. Trag. 16) *clothed in a cloud* Rv 10:1. Christ ascending in a cloud Ac 1:9 (cf. Dosiadis [III BC]: no. 458 fgm. 5 Jac. of Ganymede: νέφος ήρπασεν αὐτὸν εἰς οὐρανόν; Ps.-Apollod. 2, 7, 7, 12 of Heracles). *Likew.* the believers 1 Th 4:17 (cf. PGM 5, 277 τὸν περιεχόμενον. . . ὑπὸ τῆς τοῦ ἀέρος νεφέλης); cf. Rv 11:12. Clouds as the vehicle of Christ at his second coming ἐρχόμενον ἐπὶ τῶν ν. τοῦ οὐρανοῦ (cf. Da 7:13) Mt 24:30; 26:64. ἐν νεφέλαις Mk 13:26. ἐν νεφελῇ Lk 21:27. μετὰ τῶν ν. τοῦ οὐρανοῦ (Da 7:13 Theod.) Mk 14:62; cf. Rv 1:7. ἐπάνω τῶν ν. τοῦ οὐρανοῦ D 16:8; καθημένος ἐπὶ τῆς ν. Rv 14:15f; ἐπὶ τὴν ν. vs. 14b. ὑπὸ τὴν ν. εἶναι *be under the cloud* 1 Cor 10:1 (for the idea cf. Ex 14:19ff; Num 14:14; Ps 104:39; Wsd 10:17; 19:7). πάντες ἐβαπτίσαντο (the v.l. ἐβαπτίσθησαν is better. Bl-D. §317; Rob. 808) ἐν τῇ νεφελῇ *they were all baptized in (by) the cloud* vs. 2 is meant to establish a baptism for those who were in the desert.—AOepke, TW IV 904-12. M-M.*

Νεφθαλίμ, ὁ indecl. (נֶפְתָּלִים; Gen 30:8; 49:21; Judg 4:6, 10 al. With μ at the end Is 8:23 and occas. [Gen 49:21; Dt 33:23; Judg 4:6 B] as v.l.; Philo, Somn. 2, 36. On this s. PKatz, ThLZ 61, '36, 281.—In Jos., Ant. 1, 305 Νεφθάλεις and 2, 181 Νεφθάλις) *Naphtali*, Hebrew tribe and its ancestor. φυλή Ν. Rv 7:6. Its land γῆ Ν. Mt 4:15 (Is 8:23). (τὰ) ὄρια Ν. vs. 13; Lk 4:31 D.*

νέφος, ους, τό (Hom.+; inscr., LXX; Jos., Bell. 6, 298) *cloud* as a symbol of darkness (Charito 3, 9, 11 νέφος ἀνεκάλυψε τῆς ψυχῆς; Isishymnus v. Andros 158 Peek; Philo, Mos. 1, 176; Jos., Ant. 16, 376v. ἐπάγειν τοῖς πράγμασιν='spread darkness over the events'; Sib. Or. 3, 173) ἀποθέμενοι ἐκεῖνο ὃ περικείμεθα ν. *we laid aside the cloud that surrounded us* 2 Cl 1:6. Fig. of a compact, numberless throng (Il. 4, 274 al.; Hdt. 8, 109 νέφος τοσοῦτον ἀνθρώπων; Timon [III BC] in Diog. L. 8, 16; Diod. S. 3, 29, 2; Ps.-Callisth. 1, 2, 2 νέφος ἐχθρῶν. Further exx. in Bleek on Hb 12:1) *host* τοσοῦτον ἔχοντες περικείμενον ἡμῖν ν. μαρτύρων *since we have so great a host of witnesses about us* Hb 12:1. M-M.*

νεφρός, οὔ, ὁ (Aristoph., Pla. et al.; LXX; Philo; Jos., Ant. 3, 228) *usu. pl. kidneys; fig., of the inner life, mind* (LXX). Of the Son of Man ἐρευνῶν νεφροὺς καὶ καρδίας *who searches minds and hearts* (Diod. S. 1, 91, 5 νεφροὶ καὶ καρδία are the only things left in the body cavity by the Eg. embalmers) Rv 2:23 (in the OT a similar expr.,

w. different verbs, is used of God: Ps 7:10; Jer 11:20; 17:10; 20:12). M-M.*

νεωκόρος, ου, ὁ lit. *temple keeper* (so X., Pla.; Ael. Aristid. 47, 11 K.=1 p. 23 D.; *Inscr. v. Priene* 231 [IV BC] Μεγάβυζος νεωκόρος τῆς Ἀρτέμιδος τῆς ἐν Ἐφέσῳ; PMagd. 35 [217 BC]; Philo, Spec. Leg. 1, 156; Jos., Bell. 1, 153; 5, 383; Sib. Or. 12, 274. *Loanw.* in rabb.), then, w. the rise of the emperor cult in Asia Minor, a title assumed by cities that built and maintained temples in honor of the emperor. In rare cases this custom was extended to other deities;

so Ephesus is called v. τῆς μεγάλης Ἀρτέμιδος *the guardian of the temple of the great Artemis* (νεωκόρος τῆς Ἀρτέμιδος CIG 2966; 2972; OBennndorf, Forschungen in Ephesos I '06, 211 νεωκόρος τῆς ἀγιωτάτης Ἀρτέμιδος; Dit., Or. 481, 1ff; Rouffiac 64f. Also on coins [JWeiss, RE X 543; AWikenhauser, Die AG '21, 366]) Ac 19:35.—WBüchner, De Neocoria 1888. M-M.*

νεωτερικός, ἡ, ὄν youthful (so Polyb. 10, 21, 7; Plut., Dion 8, 1; 3 Macc 4:8; Jos., Ant. 16, 399) ἐπιθυμία 2 Ti 2:22 (cf. Vett. Val. 118, 3 νεωτερικά ἀμαρτήματα). προσλαμβάνειν τὴν φαινομένην νεωτερικὴν τάξιν *take advantage of his seemingly youthful appearance* IMg 3:1. M-M.*

νεωτερισμός, οὔ, ὁ (IG IV2 1, 68, 43 [302 BC]) *innovation*, mostly in a bad sense *uprising, revolution, rebellion* (Pla., Demosth., Plut.; Ep. Arist. 101; Philo, In Flacc. 93; Jos., Ant. 5, 101; 20, 106; Test. Reub. 2:2). Pl. (Pla., Leg. 6 p. 758c) *revolutionary outbreaks* (w. μέθαι and other vices) 1 Cl 30:1.*

νεώτερος s. νέος. M-M.

νή particle of strong affirmation (Aristoph.; pap.; Gen 42:15f; Jos., C. Ap. 1, 255) by w. acc. of the pers. or thing by which one swears or affirms (Bl-D. §149; Rob. 487; 1150) νή τὴν ὑμετέραν καύχῃσιν (yes, truly) by my pride in you 1 Cor 15:31 (cf. Epict. 2, 20, 29 νή τ. σὴν τύχην; PGiess. 19, 11 νή τὴν σὴν σωτηρίαν; POxy. 939, 20; Gen 42:15f νή τὴν ὑγίειαν Φαραώ). JWerres, D. Beteuerungsformeln in d. att. Komödie, Diss. Bonn '36. M-M.*

νήθω (Cratinus 96; Pla., Pol 289C; Anth. Pal. 11, 110, 6; 14, 134, 3; Ex 26:31 al. in Ex) *spin* w. κοπιάω Mt 6:28.—Lk 12:27.—Dalman, Arbeit V '37. M-M. B. 408.*

νηκτός, ἡ, ὄν (Plut., Mor. 636E; 776C; Vett. Val. 344, 15; Philo, Op. M. 63; Jos., Ant. 8, 44) *swimming, subst.* τὸ νηκτόν *that which swims* (Ps.-Aristot., De Mundo 398b, 31; Galen XVIII 1 p. 207 K.) τῆς θαλάσσης τὰ νηκτά *what swims in the sea* PK 2 p. 14, 18.*

νηπιάζω (Hippocr. IX 360 L.; Erinna Lyrica [IV BC]: PSI IX 1090, 55+15 [p. XII]; Memnon Hist. [I AD], fgm. 22, 1 CMüller; Porphyry., πρὸς Γαῦρον [ABA 1895] 12, 3 p. 50, 27; 12, 4 p. 51, 6; schol. on Eur., Phoen. 713) *be (as) a child fig., w. dat.* (Hippocr., Ep. 17, 25 ἐπιβουλήσι νηπιάζειν) τῇ κακίᾳ *in evil* 1 Cor 14:20. M-M.*

νήπιος, ἱα, ἰον (Hom.; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr., Sib. Or.) *infant, minor*.

1. of very young children—a. lit. (Jos., Ant. 6, 262) ὡς v. βρέφη *like veritable babes* Hs 9, 29, 1. *Usu. subst.* οἱ v. children (w. θηλάζοντες) Mt 21:16 (Ps 8:3). Sing. 1 Cor 13:11a, b, c, d; τὰ τοῦ v. *childish ways* vs. 11e. τὰ v. (sc. βρέφη) Hm 2:1.

b. fig.; the transition to the fig. sense is found Hb 5:13 where the νήπιος, who is fed w. the milk of elementary teaching, is contrasted w. the τέλειος='mature person', who can take the solid food of the main teachings (s. also 1 Cor 3:1f). In this connection the v. is one who views spiritual things fr. the standpoint of a child. W. this can be contrasted

α. the state of the more advanced Christian, to which the v. may aspire (Ps 118:130; Philo, Migr. Abr. 46) ITr 5:1. ἵνα μηκέτι ὦμεν νήπιοι Eph 4:14. The Jew as διδάσκαλος νηπίων Ro 2:20. νήπιος ἐν Χριστῷ *immature Christian* 1 Cor 3:1 (cf. JWeiss, Paulin. Probleme: Die Formel ἐν Χριστῷ Ἰησοῦ, StKr 69, 1896, 1-33). Harnack, Die Terminologie d. Wiedergeburt: TU XLII 3, '18, 97ff.

β. The contrast can also be w. the concepts σοφός, συνετός, and then the νήπιοι are the *child-like, innocent* ones, unspoiled by learning, with whom God is pleased Mt 11:25; Lk 10:21 (GDKilpatrick, JTS 48, '47, 63f; WGrundmann, NTS 5, '58/'59, 188-205; SLégasse, Jésus et l'enfant [synopt.], '69). Cf. also 1 Cl 57:7 (Pr 1:32).

2. in the legal sense *minor, not yet of age* (UPZ 20, 22 [II BC] ἔτι νηπίας οὖσας ὁ πατήρ ἀπέδωκεν εἰς σύστασιν Πτολεμαίῳ) ἐφ' ὅσον χρόνον ὁ κληρονόμος v. ἐστὶν *as long as the heir is a minor* Gal 4:1. Fig. vs. 3.—In 1 Th 2:7 νήπιοι is the *rdg.* of $\aleph^*$ BCD* et al., and is accepted by Lachmann and W-H., as well as by interpreters fr. Origen to Wohlenberg, Frame, and Gdspd., Probs. 177f. Others, incl. N. (also Tischend., HermvSoden, BWeiss, Bornemann, vDobschütz, Dibelius, Steinmann) prefer ἥπιοι (A, t.r. et al.), and regard the v of νήπιοι as the result of dittography fr. the preceding word. MLacroix, Ηπιος—Νηπιος: Mélanges Desrousseaux '37, 260-72.—GBertram, TW IV 913-25. M-M. B. 92.*

νηπιότης, ητος, ἡ (Pla., Leg. 7 p. 808E; Maximus Tyr. 10, 5c; Lucian, Halc. 3; LXX; Philo, Conf. Lingu. 21; Jos., Ant. 1, 287; 2, 233) *child-likeness* (w. ἀπλότης) (*childlike*) *innocence* Hs 9, 24, 3. ἐν v. διαμένειν *remain in one's innocence* 9, 29, 1. Also μετὰ νηπιότητος διαμένειν 9, 29, 2.*

Νηρέυς, έως, ό *Nereus* (the old mythological name as a personal name e.g. IG III 1053, 11; 1162, 62; 1177, 48 also CIL); not infreq. borne by freedmen and slaves, some of them in the imperial service (Zahn, Einleitung I3 299). *W.* his sister, recipient of a greeting: ἀσπάσασθε Νηρέα καὶ τ. ἀδελφὴν αὐτοῦ Ro 16:15. *M-M.**

Νηρί, ό *indecl.* (͵) *Neri*, in the genealogy of Jesus Lk 3:27.*

νησίον, ου, τό (Strabo 2, 5, 23; 3, 3, 1; Paradoxogr. Flor. 38; Heliod. 1, 7, 2; loanw. in rabb.) *dim.* of νῆσος: *little island* (oft. no longer felt to be a *dim.*: Periopl. Eryth. c. 38 νησίον μικρόν) of the island of Clauda (s. Κλαῦδα) Ac 27:16.*

νῆσος, ου, ἡ (Hom.+; inscr., pap., LXX, Ep. Arist.; Philo, Aet. M. 120; 138; Jos., Ant. 4, 116al.; loanw. in rabb.) *island* Ac 27:26. Cyprus (Jos., Ant. 17, 335) 13:6. Malta 28:1, 7, 9, 11. Patmos Rv 1:9. Removed fr. their places in the last days 6:14; 16:20. *M-M. B.* 29.*

νηστεία, ας, ἡ (since Hdt. 4, 186; pap., LXX, Philo, Joseph., Test. 12 Patr.) *fasting, abstention from food.*

1. *gener.*, of hunger brought about by necessity: pl. (Bl-D. §142; cf. Rob. 408) of oft-recurring situations (cf. Da 9:3; 2 Macc 13:12) ἐν νηστείαις *through hunger* 2 Cor 6:5. ἐν νηστείαις πολλάκις *often without food* 11:27.

2. *esp.* of fasting as a *relig. rite*—a. of public fasts: of the Day of Atonement (ויָפַח בּוֹי; Strabo 16, 2, 40 τὴν νηστείας ἡμέραν [for the Jews]; Philo, Spec. Leg. 2, 193ff; Jos., Ant. 14, 66; 18, 94) Ac 27:9; B 7:4.—For D 8:1 s. on νηστεύω, end.

b. of private fasting Hs 5, 2, 1; 5, 3, 5. Of Moses on the mountain (w. ταπείνωσις, cf. Jdth 4:9 v.l.; Ps 34:13; PsSol 3:8) 1 Cl 53:2; likew. of Esther 55:6. (W. προσευχή; cf. Tob 12:8; Da 9:3) Mt 17:21; Mk 9:29 v.l. (νηστεία strengthening prayer as 2 Macc 13:12; Test. Jos. 10:1f); 1 Cor 7:5 t.r. (W. δεήσεις; cf. Da 9:3 Theod.) Lk 2:37. προσεύχεσθαι μετὰ νηστειῶν *pray and fast* Ac 14:23. νηστεῖαν νηστεύειν (= צִיּוּם 2 Km 12:16; 3 Km 20:9) *keep, observe a fast* Hs 5, 1, 2f; νηστεύειν τὴν ν. *keep the fast (day)* B 7:3 (ἡ νηστεία=fast day, as Jos., Ant. 18, 94). νηστεύειν τῷ θεῷ νηστεῖαν *keep a fast to God* Hs 5, 1, 4b. μεγάλην ν. ποιεῖν s 5, 1, 5. φυλάσσειν τὴν νηστεῖαν s 5, 3, 5; τελεῖν τὴν ν. s 5, 3, 8. ἡ ν. τελεία s 5, 3, 6, *acc. to* Hermas, includes abstaining fr. all evil as well as fr. food.—προσκαρτερεῖν νηστείαις *persevere in fasting* Pol 7:2. Fasting better than prayer 2 Cl 16:4 (cf. Tob 12:8f). Rejected by God B 3:1ff (Is 58:5f). τῆς νηστείας εἰρωνεῖα *hypocritical observance of fast days* Dg 4:1.—RARbesmann, D. Fasten b. d. Griech. u. Römern '29; MSFreiberger, D. Fasten im alten Israel '29; JAMontgomery, Ascetic Strains in Early Judaism: JBL 51, '32, 183-213; IAbrahams, Studies in Pharisaism and the Gospels I '17, 121-8; GFMoore, Judaism II '27, 55ff; 257ff; Billerb. IV '28, 77-114; V. altjüd. Fasten; MHShepherd, ATR 40, '58, 81-94; JBehm, TW IV 925-35.*

νηστεύω fut. νηστεύσω; 1 *aor.* ἐνήστευσα, *inf.* νηστεῦσαι, *imper.* νηστεύσατε, *ptc.* νηστεύσας (Aristoph.; Aristot.; Plut., Mor. 626f; Aelian, V.H. 5, 20; LXX; Philo, Spec. Leg. 2, 197; Jos., C. Ap. 1, 308; Test. 12 Patr.) *to fast as a relig. rite*, among Jews and Christians: as a sign of grief (2 Km 1:12; 12:22; Zech 7:5; Bar 1:5) Mt 9:15 v.l.; Mk 2:19f; Lk 5:34f (cf. v. ἐν τῇ ἡμέρᾳ ἐκείνῃ Judg 20:26; 1 Km 7:6); GP 7:27. Moses B 4:7; 14:2 (cf. for the idea Ex 34:28) and Jesus Mt 4:2 *fast for forty days and forty nights* (cf. 1 Km 31:13; 1 Ch 10:12 v. ἑπτὰ ἡμέρας; Marinus, Vi. Procli 19 Boiss. τινὰς ν. ἡμέρας). With lamentation B 7:5. As preparation for prayer (Jos., Ant. 20, 89) Hv 3, 10, 6; for baptism D 7:4 (on fasting before being received into the pagan mystery cults s. Knopf, Hdb. ad loc.). W. προσεύχεσθαι (cf. Bar 1:5) Ac 13:3. W. δέομαι Hv 3, 1, 2. To increase the power of his prayer, Hermas fasts μίαν ἡμέραν *for one whole day* v 3, 10, 7; a fifteen-day fast v 2, 2, 1. His fast consists in taking only bread and water Hs 5, 3, 7. W. λειτουργεῖν τῷ κυρίῳ Ac 13:2 (EPeterson, Nuntius 2, '49, 9f). Jesus and his disciples did not fast Mt 9:14; Mk 2:18; Lk 5:33 (HJEBeling, D. Fastenfrage [Mk 2:18-22]: StKr 108, '37/'38, 387-96, but cf. KTSchäfer, Synopt. Studien [Wikenhauser-Festschr.], '53, 124-47; FGCremer, D. Fastenansage Jesu, '65). Right and wrong attitudes in fasting Mt 6:16-18. ν. νηστεῖαν *observe a fast* Hs 5, 1, 2f (s. νηστεία 2b). ν. τῷ θεῷ νηστεῖαν 5, 1, 4b. But ν. τὴν νηστεῖαν *keep the fast day* B 7:3 (s. νηστεία 2b). ν. τῷ θεῷ Hs 5, 1, 4a; cf. B 3:1 (Is 58:4). Cf. Hs 5, 1, 1. As an act pleasing to God, w. the pers. given, who is to profit from it νηστεύετε ὑπὲρ τῶν διωκόντων ὑμᾶς *fast for those who persecute you* D 1:3 (where Mt 5:44 has προσεύχεσθε.—Knopf, Hdb. ad loc.). Pious Jews used to fast twice a week Lk 18:12, on Monday and Thursday (s. Schürer II 4 572f; Elbogen 126f; 225f; 533; 551; Billerb. on Lk 18:12), the Christians on Wednesday and Friday D 8:1.—ν. τὸν κόσμον LJ 1:2 has not yet been satisfactorily explained. Could it be taken fig. *abstain from the world* (see s.v. νηστεία on Hs 5, 3, 6 and cf. Empedocles in Plut., Mor. 464B [Vorsokrat. I5 369, 17] νηστεῦσαι κακότητος; LEWright, JBL 65, '46, 180)? *M-M. B.* 1483.*

νήστις, ό, ἡ *gen.* in Ion. and Ep. *ιος*, Attic *ιδος*, *acc. pl.* νήστεις (cf. Bl-D. §47, 3; Mlt.-H. 132 [strictly should be called an *adj.*]; 287; 374; on the formation of the word IWackernagel, Kl. Schr. 1150) *not eating, hungry* (so Hom.+; Da 6:19; PKatz, ThLZ 81, '56, 605) Mt 15:32; Mk 8:3. *M-M.**

νηφαλέος, α, ον (Herodian Gr. I 114, 17 al.; Philo, Leg. All. 3, 82; Etym. Mag. p. 261, 52; 262, 2; Act. Jo. 69. On the accent s. Kühner-Bl. II p. 297, 11) later form for νηφάλιος (q.v.) 1 Ti 3:2 t.r.; 3:11 t.r.—Bl-D. §35, 3 app.; Mlt.-H. 76; 362.*

νηφάλιος, ία, ον (Aeschyl.+; Plut.; Dit., Syll.3 1040, 26) of pers. (cf. Philo, Sobr. 2, Mos. 1, 187; Jos., Ant. 3,

279)lit. temperate in the use of alcoholic beverages, sober, clear-headed, self-controlled 1 Ti 3:2, 11; Tit 2:2. M-M.*

νήφω 1 aor. ἐνήψα (Soph., Pla., X.+; inscr., pap.) *be sober*, in the NT only fig.=be free fr. every form of mental and spiritual 'drunkenness', fr. excess, passion, rashness, confusion, etc. *be well-balanced, self-controlled* (Aristot. +; Epicurus in Diog. L. 10, 132 νήφων λογισμός=sober reasonableness; Περὶ ὕψους 16, 4; Lucian, Hermot. 47 νήφε; Herodian 2, 15, 1; Achilles Tat. 1, 13 v. ἐκ τοῦ κακοῦ; Herm. Wr. 7, 1; BGU 1011 III, 9 [II BC]; POxy. 1062, 13 ἵνα αὐτήν [sc. τ. ἐπιστολήν] ἀναγνοῖς νήφων κ. σαυτοῦ καταγνοῖς; Ep. Arist. 209; Philo; Jos., Bell. 2, 225; 4, 42; Sib. Or. 1, 154) 1 Th 5:8; 1 Pt 1:13. v. ἐν πᾶσιν *be self-possessed under all circumstances* (M. Ant. 1, 16, 15) 2 Ti 4:5. W. γρηγορεῖν (cf. Plut., Mor. 800B ἀγρυπνῶν κ. νήφων κ. πεφροντικώς) 1 Th 5:6; 1 Pt 5:8. W. σωφρονεῖν (Lucian, Nigrin. 5f); v. εἰς προσευχάς *exercise self-restraint, to help you pray* 1 Pt 4:7; Pol 7:2 has v. πρὸς τὰς εὐχάς. v. ἐπὶ τὸ ἀγαθὸν *exercise self-control for (your own) good* 2 Cl 13:1. W. allusion to the self-control practiced by athletes: νήφε ὡς θεοῦ ἀθλητῆς IPol 2:3.—HLevy, Sobria ebrietas '29; OBauernfeind, TW IV 935-40: νήφω and related words. M-M.*

νήχομαι mid. dep. (Hom.+; Hero Alex. I 414, 18; 446, 16; Plut.; Lucian; Job 11:12[?]; Philo Epicus Jud. [II BC] in Euseb., Pr. Ev. 9, 37, 1; Philo Alex., De Prov. in Euseb., Pr. Ev. 8, 14, 65; Jos., Vi. 15) *swim* ἐν τῷ βυθῷ B 10:5. B. 681.*

Νίγερ, ὁ (Lat. loanw.; Dialekt-Inscr. 1555C, 20; e, 24 [Phocis]; ostracon APF 6, '20, 213, 1 [174/5 AD] Αἰβύτιος Νίγερ; Sb 46; Ostraka II 266; 296; wood tablet w. the name of the veteran L. Petronius Niger [94 AD] in Dssm., LO 383 [LAE 443]; Jos., Bell. 2, 520) *Niger* (dark-complexioned), surname of Simeon the prophet Ac 13:1. M-M.*

Νικάνωρ, ορος, ὁ (Thu. 2, 80, 5 al.; Dit., Or. 21, 4; 196, 11f; 599, 1 al. in inscr.; Sb 1079; 3763; PFrankfurt [ed. HEwald: SA Heidelb. 14, '20] 5 recto, 20 [242/1 BC]; 1, 2 and 4 Macc; Ep. Arist. 182; Joseph.—Bl-D. §29, 3. In rabb. נִינְרָן name freq. found, *Nicanor*, one of the seven 'deacons' of the Jerusalem church Ac 6:5. M-M.*

νικάω (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) ptc. νικῶν, dat. νικοῦντι (Rv 2:17 Tregelles, Tdf.; Lachm. also reads νικοῦντι vs. 7; W-H., N. have νικῶντι everywhere; on this exchange of -αω and -εω forms cf. Bl-D. §90 w. app.; Rob. 203; cf. Mlt.-H. 195); fut. νικήσω; 1 aor. ἐνίκησα; pf. νενίκηκα; 1 aor. pass. ptc. νικηθείς.
1. intr. *be victor, prevail, conquer*—a. in a battle or contest (Ep. Arist. 281), of Christ Rv 3:21 b; 5:5 (the foll. inf. ἀνοῖξαι indicates what the victory enables the victor to do). Of Israel as victorious in battle B 12:2. ἐξήλθεν νικῶν κ. ἵνα νικήσῃ 6:2. Of the good athlete (Lucian, Tim. 50; POxy. 1759, 4 letter to an athlete) IPol 3:1. The Christian as ὁ νικῶν *he who is victorious* (cf. Bl-D. §322; Rob. 865) Rv 2:7, 11, 17, 26; 3:5, 12, 21; 21:7 (s. Boll 49, 1). οἱ νικῶντες ἐκ τοῦ θηρίου (=τηρήσαντες ἑαυτοὺς ἐκ τ. θ.—Bl-D. §212; GBonaccorsi, Primi saggi di filologia neotest. I '33 p. clxii) 15:2.—Hs 8, 3, 6 v.l.

b. in a legal action (Aristoph., Equ. 95, Av. 445; 447; Protagoras in Diog. L. 9, 56 [νικάω and νίκη]; Artem. 1, 35 p. 36, 20; 4, 31 p. 222, 17 al.; PSI 551, 7 [III BC]; PHal. 1, 51; 58 [III BC]; Jos., Ant. 12, 126) ὅπως νικήσεις (or νικήσης) ἐν τῷ κρίνεσθαι σε *that you may win when you are accused* Ro 3:4; 1 Cl 18:4 (both Ps 50:6.—IG XI 4, 1299 l. 26f [c. 200 BC] Sarapis and his worshippers win in a lawsuit over the new temple).

2. trans. *conquer, overcome, vanquish*—a. act. w. the obj. in the acc. τινά *overcome someone* (Polyb. 6, 58, 13; Diod. S. 4, 57, 6; Jos., Vi. 81) Lk 11:22; Rv 11:7; 13:7; 17:14. Of Christ νενίκηκα τὸν κόσμον *I have overcome the world* (i.e. the sum total of everything opposed to God; s. κόσμος 7) J 16:33 (v. τι='be stronger than': Isisaretal. v. Kyme 55 Peek). Also said of the Christians 1J 5:4f; cf. αὕτη ἐστὶν ἡ νίκη ἢ νικήσασα τὸν κόσμον vs. 4b (s. νίκη). Also v. τὸν πονηρὸν *overcome the evil one, the devil* 2:13f (on this passage and J 16:33 s. JBrun, JBL 86, '67, 451-53); cf. Rv 12:11. αὐτοὺς (=τοὺς ἐκ τοῦ κόσμου) 1J 4:4. v. τὴν ψυχὴν *win a victory over the soul* (i.e. the earthly-minded part of man; cf. Sextus 71a νικά τὸ σῶμα) 2 Cl 16:2. The conquering power added in the dat. (Eur., Herc. Fur. 342 ἀρετῇ; Ael. Aristid. 13 p. 272 D.: ἐπιεικεία τοῖς ἰδίοις βίοις νικῶσι τ. νόμους *in their way of life they surpass (or outdo) the laws* (i.e., they live better lives than the laws require) Dg 5:10; by (means of) ἐν τινι (Pla., Symp. 213E; Himerius, Or. [Ecl.] 3, 11 ἐν δόγμασι νικῶν ἐκείνους): ἐν τῷ μὴ ποιεῖν τὰς ἐπιθυμίας αὐτῆς τὰς πονηράς 2 Cl 16:2. v. ἐν τῷ ἀγαθῷ τὸ κακὸν *overcome evil with good* Ro 12:21b (Test. Benj. 4:3 οὗτος τὸ ἀγαθὸν ποιῶν νικά τὸ κακόν).

b. pass. *be conquered, beaten* (Thu. 1, 76, 2 al.; Posidippus [III BC]: no. 447 fgm. 2 Jac. νικάται ὁ Κύπριος τῷ σχήματι=the Cyprian is 'conquered' by the picture [of Aphrodite] et al.; Philo, De Jos. 200 νικώμενος ὑπὸ πάθους; Jos., Ant. 1, 302 by the force of necessity) Hm 12, 5, 2. *Let oneself be overcome* μὴ νικῶ ὑπὸ τ. κακοῦ Ro 12:21a; Dg 7:7.—OBauernfeind, TW IV 941-5: νικάω and related words. M-M.*

νίκη, ης, ἡ (Hom.+; inscr., pap., LXX; Ep. Arist. 180; Philo, Leg. All. 3, 186 ὅταν νικήσῃ νίκη; Jos., Ant. 6, 145 al.; Sib. Or. 13, 38) *victory*, then as abstr. for concr. *the means for winning a victory* (but cf. also the custom of speaking of the emperor's νίκη as the power that grants him the victory) 1J 5:4. M-M. B. 1406.*

Νικήτης, ου, ὁ a not uncommon name (Dit., Syll. 3 287, 2; 491, 73; 540, 44; 1029, 62) *Nicetes* MPol 8:2; 17:2.*

Νικόδημος, ου, ὁ a name common among Jews and Gentiles (exx. in Wettstein; Diod. S. 16, 82; 4; Jos., Ant. 14, 37; Dit., Syll. 2 and Preisigke, Sb in the indices; PHib. 110, 60; 75; 105; PFlor. 6, 20 Νικόδημος βουλευτής)

Nicodemus (in **rabb.** נִקְדֵּמָיוּס), a member of the Sanhedrin who was favorable to Jesus and his cause, mentioned only in the Fourth Gospel. Little is known about him, and the connection w. the Talmudic Nicodemus, whose real name is said to have been Buni ben Gorion, and who was held to be a disciple of Jesus (**Billerb.** II 413f), is questionable. J 3:1, 4, 9; 7:50; 19:39.—BZimolong, D. Nikod. perikope (J 2:23-3:22) nach d. syrosinait. Text, Diss. Bresl. '19; SMendner, **JBL** 77, '58, 293-323. **M-M.***

Νικολαΐτης, ου, ὁ *Nicolaitan*, a follower of Nicolaus, an **otherw.** unknown founder of a sect, ἔργα τῶν Νικολαΐτῶν Rv 2:6. διδασχὴ τῶν Νικολαΐτῶν **vs.** 15. On the sect of the Nicolaitans **cf.** ESchürer, *Die Prophetin Isabel*: Weizsäcker-**Festschr.** 1892, 39-58; LSeesemann, **StKr** 66, 1893, 47-82; GWohlenberg, **NKZ** 6, 1895, 923ff; Zahn, *Einl.* II 3 623f; AvHarnack, *The Sect of the Nicolaitans and Nicolaus, the Deacon in Jerus.:* *Journ. of Religion* 3, '23, 413-22; MGoguel, *Les Nicolaïtes*: *Rev. de l'Hist. des Rel.* 115, '37, 5-36. **M-M.***

Νικόλαος, ου, ὁ (**Hdt.**; **Diod.** S. 13, 19, 6; 32, 15, 5; **IG** XIV 682; 1252; **Dit., Syll.** 2 and Preisigke, **Sb** indices; **Joseph.**) *Nicolaus*, a proselyte of Antioch and one of the seven 'deacons' of the Jerusalem church **Ac** 6:5. It hardly seems **poss.** that he had anything to do w. the sect of the Nicolaitans, despite the assertions of the ancients (approved by Zahn) that he did. **M-M.***

Νικόπολις, εως, ἡ *Nicopolis*; of the many cities bearing this name (**Stephan.** **Byz.** names three of them, in Epirus, Bithynia, and Armenia Minor), the one mentioned **Tit** 3:12 and in the **subscr.** of 1 Ti and Tit is **usu.** taken to be the N. in Epirus (**Cass. Dio** 50, 13; 51, 1; **Strabo** 7, 7, 5; 10, 2, 2). MDibelius, **Hdb. exc.** on Tit 3:14.*

νίκος, ους, τό (Manetho, *Apot.* 1, 358; Orph., *Argon.* 587; Polemo 1, 12 p. 6, 16; **Vett. Val.** 358, 5; **IG** XII 5, 764, 2; **BGU** 1002, 14 [55 **BC**]; **LXX**; **Sib. Or.** 14, 334; 339; **Lob.** on **Phryn.** p. 647) late form for ἡ νίκη (JWackernagel, *Hellenistica* '07, 26f; EFraenkel, *Glotta* 4, '13, 39ff; **Bl-D.** §51, 1; **Mlt.-H.** 126; 381).

1. victory ποῦ σου θάνατε τὸ ν.; *where, O Death, is your victory?* 1 Cor 15:55 (after Hos 13:14, where our **LXX mss.** read ποῦ ἡ δίκη σου, θ.; [**cf.** WDittmar, *V.T.* in *Novo* '03, 217 and **s.** on **κέντρον** 1], but Paul, influenced by **vs.** 54, substitutes νίκος for δίκη; EEellis, *Paul's Use of the OT*, '57, 140). In κατεπόθη ὁ θάνατος εἰς νίκος *death is swallowed up in (or by) victory* **vs.** 54, νίκος agrees w. the improvement which **Theod.** made in the **LXX** wording of Is 25:8 (**s.** ARahlf, **ZNW** 20, '21, 183f; JZiegler, *Is.* '39 **ad loc.**). **Vss.** 54 and 55 have the **v.l.** νεῖκος., **q.v.** διδόναι τινὶ τὸ ν. *give someone the victory* **vs.** 57 (**cf.** 2 Macc 10:38; **Jos., Ant.** 6, 145). ἕως ἂν ἐκβάλῃ εἰς ν. τὴν κρίσιν *until he brings justice to victory* Mt 12:20 (**cf.** 2 Km 2:26 and variants in Field, Hexapla and the Cambridge **LXX**; **s.** **κρίσις**, end).

2. abstr. for concr. *the prize of victory* (4 Macc 17, 12 τὸ νίκος ἀφθαρσία) παραδούς αὐτῇ τὸ ν. ὃ ἔλαβες *give over to it the prize of victory you have won* **Hm** 12, 2, 5. **M-M.***

Νινευή (less well Νινευί [**Bl-D.** §39, 1; **cf.** **Rob.** 191f]), ἡ, **indecl.** (**Gen** 10:11f; **Is** 37:37; **Jon** 1:2 **al.**; **Zeph** 2:13 **al.** **LXX**; **Hebr.** נִינְוֵה) *Nineveh*, capital of the later Assyrian Empire **Lk** 11:32 **t.r.***

Νινευίτης, ου, ὁ *Ninevite*; ἄνδρες Νινευῖται *men of Nineveh* as examples of penitence, contrasted w. the contemporaries of Jesus **Mt** 12:41; **Lk** 11:32. οἱ Νινευῖται **vs.** 30. *Jonah's preaching of repentance among them* 1 Cl 7:7.*

νιπτήρ, ἥρος, ὁ (**Hdt.** 2, 172 ποδανιπτήρ; a Cyprian **inscr. fr.** Roman times has the **acc.** νιπτήρα: ASakellarios, *Τὰ Κυπριακά* I 1890, p. 191 no. 2; **Lex. Vindob.** p. 128, 16; **Test. Abr.** recension A 3: **NTS** 1, '54, 220) (*wash*) basin **J** 13:5 (ποδονιπτήρ **P66**).*

νίπτω 1 **aor.** ἔνιψα, **mid.** ἐνιψάμην, **imper.** νίψαι (**Bl-D.** §73; **Mlt.-H.** 250) (**Hippocr.**; **Epict.** [**s.** 1 below]; **LXX**; **Jos., Ant.** 8, 87).

1. **act.** wash w. **acc.** τὴν **someh.** τοὺς πόδας (**Epict.** 1, 19, 5 νίπτω τ. πόδας; **Vi. Aesopi** I c. 10 p. 252, 2; **Gen** 43:24; 1 Km 25:41) **J** 13:5f, 8a, 12, 14a, b (on 'foot-washing' **s.** on **λουώ** 2aβ); 1 Ti 5:10. τινά someone **J** 13:8b.

2. **mid.** wash oneself or for oneself—**a.** I wash myself **J** 9:7b, 11a, b, 15; 13:10 (if εὖ μὴ τ. πόδας is omitted); **GOxy** 34f. νίπτεσθαι εὖς τὴν κολυμβήθραν wash, bathe in the pool (**cf.** **Epict.** 3, 22, 71 ἵν' αὐτὸ [**sc.** τὸ παιδίον] λούσῃ εἰς σκάφην) **J** 9:7a.

b. I wash (for myself) w. **acc.**, ν. τὸ πρόσωπον wash one's face (**Artem.** 4, 41; Achmes 143, 11) **Mt** 6:17. τὰς χεῖρας wash one's hands (**Diod. S.** 23, 2, 1; **Ex** 30:19; **Lev** 15:11) 15:2; **Mk** 7:3 (**cf.** FSchulthess, **ZNW** 21, '22, 233); **GP** 1:1. τοὺς πόδας (**Artem.** 5, 55; **Gen** 19:2; **Judg** 19:21) **J** 13:10 (if εἰ μὴ τ. πόδας is accepted). JHorst, D. Worte Jesu über d. kult. Reinheit: **StKr** 87, '14, 429-54. Branscomb (**s.** νόμος, end) 156-60. WKGrossouw, **NovT** 8, '66, 124-31; JATRobinson, *The Significance of Footwashing*, OCullmann-**Festschr.**, '62, 144-47. **M-M. B.** 578f.*

νοέω 1 **aor.** ἐνόησα; **pf.** νενόηκα (**Hom.**; **pap.**, **LXX**, **En.**, **Ep. Arist.**, **Philo**, **Joseph.**, **Test.** 12 **Patr.**).

1. of rational reflection or inner contemplation *perceive, apprehend, understand, gain an insight into.*

a. w. the **obj.** in the **acc.** (**X., An.** 3, 4, 44; **Jos., Vi.** 298; **Sib. Or.** 5, 65) τὴν σύνεσίν μου *my insight* **Eph** 3:4. δικαίως ν. τὰς ἐντολάς *understand the commandments rightly* **B** 10:12b. τὰς παραβολὰς *understand the*

parables Hm 10, 1, 4 (cf. Pr 1:6); (w. συνιέναι, as B 10:12a) πάντα τὰ λεγόμενα m 10, 1, 6a; cf. b; τῆς βασάνου τὴν δύναμιν the power of the torment s 6, 4, 3a. τὴν πρᾶξιν ἣν ποιεῖ what he is doing 6, 5, 3. οὐδὲν 9, 14, 4. τὰ ἐπουράνια understand heavenly things ITr 5:2. τὴν δόξαν τοῦ θεοῦ Hm 12, 4, 2. Relative clause as obj. 1 Ti 1:7; Dg 8:11; IRo 6:3. ταῦτα B 10:12a; Hs 5, 5, 4. αὐτά 6, 5, 2; 9, 2, 6b; οὐδὲν v. comprehend nothing Hv 3, 6, 5; ὅλως οὐθὲν v. understand nothing at all m 4, 2, 1. Also οὐδὲν ὅλως v. m 10, 1, 5. ὅσα οὐ δύνασαι νοῆσαι whatever you cannot comprehend s 9, 2, 6a. οὐδὲ δύναμαι νοῆσαι τι nor do I understand anything (about it) 9, 9, 2.—W. acc. of the pers.: of the angel of wickedness I do not understand how I am to recognize him Hm 6, 2, 5.—W. περί τινος instead of the obj. ἔτι οὐ νενόηκα ὅλως περὶ τοῦ χρόνου τῆς ἀπάτης I have not yet fully understood concerning the time of pleasure s 6, 5, 1.—Pass. τὰ ἀόρατα. . . νοούμενα καθορᾶται what is invisible. . . is clearly perceived (w. the eye of the understanding) Ro 1:20 (νοῆσαι τὸν θεόν: Herm. Wr. 11, 20b; 12, 20b and PGM 3, 597; Orpheus in Aristobulus: Euseb., Pr. Ev. 13, 12, 5 οὐδέ τις αὐτὸν εἰσορᾶ ψυχῶν θνητῶν, νῶ δ' εἰσορᾶται. S. on γνωστός 2). Of the λόγος: ὑπὸ ἀπίστων μὴ νοούμενος Dg 11:2.

b. w. ὅτι foll. (BGU 114 I, 9; 2 Km 12:19; Ep. Arist. 224; Philo, Virt. 17, Mos. 1, 287; Bl-D. §397, 2) Mt 15:17; 16:11; Mk 7:18; Ac 16:10 D; 1 Cl 27:3; B 7:1; Hm 10, 1, 2; s 1:3; (w. οἶδα) s 2:8.

c. foll. by acc. and inf. (2 Macc 14:30; Bl-D. §397, 2; Rob. 1036) Hb 11:3; foll. by acc. and ptc. ἐνόησα ὑμᾶς κατηρτισμένους I have observed that you are trained ISm 1:1 (Epigr. Gr. 278, 3 τὸν φίλον ὄντα νόει).

d. foll. by indirect question (Fluchtaf. 4, 56f ἵνα μὴ νοῶσιν τί ποιῶσιν; Wsd 4:17; Sib. Or. 3, 796) Hm 6, 1, 1; s 5, 4, 2; οὐ v. w. indir. quest. preceding I do not understand m 10, 1, 3. Elliptically πῶς, οὐ νοῶ how (this can be) I do not understand s 5, 6, 1.

e. abs. (Sir 11:7) B 6:10; 17:2; Hs 6, 4, 3b; 9, 28, 6; (beside γινώσκειν w. the acc. [as Pla., Rep. 6, 508D]) οὐ δύναμαι νοῆσαι I cannot understand (them) s 5, 3, 1. νοῆσαι σε δεῖ πρῶτον you must understand it first v 3, 8, 11. Comprehend, perceive (Ep. Arist. 153) Mt 16:9; Mk 8:17. More fully v. τῇ καρδίᾳ (Is 44:18) J 12:40.

2. consider, take note of, think over ὁ ἀναγινώσκων νοεῖτω let the reader note (these words) Mt 24:15; Mk 13:14. νόει ὃ λέγω consider what I say 2 Ti 2:7 (Pla., Ep. 8 p. 352C νοήσατε ἃ λέγω) ἔτι κάκεινο νοεῖτε consider this, too B 4:14. W. indir. quest. foll. 1 Cl 19:3; B 8:2.

3. think, imagine (En. 100, 8 v. τὸ κακόν) ὑπερεκπερισσοῦ ὧν νοοῦμεν far beyond what we imagine Eph 3:20.

4. be minded σεμνὰ v. be honorably minded 1 Cl 1:3.—JBehm, TW IV 947-1016: νοέω, νοῶς and related words. M-M.*

νόημα, ατος, τό (Hom.+; LXX)—1. thought, mind (Hom.+; Pla., Symp. 197E; Sib. Or. 3, 585) mostly in pl. (Cornutus 16 p. 21, 2; oft. Philo; Herm. Wr. 9, 3) ἐπωρώθῃ τὰ νοήματα αὐτῶν 2 Cor 3:14. ὁ θεὸς τ. αὐῶνος τούτου ἐτύφλωσεν τὰ νοήματα τ. ἀπίστων 4:4. μὴ πως φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τ. ἀπλότητος τῆς εἰς Χριστόν that perhaps your minds will be led astray from sincere devotion to Christ 11:3. τ. καρδίας ὑμῶν καὶ τὰ v. ὑμῶν your hearts and minds Phil 4:7.

2. purpose, in a bad sense design, plot (Hom.+; Pla., Pol. 260D; Bar 2:8; 3 Macc 5:30) of Satan's designs 2 Cor 2:11. αἰχμαλωτίζοντες πᾶν v. εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ we take captive every design to make it obedient to Christ 10:5. M-M.*

νόθος, η, ον (Hom.+; pap.; Wsd 4:3; Philo) born out of wedlock, illegitimate, baseborn (opp. γνήσιος [q.v.] Menand., fgm. 290; Jos., Ant. 5, 233). As a symbol of men who reject God's discipline and hence (after Pr 3:11f) cannot be his sons: ἄρα νόθοι καὶ οὐχ υἱοὶ ἐστε then you are illegitimate children and not real sons Hb 12:8. M-M.*

νομή, ῆς, ἡ (Hom.+; inscr., pap., LXX; Ep. Arist. 112; Philo; Jos., Ant. 2, 18; 17, 249).

1. pasture in the sense pasturing-place (Soph., Hdt., X., Plut., pap.) or mng. fodder (Pla., Aristot.) v. εὐρίσκειν find pasture (1 Ch 4:40; La 1:6) J 10:9. Fig. of God as Shepherd of his people (i.e. the Christians); the latter are called πρόβατα τῆς νομῆς σου sheep of thy pasture (Ps 73:1; 78:13; cf. 99:3) 1 Cl 59:4; likew. B 16:5 in a quot. fr. an unknown document (perh. En. 89, 56; 66f), called γραφή.

2. fig. (after the spreading out of a flock at pasture) in medical language, spreading, of an ulcer (Hippocr.+ Cf. Polyb. 1, 81, 6 νομὴν ποιεῖται ἔλκος.—Also 11, 4[5], 4 τὸ πῦρ λαμβάνει νομήν; 1, 48, 5; Memnon Hist. [I BC/IAD]: no. 434 fgm. 1, 2, 4 Jac. [ulcer]; Philo, Aet. M. 127 [conjecture of Usener]; Jos., Bell. 6, 164) ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει their teaching will spread like a cancer 2 Ti 2:17. M-M.*

νομίζω impf. ἐνόμιζον, pass. ἐνομιζόμην; 1 aor. ἐνόμισα (Aeschyl., Hdt.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. have in common use pass. be the custom (Aeschyl., Hdt.; Diod. S. 10, 3, 4 τὰ νομιζόμενα); Joseph., inscr., pap.) οὗ ἐνομίζετο προσευχὴ εἶναι where, according to the custom, there was a place of prayer Ac 16:13 t.r.

2. think, believe, hold, consider (Aeschyl., Hdt.; inscr., pap., LXX, Ep. Arist., Philo; Jos., Ant. 1, 196) foll. by acc. and inf. (X., An. 6, 1, 29, Cyr. 1, 4, 5; inscr. [Dit., Syll. 3 ind.]; 4 Macc 4:13; 5:16, 18, 19; 9:4; Philo, Congr. Erud. Gr. 139) Lk 2:44; Ac 7:25; 14:19; 16:27; 17:29; 1 Cor 7:26; 1 Ti 6:5; 1 Cl 1:1; 26:1; 44:3 (pass.); Dg 4:1, 6. With double acc. 2:1. οὗ ἐνομίζομεν προσευχὴν εἶναι where we supposed there was a place of prayer Ac 16:13. W. inf. foll. (inscr. [Dit., loc. cit.]; PTebt. 50, 11 [112/11BC]; PLeipz. 105, 2; 2 Macc 4:32) Ac 8:20; 1 Cor 7:36; Dg 2:7; 12:6. W. ὅτι foll. (X., Hell. 5, 4, 62; Lucian, Syr. Dea 28 p. 474; PFay. 109, 4 [IAD]; BGU 248, 29 [c. 75 AD]) Mt 5:17 μὴ νομίσητε as 4 Macc 2:14; Jos., Ant. 5, 109; 10:34; 20:10; GP 5:18. W. acc. and ὅτι foll. Ac 21:29.—Pass. (

Appian, Iber. 18 §68; 2 Macc 8:35; Ep. Arist. 128; Philo, Spec. Leg. 2, 122) Dg 1. ὡς υἱὸς ὡς ἐνομίζετο Ἰωσήφ he was, as was supposed, the son of Joseph Lk 3:23 ὡς ἐνομίζετο as Appian, Mithrid. 63 §263; cf. also Appian, Liby. 111 §525 of the Macedonian king τὸν νομιζόμενον υἱὸν εἶναι Περσέως, Bell. Civ. 1, 33 §146; 2, 39 §153 νομιζόμενος εἶναι Ποσειδῶνος; Paus. 2, 10, 3 Ἄρατον Ἀσκληπιοῦ παῖδα εἶναι νομίζουσιν; Olympiodorus, Life of Plato, ed. AWestermann 1850 p. 1, 4; λέγεται ὁ Πλάτων υἱὸς γενέσθαι Ἀρίστωνος, though the writer claims he was of supernatural origin). M-M. B. 1204.*

νομικός, ἡ, ὄν (Pla., Aristot. et al.; inscr. [Hatch 134ff]; pap.; 4 Macc 5:4; Sib. Or. 8, 112).

1. pertaining to the law μάχαι v. quarrels about the law (i.e. the validity of the [Mosaic?] law) Tit 3:9 (cf. Philostrate, Vitae Sophist. 1, 22, 1 ἀγώνες v..

2. learned in the law; hence subst. ὁ νομικός legal expert, jurist, lawyer (Strabo 12, 2, 9; Epict. 2, 13, 6-8; Inscr. v. Magn. 191, 4 [also Thieme 37]; other exx. from inscriptions in LRobert, Hellenica I 62, 9; BGU 326 II, 22; 361 III, 2; POxy. 237 VIII, 2; PRainer 18, 24 al. in pap.; 4 Macc 5:4; Tit 3:13 mentions a certain Zenas the v., but it is not clear whether he was expert in Jewish or non-Jewish (in that case most prob. Roman) law.—Elsewh. in the NT only once in Mt and several times in Lk, always of those expert in the Jewish law: Mt 22:35; Lk 10:25. Pl. 11:45f, 52; 14:3. Cf. UGosp line 2. Mentioned w. Pharisees 7:30; 11:53 D; 14:3.—Schürer I4 372ff; GRuderg, Coniect. Neot. II '36, 41f; Kilpatrick s.v. γραμματεὺς. M-M. B. 1424.*

νόμιμος, η, ὄν (Pind., trag., Hdt.; inscr., pap., LXX) conformable to law, lawful. Subst. τὸ νόμιμον, esp. in pl. τὰ νόμια (Pind.; Diog. L. 7, 119 [the θεοσεβεῖς are experts in τῶν περὶ θεοῦς νομίμων]; inscr., pap.; Lev 18:26; Pr 3:1 al.; LXX; Ep. Arist. 10; 127; Philo, Mos. 2, 12ff al.; Jos., Ant. 8, 129; 18, 344, Vi. 191) statutes, laws, commandments πορεύεσθαι ἐν τοῖς v. τῶν προσταγμάτων αὐτοῦ walk according to the laws of his commandments 1 Cl 3:4 (cf. Jer 33:4; Ezk 5:6f). τοῖς v. τοῦ δεσπότου ἀκολουθεῖν follow the ordinances of the Lord 40:4. ἐν τοῖς v. τοῦ θεοῦ πορεύεσθαι walk according to the statutes of God 1:3 (the mss. have ἐν τοῖς νόμοις; the rdg. νομίμοις, which is found Clem. of Alex., Strom. 4, 17, 105, has been taken into the more recent editions). τηρεῖν τὰ v. τοῦ θεοῦ keep the commandments of God Hv 1, 3, 4 (Eur., Suppl. 19 v. θεῶν).*

νομίμως adv. (since Thu. 2, 74, 3; Dit., Or. 669, 19; 24; 4 Macc 6:18; Jos., C. Ap. 2, 152; 217; Sib. Or. 11, 82) in accordance with rules) or law of athletes v. ἀθλεῖν compete according to the rules 2 Ti 2:5 (cf. Epict. 3, 10, 8 ὁ θεὸς σοι λέγει 'δὸς μοι ἀπόδειξιν, εἰ νομίμως ἤθλησας'). Paronomasia καλὸς ὁ νόμος, ἐάν τις αὐτῷ v. χρῆται the law is good, if anyone uses it lawfully 1 Ti 1:8 (Rob. 1201). M-M.*

νόμισμα, ατος, τό (Aeschyl.+) of money introduced into common use by νόμος; coin (so Hdt., Aristoph.; inscr.; PTebt. 485 [IIBC]; PGrenf. II 77, 8; 2 Esdr 17 [Neh 7]: 72 v.l.; 1 Macc 15:6; Ep. Arist. 33; Philo, Spec. Leg. 2, 33; Jos., Ant. 14, 371) τὸ v. τοῦ κήνσου the coin for paying the tax Mt 22:19. Pl. (Herodian 1, 9, 7), as a symbol (Philo is also fond of the symbolic usage) νομίσματα δύο, ὃ μὲν θεοῦ, ὃ δὲ κόσμου two coinages, one of God and the other of the world of the believers and the unbelievers IMg 5:2. M-M. B. 775.*

νομοδιδάσκαλος, ου, ὁ (only in Christian wr.; but νομοδιδάκτης in Plut., Cato Maj. 20, 4; Artem. 2, 29.—Synesius has νομοδιδάσκαλος Ep. 105 p. 24A in the general sense, and Ep. 4 p. 16A in specif. Jewish mng.) teacher of the law of teachers of false doctrine θέλοντες εἶναι νομοδιδάσκαλοι they desire to be teachers of the law 1 Ti 1:7. The two other pass. in our lit. clearly refer to teachers of the Mosaic law: Gamaliel Ac 5:34. W. Pharisees Lk 5:17.—Schürer I4 375. M-M.*

νομοθεσία, ας, ἡ lit. lawgiving (Pla., Aristot. et al.), then also its result, legislation, collect. law (Diod. S. 1, 95, 6; 12, 11, 4; Dionys. Hal. 10, 57f; 11, 6; Ps.-Lucian, Am. 22; Dit., Or. 326; 26 [IIBC]; PLeipz. 35, 7; Wilcken, Chrest. 6, 11. Specif. of the Mosaic law 2 Macc 6:23; 4 Macc 5:35; 17:16; Ep. Arist.; Aristob. in Euseb., Pr. Ev. 8, 10, 13; Philo, Mos. 2, 25; 31 al.; Jos., Ant. 6, 93al.) w. other great gifts of God to Israel Ro 9:4. M-M.*

νομοθετέω 1 aor. ἐνομοθέτησα; perf. pass. νενομοθέτημαι, ptc. νενομοθετημένος (Lysias, X., Pla. et al.; inscr., pap., LXX, Ep. Arist.; Aristob. in Euseb., Pr. Ev. 8, 10, 12; Philo, Joseph.—1. function as lawgiver, legislate of Moses (Philo, Mos. 2, 9; Jos., C. Ap. 1, 284f, Ant. 1, 19) καλῶς v. B 10:11. Pass. receive laws) ὁ λαὸς ἐπ' αὐτῆς (i.e. τῆς Λευιτικῆς ἱερωσύνης νενομοθέτηται on the basis of it (i.e. the Levit. priesthood) the people received the law Hb 7:11 νομοθετεῖν τινα is found only Ps.-Galen [HWagner, Galeni qui fertur libellus Eὐ ζῶν τὸ κατὰ γαστρός, Diss. Marburg '14] p. 17, 8 v.l. ἐνομοθέτησε Ἀθηναίους ἢ Πάλλας and in LXX Ps 24:8; 26:11; 118:33. Elsewh. in Gk. νομοθετεῖν τινα; but this constr. can also yield a personal passive: Kühner-G. I p. 124).

2. ordain, enact, or found by law pass. (Appian, Bell. Civ. 4, 2 §6 καινὴν ἀρχὴν νομοθετηθῆναι=a new magistracy is to be established by law; 4, 7 §27) διαθήκη ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται a covenant) which has been legally enacted on the basis of better promises Hb 8:6 (cf. Philo, Migr. Abr. 91 τὰ ἐπ' αὐτῇ νομοθετηθέντα) τὰ ὑπ' αὐτοῦ νενομοθετημένα what was legally ordained by him (Dit., Or. 329, 13 [IIBC] τὰ νενομοθετημένα ὑπὸ τ. βασιλέων.—τὰ νομοθετηθέντα: Philo, Spec. Leg. 1, 198 al.; Jos., Ant. 3, 317 ὑπ' αὐτοῦ) 1 Cl 43:1. M-M.*

νομοθέτης, ου, ὁ (since Antipho 5, 15; Thu. 8, 97, 2; Diod. S. 40, 3, 6 [of Μωσῆς]; inscr.; Nicol. Dam. in Jos., Ant. 1, 95; Ep. Arist., Philo; Jos., Ant. 1, 18; 20; 22 al.; LXX only Ps 9:21) lawgiver of God (Dio Chrys. 19[36], 32;

Maximus Tyr. 35, 8d νομοθέτης ὁ θεός; **Philo**, *Sacr. Abel.* 131, Op. M. 61.—In the Isisaret. v. Kyme 122, 4 Peek, Isis says: ἐγὼ νόμους ἀνθρώποις ἐθέμην κ. ἐνομοθέτησα) **Js** 4:12. ἐαυτῶν γίνεσθε νομοθέται ἀγαθοί *be your own good lawgivers* **B** 21:4 (cf. **Diod. S.** 20, 70, 4 ὁ θεὸς ὥσπερ ἀγαθὸς νομοθέτης.*

νόμος, ου, ὁ (**Hes.;** *inscr.*, *pap.*, **LXX**, *Ep. Arist.*, *Aristob.* in *Euseb.*, *Pr. Ev.* 8, 10, 12; **Philo**, *Joseph.*, *Test.* 12 *Patr.*, *Sib. Or.*, *loanw.* in *rabb.*—On the history of the word **MPohlenz**, *Nomos*: *Philol.* 97, '48, 135-42) *law*.

1. **gener.**, of any law διὰ ποίου ν.; *by what kind of law?* **Ro** 3:27. ν. τῆς πόλεως *the law of the city* enforced by the ruler of the city; the penalty for breaking it is banishment **Hs** 1:5f. τοῖς ν. χρῆσθαι *observe the laws* **s** 1:3; πείθεσθαι τοῖς ὀρισμένοις ν. *obey the established laws* **Dg** 5:10; νικάν τοὺς ν. *ibid.* νικάω 2a). **Ro** 7:1f might refer to Roman law (**BWeiss**, *Jülicher*); more likely the Mosaic law is meant (**s.** 3 below).

2. *a rule governing one's actions, principle, norm* (**Alcman** [VIIBC], *fgm.* 93 **D2** of the tune that the bird sings; **Ocellus** [IIBC] **c.** 49 **Harder** ['26] τῆς φύσεως νόμος; **Appian**, *Basil.* 1 §2 πολέμου ν., *Bell. Civ.* 5, 44 §186 ἐκ τοῦδε τοῦ σοῦ νόμου=under this rule of yours governing action; **Polyaenus** 5, 5, 3 ν. πόμπης; 7, 11, 6 ν. φιλίας; **Sextus** 123 τοῦ βίου νόμος κατὰ νόμον ἐντολῆς σαρκίνης in accordance *w. the rule of an external commandment* **Hb** 7:16. εὐρίσκω τὸν νόμον *I observe a principle* **Ro** 7:21 ν. as 'principle' **Soph.**, *Ant.* 908). In general, Paul uses the expression νόμος (which dominates this context) in cases in which he **prob.** would have preferred another word: he speaks of the *principle* of action that obligates him to keep the moral law as ὁ νόμος τ. νοός μου **vs.** 23b (**s.** **νοῦς** 2). Engaged in a bitter struggle *w.* this νόμος there is a ἕτερος νόμος which, in contrast to the νοός, dwells ἐν τοῖς μέλεσίν μου *in my* (physical) *members* **vs.** 23a, and hence is a νόμος τῆς ἀμαρτίας **vs.** 23c or a νόμος τ. ἀμαρτίας καὶ τ. θανάτου **8:2b**.

3. **esp.** of the law, which Moses received from God (**Diod. S.** 1, 94, 1; 2: the pagan lawgiver Mneves receives the law from Hermes, Minos from Zeus, Lycurgus from Apollo, Zarathustra from the ἀγαθὸς δαίμων Zalmoxis from Hestia; παρὰ δὲ τοῖς Ἰουδαίοις, Μωϋσῆς receives the law from the Ἰαὼ ἐπικαλούμενος θεός) ὁ ν. Μωϋσέως **Lk** 2:22; **J** 7:23; **Ac** 15:5. ν. Μωϋσέως **Ac** 13:38; **Hb** 10:28. Also ὁ ν. κυρίου **Lk** 2:39. ὁ ν. τοῦ θεοῦ **Mt** 15:6 **v.l.** ὁ ν. ἡμῶν, ὑμῶν, αὐτῶν etc. **J** 18:31; 19:7b **v.l.** (cf. **Jos.**, *Ant.* 7, 131); **Ac** 24:6 **t.r.**; 25:8; ὁ πατρώος ν. 22:3. Since the law and its observance are the central point of Jewish piety, ὁ νόμος can almost come to mean *Jewish religion* **Ac** 23:29; ν. ὁ καθ' ὑμᾶς 18:15.—**Abs.**, without further qualification ὁ ν. **Mt** 22:36; 23:23; **Lk** 2:27; **J** 1:17; **Ac** 6:13; 7:53; 21:20, 28; **Ro** 2:15 (**Diod. S.** 1, 94, 1 ν. ἔγγραπτος) 18, 23b, 26; 4:15a; 7:1b, 4-7, 12, 14, 16; 8:3f; 1 **Cor** 15:56; **Gal** 3:12f, 17, 19, 21a, 24; 5:3, 14; 1 **Ti** 1:8 (**GRudberg**, *Coniect. Neot.* 7, '42, 15); **Hb** 7:19 (**s.** *Windisch*, *Hdb. exc. ad loc.*), 28; 10:1; κατὰ τὸν ν. *according to the* (Mosaic) *law* (**Jos.**, *Ant.* 14, 173; 15, 51 **al.**) **Ac** 22:12; 23:3; **Hb** 7:5; 9:22. παρὰ τ. νόμον *contrary to the law* (**Jos.**, *C. Ap.* 2, 219) **Ac** 18:13.—νόμος without the *art.* in the same sense (on the attempt, beginning *w.* **Origen**, *In Ep. ad Rom.* 3:7 **ed. Lomm. VI 201, to establish a difference in **mng.** *betw.* Paul's use of ὁ νόμος and νόμος **cf. W-S.** §19, 13h; **Bl-D.** §258, 2; **Rob.** 796; **Mlt.-Turner** 177; **Grafe** [**s.** below] 7-11) **Ro** 2:13a, b, 17, 25a; 3:31a, b; 5:13, 20; 7:1a (**s.** 1 above); **Gal** 2:19b; 5:23 (**JDRobb**, *ET* 56, '45, 279f: κατὰ—νόμος **fr. Aristot.**, *Politics* 1284a). δικαίω νόμος οὐ κεῖται, ἀνόμοις δὲ. . . 1 **Ti** 1:9 (in **Pla.**, *Polit.* and in Stoic thought the wise man needed no commandment [**Stoic.** III 519], the bad man did; **MPohlenz**, *Stoa* '48; '49 I 133; II 75). Used *w.* prepositions: ἐκ ν. **Ro** 4:14; 10:5; **Gal** 3:18, 21c (**v.l.** ἐν ν.); **Phil** 3:9 ἐκ νόμου can also mean *corresponding to or in conformity with the law*: **PRev.** 15, 11 ἐκ τῶν νόμων. διὰ νόμου **Ro** 2:12b; 3:20b; 4:13; 7:7b; **Gal** 2:19a, 21; ἐν ν. **Ro** 2:12a, 23; **Gal** 3:11, 21c **v.l.**; **Phil** 3:6. κατὰ νόμον 3:5; **Hb** 8:4; 10:8 (make an offering κατὰ νόμον as **Arrian**, *Anab.* 2, 26, 4; 5, 8, 2); χωρὶς ν. **Ro** 3:21a; 7:8f; ἄχρι ν. 5:13a. ὑπὸ νόμον 6:14f; 1 **Cor** 9:20; **Gal** 3:23; 4:4f, 21a; 5:18.—Dependent on an anarthrous noun παραβάτης νόμου *a law-breaker* **Ro** 2:25b; **Js** 2:11. ποιητὴς ν. *one who keeps the law* 4:11d; τέλος ν. *the end of the law* **Ro** 10:4 (**RBultmann** and **HSchlier**, *Christus des Ges. Ende* '40). πλήρωμα ν. *fulfilment of the law* 13:10. ν. μετάθεσις *a change in the law* **Hb** 7:12. ἔργα ν. **Ro** 3:20a, 28; 9:32 **t.r.**; **Gal** 2:16; 3:2, 5, 10a.—ὁ ν. τοῦ θεοῦ **Ro** 7:22, 25a; 8:7 because it was given by God and accords *w.* his will. Imperishable **Mt** 5:18; **Lk** 16:17 (cf. **Bar** 4:1; **Philo**, *Mos.* 2, 14; **Jos.**, *C. Ap.* 2, 277).—Used *w.* verbs, *w.* or without the *art.*: πληροῦν ν. *fulfill the law* **Ro** 13:8; *pass.* **Gal** 5:14. πληροῦν τὸ δικαίωμα τοῦ ν. *fulfill the requirement of the law* **Ro** 8:4. φυλάσσειν τὸν ν. *observe the law* **Ac** 21:24; **Gal** 6:13. τὰ δικαιώματα τοῦ ν. *observe the precepts of the law* **Ro** 2:26; πράσσειν ν. 2:25a. ποιεῖν τὸν ν. **J** 7:19b; **Gal** 5:3, τὸν ν. τηρεῖν **Js** 2:10. τὸν ν. τελεῖν **Ro** 2:27. κατὰ ν. Ἰουδαϊσμόν *ζῆν* **IMg** 8:1 is **prob.** a textual error (**Pearson**, *Lghtf.*, **Funk**, **Bihlmeyer**, **Hilgenfeld**; **Zahn**, *Ign. v. Ant.* 1873 **p.** 354, 1 [differently in the edition] all omit νόμον as a gloss; this is supported by the Latin versions; **s.** *Hdb. ad loc.*). τὰ τοῦ ν. ποιεῖν *carry out the requirements of the law* **Ro** 2:14b (**FFlückiger**, *ThZ* 8, '52, 17-42).—**PL** διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν **Hb** 8:10; **cf.** 10:16 (both **Jer** 38:33).—Of an individual stipulation of the law ὁ νόμος τοῦ ἀνδρός *the law insofar as it concerns the husband* (**Aristot.**, *fgm.* 184 **R.** νόμοι ἀνδρὸς καὶ γαμετῆς.—*Dit.*, *Syll* 3 1198, 14 κατὰ τὸν νόμον τῶν ἐρανιστῶν; **Num** 9:12 ὁ ν. τοῦ πάσχα; **Philo**, *Sobr.* 49 ὁ ν. τῆς λέπρας) **Ro** 7:2b; **cf.** δέδεται νόμῳ **vs.** 2a; 1 **Cor** 7:39 **t.r.**—The law is personified, as it were (**Demosth.** 43, 59; **Aeschin.** 1, 18; **Herm. Wr.** 12, 4 [the law of punishment]; *Inschr. v. Magn.* 92a, 11 ὁ ν. συντάσσει; b, 16 ὁ ν. ἀγορεύει; **Jos.**, *Ant.* 3, 274) **J** 7:51; **Ro** 3:19.**

4. of a collection of holy writings precious to the Jew—a. in the strict sense *the law*=the Pentateuch, the work of Moses the lawgiver (**Diod. S.** 40, 3, 6 προσγέγραπται τοῖς νόμοις ἐπὶ τελευτῆς ὅτι Μωσὴς ἀκούσας τοῦ θεοῦ τάδε λέγει τ. Ἰουδαίοις—at the end of the laws this is appended: this is what Moses heard from God and is telling to the Jews) τὸ βιβλίον τοῦ νόμου **Gal** 3:10b (cf. **Dt** 27:26). Also simply ὁ νόμος (**Jos.**, *Bell.* 7, 162 ὁ ν. or 2, 229 ὁ ἱερός ν. of the holy book in a concrete sense) **Mt** 12:5 (**Num** 28:9f is meant); **J** 8:5; 1 **Cor** 9:8 (cf. **Dt** 25:4); 14:34 (cf. **Gen** 3:16); **Gal** 4:21b (the story of Abraham); **Hb** 9:19. ὁ ν. ὁ ὑμέτερος **J** 8:17 (cf. **Jos.**, *Bell.* 5, 402). ἐν Μωϋσέως νόμῳ γέγραπται 1 **Cor** 9:9. καθὼς γέγραπται ἐν νόμῳ κυρίου **Lk** 2:23 γέγραπται ἐν νόμῳ as **Athen.** 6, 27 **p.** 23C; *Inschr. v. Magn.* 52, 35 [IIBC]). ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ **J** 1:45 (cf. **Cercidas** [IIBC], *fgm.* 1 l. 18f **Dieh2**

καὶ τοῦθ' Ὁμηρος εἶπεν ἐν Ἰλιάδι).—The Holy Scriptures of the Jews are referred to as a whole by the phrase ὁ ν. καὶ οἱ προφῆται *the law* (תּוֹרָה) *and the prophets* (נְבִיאִים)) Mt 5:17; 7:12; 11:13; 22:40; Lk 16:16; Ac 13:15; 24:14; 28:23; Ro 3:21b; cf. Dg 11:6; J 1:45. τὰ γεγραμμένα ἐν τῷ ν. Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς Lk 24:44.

b. in the wider sense=Holy Scripture *gener.*, on the principle that the most authoritative part gives its name to the whole: J 10:34 (Ps 81:6); 12:34 (Ps 109:4; Is 9:6; Da 7:14); 15:25 (Ps 34:19; 68:5); 1 Cor 14:21 (Is 28:11f); Ro 3:19 (preceded by a cluster of quotations fr. Psalms and prophets).—Mt 5:18; Lk 10:26; 16:17; J 7:49.—JHänel, *Der Schriftbegriff Jesu* '19; OMichel, *Pls u. s. Bibel* '29.

5. fig. of Christianity as a 'new law': ὁ καινὸς ν. τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ B 2:6; in brief ν. Ἰησοῦ Χριστοῦ IMg 2. Beginnings of this terminology as early as Paul: ὁ ν. τοῦ Χριστοῦ Gal 6:2. The gospel is a νόμος πίστεως *a law requiring faith* Ro 3:27b (FGerhard, *ThZ* 10, '54, 401-17) or ὁ ν. τοῦ πνεύματος τῆς ζωῆς ἐν Χρ. Ἰ. *the law of the spirit of life in Chr.* J. 8:2a. In the same sense Js speaks of the ν. βασιλικός (*s. βασιλικός*) 2:8 or ν. ἐλευθερίας *vs.* 12 λόγος ἐλ. P74), ν. τέλειος ὁ τῆς ἐλευθερίας 1:25 (the association w. IQS 10, 6; 8; 11 made by EStauffer, *ThLZ* 77, '52, 527-32, is rejected by SNötscher, *Biblica* 34, '53, 193f); also, where the context makes the *mng.* unmistakable, simply ὁ νόμος 2:9 (cf. LAllevi, *Scuola Cattol.* 67, '39, 529-42).—Hermas too, who in part interprets Jewish tradition as referring to the Christians, sees the gospel as a law. He says of Christ δοὺς αὐτοῖς (*i.e.* the believers) τὸν ν., ὃν ἔλαβε παρὰ τοῦ πατρὸς αὐτοῦ s 5, 6, 3, cf. s 8, 3, 3. Or he sees in the υἱὸς θεοῦ κηρυχθεὶς εἰς τὰ πέρατα τῆς γῆς, *i.e.* *the preaching about the Son of God to the ends of the earth*, the νόμος θεοῦ ὁ δοθεὶς εἰς ὅλον. τ. κόσμον s 8, 3, 2. Similarly to be understood are τηρεῖν τὸν ν. 8, 3, 4. ὑπὲρ τοῦ ν. παθεῖν 8, 3, 6. ὑπὲρ τοῦ ν. θλίβεσθαι 8, 3, 7. ἂ ρ νησάμενοι τὸν νόμον *ibid.*—JMeinhold, *Jesus u. das AT* 1896; MKähler, *Jesus u. das AT* 1896; AKlöpper, *Z. Stellung Jesu gegenüber d. Mos. Gesetz*, Mt 5:17-48: *ZWTh* 39, 1896, 1-23; EKlostermann, *Jesu Stellung z. AT* '04; AvHarnack, *Hat Jesus das atl. Gesetz abgeschafft?: Aus Wissenschaft u. Leben II* '11, 225-36, *SAB* '12, 184-207; KBenz, *D. Stellung Jesu zum atl. Gesetz* '14; MGoguel, *RHPHr* 7, '27, 160ff; BWBacon, *Jesus and the Law: JBL* 47, '28, 203-31; BHBranscomb, *Jes. and the Law of Moses* '30; W GKümmel, *Jes. u. d. jüd. Traditionsge.* *ZNW* 33, '34, 105-30; JHempel, *D. synopt. Jesus u. d. AT: ZAW* 56, '38, 1-34; JJervell, *HTR* 64, '71, 21-36 (Lk-Ac).—EGrafe, *D. paulin. Lehre vom Gesetz* 1893; HCremer, *D. paulin. Rechtfertigungslehre* 1896, 84ff; 363ff; FSieffert, *D. Entwicklungslinie d. paul. Gesetzeslehre: BWeiss-Festschr.* 1897, 332-57; WSlaten, *The Qualitative Use of νόμος in the Pauline Ep.: AJTh* 23, '19, 213ff; HMosbech, *Pls' Laere om Loven: Teolog. Tidsskrift IV* 3, '22, 108-37; 177-221; EDBurton, *ICC*, Gal '21, 443-60; PFeine, *Theol. des N6* '34, 208-15 (*lit.*); PBenoit, *La Loi et la Croix d'après S. Paul (Ro 7:7-8:4): RB* 47, '38, 481-509; ChMaurer, *D. Gesetzeslehre des Pls* '41; PBläser, *D. Gesetz b. Pls* '41; BReicke, *JBL* 70, '51, 259-76; GBornkamm, *Das Ende d. Gesetzes* '63.—Dodd 25-41; HKleinknecht u. WGutbrod, *TW IV* 1016-84: νόμος and related words. *M-M. B.* 1358; 1419; 1421.

νοσέω (Aeschyl., *Hdt.*; (Dit., *Syll.* 3 943, 5; *pap.*) *be sick, ailing* in our *lit.* only *fig.* (X., *Mem.* 3, 5, 18 *al.*; Diod. S. 11, 86, 3; Heraclit. *Sto.* 69 p. 89, 20; Wsd 17:8; Philo, *Leg. All.* 3, 211; Jos., *Ant.* 16, 244; 18, 25) νοσεῖν περί τι *be ailing with, have a morbid craving for someth.* (Plut., *Mor.* 54F. ν. περί δόξαν περί ζητήσεις καὶ λογομαχίας (*s. ζήτησις*) 1 Ti 6:4. *M-M.**)

νόσημα, ατος, τό (*trag.*, *Thu.*; Chio, *Ep.* 14, 2; Artem. 3, 51; Maspéro 159, 18; Philo; Jos., *C. Ap.* 1, 282) *disease* ὃ δῆποτε κατέχετο νοσήματι *no matter what disease he had* J 5:4 *t.r.**)

νόσος, ου, ἡ (Hom.; *inscr.*, *pap.*, *LXX*; Ep. Arist. 233; Philo; Jos., *Ant.* 12, 279; Test. 12 Patr.) *disease, illness.*

1. lit. Ac 19:12; (w. μαλακία θεραπεύειν πᾶσαν ν. Mt 4:23; 9:35; 10:1 (cf. Jos., *Bell.* 5, 383 *πάση ν.*). νόσους θεραπεύειν Lk 9:1. W. βάσανοι Mt 4:24. ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις ν. *he healed many who were sick w. various diseases* Mk 1:34. ἀσθενοῦντες νόσοις ποικίλαις Lk 4:40. ἐθεράπευσεν πολλοὺς ἀπὸ νόσων *he healed many people of their illnesses* 7:21. *Pass.* ἰαθῆναι ἀπὸ τῶν ν. 6:18. As a symbol βασιτάζειν τὰς ν. *tinós bear someone's diseases* (after Is 53:4 where, however, *LXX* does not have νόσος) Mt 8:17; IPol 1:3.

2. fig. of vices (Bias in Diog. L. 1, 86 νόσος ψυχῆς of a defect of character; Herm. Wr. 12, 3 ἀθεότης; oft. Philo) ὁ μοιχός.. τῇ ἰδίᾳ ν. τὸ ἱκανὸν ποιεῖ *the adulterer gives satisfaction to his own diseased inclination* Hs 6, 5, 5.—AOepke, *TW IV* 1084-91: νόσος and related words. *M-M.**)

νοσσία, ᾶς, ἡ (H.Gk. for *class.* νεοσσία, *s. Bl-D.* §31, 3 w. *app.*; Mlt.-H. 92; Thackeray p. 98; Lob. on Phryn. p. 207).

1. nest (this *mng.* *Hdt.*, Aristoph.; *LXX*) νοσσίας ἀφηρεμένης *after their nest is robbed* B 11:3—**2. brood** (Lycurgus the orator [IVBC] 132; Dt 32:11) Lk 13:34. *M-M.**)

νοσσίον, ου, τό (H.Gk. for νεοσσίον; cf. νοσσία) *the young of a bird* Mt 23:37 (the word, in the form νεοττίον Aristoph., as νεοσσίον also Ps 83:4). B 175.*

νοσσός, οῦ, ὁ (H.Gk. for νεοσσός [cf. νοσσία and Jos., *C. Ap.* 2, 213 νεοττός] as AD *et al.* read in Lk) *the young of a bird* (as νεοσσός Hom.; *LXX*) B 11:3 (cf. Is 16:2). δύο νοσσούς περιστερῶν *two young doves* Lk 2:24 (Lev 12:8; 14:22.—Soranus p. 72, 15 νεοσσούς περιστερῶν.—νοσσοί of the young of doves: Sb 7814, 15 [256 AD]). *M-M.**)

νοσφίζω (Hom.+) in our *lit.* only *mid.*; 1 *aor.* ἐνοσφισάμην *put aside for oneself, misappropriate* (X., *Cyr.* 4, 2,

42; Polyb. 10, 16, 6; Plut., Lucull. 37, 2, Aristid. 4, 3; Jos., Ant. 4, 274; (Dit., Syll. 3 993, 21; PRyl. 116, 10; 2 Macc 4:32) ἀπό τινος *some of someth.* (PSI 442, 4 [III BC]; Josh 7:1.—ἐκ τινος Athen. 6 p. 23A; Philo, Mos. 1, 253) ἐνοσφίσατο ἀπὸ τῆς τιμῆς *he misappropriated some of the purchase price* Ac 5:2f (cf. with this account Josh 7:1, 19-26. Diod. S. 5, 34, 3: a lot-holder who embezzles νοσφίζεσθαι] and holds back some of the crops which have been declared common property κοινοποιεῖσθαι] is subject to the death penalty among the Vaccaeii, a Celtic tribe). μηδὲν ὅλως ν. εἰς ἐπιθυμίαν πονηρὰν *keep back or misappropriate nothing at all for the satisfaction of one's base desire* Hs 9, 25, 2. Abs. (inscr. [IAD]: ΕΛΛΗΝΙΚΑ 1, '28, p. 18 l. 13; PPetr. III 56[b], 10; 12) Tit 2:10. M-M.*

νότος, ου, ὁ—1. south wind, southwest wind (Hom.+; LXX; Philo, Mos. 1, 120.—Appian, Bell. Civ. 5, 98 §410 it is the southwest wind beyond doubt) ὑποπνεύσαντος νότου Ac 27:13 (s. ὑποπνέω. ἐπιγενομένου νότου *when the southwest wind came up* 28:13. Bringing heat Lk 12:55 (cf. Jos., Bell. 7, 318 νότος πνεύσας).

2. south (Soph.; Hdt. 6, 139 al.; (Dit., Syll. 3 691, 18; POxy. 255, 7; PTebt. 342, 8; LXX; En. 26, 2; Jos., Ant. 8, 319) ἀπὸ βορρᾶ καὶ ν. *from north and south* (s. βορρᾶς) Lk 13:29. ἀπὸ νότου *on the south* ἀπὸ II 1) Rv 21:13.

3. a country in the south (Ps 125:4 ἐν τῷ νότῳ) βασίλισσα νότου *the queen of the south* (Sheba) Mt 12:42; Lk 11:31. M-M. B. 873.*

νουθεσία, ας, ἡ (Aristoph., Ran. 1009; Diod. S. 15, 7, 1; BGU 613, 21; PAmh. 84, 21; Wsd 16:6; Philo, Mos. 1, 119 al.; Jos., Ant. 3, 311; Lob. on Phryn. 512) admonition, instruction, warning Tit 3:10. W. παιδεία (as Philo, Deus Imm. 54) Eph 6:4 νουθ. κυρίου=Christian instruction). γράφειν πρὸς ν. τινός *write for the instruction of someone* 1 Cor 10:11 πρὸς ν. τινός as Philo, Exs. 133). Beside πίστις, ὑπομονή, μακροθυμία IEph 3:1. M-M.*

νουθετέω fut. νουθετήσω; 1 aor. ἐνουθέτησα (trag.+; PGrenf. II 93, 3; LXX; Philo; Jos., Ant. 4, 260; 20, 162; Test. Jos. 6:8) admonish, warn, instruct w. acc. of the pers. (Dio Chrys. 56[73], 10; Sb 6263, 26) Ac 20:31; 1 Cor 4:14 (Wsd 11:10 τούτους ὡς πατὴρ νουθετῶν; Jos., Bell. 1, 481, Ant. 3, 311); Col 1:28; 3:16 (in the last two pass. w. διδάσκειν, as Pla., Leg. 8 p. 84B; Philo, Decal.); 1 Th 5:12; 2 Th 3:15; Tit 1:11 v.l.; 1 Cl 7:1; 2 Cl 19:2. ἀλλήλους Ro 15:14; 2 Cl 17:2. τοὺς ἀτάκτους *warn the idle* 1 Th 5:14 *punish* is also possible: Plut., Sertor. 19, 11 πληγαῖς ν.. τὸν οἶκον Hv 1, 3, 1; also τὰ τέκνα v 1, 3, 2. τὰς χήρας καὶ τοὺς ὀρφανούς v 2, 4, 3. ἀμαρτάνοντας m 8:10. Pass. νουθετεῖσθαι ὑπὸ τινος (Philo, Deus Imm. 134; Jos., Ant. 20, 162a) 2 Cl 17:3; Hv 3, 5, 4.—JBehm, TW IV 1013-16. M-M.*

νουθέτημα, ατος, τό (Aeschyl.+) admonition, discipline 1 Cl 56:6 (Job 5:17).*

νουθέτησις, εως, ἡ (since Eupolis Com. [VBC] 66; Pla.; Diod. S. 1, 70, 8; 1, 77, 7; 3, 33, 5; Iambl., Vi. Pyth. 33, 231; Jdth 8:27; Pr 2:2) admonition, warning, reproof ἡ ν., ἣν ποιούμεθα εἰς ἀλλήλους *the reproof which we address to each other* 1 Cl 56:2.*

νουμηνία s. νεομηνία.

νουνεχῶς adv. (Aristot. 1436b, 33 νουνεχῶς κ. δικαίως; Polyb. 1, 83, 3; 2, 13, 1; 5, 88, 2; Sib. Or. 1, 7) wisely, thoughtfully ἀποκρίνεσθαι Mk 12:34. M-M.*

νοῦς, νοός, νοῖ, νοῦν, ὁ (contracted fr. νόος.—Hom.+; pap., LXX, Ep. Arist. 276; Philo [oft.]; Jos., Ant. 3, 65, Vi. 122 al.; Test. 12 Patr.; Sib. Or. 3, 574.—On its declension cf. Bl-D. §52; W-S. §8, 11; Mlt.-H. 127; 142) in the NT only in Pauline lit. except for Lk 24:45; Rv 13:18; 17:9. Denotes the faculty of physical and intellectual perception, then also the power to arrive at moral judgments.

1. *the understanding, the mind* as the faculty of thinking διανοίγειν τὸν ν. τινος *open someone's mind* Lk 24:45. ὁ ἔχων νοῦν *whoever has understanding* Rv 13:18 ν. ἔχειν as Aristoph., Equ. 482; Hyperid. 3, 23; Dio Chrys. 17[34], 39; 23[40], 26; Ael. Aristid. 23, 12 K.=42 p. 771 D.; Ep. Arist. 276; Philo, Mos. 1, 141; Test. Reub. 3:8). ὦδε ὁ ν. ὁ ἔχων σοφίαν *here is (i.e. this calls for a mind with wisdom* 17:9. νοῦν διδόναι *grant understanding* Dg 10:2. Also παρέχειν νοῦν 11:5. ὁ σοφίαν καὶ νοῦν θέμενος ἐν ἡμῖν τῶν κρυφίων αὐτοῦ *who has placed in us wisdom and understanding of his secrets* B 6:10. ποικίλος τῇ φρονήσει καὶ τῷ ν. *diverse in thought and understanding* Hs 9, 17, 2a; cf. b. Of the peace of God ἡ ὑπερέχουσα πάντα ν. *which surpasses all power of thought* Phil 4:7. In contrast to the divine Pneuma which inspires the 'speaker in tongues': ὁ ν. μου ἄκαρπός ἐστιν *my mind is unfruitful*, because it remains inactive during the glossolalia 1 Cor 14:14. προσεύχεσθαι τῷ ν. (opp. τῷ πνεύματι.—νόω as instrumental dat. as Pind., Pyth. 1, 40) pray w. the understanding vs. 15a; ψάλλειν τῷ ν. vs. 15b. θέλω πέντε λόγους τῷ ν. μου λαλῆσαι *I would rather speak five words w. my understanding* vs. 19 (cf. IQS 10, 9).—As a designation of Christ (cf. Sib. Or. 8, 284) in a long series of expressions (w. φῶς) Dg 9:6 (cf. Epict. 2, 8, 2 τίς οὖν οὐσία θεοῦ; νοῦς, ἐπιστήμη, λόγος ὀρθός. The god Νοῦς in the Herm. Wr.: Rtzst., Mysterienrel 3 47 al.; JKroll, D. Lehren des Hermes Trismegistos '14, 10ff; 60ff al.; PGM 5, 465 ὁ μέγας Νοῦς).—Also the state of sensibleness, composure in contrast to the disturbances of soul brought about by the expectation of the Parousia, σαλευθῆναι ἀπὸ τοῦ νοός *be shaken, and thereby lose your calmness of mind* 2 Th 2:2.

2. *the mind, intellect* as the side of life contrasted w. physical existence, the higher, mental part of the natural man which initiates his thoughts and plans (Apollonius of Tyana [IAD] in Euseb., Pr. Ev. 4, 13): ὁ νόμος τοῦ νοός μου *the law of my intellect* νοῦς ὁ ἔσω ἄνθρωπος vs. 22 v.l.) Ro 7:23. (Opp. σάρξ) τῷ ν. δουλεύειν νόμῳ θεοῦ *serve the law of God w. one's intellect* vs. 25.

3. *mind, attitude, way of thinking* as the sum total of the whole mental and moral state of being

a. as possessed by every person μεταμορφουῖσθαι τῇ ἀνακαινώσει τοῦ ν. *be transformed by the renewing of the mind*, which comes about when the Christian has his natural νοῦς penetrated and transformed by the Spirit which he received at baptism Ro 12:2 (s. Ltzm., Hdb. ad loc.). W. the same sense ἀνανεοῦσθαι τῷ πνεύματι τοῦ ν. ὑμῶν *you must adopt a new attitude of mind* Eph 4:23 (the piling up of synonyms is a distinctive feature of Eph; s. MDibelius, Hdb. exc. on Eph 1:14). Of the Gentiles παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον ν. *God abandoned them to depraved thoughts* Ro 1:28. τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ ν. αὐτῶν *the heathen live w. their minds fixed on futile things* Eph 4:17. Of one who is in error: εἰκὴ φυσιοῦμενος ὑπὸ τοῦ ν. τῆς σαρκὸς αὐτοῦ *groundlessly conceited (lit. 'puffed up') by his mind, fixed on purely physical things* Col 2:18. κατεφθαρμένος τὸν ν. *with depraved mind* 2 Ti 3:8; also διεφθαρμένος τὸν ν. 1 Ti 6:5 (Bl-D. §159, 3; Rob. 486). μεμιάνται αὐτῶν καὶ ὁ ν. καὶ ἡ συνείδησις *their minds and consciences are unclean* Tit 1:15.

b. *specif.* of the Christian *attitude or way of thinking* κατηρτισμένοι ἐν τῷ αὐτῷ νοί 1 Cor 1:10. Through baptism men receive μίαν φρόνησιν καὶ ἓνα νοῦν Hs 9, 17, 4; cf. 9, 18, 4. εἷς νοῦς, μία ἐλπὶς is to rule in the church IMg 7:1.

4. also the result of thinking *mind, thought, opinion, decree* (Hom.+ of gods and men) ἕκαστος ἐν τῷ ἰδίῳ ν. πληροφορεῖσθω *everyone is to be fully convinced in his own mind* Ro 14:5. τίς γὰρ ἔγνω νοῦν κυρίου; *who has known the Lord's thoughts?* (Is 40:13) 11:34; 1 Cor 2:16a. When Paul continues in the latter passage vs. 16b w. ἡμεῖς νοῦν Χριστοῦ ἔχομεν, he is using the scriptural word νοῦς to denote what he usu. calls πνεῦμα (vs. 14f). He can do this because his νοῦς (since he is a 'pneumatic' person) is filled w. the Spirit (s. above 3a), so that in his case the two are interchangeable. Such a ν οὔ ς is impossible for a 'psychic' person.—OMoe, Vernunft u. Geist im NT: ZsystTh 11, '34, 351-91; RJewett, Paul's Anthropological Terms, '71, 358-90. S. καρδιά end; νοέω end. M-M. B. 1198.*

Νυμφαν Col 4:15 is in any case an accusative form; it is not clear whether it is from the feminine name Νύμφα, ας=Att. Νύμφη, ης (so PHib. 94, 8 [IIIBC]; CWessely, Studien z. Paläogr. u. Papyruskunde 10, '10, no. 113, 2 [IIAD]) *Nympha*, or from the masculine name Νυμφᾶς, ᾱ (CIG I 269, 15; 1240, 18f; prob. a short form for Νυμφόδωρος) *Nymphas*. The choice betw. the two depends on whether one prefers to read αὐτῆς with B, αὐτῶν with xACP 33, or αὐτοῦ with DGKL in connection w. τὴν κατ' οἶκον ἐκκλησίαν.—Bl-D. §125, 1; Mlt. 48. M-M.*

νύμφη, ης, ἡ (Hom.+; inscr., pap., LXX, Philo, Joseph.; Test. Jud. 13:3; loanw. in rabb.).

1. *bride* (Diod. S. 5, 2, 3) Rv 21:2. W. νυμφίος (q.v.) Mt 25:1 t.r. (cf. FCBurkitt, JTS 30, '29, 267-70); J 3:29; Rv 18:23 (Jer 7:34; 16:9 al.). Of the bride of the Lamb Rv 21:9; cf. 22:17 (CChavasse, The Bride of Christ '40).—It can also be *the newly married woman* (Istros [IIIBC]: no. 334 fgm. 55 Jac.).

2. *daughter-in-law* (Gen 11:31; 38:11; Ruth 1:6, 22 al.; Philo, Leg. All. 3, 74; Jos., Ant. 5, 321; Sib. Or. 1, 206; 3, 827.—'daughter' in inscr. fr. Asia Minor: ENachmanson, Eranos 9, '09, 78) Mt 10:35; Lk 12:53 (for both cf. Mi 7:6).—RABatey, NT Nuptial Imagery '71; JoachJeremias, TW IV 1092-9: νύμφη and related words. M-M. B. 125.*

νυμφίος, ου, ὁ (Hom.+; [Dit., Syll.3 1024, 33f [c. 200BC]; PRainer 30, 37; Sb 10; LXX] *bridegroom* Mt 9:15b, c; 25:1, 5f, 10 (on the coming of the bridegroom, who outshines all other mortals, cf. Sappho 123 Diehl2); Mk 2:19f; Lk 5:34f; J 2:9; 3:29a, c; Rv 18:23 (w. νύμφη [q.v. 1] as Diod.S. 5, 18, 1; Philo, Spec. Leg. 1, 110; Jos., Bell. 6, 301. ὁ φίλος τοῦ ν. (1 Macc 9:39; cf. Jos., Ant. 13, 20) *the friend of the bridegroom* 27) was a go-between in arranging the marriage, and then had a prominent place in the wedding festivities J 3:29b. οἱ υἱοὶ τοῦ νυμφίου Mt 9:15a v.l. is surely not the original rdg. (Jülicher, Gleichn. 180f). M-M.*

νυμφών, ὦνος, ὁ—1. *wedding hall* Mt 22:10—2. *bridal chamber* (Paus. 2, 11, 3; Heliod. 7, 8, 3; PLond. 964, 19; Tob 6:14, 17; Clem. of Alex., Exc. ex Theod. §64f) Hv 4, 2, 1. οἱ υἱοὶ τοῦ νυμφώνος (gen. as Ps 149:2; 1 Macc 4:2οἱ υἱοὶ τῆς Ἀκρας) *the bridegroom's attendants*, that group of the wedding guests who stood closest to the groom and played an essential part in the wedding ceremony Mt 9:15; Mk 2:19; Lk 5:34 (cf. FWLewis, ET 24, '13, 285).—Billerb. I 500-18. M-M.*

νῦν adv. of time (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph.) *now*.

1. *lit.*, of tim—a. *now, at the present time* of the immediate present, designating both a point of time as well as its extent. The verbs w. which it is used are found

α. in the *pres.* Lk 16:25; J 4:18; 9:21; 16:29; Ac 7:4; 2 Cor 13:2; Gal 1:23; 1 Pt 3:21; 1J 3:2 and oft.

β. in the *perf.*, when it has *pres. mng.* ἔρχεται ὥρα καὶ ν. ἐλήλυθεν *it is now here* J 16:32 t.r.; ν. ἐγνώκαμεν *now we know* 8:52; cf. 17:7. ν. οἶδα Ac 12:11. ν. ἡ ψυχὴ μου τετάραται J 12:27. Cf. 1J 2:18.

γ. in the *aor.*, mostly in contrast to the past, denoting that an action or condition is beginning in the present: νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου *now the glorification of the Son of Man has begun* J 13:31. ν. τὴν καταλλαγὴν ἐλάβομεν *we have now entered into the reconciliation* Ro 5:11. οὗτοι ν. ἠπειθήσαν *they have now become disobedient* 11:31. ν. ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις *now it has been revealed to the holy apostles* Eph 3:5; cf. vs. 10; 2 Ti 1:10. ἃ ν. ἀνηγγέλη ὑμῖν *that which is now proclaimed to you* 1 Pt 1:12. Cf. Ro 5:9; 16:26; 1 Pt 2:10b, 25.—More rarely in contrast to the future: οὐ δύνασάι μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον J 13:36 νῦν—ὕστερον as Jos., Ant. 4, 295). ἵνα ν. ἔλθῃ, ἐλεύσεται δὲ 1 Cor 16:12. ἐὰν μὴ λάβῃ.. ν., explained by ἐν τῷ καιρῷ τούτῳ Mk 10:30.

δ. in the imperative, to denote that the order or request is to be complied w. at once; ν. comes after the *imper.*

(Bl-D. §474, 3): καταβάτω v. ἀπὸ τοῦ σταυροῦ *now let him come down from the cross* Mt 27:42; Mk 15:32.

ῥυσάσθω v. *let him deliver him*) Mt 27:43. ἀντλήσατε v. *now draw some out*) J 2:8.

b. of time shortly before or shortly after the immediate *pres.*: v. ἰκούσατε Mt 26:65. v. ἐζήτουν σε λιθάσαι *they were just now trying to stone you* J 11:8. Cf. 21:10; Ac 7:52.—Soon) *now* (Epict. 3, 24, 94) v. ἀπολύεις τὸν δοῦλόν σου Lk 2:29. Cf. J 12:31a, b; 16:5; Phil 1:20.

c. νῦν used w. other particles: ἀλλὰ νῦν *but now* Lk 22:36; 2 Cor 5:16b ἀλλὰ καὶ v. J 11:22 v.l.; ἄρα v. *so or thus now* Ro 8:1. v. γάρ *for now* 13:11. v. δέ *but now* J 16:5; 17:13; Col 1:26; Hb 2:8. οὐδὲ ἔτι v. *not even now* 1 Cor 3:2 ἔτι v. = 'even now'; Plut., Mor. 16D; Ael. Aristid. 13 p. 302 D.; Jos., Ant. 1, 92; 2, 313). καὶ v. *even now* (cf. Dio Chrys. 13[7], 121) J 11:22 (*perh. assuredly*, but see HRiesenfeld, Nuntius 6, '52, 41-4); Phil 1:20; and *now* J 17:5; Ac 16:37; 23:21; 26:6; Phil 1:30. v. οὖν *so now* (Gen 27:8; 1 Macc 10:71) Ac 16:36; 23:15. καὶ v. . . ἤδη *and now. . . already* 1J 4:3. v. μὲν *now, to be sure* J 16:22. ποτέ.. v. δέ *once. . . but now* Ro 11:30; Eph 5:8; 1 Pt 2:10. πολλάκις.. v. δέ *often. . . but now* Phil 3:18. τότε μὲν. . . v. δέ *then to be sure. . . but now* Gal 4:9; Hb 12:26. ὥσπερ τότε. . . οὕτως καὶ v. *just as then. . . so also now* Gal 4:29.—ALaurentin, 7

—καὶ νῦν.

Formule,

etc. (J 17:5), Biblica 45, '64, 168-95; 413-32; HABronyers, . . . adverbiales 7 im AT: Vetus T 15, '65, 289-99.

2. *Of.* it is not so much the present time that is meant as much as the situation pertaining at a given moment as *things now stand* (Gen 29:32; Ps.-Clem., Hom. 10, 22) νῦν ζῶμεν ἕαν *as the situation now is, we live if* 1 Th 3:8.

So also νῦν δέ, καὶ νῦν, νῦν οὖν: νῦν οὖν τί πειράζετε τ. θεόν *since this is so, why are you tempting God?* Ac 15:10; cf. 10:33 νῦν οὖν: Lucian, Dial. Deor. 25, 3; Babrius 6, 9). καὶ v. τί μέλλεις; 22:16. Cf. 2J 5.—Somet. in imperative statements (*of.* LXX; cf. JoachJeremias, ZNW 38, '39, 119f) καὶ v. πέμψον *now send* Ac 10:5. Cf. 16:36; 23:15; 1J 2:28.—On ἄγε νῦν cf. ἄγε.—Not infreq. νῦν δέ serves to contrast the real state of affairs with an unreal conditional clause: εἰ ἔγνων., νῦν δέ *if you had known; but, as a matter of fact* Lk 19:42. Cf. J 8:40; 9:41; 15:22, 24; 18:36; 1 Cor 12:18, 20; Hb 11:16.—1 Cor 5:11; 7:14; Js 4:16.

3. used w. the article—a. as an *adj.* ὁ, ἡ, τὸ νῦν *the present* (X., An. 6, 6, 13 ὁ νῦν χρόνος; Dio Chrys. 19[36], 55 ὁ νῦν κόσμος; PAmh. 68, 66 ὁ νῦν στρατηγός; BGU 19, 5) ὁ v. αἰών *the present age* 1 Ti 6:17; 2 Ti 4:10; Tit 2:12. ὁ v. καιρός (Ael. Aristid. 13 p. 239 D.) Ro 3:26; 8:18; 11:5; 2 Cor 8:14; B 4:1. ἡ v. Ἱερουσαλήμ *the present Jerus.* Gal 4:25. οἱ v. οὐρανοί 2 Pt 3:7. ζῶῃ ἡ v. (opp. ἡ μέλλουσα) 1 Ti 4:8.

b. *subst.* τὸ νῦν *the present time* (Aristot.) w. *prep.* (X.+; *inscr.*, *pap.* LXX) ἀπὸ τοῦ v. *from now on, in the future* (Dit., Syll.3 982, 22; BGU 153, 14; 193 II, 11; POxy. 479, 6 [other *exx.* in Dssm., NB 81-BS 253]; Sir 11:23 f; Tob 7:12; 1 Macc 10:41; 11:35; 15:8; Jos., Ant. 13, 50) Lk 1:48; 5:10; 12:52; 22:69; Ac 18:6; 2 Cor 5:16a; ἄχρι τοῦ v. *until now* (s. ἄχρι 1a.—μέχρι τοῦ v.: Diod. S. 1, 22, 2; (Dit., Syll.3 742, 35; BGU 256, 9; 667, 8; 3 Macc 6:28; Jos., Ant. 3, 322) Ro 8:22; Phil 1:5. ἕως τοῦ v. *until now* (Dit., Syll.3 705, 44f [112BC]. PMich. 173, 14 [IIIBC]. Gen 32:5; 46:34; 1 Macc 2:33) Mt 24:21; Mk 13:19.

c. as *adv.*: *neut. pl.* τὰ v. (also written τανῦν; cf. Tdf., Prol. p. 111) *as far as the present situation is concerned=now* (trag., Pla. et al.; POxy. 743, 30 [2BC]; 811; PTebt. 315, 25; Jos., C. Ap. 1, 217) Ac 4:29; 17:30; 20:32; 27:22. καὶ τὰ νῦν λέγω ὑμῖν *for now I tell you this* 5:38.—τὸ νῦν ἔχον *for the present* (Dio Chrys. 21 [38], 42; Tob 7:11 BA v.l.) Ac 24:25.—The *ms.* tradition *of.* varies *betw.* v. and νυνί.—PTachau, 'Einst' u. 'Jetzt' im NT, '72; Gstählin, TW IV 1099-1117. M-M. B. 962f.

νυνί *adv.* of time (Hdt. 7, 229 al.; (Dit., Syll.3 259, 11 [338/7BC]; PPetr. III 42 H [8] f, 4 [IIIBC]; POxy. 490, 5 [124 AD]; 506, 25; 908, 5; LXX [Thackeray 191]), an emphatic form of νῦν made by adding to it the demonstrative suffix ι (Kühner-Bl. I p. 620; Bl-D. §64, 2; Rob. 296; 523) which does not, however, differ *fr.* it in *mng.* (Mayser 456). Except for Ac 22:1; 24:13; Hb 8:6 v.l.; 9:26; 1 Cl 47:5; 2 Cl 2:3, only in the Pauline writings and there always v. δέ (the *ms.* tradition *of.* varies *betw.* νῦν and νυνί) *now*.

1. *lit.*, of tim—a. w. the *pres.* (Job 30:9; Jos., Ant. 14, 404) Ac 24:13; Ro 15:23, 25; 2 Cor 8:22; Phlm 9; cf. 11.

b. w. the *perf.* in *pres.* sense v. δέ.. πεφανέρωται *but now. . . has been revealed* Ro 3:21.

c. w. *aor.* (Job 30:1) 6:22; 7:6; 11:30 v.l.; Eph 2:13; Col 1:22; 2 Cl 2:3. *Imper.*: 2 Cor 8:11; Col 3:8; 1 Cl 47:5.

d. w. a *subst.* (PRyl. 111, 4 [161 AD]) τὴν νυνεὶ γυναικὰ μου ἢ πρὸς ὑμᾶς v. ἀπολογία *the defense which I now make before you* Ac 22:1.

2. w. the idea of time weakened or entirely absen—a. v. δέ *but now*, as the situation is Ro 7:17; 1 Cor 13:13; 14:6 t.r.

b. introducing the real situation after an unreal conditional clause or sentence *but, as a matter of fact* 1 Cor 5:11 t.r.; Tdf.; 12:18 t.r.; Tdf.; 15:20; Hb 8:6 v.l.; 9:26; 11:16 t.r. M-M.*

νύξ, νυκτός, ἡ (Hom.+; *inscr.*, *pap.*, LXX, Philo, Joseph., Test. 12 Patr.; Sib. Or. 5, 378) *night*.

1. *lit*—a. Mt 14:25 φυλακὴ τ. νυκτός as Jos., Bell. 5, 510); Mk 6:48; J 13:30 (for the short clause cf. εἰμί I 5.—For the scene cf. 1 Km 28:25; Musaeus, Hero and Leander [VAD] v. 309 [ALudwich '29] νύξ ἤν); Ac 16:33; 23:23; 27:27a; Rv 21:25; 22:5; 1 Cl 27:7 (Ps 18:3); GP 5:18. ἐν ὁράματι τῆς v. *in a vision at night* Hb 3, 10, 6. κατὰ μέσον τῆς v. *at midnight* Ac 16:25 D; 27:27b καὶ ἡ v. ὁμοίως *and likewise the night*, as well as the day (i.e. μὴ φάνη τὸ τρίτον αὐτῆς=it is to lose a third of the light *fr.* moon and stars) Rv 8:12 (cf. Job 3:9). W. ἡμέρα (as En. 104, 8; Philo, Aet. M. 19) also 1 Cl 20:2; 24:3. κοιμᾶται ἡ v., v. ἐπέρχεται *the night sleeps, comes on* vs. 3b.

b. *gen.* νυκτός *at night, in the night-time* (Hom.+; Diod. S. 18, 34, 6; (Dit., Syll.3 521, 5 [III BC]; PHib. 36, 5 [229BC]; PAmh. 134, 6; 1 Macc 4:1, 5; 5:29; 2 Macc 12:9; 3 Macc 5:19; Jos., Ant. 6, 215.—Bl-D. §186, 2; Rob. 495) Mt 2:14; 28:13; J 3:2; 19:39; Ac 9:25; 1 Th 5:7a, b; τῆς v. *on this night* (X., An. 5, 7, 14; Alexis Com. 148

Kock.—Bl-D. §186, 2) Lk 2:8. νυκτὸς καὶ ἡμέρας *night and day* (X., Symp. 4, 48, Apol. 31; BGU 246, 12; PGiess. 19, 7; Jdth 11:17) 1 Th 2:9; 3:10; 2 Th 3:8; 1 Ti 5:5; 2 Ti 1:3; B 19:10; IRo 5:1; D 4:1; GP 7:27; GOxy 34. ἡμέρας καὶ ν.(Dt 28:66; Josh 1:8; 2 Ch 6:20; 2 Esdr 14:3; Ps 1:2; Is 60:11 al.) Lk 18:7; Rv 4:8; 7:15; 12:10; 14:11; 20:10. ἡμέρας τε καὶ ν. (Inscr. v. Magn. 163, 8) Ac 9:24; 1 Cl 2:4. διὰ παντὸς νυκτὸς καὶ ἡμέρας *continually, night and day* (cf. UPZ 110, 87 [164BC]; PTeht. 48, 10 [113 BC]) Mk 5:5.—W. prep. διὰ νυκτός *through the night* (X., An. 4, 6, 22; Athen. 7 p. 27C; PGM 4, 2052) Ac 23:31; δι' ὅλης ν. *all through the night, during the night* (s. **διά** A II 1a). διὰ νυκτός *at night, during the night* (s. **διά** A II 1b and cf. also Inscr. Rom. IV 860, 10 στρατηγήσαντα διὰ νυκτός; BGU 597, 20; PTeht. 332, 9; Sb 4317, 4; PGM 6, 47; 7, 407) Ac 5:19; 16:9; 17:10 (on the v.l. διὰ τῆς ν. [so Achilles Tat. 8, 19, 1] s. Bl-D. §255, 3; Rob. 791). μέσης ν. *at midnight* Mt 25:6 (s. **μέσος** 1).

c. **dat.**, answering the question 'when?' (Bl-D. §200, 1; Rob. 522): νυκτί *at night* (Hom.+; Philo, Aet. M. 88) φαίνειν Dg 7:2. Pl. ταῖς νυξί *at night* 2:7; ταύτῃ τῇ ν. *this very night, tonight* Mk 14:30; Lk 12:20; 17:34; Ac 27:23; αὐτῇ τῇ ν. *on the night of that same day* Hv 3, 1, 2; 3, 10, 7. τῇ ν. ἐκείνῃ Ac 12:6; τῇ ἐπιούσῃ ν. *the following night* 23:11. Cf. GP 9:35.—W. prep. ἐν ν. *at night, in the night* (X. et al.; [Dit., Syll.3 527, 40 [c. 220 BC]; Veröffentlichungen aus der Pap.-Sammlung München 6, 43; 3 Macc 5:11) Ac 18:9; 1 Th 5:2; 2 Pt 3:10 t.r.; ἐν τῇ ν. J 11:10. ἐν τῇ ν. ταύτῃ Jdth 11:3, 5; 13:14) Mt 26:31. ἐν ταύτῃ τῇ ν. vs. 34; ἐν ἐκείνῃ τῇ ν. (cf. 1 Macc 13:22) J 21:3. ἐν τῇ ν. ἥ παρεδίδοτο 1 Cor 11:23.

d. **acc.**, answering the question 'how long?' (Hom.—Bl-D. §161, 2; Rob. 469-71) ἡμέρας τεσσαράκοντα καὶ τεσσαράκοντα νύκτας Mt 4:2; 1 Cl 53:2; B 4:7; 14:2 (Ex 24:18; 34:28). τρεῖς ἡμέρας καὶ τρεῖς νύκτας Mt 12:40a, b (Jon 2:1). τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην *for three years, night and day, I did not stop* Ac 20:31. νύκτα καὶ ἡμέραν *night and day* (Hyperid. 5, 13; Aeneas Tact. 380; Palaeph. p. 57, 5; Jos., Ant. 16, 260) Mk 4:27; Lk 2:37; Ac 26:7; MPol 5:1. τὰς νύκτας *during the nights, at night* (Biogr. p. 428; PHal. 8, 4; Tob 10:7 BA) Lk 21:37. ὅλην τὴν ν. *the whole night through* (Amphis Com. [IVBC] 20, 4 Kock; Ex 14:20f; Lev 6:2 al.) Hs 9, 11, 8, cf. τὴν νύκτα vs. 6.

2. **fig.**, as the time for rest from work J 9:4 (as a symbol of death: Epigr. Gr. 1095, 4 νύξ αὐτοὺς καταλύει). As a time of darkness ἡ ν. προέκοψεν *the night is far gone* Ro 13:12; cf. 1 Th 5:5.—GDelling, TW IV 1117-20. M-M. B. 992.*

νύσσω 1 **aor.** ἔνυξα (Hom.+; Sir 22:19; Philo, Leg. ad Gai. 42; Jos., Bell. 3, 335 δόρατι; 5, 64 κατὰ πλευράν ν.) prick, stab, pierce τινά τινι *someone w. someth.* καλάμῳ αὐτόν GP 3:9 (cf. Diog. L. 2, 109 νυχθῆναι καλάμῳ [Eubulides dies of a stab-wound like this]; Hesychius Miles., Viri Ill. c. 5 JFlach [1880]; Sib. Or. 8, 296). τί τινι *someth. w. someth.* λόγῃ τὴν πλευράν J 19:34 (Field, Notes 108); cf. Mt 27:49 t.r. (Plut., Cleom. 37, 16 νύσσειν w. a dagger serves to determine whether a person is dead).—Nudge, to waken someone fr. sleep (Od. 14, 485; Plut., Mor. p. 7E; Diog. L. 6, 53; 3 Macc 5:14) νύξας τ. πλευράν τ. Πέτρου ἤγειρεν αὐτόν Ac 12:7 D. M-M.*

νυστάζω 1 **aor.** ἐνύσταξα (s. Bl-D. §71—1. *nod, become drowsy, doze* (Aristoph., Hippocr.+; LXX) ἐνύσταξαν πᾶσαι *they all became drowsy* Mt 25:5.

2. **fig.** be sleepy, idle (Pla.; Ps. 118:28 v.l.; Philo, Congr. Erud. Gr. 81) of Destruction personified ἡ ἀπώλεια αὐ τῶν οὐ ν. *their destruction is not asleep, i.e. it is on its way* 2 Pt 2:3.*

νυχθήμερον, ου, τό (Petosiris, fgm. 7 l. 58; Herm. Wr. in Stob. 1, 21, 9 W.=414, 2 Sc.; Galen VII 508 K.; Cleomedes Astron. [IIAD] 1, 6, 30f; 2, 1, 73 HZiegler; Anecdota Astrologica [ALudwich, Maximi et Ammonis Carmina 1877] p. 125, 7; Cyranides p. 58, 14; Themist., Paraphr. Aristot. I p. 372, 3 Spengel; Proclus, in Tim. Platon. index EDiehl. Cf. Mitteis, Chrest. 78, 6 [376/8 AD] ἐπὶ τέσσαρας ὅλας νυχθημέρους [Bl-D. §121 w. app.; cf. Mlt.-H. 269; 283]; Kühner-Bl. II 318.—As adj. as early as Peripl. Eryth. c. 15) *a day and a night=24 hours* 2 Cor 11:25. EKönig, Kalenderfragen: ZDMG 60, '06, 605ff, esp. 608-12. M-M.*

Νῶε, ὁ indecl. נֹחַ) Noah (Gen 5:29 al.; En. 107, 3; Philo, in Joseph. Νῶχος, ου [Ant. 1, 99]); in the genealogy of Jesus Lk 3:36. As a preacher of repentance 1 Cl 7:6 (cf. Jos., Ant. 1, 74 [SRappaport, Agada u. Exegese bei Fl. Josephus '30, 93f]; Sib. Or. 1, 127ff; Book of Jubilees 7:20-39). Sim. as δικαιοσύνης κῆρυξ 2 Pt 2:5 (N. as δίκαιος Gen 6:9; Wsd 10:4; Sir 44:17; Philo, Congr. Erud. Gr. 90, Migr. Abr. 125; cf. Sib. Or. 1, 126 δικαιοτάτος πιστός εὐρεθείς (cf. Sib. Or. 1, 120 πιστότατος) 1 Cl 9:4; cf. Hb 11:7. ἐν ταῖς ἡμέραις N. Lk 17:26; 1 Pt 3:20 (EGSelwyn, 1 Pt '46, 328-33); cf. Mt 24:37. N. in the ark Mt 24:38; Lk 17:27. W. Job and Daniel 2 Cl 6:8 (Ezk 14:14ff).—JPLewis, A Study of the Interpr. of Noah and the Flood in Jewish and Christian Lit., '68.*

νωθρός, ἄ, ὄν (Hippocr.+; Herm. Wr. 10, 24av. ψυχ ἡ; PBrem. 61, 15; LXX) *lazy, sluggish* ν. καὶ παρειμένος ἐργάτης *a lazy and careless workman* 1 Cl 34:1 (cf. Sir 4:29). ἵνα μὴ νωθοὶ γένησθε Hb 6:12. ν. ταῖς ἀκοαῖς *sluggish in hearing=hard of hearing* (cf. ἀκοή 1c and Heliod. 5, 1, 5 νωθρότερος ὢν τὴν ἀκοήν) 5:11. M-M.*

νώτος, ου, ὁ (Hom.+ [but in Att. almost always τὸ νῶτον] also X., Equ. 3, 3; Aristot., H.A. 3, 3; 12, 5; LXX [Thackeray p. 155]; Philo, Aet. M. 128 νῶτα; Jos., Ant. 12, 338; 424 τὰ νῶτα; Test. Iss. 5:3 τὸν νῶτον]; Bl-D. §49, 2; Mlt.—H. 124.—PTeht. 21, 8 [II BC] the acc. νῶτον) *back* Ro 11:10 (Ps 68:24); B 5:1 (Is 50:6). M-M. B. 211.*

ξαίνω (Hom.+; Aristoph., Theophr., Anth. Pal.; not LXX; fig. in Jos., Bell. 6, 304) *comb, card wool*, found in the original *rdg.* of Cod. *sin* Mt 6:28, where it was erased and later revealed by ultra-violet light (TCSkeat, ZNW 37, '38, 211-14 [cf. POxy. 2221 col. 2, 8 and note]): πῶς οὐ ξένουσιν (ξάιν.) instead of πῶς αὐξάνουσιν of the texts. This may make it possible to restore the logion in POxy. 655, 1a l. 22 (Kl. T. 3 p. 23 and KAland, Synopsis 4 Evangeliorum, '64, p. 91) οὐ ξάινει instead of αὐξάνει. This could mean that ξάινω may have stood in the common source of Mt 6:28=Lk 12:27; in that case there would be three negations for the lilies of Mt 6:28 as well as for the birds of vs. 26.—PKatz, JTS 5, 2, '54, 207-9; TFGlasson, Carding and Spinning: POxy. 655, JTS 13, '62, 331f.*

Ξανθικός, ου, ὁ (so Diod. S. 18, 56, 5 in an edict of remission from the Macedonians in the time of the Diadochi τοῦ Ξανθικοῦ μηνός; 2 Macc 11:30; Joseph., index. The correct form is Ξανδικός; s. Dit., Or. index V; Mayser 180) *Xanthicus*, a month in the Macedonian calendar. The date for the martyrdom of Polycarp μηνὸς Ξανθικοῦ δευτέρᾳ ἱσταμένου MPol 21 is equivalent to Feb. 22 or 23.—Lghtf., Apost. Fathers I2 1, 1889, 677ff; ESchwartz, Jüd. u. christl. Ostertafeln: AGG VIII 6, '05, 125ff. *

ξενία, ας, ἡ (Hom.+; inscr., pap., Sir 29:27 v.l.; Philo, Joseph., loanw. in rabb.) *hospitality, entertainment* shown a guest (so mostly), less frequently the place where the guest is lodged, *the guest room* (Suidas and sim. Hesychius equate ξενία with καταγώγιον, κατάλυμα. Cf. also Sb 3924, 7; 17 [19 AD]; PSI 50, 16; Philo, Mos. 2, 33; Jos., Ant. 1, 200; 5, 147; Ps.-Clem., Hom. 1, 15; 8, 2; 12, 24; 14, 1; 8). In the two places in our lit. where ξ. occurs, both *mngs.* are possible, though the second is *perh.* more probable. ἐτοιμάζειν τινὶ ξενίαν *prepare a guest room for someone* Phlm 22 (Ps.-Clem., Hom. 12, 2 τὰς ξενίας ἐτοιμάζοντες.--ξενία=guest room also *schol.* on Nicander, Ther. 486. Cf. Lat. hospitium parare). Of Paul's lodgings in Rome Ac 28:23 (on the question whether ξ. here=μίσθωμα vs. 30, s. Lghtf. on Phlm 22 and in the *comm.* on Phil p. 9, also HJCadbury, JBL 45, '26, 320ff). M-M.*

ξενίζω 1 aor. ἐξένισα, pass. ἐξενίσθην; 1 fut. pass. ξενισθήσομαι (Hom.+; inscr., pap., LXX, Philo, Joseph.).

1. *receive as a guest, entertain* (Hom.+) τινά *someone* (X., Cyr. 8, 3, 35; Diod. S. 14, 31, 3; Aelian, V.H. 13, 26) Ac 10:23. ἀγγέλους Hb 13:2 (after Gen 18:3; 19:2f). The *obj.* is to be supplied *fr.* the context (Sir 29:25) Ac 28:7.—Pass. *be entertained as a guest, stay ἐν οἰκίᾳ τινός* 10:32. παρὰ τινι *with someone* (Diod. S. 14, 30, 3; Philo, Abr. 131; Jos., Ant. 12, 171) vs. 6; 21:16 (on the *constr.* cf. Bl-D. §294, 5 app.; Rob. 721); 1 Cor 16:19 DG*. ἐνθάδε Ac 10:18.

2. *surprise, astonish w. someth. new or strange* (Polyb. 3, 114, 4; Diod. S. 12, 53, 3; Jos., Ant. 1, 45) ξενίζοντά τινα *surprising things* Ac 17:20.—Pass. *be surprised, wonder* (Polyb.; M.Ant. 8, 15; PStrassb. 35, 6; Pland. 20, 1) w. *dat.* of the thing causing the surprise (Polyb. 1, 23, 5; 3, 68, 9) μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει *do not be surprised upset*, EGSelwyn, 1 Pt '46, 212) at the fiery ordeal among you 1 Pt 4:12; v.l. ἐπὶ τῇ κτλ. (corresponding to Polyb. 2, 27, 4; UPZ 146, 4; 6 [IIBC]; Jos., Ant. 1, 35). Also ἐν τινι vs. 4 (Bl-D. §196; cf. Rob. 532). Abs. 2 Cl 17:5. M-M.*

ξενισμός, οὔ, ὁ (Pla.+; Polyb. 15, 17, 1; Diod. S. 3, 33, 7; inscr.; Pr 15:17) *surprise, astonishment* ξενισμὸν παρεῖχεν ἡ καινότης αὐτοῦ *the newness of it caused astonishment* IEph 19:2.*

ξενοδοχέω 1 aor. ἐξενοδόχησα (Maximus Tyr. 26, 9a; Cass. Dio 78, 3; Ps.-Lucian, Amor. 47 p. 450; Graec. Ven. Gen 26:17. It stands for the older [Eur., Hdt.+]*ξενοδοκέω*, and is rejected by the Atticists; Phryn. p. 307 L.) *show hospitality abs.* 1 Ti 5:10. M-M.*

ξένος, η, ον (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr., loanw. in rabb.).

1. *adj. strange—a. lit. strange, foreign* ξ. δαιμόνια *foreign divinities* δαιμόνιον 1 and Achilles Tat. 2, 30, 1; Jos., C. Ap. 2, 251; 267 ξένους θεούς Ac 17:18. διδαχαὶ *strange teachings* (coming *fr.* other religions; cf. Jos., Bell. 2, 414 θρησκεία ξένη) Hb 13:9; Hs 8, 6, 5.

b. *fig—α. τινός strange to someth., estranged fr. it, unacquainted w. it, without interest in it* (Soph., Oed. R. 219; Pla., Apol. 1D; Heliod. 10, 14; POxy. 1154, 8 [IAD] εἰμὶ ξένος τῶν ἐνθάδε.—Bl-D. §182, 3; Rob. 516) ξ. τῶν διαθηκῶν τῆς ἐπαγγελίας Eph 2:12.

β. *strange in kind, surprising, unheard of, foreign* (Aeschyl., Prom. 688; Diod. S. 3, 15, 6; 3, 52, 2; M. Ant. 8, 14; POxy. 1772, 3 οὐδὲν ξένον; Wsd 16:2, 16; 19:5; Philo, Mos. 1, 213) UGosp 64. ὡς ξένου ὑμῖν συμβαίνοντος *as though something unheard of were happening to you* 1 Pt 4:12. οὐ ξένα ὁμιλῶ *I have nothing strange to say* Dg 11:1. W. *dat.* of the *pers.* ἡ ξένη τοῖς ἐκλεκτοῖς τοῦ θεοῦ στάσις *the uprising (which is) foreign to God's chosen people* 1 Cl 1:1.

2. *subst—a. ὁ ξένος the stranger, alien* Mt 25:35, 38, 43f; 27:7; 3J 5. Opp. πολίτης (cf. Ael. Aristid. 13 p. 163 D.; [Dit., Syll.3 495, 115; 708, 16f; 729, 4 al., Or. 764, 18; Philo, Poster. Cai. 109; Jos., Vi. 372] Dg 5:5. W. πάροικοι (opp. συμπολίτης) Eph 2:19 (cf. Diod. S. 4, 27, 3 and Dit., Syll.3 799, 24f ξ. ἢ μέτοικος). W. παρεπίδημοι (Dit., Or. 268, 9 τ. παρεπίδημοῦντας ξένους; 339, 29) Hb 11:13; οἱ ἐπιδημοῦντες ξ. *the strangers who lived (or visited) there* Ac 17:21 (Dit., Syll.3 1157, 80f τῶν ἐνδημοῦντων ξένων).

β. ἡ ξένη *a foreign country* (Soph., Phil. 135; POxy. 251, 11; 253, 7) Dg 5:5. ἐπὶ ξένης (X., Resp. Lac. 14, 4; Epict. 1, 27, 5; Plut., Mor. 57C; BGU 22, 34 [114 AD]; 159, 7; PFay. 136, 10; 2 Macc 5:9; 9:28; Philo, Leg. ad Gai. 15; Jos., Ant. 18, 344) ἐπὶ ξένης κατοικεῖν *live in a foreign country* Hs 1:1, 6.

γ. ὁ ξένος *the host, one who extends hospitality* (since Il. 15, 532) w. gen. (X., An. 2, 4, 15) ὁ ξ. μου καὶ ὅλης τῆς ἐκκλησίας *host to me and to the whole church*, prob. because he furnished space for its meetings Ro 16:23.—GStählin, TW V 1-36: ξένος and related words. M-M. B. 1350-2.*

ξέστης, ου, ὁ (Diosc.; Epict. 1, 9, 33f; 2, 16, 22; Dit., Or. 521, 24; Ostraka II 1186, 2; Sb II word-list p. 360; Jos., Ant. 8, 57, Vi. 75. Loanw. in rabb.—Taken by most to be a corruption of Lat. sextarius; Mlt.-H. 155, w. note 3, expresses some doubts on this point) a liquid measure, about equal to one pint or ½ liter (FHultsch, Griech. u. röm. Metrologie 1882, 103ff; APF 3, '06, 438; Wilcken, Ostraka I 762f). But then it comes to mean simply *pitcher, jug*, without reference to the amount contained (POxy. 109, 21 ξέσται χαλκοῦ; 921, 23; Cat. Cod. Astr. VIII 3, 139) w. ποτήριον, χαλκίον Mk 7:4; cf. vs. 8 v.l. M-M.*

ξηραίνω 1 aor. ἐξήρανα, pass. ἐξηράνθην; pf. pass. ἐξήραμμαι, ptc. ἐξηραμμένος (Hom.; pap., LXX, En., Joseph.).

1. act.dry, dry out τὶ *some*th. (Thu. 1, 109, 4; schol. on Nicander, Ther. 831 ξηραίνει τὸ δένδρον; PGM 13, 27 ξήρανον i.e. τὰ ἄνθη; Is 42:15; Jer 28:36) of the sun τὸν χόρτον Js 1:11.

2. *elsewh. pass. become dry, dry up, wither*—a. lit. of trees (POxy. 53, 10; Jo 1:12) Mt 21:19f; Mk 11:20f. Of plants without good roots Mt 13:6; Mk 4:6; Lk 8:6.—1 Pt 1:24 (Is 40:7); Rv 14:15. A vine-branch when cut off J 15:6. Gener. of plants Hs 9, 21, 1; 3. Of water (Gen 8:7; 3 Km 17:7; Is 19:5f ποταμός; En. 101, 7; Jos., Bell. 5, 409 πηγὴ; Test. Levi 4:1) of a river: dry up Rv 16:12. Of a flow of blood εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς *her hemorrhage stopped at once* Mk 5:29.

b. As plants are killed by drought, so the human body is damaged by certain harmful things (Hippocr., π. τῶν ἐντὸς παθῶν 22 vol. VII 222 L.—PUps. 8, 4 καταξηρανθήτω τὸ σῶμα ἐν κλίνοισι=may her body dry up on the sickbed) ἄνθρωπος ἐξηραμμένην ἔχων τ. χεῖρα *a man with a withered hand* (i.e., one incapable of motion; cf. 3 Km 13:4) Mk 3:1, 3 t.r. Likew. the whole body of the boy who was possessed stiffens ξηραίνεται *he becomes stiff* 9:18 (Theocr. 24, 61 ξηρόν ὑπαὶ δειούς=stiff with fright. Similarly Psellus p. 212, 6). M-M.*

ξηρός, ἄ, ὄν (Hdt.; inscr., pap., LXX, En., Philo; Jos., Ant. 5, 249; Test. Zeb. 2:7) dry, dried up).

1. lit., of ξύλον (q.v. 3 and Dialekt-Inscr. 4689, 108 [Messenia] ξηρὰ ξύλα; Zen.-P. 93 [=Sb 6808], 1 [256BC]; Is 56:3; Ezk 17:24) Lk 23:31. Of trees (Lucian, Sat. 9) Hs 3:1ff; s 4:1, 4. Of branches (POxy. 1188, 4 [13 AD]; Epigr. Gr. 1039, 14) s 8, 1, 6f; 11f; 8, 2, 6; 8, 4, 4ff; 8, 5, 2ff; 8, 6, 4f; 8, 8, 1; 4; 8, 9, 1; 8, 10, 1; 3. Of plants s 9, 1, 6; 9, 21, 1; hence also symbol. θεμέλια (corresp. to ρίζαι) 9, 21, 2 and even of pers.: δῖψυχοι *ibid.*; cf. s 4:4. Of seeds 1 Cl 24:5. ἡ ξ. γῆ *dry land* Hb 11:29. Also simply ἡ ξηρά *the dry* (land, ground) (X., Oec. 17, 2; 19, 7; Aristot., H.A. 5, 10; Gen 1:9 al. in LXX) Hb 11:29 t.r.; Hv 3, 2, 7; 3, 5, 3. W. θάλασσα (Jon 1:9; Hg 2:21; 1 Macc 8:23, 32; En. 97, 7) Mt 23:15.

2. fig. of diseased states ξηραίνω 2b; ξηρότης Galen VII 666, 1 K.=a wasting disease.—ξηρός in this sense on the third stèle of Epidauros I. 108 as read by RHerzog, D. Wunderheilungen v. Ep. '31, 32; 138. ἡμίξηρος=halfstiffened Hippiatr. I 185, 9; χεῖρ ἡμίξηρος Test. Sim. 2, 12. Cf. also Hipponax 11 D2 λιμῶ γένηται ξηρός; Hos 9:14 μαστοὶ ξηροί; Psellus p. 27, 17 νηδὺς ξηρὰ of the womb of an aged woman) χεῖρ ξηρὰ *a withered hand* Mt 12:10; Mk 3:3; Lk 6:6, 8. ξηροί *withered, paralyzed* (Lucian, Tox. 24 of a woman ξηρὰ τὸ ἥμισυ) J 5:3.—On the mng. of the word DCHesseling, Sertum Nabericum '08, 145-54. M-M. B. 1076.*

ξηρίδιον, ου, τό (Aristoph., Thu.; POxy. 936, 9 [IIIAD]; Jos., Vi. 293) short sword, dagger MPol 16:1.*

ξίφος, εος ορους, τό (Hom.; pap., LXX, Philo; Jos., Bell. 3, 364, Vi. 138; Test. Dan 1:7) sword AP 15:30. B. 1392.*

ξόανον, ου, τό (trag.; inscr., pap.) a (crude) wooden image of idols (so Eur.; X., An. 5, 3, 12; inscr., pap.; Aq. Ezk 6:4; Manetho in Jos., C. Ap. 1, 244; 249; Philo, Mos. 1, 298 al.; Sib. Or. 3, 723) AP 18:33.*

ξύλινος, η, ον (Pind., Hdt.; inscr., pap., LXX, Philo; Jos., Ant. 11, 13; Test. 12 Patr.) wooden τὰ εἰδωλα. . . τὰ ξ. *the wooden idols* (cf. Aesop, Fab. 66 H. ἄνθρωπός τις ξύλινον ἔχων θεόν EpJer 3 θεοὶ ξ., 10, 29, 54, 69, 70; Da 5:4, 23 Theod.; En. 99, 7) Rv 9:20. σκεύη wooden vessels or equipment (cf. Dit., Syll. 3 962, 41ff; 316; Lev 15:12; Num 31:20; 35:18) 2 Ti 2:20. M-M.*

ξύλον, ου, τό (Hom.; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.).

1. wood Dg 2:2; LJ 1:5 (cf. λίθος 1a). πᾶν ξ. θύϊνον *every kind of citron wood* Rv 18:12a. ξ. τιμώτατον *very precious wood* vs. 12b. Pl. wood as building material (Diod. S. 5, 21, 5 κάλαμοι and ξύλα; PFlor. 16, 23) 1 Cor 3:12; for making idols ξύλα κ. λίθους (Sextus 568) together w. other materials 2 Cl 1:6; PK 2 p. 14, 13. As fuel (POxy. 1144, 15 ξύλα εἰς θυσίαν; Gen 22:3, 6; Lev 1:7) MPol 13:1; Hs 4:4.

2. of objects made of wood—a. of the wooden stocks for the feet of a prisoner (Hdt. 6, 75; 9, 37; Lysias 10, 16; Aristoph., Eq. 367; 394; 705; also Charito 4, 2, 6; Dit., Or. 483, 181 [s. the note]; Job 33:11) τοὺς πόδας ἡσφαλίσατο αὐτῶν εἰς τὸ ξύλον *he fastened their feet in the stocks* Ac 16:24.

b. *the pole* (Diod. S. 5, 18, 4; Maximus Tyr. 2, 8b) on which Moses raised the brass serpent (Num 21:8f) B 12:7.—*Club, cudgel* (Hdt. 2, 63; 4, 180; Polyb. 6, 37, 3; Herodian 7, 7, 4; PHal. 1, 187; PTeht. 304, 10; Jos., Vi. 233) pl. (w. μάχαιραι) Mt 26:47, 55; Mk 14:43, 48; Lk 22:52.

c. *gallows*, in NT cross (Alexis Com. [IVBC] 220, 10 ἀναπήγνυμι ἐπὶ τοῦ ξύλου; Gen 40:19; Dt 21:23; Josh 10:26; Esth 5:14; 6:4; Philo, Somn. 2, 213; Jos., Ant. 11, 246) B 8:5, cf. vs. 1; 12:1 (fr. an apocr. prophetic writing, perh. 4 Esdr 5:5. Cf. UHolzmeister, Verb. Dom. 21, '41, 69-73). κρεμάσαι ἐπὶ ξύλου *hang on the cross* Ac 5:30; 10:39. ὁ κρεμάμενος ἐπὶ ξύλου Gal 3:13 (Dt 21:23). καθελεῖν ἀπὸ τοῦ ξ. *take down fr. the cross* (cf. Josh 10:27) Ac 13:29. πάσχειν ἐπὶ ξύλου B 5:13. τὰς ἀμαρτίας ἀναφέρειν ἐπὶ τὸ ξ. *bear the sins on (or to) the cross*, to destroy them on the cross 1 Pt 2:24=Pol 8:1.—WSv Leeuwen, NThSt 24, '41, 68-81.

3. *tree* (this usage is perceptible in Eur., Hdt.; Ctesias in Apollon. Paradox. 17 παρ' Ἴνδοις ξύλον γίνεσθαι; Theophr., H.Pl. 5, 4, 7; Fgm. Iamb. Adesp. 17 Diehl; Plut., Lycurgus 13, 7; Harpocration s.v. ὀξυθυμία; PTeht. 5, 205 [118BC]; PFlor. 152, 4; Gen 1:29; 2:9; 3:1ff; Is 14:8; Eccl 2:5) Dg 12:8. ὑγρόν, ξηρόν ξ. *a green, a dry tree* Lk 23:31 (s. ξηρός 1 and cf. Polyaenus 3, 9, 7 ξύλα ξηρά [opp. χλωρά].—AJBHiggins, ET 57, '45/'46, 292-4). πάγκαρπον ξ. *a tree bearing all kinds of fruit* Dg 12:1. ξ. ἄκαρπον *a tree without (edible) fruit* (of the elm) Hs 2:3. ξύλῳ ἑαυτὸν συμβάλλειν *compare oneself to a tree* 1 Cl 23:4a; 2 Cl 11:3 (both script. quotes. of unknown orig.). τὰ φύλλα τοῦ ξ. Rv 22:2b; καρπὸς τοῦ ξ. 1 Cl 23:4b. Of trees by watercourses B 11:6 (Ps 1:3). ξ. γνώσεως Dg 12:2a (cf. Gen 2:9, 17). ξ. (τῆς) ζωῆς Rv 2:7; 22:2a (RSchran, BZ 24, '38/'39, 191-8), 14, 19; Dg 12:2b (cf. vs. 3 and ζωή end; LvSybel, Ξύλον ζωῆς: ZNW 19, '20, 85-91; UHolmberg, D. Baum d. Lebens '23; HBergema, De Boom des Levens in Schrift en Historie, Diss. Hilversum '38; JSchneider, TW V 36-40. M-M. B. 50. 1385.*

ξυν-s. συν-.

ξυράω (Diod. S. 1, 83, 2; 1, 84, 2; 5, 28, 3; Plut., Mor. 18B; Dio Chrys. 16[33], 63; Longus 4, 10, 1), ξυρέω (trag., Hdt., Pla. et al.; Lob. on Phryn. p. 205), ξύρω (Hippocr.; Plut., Mor. 33E τὴν κεφαλὴν ξυράμενος; Lucian, De Morte Peregr. 17). In our lit. the foll. verbal forms of the stem ξυρ- are found: mid.: ξύρωνται Ac 21:24 D; fut. ξυρήσονται 21:24; aor. subj. ξυρήσωνται ibid. v.l. Pass.: perf. ptc. ἐξυρημένος 1 Cor 11:5. In 11:6 ξυρασθαι seems to be marked as a verbal form of ξυράω by ἐξυρημένη vs. 5, and in that case it is to be accented as a pres. mid. inf. ξυρᾶσθαι (cf. Diog. L. 7, 166 ξυρᾶσθαι=to have himself shaved; Jos., Ant. 19, 294 ξυρᾶσθαι and Bell. 2, 313 ξυρήσεσθαι; Philo, Spec. Leg. 1, 5 ξυρῶνται). On the other hand, the immediate proximity of κείρασθαι makes it much more likely that it is an aorist, an aor. mid. inf. of ξύρω, to be accented ξύρασθαι (cf. Bl-D. §101 p. 47; Mlt.-H. 200; 250; Anz 310f) mid. have oneself shaved (cf. Bl-D. §317; Rob. 809) τὴν κεφαλὴν have one's head shaved (Ps.-Callisth. 1, 3, 2; Num 6:9; Ezk 44:20) Ac 21:24 (s. on εὐχή 2 and Jos., Ant. 19, 294). Abs. 1 Cor 11:6. Pass. ἐξυρημένη *a woman whose head is shaved* vs. 5. M-M. *

O

ὁ, ἡ, τό pl. οἱ, αἱ, τά article, derived fr. a demonstrative pronoun, *the*. Since the treatment of the inclusion and omission of the art. belongs to the field of grammar, the lexicon can limit itself to exhibiting the main features of its usage.

It is difficult to set hard and fast rules for the employment of the art., since the writer's feeling for style had special freedom of play in this area.—Kühner-G. I p. 589ff; Bl-D. §249-76; Mlt. 80-4; Rob. 754-96; W-S. §17ff; Rdm2 p. 112-18; Abel §28-32; HKallenberg, RhM 69, '14, 642ff; FVölker, Syntax d. griech. Papyri I, Der Artikel, Progr. d. Realgymn. Münster '03; FEakin, AJPh 37, '16, 333ff; CWEMiller, *ibid.* 341ff; ECColwell, JBL 52, '33, 12-21 (for a critique s. Mlt.-H.-Turner III 183f); ASvensson, D. Gebr. des bestimmten Art. in d. nachklass. Epik '37.

I. the art. as demonstrative pronoun, *this one, that one*

1. in accordance w. epic usage (Hes., Works 450: ἡ=this [voice]) in the quot. fr. Arat., Phaenom. 5 τοῦ γὰρ καὶ γένος ἐσμέν for *we are also his* (lit. *this One's*) offspring Ac 17:28.

2. ὁ μὲν.. ὁ δέ *the one.. the other* (PSI 512, 21 [253BC]), pl. οἱ μὲν.. οἱ δέ (Polyaenus 6, 2, 1 ὁ μὲν.. ὁ δέ.. ὁ δέ; PSI 341, 9 [256BC]) *some... others* w. ref. to a noun preceding: ἐσχίσθη τὸ πλῆθος.. οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις Ac 14:4; 17:32; 28:24; 1 Cor 7:7; Gal 4:23; Phil 1:16f. Also without such a relationship expressed τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς Eph 4:11. οἱ μὲν.. ὁ δέ Hb 7:5f, 20f. οἱ μὲν.. ἄλλοι (δέ) J 7:12. οἱ μὲν ἄλλοι δέ.. ἕτεροι δέ Mt 16:14. τινές.. οἱ δέ Ac 17:18 (cf. Pla., Leg. 1, 62A; 2, 658 B.; Aelian, V.H. 2, 34; Palaephata. 6, 5).—Mt 26:67; 28:17 οἱ δέ introduces a second class; just before this, instead of the first class, the whole group is mentioned (cf. X., Hell. 1, 2, 14)=*but some* (as Arrian, Anab. 5, 2, 7; 5, 14, 4; Lucian, Tim. 4 p. 107; Diog. L. 1, 25; 26 and oft.; Hesychius Miles. [VIAD] c. 35 end [Flach 1880]).

3. To indicate the progress of the narrative, ὁ δέ, οἱ δέ *but he, but they* (lit. *this one, they*) is also used without ὁ μὲν preceding (likew. class.; Clearchus, fgm. 76b τὸν δὲ εἰπεῖν=but this man said; pap. examples in Mayser II 1, '26, 57f) Mt 2:9, 14; 4:4; 9:31 al. ὁ μὲν οὖν Ac 23:18; 28:5. οἱ μὲν οὖν 1 6; 5:41; 15:3, 30.—JJO'Rourke, Paul's Use of the Art. as a Pronoun, CBQ 34, '72, 59-65.

II. as the definite article, *the*—1. w. noun—a. w. appellatives, or common nouns, where, as in class. Gk., the art. has double significance, specific or individualizing, and generic.

α. In its individualizing use it focuses attention on a single thing or single concept, as already known or otherwise more definitely limited: things and pers. that are unique in kind: ὁ ἥλιος, ἡ σελήνη, ὁ οὐρανός, ἡ γῆ, ἡ θάλασσα, ὁ κόσμος, ἡ κτίσις, ὁ θεός (BWeiss [s. on θεός, beg.]), ὁ διάβολος, ὁ λόγος (J 1:1, 14), τὸ φῶς, ἡ σκοτία, ἡ ζωή, ὁ θάνατος etc. (but *somet.* the art. is omitted w. them, esp. when they are used w. preps.; Bl-D. §253, 1-4; Rob. 791f; Mlt.-Turner 171). ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ J 18:20.—Virtues, vices, etc. (contrary to Engl. usage): ἡ ἀγάπη, ἡ ἀλήθεια, ἡ ἁμαρτία, ἡ δικαιοσύνη, ἡ σοφία et al.—The individualizing art. stands before a common noun that was previously mentioned (without the art.): τοὺς πέντε ἄρτους Lk 9:16 (after πέντε ἄρτοι vs. 13). τὸ βιβλίον 4:17b (after βιβλίον, 17a), τοὺς μάγους Mt 2:7 (after μάγοι, vs. 1). J 4:43 (40); 12:6 (5); 20:1 (19:41); Ac 9:1 (11); Js 2:3 (2); Rv 15:6 (1).—The individ. art. also stands before a common noun which, in a given situation, is given special attention as the only or obvious one of its kind (Hipponax [VIBC] 16 D2 ὁ παῖς the [attending] slave; Diod. S. 18, 29, 2 ὁ ἀδελφός=his brother; Artem. 4, 71 p. 245, 19 ἡ γυνή=your wife) τῷ ὑπηρέτῃ to the attendant (who took care of the synagogue) Lk 4:20. εἰς τὸν νιπτῆρα into the basin (that was there for the purpose) J 13:5. ἰδοὺ ὁ ἄνθρ. here is this (wretched) man 19:5. ἐκ τῆς παιδείκης or ἐλευθέρας by the (well-known) slave woman or the free woman (Hagar and Sarah) Gal 4:22f. τὸν σῖτον Ac 27:38. ἐν τῇ ἐπιστολῇ 1 Cor 5:9 (s. ἐπιστολή) τὸ ὄρος the mountain (nearby) Mt 5:1; 8:1; 14:23; Mk 3:13; 6:46; Lk 6:12; 9:28 al.; ἡ πεισμονή this (kind of) persuasion Gal 5:8. ἡ μαρτυρία the (required) witness or testimony J 5:36.—The art. takes on the idea of κατ' ἐξοχήν 'par excellence' (Porphyry., Abst. 24, 7 ὁ Αἰγύπτιος ὁ ἐρχόμενος the one who is was) to come simply=the Messiah Mt 11:3; Lk 7:19. ὁ προφήτης J 1:21, 25; 7:40. ὁ διδάσκαλος τ. Ἰσραὴλ 3:10 (Ps.-Clem., Hom. 5, 18 of Socrates: ὁ τῆς Ἑλλάδος διδάσκαλος); cf. MPol 12:2. With things (Stephan. Byz. s.v. Μ ἀρπῆσσα: οἱ λίθοι=the famous stones [of the Parian Marble]) ἡ κρίσις the (last) judgment Mt 12:41. ἡ ἡμέρα the day of decision 1 Cor 3:13; Hb 10:25. ἡ σωτηρία Christian salvation at the consummation of the age Ro 13:11.

β. In its generic use it singles out an individual who is typical of his class, rather than the class itself: ὁ ἀγαθὸς ἄνθρωπος Mt 12:35. κοινοὶ τὸν ἄνθρωπον 15:11. ὥσπερ ὁ ἐθνικός 18:17. ὁ ἐργάτης Lk 10:7. ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ J 2:25. τὰ σημεῖα τοῦ ἀποστόλου 2 Cor 12:12. ὁ κληρονόμος Gal 4:1. So also in parables and allegories: ὁ οἰκοδεσπότης Mt 24:43. Cf. J 10:11b, 12. The generic art. in Gk. is often rendered in Engl. by the indef. art. or omitted entirely.

b. The use of the art. w. personal names is varied; as a general rule the presence of the art. w. a personal name indicates that the pers. is known; the absence of the art. simply names him (cf. Dssm., BPhW 22, '02, 1467f; BWeiss, D. Gebr. des Art. b. d. Eigennamen [im NT]: StKr 86, '13, 349-89). This rule, however, is subject to considerable modification; there is an unmistakable drift in the direction of Mod. Gk. usage, in which every proper name has the art. (Bl-D. §260; cf. Rob. 759-61; Mlt.-Turner 165f). The ms. tradition varies considerably. In the gospels the art. is usu. found w. Ἰησοῦς; yet it is commonly absent when Ἰ. is accompanied by an appositive that has the art. Ἰ. ὁ Γαλιλαῖος Mt 26:69; Ἰ. ὁ Ναζωραῖος vs. 71; Ἰ. ὁ λεγόμενος Χριστός 27:17, 22. Sim. Μαριάμ ἡ μήτηρ τοῦ Ἰ. Ac 1:14. The

art. somet. stands before oblique cases of **indecl.** proper names, seemingly to indicate their case (Bl-D. §260, 2; Rob. 760). But here, too, it is impossible to set up a hard and fast rule.—HMTeeple, NTS 19, '73, 302-17 (synopt.).

c. The **art.** is customarily found **w.** the names of countries (Bl-D. §261, 4; Rob. 759f); less **freq. w.** names of cities (Bl-D. §261, 1; 2; Rob. 760; Mlt.-Turner 170-2). **W.** Ἱερουσαλὴμ, Ἱεροσόλυμα it is **usu.** absent (**s.** these words); it is only when this name has modifiers that it must have the **art.** ἡ νῦν Ἰ. Gal 4:25; ἡ ἄνω Ἰ. vs. 26; ἡ καινὴ Ἰ. Rv 3:12. But even in this case it lacks the **art.** when the modifier follows: Hb 12:22.—Names of rivers have the **art.** ὁ Ἰορδάνης, ὁ Εὐφράτης, ὁ Τίβερις Hv 1, 1, 2 (Bl-D. §261, 8; Rob. 760; Mlt.-Turner 172). **Likew.** names of seas ὁ Ἀδρίας Ac 27:27.

d. The **art.** comes before nouns that are accompanied by the **gen.** of a pronoun (μοῦ, σοῦ, ἡμῶν, ὑμῶν, αὐτοῦ ἑαυτοῦ, αὐτῶν) Mt 1:21, 25; 5:45; 6:10-12; 12:49; Mk 9:17; Lk 6:27; 10:7; 16:6; Ro 4:19; 6:6 and very **oft.** (only rarely is it absent: Mt 19:28; Lk 1:72; 2:32; 2 Cor 8:23; Js 5:20 *al.*).

e. When accompanied by the possessive pronouns ἐμός, σός, ἡμέτερος, ὑμέτερος the noun always has the **art.**, and the **pron.** stands mostly **betw. art.** and noun: Mt 18:20; Mk 8:38; Lk 9:26; Ac 26:5; Ro 3:7 and **oft.** But only rarely so in John (J 4:42; 5:47; 7:16), who prefers to repeat the article **w.** the possessive following the noun ἡ κρίσις ἡ ἐμὴ J 5:30; *cf.* 7:6; 17:17; 1J 1:3 *al.*

f. Adjectives (or participles), when they modify nouns that have the **art.**, also come either **betw.** the **art.** and noun: ἡ ἀγαθὴ μερίς Lk 10:42. τὸ ἅγιον πνεῦμα 12:10; Ac 1:8. ἡ δικαία κρίσις J 7:24 and **oft.**, or after the noun **w.** the **art.** repeated τὸ πνεῦμα τὸ ἅγιον Mk 3:29; J 14:26; Ac 1:16; Hb 3:7; 9:8; 10:15. ἡ ζωὴ ἡ αἰώνιος 1J 1:2; 2:25. τὴν πύλιν τὴν σιδηρᾶν Ac 12:10. Only rarely does an **adj.** without the **art.** stand before a noun that has an **art.** (*s.* Bl-D. §270, 1; Rob. 777; Mlt.-Turner 185f) ἀκατακαλύπτω τῇ κεφαλῇ 1 Cor 11:5. εἶπεν μεγάλη τῇ φωνῇ Ac 14:10 *v.l.*; *cf.* 26:24. κοιναῖς ταῖς χερσίν Mk 7:5 D.—Double modifier τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ Mt 25:41. τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου Rv 8:3; 9:13. ἡ πόρνη ἡ μεγάλη ἡ καθημένη 17:1.—Mk 5:36 τὸν λόγον λαλούμενον is **prob.** a wrong **rdg.** (B has τὸν λαλ., D τοῦτον τὸν

λ. without λαλούμενον).—On the **art. w.** ὅλος, πᾶς, πολὺς *s.* the words in question.

g. As in the case of the **poss. pron.** (e) and **adj.** (f), so it is **w.** other expressions that can modify a noun: ἡ κατ' ἐκλογὴν πρόθεσις Ro 9:11. ἡ παρ' ἐμοῦ διαθήκη 11:27. ὁ λόγος ὁ τοῦ σταυροῦ 1 Cor 1:18. ἡ ἐντολὴ ἡ εἰς ζωὴν Ro 7:10. ἡ πίστις ὑμῶν ἡ πρὸς τὸν θεόν 1 Th 1:8. ἡ διακονία ἡ εἰς τοὺς ἁγίους 2 Cor 8:4.

h. The noun has the **art.** preceding it when a demonstrative **pron.** (οὗτος, ἐκεῖνος) belonging with it comes before it or after it; *e.g.*: οὗτος ὁ ἄνθρωπος Lk 14:30; J 9:24. οὗτος ὁ λαός Mk 7:6. οὗτος ὁ υἱός μου Lk 15:24. οὗτος ὁ τελώνης 18:11 and **oft.** ὁ ἄνθρωπος οὗτος Mk 14:71; Lk 2:25; 23:4, 14, 47. ὁ λαός οὗτος Mt 15:8. ὁ υἱός σου οὗτος Lk 15:30 and **oft.**—ἐκεῖνη ἡ ἡμέρα Mt 7:22; 22:46. ἐκ. ἡ ὥρα 10:19; 18:1; 26:55. ἐκ. ὁ καιρός 11:25; 12:1; 14:1. ἐκ. ὁ πλάνος 27:63 and **oft.** ἡ οἰκία ἐκεῖνη Mt 7:25, 27. ἡ ὥρα ἐκ. 8:13; 9:22; ἡ γῆ ἐκ. 9:26, 31; ἡ ἡμέρα ἐκ. 13:1. ὁ ἀγρὸς ἐκ. vs. 44 and **oft.**—ὁ αὐτός *s.* αὐτός 4.

i. When placed before the **nom.** of a noun, the **art.** makes it a vocative (as early as Hom.; *cf.* KBrugman4-AThumb, Griech. Gramm. '13, 431; Bl-D. §147; Rob. 769. On the LXX MJohannessohn, D. Gebrauch d. Kasus in LXX, Diss. Berlin '10, 14f) ναί, ὁ πατήρ Mt 11:26. τὸ κοράσιον, ἔγειρε Mk 5:41. *Cf.* Mt 7:23; 27:29 *v.l.*; Lk 8:54; 11:39; 18:11, 13 (Gdspld., Probs. 85-7); J 19:3 and **oft.**

2. Adjectives become substantives by the addition of the **art.**—**a.** ὁ πονηρός Eph 6:16. οἱ σοφοί 1 Cor 1:27. οἱ ἅγιοι, οἱ πολλοί *al.* **Likew.** the **neut.** τὸ κρυπτόν Mt 6:4. τὸ ἅγιον 7:6. τὸ μέσον Mk 3:3. τὸ θνητόν 2 Cor 5:4. τὰ ἀδύνατα Lk 18:27. τὸ ἔλαττον Hb 7:7. Also **w. gen. foll.** τὰ ἀγαθὰ σου Lk 16:25. τὸ μωρόν, τὸ ἀσθενὲς τοῦ θεοῦ 1 Cor 1:25; *cf.* vs. 27f. τὸ γνωστὸν τοῦ θεοῦ Ro 1:19. τὰ ἀόρατα τοῦ θεοῦ vs. 20. τὸ ἀδύνατον τοῦ νόμου 8:3. τὰ κρυπτά τῆς αἰσχύνης 2 Cor 4:2.

b. adj. attributes whose noun is customarily omitted come to have substantive force and therefore receive the **art.** (Bl-D. §241; Rob. 652-4) ἡ περίχωρος Mt 3:5; ἡ ξηρὰ 23:15 (*i.e.* γῆ). ἡ ἀριστερά, ἡ δεξιὰ (*sc.* χεῖρ) 6:3. ἡ ἐπιούσα (*sc.* ἡμέρα) Ac 16:11. ἡ ἔρημος (*sc.* χώρα) Mt 11:7.

c. The **neut.** of the **adj. w.** the **art.** can take on the **mng.** of an abstract noun (Thu. 1, 36, 1 τὸ δεδιό ζ=fear; Herodian 1, 6, 9; 1, 11, 5 τὸ σεμνὸν τῆς παρθένου; M. Ant. 1, 1) τὸ χρηστὸν τοῦ θεοῦ God's kindness Ro 2:4. τὸ δυνατόν power 9:22. τὸ σύμφορον benefit 1 Cor 7:35. τὸ γνήσιον genuineness 2 Cor 8:8. τὸ ἐπιεικές Phil 4:5 *al.*

d. The **art. w.** numerals indicates, as in *class. Gk.* (HKallenberg, RhM 69, '14, 662ff), that a part of a number already known is being mentioned (Diod. S. 18, 10, 2 τρεῖς μὲν φυλάς..τὰς δὲ ἑπτὰ='but the seven others'; Plut., Cleom. 8, 4 οἱ τέσσαρες='the other four'; Polyaeus 6, 5 οἱ τρεῖς='the remaining three'; Diog. L. 1, 82 βίας προκεκριμένος τῶν ἑπτὰ=Bias was preferred before the others of the seven [wise men]. Bl-D. §265): οἱ ἐννέα the other nine Lk 17:17. *Cf.* 15:4; Mt 18:12f. οἱ δέκα the other ten (disciples) 20:24; Mk 10:41. οἱ πέντε..ὁ εἷς..ὁ ἄλλος five of them...one...the last one Rv 17:10.

3. The **ptc. w.** the **art.** receive—**a.** the **mng.** of a **subst.** ὁ πειράζων the tempter Mt 4:3; 1 Th 3:5. ὁ βαπτίζων Mk 6:14. ὁ σπείρων Mt 13:3; Lk 8:5. ὁ ὀλεθρεύων Hb 11:28. τὸ ὀφειλόμενον Mt 18:30, 34. τὸ αὐλούμενον 1 Cor 14:7. τὸ λαλούμενον vs. 9. τὰ γινόμενα Lk 9:7. τὰ ἐρχόμενα J 16:13. τὰ ἐξουθενημένα 1 Cor 1:28. τὰ ὑπάρχοντα (*s.* ὑπάρχω 1). In Engl. usage many of these neuters are **transl.** by a relative clause, as in b below. Bl-D. §413; Rob. 1108f.

b. the **mng.** of a relative clause ὁ δεχόμενος ὑμᾶς whoever receives you Mt 10:40. τῷ τύπτοντί σε Lk 6:29. ὁ ἐμὲ μισῶν J 15:23. οὐδὲ γὰρ ὄνομα ἐστὶν ἕτερον τὸ δεδομένον (ὃ δέδοται) Ac 4:12. τινὲς εἰσιν οἱ ταρασσόντες ὑμᾶς Gal 1:7. *Cf.* Lk 7:32; 18:9; J 12:12; Col 2:8; 1 Pt 1:7; 2J 7; Jd 4 *al.* So *esp.* after πᾶς: πᾶς ὁ ὀργιζόμενος everyone who becomes angry Mt 5:22. πᾶς ὁ κρίνων Ro 2:1 *al.* After μακάριος Mt 5:4, 6, 10. After οὐαὶ ὑμῖν Lk 6:25.

4. The **inf. w. neut. art.** (Bl-D. §398ff; Rob. 1062-8) stand—**a.** for a noun (Bl-D. §399; Rob. 1062-6) τὸ (ἀνίπτοις χερσὶν) φαγεῖν Mt 15:20. τὸ (ἐκ νεκρῶν) ἀναστῆναι Mk 9:10. τὸ ἀγαπᾶν 12:33; cf. Ro 13:8. τὸ ποιῆσαι, τὸ ἐπιτελεῖσαι 2 Cor 8:11. τὸ καθίσαι Mt 20:23. τὸ θέλαιν Ro 7:18; 2 Cor 8:10.—Freq. used **w. preps.** ἀντὶ τοῦ, διὰ τό, διὰ τοῦ, ἐκ τοῦ, ἐν τῷ, ἔνεκεν τοῦ, ἕως τοῦ, μετὰ τό, πρὸ τοῦ, πρὸς τό etc.; **s.** the preps. in question (Bl-D. §402-4; Rob. 1068-75).

b. The **gen.** of the **inf. w. the art.**, without a **prep.**, is **esp.** frequent (Bl-D. §400; Mlt. 216-8; Rob. 1066-8; DEEvans, Classical Quarterly 15, '21, 26ff). The use of this **inf.** is **esp.** common in Lk and Paul, less **freq.** in Mt and Mk, quite rare in other writers. The **gen.** stands

α. dependent on words that govern the **gen.**: ἄξιον 1 Cor 16:4 (cf. ἄξιος 1c). ἐξαπορηθῆναι τοῦ ζῆν 2 Cor 1:8. ἔλαχε τοῦ θυμιάσαι Lk 1:9 (cf. 1 Km 14:47 v.l. Σαοὺλ ἔλαχεν τοῦ βασιλεύειν).

β. dependent on a noun (Bl-D. §400, 1; Rob. 1066f) ὁ χρόνος τοῦ τεκεῖν Lk 1:57. ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν 2:6. ἐξουσία τοῦ πατεῖν 10:19. εὐκαιρία τοῦ παραδοῦναι 22:6. ἐλπίς τοῦ σώζεσθαι Ac 27:20; τοῦ μετέχειν 1 Cor 9:10. ἐπιποθία τοῦ ἐλθεῖν Ro 15:23. χρεῖαν ἔχειν τοῦ διδάσκειν Hb 5:12. καιρὸς τοῦ ἄρξασθαι 1 Pt 4:17. τ. ἐνέργειαν τοῦ δύνασθαι *the power that enables him* Phil 3:21. ἡ προθυμία τοῦ θέλαιν *zeal in desiring* 2 Cor 8:11.

γ. **Somet.** the connection **w. the noun** is very loose, and the transition to the consecutive sense (=result) is unmistakable (Bl-D. §400, 2; Rob. 1066f): ἐπλήσθησαν ἡμέραι ὁκτῶ τοῦ περιτεμεῖν αὐτόν Lk 2:21. ὀφειλέται.. τοῦ κατὰ σάρκα ζῆν Ro 8:12. εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι 1:24. ὀφθαλμοὺς τοῦ μὴ βλέπειν 11:8. τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν 1 Cor 10:13.

δ. Verbs of hindering, ceasing take the **inf. w. τοῦ μὴ** (**class.**; PGenève 16, 23 [207 AD] κωλύοντες τοῦ μὴ σπεῖρειν; LXX): καταπαύειν Ac 14:18. κατέχειν Lk 4:42. κρατεῖσθαι 24:16. κωλύειν Ac 10:47. παύειν 1 Pt 3:10 (Ps 33:14). ὑποστέλλεσθαι Ac 20:20, 27. Without **μὴ**: ἐγκόπτεσθαι τοῦ ἐλθεῖν Ro 15:22.

ε. The **gen.** of the **inf.** comes after verbs of deciding exhorting, commanding, etc. (1 Ch 19:19) ἐγένετο γνώμης Ac 20:3. ἐντέλλεσθαι Lk 4:10 (Ps 90:11). ἐπιστέλλειν Ac 15:20. κατανεύειν Lk 5:7. κρίνειν Ac 27:1. παρακαλεῖν 21:12. προσεύχεσθαι Js 5:17. τὸ πρόσωπον στηρίζειν Lk 9:51. συντίθεσθαι Ac 23:20.

ζ. The **inf. w. τοῦ** and **τοῦ μὴ** plainly has final (=purpose) **mng.** (Bl-D. §400, 5 **app. w. exx. fr. secular lit. and pap.**; Rob. 1067): ἐξῆλθεν ὁ σπεῖρων τοῦ σπεῖρειν *a sower went out to sow* Mt 13:3. ζητεῖν τοῦ ἀπολέσαι=ἵνα ἀπολέσῃ 2:13. τοῦ δοῦναι γινῶσιν Lk 1:77. τοῦ κατευθῆναι τοὺς πόδας vs. 79. τοῦ σινιάσαι 22:31. τοῦ μηκέτι δουλεύειν Ro 6:6. τοῦ ποιῆσαι αὐτά Gal 3:10. τοῦ γινῶναι αὐτόν Phil 3:10. Cf. Mt 3:13; 11:1; 24:45; Lk 2:24, 27; 8:5; 24:29; Ac 3:2; 20:30; 26:18; Hb 10:7 (Ps 39:9); 11:5,

η. as well as consecutive **mng.** (result): μετεμελήθητε τοῦ πιστεῦσαι αὐτῷ *you changed your minds and believed him* Mt 21:32. τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα Ro 7:3. τοῦ ποιεῖν τὰ βρέφη ἔκθετα Ac 7:19. Cf. 3:12; 10:25.

5. The **art.** is used **w. prepositional expressions** (Artem. 4, 33 p. 224, 7 ὁ ἐν Περγάμῳ; 4, 36 ὁ ἐν Μαγνησίᾳ) τῆς ἐκκλησίας τῆς ἐν Κερχρεαῖς Ro 16:1. τοῖς ἐν τῇ οἰκίᾳ *to those in the house* Mt 5:15. πᾶτερ ἡμῶν ὁ ἐν τ. οὐρανοῖς 6:9. οἱ ἀπὸ τῆς Ἰταλίας Hb 13:24. οἱ ἐν Χριστῷ Ἰησοῦ Ro 8:1. οἱ ἐξ ἐριθείας 2:8. οἱ ἐκ νόμου 4:14; cf. vs. 16. οἱ ἐκ τῆς Καίσαρος οἰκίας Phil 4:22. οἱ ἐξ εὐωνύμων Mt 25:41. οἱ παρ' αὐτοῦ Mk 3:21. οἱ μετ' αὐτοῦ Mt 12:3. οἱ περὶ αὐτόν Mk 4:10; Lk 22:49 al.—**Neut.** τὰ ἀπὸ τοῦ πλοίου *pieces of wreckage fr. the ship* Ac 27:44 (differently FZorell, BZ 9, '11, 159f). τὰ περὶ τινος Lk 24:19, 27; Ac 24:10; Phil 1:27. τὰ περὶ τινα 2:23. τὰ κατ' ἐμέ *my circumstances* Eph 6:21; Col 4:7; *what has happened to me* Phil 1:12. τὰ κατὰ τὸν νόμον *what* (was to be done) *according to the law* Lk 2:39. τὸ ἐξ ὑμῶν Ro 12:18. τὰ πρὸς τὸν θεόν 15:17; Hb 2:17; 5:1 (X., Resp. Lac. 13, 11 ἱερεῖ τὰ πρὸς τοὺς θεοὺς, στρατηγῷ δὲ τὰ πρὸς τοὺς ἀνθρώπους). τὰ παρ' αὐτῶν Lk 10:7.

6. **w. an adv. or adverbial expr.** (1 Macc 8:3) τὸ ἔμπροσθεν Lk 19:4. τὸ ἔξωθεν Mt 23:25. τὸ πέραν Mt 8:18, 28. τὰ ἄνω J 8:23; Col 3:1f. τὰ κάτω J 8:23. τὰ ὀπίσω Mk 13:16. τὰ ὧ δε *matters here* Col 4:9. ὁ πλησίον *the neighbor* Mt 5:43. οἱ καθεξῆς Ac 3:24. τὸ κατὰ σάρκα Ro 9:5. τὸ ἐκ μέρους 1 Cor 13:10.—**Esp. w. indications of time** τό, τὰ νῦν s. νῦν 3. τὸ πάλιν 2 Cor 13:2. τὸ λοιπόν 1 Cor 7:29; Phil 3:1. τὸ πρῶτον J 10:40; 12:16; 19:39. τὸ πρότερον 6:62; Gal 4:13. τὸ καθ' ἡμέραν *daily* Lk 11:3.—τὸ πλεῖστον *at the most* 1 Cor 14:27.

7. The **art. w. the gen. foll.** denotes a relation of kinship, ownership, or dependence: Ἰάκωβος ὁ τοῦ Ζεβεδαίου Mt 10:2 (Thu. 4, 104 Θουκυδίδης ὁ Ὀλόρου [sc. υἱός]; Plut., Timol. 3, 2; Appian, Syr. 26 §123 Σέλευκος ὁ Ἀντιόχου; Jos., Bell. 5, 5; 11). Μαρία ἡ Ἰακώβου Lk 24:10. ἡ τοῦ Οὐρίου *the wife of Uriah* Mt 1:6. οἱ Χλόης *Chloë's people* 1 Cor 1:11. οἱ Ἀριστοβούλου, οἱ Ναρκίσσου Ro 16:10f. οἱ αὐτοῦ Ac 16:33. οἱ τοῦ Χριστοῦ 1 Cor 15:23; Gal 5:24. Καισάρεια ἡ Φιλίππου *Caesarea Philippi i.e. the city of Philip* Mk 8:27.—τό, τὰ τινος *someone's things, affairs, situation* (Thu. 4, 83 τὰ τοῦ Ἀρριβαίου; Parthenius 1, 6; Appian, Syr. 16 §67 τὰ Ῥωμαίων) τὰ τοῦ θεοῦ, τῶν ἀνθρώπων Mt 16:23; 22:21; Mk 8:33; cf. 1 Cor 2:11. τὰ τῆς σαρκός, τοῦ πνεύματος Ro 8:5; cf. 14:19; 1 Cor 7:33f; 13:11. τὰ ὑμῶν 2 Cor 12:14. τὰ τῆς ἀσθενείας μου 11:30. τὰ τοῦ νόμου *what the law requires* Ro 2:14. τὸ τῆς συκῆς *what has been done to the fig tree* Mt 21:21; cf. 8:33. τὰ ἑαυτῆς *its own advantage* 1 Cor 13:5; cf. Phil 2:4, 21. τὸ τῆς παροιμίας *what the proverb says* 2 Pt 2:22 (Pla., Theaet. 18E τὸ τοῦ Ὀμήρου; Menand., Dyscolus 633 τὸ τοῦ λόγου). ἐν τοῖς τοῦ πατρός μου *in my Father's house* (so Field, Notes 50-6; Gdspd., Probs. 81-3; differently, 'interests', PJTemple, CBQ 1, '39, 342-52) Lk 2:49 (Lysias 12, 12 εἰς τὰ τοῦ ἀδελφοῦ; Theocr. 2, 76 τὰ Λύκωνος; pap. in Mayser II ['26] p. 8; POxy. 523, 3 [IIAD] an invitation to a dinner ἐν τοῖς Κλαυδίου Σαραπίωνος; PTebt. 316 II, 23 [99 AD] ἐν τοῖς Ποτάμωνος; Esth 7:9; Job 18:19; Jos., Ant. 16, 302. Of the temple of a god Jos., C. Ap. 1, 118 ἐν τοῖς τοῦ Διός). Mt 20:15 is classified here by WHPHatch, ATR 26, '44, 250-53; s. also ἐμός 2.

8. The **neut. of the art.** stand—**a.** before whole sentences or clauses (Epict. 4, 1, 45 τὸ Καίσαρος μὴ εἶναι φίλον; Prov. Aesopi 100 P. τὸ Οὐκ οἶδα; Jos., Ant. 10, 205) τὸ Οὐ φονεύσεις, οὐ μοιχεύσεις κτλ. (quot. fr. the Decalogue) Mt 19:18; Ro 13:9. τὸ Καὶ μετὰ ἀνόμων ἐλογίσθη (quot. fr. Is 53:12) Lk 22:37. Cf. Gal 5:14. τὸ Εἰ

δύνη *as far as your words 'If you can' are concerned* Mk 9:23. Likew. before indirect questions (Vett. Val. 291, 14 τὸ πῶς τέτακται; Ael. Aristid. 45, 15 K. τὸ ὅστις ἐστίν; Jos., Ant. 20, 28 ἐπὶ πείρα τοῦ τί φρονοῖεν; Pel.-Leg. p. 20, 32 τὸ τί γέννηται) τὸ τί ἄν θέλοι καλεῖσθαι αὐτό Lk 1:62. τὸ τίς ἄν εἴη μείζων αὐτῶν 9:46. τὸ πῶς δεῖ ὑμᾶς περιπατεῖν 1 Th 4:1. Cf. Lk 19:48; 22:2, 4, 23f; Ac 4:21; 22:30; Ro 8:26; Hs 8, 1, 4.

b. before single words which are taken fr. what precedes and hence are quoted, as it were (Epict. 1, 29, 16 τὸ Σωκράτης; Hierocles, Carm. Aur. 13 p. 448 ἐν τῷ μηδεῖς) τὸ 'ἀνέβη' Eph 4:9. τὸ 'ἔτι ἅπαξ' Hb 12:27. τὸ 'Ἀγά' Gal 4:25.

9. Other notable uses of the art. are—**a.** the elliptic use, which leaves a part of a sentence accompanied by the art. to be completed fr. the context: ὁ τὰ δύο *the man with the two* (talents), i.e. ὁ τὰ δύο τάλαντα λαβὼν Mt 25:17; cf. vs. 22. τῷ τὸν φόρον Ro 13:7. ὁ τὸ πολὺ, ὀλίγον *the man who had much, little* 2 Cor 8:15 after Ex 16:18 (cf. Lucian, Bis Accus. 9 ὁ τὴν σύριγγα [sc. ἔχων]).

b. Σαῦλος, ὁ καὶ Παῦλος Ac 13:9; s. καί II 8.

c. the fem. art. is found in a quite singular usage ἡ οὐαί (ἡ θλίψις or ἡ πληγή) Rv 9:12; 11:14. Sim. ὁ Ἀμὴν 3:14.

10. One art. can refer to several nouns connected by καί—**a.** when various words, sing. or pl., are brought close together by a common art.: τοὺς ἀρχιερεῖς καὶ γραμματεῖς Mt 2:4; cf. 16:21; Mk 15:1. ἐν τοῖς προφήταις κ. ψαλμοῖς Lk 24:44. τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ Ac 1:8; cf. 8:1; Lk 5:17 al.—Even nouns of different gender can be united in this way (Aristoph., Eccl. 750; Ps.-Pla., Axioch. 12 p. 37A οἱ δύο θεοὶ of Apollo and Artemis; Ps.-Demetr., Eloc. c. 292; PTeht. 14, 10 [114BC]; En. 18, 14; Ep. Arist. 109) κατὰ τὰ ἐντάλματα καὶ διδασκαλίας Col 2:22. Cf. Lk 1:6. εἰς τὰς ὁδοὺς καὶ φραγμούς 14:23.

b. when one and the same person has more than one attribute applied to him: πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν J 20:17. ὁ θεὸς καὶ πατὴρ τοῦ κυρίου Ἰ. Ro 15:6; 2 Cor 1:3; 11:31; Eph 1:3; 1 Pt 1:3. ὁ θεὸς καὶ πατὴρ (ἡμῶν) Eph 5:20; Phil 4:20; 1 Th 1:3; 3:11, 13. Of Christ: τοῦ κυρίου ἡμῶν καὶ σωτῆρος 2 Pt 1:11; cf. 2:20; 3:18. τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Tit 2:13 (PGrenf. II 15 I, 6 [139BC] of the deified King Ptolemy τοῦ μεγάλου θεοῦ εὐεργέτου καὶ σωτῆρος ἐπιφανοῦς εὐχαρίστου).

c. On the other hand, the art. is repeated when two different persons are named: ὁ φυτεύων καὶ ὁ ποτίζων 1 Cor 3:8. ὁ βασιλεὺς καὶ ὁ ἡγεμὼν Ac 26:30.

11. In a fixed expression, when a noun in the gen. is dependent on another noun, it is customary to have the article either twice or not at all: τὸ πνεῦμα τοῦ θεοῦ 1 Cor 3:16; πνεῦμα θεοῦ Ro 8:9. ὁ λόγος τοῦ θεοῦ 2 Cor 2:17; λόγος θεοῦ 1 Th 2:13. ἡ ἡμέρα τοῦ κυρίου 2 Th 2:2; ἡμ. κ. 1 Th 5:2. ὁ υἱὸς τοῦ ἀνθρώπου Mt 8:20; υἱ. ἁ. Hb 2:6. ἡ ἀνάστασις τῶν νεκρῶν Mt 22:31; ἁ. ν. Ac 23:6. ἡ κοιλία τῆς μητρός J 3:4; κ. μ. Mt 19:12.—AMPerry, JBL 68, '49, 329-34; MBlack, An Aramaic Approach3, '67, 93-5. M-M.

ὀβελίσκος, ου, ὁ (Aristoph., X.+; inscr.; PEleph. 5, 2; Job 41:22; 4 Macc 11:19) dim. of ὀβελός; *a little skewer* or *spit* w. ξίφος AP 15:30.*

ὀγδοήκοντα indecl. (Thu. et al.; inscr., pap., LXX; Jos., Bell. 4, 482, Vi. 15; 75; Test. Jos. 16:5) *eighty* Lk 2:37; 16:7; MPol 9:3. M-M.*

ὀγδοος, η, ον (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) *the eighth* Rv 17:11; 21:20; MPol 21; Hs 9, 1, 8; 9, 25, 1; ἡ ἡμέρα ἡ ὁ. Lk 1:59; Ac 7:8 (Gen 21:4; cf. Jos., Ant. 1, 192); B 15:9; cf. vs. 8.

ὀγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν *he preserved Noah as a preacher of righteousness, with seven others* (lit. 'as the eighth') 2 Pt 2:5 (on this expr. cf. Thu. 1, 46, 2; 1, 61, 1; 2, 13, 1; Pla., Leg. 3 p. 69C λαβὼν τὴν ἀρχὴν ἑβδομος; Plut., Pelop. 13, 7 εἰς οἰκίαν δωδέκατος κατελθὼν; Ps.-Apollod., Epit. 3, 15 ἡ μήτηρ ἐνάτη=the mother with eight [children]; 2 Macc 5:27 δέκατος γεννηθεὶς 'with nine others'). M-M.*

ὄγκος, ου, ὁ (Hom.+; Suppl. Epigr. Gr. VIII 802; Philo; Jos., Bell. 4, 319; 7, 443. Loanw. in rabb.) *weight, burden, impediment* ὄγκον ἀποτίθεσθαι πάντα *lay aside every impediment* Hb 12:1. τῆς κεφαλῆς ὄ. *the bulk of the head* Papias 3.—HSeesemann, TW V 41. M-M.*

ὅδε, ἧδε, τόδε (Hom.+; inscr., pap. [rare in both: Mayser I 308]; LXX [Thackeray p. 191]; En. 106, 16; Ep. Arist. 28; Philo; Jos., Ant. 10, 113) demonstrative pron. (Bl-D. §289 w. app.; Rob. 696f) *this one* (here).

1. w. ref. to what follows (so predom.), esp. in the formula τάδε λέγει *this is what.. says* (introductory formula in the decrees of the Persian kings: Ischr. v. Magn. 115, 4; Ps.-Pla., Alcib. II 12 p. 14C τ. λ. Ἄμμων; Jos., Ant. 11, 26. In the OT freq. as an introduction to prophetic utterance [Thackeray p. 11]. Also in wills: PGiess. 36, 10 [161BC] τάδε λέγει γυνὴ Ἑλληνίδι Ἀμμωνία; GRudberg, Eranos 11, '11, 170-9. As introd. to a letter Nicol. Dam.: 90 fgm. 5 p. 336, 22 Jac. Cf. GAGerhard, Unters. z. Gesch. d. gr. Briefes: I d. Anfangsformel, Diss. Hdllbg '03) Ac 21:11; Rv 2:1, 8, 12, 18; 3:1, 7, 14; B 6:8; 9:2 (Jer 7:3), 5 (Jer 4:3); cf. IPHld 7:2.—Simply *this* 1 Cl 50:3; 63:2.

2. w. ref. to what precedes (Soph., Hdt.+; Aelian, N.A. 4, 15 p. 85, 28; 9, 63 p. 241, 11; Philostrat., Vi. Apoll. 218, 25; 271, 3 al.; Jos., Ant. 17, 2; 19) γυνὴ τις..καὶ τῇδε ἦν ἀδελφὴ *she had a sister* Lk 10:39 (cf. Gen 25:24; 38:27; Judg 11:37 B; MJohannesson, Ztschr. für vgl. Sprachforschung 66, '39, p. 184, 7). ἧδε ἀπεκρίθη 1 Cl 12:4.

3. εἰς τὴνδε τὴν πόλιν *into this or that city, into such and such a city* Js 4:13 (τὴνδε for Att. τὴν δεῖνα or τὴν καὶ τὴν. Cf. Cyrill. Scyh. p. 207, 20 τῇδε τῆς πόλεως; 185, 13; Plut., Mor. 62E τὴνδε τὴν ἡμέραν [W-S. §23, 1c note 2; Bl-D. §289 w. app.; Rob. 696f.—The same expr. in Appian, Liby. 108 §510 and Ael. Aristid. 46 p. 384 D.], τόνδε τὸν ἄνθρωπον [Hierocles, Carm. Aur. 11 p. 439 M.], τόδε 'this and that' [Bl-D. loc. cit.; also Plut., Mor. 16D; Dit., Syll.2 737, 62], τοῦδὲ τινος τοῦ δεῖνος [PMich. 154, 24—c. 300 AD] and the Mod. Gk. use of ὁ τάδε ς ὁ

δεῖνα [KBrugmann, Die Demonstrativpronomina: Abh. d. Sächs. Ges. d. W. 22, '04, 133 note]; JWackernagel, Syntax 12 '28, 108). ὅδε is also found as v.l. Ac 15:23; 2 Cor 12:19.—LRydebeck, Fachprosa, '67, 88-99. M-M.*

ὁδεύω 1 aor. inf. ὁδεῦσαι (Hom.+; Dit., Or. 199, 28; POxy. 1537, 18; 22; 1771, 10; LXX, Philo, Joseph., Sib. Or. 3, 367) go, travel ὁδὸν ὁδεύειν make one's way B 19:1 (Artem. 2, 12; 37; cf. Philo, Poster. Cai. 155 ἀτραπὸν ὁδ.). δι' ἧς (i.e. ἀνοδίας.—ὁδ. διὰ as X., An. 7, 8, 8; Jos., Ant. 20, 118) ἄνθρωπος οὐκ ἐδύνατο ὁδεῦσαι through which a man could not walk Hv 1, 1, 3. Abs. (Tob 6:6 BA; Jos., Bell. 1, 264; 3, 115) travel Σαμαρίτης ὁδεύων a Samaritan who was on a journey Lk 10:33 (ASouter, Exp. 8th Ser. VIII '14, 94). Pass. (Strabo 5, 1, 7) ῥαδίως (Lat. raro) ὁδεύεται ὁ τόπος the place is easily reached Hv 4, 1, 2. M-M.*

ὁδηγέω fut. ὁδηγήσω (Aeschyl.+; inscr. fr. Transjordan [NGG Phil.-hist. Kl. Fachgr. V new series I 1, '36 p. 3, 1: divine leading]; PSI 332, 6; LXX) lead, guide.

1. lit. (Jos., Vi. 96) τινὰ someone τυφλὸς τυφλόν (cf. Hesiod, Astron. fgm. 182 Rz. a blind man; Plut., Mor. 13A τυφλοῦς; Test. Reub. 2:9; Ps.-Phoc. 24) Mt 15:14; Lk 6:39. τινὰ ἐπὶ τι someone to someth. (cf. M.Ant. 7, 55, 1 ἐπὶ τί σε ἡ φύσις ὁδηγεῖ; PSI loc. cit.; Ps 106:30; 22:3; 24:5) ἐπὶ ζωῆς πηγὰς ὑδάτων to springs of living water Rv 7:17.

2. fig. lead, guide, conduct (Plut., Mor. 95B; Sextus 167 σοφία ψυχὴν ὁδηγεῖ πρὸς θεόν; LXX) of the Spirit ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν J 16:13 (in the Herm. Lit. Hermes-Nous leads the souls to knowledge: Herm. Wr. 10, 21 εἰς τὴν εὐσεβῆ ψυχὴν ὁ νοῦς ὁδηγεῖ αὐτὴν ἐπὶ τὸ τῆς γνώσεως φῶς. Cf. 4, 11; 7, 2; 9, 10; 12, 12. Rtzst., Poim. 23, 5, Mysterienrel 3 297; PGM 13, 523ff πάντα κινήσεις... Ἑρμοῦ σε ὁδηγοῦντος.—Wsd 9:11; 10:10, 17; Test. Jud 14:1 εἰς πλάνην). Of lying ὁδηγεῖ εἰς τὴν κλοπὴν it leads to theft D 3:5. Of complaining: εἰς τ. βλασφημίαν 3:6. Of divination: εἰς τὴν εἰδωλολατρείαν 3:4 (cf. Test. Jud. 19:1 ἡ φιλαργυρία πρὸς εἰδωλολατρείαν ὁδηγεῖ). Also ὁδ. πρὸς τι (Test. Gad 5:7) 3:2f. Without further qualification: ἐὰν μὴ τις ὁδηγήσει me if no one instructs me Ac 8:31. M-M.*

ὁδηγός, οὗ, ὁ leader, guide—1. lit. (Polyb. 5, 5, 15; Plut., Alex. 27, 3; Zen.-P. 59 770, 14 [IIBC]; Jos., Ant. 12, 305; 1 Macc 4:2; 2 Macc 5:15; cf. Philo, Mos. 1, 178) of Judas as guide for the men who arrested Jesus Ac 1:16.

2. as a symbol (Wsd 7:15; 18:3; Jos., Ant. 1, 217) ὁδηγὸς τυφλῶν a guide for the blind Ro 2:19. τυφλοὶ εἰσιν ὁδηγοὶ τυφλῶν they are blind leaders of the blind Mt 15:14. ὁδηγοὶ τυφλοὶ (Paroem. Gr.: Apostol. 11, 50) 23:16, 24.*

ὁδμή s. ὁσμή.

ὁδοιπορέω (Soph., Hdt.+; Jos., Ant. 14, 226; (Dit., Syll. 3 885, 28; PGM 7, 181) travel, be on the way ὁδοιπορούντων ἐκείνων as they were on their way Ac 10:9. M-M.*

ὁδοιπορία, ας, ἡ (Hom. Hymns, Hdt.+; Diod. S. 5, 29, 1; Epict. 3, 10, 11; POxy. 118 verso, 6; Wsd 13:18; 18:3; 1 Macc 6:41; Philo, Mut. Nom. 165, Leg. ad Gai. 254; Jos., Ant. 5, 53) walking, journey κεκοπιακῶς ἐκ τῆς ὁδ. tired from the journey J 4:6 (Jos., Ant. 2, 321 ὑπὸ τῆς ὁδοιπορίας κεκοπωμένος; 3, 3; 2, 257; Dio Chrys. 77[27], 1 οἱ διψῶντες τ. ὁδοιπόρων). Pl. (Hdt. 8, 118; X., Oec. 20, 18) journeys 2 Cor 11:26. M-M.*

ὁδοποιέω make a way or path (X., An. 3, 2, 24; 4, 8, 8; 5, 1, 13; Appian, Liby. 91 §430, Bell. Civ. 1, 78 §356 al.; Arrian, Anab. 1, 26, 1; Herodian 3, 3, 7; Dit., Or. 175, 10 [IIBC]; Is 62:10; Ps 79:10) of the disciples ἤρξαντο ὁδοποιεῖν τίλλοντες τοὺς στάχυνας they began to make a path as they picked the ears Mk 2:23 v.l. M-M.*

ὁδός, οὗ, ἡ (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) way.

1. lit.—a. as a place: way, road, highway Mt 2:12; 21:8a, b; Mk 11:8; Lk 3:5 (Is 40:4 v.l.); 19:36; ἑτέρα ὁδ. Js 2:25. ἡ ὁδ. ἡ Κ αμπανίη=Lat. Via Campana the Campanian Way Hv 4, 1, 2 (s. MDibelius, Hdb. ad loc.; Hülsen, Pauly-W. III 1434); described as ἡ ὁδ. ἡ δημοσία the public highway ibid. (s. δημόσιος 1). ἡ ὁδ. ἡ καταβαίνουσα ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν Ac 8:26. παρέρχεσθαι διὰ τῆς ὁδ. pass by (a certain place) on the road Mt 8:28 (ὁπδία τ. ὁδ. cf. Philo, Abr. 269). πίπτειν εὗς τὴν ὁδ. fall on the road Hv 3, 7, 1a. ἔρχεσθαι εὗς τὴν ὁδ., μένειν ἐν τῇ ὁδ. v 3, 2, 9. κυλίεσθαι ἐκ τῆς ὁδ. roll off the road ibid.; 3, 7, 1b. Of a fig tree ἐπὶ τῆς ὁδοῦ by the roadside Mt 21:19. Of beggars καθῆσθαι παρὰ τὴν ὁδ. sit by the roadside Mt 20:30; Mk 10:46; Lk 18:35 (Stephan. Byz. s.v. Εὐτρησις; κώμη..κεῖται παρὰ τὴν ὁδόν). Of seed that is sown πίπτειν παρὰ τὴν ὁδ. fall along the road (Dalman, Pj 22, '26, 121ff) Mt 13:4; Mk 4:4; Lk 8:5; cf. Mt 13:19; Mk 4:15; Lk 8:12. ἐξέρχεσθαι εἰς τὰς ὁδ. go out into the streets Mt 22:10; Lk 14:23; for διεξόδους τῶν ὁδ. Mt 22:9 s. διεξόδος; καταβαίνειν ἐν τῇ ὁδ. go down the road Lk 10:31. πορεύεσθαι κατὰ τὴν ὁδ. go on along the highway Ac 8:36. ἐν τῇ ὁδῷ ἢ ἤρχου (by attraction for ἡν ἤρ.; X., An. 2, 2, 10) 9:17. ἐτοιμάζειν τὴν ὁδ. τινος prepare someone's way Mt 3:3; Mk 1:3; Lk 3:4 (all after Is 40:3); cf. Lk 1:76 and for the pass. Rv 16:12. Also κατασκευάζειν τὴν ὁδ. τινος Mt 11:10; Mk 1:2; Lk 7:27. εὐθύνειν τὴν ὁδ. τινος J 1:23. κατευθύνειν τὴν ὁδ. τινος 1 Th 3:11.—W. obj. gen. to indicate direction (Gen 3:24) Mt 10:5; Hb 9:8.—The acc. ὁδόν, following the Hebr. , and contrary to Gk. usage (but single cases of ὁδός

take on the functions of adverbs or prepositions in the Gk. language as well: cf. Diog. L. 7, 156; Synes., Providence 1, 8 ὁδῷ βαδίζειν=go straight forward; Appian, Hann. 47 §ὁδὸν ἐλασσονα by a shorter [or the shortest] way; Plut., Mor. p. 371C.—The nearest parallel to our situation would be the report of Diog. L. 9, 8 concerning Heraclitus: τὴν

μεταβολὴν ἄνω κάτω γίνεσθαι, if it might be translated: 'Change [in the universe] is accomplished in an upward and downward direction') is used as a **prep.toward** (Dt 11:30; 3 Km 8:48; 18:43 ὁδὸν τῆς θαλάσσης. Cf. Bl-D. §161, 1) ὁδ. θαλάσσης *toward the sea* Mt 4:15 (Is 8:23 LXX, Aq., Sym.).

b. as an action: way, journey (Hes., Theogon. 754; X., Mem. 3, 13, 5; Herodian 2, 11, 1) εὖς (τὴν) ὁδ. *for the journey* (Jos., Ant. 12, 198) Mt 10:10; Mk 6:8; Lk 9:3; *on the journey* Mk 10:17. ἐν τῇ ὁδῷ *on the way* (Gen 45:24; Jos., Ant. 6, 55; Ps.-Clem., Hom. 10, 2, end) Mt 15:32; 20:17; Mk 8:3, 27; 9:33f; 10:52; Lk 9:57; 12:58; 24:32; Ac 9:27. τὰ ἐν τῇ ὁδῷ *what had happened to them on the way* Lk 24:35. εἶναι ἐν τῇ ὁδῷ Mt 5:25; Mk 10:32. ἐξ ὁδοῦ *from a journey* (Appian, Bell. Civ. 1, 91 §418; Damasc., Vi. Isid. 203 p. 138, 8 W.; Jos., Vi. 246; 248 ἐκ τ. ὁδοῦ) Lk 11:6. κατὰ τὴν ὁδ. *along the way* (Arrian, Anab. 1, 26, 5; 3, 19, 3; Jos., Ant. 8, 404; Ps.-Clem., Hom. 10, 2) 10:4; Ac 25:3; 26:13. τ. ὁδὸν αὐτοῦ πορεύεσθαι *go on his way* 8:39 (cf. X., Cyr. 5, 2, 22). πορεύεσθαι τῇ ὁδῷ 1 Cl 12:4. ὁδὸν ποιεῖν *take a journey, make one's way* (Judg 17:8) Mk 2:23 (so the Lat., Syr., Copt., Armen. versions); s. ὁδοποιέω.—σαββάτου ὁδός *a Sabbath day's journey* could belong under a or b; it signified the distance a Jew might travel on the Sabbath, two thousand paces or cubits (=about 800 meters, and a nearly equal number of yards.—'Erubin 4, 3; 7; 5, 7 [Die Mischna II 2: 'Erubin, by WNowack '26]; Origen, Princ. 4, 17; Schürer I 4 557; 575f; Billerb. II 590ff) Ac 1:12. ἡμέρας ὁδός *a day's journey* Lk 2:44 (Diod. S. 19, 17, 3; Appian, Samn. 1 §5; Polyaeus 7, 21, 1; Lucian, Syr. Dea 9; Procop., Aed. 6, 1, 12; cf. Hdt. 4, 101; X., Cyr. 1, 1, 3 παμπόλλων ἡμερῶν ὁδός; Ael Aristid. 36, 87 K.=48 p. 473 D.: τριῶν ἡμ. ὁδ.; Gen 30:36; 31:23; Ex 3:18; Jdth 2:21; 1 Macc 5:24; 7:45; Jos., Ant. 15, 293).

2. fig., but oft. w. the picture prominently in mind (Sib. Or. 3, 233).

a. way εἰς ὁδ. ἐθνῶν μὴ ἀπέλθῃτε *do not go in the way of the Gentiles* i.e. do not turn to the Gentiles Mt 10:5 (but s. 1a.—JoachJeremias, Jesu Verheissung für d. Völker, '56). εὐρύχωρος ἡ ὁδ. ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν 7:13 (Pla., Gorg. 52A τὼ ὁδῶ, ἡ μὲν εἰς μακάρων νήσους, ἡ δ' εἰς Τάρταρον). Also ἡ ὁδ. τῆς ἀπωλείας AP 1:1; ἡ τοῦ μέλανος ὁδ. B 20:1. ἡ τοῦ θανάτου ὁδ. (Herm. Wr. 1, 29) D 5:1. Cf. 1:1 (on this Jer 21:8; Test. Ash. 1:3, 5 ὁδοὶ δύο, καλοῦ κ. κακοῦ; Sib. Or. 8, 399 ὁδοὶ δύο, ζωῆς θανάτου τε; Ael. Aristid. 30 p. 577 D.: δυοῖν ὁδοῖν τὴν μὲν...τὴν δέ.—The two ὁδοὶ of Heracles: X., Mem. 2, 1, 21ff; Maximus Tyr. 14, 1a; e; k). ὁδ. σκοτόντος B 5:4b. Description of the way B 20; D 5:1ff. τεθλιμμένη ἡ ὁδ. ἡ ἀπάγουσα εἰς τὴν ζωὴν Mt 7:14. Also ἡ ὁδ. τῆς ζωῆς D 1:2. ἡ ὁδ. τοῦ φωτός B 19:1. Description of the way B 19; D 1-4. ὁδ. εἰρήνης Lk 1:79; Ro 3:17 (Is 59:8; Ps 133). ὁδ. ζωῆς Ac 2:28 (Ps 15:11); cf. D 1:2 above. ὁδ. σωτηρίας Ac 16:17. ὁδ. πρόσφατος κ. ζῶσα Hb 10:20. ὁδ. δικαιοσύνης B 1:4; 5:4a. Of love ὁδ. ἡ ἀναφέρουσα εἰς θεόν IEph 9:1. αὕτη ἡ ὁδ. ἐν ᾗ εὕρομεν τὸ σωτήριον ἡμῶν 1 Cl 36:1.—Christ calls himself ἡ ὁδ. (i.e., to God) J 14:6, cf. 4f (s. Hdb. and Bultmann [p. 466ff—Engl. 603ff w. other lit.]; JPascher, H BΑΣΙΛΙΚΗ ΟΔΟΣ; D. Königsweg. z. Wiedergeb. u. Vergottung b. Philon v. Alex. '31).

b. way of life, way of acting, conduct (ἡ) ὁδ. (τῆς) δικαιοσύνης (Pr 21:16, 21; Job 24:13) Mt 21:32 (ἐν ὁδῷ δικ. [cf. Pr 8:20] denotes either the way of life practiced by the Baptist [Zahn; OHoltzmann] or the type of conduct he demanded [HHoltzmann; BWeiss; JWeiss; EKlostermann; Schniewind]. Cf. JAKleist, CBQ 8, '46, 192-6); 2 Pt 2:21. τῇ ὁδ. αὐτοῦ ἐπλανήθη *he went astray in his path* (=in his conduct') 1 Cl 16:6 (Is 53:6). ἐκ πλάνης ὁδοῦ αὐτοῦ *from his misguided way of life* Js 5:20. ἡ ὁδ. τῆς ἀληθείας (Ps 118:30) vs. 19 v.l. (cf. 2 Pt 2:2 in c below); 1 Cl 35:5. ἀφιέναι τὴν ὁδ. τὴν ἀληθινὴν Hv 3, 7, 1 τῇ ὁδ. τοῦ Κάιν πορεύεσθαι *follow the way of Cain* Jd 11. ὁδ. δικαίων, ἀσεβῶν B 11:7 (Ps 1:6). (ἡ) ὁδ. (ἡ) δικαία (Jos., Ant. 13, 290) 12:4; 2 Cl 5:7. τὸ δίκαιον ὁρθὴν ὁδ. ἔχει *the way of righteousness is a straight one* Hm 6, 1, 2. τῇ ὁρθῇ ὁδ. πορεύεσθαι *ibid.*; cf. 4. Opp. ἡ στρεβλὴ ὁδ. *the crooked way* m 6, 1, 3. θέωμεν τὴν ὁδ. τὴν ἐνθεῖαν *let us run the straight course* 2 Cl 7:3; cf. 2 Pt 2:15. Of life among the heathen αὕτη ἡ ὁδ. ἡδυτέρα αὐτοῖς ἐφαίνετο Hs 8, 9, 1. The basic mng. has disappeared to such a degree that one can speak of καρποὶ τῆς ὁδ. 1 Cl 57:6 (Pr 1:31) and ἔργα τῆς πονηρᾶς ὁδ. B 4:10.—Pl. ways, of one's conduct as a whole Ac 14:16; Ro 3:16 (I 59:7; Ps 133a); Js 1:8; Hv 2, 2, 6. Esp. of the ways of God, in part of the ways that God initiates ὡς...ἀνεξ ἱχνίαστοι αἱ ὁδ. αὐτοῦ *how inscrutable are his ways* Ro 11:33. δίκαιαι καὶ ἀληθιναὶ αἱ ὁδ. σου Rv 15:3. αἱ ὁδ. τῆς εὐλογίας *the ways of blessing* 1 Cl 31:1; in part of the ways that are to be adopted by men: οὐκ ἔγνωσαν τὰς ὁδ. μου Hb 3:10 (Ps 94:10). διαστρέφειν τὰς ὁδοὺς τοῦ κυρίου Ac 13:10. διδάσκειν τὰς ὁδ. σου 1 Cl 18:13 (Ps 50:15). Likew. the sing. τὴν ὁδ. τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκειν Mt 22:16; cf. Mk 12:14; Lk 20:21. ἀφιέναι τὴν ὁδ. τοῦ θεοῦ AP 20:34. παρέβησαν ἐκ τῆς ὁδ. 1 Cl 53:2 (Ex 32:8).

c. of the whole way of life fr. a moral and relig. viewpoint, the Way, teaching in the most comprehensive sense (Lucian, Hermot. 46 ὁδ. of the doctrine of a philosophical school), and specif. of Christianity (SVMcCasland, JBL 77, '58, 222-30: Qumran parallels) κατὰ τὴν ὁδ. ἢ ν λέγουσιν αἵρεσιν *according to the Way, which they call a sect* Ac 24:14. εἰάν τις εὕρῃ τῆς ὁδ. ὄντας *if he should find people who belonged to the Way* 9:2 ὁδ. κυρίου, θεοῦ of Christian teaching 18:25f. κακολογεῖν τὴν ὁδ. ἐνώπιον τοῦ πλήθους 19:9. ταύτην τὴν ὁδ. διώκειν *persecute this religion* 22:4. ἐγένετο τάραχος περὶ τῆς ὁδ. *there arose a disturbance concerning the Way* 19:23. τὰ περὶ τῆς ὁδ. *the things* concerning the teaching 24:22. ἡ ὁδὸς τ. ἀληθείας of the true Christian religion 2 Pt 2:2. Of the way of love καθ' ὑπερβολὴν ὁδ. *a far better way* 1 Cor 12:31. ἡ ὁδ. τῆς δικαιοσύνης AP 7:22; 13:28. Likew. the pl. (En. 104, 13 μαθεῖν ἐξ αὐτῶν [τ. βίβλων πάσας τ. ὁδοὺς τῆς ἀληθείας] τὰς ὁδοὺς μου ἐν Χριστῷ Ἰησοῦ *my Christian teachings* 1 Cor 4:17.—OBecker, D. Bild des Weges u. verwandte Vorstellungen im frühgriech. Denken '37; FNötscher, Gotteswege u. Menschenwege in d. Bibel u. in Qumran, '58; ERepo, D. Weg als Selbstbezeichnung des Urchr., '64 (but s. CBurchar, Der 13te Zeuge, '70, 43, n. 10). WMichaelis, TW V 42-118: ὁδός and related words. M-M. B. 717; 720.**

ὁδοὺς, ὁδόντος, ὁ (Hom.+; pap., LXX, Philo; Jos., Bell. 6, 197) *tooth* Rv 9:8 (cf. Jo 1:6). δι' ὁδόντων θηρίων ἀλήθεσθαι *be ground by the teeth of wild beasts* IRo 4:1. W. ὀφθαλμός Mt 5:38 (Ex 21:24). τρίζειν τοὺς ὁδ. *grind one's teeth* Mk 9:18. Also βρύχειν τοὺς ὁδ. ἐπὶ τινα (s. βρύχω) Ac 7:54. From this, βρυγμός τῶν ὁδ.

gnashing or grinding of teeth (w. κλαυθμός), only in connection w. the tortures of hell Mt 8:12; 13:42, 50; 22:13; 24:51; 25:30; Lk 13:28 (s. βρυγμός). M-M. B. 231.*

ὀδυνάω *cause pain* in our lit. only *pass.* ὀδυνάομαι 2 pers. ὀδυνᾶσαι (Bl-D. §87; Mlt.-H. 198; Helbing p. 61) *feel pain* (trag.+; Democr. 159; Pla.; Vett. Val. index; LXX).

1. of physical torment (Aelian, N.A. 11, 32 p. 286, 28) περίτινος *suffer pain for the sake of someone* 1 Cl 16:4 (Is 53:4). *Esp.* of the tortures of hell ὁδ. ἐν τῇ φλογί *suffer torment in the flames* Lk 16:24; cf. vs. 25.

2. of mental and spiritual pain (Dio Chrys. 66[16], 1; Alciph. 3, 14, 2; Philo, De Jos. 94 ὀδυνώμενος; Jos., Bell. 6, 183 ὀδυνώμενον ὀδυνώμενοι ζητοῦμέν σε *we have been anxiously looking for you* Lk 2:48 (two persons of different sex are referred to with a masc. modifier, as Epici p. 20 Achilles and Helen with αὐτούς) ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ *they were especially pained at his saying* Ac 20:38 (ὀδυνᾶσθαι ἐπὶ τινὶ as Philo, Conf. Lingu. 92). M-M.*

ὀδύνη, ης, ἡ (Hom.+; PGrenf. I 1, 2 [IIBC]; Sb 4949, 12; 5716, 12; LXX; En. 102, 11; Ep. Arist. 208; Philo; Jos., C. Ap. 2, 143; Test. 12 Patr.) *pain, woe* of the tribulations of the last days Mt 24:8 v.l. Of mental pain: ἀδιάλειπτος ὁδ. τῇ καρδίᾳ μου (sc. ἐστὶ) *my heart is continually grieved* Ro 9:2 (Philo, Aet. M. 63 ὁ δ. ψυχῆς). Of the remorse of conscience ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς *they have pierced themselves to the heart with many pangs* 1 Ti 6:10.—FHauck, TW V 118f. M-M.*

ὀδυρμός, οὔ, ὁ (Aeschyl., Pla.+; Aelian, V.H. 14, 22; Jos., Ant. 2, 328; 2 Macc 11:6) *lamentation, mourning* 2 Cor 7:7. W. κλαυθμός Mt 2:18 (Jer 38:15). M-M.*

ὀδύρομαι *mid. dep.* (Hom.+; inscr. fr. Gaza: Suppl. Epigr. Gr. VIII 269, 8 [III/IIBC]; PThéad. 21, 15; Ramsay, Studies in the History and Art of the Eastern Provinces '06 p. 144, 5; Jer 38:18; Philo, Migr. Abr. 156; Jos., C. Ap. 2, 243; Test. Zeb. 2:4) *mourn, lament* w. ἐλεεῖν MPol 2:2.*

Ὀζίας, ου, ὁ 𐤒𐤆𐤐𐤕 𐤒𐤆𐤐𐤕 Ὀζίας in LXX and Joseph.; cf. EKautzsch, Mitteilungen u. Nachrichten des Deutschen Palästina-Vereins '04, 6f) *Uzziah, Hebrew king, in the genealogy of Jesus* Mt 1:8f; Lk 3:23ff D (here, as Jos., Ant. 9, 236, the *gen.* is Ὀζία).*

ὄζος, ου, ὁ (Hom. mng. 'branch') *the knot* on a treebranch (so Theophr. et al.; Wsd 13:13) ῥάβδος σκληρὰ λίαν ὄζους ἔχουσα *a very hard and knotty staff* Hs 6, 2, 5 (cf. Alciph. 3, 19, 5). B. 523.*

ὄζω (Hom.+; Antig. Car. 117 [given off by a corpse]; Epict. 4, 11, 15; 18 [of an unkempt man]; Ex 8:10) *smell, give off an odor, pleasant or unpleasant; ἤδη ὄζει* *by this time the smell must be offensive* J 11:39. M-M. B.*

ὅθεν *adv.* (Hom.+; inscr., pap., LXX; Philo, Aet. M. 147; Joseph.) *from where, whence, from which*.

1. of place (Jos., Ant. 1, 168; 19, 291) GP 13:56; Hs 9, 4, 7. ὅθ. ἐξῆλθον Mt 12:44; Lk 11:24. εἰς Ἀντιόχειαν ὅθ. ἦσαν παραδεδομένοι Ac 14:26. εἰς Συρακούσας. . . ὅθ. περιελθόντες κατηντήσαμεν 28:13. W. attraction (Thu. 1, 89, 3.—Bl-D. §437; Rob. 548) συνάγων ὅθ. (ἐκεῖθεν ὅπου οὐ διεσκόρπισας *gathering where you did not winnow* Mt 25:24, 26.

2. *from which fact* (Jos., Ant. 2, 36) 1J 2:18—3. *for which reason* (Pla., Aristot.; inscr. [Meisterhan3-Schw. p. 253]; UPZ 162 II, 4 [117BC]; BGU 731 II, 12; LXX); at the beginning of a clause *therefore, hence* (Diod. S. 14, 51, 5; Appian, Liby. 47 §202; Ps.-Callisth. 2, 1, 4; Wsd 12:23 Jdth 8:20; Ep. Arist. 110; Jos., Ant. 19, 203, Vi. 338; Test. Napht. 1:8.—Bl-D. §451, 6; Rob. 962) Mt 14:7; Ac 26:19; Hb 2:17; 3:1; 7:25; 8:3; 9:18; 11:19 (or *from among whom*, cf. Gdspd.); 2 Cl 5:1; IEph 4:1. M-M.**

ὀθόνη, ης, ἡ (Hom.+; pap.; Jos., Ant. 5, 290; 12, 117) *linen cloth, sheet* (Appian, Bell. Civ. 4, 47 §200) Ac 10:11; 11:5. *Esp.* of a sail (Isishymnus v. Andr. [IBC] 153 Peek; Lucian, Jupp. Trag. 46, Ver. Hist. 2, 38; Test. Zeb. 6:2) ὁθ. πλοίου *sail of a ship* MPol 15:2. M-M.*

ὀθόνιον, ου, τό (Aristoph., Hippocr. et al.; inscr. [e.g. the Rosetta Stone: Dit., Or. 90, 18—196BC]; pap. [e.g. UPZ 85, 8; 42—163/60BC]; Judg 14:13 B; Hos 2:7, 11; Ep. Arist. 320. Cf. Wilcken, Ostraka I p. 266ff. On the origin of the word s. HLewy, Die semit. Fremdwörter im Griech. 1895, 124f; Thumb 111) *dim.* of ὀθόνη; *linen cloth, bandage* used in preparing a corpse for burial (so UPZ 85, 8; PGiess. 68, 11) J 19:40; 20:5ff; Lk 24:12 t.r.—JBlinzler, OΘONIA etc.: Philol. 99, '55, 158-66. M-M.*

οἶδα (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) really the *perf.* of the stem εἶδ- (Lat. video), but used as a *pres.*; 2 *sing.* οἶδας (1 Cor 7:16; J 21:15f), 2 *pl.* οἶδατε, 3 *pl.* οἶδασιν (ἴσασιν only Ac 26:4. The form οἶδασιν is found as early as Hdt. 2, 43; X., Oec. 20, 14; [Dit., Syll. 3 182, 8 [362/1BC]; PGoodspeed, 3, 7 [IIIBC]]). ἵστε Eph 5:5; Hb 12:17; Js 1:19 can be *indic.* (so 3 Macc 3:14) or *imper.*; *subj.* εἰδῶ; *inf.* εἰδέναι; *ptc.* εἰδώς, εἰδυῖα (Mk 5:33; Ac 5:7). Plpf. ἥδειν, 2 *sing.* ἥδεις (Mt 25:26; Lk 19:22), 3 *pl.* ἥδισαν (W-S. §13, 20). Fut. εἰδήσω (Hb 8:11 [Jer 38:34]) and εἴσομαι (Dg 12:1). Bl-D. §99, 2; 101 p. 45 (εἰδέναι); W-S. §14, 7; Mlt.-H. 220-2; Helbing p. 108; Mayser 321, 2; 327, 17; 372f.

1. *know—a. w. acc.* of the *pers.* *know someone, know about someone* Mk 1:34; J 1:26, 31, 33; 6:42; 7:28a; Ac

3:16; 7:18 (Ex 1:8); Hb 10:30; B 10:11.(τὸν) θεόν (Herm. Wr. 14, 8) of the heathen, who know nothing about God Gal 4:8; 1 Th 4:5 (cf. Jer 10:25).

b. **w. acc.** of the thing: οὐ τὴν ἡμέραν οὐδὲ τὴν ὥραν Mt 25:13; cf. 2 Cl 12:1. τὰς ἐντολάς Mk 10:19; Lk 18:20. βρώσιν J 4:32. τ. ἐνθυμήσεις Mt 9:4 (cf. Jos., Vi. 283). τὴν ἐπιθυμίαν Ro 7:7. τὰ μυστήρια πάντα 1 Cor 13:2. τὰ ἐγκάρδια 2 Cl 9:9. τὰ κρύφια IMg 3:2. τὴν πόλιν Hs 1:1.

c. **w. acc.** of the pers. and the **ptc.** in place of the predicate (X., An. 1, 10, 16; Bl-D. §416, 2; cf. Rob. 1103) οἶδα ἃ νῦν ὁπωπὸν ἐν Χριστῷ. . . ἀρπαγέντα τὸν τοιοῦτον ἔως τρίτου οὐρανοῦ I know of a Christian. . . that he was transported into the third heaven 2 Cor 12:2. Also without the **ptc.** εἰδὼς αὐτὸν ἄνδρα δίκαιον (sc. ὄντα) because he knew that he was a just man Mk 6:20 (Chio, Ep. 3, 5 ἴσθι με προθυμότερον ὃ ντα). The **obj.** more closely defined by a declarative or **interrog.** clause: οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας οἴδατε ὅτι ἡ οἰκία Στεφανᾶ ἐστὶν ἀπαρχὴ τῆς Ἀ. 1 Cor 16:15.—Ac 16:3 t.r. An indirect quest. may take the place of ὅτι: οἴδα σε τίς εἰ Mk 1:24; Lk 4:34. οὐκ οἶδα ὑμᾶς πόθεν ἐστέ I do not know where you come from 13:25; cf. vs. 27 ὑμᾶς is not found in all the mss. here); 2 Cl 4:5. τοῦτον οἶδαμεν πόθεν ἐστίν J 7:27; 9:29b.

d. **fol.** by **acc.** and **inf.** (Bl-D. §397, 1; cf. Rob. 1036ff) Lk 4:41; 1 Pt 5:9; 1 Cl 62:3.

e. **fol.** by ὅτι (Aeneas Tact. 579; Dio Chrys. 31 [48], 1; Maximus Tyr. 16, 2b.—Bl-D. §397, 1; Rob. 1035) Mt 6:32; 9:6; 15:12; 20:25; Mk 10:42; Lk 2:49; 8:53; J 4:25; Ac 3:17 and very oft. εἰδὼς (εἰδότες) ὅτι Ac 2:30; 1 Cl 45:7; 2 Cl 7:1; 10:5; B 10:11; 19:6; IMg 14; ISm 4:1; Pol 1:3; 4:1; 5:1; 6:1; D 3:10.—τοῦτο, ὅτι 1 Ti 1:9; 2 Ti 1:15. ἐν οἴδᾳ, ὅτι I know just this one thing, that J 9:25b (Vi. Aesopi I c. 17 p. 269, 16f οὐκ οἶδα, τί γέγονεν. ἐν δ' οἴδᾳ μόνον, ὅτι. . .).—The formula οἶδαμεν ὅτι is **freq.** used to introduce a well-known fact that is generally accepted Mt 22:16; Lk 20:21; J 3:2; 9:31; Ro 2:2; 3:19; 7:14; 8:22, 28; 2 Cor 5:1; 1 Ti 1:8; 1J 3:2; 5:18ff. Paul also uses for this purpose the rhetorical question(ῃ) οὐκ οἴδατε ὅτι; Ro 6:16; 1 Cor 3:16; 5:6; 6:2f, 9, 15f, 19; 9:13, 24.

f. **w.** indirect quest. **fol.**: τίς, τί Mt 20:22; Mk 9:6 (HBaltensweiler, D. Verklärung Jesu '59, 114f); 10:38; 14:40; J 5:13; 6:6; 9:21b; 13:18; 15:15; Ro 8:27; 11:2; 1 Th 4:2; 2 Ti 3:14; IEph 12:1. ποῖος Mt 24:42f; Lk 12:39. ἡλικός Col 2:1. οἷος 1 Th 1:5. ποῦ J 3:8; 8:14; 12:35; 14:5; 20:2, 13. πῶς (BGU 37, 7) J 9:21a; Col 4:6; 2 Th 3:7; 1 Ti 3:15. πότε Mk 13:33, 35. πόθεν J 2:9a; 3:8; 7:28b; 8:14; 9:30. **Foll.** by εἰ whether (Lucian, Tox. 22) J 9:25; 1 Cor 7:16a, b (JoachJeremias, Bultmann-Festschr. '54, 255-66 understands τί οἶδας εἰ as 'perhaps'; CBurchard, ZNW 61, '70, 170f); Hm 12, 3, 4.—εἴτε 2 Cor 12:2f.

g. followed by a **relat.** (PPetr. II 11 [1], 7 [IIIBC]) οἶδεν ὁ πατήρ ὑμῶν ὧν χρεῖαν ἔχετε Mt 6:8; cf. Mk 5:33; 2 Ti 1:12.

h. **fol.** by περί τινος know about someth. Mt 24:36; Mk 13:32 (RBrown, Jesus, God and Man, '67, 59-79).

i. **abs.** Mt 21:27; Mk 4:27; Lk 11:44; J 2:9b; 1 Cl 43:6. καθὼς (αὐτοὶ) οἴδατε as you yourselves know Ac 2:22; 1 Th 2:2; 5; cf. 3:4. καίπερ εἶδ. though you know them) 2 Pt 1:12. ὁ θεὸς οἶδεν God knows (that I do) 2 Cor 11:11; cf. B 9:9. ἴστε Js 1:19 (indic.: HermvSoden; BWeiss; Weymouth; W-S. §14, 7; imperative: Hollmann; MDibelius; Windisch; OHoltzmann; Hauck; Meinertz; RSV; Bl-D. §99, 2; Mlt. 245).

2. be (intimately) acquainted with, stand in a close relation to οὐκ οἶδα τὸν ἄνθρωπον I have no knowledge of the man Mt 26:72, 74; cf. Mk 14:71; Lk 22:57. ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα 2 Cor 5:16.—To know God, i.e. not only to know theoretically of his existence, but to have a positive relationship with him, or not to know God, i.e. to want to know nothing about him: 2 Th 1:8; Tit 1:16.—J 7:28b; 8:19 al.—οὐκ οἶδα ὑμᾶς I have nothing to do with you Mt 25:12. Cf. the formula of similar **mng.** by which a teacher excluded a scholar for seven days: Billerb. I, 469; IV, 293.

3. know or understand how, can, be able **w. inf. foll.** (X., Cyr. 1, 6, 46; Philosophenspr. p. 497, 7 εἰδὼς εὐχεσθαι; Herodian 3, 4, 8; Jos., Bell. 2, 91; 5, 407) οἴδατε δόματα ἀγαθὰ διδόναι you know how to give good gifts Mt 7:11; Lk 11:13. οἴδατε δοκιμάζειν you understand how to interpret 12:56a; cf. b v.l. οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν Phil 4:12. εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἀγιασμῷ each one of you is to know how to possess his own vessel (s. σκεῦος 2) in consecration 1 Th 4:4. τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν does not know how to manage his own household 1 Ti 3:5. εἰδὼς καλὸν ποιεῖν Js 4:17. οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι 2 Pt 2:9. οἶδασιν διὰ κόπου. . . πορίζειν ἑαυτοῖς τὴν τροφήν B 10:4. εἰδὼς φέρειν μαλακίαν one who knew how to endure pain 1 Cl 16:3 (Is 53:3).—**Abs.** ἀσφαλίσασθε ὡς οἴδατε make it (=the tomb) as secure as you can Mt 27:65.

4. understand, recognize, come to know, experience (Sallust. c. 3 p. 4, 8 τοῖς δυναμένοις εἰ δέναι=to those who can understand it) **w. acc.** of the thing τὴν παραβολὴν Mk 4:13. τὰ τοῦ ἀνθρώπου understand a man's thoughts 1 Cor 2:11. τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν vs. 12. τὰ συνέχοντά με IRo 6:3. **W. indir. quest. foll.** εἰδέναι τίς ἐστὶν ἡ ἐλπίς come to know what the hope is Eph 1:18. οὐκ οἶδα τί λέγεις I do not understand what you mean (Philostrat., Vi. Soph. 1, 7, 4) Mt 26:70; cf. J 16:18; 1 Cor 14:16. οὐκ οἶδα ὃ λέγεις Lk 22:60 (Oenomaus in Euseb., Pr. Ev. 6, 7, 9 οὐκ οἶσα ἃ λέγεις). εἴσεσθε ὅσα παρέχει ὁ θεός you will experience what God bestows Dg 12:1.—Esp. of Jesus' ability to fathom the thoughts of men: τὰς ἐνθυμήσεις αὐτῶν Mt 12:25. τὴν ὑπόκρισιν Mk 12:15. τοὺς διαλογισμοὺς αὐτῶν Lk 6:8; cf. 11:17. **W.** ἐν ἐ αὐτῷ added and ὅτι **fol.** J 6:61.

5. In λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα 1 Cor 1:16 οὐκ οἶδα takes on the **mng.** I do not remember (cf. Lucian, Dial. Meretr. 1, 1 οἶσα αὐτόν, ἢ ἐπιλέλῃσαι τὸν ἄνθρωπον; οὐκ, ἀλλ' οἶδα, ὦ Γλυκερίον. Cf. Field, Notes 187).—εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν respect the people who work among you 1 Th 5:12(εἰδέναι τινὰ can mean recognize or honor someone [Ael. Aristid. 35, 35 K.=9 p. 111 D. τοὺς κρείττους εἰδέναι] but can also mean take an interest in someone, care for someone; Witkowski 30, 7 οἱ θεοὶ σε οἶδασιν). θεὸν καὶ ἐπίσκοπον εἰδέναι honor God and the bishop ISm 9:1.—τοῦτο ἴστε γινώσκοντες Eph 5:5 is **perh.** a Hebraism (so ARobinson '04 ad loc., calling attention to LXX 1 Km 20:3 γινώσκων οἶδεν and Sym. Jer 49[42]: 22 ἴστε γινώσκοντες).—HSeesemann, TW V 120-2. M-M. B. 1209.

οἰκέιος, (α,) ον (Hes., Hdt.; inscr., pap., LXX, Philo; Jos., Ant. 4, 86al.) lit. 'belonging to the house'; in our lit. only subst. οἱ οἰκ. *members of the household* in any sense.

1. li. (Jos., Vi. 183) of all the members of a household MPol 6:1. οἱ οἰκ. τοῦ σπέρματός σου *your blood relatives* B 3:3 (Is 58:7). W. ἴδιοι of *members of one's family* (schol. on Pla. 2E λέγονται οἰκεῖοι καὶ οἱ συγγενεῖς) 1 Ti 5:8 (Diod. S. 5, 18, 1; Appian, Hann. 28 §118; Dit., Syll.3 317, 38; 560, 21; 591, 59 φίλοι καὶ οἰκεῖοι; Test. Reub. 3:5 γένος κ. οἰκεῖοι).

2. fig. (w. συμπολιταὶ τῶν ἁγίων) οἰκ. τοῦ θεοῦ *members of God's household* (cf. Marinus, Vi. Procli 32 τοῦ θεοφιλοῦς ἀνδρὸς ἢ πρὸς τ. θεὸν οἱ εἰότης) of the Christians Eph 2:19. οἱ οἰκ. τῆς πίστεως *those who belong to the household of the faith* Gal 6:10 (cf. Polyb. 5, 87, 3 οἰκ. τῆς ἡσυχίας; 4, 57, 4; 14, 9, 5; Diod. S. 13, 91, 4; 19, 70, 3 οἰκ. τυραννίδος; Strabo 17, 1, 5 οἰκ. σοφίας.—GHWhitaker, Exp. 8th Ser. XXIII '21, 76ff).—S. on ἐταῖρος. M-M.*

οἰκετεία, ας, ἡ (since Dit., Syll.3 495, 112f [c. 230BC]; Strabo 14, 5, 2; Lucian, De Merc. Cond. 15; Epict., Ench. 33, 7 [s. Schenkl, app.]; Dit., Syll.3 694, 54f; 695, 61; PTebt. 285, 6; Sym. Job 1:3; Ep. Arist. 14; 15; Jos., Ant. 12, 30) *the slaves in a household* καταστήσαι τινα ἐπὶ τῆς οἰκετείας αὐτοῦ *put someone in charge of the slaves in* his household Mt 24:45. M-M.*

οἰκέτης, ου, ὁ lit. *member of the household*, then *specif. house slave, domestic*, and *slave gener.* (in the *specif.* sense Aeschyl., Hdt.; inscr., pap., LXX; Jos., Vi. 341) Ac 10:7. Opp. δεσπότης (Dio Chrys. 64[14], 10; Ael. Aristid. 45 p. 40 D.; Pr 22:7; Philo, Deus Imm. 64) 1 Pt 2:18; κύριος (Philo, Poster. Cai. 138) Lk 16:13; 2 Cl 6:1. ἀλλότριος οἰκ. *another man's servant* Ro 14:4. M-M. B. 1332.*

οἰκέω fut. οἰκήσω—1. *intr. live, dwell, have one's habitation* (Hom.; inscr., pap., LXX; Philo, Aet. M. 148 ἐν) οἰκ. μετὰ τινος *live with someone* (M. Ant. 1, 17, 15; Gen 24:3; 27:44) Hv 5:2; in marriage (Soph., Oed. R. 990) 1 Cor 7:12f. ἐν τινι *in someone or someth.* of the Christians ἐν κόσμῳ οἰκ. Dg 6:3b. Also of the soul ἐν τῷ σώματι *ibid.* a. Of the Spirit of God, which dwells in a *pers.* (cf. Test. Gad 5:4 ὁ φόβος τ. θεοῦ οἰκεῖ ἐν αὐτῷ) Ro 8:9, 11; 1 Cor 3:16. Of the good Ro 7:18. Of sin vs. 20.

2. *trans. inhabit, dwell in* τὴν *someh. lit.* (Mitteis, Chrest. 284, 5 οἰκίαν; PGiess. 2, 23; PTebt. 104, 21; Gen 24:13; Philo, Conf. Lingu. 106 κόσμον ὡς πατρίδα οἱ.; Jos., C. Ap. 1, 9) πατρίδας ἰδίας Dg 5:5. Of God φῶς οἰκῶν ἀπρόσιτον *who dwells in unapproachable light* 1 Ti 6:16.—On οἰκουμένη see it as a separate entry. M-M.*

οἴκημα, ατος, τό (Pind., Hdt.; inscr., pap., LXX; Philo, Vi. Cont. 25; Joseph.).

1. *gener. room, apartment* (Hdt. 1, 9; 10; Menand., Sam. 19; Diod. S. 1, 92, 6; Appian, Bell. Civ. 4, 24 §98; Jos., Ant. 8, 134; 137; 14, 455) οἱ κήματα μάταια *rooms that will pass away* Hs 1:1.

2. euphemism for *prison* (Thu. 4, 47, 3 48, 1; Demosth. 32, 29; Lucian, Tox. 29; Plut., Agis 19, 5; 8; 9; Aelian, V.H. 6, 1) φῶς ἔλαμψεν ἐν τῷ οἴκ. Ac 12:7. M-M.*

οἴκησις, εως, ἡ *house, dwelling* (so Aeschyl., Hdt.; Diod. S. 1, 50, 6; 17, 105, 5; Dit., Syll.3 1216, 11; PMagd. 29, 3 [IIBC]; BGU 1113, 19; PTebt. 489; Jdth 7:14; 1 Macc 13:48; Philo; Jos., Ant. 14, 261) Hs 1:4.*

οἰκητήριον, ου, τό (Eur., Democr.; Cebes 17, 3 εὐδαιμόνων οἱ.; Plut., Mor. 60B; UPZ 17A, 23 [127BC]; BGU 1167, 33 [12BC]; POxy. 281, 11; inscr. in GPlaumann, Ptolemais '10 p. 35 [76/5BC]; 2 Macc 11:2; En. 27, 2; Jos., C. Ap. 1, 153) *dwelling, habitation*.

1. *lit.*, of the angels (Ps.-Aristot., De Mundo 2, 2 heaven as the οἰκητήριον θεοῦ or 3, 4 τῶν ἄνω θεῶν) ἀπολιπεῖν τὸ ἴδιον οἶκ. *abandon one's own dwelling* Jd 6 (ἴδιον οἶ. as Cornutus 24 p. 45, 21; on the subject matter cf. En. 15, 3ff; Jos., Ant. 1, 73).

2. *fig.*, of the glorified body of the transfigured Christian (alternating w. οἰκία, οἰκοδομή vs. 1) 2 Cor 5:2 (s. on σκήνος and the *lit.* on γυμνός 4). M-M.*

οἰκήτωρ, ορος, ὁ (Aeschyl., Hdt.; Diod. S. 5, 41, 2; Aelian, V.H. 9, 16; PLond. 1677, 27; PGM 7, 351; LXX; Philo; Jos., Vi. 230) *inhabitant* ἔσονται οἰκήτορες γῆς *they will inhabit the earth* 1 Cl 14:4 (Pr 2:21).*

οἰκία, ας, ἡ (Hd.; inscr., pap., LXX, En., Philo, Joseph.)—1. *house—a. lit.*, as a building Mt 2:11; 7:24-7; 24:43; Mk 10:29f; 13:34; Lk 6:48f; 15:8; 18:29; J 12:3; Ac 10:6; 1 Cor 11:22; 1 Cl 12:6 al. W. ἀγρός Hs 1:4, 8; cf. Mt 19:29. W. χωρίον Ac 4:34. εἰς τ. οἰκίαν τινός Mt 8:14; 9:23; Mk 1:29; Lk 4:38; 7:44; 22:54. εἰς οἰκίαν τινός Ac 18:7. εἰς τὴν οἰκίαν *into the house* Lk 8:51; 10:38; 22:10; *home* (Appian, Bell. Civ. 5, 68 §288; Jos., Vi. 144) Mt 9:28; 13:36; 17:25; *at home* Mk 10:10. εἰς οἰκίαν *into a house* 6:10; 7:24; *into your house* 2 J 10. ἐν τῇ οἰκίᾳ τινός Mk 2:15; 14:3; Lk 5:29; 7:37. ἐν οὐκίᾳ τινός (POxy. 51, 13 ἐν οὐκίᾳ Ἐπαγαθοῦ) Mt 26:6; Ac 9:11; 10:32; ἐν τῇ οἰκίᾳ *in the house* J 8:35; 11:31; *at home* Mt 8:6; 9:10; Mk 9:33. ἐν οἰκίᾳ *in a house* or *at home* Lk 8:27. οἱ ἐν τῇ οἰκίᾳ *those who are in the house* Mt 5:15 πάντες οἱ ἐν τ. οἱ. as Dio Chrys. 64[14], 7; cf. Ac 16:32. ὁ κύριος τῆς οἰκίας *the master of the house* Mk 13:35. ὁ οἰκοδεσπότης τῆς οἰκίας Lk 22:11. κατεσθίειν τὰς οἰκ. τῶν χηρῶν *devour widow's houses i.e., rob widows of their houses (and household goods; cf. οἶκος 4)* Mt 23:14 t.r.; Mk 12:40; Lk 20:47 (Maximus Tyr. 14, 4εκείρειν [=devour]οἶκον βασιλέως) κατοικεῖν οἰκίας πηλίνας *live in*

houses of clay 1 Cl 39:5 (Job 4:9).—KJäger, D. Bauernhaus in Palästina, *m.* Rücksicht auf d. *bibl.* Wohnhaus untersucht '12; Dalman, *Arbeit* VII: D. Haus, Hühnerzucht, Taubenzucht, Bienenzucht '42.

b. fig., of the body as the habitation of the soul ἡ ἐπίγειος ἡμῶν οἰκ. τοῦ σκήνους *the earthly tent we live in* 2 Cor 5:1a. In contrast to this the glorified body is called οἰκία ἀχειροποίητος *a dwelling not made with hands* 2 Cor 5:1b.—*S.* on οἰκητήριον 2.—Of heaven as God's dwelling-place (cf. Artem. 2, 68 p. 159, 13 οὐρανὸς θεῶν ἐστὶν οἶκος; schol. on Aeschin. 2, 10: acc. to Timaeus, a woman dreamed that she had been snatched up into heaven and had seen there τὰς τῶν θεῶν οἰκήσεις Sappho 1, 7 D2: Aphrodite inhabits πατρὸς [Zeus'] δόμον.—Purely formal UPZ 18, 8 [163BC] ἡ οἰκία τοῦ πατρὸς ἡμῶν) J 14:2 (differently OSchaefer, ZNW 32, '33, 210-17, against him Bultmann 464, 5).

2. *household, family* (X., Mem. 2, 7, 6; Diod. S. 12, 14, 3; 13, 96, 3; PPetr. II 23[4], 2 καταγράψας τὴν οἰκίαν τοῦ Ὁρου; Philo, Abr. 92; Jos., Ant. 17, 134) Mt 12:25 (w. πόλις, as Synes., Providence 1, 4 p. 9D); Mk 3:25 (w. βασιλεία. ἐπίστευσεν αὐτὸς καὶ ἡ οὐκ. αὐτοῦ ὅλη *he and his whole household came to believe* J 4:53 (Appian, Bell. Civ. 1, 13 §55 Γράκχος αὐτοῦ σὺν ὅλῃ τῇ οὐκίᾳ κατάρχοιτο). ἡ οὐκ. Στεφανᾶ *the family of Stephanas* 1 Cor 16:15. ἄτιμος εὐ μὴ. . . ἐν τῇ οἰκ. αὐτοῦ *without honor except. . . in his family* Mt 13:57; Mk 6:4.

3. a kind of middle position *betw. mngs.* 1 and 2 is held by Mt 10:12f: εἰσερχόμενοι εἰς τὴν οἰκίαν ἀπάσασθε αὐτήν. καὶ ἐὰν ᾗ ἡ οἰκία ἄξια. . . —οἱ ἐκ τῆς Καίσαρος οἰκίας Phil 4:22 means, whether it be translated *those in the house* or *those in the household of the Emperor*, according to prevailing usage, not members of the emperor's family or relationship, but servants at his court; in early imperial times they were ordinarily slaves or freedmen (cf. Philo,

In Flacc. 35; Jos., Ant. 17, 142; Passio Pauli 1 p. 104, 9; 106, 15 L. Cf. also Diog. L. 5, 75 the explanation for the 'ignoble' origin of Demetrius of Phalerum: ἦν γὰρ ἐκ τῆς Κόνωνος οἰκίας. On the other hand Diod. S. 17, 35, 3 αἱ τῆς βασιλικῆς οἰκίας γυναῖκες=the ladies of the royal family.—AdeWaal, Οἱ ἐκ τῆς Καίσαρος οἰκίας [Phil 4:22]: Röm. Quartalschr. 26, '12, 160-3; Zahn, Einl. 3 391; GSDuncan, St. Paul's Ephesian Ministry '29 [where the theory of Paul's Ephesian imprisonment is set forth]. *S.* also Καῖσαρ *ad loc.*). M-M. B. 133; 458.

οἰκιακός, οὗ, ὁ (Plut., Cic. 20, 3; POxy. 294, 17 [22 AD]; PGiess. 88, 4) *member of a household* Mt 10:25 (opp. οἰκοδεσπότης), 36 (here rather relatives than members of the household in the stricter sense). M-M.*

οἰκοδεσποτέω (late word [Lob., Phryn. p. 373]; esp. astrolog. t.t. 'rule' of the planet that influences human life: Plut., Mor. 90B; Ps.-Lucian, Astrol. 20; POxy. 235, 16 [20/50 AD] οἰκοδεσποτεῖ Ἀφροδίτη; PLond. 130, 163) *manage one's household, keep house* 1 Ti 5:14. M-M.*

οἰκοδεσπότης, ου, ὁ (later word [Lob., Phryn. p. 373]; Alexis Com. [IVBC] 225; Plut., Mor. 27E; Dit., Syll. 3 888, 57f; Isaurian inscr. in Papers of the Amer. School of Class. Stud. at Athens III p. 150 υἱοὺς τοὺς οἰκοδεσπότας; PLond. 98 recto, 60; PSI 158, 80; Philo; Jos., C. Ap. 2, 128) *the master of the house* Mt 24:43; Mk 14:14; Lk 12:39. Pleonast. οἰκ. τῆς οἰκίας Lk 22:11 (cf. Dit., Syll. 3 985, 53; Bl-D. §484). Used w. ἄνθρωπος in a figure Mt 13:52; 20:1; 21:33. In parables and figures, of God (cf. Epict. 3, 22, 4; Philo, Somn. 1, 149) Mt 13:27 (interpreted as Son of Man in vs. 37); 20:1, 11; 21:33; Lk 14:21; Hs 5, 2, 9; cf. IEph 6:1. Christ of himself Mt 10:25; Lk 13:25 δεσπότης P75). M-M.*

οἰκοδομέω (Hdt.; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) *impf.* ὠκοδόμουν; *fut.* οἰκοδομήσω; 1 *aor.* ὠκοδόμησα (on the augment s. W-S. §12, 5a; Mlt.-H. 191). *Pass.*: *impf.* 3 *sing.* ὠκοδομεῖτο; *perf. inf.* ὠκοδομηθῆναι *ptc.* οἰκοδομημένος LJ 1:7, ὠκοδομημένος Hv 3, 2, 6; *plpf.* 3 *sing.* ὠκοδόμητο; 1 *aor.* ὠκοδομήθην or οἰκοδομήθην J 2:20; 1 *fut.* οἰκοδομηθήσονται; *build*.

1. *lit.*, of real building—**a. w. obj. acc. build, erect** (Jos., Ant. 15, 403al.) οἰκίαν (Diod. S. 14, 116, 8; Lucian, Charon 17) Lk 6:48a. *Pass.* (Sb 5104, 2 [163BC] οἰκία ὠκοδομημένη; PAmh. 51, 11; 23) *ibid.* b. πύργον (Is 5:2) Mt 21:33; Mk 12:1; Lk 14:28; Hs 9, 3, 1; 4; 9, 12, 6. *Pass.* Hv 3, 2, 4ff; 3, 3, 3; 3, 5, 5; 3, 8, 9; Hs 9, 3, 2; 9, 5, 2; 9, 9, 7; cf. s 9, 9, 4. ναόν Mk 14:58; B 16:3 (Is 49:17). *Pass.* J 2:20 (Heliodorus Periegeta of Athens [IIBC]: 373 fgm. 1 Jac. says of the Acropolis: ἐν ᾗ τεσι εἴ παντελῶς ἐξεποιήθη); B 16:6 (s. below; the 'scripture' *pass.* is interpreted spiritually). ἀποθήκας Lk 12:18 (opp. καθαλεῖν; s. this 2 α). τοὺς τάφους τῶν προφητῶν *the tombs of the prophets* Mt 23:29 (cf. Eklosterman2 *ad loc.*). τὰ μνημεῖα τῶν προφητῶν *monuments for the prophets* Lk 11:47 μνημεῖον 1).—οἰκ. τινί τι *build someth. for someone* (Gen 8:20; Ex 1:11; Ezk 16:24) συναγωγὴν οἰκ. τινί Lk 7:5. οἰκ. τινὶ οἶκον Ac 7:47, 49; B 16:2 (the last two Is 66:1).—**W.** the *obj. acc.* and *foll.* by ἐπὶ *w. acc.* or *w. gen.*: τὴν οἰκίαν ἐπὶ τὴν πέτραν *build the house on the rock* Mt 7:24. ἐπὶ τὴν ἄμμον *on the sand* vs. 26 (proverbial: Plut. VII p. 463, 10 Bern. εἰς ψάμμον οἰκοδομεῖς). πόλις ἐπὶ τ. ὄρους Lk 4:29 (cf. Jos., Ant. 8, 97). ἐπὶ τὴν γῆν 6:49. πόλις οἰκοδομημένη ἐπ' ἄκρον ὄρους ὑψηλοῦ *a city that is built on the top of a high mountain* LJ 1:7. πύργος ἐπὶ ὑδάτων Hv 3, 3, 5; ἐπὶ τὴν πέτραν s 9, 14, 4 (opp. χαμαὶ οὐκ ὠκοδόμηται).

b. abs—α. when the *obj.* can be supplied *fr.* the context Lk 11:48; 14:30.—Cf. Hv 3, 1, 7; 3, 4, 1a; 3, 10, 1; s 9, 4, 1.

β. but also entirely without an *obj.* ὠκοδόμουν *they erected buildings* Lk 17:28. οἱ οἱ κοδομοῦντες *the builders, the masons* (after Ps 117:22) Mt 21:42; Mk 12:10; Lk 20:17; Ac 4:11 t.r.; 1 Pt 2:7; B 6:4. Also with no *ref.* to the Ps passage: Hs 9, 4, 4; 9, 6, 6.

γ. οἱ λίθοι οἱ ἤδη ὠκοδομημένοι *the stones already used in the building* Hv 3, 5, 2; cf. s 9, 6, 3.

c. *build up again, restore*, a *mng.* that οἰκ. can receive *fr.* the context (Josh 6:26; Ps 50:20; 68:36) Mt 26:61;

27:40; Mk 15:29; B 16:3 (Is 49:17).—S. also 2 below.

2. **fig.** (as in Hermas passages given under 1, where the tower is a symbol of the church): of the building up of the Christian church (cf. Ruth 4:11 ὡκοδομήσαν τὸν οἶκον Ἰσραὴλ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν on this rock I will build my church Mt 16:18. ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικός like living stones let yourselves be built up (pass.) or build yourselves up (mid., so Gdsdp., Probs. 194f) into a spiritual house 1 Pt 2:5. Paul refers to missionary work where another Christian has begun activities as ἐπ' ἄλλότριον θεμέλιον οἶκ. building on another man's foundation Ro 15:20. He also refers to a religious point of view as a building, and speaks of its refutation as a tearing down καταλύειν), and of returning to it as a rebuilding (s. 1c above) Gal 2:18. This is **prob.** where B 11:1 belongs, where it is said of the Israelites that (in accordance with scriptural declarations) they do not accept the baptism that removes sin, but ἑαυτοῖς οἰκοδομήσουσιν will build up **some**th. for themselves. In another **pass.** B calls the believer a πνευματικός ναὸς οἰκοδομούμενος τῷ κυρίῳ a spiritual temple built for the Lord 16:10; cf. vs. 6f.—In his discourse on the building of the temple Hermas speaks of the angels to whom God has entrusted the οἰκοδομεῖν building up or completion of his whole creation Hv 3, 4, 1b.

3. οἶκ. is also used quite in a non-literal sense, **oft.** without any consciousness of its basic **mng.**, like edify in our **relig.** usage, but perhaps without the emotional connotations that have been associated with it (the non-literal use is found to a

certain degree as early as X., Cyr. 8, 7, 15 and in LXX: Ps 27:5; Jer 40:7. Also Test. Benj. 8:3.—JWeiss on 1 Cor 8:1). It=**some**th. like benefit, strengthen, establish, as well as edify, of the Lord, who is able to strengthen the believers Ac 20:32. Of the church, which was being built up 9:31.—Es. in Paul: ἡ ἀγάπη οἰκοδομεῖ love builds up (in contrast to γνώσις, which 'puffs up') 1 Cor 8:1 (=Dg 12:5). πάντα ἔξεστιν, ἀλλ' οὐ πάντα οὐκοδομεῖ everything is permitted, but not everything is beneficial 10:23. ὁ λαῶν γλώσση ἑαυτὸν οὐκοδομεῖ, ὁ δὲ προφητεύων ἐκκλησίαν οὐκοδομεῖ 14:4; cf. vs. 17. οὐκοδομεῖτε εἰς τὸν ἕνα strengthen one another 1 Th 5:11. In 1 Cor 8:10 the apostle is **prob.** speaking ironically, **w. ref.** to the 'strong' party at Corinth, who declare that by their example they are benefiting the 'weak': οὐχὶ ἡ συνείδησις αὐτοῦ οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; will not his conscience be 'strengthened' so that he will eat meat offered to idols? (differently Margaret Thrall, TU 102, '68, 468-72).—Of Paul's letters, by which δυναθίσθησθε οἰκοδομῆσθαι εἰς τὴν δοθεῖσαν ὑμῖν πίστιν you will be able to build yourselves up in the faith that has been given you Pol 3:2.—HCremer, Über den bibl. Begriff der Erbauung 1863; HMsScott, The Place of οἰκοδομή in the NT: PT 2, '04, 402-24; HBassermann, Über den Begriff 'Erbauung': Zeitschr. für prakt. Theol. 4 1882, 1-22; CTrossen, Erbauen: ThGl 6, '14, 804ff; PhVielhauer, Oikodome (d. Bild vom Bau vom NT bis Clem. Alex.) Diss. Hdlbg. '39; PBonnard, Jésus-Christ édifiant son Église '48. M-M. B. 590.**

οἰκοδομή, ἥς, ἡ (rejected by the Atticists [Lob., Phryn. 421; 487ff; WSchmid, Der Attizismus III 1893, 248], but found since Aristot., Eth. Nic. 5, 14, 7; Diod. S. 1, 46, 4; Plut., Lucull. 39, 2; IG XIV 645, 146 [Dorian]; Dit., Or. 655, 2 [25BC]; PGrenf. I 21, 17 [126BC]; BGU 699, 3; 894, 2; LXX; En.; Philo, Mos. 1, 224 v.l., Spec. Leg. 1, 73 v.l.; Joseph. [Schmidt 528f]).

1. building as a process, construction—a. **lit.** (2 Ch 3:2 v.l.; Sir 40:19; Jos., Ant. 11, 59) ἐτελέσθη ἡ οἰκοδομή the construction was at an end Hs 9, 5, 1a. ἀνοχὴ τῆς οἰκ. a delay in the building **ibid.** b; 9, 14, 2.

b. **fig.**, of spiritual strengthening (s. οἰκοδομέω 3) edifying, edification, building up.

α. **act.**, **w. obj. gen.** πρὸς τὴν οἶκ. τῆς ἐκκλησίας for the building up of the church 1 Cor 14:12. ὁ πὲρ τῆς ὑμῶν οἰκ. 2 Cor 12:19. **Abs.** πρὸς οἰκοδομήν for edification Ro 15:2; 1 Cor 14:26; cf. Eph 4:29. Paul has received his authority **fr.** the Lord εἰς οἰκοδομήν καὶ οὐκ εἰς καθαίρεσιν 2 Cor 13:10; cf. 10:8. τὰ τῆς οἰκ. τῆς εἰς ἀλλήλους what makes for the edification of each other Ro 14:19. **Abstr.** for **concr.** ὁ προφητεύων λαλεῖ οἰκοδομήν the one who prophesies speaks words that edify 1 Cor 14:3.

β. **pass.** οἰκοδομῆν λαβεῖν receive edification, be edified 1 Cor 14:5. εἰς οἶκ. τ. σώματος τ. Χριστοῦ that the body of Christ might be built up Eph 4:12. εἰς οἶκ. ἑαυτοῦ for its own edification vs. 16.

2. building, edifice, the result of constructio—a. **lit.**; **pl.**, of secular buildings (Diod. S. 16, 76, 2; 20, 8, 3) Hs 1:1 (w. ἀγροί, παρατάξεις, οἰκήματα). **Esp.** of temple buildings (1 Esdr 5:70) εἰς τὴν οἶκ. ἐλπίζειν put one's hope in the building alone B 16:1. **Pl.** of the various buildings in the temple area Mk 13:1f. αἱ οἰκοδομαὶ τοῦ ἱεροῦ Mt 24:1. **Esp. freq.** in the symbolism of the tower in Hermas (v 3; s 9). Yet in many **pass. mng.** 1 is also **poss.**: ἡ οἶκ. τοῦ πύργου the tower building (or the building of the tower) Hv 3, 2, 6b; 3, 4, 1f; 3, 5, 1b; 3, 12, 3; s 9, 1, 2; 9, 3, 3; 9, 4, 2ff; 9, 5, 2; 9, 17, 4 **al.** τὰ ἐξώτερα μέρη τῆς οἰκ. the outside of the building s 9, 9, 3b. Of the stones: εὐχρηστοὶ εὖς τὴν οἶκ. v 3, 5, 5; 3, 6, 1; 6. Also εὐχρηστοὶ τῇ οἰκ. s 9, 15. 6. χρήσιμοι εἰς τὴν οἶκ. τοῦ πύργου v 4, 3, 4; ἀπενεχθῆναι εἰς τὴν οἶκ. s 9, 8, 3a. ἀπέρχεσθαι εἰς τὴν οἶκ. s 9, 5, 3f; 9, 7, 4a; 6f; 9, 10, 2; ἀποβάλλεσθαι ἐκ (ἀπὸ) τῆς οἰκ. s 9, 7, 1; 9, 8, 3b; 9, 9, 5; ἀποδοκιμάζειν ἐκ τῆς οἰκ. s 9, 12, 7. **Pass.** (without ἐκ) 9, 23, 3; ἀρμόζειν εἰς τὴν οἶκ. v 3, 6, 5; 3, 7, 5. **Pass.** s 9, 4, 3; 9, 8, 5ff; 9, 9, 4; 9, 15, 4; βάλλειν εἰς τὴν οἶκ. s 9, 7, 4; 6; 9, 8, 2a. **Pass.** 9, 7, 5; 9, 10, 1; 9, 30, 2; δοκιμάζειν τὴν οἶκ. s 9, 5, 2b; εἰσέρχεσθαι εἰς τὴν οἶκ. s 9, 12, 4; 9, 13, 4; ἐκλέγεσθαι εἰς τὴν οἶκ. s 9, 9, 3a; ἐπιδιδόναι εἰς τὴν οἶκ. s 9, 4, 5; 8; 9, 15, 5. **Pass.** 9, 4, 6; ἐπιθυμεῖν τὴν οἶκ. s 9, 9, 7. ἐπιτίθεσθαι εἰς τὴν οἶκ. v 3, 5, 2. ἐργάζεσθαι εἰς τὴν οἶκ. work at the building s 9, 6, 2b; εὐρεθῆναι εἰς τὴν οἶκ. s 9, 6, 4; ὁ ἐφροσύνει εἰς τὴν οἶκ. s 9, 6, 2a; κατανοεῖν τὴν οἶκ. examine the building s 9, 5, 7; 9, 6, 3. συναρμόζεσθαι εἰς τὴν οἶκ. τοῦ πύργου s 9, 16, 7; τιθέναι εἰς τὴν οἶκ. v 3, 2, 6a; 7; s 9, 7, 2; 9, 8, 2b. **Pass.** v 3, 5, 4; s 9, 6, 8; 9, 8, 4; 9, 9, 2; 9, 13, 6; 9, 16, 1; 9, 17, 3; 9, 29, 4; 9, 30, 1; τίθεσθαι ἐκ τῆς οἰκ. s 9, 8, 1; ὁ πάγειν εἰς τὴν οἶκ. v 3, 5, 1a; 3; 3, 6, 2; s 9, 3, 3f.

b. Hermas moves about on the border-line **betw.** the literal and non-literal uses of οἶκ. but the fol. passages are

quite non-literal: θεοῦ οἰκοδομή ἔστε *you are God's building* 1 Cor 3:9 (AFridrichsen [s. on γεώργιον]). In Eph 2:21 the Christian community is called an οἰκοδομή more definitely a ναὸς ἅγιος ἐν κυρίῳ which is erected on the foundation of the apostles and prophets w. Christ Jesus as the cornerstone (HSchlier, Christus u. d. Kirche im Eph '30).—Of the Christians ὄντες λίθοι ναοῦ πατρὸς ἡτοιμασμένοι εἰς οἰκοδομήν θεοῦ πατρὸς *since you are stones for the Father's temple, made ready for the building of God the Father* IEph 9:1.—Fig., in another way, of the glorified body of the departed Christian οἰκοδομήν ἐκ θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον *we have a building fr. God, a house not made w. hands* 2 Cor 5:1. S. on οἰκητήριον 2.—Lit. on οἰκοδομέω end. M-M.*

οἰκοδομητός, ἡ, ὄν (Strabo 3, 3, 7; 8, 6, 2; Etym. Mag. p. 282, 46; 453, 33) *built* οἰκ. ναὸς διὰ χειρὸς *a temple built with hands* B 16:7.*

οἰκοδομία, ας, ἡ (since Thu. 1, 93, 1; 2, 65, 2; Pla.; Polyb. 10, 22, 7; Plut., Pomp. 66, 1; Lucian, Conscr. Hist. 4; Jos., Ant. 11, 7; 118; (Dit., Syll. 3 144, 32 [IVBC]; 204, 26f al., Or. 483, 104; 107; PHal. 1, 181 [III BC]; PSI 500, 3; 4.—Lob., Phryn. p. 487) *building*, both as process and result, in our lit. only once as v.l., and in a fig. sense *edification* ἐκζητήσεις παρέχουσιν μᾶλλον ἢ οἰκοδομίαν θεοῦ 1 Ti 1:4 t.r. (for οἰκονομίαν; D*, Irenaeus et al. have οἰκοδομήν). M-M.*

οἰκοδόμος, ου, ὁ (Hdt.; Galen, Protr. 13 p. 42, 17, John [w. τέκτων]; Lucian, Icarom. 19; Dit., Or. 770, 7; pap., LXX; Jos., Ant. 7, 66 [w. τέκτων]) *builder* Ac 4:11. M-M.*

οἰκονομέω pf. ptc. οἰκονομηκώς (on the mng. of οἰκ. and derivatives s. ARobinson on Eph 1:10).

1. *abs.*, hold the office of an οἰκονόμος (q.v.), *be manager* (Astrampsychus p. 8 Dek. 1, 9) Lk 16:2.

2. *manage, regulate, administer, plan* (Soph., Pla.; inscr., pap.; 3 Macc 3:2; Ep. Arist.) τὶ *some*th. (Jos., Ant. 1, 19) of God πάντα σὺν τῷ παιδί οἰκονομηκώς *after he had planned everything with his Son* Dg 9:1 (Maximus Tyr. 27, 8αὸ θεὸς οἱ. τὸ πᾶν τοῦτο; M. Ant. 5, 32; Philo, Decal. 53 θεὸς οἰκονομεῖ σωτηρίως αἰὲν τὰ σύμπαντα) M-M.*

οἰκονομία, ας, ἡ (X., Pla.; inscr., pap.; Is 22:19, 21; Philo, Joseph.—1. *management* of a household, *direction, office* (X., Oec. 1, 1; Herodian 6, 1, 1; Jos., Ant. 2, 89; PTeht. 27, 21 [114BC]; PLond. 904, 25).

a. *lit.*, of the work of an οἰκονόμος Lk 16:2-4 (this passage shows that it is not always poss. to draw a sharp distinction betw. the office itself and the activities associated w. it).

b. Paul applies the idea of administration to the office of an apostle οἱ κonoμίαν πεπίστευμαι *I have been entrusted with a commission* 1 Cor 9:17. ἀνθρωπίνων οἰκονομίαν μυστηρίων πεπίστευνται *they have been entrusted with the administration of merely human mysteries* Dg 7:1. Of the bishop: ὃν πέμπει ὁ οἰκοδεσπότης εἰς ἰδίαν οἰκ. (οἰκ. ἰδίου οἴκου) *the one whom the master of the house sent to administer his own household* IEph 6:1. This is prob. also the place for κατὰ τὴν οἰκ. τοῦ θεοῦ τὴν δοθείσάν μοι εἰς ὑμᾶς *according to the divine office which has been granted to me for you* Col 1:25, but ἡκούσατε τὴν οἰκονομίαν τ. χάριτος τ. θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς *you have heard of the stewardship of God's grace that was granted to me for you* Eph 3:2 may be parallel to the usage in vs. 9; s. 2b below.

2. *arrangement, order, plan* (X., Cyr. 5, 3, 25; Polyb. 4, 67, 9; 10, 16, 2; Diod. S. 1, 81, 3—a. ἡ τῆς σαρκὸς οἰκονομία of the arrangement or structure of the parts of the body beneath the skin; they are laid bare by scourging MPol 2:2).

b. of God's *plan of salvation*, his *arrangements* for man's *redemption* (in the pap. of the arrangements and directions of the authorities: UPZ 162 IX, 2 [117BC]; PRainer 11, 26, and in PGM [e.g. 4, 293] of the measures by which one wishes to attain some goal by supernatural help) ἡ οἰκ. τοῦ μυστηρίου *the plan of the mystery* Eph 3:9 (cf. vs. 2 and JReumann, NovT 3, '59, 282-92). Also in the linguistically difficult passage 1:10 οἰκ. certainly refers to the *plan of salvation* which God is bringing to reality through Christ, in the fulness of the times. κατ' οἰκονομίαν θεοῦ *according to God's plan of redemption* IEph 18:2. προσδηλώσω ὑμῖν ἧς ἡρξάμην οἰκονομίας εἰς τὸν καινὸν ἄνθρωπον Ἰησοῦν Χριστόν *I will explain to you further the divine plan which I began (to discuss), with reference to the new man Jesus Christ* IEph 20:1.

c. also of God's *arrangements* in nature pl. αἱ οἰκ. θεοῦ Dg 4:5.

3. *training* (in the way of salvation); this mng. (found also Clem. Alex., Paed. 1, 8, 69, 3; 70, 1 p. 130 St.) seems to fit best in 1 Ti 1:4, where it is said of the erroneous teachings of certain persons ἐκζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονομίαν θεοῦ τὴν ἐν πίστει *they promote useless speculations rather than divine training that is in faith* οἰκοδομήν and οἰκοδομίαν [q.v.] as v.l. are simply 'corrections' to alleviate the difficulty). M-M.*

οἰκονόμος, ου, ὁ (Aeschyl.; inscr., pap., LXX; Philo, Praem. 113; Joseph.; loanw. in rabb.) *house) steward, manager*.

1. *lit*—a. of the manager in a private position (Diod. S. 36, 5, 1) ὁ πιστὸς οὐκ. ὁ φρόνιμος Lk 12:42. Sim. ζητεῖται ἐν τοῖς οὐκ. ἵνα πιστὸς τις εὐρεθῇ 1 Cor 4:2. He manages his master's property (cf. Jos., Ant. 12, 200; Artem. 4, 28. The οἰκ. of various persons are mentioned in the pap.: PTeht. 402, 1; POxy. 929, 25) Lk 16:1, 3. ὁ οἰκ. τῆς ἀδικίας *the dishonest manager* (cf. Lucian, Ep. Sat. 2, 26 ὁ οἰκ. ὑπελόμενος) vs. 8 (cf. on the 'unjust steward' Jülicher, Gleichn. 495-514; LFonck, D. Parabel 3 '19 [lit. here 675f]; ARücker, Bibl. Studien XVII 5, '12; JKögel, BfChTh XVIII 6, '14; ERiggenbach, Schlatter-Festschr. '22, 17ff; FTillmann, BZ 9, '11, 171-84; Gerda Krüger, ibid.

21, '33, 170-81; FHüttermann, *ThGl* 27, '35, 739-42; HPreisker, *ThLZ* 74, '49, 85-92; JoachJeremias, *Gleichnisse Jes2* '52, 30-3; JDMDerrett, *Law in the NT*, '70, 48-77; DRFletcher, *JBL* 82, '63, 15-30); JAFitzmyer, *Theological Studies* 25, '64, 23-42). With ἐπίτροπος Gal 4:2 (Sbelkin, *JBL* 54, '35, 52-5).

b. ὁ οἶκ. τῆς πόλεως *the city treasurer* (Dit., Syll.3 1252 πόλεως Κῶων οἰκονόμος; other *exx.* in PLandvogt, *Epigr. Untersuchungen üb. den οἰκονόμος* Diss. Strassb. '08; HJCadbury, *JBL* 50, '31, 47ff) Ro 16:23.

2. fig. (Aristot., *Rhet.* 3, 3 p. 1406a, 27 οἶκ. τῆς τῶν ἀκουόντων ἡδονῆς) of the administrators of divine things (of an office in the Serapeum UPZ 56, 7 [160BC]; cult associations also had οἶκ.: Dit., Or. 50, 12; 51, 26); the apostles are οἰκονόμοι μυστηρίων θεοῦ *administrators of the mysteries of God* 1 Cor 4:1. So the bishop must conduct himself as a θεοῦ οἶκ. Tit 1:7. But the Christians *gener.* are also θεοῦ οἶκ. (καὶ πάρεδροι καὶ ὑπηρέται) IPol 6:1 or καλοὶ οἶκ. ποικίλης χάριτος θεοῦ *good administrators of God's varied grace* 1 Pt 4:10 (cf. X., Mem. 3, 4, 7 οἱ ἀγαθοὶ οἶκ.).—JReumann, *JBL* 77, '58, 339-49 (pre-Christian), 'Jess the Steward', TU 103, '68, 21-9. M-M.*

οἶκος, ου, ὁ (Hom.+; *inscr.*, pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. house—a. lit—α. a dwelling Lk 11:17 (cf. *πίπτω* 18); 12:39; 14:23 (unless οἶκ. means *dining room* here as Phryn. Com. [VBC] 66 Kock; X., Symp. 2, 18; Athen. 12 p. 54A); Ac 2:2; (w. ἀγροί, κτήματα) Hs 1:9. εἰς τὸν οἶκόν τινος *into or to someone's house* (Judg 18:26) ἀπέρχεσθαι Mt 9:7; Mk 7:30; Lk 1:23; 5:25; εἰσέρχεσθαι Lk 1:40; 7:36; 8:41; Ac 11:12; 16:15b; ἔρχεσθαι Mk 5:38; καταβαίνειν Lk 18:14; πορεύεσθαι 5:24; ὑπάγειν Mt 9:6; Mk 2:11; 5:19; ὑποστρέφειν Lk 1:56; 8:39.—κατοικεῖν εἰς τὸν οἶκόν τινος *live in someone's house* Hm 4, 4, 3; s 9, 1, 3. οἱ εἰς τὸν οἶκόν μου *the members of my household* Lk 9:61.—εἰς τὸν οἶκον *into the house; home:* ἀνάγειν Ac 16:34. ἀπέρχεσθαι Hs 9, 11, 2. ἔρχεσθαι Lk 15:6. ὑπάγειν Hs 9, 11, 6. ὑποστρέφειν Lk 7:10.—εἰς οἶκόν τινος *to someone's house; home* Mk 8:3, 26. εἰς οἶκόν τινος τῶν ἀρχόντων Lk 14:1 (on the absence of the art. cf. Bl-D. §259, 1; Rob. 792).—εἰς οἶκον *home* (Aeschyl., Soph.; Diod. S. 4, 2, 1): εἰσέρχεσθαι Mk 7:17; 9:28. ἔρχεσθαι 3:20.—ἐκ τοῦ οἴκου ἐκεῖνου Ac 19:16.—ἐν τῷ οἴκῳ τινός *in someone's house* Ac 7:20; 10:30; 11:13; Hs 6, 1, 1.—ἐν τῷ οἴκῳ *in the house, at home* J 11:20; Hv 5:1.—ἐν οἴκῳ *at home* (Strabo 13, 1, 38; UPZ 59, 5 [168BC]; 74, 6; POxy. 531, 3 [IIAD]; 1 Km 19:9) Mk 2:1 (Gdspl., Probs. 52); 1 Cor 11:34; 14:35.—κατὰ τοὺς οἴκους εἰσπορεύεσθαι *enter house after house* Ac 8:3. κατ' οἴκους (opp. δημοσίᾳ) *from house to house i.e., in private* 20:20. In the sing. κατ' οἶκον (opp. ἐν τῷ ἱερῷ) *in the various private homes* (Jos., Ant. 4, 74; 163.—Diod. S. 17, 28, 4 κατ' οἰκίαν ἀπολαύσαντες τῶν βρωτῶν=*having enjoyed the food in their individual homes*) 2:46; 5:42. ἢ κατ' οἶκόν τινος ἐκκλησία *the church in someone's house* Ro 16:5; 1 Cor 16:19; Col 4:15; Phlm 2 (cf. ἐκκλησία 4c). τὰ κατὰ τὸν οἶκον *household affairs* (Lucian, Abdic. 22) 1 Cl 1:3.

β. house of any large building οἶκος τοῦ βασιλέως *the king's palace* (Ael. Aristid. 32, 12 K.=12 p. 138 D.; 2 Km 11:8; 15:35; 3 Km 7:31; Jos., Ant. 9, 102) Mt 11:8. οἶκος ἐμπορίου (s. ἐμπόριον) J 2:16b. οἶκος προσευχῆς *house of prayer* Mt 21:13; Mk 11:17; Lk 19:46 (all three Is 56:7). οἶκ. φυλακῆς *prison-house* B 14:7 (Is 42:7).—Esp. of God's house (Herodas 1, 26 οἶκος τῆς θεοῦ [of Aphrodite]; WRPaton and ELHicks, *Inscr. of Cos* 1891 no. 8, 4 οἶκος τῶν θεῶν.—οἶκ. in ref. to temples as early as Eur., Phoen. 1372; Hdt. 8, 143; Pla., Phaedr. 24E; *inscr.* [cf. (Dit., Syll.3 index IV οἶκον d; Thieme 31]; UPZ 79, 4 [IIBC] ἐν τῷ οἴκῳ τῷ Ἀμμωνος; POxy. 1380, 3 [IIAD]; LXX) οἶκος τοῦ θεοῦ (Jos., Bell. 4, 281) Mt 12:4; Mk 2:26; Lk 6:4. Of the temple in Jerusalem (3 Km 7:31) οἶκος κυρίου) ὁ οἶκος μου Mt 21:13; Mk 11:17; Lk 19:46 (all three Is 56:7). ὁ οἶκ. τοῦ πατρὸς μου J 2:16a; cf. Ac 7:47, 49 (Is 66:1). *Specif.* of the temple building (Eupolem. in Euseb., Pr. Ev. 9, 34, 14; Ep. Arist. 88; 101) μετὰ τὸ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου *between the altar and the temple building* Lk 11:51. Of the heavenly sanctuary, in which Christ functions as high priest Hb 10:21 (the *mng.* α is preferred by some here).

γ. in a wider sense οἶκ. occasionally amounts to city (cf. the note on POxy. 126, 4.—Jer 22:5; 12:7; Test. Levi 10, 4 οἶκος.. Ἱερους. κληθήσεται) Mt 23:38; Lk 13:35.

b. fig. (Philo, Cher. 52 ὃ ψυχὴ, δέον ἐν οἴκῳ θεοῦ παρθενεύεσθαι al.—α. of Christendom as the spiritual temple of God ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικός *as living stones let yourselves be built up into a spiritual house* 1 Pt 2:5 (EGSelwyn, 1 Pt '46, 286-91). The tower, which Hermas uses as a symbol of the church, is also called ὁ οἶκ. τοῦ θεοῦ: ἀποβάλλεσθαι ἀπὸ τοῦ οἴκ. τοῦ θ. Hs 9, 13, 9. Opp. εἰσέρχεσθαι εἰς τὸν οἶκ. τοῦ θεοῦ 9, 14, 1.—The foll. *pass.* are more difficult to classify; *mng.* 2 (the Christians as God's family) may also be *poss.*: ὁ οἶκ. τοῦ θεοῦ 1 Pt 4:17; ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι ἥτις ἐστὶν ἐκκλησία θεοῦ ζώντος 1 Ti 3:15.

β. dwelling, habitation of the human body (Lucian, Gall. 17) as a habitation of demons Mt 12:44; Lk 11:24. *Corresp.* the heathen is called an οἶκ. δαιμονίων B 16:7.

2. household, family (Hom.+; Artem. 2, 68 p. 161, 11 μετὰ ὅλου τοῦ οἴκου) Lk 10:5; 19:9; Ac 10:2; 11:14; 16:31; 18:8. ὅλους οἴκους ἀνατρέπειν *ruin whole families* Tit 1:11 (cf. Gen 47:12 πᾶς ὁ οἶκος=*the whole household*). ὁ Στεφανᾶ οἶκ. Stephanas and his family 1 Cor 1:16; ὁ Ὀνησιφόρου οἶκ. 2 Ti 1:16; 4:19. ὁ οἶκ. Ταυῖας ISm 13:2. *Esp. freq.* in Hermas: τὰ ἁμαρτήματα ὅλου τοῦ οἴκου σου *the sins of your whole family* Hv 1, 1, 9; cf. 1, 3, 1; 2, 3, 1; s 7:2... σε καὶ τὸν οἶκ. σου v 1, 3, 2; cf. m 2:7; 5, 1, 7; s 7:5ff. W. τέκνα m 12, 3, 6; s 5, 3, 9. Cf. 1 Ti 3:4, 12 (on the subj. matter, Ocellus Luc. c. 47 τοὺς ἰδίους οἴκους κατὰ τρόπον οἰκονομήσουσι; Letter 58 of Apollonius of Tyana [Philostrat. I 362, 3]). ἡ τοῦ Ἐπιτρόπου σὺν ὅλῳ τῷ οἴκῳ αὐτῆς καὶ τῶν τέκνων *the (widow) of Epitropus together with all her household and that of her children* IPol 8:2 (Sb 7912 [inscr. 136 AD] σὺν τῷ παντὶ οἴκῳ). ἀσπάζομαι τοὺς οἴκους τῶν ἀδελφῶν μου σὺν γυναίξιν καὶ τέκνοις *I greet the households of my brethren, including their wives and children* ISm 13:1. In a passage showing the influence of Num 12:7, Hb 3:2-6 draws a contrast betw. the οἶκος of which Moses was a member and the οἶκος over which Christ presides. Hence the words of vs. 6 οὗ (i.e. Χριστοῦ) οἶκός ἐσμεν ἡμεῖς *whose household we are*.—On the Christians as God's family s. also 1ba above. τοῦ ἰδίου οἴκ. προστῆναι *manage one's own household* 1 Ti 3:4f; cf. vs. 12 and 5:4.

3. transferred **fr.** a single family to a whole clan or tribe of people descended **fr.** a common ancestor house=descendants, nation (Appian, Bell. Civ. 2, 127 §531 οἰκοὶ μεγάλοι=famous families [of Caesar's assassins]; Dionys. Byz. 53 p. 23, 1 Güngerich; LXX; Jos., Ant. 2, 202; 8, 111; Sib. Or. 3, 167) ὁ οἶκ. Δαυίδ (3 Km 12:19; 13:2) Lk 1:27, 69. ἐξ οἴκου καὶ πατριᾶς Δ. 2:4.—οἶκ. Ἰσραήλ Mt 10:6; 15:24; Ac 2:36; 7:42 (Am 5:25); Hb 8:10 (Jer 38:33); 1 Cl 8:3 (quot. of unknown orig.). ὁ οἶκ. Ἰς. combined w. ὁ οἶκ. Ἰουδα Hb 8:8 (Jer 38:31). οἶκ. Ἰακώβ (Ex 19:3; Is 2:5) Lk 1:33; Ac 7:46. οἶκ. τοῦ Ἀμαλήκ B 12:9.

4. the house and what is in it=property, possessions (Hom.+; s. also Hdt. 3, 53; Isaeus 7, 42; Pla., Lach. 185A; X., Oec. 1, 5; Jos., Bell. 6, 282) ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ over Egypt and over all his property Ac 7:10 (cf. Gen 41:40; Artem. 4, 61 προέστη τοῦ παντὸς οἴκου).—GDelling, Zur Taufe von 'Häusern' im Urchrist., NovT 7, '65, 285–311=Studien zum NT '70, 288–310; OMichel, TW V 122–61: οἶκος and related words. M-M. B. 133; 458.

οἰκουμένη, ης, ἡ (sc. γῆ. Hdt.+; inscr., pap., LXX; Artapanus in Euseb., Pr. Ev. 9, 27, 22 God as ὁ τῆς οἴκ. δεσπότης; Ep. Arist., Philo, Joseph.; Test. Levi 18:3; loanw. in rabb.).

1. the inhabited earth, the world—α. as such (Ps 23:1 and often): πάσας τ. βασιλείας τ. οἰκουμένης Lk 4:5. Cf. 21:26; Ro 10:18 (Ps 18:5); Hb 1:6. ὅλη ἡ οἶκ. the whole inhabited earth (Diod. S. 12, 2, 1 καθ' ὅλην τὴν οἰκουμένην; Ep. Arist. 37.—Diod. S. 3, 64, 6 and Jos., Bell. 7, 43 πᾶσα ἡ οἶκ.) Mt 24:14; Ac 11:28; Rv 3:10; 16:14. οἱ κατὰ τὴν οἶκ. ἄνθρωποι PK p. 15, l. 20. αἱ κατὰ τὴν οἶκ. ἐκκλησίαι the churches throughout the world MPol 5:1; cf. 8:1; 19:2.

b. world in the sense of its inhabitants, humankind Ac 17:31 (cf. Ps 9:9); 19:27. Of Satan: ὁ πλανῶν τὴν οἶκ. ὅλην who deceives all humankind Rv 12:9. The passage ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην Lk 2:1 belongs here also. For the evangelist considers it of great importance that the birth of the world's savior coincided w. another event that also affected every person in the world. But it can also be said of Augustus that he ruled the οἶκ., because the word is used in still another specific sense, namely

2.=the Roman Empire (which, in the exaggerated language commonly used in ref. to the emperors, was equal to the whole world [as, e.g., the empire of Xerxes: Ael. Aristid. 54 p. 675 D., and of Cyrus: Jos., Ant. 11, 3]; Dit., Or. 666, 3; 668, 5 τῷ σωτῆρι κ. εὐεργέτῃ τῆς οἰκουμένης [Nero]; 669, 10, Syll.3 906 A, 3f τὸν πάσης οἰκουμένης δεσπότην [Julian]; POxy. 1021, 5ff; Sb 176, 2.—Cf. 1 Esdr 2:2; Philo, Leg. ad Gai. 16; Jos., Ant. 19, 193).

a. as such Ac 24:5 (as Jos., Ant. 12, 48 πᾶσι τοῖς κατὰ τὴν οἰκουμένην Ἰουδαίοις, where however, οἶκ. has mng. 1. Cf. PLond. 1912 [letter of Emperor Claudius], 100).

b. its inhabitants 17:6.—GJDAalders, Het Romeinsch Imperium en het NT '38.

3. an extraordinary use: τὴν οἶκ. ἔκτισας 1 Cl 60:1, where οἶκ. seems to mean the whole world (so far as living beings inhabit it, therefore the realm of spirits as well). S. Johnston s.v. κόσμος.—Also ἡ οἶκ. ἡ μέλλουσα Hb 2:5=ὁ μέλλων αἰὼν (6:5); s. αἰών 2b.—JKaerst, Die antike Idee der Oekumene '03; JVoigt, Orbis terrarum '29; MPaeslack, Theologia Viatorum II, '50, 33–47. M-M. B. 13.*

οἰκουργέω keep house τὰ κατὰ τὸν οἶκον οἶκ. fulfill one's household duties 1 Cl 1:3 (class. οἰκουρεῖν, which the Jerus. ms. restores by erasure). M-M. s.v.-ός.*

οἰκουργός, ὄν (for class. οἰκουρός. The form w. γ is found elsewhere only in Soranus p. 18, 2 v.l. [for οἰκουρός]: οἰκουργὸν καὶ καθέδριον διάγειν βίον) working at home, domestic of women Tit 2:5 (cf. Philo, Exsecr. 139 σώφρονας κ. οἰκουρούς κ. φιλάνδρους; Cass. Dio 56, 3). M-M.*

οἰκουρός, ὄν (Aeschyl.+; PGM 11a, 11; Philo, Rer. Div. Her. 186) staying at home, domestic Tit 2:5 t.r. (οἰκουργός, end; Field, Notes 220–2).*

οἰκοφθόρος, ον (Eur., Pla.; Philo, Agr. 73; Sib. Or. 2, 257) destroying houses or families subst. and specif. (after IEph 15:3; s. οἶκος 1aβ) temple-destroyer IEph 16:1. Since Ign. is plainly dependent on 1 Cor 6 (vs. 19; cf. also 1 Cor 3:16f) here, he is prob. thinking of the introduction of immorality as the particular means of destruction (cf. Plut., Mor. p. 12B γυναικῶν οἰκοφθοραὶ γαμετῶν; PGrenf. I 53, 19.—Hesychius completes the equation οἰκοφθόρος=μοιχός).*

οἰκτεῖρω s. οἰκτίρω (Bl-D. §23; 101; Mlt.-H. 78; 250; 402; Kühner-Bl. II 498; Meisterhans3-Schw. 179). M-M.

οἰκτιρμός, οῦ, ὁ (Pind., Pyth. 1, 164; Maspéro 7, 19 [VI AD]; LXX) rarely in sing. (which is not common in the LXX) pity, mercy, compassion ἐνδύσασθαι σπλάγχνα οἰκτιρμοῦ (gen. of quality) put on heartfelt compassion Col 3:12. Almost always pl., partly to express the concrete forms of expression taken by the abstract concept (Bl-D. §142; cf. Rob. 408), but more oft. without any difference fr. the sing., due to the influence of the Hebr. pl. מִחָנָה Km

24:14; Ps 24:6; Is 63:15; Test. Jos. 2:3). Quite gener. χωρὶς οἰκτιρμῶν without pity Hb 10:28.—Of men: w. σπλάγχνα (hendiadys) Phil 2:1. ἡ. . . μετ' οἰκτιρμῶν μνεῖα remembrance with compassion 1 Cl 56:1.—Of God (Ps 24:6; 39:12; Ps.-Clem., Hom. 3, 29) οἶκ. τοῦ θεοῦ Ro 12:1. τὸ πλῆθος τῶν οἶκ. σου thy abundant mercy 1 Cl 18:2 (Ps 50:3). ἐπιστρέφειν ἐπὶ τοὺς οἶκ. αὐτοῦ turn to his compassion 9:1. προσφεύγειν τοῖς οἶκ. αὐτοῦ take refuge in his mercies 20:11. God as πατὴρ τῶν οἶκ. merciful Father 2 Cor 1:3 (cf. Bl-D. §165 w. app.; Mlt.-H.

οἰκτίρων, ον (Gorgias, Palam. 32 Blass; **Theocr.** 15, 75; **Anth. Pal.** 7, 359, 1; **Sb** 3923 οἰκτεῖρων; **LXX**) *merciful, compassionate* of God (so almost always **LXX** and, in addition, always combined w. ἐλεήμων) w. πολὺσπλαγχνος **Js** 5:11. **W.** εὐεργετικός **1 Cl** 23:1. **W.** ἐλεήμων 60:1.—Of men also (Memnon **Hist.** [I BC/I AD]: 434 **fgm.** 1, 3, 2 **Jac.**; **Ps** 108:12; **La** 4:10) **Lk** 6:36.*

οἰκτίρω fut. οἰκτιρήσω (**Hom.**.; **inscr.**; **Ps.-Phoc.** 25; **Philo**, *Migr. Abr.* 122; **Jos.**, **Bell.** 4, 384; 5, 418, *Ant.* 7, 153; 14, 354; **Test. 12 Patr.**; for the spelling **s.** on οἰκτεῖρω) only in one **pass.** in our **lit.**, a **quot.** *have compassion* τινά *on someone* (**Pla.**, *Laws* 2, 1 p. 653C θεοὶ οἰκτεῖραντες τὸ τῶν ἀνθρώπων γένος; **Epict.** 4, 6, 21; **Appian**, *Bell. Civ.* 4, 22 §89; **Lucian**, *Tim.* 42, *Dial. Mort.* 28, 2; **Ezek. Trag.** in **Euseb.**, *Pr. Ev.* 9, 29, 11; **Test. Ash.** 2:2) **Ro** 9:15 (**Ex** 33:19.—οἰκτίρω of the divinity: **Apollon. Rhod.** 4, 917; beside ἐλεέω **Pla.**, *Euthyd.* 288D).—**RBultmann**, **TW** V 161-3: οἰκτίρω and related words.*

οἶμαι s. οἶομαι.

οἶνόμελι, ιτος, τό (**Carneades** [II BC] in **Diog. L.** 4, 64; **Polyb.** 12, 2, 7; **Diod. S.** 5, 34, 2; **Plut.**, *Mor.* 196E; 733E; **Diosc.**, *Mat. Med.* 5, 8 W; **Sext. Emp.**, *Adv. Math.* 6, 44, 9. **Loanw.** in **rabb.**) *wine mixed with honey*, a drink **someth.** like mead. In our **lit.** only **fig.**, of heretics: θανάσιμον φάρμακον διδόναι μετὰ οἶνομέλιτος *give a deadly poison mixed with honeyed wine* (**Anonym.** *Mimus* [II AD] in **OCrusius**, **Herondas** 5 '14 [p. 110-16] 1. 161f φάρμακον θανάσιμον μετ' οἶνομέλιτος; 171f) **ITr** 6:2.*

οἶνοπότης, ου, ὁ (**Anacr.** 99 **Diehl**; **Callim.**, *Epigr.* 36 **Schn.**; **Polyb.** 20, 8, 2; **Anth. Pal.** 7, 28, 2; **UPZ** 81 IV, 21 [II BC]; **Pr** 23:20) *wine-drinker, drunkard* (w. φάγος) **Mt** 11:19; **Lk** 7:34. **M-M.***

οἶνος, ου, ὁ (**Hom.**.; **inscr.**, **pap.**, **LXX**, **Philo**; **Jos.**, **Ant.** 3, 279al.; **Test. 12 Patr.**) *wine*, normally the fermented juice of the grape (**cf.** **Hastings**, *Dict. of the Bible* 1899, 2, 33f); the word for 'must', or unfermented grape juice, is τρύξ (**Anacr.**.; **pap.**).

1. **lit.** **J** 2:3, 9f (**HWindisch**, *Die joh. Weinregel*: **ZNW** 14, '13, 248-57. Further material on the 'marriage at Cana' **Hdb.** 3 '33, **exc.** after 2:12. **Cf.** also **HNoetzel**, *Christus u. Dionysos* '60); 4:46. οἶνος μετὰ χολῆς μεμιγμένος *wine mixed with gall* **Mt** 27:34 (**s. χολή**). ὄξος καὶ οἶν. μεμιγμένα ἐπὶ τὸ αὐτό *vinegar and wine mixed together* **Hm** 10, 3, 3. ἐσμυρνισμένος οἶν. *wine mixed with myrrh* **Mk** 15:23. **W.** ἔλαιον **D** 13:6; used medicinally (**Theophr.**, *Hist. Pl.* 9, 12; **Diosc.**, *Mat. Med.* 5, 9) **Lk** 10:34; stored in a cellar **Hm** 11:15. **W.** other natural products **Rv** 18:13. **John** the Baptist abstains **fr.** wine and other intoxicating drink (**cf.** **Num** 6:3; **Judg** 13:14; 1 **Km** 1:11) **Lk** 1:15; to denote the extraordinary degree of his abstinence it is said of him μὴ ἐσθίων ἄρτον μήτε πίνων οἶνον 7:33 (**Diod. S.** 1, 72, 2 the Egyptians in mourning for their kings abstain from wheat bread [πυρός] and from wine). Abstinence **fr.** wine and meat on the part of 'weak' Christians **Ro** 14:21 (**Ltzm.**, **Hdb. exc.** before **Ro** 14. **Lit.** on ἀσθενής 2b and λάχανον). ἡ ἡδονὴ τοῦ οἶνου the *flavor of the wine* **Hm** 12, 5, 3. οἶν. νέος *new wine* (**s. νέος** 1a) **Mt** 9:17 (**WNagel**, *Vigiliae Christianae* 14, '60, 1-8: [Gosp. of Thomas]); **Mk** 2:22; **Lk** 5:37f.—μεθύσκεσθαι οἶνῳ *get drunk with wine* **Eph** 5:18. οἶνος πολὺς (**Ps.-Anacharsis**, **Ep.** 3 p. 103 H.): οἶνῳ πολλῷ προσέχειν *be addicted to much wine* 1 **Ti** 3:8. οἶνῳ πολλῷ δεδουλωμένος *enslaved to drink* **Tit** 2:3. οἶνῳ ὀλίγῳ χρῆσθαι *take a little wine* 1 **Ti** 5:23 (the moderate use of wine is recommended **fr.** the time of **Theognis** [509f]; **Plut.**, *Is. et Os.* 6 p. 353B of οἶνος: χρῶνται μὲν, ὀλίγῳ δέ; **Ps.-Plut.**, **Hom.** 206; **Crates**, **Ep.** 10).—**KKircher**, *D. sakrale Bed. des Weines im Altertum* '10; **VZapletal**, *D. Wein in d. Bibel* '20; **JDöller**, *Der Wein in Bibel u. Talmud*: *Biblica* 4, '23, 143-67, 267-99; **JBoehmer**, *D. NT u. d. Alkohol*: *Studierstube* 22, '26, 322-64; **Else Zurhellen-Pfleiderer**, *D. Alkoholfrage im NT* '27; **IWRaymond**, *The Teaching of the Early Church on the Use of Wine*, etc. '27. **S.** also ἄμπελος 1 and ἄρτος 1a.

2. **fig.**, in apocalyptic symbolism, of the punishments which God gives to the wicked to 'drink' like wine: ὁ οἶνος τοῦ θυμοῦ τοῦ θεοῦ the *wine of God's wrath* **Rv** 14:10. Also ὁ οἶν. τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ 19:15; **cf.** 16:19. Of Babylon the harlot ὁ οἶνος τοῦ θυμοῦ τῆς πορνείας αὐτῆς 14:8; 18:3. **Cf.** θυμός on all these passages. οἶν. τῆς πορνείας 17:2.

3. effect for cause: vineyard **Rv** 6:6; **s. ἔλαιον** 3.—**HSeesemann**, **TW** V 163-7. **M-M.** **B.** 390.*

οἶνοφλυγία, ας, ἡ (**X.**, *Oec.* 1, 22; **Aristot.**, *Eth. Nic.* 3, 5, 15; **Stoic.** III 397 οἶνοφλυγία δὲ ἐπιθυμία οἶνου ἄπληστος) *drunkenness* **pl.** (**Polyb.** 2, 19, 4; **Musonius** p. 14, 15 H.; **Philo**, *Mos.* 2, 185, *Spec. Leg.* 4, 91) **w.** ἀσέλγεια, κῶμοι, πότοι **et al.**, of the individual occurrences of drunkenness 1 **Pt** 4:3. **M-M.***

οἶομαι contracted οἶμαι, 1 **aor.** ᾤηθην **ITr** 3:3 (**Hom.**.; **inscr.**, **pap.**, **LXX**, **Ep. Arist.**; **Jos.**, **Vi.** 83) *think, suppose, expect* **fol.** by **acc.** and **inf.** (**PEleph.** 13, 6; **POxy.** 1666, 2; **Gen** 37:7; **Job** 34:12; **Jos.**, **Ant.** 1, 323) **J** 21:25; 2 **Cl** 14:2; **Dg** 3:1. **W.** **inf. foll.** (**PEleph.** 12, 1; **PFlor.** 332, 8; **POxy.** 898, 24; 1 **Macc** 5:61; 2 **Macc** 7:24; **Jos.**, **C. Ap.** 2, 117) **Phil** 1:17; 1 **Cl** 30:4 (**Job** 11:2); **PK** 2 p. 14, 25; **Dg** 2:7; 3:4f; 10:3. **W.** ὅτι **fol.** (**Lucian**, *Adv. Indoct.* 7 p. 106, *Alex.* 61 p. 265 **al.**; **Ps.-Aeschines**, **Ep.** 4, 2; **Is** 57:8; **Ep. Arist.** 227) **Js** 1:7; 2 **Cl** 6:6; 15:1. The passage. . . εὖς τοῦτο ᾤηθην, ἵνα κτλ. **ITr** 3:3 is difficult, no doubt because of damage to the text; in their efforts to make tolerable sense of it, **Zahn**, **Funk** and **Bihlmeyer** remain closer to the text tradition than does **Lghtf.** They read οὐκ εὖς τ. ᾤ., ἵνα κτλ. *I do not consider myself entitled to*, etc. **M-M.** **s.v.** οἶμαι.*

οἶος, α, ον relative pron. (Hom.+; inscr., pap., LXX, Philo, Joseph.) of what sort, (such) as οἶος . . . τοιοῦτος as. . . so (Oenomaus in Euseb., Pr. Ev. 5, 27, 5; Sir 49:14) 1 Cor 15:48a, b; 2 Cor 10:11; Hs 9, 4, 6. τὸν αὐτὸν ἀγῶνα. . . οἶον the same struggle. . . as you saw (οἶον refers to significance, as Dialekt-Inscr. 4999 II, 10 [Crete] θάνατος οἶος διακωλυσεῖ—an instance of death whose significance hinders) in its inexorable nature. . . Phil 1:30. The correlative can oft. be supplied fr. the context (POxy. 278, 18; PRyl. 154, 28; Gen 44:15; Jos., Ant. 10, 13): θλίψις, οἷα οὐ γέγονεν Mt 24:21 (Da 12:1 Theod.); Mk 9:3; 2 Cor 12:20a, b; 2 Ti 3:11a; Rv 16:18 (cf. Da 12:1 LXX and Theod.); B 10:8. The pleonastic θλίψις, οἷα οὐ γέγονεν τοιαύτη Mk 13:19 is to be explained on the basis of Hebr. In an indir. quest. (Epict. 4, 6, 4; Maximus Tyr. 18, 4e) Lk 9:55 t.r.; 1 Th 1:5; how great GP 7:25. In exclamations (Bl-D. §304) οἶους διωγμούς ὑπήνεγκα what persecutions I endured! 2 Ti 3:11b.—οὐχ οἶον ὅτι Ro 9:6 is a mixture of οὐχ οἶον (Hellenistic=οὐ δὴ που ‘by no means’ [Alexis Com., fgm. 201 Kock πέτεται, οὐχ οἶον βαδίζει; Diod. S. 1, 83, 4 οὐχ οἶον. . . , τούναντίον, ‘by no means. . . , on the contrary’; Field, Notes 158]; Jos., C. Ap. 2, 238; cf. Phryn. p. 372 L.; Bl-D. §304; cf. Rob. 732) and οὐχ ὅτι ‘not as if’ (Bl-D. 480, 5; Rob. 1034).—οἰοσδηποτοῦν, also written οἶος δὴ ποτ’ οὖν (Vett. Val. p. 339, 26; 354, 23; BGU 895, 28 [II AD] οἶω δὴ ποτε οὖν τρόπῳ), is found only in the textually doubtful vs. J 5:4: οἶω δηποτοῦν κατείχετο νοσήματι no matter what disease he had. M-M.*

οἰοσδηποτοῦν s. οἶος, end. M-M.

οἶσω s. φέρω.

οἶωνοσκόπος, ου, ὁ (Eur., Suppl. 500; Strabo 16, 2, 39; Herm. Wr. 480, 7 Sc.; inscr., Philo.—οἶωνοσκοπέω Jos., Ant. 18, 125) soothsayer, augur who obtains omens fr. the behavior of birds D 3:4.*

ὀκνέω 1 aor. ὤκνησα (Hom.+; pap., LXX) hesitate, delay w. inf. foll. (Oenomaus in Euseb., Pr. Ev. 5, 21, 2) μὴ ὀκνήσης διελθεῖν ἕως ἡμῶν come over to us without delay Ac 9:38 (cf. Lucian, Nocyom. 11 μὴ ὀκνήσης εἰπεῖν; POxy. 1769, 7; Num 22:16; Philo, Aet. M. 84; Jos., C. Ap. 1, 15; Field, Notes 118). ὁ συγκατατάξαι Papias 2:3. M-M.*

ὀκνηρός, ἄ, ὄν (Pind., Hippocr.+; LXX; Philo; Jos., Ant. 2, 236)—1. possessing ὀκνος idle, lazy, indolent of a slave (w. πονηρός) Mt 25:26 (voc. as Pr 6:6, 9). W. dat. τῇ σπουδῇ μὴ ὀκ. when earnestness is needed, never be indolent (20th Cent.) Ro 12:11.

2. causing ὀκνος, causing fear or reluctance ἐμοὶ οὐκ ὀκνηρόν it is not troublesome to me w. inf. Phil 3:1 (the verb with γράφειν PLaid. XVII, 14, 20f; Sb 7353, 14 [c. 200 AD]; PSI 621, 5).—AFridrichsen, StKr 102, '30, 300f; FHauck, TW V 167f. M-M. B. 315.*

ὀκταήμερος, ον (cf. Mlt.-H. p. 176; Gregor. Naz., Or. 25 p. 465D Χριστὸς ἀνίσταται τριήμερος, Λάζαρος τετραήμερος) on the eighth day περιτομῇ ὀκ.=circumcised on the eighth day Phil 3:5 (on the dat. of reference cf. Bl-D. §197; Rob. 523). M-M.*

ὀκτώ indecl. (Hom.+; inscr., pap., LXX, Ep. Arist., Philo; Jos., Ant. 5, 181a.; Test. 12 Patr.; loanw. in rabb.) eight B 9:8. ὀκ. ψυχαί 1 Pt 3:20; ἡμέραι ὀκ. Lk 2:21; cf. 9:28; Ac 25:6. μεθ' ἡμέρας ὀκ. after eight days J 20:26. ἐξ ἐτῶν ὀκ. for eight years Ac 9:33.—δεκαοκτώ eighteen Lk 13:4, 11. Also δέκα καὶ ὀκ. vs. 16 (Bl-D. §63, 2 w. app.; Rob. 282f). τριάκοντα καὶ ὀκ. thirty-eight J 5:5. M-M.*

ὀλεθρευτής, ὀλεθρεύω s. ὀλοθρευτής, ὀλοθρεύω.

ὀλέθριος, ον (Hom.+; cf. Crönert 186; LXX) act. (so mostly, incl. Polyb. 2, 68, 10; 3 Km 21:42) deadly, destructive δίκη punishment 2 Th 1:9 v.l.*

ὀλεθρος, ου, ὁ (Hom.+; Dit., Syll. 3 527, 82 [c. 220 BC]; BGU 1027 XXVI, 11; LXX; Philo; Jos., Ant. 17, 38, Vi. 264; Sib. Or. 3, 327; 348) destruction, ruin, death in our lit. always w. some kind of relig. coloring: ἔρχεται τινὶ ὀλ. ruin comes upon someone 1 Cl 57:4 (Pr 1:26). αἰφνίδιος αὐτοῖς ἐφίσταται ὀλ. sudden destruction will come upon them 1 Th 5:3. βυθίζειν τινὰ εἰς ὀλ. plunge someone headlong into ruin 1 Ti 6:9. ὀλ. αἰώνιος eternal death (Test. Reub. 6:3) 2 Th 1:9 (s. ὀλέθριος). παραδοῦναι τινα τῷ σατανᾷ εἰς ὀλ. τῆς σαρκός hand someone over to Satan for the destruction of his flesh 1 Cor 5:5 (handing over to Satan will result in the sinner's death.—EvDobschütz, Die urchristl. Gemeinden '02, 269-72 and s. παραδίδωμι 1b.—Hierocles 14 p. 451b has the thought that the soul of the sinner in Hades is purified by the tortures of hell, and is saved thereby). Destruction brought about by Satan is mentioned also IEph 13:1 ὅταν πυκνῶς ἐπὶ τὸ αὐτὸ γίνεσθε, καθαιροῦνται αἱ δυνάμεις τοῦ σατανᾶ καὶ λύεται ὁ ὀλ. αὐτοῦ when you come together frequently, the (spirit-) powers of Satan are destroyed, and his destructiveness is nullified. M-M.*

ὀλιγόβιος, ον (Aristot., H.A. 8, 28; Sext. Emp., Math. 1, 73; Job) short-lived γεννητὸς γυναικὸς ὀλ. he that is born of woman and is short-lived 1 Cl 30:5 (Job 11:2).*

ὀλιγοπιστία, ας, ἡ (only in Christian wr.; Leontios 7 p. 14, 18; 21; 15, 6; Cosmas and Damian 26, 71) littleness or poverty of faith Mt 17:20.*

δλιγόπιστος, ον (Sextus 6; *elsewh.* only in Christian *wr.*; Third Corinthians 3:31) of little faith or trust, in our *lit.*, in fact only in the synoptics, only in addressing the disciples Mt 6:30; 8:26; 16:8; Lk 12:28; Peter alone Mt 14:31. M-M. and *suppl.**

δλίγος, η, ον (Hom.+; *inscr.*, *pap.*, LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.—For the NT the spelling δλίγος is not infrequently attested [*exx.* in Bl-D, §14 *app.*; Mlt.-H, 98f]; like ἐλπίς, ἴδιος and a few others of this kind, this form is found in *inscr.* and *pap.* as early as pre-Christian times, and is more *freq.* later [Crönert 148-53; Helbing 25f; Thackeray 126f; KHauser, Gramm. der griech. Inschr. Lykiens, Zürcher Diss. '16, 60]).

1. *pl.*, quantitative few in number—*a.* used *w.* a noun ἐργάται Mt 9:37; Lk 10:2. ἰχθύδια a few (small) fish Mt 15:34; Mk 8:7. ἄρρωστοί 6:5. ἄφρονες a few foolish persons ITr 8:2. ὀνόματα Rv 3:4. πρόσωπα persons 1 Cl 1:1. W. κεράμια to be understood *fr.* the immediate context Hm 12, 5, 3. ἡμέραι ὀλίγαι (PFay. 123, 10 [c. 100 AD]; Gen 29:20; cf. Ps 108:8; Philo, Somn. 1, 46; Jos., Ant. 1, 91): ἐν ἡμ. ὀλίγαις (Diod. S. 36, 4, 4) Ac 15:30 D. πρὸς ὅλ. ἡμέρας for a few days Hb 12:10; μετὰ ἡμέρας ὅλ. after a few days Hs 5, 2, 9; 7:1; 8, 4, 1. μετ' ὅλ. ἡμέρας (Teles p. 19, 5; Diod. S. 13, 8, 1) Hs 8, 2, 9; 8, 11, 5; 9, 5, 5f. ὅλ. ῥήματα a few words m 4, 2, 1; 12, 5, 1. δι' ὅλ. γραμμάτων in a few lines (s. *γράμμα* 1) IRo 8:2; IPol 7:3.

b. *abs.* ὀλίγοι (a) few (*opp.* πολλοί as Menand., Mon. 443; Polyb. 18, 53, 1; Diod. S. 15, 37, 1; Plut., Mor. 188E; Porphyry., Vi. Pyth. 22) Mt 7:14 (Cebes 15, 2f there are ὀλίγοι who travel the στενή ὁδός. . . ἡ ἄγουσα to the goal); 20:16 v.l.; 22:14=B 4:14; Lk 13:23; 1 Pt 3:20; Hs 8, 5, 4; MPol 5:1. Used *w.* the partitive *gen.* (Arrian, Anab. 5, 15, 4 ὀλίγοι τῶν ἐλεφάντων), and a *neg.* not a few, a number (of) (Jos., Bell. 7, 438) γυναικῶν Ac 17:4. γυναικῶν. . . καὶ ἀνδρῶν vs. 12.—ὅλ. ἐξ αὐτῶν Hs 9, 8, 6.—ὀλίγα (a) few things Lk 10:42 (*opp.* πολλὰ as Menand., Mon. 226; ABaker, CBQ 27, '65, 127-37); Rv 2:14; ὑποδείξω ὅλ. I shall point out a few things B 1:8. ὅλ. ἐπερωτᾶν τινα ask someone a few questions Hm 4, 1, 4. ἐπὶ ὀλίγα ἧς πιστός you were trustworthy in managing a few things Mt 25:21, 23. δαρήσεται ὀλίγας he will receive few lashes Lk 12:48 (s. *δέρω*). δι' ὀλίγων γράφειν 1 Pt 5:12 (βραχέων P72, cf. Hb 13:22; s. *διά* III 1b).

2. *sing.* little, small, short—*a.* of quantity (3 Km 17:10 ὅλ. ὕδωρ) οἶνος ὅλ. a little wine (Artem. 1, 66 p. 59, 25) 1 Ti 5:23; πῦρ ὅλ. a little fire Js 3:5 t.r. οὐκ ὅλ. ἐργασία no small profit Ac 19:24; of fruit little Hs 2:4; of a country small 1 Cl 10:2.—*Subst.* τὸ ὀλίγον a small amount ὁ τὸ ὅλ. he who gathered a small amount (*opp.* ὁ τὸ πολὺ) 2 Cor 8:15 (cf. Num 11:32; Ex 16:18). ὃ ὀλίγον ἀφίεται the one to whom little is forgiven Lk 7:47a.

b. of degree οὐκ ὅλ. great, severe: τάραχον Ac 12:18; 19:23. στάσις κ. ζήτησις 15:2. χειμῶν 27:20.

c. of duration (Musaeus vs. 291 ὀλίγον ἐπὶ χρόνον=for a short time) ὅλ. καιρός a short time Rv 12:12 χρόνος οὐκ ὅλ. a long time (Jos., Bell. 2, 62) Ac 14:28. ὀλίγον χρόνον for a short while (Menand., fgm. 797) 2 Cl 19:3; Hs 7:6; ἐν καιρῷ ὅλ. in a short time 1 Cl 23:4.

3. The *neut.* ὀλίγον in adverbial expressions (Hom.+; Pr 6:10; Sir 51:16, 27)—*a.* ὀλίγον a little of distance, etc. (Pla., Prot. 26 p. 339D ὀλίγον προελθόν) Mk 1:19; Lk 5:3.—Of time (Ps 36:10) Mk 6:31; 1 Pt 1:6; 5:10; Rv 17:10.—Of degree or extent only a little (Ael. Aristid. 33, 6 K.=51 p. 573 D.) ὀλίγον ἀγαπᾷ he loves only (to) a little (extent) Lk 7:47b.

b. used *w.* preps. ἐν ὀλίγῳ (cf. Test. Gad 4, 6='slightly') in brief (Aristot., Rhet. 3, 11 p. 1412b, 23; Dionys. Byz. §3) Eph 3:3; in a short time, quickly (Pind.; Pla., Apol. 22B; Jos., Ant. 18, 145; Lucian, Toxaris 24) Ac 26:28 (s. *πεῖθω* 1b; 3a and *reff.* there). καὶ ἐν ὅλ. καὶ ἐν μεγάλῳ whether in a short or a long time vs. 29 (cf. Bl-D. §195; GHWhitaker, The Words of Agrippa to St. Paul: JTS 15, '14, 82f; AFridrichsen, Symb. Osl. 14, '35, 50; Field, Notes 141-3; cf. Rob. 653).—μετ' ὀλίγον after a short while (Diod. S. 14, 9, 6; 15, 6, 5; Appian, Liby. 98 §465; Dit., Syll. 3 1170, 25f; PRyl. 77, 41; Jdth 13:9; Wsd 15:8; Jos., Vi. 344) MPol 11:2.—πρὸς ὀλίγον for a short time (Lucian, Dial. Deor. 18, 1; Aelian, V.H. 12, 63; POxy. 67, 14; Jos., Ant. 4, 128) Js 4:14. On the other hand, this is not indicated for 1 Ti 4:8 because of the contrast *w.* πρὸς πάντα; here πρὸς ὀλίγον ὠφέλιμος means profitable for (a) little.—HSeesemann, TW V 137f: ὀλίγος and related words. M-M. B. 925f.*

δλιγοχρόνιος, ον (Hdt. et al.; Polyb. 2, 35, 6; Epict. in Stob. p. 463, 1 Sch. Oft. Vett. Val., s. index; Wsd 9:5; Philo) of short duration, short-lived ἡ ἐπιδημία ἢ ἐν τῷ κόσμῳ τούτῳ τῆς σαρκὸς ταύτης μικρά ἐστὶν καὶ ὅλ. 2 Cl 5:5. τὰ ἐνθάδε (*w.* μικρά and φθαρτά) 6:6.*

δλιγοψυχέω (Isocr. 19, 39; *inscr.* *fr.* Pamphylia: JHS 32, '12 p. 273; PPetr. II 40[a], 12; UPZ 63, 1 [158 BC]; POxy. 1294, 13; LXX) be faint-hearted, discouraged οἱ δλιγοψυχούντες those who are discouraged 1 Cl 59:4.*

δλιγόψυχος, ον (Artem. 3, 5; PMilan [I '37] 24, 50 [117 AD] δλιόψυχος [*sic*] of a woman; LXX; cf. Cat. Cod. Astr. X 222, 16; 226, 8) faint-hearted, discouraged *subst.* 1 Th 5:14. M-M.*

δλιγωρέω (Thu.+; *inscr.*, *pap.*; PsSol 3:4) think lightly, make light τινός of *some*th. (Diod. S. 1, 39, 13 τῆς ἀληθείας; PFlor. 384, 86; Philo; Jos., Ant. 5, 132, C. Ap. 2, 172.—Bl-D. §176, 2; Rob. 508) παιδείας κυρίου Hb 12:5 (Pr 3:11). M-M.*

δλίγως *adv.* (Hippocr., Aphorisms 2, 7; Ps.-Pla., Second Alcibiades 149A Clark v.l. Strato [II AD]; Anth. Pal. 12, 205, 1; Dit., Or. 669, 11[?]; POxy. 1223, 16; Aq. Is 10:7) scarcely, barely ὅλ. ἀποφεύγειν 2 Pt 2:18 (t.r. ὄντως). M-M.*

δλλυμι fut. δλῶ (Hom.+; LXX) *destroy* τινά *someone* (Sib. Or. 5, 509 πάντας κακούς) ἄσεβεῖς 1 Cl 57:7 (Pr 1:32). M-M.*

δλοθρευτής, οὔ, ὁ (only in Christian wr.; cf. Act. Phil. 130 p. 59, 9B. On the spelling s. **δλοθρεύω**) *the destroyer* 1 Cor 10:10 (the OT speaks of ὁ δλεθρεύων Ex 12:23=πῃ ; Wsd 18:25; cf. Hb 11:28); the one meant is the destroying angel as the one who carries out the divine sentence of punishment, or **perh.** Satan (MDibelius, Geisterwelt 44f). M-M.*

δλοθρεύω (Vett. Val. 123, 11 δλεθρεύει; LXX; Philo, Leg. All. 2, 34; Test. Levi 13, 7; Sib. Or. 5, 304. On its spelling, beside δλεθρεύω, s. **Bl-D.** §32, 1; **Mlt.-H.** p. 71; **Reinhold** p. 40; KBuresch, **RhM** 46, 1891, 216f) *destroy, ruin* τινά *someone* ὁ δλοθρευτών *the destroying angel* (s. **δλοθρευτής**) Hb 11:28 (after Ex 12:23). JSchneider, **TW** V 168-72: δλεθρεύω and related words. M-M.*

δλοκαύτωμα, ατος, τό *whole burnt offering* in which the animal was entirely consumed by fire (not in secular **Gk.** [but δλοκαυτώ X.+]. But **LXX**; **Philo**, Sacr. Abel. 110; **Jos.**, **Ant.** 10, 70; **Test. Levi** 9:7. On the formation of the word s. **Dssm.**, B 135 [BS 138]).

1. **lit.** (w. **θύσια** and other **sim.** concepts) Mk 12:33; 1 Cl 18:16 (Ps 50:18) B 2:4, 5 (Is 1:11), 7 (Jer 7:22). **W.** **περί** ἁμαρτίας 'sin-offering' Hb 10:6, 8 (both Ps 39:7). ὁλ. ὑπὲρ ἁμαρτιῶν B 7:6 (cf. Lev 16:5). **θύσιας** αὐτῷ δι' αἵματος καὶ κνίσσης καὶ δλοκαυτωμάτων ἐπιτελεῖν *offer sacrifices to him (God) with blood, burning fat, and whole burnt offerings* Dg 3:5.

2. **fig.**, of a martyr who was burned at the stake ὁλ. δεκτὸν τῷ θεῷ ἡτοιμασμένον **MPol** 14:1. M-M.*

δλοκληρία, ας, ἡ (**Chrysipp.** [Stoic. III 33]; **Plut.**, Mor. 1041E; 1047E τοῦ σώματος; 1063F ὑγεία καὶ ὁλ.; **Diog.** L. 7, 107; **Dit.**, **Syll.** 3 1142, 2 [I/II AD] ὁλ. τῶν ποδῶν; **POxy.** 123, 6; 1478, 3; **BGU** 948, 4 w. ὑγία; Is 1:6 v.l.) *wholeness, completeness, soundness in all parts: of the healing of a lame man ἡ πίστις. . . ἔδωκεν αὐτῷ τὴν ὁλ. ταύτην faith. . . has given him this perfect health* Ac 3:16. ADebrunner, **Philol.** 95, '42, 174-6. M-M.*

δλόκληρος, ον (**Pla.**; **Polyb.** 18, 45, 9; **Ps.-Lucian**, **Macro.** 2; **Epict.** 3, 26, 7; 25; 4, 1, 66; 151; **Dit.**, **Or.** 519, 14, **Syll.** 3 1009, 10; 1012, 9 and **oft.**; **PLond.** 935, 7; **POxy.** 57, 13; **LXX**; **Philo**, **Abr.** 47, **Spec. Leg.** 1, 283; **Jos.**, **Ant.** 3, 228; 278; 14, 366) a qualitative term, *with integrity, whole, complete, undamaged, intact, blameless* πίστις *undiminished faith* Hm 5, 2, 3. In an ethical sense: ὁλ. ὑμῶν τὸ πνεῦμα. . . τηρηθεῖν *may your spirit. . . be preserved complete or sound* 1 Th 5:23 (**PGM** 7, 590 διαφύλασέ μου τὸ σῶμα, τὴν ψυχὴν ὁλόκληρον.—**AvanStempvoort**, **NTS** 7, '60/'61, 262-5: connects πνεῦμα and ἀγίασαι in 1 Th 5:23.). **W.** τέλειος **Js** 1:4. M-M. B. 919.*

δολούζω (Hom.+; **PGM** 11a, 30; **LXX**) *cry out in joy or pain; in the latter sense (ἐπί τινι as Lucian, Dial. Deor. 12, 1) κλαύσατε δολούζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν* *wail and cry aloud over your tribulations* **Js** 5:1.—**LDeubner**, **Ololyge u. Verwandtes: ABA** '41 no. 1. M-M.*

ὅλος, η, ον (**Pind.**+**[Hom.** and **Hes.** have the Ion. οὔλος]; **inscr.**, **pap.**, **LXX**, **En.**, **Ep. Arist.**, **Philo**, **Joseph.**, **Test.** 12 **Patr.**) *whole, entire, complete*, in the NT never in the attributive position (**W-S.** §20, 12a; **Bl-D.** §275, 2; 4; **Rob.** 774) and never **w.** the **art.** as a substantive, as **Third Corinthians** 3:9.

1. used **w.** a noun that has no **art.**, **some.** preceding it, **some.** coming after it: ὅλ. οἴκουσ *whole families* Tit 1:11. ὅλ. ἄνθρωπον ὑγιῖ ἐποίησα *I have healed a man's whole body* J 7:23.—ἐνιαυτὸν ὅλ. *for a whole year* Ac 11:26. διετίαν ὅλ. *for two full years* 28:30.—δι' ὅλης νυκτός *the whole night through* Lk 5:5 (**Appian**, **Liby.** 134 §636; **Lucian**, **Ver. Hist.** 1, 29.—**Dit.**, **Syll.** 3 1171, 6 δι' ὅλης ἡμέρας. Cf. **Jos.**, **Ant.** 6, 37, Vi. 15 δι' ὅλης τῆς νυκτός; **Inscr.** v. **Priene** 112, 98 διὰ τοῦ χειμῶνος ὅλου). **Likew.** **w.** names of cities without the **art.** ὅλη Ἱερουσαλήμ *all Jerusalem* Ac 21:31.

2. used **w.** a noun that has the **art.**—α. coming before the noun: ὅλ. ἡ περίχωρος ἐκείνη Mt 14:35. ὅλ. ἡ χώρα ἐκείνη Mk 6:55. ὅλ. ἡ πόλις 1:33. ὅλ. τὸ σῶμά σου Mt 5:29f; 6:22f. ὅλ. ὁ βίος Lk 8:43 v.l. ὅλ. τὴν ἡμέραν *the whole day (through)* (**Jos.**, **Ant.** 6, 22) Mt 20:6; Ro 8:36 (Ps 43:23); 10:21 (Is 65:2). ἐξ ὅλης τῆς ἰσχύος ἡμῶν *with all our strength* 1 Cl 33:8. εἰς ὅλον τὸν κόσμον **Hs** 9, 25, 2 (ὅλ. ὁ κόσμος; Wsd 11:22; **Aristobulus** in **Euseb.**, **Pr.** Ev. 13, 12, 9; **Ep. Arist.** 210). ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ Ro 1:8 (on the hyperbole cf. **PLond.** 891, 9 ἡ εὐφημία σου περιεκύκλωσεν τὸν κόσμον ὅλον).

b. after the noun ὁ κόσμος ὅλ. Mt 16:26; Lk 9:25; 1J 5:19; τὸ συνέδριον ὅλ. Mt 26:59; τὸ σῶμά σου ὅλ. Lk 11:36a; ἡ οἰκία αὐτοῦ ὅλ. J 4:53; ἡ πόλις ὅλ. Ac 21:30; ἡ οἰκουμένη ὅλ. Rv 3:10.

c. The noun can also be supplied **fr.** the context ἕως οὗ ἐζυμώθη ὅλον (i.e. τὸ ἄλευρον) *until (the) whole (batch of flour) was leavened* Mt 13:33; Lk 13:21. ἔσται φωτεινὸν ὅλον (i.e. τὸ σῶμά σου) Lk 11:36b.—**Sim.** the **subst.** **ptc.** ἔστιν καθαρὸς ὅλος (ὁ λελουμένος) *(the one who has bathed) is clean all over* J 13:10.

3. used **w.** a **pron.** σὺ ὅλος *you altogether, wholly* J 9:34. τοῦτο ὅλον *all this* Mt 1:22; 21:4 t.r.; 26:56.

4. used **w.** a **prep.** δι' ὅλου *throughout, through and through* (**Philo Mech.** 60, 25; **POxy.** 53, 10; 1277, 8; **PGM** 5, 154) J 19:23. M-M. B. 919.

δλοτελής, ἐς (since **Aristot.**, **PlAnt.** 1, 2, 20; **Plut.**, **Mor.** 909B; **Galen** XIX p. 162 K.; **Dit.**, **Syll.** 3 814, 45 [67 AD]) a quantitative term, *quite complete, quite undamaged* of stones **Hv** 3, 6, 4. ἀποκάλυψις *a revelation that is quite*

complete v 3, 10, 9; 3, 13, 4b. ὅλ. ἐν τῇ πίστει m 9:6. ὁ θεὸς ἀγιάσαι ὑμᾶς ὁλοτελεῖς may God sanctify you wholly or through and through 1 Th 5:23. M-M.*

ὁλοτελῶς adv. (Petosiris, fgm. 21 l. 260; Peripl. Eryth. c. 30; Vett. Val. 155, 3; Aq. Dt 13:16[17]) wholly, altogether μετανοεῖν repent fully Hv 3, 13, 4a. ὅλ. χλωρός quite green s 8, 5, 2.*

Ὁλοφέρνης, ου, ὁ Holofernes, Assyrian commander-in-chief, slain by Judith in his own tent when he laid siege to her native city of Bethulia (Jdth 2ff) 1 Cl 55:5.—On the name and pers. of H. s. JMarquart, Philol. 54, 1895, 507ff; Schürer III 4 233, 22.*

Ὀλυμπᾶς, ᾱ, ὁ (IG III 1080, 28.—CIL XIV 1286. Short form, perh. fr. Ὀλυμπιόδωρος or some other rather long name compounded w. Ὀλυμπ-. W-S. §16, 9; Rouffiac 91) Olympas, recipient of a greeting Ro 16:15. M-M.*

ὄλυνθος, ου, ὁ (Hes.; Theophr., Caus. Pl. 5, 9, 12; Diosc. 1, 185; SSol 2:13. Loanw. in rabb.) late or summer fig Rv 6:13. VHehn, Kulturpflanzen u. Haustiere 6 1894, 94ff.*

ὅλως adv. (Pla.; inscr., pap.; Job 34:8 v.l.; Philo) generally speaking, actually, everywhere ὅλως ἀκούεται it is actually reported 1 Cor 5:1 (AFridrichsen, Symb. Osl. 13, '34, 43f: 'to say it at once'; Diod. S. 13, 16, 2 'continually', 'again and again'; Ps.-Demetr., El. c. 175; 199 R. ὅλως='regularly', 'generally', 'everywhere' and can be parallel w. παντοδαποῦ). ἤδη οὖν ὅλως now actually 6:7. Rather oft. w. a neg. not at all (X., Mem. 1, 2, 35; Dio Chrys. 53[70], 5; 8; Philostrat., Vi. Apoll. 1, 39 p. 41, 9; Philo, Op. M. 170, Praem. 40; Jos., Ant. 8, 241; Test. Jud. 16:3) μὴ ὅλ. Mt 5:34.—1 Cor 15:29; Hv 4, 1, 9; m 4, 2, 1 al. M-M.**

ὀμαλίζω Att. fut. ὀμαλίω (X.; Ditt., Syll. 3 313, 10; 22; PTebt. 375, 30; LXX) make level ὄρη B 11:4 (Is 45:2).*

ὀμαλός, ἡ, ὄν (Hom.; inscr.; Aq., Sym., Theod., Philo) level, smooth, even—1. lit. ὀμαλὸν γίνεσθαι become level Hs 9, 10, 1; τὰ ὀμ. the level ground v 1, 1, 3.

2. as a symbol τῇ ὀρθῇ ὁδῷ πορεύεσθαι καὶ ὀμ. walk in the straight and level way m 6, 1, 2. πάντα ὀμ. γίνεται τοῖς ἐκλεκτοῖς all things will become level for (his) chosen v 1, 3, 4; cf. m 2:4 (w. ἰλαρός).*

ὀμαλῶς adv. (Thu. et al.) smoothly, evenly ὀμ. περιπατεῖν walk smoothly Hm 6, 1, 4.*

ὀμβρος, ου, ὁ (Hom.; inscr., pap., LXX, En., Philo; Jos., Ant. 1, 101; 2, 343 al.) rain-storm, thunderstorm Lk 12:54. M-M.*

ὀμείρομαι (CIG III 4000, 7 [IV AD] ὀμειρόμενοι περὶ παιδός [Ramsay, JHS 38, '18, 157; 160]; Job 3:21 οἱ ὀμείρονται τοῦ θανάτου [v.l. ἰμείρ.]; Sym. Ps 62:2. Hesychius explains it w. ἐπιθυμεῖν.—Thackeray 97; GMilligan, Exp. 9th Ser. II '24, 227f) have a kindly feeling, long τινός for someone 1 Th 2:8 (W-H. write ὀμ., cf. app. 152; Mlt.-H. 251; ADebrunner, IndogF 21, '07, 203f; W-S. §16, 6; Bl-D. §101 p. 47, on the constr. cf. §171, 1; Rob. 508). M-M.*

ὀμιλέω impf. ὠμίλουν; 1 aor. ὠμίλησα (Hom.; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) speak, converse, address (class.; LXX) τινί (with) someone (Philemo Com. 169 K. ἐὰν γυνὴ γυναικὶ κατ' ἰδίαν ὀμιλεῖ; Ael. Aristid. 28, 116 K.=49 p. 529 D.: θεῶ; POxy. 928, 5 ὠμείλησας δέ μοι ποτε περὶ τούτου; Da 1:19; Jos., Ant. 17, 50) ὠμίλει αὐτῷ he used to talk with him Ac 24:26 (Himerius, Or. 48 [=Or. 14], 18 ὀμ. τινι=confer with someone). Of Christ talking to the martyrs (cf. Herm. Wr. 12, 19 [τῷ ἀνθρώπῳ] μόνῳ ὁ θεὸς ὀμιλεῖ) παρεστῶς ὁ κύριος ὠμίλει αὐτοῖς the Lord was standing by and conversing with them MPol 2:2. Also πρὸς τινα (X., Mem. 4, 3, 2; Jos., Ant. 11, 260 τούτων πρὸς ἀλλήλους ὀμιλοῦντων): ὠμίλουν πρὸς ἀλλήλους περὶ πάντων they were conversing w. each other about all the things Lk 24:14. W. acc. of the thing οὐ ξένα ὀμιλῶ I have nothing strange to say Dg 11:1. ἃ λόγος ὀμιλεῖ 11:7. Abs. Lk 24:15. ἐφ' ἱκανὸν ὀμιλήσας ἄχρι αὐγῆς after talking a long time until daylight Ac 20:11. M-M.*

ὀμιλία, ας, ἡ—1. association, intercourse, company (trag., Thu.; X., Mem. 1, 2, 20 ὀμιλία τῶν χρηστῶν; Herm. Wr. in Stob. I 277, 21 W.=432, 20 Sc. τὰς πρὸς τοὺς πολλοὺς ὀμιλίας παραιτοῦ; POxy. 471, 76; Wsd 8:18; 3 Macc 5:18; Jos., Vi. 67) ὀμιλία κακαὶ bad company 1 Cor 15:33 (cf. ἡθός and s. Ep. Arist. 130).

2. a speech (in church), sermon (ὀμ.=speech Diod. S. 16, 55, 2; Ael. Aristid. 42, 9 K.=6 p. 68 D.; Lucian, Demon. 12; Philostrat., Vi. Apoll. 3, 15 p. 93, 20, Imag. Prooem. p. 295, 11; Dositheus 1, 1; Jos., Ant. 15, 68; Ps.-Clem., Hom. p. 6, 28; 12, 11; 28 al. Lag. Acc. to Moeris 276 this usage is Hellenistic). ὀμιλίαν ποιεῖσθαι deliver a sermon, preach (as Justin, Dial. 28; 85.—On ὀμ. ποιεῖσθαι cf. Jos., Vi. 222) περὶ τίνος about someth. IPol 5:1. M-M.*

ὄμιλος, ου, ὁ (Hom.; Aq. 1 Km 19:20; Philo, Agr. 23) crowd, throng πᾶς ἐπὶ τῶν πλοίων ὁ ὄμ. the whole throng (of those traveling) on the ships Rv 18:17 t.r. (Jos., Ant. 5, 17 ὁ πᾶς ὄμιλος). M-M.*

ὀμίχλη, ης, ἡ (Hom.; Plut., Mor. 460A; Ael. Aristid. 51, 19 K.=27 p. 539 D.; PGM 4, 3024; LXX, En.; Sib. Or.

3, 806) *mist, fog* **pl.** ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι *mists driven by the storm* 2 Pt 2:17 (**w.** ζόφος and σκότος as **Lucian**, *Catapl.* 2). **M-M. B.** 66.*

ὄμμα, ατος, τό (**Hom.**+, more common in poetry than in prose; **Dit.**, *Syll.* 3 1168, 120; **PLond.** 678, 6; **BGU** 713, 9; **PGM** 4, 703; **LXX**; **En.** 106, 5; 10; **Jos.**, **Bell.** 6, 288) *eye*.

1. **lit. pl.** (**Diod. S.** 3, 46, 2) Mt 20:34; Mk 8:23.—2. **fig.** τὸ ὄμμα τῆς ψυχῆς *the eye of the soul* (**Pla.**, *Rep.* 7 p. 533D, **Soph.** 254A; **Porphy.**, *Vi. Pyth.* 47; **Philo**, *Sacr. Abel.* 36, *Abr.* 70.—**PGM** 4, 517 ἀθανάτοις ὄμμασι; 3, 474.—**Rtzst.**, *Mysterienrel.* 3 296f; 318f) ἐμβλέπειν τοῖς ὄμμ. τῆς ψυχῆς εἰς τι *gaze at someth. with the eyes of the soul* 1 Cl 19:3. **M-M. B.** 225.*

ὀμνύω (a by-form of ὀμνυμι which is predominant in **H.Gk.** and therefore in the NT as well; in the form ὀμνυμι **Hom.**+, **inscr.**, **pap.**; the by-form in **Hdt.**, **X.** et al.; **inscr.**, **pap.**, **LXX**, **En.**, **Philo**; **Jos.**, **C. Ap.** 2, 121. In the NT the older form occurs only in the **inf.** ὀμνύναι Mk 14:71 [in the critical editions, **foll. B** et al.; the **t.r.** reads ὀμνύειν **w.** **κAC** et al.]; **Bl-D.** §92; **Mlt.-H.** 251) 1 **aor.** ὥμοσα *swear, take an oath w. acc. of the pers. or the thing by which one swears* (**Hom.**+, **X.**, *An.* 7, 6, 18; **Diod. S.** 1, 29, 4 τὴν Ἰσιν; **Appian**, *Syr.* 60 §317 πάντας τ. θεούς, **Bell. Civ.** 4, 68, §289; **UPZ** 70, 2 [152/1 BC] τὸν Σάραπιν; **POxy.** 239, 5 [66 AD] Νέρωνα; **Bl-D.** §149; **Rob.** 484. On the **LXX s.** **MJohannessohn**, *Der Gebr. der Kasus in LXX*, *Diss. Berlin* '10, 77; **Jos.**, **Ant.** 5, 14; 13, 76) τὸν οὐρανόν, τὴν γῆν *swear by heaven, by the earth* (**Apollon. Rhod.** 3, 699 and **schol.** on **Apollon. Rhod.** 3, 714 ὥμοσον Γαῖάν τε καὶ Οὐρανόν; **Aesop**, *Fab.* 140 H.) Js 5:12. τὴν Καίσαρος τύχην **MPol** 9:2; 10:1. **Abs.**, in the same sense (**cf. Jos.**, **Ant.** 4, 310) 9:3; (**w.** ἐπιθῆσαι) **MPol** 4.—Instead of the **acc.**, ἐν **w. dat.** of the **pers.** or thing is used (as **OT**; **cf. Johannessohn**, *loc. cit.*) ἐν τῷ οὐρανῷ, ἐν τῇ γῇ Mt 5:34 (**cf.** the contrary advice **IQS** 5, 8; **MDelcor**, *VetusT* 16, '66, 8-25 [heaven and earth]); **cf. 23:22** (**GHeinrici**, *Beiträge* III '05, 42-5; **ERietschel**, *Das Verbot des Eides in d. Bergpredigt*; **StKr** 79, '06, 373-418; **ibid.** 80, '07, 609-18; **OProksch**, *Das Eidesverbot Jesu Christi: Thüringer kirchl. Jahrbuch* '07; **HMüller**, *Zum Eidesverbot d. Bergpred.* '13; **Olivieri**, *Biblica* 4, '23, 385-90; **GStählin**, *Zum Gebrauch von Beteuerungsformeln im NT*, **NovT** 5, '62, 115-43; **Billerb.** I 321-36.—Warning against any and all oaths as early as **Choerilus Epicus** [V BC]; **Stob.**, *Flor.* 3, 27, 1 vol. III p. 611, 3 H. ὅρκον δ' οὐτ' ἄδικον χρεὼν ὀμνύναι οὔτε δίκαιον; **Nicol. Dam.**: 90 **fgm.** 103i **Jac.**: the Phrygians do not swear at all; **Pythagoreans acc. to Diog. L.** 8, 22; **Essenes** in **Jos.**, **Bell.** 2, 135). ἐν τῇ κεφαλῇ σου *by your head* 5:36. ἐν τῷ ναῷ, ἐν τῷ χρυσῷ τοῦ ναοῦ 23:16; 21. ἐν τῷ θυσιαστηρίῳ, ἐν τῷ δώρῳ τῷ ἐπάνω **vss.** 18, 20. ἐν τῷ ζῶντι εἰς τ. αἰῶνας τ. αἰώνων **Rv** 10:6. ἐν is replaced by εἰς Mt 5:35. Also κατὰ τινος *by someone or someth.* (**Aristoph.**; **Demosth.** [exx. in **FBleek**, *Hb* II 2, 1840, 245a]; **Longus**, *Past.* 4, 20, 2; **Porphy.**, *Abst.* 3, 16; **Ps.-Lucian**, *Calumn.* 18; **Dit.**, *Syll.* 3 526, 5; 685, 25; **BGU** 248, 12 [I AD]; **Gen** 22:16; 31:53; **Ex** 32:13; 1 **Km** 30:15; **Am** 6:8; **Zeph** 1:5) ἐπεὶ κατ' οὐδενὸς εἶχεν μείζονος ὀμόσαι, ὥμοσεν καθ' ἑαυτοῦ *since he could swear by no one greater, he swore by himself* **Hb** 6:13; **cf. vs.** 16 (**Philo**, *Leg. All.* 3, 203 οὐ καθ' ἐτέρου ὀμνύει θεός, οὐδὲν γὰρ αὐτοῦ κρείττον, ἀλλὰ καθ' ἑαυτοῦ, ὅς ἐστι πάντων ἄριστος, *De Abr.* 273). ὥμοσεν ὁ δεσπότης κατὰ τῆς δόξης αὐτοῦ *the Master took an oath by his glory* **Hv** 2, 2, 5. It is even said of God: ὦμ. κατὰ τοῦ υἱοῦ αὐτοῦ **v** 2, 2, 8.—**Foll.** by direct discourse **Hb** 7:21 (**Ps** 109:4). The **dir. disc.** is preceded by ὅτι Mt 26:74 (**w.** καταθεματίζειν); Mk 14:71 (**w.** ἀναθεματίζειν); **Rv** 10:6f. As a **quot. fr.** **Ps** 94:11 **w.** εἰ preceding the **dir. disc.** **Hb** 3:11; 4:3 (**cf. εὔ** IV).—**W. dat.** of the **pers.** confirm *someh.* (τὶ) for someone with an oath **B** 6:8 (**Ex** 33:1); **Ac** 7:17 **t.r.** (ἦς by attraction, for ἦν). **W. inf. foll.** τίσιν ὥμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ; *whom did he assure by an oath that they should not enter his rest?* **Hb** 3:18 (**dat. w. fut. inf.** as **Plut.**, *Galba* 22, 12). διαθήκη ἦν ὥμοσεν τοῖς πατράσι δοῦναι τ. λαῷ *the covenant which he swore to the fathers to give to the people* **B** 14:1. **Foll.** by **dir. disc.** introduced by ὅτι **recitative** **Mk** 6:23 (**JDM Derrett**, *Law in the NT*, '70, 339-58). ὅρκῳ ὁμ. τινί **w. inf. foll.** **Ac** 2:30. Though the **dat.** ὅρκῳ is quite rare in this combination (**cf. En.** 6, 4), the **acc.** (**Hom.**+, **Gen** 26:3; **Num** 30:3) is quite common: ὅρκον ὁμ. πρὸς τινα (ὁμ. πρὸς τινα **Od.** 14, 331; 19, 288) *swear an oath to someone foll. by the gen. of the aor. inf.* **Lk** 1:73.—**RHirzel**, *D. Eid* '02; **Wenger**, *D. Eid in d. griech. Pap.*: *Z. d. Sav.-St., Rom. Abt.* 23, '02, 158ff; **JPedersen**, *Der Eid bei den Semiten* '14; **ESeidl**, *Der Eid in röm.-ägypt. Provinzialrecht*, '33; **JSchneider**, *TW* V 177-85. **M-M. B.** 1437.*

ὁμοίθεια, ας, ἡ (**Nicol. Dam.**: 90 **fgm.** 139 **Jac.**; **Philostrat.**, *Vi. Apoll.* 2, 11 p. 53, 11; **Pollux** 3, 62) *similarity in character, agreement in convictions* ὁμοίθειαν θεοῦ λαβόντες *you who have received a divine agreement in your convictions* **IMg** 6:2. κατὰ ὁμοίθειαν θεοῦ λαλεῖν *speak on the basis of a divine unity in convictions* **IPol** 1:3.*

ὁμοθυμαδόν **adv.** (**Aristoph.**, **X.**+, **Polyb.**; **Diod. S.** 18, 22, 4; **Vett. Val.** 286, 27; **Herm. Wr.** 1, 28; **Dit.**, *Syll.* 3 742, 13 [82 BC]; 1104, 28; **PTebt.** 40, 8 [117 BC]; **LXX**; **Ep. Arist.** 178; **Philo**, *Mos.* 1, 72 al.; **Jos.**, **Ant.** 15, 277; 19, 357; **Test. Napht.** 6:10; **Sib. Or.** 3, 458. On its formation **cf. Kühner-Bl.** II p. 307 γ; **Mlt.-H.** 164) *with one mind or purpose or impulse* **Ac** 1:14; 2:1 **t.r.**, 46; 4:24; 7:57; 8:6; 12:20; 18:12; 19:29; 20:18 **v.l.**; **MPol** 12:3. (**W.** ἐν ἐνὶ στόματι) δοξάζειν τὸν θεόν **Ro** 15:6; **γενόμενοι ὁμ. unanimously** **Ac** 15:25. The weakened **mng.** *together* is at least possible in 5:12, as well as in other passages (so **EHatch**, *Essays in Biblical Greek*, 1889, 63f; **HJCadbury**, **JBL** 44, '25, 216-18; **RSV** et al.). **M-M.** *

ὁμοιάζω (only as **v.l.** in Mt and Mk) *be like, resemble w. dat.* (**Leontios** 43 p. 88, 6 τὸ παιδίον ὁμοιάζον αὐτῷ) τάφοις κεκονιαμένοις Mt 23:27 **v.l. Abs.** ἡ λαλιά σου ὁμοιάζει *your speech is like* (**sc.**: τῇ λαλίᾳ τῶν Γαλιλαίων) Mt 26:73 **v.l.**; **likew.** Mk 14:70 **t.r.** *

ὁμοιοπαθής, ἐς (Pla., Rep. 3 p. 409B, Tim. p. 45c; Theophr., H.Pl. 5, 7, 2; Wsd 7:3; 4 Macc 12:13; Philo, Conf. Lingu. 7) of similar feelings, circumstances, experiences with the same nature τινί as someone Ac 14:15; Js 5:17. M-M.*

ὁμοιος, οἶα, οἶον (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo; Jos., Ant. 2, 73; 12, 364 al.; Test. 12 Patr.—On the accent s. Bl-D. §13; Mlt.-H. 58. On ὁ ὁμοιος Rv 4:3b s. 1 below and cf. Bl-D. §59, 2; Mlt.-H. 157) of the same nature, like, similar.

1. **w. dat.** of the pers. or thing compared (this is the rule Hom.+). ὁμ. αὐτῷ ἐστὶν *he looks like him* J 9:9.—χρυσῷ ἢ ἀργύρῳ. . . τὸ θεῖον εἶναι ὁμ. *the Deity is like gold or silver* Ac 17:29. τὰ ὁμ. τούτοις *things like these* Gal 5:21; cf. Hm 8:5, 10; 12, 3, 1; (w. παραπλήσιος) 6, 2, 5. ὁμ. ὁράσει λίθῳ ὑάσπιδι *similar in appearance to jasper* Rv 4:3a; cf. 3b (here ὁμ. is an **adj.** of two endings, as Aesop 59a, 4 Chambry στήλην ὁμοιον). ὁμ. τῇ ἰδέᾳ *similar in appearance* Hs 9, 3, 1.—Rv 1:15; 2:18; 4:6f; 9:7, 19; 11:1; 13:2; 21:11, 18; 1 Cl 35:9 (Ps 49:21); B 7:10a; Dg 2:2f; Hs 9, 19, 2; 9, 21, 2. ὑπὸ ἀνθρώπων σκεύη ὁμοία γενέσθαι τοῖς λοιποῖς *to be made by human hands into vessels like the others* Dg 2:4. ἄλλος ὁμ. ἐμοί *any other like me* Pol 3:2. ὁμ. τοῖς φαρμάκοις *like the poisoners or magicians* Hv 3, 9, 7. ἡ καταστροφή ὁμ. καταιγίδι *the downfall is like a wind-storm* 1 Cl 57:4 (cf. Pr 1:27). ὁμοιοὶ αὐτῷ ἐσόμεθα *we shall be like him* 1J 3:2 (cf. Herm. Wr. 11, 5 ὁμ. τῷ θεῷ). ὁ τούτοις τὰ ὁμ. ποιῶν *he who does such things as these* Hs 6, 5, 5. τὸν ὁμοιον τρόπον τούτοις *in the same way as they* Jd 7. ἔσομαι ὁμοιος ὑμῖν ψεύστης *I should be like you, a liar* J 8:55 (ὁ αὐτῷ ‘what is like him’ Sir 13:15; 28:4). **Freq.** in parables *like* ὁμ. ἐστὶν *it is like* (Aristippus in Diog. L. 2, 79 in a parable: τίς ὁμοίός ἐστί τινι; Philosophenspr. p. 485, 2 M. ἡ παιδεία ὁμοία ἐστὶ χρυσῷ στεφάνῳ) Mt 11:16; 13:31, 33, 44f, 47, 52; 20:1; Lk 6:47-9; 7:31f; 12:36; 13:18f, 21. In brachylogy οὐρὰς ὁμοίας σκορπίοις *tails like those of scorpions* Rv 9:10. κέρατα δύο ὁμοία ἀρνίῳ 13:11.—In a special sense *equally great or important, as powerful as, equal (to)* (Gen 2:20; Jos., Ant. 8, 364; cf. the Lat. motto ‘nec pluribus impar’) τίς ὁμ. τῷ θηρίῳ, καὶ τίς δύναται πολεμῆσαι μετ’ αὐτοῦ; *who is a match for the beast, and who is able to fight him?* Rv 13:4. τίς ὁμ. τῇ πόλει τῇ μεγάλῃ; 18:18. δευτέρα (i.e. ἐντολή) ὁμοία αὐτῇ (i.e. τῇ πρώτῃ) *a second, just as great as this one* Mt 22:39; Mk 12:31 v.l.

2. **w. the gen.** of what is compared (Theophr., H. Pl. 9, 11, 11; Hero Alex. I p. 60, 16; Aelian, H.A. 8, 1 τέτταρας ὁμοίους ἐκείνου κύνας; Pland. VI 97, 9 [III AD]; Cat. Cod. Astr. VIII 3 p. 197, 16 ὁμ. ὄφεως; Sir 13:16.—Kühner-G. I p. 413, 10; Bl-D. §182, 4 app.; Rob. 530) ἔσομαι ὁμ. ὑμῶν ψεύστης J 8:55 v.l. (for ὑμῖν; cf. 1 above; LRydbek, Fachprosa, ’67, 46-9). ἀνθρώποι ὁμ. χοίρων *like swine* B 10:3. φεῦγε ἀπὸ παντὸς πονηροῦ καὶ ἀπὸ παντὸς ὁμοίου αὐτοῦ *avoid evil of any kind, and everything resembling it* D 3:1.

3. The **acc.** of what is compared is a solecism and nothing more in ὁμ. υἱὸν ἀνθρώπου *one like a son of man* Rv 1:13; 14:14 (both have υἱῷ as v.l.).—Bl-D. §182, 4 app.; Rob. 530.

4. **abs.** τράγοι ὁμ. *goats that are alike* B 7:6, 10b. ὁμοιοὶ ἐγένοντο λευκοί *they all alike became white* Hs 9, 4, 5. (τὰ δένδρα) ξηρά εἰσι καὶ ὁμοία *(the trees) are all alike dry—one is as dry as the other* s 3:2a; cf. 1b. ὁμοία ἦν πάντα *they (the trees) were all alike* s 3:1a; cf. 2b and 3ab.—JSchneider, TW V 186-98: ὁμοιος and related words. M-M. B. 912.*

ὁμοιότης, ητος, ἡ (Pre-Socr., Pla., Isocr.+; Polyb. 6, 53, 5; 13, 7, 2; Plut., Mor. 25B; 780E; Epict. 4, 11, 28; Lucian, Dial. Deor. 6, 5; pap., LXX, Philo) likeness, similarity, agreement πάντας ὑμᾶς αὐτῷ ἐν ὁμ. εἶναι *you are all to be like him* IEph 1:3. ἐκπλήττεσθαι ἐπὶ τῇ ὁμ. τινος *be amazed at the similarity w. someth.* B 7:10. καθ’ ὁμοιότητα (Philo, Fuga 51; Herm. Wr. 464, 29; 518, 13 Sc.; BGU 1028, 15; PSI 107, 2; PGM 1, 211; Gen. 1:11, 12) *in quite the same way* Hb 4:15. **W. gen. foll.** (Dionys. Byz. §29; BGU 1028, 15 [II AD]; POxy. 1202, 24; PSI 107, 2; Philo, Rer. Div. Her. 232, Spec. Leg. 1, 296) κατὰ τὴν ὁμ. Μελχισέδεκ *in the same way as M.* 7:15. M-M.*

ὁμοιοτρόπως **adv.** (Thu. 6, 20, 3; Aristot., Gen. An. 3, 5; Philo, Aet. M. 20 [all three **w. dat.**]) *in the same way* ὁμ. τοῖς προειρημένοις *in the same way as those already mentioned* Dg 3:2.*

ὁμοιώω **fut.** ὁμοιώσω; 1 **aor. pass.** ὁμοιώθην (on the form ὁμοιώθην Ro 9:29 v.l., s. W-H., App. 161); **aor. act. subj.** also ὁμοιώσω Mk 4:30; 1 **fut. pass.** ὁμοιωθήσομαι (Hom.+; LXX; Philo; Jos., Bell. 5, 213).

1. **make like** τινά τινι *make someone like a person or thing* **pass.** *become like, be like* τινί someone (Ps.-Apollod. 1, 4, 1, 1; Herm. Wr. 1, 26a; PGM 4, 1859; 2500; Sir 13:1; Ps 48:13; Philo, Deus Imm. 48; Test. Benj. 7:5) τοῖς ἀδελφοῖς Hb 2:17. Of gods (Diod. S. 1, 86, 3 ὁμοιωθῆναι τισιν ζώοις) ὁμοιωθέντες ἀνθρώποις κατέβησαν *they have come down in the form of men* Ac 14:11 (Aesop, Fab. 89 P.=140 H. Ἑρμῆς ὁμοιωθεὶς ἀνθρώπῳ). ἀνδρί Mt 7:24, 26. αὐτοῖς 6:8; B 4:2; cf. vs. 6. ἀνθρώποις τοιούτοις 10:4f. τοῖς τοιούτοις vs. 6f. ὁμοιώθη ἡ βασιλεία τ. οὐρανῶν *the kingdom of heaven is like, may be compared to* Mt 13:24; 18:23; 22:2. Also, **w.** a glance at the Parousia in the **fut.**, ὁμοιωθήσεται ἡ β. τ. οὐρ. 25:1. Used **w.** ὥς instead of the **dat.** (cf. Ezk 32:2) ὥς Γόμορρα ἂν ὁμοιώθημεν *we would have resembled Gomorrah* Ro 9:29 (Is 1:9).

2. **compare** τινά τινι *someone with or to someone or someth.* (Sappho, fgm. 127 D.2; inscr.: Annual of the Brit. School at Athens, vol. 29 p. 35 [IV AD]) τί τινι *someth. with someth.* (Plut., Cim. et Lucull. 1, 5; SSol 1:9; La 2:13; Wsd 7:9; Is 40:18) Mt 7:24 t.r. τίνι. . . ὁμοιώσω τὴν γενεὰν ταύτην; *to what shall I compare this generation?* Mt 11:16; cf. Lk 7:31. τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ; 13:20. Cf. vs. 18. **W.** combination of two thoughts πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ; *how shall I portray the kingdom of God symbolically? and to what shall I compare the kqdm. of God?* Mk 4:30 (cf. Is 40:18; HWBartsch, ThZ, 15, ’59, 126-8).*

ὁμοίωμα, ατος, τό (Pla., Parm. 132D; 133D, Phaedr. 250B; Ps.-Aristot., Hermen. 1 p. 16a, 7f; Ditt., Syll. 3 669, 52; PFay. 106, 20; LXX).

1. likeness οὗ (Χριστοῦ) καὶ κατὰ τὸ ὁμοίωμα ἡμᾶς. . . οὕτως ἐγερεῖ ὁ πατὴρ αὐτοῦ *in accordance with whose likeness* (=just as he raised him) *his Father will also raise us in this way* ITr 9:2. This is prob. the place for Ro 6:5 εἰ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τ. θανάτου αὐτοῦ *if we have been united (i.e. αὐτῷ with him; cf. vs. 4 συνετάφημεν αὐτῷ) in the likeness of his death* (=in the same death that he died); but s. PGächter, ZkTh 54, '30, 88-92; OKuss, D. Römerbr. I, '63, 301. On the syntax, Bl-D. §194, 2; Rob. 528. ἀμαρτάνειν ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ *sin in the likeness of Adam's transgression* (=just as Adam did, who transgressed one of God's express commands) 5:14.—Abstr. for concr. τὰ ὁμοιώματα=τὰ ὅμοια: ὃς ἂν τὰ ὁμοιώματα ποιῇ τοῖς ἔθνεσιν *whoever does things similar to (the deeds of) the heathen=acts as the heathen do* Hm 4, 1, 9. περὶ τοιούτων τινῶν ὁμοιωμάτων πονηρῶν (thoughts) *about any other wicked things similar to these* 4, 1, 1.—ἐν τίνι ὁμοιώματι παραβάσωμεν αὐτήν; *with what corresponding thing can we compare it?* Mk 4:30 v.l.

2. image, copy (Dt 4:16ff; 1 Km 6:5; 4 Km 16:10; 1 Macc 3:48) ὁμοίωμα εἰκόνος φθαρτοῦ ἀνθρώπου (s. εἰκόν 2; pleonasm as Maximus Tyr. 27, 3c εἰς μορφῆς εἶδος) Ro 1:23 (cf. Ps 105:20).

3. form, appearance (schol. on Apollon. Rhod. 4, 825-31a ὁμ. κ. πρόσωπον γυναικός=figure and face of a woman; Dt 4:12; Josh 22:28; Ezk 1:16; Jos., Ant. 8, 195) τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοιοι ἵπποις *the locusts resembled horses in appearance* Rv 9:7.

4. The mng. is not quite clear in the two related passages in which Paul uses our word in speaking of Christ's earthly life. The expressions ἐν ὁμοιώματι ἀνθρώπων (P46, Marcion, Orig.: ἀνθρώπου) Phil 2:7 and ἐν ὁμοιώματι σαρκὸς ἀμαρτίας Ro 8:3 could mean that the Lord in his earthly ministry possessed a completely human form and that his physical body was capable of sinning as human bodies are, or that he had only the form of a man and was looked upon as a human being (cf. En. 31, 2 ἐν ὁμ. w. gen.=‘similar to’, ‘looking like’), whereas in reality he remained a Divine Being even in this world. In the light of what Paul says about Jesus in general it is safe to assert that his use of our word is to bring out both that Jesus in his earthly career was similar to sinful men and yet not absolutely like them (cf. JWeiss, Das Urchristentum '17, 376ff).—S. the lit. on ἀρπαγμός. M-M.*

ὁμοίως adv. (Pind., Hdt.; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) *likewise, so, similarly, in the same way* Mk 4:16; Lk 3:11; 10:37; 13:3, 5 v.l. (see ὡσαύτως) al. ὁμ. καὶ *and so, so also* Mt 22:26; 26:35; Mk 15:31; Lk 5:33; IPol 5:1. ὁμ. μέντοι καὶ *in the same way, too* Jd 8. ὁμ. δὲ καὶ (pap., Ep. Arist.; Jos., Bell. 2, 575, Ant. 14, 216) Lk 5:10; 10:32; 1 Cor 7:3f; Js 2:25. In Ro 1:27 the rdg. varies betw. ὁμ. τε καὶ (in the text) and ὁμ. δὲ καὶ (v.l.). Sim. Mt 27:41 (t.r. with D et al. ὁμ. δὲ καὶ; B et al. ὁμ. καὶ, and NAL only ὁμ.).—καθὼς θέλετε. . . , ποιεῖτε ὁμοίως *as you wish. . . , do so* Lk 6:31. ὁμ. καθὼς *in the same way as* 17:28. ὁμ. πάλιν *similarly, again* B 12:1. W. the dat. foll. ὁμ. πλανᾶσθαι ἐκείνοις *to go astray as they did* 2:9. Somet. the idea of similarity fades into the background to such a degree that ὁμ. means also (UPZ 70, 8 [152/1 BC] ὁμνύω, ὅτι ψευδῇ πάντα καὶ οἱ παρὰ σὲ θεοὶ ὁμοίως; 65, 8f; ὁμ. καὶ Κότταβος, ὁμ. καὶ. Χεντοσνεύς) ταῦτα καὶ ὁ υἱὸς ὁμ. ποιεῖ *this the Son also does* J 5:19; cf. 6:11; 21:13; cf. Lk 7:31.—As a connective (Hierocles 26 p. 480 [ὁμοίως δὲ καὶ]; oft. pap.); more than one ὁμ. *in the same way. . . also* (an edict of Augustus fr. Cyrenaica, ed. LRadermacher, Anzeiger der Ak. d. Wiss. Wien, phil.-hist. Kl. '28 X p. 76, 1. 108; 110) 1 Pt 3:1, 7. Cf. 5:5. M-M.

ὁμοίωσις, εως, ἡ likeness, resemblance (so since Pla., Theaet. 176B; Aristot., De PlAnt. 2, 6 p. 826b, 32f; Plut., Mor. 53c; Sext. Emp., Hyp. Pyrrh. 75 καθ' ὁμοίωσιν κρίνειν; LXX; Jos., Ant. 13, 67 καθ' ὁμοίωσιν; Test. Napht. 2:2) καθ' ὁμοίωσιν (w. κατ' εἰκόνα, as also in Philo) Gen 1:26. This pass. in Genesis is quoted 1 Cl 33:5; B 5:5; 6:12, and Js 3:9 uses it freely. M-M.*

ὁμολογέω impf. ὠμολόγουν; fut. ὁμολογήσω; 1 aor. ὠμολόγησα (Soph., Hdt.; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.).

1. promise, assure (class.; Inscr. Rom. IV 542 [Phryg.] εὐχὴν. . . ἣν ὠμολόγησεν ἐν Ῥώμῃ; Jos., Ant. 6, 40) ἐπαγγελίας ἧς (by attr. of the rel. for ἣν) ὠμολόγησεν ὁ θεὸς τῷ Ἀβραάμ *promise that God had made to Abraham* Ac 7:17; μεθ' ὅρκου ὁμ. w. aor. inf. foll. (Bl-D. §350; Rob. 1031f) *promise with an oath* Mt 14:7. Solemnly promise, vow ὁ. . . ὁμολογήσας μὴ γῆμαι ἄγαμος διαμενέτω Agr 18.

2. agree, admit (Hdt. 2, 81; X., An. 1, 6, 7; Plut., Mor. 202B ὁμολογεῖται γε παρὰ πάντων μέγας θεὸς εἶναι; pap.; 4 Macc 13:5; Jos., Ant. 3, 322; Sext. Emp., Adv. Eth. 218) καθάπερ καὶ αὐτὸς ὠμολόγησας Dg 2:1. ὁμολογήσαντες ὅτι ξένοι εἰσὶν *admitting that they were (only) foreigners* Hb 11:13. ὁμολογοῦμεν χάριν μὴ εἰληφέναι *we admit that we have not received grace* IMg 8:1.

3. confess (Pla., Prot. 317B ὁμολογῶ σοφιστῆς εἶναι)

a. in judicial language *make a confession, confess abs.* MPol 6:1; 9:2. τί τινι: ὁμολογῶ δὲ τοῦτό σοι, ὅτι Ac 24:14. Foll. by acc. and inf. ὠμολόγησεν ἑαυτὸν Χριστιανὸν εἶναι MPol 12:1.—The transition to sense b may be illustrated by John the Baptist's action in reply to questioning by the authorities καὶ ὠμολόγησεν καὶ οὐκ ἡρνήσατο καὶ ὠμολόγησεν ὅτι (dir. disc. follows) J 1:20 (cf. Plut., Mor. 509E in interrogation; the contrast ὁμ. and ἀρνεῖσθαι as Thu. 6, 60, 3; Phalaris, Ep. 147, 3 ὁμολογοῦμεν κ. οὐκ ἀρνησόμεθα; Aelian, Nat. An. 2, 43; Jos., Ant. 6, 151; cf. MPol 9:2 and many of the passages given below).

b. as a term in religious and moral usage (Ps.-Aristot., Mirabilia 152 ὁμολογοῦντες ἃ ἐπιώρκησαν; Arrian, Anab. 7, 29, 2 [s. ἱσχύς 2]; Jos., Ant. 6, 151) ἐὰν ὁμολογῶμεν τὰς ἀμαρτίας ἡμῶν *if we confess our sins* 1J 1:9 (cf.

Appian, Liby. 79 §369 ὁμολογοῦντες ἁμαρτεῖν; Sir 4:26).—FSteinleitner, Die Beicht '13, 109 (inscr. fr. Sardis). S. on ἔξομολογέω 2a.

4. *declare (publicly), acknowledge, confess, also confess that one is someth.* ὁμολογήσω αὐτοῖς ὅτι (w. dir. disc. foll.) I will say to them plainly Mt 7:23. W. inf. foll. (X., Mem. 2, 3, 9; Jos., Ant. 9, 254) θεὸν ὁμολογοῦσιν εἰδέναι they claim to know God Tit 1:16 (opp. ἀρν.). ὁμολογοῦσιν τὰ ἀμφοτέρω they acknowledge all of them Ac 23:8.—Esp. of confessing Christ, or the teaching of his church; w. double acc. (Bl-D. §157, 2; 416, 3; Rob. 480.—Jos., Ant. 5, 52) ἔαν ὁμολογήσῃς κύριον Ἰησοῦν if you confess Jesus as Lord Ro 10:9. αὐτὸν ὁμ. Χριστόν confess that he is the Messiah J 9:22. ὁμ. αὐτὸν σαρκοφόρον ISm 5:2. ὁμ. Ἰησοῦν Χριστόν ἐν σαρκὶ ἐληλυθότα acknowledge that Jesus Christ has come in the flesh 1J 4:2 (in the text); cf. 2J 7. W. acc. and inf. (Isocr., Or. 4, 100 p. 61 D; Aelian, V.H. 1, 27) ὁμ. Ἰησοῦν Χρ. ἐν σαρκὶ ἐληλυθέναι Pol 7:1a; 1J 4:2 v.l. ὁμ. τὴν εὐχαριστίαν σάρκα εἶναι τοῦ σωτῆρος ἡμῶν Ἰ. Χρ. ISm 7:1. W. ὅτι foll. (Isocr., Or. 11, 5 p. 222D) ὁμ. ὅτι Ἰησοῦς ἐστίν ὁ υἱὸς τοῦ Θεοῦ 1J 4:15. ὁμ. ὅτι κύριον ἔχετε Hs 9, 28, 7 (opp. ἀρν.). W. a single acc. of the pers. whom one confesses, or whom one declares to be someth. revealed by the context: ὁμ. τὸν υἱὸν 1J 2:23 (opp. ἀρν.). μὴ ὁμ. τὸν Ἰησοῦν 4:3 in the text (s. λῶω 4, end). Cf. 2 Cl 3:2a. τινὰ ἐν τινι someone by someth. ἐν τοῖς ἔργοις 4:3; cf. 3:4. ἔαν ὁμολογήσωμεν δι' οὗ ἐσώθημεν if we confess him through whom we were saved 3:3. The acc. (αὐτόν) is supplied fr. the context J 12:42; cf. Hs 9, 28, 4.—W. acc. of the thing ὁμ. τὸ μαρτύριον τοῦ σταυροῦ Pol 7:1b. ὁμ. τὴν καλὴν ὁμολογίαν 1 Ti 6:12 (ὁμ. ὁμολογίαν='make a promise': Pla., Crito 52A; Jer 51:25; but='bear testimony to a conviction': Philo, Mut. Nom. 57, Abr. 203).—Instead of the acc. of the pers. we may have ἐν τινι confess someone, an Aramaism (cf. Mlt.-H. 463f; Bl-D. §220, 2; EbNestle, ZNW 7, '06, 279f; 8, '07, 241; 9, '08, 253; FCBurkitt, Earliest Sources for the Life of Jesus '10, 19f). ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων whoever confesses me before men Mt 10:32a; cf. Lk 12:8a. But 2 Cl 3:2 uses the acc. when it quotes this saying (s. above). Jesus' acknowledgment of the believer on the Judgment Day forms the counterpart to this confession: ἐν αὐτῷ Mt 10:32b; Lk 12:8b. αὐτόν 2 Cl 3:2b (opp. ἀρν. in all these pass.—GBornkamm, D. Wort Jesu vom Bekenntnis [Mt 10:32]: Pastoraltheologie 34, '39, 108-18). τὸ ὄνομα αὐτοῦ Rv 3:5.—Abs. pass. στόματι ὁμολογεῖται with the mouth confession is made Ro 10:10.

5. *praise w. dat.* (Bl-D. §187, 4; Rob. 541. In the LXX ἔξομολογεῖσθαι τῷ Θεῷ. S. ἔξομολογέω 2c) καρπὸς χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ the fruit of lips that praise his name Hb 13:15.—OMichel, TW V 199-220: ὁμολογέω and related words. M-M. B. 1267.*

ὁμολόγησις, ἥσεως, ἡ (Diod. S. 17, 68, 4) confessing as an act (opp. ἄρνησις) Hs 9, 28, 7.*

ὁμολογία, ας, ἡ (Hdt., Thu.+; inscr., pap., LXX, Philo; Jos., C. Ap. 1, 89a. Loanw. in rabb.) confession (ὁμολογέω 4).

1. *act.* confessing as an action ἡ ὑποταγὴ τῆς ὁμ. ὑμῶν εἰς τὸ εὐαγγέλιον the subjection of your confession to the gospel (=your confessing the gospel finds expression in obedient subjection to its requirements) 2 Cor 9:13.

2. *pass.* confession, acknowledgment that one makes: Jesus as ἀρχιερεὺς τῆς ὁμ. ἡμῶν the high priest of whom our confession speaks Hb 3:1. κρατεῖν τῆς ὁμ. hold fast (to) the confession 4:14. κατέχειν τὴν ὁμ. τῆς ἐλπίδος ἀκλινῇ hold fast the confession of hope without wavering 10:23. ὁμολογεῖν τὴν καλὴν ὁμ. make the good profession of faith 1 Ti 6:12 (ὁμολογέω 4). Jesus, the first Christian martyr (s. μαρτυρέω 1d), bore witness or testified to the same good profession of faith vs. 13 (cf. CHTurner, JTS 28, '27, 270-3).—ASeeberg, Der Katechismus der Urchristenheit '03, 143; 172; 186; PFeine, D. Gestalt d. apostolischen Glaubensbekenntnisses in d. Zeit des NTs '25; EvDobschütz, D. Apostolicum in bibl.-theol. Beleuchtung '32; GBornkamm, Ὁμολογία: Her. 71, '36, 377-93, also ThBl 21, '42, 56-66 (Hb); AMHunter, Paul and his Predecessors '40; PCarrington, The Primitive Christian Catechism '40; OCullmann, Les premières confessions de foi chrétiennes '43; VHNeufeld, The Earliest Christian Confessions '63; HvCampenhausen, Das Bekenntnis im Urchristentum, ZNW 63, '72, 210-53. M-M.*

ὁμολογουμένως adv. (Thu.+; pap., 4 Macc) confessedly, undeniably, most certainly (so Thu. 6, 90, 3; X., An. 2, 6, 1; Pla., Menex. 243C; Diod. S. 9, 11, 2; 13, 27, 4; Epict. 1, 4, 7; Vett. Val. 168, 17; UPZ 161, 65 [119 BC]; 162 V, 32; 4 Macc 6:31; 7:16; 16:1; Ep. Arist. 24 [s. p. xxix Wendl.]; Jos., Ant. 1, 180; 2, 229.—Crönert 241) 1 Ti 3:16; Dg 5:4. M-M.*

ὁμονοέω (Thu.+; Dio Chrys. 4, 42; 11[12], 74; Epict. 2, 20, 31; 2, 22, 24; inscr.; Sb 4827, 5; LXX; Ep. Arist. 185; Jos., C. Ap. 2, 294) be in agreement, live in harmony ὁμ. ἐν ἀγάπῃ κτλ. 1 Cl 62:2.*

ὁμόνοια, ας, ἡ (Thu.+; Diod. S. 12, 75, 3; Epict. 4, 5, 35; Plut., Ages. 5, 5; Dio Chrys. 21[38] περὶ ὁμονοίας al.; Ael. Aristid. 23 and 24 K.=42 and 44 D.: περὶ ὁμονοίας; inscr.; late pap.; LXX; Ps.-Phoc. 74; 219; Philo; Jos., C. Ap. 2, 179; Test. Jos. 17, 3; Sib. Or. 3, 375. Loanw. in rabb.) oneness of mind, unanimity, concord, harmony (w. ἀγάπη) IPhd 4:1. W. εἰρήνῃ (q.v., 1b) 1 Cl 60:4; 63:2; 65:1; w. still other sim. concepts 21:1; 61:1. W. πίστις and ἀγάπη IPhd 11:2; w. still other Christian virtues Hm 8:9; ἐνδύσασθαι τὴν ὁμ. put on harmony i.e. be in agreement 1 Cl 30:3. ἡ ὁμ. ὑμῶν τῆς πίστεως your unanimity in the faith IPhd 13:1; ἐν ὁμ. harmoniously, in agreement (Ps 54:15; 82:6; Wsd 18:9) 1 Cl 9:4; 11:2; 20:3; 34:7 (ἐν ὁμ. ἐπὶ τὸ αὐτὸ as Ps 82:6). ἐν ὁμ. καὶ εὐρίηνῃ 20:10; cf. vs. 11. ἀγάπη πάντα ποιεῖ ἐν ὁμ. love does everything in harmony 49:5. Hence ποιεῖν τι ἐν ὁμ. ἀγάπης do someth. in loving harmony 50:5. διαμένετε ἐν τῇ ὁμ. ὑμῶν continue in your (present) unanimity ITr 12:2. ἐν ὁμ. Θεοῦ in godly harmony (i.e., h. brought about by God) IMg 6:1; 15; IPhd inscr. σύμφωνοι ὄντες ἐν ὁμ. being harmoniously in concord IPhd 4:2 (cf. Philo, Mut. Nom. 200 τὸ σύμφωνον τῆς ὁμονοίας).—Personified as a virtue

Hs 9, 15, 2 (cf. the goddess Ὀμόνοια: Apollon. Rhod. 2, 718; Nicol. Dam.: 90 fgm. 130, 69 Jac.; Paus. 5, 14, 9; Charito 3, 2, 16; CIG 4342, 3; Dit., Or. 479, 4; 11; 536, 6, Syll.3 Index III p. 179b).—HKramer, Quid valeat Ὀμόνοια in litteris Graecis, Diss. Gött. '15.*

ὁμόσε *adv.* (Hom.+; pap.) *to one and the same place*, also for ὁμοῦ=*together* (Polyb. 6, 7, 5 al.; Vett. Val. index; PGiess. 4, 6 [II AD]; Jos., Ant. 12, 292.—Bl-D. §103; Rob. 299f) ὁμόσε ὄντων αὐτῶν Ac 20:18 D.*

ὁμότεχνος, ον (since Hdt. 2, 89; Appian, Bell. Civ. 4, 27 §119; Lucian; Alciph. 3, 25, 4; Philostrat., Vi. Soph. 1, 9 p. 11, 27; Ps.-Phoc. 88; Jos., Ant. 8, 334; Paton and Hicks, Inscr. of Cos 1891, 324) *practicing the same trade* Ac 18:3. M-M.*

ὁμοῦ *adv.* (Hom.+; inscr. [Sb 293 Ptolemaic times]; pap., LXX, En., Joseph., Test. Napht. 5:3; Sib. Or. 3, 538; loanw. in rabb.) *together*.

1. in the same place ἦσαν ὁμ. Σίμων Πέτρος καὶ Θωμᾶς. . . Simon Peter, Thomas. . . were together J 21:2. ἦσαν πάντες ὁμ. ἐπὶ τὸ αὐτὸ they were all together in one place Ac 2:1 (πάντες ὁμ. as Jos., Ant. 7, 276). ἐστάθησαν ὁμ. they had stood together Hs 9, 4, 1.

2. at the same time (as), in company (with) ἔτρεχον οἱ δύο ὁμ. the two were running together J 20:4 (cf. Test. Napht. 5:3). τὰ δύο ὁμ. these two things at the same time IMg 5:1. πάντες ὁμ. εὐφρανθήσονται they will all rejoice together Hv 3, 4, 2; cf. GP 8:32 (cf. En. 6, 5; Jos., Ant. 7, 276 ὁμοῦ πάντες μιᾷ γνώμῃ). ἵνα ὁ σπείρων ὁμ. χαίρῃ καὶ ὁ θερίζων so that the sower and the reaper may rejoice together J 4:36 (the double ptc. as Jos., Bell. 6, 271). πάντα ὁμ. καλὰ ἐστὶν all things together are good IPhld 9:2. ἐβάσταζον ὁμ. they carried together Hs 9, 3, 5. M-M.*

ὁμόφρων, ον (Hom.+; Plut., Mor. 432C; Dit., Or. 515, 4; Epigr. Gr. 493, 5f; Ps.-Phoc. 30) *like-minded, united in spirit, harmonious* (w. συμπαθής et al.) 1 Pt 3:8 (Strabo 6, 3, 3 ὁμόφρονας ὡς ἂν ἀλλήλων ἀδελφούς). M-M.*

ὁμόφυλος, ον (Eur., Pla. X.+; pap.; Jos., Ant. 17, 313) *belonging to the same tribe, subst. ὁ ὁμ. the fellow-tribesman* (Eth. Epic. col. 20, 19; Alciph. 1, 10, 5; 2 Macc 4:10; 3 Macc 3:21; Philo; Jos., Ant. 17, 285) 1 Cl 4:10.*

ὁμοφωνία, ας, ἡ (Aristot., Pol. 2, 5; Philo, Conf. Lingu. 6) *harmony* (Ecphantus in Stob. 4, 7, 64) 1 Cl 51:2.*

ὄμφαξ, ακος (Hom.+; inscr., LXX), ἡ and later also ὁ (e.g. Plut., Mor. 138E; 648F; Jer 38:30; Ezk 18:4 v.l.) *unripe grape* (fr. a quot. of unknown origin) 1 Cl 23:4=2 Cl 11:3.*

ὁμῶς *adv.* (Hom.+; inscr., pap., LXX; Jos., Ant. 15, 151) *all the same, nevertheless, yet strengthened* ὁμ. μέντοι (s. μέντοι 2) J 12:42.—Paul's use of the word, in the two passages in which it occurs in his letters, is peculiar, yet analogous to this: ὁμῶς τὰ ἄψυχα φωνὴν διδόντα. . . ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῶ, πῶς γνωσθήσεται. . . 1 Cor 14:7 and ὁμῶς ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ Gal 3:15. As a rule these passages are explained on the basis of 'trajection' or displacement of ὁμῶς, retaining the mng. 'nevertheless'; so for Gal 3:15 the transl. would be 'even though it involves only a man's last will and testament, nevertheless no one annuls it' (so, gener., EDBurton, ICC, Gal '20, 178f; cf. passages like X., Cyr. 5, 1, 26 [Kühner-G. II p. 85f]). But since ὁμ. introduces a comparison both times in Paul (οὕτως follows it in 1 Cor 14:9), we would perh. do better (with Bl-D. §450, 2) to consider the possibility that ὁμ. was influenced by the older ὁμῶς 'equally, likewise'. In that case the transl. would be greatly simplified, and we could render ὁμ. simply *likewise, also* (JoachJeremias, ZNW 52, '61, 127f agrees). M-M.*

ὄναϊμην s. ὀνίνημι.

ὄναρ, τό (Hom.+; Herodas 1, 11; Philo; Jos., Ant. 2, 63; 10, 195; but only in nom. and acc. sing. *dream*, in our lit. only Mt chapters 1, 2, 27, and in the expr. κατ' ὄναρ *in a dream* (rejected by Photius, Lex. p. 149, 25f as a barbarism [Lob., Phryn. p. 422ff], but attested fr. the time of Conon [I BC/I AD]: 26 fgm. 1, 35, 3 Jac., Apollo gives orders; Strabo 4, 1, 4; Anth. Pal. 11, 263, 1; Diog. L. 10, 32; Eunap. 55; CIG 4331 χρηματισθεὶς κατὰ ὄναρ='after an oracle had been given me in a dream'.—Also Dit., Syll.3 1147; 1148/9; Inscr. v. Pergamum 357, 8 [ESchweizer, Gramm. der perg. Inscr. 1898, 157]; IG XII 1, 979, 4f, but here w. the mng. 'as a result of a dream' [Dssm., NB 81-BS 253], as Paus. Attic. λ, 28) Mt 1:20; 2:12f, 19, 22; 27:19.—ELEhrlich, D. Traum im AT '53, D. Traum im Talmud: ZNW 47, '56, 133-45; AWikenhauser, Pisciculi=Antike u. Christentum, Erg.-Bd. I '39, 320-33; AOepke, TW V 220-38. M-M. B. 269.*

ὄναριον, ου, τό (Diphilus Com. [IV/III BC] 89 K.; Machon [III BC] in Athen. 13 p. 582C; Epict. 2, 24, 18; 4, 1, 79; pap.) *lit. little donkey*, but in many cases plainly a *dim.* in form only (of ὄνος, *donkey* (Celsus 4, 43; Vi. Aesopi Ic. 33 p. 304, 1; 4; 9; POxy. 63, 11; hence the possibility of a double *dim.* μικρὸν ὄναρίδιον PRyl. 239, 21), *prob. young donkey* J 12:14. M-M.*

ὀνειδίζω *impf.* ὀνειδίζον; 1 *aor.* ὀνειδίσα (Hom.+; BGU 1024 VII, 21; PGiess. 40 II, 5; LXX, Philo, Joseph., Test. 12 Patr.).

1. *reproach, revile, heap insults upon w. acc.* of the *pers.* affected (*trag.*; *Pla.*, *Apol.* 30E; *Lucian*, *Tox.* 61; *Ps* 41:11; 54:13 *al.* *LXX*; *Jos.*, *Ant.* 14, 430; 18, 360) of the reviling of Jesus *Mk* 15:32; *cf.* *Ro* 15:3 (*Ps* 68:10) and of Jesus' disciples *Mt* 5:11; *Lk* 6:22. *W. double acc.* (*Soph.*, *Oed. Col.* 1002 *ὄν. τινὰ τοιαῦτα*; *Ael. Aristid.* 28, 155 K.=49 p. 542 D.; *Heliod.* 7, 27, 5) τὸ αὐτὸ καὶ οἱ λησταὶ ὠνειδίζον αὐτόν *the robbers also reviled him in the same way* *Mt* 27:44.—*Pass.* εἰ ὠνειδίζεσθε ἐν ὀνόματι Χριστοῦ *if you are (being) reviled for the name of Christ* 1 Pt 4:14.—Only as *v.l.* in the two *fol.* *pass.*: εἰς τοῦτο κοπιῶμεν καὶ ὠνειδιζόμεθα *it is for this (i.e., what precedes) that we toil and suffer reproach* 1 Ti 4:10 (the text has ἀγωνιζόμεθα). εἰς τί ὠνειδισάς με; *why have you reproached me? or what have you reproached me for?* (*ὄν. τινὰ εἷς τι* as *Appian*, *Bell. Civ.* 2, 104 §430 ὠνειδισεν ἐξ δειλίας—he reproached him for cowardice; 5, 54 §224; 5, 96 §400; *Jos.*, *Bell.* 1, 237) *Mk* 15:34 D and *Macarius Magnes* 1, 12 (the text has ἐγκατέλιπες. *Cf.* *Harnack*, *SAB* '01, 262ff=Studien I '31, 98ff; *JSundwall*, D. *Zusammensetzung des Mk* '34, 83).—A special kind of reproach is the manifestation of displeasure or regret which too often accompanies the giving of a gift (*cf.* *Plut.*, *Mor.* 64A; *Sextus* 339 ὁ διδούς μετ' ὠνειδούς ὑβρίζει; *Sir* 20:15; 41:25.—ὄν. can also mean *charge* or *reproach* someone with *some*th., with the purpose of obtaining *some*th. from him, e.g., *Maximus Tyr.* 5, 7h τῷ θεῷ the building of a temple); God does not do this *Js* 1:5.

2. *reproach* justifiably, *w. acc.* of the *pers.* (*Pr* 25:8; *Philo*, *Fuga* 30; *Jos.*, *Ant.* 4, 189) and ὅτι *fol.* to give the reason for the reproach *Mt* 11:20. *W. acc.* of the *pers.* and λέγων *fol.* *w. dir.* discourse (*cf.* *BGU* 1141, 23 [14 BC] ὠνειδίζει με λέγων) *GP* 4:13. *W. acc.* of the thing censured (*Isocr.*, *Or.* 15, 318 p. 345A; *Herodian* 3, 8, 6; *Wsd* 2:12; *Jos.*, *Ant.* 10, 139) τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν *Mk* 16:14.—*JSchneider*, *TW* V 238-42: ὠνειδος and related words. *M-M*.*

ὠνειδισμός, οὔ, ὁ (*Dionys. Hal.*; *Plut.*, *Artax.* 22, 12; *Vett. Val.* 65, 7; 73, 10; *LXX*; *En.* 103, 4; *Jos.*, *Ant.* 19, 319; *Test. 12 Patr.* Late word: *Lob.*, *Phryn.* p. 511f) *reproach, reviling, disgrace, insult* εἰς ὃν. ἐμπίπτειν *fall into disgrace* 1 Ti 3:7.—Hb speaks of the ὄν. τοῦ Χριστοῦ and holds that even Moses took upon himself the *reproach of Christ* 11:26, and he calls upon the believers: ἐξερχώμεθα πρὸς αὐτόν. . . τὸν ὄν. αὐτοῦ φέροντες 13:13 (ὄν. φέρειν as *Ezk* 34:29; *Test. Reub.* 4:7).—*Pl.* (*Test. Reub.* 4:2, *Judah* 23:3) οἱ ὄν. *reproaches, insults* *Ro* 15:3 (*Ps* 68:10; *s. ὠνειδίζω* 1). *W.* θλίψεις: ὠνειδισμοῖς καὶ θλίψεσιν *θεατριζόμενοι* *exposed as a public spectacle to insults and persecutions* *Hb* 10:33.*

ὄνειδος, ους, τό (*Hom.*; *Diod. S.* 1, 93, 1; *Maspéro* 97 II, 76; *LXX*; *Ep. Arist.* 249; *Philo*; *Jos.*, *C. Ap.* 1, 285 *al.*; *Sib. Or.* 3, 607; *Test. Reub.* 6:3) *disgrace, reproach, insult* ἀφελεῖν ὄν. μου ἐν ἀνθρώποις *take away my disgrace among men* *Lk* 1:25 (*cf.* *Gen* 30:23).—*Object of reproach* (*Ps.-Callisth.* 2, 18, 4) ὄν. ἀνθρώπων καὶ ἐξουθένημα λαοῦ 1 Cl 16:15 (*Ps* 21:7). *B.* 1187.*

ὄνησιμος, ου, ὁ *Onesimus*, *lit.* 'useful' (*s.* the play on words in *Phlm* 11), a name *freq.* found (*inscr.*, *pap.*: *reff.* in *Thieme* 40; *Preisigke*, *Namenbuch* '22 and in the *lit.* below), *esp.* for slaves (*Menand.*, *Epitr.* 1 *al.*; *Galen*, *De Optima Doctr.* 1 p. 82 *JMarquardt* [1884] 'Ὀν. ὁ Πλουτάρχου δοῦλος; *Lghtf.*, *St. Paul's Ep.* to the *Col.* and to *Phlm.* p. 308f; *Hatch* 146; *Zahn*, *Einleitung* 13 325).

1. A slave of *Philemon*, in whose interest *Paul* wrote *Phlm.* *Phlm* 10; *subscr.*; πιστὸς καὶ ἀγαπητὸς ἀδελφός *Col* 4:9. *Cf.* *Col subscr.*—*ATRobertson*, *Exp.* 8th Ser. XIX '20, 29ff; *ERGoodenough*, *HTR* 22, '29, 181-3; *PNHarrison*, *ATR* 32, '50, 268-93.

2. An *Onesimus* appears as bishop of *Ephesus* in *IEph* 1:3; 2:1; 6:2; *CIG* 2983 attests the name for this city (*cf.* *EJGdspl.*, *Introd.* to the *NT* '37, 121f and *ref.* there to *JKnox*). *M-M*.*

ὄνησίφορος, ου, ὁ (*inscr.*; *Acta Apost. Apocr.* [*s. indices Lips.-Bonnet*]) *Onesiphorus* 2 Ti 1:16; 4:19.—*NMPlum*, *Teol. Tidsskrift* 3, R. 10, '19, 193-200. *M-M*.*

ὄνικός, ἡ, ὄν (*Dit.*, *Or.* 629, 30; *PSI* 527, 2 [III BC]; *BGU* 912, 24 [33 AD] τὰ ὄνικα κτήνη; *PGenève* 23, 4 [70 AD]) *pertaining to a donkey*, in our *lit.* only in the combination *μύλος ὄν. a mill-stone worked by donkey-power* (*s. μύλος* 2) *Mt* 18:6; *Mk* 9:42; *Lk* 17:2 *t.r.* (or should we think not so much of the animal as of the upper millstone, the one that moves, which was called ὄνος ἀλέτης [*X.*, *An.* 1, 5, 5; *Alexis Com.* [IV BC], *fgm.* 13 K.; *Herodas* 6, 83; *Dialekt-Inscr.* 4992a II, 7 *Crete*; *Ael. Dion.* o, 23; it is said of *Aristot.* that he also applied this term to the lower, stationary millstone?]). *M-M*.*

ὀνίνημι (*Hom.*; *Jos.*, *Ant.* 16, 242) in our *lit.* only *mid.* (as *Sir* 30:2; *Philo*, *Agr.* 126), and, in fact, in the 2 *aor.* opt. (*Audollent*, *Defix. Tab.* 92, 3 [III BC] ὄναιντο; *Epigr. Gr.* 502, 27) ὀναίμην as a formula *may I have joy or profit or benefit, may I enjoy w. gen.* of the *pers.* or thing that is the source of the joy (*Eur.*, *Hec.* 978 ὀναίμην τοῦ παρόντος; *Aristoph.*, *Thesm.* 469 οὕτως ὀναίμην τῶν τέκνων; *Lucian*, *Philops.* 27; *Philostrat.*, *Vi. Apoll.* 4, 16 p. 135, 3) ἐγὼ σου ὀναίμην ἐν κυρίῳ *let me have some benefit from you in the Lord* *Phlm* 20. ὀναίμην ὑμῶν διὰ παντός *may I have joy in you continually* *IEph* 2:2; *IPol* 6:2. ὄν. ὑμῶν κατὰ πάντα *let me have joy of you in all respects* *IMg* 12. ὄν. τῶν θηρίων *may I enjoy the wild animals* *IRo* 5:2; οὐ ἐγὼ ὄν. *IMg* 2; οὐ ὄν. ἐν θεῷ *IPol* 1:1. *M-M*.*

ὄνομα, ατος, τό (*Hom.*; *inscr.*, *pap.*, *LXX*, *En.*, *Ep. Arist.*, *Philo*, *Joseph.*, *Test. 12 Patr.*).

1. *name*, of proper names—1. *gener.* τῶν ἀποστόλων τὰ ὄν. ἐστὶν ταῦτα *Mt* 10:2; *cf.* *Rv* 21:14. τῶν παρθένων τὰ ὄν. *Hs* 9, 15, 1. τὸ ὄν. τοῦ πατρός *Lk* 1:59. ὄνομά μοι, *sc.* ἐστίν, *my name is* (*Od.* 9, 366) *Mk* 5:9b. τί ὄν. σοι; *what is your name?* *vs.* 9a; *w.* copula *Lk* 8:30.—The expressions ὦ (ῆ) ὄνομα, οὐ τὸ ὄνομα, καὶ τὸ

ὄνομα αὐτοῦ (αὐτῆς), ὄνομα αὐτῶ (parenthetic) are almost always without the copula (Bl-D. §128, 3; Rob. 395): ὃ (ῥ) ὄνομα (Sb 7573, 13 [116 AD]) Lk 1:26, 27a; 2:25; 8:41; 24:13, 18 v.l.; Ac 13:6.—οὐ τὸ ὄν. (without a verb as BGU 344, 1) Mk 14:32. Cf. ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς Phil 4:3 (ὧν τὰ ὄν. is a formula [Dssm., LO 95-LAE 121]). S. esp. BGU 432 II, 3 ὧν τὰ ὄν. τῷ βιβλιδίῳ δεδῆλωται.—καὶ τὸ ὄν. αὐτῆς. . . Lk 1:5b. καὶ τὸ ὄν. τῆς παρθένου Μαριάμ vs. 27b.—ὄνομα αὐτῶ (Demosth. 32, 11 Ἀριστοφῶν ὄνομ' αὐτῶ; Dionys. Hal. 8, 89, 4; Aelian, Nat. An. 8, 2 γυνή. . . Ἡρακλῆις ὄνομα αὐτῆ; LXX) J 1:6; 3:1. ὁ καθήμενος ἐπάνω αὐτοῦ (i.e. τοῦ ἵππου), ὄνομα αὐτῶ (ὁ) θάνατος Rv 6:8; cf. 9:11a.—W. the copula ἦν δὲ ὄν. τῷ δούλῳ Μάλχος J 18:10 (POxy. 465, 12 ὁ δὲ κραταιὸς αὐτοῦ, ὄνομα αὐτῶ ἐστίν Νεβύ, μηνύει; Jos., Ant. 19, 332). ἄγγελος. . . οὐ τὸ ὄνομά ἐστιν Θεγρί Hv 4, 2, 4.—The dat. is quite freq. ὀνόματι named, by name (X., Hell. 1, 6, 29 Σάμιος ὀνόματι Ἰππεύς; Tob 6:11 BA; 4 Macc 5:4; Bl-D. §160; 197; Rob. 487) ἄνθρωπον ὄν. Σίμωνα Mt 27:32; cf. Mk 5:22; Lk 1:5a; 5:27; 10:38; 16:20; 23:50; 24:18; Ac 5:1, 34; 8:9; 9:10-12, 33, 36; 10:1; 11:28; 12:13; 16:1, 14; 17:34; 18:2, 7, 24; 19:24; 20:9; 21:10; 27:1; 28:7; MPol 4. Also the acc. τοῦνομα (on the crasis s. Bl-D. §18; Mlt.-H. 63; FPreisigke, Griech. Urkunden des ägypt. Mus. zu Kairo [11] 2, 6 γυνή Ταμουῖνις τοῦνομα; Diod. S. 2, 45, 4 πόλιν τοῦνομα Θ.; Lucian, Dial. Deor. 3; Philo, Leg. All. 1, 68; Jos., Vi. 382) named, by name (the acc. is class., also 2 Macc 12:13.—Bl-D. §160; Rob. 487) Mt 27:57.

2. used w. verbs—a. as their obj.: ὄν. ἔχειν bear the name or as name, be named ὄν. ἔχει Ἀπολλύων Rv 9:11b (in this case the name Ἀ. stands independently in the nom.; Bl-D. §143; Rob. 458). καλεῖν τὸ ὄν. τινος w. the name foll. in the acc. (after the Hebr.; Bl-D. §157, 2; Rob. 459) καλέσεις τὸ ὄν. αὐτοῦ Ἰησοῦν you are to name him Jesus Mt 1:21; Lk 1:31.—Mt 1:25. καλέσεις τὸ ὄν. αὐτοῦ Ἰωάννην Lk 1:13. καλέσουσιν τὸ ὄν. αὐτοῦ Ἐμμανουήλ Mt 1:23 (Is 7:14). Pass. w. the name in the nom. ἐκλήθη τὸ ὄν. αὐτοῦ Ἰησοῦς Lk 2:21; cf. Rv 19:13. Also τὸ ὄν. τοῦ ἀστέρος λέγεται ὁ Ἄψινθος Rv 8:11.—ἐπιθεῖναι ὄνομά τινι w. acc. of the name Mk 3:16f; cf. B 12:8f; κληρονομεῖν ὄν. receive a name Hb 1:4=1 Cl 36:2. κληροῦσθαι τὸ αὐτὸ ὄν. obtain the same name (s. κληρόω 2) MPol 6:2.—τὰ ὄν. ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς Lk 10:20.—Rv 13:8; 17:8. ἐξαλείψω τὸ ὄν. αὐτῶν 1 Cl 53:3 (Dt 9:14); Rv 3:5a; s. ἐξαλείφω 1b.

b. in another way: ὃς καλεῖται τῷ ὀνόματι τούτῳ who is so named Lk 1:61. ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος a man whose name was Zacchaeus 19:2. καλεῖν τι (i.e. παιδίον) ἐπὶ τῷ ὀνόματί τινος name someone after someone 1:59. This brings us to the

3. use with prepositions: ἐξ ὀνόματος (Ctesias, Ind. p. 105M.: Diod. S. 13, 15, 1; 37, 15, 2; Appian, Mithrid. 59, §243, Bell. Civ. 3, 21 §77; 4, 73 §310; PGM 4, 2973; Jos., Ant. 2, 275) by name, individually, one by one (so that no one is lost in the crowd) ἐξ ὄν. πάντας ζῆται IPol 4:2. ἀσπάζομαι πάντας ἐξ ὀνόματος 8:2. πάντες ἐξ ὄν. συνέρχεσθε (parallel to κατ' ἄνδρα) IEph 20:2.—κατ' ὄνομα by name, individually (Diod. S. 16, 44, 2; Gen 25:13; Ep. Arist. 247; Jos., Bell. 7, 14) J 10:3 (animals called individually by name: Ps.-Aristot., Mirabil. 118.—HALmqvist, Plut. u. das NT '46, 74). Esp. in greetings (BGU 27, 18 [II AD] ἀσπάζομαι πάντας τοὺς φιλοῦντάς σε κατ' ὄνομα; POxy. 1070, 46; pap. in Dssm., LO 160/1 l. 14f [LAE 193, l. 15, note 21]) 3J 15; ISm 13:2b. ῥάβδους ἐπιγεγραμμένας ἐκάστης φυλῆς κατ' ὄνομα staffs, each one inscribed with the name of a tribe 1 Cl 43:2b.

4. in combination w. God and Jesus. On the significance of the Divine Name in history of religions cf. FGiesebrecht, Die atl. Schätzung des Gottesnamens '01; Bousset, Rel. 3 309ff; ADieterich, Eine Mithrasliturgie '03, 110ff; FCConybeare, JQR 8, 1896; 9, 1897, esp. 9, 581ff; JBoehmer, Das bibl. 'im Namen' 1898, BFChTh V 6, '01, 49ff, Studierstube 2, '04, 324ff; 388ff; 452ff; 516ff; 580ff; BJacob, Im Namen Gottes '03; WHeitmüller, 'Im Namen Jesu' '03; WBrandt, ThT 25, 1891, 565ff; 26, 1892, 193ff; 38, '04, 355ff; RHirzel, Der Name: Abh. d. Sächs. Ges. d. Wiss. 36, 2, '18; Schürer III 4 409ff; HWobbink, De magische beteeikin van den naam inzonderheit in het oude Egypte '25; OGrether, Name u. Wort Gottes im AT '34.—The belief in the efficacy of the name is extremely old; its origin goes back to the most ancient times and the most primitive forms of intellectual and religious life. It has exhibited an extraordinary vitality. The period of our lit. also sees—within as well as without the new religious community—in the name someth. real, a piece of the very nature of the personality whom it designates, that partakes in his qualities and his powers. In accordance w. this, names, esp. holy names, are revered and used in customary practices, ritual, religion and superstition. In Judaism the greatest reverence was paid to the holy name of God and to its numerous paraphrases or substitutes; the names of angels and patriarchs occupied a secondary place. The syncretistic paganism of the period revered the names of gods, demons and heroes, or even magic words that made no sense at all, but had a mysterious sound. The Christians revere and use the name of God and, above all, the name of Jesus.—The names of God and Jesus

a. in combination w. attributes διαφορώτερον ὄν. a more excellent name Hb 1:4=1 Cl 36:2 (διάφορος 2). ἅγιον τὸ ὄν. αὐτοῦ Lk 1:49 (cf. Ps 110:9; Lev 18:21; 22:2; PGM 3, 570; 627; 4, 1005; 3071; 5, 77; 13, 561 μέγα κ. ἅγιον). τὸ μεγαλοπρεπὲς καὶ ἅγιον ὄν. αὐτοῦ 1 Cl 64; τὸ μέγα καὶ ἔνδοξον ὄν. Hv 4, 1, 3; 4, 2, 4 (ὄν ἔνδοξον ὄν, cf. EPeterson, Εἰς θεός' 26, 282.—ὄν. μέγα κ. ἅγ. κ. ἔνδ.: PGM 13, 183f; 504f). τὸ μέγα καὶ θαυμαστὸν καὶ ἔνδοξον ὄν. Hs 9, 18, 5; τὸ πανάγιον καὶ ἔνδοξον ὄν. 1 Cl 58:1 a; τοῦ παντοκράτορος καὶ ἔνδοξου ὄν. Hv 3, 3, 5; τὸ πανάρετον ὄν. 1 Cl 45:7; τὸ παντοκρατορικὸν καὶ πανάρετον ὄν. 60:4; τὸ ὀσιώτατον τῆς μεγαλωσύνης αὐτοῦ ὄν. 58:1b. τὸ ὄν. μου θαυμαστὸν ἐν τοῖς ἔθνεσι D 14:3 (cf. Mal 1:14). The words ὄν. θεοπρεπέστατον IMg 1:2 are difficult to interpret (s. Hdb. ad loc.).

b. in combination w. verbs: ἀγιάζειν τὸ ὄν. Mt 6:9; Lk 11:2; D 8:2 (ἀγιάζω 3). βλασφημεῖν (q.v. 2bβ) τὸ ὄν. Rv 13:6; 16:9; εἰς τὸ ὄν. τοῦ θεοῦ Hs 6, 2, 3; pass. βλασφημεῖται τὸ ὄν. (Is 52:5) Ro 2:24; 2 Cl 13:1f, 4; ITr 8:2. βλασφημίας ἐπιφέρεισθαι τῷ ὄν. κυρίου bring blasphemy upon the name of the Lord 1 Cl 47:7. βεβηλοῦν τὸ ὄν. Hs 8, 6, 2 (s. βεβηλόω). ἀπαγγελῶ τὸ ὄνομα τ. ἀδελφοῖς μου Hb 2:12 (cf. Ps 21:23). ὅπως διαγγελῇ τὸ ὄν. μου ἐν πάσῃ τῇ γῇ Ro 9:17 (Ex 9:16). δοξάζειν τὸ ὄν. (σου, τοῦ κυρίου, τοῦ θεοῦ etc.) Rv 15:4; 1 Cl 43:6; IPHld 10:1; Hv 2, 1, 2; 3, 4, 3; 4, 1, 3; s9, 18, 5 (cf. δοξάζω 1). ὅπως ἐνδοξασθῇ τὸ ὄν. τοῦ κυρίου ἡμῶν Ἰησοῦ 2 Th 1:12.

ἐλπίζειν τῷ ὄν. Mt 12:21 (v.l. ἐν τῷ ὄν.; the *pass.* on which it is based, Is 42:4, has ἐπὶ τῷ ὄν.). ἐπικαλεῖσθαι τὸ ὄν. κυρίου (or αὐτοῦ, σου etc., w. *ref.* to God or Christ) *call on the name of the Lord* Ac 2:21 (Jo 3:5); 9:14, 21; 22:16; Ro 10:13 (Jo 3:5); 1 Cor 1:2. ψυχή ἐπικεκλημένη τὸ μεγαλοπρεπὲς καὶ ἅγιον ὄν. αὐτοῦ *a soul that calls upon his exalted and holy name* 1 Cl 64.-*Pass.* πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄν. μου ἐπ' αὐτούς Ac 15:17 (Am 9:12). τὸ καλὸν ὄν. τὸ ἐπικληθὲν ἐφ' ὑμᾶς Js 2:7 (on καλὸν ὄν. cf. Sb 343, 9 and the Pompeian graffito in Dssm., LO 237 [LAE 276]). πάντες οἱ ἐπικαλούμενοι τῷ ὄν. αὐτοῦ *all those who are called by his name* Hs 9, 14, 3; cf. οἱ κεκλημένοι τῷ ὄν. κυρίου *those who are called by the name of the Lord* s 8, 1, 1. ἐπαισχύνεσθαι τὸ ὄν. κυρίου τὸ ἐπικληθὲν ἐπ' αὐτούς *be ashamed of the name that is named over them* Hs 8, 6, 4. ὁμολογεῖν τῷ ὄν. αὐτοῦ *praise his name* Hb 13:15. ὀνομάζειν τὸ ὄν. κυρίου 2 Ti 2:19 (Is 26:13). ψάλλειν τῷ ὄν. σου Ro 15:9 (Ps 17:50). οὐ μὴ λάβῃς ἐπὶ ματαίῳ τὸ ὄν. κυρίου B 19:5 (Ex 20:7; Dt 5:11).—Although in the preceding examples the name is *oft.* practically inseparable *fr.* the being that bears it, this is *perh.* even more true of the *fol.* cases, in which the name appears nearly as the representative of the Godhead, as a tangible manifestation of his nature (Quint. Smyrn. 9, 465 Polidarius, when healing, calls on οὐνομα πατρὸς εὐόιο 'the name of his father' [Asclepius]; Dt 18:7; 3 Km 8:16; Ps 68:37; Zech 13:2 ἐξολεθρεύσω τὰ ὄν. τῶν εἰδώλων; Zeph 1:4): the 'name' of God is ἀρχέγονον πάσης κτίσεως 1 Cl 59:3. *Sim.* τὸ ὄν. τοῦ υἱοῦ τοῦ θεοῦ μέγα ἐστὶ καὶ τὸν κόσμον ὅλον βαστάζει Hs 9, 14, 5. λατρεύειν τῷ παναρέτῳ ὄν. αὐτοῦ *worship his most excellent name* 1 Cl 45:7. ὑπακούειν τῷ παναγίῳ καὶ ἐνδόξῳ ὄν. αὐτοῦ *be obedient to his most holy and glorious name* 58:1a. ὑπήκοον γενέσθαι τῷ παντοκρατορικῷ καὶ παναρέτῳ ὄν. 60:4. κηρύσσειν τὸ ὄν. τοῦ υἱοῦ τοῦ θεοῦ Hs 9, 16, 5. ἐπιγινώσκειν τὸ ὄν. τοῦ υἱοῦ τοῦ θεοῦ s 9, 16, 7. φοβεῖσθαι τὸ ὄν. σου Rv 11:18. φανεροῦν τι τὸ ὄν. σου J 17:6. γνωρίζειν τι τὸ ὄν. σου vs. 26. πιστεύειν τῷ ὄν. τοῦ υἱοῦ αὐτοῦ *believe in the name of his son* 1J 3:23. Also πιστεύειν εἰς τὸ ὄν. (s. 1 4cβ below and cf. *πιστεύω* 2aβ).—Of the name of Christian borne by the members of the Church: κρατεῖς τὸ ὄν. μου *you cling to my name* Rv 2:13. The same *mng.* also holds for the expressions: λαμβάνειν τὸ ὄν. τοῦ υἱοῦ αὐτοῦ Hs 9, 12, 4; 8; 9, 13, 2a; 7. τοῦ βαστάσαι τὸ ὄν. μου ἐνώπιον ἐθνῶν *to bear my name before (the) Gentiles* Ac 9:15. τὸ ὄν. ἡδέως βαστάζειν *bear the name gladly* Hs 8, 10, 3; cf. 9, 28, 5b. τὸ ὄν. τοῦ υἱοῦ τοῦ θεοῦ φορεῖν s 9, 13, 3; 9, 14, 5f; 9, 15, 2; cf. 9, 13, 2b. The Christian receives this name at his baptism: πρὶν φορέσαι τὸν ἄνθρωπον τὸ ὄν. τοῦ υἱοῦ τοῦ θεοῦ νεκρὸς ἐστὶν *before a man bears the name of God's Son (which is given him at baptism), he is dead* s 9, 16, 3. Of hypocrites and false teachers ὄν. μὲν ἔχουσιν, ἀπὸ δὲ τῆς πίστεως κενοί εἰσιν *they have the (Christian) name, but are devoid of faith* s 9, 19, 2. Of Christians in appearance only ἐν ὑποκρίσει φέροντες τὸ ὄν. τοῦ κυρίου *who bear the Lord's name in hypocrisy* Pol 6:3. δόλῳ πονηρῷ τὸ ὄν. περιφέρειν *carry the name about in wicked deceit* (evidently of wandering preachers) Ieph 7:1. τὸ ὄν. ἐπαισχύνονται τοῦ κυρίου αὐτῶν *they are ashamed of their Lord's name* Hs 9, 21, 3. More fully: ἐπαισχύνονται τὸ ὄν. αὐτοῦ φορεῖν 9, 14, 6.

c. used w. prepositions—α. w. *διά* and the *gen.* *διὰ τοῦ ὀνόματός μου πιστεύειν* PK 3 p. 15 l. 12; σωθῆναι *διὰ τοῦ μεγάλου καὶ ἐνδόξου ὄν. be saved through the great and glorious name* Hv 4, 2, 4. εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν *διὰ τοῦ ὄν, τοῦ υἱοῦ (τοῦ θεοῦ)* s 9, 12, 5. ἄφεςιν ἁμαρτιῶν λαβεῖν *διὰ τοῦ ὄν. αὐτοῦ* Ac 10:43. σημεῖα. . . γίνεσθαι *διὰ τοῦ ὄν. . . Ἰησοῦ by the power of the name* 4:30. Differently παρακαλεῖν *τινα διὰ τοῦ ὄν. τοῦ κυρίου appeal to someone by the name (=while calling on the name) of the Lord* 1 Cor 1:10.—W. *διά* and the *acc.* μισοῦμενοι. . . *διὰ τὸ ὄν. μου hated on account of my name (i.e., because you bear it)* Mt 10:22; 24:9; Mk 13:13; Lk 21:17. ποιεῖν *τι εἰς τινα διὰ τὸ ὄν. μου* J 15:21. ἀφέωνται ὑμῖν αἱ ἁμαρτίαι *διὰ τὸ ὄν. αὐτοῦ your sins are forgiven on account of his name* 1J 2:12. βαστάζειν *διὰ τὸ ὄν. μου bear (hardship) for my name's sake* Rv 2:3 (cf. *βαστάζω* 2bβ). *πάσχειν διὰ τὸ ὄν. (also w. a gen. like αὐτοῦ)* Pol 8:2; Hv 3, 2, 1b; s 9, 28, 3.

β. w. *εἰς*; *somet.* evidently as a rendering of the *rabb.* *עִינָא* with regard to, in thinking of δέχεσθαι *τινα εἰς ὄν.* 'I. Xp. receive someone in deference to Jesus Christ' I Ro 9:3. δύο ἢ τρεῖς συνηγμένοι *εἰς τὸ ἐμὸν ὄν. two or three gathered and thinking of me, i.e., so that I am the reason for their assembling* Mt 18:20; here, however, the other *mng.* (s. below) has had some influence: 'while naming' or 'calling on my name'. τῆς ἀγάπης ἧς ἐνεδείξασθε *εἰς τὸ ὄν. αὐτοῦ (i.e. θεοῦ)* Hb 6:10 is either *the love that you have shown with regard to him, i.e. for his sake*, or we have here the frequently attested (s. Dssm., B 143ff, NB 25, LO 97f [BS 146f; 197; LAE 121]; Heitmüller, *op. cit.* 100ff; FPreisigke, *Girowesen im griech. Ägypt.* '10, 149ff. On the LXX cf. Heitmüller 110f; JPsichari, *Essai sur le Grec de la SeptAnt.* 1898, 202f) formula of Hellenistic legal and commercial language: *εἰς (τὸ) ὄνομα τινος to the name =to the account* (over which the name stands). Then the deeds of love, although shown to men, are dedicated to God.—The concept of dedication is also highly significant, in all probability, for the understanding of the *expr.* βαπτίζειν *εἰς (τὸ) ὄν. τινος*. Through baptism *εἰς (τὸ) ὄν. τ.* the one who is baptized becomes the possession of and comes under the protection of the one whose name he bears; he is under the control of the effective power of the name and the One who bears the name, *i.e., he is dedicated to them*. An additional factor, to a degree, may be the sense of *εἰς τὸ ὄν.=with mention of the name* (cf. Herodian 2, 2, 10; 2, 13, 2 ὁμνῦναι *εἰς τὸ ὄν. τινος*; Cyranides p. 57, 1 *εἰς ὄνομα τινος*; 60, 18=*εἰς τὸ ὄν. τ.*; 62, 13. Another *ex.* in Heitmüller 107): Mt 28:19; Ac 8:16; 19:5; D 7:1, (3); 9:5; Hv 3, 7, 3; cf. 1 Cor 1:13, 15. S. βαπτίζω 2bβ and Silva New, *Beginn.* I 5, '33, 121-40.—πιστεύειν *εἰς τὸ ὄν. τινος believe in the name of someone i.e., have confidence that he bears his name rightfully, that he really is what his name* (rather in the sense of a title; cf. Phil 2:9) declares that he is J 1:12; 2:23; 3:18; 1J 5:13.

γ. with *ἐν*: ἐν ὀνόματι of God or Jesus means in the great majority of cases *with mention of the name, while naming or calling on the name* (LXX; no corresponding use has been found in secular Gk.—Heitmüller p. 13ff, *esp.* 44; 49). In many *pass.* it seems to be a formula. ἐν τῷ ὀνόματι Ἰησοῦ ἐκβάλλειν δαιμόνια Mk 9:38; 16:17; Lk 9:49. τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὄν. σου *the demons are subject to us at the mention of your name* 10:17. ποιεῖν *τι ἐν τῷ ὀνόματι* Ac 4:7; cf. Col 3:17. *Perh.* J 10:25 (but s. below). ἐν τῷ ὄν. Ἰησοῦ. . . οὕτως παρέστηκεν ὑγιής Ac 4:10. ὄν. . . ἐν ᾧ δεῖ σωθῆναι ἡμᾶς vs. 12. παραγγέλλω σοι ἐν ὄν. 'I. Xp. 16:18; cf. 2 Th

3:6; IPol 5:1. σοὶ λέγω ἐν τῷ ὄν. τοῦ κυρίου Ac 14:10 D. Peter, in performing a healing, says ἐν τῷ ὄν. Ἰησοῦ Χρ. περιπάτει 3:6 (s. Heitmüller 60). The elders are to anoint the sick w. oil ἐν τῷ ὄν. τοῦ κυρίου while calling on the name of the Lord Js 5:14.—Of the prophets λαλεῖν ἐν τῷ ὄν. κυρίου 5:10. παρρησιάζεσθαι ἐν τῷ ὄν. Ἰησοῦ speak out boldly in proclaiming the name of Jesus Ac 9:27f. βαπτίζεσθαι ἐν τῷ ὄν. Ἰ. Χ. be baptized or have oneself baptized while naming the name of Jesus Christ Ac 2:38 v.l.; 10:48. αἰτεῖν τὸν πατέρα ἐν τῷ ὄν. μου (=Ἰησοῦ) ask the Father, using my name J 15:16; cf. 14:13, 14; 16:24, 26. W. the latter pass. belongs vs. 23 (ὁ πατήρ) δώσει ὑμῖν ἐν τῷ ὄν. μου (the Father) will give you, when you mention my name. τὸ πνεῦμα ὃ πέμψει ὁ πατήρ ἐν τῷ ὄν. μου the Spirit, whom the Father will send when my name is used 14:26. To thank God ἐν ὄν. Ἰησοῦ Χρ. while naming the name of Jesus Christ Eph 5:20. ἵνα ἐν τῷ ὄν. Ἰησοῦ πᾶν γόνυ κάμψη that when the name of Jesus is mentioned every knee should bow Phil 2:10. χαίρετε, υἱοί, ἐν ὄν. κυρίου greetings, my sons, as we call on the Lord's name B 1:1. ὁ ἐρχόμενος ἐν ὄν. κυρίου whoever comes, naming the Lord's name (in order thereby to show that he is a Christian) D 12:1. ἀσπάζεσθαι ἐν ὄν. Ἰ. Χρ. greet, while naming the name of J. Chr. w. acc. of the pers. or thing greeted I Ro inscr.; ISm 12:2. Receive fellow church members ἐν ὄν. θεοῦ IEph 1:3. συναχθῆναι ἐν τῷ ὄν. τοῦ κυρίου Ἰ. Χρ. meet and call on the name of the Lord Jesus—as a Christian church 1 Cor 5:4. μόνον ἐν τῷ ὄν. Ἰ. Χρ. only (it is to be) while calling on the name of J. Chr. ISm 4:2.—Not far removed fr. these are the places where we render ἐν τῷ ὄν. with through or by the name (s. ἐν III 1a); the effect brought about by the name is caused by the utterance of the name ἀπελούσασθε, ἡγιασθητε, ἐδικαιώθητε ἐν τῷ ὄν. τοῦ κυρίου Ἰ. Χρ. 1 Cor 6:11. ζῶν ἐχεν ἐν τῷ ὄν. αὐτοῦ (=Ἰησοῦ) J 20:31. τηρεῖν τινα ἐν τῷ ὄν. (θεοῦ) 17:11f.—ἐν τῷ ὄν. at the command (of), commissioned by ἔργα ποιεῖν ἐν τῷ ὄν. τοῦ πατρὸς J 10:25 (but s. above). ἔρχεσθαι ἐν τῷ ὄν. τοῦ πατρὸς 5:43a; in contrast ἔρχ. ἐν τῷ ὄν. τῷ ἰδίῳ vs. 43b. εὐλογημένος ὁ ἐρχόμενος ἐν ὄν. κυρίου 12:13 (Ps 117:26). The Ps-passage prob. has the same sense (despite Heitmüller 53f) in Mt 21:9; 23:39; Mk 11:9; Lk 13:35; 19:38.—OMerlier, Ὅνομα et ἐν ὀνόματι dans le quatr. Év.: Rev. des Études grecques 47, '34, 180–204; RGBratcher, The Bible Translator 14, '63, 72–80.

δ. w. ἕνεκα (and the other forms of this word; s. ἕνεκα): of persecutions for one's Christian faith ἀπάγεσθαι ἐπὶ βασιλεῖς ἕνεκεν τοῦ ὄν. μου Lk 21:12. πάσχειν or ὑποφέρειν εἵνεκα τοῦ ὀνόματος Hv 3, 1, 9; 3, 2, 1; s 9, 28, 5. ἕνεκεν τοῦ ὄν. (τοῦ) κυρίου v3, 5, 2; s 9, 28, 6. ἀφιέναι οἰκίας, . . ἕνεκεν τοῦ ἐμοῦ ὄν. for my name's sake Mt 19:29. ἔκτισας τὰ πάντα ἕνεκεν τοῦ ὄν. σου thou didst create all things for thy name's sake, i.e. that God's name might be praised for the benefits that the works of creation bring to mankind D 10:3.

ε. w. ἐπὶ and the dat.: ἐπὶ τῷ ὄν. τινος when someone's name is mentioned or called upon, or mentioning someone's name (LXX; cf. Heitmüller 19ff; 43ff; s. also 47ff; 52ff; 87ff) in the NT only of the name of Jesus, and only in the synoptics and Ac ἐλεύσονται ἐπὶ τῷ ὄν. μου they will come using my name Mt 24:5; Mk 13:6; Lk 21:8. κηρύσσειν ἐπὶ τῷ ὄν. αὐτοῦ μετάνοιαν 24:47. λαλεῖν ἐπὶ τῷ ὄν. τούτῳ to speak using this name Ac 4:17; 5:40. διδάσκειν 4:18; 5:28. ποιεῖν δύναμιν ἐπὶ τῷ ὄν. μου Mk 9:39. ἐπὶ τῷ ὄν. σου ἐκβάλλειν δαιμόνια Lk 9:49 v.l. Of the (spiritual) temple of God: οἰκοδομηθήσεται ναὸς θεοῦ ἐνδόξως ἐπὶ τῷ ὄν. κυρίου the temple of God will be gloriously built with the use of the Lord's name—B 16:6f, 8 (quot. of uncertain orig.). βαπτίζεσθαι ἐπὶ τῷ ὄν. Ἰ. Χρ. Ac 2:38. Baptism is also referred to in καλεῖσθαι ἐπὶ τῷ ὄν. τοῦ υἱοῦ τοῦ θεοῦ receive a name when the name of God's son is named Hs 9, 17, 4. The words δέχεσθαι (παιδίον) ἐπὶ τῷ ὄν. μου can also be classed here receive (a child) when my name is confessed, when I am called upon Mt 18:5; Mk 9:37; Lk 9:48 (cf. Heitmüller 64); but s. also II below.—ἐπὶ w. acc.: πεποιθέναι ἐπὶ τὸ ὀσιώτατον τῆς μεγαλωσύνης αὐτοῦ ὄν. have confidence in his most sacred and majestic name 1 Cl 58:1b; ἐλπίζειν ἐπὶ τὸ ὄν. hope in the name (of the Lord) B 16:8b.

ζ. w. περὶ and the gen.: εὐαγγελίζεσθαι περὶ τοῦ ὄν. Ἰ. Χ. bring the good news about the name of J. Chr. Ac 8:12.

η. w. πρὸς and acc.: πρὸς τὸ ὄν. Ἰησοῦ. . . πολλὰ ἐναντία πρᾶξαι do many things in opposing the name of Jesus Ac 26:9.

θ. w. ὑπὲρ and gen.: ὑπὲρ τοῦ ὄν. (Ἰησοῦ) ἀτιμασθῆναι Ac 5:41. πάσχειν 9:16; Hs 9, 28, 2. Cf. Ac 15:26; 21:13. The activity of the apostles takes place ὑπὲρ τοῦ ὄν. αὐτοῦ to the honor of his (Jesus') name Ro 1:5. Cf. 3 J 7. Of the eucharistic thanksgiving in the prayer at the Lord's Supper εὐχαριστεῖν ὑπὲρ τοῦ ἁγίου ὄν. σου, οὗ κατεσκήνωσας ἐν ταῖς καρδίαις ἡμῶν for thy holy name, which thou didst cause to dwell in our hearts D 10:2.

δ. ὄνομα w. ref. to God or Christ not infreq. stands quite alone, simply the Name: Ac 5:41; 3J 7; 2 Cl 13:1, 4; IEph 3:1; 7:1; IPhd 10:1; Hv 3, 2, 1; s 8, 10, 3; 9, 13, 2; 9, 28, 3; 5.

II. title, category (cf. Cass. Dio 38, 44; 42, 24 καὶ ὅτι πολλῶ πλείω ἔν τε τῷ σχήματι καὶ ἐν τῷ ὀνόματι τῷ τῆς στρατηγίας ὧν καταπράξιν ἡλιπίζει; inscr.: Sb 7541, 5 [II AD] Νύμφη ὄνομ' ἐστὶ σοι; POxy. 37 I, 17 [49 AD] βούλεται ὀνόματι ἐλευθέρου τὸ σωματίον ἀπενέγκασθαι; Jos., Ant. 12, 154 φερνῆς ὀνόματι; 11, 40. Other exx. in Heitmüller 50); the possibility of understanding ὄν. as category made it easier for the Greeks to take over the rabb.

Ϡ(s. I 4cβ above) in the sense with regard to a particular characteristic, then simply with regard to, for the sake of ὁ δέχόμενος προφήτην εἰς ὄνομα προφήτου whoever receives a prophet within the category 'prophet' i.e., because he is a prophet, as a prophet Mt 10:41a; cf. vss. 41b, 42.—ὅς ἂν ποτίσῃ ὑμᾶς ἐν ὀνόματι, ὅτι Χριστοῦ ἔστε whoever gives you a drink under the category that you belong to Christ i.e., in your capacity as a follower of Christ Mk 9:41. εἰ ὀνειδίζεσθε ἐν ὄν. Χριστοῦ if you are reviled for the sake of Christ 1 Pt 4:14. δοξαζέτω τὸν θεὸν ἐν τῷ ὄν. τούτῳ let him praise God in this capacity (=ὡς Χριστιανός) vs. 16. δέδεμαι ἐν τῷ ὄν. I am imprisoned for the sake of the Name IEph 3:1.—δέχεσθαι (παιδίον) ἐπὶ τῷ ὄν. μου for my (name's) sake Mt 18:5; Mk 9:37; Lk 9:48 (cf. Heitmüller 113. But s. I 4cε above).

III. person (Phalaris, Ep. 128; POxy. 1188, 8 [13 AD]; BGu 113, 11; Jos., Ant. 14, 22; other exx. in Dssm., NB 24f [BS 196f]; LXX) τὸ ποθητόν μοι ὄν. my dear friend: Alce ISm 13:2; IPol 8:3; Crocus I Ro 10:1. Pl. (PThéad. 41, 10; PSI 27, 22; Num 1:18 al.) people Ac 1:15; Rv 3:4. ὀνόματα ἀνθρώπων 11:13 (cf. Ael. Aristid. 50, 72 K.=26

p. 523 D.: ὀνόματα δέκα ἀνδρῶν). This is **prob.** the place for *περὶ λόγου καὶ ὀνομάτων καὶ νόμου about teaching and persons and (the) law* Ac 18:15.

IV. the (well-known) name, reputation, fame (Hom.+; 1 Ch 14:17; 1 Macc 8:12) φανερόν ἐγένετο τὸ ὄν. αὐτοῦ his fame was widespread Mk 6:14. ὄν. ἔχειν (Pla., Apol. 38c, Ep. 2 p. 312C) w. ὅτι **fol.** have the reputation of Rv 3:1.

V. office (POxy. 58, 6) στασιαζουσῶν τ. φυλῶν, ὅποια αὐτῶν εἶη τῷ ἐνδόξῳ ὀνόματι κεκοσμημένη when the tribes were quarreling as to which one of them was to be adorned with that glorious office 1 Cl 43:2. τὸ ὄνομα τῆς ἐπισκοπῆς the office of bishop 44:1.-HBietenhard, TW V 242-83: ὄνομα and related words. M-M. B. 1263f.

ὀνομάζω 1 aor. ὠνόμασα, **pass.** ὠνομάσθην (Hom.+; **inscr.**, **pap.**, LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) to name.

1. give a name, call, name w. double **acc.** (Aelian, N.A. 12, 2; Wsd 2:13; Philo, Gig. 6 al.) οὗς ἀποστόλους ὠνόμασεν to whom he gave the name 'apostles' Mk 3:14 v.l.; Lk 6:13. ὃν ὠνόμασεν Πέτρον whom he named Peter vs. 14 (cf. Jos., Ant. 1, 213 ὃν Ἰσακὸν ὠνόμασε.—Olympiodorus, Life of Plato p. 1 Westerm.: the man whose name was formerly Aristocles μετωνομάσθη Πλάτων by his teacher; the reason for this is then given). Passive w. **nom.** (Diod. S. 17, 87, 2 ὠνομάζετο, Ἐμβύσαρος; Jos., Vi. 3) ὠνομάσθη τὸ ὄνομα Ἰ. Lk 2:21 D. τὶς ἀδελφὸς ὀνομαζόμενος one who is called a brother, a so-called brother 1 Cor 5:11 (cf. 3 Macc 7:17). ἐξ οὗ (i.e. τοῦ πατρός) πᾶσα πατριὰ. . . ὀνομάζεται from whom every family. . . receives its name Eph 3:15 (for ὀνομάζειν ἐκ cf. Il. 10, 68; for ὀνομάζεσθαι ἐκ X., Mem. 4, 5, 12).

2. name a name, use a name or word πορνεία. . . μὴδὲ ὀνομαζέσθω ἐν ὑμῖν sexual vice. . . is not even to be mentioned among you (much less is it actually to be practiced) Eph 5:3. ὄν. τὸ ὄνομα κυρίου name the name of the Lord (almost='call on') 2 Ti 2:19 (cf. Is 26:13; Jer 20:9). πᾶν ὄνομα ὀνομαζόμενον every name (of a supernatural being) that is named (i.e. called upon) Eph 1:21. ὄν. τὸ ὄνομα τοῦ κυρίου Ἰησοῦ ἐπὶ τινά pronounce the name of the Lord Jesus over someone (to heal him) Ac 19:13 (cf. Jer 32:29).-Mention by name PK 4 p. 15, 32.

3. The **pass.** be named in the sense be known (cf. Esth 9:4; 1 Macc 3:9; 14:10; Ep. Arist. 124) οὐχ ὅπου ὠνομάσθη Χριστός not where Christ is already known Ro 15:20.-1 Cor 5:1 t.r. M-M.*

ὄνος, ου (Hom.+; **inscr.**, **pap.**, LXX, Philo; Jos., Ant. 1, 225, Vi. 119; **loanw.** in rabb.), ὁ and ἡ donkey (male or female), ass, she-ass πῶλος ὄνου a donkey's colt J 12:15. W. πῶλος Mt 21:2 (Iambl. Erot. p. 222, 38 εὐρόντες ὄνους δύο), 5, 7 (KPieler, Zum Einzug Jesu in Jerusalem: BZ 11, '13, 397-402; FVogel, Mt 21:1-11: Blätter für d. Bayerische Gymnasialschulwesen 59, '23, 212f; ELittmann, ZNW 34, '35, 28; CWFSmith, The Horse and the Ass in the Bible: ATR 27, '45, 86-97; W-S. §27, 3c). W. βοῦς (Is 1:3) Lk 13:15; 14:5 t.r. ἐν ὄν. καθίσαι τινά seat someone on a donkey MPol 8:1.-OMichel, TW V 285-7. M-M. B. 172.*

ὄντως **adv.** of the **ptc.** ὣν (Eur., X., Pla.+; **inscr.**, **pap.**, LXX, Philo, Joseph.; Test. Jos. 13:9; **loanw.** in rabb.) really, certainly, in truth.

1. **lit.**, as **adv.** (PGiess. 22, 6; Num 22:37; Jer 3:23; Jos., Bell. 1, 68) Lk 23:47; 24:34; J 8:36; 1 Cor 14:25; Gal 3:21; PK 4 p. 16, 5. εἶχον τὸν Ἰωάννην ὄν. ὅτι προφήτης ἦν they held that John was really a prophet Mk 11:32.

2. used attributively (Pla., Phaedr. 260A, Clit. 409E; Dit., Syll. 3 893B, 8f τὸν ὄν. Ἡρακλείδην; Strassb. **pap.** 53 in Novae Comoed. **fgm. ed.** OSchröder=Kl. T. 135 p. 47, 14 ὄν. θεός; Sb 3924, 39; Philo, Poster. Cai. 167; Jos., Ant. 15, 63 οἱ ὄν. βασιλεῖς) ἡ ὄν. χήρα the real widow (in contrast to one so called, who has relatives, or is still of marriageable age, or, as some hold, has been married several times) 1 Ti 5:3, 5, 16. ἡ ὄν. ζωὴ real, true life 6:19. Opp. ὁ ὄν. θάνατος Dg 10:7. οἱ ὄν. ἀποφεύγοντες 2 Pt 2:18 t.r. M-M.*

ὀξίζω 1 aor. ὥξισα (Soranus p. 69, 25; 70, 14; Diosc. 1, 115, 2; 5, 6, 14; Paradoxogr. Flor. 20; Geopon. 5, 29, 4; 7, 15, 6) become sour, taste of vinegar of half-empty wine jars ὀξίζουσι they turn sour Hm 12, 5, 3b. Therefore their owner fears μήποτε ὥξισαν that they have become sour m 12, 5, 3a.*

ὄξος, ους, τό (since Solon 26, 7 Diehl2, Aeschyl., Hippocr.; **pap.**, LXX; Philo, Aet. M. 113) sour wine, wine vinegar; it relieved thirst more effectively than water and, because it was cheaper than regular wine, it was a favorite beverage of the lower ranks of society and of those in moderate circumstances (Athen. 4 p. 173E; Plut., Cato Major 1, 13; Ruth 2:14), **esp.** of soldiers (PLond. 1245, 9). Given to Jesus on the cross Mt 27:48; Mk 15:36; Lk 23:36; J 19:29f. In the latter **pass.** (s. vs. 28) scripture is fulfilled (**prob.** Ps 68:22 ἐπότισάν με ὄξος). This act is interpreted as being due to the malice of the Jews who committed it, and it is expanded to an offering of gall and vinegar (cf. Ps 68:22) in GP 5:16; B 7:5 (both ποτίζειν χολήν μετὰ ὄξους), 3. Betw. 7:3 and 5 B quotes, as proof that vinegar was given, an otherwise unknown prophetic **pass.** that directs the priests to eat the goat's ἔντερον ἅπλυτον μετὰ ὄξους (s. ἔντερον) 7:4. W. οἶνος (PLond. 856, 28; 1159, 49) and mixed w. it Hm 10, 3, 3.-Heidland, TW V 288f. M-M. B. 383.*

ὀξύπτερος, ον (Aesop, Fab. 8 Halm) swift-winged ὁ ὀξ. hawk (Cyanides p. 95, 27) B 10:1, 4.*

ὀξύς, εἶα, ύ—1. sharp (so Hom.+; LXX; Ep. Arist. 60; 276; Philo; Jos., Ant. 14, 422; Test. Jud. 1:4) ῥομφαία a sharp sword (Ezk 5:1) Rv 1:16; 2:12; 19:15. δρέπανον a sharp sickle 14:14, 17f.

2. *quick, swift* (trag., Hdt.; POxy. 900, 7; 1412, 18 ὀξέως; LXX, Philo; Jos., Ant. 5, 261) w. aor. inf. (Ael. Aristid. 34 p. 665 D.: τὰ βέλτιστα πράξει δ.) ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα *their feet are swift when it comes to shedding blood* Ro 3:15 (Ps 13:3). M-M. B. 1034; 1069.*

ὀξυχολέω 1 aor. ptc. ὀξυχολήσας *be irritable, easily moved to anger* ὁ ἄνθρωπος ὁ ὀξυχολήσας *the man who is easily moved to anger* Hm 10, 2, 3.*

ὀξυχολία, ας, ἡ (Cat. Cod. Astr. XII 143, 16; Christian wr.) *irritability, bad temper* Hm 5, 1, 3; 6f; 5, 2, 1; 4; 10, 2, 3. ἀπέχεσθαι ἀπὸ τῆς ὀξ. m 5, 2, 8a; ἀντιστῆναι τῇ ὀξ. *resist bad temper* 5, 2, 8b. ὀξ. προσπίπτει τινί *irritability comes over someone* 6, 2, 5. ἐὰν ὀξ. τις προσέλθῃ *if bad temper enters in* 5, 1, 3. Called a sister of λύπη and of διψυχία 10, 1, 1f. ἡ ὀξ. λυπεῖ τὸ πνεῦμα *bad temper makes the Spirit sad* 10, 2, 4. Personified among the vices s 9, 15, 3.*

ὀξύχολος, ον (the adv. in Soph., Ant. 955, the adj. Solon 1, 26 Diehl2; Anth. Pal. 9, 127, 4) *irritable, irascible, bad-tempered* w. πικρός and ἄφρων Hm 6, 2, 4. Subst. (cf. Lucian, Fugit. 19 τὸ ὀξύχολον=ἡ ὀξυχολία) ὁ ὀξ. *the irascible, bad-tempered man* m 5, 2, 7; s 6, 5, 5.*

ὀπή, ἥς, ἡ (Aristoph.; LXX, Philo; Jos., Ant. 9, 163) *opening, hole* w. gen. (Herodas 2, 42; Ex 33:22 ὅπου τῆς πέτρας; Ob 3) τῆς γῆς (Alciph. 2, 1, 2) *in the ground* Hb 11:38. Abs. (Aesop, Fab. 353 P.=Babr. 112 Cr. of a mousehole) of the opening out of which a spring flows Js 3:11. B. 909.*

ὀπισθεν adv. (Hom.+[ὀπιθεν; cf. Kühner-Bl. II 309f]; inscr., pap., LXX, Joseph., Test. 12 Patr., Sib. Or. 3, 445).

1. as adv.—a. *from behind* (Appian, Syr. 24 §119; 63 §334, Bell. Civ. 4, 55 §239) Mt 9:20; Mk 5:27; Lk 8:44.—b. *behind opp.* ἐμπροσθεν (q.v. 1a and cf. Hes., Shield 132f πρόσθεν—ὀπισθε; Jos., Ant. 13, 30 ἐμπροσθεν αὐτῶν... ὀπισθεν) Rv 4:6. Of a scroll w. writing on it, opp. ἔσωθεν *inside and on the back, i.e. on the recto and verso* 5:1 (cf. PTebt. 58 recto, 37 [III BC] τὰπίλοιπα ὀπίσω=‘the rest is on the back’; ostrakon of the Deissmann collection in PMMeyer, Griech. Texte ’16, 107ff, no. 61, 15 [III BC] ὀπίσω=‘turn’; PGM 12, 267; 276).

2. as improper prep. w. the gen. (Hom.+; Dit., Syll. 3 46, 65; 969, 5f; PGM 4, 1230 ὀπισθεν αὐτοῦ σταθεῖς; LXX)—a. of place *behind, after someone* (Menand., Kolax 47 J. ὀπισθ’ ἐβάδιζέ μου; Bl-D. §215, 1; Rob. 645) κράζειν ὅπου τινος *cry out after someone* Mt 15:23. ἤκουσα... ὅπου μου *I heard behind me* Rv 1:10 v.l. φέρειν (τι) ὅπου τινος *carry (someth.) behind someone* Lk 23:26.

b. of time *after someone or someth.* B 4:4 (Da 7:24). M-M.*

ὀπίσω adv. (Hom. [ὀπίσω]; inscr., pap., LXX, Philo, Joseph.).

1. used as adv., of place—a. in answer to the quest. ‘where?’ *behind, in our lit. only w. the art. τὸ ὅπου: εἰς τοῦπίσω back* (Pla., Phaedr. 254B, Rep. 528A; Lucian, De Merc. Cond. 21; Dionys. Byz. 53 p. 21, 16 RGüngerich [’27]; Jos., Ant. 7, 15) ἀφορμᾶν *start back* 1 Cl 25:4. Mostly pl. τὰ ὅπου *what lies behind* (ἐκ τῶν ὀπίσω; PPetr. III 23 [246 BC]; BGU 1002, 16) symbolically, of a footprint: the part of the course which has already been covered Phil 3:13. εἰς τὰ ὅπου. (1 Macc 9:47; Philo, Leg. All. 2, 99 [=Gen 49:17]): ἀπέρχεσθαι *shrink back* J 18:6; fig. *draw back* 6:66. στρέφεισθαι *turn back, turn around* 20:14 (Antimachus Coloph. [V/IV BC] ed. BWyss ’36, fgm. 60 στρέφεισθαι εἰς τοῦπίσω; cf. Ps 113:3). Also ἐπιστρέφεισθαι Hb 4, 3, 7 (cf. 4 Km 20:10). ἐπιστρέφειν *return* (home) Mt 24:18; Mk 13:16; Lk 17:31. βλέπειν *look back* (wards) (cf. Plut., Nic. 14, 2 ὀπίσω βλ.; Artem. 1, 36 p. 37, 23 τὰ ὀπίσω βλέπειν; Gen 19:17, 26) as a symbol Lk 9:62. *Cast backward=reject* 1 Cl 35:8 (Ps 49:17).

b. in answer to the quest. ‘whither’, ‘where to?’ *back, behind* (Lucian, Dea Syr. 36; Appian, Maced. 18 §3, Mithrid. 104 §489; Polyaeus 7, 27, 1; Gen 24:5; 3 Km 18:37; Jos., Ant. 6, 15) στήναι ὅπου παρὰ τ. πόδας αὐτοῦ *come and stand behind him at his feet* Lk 7:38. ὀπίσω τὰς χεῖρας ποιεῖν *put one’s hands behind one* MPol 14:1.

2. as improper prep. w. gen. (POxy. 43 B IV, 3 ὀπίσω Καπιτολείου; LXX)—a. of place—α. *behind* (Dit., Or. 56, 62 [237 BC] ταύτης δ’ ὀπίσω=behind this one; Ps.-Lucian, Asin. 17; 29; Chio, Ep. 4, 3; SSol 2:9.—Gen 19:6) ἤκουσα ὅπου μου *I heard behind me* Rv 1:10. τὰ ὅπου σου Hs 9, 2, 7.—ὑπάγε ὅπου μου *get behind me! get out of my sight!* Mt 4:10 t.r.; 16:23; Mk 8:33 (CH Dodd, JTS 5, ’54, 246f); Lk 4:8 t.r. (cf. 4 Km 9:19).—VE Harlow, Jesus’ Jerusalem Expedition ’36, 20-37: ὀπίσω μου, esp. 31f.

β. *after* (Ex 15:20; 2 Km 3:16) Lk 19:14. ὅπου τῆς γυναίκος *after the woman* Rv 12:15. ἔρχεσθαι ὅπου τινός *come after someone, follow someone* (at the same time fig. in the sense ‘be an adherent’) Mt 16:24; Mk 8:34; Lk 9:23; 14:27. Also ἀκολουθεῖν (q.v. 2.—Gulin [μυμητής] 1) Mt 10:38; Mk 8:34 v.l. ἀπέρχεσθαι Mk 1:20; J 12:19. πορεύεσθαι ὅπου τινός Lk 21:8. The two latter verbs are also combined w. ὀπίσω τινός in our lit. in another connection: ἀπέρχεσθαι ὅπου σαρκὸς ἐτέρας *go after strange flesh=indulge in unnatural lust* of the Sodomites Jd 7. The parallel pass. 2 Pt 2:10, on the other hand, has ὅπου σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορεύεσθαι, where the σάρξ seems rather to be the power of the defiling desire, to which (σάρξ) the sinners have pledged allegiance. Cf. Hb 3, 7, 3.—δεῦτε ὅπου μου *come, follow me* (s. δεῦτε 2) Mt 4:19; Mk 1:17. ἀποσπᾶν τινα ὅπου τινός (s. ἀποσπάω 2) Ac 20:30. ἀφίστάναι λαὸν ὅπου αὐτοῦ (s. ἀφίστημι 1) 5:37. ἐκτρέπεσθαι ὅπου τοῦ σατανᾶ (s. ἐκτρέπω) 1 Ti 5:15. θαυμάζεσθαι ὅπου τινός (s. θαυμάζω 2) Rv 13:3.

b. of time *after* (3 Km 1:6, 24; Eccl 10:14) ἔρχεσθαι ὅπου τινός Mt 3:11; Mk 1:7; J 1:15, 27, 30 (CLindeboom, ‘Die na mij komt, is voor mij geworden’: Geref. Theol. Tijdschr. 16, ’16, 438-46; differently [‘a follower of mine’] KGrobel, JBL 60, ’41, 397-401).—HSeesemann, TW V 289-92. M-M.*

ὄπλη, ἥς, ἡ (Hom.+; LXX; Ep. Arist. 150) hoof, including the split hoof of cattle (Hom. Hymns, Merc. 77; Hes., Works 491; Pind., Pyth. 4, 126; Hdt. 2, 71; Dit., Syll.3 1026, 19 [IV/III BC]) ἐκφέρειν ὄπλᾱς grow hoofs 1 Cl 52:2(Ps 68:32).*

ὄπλιζω 1 aor. mid. ὤπλισάμην (Hom.+; Sym. Jer 52:25; Jos., Vi. 45; Sib. Or. 2, 119) equip, arm, mid. arm oneself, in our lit. only fig. τὴν αὐτὴν ἔννοιαν arm oneself with the same insight 1 Pt 4:1 (cf. Soph., Electra 996 τοιοῦτον θράσος αὐτὴ θ' ὀπλίζει; Anth. Pal. 5, 92 ὤπλισμαι πρὸς Ἑρωτα περὶ στέρνοισι λογισμόν; Jos., Ant. 6, 187τ. θεὸν ὤπλισμαι). Also w. the dat. τινὶ with *some*th. (Eur., Andr. 1118; X., Cyr. 6, 4, 4; Cornutus 31 p. 63, 17) τοῖς ὅπλοις τῆς δικαιοσύνης Pol 4:1. M-M.*

ὄπλον, ου, τό (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.)—1. tool ὅπλα ἀδικίας tools of wickedness, i.e. tools for doing what is wicked Ro 6:13a. Opp. ὅπλα δικαιοσύνης vs. 13b. But mng. 2 is also poss.; it is found in all the other pass. of our lit., and specif. in Paul.

2. weapon—a. lit., pl. (Jos., Vi. 99 ἦκον μεθ' ὀπλων) J 18:3. Riders μετὰ τῶν συνήθων αὐτοῖς ὀπλων with their usual arms MPol 7:1. Sing. τίθησιν Μωϋσῆς ἐν ὀπλον Moses placed one weapon=shield (so as early as Hdt.; Diod. S. 17, 21, 2; 17, 43, 9 [interchanged with ἀσπίδες 8]; 17, 57, 2; Sb 7247, 24 [296 AD]; Test. Levi 5:3 ὄπλον καὶ ῥομφαίαν) on the other one, to stand on them and gain a better view of the battlefield B 12:2.

b. symbol., pl. of a Christian's life as a battle against evil τὰ ὅπ. τῆς στρατείας ἡμῶν οὐ σαρκικά the weapons of my warfare are not physical 2 Cor 10:4. ἐνδύσασθαι τὰ ὅπ. τοῦ φωτός put on the weapons of light Ro 13:12. τὰ ὅπ. τῆς δικαιοσύνης τὰ δεξιὰ καὶ ἀριστερά the weapons of righteousness for offense and defense (s. ἀριστερός) 2 Cor 6:7. ὀπλιζεσθαι τοῖς ὅπλοις τῆς δικαιοσύνης Pol 4:1 (s. ὀπλιζω). Of evil desire: φοβουμένη τὰ ὅπ. σου (your weapons, i.e. those of the Christian who is equipped for the good fight) Hm 12, 2, 4. Of baptism: τὸ βάπτισμα ὑμῶν μενέτω ὡς ὅπλα let baptism remain as your arms ('remain' in contrast to the deserter, who throws his weapons away) IPol 6:2.—AOepke and KGKuhn, TW V 292-315: ὄπλον and related words. M-M. B. 1383.*

ὀπόθεν adv. (Hom.+; not LXX) where, lit. 'from where' Papias 3.*

ὁποῖος, οἴα, οἷον (Hom.+; inscr., pap.; 2 Macc 11:37) correlative pron. of what sort, as τοιοῦτος, ὅπ. (X., Cyr. 1, 6, 36; Ael. Aristid. 45, 1 K.=8 p. 81 D.; Jos., Ant. 7, 385) Ac 26:29; cf. Hm 11:15. Used as a pron. in indirect questions (class.; cf. Bl-D. §300, 1; Rob. 732) τὸ ἔργον ὅπ. ἐστὶν what sort of work (each has done) 1 Cor 3:13. ὅπ. εἰσόδον ἔσχομεν πρὸς ὑμᾶς what sort of welcome we had among you 1 Th 1:9. ἐπελάθετο ὁποῖος ἦν he forgets what sort of person he is Js 1:24. Almost equal to the relative 1 Cl 43:2. ὁποῖοί ποτε ἦσαν οὐδέν μοι διαφέρει it makes no difference to me what sort of people they were Gal 2:6 (s. Bl-D. §303; Rob. 732 and cf. VWeber, Erklärung von Gal 2:6a; Der Katholik 80, '00, 481-99). M-M.*

ὀπόσος, η, ον (Hom.+; inscr.; PHal. 1, 206; BGU 1074, 6; Jos., Ant. 16, 351; 17, 30; Sib. Or. 3, 480) how great, how much neut. ὀπόσον (Dit., Syll.3 400, 18) how much ὅπ. δίκαιός ἐστιν how righteous he is GP 8:28 in the text (ms.: οτιποσον).*

ὀπόταν temporal particle (Pind.+[Hom. separates it ὀπότ' ἄν]; Dit., Syll.3 344, 75; pap.; Job 29:22; Jos., Ant. 6, 166; 16, 387 al.; Sib. Or. 5, 464) whenever εἶτα, ὀπόταν καθεῖλεν then, whenever he let (his hands) drop B 12:2 (cf. Bl-D. §381; Rob. 971; Reinhold p. 108).*

ὀπότε temporal particle (Hom.+; inscr., pap., LXX; Jos., Ant. 15, 33; 17, 2 al.) when w. ind., w. ref. to concrete events in the past (Hom.; POxy. 243, 10; PRyl. 245, 3; Tob 7:11S) B 12:9; Lk 6:3 (v.l. ὅτε).—Bl-D. §455, 1; Rob. 971. M-M.*

ὅπου particle denoting place (Hom.+; inscr., pap., LXX, En., Ep. Arist., Joseph.), that can also take on causal and temporal mng.

1. lit., part. denoting place—a. where—α. used in connection w. a designation of place, w. ind. foll. Mt 6:19f; 13:5; 28:6; Mk 2:4b; 4:5; 9:48; 16:6; Lk 12:33; J 1:28; 4:20, 46; 7:42 al.; Ac 17:1; Rv 11:8; 20:10 (here the verb is supplied fr. the context). πρὸς Καϊάφαν, ὅπου οἱ γραμματεῖς συνήχθησαν to Caiaphas, i.e. to his palace, where the scribes were gathered Mt 26:57. παρ' ὑμῖν ὅπ. Rv 2:13b; οὗτοι. . . ὅπου σπείρεται ὁ λόγος those. . . in whom (=in whose hearts) the word is sown Mk 4:15. Looking toward an ἐκεῖ (Jos., C. Ap. 1, 32) Mt 6:21; Lk 12:34; 17:37; J 12:26.—Not infreq. ὅπ. is related to an ἐκεῖ that is omitted but is easily supplied (ἐκεῖ) ὅπ. (there) where (Maximus Tyr. 31, 5b) Mt 25:24, 26; Mk 2:4a; 13:14; J 3:8; 14:3; 17:24; 20:12, 19; Ro 15:20; Rv 2:13a; (thither) where Mk 5:40; 6:55; J 6:62; 7:34, 36; 11:32; 18:1.—On the pleonastic use of the pers. pron. after ὅπου cf. Bl-D. §297; Rob. 683; 722f: ὅπ. ἡ γυνὴ κάθηται ἐπ' αὐτῶν Rv 17:9. Corresp. ὅπου. . . ἐκεῖ (ⲓ ⲙⲁⲩⲣⲏⲛⲟⲩ) 12:6, 14. Cf. Mk 6:55 t.r. β. ὅπ. ἂν w. the impf. expresses repetition in past time whenever Mk 6:56 (cf. Bl-D. §367; Rob. 969; 972f). γ. the subjunctive is used in a final relative clause ποῦ ἐστὶν τὸ κατάλυμα ὅπου τὸ πάσχα φάγω; Mk 14:14b; Lk 22:11 (cf. Bl-D. §378; Rob. 969).

δ. ὅπου ἂν (or ἐάν) w. subj. wherever, whenever (Dit., Syll.3 1218, 23; PEleph. 1, 5 [311/10 BC]; POxy. 484, 20; 1639, 20) w. the aor. subj. Mt 26:13; Mk 6:10; 9:18; 14:9 (cf. KBeyer, Semitische Syntax im NT, '62, 196), 14a. W. the pres. subj. (and ἐκεῖ to correspond) Mt 24:28.

b. where w. motion implied (whither) (Soph., Trach. 40; X., An. 2, 4, 19, Cyr. 8, 3, 23 al. in codices; Epict. 4, 7,

14; Jos., *Ant.* 16, 325).

α. *w. ind. foll.*, related to a 'there (thither)' to be supplied *where* (Ostrak. II 1162, 5 ὅπου θέλει) J 8:21f; 13:33, 36; 14:4; 21:18; Js 3:4.

β. ὅπου ἄν (or ἑάν) *w. pres. subj. wherever* (POxy. 728, 11. *W. aor. subj.* Ruth 1:16; Tob 13:5 S; Jos., *Ant.* 6, 77) Mt 8:19; Lk 9:57; Rv 14:4.

2. *fig.*—α. giving the more immediate circumstances or the presupposition (X., Cyr. 6, 1, 7) ὅπου οὐκ ἔνι Ἑλλήν καὶ Ἰουδαῖος *where* (i.e., under the presupposition given by the idea of the 'new man') *there is no* (longer) *Gentile and Jew* Col 3:11. Or ὅπου introduces a subordinate clause that indicates the circumstances which have as their result what is said in the main clause following it (cf. Pr 26:20; Ep. Arist. 149): ὅπ. διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου *where there is a will, the death of the one who made it must be established* Hb 9:16. ὅπ. ἄφεσις τούτων, οὐκέτι κτλ. 10:18. The main clause can use ἐκεῖ to refer back to the ὅπ. of the subord. clause *where...*, *there* Js 3:16.—ὅπου ἄγγελοι οὐ φέρουσιν κρίσιν *where* (i.e. in a situation in which) *angels pronounce no judgment* 2 Pt 2:11.

β. causal *in so far as, since* (Hdt. 1, 68 al.; Thu. 8, 96, 2; Charito 5, 6, 10; 4 Macc 2:14; *some*. also in the combination ὅπου γε as Dionys. Hal., *Comp. Verb.* 4; Jos., *C. Ap.* 2, 154) 1 Cor 3:3; 1 Cl 43:1; B 16:6. M-M.

ὀπτάνομαι (a new present formed fr. the aor. pass. ὤφθην 'I let myself be seen', 'I appeared' [cf. Bl-D. §101 p. 47 under ὀρᾶν; Mlt.-H. 214; 382]. This form is found UPZ 62, 32 [161/0 BC]; PTeht. 24, 5 [117 BC]; PGM 4, 3033; Herm Wr. 3, 2; 3 Km 8:8; Tob 12:19 BA.—St BPsaltis, *Gramm. der Byz. Chroniken* '13, 242) *appear* τινί to *someone* (Bl-D. §191, 1; 313; Rob. 820) of the risen Christ Ac 1:3.—HJ Cadbury, JBL 44, '25, 218f. M-M.*

ὀπτασία, ας, ἡ (Anth. Pal. 6, 210, 6; LXX; Hesychius; Leontios 8 p. 16, 12=vision, phantom [s. also the word-list on p. 182a])—1. *a vision*, of that which the Deity permits a human being to see, either of his own Divine Being, or of *some*th. else usu. hidden fr. men (Theod. Da 9:23; 10:1, 7f; Psellus p. 132, 19 of a supernatural phenomenon) ὀπτασίαι (w. ἀποκαλύψεις) κυρίου *visions of the Lord* 2 Cor 12:1 (ELombard, *Les extases et les souffrances de l'apôtre Paul. Essai d'une interprétation de II Cor 12:1-10*: RThPh 36, '03, 450-500). οὐράνιος ὀπ. Ac 26:19. ὀπτασίαν ὀρᾶν *see a vision* (Pel.-Leg. 18, 17) Lk 1:22. *W.* the *gen.* of what is seen: ὀπ. ἀγγέλων ὀρᾶν *see a vision of angels* 24:23. ἡ φανερωθεῖσα ὀπ. *the vision that appeared* MPol 12:3.

2. of the state of being in which a *pers.* finds himself when he has a vision ἐν ὀπτασίᾳ *in a trance* MPol 5:2.*

ὀπτᾶω (Hom.+; PSI 402, 5 [III BC]; PLond. 131, 115; LXX; Jos., *Ant.* 1, 197; 3, 255) *bake* (so Hdt. 8, 137; X., An. 5, 4, 29 ἄρτους ὀπτῶντες) MPol 15:2.*

ὀπτός, ἡ, ὄν (Hom.+; pap.; Ex 12:8, 9; Jos., *Ant.* 3, 255) *roasted, baked, broiled* ἰχθὺς ὀπ. *broiled fish* (Hippocr., Aff. 52 vol. VI p. 264 L. ἰχθύες ὀπτοί; Plut., *Mor.* 353D; Zen.-P. 59 066, 13; 16 [III BC]; PGiess. 93, 6 [II AD]) Lk 24:42.—S. the *lit.* on μελίσσιος. M-M.*

ὀπώρα, ας, ἡ properly the time beginning w. the rising of the star Sirius (in July), *corresp.* to late summer and early fall, when fruit ripens (so Hom.+); then the *fruit* itself (so trag., X., Pla.+; POxy. 298, 38 [I AD]; PGM 5, 231; Jer 31:32; 47:10, 12; Philo, Agr. 15; Jos., *Bell.* 3, 49. *Loanw.* in rabb.) ἡ ὀπ. σου τῆς ἐπιθυμίας τῆς ψυχῆς *the fruit for which your soul longed* Rv 18:14. M-M. B. 375.*

ὅπως (Hom.+; inscr., pap., LXX, En., Ep. Arist., Joseph., Test. 12 Patr.).

1. as an *adv.* *how, in what way* (Bl-D. §300, 1; Rob. 985) *w.* the aor. ind. (Jos., *Bell.* 1, 6:17) ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς Lk 24:20; *w.* the pres. ind. (Pherecrates Com. [V BC], fgm. 45 K.) ὅπως κολάζονται 2 Cl 17:7. But here the *mng.* of ὅπως *prob.* shows a development analogous to that of πῶς in *colloq.* usage, which comes to resemble ὡς (so Lk 24:20 D)=ὅτι=*that* (X., Hier. 9, 1; Diod. S. 11, 46, 3; Lucian, *Dial. Deor.* 6, 2; BGU 846, 16 [II AD] γνοῦναι, ὅπως ὀφείλω='to know that I owe'; Dssm., LO 155, 26 [LAE 179, 28]; Bl-D. §396; cf. Rob. 1045).

2. as a conjunction, *w.* the subjunctive, *predom.* the aor. (the fut. ind. [as early as Homer and oft. in *class.* times: Andocides 1, 43; Demosth. 19, 316; Herodas 7, 90; Meisterhans3-Schw. 255, 32; Nicol. *Dam.*: 90 fgm. 16 p. 398, 5 Jac.; Hero Alex. I 368, 23 ὅπ. κινήσει; Jos., *Ant.* 11, 101] is given in several places as *v.l.* [e.g. Mt 26:59], but *prob.* should be changed everywhere to the aor. subj.).

a. to indicate purpose (*in order*) *that*, *neg.* ὅπ. μή *in order that... not* (Bl-D. §369; Rob. 985-7).

α. without ἄν (this is the rule) after a pres. Mt 5:45 (*imper.*); 6:2, 5; Hb 9:15; 1 Pt 2:9; 2 Cl 9:6. After a perf. Ac 9:17; Hb 2:9; Lk 16:26 (w. μή). After the impf. Ac 9:24. After the aor. vss. 2, 12; 20:16 (w. μή); 25:26; Ro 9:17a, b (Ex 9:16); 1 Cor 1:29 (w. μή); Gal 1:4; 1 Cl 10:2; 35:4; after the aor. *imper.* Mt 2:8; 5:16; 6:4, 18 (w. μή); Ac 23:15, 23; 2 Cor 8:11 (here γένηται or ἦ is to be supplied as the predicate of the ὅπως-clause). After the plpf. J 11:57 (ὅπως is found only here in J, *prob.* for variety's sake, since ἵνα is used a few words before). After the fut. Mt 23:35. In accord w. God's purpose as revealed in Scripture, an event can be presented w. the formula (this or that has happened) ὅπ. πληρωθῇ τὸ ρηθὲν διὰ τ. προφητῶν (and *sim.* exprs.) Mt 2:23; 8:17; 12:17 t.r.; 13:35.—Alternating w. ἵνα (s. also J 11:57 above) 2 Cor 8:14; Lk 16:27f (the ἵνα-clause gives the content of the plea; the ὅπως-clause gives the purpose of the gift requested); 2 Th 1:11f (the ἵνα-clause gives the content, the ὅπως-clause the purpose of the prayer).

β. with ἄν and the aor. subj. (Bl-D. §369, 5; Rdm. 2 194; Rob. 986; EHermann, *Die Nebensätze in d. griech. Dialekten* '12, 276f; JKnuenz, *De enuntiatis Graecorum finalibus* '13, 13ff; 26ff; Meisterhans3-Schw. 254; Mayser II 1

p. 254f.-X., Cyr. 8, 3, 6 ἐπιμεληθῆναι ὅπως ἂν οὕτω γένηται; **Pla.**, Gorg. 523D; **PSI** 435, 19 [258 BC]; 438, 19; **PMagd.** 23, 7; **LXX** Mt 6:5 v.l.; Lk 2:35; Ac 3:20; 15:17 (Am 9:12 v.l.); Ro 3:4 (Ps 50:6).

b. more and more replacing the **inf.** after verbs of asking *that* (**Bl-D.** §392, 1) αἰτέομαι (**Jos.**, **Ant.** 19, 288) Ac 25:3. δέομαι (Ps.-Aeschines, Ep. 3, 1; **Jos.**, **Ant.** 7, 191; 9, 9) Mt 9:38; Lk 10:2; Ac 8:24 (w. μή). ἐρωτάω (**PTebt.** 409, 4ff [5 AD]) Lk 7:3; 11:37; Ac 23:20. παρακαλέω (**Jos.**, **Ant.** 8, 143) Mt 8:34 (v.l. ἵνα). προσεύχομαι (cf. **PGM** 3, 107; Jon 1:6; **Jos.**, **Ant.** 11, 17) Ac 8:15; Js 5:16. So **perh.** also **Phlm** 6, where ὅπ. could be thought of as depending on προσεύχομαι derived in sense **fr. vs.** 4, unless ὅπως here=ὥστε (Archimed. I p. 16, 18 Heiberg ὅπως γένηται τὸ ἐπίταγμα al.).—Likew. after verbs of deciding (**LXX**) συμβούλιον λαμβάνειν ὅπ. resolve to Mt 12:14; 22:15 (D πῶς), where many scholars prefer the **transl.** consult with a view to. Also συμβούλιον διδόναι ὅπ. Mk 3:6. **M-M.**

ὄραμα, ατος, τό (**X.;** **inscr.**, **pap.**, **LXX**) in our **lit.** of extraordinary visions, whether the **pers.** who has the vision be asleep or awake.

1. vision (**acc. to Artem.** 1, 2 p. 5, 19 ὄραμα is **someth.** that can actually be seen, in contrast to 5, 17 φάντασμα= a figment of the imagination; **PGdspl.** 3, 5 [III BC]; **UPZ** 78, 37 [159 BC] τὸ ὄραμα τοῦτο δ' τεθέσται; Ex 3:3; Dt 4:34; Da 7:1; **En.** 99, 8; **Test. Levi** 8:1 εἶδον ὄραμα; 9:2) of the Transfiguration Mt 17:9. Of the appearing of God in the burning bush Ac 7:31. Cf. Ac 10:17, 19; 11:5; 12:9; 16:9f (**Appian**, Bell. Civ. 4, 134 §565 Brutus, when he was about to cross over ἐκ τῆς Ἀσίας ἐς τὴν Εὐρώπην. . . νυκτός has a vision. A φάσμα—not a human being, not a god, but a δαίμων κακός—stands at his side and speaks to him); **Hv** 4, 2, 2. ἐπιδεικνύναι τινὶ ὄραμα show someone a vision 3, 2, 3. δεικνύναι τινὶ ὀράματα (w. ἀποκαλύψεις) 4, 1, 3. ἀποκαλύπτειν τὰ ὀράματα reveal the visions (it is not clear, even in the original, whether this is to be understood of the visions themselves or of the interpretation of their **mng.**) 3, 4, 3.

2. the act by which the recipient of the vision is granted a vision, or the state of being in which he receives his vision (**Dit.**, **Syll.** 3 1128 καθ' ὄραμα; **LXX**) of the Lord: εἰπεῖν ἐν νυκτὶ δι' ὀράματος say at night in a vision Ac 18:9. ἐν ὀράματι (Gen 15:1; 46:2 εἶπεν ὁ θεὸς ἐν ὀρ. τῆς νυκτός; Da 7:13) εἶδεν ἐν ὀρ. ἄγγελον (cf. **Test Jud.** 3:10) Ac 10:3. Cf. 9:10, 12 t.r. βλέπειν ἐν ὀρ. τῆς νυκτός **Hv** 3, 10, 6; apocr. gosp.—**fgm.** in **POxy.** 1224 **fgm.** 2 recto II, 3 (=Kl. T. 83, p. 26, 10) Ἰησ. ἐν ὀράματι λέγει. Cf. ὄρασις 3, ὄναρ and πνεῦμα 6f. **M-M.***

ὄρασις, εως, ἡ (**Aristot.**; **inscr.**, **pap.**, **LXX**, **En.**; **Ep. Arist.** 142; **Philo**, **Test.** 12 **Patr.**).

1. organ of sight, eye (mostly **pl.** 'eyes' **Diod.** S. 2, 6, 10; **Plut.**, Mor. 88D; **PGM** 13, 582. But also the **sing.** ὄρασις **Diod.** S. 3, 37, 9; 5, 43, 1; **Proclus** on **Pla.**, Cratyl. p. 7, 25 Pasqu.), and hence sight, appearance, face (**Ramsay**, Phrygia I 2 653 no. 564 εὖς ὄρασιν καὶ εὖς ὄλον τὸ σῶμα; **PGM** 4, 308; 5, 147; **Sir** 11:2; 25:17; 3 **Macc** 5:33) **fig.**, of mental and spiritual perception ἀχλύος γέμοντες ἐν τῇ ὀράσει with the eyes full of mistiness 2 **Cl** 1:6.

2. that which is seen—a. appearance (**Philo** **Mech.** 51, 10; 62, 23; **Ezk** 1:5; 1 **Km** 16:12) ὁμοιος ὀράσει λίθῳ ἰάσπιδι like jasper in appearance **Rv** 4:3a; cf. b.

b. spectacle ἔσσονται εἰς ὀρ. πάση σαρκί they will be a spectacle for all flesh (**Is** 66:24) 2 **Cl** 7:6; 17:5.

3. of extraordinary vision (in this case the distinction made **betw.** ὄραμα 1 and 2 cannot be carried through w. certainty, so that **mng.** 1 will certainly predominate.—**Critodemus**, an astrologer of Hellenistic times, wrote a book entitled Ὀρασις in the form of a vision [**Vett. Val.** 150, 11; 329, 18f]; **Herm. Wr.** 1, 30 ἀληθινὴ ὀρ.; **Tob** 12:19; **Zech** 10:2; **Pel.-Leg.** 18, 20) vision (cf. **Da** 7:1 **Theod.**) ὕδρην τι ἐν τῇ ὀρ. **Rv** 9:17. ὄρασιν ἰδεῖν or ὀρᾶν Ac 2:17 (**Jo** 3:1); **Hv** 2, 4, 2. Of the visions of **Hermas** **Hv** 2, 1, 1; 3, 10, 3ff; 3, 11, 2; 4; 3, 12, 1; 3, 13, 1; 4, 1, 1. Titles **Hv** 2; 3; 4. **M-M.***

ὄρατός, ἡ, ὄν (**Hippocr.**, **Pla.**; **PGrenf.** 1 no. 47, 14; **LXX**) verbal **adj.** of ὄραω visible (w. ἀόρατος; cf. **Philo**, Op. M. 12, Migr. Abr. 183 ἀόρατος ὡς ἂν ὀρ. ὤν; **Test. Reub.** 6:12) σῶμα **Dg** 6:4. ἄρχοντες **ISm** 6:1. Of Christ ὁ ἀόρατος, ὁ δι' ἡμᾶς ὀρ. **IPol** 3:2. τὰ ὀρατά (Ps.-Clem., **Hom.** 2, 7): τὰ ὀρ. καὶ τὰ ἀόρατα things visible and invisible **Col** 1:16; cf. **ITr** 5:2; **IRo** 5:3. **M-M.***

ὄραω (**Hom.**; **inscr.**, **pap.**, **LXX**, **En.**, **Ep. Arist.**, **Philo**, **Joseph.**, **Test.** 12 **Patr.**) **impf.** 3 **pl.** ἐώρων (**J** 6:2; but ἐθεώρουν v.l.); **pf.** ἐώρακα and ἐώρακα (s. **Bl-D.** §68; **W-S.** §12, 2), 3 **pl.** ἐώρακαν beside ἐώρακασιν (**W-S.** §13, 15; **Mlt.-H.** 221); **plpf.** ἐώρακειν (**Hv** 2, 1, 3); **fut.** ὄψομαι, 2 **sing.** ὄψῃ (**W-S.** §13, 18); 1 **aor. pass.** ὠφθην; 1 **fut. pass.** ὀφθήσομαι; **pf. pass.** 3 **sing.** ὤπται (**Ex** 4:1; 5; **Hv** 3, 1, 2). In **Byz.** times there was an **aor. mid.** ὠψάμην (**Lob.** on **Phryn.** p. 734). There is a subjunctive form corresponding to this in one place in the **NT**, though not without a v.l.; it is ὀψῃσθε (v.l. ὀψεσθε) **Lk** 13:28. The functions of the **aor.** active are taken over by εἶδον and the forms belonging to it (s. εἶδον). βλέπω is used for the **pres.** and **impf.**, for the most part. On the use of ὄραω and βλέπω s. **Reinhold** p. 95ff.

1. **trans.**—a. see, catch sight of, notice of sense perception—α. w. **acc.** of the **pers.** Mt 28:7, 10; Mk 16:7; Lk 16:23; **J** 8:57; 9:37; 14:9; 16:16f, 19, 22; 20:18, 25, 29; 1 **J** 4:20a; **Rv** 1:7. θεὸν οὐδεὶς ἐώρακεν πώποτε (s. **PGM** 5, 101f of **Osiris** ὃν οὐδεὶς εἶδε πώποτε) **J** 1:18; cf. 6:46a, b; 1 **J** 4:20b (on seeing God and its impossibility for mortal man s. **WGrafBaudissin**, 'Gott schauen' in d. atl. Rel.: **ARW** 18, '15, 173-239; **RBultmann**, **ZNW** 29, '30, 169-92; **EFascher**: **Marb. Theol. Studien** '31, 1, 41-77).—Also of the perception of personal beings that become visible in a supernatural manner (**UPZ** 78, 8 [159 BC] of a dream in the Serapeum ὀρῶ τ. διδύμας; 69, 6), of the vision of Christ that Paul had 1 **Cor** 9:1. The **acc.** is to be supplied **fr.** the context **Hb** 11:27; 1 **Pt** 1:8. **W. acc.** of the **ptc.** (**Bl-D.** §416, 1; **Rob.** 1123.—**UPZ** 69, 6 [152 BC] ὀρῶ ἐν τῷ ὕπνῳ τὸν Μενέδημον ἀντικείμενον ἡμῖν; **Ex** 2:11, 13; **Philo**, **Leg.** All. 3, 38) ὀφονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον Mt 24:30; Mk 13:26; Lk 21:27. ὀψεσθε τὸν υἱὸν τοῦ

ἀνθρώπου καθήμενον Mk 14:62 (NPerrin, The End-product of the Christian Pesher Trad., NTS 12, '66, 150-5).—Visit (1 Km 20:29) ὁφθαίμα ὑμᾶς Hb 13:23.

β. **w. acc.** of the thing ὅπτασίαν ὁρ. see a vision (cf. ὀπτασία 1.—Dit., Syll.3 1169, 6; UPZ 68, 6 [152 BC] ἐνύπνια ὁρῶ πονηρά) Lk 1:22; 24:23. ὁράσεις Ac 2:17 (Jo 3:1). ταῦτα Lk 23:49. πάντα J 4:45. σημεία 6:2 (θεωρῶ v.l.). Cf. also Hn 3, 2, 4. **W. acc.** of the **ptc.** (Dit., Syll.3 685, 75; 1169, 15; Ex 33:10) τὸν οὐρανὸν ἀνεωγῶτα J 1:51.—Hn 3, 8, 9. **W.** attraction of the relative ὧν=τούτων ἅ Lk 9:36; Ac 22:15. The attraction is hard to explain in μάρτυρα ὧν τε εἶδες με ὧν τε ὁφθῆσομαι σοι a witness to the things in which you saw me and to those in which I shall appear to you Ac 26:16b (the text is **prob.** not in order; s. MDibelius, Aufs. z. AG ed. HGreeven '51, 83). Of God τ. πάντα ὁρᾷ PK 2 p. 13, 24.—ὁρ. is a favorite word **w. J**, when he speaks of that which the preexistent Son saw when he was with the Father (JSchneider, D. Christusschau des Joh.-ev. '35; differently LBrun, D. Gottesschau des joh. Christus: Symb. Osl. 5, '27, 1-22) ὁ ἑώρακεν J 3:32; cf. vs. 11. ἃ ἑώρακα παρὰ τῷ πατρὶ 8:38 (since this deals **w.** witness and speaking, the 'perceiving' could be thought of as 'hearing'. Cf. Diod. S. 13, 28, 5 ὁρᾷς;=do you hear [the outcry]?; schol. on Nicander, Ther. 165 ὁρῶ οἷα λέγει; Polyaeus 7, 14, 2; Ex 20:18 λαὸς ἑώρα τὴν φωνήν, 22; Dt 4:9; also Philo, Migr. Abr. 47; Sib. Or. 8, 125 βρυγμὸν ὁρ.). Of that which the apostolic witnesses saw of Christ 1J 1:1-3. **Abs.** ὁ ἑωρακώς the eye—witness J 19:35.

γ. ὁρ. τὸ πρόσωπόν τινος as a periphrasis for see someone (cf. Gen 43:3, 5; 46:30) Ac 20:25; Col 2:1. ὁρ. τοῦ πρόσωπον τοῦ θεοῦ (= ܡܝܢ ܡܢܗܢ) Rv 22:4 (πρόσωπον 1b). ὁρ. τὴν δόξαν τοῦ θεοῦ (=ܒܝܬ ܡܕܢܗܐ) see the majesty of God (Is 66:18f) J 11:40. Simply ὁρ. τὸν θεόν see God Mt 5:8. ὁψόμεθα αὐτὸν καθὼς ἔστιν 1J 3:2 (Maximus Tyr. 11, 11a τὸ μὲν ὅλον ὁψει τ. θεὸν τότε, ἐπειδὴν πρὸς αὐτὸν καλῆ). ὁρ. τὸν κύριον Hb 12:14.—On ἃ ἑώρακεν ἐμβατεύων Col 2:18 cf. ἐμβατεύω.

δ. **pass.** become visible, appear (Ael. Aristid. 51, 22 K.=27 p. 539 D.: ὥφθη τοιάδε; LXX) **abs.** Rv 11:19; 12:1, 3. τινὶ to someone Ac 2:3. ὄραμα διὰ νυκτὸς τ. Παύλῳ ὥφθη a vision appeared to Paul at night 16:9 (Jos., Ant. 2, 70 τὰ διὰ νυκτὸς ὁφθέντα).—Of persons who appear in a natural way (Appian, Syr. 21 §96 ὥφθησαν—they made an appearance, Bell. Civ. 2, 130 §542; UPZ 145, 5 [164 BC]; 3 Km 3:16 ὥφθησαν δύο γυναῖκες τῷ βασιλεῖ) (Μωϋσῆς) ὥφθη αὐτοῖς Ac 7:26. Mostly of beings that make their appearance in a supernatural manner, almost always **w. dat.** of the **pers.** to whom they appear: God (Gen 12:7; 17:1; PGM 4, 3090 ἕως ὃ θεός σοι ὁφθῆ) Ac 7:2. Angels (Ex 3:2; Judg 6:12) Lk 1:11; 22:43 (LBrun, ZNW 32, '33, 265-76); Ac 7:30, 35. Moses and Elijah Mt 17:3; Mk 9:4; Lk 9:31 (without the **dat.** in this **pass.**: ὁφθέντες ἐν δόξῃ). The risen Christ Lk 24:34; Ac 9:17; 13:31; 26:16a; 1 Cor 15:5-8 (cf. POxy. I, 3; JoachJeremias, Unknown Sayings of Jesus, tr. Fuller '57, 69-71); 1 Ti 3:16 (ὥφθη ἀγγέλοις—the triumphant Christ appears to the angelic powers); Hb 9:28 (Christ at his Second Coming).—οὐκ ἔτι σοι ὁφθήσεται it will be seen by you no longer (of evil desire) Hm 12, 2, 4 (Antig. Car. 11 ὁρᾶται=there is; Aristot. in Apollon. Paradox. 39 ὅφης ὥφθη=there was a snake).

ε. **experience, witness** (cf. POxy. 120, 4 τινὰ ὁρῶντα ἑαυτὸν ἐν δυστυχίᾳ) Lk 17:22 (s. εἶδον 5). ζώην J 3:36 (cf. Lycophron, Al. 1019 βίον; Ps 88:49 θάνατον). μεῖζω τούτων 1:50. ὁψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ Lk 3:6 (Is 40:5).

ς. **fig.** of mental and spiritual perception (Polystrat. p. 5 ὁρ. τῷ λογισμῷ; Simplicius In Epict. p. 110, 47 Düb. τὸ ἀληθές).

α. **notice, recognize, understand w. the acc.** of the **ptc.** (Diod. S. 2, 16, 5; 4, 40, 2; Appian, Syr. 14 §55, Bell. Civ. 2, 14 §50; PHib. 44, 4 [253 BC] ὁρῶντες δέ σε καταραθυμῶντα; 4 Macc 4:24; 9:30; Jos., Vi. 373 ὄντα με ὁρ.) εἰς χολὴν πικρίας. . . ὁρῶ σε ὄντα I perceive that you have fallen into the gall of bitterness (i.e. bitter jealousy) Ac 8:23. οὐπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα we do not yet see everything subjected to him Hb 2:8; Dg 1. **W.** ὅτι **fol.** (M. Ant. 9, 27, 2; Philo, Migr. Abr. 46) Js 2:24; 1 Cl 12:8; 23:4; 44:6. **W. indir. quest. foll.** 1 Cl 16:17; 41:4; 50:1; B 15:8; Dg 7:8. **W. direct discourse foll.** ὁρᾶτε 1 Cl 4:7.

β. (mentally) look at or upon ὅφονται οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ they who have never been told of him (=Christ) shall look upon him Ro 15:21 (Is 52:15).—Consider ὅρα τοῦ ἀγγέλου τῆς πονηρίας τὰ ἔργα Hm 6, 2, 4.—Become conscious of ὁ κακοποιῶν οὐχ ἑώρακεν τ. θεόν 3J 11. Cf. 1J 3:6.

2. **intr.**—α. look εἰς τινὰ on or at someone (Il. 24, 633; Od. 20, 373) J 19:37 (s. ἐκκεντέω).

β. see to, take care—α. σὺ ὅψῃ see to that yourself that is your affair! Mt 27:4; cf. vs. 24; Ac 18:15 (on this Latinism=videris s. DHesseling in Bl-D. §362 **w. app.**; Rob. 109f). Imper. followed by imperatival fut. ὅρα ποιήσεις πάντα see to it that you do everything Hb 8:5 (Ex 25:40; cf. 4:21). Foll. by indir. quest. (Ael. Aristid. 45 p. 121 D.: ὅρα τί ποιεῖς) ὅρα τί μέλλεις ποιεῖν take care what you are doing Ac 22:26 D. t.r.

β. be on one's guard foll. by μή and the **aor. subj.** (Diod. S. 27, 17, 3 ὁρᾶτε μήποτε ποιήσωμεν; Epict., Ench. 19, 2; Lucian, Dial. Deor. 8, 2; BGU 37, 5 [50 AD]; POxy. 532, 15 ὅρα μή ἄλλως πράξης; 531, 9 ὅρα μηδενὶ ἀνθρώπων προσκρούσης.—Bl-D. §364, 3) Mt 8:4; 18:10; Mk 1:44; 1 Th 5:15; 1 Cl 21:1; D 6:1.—**W. μή and imper.** (Bl-D. §461, 1; Rob. 996) Mt 9:30; 24:6.—Elliptically (Bl-D. §480, 5; Rob. 949) ὅρα μή (sc. ποιήσης) take care! don't do that! Rv 19:10; 22:9.—Used **w. ἀπό τινος** look out for someth. (Bl-D. §149 **w. app.**; Rob. 472) ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων look out (for) and be on your guard against the yeast of the Pharisees Mt 16:6. ὁράτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρ. Mk 8:15. ὁράτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας Lk 12:15.—WMichaelis, TW V 315-81: ὁράω and related words. M-M. B. 1042.

δ. **ὄργανον, ου, τό** (Soph., Pla.; pap., LXX; Ep. Arist. 101; Philo; Jos., Bell. 2, 230) tool τὰ ὄρ. τοῦ διαβόλου the tools of the devil 2 Cl 18:2. **Fig.** of the animals in the arena as the tools through which the martyr becomes a perfect sacrifice to God IRo 4:2.—Also of the material of which someth. is made (e.g. wood for a building: Pla., Leg. 3 p. 678D; Ps.—Aristot., Mirabilia 108) τὰ πρὸς τὴν πυρὰν ἡρμοσμένα ὄρ. MPol 13:3 (wooden instruments is also

possible.—s. ἄρμόζω 2 and cf. for ἡρμ. ὄρ. 2 Km 6:5, 14). B. 586.*

ὀργή, ἡς, ἡ (Hes.+) *anger, indignation, wrath* (so *trag.*, *Hdt.*.; *inscr.*, *pap.*, *LXX*, *En.*, *Ep. Arist.*, *Philo*, *Joseph.*, *Test. 12 Patr.*).

1. as a human emotion GP 12:50 (s. φλέγω 2). W. πικρία and θυμός Eph 4:31; cf. Col 3:8 (on the relationship betw. ὀργή and θυμός, which are oft. combined in the *LXX* as well, s. Zeno in *Diog. L.* 7, 113; *Chrysipp.* [*Stoic. III fgm.* 395]; *Philod.*, *De Ira* p. 91 W.). W. διαλογισμοί 1 Ti 2:8. W. μερισμός IPhld 8:1. ἡ ἀθέμιτος τοῦ ζήλους ὀρ. *the lawless anger caused by jealousy* 1 Cl 63:2. ἀπέχεσθαι πάσης ὀρ. *refrain from all anger* Pol 6:1. μετ' ὀργῆς angrily (*Pla.*, *Apol.* 34c; *Esth* 8:12x; 3 *Macc* 6:23) Mk 3:5; βραδὺς εἶς ὀρ. *slow to be angry* Js 1:19 (*Aristoxenus*, *fgm.* 56 Socrates is called τραχὺς εὖς ὀργήν). ἐλέγχετε ἀλλήλους μὴ ἐν ὀρ. *correct one another, not in anger* D 15:3 (ἐν ὀργῇ Is 58:13; Da 3:13 *Theod.*). Anger ἄφρονα ἀναίρει 1 Cl 39:7 (*Job* 5:2); leads to murder D 3:2. δικαιοσύνην θεοῦ οὐκ ἐργάζεται Js 1:20; originates in θυμός and results in μῆνις Hm 5, 2, 4.—*Pl.* outbursts of anger (*Pla.*, *Euthyphro* 7B ἐχθρὰ καὶ ὀργαί, *Rep.* 6 p. 493A; *Maximus Tyr.* 27, 6b; 2 *Macc* 4:25, 40; *Jos.*, *Vi.* 266) 1 Cl 13:1; *IEph* 10:2 (*Bl-D.* §142; *W-S.* §27, 4d). JStelzenberger, D. Beziehungen der frühchristl. Sittenlehre zur Ethik der Stoa '33, 250ff.

2. of the wrath of God (Parmeniscus [III/II BC] in the *schol.* on *Eur.*, *Medea* 264 Schw. τῆς θεᾶς ὀργῆ; *Diod. S.* 5, 55, 6 διὰ τὴν ὀργὴν of Aphrodite; *Philostrat.*, *Vi. Apoll.* 6, 29; *Dit.*, *Syll.* 3 1237, 5 ἔξει ὀργὴν μεγάλην τοῦ μεγάλου Διός, *Or.* 383, 210 [I BC]; *LXX*; *En.* 106, 15; *Philo*, *Somn.* 2, 179, *Mos.* 1, 6; *Sib. Or.* 4, 162; 5, 75f; *Test. Reub.* 4:4. *Oft. Jos.*, e.g. *Ant.* 3, 321; 11, 127.—*Ep. Arist.* 254 θεὸς χωρὶς ὀργῆς ἀπάσης) as the divine reaction toward evil; it is thought of not so much as an emotion as in terms of the outcome of an angry frame of mind (*judgment*), already well known to OT history, where it *somet.* runs its course in the present, but more *oft.* is to be expected in the future, as God's final reckoning w. evil (ὀρ. is a legitimate feeling on the part of a judge; cf. RHirzel, *Themis* '07, 416; Pohlenz [*s. below*] 15, 3; *Synes. Ep.* 2 p. 158B).

a. of the past and *pres.*: of the judgement upon the desert generation ὥμοσα ἐν τῇ ὀργῇ μου (*Ps* 94:11) Hb 3:11; 4:3. Of the Jews in the *pres.* ἔφθασεν ἐπ' αὐτοὺς ἡ ὀρ. *the wrath* (ὀργή *abs.*=ὀρ. θεοῦ also Ro 12:19—*AvanVeldhuizen*, 'Geef den toorn plaats' [Ro 12:19]; *ThSt* 25, '07, 44 to 46; 13:4; 1 Th 1:10. *Likew. Jos.*, *Ant.* II, 141) has come upon them 1 Th 2:16 (on 1 Th 2:13–16 s. BPearson, *HTR* 64, '71, 79–94; *Test. Levi* 6:11). Of God's wrath against sin in the *pres.* ἀποκαλύπτεται ὀρ. θεοῦ ἐπὶ πᾶσαν ἀσέβειαν Ro 1:18 (JYCampbell, *ET* 50, '39, 229–33; SSchultz, *ThZ* 14, '58, 161–73). Of God's wrath against evildoers as revealed in the judgements of earthly gov. authorities 13:4f (here ὀρ. could also be *punishment*, as *Demosth.* 21, 43). *The wrath of God remains* like an incubus upon the one who does not believe in the Son J 3:36 (for ἡ ὀρ. μένει cf. *Wsd* 18:20). Of the Lord's wrath against renegade Christians Hb 3, 6, 1. The Lord can ἀποστρέφει τὴν ὀρ. αὐτοῦ ἀπὸ τινος *turn away his wrath from someone* (ἀποστρέφω la β) Hb 4, 2, 6.—Of the wrath of God's angel of repentance Hm 12, 4, 1.

b. of God's future *judgment* ἔσται ὀρ. τῷ λαῷ τούτῳ Lk 21:23; ἡ μέλλουσα ὀρ. Mt 3:7; Lk 3:7; *IEph* 11:1. ἡ ὀρ. ἡ ἐρχομένη 1 Th 1:10; cf. Eph 5:6; Col 3:6. σωθησόμεθα ἀπὸ τῆς ὀρ. Ro 5:9. οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀρ. *God has not destined us for wrathful judgment* 1 Th 5:9. *θησαυρίζειν* ἑαυτῷ ὀργήν (s. *θησαυρίζω* 2b and *Epist.* *Claud.* p. 8 Lösch [=PLond, 1912] ταμεινόμενος ἑμαυτῷ ὀργήν) Ro 2:5a. This stored-up wrath will break out ἐν ἡμέρᾳ ὀργῆς (s. *ἡμέρα* 3b) vs. 5b. Elsewhere, too, the portrayal of the wrath of God in Paul is *predom.* eschatological: ὀρ. καὶ θυμός (s. *θυμός* 2) Ro 2:8 (cf. *IQS* 4, 12); cf. 1 Cl 50:4; δότε τόπον τῇ ὀρ. Ro 12:19 (s. 2a above; τόπος 2c). Cf. 9:22a. ἐπιφέρειν τὴν ὀργήν *inflict punishment* 3:5 (s. 13:4f under a above). Men are τέκνα φύσει ὀργῆς *by nature children of wrath, i.e. subject to divine wrath* Eph 2:3 (JMehlman, *Natura Filii Irae* etc. '57). Cf. σκευὴ ὀργῆς κατηρτισμένα εἰς ἀπώλειαν *objects of wrath prepared for destruction* Ro 9:22b. Of the law: ὀργὴν κατεργάζεται *it brings* (only) *wrath* 4:15.—In Rv the concept is also thought of in eschatological terms 6:16; 11:18. ἡ ἡμέρα ἡ μεγάλη τῆς ὀρ. αὐτῶν *the great day of their* (God's and the Lamb's) *wrath* (s. above) 6:17. On τὸ ποτήριον τῆς ὀρ. αὐτοῦ *the cup of his wrath* 14:10 and οἶνος τοῦ θυμοῦ τῆς ὀρ. τοῦ θεοῦ 16:19; 19:15, cf. *θυμός* 1 and 2 (ATHanson, *The Wrath of the Lamb*, '57, 159–80).—ARitschl, *Rechtfertigung u. Versöhnung* II 4 '00, 119–56; MPohlenz, *Vom Zorne Gottes* '09; GPWetter, *D. Vergeltungsgedanke bei Pls* '12; GBornkamm, *D. Offenbarung des Zornes Gottes* (Ro 1–3): *ZNW* 34, '35, 239–62; ASchlatter, *Gottes Gerechtigkeit* '35, 48ff; GHCMacGregor, *NTS* 7, '61, 101–9; JHempel, *Gottes Selbstbeherrschung*, H-WHertzberg *Festschr.*, '65, 56–66; GStählin et al., *TW* V 382–448: ὀργή and related words. Cf. also κρίσις, end: Braun 41ff and Filson. *M-M. B.* 1134.*

ὀργίζω (the *act.* in *Aristoph.*, *X.*, *Pla.*.; *Job* 12:6 v.l.; *Pr* 16:30 v.l.) in our *lit.* only *pass.* (*Soph.*, *Thu.*.; *Dit.*, *Syll.* 3 1170, 5; *UPZ* 144, 3 [II BC]; *LXX*, *En.*, *Philo*, *Joseph.*, *Test. 12 Patr.*) ὀργίζομαι 1 *aor.* ὠργίσθην, *ptc.* ὀργισθεὶς *be angry foll.* by *dat.* of the *pers.* (*Diod. S.* 10, 7, 4; *Ael. Aristid.* 38 p. 721 D.; *Ps* 84:6; *Is* 12:1; *En.* 18, 16; *Jos.*, *Ant.* 4, 130; 16, 263) Mt 5:22. *Foll.* by *dat.* of the *pers.* and ὅτι *be angry at someone because* Hb 1, 1, 6 (for ὅτι cf. *Arrian*, *Anab.* 4, 23, 5; 3 Km 11:9). ὀρ. τινὶ ἐνέκα τινος *at someone because of someth.* (*Jos.*, *Ant.* 12, 221) v 1, 3, 1a. διὰ τι *ibid.* b (cf. *X.*, *An.* 1, 2, 26). ἐπὶ πινὶ *be angry at or with someone* (*Andoc.* 5, 10; *Lysias* 28, 2; *Num* 31:14; *Test. Sim.* 2:11) Rv 12:17 (*Bl-D.* §196; cf. *Rob.* 605). *Abs.* (*X.*, *Hell.* 4, 8, 30; *Aelian*, *V.H.* 12, 54; *Jos.*, *Ant.* 6, 222) Mt 18:34; 22:7; Mk 1:41 v.l. (for σπλαγχνισθεὶς.—On the v.l. ὀργισθεὶς s. CHTurner, *JTS* 28, '27, 145–58) Lk 14:21; 15:28; Rv 11:18 (cf. *Ps* 98:1). ὀργίζεσθε καὶ μὴ ἁμαρτάνετε (*Ps* 4:5) *be angry, but do not sin* Eph 4:26. *M-M.**

ὀργίλος, η, ον (*Hippocr.*; *Pla.*, *Rep.* 2 p. 405C; 411B; *X.*, *De Re Equ.* 9, 7; *Aristot.*, *Eth. Nic.* 2, 7, 10; 4, 11 οἱ ὀργίλοι ταχέως ὀργίζονται καὶ οἷς οὐ δεῖ καὶ ἐφ' οἷς οὐ δεῖ καὶ μάλλον ἢ δεῖ; *Herodian* 4, 9, 3; *Ps* 17:49; *Pr*

21:19; 22:24; 29:22; Jos., *Ant.* 19, 19) inclined to anger, quick-tempered (w. αὐθάδης et al.) Tit 1:7. μὴ γίνου ὁρ. D 3:2. M-M.*

ὀργίλως *adv.* (Demosth. 21, 215 al.; 4 Macc 8:9) angrily Hm 12, 4, 1.*

ὀργυιά (or ὀργυια, but in the pl. prob. ὀργυιαί; s. Kühner-Bl. I 392f; W-S. §6, 7a; Mlt.-H. 58.—Hom., *Hdt.*; *inscr.*; POxy. 669, 39; Jos., *Bell.* 1, 411), ἄς, ἡ fathom (properly the distance measured by a man's arms stretched out horizontally, reckoned at six feet=1.85 meters) as a nautical t.t., used to measure the depth of water (Diod. S. 3, 40, 3) Ac 27:28a, b. M-M.*

ὀρέγω (the act. Hom.+ reach, stretch out) in our lit. only mid. ὀρέγομαι (Hom.+ lit. stretch oneself, reach out one's hand), and fig. aspire to, strive for, desire w. gen. of the thing (Thu. 2, 65, 10; X., Mem. 1, 2, 15; Pla., Rep. 6 p. 485D, Leg. 7 p. 807C; Polyb. 5, 104, 7; Diod. S. 4, 40, 5 δόξης ὀρεγόμενος=eager for glory; Plut. Phoc. 17, 1, Sol. 29, 4; Lucian, Bis Accus. 29; Epict. 2, 1, 10; 3, 26, 13. *Oft.* Philo; Jos., *Vi.* 70.—Bl-D. §171, 1; Rob. 508) ἐπισκοπῆς ὁρ. aspire to the office of bishop 1 Ti 3:1 (on the combination of ὀρέγομαι and ἐπιθυμέω cf. Ep. Arist. 211). κρείττονος long for a better (home) Hb 11:16. ἡ φιλαργυρία ἧς τινες ὀρεγόμενοι 1 Ti 6:10 is a condensed expr.; it is the ἀργύριον rather than the φιλαργυρία that is desired. M-M.*

ὀρεινός, ἡ, ὄν hilly, mountainous (so *Hdt.*; *inscr.*, pap., LXX, Ep. Arist., Philo, Joseph.) ἡ ὀρεινή (sc. χώρα, which is added in *Hdt.* 1, 110; X., Cyr. 1, 3, 3; *Dit.*, Syll.3 633, 78.—ἡ ὀρεινή alone e.g. in *Aristot.*, H.A. 5, 28, 4 and *oft.* in LXX; Philo, Aet. M. 63) hill country, mountainous region πορεύεσθαι εἰς τὴν ὁρ. go into the hill country Lk 1:39 (cf. Jos., *Bell.* 4, 451). ἐν ὅλῃ τῇ ὁρ. τῆς Ἰουδαίας in all the hill country of Judaea vs. 65 (Jos., *Ant.* 5, 128 ὁρ. τῆς Χαναναίας; 12, 7 ἀπὸ τ. ὀρεινῆς Ἰουδαίας). M-M.*

ὄρεξις, εως, ἡ longing, desire (Pla.; LXX); in its only occurrence in our lit. it is used in an unfavorable sense (Democr., *fgm.* 219; Epicurus p. 161, 26 Us.; Sir 23:6; Lucian, Tyr. 4 τὰς τῶν ἡδονῶν ὀρέξεις χαλιναγωγεῖν; Herodian 3, 13, 6; Herm. Wr. 12, 4; Philo.—Of sexual desire Jos., *Ant.* 7, 169; Ps.-Clem., *Hom.* 3, 68) οἱ ἄρσενες . . ἔξεκαύθησαν ἐν τῇ ὁρ. αὐτῶν εἰς ἀλλήλους the men . . were inflamed with (their) desire for each other Ro 1:27. M-M.*

ὀρθοποδέω (ὀρθόπους Soph.; cf. Nicander, Alexiph. 419 [II BC] ὀρθόποδες βαίνοντες.—ὀρθοποδία='progress': Papiri della Univers. di Milano, ed. AVogliano no. 24, 8 [117 AD]) walk straight, upright, fig. act rightly, be straightforward ὀρθοποδεῖν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου be straightforward about the truth of the gospel Gal 2:14 (cf. *Dit.*, Or. I, 48, 9 μὴ ὀρθῶς ἀναστρεφομένους). But *perh.* progress, advance in the direction of the truth (CHRoberts, JTS 40, '39, 55f. Also JGWinter, HTR 34, '41, 161f, after an unpubl. pap. in the Michigan collection [no. 337—III AD] ὀρθοποδεῖ τὸ παιδίον. 'the child is getting on, growing up').—GDKilpatrick, NT Studien f. RBultmann '54, 269-74 ('they were not on the right road toward the truth of the gospel'; good survey). M-M.*

ὀρθός, ἡ, ὄν (Hom.+; *inscr.*, pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) superl. ὀρθότατος (Epil Mosq 1).

1. lit.—a. straight up, upright (Hom.+; *inscr.*, pap., LXX; Jos., *Ant.* 20, 67) ἀνάστηθι ἐπὶ τ. πόδας σου ὀρθός stand upright on your feet Ac 14:10. αἱ τρίχες μου ὀρθαί my hair stood on end Hb 3, 1, 5 (Ael. Aristid. 48, 33 K.=24 p. 474 D.: τρίχες ὀρθαί).

b. straight, in a straight line (Hes.+; LXX) τροχιαί ὁρ. Hb 12:13 (Pr 4:26). Of a way (class.; Pr 12:15; 16:25; Philo; Jos., *Ant.* 6, 13) in symbolic usage (Aesop, Fab. 287 P.=Babr. 8 Cr. [a road]; Philo, Fuga 131 al.) ὁρ. ὁδὸν ἔχειν have a straight path Hm 6, 1, 2a. τῇ ὁρ. ὁδῷ πορεύεσθαι walk in the straight path 6, 1, 2b; cf. 4.

2. fig. correct, true (Pind., *Hdt.*; LXX; Ep. Arist. 244) συγγράμματα κάλλιστα καὶ ὀρθότατα Epil Mosq 1. γνώμη ὁ. IEph 1:1 v.l. M-M. B. 896.*

ὀρθοτομέω found *elsewh.* independently of the NT only Pr 3:6; 11:5, where it is used w. ὁδούς and plainly means 'cut a path in a straight direction' or 'cut a road across country (that is forested or otherwise difficult to pass through) in a straight direction', so that the traveler may go directly to his destination (cf. Thu. 2, 100, 2 ὁδοὺς εὐθείας ἔτεμε; *Hdt.* 4, 136 τετμημένη ὁδός; Pla., Leg. 7 p. 810E; Plut., Galba 24, 7; Jos., *C. Ap.* 1, 309). Then ὀρθοτομεῖν τὸν λόγον τῆς ἀληθείας would *perh.* mean guide the word of truth along a straight path (like a road that goes straight to its goal), without being turned aside by wordy debates or impious talk 2 Ti 2:15. For such other mngs. as teach the word aright, expound it soundly, shape rightly, and preach fearlessly, s. M-M.*

ὀρθόω 1 aor. ὥρθωσα (Hom.+; LXX, Philo) set upright σταυρόν GP 4:11 (cf. of a mast, Lucian, Catapl. 1; ξύλον=a cross, Esth 7:9).*

ὀρθρίζω (so in LXX and NT; Moeris p. 272 ὀρθρεύει Ἀττικῶς. ὀρθρίζει Ἑλληνικῶς) *impf.* ὥρθριζον be up or get up very early in the morning (Ex 24:4; 4 Km 6:15; SSol 7:13) ὁ λαὸς ὥρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ the people used to get up very early in the morning (to come) to him in the temple and hear him Lk 21:38 (ὁρ. πρὸς τινα also means *gener.* seek someone diligently; Job 8:5; Ps 77:34; Sir 4:12; Wsd 6:14; Test. Jos.

ὄρθρινός, ή, όν (late substitute for ὄρθριος [Anecd. Gr. p. 54, 7; Lob., Phryn. p. 51], almost only in poets [Arat. 948; Posidippus Epigrammaticus [III BC] in Athen. 13, 69 p. 596D; several times Anth. Pal.]; LXX) *early in the morning* γυναικες. . . γενόμεναι ὄρθρινάι ἐπὶ τὸ μνημεῖον Lk 24:22. τί ὄρ. ὥδε ἐλήλυθας; *why have you come here so early?* Hs 5, 1, 1.—Rv 22:16 t.r. M-M.*

ὄρθριος, ία, ίον (Hom. Hymns+; pap., LXX; Jos., Ant. 5, 330; 7, 195) *early in the morning* Lk 24:22 t.r. (s. ὄρθρινός). M-M.*

ὄρθρος, ου, ό (Hes.+; pap., LXX; En. 100, 2; Joseph., Test. Jos. 8:1) *dawn, early morning* ὄρθρου βαθέως *very early in the morning* Lk 24:1 (s. βαθύς 2 and cf. Heraclit. Sto. 16 p. 24, 16; 68 p. 88, 16; Polyaeus 4, 9, 1 ὄρθρος ἦν βαθύς). ὄρθρου *early in the morning* (Hes., Op. 577; Diod. S. 14, 104, 1; PFlor. 305, 11; LXX; Jos., Ant. 11, 37) J 8:2. ὄρθρου τῆς κυριακῆς *on Sunday at dawn* GP 12:50. ὑπὸ τὸν ὄρ. *about daybreak* (Cass. Dio 76, 17; PFay. 108, 10; Jos., Ant. 8, 382) Ac 5:21. M-M. B. 993.*

ὀρθῶς adv. (Hes., Aeschyl., Hdt.+; inscr., pap., LXX, Ep. Arist., Philo; Jos., Ant. 1, 251; Test. 12 Patr.) *rightly, correctly* λαλεῖν *speak correctly=normally* Mk 7:35. ὀρ. προσφέρειν, διαίρειν *offer rightly, divide rightly* 1 Cl 4:4 (after Gen 4:7; cf. διαίρῶ). δουλεύειν αὐτῷ (=τῷ θεῷ) ὀρ. *serve God in the right way=κατὰ τὸ θέλημα αὐτοῦ* Hm 12, 6, 2. τελεῖν τὴν διακονίαν τοῦ κυρίου ὀρ. *perform the service of the Lord properly* s 2:7; ἐργάζεσθαι ὀρ. *act rightly* s 8, 11, 4 (cf. ὀρ. ποιεῖν: Dit., Syll.3 116, 10; 780, 37; PEleph. 9, 3; 1 Macc 11:43; ὀρ. πράσσειν: Jos., Vi. 298). ὀρ. κρίνειν *judge, decide correctly* Lk 7:43 (cf. Wsd 6:4; Ps.-Clem., Hom. 10, 9.—Diod. S. 18, 56, 3 ὀρθῶς γινώσκειν=think rightly). ὀρ. ἀποκρίνεσθαι *answer correctly* (Herm. Wr. 13, 3) 10:28. ὀρ. λέγειν καὶ διδάσκειν 20:21 (cf. Aristoxenus, fgm. 33 p. 18, 2 ὀρθῶς λέγοντες; Alex. Aphr., An. II 1 p. 20, 29 ὀρθῶς λέγειν=teach rightly. Of Cercidas [III BC] in Diehl2, fgm. 11a, 4 ὀρθῶς λέγει που Κερκίδας; Dt 5:28). ὀρ. διδάσκεσθαι *be properly taught* Dg 11:2. ἀγαπᾶν ὀρ. *love (someone) in the right way* 12:1. ὀρ. ἀπέχεσθαι *τινος* *be right in abstaining from someth.* 4:6. M-M.*

ὀρίζω 1 aor. ὥρισα, pass. ptc. ὀρισθείς; pf. pass. ptc. ὠρισμένος (Aeschyl., Hdt.+; inscr., pap., LXX, En. 98, 5; Ep. Arist. 157; Philo; Jos., Ant. 8, 188).

1. *determine, appoint, fix, set—a. someth.*—α. expressed by the acc. προφήτης ὀρίζων τράπεζαν *a prophet who orders a meal* (cf. τράπεζα 3) D 11:9.—Of time (Pla., Leg. 9 p. 864E; Demosth. 36, 26 ὁ νόμος τὸν χρόνον ὥρισεν; Epict., Ench. 51, 1; PFlor. 61, 45 [85 AD]; Jos., C. Ap. 1, 230; more freq. pass., s. below) ἡμέραν Hb 4:7. ὀρ. προστεταγμένους καιρούς *set appointed times* Ac 17:26; pass. (Dit., Syll.3 495, 171; PFay. 11, 16 [c. 115 BC]; PAmh. 50, 15; PTebt. 327, 12 al.) ὠρισμένοι καιροί (Diod. S. 1, 41, 7; cf. 16, 29, 2; Jos., Ant. 6, 78) *appointed times* 1 Cl 40:2. ὠρισμένης τῆς ἡμέρας ταύτης *after this day has been fixed* Hv 2, 2, 5 (Diod. S. 2, 59, 5; 20, 110, 1 ὠρισμένη ἡμέρα; Herodian 1, 10, 5 ὠρισμένης ἡμέρας; Pollux 1, 67).—ὁ ὠρισμένος τόπος *the appointed place* B 19:1. οἱ ὠρισμένοι νόμοι *the established laws* Dg 5:10. ὁ ὠρισμένος τῆς λειτουργίας κανὼν *the established limits of (one's) ministry* 1 Cl 41:1. ἡ ὠρισμένη βουλή *the definite plan* Ac 2:23.—Subst. (cf. Dit., Syll.3 905, 14 τῶν ὀρισθέντων ἄγνοια) κατὰ τὸ ὠρισμένον *in accordance with the (divine) decree* Lk 22:22.

β. by an inf. (Appian, Bell. Civ. 5, 3 §12 ἀντιδοῦναι=to give as recompense; Bl-D. §392, 1a) ὥρισαν. . . πέμψαι *they determined (perh. set apart; so Field, Notes 119f and TGillieson, ET 56, '44/'45, 110). . . to send* Ac 11:29; by an indirect quest. 1 Cl 40:3.

β. of persons *appoint, designate, declare*: God judges the world ἐν ἀνδρὶ ᾧ ὥρισεν *through a man whom he has appointed* Ac 17:31. Pass. ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ κριτῆς *the one appointed by God as judge* 10:42. Of bishops οἱ κατὰ τὰ πέρατα ὀρισθέντες *those who are appointed in distant lands* IEph 3:2. W. double acc. *declare someone to be someth.* (Meleag. in Anth. Pal. 12, 158, 7 σὲ γὰρ θεὸν ὥρισε δαίμων) pass. τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει *who has been declared to be the powerful son of God* Ro 1:4.

2. *set limits to, define, explain (a concept)* (X. et al. in act. and mid.) περὶ τίνος *give an explanation concerning someth.* B 12:1. τὸ ὕδωρ καὶ τὸν σταυρὸν ἐπὶ τὸ αὐτὸ ὥρισεν *he defined the water and the cross together (i.e. in the section on the tree by the streams of water Ps 1:3) 11:8. KLSchmidt, TW V 453-4. M-M.**

ὄριον, ου, τό (Soph., Thu.+; inscr., pap., LXX) *boundary*; mostly, in our lit. exclusively, pl. *boundaries=region, district* (Gen 10:19; Ex 10:4, al. in LXX) Mt 8:34; 15:22; Mk 5:17; Ac 13:50. ἐν ὄρ. Ζαβουλὼν καὶ Νεφθαλίμ *in the region of Zebulun and Naphtali* Mt 4:13. τὰ ὄρ. Μαγαδάν 15:39. τὰ ὄρ. τῆς Ἰουδαίας 19:1; Mk 10:1 (Jos., C. Ap. 1, 251) τὰ ὄρ. τῆς Συρίας). Of the region around a city (Jos., Ant. 6, 191) τὰ ὄρ. Τύρου (καὶ Σιδῶνος) 7:24; cf. vs. 31 a. ἀπὸ τῶν ὄρ. ἐκείνων *from that district* Mt 15:22. ἀνὰ μέσον τῶν ὄρ. Δεκαπόλεως *through the region of the Decapolis* Mk 7:31 b. ἐν Βηθλέεμ καὶ ἐν πᾶσι τοῖς ὄρ. αὐτῆς *in Bethlehem and all the region around it* Mt 2:16. ἔστησεν ὄρ. ἐθνῶν *he established the regions (perh. boundaries) for the nations* 1 Cl 29:2 (Dt 32:8).—The mng. *boundaries* is certain in ὅρια πατέρων παρορίζειν *transgress the boundaries set by the fathers* Dg 11:5. M-M. B. 1311f.*

ὀρισμός, οῦ, ό (Hippocr.+; pap., LXX; Philo, Leg. All. 2, 63) *lit. marking out by boundaries, then a fixed course*. Heavenly bodies ἐξελίσσουσιν τοὺς ἐπιτεταγμένους αὐτοῖς ὄρ. *roll on through their appointed courses* 1 Cl 20:3.*

ὀρκίζω (in the sense ‘cause someone to swear’ X.+; *inscr.*, *pap.*, LXX; *Jos.*, *Ant.* 18, 124) *adjure, implore* (so *pap.*; *Jos.*, *Vi.* 258; LXX) τινὰ κατὰ τινος *someone by someone* (PGM 3, 36f; 4, 289; 7, 242 ὀρκίζω σε, δαίμων, κατὰ τῶν ὀνομάτων σου; 3 Km 2:42; 2 Ch 36:13.—*Audolent, Defix. Tab.* p. 473ff) Mt 26:63 D. αὐτόν ὀρ. κατὰ τοῦ κυρίου w. ἴνα *foll.* Hs 9, 10, 5. Also w. double *acc.* (Orph. *Fgm. coll.* OKern ’22, p. 313 no. 299 οὐρανὸν ὀρκίζω σε; lead tablet fr. Hadrumetum in *Dssm.*, B 28 [BS 274] ὀρκίζω σε, δαιμόνιον πνεῦμα, τὸν θεὸν τοῦ Ἀβραὰν κτλ.; PGM 4, 3045; *Bl-D.* §149; *Rob.* 483f) ὀρ. σε τὸν θεόν *I implore you by God* w. μή *foll.* Mk 5:7. ὀρ. ὑμᾶς τὸν Ἰησοῦν Ac 19:13 (cf. PGM 4, 3019 ὀρκίζω σε κατὰ τοῦ τῶν Ἑβραίων Ἰησοῦ). W. double *acc.* and *foll.* by *acc.* and *inf.* (*Bl-D.* §392, 1d; *Rob.* 1085) 1 Th 5:27 *t.r.* M-M. B. 1437.*

ὀρκιον, ου, τό (*Hom.*+; *Dit.*, *Or.* 453, 25 [39/5 BC], *Syll.* 3 581, 91 *al.*; *Philo*, *Conf. Lingu.* 43; *Sib.*, *Or.* 3, 654) *oath, vow, pledge* ὀρκία πίστεως *pledges of faith* Dg 11:5.*

ὀρκος, ου, ὁ (*Hom.*+; *inscr.*, *pap.*, LXX, *Ep. Arist.*, *Philo*, *Joseph.*) *oath* Hb 6:16. ὀρκον ὀμνύειν *swear an oath* (*Hyperid.* 5, 1; *Lucian*, *Dial. Mer.* 2, 1; *PHal.* 1, 226; 230 ὀμόσας τὸν ὀρκον) Js 5:12 (Delphic commands: *Dit.*, *Syll.* 3 1268 I, 8 [III BC] ὀρκῶ μὴ χρῶ). ὀρκῶ ὀμνύειν τινί *swear to someone with an oath* (*Test. Judah* 22:3) Ac 2:30. ὀρ. ὃν ὥμοσεν πρὸς Ἀβραάμ Lk 1:73 (cf. *Dit.*, *Or.* 266, 19 ὀρκος ὃν ὥμοσεν Παράνομος; for the *foll. inf. w. the art.* cf. *PeL-Leg.* p. 13, 9 ἐν ὀρκῶ εἶχεν τοῦ μὴ γεύσασθαι τι). ὀρ. ψευδὴς *a false oath* B 2:8 (Zech 8:17). ἀποδιδόναι τῷ κυρίῳ τοὺς ὀρκους *perform oaths to the Lord* Mt 5:33 (s. ἀποδίδωμι 1. But ἀποδοῦναι τινί ὀρκον also means ‘give an oath’: *Demosth.* 19, 318; *Aeschin.* 3, 74; *Dit.*, *Syll.* 3 150, 15). μεσιτεύειν ὀρκῶ *guarantee by means of an oath* Hb 6:17. μεθ’ ὀρκου *with an oath* (PRev, 42, 17 [258 BC] μεθ’ ὀρκου; Lev 5:4; Num 30:11; *Cornutus* 24 p. 46, 8 μεθ’ ὀρκων) Mt 14:7; 26:72; 1 Cl 8:2.—*Pl.*, even when basically only one oath is involved (cf. X., *Hell.* 5, 4, 54; *Diod.* S. 4, 46, 4; 17, 84, 1; *Polyaenus* 2, 19; *Athen.* 13 p. 557A; 2 Macc 4:34; 7:24; 14:32; *Ep. Arist.* 126; *Jos.*, *Ant.* 3, 272; 7, 294) διὰ τοὺς ὀρκους *because of his oath* Mt 14:9; Mk 6:26.—*Lit.* on ὀμνύω. JSchneider, *TW* V 458–67. M-M. B. 1438.*

ὀρκωμοσία, ας, ἡ (*Doric.*—*Pollux* 1, 38; 1 Esdr 8:90; Ezk 17:18f; *Jos.*, *Ant.* 16, 163.—*Bl-D.* §2; 119, 3; cf. *Mlt.-H.* 338f; EFraenkel, *Geschichte der griech. Nomina agentis auf -τήρ, -τωρ, -της* I ’10, 200) *oath, taking an oath* Hb 7:20f, 28. M-M.*

ὀρμάω 1 *aor.* ὤρμησα; in our *lit.* used only *intr.* (so *Hom.*+; *Dit.*, *Syll.* 3 709, 19 [c. 107 BC]; *PStrassb.* 100, 17 [II BC]; *PTebt.* 48, 24; LXX, *Philo*, *Joseph.*) *set out, rush (headlong) of a herd* ὀρ. κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν *rush down the slope into the lake* Mt 8:32; Mk 5:13; cf. Lk 8:33 (cf. *POxy.* 901, 6 of two swine τὴν ὀρμὴν ποιοῦμενοι). Of a crowd of people ὤρμησαν εἰς τὸ θέατρον *they rushed into the theater* Ac 19:29 (cf. *Jos.*, *Ant.* 11, 147). ὀρ. ἐπὶ τινι *rush at, fall upon someone* (X., *An.* 4, 3, 31; *Alciph.* 3, 7, 3; 3, 18, 2; 2 Macc 12:32; *Jos.*, *Ant.* 12, 270, *Vi.* 245; *Test. Jud.* 7:5) 7:57. M-M.*

ὀρμή, ῆς, ἡ (*Hom.*+; *inscr.*, *pap.*, LXX, *Ep. Arist.*, *Philo*, *Joseph.*, *Sib. Or.* 5, 9) *impulse, inclination, desire* (so *Hom.*+; *PGrenf.* II 78, 15; 3 Macc 1:16) of the pilot of a ship ὅπου ἡ ὀρ. τοῦ εὐθύνοντος βούλεται *wherever the impulse of the steersman leads him* Js 3:4. καταδιαίρειν τι πρὸς τὰς αὐτῶν ὀρμάς *make a distinction betw. some things in accord with their (own) inclinations* Dg 4:5. ἐγένετο ὀρ. τῶν ἔθνων *an attempt was made by the Gentiles* *foll.* by *aor. inf.* Ac 14:5 (cf. *Jos.*, *Ant.* 9, 161 ὀρμὴ ἀνακαίνισαι and 15, 52 ὀρ. ἐγένετο).—GBertram, *TW* V 468–75: ὀρμή and related words. M-M.*

ὀρμημα, ατος, τό (*Hom.*+; *Plut.*, LXX) *violent rush, onset* ὀρμήματι βληθήσεται Βαβυλῶν *Babylon will be thrown down with violence* Rv 18:21. M-M.*

ὀρνεον, ου, τό (*Hom.*+; *IG* IV 2 1, 93, 17 [III/IV AD]; *PPetr.* III 71 [III BC]; *PRyl.* 98[a], 9; *PLond.* 1259, 16; LXX; *Philo*; *Jos.*, *Ant.* 1, 184; 3, 25; 18, 195) *bird* Rv 19:17, 21. πᾶν ὀρ. ἀκάθαρτον καὶ μεμισημένον *every bird that is unclean and detestable* (for relig. reasons, e. g. the owl, heron, pelican, great horned owl) 18:2 (cf. *Dt* 14:11 πᾶν ὀρνεον καθαρόν). Of the phoenix 1 Cl 25:2; 26:1. *Pl.*, of various unclean birds (cf. *Dt* 14:11ff) B 10:4. W. κτήνος Hs 9, 1, 8. M-M.*

ὀρνιξ (so as *nom.*, *Athen.* 9 p. 374D; *Herodian Gramm.* I p. 44, 7 L.; *PZen.* [ed. CCEdgar, Cairo] 375, 1. The *dat. pl.*, ὀρνιξι also *PLond.* 131 recto, 125; 202 *al.* [78/9 AD]; cf. *Mayser* 531.—On this Doric form s. Kühner—*Bl.* I 510; *Thumb* 90f; *APF* 4, ’08, 490; *Crönert* 174, 5; *FRobert*, *Les noms des Oiseaux en grec ancien*, *Diss.* Basel ’11, 17; *Bl-D.* §47, 4) Lk 13:34 *Tdf.* (*acc. to* ἰδ) for the *Att.* ὀρνις. W-S. §9, 10; *Mlt.-H.* 130f; 133. M-M.*

ὀρνις, ιθος, ὁ and **ἡ** (*Hom.*+; *pap.*; LXX in one place [*Thackeray* p. 152f]; *Philo*; *Jos.*, *Bell.* 2, 289 [ὀρνεις], *C.* *Ap.* I, 203f [τὸν ὀρνιθα], *Ant.* 18, 185 [τὸν ὀρνιν]; *Sib. Or.* 2, 208 [ὀρνεις]) *bird, specif. cock or hen* (*Aeschyl.*+; X., *An.* 4, 5, 25; *Polyb.* 12, 26, 1 *al.*; *Tit. Asiae Min.* II 1, ’20, 245, 8; *pap.*); the action of the mother bird or *specif.* of the hen as a symbol of protecting care Mt 23:37; Lk 13:34. M-M. B. 175.*

ὀροθεσία, ας, ἡ (*Inschr. v. Priene* 42 II, 8 [133 BC] δικαίαν εἶναι ἔκριναν τὴν Ῥωδίων κρίσιν τε καὶ ὀροθεσίαν; *BGU* 889, 17 [II AD].—*Bl-D.* §119, 3; *Mlt.-H.* 340) *fixed boundary, of God: ὀρίσας. . . τὰς ὀροθεσίας*

τῆς κατοικίας αὐτῶν (=τ. ἀνθρώπων) *he determined the boundaries of their habitation* Ac 17:26 (cf. HJ Cadbury, JBL 44, '25, 219-21, 'fixed the term of residence'.—MDibelius, S. Hdlbg. Ak. d. W. 1938/9 2, Abh, p, 7f; 15: 'limited areas to be colonized'; WEltester, RBultmann-Festschr., '54, 209ff). M-M.*

ὄρος, οὗς, τό (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) pl. τὰ ὄρη; gen., uncontracted ὄρέων (as early as X., An. 1, 2, 21 [Kühner-Bl. I 432]; Dit., Syll.3 646, 18 [170 BC]; LXX [Thackeray 151; , Helbing 41f]; Ep. Arist. 119. Not in Joseph., as it seems—he has ὄρων *some*th. like 600 times.—ESchweizer, Gramm. d. perg. Inscr. 1898, 153; Bl-D. §48; Mlt.-H. 139) Rv 6:15; 1 Cl; Hermas (Reinhold 52); *mountain, hill* w. βουνός Lk 3:5 (Is 40:4); 23:30 (Hos 10:8). W. πέτρα Rv 6:16; cf. vs. 15. W. πεδίον (Dit., Syll.3 888, 120f) Hs 8, 1, 1; 8, 3, 2. W. νῆσος Rv 6:14; 16:20. As the scene of outstanding events and as places of solitude (PTebt. 383, 61 [46 AD] ὄρος denotes 'desert'; Dio Chrys. 19[36], 40 ζωοδόστης withdraws fr. among men and lives ἐν ὄρει; Herm. Wr. 13 inscr. Hermes teaches his son Tat ἐν ὄρει) mountains play a large part in the gospels and in the apocalypses: Jesus preaches and heals on 'the' mountain Mt 5:1 (HBCarré, JBL 42, '23, 39-48.—On the Sermon on the Mount cf. GHeinrichi, Beiträge II 1899; III '05; JMüller, D. Bergpredigt '06; KFPoost, De Bergrede '14; HWeinel, D. Bergpr. '20; KBornhäuser, D. Bergpr. '23, 2'27. PFiebig, Jesu Bergpr. '24; GerhKittel D. Bergpr. u. d. Ethik d. Judentums: ZsystTh 2, '25, 555-94; ASteinmann, D. Bergpr. '26; AAhlberg, Bergpredikans etik '30; MMeinertz, Z. Ethik d. Bergpr.: JMausbach-Festschr. '31, 21-32; HHuber, D. Bergpredigt '32; RSeeberg, Z. Ethik der Bergpr. '34; JSchneider, D. Sinn d. Bergpr. '36; ADLindsay, The Moral Teaching of Jesus '37; MDibelius, The Sermon on the Mount '40; ThSoiron, D. Bergpr. Jesu '41; DFAndrews, The Sermon on the Mount '42; HPreisker, D. Ethos des Urchristentums '49; HWindisch, The Mng. of the Sermon on the Mount [tr. Gilmour] '51; WmManson, Jesus the Messiah '52, 77-93; TWManson, The Sayings of Jesus '54; GBornkamm, Jesus v. Naz. '56, 92-100, 201-4 [Engl. transl. by JMRobinson et al. '60, 100-9, 221-5]; JoachJeremias, Die Bergpredigt '59; JDupont, Les Béatitudes, I rev. ed. '58; II, '69; WD Davies, The Setting of the Sermon on the Mount, '64; JManek, NovT 9, '67, 124-31.—On the site of the Sermon, CKopp, The Holy Places of the Gosp., '63, 204-13); 8:1; 15:29; calls the twelve Mk 3:13; performs great miracles J 6:3; prays Mt 14:23; Mk 6:46; Lk 6:12; 9:28; AP 2:4. On an ὄρος ὑψηλόν (Lucian, Charon 2) he is transfigured Mt 17:1; Mk 9:2 and tempted Mt 4:8; the risen Christ shows himself on a mountain (cf. Herm. Wr. 13, 1) Mt 28:16. Jesus is taken away by the Holy Spirit εἰς τὸ ὄρος τὸ μέγα τὸ θαβώρ GH 5; *likew.* the author of Rv ἐπὶ ὄρος μέγα κ. ὑψηλόν Rv 21:10. From the top of one mountain the angel of repentance shows Hermas twelve other mountains Hs 9, 1, 4; 7ff. On the use of the mt. in apocalyptic lang. cf. also Rv 8:8; 17:9 (ἐπὶ ὄ. as En. 24, 2). JohJeremias, D. Gottesberg '19; RFrieling, D. hl. Berg im A u. NT '30.—Of the mt. to which Abraham brought his son, to sacrifice him there 1 Cl 10:7 (cf. Gen 22:2). Esp. of Sinai τὸ ὄρος Σινά (LXX.—τὸ Σινάϊον ὁ. Jos., Ant. 2, 283f) Ac 7:30, 38; Gal 4:24f; B 11:3 (cf. Is 16:1); 14:2 (cf. Ex 31:18); 15:1; also without mention of the name: Hb 8:5 (Ex 25:40); 12:20 (cf. Ex 19:13); 1 Cl 53:2; B 4:7. Of the hill of Zion (Σιών) Hb 12:22; Rv 14:1. τὸ ὄρ. τῶν ἐλαιῶν *the Mount of Olives* (s. ἐλαία 1) Mt 21:1; 26:30; Mk 14:26; Lk 19:37; 22:39; J 8:1 al. τὸ ὄρ. τὸ καλούμενον ἐλαιῶν Lk 19:29; 21:37; Ac 1:12 (s. ἐλαιῶν). Of Mt. Gerizim (without mention of the name) J 4:20f (cf. Jos., Ant. 12, 10; 13, 74).—πόλις ἐπάνω ὄρους *a city located on a hill* Mt 5:14 (cf. Jos., Ant. 13, 203 πόλις ἐπ' ὄρους *a city located on a hill*). Also πόλις οἰκοδομημένη ἐπ' ἄκρον ὄρους ὑψηλοῦ LJ 1:7 (Stephan. Byz. s.v. Ἀστέριον says this city was so named ὅτι ἐφ' ὑψηλοῦ ὄρους *a city located on a hill* τοῖς πόρρωθεν ὡς ἀστὴρ φαίνεται).—Pl. τὰ ὄρη *hills, mountains, hilly or mountainous country* (somet. the sing. also means *hill-country* [Diod. S. 20, 58, 2 an ὄρος ὑψηλὸν that extends for 200 stades, roughly 21 miles; Polyaeus 4, 2, 4 al. sing.=hill-country; Tob 5:6 S]) as a place for pasture Mt 18:12.—Mk 5:11; Lk 8:32. As a remote place (s. above; also Dio Chrys. 4, 4; πράξεις Παύλου p. 5, 18 ed. CSchmidt '36) w. ἐρημία Hb 11:38. As a place for graves (cf. POxy. 274, 27 [I AD]; PRyl. 153, 5; PGrenf. II 77, 22: the grave-digger is to bring a corpse εἰς τὸ ὄρος for burial) Mk 5:5. Because of their isolation an ideal refuge for fugitives (Appian, Bell. Civ. 4, 30 §130 ἐς ὄρος ἔφυγεν=to the hill-country; 1 Macc 9:40) φεύγειν εἰς τὰ ὄρ. (Plut., Mor. 869B οἱ ἄνθρωποι καταφυγόντες εἰς τὰ ὄρη διεσώθησαν; Jos., Ant. 14, 418) Mt 24:16; Mk 13:14; Lk 21:21.—Proverbially ὄρη μεθιστάνειν *remove mountains* i.e., do something that seems impossible 1 Cor 13:2; cf. Mt 17:20; 21:21; Mk 11:23. Of God: μεθιστάνει τοὺς οὐρανοὺς καὶ τὰ ὄρη καὶ τοὺς βουνούς καὶ τὰς θαλάσσας *he is moving from their places the heavens and mountains and hills and seas* Hv 1, 3, 4 (cf. Is 54:10 and a similar combination PGM 13, 874 αἱ πέτραι κ. τὰ ὄρη κ. ἡ θάλασσα κτλ.).—WFoerster, TW V 475-86. M-M. B. 23.

ὄρος, οὗ, ὁ (Hom.+; inscr., pap., LXX; Ep. Arist. 211; Philo; Jos., Ant. 1, 62al.; Test. 12 Patr.) *boundary, limit* of space τ. θάλασσαν ἰδίους ὄροις ἐνέκλεισεν Dg 7:2 (Arrian, Anab. 5, 26, 2 τῆς γῆς ὄρους ὁ θεὸς ἐποίησε). Of time ὁ ὄρος τῶν ἐτῶν ending of Mk in the Freer ms. 7.*

ὀρύσσω 1 aor. ὠρυξα; 2 aor. pass. ὠρύγην (Hs 9, 6, 7; cf. Dit., Or. 672, 7; 673, 6 ὠρύγη; POxy. 121, 8 ὀρυγῆναι; Ps 93:13; En. 98, 13; Joseph.).

1. *dig (up) τὸ *some*th. γῆν* (cf. Pla., Euthyd. 288E; Achmes 94, 14) to hide *some*th. Mt 25:18. Pass. ὠρύγη τὸ πεδίον *the plain was dug up* and there were found. . . Hs 9, 6, 7.

2. *dig out, prepare by digging τὸ *some*th.* (X., Cyr. 7, 3, 5; Diod. S. 1, 50, 5; Gen 26:21, 25; Jos., Ant. 8, 341; Test. Zeb. 2:7) ληνόν *a wine-press* Mt 21:33. Also ὑπολήνιον Mk 12:1 (cf. Is 5:2). βόθρον *a pit of death* B 11:2 (cf. Jer 2:13 and for ὄρ. βόθρ. Eccl 10:8; Pr 26:27).

3. *dig (a hole)* (X., Oec. 19, 2) ἐν τῇ γῇ (i.e. to hide τὸ ἐν τάλαντον) Mt 25:18 t.r. M-M. B. 497.*

ὀρφανός, ἡ, ὄν *orphaned*—1. *lit.=deprived of one's parents* (so Hom.+; inscr., pap., LXX, Philo; Jos., Ant. 18,

314al.), used so in our lit. only as a **subst.** (as **Pla.**, Leg. 6 p. 766C; 11 p. 926C, al.; **pap.**, LXX) in **sing.** and **pl.** orphan (s), mostly grouped **w.** χήρα (or χήραι) as typically in need of protection (Liban., Or. 62 p. 379, 2 F. χήρας οἰκτεῖρων, ὀρφανούς ἐλεῶν; **Maspéro** 6r, 2; 2 Macc 3:10; more commonly in the **sing.** in LXX fr. Ex 22:22 on, πᾶσαν χήραν κ. ὀρφανόν) Mk 12:40 v.l. ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας Js 1:27; Hs 1:8. διαρπάζειν χηρῶν καὶ ὀρφανῶν τὴν ζωὴν *rob widows and orphans of their living* s 9, 26, 2. κατεσθίειν τὰς οἰκίας τῶν χηρῶν καὶ ὀρφανῶν Mk 12:40 v.l.; νοουθετεῖν τὰς Χήρας καὶ τοὺς ὀρ. *instruct the widows and orphans* Hv 2, 4, 3. **W.** χήραι and ὑστερούμενοι m 8:10; in the **sing.** s 5, 3, 7. **W.** χήρα and πένης Pol 6:1. **W.** χήρα and others in need of help ISm 6:2. Collectively κρίνειν ὀρφανῶ *see to it that justice is done (to) the orphan* 1 Cl 8:4 (Is 1:17). χήρα καὶ ὀρφανῶ προσέχειν *be concerned about (the) widow and orphan* B 20:2.

2. **fig.**, when Jesus says to his disciples that upon his departure οὐκ ἀφήσω ὑμᾶς ὀρφανούς *I will not leave you orphaned* (or [as] orphans) J 14:18 (for this usage **s. Pla.**, Phaedo 65 p. 116A, where the feelings of Socrates' friends are described thus: ἀτεχνῶς ἡγούμενοι ὥσπερ πατρὸς στερηθέντες διάξειν ὀρφανοὶ τὸν ἔπειτα βίον. **Sim.** the followers of Peregrinus in **Lucian**, M. Peregr. 6. Cf. **Epict.** 3, 24, 14; 15). **M-M. B.** 130.*

ὀρχέομαι **mid. dep., impf.** ὀρχοῦμην; 1 **aor.** ὀρχησάμην (**Hom.**; **LXX**; **Jos.**, **Ant.** 7, 87) *dance* of actual dancing Mt 14:6; Mk 6:22 (on the dancing of Herodias' daughter: GDalman, Pj 14, '18, 44-6 and **s.v.** Ἰωάννης 1.—F Weege, D. Tanz in d. Antike '26); Hs 9, 11, 5. Of children at play (**w.** αὐλεῖν; cf. **Aesop**, Fab. 27 H. ὅτε μὲν ἠϋλουν, οὐκ ὠρχεῖσθε) Mt 11:17; Lk 7:32. **M-M. B.** 689.*

ὅς, ἧ, ὅ—**I.** relative **pron.** *who, which, what, that* (**Hom.**; **inscr.**, **pap.**, **LXX**, **En.**, **Ep. Arist.**, **Philo**, **Joseph.**). On its use **s. Bl-D.** §293-7; 377-80; **W-S.** §24; **Rob.** 711-26, and for **class. Gk.** Kühner-G. II p. 399ff.

1. As a general rule, the relative **pron.** agrees in gender and number **w.** the noun or **pron.** to which it refers (i.e., its antecedent); its case is determined by the verb, noun, or **prep.** that governs it: ὁ ἀστήρ, ὃν εἶδον Mt 2:9. ὁ Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν Ac 17:3. Ἰουδαῖον, ᾧ (**sc.** ἦν) ὄνομα Βαρισησοῦς 13:6. ὁ Ἰουδαῖος. . . οὗ ὁ ἔπαινος Ro 2:29. Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστιν J 1:47. οὗτος, περὶ οὗ ἀκούω τοιαῦτα Lk 9:9 and very **oft.**

2. A demonstrative **pron.** is **freq.** concealed within the relative **pron.**:—**a.** in such a way that both pronouns stand in the same case: ὃς *the one who* ὃς οὐ λαμβάνει Mt 10:38.—Mk 9:40. οὗ *of the one whose* J 18:26. ᾧ *to the one to whom* Ro 6:16. ὃν *the one whom* (or **someth. sim.**) Mk 15:12; J 1:45. οἷς *to those for whom* Mt 20:23. οὓς *those whom* Mk 3:13; J 5:21. ὃ *that which, what* Mt 10:27.—If a **prep.** governs the relative, it belongs either to the (omitted) **demonstr. pron.** alone: παρ' ὃ Ro 12:3; Gal 1:8. ὑπὲρ ὃ (ᾧ) 1 Cor 10:13; 2 Cor 12:6; Phlm 21. πρὸς ᾧ 2 Cor 5:10. εἰς ὃν J 6:29, or it must be added to both pronouns: ἐν ᾧ *in that in which* 2 Cor 11:12; 1 Pt 2:12; 3:16 (these passages in 1 Pt may be classed under I 11c also). ἐν οἷς Phil 4:11. ὑπὲρ οὗ *because of that for which* 1 Cor 10:30. ἀφ' ὧν *from the persons from whom* 2 Cor 2:3.—The much disputed **pass.** ἐταῖρε, ἐφ' ὃ πάρει; Mt 26:50 would belong here if we were to supply the words necessary to make it read about as follows: *friend, (are you misusing the kiss) for that (purpose) for which you are here? (Wlh.; EKlostermann) or thus: in connection with that (=the purposes), for which (=for the realization of which) you have appeared (do you kiss me)? (Rdm.2 78). Friend, are you here for this purpose?* FREhkopf, ZNW 52, '61, 109-15. But **s. bβ** and 9b below.

b. But the two pronouns can also stand in different cases; in such instances the **demonstr. pron.** is nearly always in the **nom.** or **acc.**

α. in the **nom.** οὗ *one whose* Ac 13:25. ᾧν *those whose* Ro 4:7 (Ps 31:1). ᾧ *the one to or for whom* Lk 7:43; 2 Pt 1:9. οἷς *those to whom* Mt 19:11; Ro 15:21 (Is 52:15). ὃ *that (nom.) which (acc.)* Mt 13:12; 25:29; 26:13; Mk 11:23; Lk 12:3. **Likew.** ᾧ Lk 12:20. ὃν *he whom* J 3:34; 4:18; Ac 10:21. ἐφ' ὃν *the one about whom* Hb 7:13.

β. in the **acc.** ᾧν *the things of which* J 13:29. ᾧ *the one (in) whom* 2 Ti 1:12. So also **w.** a **prep.**: ἐν ᾧ *anything by which* Ro 14:21. ἐν οἷς *things in which* 2 Pt 2:12. ἐφ' ὃ *that upon which* Lk 5:25. περὶ ὧν *the things of which* Ac 24:13. ἐφ' οἷς *from the things of which* Ro 6:21 (this passage is **perh.** a commercial metaphor). εἰς ὃν *the one in whom* Ro 10:14a.—So Mt 26:50 (**s. 2a** above), if the words to be supplied are about as follows: *friend, (do that) for which you have come!* (so ESchwartz, ByzZ 25, '25, 154f; ECEOwen, JTS 29, '28, 384-6; WSpiegelberg, ZNW 28, '29, 341-3; FZorell, Verb. Domini 9, '29, 112-16; **sim.** PMAas, Byz.-Neugriech. Jahrb. 8, '31, 99; 9, '32, 64; WEIster: OCullmann-Festschr., '62, 70-91; FWDanker, FWGingrich-Festschr., '72, 104f n. 6 reads ἐφ' ᾧ πάρει as a commercial idiom **w.** the **colloq.** sense 'what deal did you make?' [**s. 11d**, Ro 5:12]. **S. Jos.**, Bell. 2, 615 on πάρειμι 1a).

γ. Only in isolated instances does the **demonstr. pron.** to be supplied stand in another case: οὗ=τούτω, οὗ *in him of whom* Ro 10:14b. παρ' ὧν=τούτοις, παρ' ὧν Lk 6:34.

3. Constructions peculiar in some respect—**a.** The pleonastic use of the **pers. pron.** after ὅς (**Mlt.** 94f; **Bl-D.** §297) γυνὴ ἣς εἶχεν τὸ θυγάτριον αὐτῆς Mk 7:25 is found as early as **class. Gk.** (**Hyperid.**, Euxen. 3 ὧν. . . τούτων.—Kühner-G. II 433f), is not unknown in later **Gk.** (**POxy.** 117, 15), but above all is suggested by the Semitic languages (**LXX**; **Thackeray** 46; JTHudson, ET 53, '41/'42, 266f); the omission of αὐτῆς in xD is in line **w. Gk.** usage. οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ Mt 3:12; Lk 3:17. οὗ. . . τῶν ὑποδημάτων αὐτοῦ Mk 1:7; Lk 3:16. οὗ τῷ μῶλωπι αὐτοῦ 1 Pt 2:24 v.l. In a **quot.** ἐφ' οὗς ἐπικέκληται. . . ἐπ' αὐτούς Ac 15:17=Am 9:12. οὗ ἡ πνοὴ αὐτοῦ 1 Cl 21:9. **Esp. freq.** in Rv 3:8; 7:2, 9; 9:11 v.l.; 13:8, 12; 20:8.

b. constructions 'ad sensum'—α. a relative in the **sing.** refers to **someth.** in the **pl.** οὐρανοῖς. . . ἐξ οὗ (οὐρανοῦ) Phil 3:20.

β. a relative in the **pl.** refers to a **sing.** (Jdth 4:8 γερουσία, οἷ) πλῆθος πολὺ. . . οἷ ἦλθον Lk 6:17f. κατὰ πόλιν πᾶσαν, ἐν αἷς Ac 15:36. Cf. ἡδὲ δευτέραν ἐπιστολήν, ἐν αἷς (i.e. ἐν ταῖς δυοῖν ἐπιστ.) 2 Pt 3:1.

γ. the relative conforms to the natural gender rather than the grammatical gender of its antecedent noun τέκνα

μου,

οὓς Gal 4:19; cf. 2 J 1; Phlm 10. ἔθνη, οἱ Ac 15:17 (Am 9:12); cf. 26:17. παιδάριον, ὃς J 6:9. θηρίον, ὃς Rv 13:14.

ὀνόματα, οἱ 3:4 v.l. γενεᾶς σκολιᾶς, ἐν οἷς Phil 2:15. W. ref. to Christ, τὴν κεφαλὴν, ἐξ οὗ Col 2:19.

4. Attraction (or assimilation) of the relative. Just as in class. Gk., inscr., pap., LXX, the simple relative ὃς, ἣ, ὅ is *somet.* attracted to the case of its antecedent, even though the relationship of the relative within its own clause would demand a different case.

a. In most cases it is the *acc.* of the rel. that is attracted to the *gen.* or *dat.* of the antecedent: περὶ πράγματος οὗ ἂν αἰτήσωνται Mt 18:19. τῆς διαθήκης ἣς ὁ θεὸς διέθετο Ac 3:25. Cf. Mt 24:50b; Mk 7:13; Lk 2:20; 3:19; 5:9; 9:43; 15:16; J 4:14; 7:31; 15:20; 17:5; 21:10; Ac 1:1; 2:22; 22:10; 1 Cor 6:19; 2 Cor 1:6; 10:8, 13; Eph 2:10; 2 Th 1:4; Jd 15 al.—The antecedent can also be a *demonstr. pron.* that is understood, not expressed (s. 2 above), that would stand in the *gen.* or *dat.*; the *acc.* of a relative *pron.* can be attracted to this *gen.* or *dat.* οὐδὲν ὧν ἐώρακαν is really οὐδὲν τούτων ἃ ἐώρακαν Lk 9:36; ἃ takes on the case of τούτων which, in turn, is omitted (as early as class.).—23:14, 41; Ac 8:24; 21:19, 24; 22:15; 25:11; 26:16; Ro 15:18; 1 Cor 7:1; Eph 3:20; Hb 5:8. ὧν=τούτων, οὓς J 17:9; 2 Cor 12:17. οἷς=τούτοις, ἃ Lk 24:25.

b. The *dat.* of the relative is less frequently attracted (Bl-D. §294, 2; Rob. 717) ἕως τῆς ἡμέρας ἣς (=ἣ) ἀνελήμφθη Ac 1:22 (cf. Lev 23:15; 25:50; Bar 1:19); Eph 1:6; 4:1; 1 Ti 4:6 v.l.; κατέναντι οὗ ἐπίστευσεν θεοῦ=κατέν. τοῦ θεοῦ ᾧ ἐπίστ. Ro 4:17. διὰ τῆς παρακλήσεως ἣς παρακαλούμεθα 2 Cor 1:4.

c. In relative clauses that consist of subject, predicate, and copula, the relative *pron. somet.* agrees in gender and number not w. the noun to which it refers, but w. the predicate if it is the *subj.* and, conversely, w. the *subj.* if it is the *pred.* of its own clause: πνεύματι. . . , ὃς ἐστὶν ἀρραβὼν Eph 1:14. τῷ σπέρματί σου, ὃς ἐστὶν Χριστός Gal 3:16. τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶν ῥῆμα θεοῦ Eph 6:17.—Rv 4:5; 5:8.

d. Inverse attraction occurs when the relative pronoun attracts its antecedent to its own case (as early as class.; cf. Kühner-G. II 413; Bl-D. §295; Rob. 717f); τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία. . . ἐστίν;=ὁ ἄρτος ὃν. . . 1 Cor 10:16. λίθον, ὃν ἀπεδοκίμασαν. . . οὗτος ἐγενήθη (Ps 117:22) Mt 21:42; Mk 12:10; Lk 20:17; 1 Pt 2:7 v.l.—παντὶ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ Lk 12:48. ὄρκον, ὃν ὥμοσεν (=μνησθῆναι ὄρκου ὃν) 1:73 (s. W-S. §24, 7 note). τοὺς λίθους, οὓς εἶδες, ἀποβεβλημένοι οὗτοι. . . ἐφόρεσαν Hs 9, 13, 3. Cf. 1J 2:25.

e. Attraction can, as in class. times (Thu. 2, 70, 5), fail to take place when the relative clause is more distinctly separated fr. its antecedent by additional modifiers of the noun and by the importance attaching to the content of the relative clause itself (Bl-D. §294, 1; Rob. 714f): τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος, οὐκ ἄνθρωπος Hb 8:2. But cf. also Mk 13:19; J 2:22; 4:5; Ac 8:32; 1 Ti 4:3; Tit 1:2; Phlm 10; Hb 9:7; Rv 1:20.

5. The noun which is the antecedent of a relative clause can be incorporated into the latter—a. without abbreviating the *constr.* and without attraction of the case: ἣ οὐ δοκεῖτε ὡρα=τῇ ὡρᾷ ἣ οὐ δοκ. Mt 24:44. Cf. Lk 12:40; 17:29, 30. ἢ ἡτοίμασαν ἀρώματα 24:1. ὃ ἐποίησεν σημεῖον J 6:14. ὃ θέλω ἀγαθόν Ro 7:19.

b. w. abbreviation, in that a *prep.* normally used twice is used only once: ἐν ᾧ κρίματι κρίνετε κριθήσεσθε=ἐν τῷ κρίματι, ἐν ᾧ κρίνετε, κριθήσεσθε Mt 7:2a. Cf. vs. 2b; Mk 4:24. ἐν ᾧ ἦν τόπω=ἐν τῷ τόπῳ ἐν ᾧ ἦν J 11:6. καθ' ὃν τρόπον=κατὰ τὸν τρόπον, καθ' ὃν Ac 15:11.

c. w. a change in case, due mostly to attraction—α. of the relative *pron.* περὶ πάντων ὧν ἐποίησεν πονηρῶν=περὶ πάντων πονηρῶν, ἃ ἐπ. Lk 3:19. περὶ πασῶν ὧν εἶδον δυνάμεων=περὶ πασῶν δυνάμεων, ἃς εἶδον 19:37. αἰτίαν. . . ὧν ἐγὼ ὑπενόουν πονηρῶν Ac 25:18.—The *dat.* of the relative is also attracted to other cases: ἄχρι ἣς ἡμέρας=ἄχρι τῆς ἡμέρας, ἣ Mt 24:38; Lk 1:20; 17:27; Ac 1:2. ἀφ' ἣς ἡμέρας Col 1:6, 9.

β. of the noun to which the rel. refers: ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἡγέρθη=Ἰωάννης ὃν κτλ. Mk 6:16 εἰς ὃν παρεδόθητε τύπον διδασχῆς=τῷ τύπῳ τῆς διδασχῆς εἰς ὃν παρεδόθητε Ro 6:17.

d. The analysis is doubtful in passages like περὶ ὧν κατηχήθη λόγων=περὶ τῶν λόγων οὓς κατηχήθη or τῶν λόγων, περὶ ὧν κατηχήθη Lk 1:4. ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι Ac 21:16 must *acc.* to the sense=ἄγοντες πρὸς Μνάσωνα, ἵνα ξενισθῶμεν παρ' αὐτῷ. Cf. Bl-D. §294, 5 app.; Rob. 719.

6. The *prep.* can be omitted before the relative *pron.* if it has already been used before the antecedent noun: ἐν παντὶ χρόνῳ ᾧ (=ἐν ᾧ.) Ac 1:21. εἰς τὸ ἔργον ὃ (=εἰς ὃ) 13:2. ἀπὸ πάντων ὧν (=ἀφ' ὧν) vs. 38. Cf. 26:2. ἐν τῷ ποτηρίῳ ᾧ (=ἐν ᾧ) Rv 18:6.

7. The neut. is employed—a. in explanations, *esp.* of foreign words and of allegories: ὃ ἐστὶν *which* or *that* is, *which means*: βασιλεὺς Σαλήμ, ὃ ἐστὶν βασιλεὺς εἰρήνης Hb 7:2; cf. Mt 27:33; Mk 3:17; 7:11, 34; 15:42. Also ὃ ἐστὶν μεθερμηνεύμενον Mt 1:23; Mk 5:41; Ac 4:36. Cf. J 1:38, 41f. ὃ ἐστὶν μεθερμηνεύμενος κρανίου τόπος Mk 15:22 (v.l. μεθερμηνεύμενον). τόπος, ὃ λέγεται, Ἑβραϊστὶ Γολγοθᾶ J 19:17.—S. also αὐλῆς, ὃ ἐστὶν πραιτώριον Mk 15:16. λεπτὰ δύο, ὃ ἐστὶν κοδράντης 12:42. τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία Col 1:24. πλεονέκτης ὃ ἐστὶν εἰδωλολάτρης Eph 5:5. τὴν ἀγάπην ὃ ἐστὶν σύνδεσμος τῆς τελειότητος Col 3:14.—Bl-D. §132, 2.

b. when the relative *pron.* looks back upon a whole clause: τοῦτον τ. Ἰησοῦν ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες Ac 2:32; cf. 3:15; 11:30; 26:9f; Gal 2:10; Col 1:29; 1 Pt 2:8; Rv 21:8.

c. ὃ is to be understood as an *obj. acc.* and gains its content fr. what immediately follows in these places (cf. W-S. §24, 9; Rob. 715): ὃ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ=τὸν θάνατον, ὃν ἀπέθανεν κτλ. *what he died, i.e. the death he suffered, he suffered for sin* Ro 6:10a; cf. b. ὃ νῦν ζῶ ἐν σαρκὶ *the life that I now live in the flesh* Gal 2:20.

8. The relative is used w. consecutive or final *mng.* (result or purpose): τίς ἔγνω νοῦν κυρίου, ὃς συμβιβάσει αὐτόν; *who has known the mind of the Lord, so that he could instruct him?* 1 Cor 2:16 (cf. Is 40:13). ἅγιός ἐστιν ᾧ παρέξῃ τοῦτο *he is worthy that you should grant him this* Lk 7:4. ἀποστέλλω τὸν ἄγγελόν μου. . . , ὃς κατασκευάσει Mt 11:10. ἔπεμψα Τιμόθεον. . . , ὃς ὑμᾶς ἀναμνήσει 1 Cor 4:17.

9. taking the place of the interrogative **pron.**:—**a.** in indirect questions (**Soph.**, Oed. R. 1068; **Thu.** 1, 136, 4; **Attic inscr.** of 411 BC in Meisterhans3-Schw.; **pap.** [Witkowski 30, 7]; **oft.** **Joseph.** [Schmidt 369]) ὃ ἐγὼ ποιῶ *what I am doing* J 13:7. ἃ λέγουσιν 1 Ti 1:7.—J 18:21.

b. NT philology overwhelmingly rejects the proposition that ὃς is used in direct questions (**Mlt.** 93; **Bl-D.** §300, 2; Radermacher2 78; PMAas [see I 2bβ above]). An unambiguous example of it is yet to be found. Even the **inscr.** on a goblet in **Dssm.**, LO 100ff [LAE 125-31], ET 33, '22, 491-3 leaves room for doubt. For this reason the translation of ἐφ' ὃ πάρει Mt 26:50 as 'what are you here for?' (so **Gdspd.**, **Probs.** 41-43; similarly, as early as Luther, later **Dssm.**; JPWilson, ET 41, '30, 334) is scarcely tenable.—**Rob.** 725 doubts the interrogative here, but Moulton-Turner, Syntax '63, p. 50 inclines toward it.—See also I 2a, b, β above.

10. combined **w.** particles—**a.** with ἄν (ἐάν), **s.** ἄν.

b. with γέ (**s.** γέ 2 and **cf.** PFlor. 370, 9) Ro 8:32.—**c.** **w.** δήποτε *whatever* J 5:4 (the **rdg.** varies **betw.** οἷω and ᾧ, δηποτοῦν and δηποτε).—**d.** **w.** καί *who also* Mk 3:19; Lk 6:13f; 7:49 **al.**

e. with περ=ὅσπερ, ἥπερ, ὅπερ (**Jos.**, **Vi.** 95) *just the one who* Mk 15:6 **t.r.** ὅπερ *which indeed* GOxy 35; ISm 4:1. πάντα ἅπερ *whatever* GP 11:45.

11. used **w.** preposition (**s.** also above: 2a; 2bβ; 5b, c, d; 6, and **cf.** **Johannessohn** 382f [index]), whereby a kind of conjunction is formed:

a. with ἀντί: ἀνθ' ὧν (**s.** ἀντί 3) *because* Lk 1:20; 19:44; Ac 12:23; 2 Th 2:10; *therefore* Lk 12:3.

b. **w.** εἰς: εἰς ὃ *to this end* 2 Th 1:11.—**c.** with ἐν: ἐν οἷς connects **w.** the situation described in what precedes *under which circumstances=under these circumstances, in the situation created by what precedes* Lk 12:1; Ac 24:18 **t.r.**; 26:12. So also **perh.** ἐν ᾧ 1 Pt 1:6; 2:12; 3:16, 19; 4:4. **S.** also ἐν IV 6 and I 2a above.

d. **w.** ἐπί: ἐφ' ᾧ=ἐπὶ τούτῳ ὅτι *for the reason that, because* Ro 5:12 (**lit.** on ἀμαρτία 3); 2 Cor 5:4; Phil 3:12; *for* 4:10.—A commercial metaphor may find expression in the first 3 passages cited here; **s.** ἐπί II 1bγ, **end.**

e. οὗ χάριν *therefore* Lk 7:47.—**f.** in indications of time: ἀφ' ἧς (**s.** ἀπό II 2c and **cf.** BGU 252, 9 [98 AD]) *from the time when; since* Lk 7:45; Ac 24:11; 2 Pt 3:4; Hs 8, 6, 6; as soon as, *after* s 8, 1, 4,—ἀφ' οὗ (**s.** ἀπό II 2c) *when once, since* Lk 13:25; 24:21; Rv 16:18, ἄχρι οὗ (**s.** ἄχρι 2a) *until (the time when)* Ac 7:18; Ro 11:25; 1 Cor 11:26; Gal 3:19 **v.l.** Also ἕως οὗ *until* Mt 1:25; 13:33; 14:22; 17:9; Lk 13:21; D 11:6 **al.** μέχρις οὗ *until* Mk 13:30; Gal 4:19.—On the **gen.** οὗ as an **adv.** of place **s.** it as a separate entry.

II. Demonstrative **pron.** *this (one)* (**Hom.**.; **class.** prose [Kühner-G. II 227ff]; **pap.**, LXX).

1. ὃς δέ *but he* (Ps.-Lucian, Philopatris 22; PRyl. 144, 14 [38 AD]) Mk 15:23; J 5:11. Mostly

2. ὃς μὲν . . . ὃς δέ *the one . . . the other* (**Hippocr.**.; very **oft.** in later **wr.**; POxy. 1189, 7 [c. 117 AD]; Sib. Or. 3, 654) the **masc.** in **var.** cases of **sing.** and **pl.** Mt 22:5; Lk 23:33; Ac 27:44; Ro 14:5; 1 Cor 11:21; 2 Cor 2:16; Jd 22f. ὃ μὲν . . . ὃ δέ *this . . . that* Ro 9:21. ἃ μὲν . . . ἃ δέ (**Lucian**, **Rhet.** Praec. 15) *some . . . others* 2 Ti 2:20. ὃς μὲν . . . ὃς δέ . . . ὃς δέ Mt 21:35; 25:15 (**Lucian**, Tim. 57 διδοὺς . . . ᾧ μὲν πέντε δραχμάς, ᾧ δέ μνᾶν, ᾧ δέ ἡμιτάλαντον). ὃ μὲν . . . ὃ δέ . . . ὃ δέ Mt 13:8b, 23. ᾧ μὲν . . . ἄλλῳ δέ . . . ἑτέρῳ (ἄλλῳ δέ is then repeated five times, and before the last one there is a second ἑτέρῳ) 1 Cor 12:8-10. ὃ μὲν . . . καὶ ἄλλο κτλ. Mk 4:4. ὃ μὲν καὶ ἕτερον (repeated several times) Lk 8:5. ἃ μὲν . . . ἄλλα δέ (repeated several times) Mt 13:4-8a. In anacoluthon οὗς μὲν without οὗς δέ 1 Cor 12:28. ὃς μὲν . . . ὃ δέ ἀσθενῶν Ro 14:2.—**Bl-D.** §250. MBlack, An Aramaic Approach3, '67, 100f. **M-M.**

ὁσάκις **adv.** (in **Hom.** ὁσάκι; in the form ὁσάκις **Lysias**, **Pla.**, **X.**.; **inscr.**, **pap.**; **Jos.**, **Vi.** 160) *as often as w.* ἑάν (**Dit.**, Syll.3 972, 124; BGU 1115, 22 [13 BC]; PHamb. 37, 3; PGiess. 12, 5) 1 Cor 11:25f; Rv 11:6. **M-M.***

ὅσῃ for ὅς γε **s.** ὅς I 10b. **M-M.**

ὅσιος, ἴα, **ον** (**Aeschyl.**, Hdt.; **inscr.**, **pap.**, LXX, **En.**, **Ep.** **Arist.**, **Philo**, **Joseph.**, **Test.** 12 Patr., **Sib. Or.** 3, 735 [the noun ὁσίη is found as early as **Hom.**]). Mostly of three endings, but -ος, **ον** **Pla.**, **Leg.** 8 p. 831D; **Dionys.** Hal. 5, 71; 1 Ti 2:8. **Bl-D.** §59, 2; **Mlt.-H.** 157). **Superl.** ὁσιώτατος (**Pla.**; **Dit.**, Or. 718, 1; **Philo**) 1 Cl 58:1.

1. **adj.**—**a.** of men *devout, pious, pleasing to God, holy w.* δίκαιος (**cf.** **Pla.**, **Leg.** 2 p. 663B, **Gorg.** 507B; **Polyb.** 22, 10, 8 παραβῆναι καὶ τὰ πρὸς τοὺς ἀνθρώπους δίκαια καὶ τὰ πρὸς τ. θεοὺς ὅσια; **Dit.**, Syll.3 800, 20f: ἀναστρέφεται πρὸς τε θεοὺς καὶ πάντας ἀνθρώπους ὁσίως κ. δικάως; **En.** 104, 12; **Jos.**, **Ant.** 9, 35; **Test.** Gad 5:4, **Benj.** 3:1) 2 Cl 15:3 and still other virtues Tit 1:8. ἔργα ὅσια κ. δίκαια (**Jos.**, **Ant.** 8, 245) 2 Cl 6:9. δίκαιον κ. ὅσιον **w.** **acc.** and **inf. foll.** 1 Cl 14:1. **W.** ἄμωμος ἐν ὃς κ. ἀμώμῳ προθέσει δουλεύειν τῷ θεῷ *serve God with a holy and blameless purpose* 1 Cl 45:7. ἄνδρες 45:3. ὃς βουλὴ 2:3.—ὅσιοι χεῖρες (**Aeschyl.**, Choëph. 378; **Soph.**, Oed. Col. 470: 'consecrated', 'ceremonially pure') 1 Ti 2:8 transferred to the religio-ethical field (**Philip of Perg.** [II AD]: 95 **fgm.** 1 **Jac.** writes ὁσίη χειρί).—The word was **prob.** used in the cultic sense in the mysteries (**ERohde**, **Psyche**3 '03 I 288, 1): **Aristoph.**, **Ran.** 335 ὅσιοι μύσται. The mystae of the Orphic Mysteries are called οἱ ὅσιοι: **Pla.**, **Rep.** 2 p. 363C; **Orph.**, **Hymn.** 84, 3 Qu.; **cf.** **Ps.-Pla.**, **Axioch.** 371 D. **Sim.** the Essenes are called ὅσιοι in **Philo**, **Omn. Prob.** Liber 91; **cf.** 75 ὁσιότης; **PPar.** 68c, 14 ὅσιοι Ἰουδαῖοι (**s.** **Dssm.**, B 62, 4 [BS 68, 2]); **PGM** 5, 417 of a worshiper of **Hermes**.

b. of God (**Orph.**, **Hymn.** 77, 2, **Arg.** 27; **CIG** 3594; 3830; Dt 32:4; Ps 144:17) *holy* μόνος ὅσιος Rv 15:4. ἡ ὃς παιδεία *holy (i.e. divine) discipline* 1 Cl 56:16. τὸ ὁσιώτατον ὄνομα *most holy name* 58:1.—Also of Christ, the Heavenly High Priest (**w.** ἁκακος) Hb 7:26.

2. **subst.**—**a.** τὰ ὅσια (divine decrees in contrast to τὰ δίκαια, human statutes: **Pla.**, **Polit.** 301D; **X.**, **Hell.** 4, 1, 33 **al.**—**Wsd** 6:10; **Jos.**, **Ant.** 8, 115) δώσω ὑμῖν τὰ ὃς. **Δαυὶδ** τὰ πιστά *I will grant to you the divine decrees relating to David* Ac 13:34. This **quot. fr.** Is 55:3 is evidently meant to show that the **quot. fr.** Ps 15:10, which follows immediately, could not refer to the Psalmist David, but to Christ alone. The promises to David have solemnly been transferred to

'you'. However, David himself served not you, but his own generation (vs. 36). So the promises of God refer not to him, but to his Messianic Descendant.—ὅσια *holy acts* (ὁφείλω 2α) 2 Cl 1:3.

b. ὁ ὁσιος of God Rv 16:5. Of Christ ὁ ὁσιός σου (after Ps 15:10) Ac 2:27; 13:35.—Lit. s.v. ἅγιος, JohannaCh Bolkestein, 'Ὅσιος en Εὐσεβείας, Diss. Amsterdam '36; JAMontgomery, HTR 32, '39, 97-102; MvanderValk, Z. Worte ὁσιος: Mnemosyne 10, '41; Dodd 62-4; FHauck, TW V 488-92: ὁσιος and related words. M-M. B. 1475.*

ὁσιότης, τητος, ἡ (X., Pla., Isocr. et al.; Epict. 3, 26, 32 δικαιοσύνη καὶ ὅς.; inscr.; UPZ 33, 10 [162/1 BC]; 36, 13; LXX; En. 102, 5; Ep. Arist. 18 ἐν ὅς.; Philo, Abr. 208 ὅς. μὲν πρὸς θεόν, δικαιοσύνη δὲ πρὸς ἀνθρώπους, Spec. Leg. 1, 304, Virt. 47 δικ. καὶ ὅς.; Jos., Ant. 19, 300) *devoutness, piety, holiness* of life ἐν ὅς. καὶ δικαιοσύνη Lk 1:75; 1 Cl 48:4. Of the new man: he is created in the likeness of God ἐν δικαιοσύνῃ καὶ ὅς. τῆς ἀληθείας in *true righteousness and holiness* Eph 4:24. ἐν ὅς. ψυχῆς 1 Cl 29:1 (cf. Philo, Abr. 198). ἐν ὅς. καρδίας (3 Km 9:4; Dt 9:5) 32:4; 60:2. M-M.*

ὁσίως *adv.* (Eur., X., Pla.+; inscr., pap., LXX; Ep. Arist. 306; 310; Philo, Aet. M. 10 εὐσεβῶς κ. ὅς.) *devoutly, in a manner pleasing to God, in a holy manner* 1 Cl 21:8. δουλεύειν τῷ θεῷ 26:1. ἐπικαλεῖσθαι θεόν 60:4 (acc. to the Lat., Syr. and Coptic versions; the word is lacking in the only Gk. ms. that includes this pass.). θεῷ ὅς. εὐαρεστεῖν 62:2. τὴν ἀγάπην. . . ὅς. παρέχειν τινί 21:7. ὅς. πολιτεύσασθαι 6:1. W. δικαίως (s. ὁσιος 1a and δικαίως 1b): PK 2 p. 15, 2; ἀναστρέφασθαι 2 Cl 5:6. W. δικ. and ἀμέμπτως; γενέσθαι (cf. 1 Cl 40:3) 1 Th 2:10. ἀμέμπτως καὶ ὅς, προσφέρειν τὰ δῶρα 1 Cl 44:4. M-M.*

ὁσμή, ἡς, ἡ (trag., Thu.+; PGM 13, 365; LXX, En., Philo; Jos., Ant. 2, 297; Test. 12 Patr.; Sib. Or. 3, 462) and ὁδμή (Hom.+; later prose [s. L-S-J s.v. ὁσμή; Phryn. p. 89 L.; in our lit. only Papias 3] *fragrance, odor*.

1. lit.—a. of a pleasant odor: of ointment J 12:3 (cf. Achilles Tat. 2, 38, 3 ὁσμή of the fragrance of ointment and Plut., Alex. 20, 13 ὁδῶδαι ὑπ' ἀρωμάτων καὶ μύρων ὁ οἶκος).

b. of an unpleasant odor (Tob 6:17 S; 8:3; Job 6:7) Papias 3 (ὁδμή).

2. fig. (Porphyr., Adv. Christ. [ABA 1916] 69, 20 speaks of the ὁσμή τῆς λέξεως, the [evil] odor [ὁσμή=stench; s. Artem. below] of the saying J 6:53) ἡ ὁσμή τῆς γνώσεως αὐτοῦ the *fragrance of the knowledge of him* (=of God) 2 Cor 2:14. This fragrance is spread throughout the world by the apostolic preaching and works οἷς μὲν ὁσμή ἐκ θανάτου εὖς θάνατον, οἷς δὲ ὁσμή ἐκ ζωῆς εἰς ζωὴν vs. 16 (s. on εὐωδία). ἀπὸ τῆς ὁσμῆς ἐλεγχθήσεσθε *you will be convicted (or tested) by the odor* (whether you have been corrupted or not; Artem. 1, 51 τὰ κρυπτά ἐλέγχει διὰ τ. ὁσμῆν) IMg 10:2. ὁσμή εὐωδίας (Gen 8:21; Ex 29:18; Lev. 1:9, 13 al.) *fragrant offering* fig., in relation to the Philippians' gift Phil 4:18, to Jesus' sacrifice of himself Eph 5:2, to a heart full of praise B 2:10. M-M. B. 1022f.*

ὅσος, η, ον (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph.) correlative w. πόσος, τοσοῦτος (Jos., Ant. 1, 318) *as great, how great; as far, how far; as long, how long; as much, how much*.

1. of space and time: τὸ μήκος αὐτῆς (τοσοῦτόν ἐστιν), ὅσον τὸ πλάτος *its length is as great as its breadth* Rv 21:16.—ἐφ' ὅς. χρόνον *as long as* (UPZ 160, 12 [119 BC]) Ro 7:1; 1 Cor 7:39; Gal 4:1. Also ἐφ' ὅσον (X., Cyr. 5, 5, 8; Polyaeus 4, 7, 10; UPZ 162 I, 23 [117 BC]; Jos., Ant. 13, 359) Mt 9:15; 2 Pt 1:13. ὅς. χρόνον (X., Cyr. 5, 3, 25; Josh 4:14) Mk 2:19. ἔτι μικρὸν ὅσον ὅσον (Bl-D. §304 w. app.; Rob. 733; JWackernagel, Glotta 4, '13, 244f; OLagercrantz, Eranos 18, '18, 53ff) *in a very little while* Hb 10:37; 1 Cl 50:4 (both after Is 26:20). ὅσον ὅσον *a short distance* (for ὅσον doubled s. Aristoph., Vesp. 213; Leonidas: Anth. Pal. 7, 472, 3; Hesychius 1421) Lk 5:3 D.

2. of quantity and number: *how much (many), as much (many) as* (Aelian, V. H. 1, 4) ὅσον ἤθελον *as much as they wanted* J 6:11 (Appian, Bell. Civ. 4, 11 §173 ὅσον ἐβούλετο).—W. πάντες (ἅπαντες) *all who* (Jos., Ant. 18, 370) ἅπαντες ὅσοι *all who* Lk 4:40; J 10:8; Ac 3:24; 5:36f. πάντα ὅσα *everything that* (Job 1:12; Philo, Op. M. 40; Jos., Ant. 10, 35) Mt 13:46; 18:25; 28:20; Mk 6:30a; 11:24; 12:44; Lk 18:12, 22.—Even without πάντες, ὅσοι has the *mng. all that* (Jos., Ant. 12, 399) οἱ πιστοὶ ὅσοι συνῆλθαν τῷ Πέτρῳ *all the believers who came with Peter* Ac 10:45. ἱμάτια ὅσα *all the garments that* 9:39. ὅσα κακὰ ἐποίησεν *all the harm that he has done* vs. 13. ὅσοι. . . αὐτοῖς *all who. . . , to them* J 1:12. ὅσοι. . . ἐπ' αὐτούς Gal 6:16. ὅσοι. . . οὗτοι *all who. . . , (these)* (Herm. Wr. 4, 4) Ro 8:14; Gal 6:12. ὅσα. . . ταῦτα Phil 4:8 (for ὅσα repeated six times cf. Liban., Or. 20 p. 443, 1, where ὅσοι is repeated three times. Also Appian, Liby. 117 §554 ὅσα περιττὰ καὶ μάταια καὶ τρυφερά ἦν). W. οὗτοι preceding Hb 2:15.—Abs. ὅσοι *all those who* Mt 14:36; Mk 3:10; Ac 4:6, 34; 13:48; Ro 2:12a, b; 6:3 al. ὅσα *everything that, whatever* Mt 17:12; Mk 3:8; 5:19f; 9:13; 10:21; Lk 8:39a, b; Ac 14:27; 2 Ti 1:18 al. W. ἅν (ἐάν) making the *expr. more general all those who, whoever, lit. as many as ever* (pap., LXX) ὅσοι w. ind. foll. Mk 6:56; w. subjunctive foll. Mt 22:9; Lk 9:5; Ac 2:39. ὅσα ἐάν (PGM 12, 71 ὅσα ἐάν θέλω) Mt 18:18a, b, or ἅν J 11:22. Likew. πάντα ὅσα ἐάν (or ἅν) w. subj. foll. Mt 7:12; 21:22; 23:3 (s. on this HGrimme, BZ 23, '35, 171-9); Ac 3:22.

3. of measure and degree: ὅσον. . . μᾶλλον περισσότερον *as much as. . . , so much the more* Mk 7:36; cf. Hs 9, 1, 8. ὅσον. . . πλείονως *the more. . . , the more* IEph 6:1. πλείονος. . . καθ' ὅσον πλείονα *as much more. . . as* Hb 3:3. καθ' ὅσον. . . κατὰ τοσοῦτο *to the degree that. . . , to the same degree* 7:20, 22. καθ' ὅσον. . . οὕτως *just as. . . , so* 9:27f. τοσοῦτω. . . ὅσω (by) *as much. . . , as* 1:4. τοσοῦτω μᾶλλον, ὅσω *all the more, as* 10:25 (s. τοσοῦτος 2bγ). Without τοσοῦτω *to the degree that* (Polyb. 4, 42, 5; Plut., Alex. M. 5, 5) 8:6. ὅσα. . . τοσοῦτον *to the degree that. . . to the same degree* Rv 18:7. ὅσον *as far as* B 19:8; D 12:2. On ἐφ' ὅσον s. ἐπί III 3. M-M.

ὅσπερ s. ὅς I 10e. M-M.

ὀστέον, ου (Hom., and again in Hellenistic times, e.g. Plut., Pyrrh. 3, 6) pl. ὀστέα (Dit., Syll.3 624, 7.—Lk 24:39); gen. ὀστέων (Soph., Trach. 769; Pla., Phaedo 47 p. 98c and D; Dionys. Hal. 13, 4, 4; Jos., Bell. 6, 304.—Mt 23:27; Hb 11:22; Eph 5:30 v.l.; 1 Cl 6:3b [Gen 2:23]; Iro 5:3) and contracted ὀστούν, οὔ, τό (Att.; J 19:36 [Ex 12:46; Num 9:12]; 1 Cl 6:3a [Gen 2:23]). Pl. ὀσῶ (Diod. S. 22, 12; Epict. 4, 7, 32; Dit., Or. 599, 1; PLond. 1170 verso, 486; PGM 5, 460; Jos., Ant. 5, 125; 8, 232.—1 Cl 18:8 [Ps 50:10]; 25:3; MPol 18:1) cf. Bl—D. §45; Mlt.—H. 121. The LXX uses the contracted forms in nom. and acc., the uncontracted in gen. and dat. (Thackeray 144) *bone*; of the above-mentioned places the following are of interest as far as content is concerned σὰρξ καὶ ὀστέα *flesh and bone* Lk 24:39; Eph 5:30 v.l. (cf. Od. 11, 219; Epict. 4, 7, 32 οὐ σὰρξ οὐδ' ὀσῶ; Gen 29:14; Judg 9:2; 2 Km 5:1; Mi 3:2). σκορπισμοὶ ὀστέων *scattering (s) of bones* (in connection w. violent destruction of the human body) Iro 5:3 (influenced by Ps 21:15). ὀσῶ τεταπεινωμένα *battered bones* 1 Cl 18:8 (Ps 50:10). M—M. B. 207.*

ὅστις, ἥτις, ὃ τι (Hom.; inscr., pap., LXX, En., Ep. Arist.; Jos., Ant. 17, 7al.—On the orthography of ὃ τι cf. Mlt.—H. 179), in our lit. as well as in the pap. occurring usu. in the nom.

1. generically or generalizing: *whoever, every one who*

a. w. pres. ind. foll. Mt 5:39; 13:12a, b; Mk 4:20; 8:34 v.l.; Lk 14:27; Gal 5:4. Pleonastically πᾶς ὅστις Mt 7:24.

b. w. the aor. ind. Ro 11:4; Rv 1:7; 20:4. πᾶς ὅστις Mt 19:29.

c. w. fut. ind. Mt 5:41; 18:4; 23:12a, b; πᾶς ὅστις 10:32.—d. w. aor. subj. Mt 10:33 v.l.; Js 2:10. But s. on this Bl—D. §380, 4; Rob. 959; Kühner-G. II 426, 1.

e. w. ἄν (ἐάν), by which the indefiniteness of the expr. is heightened;—α. w. the pres. subj. J 2:5; 1 Cor 16:2; Gal 5:10; Col 3:17 (πᾶν ὃ τι ἐάν).—β. w. the aor. subj. Mt 10:33 (s. 1d above); 12:50; Lk 10:35; J 14:13; 15:16; Ac 3:23.

2. qualitatively—**a.** to indicate that persons (or things) belong to a certain class (*such a one*) who ἡγούμενος, ὅστις ποιμανεῖ *a leader who will shepherd* Mt 2:6. εὐνοῦχοι οἵτινες 19:12a, b, c; γεωργοὶ οἵτινες 21:41. παρθένοι, αἵτινες 25:1. τινὲς τῶν ὧδε ἐστώτων, οἵτινες 16:28; Mk 9:1.

b. to emphasize a characteristic quality, by which a preceding statement is to be confirmed *who (to be sure, by his very nature)*, in so far as προέχετε ἀπὸ τῶν ψευδοπροφητῶν οἵτινες ἔρχονται ἐν ἐνδύμασι προβάτων *beware of the false prophets, who come in sheep's clothing* Mt 7:15. βαπτισθῆναι τούτους οἵτινες τὸ πνεῦμα ἔλαβον *who (indeed) Ac 10:47. οἵτινες ἐδέξαντο τὸν λόγον in so far as they received the word 17:11. οἵτινες μετήλλαξαν since indeed they had exchanged* Ro 1:25; cf. vs. 32; 2:15; 6:2. ἀσπάσασθε Μαρίαν ἥτις *remember me to Mary, who certainly 16:6; cf. vss. 4, 7, 12. ψευδαδέλφους, οἵτινες παρεισήλθον false brethren, the kind who sneaked in* Gal 2:4. Cf. Phil 2:20; Eph 4:19; 1 Ti 1:4; Tit 1:11 al. in Paul (Bl—D. §293, 4 w. app.; Rob. 728); Hb 8:5; 10:11; 13:7. Sim. Ἀβραάμ, ὅστις ἀπέθανεν *who died, as you know* J 8:53. φονεῖς ἐγένεσθε, οἵτινες ἐλάβετε. . . *who, to be sure, received. . .* Ac 7:53. ἐπιθυμίαι, αἵτινες στρατεύονται καρὰ τῆς ψυχῆς 1 Pt 2:11. οἵτινες οὐκ ἔγνωσαν *who, to be sure, have not learned* Rv 2:24.—Yet many of the passages already mentioned may be classed under the following head (3), and some that are classed there may fit better in this one (2).

3. Quite oft. ὅστις takes the place of the simple rel. ὅς, ἥ, ὃ; this occurs rarely in class. usage (but s. Hdt. 4, 8, 1 and oft.; Thu. 6, 3, 1; Demosth. 38, 6; 17; Kühner—G. II 399f), but much more freq. in later Gk. (W—S. §24, 14d; Bl—D. §293; Mlt. 91f; Rdm. 2 75; 77; 226; StBPsaltis, Grammat. d. Byz. Chroniken '13, 198; POxy. 110, 3; PFay. 108, 7 [both II AD]; Mayser II 3, 57. On the LXX cf. Thackeray 192), esp. in the Lucan writings; to explain a word or a thing εὖς πόλιν Δαυὶδ ἥτις καλεῖται Βηθλέεμ Lk 2:4 (Hdt. 2, 99 πόλιν ἥτις νῦν Μέμφις καλεῖται). τὴν χώραν τ. Γερασ. ἥτις ἐστὶν ἀντιπέρα τ. Γαλιλαίας 8:26. ἄνδρες δύο. . . οἵτινες ἦσαν Μωϋσῆς κ. Ἡλίας 9:30. Cf. 12:1; Ac 16:12; Hb 9:2, 9; Rv 11:8. τῇ δὲ ἐπαύριον ἥτις ἐστὶν μετὰ τὴν παρασκευὴν Mt 27:62 (POxy. 110, 3 αὐριον ἥτις ἐστὶν ιε). τὸν Βαραββᾶν ὅστις ἦν. . . βληθεὶς ἐν τῇ φυλακῇ Lk 23:19. μετὰ τῶν στασιαστῶν δεδεμένος οἵτινες. . . φόνον πεποιήκεισαν Mk 15:7. οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα Mt 21:33. οἰκοδεσπότης ὅστις ἐξῆλθεν 20:1. Cf. 27:55; Lk 7:39; 8:43; Ac 8:15; 11:20, 28; 12:10; 13:43; 17:10; 21:4; 23:14, 21, 33; 24:1; 28:18; 2 Ti 2:18. βλέπειν τὴν φωνὴν ἥτις ἐλάλει Rv 1:12. τὴν γυναῖκα ἥτις ἔτεκεν 12:13.

4. The use of ὃ τι as an interrogative word in the NT is doubtful, since all the passages where this use might occur are text-critically uncertain (against this PKatz, ThLZ 82, '57, 114).

a. In an indir. quest. λαληθήσεται σοι ὃ τι σε δεῖ ποιεῖν Ac 9:6 is well attested by ABC but despite that is rejected by Bl—D. §300, 1 app., though not by Rob. 730f.

b. As far as the dir. quest. is concerned ὃ τι (N. ὅτι) μετὰ τῶν τελωνῶν. . . ἐσθίει; *why does he eat with tax-collectors?* Mk 2:16 is the reading only of BL (the t.r. reads τί ὅτι w. AC et al.; ND have διὰ τί or διατί instead of ὃ τι). Better attested and prob. to be understood as abbreviation of τί ὃ τι (Bl—D. §300, 2; Rob. 730) is the ὃ τι of Mk 9:11, 28 (on this pass. cf. Field, Notes 33; Mlt.—Turner 49; MBlack, An Aramaic Approach 3, '67, 119-212.—ὅτι='why' in indir. questions Thu. 1, 90; Jos., Ant. 6, 236; 12, 213; Gen 18:13 A; Black, 119, cites Turner, JTS 27, '25, 58ff in support of this usage in Mk 8:16f; 14:60).

5. On τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν J 8:25 Cf. ἀρχή 1b, end.—Bl—D. §300, 2; Rob. 730.

6. The prepositional phrases ἀφ' οὗτου (Diod. S. 2, 31, 9) Lk 13:25 D, ἕως οὗτου (s. ἕως II 1bβ and γ; PGenève 56, 19) and μέχρις οὗτου (s. μέχρι 2) are fixed expressions.—HJ Cadbury, The Relative Pronouns in Acts and Elsewhere: JBL 42, '23, 150ff; L Rydbeck, Fachprosa, '67, 98-118. M—M.

ὀστράκινος, η, ον (Hippocr.; PLond. 1177, 75; 92; POxy. 1648, 63; LXX *made of earth* or clay used w. σκεῦος (PLond. 77, 22; Lev 6:21; 11:33 al. Cf. Epict. 3, 9, 18) *earthen (ware) vessels* (w. those made of other materials) 2 Ti 2:20. As a symbol, denoting breakableness ἔχειν τὸν θησαυρὸν ἐν ὃς. σκεύεισιν 2 Cor 4:7 (cf. Artem. 5, 25 εἶναι

ἐν ὀστράκινῳ σκεύει).—Of idols made of clay θεοὶ . . . ὀστράκινοι Dg 2:7 (Sib. Or. 5, 495; cf. En. 99, 7). M-M.*

ὄστρακον, ου, τό (Hom. Hymns+; Dit., Syll. 3 1168, 82; 86 [IV BC]; POxy. 234 II, 3; 1450, 4; Ostraka II 1152, 5; LXX; Philo, Somn. 2, 57) *baked clay, pottery of pagan gods* ὁ δὲ ὄστρακον *another is a piece of pottery* Dg 2:2. Collectively ὅς. λεπτόν *little pieces of broken pottery* Hs 9, 10, 1 (differently EJGoodspeed, JBL 73, '54, 85f.*

ὄσφρησις, εως, ἡ *sense of smell* (Pla., Phaedo 111B al.; Philo; Test. Reub. 2:5) or the organ of smell, *the nose* (sing. Ptolem., Apotel. 3, 15, 5; M. Ant 10, 35, 2 w, ἀκοή='ear'; Diog. L. 6, 39 as a saying of Diogenes the Cynic; PRyl. 63, 5 [III AD] γλῶσσα ὄσφρησις ἀκοή) 1 Cor 12:17 (ἀκοή 1 a, c). M-M. B. 1022f.*

ὀσφύς (on the accent cf. Bl—D. §13; Mlt.—H. 141f) ὄσος, ἡ (Aeschyl., Hdt.+; inscr., pap., LXX, Jos., Ant. 8, 217=3 Km 12:10).

1. *waist, loins* as the place where a belt or girdle is worn (4 Km 1:8) Mt 3:4; Mk 1:6. Since the garment was worn ungirded about the house, girding denotes preparation for activity, *esp.* for a journey; *freq.* used in symbolic lang.: περιζώννυσθαι τὴν ὄς. *have a belt around one's waist* (Jer 1:17) Eph 6:14; cf. Lk 12:35 (cf. Ex 12:11). Also ἀναζώννυσθαι τὰς ὄς. 1 Pt 1:13, where the *gen.* τῆς διανοίας shows the highly symbolic character of the *expr.* The *gen.* is lacking Pol 2:1.

2. *the loins* as the place of the reproductive organs, in line w. the Hebr. phrase לִבְנוֹתָי (cf. Gen 35:11; 2 Ch

6:9): ἐξέρχεσθαι ἐκ τῆς ὄς. τινός *come forth from someone's loins=be someone's son or descendants* Hb 7:5. ἐν τῇ ὄς. τινός *εἶναι vs. 10. καρπὸς τῆς ὄς. τινός the fruit of someone's loins=someone's descendants* Ac 2:30 (cf. Ps 131:11 v.l. [ARahlfs, Psalmi cum Odis '31].—καρπὸς ὀσφύος also Theodor. Prodr. 6, 370 H. Cf. Psellus p. 61, 33 τῆς βασιλείου ὀσφύος=of royal descent). The loins are *prob.* also thought of as an inmost source of power in αἱ ὄς. ὑμῶν μὴ ἐκλυέσθωσαν *do not let your loins become powerless* D 16:1 (cf. Test. Napht. 2:8 ὀσφ. εἰς ἰσχύν). M-M.*

ὅταν (since Hom. who, however, always separates it [ὅτ' ἄν]; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) temporal particle *at the time that, whenever, when* of an action that is conditional, possible, and, in many instances, repeated.

1. w. the *subj.*, in which case ὅτ. *oft.* approaches the *mng.* of ἐάν, since the time-reference also indicates the conditions under which the action of the main clause takes place (Kühner-G. II p. 447f). 1J 2:28 the *mss.* vary *betw.* ὅτ. and ἐάν (as e.g. also Judg 6:3).

a. w. the *pres. subj.*, when the action of the subordinate clause is contemporaneous w. that of the main clause. Preferably of (regularly) repeated action *whenever, as often as, every time that* (PFay. 109, 1 ὅταν θέλῃς='every time that you want'; *likew.* POxy. 1676, 26. Cf. ἄν 3a) ὅταν ποιῇς ἐλεημοσύνην Mt 6:2; cf. 5f, 16; 10:23; Mk 13:11. ὅταν θέλητε 14:7.—Lk 12:11; 14:12f al. W. τότε *folll. whenever. . . , then* (Hero Alex. III p. 214, 5) ὅταν ἄσθενῶ, τότε δυνατός εἰμι 2 Cor 12:10. Also without the idea of repetition *when* 1 Th 5:3.—Looking back upon a preceding time-reference ἕως τῆς ἡμέρας ἐκείνης ὅταν πίνω Mt 26:29; Mk 14:25.

b. w. the *aor. subj.*, when the action of the subordinate clause precedes that of the main clause (PLeipz. 104, 16 [96/95 BC]; PRyl. 233, 2; Is 28:19; 57:13): ὅταν ὀνειδίσωσιν *when they (have) revile (d)* Mt 5:11. Cf. 12:43 (cf. KBeyer, Semitische Syntax im NT, '62, 285f); 13:32; 23:15; 24:32f; Mk 4:15f, 31f; 13:28; Lk 6:22, 26 and *oft.* W. τότε *folll. when (someth. has happened), then* (Sir 18:7; Jos., Ant. 10, 213) Mt 24:15f; 25:31; Mk 13:14; Lk 5:35 (different in the parallels Mt 9:15; Mk 2:20, where ἡμέραι ὅταν *days when* belong together and τότε is connected w. καί); 21:20; J 8:28; 1 Cor 15:28, 54; Col 3:4.

2. w. the *ind.* (on this post-class. use s. Bl-D. §382, 4; Rob. 972f).

a. w. *fut. ind.* (1 Km 10:7; Sib. Or. 4, 70; 11, 219) *when* 2 Cl 12:2 (GEg 2a, b has the *aor. subj.* in the corresponding *pass.*); 17:6; B 15:5 (cf. Reinhold 108); Lk 13:28 v.l. (for ὀψησθε). *Whenever* Rv 4:9.

b. w. *pres. ind.* (Strabo 12, 27 p. 555 ὅταν δεικνύται; Ps.—Lucian, Philop. 26; PHamb. 70, 19 ὅταν τὸν λόγον δίδομεν; Ps 47:4 v.l. [ARahlfs, Psalmi cum Odis '31]; Philo, Poster. Cai. 15 v.l.—ADebrunner, Glotta 11, '20, 26f) Mk 11:25 (in addition to στήκετε, στήκητε and στήτε are also found in the *mss.*). As a v.l. in Lk 11:2; J 7:27.—ὅταν βλέπετε *since you see* B 4:14 (cf. Reinhold 108f).

c. w. *impf. ind.* (Polyb. 4, 32, 5f ὅταν . . . ἦσαν; inscr. in Ramsay, Phrygia I 2, 477 no. 343, 8; Gen 38:9; I Km 17:34; Ps 119:7; Da 3:7 Theod. v.l.) ὅταν αὐτὸν ἐθεώρουν Mk 3:11.

d. w. *aor. ind.*, in place of ὅτε *when* (Ex 16:3; Ps 118:32) Rv 8:1 (v.l. ὅτε); *whenever* (Ex 17:11; Num 11:9) ὅταν ὀψὲ ἐγένετο, ἐξεπορεύοντο ἔξω τῆς πόλεως Mk 11:19 (s. Bl-D. §367. Differently Mlt. 248); Hs 9, 4, 5; 9, 17, 3.

e. w. the *plpf. ind.* as soon as Hs 9, 1, 6. M-M.

ὅτε (Hom.+; inscr., pap., LXX, En., Ep. Arist., Joseph., Test. 12 Patr.) temporal particle.

1. *lit.*, as a conjunction *when, while, as long as, always* w. the *ind.*—a. *impf.* Mk 14:12; Ac 12:6; 22:20; as *long as, while* Mk 15:41; J 21:18; Ro 6:20; 7:5; 1 Cor 12:2; 13:11a; Hv 3, 6, 7 al.

b. *predom. w.* the *aor.* (Bl-D. §382, 1; Rob. 971) Mt 9:25; 13:48; 21:34; Mk 1:32; 4:10; Lk 2:21, 42; 15:30; J 1:19; 2:22; Ac 1:13; 8:39; Gal 1:15; 2:11; Tit 3:4; Hb 7:10. ὅτε ἐπίστεύσαμεν *when we first believed* Ro 13:11 al.—W. τότε *folll.* (Jos., C. Ap. 1, 127) Mt 13:26; 21:1; J 12:16. Mt not infreq. has the transitional formula καὶ ἐγένετο ὅτε in narrative passages *and (it came about that) when. . .* (4 Km 14:5) 7:28; 11:1; 13:53; 19:1; 26:1.

c. *perf.* ὅτε γέγονα ἀνὴρ *when I became a man* 1 Cor 13:11 b.—d. *pres.* while Hb 9:17. W. historical *pres.* Mk

2. as a substitute for a relative **pron.** after a noun denoting time—**a. w.** the ind.—**α. fut.** ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε (*the*) *days will come, in which you will desire* Lk 17:22. ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ θεός Ro 2:16 v.l. ἔρχεται ὥρα, ὅτε. . . προσκυνήσετε J 4:21. **Cf. vs. 23; 5:25; 16:25.** καιρὸς ὅτε 2 Ti 4:3.—**β. pres.** ἔρχεται νῦν ὅτε οὐδεὶς δύναται ἐργάζεσθαι J 9:4.

b. w. the **aor. subj.** (ὅτε **w. subj.** **Hom.**+ in epic [Sib. Or. 8, 50] and lyric poetry; but also **Vett. Val.** 106, 36 ὅτε ἄρξεται) ἕως ἥξει ὅτε εἵπητε *until the time comes when you say* Lk 13:35 (text uncertain; **cf. Bl-D.** §382, 2; **Rob.** 971f. **M-M.**

ὅτε **adv.** (**Hom.**+; **inscr.**) ὅτε μὲν. . . ὅτε δὲ. . . *now. . . now. . .* (**Aristot.**, *Pol.* 2, 2, 16; **Parthenius** 27, 2; **Dio Chrys.** 50[67], 5; **Polyaenus** 5, 22, 4; **Dit.**, *Syll.* 3 679, 83f) **B** 2:4f (on the text **s. Hdb, ad loc.**)*

ὅτι (**Hom.**+; **inscr.**, **pap.**, **LXX**, **En.**, **Ep. Arist.**, **Philo**, **Joseph.**, **Test. 12 Patr.**) conjunction (**Bl-D.** §396f; 408; 416; 470, 1 **al.**; **Rob.** 1032-6, **al.** [**s. index**]; **HPernot**, *Etudes sur la langue des Évang.* '27, 41ff) originally the neuter of ὅστις.

1. *that*—**a.** as a substitute for the epexegetical **inf.** (**acc. w. inf.**) after a preceding demonstrative (**Bl-D.** §394; **cf. Rob.** 1034) αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν *the judgment consists in this, that the light has come* J 3:19. ἔστιν αὕτη ἡ ἀγγελία. . . , ὅτι ὁ θεὸς φῶς ἐστὶν 1J 1:5. **Cf. 3:16; 4:9, 10.** ἐν τούτῳ. . . , ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν **vs. 13; 5:11.** περὶ τούτου. . . ὅτι *about this. . . , that* J 16:19. In ἔχω κατὰ σοῦ ὅτι. . . Rv 2:4, ὅτι is epexegetical to a τοῦτο that remains unexpressed. **Cf. vs. 6.**

b. after verbs that denote mental or sense perception, or the transmission of such perception, or an act of the mind, to indicate the content of what is said, etc.

α. after verbs of saying, indicating, etc.: ἀπαγγέλλω, ἀποκρίνομαι, δείκνυμι, δηλόν (ἐστίν), διδάσκω, εἶπον, ἐμφανίζω, λέγω, μαρτυρέω, ὁμολογέω, φημί etc.; **s.** the entries in question. **Likew.** after verbs of swearing, affirming and corresponding formulae: μαρτύρομαι Ac 20:26; Gal 5:3. μάρτυρα τὸν θεὸν ἐπικαλοῦμαι 2 Cor 1:23. ὁμνύω Rv 10:6. **Cf. the sim. exprs.** πιστὸς ὁ θεός 2 Cor 1:18. ἰδοὺ ἐνώπιον τοῦ θεοῦ Gal 1:20.—2 Cor 11:10. **Cf. also** φάσις. . . ὅτι Ac 21:31. αἱ γραφαὶ ὅτι *the Scriptures (which say) that* Mt 26:54.—On 1J 2:12-14 **s. BNoack, NTS** 6, '60, 236-41.

β. after verbs that denote sense perception ἀκούω, θεάομαι, θεωρέω (**q.v.** 1); **s.** these entries.

γ. after verbs that denote mental perception ἀγνοέω, ἀναγινώσκω, βλέπω (*perceive*), γινώσκω, γνωστόν ἐστίν, ἐπιγινώσκω, ἐπίσταμαι, θεωρέω (**q.v.** 2a), καταλαμβάνω, μιμνήσκομαι, μνημονεύω, νοέω, οἶδα, ὁράω (**q.v.** 1α), συνίημι, ὑπομνήσκω; **s.** these entries.

δ. after verbs of thinking, judging, believing, hoping: δοκέω (**q.v.** 1d), ἐλπίζω (**q.v.** 2; 3), κρίνω, λογίζομαι, νομίζω (**q.v.** 2), οἶμαι, πέπεισμαι, πέποιθα, πιστεύω (**q.v.** 1αβ), ὑπολαμβάνω; **s.** these entries. εἶχον τὸν Ἰωάννην ὅτι προφήτης ἦν *they held that John was a prophet* Mk 11:32 (**cf. Bl-D.** §330; 397, 2; **Rob.** 1029; 1034).

ε. after verbs that denote an emotion and its expression ἀγανακτέω, ἐξομολογέομαι, ἐπαινέω, εὐχαριστέω, θαυμάζω, μέλει μοι, συγχαίρω, χαίρω, χάριν ἔχω τινί; **s.** these entries.

ζ. Very **oft.** the **subj.** of the ὅτι-clause is drawn into the main clause, and becomes the object of the latter: ἐπεγίνωσκον αὐτοὺς ὅτι (=ὅτι αὐτοὶ) σὺν τῷ Ἰησοῦ ἦσαν Ac 4:13. οἴδατε τὴν οἰκίαν Στεφανᾶ ὅτι (=ὅτι ἡ οἰκία Σ.) ἐστὶν ἀπαρχή 1 Cor 16:15. **Cf. Mt** 25:24; Mk 12:34; J 8:54; 9:8; Ac 3:10; 1 Cor 3:20 (**Ps** 93:11); 1 Th 2:1; Rv 17:8. **Somet.** the **subj.** is repeated by a demonstrative **pron.** in the ὅτι-clause: ἐκήρυσσεν τὸν Ἰησοῦν ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ Ac 9:20.—**Pass.** εἰ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται=εἰ κηρύσσεται ὅτι Χρ. ἐκ νεκ. ἐγ. 1 Cor 15:12.

c. Ellipses τί ὅτι; *what (is it) that? why?* Lk 2:49; Ac 5:4, 9; Mk 2:16 v.l.—οὐχ ὅτι (=οὐ λέγω ὅτι) *not that, not as if* J 6:46; 7:22; 2 Cor 1:24; 3:5; Phil 3:12; 4:11; 2 Th 3:9 (so μὴ ὅτι **PLond.** 42, 43 [168 BC]).—οὐχ οἶον ὅτι Ro 9:6 **s. οἶος**.—ὅτι alone is used for εἰς ἐκεῖνο ὅτι *with regard to the fact that, in consideration of the fact that* (Gen 40:15; Ruth 2:13) ποταπός ἐστιν οὗτος ὅτι; *what sort of man is this, (in consideration of the fact) that?* Mt 8:27 (but it is possible that in this and **sim.** passages the causal force of ὅτι [**s. 3** below] comes to the fore). τίς ὁ λόγος οὗτος ὅτι; Lk 4:36. **Cf. 16:3; Mk** 4:41; J 2:18; 8:22; 9:17; 11:47; 16:9-11.—ὅτι=ἐν τούτῳ ὅτι *in that* Ro 5:8. ὅτι=περὶ τούτου ὅτι *concerning this, that* Mt 16:8; Mk 8:17.—On ὅτι=why? Mk 9:11, 28 **s. ὅστις** 4.

d. Special uses—**α.** ὅτι **w. acc.** and **inf.** after θεωρεῖν Ac 27:10 (on the mingling of constructions **cf. POxy.** 237 V, 8 δηλῶν ὅτι. . . δεῖσθαι τὸ πρᾶγμα; **Ep. Arist.** 125; **schol.** on Clem. of Alex., *Protr.* p. 296, 11f Stäh.—**Bl-D.** §397, 6; **Rob.** 1036; **Rdm.** 2 195; **MArnim**, *De Philonis Byzantii dicendi genere*, *Diss. Greifswald* '12, 88 [but **s.** on this **Rdm.** 2 196, 1]). Less irregular is καὶ ὅτι **w.** a finite verb as the second member dependent on παρακαλεῖν after the **inf.** ἐμμένειν Ac 14:22.—**S.** also 2, end, below and **cf. HJCadbury, JBL** 48, '29, 412-25.

β. ὥς ὅτι is found three times in Pauline letters and simply means 'that' in the later vernacular (**exx.** in **Mlt.** 212; **Bl-D.** §396 **w. app.**; **Rob.** 1033). But the subjective **mng.** of ὥς must be conceded for the NT, since the Vulgate renders it twice **w.** 'quasi' and the third time (2 Cor 5:19) **w.** 'quoniam quidem': δι' ἐπιστολῆς. . . ὥς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου *by a letter. . . (of such content) that (in the opinion of its writer) the day of the Lord is (now) here* 2 Th 2:2. Paul says ironically: κατὰ ἀτιμίαν λέγω, ὥς ὅτι ἡμεῖς ἡσθενήκαμεν *I must confess to my shame that we have conducted ourselves as weaklings* (as I must concede when I compare my conduct **w.** the violent treatment you have had **fr.** others [**vs.** 20]) 2 Cor 11:21. **Likew.** 5:19; we are a new creation in Christ (**vs.** 17). This does not alter the fact that everything has its origin in God, who reconciled us **w.** himself through Christ (**vs.** 18), ὥς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ *that is (acc. to Paul's own conviction), (that) it was God who*

was reconciling the world to himself in Christ.

γ. consecutive ὅτι so that (Pel.-Leg. p. 20 τί διδοῖς τοῖς ἄμνοῖς σου ὅτι ζωὴν αἰώνιον ἔχουσιν; Acta Christophori p. 68, 18 Usener τοιοῦτοι γὰρ εἰσιν οἱ θεοὶ ὑμῶν, ὅτι ὑπὸ γυναικὸς ἐκινήθησαν. Gen 20:9; Judg 14:3; 1 Km 20:1; 3 Km 18:9) ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; J 7:35. τί γέγονεν ὅτι. . . ; what has happened, so that (=to bring it about that). . . ? 14:22 (so Rob. 1001; differently Rdm.2 196 and Bl-D. §480, 6 app.). This is prob. also the place for οὐδὲν εἰσηνέγκαμεν εἰς τὸν κόσμον, ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα we have brought nothing into the world, so that (as a result) we can take nothing out of it 1 Ti 6:7. τί ἐστὶν ἄνθρωπος, ὅτι μιμνήσκη αὐτοῦ; Hb 2:6 (Ps 8:5).

2. to introduce direct discourse. In this case it is not to be rendered into English, but to be represented by quotation marks (ὅτι recitativum.—Bl-D. §397, 5; 470, 1; EKieckers, IndogF 35, '15, 21ff; Rob. 1027f. As early as class. Gk. [Pla., Apol. 23 p. 34 D.—Kühner-G. II p. 367]; Arrian, Alex. An. 2, 12, 4; 2, 26, 4; 4, 8, 9; Epict. 1, 9, 16; Philostrat., Vi. Apoll. 1, 38 p. 40; POxy. 744, 11 [1 BC]; 119, 10; 1064, 5; LXX; Jos., Ant. 11, 5; 18, 326, Vi. 55) ὑμεῖς λέγετε ὅτι 'βλασφημεῖς' ὅτι εἶπον J 10:36. ὁμολογήσω αὐτοῖς ὅτι 'οὐδέποτε ἔγνων ὑμᾶς' Mt 7:23. So after var. verbs of saying as direct discourse: Mt 26:72-5; 27:43; Mk 1:37; 2:16; 5:28; 12:29; 13:6 (JSundwall, Om bruket av ὅτι recit. i Mk: Eranos 31, '33, 73-81; MZerwick, Untersuchgen z. Mk-Stil '37, 39-48); Lk 1:25, 61 (PWinter, HTR 48, '55, 213-16); 4:41a; 5:26; 15:27a; J 1:20, 32; 4:17; 6:42; 16:17; Ac 5:23; 15:1; Ro 3:8 (Bl-D. §470, 1 app.; Rob. 1033; AFridrichsen, ZNW 34, '35, 306-8); 2 Th 3:10; 1J 4:20 al. Scripture quotations are also introduced in this way (Appian, Bell. Civ. 62 §260 a saying of Caesar in direct discourse is introduced by ὅτι: Μωϋσῆς ἔγραψεν ἡμῖν ὅτι 'ἕάν τινος κτλ.' Mk 12:19.—Mt 2:23; 21:16; Lk 2:23; J 10:34; Ro 8:36; 1 Cor 14:21; Hb 11:18.—On ὅτι foll. by the acc. and inf. in direct discourse Lk 4:43 cf. 1da above.

3. as a causal conjunction—**a.** subordinating because, since ὅτι ἐώρακάς με, πεπίστευκας J 20:29.—Mt 2:18 (Jer 38:15); 5:3ff; 13:16; Mk 1:34; 5:9; Lk 4:41b; 6:20ff; 8:30; 10:13; 11:42ff; 13:2b; 15:27b; perh. 18:9 (TWManson, The Sayings of Jesus '54, 309); 19:17; J 1:30, 50a; 2:25; 3:18; 5:27; 9:16, 22; Ro 6:15; 1 Cor 12:15f. On 1J 2:12-14 cf. BNoack, NTS 6, '60, 236-41 (opposes causal mng.).—Used w. demonstr. and interrog. pronouns διὰ τοῦτο. . . ὅτι for this reason. . . , (namely) that J 8:47; 10:17; 12:39; 1J 3:1 al. διὰ τί; ὅτι. . . why? because. . . Ro 9:32; 2 Cor 11:11. χάριν τίνος; ὅτι. . . for what reason? because. . . 1J 3:12. Foll. by διὰ τοῦτο because. . . for this reason J 15:19. οὐχ ὅτι. . . ἀλλ' ὅτι not because. . . but because 6:26; 12:6.

b. The subordination is oft. so loose that the transl. for recommends itself (Bl-D. §456, 1; Rob. 962f). Naturally the line betw. the two groups cannot be drawn with certainty: Mt 7:13; 11:29; Lk 7:47; 9:12; 13:31; 16:24; J 1:16f; 9:16; 1 Cor 1:25; 4:9; 10:17; 2 Cor 4:6; 7:8, 14; 1J 3:14.—MBlack, An Aramaic Approach3, '67, 70ff. M-M and suppl.

ὅτου gen. sing. masc. and neut. of ὅστις (q.v. 6).

οὗ really the gen. of ὅς, became an adv. of place (Aeschyl. +; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph.).

1. where—**a.** lit., of place.—α. οὗ. . . ἐκεῖ where. . . , there Mt 18:20; Ro 9:26. Without ἐκεῖ IPhld 8:1.

β. mostly after a noun that denotes a locality, in place of the relative pron., in, at, or on which (Jos., Ant. 8, 349) εἰς Ναζαρά, οὗ ἦν τεθραμμένος Lk 4:16. Cf. vs. 17; 23:53; Ac 1:13; 2:2; 7:29; 12:12; 16:13 al.—The place in which: ἐπάνω οὗ ἦν τὸ παιδίον Mt 2:9 (cf. X., An. 1, 7, 6 μέχρι οὗ διὰ καῦμα οὐ δύνανται οἰκεῖν).

b. fig., indicating not the actual place, but the circumstances, someth. like (in a situation) where (Jos., Ant. 2, 272) οὗ δὲ οὐκ ἔστιν νόμος οὐδὲ παράβασις where no law exists, there is no transgression, either Ro 4:15. Cf. 5:20. οὗ δὲ τὸ πνεῦμα κυρίου ἐλευθερία 2 Cor 3:17.

2. where, to which, (whither) (Dialekt-Inscr. 1758, 8; 1766, 7 [both Delphi]; Dit., Syll.3 374, 25; Bar 2:4, 13; Ep. Arist. 269) εἰς πᾶσαν πόλιν. . . οὗ ἤμελλεν αὐτὸς ἔρχεσθαι into every city where he was about to come Lk 10:1. ἐπορεύθησαν. . . εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς to the mountain to which Jesus had directed them (to go) Mt 28:16. εἰς τὴν κώμην οὗ ἐπορεύοντο Lk 24:28.—οὗ ἕάν w. the pres. subj. of future time (IG IV2 1, 68, 71; 73 [302 BC]; PSI 902, 4 [I AD]) ἅπειμι οὗ ἕάν βούλησθε 1 Cl 54:2. οὗ ἕάν πορεύωμαι 1 Cor 16:6. M-M.

οὐ (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr., Sib. Or.) objective negative adv., denying the reality of an alleged fact; in the NT used w. the ind. (μή serves as the neg. for the other moods, including inf. and ptc.—w. certain exceptions, which will be discussed below. Cf. Bl-D. §426; Rob. 1168f; Mlt.-Turner 281 f). Before vowels w. the smooth breathing it takes the form οὐκ; before those w. the rough breathing it is οὐχ; in the mss. this rule is freq. disregarded (W-S. §5, 10b, c; Bl-D. §14 w. app.; Rob. 224). On its use s. Bl-D. §426-33; Rdm.2 p. 210ff; Rob. 1155-66.

1. οὗ ω. an accent is the neg. answer no Mt 13:29; J 1:21; 7:12; 21:5. ἤτω ὑμῶν τὸ οὐ οὐ let your 'no' be 'no' Js 5:12. Doubled for emphasis (s. vaí 5.—οὐ οὐ Nicetas Eugen. 5, 76 H. Likew. μή μή=no, no! [Herodas 3, 71; Meleager (I BC) in Anth. Pal. 12, 80, 3; Psellus p. 268, 15 μή μή μάγιστρε]) Mt 5:37; 2 Cor 1:17ff.

2. used to negative single words or clauses (class.; s. Kühner-G. II p. 182) not.

a. οὐ πᾶς not every one Mt 7:21. οὐ πάντες 19:11; Ro 9:6; 10:16. πάντες οὐ κοιμηθησόμεθα we shall not all fall asleep 1 Cor 15:51 (cf. JHBurn, ET, '26, 236f; Oppenheim, ThQ 112, '31, 92-135; AVaccari, Biblica 13, '32, 73-6; Bl-D. §433, 2 app.; Rob. 753). Likew. transposed διατί πάντες οὐ μετενόησαν; why have not all repented? Hs 8, 6, 2. οὐ πᾶσα σάρξ 1 Cor 15:39. οὐ πάντως Ro 3:9; 1 Cor 5:10.—καλέσω τὸν οὐ λαόν μου λαόν μου those who were not my people I will call my people Ro 9:25a (Hos 2:25b); cf. 1 Pt 2:10. οὐκ ἔθνος no nation at all Ro 10:19 (Dt 32:21).

b. freq. in litotes (cf. Lysias 13, 62 εἰ μὲν οὐ πολλοὶ ἦσαν) οὐ πολλοί, πολλαί J 2:12; Ac 1:5 (οὐ μετὰ πολλὰς

ἡμέρας=μετ' οὐ πολλ. ἡμ. Cf. οὐκ ἐξ ὄντων=ἐξ οὐκ ὄντων 2 Macc 7:28). οὐκ ὀλίγος, ὀλίγη, ὀλίγοι, ὀλίγαι Ac 17:4, 12; 19:23f; 27:20. οὐκ ἄσημος 21:39. οὐχ ἄγνως Phil 1:17. οὐ μετρίως Ac 20:12. οὐκ ἐκ μέτρου J 3:34. μετ' οὐ πολὺ soon (afterward) Ac 27:14 S. also d below.

c. not in a contrast τῷ κυρίῳ καὶ οὐκ ἀνθρώποις Col 3:23. τρέχω ὡς οὐκ ἀδήλως 1 Cor 9:26.

d. as a periphrasis for some concepts expressed by verbs: οὐκ ἀγνοεῖν *know quite well* 2 Cor 2:11. οὐκ ἔαν prevent Ac 16:7; 19:30. οὐ θέλειν *refuse* 2 Th 3:10. οὐ πταίειν Js 3:2. οὐχ ὑπακούειν *be disobedient* 2 Th 3:14. οὐ φιλεῖν 1 Cor 16:22.

3. From 2 above are derived the points under which, contrary to the rule given above, the neg. used w. the ptc. is somet. οὐ. In addition, it is poss. that in individual cases class. influence is still at work.—Bl-D. §430 w. app.; Mlt. 231f (w. pap. exx.); Rdm.2 212; Mlt.-Turner 284f.

a. to negative a single concept: πράγματα οὐ βλεπόμενα *things not seen* Hb 11:1. οὐχ ὁ τυχών *extraordinary* Ac 19:11; 28:2 (cf. Com. Att. Fgm. III 442 no. 178 οὐδὲ τοῖς τυχοῦσι). θλιβόμενοι ἄλλ', οὐ στενοχωρούμενοι 2 Cor 4:8; cf. vs. 9.

b. in strong emphasis or contrast: ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου (emphasizing the fact that his dress was improper) Mt 22:11. οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν (emphasizing the great heroism of their act) Hb 11:35. In clear emphasis οὐ βλέπων Lk 6:42. οὐκ ἰδόντες 1 Pt 1:8. οὐκ ὄντος αὐτῷ τέκνου Ac 7:5.—Contrast: Ac 28:19. τότε μὲν οὐκ εἰδότες θεὸν. . . νῦν δὲ Gal 4:8. καὶ οὐ introducing a contrast is also used w. the ptc. καὶ οὐκ ἐν σαρκὶ πεποιοότες Phil 3:3, καὶ οὐ κρατῶν Col 2:19. ὁ μισθωτὸς καὶ οὐκ ὢν ποιμὴν J 10:12.

c. In quotations fr. the LXX in the NT we notice the tendency of the OT translators regularly to render לֹא w. the ptc. by οὐ: ἡ οὐ τίκτουσα, ἡ οὐκ ὠδίνουσα Gal 4:27 (Is 54:1). τὴν οὐκ ἡγαπημένην Ro 9:25b (Hos 2:25a). οἱ οὐκ ἡλεημένοι 1 Pt 2:10 (Hos 1:6).

d. τὰ οὐκ ἀνήκοντα Eph 5:4 t.r. is presumably a mingling of τὰ μὴ ἀνήκοντα and (the rdg. in the text itself) ἃ οὐκ ἀνήκεν (as early as P46).

4. οὐ in main clauses—**a.** simple statements w. the indic. οὐκ ἐγίνωσκεν αὐτήν Mt 1:25. οὐ δύνασθε θεῶ δουλεύειν καὶ μαμωνᾶ 6:24. οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια Mk 1:34. οὐκ ἦν αὐτοῖς τέκνον Lk 1:7. οὐχ ὑμῶν ἐστιν Ac 1:7. οὐ γάρ ἐπαισχύνομαι τὸ εὐαγγέλιον Ro 1:16 and very oft.

b. used to negative the prohibitive future (Hebr. לֹא) w. the impf.—Synes., Ep. 67 p. 211B οὐκ ἀγνοήσεις) οὐ φονεύσεις Mt 5:21; cf. vs. 27; Mt 19:18; Ro 7:7; 13:9 (all commandments fr. the Decalogue: Ex 20:13-17; Dt 5:17-21). Also οὐκ ἐπιорκήσεις Mt 5:33. οὐκ ἐκπειράσεις κύριον Lk 4:12 (Dt 6:16); Ac 23:5 (Ex 22:27); 1 Cor 9:9 (Dt 25:4).—Mt 6:5.

c. in direct questions, when an affirmative answer is expected (Bl-D. §427, 2; Rob. 917): οὐκ ἀκούεις, πόσα σου καταμαρτυροῦσιν; you hear, do you not. . . ? Mt 27:13. οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; 6:26. Cf. vs. 30. ὁ διδάσκαλος ὑμῶν οὐ τελεῖ δίδραχμα; your teacher pays the two-drachma tax, does he not? Mt 17:24.—Mk 6:3; 7:18; 12:24; Lk 11:40; J 4:35; 6:70; 7:25; Ac 9:21 and oft. οὐ μέλει σοι ὅτι ἀπολλύμεθα; does it make no difference to you that we are perishing? Mk 4:38.—The second pers. of the fut. indic. w. οὐ, as an impatient question, functions as an imperative οὐ παύσει;—παῦσαι! will you not stop?—stop! Ac 13:10.

5. οὐ in subordinate clauses—**a.** in relative clauses w. indic. (in the NT, under this hypothesis, μὴ is found in such clauses only Tit 1:11; 2 Pt 1:9; 1J 4:3 [but cf. Bl-D. §428, 4 w. app. and cf. Rob. 1158]; Ac 15:29 D; Col 2:18 v.l.): Mt 10:38; 12:2; Mk 4:25 (s. 2d above); Lk 6:2; J 6:64; Ro 15:21 (Is 52:15); Gal 3:10 (Dt 27:26) al.

b. in declarative clauses w. ὅτι, likew. in temporal and causal clauses w. indic.: ὅτι οὐ J 5:42; 1 Th 2:1. ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός 1J 2:22 (on the negative here s. ἀρνέομαι 2).—ἐπεὶ οὐ Lk 1:34. ὅτε οὐ 2 Ti 4:3.—εἰ οὐ w. indic.: εἰ οὐ δώσει αὐτῷ Lk 11:8. εἰ ἐν τῷ ἁλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε 16:12; Mk 11:26; Lk 18:4; J 1:25; 10:37; Ro 8:9b; 11:21; Hb 12:25.—Once actually in a contrary to fact condition: καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη Mt 26:24=Mk 14:21 (Bl-D. §428, 2; Rob. 1160; Mlt.-Turner 284).

6. in combination w. other negatives—**a.** strengthening the negation (Mel. Chor. Adesp., fgm. no. 11 EDiehl2 [142] οὐ μήποτε τὰν ἀρετὰν ἀλλάξομαι ἀντ. ἀδικου κέρδεος) Mt 22:16; Mk 5:37; Lk 4:2; 23:53 (οὐκ ἦν οὐδεὶς οὐπω); J 6:63; 11:49; 12:19; 15:5; Ac 8:39; 2 Cor 11:9. οὐ μηκέτι (s. μηκέτι 6a) Mt 21:19.

b. destroying the force of the negation (class.): Ac 4:20; 1 Cor 12:15 (Bl-D. §431, 1; Rob. 1164).—In questions, if the verb itself is already negated (by οὐ), the negation can be invalidated by the interrogative particle μὴ (s. μὴ C 1), which expects the answer 'no', so that the stage is set for an affirmative answer (Aesop, Fab. 404 H. μὴ οὐκ ἔστι χλόη;—certainly there is grass, is there not?) μὴ οὐκ ἤκουσαν, surely they have heard, have they not? Ro 10:18; cf. vs. 19. μὴ οὐκ ἔχομεν ἐξουσίαν; we have the right, do we not? 1 Cor 9:4; cf. vs. 5. μὴ οἰκίας οὐκ ἔχετε; you have houses, do you not? 11:22.

c. On the combination of οὐ and μὴ s. μὴ D.

d. The combining of οὐδὲ and οὐ μὴ to form οὐδ' οὐ μὴ instead of οὐδὲ μὴ is unclassical (Bl-D. §431, 3 w. app.; Rob. 1175; Mlt.-Turner 286.—Prayer to the god Socnopaeus: Wilcken, Chrest. 122, 2ff εἰ οὐ δίδοται μοι συμβιώσαι Ταπεθεῦτι Μαρρείους οὐδ' οὐ μὴ γένηται ἄλλου γυνή [Rdm.2 211f]; LXX) Mt 24:21. οὐ μὴ σε ἀνῶ οὐδ' οὐ μὴ σε ἐγκαταλίπω Hb 13:5 (Dt 31:6 A, 8 A οὐδ' οὐ μὴ; 1 Ch 28:20 A).—οὐδὲν. . . οὐ μὴ ἀδικήσῃ instead of οὐδὲν. . . μὴ. . . Lk 10:19. οὐδὲν οὐ μὴ λήψῃ Hm 9:5.

7. w. one of two clauses that are either coordinate or contrasted.

a. οὐ. . . ἀλλὰ s. ἀλλά 1a, b.—1 Th 2:4 the οὐ w. the ptc. is prob. to be explained under this head (s. 3 above).

b. οὐ. . . δέ Ac 12:9, 14; Hb 4:13, 15.—c. . . ἀλλ' οὐ looking back upon a 'to be sure' 1 Cor 10:5, 23.—d. οὐ μόνον, ἀλλὰ (καί) s. μόνος 2c.—e. οὐ. . . εἰ μὴ s. εἰ VI 8. M-M.

οὐά (Tdf. οὐᾶ; cf. Proleg. p. 101) interjection denoting amazement (Epict. 3, 23, 24 εἰπέ μοι 'οὐά' καὶ 'θαυμαστῶς'; 32; 3, 22, 34; Cass. Dio 63, 20.—Kühner-Bl. II p. 252) *aha!* As an expression of scornful wonder Mk 15:29. Cf. Mt 11:26 v.l. M-M.*

οὐαί interjection denoting pain or displeasure *woe, alas!* (LXX, En. But also Epict. 3, 19, 1; *ibid.* and 3, 22, 32 οὐαί μοι; Vi. Aesopi W c. 37 οὐαί τῇ ἀτυχίᾳ; POxy. 413, 184f οὐαί σοι, ταλαίπωρε. . . οὐαί σοι, οὐαί μοι. Bl-D. §4, 2a. Loanw. in rabb.).

1. as an exclamation—**a. w. dat.** of the pers. or thing concerning whom (which) the pain is expressed (s. above; *oft.* LXX. Cf. Jos., Bell. 6, 306 αἰαί 'Ιεροσολύμοις) οὐαί σοι Χοραζίν, οὐαί σοι Βηθσαϊδά(ν) Mt 11:21; Lk 10:13 (cf. Jer 13:27).—Mt 18:7b; 23:13–16, 23, 25, 27, 29; 24:19; 26:24; Mk 13:17; 14:21; Lk 21:23; 22:22; 1 Cl 46:8 (Mt 26:24); Hv 4, 2, 6; D 1:5; GP 7:25.—Doubled for emphasis (Am 5:16.—Procop. Soph., Ep. 36 and 62 ἰοὺ ἰοὺ=alas, alas!); three times **w. dat. foll.** Rv 8:13 t.r.—οὐαί δι' οὗ ἔρχεται (=τούτῳ δι' οὗ ἔρχ.) Lk 17:1; cf. 2 Cl 13:2; ITr 8:2.—**W.** ὅτι **foll.** to give the reason Lk 6:24f; 11:42–4, 47, 52; also *vs.* 46, only **w.** the difference that here οὐαί follows: ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι. Cf. Jd 11; 2 Cl 17:5; B 6:2, 7 (Is 3:9).—**W. the prep.** ἀπό **foll.**, also to give the reason: οὐαί τῷ κόσμῳ ἀπὸ τῶν σκανδάλων Mt 18:7a; **w.** ὅταν **foll.** Lk 6:26.—The transition to the next group is marked by: οὐαί ὑμῖν, οἱ ἐμπελησμένοι *vs.* 25a.

b. w. the nom. and article as a **voc.:** οὐαί οἱ γελῶντες νῦν Lk 6:25b (cf. Am 5:18; Hab 2:6, 12; Zeph 2:5). οὐαί οὐαί ἡ πόλις ἡ μεγάλη Rv 18:10, 16, 19. οὐαί οἱ συνετοί B 4:11 (Is 5:21). Also without the **art.** οὐαί τυφλοὶ μὴ ὁρῶντες GOxy 31f (JoachJeremias, Unknown Sayings of Jesus, tr. Fuller '57, 36–9, 48).

c. w. acc. of the pers. (Bl-D. §190, 2; Rob. 1193) Rv 12:12. οὐαί repeated three times 8:13 (the reason for the 'woe' is introduced by ἐκ).

2. as a **subst.** (Ezk 2:10; 7:26; Kephall. I 105, 3) **indecl.** (Bl-D. §58; Rob. 302) οὐαί μοί ἐστιν 1 Cor 9:16 (cf. Hos 9:12). As a **fem.** ἡ οὐαί *woe, calamity* Rv 9:12a; 11:14a, b. **Pl.** ἔρχεται ἔτι δύο οὐαί 9:12b (the lack of agreement in number [Bl-D. §136, 5] as Hes., Theog. 321 τῆς δ' [of the Chimaera] ἦν τρεῖς κεφαλαί. The *schol.* on Hes. explains this characteristic as Doric). M-M.*

Οὐαλέριος, ου, ὁ Valerius; *freq.* found as the name of a Roman gens (Diod. S. 11, 41, 1; 11, 60, 1; 13, 76, 1; 16, 46, 1), Valerius **w.** the cognomen Bito 1 Cl 65:1.*

οὐδαμῶς *adv.* (Aeschyl., Hdt.; Dit., Syll.3 679, 80; PTebt. 24, 53 [117 BC]; 27, 41; 58, 4; Sb 4426, 12; 4512, 76; LXX; Philo; Jos., Ant. 1, 303; 15, 158) *by no means* Mt 2:6. M-M.*

οὐδέ negative conjunction (Hom.; *inscr.*, *pap.*, LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *and not, nor* joins **neg.** sentences or clauses to others of the same kind. After οὐ: κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν Mt 6:20. Cf. *vs.* 28; 5:15; 7:18; 10:24; 25:13; Mk 4:22; Lk 6:43f; 12:24, 27 P45 P75 et al.; J 6:24; Ac 2:27 (Ps 15:10); Ro 2:28; Gal 1:1; 3:28a, b; 1 Th 5:5; Hb 9:25; 1 Pt 2:22 (cf. Is 53:9); Rv 21:23. οὐ. . . οὐδὲ. . . οὐδέ Mt 6:26; J 1:13, 25; 1 Th 2:3. After οὐπω Mt 16:9; Mk 8:17. After οὐδεῖς Mt 9:17; 11:27; 22:46; Rv 5:3 (οὐδεῖς. . . οὐδὲ. . . οὐδέ). ἵνα μὴ. . . οὐδὲ. . . οὐδέ 9:4.—οὐδὲ γάρ *for. . . not* J 8:42; Ac 4:12, 34; Ro 8:7. οὐδὲ γάρ. . . οὐδένα *for. . . not. . . anyone* J 5:22. οὐδὲ μὴ πέσει (cf. Is 49:10 A) Rv 7:16.

2. *also not, not either, neither* ἔάν μὴ ἀφήτε. . . οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν *if you do not forgive. . . , your Father will not forgive your transgressions (either)* Mt 6:15. Cf. 21:27; 25:45; Mk 16:13; Lk 16:31; J 15:4; Ro 4:15; 11:21; 1 Cor 15:13, 16. οὐδὲ γάρ ἐγώ. . . παρέλαβον αὐτὸ οὕτε (v.l. οὐδέ). . . *for I did not receive it. . . nor. . .* Gal 1:12. ἀλλ' οὐδέ *and neither* Lk 23:15.

3. *not even, Lat. ne. . . quidem* (Bl-D. §445, 2; Rob. 1185; Libanius, Or. 11 p. 439, 14 F. οὐδὲ συγγνώμη=*not even forbearance*) οὐδὲ Σολομὼν περιεβάλετο ὡς ἐν τούτων *not even Solomon was dressed like one of them* Mt 6:29. Cf. Lk 7:9; 12:26; J 21:25; 1 Cor 5:1. οὐδ' ἄν (X., Cyr. 8, 8, 3; Herodian 2, 8, 2) Hb 8:4. οὐδ' οὕτως *not even then* 1 Cor 14:21. οὐδεῖς. . . οὐδὲ. . . οὐδέ. . . *no one. . . not even. . . and not even. . .* Mt 24:36; Mk 13:32. οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; *have you never (even) read this passage of Scripture?* Mk 12:10. Cf. Lk 6:3. *Likew.* in other questions Lk 23:40; 1 Cor 11:14.—καὶ οὐδέ Mk 6:31. καὶ οὐδὲ ἀλύσει (οὐκέτι οὐδεῖς ἐδύνατο αὐτὸν δῆσαι) 5:3.—ἀλλ' οὐδέ *but not even* Ac 19:2; 1 Cor 3:2; 4:3; Gal 2:3.—οὐδὲ εἰς *not even one* (X., Mem. 3, 5, 21; Dionys. Hal. 1, 73; Nicol. Dam.: 90 fgm. 103m, 2 Jac. οὐδὲ εἰς κλέπτει; 2 Km 13:30; Philo, Rer. Div. Her. 66; Jos., C. Ap. 1, 66; 2, 141.—Bl-D. §302, 2; Rob. 751) Mt 27:14; J 1:3; Ac 4:32; Ro 3:10 (s. below).—After οὐ, strengthening it (Appian, Liby. 90 §424 οὐ γὰρ οὐδὲ δίδοτε=*you do not even allow*) οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι *he would not even raise his eyes* Lk 18:13; cf. Ac 7:5; Ro 3:10 (s. above).—GValley, Üb. d. Sprachgebr. des Longus, Diss. Ups. '26, 36–44: on οὕτε and οὐδέ in later times. M-M.

οὐδεῖς, οὐδεμία, οὐδέν (Hom.; *inscr.*, *pap.*, LXX, Ep. Arist., Philo, Joseph.—The forms οὐθεῖς [Hs 9, 5, 6], οὐθέν [Lk 23:14; Ac 15:9; 19:27; 26:26; 1 Cor 13:2; Hm 4, 2, 1], οὐθενός [Lk 22:35; Ac 20:33 v.l.; 2 Cor 11:9] appear *freq.* since Aristotle in lit. [Jos., Ant. 5, 250; 6, 47 al.], in *inscr.* [Meisterhans3-Schw. 258f], and in *pap.* [Mayser 181f], though they are even older [PStrassb. II 125, 4—c. 400 BC]; on them cf. Bl-D. §33 **w. app.**; W-S. §5, 27f and note 62; Mlt.-H. 111f; JWackernagel, Hellenistica '07, 23.—The LXX usage in Thackeray p. 58–62).

1. as an **adj.** *no* οὐδεῖς προφήτης Lk 4:24. Cf. 16:13. παροιμία οὐδεμία J 16:29. Cf. 18:38; Ac 25:18; 27:22. οὐδὲν εἰδῶλον 1 Cor 8:4a. Cf. J 10:41. οὐδεῖς ἄλλος (UPZ 71, 15 [152 BC]) 15:24.—οὐδεμία ἐκκλησία. . . εἰ μὴ ὑμεῖς Phil 4:15.—**W.** other negatives: οὐ. . . οὐδεμίαν δύναμιν Mk 6:5.

2. as a **subst.**—**a.** οὐδεῖς *no one, nobody* Mt 6:24; 8:10; 9:16; Mk 2:21f; 5:4; 7:24; Lk 5:36f, 39; J 1:18 (οὐδεῖς

πώποτε as PGM 5, 102 Osiris, ὃν οὐδεὶς εἶδε πώποτε; Jos., C. Ap. 2, 124); Ro 14:7b; 1 Cor 2:11; 3:11 and oft.—W. the partitive gen. (Epict 4, 1, 3 οὐδεὶς τ. φαύλων; Jos., Ant. 3, 321 οὐδεὶς τ. ἱερέων) οὐδεὶς ἀνθρώπων no one at all Mk 11:2. Cf. Lk 14:24. οὐδεὶς τ. ἀνακειμένων J 13:28. τῶν λοιπῶν οὐδεὶς none of the others Ac 5:13. οὐδ. ὑμῶν 27:34 (Diod. S. 14, 65, 2 οὐδεὶς ἡμῶν). Cf. Ro. 14:7a. Instead of the part. gen. we may have ἐκ (Jos., Bell. 7, 398) Lk 1:61; J 7:19; 16:5.—οὐδεὶς. . . εἰ μὴ no one. . . except Mt 11:27; 17:8; Mk 10:18; Lk 10:22; 18:19; J 14:6; 1 Cor 1:14; 8:4b; Rv 2:17; 14:3; 19:12. οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ J 17:12.—Also οὐδεὶς. . . ἔαν μὴ J 3:2; 6:44, 65. Used w. other negatives (Appian, Samn. 11 §4 οὐδένα λαβεῖν οὐδέν, οὔτε. . . οὔτε=nobody accepted anything, neither. . . nor) οὐ. . . οὐδεὶς (Appian, Bell. Civ. 1. 19 §80=nobody; Diog. L. 1, 53) Mt 22:16; Mk 3:27; 5:37; 12:14; Lk 8:43; J 8:15; 18:31; Ac 4:12; 1 Cor 6:5. οὐς δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα J 18:9. οὐκέτι. . . οὐδεὶς Mk 9:8. οὐδεὶς οὐπω no one yet Lk 23:53 (v.l. οὐδέπω); οὐδεὶς οὐπω ἀνθρώπων Mk 11:2. οὐδέπω οὐδεὶς J 19:41; Ac 8:16. οὐδεὶς οὐκέτι Mk 12:34; Rv 18:11. οὐδὲ ἀλύσει οὐκέτι οὐδεὶς Mk 5:3.—οὐδενὶ οὐδέν 16:8 (Appian, Liby. 128 §613 οὐδέν οὐδεὶς=no one [set fire to] anything [ruling out all exceptions]). Cf. Lk 9:36. οὐδὲ. . . οὐδεὶς J 5:22.

b. οὐδέν nothing—α. lit. οὐδέν ἀδυνατήσει ὑμῖν Mt 17:20. Cf. 10:26; 26:62; 27:12; Mk 7:15. Foll. by partitive gen. Lk 9:36b; 18:34; Ac 18:17. Foll. by εἰ μὴ nothing but Mt 5:13; 21:19; Mk 9:29; 11:13. οὐδέν ἐκτὸς ὧν nothing but what Ac 26:22. Used w. other negatives: οὐ. . . οὐδέν Mk 14:60f; 15:4; Lk 4:2; J 3:27; 5:30; 9:33; 11:49. οὐ. . . οὐδενὶ τούτων 1 Cor 9:15a. οὐ. . . οὐδέν, ἄν (=ἔαν) μὴ J 5:19. οὐκέτι. . . οὐδέν Mk 7:12; 15:5; Lk 20:40. οὐδέν ὑμᾶς οὐ μὴ ἀδικήσει Lk 10:19 (cf. ἀδικέω 2b).

β. non-literally worthless, meaningless, invalid (X., Cyr. 6, 2, 8; Diod. S. 14, 35, 5; Dio Chrys. 4, 60; 15[32], 101 οὐδέν ἐστι=it means nothing, is unimportant) ὃς ἂν ὁμώσει ἐν τ. ναῷ, οὐδέν ἐστιν whoever swears by the temple, (his oath) is worthless Mt 23:16, 18. Cf. J 8:54; 1 Cor 7:19a, b. εἰ καὶ οὐδέν εἰμι 2 Cor 12:11b. οὐθὲν εἰμι 1 Cor 13:2 (on the neut. referring to a masc. subj. cf. Bl-D. §131; Rob. 751).—Ac 21:24; 25:11.—γενέσθαι εἰς οὐδέν 5:36. εἰς οὐθὲν λογισθῆναι 19:27. Antonym τίς 1bζ.

γ. the acc. οὐδέν in no respect, in no way (Dio Chrys. 52[69], 6.—Bl-D. §154; 160; Rob. 751) οὐδέν διαφέρει he is different in no respect Gal 4:1. οὐθὲν διέκρινεν Ac 15:9. Ἰουδαίους οὐδέν ἡδίκηκα 25:10; cf. Gal 4:12. οὐδέν ὑστέρησα 2 Cor 12:11a. οὐδέν ὠφελοῦμαι 1 Cor 13:3. ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν J 6:63. οὐδέν οὐδενὸς χρήζει εἰ μὴ he needs nothing at all, except 1 Cl 52:1. On οὐδέν μοι διαφέρει Gal 2:6 cf. διαφέρω 2c.—W. the same mng. ἐν οὐδενί Phil 1:20.—Somewhat the later usage οὐδέν=οὐ (Aristoph., Eccl. 644; Dionys. Hal. [Rdm. 32, 5]; Epict. 4, 10, 36; POxy. 1683, 13; BGU 948, 13) suggests itself, e.g. Ac 18:17; Rv 3:17. M-M.

οὐδέποτε adv. (Hom.+; Epict.; Dit., Syll. 3 800, 29 οὐδέποτε μὴ λειφθῆ; PHib. 78, 5 [244/43 BC]; POxy. 1062, 11 [II AD]; LXX; Ep. Arist. 226; Philo, Op. M. 12; Joseph.) never, w. pres. 1 Cor 13:8; Hb 10:1, 11; Hs 4:5. W. a past tense (Diod. S. 14, 6, 1; Appian, Bell. Civ. 2, 139 §578; Jos., Ant. 13, 311) Mt 7:23; 9:33; Mk 2:12; Lk 15:29a, b; J 7:46; Ac 10:14; 11:8; 14:8; I Ro 3:1; Hm 3:3f; s8, 10, 3; D 16:4. W. fut. Mt 26:33; Hm 4, 1, 1.—In questions: οὐδέποτε ἀνέγνωτε. . . ; have you never read. . . ? Mt 21:16, 42; Mk 2:25. M-M.*

οὐδέπω adv. (Aeschyl., Pla.+; POxy. 275, 8 [66 AD]; 273, 13; PRyl. 178, 7; Ex 9:30; Jos., Ant. 14, 350) not yet J 7:8 P66, 39 (v.l. οὐπω); 20:9; Hm 3:3. οὐ. . . οὐδεὶς οὐδέπω no one ever Lk 23:53 v.l. (for οὐπω). οὐδέπω οὐδεὶς (Jos., Ant. 6, 91) J 19:41; cf. Ac 8:16. M-M.*

οὐθεὶς s. οὐδεὶς. M-M.

οὐκέτι adv. (Hom.+; inscr., pap., LXX, En.; Ep. Arist. 231; Joseph.) no more, no longer, no further.

1. lit., of time (Jos., Ant. 7, 16) οὐκέτι εἰμι ἄξιος κληθῆναι υἱός σου Lk 15:19, 21.—Mt 19:6; Mk 10:8; J 4:42; 6:66; 11:54; 15:15; Ro 6:9b; Gal 2:20; Eph 2:19; Phlm 16; Rv 10:6.—Never. . . again (Jos., Ant. 6, 156; Artem. 3, 13 ἀθάνατοι οἱ ἀποθάνοντες, ἐπεὶ μηκέτι τεθνήσκονται) Χριστὸς ἐγερθεὶς. . . οὐκέτι ἀποθνήσκει Ro 6:9a. Cf. Ac 20:25, 38; 2 Cor 1:23.—W. the pres., of an event in the very near fut.: ὁ κόσμος με οὐκέτι θεωρεῖ the world will see me no longer J 14:19; 16:10, 16; 17:11.—Used w. another negative: οὐ. . . οὐκέτι (Zeph 3:15; En. 100, 5) Ac 8:39, οὐδὲ. . . οὐκέτι Mt 22:46. οὐδὲ. . . οὐκέτι οὐδεὶς Mk 5:3. οὐκέτι οὐδέν 7:12; 15:5; Lk 20:40. οὐκέτι οὐδεὶς (UPZ 42, 30 [162 BC]) Mk 9:8. οὐδεὶς οὐκέτι 12:34; Rv 18:11. οὐκέτι οὐ μὴ never again (Am 9:15) Mk 14:25; Lk 22:16; Rv 18:14. οὐκέτι. . . οὐκέτι no longer. . . no longer B 8:2 (Polyaenus 1, 41, 2 οὐκέτι three times).

2. In Paul there is found a usage that takes οὐκέτι not temporally, but logically (Melissus [V BC] B 9, Vorsokrat. 5 I 275 εἰ. . . οὐκέτι ἐν εἴῃ, cf. B 7, 2 p. 270; Empedocles B 17, 31, I 317 εἴτε. . . οὐκέτ' ἂν ἦσαν; Ocellus c. 2 Harder; Ps.-Aristot., de Melisso etc. [ed. HDiels, ABA 1900] 1, 4; schol. on Apollon. Rhod. 2, 498-527a [p. 168, 23] οὐκέτι δὲ καὶ θυγάτηρ αὐτοῦ ἦν=then, accordingly, she was not his daughter) then (accordingly) not εἰ δὲ χάριτι οὐκέτι ἐξ ἔργων if by grace, then not by deeds Ro 11:6a. Cf. 7:20; 14:15; Gal 3:18. Likew. νυνὶ οὐκέτι Ro 7:17. M-M.

οὐκοῦν adv. (trag., Pla., X.+; 4 Km 5:23 v.l.)—1. inferential therefore, so, accordingly (Jos., C. Ap. 1, 171; 2, 226) B 5:3, 11, 12; 6:16; 7:1, 10; 9:4; 15:4; Dg 2:9; Hs 9, 28, 6.

2. interrogative, when the question has inferential force (Menand., Epitr. 144; 336 J; Epict. 1, 7, 6; 8; 2, 24, 3 al.; PHib. 12, 4 [III BC]), so then οὐκοῦν βασιλεὺς εἶ σύ; so you are a king? J 18:37 (cf. Bl-D. §451, 1 w. app.; Rob. 1175; Kühner-G. II p. 163f). M-M.*

Οὐλαμμάους Lk 24:13 D for Ἐμμαοῦς of the text; influenced by the earlier name of Bethel, Gen 28:19 (s. Rahlfs' ed.

οὔλος, η, ον (Hom.+) curly of hair (Plut., Cim. 5, 3 οὔλη τριχί; Achilles Tat. 1, 4, 3; En. 106, 2; Sib. Or. 13, 105) AP 3:10.*

οὐμένουν (οὐ μὲν οὖν) *adv.* (Aristoph., Pla. et al.) *not at all, by no means* (expressing a strongly negative answer to a question) Dg 7:4.*

οὐ μή *s. μή* D.

οὖν (Hom.+; *inscr.*, *pap.*, LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) a particle, never found at the beginning of a sentence. In our *lit.* it is an inferential and then mainly a transitional conjunction (so Hdt.+ [Kühner-G. II p. 326].—Bl-D. §451, 1 *w. app.*; Rob. 1191f; Mlt.-Turner 337f). Its *mng.* varies *w.* the context, and at times it may be left untranslated.

1. inferential, denoting that what it introduces is the result of or an inference *fr.* what precedes so, *therefore, consequently, accordingly, then.*

a. in declarative sentences Mt 1:17; 7:24; Lk 3:9; 11:35; J 6:13; Ac 1:21; 5:41; Ro 5:1; 6:4; 11:5; 13:10; 16:19; 1 Cor 4:16; 7:26; 2 Cor 3:12; Eph 4:1, 17; Phil 2:28; 1 Pt 2:7; 3J 8 *al.*

b. in commands and invitations ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας Mt 3:8 (*s.* also 3 below). ἔσεσθε οὖν ὑμεῖς τέλειοι 5:48. μὴ οὖν φοβεῖσθε 10:31. προσερχώμεθα οὖν μετὰ παρηγορίας Hb 4:16. *Cf.* Mt 6:8, 9, 31; 9:38; Mk 10:9; 13:35; Lk 8:18; 10:2, 40; Ac 2:36; 3:19; 8:22; Ro 6:12 (WNauck, Das οὖν—paräneticum, ZNW 49, '58, 134f); 1 Cor 10:31; 2 Cor 7:1; Gal 5:1; Phil 2:29; Col 2:16 *al.* νῦν οὖν πορεύεσθε ἐν εἰρήνῃ Ac 16:36.

c. in questions:—**α.** in real questions θέλεις οὖν; *do you want, then?* Mt 13:28. σὺ οὖν εἶ; *are you, then?* Lk 22:70. *Cf.* J 18:39. νόμον οὖν καταργούμεν; μὴ γένοιτο Ro 3:31. *Cf.* Gal 3:21.—1 Cor 6:15. τί οὖν; *why then?* (Menand., Her. 40, Epitr. 96 J.; Dio Chrys. 2, 9) Mt 17:10; *cf.* 19:7; J 1:25; *what then?* (Menand., Epitr. 9, Per. 321) Mt 27:22; Mk 15:12; Lk 3:10; 20:15, 17; J 6:30b. τίς οὖν; (Menand., Epitr. 4) Lk 7:42. διὰ τί οὖν οὐκ ἐπιτεύσατε; Mt 21:25; Mk 11:31. πῶς οὖν; (Menand., Epitr. 224) Mt 22:43; J 9:19; Ro 4:10. πότε οὖν; Lk 21:7. πόθεν οὖν; Mt 13:27, 56; J 4:11. ποῦ οὖν; Ro 3:27; Gal 4:15.

β. Certain formulas are favorite expressions, *esp.* in Paul: τί οὖν; *what, then, are we to conclude?* (Dio Chrys. 14[31], 55; 60; 17[34], 28; Jos., Bell. 2, 364) J 1:21; Ro 3:9; 6:15; 11:7. τί οὖν ἐστίν; *what, then is to be done?* Ac 21:22; 1 Cor 14:15, 26. τί οὖν ἐστίν Ἀπολλῶς; *what is Apollos, really?* 3:5 (*s.* 3 below). τί οὖν φημι; 1 Cor 10:19. τί οὖν ἐροῦμεν; *what, then, are we to say?* Ro 6:1; 7:7; 9:14, 30. τί οὖν ἐροῦμεν πρὸς ταῦτα; 8:31. τί οὖν ὁ νόμος; Gal 3:19.

γ. in rhetorical questions πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου *how much more, then, is a man worth than a sheep?* Mt 12:12. πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; *how then will his kingdom endure?* vs. 26.—26:54; Lk 7:31; Ro 10:14 (*s.* also 4 below).

2. In historical narrative οὖν serves—**a.** to resume a subject once more after an interruption so, *as has been said* ἔλεγεν οὖν τοῖς ἐκπορευομένοις Lk 3:7 (connecting *w. vs.* 3). *Cf.* 19:12; J 4:6, 28; Ac 8:25; 12:5.—*Cf.* 1 Cor 8:4 (reaching back to vs. 1); 11:20.

b. to indicate a transition to *some*th. new. So *esp.* in the Fourth Gospel now, then J 1:22; 2:18, 20; 3:25; 4:33, 46; 5:10, 19; 6:60, 67; 7:25, 28, 33, 35, 40; 8:13, 21, 22, 25, 31, 57; 9:7f, 10, 16 and oft.; Ac 25:1 *al.*

c. to indicate a response (HEDana and JRMantey, Manual Grammar of the Gk. NT '27, p. 254) where the *transl.* in reply, in turn (Ex 8:6) is *poss.* J 4:9, 48; 6:53 *al.*

3. It may be that some traces of the *class.* usage in which οὖν is emphatic, *=certainly, really, to be sure* etc. (*s.* L-S-J s.v. 1) remain in the *pap.* (e.g. PLond. 28, 4 [c. 162 BC]; PTebt. 33, 2) and in the NT (so M-M., s.v. 3 and Dana and Mantey, *op. cit.* p. 255f) Mt 3:8 (*s.* also 1b above), 10; J 20:30; of course Ac 26:9; 1 Cor 3:5 (*s.* also 1cβ above) *al.*

4. οὖν seems also to be used adversatively ('slightly adversative sense'—M-M., s.v. 4, *w. ref.* to PTebt. 37, 15 [73 BC]; so also Dana and Mantey, *op. cit.* p. 256f; but *cf.* also Bl-D. §451, 1 *app.*) in some NT *pass.*, e.g. J 9:18; Ac 23:21; 25:4; 28:5; Ro 10:14 (*s.* 1cγ above), in the sense *but, however*.—JRMantey, Newly Discovered Mngs. for οὖν: Exp. 8th Ser. XXII '21, 205-14.

5. used *w.* other particles: ἄρα οὖν *s. ἄρα* 4. ἐὰν οὖν Mt 5:19, 23; 24:26; J 6:62; 2 Ti 2:21; Js 4:4; Rv 3:3b. ἐάν τε οὖν Ro 14:8. εἰ οὖν *s. εἰ* VI 10. εἰ μὲν οὖν *s. εἰ* VI 6. εἴτε οὖν. . . εἴτε 1 Cor 10:31; 15:11. ἐπεὶ οὖν *s. ἐπεὶ* 2. μὲν οὖν. . . δέ (Jos., Ant. 13, 76f) Mk 16:19f; Lk 3:18f; J 19:24f; Ac 8:4f; 11:19f; 1 Cor 9:25.—Also without the δέ denoting contrast (Jos., Ant. 19, 337) Ac 1:6, 18; 2:41; 5:41; 8:25 *al.* νῦν οὖν Ac 10:33b; 23:15; also 15:10 (*s. νῦν* 2).—ὅταν οὖν Mt 6:2; 21:40; 24:15. ὅτε οὖν J 2:22; 4:45; 6:24; 13:12, 31; 19:6, 8, 30; 21:15. τότε οὖν 11:14; 19:1, 16; 20:8. ὥς οὖν (Jos., Vi. 292) 4:1, 40; 11:6; 18:6; 20:11; 21:9. ὥσπερ οὖν Mt 13:40. M-M.

οὕτω *adv.* of time (Hom.+; *pap.*, LXX, Philo, Joseph.) *not yet* Mt 24:6; Mk 13:7; J 2:4; 6:17; 7:6, 8a (*v.l.* for οὐκ), b, 30, 39a (Aesop, Fab. 466 P. οἶνος γὰρ οὕτω ἦν [people still drank nectar]), b *v.l.* (for οὐδέπω); 8:20, 57; 11:30; 20:17; 1 Cor 3:2; 8:2; Phil 3:13 (*v.l.* οὐ); Hb 2:8; 12:4; 1J 3:2; Rv 17:10, 12; IEph 3:1; Hv 3, 9, 5; s 9, 5, 2. οὐδεὶς οὕτω *no one ever* (Maximus Tyr. 39, 3i) Mk 11:2 (οὕτω is lacking in *t.r.*); Lk 23:53 (*v.l.* οὐδέπω). οὕτω (for οὐδέπω). . . ἐπ' οὐδενί Ac 8:16 *t.r.* In questions: Mt 16:9; Mk 4:40 *v.l.* (for πῶς οὐκ); 8:17, 21. οὕτω γάρ introducing a digression (Jos., Bell. 1, 39; 6, 80) J 3:24. M-M.*

οὐρά, ἄς, ἡ (Hom.+; inscr., pap., LXX; Jos., Ant. 3, 228) tail Rv 9:10 (of a scorpion as schol. on Nicander, Ther. 885; Sib. Or. 5, 525), 19a, b (cf. Ael. Dion. α, 109 ὄφης ὁ καὶ ἐπὶ τῆς οὐραῖς κεφαλὴν ἔχων); 12:4. M-M. B. 209.*

οὐράνιος, ον (Hom.+; inscr., pap., LXX, Philo, Joseph.—An adj. of two endings Bl-D. §59, 2; Mlt.-H. 157; Attic wr. predom. form the fem. in-ία) heavenly, belonging to heaven, coming from or living in heaven (Diod. S. 6, 2, 8 τοὺς οὐρανίους θεούς; Hymn to Anubis fr. Kios 1 p. 139 Peek; Suppl. Epigr. Gr. VIII 2 [117/8 AD] θεοῦ ἀγίου οὐρανίου; other exx. of οὐ. as a designation of pagan deities: Syria 6, '25, p. 355, 4; Philo, Omn. Prob. Lib. 130; Jos., C. Ap. 1, 254f τ. οὐρανίους θεούς; Sib. Or. 3, 19; 286 θεὸς οὐ.) ὁ πατὴρ ὑμῶν (or μου) ὁ οὐράνιος Mt 5:48; 6:14, 26, 32; 15:13; 18:35 (t.r. ἐπουράνιος); 23:9; 1 Cor 15:47 v.l. στρατιὰ οὐράνιος the heavenly host or army (=□ 3 Km 22:19 ἡ στρατιὰ τοῦ οὐρανοῦ) Lk 2:13 (v.l. οὐρανοῦ). ἡ οὐράνιος ὀπτασία the heavenly vision Ac 26:19. ἡ οὐράνιος βασιλεία=ἡ βασιλ. τῶν οὐρανῶν MPol 22:3. M-M.*

οὐρανόθεν adv. of place (Hom., Hes.; Iambl., Vi. pyth. 32, 216; PGM 2, 95; 4 Macc 4:10; Philo, Somn. 1, 112; Sib. Or. 8, 341; cf. μακρόθεν.—Lob., Phryn. p. 93f) from heaven (Apollon. Rhod. 1, 547=from heaven [as the abode of the divine]) Ac 14:17; 26:13.*

οὐρανός, οὐ, ὁ (Hom.+; inscr., pap., LXX, En., Philo, Joseph., Test. 12 Patr., Sib. Or.) heaven.

1. as a part of the universe (so mostly in the sing.; cf. Bl-D. §141, 1 w. app.)—a. mentioned w. the earth—

α. forming a unity w. it as the totality of creation (Pla., Euthyd. 296D οὐρανός καὶ γῆ; Gen 1:1; 14:19, 22; Tob 7:17 BA; Jdth 9:12; Bel 5; 1 Macc 2:37 al.; PGM 13, 784 ὁ βασιλεύων τῶν οὐρανῶν κ. τῆς γῆς κ. πάντων τῶν ἐν αὐτοῖς ἐνδιατριβόντων) ὁ οὐρανός καὶ ἡ γῆ Mt 5:18; 11:25; 24:35; Mk 13:31; Lk 10:21; 16:17; 21:33; Ac 4:24; 14:15; 17:24 (on the absence of the art. s. Bl-D. §253, 3); Rv 14:7; 20:11; Dg 3:4.

β. standing independently beside the earth or contrasted w. it: Mt 5:34f; Ac 7:49 (cf. on both Is 66:1). ἐν (τῷ) οὐρανῷ καὶ ἐπὶ (τῆς) γῆς Mt 6:10; 28:18; Lk 11:2 D t.r.; Rv 5:13.—1 Cor 8:5; Rv 5:3; ISm 11:2. τὸ πρόσωπον τ. γῆς καὶ τ. οὐρανοῦ Lk 12:56. Cf. Hb 12:26 (Hg 2:6); Js 5:12.—τὰ ἔσχατα τ. γῆς as extreme contrast to heaven 1 Cl 28:3. By God's creative word the heaven was fixed and the earth founded on the waters Hv 1, 3, 4. Neither heaven nor earth can be comprehended by human measure B 16:2 (Is 40:12). On ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ Mk 13:27 s. under ἄκρον. ὁ πρῶτος οὐρ. καὶ ἡ πρώτη γῆ will give way in the last times to the οὐρ. καινός and the γῆ καινὴ Rv 21:1 (cf. Is 65:17; 66:22).

β. as the firmament or sky over the earth; out of reach for men Hm 11:18. Hence ἕως οὐρανοῦ Mt 11:23; Lk 10:15 or εἰς τὸν οὐρ. Hv 4, 1, 5 as an expr. denoting a great height. Likew. ἀπὸ τ. γῆς ἕως τ. οὐρανοῦ 1 Cl 8:3 (scripture quot. of unknown origin); GP 10:40 (for a supernatural being walking on the earth and touching the sky w. his head, s. Il. 4, 443). Since the heaven extends over the whole earth, ὑπὸ τὸν οὐρ. under (the) heaven=on earth, throughout the earth (Pla., Tim. 23c, Ep. 7 p. 326c; UPZ 106, 14 [99 BC]; Eccl 1:13; 3:1) Ac 2:5; 4:12; Col 1:23; Hs 9, 17, 4; m 12, 4, 2. ὑποκάτωθεν τοῦ οὐρανοῦ throughout the earth 1 Cl 53:3 (Dt 9:14). ἐκ τῆς (i.e. χώρας) ὑπὸ τὸν οὐρ. εἰς τὴν ὑπ' οὐρανόν from one place on earth to another Lk 17:24 (cf. Dt 29:19; Bar 5:3; 2 Macc 2:18 ἐκ τῆς ὑπὸ τὸν οὐρ. εἰς τὸν ἅγιον τόπον).—In the last days there will appear τέρατα ἐν τ. οὐρανῷ ἄνω wonders in the heaven above Ac 2:19 (Jo 3:3 v.l.). σημεῖον ἐν τῷ οὐρ. Rv 12:1, 3 (cf. Diod. S. 2, 30, 1 τὰ ἐν οὐρανῷ γινόμενα=what takes place in the heavens; Ael. Aristid. 50, 56 K.=26 p. 519 D., where the statue of Asclepius from Pergamum appears ἐν τῷ οὐρανῷ). The sky can even be rolled up; s. ἐλίσσω.—The rain falls fr. heaven (X., An. 4, 2, 2) and the heaven must be closed to bring about a drought Lk 4:25.—Rv 11:6; Js 5:18 (cf. 2 Ch 6:26; 7:13; Sir 48:3). Lightning also comes fr. heaven (Bacchylides 17, 55f ἀπ' οὐρανοῦ... ἀστραπάν [=Attic-ήν]) Lk 10:18. Likew. of other things that come down like rain to punish sinners: fire Lk 9:54 (cf. 4 Km 1:10); Rv 20:9; fire and brimstone Lk 17:29 (cf. Gen 19:24); apocalyptic hail Rv 16:21.

γ. as the starry heaven IEph 19:2. τὰ ἄστρα τοῦ οὐρ. (cf. ἄστρον and s. Eur., Phoen. 1; Diod. S. 6, 2, 2 ἥλιον κ. σελήνην κ. τὰ ἄλλα ἄστρα τὰ κατ' οὐρανόν; Ael. Aristid. 43, 13 K.=1 p. 5 D.) Hb 11:12. οἱ ἀστέρες τοῦ οὐρ. 1 Cl 32:2 (Gen 22:17); cf. 10:6 (Gen 15:5). In the time of tribulation at the end of the world the stars will fall fr. heaven Mt 24:29a; Mk 13:25a; Rv 6:13; 12:4. Cf. 8:10; 9:1. ἡ στρατιὰ τοῦ οὐρ. (s. οὐράνιος) the host of heaven of the stars, which the Israelites worshipped idolatrously Ac 7:42 (worship of the στρατιὰ τοῦ οὐρ. in enmity to Yahweh also Jer 7:18; 19:13; Zeph 1:5; 2 Ch 33:3, 5). These are also meant by the δυνάμεις τῶν οὐρανῶν Mt 24:29b; Lk 21:26; cf. Mk 13:25b (cf. δυνάμις 5).

δ. as the place of the atmosphere; the clouds hover in it, the νεφέλαι τοῦ οὐρ. (cf. νεφέλη) Mt 24:30b; 26:64; Mk 14:62; D 16:8. Likew. the birds, τὰ πετεινὰ τοῦ οὐρανοῦ (Gen 1:26; Ps 8:9; Jdth 11:7; cf. Bar 3:17) Mt 6:26; 8:20; 13:32; Mk 4:32; Lk 8:5; 9:58; Ac 10:12; 11:6; B 6:12 (Gen 1:26), 18; Hs 9, 24, 1.—πυρράζει ὁ οὐρανός Mt 16:2, 3.—Is perhaps in connection w. τὸν σατανᾶν ἐκ τοῦ οὐρανοῦ πεισόντα Lk 10:18 the atmosphere to be thought of as the abode of the evil spirits? On Satan as the ἄρχων τῆς ἐξουσίας τοῦ ἀέρος, s. ἄρη. Cf. also the λεγόμενοι θεοὶ εἴτε ἐν οὐρ. εἴτε ἐπὶ γῆς 1 Cor 8:5. In any case Rv 12:7f speaks of the dragon and his angels as being in heaven.

ε. The concept of more than one heaven (s. 1a above; the idea is Jewish; but s. FTorm, ZNW 33, '34, 48-50, who refers to Anaximander and Aristot. Also Ps.-Apollod. 1, 6, 1, 2 ms. and Achilles Tat. 2, 36, 4 and 37, 2 ms. have οὐρανοί; Himerius, Or. 66 [=Or. 20], 4 οὐρανοί as the abode of the gods; also Hesychius Miles. [IV AD] c. 66 JFlach of the 'godless heathen' Tribonian.—Schlatter, Mt2 p. 58 on 3:2: 'The pl. οὐρανοί is found neither in Philo nor Joseph.' Cf. PKatz, Philo's Bible '50, 141-6) is also found in our lit. (s. 1c, end, above); it is not always possible to decide with certainty just where the idea is really alive and where it simply survives in a formula (in the Fourth Gosp.

the

pl. is entirely absent; Rv has it only 12:12 [fr. LXX]. Eph always has the pl. In others the sing. and pl. are interchanged for no apparent reason [cf. Hb 9:23 w. 24 or Hv 1, 1, 4 w. 1, 2, 1; also GP 10:40f]: *the third heaven* (cf. Ps.-Lucian, Philopatrius 12 ἐς τρίτον οὐρανὸν ἀεροβατήσας [s. on ἀνακαινίζω and πνεῦμα 8]; PSI 29, 2ff [IV AD?]) ἐπικαλοῦμαι σε τὸν καθημέμον ἐν τῷ πρώτῳ οὐρανῷ. . . ἐν τῷ β' οὐρ. . . ἐν τῷ γ' οὐρ.; Simplicius In Epict. p. 100, 13 Düb. ὁκτῶ οὐρανοί; Test. Levi 3:3. Combination of the third heaven and Paradise, Apoc. of Moses 37. S. on τρίτος 1) 2 Cor 12:2 (s. JohJeremias, Der Gottesberg '19, 41ff; Ltzm., Hdb. 4 '49, exc. on 2 Cor 12:3f [lit.]). ὑπεράνω πάντων τῶν οὐρανῶν Eph 4:10. τ. πάντα ἐν τ. οὐρανοῖς κ. ἐπὶ τ. γῆς Col 1:16; cf. vs. 20. ἔργα τ. χειρῶν σου εἰσιν οἱ οὐρ. Hb 1:10 (Ps 101:26).—4:14; 7:26; 2 Pt 3:5, 7, 10, 12f (of the heavens, their destruction in the final conflagration, and their replacement by the καινοὶ οὐρ.); 1 Cl 20:1; 33:3. τακίῃσονται τινες τῶν οὐρανῶν 2 Cl 16:3.

2. as the abode of the divine (the pl. is preferred for this mng.: Bl-D. §141, 1; Rob. 408)—a. as the dwelling-place (or throne) of God (Sappho, fgm. 56 D.2; Solon 1, 22 D.2; Hom. Hymn to Aphrodite 291 [all three οὐρ. in the sing. as the seat of the gods]; Pla., Phaedr. 246E ὁ μέγας ἐν οὐρανῷ Ζεὺς; Ps.-Aristot., De Mundo 2, 2; 3, 4 ὁ οὐρ. as οἰκητήριον θεοῦ or θεῶν; Dio Chrys. 19[36], 22 θεῶν μακάριων κατ' οὐρανόν; Artem. 2, 68 p. 159, 13 ὁ οὐρανὸς θεῶν ἐστὶν οἶκος; Ael. Aristid. 43, 14 K.=1 p. 5 D.; Maximus Tyr. 11, 11b; inscr. from Saïtai in Lydia [δύναμις 6]; Isisaretal. v. Kyrene 8 P.—On the OT: GWestphal, Jahwes Wohnstätten '08, 214-73) Mt 23:22; Ac 7:55f; Hb 8:1; B 16:2b (Is 66:1); Dg 10:7. ὁ θεὸς ὁ ἐν τοῖς οὐρ, Hv 1, 1, 6 (cf. Tob 5:17 S). ὁ θεὸς τοῦ οὐρ. (Gen 24:3) Rv 11:13; 16:11. ὁ κύριος ἐν οὐρανοῖς Eph 6:9; cf. Col 4:1. ὁ πατὴρ ὑμῶν (μου, ἡμῶν) ὁ ἐν (τοῖς) οὐρ. (silver tablet fr. Amisos: ARW 12, '09, 25 ἐγὼ εἰμι ὁ μέγας ὁ ἐν οὐρανῷ καθημέμος) Mt 5:16, 45; 6:1, 9; 7:11, 21b; 10:33; 12:50; 16:17; 18:10b, 14, 19; Mk 11:25f; Lk 11:2 v.l.; D 8:2 (here the sing. ὁ ἐν τῷ οὐρ. Cf. PGM 12, 261 τῷ ἐν οὐρανῷ θεῷ). ὁ πατὴρ ὁ ἐξ οὐρανοῦ the Father who (gives) from heaven Lk 11:13 (Jos., Ant. 9, 73 ἐκχέαι τὸν θεὸν ἐξ οὐρανοῦ). God dwells in τὰ ὕψη τῶν οὐρ. 1 Cl 36:2. Therefore the one who prays looks up toward heaven: ἀναβλέπειν εἰς τὸν οὐρ. (s. ἀναβλέπω 1) Mt 14:19; Mk 6:41; 7:34; Lk 9:16; MPol 9:2; 14:1. ἀτενίσας εἰς τὸν οὐρ. εἶδεν δόξαν θεοῦ Ac 7:55; ἐπάρας τ. ὀφθαλμούς αὐτοῦ εἰς τὸν οὐρ. J 17:1.—The Spirit of God comes fr. (the open) heaven Mt 3:16; Mk 1:10; Lk 3:21; J 1:32; Ac 2:2 (-4); 1 Pt 1:12. The voice of God resounds fr. it (Maximus Tyr. 35, 7b Διὸς ἐξ οὐρανοῦ μέγα βοῶντος, the words follow) Mt 3:17; Mk 1:11; Lk 3:22; J 12:28; Ac 11:9; MPol 9:1, and it is gener. the place where divine pronouncements have their beginning Ac 11:5 and their end vs. 10. The ὀργή θεοῦ reveals itself fr. heaven Ro 1:18 (s. Jos., Bell. 1, 630 τὸν ἀπ' οὐρανοῦ δικαστήν). A σημεῖον ἐκ (ἀπὸ) τοῦ οὐρ. is a sign given by God Mt 16:1; Mk 8:11; Lk 11:16; cf. 21:11.

b. Christ is ἐξ οὐρανοῦ from heaven, of a heavenly nature 1 Cor 15:47 (s. ἄνθρωπος 2d. On this HAAKennedy, St. Paul and the Conception of the 'Heavenly Man': Exp. 8th Ser. VII '13, 97-110; EAGraham, CQR 113, '32, 226) and has come down from heaven J 3:13b, 31; 6:38, 42, 50, as ὁ ἄρτος ἐκ τοῦ οὐρανοῦ (s. ἄρτος 2). Cf. Ro 10:6. He returned to heaven (on the ascension cf. CHönn, Studien zur Geschichte der Hf. im klass. Altertum: Progr. Mannheim '10; FPFister, Der Reliquienkult im Altertum II '12, 480ff; HDiels, Himmels u. Höllenfahrten v. Homer bis Dante: NJkLA 49, '22, 239-53; RHolland, Zur Typik der Hf.: ARW 23, '25, 207-20; JKroll, Gott u. Hölle '32, 533 [index: Ascensus]; WMichaelis, Zur Überl. der Hf.s-geschichte: ThBl 4, '25, 101-9; AFridrichsen, D. Hf. bei Lk: ibid. 6, '27, 337-41; GBertram, Die Hf. Jesu vom Kreuz: Deissmann-Festschr. '27, 187-217 [UHolzmeister, ZkTh 55, '31, 44-82]; HSchlier, Christus u. d. Kirche im Eph '30, 1ff; VLarrañaga, L'Ascension de Notre-Seigneur dans le NT '38 [fr. Spanish]. S. also on ἀνάστασις, end, and on διά A II 1) to live there in glory: Mk 16:19; Lk 24:51 tr.; Ac 1:10f; 2:34; 7:55f; 9:3; 22:6; 1 Pt 3:22; B 15:9. The Christians await his coming again fr. heaven: Ac 1:11; Phil 3:20; 1 Th 1:10; 4:16; 2 Th 1:7.—When the Messianic woes have come to an end, τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τ. ἀνθρώπου ἐν οὐρανῷ then the sign of the Son of man (who is) in heaven will appear; acc. to the context, the sign consists in this, that he appears visibly in heavenly glory Mt 24:30.

c. as the abode of angels (Gen 21:17; 22:11; Ps.-Clem., Hom. 8, 12) Mt 18:10a; 22:30; 24:36; 28:2; Mk 12:25; 13:32; Lk 2:15; 22:43; J 1:51; Gal 1:8; Rv 10:1; 18:1; 19:14; 20:1. Cf. Eph 3:15.

d. The Christian dead also dwell in heaven (cf. Dio Chrys. 23[40], 35 οὐρανοῦ καὶ τῶν ἐν αὐτῷ θείων κ. μακαρίων αἰώνιον τάξιν; Libanius, Or. 21 p. 459, 9 F. πόρρω τοῦ τὸν οὐρανὸν οἰκοῦντος χοροῦ; Oenomaus in Euseb., Pr. Ev. 5, 33, 5; 12; Artem. 2, 68 p. 160, 25 τὰς ψυχὰς ἀπαλλαγείσας τῶν σωμάτων εἰς τὸν οὐρανὸν ἀνίεναι τάχει χρωμένας ὑπερβάλλοντι; Himerius, Or. 8 [=23], 23: the demon of the dead holds the σῶμα of the dead person, τὴν ψυχὴν ὁ οὐρανός; Quintus Smyrn. 7, 88). Their life, τὸ ἀληθῶς ἐν οὐρανῷ ζῆν, stands in strong contrast to the ὄντως θάνατος, that leads to the everlasting fire Dg 10:7b. Rhoda, who greets Hermas from heaven Hv 1, 1, 4, need not have died (s. MDibelius, Hdb. ad loc.), and still she shows us that heaven is open for the godly. Furthermore, the Christian's true citizenship is in heaven (s. πολίτευμα) Phil 3:20; cf. Dg 5:9. Their names are enrolled in heaven (s. βίβλος 2) Lk 10:20; Hb 12:23. In heaven there await them their glorified body 2 Cor 5:1f, their reward Mt 5:12; Lk 6:23, their treasure Mt 6:20; Lk 12:33, the things they hoped for Col 1:5, their inheritance 1 Pt 1:4; it is a place of peace Lk 19:38.—ἐκ τοῦ οὐρανοῦ the New Jerusalem (s. ἱεροσόλυμα 2) will come down to earth Rv 3:12; 21:2, 10.

e. The concept of a heaven in which God, his attendant spirits, and the righteous dead abide, makes it easy to understand the taking over of certain OT expressions in which heaven is personified εὐφραίνεσθε οὐρανοί (cf. Is 44:23; 49:13) Rv 12:12; cf. 18:20; B 9:3 (Is 1:2); 11:2 (Jer 2:12); 1 Cl 27:7 (Ps 18:2).

3. fig., synonymous with God (s. βασιλεία 3.—Philippides Com. [IV/III BC] 27 νῆ τὸν οὐρανόν. Acc. to Clem. Alex., Protr. 5, 66, 4 Θεόφραστος πῇ [in some way] μὲν οὐρανόν, πῇ δὲ πνεῦμα τὸν θεὸν ὑπονοεῖ; Appian, Hann. 56 §233 σημεῖα ἐκ Διὸς [1. 14 Viereck-R.] = ἐξ οὐρανοῦ [1. 16]). ἀμαρτάνειν εἰς τὸν οὐρ. sin against God Lk 15:18, 21. ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων Mt 21:25; Mk 11:30f; Lk 20:4f. βασιλεία τῶν οὐρ. in Mt = βασιλεία τοῦ

θεοῦ 3:2; 4:17; 5:3, 10, 19f; 7:21; 8:11; 10:7; 11:11f; 13:11, 24, 31, 33, 33f, 44f, 47, 52; 16:19; 18:1, 3f, 23; 19:12, 14, 23; 20:1; 22:2; 23:13; 25:1: J 3:5 v.l.—GvRad and HTraub, TW V 496ff: οὐρανός and related words. M-M. B. 53; 1484.

Οὐρβανός, οὐ, ὁ (lead tablet fr. Hadrumetum 13 [Dssm., B 29; 37;—BS 275; 283] τὸν Οὐρβανὸν ὃν ἔτεκεν Οὐρβανά; PSI 27, 7 al. The Lat. Urbanus in inscr. in HDessau, Inscriptiones Latinae no. 7566; 7986 and Lghtf., Phil p. 174) Urbanus, a man to whom a greeting is addressed, described as συνεργὸς ἡμῶν ἐν Χριστῷ Ro 16:9. M-M.*

Οὐρίας, ου, ὁ (אוריה) Uriah, husband of Bathsheba who, after his death, married David and bore Solomon to him (2 Km 11; 12:24; Jos., Ant. 7, 131–41; 144; 146; 153f.—The name is also found elsewhere in the OT and Joseph. [gen. Οὐρία: Ant. 7, 141; 144]) ἡ τοῦ Οὐρίου the wife of Uriah Mt 1:6.*

οὐς, ὠτός, τό (Hom.+; inscr., pap., LXX, Ep. Arist. 165, Philo, Joseph.) ear.

1. lit. Mk 7:33. δεξιὸν Lk 22:50 (MRostovzeff, ZNW 33, '34, 196–9 after PTeht. 793 XI, 1ff [183 BC] Ἡσίοδος. . . τὸν Δωρίωνος δεξιὸν ὦτα εἰς τέλος ἐξέτεμεν. Also Leo Gramm. 118, 10 IBekker [1842] ἀπετμήθη τὸ δεξιὸν ὦς=[οὐς]; cf. JWDoeve, Die Gefangennahme Jesu, Studia Evangelica 73, '59, 457–80: connects w. Am 3:12; for another view s. SHall, ibid. 501f); 1 Cor 12:16. ἃ οὐς οὐκ ἤκουσεν in the apocr. saying of unknown origin (s. Hdb. z. NT6 [J] 3 '33, 4f) 1 Cor 2:9; 1 Cl 34:8; 2 Cl 11:7; MPol 2:3. πρὸς τὸ οὐς λαλεῖν τι say *something* into someone's ear, i.e. secretly or in confidence, whisper (Plut., Demetr. 14, 3; Jos., Ant. 6, 165; cf. Diog. L. 9, 26 εἰπεῖν πρὸς τὸ οὐς) Lk 12:3. εἰς τὸ οὐς ἀκούειν (Eur., Or. 616, Andr. 1091) Mt 10:27. Differently λαλεῖν εἰς τὸ ὦτα τῶν ἁγίων, where there is no suggestion of secrecy (cf. 2 Km 3:19) Hv 3, 8, 11; 4, 3, 6. ὦτα κυρίου εἰς δέησιν αὐτῶν the ears of the Lord are open to their prayer 1 Pt 3:12; cf. 1 Cl 22:6 (both Ps 33:16). συνέχειν τὰ ὦτα αὐτῶν hold their ears shut Ac 7:57. βύειν τὰ ὦτα stop the ears IEph 9:1 (cf. βύω). εἰσέρχεσθαι εἰς τὰ ὦτά τινος come to someone's ears (Paroem. Gr.: Zenob. [II AD] 3, 49 εἰς θεῶν ὦτα ἦλθεν; Ps 17:7) Js 5:4 (cf. Is 5:9); also γίνεσθαι Lk 1:44. ἠκούσθη τι εἰς τὰ ὦτά τινος *something* came to someone's ears (Is 5:9) Ac 11:22. ἐν τοῖς ὡσί τινος in someone's hearing (Dt 5:1; 2 Km 3:19; Bar 1:3f) Lk 4:21. If Mt 13:16 is to be interpreted fr. the vantage point of vs. 17, it belongs here. If, on the other hand, it is to be explained on the basis of what precedes, it belongs under 2.

2. transferred fr. sense perception to mental and spiritual understanding: τοῖς ὡσί βαρέως ἀκούειν be hard of hearing=comprehend slowly (or, rather, not at all) Mt 13:15a; Ac 28:27a (both Is 6:10a); cf. Mt 13:15b; Ac 28:27b (both Is 6:10b). θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους receive the following words into your ears, i.e. take them to heart Lk 9:44 (cf. Ex 17:14 δὸς εἰς τὰ ὦτα Ἰησοῖ). ὦτα τοῦ μὴ ἀκούειν Ro 11:8 (cf. Dt 29:3). W. ἔχειν (Hermocles [IV/III BC] p. 174, 16 Coll. [=Athen. 6, 63 p. 253E] images of the gods οὐκ ἔχουσιν ὦτα) ὦτα ἔχοντες οὐκ ἀκούετε; Mk 8:18 (cf. Jer 5:21; Ezk 12:2). ὁ ἔχων οὐς ἀκουσάτω Rv 2:7, 11, 17, 29; 3:6, 13, 22; cf. 13:9. ὁ ἔχων ὦτα ἀκουέτω Mt 11:15; 13:9, 43. ὃς (εἴ τις) ἔχει ὦτα ἀκούειν ἀκουέτω Mk 4:9, 23; 7:16. ὁ ἔχων ὦτα ἀκούειν ἀκουέτω Lk 8:8; 14:35 (MDibelius, 'Wer Ohren hat zu hören, der höre': StKr 83, '10, 461–71. Cf. Heraclitus [Vorsokrat. 5 22B 34] ἀξύνετοι ἀκούσαντες κωφοῖσιν εἰκόασιν). ἀπερίτμητοι καρδίαις καὶ τοῖς ὡσί in uncircumcised in hearts and ears i.e., impervious to moral instruction Ac 7:51 (ἀπερίτμητος 2). JHorst, TW V 543–58: οἶς and related words. M-M. B. 226.*

οὐσία, ας, ἡ property, wealth (so Eur., Hdt.+; incr., pap.; Tob 14:13 BA; 3 Macc 3:28; Philo; Jos., Bell. 4, 241, Ant. 7, 114) Lk 15:12f (Diog. L. 9, 35 three brothers, one of whom wishes to move to a distant land, divide the οὐσία among them).—HHBerger, Ousia in de dialogen van Plato, '61. M-M. B. 769.*

οὔτε adv. (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr. In the mss. freq. exchanged w. οὐδέ. The latter is found beside οὔτε in the text or as v.l. Mk 5:3; Lk 12:26; 20:36; J 1:25; Ac 4:12; 1 Cor 3:2; Gal 1:12; 1 Th 2:3; Js 3:12; Rv 5:3, 4; 9:20; 12:8; 20:4. Likew. in several places only οὐδέ is attested, where one should expect οὔτε: Rv 7:16; 9:4; 21:23.—Mayser p. 177; Bl-D. §445, 1 app.; Valley s.v. οὐδέ, end.—Dit., Syll. 3 747, 27 [73 BC] οὔτε stands for οὐδέ; cf. Rv 12:8; 20:4; 7:16; 5:4) and not. οὔτε. . . οὔτε neither. . . nor (Jos., Ant. 3, 16; 15, 182) ὅπου οὔτε σῆς οὔτε βρώσις ἀφανίζει Mt 6:20. Cf. 22:30; Mk 12:25; 14:68; Lk 12:24, 27 (οὐ. . . οὐδέ P47 P75 et al.); 14:35; 20:35; J 4:21; 5:37; 8:19; 9:3; Ac 2:31; 15:10; 19:37; 28:21; 1 Cor 3:7; 8:8; 11:11; Gal 5:6; 6:15; Rv 3:15f. οὔτε. . . οὔτε. . . οὔτε neither. . . nor. . . nor (Xenophon Eph. 335, 28–30 six members) Ac 25:8; Ro 8:38f (οὔτε ten times); 1 Cor 6:9f (οὔτε seven times, continued and concluded by οὐ three times); 1 Th 2:5f (οὔτε three times, then twice in a new series: οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων); Rv 9:20.—οὔτε several times after οὐ vs. 21; before (and after) οὐ 21:4. In Ac 24:12f οὔτε three times neither. . . nor. . . nor is continued by οὐδέ and. . . not at all. οὐδέ γάρ. . . οὔτε for. . . not. . . nor Gal 1:12 (v.l. has οὐδέ twice). οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τ. αἰῶνι οὔτε ἐν τ. μέλλοντι Mt 12:32 (the second οὔτε here is perhaps felt as intensifying. Cf. Arrian, Anab. 7, 14, 3 οὔτε βασιλεῖ οὔτε Ἀλεξάνδρῳ=neither for a king nor especially for Alex.). οὐδεὶς ἄξιός ἐυρέθη ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό Rv 5:4.—οὔτε. . . (very rare in class. Gk. [Kühner-G. II 291, 3a]. More freq. later: Plut., Mor. 1115B; Polyaeus 1, 30, 8; Lucian, Jupp. Trag. 5, Dial. Meretr. 2, 4 οὔτε πάντα ἡ Λεσβία, Δωρί, πρὸς σὲ ἐψεύσατο καὶ σὺ τάληθ' ἀπήγγελλας Μυρτίῳ; Aelian, N.A. 1, 57; 11, 9; Longus, Past. 1, 17; 4, 28; Jos., Bell. 2, 403; 463.—Bl-D. §445, 3 app.; cf. Rob. 1189) οὔτε ἀντλήμα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ you have no bucket, and the well is deep J 4:11. οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς καὶ τοὺς βουλομένους κωλύει 3J 10.—Js 3:12 οὔτε can scarcely be correct, and perh. the text is faulty (s. Bl-D. §445, 1 app.; cf. Rob. 1189). M-M.**

οὗτος, αὕτη, τοῦτο (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) demonstrative pron.,

used as **adj.** and **subst.**: *this*, referring to **some**th. comparatively near at hand, just as ἐκεῖνος refers to **some**th. comparatively farther away; cf. Lk 18:14; Js 4:15; Hm 3:5. On its use s. Bl-D. §290 al.; Rob. 697-706; Mlt.-Turner 192f.

1. **subst.**—**a. gener.**—**α. w. ref.** to **some**th. here and now, directing attention to it (Appian, Liby. 62 §276 οὗτος=this man here [referring to one who is present]. Cf. Pherecrates Com. 134 K. οὗτος πόθεν ἦλθες;=you there, where did you come from?) οὗτός ἐστιν ὁ υἱός μου Mt 3:17; 17:5; Mk 9:7; Lk 7:44ff; J 1:15, 30; Ac 2:15; 4:10 (οὗτος); 2 Pt 1:17 and **oft.** τοῦτό ἐστιν τὸ σῶμά μου *this is my body* Mt 26:26; Mk 14:22; Lk 22:19; 1 Cor 11:24. τοῦτό ἐστιν τὸ αἷμά μου Mt 26:28; Mk 14:24.—**W.** a connotation of contempt (Ael. Aristid. 53 p. 628 D.: ὦ οὗτος=O you poor fellow! Likew. Maximus Tyr. 37, 8d) Lk 5:21; 7:39, 49; J 6:42, 52. The contexts of Mt 13:55f; Mk 6:2f; J 7:15 suggest a similar connotation.—**W.** a connotation of wonder or amazement Mt 21:10; Ac 9:21.

β. **w. ref.** to **some**th. that has immediately preceded *this one* (who has just been mentioned) Lk 1:32; J 1:2; 6:71; 2 Ti 3:6, 8; Jd 7.—At the beginning of a narrative concerning a **pers.** already mentioned Mt 3:3; Lk 16:1; J 1:41; 3:2; 12:21; 21:21a; Ac 21:24.—Emphasizing a **pers.** already mentioned *this (very) one* J 9:9; Ac 4:10 (ἐν τούτῳ); 9:20; 1J 5:6; 2 Pt 2:17. καὶ τοῦτον ἐσταυρωμένον *and him as the crucified one* 1 Cor 2:2. καὶ τούτους ἀποτρέπου *avoid such people* (as I have just described) 2 Ti 3:5. καὶ οὗτος *this one* (just mentioned) also Hb 8:3.

γ. **w. ref.** to a subject more remote in the paragraph, but closer to the main concept under discussion (**W-S.** §23, 2; Rob. 702f) Ac 4:11; 7:19; 2J 7.

δ. **w. ref.** to what follows: **w.** a relative **foll.** οὗτος ὃς Lk 5:21. οὗτοί εἰσιν οἵτινες 8:15. οὗτοί εἰσιν οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ. . . *these are the ones sowed on the rocky ground, who. . .* Mk 4:16. ταύτην. . . εἰς ἣν στήτε 1 Pt 5:12. οὗτοι. . . ὅπου Mk 4:15 s. ὅπου 1αα.—**W.** ὅτι **foll.**: αὕτη ἐστὶν ἡ κρίσις, ὅτι J 3:19; cf. 1J 1:5; 5:11, 14.—**W.** ἵνα **foll.**: αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμή, ἵνα J 15:12; cf. 17:3; 1J 3:11, 23; 5:3; 2J 6a, b. τοῦτό ἐστι τὸ ἔργον, τὸ θέλημα τοῦ θεοῦ, ἵνα J 6:29, 39f.—**W.** **inf. foll.** Js 1:27.—**W.** **ptc. foll.** οὗτος ὁ ἀνοίξας J 11:37. οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες *these are the ones who have heard the word* Mk 4:18. ἀδελφοί μου οὗτοί εἰσιν οἱ. . . ἀκούοντες καὶ ποιοῦντες Lk 8:21.—**W.** **subst. foll.** αὕτη ἐστὶν ἡ νίκη. . . ἡ πίστις ἡμῶν 1J 5:4.

ε. Resuming **some**th. previously mentioned, **w.** special emphasis: a **subst.**: Μωϋσῆν, ὃν ἠρνήσαντο. . . τοῦτον ὁ θεός. . . *Moses, whom they rejected, . . . is the very one whom God* Ac 7:35 (Ps.—Callisth. 2, 16, 10 Δαρεῖος. . . , οὗτος). τῶν ἀνδρῶν. . . ἓνα τούτων *of the men. . . one of these (very men)* Ac 1:21f. οὐ τὰ τέκνα τ. σαρκὸς ταῦτα τέκνα τ. θεοῦ Ro 9:8; cf. vs. 6. ἕκαστος ἐν τῇ κλήσει ἢ ἐκλήθη, ἐν ταύτῃ μενέτω *in this (very one)* 1 Cor 7:20. Cf. J 10:25; Ac 2:23; 4:10; Ro 7:10; Gal 3:7.—A relative clause: ὃς ἂν ποιήσῃ καὶ διδάξῃ, οὗτος. . . Mt 5:19.—Mk 3:35; 6:16; Lk 9:24b, 26; J 3:26; Ro 8:30. ὁ. . . , τοῦτο Ac 3:6; Ro 7:15f, 19f; Gal 6:7. ἄ. . . , ταῦτα J 8:26; Gal 5:17b; Phil 4:9; 2 Ti 2:2. ὅστις. . . , οὗτος Mt 18:4. ἅτινα. . . , ταῦτα Phil 3:7. ὅσοι. . . , οὗτοι Ro 8:14; Gal 6:12.—A **ptc.**: ὁ ὑπομείνας, οὗτος σωθήσεται Mt 10:22.—13:20, 22; 24:13; 26:23; Mk 12:40; Lk 9:48; J 6:46; 15:5; Ac 15:38; 1 Cor 6:4.—After εἴ τις Ro 8:9; 1 Cor 3:17; 8:3; Js 1:23; 3:2.—ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα. . . (ὅσα six times altogether), εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε Phil 4:8.—After εἰάν τις J 9:31. After ὅταν Ro 2:14. After καθὼς J 8:28.—After the articular **inf.** εἰ τὸ ζῆν ἐν σαρκί, τοῦτο. . . Phil 1:22.

ζ. used **w.** αὐτός: αὐτός οὗτος *he himself* Ac 25:25. Pl. 24:15, 20.

η. As a subject, the **demonstr.** can take on the gender of its predicate (**W-S.** §23, 5; Rob. 698): τὸ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας Mt 13:38. Cf. Lk 8:14f.—Mt 7:12; Lk 2:12; 8:11; 22:53; J 1:19; Ro 11:27 (Is 59:21); 1 Cor 9:3; Gal 4:24.

θ. In particular, the **neut.** is use—**α. w. ref.** to what precedes: Lk 5:6; J 6:61; Ac 19:17. As the **obj.** of a verb of saying (Jos., Ant. 20, 123al.) Lk 24:40; J 6:6; 7:9; 8:6; 12:33; 18:38 al.—Freq. **w.** preposition (cf. Johannessohn 383 [index]): διὰ τοῦτο cf. διὰ B II 2. εἰς τοῦτο cf. εἰς 4f. ἐκ τούτου cf. ἐκ 3f (=‘for this reason’ also PRyl. 81, 24). ἐν τούτῳ *for this reason* J 16:30; Ac 24:16; 1 Cor 4:4; 2 Cor 5:2; by this 1J 3:19. ἐπὶ τούτῳ cf. ἐπὶ II 2. μετὰ τοῦτο cf. μετὰ B II 3. τούτου χάριν (PAmh. 130, 6 [I AD]) Eph 3:14.—The **pl.** summarizes what precedes: Lk 8:8; 11:27; 24:26; J 5:34; 15:11; 21:24 and **oft.**—On Midrashic use in Ac, s. EE Ellis, BRigaux-Festschr., ’70, 303-12.

β. **w. ref.** to what follows, **esp.** before clauses that express a statement, purpose, result, or condition, which it introduces: τοῦτο λέγω **w.** direct discourse **foll.** *this is what I mean* Gal 3:17; in ellipsis τοῦτο δέ *the point is this* 2 Cor 9:6; **w.** ὅτι **foll.** 1 Cor 1:12. τοῦτό φημι ὅτι 7:29 t.r.; 15:50. τοῦτο γινώσκεις, ὅτι Lk 10:11; 12:39; Ro 6:6; 2 Ti 3:1; 2 Pt 1:20; 3:3. λογίζῃ τοῦτο, ὅτι. . . ; Ro 2:3; ὁμολογῶ τοῦτο, ὅτι Ac 24:14. εὐδὼς τοῦτο, ὅτι *understanding this, that* 1 Ti 1:9. τοῦτο ἔχεις, ὅτι Rv 2:6.—**W.** ἵνα **foll.**: πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ. . . ; Lk 1:43. Cf. J 6:29, 39.—**W.** a **prep.** ἐν τούτῳ, ὅτι Lk 10:20; J 9:30 (P66 τοῦτο); 1J 3:16, 24; 4:9, 10. περὶ τούτου, ὅτι J 16:19. διὰ τοῦτο, ὅτι *for this reason, (namely) that* 5:16, 18; 8:47. εὗς τοῦτο, ἵνα J 18:37; Ac 9:21; Ro 14:9; 2 Cor 2:9 al. διὰ τοῦτο, ἵνα 13:10; 1 Ti 1:16; Phlm 15. ἐν τούτῳ, ἵνα J 15:8; 1J 4:17. ἐν τούτῳ εἰάν J 13:35; 1J 2:3. ἐν τούτῳ, ὅταν 5:2.—Before an **inf.** τοῦτο κέκριεν. . . , τηρεῖν τὴν ἑαυτοῦ παρθένον 1 Cor 7:37. Cf. 2 Cor 2:1. Before an **inf. w. acc.** Eph 4:17. Even introducing a **foll. subst.**: τοῦτο εὐχόμεθα, τὴν ὑμῶν κατάρτισιν 2 Cor 13:9.—On αὐτὸ τοῦτο cf. αὐτός 1h.

γ. καὶ τοῦτο *and at that, and especially* (Bl—D. §290, 5; 442, 9; Rob. 1181f) Ro 13:11; 1 Cor 6:6, 8; Eph 2:8. καὶ ταῦτα (**class.**; cf. Kühner-G. I 647) passing over **fr.** *and at that to although* (Jos., Ant. 2, 266) Hb 11:12.

δ. indicating a correspondence: τοῦτο μὲν. . . τοῦτο δέ *sometimes. . . sometimes, not only. . . but also* (Att.) Hb 10:33.

ε. τοῦτ’ ἔστιν, τουτέστι[v] (on the orthography cf. Bl—D. §12, 3; 17) *that is or means* (Bl—D. §132, 2; Rob. 705. Cf. also εἰμί II 3) Mt 27:46; Mk 7:2; Ac 1:19; 19:4; Ro 7:18; 9:8; 10:6, 7, 8; Phlm 12. Hb 2:14 al. Cf. Ro 1:12 (**w.** δέ).

ζ. An unfavorable connotation (this tone is noticed by Ps.—Demetr. c. 289 in the Κρατερὸν τοῦτον [in Demetrius of Phalerum]) is assumed (after GBernhardy, Wissenschaftl. Syntax der griech. Sprache 1829, 281, by Heinrici;

JWeiss; EFascher, V. Verstehen d. NT '30, 126 *al. ad loc.* Differently W—S. §23, 9; *cf. Rob.* 704) καὶ ταῦτά τινες ἦτε *and that is the sort of people you were, at least some of you* 1 Cor 6:11.

2. as an *adj.*—*a.* coming before a *subst.* (or *subst. expr.*) with the article (Bl—D. §292; *Rob.* 700f) ἐν τούτῳ αἰῶνι Mt 12:32. *Cf.* 16:18; 20:12; Mk 9:29; Lk 7:44; J 4:15; Ac 1:11; Ro 11:24; 1 Ti 1:18; Hb 7:1; 1J 4:21; Rv 19:9; 20:14 *al. W.* a touch of contempt Lk 18:11; *cf.* 14:30; 15:30.

b. following the *subst.* that has the *art.*: ἐκ τῶν λίθων τούτων Mt 3:9. *Cf.* 5:19; Mk 12:16; Lk 11:31; J 4:13, 21; Ac 6:13; Ro 15:28; 1 Cor 1:20; 2:6; 11:26; 2 Cor 4:1, 7; 8:6; 11:10; Eph 3:8; 5:32; 2 Ti 2:19; Rv 2:24. (*Freq.* the position of οὗτος varies, *somet.* before, *somet.* after the noun, in the *mss.*; *s.* the apparatus in *Tdf.* on Mk 14:30; J 4:20; 6:60; 7:36; 9:24; 21:23 *al.*) *Somet.* another *adj.* stands *w.* the noun ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης Ac 2:40. ἡ χίρα αὕτη ἡ πτωχή Lk 21:3. *Cf.* πάντα τὰ ῥήματα ταῦτα 2:19, 51 *v.l.*

c. When the *art.* is lacking there is no real connection *betw.* the demonstrative and the noun, but the one or the other belongs to the predicate (Bl—D. §292; *Rob.* 701f) ταύτην ἐποίησεν ἀρχὴν τῶν σημείων J 2:11 (*s.* J 4:54 below).

τοῦτο ἀληθὲς εἰρηκας 4:18.—So *esp.* in combination *w.* numerical concepts; the noun without the *art.* is to be taken as part of the predicate: οὗτος μὴν ἔκτος ἐστίν *this is the sixth month* Lk 1:36. αὕτη ἀπογραφὴ πρώτη ἐγένετο *this was the first census* 2:2. τοῦτο πάλιν δευτέρον σημεῖον ἐποίησεν J 4:54 (*s.* J 2:11 above). τρίτην ταύτην ἡμέραν *this is the third day* Lk 24:21 (*Achilles Tat.* 7, 11, 2 τρίτην ταύτην ἡμέραν γέγονεν ἀφανής; *Menand.*, *Epitr.* 26f; *Lucian*, *Dial. Mort.* 13, 3). τοῦτο τρίτον ἐφανερώθη *this was the third time that he appeared* J 21:14. τρίτον τοῦτο ἔρχομαι *this will be the third time that I am coming* 2 Cor 13:1; *cf.* 12:14 (*cf. Hdt.* 5, 76 τέταρτον δὴ τοῦτο; *Gen* 27:36 δευτέρον τοῦτο.—*Num* 14:22; *Judg* 16:15).—More difficult: οὐ μετὰ πολλὰς ταύτας ἡμέρας *not many days from now* Ac 1:5 (*Alciph.* 1, 14, 2; *Achilles Tat.* 7, 14, 2 ὡς ὀλίγων πρὸ τούτων ἡμερῶν; *POxy.* 1121, 12 [295 *AD*]; Bl—D. §226 *w. app.*; *Rob.* 702). Most difficult of all περὶ μιᾶς ταύτης φωνῆς Ac 24:21 (*cf. POxy.* 1152, 5 βόηθι ἡμῖν καὶ τούτῳ οἴκῳ. Bl—D. §292; *Rob.* 702). *M-M.*

οὕτω and οὕτως *adv.* (*Hom.*; *inscr.*, *pap.*, *LXX*, *Ep. Arist.*, *Philo*, *Joseph.*, *Test. 12 Patr.*); the latter form is most used, before consonants as well as before vowels; the former (*En.* 98, 3 before a vowel; *Ep. Arist.* only before consonants) in the NT only Ac 23:11; Phil 3:17; Hb 12:21; Rv 16:18 *w.* really outstanding attestation; taken into the text by *W-H.* also Mt 3:15; 7:17; Mk 2:7; Ac 13:47; Ro 1:15; 6:19 (Bl—D. §21; *Mlt*—*H.* 112f; *W-H.* appendix 146f. Also in *inscr.* [*cf. ENachmanson*, *Laute u. Formen der magn. Inschr.* '03, 112], *pap.* [*Mayser* 242f; *Crönert* 142] and *LXX* [*Thackeray p.* 136] οὕτως is predominant) *in this manner, thus, so.*

1. referring to what precedes—*a.* *w.* a correlative word καθάπερ... οὕτως (*cf. καθάπερ*) (*just*) *as... so* Ro 12:4f; 1 Cor 12:12; 2 Cor 8:11. καθὼς... οὕτως (*just*) *as... so* Lk 11:30; 17:26; J 3:14; 12:50; 14:31; 15:4; 2 Cor 1:5; 10:7; Col 3:13; 1 Th 2:4. ὡς... οὕτως *as... so* Ac 8:32 (*Is* 53:7); 23:11; Ro 5:15, 18; 1 Cor 7:17a; 2 Cor 7:14. ὥσπερ... οὕτως (*Jos.*, *Vi.* 1) Mt 12:40; 13:40; Lk 17:24; J 5:21, 26; Ro 5:12, 19, 21; 6:4. καθ' ὅσον... οὕτως *as... so* Hb 9:27f. ὃν τρόπον... οὕτως 2 Ti 3:8.

b. *w. ref.* to what precedes, absolutely Mt 5:19; 6:30; Ro 11:5; 1 Cor 8:12 *al.* ταῦτα οὕτως *so much for that* B 17:2. οὐδὲ οὕτως *not even thus* Mk 14:59. Pointing the moral after figures of speech, parables, and examples (*Aristot.*, *Rhet.* 1393b [II, 20]) Mt 5:16; 12:45; 13:49; 18:14; 20:16; Lk 12:21; 15:7, 10; J 3:8.—οὕτως can take on a *specif. mng. fr.* what precedes: *so shamelessly* J 18:22; *so basely* 1 Cor 5:3; *so intensely* (of love) *Dg* 10:3; *unmarried* 1 Cor 7:26, 40. ἐὰν ἀφώμεν αὐτὸν οὕτως *if we let him (go on) this way* (performing miracle after miracle) J 11:48. *Cf.* Ro 9:20.—οὕτως καὶ Mt 17:12; 18:35; 24:33; Mk 13:29; Lk 17:10. οὐχ οὕτως ἐστὶν ἐν ὑμῖν *it is not so among you* Mt 20:26; Mk 10:43. Elliptically (Bl—D. §480, 5) ὑμεῖς οὐχ οὕτως *you (are) not (to act) in this way*, Lk 22:26 (ὑμεῖς δὲ μὴ οὕτως [*v.l.* οὕτως μὴ ποιεῖτε] *Test. Napht.* 3:4). Summarizing a thought expressed in what precedes: Mt 11:26; Ac 7:8; 1 Cor 14:25; 1 Th 4:17; 2 Pt 1:11.—Drawing an inference *fr.* what precedes *so, hence* (*Horapollo* 1, 34 οὕτω ὀνομασθήσεται; *En.* 98, 3) Ro 1:15; 6:11. οὕτως ὅτι *as it is, since* Rv 3:16.—Introducing a question *so* Mt 26:40; Mk 7:18; J 18:22 (*s.* also above); 1 Cor 6:5.—Summarizing the content of a preceding participial *constr.* (*class.*; *Jos.*, *Bell.* 2, 129; Bl—D. §425, 6) Ac 20:11; 27:17.—ὁ μὲν οὕτως, ὁ δὲ οὕτως *the one in one way, the other in another* 1 Cor 7:7.

2. referring to what follows *in this way, as follows* J 21:1. Of spoken or written words: what is so introduced follows immediately after οὕτως γέγραπται Mt 2:5. *Cf.* 6:9; Ac 7:6; 13:34, 47; Ro 10:6; Hb 4:4; *w.* ὅτι *recit.* Lk 19:31; Ac 7:6; 13:34. *W. inf. foll.* (*Gen* 29:26) 1 Pt 2:15. Correlatively: οὕτως... καθὼς Lk 24:24; Ro 11:26; Phil 3:17. οὕτως... ὃν τρόπον Ac 1:11; *cf.* 27:25. οὕτως... ὡς *thus... as* (*Jos.*, *Ant.* 12, 304) Mk 4:26; J 7:46; 1 Cor 3:15; 4:1; 9:26a, b; Eph 5:33; Js 2:12. οὕτως... ὥστε (*Hdt.* 7, 174; *Epict.* 1, 11, 4; 4, 11, 19; *Dit.*, *Syll.* 3 1169, 57 [*w. aor. indic.*]; *Jos.*, *Ant.* 8, 206; 9, 255) J 3:16 (*cf.* Bl—D. §391, 2 *app.*; *Mlt.* 209; *Rob.* 1000); Ac 14:1. οὕτως... ἵνα: οὕτως τρέχετε ἵνα καταλάβητε 1 Cor 9:24.

3. to denote degree, *so*, before *adj.* and *adv.* (*class.*) σεισμός οὕτω μέγας *an earthquake so great* Rv 16:18. οὕτως ἀνόητοί ἐστε; Gal 3:3 (*s. ἀνόητος* 1). οὕτως φοβερὸν Hb 12:21.—οὕτως ταχέως (*Jos.*, *Vi.* 92) Gal 1:6.—Before a verb *so intensely* (*X.*, *Cyr.* 1, 3, 11) 1J 4:11.

4. οὕτως *without further ado, just, simply* (*Soph.*, *Phil.* 1067 ἀλλ' οὕτως ἄπει; 'then will you go away without further ado?'; *Ael. Aristid.* 51, 49 K.=27 p. 546 D.; *Aesop*, *Fab.* 308 P.=*Babr.* 48 Cr.; *Jos.*, *Ant.* 14, 438) Ἰησοῦς... ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ J 4:6 (*cf.* *Ammonius*, *Catena in ev. S. Ioa.* p. 216, 21 *Cramer* τὸ δὲ 'οὕτως' ἀντὶ τοῦ 'ὡς ἀπλῶς' καὶ 'ὡς ἔτυχε'). *Likew.* 8:59 *t.r.* and *prob.* ἀναπεσὼν ἐκεῖνος οὕτως ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ J 13:25 (but here οὕτως can also refer to what precedes *accordingly*=following Peter's nod).

5. used as an *adj.* (Bl—D. §434, 1 *w. app.*) ἡ γένεσις οὕτως ἦν (=τοιαύτη ἦν) Mt 1:18.—19:10; Ro 4:18 (*Gen* 15:5). *Cf.* Rv 9:17.—Also *subst.* *something like this* as *subj.* Mt 9:33; as *obj.* Mk 2:12. οὕτως ποιεῖν τινι *do thus*

and so to or for someone Lk 1:25; 2:48. M-M.

οὐχ s. οὐ.

οὐχί (a strengthened form of οὐ. Hom.+; Attic wr.; (Dit., Syll.3. 646, 41 [170 BC]; 834, 18; PSI 499, 4 [257/6 BC]; Zen.-P. 111 [=Sb 6994], 27; LXX; En.; Jos., Ant. 17, 312al.) not (Bl-D. §432; 427, 2; Rob. 296; 917 al.).

1. as a simple negative (so in the pass. mentioned above) οὐχί πάντες καθαροί ἐστε J 13:11; cf. vs. 10 (ἀλλ' οὐχί as Jos., Ant. 8, 279); 14:22; 1 Cor 6:1. οὐχί μή Lk 18:30. οὐχί μᾶλλον not rather 1 Cor 5:2. Foll. by ἀλλά not. . . but 10:29; 2 Cor 10:13 v.l. (for οὐκ); B 12:10; IMg 3:2.

2. as an answer: no, by no means w. ἀλλά foll. (X., Cyr. 1, 3, 4 codd.; Gen 18:15; 19:2; 42:12) Lk 1:60; 16:30; J 9:9; Ro 3:27. οὐχί, λέγω ὑμῖν, ἀλλά no, I tell you, but rather Lk 12:51; 13:3, 5.

3. as an interrogative word in questions that expect an affirmative answer (X., Cyr. 8, 3, 46; PGrenf. I 1 I, 25 [II BC]; Gen 40:8; Judg 4:6) οὐχί καὶ οἱ τελῶναι τὸ αὐτὸ ποιῶσιν; Mt 5:46. Cf. vs. 47; 6:25; 10:29; Lk 6:39; 12:6; 15:8; 17:17 v.l. (for οὐχ); 24:26; J 11:9; Ro 3:29; I Cor 1:20; Hb 1:14; 1 Cl 31:2; D 1:3. ἀλλ' οὐχί ἐρεῖ αὐτῷ. . . ; will he not rather say to him. . . ? Lk 17:8. ἢ οὐχί. . . ; 1 Cl 46:6.-διὰ τί οὐχί μᾶλλον ἀδικεῖσθε; 1 Cor 6:7a; cf. b. πῶς οὐχί. . . ; (1 Esdr 4:32) Ro 8:32. M-M.

ὀφειλέτης, ου, ὁ (Soph.+; BGU 954, 22; En. 6, 3 ἐγὼ μόνος ὀφειλέτης ἀμαρτίας μεγάλης).

1. lit. debtor (Pla., Leg. 5 p. 736D; Plut. et al.) w. the amount of the debt given in the gen. ὀφ. μυρίων ταλάντων who owed ten thousand talents Mt 18:24.

2. fig.—a. debtor πάντες ὀφειλέται ἐσμὲν ἀμαρτίας we are all debtors in the matter of sin Pol 6:1.

b. one who is obligated to do someth. ὀφειλέτην εἶναι be under obligation w. the gen. or dat. of the pers. or thing to whom (which) one is obligated (Bl-D. §190, 1 app.; Rob. 537 al.): w. the gen. of the pers. obligated to someone Ro 15:27. W. the dat. of the pers. 1:14; 8:12. That which one is obligated to do stands in the gen. ὀφειλέται ἐσμὲν οὐ τ. σαρκὶ τοῦ κατὰ σάρκα ζῆν we are under obligation but not to the flesh, to live according to its demands Ro 8:12 (cf. Bl-D. §400, 2; Rob. 1076). The simple inf. (Soph., Aj. 590) is found instead of the articular inf. in the gen.: ὀφ. ἐστὶν ὅλον τὸν νόμον ποιῆσαι Gal 5:3.

c. one who is guilty of a misdeed, one who is culpable, at fault—α. in relation to men, w. the gen. of the one against whom the misdeed was committed ἀφήκαμεν τοῖς ὀφ. ἡμῶν we have forgiven our debtors, those who are guilty of sin against us Mt 6:12; cf. D 8:2.

β. in relation to God, sinner (cf. Lk 13:4 w. vs. 2 ἀμαρτωλοί) abs. ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους that they were sinners to a greater degree than all the other people Lk 13:4. M-M.*

ὀφειλή, ἥς, ἡ debt—1. lit. (so oft. in pap. and ostraca [since III BC]) Mt 18:32.

2. fig.—a. gener. obligation, duty, one's due τὴν ὀφειλήν τινι ἀποδιδόναι give someone his (her) due of conjugal duties 1 Cor 7:3. Pl., of taxes, etc. Ro 13:7.

b. in a relig. sense: debt, guilt ἄφες ἡμῖν τὴν ὀφ. ἡμῶν forgive us our debt D 8:2. M-M.*

ὀφείλημα, ατος, τό (Thu.+; incr., pap., LXX)—1. debt—what is owed, one's due (Pla., Leg. 4 p. 717B; Aristot., Eth. Nic. 8, 15p. 1162b, 28; 9, 2 p. 1165a, 3; Dit., Syll.3 1108, 10 [III/II BC]; PHib. 42, 10 [262 BC]; PLond. 1203, 4; POxy. 494, 10 ὀφειλήματα; Dt 24:10; 1 Esdr 3:20; 1 Macc 15:8) of wages for work done οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα it is considered not as a favor, but as his due Ro 4:4 (on the contrast χάρις—ὀφείλημα cf. Thu. 2, 40, 4 οὐκ ἐς χάριν, ἀλλ' ἐς ὀφείλημα).

2. in a relig. sense: debt=sin (as Aram. נ תיין rabb. lit.; cf. MBlack, Aramaic Approach3, '67, 140) ἄφες ἡμῖν τὰ ὀφ. ἡμῶν forgive us our debts (=sins) Mt 6:12 (the parallel Lk 11:4 has τὰς ἀμαρτίας ἡμῶν). M-M.*

ὀφείλω impf. ὠφείλον (Hom.+; inscr., pap., LXX, Philo, Joseph.); our lit. has only the pres. and impf.; owe, be indebted.

1. lit., of financial debts: τινί τι owe someth. to someone Mt 18:28a; Lk 16:5. W. acc. of the debt (Appian, Bell. Civ. 2, 8 §26; Jos., Ant. 13, 56) Mt 18:28b; Lk 7:41; 16:7; Phlm 18. τὸ ὀφειλόμενον the sum that is owed (X.; Pla.; PRainer 228, 5. In pap. the pl. is more freq. found in this mng.) Mt 18:30. πᾶν τὸ ὀφ. αὐτῷ the whole amount that he owed him vs. 34.

2. fig.—a. gener.—α. owe, be indebted τινί τι (to) someone (for) someth. (Alciph. 4, 13, 1 Νύμφαις θυσίαν ὀφ.; Jos., C. Ap. 2, 295) πόσα αὐτῷ ὀφείλομεν ὅσια; for how many holy deeds are we indebted to him? 2 Cl 1:3. μηδενὶ μηδὲν ὀφείλετε εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν owe nothing to anyone except to love each other Ro 13:8 (AFridrichsen, StKr 102, '30, 294-7). τὴν ὀφειλομένην εὐνοίαν the goodwill that one owes, a euphemism for marital duties 1 Cor 7:3 t.r. εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης to the glorious place that he deserved 1 Cl 5:4. εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσὶ παρὰ τῷ κυρίῳ Pol 9:2,—Subst. τὰ ὀφειλόμενα (s. 1 above) duties, obligations ποιεῖν. fulfill GP 12:53.

β. be obligated. w. inf. foll. one must, one ought (class.; inscr., pap.; 4 Macc 11:15; 16:19; Philo, Agr. 164, Spec. Leg. 1, 101; Test. Jos. 14:6) ὁ ὠφείλομεν ποιῆσαι πεποιήκαμεν Lk 17:10. κατὰ τ. νόμον ὀφείλει ἀποθανεῖν J 19:7. Cf. 13:14; Ro 15:1, 27; 1 Cor 7:36; 9:10; 11:10; Eph 5:28; 2 Th 1:3; 2:13; Hb 2:17; 5:3, 12; 1J 2:6; 3:16; 4:11; 3J 8; 1 Cl 38:4; 40:1; 48:6; 51:1; 2 Cl 4:3; B 1:7; 2:1, 9f; 4:6; 5:3; 6:18; 7:1, 11; 13:3; Pol 5:1; 6:2; Hs 8, 9, 4; 9, 13, 3; 9, 18, 2; 9, 28, 5. Negat. one ought not, one must not (Jos., Vi. 149) Ac 17:29; 1 Cor 11:7; 1 Cl 56:2; Hm 4, 1, 3; 8; s 5, 4, 2; 9, 18, 1. Cf. 2 Cl 4:3. οὐκ ὀφείλει τὰ τέκνα τ. γονεῦσι θησαύριζειν children are

under no obligation to lay up money for their parents 2 Cor 12:14.—ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν then you would have to come out of the world altogether 1 Cor 5:10. ἐγὼ ὠφειλον ὑφ' ὑμῶν συνίστασθαι I ought to have been recommended by you 2 Cor 12:11 (Bl-D. §358, 1; Rob. 920).

b. Rabbinic usage has given rise to certain peculiarities

α. ὄφ. used absolutely [תָּפַל]: ὀφείλει he is obligated, bound (by his oath) Mt 23:16, 18.

β. commit a sin (s. ὀφείλημα 2; but cf. also Dit., Syll.3 1042, 15 ἀμαρτίαν ὀφιλέτω Μηνὶ Τυράννῳ) w. dat. against someone ἀφίομεν παντὶ ὀφείλοντι ἡμῖν Lk 11:4. FHauck, ὀφείλω etc.: TW V 559-65. M-M. B. 641.*

ὄφελον (prob. not the first pers. 2 aor. of ὀφείλω [ὠφελον] without the augment [so most scholars, incl. Mlt. 201, n. 1; Mlt.-H. 191], but a ptc., originally w. ἐστίν to be supplied [JWackernagel, Sprachl. Untersuchungen zu Homer '16, 199f; Bl-D. §67, 2; so also L-S-J s.v. ὀφείλω, end]. ὄφελον: Dit., Or. 315, 16 [164/3 BC]; Epict. 2, 18, 15 v.l. Sch.; 2, 22, 12 as a correction in ms. S; LXX; En. 104, 11) a fixed form, functioning as a particle to introduce unattainable wishes (Bl-D. §359, 1; Rob. 1003f) O that, would that w. the impf. to express present time (Epict. 2, 22, 12; Dio Chrys. 21 [38], 47 vAnim [ed. Budé has ὠφελον]) Rv 3:15; 2 Cor 11:1. καὶ ὄφελον ἐμμοῦντο ISm 12:1. W. the opt. (Ps 118:5) Rv 3:15 t.r.—W. the aor. indic. to express past time (Epict. 2, 18, 15; Charito 4, 4, 2; Achilles Tat. 2, 24, 3; 5, 15, 5; Ex 16:3; Num 14:2; 20:3) 1 Cor 4:8.—W. the fut. indic. (acc. to Lucian, Soloec. 1, end, ὄφελον. . . δυνήσῃ is a solecism) ὄφ. καὶ ἀποκόψονται Gal 5:12 (s. ἀποκόπτω 2 and Bl-D. §384; Rob. 923). M-M.*

ὄφελος, ους, τό (Hom.+; Dit., Or. 519, 26 οὐδὲν ὄφελος ἡμεῖν; POxy. 118 verso, 30 οὐδὲν ὄφ.; 1468, 6; Job 15:3; Jos., Ant. 17, 154) benefit, good τί τὸ ὄφ.; what good does it do? Js 2:16 (Hierocles, Carm. Aur. 14 p. 451 M.; Philo, Migr. Abr. 55 τί γὰρ ὄφ.;). W. ἐάν foll. (cf. Ael. Aristid. 53 p.640 D.; M. J. Brutus, Ep. 4) vs. 14; 2 Cl 6:2 (a saying of Jesus; in Mt 16:26 τί ὠφελήθησεται ἄνθρωπος, ἐάν. . .). τί μοι τὸ ὄφ.; what good is it to me? 1 Cor 15:32. τί μοι ὄφελος ταῦτα ἑωρακότι καὶ μὴ γινώσκοντι. . .; how does it benefit me to have seen this and not to understand. . .? Hv 3, 3, 1 (τί μοι ὄφελος; Charito 7, 4, 10). M-M.*

ὀφθαλμοδουλία, ας, ἡ (Bl-D. §115, 1; cf. Mlt.-H. 271; FWGingrich, JBL 52, '33, 263; Achmes p. 18, 12 says of a slave κατ' ὀφθαλμὸν δουλεύειν) eye-service, i.e. service that is performed only to attract attention (CFDMoule, ET 59, '47/'48, 250), not for its own sake nor to please God or one's own conscience (s. Theodoret III p. 437 Schulze on Eph 6:6 ὀφθαλμοδουλίαν δὲ καλεῖ τὴν οὐκ ἐξ εἰλικρινοῦς καρδίας προσφερομένην θεραπείαν, ἀλλὰ τῷ σχήματι κεχωρσένην) κατ' ὀφθαλμοδουλίαν Eph 6:6. Pl., of more than one occurrence of this kind of service ἐν ὀφθαλμοδουλίαις Col 3:22.*

ὀφθαλμός, οῦ, ὁ (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) eye.

1. lit., as an organ of sense perception Mt 5:29, 38 (Ex 21:24; s. DDaube, JTS 45, '44, 177-89.—The principle ἐάν τις τινος ὀφθαλμὸν ἐκκόψῃ, ἀντεκκόπτεσθαι τὸν ἐκείνου in early Gk. legislation in Diod. S. 12, 17, 4; Diog. L. 1, 57 [Solon]); 6:22; 7:3ff (s. δορός); Mk 9:47; Lk 6:41f; 11:34; J 9:6; 1 Cor 12:16f; Rv 1:14; 2:18; 7:17; 19:12; 21:4; 1 Cl 10:4 (Gen 13:14) and oft. More than two eyes in the same creature (Artem. 1, 26 p. 28, 13ff) Rv 4:6, 8 (after Ezk 1:18; 10:12); 5:6 (cf. Lucian, Dial. Deor. 3 and 20, 8; Argus w. the many eyes, who sees w. his whole body, and never sleeps).—εἶδον οἱ ὄφ. μου (cf. Sir 16:5) Lk 2:30; cf. 4:20; 10:23; 1 Cor 2:9 (=1 Cl 34:8; 2 Cl 11:7; MPol 2:3. On possible Gnostic associations s. UWilcken, Weisheit u. Torheit, '59, 77-80 and Hippolytus 5, 26, 16); Rv 1:7.—ἰδεῖν τοῖς ὄφ. Dg 2:1 (Philo, Sacr. Abel. 24). ὁ ἑωράκαμεν τοῖς ὄφ. ἡμῶν 1J 1:1 (cf. Zech 9:8 A). ὄφ. πονηρός an evil eye i.e., one that looks w. envy or jealousy upon other people (Sir 14:10; Maximus Tyr. 20:7b) Mt 6:23 (opp. ἀπλοῦς; s. this entry, the lit. s.v. λύχνος 2 and πονηρός 1aα, and also PFiebig, Das Wort Jesu v. Auge: StKr 89, '16, 499-507; CEDlund, Das Auge der Einfalt: Acta Sem. Neot. Upsal. 19, '52; HJCadbury, HTR 47, '54, 69-74). Cf. 20:15. By metonymy for envy, malice Mk 7:22 (but the mng. stinginess, love for one's own possessions is upheld for all the NT pass. w. ὄφ. πον. by CJCadoux, ET 53, '41/'42, 354f, esp. for Mt 20:15, and w. ref. to Dt 15:9 al. Envy, etc. is preferred by CRSmith, ibid. 181f; 54, '42/'43, 26 and JDPercy, ibid. 26f).—ἐν ῥιπή ὀφθαλμοῦ in the twinkling of an eye 1 Cor 15:52. ἀγαπήσεις ὡς κόρην τοῦ ὄφ. σου you are to love as the apple of your eye B 19:9 (s. κόρη).—Used w. verbs: αἶρω ἄνω (αἶρω 1b). ἀνοίγω (ἀνοίγω 1εβ). ἐξαίρῃ (q.v. 1). ἐξορύσσω (q.v.). ἐπαίρω (q.v. 1). κρατέω (q.v. 2d). ὑπολαμβάνειν τινὰ ἀπὸ τῶν ὄφ. τινός take someone up out of sight of someone Ac 1:9.—ἡ ἐπιθυμία τῶν ὀφθαλμῶν 1J 2:16 (Maximus Tyr. 19, 21 m the ἐπιθυμία goes through the ὀφθαλμοί). ὀφθαλμοὶ μεστοὶ μοιχαλίδος 2 Pt 2:14 (s. μεστός 2b).—It is characteristic of the OT (but s. also Hes., Or. 265 πάντα ἰδὼν Διὸς ὀφθαλμός; Polyb. 23, 10, 3 Δίκης ὄφ.; Aristaeen., Ep. 1, 19 at the beginning, the pl. of the eyes of Tyche. ὄμματα is also found of a divinity: Alciph. 3, 8, 2; 4, 9, 4) to speak anthropomorphically of the eyes of God Hb 4:13; 1 Pt 3:12; 1 Cl 22:6 (the last two Ps 33:16).

2. transferred fr. sense perception to mental and spiritual understanding: ὀφθαλμοὺς ἔχοντες οὐ βλέπετε Mk 8:18.—Mt 13:15b; J 12:40b; Ac 28:27b (all three Is 6:10); Mt 13:16. ἔδωκεν αὐτοῖς ὁ θεὸς ὀφθαλμοὺς τοῦ μὴ βλέπειν the kind of eyes with which they do not see (cf. Bl-D. §393, 6; 400, 2; Rob. 1061; 1076) Ro 11:8 (cf. Dt 29:3). οἱ ὄφ. τῆς καρδίας the eyes of the heart (s. καρδία 1bβ and cf. Herm. Wr. 7, 1 ἀναβλέψαντες τοῖς τῆς καρδίας ὀφθαλμοῖς; 10, 4 ὁ τοῦ νοῦ ὀφθαλμός.—Sir 17:8) Eph 1:18; 1 Cl 36:2; 59:3; MPol 2:3. Cf. also the entries καμῦν, σκοτίζω, τυφλόω.—W. a prep.: ἀπέναντι τῶν ὄφ. τινος s. ἀπέναντι 1b. ἐκρύβη ἀπὸ ὀφθαλμῶν σου it is hidden from the eyes of your mind Lk 19:42 (cf. Sir 17:15). ἐν ὀφθαλμοῖς (LXX; cf. Thackeray 43): ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν it is marvelous in our sight (=in our judgment; but Lucian, Tox. 39 ἐν ὀφθαλμοῖς ἡμῶν means 'before our eyes' Likew. Apollon. Rhod. 4, 1619 τέρας ἐν ὀφθαλμοῖσιν ἰδόντες=gaze with their eyes

on the portent; **Diod. S.** 3, 18, 5 ἐν ὀφθαλμοῖς=before their eyes) **Mt 21:42**; **Mk 12:11** (both **Ps 117:23**). κατ' ὀφθαλμούς τινος *before someone's eyes, in someone's sight* (2 **Km 12:11**; 4 **Km 25:7**; **Jer 35:5**; **Ezk 20:14, 22, 41; 21:11; 22:16; 36:23**) οἷς κατ' ὀφθαλμούς Ἰ. Χριστὸς προεγράφη *before whose eyes Jesus Christ was portrayed* **Gal 3:1**. πρὸ ὀφθαλμῶν *before (someone's) eyes* (**Hyperid.** 6, 17; **Dit., Syll.** 3 495, 120 [c. 230 BC]; **BGU 362 V, 8; LXX; Ep. Arist.** 284): πρὸ ὀφθαλμῶν λαμβάνειν (**Polyb.**; **Diod. S.** 26, 16b [cf. **FKrebs**, *Die Präp. bei Polyb.* 1882, 38]; 2 **Macc 8:17**; 3 **Macc 4:4**) *place before one's eyes* 1 **Cl 5:3**. πρὸ ὀφθαλμῶν ἔχειν (**Lucian**, *Tyrannicida* 7; **Dit., Or.** 210, 8; **PGiess.** 67, 10) *keep one's eyes on someth.* **MPol 2:3**. πρὸ ὀφθαλμῶν τινος εἶναι (**Dt 11:18**) *be before someone's eyes* 1 **Cl 2:1**; 39:3 (**Job 4:16**). **M-M. B.** 225.

ὀφθείς, ὀφθήσομαι s. ὀράω.

ὄφεις, εὼς, ὅ (**Hom.**; **Dit., Syll.** 3 1168, 113 of the snake that functioned in healings in the temple of Asclepius at Epidaurus; **PGM** 8, 11; 13, 261; 881; **LXX; Philo; Jos., Ant.** 1, 41; 2, 287) *snake, serpent*.

1. **lit.** **Mt 7:10** (s. **BHjerl-Hansen, RB** 55, '48, 195-8); **Mk 16:18**; **Lk 11:11**; 1 **Cor 10:9** (**Diod. S.** 5, 58, 4 ὑπὸ τῶν ὄφρων διαφθαρήναι); **Rv 9:19** (cf. **Achilles Tat.** 1, 3, 4 ὄφεις αἱ κόμαι). ὄφεις καὶ σκορπίοι (**Procop. Soph., Ep.** 136; **Sb** 6584, 6; **Cat. Cod. Astr.** VII 177, 21; **Dt 8:15**; **Philo, Praem.** 90) **Lk 10:19**. Symbol of cleverness (cf. **Gen 3:1**; symbol of another kind **Hyperides, fgm.** 80) **Mt 10:16**; **IPol 2:2**. Of the brass serpent in the desert (**Num 21:6-9**; **Wsd 16:5f**) χαλκοῦς ὄφ. (**Num 21:9**; cf. 4 **Km 18:4**) **B 12:6**. This serpent, raised aloft, as a type of Jesus **J 3:14**; **B 12:5-7** (a typological evaluation of **Num 21:6-9** also in **Philo, Leg. All.** 2, 77ff, **Agr.** 95.—**Appian, Mithrid.** 77 §335 tells of a χαλκοῦς ὄφεις in memory of Philoctetes; **Diod. S.** 2, 9, 5 of ὄφεις ἀργυροὶ on the temple of Zeus in Babylon).
2. **fig.**, of depraved men (cf. **Sib. Or.** 5, 29 of Nero) ὄφεις γεννήματα ἐχιδνῶν **Mt 23:33**.
3. as a symbolic figure, frequent in mythology (**Apollon. Rhod.** 4, 128 the dragon guarding the golden fleece; 4, 1434 the Lernaean Hydra.—**WGrafBaudissin, Studien zur semitischen Religionsgesch.** I 1876, 257ff, **RE V** 1898, 3ff; **XVII** '06, 580ff; **HGunkel, Schöpfung u. Chaos** 1895, 29ff; 320ff; **JGFrazer, The Golden Bough** 3 IV 1, '19, 80ff; **Pauly—W.** 2nd Series II 1, 508f; **EKüster, D. Schlange in der griech. Kunst u. Religion** '13; **EULback, The Serpent in Myth and Scripture: Bibliotheca Sacra** 90, '33, 449-55; **PGM** 4, 1638 the sun-god as ὁ μέγας ὄφεις), as a designation for the devil (s. **δράκων**) **Rv 12:14f**; **Dg 12:3, 6, 8** (here in **vs.** 6 the serpent of Paradise is clearly the devil). ὁ ὄφ. ὁ ἀρχαῖος (s. **ἀρχαῖος** 1) **Rv 12:9; 20:2**. In speaking of the serpent that seduced Eve, Paul evidently has the devil in mind 2 **Cor 11:3** (cf. 4 **Macc 18:8**.—**Ltzm.** and **Windisch** on 2 **Cor 11:3**; **Dibelius, Geisterwelt** 50f; **SReinach, La Femme et la Serpent: L'Anthropologie** 35, '05, 178ff). **JFichtner and WFoerster, TW V** 566-82. **M-M. B.** 194.*

ὀφλισκάνω (**Aeschyl., Hdt.**; **inscr., pap.**) **w.** the rare and unclassical 1 **aor.** ὤφλησα (**Lysias** 13, 65 **ms.**; **Hippocr., Ep.** 27 **ed.** **Littré IX p.** 426; **Ael. Aristid.** [s. below]) *become a debtor w. acc. incur the charge of, become guilty of a thing* (**Soph., Oed. R.** 512 κακίαν; **Eur., Heracl.** 985 δειλίαν, **Ion** 443 ἀνομίαν; **Ael. Aristid.** 39 **p.** 732 D.: αἰσχύνην ὀφλήσαι; **Philo, Agr.** 93 γέλωτα ὄφ.=be laughed at) συμφέρει ἡμῖν ὀφλήσαι μεγίστην ἁμαρτίαν ἔμπροσθεν τοῦ θεοῦ καὶ μὴ *it is better for us to become guilty of the greatest sin before God, than* **GP 11:48**.*

ὀφρῦς (on the accent s. **Mlt.-H.** 141f), ὕος, ἡ **lit.** *eyebrow* (so **Hom.**; **PPetr.** I 11, 17 [220 BC]; **PFay.** 107, 15; **Lev 14:9**; **Ep. Arist.** 98; **Philo**), then *brow, edge of a cliff or hill* (**Il.** 20, 151; **Polyb.** 7, 6, 3; **Diod. S.** 22, 13, 4; **Plut., Numa** 10, 8; **Strabo** 5, 3, 7; **PAMh.** 68, 9; 34 [I AD]) ἡγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους *they led him to the brow of the hill* **Lk 4:29**. On the situation cf. **MBrückner, Pj** 7, '11, 82. **M-M. B.** 219.*

ὀχετός, οὖ, ὅ (**Pind.**; **Sym.**) *canal, water-course* (**Hdt.**; **inscr., pap.**; **Philo, Leg. All.** 1, 13, **Poster. Cai.** 50), then *drain, sewer* (**Antonin, Liberal.** 24, 3; **Herodian** 5, 8, 9; 7, 7, 3; **Acta S. Apollonii** §21 a Klette); so **Mk 7:19 D** (for ἀφεδρῶνα [q.v.]). The **mng.** *intestinal canal* (quotable since **Hippocr.**; **X., Mem.** 1, 4, 6) is not applicable here because of the proximity of κοιλία. **M-M.***

ὀχλέω (**Aeschyl., Hdt.**; **inscr., pap.**, ostraca, **LXX**) *trouble, disturb* (so mostly) **pass.** (**Jos., Ant.** 6, 217, **Vi.** 275 [ὄχ. ὑπὸ τινος]) ὀχλούμενος ὑπὸ πνευμάτων ἀκαθάρτων *tormented by unclean spirits* **Ac 5:16**. Cf. **Lk 6:18 t.r.** (**Tob 6:8 BA** εἰάν τινα ὀχλῇ δαιμόνιον ἢ πνεῦμα πονηρόν; **Act. Thom.** 12 ὑπὸ δαιμονίων ὀχλούμενοι). **M-M.***

ὀχλοποιέω 1 **aor. ptc.** ὀχλοποιήσας (not found **elsewh.** But cf. **Hippocr., Mul.** 1, 14 **ed.** **Littré VIII p.** 52 ὄχλον ποιέει) *form a mob* **Ac 17:5**.*

ὄχλος, ου, ὅ (**Pind.**; **Hdt.**; **inscr., pap., LXX, Ep. Arist., Philo, Joseph.**; **loanw.** in **rabb.**—In the NT only in the gospels, **Ac**, and **Rv**).

1. *crowd, throng, (multitude)* of people **Mt 9:23, 25; 15:35**; **Mk 2:4** (s. **DDaube, ET** 50, '38, 138f); 3:9; **Lk 5:1; J 5:13; 6:22**; **Ac 14:14; 21:34f** and **oft.** τὶς ἐκ τοῦ ὄχλου *someone from the crowd* **Lk 12:13**; cf. 11:27. ἀνὴρ ἀπὸ τοῦ ὄχ. 9:38. τινὲς τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου *some of the Pharisees in the crowd* 19:39. ἀπὸ τοῦ ὄχλου *away from the crowd* **Mk 7:17, 33**. οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου *he could not because of the crowd* **Lk 19:3** (s. **ἀπὸ V** 1). οὐ μετὰ ὄχλου *without a crowd* (present) **Ac 24:18** (cf. **vs.** 12). This is equivalent in **mng.** to ἄτερ ὄχλου (s. **ἄτερ**) *when there was no crowd present* **Lk 22:6** (cf. **WLarfeld, Die ntl. Evangelien nach ihrer Eigenart** '25, 190), unless ὄχ. means *disturbance* (**Hdt.**+) here (so **Gdspld.**).—πᾶς ὁ ὄχλος (**Aelian, V. H.** 2, 6) *the whole crowd, all the people* **Mt 13:2b**; **Mk 2:13; 4:1b; 9:15**; **Lk 13:17**; **Ac 21:27**; **MPol 9:2; 16:1**.—πολὺς ὄχ. (**Jos., Vi.** 133; 277 **Mt**

14:14; Mk 6:34. ὄχ. πολὺς (Cebes 1, 2; IG IV2 1, 123, 25; several times LXX) Mt 20:29; Mk 5:21, 24; 9:14; Lk 8:4; J 6:2. ὁ πολὺς ὄχ. Mk 12:37. ὁ ὄχ. πολὺς J 12:9, 12.—ὄχ. ἱκανός *a considerable throng* Mk 10:46; Lk 7:12; Ac 11:24, 26; cf. 19:26. ὄχ. τοσοῦτος Mt 15:33. ὁ πλεῖστος ὄχ. *the great throng or greater part of the crowd* (the verb in the pl. with a collective noun as Memnon [I BC/I AD]: 434 fgm. 1, 28, 6 Jac. εἶλον. . . ἡ Ῥωμαίων δύναιμις, Cf. Bl-D. §134, 1) 21:8. Cf. Mk 4:1 a. τὸ πλεῖον μέρος τοῦ ὄχ. *the greater part of the throng* Hs 8, 1, 16; τὸ πλῆθος τοῦ ὄχ. 9, 4, 4; αἱ μυριάδες τοῦ ὄχ. *the crowd in myriads* Lk 12:1.—The pl. is common in Mt, Lk, and Ac (acc. to later usage: X., Mem. 3, 7, 5; Dionys. Hal.; Ael. Aristid. 34, 47 K.=50 p. 564 D.; Jos., Ant. 6, 25al.) οἱ ὄχλοι *the crowds, the people* (the latter plainly Posidon.: 87 fgm. 36, 51 Jac. συλλαλήσαντες αὐτοῖς οἱ ὄχ.; Diod. S. 1, 36, 10; 1, 83, 8 ἐν ταῖς τῶν ὄχλων ψυχαῖς; 1, 72, 5 μυριάδες τῶν ὄχλων; 4, 42, 3; 14, 7, 2 ὄχλων πλῆθος=*a crowd of people*; 36, 15, 2 οἱ κατὰ τὴν πόλιν ὄχλοι=*the people in the city*; Artem. 1, 51 p. 49, 2; Ps.-Aeschines, Ep. 10, 4 ἡμεῖς ἅμα τ. ἄλλοις ὄχλοις; Ps.-Demetr., Form. Ep. p. 7, 11; Dit., Or. 383, 151 [I BC]; Jos., Ant. 9, 3) Mt 5:1; 7:28; 9:8, 33, 36 and oft. Lk 3:7, 10; 4:42; 5:3; 8:42, 45 and oft. Ac 8:6; 13:45; 14:11, 13, 18f; 17:13. Mk only 6:33 t.r. J only 7:12a (v.l. ἐν τῷ ὄχλῳ). MPol 13:1. Without the art. Mk 10:1. ὄχ. πολλοί (s. πολὺς I 1aβ) Mt 4:25; 8:1; 13:2a; 15:30; 19:2; Lk 5:15. 14:25. πάντες οἱ ὄχ. Mt 12:23.—A linguistic parallel to the pl. ὄχλοι and a parallel in content to the scene in Mk 15:15 (ὁ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ) is offered by PFlor. 61, 59ff [85 AD], where, according to the court record, G. Septimius Vegetus says to a certain Phibion: ἄξιός μὲν ἦς μαστιγωθῆναι. . . χαρίζομαι δέ σε τοῖς ὄχλοις (cf. Dssm., LO 229 [LAE 266f], and on the favor of the ὄχλοι PGM 36, 275).

2. *the (common) people, populace* (PJoion, Rech de Sc rel 27, '37, 618f) in contrast to the rulers: Mt 14:5; 15:10; 21:26; Mk 11:18; 12:12. Likew. the pl. οἱ ὄχ. (Ep. Arist. 271) Mt 21:46. *The lower classes* (X., Cyr. 2, 2, 21, Hier. 2, 3 al.) ἐπίστασις ὄχλου *a disturbance among the people* Ac 24:12. Contemptuously *rabble* J 7:49 (Bultmann ad loc. [w. lit.]).

3. *a large number, (company) w. gen.* (Eur., Iph. A. 191 ἵππων al.; Jos., Ant. 3, 66) ὄχ. τελωνῶν *a crowd of tax-collectors* Lk 5:29. ὄχ. μαθητῶν 6:17. ὄχ. ὀνομάτων Ac 1:15. ὄχ. τῶν ἱερέων 6:7.

4. the pl. ὄχλοι as a synonym beside λαοί and ἔθνη Rv 17:15 (cf. Da 3:4). RMeyer and PKatz, TW V 582-90. M-M. B. 929.

Ὁχοζίας, ου, ὁ (ἱ) Ahaziah, a Hebrew king (4 Km 8:24; 9:16; 2 Ch 22:1; Joseph.) in the genealogy of Jesus Mt 1:8 v.l.; Lk 3:23ff D.*

δχυρός, ά, όν (Hes.+; LXX; Jos., Ant. 11, 89; Test. Jud. 9:4) *strong, firm, sturdy* μακροθυμία Hm 5, 2, 3.*

δχύρωμα, ατος, τό *stronghold, fortress*, also *prison* (in the literal sense since X., Hell. 3, 2, 3; Dit., Syll. 3 502, 39 [III BC], Or. 455, 14 [39 BC]; PPetr. II 13[3], 2 [III BC]; PStrassb. 85, 23; LXX; Jos., Ant. 13, 27) fig. (Hybreas [I BC] in Seneca Rhet., Suas. 4, 5; Pr 21:22 καθεῖλεν τὸ δχύρωμα ἐφ' ᾧ ἐπεποιθειςαν; 10:29 δχύρωμα όσίου φόβος κυρίου) of spiritual weapons; they are δυνατά. . . πρὸς καθαίρεσιν δχυρωμάτων *powerful. . . to tear down fortresses, i.e., to destroy λογισμοί, sophistries, and everything that opposes the γνώσις θεοῦ* 2 Cor 10:4 (cf. Philo, Conf. Lingu. 129; 130 τὴν τοῦ ὄχ. τούτου καθαίρεσιν). M-M.*

δψάριον, ου, τό *dim.* of ὄψον (Hom.+; Tob 2:2 BA; 7:8 BA)='cooked food' eaten w. bread. δψάριον also has this mng. (PRyl. 229, 21; s. below). As food eaten w. bread δψάριον can mean 'tidbit' in general (so Tob 2:2 S; Plut., De Sanit. Tuenda 7 p. 126A; Philemo Com. fgm. 98, 5 K.; POxy. 531, 18; PFay. 119, 31) or *specif. fish* (cf. Num 11:22 πᾶν τὸ ὄψος τῆς θαλάσσης; Iambl., Vi. Pyth. 21, 98 θαλασσίων ὄψων.—Suidas: δψάριον, τὸ ἰχθύδιον. This mng. of δψάριον is found in: several comic wr. in Athen. 9, 35 p. 385f; Lucian, Jupp. Conf. 4; Cyranides p. 109, 4; 5; Griech. Dialekt-Inschr. 4706, 191 [Thera]; Dit., Or. 484, 12; 16; BGu 1095, 16 [57 AD] λαγύνιον ταριχηροῦ [=ῶν] δψαρίων=preserved fish; PLond. 483, 77 δψάρια ἐκ τῶν παντοίων ὑδάτων. In Mod. Gk. ψάρι=fish). It has the latter mng. in our lit., where it occurs only in the Fourth Gosp.: δύο δψάρια J 6:9 (the synoptic parallels have δύο ἰχθύας: Mt 14:17, 19; Mk 6:38, 41; Lk 9:13, 16. Cf. PRyl. 229, 21 [38 AD] τ. ἄρτους κ. τὸ δψάριον); vs. 11; 21:9f, 13.—JEKallitounakis, Ὁψον und δψάριον: PKretschmer-Festschr. '26, 96-106. M-EBoismard, RB 54, '47, 478 n. 2. M-M. B. 184.*

δψέ *adv.* (Hom.+; pap., LXX, Philo, Joseph.; Sib. Or. J 11:44; AP 3:7a; τὸ κάλλος τῆς ὄψ. AP 3:7b. Perh. Rv 5, 51)—1. *late w. gen.* δψέ τῆς ώρας *at a late hour* (Demosth. 21, 84; Charito 1, 14, 5; UPZ 6, 15 [163 BC]; Jos., Ant. 16, 218) MPol 7:1.

2. *late in the day, i.e. in the evening* Mk 13:35. δψέ οὔσης τῆς ώρας (cf. Bl-D. §129) 11:11 (v.l. όψίας). As a predicate (Bl-D. §434, 1; cf. Rob. 973) ὅταν δψέ ἐγένετο *when it became evening, when evening came* 11:19.—Used almost like an *indecl. subst.* (Thu. 3, 108, 3 al. ἐς δψέ) μέχρις δψέ *until evening* Hs 9, 11, 1; also ἕως δψέ (PLond. 1177, 66 [113 AD]) 9, 11, 2.

3. used as an improper *prep. w. gen.* after δψέ σαββάτων *after the Sabbath* Mt 28:1 (Aelian, V.H. 2, 23; Polyaeus 5, 2, 5 δψέ τῆς ώρας=later than the hour [decided upon]; Philostrate., Vi. Apoll. 4, 18 p. 138, 8 δψέ μυστηρίων; 6, 10 p. 213, 24 δψέ τούτων, Her. 12 p. 190, 10 δψέ τῆς μάχης.—Bl-D. §164, 4; Rob. 645f; ETobac, Revue d'Hist. eccl. 20, '24, 239-43; JMaiworm, ThGl 27, '35, 210-16; Gdspld., Probs. 43-5; JMGrntz, JBL 79, '60, 32-47). M-M. B. 961.*

δψία, ας, ἡ s. ὄψιος 2.

ὄψιμος, ον (Hom.+; pap., LXX) *late* in the season ὑετὸς ὄψιμος (w. πρόϊμος, as Dt 11:14; Jer 5:24 al.) *late rain* (in the spring; the early rain came in the fall; s. Dalman, Arbeit I 122ff; 302ff al.) Js 5:7 t.r. The text has the *subst.* (ὁ) ὄψιμος in the same mng. S. *πρόϊμος*. M-M.*

ὄψιος, α, ον *late*—1. *adj.* (Pind.+; Thu. 8, 26, 1; PTebt. 304, 5 ὀψίας τῆς ὥρας γενομένης; BGU 380, 3) ὀψίας ἤδη οὔσης τῆς ὥρας *since the hour was already late* Mk 11:11 v.l. (s. ὀψέ 2).

2. In our *lit.* mostly *subst.* ἡ ὀψία (sc. ὥρα; BL-D. §241, 3) *evening* (Ael. Aristid. 48, 50 K.=24 p. 478 D.; POxy. 475, 16 [182 AD] ὀψίας 'in the evening'; 528, 5 καθ' ἐκάστης ἡμέρας καὶ ὀψίας; PGM 1, 69; Jdth 13:1 ὡς ὀψία ἐγένετο) *usu.* in the combination ὀψίας δὲ γενομένης *when evening came* (Syntipas p. 49, 11; Jos., Ant. 5, 7) Mt 8:16; 14:15, 23; 20:8; 26:20; 27:57; Mk 1:32 (the *expr.* ὀψ. γενομένης, ὅτε ἔδυσεν ὁ ἥλ. is like Herm. Wr. 1, 29); Hs 9, 11, 6. ὀψίας γενομένης *in the evening* Mt 16:2; Mk 4:35; 6:47; 14:17. ἤδη ὀψ. γενομένης 15:42. Also οὔσης ὀψίας (Jos., Ant. 5, 140) J 20:19. ὡς ὀψ. ἐγένετο (s. Jdth above) 6:16. The context *oft.* makes it easier to decide just what time is meant, whether before or after sundown. M-M. B. 997.*

ὄψις, εως, ἡ (Hom.+; inscr., pap., LXX, En., Ep. Arist.; Philo, Joseph., Test. 12 Patr.).

1. *seeing, sight* (Paus. 3, 14, 4 ὄψις ὀνείρατος=the seeing of a dream; PFay. 133, 11; Jos., Ant. 3, 38) ἡ ὄψις ὑμῶν *the sight of you* B 1:3 (cf. Arrian, Anab. 6, 26, 3 ἐν ὄψει πάντων; Wsd 15:5 ὣν ὄψις).

2. *outward appearance, aspect* (Thu. 6, 46, 3; Timaeus Hist. [IV/III BC] 566 fgm. 13b Jac.; Diod. S. 4, 54, 5; Appian, Liby. 96 §454; Polyaeus 7, 6, 6; Gen 24:16; Ep. Arist. 77) τὴν ὄψιν νεωτέραν ἔχειν *look younger* Hv 3, 10, 4; 3, 12, 1. ἀνὴρ τις ἐνδοξος τῇ ὄψει *a man of splendid appearance* 5:1 (cf. Dit., Syll. 3 1169, 30 ἔδοξε τὰν ὄψιν εὐπρεπὴς ἀνὴρ). *Perh.* Rv 1:16 (s. 3 below).—κατ' ὄψιν κρίνειν *judge by the outward appearance* J 7:24 (cf. Lysias, Orat. 16, 19 p. 147 οὐκ ἄξιον ἀπ' ὄψεως, ὧ βουλή, οὔτε φιλεῖν οὔτε μισεῖν οὐδένα, ἀλλ' ἐκ τῶν ἔργων σκοπεῖν; POxy. 37 II, 3; 1 Km 16:7; Jos., Bell. 3, 79).

3. *face, countenance* (Pla., Phaedr. 254B; Phlegon: 257 fgm. 36, 1, 3 Jac.; Diog. L. 6, 91f; PGiess. 22, 5; PAmh. 141, 12; BGU 451, 13; PGM 4, 746; 774; Jos., Ant. 6, 189) J 11:44; AP 3:7a; τὸ κάλλος τῆς ὄψ. AP 3:7b. *Perh.* Rv 1:16 (s. 2 above). Of the face of God (cf. POxy. 1380, 127 of Isis τὴν ἐν Λήθῃ ἰλαρὰν ὄψιν; BGU 162, 4; 8 ὄψις θεοῦ Σοκνοπαίου; 590, 19) 1 Cl 36:2.—Also the *pl.* αἱ ὄψεις, chiefly *the eyes* (Pla., Theaet. p. 156B; Musonius p. 106, 8 H.; Vett. Val. 228, 6; 268, 1; 279, 30; POxy. 911, 6; Tob 14:2 BA), *prob.* means more *gener.* *face* (Jos., Ant. 12, 81; Test. Reub. 5:5) ἐνέπτυνον αὐτοῦ ταῖς ὄψεσι GP 3:9. M-M.*

ὄφομαι s. ὀράω.

ὀψώνιον, ου, τό (since Menand., fgm. 1051; freq. used fr. Polyb. on, in *sing.* and *pl.*; *oft.* in *inscr.*; *pap.*; ostraca; only three times in LXX, all *pl.* The Atticists rejected it [Lob., Phryn. p. 420]).

1. *ration- (money) paid to a soldier, then pay, wages* (cf. Dit., Syll. 3 410, 19). The more general *mng. provisions* may fit 1 Macc 14:32 (cf. Dit., Syll. 3 700, 25) and all NT occurrences (CCCaragounis NovT 16, '74, 35-37).

a. *lit.* ἀρκεῖσθε τ. ὀψωνίοις ὑμῶν (said by J. the Baptist to the στρατευόμενοι) Lk 3:14. στρατεύεσθαι ἰδίοις ὀψωνίοις *serve as a soldier at one's own expense* 1 Cor 9:7.

b. symbolically of the Christians as soldiers (on the Christian life as military service s. *πανοπλία* 2), whose wages are paid by the heavenly General: ἀρέσκετε ᾧ στρατεύεσθε, ἀφ' οὗ καὶ τὰ ὀψώνια κομίζεσθε IPol 6:2.—The military viewpoint seems to pass over into a more general one in λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν *accepting support so that I might serve you* 2 Cor 11:8 (on λαμβάνειν ὀψώνιον cf. Polyb. 6, 39, 12; Dit., Or. 266, 7 [III BC]; PPetr. II 13[17], 6 [258-3 BC]; PLond. 23[a], 26; POxy. 744, 7).—Ro 6:23 is still further *fr.* the military scene, and it is *prob.* better to class it under the *fol.*

2. *compensation* (Inscr. von Priene 121, 34 [I BC], public services χωρίς ὀψωνίων; 109, 94; 106 [II BC] ἄτερ ὀψωνίου) τὰ ὀψώνια τ. ἁμαρτίας θάνατος *the compensation paid by sin (for services rendered to it) is death* Ro 6:23. HWHeidland, TW V, 591f. M-M.*

Π

παγιδεύω 1 aor. subj. παγιδεύσω (LXX) a hunting term (Eccl 9:12) *set a snare or trap, entrap fig.* (1 Km 28:9; Test. Jos. 7:1) ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ *in order that they might entrap him with something that he said* (s. **λόγος** 1 ay) Mt 22:15 (cf. Graec. Venet. Pr 6:2 τοῖς λόγοις. Also in the same, Dt 7:25; 12:30). M-M.*

παγίς, ἶδος, ἥ (Aristoph.+; pap., LXX; En. 103, 8) *trap, snare*—1. *lit.* (Aristoph., Aves 527, Ranae 115; Anth. Pal. 6, 109; Pr 6:5; 7:23; Eccl 9:12) ὥς π. *like a trap, i.e. unexpectedly* Lk 21:35. As a piece of equipment for a bird-catcher (Aesop, Fab. 323 P.=152 Babr.) Mt 10:29 v.l.

2. *fig.* (Aristoph.+; LXX), of things that bring danger or death, suddenly and unexpectedly γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα *let their table become a snare* (to them) Ro 11:9 (Ps 68:23). παγίς θανάτου *a deadly snare* (Tob 14:10a; Ps 17:6): of being double-tongued D 2:4; B 19:7 Funk; of the mouth *gener.* B 19:8 (cf. Pr 11:9; 18:7). ἐμπίπτειν εἰς παγίδα *fall into the snare* (Tob 14:10b; Pr 12:13; Sir 9:3): *abs.* εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας 1 Ti 6:9. τοῦ διαβόλου 3:7. ἀνανήφω ἐκ τῆς διαβόλου παγίδος 2 Ti 2:26; cf. the entry **ἀνανήφω**.—IScheftelowitz, Das Schlingen u. Netzmotiv '12. JSchneider, TW V 593-6. M-M.*

πάγκαρπος, ον (Pind.+; Ps.-Pla., Axioch. 13 p. 371C; Ep. Arist. 63) *bearing much fruit* π. ξύλον *a tree laden with fruit fig.* Dg 12:1.*

πάγος s. **Ἄρειος πάγος**, M-M.

παθεῖν, παθών s. **πάσχω**.

πάθημα, ατος, τό (Soph., Hdt.+; Philo, Joseph.)—1. that which is suffered or endured, *suffering, misfortune*, in our *lit.* almost always in *pl.* (which is also *predom.* in secular *wr.*: Plut., Mor. 360D; Appian, Bell. Civ. 2, 64 §269; 4, 1 §2; Jos., Ant. 2, 299) τὰ π. τοῦ νῦν καιροῦ *what we suffer at the present time* Ro 8:18.—2 Cor 1:6f (on παθ. . . . πάσχειν cf. Lamellae Aur. Orphicae ed. AOLivieri '15 p. 16, 4 [IV/III BC]). τὰ παθήματα ὑπὲρ ὑμῶν *the sufferings* (that I, Paul, am enduring) *for you* (the Colossians) Col 1:24 (JSchneider [s. below] 54-61; JSchmid, BZ 21, '33, 330-44; GKittel, ZsystTh 18, '41, 186-91; SHanson, The Unity of the Church, '46, 119f). W. διωγμοί 2 Ti 3:11. ἄθλησις παθημάτων *a struggle w. suffering* Hb 10:32. Of the sufferings of persecuted Christians *gener.* 1 Pt 5:9; ISm 5:1.—Of the sufferings of Christ Hb 2:10. They are ever before the eyes of the Christians 1 Cl 2:1. τὰ παθήματα τοῦ Χριστοῦ *Christ's sufferings* 2 Cor 1:5; 1 Pt 4:13; 5:1 (θεοῦ P72). παθήματα αὐτοῦ (=τοῦ Χρ.) Phil 3:10. τὰ εἰς Χριστὸν παθήματα *the sufferings of Christ* 1 Pt 1:11 (s. εἰς 4h; CAScott, Exp. 6th Ser. XII '05, 234-40). The suffering Christian stands in close relation to the suffering Christ. He suffers as Christ did, or for Christ's sake, or in mystic unity w. Christ. Cf. ASteubing, Der paul. Begriff 'Christusleiden', Diss. Heidelb. '05; TrSchmidt, Der Leib Christi '19, 210ff; RPaulus, Das Christusproblem der Gegenwart '22, 24f; RLiechtenhan, ZThK 32, '22, 368-99; OSchmitz, Das Lebensgefühl d. Pls, '22, 50ff, 105ff; J Schneider, D. Passionsmystik des Pls '29; ASchweitzer, D. Mystik des Ap. Pls '30, 141-58 (The Mysticism of Paul the Ap., tr. WMontgomery '31, 141-59); BAhern, CBQ 22, '60, 1-32, al.—The *sing.* (Arrian, Anab. 4, 22, 2=suffering, misfortune; 6, 11, 2; 3 of the wounding of Alexander) only Hb 2:9 of Christ διὰ τὸ πάθημα τοῦ θανάτου (epexegetic *gen.*) *because of the death he suffered*.

2. *passion* (like πάθος, but less frequently than the latter. Pla., Phaedo 79D al.; Aristot. [HBonitz, Index Aristot. 1870, 554]; Plut., Pomp. 8, 6) in a bad sense (Plut., Mor. 1128E) in our *lit.* only in Paul and only in the *pl.* τὰ π. τῶν ἁμαρτιῶν (the) *sinful passions* Ro 7:5. W. ἐπιθυμίας Gal 5:24. M-M. B. 1089f.*

παθητός, ἥ, όν (Aristot.+) verbal *adj.* fr. πάσχω (Bl-D. §65, 3; Rob. 1097) *subject to suffering* (Plut., Mor. 765B; 1026D, Pelop. 16, 5, Numa 8, 7, oft. in contrast to ἀπαθής; Herm. Wr. 6, 2a, b; 10, 17; Sallust. 4 p. 8, 7; Philo, Spec. Leg. 3, 180) of the Messiah Ac 26:23. Opp. ἀπαθής (s. above, also Proclus, Theol. 80 p. 74, 32) IEph 7:2; IPol 3:2. M-M.*

πάθος, ους, τό (trag., Hdt.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.)—1. that which is endured or experienced, *suffering* (trag., Hdt.+; Diod. S. 1, 97, 4 τὰ πάθη τῶν θεῶν [various painful experiences of the gods: the battle against the Titans, etc.]; Jos., Ant. 15, 57; 16, 315), so in our *lit.* only in Ign., but *freq.* in his *wr.*, and always in the *sing.*, w. *ref.* to the physical sufferings of Christ. The same things are true also of the only place in which πάθος in this sense is found *elsewh.*, namely B 6:7. IEph 20:1; IMg 5:2; ITr inscr.; 11:2; IPhld 9:2. τὸ θεομακάριστον π. ISm 1:2. τὸ π. τοῦ θεοῦ μου I Ro 6:3. By his own baptism and by his suffering Christ consecrated the baptismal water for the Christians IEph 18:2. ἀγαλλιᾶσθαι ἐν τῷ π. τοῦ κυρίου *rejoice in the Passion of the Lord* IPhld inscr. μετανοεῖν εἰς τὸ π. *change the mind about the suffering* ISm 5:3. Of the church ἐκλελεγμένη ἐν πάθει ἀληθινῷ *chosen by the real Passion* IEph inscr. Used beside ἀνάστασις, so that it is equivalent to θάνατος (Appian, Bell. Civ. 1, 28 §129 the death of Nonius; 1, 38 §169 of Drusus; 5, 59 §250. S. **πάσχω** 3a) IMg 11; ISm 7:2; 12:2. τῷ π. συγκατατίθεσθαι *agree with, have a share in the Passion* (of Christ) IPhld 3:3.

2. *passion* (Pla., oft. 4 Macc; Philo; Jos., C. Ap. 1, 214), *esp.* of a sexual nature (Pla.; PMich 149 VI, 30 [II AD] π. αἰσχρόν; Ps.-Phoc. 194; Jos., Ant. 2, 53) ἐν πάθει ἐπιθυμίας *in lustful passion* 1 Th 4:5. *Abs.* (w. other vices,

some of which are also sexual in character) Col 3:5. Of an adulterous woman: ἐπιμένειν τῷ π. τούτῳ *persist in this passion* Hm 4, 1, 6. Pl. πάθη ἀτιμίας *disgraceful passions* Ro 1:26.—Also of the passion of anger Hs 6, 5, 5.—S. on **πάσχω**, end. M-M. B. 1089f.*

παιδαγωγός, οὔ, ὁ (since Eur.; Hdt. 8, 75; Plut.; inscr. [refff. in Ditt., Syll. 3 1253 n. 1]; pap., Philo; Jos., Ant. 1, 56; 18, 202, Vi. 429. Common as a **loanw.** in rabb. [SKrauss, Griech. u. lat. Lehnwörter im Talmud usw. II 1899, 421]) *attendant (slave), custodian, guide, lit.* ‘boy-leader’, the man, usu. a slave (Plut., Mor. 4A, B), whose duty it was to conduct the boy or youth (Plut., Mor. 439F) to and from school and to superintend his conduct **gener.**; he was not a ‘teacher’ (despite the present **mng.** of the derivative ‘pedagogue’ [cf. Murray, New (Oxford) Engl. Dict. s.v. 1a as opposed to 2]; παιδαγωγός and διδάσκαλος are differentiated: X., De Rep. Lac. 3, 2; Pla., Lys. 208C [JSCallaway, JBL 67, ’48, 353-5]; Diog. L. 3, 92; Philo, Leg. ad Gai. 53). When the young man became of age the π. was no longer needed (cf. JMarquardt2-AMau, D. Privatleben der Römer 1886, 114; WABecker-HGöll, Charikles II 3 1878, 46ff [Eng. transl. FMetcalfe, 1889, 226f]; ABAumeister, Denkmäler d. klass. Altertums 1885-88 II, 1125f). As a **pers.** to whom respect is due, beside the father (as Plut., Lyc. 17, 1) 1 Cor 4:15. The law as a π. (so Plut., Mor. 645B, C τοῦ νόμου καθάπερ παιδαγωγοῦ). Paul evaluates the Mosaic law as a παιδ. εἰς Χριστόν Gal 3:24. Humankind remains under its authority, ὑπὸ παιδαγωγόν vs. 25, until God declares, by sending his Son, that it has come of age.—ESchuppe: Pauly-W. 18, part 2, 2375-85. M-M.*

παιδάριον, ου, τό (Aristoph., Pla.; inscr., pap., LXX; Jos., Ant. 17, 13) **dim.** of παῖς.

1. *little boy, boy, child* (even a female: Hyperid., fgm. 164; Menand., fgm. 428)—a. playing about Mt 11:16 t.r.
- b. *a youth, who is no longer a child* (Gen 37:30 cf. w. vs. 2; Tob 6:3; Proseuche Aseneth 27 Batiffol 1889/90 of Benjamin, aged nineteen); so **perh.** J 6:9. But this **pass.** could also belong under
2. *young slave* (Callixenus [III BC]: 627 fgm. 2 p. 173, 14 Jac.; X., Ag. 1, 21; Diog. L. 6, 52. **Oft.** pap. 1 Km 25:5; Ruth 2:5, 9) MPol 6:1; 7:1. M-M.*

παιδεία, ας, ἡ (Aeschyl., Thu.; inscr., pap., LXX, Ep. Arist., Philo, Joseph.).

1. **act.** *upbringing, training, instruction*, in our **lit.** chiefly as it is attained by *discipline, correction* (LXX), of the holy discipline of a fatherly God 1 Cl 56:16. πᾶσα παιδεία *all discipline* Hb 12:11. τὰ λόγια τῆς παιδείας τοῦ θεοῦ *the oracles of God's teaching* 1 Cl 62:3. ἐκτρέφειν τινὰ ἐν π. καὶ νοουθεσίᾳ κυρίου *bring someone up in the discipline and instruction of the Lord* (=Christian disc. and instr.) Eph 6:4. μισεῖν παιδείαν *hate discipline* 1 Cl 35:8 (Ps 49:17; cf. Pr 5:12). ὀλιγωρεῖν παιδείας κυρίου Hb 12:5 (Pr 3:11). ἀναλαμβάνειν παιδείαν *accept correction* (cf. λαμβάνειν παιδείαν Pr 8:10; Jer 39:33; 42:13) 1 Cl 56:2. παιδεύειν τινὰ παιδείαν (X., Cyr. 8, 3, 37; Aeschines, Or. 3, 148; Ps.-Demosth. 35, 42. S. also παιδεύω 2a): παιδεύειν τινὰ τὴν π. τοῦ φόβου τοῦ θεοῦ *bring someone up with a training that leads to the fear of God* 21:6=Pol 4:2. παιδεύειν παιδείᾳ (Pla., Leg. 5 p. 741A; X., Cyr. 1, 1, 6): παιδεύεσθαι παιδείᾳ δικαίᾳ *be corrected with just discipline* Hv 2, 3, 1. παραδίδοσθαι τινι εἰς ἀγαθὴν π. *be handed over to someone for good instruction* Hs 6, 3, 6. τῆς ἐν Χριστῷ παιδείας μεταλαμβάνειν *share in a Christian upbringing* 1 Cl 21:8. ὠφέλιμος πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ *useful for training in righteousness* 2 Ti 3:16. Of discipline by God (Cyrill. Scyth. p. 38, 8; 23): χωρὶς παιδείας εἶναι *be (left) without (divine) discipline* Hb 12:8. εἰς παιδείαν ὑπομένετε *you must endure (your trials) as (divine) discipline* vs. 7 (GBornkamm, Sohnschaft u. Leiden, '60, 188-98). π. εἰρήνης ἡμῶν ἐπ' αὐτόν *the chastisement that brought peace to us came upon him* 1 Cl 16:5 (Is 53:5).

2. **pass.**, the result of the upbringing, the state of being trained, etc., *training* (Diod. S. 12, 13, 4; 12, 20, 1; Ditt., Or. 504, 8 ἐπὶ παιδείᾳ τε καὶ τῇ ἄλλῃ ἀρετῇ; Sir 1:27; Jos., C. Ap. 1, 73) μὴ ἔχειν παιδείαν *have no training* Hv 3, 9, 10. The word could have this **mng.** in some of the places dealt w. under 1.—WJaeger, Paideia I-III '34-'47 (Engl. tr. by GHight, '39-'44); HvArnim, Leb. u. Werke des Dio v. Prusa mit e. Einleitung: Sophistik, Rhetorik, Philosophie in ihrem Kampf um d. Jugendbildung 1898; GBertram, Der Begriff d. Erziehung in d. griech. Bibel: Imago Dei (GKrüger-Festschr.) '32, 33-52; WJentzsch, Urchristl. Erziehungsdenken '51. M-M.*

παιδευτής, οὔ, ὁ (Pla.; inscr.; Sb 5941, 2; LXX) *instructor, teacher* (Pla., Leg. 7 p. 811D; Plut., Lyc. 12, 4, Camill. 10, 3, De Liber. Educ. p. 4c; Diog. L. 7, 7; inscr.; Sir 37:19; 4 Macc 5:34; Philo, Omn. Prob. Lib. 143) π. ἀφρόνων Ro 2:20.—Somet. the emphasis is upon the idea of correcting or disciplining *corrector, one who disciplines* (s. παιδεύω 2 and cf. Hos 5:2; PsSol 8, 29) Hb 12:9. M-M.*

παιδεύω **impf.** ἐπαίδευον; 1 **aor.** ἐπαίδευσα, **pass.** ἐπαίδεύθην; **pf. pass. ptc.** πεπαιδευμένος.

1. *bring up, instruct, train, educate* (trag.; Pla.; X.; inscr., pap., Ep. Arist., Philo; Jos., C. Ap. 1, 22 γράμμασιν ἐπαίδεύθησαν) ἐπαίδεύθη Μωϋσῆς πάσῃ σοφίᾳ Αἰγυπτίων *Moses was educated in all the culture of the Egyptians* Ac 7:22. πεπαιδευμένος κατὰ ἀκριβείαν τοῦ πατρῶου νόμου *educated strictly according to the law of our fathers* 22:3 (cf. Jos., Bell. 7, 343). CBurchard, ZNW 61, '70, 168f would put a comma after πεπαιδ.

2. *practice discipline*—a. *correct, give guidance* (LXX) τινὰ (to) someone (Aelian, V.H. 1, 34) τοὺς ἀντιδιατιθεμένους 2 Ti 2:25. τοὺς ἐκλεκτοὺς, ἀλλήλους Hv 3, 9, 10. δι' οὗ ἡμᾶς ἐπαίδευσας *through whom (i.e. Christ) thou (i.e. God) hast led us to the right way* 1 Cl 59:3. παιδευθῆναι παιδείᾳ δικαίᾳ Hv 2, 3, 1. παιδεύειν τὴν παιδείαν (Ammonius, Vi. Aristot. p. 10, 20 Westerm. S. also παιδεία 1) 1 Cl 21:6=Pol 4:2. W. ἵνα **fol.** lead to Tit 2:12.

b. *discipline w. punishment*—α. mostly of divine discipline (Cyrill. Scyth. p. 37, 23; 73, 3 παιδευόμενος ὑπὸ τοῦ δαίμονος; LXX) Hb 12:6; 1 Cl 56:4 (both Pr 3:12). W. ἐλέγχειν (Ps 6:2; 37:2) 1 Cl 56:5 (Ps 140:5); Rv 3:19 (cf. Pr

3:12 w. v.l.). παιδεύων ἐπαίδευσέν με ὁ κύριος 1 Cl 56:3 (Ps 117:18). Cf. also Hb 12:10b.—Pass. (Laud. Therap. 19 τὸ σῶμα παιδεύεται=is disciplined [by God]) 1 Cor 11:32; 2 Cor 6:9; 1 Cl 56:16. παιδευθῆναι εἰς μετάνοιαν *accept correction so as to repent* 57:1. Wholesome discipline can be exerted even through Satan; pass. w. inf. foll. (Bl-D. §392, 2) 1 Ti 1:20.

β. of discipline by human fathers (Pr 19:18; 28:17a; 29:17) Hb 12:7, 10a.—γ.=discipline by whipping or scourging (Vi. Aesopi I c. 61; 3 Km 12:11, 14; 2 Ch 10:11, 14) Lk 23:16, 22 (ANSherrin-White, Rom. Society and Rom. Law in the NT, '63, 27f). παιδεύω and related words: GBertram, TW V 596-624. M-M. B. 1446f.*

παιδιόθεν *adv. from childhood* ἐκ π. (Gen 47:3 A; Sb 5294, 8 [III AD]; Martyr. Petri et Pauli 39.—Bl-D. §104, 3 w. app.; Rdm.2 32; Mlt.-H. 164) Mk 9:21.—MLejeune, Les adverbes grecs en-θεν '39. S. παιδόθεν. M-M.*

παιδίον, ου, τό (Hdt., Aristoph.+; inscr., pap., LXX, En.; Ep. Arist. 248; Philo; Jos., Ant. 2, 219al.) *dim. of παῖς* (Bl-D. §111, 3; Mlt.-H. 345).

1. *very young child, infant*, used of boys and girls. Of a new-born child (Diod. S. 4, 20, 3) Lk 2:21 v.l. (eight days old, as Gen 17:12); J 16:21. Infants are fed honey, then milk B 6:17 (cf. Diod. S. 5, 70, 3 αὐται [αἱ Νύμφαι] δὲ μέλι καὶ γάλα μίσγουσαι τὸ παιδίον [τὸν Δία] ἔθρεψαν.—HUsener [on γάλα 2]). Those who are born again have ὡς παιδίων τὴν ψυχὴν *a soul like that of new-born children* B 6:11.—Mt 2:8, 9, 11, 13f, 20f; Lk 1:59, 66, 76, 80; 2:17, 27, 40; Hb 11:23 (cf. Ex 2:2f).

2. *child*—a. w. ref. to age: Mt 18:2, 4f; Mk 9:36f; 10:15; Lk 9:47f; 18:17; 1 Cl 16:3 (Is 53:2). Pl. Mt 11:16; 19:13f; Mk 7:28; 10:13f; Lk 7:32; 18:16 (on Mk 10:14, 15 and parallels cf. JBlinzler, Klerusblatt '44, 90-6). γυναῖκες καὶ παιδία (Num 14:3; Jdth 7:23; 4 Macc 4:9; cf. Jos., Bell. 4, 115) Mt 14:21; 15:38. παιδία. . . πατέρες. . . νεανίσκοι 1J 2:14.—B 8:1a, b. Of girls Mk 5:39-41; 7:30.

b. w. ref. to relationship; the father is indicated by a gen. (μου; cf. Epict. 4, 1, 141 σου) J 4:49. Pl. Lk 11:7. The child indicated by a gen., w. the father ὁ πατὴρ τοῦ παιδίου Mk 9:24.

3. *fig.*—a. w. ref. to the intellect: παιδία ταῖς φρεσίν *children as far as the mind is concerned* 1 Cor 14:20.—W. ref. to their attitude toward the truth (Artem. 2, 69 p. 162, 7: τὰ παιδία ἀληθῆ λέγει, οὐδέπω γὰρ οἶδε ψεύδεσθαι καὶ ἐξαπατᾶν) Mt 18:3.

b. of the children of God Hb 2:13f (vs. 13 after Is 8:18, but understood in a NT sense).

c. as a form of familiar address on the part of a respected pers., who feels himself on terms of fatherly intimacy w. those whom he addresses (Cornutus 1 p. 1, 1 ὦ π.; Athen. 13, 47 p. 584c) 1J 2:18; 3:7 v.l. Used by the risen Christ in addressing his disciples J 21:5. M-M. B. 92.*

παιδίσκη, ης, ἡ *dim. of παῖς girl*, in our lit. always of the servant class *maid, servant-girl, female slave* (so Hdt.+; pap., LXX; Philo, Congr. Erud. Gr. 1=Gen 16:1 [PKatz, Philo's Bible '50, 36]; Jos., Ant. 18, 40; Test. 12 Patr.) Mt 26:69; Mk 14:66, 69; Lk 22:56; Ac 12:13; 16:16, 19 D. ἡ π. ἡ θυρωρὸς *the maid who kept the door* J 18:17. W. παῖς (Lev 25:44; Dt 12:12, 18; Pel-Leg. 12, 24f) Lk 12:45. W. δοῦλος (2 Esdr [Ezra] 2:65; Eccl 2:7) B 19:7; D 4:10; also of God's maidservants 1 Cl 60:2. In contrast to ἐλευθέρᾳ of Hagar Gal 4:22f (Gen 16:1ff; Philo, Leg. All. 3, 244); w. a turn in the direction of a more profound sense vss. 30a, b (=Gen 21:10a, b), 31.—JWackernagel, Glotta 2, '09, 1-8; 218f; 315. M-M.*

παιδόθεν *adv.* (Ibycus [VI BC] 1, 10 Bergk [=ed. Diehl 2 6, 12 v.l.]; Ps.-Lucian, Philopatr. 19; Themist., Or. 25 p. 310D) *from childhood* ἐκ π. (Laud. Therap. E, 1. 8) Mk 9:21 v.l. S. παιδιόθεν.*

παιδοφθορέω *fut.* παιδοφθορήσω (Christian usage: Justin., Dial. 95, 1; Tatian 8, 1) *commit sodomy, be a practicing homosexual, lit. corrupt boys* B 19:4; D 2:2.*

παιδοφθόρος, ου, ὁ (Physiogn. I 327, 16; Test. Levi 17:11) *a practicing homosexual, pederast, lit. corrupter of boys* B 10:6.*

παίζω (Hom.+; Epigr. Gr. 362, 5; BGU 1024 VII, 26; PGM 7, 428; LXX; Ep. Arist. 284; Philo; Jos., Bell. 4, 157) *play, amuse oneself, dance* (w. πίνειν Ion of Chios [V BC], Eleg. 1, 16; 2, 7 Diehl2; Appian, Syr. 26 §125 παίζοντας καὶ μεθύνοντας) 1 Cor 10:7 (Ex 32:6). π. μετὰ τινος *play with someone* (Gen 21:9; 26:8) Hs 9, 11, 4f. παίζω and related words: GBertram, TW V 625-35. M-M.*

παῖς, παιδός, ὁ or ἡ (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr., Sib. Or.) *child*.

1. ὁ παῖς—a. w. ref. to a relation betw. one human being and another—α. fr. the viewpoint of age *boy, youth* (Hom.+; inscr., pap., LXX; Philo, Op. M. 105; Jos., Ant. 12, 210) Mt 17:18; Lk 9:42; Ac 20:12. Ἰησοῦς ὁ παῖς Lk 2:43.—Pl. (as ἄλλο a loanw. in rabb.) Mt 2:16; 21:15; B 8:3f.—ἐκ παιδός *from childhood* (Diod. S. 1, 54, 5; 1, 73, 9; 1, 92, 5; 19, 40, 2 al. Simplicius in Epict. p. 129, 26 Düb.) Mk 9:21 D.

β. fr. the viewpoint of descent *son* (Hom.+; Diod. S. 20, 22, 1 οἱ παῖδες αὐτοῦ; inscr., pap., LXX; Jos., Ant. 20, 140al.) ὁ παῖς αὐτοῦ J 4:51 (=υἱός vss. 46f, 50; υἱός P66 et al. in vs. 51). This sense is also poss. in Mt 8:6, 8, 13, but these pass. prob. belong to the foll.

γ. fr. the viewpoint of social position *servant, slave* (since Hipponax [VI BC] 16 D.2; Aeschyl., Cho. 652. Also HUsener, Epicurea 1887 p. 168, 10; Plut., Alcib. 4, 5, Mor. 65c; 70E; Dit., Syll.3 96, 26. Oft. pap. and LXX. Jos., Ant. 18, 192, Vi. 223.—Even an especially trusted servant is termed ὁ παῖς; Diod. S. 15, 87, 6 Epaminondas')

armor-bearer; **Appian**, Iber. 27 §107 Scipio's groom; Gen 24:2ff Abraham's chief servant, vs. 5 ὁ παῖς) Lk 7:7 (=δοῦλος vss. 2f, 10); 15:26. **W.** παιδίσκη (q.v.) 12:45.—Of those at a ruler's court οἱ παῖδες *courtiers, attendants* (**Diod. S.** 17, 36, 5; Gen 41:10, 37f; 1 Km 16:17; Jer 43:31; 44:2; 1 Macc 1:6, 8) Mt 14:2.

b. in relation to God—α. men as God's servants, slaves (**Ael. Aristid.** 45 p. 152 D.: θεῶν παῖδες [or 'sons of gods' as **Polyb.** 3, 47, 8; **Charito** 2, 1, 5 and **Diog. L.** 9, 72]; **LXX**; **Jos.**, **Ant.** 10, 215) Israel (Is 41:8f) Lk 1:54. David (Ps 17:1; Is 37:35) 1:69; Ac 4:25; D 9:2a.

β. angels as servants of God κατὰ παίδων αὐτοῦ οὐ πιστεύει *he does not trust his servants* 1 Cl 39:4 (Job 4:18).

γ. of Christ in his relation to God. In this connection it has the **mng.** *servant*, because of the identification of the 'servant of God' of certain OT **pass. w.** the Messiah (Is 52:13 et al.) Mt 12:18 (cf. Is 42:1); B 6:1; 9:2 (on the last two cf. Is 50:10). So **prob.** also D 9:2b (because of the immediate proximity of Δαβὶδ ὁ παῖς σου 9:2a); 9:3; 10:2f.—In other places the **mng.** *son* is certainly to be preferred (παῖς was so understood in secular **Gk.**, when it expressed a relationship to a divinity: **Il.** 2, 205 Κρόνου παῖς; **Sappho** 1, 2 Diehl; **Alcaeus** 1; **Bacchylides** 17, 70 Minos, a παῖς of Zeus; **Hermocles** [IV/III BC] p. 174 **Coll.**=**Athen.** 6, 63 p. 253D: Demetrius Poliorcetes as π. Ποσειδῶνος θεοῦ; **Diod. S.** 17, 51, 1 the god Ammon has his prophet address Alexander thus χαῖρε, ὦ παῖ; what follows makes it clear that procreation is meant; **Plut.**, **Mor.** 180D; **Maximus Tyr.** 14, 1d; **Paus.** 2, 10, 3 Ἄρατος Ἀσκληπιοῦ π.; **Diogenes**, **Ep.** 36, 1; **Philostrat.**, **Vi. Apoll.** 7, 24 p. 279, 4; **Porphyry**, **Vi. Plot.** 23; **Iambl.**, **Vi. Pyth.** 2, 10; **IG** IV 2 128, 50 [280 BC] and **oft.**; **Sb** 8314, 9 Hermes conducts the dead man to the Elysian fields ἅμα παισὶ θεῶν. **S.** above 1ba the παῖδες θεῶν. **Cf.** also **Herm. Wr.** 13, 2 ὁ γεννώμενος θεοῦ θεὸς παῖς; 13, 4; 14; **Rtzst.**, **Poim.** 223f.—**Celsus** 7, 9) παῖς αὐτοῦ ὁ μονογενὴς Ἰησοῦς Χρ. **MPol** 20:2. God as ὁ τοῦ ἀγαπητοῦ κ. εὐλογητοῦ παιδὸς Ἰησοῦ Χρ. πατήρ 14:1. **Corresp.** Christ as God's ἀγαπητὸς παῖς 14:3; **Dg** 8:11. The same is true of the other **pass.** in **Dg** 8:9; 9:1.—In the case of the rest of the **pass.** it is hardly **poss.** to decide which **mng.** is better: **Ac** 3:13, 26; 4:27, 30 (unless the παῖς σου *thy servant* of 4:25 should demand the same **transl.** for the other **pass.** as well; **JEMénard**, **CBQ** 19, '57, 83–92 [Acts]); 1 Cl 59:2–4 (but here the word ἡγαπημένος repeated in vss. 2 and 3 [cf. a magical **pap.** of c. 300 AD in **ThSchermann**, **TU** 34, 2b, '09, 3: Christ as ἡγαπημένος παῖς] could suggest the **transl.** *son*).—**WBousset**, **Kyrios Christos** 2 '21, 56f; **AvHarnack**, **Die Bezeichnung Jesu als 'Knecht Gottes' u. ihre Geschichte in d. alten Kirche: SAB** '26, 212–38; **JoachJeremias**, **ZNW** 34, '35, 115–23; **KFEuler**, **D. Verkündigung v. leidenden Gottesknecht aus Jes 53 in d. griech. Bibel** '34; **PSeidelin**, **D. 'Ebed J. u. d. Messiasgestalt im Jesajatargum: ZNW** 35, '36, 194–231; **HWWolff**, **Jes 53 im Urchristent.** '502; **EAMcDowell**, **Son of Man and Suffering Servant** '44; **ELohmeyer**, **Gottesknecht u. Davidssohn** '45, **esp.** 2–8; **TNicklin**, **Gospel Gleanings** '50, 268f; **OCullmann**, **Dieu Vivant** 16, '50, 17–34; **HHegermann**, **Jes 53 in Hexapla, Targum u. Peschitta** '54; **ELohse**, **Märtyrer u. Gottesknecht** '55; **WGrundmann**, **Sohn Gottes: ZNW** 47, '56, 113–33; **OCullmann**, **Die Christologie des NT** '57; **JLPrice**, **Interpretation** 12, '58, 28–38 (Synoptics); **MornaD Hooker**, **Jesus and the Servant** '59; **BvanIersel**, **'D. Sohn' in d. synopt. Jesusworten**, '61, 52–65 (bibliog.); **HOrlinsky**, **The So-called Suffering Servant in Isaiah 53, '64** (cf. review in **CBQ** 27, '66, 147); **EKränkl**, **Jesus der Knecht Gottes, '72** (Acts); **FWDanker**, **Luke** '76, 70–88. παῖς θεοῦ **TW** V 653–713 by **WZimmerli** and **JoachJeremias**.

2. ἡ παῖς *girl* (**Pind.**, **fgm.** 122, 7 ὦ παῖδες=girls!; **Hyperid.**, **fgm.** 144; **Phalaris**, **Ep.** 142, 1; **Charito** 1, 8, 2; **Philostrat.**, **Her.** 19, 11 p. 204, 31; Gen 24:28; 34:12; **Jos.**, **Ant.** 1, 254; 5, 266 al.) Lk 8:51. ἡ παῖς (*my*) *child* (**nom. w. art.** for **voc.**; cf. **Bl-D.** §147, 3; **Rob.** 465f; 769) vs. 54. παῖς and related words: **AOepke**, **WZimmerli** and **JoachJeremias** **TW** V 636–713; the same authors: **The Servant of God** (tr. **HKnight**), '65=Studies in **Bibl. Theol.** 20. **M-M. B.** 87f.*

παῖω 1 **aor.** ἔπαισα (**Aeschyl.**, **Hdt.**; **pap.**, **LXX**)—**1. lit.** *strike, hit w. acc.* of the **pers.** (**Philostrat.**, **Vi. Soph.** 2, 10, 6; **PSI** 168, 15 [II BC] ἔπαισάν με; 2 Km 14:6; **Jos.**, **Bell.** 2, 176) Mt 26:68; Lk 22:64. **W.** *weapons strike, wound* τινά (**X.**, **Cyr.** 8, 5, 12; **Diod. S.** 11, 69, 5 παῖει τῷ ξίφει τὸν Ἀρταξέρην; 2 Km 20:10; **Jos.**, **Ant.** 4, 153) Mk 14:47; J 18:10. Of scorpions *sting* (**Aelian**, **N.A.** 10, 23; **Ael. Dion.** ε, 8) **w. acc.** of the **pers.** **Rv** 9:5.

2. fig., of divine punishment (in quotations **fr.** Job in 1 Cl) ἔπαισεν αὐτοὺς σιτὸς τρόπον 1 Cl 39:5 (Job 4:19). **Abs.** ἔπαισεν, καὶ αἱ χεῖρες αὐτοῦ ἰάσαντο 56:7 (Job 5:18). **M-M. B.** 553.*

Πακατιανός, ἡ, ὄν *Pacatian*, in *Pacatia* a later (post-Constantine) name for a part of Phrygia, used in the subscription to 1 Ti (from 47 **Tdf.** [=1908 Gregory=Op 103 vSoden] **al.** **KL** have Καπατιάνης for it. Still other forms of the word are attested). The capital of this district was Laodicea where, **acc. to the subscr.**, 1 Ti was written.*

πάλαι **adv.** denoting past time (**Hom.**; **inscr.**, **pap.**, **LXX**)—**1.** designating a point of time in the past *long ago*, formerly (**Philo**, **Sacr. Abel.** 134 πάλαι, νῦν, αὖθις, αἰ; **Jos.**, **Ant.** 16, 40π.—νῦν) πάλαι ἂν μετενόησαν *they would have repented long ago* Mt 11:21; Lk 10:13; Hb 1:1. ταῦτα πάλαι ἠκούσαμεν *these things we heard long ago* 2 Cl 11:2 (prophetic **quot.** of unknown origin). ἐκεῖνοι οἱ π. ἡρνημένοι *those who denied in time past* Hs 9, 26, 6. ἄνθρωποι οἱ π. προγεγραμμένοι **Jd** 4 (**mng.** 2a is also **poss.**). αἱ π. ἁμαρτίαι *the former sins, sins committed in time past* 2 Pt 1:9 (cf. **Appian**, **Bell. Civ.** 4, 124 §521 ὁ πάλαι Καῖσαρ; **BGU** 747, 9 [II AD] οἱ πάλαι στρατιῶται). οἱ π. θεῖοι ἄγγελοι *angels who were originally holy* **Papias** 4.

2. covering a period of time, looking back **fr.** the present to a point of time in the past.

a. for a long time (**Pla.**, **Phaedo** 8 p. 63D; **Esth** 3:13; **Jos.**, **Vi.** 226) πάλαι δοκεῖτε *you imagine all along* 2 Cor 12:19 (**v.l.** πάλιν). **Perh.** **Jd** 4 (s. 1 above) and Mk 6:47 **t.r.** (s. 'b' below).

b. already (**Appian**, **Syr.** 66 §348) Mk 6:47 **v.l.** (looks back to the moment of departure.—**Mng.** a is also **poss.**). εἰ πάλαι ἀπέθανεν (looks back to the moment of crucifixion) *whether he was already dead* Mk 15:44 (**v.l.** ἤδη).

παλαιός, ἄ, ὄν (Hom.+; inscr., pap., LXX, Philo; Jos., Bell. 4, 388, Ant. 10, 44, Vi. 192; loanw. in rabb.) old=in existence for a long time, oft. w. the connotation of being antiquated or outworn (so Soph., Oed. R. 290; Lysias, fgm. 6 Thalh.; Diod. S. 3, 46, 4).

1. lit. PK 2 p. 15, 7. μυθεύματα IMg 8:1. βασιλεία IEph 19:3. διαθήκη 2 Cor 3:14 (s. διαθήκη 2). ἐντολή (ἡ) π. 1J 2:7a, b (cf. Pla., Leg. 1 p. 636B π. νόμιμον; 2 p. 659B, Lys. 6, 51; PGiess. 4, 9 [118 AD] παλαιὸν πρόσταγμα). οἶνος (opp. νέος) Lk 5:39a, b (Od. 2, 340; Diod. S. 2, 14, 4; Lucian, De Merc. Cond. 26; PSI 191, 2; 193, 3). ἱμάτιον Mt 9:16; Mk 2:21a; Lk 5:36a; w. ἱμάτιον to be supplied, ibid. b. ἄσκοί (Josh 9:4) Mt 9:17; Mk 2:22; Lk 5:37. Of the old rock, which is interpreted to mean Christ in Heras s 9, 2, 2; 9, 12, 1. Of the υἱὸς τοῦ θεοῦ himself 9, 12, 2. Of the Logos οὗτος ὁ ἀπ' ἀρχῆς, ὁ καινὸς φανεῖς καὶ παλαιὸς εὐρεθεῖς καὶ πάντοτε νέος ἐν ἁγίων καρδίαις γεννώμενος Dg 11:4 (καινός and π. contrasted as Hdt. 9, 26).—Subst. (Hippocr., Ep. 12, 5) τὸ καινὸν τοῦ παλαιοῦ the new from the old Mk 2:21b. παλαιά (opp. καινά: Hdt. 9, 27 παλαιὰ κ. καινά λέγειν; Socrat., Ep. 28[30], 9; Procop. Soph., Ep. 122 μίγνυσι παλαιὰ καινοῖς) Mt 13:52.

2. fig. ὁ π. ἄνθρωπος the old (i.e. earlier, unregenerate) man (ἄνθρωπος 2cβ) Ro 6:6; Eph 4:22; Col 3:9. ἡ π. ζύμη the old yeast (s. ζύμη 2) 1 Cor 5:7f (opp. νέον φύραμα). π. πράγματα old (i.e. Jewish) ways of life (παλ. πράγματα oft. in Vett. Val.; s. index) IMg 9:1 (opp. καινότης ἐλπίδος).—OLinton, 'Gammalt' och 'nytt': Svensk Ex. Årsbok 5, '40, 43-55. M-M. B. 958.*

παλαιότης, ητος, ἡ (Eur., Aeschin., Pla. et al.) age, obsolescence δουλεύειν. . . παλαιότητι γράμματος serve the old letter (of the law; opp. καινότης πνεύματος) Ro 7:6.*

παλαιόω pf. πεπαλαίωκα; 1 aor. pass. ἐπαλαιώθην (Pla.+; pap., LXX; outside the Bible only in the pass.).

1. act. (La 3:4; Is 65:22; Da 7:25 Theod.) make old, declare or treat as obsolete τὴν πρώτην (i.e. διαθήκην) treat the first covenant as obsolete Hb 8:13a.

2. pass. become old (oft. w. the connotation of becoming useless: Pla., Symp. 208B; Diog. L. 7, 159; Sb 5827, 11 [69 BC]; APF 2, '03, 441 no. 55, 4 τείχη παλαιωθέντα 'walls that have become ruinous'; LXX; En. 104, 2; Philo, Sobr. 56) βαλλάντια μὴ παλαιούμενα purses that do not wear out Lk 12:33. ὡς ἱμάτιον παλαιοῦσθαι (Dt 29:4; Josh 9:5; 2 Esdr 19 [Neh 9]: 21; Sir 14:17; Is 51:6) Hb 1:11 (Ps 101:27); B 6:2 (Is 50:9). ζύμη παλαιωθείσα yeast that has become old (cf. 1 Cor 5:7) IMg 10:2. παλαιοῦσθαι ταῖς λύπαις be made old by sorrows Hv 3, 11, 3. τὸ παλαιούμενον (w. γηράσκον) what has become obsolete Hb 8:13b (inscr. [218 BC]; EΛΛΗΝΙΚΑ 7, '34 p. 179, 14 παλαιούμενα=things that have become useless). M-M.*

πάλη, ης, ἡ (Hom.+; inscr.; Sb 678, 6) struggle, lit. 'wrestling'; the opponent is introduced by πρὸς w. the acc. against (Philo, Sobr. 65 πρὸς πάθη π.). Fig. (Longus 3, 19, 2 of love) of the Christians' struggle against the powers of darkness Eph 6:12. M-M.*

παλιγγενεσία, ας, ἡ (Plut., Mor. 722D does not assign the use of this word to Democritus; it is found first in Neanthes [200 BC]: 84 fgm. 33 Jac.; Memnon [I BC/I AD]: 434 fgm. 1, 40, 2 Jac.; Cicero, Ad Attic. 6, 6, also a t.t. of the Pythagoreans and Stoics [EZeller, Philosophie der Griechen I 5 1892, 442; III 14 '02, 158; HDiels, Doxographi Graeci 1879, p. 469, 11ff] as well as of the Mysteries of Dionysus [Orph. Fragmente 205 p. 225 OKern '22] and of Osiris [Plut., De ei apud Delph. 9 p. 389A, De Isid. et Osir. 35 p. 364F; 72 p. 379E, De Def. Orac. 51 p. 438D, De Esu Carn. 1, 7 p. 996C; 2, 4 p. 998C. Cf. Lucian, Encom. Musc. 7]. It is found in the Herm. Wr. [3, 3; 13, 1 ὁ τῆς παλιγγενεσίας λόγος; 13, 3 al.—JKroll, Die Lehren des Hermes Trismegistos '14, 360ff; Prümmer 559-61]; Fluchtaf. 4, 18 ὁ θεὸς ὁ τῆς παλιγγενεσίας Θωβαρραβαυ; PLond. 878 δῶρον παλιγγενεσίας; Philo, Cher. 114, Poster. Caini 124, Leg. ad Gai. 325; Jos., Ant. 11, 66) rebirth, regeneration.

1. of the world—a. after the Deluge (so Philo, Mos. 2, 65, while the idea of the παλιγγενεσία of the κόσμος is gener. Stoic and originated w. the Pythagoreans: M.Ant. 11, 1, 3; Philo, Aet. M. 47; 76) Νῶε παλ. κόσμῳ ἐκήρυξεν 1 Cl 9:4.

b. eschatol., of the renewing of the world in the time of the Messiah (Schürer II 4 636ff; Bousset, Rel. 3 280ff) ἐν τῇ παλ. in the new (Messianic) age or world Mt 19:28.

2. of the rebirth of a redeemed person (cf. Heraclit., Ep. 4, 4 ἐκ παλιγγενεσίας ἀναβιώναι; Herm. Wr., loc. cit. and PGM 4, 718 where the initiate calls himself πάλιν γενόμενος): λουτρὸν παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου bath of regeneration and renewal by the Holy Spirit Tit 3:5 (MDibelius, Hdb., exc. ad loc.; EGSelwyn, I Pt '46, 306f; ADNock, JBL 52, '33, 132f).—PGennrich, Die Lehre v. d. Wiedergeburt in dogmengeschichtl. und religionsgeschichtl. Beleuchtung '07; AvHarnack, Die Terminologie der Wiedergeburt: TU 42, 3, '18, p. 97-143; ADieterich, Eine Mithrasliturgie '03, 157ff; Rtzst., Mysteriesrel. 3 indices; HRWilloughby, Pagan Regeneration '29; VJacono, La παλιγγενεσία in S. Paolo e nel ambiente pagano: Biblica 15, '34, 369-98; JDey, Παλιγγενεσία (on Tit 3:5) '37; JYsebaert, Gk. Baptismal Terminology, '62, 90ff; FBüchsel, TW I 685-8. M-M.*

πάλιν adv. (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr. On the spelling s. Bl-D. §20, end; Mlt.-H. 113).

1. back—a. w. verbs of going, sending, turning, calling etc. πάλιν ἄγειν go back, return J 11:7. ἀναβαίνειν Gal 2:1. ἀναχωρεῖν J 6:15. ἀποστέλλειν send back Mk 11:3. διαπερᾶν 5:21. ἔρχεσθαι (Jos., Ant. 2, 106; 11, 243) Mt 26:43; Mk 11:27; J 4:46; 2 Cor 1:16. ἀπέρχεσθαι Mk 14:39; J 4:3. εἰσέρχεσθαι Mk 2:1. ἐξέρχεσθαι 7:31.

ἐπιστρέφειν *turn back* Gal 4:9a. παραγίνεσθαι J 8:2, etc. πάλιν λαβεῖν *take back* (X., An. 4, 2, 13) J 10:17f. παραλαβὼν πάλιν τοὺς δώδεκα *he brought the twelve back* (after he had been separated fr. them for a time, and had preceded them) Mk 10:32. ἀνεσπάσθη πάλιν ἅπαντα εἰς τ. οὐρανόν *everything was drawn back into heaven* Ac 11:10.—ἡ ἐμὴ παρουσία πάλιν πρὸς ὑμᾶς *my return to you* Phil 1:26.—Also pleonastically w. verbs that already include the concept ‘back’ (Eur., Ep. 1, 1 ἀναπέμπω πάλιν) πάλιν ἀνακάμπτειν (Bacchylides 17, 81f πάλιν ἀνακάμπτετ’; Synes., Kingship p. 29B) Ac 18:21. πάλιν ὑποστρέφειν Gal 1:17 (s. Bl-D. §484; cf. Rob. 1205).

b. In expressions that denote a falling back into a previous state or a return to a previous activity. In Engl. mostly *again*. εἰ ἂ κατέλυσα ταῦτα πάλιν οὐκοδομῶ Gal 2:18. ἵνα πάλιν ἐπὶ τὸ αὐτὸ ᾗτε 1 Cor 7:5. διψήσει πάλιν J 4:13. πάλιν εἰς φόβον Ro 8:15. Cf. 11:23; Gal 5:1; Phil 2:28; Hb 5:12; 6:6; 2 Pt 2:20.

2. *again, once more, anew* when someone repeats *some*th. he has already done (Jos., Ant. 12, 109), or an event takes place in the same (or a similar) manner as before, or a state of being recurs in the same (or nearly the same) way as at first (Dicaearch., fgm. 34 W. Pythagoras flees first to Καυλωνία. . . ἐκεῖθεν δὲ πάλιν εἰς Λοκρούς). πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὅρος Mt 4:8 (cf. vs. 5). πάλιν ἐξελθὼν 20:5 (cf. vs. 3).—21:36 (cf. vs. 34); 26:44 (cf. vs. 42), 72; 27:50; Mk 2:13; 3:1; 4:1. πάλιν πολλοῦ ὄχλου ὄντος 8:1 (cf. 6:34).—8:25; 10:1, 24; Lk 23:20 (cf. vs. 13); J 1:35 (cf. vs. 29); 8:8; 20:26; Ac 17:32; Gal 1:9; Phil 4:4; Js 5:18; Hv 3, 1, 5 al.—Somet. w. additions which, in part, define πάλιν more exactly: πάλ. δευτέρον (cf. P. Argentor. Gr. 53, 5: Kl. T. 135 p. 47 τὸ δευτέρον πάλιν) J 21:16. πάλ. ἐκ δευτέρου (Ctesias, Pers. 31; Maspéro 24, 12) Mt 26:42; Ac 10:15. Also pleonastically πάλ. ἄνωθεν Gal 4:9b (s. ἄνωθεν 3). πάλιν ἐξ ἀρχῆς (Mnesimachus Com. [IV BC] 4, 24 (Diod. S. 17, 37, 5) B 16:8.—εἰς τὸ πάλιν=πάλιν 2 Cor 13:2 (on this s. WSchmid, Der Attizismus 1887-1897, I 167; II 129; III 282; IV 455; 625).

3. *furthermore, thereupon* connecting things that are similar (Ps.-Pla., Eryx. 11 p. 397A καὶ π. with a series of examples): very oft. in a series of quotations fr. scripture (cf. Diod. S. 37, 30, 2 καὶ πάλιν. . . καὶ. . . followed both times by a poetic quotation; a third one had preceded it. All three deal with riches as the highest good and probably come from a collection of quotations; Ps.-Demetr. c. 184 καὶ πάλιν. . . καὶ π. with one quotation each. Cf. also Diod. S. 1, 96, 6; Diog. L. 2, 18; 3, 16; Athen. 4, 17 p. 140c; 14 p. 634D; Plut., Mor. 361A καὶ πάλιν. . . καὶ. . . ; a quotation follows both times) J 12:39; 19:37; Ro 15:10-12; 1 Cor 3:20; Hb 1:5; 2:13a, b; 4:5; 10:30; 1 Cl 10:4; 15:3f; 16:15; 17:6; 26:3; B 2:7; 3:1; 6:2, 4, 6, 14, 16 and oft. In a series of parables (Simplicius In Epict. p. 111, 13-34 Düb., connects by means of π. two stories that are along the same lines as the Good Samaritan and the Pharisee and the publican; Kephala. I 76, 34; 77, 8 [a series of proverbs]) Lk 13:20 (cf. vs. 18). Also a favorite *expr.* when a speaker takes up a formula previously used and continues: πάλιν ἠκούσατε Mt 5:33 (cf. vs. 27). πάλιν ὁμοία ἐστὶν ἡ βασιλεία 13:45 (cf. vs. 44), 47.—18:19 (cf. vs. 18); 19:24 (cf. vs. 23).

4. *on the other hand, in turn* (Pla., Gorg. 482D; Theocr. 12, 14; Polyb. 10, 9, 1; Diod. S. 4, 46, 3; Charito 7, 6, 9; Wsd 13:8; 16:23; 2 Macc 15:39) πάλιν γέγραπται *on the other hand, it is written* Mt 4:7. πάλ. Ἀνδρέας *Andrew in turn* J 12:22 t.r.—1 Cor 12:21. τοῦτο λογιζέσθω πάλ. ἐφ’ ἑαυτοῦ *let him remind himself, on the other hand* 2 Cor 10:7; *on the other hand* Lk 6:43; 1J 2:8.

5. A special difficulty is presented by Mk 15:13, where the first outcry of the crowd is reported w. the words οἱ δὲ πάλιν ἔκραζεν. Is it simply a connective (so δὲ πάλιν Ps.-Callisth. 2, 21, 22; POxy. 1676, 20 ἀλλὰ καὶ λυποῦμαι πάλιν ὅτι ἐκτός μου εἶ)? Is it because a different source is here used? Or is the meaning *they shouted back?* (so Gdspld.) cf. 1a. Or is this really a second outcry, and is the first one hidden behind vs. 11? Acc. to the parallel Mt 27:21f, which actually mentions several outcries, one after the other, the first one may have been: τὸν Βαραββᾶν. The πάλιν of J 18:40 is also hard to explain (Bultmann 502; 509, 3). Could there be a connection here betw. Mk and J?—Another possibility would be to classify Mk 15:13 and J 18:40 under 4 above, with the meaning *in turn* (Aristoph., Acharn. 342 et al.; s. L-S-J). On a poss. Aram. background s. JTHudson, ET 53, ’41/’42, 267f; Mlt.-H. 446; Mlt.-Turner 229; MBlack, An Aramaic Approach 3, ’67, 112f. M-M. B. 989.

παλιγγενεσία s. παλιγγενεσία.

παμβότανον, ου, τό *all the herbage* π. τοῦ ἄγρου *all the plants of the field* 1 Cl 56:14 (Job 5:25).*

παμμεγέθης, ες (Pla., X. et al.; Polyb. 5, 59, 4; Lucian, Charon 20; Herm. Wr. 2, 4a; Dit., Or. 619, 6; Ps 67:31 Sym.; Philo; Jos., Ant. 15, 364) *superl.* παμμεγεθέστατος (Suidas on Γολιάθης) *infinitely great, transcendent* τὸ παμμεγεθέστατον κράτος (of God.—π. is a divine attribute also in Aberciusinschr. 14: ἰχθὺς π.) 1 Cl 33:3. *Subst.* τὸ παμμέγεθες *by far the greatest* 33:4 (on κατὰ διάνοιαν here s. διάνοια 3).*

παμπληθεῖ *adv.* (Cass. Dio 75, 9, 1) *all together* ἀνέκραγον παμπληθεῖ Lk 23:18.*

παμπληθής, ἐς (X.; Diod. S. 4, 33, 5 and 6; 14, 13, 4; Plut., Sull. 35, 1; 2 Macc 10:24; Ep. Arist. 90; Philo; Jos., Ant. 14, 461) *in full abundance, a vast amount of* τὴν π. τροφήν 1 Cl 20:4.*

πάμπολυς, παμπόλλη, πάμπολυ (Aristoph., Pla.; Plut.; inscr.; BGU 731 II, 8 [II AD]; 836, 3; POxy. 718, 11; Sym.; Philo, Aet. M. 119; Jos., C. Ap. 1, 107) *very great* π. ὄχλος (used w. πλήθος; Pla., Leg. 3 p. 677E; Paradoxogr. Flor. 39; Dit., Syll. 3 1169, 45f) Mk 8:1 t.r. M-M.*

Παμφυλία, ας, ἡ (Strabo 14, 3, 1; Appian, Mithrid. 56 §226; Cass. Dio 69, 14; Philo, Leg. ad Gai. 281; Joseph. [Niese index]; inscr.; 1 Macc 15:23.—On the use of the art. s. Bl-D. §261, 6 app.) *Pamphylia*, a province in the

southern part of Asia Minor, along the Mediterranean seacoast. Visited by Paul several times. Ac 2:10; 13:13; 14:24; 15:38; 16:6 v.l.; 27:5 (cf. Jos., Ant. 2, 348 Παναμφύλιον πέλαγος).—KGraflancoronski, Städte Pamphyliens u. Pisidiens 1890/92; OBenndorf and GNiemann, Reisen in Lykien u. Karien 1884.*

πανάγιος, ον (Iambl., in Nicomach. p. 126, 23 Pistelli; 4 Macc 7:4; 14:7) *all-holy* ὁ π. of God 1 Cl 35:3. τὸ π. ὄνομα 58:1.*

πανάρετος, ον (Philod., Rhet. 2, 203 Sudh.; Lucian, Philops. 6; Philo, Migr. Abr. 95; Dit., Or. 583, 8; Sb 330; 331) *most excellent, most (lit. all) virtuous* ὄνομα (of God) 1 Cl 45:7; 60:4 (w. παντοκρατορικός). πίστις 1:2 (w. βέβαιος). πολιτεία 2:8 (w. σεβάσιμος). Of the wisdom of God, speaking in the book of Proverbs: 1 Cl 57:3.*

πανδοκείον s. **πανδοχεῖον**.

πανδοκεύς s. **πανδοχεύς**.

πανδοχεῖον, ου, τό (Strabo 5, 3, 9; 12, 8, 17; Epict., Ench. 11; Philostrat., Vi. Apoll. 4, 39 p. 157, 28; Test. Jud. 12:1; PSI 99, 3.—The older form πανδοκεῖον in Aristoph., Ran. 550, but also in Theophr., Char. 11, 2; Polyb. 2, 15, 5; Epict. 2, 23, 36; 4, 5, 15; Plut., Crass. 22, 4; Palaeph. 45; Aelian, V.H. 14, 14; Polyaeus 4, 2, 3; inscr. [ENachmanson, Laute u. Formen der magn. Inscr. '04, 81]. Phrynichus rejects the form with χ, p. 307 Lob. Cf. Bl-D. §33; Mlt.-H. 108. Though lacking in Philo and Joseph., the word was taken over by the Jews as a loanw. [Billerb. II 183; Dalman, Gramm. 2 187] and has survived to the pres. day in Arabic) *inn*, where a traveler may find a night's lodging Lk 10:34; UGosp l. 35=AHuck9-HLietzmann, Synopse '36, p. 37 note (Eng. transl., Gospel Parallels, ed. Cadbury et al. '49, p. 32 note). AHug, Pauly-W. 36, 3, '49, 520-9. M-M.*

πανδοχεύς, έως, ὁ (Polyb. 2, 15, 6 and Plut., Mor. 130E in mss.; Iambl., Vi. Pyth. 33, 238 [LDeubner, SAB '39 XIX p. 15]. The Att. πανδοκεύς in Pla., Leg. 11 p. 918B et al.; Epict. 1, 24, 14; Polyb. [Büttner-W.] and Plut. [Paton—Wegehaupt '25], loc. cit. in the text. Taken over by the Jews [Billerb. II 183f], but not found in Philo and Joseph.—Bl-D. §33; Mlt.-H. 108) *inn-keeper* Lk 10:35. M-M.*

πανήγυρις, εως, ἡ (Pind., Hdt.+; inscr., pap., LXX; Philo, In Flacc. 118; Jos., Ant. 2, 45) *festal gathering* (w. ἐκκλησία) Hb 12:22. M-M.*

πανθαμάρτητος, ον *altogether sinful; subst. pl. men steeped in sin* B 20:2; D 5:2.*

πανθαμαρτωλός, ὄν *utterly sinful* 2 Cl 18:2.*

πανοικεί or **πανοικί** (Tdf., W-H., N. have the former spelling, Lachm. and Tregelles the latter; it is hardly poss. to decide which is right. S. Kühner-Bl. II p. 303; Bl-D. §23; Mlt.-H. 279) *adv.* (Ps.-Pla., Eryx. 392C; PRyl. 434, 12; Pland. 8, 15; PFay. 129, 9; 130, 20; Ex 1:1 v.l.; Philo, De Jos. 251, Mos. 1, 5; Jos., Ant. 4, 300; 5, 11) *with one's whole household* Ac 16:34; MPol 20:2. M-M.*

πανοπλία, ας, ἡ (Hdt., Aristoph.+; Polyb. 3, 62, 5; 4, 56, 3; Diod. S. 20, 84, 3; inscr., LXX) *full armor* of a heavy-armed soldier, *panoply*.

1. *lit.* (2 Km 2:21; 2 Macc 3:25; Jos., Ant. 7, 104; 20, 110) Lk 11:22 (on vss. 21f cf. 4 Macc 3:12 A τὰς πανοπλίας καθωπλίσαντο [s. SLegasse, NovT 5, '62, 5-9]).

2. IPol 6:2 marks a transition in the direction of a non-literal mng.; here endurance is compared with πανοπλία in a context that uses many concepts fr. the life of a soldier, and specif. mentions separate parts of his equipment. Purely metaphoric is πανοπλία τοῦ θεοῦ Eph 6:11, 13 (fig. use of πανοπλία also Wsd 5:17; Sir 46:6; Philo, Somn. 1, 103; 108). On ἀναλαβεῖν τὴν πανοπλίαν vs. 13 cf. ἀναλαμβάνω 2.—On the 'military service' and 'warfare' of the Christian cf. AHarnack, Militia Christi '05; MMeinertz, D. Ap. Pls und d. Kampf: Internat. Monatsschr. 11, '17, 1115-50; MDibelius, Hdb. exc. on Eph 6:10 and 1 Ti 1:18; AVitti, Militum Christi Regis arma iuxta S. Paulum: Verbum Domini 7, '27, 310-18; Cumont 3 '31, XII f; 207f; HEmonds: Hlg. Überliefg. (ed. by OCasel) '38, 21-50 (anc. philos.); EFavier, L'armure du soldat de dieu d'après s. Paul '38; CLBond, Winning w. God (on Eph 6:10-18) '40; AOepke and KGKuhn, TW V 295-301. M-M. B. 1398.*

πανουργία, ας, ἡ (Aeschyl., X., Pla.+; Polyb. 29, 8, 8; Plut., Mor. 91B [w. ἀπάτη]; Herodian 2, 9, 11 [w. δόλος]; Dit., Or. 515, 47 [w. καουργία]; POxy. 237 VIII, 12 [II AD]; LXX; Philo; Jos., Bell. 4, 503al.; Test. 12 Patr.) *quite predom.*, and in our lit. exclusively, in an unfavorable sense (evil) *cunning, craftiness, trickery*, lit. 'readiness to do anything' Lk 20:23; 1 Cor 3:19 (in Job 5:12, 13, which is basic to this pass., vs. 12 has the adj. πανοῦργος); 2 Cor 4:2; 11:3 (in Gen 3:1 Aq. and Sym. have the adj. πανοῦργος); Eph 4:14. πανουργία and -ος: OBauernfeind, TW V 719-23. M-M.*

πανοῦργος, ον (trag., Pla.+; first, and in general *predom.*, in a bad sense—so also Philo; Jos., Bell. 1, 223; later—Aristot.+ occasionally, also LXX—in a good sense as well) in our lit. never without an unfavorable

connotation *clever, crafty, sly* *lit.* 'ready to do anything'. Paul says, taking up an *expr.* used by his opponents, ὑπάρχων πανούργος *crafty fellow that I am* 2 Cor 12:16. Hermas is called πανούργος (*w. αὐθάδης*), because he is *crafty enough to want to pry into secret things* Hv 3, 3, 1; s 5, 5, 1. *M-M.**

πανούργως *adv.* (Aristoph., Equ. 317; Pla., Soph. 239C et al.; Sb 8026, 14; Ps 82:4 Sym.; Philo, Poster. Cai. 82) *deceitfully πάντοτε πανούργως ἐλάλησα μετὰ πάντων* Hm 3:3 (on the play on words cf. Bl-D. §488, 1; Rob. 1201).*

πανπληθεῖ (so Tdf., W-H.) *s. παμπληθεῖ.* *M-M.*

πανπληθής *s. παμπληθής.*

πάνσεμνος, ον (Lucian, Vit. Auct. 26, Anach. 9) *greatly revered πνεῦμα* Hv 1, 2, 4 (the text is not certain; s. MDibelius *ad loc.*).*

πανταχῇ (for the spelling cf. Bl-D. §26 app.; Mlt.-H. 84; Meisterhans3-Schw. p. 145) *adv.* (Hdt.+; Pla., Ep. 7 p. 335c πάντως π.; *inscr.*, *pap.*, LXX; Jos., Bell. 1, 149) *everywhere πάντας π. διδάσκων who is teaching everyone everywhere* Ac 21:28. μετὰ πάντων π. τῶν κεκλημένων *with all those everywhere who are called* 1 Cl 65:2. *M-M.**

πανταχόθεν *adv.* (Hdt., Thu., Pla.; Diod. S. 17, 82, 3; Strabo 8, 6, 15; Jos., Ant. 4, 133; 12, 353; *inscr.*, *pap.*; 4 Macc 13:1; 15:32) *from every direction* Mk 1:45 *t.r.* (for πάντοθεν). *M-M.**

πανταχοῦ *adv.* (Soph., Thu.+; *pap.*; Is 42:22; Jos., Ant. 14, 137).

1. *everywhere* (so almost always) Mk 16:20; Lk 9:6; Ac 28:22; 1 Cl 41:2. πάντη τε καὶ π. *in every way and everywhere* (Bl-D. §103; cf. Rob. 300) Ac 24:3. Used in consonance *w. πᾶς* (Bl-D. §488, 1a; Dio Chrys. 11[12], 19; Philo, Aet. M. 68; Jos., Ant. 17, 143) ἀπαγγέλλει. . . πάντας π. μετανοεῖν 17:30. π. ἐν πάσῃ ἐκκλησίᾳ 1 Cor 4:17.

2. *in all directions* (Aristoph., Lys. 1230; Lucian, Bis Accus. 27) Mk 1:28. *M-M.**

παντελής, ἐς (trag., Hdt.+; *inscr.*, *pap.*; 3 Macc 7:16) (quite) *complete, perfect, absolute* εἰς τὸ π. for the *adv.* παντελῶς (Philo, Joseph., Aelian). It can mean

1. *the same thing as παντελῶς, i.e. completely, fully, wholly.* The Armen. version understands σώζειν εἰς τὸ π. δύναται Hb 7:25 in this sense; so also many more recent interpreters, such as Bengel, Bleek, Riggerbach. μὴ δυναμένη ἀνακῦψαι εἰς τὸ π. Lk 13:11 is also understood in this sense by many: *she could not fully straighten herself* (RSV; εἰς τὸ π. in this *mng.* Aelian, N.A. 17, 27; Cyranides 57, 4; Philo, Leg. ad Gai. 144; Jos., Ant. 1, 267; 3, 264; 274; 6, 30; 7, 325).

2. *at all*; so Lk 13:11, if εἰς τὸ π. is taken *w. μὴ δυναμένη* instead of *w. ἀνακῦψαι she could not straighten herself up at all* (Gdspd.; so the *Vulg.*, but the ancient Syriac gospel *transl.* [both Sinaitic and Curetonian] permits both this sense and *mng.* 1.—Ael. Aristid. 26, 72 K.=14 p. 351 D.: παράδειγμα εἰς τὸ π. οὐκ ἔχει).

3. *of time: forever, for all time* (Aelian, V.H. 7, 2; 12, 20 [parall. to διὰ τέλους]; Dit., Or. 642, 2 εἰς τὸ παντελὲς αἰώνιον τειμήν; PLond. 1164f, 11. *Perh.* Jos., Ant. 3, 274); Hb 7:25 is understood in this sense by the *Vulg.*, Syr. and Copt. versions, and many moderns, including Rohr, Windisch, Strathmann⁴ '47, RSV. *M-M.**

παντελῶς *adv.* (trag., Hdt.+; Polyb., Epict., *inscr.*, *pap.*; 2 Macc; Ep. Arist., Philo; Jos., Ant. 4, 121) *fully, completely, altogether* in answers (cf. Pla., Rep. 2 p. 379B.; 3 p. 401A; 6 p. 485D al.) οὐ παντελῶς *not at all*; by *no means* (Lucian, Catapl. 4) Hs 7:4.*

παντεπόπτης, ου, ὁ *one who sees all, all-seeing* (Sb 4127, 18 Ἥλιον τὸν παντεπόπτην δεσπότην; Vett. Val. 1, 4; 331, 20 [Ἥλιος]; magical *pap.* [ThSchermann, Griech. Zauberpap. '09, 28f]; 2 Macc 9:5; Ps.-Clem., Hom. 4, 14; 23; 5, 27; 8, 19; Sib. Or., fgm. 1, 4 v.l.—The Greeks call Zeus ὁ πανόπτης or παντόπτης) of God ὁ π. δεσπότης 1 Cl 55:6. ὁ π. θεός 64; Pol 7:2.*

πάντη (on its spelling s. Mlt.-H. p. 84; Bl-D. §26 app.) *adv.* (Hom.+; *inscr.*, *pap.*; Sir 50:22; 3 Macc 4:1; Jos., Ant. 14, 183) *altogether π. τε καὶ πανταχοῦ in every way and everywhere* (Bl-D. §103; Rob. 300) Ac 24:3. *M-M.**

πάντοθεν *adv.* (Hom.+; *inscr.*, *pap.*, LXX, En., Ep. Arist.; Jos., Ant. 14, 442) *from all directions* Mk 1:45; Lk 19:43; Hb 9:4 (here we say *on all sides, entirely*; cf. PAmh. 51, 27 [88 BC]; 3 Macc 3:25; Ep. Arist. 69; 115; 142; esp. 57; Jos., Bell. 4, 587). *M-M.**

παντοκρατορικός, ὄν (formed *fr.* παντοκράτωρ as a result of the feeling that this noun, since it denotes an agent [cf. EFraenkel, Geschichte der griech. Nomina agentis auf- τήρ, -τωρ, -της, '10/'12], can not be used *w. a neuter* [*s. παντοκράτωρ*]) *almighty* in relation to God τὸ π. βούλημα αὐτοῦ 1 Cl 8:5. τῷ παντοκρατορικῷ (conjecture for the παντοκράτορι of the *ms.*) καὶ παναρέτῳ ὀνόματί σου 60:4.*

her (by the angel) at the Lord's command vs. 45. ἀπεσταλμένος παρὰ θεοῦ John the Baptist was not, like Jesus, sent out fr. the very presence of God, but one whose coming was brought about by God J 1:6 (cf. 2 Macc 11:17). παρ' ἑαυτῆς φέρει καρπὸν καὶ παρὰ τῆς πτελέας it (i.e. the vine) bears fruit which comes both from itself and from the elm Hs 2:3.

3. **gener.** denoting the point fr. which an action originates—**a.** after verbs of asking, demanding αἰτεῖν and αἰτεῖσθαι (cf. X., An. 1, 3, 16, Hell. 3, 1, 4; **Dit.**, Syll.3 785, 9f; **PFay.** 121, 12ff; Tob 4:19 BA al.; **LXX**; **Jos.**, **Ant.** 15, 92) Mt 20:20 v.l. (for ἀπ' αὐτοῦ); J 4:9; Ac 3:2; 9:2; Js 1:5; 1J 5:15 v.l. (for ἀπ' αὐτοῦ); 1 Cl 36:4 (Ps 2:8); Hm 9:2, 4; **Dg** 1. ζητεῖν (Tob 4:18; Sir 7:4; cf. 1 Macc 7:13) Mk 8:11; Lk 11:16; 12:48.

b. after verbs of taking, accepting, receiving λαμβάνειν (**class.**; **Appian**, Mithrid. 88 §397; **Dit.**, Syll.3 546 B, 23 [III BC]; Jdth 12:15; Sus 55 **Theod.**; 1 Macc 8:8; 11:34; 4 Macc 12:11) Mk 12:2; Lk 6:34; J 5:34, 41, 44; 10:18; Ac 2:33; 3:5; 17:9; 20:24; 26:10 (**Jos.**, **Ant.** 14, 167 λαβὼν ἐξουσίαν παρὰ σου [=τ. ἀρχιερέως]; 11, 169); Js 1:7; 2 Pt 1:17; 2J 4; Rv 2:28; Hs 1:8; 8, 3, 5. ἀπολαμβάνειν (**Dit.**, Syll.3 150, 20 [IV BC]; 4 Macc 18:23) Hv 5:7. παραλαμβάνειν (**Hdt.** et al.; **oft. inscr.**; **POxy.** 504, 14 al. in **pap.**) Gal 1:12; 1 Th 2:13; 4:1; 2 Th 3:6. δέχεσθαι (**Thu.** 1, 20, 1 al.; 1 Macc 15:20) Ac 22:5; Phil 4:18a. κομίζεσθαι (**Dit.**, Syll.3 244 I, 5ff [IV BC]; Gen 38:20; 2 Macc 7:11) Eph 6:8. εὐρεῖν (**Dit.**, Syll.3 537, 69; 1099, 25. **Cf.** εὐρίσκω 3, end) 2 Ti 1:18. ἔχειν τι παρὰ τινος have received **some** fr. **someone** (1 Esdr 6:5) Ac 9:14; cf. Hv 3, 9, 8. γίνεται μοι τι παρὰ τινος I receive **some** fr. **from someone** (**Att.**) Mt 18:19. ἔσται μεθ' ἡμῶν χάρις. . . παρὰ θεοῦ πατρὸς καὶ παρὰ Ἰησοῦ 2J 3 (cf. X., An. 7, 2, 25). οἱ πιστευθέντες παρὰ θεοῦ ἔργον those who were entrusted by God with a task 1 Cl 43:1 (cf. **Polyb.** 3, 69, 1; **Dit.**, Syll.3 1207, 12f). παρὰ τοῦ κυρίου πλουτίζεσθαι receive one's wealth fr. the Lord Hs 2:10.—**Sim.** in the case of a purchase the seller is introduced by παρὰ: buy fr. **someone** αγοράζειν (**s.** ἀγοράζω 1, end) Rv 3:18. ὠνεῖσθαι Ac 7:16. ἄρτον φαγεῖν παρὰ τινος let oneself be supported by someone 2 Th 3:8.

c. after verbs of learning, coming to know, hearing, asking ἀκούειν (cf. ἀκούω 1bβ and 2) J 1:40; 6:45; 7:51; 8:26, 40; 15:15; Ac 10:22; 28:22; 2 Ti 1:13; 2:2. ἀκριβοῦν Mt 2:7, 16. ἐξακριβάζεσθαι Hm 4, 2, 3. ἐπιγινώσκειν Ac 24:8. μανθάνειν (since **Aeschyl.**, Ag. 858; **Jos.**, **C. Ap.** 2, 176; Sir 8:8f; 2 Macc 7:2 v.l.; 3 Macc 1:1) 2 Ti 3:14. πυνθάνεσθαι (**Hdt.** 3, 68; X., Cyr. 1, 6, 23; **Pla.**, Rep. 5 p. 476E; **Dit.**, Syll.3 1169, 30; 2 Ch 32:31) Mt 2:4; J 4:52 (without παρὰ P75 B); B 13:2 (Gen 25:22).

4. **adj.** ὁ, ἡ, τὸ παρὰ τινος made, given etc. by someone

a. w. a noun (functioning as a **gen.**: **Pla.**, Symp. 197E ὁ παρὰ τινος λόγος 'the expression made by someone'; X., Hell. 3, 1, 6 δῶρον παρὰ βασιλέως, Mem. 2, 2, 12 ἡ παρὰ τινος εὐνοία, Cyr. 5, 5, 13 τὸ παρ' ἐμοῦ ἀδίκημα 'the crime committed by me'; **Polyb.** 3, 69, 3 ἡ παρ' αὐτοῦ σωτηρία; **Dit.**, Syll.3 543, 25; Ex 4:20; 14:13; **Philo**, Plant. 14; **Jos.**, **Ant.** 12, 400) ἡ παρ' ἐμοῦ διαθήκη Ro 11:27 (Is 59:21).—Ac 26:12 t.r.; 22 t.r.

b. subst.—**a.** τὰ παρὰ τινος what someone gives, someone's gift's (X., Mem. 3, 11, 13; **Jos.**, **Ant.** 8, 175) Lk 10:7; Phil 4:18b. τὰ παρ' αὐτῆς her property, what she had Mk 5:26 (cf. **Inscr.** v. **Priene** 111, 177).

β. οἱ παρὰ τινος someone's envoys (**class.**; **Bl-D.** §237, 2) οἱ παρὰ τοῦ βασιλέως (1 Macc 2:15; 1 Esdr 1:15) 1 Cl 12:4.—The Koine also uses this **expr.** to denote others who are intimately connected w. someone, e.g. family, relatives (**PGrenf.** II 36, 9 [II BC]; **POxy.** 805 [I BC]; 298, 37 [I AD]; **PRainer** 179, 16; 187, 7; **Sb** 5238, 19 [I AD]; **Sus** 33; 1 Macc 13:52; **Jos.**, **Ant.** 1, 193. Further **exx. fr. pap.** in **Mlt.** 106f; **Rossberg** [s. ἀνά, beg.] 52) Mk 3:21 (cf. **ChBruston** et **PFarel**: *Revue de Théol.* et des *Quest.* rel. 18, '09, 82-93; **AWabnitz**, *ibid.* 221-5; **SMonteil**, *ibid.* 19, '10, 317-25; **JHMoulton**, Mk 3:21: **ET** 20, '09, 476; **GHartmann**, Mk 3:20f; **BZ** 11, '13, 248-79; **FZorell**, *Zu Mk* 3:20, 21: **ZkTh** 37, '13, 695-7; **JEBelser**, *Zu Mk* 3:20f; **ThQ** 98, '16, 401-18; **Rdm.** 2 141; 227.—**S.** also on ἐξίστημι).

II. W. the **dat.** (nearly always of the **pers.**) it denotes nearness in space at or by (the side of), beside, near, with, **acc.** to the standpoint fr. which the relationship is viewed.

1. **lit.**—**a.** near, beside—**a. w.** things (**Synes.**, *Ep.* 126 p. 262A; **Epigr. Gr.** 703, 1; **POxy.** 120, 23; 2 Km 10:8; 11:9; **Jos.**, **Ant.** 1, 196) εἰστήκεισαν παρὰ τῷ σταυρῷ J 19:25. κεῖσθαι παρὰ τῷ πύργῳ Hv 3, 5, 5.

β. w. persons ἔστησεν αὐτὸ παρ' ἑαυτῷ he had him (i.e. the child) stand by his side Lk 9:47.

b. in someone's house, city, company etc.—**a.** house: ἀριστᾶν Lk 11:37. καταλύειν 19:7 (**Pla.**, *Gorg.* 447B; **Demosth.** 18, 82). μένειν (**Jos.**, **Ant.** 1, 298; 299) J 1:39; Ac 9:43; 18:3; 21:8. ξενίζεσθαι 10:6; 21:16 (ξενίζω 1). So **prob.** also ἕκαστος παρ' ἑαυτῷ each one at home 1 Cor 16:2 (cf. **Philo**, *Cher.* 48 παρ' ἑαυτοῖς, *Leg. ad Gai.* 271). ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ 2 Ti 4:13.

β. city: Rv 2:13. So **prob.** also ἦσαν παρ' ἡμῖν ἑπτὰ ἀδελφοί Mt 22:25.—J 4:40; Col 4:16 (where the church at Laodicea is contrasted w. the one at Col.).

γ. other uses: παρὰ Ἰουδαίοις among the Jews Mt 28:15. παρ' αὐτοῖς ἐπιμεῖναι remain with them Ac 28:14; cf. 21:7. οἱ παρ' ὑμῖν πρεσβύτεροι the elders among you 1 Cl 1:3.—παρὰ τῷ πατρί with (of spatial proximity) the Father Mt 6:1; J 8:38a; cf. 17:5 (**Synes.**, *Kingship* 29 p. 31D: philosophy has her abode παρὰ τῷ θεῷ and if the world refuses to receive her when she descends to earth, μένει παρὰ τῷ πατρί). Of Jesus: παρ' ὑμῖν μένων while I was with you (on earth) J 14:25. Of the Spirit: παρ' ὑμῖν μένει vs. 17. Of the Father and Son in their relation to the true Christian: μονήν παρ' αὐτῷ ποιησόμεθα we will take up our abode with him vs. 23.

2. **fig.** παρὰ τινι—**a.** before someone's judgment seat (**Demosth.** 18, 13 εἰς κρίσιν καθιστάναι παρὰ τινι; **Appian**, *Maced.* 11 §8 παρ' ὑμῖν ἐς κρίσιν) 2 Pt 2:11. Closely related is

b. in the sight or judgment of someone (**Soph.**, *Hdt.*; **PSI** 435, 19 [258 BC] παρὰ τῷ βασιλεῖ) παρὰ τῷ θεῷ: δίκαιος παρὰ τῷ θεῷ righteous in the sight of God Ro 2:13 (cf. **Job** 9:2; **Jos.**, **Ant.** 6, 205).—**Cf.** 1 Cor 3:19; Gal 3:11; 2 Th 1:6; Js 1:27; 1 Pt 2:4; 2 Pt 3:8. θυσία δεκτὴ παρὰ τῷ θεῷ Hs 5, 3, 8. ἔνδοξος παρὰ τῷ θεῷ m 2:6; s 5, 3, 3; 8, 10, 1; 9, 27, 3; 9, 28, 3; 9, 29, 3.—9, 7, 6.—**Acc.** to the judgment of men (**Jos.**, **Ant.** 7, 84) Hs 8, 9, 1. τί ἄπιστον κρίνεται παρ' ὑμῖν; Ac 26:8. ἵνα μὴ ᾗτε παρ' ἑαυτοῖς φρόνιμοι Ro 11:25 v.l.; cf. 12:16 (s. Pr 3:7 μὴ ἴσθι

φρόνιμος παρά σεαυτῷ).—‘In the judgment’ passes over into a simpler *with* (Himerius, Or. 8 [=23], 10 παρά θεοῖς=with the gods) εὐρεῖν χάριν παρά τινι *find favor with someone* (Ex 33:16; cf. Num 11:15) Lk 1:30; Hs 5, 2, 10. τοῦτο χάρις παρά θεῷ 1 Pt 2:20. χάριν ἔχειν (Ex 33:12) m 5, 1, 5. προέκοπτεν ἐν τῇ χάριτι παρά θεῷ καὶ ἀνθρώποις Lk 2:52. τί ταπεινοφροσύνη παρά θεῷ ἰσχύει, τί ἀγάπη ἀγνή παρά θεῷ δύναται *how strong humility is before God, what pure love before God can do* 1 Cl 21:8.

c. almost equivalent to the *dat.* (Ps 75:13): δυνατόν or ἀδύνατον παρά τινι *possible or impossible for someone* Mt 19:26a, b; Mk 10:27a, b, c; Lk 1:37 t.r.; 18:27a, b; 1 Cl 27:2.—AFridrichsen, *Symb. Osl.* 14, '35, 44-6.

d. (οὐκ) ἔστιν τι παρά τινι *some-th. is (not) with or in someone, someone has some-th. (nothing) to do w. some-th.* (Demosth. 18, 277 εἰ ἔστι καὶ παρ' ἐμοί τις ἐμπειρία; Gen 24:25; Job 12:13; Ps 129:4 παρά σοι ὁ ἰλασμός ἐστιν) οὐκ ἔστιν προσωπολημψία παρά τ. θεῷ Ro 2:11. Cf. 9:14; Eph 6:9; Js 1:17. Sim. Mt 8:10; 2 Cor 1:17.

e. παρ' ἑαυτοῖς *among themselves* (Philo, Cher. 48) διαλογίζεσθαι Mt 21:25 v.l. (cf. Demosth. 10, 17 γινώσκειν παρ' αὐτῷ; Epict., Ench. 48, 2).—In ἐν τούτῳ μενέτω παρά θεῷ 1 Cor 7:24, the *mng.* of παρά θεῷ is not certain: *let him remain in that position* (to which he was called) *before God*; it is *prob.* meant to remind the Christian of the One *fr.* whom he received a call to his earthly occupation, whatever it may be, and *before whom* therefore he cannot even have the appearance of inferiority (*inscr.*: Wilcken, *Chrest.* 4, 4 [13 BC] παρά τῷ κυρίῳ Ἑρμῇ=‘before, in the sight of’; Sb 7616 [II AD] τὸ προσκύνημά σου ποιῶ παρά τῷ κυρίῳ Σαράπι=‘before the Lord S.’; 7661, 3 [c. 100 AD]; 7932, 7992, 6 [letter II/III AD]).

III. *W. acc.* of the *pers.* or the thing—1. of space (*w.* no difference whether it answers the question ‘where?’ or ‘whither?’ S. Bl-D. §236, 1; Rob. 615).

a. *by, along* περιπατεῖν παρά τὴν θάλασσαν (Pla., Gorg. 511E. Cf. Dit., Syll.3 1182; Jos., Ant. 2, 81) Mt 4:18; cf. Mk 1:16.

b. *at the edge or to the edge of*—α. παρά (τὴν) θάλασσαν *by the sea (or lake), at the shore* Mt 13:1; Mk 4:1; 5:21; Ac 10:6, 32; cf. Lk 5:1, 2. παρά τὴν ὁδὸν *by the side of the road* (X., An. 1, 2, 13; Plut., Lysander 29, 4 a tomb παρά τ. ὁδὸν=beside the road) Mt 20:30; Mk 10:46; Lk 18:35 (but *on the road* is also *poss.* in these three places; s. d below).

β. παρά τὴν θάλασσαν *to (the side of) the sea (lake)* Mt 15:29; Mk 2:13. παρά ποταμόν *to the river* Ac 16:13.

c. *gener.* *near, at* παρά τοὺς πόδας τινός *at someone's feet* (sit, fall, place etc.) Mt 15:30; Lk 7:38; 8:35, 41; 10:39 t.r.; 17:16; Ac 4:35, 37 v.l.; 5:2; 7:58; 22:3 (cf. ET 30, '19, 39f. παρά τὸν πύργον *beside the tower* Hs 9, 4, 8; 9, 6, 5; 8; 9, 7, 1; 9, 11, 6.—παρά τὴν ἰτέαν 8, 1, 2.

d. *on* παρά τὴν ὁδὸν *on the road* (*w.* motion implied; Aesop, Fab. 226 P.=420 H.: πεσὼν παρά τὴν ὁδόν; Phot., Bibl. 94 p. 74b *on* Iambl. Erot. [Hercher I p. 222, 22] πίπτουσι παρά τὴν ὁδόν) Mt 13:4, 19; Mk 4:4; Lk 8:5; *on the road* (*w.* no motion implied; Theophr., Hist. Pl. 6, 6, 10: the crocus likes to be trodden under foot, διὸ καὶ παρά τὰς ὁδοὺς κάλλιστος; Phot. p. 222, 29 H. [s. above]) Mk 4:15; Lk 8:12. *Perh.* also Mt 20:30; Mk 10:46; Lk 18:35 (s. βα above).—παρά τὸ χεῖλος τῆς θαλάσσης *on the seashore* Hb 11:12.

2. of time (Lucian, Catapl. 24 παρά τ. βίον=during his life; POxy. 472, 10) παρ' ἐνιαυτόν *from year to year* (Plut., Cleom. 15, 1. Cf. ἐνιαυτός 1) B 10:7.

3. in a comparative sense: *in comparison to, more than, beyond* ἀμαρτωλοί, ὀφειλέται π. πάντας Lk 13:2, 4 (PSI 317, 6 [95 AD] παρά πάντας; Jos., C. Ap. 2, 234 παρά τ. ἄλλους ἅπαντας). κρίνειν ἡμέραν παρ' ἡμέραν (s. κρίνω 1) Ro 14:5. π. πᾶσαν τὴν γῆν B 11:9 (prophetic quot. of unknown orig.). π. πάντα τὰ πνεύματα *more than all other spirits* Hm 10, 1, 2. ἐλαττοῦν τινα π. τινα *make someone inferior to someone* Hb 2:7, 9 (s. ἐλαττώ 1 and cf. PGrenf. I 42, 12 [II BC] ἐλαττουμένων ἡμῶν παρά τοὺς δεῖνα). εἶδος ἐκλείπον π. τὸ εἶδος τῶν ἀνθρώπων (s. ἐκλείπω) 1 Cl 16:3.—After a *comp.* (Thu. 1, 23, 3) Lk 3:13; Hb 1:4; 3:3; 9:23; 11:4; 12:24; B 4:5 (cf. Da 7:7); Hv 3, 12, 1; s 9, 18, 2.—When a comparison is made, one member of it may receive so little attention as to pass *fr.* consideration entirely, so that ‘more than’ becomes *instead of, rather than, to the exclusion of* (Plut., Mor. 984C; PsSol 9:9; Ep. Arist. 134) λατρεῖν τῇ κτίσει παρά τὸν κτίσαντα *serve the creation rather than the Creator* Ro 1:25 (cf. Ep. Arist. 139: the Jews worship τὸν μόνον θεὸν παρ' ὅλην τὴν κτίσιν). δεδικαιωμένος παρ' ἐκεῖνον *justified rather than the other* Lk 18:14. ἔχρισέν σε. . . παρὰ τοὺς μετόχους *he has anointed thee and not thy comrades* Hb 1:9 (Ps 44:8). ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν Ro 12:3 (Plut., Mor. 83F παρ' ὃ δεῖ). παρά καιρὸν ἡλικίας Hb 11:11 (Plut., Rom. 25, 6 παρ' ἡλικίαν. Cf. ἡλικία 1α).—παρὰ δύναμιν *beyond their means* (s. δύναμις 2) 2 Cor 8:3.—After ἄλλος (Pla., Lach. 178B, Leg. 3 p. 693B; X., Hell. 1, 5, 5; Demosth. 18, 235) *another than* 1 Cor 3:11.

4. παρά μικρόν *except for a little, almost* (s. μικρός 3a) Hs 8, 1, 14. *Likew.* παρά τι (cf. Vett. Val. 228, 6) Lk 5:7 D; Hs 9, 19, 3.

5. causal *because of* (Pind., Olymp. 2, 65; Demosth. 4, 11; 9, 2; PRyl. 243, 6; POxy. 1420, 7) παρά τό *w. acc. foll. because* (Dit., Syll.3 495, 130; UPZ 7, 13 [163 BC] παρά τὸ Ἑλληνά με εἶναι.—Mayser II 1, '26, 331; Gen 29:20; Ex 14:11) 1 Cl 39:5f (Job 4:20f). π. τοῦτο *because of this* (Kühner-G. I 513, 3; Synes., Ep. 44 p. 185A; 57 p. 192D) ITr 5:2; I Ro 5:1 (quot. fr. 1 Cor 4:4, where Paul has ἐν τούτῳ). οὐ παρά τοῦτο οὐ (double *neg.* as a strengthened affirmative) *not for that reason any the less* 1 Cor 12:15f.

6. adversative *against, contrary to* (class.; incr., pap., LXX) π. τὴν διδαχὴν Ro 16:17. παρ' ἐλπίδα *against hope* (s. ἐλπίς 1) in a play on words *w.* ἐπ' ἐλπίδι 4:18. π. φύσιν (Thu. 6, 17, 1; Pla., Rep. 5 p. 466D) 1:26; 11:24. π. τὸν νόμον (X., Mem. 1, 1, 18 παρά τοὺς νόμους; PMagd. 16, 5 [222 BC] παρά τοὺς νόμους; Jos., C. Ap. 2, 233) Ac 18:13. παρ' ὃ *contrary to that which* Gal 1:8f.

7. subtracting *less* (Hdt. 9, 33; Plut., Caesar 30, 5; Jos., Ant. 4, 176; POxy. 264, 4 [I AD]) τεσσεράκοντα π. μίαν *forty less one=thirty-nine* (i.e. lashes) 2 Cor 11:24 (cf. Makkoth 3, 10 p. 369ff; SKrauss: Die Mischna IV 4; 5,

’33).—On παρ’ αὐτά **ITr** 11:1 **cf. παραυτά.**—**HRiesenfeld, TW V 724-33. M-M.**

παραβαίνω 2 **aor.** παρέβην (**Hom.**; **inscr., pap., LXX, En., Ep. Arist., Philo, Joseph.**).

1. **intr.** go aside **fig.** ἐκ τῆς ὁδοῦ deviate from the way 1 **Cl** 53:2 (**Ex** 32:8; **Dt** 9:12). Turn aside **fr.** an office ἀποστολή, ἀφ’ ἧς παρέβην Ἰουδας **Ac** 1:25 (on the **constr. w.** ἀπό **cf.** **Dt** 9:16; 17:20).

2. **trans.** transgress, break—**a. w. acc.** τι **someth.** (**Aeschyl., Thu.** 4, 97, 2; **oft.** in **inscr., pap., LXX**) τὸν νόμον (**Eur., Ion** 231; **Pla., Crito** 53E; **Sir** 19:24; 1 **Esd** 8:24, 84; 3 **Macc** 7:12; **Jos., C. Ap.** 2, 176; **Sib. Or.** 3, 599f) **Hs** 8, 3, 5. τὴν ἐντολὴν τοῦ θεοῦ (**Epict.** 3, 5, 8; **Tob** 4:5; 4 **Macc** 13:15; 16:24) **Mt** 15:3. τὴν παράδοσιν **vs.** 2.

b. abs. (**w.** ‘commandments’ to be supplied) παρέβησαν they became transgressors **B** 9:4. **Ptc.** ὁ παραβαίνων the transgressor 2 **J** 9 **t.r.** (**Aristot., Pol.** 1325b; **pl.: POxy.** 34 III, 12 [II **AD**]; **Sir** 40:14; **Philo, Mos.** 2, 49; **Jos., C. Ap.** 2, 215).—παραβαίνω and related words: **JSchneider, TW V 733-41. M-M.***

παραβάλλω **fut.** παραβαλῶ; 2 **aor.** παρέβαλον (**Hom.**; **inscr., pap., LXX, Ep. Arist., Philo, Joseph.**).

1. **trans.—a.** throw to, **esp.** of throwing fodder to animals (**Il.** 5, 369 **al.**; **Pla., Phaedr.** 247E; **Cass. Dio** 59, 14) of the martyrs: τούτοις (i.e. τοῖς θηρίοις) σε παραβαλῶ **MPol** 11:1. **Pass.** (**cf.** παραβληθῆναι τοῖς θηρίοις; **Cass. Dio** 59, 10; **Athen.** 3 p. 84E) **Dg** 7:7.

b. give up (**Aristoph. et al.; Polyb.** 40, 4, 2; **POxy.** 533, 13 [II **AD**]; **Ep. Arist.** 281.—Likew. the **mid.**) κινδύνω ἑαυτὸν expose oneself to danger 1 **Cl** 55:6.

c. compare (**Hdt.**; **PFlor.** 312, 8 [I **AD**]; **Philo, Leg. All.** 3, 249 **al.**; **Jos., C. Ap.** 2, 150; 279) ἐν (instrumental) ποία παραβολῇ παραβάλλωμεν αὐτήν; what parable can we use in comparing it (i.e. the Kgdm. of God)? **Mk** 4:30 **t.r.**

2. **intr.** approach, come near to someone or **someth.** (**Pla. et al.; oft. pap.; w.** εἰς **Polyb.** 12, 5, 1; 16, 37, 7; 21, 8, 13; **Diod. S.** 1, 46, 7; 8; **Plut., Demetr.** 39, 2; **PRyl.** 153, 5), **specif.** as a **t.t.** in seaman’s speech come near by ship, cross over (**Hdt.** 7, 179; **Ep. Phil.** in **Demosth.** 12, 16; **Jos., Ant.** 18, 161 εἰς Ποτιόλους παραβαλὼν) παρεβάλομεν εἰς Σάμον **Ac** 20:15. **M-M.***

παράβασις, εως, ἡ (**Strabo et al.; pap., LXX, En., Philo, Joseph., Test. 12 Patr.**) overstepping, transgression **w.** objective **gen.** (**Plut., Mor.** p. 122D, Ages. et **Pomp.** 1, 5; 2 **Macc** 15:10) ἡ π. τοῦ νόμου the violation of the law (**Porphyr., Abst.** 2, 61 Nauck ἡ τοῦ νόμου παράβασις; **Alex. Aphr., An. Mant.** II 1 p. 158, 37 δικαίων π.=violation of the laws.—**Philo, Somn.** 2, 123; **Jos., Ant.** 8, 129 τ. νομίμων π.; 13, 69 ἡ τ. νόμου π. 18, 263; 340) **Ro** 2:23. **W.** the subjective **gen.** (**Wsd** 14:31) ἡ π. Ἀδάμ Adam’s transgression 5:14. ἡ π. αὐτῶν **B** 12:5b. **Pl.** αἱ π. τοῦ οἴκου σου the transgressions of your family **Hv** 2, 3, 1. **Abs.** (**Plut., Mor.** p. 209A; 746C; **Ps** 100:3; 4 **Km** 2:24 v.l.; **En** 98, 5) **Ro** 4:15; **Hb** 9:15; **B** 12:5a **W.** παρακοή **Hb** 2:2. Among many other vices in a catalogue of vices **B** 20:1. ἐν π. γίνεσθαι become a transgressor 1 **Ti** 2:14. τῶν παραβάσεων χάριν because of transgressions i.e. to make them **poss.** and numerous **Gal** 3:19. **M-M.***

παραβάτης, ου, ὁ (in secular **wr.** mostly a warrior beside the charioteer, or a certain kind of foot-soldier) in our **lit.** only transgressor (so **Aeschyl., Eum.** 553 παραβάτης; **παραβ.** so **Pythag., Ep.** 3, 7 παραβάται τῶν ὁμολογιᾶν γινόμεθα; **Polemo** [Macrobius, Saturnalia 5, 19, 29] π. θεῶν; **Suidas** on Ἀμάχιος; **Sym.**) (τοῦ) νόμου **Ro** 2:25, 27; **Js** 2:11; **Lk** 6:5 **D. Abs.** sinner (**Ps.-Clem., Hom.** 3, 39) **Gal** 2:18 (**WMundle, ZNW** 23, ’24, 152f); **Js** 2:9. **M-M.***

παραβιάζομαι **mid. dep.**; 1 **aor.** παρεβιάσαμεν (**Epicurea** p. 36, 5 **Us.**; **Polyb., Plut. et al.; LXX; s.** Anz 359f) use force to accomplish **someth.** (**Polyb.** 24, 8, 3; **Philo, Congr. Erud. Grat.** 125; **Jos., C. Ap.** 2, 233); **w. acc.** (‘do violence to’ **Plut., Mor.** 19F μύθους, **Cleom.** 16, 2 τ. Ἀχαιοῦς; **Gen** 19:9) urge strongly, prevail upon **Lk** 24:29; **Ac** 16:15. **Foll.** by **acc.** and **inf.** ὁ παραβιάσμενος ἑαυτὸν τε καὶ τινὰ προσελθεῖν ἐκοντάς the one who prevailed upon himself and others to come forward of their own free will **MPol** 4. **M-M.***

παραβλέπω (**Aristoph.; LXX; Philo, Virt.** 173) overlook, neglect, despise (**Polyb.** 6, 46, 6 τὰς διαφοράς; **Sir** 38:9) τινὰ someone of needy persons, widows and orphans **Hs** 1:8.*

παραβολεύομαι (**Sb** 7562 [II **AD**]) 1 **aor.** παρεβολουσάμην expose to danger, risk (**Inscr. Orae Sept. Ponti Euxin.** 12 39, 26-28 Latyshev: ἀλλὰ καὶ [μέχρι] περάτων γῆς ἐμαρτυρήθη τοὺς ὑπὲρ φιλίας κινδύνους μέχρι Σεβαστῶν συμμαχία παραβολευσάμενος=‘but also to the ends of the earth witness was borne to him that in the interests of friendship he exposed himself to dangers by his aid in [legal] strife, [taking his clients’ cases] even up to the emperors’. **Dssm., LO** 69 [LAE 84]) τινί **someth.** (on the **dat. s.** **Mlt.** 64 and **cf.** παραβάλλεσθαι τοῖς ὅλοις ‘risk everything’ **Polyb.** 2, 26, 3; 3, 94, 4) τῇ ψυχῇ one’s life (**cf.** **Diod. S.** 3, 36, 4 ταῖς ψυχαῖς παραβάλλεσθαι; **Dit., Syll.** 3 762, 39 ψυχῇ καὶ σώματι παραβαλλόμενος) **Phil** 2:30. **M-M.***

παραβολή, ἧς, ἡ (**Pla., Inocr.; inscr., pap., LXX.**—**JWackernagel, Parabola: IndogF** 31, ’12/’13, 262-7) comparison.

1. **type, figure** παραβολή εὖς τὸν καιρὸν τὸν ἐνεσθηκότα a symbol (pointing) to the present age **Hb** 9:9. ἐν παραβολῇ as a type (of the violent death and of the resurrection of Christ) 11:19. λέγει ὁ προφήτης παραβολὴν κυρίου **B** 6:10, where the **mng.** may be the prophet is uttering a parable of the Lord (**Gdspd.**), or the prophet speaks of the Lord in figurative language (**Kleist**), or the prophet speaks in figurative language given him by the Lord. **W.** αἰνίγμα **PK** 4 p. 15, 31. The things of the present or future cannot be understood by the ordinary Christian

διὰ τὸ ἐν παραβολαῖς κείσθαι *because they are expressed in figures* B 17:2.

2. In the synoptics the word denotes a characteristic form of the teaching of Jesus (in Mt 17 times, in Mk 13 times, in Lk 18 times) *parable, illustration* (cf. Euclides [400 BC] who, acc. to Diog. L. 2, 107, rejected ὁ διὰ παραβολῆς λόγος; Aristot., *Rhet.* 2, 20, 2ff; Περὶ ὕψους 37; Vi. Aesopi II p. 307, 15; Biogr. p. 87 Ὁμήρου παραβολαί; Philo, Conf. Lingu. 99; Jos., *Ant.* 8, 44. The Gk. OT also used παραβολή for various words and expressions that involve comparison, even riddles [cf. Jülicher—s. 2 below—I2 32-40].—En. 1, 2; 3). A parable is a short discourse that makes a comparison; it often expresses a (single) complete thought. The evangelists considered that it needed interpretation because it sometimes presented teaching in obscure fashion. λέγειν, εἰπεῖν παραβολήν: Lk 13:6; 16:19 D; 19:11. τινί to someone 4:23 (here and in the next passage π.=proverb, quoted by Jesus); 6:39; 18:1; 21:29. πρὸς τινα to someone 5:36; 12:16, 41; 14:7; 15:3; 18:9; 20:9; with reference to someone Mk 12:12; Lk 20:19. παραβολήν λαλεῖν τινί Mt 13:33. παραβολήν παρατιθέναι τινί put a parable before someone vss. 24, 31. τελεῖν τὰς παραβολὰς finish the parables vs. 53. διασαφεῖν τινί τὴν παραβολήν vs. 36. φράζειν τινί τὴν παρ. explain the parable *ibid.* v.l.; 15:15. ἀκούειν Mt 13:18; 21:33, 45. γνῶναι and εἰδέναι understand Mk 4:13b et al. μαθεῖν τὴν παρ. ἀπό τινος learn the parable from *some*th. Mt 24:32; Mk 13:28; (ἐπ)έρωτᾶν τινα τὴν παρ. ask someone the *mng.* of the parable Mk 7:17; cf. 4:10. Also ἐπερωτᾶν τινα περὶ τῆς παρ. 7:17 t.r.; ἐπηρώτων αὐτὸν τίς εἴη ἡ παρ. they asked him what the parable meant Lk 8:9; the answer to it: ἔστιν δὲ αὕτη ἡ παρ. but the parable means this vs. 11.—παραβολαῖς λαλεῖν τινί τι Mk 4:33. W. the *gen.* of that which forms the *subj.* of the parable ἡ παρ. τοῦ σπεύραντος Mt 13:18. τῶν ζιζανίων vs. 36.—W. a *prep.* εἶπεν διὰ παραβολῆς Lk 8:4.—χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς Mt 13:34b; Mk 4:34.—Mostly ἐν: τιθέναι τὴν βασιλείαν τοῦ θεοῦ ἐν παραβολῇ present the Kgd^m. of God in a parable vs. 30. ἐν παραβολαῖς λαλεῖν τινί Mt 13:10, 13; Mk 12:1. ἐν παραβολαῖς λέγειν τινί Mt 22:1; Mk 3:23. λαλεῖν τινί τι ἐν παραβολαῖς Mt 13:3, 34a. διδάσκειν τινά τι ἐν παραβολαῖς Mk 4:2. ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου Mt 13:35 (Ps 77:2). γίνεται τινί τι ἐν παραβολαῖς *some*th. comes to someone in the form of parables Mk 4:11; cf. Lk 8:10.—AJülicher, Die Gleichnisreden Jesu I2 1899; II 1899 [the older *lit.* is given here I 203-322]; GHeinrici, RE VI 688-703, XXIII 561f; ChABugge, Die Hauptparabeln Jesu '03; PFiebig, Altjüdische Gleichnisse und d. Gleichnisse Jesu '04, D. Gleichnisse Jesu im Lichte der rabb. Gleich. '12, D. Erzählungsstil der Ev. '25; LFonck, Die Parabeln des Herrn '09 (w. much *lit.* on the individual parables), The Parables of the Gospel '18; JKögel, BFChTh XIX 6, '15; MMeinertz, Die Gleichnisse Jesu '16; '48; HWeinel, Die Gleichnisse Jesu '29; RBultmann, D. Geschichte der synoptischen Tradition '31, 179-222; MDibelius, D. Formgeschichte des Ev. '23; EBuonaiuti, Le parabole di Gesù: Religio 10-13, '34-'37; WOEosterly, The Gospel Parables in the Light of their Jewish Background '36; EWechssler, Hellas im Ev. '36, 267-85; CHDodd, The Parables of the Kgd^m. '36; BTD Smith, The Par. of the Syn. Gosp. '37; WMichaelis, Es ging e. Sämann aus. zu säen '38; OAPiper, The Understanding of the Syn. Par.: Evangelical Quarterly 14, '42, 42-53; ChMasson, Les Paraboles de Marc IV '45; Joach Jeremias, D. Gleichn. Jesu '56 (Eng. transl. '55); ELinnemann, Jesus of the Parables, tr. JSturdy, '66; AWeiser, D. Knechtsgleichnisse der synopt. Evv. '71; JKingsbury, The Parables of Jesus in Mt 13, '69; FWDanker, Fresh Persp. on Mt, CTM 41, '70, 478-90; JKingsbury, *ibid.* 42, '71, 579-96; TWManson, The Teaching of Jesus, '55, 57-86.

3. Apart fr. the syn. gospels, παρ. is found in our *lit. freq.* in Hermas who, however, is not independent of the synoptic tradition. But Hermas uses παρ. only once to designate a real illustrative (double) parable, in m 11:18. Elsewh παρ. is for Hermas an enigmatic presentation that is *some*th. seen in a vision, *some*th. expressed in words, but in any case is in need of detailed interpretation: w. *gen.* of the content (s. 2 above) τοῦ πύργου about the tower Hv 3, 3, 2. τοῦ ἀγροῦ about the field s 5, 4, 1. τῶν ὁρέων s 9, 29, 4. δηλοῦν τὴν παραβολήν s 5, 4, 1. ἀκούειν τὴν παραβολήν v 3, 3, 2; 3, 12, 1; s 5, 2, 1. παραβολὰς λαλεῖν τινί s 5, 4, 2a. τὰ ῥήματα τὰ λεγόμενα διὰ παραβολῶν 5, 4, 3b; γράφειν τὰς παρ. v 5:5f; s 9, 1, 1; συνιέναι τὰς παρ. m 10, 1, 3. γινώσκειν s 5, 3, 1a; 9, 5, 5. νοεῖν m 10, 1, 4; s 5, 3, 1b. ἐπιλύειν τινὶ παρ. s 5, 3, 1c; 5, 4, 2b; 3a. συντελεῖν s 9, 29, 4. ἡ ἐπίλυσις τῆς παρ. explanation, interpretation of the parable s 5, 6, 8; αἱ ἐπιλύσεις τῶν παρ. s 5, 5, 1. ὁ υἱὸς τοῦ θεοῦ εἰς δούλου τρόπον κεῖται ἐν τῇ παρ. the Son of God appears in the parable as a slave s 5, 5, 5. ἡ παρ. εἰς τοὺς δούλους τοῦ θεοῦ κεῖται the par. refers to the slaves of God s 2:4.—S. also the headings to the various parts of the third division of Hermas (the Parables) and on Hermas *gener.* cf. Jülicher, *op. cit.* I 204-9.—FHauck, TW V 741-59. M-M. B. 1262.*

παραβουλεύομαι 1 aor. παρεβουλεύσάμην (Cat. Cod. Astr. XII 188, 27; Hesychius, prob. w. ref. to Phil 2:30) be careless τινί in relation to *some*th. τῇ ψυχῇ have no concern for one's life Phil 2:30 t.r.*

παραβύω 1 aor. παρέβυσα (Hippocr. et al.) plunge into π. ξιφίδιον plunge a dagger into (a body) MPol 16:1 (Lucian, Toxar. 58 παραβύειν ἐς τὴν πλευράν τὸν ἀκινάκην).*

παραγγελία, ας, ἡ (X.+; Diod. S. 4, 12, 3; pap., Philo, In Flacc. 141; Jos., *Ant.* 16, 241) order, command, precept, advice παραγγελίαν λαμβάνειν receive an order Ac 16:24; 1 Cl 42:3. παραγγελία παραγγέλλειν τινί (Bl-D. §198, 6; Rdm. 2 128; Rob. 531) foll. by μή and the inf. give someone strict orders Ac 5:28. Of apostolic instructions παραγγελίας διδόναι τινί 1 Th 4:2; παρατίθεσθαι τινί 1 Ti 1:18. As instruction it is almost=preaching vs. 5.—GMilligan, St. Paul's Epistles to the Thess. '08 p. 47. M-M.*

παραγγέλλω impf. παρήγγελλον; 1 aor. παρήγγειλα (Aeschyl., Hdt.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) give orders, command, instruct, direct of all kinds of persons in authority, worldly rulers, Jesus, the apostles. Abs. παραγγέλλων in giving my instructions 1 Cor 11:17. W. the pres. inf. foll. Ac 15:5. W. the acc. and aor. inf. foll. 1 Ti 6:13f. τὶ direct, urge, insist on (Philo, Spec. Leg. 3, 80) 2 Th 3:4; 1 Ti 4:11; 5:7. τινί (Jos., *Ant.* 2,

311) *direct, command someone* καθὼς ὑμῖν παρηγγείλαμεν 1 Th 4:11. *Pass.* τὰ παρηγγεῦμένα τινί *what someone was told* (to do) short ending of Mk; τινί *w. λέγων* and *dir. discourse foll.* Mt 10:5. τινί τι *w. ὅτι* and *dir. disc. foll.* 2 Th 3:10.—τινί *w. aor. inf. foll.* (Philo, Poster. Cai. 29; Jos., C. Ap. 1, 244) Mt 15:35; Mk 8:6; Lk 8:29; Ac 10:42; 16:18 (cf. Mlt. 119). τινί *w. pres. inf. foll.* (1 Km 23:8) Ac 16:23; 23:30; 1 Cl 1:3; IPol 5:1. παραγγέλλειν *w. an inf.* and μή comes to mean *forbid to do someth.*: π. τινί *w. aor. inf.* Lk 5:14; 8:56; without the *dat.*, which is easily supplied *fr. the context* Ac 23:22. π. τινί *w. pres. inf.* (cf. an *inscr. fr.* Dionysopolis [Ramsay, ET 14, '03, 159] παραγγέλλω πᾶσι, μὴ καταφρονεῖν τοῦ θεοῦ; Philo, Leg. All. 1, 98) Lk 9:21; Ac 1:4 (for the transition from indirect discourse to direct cf. Arrian, Anab. 5, 11, 4: Alexander παρηγγέλλετο Κρατέρῳ μὴ διαβαίνειν τὸν πόρον. . . ἦν Πῶρος ἐπ' ἐμὲ ἄγῃ [the last clause is spoken by Alexander]); 1 Ti 1:3; 6:17; without *dat.* (Jos., Ant. 19, 311) 1 Cl 27:2, which can be supplied *fr. the context* Ac 4:18; 5:40. παραγγεῖλᾱ παρηγγείλαμεν ὑμῖν μὴ διδάσκειν *vs.* 28.—τινί *w. acc.* and 1 *aor. inf. foll.* 1 Cor 7:10; 1 Ti 6:13f v.l. (παραγγέλλω σοι); the *pres. inf.* Ac 17:30 t.r.; 23:30 v.l.; 2 Th 3:6.—W. ἵνα *foll.* (s. ἵνα II 1aδ) 2 Th 3:12. παρήγγειλεν αὐτοῖς ἵνα μὴδὲν αἴρωσιν *he forbade them to take anything* Mk 6:8. OSchmitz, TW V 759-62. M-M.*

παράγγελμα, ατος, τό (Aeschyl., Thu.+; Dit., Syll.3 985, 12; 34; PAmh. 50, 5; PLond. 904, 36; PGM 4, 749; 1 Km 22:14; Philo; Jos., C. Ap. 1, 178) *order, direction, instruction, precept, esp. of the edict of a ruler* (Jos., Bell. 6, 383) 1 Cl 13:3 (*w. ἐντολή*). ποιεῖν τὰ τοῦ Χριστοῦ π. *follow the precepts of Christ* 49:1. M-M.*

παράγινομαι *impf.* 3 pl. παρεγίνοντο; 2 *aor.* παρεγενόμην; *plpf.* 3 sing. παραγεγόνει (Hom.+; *inscr.*, pap., LXX, Ep. Arist., Philo, Joseph.).

1. *come, arrive, be present* (Aristoph., Hdt.+; *inscr.*, pap., LXX) *foll.* by εἰς and the *acc.* of place (Hdt.; POxy. 743, 23 [2 BC]; PRyl. 232, 3; Ex 16:35; Josh 24:11; Philo, Mos. 1, 86) Mt 2:1; J 8:2; Ac 9:26; 13:14 (*w. ἀπὸ τ.* Πέργης; cf. Jos., Ant. 18, 110); 15:4. Also ἐν *w. the dat.* of place (POxy. 1185, 26; BGU 286, 6) Ac 9:26 v.l.; ITr 1:1. *Foll.* by ἐπὶ τινά *come against someone*, mostly *w. hostile purpose* (Thu. 2, 95, 3; 2 Macc 4:34; 8:16; 11:2; 12:6; 15:24.—ἐπὶ III 1aε) Lk 22:52. *Foll.* by πρὸς τινά (Lucian, Philops. 6; Zen.-P. 59 214, 5 [254 BC] πρὸς ἡμᾶς; PSI 341, 4; PEleph. 9, 4; Ex 2:18; Judg 8:15; Jos., Ant. 6, 131) Lk 7:4, 20; 8:19; 22:52 v.l.; Ac 20:18. φίλος παρεγένετο ἐξ ὁδοῦ πρὸς με Lk 11:6 (παραγίνεσθαι ἐκ as Dit., Syll.3 663, 4; PMagd. 1, 10 [III BC]; Gen 35:9; 1 Macc 5:14; Jos., Vi. 248 ἐκ τῆς ὁδοῦ παρεγενόμην). παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην Mt 3:13 (π. ἐπὶ *w. acc.* of place as Dit., Syll.3 474, 10; 633, 85; Sb 3925, 4; Jdth 6:11; 14:13; Bel 15). π. ἀπὸ τ. ἀληθείας *proceed from the truth* Papias 2:3. Absol. Mk 14:43; Lk 14:21; 19:16; J 3:23; Ac 5:21f, 25; 9:39; 10:33; 11:23; 14:27; 17:10; 18:27; 21:18; 23:16, 35; 24:17, 24; 25:7; 28:21; 1 Cor 16:3; 1 Cl 12:6; I Ro 6:2; Hs 9, 5, 7. *Somet.* the coming has rather the sense
2. *appear, make a public appearance*, of J. the Baptist Mt 3:1. Of Jesus, *w. inf.* of purpose *foll.* (cf. 1 Macc 4:46) Lk 12:51. Χριστὸς παραγενόμενος ἀρχιερεὺς Hb 9:11.
3. *stand by, come to the aid of* (trag.; Thu. 3, 54, 4; Pla., Rep. 2 p. 368B) οὐδεὶς μοι παρεγένετο 2 Ti 4:16. M-M.*

παράγω *impf.* παρήγον (Pind., Hdt.+; *inscr.*, pap., LXX, Joseph.).

1. *trans.*—a. *act.* (BGU 1139, 19 [5 BC]; 1 Km 16:9f; Jos., Ant. 5, 97; 20, 200) *bring in, introduce* παράγουσι φόβους ἀνθρωπίνους 2 Cl 10:3 (s. φόβος 2aα).
- b. *pass.* *be brought past, pass away, disappear* (cf. 2 Esdr [Ezra] 9:2 παρήχθη σπέρμα τὸ ἅγιον ἢ σκοτία παράγεται *the darkness is passing away* 1J 2:8; cf. vs. 17).
2. *intr.*—a. *pass by*—α. *lit.* (Polyb. 5, 18, 4; Appian, Bell. Civ. 2, 62 §259 θεοῦ παράγοντος=as though a god passed by [and struck Labienus with blindness]; Coll. Alex Lyr. Adesp. 37, 25 ἐάν. . . μνήματα κωφὰ παράγῃς; Menand., Epitr. 188; 194, Dyscol. 556 al.; CIG 2129, 2; PTebt. 17, 4; 2 Km 15:18; Ps 128:8; 3 Macc 6:16) Mt 20:30; Mk 2:14; 15:21; J 9:1. π. παρὰ τὴν θάλασσαν *pass by along the lake* Mk 1:16. Cf. ELohmeyer, 'Und Jesus ging vorüber': NThT 23, '34, 206-24.—β. *fig.* *pass away* (Ps 143:4) 1 Cor 7:31.
- b. *go away* παρήγεν οὕτως *so he went away* J 8:59 t.r. (for the t.r., the παράγων of 9:1 [s. 2aα above] belongs here). ἐκεῖθεν Mt 9:9, 27. M-M.*

παραδειγματίζω 1 *aor. inf.* παραδειγματίσαι (Polyb. et al.; LXX. Mostly='make a public example of' by punishment [Polyb. 2, 60, 7; 29, 19, 5; LXX]; then also without the idea of punishment) *expose, make an example of* (Plut., Mor. 520B) τινά *someone* Mt 1:19 t.r. (s. δειγματίζω); *hold up to contempt w. ἀνασταυροῦν* Hb 6:6. M-M.*

παράδεισος, ου, ὁ (Old Persian pairidaêza='enclosure'; Hebr. פֶּרְדִּי. In Gk. since X.; *inscr.*, pap., LXX, En., Philo; Jos., Ant. 7, 347; 12, 233; Sib. Or.) in our *lit.* not of any formal garden or park, but only *paradise*.

1. of the garden of Eden (Gen 2f; Philo; Jos., Ant. 1, 37; Sib. Or. 1, 24; 26; 30), *lit.* Dg 12:3, and in the same connection *fig.*, of those who love God, οἱ γενόμενοι παράδεισος τρυφῆς, in so far as they allow fruit-laden trees to grow up within them 12:1 (cf. PsSol 14:3; Gen 3:24).
2. a place of blessedness above the earth (ὁ παράδεισος τῆς δικαιοσύνης appears as such En. 32, 3; cf. 20, 7; Test. Levi 18:10; Sib. Or. fgm. 3, 48 and other passages in the OT Pseudepigrapha not preserved in Gk., as well as other sources in the *lit.* given below.—Dssm., B 146 [BS 148]) Lk 23:43 (JPWeisengoff, Eccl. Review 103, '40, 163-7). More fully ὁ π. τοῦ θεοῦ (Gen 13:10; Ez 28:13; 31:8; PGM 4, 3027 ἐν τῷ ἁγίῳ ἑαυτοῦ [=τ. θεοῦ])

παραδείσω) Rv 2:7. ἀρπάζεσθαι εἰς τὸν π. *be caught up into Paradise* 2 Cor 12:4.—S. on οὐρανός 1e and τρίτος 1. Further, Bousset, *Rel.* 3 282ff; 488ff; PVolz, D. Eschatologie der jüd. Gemeinde im ntl. Zeitalter '34, 417f; Billerb. IV 1118-65; Windisch on 2 Cor 12:4; AWabnitz, *Le Paradis du Hadès*: Rev. de Théol. et des Quest. rel. 19, '10, 328-31; 410-14; 20, '11, 130-8; JoachJeremias, *TW* V 763-71. M-M.*

παραδέχομαι fut. παραδέξομαι; 1 aor. παρεδεξάμην, pass. παρεδέχθην; 1 fut. pass. παραδεχθήσομαι (Hom. +; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph.) *accept, receive*.

1. *w.* a thing as obj. in the acc. *accept, acknowledge (as correct)* (Epict. 3, 12, 15; BGU 1119, 54 [I AD] τὴν συντίμησιν; PRyl. 229, 16; PFay. 125, 10; Ex 23:1; 3 Macc 7:12) τὸν λόγον Mk 4:20 (Diocles 112 p. 163, 18 παραδ. τὸν λόγον; Plut., Mor. 47E; Philo, Leg. All. 3, 199). ἔθις Ac 16:21. μαρτυρίαν 22:18. κατηγορίαν 1 Ti 5:19 (Sextus 259 διαβολὰς κατὰ φιλοσόφου μὴ παραδέχου). *Receive false teachings* IEph 9:1. (Opp. παραιτεῖσθαι) τὰ κτισθέντα Dg 4:2.

2. *w.* a pers. as obj. in the acc. (POxy. 492, 8; 14; 1676, 28; BGU 27:10; Jos., C. Ap. 2, 256; 258) *receive, accept heretics* ISm 4:1. θεὸν τὸν παραδεχόμενον ἡμᾶς (*w.* καλεῖν) 2 Cl 16:1. Pass. (2 Macc 4:22 Cod. V) Ac 15:4. *Take back a wife who was dismissed for adultery* Hm 4, 1, 8a; pass. 4, 1, 7; 8b. Of a citizen who wishes to return to his home city after living in a strange land, pass. s 1:5.—Corresp. to π *receive favorably=love* (Pr 3:12) Hb 12:6; 1 Cl 56:4. M-M.*

παραδιατριβή, ἥς, ἡ *useless occupation* pl. 1 Ti 6:5 t.r. M-M.*

παραδίδωμι (Pind., Hdt.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) pres. subj. 3 sing. παραδίδῃ and παραδίδοι 1 Cor 15:24 (Bl-D. §95, 2; Mlt.-H. 204); impf. 3 sing. παρεδίδου Ac 8:3; 1 Pt 2:23, pl. παρεδίδουν Ac 16:4 v.l.; 27:1 and παρεδίδοσαν 16:4 (Bl-D. §94, 1 app.; Mlt.-H. 202); fut. παραδώσω; 1 aor. παρέδωκα; 2 aor. indic. παρέδοσαν Lk 1:2; 2 aor. subj. 3 sing. παραδῶ and παραδοῖ Mk 4:29; 14:10, 11; J 13:2 (Bl-D. §95, 2; Mlt.-H. 210f), imper. παράδος, ptc. παραδούς; pf. παραδέδωκα, ptc. παραδεδωκώς Ac 15:26; plpf. 3 pl. παραδεδώκεισαν Mk 15:10 (on the absence of augment cf. Bl-D. §66, 1; Mlt.-H. 190). Pass.; impf. 3 sing. παρεδίδετο 1 Cor 11:23b (-δίδοτο is also attested; Bl-D. §94, 1; Mlt.-H. 206), perf. 3 sing. παραδέδοται Lk 4:6, ptc. παραδεδωμένος Ac 14:26; 1 aor. παραδόθην; 1 fut. παραδοθήσομαι.

1. *hand over, give (over), deliver, entrust*—a. a thing τινί τι (Jos., Ant 4, 83) τάλαντά μοι Mt 25:20, 22. αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ vs. 14. ὑμῖν τὴν γῆν 1 Cl 12:5. τινὶ τὴν κτίσιν Hv 3, 4, 1; λίθους s 9, 7, 1; ἀμπελῶνα s 5, 6, 2. Also in the sense *give back, restore, give up* (X., Hell. 2, 3, 7 τινί τι) αὐτῷ τὴν παρακαταθήκην ἣν ἔλαβον Hm 3:2.—Pass., *w.* the thing easily supplied *fr.* the context ἐμοὶ παραδέδοται Lk 4:6.—παρέδωκεν τὸ πνεῦμα J 19:30 needs no dat.: *he gave up his spirit* voluntarily. ἄνθρωποι παραδεδωκότες τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου *men who have risked (pledged Field, Notes 124) their lives for the name of the Lord* Ac 15:26. καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθήσομαι *and if I give up my body to be burned* 1 Cor 13:3 (Maximus Tyr. 1, 9i τῇ Αἴτνῃ αὐτοῦ παραδούς σῶμα; Syntipas p. 60, 11 πυρὶ σεαυτὴν παραδίδως). ὅταν παραδίδοι τ. βασιλείαν τῷ θεῷ *when he (i.e. Christ) delivers the kingship to God* 15:24.

b. *hand over, turn over, give up a person* (as a t.t. of police and courts 'hand over into (the) custody (of)' Dit., Or. 669, 15; PHib. 92, 11; 17; PLille 3, 59 [both III BC]; PTebt. 38, 6 [II BC] al.) τινά someone Mt 10:19; 24:10; 27:18; Mk 13:11; Ac 3:13. Pass. Mt 4:12; Mk 1:14; Lk 21:16. τινά τιμι Mt 5:25 (*fr.* one official to another, as UPZ 124, 19f [II BC]); 18:34; 27:2; Mk 10:33b; cf. 15:1; Lk 12:58; 20:20; J 18:30, 35; Ac 27:1; 28:16 v.l.; Hs 7:5; 9, 10, 6; Pass. Lk 18:32; J 18:36; Hv 5:3f; m 4, 4, 3; s 6, 3, 6b; 9, 11, 2; 9, 13, 9; 9, 20, 4; 9, 21, 4. τὸν Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν Lk 23:25.—Esp. of the betrayal of Jesus by Judas, *w. acc. and dat.* ἐγὼ ὑμῖν παραδώσω αὐτόν Mt 26:15. Cf. Mk 14:10; Lk 22:4, 6; J 19:11. Pass. Mt 20:18; Mk 10:33a. Without a dat. Mt 10:4; 26:16, 21, 23; Mk 3:19; 14:11, 18; Lk 22:48; J 6:64, 71; 12:4; 13:21. Pass. Mt 26:24; Mk 14:21; Lk 22:22; 1 Cor 11:23b (to be sure, it is not certain that when Paul uses such terms as 'handing over', 'delivering up', 'arrest' [so clearly Posidon.: 87 fgm. 36, 50 Jac. παραδοθεῖς] he is thinking of the betrayal by Judas; cf. Ac 3:13 παρεδώκατε). ὁ παραδιδούς αὐτόν (*παραδιδούς με*) his (my) betrayer Mt 26:25, 46, 48; Mk 14:42, 44; Lk 22:21; J 13:11; 18:2, 5. Cf. Mt 27:3, 4; J 21:20.—τινὰ εἰς χεῖρας τινος *deliver someone into someone's hands* (a Semitic construction, but paralleled in Lat., cf. Livy 26, 12, 11; Dt 1:27; Jer 33:24; Jdth 6:10; 1 Macc 4:30; 1 Esdr 1:50. Pass. Jer 39:4, 36, 43; Sir 11:6; Da 11:11; cf. Jos., Ant. 2, 20) Ac 21:11. Pass. Mt 17:22; 26:45; Mk 9:31; 14:41; Lk 9:44; 24:7 (NPerrin, JoachJeremias—Festschr., '70, 204-12); Ac 28:17. ἡ γῆ παραδοθήσεται εἰς χεῖρας αὐτοῦ D 16:4b. Also ἐν χειρὶ τινος (Judg 7:9; 2 Esdr [Ezra] 9:7; cf. 2 Ch 36:17; 1 Macc 5:50) 1 Cl 55:5b.—W. indication of the goal, or of the purpose for which someone is handed over: in the inf. (Jos., Bell. 1, 655) παραδιδόναι τινά τιμι φυλάσσειν αὐτόν *hand someone over to someone to guard him* (X., An. 4, 6, 1) Ac 12:4. W. local εἰς (Dit., Or. 669, 15 εἰς τὸ πρακτορείον τινος παρέδοσαν; PGiess. 84 II, 18 [II AD] εἰς τ. φυλακὴν): εἰς συνέδρια *hand over to the local courts* Mt 10:17; Mk 13:9. εἰς τὰς συναγωγὰς καὶ φυλακάς *hand someone over to the synagogues and prisons* Lk 21:12. εἰς φυλακὴν *put in prison* Ac 8:3; cf. 22:4. Also εἰς δεσμοτήριον (of a place of punishment outside the present visible world: cf. PGM 4, 1245ff ἔξελεθε, δαίμον, . . . παραδιδωμί σε εἰς τὸ μέλαν χάος ἐν ταῖς ἀπωλείαις) Hs 9, 28, 7. ἑαυτοὺς εἰς δεσμά *give oneself up to imprisonment* 1 Cl 55:2a. W. final εἰς (En. 97, 10 εἰς κατάραν μεγάλην παρα[δο]θήσεσθε): ἑαυτοὺς εἰς δουλείαν *give oneself up to slavery* 55:2b. εἰς τὸ σταυρωθῆναι *hand over to be crucified* Mt 26:2. εἰς τὸ ἐμπαῖξαι κτλ. 20:19. εἰς θλίψιν 24:9. εἰς κρίμα θανάτου Lk 24:20. εἰς κρίσιν 2 Pt 2:4. εἰς θάνατον *hand over to death* (POxy. 471, 107 [II AD]; Mt 10:21 (JoachJeremias, Unknown Sayings of Jesus, tr. Fuller '57, 68 n. 3); Mk 13:12; Hm 12, 1, 2f; pass.: ending of Mk in the Freer ms. 9; 2 Cor 4:11; 1 Cl 16:13 (Is 53:12); B 12:2; Hs 9, 23, 5. π. ἑαυτὸν εἰς θάνατον *give oneself up to death* 1 Cl 55:1; fig. *hand oneself over to*

death Hs 6, 5, 4. εἰς θλίψιν θανάτου παραδίδοσθαι *be handed over to the affliction of death* B 12:5. π. τὴν σάρκα εὖς καταφθοράν *give up his flesh to corruption* 5:1.—ἵνα stands for final εὖς: τὸν Ἰησοῦν παρέδωκεν ἵνα σταυρωθῇ *he handed Jesus over to be crucified* Mt 27:26; Mk 15:15; cf. J 19:16.—π. alone w. the mng. *hand over to suffering, death, punishment, esp. in relation to Christ*: κύριος παρέδωκεν αὐτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν 1 Cl 16:7 (cf. Is 53:6).—Ro 8:32. Pass. 4:25; cf. B 16:5. π. ἑαυτὸν ὑπὲρ τινος Gal 2:20; Eph 5:25. παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ *he gave himself to God for us as a sacrifice and an offering* vs. 2.—π. τινὰ τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκὸς *hand someone over to Satan for the destruction of his physical body* 1 Cor 5:5. οὖς παρέδωκα τῷ σατανᾷ, ἵνα *whom I have turned over to Satan, in order that* 1 Ti 1:20 (cf. the exorcism PGM 5, 334ff νεκυδαίμων, . . . παραδίδωμί σοι τὸν δεῖνα, ὅπως. . . and s. the lit. s.v. ὄλεθρος; also ChBruston, L'abandon du pécheur à Satan: Rev. de Théol. et des Quest. rel. 21, '12, 450-8; Klatte, Heiliges Recht '20; LBrun, Segen u. Fluch im Urchr. '32, 106ff). The angel of repentance says: ἐμοὶ παραδίδονται εἰς ἀγαθὴν παιδείαν *they are turned over to me for good instruction* Hs 6, 3, 6a (Demetr. Phaler. [IV/III BC] fgm. 164 FWehrli '49: Demosthenes παραδίδωσι ἑαυτὸν τῷ Ἀνδρονίκῳ to be initiated into dramatic art).—ἑαυτοὺς παρέδωκεν τῇ ἀσελγείᾳ *they gave themselves over to debauchery* Eph 4:19. ταῖς ἐπιθυμίαις τ. αἰῶνος τούτου Hs 6, 2, 3. ταῖς τρυφαῖς καὶ ἀπάταις 6, 2, 4. παρεδώκατε ἑαυτοὺς εἰς τὰς ἀκηδίας Hv 3, 11, 3 (s. ἀκηδία). Of a God who punishes evil-doers: παρέδωκεν αὐτοὺς εἰς ἀκαθαρσίαν *he abandoned them to impurity* Ro 1:24 (for the thought cf. IQH 2, 16-19. See also EKlostermann, ZNW 32, '33, 1-6 [retribution]). εὖς πάθη ἀτιμίας *to disgraceful passions* vs. 26. εὖς ἀδόκιμον νοῦν vs. 28. παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ Ac 7:42. God, the All-Gracious One, is the subject of the extraordinary (s. lit. on διδασχὴ 2) expression εἰς ὃν παρεδόθητε τύπον διδασχῆς=τῷ τύπῳ δ. εἰς ὃν π. (obedient) *to the form of teaching, for the learning of which you were given over* i.e. by God Ro 6:17 (cf. the inscr. fr. Transjordan in Nabataean times NGG Phil.-hist. Kl. Fachgr. V n.s. I, 1, '36, p. 3, 1 Abedrapsas thanks his paternal god: παρεδόθην εἰς μάθησιν τέχνης='I was apprenticed to learn a trade'. AFridrichsen, Con. Neot. 7, '42, 6-8; FWBeare, NTS 5, '59, 206-10; UBorse, BZ 12, '68, 95-103; FWDanker, FWGingrich-Festschr., '72, 94).

2. *give over, commend, commit* w. dat. (cf. PFlor. 309, 5 σιωπῇ παραδ. 'hand over to forgetfulness') παραδίδοσθαι τῇ χάριτι τοῦ κυρίου ὑπὸ τινος *be commended by someone to the grace of the Lord* Ac 15:40. Ἀντιόχεια, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον *from which (city) they had gone out commended to the grace of God for the work* 14:26.—παραδίδου τῷ κρίνοντι *he committed his cause to the one who judges* 1 Pt 2:23.

3. of oral or written tradition *hand down, pass on, transmit, relate, teach* (Theognis 1, 28f passes on what he himself learned as παῖς, ἀπὸ τῶν ἀγαθῶν; Pla., Phil. 16C, Ep. 12 p. 359D μῦθον; Demosth. 23, 65; Polyb. 7, 1, 1; 10, 28, 3; Diod. S. 12, 13, 2 π. τινί τι pass on *some* to future generations εἰς ἅπαντα τὸν αἰῶνα; Plut., Nic. 1, 5; Herm. Wr. 13, 15; Jos., C. Ap. 1, 60 τὴν κατὰ νόμους παραδεδομένην εὐσέβειαν; PMagd. 33, 5 of a report to the police concerning the facts in a case) Lk 1:2. παραδόσεις Mk 7:13 (of the tradition of the Pharisees, as Jos., Ant. 13, 297; cf. the rabbinic term מִשְׁנָה); 1 Cor 11:2. ἔθη Ac 6:14. ὁ ἡμῖν παραδοθεὶς λόγος *the teaching handed down to us* Pol 7:2. ἡ παραδοθεῖσα αὐτοῖς ἀγία ἐντολή 2 Pt 2:21. ἡ παραδοθεῖσα τοῖς ἀγίοις πίστις Jd 3. τὰ παραδοθέντα (Philo, Fuga 200) Dg 11:1. παρεδίδοσαν αὐτοῖς φυλάσσειν τὰ δόγματα *they handed down to them the decisions to observe* Ac 16:4.—(In contrast to παραλαμβάνειν [the same contrast in Diod. S. 1, 91, 4; 3, 65, 6; 5, 2, 3; PHermopol. 119 III, 22; BGu 1018, 24; PThéad. 8, 25]) pass on 1 Cor 11:23a; 15:3; Epil Mosq 1. W. a connotation of wonder and mystery (of mysteries and ceremonies: Theo Smyrn., Expos. Rer. Math. p. 14 Hiller τελετὰς παραδίδονται; Diod. S. 5, 48, 4 μυστηρίων τελετὴ παραδοθεῖσα; Strabo 10, 3, 7; Wsd 14:15 μυστήρια καὶ τελετάς. Cf. Herm. Wr. 13, 1 παλιγγενεσίαν; PGM 4, 475) πάντα (πᾶς 2aδ) μοι παρεδόθη ὑπὸ τ. πατρός μου Mt 11:27; Lk 10:22 (cf. Herm. Wr. 1, 32 πάτερ. . . παρέδωκας αὐτῷ [ὁ σὸς ἄνθρωπος is meant] τὴν πᾶσαν ἑξουσίαν; in Vett. Val. 221, 23 astrology is ὑπὸ θεοῦ παραδεδομένη τ. ἀνθρώποις.—For lit. on the saying of Jesus s. under υἱός 2b).—S. on παράδοσις, end.

4. *allow, permit* (Hdt. 5, 67; 7, 18 [subj. ὁ θεός]; X., An. 6, 34 [οἱ θεοί]; Isocr. 5, 118 [οἱ καιροί]; Polyb. 22, 24, 9 τῆς ὥρας παραδιδούσης) ὅταν παραδοῖ ὁ καρπός *when the (condition of the) crop permits* Mk 4:29.—On the whole word: WPopkes, Christus Traditus, '67. M-M.**

παράδοξος, ον (X., Pla.+; inscr., pap., LXX, Ep. Arist. 175; Philo; Jos., C. Ap. 1, 53al. loanw. in rabb.) *contrary to opinion or expectation, strange, wonderful, remarkable*. κατάστασις τῆς πολιτείας Dg 5:4. σημεῖον 1 Cl 25:1. Subst. in pl. παράδοξα *wonderful things* (Lucian, Somn. 14; Aelian, V.H. 13, 33; Celsus 1, 6; Philo, Mos. 1, 212; Jos., Bell. 4, 238) Lk 5:26.—OWeinreich, Antike Heilungswunder '09, 198f. M-M.*

παράδοσις, εως, ἡ (Thu.+; inscr., pap., LXX, Philo, Joseph.) *handing down or over*.

1.=betrayal, arrest (Diod. S. 11, 33, 4) UGosp 29.—2. *tradition*, of teachings, commandments, narratives et al., first in the act. sense (Pla., Leg. 7 p. 803A; Ps.-Pla., Def. 416; Epict. 2, 23, 40; Philo, Ebr. 120; Jos., Vi. 361), but in our lit. only pass., of that which is handed down (Dit., Syll. 3 704E, 12 εἰσαγαγὼν τὴν τῶν μυστηρίων παράδοσιν; Herm. Wr. 13, 22b τῆς παλιγγενεσίας τὴν παράδοσιν): of the tradition preserved by the scribes and Pharisees. They themselves called it ἡ παράδοσις τῶν πρεσβυτέρων Mt 15:2; Mk 7:5; cf. vs. 3. In conversation w. them Jesus calls it ἡ παράδοσις ὑμῶν Mt 15:3, 6; Mk 7:9, 13 or even ἡ παράδοσις τῶν ἀνθρώπων vs. 8. Paul uses the latter term to characterize the Colossian heresy Col 2:8. In looking back upon his Jewish past he calls himself a ζηλωτὴς τῶν πατρικῶν παραδόσεων Gal 1:14 (cf. Jos., Ant. 13, 297 τὰ ἐκ παραδόσεως τῶν πατέρων; 408. By this is meant the tradition of the rabbis ['fathers'; cf. Pirke Aboth], accepted by the Pharisees but rejected by the Sadducees). Of Christian teaching ὁ τῆς π. ἡμῶν κανὼν 1 Cl 7:2. Of Paul's teaching 2 Th 3:6 (used w. παραλαμβάνειν).

ἀποστόλων π. **Dg** 11:6. **Pl.** of individual teachings 1 Cor 11:2 (w. παραδιδόναι); 2 Th 2:15 (cf. ASeeberg, D. Katechismus d. Urchristenheit '03, 1ff; 41f).—WGKümmel, Jesus u. d. jüd. Traditionsgedanke: **ZNW** 33, '34, 105-30; ADeneffe, D. Traditionsbegriff '31, 1ff; JRanft, D. Ursprung des kath. Traditionsprinzips '31; LGoppelt, Tradition nach Paulus, Kerygma u. Dogma 4, '58, 213-33; BGerhardsson, Memory and Manuscript, etc. '61 (rabb. Judaism and Early Christianity); PFannon, The **Infl.** of Trad. in St. Paul, **TU** 102, '68, 292-307. **M-M**.*

παραζηλώω fut. παραζηλώσω; 1 **aor.** παρεζήλωσα (**Hesychius**=παροξύνω) *provoke to jealousy, make jealous* (**LXX**) τινά ἐπὶ τινι *someone of someone* Ro 10:19 (Dt 32:21). τινά *someone* (3 Km 14:22; Sir 30:3) 11:11. τὴν σάρκα (*brothers in the*) *flesh* vs. 14. It is this **mng.**, rather than a more general one such as *make angry*, that we have 1 Cor 10:22 ἢ παραζηλοῦμεν τ. κύριον *or shall we provoke the Lord to jealousy? i.e., by being untrue to him and turning to demons.* **M-M**.*

παραθαλάσσιος, ἰα (**Bl-D.** §59, 1; **Mlt.-H.** 158), **ov** (**Hdt.**.; **inscr.**, **LXX.**—**Bl-D.** §123, 1; **Mlt.-H.** 320) (*located by the sea or lake of places* (**Hdt.** 7, 109; **Polyb.** 1, 20, 6; 22, 11, 4; **Ezk** 25:9; 1 Macc 7:1; 11:8; 2 Macc 8:11; **Jos.**, **Bell.** 1, 257) **Καφαρναούμ** ἢ **παραθαλασσία** Mt 4:13; cf. Lk 4:31 **D.** **M-M**.*

παραθαρσύνω (**Thu.** 4, 115, 1; **Diod. S.** 14, 115, 3; **Plut.**, Fab. 17, 7, Crass. 27, 1; Herodian 3, 12, 4; 4 Macc 13:8; **Jos.**, **Ant.** 12, 290; 14, 440. The later Attic **wr.** have παραθαρρύνω) *encourage, embolden*, **w. acc.** of the **pers.** to be encouraged (**X.**, An. 3, 1, 39; 4 Macc 13:8; **Jos.**, **Ant.** 12, 305) **AP** 2:5.*

παραθεωρέω (**X.**+) *overlook, leave unnoticed, neglect* (so **Hero Alex.** I p. 410, 5; **Diod. S.** 40, 5; **Dionys. Hal.**, De Isae. 18; **Sb** 1161, 38f [57/6 BC]=**Wilcken**, **Chrest.** 70, 24; **BGU** 1786, 5 [50 BC]) τινά *someone* **pass.** Ac 6:1. **M-M**.*

παραθήκη, ης, ἡ (**Hdt.**.; **Plato** Comicus [V/IV BC], **fgm.** 158 K.; **Polyb.** 33, 6, 4; 9; **Sext. Emp.**, Hyp. 3, 25, 189; **Vett. Val.** 39, 16; 67, 24; **inscr.**, **pap.**, **LXX**; **Ps.-Phoc.** 135.—Instead of this Attic prose has παρακαταθήκη; cf. **Phryn.** p. 312 Lob.; **Nägeli** 27) *deposit, property entrusted to another* **fig.** (so as early as **Hdt.** 9, 45 ἔπεα; also **Sextus** 21, the soul), in our **lit.** only in the pastorals and always used **w. φυλάσσειν**, of the spiritual heritage entrusted to the orthodox Christian. τὴν π. φυλάσσειν *guard what has been entrusted* (**acc. to** **CSpicq**, **S.** Paul et la loi des décrets: **RB** 40, '31, 481-502, a legal **t.t.**) 1 Ti 6:20; 2 Ti 1:12, 14 (in the first and last passages the **t.r.** has παρακαταθήκη, **q.v.**). **JRanft**, **art.** 'Depositum' in **RAC** III, 778-84; **RLeonhard**, **art.** 'Depositum', **Pauly-W.** V 1, 233-6; **WBarclay**, **ET** 69, '58, 324-7. **M-M**.*

παράθου, παραθῶσιν s. παρατίθημι.

παραινέω impf. παρήνουν (**Pind.**, **Hdt.**.; **inscr.**, **pap.**, **LXX**, **Philo**, **Joseph.**; **Test. Gad** 6:1) *advise, recommend, urge* τινά (instead of the **class. dat.**; cf. **Bl-D.** §152, 3; **Rob.** 475; and **s. Ps.-Callisth.** 3, 4, 16 παρήνουν τὸν Ἀλέξανδρον οἱ Μακεδόνες; **IG** 12 7, 51, 11 [III AD] **al.**) **w. inf. foll.** (**Jos.**, **Bell.** 5, 87f, **Ant.** 1, 201.—**Bl-D.** §392, 1d; 409, 5; **Rdm.** Ac 27:9; 226) **Ac** 27:22. **Abs.** (**Dit.**, **Syll.** 3 89, 40) **w. direct disc. foll.** **IMg** 6:1; **foll.** by λέγων αὐτοῖς and direct disc. **Ac** 27:9 (on the **impf.** παρήνει cf. **Bl-D.** §328). τινί τι *recommend someth. to someone* (**Oenomaus** in **Euseb.**, **Pr. Ev.** 5, 25, 1; **Philo**, **Poster. Cai.** 13) **ISm** 4:1. τί (**Chio**, **Ep.** 16, 1 παρήνουν ταῦτα) **Lk** 3:18 **D.**—**KWeidinger**, **Die Haustafeln: Ein Stück urchristlicher Paränese**, '28. **M-M**.*

παραιτέομαι mid. dep.; imper. παραιτοῦ; **impf.** παρητούμην; 1 **aor.** παρητησάμην; **pf. pass. ptc.** παρητημένος (**Pind.**, **Hdt.**.; **inscr.**, **pap.**, **LXX**; **En.** 106, 7; **Ep. Arist.**, **Philo**, **Joseph.**, **Test.** 12 **Patr.**).

1. *ask for, request* (for oneself), also in the sense *intercede for* τινά *someone* (**Polyb.** 4, 51, 1; **Plut.**, **Demetr.** 9, 8, **Thes.** 19, 9. Cf. **BGU** 625, 7) δέσμιον **Mk** 15:6 (**Appian**, **Bell. Civ.** 2, 24 §91 Σκαῦρον τοῦ πλήθους παραιτουμένου=the crowd interceded for Scaurus).—If π. is used in connection **w.** an invitation, it takes on the **mng.** *excuse* (**Polyb.** 5, 27, 3) **pass.** ἔχε με παρητημένον *consider me excused* (cf. ἔχω I 5) **Lk** 14:18b, 19; as a reflexive *excuse oneself* (**Jos.**, **Ant.** 7, 175; 12, 197) vs. 18a (for the various excuses used for declining an invitation, cf. **Aristot.**, **fgm.** 554 [VRose 1886]=**Paus. Att.**, τ. 37:1: my wife is sick; 2: the ship is not ready to sail).

2. *decline* (**Diod. S.** 13, 80, 2 **abs.**)—**a. w. acc.** of the **pers.** *reject, refuse someone or refuse to do someth. to someone* (**Ep. Arist.** 184; **Philo**, **Det. Pot. Ins.** 38; **Jos.**, **Ant.** 7, 167) **Hb** 12:25a, b (to hear someone). νεωτέρας χήρας παραιτοῦ *refuse (to enroll) widows who are younger* (than 60 years of age), when they apply for help 1 Ti 5:11. αἰρετικὸν ἄνθρωπον παραιτοῦ **Tit** 3:10; but here **perh.** the word has the sense *discharge, dismiss, drive out* (cf. **Diog. L.** 6, 82 οἰκέτην; **Plut.**, **Mor.** 206A γυναῖκα).

b. w. acc. of the thing *reject, avoid* (**Pind.**, **Nem.** 10, 30 χάριν; **Epict.** 2, 16, 42; **PLond.** 1231, 3 [II AD]; **Philo**, **Poster. Cai.** 2 τὴν Ἐπικουρείον ἀσέβειαν; **Jos.**, **Ant.** 3, 212; 5, 237) **Dg** 4:2; 6:10. γραῶδεις μύθους παραιτοῦ 1 Ti 4:7. ζητήσεις παραιτοῦ 2 Ti 2:23 (cf. **Herm. Wr.** in **Stob.** I 277, 21 **W.=p.** 432, 20 **Sc.** τὰς πρὸς τοὺς πολλοὺς ὁμιλίας παραιτοῦ).—οὐ παραιτοῦμαι τὸ ἀποθανεῖν *I am not trying to escape death* **Ac** 25:11 (cf. **Jos.**, **Vi.** 141).

c. foll. by **inf. w.** the **neg.** μή (**Thu.** 5, 63, 3; cf. **Bl-D.** §429; **Rob.** 1094) παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον *they begged that no further message be given them* **Hb** 12:19 (μή is omitted in the **v.l.**). **M-M**.*

παρακαθεζομαι mid. dep.; 1 aor. pass. ptc. παρακαθεσθείς (**Aristoph.**, **Pla.**, **X.**+) *sit beside* (**Jos.**, **Ant.** 8, 241) **παρακαθεζόμενοι** *as they sat beside* (him) **MPol** 8:2. The **aor. pass. w.** reflexive **mng.** (as **Jos.**, **Ant.** 6, 235) *have*

seated oneself beside, have taken one's place beside ἢ καὶ παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ who, after she had taken her place at the Lord's feet, kept listening to what he said Lk 10:39. W. dat. of the pers. beside whom one sits down (Charito 3, 3, 17; Jos., Ant. 6, 235 αὐτῷ; 16, 50) GP 12:53. M-M.*

παρακάθημαι (Aristoph., Thu.+; inscr., pap., LXX) sit beside τινί (so mostly; the acc. is rare) sit beside someone Hs 5, 1, 1; 6, 1, 2.*

παρακαθίζω (Pla., mostly in the mid., as Jos., Ant. 19, 264) in our lit. only in act. sit down beside τινί someone (Diod. S. 23, 9, 5; Plut., Mar. 17, 3, Cleom. 37, 16, Mor. p. 58D; Job 2:13) Hv 5:2. πρὸς τοὺς πόδας τινός Lk 10:39 t.r.*

παρακαθίστημι (Isocr.+; inscr., pap.; 2 Macc 12:3; Jos., Ant. 14, 438) place or station beside φύλακας Dg 2:7 (cf. Diod. S. 4, 63, 3 φύλακας; Demosth. 4, 25; Plut., Fab. 7, 4 φυλακὴν).*

παρακαλέω impf. παρεκάλουν; 1 aor. παρεκάλεσα. Pass.: pf. παρακέκλημαι; 1 aor. παρεκλήθην; 1 fut. παρακληθήσομαι (Aeschyl., Hdt.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. call to one's side, summon—a. τινά w. inf. foll., to indicate the purpose of the call; so perh. παρεκάλεσα ὑμᾶς ἰδεῖν I have summoned you to see you Ac 28:20 (but s. 3 below).

b. invite τινά someone w. inf. foll. (this can be supplied fr. context) παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον Lk 8:41. παρεκάλει αὐτόν (i.e. εἰσελθεῖν) 15:28 (but s. 5 below). παρεκάλεσεν τὸν Φίλιππον καθίσαι Ac 8:31 (cf. Jos., Ant. 12, 172). The content of the invitation follows in direct discourse 9:38; introduced by λέγουσα 16:15. Cf. ἀνὴρ Μακεδὼν τις ἦν παρακαλῶν αὐτὸν καὶ λέγων. . . βοήθησον ἡμῖν vs. 9. Pass., w. inf. foll. παρακληθέντες δειπνήσαι when you are invited to dine Mt 20:28 D=Ag 22.

c. summon to one's aid, call upon for help (Hdt.+) so esp. of God, upon whom one calls in time of need (Thu. 1, 118, 3; Pla., Leg. 2 p. 666B; 11 p. 917B; X., Hell. 2, 4, 17; Epict. 3, 21, 12; Jos., Ant. 6, 25; Dit., Syll.3 1170, 30f in an account of a healing: περὶ τούτου παρεκάλεσα τὸν θεόν. Cf. the restoration in the pap. letter of Zoilus, servant of Serapis, in Dssm., LO 121, 11 [LAE 153, 4]; POxy. 1070, 8) τινά: τὸν πατέρα μου Mt 26:53. ὑπὲρ τούτου τὸν κύριον παρεκάλεσα, ἵνα 2 Cor 12:8.

2. appeal to, urge, exhort, encourage (X. et al.; LXX) w. acc. of the pers. Ac 16:40; 2 Cor 10:1; 1 Th 2:12 (but s. 5 below); 5:11; Hb 3:13; ITr 12:2; IRo 7:2. The acc. is found in the immediate context Ac 20:1; 1 Ti 5:1 (but s. 5 below). Pass. 1 Cor 14:31. τινά λόγῳ πολλῷ someone with many words Ac 20:2; also τινά διὰ λόγου πολλοῦ 15:32. τινά δι' ὀλίγων γραμμάτων IPol 7:3. W. acc. of the pers. and direct discourse 1 Cor 4:16; 1 Th 5:14; Hb 13:22; 1 Pt 5:1; direct discourse introduced by λέγων (Bl-D. §420) Ac 2:40. W. acc. of the pers. and inf. foll. (Dit., Syll.3 695, 43 [129 BC]) 11:23; 27:33f; Ro 12:1 (EKäsemann, Gottesdienst im Alltag, '60 [Beih. ZNW], 165-71); 15:30; 16:17; 2 Cor 2:8; 6:1; Eph 4:1; Phil 4:2; Tit 2:6; 1 Pt 2:11 (Elohse, ZNW 45, '54, 68-89); Jd 3 (the acc. is found in the immediate context, as Philo, Poster Cai. 138); ITr 6:1; IPHld 8:2; IPol 1:2a; Pol 9:1 al. W. the inf. (acc. in the context), continued by καὶ ὅτι (cf. Bl-D. §397, 6; Rob. 1047) Ac 14:22. W. acc. of the pers. and ἵνα foll. (PRyl. 229, 17 [38 AD]; Ep. Arist. 318; Jos., Ant. 14, 168.—Bl-D. §392, 1c; Rob. 1046) 1 Cor 1:10; 16:15f; 2 Cor 8:6; 1 Th 4:1 (π. w. ἐρωτάω as BGU 1141, 10; POxy. 294, 29) 2 Th 3:12; Hm 12, 3, 2. The ἵνα-clause expresses not the content of the appeal, as in the pass. referred to above, but its aim: πάντας παρακαλεῖν, ἵνα σφύζονται IPol 1:2b.—Without the acc. of the pers.: w. direct discourse foll. ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν, δεόμεθα κτλ. since God as it were makes his appeal through us: 'We beg' etc. 2 Cor 5:20; w. inf. foll. 1 Ti 2:1. Abs. Ro 12:8 (mng. 4 is also poss.); 2 Ti 4:2; Tit 1:9; Hb 10:25; 1 Pt 5:12 (w. ἐπιμαρτυρεῖν); B 19:10.—W. acc. of the thing impress upon someone, urge, exhort πολλὰ ἕτερα Lk 3:18. ταῦτα δίδασκε καὶ παρακάλει 1 Ti 6:2. ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγχε Tit 2:15. In the case of several of the passages dealt with in this section, it is poss. that they would better be classed under

3. request, implore, appeal to, entreat (H. Gk: Polyb., Diod. S., Epict., Plut., inscr., pap., LXX, Ep. Arist., Philo; Jos., Ant. 6, 143; 11, 338) w. acc. of the pers. Mt 8:5; 18:32; Mk 1:40; 2 Cor 12:18. πολλά implore urgently (4 Macc 10:1) Mk 5:23. τινά περὶ τινος someone concerning someone or for someone Phlm 10 (for the constr. w. περὶ cf. POxy. 1070, 8). Acc. w. direct discourse foll. (s. BGU 846, 10 παρακαλῶσαι [=σε], μήτηρ, διαλλάγηθί μοι; PGiess. 12, 4), introduced w. λέγων: Mt 8:31; 18:29; Mk 5:12; Lk 7:4 (v.l. ἡρώτων). W. acc. of the pers. and inf. foll. (PTebt. 12, 21 [II BC]; 1 Macc 9:35; Jos., Ant. 6, 25) Mk 5:17; cf. Ac 19:31. Pass. Ac 28:14. W. acc. of the pers. (easily supplied fr. the context, if not expressed) and ὅπως foll. (Plut., Demetr. 38, 11; Dit., Syll.3 563, 4; 577, 44f [200/199 BC]; UPZ 109, 9 [98 BC]; PFlor. 303, 3; 4 Macc 4:11; Jos., Ant. 13, 76) Mt 8:34 (v.l. ἵνα); Ac 25:2; IEph 3:2. W. acc. of the pers. and ἵνα foll. (Epict. 2, 7, 11; PRyl. 229, 17; Ep. Arist. 318.—Bl-D. §392, 1c; Rob. 1046) Mt 14:36; Mk 5:18; 6:56; 7:32; 8:22; Lk 8:31f; 2 Cor 9:5. πολλά τινά, ἵνα beg someone earnestly to (cf. Test. Napht. 9:1) Mk 5:10; 1 Cor 16:12. W. acc. of the pers. and μή w. subj. foll. IRo 4:1. W. acc. and inf. foll. Ac 24:4; pass. 13:42. Foll. by the subst. inf. w. acc. (Bl-D. §400, 7; 409, 5; Rob. 1068; 1085) Ac 21:12. παρεκάλεσα ὑμᾶς ἰδεῖν I have requested to be permitted to see you 28:20 (but s. 1a above). Abs., but in such a way that the acc. is easily restored fr. the context Phlm 9.

4. comfort, encourage, cheer up (Plut., Otho 16, 2; Gen 37:35; Ps 118:50; Job 4:3) w. acc. of the pers. (Sir 48:24; Jos., Bell. 1, 667; Test. Reub. 4:4) 2 Cor 1:4b; 7:6a; 1 Cl 59:4; B 14:9 (Is 61:2); Hm 8:10. παρακαλεῖν τινά ἔν τινι comfort someone with someth. 2 Cor 7:6b. π. τινά ἐπὶ τινι comfort someone w. regard to someth. 1:4a. π. τινά ὑπὲρ τινος encourage someone in someth. 1 Th 3:2. παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις

comfort one another **w.** these words 4:18.—**Pass.** be comforted, receive comfort through words, or a favorable change in the situation Mt 5:4; Lk 16:25; Ac 20:12; 2 Cor 1:6; 7:13; 13:11; let oneself be comforted Mt 2:18 (Jer 38:15 v.l.). παρεκλήθημεν ἐφ’ ὑμῖν we have been comforted concerning you 1 Th 3:7. ἐν τῇ παρακλησίῃ ἡ παρεκλήθη ἐφ’ ὑμῖν 2 Cor 7:7. διὰ τῆς παρακλησεως, ἧς (on attraction, for ἡ, cf. Bl-D. §294, 2; Rob. 716) παρακαλούμεθα αὐτοί by the comfort with which we ourselves are comforted 1:4c.—**W. acc.** of the thing τὰς καρδίας Eph 6:22; Col 4:8; 2 Th 2:17; **pass.** Col 2:2.—**Abs.** 2 Cor 2:7; Ro 12:8 (but s. 2 above). παρακαλεῖν ἐν τῇ διδασκαλίᾳ encourage (others) with the teaching Tit 1:9.

5. In several places it is **poss.** that παρ. can mean try to console or conciliate, speak to in a friendly manner, apologize to (cf. 2 Macc 13:23) Lk 15:28 (but s. 1b); Ac 16:39; 1 Cor 4:13; 1 Th 2:12 (s. 2 above); 1 Ti 5:1 (s. 2 above).—OSchmitz and GStählin, TW V 771-98. **M-M.**

παρακαλύπτω pf. **pass.** **ptc.** παρακεκαλυμμένος (Pla., Plut., LXX, Philo) hide, conceal fig. (as Ezk 22:26; Philo, Decal. 91 τ. ἀλήθειαν) ἦν παρακεκαλυμμένον ἀπ’ αὐτῶν it was hidden from them Lk 9:45 (Bl-D. §155, 3). **M-M.***

παρακαταθήκη, ης, ἡ (Hdt.+ This is the real Attic form [cf. παραθήκη], but is also found in Aristot., Eth. Nicom. 5, 8, 5 p. 1135b, 4; Polyb. 5, 74, 5; Diod. S. 4, 58, 6; 15, 76, 1; Plut., Anton. 21, 4; Aelian, V.H. 4, 1; Vett. Val. p. 60, 21; Philo; Jos., Ant. 4, 285; inscr., pap., LXX) deposit 1 Ti 6:20; 2 Ti 1:14, both t.r. (for παραθήκην. Used w. φυλάσσω as Socrat., Ep. 28, 6); Hm 3:2. **M-M.***

παράκειμαι (X., Pla.; pap., LXX, Ep. Arist., Philo) be at hand, ready (so Hom. et al.) in our lit. only twice in Ro 7, w. **dat.** of the pers. (Περὶ ὕψους p. 6, 10 V.; Lucian, De Merc. Cond. 26; PSI 542, 12 [III BC] ἐμοὶ οὕπω παράκειται κέρμα=‘I do not yet have any money at hand’) **vss.** 18, 21.—JMDerrett, Law in the NT, ’70 (lit. p. 30, n. 1). **M-M.***

παρακέκλημαι, παρακληθῶ s. παρακαλέω.

παρακελεύω 1 aor. παρεκέλευσα (as a mid. dep. Hdt.+; pap.; Pr 9:16; Ep. Arist., Philo; Jos., Ant. 12, 300.—The act. Hippocr.+; Plut., Mor. 195A; Appian, Bell. Civ. 5, 89 §372; 4 Macc 5:2) encourage, exhort τινά someone (Polyb. 16, 20, 8) **IMg** 14.*

πaráκλησις, εως, ἡ (Thu.+; inscr., pap., LXX).

1. encouragement, exhortation (Thu. 8, 92, 11; Ps.-Pla., Def. 415E; Polyb. 1, 67, 10; 1, 72, 4; 22, 7, 2; Diod. S. 15, 56, 2; 2 Macc 7:24; Philo, Vi. Cont. 12; Jos., Vi. 87) 1 Th 2:3; 1 Ti 4:13; Hb 12:5. **W.** οἰκοδομή: λαλεῖν παράκλησιν speak words of exhortation 1 Cor 14:3. παράκλησις ἐν Χριστῷ Christian exhortation Phil 2:1 (mng. 3 is also **poss.**). **Likew.** interpretation varies betw. 1 and 3 for Ro 12:8 (s. παρακαλέω 2 and 4).—2 Cor 8:17 could stand under 1, but **prob.** may better be classed w. 2. λόγος τῆς π. word of exhortation (cf. 2 Macc 15:11 ἡ ἐν τοῖς λόγοις παράκλησις; 7:24; Dio Chrys. 1, 9) Hb 13:22; cf. Ac 13:15. ἰσχυράν παράκλησιν ἔχειν be greatly encouraged Hb 6:18.

2. appeal, request (Strabo 13, 1, 1; Appian, Liby. 51 §221; PTebt. 392, 26; 36 [II AD]; PLond. 1164d, 10; in pap. VI AD oft. w. δέησις; 1 Macc 10:24; Jos., Ant. 3, 22) μετὰ πολλῆς π. δεόμενοι beg earnestly 2 Cor 8:4 (μετὰ παρακλήσεως as Astrampsychus p. 28 Dek. 53, 5). παράκλησιν ἐδέξατο he has accepted (my) appeal vs. 17 (Jos., Vi. 193; s. 1 above).

3. comfort, consolation (Epict. 3, 23, 28; Dio Chrys. 80[30], 6; Phalaris, Ep. 103, 1; Jer 16:7; Hos 13:14; Na 3:7; Job 21:2) Ac 9:31; 2 Cor 1:4-7; 7:4, 13; Phil 2:1 (s. 1 above); Phlm 7. παράκλησις αἰωνία everlasting=inexhaustible comfort 2 Th 2:16. ἡ π. τῶν γραφῶν the consolation that the scriptures give Ro 15:4 (cf. 1 Macc 12:9 παράκλησιν ἔχοντες τὰ βιβλία τὰ ἅγια). ὁ θεὸς τῆς π. vs. 5; cf. 2 Cor 1:3. Of comforting circumstances, events, etc. Lk 6:24; Ac 15:31; 2 Cor 7:7.—In the eschatol. sense (Ps.-Clem., Hom. 3, 26 ἐν τῷ μέλλοντι αἰῶνι) προσδεχόμενος π. τοῦ Ἰσραὴλ looking for the consolation of Israel (i.e. Messianic salvation; cf. Is 40:1; 61:2) Lk 2:25 (cf. Dalman, Worte 89f; Billerb. II 124-6.—In later times the Jews occasionally called the Messiah himself πρ = ‘comforter’; cf. Billerb. I 66; Bousset, Rel. 3 227).—Ac 4:36 The name Barnabas is translated υἱὸς παρακλησεως (s. the entry Βαρναβᾶς and cf. also Dalman, Gramm. 2, 178, 4). **M-M.***

παράκλητος, ου, ὁ originally meant in the passive sense (BGU 601, 12 [II AD] παράκλητος δέδωκα αὐτῷ=‘when I was asked I gave to him’, but π. is restored from πάρακλος, and the restoration is uncertain), ‘one who is called to someone’s aid’. Accordingly the Latin translators commonly rendered it, in its NT occurrences, with ‘advocatus’ (Tertullian, Prax. 9; Cyprian, De Domin. Orat. 3, Epist. 55, 18; Novatian, De Trin. 28; 29; Hilary, De Trin. 8, 19; Lucifer, De S. Athanas. 2, 26; Augustine, C. Faust. 13, 17, Tract. in Joh. 94; Tractatus Orig. 20 p. 212, 13 Batiffol. **Likew.** many Bible mss.: acemq J 14:16; amq 14:26; eqr 15:26; emq 16:7. Euseb., H.E. 5, 1, 10 παράκλητος=advocatus, Rufinus. Field, Notes 102f). But the technical mng. ‘lawyer’, ‘attorney’ is rare (e.g. Bion of Borysthenes [III BC] in Diog. L. 4, 50). In the few places where the word is found in pre-Christian and extra-Christian lit. it has for the most part a more general mng.: one who appears in another’s behalf, mediator, intercessor, helper (Demosth. 19, 1; Dionys. Hal. 11, 37, 1; Heraclit. Sto. 59 p. 80, 19; Cass. Dio 46, 20, 1; POxy. 2725, 10 [71 AD]). The **pass.** idea of παρακεκλησθαι retreated into the background, and the active idea of παρακαλεῖν took its place (on the justification for equating παράκλητος with παρακαλῶν s. Kühner-Bl. II 289). So the Jews adopted it as a loanw.

(לְוִי . Pirke Aboth 4, 11.—SKrauss, Griech. u. latein. Lehnwörter in Talmud, Midrasch u. Targum 1898/99 I 210; II 496; Dalman, Gramm.2 185; **Billerb.** II 560-2). In Job 16:2 Aq. and **Theod.** translate לְוִי (=comforters)

as

παράκλητοι; **LXX** has παρακλήτορες. In **Philo** our word **somet.** means ‘intercessor’ (De Jos. 239, Vi. Mos. 2, 134, Spec. Leg. 1, 237, Exsecr. 166, **Adv.** Flacc. 13; 22), **somet.** ‘adviser’, ‘helper’ (Op. M. 23; 165). The **Gk.** interpreters of John’s gosp. understood it in the active sense=παρακαλῶν or παρακλήτωρ (Euseb., Theol. Eccl. 3, 5, 11 p. 161, 26 Kl.; Theodore of Mopsuestia in the **comm.** on John p. 307f Chabot; Ammonius in the Corderius-Catena 365), and so did Ephraem the Syrian (Evang. Concord. Expos., ed. Aucher-Moesinger 1876, 225=RHarris, Fragments of the **Comm.** of Ephrem S. 1895, 86). In our **lit.** the **act.** sense *helper, intercessor* is suitable in all occurrences of the word (so **Gdspe.**, **Probs.** 110f). τίς ἡμῶν παράκλητος ἔσται; 2 Cl 6:9. πλουσίων παράκλητοι *advocates of the rich* B 20:2; D 5:2.—In 1J 2:1 (as Acta Jo. in a damaged fragment: **POxy.** 850, 10) Christ is designated as παράκλητος; παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον *we have Jesus Christ the righteous one, who intercedes for us*. The same title is implied for Christ by the ἄλλος παράκλητος of J 14:16. It is only the Holy Spirit that is expressly called παρ.=*Helper* in the Fourth Gosp.: 14:16, 26; 15:26; 16:7.—HUsener, Archiv für lat. Lexikographie 2, 1885, 230ff; HSasse, Der Paraklet im J: **ZNW** 24, ’25, 260-77; HWindisch, Johannes u. die Synoptiker ’26, 147f, Die fünf joh. Parakletsprüche: Jülicher-Festschr. ’27, 110-37; Rasting, ‘Parakleten’ i Johannes-evangeliet: Teologi og Kirkeliv. Avh. etc. ’31, 85-98; SMowinckel, D. Vorstellungen d. Spätjudentums v. Hl. Geist als Fürsprecher u. d. joh. Paraklet: **ZNW** 32, ’33, 97-130 (supported now by **IQS** 3, 24f; **IQM** 17, 6-8); JMusger, Dicta Christi de Paraclete ’38; EPercy, Untersuchgen, üb. den Ursprung d. joh. Theol.’39; Bultmann, J ’40, 437-40; NJohansson, Parakletoi: Vorstellgen. v. Fürsprechern f. d. Menschen vor Gott in d. atl. Rel., im Spätjudent. u. Urchristent. ’40; NHSnaith, **ET** 57, ’45, 47-50 (*Convincer*); WFHoward, Christianity **acc. to** St. John ’47, 71-80; WMichaelis, Con. Neot. 11, ’47, 147-62; GBornkamm, RBultmann-Festschr. ’49, 12-35; CKBarrett, **JTS**, n. s. 1, ’50, 8-15; JGDavies, **ibid.** 4, ’53, 35-8; TPreiss, Life in Christ, ’54, 19-25; OBetz, Der Paraklet, ’63; MMiguens, El Paracito (reviewed **CBQ** 26, ’64, 115f); GJohnston, The Spirit-Paraclete in J, ’70; REBrown, The Paraclete in Modern Research, **TU** 102, ’68, 158-65.—JBehm, **TW** V 798-812. **M-M.***

παρακοή, ἥς, ἡ (**Pla.**, Ep. 7 p. 341B; **Galen**: **CMG** V 4, 2 p. 178, 14, **Suppl.** III p. 30, 2) *unwillingness to hear, disobedience* (so Ps.-Clem., **Hom.** 2, 31; **Synes.**, Ep. 67; **Syntipas** p. 97, 2; **Photius**, **Bibl.** p. 503, 5; **PLond.** 1345, 36; 1393, 51 [both VIII AD]) Ro 5:19; 2 Cor 10:6; **Dg** 12:2. **W.** παράβασις Hb 2:2. **M-M.***

παρακολουθέω **fut.** παρακολουθήσω; 1 **aor.** παρηκολούθησα; **pf.** παρηκολούθηκα (**Aristoph.**, **X.**, **Pla.**; **inscr.**, **pap.**, 2 Macc, **Philo**, **Joseph.**) follow in our **lit.** only **fig.**

1. *follow, accompany, attend* **w. dat.** of the **pers.** (τύχη ἡμῖν π. **Demosth.** 42, 21; **Plut.**, Mor. 207E; πυρετοί μοι π. **Demosth.** 54, 11; βλάβη μοι π. **PREinach** 18, 15 [II BC]; 19, 12; **PTebt.** 28, 2; **PStrassb.** 22, 20. **Cf.** 2 Macc 8:11; **Philo**, **Sacr.** Abel. 70) σημεία τοῖς πιστεύουσιν ταῦτα παρακολουθήσει *these signs will attend those who have come to believe* Mk 16:17 (**v.l.** ἀκολουθήσει). π. τοῖς πρεσβυτέροις, τῷ κυρίῳ of direct discipleship **Papias** 2:4, 15.

2. *follow with the mind, understand, make one’s own* (**Demosth.** et al.; esp. a **t.t.** of the Stoics) **w. dat.** of the thing (**Polyb.** 3, 32, 2; **Epict.** 1, 6, 13; **Vett. Val.** 276, 23; **Dit.**, **Syll.** 3 718, 9 [c. 100 BC]), but also *follow faithfully, follow as a rule* (**Dit.**, **Syll.** 3 885, 32 π. τῇ περὶ τὸ θεῖον τῆς πόλεως θεραπείᾳ; **PTebt.** 124, 4 [I BC] τῇ αὐτῶν π. πίστει; 2 Macc 9:27 π. τῇ ἐμῇ προαιρέσει) διδασκαλίᾳ 1 Ti 4:6; 2 Ti 3:10.

3. *follow a thing, trace or investigate a thing* **w. dat.** of the thing (**Demosth.** 18, 172; 19, 257; **UPZ** 71, 20 [152 BC] τῇ ἀληθείᾳ; **Jos.**, **C. Ap.** 1, 53; 218) ἐμοὶ παρηκολούθηκόντι ἄνωθεν πᾶσιν ἀκριβῶς *to me having investigated everything carefully from the beginning* Lk 1:3 (**cf.** HJCadbury, **Beginn.** vol. 2, 501f and **Exp.** 8th ser., 144, ’22, 401-20: *having been familiar with*, and **M-M.**; JH Ropes, **JTS** 25, ’24, 67-71.—GHWhitaker, **Exp.** 8th ser. 118[’20] 262-72; 119[’20] 380-4; 121[’21] 239ff; BW Bacon, Le témoignage de Luc sur lui-même: **RHPhr** 8, ’28, 209-26. **S.** also **s.v.** ἀνατάσσομαι). **M-M.***

παρακούω **fut.** παρακούσομαι; 1 **aor.** παρήκουσα (**Aristoph.**, **Hdt.**; **inscr.**, **pap.**, **LXX**, **Philo**, **Joseph.**).

1. *hear what is not intended for one’s ears, overhear* (**Aristoph.**, **Frogs** 750; **Pla.**, **Euthyd.** 300D) τὶ **someth.** Ἰησοῦς π. τὸν λόγον *Jesus overheard what was said* Mk 5:36. But **perh.** the next **mng.** is also **poss.**

2. *pay no attention to, ignore* τὶ **someth.** (**Plut.**, **Philop.** 16, 1 καὶ παριδεῖν τι καὶ παρακοῦσαι τῶν ἀμαρτανομένων, De Curios. 14 p. 522B ἔνια παρακοῦσαι κ. παριδεῖν) *Jesus ignored what they said* (s. 1 above).

3. *refuse to listen to, disobey* **w. gen.** of the **pers.** or thing (**Polyb.** 24, 9, 1; **Epict.** 2, 15, 4 τῶν λόγων; **Lucian**, **Prometh.** 2; **PHib.** 170 [247 BC] ἡμῶν; **Esth** 3:8; **Jos.**, **Ant.** 1, 190; 6, 141) Mt 18:17a, b. τῶν ἐντολῶν (**Tob** 3:4; **cf.** **UPZ** 110, 130 [164 BC]) 2 Cl 3:4; 6:7. **Abs.** (**Test. Dan** 2:3) 2 Cl 15:5; **Hv** 4, 2, 6. **M-M.***

παρακύπτω 1 **aor.** παρέκυψα (**Aristoph.**, **Hippocr.**; **pap.**, **LXX**, **En.**, **Philo**) *bend over* (to see **someth.** better. **Field**, **Notes** 80f).

1. **lit.** (**Phlegon**: 257 fgm. 36, 1, 3 **Jac.**; **POxy.** 475, 23 [II AD]; **LXX**) εἰς τὸ μνημεῖον *she stooped to look into the tomb* J 20:11 (on π. εἶς τι **cf.** **Lucian**, **Tim.** 13; **Pr** 7:6; **Sir** 21:23). ἐκεῖ **GP** 13:55. **Abs.** (**Epict.** 1, 1, 16; **Aesop**, **Fab.** 145 P.=251 H.) παρακύψας βλέπει Lk 24:12; J 20:5. **Cf.** **GP** 13:56.

2. **fig.** *look (in) εἶς τι into someth.* (**Philo**, **Leg.** ad Gai. 56) εἰς νόμον τέλειον Js 1:25 (here the **expr.** is suggested by the figure of the man who looks at himself in a mirror **vss.** 23f). Of the angels (**cf.** **En.** 9, 1), who strive to παρακύπτειν into the gospel of the suffering and glorified Christ, either: *gain a clear glance*, or: *steal a glance* at it (so

παραλαμβάνω (Eur., Hdt.+ inscr., pap., LXX, Ep. Arist., Philo, Joseph.) fut. παραλήμψομαι (on the spelling with μ cf. Mayser p. 194f; Thackeray p. 108ff; Bl-D. §101 p. 46; Mlt.-H. 246f; Reinhold 46f; WSchulze, Orthographica 1894.—On the mid. s. Bl-D. §77; Rob. 356); 2 aor. παρέλαβον, 3 pl. παρελάβοσαν 2 Th 3:6 v.l. (Bl-D. §84, 2; Mlt.-H. 209); 1 fut. pass. παραλημφθήσομαι Lk 17:34f.

1. *take (to oneself), take with or along w. acc. of the pers.* (Gen 47:2; 2 Macc 5:5; Jos., Vi. 66) Mt 2:13f, 20f; 17:1; 26:37; Mk 4:36; 5:40; 9:2; Lk 9:28; Ac 15:39; 16:33; 21:24, 26, 32 (v.l. λαβών); 23:18; GOxy 7; Hs 6, 3, 3. παραλαμβάνει ἕτερα πνεύματα ἐπτά *he brings along seven other spirits (to help him)* Lk 11:26 (Menand., Col. 109 ἐξήκονθ' ἑταίρους παραλαβών). Pass. (Diod. S. 2, 40, 2) εἷς παραλαμβάνεται καὶ εἷς ἀφίεται *the one is taken (by the angels), the other is left* Mt 24:40; cf. vs. 41; Lk 17:34f. π. τινά μεθ' ἑαυτοῦ (μετὰ σοῦ, μετ' αὐτοῦ. Cf. Gen 22:3) Mt 12:45; 18:16; Mk 14:33. W. acc. of the pers., and w. the goal indicated by εἰς *take (along) to, into* (Aelian, V.H. 2, 18; Num 23:27) Mt 4:5, 8; 27:27. παραλήμψομαι ὑμᾶς πρὸς ἐμαυτὸν *I will take you to myself* J 14:3 (cf. Dssm., LO 144 [LAE 166]; with me to my home ALHumphries, ET 53, '41/'42, 356). π. τινά κατ' ἰδίαν *take someone aside* Mt 20:17. Also without κατ' ἰδίαν w. the same purpose of private instruction Mk 10:32; Lk 9:10 (here κατ' ἰδίαν does not belong grammatically with παραλ.); 18:31.—Of one's wife: *take her into one's home* Mt 1:20, 24 (cf. Hdt. 4, 155; Lucian, Toxar. 24; SSol 8:2; Jos., Ant 1, 302; 17, 9).—*Take into custody, arrest* Ac 16:35 D. Pass., GP 1:2 (if it is correctly restored).

2. *take over, receive*—a. τινά *someone*, a prisoner J 19:16b (cf. παρέδωκεν *ibid.* a.—Both verbs in this sense in Appian, Bell. Civ. 6, 76 §310f).

b. τὶ *some*th.—α. τὴν διακονίαν Col 4:17 (Dit., Syll.3 663, 12 [c. 200 BC] the office of priest). τὶ ἀπό τίνος Hs 6, 2, 6.

β. βασιλείαν ἀσάλευτον *receive a kingship that cannot be shaken* Hb 12:28 (βας. π.: Hdt. 2, 120; Dit., Or. 54, 5ff [III BC]; 56, 6; 90, 1; 8; 47; 2 Macc 10:11; Da 6:1, 29; Jos., C. Ap. 1, 145. Of the ἅγιοι ὑψίστου Da 7:18).

γ. of a mental or spiritual heritage (Hdt., Isocr., Pla. et al., esp. of mysteries and ceremonies that one receives by tradition [s. παραδίδωμι 3]; Theo. Smyrn., Expos. Rer. Math. p. 14 Hiller τελετὰς παραλ. Cf. Plut., Demetr. 26, 1; Porphyry., Abst. 4, 16; Herm. Wr. 1, 26b; CIA III 173; also the rabbinic term רָצָה) τὶ *some*th. 1 Cor 15:3 (w. παραδίδωμι, as Jos., Ant. 19, 31) B 19:11; D 4:13. παρ' ὃ παρελάβετε (=παρὰ τοῦτο ὃ) Gal 1:9. τὰ νόμιμα τοῦ θεοῦ Hb 1, 3, 4. τὸ πνεῦμα τὸ ἅγιον s 9, 25, 2. ἃ παρέλαβον κρατεῖν *things that have come down to them to observe* Mk 7:4. τί παρὰ τίνος (Pla., Lach. 197D, Euthyd. 304C σοφίαν παρὰ τίνος. The constr. w. παρὰ is common in inscr. and pap.; cf. Philo, Cher. 68) Gal 1:12; 1 Th 2:13; 2 Th 3:6 (παράδοσιν παραλ.). παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ περιπατεῖν *you have learned from us how you ought to walk* 1 Th 4:1. ὡς παρέλαβεν παρὰ τοῦ αγίου Epil Mosq 1 (w. παραδίδωμι). παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν 1 Cor 11:23 (s. ἀπό V 4).—παραλ. τὸν Χριστὸν Ἰησ. *accept Christ Jesus, i.e. the proclamation of him as Lord* Col 2:6.

3. *Somet.* the emphasis lies not so much on receiving or taking over, as on the fact that the word implies agreement or approval

a. w. regard to persons: οἱ ἴδιοι αὐτὸν οὐ παρέλαβον *his own people did not accept him* J 1:11.

b. w. regard to teaching and preaching *accept*: τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν ὃ καὶ παρελάβετε 1 Cor 15:1. ἃ καὶ ἐμάθετε καὶ παρελάβετε Phil 4:9. M-M.*

παραλέγομαι *impf.* παρελεγόμην nautical t.t. *sail past, coast along* (Strabo 13, 1, 22) w. acc. of the place that one sails past (Hanno [IV BC], Periplus 11: CMüller, Geogr. Gr. Min. I [1855] p. 9; Diod. S. 13, 3, 3 τὴν Ἰταλίαν; 14, 55, 2) αὐτήν Ac 27:8. τὴν Κρήτην vs. 13. M-M.*

παραλείπω 2 aor. παρέλιπον; pf. παραλέλοιπα *leave to one side, neglect*, then esp. in speech or writing *leave out, omit* (Eur., Hel. 773; 976; Thu. 2, 51, 1; Pla., Meno 97B; Strabo 1, 1, 23; Plut., Mor. 114B) τὶ *some*th. (Diod. S. 3, 66, 5; Jos., Vi. 261) B 17:1; Papias 2:15.*

παραλημφθήσομαι s. παραλαμβάνω.

παράλιος, ον (Aeschyl.+; inscr., LXX; Philo, Agr. 81; Joseph.—Also of three endings: Sib. Or. 3, 493) (located) by the sea subst. ἡ παράλιος, sc. χώρα (Jos., C. Ap. 1, 60) the seacoast (Polyb. 3, 39, 3; Diod. S. 3, 15, 41; Arrian, Anab. 1, 24, 3; 2, 1, 1; Dt 33:19; Jos., Bell. 1, 409; Test. Zeb. 5:5 w. v.l.—ἡ παραλία as early as Hdt. 7, 185 and predom. in Polyb.; Diod. S. 20, 47, 2; Arrian, Anab. 3, 22, 4; 6, 15, 4; LXX; Jos., Ant. 12, 292) ἀπὸ τῆς παραλίου Τύρου καὶ Σιδῶνος *from the seacoast district of Tyre and Sidon* Lk 6:17 (cf. Diod. S. 11, 14, 5 ἡ παράλιος τ. Ἀττικῆς; Jos., C. Ap. 1, 61 ἡ παράλιος τ. Φοινίκης). M-M. B. 32.*

παραλλαγή, ἥς, ἡ (Aeschyl., Pla.+; 4 Km 9:20; Ep. Arist. 75. Rarely as an astronom. t.t. [Cat. Cod. Astr. VIII 3, 113]) *change, variation* Js 1:17. M-M.*

παραλλάσσω pf. pass. ptc. παρηλλαγμένος (trag., Hdt.+; PHib. 27, 50 [III BC]; Sb 4947, 4; LXX) *change* παρηλλαγμένος *strange, extraordinary, peculiar* (Polyb. 2, 29, 1; 3, 55, 1; Diod. S. 14, 70, 4; 17, 90, 1; Plut., Thes. 34, 3, Them. 24, 3; Lucian, Dial. Deor. 10, 2; Philo, Poster. Cai. 9) διάλεκτος παρηλλαγμένη *a peculiar language* Dg 5:2.*

παραλογίζομαι mid. dep.; 1 aor. παρελογισάμην (Isocr., Demosth.; inscr., pap., LXX).

1. w. acc. of the pers. (Aeschin. et al.; Epict. 2, 20, 7; Dio Chrys. 10[11], 108; PMagd. 29, 5 [III BC]; PAmh. 35, 12; LXX; Jos., Ant. 11, 275) *deceive, delude* Col 2:4; IMg 3:2. *ἐαυτὸν deceive oneself* Js 1:22.

2. w. acc. of the thing *reckon fraudulently, defraud, perh. distort* (Dit., Or. 665, 15 of costs fraudulently reckoned; Gen 31:41 τὸν μισθόν) τὰς ἐντολὰς Ἰησοῦ Χριστοῦ 2 Cl 17:6. M-M.*

παράλογως adv. (Thu., Aristot.; Dit., Or. 665, 33; Jos., Bell. 4, 49) *in an unreasonable manner* (Polyb. 1, 74, 14; Celsus 5, 14) Dg 11:1.*

παραλυτικός, ἢ, ὄν (Diosc. 1, 16; Vett. Val. 110, 34; 127, 21; Hippiatr. I 433, 6) *lame only* subst. (ὁ) π. *the lame person, paralytic* (Rufus [II AD] in Oribas. 8, 39, 8; Geopon. 8, 11) Mt 4:24; 8:6; 9:2a, b, 6; Mk 2:3-5, 9f; Lk 5:24 v.l.; J 5:3 D.—PWSchmidt, Die Geschichte Jesu II '04, 205ff; 261. M-M.*

παράλυτος, ον *lame* (Artem. 4, 67 p. 244, 2), only subst. ὁ π. *the paralytic* (Artem. 4, 67 p. 244, 4) Mk 2:9 D.*

παράλῳ pf. pass. ptc. παραλελυμένος (Eur., Hdt.; inscr., pap., LXX; Philo, Det. Pot. Ins. 168; Jos., Bell. 3, 386) *undo, weaken, disable* (Hdt.+—Diod. S. 20, 72, 2 παραλελυμένος by old age) τὰ παραλελυμένα γόνατα *the weakened knees* Hb 12:12 (Is 35:3; Sir 25:23; cf. PsSol 8:5.—Diod. S. 18, 31, 4 παραλελυμένος of a man who was lamed by a blow at the back of the knee). *ἄνθρωπος ὃς ἦν παραλελυμένος* Lk 5:18; Ac 9:33 (Artem. 5, 51 ἐνόσησε κ. παρελύθη; 1, 50 p. 48, 11). Subst. ὁ παραλελυμένος *the paralytic* Lk 5:24 (v.l. τῷ παραλυτικῷ); Ac 8:7. M-M.*

παραμένω fut. παραμενῶ; 1 aor. παρέμεινα, imper. παράμεινον (Hom.; inscr., pap., LXX; En. 97, 10; Jos., Ant. 11, 309) *remain, stay* (at someone's side).

1. lit. *remain, stay (on)*—a. abs. εὐχομαι παραμεῖναι αὐτόν *I wish him to stay on* IEph 2:1 (cf. FPreisigke, Griech. Urkunden d. ägypt. Mus. in Kairo '11 no. 15, 9).

b. w. dat. of the pers. *stay or remain with someone* (Hom.; Dit., Syll.3 1209, 24f; 1210, 7f; PPetr. III 2, 21 [III BC]; PTebt. 384, 21; 32; POxy. 725, 43f; Gen 44:33) μενῶ καὶ παραμενῶ πᾶσιν ὑμῖν *I will remain and continue with you all* Phil 1:25 (παραμ. has the sense *remain alive, go on living* Hdt. 1, 30; Dio Chrys. 3, 124; Artem. 2, 27; 67. For the sense *serve* in Phil 1:25 s. 2 below). παρέμειναν τὰ πνεύματα αὐτοῖς *the spirits remained with them* Hs 9, 15, 6.—W. a prep.: παραμ. πρὸς τινά *stay with someone* 1 Cor 16:6 v.l. παραμ. εἰς ζωὴν αἰώνιον *endure to eternal life* Hv 2, 3, 2.

2. *continue in an occupation or office* (Diod. S. 2, 29, 5) abs., of the priests in the earthly sanctuary, who are prevented by death fr. remaining in office Hb 7:23 (cf. Jos., Ant. 9, 273). Of the one who has concerned himself w. the perfect law Js 1:25 (perh. w. the connotation of *serving*; s. Vitelli on PFlor. 44, 19 and M-M.).—*Continue in a state of being or quality* παραμένουσα πραεῖα καὶ ἡσύχιος *it remains meek and quiet* Hm 5, 2, 3. παράμεινον ταπεινοφρονῶν *continue to be humble-minded* s 7:6. M-M.*

παράμονος, ον—1. of things or circumstances *lasting, constant, enduring* (Ps.—Plut., Consol. ad Apollon. 26 p. 114F πένθος; Vett. Val. p. 292, 30; Geopon. 1, 12, 5) δόξα (w. ἄτρεπτος) IEph inscr.; (w. αἰώνιος) χαρά IPhld inscr.; ἀφροσύνη Hs 6, 5, 2.

2. of pers. (Hesychius=καρτερός) *steadfast, constant* in our lit. in an unfavorable sense *stubborn, persistent* Hs 5, 5, 1. W. the dat. of that in which someone is persistent παράμονοι ταῖς καταλαλιαῖς αὐτῶν *stubborn slanderers* s 9, 23, 3.*

παραμυθέομαι mid. dep. (Hom.; inscr., pap.; 2 Macc 15:9; Jos., Ant. 6, 38) *encourage, cheer up* τινά *someone* (Thu. 2, 44, 1 al.) 1 Th 2:12. τοὺς ὀλιγοψύχους 5:14 (Arrian, Anab. 4, 9, 7 consolation for Alexander when he was depressed).—Esp. in connection w. death or other tragic events *console, comfort* w. acc. of the pers. (Thu. 2, 44, 1 al.; Ps.—Plut., Consol. ad Apollon. 104c; Dit., Syll.3 796B, 13; 39f; 889, 20; IG V 2 no. 517, 13.—KBuresch, Consolationum a Graecis Romanisque scriptarum historia critica: Leipz. Studien z. klass. Phil. 9, 1886; FWDanker, Threnetic Penetration in Aeschylus and Sophocles, Diss. Chicago, '63) J 11:31. τινά περὶ τινος *console someone concerning someone* vs. 19.—PJoüon, Rech de Sc rel 28, '38, 311-14. GStählin, TW V 815-22. M-M.*

παραμυθία, ας, ἡ (Pla.; inscr., pap., LXX) *encouragement, esp. comfort, consolation* (Ps.—Pla., Axioch. 365A; Dio Chrys. 77 [27], 9 [the philosopher is sought out as a comforter]; Lucian, Dial. Mort. 15, 3; Aelian, V.H. 12, 1 end; Dit., Syll.3 796B, 44; PFlor. 382, 65; Sb 4313, 11; Wsd 19:12; Philo, Mos. 1, 137; Jos., Ant. 20, 94) λαλεῖν παραμυθίαν (w. οἰκοδομή, παράκλησις) 1 Cor 14:3. M-M.*

παραμύθιον, ου, τό *encouragement, esp. as consolation, means of consolation, alleviation* (Soph., El. 129; Thu. 5, 103, 1; Appian, Mithrid. 28 §110 πενίας τὴν σοφίαν ἔθεντο παραμύθιον='they used philosophy [only] as a means of consoling themselves for their poverty', or 'to alleviate their poverty'; Epigr. Gr. 951, 4; PFlor. 332, 19; Wsd 3:18; Philo, Praem. 72; Jos., Bell. 6, 183; 7, 392) εἴ τι π. ἀγάπης *if there is any solace afforded by love* Phil 2:1. M-M.*

παράνοια, ας, ἡ (Aeschyl., Hippocr.; Plut., Cato Min. 68, 6; Ps.-Lucian, Macrobian. 24; Philo, Cher. 69 al.) *madness, foolishness* 2 Pt 2:16 v.l. (Vulg. has 'vesania', w. the same mng.)*

παρانونόμω (Hdt.; inscr., pap., LXX, Philo; Jos., Bell. 2, 317; 7, 34, Ant. 11, 149; Test. 12 Patr.) *break the law, act contrary to the law abs.* (Thu. 3, 67, 5; Pla., Rep. 1 p. 338E; Dit., Syll. 3 218, 21f; POxy. 1106, 9; LXX) *παρانونόμων κελεύεις in violation of the law you order* Ac 23:3. οἱ παρانونοῦντες *those who violate the law, the evil-doers* (Diod. S. 1, 75, 2; Artem. 1, 54 p. 51, 21; Ps 25:4; 74:5; Philo, Spec. Leg. 1, 155) 1 Cl 14:4 (cf. Ps. 36:38). M-M.*

παρانونία, ας, ἡ (Thu.; Diod. S. 20, 101, 2 [punished by a god]; PSI 222, 6; BGU 389, 8; POxy. 1119, 8; 10; 18; LXX; Philo; Jos., Ant. 3, 314; Test. 12 Patr.) *lawlessness, evil-doing* ἔλεγξιν ἔχειν ἰδίας π. *be rebuked for his evil-doing* 2 Pt 2:16. M-M.*

παράνομος, ον (trag., Thu.; inscr., pap., LXX, Ep. Arist. 240; Philo; Jos., Ant. 18, 38, Vi. 26; 80) *contrary to the law, lawless*. In our lit. only of pers., and subst. in pl. οἱ παράνομοι *the evil-doers* (Menand., Per. 66; Socrat., Ep. 28, 6; Job 27:7; Ps 36:38; Pr 2:22 al.) 1 Cl 45:4 (w. ἄνομοι, ἀνόσιοι); Hs 8, 7, 6 (w. διχοστάται).*

παραπικραίνω 1 aor. παρεπίκρανα, pass. παρεπικράνθην (LXX, Philo, Hesychius).

1. w. acc. of the pers. *embitter, make angry, provoke* (oft. LXX w. an acc. referring to God. Also Philo, Somn. 2, 177 *παραπικραίνειν καὶ παροργίζειν θεόν*). Pass. *become embittered, be made angry* (La 1:20 v.l.; Philo, Leg. All. 3, 114) Hs 7:2f.

2. also without an acc., almost like an intransitive *be disobedient, rebellious* (toward God; cf. Dt 31:27; Ps 67:7; 105:7; Ezk 3:9; 12:9 al.) Hb 3:16 (KJV, Moffatt *provoke*). M-M.*

παραπικρασμός, οὔ, ὅ (1 Km 15:23 Aq.; Job 7:11 Sym.; Pr 17:11 Theod.; Achmes 238, 5) *embitterment, then revolt, rebellion against God* (s. παραπικραίνω 2) ἐν τῷ π. *in the rebellion* (referring to the story of the Exodus, e.g. Ex 15:23; 17:7; Num 14; 20:2-5) Hb 3:8, 15 (both Ps 94:8).—EbNestle, ET 21, '10, 94. M-M.*

παραπίπτω 2 aor. παρέπεσον, 1 pl. παρεπέσαμεν (Bl-D. §81, 3; cf. Mlt.-H. 208f) (trag., Hdt.; pap., LXX; Jos., Ant. 19, 285. In the pap. mostly=become lost) *fall beside, go astray, miss* (Polyb. 3, 54, 5 τῆς ὁδοῦ; fig. 12, 12, 2 τῆς ἀληθείας; 8, 11, 8 τοῦ καθήκοντος) abs. (X., Hell. 1, 6, 4; Polyb. 18, 36, 6=make a mistake) *fall away, commit apostasy* (Wsd 6:9; 12:2; Ezk 22:4) Hb 6:6 (s. KBornhäuser, Empfänger u. Verf. des Hb '32). Also w. acc. of the inner content (cognate; Bl-D. §154; Rob. 477f) ὅσα παρεπέσαμεν *whatever sins we have committed* 1 Cl 51:1. M-M.*

παραπλέω 1 aor. inf. παραπλεῦσαι *sail past* (so Thu. 2, 25 end; X., An. 6, 2, 1, Hell. 1, 3, 3; Pla., Phaedr. 259A; Jos., Bell. 1, 456.—The word is found in the sense 'steer toward' Thu., also Wilcken, Chrest. 1 II, 2 [c. 246 BC]) w. acc. of the place (Diod. S. 3, 40, 1 π. τοὺς τόπους=sail past the places 3, 45, 1) τὴν Ἐφεσον *sail past Ephesus* Ac 20:16. M-M.*

παραπλήσιος, ἰα, ἰον (Hdt.; PTebt. 5, 240 [II BC]; 27, 72 [II BC]; PSI 491, 13; Ep. Arist.; Philo, Aet. M. 23; 90; Jos., Bell. 3, 82; 6, 388, Ant. 13, 63.—Also of two endings, as Polyb. 9, 41, 2; 18, 54, 2) *coming near, resembling, similar* (w. ὅμοιος, as Demosth. 19, 196 παρ. τούτῳ κ. ὅμοιον) ὅσα τούτοις π. Hm 6, 2, 5 (Polyb. 3, 111, 11 ταῦτα κ. τούτοις παραπλήσια). Neut. used as an adv. (Thu. 7, 19, 2; Polyb. 3, 33, 7; 4, 40, 10; PTebt. 5, 71 [II BC]='similarly') ἡσθένησεν παραπλήσιον θανάτῳ *he was so ill that he nearly died* Phil 2:27 (v.l. θανάτου. Polyb. 1, 23, 6; LRDbeck, Fachprosa '67, 46-50.—Bl-D. §184; Rob. 646. Cf. PMich. 149, 4, 27 [II AD] παραπλήσιον νεκρῶ.). M-M.*

παραπλησίως adv. (Hdt.+) *similarly, likewise* Hb 2:14. The word does not show clearly just how far the similarity goes. But it is used in situations where no differentiation is intended, in the sense *in just the same way* (Hdt. 3, 104; Diod. S. 1, 55, 5; 4, 48, 3; 5, 45, 5; Dio Chrys. 67[17], 3; Maximus Tyr. 7, 2a; Philostrat., Vi. Apoll. 4, 18 p. 138, 21; Jos., Vi. 187, 233]. Cf. Philo, Rer. Div. Her. 151 τὸ παραπλήσιον, Abr. 162; Arrian, Exped. 7, 1, 6 of Alexander the Great ἀνθρώπος ὢν παραπλήσιος τοῖς ἄλλοις). M-M.*

παραιοίω pf. pass. ptc. παραπεποιημένος (Thu.+) *imitate, falsify, counterfeit* (Philostrat., Vi. Apoll. 2, 30 p. 72, 12) *παραπεποιημένος* (w. ἄδικος) *falsified* 1 Cl 45:3.*

παρὰπλῶμι destroy, mid. παρὰπλῶμαι 2 aor. subj. παρὰπλῶμαι *perish, be lost* (so Aristoph.; Lucian, Nigrin, 13; PSI 606, 3 [III BC]; BGU 388 II, 10; POxy. 705, 73; Philo, Ebr. 14; Jos., Ant. 11, 293) 2 Cl 17:1.*

παρὰπορεύομαι mid. dep.; impf. παρεπορεύομην (Aristot.; pap., LXX).

1. go or pass by (Polyb. 10, 29, 4; 10, 30, 9 al.; PPetr. II 13, 5, 3 [III BC]; PSI 354, 13; LXX) abs. Mt 27:39; Mk 11:20; 15:29.

2. go (through) (Dt 2:14, 18; Josh 15:6) w. διά and the gen. (Dt 2:4; Zeph 2:15 v.l.) *διά τῶν σπορίμων go through the grain-fields* 2:23. *διά τῆς Γαλιλαίας* 9:30. M-M.*

παράπτωμα, ατος τό (Polyb.+; Diod. S. 19, 100, 3; PTebt. 5, 91 [118 BC]; LXX) *false step, transgression, sin* (Polyb. 9, 10, 6; LXX).

1. of transgressions against men Mt 6:14, 15a v.l.; 18:35 t.r.

2. as a rule of sins against God—**a. sing.**—**α.** of Adam's one transgression (Wsd 10:1) Ro 5:15a, b, 17f.—προλαμβάνεσθαι ἐν τινι π. *be detected in some trespass* Gal 6:1. οἱ ἐν τινι π. ὑπάρχοντες *those who are involved in any transgression* 1 Cl 56:1. ἐλέγχειν τινὰ ἐπὶ παραπτώματι *rebuke someone for a transgression* B 19:4 (s. D 4:3 below). **W.** πειρασμός Hm 9:7.

β. collectively ἵνα πλεονάσῃ τὸ π. Ro 5:20. Of 'the' sin of Israel, i.e. unbelief 11:11f.

β. mostly **pl.** Mt 6:15b; Mk 11:25, 26; Ro 4:25; 5:16; 2 Cor 5:19; Eph 1:7; 2:5; Col 2:13a, b; Js 5:16 t.r.; 1 Cl 2:6; 51:3; 60:1; Hm 4, 4, 4; D 4:3 (s. 2aα above), 14; 14:1. παραπτώματα κ. ἁμαρτίαι Eph 2:1. **M-M.***

παράπτωσις, εως, ἡ (Aristot.+) *misstep, transgression, sin* (Polyb. 15, 23, 5 al.) **abs.** (Polyb. 16, 20, 5; Jer 22:21) 1 Cl 59:1.*

παραρρέω (Soph., X., Pla.+; LXX) 2 aor. pass. subj. παραρῶ (Pr 3:21; Plut., Mor. 754A.—W-S. §5, 26b; Rob. 212) *flow by, slip away* fig. *be washed away, drift away* μήποτε παραρῶμεν *lest we drift away* Hb 2:1 (CSpicq, L'Épître aux Hébreux, II '35, 25 disclaims a nautical metaphor, but s. EHilgert, The Ship and Related Symbols in the NT, '62, 133f). **M-M.***

παράσημον, ου, τό s. **παράσημος** 2.

παράσημος, ον (trag.+; Philo; cf. Jos., Ant. 18, 241)

1. *extraordinary, peculiar* βίος Dg 5:2.

2. *distinguished, marked* ἐν πλοίῳ. . . Ἀλεξανδρινῷ παρασήμῳ Διοσκούροις *in an Alexandrian ship that was marked by the Dioscuri i.e., that had the Dioscuri (twin sons of Zeus, Castor and Pollux) as its insignia* Ac 28:11 (on the **dat. cf.** Plut., Mor. p. 823B ἐπιφθόνους παράσημος=making oneself noticed by hateful deeds). Yet it is hard to escape the suspicion that the text here, as so **oft.** in Ac, is damaged, and that it originally contained the noun τὸ παράσημον *emblem, insignia* situated on both sides of the prow of a ship (Plut., Mor. 162A τῆς νεὼς τὸ παράσημον; PLond. 256a, 2; PTebt. 486; Wilcken, Chrest. 248, 19; Sb 423, 5. Note **esp.** CIL 3=ILS 4395 [22 AD] navis parasemo sopharia=a ship with sopharia as insignia). LCasson, Ships and Seamanship in the Ancient World, '71, 344f.—Bl-D. §198, 7 app.; M-M. (**dat. absolute**).*

παρασκευάζω fut. mid. παρασκευάσομαι; pf. mid. and pass. παρεσκεύασμαι (trag., Hdt.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) *prepare*.

1. **act., abs.** (sc. τὸ δεῖπνον, which is used w. the verb Hdt. 9, 82; Athen. 4, 15 p. 138C; Jos., Ant. 1, 269; 7, 347; cf. also παρασκ. συμπόσιον Hdt. 9, 15; 2 Macc 2:27) Ac 10:10. π. ἑαυτὸν εἰς τι *prepare oneself for someth.* (Horapollo 1, 11 p. 17) 1 Pt 2:8 v.l.

2. **mid.** *prepare (oneself)* εἰς πόλεμον (Diod. S. 18, 2, 4; Jer 6:4; 27:42.—Hdt. 3, 105; 9, 96; 99 παρασκευάζεσθαι ἐς μάχην, ἐς ναυμαχίην, ἐς πολιορκίην; Appian, Bell. Civ. 2, 105 §434 ἐς μάχην; Brutus, Ep. 29) 1 Cor 14:8. **Perf.** *be ready* 2 Cor 9:2f. **M-M.***

παρασκευή, ἥς, ἡ (trag., Hdt.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) *lit. preparation* (Polyaenus 7, 21, 6 τοῦ δεῖπνου; 7, 27, 3 πολέμου), in our **lit.** only of a definite day, as the *day of preparation* for a festival; **acc. to** Jewish usage (Jos., Ant. 16, 163; Synes., Ep. 4 p. 161D) it was Friday, on which day everything had to be prepared for the Sabbath, when no work was permitted Mt 27:62 (CCTorrey, ZAW 65, '53, 242=JBL 50, '31, 234 n. 3, 'sunset'. Against Torrey, SZeitlin, JBL 51, '32, 263-71); Mk 15:42; J 19:31. ἡμέρα παρασκευῆς Lk 23:54 (v.l. ἡμ. προσαββάτου, cf. Mk 15:42). παρασκευὴ τῶν Ἰουδαίων J 19:42. παρασκευὴ τοῦ πάσχα *day of preparation for the Passover* (or *Friday of Passover Week*) vs. 14. For the Christians as well παρασκευὴ served to designate the sixth day of the week (ESchürer, ZNW 6, '05, 10; 11f) *Friday* MPol 7:1, and so in **Mod. Gk.** For Christians it is a fast day, as the day of Jesus' death D 8:1.—**M-M. B.** 1008.*

παραστάτις, ιδος, ἡ (Soph., X. et al.; inscr., Philo) **fem.** of παραστάτης *a (female) helper* Ro 16:2 v.l.*

παρασχών s. **παρέχω**.

παράταξις, εως, ἡ (Aeschin., Isocr., Demosth.+; inscr., pap., LXX; Jos., Vi. 341 al.).

1. *array, procession* (**lit.** of soldiers: **Lat.** agmen. As a military term Diod. S. 1, 18, 5) π. ἀνδρῶν Hs 9, 6, 1.—2. **pl.** (**w.** ἀγροί and οἰκοδομαί) παρατάξεις πολυτελεῖς *costly establishments or furnishings* Hs 1:1. (**W.** ὁ πλοῦτος ὑμῶν) αἱ παρατάξεις πᾶσαι *all your furnishings, perh. even more gener. all your possessions* 1:8.*

παρατείνω 1 aor. παρέτεινα (Hdt.+; pap., LXX, Philo; Jos., Ant. 1, 105 χρόνον) *extend, prolong* τὸν λόγον *the speech* Ac 20:7 (Aristot. Poet. 17, 5 p. 1455b, 2 λόγου; 9, 4 p. 1451b, 38 μῦθον). **M-M.***

παρατηρέω **impf.** παρτήρουν, **mid.** παρτηρούμην; 1 aor. παρτήρησα (X.+; pap., LXX, Ep. Arist.; Philo, Sacr.

Abel. 98; Joseph.) *watch closely, observe carefully* (act. and mid. are used side by side w. the same mng.; Bl-D. §316, 1; cf. Rob. 804-6).

1. *watch* someone to see what he does (X., Mem. 3, 14, 4 w. indirect question foll.). Fr. the context this can take on the mng. *watch maliciously, lie in wait for*.

a. *τινά* someone—α. act. (Polyb. 11, 9, 9; UPZ 64, 9 [156 BC]; Sus 16 Theod.) foll. by indirect question Mk 3:2; Lk 6:7 t.r.—β. mid. (Ps 36:12) Lk 14:1. W. indirect question foll. 6:7.

b. abs. (Vett. Val. 205, 13) *watch one's opportunity* (Field, Notes 74) Lk 20:20 (v.l. ἀποχωρήσαντες).

2. *watch, guard* τὰς πύλας *the gates*—a. act. Ac 9:24 t.r.—b. mid. Ac 9:24. 3. *observe scrupulously, mid. w. acc.* (Cass. Dio 53, 10, 3 ὅσα προστάττουσιν οἱ νόμοι; Ep. Arist. 246.—Pass. Jos., C. Ap. 2, 282) ἡμέρας καὶ μῆνας καὶ καιροὺς Gal 4:10 (cf. the act. Jos., Ant. 3, 91 παρατηρεῖν τὰς ἐβδομάδας; 14, 264 παρατηρεῖν τὴν τῶν σαββάτων ἡμέραν; 11, 294). The use of the verb in LJ 2:6 seems to belong here also, but the badly damaged state of the text permits no certainty in interpretation. M-M.*

παρατήρησις, εως, ἡ (since Pythag., Ep. 5, 1; Polyb., inscr.; Aq. Ex 12:42).

1. *observation* (Polyb. 16, 22, 8; Diod. S. 1, 9, 6; 1, 28, 1 [both τῶν ἄστρον]; 5, 31, 3 [observ. of the future by certain signs]; Περὶ ὕψους 23, 2 [observ. in the field of language]; Epict. 3, 16, 15; Plut., Mor. 266B; M. Ant. 3, 4, 1; Proclus on Pla., Cratyl. p. 40, 2 Pasqu.; Medical wr. of the observ. of symptoms [Heraclit. Sto. 14, p. 22, 10; Hobart 153]; IG IV2 1, 687, 14 [II AD]; Jos., Bell. 1, 570) μετὰ παρατηρήσεως *with observation* (schol. on Soph., Ant. 637 p. 249 Papag.) οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως *the Kingdom of God is not coming with observation i.e., in such a way that its rise can be observed* Lk 17:20 (HJAllen, Exp. 9th ser. IV '25, 59-61; s. also under ἐντός, esp. BNoack '48; Astrobel, ZNW 49, '58, 157-96, after AMerx, Die 4 kanonischen Evangelien II, 2, '05, 345; cf. Ex 12:42).

2. *observance of legal prescriptions* (Jos., Ant. 8, 96 παρατήρησις τῶν νομίμων), esp. of festivals Dg 4:5 (παρατηρέω 3). M-M.*

παρατίθημι (Hom.+; inscr., pap., LXX; Ep. Arist. 255; Joseph.; Test. 12 Patr.) fut. παραθήσω; 1 aor. παρέθηκα; 2 aor. subj. παραθῶ, inf. παραθεῖναι Mk 8:7 t.r.; Lk 9:16; 2 aor. mid. παρεθέμην, imper. παράθου 2 Ti 2:2; 1 aor. pass. παρετέθην *place beside, place before*.

1. act.—a. of food set before (Hom.+; LXX; Abercius—inschr. 13 τροφὴν) τινὶ *someone* (Gen 18:8) Mk 6:41; 8:6b; Lk 9:16. τι *some-th.* (Gen 43:31) Mk 8:7. τινὶ τι *some-th. to someone* (Theophr., Char. 10; 30 ἄρτους ἱκανοῦς; Gen 24:33; 2 Km 12:20) Lk 11:6. Abs. Mk 8:6a; π. τράπεζαν *set food before the one who is being entertained* (Od. 5, 92; 21, 29; Jos., Ant. 6, 338) Ac 16:34. Pass. αὐτοῖς ἐκέλευσε παρατεθῆναι φαγεῖν κ. πιεῖν MPol 7:2. τὰ παρατιθέμενα *the food that is served or set before* (X., Cyr. 2, 1, 30; Aristot., Pol. 1, 6; Bel 21; cf. 18; Pr 23:1) τὰ παρατιθέμενα ὑμῖν Lk 10:8; cf. the sing. 1 Cor 10:27.

b. *put before* in teaching τι *some-th.* (X., Cyr. 1, 6, 14; Lucian, Rhet. Praec. 9 παραδείγματα al.; Ex 19:7; 21:1) παραβολὴν παρέθηκεν αὐτοῖς Mt 13:24, 31.—c. *do βλάβην* τινὶ ITr 5:1.

2. mid.—a. *set, spread* τράπεζαν (Diod. S. 34+35, fgm. 2, 35; Jos., Bell. 7, 264) Dg 5:7.

b. *give over, entrust, commend* (Ps.-X., Rep. Ath. [the Old Oligarch] 2, 16; Polyb. 33, 12, 3; Plut., Num. 9, 10; oft. pap.; Tob 1:14; 4:1, 20; 1 Macc 9:35).

α. τί τινι *entrust some-th. to someone* ᾧ παρέθεντο πολὺ Lk 12:48. For safekeeping or transmission to others 1 Ti 1:18; 2 Ti 2:2.

β. *τινά* τινι *entrust someone to the care or protection of someone* (Diod. S. 16, 2, 2; 17, 23, 5; PGiess. 88, 5 Ἀπολλωνοῦν παρατίθεμαί σοι; PSI 96, 2; Tob 10:13; Jos., Ant. 7, 387) Hs 9, 10, 6. Of divine protection παρέθεντο αὐτοὺς τῷ κυρίῳ Ac 14:23; cf. 20:32. Sim. εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου Lk 23:46 (cf. Ps 30:6.—With this saying of Jesus cf. the subject matter of Ps.-Callisth. 3, 30, 15: in the face of death, Alexander prays: 'Ὁ Ζεῦ, δέχου κάμει'; cf. 1 Pt 4:19 and GDalman, Jesus-Jeshua [tr. PLevertoff, '29, 209f.

c. *demonstrate, point out* (POxy. 33 vers. III, 12; Jos., Vi. 6) διανοίγων καὶ παρατιθέμενος ὅτι Ac 17:3.—28:23 v.l. M-M.*

παρτυγχάνω (Hom.+; inscr., pap.; Jos., Ant. 3, 100) *happen to be near or present* (PTebt. 703, 242 [III BC]; POxy. 113, 14; 76, 11; Jos., Ant. 2, 226; 17, 37 al.) ὁ παρτυγχάνων *anyone who comes by* (Polyb. 10, 15, 4) pl. οἱ παρτυγχάνοντες *those who happened to be there* Ac 17:17. M-M.*

παρυστά adv. (Aeschyl., Demosth.+; Vett. Val. 152, 10; PTebt. 13, 15 [II BC]; PLeipz. 36, 6; PGM 4, 2071 al. in par.) *on the spot, at once* ITr 11:1.—KSKontos in Ἀθηνᾶ 6, 1894, 369.*

παρυστικά adv. (trag., Hdt.+; Dit., Syll. 3 495, 62; 68; oft. pap.; Tob. 4:14; Ps 69:4; Jos., Ant. 9, 147; 12, 138; Sib. Or. 13, 143. On the spelling s. Bl-D. §12, 3 app.; Rob. 297) *on the spot, immediately, for the present* used w. the art. preceding, as an adj. (Thu. 8, 82, 1 τὴν παρυστικά ἐλπίδα; X., Cyr. 2, 2, 24 αἱ π. ἡδοναί; Pla., Phaedr. 239A τὸ π. ἡδύ; Appian, Bell. Civ. 3, 127 §531 ἡ π. ὀργή—the anger of the moment; Philo, Praem. 103; POxy. 1381, 191f τ. π. καιρόν) τὸ π. ἐλαφρόν τῆς θλίψεως *slight momentary trouble* 2 Cor 4:17. M-M.*

παραφέρω (trag., Hdt.+; inscr., pap., LXX; Ep. Arist. 316; Joseph.) impf. παρέφερον; 2 aor. παρήνεγκον, inf. παρενέγκαι Lk 22:42 v.l. (cf. Bl-D. §81, 2; cf. Mlt.-H. 211). Pass.: 1 aor. παρήνεχθην; pf. ptc. παρενηνεγμένος Hs 9, 4, 6. *Carry beside or to the side*.

1. *bring up* (pap.; Judg 6:5 A; Jos., Ant. 7, 168) λίθους Hv 3, 2, 5; 3, 4, 2; s 9, 4, 4; 8a. Pass. s 9, 4, 5f; 8b.

2. *take or carry away*—a. *lit.* (of being carried off by the force of the wind or a stream of water: Diod. S. 18, 35, 6; Plut., Timol. 28, 9; Lucian, Hermot. 86; M. Ant. 4, 43; 12, 14) Pass. νεφέλαι ὑπὸ ἀνέμων παραφερόμεναι Jd 12.

b. *fig.* *lead or carry away fr.* the path of truth (Pla., a Phaedr. 265B; Plut., Timol. 6, 1) *pass.* *be carried away* διδαχαῖς ποικίλαις (instrum. dat.) μὴ παραφέρεσθε Hb 13:9.

c. *take away, remove* (Theophr., C. Pl. 2, 9, 9) τὸ ἀπὸ τινος *someh.* *from someone* παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ *remove this cup from me* Mk 14:36; Lk 22:42. M-M.*

παραφρονέω (Aeschyl., Hdt.; Diod. S. 16, 78, 5; Wilcken, Chrest. 14 III, 14; Zech 7:11) *be beside oneself, conduct oneself in an irrational manner* (Aristoxenus, fgm. 35 a disgrace for an old man) παραφρονῶν λαλῶ *I am talking as if I were beside myself or irrational* 2 Cor 11:23. M-M.*

παραφρονία, ας, ἡ (hapax legomenon) *madness, insanity* of Balaam 2 Pt 2:16. M-M.*

παραφροσύνη, ης, ἡ (Hippocr., Pla., Plut., Philo; Jos., Ant. 19, 284) *madness, insanity* 2 Pt 2:16 v.l.*

παραφυάδιον, ου, τό (Hesychius s.v. ἐρμαῖ; Sib. Or. 3, 396-400) *dim.* of παραφυάς (q.v.) *a little offshoot* μικρὸν κέρασ παραφυάδιον *a little horn as an offshoot* B 4:5 (cf. Da 7:8).*

παραφυάς, ἄδος, ἡ (Hippocr., Aristot. et al.; LXX; En. 26, 1) *offshoot, side growth.*

1. *lit.* (Theophr., H. Pl. 2, 2, 4; Nicander, fgm. 80 π. of the palm tree; Philo, Plant. 4) Hs 8, 1, 17f; 8, 2, 1f; 8, 3, 7; 8, 4, 6; 8, 5, 2; 5f.

2. *fig.* (Aristot., Eth. Nic. 1, 4 p. 1096 al.; 4 Macc 1:28) of sectarians who, as side growths of the plant created by God, can bear nothing but death-dealing fruit ITr 11:1.*

παραχαράσσω (fig.=‘counterfeit’, ‘debase’ Plut., Mor. 332B; Lucian, Demon. 5; Herm. Wr. 488, 12 Sc.; Philo, Omn. Prob. Lib. 4 v.l.; Jos., Bell. 1, 529, Ant. 15, 315; Third Corinthians 3:3.—Maspéro 353, 20) *debase or counterfeit (money)* *lit.* (Dio Chrys. 14[31], 24 οἱ παραχαράττοντες τὸ νόμισμα; Cecaumenus p. 51, 22) Hs 1:11.*

παραχειμάζω *fut.* παραχειμάσω; 1 *aor.* παρεχείμασα; *pf. ptc.* παρακεχειμακώς (since Hyperid., fgm. 260; Demosth.; Polyb. 2, 64, 1; Diod. S. 19, 34, 8; Plut., Sertor. 3, 5; Cass. Dio 40, 4; Dit., Or. 544, 30) *winter, spend the winter abs.* Ac 27:12. W. the place given: πρὸς ὑμᾶς 1 Cor 16:6. ἐκεῖ Tit 3:12; of a ship ἐν τῇ νήσῳ Ac 28:11. M-M.*

παραχειμασία, ας, ἡ (Polyb. 3, 34, 6; 3, 35, 1; Diod. S. 19, 68, 5; Jos., Ant. 14, 195; Dit., Syll.3 762, 16 [48 BC]) *wintering* ἀνεύθετος πρὸς παραχειμασίαν *not suitable for wintering* Ac 27:12. M-M.*

παραχέω *inf.* παραχέειν; *impf.* παρέχεον (Hdt.; PMagd. 33, 2 [III BC]) *pour near or on ὕδωρ* (Plut., Mor. 235A) *w. dat.* *pour water on someh.* Hs 8, 2, 7f.*

παραχράσμαι 1 *aor.* παρεχρησάμην (Hdt.; PRyl. 144, 17 [I AD]) *misuse* (Arist. in Plut., Mor. 527A) *w. dat.* of the thing αὐτῇ (of human σάρξ) Hs 5, 7, 2 (cf. Polyb. 13, 4, 5 τῷ σώματι). *Abs.* *misuse it* (Philo, De Jos. 144) 1 Cor 7:31 v.l.*

παραχρήμα *adv.* (Hdt., Thu., Aristoph.; inscr., pap., LXX; Ep. Arist. 22; Jos., Ant. 15, 65. On the spelling cf. Bl-D. §12, 3; Rob. 297; on its use §102, 2 app.; Rob. 550) *at once, immediately* Mt 21:19f. Elsewh. in the NT only in Lk and Ac: Lk 1:64; 4:39; 5:25; 8:44, 47, 55; 13:13; 18:43; 19:11; 22:60; Ac 3:7; 5:10; 12:23; 13:11; 16:26, 33; 22:29 v.l.—B 12:7; MPol 13:1. Pleonastically εὐθέως παραχρήμα (class.; PStrassb. 35, 17 εὐθὺς καὶ παραχρήμα) Ac 14:10 D (Bl-D. §484 app.; cf. Rob. 1205).—DDaube, The Sudden in Scripture '64, 38-46 (but s. L Rydbeck, Fachprosa, '67, 174-6). See εὐθέως. M-M.*

πάρδαλις, εως, ἡ (Hom.; Herm. Wr. 510, 2 Sc.; PGM 7, 783; LXX, Philo; Jos., Ant. 12, 146; Test. 12 Patr.; Sib. Or. 3, 737; 789; loanw. in rabb.) *leopard*; an apocalyptic θηρίον ὅμοιον παρδάλει Rv 13:2 (cf. Da 7:6). M-M.*

παρέβην s. παραβαίνω.

παρεγγυάω 1 *aor.* παρηγγύησα (trag., Hdt.; pap.; not LXX) *command* (so X.) Papias 4.*

παρεδρεύω (Eur.; inscr., pap.; Pr 1:21; 8:3; Ep. Arist. 81) *sit beside, wait on, then apply oneself to, concern oneself with* τινί *someh.* (Athen. 7 p. 283C οἱ ταῖς κητείαις παρεδρεύοντες ἄνδρες) of the Jews π. ἄστροις καὶ σελήνῃ *watch the stars and moon closely* Dg 4:5. τῷ θυσιαστηρίῳ π. *serve regularly at the altar i.e.* do the work of a priest (παρεδρεύω in cultic use Diod. S. 4, 3, 3 π. τῷ θεῷ; Vett. Val. 210, 3 ἐν ἱεροῖς τόποις ἢ ναοῖς παρεδρεύειν; Dit., Syll.3 633, 20 [180 BC] τοῦ ταμίου τοῦ παρεδρεύοντος ἐν τῷ ἱερῷ θυσίας ποιήσασθαι; 695, 27f; παρεδρευέτωσαν ἐν τῷ ἱερῷ τὴν ἐπιβάλλουσαν τιμὴν καὶ παρεδρείαν ποιούμεναι τῆς θεοῦ) 1 Cor 9:13.

πάρεδρος, ον (Pind.; Wsd 6:14; 9:4) *sitting beside* **subst.** πάρεδρος, ου, ὁ *attendant, assistant* (Hdt.; **inscr.**; PGM 1, 54; 96; 4, 1841; 1850; 7, 884 **al.**) of the believers θεοῦ (οἰκονόμοι καὶ) πάρεδροι (καὶ ὑπηρέται) IPol 6:1 (Sextus 230a the pious man as πάρεδρος θεῶ; cf. PGM 4, 1347 supernatural beings as πάρεδροι τοῦ μεγάλου θεοῦ; Ael. Aristid. 37, 5 K.=2 p. 14 D.: Athena as π. of Zeus; Philo, Spec. Leg. 4, 201).*

παρείδον **s. παροράω.**

παρειμένος **s. παρήμι.**

πάρεμι (fr. εἶμι) **ptc.** παρών; **impf.** 3 pl. παρήσαν; **fut.** 3 sing. παρέσται Rv 17:8.—(Hom.; **inscr.**, **pap.**, **LXX**, **En.**, Ep. Arist., Philo, Joseph.).

1. *be present*—**a.** of pers. J 11:28; Rv 17:8; GP 10:38. ἰδὸν πάρεμι *here I am* (En. 106, 8) 2 Cl 15:3; B 3:5 (both Is 58:9). παρών (**opp.** ἄπών; Wsd 11:11; 14:17) (*being*) *present* (Himerius, Or. 44 [=Or. 8], 1 παρών μόνω τῷ σώματι) 1 Cor 5:3a, b; 2 Cor 10:2, 11; 13:2, 10; ISm 9:2; IRo 7:2; IMg 15:1. ἀκούσας αὐτοὺς παρόντας *when he heard that they were present* MPol 7:2. μηδεὶς τῶν παρόντων ὑμῶν *none of you who are present* IRo 7:1.—**W.** a **prep.**: ἐνώπιον τοῦ θεοῦ *πάρεσμεν we are here in the presence of God* Ac 10:33. ἐπὶ σοῦ παρεῖναι *be here before you* 24:19. π. πρὸς τινα *be present with someone* (UPZ 71, 18 [152 BC]) 2 Cor 11:9; Gal 4:18, 20. οἱ παρόντες *those (who were) present* (Appian, Hann. 39 §166; **Dit.**, Syll.3 665, 38; 1044, 43 τῶν τε παρόντων καὶ τῶν ἀπόντων; 1047, 19; 3 Macc 1:13) MPol 9:1.—The **pres.** ‘be here’ can take on the perfect sense *have come* (Bl-D. §322; Rob. 881; cf. 1 Macc 12:42 v.l., 45; 2 Macc 3:9; Jos., Ant. 3, 84) *πάρεστι εἰς*, Vi. 115) τίς ἡ αἰτία δι’ ἣν πάρεστε; *why have you come?* Ac 10:21. οὗτοι καὶ ἐνθάδε πάρεσιν *these men have come here too* 17:6. *πάρεστιν ἀπ’ ἀγροῦ has come from the country* Lk 11:6 D.—Hv 5:3; s 7:1. Ὁν ἐταῖρε, ἐφ’ ὃ πάρει (Jos., Bell. 2, 615) John ἐφ’ ὃ παρὶν διεπράττετο Mt 26:50 cf. ὅς I 2bβ. παρών ἤγειρεν αὐτούς *he came and raised them from the dead* IMg 9:3.—The **impf.** παρὶν *he had come, or he came* (Diod. S. 19, 59, 1 παρὶν=he came) Hs 9, 11, 8. **Pl.** παρήσαν *they had come, they came* Lk 13:1 (Diod. S. 17, 8, 2 παρήσαν=they came; Plut., Mor. 509C; an indication of time **w.** π. by means of ἐν as **X.**, Cyr. 1, 2, 4); πρὸς τινα (Jos., Ant. 14, 451) Ac 12:20.

b. of impersonals: τοῦ εὐαγγελίου τοῦ παρόντος εἰς ὑμᾶς *of the gospel that has come to you* Col 1:6 (π. εἰς as **X.**, An. 1, 2, 2; Jos., Ant. 1, 285; 337). Of time (Hdt.; **Dit.**, Syll.3 700, 10 ἐν τῷ παρόντι καιρῷ; La 4:18) *πάρεστιν ὁ καιρὸς ἡμῶν; Hab 3:2) ὁ καιρὸς πάρεστιν the time has come* J 7:6. ἡ καταστροφή πάρεστιν 1 Cl 57:4 (Pr 1:27). τὸ παρόν *the present* (Hdt.; **inscr.**, **pap.**; 3 Macc 5:17; Philo, Spec. Leg. 2, 175) πρὸς τὸ παρόν *for the present, for the moment* (Thu. 2, 22, 1; 3, 40, 7; Pla., Leg. 5 p. 736A; Lucian, Epist. Sat. 2, 28; Cass. Dio 41, 15; Herodian 1, 3, 5; PGiess. 47, 15; Sb 5113, 28; Jos., Ant. 6, 69) Hb 12:11. κατὰ τὸ π. (Diod. S. 15, 47, 4; **Dit.**, Syll.3 814, 46f; PTeht. 28, 9; POxy. 711, 2; 3 Macc 3:11) *for the present* MPol 20:1. τὰ παρόντα *the present situation* (Hdt. 1, 113; Pla., Theaet. 186A; Philo, Spec. Leg. 1, 334; PYale 42, 34) ἐν τοῖς παροῦσιν *under the present circumstances* B 1:8.

2. *πάρεστί τι μοι someth. is at my disposal, I have someth.* (trag., Hdt.; Wsd 11:21) ὧ μὴ πάρεστιν ταῦτα 2 Pt 1:9. ἡ παροῦσα ἀλήθεια *the truth that you have* vs. 12. τὰ παρόντα *what one has, one's possessions* (X., Symp. 4, 42 οἷς τὰ παρόντα ἀρκεῖ, Cyr. 8, 4, 6, An. 7, 7, 36. Further **exx.** under ἀρκέω 2) Hb 13:5. **M-M.***

παρεισάγω **fut.** παρεισάξω (Isocr.; Polyb. 3, 63, 2; UPZ 162 VIII, 4 [117 BC]; Ep. Arist. 20) *bring in*, **w.** the connotation that it is done *secretly or maliciously* (Polyb. 1, 18, 3; 2, 7, 8; Diod. S. 12, 41, 4 οἱ προδότηι τοὺς στρατιώτας παρεισαγαγόντες ἐντὸς τῶν τειχῶν κυρίου τῆς πόλεως ἐποίησαν), but also without such connotation (Diod. S. 1, 96, 5 of the introduction of Egyptian doctrines into Greece; Heraclit. Sto. 30 p. 45, 7; 43 p. 64, 17) of false teachers οἵτινες παρεισάξουσιν αἰρέσεις ἀπωλείας *who will bring in destructive opinions* 2 Pt 2:1 (of heretics also, Hegesippus in Euseb., H.E. 4, 22, 5; Hippolytus, Refut. 5, 17 end; 7, 29 beg.). **M-M.***

παρείσακτος, ον (Strabo 17, 1, 8 p. 794 as the nickname of Ptolemy XI. In some **mss.** the prologue of Sir is called πρόλογος παρείσακτος ἀδήλου. Hesychius=ἀλλότριος) *secretly brought in, smuggled in, sneaked in* παρείσακτοι ψευδάδελφοι of Judaizers who, as Paul felt, had come into Gentile Christian congregations in a dishonorable fashion, in order to spy on them Gal 2:4. Cf. WSchmithals, D. Häretiker in Galatien: ZNW 47, '56, 25-67.*

παρεισδύ(ν)ω (mostly in the **mid.**, Hippocr.; Plut., Herodian, Philo) *slip in stealthily, sneak in* (Plut., Agis 3, 1, Mor. 216B; in the same sense Jos., Bell. 1, 468 παραδύνομαι) Jd 4. The form παρεισεδύσαν in Nestle's text is 2 **aor.** **pass. w. intrans. mng.** (cf. W-S. §13, 11; Bl-D. §76, 2; Rob. 1214 **s.v.** δύνω; Helbing p. 96f). Beside this the **act.** παρεισέδυσαν is attested; the first **pers. sing.** of this could be either the 1 **aor.** παρεισέδυσα or the 2 **aor.** παρεισέδυν (cf. δύνω). **M-M.***

παρεισδυσίς, εως, ἡ *slipping in stealthily, sneaking in* (Theophr., C. Pl. 1, 7, 1; Chrysippus: Stoic. III 199; Plut., Mor. 476C; 879E) ὁ πονηρὸς παρεισδυσιν πλάνης ποιήσας ἐν ἡμῖν *the evil one, having caused error to creep in among us* B 2:10. παρεισδυσιν ἔχειν (Vett. Val. 345, 8) *have opportunity to slip in, find a loophole* ἵνα μὴ σχῇ παρεισδυσιν ὁ μέλας 4:9 (cf. PStrassb. 22, 30 [I AD] οὐδεμίαν παρεισδυσιν ἔχεις). **M-M.** **s.v.** -δύω.*

παρεισενέγκας **s. παρεισφέρω.**

παρεισέρχομαι **mid. dep.**; 2 **aor.** παρεισῆλθον (Epicurus +; Diod. S. 17, 105, 1; Vett. Val. 357, 9; Sb 5761, 3 [91-96 AD]).

1. *slip in, come in* as a side issue, of the law, which has no primary place in the Divine Plan Ro 5:20.

2. *slip in w. unworthy motives, sneak in* (Polyb. 1, 7, 3; 1, 8, 4; 2, 55, 3; Plut., Popl. 17, 2; Lucian, Dial. Mer. 12, 3; Ps.-Lucian, Asin. 15 εἰ λυκος παρεισέλθοι; Philo, Op. M. 150, Abr. 96; Test. Jud. 16:2) of the Judaizing false brethren Gal 2:4. **M-M.** *

παρεισφέρω Hellenistic **aor.** παρεισήνεγκα (Bl-D, §81, 2; Rob. 338) (Demosth. et al.; PTebt. 38, 12; 14 [113 BC]) *apply, bring to bear σπουδῇν make an effort* 2 Pt 1:5 (σπουδῇν εἰσφέρειν is a favorite **expr.** in the Koine: Dit., Syll.3 [index **s.v.** σπουδῇ]; Jos., Ant. 20, 204). **M-M.** *

παρεκβαίνω (Hes.; Dit., Or. 573, 17) *go beyond, transgress only fig. τὶ someth. (Ep. Arist. 112) τὸν ὠρισμένον τῆς λειτουργίας κανόνα* 1 Cl 41:1. Of the sea οὐ παρεκβαίνει τὰ περιτεθειμένα αὐτῇ κλεῖθρα 20:6.*

παρέκβασις, **εως, ἡ** (Theophr., Aristot. et al.; Jos., C. Ap. 1, 57; 183, Vi. 367) *deviation fr. a prescribed course* 1 Cl 20:3.*

παρεκτός **adv.**—1. used as an **adv.** *besides, outside* χωρὶς τῶν π. (**sc.** γινομένων) *apart from what I leave unmentioned or what is external (i.e. sufferings, etc.)* 2 Cor 11:28.

2. as (improper) **prep. w. gen.** *apart from, except for* (Dositheus 45, 3 παρεκτὸς ἐμοῦ, Lat. praeter me; Cyrill. Scyth. p. 34, 4 π. σαββάτου=except on the Sabbath; Geopon. 13, 15, 7; Etym. Magn. p. 652, 18; Test. Zeb. 1:4; Aq. Dt 1:36) Mt 5:32; 19:9 **v.l.** (AOtto, Die Eheschdg. im Mt '39; KStaab, D. Unauflöslichkeit d. Ehe u. d. sog. 'Ehebruchsklauseln' b. Mt 5:32 u. 19:9; EdEichmann-Festschr. '40, 435-52, ZkTh 67, '43, 36-44. **S.** also **πορνεία** 1); Ac 26:29. π. θεοῦ *without God, leading away from God* D 6:1. **M-M.** *

παρεκφέρω (Plut., Mor. 102C; Dit., Syll.3 834, 18) *bring to a place* λίθους Hs 9, 4, 8.*

παρεμβάλλω **fut.** παρεμβαλῶ (Aristoph., Demosth.; pap., LXX; Jos., C. Ap. 1, 229).

1. The word is used **freq.** (even in the LXX) as a military **t.t.**, but **w. var. mngs.** παρεμβαλοῦσιν οἱ ἐχθροὶ σου χάρακά σοι *your enemies will throw up a palisade against you* Lk 19:43 (**acc. to** **NL**. But AB have περιβαλοῦσιν; D has βαλοῦσιν ἐπὶ σέ).

2. **fig.**, of anger παρεμβάλλει ἑαυτὴν εἰς τὴν καρδίαν *it insinuates itself into the heart* Hm 5, 2, 2. **M-M.** *

παρεμβολή, **ἡς, ἡ** (Aeschin.+). Mostly used as a military **t.t.** (Polyb. et al.; inscr., pap., LXX; En. 1, 4; Test. 12 Patr.); so always in our **lit.**

1. a (fortified) *camp* (Polyb. 3, 75, 5; 9; Diod. S. 13, 87, 2; 15, 84, 1 al.; Dit., Syll.3 700, 20; POxy. 736; LXX; Jos., Ant. 6, 110; 20, 152) ἡ παρεμβολὴ τῶν ἁλλοφύλων 1 Cl 55:4 (**cf.** ἁλλόφυλος). Of the Israelite camp (LXX) ἔξω τῆς παρεμβολῆς (Ex 29:14.—Lev 4:12, 21; 10:4f al.) Hb 13:11; 1 Cl 4:11.—To the ἔξω τῆς π. Hb 13:11, **vs.** 13 adds the appeal ἐξερχώμεθα ἔξω τῆς π., giving as a reason that we have no 'lasting city' here. In this **pass.** the words ἔξω τῆς π. seem to refer to separation **fr.** worldly things in general (**cf.** Philo, Gig. 54 Μωϋσῆς ἔξω τῆς παρεμβολῆς καὶ τοῦ σωματικοῦ παντὸς στρατοπέδου πῆξας τὴν ἑαυτοῦ σκηνήν); but **cf.** GABarton, JBL 57, '38, 204f, Rome.—Hkoester, HTR 55, '62, 299-315. Of Jerusalem Hb 13:12 **v.l.** (for πύλης).—ἡ παρεμβολὴ τῶν ἁγίων Rv 20:9 is also to be understood **fr.** the OT use of the word.

2. of the *barracks* or *headquarters* of the Roman troops in Jerusalem Ac 21:34, 37; 22:24; 23:10, 16, 32. Also of the barracks in Rome where the soldiers who accompanied Paul were quartered Ac 28:16 **v.l.**

3. *an army* in battle array, *battle line* (Polyb.; Aelian, V.H. 14, 46; Ex 14:19f; Judg 4:16; 8:11; 1 Km 14:16) Hb 11:34.—FCFensham, 'Camp' in the NT and Milhamah, Rev. de Qumran 4, '63, 557-62. **M-M.** *

παρεμπλέκω (Diphilus the physician [III BC] in Athen. 2, 49 p. 57C; Hero Alex. I p. 20, 11; Oribasius, Ecl. 40: CMG VI 2, 2 p. 202, 7 π. τῷ ποτῷ τὴν τροφήν; schol. on Pind., Eustath., Prooem. 9; PTurin 8, 28 [116 BC]) **med. t.t.** *mix, mingle, blend with* of false teachers ἑαυτοῖς παρεμπλέκουσιν Ἰησοῦν Χριστόν *they mingle Jesus Christ with themselves (=their teaching)* ITr 6:2.*

παρέμπτωσις, **εως, ἡ** (Aristot.+) *intrusion, insidious plot* διὰ τινὰς παρεμπτώσεις 1 Cl 51:1 (the word is not found in the **Gk. ms.** trad., but Clem. Alex. has it, Strom. 4, 113, 1, in a paraphrase of our **pass.**, and the **Lat.** and **Copt.** versions of 1 Cl agree **w. him**).*

παρεμφέρω (Galen, Vett. Val. in various **mngs.**) *bring* Hs 9, 4, 8 **v.l.** (for **παρεκ-**).*

παρένεγκε **s. παραφέρω.**

παρενθυμέομαι 1 **aor. pass.** παρενθυμήην (M. Ant. 5, 5, 5; 6, 20, 2; Iambl., In Nicom. p. 83, 15 Pistelli; Tituli As. Minor. II 1 [ed. EKalinka '20] 245, 13; POxford [ed. EPWegener '42] 3, 12 [142 AD]; Sb 7404, 39 [II AD];

Philo) *disregard, neglect, forget* τὴ *some*th. (Philo, Spec. Leg. 4, 53) of commands Hm 5, 2, 8 (τὴν ἐντολὴν ταύτην); 12, 3, 6 (ταύτας, i.e. ἐντολάς). Referring to a good thought (τὸ καλόν) and w. αὐτό to be supplied *make light of* s 5, 2, 7. W. ref. to the sins of the members of Hermas' family, w. αὐτάς to be supplied v 2, 3, 1.*

παρενοχλέω (Hippocr.; inscr., pap., LXX) *cause difficulty (for), trouble, annoy* w. dat. of the pers. (Polyb. 1, 8, 1; Plut., Timol. 3, 1; Epict. 1, 9, 23; PGenève 31, 4; LXX) Ac 15:19. M-M.*

παρεπιδημέω 1 aor. ptc. παρεπιδημήσας (Polyb. 27, 6, 3; Diod. S. 1, 83, 8; 19, 61, 1; Aelian, V.H. 8, 7 p. 90, 29; inscr.; PPetr. II 13, 19 [258-53 BC]; UPZ 196 I, 13; 19 [119 BC]; Ep. Arist. 110; Philo, Conf. Lingu. 76, Agr. 65) *stay for a short time in a strange place, visit* πρὸς τινά (with) *someone* 1 Cl 1:2.*

παρεπίδημος, ον (Polyb. 32, 6, 4; Athen. 5 p. 196A; Dit., Or. 383, 150; PPetr. I 19, 22 [225 BC]; III 7, 15; LXX.—Dssm., B 146f [BS 149]) *staying for a while in a strange place, sojourning in our lit. subst. ὁ παρεπίδημος stranger, exile, sojourner, resident alien of the Christians, who are not at home in this world ἐκλεκτοὶ π. chosen exiles* 1 Pt 1:1. (w. πάροικοι [cf. Gen 23:4; Ps 38:13] 2:11. (W. ξένοι) π. ἐπὶ τῆς γῆς *exiles on the earth* Hb 11:13 (cf. Ps.—Pla., Axioch. 365B παρεπιδημία τίς ἐστὶν ὁ βίος.—MMeister, De Axiocho Dial., Diss. Breslau '15, 86ff). M-M.*

παρέρχομαι mid. dep.; fut. παρελεύσομαι; 2 aor. παρήλθον, imper. in H. Gk παρελθάτω Mt 26:39 (Bl-D. §81, 3; Mlt.-H. 209); pf. παρελήλυθα (Hom.; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *go by, pass by*—a. lit.—α. of persons, w. acc. *someone* or *some*th. (Aelian, V.H. 2, 35; Lucian, De Merc. Cond. 15) an animal Hv 4, 1, 9; 4, 2, 1. Of Jesus and his disciples on the lake: ἤθελεν παρελθεῖν αὐτοὺς Mk 6:48 (cf. HWindisch, NThT 9, '20, 298-308; GAvdBerghv Eysinga, *ibid.* 15, '26, 221-9 al.; Lohmeyer s.v. παράγω 2α). διὰ τῆς ὁδοῦ ἐκείνης *pass by along that road* Mt 8:28 (constr. w. διὰ as PAmh. 154, 2; Num 20:17; Josh 24:17). παρὰ τὴν λίμνην GEb 2. τὸν τόπον Papias 3. Absol. (X., An. 2, 4, 25) Lk 18:37; 1 Cl 14:5 (Ps 36:36).

β. of time: *pass* (Soph., Hdt.; inscr., pap., LXX) ἡ ὥρα ἤδη παρήλθεν *the time is already past* Mt 14:15. Of a definite period of time (SSol 2:11 ὁ χειμὼν π.; Jos., Ant. 15, 408) διὰ τὸ τὴν νηστείαν ἤδη παρεληλυθέναι *because the fast was already over* Ac 27:9. ὁ παρεληλυθὼς χρόνος *the time that is past* 1 Pt 4:3 (cf. Isocr. 4, 167 χρόνος. . . ἱκανὸς γὰρ ὁ παρεληλυθὼς, ἐν ᾧ τί τῶν δεινῶν οὐ γέγονεν; PMagd. 25, 3 παρεληλυθότος τοῦ χρόνου). τὰ παρεληλυθότα (beside τὰ ἐνεστώτα and τὰ μέλλοντα; cf. Herm. Wr. 424, 10ff Sc.; Demosth. 4, 2; Jos., Ant. 10, 210) *things past, the past* (Demosth. 18, 191; Sir 42:19; Philo, Spec. Leg. 1, 334, Leg. All. 2, 42) B 1:7; 5:3.

b. fig.—α. *pass away, come to an end, disappear* (Demosth. 18, 188 κίνδυνον παρελθεῖν; Theocr. 27, 8; Ps 89:6; Wsd 2:4; 5:9; Da 7:14 Theod.) of men ὡς ἄνθος χόρτου παρελεύσεται Js 1:10. ὁ οὐρανὸς καὶ ἡ γῆ Mt 5:18a; 24:35a; Mk 13:31a; Lk 16:17; 21:33a; cf. 2 Pt 3:10; Rv 21:1 t.r. ὁ κόσμος οὗτος D 10:6. ἡ γενεὰ αὕτη Mt 24:34; Mk 13:30; Lk 21:32. αἱ γενεαὶ πᾶσαι 1 Cl 50:3. ἡ ὀργή vs. 4 (Is 26:20). τὰ ἀρχαῖα παρήλθεν 2 Cor 5:17.—*Pass away in the sense lose force, become invalid* (Ps 148:6; Esth 10:3b τῶν λόγων τούτων, οὐδὲ παρήλθεν ἀπ' αὐτῶν λόγος) οἱ λόγοι μου οὐ μὴ παρέλθωσιν (or οὐ [μὴ] παρελεύσονται) Mt 24:35b; Mk 13:31b; Lk 21:33b. ἰώτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου Mt 5:18b. οὐδὲν μὴ παρέλθῃ τῶν δεδογματισμένων ὑπ' αὐτοῦ 1 Cl 27:5.

β. *pass by, transgress, neglect, disobey* τὴ *some*th. Hes., Theog. 613; Lysias 6, 52 τὸν νόμον; Demosth. 37, 37; Dionys. Hal. 1, 58; Dt 17:2; Jer 41:18; Jdth 11:10; 1 Macc 2:22; Jos., Ant. 14, 67) Lk 11:42; 15:29.

γ. of suffering or misfortune: *pass without touching* (Jos., Ant. 5, 31) ἀπὸ τινος *from someone* (for the constr. w. ἀπὸ cf. 2 Ch 9:2) Mt 26:39; Mk 14:35. Abs. Mt 26:42.

δ. *get by unnoticed, escape* (Theognis 419; Sir 42:20) Hs 8, 2, 5a, b.

2. *go through, pass through* (Appian, Bell. Civ. 5, 68 §288 ὁ Ἀντώνιος μόλις παρήλθεν=Antony made his way through [to the Forum] with difficulty; 1 Macc 5:48 διελεύσομαι εἰς τὴν γῆν σου, τοῦ ἀπελθεῖν εἰς τὴν γῆν ἡμῶν, καὶ οὐδεὶς κακοποιήσει ὑμᾶς, πλὴν τοῖς ποσὶν παρελευσόμεθα) παρελθόντες τὴν Μυσίαν κατέβησαν εἰς Τρωάδα Ac 16:8 (lack of knowledge of this mng., and recognition of the fact that passing by is impossible in this case, gave rise to the v.l. διελθόντες D); cf. 17:15 D.

3. *come to, come here, come* (trag., Hdt.; inscr., pap., LXX, Ep. Arist. 176; Philo; Jos., Ant. 1, 337) Lk 12:37; 17:7; Ac 24:7 t.r. M-M.*

πάρεσις, εως, ἡ (Hippocr.; BGU 624, 21 [cf. Dssm., NB 94-BS 266]; Philo; Jos., Ant. 11, 236) *passing over, letting go unpunished* (Dionys. Hal. 7, 37 ὁλοσχερῇ πάρεσιν οὐχ εὔροντο, τὴν δὲ εἰς χρόνον ἀναβολὴν ἔλαβον; Dio Chrys. 80[30], 19 πάρεσιν τινά ἔχειν ἐκ τ. θεοῦ.—Corresp. the verb παρίεναι means 'leave unpunished': X., Hipp. 7, 10; Dionys. Hal. 2, 35; Sir 23:2; Jos., Ant. 15, 48 παρήκεν τὴν αμαρτίαν.—The verb is also used of 'remitting' debts and other obligations: Phalaris, Ep. 81, 1 χρημάτων; Dit., Syll. 3 742, 33; 39, Or. 669, 50.—JMcCreed, JTS 41, '40, 28-30; SLYonnet, Biblica 38, '57, 35-61) διὰ τὴν π. τῶν προγεγονότων ἀμαρτημάτων Ro 3:25.—WGKümmel, Πάρεσις u. ἐνδειξις: ZThK 49, '52, 154-67. See s.v. ἐνδειξις. M-M.*

παρέχω impf. παρείχον, 3 pl. παρείχαν Ac 28:2 W-H. (H.Gk.; cf. Bl-D. §82 app.; Mlt.-H. 194); fut. παρέξω; 2 aor. παρέσχον; pf. παρέσχηκα. Mid.: impf. παρειχόμεν; fut., 2 sing. παρέξῃ (Hom.; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. act.—a. *give up, offer, present* (schol. on Nicander, Alexiph. 204 παρέχειν πίνειν=offer to drink) τί τινι

*some*th. to someone τὴν σιαγόνᾳ Lk 6:29. τὸν πλοῦτον Hs 2:7.

b. grant, show τινί τι *some*th. to someone (Vi. Aesopi I c. 124 οὐδὲν αὐτῷ παρεῖχον; Aesop, Fab. 396 P.=170 H.; Jos., Ant. 2, 329; 11, 2) Dg 12:1. ἀγάπην 1 Cl 21:7. φιланθρωπίαν Ac 28:2. πλέον anything greater IRo 2:2. Of God (Appian, Bell. Civ. 3, 65 §265 ἢν οἱ θεοὶ παρέχουσιν εὐπραγεῖν; Alex. Aphr., Quaest. 1, 14 Bruns) ἡμῖν πάντα 1 Ti 6:17; cf. Dg 8:11. ὦν (attraction of the rel. fr. ἃ) τοῖς οἰομένοις διδόναι παρέχει αὐτός which he himself supplies to those who think they are giving Dg 3:4. πίστιν παρασχὼν πᾶσιν Ac 17:31 s. on πίστις 1 c.—Without a dat. (Pind., Paeanes 4, 24 μοῖσαν) νοῦν grant understanding Dg 11:5. ἡσυχίαν Ac 22:2 (cf. Jos., Ant. 5, 235). δεῖγμά τινος Dg 3:3 (s. δεῖγμα 2 and 1).—Without the acc., which is to be supplied fr. the context Dg 3:5; ISm 11:3.—W. dat. and inf. foll. MPol 18:2.

c. cause, bring about τινί τι *some*th. for someone (Hdt. 1, 177 πόνον; Socrat., Ep. 14, 1 κακά; Arrian, Anab. 2, 21, 3 φόβον; Ep. Arist. 96 ἔκπληξιν ἡμῖν π.; Jos., Ant. 18, 175 ὄχλον [=annoyance] μοι π.) κόπους cause trouble (s. κόπος 1) Mt 26:10; Mk 14:6; Lk 11:7; 18:5 (κόπον, as Sir 29:4); Gal 6:17 (κόπους μοι μηδεὶς παρεχέτω in connection w. PGM 14b [ἔάν μοι ὁ δεῖνα κόπους παράσχῃ] is taken as a formula of adjuration by Dssm., B 262ff [BS 352-60], LO 256 [LAE 301]); Hv 3, 3, 2 (περὶ τινος about *some*th.). χαρὰν ἡμῖν π. give us joy 1 Cl 63:2. ἐργασίαν πολλήν bring great gain Ac 16:16 (Jos., Ant. 15, 332 πλείστην ἐργασίαν παρασχόν).—Without the dat. (s. ref. to Hdt. above.—Sir 29:4 v.l.) Hm 11:20. ξενισμόν cause astonishment IEph 19:2. ἐκζητήσεις give rise to speculations 1 Ti 1:4.

2. mid. (Bl-D. §316, 3; Rob. 810)—a. ἐαυτόν τι show oneself to be *some*th. (X., Cyr. 8, 1, 39; Dit., Syll. 3 333, 10f [306 BC]; 442, 8f; 620, 5f; 748, 31f; 1068, 6f; 1104, 18f; UPZ 144, 15 [164/3 BC]; POxy. 281, 13; PRainer 27, 14.—Dssm., NB 81f [BS 254]; Thieme 24; Rouffiac 52. In class. Gk. the act. would be used, as it is Jos., C. Ap. 2, 156) σεαυτὸν παρεχόμενος τύπον Tit 2:7.

b. grant τινί τι *some*th. to someone (Diod. S. 20, 62, 1 παρείχεται τοῖς ἐμπόροις τὴν ἀσφάλειαν; Jos., Ant. 9, 255; cf. τὰ ἐαυτῶν δίκαια παρέσχοντο=they submitted their claims: letter of MAurelius 1. 33 in ZPE 8, '71, 170f) τὸ δίκαιον καὶ τὴν ἰσότητα what is just and fair Col 4:1. ἄξιός ἐστιν ὃ παρέξῃ τοῦτο he deserves that you grant him this Lk 7:4. Offer 1 Cl 20:10.

c. get for oneself, among others τοῖς τεχνίταις ἐργασίαν Ac 19:24. M-M.*

παρηγορία, ας, ἡ (Aeschyl.+: 4 Macc 5:12; 6:1) comfort (Aeschyl., Ag. 95; Plut., Per. 34, 3, Mor. 599B; Vett. Val. 183, 9f; 209, 25; Philo, Deus Imm. 65, Somn. 1, 112; Jos., Ant. 4, 195; Epigr. Gr. 204, 12 [I BC]) of pers. ἐγενήθησάν μοι παρηγορία they have become a comfort to me Col 4:11. M-M.*

παρθενία, ας, ἡ (Sappho, Pind., trag.+: Plut.; Aelian, V.H. 13, 1 p. 143, 17; inscr., pap., LXX, Philo; Jos., Ant. 4, 248al.) virginity as a state of being (Callim., Hymn. 3, 6 of Artemis: παρθενίᾳ αἰώνιος; Aristocritus [III BC]: 493, fgm. 5 Jac. of Hestia; Diod. S. 5, 3, 4) ἡ π. Μαρίας IEph 19:1. Of the time of virginity ἀπὸ τῆς π. αὐτῆς Lk 2:36 (ἀπὸ II 2a. Also ἐκ παρθενίας in Charito 3, 7, 5; cf. cum quo vixit ab virginitate sua ad finem vitae suae, CIL 10, 3720). M-M.*

παρθένος, ου, ἡ and ὁ (Hom.+: inscr., pap., LXX; En. 98, 2; Philo; Jos., Ant. 4, 244, Vi. 414; Sib. Or. 3, 357).

1. virgin Mt 25:1, 7, 11; 1 Cor 7:25 (FStrobel, NovT 2, '58, 199-227), 28, 34; Pol 5:3; Hv 4, 2, 1; s 9, 1, 2; 9, 2, 3; 5; 9, 3, 2; 4f; 9, 4, 3; 5f; 8 a1. After Is 7:14 (ἡ ; on this ASchulz, BZ 23, '35, 229-41; WHBrownlee, The Mng. of Qumran for the Bible, esp. Is, '64, 274-81) Mt 1:23 (cf. Menand., Sicyonius 372f παρθένος γ' ἔτι, ἄπειρος ἀνδρός). Of Mary also Lk 1:27a, b; ISm 1:1 and prob. Dg 12:8 (the idea that the spirit of a god could father a child by a woman, specifically a virgin, was not foreign to Egyptian religion: Plut., Numa 4, 6, Mor. 718B; Philo, Cher. 43-50 [on this ENorden, D. Geburt des Kindes 78-90]. Cf. further the lit. on Ἰωσήφ 4 and OBardenhewer, Mariä Verkündigung '05; EPetersen, Die wunderbare Geburt des Heilandes '09; HUsener, Das Weihnachtsfest '11; ASteinmann, D. jungfräul. Geburt des Herrn '26, D. Jungfrauengeburt u. die vergl. Religionsgeschichte '19; GHBox, The Virgin Birth of Jesus '16; OECrain, The Credibility of the Virgin Birth '25; JG Machen, The Virgin Birth of Christ '32 [on this FKattenbusch, StKr 102, '30, 454-74]; EWorcester, Studies in the Birth of Our Lord '32; KLSchmidt, D. jungfrl. Geb. J. Chr.: ThBl 14, '35, 289-97; FXSteinmetzer, Empfangen v. Hl. Geist '38; RGBratcher, Bible Translator 9, '58, 98-125 [Heb., LXX, Mt]; TBoslooper, The Virg. Birth '62; Hv Campenhausen, D. Jungfrauengeburt in d. Theol. d. alten Kirche '62.—RJCooke, Did Paul Know the Virg. Birth? '27; PRBotz, D. Jungfrausch. Mariens im NT u. in der nachap. Zeit, Diss. Tüb. '34; DEdwards, The Virg. Birth in History and Faith '43.—Clemen2 114-21; ENorden, D. Geburt des Kindes '31; MDibelius, Jungfrauensohn u. Krippenkind '32. As a contrast to Dibelius' Hellenistic emphasis cf. OMichel and OBetz, Beih, ZNW 26, '60, 3-23, who stress Qumran parallels.). Of the daughters of Philip παρθένοι προφητεύουσαι Ac 21:9. Of the virgins who were admitted to the church office of 'widows' ISm 13:1 (cf. AJülicher, PM 22, '18, 111 f. Differently LZscharnack, Der Dienst der Frau '02, 105ff).—On 1 Cor 7:36-8 cf. γαμίζω 1 and s. also PKetter, Trierer Theol. Ztschr. 56, '47, 175-82 (παρθ. often means [virgin] daughter: Apollon. Rhod. 2, 86 παρθ. Αἰήτεω and the scholion on this has the following note: παρθένον ἀντὶ ποῦ θυγατέρα; Lycophron vss. 1141, 1175; Diod. S. 8, 6, 2; 16, 55, 3; 20, 84, 3 [pl. beside vioί]. Likewise Theod. Prodr. 1, 293 H. τὴν σὴν παρθένον='your virgin daughter'; in 3, 332 τ. ἐαυτοῦ παρθένον refers to one's 'sweetheart'; likew. 6, 466, as well as the fact that παρθ. can mean simply 'girl' [e.g., Paus. 8, 20, 4]). RHSeboldt, Spiritual Marriage in the Early Church, CTM 30, '59, 103-19; 176-86.—The Christian Church as παρθένος ἀγνή (ἀγνός 1) 2 Cor 11:2 (on this subj. s. FCConybeare, Die jungfräul. Kirche u. die jungfräul. Mutter: ARW 8, '05, 373ff; 9, '06, 73ff; Cumont3 283, 33).

2. Also used of men who have had no intercourse w. women; in this case it is masc. gender chaste man (CIG IV 8784b; Proseuche Aseneth 6 and 8 Batiffol uses π. of Joseph; Pel.—Leg. 27, 1 uses it of Abel; Suidas of Abel and

Melchizedek; Nonnus of the apostle John, who is also called 'virgo' in the Monarchian Prologues [Kl. T. 12 '08, p. 13, 13]) Rv 14:4.—JMFord, The *Mng.* of 'Virgin', *NTS* 12, '66, 293-9; GDelling, *TW* V 824-35. *M-M. B.* 90.**

Πάρθοι, ων, οἱ (since Hdt 3, 93; *Dit., Or.* 544, 32; *Joseph.* index; *Sib. Or.*, index of names) *Parthians* (successors to the Persians. Parthia was southeast of the Caspian, but in NT times its empire extended to the Euphrates) Ac 2:9 (*Ps.-Callisth.* 2, 4, 9... Πάρθων καὶ Ἑλυμαίων καὶ Βαβυλωνίων καὶ τῶν κατὰ τὴν Μεσοποταμίαν... χώραν. Cf. 1, 2, 2 Κύθαι καὶ Ἀραβες καὶ...; 14 names in all).—*Lit.* in *Schürer* I4 447, 44; JABrinkman, *CBQ* 25, '63, 418-27.*

παρήμι 2 *aor. inf.* παρῆναι; *pf. pass. ptc.* παρειμένος (*Hom.*.; *inscr.*, *pap.*, *LXX*, *Ep. Arist.*, *Philo*, *Joseph.*).

1. *leave undone, neglect* (*Pind.*, *Hdt.*.; 4 Macc 5:29) *τι someth.* (*Jos.*, *Ant.* 8, 218) ταῦτα ἔδει ποιῆσαι κάκεῖνα μὴ παρῆναι Lk 11:42.

2. *let fall at the side, slacken, weaken* *pf. pass. ptc.*—*a. weakened, listless, drooping* (*Eur.*.; *Pla.*, *Leg.* 11 p. 931D; *Diod. S.* 14, 105, 2 τὰ σώματα παρειμένοι; *Ps.-Plut.*, *Consol. ad Apollon.* 1 p. 102A; *LXX*; *Philo*, *In Flacc.* 10 διανοίας παρειμένης; *Jos.*, *Ant.* 6, 35) παρειμέναι χεῖρες (*Sir* 2:12; cf. *Jos.*, *Ant.* 13, 343; *Cornutus* 16 p. 23, 18): *w.* παραλελυμένα γόνατα (as *Is* 35:3; *Sir* 25:23) Hb 12:12.

b. careless, indolent w. νωθρός (as *Sir* 4:29) 1 Cl 34:1. (*W.* ἀργός) π. ἐπὶ πᾶν ἔργον ἀγαθόν *careless in every good work* 34:4. *M-M.**

παριστάνω *s.* **παρίστημι**.

παρίστημι and **παριστάνω** (*Hom.*.; the later form παριστάνω, which is the only one found in our *lit.* [Ro 6:13, 16] *Polyb.*.; *Epict.* 3, 22, 87; *Dit., Syll.* 3 589, 46 [196 BC]; 814, 36 [67 AD]; 1109, 76.—*Bl-D.* §93; *Mlt.-H.* 202) *fut.*

παραστήσω; 1 *aor.* παρέστησα; 2 *aor.* παρέστην; *pf.* παρέστηκα, *ptc.* παρεστηκώς or παρεστώς; *plpf.* παρειστήκειν; 1 *fut. mid.* παραστήσομαι; 1 *aor. pass.* παρεστάθην.

1. *trans. (pres., impf., fut., 1 aor. act.)—a. place beside, put at someone's disposal* τινά or τί τινι *someone or someth. to someone* (Socrates of Rhodes [I BC] in *Athen.* 4 p. 148B; *Lucian*, *D. Mar.* 6, 2) παραστήσει μοι λεγιῶνας Mt 26:53. *τι someth.* (cf. 2 Macc 12:3 v.l. σκάφη) κτήνη *provide riding animals* Ac 23:24. Here belongs παραστήσατε ἑαυτοὺς τῷ θεῷ *put yourselves at God's disposal* Ro 6:13b. *W. dat.* and double *acc.* (of the *obj.* and the *pred.*) ᾧ παριστάνετε ἑαυτοὺς δούλους (εἰς ὑπακοήν) *to whomever you yield yourselves as slaves (to obey him; w. acc., followed by εἰς=to or for [s. MTreu, Alkaios '52, p. 12]) vs. 16; μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ vs. 13a; cf. vs. 19a, b.*

b. present, represent—α. lit. τινά τινι *someone to someone* παρέστησαν τὸν Παῦλον αὐτῷ Ac 23:33. παρθένον ἀγνὴν παραστήσαι τῷ Χριστῷ 2 Cor 11:2. Of the 'presentation' of Jesus in the Temple Lk 2:22 (*Billerb.* II 120-3. Cf. also *Olympiodorus*, *Life of Plato*, ed. AWestermann 1850 p. 1: of *Plato*, said to be of supernatural origin λαβόντες οἱ γονεῖς βρέφος ὄντα τεθείκασιν ἐν τῷ Ὑμηττῷ βουλόμενοι ὑπὲρ αὐτοῦ τοῖς ἐκεῖ θεοῖς... θῦσαι). *W. dat.* of the *pers.*, *acc.* of the *obj.*, and *pred. acc.* οἷς παρέστησεν ἑαυτὸν ζῶντα *to whom he presented himself alive* Ac 13; without a *dat.*, which is supplied *fr.* the context παρέστησεν αὐτὴν ζῶσαν 9:41.

β. fig. παραστήσω σε κατὰ πρόσωπόν σου *I will show you to yourself face to face* 1 Cl 35:10 (*Ps* 49:21).

c. 'present' becomes almost equivalent to make, render (*Plut.*, *Mor.* 676C [ἡ πίσσα] τὸν οἶνον εὐποτον παρίστησι) ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν *that he might render the church glorious before him* Eph 5:27. σπουδάσον σεαυτὸν δόκιμον παραστήσαι τῷ θεῷ 2 Ti 2:15. παραστήσαι ὑμᾶς ἁγίους κατενώπιον αὐτοῦ *to make you holy before him* Col 1:22. ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ *that we may make everyone complete in Christ* vs. 28.

d. as a *t.t.* in the language of sacrifice *offer, bring, present* (παριστάνει θυσίαν, θύματα etc.: *Epici* p. 19; *Polyb.* 16, 25, 7; *Diod. S.* 3, 72, 1; *Lucian*, *De Sacrific.* 13; *Jos.*, *Ant.* 4, 113; *Dit., Syll.* 3 589, 46 [196 BC]; 694, 49; 736, 70, *Or.* 456, 20; 764, 23; 38. The *mid.* is also used in this way since *X.*, *An.* 6, 1, 22) *fig.* παραστήσαι τὰ σώματα θυσίαν ζῶσαν *offer the bodies as a living sacrifice* Ro 12:1.

e. as a legal *t.t.* *bring before* (a judge) (*Sb* 4512, 82 [II BC]; *Dit., Or.* 669, 49; *BGU* 163, 3; 341, 14; 747 II, 26; 759, 22; 1139, 18). Some would prefer to understand 1 Cor 8:8 in this sense: βρῶμα ἡμᾶς οὐ παραστήσει τῷ θεῷ *food will not bring us before (the judgment seat of) God. Likew.* ἡμᾶς ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν *he will raise us and bring us, together with you, before him (=before his judgment seat)* 2 Cor 4:14. But the forensic *mng.* is not certain in either of these places, and the sense is *prob. bring before God=bring close to God* (cf. *Rtztst.*, *ZNW* 13, '12, 19f).

f. *prove, demonstrate* (*Lysias* 12, 51; *X.*, *Oec.* 13, 1; *Epict.* 2, 23, 47; 2, 26, 4; *Jos.*, *Ant.* 4, 47, Vi. 27; *PLeipz.* 64, 34) οὐδὲ παραστήσαι δύνανταί σοι περὶ ὧν νυνὶ κατηγοροῦσίν μου *nor can they prove to you the accusations they are now making against me* Ac 24:13.—The 1 *aor. pass.* Hs 8, 4, 1 occupies a peculiar middle ground *betw.* 1 and 2: κἀγὼ παρεστάθην αὐτῷ *and I was placed beside him=took my place beside him.*

2. *intrans. (mid., and perf., plpf., 2 aor. act.)—a. pres., fut., aor.*—*α. approach, come* τινί (to) *someone* (*Philo*, *De Jos.* 94) Ac 9:39; 27:23 (*Plut.*, *Lysander* 20, 7 αὐτῷ κατὰ τοὺς ὕπνους παραστήναι τὸν Ἀμμωνα).—Also as a *t.t.* of legal usage (*s.* 1e above.—*Charito* 6, 6, 4 παρέστην δικαστήρῳ) Καίσαρί σε δεῖ παραστήναι *you must stand before the Emperor* (as judge) Ac 27:24; cf. 2 Ti *subscr.* πάντες παραστησόμεθα τῷ βήματι τοῦ θεοῦ Ro 14:10. πάντας δεῖ παραστήναι τῷ βήματι τοῦ Χριστοῦ Pol 6:2 (τοῦ Χριστοῦ is the *rdg.* of the *t.r.* in Ro 14:10).

β. of appearing with hostile intent, (*Appian*, *Illyr.* 17 §51) *abs.* παρέστησαν οἱ βασιλεῖς τῆς γῆς Ac 4:26 (*Ps* 2:2).

γ. *come to the aid of help, stand by* τινί *someone* (*Hom.*.; *X.*, *Cyr.* 5, 3, 19 *al.*; *Mitteis*, *Chrest.* 372 VI, 7; 12;

Jos., Bell. 2, 245; Sib. Or. 8, 407) Ro 16:2. ὁ κύριός μοι παρέστη 2 Ti 4:17 (cf. PHermopol. 125B, 8 [III AD] θεὸς παρίσταται σοι; Jos., Ant. 1, 341; Sib. Or. 3, 705).

b. perf. and plpf.—α. of personal beings stand (near or by), be present τινί (with) someone (LXX; Jos., Bell. 2, 281) Ac 1:10; 1 Cl 34:6 (Da 7:10 Theod.). ἐνώπιόν τινος stand before someone (1 Km 16:21) οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγίης Ac 4:10.—Mostly in the ptc.: modifying a noun and followed by an indication of place: ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ Mk 15:39 (cf. 1 Macc 11:68 S). Γαβριήλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ Lk 1:19 (cf. Jdth 4:14; Tob 12:15 S). Without indication of place (Diod. S. 17, 66, 7 παρεστὼς Φιλώτας=Philotas, who stood nearby; Diog. L. 2, 102; Abercius—inschr. 17; Ep. Arist. 19) εἷς παρεστηκὼς τῶν ὑπηρετῶν one of the servants who was standing by J 18:22. ἰδὼν τὸν μαθητὴν παρεστῶτα when he saw the disciple standing near 19:26. (ἄγγελοι) λειτουργοῦσιν παρεστῶτες 1 Cl 34:5. παρεστὼς ὁ κύριος MPol 2:2. οἱ παρεστῶτες αὐτῷ those standing near him Ac 23:2.—Subst. οἱ παρεστηκότες (PPetr. II 4, 6, 13 [III BC]) or οἱ παρεστῶτες (Diog. L. 9, 27) the bystanders, the spectators, those present Mk 14:47, 69f; 15:35 (v.l. ἐστηκότων); Lk 19:24; Ac 23:28, 4; in vs. 2 the more widely attested rdg., found in Nestle's text, adds a dat.: τοῖς παρεστῶσιν αὐτῷ (cf. POxy. 1204, 13 ὁ παρεστὼς σοι).

β. of a point of time be here, have come (il. 16, 853; Demosth. 18, 90) παρέστηκεν ὁ θερισμός the time for the harvest is here Mk 4:29.

γ. as an agricultural t.t. (cf. Dit., Or. 56, 68 ὅταν ὁ πρῶτος σπóρος παραστῇ; PLille 8, 5) someth. like be fully grown σταφυλὴ παρεστηκυῖα a ripe grape (in contrast to ὄμφαξ) 1 Cl 23:4=2 Cl 11:3 (quot. of unknown orig.). BREicke and GBertram, TW V 835-40. M-M.*

Παρμενᾶς, ᾱ, ὁ acc.-ᾱν (Sb 2489) Parmenas (short form of Παρμενίδης, Παρμενίων, Παρμενίος etc.—Bl-D. §125, 1; Rob. 173) one of the seven 'deacons' in Jerusalem Ac 6:5. M-M.*

παροδεύω 1 aor. ptc. παροδεύσας (Theocr. 23, 47; Heraclit. Sto. 68, p. 88, 6; Plut., Mor. 973D; Lucian, Scyth. 10; Dit., Or. 544, 32; Epigr. Gr. 810, 11; PMich. 149, 12, 21; Wsd; Jos., Ant. 19, 331) pass, pass by ἔγνων παροδεύσαντάς τινας ἐκείθεν I learned to know certain people who had passed by on their way from that place IEph 9:1. Subst. (Anton. Lib. 23, 6) ὡς παροδεύοντα as one who is passing by IRo 9:3.*

παρόδιος, ον (Hyperid., fgm. 261; Plut., Mor. 521D al.; PTebt. 45, 22; 47, 14 [113 BC]) staying (somewhere) in the course of a journey; subst. ὁ π. one who is travelling by (otherw. παροδίτης or πάροδος.—Thackeray, The LXX and Jewish Worship '21, 26-8) D 12:2.*

πάροδος, ου, ἡ (Thu.; inscr., pap., LXX, Ep. Arist.; Philo, Praem. 112; Joseph.).

1. passage, thoroughfare (X., An. 4, 7, 4 al.; Diod. S. 20, 23, 2; Ep. Arist. 118; Jos., Ant. 14, 46) πάροδος ἐστε τῶν... you are the highway for those... IEph 12:2. ἡ πάροδος μετὰ τῶν ἀγγέλων the way to the angels Hv 2, 2, 7; s 9, 25, 2.

2. passing by ἐν π. (Thu. 1, 126, 11; Polyb. 5, 68, 8; Cicero, Ad Att. 5, 20, 2; Lucian, Dial. Deor. 24, 2; PSI 354, 8; PLond. 1041, 2; Jos., Ant. 14, 38) ἰδεῖν τινα see someone in passing 1 Cor 16:7. M-M.*

παροικέω 1 aor. παρώκησα (Thu.; inscr., pap., LXX, Philo; Jos., Ant. 1, 121).

1. In LXX mostly of strangers, who live in a place without holding citizenship (so also PSI 677, 2 [III BC]; Diod. S. 13, 47, 4). Also of persons who live as strangers on earth, far fr. their heavenly home (Philo, Cher. 120, Rer. Div. Her. 267 al.).

a. inhabit (a place) as a stranger w. acc. of the place (Isocr. 4, 162; Gen 17:8; Ex 6:4) 1 Cl inscr. a, b; MPol inscr. a.—In Lk 24:18 we prob. have a rhetorical use σὺ μόνος παροικεῖς Ἰερουσαλήμ; someth. like are you the only one so strange in Jerusalem? But s. 2 below.—Prob. Pol inscr. belongs here too, since Φιλίπποις is certainly to be changed to Φιλίππους w. Lghtf. and Bihlmeyer (π. w. dat. means live beside, be a neighbor: Thu. 1, 71, 2; 3, 93, 2; Plut., Mor. 4A; Lucian, Catapl. 16; Philo, Sacr. Abel. 44; Dit., Or. 666, 13 [I AD]).

b. live as a stranger, w. ἐν (Gen 20:1; 21:34; 26:3 al.; Philo, Conf. Lingu. 78) Lk 24:18 t.r.; MPol inscr. b. Χριστιανοὶ παροικοῦσιν ἐν φθαρτοῖς Dg 6:8.—c. migrate w. εἰς to Hb 11:9.

2. also simply inhabit, live in without the connotation of being strange (Ps.-Scylax, Periopl. §93 at the beg. [ed. BFabricius 1878] π. τὰ ἔξω τῆς Σύρτιδος; Sus 28 LXX) perh. Lk 24:18 (s. 1a[b] above). M-M.*

παροικία, ας, ἡ (PdeLabriolle, Paroecia: Rech de Sc rel 18, '28, 60-72).

1. the stay or sojourn of one who is not a citizen in a strange place, also the foreign country itself.

a. lit. (2 Esdr [Ezra] 8:35; prol. to Sir l. 34; 3 Macc 7:19) of the stay of the Israelites in Egypt (Wsd 19:10) ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτου Ac 13:17.

b. fig., of the Christian's earthly life, far fr. his heavenly home (Ps 118:54; 119:5. Cf. παροικέω 1) ὁ τῆς π. ὑμῶν χρόνος the time of your stay here in a strange land 1 Pt 1:17. καταλείπειν τὴν π. τοῦ κόσμου τούτου give up their stay in the strange land of this world 2 Cl 5:1 (cf. CIG 9474; IG Sic. It. 531, 7 τούτου τοῦ βίου τὴν παροικίαν; Philo, Conf. Lingu. 80 ἡ ἐν σώματι παροικία).

2. congregation, parish (which is derived fr. π.) in so far as it represents a community of such 'strangers' (Euseb., H.E. 4, 23, 5 Sch. τῇ ἐκκλησίᾳ τῇ παροικούσῃ Γόρτυναν ἅμα ταῖς λοιπαῖς κατὰ Κρήτην παροικίαις; Irenaeus in Euseb. 5, 24, 14; Apollonius in Euseb. 5, 18, 9. παροικία means a community of persons in PsSol 17:17) MPol inscr.

πάροιχος, ον (Aeschyl., Thu.+) *strange*, in our *lit.* almost always *subst.* **πάροιχος, ου, ὁ** *stranger, alien*, one who lives in a place that is not his home (oft. *inscr.* [Dit., Or. and Syll.3 indices; Dssm., NB 54-BS 227f]; LXX; Philo, Cher. 121; Jos., Ant. 8, 59).

1. *lit., w.* the place indicated by ἐν Ac 7:6 (adj., after Gen 15:13), 29 (cf. Ex 2:22 **πάροιχος** εὖμι ἐν γῇ ἁλλοτρίᾳ).

2. *fig.*, of the Christians, whose real home is in heaven Dg 5:5. **W.** **ξένοι** (this combination twice in Diod. S. 20, 84, 2) Eph 2:19. **W.** **παρεπίδημοι** 1 Pt 2:11. KLSchmidt, Israels Stellung zu d. Fremdlingen u. Beisassen usw.: Judaica 1, '46, 269-96.—KL and MASchmidt and R Meyer, **πάροιχος** and related words: TW V 840-52. M-M.*

παροιμία, ας, ἡ—1. *proverb, maxim* (so Aeschyl.+; Socrat., Ep. 36 **παροιμίας** κ. **παραβολαί**; Sir 6:35; Philo, Abr. 235, Vi. Mos. 1, 156; 2, 29, Exsecr. 150) τὸ τῆς παροιμίας (Lucian, Dial. Mort. 6, 2; 8, 1) *what the proverb says* 2 Pt 2:22.—LBIeler, Die Namen d. Sprichworts in den klass. Sprachen: RhM n.s. 85, '36, 240-7; GDalman, Jesus (Engl. transl.) '29, 223-36.

2. in Johannine usage *dark saying, figure of speech*, in which *esp.* lofty ideas are concealed (Suidas: **παροιμία**=λόγος ἀπόκρυφος; Sir 39:3 ἀπόκρυφα παροιμιῶν ἐκζητήσῃ. **Acc.** to 47:17 ἐρμηνεία belongs to the **παροιμίας**) J 10:6; 16:25a, b, 29.—JQuasten, CBQ 10, '48, 8f; FHauck, TW V 852-5. M-M.*

πάροιχος, ον (Lysias 4, 8; Menand., Per. 444; Diog. L. 1, 92; Lucian, Tim. 55; it is used of people in all these *exx.*) *drunken, addicted to wine* 1 Ti 3:3; Tit 1:7. M-M.*

παροίχομαι *mid. dep.; pf. ptc.* **παρωχημένος** *pass by, be gone* of time (Hom.+; Dionys. Hal. 11, 5 χρόνος; Dit., Syll.3 885, 5 διὰ τῶν παρωχημένων χρόνων; PRainer 10, 6; PRyl. 153, 35; Jos., Ant. 8, 301) ἐν ταῖς παρωχημέναις γενεαῖς Ac 14:16. M-M.*

παρομοιάζω (only Christian *wr.*) *be like* τινί *someth.* Mt 23:27 (v.l. ὁμοιάζετε). M-M.*

παρόμοιος, (α), ον (Hdt.+) *like, similar* παρόμοια τοιαῦτα πολλά ποιεῖτε *you do many such things* Mk 7:8 *t.r.*, 13. M-M.*

παρόν, τό *s. πάρειμι* lb.

παροξύνω *impf. pass.* **παρωξυνόμην** (*trag., Thu.; Dit., Or.* 48, 15; BGU 588, 7; LXX) *urge on, stimulate, esp. provoke to wrath, irritate* (Eur., Thu. et al.; LXX, Philo, Joseph., Test. 12 Patr.) *pass. become irritated, angry* (Thu. 6, 56, 2 et al.; M. Ant. 9, 42, 7; Arrian, Anab. 4, 4, 2; Sb 8852, 15 [III BC] **παροξυνόμενοι** οἱ νεώτεροι; Hos 8:5; Zech 10:3; Jos., Ant. 7, 33) of love 1 Cor 13:5. **παρωξύνετο** τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ *his spirit was aroused within him* (by anger, grief, or a desire to convert them) Ac 17:16. M-M.*

παροξυσμός, οὔ, ὁ (Demosth. et al.; LXX)—1. *stirring, up, provoking* (so the verb **παροξύνω** in *act.* and *pass.*; X., Mem. 3, 3, 13 πρὸς τὰ καλὰ, Oec. 13, 9; Isocr., Ad Demonic. 46) εἰς π. ἀγάπης *for encouragement in love, i.e. to encourage someone in love* Hb 10:24.

2. in an unfavorable sense *irritation, sharp disagreement* (Demosth. 45, 14; Ael. Aristid. 37 p. 709 D.; 52 p. 600; Dt 29:27; Jer 39:37) ἐγένετο π. *a sharp disagreement arose* Ac 15:39.

3. *attack of fever, esp. at its high point; paroxysm* (Hippocr., Aph. 1, 11; 12; 2, 13; Galen XIII p. 210; Artem. 3, 56; PTebt. 272, 6.—Hobart 233) IPol 2:1. M-M.*

παροράω 2 *aor.* **παρείδον** (X., Pla.+; *inscr., pap., LXX*) *overlook, take no notice of* (Aristot. et al.; BGU 1140, 23 [I BC]; Wsd 11:23 **παροράς** ἀμαρτήματα ἀνθρώπων εἰς μετάνοιαν; Philo, Rer. Div. Her. 109) Ac 17:30 D.*

παροργίζω *Att. fut.* **παροργιῶ**; 1 *aor.* **παρώργισα** *make angry* (so in the *pass.* in Theophr., H. Pl. 9, 16, 6; Strabo 7, 2, 1; Dit., Or. 610, 4) τινά *someone* (LXX; Philo, Somn. 2, 177; Test. Levi 3:10) Ro 10:19 (Dt 32:21); Eph 6:4; Col 3:21 v.l.; Hb 3, 6. 1. M-M.*

παροργισμός, οὔ, ὁ (LXX mostly *act.* 'provoking to anger': 3 Km 15:30; 4 Km 23:26 or 'an action that calls forth anger' in someone: 2 Esdr 19 [Neh 9]: 18) *pass. angry mood, anger* (Jer 21:5 *w.* θυμός and ὀργή) Eph 4:26 (cf. the Pythagorean saying Plut., Mor. 488B, C; also IQS 5, 26-6, 1; CD 9, 6-8). M-M.*

παρορίζω *overstep, transgress (a boundary)* (so Ammianus Epigr. [II AD]; Anth. Pal. 11, 209, 1; Anecd. Gr. p. 293, 16. As 'move the boundary' *Inscr. v. Priene* 37, 142 [II BC]; BGU 616, 4; PTebt. 410, 5 [I AD]) *pass.* οἷς (by whom) ὅρια παρορίζεται Dg 11:5.*

παροτρύνω 1 *aor.* **παρώτρυνα** *arouse, incite, encourage* τινά *someone* (Pind., Ol. 3, 38; Lucian, Tox. 35, Deor. Concil. 4; Ael. Aristid. 53 p. 633 D.; Jos., Ant. 7, 118) Ac 13:50. M-M.*

παρουσία, ας, ἡ (**trag.**, **Thu.**; **inscr.**, **pap.**, **LXX**)—1. *presence* (**Aeschyl.**; **Herm. Wr.** 1, 22; **Dit.**, **Or.** 640, 7, **Syll.** 3 730, 14) 1 Cor 16:17; Phil 2:12 (**opp.** ἀπουσία). ἡ π. τοῦ σώματος ἀσθενής *his bodily presence is weak i.e.*, when he is present in person, he shows himself weak 2 Cor 10:10.—Of God (**Jos.**, **Ant.** 3, 80; 203; 9, 55) τῆς παρουσίας αὐτοῦ δείγματα *the proofs of his presence* **Dg** 7:9 (**cf.** **Diod. S.** 3, 66, 3 σημεῖα τῆς παρουσίας τοῦ θεοῦ; 4, 24, 1).

2. *coming, advent* as the first stage in presence (**Soph.**, **El.** 1104; **Eur.**, **Alc.** 209; **Thu.** 1, 128, 5. **Elsewh.** mostly in later **wr.**: **Polyb.** 22, 10, 14; **Diod. S.** 15, 32, 2; 19, 64, 6; **Dionys. Hal.** 1, 45, 4; **inscr.**, **pap.**; **Jdth** 10:18; 2 Macc 8:12; 15:21; 3 Macc 3:17; **Jos.**, **Vi.** 90).

a. of human beings, in the usual sense 2 Cor 7:6f. ἡ ἐμὴ π. πάλιν πρὸς ὑμᾶς *my coming to you again, my return* to you Phil 1:26.—**RWFunk**, **JKnox-Festschr.**, '67, 249-68.

b. in a special technical sense (differently **JFWalvoord**, **Biblioth. Sacra** 101, '44, 283-9 on παρ., ἀποκάλυψις, ἐπιφάνεια) of Christ (and the Antichrist). The use of π. as a **t.t.** has developed in two directions. On the one hand the word served as a cult **expr.** for the coming of a hidden divinity, who makes his presence felt by a revelation of his power, or whose presence is celebrated in the cult (**Diod. S.** 3, 65, 1 ἡ τοῦ θεοῦ π. of Dionysus upon earth; 4, 3, 3; **Ael. Aristid.** 48, 30; 31 K.=24 p. 473 D.; **Porphyr.**, **Philos. Ex Orac. Haur.** II p. 148 Wolff; **Iambl.**, **Myst.** 2, 8; 3, 11; 5, 21; **Jos.**, **Ant.** 3, 80; 203; 9, 55; report of a healing **fr.** **Epidaurus**: **Dit.**, **Syll.** 3 1169, 34).—On the other hand, π. became the official term for a visit of a person of high rank, **esp.** of kings and emperors visiting a province (**Polyb.** 18, 48, 4; **CIG** 4896, 8f; **Dit.**, **Syll.** 3 495, 85f; 741, 21; 30; **UPZ** 42, 18 [162 BC]; **PTebt.** 48, 14; 116, 57 [both II BC]; **Ostraka** II 1372; 1481.—**Wilcken**, **Ostraka** I 274ff; **Dssm.**, **LO** 314ff [**LAE** 372ff; **MDibelius**, **Hdb. exc.** after the **expl.** of 1 Th 2:20). These two technical expressions can approach each other closely in **mng.**, can shade off into one another, or even coincide (**Inscr. von Tegea**: **Bull. de corr. hell.** 25, '01 p. 275 ἔτους ξθ' ἀπὸ τῆς θεοῦ Ἀδριανοῦ τὸ πρῶτον ἰς τὴν Ἑλλάδα παρουσίας).—**Herm. Wr.** 1, 26 uses π. of the advent of the pilgrim in the eighth sphere.

α. of Christ, and nearly always of his Messianic Advent in glory to judge the world at the end of this age: Mt 24:3 (**PLSchoonheim**, **Een semasiolog. onderzoek van π.** '53); 1 Cor 1:8 v.l.; 15:23; 2 Th 2:8; 2 Pt 3:4; 1 J 2:28; **Dg** 7:6; **Hs** 5, 5, 3. ἡ π. τοῦ υἱοῦ τ. ἀνθρώπου Mt 24:27, 37, 39. ἡ π. τοῦ κυρίου 1 Th 4:15; Js 5:7f. ἡ π. τοῦ κυρίου ἡμῶν Ἰησοῦ 1 Th 3:13; **cf.** 2:19. ἡ π. τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ 5:23; 2 Th 2:1; 2 Pt 1:16 (δύναμις **w.** παρουσία as **Jos.**, **Ant.** 9, 55; **cf.** **Ael. Aristid.** 48, 30 K. [both passages also b above]).—This explains the **expr.** ἡ π. τῆς τοῦ θεοῦ ἡμέρας *the coming of the Day of God* 2 Pt 3:12.—**EvDobschütz**, **Zur Eschatologie der Ev.**: **StKr** 84, '11, 1-20; **FTillmann**, **D. Wiederkunft Christi nach den paulin. Briefen** '09; **FGuntermann**, **D. Eschatol. des hl. Pls** '32; **BBrinkmann**, **D. Lehre v. d. Parusie b. hl. Pls u. im Hen.**: **Biblica** 13, '32, 315-34; 418-34; **EHaack**, **E. exeg.-dogm. Studie z. Eschatol. über 1 Th 4:13-18**: **ZsystTh** 15, '38, 544-69; **OCullmann**, **Le retour de Christ**, 2'45. **WGKümmel**, **Verheissg. u. Erfüllg.** 2'53; **TFGlasson**, **The Second Advent** '45; **AFeuillel**, **CHDodd-Festschr.** '56 (Mt and Js).—On delay of the Parousia **WMichaelis**, **Wikenhauser-Festschr.** '53, 107-23; **EGrässer**, **D. Problem der Parousieverzögerung (synopt and Ac)**, '57.—**JATRobinson**, **Jesus and His Coming**, '57.

β. in our **lit. prob.** only in a few late **pass.** of Jesus' advent in the Incarnation (so **Test. Levi** 8:15; **Jud.** 22:2; **Justin**, **Apol.** I 52, 3, **Dial.** 14, 8; 40, 4; 118, 2 ἐν τῇ πάλιν παρουσίᾳ; **Ps.-Clem.**, **Hom.** 2, 52; 8, 5) τὴν παρουσίαν τοῦ σωτῆρος, κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τὸ πάθος αὐτοῦ καὶ τὴν ἀνάστασιν **IPhld** 9:2; **PK** 4 p. 15, 33. But 2 Pt 1:16 (**s.** α above) can hardly be classed here.

γ. **Mng.** α gave rise to an opposing use of π. to designate the coming of the Antichrist (**s.** ἄνομος 4) in the last times οὗ ἔστιν ἡ π. κατ' ἐνέργειαν τοῦ σατανᾶ *whose coming results from Satan's power* 2 Th 2:9. **AOepke**, **TW** V, 856-69 (**w.** πάρειμι). **M-M**.*

παροψίς, ἴδος, ἡ (since **Magnes Com.** [V BC] 2; **Pherecrates Com.** [V BC] 147; **X.**, **Cyr.** 1, 3, 4 in the sense 'sidedish' [food]) *dish* (=vessel. **Antiphanes**; **Plut.**, **Mor.** 828A; **Epict.** 2, 20, 30; **Artem.** 1, 74 p. 67, 6; **Alciph.** 2, 17, 3; **BGU** 781, 2; 6; 14 [I AD]). This **mng.** is rejected by the Atticists: **Phryn.** p. 176 L.; **Moeris** p. 297 et al.) Mt 23:25, 26 v.l. **M-M**.*

παρρησία, ας, ἡ (**Eur.**, **Pla.**; **Stob.**, **Flor.** III 13 p. 453 H. [a collection of sayings περὶ παρρησίας]; **inscr.**, **pap.**, **LXX**, **Ep. Arist.**, **Philo**, **Joseph.**, **Test. 12 Patr.**; **loanw.** in **rabb.**—On the spelling **s.** **Bl-D.** §11, 1 **app.**; **Mlt.-H.** 101).

1. *outspokenness, frankness, plainness* of speech, that conceals nothing and passes over nothing (**Demosth.** 6, 31 τάληθῃ μετὰ παρρησίας ἐρῶ πρὸς ὑμᾶς καὶ οὐκ ἀποκρύψομαι; **Diod. S.** 4, 74, 2; 12, 63, 2; **Pr** 1:20; a slave does not have such a privilege: **Eur.**, **Phoen.**, 390-2) παρρησίᾳ plainly, openly (**Ep. Arist.** 125) Mk 8:32; J 7:13; 10:24; 11:14; 16:25 (**opp.** ἐν παροιμίαις—On the subject matter **cf.** **Artem.** 4, 71 οἱ θεοὶ πάντως μὲν ἀληθῆ λέγουσιν, ἀλλὰ ποτὲ μὲν ἀπλῶς λέγουσι, ποτὲ δὲ αἰνίσσονται=the gods always speak the truth, but sometimes in simplicity, sometimes in riddles), 29 **t.r.** (**opp.** παροιμία); **Dg** 11:2. Also ἐν παρρησίᾳ J 16:29. μετὰ παρρησίας (**s.** **Demosth.** above; **Ael. Aristid.** 30 p. 571 D.; **Appian**, **Bell. Civ.** 3, §15 λέγω μετὰ π.; 3 Macc 4:1; 7:12; **Philo**; **Jos.**, **Ant.** 6, 256) plainly, confidently Ac 2:29 μετὰ παρρησίας ἤκουε **MPol** 10:1. This is also the place for πολλῇ παρρησίᾳ χρώμεθα (**opp.** Moses' veiling of his face) 2 Cor 3:12 (παρρησίᾳ χράομαι as **Appian**, **Maced.** 11 §3; **Cass. Dio** 62, 13; **Philo**, **De Jos.** 107; **Jos.**, **Ant.** 2, 116).—**RM Pope**, **ET** 21, '10, 236-8; **HWindisch**, **exc.** on 2 Cor 3:12.

2. 'Openness' **somet.** develops into openness to the public, before whom speaking and actions take place (**Philo**, **Spec. Leg.** 1, 321 τοῖς τὰ κοινωφελῇ δρῶσιν ἔστω παρρησία) παρρησίᾳ in public, publicly J 7:26; 11:54; 18:20. δειγματίζειν ἐν παρρησίᾳ make a public example of Col 2:15. ἐν παρρησίᾳ εἶναι to be known publicly J 7:4 (**opp.** ἐν κρυπτῷ). This is **prob.** also the place for παρρησίᾳ Ac 14:19 v.l. and μετὰ πάσης παρρησίας ἀκωλύτως quite openly and unhindered Ac 28:31. Also ἐν πάσῃ παρρησίᾳ Phil 1:20.

3. *courage, confidence, boldness, fearlessness*, **esp.** in the presence of persons of high rank.

a. in association with men (Socrat., Ep. 1, 12; Cass. Dio 62, 13; Ep. Arist. 125 παρρησία; Philo, De Jos. 107; 222, Rer. Div. Her. 5f; Jos., Ant. 9, 226; 15, 37; Test. Reub. 4, 2f. Cf. also Dit., Or. 323, 10; POxy. 1100, 15; PGM 12, 187; OEger, Rechtsgeschichtliches zum NT: Rektoratsprogr. Basel '19, 41f) Ac 4:13. πολλή μοι παρρησία πρὸς ὑμᾶς (sc. ἐστίν and cf. Diod. S. 14, 65, 4 πρὸς τύραννον π.) 2 Cor 7:4 (but mng. 2 is also poss.: *I am perfectly frank with you*, NEB). πολλήν παρρησίαν ἔχων ἐπιτάσσειν σοι Phlm 8 (π. ἔχω as Dio Chrys. 26[43], 7). ἐν παρρησίᾳ fearlessly Eph 6:19 (DSmolders, L'audace de l'apôtre: Collectanea Mechlinensia 43, '58, 16-30; 117-33). μετὰ παρρησίας (Aristoxenus, fgm. 32; Appian, Bell. Civ. 5, 42 §178; Jos., Ant. 6, 256; Ps.-Clem., Hom. 1, 11; 5, 18) Ac 2:29 (cf. Chio 16, 7 ἀνέξη γὰρ μετὰ παρρησίας μου λέγοντος); 4:31; 1 Cl 34:1. μετὰ παρρησίας πάσης (Jos., Ant. 16, 379) Ac 4:29; 6:10 D; 16:4 D.

b. in relation to God (Job 27:10; Philo, Rer. Div. Her. 5-7; Jos., Ant. 5, 38) w. προσαγωγή Eph 3:12. Here joyousness, confidence is the result or the accompaniment of faith, as 1 Ti 3:13; Hb 10:35. W. καύχημα 3:6; 1 Cl 34:5. παρρησίαν ἔχειν πρὸς τὸν θεόν (Jos., Ant. 2, 52) 1J 3:21; cf. 5:14. μετὰ παρρησίας with joyful heart Hb 4:16; 2 Cl 15:3. ἀλήθεια ἐν παρρησίᾳ 1 Cl 35:2. ἔχοντες παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων since we have confidence to enter the sanctuary Hb 10:19.—W. expressly eschatol. coloring (as Wsd 5:1) παρρησίαν ἔχειν 1J 2:28 (opp. αἰσχύνεσθαι); 4:17.—EPeterson, Z. Bedeutungsgesch. v. π.: RSeeberg-Festschr. I '29, 283-97; WCvUnnik, The Christian's Freedom of Speech: Bulletin of JYrlands Library, '62, 466-88; HJBCombrink, Parresia in Handeling: Nederduits Gereformeerde Theologische Tydskrif, '75, 56-63; HSchlier, TW V, 869-84. M-M.*

παρρησιάζομαι mid. dep. (Pla.; LXX, Philo) impf. ἐπαρρησιαζόμεν; fut. παρρησιασώμαι; 1 aor. ἐπαρρησιασάμην (on the augment s. Bl-D. §69, 4 app.; Mlt.-H. 192, n. 3).

1. speak freely, openly, fearlessly, express oneself freely abs. (X., Ages. 11, 5; Aeschines 1, 172; 2, 70; Diod. S. 14, 7, 6; Jos., Ant. 16, 377) Ac 18:26; 19:8; likew. in the ptc. w. a verb of saying foll. (Appian, Bell. Civ. 1, 56 §247 παρρησιαζόμενον καὶ λεγοντα) παρρησιασάμεοι εἶπαν 13:46.—26:26. π. πρὸς τινα speak freely to or with someone (X., Cyr. 5, 3, 8; Diod. S. 23, 12, 1; Lucian, Adv. Indoctum 30) 1 Cl 53:5. W. ἐν the reason for the παρρησία is given, and at the same time the object of the free speech: π. ἐν τῷ ὀνόματι Ἰησοῦ Ac 9:27; cf. vs. 28; Eph 6:20. Likew. w. ἐπὶ and dat. (Phalaris, Ep. 139 ἐπ' αὐτοῖς π.—Bl-D. §235, 2) π. ἐπὶ τῷ κυρίῳ Ac 14:3.

2. When used w. the inf. π. gains (on the analogy of τολμᾶν, cf. Bl-D. §392, 3) the sense have the courage, venture 1 Th 2:2 (so w. the ptc., Ps.-Clem., Hom. 4, 17).

3. The quot. fr. Ps 11:6: παρρησιασώμαι ἐν αὐτῷ is unique, someth. like *I will deal openly (or boldly) with him* 1 Cl 15:7. M-M.*

πᾶς, πᾶσα, πᾶν gen. παντός, πάσης, παντός (dat. pl. πᾶσι and πᾶσιν vary considerably in the mss.; s. W-S. §5, 28; cf. Rob. 219-21) (Hom.; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. adj., used w. a noun—a. w. the noun in the sing. without the art.—α. emphasizing the individual members of the class denoted by the noun every, each, any, scarcely different in mng. fr. the pl. 'all': πᾶν δένδρον Mt 3:10; Lk 3:9. πᾶσα φυτεία Mt 15:13. πᾶσα φάραγξ, πᾶν ὅρος Lk 3:5 (Is 40:4). πᾶς τόπος 4:37. πᾶς ἄνθρωπος J 1:9; 2:10; Ro 3:4 (Ps 115:2); Gal 5:3; Col 1:28a, b, d; Js 1:19. πᾶν ἔθνος Ac 17:26a. πᾶσα ψυχὴ (Pla., Phaedr. 249E) 2:43; 3:23 (cf. Lev 23:29); Ro 2:9. πᾶσα ἡμέρα Ac 5:42; 17:17. πᾶν σάββατον 18:4. πᾶσα ἀρχὴ καὶ πᾶσα ἐξουσία 1 Cor 15:24. πᾶσα συνείδησις 2 Cor 4:2. πᾶς ἅγιος Phil 4:21. πᾶς οἶκος Hb 3:4. πᾶσα ἀντιλογία 7:7. πᾶσα παιδεία all discipline 12:11. πᾶς ὀφθαλμὸς Rv 1:7a. πᾶν κτίσμα 5:13a.—Mt 23:35; Lk 2:23 (Ex 13:2); 4:13; 21:36; 2 Th 2:4 (Da 11:36). πᾶσα κτίσις every creature Col 1:15; ἐν πάσῃ κτίσει to every creature vs. 23. πᾶσα γραφὴ 2 Ti 3:16 (cf. γραφὴ 2a).—In the OT, also En. (1, 9) and Test. Gad 7:2, but not in Ep. Arist., Philo, nor Joseph., is πᾶσα σὰρξ (𐤒 𐤌𐤔) all flesh Lk 3:6 (Is 40:5). Mostly w. a neg. (so also En. 14, 21; 17, 6) οὐ (or μὴ). . . πᾶσα σὰρξ no flesh=no one Mt 24:22; Mk 13:20; Ro 3:20; 1 Cor 1:29; Gal 2:16. Other sim. neg. expressions are also Hebraistic (cf. Bl-D. §302, 1; Mlt.-H. 433f) οὐ. . . πᾶν ῥῆμα not a thing, nothing Lk 1:37 (cf. PRyl. 113, 12f [133 AD] μὴ. . . πᾶν πρᾶγμα). οὐδέποτε ἔφαγον πᾶν κοινόν I have never eaten anything common Ac 10:14. Cf. Rv 7:1, 16; 9:4; 21:27. Also in reverse order, πᾶς. . . οὐ or μὴ (Ex 12:16; Sir 8:19; 10:6, but s. also GMLee, ET 63, '51f, 156) 18:22; Eph 4:29; 5:5; 2 Pt 1:20; 1J 2:21; 3:15b.—Only rarely is a ptc. used w. πᾶς in this way: παντός ἀκούοντος when anyone hears Mt 13:19. παντὶ ὀφείλοντι Lk 11:4 (Mlt.-Turner 196f).

β. including everything belonging, in kind, to the class designated by the noun every kind of, all sorts of, for the words παντοδαπός and παντοῖος, which are lacking in our lit.: πᾶσα νόσος καὶ πᾶσα μαλακία Mt 4:23. γέμουσιν πάσης ἀκαθαρσίας they are full of all kinds of uncleanness 23:27. πᾶσα ἐξουσία 28:18. ἀπὸ παντός ἔθνους from every kind of nation Ac 2:5. Cf. 7:22; 13:10a, b; Ro 1:18, 29. πᾶσα ἐπιθυμία (evil) desire of every kind 7:8. ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει 1 Cor 1:5b. πᾶν ἁμάρτημα every kind of sin 6:18. Cf. 2 Cor 7:1; 9:8b, c; 10:5a, b; Eph 1:3, 8, 21 a; 4:19; 5:3; Phil 1:9; 2 Th 2:17. πᾶν ἔργον ἀγαθόν Tit 1:16; 3:1. Cf. 2:14; Hb 13:21. πᾶσα δόσις, πᾶν δώρημα Js 1:17 (W-S. §20, 11b). Cf. vs. 21; 1 Pt 2:1 a, b; Rv 8:7 al.

γ. every, any and every, just any, any at all μὴ παντὶ πνεύματι πιστεύετε do not believe just any spirit 1J 4:1. περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας Eph 4:14. περὶ παντός πράγματος about anything Mt 18:19. κατὰ πᾶσαν αὐτίαν for any reason at all 19:3. Cf. 4:4=Lk 4:4 t.r. (Dt 8:3); Mt 12:31; 2 Cor 1:4b (on ἐπὶ πάσῃ τῇ θλίψει ἡμῶν vs. 4a see 1cβ below).

δ. to denote the highest degree full, greatest, all (Pla., Rep. 9 p. 575A; Demosth. 18, 279 al.; LXX) μετὰ παρρησίας πάσης Ac 4:29. ἐν πάσῃ ἀσφαλείᾳ 5:23. πάσῃ συνειδήσει ἀγαθῇ in all good conscience 23:1. Cf. 17:11; 24:3; 2 Cor 9:8b; 12:12; Eph 4:2. ἐν πάσῃ προσκαρτερήσει with the greatest perseverance 6:18c. Cf. Phil 1:20; 2:29; Col 1:11a, b; 1 Ti 2:2b, 11; 3:4; 4:9; 5:2; Tit 2:15; Js 1:2; 2 Pt 1:5; Jd 3 al. ἀσκεῖν πᾶσαν ὑπομονήν

practice patient endurance to the limit Pol 9:1 (Kleist).

ε. *all, the whole* before proper names, mostly geographic (X., Hell. 4, 8, 28 προστάται πάσης Λέσβου ἔσονται al.; LXX) πᾶσα Ἱεροσόλυμα Mt 2:3 (s. Ἱερ.). πᾶς Ἰσραήλ (3 Km 8:65; 11:16; 1 Esdr 1:19; 5:45, 58; Jdth 15:14) Ro 11:26 (cf. W-S. §20, 11a and b; Rob. 772). The OT is also the source of πᾶς οἶκος Ἰσραήλ (1 Km 7:2, 3) Ac 2:36 and, in subject matter, ἐπὶ παντὸς προσώπου τῆς γῆς 17:26b (but Gen 2:6 has πᾶν τὸ πρόσωπον τῆς γῆς, and 7:23; 11:4, 8, 9 ἐπὶ προσώπου [or πρόσωπον] πάσης τῆς γῆς).—Perh. πᾶσα οἰκοδομή Eph 2:21 (cf. W-S. §20:11 b; Rob. 772; Mlt.-Turner 199f; MDibelius, Hdb. ad loc.; M. Ant. 6, 36, 1; Dit., Or. 383, 86ff).

β. *w.* a noun in the pl., without the art. πάντες ἄνθρωποι *all men, everyone* (Lysias 12, 60; Andoc. 3, 25; X., Cyr. 7, 5, 52, Mem. 4, 4, 19; Demosth. 8, 5; 18, 72) Ac 22:15; Ro 5:12a, 18a, b; 12:17, 18; 1 Cor 7:7; 15:19; 2 Cor 3:2; Phil 4:5; 1 Th 2:15; 1 Ti 2:4; 4:10; Tit 2:11. πάντες ἄγγελοι θεοῦ Hb 1:6 (Dt 32:43. Cf. Demosth. 18, 294 πάντες θεοί).

γ. *w.* a noun in the sing., *w.* the art.—α. *the whole, all (the)*, preceding a noun that has the art.: πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος Mt 3:5. πᾶσα ἡ ἀγέλη *the whole herd* 8:32. Cf. vs. 34; 13:2; 21:10; 27:25, 45; Mk 2:13; 4:1. πᾶσα ἡ ἀλήθεια 5:33. πᾶσα ἡ κτίσις *the whole creation* Mk 16:15; Ro 8:22. Cf. Lk 1:10; 2:1, 10; Ac 3:9, 11; 5:21; 15:12. πᾶς ὁ κόσμος Ro 3:19b; Col 1:6. πᾶν τὸ σπέρμα Ro 4:16. πᾶσα ἡ γῆ 9:17 (Ex 9:16); Lk 4:25. πᾶσα ἡ γυνῶσις, πᾶσα ἡ πίστις 1 Cor 13:2b, c. πᾶν τὸ πλήρωμα Eph 3:19; Col 1:19; 2:9. πᾶν τὸ σῶμα Eph 4:16; Col 2:19. Cf. Hb 9:19b, c.—W. a demonstrative pron. πᾶς ὁ λαὸς οὗτος *all these people* Lk 9:13. πᾶσα ἡ ὀφειλὴ ἐκείνη Mt 18:32.—Following the noun that has the article: τὴν κρίσιν πᾶσαν *the whole matter of judgment* J 5:22. εὖς τὴν ἀλήθειαν πᾶσαν *into truth in all its outreach* 16:13. τὴν ἐξουσίαν. . . πᾶσαν Rv 13:12.

β. *all* ἐπὶ πάσῃ τῇ θλίψει ἡμῶν *in all our trouble* 2 Cor 1:4a (ὅν ἐν πάσῃ θλίψει vs. 4b s. 1ay above); 7:4; 1 Th 3:7. ἐπὶ πάσῃ τῇ μνηαὶ ὑμῶν *in all remembrance of you* Phil 1:3. πᾶσαν τὴν μέριμναν ὑμῶν *all your care* 1 Pt 5:7.

γ. *Of.* πᾶς ὁ, πᾶσα ἡ, πᾶν τό is used *w.* a ptc. *every one who, whoever* πᾶς ὁ (Soph., Aj. 152; Demosth. 23, 97; Sir 22:2, 26; 1 Macc 1:52; 2:27) πᾶς ὁ ὀργιζόμενος Mt 5:22. Cf. vs. 28, 32; 7:8, 26 (=πᾶς ὅστις vs. 24; s. γ below); Lk 6:47; 11:10; 14:11; 16:18; 18:14; 19:26; J 3:8, 15f, 20; 4:13; 6:40; 8:34; 18:37; Ac 10:43b; 13:39; Ro 2:1, 10; 10:4, 11; 1 Cor 9:25; Gal 3:13; 2 Ti 2:19; Hb 5:13; 1 J 2:23, 29 al.; 2 J 9; Rv 22:18.—πᾶν τό *everything that* (1 Macc 10:41); πᾶν τὸ εἰσπορευόμενον Mt 15:17; Mk 7:18. πᾶν τὸ ὀφειλόμενον Mt 18:34. πᾶν τὸ πωλούμενον 1 Cor 10:25; cf. vs. 27. πᾶν τὸ φανερούμενον Eph 5:14. πᾶν τὸ γεγεννημένον 1 J 5:4.—An equivalent of this *expr.* is πᾶς ὅς (or ὅστις), πᾶν ὅ *every one who, whatever* (s. γ above and cf. Bl-D. §293, 1; 413, 2; Rob. 727; 957), *masculine*: Mt 7:24; 10:32; 19:29; Lk 12:8, 10 (RHolst, ZNW 63, '72, 122-4), 48; 14:33; Ac 2:21 (πᾶς ὅς ἐάν, after Jo 2:32); Ro 10:13 (πᾶς ὅς ἄν, after Jo 3:5); Gal 3:10. *Neut.* (Jdth 12:14.—Jos., Ant. 5, 211 πᾶν ὅ=πάντες οἱ): J 6:37, 39; 17:2b; Ro 14:23 (ὅν ἄν); Col 3:17 (πᾶν ὅτι ἐάν).

δ. *w.* a noun in the pl., *w.* the art. *all*—α. *w.* substantives: πᾶσαι αἱ γενεαὶ Mt 1:17; Lk 1:48; Eph 3:21. πάντας τοὺς ἀρχιερεῖς Mt 2:4. Cf. vs. 16; 4:8; 11:13; Mk 4:13, 31f; 6:33; Lk 1:6; 2:51; 6:26; J 18:20; Ac 1:18; 3:18; 10:12, 43a; 14:16; Ro 1:5; 15:11 (Ps 116:1); 16:4; 1 Cor 12:26a, b; 2 Cor 8:18; 11:28; Eph 4:10; 6:16b; Col 2:13; 1 Ti 6:10; Hb 4:4 (Gen 2:2); 9:21; Js 1:8; Rv 1:7b; 7:11; 15:4 al.—Used *w.* a *demonstr. pron.*: πᾶσαι αἱ παρθέναι ἐκεῖναι Mt 25:7. πάντας τοὺς λόγους τούτους 26:1. πάντα τὰ ῥήματα ταῦτα Lk 1:65; 2:19.—Somet. following the noun: τὰς πόλεις πάσας Mt 9:35; Ac 8:40. οἱ μαθηταὶ πάντες *the disciples, one and all* Mt 26:56. αἱ θύραι πᾶσαι Ac 16:26a. Cf. Ro 16:16; 1 Cor 7:17; 13:2a; 15:7; 16:20; 1 Th 5:26; 2 Ti 4:21; Rv 8:3. οἱ Ἱεροσολυμίται πάντες Mk 1:5.—On the position of ἐκεῖνος, ἔνεκα, cf. NTurner, Vetus T V '55, 208-13.

β. *w.* participles πάντες οἱ: πάντες οἱ κακῶς ἔχοντες Mt 4:24. πάντες οἱ κοπιῶντες 11:28; cf. 21:12; 26:52; Lk 1:66; 2:47; 13:17; Ac 1:19; 2:44; 4:16; 5:5, 11; 6:15; 9:14; 28:30; Ro 1:7; 4:11; 1 Cor 1:2; Eph 6:24; 1 Th 1:7; 2 Th 1:10; 2 Ti 3:12; 4:8; Hb 5:9; 13:24; 2 J 1; Rv 13:8; 18:24. Following the ptc. οἱ κατοικοῦντες πάντες Ac 2:14. ἐν τοῖς ἡγιασμένοις πᾶσιν 20:32.—πάντα τά: πάντα τὰ γενόμενα Mt 18:31. πάντα τὰ ὑπάρχοντα 24:47; Lk 12:44; 1 Cor 13:3. Cf. Lk 17:10; 18:31; 21:36; J 18:4; Ac 10:33b. Used *w.* a *demonstr. pron.*: περὶ πάντων τῶν συμβεβηκότων τούτων Lk 24:14. Following: τὰ γινόμενα πάντα 9:7.

γ. prepositional expressions, *w.* which ὄντες (ὄντα) is to be supplied: πάντες οἱ ἐν τῇ οἰκίᾳ Mt 5:15; Ac 16:32. πάντες οἱ σὺν αὐτῷ Lk 5:9. πάντες οἱ ἐν τοῖς μνημείοις J 5:28. πάντες οἱ εἰς μακράν Ac 2:39. Cf. 5:17. πάντες οἱ ἐξ Ἰσραήλ Ro 9:6. Cf. 2 Ti 1:15; 1 Pt 5:14. πάντα τὰ ἐν αὐτοῖς Ac 4:24; 14:15 (Ex 20:11); cf. 17:24. Following: οἱ μετ' ἐμοῦ πάντες Tit 3:15a.

ε. *π.* used *w.* pronouns.—α. *w.* personal pronouns: πάντες ἡμεῖς *we all* Ac 2:32; 10:33a; 26:14; 28:2; Ro 4:16b. πάντες ὑμεῖς Mt 23:8; 26:31; Lk 9:48; Ac 4:10a; 22:3; Ro 1:8; 15:33; 2 Cor 7:15; Gal 3:28; Phil 1:4, 7a, b, 8; 1 Th 1:2; 2 Th 3:16c, 18; Tit 3:15b; Hb 13:25. πάντες αὐτοί Ac 4:33; 19:17b; 20:36. Following the *pron.*: ἡμεῖς πάντες J 1:16; Ro 8:32a; 2 Cor 3:18; Eph 2:3. ὑμεῖς πάντες Ac 20:25. αὐτοὶ πάντες Mt 12:15; 1 Cor 15:10. *W.* art. οἱ πάντες ἡμεῖς 2 Cor 5:10.

β. *w.* a *demonstr. pron.*: πάντες οὗτοι *these all, all these* Ac 2:7. Mostly following the *pron.*: οὗτοι πάντες 1:14; 17:7; Hb 11:13, 39. πάντα ταῦτα Mt 6:32; 24:8; Lk 7:18; Ac 24:8; 1 Cor 12:11; Col 3:14; 1 Th 4:6. ταῦτα πάντα Mt 4:9; 6:33; 13:34, 51; Lk 12:30; Ac 7:50; Ro 8:37; 2 Pt 3:11.

γ. πάντες ὅσοι, πάντα ὅσα *all who, everything that, masculine*: Lk 4:40 v.l. (for ἅπαντες); J 10:8. *Neut.* (Philo, Aet. M. 15; 28; Jos., Ant. 8, 242) Mk 7:12; 13:46; 18:25; 21:22; Mk 11:24; 12:44b; Lk 18:12, 22; J 10:41.

δ. πᾶς and πάντες stand attributively *betw.* art. and noun, when the noun is regarded as a whole, in contrast to its individual parts (cf. Kühner-G. I 632f).

α. *sing.* (Thu. 2, 7, 2 ὁ πᾶς ἀριθμός=the whole number'; 8, 93, 2 τὸ πᾶν πλῆθος; X., Mem. 1, 2, 8 εἰς τὸν πάντα βίον; Pla., Gorg. 470E ἡ πᾶσα εὐδαιμονία; 2 Macc 2:17; 3 Macc 1:29; 6:14; 4 Macc 3:8) ὁ πᾶς νόμος *the*

whole law Gal 5:14. τὸν πάντα χρόνον Ac 20:18.

β. **pl.** (X., An. 5, 6, 7 οἱ πάντες ἄνθρωποι; **Pla.**, Theaet. 204A τὰ πάντα μέρη) αἱ πᾶσαι ψυχαί *all the souls* Ac 27:37. οἱ κατὰ τὰ ἔθνη πάντες Ἰουδαῖοι 21:21. οἱ σὺν αὐτοῖς πάντες ἅγιοι Ro 16:15. οἱ σὺν ἐμοὶ πάντες ἄδελφοί Gal 1:2.—**W.** numerals (**Hdt.** 7, 4; **Thu.** 1, 60, 1) οἱ πάντες ἄνδρες ὥσεὶ δώδεκα *the whole number of the men was about twelve* Ac 19:7.—**JMBover**, *Usó del adjetivo singular πᾶς en San Pablo*: *Biblica* 19, '38, 411-34.

2. **subst.**—**a.** without the **art.**—**α.** πᾶς *everyone without exception* Lk 16:16.—**β.** πᾶν, **w. prep.**: διὰ παντός **s. δία** A II 1a. ἐν παντί *in every respect or way, in everything* (**Pla.**, *Symp.* 194A; **X.**, *Hell.* 5, 4, 29; **Dit.**, *Syll.* 3 1169, 27; *Sir* 18:27; 4 *Macc* 8:3) πλουτίζεσθαι 1 Cor 1:5; 2 Cor 9:11. **Cf.** 2 Cor 4:8; 7:5, 11, 16; 8:7; 9:8b; 11:6a, 9; Eph 5:24; Phil 4:6; 1 Th 5:18.

γ. πάντες, πᾶσαι *all, everyone* (even when only two are involved=both: **Appian**, *Bell. Civ.* 2, 27 §105 [Caesar and Pompey]) Mt 10:22; 14:20; 15:37; 21:26; 26:27; Mk 1:37; 5:20; Lk 1:63 and **oft.** πάντες ἥμαρτον Ro 5:12 (on the sinfulness of πάντες **cf.** the saying of Bias **s.v. πολὺς** I 2a; **FWDanker**, Ro 5:12, Sin under Law, *NTS* 14, '68, 430, n. 1).—οὐ πάντες *not everyone* Mt 19:11. **Cf.** J 13:10; Ro 10:16.—πάντων as partitive and comparative **gen.** ὕστερον πάντων *last of all* Mt 22:27; **cf.** Mk 12:22, 43. Even in **ref.** to a **fem.** (**Thu.** 4, 52, 3; **Aristoph.**, *Av.* 472) ἐντολή πρώτη πάντων Mk 12:28 (but **cf.** **Bl-D.** §164, 1).

δ. πάντα *all things, everything*. In the absolute sense (**Chrysippus** in **Stob.**, *Ecl.* 1, 1, 26 p. 31 **W.**; **Ps.-Aristot.**, *De Mundo* 6; **M. Ant.** 4, 23; **Ael. Aristid.** 43, 9 K.=1 p. 3 D.: ἀρχὴ ἀπάντων Ζεὺς τε καὶ ἐκ Διὸς πάντα; **Herm. Wr.** 5, 10; Hymn to Selene in **PGM** 4, 2838f ἐκ σέο γὰρ πάντ' ἐστὶ καὶ εἰς σ', αἰώνιε, πάντα τελευτᾷ [**s. 2bβ** below]; **PGM** 5, 139) Mt 11:27=Lk 10:22 (**cf.** the **lit.** on this **pass. s.v. υἱός** 2b. At present the word πάντα is understood for the most part not of power [so most recently Bousset, Schlatter; also Arvedson 154], but of knowledge and teaching: **HHoltzmann**, **PSchmiedel**, **JWeiss**, **Norden**, **Zahn**, **Harnack**, **Wlh.**, **EKlostermann**, **OHoltzmann**, **Schniewind**); **J** 1:3; 3:35; 21:17; 1 Cor 2:10; 15:27a (**Ps** 8:7), b, 28c, d (πάντα ἐν πᾶσιν **w.** a somewhat different coloring: **Dio Chrys.** 54[71], 1) Eph 1:22a (**Ps** 8:7); **Rv** 21:5. Here we may class ὁ ὢν ἐπὶ πάντων θεός (**cf.** **Aristobulus** in **Euseb.**, *Pr. Ev.* 8, 10, 10; 13, 12, 4 ἐπὶ πάντων εἶναι τ. θεόν; **Porphyr.**, *Vi. Plot.* 23 τῷ ἐπὶ πᾶσι θεῷ) *God, who rules over all* Ro 9:5 (**θεός** 2).—Of a 'whole' that is implied **fr.** the context: πάντα ἀποδώσω σοι Mt 18:26. **Cf.** 22:4; Mk 4:34; Lk 1:3; Ro 8:28 (**s.** **Black s.v.** **συνεργέω**); 2 Cor 6:10; Gal 4:1; Phil 2:14; 1 Th 5:21; 2 Ti 2:10; Tit 1:15; 1 J 2:27. πάντα ὑμῶν ἐστίν *everything is yours, belongs to you* 1 Cor 3:21, **cf.** 22 (**Plut.**, *Cic.* 25, 4 πάντα τοῦ σοφοῦ εἶναι; **Diog. L.** 6, 72). πάντα ὑμῶν *everything you do* 16:14. πρῶτον πάντων 1 Ti 2:1. πάντα four times as anaphora (rhetorical repetition) 1 Cor 13:7 (**cf.** **Libanius**, *Or.* 3 p. 275, 4 πάντα φθεγγόμενοι, πάντα ἐργαζόμενοι, πάντα χαριζόμενοι).—The **acc.** of specification stands almost in the sense of an **adv.** (**Bl-D.** §154; **Rob.** 487) πάντα *in all respects, in every way, altogether* (**Hom.**; **Aelian**, *V. H.* 12, 25; **Jos.**, *Ant.* 9, 166; **Sib. Or.** 3, 205) Ac 20:35 (**perh.** *always*, as **Ps.-Lucian**, *Asin.* 22 p. 590); 1 Cor 9:25b. πάντα πᾶσιν ἀρέσκω (**s.** **ἀρεσκω** 1) 10:33; 11:2. **Cf.** **KGrobel**, **JBL** 66, '47, 366 and **s.** τὰ πάντα in 2bβ below.—**W.** a **prep.**: εἰς πάντα *in all respects, in every way* (**Pla.**, *Charm.* 6 p. 158A, *Leg.* 5 p. 738A; **Appian**, *Iber.* 17 §64, *Bell. Civ.* 4, 92 §385; **BGU** 798, 7) 2 Cor 2:9. ἐν πᾶσιν *in all respects, in every way* (**PGiess.** 69, 8; **Appian**, *Bell. Civ.* 2, 112 §467 [here ἐν ᾗπασιν=in all respects]) 1 Ti 3:11; 2 Ti 2:7; 4:5; Tit 2:9, 10b; Hb 13:4, 18; 1 Pt 4:11. **Perh.** also Eph 1:23b. ἐν πᾶσι τούτοις *in (or besides) all this* (**Sir** 48:15; **Job** 2:10; 12:9) Lk 16:26. κατὰ πάντα, **s. κατὰ** II 6. περὶ πάντων *in every way* (**Wilcken**, *Chrest.* 6, 9; **Sib. Or.** 1, 198) 3 J 2. πρὸ πάντων *above all, especially* (**PReinach** 18:27 [II BC]; **BGU** 811, 3; **PAmh.** 135, 2) **Js** 5:12; 1 Pt 4:8.

b. w. the art.—**α.** οἱ πάντες *all (of them) (in contrast to a part)* Ro 11:32a, b; 1 Cor 9:22 (**cf.** **HChadwick**, *NTS* 1, '55, 261-75); Phil 2:21. (We, they) all Mk 14:64; 1 Cor 10:17; 2 Cor 5:14b. μέχρι καταντήσωμεν οἱ πάντες *until we all attain* Eph 4:13.

β. τὰ πάντα. In the **abs.** sense of the whole of creation *all things, the universe* (**Pla.**, *Ep.* 6 p. 323D τῶν πάντων θεός; hymn to Selene in **EAbel**, *Orphica* [1885] 294, 36 εἰς σὲ τὰ πάντα τελευτᾷ [**s. 2aδ** above]; **Herm. Wr.** 13, 17 τ. κτίσαντα τὰ πάντα; **Philo**, *Spec. Leg.* 1, 208, *Rer. Div. Her.* 36, *Somn.* 1, 241; **PGM** 1, 212 κύριε τῶν πάντων; 4, 3077) Ro 11:36 (**Musaeus** in **Diog. L.** 1, 3 ἐξ ἐνὸς τὰ πάντα γίνεσθαι καὶ εἰς ταὐτὸν ἀναλύεσθαι. **Cf.** **Norden**, *Agn. Th.* 240-50); 1 Cor 8:6a, b; 15:28a, b; Eph 3:9; 4:10b; Phil 3:21; Col 1:16a, b, 17>b (**HHegermann**, *D. Vorstellung vom Schöpfungsmittler etc.*, **TU** 82, '61, 88ff); Hb 1:3; 2:10a, b; **Rv** 4:11; 1 Cl 34:2; **PK** 2 p. 13 (four times).—In the relative sense, indicated by the context, *everything* (**Κυπρ.** I p. 42 no. 29 τὰς στοὰς καὶ τὰ ἐν αὐταῖς πάντα; **PGiess.** 2, 14 [II BC] in a bill: τὰ π.=*'everything taken together'*) ἐν παραβολαῖς τὰ πάντα γίνεται *everything (=all the preaching) is in parables* Mk 4:11. **Cf.** Ac 17:25b; Ro 8:32b. Of everything in heaven and earth that is in need of uniting and redeeming Eph 1:10 (**EugWalter**, *Christus u. d. Kosmos* [Eph 1:10] '48); Col 1:20. τὰ πάντα *they all* (of the members of the body) 1 Cor 12:19. The **neut.** is also used of persons: Gal 3:22; **cf.** 1 Ti 6:13 (here including humankind and everything else that possesses life).—As **acc.** of specification, almost like an **adv.**: τὰ πάντα *in all respects* (**Appian**, *Prooem.* c. 6 §23) Eph 4:15 (**s.** πάντα 2aδ above).—As a summation of what precedes *all this* (**Zen.-P.** 59 741, 16; 59 742, 22; **BGU** 1509 [all III BC]) 2 Cor 4:15; Phil 3:8b; Col 3:8.—Furthermore, πάντες can also have the limited sense *nearly all* (**Xenophon** *Eph.* 2, 13, 4 πάντας ἀπέκτεινεν, ὀλίγους δὲ καὶ ζῶτας ἔλαβε. μόνος δὲ ὁ Ἰππόθοος ἠδυνήθη διαφυγεῖν).—**Mlt.-Turner** 199-201; **BReicke**, *TW* V 885-95. **B.** 919.

πάσχα, τό indecl. (Aram. נ or נ for Hebr. פֶּסַח.—**LXX**, **Philo**, **Joseph.**) *the Passover*.

1. A Jewish festival, celebrated on the 14th of the month Nisan, and continuing into the early hours of the 15th (**Jos.**, *Ant.* 3, 284f). This was followed immediately by the Feast of Unleavened Bread (**Mazzoth**; ἄζυμος 1b) on the 15th to 21st. Popular usage merged the two festivals and treated them as a unity, as they were for practical purposes (**s.** Lk 22:1 and Mk 14:12 below).—So also **Philo** and **Joseph.**: *Grace Amadon*, *ATR* 27, '45, 109-15). τὸ π. *the Passover*

(Festival) Mk 14:1; J 2:23; 11:55b; 12:1; 18:39; Ac 12:4. τοῦτο τὸ π. on this Passover GEB 6b (a rewording of Lk 22:15 fr. the Encratite point of view). τὸ π. τῶν Ἰουδαίων J 2:13; 11:55a. τὸ π., ἡ ἑορτὴ τῶν Ἰουδαίων 6:4; ἡ ἑορτὴ τοῦ π. Lk 2:41; J 13:1. παρασκευὴ τοῦ π. (s. παρασκευή) J 19:14. ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα Lk 22:1 (Jos., Ant. 14, 21 τῆς τῶν ἀζύμων ἑορτῆς, ἦν πάσχα λέγομεν; 17, 213; 18, 29, Bell. 2, 10. HSchürmann, Der Paschamahlbericht, Lk 22:7-14, 15-18, '53). τὸ π. γίνεται the Passover is being celebrated Mt 26:2.

2. the Paschal lamb θύειν τὸ π. (חַבֵּשׁ הַחֶמֶד) —Ex 12:21; Dt 16:2, 6; 2 Esdr [Ezra] 6:20) kill the Passover lamb Mk 14:12a; Lk 22:7; fig. of Christ and his bloody death 1 Cor 5:7 (Elohse, Märtyrer u. Gottesknecht, '55, 141-6). φαγεῖν τὸ π. (כָּלֵךְ הַחֶמֶד) —2 Ch 30:18 [φασεκ]; 2 Esdr [Ezra] 6:21) eat the Passover Mt 26:17; Mk 14:12b, 14; Lk 22:11, 15; J 18:28; GEB 6a (here the word ἐτοιμάζειν is found, taken fr. Passover terminology [s. 3], but π. still retains its specific sense 'Paschal lamb').—For lit. s. ἐσθίω 1a.

3. the Passover meal ἐτοιμάζειν τὸ π. prepare the Passover meal Mt 26:19; Mk 14:16; Lk 22:8, 13, ποιεῖν τὸ π. (oft. LXX) hold or celebrate the Passover Mt 26:18; Hb 11:28.

4. in later Christian usage the Easter festival τὸ κυρίου π. Dg 12:9.—GBeer, Pesachim '12 (p. 1, 1 lit.); Elbogen 3 '31; HGuthe, Z. Passah der jüd. Religionsgem.: StKr 96/97, '25, 144-71; Billerb. IV '28, 41-76; D. Passamahl; JoachJeremias, D. Passahfeier der Samaritaner '32, D. Abendmahlsworte Jesu 2 '49, 3'60; Eng. tr., The Eucharistic Words of Jesus, OEhrhardt '55, 86-184, also 3 tr. NPerrin, '64; Dalman, Jesus 80-160; JPedersen, Passahfest u. Passahlegende: ZAW 52, '34, 161-75; PJHeawood, ET 53, '41/'42, 295-7; FBussby, ibid. 59, '47/'48, 194f; GWalther, Jesus, d. Passalamme '50; ESchweizer, ThLZ 79, '54, 577-91; AJaubert, La date de la Cène '57; JBSegal, The Hebrew Passover to AD 70, '63; HGrass Ostergeschichten u. Osterberichte, 2'62; NFüglistler, Die Heilsbedeutung des Pascha, '63; ERuckstuhl, Die Chronologie des letzten Mahles usw., '63 (Eng. tr. VJDrapela, '65); RLeDéaut, La nuit pascale, '63; JvGoudoever, Studia Evangelica III, '64, 254-9. The work of AJaubert above has been transl. as The Date of the Last Supper by IRafferty, '65; Jaubert's thesis rejected by EKutsch, Vetus T 11, '61, 39-47.—JoachJeremias, TW V 895-903. M-M.*

πάσχω (Hom+; inscr., pap., LXX; Ep. Arist. 214; Philo, Joseph., Test. 12 Patr.) fut. 3 sing. παθεῖται (2 Cl 7:5 cod. A; C has πείσεται. Cf. Reinhold p. 74; Bl-D. §74, 3); 2 aor. ἔπαθον; pf. πέπονθα, ptc. πεπονθώς; experience, be treated (π. expresses the passive idea corresponding to the active idea in ποιέω) of everything that befalls a person, whether good or ill. Yet its usage developed in such a way that π. came to be used less and less frequently in a good sense, and never without some clear indication, at least fr. the context, that the good sense is meant. In our lit. it is found

1. only once of pleasant experiences experience (Antiphanes 252, 2b ἀγαθὸν πάσχει; Diod. S. 20, 102, 2 εὖ πάσχειν; Dionys. Hal. 7, 51; Plut., Mor. 1110D; Arrian, Ind. 34, 1, Peripl. 2, 4; Jos., Ant. 3, 312; POxy. 1855, 8; 10; 14 πάσχω ἀπόκρισιν of favorable information) τοσαῦτα ἐπάθετε εἰκίη; have you had such remarkable experiences in vain? Gal 3:4 (Procop. Soph., Ep. 18 τοσοῦτον παθών; Ps.-Aristot., Mirabilia 112 τὸ αὐτὸ πάσχει=he experiences the same thing.—Differently Zahn et al.; in their opinion this pass. belongs to 3b; in support of their view s. τοσαῦτα παθών Ep. 56 of Apollonius of Tyana [Philostrat. I 359, 16]).

2. Likew. there is only one place in which π. has a neutral mng. Even here the addition of κακῶς gives it an unfavorable connotation: κακῶς πάσχειν be badly off, in an evil plight (Hom+; Hdt. 3, 146 et al.; Wsd 18:19; Philo, In Flacc. 124, Spec. Leg. 4, 3) Mt 17:15 v.l.

3. In all other places, as always in LXX, in an unfavorable sense suffer, endure.

a. suffer—α. abs. (also in the sense suffer death, be killed, [have to] die: Appian, Bell. Civ. 1, 70 §321; 3, 87 §359; Arrian, Anab. 6, 10, 3; Paroem. Gr.: Zenob. 4, 60 the crow ἔπαθε from the scorpion's poison; Herodian 1, 17, 7; sim. Callinus [VII BC], fgm. 1, 17 D.2 ἦν τι πάθη=if he fell; Demosth. 4, 11f; Strato of Lamps. in Diog. L. 5, 61 ἔάν τι πάσχω=if anything happens to me'. Diod. S. 13, 98, 2; Lucian, Dial. Mer. 8, 3; Iambl., Vi. Pyth. 33, 238; Jos., Ant. 15, 65; 18, 352; Ramsay, Phryg. I 2 p. 391 no. 254) πρὸ τοῦ με παθεῖν before I suffer Lk 22:15. Cf. 24:46; Ac 1:3; 3:18; 17:3; 1 Cor 12:26; Hb 2:18 (on ἐν ᾧ; s. ἐν IV 6d); 9:26; 1 Pt 2:20, 23; 3:17; B 17:2a. The expr. γῆ πάσχουσα B 6:9 seems to transfer the philosoph. concept of suffering matter to the γῆ (Hefe, Hilgenfeld, Veil); earth capable of suffering (Gdspld.), earth capable of being molded into a human being (Kleist, note ad loc.).

β. w. additions: ὑπὸ τινος at the hands of someone denotes the one who caused the suffering (Antipho Rhet., fgm. 34; Ael. Aristid. 45 p. 134 D.; PAmh. 78, 4; Jos., Ant. 10, 92; Bl-D. §315) Mt 17:12 (s. also b below). Also ὑπὸ χειρὸς τινος B 5:5b. ὑπὲρ τινος for someone or someth. (Appian, Bell. Civ. 1, 15 §63 π. ὑπὲρ τινος=suffer for someone) Phil 1:29; 2 Th 1:5; 1 Pt 2:21 (περί τινος P72 al.), ὑπὲρ τ. ὀνόματος τοῦ υἱοῦ τοῦ θεοῦ Hs 9, 28, 2a. ὑπὲρ τοῦ νόμου 8, 3, 6. ὑπὲρ τῆς σωτηρίας, ὑπὲρ ἀμαρτωλῶν MPol 17:2. ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν ISm 7:1. Also περί τινος (Nicol. Dam.: 90 fgm. 130, 29 p. 415, 29 Jac. περί τῶν διαδόχων αὐτοῦ ἅπαν. . . παθεῖν) περί ἀμαρτιῶν 1 Pt 3:18 v.l. περί τῆς ψυχῆς ἡμῶν B 5:5a. διὰ w. acc. for the sake of: διὰ δικαιοσύνης 1 Pt 3:14. διὰ τὸ ὄνομα (αὐτοῦ) Pol 8:2; Hb 3, 2, 1; s 9, 28, 3. δι' ἡμᾶς B 7:2b. διὰ τὸν θεόν Hs 9, 28, 6a. εἵνεκα or ἕνεκεν τοῦ ὀνόματος v 3, 1, 9; 3, 5, 2; s 9, 28, 5; 6b. κατὰ τὸ θέλημα τοῦ θεοῦ 1 Pt 4:19. ἕξω τῆς πύλης Hb 13:12. ἐπὶ ξύλου on the tree B 5:13b.—Used w. an instrumental dat.: αἰκίαις καὶ βασάνοις π. 1 Cl 6:1. πολλαῖς πράξεσι Hs 6, 3, 4. W. dat. to denote manner 1 Pt 4:1a, b (in b the t.r. has ἐν σαρκί).—Used w. an adverb: ἀδίκως 1 Pt 2:19. ἀληθῶς ISm 2b. δικαίως (Test. Sim. 4:3) Hs 6, 3, 6a. ἡδέως 8, 10, 4. προθύμως 9, 28, 2b; 4. οὕτω GP 4:13; B 5:13a. ὀλίγον (s. ὀλίγος 3a) 1 Pt 5:10. τὸ δοκεῖν (δοκέω 2a) in semblance, seemingly ITr 10; ISm 2c.—ὡς φονεύς undergo punishment (cf. Dit., Syll. 3 1016, 7 π. ὡς ἱεροσυλός) as a murderer 1 Pt 4:15.

b. endure, undergo τί someth. παθήματα π. endure sufferings 2 Cor 1:6 (ὧν by attraction of the rel. fr. ἃ). αἰκίσματα 1 Cl 6:2. πολλὰ π. (Jos., Ant. 13, 268; 403) Mt 27:19; Mk 8:31; 9:12; Lk 9:22 (s. further below); 17:25; B 7:11. τὰ ὁμοία τινι the same things as someone GOxy 3. οὐδὲν κακὸν suffer no harm Ac 28:5. οὐδὲν τῶν πονηρῶν Hs 6, 3, 6b. ὡς οὐδὲν πεπονθώς as if nothing had happened to him MPol 8:3. ταῦτα Lk 13:2; 24:26; 2

Ti 1:12; 1 Cl 45:5. τί παθεῖται; *what will he have to endure?* 2 Cl 7:5 (πάσχειν τι=endure punishment, as Pla., Leg. 10, 1 p. 885AB). μὴ φοβοῦ ἃ μελλεῖς πάσχειν *do not be afraid of what you are about to undergo* Rv 2:10. W. attraction ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν=ἔμαθεν τὴν ὑπακοήν ἀπὸ τούτων ἃ ἔπαθεν *he learned obedience from what he endured* Hb 5:8. π. τι ὑπὸ τινος *endure someth. at someone's hands* (X., Hiero 7, 8, Symp. 1, 9; Jos., Ant. 7, 209; 12, 401; s. 3aβ above) Mk 5:26; 1 Th 2:14; B 7:5. Also π. τι ἀπὸ τινος (Dio Chrys. 67[17], 11; Lucian, Dial. Deor. 6, 4) Mt 16:21; perh. Lk 9:22. π. τι ἕνεκά τινος *endure someth. for someone's sake* 2 Cl 1:2. Also π. τι διὰ τινά I Sm 2a. ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν Ac 9:16 (π. τι ὑπὲρ τινος as Jos., Ant. 13, 199).—WWichmann, D. Leidenstheologie, e. Form der Leidensdeutung im Spätjudentum '30; HVondran, D. Leidensgedanke im Spiegel d. Selbstbewusstseins Jesu: NKZ 43, '32, 257-75; RLiechtenhan, D. Überwindung d. Leidens b. Pls. u. in d. zeitgen. Stoa: ZThK n.s. 3, '22, 368-99; WMichaelis, Herkunft u. Bed. des Ausdrucks 'Leiden u. Sterben J. Chr.' '45; HRiesenfeld, Jésus Transfiguré, '47, 314-17 (Le Messie Souffrant. . .); ELohse, Märtyrer u. Gottesknecht (Sühntod Jesu Christi), '55; EGüttgemanns, D. leidende Apostel, '66.—KH Schelkle, Die Passion Jesu etc., '49.—WMichaelis, πάσχω and related words (incl.—παθ-): TW V 903-39. M-M.**

Πάταρα, ὠν, τά **neut. pl.** Patara (Hdt. 1, 182; Strabo 14, 3, 3; Dit., Or. 441, 209; Sib. Or. 3, 441; 4, 112.—On the spelling s. Bl-D. §42, 3 app.; Rob. 183) a city in Lycia, on the southwest coast of Asia Minor. Paul stopped there on his journey fr. Corinth to Jerusalem Ac 21:1.*

πατάσσω **fut.** πατάξω; 1 **aor.** ἐπάταξα (Hom.+; inscr., pap. LXX; Jos., C. Ap. 1, 203[Hecataeus]; Test. Levi) *strike, hit*.

1. **lit.**—**a.** of a light blow or push τι *someth.* (Aesop, Fab. 246 P. τὸ στῆθος) τὴν πλευράν τινος *strike someone's side* in order to waken him Ac 12:7. **Abs.**, but **w.** the **acc.** easily supplied fr. the context, of touching **w.** a staff Hs 9, 6, 4.

b. of a heavy blow; **w. acc.** of the **pers.** (Demosth. 21, 33 τὸν ἄρχοντα; Appian, Bell. Civ. 2, 17 §64 δαδοῦχον ἐπάταξε ξίφει) π. τὸν δοῦλον Mt 26:51; Lk 22:50. **Abs.** *strike ἐν μαχαίρῃ* Lk 22:49.

c. specif. *strike down, slay* τινά *someone* (PHal. 1, 196; UPZ 19, 8[159BC]; BGU 1024 III, 17) Mt 26:31; Mk 14:27; B 5:12 (all three after Zech 13:7; for the subject-matter s. Jos., Ant. 8, 404); Ac 7:24 (Ex 2:12).

2. **fig.**, of heavenly beings; here it cannot be determined whether any actual touching or striking is involved, nor how

far it goes (cf. Gen 8:21; Ex 9:15; 12:23; Num 14:12; Dt 28:22; 4 Km 6:18; 2 Macc 9:5 and oft. in LXX; cf. also Dit., Syll. 3 1240, 11; PHamb. 22, 7) ἐπάταξεν αὐτὸν ἄγγελος κυρίου *an angel of the Lord struck him* Ac 12:23. Used **w.** instrumental ἐν and **dat.**: of the two witnesses π. τὴν γῆν ἐν πάσῃ πληγῇ Rv 11:6 (PGM 12, 368 θεόν, τὸν πατάξαντα γῆν; 2 Macc 9:5 π. πληγῇ). Of the Logos as Judge of the World ἐν αὐτῇ (i.e. the ρομφαία proceeding fr. his mouth) π. τὰ ἔθνη 19:15. M-M.*

πατέω **fut.** πατήσω; 1 **aor. pass.** ἐπατήθην (Hom.+; pap., LXX; En. 1, 4; Philo) *tread (on) w.* the feet.

1. **trans.**—**a. lit.**—**α.** *tread* τι *someth.* (Herodas 8, 74) τὴν ληνόν (s. ληνός) Rv 19:15; **pass.** 14:20. Of a stone ὁ πατούμενος *what is trodden under foot* Dg 2:2.

β. *set foot on, tread* of a place (Aeschyl.+; LXX) τὴν αὐλήν *the court* B 2:5 (Is 1:12). τὸ ἀγνευτήριον GOxy 12; τὸ ἱερόν *ibid.* 17; 20.

γ. *tread on, trample* (Iambl., Vi. Pyth. 31, 193) of the undisciplined swarming of a victorious army through a conquered city. Its heedlessness, which acknowledges no limits, causes π. to take on the concepts 'mistreat, abuse' (so πατέω in Plut., Tim. 14, 2; Lucian, Lexiph. 10 al.; Philo, In Flacc. 65) and 'tread contemptuously under foot' (s. 1b below). In Heliod. 4, 19, 8 π. πόλιν actually means *plunder a city*. τὴν πόλιν πατήσουσιν Rv. 11:2; **pass.** (Jos., Bell. 4, 171) *πατούμενα τὰ ἅγια* Lk 21:24 (ὑπὸ ἔθνων).

b. fig. *trample in contempt or disdain* (Il. 4, 157 ὄρκια; Soph., Aj. 1335, Antig. 745 al.; Herodian 8, 5, 9; Jos., Bell. 4, 258τ. νόμους) τὸ τῆς αἰσχύνης ἔνδυμα πατεῖν *despise (=throw away w. disdain) the garment of shame* (s. αἰσχύνη 1) GEg 2.

2. **intr.** *walk, tread* (since Pind., Pyth. 2, 157) πατεῖν ἐπάνω ὄφρων Lk 10:19 (ἐπάνω 2a and cf. Test. Levi 18:12.—Diod. S. 3, 50, 2f speaks of the danger of death in πατεῖν on ὄφεις). HSeesemann, TW V 940-6. M-M.*

πατήρ, πατρός, ὁ (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) **voc.** πάτερ; for this the **nom. w.** the **art.** ὁ πατήρ Mt 11:26; Mk 14:36; Lk 10:21b; Ro 8:15; Gal 4:6.—πατήρ without the **art.** for the **voc.**, in J 17:11 B, 21 BD, 24 and 25 AB is regarded by Bl-D. §147, 3 app. as a scribal error (but as early as II AD BGU 423, 11 has κύριέ μου πατήρ. Perh. even PPar. 51, 36 [159 BC]). Cf. also W-S. §29, 4b and Mlt.-H. 136; *father*.

1. **lit.**—**a.** of the immediate (male) ancestor Mt 2:22; 4:21f; 8:21; 10:21; Mk 5:40; 15:21; Lk 1:17 (after Mal 3:23); J 4:53; Ac 7:14; 1 Cor 5:1; B 13:5 al. οἱ τῆς σαρκὸς ἡνῶν πατέρες *our physical fathers* Hb 12:9a.—οἱ πατέρες *parents* (Pla., Leg. 6 p. 772B; Dionys. Hal. 2, 26; Diod. S. 21, 17, 2; Xenophon Eph. 1, 11; 3, 3; Epigr. Gr. 227) Hb 11:23.—Eph 6:4; Col 3:21 (Apollon. Rhod. 4, 1089 of parents who are inclined to become λίην δύσζηλοι toward their children).

b. gener. *forefather, ancestor, progenitor*: of Abraham (Jos., Ant. 14, 255'A., πάντων Ἑβραίων πατήρ) Mt 3:9; Lk 1:73; 16:24; J 8:39, 53, 56; Ac 7:2b. Of Isaac Ro 9:10. Jacob J 4:12. David Mk 11:10; Lk 1:32. οἱ πατέρες *the forefathers, ancestors* (Hom.+; oft. LXX; Jos., Ant. 13, 297) Mt 23:30, 32; Lk 1:55; 6:23, 26; 11:47f; J 4:20; 6:31; Ac 3:13, 25; Hb 1:1; 8:9 (Jer 38:32); B 2:7 (Jer 7:22); 5:7; 14:1; PK 2 p. 15, 6 (Jer 38:32).

2. fig.—a. of spiritual fatherhood (Epict. 3, 22, 81f: the Cynic superintends the upbringing of all men as their πατήρ; Procop. Soph., Ep. 13; Ael. Aristid. 47 p. 425 D.: Pla. as τῶν ῥητόρων π. καὶ διδάσκαλος; Aristoxenus, fgm. 18: Epaminondas is the ἀκροατής of the Pythagorean Lysis and calls him πατήρ; Philostrat., Vi. Soph. 1, 8 p. 10, 4 the διδάσκαλος as πατήρ) ἐάν μυρίους παιδαγωγούς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας 1 Cor 4:15 (on the subject matter ADieterich, Mithraslit. '03, 52; 146f; 151; Rtzst., *Mysterienrel.* 3 40: 'he [the "mystes"] by these teachings becomes the father of the novice. We find undoubted examples of πατήρ as a title in the Isis cult in Delos, in the Phrygian mystery communities, in the Mithras cult, in the worshippers of the θεὸς ὕψιστος and *elsewh.*).

b. as an honorary title or a form of respectful address (Diod. S. 21, 12, 2; 5; Ps.-Callisth. 1, 14, 2 πάτερ; 4 Km 2:12; 6:21; 13:14; Jos., Ant. 12, 148; 13, 127. Also FGenève 52, 1; 5 κυρίῳ καὶ πατρὶ Ἀμινναίῳ Ἀλύπιος; UPZ 65, 3 [154 BC]; 70, 2; BGU 164, 2; POxy. 1296, 15; 18; 1592, 3; 5; 1665, 2) Mt 23:9a; *specif.* in addressing the members of the High Council Ac 7:2a; cf. 22:1.

c. as a designation of the older male members of a church (as respectful address by younger people to their elders Hom.+ S. also b above) 1J 2:13, 14b.

d. in some places the πατέρες are to be understood as the generation(s) of deceased Christians 2 Pt 3:4; 1 Cl 23:3=2 Cl 11:2 (an apocryphal saying, at any rate interpreted in this way by the Christian writers). Christians of an earlier generation could also be meant in 1 Cl 30:7; 60:4; 62:2; 2 Cl 19:4. Yet it is *poss.* that these refer to

e. the great religious heroes of the OT, who are 'fathers' even to the Gentile Christians, the 'true Israel'. In 1 Cor 10:1 Paul calls the desert generation of Israelites οἱ πατέρες ἡμῶν (the 'philosophers' of earlier times are so called in Kleopatra 114f). *Likew.* Ro 4:12b Abraham ὁ πατήρ ἡμῶν (on this s. f below). The latter is also so referred to Js 2:21; 1 Cl 31:2; *likew.* the patriarch Jacob 4:8.

f. the fatherhood can also consist in the fact that the one who is called 'father' is the prototype of a group or the founder of a class of persons (cf. Pla., Menex. 240E οὐ μόνον τῶν σωμάτων τῶν ἡμετέρων πατέρας ἀλλὰ καὶ τῆς ἐλευθερίας; 1 Macc 2:54). Abraham who, when he was still uncircumcised, received the promise because of his faith, and then received circumcision to seal it, became thereby πατήρ πάντων τῶν πιστευόντων δι' ἀκροβυστίας *father of all those who believe, though they are uncircumcised* Ro 4:11 and *likew.* πατήρ περιτομῆς *father of those who are circumcised* vs. 12a, in so far as they are not only circumcised physically, but are like the patriarch in faith as well. Cf. 4:16, 17 (Gen 17:5).

3. of God—*a.* as the originator and ruler (Pind., Ol. 2, 17 Χρόνος ὁ πάντων π.; Pla., Tim. 28C; 37C; Stoa: Epict. 1, 3, 1; Diog. L. 7, 147; Maximus Tyr. 2, 10a; Galen XIX p. 179 K. ὁ τῶν ὅλων πατήρ ἐν θεοῖς; Job 38:28; Mal 2:10; Philo, Spec. Leg. 1, 96 τῷ τοῦ κόσμου πατρί; 2, 6 τὸν ποιητὴν καὶ πατέρα τῶν ὅλων, Ebr. 30; 81, Virt. 34; 64; 179; 214; Jos., Ant. 1, 20 πάντων πατήρ; 230; 2, 152; 7, 380 πατέρα τε καὶ γένεσιν τῶν ὅλων; Herm. Wr. 1, 21 ὁ πατήρ ὅλων. . . ὁ θεὸς κ. πατήρ; 30 *al.*, also p. 476, 23 Sc. δεσπότης καὶ πατήρ καὶ ποιητής; PGM 4, 1170; 1182) ὁ πατήρ τῶν φώτων *the father of the heavenly bodies* Js 1:17 (cf. Arc. Mosis 36 [MCeriani, Monumenta Sacra et Profana V 1, 1868] ἐνώπιον τοῦ φωτὸς τῶν ὅλων, τοῦ πατρὸς τῶν φώτων; 38).

b. as ὁ πατήρ τῶν πνευμάτων Hb 12:9b (cf. Num 16:22; 27:16 and in En. the fixed phrase 'Lord of the spirits').

c. as Father of mankind (since Hom. Zeus is called πατήρ or πατήρ ἀνδρῶν τε θεῶν τε; Diod. S. 57, 2, 2 πατέρα δὲ [αὐτὸν προσαγορευθῆναι] διὰ τὴν φροντίδα καὶ τὴν εὐνοίαν τὴν εἰς ἅπαντας, ἔτι δὲ καὶ τὸ δοκεῖν ὥσπερ ἀρχηγὸν εἶναι τοῦ γένους τῶν ἀνθρώπων; Dio Chrys. 36[53], 12 Zeus as π. τῶν ἀνθρώπων, not only because of his position as ruler, but also because of his love and care [ἀγαπῶν κ. προνοῶν]. Cf. Plut., Mor. 167D; Jos., Ant. 4, 262 πατήρ τοῦ παντὸς ἀνθρώπων γένους. In the OT God is called 'Father' in the first place to indicate his relationship to the Israelite nation as a whole, or to the king as the embodiment of the nation. Only in late writers is God called the Father of the pious Jew as an individual: Sir 23:1, 4; Tob 13:4; Wsd 2:16; 14:3; 3 Macc 5:7.—Bousset, Rel. 3 377ff; EDBurton, ICC Gal '21, 384-92; RGYllenberg, Gott d. Vater im AT u. in d. Predigt Jesu: Studia Orient. I '25, 51-60; JLeipoldt, D. Gotteserlebnis Jesu '27; ALWilliams, 'My Father' in Jewish Thought of the First Century: JTS 31, '30, 42-7; TWManson, The Teaching of Jesus, '55, 89-115; HW Montefiore, NTS 3, '56/'57, 31-46 [synoptics]; Biersel, 'D. Sohn' in den synopt. Ev., '61, 92-116).

α. as a saying of Jesus ὁ πατήρ σου Mt 6:4, 6b, 18b. ὁ πατήρ ὑμῶν Mt 6:15; 10:20, 29; 23:9b; Lk 6:36; 12:30, 32; J 20:17c. ὁ πατήρ αὐτῶν=τῶν δικαίων Mt 13:43. ὁ πατήρ ὑμῶν ὁ ἐν (τοῖς) οὐρανοῖς (the synagogue also spoke of God as 'Father in Heaven'; Bousset, Rel. 3 378) Mt 5:16, 45; 6:1; 7:11; Mk 11:25. ὁ πατήρ ὑμῶν ὁ οὐράνιος Mt 5:48; 6:14, 26, 32. Cf. 23:9b. ὁ πατήρ ὁ ἐξ οὐρανοῦ Lk 11:13. ὁ πατήρ σου ὁ ἐν τῷ κρυπτῷ (or κρυφαίῳ) Mt 6:6a, 18a.—For the evangelist the words πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς Mt 6:9 refer only to the relation *betw.* God and men, though Jesus *perh.* included himself in this part of the prayer. The same is true of πάτερ ἁγιασθήτω τὸ ὄνομά σου Lk 11:2 (for invocation in prayer cf. Simonides, fgm. 13, 20 Ζεῦ πάτερ).—ELOhmeyer, D. Vaterunser erkl. '46 (Eng. tr. JBowden, '65); TWManson, The Sayings of Jesus, '54, 165-71; EGraesser, Das Problem der Parusieverzögerung in den synopt. Ev. usw., Beih. ZNW 22, '57, 95-113; AHamman, La Prière I, Le NT, '59, 94-134; JoachJeremias, Das Vaterunser im Lichte der neueren Forschung, '62 (Eng. tr., The Lord's Prayer, JReumann, '64); WMarchel, Abba, Père! La Prière, '63. β. as said by Christians (Sextus 59=222; 225 God as π. of the pious. The servant of Serapis addresses God in this way: Sb 1046; 3731, 7) in introductions of letters ἀπὸ θεοῦ πατρὸς ἡμῶν: Ro 1:7; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3, cf. vs. 4; Eph 1:2; Phil 1:2; Col 1:2; Phlm 3; the word ἡμῶν is lacking 2 Th 1:2 (where a v.l. adds it); 1 Ti 1:2; 2 Ti 1:2; Tit 1:4; 2J 3a (here b shows plainly that it is not 'our' father, but the Father of Jesus Christ who is meant).—πατήρ ἡμῶν also Phil 4:20; 1 Th 1:3; 3:11, 13; 2 Th 2:16; D 8:2; 9:2f. τὸν ἐπιεικῆ καὶ εὐσπλαγχνον πατέρα ἡμῶν 1 Cl 29:1. *Likew.* we have the Father of the believers Ro 8:15; 2 Cor 1:3b (ὁ πατήρ τῶν οἰκτιρμῶν; cf. οἰκτιρμός; 6:18 (cf. 2 Km 7:14); Gal 4:6; Eph 4:6 (πατήρ πάντων, as Herm. Wr. 5, 10); 1 Pt 1:17. ὁ οἰκτιρμῶν καὶ εὐεργετικὸς πατήρ 1 Cl 23:1. Cf. 8:3 (*perh. fr.* an unknown apocryphal book). πάτερ ἅγιε D 10:2 (cf. 8:2; 9:2f).

γ. as said by Jews ἓνα πατέρα ἔχομεν τὸν θεόν J 8:41 b. Cf. vs. 42.

δ. as Father of Jesus Christ—α. in Jesus' witness concerning himself ὁ πατήρ μου Mt 11:27a; 20:23; 25:34; 26:29, 39, 42, 53; Lk 2:49 (see ὁ II 7 and Gdspd., Probs. 81-3); 10:22a; 22:29; 24:49; J 2:16; 5:17, 43; 6:40 and oft. in J; Rv 2:28; 3:5, 21. ἡ βασιλεία τοῦ πατρὸς μου 2 Cl 12:6 in an apocryphal saying of Jesus. ὁ πατήρ μου ὁ ἐν (τοῖς) οὐρανοῖς Mt 7:21; 10:32, 33; 12:50; 16:17; 18:10, 19. ὁ πατήρ μου ὁ οὐράνιος 15:13; 18:35. Jesus calls himself the Son of Man, who will come ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ 16:27; Mk 8:38. Abs. ὁ πατήρ, πάτερ Mt 11:25, 26; Mk 14:36; Lk 10:21a, b; 22:42; 23:34, 46 (all voc.); J 4:21, 23a, b; 5:36a, b, 37, 45; 6:27, 37, 45, 46a, 65 and oft. in J. Father and Son stand side by side or in contrast Mt 11:27b, c; 24:36; 28:19; Mk 13:32; Lk 10:22b, c; J 5:19-23, 26; 1J 1:3; 2:22-4; 2J 9; B 12:8. WFLofthouse, Vater u. Sohn im J: ThBl 11, '32, 290-300.

β. in the confession of the Christians π. τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ Ro 15:6; 2 Cor 1:3a; Eph 1:3; Col 1:3; 1 Pt 1:3. π. τοῦ κυρίου Ἰησοῦ 2 Cor 11:31. Cf. 1 Cor 15:24; Hb 1:5 (2 Km 7:14); Rv 1:6; 1 Cl 7:4; IEph 2:1; ITr inscr. 12:2; MPol 14:1.

ε. Oft. God is simply called (ὁ) πατήρ (the) Father (on the presence or absence of the art. cf. Bl-D. §257, 3 w. app.; Rob. 795) Eph 2:18; 3:14; 5:20; 6:23; 1J 1:2; 2:1, 15; 3:1; B 14:6; Hv 3, 9, 10; IEph 3:2; 4:2; IMg 13:2; ITr 13:3; I Ro 2:2; 3:3; 7:2; 8:2; IPHld 9:1; ISm 3:3; 7:1; 8:1; D 1:5; Dg 12:9; MPol 22:3. θεὸς π. Gal 1:1 (on ἰ. Xp. καὶ θεὸς πατήρ cf. Diod. S. 4, 11, 1: Heracles must obey τῷ Διὶ καὶ πατρί; Oenomaus in Euseb., Pr. Ev. 5, 35, 3 Λοξίας [=Apollo] καὶ Ζεὺς πατήρ); Phil 2:11; Col 3:17; 1 Th 1:1; 2 Pt 1:17; Jd 1; IEph inscr. a; ISm inscr.; IPol inscr.; MPol inscr. ὁ θεὸς καὶ π. Js 1:27; MPol 22:1; ὁ κύριος καὶ π. Js 3:9.—Attributes are also ascribed to the πατήρ (Zoroaster acc. to Philo Bybl. in Euseb., Pr. Ev. 1, 10, 52: God is π. εὐνομίας κ. δικαιοσύνης) ὁ πατήρ τῆς δόξης Eph 1:17. πατήρ ὕψιστος I Ro inscr. ὁ θεὸς καὶ πατήρ παντοκράτωρ MPol 19:2.

4. of Christ, in a statement which, to be sure, is half comparison ὡς πατήρ υἱοῦς ἡμᾶς προσηγόρευσεν as a father he called us (his) sons 2 Cl 1:4 (cf. Ps.-Clem., Hom. 3, 19).

5. of the devil—α. as father of the Jews J 8:44a, b.—β. as father of lies (Celsus 2, 47 as π. τῆς κακίας) vs. 44c (on πατήρ in the sense of 'originator' cf. Caecil. Calact., fgm. 127 ὁ π. τοῦ λόγου=the author of the book). On the view that in 44a and c there might be a statement about the father of the devil cf. Hdb.3 ad loc. (NDahl, EHaenchen-Festschr. '64, 70-84 [Cain]).—πατήρ and related words: GSchrenk and GQuell, TW V 946-1024. M-M. B. 103.

Πάτμος, ου, ὁ (Thu. 3, 33, 3; Strabo 10, 5, 13; Pliny, H.N. 4, 23; CIG 2261; 2262; Dit., Syll.3 1068, 2) Patmos, a small rocky island in the Aegean Sea, famous for the tradition that John had his 'revelation' here Rv 1:9. His exile to Patmos (cf. Artem. 5, 21 εἰς νῆσον κατεδικάσθη) is an old tradition: Clem. Alex., Quis Div. Salv. 42; Origen, In Matth. vol. 16, 6; Euseb., H.E. 3, 18, 1-3; Tertullian, De Praescr. Haer. 36. Cf. JFrings, D. Patmosexil des Ap. Joh. nach Apk 1:9; ThQ 104, '23, 23-30 and commentaries ad loc.*

πατραλῶας s. πατρολῶας.

πατριά, ᾧς, ἡ (Hdt.+; Dialekt-Inscr. 5501, 7 [Miletus]; Jos., Ant. 7, 365; 11, 68; LXX)—1. family, clan, relationship (so, as subdivision of the φυλή Tob 5:12; Jdth 8:2, 18 al. LXX; Jos., Ant. 6, 51) ἐξ οἴκου καὶ πατριάς Δαυὶδ from the house and family of David Lk 2:4.

2. more inclusively people, nation; αἱ πατρίαὶ τῶν ἐθνῶν Ps 21:28; 1 Ch 16:28) πᾶσαι αἱ πατρίαὶ τῆς γῆς Ac 3:25.

3. a division of a nation (Hdt. 1, 200 al.; Dit., Syll.3 438a, 26; 2, 60) ἐξ οὗ (i.e. τοῦ πατρὸς) πᾶσα πατριά ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται from whom every family in heaven and on earth receives its name Eph 3:15 (on the idea of families of angels cf. En. 69, 4; 71, 1; 106, 5).—On this and the following entry see JWackernagel, Kl. Schr. 468-93: Über einige lat. u. griech. Ableitungen aus den Verwandschaftswörtern. M-M.*

πατριάρχης, ου, ὁ (LXX) father of a nation, patriarch of the Hebr. patriarchs, so of Abraham (cf. 4 Macc 7:19) Hb 7:4. Of the 12 sons of Jacob Ac 7:8f; ancestor of David 2:29. M-M.*

πατρικός, ἡ, ὄν (since Soph., Ichneutae [POxy. 9, 40f col. 3, 12]; Thu.; inscr., pap., LXX, Philo; Jos., C. Ap. 1, 109; Wackernagel, Kl. Schr. 480) derived from or handed down by one's father, paternal (Cratinus Com. 116 ἐν πατρικοῖσι νόμοις) αἱ πατρικαὶ μου παραδόσεις the traditions of my forefathers, prob. of the traditions of his father's house, adhering strictly to the law Gal 1:14. M-M.*

πατρίς, ἰδος, ἡ (really fem. of πάτριος 'of one's fathers', but used as subst. even in Hom. So also inscr., pap., LXX, Ep. Arist. 102; Philo, Joseph.).

1. fatherland, homeland (Hom.+; 2 Macc 8:21; 13:14; Philo; Jos., Ant. 19, 233) Dg 5:5. Of Galilee as Jesus' homeland J 4:44. Fig., of the heavenly home (cf. Ael. Aristid. 43, 18 K.=1 p. 7 D.: τὴν πρώτην πατρίδα τὴν οὐράνιον; Anaxagoras in Diog. L. 2, 7; Epict. 2, 23, 38; Philo, Agr. 65) Hb 11:14. ἀγάπη τῆς πατρίδος love of one's country 1 Cl 55:5.

2. home town, one's own part of the country (oft. inscr., pap.; Appian, Bell. Civ. 1. 48 §207; 210; Phlegon: 257 fgm. 36, 3, 14 Jac.; Herodian 8, 3, 1; Philo, Leg. ad Gai. 278; Jos., Ant. 6, 67; 10, 114) Mt 13:54; Mk 6:1; Lk 2:3 D; 4:23; Ac 18:25 D, 27 D. As a proverb: οὐκ ἔστιν προφήτης ἄτιμος εὐ μὴ ἐν τῇ πατρίδι αὐτοῦ (Dio Chrys. 30[47], 6 πᾶσι τοῖς φιλοσόφοις χαλεπὸς ἐν τῇ πατρίδι ὁ βίος; Ep. 44 of Apollonius of Tyana [Philostrat. I 354,

12] ἡ πατρις ἀγνοεῖ; Epict. 3, 16, 11 the philosopher avoids his πατρίς) Mk 6:4; cf. Mt 13:57; Lk 4:24; LJ 1:6. Also J 4:44; s. 1 above. M-M. B. 1303.*

Πατροβᾶς, ᾱ, ὁ (CIG 6864.—Short form of Πατρόβιος.—Bl-D. §125; Rob. 173) Patrobas recipient of a greeting Ro 16:14. M-M.*

πατρολῶας, ου, ὁ (Aristoph., Pla.+; Jos., Ant. 16, 356. On the formation of the word see s.v. μητραλῶας) one who kills one's father, a patricide (w. μηρολῶας) 1 Ti 1:9 (M. Ant. 6, 34 in a list of the grossest sins). M-M.*

πατροπαράδοτος, ον inherited, handed down from one's father or forefathers (Dionys. Hal. 5, 48; Diod. S. 4, 8, 5 [εὐσέβεια]; 15, 74, 5 [εὐνοια]; 17, 4, 1; Dit., Or. 331, 49; PGM 33, 23) ἡ ματαία ἀναστροφή π. the futile way of life inherited from your forefathers 1 Pt 1:18 (WCvUnnik, The Critique of Paganism in 1 Pt 1:18, Neotestamentica et Semitica [MBlack-Festschr.], '69, 129-42). M-M.*

πατρώνυμος, ον named after the father (Quarterly of Dept. of Antiquities in Palestine 1, '31, 155 [Gaza, III AD]) I Ro inscr. (on the subject matter perh. one might cf. Eph 3:14f; s. Lghtf. on I Ro inscr.), where God the Father is meant.*

πατρῴος, α, ον (since Hom. [πατρώϊος]; inscr., pap., LXX, Philo, Joseph.) paternal, belonging to one's father, inherited or coming from one's father (or forefathers) ὁ πατρῴος νόμος Ac 22:3 (Aelian, V.H. 6, 10; 3 Macc 1:23; 4 Macc 16:16; Jos., Ant. 13, 54v.l.) τὰ ἔθνη τὰ πατρῴα 28:17 (Aelian, V.H. 7, 19 v.l.; Justin, Dial. c. Tr. 63 end). ὁ π. θεός (Aeschyl.+ oft., in sing. and pl.—Dit., Or. 194, 6 τὰ τῶν μεγίστων καὶ πατρώϊων θεῶν ἱερά; 654, 8, Syll. 3 711 L, 13 τὸν πατρώϊον Ἀπόλλω; PLond. 973b, 6; POxy. 483, 24; 715, 28; PHermopol. 125 B, 7 ὁ πατρῴος ἡμῶν θεός Ἑρμῆς; 4 Macc 12:17; Ezech. Trag. in Euseb., Pr. Ev. 9, 29, 14 p. 444D; Jos., Ant. 9, 256) the God of my forefathers Ac 24:14. M-M.*

Παῦλος, ου, ὁ Paul, a Roman surname (never a praenomen), found in lit. (e.g., Diod. S. 14, 44, 1; 15, 76, 1), inscr., pap.—1. Sergius Paulus s. Σέργιος.

2. Paul, the apostle of Jesus Christ; fr. the beginning he bore the Jewish name Saul as well as the Graeco-Roman Paul (differently e.g. HDessau, Her 45, '10, 347-68 and EMeyer III 197; s. GHarrer, HTR 33, '40, 19-33.—Σαούλ 2 and Σαῦλος), prob. born in Tarsus (s. Ταρσός), at any rate brought up there (but cf. WCvUnnik, Tarsus or Jerusalem, '62), born a Roman citizen. He was rabbinically trained, but was not untouched by the syncretistic thought-world in which he lived. At first he was a zealous Pharisee and as such a vehement foe of the Christians, but was converted by a vision of Christ (OKietzig, D. Bekehrg. d. Pls '32; EPfaff, Die Bekehrg. d. hl. Pls in d. Exegese des 20. Jahrh. '42; CBurchard, Der Dreizehnte Zeuge, '70, 126 n. 278 [lit. since '54]). Most prominent of the apostles to the Gentiles. As such he worked in Nabataean Arabia, Syria, and Cilicia, traveled through Cyprus, Asia Minor, Macedonia, and Greece, and planned a missionary journey via Italy to Spain (s. Σπανία). He was prevented fr. carrying out this plan (at least at this time) by his subsequent arrest in Jerusalem and the lawsuit connected w. it (NGVeldhoen, Het Proces van den Ap. Pls '24; ESpringer, D. Proz. des Ap. Pls: PJ 218, '29, 182-96; HJCadbury, Roman Law and the Trial of Paul: Beginn. I 5, '33, 297-338). He reached Rome only as a prisoner (on the journey FLDavies, St. Paul's Voyage to Rome '31), and was martyred there. Ac chapters 9 and 13-28; Ro 1:1; 1 Cor 1:1, 12f; 3:4f, 22; 16:21; 2 Cor 1:1; 10:1; Gal 1:1; 5:2; Eph 1:1; 3:1; Phil 1:1; Col 1:1, 23; 4:18; 1 Th 1:1; 2:18; 2 Th 1:1; 3:17; 1 Ti 1:1; 2 Ti 1:1; Tit 1:1; Phlm 1, 9, 19; 2 Pt 3:15; Pol 9:1; (11:2, 3). ὁ μακάριος Π. ὁ ἀπόστολος 1 Cl 47:1. Π. ὁ ἡγιασμένος, ὁ μεμαρτυρημένος, ἀξιομακάριστος IEph 12:2. ὁ μακάριος καὶ ἐνδοξος Π. Pol 3:2. Mentioned w. Peter 1 Cl 5:5; I Ro 4:3.—CClemen, Paulus '04, where the older lit. is given. More recent lit. in RBultmann, Theol. Rundschau n.s. 6, '34, 229-46; 8, '36, 1-22; WNLyons and MMParvis, NT Literature 1943-5, '48, 225-39; GBornkamm, RGG 3 V, '61, 189f.—Fr. the recent works: ADeissmann, Pls 2 '25 [Eng. tr. WEWilson '26]; EvDobschütz, Der Ap. Pls I '26; LMurillo, Paulus '26; KPieper, Pls., Seine missionarische Persönlichkeit u. Wirksamkeit 2,3 '29; EBaumann, Der hl. Pls '27; PFeine, Der Ap. Pls '27; RLiechtenhan, Pls '28; HLietzmann, Gesch. d. Alten Kirche I '32, 102-31; JSStewart, A Man in Christ '36; CAAScott, St. Paul, the Man and the Teacher '36; ADNock, St. Paul '38; TR Glover, Paul of Tarsus '38; CYver, S. Paul '39; VGrønbech, Paulus '40; WvLoewenich, Pls '40; DWRiddle, Paul, Man of Conflict '40; EBuonaiuti, San Paolo '41; JMBover, San Pablo '41; EBallo, Paul '42; JKlausner, Fr. Jesus to Paul '43; EJGoodspeed, Paul '47; JKnox, Chapters in a Life of Paul '50; MDibelius, Paulus '51; 2'56, with WGKümmel (Eng. tr. FClarke '53); EFascher, Pauly-W. Suppl. VIII 431-66, '57.—FPrat, La théologie de S. Paul '24f (Eng. tr. JLStoddard '57); CAAScott, Christianity Acc. to St. Paul '28; OMoe, Apostolen Pls' Forkyndelse og Laere '28; AKristoffersen, Åpenbaringstanke og misjonsforkynnelse hos Pls, Diss. Upps. '38; RGuardini, Jes. Chr. I (in Paul) '40; ChGuignebert, Le Christ '43, 3 (Paulinisme).—A Schweitzer, D. Mystik des Ap. Pls '30 (Eng. tr. WMontgomery '31); MGoguel, La Mystique Paulin.: RHPhr 11, '31, 185-210; MDibelius, Pls u. d. Mystik '41; AFaux, L' Orphisme et St. Paul: Rev. d'Hist. eccl. 27, '31, 245-92; 751-91; HWindisch, Pls u. Christus, E. bibl.-rel. gesch. Vergleich '34.—EEidem, Det kristna Livet enligt Pls I '27; MEnslein, The Ethics of Paul '30; LHMarshall, The Challenge of NT Ethics '46; DWhiteley, The Theol. of St. Paul, '64.—AFPuukko, Pls u. d. Judentum: Studia Orientalia 2, '28, 1-86; HWindisch, Pls u. d. Judentum '35; NMansson, Paul and the Jews '47; WLKnox, St. Paul and the Church of the Gentiles '39.—Asteinmann, Z. Werdegang des Pls. Die Jugendzeit in Tarsus '28; EBarnikol, D. vorchristl. u. frühchristl. Zeit des Pls '29; AOepke, Probleme d. vorchristl. Zeit des Pls: StKr 105, '33, 387-424; GBornkamm, D. Ende des Gesetzes, Paulusstudien '52.—WKümmel, Jes. u. Pls: ThBl 19, '40, 209-31; ASchlatter, Jes. u. Pls '40; WDDavies,

Paul and Rabbinic Judaism 2'67. 2'55.—GRicciotti, Paul the Apostle (Eng. transl. ALZizzamia) '53; JNSevenster, Paul and Seneca, '61; H-JSchoeps, Paulus '59 (Engl. transl. HKnight, '61); BMMetzger, Index to Periodical Lit. on Paul '60; Wv Loewenich, Paul: His Life and Works (transl. GEHarris), '60; WSchmithals, Paul and James (transl. DMBarton), '65; EGüttgemanns, D. Leidende Apostel, '66; HBraun, Qumran u. d. NT '66, 165-80. M-M.*

παύω (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) 1 aor. ἔπαυσα, imper. 3 sing. παυσάτω. Mid.: impf. ἐπαύομην; fut. παύσομαι; 1 aor. ἐπαυσάμην, imper. παῦσαι; pf. πέπαυμαι. Pass.: 2 aor. inf. παῖναι (Hv 1, 3, 3; 3, 9, 1.—Reinhold p. 78; StBPsaltis, Gramm. der Byz. Chroniken '13, 225; Bl-D. §76, 1; 78; W-S. §13, 9).

1. act. stop, cause to stop, quiet, relieve (Jos., Ant. 20, 117) στάσιν, Vi. 173) τὶ ἀπό τινος hinder, keep *some* from *some* thing. τὴν γλῶσσαν ἀπὸ κακοῦ keep the tongue from evil 1 Pt 3:10; 1 Cl 22:3 (both Ps 33:14). Relieve, cure (Dit., Syll.3 1168, 72) τί τινι *some* with *some* thing. τοὺς παροξυσμοὺς ἐμβροχαῖς IPol 2:1.

2. mid. stop (oneself), cease (on the syntax cf. DHesseling, ByzZ 20, '11, 147ff) w. pres. act. ptc. foll. (Hom.+; Gen 11:8 a1.; Philo, Leg. All. 3, 131; Jos., Vi. 298) ἐπαύσατο λαλῶν (Gen 18:33; Num 16:31; Judg 15:17 B) he stopped speaking Lk 5:4. μετ' ἐμοῦ λαλοῦσα Hv 3, 10, 1. ἐπαυσάμην ἐρωτῶν I stopped asking v 3, 8, 1; cf. v 3, 1, 6. π. τύπτων τινά stop beating someone Ac 21:32. ἀναβαίνων Hs 9, 4, 4a.—οὐ π. foll. by pres. act. ptc. not to stop doing *some* thing, do *some* thing without ceasing (X., Cyr. 1, 4, 2; Herodian 1, 6, 2; Philostrat., V.S. 2, 1, 6 οὐκ ἐπαύσαντο μισοῦντες; Jos., Ant. 9, 255) διδάσκων Ac 5:42. λαλῶν 6:13. διαστρέφων 13:10. νοουθετῶν 20:31. εὐχαριστῶν Eph 1:16. Followed by the pres. mid. ptc. (cf. Himerius, Or. 74 [=Or. 24], 5 μὴ παύονται ἐργαζόμενοι). προσευχόμενος Col 1:9. αἰτούμενος Hv 3, 3, 2. Foll. by pres. pass. ptc. (Antiphon Or. 5, 50 Thalheim; Pla., Rep. 9 p. 583D) ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι (i.e. αἱ θυσίαι); otherwise would they not have ceased to be offered? Hb 10:2.—W. gen. of the thing (Hom.+; Ex 32:12; Philo, Dec. 97; Jos., Ant. 7, 144) cease from, have done with *some* thing. τῶν ἀρχαίων ὑποδειγμάτων leave the old examples, i.e., mention no more 1 Cl 5:1. πέπανται ἀμαρτίας he has done with sin 1 Pt 4:1. W. gen. of the inf. (Jos., Ant. 3, 218) π. τοῦ θύειν GEb 5. π. ἀπὸ τινος cease from, leave (Ps 36:8) ἀπὸ τῶν πονηριῶν 1 Cl 8:4 (Is 1:16). ἀπὸ τῆς πονηρίας Hv 3, 9, 1. π. ἀφ' ὑμῶν ἡ ὀργή the wrath will cease from you GEb 5.—Abs. stop, cease, have finished, be at an end (Hom.+; Ep. Arist. 293; Sib. Or. 5, 458) of Jesus at prayer ὡς ἐπαύσατο when he stopped Lk 11:1. ἐπαύσαντο οἱ οἰκοδομοῦντες μικρόν the builders stopped for a little while Hs 9, 4, 4b. οὐ παύσεται ὁ ζητῶν, ἕως ἂν εὑρῇ (for the constr. cf. Sir 23:17) the one who seeks will not give up until he has found GH 27; cf. LJ 2:2. Of the raging wind and waves ἐπαύσαντο they stopped Lk 8:24 (cf. Od. 12, 168; Hdt. 7, 193; Arrian, Ind. 22, 1 ὁ ἄνεμος ἐπαύσατο). Of an uproar Ac 20:1. Of speaking in tongues, which will come to an end 1 Cor 13:8. Also of time elapse, come to an end (Herodian 1, 16, 2; PGrenf. II 69, 21 τῆς πεπαυμένης τριετηρίδος) τῆς ἑορτῆς παυσμένης since the festival was over GP 14:58. μετὰ τὸ παῖναι αὐτῆς τὰ ῥήματα ταῦτα after these words of hers had come to an end Hv 1, 3, 3. M-M. B. 981.*

Πάφος, ου, ή (Hom.+; inscr.; Sib. Or. 4, 128; 5, 451) Paphos, a city on the west coast of Cyprus, seat of the Rom. proconsul. Paul visited the city on his so called first missionary journey Ac 13:6, 13.—Lit. s.v. Κύπρος and JHS 9, 1889, 158ff.*

παχύνω 1 aor. pass. ἐπαχύνθην (Aeschyl., Hippocr.+; PTebt. 273, 31; Philo, Aet. M. 103) in our lit. only in OT quotations.

1. lit. make fat, well-nourished (Pla., X. et al.). Pass. become fat (X., Conv. 2, 17; Plut., Sol. 20, 8; LXX) ἔφαγεν καὶ ἔπιεν καὶ ἐπλατύνθη καὶ ἐπαχύνθη 1 Cl 3:1 (Dt 32:15).

2. fig. make impervious (orig. to water), make gross, dull (Plut., Mor. 995D τὰς ψυχάς; Philostrat., Vi. Apoll. 1, 8 νοῦν). Pass. become dull (Herm. Wr. in Stob.=508, 32 Sc. of the ψυχή; Sib. Or. 7, 106; Synes., Dreams 6 p. 136D; 137A 'become dull' [of eyes]) ἐπαχύνθη ἡ καρδία τοῦ λαοῦ τούτου Mt 13:15; Ac 28:27 (both Is 6:10). KL and MASchmidt: παχύνω, πωρώ etc., TW V 1024-32. M-M. B. 887.*

πεδάω pf. pass. ptc. πεπεδημένος (Hom.+; LXX) bind the feet with fetters, then gener. bind, fetter, shackle (En. 21, 4; Philo, Aet. M. 129; Sib. Or. 1, 371) B 14:7 (here the word πεπεδημένους, which occurs in sim. LXX passages [e.g. Ps 67:7 ἐξάγων πεπεδημένους] has come into the context of Is 42:7).*

πέδη, ης, ή (Hom.+; PSI 406, 24; PGM 5, 488; LXX; Jos., Ant. 19, 295) fetter, shackle in pl. w. ἀλύσεις (ἄλυσις 1) Mk 5:4a, b; Lk 8:29. M-M.*

πεδινός, ή, όν (Hdt.+; LXX) flat, level either as opposed to 'steep', 'uneven' (Aristot. a Probl. 5, 1; Cass. Dio 68, 16; Dt 4:43; Jos., Ant. 13, 217) or in contrast to 'high', 'elevated' (Aristot. Hist. An. 9, 32; Jer 17:26; Ep. Arist. 107) τόπος π. a level place Lk 6:17. M-M. B. 893.*

πεδίων, ου, τό (Hom.+; inscr., pap., LXX; Ep. Arist. 23; Philo, Det. Pot. Ins. 1; Jos., Ant. 5, 63, Vi. 207; Test. 12 Patr.; Sib. Or. 2, 337) level place, plain, field Hs 6, 1, 5; 7:1; 8, 4, 2; 9, 1, 4; 9, 2, 1; 9, 6, 6f; 9, 9, 4; 9, 29, 4; 9, 30, 1. πεδία καὶ ὄρη plains and mountains Hs 8, 1, 1; 8, 3, 2.—1 Cl 4:6a, b (Gen 4:8a, b). B. 26.*

πεζεύω travel by land in contrast to a sea-journey (so X., An. 5, 5, 4; Polyb. 16, 29, 11; 10, 48, 6; Plut., Cato Maj. 9, 9 al.; Dit., Or. 199, 14; PBrem. 15, 22; Philo, Ebr. 158 πεζ. κ. πλεῖν) Ac 20:13. But the orig. mng. travel on foot is not impossible here (Aristot. De Part. An. 3, 6; cf. Jos., Ant. 13, 208; Sib. Or. 4, 78). M-M.*

πεζῇ *adv.* (Hdt.+; PTebt. 5, 28; PSI 446, 13; 2 Km 15:17. On the spelling *s. Bl-D. §26 app.; Mlt.-H. 163*) by land (*opp. ἐν πλοίῳ*.—So since Hdt., Thu.; Sb 7600, 10 [16 AD]; Jos., Bell. 4, 659; orig. ‘on foot’) Mt 14:13 (*v.l.* πεζοί); Mk 6:33. *M-M.**

πεζός, ἢ, ὄν (Hom.+; *inscr., pap., LXX*) going by land (Hom.+; Jos., Bell. 3, 8) (*opp. ἐν πλοίῳ*, as Pind., Pyth. 10, 29 ναυσί) Mt 14:13 *v.l.* πεζοὺς πέμπειν *send messengers* (who travel on the highway) IPol 8:1. *M-M.**

πειθαρχέω 1 *aor. ptc.* πειθαρχήσας (Soph., Hdt.+; M. Ant. 5, 9; *inscr., pap., LXX. Oft. in Philo; Jos., C. Ap. 2, 293* τ. νόμοις obey θεῷ Ac 5:29 (cf. Pla., Apol. 17 p. 29D πείσομαι μᾶλλον τῷ θεῷ ἢ ὑμῖν; Socrat., Ep. 1, 7 ὧ [=τ. θεῷ] πειστέον μᾶλλον; Jos., Ant. 17, 159), 32. τῷ λόγῳ τῆς δικαιοσύνης obey the word of righteousness Pol 9:1. ἔδει μὲν. . . πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι you ought to have followed my advice and not to have sailed Ac 27:21 (cf. Polyb. 3, 4, 3.—On the subject matter cf. the unavailing protest of the passenger Ael. Aristid. 48, 47f K.=24 p. 483 D.). Fig. of the heavenly bodies that obey the Creator Dg 7:2. Abs. (as Dit., Or. 483, 70f) be obedient Tit 3:1 (*w. ἀρχαῖς ἐξουσίαις ὑποτάσσασθαι*).—ENachmawon, D. Konstruktionen v. πειθαρχεῖν in d. κοινή: Erans 10, '10, 201–3. *M-M.**

πειθός, ἢ, ὄν *persuasive* ἐν πειθοῖ σοφίας λόγοις in persuasive words of wisdom 1 Cor 2:4. The word is found nowhere but here; its attestation is extremely good (as early as P46), though it is in a context that is subject to considerable variation in detail (the situation is well reviewed in Ltzm., Hdb. ad loc.). The word is formed quite in accordance *w. Gk. usage* (cf. φειδός ‘sparing’ fr. φείδομαι), and the Gk. Fathers let it pass without comment (so Ltzm., Bachmann, Sickenberger, HermvSoden; Mlt.-H. 78). Despite this at the present time many (e.g. Heinrici, Schmiedel, JWeiss) reject this word because of its rarity and prefer the explanation that it originated in dittography of the ς (or *perh.* an error in hearing the passage dictated): ἐν πειθοῖ σοφίας, *s. πειθός; Bl-D. §47, 4; 112 app.; W-S. §16, 3 n. 20; Rob. 157; GZuntz, The Text of the Epistles '53, 23–5.—Rdm.2 p. 63 takes πειθοῖς as a rare genitive formation from πειθώ, influenced by the dat. πειθοῖ; the mng. then would be ‘words of persuasion from wisdom (herself)’. *M-M.***

πειθώ, οὗς, ἢ *persuasiveness, (the gift or art of) persuasion* (Aeschyl., Thu.+; Ps.-Phoc. 78; Philo; Jos., C. Ap. 2, 186; 223) ἐν πειθοῖ σοφίας (without λόγοις, which is lacking as early as P46; cf. JWeiss ad loc.) with the *persuasiveness of wisdom* 1 Cor 2:4 (in case this *rdg.* is the correct one; *s. πειθός*. On the ‘persuasive power’ of words cf. Περί ὕψους 17, 1 πειθώ τῶν λόγων; Philo, Virt. 217 τοῖς λόγοις πειθώ; Jos., Ant. 2, 272). *M-M. s.v. πειθός.**

πείθω (Hom.+; *inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.*) *impf.* ἔπειθον; *fut.* πείσω; 1 *aor.* ἔπεισα, *imper.* πείσον; 2 *pf.* πέποιθα; *plpf.* ἐπεποίθειν Lk 11:22; *impf. mid. and pass.* ἐπειθόμεν *v. Pass.: pf.* πέπεισμαι; 1 *aor.* ἐπέισθην; 1 *fut.* πεισθήσομαι.

1. *act.*, except for 2 *perf.* and *plpf.*—*α. convince w. acc. of the pers.* (X., Mem. 1, 2, 45 al.) ISm 5:1. ἔπειθεν Ἰουδαίους καὶ Ἑλληνας he tried to convince Jews and Gentiles Ac 18:4. πείθων αὐτοὺς περὶ τοῦ Ἰησοῦ trying to convince them about Jesus 28:23 (π. τινὰ περὶ τίνος as Jos., C. Ap. 2, 153). Without *acc.* πείθων περὶ τῆς βασιλείας 19:8; the two last-named passages have the *acc.* of the thing as *v.l.* τὰ περὶ τοῦ Ἰησοῦ or τῆς βασιλείας (on the *acc.* of the thing cf. Hdt. 1, 163; Pla., Apol. 27 p. 37a). Abs. (Jos., Vi. 19) πείθων, οὐ βιαζόμενος convincing, not compelling Dg 7:4.—Also of convincing someone of the correctness of the objectionable teachings, almost=mislead (Ps.-Clem., Hom. 1, 22) Ac 19:26. τινὰ τινι someone with *someh.* Hs 8, 6, 5.

b. persuade, appeal to, also in a bad sense cajole, mislead (so Jos., C. Ap. 2, 201) τινὰ someone ἀνθρώπους (Ael. Aristid. 34, 19 K.=50 p. 552 D.) 2 Cor 5:11; *perh.* also Gal 1:10 (but *s. 1c* below). Cf. MPol 3; 8:2, 3. τινὰ *w. inf. foll.* (X., An. 1, 3, 19; Polyb. 4, 64, 2; Diod. S. 12, 39, 2; 17, 15, 5; Herodian 2, 4, 2; Jos., Ant. 8, 256) Ac 13:43; MPol 4; 5:1. ἔπειθεν (*sc.* αὐτὸν) ἀρνεῖσθαι he tried to induce him to deny 9:2. *Perh.* this is the place for the textually uncertain and obscure *pass.* Ac 26:28 ἐν ὀλίγῳ με πείθεις Χριστιανὸν ποιῆσαι (so *EB et al.*). In EHLP and most minuscules this difficult wording is simplified by replacing ποιῆσαι with γενέσθαι in a short time you are persuading (or trying to persuade) me to become a Christian (cf. Jos., Vi. 151 πρὸς ὀλίγον ἐπέιθοντο=they were nearly persuaded), *prob.* meant ironically. The other *rdg.* is *prob.* to be understood as a combination of the two expressions ‘in a short time you are persuading me to become a Christian’ and ‘in a short time you will make me a Christian’, so that the sense is *someh.* like you are in a hurry to persuade me and make a Christian of me (so Gdspd., Probs. 137f. *s. the lit. s.v. ὀλίγος* 3b and under 3a below, also AFridrichsen, Symb. Osl. 14, '35, 49–52. Con. Neot. 3, '39, 13–16 [on the last cf. PBenoit, RB 53, '46, 303]; DCHesseling, Neophilol. 20, '37, 129–34; JE Harry, ATR 28, '46, 135f; EHaenchen, AG '56 ad loc.). Instead of the *inf.* we have ἵνα (Plut., Mor. 181A πείθωμεν ἵνα μείνῃ) Mt 27:20 (Bl-D. §392, 1e; Rob. 993).

c. win over, strive to please (X., Cyr. 6, 1, 34; 2 Macc 4:45) Ac 12:20. τοὺς ὄχλους 14:19. So *perh.* also Gal 1:10 (*s. 1b* above.—π. τὸν θεόν=persuade God: Jos., Ant. 4, 123; 8, 256; Ps.-Clem., Hom. 3, 64).

d. conciliate, pacify, set at ease or rest (Hom.+) τὸν δῆμον (cf. X., Hell. 1, 7, 7 τοιαῦτα λέγοντες ἔπειθον τὸν δῆμον) MPol 10:2. τὴν καρδίαν ἡμῶν 1J 3:19 (but the text is not in good order). Conciliate, satisfy Mt 28:14 (unless π. ἀργυρίῳ bribe is meant: *schol.* on Pla. 18B; 2 Macc 10:20; Jos., Ant. 14, 281; 490).

2. The 2 *pf.* (*w. plpf.*) has *pres. mng.* (Bl-D. §341; Rob. 881)—*a. depend on, trust in, put one's confidence in w. dat.* of the *pers.* or thing (Hom.+; 4 Km 18:20; Pr 14:16; 28:26; Sir 32:24; Wsd 14:29; Is 28:17) τίνι θεῷ (in) which

God Dg 1 (here πέπ. w. dat. almost=believe in, a sense which πέπ. also approximates in the LXX; cf. Jos., Ant. 7, 122). τοῖς δεσμοῖς μου Phil 1:14. τῇ ὑπακοῇ σου Phlm 21. ἐπὶ τινι (in) someone or *some*th. (PSI 646, 3 ἐπὶ σοὶ πεποιθώς; LXX; Sib. Or. 3, 545; Syntipas p. 52, 5) Mt 27:43 v.l.; Mk 10:24 v.l.; Lk 11:22; 2 Cor 1:9; Hb 2:13 (Is 8:17); B 9:4; 1 Cl 57:7; w. ὅτι foll. (Syntipas p. 32, 6; 35, 7) Lk 18:9. ἐπὶ τινά (Ps 117:8; Acta Christophori [ed. HUsener 1886] 68, 10) Mt 27:43; 1 Cl 60:1, cf. 58:1; Hm 9:6; s 9, 18, 5; w. ὅτι foll. 2 Cor 2:3; 2 Th 3:4. ἐν τινι (Jdth 2:5) (in) someone or *some*th. Phil 3:3f; w. ὅτι foll. 2:24. εἷς τινά (Wsd 16:24 v.l.) w. ὅτι foll. Gal 5:10.

b. be convinced, be sure, certain foll. by acc. and inf. Ro 2:19. W. ὅτι foll. Hb 13:18 t.r. πεποιθώς αὐτὸ τοῦτο ὅτι being sure of this very thing, that Phil 1:6. τοῦτο πεποιθώς οἶδα ὅτι convinced of this, I know that 1:25. εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι if anyone is convinced in his own mind that he belongs to Christ 2 Cor 10:7 (cf. BGu 1141, 17 [14 BC] πέποιθα γὰρ ἔμαυτῷ).

3. pass., except for the pf.—a. be persuaded, be convinced, come to believe, believe abs. (Pr 26:25) Lk 16:31; Ac 17:4; Hb 11:13 t.r. μὴ πειθομένου αὐτοῦ since he would not be persuaded Ac 21:14. W. dat. of the thing by which one is convinced (opp. ἀπιστεῖν) τοῖς λεγομένοις (Hdt. 2, 146; Jos., Bell. 7, 415) 28:24. πείθομαι I believe w. ὅτι foll. Hb 13:18; Hs 8, 11, 2. Ac 26:28 (s. 1b above), construed w. the inf., would belong here if the rdg. of A should prove to be right: ἐν ὀλίγῳ με πείθη Χριστιανὸν ποιῆσαι in too short a time you believe you are making a Christian of me (so Bachmann, Blass). οὐ πείθομαι w. acc. and inf. I cannot believe Ac 26:26.

b. obey, follow w. dat. of the pers. or thing (Hom.+; Diod. S. 4, 31, 5 τῷ χρησμῷ=the oracle; Maximus Tyr. 23, 2d τῷ θεῷ; 36, 6g τ. νόμῳ τοῦ Διός; Appian, Iber. 19 §73 θεῷ; pap.; 4 Macc 10:13; 15:10; 18:1) Ro 2:8 (opp. ἀπειθεῖν, as Himerius, Or. 69 [=Or. 22], 7); Gal 3:1 t.r.; 5:7; Hb 13:17; Js 3:3; 2 Cl 17:5; Dg 5:10; IRo 7:2a, b; Hm 12, 3, 3; s 8, 9, 3.

c. Some passages stand betw. a and b and permit either transl., w. dat. be persuaded by someone, take someone's advice or obey, follow someone Ac 5:36f, 39; 23:21; 27:11 (objection of a passenger, to which the crew paid no attention, and suffered harm as a result: Chio, Ep. 4, 1 οἱ δ' οὐκ ἐπείθοντο).

4. perf. pass. πέπεισμαι be convinced, certain (Pla.+; pap., LXX) πεπεισμένος τοῦτο convinced of this B 1:4. πέπεισμαι τι περὶ τινος be convinced of *some*th. concerning someone Hb 6:9. περὶ τινος be sure of a thing IPol 2:3. Foll. by acc. and inf. (Diod. S. 12, 20, 2 πεπεισθαι θεοῦ εἶναι; PPetr. II 11, 4 [III BC]; Ep. Arist. 5) Lk 20:6. W. περὶ τινος and acc. w. inf.: περὶ ὧν πέπεισμαι ὑμᾶς οὕτως ἔχειν concerning this I am certain that it is so with you ITr 3:2. W. ὅτι foll. (X., Oec. 15, 8) Ro 8:38; 14:14 (w. οἶδα); 2 Ti 1:5, 12; Pol 9:2. πέπεισμαι περὶ ὑμῶν ὅτι Ro 15:14.—RBultmann, TW VI 1-12. M-M. B. 1206; 1339.*

Πειλάτος s. Πιλᾶτος. M-M.

πεῖν s. πίνω.

πεινάω (Hom.+; PFlor. 61, 54; LXX; Philo, Joseph.) fut. πεινάσω; 1 aor. ἐπείνασα (on the forms in α, which our lit. shares w. the LXX, in contrast to class. Gk., s. Bl-D. §70, 2; 88; Mlt.-H. 195; 253) hunger, be hungry.

1. lit. Mt 4:2; 12:1, 3; 21:18; 25:35, 37, 42, 44; Mk 2:25; 11:12; Lk 4:2; 6:3, 25; Ro 12:20 (Pr 25:21); 1 Cor 11:34; B 10:3. Opp. μεθύειν 1 Cor 11:21. Opp. χορτάζεσθαι Phil 4:12. ὁ πεινῶν, οἱ πεινῶντες he who is hungry, those who are hungry Lk 1:53 (cf. Ps 106:9); 6:21; 1 Cl 59:4; B 3:3 (Is 58:7), 5 (Is 58:10); Hv 3, 9, 5. W. διψᾶν (διψάω 1) 1 Cor 4:11; Rv 7:16 (Is 49:10); ISm 6:2.

2. fig. hunger for *some*th.=desire *some*th. strongly (X., Pla.+; but w. gen. of the thing. For the acc. cf. διψάω 3 and Zosimus: Hermet. IV p. 111, 3 πεῖν τὴν σὴν ψυχὴν) w. acc. of the thing Mt 5:6 (w. διψᾶν, as Plut., Mor. 460B; Jer 38:25). Of the longing for spiritual food J 6:35 (also w. διψᾶν). Goppelt, TW VI 12-22. M-M.*

πεῖρα, ας, ῆ (Pind.+; inscr., pap., LXX)—1. act. attempt, trial, experiment (Jos., C. Ap. 2, 183) πεῖραν λαμβάνειν make an attempt or make trial of (trag.+; POxy. 1681, 10; Dt 28:56) τινός someone or *some*th. (X., Cyr. 6, 1, 54, Mem. 1, 4, 18; Pla., Protag. 342A, Gorg. 448A; Polyb. 2, 32, 5; Jos., Ant. 8, 166; Suppl. Epigr. Gr. VIII 574, 21 [III AD]; UPZ 110, 129 [164 BC]) ἥς πεῖραν λαβόντες when they attempted (to do) it Hb 11:29. On θεοῦ ζῶντος πεῖραν ἀθλῶμεν 2 Cl 20:2 cf. ἀθλέω.

2. pass. experience won by attempting *some*th. (X. et al.; Inscr. v. Magn. 115, 21; Philo; Test. Gad 5:2 ἐκ πείρας) πεῖράν τινος λαμβάνειν have experience with or simply experience *some*th. (Polyb. 6, 3, 1; 28, 9, 7; Diod. S. 12, 24, 4 τὴν θυγατέρα ἀπεκτείνεν, ἵνα μὴ τῆς ὕβρεως λάβῃ πεῖραν; Vett. Val. 74, 23; 82, 1; 84, 28 al.; Jos., Vi. 160) μαστίγων πεῖραν ἔλαβον they experienced scourgings Hb 11:36. HSeesemann, TW VI 23-37. M-M.*

πειράζω impf. ἐπειράζον; fut. πειράσω; 1 aor. ἐπείρασά, mid. 2 pers. sing. ἐπειράσω. Pass.: 1 aor. ἐπειράσθην; pf. ptc. πεπειρασένος (Hom., then Apollon. Rhod. 1, 495; 3, 10. In prose since Philo Mech. 50, 34; 51, 9; also Polyb.; Plut., Cleom. 7, 3, Mor. 230A; Vett. Val. 17, 6; schol. on Aristoph., Pl. 575; PSI 927, 25 [II AD]; LXX, Joseph.—Bl-D. §101 p. 47; Mlt.-H. 387 n. 1; 404).

1. try, attempt w. inf. foll. (Polyb. 2, 6, 9; Dt 34.—Bl-D. §392, 1a) Ac 9:26; 16:7; 24:6; Hs 8, 2, 7. Foll. by acc. w. inf. IMg 7:1.

2. try, make trial of, put to the test, to discover what kind of a pers. someone is—a. gener. τινά someone (Epict. 1, 9, 29; Ps 25:2) ἑαυτοὺς πειράζετε εὐ ἔστέ ἐν τῇ πίστει 2 Cor 13:5 (π. εἰ as Jos., Bell. 4, 340). ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους Rv 2:2. προφήτην οὐ πειράσετε οὐδὲ διακρινεῖτε D 11:7.

b. in a good sense of God or Christ, who put men to the test (Ps.-Apollod. 3, 7; 7, 4 Zeus puts τὴν ἀσέβειαν of

certain people to the test), so that they may prove themselves true J 6:6; Hb 11:17 (Abraham, as Gen 22:1). Also of painful trials sent by God (Ex 20:20; Dt 8:2 v.l.; Judg 2:22; Wsd 3:5; 11:9; Jdth 8:25f) 1 Cor 10:13; Hb 2:18a, b; 4:15; 11:37 (lacking in P46, Pesh., several minuscules and Fathers); Rv 3:10 (SBrown, JBL 85, '66, 308-14 π.=afflict).

Likew. of the measures taken by the angel of repentance Hs 7:1.

c. in a bad sense, in order to bring out **some**th. to be used against the one who is being 'tried'. Jesus was so treated by his opponents Mt 16:1; 19:3; 22:18, 35; Mk 8:11; 10:2; 12:15; Lk 11:16; 20:23 t.r.; J 8:6.

d. in a bad sense also of enticement to sin, *tempt* Gal 6:1; Js 1:13a (s. ἄπό V 6), b, 14. Above all the devil works in this way; hence he is directly called ὁ πειράζων *the tempter* Mt 4:3; 1 Th 3:5b. He tempts men 1 Cor 7:5; 1 Th 3:5a; Rv 2:10. But he also makes bold to tempt Jesus Mt 4:1; Mk 1:13; Lk 4:2. On the temptation of Jesus (s. also Hb 2:18a; 4:15; 2b above) cf. HWillrich, ZNW 4, '03, 349f; KBornhäuser, Die Versuchungen Jesu nach d. Hb: MKähler-Festschr. '05, 69-86; on this Windisch, Hb 2 '31, 38 exc. on Hb 4:15; AHarnack, Sprüche u. Reden Jesu '07, 32-7; FSpitta, Zur Gesch. u. Lit. des Urchristentums III 2, '07, 1-108; AMeyer, Die evangel. Berichte üb. d. Vers. Christi: HBlümner-Festschr. '14, 434-68; DVölter, NThT 6, '17, 348-65; EBöcklen, ZNW 18, '18, 244-8; PKetter, D. Versuchg. Jesu '18; BViolet, D. Aufbau d. Versuchungsgeschichte Jesu: Harnack-Ehrung '21, 14-21; NFrees, D. Versuchg. Jesu nach den Synopt., Diss. Halle '22, D. Versuchlichkeit Jesu: StKr 96/7, '25, 313-18; SEitrem-AFridrichsen, D. Versuchg. Christi '24 Clemen2 '24, 214-18; HJVogels, D. Versuchungen Jesu: BZ 17, '26, 238-55; SelmaHirsch [s. on βαπτίζω 2a]; HThielicke, Jes. Chr. am Scheideweg '38; PSeidelin, Dt. Theol. 6, '39, 127-39; HPHoughton, On the Temptations of Christ and Zarathustra: ATR 26, '44, 166-75; EFascher, Jesus u. d. Satan '49; RSchnackenburg, ThQ 132, '52, 297-326; K-PKöppen, Die Auslegung der Versuchungsgeschichte usw. '61; EBest, The Temptation and the Passion (Mk), '65; JDupont, RB 73, '66, 30-76.

e. The Bible (but s. the Pythia in Hdt. 6, 86, 3 τὸ πειρηθῆναι τοῦ θεοῦ κ. τὸ ποιῆσαι ἴσον δύνασθαι) also speaks of a trial of God by men. Their intent is to put him to the test, to discover whether he really can do a certain thing, esp. whether he notices sin and is able to punish it (Ex 17:2, 7; Num 14:22; Is 7:12; Ps 77:41, 56; Wsd 1:2 al.) 1 Cor 10:9; Hb 3:9 (Ps 94:9). τὸ πνεῦμα κυρίου Ac 5:9. In Ac 15:10 the πειράζειν τὸν θεόν consists in the fact that after God has clearly made his will known by granting the Spirit to the Gentiles (vs. 8), some doubt him and make trial of him to see whether he really will make his will operative.—ASommer, D. Begriff d. Versuchung im AT u. Judentum, Diss. Breslau '35. HSeesemann, TW VI 23-37. Cf. πειράω. M-M. B. 652f.*

πειρασμός, οὗ, ὁ (in extra-Biblical usage only Diosc., Mat. Med. Praef. 5; Cyranides; Syntipas [s. 2b].—LXX).

1. *test, trial* (Sir 6:7; 27:5, 7) πρὸς πειρασμόν *to test you* 1 Pt 4:12. διὰ πειρασμόν τινα *because you are being tried in some way* Hm 9:7. **Perh.** Js 1:2 and 1 Pt 1:6 also belong here.

2. *temptation, enticement to sin*—a. **act.** *tempting* συντελέσας πάντα πειρασμόν ὁ διάβολος *when the devil had exhausted every way of tempting* Lk 4:13.

b. **pass.** *being tempted* Js 1:12. *Temptation*, **fr.** without or **fr.** within, that can be an occasion of sin to a person (Sir 33:1; 44:20; 1 Macc 2:52) μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν Mt 6:13; Lk 11:4; D 8:2; cf. Pol 7: 2.—KKnoke, Der ursprüngl. Sinn der sechsten Bitte: NKZ 18, '07, 200-20; AHarnack, Zur sechsten Bitte des Vaterunsers: SAB '07, 942-7; AKleber, CBQ 3, '41, 317-20; GBVerity, ET 58, '46/'47, 221f; FCGrant, Introd. to NT Thought, '50, 208.—(εἰς-)έρχεσθαι εἰς πειρασμόν Mt 26:41; Mk 14:38 (JoachJeremias, Unknown Sayings of Jesus, tr. Fuller '57, p. 59 n. 1 and s. the agraphon **fr.** Tertullian, pp. 57-9); Lk 22:40 (HNBate, JTS 36, '35, 76f), 46. ἐμπίπτειν εἰς πειρασμόν 1 Ti 6:9. ἐν καιρῷ πειρασμοῦ in a time of temptation Lk 8:13. ἡ ὥρα τοῦ π. Rv 3:10. ἐκ πειρασμοῦ ῥύεσθαι 2 Pt 2:9. Cf. also Ac 15:26 D; 1 Cor 10:13a, b; 2 Cl 18:2.—Also in the **pl.** *temptations* (Cyranides p. 40, 24 πειρασμοὶ ἐν γῇ κ. θαλάσῃ; Syntipas p. 124, 18; Test. Jos. 2, 7) Lk 22:28. μετὰ ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν Ac 20:19. ἐν ποικίλοις πειρασμοῖς 1 Pt 1:6; cf. Js 1:2 (*trial* is also possible in the last two passages).—2 Pt 2:9 v.l.—On the difficult saying τὸν πειρασμόν ὑμῶν ἐν τῇ σαρκὶ μου οὐκ ἐξουθενήσατε Gal 4:14 s. on ἐξουθενέω 1 and 2 and cf. JdeZwaan, ZNW 10, '09, 246-50.

3. in the sense of **πειράζω** 2e *testing* of God by men (cf. Dt 6:16; 9:22) Hb 3:8 where vs. 9 shows that it is God who is being tested, and not the Israelites (Ps 94:8f).—HJKorn, ΠΕΙΡΑΣΜΟΣ. Die Versuchg. des Gläubigen in der griech. Bibel, '37; MEAndrews, Peirasmos, A Study in Form-Criticism, ATR 24, '42, 229-44; KGKuhn, πειρασμός im NT, ZThK 49, '52, 200-22, New Light on Temptation, etc., in The Scrolls and the NT, ed. Stendahl, '57, 94-113. M-M.*

πειράω in our **lit.** only πειράομαι (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) as a **mid.**, in one place **perh.** as **pass.**: **impf.** 3 **sing.** ἐπειράτο; **pf. ptc.** πεπειραμένος.

1. *try, attempt, endeavor w. inf. foll.* (Hom.+; inscr., pap., 2 Macc 2:23; 10:12; 3 Macc 2:32; 4 Macc 12:2; Ep. Arist. 297; Philo, Sacr. Abel. 123; Jos., C. Ap. 1, 70; 2, 283) Ἰουδαῖοί με ἐπειρῶντο διαχειρίσασθαι Ac 26:21. Cf. 9:26 t.r.; 2 Cl 17:3; MPol 13:2.

2. The sense of the wording is difficult in Hb 4:15 t.r., which describes Christ as πεπειραμένος κατὰ πάντα. Starting **fr.** the **mng.** 'put someone or **some**th. to the test, in order to know him or it better', the **mid.** can=go through an experience and learn **some**th. by it (Aesop, Fab. 105 H.) and the **perf. mid.**=have experienced, know from experience, know (Hes., Hdt.+; X., Hiero 1, 2; 2, 6; Pla., Ep. 6 p. 323A). For our **pass.** this would result in the **mng.** who was experienced in all respects. The **pass.** sense *tried, tested, tempted* is hardly in accord **w. Gk.** usage. Cf. **πειράζω** 2b and d **ad loc.** M-M. B. 652f.*

πεισμονή, ἥς ἡ (Apollon. Dysc.=Gramm. Gr. II 2 p. 429, 9 U.; 299, 17; Eustathius on Hom. several times; Justin, Apol. I 53, 1; Irenaeus 4, 33, 7 al. in Church Fathers) *persuasion* (Apollon.; Justin, **loc. cit.**; PLond. 1674, 36 [VI

AD]) οὐ πεισμονῆς τὸ ἔργον, ἀλλὰ μεγέθους ἐστὶν ὁ Χριστιανισμός *Christianity is not a matter of persuasiveness, but of (true) greatness* IRo 3:3. ἡ π. οὐκ ἐκ τοῦ καλοῦντος *that persuasion, that draws you away* fr. the truth, *does not come from him who calls you* Gal 5:8 (EDBurton, ICC Gal '20, 282f). Bl-D. §488, 1b app. favor the mng. 'obedience' (Folgsamkeit) here (also §109, 6), but must depart fr. the Gk. text as handed down by the great majority of witnesses. M-M.*

πέλαγος, ους, τό (Hom.+; Dit., Or. 74, 3; IG XII 2, 119; 2 Macc 5:21; Ep. Arist. 214; Philo; Joseph.; Test. Napht. 6:5; loanw. in rabb.).

1. *the open sea, the depths (of the sea)* (Aristot., Probl. Sect. 23 Quaest. 3 p. 931b, 14f. ἐν τῷ λιμένι ὀλίγη ἐστὶν ἡ θάλασσα, ἐν δὲ τῷ πελάγει βαθεΐα; Jos., Bell. 1, 409) τὸ πέλαγος τῆς θαλάσσης (Apollon. Rhod. 2, 608. Cf. also Eur., Tro. 88 πέλαγος Αἰγαίας ἁλός. Hesychius: πέλαγος. . . βυθός, πλάτος θαλάσσης): ἐν τῷ π. τῆς θαλάσσης *in the open (deep) sea* Mt 18:6 (Jos., C. Ap. 1, 307 of lepers ἵνα καθῶσιν εἰς τὸ πέλαγος).

2. *sea, mostly of an independent part of the whole* (Aeschyl.+; Diod. S. 4, 77, 6 τὸ πέλ. Ἰκάριον; Philo, Op. M. 63; Jos., Ant. 2, 348) τὸ π. τὸ κατὰ τὴν Κιλικίαν *the sea along the coast of Cilicia* Ac 27:5. M-M.*

πέλας adv. (Hom.+) *near* ὁ π. *the neighbor* (so Alcaeus 137 D.2; trag., Hdt.; Sextus 17; POxy. 79 II, 9; Pr 27:2) MPol 1:2 (after Phil 2:4 where, however, it reads τὰ ἐτέρων instead of τὸ κατὰ τοῦ πέλας).*

πελεκίζω pf. pass. ptc. πεπελεκισμένος *behead (with an ax—πέλεκυς)* (Polyb. 1, 7, 12; 11, 30, 2; Diod. S. 19, 101, 3; Strabo 16, 2, 18; Plut., Ant. 36, 4; Jos., Ant. 20, 117; loanw. in rabb.) Rv 20:4. M-M. B. 561.*

πεμπταῖος, α, ον, (Hom.+; pap.; Ep. Arist. 175) *on the fifth day* ἤλθομεν πεμπταῖοι *we came in five days* Ac 20:6 D (Diod. S. 14, 103, 2 π.= 'on the fifth day'; Arrian, Anab. 1, 29, 1 ἀφικνεῖται πεμπταῖος).*

πέμπτος, η, ον (Hom.+; inscr., pap., LXX; Ep. Arist. 48; Philo, Joseph., Test. 12 Patr.) *fifth* Rv 6:9; 9:1; 16:10; 21:20; Hv 3, 1, 2; s 9, 1, 7; 9, 22, 1. ἡ πέμπτη, i.e. ἡμέρα *the fifth day* (Hes., Aristoph.+; Jos., Vi. 47) σαββάτων πέμπτη *on the fifth day of the week i.e. on Thursday* acc. to the Judaeo-Christian reckoning D 8:1. M-M.*

πέμπω fut. πέμψω; 1 aor. ἔπεμψα; pf. πέπομφα (IEph 17:2); 1 aor. pass. ἐπέμφθην (Hom.+; inscr., pap., LXX, Ep. Arist., Joseph., Test. 12 Patr.) *send*.

1. human beings and other beings of a personal character τινά *someone* J 1:22; 13:16; 20:21b; Phil 2:23, 28; ISm 11:3. δοῦλον Lk 20:11; cf. vs. 12f. τ. ἀδελφούς 2 Cor 9:3. ἄνδρας πιστούς 1 Cl 63:3. ὑπηρετήν Dg 7:2. ἐπισκόπους IPhld 10:2. W. double acc. π. τινά *κατάσκοπον* *send someone out as a spy* B 12:9; w. acc. of a ptc. π. τινά *κρίνοντα* *send someone as a judge* Dg 7:6. π. τινά *πρεσβεύοντα* *send someone to be a representative* Pol 13:1. W. the destination indicated, in which case the acc. can be omitted as self-evident, like the Engl. 'send to someone'='send a messenger to someone': π. (τινὰ) εἰς τι *send (someone) to, into* (X., Hell. 7, 4, 39; Jos., C. Ap. 1, 271 εἰς Ἱεροσ.) Mt 2:8; Lk 15:15; 16:27; Ac 10:5, 32 (without acc.); 15:22; IEph 6:1. W. the point of departure and the destination given ἀπὸ τῆς Μιλήτου εἰς Ἐφεσον Ac 20:17 (without acc.). W. indication of the pers. to whom someone is sent π. (τινὰ) *πρὸς* τινά *send (someone) to someone* (X., Cyr. 1, 5, 4; Diod. S. 20, 72, 1 π. τινά εἰς Συρακούσας *πρὸς* τ. ἀδελφόν; PHib. 127 descr. 3 [III BC] π. τινά *πρὸς* τινά; Sb 6769, 5; 2 Esdr [Ezra] 5:17; Manetho in Jos., C. Ap. 1, 241) Lk 7:19 (αὐτοὺς *them* is supplied by the immediate context); Ac 10:33 (without acc.); 15:25; 19:31 (without acc.); 23:30 (the acc. αὐτόν *him* is supplied by the context.—S. further below, where this pass. is cited again); Eph 6:22; Phil 2:25; Col 4:8; Tit 3:12 (ἔπεμψεν P75 et al.). In several of these places π. is used w. another verb that tells the purpose of the sending. This verb can be in the ptc.: ἔπεμψεν λέγων *he sent to ask* (cf. Gen 38:25; 2 Km 14:32; Jos., C. Ap. 1, 262) Lk 7:19; cf. vs. 6. Or the verb w. π. is in a finite mood and π. stands in the ptc. (Appian, Bell. Civ. 5, 9 §34 πέμψας ἀνείλε=he sent and had [her] put to death; 5, 118 §489 ἦρετο πέμπων=he sent and asked; Gen 27:42; Jos., Ant. 7, 149) πέμψαντες *παρεκάλουν* *they sent and advised* Ac 19:31; cf. πέμψας ἀπεκεφάλισεν *he sent and had (John) beheaded* Mt 14:10.—22:7. Differently πέμψας αὐτοὺς εἶπεν *he sent them and said* Mt 2:8. W. indication of the one who is to receive someone, in the dat. π. τινά *τινι* *send someone to someone* 1 Cor 4:17; Phil 2:19.—π. *διά* τινος *could come fr. the OT (=7 P' 77 1 Km 16:20; 2 Km 11:14; 3 Km*

2:25) and could have given rise to the expr. πέμψας *διὰ* τῶν μαθητῶν *εἶπεν αὐτῷ* *he sent word by his disciples and said to him* Mt 11:2 (yet a similar expr. is found in Appian, Mithrid. 108 §516 ἔπεμπε δι' εὐνούχων.—With the v.l. ὁ Ἰω. πέμψας δύο τῶν μαθητῶν αὐτοῦ *εἶπεν αὐτῷ*='sent two of his disciples and had them say to him' cf. Appian, Bell. Civ. 1, 96 §449 πέμψας τινὰς ὁ Πομπήιος συνέλαβεν [Κάρβωνα]=Pompey sent certain men and had Carbo taken into custody). W. purpose indicated by the inf. Lk 15:15; 1 Cor 16:3; cf. also J 1:33; Rv 22:16. Subst. inf. w. εἰς 1 Th 3:2, 5. By εἰς (Appian, Mithrid. 108 §516 ἔπεμπε τὰς θυγατέρας ἐς γάμους=in order to marry them [to Scythian princes]) εἰς αὐτὸ τοῦτο *for this very purpose* Eph 6:22; Col 4:8. εἰς ἐκδίκησιν *κακοποιῶν* 1 Pt 2:14. W. εἰς twice: εἰς θεοῦ τιμὴν εἰς Σμύρναν IEph 21:1. W. purpose indicated by ἵνα Lk 16:24.—Esp. of sending forth of God's representatives (Aberciusinschr. 7; Philosophenspr. p. 497, 8 Mullach I 1860, the wise man is ἀποσταλείς, his πέμψας is God) Moses 1 Cl 17:5; Elijah Lk 4:26. The angel of repentance Hs 8, 11, 1. Above all the Father sends the Son (upon the earth) Ro 8:3; IMg 8:2. πέμψω τὸν υἱόν μου τὸν ἀγαπητόν Lk 20:13 (cf. Hdt. 1, 119, 2f ἦν οἱ παῖς εἰς μῦθος. . . τοῦτον ἐκπέμπει. . . ἐς Ἀστυάγεος. . . Ἀστυάγης σφάξας αὐτόν). John's gospel is dominated by the thought that Jesus is sent by God fr. heaven (s. Hdb. exc. on J 3:17) 4:34; 5:23f, 30, 37; 6:38f, 44; 7:16, 28, 33; 8:16, 18, 26, 29; 9:4; 12:44f, 49; 13:20; 14:24; 15:21; 16:5. Jesus, or God in his name, will send the Paraclete or Holy Spirit

J 14:26; 15:26 (ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός); 16:7. *Sim.* πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης *God sends them a deluding influence* 2 Th 2:11.—The idea of moving from one place to another, which is inherent in ‘sending’, can retreat into the background, so that π. takes on the *mng.* *instruct, commission, appoint*: ὁ πέμψας με βαπτίζειν ἐν ὕδατι J 1:33. Cf. 7:18 and the *pass.* 1 Pt 2:14. *Elsewh.*, too, π. takes on a particular *mng. fr.* the context: πέμψον ἡμᾶς εἰς τοὺς χοίρους *let us go among the swine* Mk 5:12. Of one under arrest: *have him transported* to his destination Ac 25:25, 27; cf. 23:30.—*Abs.* οἱ πεμφθέντες *those who were sent* Lk 7:10.—In several of the places already mentioned (Ac 23:30; Eph 6:22; Phil 2:28; Col 4:8) ἔπεμψα is an epistolary aorist (Thu. 1, 129, 3; Chio, Ep. 15, 3 ἔπεμψα δὲ τὸ ἀντίγραφον; POxy. 937, 21.—Bl-D. §334; Rob. 845f).

2. things: τινί τι *send someth. to someone* Rv 11:10; Hv 2, 4, 3a; s 5, 2, 9; 5, 5, 3. The thing that is the object of the sending can remain unmentioned if it is easily supplied *fr.* the context πέμψον ταῖς ἑπτὰ ἐκκλησίαις, εἰς Ἐφεσον καὶ εἰς . . . *send (the book) to the seven churches, to Ephesus and to . . .* Rv 1:11. πέμψει Κλήμης εἰς τὰς ἑξῶ πόλεις *Clement is to send (it=his copy or rescripts of it) to the cities abroad* Hv 2, 4, 3b. ὥρισαν εἰς διακονίαν πέμψαι τοῖς ἀδελφοῖς *they decided to send (someth.) to the brethren for their support* Ac 11:29. εἰς τὴν χρείαν μοι ἐπέμψατε *you have sent me (what was necessary) to satisfy my needs* Phil 4:16.—On π. τὸ δρέπανον Rv 14:15, 18 s. *δρέπανον*.—π. *abs.* means *send, write* a document, letter, etc. (Ps.-Callisth. 3, 18, 4; PGiess. 13, 5 [II AD] Ἀρσινόη μοι ἔπεμψε περὶ τῶν δύο ταλάντων; 17, 8; 13; 27, 8 οὗ ἕνεκα πρὸς σὲ ἔπεμψα ἵνα ἐπιγνῶ; 81, 6; 14 πέμψον μοι οὖν περὶ τῆς σωτηρίας σου and *oft. in pap.*) ἐσπούδασα κατὰ μικρὸν ὑμῖν πέμπειν *I have taken pains to write to you briefly* B 1:5.—KHRengstorff, TW I 397-405. M-M. **

πένης, ητος (Soph., Hdt.+; Jos., Ant. 14, 31) *poor, needy* in our lit. only *subst.* ὁ π. *the poor man* (Pla., X. et al.; PRyl. 62, 11; PReinach 47, 11; LXX; Ep. Arist., Philo; Jos., Ant. 7, 149; Test. 12 Patr.) 2 Cor 9:9 (Ps 111:9); 1 Cl 15:6 (Ps 11:6. On the juxtaposition here and elsewhere in the LXX of πένης and πτωχός Aristoph., Plut. 553 πτωχοῦ βίος ζῆν ἐστι μηδὲν ἔχοντα, τοῦ δὲ πένητος ζῆν φειδόμενον καὶ τοῖς ἔργοις προσέχοντα. Ammonius Gr. [100 AD] p. 108 Valck.; PFlor. 296, 18). *Opp.* ὁ πλούσιος (X., An. 7, 7, 28; Pla., Prot. 319D; Plut., Pericl. 7, 3; PSI 120, 47; 2 Km 12:1; 1 Esdr 3:19; Pr 23:4; Ep. Arist. 249; Test. Reub. 4:7) Hs 2:5ff; B 20:2; D 5:2. W. χήρα, ὀρφανός Pol 6:1.—JHemelrijk, Πενία ἐν Πλοῦτος, Diss. Utrecht '25; JJvanManen, Πενία ἐν Πλοῦτος in de periode na Alexander, Diss. Utrecht '31; FHAuck, TW VI 37-40. M-M. B. 782.*

πενθερά, ᾰς, ἡ (Demosth.+; inscr., pap., LXX; Jos., Ant. 5, 323) *mother-in-law* Mt 8:14; Mk 1:30; Lk 4:38. W. νύμφη (Mi 7:6) Mt 10:35; Lk 12:53. M-M. B. 124.*

πενθερός, οὗ, ὁ (Hom.+; inscr., pap., LXX; Jos., Ant. 13, 120; 14, 71; Test. Jud. 13:4) *father-in-law* J 18:13. M-M. B. 124.*

πενθέω *fut.* πενήσω; 1 *aor.* ἐπένθησα (Hom.+; LXX; Philo; Jos., Ant. 17, 206; Test. 12 Patr.).

1. *intr.* *be sad, grieve, mourn* (Hom.+; Dit., Syll. 3 1219, 5; 8; POxy. 528, 9; LXX in most occurrences) in contrast to joy, inward and outward Mt 9:15. παρακαλεῖσαι πάντας τοὺς πενθοῦντας B 14:9 (Is 61:2). Of sorrow for sins one has committed 1 Cor 5:2 (in the OT of sorrow for the sins of others: 1 Esdr 8:69; 9:2; 2 Esdr [Ezra] 10:6. Test. Reub. 1:10 has πενθῶν ἐπὶ τῇ ἁμαρτίᾳ μου, but this has no counterpart in the LXX). Also, the πενθοῦντες Mt 5:4 (al. 5) *mourn not for their own sins, but because of the power of the wicked, who oppress the righteous.* W. κλαίειν (POxy. 528, 9; 2 Km 19:2; 2 Esdr 18 [Neh 8]: 9) Mk 16:10; Lk 6:25; Js 4:9; Rv 18:15, 19; GP 7:27. π. ἐπὶ τινι *mourn over someth.* ἐπὶ τοῖς παραπτώμασιν τῶν πλησίων ἐπενθεῖτε 1 Cl 2:6 (cf. Aeschines 3, 211; Epict. 3, 3, 15; 1 Esdr 8:69 ἐμοῦ πενθοῦντος ἐπὶ τῇ ἀνομίᾳ; 2 Esdr [Ezra] 10:6). ἐπὶ τινι *over someone* (2 Ch 35:24) Rv 18:11.

2. *trans.* (Bl-D. §148, 2; Rob. 475) *mourn over w. acc.* of the pers. (Hom.+; Lysias 2, 66; Lucian, Dial. Deor. 14, 1; Gen 37:34; 50:3; 1 Esdr 1:30; Bel 40; 1 Macc 12:52; 13:26; Jos., Bell. 2, 1) 2 Cor 12:21. M-M.*

πένθος, ους, τό (Hom.+; inscr., pap., LXX; Philo; Jos., Ant. 12, 285; 15, 57; Test. 12 Patr.) *grief, sadness, mourning* (*opp.* ὁ γέλως) Js 4:9. (W. θάνατος and λυμός) Rv 18:8. (W. κραυγή and πόνος) 21:4. (W. βασανισμός) 18:7a. π. ἰδεῖν *see, have, experience sorrow* 18:7b. Pl. (Ptolem., Apotel. 2, 9, 5; in contrast to ἑορταί=joyful feasts, as Philo, Exsecr. 171) *times of mourning* Dg 4:5. RBultmann, TW VI 40-4. M-M. B. 1118.*

πενιχρός, ᾰ, ὅν (Hom.+; Plut., Pyrrh. 34, 1, Mor. 242B; Vett. Val. 166, 18; PPetr. III 36a, 6; BGu 1024 VIII, 12; Ex 22:24; Pr 28:15; 29:7; Philo, Somn. 2, 213; Jos., Ant. 13, 72) *poor, needy* χήρα π. Lk 21:2. M-M.*

πεντάκις *adv.* *five times* (Pind.+; inscr., pap.; 4 Km 13:19) 2 Cor 11:24.*

πεντακισχίλιοι, αι, α (Hdt., Pla. et al.; inscr., LXX; Ep. Arist. 82; Jos., Vi. 212) *five thousand* Mt 14:21; 16:9; Mk 6:44; 8:19; Lk 9:14; J 6:10.—GerhKittel, Rabbinica: Arbeiten z. Religionsgesch. herausgeg. v. JLeipoldt I 3, '20, 39ff.*

πεντακόσιοι, αι, α (Hom.+; inscr.; PRyl. 129, 13; LXX; Ep. Arist. 104; Jos., Ant. 11, 16; Test. Jud. 9:8) *five hundred* Lk 7:41; 1 Cor 15:6; 1 Cl 25:2. M-M.*

πεντακοσιοστός, ἡ, ὅν (Aristoph., Lysias et al.; Philo, Mos. 1, 316) *five hundredth* ἔτος 1 Cl 25:5.*

πέντε indecl. (Hom.+; pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) five Mt 14:17, 19; 16:9 and oft. πέντε ἄνδρας ἔσχες J 4:18 (acc. to Lycophron vs. 143; 146ff Helen had five husbands).—GerhKittel (under πεντακισχίλιοι) and EHommel, ZNW 23, '24, 305-10. M-M.

πεντεκαίδεκατος, η, ον (Aristot.; Diod. S. 12, 81, 5; Plut., Mor. 1084D; inscr.; PAmh. 131, 7; LXX; Jos., Ant. 15, 89) *fifteenth* Lk 3:1. M-M.*

πεντήκοντα indecl. (Hom.+; pap., LXX, Ep. Arist.; Jos., Ant. 11, 15) *fifty* Lk 7:41; 16:6; J 8:57; 21:11; Ac 13:20. ὡσεὶ ἀνὰ πενήκοντα Lk 9:14 s. **ἀνά** 2. κατὰ π. Mk 6:40 s. **κατά** II 3a. M-M.*

πεντηκόνταρχος, ου, ό (Ps.-X., Rep. Athen. 1, 2 al.; pap., LXX) *commander of 50 men, lieutenant* 1 Cl 37:3.*

πεντηκοστή, ης, ή (the *subst. fem.* of πεντηκοστός *fiftieth* [this Pla.+; LXX], found in Hyperides, fgm. 106; Andoc. 1, 133; Demosth. 14, 27 al., also in *inscr.* and ostraca as *t.t.* in taxation ή πεντηκοστή [i.e. μερίς] 'the fiftieth part'=two per cent) in our *lit.* Pentecost (really ή π. ήμέρα, because it means the festival celebrated on the fiftieth day after Passover [=עֵשֶׂר סָבְעָה 'feast of weeks' Dt 16:10]; rabb. מַשְׁכֵּן יוֹם 'feast of 50 days'.—Tob 2:1; 2 Macc 12:32; Philo, Decal. 160, Spec. Leg. 2, 176; Jos., Bell. 1, 253; 2, 42; 6, 299) ἕως τῆς π. *until Pentecost* 1 Cor 16:8. ή ήμέρα τῆς π. *the Day of Pentecost* Ac 2:1; 20:16.—WHRoscher, Die Zahl 50: Abh. der Sächs. Ges. d. Wiss. XXXIII 5, '17; Billerb. II 597ff; CRERdman, The Mng. of Pentecost: Bibl. Review 15, '30, 491-508; KLake, Gift of the Spirit on the Day of Pentecost: Beginn. I 5, '33, 111-21; Nadler, D. erste chr. Pfingstfest '38. Lohse, TW VI 44-53; EHaenchen, AG '56, 133ff. M-M.*

πέπειρος, ον (Soph.+) *ripe* (Theophr., C. Pl. 3, 6, 9; Artem. 2, 25) τὸ πέπειρον *ripeness* (Herm. Wr. 1, 17: Rtzst., Poim. 333) εἰς πέπειρον καταντᾶν *come to ripeness of the fruit of the vine* (cf. Gen 40:10) 1 Cl 23:4.*

πέποιθα s. **πείθω**.

πεποιθήσις, εως, ή (a word of later Gk. rejected by Phryn. p. 294 L.: LXX only 4 Km 18:19, somewhat more freq. in the other Gk. translations of the OT; Philo, Virt. 226; Jos., Ant. 1, 73; 3, 45; 10, 16; 11, 299; Philod., Περὶ παρρησίας p. 22 Ol.; Hermogenes, De Ideis 1, 9 p. 265 Rabe; 2, 7 p. 355; Sext. Emp., Hypotyp. 1, 14, 60; 23, 197; Syntipas p. 125, 12 ή ἐπὶ τ. Θεῷ π.; Simplicius In Epict., Ench. 79 p. 329; Eustath., In Od. p. 114; 717) *trust, confidence*.

1. of trust or confidence in others. In men, *abs.* 2 Cor 1:15. *Esp.* of trust in God (occasionally almost=*faith*) μετ' εὐσεβοῦς πεποιθήσεως *with devout confidence* 1 Cl 2:3. ἐν π. πίστεως ἀγαθῆς 26:1; πίστις ἐν π. 35:2; cf. 45:8; ἔχειν προσαγωγήν ἐν π. *have access (to God) in confidence* Eph 3:12.—W. *prep.*: π. εἰς τινα *trust, confidence in someone* 2 Cor 8:22. Also ἐν τινι: ἔχειν πεποιθήσιν ἐν σαρκί *put one's trust in physical matters* Phil 3:4.

2. of trust or confidence in oneself θαρρῆσαι τῇ πεποιθήσει *be bold with confidence* (in his position as an apostle) 2 Cor 10:2. πεποιθήσιν τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν Θεόν *such* (as explained in what precedes) *is the self-confidence we have through Christ toward God* (who, *acc. to* what follows, is the real basis for the apostle's self-confidence) 3:4. ή κενή π. *vain self-confidence* Hs 9, 22, 3.

3. *confidence* in the outcome of affairs μετὰ πεποιθήσεως *with confidence* 1 Cl 31:3. ποία πεποιθήσει εἰσελευσόμεθα εἰς τὸ βασίλειον; *what basis for confidence (=prospect) do we have for getting into the Kingdom?* 2 Cl 6:9. M-M.*

πέπονθα s. **πάσχω**.

πέπρακα s. **πιπράσκω**.

πέπτωκα s. **πίπτω**.

πέπωκα s. **πίνω**.

περ enclitic particle, w. intensive and extensive force (Bl-D. §107; Rob. 1153); s. the words compounded w. it: διόπερ, ἐάνπερ (s. **ἐάν** I 3c), εἴπερ (s. **εἰ** VI 11), ἐπειδήπερ, ἐπείπερ, ἦπερ (s. **ἦ** 2eβ), καθάπερ, καίπερ, ὅπερ (s. **ὅς** I 10e), ὥπερ (ὥσπερ εἰ).

Πέραια, ας, s. **πέραν** 2c.

περαιτέρω (Aeschyl., Thu.+; Jos., Ant. 18, 301; 19, 141; BGU 372 II, 12 [154 AD]) *adv.* of περαιτέρος, α, ον, the *comp.* of πέρα: *further, beyond* εἰ δέ τι π. ἐπιζητεῖτε *if there is anything further that you want to know* (cf. Pla., Phaedo 107B οὐδὲν ζητήσετε περαιτέρω) Ac 19:39. M-M.*

πέραν *adv.* of place (Hom. [πέρην]+; inscr., pap., LXX) *on the other side*.

1. used as *adv.*, and *subst. w.* the *art.* τὸ πέραν *the shore or land on the other side* (X., An. 4, 3, 11; Sb 7252,

19) εἰς τὸ πέραν (Pla.; Polyb.; Dit., Syll. 3 495, 84; 619, 27; 709, 6; BGU 1022, 25; 1 Macc 9:48) Mt 8:18, 28; 14:22; 16:5; Mk 4:35; 5:21; 6:45; 8:13.

2. as improper prep. w. gen. (Bl-D. §184; Rob. 646)—a. answering the question ‘whither?’ ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης *Jesus went away to the other side of the lake* J 6:1. ἤρχοντο πέραν τ. θαλάσσης εἰς Καφαρναούμ vs. 17. Cf. 10:40; 18:1.

b. answering the question ‘where?’ ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου *this took place in Bethany on the other side of the Jordan* J 1:28 (PParker, JBL 74, '55, 257-61 [not ‘beyond’=west, but ‘across from’=east]). τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου Mt 19:1. Cf. J 3:26; 6:22, 25.—πέραν w. gen. can also be used w. the art. as a subst. (X., An. 3, 5, 2 εἰς τὸ πέραν τοῦ ποταμοῦ; Jos., Ant. 7, 198) ἦλθον εἰς τὸ πέραν τῆς θαλάσσης *they came to the (land on the) other side of the lake* Mk 5:1. Cf. Lk 8:22.

c. In a number of places πέραν τοῦ Ἰορδάνου (Is 8:23; cf. Jos., Ant. 12, 222) functions as an indecl. name for the territory on the other (eastern) side of the Jordan, i.e. Perea (Περαία, ας [oft. in Joseph.] is found in our lit. only as v.l.: Lk 6:17.—The expression is by no means limited to Palestine. ἐν τῇ περαίᾳ in Appian, Bell. Civ. 2, 42 §168 refers to the land on the other side of the river. In addition, the region of the Carian mainland opposite the island of Rhodes was called Perea: Appian, op. cit. 4, 72 §305; also Livy 32, 33; 33, 18). ἀπὸ τ. Γαλιλαίας καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου *from Galilee and Judaea and Perea* Mt 4:25. ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου Mk 3:8. Cf. Mt 4:15 (Is 8:23); Mk 10:1 (here the t.r. has διὰ τοῦ πέραν τοῦ Ἰορδάνου).—Meistermann (Κ αφαρναούμ, end) 93ff. M-M.*

πéρας, ατος, τό (Aeschyl.; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph.) *end, limit, boundary*.

1. of place, pl. τὰ πέρατα *the ends, limits* τῆς γῆς *of the earth* (Alcaeus [c. 600 BC] 50, 1 Diehl; Thu. 1, 69, 5; X., Ages. 9, 4; Inscr. Orae Sept. Ponti Euxini I 21, 26 Latyshev μέχρι περάτων γῆς; Ps 2:8; 21:28; Da 4:21; En. 1, 5; 31, 2; Philo; Jos., Bell. 4, 262; Test. Napht. 6:7) Mt 12:42; Lk 11:31 (on both these passages cf. Apollon. Rhod. 2, 165 ἐκ περάτων); Ac 13:33 D (Ps 2:8); 1 Cl 36:4 (Ps 2:8); Iro 6:1; Hs 8, 3, 2; D 9:4. τὰ πέρατα τῆς οἰκουμένης (Diod. S. 3, 53, 1 τὰ πέρατα τῆς οἰκουμένης; 1, 19, 6 τὸ πέρας τῆς οἰκ.; Jos., Ant. 8, 116) Ro 10:18 (Ps 18:5). Also τὰ πέρατα abs. in the same sense (Vett. Val. 226, 18; Philo, Leg. ad Gai. 18; 173; Ps 64:9) οἱ ἐπίσκοποι, οἱ κατὰ τὰ πέρατα ὀρισθέντες *the bishops who are appointed in the most distant lands* IEph 3:2.—JGeyer, *Vetus T* 20, '70, 87-90, replying to MTreves, *ibid.* 19, '69, 235.

2. of ceasing, bringing to an end: *end, conclusion* (Aeschyl., Pers. 632 τῶν κακῶν; Demosth. 18, 97 πέρας τοῦ βίου ὁ θάνατος; Polyb. 5, 31, 2; 7, 5, 5; Epict. 3, 26, 37; 4, 1, 106; Dit., Or. 669, 40; PGiess. 25, 7; BGU 1019, 7; POxy. 237 VIII, 16; 1 Esdr 9:17; 2 Macc 5:8; 3 Macc 5:5; Philo, Op. M. 150 al.; Jos., Ant. 7, 374) πάσης ἀντιλογίας πέρας (as) *an end to all disputing* Hb 6:16. Cf. Iro 1:2 v.l. Funk.

3. as adv. πέρας *finally, in conclusion, further (more)* (since Aeschin. 1, 61; Polyb. 2, 55, 6; Alciph. 4, 17, 3; Manetho in Jos., C. Ap. 1, 77; Jos., Ant. 16, 352) B 5:8; 10:2; 12:6; 15:6, 8; 16:3; MPol 16:1. M-M.*

Πέργαμος, ου, ἡ (X., Hell. 3, 1, 6; Paus. 7, 16, 1) or Πέργαμον, ου, τό (Polyb. 4, 48, 11; Diod. S. 28, 5; Strabo 13, 4, 1; 2; Appian, Mithrid. 52 §210; Jos., Bell. 1, 425) τὸ κατὰ Μυσίαν Πέργαμον.—In the NT, as in many other cases [e.g. Dit., Or. ind. II p. 595a] the gender cannot be determined) Pergamus or Pergamum, an important city in Mysia, in northwest Asia Minor. It was the center of several cults: Zeus Soter, Asclepius Soter and Athena Nicephorus had famous temples here. It was also a center of the imperial cult; as early as 29 BC the provincial assembly erected a sanctuary to Augustus and Roma. Christians seem to have been persecuted here at an early date (s. Ἀντίπας). Rv 1:11; 2:12.—Altertümer von Pergamon I-VIII 1885-1930; of this vol. VIII=D. Inscr. v. P. edited by MFränkel 1890/95; EPontremoli and MCollignon, Pergame '00; VSchultze, Altchristliche Städte u. Landschaften II 2, '26; AvSalis, D. Altar v. P. '12. M-M.*

Πέργη, ης, ἡ (Callim., Hymn to Diana 187; Strabo 14, 4, 2; Philostrat., V. S. 2, 6; inscr.; coins) Perga, a city in Pamphylia, near the south coast of Asia Minor. Visited by Paul on his so-called first missionary journey Ac 13:14; 14:25. Π. τῆς Παμφυλίας 13:13.—WRuge, Pauly-W. XIX 1, '37, 694-704.*

περί (Hom.; inscr. pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr., Sib. Or.) prep. w. gen. and acc., in our lit. not (Bl-D. §203; Rob. 617) w. dat.—See the lit. s.v. ἀνά, beg.

1. w. the gen. to denote the object or pers. to which (whom) an action refers or relates—a. after verbs that denote an oral or written expression or its reception, a mental action, knowing, thinking, recognizing, etc. *about, concerning; s.* the entries ἀκούω (1c; 3c), ἀναγγέλλω (2, end), ἀπαγγέλλω (1), ἀπολογέομαι, γνωρίζω (1), γογγύζω, γράφω (2d), δηλώω, διαβεβαιόομαι, διαλέγομαι (1), διδάσκω (2c), διηγέομαι, εἶπον (1), ἐντέλλω, ἐπιστέλλω, κατηχέω, λαλέω (2aδ), λέγω (I 4); λόγον αἰτεῖν, ἀποδιδόναι, δίδοναι, ποιεῖσθαι (s. λόγος 2a); μαρτυρέω (1a), μνημονεύω (1c), ὁμιλέω, πυνθάνομαι, προκαταγγέλλω, προφητεύω, ὑπομιμνήσκω, χρηματίζομαι, ἄγνοέω (1), ἄπορέω, ἐπινοέω, ἐπίσταμαι (2), οἶδα (1h), πέπεισμαι (s. πείθω 4), πιστεύω (1aβ). Also used w. the substantives belonging to these verbs or verbs w. similar mnngs.: ἀπολογία (2a), γογγυσμός (2). διήγησις, εὐαγγέλιον, ἥχος (2), πρόφασις, φήμη; s. these entries. γινώσκω J 7:17. συμφωνέω Mt 18:19. τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; *what do you think of the Christ?* 22:42.

b. after verbs that express considering, asking, examining, charging, judging, censuring, punishing, praising etc. *on account of, because of, for, concerning*. S. the entries ἀποστοματίζω, ἀπορέω, διαπορέω, ἐγκαλέω, εἶδον 4 *deliberate concerning*, ἐκζητέω (1), ἐλέγχω (2 and 3), ἐξετάζω (1a), ἐπιζητέω (1b), ἐρωτάω (1), ζητέω (1c), κατηγορέω, παραμυθεομαι.—διαλογίζομαι Lk 3:15. κρίνω J 8:26. λιθάζω 10:33. θεὸν αἰνέω Lk 19:37. περὶ οὗ.

.. οἱ κατήγοροι οὐδεμίαν αἰτίαν ἔφερον *his accusers brought no charge of this kind* Ac 25:18 (BWeiss, Preuschen take *περὶ οὗ* w. *σταθέντες*, which immediately follows it, and understand it to mean ‘around him’, ‘near him’ [*περὶ τινος* in this sense IG XIV 2508, 4]).—S. also the entry *ζήτημα*.

c. after verbs that denote emotion. S. the entries *ἀγανακτέω*, *θαυμάζω* (1aβ), *καυχάομαι*, *σπλαγχνίζομαι*.

d. after verbs of caring (for). S. the entries *μέλει* (2), *μεριμνάω*, *προβλέπω*.

e. after other verbs and expressions, mostly with *regard to*, *with reference to*, *in relation to*, w. *respect to* *εὐλογεῖν* Hb 11:20. *ἀναβαίνειν περὶ τοῦ ζητήματος* go up in relation to the question Ac 15:2. *ἐντολὰς λαμβάνειν* Col 4:10. *ἐξουσίαν ἔχειν* 1 Cor 7:37 (s. *ἐξουσία* 1). *περὶ πάντων εὐδοῦσθαι* be well off in all respects 3J 2 (*περὶ π.*=‘in all resp.’: Pla., Gorg. 23 p. 467D.—Others take it as ‘above all’; cf. Il. 1, 287; 21, 566).

f. w. certain verbs and nouns such as ‘ask’, ‘pray’, ‘prayer’ etc. *περὶ* introduces the *pers.* or thing in whose interest the petition is made. Thus it takes the place of *ὑπέρ* (Bl-D. §229, 1; Rob. 618; WSchulze, Zeitschr. für vergl. Sprachforschung 44, 11, 359; Callim., Epigr. 55, 3.—Dit., Syll.3 1170, 30 *περὶ τούτου παρεκάλεσα τὸν θεόν*; POxy. 1298, 4; 1494, 6; Ep. Arist. 273) for. S. the entries *δέομαι* (4), *δέησις*, *ἐρωτάω* (2), *παρακαλέω* (3). *προσεύχεσθαι* (Gen 20:7; 1 Km 7:5; 2 Macc 1:6; 15:14) Lk 6:28; Col 1:3 (v.l. *ὑπέρ*); 4:3; 1 Th 5:25; 2 Th 1:11; 3:1; Hb 13:18. *προσευχὴ γίνεται* Ac 12:5. Παῦλος ἐσταυρώθη περὶ ὑμῶν; 1 Cor 1:13 v.l. (for *ὑπέρ*). τὸ αἷμα τὸ περὶ πολλῶν ἐκχυννόμενον Mt 26:28 (cf. Nicol. Dam.: 90 fgm. 730, 29 p. 415, 29 Jac. *περὶ τῶν διαδόχων αὐτοῦ ἅπαν. . . παθεῖν*). ἀγῶνα ἔχω περὶ ὑμῶν Col 2:1 t.r. (for *ὑπέρ*).

g. when used w. *ἀμαρτία* the word ‘for’ has the sense to take away, to atone for *περὶ ἀμαρτίας* (Num 8:8) Ro 8:3 (differently TCThornton, JTS 22, 71, 515-17). Ἰ. Χρ. τοῦ δόντος ἑαυτὸν περὶ τῶν ἀμαρτιῶν ἡμῶν Gal 1:4 v.l. (for *ὑπέρ*). *περὶ ἀμαρτιῶν ἀπέθανεν* 1 Pt 3:18. Cf. Hb 5:3c. *προσφορά περὶ ἀμαρτίας* 10:18. *θυσία περὶ ἀμαρτιῶν* vs. 26. *εὐσφέρεται τὸ αἷμα περὶ ἀμαρτίας* 13:11. τὸ περὶ τῆς ἀμαρτίας (i.e. προσφερόμενον) the *sin-offering* (Lev 6:23; 14:19) Hb 10:6, 8 (both Ps 39:7).

h. *περὶ τινος* abs. at the beginning of a sentence concerning, with reference to (Dit., Syll.3 736, 1; PEleph. 13, 4f; BGU 246, 13; 17; 1097, 5 [c. 50 AD]; 1095, 9 [57 AD]) *περὶ ὧν* (=περὶ τούτων ἅ) *ἐγράψατε concerning the things that you wrote (to me)* 1 Cor 7:1 (s. *γράφω* 2d). Cf. 8:1; 16:1, 12. In other, seemingly similar, places it is to be connected w. the verb that follows: Mt 22:31; 24:36; Mk 12:26; 13:32; 1 Cor 7:25; 8:4; 12:1; 2 Cor 9:1; 1 Th 4:9; 5:1.

i. w. the *art.* τὰ περὶ τινος *what concerns someone or someth., his or its circumstances, situation, condition* (X., An. 2, 5, 37 ὅπως μάθοι τὰ περὶ Προξένου; Sir 19:30) τὰ περὶ (τοῦ) Ἰησοῦ *the reports about Jesus*, concerning his miracles Mk 5:27; of Jesus’ passion experiences Lk 24:19; of the preaching about Jesus Ac 18:25; cf. 28:31. τὰ περὶ ἑαυτοῦ (αὐτοῦ, ἑμοῦ, ἑμαυτοῦ, ἡμῶν, ὑμῶν) Lk 24:27; Ac 23:11, 15; 24:10; 28:15; Eph 6:22; Phil 1:27; 2:19f; Col 4:8.—τὰ περὶ τῆς βασιλείας τοῦ θεοῦ *the things concerning the Kgd. of God* Ac 1:3; 19:8 v.l. (the text omits the *art.*). τὰ περὶ τῆς ὁδοῦ 24:22 (δόξ 2c).

2. w. the *acc.*—a. of place around, about, near—

α. (all) around ἕως ὅτου σκάψω περὶ αὐτήν until I dig (all) around it Lk 13:8. *περιαστράψαι φῶς περὶ ἐμέ* Ac 22:6b.

β. of a part of the body around which *someth.* goes: (Heraclid. Pont. fgm. 55 W. *περὶ τὸ μέτωπον*) a belt περὶ τὴν ὀσφύν around the waist Mt 3:4; Mk 1:6; cf. Rv 15:6. A millstone *περίκειται περὶ τὸν τράχηλον* Mk 9:42; Lk 17:2; cf. Mt 18:6.

γ. of nearby places: αἱ περὶ αὐτὰς πόλεις the towns near them (Sodom and Gomorrah) Jd 7. τὰ περὶ τὸν τόπον the region around the place Ac 28:7 (Diod. S. 1, 50, 6 τὰ π. τὴν Μέμφιν; Strabo 12, 7, 3). Without the *art.* περὶ Τύρον καὶ Σιδῶνα the neighborhood of T. and S. Mk 3:8.

δ. of persons who are standing, sitting, working or staying close to someone ὅχλον περὶ αὐτόν Mt 8:18; cf. Mk 9:14. τοὺς περὶ αὐτὸν κύκλῳ καθημένους Mk 3:34; cf. vs. 32. οἱ περὶ αὐτόν those about him, his followers Mk 4:10; Lk 22:49. The central person in the group can be included: οἱ περὶ Παῦλον Paul and his companions Ac 13:13; 21:8 t.r. οἱ περὶ [τὸν] Πέτρον Peter and those with him short ending of Mark; ISm 3:2; cf. GH 22 (class.; Diod. S. 11, 40, 3; 11, 61, 3 οἱ περὶ τὸν Κίμωνα=Cimon and his men; inscr., pap.; 2 Macc 1:33; 8:30; 4 Macc 2:19; Jos., Ant. 18, 354al.; Bl-D. §228; Rob. 620). οἱ περὶ τὸν κεντυρίωνα the centurion and his men GP 11:45. πρὸς τὰς περὶ Μάρθαν καὶ Μαριάμ J 11:19 v.l. *prob.* means only the two sisters to Martha and Mary (cf. Phalaris, Ep. 136; Polyb. 4, 36, 6; 21, 11, 2; Diod. S. 1, 16, 1; 1, 37, 3; 16, 85, 2 οἱ περὶ Χάρητα καὶ Λυσικλέα=Chares and Lysicles [are made generals]; Plut., Tiber. Gracch. 2, 3 οἱ περὶ Δροῦσον=Δροῦσος, Pyrrh. 20, 1 οἱ περὶ Γάϊον Φαβρίκιον=Γάϊος Φαβρίκιος; Diog. L. 2, 43 οἱ περὶ Αἰσχύλον=Aeschylus; 2, 105; Ep. Arist. 51; Philo, Vi. Cont. 15; Jos., C. Ap. 1, 17). οἱ π. τὸν Παῦλον Ac 27:1a v.l.=Παῦλος 1b.

ε. of time about, near (class.; PGenève 17, 10; PGiess. 70, 7; Gen 15:12; Ex 11:4) περὶ τρίτην ὥραν (Appian, Bell. Civ. 2, 45 §182; Jos., Vi. 239; cf. 243; PSI 184, 5 χθὲς περὶ ἔκτην ὥραν) about the third hour Mt 20:3.

Likew. w. the hour given vs. 5f, 9; 27:46; Ac 10:3 (ὥσει περὶ ὥραν ἐνάτην), 9; cf. Mk 6:48; Ac 22:6a.

ζ. of being occupied with *περισπᾶσθαι* (q.v. 2), *θορυβάζεσθαι* περὶ τι Lk 10:40f. οἱ π. τὰ τοιαῦτα ἐργάται the workers who were occupied with such things (s. *ἐργάτης* 1a) Ac 19:25.

η. with regard or respect to (Diod. S. 2, 18, 2 ἡ περὶ αὐτὴν ἀρετή=her valor; Lucian, Vit. Auct. 17, οἱ περὶ μοιχείαν νόμοι; Jos., Ant. 5, 259) ἀστοχεῖν 1 Ti 6:21; 2 Ti 2:18. *ναυαγεῖν* 1 Ti 1:19. *νοσεῖν* have a morbid craving for *someth.* (s. *νοσέω*) 6:4. περὶ πάντα in all respects Tit 2:7.—Pol 4:3. On 2 Cl 17:2 s. *ἀνάγω* 4.—τὰ περὶ ἐμέ my situation, how I am getting along (Menand., Sam. 278; UPZ 68, 6 [152 BC] τὰ περὶ Ἀπολλωνίων; Jos., Ant. 2, 60) Phil 2:23. αἱ π. τὰ λοιπὰ ἐπιθυμίαι desires for other things Mk 4:19. HRiesenfeld, TW VI 53-6. M-M.

περιάγω *impf.* περιήγον (Eur., Hdt.+; *inscr.*, pap., LXX, Philo)—1. *trans.* lead around (Eur., Hdt.+; *inscr.*, LXX, Joseph.) *τινά* take someone about or along with oneself, have someone with oneself (constantly) or accompany oneself (X., Cyr. 2, 2, 28; Demosth. 36, 45 τρεῖς παῖδας ἀκολουθούς π.; Diod. S. 2, 38, 6 γυναικῶν πλῆθος περιάγειν; 17, 77, 6 codd. τὰς παλλακίδας=‘the concubines’) ἀδελφὴν γυναῖκα π. take about a sister (i.e., a Christian woman) as wife 1 Cor 9:5 (Diog. L. 6, 97 Crates the Cynic takes his like-minded wife with him on his philosophical journeys).

2. *intr.* go around, go about (Cebes 6, 3 codd.; rare in this sense, but s. L-S-J (lex.) s.v. II [Bl-D. §150 app.; 308; Rob. 477].—*Intr.* also Is 28:27 *perh.* go around κύκλῳ τοῦ πύργου Hs 9, 11, 4. Go about of a blind man feeling his way Ac 13:11. *W.* the place given: of wanderings go about ἐν ὅλῃ τῇ Γαλιλαίᾳ Mt 4:23. *W. acc.* of the district travelled through (Zen.-P. 59 033, 3 [257 BC] π. πάντας τοὺς παραδείσους) τὰς πόλεις πάσας in all the cities 9:35. τὰς κώμας κύκλῳ in the nearby villages Mk 6:6. τὴν θάλασσαν καὶ τὴν ξηράν travel about on sea and land Mt 23:15. *M-M.**

περιαιρέω 2 *aor. inf.* περιελεῖν, *ptc.* περιελών; *impf. pass.* 3 *sing.* περιηρεῖτο (Hom.+; pap., LXX).

1. *lit.* take away *some* *meth.* that is found around *some* *meth.* (τείχη; Hdt. 3, 159; 6, 46; Thu. 1, 108, 3; δέρματα σωμάτων Pla., Polit. 288E; τὸν χιτῶνα Aristot., H.A. 5, 32), also *gener.* take away (PTebt. 5, 146; 165 [118 BC]; Jos., Ant. 20, 212) περιαιρεῖται τὸ κάλυμμα the veil is removed 2 Cor 3:16 (cf. Ex 34:34). τὰς ἀγκύρας περιελόντες they cast off or slipped the anchors (on both sides of the ship) Ac 27:40.—In Ac 28:13 περιελόντες *abs.* is a *v.l.* But this *rdg.* cannot be correct, even if τὰς ἀγκύρας is supplied (s. Blass *ad loc.*).

2. take away, remove (Ex 8:4, 27) ἀμαρτίας Hb 10:11 (the ‘removal’ of sin by God is also mentioned: 1 Ch 21:8; Zeph 3:11, 15. Cf. Zen.-P. 59 147, 3 [256 BC] π.=cancel an entry, a right, and for the *fig.* use also M. Ant. 12, 2 τὸν πολὺν περισπασμὸν σεαυτοῦ περιαιρήσεις; Alciph. 2, 25, 2 φόβον; Diog. L. 6, 7: to make it unnecessary to unlearn [anything]). *Pass.* περιηρεῖτο ἐλπίς πᾶσα all hope was gradually abandoned (*impf.*) Ac 27:20. *M-M.**

περιάπτω 1 *aor. ptc.* περιάψας (Pind.+; PTebt. 735, 11 [II BC]; 3 Macc 3:7; Ep. Arist. 159; Philo; Jos., Ant. 12, 260) kindle πῦρ (Phalaris, Ep. 122, 2 Herch. *v.l.*) Lk 22:55. *M-M.**

περιαστράπτω 1 *aor.* περιήστραψα (Galen: CMG V 9, 1 p. 392, 2; 4 Macc 4:10; Christian *wr.*, as well as Rhet. Gr. I 616, 1).

1. *trans.* shine around *τινά* someone Ac 9:3; 22:6 D.

2. *intr.* shine (around) (Psellus p. 37, 19) περὶ *τινα* around someone 22:6. *M-M.**

περιβάλλω *fut.* περιβαλῶ; 2 *aor.* περιέβαλον, *imper.* περίβαλε, *inf.* περιβαλεῖν; 2 *aor. mid.* περιεβαλόμην; *fut. mid.* περιβαλοῦμαι; *pf. pass. ptc.* περιβεβλημένος (Hom.+; *inscr.*, pap., LXX, Ep. Arist., Joseph., Test. 12 Patr.) throw, lay, or put around.

1. *lit.*—α. of an encircled city (περιβ. of the walling of a city by its inhabitants: Aelian, V.H. 6, 12; Palaeph. 17; Dit., Syll. 3 344, 14; Pr 28:4. Of a piece of ground that is fenced in: POxy. 707, 32) περιβαλοῦσιν οἱ ἔχθροί σου χάρακά σοι throw up an embankment around you Lk 19:43 *v.l.* (cf. Nearchus of Crete [c. 300 BC]: 133 *fgm.* 1, 33, 10 Jac.; Arrian, Anab. 5, 23, 6 Ἀλέξανδρος χάρακι περιβάλλει τ. πόλιν; Ezk 4:2).

b. *esp.* of articles of clothing put on—α. τί *τινι* *some* *meth.* on someone (Test. Levi 8:7; cf. Plut., Popl. 5, 3 ἱμάτια τοῖς τραχήλοις; Ps.-Clem., Hom. 8, 22); hence (or fr. δ below) the *mid.* περιβάλλομαι τι put *some* *meth.* on (oneself) (Hom.+; 1 Km 28:8; 4 Km 19:1; Jon 3:8; Is 37:1) τί περιβαλώμεθα; Mt 6:31. Cf. Ac 12:8; Rv 19:8. περιβέβλημαί τι have put *some* *meth.* on, wear as a garment (EpJer 11; Da 12:6f; Jos., Ant. 8, 207) νεανίσκον περιβεβλημένον στολὴν λευκὴν Mk 16:5 (Lucian, Philops. 25 of a messenger from heaven: νεανίας λευκὸν ἱμάτιον περιβεβλημένος). Cf. Rv 7:9, 13; 11:3; 17:4; 18:16; 19:13; GP 13:55. ἄγγελον περιβεβλημένον νεφέλῃν Rv 10:1. γυνὴ περιβεβλημένη τὸν ἥλιον 12:1. περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ who wore (nothing but) a linen cloth on his naked body Mk 14:51.

β. *τινά* *τινι* clothe someone in *some* *meth.* (Eur.+; περιβεβλημένη πορφυρᾷ καὶ κοκκίνῳ Rv 17:4 *t.r.* (cf. Pla., Critias 116C περιβεβλημένος περιβόλῳ χρυσῷ; 3 Km 11:29).

γ. περιβάλλεσθαι ἐν *τινι* clothe oneself in or with *some* *meth.* (Dt 22:12; 1 Ch 21:16; Ps 44:10, 14) Rv 3:5; 4:4.

δ. *w.* a double *acc.* *τινά* τι put *some* *meth.* on someone (Ezk 27:7.—Bl-D. §155, 5; Rob. 483) ἱμάτιον πορφυροῦν περιέβαλον αὐτόν J 19:2. Cf. GP 3:7. The *acc.* of the *pers.* is easily supplied Lk 23:11.

ε. with no mention of the garment περιβάλλω *τινά* clothe someone (Ezk 18:7, 16) Mt 25:36, 43; B 3:3 (Is 58:7); *w.* the *acc.* supplied Mt 25:38. *Mid.* περιβάλλομαι dress oneself (Hg 1:6; Lev 13:45) Mt 6:29; Lk 12:27; Rv 3:18.

2. *fig.* of plunging someone into torture, involving him in misfortunes (Eur.+; PSI 330, 7 [258/7 BC]; 3 Macc 6:26 τοὺς . . . περιέβαλεν αἰκίαις; Jos., Ant. 2, 276; cf. Ep. Arist. 208; 167) τοὺς δουλεύοντας τῷ θεῷ αἰκίαν περιβαλεῖν 1 Cl 45:7. *M-M.**

περιβλέπω (Soph., X., Pla.+; BGU 1097, 3; LXX; Jos., Bell. 1, 627 *al.*) in our *lit.* only *mid.* περιβλέπομαι (Polyb.; Περὶ ὕψους 55, 18 V. *al.*; LXX; Test. Jos. 7:1. Cf. Bl-D. §316, 1; Rob. 809; 813) *impf.* 3 *sing.* περιεβλέπετο; 1 *aor. ptc.* περιβλεψάμενος.

1. look around (at) *abs.* (Diod. S. 16, 32, 2; Plut., Cato Min. 37; 8; Ex 2:12; 3 Km 21:40) Mk 9:8; 10:23. *W.* final *inf. foll.* (Bl-D. §392, 3; cf. Rob. 989f) περιεβλέπετο ἰδεῖν he looked (or kept looking) around to see Mk 5:32. *W. acc.* of the *pers.* (Polyb. 9, 17, 6; Job 7:8) περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους he looked around at those etc. Mk 3:34. Cf. vs. 5; Lk 6:10. περιβλεψάμενος πάντα when he had looked around at

everything Mk 11:11.

2. w. loss of the literal *mng.* look for, hunt (w. acc. Epict. 3, 22, 65; M. Ant. 7, 55; Lucian, Vit. Auct. 12) περιβλέπονται τίνα ἐκδύσωσιν *they are looking for someone to plunder* B 10:4. M-M.*

περιβόητος, ον (Soph., Thu.+) *well known, far famed, celebrated* (so Demosth. 34, 29; Menand., fgm. 402, 3; Plut., Ages. 24, 5, Themist. 15, 4; 2 Macc 2:22; Philo, Mos. 2, 284 εὐσέβεια; Jos., C. Ap. 1, 315) φιλαδελφία 1 Cl 47:5. (W. σεμνός and πᾶσιν ἀνθρώποις ἀξιαγάπητος) ὄνομα 1:1.*

περιβόλαιον, ου, τό (Eur.+; PStrassb. 91, 9 [I BC]; LXX; En. 14, 20; Ep. Arist. 158) *covering, wrap, cloak, robe* of an article of clothing (Diod. S. 36, 2, 4; Dionys. Hal. 3, 61, 1; PStrassb. [s. above]; Dt 22:12; Is 50:3) *someh.* like a cloak or mantle ὡσεὶ π. ἐλίσσειν *roll up as a cloak* Hb 1:12 (Ps 101:27). ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ *her (the woman's) hair is given to her as a covering* 1 Cor 11:15 (cf. OMotta, ET 44, '33, 139-41 and s. on κατακαλύπτω, end). M-M.*

περιγίνομαι (Hom.+; inscr., pap., LXX; En. 102, 6; Philo, Op. M. 155; Test. 12 Patr.) *become master of, overcome* w. gen. (Hdt., Aristoph.+; Aelian, V.H. 1, 3; Vett. Val. p.38, 20; 4 Macc 13:3; Jos., Ant. 7, 165) Hv 1, 3, 2.*

περιδέω plpf. pass. 3 sing. περιεδέδετο (Hdt., Aristoph. +; Dit., Syll.3 1168, 62) *bind or wrap around* τί τινη *someh. w. someh.* (Plut., Mor. 825E; Job 12:18) ἡ ὄψις αὐτοῦ σουδαρίω π. *his face was wrapped in a cloth* J 11:44. M-M.*

περιελαύνω impf. περιήλυνον (since Hom. [where it is found in tmesis]; pap.; Jos., Bell., 3, 17; 4, 115) *drive about* of livestock (Palaeph. p. 26, 9; PTebt. 53, 18 [II BC]) ὥδε κάκεισε περιήλυνεν αὐτά (i.e. τὰ πρόβατα) *he was driving them about, here and there* Hs 6, 2, 7.*

περιελείν,-ών s. περιαιρέω.

περιεργάζομαι mid. dep. (Hdt.+; inscr., pap., LXX, Test. 12 Patr.) *do someh. unnecessary or useless, be a busybody* (Hdt. 3, 46; Pla., Apol. 3 p. 19B; Demosth. 26, 15; 32, 28; Polyb. 18, 51, 2; IG III 1, 74, 14ff. PLond. 1912, 58ff [=HIBell, Jews and Christians in Egypt '24]; Sir 3:23; Ep. Arist. 315; Philo, In Flacc. 5; Jos., Ant. 12, 112.W. πολυπραγμονέω e.g. Aelian, V.H. 12, 1; Dit., Syll.3 1042, 15) abs. (in a play on words w. ἐργάζεσθαι, as Demosth., Phil. 4, 72 ἐργάζη καὶ περιεργάζη) 2 Th 3:11. Also *concern oneself* (Himerius, Or. 64 [=Or. 18], 3) περί τινος *about someh.* περί τῶν λοιπῶν μὴ περιεργάζου *do not concern yourself about the rest* Hs 9, 2, 7. M-M.*

περίεργος, ον (Lysias+; Menand., Epitr. fgm. 2, 45 J.; Philo, Joseph.)—1. of persons *paying attention to things that do not concern one, meddlesome, curious, subst. a busybody* (X., Mem. 1, 3, 1; Epict. 3, 1, 21; Herodian 4, 12, 3; POsl. 49, 7 [c. 100 AD]; Jos., C. Ap. 1, 16; Test. Iss. 3:3) 1 Ti 5:13 (w. φλύαρος). περίεργος εἰ περί τοιούτων πραγμάτων *you are inquisitive about such things* Hv 4, 3, 1.

2. of things *belonging to magic* (cf. Plut., Alex. 2, 5; Vett. Val. index; Aristaenet., Ep. 2, 18, 2; Dssm., B p. 5, 5 [BS 323, 5]; περιεργάζεσθαι in this sense: PGM 12, 404) τὰ περίεργα πράσσειν *practice magic* Ac 19:19. M-M.*

περιέρχομαι 2 aor. περιήλθον (Hom. +; inscr., pap., LXX; Jos., Vi. 397 al.) w. a personal subj. *go around* GP 5:18; *go from place to place* (Cornutus 31 p. 63, 16) of wandering exorcists Ac 19:13. π. ἐν μηλωταῖς *wander about in sheepskins* Hb 11:37. W. acc. of the place (X., Ages. 9, 3 πᾶσαν γῆν; Pla., Phaedo 112D; PGenève 49, 8; POxy. 1033, 12; Job 1:7; Jos., Ant. 9, 2) π. ὅλην τὴν νῆσον Ac 13:6 D. π. τὰς οἰκίας *go about from house to house* 1 Ti 5:13 (cf. Appian, Mithrid. 59 §242 τὰς σκηνὰς περιήρει=he ran about from tent to tent; POxy. 1033, 12 περιερχόμενοι τὴν πόλιν; Job 2:9 οἰκίαν ἐξ οἰκίας περιερχομένην). Of the passengers on a ship *περιελθόντες we sailed around, made a circuit* (along the east coast of Sicily) Ac 28:13 (but s. EHaenchen, AG ad loc. On the v.l. περιελόντες s. περιαιρέω). M-M.*

περιέχω 2 aor. περιέσχον (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.)—1. *surround, encircle—a. lit.*

α. of things, one of which surrounds the other (Pla. et al.; Dit., Syll.3 685, 75; 1169, 20 τόπον κύκλῳ πέτραις περιεχόμενον; Job 30:18) of water τὴν γῆν *flow around the earth* 1 Cl 33:3.

β. of persons, *encircle* w. hostile intent (Hdt.+; oft. LXX) περιέσχεν με συναγωγὴ πονηρευομένων B 6:6 (Ps 21:17).

β. fig., of circumstances, emotions, moods, that *seize, come upon or befall someone* w. acc. of the pers. (PTebt. 44, 8 [114 BC] χάριν τῆς περιεχούσης με ἄρρωστίας; 2 Macc 4:16; 3 Macc 5:6; Jos., Bell. 4, 585; 6, 182) θάμβος περιέσχεν αὐτόν *amazement seized him, i.e. he was amazed* Lk 5:9 (cf. Da 7:28 ἐκστάσει περιειχόμεν).

2. *contain* of a document—a. trans., w. acc. (Diod. S. 2, 1, 1; Plut., Demosth. 1, 7; Jos., C. Ap. 1, 39; 2, 37; 276; Dit., Syll.3 683, 12f [140 BC] ἐπιστολὰν περιέχουσιν τὰν κρίσιν; BGU 1047 III, 11; PGiess. 57, 1) ἐπιστολὴν περιέχουσιν τάδε Ac 15:23 D. ἐπιστολὴν περιέχουσιν τὸν τύπον τοῦτον 23:25 t.r. Cf. Pol 13:2.

β. intr. (Dit., Syll.3 685 [139 BC], 21 καθότι τὰ γράμματα περιέχει; 41; 730, 31 [I BC]; 820, 11; POxy. 95, 33 [95 BC]; BGU 19, 10 περιέχων οὕτως; 191, 8; 10; 1 Macc 15:2; 2 Macc 11:16 τὸν τρόπον τοῦτον=οὕτως 2 Macc 11:22; Test. Levi 10:5) περιέχει ἐν γραφῇ *it stands or says in the scripture* 1 Pt 2:6 (ἐν as Jos., Ant. 11, 104;

the quot. foll. as *Dit.*, Syll.3 685, 51).—*Bl-D.* §308; *Rob.* 800. *M-M.**

περιζώννυμι and **περιζώννύω** 1 *fut. mid.* περιζώσομαι; 1 *aor. mid.* περιεζωσάμην, *imper.* περιζώσαι; *pf. pass. ptc.* περιεζωσμένος (since Theopompus [s. 2 below] and Aristoph; *LXX*) *gird about*.

1. *act.* (*Jos.*, *Ant.* 6, 184) *w. double acc. gird someone (about) with someth.* (*Ps* 17:33, 40; 29:12; *Sir* 45:7). The *pass. w. acc.* of the thing can be understood as a development of this *be girded with someth.* (*Diod. S.* 1, 72, 2 σινδόνας; 4 *Km* 3:21 ζώνην; *PGM* 5, 157 ὄφιν) περιεζωσμένον ζώνην χρυσᾶν *with a gold belt around him* *Rv* 1:13; *cf.* 15:6 (but s. 2b below). Certainly *pass.* is the *abs.* ἔστωσαν ὤμων αἱ ὀσφύες περιεζωσμένοι *let your waists or loins be well-girt* *Lk* 12:35 (*Ex* 12:11; *Philo*, *Sacr.* Abel. 63). The *abs. perf. ptc.* can also be understood as a *pass.* in *Hv* 3, 8, 4; s 8, 4, 2; 9, 9, 5 and περιεζωσμένοι εὐπρεπῶς 9, 2, 4 (s. εὐπρεπῶς). But the passages in *Rv* and *Hermas* can also be taken as

2. *mid.* *gird oneself* (since the comic *wr.* Theopompus [V BC], *fgm.* 37 K.: περιζωσάμενος ὦαν [sheepskin]; *oft. LXX*).

a. *abs.* (*Polyb.* 30, 13, 10; *Paus.* 1, 44, 1; *Ps* 92:1; *Jo* 1:13; 1 *Macc* 3:58) *Lk* 12:37; 17:8; *Ac* 12:8 *t.r.*

b. *w. acc.* of the thing girded about one *gird oneself w. someth., bind someth. about oneself* (Theopompus [s. above]; *Aristoph.*, *Pax* 670; *Plut.*, *Rom.* 16, 4, *Coriol.* 9, 3; 2 *Km* 3:31; *Is* 3:24; *Jer* 4:8; *Jos.*, *Ant.* 11, 177) *περιζώσαι ὠμόλινον* *Hs* 8, 4, 1a; *cf.* b. This may also be the place for *Rv* 1:13; 15:6 (s. 1 above).

c. *w. acc.* of the part of the body that is girded τὴν ὀσφύν (*Jer* 1:17; *Is* 32:11) *gird one's waist; that with which one is girded is added w. ἐν* (1 *Ch* 15:27), *fig.* περιζωσάμενοι τὴν ὀσφύν ἐν ἀληθείᾳ *after you have girded your waists with truth* *Eph* 6:14. *M-M.**

περίθεσις, εως, ἥ (*Arrian*, *Anab.* 7, 22; *Sext. Emp.*, *Pyrrh.* 3, 15; *Jos.*, *Ant.* 19, 30; *Sym.* *Ps* 31:9) *putting around, putting on π. χρυσίων the putting on or wearing of gold ornaments* 1 *Pt* 3:3.*

περίστημι 2 *aor.* περίστην; *pf. ptc.* περιεστώς; *pres. mid. imper.* 2 *sing.* περίστασο (*W-S.* §15; *Bl-D.* §93; *Mlt.-H.* 207) (*Hom.*; *inscr.*, *pap.*, *LXX*).

1. *act. place around* (*Jos.*, *Bell.* 3, 148)—a. 2 *aor. stand around abs.* *Ac* 25:7 *t.r.* *W. acc.* of the *pers.* (*Appian*, *Hann.* 28 §118 περιστάντες τὸ βουλευτήριον=they stood about the Senate-house; *Jos.*, *Ant.* 7, 16; 13, 169) *περίστησαν αὐτὸν οἱ Ἰουδαῖοι the Jews stood around him* 25:7.

b. *pf. stand around* (2 *Km* 13:31; *Jdth* 5:22; *Jos.*, *Vi.* 109) ὁ ὄχλος ὁ περιεστώς *the crowd standing by* (*Appian*, *Hann.* 19 §84 ἡ στρατιὰ περιεστώσα) *J* 11:42. οἱ π. *the bystanders* *MPol* 2:2.

2. *mid. go around so as to avoid, avoid, shun* (*Philod.*, *Rhet.* I 384 *S.* τὰς ἀμαρτίας; *M. Ant.* 3, 4, 2; *Sext. Emp.*, *Math.* 11, 93; *Lucian*, *Herm.* 86 κύνας; *Diog. L.* 9, 14; *Iambl.*, *Vi.* *Pyth.* 31, 189 τὸ παράνομον; *Philo*, *Ebr.* 205; *Jos.*, *Ant.* 1, 45; 10, 210) *τὶ someth. τὰς κενοφωνίας* 2 *Ti* 2:16. μάχας νομικάς *Ti* 3:9. *M-M.**

περικαθαίρω (*Pla.*; *Phlegon*: 257 *fgm.* 36, 1, 11 *Jac.* [περικαθαίρεσθαι=have oneself purified by rites of propitiation]; *LXX*; *Philo*, *Plant.* 112) *purify completely περικαθαίρων (w. οἰωνοσκόπος, ἐπαιιδός, μαθηματικός) one who performs purificatory rites of propitiatory magic for gain, magician* *D* 3:4 (s. *WLKnox*, *JTS* 40, '39, 146-9, who proposes the *transl.* 'the one who performs circumcision').*

περικάθαρμα, ατος, τό *fr.* περικαθαίρω='cleanse all around' or 'on all sides'; *that which is removed as a result of a thorough cleansing, i.e. dirt, refuse, off-scouring*, also as a designation of the 'off-scouring' of mankind (*Epict.* 3, 22, 78; *Vi. Aesopi* I c. 14; *cf.* *IQH* 5, 21). Since purification is achieved by the removal of the περικάθαρμα, the word can take on the *mnng.* *propitiatory offering, ransom* (*Pr* 21:18). ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν *we have become like the off-scourings of the world* or, since it is *pl.* in contrast to the *foll.* περίψημα, it is *prob.* better to *transl.* *scapegoats for the world* 1 *Cor* 4:13. *Cf.* περίψημα and κάθαρμα.—*FrHauck*, *TW* III 434. *M-M.**

περικαθίζω (*Diod. S.* 20, 103, 5 *Fischer v.l.*; *Wilcken*, *Chrest.* 11 *B. Fr.* a, 10 [123 BC]; *LXX*; *Jos.*, *Ant.* 13, 151; *Test. Jud.* 9:4, but mostly in a hostile sense='besiege') *sit around* (*Maximus Tyr.* 21, 6d περικαθίσαντες ἐν κύκλῳ τῇ πυρᾷ) *Lk* 22:55 *D.* *M-M.**

περικαλύπτω 1 *aor. ptc.* περικαλύψας; *pf. pass. ptc.* περικεκαλυμμένος (*Hom.*; *LXX*; *En.* 13, 9 τὴν ὄψιν; *Philo*, *Leg. All.* 2, 62; *Jos.*, *Bell.* 2, 148) *cover, conceal τὶ someth.* (3 *Km* 7:5) περικαλύπτειν αὐτοῦ τὸ πρόσωπον *Mk* 14:65 (s. on *προφητεύω* 2); shortened περικαλύψαντες αὐτόν *Lk* 22:64. *Pass.* ἡ κιβωτὸς περικεκαλυμμένη πάντοθεν χρυσῷ *the ark, covered on all sides with gold* *Hb* 9:4 (*cf.* *Ex* 28:20).*

περίκειμαι *mid. dep.* (*Hom.*; *inscr.*, *pap.*, *LXX*; *Philo*, *Mos.* 2, 182)—1. *lie or be placed around—a. lit.*

περίκειται μύλος ὀνικός περὶ τὸν τράχηλον αὐτοῦ *a millstone is hung about his neck* *Mk* 9:42; *cf.* *Lk* 17:2.

b. *fig.*, of a crowd of people surrounding someone (*Herodian* 7, 9, 1 τὸ περικείμενον πλῆθος) τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων *Hb* 12:1 (s. νέφος).

2. *περίκειμαί τι* (for *περιτίθειμαί τι* as *pass.* of *περιτίθημί τινί τι put someth. on someone*) *wear someth., have someth. on.*

a. *lit.* (*Hdt.* 1, 171; *Dionys. Hal.* 2, 19; *Strabo* 15, 3, 15; *Plut.*, *Arat.* 17, 6; *Polyaenus* 1, 20, 2; *Herodian* 2, 13, 8 ἑσθῆτας στρατιωτικάς; *Dit.*, *Or.* 56, 66; *EpJer* 23; *Jos.*, *Ant.* 14, 173, *Vi.* 334.—*Bl-D.* §159, 4; *Rob.* 485) *δέρμα*

λευκόν wear a white (goat) skin Hv 5:1; cf. s 6, 2, 5. Of fetters (4 Macc 12:2 τὰ δεσμά) τὴν ἄλυσιν ταύτην περικεῖμαι I am bearing this chain Ac 28:20.

b. fig. (Sib. Or. 5, 228) νέφος be clothed in or surrounded by a cloud 2 Cl 1:6b.—ἀσθένειαν be subject to weakness Hb 5:2 (cf. Theocr. 23, 14 ὕβριν). ἀμαύρωσιν 2 Cl 1:6a.

3. The rdg. τοῦ κλήρου, οὗ περικεῖται ἐπιτυχεῖν ITr 12:3 suggests the lot which is incumbent upon me to obtain (Gdspd. cf. Hdb. ad loc.), but s. CIKStory, Vigiliae Christianae 33, '79, 319-23 (οὗ ἐπὶ κεῖται [to obtain the lot] for which I am appointed). M-M.*

περικεφαλαία, ας, ἡ (Aeneas Tact. 1376; Philo Mech. 93, 46; Polyb. 3, 71, 4; 6, 23, 8; Diod. S. 14, 43, 2; Dit., Syll. 3 958, 29 [III BC]; PPetr. III 140a [III BC]; LXX; Jos., Ant. 6, 184) helmet in our lit. only in a figure of speech, in which Christian virtues are compared to pieces of armor ἡ πίστις ὡς περικεφαλαία IPol 6:2. ἡ π. τοῦ σωτηρίου the helmet of salvation Eph 6:17 (after Is 59:17). Sim. ἐνδυσάμενοι περικεφαλαίαν ἐλπίδα σωτηρίας 1 Th 5:8. M-M. B. 1401.*

περικόπτω 2 aor. pass. περιεκόπην, ptc. περικοπεῖς (Thu.; pap.) in our lit. only in Hermas in the allegory of the tower; pass.

1. hew all around (Plut., Mor. 74D) Hs 9, 7, 5.—2. cut away, take away τὴν someth. (Pla., Rep. 7 p. 519A al.) ὅταν περικοπῇ αὐτῶν ὁ πλοῦτος when the wealth is cut off from them (i.e. fr. the stones, which represent a class of people) Hv 3, 6, 6 (for the fig. use cf. Diod. S. 20, 77, 3 of hopes that were cut off; Porphyry, Antr. Nymph. c. 34 ὅπως τὰ ἐπίβουλα τῆς ψυχῆς αὐτοῦ περικόψῃ; Sb 6787, 23 [257 BC] of plundering property; Philo, Cher. 95).*

περικρατής, ἐς having power, being in command (Simias [III BC] 1, 11 [ed. HFränckel '15=Coll. p. 109]) τινός (Ps.-Callisth. 2, 4, 3; Sus 39 Theod. A ἐκείνου οὐκ ἡδυνήθημεν περικρατεῖς γενέσθαι) over or of a thing ἰσχύσαμεν μόλις περικρατεῖς γενέσθαι τῆς σκάφης we were scarcely able to get the boat under control Ac 27:16. M-M.*

περικρύβω (κρύβω is a new formation in H. Gk fr. the Hellenistic aor. ἐκρύβην. Kühner-Bl. II p. 467; Bl-D. §73; Mlt.-H. 245; Thackeray §19, 3 p. 227; Lob. on Phrynx p. 317.—The compound verb in Lucian, D. Mort. 10, 8; Eunap., Hist. Fgm. 55 p. 248f [LDindorf, Hist. Gr. Min. I 1870]; mid., Diog. L. 6, 61) impf. περιέκρυβον hide, conceal (entirely) περιέκρυβεν ἑαυτήν she kept herself hidden Lk 1:24. M-M. s.v.-κρύπτω.*

περικυκλώ fut. περικυκλώσω (Hdt., Aristoph.; Jos., Ant. 8, 282, mostly used in the mid. In the act. in Aristot., H.A. 4, 8 p. 533b, 11; Appian, Bell. Civ. 4, 55 §238; PLond. 681, 9; LXX; En. 24, 3; Philo, Leg. All. 1, 68) surround, encircle w. acc. of a beleaguered city (Josh 6:13; 4 Km 6:14) Lk 19:43. M-M.*

περιλάμπω 1 aor. περιέλαμψα (Diod. S. 3, 69, 3; Lucian et al.) in our lit. only trans. shine around τινά someone (Plut., Artax. 13, 1 φωτὶ πολλῶ περιλαμπόμενος; Appian, Bell. Civ. 5, 117 §486) Lk 2:9; Ac 26:13. τὴν someth. (Plut., Cic. 35, 5 τὴν ἀγοράν; Synes., Calvit. 11 p. 74D; Philo, Somn. 1, 90; Jos., Bell. 6, 290) τὸν τόπον GEb 3.*

περιλείπομαι occurs only in pass. (Hom. [in tmesis]; Eur.; Pla.; IG XII 3, 326, 24; Dit., Syll. 3 852, 46; BGU 1132, 12 [13 BC]; PSI 409, 12; 571, 14; LXX) remain, be left behind of pers. (Eur., Hel. 426; Plut., Ages. 22, 8; Herodian 2, 1, 7; PGiess. 82, 23 ἡμᾶς τοὺς ἔτι περιλειπομένους; 4 Macc 12:6; 13:18; Jos., C. Ap. 1, 35) 1 Th 4:15, 17. Cf. AvVeldhuizen, ThSt 29, '11, 101-6; JoachJeremias, Unknown Sayings of Jesus, tr. Fuller '57, 64-7. M-M.*

περιλείχω (Aristoph.+) lick all around, lick off Lk 16:21 v.l. (Hippiatr. I 251, 19 ἐν αὐτῇ τῇ γλώσσει περιλείχων τὰ ἔλκη).*

περίλυπος, ον (Hippocr.; Isocr.; Aristot., Eth. Nic. 4, 7 p. 1124a, 16; Plut.; LXX) very sad, deeply grieved περίλυπον γενέσθαι (Isocr. 1, 42; Plut., Mor. 634C; Da 2:12) Mk 6:26; Lk 18:23; 1 Cl 4:4 (Gen 4:6). περίλυπός ἐστιν ἡ ψυχὴ μου (cf. Plut., Mor. 1101E; Ps 41:6, 12; 42:5) Mt 26:38; Mk 14:34 (JHéring, Cullmann-Festschr. '62, 64-9 [Gethsemane]). π. εἶναι περὶ τινος be very unhappy about someth. Hv 3, 10, 6 (here π. is further strengthened by λίαν).*

περιμένω 1 aor. περιέμεινα, imper. περίμεινον (Soph., Hdt.; pap., LXX, Joseph.) wait for w. acc. τινά someone (Aristoph., Plut. 643; Thu. 5, 64, 4; X., An. 2, 1, 3; 2, 4, 1; POxy. 1762, 10; PGiess. 73, 4; Wsd 8:12; Jos., Ant. 12, 193) Hs 9, 11, 1. τὴν someth. (Pla., Phaedo 63 p. 115A, Ep. 7 p. 327E; Gen 49:18; Jos., Ant. 1, 219; 2, 69, Vi. 176) Ac 1:4. Foll. by ἵνα wait to MPol 1:2. Abs. wait (Appian, Syr. 9 §35; Jos., Ant. 6, 100) Ac 10:24 D. M-M.*

πέριξ adv. (Aeschyl., Hdt.; Jos., Ant. 11, 19 τὰ π. ἔθνη; Dit., Syll. 3 880, 43f ἐκ τῶν π. κωμῶν; PSI 317, 5) (all) around αἱ π. πόλεις the cities in the vicinity Ac 5:16 (as Dio Chrys. 17[34], 27; Jos., Vi. 81). M-M.*

περιοικέω live around, in the neighborhood of w. acc. of the pers. (Hdt. 5, 78; Aristoph., Equ. 853; Jos., Bell. 1, 63) οἱ περιοικοῦντες αὐτοὺς their neighbors Lk 1:65.*

περίοικος, ον living around, in the neighborhood; subst. in pl. οἱ περίοικοι the neighbors (Hdt. 1, 175; 4, 161;

Thu. 1, 101, 2; Jos., Ant. 16, 272; Dt 1:7) Lk 1:58 (w. συγγενεῖς).*

περιούσιος, ον *chosen, especial* (PGenève 11, 17 the married man is called ὁ περιούσιος 'the chosen one'. Herm. Wr. 1, 19: Rtzst., Poim. 334; LXX) λαὸς π., a transl. of π̄Ex 19:5; 23:22 (here only in the LXX); Dt 7:6; 14:2 (λ. π. ἀπὸ πάντων τῶν ἔθνων or παρὰ πάντα τὰ ἔθνη); 26:18; following these, Tit 2:14; 1 Cl 64 a *chosen people* (Bl-D. §113, 1; Mlt.-H. 322; Lghtf., On a Fresh Revision of the Engl. NT 1891, 260ff). M-M.*

περιοχή, ἥς, ἡ (Theophr.+; Herm. Wr. 8, 5; pap., LXX; Philo, Aet. M. 4; Jos., Bell. 5, 169; 203) ἡ π. τῆς γραφῆς Ac 8:32 can mean either

1. *content or wording of the scripture passage* (περιοχή in this sense, schol. on Thu. 1, 131 ἡ περ. τῶν γραμμάτων; schol. on Apollon. Rhod. 4 superscr. Cf. also Suidas s.v. Ὅμηρος Σέλλιος)—or
2. *the portion of scripture* (Dionys. Hal., de Thu. c. 25; Cicero, Ad Attic. 13, 25, 3).—Blass on Ac 8:32. M-M.*

περιπατέω *impf.* περιεπάτου; *fut.* περιπατήσω; 1 *aor.* περιεπάτησα; *plpf.* 3 *sing.* περι(ε)πεπατήκει (Ac 14:8 v.l.; on *augm.* in the *plpf.* s. Bl-D. §66, 1; Mlt.-H. 190f) (Aristoph., X., Pla.+; *inscr.*, pap., LXX, En., Ep. Arist., Philo, Joseph.) *go about, walk around.*

1. *lit.—a.* *go about, walk around* w. an indication of the place where one walks about (Demosth. 54, 7 ἐν ἀγορᾷ; Jos., C. Ap. 2, 117 ἐπὶ τῆς γῆς) ἐν τριβόλοις γυμνοῖς ποῖ περιπατεῖν *walk among thistles barefoot* Hs 9, 20, 3. In several places one might almost translate *stay, spend some time, be*, though without the idea of remaining on the same spot (Chio, Ep. 13, 1 ἐν τῷ Ὡιδείῳ; 2 Km 11:2; Da 3:92 of the men in the fiery furnace; 4:29; En. 17, 6; Jos., Ant. 7, 130): ἐν τῷ ἱερῷ (Cebes 1, 1.—Diog. L. in the temple of Asclepius) Mk 11:27; J 10:23; GOxy 9. ἐν τῇ Γαλιλαίᾳ J 7:1a; cf. b. ὁ περιπατῶν ἐν μέσῳ τῶν ἐπτά λυχνιῶν Rv 2:1. π. ἐν τοῖς Ἰουδαίοις *appear among the Jews* J 11:54. ἐν τούτῳ τῷ κόσμῳ Papias 3.

b. *go about* w. indication of the way one is clothed ἐν στολαῖς Mk 12:38; Lk 20:46. ἐν λευκοῖς *clothed in white* Rv 3:4 (Epict. 3, 22, 10 ἐν κοκκίνοις περιπ.). ἐν δέρμασιν αἰγείῳ 1 Cl 17:1.

c. *gener.* *walk, go* π. διὰ τοῦ φωτός *walk in the light* Rv 21:24. π. εἰς τὸν ἀγρόν (*go for a*) *walk in the country* Hs 2:1. ἐπὶ τῆς θαλάσσης (ἐπὶ I 1aα and cf. Job 9:8.—GBertram, Le chemin sur les eaux: Congr. d'Hist. du Christ. I '28, 137-66) Mt 14:26; Mk 6:48f; J 6:19. ἐπὶ τὴν θάλασσαν Mt 14:25; J 6:19 P75. ἐπὶ τὰ ὕδατα vs. 29 (ἐπὶ III 1aα). παρὰ τὴν θάλασσαν 4:18 (παρὰ III 1a). π. μετὰ τινος *go about w. someone* J 6:66; *walk with someone* Hs 9, 6, 2a; 9, 10, 1. π. περὶ τι *walk around someth.* s 9, 12, 7; also κύκλῳ τινός s 9, 6, 2b. μετὰ τινος κύκλῳ τινός π. *walk with someone around someth.* s 9, 11, 5. π. ἐπάνω *walk over* Lk 11:44 (ἐπάνω 1a). More closely defined ὁμαλῶς π. καὶ ἀπροσκόπως Hm 6, 1, 4. γυμνὸν π. *go naked* Rv 16:15. μόνον π. *walk alone* Hv 4, 1, 3 (cf. Jos., C. Ap. 1, 281). περιεπάτετε ὅπου ἤθελες *you used to go where you pleased* J 21:18 (En. 17, 6 ὅπου πᾶσα σὰρξ οὐ περιπατεῖ).—*Abs.* *walk (about)* (Diocles 141 p. 180, 19f; Diod. S. 1, 70, 10; Ep. Arist. 175) Mt 9:5; 11:5; 15:31; Mk 2:9; 5:42; 8:24; Lk 5:23; 7:22; J 5:8f, 11f; 11:9f; Ac 3:6, 8a, b, 9, 12; 14:8, 10; 1 Pt 5:8; Rv 9:20 (cf. Ps 113:15); Hv 2, 1, 3; (*go for a*) *walk, be out walking* Mk 16:12; Lk 24:17; *walk by* J 1:36. περιπατῶν ἀφύπνωσα *as I walked along I fell asleep* Hv 1, 1, 3. περιπατῶν ἀνεμνήσθην *as I was walking along I remembered* 2, 1, 1.

d. symbolically, and far on the way toward the nonliteral use of the word: doubters are περιπατοῦντες ἐν ταῖς ἀνοδίαις Hv 3, 7, 1. Esp. in John: περιπατεῖν ἐν τῇ σκοτίᾳ J 8:12; 12:35b; 1J 2:11; cf. 1:6. *Corresp.* ἐν τῷ φωτί vs. 7; ἐν αὐτῇ (=ἐν τῇ ὁδῷ τοῦ φωτός) B 19:1 (but it may also refer to ἡ γνώσις; then the *pass.* would belong under 2aδ below). *Abs.* περιπατεῖτε ὥς τὸ φῶς ἔχετε *walk while you have the light* J 12:35a.

2. *fig.—a.* of the *walk of life* (Philod., περὶ παρρ. p. 12 Ol.; Epict. 1, 18, 20; Simplicius in Epict. p. 125, 52 Düb. Esp. acc. to OT models: 4 Km 20:3 ἐν ἀληθείᾳ; Pr 8:20 ἐν ὁδοῖς δικαιοσύνης.—Eccl 11:9). In the NT this use of the word is decidedly Pauline (the pastoral epp. do not have the word at all); *elsewh.* it is reasonably common only in the two small Johannine letters, *live, conduct oneself, walk*, always more exactly defined.

α. by an *adv.* ἀξίως τινός Eph 4:1; Col 1:10; 1 Th 2:12; Pol 5:1. ἀτάκτως 2 Th 3:6, 11. εὐσχημόνως Ro 13:13; 1 Th 4:12.

β. by the *dat.* to denote attendant circumstance, kind, and manner (Test. Iss. 5:8 ἀπλότῃ.—Bl-D. §198, 5; cf. Rob. 528-32) κῶμοις καὶ μέθαις Ro 13:13. τοῖς ἔθεσιν Ac 21:21; cf. 15:1 D; πνεύματι π. Gal 5:16. τῷ αὐτῷ πνεύματι 2 Cor 12:18.

γ. by a comparison ἕκαστον ὡς κέκληκεν ὁ θεός, οὕτως περιπατεῖτω 1 Cor 7:17. περιπατεῖν καθὼς τὰ ἔθνη περιπατεῖ Eph 4:17; ὡς τέκνα φωτός 5:8.—Phil 3:17; 1J 2:6. The comparison is implied fr. the context (ὡς ἐχθροὶ τοῦ σταυροῦ τοῦ Χριστοῦ) Phil 3:18.—πῶς (καθὼς) περιπατεῖτε Eph 5:15; 1 Th 4:1a, b.

δ. by a prepositional *expr.* The state in which one lives or ought to live is designated by ἐν: *pl.* in sins Eph 2:2; Col 3:7; in good deeds Eph 2:10; in the ordinances of the Lord B 21:1 (Philo, Congr. Erud. Gr. 87 π. ἐν ταῖς τοῦ θεοῦ κρίσεσι κ. προστάξεσιν). Cf. Hb 13:9. *Sing.* ἐν καινότητι ζωῆς Ro 6:4. ἐν πανουργίᾳ 2 Cor 4:2. ἐν ἀγάπῃ Eph 5:2. ἐν σοφίᾳ Col 4:5. ἐν (τῇ) ἀληθείᾳ 2J 4; 3J 3f; ἐν ἀκεραιότητι B 10:4; cf. 19:1 (s. 1d above). ἐν ἀλλοτρίᾳ γνώμῃ IPHld 3:3. ἐν ἀμώμῳ. . . συνειδήσει Pol 5:3. ἐν αὐτῇ (=ἐν τῇ ἐντολῇ) 2J 6b, ἐν αὐτῷ (=ἐν τῷ κυρίῳ) Col 2:6.—The norm of conduct is designated by κατὰ w. *acc.* (s. κατὰ II 5bβ) κατὰ ἄνθρωπον *like ordinary* (unregenerate) *men* 1 Cor 3:3. κατὰ σάρκα *according to the flesh, on the physical level* Ro 8:4; 2 Cor 10:2. κατὰ ἀγάπην Ro 14:15. κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων Mk 7:5. κατὰ τὰς ἐντολὰς αὐτοῦ 2J 6a.—BSEaston, NT Ethical Lists: JBL 51, '32, 1-12; SWibbing, D. Tugend-u. Lasterkataloge im NT, '59; EKamlach, Die Form der katalogischen Paränese im NT, '64; HBraun, Qumran u. das NT II, '66, 286-301.

b. rarely of physical life *gener.*: ἐν τούτῳ τῷ κόσμῳ περιπατεῖν B 10:11. ἐν σαρκί 2 Cor 10:3. διὰ πίστεως

περιπατοῦμεν, οὐ διὰ εἶδους 5:7. **M-M. B.** 690.*

περιπεύρω 1 **aor.** περιέπειρα *pierce through, impale* (lit. in **Diod. S.**; **Lucian**; **Plut.**, C. Gracch. 17, 5 κεφαλὴ περιπεπαρμένη δόρατι; **Philo**; **Jos.**, **Bell.** 3, 296) **fig.** ἑαυτὸν π. ὁδύναις πολλαῖς *pierce oneself through with many a pang* 1 **Ti** 6:10 (**Philo**, In Flacc. 1 ἀθρόους ἀνηκέστοις περιέπειρε κακοῖς). **M-M.***

περίπικρος, ον (**Philod.**, Ira p. 6 Wilke; **Vi. Aesopi** I c. 38 and other later **wr.**) *very bitter fig.*, of a glance βλέμμα π. *a very bitter look* **Hs** 6, 2, 5.*

περιπίπτω 2 **aor.** περιέπεσον (**trag.**, **Hdt.**; **inscr.**, **pap.**, **LXX**, **Philo**, **Joseph.**) *fall in with, encounter, fall into esp. misfortunes*; **w. dat.** answering the quest. 'whither?' (**Bl-D.** §202 **app.**; **cf. Rob.** 528f).

1. **lit.** λησταῖς *fall among or into the hands of robbers* **Lk** 10:30 (**Diod. S.** 14, 93, 4 λησταῖς περιέπεσον; **Conon** [I **BC**/I **AD**]: 26 **fgm.** 1, 22 **Jac.** λησταῖς περιπ.; **Diog. L.** 4, 50 λησταῖς περιέπεσε; **Artem.** 3, 65; **cf.** 1, 5; 2, 22; **Simplicius** In **Epict.** p. 111, 13 **Düb.** δύο εἰς Δεلفοὺς ἀπιόντες λησταῖς περιπεπτώκασι). εἰς τόπον διθάλασσον *strike a reef* **Ac** 27:41.

2. **fig.** (as **oft.** since **Hdt.** 6, 106, 2; **Thu.** 8, 27, 3 κινδύνῳ. Also in **inscr.**, **pap.**, **LXX**; **Philo**, **Leg. All.** 2, 77; **Jos.**, **Ant.** 10, 25; 20, 48; **Test. Dan** 4:5) *πειρασμοῖς ποικίλοις become involved in various trials* **Js** 1:2. αἰκίαις π. *suffer tortures* 1 **Cl** 51:2 (**Diod. S.** 1, 74, 7 περιπίπτει τιμωρίαις=he incurs [**lit.** falls into] punishment). **M-M.***

περιπλέκω **impf.** περιέπλεκον (**Hom.**; **LXX**; **Philo**, **Poster. Cai.** 156) *weave or twine around fig.* (**schol.** on **Soph.**, **Ant.** 244 p. 230 **Papag.** τὸν λόγον) of the tongue περιέπλεκεν δολιότητα (s. **δολιότης**) 1 **Cl** 35:8 (**Ps** 49:19).—**Perh.** the **pass.** *embrace* τινί someone (**Hom.**; **Jos.**, **Ant.** 8, 7) is to be read in **Hs** 9, 11, 4a, b.*

περιποιέω (**Hdt.**; **inscr.**, **pap.**, **LXX**; **Ep. Arist.** 121) in our **lit.** only **mid.** (**Thu.**; **LXX**, **Joseph.**) **fut.** περιποιήσομαι; 1 **aor.** περιποιήσασθην.

1. *save or preserve (for oneself) τί someth.* τὴν ψυχὴν *preserve one's own life* **Lk** 17:33 (**cf. X.**, **Cyr.** 4, 4, 10 τὰς ψυχὰς=his life).

2. *acquire, obtain, gain for oneself* (**Thu.** 1, 9, 2; **X.**, **Mem.** 2, 7, 3; **Polyb.** 3, 6, 13; 24, 9, 6; **Is** 43:21; **Jos.**, **Bell.** 1, 180) τὸν αἰῶνα τοῦτον **Hv** 1, 1, 8. τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου **Ac** 20:28 (s. **EHaenchen**, **AG**, **ad loc.**).—**Oft.** **w.** a reflexive **pron.** pleonastically added (**X.**, **An.** 5, 6, 17 ἑαυτῷ δύναμιν περιποιήσασθαι. **Demosth.** 19, 240; **Pr** 7:4) *βαθμόν ἑαυτοῖς καλὸν περιποιοῦνται* 1 **Ti** 3:13. **Cf.** ἑαυτῷ μέγα κλέος 1 **Cl** 54:3. σεαυτῷ ζωὴν **Hm** 3:5. ἑαυτῷ τιμὴν 4, 4, 2. θάνατον ἑαυτοῖς **s** 6, 5, 7c. Also without an **acc.**, which is easily supplied ἑαυτοῖς π. *enrich oneself* **Hs** 9, 26, 2.

3. *bring (about) τινί τι someth. for someone* (**Aristot.**, **Pol.** 3, 16; **PAmh.** 34d, 2 [II **BC**] **πλεῖόν τι περιποιούμενοι** τῷ βασιλεῖ; 2 **Macc** 15:21; **Jos.**, **Ant.** 14, 386.—**Mayser** II 1, '26 p. 101) αὕτη ἡ τρυφὴ ζωὴν περιποιεῖται τῷ ἀνθρώπῳ **Hs** 6, 5, 7a. τιμωρίας αὐτοῖς περιποιοῦνται **ibid.** b. σεαυτῷ π. δόξαν **s** 5, 3, 3. **M-M.***

περιποίησης, εως, ἡ (since **Ps.**-**Pla.**, **Defin.** 451C; **PTebt.** 317, 26 [174/5 **AD**]; **PReinach.** 52, 2).

1. *keeping safe, preserving, saving* (s. **περιποιέω** 1. So **Ps.**-**Pla.**, **loc. cit.** σωτηρία, π. ἀβλαβής; 2 **Ch** 14:12; **Test. Zeb.** 2:8) εἰς π. ψυχῆς **Hb** 10:39 (**opp.** εἰς ἀπώλειαν).

2. *gaining, obtaining* (**περιποιέω** 2) **w. obj. gen. foll.** (**Alex. Aphr.**, **An. Mant.** p. 164, 17 **Bruns** [1887]) 1 **Th** 5:9; 2 **Th** 2:14.

3. *possessing, possession, property* (**PTebt. loc. cit.**) λαὸς εἰς περιποίησιν *a people that has become (God's own) possession* 1 **Pt** 2:9 (**cf. Mal** 3:17). ἀπολύτρωσις τῆς π. **Eph** 1:14 (s. **ἀπολύτρωσις** 2a). **M-M.***

περίπτωσις, εως, ἡ (**Stoic.** II p. 29; **Ammonius Gr.** [100 **AD**] p. 60 **Valck.**: 'misfortune'; **M. Ant.** 6, 41, 1 π. τοῦ κακοῦ **al.**) *experience, in this case an unpleasant one, calamity* (**w.** συμφορά) 1 **Cl** 1:1.*

περι(ρ)ραίνω (**Aristoph.**; **inscr.**; **Lev**; **Num**; **Philo**; **Jos.**, **Ant.** 9, 123; 13, 243) **pf. pass. ptc.** περιεραμμένος (on the reduplication s. **Kühner-Bl.** II p. 23; **Bl-D.** §68; **Rob.** 211f) *sprinkle around, on all sides* (**Diogenes the Cynic** is of the opinion [**Diog. L.** 6, 42] that no matter how extensive the περιῆραίνειν, it is impossible to get rid of the ἀμαρτήματα) ἱμάτιον περιεραμμένον αἵματι *a robe sprinkled on all sides with blood* **Rv** 19:13 **v.l.** (for βεβαμμένον; other **vv.** **ll.** βεραντισμένον, περιεραντισμένον, ἔρραμμένον). **M-M.***

περι(ρ)ρήγνυμι (**Aeschyl.**+) 1 **aor. ptc.** περιρήξας (**t.r.** περιρρήξας, s. **Bl-D.** §11, 1) *tear off* (all around) τὶ **someth.**, **esp.** clothes (**Aeschyl.**, **Sept.** 329; **Demosth.** 19, 197 τὸν χιτωνίσκον; **Polyb.** 15, 33, 4; **Diod. S.** 17, 35, 7; 2 **Macc** 4:38 τοὺς χιτῶνας; **Philo**, **De Jos.** 16 [**mid.**]; **cf. Jos.**, **Ant.** 6, 357) *περιρήξαντες αὐτῶν τὰ ἱμάτια* **Ac** 16:22. **M-M.***

περισπάω (**Eur.**, **X.**; **inscr.**, **pap.**, **LXX**, **Joseph.**; s. **Phryn.** p. 415 **L.**) in our **lit.** only **pass.**; **impf.** 3 **sing.** **περιεσπάτο.**

1. *be pulled or dragged away* (the **act.** in **Polyb.**, **Diod. S.**, **Dionys. Hal.**, **Plut.** et **al.** The **pass.** **Cebes** 33, 3; **PTebt.** 124, 39 [I **BC**] εἰς ἑτέρας λειτουργίας; **Jos.**, **Ant.** 5, 46) *περισπώμενος ὧδε κάκεισε ἀπὸ τῶν πνευμάτων τῶν πονηρῶν* **Hm** 5, 2, 7 (on the **constr. w.** ἀπὸ **cf. Epict.** 1, 8, 5). Closely related to it is **mng.**

2. *become or be distracted, quite busy, overburdened* (**Polyb.** 4, 10, 3; **Diod. S.** 2, 29, 5; **Epict.** 3, 9, 19; **Jos.**, **Bell.** 1, 232a.; **UPZ** 59, 30 [168 **BC**]; **PTebt.** 37, 15 [I **BC**]; **POxy.** 743, 36 [I **BC**]) *περί τι with or by someth.* (**Polyb.**

3, 105, 1; **Diod. S.** 1, 74) περί πολλήν διακονίαν **Lk** 10:40. περί τὸν πλοῦτον **Hs** 2:5. περί τὰς πράξεις 4:5. **M-M.** and **suppl.***

περισσεΐα, ας, ἡ (Herodian, Gr. I 291, 9 **al.**; **schol.** on **Nicanter**, Ther. 266) surplus, abundance (**IG** V 1, 550 π. χρημάτων; VII 3221 ἐκ τῆς περισσΐας; **inscr. fr.** Syria: **Bull. de corr. hell.** 21, 1897 p. 65. In **LXX** only several times in **Eccl.-Dssm.**, **LO** 66 [**LAE** 80]) ἡ π. τῆς χάριτος **Ro** 5:17. ἡ π. τῆς χαρᾶς **2 Cor** 8:2. μεγαλυνθῆναι εἰς π. *be greatly enlarged* 10:15. π. κακίας *all the evil prevailing* (around you) **Js** 1:21. **M-M.***

περίσσευμα, ατος, τό—1. abundance, fulness (**Eratosth.** [III BC], Cat. 44 Olivieri; **Plut.**, Mor. 310C; 962F.—The **LXX** of **Eccl** 2:15 has the word in line 6, but this line is lacking in the Hebr. text, and hence is **prob.** a Christian addition: **AHM**McNeile, An Introd. to **Eccl** '04, 157; **PKatz**, **ThLZ** 63, '38, 34) **2 Cor** 8:14a, b (**opp.** ὑστέρημα). ἐκ (τοῦ) περισσεύματος (τῆς) καρδίας *from the abundance of the heart, what the heart is full of* **Mt** 12:34; **Lk** 6:45.
2. what remains, scraps (**Artem.** 3, 52) περισσεύματα κλασμάτων *pieces that were left* **Mk** 8:8.*

περισσεύω **impf.** ἐπερίσσευον; **fut.** περισσεύσω; 1 **aor.** ἐπερίσσευσα (on the augment **Bl-D.** §69, 4 **app.**; **Mlt.-H.** 192); 1 **fut. pass.** περισσευθήσομαι (**Hes.**, **Thu.**; **inscr.**, **pap.**, **LXX**, **Philo**, **Joseph.**).

1. **intr.**—**a.** of things—**a.** *be more than enough, be left over* (**Dit.**, **Syll.** 3 672, 19 [II BC]; **Theophil.** in **Alex.** **Polyhist.**: **Euseb.**, **Pr. Ev.** 9, 34, 19; **Jos.**, **Vi.** 333) τὰ περισσεύσαντα κλάσματα **J** 6:12. ὁ χρόνος ὁ περισσεύων εἰς τὴν παρουσίαν αὐτοῦ *the time that remains before his coming* **Hs** 5, 5, 3. οἱ περισσεύοντες *the others, the remainder* 9, 8, 7; **w. gen.** οἱ π. αὐτῶν **vs.** 4; strengthened οἱ λοιποὶ οἱ περισσεύσαντες 9, 9, 4. τὸ περισσεῦον *what was left over* τῶν κλασμάτων **Mt** 14:20; 15:37 (**cf.** **Jos.**, **Ant.** 13, 55). περισσεύει μοί τι *I leave someth.* (**cf.** **Tob** 4:16) **J** 6:13. τὸ περισσεῦσαν αὐτοῖς κλασμάτων *what they left in the way of fragments* **Lk** 9:17.

β. *be present in abundance* (**X.**, **Cyr.** 6, 2, 30; **PFlor.** 242, 2; **PLond.** 418, 4 ἵνα περισεύῃ ὁ φόβος τοῦ θεοῦ ἐν σοί) **2 Cor** 1:5b; **Phil** 1:26 ἐὰν μὴ περισσεύῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων *unless your righteousness greatly surpasses that of the scribes* **Mt** 5:20 (for the omission of 'that' in the **Gk.** text **cf.** **Maximus Tyr.** 15, 8d: their life is different in no respect σκολήκων=**fr.** 'that' of the worms). περισσεύει τί τινι (**cf.** **Thu.** 2, 65, 13) *someone has someth. in abundance* (**Tob** 4:16) **ISm** 9:2. τὸ περισσεῦον τινι (**opp.** ὑστέρησις) *someone's abundance* **Mk** 12:44. (**Opp.** ὑστέρημα) **Lk** 21:4. ἐν τῷ περισσεύειν τινί *in this, namely that one has an abundance* 12:15. περισσεύει τι εἰς τινά *cometh or is available to someone in great abundance*: ἡ χάρις τοῦ θεοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν **Ro** 5:15. περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς *we share abundantly in Christ's sufferings* **2 Cor** 1:5a.

γ. *be extremely rich or abundant, overflow* **2 Cor** 9:12. εἰ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ *if by my falsehood the truthfulness of God has shown itself to be supremely great, to his glory* **Ro** 3:7. The thing in which the wealth consists is added in the **dat.** (**Phylition** [IV BC] in **Athen.** 3, 83 p. 115E πάσαις τ. ἀρεταῖς περιττεῦναι) π. δόξῃ *be extremely rich in glory* **2 Cor** 3:9 (**t.r.** ἐν δόξῃ). In oxymoron ἡ πτωχεῖα αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἀπλότητος αὐτῶν *their poverty has overflowed into the wealth of their liberality* 8:2.

δ. *grow* αἱ ἐκκλησίαι ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν **Ac** 16:5. ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει **Phil** 1:9.

β. of persons—**a.** *have an abundance, abound, be rich* τινός of or in *someth.* (**Bl-D.** §172; **Rob.** 510) ἄρτων **Lk** 15:17 **v.l.** (the text has the **mid.** περισσεύονται [in case it should be **pass.**, s. 2b below], but that is **prob.** not **orig.**; **cf.** **Jülicher**, **Gleichn.** 346). παντός χαρίσματος **IPol** 2:2. Also ἐν τινι **Dg** 5:13 (**opp.** ὑστερεῖσθαι). ἐν τῇ ἐλπίδι **Ro** 15:13. **Abs.** (**opp.** ὑστερεῖσθαι) περισσεύομεν *we have more* (divine approval) **1 Cor** 8:8. ζητεῖτε ἵνα περισσεύητε *strive to excel* 14:12. **Cf.** **Phil** 4:12a (**opp.** ταπεινοῦσθαι), b (**opp.** ὑστερεῖσθαι). ἀπέχω πάντα καὶ περισσεύω *I have received full payment, and have more than enough* **vs.** 18. π. εἰς πᾶν ἔργον *have ample means for every enterprise* **2 Cor** 9:8b.

β. *be outstanding, be prominent, excel* (1 **Macc** 3:30) ἐν τινι in *someth.* ἐν τῷ ἔργῳ τοῦ κυρίου **1 Cor** 15:58. **Cf.** **2 Cor** 8:7a, b; **Col** 2:7. **Abs. w.** μᾶλλον added *progress more and more* **1 Th** 4:1, 10.

2. **trans.** (**Athen.** 2 p. 42B) *cause to abound, make extremely rich*—**a.** of things, that one greatly increases τὴν εὐχαριστίαν **2 Cor** 4:15. τί εἰς τινά *grant someth. to someone richly* 9:8a; **Eph** 1:8 (ἥς by attraction of the **relat.** for ἥν). **Pass. w. dat.** of the **pers.** δοθήσεται αὐτῷ καὶ περισσευθήσεται *to him (more) will be given, and he will have a great abundance* **Mt** 13:12. **Cf.** 25:29.

β. of persons who receive *someth.* in great abundance ὑμᾶς ὁ κύριος περισσεύσαι τῇ ἀγάπῃ *may the Lord cause you to abound in love* **1 Th** 3:12. πόσοι μίσθοι περισσεύονται ἄρτων **Lk** 15:17 *how many day laborers get more than enough bread* (s. 1ba above).—**FHauck**, **TW** VI. 58-63. **M-M.***

περισσός, ἡ, ὅν (**Hes.**, **Hdt.**; **inscr.**, **pap.**, **LXX**, **En.**, **Ep.** **Arist.**, **Philo**, **Joseph.**) exceeding the usual number or size.

1. *extraordinary, remarkable*, of that which is not usually encountered among men (**Pla.**, **Apol.** 20c οὐδὲν τῶν ἄλλων περισσὸν πραγματεύεσθαι; **BGU** 417, 22 περισσὸν ποιῶσω=I am going to do *someth.* extraordinary; **En.** 102, 7) τί περισσὸν ποιεῖτε; *what are you doing that is remarkable?* **Mt** 5:47 (**cf.** **Plut.**, Mor. 233A τί οὖν μέγα ποιεῖς; what, then, are you doing that is so great?—**ELombard**, L'Ordinaire et l'Extraordinaire [**Mt** 5:47]: **RThPh** 15, '27, 169-86). **Subst.** τὸ περισσόν *the advantage* (**WSchubart**, Der Gnomon des Idios Logos '19, 102 [II AD]) τὸ π. τοῦ Ἰουδαίου *the advantage of the Jew* **Ro** 3:1. **LCerfaux**, Le privilège d'Israël sel. **s.** **Paul**: **Ephem. theol.** **Lov.** 17, '40, 5-26.

2. *abundant, profuse*—*a. going beyond what is necessary* περισσὸν ἔχειν *have (someth.) in abundance* J 10:10 (cf. X., Oec. 20, 1 οἱ μὲν περισσὰ ἔχουσιν, οἱ δὲ οὐδὲ τὰ ἀναγκαῖα δύνανται πορίζεσθαι; Plut., Mor. 523D). περισσότερον J 10:10 P75.

b. *superfluous, unnecessary* (trag.+; cf. 2 Macc 12:44) περισσὸν μοί ἐστιν τὸ γράφειν ὑμῖν *it is unnecessary for me to write to you* 2 Cor 9:1 (Wilcken, Chrest. 238 II, 4 περισσὸν ἡγοῦμαι διεξοδέστερον ὑμῖν γράφειν). περισσὸν ἡγοῦμαι *I consider it superfluous* (Appian, Prooem. c. 13 §50; Jos., Ant. 3, 215; cf. Philo, Agr. 59) Dg 2:10. W. ἄχρηστος 4:2.

3. in the comparative sense; περισσός together w. its *adv.* and *comp.* is a colloquial substitute for μᾶλλον, μάλιστα as well as for πλείων, πλείστος (Bl-D. §60, 3; Rob. 279; KKrumbacher, ByzZ 17, '08, 233). τό περισσὸν τούτων *whatever is more than this, whatever goes beyond this* Mt 5:37 (on the *gen. s.* Bl-D. §185, 1; Rob. 660).—ἐκ περισσοῦ (Περὶ ὕψους 34, 2; Vi. Aesopi I c. 43; Dositheus 40, 4; Da 3:22 Theod.) Mk 6:51 s. *ἐκ* 6c and *λίαν* 1. M-M.*

περισσότερος, τέρα, ον *comp.* of περισσός (Hdt.+; PFlor. 127, 22; Da 4:36 Theod. μεγαλωσύνη περισσοτέρᾳ) *greater, more.*

1. used w. a *subst.* ἀγαθὰ 1 Cl 61:3 (s. *ἀγαθός* 2ba). τιμὴ 1 Cor 12:23a, 24; Hm 4, 4, 2. δόξα s 5, 3, 3. κρίμα *more severe punishment* Mt 23:13 v.l.; Mk 12:40; Lk 20:47. εὐσχημοσύνη 1 Cor 12:23b. λύπη *excessive sorrow* 2 Cor 2:7.

2. περισσότερον *even more* (=more than the πολύ that was entrusted to him) Lk 12:48. W. *gen.* of comparison περισσότερον αὐτῶν ἐκοπίασα 1 Cor 15:10.—περισσότερόν τί *someth. more or further* (Lucian, Tyrannicida 3) Lk 12:4 (s. on this KKrumbacher, ZNW 18, '18, 140f); 2 Cor 10:8. W. *gen.* of comparison (Jos., Ant. 5, 23; 8, 410) περισσότερόν ἐστιν πάντων τῶν ὀλοκαυτωμάτων *is much more than all whole burnt offerings* Mk 12:33. περισσότερον προφήτου Mt 11:9; Lk 7:26 might be taken as a *neut. someth. greater than a prophet*. But it may be understood as a *masc. one who is more than a prophet* (cf. Plut., Mor. 57F περιττότερος φρονήσει; Sym. Gen 49:3 οὐκ ἔση περισσότερος).

3. the *neut. sing.* as *adv.* (Hdt. 2, 129 al.; Vett. Val. p. 74, 6; PFlor. 127, 22; BGU 380, 10; PGM 13, 12) ζῶντων π. ἔχωσιν J 10:10 P75. π. ἐπιδείξει *point out even more clearly* Hb 6:17. π. ἔτι κατάδηλόν ἐστιν *it is even more evident* 7:15. Strengthened so much more Mk 7:36. M-M. s.v. *περισσός*, B. 924.*

περισσοτέρως *adv.* (Diod. S. 13, 108; Athen. 5 p. 192F; PGiess. 25, 12 [II AD]).

1. *comp.* (even) more Mk 15:14 t.r.; to a much greater degree, far more, far greater (than Paul's opponents) 2 Cor 11:23; (than those of his own age) Gal 1:14. (Opp. ἥσων) 2 Cor 12:15 (ἀγαπάω 1αα). Intensifying so much (the) more Phil 1:14; Hb 2:1; 13:19.

2. *elative especially* 2 Cor 1:12; 2:4; 7:15; (all) the more 1 Th 2:17. Strengthened περισσοτέρως μᾶλλον *even much more* 2 Cor 7:13. M-M.*

περισσῶς *adv.* exceedingly, beyond measure, very (Eur., Hdt.+; Polyb. 1, 29, 7; 32, 15, 4; Athen. 11 p. 501D; PTeht. 488; LXX; Theod.; Philo, Det. Pot. Ins. 15 al.; Jos., Ant. 1, 258) Ac 26:11.—*Comp.* (περισσός 3) more, even more περισσῶς ἔκραζον *they cried out even louder* Mt 27:23; cf. Mk 15:14. π. ἐξεπλήσσοντο *they were even more astounded* 10:26. M-M.*

περιτέλλω *fut.* περιτελεῶ (Hom.+; Herm. Wr. 492, 21 Sc.; PGM 4, 3138; LXX; Jos., C. Ap. 2, 269) surround, clothe τινά *someone* (Diod. S. 19, 11, 7 τὸν ἄνδρα περιέστειλεν; Jos., Ant. 17, 59) B 3:4 (Is 58:8).*

περιστερά, ἄς, ἡ (Hdt., Aristoph.+; inscr., pap., LXX; Ep. Arist. 145; Philo; Jos., Ant. 1, 184; 3, 230) *pigeon, dove* used for sacrifice, hence sold in the temple Mt 21:12; Mk 11:15; J 2:14, 16. Dalman, Arbeit VII (s. οἰκία 1).—On the δύο νοσοὶ περιστερῶν Lk 2:24 s. on νοσός. The dove which, fr. the viewpoint of natural science in ancient times, has no bile, was for the early Christians the symbol of all kinds of virtues (cf. WBauer, D. Leben Jesu '09, 117): ἀκέραιοι ὥς αἱ περιστεραί Mt 10:16; cf. IPol 2:2. Hence the Holy Spirit, in appearing at Jesus' baptism, took the form of a dove (WTelfer, The Form of a Dove: JTS 29, '28, 238-42; LEbeck, NTS 17, '70/'71, 41-67 'dove-like descent') Mt 3:16; Mk 1:10; Lk 3:22; J 1:32; GEb 3.—HUsener, Das Weihnachtsfest 2 '11, 56ff; HGressmann, Die Sage v. d. Taufe Jesu und d. vorderoriental. Taubengöttin: ARW 20, '20/'21, 1-40; 323-59.—In MPol 16:1 Wordsworth has inserted περὶ στύρακα 'around the sword-handle' by conjecture and thereby gained undeserved approval. The Gk. mss. have περιστερὰ καὶ (but s. JAKleist, tr. '48, note ad loc.). The concept of the dove as representing the soul underlies this (cf., in a way, Quint. Symyrn. 8, 202f ψυχὴ δι' ἑλκεος ἐξεποτήθη ἐκ μελέων=the soul flew out of his body through the wound).—GWeicker, D. Seelenvogel '02, 26f; HGünter, Die christl. Legende des Abenlandes '10, 13; 45; 86; 142; 148; 191; FSühling, D. Taube als. relig. Symbol im christl. Altertum '30; HGreeven, TW VI '56, 63-72. M-M.*

περιτειχίζω 1 *aor.* περιτείχισα; pf. pass. περιτετείχισμαι (Thu., Aristoph.+; pap., LXX; Jos., Bell. 6, 323) surround with a wall.

1. *lit.*, of a city περιτετειχισμένη κύκλῳ *walled around* Hs 9, 12, 5 (BGU 993 III, 1 [II BC] τόπος περιτετειχισμένος).

2. *fig.* surrounded τούτοις (i.e. ἀγγέλοις) περιτετείχισται ὁ κύριος s 9, 12, 6. Of the sea of flames coming fr.

the pyre κύκλω περιετείχισε τὸ σῶμα τοῦ μάρτυρος *completely surrounded the martyr's body* MPol 15:2 (w. κύκλω as Thu. 2, 78).*

περιτέμνω 2 aor. περιέτεμον. Pass.: pf. ptc. περιτετμημένος; 1 aor. περιετμήθην (Hom.+) *cut (off) around*, in our lit. and the LXX, *somet. fig.*, only in the sense *circumcise the foreskin* (so *somet. as act.*, *somet. as mid.* ['circumcise oneself'], since Hdt. 2, 36, 2; 2, 104, 1 [of the Egyptians and several other peoples], also Diod. S. 1, 28, 3; 1, 55, 5; 3, 32, 4 [Egyptians, Colchians, Ἰουδαῖοι]; Ptolemaeus, περὶ Ἡρώδου [I AD]: 199 fgm. 1 Jac.; Strabo 17, 2, 5; Philo Bybl. [c. 100 AD] in Euseb., Pr. Ev. 1, 10, 33; Sallust. 9 p. 18, 17; PLond. 24, 3 [163 BC]; PTebt. 291, 33; 292, 7; 20; 293, 12; 14; 19; Wilcken, Chrest. 77 I, 11; III, 11; Philo Alex.; Joseph.; Test. Levi 6:3) in our lit. *prob.* only in *act.* and *pass.*

1. lit., w. acc. of the pers. Lk 1:59; 2:21; J 7:22; Ac 7:8; 15:5; 16:3; 21:21; B 9:8 (Gen 17:23ff). Pass. *be circumcised, have oneself circumcised* (Bl-D. §314 app.) Ac 15:1, 24 t.r.; 1 Cor 7:18b; Gal 2:3 (Ptolemaeus, περὶ Ἡρώδου τ. βασιλέως; no. 199 Jac. [I AD] Ἰδομαῖοι ἀναγκασθέντες περιτέμνεσθαι. S. SBelkin, JBL 54, '35, 43-7); 5:2f; 6:12, 13b. οἱ περιτεμνόμενοι *those who have themselves circumcised* vs. 13a. περιτετμημένος *circumcised, in the state of being circumcised* 1 Cor 7:18a; Gal 6:13a v.l.

2. fig.—a. of baptism περιετμήθητε περιτομῇ ἀχειροποιήτῳ Col 2:11 (OCullmann, D. Tauflehre des NT '48, 50-63).

b. Barnabas maintains strongly that the scripture does not require a physical circumcision: περιέτεμεν ἡμῶν τὴν καρδίαν 9:1a. The κύριος says περιτμήθητε τὰς καρδίας ὑμῶν vs. 1b. Obviously Jer 4:4 (cf. Dt 10:16) is meant; B comes closer to it in περιτμήθητε τῷ κυρίῳ ὑμῶν *let yourselves be circumcised for your Lord* 9:5a, and in the explanation of it περιτμήθητε τὸ σκληρὸν τῆς καρδίας ὑμῶν vs. 5b. What is true of the heart is also true of the ears περιέτεμεν ἡμῶν τὰς ἀκοάς 9:4. Cf. 10:12. In 9:6 it is acknowledged that circumcision is *somet.* justified thus: περιτέμνεται ὁ λαὸς εἰς σφραγίδα, and it is explained that Ἀβραὰμ ἐν πνεύματι προβλέψας εἰς τὸν Ἰησοῦν περιέτεμεν vs. 7.—Schürer I (Eng. tr. rev. ed.) '73, 536ff; Dssm., B 149ff [BS 151-3]; UWilcken, HGunkel and PWendland, APF 2, '03, 4-31; WOtto, Priester u. Tempel im hellenist. Ägypten I '05, 213ff; JCMatthes, De Besnijdenis: Teylers Theol. Tijdschrift 6, '08, 163-91; FJDölger, Sphragis '11, 51ff; Billerb. IV '28, 23-40; FBryk, D. Beschneidung b. Mann u. Weib '31. JMSasson, JBL 85, '66, 473-76.-RMeyer, TW VI 72-83. M-M.*

περιτίθημι 1 aor. περιέθηκα; 2 aor. imper. 2 pl. περίθετε, ptc. περιθείς. Pass.: impf. περιετιθέμην; pf. ptc. περιτεθειμένος; 1 aor. περιετέθην (Hom. [in tmesis];+; inscr., pap., LXX; En. 98, 2; Philo, Joseph.).

1. put or place around, on τί τινι *someth.* around someone or *someth.* φραγμὸν αὐτῷ (=τῷ ἀμπελῶνι) περιέθηκεν *a fence around a vineyard* Mt 21:33; Mk 12:1 (the dat. is to be supplied here, as Is 5:2.—Dit., Syll.3 898, 7f. τὸν περίβολον ὃν περιέθηκε τῷ τεμένει). αὐτῷ περιετίθετο τὰ ὄργανα *the wooden instruments (or firewood) were placed around him* MPol 13:3 (Appian, Iber. §132 ξύλα περιθέντες αὐτῇ. Likew. Appian, Mithrid. 108 §512 ξύλα περιθέντες in order to ignite *someth.*). The bars or limits set for the sea 1 Cl 20:6 (cf. Job 38:10). σπόγγον καλάμῳ put a sponge on a reed Mt 27:48; Mk 15:36; cf. J 19:29. Put or lay pieces of clothing around, on someone (Herodian 3, 7, 5 χλαμύδα; Dit., Or. 383, 137; PSI 64, 17 [I BC]; Job 39:20; Jos., Ant. 6, 184; Test. Levi 8:5, 6) χλαμύδα περιέθηκαν αὐτῷ Mt 27:28. Esp. of headbands, wreaths etc. (Ps.-Pla., Alcib. 2 p. 151A στέφανόν τινι. Several times LXX; Philo, Mos. 2, 243) Mk 15:17. κρεῖττον ἦν αὐτῷ περιτεθῆναι μύλον 1 Cl 46:8.—Var. prep. constrs. take the place of the dat.: π. τὸ ἔριον ἐπὶ ξύλον put the wool on a stick B 8:1 (cf. Gen 41:42). π. τὸ ἔριον περὶ τὴν κεφαλὴν 7:8 (a quot. that cannot be identified w. certainty.—On π. περὶ τὴν κεφ. cf. Pla., Rep. 3 p. 406D).

2. fig. put on or around τί τινι=invest someone w. *someth.*, grant, bestow *someth.* to or on someone (Hdt.+; Dit., Syll.3 985, 50; LXX; Philo, Aet. M. 41) τιμὴν π. w. the dat. show honor (Dit., Or. 331, 23; BGu 1141, 19 [14 BC]; Esth 1:20. Cf. also Thu. 6, 89, 2 ἀτιμίαν τινὶ π.) 1 Cor 12:23. περιθείς τὴν εὐπρέπειαν τῇ κτίσει αὐτοῦ Hv 1, 3, 4. M-M.*

περιτομή, ἥς, ἡ *circumcision of the foreskin* (Agatharchides [II BC] 61; Timagenes [I BC]: 88 fgm. 5 Jac.; Strabo 16, 2, 37 [in the pl.]; PTebt. 314, 5 [II AD]) Gen 17:13; Ex 4:25f; Artapanus [II BC] in Euseb., Pr. Ev. 9, 27, 10; Philo, Spec. Leg. 1, 8; 9; Jos., Ant. 1, 192; 214 [here in pl.], C. Ap. 2, 137; 143; Test. Levi 6:6).

1. *circumcision as a religious rite*, lit., J 7:22. διαθήκη περιτομῆς *covenant or decree of circumcision* Ac 7:8. εἰ περιτομὴν ἔτι κηρύσσω Gal 5:11.—B 9:4a, 7. Cf. Phil 3:5 (s. ὀκταήμερος); Dg 4:1 which, however, can also be classed under

2. *pass. the state of having been circumcised*=τὸ περιτετμηθῆναι (Diod. S. 3, 32, 4; Jos., C. Ap. 2, 137) Ro 2:25a, b, 26; 3:1; 1 Cor 7:19; Gal 5:6; 6:15. ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή Ro 2:28. διὰ περιτομῆς vs. 27 (s. διὰ A III 1c). περιτομὴν ἔχειν IPhld 6:1. περιτομὴν λαμβάνειν J 7:23. εἶναι ἐν περιτομῇ Ro 4:10a; cf. b, where ὄντι is to be supplied. On vs. 11 cf. σημεῖον 1. οἱ Αἰγύπτιοι ἐν π. εἰσίν B 9:6.

3. fig., of spiritual circumcision (cf. περιτέμνω 2) περιτομή. . . οὐ σαρκὸς. . . B 9:4b. περιτομή καρδίας (s. περιτέμνω 2b) Ro 2:29 (cf. Ode of Solomon 11, 1f). περιτομή ἀχειροποίητος Col 2:11a=περ. τοῦ Χριστοῦ b, by which baptism is meant (s. vs. 12).

4. abstr. for concr. (cf. e.g., Appian, Bell. Civ. 3, 61 §249 ἐπεξέρχεσθαι τὸν φόνον=proceed against the murder [i.e., the murderers]) *those who are circumcised*

a. lit., of the Jews Ro 3:30; 4:9; Col 3:11 (opp. ἀκροβυστία='Gentiles' in all three).—Ro 4:12a; 15:8; Gal 2:7-9. οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου *those who are called the*

'uncircumcision' by the so-called circumcision (whose circumcision is) a purely physical one (and is) made by hands Eph 2:11. οἱ οὐκ ἐκ περιτομῆς μόνον who not only belong to the 'circumcised' Ro 4:12b.—οἱ ἐκ περιτομῆς πιστοὶ those of the 'circumcised' who believe=the Jewish Christians Ac 10:45. Likew. οἱ ἐκ περιτομῆς (ὄντες) 11:2; Gal 2:12; Col 4:11; Tit 1:10. EE Ellis, TU 102, '68, 390-99.

b. fig. of the Christians (as the truly circumcised people of the promise) ἡμεῖς ἐσμεν ἡ περιτομή Phil 3:3.—For lit. s. under **περιτέμνω**. M-M.*

περιτρέπω (Lysias, Pla. et al.; Wsd 5:23; Philo) turn from one state to its opposite τινὰ εἰς τι (BGU 1831, 8 [51 BC] εἰς ἄπορον; Vett. Val. 250, 9f; Jos., Ant. 9, 72 τοὺς παρόντας εἰς χαρὰν περιέτρεψε.—Niese reads the simplex in 2, 293) τὰ πολλὰ σε γράμματα εἰς μανίαν περιτρέπει Ac 26:24 (s. **μανία** and cf. the expression εἰς μανίαν περιτρέπιν in Lucian, Abdic. 30 and Vi. Aesopi I c. 55). M-M.*

περιτρέχω *impf.* περιέτρεχον; 2 *aor.* περιέδραμον, *ptc.* περιδραμών (Hom.+).

1. run or move around w. the *acc.* of the thing or *pers.* one moves around (Hdt. 8, 128; Aristoph., Ran. 193 τὴν λίμνην κύκλῳ; Athen. 5 p. 208B; PFlor. 120, 7) ἄγγελοι περιέτρεχον αὐτοὺς ἐκεῖσε angels were moving about them there AP 5:18. ὧδε κάκεισε περιτρ. κύκλῳ τῆς πύλης run here and there around the gate Hs 9, 3, 1.

2. run about, go about in (Cebes 14, 1; Am 8:12; Jer 5:1 ἐν ταῖς ὁδοῖς) w. *acc.* (Aristoph., Thesmoph. 657 τὴν πύκνα πᾶσαν) ὅλην τὴν χώραν Mk 6:55. ἐν τοῖς προβάτοις π. run about among the sheep Hs 6, 1, 6. M-M.*

περιφέρω carry about, carry here and there—1. lit., w. *acc.* (Eur., Pla.; Plut., Mor. 331C; Dit., Syll. 3 1169, 65f, a spearhead in the face; Josh 24:33a; 2 Macc 7:27) the sick Mk 6:55. τὰ δεσμά the chains IEph 11:2; cf. IMg 1:2; ITr 12:2. τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι π. 2 Cor 4:10 (s. **νέκρωσις** 1).

2. fig. (Epict. 2, 8, 12 θεὸν π.=carry God about within oneself; 2, 16, 33; Philo, Omnis Prob. Lib. 117 τὴν ἀρετὴν; POxy. 1664, 7 a dear person in one's heart) τὸ ὄνομα carry the name (of Christ, or of a Christian) about (prob. as wandering preachers) IEph 7:1. The *pass.*, fig. (Jos., Ant. 19, 46 διὰ λογισμῶν περιφερόμενος) περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας carried here and there by (any and) every wind of doctrine Eph 4:14 (or does περιφέρεσθαι mean turn around here, and is the idea of a weathervane in the background?); cf. Hb 13:9 v.l. M-M.*

περιφρονέω disregard, look down on, despise (so since Thu. 1, 25, 4; POxy. 71 II, 16; Jos., Ant. 4, 260) w. *gen.* (Ps.-Pla., Axioch. 372A τοῦ ζῆν; Plut., Thes. 1, 5, Per. 31, 1, Mor. 762E; 4 Macc 6:9; 7:16; 14:1) Tit 2:15. M-M.*

περιχαρής, ἐς (Soph., Hdt.; 3 Macc 5:44; Philo, Rer. Div. Her. 3; Jos., Ant. 7, 206) very glad π. γενέσθαι (Diod. S. 20, 76, 6 π. γενόμενος; Charito 6, 5, 1; Ael. Aristid. 50, 50 K.=26 p. 517 D.; Job 3:22; 29:22; Jos., Ant. 1, 284; 16, 358; PSI 887, 5 [VI AD]) Hv 3, 12, 2; foll. by the *inf.* in the *gen.* v 3, 8, 1.*

περίχωρος, ον neighboring (Gen 19:28) quite *predom.* used as a *subst.* (οἱ περίχωροι 'the neighbors' Demosth. 19, 266; Plut., Cat. Maj. 25, 3, Eum. 15, 13; Aelian, N.A. 10, 46; Cass. Dio 36, 33) ἡ π. (sc. γῆ; Bl-D. §241, 1) region around, neighborhood (LXX, which also has τὸ περίχωρον and τὰ περίχωρα. Loanw. in rabb.) Mt 14:35; Mk 6:55 t.r.; Lk 4:14, 37; 7:17; Ac 14:6; 1 Cl 11:1; GP 9:34. Used w. *gen.*: of a river, whose neighboring region to the right and left is designated as ἡ π.: ἡ π. τοῦ Ἰορδάνου (Gen 13:10f) Mt 3:5 (s. below); Lk 3:3. ἡ περίχωρος τῶν Γερασηνῶν the Gerasenes and the people living around them Lk 8:37. ὅλη ἡ π. τῆς Γαλιλαίας Mk 1:28 is either expegetic *gen.* the whole region around, that is, Galilee or the region around Galilee (Mt understands it so, and 4:24 inserted ὅλη ἡ Συρία for it). By metonymy for the inhabitants Mt 3:5. M-M.*

περίψημα, ατος, τό (Vi. Aesopi I c. 35; from περιψάω='wipe all around, wipe clean') that which is removed by the process of cleansing, dirt, off-scouring (Sym. Jer 22:28) πάντων περίψημα the off-scouring of all things 1 Cor 4:13. But reflection on the fact that the removal of the περίψ. cleanses the thing or the *pers.* to which (whom) it was attached, has given the word the further *mng.* ransom, scapegoat, sacrifice (cf. Tob 5:19. Hesychius equates it w. περικατάμαγμα and ἀντίλυτρα, ἀντίψυχα. Photius p. 425, 3 explains περίψ. w. ἀπολύτρωσις and then continues, referring to the custom of making a human sacrifice every year for the benefit of the rest of the people [s. on this Ltzm. and JWeiss on 1 Cor 4:13]: οὕτως ἐπέλεγον τῷ κατ' ἐνιαυτὸν ἐμβαλλομένῳ τῇ θαλάσῃ νεανία ἐπ' ἀπαλλαγῇ τῶν συνεχόντων κακῶν, περίψημα ἡμῶν γενοῦ, ἥτοι σωτηρία καὶ ἀπολύτρωσις. καὶ οὕτως ἐνέβαλον τῇ θαλάσῃ ὡσανεὶ τῷ Ποσειδῶνι θυσίαν ἀποτίννυντες). But it must also be observed in this connection that περίψ. had become more and more a term of polite self-depreciation, common enough in everyday speech (Dionys. of Alex. in Euseb., H.E. 7, 22, 7 τὸ δημῶδες ῥῆμα. S. also the grave-inscription [in WThieling, D. Hellenismus in Kleinafrika '11, p. 34] in which a wife says w. reference to her deceased husband ἐγὼ σου περίψημα τῆς καλῆς ψυχῆς); the sense would then be *someh.* like most humble servant. So certainly in περίψ. τοῦ σταυροῦ IEph 18:1. But prob. also 8:1; B 4:9; 6:5 (s. HVeil; EHennecke, Hdb. zu den ntl. Apokryphen '04, 218).—GStählin, TW VI 83-92. M-M.*

περπερεύομαι (M. Ant. 5, 5, 4; Etym. Mag. p. 665, 37; Hesychius=κατεπαίρομαι. The compound ἐμπερπερεύομαι is more common: Epict. 2, 1, 34; Cicero, Ad Attic. 1, 14, 4) behave as a *πέρπερος* ('braggart, windbag': Polyb. 32, 2, 5; 39, 1, 2; Epict. 3, 2, 14), boast, brag 1 Cor 13:4. M-M.*

Περσίς, ἶδος, ἡ (Palest. *inscr.*: IPPeters and HThiersch, Painted Tombs of Marissa '05, nos. 38 and 41 [II BC]; *esp.*

for female slaves: BGU 895, 29; 31 [II AD]; IG VII 2074; CIL V 4455) *Persis*, recipient of a greeting Ro 16:12. M-M.*

πέρυσσι before vowels πέρυσιν Hv 2, 1, 3 (on the *v* cf. Lex. Rhet. in RReitzenstein, Index Lect. Rostock 1892/93 p. 6; Bl-D. §20 w. app.—Mlt.-H. 279) *adv.* of time (Simonides +) *last year, a year ago* (Aristoph., Pla. et al.; Plut., Mor. 155F; Philostrat., Her. 33 p. 139, 14 K.; inscr., pap.) Hv 2, 1, 1; 3. ἀπό π. (BGU 531 II, 1 [70-80 AD]; Dssm., NB 48f [BS 221]) *a year ago, since last year* 2 Cor 8:10; 9:2. M-M.*

περυσινός, ή, όν (Aristoph., Pla., X.+; PSI 560, 8 [III BC]; PTeht. 112, 19 [II BC]; al. in pap.) *of last year ή* περυσινή όρασις *the vision of the previous year* Hv 2, 1, 1; cf. 3, 10, 3. M-M. s.v. πέρυσσι.*

πεσείν,-ών, πεσοῦμαι s. πίπτω.

πετάομαι (doubtful form for the older πέτομαι [q.v.].—Lob. on Phryn. p. 581; Bl-D. §101 p. 47; Helbing p. 83f; Reinhold p. 100.—The *act.* πετάω='fly' in Achmes 236, 6. πετάομαι in Aristot., Metaph. 1009b, 38 [WChrist '38] v.l.; Syntipas 79, 28 v.l.) in our *lit.* only in Rv, and in the *pres. ptc.* πετώμενος, as the *rdg.* of the *t.r.* in 4:7; 8:13; 14:6; 19:17.*

πετεινόν, οὔ, τό *subst. neut.* of πετεινός, ή, όν (Theognis, trag., Hdt. et al.; Jos., Ant. 2, 245; 3, 137; Test. Levi 9:13) *bird* B 11:3 (Is 16:2). Mostly *pl.* (Hdt.; Ostraka II 1523 [127 BC]; LXX; En. 7, 5; Jos., Ant. 8, 40; Sib. Or. 3, 224) Mt 13:4; Mk 4:4; Lk 12:24. W. κτήνη (Gen 8:17; Lev 7:26) Hs 9, 1, 8; 9, 24, 1. W. τετράποδα, έρπετά Ac 10:12; Ro 1:23. W. τετράποδα, θηρία, έρπετά (Herm. Wr. 1, 11b) Ac 11:6; w. still others PK 2 p. 14, 17. W. θηρία, έρπετά, ένάλια Js 3:7. W. θηρία, ιχθύες B 6:12, 18 (cf. έρπετόν on these combinations). τὰ π. τοῦ οὔρανοῦ (s. οὔρανός 1d) *the birds of the air* Mt 6:26; 8:20; 13:32 (cf. IQH 8, 9); Mk 4:32; Lk 8:5; 9:58; 13:19; Ac 10:12; 11:6; B 6:12 (Gen 1:28), 18; Hs 9, 24, 1. Of birds of prey B 10:10. M-M.*

πέτομαι (Hom.+; inscr., pap., LXX; Philo, Gig. 6; Hecataeus in Jos., C. Ap. 1, 203. S. on πετάομαι) *fly* Rv 4:7; 8:13; 12:14; 14:6; 19:17. M-M. B. 682.*

πέτρα, ας, ή (Hom. [πέτρη]+; inscr., pap., LXX; Philo; Jos., Ant. 6, 114; Test. 12 Patr.; loanw. in rabb.).

1. *rock—a. lit.*, of the rock in which a tomb is hewn (s. λατομέω 1) Mt 27:60; Mk 15:46. The rocks split apart during an earthquake Mt 27:51 (cf. PGM 12, 242). αἱ πέτραι w. τὰ όρη (PGM 13, 872; all the elements are in disorder) Rv 6:16; likew. vs. 15, where πέτρα rather takes on the *mng.* *rocky grotto* (as Il. 2, 88; 4, 107; Soph., Phil. 16 al.; Judg 15:13; 1 Km 13:6; Is 2:10; Pr 30:26. Cf. Diod. S. 5, 39, 5 έν ταῖς κοίλαις πέτραις καὶ σπηλαίοις). πέτρα *rocky ground* Lk 8:6, 13 (Maximus Tyr. 20, 9g ἐπὶ πετρῶν σπεῖρεις; Pla., Leg. 8 p. 838E; Ael. Aristid. 46 p. 302 D.; PSI 433, 6 [260 BC] οὐκ έφντεῦθη ἐπὶ τῆς πέτρας). It forms a suitable foundation for the building of a house Mt 7:24f; Lk 6:48a, b *t.r.*—Used w. an *adj.*: of Sinai π. έρημος *a barren rock* B 11:3 (Is 16:1). στερεὰ πέτρα 5:14; 6:3 (both Is 50:7). π. ισχυρά 11:4 (Is 33:16). π. άκίνητος IPol 1:1.—The rock in the vision of Hermas: Hs 9, 2, 1f; 9, 3, 1; 9, 4, 2; 9, 5, 3; 9, 9, 7; 9, 12, 1 (the interpretation); 9, 13, 5; 9, 14, 4.—The rock at various places in the desert fr. which Moses drew water by striking it (Ex 17:6; Num 20:8ff; Ps 77:15f, 20; Philo, Mos. 1, 210; Jos., Ant. 3, 86.—Apollon. Rhod. 4, 1444-46: Heracles, when thirsty, struck a πέτρη at the suggestion of a divinity, and a great stream of water gushed forth at once). Paul calls it πνευματική πέτρα 1 Cor 10:4a and identifies it w. the preexistent Christ vs. 4b (EEllis, JBL 76, '57, 53-6; Philo, Leg. All. 2, 86 πέτρα=σοφία, Det. Pot. Ins. 118=λόγος θεός).

b. in a play on words w. the name Πέτρος (GGander, RThPh n.s. 29, '41, 5-29). The apostle so named, or the affirmation he has just made, is the rock upon which Christ will build his church (for the figure s. Od. 17, 463.—Arrian, Anab. 4, 18, 4ff; 4, 21, 1ff; 4, 28, 1ff πέτρα is a rocky district [so also Antig. Car. 165] as the foundation of an impregnable position or a rocky fortress; 4, 28, 1; 2 this kind of a πέτρα could not be conquered even by Heracles.—Diod. S. 19, 95, 2 and 4; 19, 96, 1; 19, 97, 1 and 2; 19, 98, 1 al. ή πέτρα [always with the article] is the rock [Petra] that keeps the Nabataeans safe from all enemy attacks; Stephan. Byz. s.v. Στάσις: πόλις ἐπὶ πέτρης μεγάλης of a city that cannot be taken) Mt 16:18 (cf. Adell, ZNW 15, '14, 1-49; 17, '16, 27-32; OImmisch, ibid. 17, '16, 18-26; Harnack, SAB '18, 637-54; '27, 139-52; RBultmann, ZNW 19, '20, 165-74, ThBl 20, '41, 265-79; FKattenbusch, Der Quellort der Kirchenidee: Festgabe für Harnack '21, 143-72, Der Spruch über Pt. u. d. Kirche bei Mt: StKr 94, '22, 96-131; SEuringer, D. Locus Classicus des Primates: AEhrhard-Festschr. '22, 141-79; HDieckmann, Die Verfassung der Urkirche '23; JoachJeremias, Αγγελος II '26, 108-17; ECaspar, Primatus Petri '27; KGGoetz, Pt. als Gründer u. Oberhaupt der Kirche '27; JGeiselman, D. petrin. Primat (Mt 16:17ff) '27; BBartmann, ThGl 20, '28, 1-17; HKoch, Cathedra Petri '30; TEngert, 'Tu es Pt': Ricerche relig. 6, '30, 222-60; FXSeppelt, Gesch. d. Papsttums I '31, 9-46; JTurmell, La papauté '33, 101ff; VBurch, JBL 52, '33, 147-52; JHaller, D. Papsttum I '34, 1-31; ACCotter, CBQ 4, '42, 304-10; WGKümmel, Kirchenbegr. u. Gesch.-bewusstsein in d. Urgem. u. b. Jesus: Symb. Bibl. Ups. 1, '43; OJFSeitz, JBL 69, '50, 329-40. OCullmann, TWManson mem. vol., '59, 94-105; OBetz, ZNW 48, '57, 49-77; cf. IQH 6, 26-8; HClavier, Bultmann-Festschr., '54, 94-107.—OCullmann, TW VI '56, 94-9: πέτρα. S. also the *lit.* under Πέτρος, end).

2. *stone* (in an OT *quot.*, where πέτρα is used in parallelism w: λίθος) π. σκανδάλου Ro 9:33; 1 Pt 2:8 (both Is 8:14). M-M. B. 51.*

Πέτρος, ου, ό (ό πέτρος='stone' Hom.+; Jos., Bell. 3, 240, Ant. 7, 142.—Π. as a name can scarcely be

pre-Christian, as AMerx, D. vier kanon. Ev. II 1, '02, 160ff, referring to Jos., *Ant.* 18, 156[Niese did not accept the v.l. Πέτρος for Πρώτος], would have it. S. on the other hand ADell [πέτρα 1b] esp. 14-17. Fr. the beginning it was prob. thought of as the Gk. equivalent of the Aram. סֵי=Κηφᾶς; J 1:42; cf. Mt 16:18 and JWackernagel, Syntax II2 '28, 14f, perh. formed on the analogy of the Gk. male proper name Πέτρων: UPZ 149, 8 [III BC]; 135 [78 BC]; Plut., Mor. 422D.—A Gentile named Πέτρος in Damasc., Vi. Isid. 170. S. also the Praeses Arabiae of 278/79 AD Aurelius P.: Publ. Princeton Univ. Arch. Expedition to Syria III A, '13, 4 no. 546) Peter, surname of the head of the circle of Twelve Disciples, whose name was orig. Simon. His father was a certain John (s. Ἰωάννης 4) or Jonah (s. Ἰωνᾶς 2). Acc. to J 1:44 he himself was from Bethsaida, but, at any rate, when he met Jesus he lived in Capernaum (Mk 1:21, 29). Fr. that city he and his brother Andrew made their living as fishermen (Mk 1:16). He was married (Mk 1:30; cf. 1 Cor 9:5), but left his home and occupation, when Jesus called, to follow him (Mk 1:18; 10:28). He belonged to the three or four most intimate of the Master's companions (Mk 5:37; 9:2; 13:3; 14:33). He stands at the head of the lists of the apostles (Mt 10:2; Mk 3:16; Lk 6:14; Ac 1:13). Not all the problems connected w. the conferring of the name Cephas-Peter upon Simon (s. Σίμων 1) have yet been solved (the giving of a new name and the reason for it: Plato [s. ὀνομάζω 1] and Theophrastus [Prolegom. 1 in CFHermann, Pla. VI 196 Θεόφραστος, Τύρταμος καλούμενος πάλοι, διὰ τὸ θεῖον τῆς φράσεως Θ. μετεκλήθη]; CRoth, Simon-Peter HTR 54, '61, 91-7). He was at least not always a model of rock-like (πέτρος is a symbol of imperturbability Soph., Oed. Rex 334; Eur., Med. 28 al.) firmness (cf. Gethsemane, the denial, the unsuccessful attempt at walking on the water; his conduct at Antioch Gal 2:11ff which, however, is fr. time to time referred to another Cephas; cf. KLake, HTR 14, '21, 95ff; AMVöllmecke, Jahrbuch d. Missionshauses St. Gabriel 2, '25, 69-104; 3, '26, 31-75; DWRiddle, JBL 59, '40, 169-80; NHuffman, *ibid.* 64, '45, 205f; PGaechter, ZkTh 72, '50, 177-212). Despite all this he was the leader of Jesus' disciples, was spokesman for the Twelve (e.g. Mt 18:21; 19:27; Mk 8:27ff; Lk 12:41; 18:28) and for the three who were closest to Jesus (Mk 9:5); he was recognized as leader even by those on the outside (Mt 17:24). He is especially prominent in the scene pictured by Mt 16:17-19. Only in the Fourth Gospel does Peter have a place less prominent than another, in this case the 'disciple whom Jesus loved' (s. Hdb. exc. on J 13:23). In connection w. the miraculous events after Jesus' death (on this ELohmeyer, Galiläa u. Jerusalem '36; WMichaelis, D. Erscheinungen d. Auferstandenen '44; MWerner, D. ntl. Berichte üb. d. Erscheinungen d. Auferstandenen: Schweiz. Theol. Umschau '44) Pt. played a unique role (1 Cor 15:5; Lk 24:34; Mk 16:7). He was one of the pillars of the early church (Gal 2:9). Three years after Paul was converted, on his first journey to Jerusalem as a Christian, he established a significant contact w. Peter (Gal 1:18). At least until the time of the Apostolic Council (Gal 2:1-10[?]; Ac 15:7) he was the head of the early church. He was also active as a missionary to the Jews (Gal 2:8; 1 Cor 9:5.—MGoguel, L'apôtre Pierre a-t-il joué un rôle personnel dans les crises de Grèce et de Galatie?: RHPhr 14, '34, 461-500). In 1 Pt 1:1 and 2 Pt 1:1 he appears as author of an epistle. It is very probable that he died at Rome under Nero, about 64 AD.—In the NT he is somet. called Σίμων (s. this; in Ac 15:14 and 2 Pt 1:1 more exactly Συμεών=Σίμη); except for Gal 2:7f Paul always calls him Κηφᾶς (q.v.). Both names Σίμων Π. Mt 16:16; Lk 5:8; J 1:40; 6:8, 68; 13:6, 9, 24, 36; 18:10, 15, 25; 20:2, 6; 21:2f, 7b, 11, 15. Σίμων ὁ λεγόμενος Π. Mt 4:18; 10:2. Σίμων ὁ ἐπικαλούμενος Π. Ac 10:18; 11:13. Σίμων ὃς ἐπικαλεῖται Π. 10:5, 32.—Outside the NT it is found in our lit. GEB 2; GP 14:60 (Σίμων Πέτρος); 1 Cl 5:4 (Paul follows in 5:5); 2 Cl 5:3f (a piece fr. an apocr. gosp.); IRo 4:3 (Πέτρος καὶ Παῦλος); ISm 3:2=GHeb 22; Papias 2:4 (w. other disciples), 15 (w. Mark as his ἐρμηνευτής).—Zahn, Einl. II §38-44; KERbes, Petrus nicht in Rom, sondern in Jerusalem gestorben: ZKG 22, '01, 1ff; 161ff (against him AKneller, ZkTh 26, '02, 33ff; 225ff; 351ff); PWSchmiedel, War der Ap. Petrus in Rom?: PM 13, '09, 59-81; HLietzmann, Petrus u. Pls in Rom2 '27; Gesser, Der hl. Ap. Petrus '02; CGuignebert, La primauté de St. Pierre et la venue de Pierre à Rome '09; FJFoakes-Jackson, Peter, Prince of Apostles '27; HDannenbauer, D. röm. Pt-Legende: Hist. Ztschr. 146, '32, 239-62; 159, '38, 81-8; KHeussi, War Pt. in Rom? '36, War Pt. wirklich röm. Märtyrer? '37, Neues z. Pt.-frage '39, ThLZ 77, '52, 67-72; HLietzmann, Pt. röm. Märt.: SAB '36, XXIX; DFRobinson, JBL 64, '45, 255-67; HSchmutz, Pt. war dennoch in Rom: Benedikt. Monatsschr. 22, '46, 128-41; EFascher, Pauly-W. XIX '38, 1335-61.—On Mt 16:17-19 s., in addition to the lit. on κλείς and πέτρα 1b: JSchnitzer, Hat Jesus das Papsttum gestiftet? '10, Das Papsttum eine Stiftung Jesu? '10; FTillmann, Jesus u. das Papsttum '10; AKneller, ZkTh 44, '20, 147-69; OLinton, D. Problem der Urkirche '32, 157-83; KPieper, Jes. u. d. Kirche '32; AEhrhard, Urkirche u. Frühkatholizismus I 1, '36.—JMunck, Pt. u. Pls in der Offenb. Joh. '50 (Rv 11:3-13).—OCullmann, Petrus2, '60 (Eng. transl. Peter, FVFilson2, '62), L'apôtre Pierre: NT Essays (TWManson memorial vol.), '59, 94-105; OKarrer, Peter and the Church: an examination of the Cullmann thesis, '63; RTO'Callaghan, Vatican Excavations and the Tomb of Peter: Bibl. Archeologist 16, '53, 70-87; AvGerkan, D. Forschung nach dem Grab Petri, ZNW 44, '52/'53, 196-205, Zu den Problemen des Petrusgrabes: Jahrb. f. Antike u. Christent. '58, 79-93; GF Snyder, Bibl. Archaeologist 32, '69, 2-24; JGwynGriffiths, Hibbert Journal 55, '56/'57, 140-9; TDBarnes, JTS 21, '70, 175-9; GSchulze-Kadelbach, D. Stellung des P. in der Urchristenheit: ThLZ 81, '56, 1-18 (lit.); PGaechter, Petrus u. seine Zeit, '58; EKirschbaum, The Tombs of St. Peter and St. Paul (transl. JMurray) '59; EHaenchen, Petrus-Probleme, NTS 7, '60/'61, 187-97; SAgourides, Πέτρος καὶ Ἰωάννης ἐν τῷ τετάρτῳ Εὐαγγελίῳ, Thessalonike, '66; DGewalt, Petrus, Diss. Hdlbg, '66; RBrown, KDonfried, JReumann edd., Peter in the NT, '73.—OCullmann, TW VI, '56, 99-112. M-M.

πετρώδης, ἐς (Soph.+) rocky, stony (so Hippocr., Aristot.; Jos., Vi. 187) subst. τὸ πετρώδες Mk 4:5 and τὰ πετρώδη (Aristot., Hist. An. 5, 17) Mt 13:5, 20; Mk 4:16 rocky ground, over which a thin layer of soil is spread (ὅπου οὐκ εἶχεν γῆν πολλήν). GDalman, Pj 22, '26, 124ff.*

Πετρώνιος, ου, ὁ rather freq. name (cf. e.g. Dit., Or. 538, 4; pap.; Philo, Leg. ad Gai. 209; Jos., Ant. 15, 307) Petronius, the centurion who commanded the guard at the grave GP 8:31.—LVaganay, L'Évang. de Pierre '30,

πεφίμωσο s. φημίω.

πήγανον, ου, τό (Aristoph., Theophr., Hist. Pl. 1, 3, 4; Diosc. 3, 45 al.; POxy. 1675, 4; PTebt. 273 introd.; CWessely, Stud. z. Paläographie u. Papyruskunde 20[21], 27, 5; Jos., Bell. 7, 178; loanw. in rabb.) rue (ruta graveolens), mentioned among the garden herbs that are tithed Lk 11:42 (the parallel Mt 23:23 has ἄνηθον, hence EbNestle, ZNW 7, '06, 260f suspects an interchange of רבתי and רבתי). Acc. to the Mishna (Shebi'ith IX 1; cf. Billerb. II 189) it was not necessary to tithe it.—RStrömberg, Griech. Pflanzennamen '40, 144; EEFBishop, ET 59, '47/'48, 81; DCorrens, XAPIΣ KAI ΣΟΦΙΑ (KRengstorf-Festschr.), '64, 110-2. M-M.*

πηγή, ἥς, ἡ (Hom.+; inscr., pap., LXX; Ep. Arist. 89; Philo, Joseph.; Sib. Or. 2, 318; loanw. in rabb.) spring of water, fountain.

1. lit. Js 3:11, 12 t.r.; Hs 9, 1, 8; 9, 25, 1. (αἱ) πηγαὶ (τῶν) ὑδάτων (the) springs of water (cf. Lev 11:36; Num 33:9; 3 Km 18:5; Jdth 7:7; Ps 17:16; Jos., Ant. 2, 294) Rv 8:10; 14:7; 16:4. ἀέναοι πηγαὶ everflowing springs 1 Cl 20:10 (ἀέναιος 1). As typical of sinners πηγαὶ ἄνδρῳ (s. ἄνδρῳ) 2 Pt 2:17. Of a specific well (called φρέαρ in J 4:11; cf. Mod. Gk. πηγάδι='well'.—WRHutton, ET 57, '45/'46, 27) π. τοῦ Ἰακώβ, at the foot of Mt Gerizim (on the location of Jacob's well s. Dalman, Orte 3 226ff) J 4:6a; cf. b (Paus. 8, 23, 4 ὀλίγον ὑπὲρ τ. πόλιν π. ἐστὶν καὶ ἐπὶ τῇ π. . .).—ἡ πηγή τοῦ αἵματος αὐτῆς (Lev 12:7) Mk 5:29 (Alex. Aphr., An. p. 40, 2 Bruns πηγή τ. αἵματος. Cf. πηγή; δακρύων: Soph., Ant. 803; Charito 1, 3, 6; 2, 3, 6; 6, 7, 10; Achilles Tat. 7, 4, 6).

2. Quite symbolic (s. Hdb. exc. on J 4:14 and cf. Dio Chrys. 15[32], 15 τὸ σῶζον [ὑδωρ] ἄνωθεν ποθεν ἐκ δαιμονίου τινὸς πηγῆς κάτεισι. In schol. on Pla. 611C ἀθάνατος πηγή is a spring whose water bestows immortality) is its usage in some NT pass.: ἡ πηγή τοῦ ὕδατος τῆς ζωῆς the spring of the water of life Rv 21:6; in the pl. ζωῆς πηγαὶ ὑδάτων 7:17; πηγή ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον a spring of water welling up for eternal life J 4:14 (Essenes apply this figure to the Torah, e.g., CD 6, 4; also s. Hdb. ad loc.).

3. fig., of the place of origin or the cause of a full abundance of someth. (Pind.+; Epict. 3, 1, 18 Apollo as πηγή τῆς ἀληθείας [πηγή ἀληθ. also in Himerius, Or. 48 [Or. 14], 35; Maximus Tyr. 12, 6c; 13, 9c; Philo, Mos. 1, 84) πηγή ζωῆς source of life (Pr 10:11; 13:14; 14:27) of God B 11:2 (Jer 2:13 and 17:13. Cf. Ps 35:10); cf. B 1:3 Funk.-WMichaelis, TW VI 112-17. M-M. B. 44.*

πήγνυμι 1 aor. ἔπηξα, ptc. πήξας (Hom.+; inscr., pap., LXX, Philo, Joseph.; Sib. Or. 5, 210).

1. make firm, fix of God's creative activity (Ps.-Lucian, Philopatr. 17 [θεὸς] γῆν ἐφ' ὕδατος ἔπηξεν) τὸν οὐρανόν the heaven Hv 1, 3, 4 (cf. Is 42:5). Pass., of milk curdle (Aristot., Part. An. 3, 15 p. 676a, 14 γάλα πηγνύται; Cyranides p. 63, 13) AP fgm. 2 p. 12, 24f.

2. put together, build σκηνὴν pitch a tent (Pla., Leg. 7 p. 817C; Polyb. 6, 27, 2; 6 al.; Gen 26:25; 31:25; Num 24:6; Judg 4:11; Jos., Ant. 3, 247) GP 8:33. Of the tabernacle (Ex 33:7; 38:26; Josh 18:1; Philo, Leg. All. 2, 54) set up Hb 8:2. M-M.*

πηδάλιον, ου, τό (Hom.+; POxy. 1449, 14; 1650, 11) steering paddle, rudder Js 3:4 (w. χαλινός vs. 3; cf. the combination of rudder and bridle Plut., Mor. 33F καθάπερ ἵππεὺς διὰ χαλινοῦ καὶ [διὰ] πηδαλίου κυβερνήτης [HAlmqvist, Plut. u. das NT '46, 132f]; cf. Aristot., Mech. 5, 850b). Pl. (as PLond. 1164h, 8) Ac 27:40, since each ship had two rudders, connected by a crossbar and operated by one man. M-M. B. 734.*

πηδάω (Hom.+; LXX; Philo, In Flacc. 162) leap, spring of a bolt of fire (Pla., Ep. 7 p. 341c) ἀπό τινος from someone AP fgm. 1 p. 12, 15. B. 688.*

πηλίκος, η, ον (Pla.+; LXX; Ep. Arist. 52; Jos., Ant. 13, 1) correlative pron. how large? but in our lit., in both places where it occurs, in an exclamation (for class. ἡλίκος; cf. Bl-D. §304; Rob. 741).

1. lit. ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα see with what large letters I am writing to you Gal 6:11 (Dssm., B 264 [BS 358]. Against him KLClarke, ET 24, '13, 285 and JSClemens, ibid. 380.—CStarcke, D. Rhetorik des Ap. Pls im Gal u. die 'πηλικά γράμματα': Progr. Stargard i. P. '11).

2. fig. how great of Melchizedek θεωρεῖτε πηλίκος οὗτος consider how great this man must have been Hb 7:4. M-M.*

πήλινος, η, ον (Demosth.+; PPetr. III 48, 9 [241 BC]; LXX; Sib. Or. 3, 589) made of clay οἰκίας π. houses of clay 1 Cl 39:5 (Job 4:19).*

πηλός, οὔ, ὁ (Aeschyl., Hdt.+; Dit., Or. 483, 61; PRainer 232, 17; POxy. 1450, 4; LXX, Philo, Joseph.).

1. clay—a. used in making pottery (trag.+; Polyb. 15, 35, 2 [the potter deals with ὁ τροχός=potter's wheel and ὁ πηλός]; Is 29:16; 41:25; Jer 18:6; Sir 33:13) Ro 9:21 (cf. esp. Wsd 15:7).—In a comparison that has allegorical traits mankind is called πηλός εὖς τὴν χειρὰ τοῦ τεχνίτου 2 Cl 8:2 (=ἐν τῇ χειρί, s. εἰς 9a).

b. Like the pliable material which the artist uses (Jos., C. Ap. 2, 252), clay is also the material fr. which man is made (cf. Aristoph., Av. 686 πηλοῦ πλάσματα of men; Herodas 2, 28f; Epict. 4, 11, 27; Lucian, Prometh. 13; Themist., Or. 32 after Aesop; Job 10:9) 1 Cl 39:5 (Job 4:19).

2. *mud, mire* (Plat., Parm. 130C π. καὶ ῥύπος; Plut., Marius 16, 7, Mor. 993E; 1059F οἱ πηλὸν ἢ κονιορτὸν ἐπὶ τοῦ σώματος ἔχοντες), esp. of the soft mass produced when the ground is wet, e.g. on the roads (Aeneas Tact. 1421; Herodas 1, 14; Arrian, Anab. 5, 15, 2; 2 Km 22:43; Zech 9:3; 10:5; Jos., Ant. 1, 244). Jesus ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος J 9:6a (π. ποιεῖν like Charito 1, 3, 2); cf. b, 11, 14, 15. For the use of *πηλός* in the healing art of ancient times, even on the part of benevolent divinities s. Hdb. ad loc. and KHRengstorf, Die Anfänge der Auseinandersetzung zw. Christusglaube u. Asklepiosfrömmigkeit '53, p. 39f, note 61, also TW VI '56, 118f. M-M. B. 20.*

πήρα, ας, ἡ (Hom.+; Jdth 10:5; 13:10, 15; Joseph.; Sib. Or. 6, 15) *knapsack, traveler's bag* which Jesus' disciples were directed not to take w. them when they were sent out, since it was not absolutely necessary (s. on ὑπόδημα) Mt 10:10; Mk 6:8; Lk 9:3; 10:4; 22:35; cf. vs. 36. But perh. this *pass.* has in mind the more specialized *mng.* *beggar's bag* (Diog. L. 6, 33; Gk. inscr. fr. Syria: Bull. de corr. hell. 21, 1897 p. 60; PGM 4, 2381; 2400. Cf. Const. Apost. 3, 6. Such a bag was part of a Cynic itinerant preacher's equipment [PWendland, D. hellenist.-röm. Kultur 2,3 '12, 84. Crates the Cynic wrote a piece entitled Πήρα: HDiels, Poetae Philosophi '02 fgm. 4 p. 218. Cf. Dio Chrys. 49(66), 21; Lucian, Dial. Mort. 1, 3; Alciph. 3, 19, 5].—Acc. to Diog. L. 6, 13 Antisthenes the Cynic was the first one to fold his cloak double [so he could sleep on it]—6, 22—and take a staff and πήρα with him—Dssm., LO 87 [LAE 108ff]; SKrauss, Αγγελος 1 '25, 96ff; KHRengstorf, Jebamot '29, 214f).—Such a bag was also used by shepherds (Ammon. Gramm. [I/II AD], Diff. 112 πήρα. . . φέρουσιν οἱ ποιμένες; Longus 1, 13, 1; 3, 15, 3; Aesop 31b H.; Babr. 86, 2; Jos., Ant. 6, 185π. ποιμενική; s. the statue of the Good Shepherd in the Lateran) Hv 5:1; s 6, 2, 5; 9, 10, 5.—WMichaelis, TW VI 119–21. M-M.*

πηρός, ά, όν (Hom.+; pap., Philo; Sib. Or. 3, 793) *maimed, disabled, weakened* in any part of the body; w. ref. to the eyes *blind* (Appian, Samn. 9 §5; Aesop, Fab. 37 P.=57 H.), fig. (Philo, Somn. 1, 27 πρὸς αἴσθησιν πηροί; Ps.-Lucian, Am. 46 πηροὶ οἱ τῆς διανοίας λογισμοί) πηροὶ τῇ διανοίᾳ *blind in mind* 2 Cl 1:6.*

πηρώ (Aristoph., Hippocr.+; Job 17:7 v.l.; 4 Macc 18:21; Philo; Jos., C. Ap. 2, 15) *disable, maim* in our lit. in several places as v.l. for *πωρώ* (the witnesses also vary in the same way in Job 17:7) ἐπήρωσεν αὐτῶν τὴν καρδίαν J 12:40 v.l. *Pass.* (M. Ant. 5, 8, 13) Mk 8:17 v.l. οἱ λοιποὶ ἐπηρώθησαν Ro 11:7 v.l. (here the *mng.* is surely *to blind*, which *πηρώ* signifies as early as Aristot., Hist. An. 620a, 1 and Ephorus [IV BC]: 70, fgm. 1 Jac.; likew. schol. on Apollon. Rhod. 2, introd. and 2, 182). On Ac 5:3 v.l. see *πληρώ* 1a.*

πήρωσις, εως, ἡ (since Democr. 296; Hippocr.; Maximus Tyr. 29, 2f; Dt 28:28 Aq.; Philo; Jos., Ant. 1, 267) *disabling*, esp. also *shortsightedness, blindness* (Dio Chrys. 47[64], 6; Artem. 2, 36 p. 134, 28 ὀφθαλμῶν π.; Lucian, Dom. 29) fig. (Manetho 4, 518 π. ψυχῆς; Philo, Ebr. 160, Omn. Prob. Lib. 55 λογισμοῦ π.) π. τῆς καρδίας Mk 3:5 v.l. (s. *πώρωσις*).*

πηχυάιος, α, ον (Hdt.+; inscr.) *a cubit* (about 18 inches) long of sticks Hs 8, 1, 2.*

πῆχυς, εως, ό (Hom.+; inscr., pap., LXX, Ep. Arist.) gen. pl. *πηχῶν* (Hellenistic: Polyb.; Diod. S.; Hero Alex.; Plut.; Dit., Syll.3 1231, 14; pap. [Mayser p. 267]; LXX [cf. Thackeray p. 151, 21]; En. 7, 2; Jos., C. Ap. 2, 119; Sib. Or. 5, 57.—Phryn. p. 245 L.; Dssm., B 152 [BS 153f]; Bl-D. §48; Mlt.-H. 140f) *orig. forearm*, then *cubit* or *ell* as a measure of length (about 18 inches, or .462 of a meter.—KFHermann, Lehrb. der griech. Antiquitäten IV3 1882, 438ff; FHultsch, APF 3, '06, 438ff) Rv 21:17 (Lucian's marvelous city [Ver. Hist. 2, 11] is measured not by the ordinary human cubit, but by the πῆχυς βασιλικός). ὥς ἀπὸ πηχῶν διακοσίων *about a hundred yards away* (s. ἀπό III) J 21:8 προσθεῖναι πῆχυν (Epicharmus in Diog. L. 3, 11): προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ π. (ἔνα) *add a single hour to his life* (s. ἡλικία 1a and cf. Mimmermus 2, 3 Diehl2 πῆχυιον ἐπὶ χρόνον='for only a cubit of time.' This is a small matter, but a πῆχυς of bodily stature is monstrously large. Alcaeus, fgm. 50 D.2 gives the measurement of an enormous giant as less than 5 cubits) Mt 6:27; Lk 12:25 (Damasc., Vi. Isid. 166 of spiritual growth: αὔξεσθαι κατὰ πῆχυν; Epict. 3, 2, 10 γέγονέ σου τὸ ψυχάριον ἀντὶ δακτυλίου δίπηχυ=your little soul, as long as a finger, has become two cubits in length [because you were praised]). M-M. B. 236f.*

πιάζω (Alcman 28 D.2; Theocr. 4, 35; Sethianische Verfluchungstafeln 49, 58; 59 Wunsch [1898]; POxy. 812, 5 [5 BC]; PHamb. 6, 16; LXX [cf. Thackeray 282.—Bl-D. §29, 2; 101 p. 48; Mlt.-H. 69; 254; 405]; Test. Napht. 5:2, 3) Doric and colloq. for Attic *πιέζω* (cf. Thumb 67 note) 1 aor. ἐπιάσα, *pass.* ἐπιάσθην, only in the sense *take hold of, seize, grasp*.

1. neutral *take (hold of)* τινά τῆς χειρός *someone by the hand* Ac 3:7 (cf. Theocr. 4, 35 τὸν ταῦρον ὀπλάς).

2. w. hostile intent—*a.* of men *seize, arrest, take into custody* (cf. BGU 325, 2 ληστοπιαστής) τινά *someone* (PGM 5, 172 κλέπτην) J 7:30, 32, 44; 8:20; 10:39; 11:57; UGosp 26; 28; 2 Cor 11:32. ὃν πιάσας ἔθετο εἰς φυλακὴν Ac 12:4.

b. of animals *catch* (SSol 2:15) of fish (PLond. II p. 328, 76) J 21:3, 10. *Pass.* ἐπιάσθη τὸ θηρίον Rv 19:20. M-M. B. 575; 744.*

πίε, πείν, πίεσαι s. *πίνω*.

πιέζω pf. *pass. ptc.* πεπιεσμένος (Hom.+; Hero Alex. I p. 58, 4; Dit., Syll.3 904, 7; pap.; Mi 6:15 πιέσεις ἐλαίαν;

Philo, Migr. Abr. 157, Aet. M. 129; Jos., Ant. 17, 28.Cf. **πιάζω**) *press μέτρον πεπιεσμένον a measure that is pressed down* Lk 6:38. M-M. B. 575; 744.*

πιθανολογία, ας, ἡ *persuasive speech, art of persuasion* (so Pla., Theaet. 162E) in an unfavorable sense in its only occurrence in our lit. ἐν πιθανολογίᾳ *by plausible (but false) arguments* Col 2:4 (cf. PLeipz. 40 III, 7 δὲ πιθανολογίας). M-M.*

πίθηκος, ου, ὁ (Aristoph., Pla.+; Lucian, Philops. 5; Plut., Mor. 52B; pap. [Sb 2009]; 2 Ch 9:21; Jos., Ant. 8, 181) *ape* PK 2 p. 14, 20.*

πιθός the spelling preferred by W-H. for **πειθός** (q.v.).

πικραίνω fut. πικρανῶ; 1 aor. pass. ἐπικράνθην *make bitter*—1. lit. (Hippocr. et al.) πικρανεῖ σου τὴν κοιλίαν (κοιλία 1) Rv 10:9. Pass., of the stomach ἐπικράνθη ἡ κοιλία vs. 10. Of *some*th. that has been swallowed: (τὰ ὕδατα) ἐπικράνθησαν 8:11 (prob. not of οἱ ἄνθρωποι, who were ‘made bitter’=poisoned). Of honey when wormwood is mixed w. it Hm 5, 1, 5.

2. fig. *make bitter, embitter* (Pla.+; LXX) pass. *become bitter or embittered* abs. (Demosth., Ep. 1, 6; Ep. 6 of Apollonius of Tyana: Philostrat. I 346, 19; Is 14:9; Philo, Mos. I, 302) Hm 10, 2, 3. π. πρὸς τινὰ *be embittered against someone* Col 3:19 (πρὸς τινὰ as Lynceus in Athen. 6 p. 242B). M-M.*

πικρία, ας, ἡ (Demosth., Aristot.+; pap., LXX) *bitterness*—1. lit. (Theophr., C. Pl. 6, 10, 7; Plut., Mor. 897A), but used symbolically, of a βοτάνη πικρίαν ἔχουσα *a plant that has a bitter taste* GEg 1d (Diog. L. 9, 80 πικρός is ‘inedible’ in contrast to ἐδώδιμος. Likew. Jos., Ant. 3, 30 πικρία=‘inedibility’). A reprehensible pers. is called χολὴ πικρίας=χολὴ πικρά (on the close connection of χολὴ w. πικρία s. Vett. Val. 249, 16; Dt 29:17; La 3:19; Test. Naphth. 2:8) *bitter gall* Ac 8:23. ῥίζα πικρίας *a bitter root, a root that bears bitter fruit* Hb 12:15 (cf. Dt 29:17; Hippocr., Ep. 16, 4 τ. πικρὴν ῥίζαν ἐκκόψαι).

2. fig. *bitterness, animosity, anger, harshness* (Demosth.+; Bion of Borysthenes [III BC] in Diog. L. 4, 46 [of the inhuman cruelty of a slaveholder]; LXX, Philo); it arises from ὀξύχολία Hm 5, 2, 4; 5, 2, 8; 6, 2, 5. ἐν π. γίνεσθαι *become embittered* m 5, 2, 2. ἐπιτάσσειν τινὲν ἐν π. *give an order to someone harshly* B 19:7; cf. D 4:10. W. θυμός, ὀργή al. (cf. Philo, Ebr. 223; Jos., Ant. 17, 148) in a list of vices Eph 4:31. τὸ στόμα ἀράς καὶ πικρίας γέμει *the mouth is full of curses and of bitter words* Ro 3:14 (Ps 13:3; cf. 9:28. π. γέμειν as Philo, Migr. Abr. 36). M-M.*

πικρός, ἄ, ὄν (Hom.+; pap., LXX, Test. 12 Patr.) *bitter*

1. lit. (opp. γλυκός; cf. Pla., Theaet. 166E πικρῷ γλυκὸ μμιγμένον; Pr 27:7) of water that is not potable (as Appian, Iber. 88, 385; Ex 15:23; Philo, Rer. Div. Her. 208; Jos., Bell. 4, 476; 7, 186 [opp. γλυκός]) Js 3:11 (τὸν θυμὸν P74).

2. fig. *bitter, embittered, harsh* ζῆλον π. ἔχειν ἐν τῇ καρδίᾳ *have bitter jealousy in one’s heart* Js 3:14. Of ὀξύχολία (πικρία 2) Hm 5, 1, 6. Of the commandments of the devil m 12, 4, 6. Of persons (trag. et al.; Diod. S. 14, 65, 4 π. τύραννος; Aelian, fgm. 74 p. 222, 27; 103 p. 235, 24; Alciphro. 1, 15, 5; Philo, Omn. Prob. Lib. 106; Jos., C. Ap. 2, 277) *harsh* (w. ὀξύχολος and ἄφρων) m 6, 2, 4; (w. ἀσπλαγχνός) s 6, 3, 2. Of patience μηδὲν ἐν ἑαυτῇ ἔχουσα πικρόν *it has no bitterness in it* m 5, 2, 3.—WMichaelis, TW VI 122-7: πικρός and related words. M-M. B. 1033.*

πικρῶς adv. (Aeschyl.+; pap., LXX) *bitterly*, fig. (Diod. S. 3, 71, 3 of the painful oppression of Cronus’ rule; Appian, Liby. 100 §472 π. κολάζειν=punish severely; Jos., Ant. 9, 118 βλασφημεῖν) κλαίειν (Is 22:4; 33:7) *weep bitterly* Mt 26:75; Lk 22:62. M-M.*

Πιλάτος, ου, ὁ (on the form Πειλάτος, which is preferred by Tdf. and W-H., s. Tdf., Proleg. 84f; W-H., app. 155. On the use of the art. w. it W-S. §18, 6d) *Pilate* (Pontius P.), prefect of Judaea 26-36 AD (s. PLHedley, s. lit cited s.v. Φῆλιξ). He played the decisive role in Jesus’ trial and gave the order for his crucifixion. Mt 27:2ff; Mk 15:1ff; Lk 3:1; 13:1 (this is the only place in our lit. where a detail is given fr. his life outside the Passion Narrative. SEJohnson, ATR 17, ’35, 91-5; JBlinzler, NovT 2, ’58, 24-49); 23:1ff; J 18:29ff; 19:1ff; Ac 3:13; 4:27; 13:28, 29 D; 1 Ti 6:13 (s. μαρτυρέω 1d); IMg 11; ITr 9:1; ISm 1:2; GP 1:1; 2:3-5; 8:29, 31; 11:43, 45f, 49.—Non-Christian sources, esp. Tacitus, Ann. 15, 44; Philo, Leg. ad Gai. 299-305 based on a letter of Agrippa I; Jos., Ant. 18, 35; 55-64; 85-9; 177.—Schürer I 4 487ff; HPeter, Pontius Pilatus: NJkLa 19, ’07, 1-40; KKastner, Jesus vor Pilatus ’12; MDibelius, ‘Herodes u. Pilatus’: ZNW 16, ’15, 113-26; BSEaston, The Trial of Jesus: AJTh 19, ’15, 430-52; RWHusband, The Prosecution of Jesus ’16; FDoerr (attorney), Der Prozess Jesu in rechtsgesch. Beleuchtung ’20; GBertram, Die Leidensgesch. Jesu u. der Christuskult ’22, 62-72; GLippert (attorney), Pil. als Richter ’23; PRoué, Le procès de Jésus ’24; GRosadi, D. Prozess Jesu ’26, Il processo di Gesù 14 ’33; GAicher, D. Proz. Jesu ’29; MRadin, The Trial of Jes. of Naz. ’31; SLiberty, The Importance of P. P. in Creed and Gosp.: JTS 45, ’44, 38-56; JBlinzler, D. Prozess Jesu ’51, Münchener Theol. Ztschr. 5, ’54, 171-84.—On Pilate’s wife: E Fascher, ThLZ 72, ’47, 201-4; AOepke, ibid. 73, ’48, 743-6.—S. also s.v. ἀποκτείνω 1a, and Feigel, Weidel and Finegan s.v. Ἰούδας 6.—EStauffer, Zur Münzprägung u. Judenpolitik des Pontius Pilatus: La Nouvelle Clío 9, ’50, 495-514; EBammell, Syrian Coinage and Pilate: Journ. of Jewish Studies 2, ’51, 108-10. M-M. s.v. Πειλ.*

πίμπλημι 1 aor. ἔπλησα. Pass.: 1 aor. ἐπλήσθην; 1 fut. πλησθήσομαι (Hom.+; pap., LXX, En., Joseph.; Sib. Or. 3, 311.—On the spelling Bl-D. §93; 101; Thackeray p. 110; Mlt.-H. 106).

1. fill, fulfill—a. lit.—α. of external, perceptible things τὶ *some*th. Lk 5:7 τί τινος *some*th. with *some*th. (Hom.+; PLond. 453, 6; LXX) a sponge w. vinegar Mt 27:48; Mk 15:36 D; J 19:29 t.r. Pass. (Jos., Ant. 3, 299) ἐπλήσθη ὁ νυμφὼν ἀνακειμένων Mt 22:10. ἐπλήσθη ἡ πόλις τῆς συγχύσεως Ac 19:29.—ἡ οἰκία ἐπλήσθη ἐκ τῆς ὁσμῆς J 12:3 v.l. (Hom. Hymns, Dem. 280 αὐγῆς ἐπλήσθη δόμος).

β. of man's inner life (Hom.+; Diod. S. 15, 37, 2 φρονήματος [with enthusiasm] ἐπίμπλαντο; PGM 13, 234 πλησθεὶς τῆς θεοσοφίας; LXX) pass. ἐπλήσθησαν φόβου (Appian, Bell. Civ. 4, 48 §204) Lk 5:26; ἀνοίας 6:11; θάμβους καὶ ἐκστάσεως Ac 3:10; ζήλου 5:17; 13:45; θυμοῦ (Da 3:19) Lk 4:28. Of the Holy Spirit (cf. Sir 48:12A; Pr 15:4.—Dio Chrys. 55[72], 12 the Pythia is ἐμπιπλαμένη τοῦ πνεύματος): πνεύματος ἁγίου πλησθήσεται Lk 1:15; cf. vs. 41, 67; Ac 2:4; 4:8, 31; 9:17; 13:9.

b. fig.—α. of prophecies, pass. be fulfilled Lk 1:20 v.l.; 21:22.—β. of a period of time that passes or comes to an end, pass. ἐπλήσθησαν αἱ ἡμέραι the days came to an end Lk 1:23. A gen. added denotes the event that follows upon the expiration of the time: ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν the time for her to be delivered came to an end Lk 1:57. Cf. 2:6, 21, 22.

γ. ἐπλήσθησαν αἱ ἀνομίαι αὐτῶν the measure of their iniquities has become full Hv 2, 2, 2.

2. satiate pass. be satiated, have one's fill τινός with or of *some*th. (Soph., Ant. 121; Epigram of Ptolemaeus: Anth. Pal. 9, 577 πίμπλαμαι ἀμβροσίης) τῆς ἀσεβείας 1 Cl 57:6 (Pr 1:31).—GDelling, TW VI 127-34: πίμπλημι and related words. M-M.*

πίμπρημι pass.: πίμπραμαι, inf. πίμπρασθαι; 1 aor. ptc. πρησθείς (Hom.+; inscr., LXX.—On the spelling s. Bl-D. §93; 101; Mlt.-H. 106; Thackeray p. 110) a medical term (Hobart 50), but by no means confined to that profession. The pass. means either

1. burn with fever (Pherecrates Com. [V BC], fgm. 80, 4 Kock; Dit., Syll.3 1179, 15 [cf. note 6]; 1180, 3) or

2. become distended, swell up (Hippocr. et al.; Dit., Syll.3 1169, 123; Num 5:21, 27; Jos., Ant. 3, 271. Field, Notes 149). Of Judas, Papias 3. Either mng. is poss. in προσεδόκων αὐτὸν μέλλειν πίμπρασθαι Ac 28:6. M-M. B. 75.*

πινακίδιον, ου, τό (Hippocr., Aristot. et al.) dim. of πίναξ little (wooden) tablet, esp. of a writing-tablet for notes (Epict. 3, 22, 74; Sym. Ezk 9:2) Lk 1:63. M-M.*

πινακίς, ἴδος, ἡ little (wooden) writing tablet (Macho [III BC] in Athen. 13 p. 582C al.; WSchubart, Der Gnomon d. Idios Logos '19 [=BGU V] 36; PRyl. 144, 19 [38 AD]; Sym. Ezk 9:11; Artapanus in Euseb., Pr. Ev. 9, 27, 26) Lk 1:63 v.l. S. πινακίδιον.*

πίναξ, ακος, ὁ (Hom.+; inscr., pap.) platter, dish (Hom. +; BGU 781 V, 16; CWessely, Stud. z. Paläographie u. Papyruskunde 20[21] 67, 22; Jos., Ant. 8, 91; loanw. in rabb.) ἐπὶ πίνακι on a platter (s. φέρω 4aα) Mt 14:8, 11; Mk 6:25, 28. W. ποτήριον Lk 11:39. M-M. B. 345; 599.*

πίνω (Hom.+; inscr., pap., LXX; En. 102, 9 φαγεῖν κ. πεῖν; Philo, Joseph., Test. 12 Patr.; Sib. Or. 4, 26 al.) impf. ἔπινον; fut. πίομαι (Bl-D. §74, 2; 77; Rob. 354), 2 sing. πίεσαι (Ruth 2:9; Bl-D. §87; Thackeray p. 218; 282; Rob. 340; Mlt.-H. 198); 2 aor. ἔπιον (on ἔπιαν 1 Cor 10:4 D cf. Bl-D. §81, 3 app.; Mlt.-H. 208), imper. πίε, πῖτω, inf. πιεῖν (contracted πεῖν [πῖν]; cf. Bl-D. §101 p. 48; §31, 2; Rob. 72; 204; Mayser 365; Thackeray p. 63f; W-H., app. 170); perf. πέπωκα (W-S. §13, 15; Bl-D. §83, 1) drink.

1. lit., w. acc. of the thing Mt 6:25; 26:29b; Mk 16:18; Lk 1:15 (cf. Dt 29:5); 5:39; 12:29; J 6:53f, 56 (cf. the picture in Jos., Bell. 5, 344 ἐσθίειν... καὶ τὸ τῆς πόλεως αἶμα πίνειν); Ro 14:21 (Is 22:13) al. τί πῖωμεν; what will we have to drink? Mt 6:31. ἐσθίειν καὶ πίνειν τὰ παρά τινος eat and drink what someone sets before one Lk 10:7. Foll. by ἀπό τινος drink (of) *some*th. (Ctesias in Sotion [I/II AD], fgm. 17 in the Παραδοξογρ. p. 183-91 Westernm. π. ἀπ' αὐτῆς [a spring]; Ael. Aristid. 39, 4 K.=18 p. 409 D.; Jer 28:7) 22:18. μηδεὶς φαγέτω μηδὲ πῖτω ἀπὸ τῆς εὐχαριστίας D 9:5. Foll. by ἐκ τινος (of) *some*th. (Gen 9:21; Syntipas p. 43, 15 ἐκ τοῦ δηλητηρίου πῖομαι) Mt 26:29a; Mk 14:25a; J 4:13f. Foll. by acc. of the vessel fr. which one drinks, in which case the vessel and its contents are identified (ποτήριον 1) ποτήριον κυρίου πίνειν 1 Cor 10:21; cf. 11:26f. The vessel can also be introduced by ἐκ (Hipponax [VI BC] 16 and 17 D.2; Aristoph., Equ. 1289; Pla., Rep. 417A; X., An. 6, 1, 4 ἐκ ποτηρίων; Dit., Syll.3 1168, 80) ἐκ τοῦ ποτηρίου πινέτω (s. 2 Km 12:3) 1 Cor 11:28; cf. Mt 26:27; Mk 14:23. Likew. ἐξ αὐτοῦ (=ἐκ τοῦ φρέατος.—Paus. Attic. κ, 56 κρήνη, ἐξ ἧς ἔπινον; Num 21:22; Philo, Deus Imm. 155) from it J 4:12. ἐκ πέτρας 1 Cor 10:4b.—On the acc. κρίμα ἑαυτῷ ἐσθίει καὶ πίνει 11:29b cf. κρίμα 4b.—Abs. Mt 27:34b. W. ἐσθίειν 11:18f; Lk 5:33; 12:19, 45 and oft. τρώγειν καὶ π. Mt 24:38. ἐσθίειν καὶ π. μετὰ τινος eat and drink w. someone Mt 24:49; Mk 2:16 v.l.; Lk 5:30. δοῦναί τινι πιεῖν (τι) give someone *some*th. to drink (numerous exx. of δοῦναι πιεῖν in ADKnox and WHeadlam, Herodas '22 p. 55f; Jos., Ant. 2, 64) Mt 27:34a; Mk 15:23 t.r.; J 4:7 (δὸς πεῖν as POxy. 1088, 55 [I AD] and Cyranides p. 49, 16. Cf. Lamellae Aur. Orphicae ed. AOLivieri '15 p. 12 σοὶ δώσουσι πιεῖν θεῖης ἀπὸ κρήνης [IV/III BC]), 10. πῶς παρ' ἐμοῦ πιεῖν αἰτεῖς, how can you ask me for a drink? vs. 9.

2. fig.—a. of the earth: γῆ ἡ πιοῦσα τὸν ὑετόν Hb 6:7 (this figure and corresp. exprs. trag.+; cf. Hdt. 3, 117; 4, 198; Anacreontea 21, 1; Dt 11:11; Sib. Or. 3, 696).

b. of persons—α. πειν τὸ ποτήριον w. added words that make the sense clear *drink the cup*=submit to a severe trial, or death (ποτήριον 2) Mt 20:22f; Mk 10:38f; J 18:11; cf. Mt 26:42 (for the fig. use cf. Herodas 1, 25 π. ἐκ καινῆς=from the new cup. Then, as Mt 20:22f; Mk 10:38f of those who suffer the same fate: Aristoph., Eq. 1289 οὐποτ' ἐκ ταύτου μεθ' ἡμῶν πίνεται ποτηρίου=he will never drink from the same cup as we do; Libanius, Ep. 355, 4 F. μνήμη τῶν ἐκ ταύτου κρατήρος πεπωκότων). Sim. πίνεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ Rv 14:10; cf. 18:3 (θυμός 1; 2).

β. In J, Jesus calls those who are thirsty to him, that they may drink the water he gives them and never thirst again (cf. Lucian, Dial. Deor. 4, 5 πίνειν τῆς ἀθανασίας) J 4:14 (s. 1 above); 7:37.—LGoppelt, TW VI 135-60: πίνω and related words. M-M. B. 331.

Πιόνιος, ου, ὁ Pionius, one of those who gathered and edited accounts of Polycarp's martyrdom MPol 22:3; Epil Mosq 4.—PCorssen, ZNW 5, '04, 266ff; ESchwartz, De Pionio et Polycarpo, Progr. Göttingen '05.*

πίοτης, τητος, ἡ (Hippocr.; LXX, Philo) *fatness, richness of plants* (Theophr., H. Pl. 9, 1, 3; Jos., Bell. 3, 516) ἡ ρίζα τῆς πίοτητος *the rich root of the cultivated olive tree* (cf. Test. Levi 8:8; Judg 9:9) Ro 11:17. M-M.*

πιπράσκω (Aeschyl., Hdt.; inscr., pap., LXX; Ep. Arist. 22; Philo, De Jos. 15; 16; Jos., Ant. 12, 169; Test. 12 Patr.—Bl-D. §101 p. 48; cf. Mlt.-H. 254) impf. ἐπίπρασκον; pf. πέπρακα (Mt 13:46 and Hv 1, 1, 1 it has aorist mng.; cf. Bl-D. §343, 1; Rob. 900). Pass.: pf. ptc. πεπραμένος; 1 aor. ἐπράθην; sell, w. acc. of the thing Mt 13:46; Ac 2:45. Pass. 4:34; 5:4. W. gen. of the price (Isaeus 7, 31; Lysias 18:20; Dt 21:14) Mt 26:9; J 12:5; παρῆναι ἐπάνω δηναρίων τριακοσίων Mk 14:5 (cf. ἐπάνω 1b). W. acc. of the pers. sell someone (as a slave) Hv 1, 1, 1. Pass. Mt 18:25. As a symbol (Ps.-Demosth. 17, 13 τοῖς πεπρακόσιν ἑαυτοὺς εἰς τάναντία='to those who have sold themselves to what is opposed' [to their country's interests]) of a man who is sold as a slave to sin πεπραμένος ὑπὸ τὴν ἀμαρτίαν Ro 7:14 (sim. 3 Km 20:25; 4 Km 17:17; 1 Macc 1:15 ἐπράθησαν ποιῆσαι πονηρόν). M-M.*

πίπτω (Hom.; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) impf. ἔπιπτον; fut. πεσοῦμαι (Bl-D. §77; Rob. 356); 2 aor. ἔπεσον and ἔπεσα (Bl-D. §81, 3; Mlt.-H. 208; W-H., app. p. 164; Tdf., Prol. p. 123); pf. πέπτωκα, 2 sing. πέπτωκες Rv 2:5 (Bl-D. §83, 2; Mlt.-H. 221), 3 pl. πέπτωκαν Rv 18:3 v.l. (W-S. §13, 15; Mlt.-H. 221); fall, the passive of the idea conveyed in βάλλω.

1. lit.—α. fall (down) from a higher point, w. the 'point from which' designated by ἀπό (Hom.) ἀπὸ τῆς τραπέζης *from the table* Mt 15:27; Lk 16:21. ἀπὸ τοῦ οὐρανοῦ Mt 24:29. ἀπὸ τῆς κεφαλῆς Ac 27:34 t.r. (of the falling out of hair, as Synes., Calv. 1, p. 63B). The direction or destination of the fall is expressed by an adv. ἀπὸ τοῦ τριστεγίου κάτω *down from the third story* Ac 20:9. ἀπὸ τοῦ κεράμου χαμαί *from the roof to the ground* Hm 11:20. ἔκ τινος *from someth.*: ἐκ τοῦ οὐρανοῦ (Sallust. 4 p. 8, 19; Job 1:16; 3 Km 18:38.—Sib. Or. 5, 72 ἐξ ἄστρον) Mk 13:25; of lightning (Ps.-Plut., Hom. 111 εἰ ἐκπίπτει ἡ ἀστράπη; Ps.-Clem., Hom. 9, 5; 6) Lk 10:18 (Lycophron, vs. 363 of the image of the goddess ἐξ οὐρανοῦ πεσοῦσα. Cf. σατάν; be thrown is also possible here); Rv 8:10a; the destination is added ἐκ τοῦ οὐρανοῦ εἰς τὴν γῆν 9:1 (Ps.-Callisth. 2, 10, 10 ἐξ οὐρανοῦ εἰς τὸ ἔδαφος πεπτωκότες). W. only the destination given ἐν μέσῳ τῶν ἀκανθῶν *among the thorns* Lk 8:7. ἐπὶ τι *on someth.* Rv 8:10b. ἐπὶ τὴν γῆν (Aeschyl., Ag. 1019; Am 3:5) Mt 10:29 (with the v.l. εἰς παγίδα cf. Am 3:5 and Aesop, Fab. 193 P.=340 H. of a bird: ἐμπίπτειν εἰς τοὺς βρόχους); 13:8; Hm 11:21 (here the 'place from which' is designated by an adv.: ἄνωθεν).—ἐπὶ τὰ πετρώδη Mt 13:5; cf. Mk 4:5 (ἐπὶ III 1aβ). ἐπὶ τὰς ἀκάνθας Mt 13:7 (ἐπὶ III 1aγ). A man falls down ἐπὶ τὸν λίθον *on the stone* Mt 21:44a; Lk 20:18a. Conversely the stone falls on the man Mt 21:44b; Lk 20:18b. Likew. ἐπὶ τινα 23:30; Rv 6:16 (cf. on both Hos 10:8). εἰς τι (Hes., Op. 620) εἰς τὴν γῆν (Phlegon: 257 fgm. 36, 1, 5 Jac. πίπτειν εἰς τὴν γῆν) Mk 4:8; Lk 8:8; J 12:24; Rv 6:13; 1 Cl 24:5. εἰς τὴν ὁδόν Hv 3, 7, 1. εἰς βόθυνον Mt 15:14; cf. Lk 14:5. εἰς τὰς ἀκάνθας Mk 4:7; Lk 8:14. εἰς τὸ πῦρ Hv 3, 7, 2. παρὰ τι *on someth.* παρὰ τὴν ὁδόν (Iambl. Erot. p. 222, 22) Mt 13:4; Mk 4:4; Lk 8:5. ἐγγὺς τινος *near someth.* ἐγγὺς (τῶν) ὑδάτων Hv 3, 2, 9; 3, 7, 3.

b. of someth. that, until recently, has been standing (upright) fall (down), fall to pieces—α. of persons—κ. fall to the ground, fall down (violently) εἰς τὸ πῦρ καὶ εἰς τὸ ὕδωρ Mt 17:15 (but HZimmern, Die Keilinschriften u. d. AT3 '03, 366; 363f, and JWeiss ad loc. take the falling into fire and water to mean fever and chills). ἐπὶ τῆς γῆς (Sib. Or. 4, 110; 5, 100) Mk 9:20 (π. under the infl. of a demon, as Jos., Ant. 8, 47). ἐπὶ τὴν γῆν (Sib. Or. 4, 110 v.l.) Ac 9:4; cf. 22:7 (s. ἔδαφος). χαμαί (Job 1:20; Philo, Agr. 74) J 18:6. ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός Rv 1:17. Abs. fall down GP 5:18 v.l. Fall dead (Paradox. Vat. 37 Keller πίπτει) Ac 5:5, 10; 1 Cor 10:8 (cf. Ex 32:28); Hb 3:17 (Num 14:29). Specifically fall in battle (Ael. Aristid. 46 p. 233 D.; Appian, Hann. 56 §236; Jos., Vi. 341; 354) Lk 21:24 (cf. στόμα 2 and Sir 28:18). γ. fall down, throw oneself to the ground as a sign of devotion, before high-ranking persons or divine beings, esp. when one approaches w. a petition (LXX), abs. Mt 2:11; 4:9; 18:26, 29; Rv 5:14; 19:4; 22:8 (in all these places [except Mt 18:29] π. is closely connected w. προσκυνεῖν [as Jos., Ant. 10, 213 after Da 3:5]. Sim. in many of the places already mentioned). W. var. words added (Jos., Ant. 10, 11 πεσὼν ἐπὶ πρόσωπον τ. θεὸν ἰκέτευε; Gen 17:3, 17; Num 14:5) ἐπὶ πρόσωπον (αὐτοῦ, αὐτῶν) Mt 17:6; 26:39; Lk 5:12; 17:16 (ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ); 1 Cor 14:25; ἐπὶ τὰ πρόσωπα αὐτῶν Rv 7:11; 11:16; ἐπὶ τῆς γῆς Mk 14:35. Further, the one to whom devotion is given can be added in var. ways: ἐνώπιόν τινος (cf. 2 Km 3:34) Rv 4:10; 5:8; 7:11. ἔμπροσθεν τῶν ποδῶν τινος 19:10. εἰς τοὺς πόδας τινός (Diog. L. 2, 79) Mt 18:29 t.r.; J 11:32 t.r. ἐπὶ τοὺς πόδας Ac 10:25 (v.l. adds αὐτοῦ). παρὰ τοὺς πόδας τινός Lk 8:41; 17:16 (s. above). πρὸς τοὺς πόδας τινός Mk 5:22; J 11:32; Hv 3, 2, 3.

β. of things, esp. structures fall, fall to pieces, collapse, go down (Appian, Iber. 54 §228; Jos., Ant. 16, 18) of the

σκηνή Δαυίδ (σκηνή, end) Ac 15:16 (Am 9:11). Of a house *fall* (in) (Diod. S. 11, 63, 2 τῶν οἰκιῶν πιπτουσῶν; Dio Chrys. 6, 61; 30[47], 25; Aristaeas Hist. in Euseb., Pr. Ev. 9, 25, 3; Job 1:19) Mt 7:25, 27; Lk 6:49 t.r. (Diod. S. 15, 12, 2 τῶν οἰκιῶν πιπτουσῶν because of the influx of the ποταμός). τὰ τεῖχη Ἱερὶχὼ ἔπεσαν Hb 11:30 (cf. Josh 6:5, 20.—Appian, Bell. Civ. 1, 112 §524; Ael. Aristid. 25, 42 K.=43 p. 813 D.: τὰ τεῖχη π.). ἐφ' οὗς ἔπεσεν ὁ πύργος upon whom the tower fell Lk 13:4 (of a πύργος X., Hell. 5, 2, 5; Arrian, Anab. 6, 7, 5; Polyaeus 6, 50; Jos., Bell. 5, 292; Sib. Or. 11, 12.—π. ἐπὶ τινα Job 1:19). οἶκος ἐπὶ οἶκον πίπτει house falls upon house 11:17 (Jülicher, Gleichn. 221f). Of a city (Oenomaus in Euseb., Pr. Ev. 5, 25, 6) LJ 1:7; cf. Rv 11:13; 16:19.

2. fig. and symbol.—a. of persons—α. *fall, be destroyed* ἔπεσεν ἔπεσεν Βαβυλῶν (cf. Is 21:9; Jer 28:8.—Repetition of the verb for emphasis as Sappho, fgm. 131 D.2 οὐκέτι ἴζω, οὐκέτι ἴζω; Aristoph., Equ. 247; M. Ant. 5, 7; Ps.-Libanius, Char. Ep. p. 33, 5 ἐρῶ, ἐρῶ. This is to remove all possibility of doubt, as Theod. Prodr. 5, 66 εἶδον, εἶδον=‘I have really seen’; Theocr. 14, 24 ἔστι Λύκος, Λύκος ἐστὶ=it really is a wolf) Rv 14:8; 18:2.

β. *fall* in the relig. or moral sense, *be completely ruined* (Polyb. 1, 35, 5; Diod. S. 13, 37, 5; Pr 11:28; Sir 1:30; 2:7; Test. Gad 4:3)=fall from a state of grace Ro 11:11 (fig. w. πταίω [q.v. 1]), 22; Hb 4:11 (perh. w. ref. to the final judgment). Also in a less severe sense=go astray morally τοὺς πεπτωκότας ἔγειρον 1 Cl 59:4.—In a play on words ‘stand and fall’ (cf. Pr 24:16) Ro 14:4; 1 Cor 10:12; 2 Cl 2:6. μνημόνευε πόθεν πέπτωκες remember (the heights) from which you have fallen Rv 2:5.

γ. ὑπὸ κρίσιν π. *fall under condemnation* Js 5:12 (on π. ὑπὸ τι cf. Diod. S. 4, 17, 5 π. ὑπ' ἐξουσίαν; Herodian 1, 4, 2; 2 Km 22:39).

δ. *fall, perish* (Philo, Aet. M. 128) πίπτοντος τοῦ Ἰσραὴλ B 12:5. οἱ πέντε ἔπεσαν the five have perished, disappeared, passed from the scene Rv 17:10 (cf. also π.=‘die’ Job 14:10).

ε. of things—α. ὁ ἥλιος π. ἐπὶ τινα the (heat of the) sun falls upon someone Rv 7:16 (Maximus Tyr. 4, 1a ἡλίου φῶς πίπτει εἰς γῆν; Alex. Aphr., An. Mant. p. 146, 9 Br. τὸ φῶς ἐπὶ πάντα πίπτει).

β. ὁ κλῆρος π. ἐπὶ τινα (κλῆρος 1) Ac 1:26.—γ. *come (upon)* ἐπὶ τινα someone ἀχλὺς καὶ σκότος Ac 13:11. φόβος Rv 11:11 t.r.

δ. *become invalid, come to an end, fail* (Pla., Euthyphr. 14D; Philostrate, Ep. 9) Lk 16:17 (cf. Josh 23:14 v.l.; Ruth 3:18); 1 Cor 13:8.—WMichaelis, TW VI 161-74: πίπτω and related words. M-M. B. 671.*

Πισιδία, ας, ἡ (Strabo 12, 8, 14 Ἀντιόχεια ἡ πρὸς Πισιδίαν; Ptolemaeus 5, 4, 11; 5, 5, 4; Dit., Or. 535, 5 al. in inscr.) *Pisidia*, a mountainous region in central Asia Minor, west of the Taurus Mts., traversed by Paul, Ac 14:24. Ἀντιόχεια τῆς Πις. Ac 13:14 t.r.—Zahn, Einl.3 I 130ff; VSchultze, Altchristl. Städte und Landschaften II 2, '26. S. also on Παμφυλία.*

Πισίδιος, ἰα, ἰον *Pisidian* εἰς Ἀντιόχειαν τὴν Πισιδίαν Ac 13:14. Since, however, the adj. Πισίδιος is found nowhere else (s. also FBlass ad loc.), and ‘Pisidian’ is rather expressed by Πισιδικός, ἡ, ὄν (Diod. S. 18, 25, 6; 18, 44, 1; 18, 45, 3; Strabo), this reading must probably be abandoned in favor of the v.l. (D, t.r.) εἰς Ἀντιόχειαν τῆς Πισιδίας. M-M.*

πιστεύω (trag.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) *impf.* ἐπίστευον; 1 *aor.* ἐπίστευσα; *pf.* πεπίστευκα; *plpf.* πεπίστευκειν Ac 14:23 (on the omission of the augment s. Bl-D. §66, 1; Mlt.-H. 190). *Pass.:* *pf.* πεπίστευμαι; 1 *aor.* ἐπιστεύθην (the word does not occur in Phlm, 2 Pt, 2 and 3 J, Rv, MPol, or D. On the other hand it is a special favorite of J and 1 J, where it is found 96 times and six times respectively; πίστις is not found in the gospel at all, and occurs in 1 J only once, 5:4. Our lit. uses it quite predominantly in the relig. sense, or at least w. relig. coloring).

1. *believe*—

a. *believe (in) someth., be convinced of someth., w.* that which one believes (in) added—α. in the acc. of the thing (Soph., Oed. Rex 646 τάδε; Aristot., Analyt. Pr. 2, 23 p. 68b, 13 ἅπαντα; PSI 494, 14 μηθέν; UPZ 70, 29 [152/1 BC] π. τὰ ἐνύπνια) ἡ ἀγάπη πάντα πιστεύει 1 Cor 13:7. πεπιστεύκαμεν τὴν ἀγάπην we believe in the love 1J 4:16. πιστεύεις τοῦτο; J 11:26b. Cf. Ac 13:41 (Hab 1:5). *Pass.* ἐπιστεύθη τὸ μαρτύριον ἡμῶν our testimony was believed 2 Th 1:10b (cf. Aristot., Eth. Nic. 10, 2 p. 1172b, 15 ἐπιστεύοντο οἱ λόγοι; Gen 42:20).

β. by means of a ὅτι-clause *believe that* (Plut., Mor. 210D; Aelian, V.H. 1, 16 p. 8, 9; Herm. Wr. 4, 4; Porphyry., Ad Marcellam 24; PLond. 897, 12 [I AD]; Tob 10:8 S; Job 9:16; 15:31; 39:12; La 4:12; 4 Macc 7:19) μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείωσις Lk 1:45 (ὅτι here may=for: s. ὅτι 3b).—Mk 11:23; cf. vs. 24; J 8:24 (ὅτι ἐγὼ εἶμι as Is 43:10); 11:27, 42; 13:19; 14:10; 16:27, 30; 17:8, 21; 20:31a; Ac 9:26; Ro 6:8; 10:9; 1 Th 4:14; Hb 11:6; Js 2:19a; 1J 5:1, 5; Hv 3, 8, 4; 4, 2, 4; m 1:1; 6, 2, 10b; s 2:5.—π. περί τινος ὅτι *believe concerning someone that* J 9:18 (M. Ant. 1, 15, 5 πιστεύειν περὶ ὧν λέγοι ὅτι οὕτως φρονεῖ=‘believe, w. respect to what he says, that he thinks in this way’.—π. περί τινος as Plut., Lyc. 19, 4; Jos., Ant. 14, 267).

γ. by the acc. and inf. (pres. Pla., Gorg. 524A; PTebt. 314, 3 [II AD]; 4 Macc 5:25; Jos., C. Ap. 2, 160) πιστεύω τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν Ac 8:37b.—IRo 10:2.—By the inf. (Thu 2, 22, 1; Job 15:22) πιστεύομεν σωθῆναι Ac 15:11.—By the acc. and ptc. ἐν σαρκὶ αὐτὸν πιστεύω ὄντα I believe that he was in the flesh ISm 3:1.

δ. by means of the dat. of the thing *give credence to, believe* (Aeschyl., Pers. 786 θεῶν θεσφάτοισιν; Soph., Phil. 1374 τοῖς ἔμοις λόγοις, El. 886; Pla., Phaedo 88c, Leg. 7 p. 798D; Polyb. 5, 42, 9; 9, 33, 1; Herodian 7, 5, 5 ἐλπιδὶ κρείττονι; BGu 674, 6 τῷ λόγῳ; 2 Ch 9:6 τοῖς λόγοις; Ps 105:24; Pr 14:15; Sir 19:15; En. 104, 13 ταῖς βίβλοις; Philo, Leg. All. 3, 229 τοῖς κενοῖς λογιμοῖς, Virt. 68 the sayings of God; Jos., Ant. 10, 39τ. λόγοις) οὐκ ἐπίστευσας τοῖς λόγοις μου Lk 1:20. τῇ γραφῇ καὶ τῷ λόγῳ J 2:22. Cf. 4:50; 5:47a, b. τοῖς γεγραμμένοις Ac

24:14 (Diod. S. 16, 52, 7 πιστεύσαντες τοῖς γεγραμμένοις). τῇ ἐπαγγελίᾳ τοῦ θεοῦ 2 Cl 11:1 (Diod. S. 1, 53, 10 τῇ τοῦ προρρήσει πιστεύειν; 19, 90, 3). τῷ ψεύδει, τῇ ἀληθείᾳ 2 Th 2:11, 12. τῇ καταλαλιᾷ Hm 2:2. τῇ ἀκοῇ ἡμῶν (Is 53:1; cf. Jos., C. Ap. 2, 14π. ἀκοῇ πρεσβυτέρων) J 12:38; Ro 10:16; 1 Cl 16:3. τοῖς ἔργοις J 10:38b (=their testimony); Hm 6, 2, 10a (that they are good and must be followed).—Pass. ἐπιστεύθη τῷ λόγῳ μου they believed my word Hm 3:3.

ε. w. prepositional expressions: εἰς Ro 4:18, if εἰς τὸ γενέσθαι αὐτόν here is dependent on ἐπίστευσεν. πιστεύειν εἰς τὴν μαρτυρίαν believe in the witness 1J 5:10c. ὁ Χριστιανισμὸς οὐκ εἰς Ἰουδαϊσμὸν ἐπίστευσεν Christianity did not believe in Judaism (s. Hdb. ad loc.) IMg 10:3a; cf. b (Χριστιανισμὸν, εἰς ὃν πᾶσα γλῶσσα πιστεύσασα). On πιστεύειν εἰς τὸ ὄνομα τινος s. 2aβ below. πιστεύετε ἐν τῷ εὐαγγελίῳ believe in the gospel (so Ps 105:12 ἐπίστευσαν ἐν τοῖς λόγοις αὐτοῦ. Rather in the sense 'put one's trust in' Sir 32:21 μὴ πιστεύσης ἐν ὁδῷ ἀπροσκόπῳ. Cf. Bl-D. §187, 6 w. app.; Rob. 540. ALoisy, Les Évangiles synopt. I '07, 430; 434; Wlh., JWeiss, PDausch, EKlostermann, JSchniewind ad loc.) Mk 1:15 (Hofmann understands it as 'on the basis of', Wohlenberg 'bei'; Lohmeyer is undecided; Dssm. and Mlt. 67f 'in the sphere of'; s. p. 235). ἐν τούτῳ by this J 16:30.—ἐπὶ τινι: πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται Lk 24:25.

β. w. the pers. to whom one gives credence or whom one believes, in the dat. (Demosth. 18, 10; Aristot., Rhet. 2, 14 p. 1390a, 32; Polyb. 15, 26, 6 τοῖς εἰδόσι τὴν ἀλήθειαν; Herodian 2, 1, 10; PHib. 72, 18; POxy. 898, 29; PTebt. 418, 15; Ex 4:1, 5; 3 Km 10:7; 2 Ch 32:15; Tob 2:14; Jer 47:14; Philo, Praem. 49) τοῖς θεασαμένοις αὐτὸν ἐγηγεμένον οὐκ ἐπίστευσαν they did not believe those who saw him after he was raised from the dead Mk 16:14. Cf. Mt 21:25, 32a, b, c; Mk 11:31; 16:13; Lk 20:5; J 5:46a; Ac 8:12; 26:27a (τ. προφήταις as Jos., Ant. 11, 96); 1J 4:1; Hm 6, 1, 2a, b.—Also of Jesus and God whom one believes, in that he accepts their disclosures without doubt or contradiction: Jesus: Mt 27:42 t.r.; J 5:38, 46b; 6:30; 8:45, 46; 10:37, 38a. God: J 5:24; Ro 4:3 (Gen 15:6), 17 (κατέναντι οὗ ἐπίστευσεν θεοῦ=κατέναντι θεοῦ ᾧ ἐπίστευσεν); Gal 3:6; Js 2:23; 1 Cl 10:6 (all three Gen 15:6). ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν 1J 5:10b.

γ. w. pers. and thing added π. τινί τι believe someone with regard to someth. (X., Apol. 15 μηδὲ ταῦτα εὐκῆ πιστεύσητε τῷ θεῷ) Hm 6, 2, 6.—W. dat. of the pers. and ὅτι foll.: πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ J 14:11a. Cf. 4:21; Ac 27:25.

δ. abs. (in which case the context supplies the obj., etc.) ἐάν τις ὑμῖν εἴπῃ, ἰδοὺ ὧδε ὁ Χριστός, μὴ πιστεύσητε do not believe (him or it [the statement]) Mt 24:23; cf. vs. 26; Mk 13:21; Lk 22:67; J 3:12a, b; 10:25f; 12:47 t.r.; 14:29; 16:31; 19:35; 20:8, 25, 29a, b (πιστεύσαντες those who have nevertheless believed [it=the fact of the Resurrection]); Ac 4:4; 26:27b; 1 Cor 11:18 (πιστεύω I believe [it=that there are divisions among you]); 15:11; Js 2:19b (even the demons believe this); Jd 5. Pass. καρδίᾳ πιστεύεται with (or in) the heart men believe (it=that Jesus was raised fr. the dead) Ro 10:10.

ε. believe=let oneself be influenced κατὰ τινος against someone Pol 6:1.

ς. πιστεύομαι I am believed, I enjoy confidence (X., An. 7, 6, 33; Diod. S. 5, 80, 4 τοῖς μάλιστα πιστευομένοις ἐπηκολουθήσαμεν; 17, 32, 1; 1 Km 27:12; Jos., Ant. 10, 114; PGM 12, 279 πιστευθήσῃ=you will be believed) of Eve παρθένος πιστεύεται men believe that she is a virgin Dg 12:8, or perh. a virgin is entrusted (to someone without fear). Cf. 3 below.

2. believe (in), trust of relig. belief in a special sense, as faith in the Divinity that lays special emphasis on trust in his power and his nearness to help, in addition to being convinced that he exists and that his revelations or disclosures are true. In our lit. God and Christ are objects of this faith. The obj. is

α. given—α. in the dat. (cf. Soph., Philoct. 1374 θεοῖς πιστ.; X., Mem. 1, 1, 5; Ps.-Pla., Epinom. 980C πιστεύσας τοῖς θεοῖς εὔχου; Ptolem. Lag. [300 BC]: 138 fgm. 8 Jac.; Maximus Tyr. 3, 8k τῷ Ἀπόλλωνι; Epict., App. E, 10 p. 488 Sch. θεῶ; Himerius, Or. 8 [=23], 18 πῶς Διονύσω πιστεύσω; how can I trust D.?; UPZ 144, 12 [164 BC] τ. θεοῖς; Jdth 14:10; Wsd 16:26; 4 Macc 7:21 al. in LXX; Philo, Leg. All. 3, 229 πιστεύειν θεῷ, Rer. Div. Her. 92 μόνῳ θεῷ, Op. M. 45, Sacr. Abel. 70 τῷ σωτήρῳ θεῷ, Abr. 269, Mos. 1, 225, Virt. 216 [on faith in Philo cf. Bousset, Rel. 3 446ff; EHatch, Essays in Biblical Gk. 1889, 83ff; ASchlatter, D. Glaube im NT 4 '27; EBréhier, Les idées philosophiques et religieuses de Philon d'Alexandrie '08, 2'25; HWindisch, Die Frömmigkeit Philos '09, 23ff; HAWolfson, Philo '47 I, 143-56, esp. II, 215-8]; Jos., Bell. 3, 387[cf. ASchlatter, D. Theol. d. Judentums nach d. Bericht des Jos. '32, 104ff]). Some of the passages referred to in 1b above, end, are repeated, since they may be classified here or there w. equal justification. Of God: π. τῷ θεῷ Ac 16:34; 13:12 D; Tit 3:8; PK 4 p. 16, 2; B 16:7; Hm 12, 6, 2; s 5, 1, 5. Cf. m 1:2. τῷ κυρίῳ (Sir 11:21; 2:8) v 4, 2, 6. οἱ πιστεύσαντες τῷ κυρίῳ διὰ τοῦ υἱοῦ αὐτοῦ s 9, 13, 5. τῷ θεῷ w. ὅτι foll. m 9:7; cf. s 1:7.—Of Christ: Mt 27:42 t.r. (for ἐπ' αὐτόν); J 6:30 (σοί=vs. 29 εἰς ὃν ἀπέστειλεν ἐκεῖνος); J 8:31 (αὐτῷ=vs. 30 εἰς αὐτόν, but see Mlt. 67f); Ac 5:14; 18:8a (both τῷ κυρίῳ); Ro 10:14b (οὗ οὐκ ἤκουσαν=τούτῳ [about equivalent to εἰς τοῦτον; cf. vs. 14a] οὗ οὐκ ἤκ.); 2 Ti 1:12; ITr 9:2.—Pass. be believed in (X., Cyr. 4, 2, 8; 6, 1, 39; Pla., Lach. 181B; Ps.-Demosth. 58, 44 al.; 1 Km 27:12. Cf. Bl-D. §312, 1; cf. Rob. 815f) ἐπιστεύθη ἐν κόσμῳ 1 Ti 3:16.—π. τῷ ὀνόματι τοῦ υἱοῦ believe in the name of the Son, i.e. believe in the Son and accept what his name proclaims him to be 1J 3:23.

β. w. εἰς (cf. Hippolyt., Elench. 6, 19, 7 W. οἱ εἰς τὸν Σίμωνα καὶ τὴν Ἑλένην πεπιστευκότες) God (BGU 874, 11 π. εἰς τὸν θεόν); J 12:44b; 14:1a (cf. ET 21, '10, 53-7; 68-70; 138f); 1 Pt 1:21 t.r.=Pol 2:1.—Christ: Mt 18:6; Mk 9:42 t.r.; J 2:11; 3:15 t.r., 16, 18a, 36; 4:39; 6:29, 35, 40, 47 t.r.; 7:5, 31, 38f, 48; 8:30; 9:35f; 10:42; 11:25, 26a, 45, 48; 12:11, 36 (εἰς τὸ φῶς), 37, 42, 44a, 46; 14:1b, 12; 16:9; 17:20; Ac 10:43; 14:23; 18:8 D; 19:4; Ro 10:14a; Gal 2:16; Phil 1:29; 1 Pt 1:8; 1J 5:10a; Hs 8, 3, 2.—εὖς τὸ ὄνομα Ἰησοῦ (or αὐτοῦ, etc.) J 1:12; 2:23; 3:18c; 1J 5:13 (cf. ὄνομα I 4b and s. 2aα above, end). π. εὖς τὸν θάνατον αὐτοῦ ITr 2:1. π. εὖς τὸ αἷμα Χριστοῦ ISm 6:1.

γ. w. ἐπὶ and the dat., of God Ac 11:17 D. Of Christ: Mt 27:42 v.l.; J 3:15 v.l.; Ro 9:33; 10:11; 1 Pt 2:6 (the last three Is 28:16 NAQ); 1 Ti 1:16.

δ. w. ἐπί and the acc. (Wsd 12:2) of God: Ac 16:34 D; Ro 4:5, 24; PK 3 p. 15, 12. Of Christ: Mt 27:42; J 3:15 v.l.; Ac 9:42; 11:17; 16:31; 22:19.

ε. π. ἐν τινί *believe in someone* (Jer 12:6; Da 6:24 Theod.; Ps 77:22) is not found in our lit. at all, except J 3:15 (B, al.; Nestle); Eph 1:13 if ἐν ᾧ is connected w. πιστεύσαντες; it is possible to hold that π. stands abs. both times. But s. 1aε above π. ἐν τῷ εὐαγγελίῳ Mk 1:15.

b. not expressed at all (Aristot., Rhet. 2, 17 p. 1391b, 1ff; Plut., Mor. 170F; Porphyry., Ad Marcellam 24 πιστεῦσαι δεῖ, ὅτι [=because] μόνῃ σωτηρίᾳ ἢ πρὸς τὸν θεὸν ἐπιστροφῇ; Herm. Wr. 9, 10a, b ἐπίστευσε καὶ ἐν τῇ καλῇ πίστει ἐπανεπαύσατο; cf. 1, 32 πιστεύω καὶ μαρτυρῶ=Pap. Berol. 9795 [RReitzenstein, Studien z. antiken Synkretismus '26, p. 161, 2]; Num 20:12; Ps 115:1; Is 7:9; Sir 2:13; 1 Macc 2:59; Philo, Rer. Div. Her. 14; 101, Deus Imm. 4, Mut. Nom. 178) Mk 15:32; 16:16f; Lk 8:12f; J 1:7, 50; 3:15, 18b; 4:41f, 48, 53; 5:44; 6:36, 47, 64a, b, perh. 69 (MSEnslin, The Perf. Tense in the Fourth Gosp.: JBL 55, '36, 121-31, esp. 128); 9:38; 10:26; 11:15, 40; 12:39; 20:31b; Ac 4:4; 8:13, 37a; 11:21; 13:12, 39, 48; 14:1; 15:5, 7; 17:12, 34; 18:8b, 27; 19:2; 21:25; Ro 1:16; 3:22; 4:11; 10:4; 13:11; 15:13; 1 Cor 1:21; 3:5; 15:2; Gal 3:22; Eph 1:13, 19; 1 Th 2:10, 13; Hb 4:3; 1 Pt 2:7; 1 Cl 12:7; 2 Cl 17:3; 20:2; B 9:4; 11:11; ISm 3:2; Hs 8, 10, 3; 9, 17, 4; 9, 22, 3. τὸ πιστεύειν *faith* IMg 9:2. ἐν ἀγάπῃ πιστεύειν IPHld 9:2.—The participles in the var. tenses are also used almost subst.: (οἱ) πιστεύοντες (the) believers, (the) Christians Ac 2:44 t.r.; Ro 3:22; 1 Cor 14:22a, b (opp. οἱ ἄπιστοι); 1 Th 1:7; Hs 8, 3, 3. (οἱ) πιστεύσαντες (those) who became Christians, (the) Christians, believers Ac 2:44; 4:32; 2 Th 1:10a; 2 Cl 2:3; Hs 9, 19, 1. οἱ πεπιστευκότες those who became (and remained) believers Ac 19:18; 21:20.—οἱ μέλλοντες πιστεύειν future believers 1 Cl 42:4; Hm 4, 3, 3a. οἱ νῦν πιστεύσαντες those who have just come to believe ibid. b.

c. A special kind of this faith is the confidence that God or Christ is in a position to help the suppliant out of his distress, *have confidence* (some of the passages already mentioned might just as well be classified here) abs. ὥς ἐπίστευσας γεννηθήτω σοι *may it be done to you in accordance with the confidence you have* Mt 8:13. ὅσα ἂν αἰτήσητε πιστεύοντες *whatever you pray for with confidence* 21:22. Cf. Mk 5:36; 9:23f; Lk 8:50; 2 Cor 4:13a (Ps 115:1), b. W. ὅτι foll.: πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; *do you have confidence that I am able to do this?* Mt 9:28.—Mk 11:23.

3. *entrust* τινί τι *some* (X., Mem. 4, 4, 17; Plut., Mor. 519E; Athen. 8 p. 341A; Lucian, Dial. Deor. 25, 1; Dit., Syll. 2 845, 7, cf. for numerous other examples index VI p. 384b. Cf. Wsd 14:5; 1 Macc 8:16; 4 Macc 4:7; Jos., Bell. 4, 492) τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; Lk 16:11. αὐτόν τινι *trust oneself to someone* (Lysias 30, 7; Brutus, Ep. 25; Plut., Mor. 181D ἀνδρὶ μᾶλλον ἀγαθῷ πιστεύσας ἑαυτὸν ἢ ὀχυρῷ τόπῳ; Ep. Arist. 270; Jos., Ant. 12, 396) J 2:24 (EStauffer, CHDodd-Festschr., '56, 281-99.—Diod. S. 34+35 fgm. 39a οὐ τοῖς τυχοῦσι φίλοις ἑαυτὸν ἐπίστευσεν=he did not trust himself to casual friends).—Pass. πιστεύομαι τι *I am entrusted with* *some* (Pla., Ep. 1 p. 309A; Polyb. 8, 17, 5; 31, 26, 7; Diod. S. 20, 19, 2; Appian, Bell. Civ. 2, 136 §568 ἃ ἐπιστεύθη; inscr., pap.; Jos., Bell. 5, 567, Vi. 137. Cf. Esth 8:12e.—Dssm., LO 320f [LAE 379]). ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ Ro 3:2. πεπίστευμαι τὸ εὐαγγέλιον Gal 2:7 (PGM 13, 140 ὁ ὑπό σου πάντα πιστευθεῖς; 446); cf. 1 Th 2:4; 1 Ti 1:11.—Tit 1:3. οἰκονομίαν πεπίστευμαι 1 Cor 9:17; cf. Dg 7:1. S. also 7:2; IMg 6:1; IPHld 9:1a, b. πιστεύομαι τι παρὰ τινος *I am entrusted by someone with* *some* (Polyb. 3, 69, 1; Jos., Bell. 1, 667): οἱ πιστευθέντες παρὰ θεοῦ ἔργον τοιοῦτο 1 Cl 43:1.

4. A unique use is found in ὃς μὲν πιστεύει φαγεῖν πάντα, *some* like the one trusts himself to eat anything Ro 14:2 (a combination of two ideas: 'he is so strong in the faith' and: 'he is convinced that he may'. Cf. Ltzm., Hdb. ad loc.). Another possibility is the sense *think or consider* (possible), in Ro 14:2 perh. holds everything possible; cf. J 9:18 οὐκ ἐπίστευσαν they refused to entertain the possibility, and Ac 9:26.—For lit. s. πίστις, end. M-M.**

πιστικός, ἢ, ὄν (since Pla., Gorg. 455A) only as modifying νάρδος, w. πολυτελής or πολύτιμος Mk 14:3; J 12:3; variously interpreted.

1. In later writers π. means that which belongs to πίστις, *faithful, trustworthy* (Artem. 2, 32; Vett. Val. p. 10, 14; pap. 'trusted man'; Celsus 1, 39 λόγος πιστικός). Fr. this as a basis the word has been interpreted to mean *genuine, unadulterated* (Euseb., Dem. Ev. 9, 8, 9 τοῦ πιστικοῦ τῆς καινῆς διαθήκης κράματος. Given as a possibility by Theophyl. Sim., s. 3 below. Cf. Bl-D, §113, 2; Mlt.-H. 379f).

2. The derivation fr. πίνω (so L-S-J), w. the sense *drinkable, liquid*, is very improbable,

3. It is more nearly poss. that π. is derived from a name of some kind (Theophyl. Sim. [Patr. Gr. 123, 645B] πιστικὴν νάρδον νοεῖ ἵτοι εἶδος νάρδου οὕτω λεγόμενον πιστικὴν ἢ τὴν ἄδολον νάρδον); e.g., it may be the Gk. form of the Lat. spicatum (Galen XII 604 K. τὰ πολυτελῆ μύρα τῶν πλουσίων γυναικῶν ἃ καλοῦσιν αὐταὶ σπικάτα.—EbNestle, ZNW 3, '02, 169ff), or it may be derived fr. πιστάκια 'pistachio tree' (AMerx on Mk 14:3; MBlack, An Aramaic Approach³, '67, 223-5)) or the East-Indian piṭita, the name of the plant Nardostachys jatamansi.—UvWilamowitz, Reden u. Vorträge² '02, 204; ANJannaris, CLR 16, '02, 9; RKöbert, Biblica 29, '48, 279-81. W-S, §16, 3b note 24. Cf. also νάρδος, M-M.*

πίστις, εως, ἢ (Hes., Hdt.; inscr., pap. LXX; Ep. Arist. 37; Philo, Joseph.) *faith, trust*.

1. that which causes trust and faith—a. *faithfulness, reliability* (X., An. 1, 6, 3; 3, 3, 4; Aristot., Eth. Eud. 7, 2 p. 1237b, 12; Polyb. 7, 12, 9; 38, 1, 8 al.; Herodian 2, 14, 4 al.; Dit., Syll. 3 675, 22, Or. 557, 16; PTebt. 27, 6; 51 [II BC]; POxy. 494, 9; 705, 32; Ps 32:4; Pr 12:22; Jos., Ant. 2, 61; Test. Ash. 7:7) w. κρίσις and ἔλεος Mt 23:23. (Opp. ἀπιστία as Hes., Op. 370) τὴν πίστιν τοῦ θεοῦ καταργεῖν *nullify the faithfulness of God* (cf. Ps 32:4; Hos 2:22) Ro 3:3. πᾶσαν π. ἐνδείκνυσθαι ἀγαθὴν *show all good faith (fulness)* Tit 2:10 (cf. BGU 314, 19 μετὰ πίστει ἀγαθῇ). W. other virtues Gal 5:22 (on πίστις, πραΰτης cf. Sir 45:4; 1:27). W. ὑπομονή 2 Th 1:4. τὴν πίστιν τετήρηκα *I have remained faithful or loyal* (πίστιν τηρεῖν as Polyb. 6, 56, 13; 10, 37, 5; Jos., Bell. 2, 121; 6, 345;

Dit., Or, 339, 46f; Gk. Inscr. Brit. Mus. III 587b, 5f [Dssm., LO 262-LAE 309, esp. note 3]) 2 Ti 4:7, though this would be classified by some under 3 below. S. also 1c below.

b. *solemn promise, oath, troth* (X., Cyr. 7, 1, 44; 8, 8, 3, Hell. 1, 3, 12; Diod. S. 14, 9, 7; Appian, Bell. Civ. 4, 86 §362 μεγάλας πίστειν ἔδωκεν=solemn assurances; 3 Macc 3:10; Jos., Ant. 12, 382) τὴν πρώτην πίστιν ἡθέτησαν 1 Ti 5:12 (s. also ἁθετέω 1a and cf. CIA App. [Wünsch, Praef. p. xv] of a woman who πρώτη ἡθέτησεν τὴν πίστιν to her husband).

c. *proof, pledge* (Pla., Phaedo 70B; Isocr. 3, 8; Aristot., Rhet. 1, 1; 3, 13; Epicurus in Diog. L. 10, 63; 85; πίστις βεβαία=dependable proof; Polyb. 3, 100, 3; Περὶ ὕψους p. 24, 11 V.; Epict. 1, 28, 3; Appian, Bell. Civ. 4, 119 §500; Jos., Ant. 15, 69) πίστιν παρασχὼν πᾶσιν ἀναστήσας αὐτόν (God has appointed the Man Jesus to be Judge of the world, and) he has furnished proof (of his fitness for this office) to all men by raising him (on πίστιν παρέχειν cf. Jos., Ant. 2, 218) πίστιν παρέιχε; 15, 260; Polyb. 2, 52, 4 πίστιν παρέσχετο=gave a pledge, security) Ac 17:31 (others would class it under 2dα below). JMTBarton, Biblica 40, '59, 878-84: π. in 2 Ti 4:7=bond deposited by an athlete. But see 3 below.—WSchmitz, 'H Πίστις in den Papyri, Diss. Cologne, '64.

2. *trust, confidence, faith* in the active sense='believing', in relig. usage (Soph. Oed. R. 1445 νῦν γ' ἂν τῷ θεῷ πίστιν φέροις; Pla., Leg. 12 p. 966D, E; Plut. Mor. 402E; 756B; Dio Chrys. 3, 51 παρὰ θεῶν τιμὴ κ. πίστις; Ael. Aristid. 13p. 226 D.: πίστιν ἐν τ. θεοῖς ἔχειν; Ep. 33 of Apollonius of Tyana [Philostrat. I 352, 14]; Herm. Wr. 9, 10 ἐπίστευσε καὶ ἐν τῇ καλῇ πίστει ἐπανεπαύσατο; Porphyr., Ad Marcellam 21 τῆς βεβαίας πίστεως, τὸ μεμαθηκέναι, ὅτι ὑπὸ τοῦ θεοῦ προνοεῖται πάντα. The divinity Πίστις in Plut., Num. 16, 1 and in magic [exx. in Rtzst., Mysterienrel. 3 234f, among them Aberciusinschrift 12; PGM 4, 1014 ἀλήθεια καὶ πίστις; 12, 228]; Wsd 3:14; 4 Macc 15:24; 16:22; 17:2; Philo, Abr. 270; 271; 273, Mut. Nom. 182, Migr. Abr. 43f, Conf. Lingu. 31, Poster. Cai. 13 [on faith in Philo s. the lit. given under πιστεύω 2αα]; Jos, C. Ap. 2, 163; 169), in our lit. directed toward God and Christ, their revelations, teachings, promises, their power and readiness to aid.

a. God: πίστις θεοῦ (cf. Jos., Ant. 17, 179) faith, trust, confidence in God Mk 11:22; cf. Ac 19:20 D; 1 Cl 3:4; 27:3. π. θεοῦ πνεύματος faith in the Divine Spirit Hm 11:9. ἡ π. τοῦ κυρίου s 6, 3, 6. π. (καὶ ἐλπίς) εἰς θεόν 1 Pt 1:21. π. ἐπὶ θεόν Hb 6:1. ἡ πίστις ἡ πρὸς τὸν θεόν 1 Th 1:8 (on the constr. w. πρὸς τ. θ. cf. Philo, Abr. 268; 271; 273).—πίστις can also be characterized as faith in God by the context, without the addition of specific words; so in connection w. OT personalities: Abraham Ro 4:5, 9, 11-13, 16, 19f (s. also 2dα below); 1 Cl 10:7; 31:2; of Rahab 12:1, 8; of Esther 55:6 (ἡ τελεία κατὰ πίστιν). The OT heroes of faith Hb 11:4-33, 39.—But in Hb it is also true that God is specifically the object of the Christian's faith, and Christ 12:2 is ὁ τῆς πίστεως ἀρχηγὸς καὶ τελειώτης. Cf. 10:38; 11:3; 13:7. (On faith in Hb s. Schlatter, Der Glaube im NT4 '27, 520ff; BHeigl, Verfasser u. Adresse des Hb '05, 109-18; GHoenicke, Die sittl. Anschauungen des Hb: ZWTh 45, '02, 26ff; Windisch, Hdb. exc. on Hb 11; Riegenbach and Michel on Hb 11; Strathmann on 10:38. Cf. ὑπόστασις, end.)—ἐὰν ἔχητε πίστιν Mt 17:20. Opp. doubt 21:21. αἰτεῖν ἐν πίστει μηδὲν διακρινόμενος Js 1:6. ἡ εὐχή τῆς πίστεως 5:15 (εὐχή 1). ἡ πίστις τῆς ἐνεργείας τοῦ θεοῦ τοῦ ἐγείραντος αὐτόν ἐκ νεκρῶν faith in the working of God, who raised him from the dead Col 2:12.

b. Christ—α. of belief and trust in the Lord's help in physical and spiritual distress; oft. in the synopt. gospels: Mt 8:10; 9:2, 22, 29 (κατὰ τὴν πίστιν ὑμῶν); 15:28; Mk 2:5; 4:40; 5:34; 10:52; Lk 5:20; 7:9, 50; 8:25, 48; 17:19; 18:42.—Cf. also ἔχει πίστιν τοῦ σωθῆναι (the lame man) had faith that he would be cured Ac 14:9.

β. The faith is clearly designated as faith in Christ by the addition of certain words. By the obj. gen. πίστις Ἰησοῦ Χριστοῦ faith in Jesus Christ (and sim. exprs.) Ro 3:22, 26; Gal 2:16a, b, 20; 3:22; Eph 3:12; Phil 3:9a; Js 2:1; Rv 14:12; cf. 2:13 (ἡ πίστις μου=faith in me, the Son of Man); IMg 1:1. (The πίστις Χριστοῦ in Paul is taken as a subj. gen. by JHaußleiter, Der Glaube Jesu Christi 1891, Was versteht Paulus unter christlichem Glauben?: Greifswalder Studien für HCremer 1895, 161-82 and GottfrKittel, StKr 79, '06, 419ff. Cf. also Schläger, ZNW 7, '06, 356-8.—Adeissmann, most recently Paulus2 '25, 125f [Paul, tr. WEWilson, '26, 162ff], speaks of the mystical gen., 'faith in Christ'. Likew. HEWeber, Die Formel 'in Christo Jesu': NKZ 31, '20, 213ff, esp. 231, 3; WWeber, Christumystik '24, 82. S. also LAlbrecht, Der Glaube Jesu Christi '21; OSchmitz, Die Christusgemeinschaft des Pls im Lichte seines Genetivgebr. '24, 91-134; OHoltzmann, D. Glaube an Jes.: Stromata '30, 11-25; GMTaylor, JBL 85, '66, 58-76: the passages in Gal=Christ's reliability as a trustee).—By prepositional phrases: πίστις εἰς Χριστόν (and sim. exprs.) faith in Christ Ac 20:21; 24:24; 26:18; Col 2:5.—Also πίστις ἐν Χριστῷ (and sim.) Gal 3:26; Eph 1:15; Col 1:4; 1 Ti 3:13; 2 Ti 3:15; 1 Cl 22:1. In ἰλαστήριον διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι Ro 3:25, ἐν κτλ. prob. goes not w. πίστις, but w. ἰλαστήριον (cf. Ltzm., Hdb. ad loc.; W-S. §20, 5d).—πίστις, ἣν ἔχεις πρὸς τ. κύριον Ἰησοῦν Phlm 5.—πίστις διὰ τοῦ κυρίου ἡμῶν Ἰ. Χριστοῦ Ac 20:21 D; cf. ἡ πίστις ἡ δι' αὐτοῦ 3:16b (cf. 1 Pt 1:21).—Jesus Christ is called ἡ τελεία πίστις ISm 10:2.

c. The πίστις can also be characterized by an objective gen. of the thing: ἡ πίστις τοῦ ὀνόματος αὐτοῦ faith in his (Jesus') name Ac 3:16a. ἡ πίστις τοῦ εὐαγγελίου Phil 1:27. εὐαγγελίων πίστις Dg 11:6. πίστις ἀληθείας 2 Th 2:13.

d. πίστις is found mostly without an obj., faith—α. as true piety, genuine religion (Sextus 7a and 7), which for our lit. means being a Christian: Lk 18:8 (s. on this Jülicher, Gleichn. 288); 22:32; Ac 6:5=vs. 8 t.r.; cf. 11:24-6:7; 13:8; 14:22; 15:9; 16:5; Ro 1:5, 8, 12, 17a, b (ἐκ πίστεως εἰς πίστιν does not mean a gradation [as, in a way, Appian, Mithrid. 40 §154: Sulla came upon ἕτερον ὅμοιον ἐξ ἑτέρου=one wall, i.e., fortification, after another similar one] or a transition from one kind to another [Himerius, Or.=Ecl. 10, 6 ἐκ ᾧδης εἰς ᾧδην ἄλλην μετέβαλον=they changed from one kind of song to another], it merely expresses in a rhetorical way the thought that πίστις is the beginning and the end; cf. Ltzm., Hdb. ad loc., and a grave-inscr. [ADNock, Sallust. p. xxxiii 94] ἐκ γῆς εἰς γῆν ὁ βίος οὗτος='dust is the beginning and the end of human life'.—AFridrichsen, Coniect. Neot. 12, '48, 54); 17c (here and in Gal 3:11 the LXX of Hab 2:4 is not followed literally, since it has ἐκ πίστεώς μου='as a result of my faithfulness'; even

in Hb 10:38, where μου does occur, it goes w. δίκαιος, not w. πίστεως); Ro 3:27f (Luther's addition of the word 'alone' in vs. 28 is hard to contest from the viewpoint of language. Cf., e.g., Diog. L. 9, 6: Heraclitus wrote his work in very obscure language ὅπως οἱ δυνάμενοι προσίοιεν αὐτῷ=in order that only the capable might approach it), 30f; 4:5-20 (s. also 2a above); 5:1f; 9:30, 32; 10:6, 17; 11:20 (opp. ἀπιστία); 12:3, 6; 14:1, 23a, b (but s. ε below); 16:26; 1 Cor 2:5; 15:14, 17; 16:13; 2 Cor 1:24a, b; 4:13; 10:15; 13:5; Gal 3:7-26; 5:5, 6 (cf. ἐνεργέω 1b); 6:10 (οἱ οἰκεῖοι τῆς πίστεως, s. οἰκεῖος 2); Eph 2:8; 3:17; 4:5, 13; 6:16; Phil 1:25 (χαρὰ τῆς πίστεως); 2:17; 3:9b; Col 1:23; 2:7; 1 Th 3:2, 5, 7, 10; 2 Th 1:3, 11; 3:2; 1 Ti 1:2, 4, 5 (π. ἀνυπόκριτος), 19a, b; 4:1; 5:8; 6:10, 12, 21 (but s. 3 below); 2 Ti 1:5 (ἀνυπόκριτος π.); 2:18; 3:8; Tit 1:1, 4, 13; 3:15; Phlm 6 (s. κοινωνία 4); Hb 6:12; 10:22, 39 (opp. ὑποστολή); Js 1:3; 2:5; 1 Pt 1:5, 7, 9; 5:9; 2 Pt 1:1; 1J 5:4; 1 Cl 1:2 (ἡ πανάρετος κ. βεβαία π.); ISm 1:1 (ἀκίνητος π.); Hm 5, 2, 1; 12, 5, 4 (both πλήρης ἐν τῇ πίστει full of faith); 5, 2, 3 (π. ὁλόκληρος); 9:6 (ὁλοτελής ἐν τ. π.), 7 (opp. διψυχία), 12 (π. ἡ ἔχουσα δύναμιν); 12, 6, 1; s 9, 19, 2 (ἀπὸ τῆς π. κενοί); 9, 26, 8 (κολοβοὶ ἀπὸ τῆς π. αὐτῶν).—τὸ ῥῆμα τ. πίστεως Ro 10:8. οἱ λόγοι τῆς π. 1 Ti 4:6. τὸ μυστήριον τῆς π. 3:9. ὁ θεὸς ἤνοιξεν τοῖς ἔθνεσιν θύραν πίστεως God has opened the door of faith to the Gentiles, i.e. opened the way for them to participate in a new relationship w. God Ac 14:27 (cf. also θύρα 2c). ἀκοή πίστεως Gal 3:2, 5 (cf. ἀκοή 2b). (τὸ) ἔργον (τῆς) π. 1 Th 1:3; 2 Th 1:11 (cf. ἔργον 1b). οἱ ἐκ πίστεως the men of faith (cf. ἐκ 3d) Gal 3:7, 9.—If Christianity is essentially faith, then π. can be understood as the Gospel in terms of the commitment it evokes νῦν εὐαγγελίζεται τὴν πίστιν ἢν ποτε ἐπόρθει Gal 1:23 (s. 3 below). *Perh.* also Ro 1:5.

β. Hb 11:1 defines πίστις as ἐλπίζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων the assurance of what we hope for, the proving of (or a conviction about) what we cannot see (s. 2a above). Paul contrasts walking διὰ εἰδους (εἶδος 3) as the lower degree, with διὰ πίστεως περιπατεῖν 2 Cor 5:7 (cf. KDeissner, Pls. u. die Mystik seiner Zeit 2 '21, 101ff). On the other hand πίστις is on a higher level than merely listening to Christian preaching Hb 4:2.

γ. πίστις *abs.*, as a Christian virtue, is often coupled w. others of the same kind, *esp. oft.* w. ἀγάπη: 1 Th 3:6; 5:8; 1 Ti 1:14; 2 Ti 1:13; Phlm 5; B 11:8; IEph 1:1; 9:1; 14:1; 20:1; IMg 1:2; 13:1; ISm *inscr.*; 6:1; 13:2. W. ἀγάπη and other concepts of a *sim.* nature 2 Cor 8:7; Gal 5:22; Eph 6:23; 1 Ti 2:15; 4:12; 6:11; 2 Ti 2:22; 3:10; Tit 2:2; Rv 2:19; IPhld 11:2; Pol 4:2; Hm 8:9; cf. v 3, 8, 2-5. The triad πίστις, ἐλπίς, ἀγάπη 1 Cor 13:13; cf. also Col 1:4f; 1 Th 1:3; 5:8; B 1:4 (on this triad see s.v. ἀγάπη I 1a). W. ἐλπίς only (cf. 1 Pt 1:21) 1 Cl 58:2. The ζωῆς ἐλπίς is called ἀρχὴ καὶ τέλος πίστεως ἡμῶν B 1:6.—W. ἀλήθεια 1 Ti 2:7; 1 Cl 60:4. W. δικαιοσύνη Pol 9:2. W. ὑπομονή Rv 13:10; w. ὑπομ. and other concepts 2 Pt 1:5f; Pol 13:2 (cf. also the following passages already referred to in this section: 1 Ti 6:11; 2 Ti 3:10; Tit 2:2 and Js 1:3 [α above]). W. γνώσις et al. 2 Pt 1:5f [s. above]; D 10:2. ἵνα μετὰ τῆς πίστεως ὑμῶν τελείαν ἔχητε τὴν γνώσιν B 1:5. W. φόβος and ἐγκράτεια Hm 6, 1, 1.

δ. faith as recognition and acceptance of Christian teaching as such. This point of view calls for ἔργα as well as the kind of πίστις that represents only one side of true piety: Js 2:14a, b, 17, 18a, b, c, 20, 22a, b, 24, 26 (ἔργον 1a); Hv 3, 6, 5; s 8, 9, 1a, b.

ε. Ro 14:22 and 23 π. gains *fr.* the context the *mng.* freedom or strength in faith, conviction (s. Ltzm., Hdb. ad loc.).

ζ. In addition to the πίστις that every Christian possesses (s. 2dα above) Paul speaks of a special gift of faith that is the possession of a select few 1 Cor 12:9. In this category he understands π. as an unquestioning belief in God's power to aid men with miracles, the faith that 'moves mountains' 13:2 (cf. Mt 17:20.—21:21; s. 2a above). This special kind of faith is what the disciples had in mind when they asked πρόσθετος ἡμῖν πίστιν Lk 17:5; cf. vs. 6.

3. That which is believed, *body of faith or belief, doctrine* (Diod. S. 1, 23, 8 ὕσχυρὰν πίστιν καὶ ἀμετάθετον=an article of faith that was firm and unshakable [concerning Orpheus and Dionysus]). So clearly Jd 3 (τῇ ἀπαξ παραδοθείσῃ τοῖς ἀγίοις πίστει), 20 (τῇ ἀγιωτάτῃ ὑμῶν πίστει.—ἅγιος 1αα). πίστις θεοῦ=that which, *acc.* to God's will, is to be believed IEph 16:2.—This objectivizing of the πίστις-concept is found as early as Paul: Ro 1:5; Gal 1:23 (s. 2dα, end, above) and *perh.* Gal 3:23-5 (s. Ltzm., Hdb. ad loc.). ASeeberg, D. Katechismus der Urchristenheit '03, 110f, understands 1 Ti 1:19; 4:1, 6; 6:10, cf. 21; 2 Ti 2:18 in this manner. Ro 12:6 and 2 Ti 4:7 are also interpreted in this way by many; *perh.* 1 Ti 6:21 belongs here.—EDBurton, ICC Gal '21, 475-86; ASchlatter, D. Glaube im NT 4 '27; APott, Das Hoffen im NT in seiner Beziehung zum Glauben '15; ANairne, The Faith of the NT '20; RGyllenberg, Pistis '22; WGKümmel, D. Glaube im NT: ThBl 16, '38, 209-21; Dodd 65-8; TFTorrance, ET 68, '57, 111-4; CFDMoule, *ibid.* 157.—Synoptics: TShearer, ET 69, '57, 3-6.—Esp. for Paul: BBartmann, Pls, die Grundzüge seiner Lehre u. die moderne Religionsgeschichte '14; WMorgan, The Religion and Theology of Paul '17; WHPHatch, The Pauline Idea of Faith in its Relation to Jewish and Hellenistic Religion '17; Ltzm., Hdb. *exc.* after Ro 4:25; FKnoke, Der christl. Glaube nach Pls '22; ERohde, Gottesglaube u. Kyriosglaube bei Pls: ZNW 22, '23, 43-57; EWissmann, Das Verh. v. πίστις und Christusfrömmigkeit bei Pls '26; MDibelius, Glaube u. Mystik b. Pls: Neue Jahrb. f. Wissensch. u. Jugendbildg. 7, '31, 683-99; WMundle, D. Glaubensbegriff des Pls '32 (p. xi-xvi extensive bibliog.); RGyllenberg, Glaube b. Pls: ZsystTh 13, '37, 612-30; MHansen, Om Trosbegrebet hos Pls '37; LHMarshall, Challenge of NT Ethics, '47, 270-7; 298-300; RBultmann, Theologie des NT '48, 310-26 (Engl. transl. KGrobel I '51, 314-30; for the Johannines II, 70-92, '55); MOMassinger, Bibliotheca Sacra 107, '50, 181-94 et al. S. also δικαιοσύνη 3, end.—For the Fourth Gosp.: JBuswell, The Ethics of 'Believe' in the Fourth Gospel: Bibl. Sacra 80, '23, 28-37; JHuby, De la connaissance de foi chez S. Jean: Rech de Sc rel 21, '31, 385-421; RSchnackenburg, D. Glaube im 4. Ev., Diss. Breslau '37; WHPHatch, The Idea of Faith in Christ. Lit. fr. the Death of St. Paul to the Close of the Second Century '26.—EGraesser, D. Glaube im Hebräerbrief, '65.—ABaumeister, D. Ethik des Pastor Hermae, '12, 61-140.—ESeidl, π. in d. griech. Lit (to Peripatetics), Diss. Innsbruck, '53; HLjungman, Pistis, '64; DLühemann, Pistis im Judent., ZNW 64, '73, 19-38. On faith in late Judaism s. Bousset, Rel. 3 534a (index). On the 'Hellenistic concept πίστις' Rtzst., Mysterienrel. 3 234-6.—On the whole word RBultmann and AWeiser, TW VI '56,

πιστός, ἢ, ὄν (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.).

1. *pass. trustworthy, faithful, dependable, inspiring trust or faith* (Hom.+).

a. of pers.—α. of human beings (and Christ) δούλος (1 Km 22:14; 2 Macc 1:2; Jos., Ant. 6, 256; Dit., Syll. 3 910 A, 5 [Christian]; Plond. 251, 14 [IV AD] δούλους πιστούς καὶ ἀδράστους: δούλε ἀγαθὲ καὶ πιστέ Mt 25:21a, 23a; cf. 24:45; Hs 5, 2, 2. οἰκονόμος Lk 12:42; 1 Cor 4:2. μάρτυς (Pind., Pyth. 1, 88; 12, 27; Pr 14:5, 25; Ps 88:38; Jer 49:5; Philo, Sacr. Abel. 17) ὁ μάρτυς μου ὁ πιστός μου Rv 2:13 (μάρτυς 3); in this 'book of martyrs' Christ is ὁ μάρτυς ὁ πιστός (καὶ ὁ ἀληθινός) 1:5; 3:14; cf. 19:11 (the combination of ἀληθινός and πιστός in the last two passages is like 3 Macc 2:11). Cf. Rv 17:14. πιστός ἀρχιερεύς a faithful or reliable high priest Hb 2:17 (of Christ); cf. 3:2 (ἀρχιερέα. . . πιστόν ὄντα τῷ ποιήσαντι αὐτόν). σύμβουλοι πιστοὶ B 21:4. πιστοὶ ἄνθρωποι reliable men 2 Ti 2:2 (cf. Is 8:2; sing. Tob 5:3 S; 10:6 S). Paul honors his co-workers w. π. as a designation: Timothy 1 Cor 4:17. Tychicus Eph 6:21; Col 4:7 (both πιστός διάκονος ἐν κυρίῳ). Onesimus Col 4:9. Epaphras 1:7 (πιστός ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ). Cf. 1 Pt 5:12 (διὰ Σιλουανοῦ τ. πιστοῦ ἀδελφοῦ).—Moses was πιστός ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ Hb 3:5 (Num 12:7). πιστόν τινα ἡγεῖσθαι consider someone trustworthy (Aristoph., Plut. 27) 1 Ti 1:12 (cf. Hb 11:11; s. β below); s. PK 3 p. 15, 18. γίνου πιστός (γίνομαι II 1 and cf. Jos., Ant. 19, 317) Rv 2:10.—πιστός ἐν τινι faithful, reliable, trustworthy in *some*th. (Test. Jos. 9:2 π. ἐν σωφροσύνῃ) ἐν τῷ ἀδίκῳ μαμωνᾷ in the things of the unrighteous Mammon Lk 16:11. ἐν τῷ ἄλλοτρίῳ in connection with what belongs to someone else vs. 12. ὁ π. ἐν ἐλαχίστῳ καὶ ἐν πολλῷ π. ἐστίν he who is trustworthy in a very small matter is also trustworthy in a large one vs. 10; 2 Cl 8:5; cf. Lk 19:17. π. ἐν πᾶσιν trustworthy in every respect 1 Ti 3:11. Also ἐπὶ τι in (connection w.) *some*th. Mt 25:21b, 23b.—When Paul explains in 1 Cor 7:25 that the Lord graciously granted him the privilege of being πιστός, and uses this as a basis for his claim to be heard w. respect, πιστός can hardly mean 'believing' (s. 2 below); the apostle rather feels that in a special sense he has been called and commissioned because of the confidence God has in him (πιστός is almost like a title='trusted man, commissioner', oft. in inscr.: PhLeBas-WHWaddington, Voyage III 1870, 2022a; 2029; 2034; 2045f; 2127f; 2130; 2219; 2238-40; 2243; 2394.—Corresp. πίστις='position of trust': Achilles Tat. 8, 15, 1 οἱ ἄρχοντες οἱ ταύτην ἔχοντες τὴν πίστιν). β. of God as the One in whom we can have full confidence (Pind., Nem. 10, 54; Dt 7:9; 32:4; Is 49:7; Philo, Rer. Div. Her. 93, Sacr. Abel. 93, Leg. All. 3, 204) 1 Cor 1:9; 10:13; 2 Cor 1:18; 1 Th 5:24; Hb 10:23; 11:11; 1 Pt 4:19; 1J 1:9; 1 Cl 60:1; ITr 13:3. π. ἐν ταῖς ἐπαγγελίαις 1 Cl 27:1 (cf. Ps 144:13a πιστός κύριος ἐν τοῖς λόγοις αὐτοῦ). πιστός ἐστίν ὁ ἐπαγγελάμενος he is trustworthy, who has promised 2 Cl 11:6.—Also of the 'Lord' (Christ), who is spoken of in the same way as God 2 Th 3:3; 2 Ti 2:13.

b. of things, esp. of words (Hdt. 8, 83; Pla., Tim. 49B; Aristot., Rhet. 2, 1 p. 1377B, 23; Polyb. 3, 9, 4; 15, 7, 1; Plut., Mor. 160E; Cass. Dio 37, 35; Jos., Ant. 19, 132; Aberciusinschr. 6 γράμματα πιστά [of a divine teacher]) πιστός ὁ λόγος (Dionys. Hal. 3, 23, 17; Dio Chrys. 28[45], 3) it is a trustworthy saying 1 Ti 1:15; 3:1; 4:9; 2 Ti 2:11; Tit 3:8; cf. 1:9 (JMBover, Biblica 19, '38, 74-9). οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ Rv 21:5; 22:6, Opp. ψευδής Hm 3: 5a, b. Ὁν τὰ ὅσια, Δαυὶδ τὰ πιστά Ac 13:34 cf. ὅσιος 2a.—Of water dependable (i.e. not likely to dry up suddenly; cf. Dt 28:59 νόσοι πισταί), unfailing, plentiful B 11:5 (Is 33:16). πιστόν ποιεῖν τι act loyally 3J 5.

2. *act. trusting, cherishing faith or trust* (Aeschyl., Pers. 55, Prom. 916; Soph., Oed. Col. 1031; Pla., Leg. 7 p. 824; Cass. Dio 37, 12, 1) also believing, full of faith, faithful (cf. POxy. 1380, 152 ὁρῶσί σε [=Isis] οἱ κατὰ τὸ πιστόν ἐπικαλούμενοι [on this s. AMFestugière, RB 41, '32, 257-61]; Sextus 1; 8; Wsd 3:9; Sir 1:14, 24 v.l.; Ps 100:6; Sib. Or. 3, 69; 724) of OT worthies: Abraham (who is oft. called πιστός; cf. Philo, Post. Cai. 173 Ἀβρ. ὁ πιστός ἐπώνυμος; 2 Macc 1:2; 1 Macc 2:52; Sir 44:20) Gal 3:9; 1 Cl 10:1; (Noah) 9:4; (Moses) 17:5; 43:1 (both Num 12:7) and cf. 1aα above (Hb 3:5). Of believers in contrast to doubters Hm 11:1a, b. Of belief in the resurrection of Jesus μὴ γίνου ἄπιστος ἀλλὰ πιστός J 20:27. Of one who confesses the Christian faith believing or a believer in the Lord, in Christ, in God πιστ. τῷ κυρίῳ Ac 16:15. Also π. ἐν κυρίῳ Hm 4, 1, 4. π. ἐν Χριστῷ Ἰησοῦ Eph 1:1. πιστοὶ ἀδελφοὶ ἐν Χρ. Col 1:2. δι' αὐτοῦ (=Χριστοῦ) πιστοὶ (πιστεύοντες P72 et al.) εἰς θεόν 1 Pt 1:21.—The abs. πιστός also means believing (in Christ), a (Christian) believer and is used both as adj. and as subst. Ac 16:1; 2 Cor 6:15; 1 Ti 4:10; 5:16; 6:2a, b; Tit 1:6; 1 Cl 48:5; 62:3; 63:3; Hm 9:9; s 8, 7, 4; 8, 9, 1; 8, 10, 1; 9, 22, 1. οἱ πιστοὶ the believers=the Christians Ac 12:3 D; 1 Ti 4:3, 12; IEph 21:2; IMg 5:2 (opp. οἱ ἄπιστοι); MPol 12:3; 13:2. οἱ ἅγιοι καὶ πιστοὶ αὐτοῦ ISm 1:2. οἱ ἐκ περιτομῆς πιστοὶ the Jewish Christians Ac 10:45. Without the art. Dg 11:2, 5. νέοι ἐν τῇ πίστει καὶ πιστοὶ young in the faith, but nevertheless believers Hv 3, 5, 4.—πιστός εἶναι be a believer I Ro 3:2. ἐὰν ᾗ τις πιστότατος ἀνὴρ even though a man is a firm believer Hm 6, 2, 7.—LPFoley, CBQ 1 '39, 163-5. M-M. B. 1167.*

πιστόω 1 aor. *pass.* ἐπιστώθην (Hom.+; inscr., LXX, Ep. Arist., Philo; Jos., Bell. 4, 213, Ant. 15, 85.—Apart fr. our lit. mostly mid., rarely *pass.*, and *act.* only Thu. 4, 88; 2 Km 7:25; 1 Ch 17:14; 2 Macc 7:24; 12:25; Philo, Leg. All. 3, 206) in our lit. only *pass.*, and 1 aor.

1. *show oneself faithful* ἐν τινι prove oneself faithful to *some*th. 1 Cl 15:4 (Ps 77:37).

2. *feel confidence, be convinced* (so the 1 aor. *pass.* Od. 21, 218; Soph., Oed. Col. 1039; Ep. Arist. 91) σὺ μένε ἐν οἷς (=τούτοις, ᾧ) ἔμαθες καὶ ἐπιστώθης but you must stand by what you have learned and become convinced of 2 Ti 3:14. πιστωθέντες ἐν τῷ λόγῳ τοῦ θεοῦ (w. πληροφορηθέντες διὰ τῆς ἀναστάσεως τοῦ κυρίου Ἰ. Χρ.) full of faith in or by the word of God 1 Cl 42:3. M-M.*

πιστῶς *adv.* (since Antipho Or. 2, 47; inscr., pap.; 4 Km 16:2; Jos., C. Ap. 2, 44) faithfully στηρίζεσθαι 1 Cl 35:5. φυλάσσειν Dg 7:2.*

πίων, πίων gen. πίονος (Hom.+; LXX; Philo, Aet. M. 100; Jos., Bell. 4, 468; Sib. Or. 3, 639) *fat* θυσία MPol 14:2 (w. προσδεκτῇ).*

πλανάω fut. πλανήσω; 1 aor. ἐπλάνησα. Pass.: perf. πεπλάνημαι; 1 aor. ἐπλάνηθην (Hom., Aeschyl., Hdt.+; inscr., pap., LXX, En., Philo, Joseph., Test. 12 Patr.; Sib. Or. 3, 721).

1. act.—a. *lead astray, cause to wander* τινά someone (Aeschyl., Prom. 573; Hdt. 4, 128 et al.) as a symbol π. τινά ἀπὸ τῆς ὁδοῦ *cause someone to wander from the right way* D 6:1 (for πλ. ἀπὸ τ. ὁδοῦ cf. Dt 11:28; Wsd 5:6).

b. fig. *mislead, deceive* τινά someone (Pla., Prot 356D, Leg. 655D al.; pap., LXX) Mt 24:4f, 11, 24; Mk 13:5f; J 7:12; 1 J 2:26; 3:7; Rv 2:20; 12:9; 13:14; 19:20; 20:3, 8, 10; IMg 3:2; IPHld 7:1 a. π. ἑαυτὸν *deceive oneself* 1J 1:8. Abs. 2 Ti 3:13a.—S. 2cδ below.

2. pass. *go astray, be misled, wander about*—a. lit. (since Il. 23, 321; Gen 37:15; Jos., Bell. 7, 160) ἐπὶ ἐρημίαις πλανώμενοι Hb 11:38. Of sheep who have become lost (Ps 118:176) Mt 18:12a, b, 13. ὡς πρόβατα πλανώμενα 1 Pt 2:25 t.r.

b. as a symbol, of men who had strayed fr. the right way, ὡς πρόβατα πλανώμενοι 1 Pt 2:25. ὡς πρόβατα ἐπλάνηθημεν 1 Cl 16:6a (Is 53:6a; cf. also Ps 118:176). καταλείποντες εὐθείαν ὁδὸν ἐπλάνηθησαν 2 Pt 2:15. ἄνθρωπος τῇ ὁδῷ αὐτοῦ ἐπλάνηθη *everyone went astray in his (own) path* 1 Cl 16:6b (Is 53:6b). πλανῶνται καὶ ταλαιπωροῦσιν περιπατοῦντες ἐν ταῖς ἀνοδίαις *they wander about and are miserable as they go through trackless country* Hv 3, 7, 1 (ἐν as Lucian, Calumn. 1 ἐν σκότῳ; Hb 11:38 v.l.).

c. fig., without preserving the symbolism—α. *go astray, be misled, deluded* (Cebes 6, 3; 24, 2) Tit 3:3 (Dio Chrys. 4, 115 πλανῶνται. . . δεδουλωμένοι ἡδοναῖς; Hb 5:2; 1 Cl 39:7 (Job 5:2); 59:4; 2 Cl 15:1 (of the ψυχὴ as Pr 13:9a; Wsd 17:1); B 2:9; 16:1. πλανῶνται τῇ καρδίᾳ *their minds are going astray* Hb 3:10 (Ps 94:10).

β. *wander away ἀπὸ τῆς ἀληθείας* Js 5:19 (cf. Wsd 5:6).—γ. *be mistaken in one's judgment, deceive oneself* (Isocr., Ep. 6, 10 al.; Jos., Ant. 10, 19; PFlor. 61, 16; 2 Macc 7:18) Mt 22:29; Mk 12:24; Hv 2, 4, 1. πολὺ πλανᾶσθε *you are very much mistaken* Mk 12:27. μὴ πλανᾶσθε *make no mistake* (Epict. 4, 6, 23) 1 Cor 6:9; Gal 6:7; Js 1:16. ἐν πᾶσιν πεπλάνημεθα *we are wholly mistaken* B 15:6 (cf. Hero Alex. III p. 214, 2 ἐν μηδενὶ πλανᾶσθαι).

δ. as the pass. of 1b: *be deceived, be misled* πλανῶντες καὶ πλανώμενοι *deceivers* (of others) and (themselves) *deceived* 2 Ti 3:13 (cf. Herm. Wr. 16, 16 ὁ πλανώμενος κ. πλανῶν).—*Let oneself be misled, deceived* (Bel 7 Theod.) Mt 24:24 v.l.; Lk 21:8; J 7:47; Rv 18:23. μὴ πλανᾶσθε 1 Cor 15:33; IEph 16:1; IMg 8:1; IPHld 3:3. μηδεὶς πλανᾶσθω IEph 5:2; ISm 6:1. τὸ πνεῦμα οὐ πλανᾶται *the Spirit is not led into error* IPHld 7:1b. ὑπὸ τοῦ ὄφεως πλανᾶται *he is deceived by the serpent or he lets himself be misled by the serpent* Dg 12:6 (UPZ 70, 28 [152/1 BC] πλανώμενοι ὑπὸ τ. θεῶν; Alex. Aphr., Fat. 12 p. 180, 25 Br. ὑπὸ τ. φύσεως).—HBraun, TW VI 230-54: πλανᾶω and related words. M-M.*

πλάνη, ης, ἡ (Aeschyl., Hdt.+; BGU 1208, 6 [27/6 BC]; LXX; En. 99, 7; Philo; Jos., Ant. 4, 276; Test. 12 Patr.) *wandering, roaming*, in our lit. only fig. of *wandering* fr. the path of truth, error, delusion, deception to which one is subject (Pla. et al., also Diod. S. 2, 18, 8; Herm. Wr. 1, 28 οἱ συνοδεύσαντες τῇ πλάνῃ; Tob 5:14 BA; Pr 14:8; Jer 23:17) Mt 27:64. Of a false concept of God, the idolatry of the heathen (Wsd 12:24) Ro 1:27; cf. τερατεία καὶ πλάνη τῶν γοήτων Dg 8:4 (Jos., Ant. 2, 286 κατὰ γοητείαν κ. πλάνην).—Eph 4:14 (s. μεθοδεῖα); 1 Th 2:3; 2 Th 2:11 (opp. ἀλήθεια vs. 10). ἡ τῶν ἀθέσμων πλ. *the error of unprincipled men* 2 Pt 3:17; τῶν ἀμαρτωλῶν B 12:10. Cf. IEph 10:2. ἡ τῆς πλ. ἀνομία B 14:5 (ἀνομία 1). ἡ πλ. τοῦ νῦν καιροῦ 4:1. παρείδουσιν πλάνης ποιεῖν 2:10 (s. παρείδουσις). W. ἀπάτη Dg 10:7. W. ἀπώλεια 2 Cl 1:7. ἡ κενὴ ματαιολογία καὶ ἡ τῶν πολλῶν πλάνη Pol 2:1. μῦθος καὶ πλάνη *a myth and a delusion* 2 Cl 13:3. οἱ ἐν πλάνῃ ἀναστρεφόμενοι 2 Pt 2:18. τὸ πνεῦμα τῆς πλάνης (Test. 12 Patr.—Opp. to τὸ πνεῦμα τῆς ἀληθείας; Test. Judah 20:1) *the spirit of error* 1J 4:6. ἐκ πλάνης ὁδοῦ αὐτοῦ Js 5:20 (ῥόδός 2b). τῇ πλάνῃ τοῦ Βαλαάμ μισθοῦ ἐξεχύθησαν *for gain they have wholly given themselves up to Balaam's error* Jd 11 (s. μισθός 1 and ἐκχέω 3).—πλάνη τοῦ ὄφεως Dg 12:3 is prob. not act., meaning *deceiving by the serpent*, but the *deceit or error* originated by it; cf. 12:8. M-M. B. 1185.*

πλάνης, ητος, ὁ (Soph.+; X., Mem. 4, 7, 5; Dio Chrys. 30[47], 8; Vett. Val. 64, 6; Philo; loanw. in rabb.) Jd 13 v.l. The word is equivalent in mng. to πλανήτης, q.v.*

πλανήτης, ου, ὁ (Soph.+; Vett. Val. 65, 4; Hos 9:17; Jos., Ant. 3, 145) *wanderer, roamer* used as subst. and adj. in our lit. only in the combination ἀστέρες πλανῆται (Aristot., Meteor. 1, 6; Plut., Mor. 604A; 905Cf; Ps.-Lucian. Astrol. 14, Salt. 7 al.; PGM 7, 513, mostly of the planets) *wandering stars* Jd 13 (the v.l. πλάνητες [s. πλάνης] is by no means rare in secular writers in just this combination).—S. ἀστήρ, end. M-M.*

πλάνος, ον (trag.+; LXX, Philo, Joseph.) in our lit. only in the mng. *leading astray, deceitful*.

1. adj. (so Menand., fgm. 288; Theocr. 21, 43; Moschus 1, 28; 5, 10; Jos., Bell. 2, 259) πνεύματα πλάνα *deceitful spirits* 1 Ti 4:1.

2. subst. ὁ πλάνος *deceiver, impostor* (Diod. S. 34+35, fgm. 2, 14; Vett. Val. 74, 18; Ps.-Clem., Hom. 4, 2) of Jesus Mt 27:63 (cf. Test. Levi 16:3). W. ὁ ἀντίχριστος 2J 7b; pl. ibid. α. ὡς πλάνοι καὶ ἀληθεῖς *considered impostors, and (yet are) true* 2 Cor 6:8. M-M.*

πλάξ, πλακός, ἡ (Pind.; inscr., pap., LXX, En., Test. 12 Patr.) *flat stone, tablet, table* in our *lit.* of the tables of the law (LXX; Philo, Migr. Abr. 85; Jos., Ant. 3, 90; Sib. Or. 3, 257; on the custom of putting inscriptions on *πλάκες* of stone cf. Wilcken, Chrest. 54, 1ff [III BC]; Dit., Or. 672, 12) B 14:2 (cf. Ex 31:18; 34:4). *πλάκες λίθιναι γεγραμμέναι τῷ δακτύλῳ τῆς χειρὸς τοῦ κυρίου* 4:7 (Ex 31:18). αἱ *πλάκες τῆς διαθήκης* (διαθήκη 3) Hb 9:4. Thrown to the ground and broken in pieces by Moses (Ex 32:19; Dt 9:17) B 4:8; 14:3. Paul speaks, w. Ex 32:16; 34:1 in mind and alluding to Ezk 11:19; 36:26, of an ἐπιστολή. . . ἐγγεγραμμένη οὐκ ἐν πλαξὶν λιθίναις ἀλλ' ἐν πλαξὶν καρδίαις (the *t.r.* has the easier καρδίας) σαρκίνοις 2 Cor 3:3 (cf. Theodor. Prod. 8, 353 Hercher ζωγραφεῖν πρὸς καρδίας πινακίῳ). M-M.*

πλάσις, εως, ἡ (Theophr.; pap.) *formation, molding, creation* (w. gen. Polyb. 6, 53, 5; Plut., Cic. 4, 4; PSI 712, 5 *πλάσις ὁπτῆς πλίνθου*; π. τῶν ἀνθρώπων Third Corinthians 1:13) ἡ π. τοῦ Ἀδάμ B 6:9. δευτέρα π. of the spiritual new creation through Christ vs. 13.*

πλάσμα, ατος, τό (Aristoph., Pla.; PGM 4, 212; 304; 5, 378; LXX; En. 104, 10; Philo; Jos., C. Ap. 1, 254; 2, 122; Third Corinthians 3:12) *that which is formed or molded, image, figure* μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι; *can what is molded say to its molder?* Ro 9:20 (Is 29:16; Ro 9:21 proceeds to mention κεραμεὺς τοῦ πηλοῦ; cf. Aristoph., Av. 686 *πλάσματα πηλοῦ*). The account of the creation (Gen 1:26) is interpreted w. ref. to regeneration, and the Christians speak of themselves as τὸ καλὸν π. ἡμῶν *our beautiful creation* B 6:12. The words φθορεῖς *πλάσματος θεοῦ* B 20:2 need not be understood fr. this as a background; as the parallel D 5:2 shows, it comes fr. a different complex of ideas. Beside φονεῖς τέκνων it means perh. *those who destroy what God has formed* in the womb, by abortion (but s. φθορεῖς). M-M.*

πλάσσω 1 aor. ἔπλασα; pf. ptc. πεπλακώς; 1 aor. pass. ἐπλάσθην (Hes.; inscr. [e.g. Isishymn. v. Andros 94]; pap., LXX; En. 104, 10; Philo; Jos., C. Ap. 1, 293; Sib. Or. 4, 6) *form, mold*.

1. lit.—a. of the manufacture of certain objects Ro 9:20 (cf. πλάσμα); Dg 2:3.

b. esp. of God's creative activity in forming man (cf. Semonides of Amorgos 7, 21 of a woman as obj. πλάσαντες γηγίνην Ὀλύμπιοι; Babrius 66, 2f *πλάσασθαι ἄνθρωπον ἐκ γῆς*. Cf. Cornutus 18 p. 31, 20).—Artem. 3, 17 it is said of Prometheus πλ. τοὺς ἀνθρώπους.

α. of Adam (Gen 2:7f, 15; cf. 2 Macc 7:23; Philo, Op. M. 137; Jos., Ant. 1, 32; Sib. Or. 3, 24) ἄνθρωπον ταῖς ἱεραῖς χερσὶν ἔπλασεν *he formed man with his holy hands* 1 Cl 33:4. Pass. 1 Ti 2:13 (also Eve).

β. In Adam men were created of whom it is said οὗς (i.e. the men) ἐκ τῆς ἰδίας εἰκόνης ἔπλασεν *whom he formed in his own image* Dg 10:2 (Himerius, Or. 64 [=Or. 18], 4 πλ. of the forming of figures by the sculptor).

γ. of mankind gener., with no special ref. to Adam (oft. LXX; Third Corinthians 3:7) 1 Cl 38:3; B 19:2. Specif. the heart of man was formed by God B 2:10 (cf. Ps 32:15).

2. fig., of mental things, in the difficult pass. δεῖξαι αὐτῷ φῶς καὶ πλάσαι τῇ συνέσει *show him light and form him with understanding* (?) 1 Cl 16:12 (Is 53:11 LXX, without support in the orig. text as handed down to us.—For the figurative meaning cf. Pla., Rep. 377C *πλάττειν τὰς ψυχὰς* [through education], Leg. 671 C *παιδεύειν καὶ πλάττειν*; Theocr. 7, 44).—HBraun, TW VI 254-63: *πλάσσω* and related words. M-M. B. 617.*

πλαστός, ἡ, ὅν (Hes.+) *made up, fabricated, false* (so since Eur., Bacch. 218; Hdt. 1, 68; Lycophron v. 432 ἐν πλασταῖς γραφαῖς, also PSI 494, 13 [III BC]; POxy. 237 VIII, 14 [II AD]; Philo, Somn. 2, 140; Jos., Vi. 177; 337) π. λόγοι 2 Pt 2:3 (Ael. Aristid. 36, 91 K.=48 p. 474 D.: ὁ λόγος πέπλασται). M-M.*

πλατεῖα, ας, ἡ (really the fem. of πλατύς, w. ὁδός to be supplied: Sext. Emp., Pyrrh. 1, 188 ὅταν λέγωμεν πλατεῖαν, δυνάμει λέγομεν πλατεῖαν ὁδόν) *wide road, street* (Ps.-Eur., Rhes. 283; Diod. S. 12, 10, 7; 17, 52, 3; Plut., Dio 46, 2, Thes. 27, 4; Dit., Or. 491, 9; Lyc. inscr. [Hauser 96]; pap., LXX; Jos., Ant. 16, 148; loanw. in rabb.) Mt 12:19 (Is 42:2); Mk 6:56 v.l.; Lk 10:10; 13:26; Ac 5:15 (Maximus Tyr. 6, 2 people put their sick out in the street so that passersby can advise them or influence them for good); Rv 11:8; 21:21; 22:2. W. ῥύμη (Tob 13:17, 18 BA; Is 15:3) Lk 14:21. ἐν ταῖς γωνίαις τῶν π. at or on the street-corners Mt 6:5. M-M. B. 720.*

πλάτος, ους, τό (Hdt.; inscr., pap., LXX; En. 21, 7; Ep. Arist., Philo; Jos., Bell. 7, 312, Ant. 8, 65, C. Ap. 2, 119.—ὁ πλάτος only as an oversight Eph 3:18 P46) *breadth, width*.

1. lit., w. τὸ μήκος Rv 21:16a as well as τὸ μήκος and τὸ ὕψος vs. 16b. On τὸ πλάτος καὶ μήκος καὶ ὕψος καὶ βάθος Eph 3:18cf. βάθος 1.—τὸ πλάτος τῆς γῆς Rv 20:9 comes fr. the OT (Da 12:2 LXX. Cf. Hab 1:6; Sir 1:3). But the sense is not clear. *Breadth=the broad plain of the earth* is perh. meant to provide room for the countless enemies of God vs. 8, but the 'going up' is better suited to Satan (vs. 7) who has recently been freed, and who comes up again fr. the abyss (vs. 3).

2. The fig. sense (cf. Procop. Soph., Ep. 65; Nicetas Eugen. 2, 10 H. καρδίας πλάτος) is given the word in the OT expr. (cf. Pr 7:3; 22:20; 3:3 A) τὰ δικαιώματα τοῦ κυρίου ἐπὶ τὰ πλάτη τῆς καρδίας ὑμῶν ἐγγέγραπτο *the ordinances of the Lord had been written on the (broad) tables of your heart* 1 Cl 2:8. M-M.*

πλατύνω pass.: pf. 3 sing. πεπλάτυνται; 1 aor. ἐπλάτυνθην (X.; inscr., LXX; Jos., Ant. 9, 206) *make broad, enlarge*.

1. lit. τὶ *someth.* τὰ φυλακτήρια Mt 23:5 (s. φυλακτήριον). Pass. (w. παχύνεσθαι. S. παχύνω 1) *be enlarged* 1 Cl 3:1 (Dt 32:15).

2. **fig.** ἡ καρδία ἡμῶν πεπλάτνται *my heart is open wide* 2 Cor 6:11 (the **expr.** also occurs Dt 6:12 v.l.; 11:16; Ps 118:32. Cf. Epict., **fgm. Stob.** 60 τὰς ψυχὰς αὖξιν) πλατύνθητε καὶ ὑμεῖς *you must open your hearts (wide)*, too vs. 13. **M-M.***

πλατύς, εἶα, ὕ (**Hom.;** **inscr., pap., LXX, Philo, Joseph.**) broad, wide Mt 7:13 of a road, in case the correct **rdg.** is πλατεῖα καὶ εὐρύχωρος ἡ ὁδός (cf. **X., Cyr.** 1, 6, 43 ἡ στενὰς ἢ πλατεῖας ὁδοὺς; **Arrian, Anab.** 1, 1, 8 ὁδὸς πλατεῖα; **Dit., Syll.** 3 57, 25 [V BC]; 313, 19f; **Jos., Bell.** 6, 149), of a gate if the **rdg.** is πλατεῖα ἡ πύλη καὶ. . . (cf. **Plut., Caes.** 33, 1 πλατεῖα πύλαι; **PFlor.** 333, 11 μέχρι πλατεῖας πύλης; **Jos., Bell.** 3, 81). **M-M. B.** 885.*

πλατυσμός, οὖ, ὁ (**Diosc.** 5, 6 al.; **LXX; Philo, Somn.** 2, 36).—1. *extension, enlargement, expansion* (**schol.** on **Pind., Eustath., Prooem.** 4) of a church (w. δόξα 1 Cl 3:1.—2. *broad space, extent* (2 Km 22:20; Ps 17:20; 118:45) **Hm** 5, 2, 3 (εὐθηνέω 2).*

πλέγμα, ατος, τό anything entwined, woven, braided (of the most diverse kinds, since **Eur., Pla., X.**; Is 28:5 **Aq.** and **Theod.**; **Philo; Jos., Ant.** 2, 220. Cf. **πλέκω**) of hair 1 Ti 2:9.*

πλείων, πλειόνως, πλείστος s. πολὺς II and III. **M-M.**

πλέκω 1 **aor.** ἔπλεξα; **pf. pass. ptc.** πεπλεγμένος (**Hom.;** **POsl.** 159, 10; 19 [III AD]; **LXX; Ep. Arist.** 70; **Philo, Aet. M.** 105; **Jos., Ant.** 3, 170) weave, plait στέφανον a wreath (**Epici p.** 23, **Cypria fgm.** 4, 2; **Pind.**+) **Mk** 15:17. τὶ ἐκ τίνος (**Alciph.** 2, 35, 1; **Paus.** 2, 35, 5 στεφ. ἐκ) **Mt** 27:29; **J** 19:2; **pass.** **AP** 3:10. **M-M. B.** 622.*

πλέον s. πολὺς II (πλείων).

πλεονάζω 1 **aor.** ἐπλεόνασα (**Thu., Hippocr.;** **inscr., pap., LXX; Ep. Arist.** 295 [conject. by Wendl.]).

1. **intr.** (**Thu.**+)—**a.** *be or become more, be or become great, be present in abundance, grow, increase* (**Strabo** 4, 1, 13; **Appian, Bell. Civ.** 5, 89 §370; **Ael. Aristid.** 33 p. 616 D.; **schol.** on **Nicander, Ther.** 553; 2 **Ch** 24:11; **Philo, Rer. Div. Her.** 245; **Jos., Ant.** 19, 319) 2 **Pt** 1:8. *Increase in number, multiply* **Dg** 6:9; cf. 7:8. Of sin (cf. **Sir** 23:3 ὅπως μὴ αἱ ἁμαρτίαι μου πλεονάσωσι) **Ro** 5:20a (cf. **Philistion** [IV BC] 4 p. 110, 8 **Wellmann** [**s. Diocles**] ἐπειδὴν πλεονάσῃ τὸ θερμόν), b. Of grace 6:1; 2 **Cor** 4:15. Of love 2 **Th** 1:3. ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα *I seek the fruit that increases* **Phil** 4:17.

b. *have more than is necessary, have too much* (**Diod. S.** 2, 54, 7; 11, 59, 4; 19, 81, 3; **Appian, Bell. Civ.** 4, 108 §454 of legions with more than the usual number of men) 2 **Cor** 8:15 (**Ex** 16:18).

2. **trans.**—**a.** *increase, bring forth in abundance* τὶ **someh.** (**Ps** 70:21; **Jos., Ant.** 1, 32) τὸ στόμα σου ἐπλεόνασεν κακίαν 1 **Cl** 35:8 (**Ps** 49:19).

b. *cause to increase, become rich* τινά τινι **someone in someh.** (w. περισσεύειν) ὑμᾶς ὁ κύριος πλεονάσαι τῇ ἀγάπῃ *may the Lord cause you to increase in love* 1 **Th** 3:12.—**GDelling, TW** VI 263-6. **M-M.***

πλεονεκτέω 1 **aor.** ἐπλεονέκτησα, **pass.** ἐπλεονεκτήθην (since **Hdt.** 8, 112; **inscr., pap., LXX; Ep. Arist.** 270; **Philo; Jos., Ant.** 1, 66; 2, 260 al.; **Test. 12 Patr.;** **predom. intr., cf. Bl-D.** §148, 1; **Mlt.** 65). In our **lit.** only **trans.**

1. *take advantage of, outwit, defraud, cheat* τινά **someone** (**Dionys. Hal.** 9, 7; **Dio Chrys.** 67[17], 8 τὸν ἀδελφόν; **Plut., Marc.** 29, 7; **Ps.-Lucian, Amor.** 27).

a. of men, who take advantage of others 2 **Cor** 7:2 (w. ἀδικεῖν and φθείρειν); 12:18. πλ. τινὰ διὰ τίνος *take advantage of someone through someone* vs. 17. πλ. τινὰ ἐν τῷ πράγματι 1 **Th** 4:6 (**s. πρᾶγμα**).

b. of Satan, **pass.** (**Demosth.** 41, 25 πλεονεκτεῖσθαι χιλίαις δραχμαῖς; **Dit., Or.** 484, 27 πλεονεκτεῖσθαι τοὺς ὀλίγους ὑπ' αὐτῶν ἀνθρώπους) ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ σατανᾶ *that we may not be outwitted by Satan* 2 **Cor** 2:11 ('robbed' by Satan of a member of our group: **BNoack, Satanas u. Soteria** '48, 98f).

2. *increase the number of* τὶ **someh.** (**Maspéro** 3, 9 πλεονεκτῆσαι τὰ πράγματα) of the hare κατ' ἐνιαυτὸν πλ. τὴν ἀφόδευσιν **B** 10:6 (cf. **ἀφόδευσις**). **M-M.***

πλεονέκτης, ου, ὁ (since **Hdt.** [7, 158 **adj.**]; **PMagd.** 5, 7 [221 BC]; **Sir** 14:9; **Philo, Mos.** 1, 56) *one who is greedy for gain, a covetous person, whose ways are judged to be extremely sinful by the Christians and many others* (**s. πλεονεξία** and **JWeiss** on 1 **Cor** 5:11). Among the sinners of the 'two ways' **B** 19:6; **D** 2:6. Also **elsewh.** w. those who are burdened w. serious vices (as **M. Ant.** 11, 18, 6; **Philo, Sacr. Abel.** 32) 1 **Cor** 5:10f; 6:10; **Eph** 5:5 (here characterized as εἰδωλολάτρης; **s.** on **πλεονεξία**); **Hs** 6, 5, 5 (**Thu.** 1, 40, 1; **X., Mem.** 1, 2, 12 [both w. βίαιος; 1, 5, 3, **Cyr.** 1, 6, 27 [w. κλέπτης and ἄρπαξ]; **Aristot., Eth. Nicom.** 5, 2 [w. ὁ παράνομος and ὁ ἄνισος]; **Diod. S.** 20, 106, 4; **Plut., Ages.** 20, 6 [w. ἐν ταῖς ἐξουσίαις πονηρός], **Mor.** 57c [w. κακοῦργος]; **Vett. Val.** 42, 28 [w. ἀλλοτρίων ἐπιθυμητής]). **M-M.***

πλεονεξία, ας, ἡ *greediness, insatiableness, avarice, covetousness, lit.* 'a desire to have more' (so **Hdt., Thu.**;
Aristoxenus, fgm. 50 p. 23, 36ff [πλ. as the vice pure and simple]; **Diod. S.** 21, 1, 4 [πλ. as the μητρόπολις τῶν ἀδικημάτων]; **Musonius** 72, 9; 90, 10 H.; **Dio Chrys., Or.** 67[17] περὶ πλεονεξίας; 6 μέγιστον κακῶν αἴτιον; 7 μέγιστον κακόν; **Ael. Aristid.** 39 p. 733 D.: πλ. is among the three most disgraceful things; **Herm. Wr.** 13, 7; **pap., LXX; Ep. Arist.** 277; **Philo, Spec. Leg.** 1, 173, **Praem.** 15 al.; **Test. 12 Patr.;** **Jos., Ant.** 3, 67; 7, 37 al.) **B** 10:4; w. other vices (as **Diod. S.** 13, 30, 4 in catalogues of vices. On these **s. AVögtle, Die Tugend-u. Lasterkataloge im NT**

'36) Ro 1:29; 1 Cl 35:5; B 20:1; D 5:1; Pol 2:2; Hm 6, 2, 5; 8:5. Used w. ἀκαθαρσία Eph 4:19; 5:3. Characterized as εἰδωλολατρία, Col 3:5 (s. εἰδωλολατρία, πλεονέκτης and cf. Test. Judah 19:1. Chaeremon the Stoic, Nero's teacher, in Porphyry., Abst. 4, 6 contrasts πλεονεξία with θεία γνῶσις). Of false teachers 2 Pt 2:3, 14 (s. γυμνάζω, end). πρόφασις πλεονεξίας (subj. gen.) pretext for avarice 1 Th 2:5 (cf. Philostrate. I 362, 14 πρόσχημα τ. πλεονεξίας). φυλάσσεσθαι ἀπὸ πάσης πλ. guard against every form of greed Lk 12:15.—The pl. of the individual expressions of greed (Bl-D. §142.—X., Cyr. 1, 6, 29; Plut., Pomp. 39, 6; 2 Macc 4:50; Philo, Agr. 83, Vi. Cont. 70; Jos., Ant. 17, 253) Mk 7:22.—In 2 Cor 9:5 the context calls for the pregnant mng. a gift that is grudgingly granted by avarice (εὐλογία 5); extortion (Plummer, ICC ad 10c.).—WBSedgwick, ET 36, '25, 478f; TWManson, JTS 44, '43, 86f; EKlaar, Πλεονεξία, -έκτης, -εκτεῖν ThZ 10, '54, 395-7; GDelling, TW VI 266-74: πλεονεκτέω and related words. M-M.*

πλευρά, ἄς, ἡ (Hom.+; inscr., pap., LXX, Philo; Jos., Ant. 15, 403) side, mostly of the human body Mt 27:49 v.l.; J 19:34 (on both s. νύσσω); 20:20, 25, 27; Ac 12:7 (s. πατάσσω 1a).—Of the flat side of a stone Hs 9, 4, 1. M-M. B. 862.*

πλέω impf. 1 pl. ἐπλέομεν (Hom.+; inscr., pap., LXX; Philo, Ebr. 158; Joseph., Sib. Or. 4, 78) travel by sea, sail abs. (X., An. 5, 1, 4; Herodian 8, 2, 3) Lk 8:23; Ac 27:24. W. the destination given (X., Hell. 1, 1, 8; Jos., Ant. 18, 111) εἰς τὴν Ῥώμην εἰς Συρίαν 21:3. εἰς τὴν Ἰταλίαν 27:6. εἰς τοὺς κατὰ τὴν Ἀσίαν τόπους vs. 2. W. the point of departure given as well as the destination (Appian, Liby. 113 §535 ἀπὸ Σικελίας ἐς Ἰτύκην [Utica]) ἀπὸ Τρωάδος εἰς Νεάπολιν IPol 8:1. πᾶς ὁ ἐπὶ τόπον πλέων Rv 18:17 is uncertain in mng. and the rdg. varies. The majority prefer to interpret it as every one who sails along the coast (de Wette, HHoltzmann, Bousset, more recently Lohmeyer, Hadorn, Behm, IRohr. For π

λ. ἐπὶ w. acc. of the place cf. Thu. 1, 53, 2; 4 Macc 7:3. In Philosophenspr. p. 489, 28 Mull. we have πλέοντες παρὰ τόπον. On the v.l. ὁ ἐπὶ τῶν πλοίων πλέων cf. Lucian, Ver. Hist. 1, 34; Dit., Syll. 3 409, 5f ἔπλευσεν ἐπὶ τῶν νεῶν. Ms. 469 has ἐπὶ πόντον, partially supported by Primasius' 'super mare'. Cf. EbNestle, Einführung in das Griech. NT3 '09, 182; AFridrichsen, K. Hum. Vetensk.-Samf. i Upps. Årsb. '43, 31 note ὁ ἐπιτόπον πλέων=one who sails occasionally, a passenger.—S. also IHeikel, StKr 106, '34/'35, 317). M-M. B. 680f.*

πληγή, ἥς, ἡ (Hom.+; inscr., pap., LXX) blow, stroke

1. lit. (Diod. S. 4, 43, 3 [blow of a whip]; Jos., Vi. 335) Lk 12:48 (on the omission of πληγὰς with πολλάς, ὀλίγας vs. 47f, s. δέρω and cf. Pla., Leg. 9 p. 854D; 879E; Demosth. 19, 197; Herodas 3, 77; 5, 33; Diod. S. 36, 8, 3 τρίτην [i.e., πληγὴν] λαβών; Bl-D. §241, 6; Rob. 653); 2 Cor 6:5; 11:23. ἐπιθεῖναι τινα πληγὰς (ἐπιτίθημι 1aβ) Ac 16:23; cf. Lk 10:30.

2. wound, bruise as the result of a blow (Diod. S. 15, 55, 4; Nicol. Dam.: 90 fgm. 130, 26 p. 410, 24 Jac.; Appian, Iber. 74 §314 al.; schol. on Pla., Rep. 566A; Jos., Ant. 7, 128; 10, 77) Ac 16:33 (Appian, Bell. Civ. 2, 26 §98 πλ.= weal, scar caused by being beaten with rods). ἡ πλ. τῆς μαχαίρης the sword-wound (cf. Philosophenspr. p. 496, 151 Mull. ξίφους πληγὴ) Rv 13:14 (πλ. alone=fatal wound: Diod. S. 16, 12, 3; Jos., Ant. 9, 121.—πλ. ἔχειν: Anaxandrides Com. 72). ἡ πλ. τοῦ θανάτου mortal wound (cf. Lucian, Dial. Deor. 14, 2; Plut., Anton. 76, 10 πλ. εὐθυθάνατος) vss. 3, 12. The sing. collectively ἡ πληγὴ wounding=wounds B 5:12; 7:2.

3. fig. blow in the sense 'a blow of fate', etc. (Aeschyl. +; Polyb. 14, 9, 6; Appian, Bell. Civ. 3, 72 §295; LXX; En. 10, 7; Philo, Joseph.) plague, misfortune (sent by God: Διὸς πλ. Aeschyl., Ag. 367; Soph., Aj. 137. πληγαὶ θεοῦ Plut., Mor. 168C.—Ex 11:1 and oft.; Jos., Ant. 6, 94; Test. 12 Patr.; Sib. Or. 3, 306; 519) Rv 9:18, 20; 11:6; 15:1, 6, 8; 16:9, 21a, b; 18:4, 8; 21:9; 22:18. Of the suffering Servant of God ἐν πληγῇ εἶναι be struck down with misfortune 1 Cl 16:3, 4 (Is 53:3, 4); καθαρίσαι αὐτὸν τῆς πλ. free him from misfortune vs. 10 (Is 53:10). M-M. B. 305.*

πλήθος, οὗς, τό (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.—In our lit. it is lacking in Mt, the Pauline epp., the catholic epp. [except Js and 1 Pt], Rv, and D [B has it only in a quot. fr. the OT]; in the NT the large majority of occurrences are in Lk and Ac).

1. quantity or number καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει Hb 11:12 (cf. Josh 11:4; Da 3:36 v.l.—S. also Hdt. 6, 44 al.).

2. concrete: large number, multitude—a. of things, w. gen. (Diod. S. 15, 3, 3 σίτου; 15, 9, 3; Polyaeus 8, 28, Exc. 15, 9; Suppl. Epig. Gr. VIII 467, 15f [217 BC] πολὺ πλ. χρυσοῦ κτλ.) πλ. ἰχθύων (Eparchides [III BC]: 437 fgm. 1 Jac.; Diod. S. 3, 44, 8; 5, 19, 4) πολὺ Lk 5:6; cf. J 21:6. πλ. ἁμαρτιῶν a host of sins (cf. Sir 5:6; Ezk 28:17f; Jos., Ant. 12, 167) Js 5:20; 1 Pt 4:8; 1 Cl 49:5; 2 Cl 16:4. φρυγάνων πλ. a bundle of sticks Ac 28:3. πλ. αἵματος a great quantity of blood MPol 16:1. πλ. τῶν θυσιῶν B 2:5 (Is 1:11). τὸ πλ. τῶν οἰκτιρμῶν σου the abundance of thy compassion 1 Cl 18:2 (Ps 50:3). τὸ πλ. τῶν σχισμάτων the large number of cracks Hs 9, 8, 3.

b. of persons—α. gener. crowd (of people), throng, host, also specif. a disorganized crowd (as Maximus Tyr. 39, 2e; h) πολὺ πλ. Mk 3:7f. W. gen. of the pers. (Jos., Ant. 18, 61; Diod. S. 15, 14, 4 στρατιωτῶν; Cebes 1, 3 γυναικῶν; Appian, Bell. Civ. 1, 81 §370 στρατιᾶς πολὺ πλ.=a large number of military men) πλήθος πολὺ τοῦ λαοῦ a great throng of people Lk 6:17; 23:27 (a πλ. at an execution Jos., Ant. 19, 270). τὸ πλ. τοῦ λαοῦ Ac 21:36 (πλήθος. . . κράζοντες is constructio ad sensum as Diod. S. 13, 111, 1 συνέδριον. . . λέγοντες; Polyb. 18, 9, 9 σύγκλητος. . . ἐκεῖνοι and similar expressions). τὸ πλ. τοῦ ὄχλου Hs 9, 4, 4. πλ. τῶν ἀσθενούντων a large number of sick people J 5:3. Ἑλλήνων πολὺ πλ. Ac 14:1; 17:4. πλήθος τι ἀνδρῶν a large number of (other) men Hs 9, 3, 1 (Diod. S. 15, 76, 2 and Appian, Iber. 59 §248 πλ. ἀνδρῶν, Bell. Civ. 2, 67 §276 πολὺ πλ. ἀνδρῶν). πολὺ πλ. ἐκλεκτῶν 1 Cl 6:1.—Of angels πλ. στρατιᾶς οὐρανοῦ a throng of the heavenly army Lk 2:13 (πλ. of

military men **Diod. S.** 20, 50, 6; **Appian**, *Bell. Civ.* 1, 81 §370 στρατιᾶς πλ.; **Jos.**, **Ant.** 14, 482). τὸ πᾶν πλ. τῶν ἀγγέλων αὐτοῦ **1 Cl** 34:5.—**Pl.** (cf. **Socrat.**, *Ep.* 1, 2; **Diod. S.** 1, 64, 5; 1, 85, 2; **Appian**, *Bell. Civ.* 2, 120 §503; 2 **Macc** 12:27; 3 **Macc** 5:24; **Ep. Arist.** 15; 21. **S. Mayser** II 1, '26, 38f) πλήθην ἀνδρῶν *large numbers of men* **Ac** 5:14.

β. *a* (stated) *meeting, assembly* ἐσχίσθη τὸ πλ. **Ac** 23:7. πᾶν τὸ πλ. **MPol** 3. ἅπαν τὸ πλ. αὐτῶν **Lk** 23:1 (the verb is in the **pl.** as **Polyaenus** 7, 1; 8, 46; **Xenophon** *Eph.* 1, 3, 1 ἤλθον ἅπαν τὸ πλῆθος. Cf. **Herodian** 8, 7, 8 ὁ δῆμος ὑπεδέχοντο).

γ. *people, populace, population* (**Diod. S.** 5, 15, 2; **Appian**, *Samn.* 4 §14; **Dit.**, *Syll.* 3 581, 95 [c. 200 BC] τὸ πλῆθος τὸ Ῥοδίων; 695, 20 [II BC] τὸ πλ. τὸ Μαγνήτων; **IG XII** 1, 846, 10; 847, 14 [cf. **Dit.**, *op. cit.* 765 note 5]; 1 **Macc** 8:20; 2 **Macc** 11:16; **Ep. Arist.** 308, the last three: τὸ πλ. τῶν Ἰουδαίων; **Jos.**, **Vi.** 198 τὸ πλ. τῶν Γαλιλαίων) τὸ πλῆθος *the populace abs.* (as **Polyaenus** 8, 47; 50) **Ac** 2:6; **1 Cl** 53:5 (=ὁ λαὸς **vss.** 3, 4). ὅλον τὸ πλ. **Ac** 14:7 **D. W. gen.** τὸ πλ. τῆς πόλεως (**Sir** 7:7) **Ac** 14:4. τὸ πλ. τῶν πέριξ πόλεων **5:16**. ἅπαν τὸ πλ. τῆς περιχώρου **Lk** 8:37. ἅπαν τὸ πλ. τῶν Ἰουδαίων **Ac** 25:24; cf. **MPol** 12:2.

δ. in the usage of **relig. communities** as a **t.t.** for the whole body of their members, *fellowship, community, church* (cf. **IQS** 5, 2; 9; 22; 6, 19; **IG XII** 1, 155, 6; 156, 5; **Dit.**, *Syll.* 3 1023, 16f τὸ πλῆθος τῶν μετεχόντων τοῦ ἱεροῦ; **Lucian**, *Syr. Dea* 50) *abs.* τὸ πλ. *the community, the church* **Ac** 15:30; 19:9; 21:22 **v.l.**; **1 Cl** 54:2; **ISm** 8:2; **Hm** 11:9. πᾶν τὸ πλ. *the whole community, group* **Ac** 6:5; 15:12. Also τὸ πᾶν πλ. **IMg** 6:1. τὸ ἐν θεῷ πλ. **ITr** 8:2. **W. gen.** τὸ πᾶν πλ. ὑμῶν **1:1**. πᾶν το πλ. τοῦ λαοῦ **Lk** 1:10. ἅπαν τὸ πλ. τῶν μαθητῶν *the whole community of his disciples* **Lk** 19:37; cf. **Ac** 6:2. τὸ πλ. τῶν πιστευσάντων **4:32**.—**Dssm.**, **NB** 59f [**BS** 232f]. **GDelling**, **TW** VI 274-82: πλῆθος and πληθύνω. **M-M. B.** 929.*

πληθύνω fut. πληθυνῶ; **1 aor. opt.** 3 **sing.** πληθύναι (**Gen** 28:3; 2 **Cor** 9:10 **t.r.**). **Pass.**: **impf.** ἐπληθυνόμην; **1 aor.** ἐπληθύνθην (**Aeschyl.**; **LXX**; **Jos.**, **C. Ap.** 2, 139al.; **Test.** 12 **Patr.**).

1. trans.—a. act. increase, multiply (**En.** 16, 3), in our **lit.** always of God: τὴν σπόρον ὑμῶν 2 **Cor** 9:10. ἔθνη **1 Cl** 59:3. Of God's promise to Abraham πληθύνων πληθυνῶ σε *I will surely multiply you* **Hb** 6:14 (**Gen** 22:17). κύριος ἐπλήθυνεν αὐτοὺς ἐν τοῖς κόποις τῶν χειρῶν αὐτῶν *the Lord has given them abundance in the works of their hands* **He** 9, 24, 3. ὁ θεὸς κτίσας τὰ ὄντα καὶ πληθύνας καὶ αὐξήσας **v** 1, 1, 6.

b. pass. be multiplied, grow, increase (**En.** 5, 5; 9) in number ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν **Ac** 6:7. ηὔξησεν ὁ λαὸς καὶ ἐπληθύνθη **7:17** (cf. **Ex** 1:7).—**9:31**; **D** 16:3. αὐξάνεσθε καὶ πληθύνεσθε (**Gen** 1:28. Cf. **Sib. Or.** 1, 57; **Herm. Wr.** 3, 3 εἰς τὸ αὐξάνεσθαι ἐν αὐξήσει καὶ πληθύνεσθαι ἐν πλήθει) **1 Cl** 33:6; **B** 6:12; cf. **vs.** 18.—Of the growth of Christian preaching, expressed in the number of converts ὁ λόγος τοῦ κυρίου ηὔξανεν καὶ ἐπληθύνετο **Ac** 12:24. Of the spread of godlessness τὸ πληθυνθῆναι τὴν ἀνομίαν **Mt** 24:12. As a formula in devout wishes (cf. **Da** 4:1 **Theod.**, 37c; 6:26 **Theod.**) χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη *may grace and peace be yours in ever greater measure* **1 Pt** 1:2; 2 **Pt** 1:2. Cf. **Jd** 2; **1 Cl** **inscr.**; **Pol** **inscr.**; **MPol** **inscr.** Cf. also **Dg** 11:5.

2. intr. (**Herodian** 3, 8, 8; **Jos.**, **Bell.** 5, 338; **Ex** 1:20; **Sir** 16:2; 23:3; 1 **Macc** 1:9. Cf. **Anz** 296f; **Thackeray** 282) grow, increase πληθυνόντων **τ.** μαθητῶν *when the disciples were increasing (in number)* **Ac** 6:1; 19:20 **D.** **M-M.***

πλήκτης, ου, ὁ (**Aristot.**, *Eth. Eud.* 2, 3; **Plut.**, *Dio* 30, 4, **Marcell.** 1, 2; **Diog. L.** 6, 38; **Sym.** **Ps** 34:15) *pugnacious man, bully* in a list of qualities for a bishop **1 Ti** 3:3; **Tit** 1:7.*

πλημμέλεια, ας, ἡ (**Democr.**, **Pla.**; **LXX**) *fault, error, sin* (**lit.** 'false note' in music) (**Aristot.** 1251a, 31 ἀσέβεια ἡ περὶ θεοῦ πλ.; **Jos.**, **C. Ap.** 2, 250) *θυσίαι περὶ ἀμαρτίας καὶ πλημμελείας sin and trespass offerings* (**LXX**, esp. **Lev** 7:37) **1 Cl** 41:2. **Pl.** (**Plut.**, *Mor.* 168D ἀμαρτία κ. πλημμέλεια; **Philo**, *Mos.* 2, 230; **Jos.**, **Bell.** 5, 392) 60:1 (**w.** ἀνομίαι, ἀδικίαι, παραπτώματα).—**Dodd** 76.*

πλήμμυρα, ης (on the form of the **gen. s.** **Bl-D.** §43, 1; **Mlt.-H.** 118; on the spelling **Mlt.-H.** 101; 274), ἡ (**Dionys. Hal.** 1, 71; **Crinagoras** no. 33, 1; **Plut.**, *Rom.* 3, 6, **Caes.** 38, 4, *Mor.* 897 B and C; **Arrian**, *Ind.* 21, 3; 6; **POxy.** 1409, 17; **Job** 40:23 ἐὰν γένηται πλήμμυρα; **Philo**, *Op. M.* 58, *Leg. All.* 1, 34, *Abr.* 92, *Mos.* 1, 202; 2, 195) *high water, flood* πλημμύρης γενομένης **Lk** 6:48.—The spelling with one **μ**, which belongs to the older period of the language, is found in **mss.** **D W P75 et al.** On this see **Mlt.-H. p.** 101; 274f; **JWackernagel**, *Kl. Schr.* '53, 1164, 1. **M-M.***

πλήν—**1. adv.** used as conjunction (**trag.**; **inscr.**, **pap.**, **LXX**, **Ep. Arist.**, **Philo**, **Joseph.**), coming at the beginning of a sentence or clause.

a. *adversative but*: μὲν—πλήν (*indeed*)—but (cf. **Bl-D.** §447, 6; **Rob.** 1187) **Lk** 22:22.

b. *only, nevertheless, however, but* (πλήν is the real **colloq.** word for this idea [**Schmid** I 133]), so in the First and Third Gospels (**Bl-D.** §449, 1 **w. app.**—Cf. **L-S-J s.v. B** III 2) πλήν λέγω ὑμῖν *nevertheless I tell you* **Mt** 11:22, 24 (ἀμὴν λέγω ὑμῖν in the **corresp. pass.** **Mt** 10:15); 26:64 (**Mt** 17:12 λέγω δὲ ὑμῖν; **Mk** 9:13 ἀλλὰ λέγω ὑμῖν). πλήν οὐαὶ **Mt** 18:7; cf. **Lk** 17:1 οὐαὶ δὲ (πλήν οὐαὶ **P75 et al.**). πλήν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ **Mt** 26:39; cf. **Lk** 22:42 (**Mk** 14:36 ἀλλ' οὐ τί ἐγὼ θέλω).—**Lk** 6:24, 35; 10:11, 14, 20; 11:41; 13:33; 18:8; 19:27; 22:21.—Also looking back at a **neg.**: μὴ κλαίετε ἐπ' ἐμέ, πλήν ἐφ' ἑαυτὰς κλαίετε *do not weep for me, but (rather) weep for yourselves* **Lk** 23:28. μὴ ζητεῖτε. . . πλήν ζητεῖτε **12: (29-31)**.

c. *only, in any case, however, but*, breaking off a discussion and emphasizing what is important (**UPZ** 110, 207 [164 BC]; **Sb** 6994, 28; **Bl-D.** §449, 2; **Rob.** 1187; **s. L-S-J loc. cit.**), so in **Paul** **1 Cor** 11:11; **Eph** 5:33; **Phil** 3:16; 4:14. **Perh.** 1:18 τί γάρ; πλήν ὅτι. . . *what then? In any case. . .* (but the text is not certain; **s.** also d); **Rv** 2:25.

d. πλήν ὅτι *except that* (class.; *Hero Alex.* I p. 188, 1; *Dionys. Hal., Comp.* Verb. 14, end; *Plut., Cato Maj.* 23, 6) Ac 20:23. *Perh.* also Phil 1:18 (s. c above) τί γὰρ πλήν ὅτι. . . ; *what then will come of it, except that. . . ?*

e. breaking off and passing to a new subject *only, however* (exx. in L-S-J πλήν B III 2.—*Polyb.* 2, 17, 1; *Plut., Pericl.* 34, 1 begin new sections with πλήν) πλήν ἰδοὺ ἡ χεὶρ κτλ. *but here is (my betrayer's) hand* with mine on the table (the narration passes from the institution of the Lord's Supper to a prediction of the betrayal) Lk 22:21.

2. improper prep. w. gen. *except* (since *Od.* 8, 207; *inscr., pap., LXX* [Johannessohn 342-4]; *Bl-D.* §216, 2; *Rob.* 646) mostly after neg. statements: Mk 12:32 (οὐκ ἄλλος πλήν as *Jos., Ant.* 1, 182); J 8:10 t.r.; Ac 15:28; 20:23; 27:22. After a positive statement (*Thu.* 4, 54, 2; *X., An.* 2, 4, 27; *Appian, Liby.* 14 §59; *Jos., Ant.* 12, 422 ἔφυγον πάντες πλήν ὀκτακοσίων) Ac 8:1. M-M.**

πλήρης, ἐς (*Aeschyl., Hdt.*; *inscr., pap., LXX, En., Philo; Jos., Vi.* 165 al.).

1. filled, full—a. of things—α. τινός *with or of someth.* (*Diod. S.* 2, 4, 2 λίμνη πλήρης ἰχθύων; *Appian, Hann.* 15 §66; *PSI* 422, 14 [III BC] ἡ γῆ ῥηγμῶν [fissures] πλ. ἐστίν; *Num* 7:26; *Dt* 6:11; *Diog. L.* 6, 37 πάντα ἐστὶ αὐτοῦ [=θεοῦ] πλήρη) baskets κλασμάτων πλ. *full of pieces* Mk 8:19; cf. 6:43 t.r. A vineyard βοτανῶν πλ. *full of weeds* Hs 5, 2, 3. Of a mountain ἀκανθῶν καὶ τριβόλων πλ. s 9, 1, 5; πηγῶν πλ. vs. 8. Trees καρπῶν πλ. s 9, 28, 1. πλήρης πᾶσα ἡ κτίσις τ. δόξης αὐτοῦ 1 Cl 34:6 (Is 6:3). εἰς συναγωγὴν πλήρη ἀνδρῶν δικαίων Hm 11:14.

β. abs. ἐπὶ τὰ σπυρίδες πλήρεις Mt 15:37; cf. 14:20. Of jars Hm 12, 5, 3a, b.—ἐκ πλήρους (*Dit., Syll.* 3 1104, 20 ἐποίησεν ἐκ πλήρους τὰ δίκαια; *PTebt.* 106, 20 [II BC]; 281, 22; *BGU* 584, 6 and oft. in *pap.*—‘in [the] full [amount]’. *Acc. to* CHTurner, *JTS* 21, '20 p. 198, 1 this is a Latinism for ‘in pleno’) in full, in all fullness τι ἐκ πλ. Hv 2, 2, 6.

b. of persons, w. gen. ἀνὴρ πλήρης λέπρας Lk 5:12 (=all covered w. it, as 4 Km 7:15; Is 1:15). Mostly full of a power, gift, feeling, characteristic quality, etc. (class.; *Jos., Vi.* 192 πλ. συνέσεως; *LXX.—Procop. Soph., Ep.* 68 πλ. τοῦ θεοῦ) πλ. πνεύματος ἁγίου Lk 4:1; Ac 7:55. πλ. πνεύματος ἁγίου καὶ πίστεως 11:24; cf. 6:5. πλ. πνεύματος καὶ σοφίας vs. 3. πλ. χάριτος καὶ ἀληθείας J 1:14 (s. at the end of this entry). πλ. χάριτος καὶ δυνάμεως Ac 6:8. πλ. τῆς χάριτος τοῦ θεοῦ *MPol* 7:2. πλ. ἔργων ἀγαθῶν *rich in good deeds* Ac 9:36. πάσης κακίας πλ. 1 Cl 45:7 (*Maximus Tyr.* 34, 3a πλ. κακῶν. Similarly *Appian, Bell. Civ.* 3, 19 §69, who calls the murderers of Caesar φόνου πλήρεις). πλ. παντὸς δόλου Ac 13:10 (πλήρης δόλου *Sir* 1:30; 19:26; *Jer* 5:27). γενόμενοι πλήρεις θυμοῦ 19:28 (cf. *Petosiris, fgm.* 21, l. 29 πλήρες τὸ ἀγαθὸν γενήσεται). πλ. ἀμαρτιῶν (cf. Is 1:4) Hs 9, 23, 4. πλ. πάσης ἀπλότητος Hv 1, 2, 4.—Of a heart (cf. 2 Ch 15:17; 1 Esdr 1:21) πλ. εἰδωλολατρίας B 16:7.—*Surfeited (with)* πλ. εἰμὶ ὀλοκαυτωμάτων *I am surfeited with whole burnt offerings* B 2:5 (Is 1:11).

2. complete, w. nothing lacking, full, in full (*Hdt. et al.; LXX*) μισθὸς πλ. (*X., An.* 7, 5, 5; *Ruth* 2:12. πλ. is a favorite word in the *pap.* for a sum that is complete) 2 J 8. πλ. σίτος *fully ripened grain* (cf. the ‘fully developed’ στάχυες *Gen* 41:7, 22, 24) Mk 4:28. νηστεία πλ. *a complete fast* Hs 5, 1, 3. πλ. πνεύματος ἔκχυσις *a full outpouring of the Spirit* 1 Cl 2:2.—Of persons who are complete in a certain respect or who possess *someth.* fully πλ. ἐν τινι: ἐν τούτοις πλ. 2 Cl 16:4. πλ. ἐν τῇ πίστει Hm 5, 2, 1; 12, 5, 4.—In some of the passages already mentioned πλήρης is *indecl.*, though never without *v.l.*, and almost only when it is used w. a gen. In Nestle's text τὴν δόξαν αὐτοῦ. . . πλήρης (referring to αὐτοῦ) χάριτος καὶ ἀληθείας J 1:14 (cf. CHTurner, *JTS* 1, '00, 120ff; 561f). It is found as a *v.l.* in Mk 8:19; Ac 6:3, 5; 19:28, and without a gen. 2 J 8. Examples of this use of πλήρης are found fr. the second century BC, and fr. the first century AD on it is frequently found in *colloq. H.Gk.*: *PLeid.* C II, 14 (160 BC). Wooden tablet fr. Egypt fr. the time of Augustus in *Revue Archéol.* 29, 1875, 233f=Sb 3553, 7; *BGU* 707, 15; *POxy.* 237 IV, 14 (all three II AD); *Wilcken, Chrest.* 499, 9 (II/III AD); *En.* 21, 7. S. the exx. in *Crönert* 179, 4 and cf. also *Mayser* 63f (w. lit.); 297; *Dssm., LO* 99f (*LAE* 125ff); *Thackeray* 176f; *Reinhold* 53; *Bl-D.* §137, 1 w. app.; *Mlt.* 50; *Rob.* 275f.—*GDelling, TW* VI 283-309: πλήρης and related words. M-M. B. 931.*

πληροφορέω 1 aor. imper. πληροφορήσον, inf. πληροφορηῖσαι. Pass.: 1 aor. inf. πληροφορηθῆναι, ptc. πληροφορηθείς; pf. πεπληροφορήμαι, ptc. πεπληροφορημένος (*Ctesias, fgm.* 29, 39; *elsewh.* since *LXX Eccl* 8:11; *Test. Abr.* [NTS 1, '54/'55, 223]; *BGU* 665 II, 2 [I AD]; *APF* 5, '13, 383 no. 69B, 5 [I/II AD]; *BGU* 747 I, 22 [139 AD]; *PAMh.* 66 II, 42; *POxy.* 509, 10 [both II AD]; *Vett. Val.* 43, 18; 226, 20.—*Dssm., LO* 67f [*LAE* 82f]).

1. fill (completely), fulfill, a synonym of πληρώω, which occasionally appears as *v.l.* for it. In our lit. only fig.

a. w. a thing as obj. τι *someth.*, adding to *someth.* that which it lacks, *someth.* like fill out, complement, aid τὸν πλοῦτον Hs 2:8a. τὰς ψυχὰς 8b.—τὴν διακονίαν σου πληροφορήσον fulfill your ministry 2 Ti 4:5. Also the pass. ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ vs. 17.—Of a request that is fulfilled Hm 9:2 (the *pap.* use the word mainly in the sense ‘fully satisfy a demand’).—Accomplish τὰ πεπληροφορημένα ἐν ἡμῖν πράγματα the things that have been accomplished among us Lk 1:1 (cf. *M-JLagrange, Le sens de Luc* 1:1 d'après les papyrus: *Bull. d'ancienne Litt. et Arch. chrét.* 2, '12, 96-100; *OAPiper, Union Sem. Rev.* 57, '45, 15-25; Lk [and Ac] as ‘fulfilment’ of the OT.—S. also the lit. given s.v. παρακολουθέω, end). Some (e.g. *KHREngstorf, Das NT Deutsch* '37 ad loc.) would here transl. on which there is full conviction among us, and put the pass. under 2.

b. of pers. πεπληροφορημένος τινός filled w. *someth.* ἀγάπης love 1 Cl 54:1 (w. εὐσπλαγχνος). *Perh.* also ἔν τινι (πληρώω 1b) πεπληροφορημένοι ἐν παντὶ θελήματι τ. θεοῦ full of everything that is (in accord with) God's will Col 4:12 (s. also 2 below).

2. convince fully (*Act. Phil.* 9 p. 5, 20B; *Ps.-Clem., Hom.* 1, 20 al.) pass. be fully convinced, assured, certain (cf. *Test. Gad* 2:4 ἐπληροφορήθημεν τῆς ἀναιρέσεως αὐτοῦ—we were quite filled w. the intention to kill him'.—*Hegesippus* in *Euseb., H.E.* 2, 23, 14; *Martyr. Pionii* 4, 17) foll. by ὅτι be fully convinced that (*Ps.-Clem., Hom.* p. 9, 22 Lag.) Ro 4:21; *IMg* 8:2. Have perfect faith (i.e. limited by no doubt at all) εἰς τὸν κύριον in the Lord

ISm 1:1. ἔν τινι *in someth.* IMg 11; IPHld inscr.—Abs. (in case ἐν παντί κτλ. [s. 1b above] belongs to σταθῆτε) *be fully assured* τέλειοι καὶ πεπληροφορημένοι Col 4:12 (but in that case it may also mean here *complete, finished*). πληροφορηθέντες διὰ τῆς ἀναστάσεως τοῦ κυρίου *be fully assured by the Lord's resurrection* 1 Cl 42:3. ἕκαστος ἐν τῷ ἰδίῳ νοῖ πληροφορεῖσθω *every one must be fully convinced in his own mind* Ro 14:5.—Ltzm., Hdb. on Ro 4:21. M-M. and suppl.*

πληροφορία, ας, ἡ *full assurance, certainty* (PGiess. 87, 25 [II AD]; Rhet. Gr. VII 108, 3; Hesychius=βεβαιότης. S. πληροφορέω 2); this *mng.* is *poss.* in the word's occurrences in our *lit.* πλοῦτος τῆς πληροφορίας τῆς συνέσεως *a wealth of assurance, such as understanding brings* Col 2:2. ἐν. . . πλ. πολλῇ, *with full conviction* 1 Th 1:5. ἡ πλ. τῆς ἐλπίδος Hb 6:11. πλ. πίστεως 10:22. πλ. πνεύματος ἁγίου *the assurance that the Holy Spirit gives* 1 Cl 42:3. But at least in Col 2:2; Hb 6:11; 10:22; 1 Cl 42:3 the *mng.* *fulness* is also *poss.* Likew. Ro 15:29 D* G. M-M.*

πληρώω *impf.* 3 *sing.* ἐπλήρου; *fut.* πληρώσω; 1 *aor.* ἐπλήρωσα; *pf.* πεπλήρωκα; *plpf.* 3 *sing.* πεπληρώκει (on the omission of the *augm.* Bl-D. §66, 1; Mlt.-H. 190). *Pass.*: *impf.* ἐπληρούμην; *pf.* πεπλήρωμαι; *plpf.* 3 *sing.* πεπλήρωτο (cf. Bl-D. §66, 1; Mlt.-H. 190); 1 *aor.* ἐπληρώθην; 1 *fut.* πληρωθήσομαι (Aeschyl., Hdt.; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr., Sib. Or.).

1. *make full, fill (full)*—a. of things τὴν γῆν B 6:12 (Gen 1:28; cf. Ocellus [II BC] c. 46 Harder [26] τὸν πλείονα τῆς γῆς τόπον πληροῦσθαι with their descendants). The marks left by stones Hs 9, 10, 2. *Pass.*, of a net ἐπληρώθη Mt 13:48. πᾶσα φάραγξ πληρωθήσεται Lk 3:5 (Is 40:4). ὁθόνη πλοίου ὑπὸ πνεύματος πληρουμένη *a ship's sail filled out by the wind* MPol 15:2.—τόπον πληρῶσαι *fill a space* Hs 9, 7, 5.—Also of sounds and odors (as well as light: schol. on Pla. 914B) ἡχος ἐπλήρωσεν τὸν οἶκον *a sound filled the house* Ac 2:2 (Diod. S. 11, 24, 4 αἱ οἰκίαι πένθους ἐπληροῦντο=with cries of grief). ἡ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς *the house was filled with the fragrance* J 12:3 (cf. Diod. S. 4, 64, 1 τὴν οἰκίαν πληρῶσιν ἀτυχημάτων; Ael. Aristid. 36, 84 K.=48 p. 471 D.: ὅταν οἰκίᾳ πληρωθῇ).—Also in other ways of the filling of *impers.* objects with real but intangible things or qualities: τὸ πρόσωπον αὐτοῦ (i.e. of the martyr Polycarp) χάριτος ἐπληροῦτο MPol 12:1 (χάρις 1 and 4). πεπληρώκατε τὴν Ἱερουσαλήμ τῆς διδασχῆς ὑμῶν *you have filled Jerusalem with your teaching* Ac 5:28. ὑμεῖς πληρῶσατε (*aor. imper.* as a rhetor. demand. B has πληρώσετε; D has ἐπληρώσατε) τὸ μέτρον τῶν πατέρων ὑμῶν of filling the measure of sins (cf. Da 8:23) Mt 23:32; cf. ἐπεὶ πεπλήρωτο ἡ ἡμετέρα ἀδικία Dg 9:2. θεὸς πληρῶσει πᾶσαν χρεῖαν ὑμῶν Phil 4:19 (cf. Thu. 1, 70, 7). πλ. τὴν καρδίαν τινός *fill someone's heart, i.e., take full possession of it* (cf. Eccl 9:3) ἡ λύπη πεπλήρωκεν ὑμῶν τ. καρδίαν J 16:6. διὰ τί ἐπλήρωσεν ὁ σατανᾶς τ. καρδίαν σου; Ac 5:3 (Ad' Alès, *Rech de Sc rel* 24, '34, 199f; 474f prefers the v.l. ἐπήρωσεν. Against him LSt.-Paul Girard, *Mém. de l'inst. franc. du Caire* 67, '37, 309-12). ὁ ψευδοπροφήτης πληροὶ τὰς ψυχὰς αὐτῶν Hm 11:2.—Of Christ, who passed through all the cosmic spheres ἵνα πληρώσῃ τὰ πάντα Eph 4:10 (cf. Jer 23:24; Philo, Leg. All. 3, 4 πάντα πεπλήρωκεν ὁ θεός, Vita Mos. 2, 238, Conf. Lingu. 136). The *mid.* in the sense of the *act.* (Bl-D. §316, 1; Rob. 805f. Cf. X., Hell. 6, 2, 14; 35 al.; Plut., Alc. 35, 6) τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου Eph 1:23 (πλήρωμα 2).

b. of persons *fill w. powers, qualities, etc.* τινὰ *someone* ὁ ἄγγελος τοῦ προφητικοῦ πνεύματος πληροὶ τὸν ἄνθρωπον Hm 11:9a. τινὰ τινος *someone with someth.* (Bl-D. §172 w. app.; Rob. 510) πληρώσεις με εὐφροσύνης Ac 2:28 (Ps 15:11). Cf. Ro 15:13. τινὰ τινι *someone with someth.* (Bl-D. §195, 2) ὁ διάβολος πληροὶ αὐτόν τῷ αὐτοῦ πνεύματι Hm 11:3.—Mostly *pass.*, in *pres.*, *impf.*, *fut.*, *aor.* *become filled or full*; in the *perf.* *have been filled, be full*: w. *gen.* of the thing (Diod. S. 20, 21, 3 τῶν βασιλείων πεπληρωμένων φόνων=when the palace was full of murderous deeds; Diog. L. 5, 42 τὸ πάσης ἀρετῆς πεπληρωσθαι) Lk 2:40 v.l.; Ac 13:52 (Jos., Ant. 15, 421 ἐπληρώθη χάρις); Ro 15:14; 2 Ti 1:4; Dg 10:3; I Ro inscr.; GOxy 40f.—W. *dat.* of the thing (Aeschyl., Sept. 464 al.; Parthenius 10, 4 ἄχει ἐπληρώθη; 2 Macc 7:21; 3 Macc 4:16; 5:30. Cf. BGU 1108, 12 [I BC]) Lk 2:40; Ro 1:29; 2 Cor 7:4; Hm 5, 2, 7; 11:9b.—W. *acc.* of the thing (the pap. use the *act.* and *pass.* w. the *acc.* of the thing in the sense 'settle in full by [paying or delivering] someth.:' PLond. 243, 11; 251, 30; POxy. 1133, 8; 1134, 6; PFlor. 27, 3 al.; Bl-D. §159, 1; Rob. 510) πεπληρωμένοι καρπὸν δικαιοσύνης Phil 1:11. Cf. Col 1:9.—W. ἐν and *dat.* of the thing ἐν πνεύματι *with the Spirit* Eph 5:18. ἐν πίστει καὶ ἀγάπῃ ISm inscr. Cf. Col 4:12 t.r., in case ἐν κτλ. here belongs to πεπληρωμένοι (s. πληροφορέω 1b); however, *mng.* 3 is also *poss.* ἐστὲ ἐν αὐτῷ πεπληρωμένοι Col 2:10 is *prob.* different, meaning not 'with him', but *in him* or *through him*.—Abs. Eph 3:19 (εἰς denotes the goal; s. πλήρωμα 3b). πεπλήρωμαι *I am well supplied* Phil 4:18 (cf. Diod. S. 14, 62, 5 πληροῦν τινα=supply someone fully).

2. of time, *fill (up)*. *complete* a period of time, *reach its end* (Pla., Leg. 9 p. 866A, Tim. 39D; Plut., Lucull. 35, 8; POxy. 275, 24 [66 AD] μέχρι τοῦ τὸν χρόνον πληρωθῆναι; 491, 6; PTebt. 374, 10; BGU 1047 III, 12 al. in pap.; Gen 25:24; 29:21; Lev 8:33; 12:4; 25:30; Num 6:5; Tob 10:1; 1 Macc 3:49 al.; Jos., Ant. 4, 78; 6, 49) in our *lit.* only *pass.* (Ps.-Callisth. 3, 17, 39; 41 πεπλήρωται τὰ τῆς ζωῆς ἔτη) πεπλήρωται ὁ καιρὸς Mk 1:15; cf. J 7:8. χρόνος instead of καιρὸς Hs 6, 5, 2; cf. πληρωθέντος τοῦ χρόνου *when the time has elapsed* 1 Cl 25:2. πεπλήρωνται αἱ ἡμέραι *the days are over, have come to an end* Hv 2, 2, 5.—Ac 9:23. πεπλήρωται ὁ ὅρος τῶν ἐτῶν ending of Mk in the Freer ms. 6f. πληρωθέντων ἐτῶν τεσσαρακοντα *when forty years had passed* Ac 7:30.—24:27; 1 Cl 25:5. ὡς ἐπληροῦτο αὐτῷ τεσσαρακονταετῆς χρόνος *when he had become 40 years old* Ac 7:23 (PFlor. 382, 6; 11 ἑβδομήκοντα ἔτη ἐπλήρωσας).

3. *bring someth. to completion, finish someth.* already begun (X., Hell. 4, 8, 16; Herodian 1, 5, 8; Olympiodorus, Life of Plato p. 2 Westerm.: the hymn that was begun; Himerius, Or. 6[2], 14 πληρῶσαι τὴν ἐπιθυμίαν=fully gratify the desire, in that the Persians wished to incorporate into their great empire a small piece of the west, i.e., Greece) τὸ εὐαγγέλιον τοῦ Χριστοῦ *bring (the preaching of) the gospel to completion* by proclaiming it in the most remote

areas Ro 15:19; *sim.* πλ. τ. λόγον τοῦ θεοῦ Col 1:25. πληρώσατέ μου τ. χαράν Phil 2:2. Cf. 2 Th 1:11.—*Pass.* 2 Cor 10:6; Col 4:12 *t.r.* (s. 1b above). ὁ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται Gal 5:14 because of its past tense is *prob.* to be translated *the whole law has found its full expression in a single word* (but *perh.* this passage belongs under 4b). οὐχ εἵρηκά σου ἔργα πεπληρωμένα Rv 3:2. Johannine usage speaks of joy *that is made complete* (the *act.* in Phil 2:2, s. above) J 3:29; 15:11; 16:24; 17:13; 1J 1:4; 2J 12.

4. *fulfill*, by deeds, a prophecy, an obligation, a promise, a law, a request, a purpose, a desire, a hope, a duty, a fate, a destiny, etc. (*Pla.*, Gorg. 63 p. 507E ἐπιθυμίας; Herodian 2, 7, 6 ὑποσχέσεις; *Epict.* 2, 9, 3; 8 ἐπαγγελίαν; *Plut.*, Cic. 17, 5 τὸ χρεῶν [=destiny]; *Procop.* *Soph.*, *Ep.* 68 τ. ἐλπίδας; Spartan *inscr.* in Annual of the Brit. School of Athens 12, '05/'06, p. 452 [I AD] τὰ εἰθισμένα; *pap.*, LXX; *Philo*, Praem. 83 τὰς θείας παραινέσεις μὴ κενὰς ἀπολιπεῖν τῶν οἰκείων πράξεων, ἀλλὰ πληρῶσαι τοὺς λόγους ἔργοις ἐπαινετοῖς; *Jos.*, *Ant.* 5, 145; 14, 486).

α. of the fulfillment of divine predictions or promises. The word stands almost always in the passive *be fulfilled* (*Polyaenus* 1, 18 τοῦ λογίου πεπληρωμένου; *Alex. Aphr.*, *Fat.* 31, II 2 p. 202, 21 ὅπως πληρωθῇ τὸ τῆς εἰμαρμένης δρᾶμα; 3 Km 2:27; Ps.-Clem., *Hom.* 8, 4) and refers mostly to the Scripture and its words: τοῦτο γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου (cf. 2 Ch 36:21) Mt 1:22; cf. 2:15, 17, 23; 4:14; 8:17; 12:17; 13:35; 21:4; 26:54, 56; 27:9 (PNepper-Christensen, D. Mt-evangelium, '58, 136-62); Mk 14:49; 15:28 v.l.; Lk 1:20; 4:21; 21:22 *t.r.*; 24:44; J 12:38; 13:18; 15:25; 17:12; 19:24, 36; Ac 1:16 (cf. *Test. Napht.* 7:1 δεῖ ταῦτα πληρωθῆναι); Js 2:23. A vision *MPol* 12:3.—The OT type *finds its fulfilment* in the antitype Lk 22:16 (cf. MBlack, *ET* 57, '45/'46, 25f, An Aramaic Approach³, '67, 229-36). At times one of Jesus' predictions is fulfilled: J 18:9, 32. The *act.* bring to fulfillment, partly of God, who brings his prophecies to fulfillment Ac 3:18; *MPol* 14:2, partly of men who, by what they do, help to bring the divine prophecies to realization (Vi. *Thu.* I 8 οὗτος ἐπλήρωσε τὰ μεμαντευμένα) Ac 13:27. Jesus himself *fulfills* his destiny by dying, as God's messengers Moses and Elijah foretell Lk 9:31.—*GP* 5:17.

β. a prayer (*Charito* 8, 1, 9 πεπληρώκασιν οἱ θεοὶ τὰς εὐχάς; *Aristaen.*, *Ep.* 1, 16 the god πεπλήρωκε τ. εὐχήν [=prayer]; *Inscr.* Brit. Mus. 894) πληρώσάι μου τὴν αἴτησιν *answer my prayer* ITr 13:3 (cf. Ps 19:5). A command(ment) (Herodian 3, 11, 4 τὰς ἐντολάς; *POxy.* 1252A, 9 πλήρωσον τὸ κεκελευσμένον; 1 Macc 2:55; *Sib. Or.* 3, 246) πεπλήρωκεν ἐντολὴν δικαιοσύνης *Pol* 3:3. νόμον (Ps.-Demetr., *Form. Ep.* p. 12, 9; cf. *Hdt.* 1, 199 ἐκπλήσῃ τὸν νόμον) Ro 13:8; *pass.* Gal 5:14 (but s. 3 above and cf. *Aeschyl.*, Ag. 313). τὸ δικαίωμα τοῦ νόμου Ro 8:4. πᾶσαν δικαιοσύνη (cf. 4 Macc 12:14 πλ. τὴν εὐσέβειαν) Mt 3:15 (cf. AFridrichsen: *Congr. d'Hist. du Christ.* I '28, 167-77; OEissfeldt, *ZNW* 61, '70, 209-15 and s. βαπτίζω 2a, end); *pass.* I Sm 1:1 (cf. *δικαιοσύνη* 2a). Also ἐστὶ πρέπον πληρωθῆναι πάντα *it is fitting that all things should be fulfilled* GEb 3 (cf. *APF* 3, '06, 370 II, 7 [II AD] ἔως ἅπαντα τὰ κατ' ἐμὲ πεπληρώσθαι).—A duty or office βλέπε τὴν διακονίαν. . . ἵνα αὐτὴν πληροῖς *pay attention to your duty. . . and perform it* Col 4:17 (cf. *CIG* 2336 πλ. πᾶσαν ἀρχὴν κ. λειτουργίαν; *PFlor.* 382, 40 πληρῶσαι τὴν λειτουργίαν).—LRobert, *Nouvelles Inscr. de Sardes*, 1, '64, 39, n. 5.—*Abs.*, in the broadest sense and in contrast to καταλύειν (s. καταλύω 1c): οὐκ ἤλθον καταλύσαι ἀλλὰ πληρῶσαι Mt 5:17; depending on how one prefers to interpret the context, πληρῶ is understood here either as *fulfill*=do, carry out, or as *bring to full expression*=show it forth in its true *mng.*, or as *fill up*=complete (s. AKlöpper, *ZWTh* 39, 1896, 1ff; AHarnack, *Aus Wissenschaft u. Leben* II '11, 225ff, *SAB* '12, 184ff; JHänel, *Der Schriftbegriff Jesu* '19, 155ff; Dalman, *Jesus* 56-66 *confirm*; WHPHatch, *ATR* 18, '36, 129-40; HJungman, D. Gesetz Erfüllen, '54; WGKümmel, *Verheissung u. Erfüllung* 3, '56; JO' Rourke, *The Fulfilment Texts in Mt*, *CBQ* 24, '62, 394-403).

5. *complete, finish, bring to an end* (1 Macc 4:19) πάντα τὰ ῥήματα Lk 7:1. τὴν διακονίαν Ac 12:25. τὸν δρόμον 13:25; cf. the *abs.* ἕως πληρώσωσιν *until they should complete (their course)* Rv 6:11 v.l. (s. 6 below). τὸ ἔργον Ac 14:26. τὴν εὐχήν *MPol* 15:1. τὰ κυνηγέσια 12:2 (another possibility here is the quite rare [*Hdt.* 2, 7 *al.*] *intrans.* sense *be complete, be at an end*). *Pass.* *be accomplished, be finished, at an end* (Ps.-Callisth. 1, 24, 9 as a saying of Philip as he lay dying: ἐμοῦ τὸ πεπρωμένον πεπλήρωται=*my destiny has been fulfilled*) ὡς ἐπληρώθη ταῦτα Ac 19:21. ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν Lk 21:24. αἱ ἀποκαλύψεις αὐταὶ τέλος ἔχουσιν, πεπληρωμένα γάρ εἰσιν *these revelations have attained their purpose, for they are completed* Hv 3, 3, 2.

6. *complete a number, pass. have the number made complete* (since *Hdt.* 7, 29) ἕως πληρωθῶσιν οἱ σύνδουλοι Rv 6:11 (s. 5 above).—CFDMoule, *Fulfilment Words in the NT*, *NTS* 14, '68, 293-320. *M-M*.*

πλήρωμα, ατος, τό (*Eur.*, *Hdt.*; *inscr.*, *pap.*, LXX, *Philo*).

1. *that which fills*—a. *that which fills (up), content (s)* (*Eur.*, Ion 1051 κρατήρων πληρώματα; *Hippocr.*, Aër. 7 τὸ πλ. τῆς γαστρὸς. *Esp. oft.* of the crew or cargo of ships since *Thu.* 7, 12, 3; 14, 1) ἡ γῆ καὶ τὸ πλ. αὐτῆς *the earth and everything that is in it* 1 Cor 10:26; 1 Cl 54:3 (both Ps 23:1). ἦραν κλάσματα δώδεκα κοφίνων πληρώματα *they gathered (enough) pieces to fill twelve baskets, twelve basketfuls of pieces* Mk 6:43; cf. 8:20 (s. Eccl 4:6; cf. EFBishop, *ET* 60, '48, 192f).

β. *that which makes someth. full or complete, supplement, complement* (*Appian*, *Mithr.* 47 §185 τὰ τῶν γυναικῶν πάντα ἐς τὸ πλήρωμα τῶν δισχιλίων ταλάντων συνέφερον) *lit.* of the patch on a garment Mt 9:16; Mk 2:21 (FCSynge, *ET* 56, '44/'45, 26f).—*Fig.*, *perh.*, of the church which, as the body, is τὸ πλ., *the complement* of Christ, who is the head Eph 1:23 (so Chrysostom. The word could be understood in a similar sense *Pla.*, Rep. 2 p. 371E πλ. πόλεώς εἰσι καὶ μισθωτοί). Much more probably the Eph passage belongs under

2. *that which is full of someth.* (*Lucian*, Ver. *Hist.* 2, 37; 38 and *Polyaenus* 3, 9, 55 the manned and loaded ship itself [s. 1a above]; *Philo*, Praem. 65 γενομένη πλ. ἀρετῶν ἢ ψυχῇ. . . οὐδὲν ἐν ἑαυτῇ καταλιποῦσα κενόν; *Herm. Wr.* 12, 15 God is called πλήρωμα τῆς ζωῆς; 6, 4 ὁ κόσμος πλήρωμά ἐστι τῆς κακίας, ὁ δὲ θεὸς τοῦ ἀγαθοῦ; 16, 3 τ. πάντων τὸ πλ. ἐν ἐστὶ.—*Rtztst.*, *Poim.* 25, 1) (*that*) *which is full of him who* etc. (so as early as Severian of Gabala [KStaab, *Pls-Kommentare* '33, 307] and Theodoret, who consider that it is God who fills the church.—*Cf.*

3. *that which is brought to fulness or completion*—a. *full number* (Hdt. 8, 43; 45 of ships; Aristot., Pol. 2, 7, 22 of citizens) τὸ πλ. τῶν ἐθνῶν Ro 11:25 (cf. Ael. Aristid. 13 p. 262 D.: πλήρωμα ἔθνους). For 11:12, which is also classed here by many, s. 4 below.

4. *fulfilling, fulfilment* (=πλήρωσις, as *Eur.*, Tro. 824; *Philo*, Abr. 268 π. ἐλπίδων) τὸ πλήρωμα αὐτῶν *their* (the Jews') *fulfilling* (the divine demand) Ro 11:12 (*opp.* παράπτωμα and ἥττημα). But this *pass.* is considered by many to belong under 3 above. πλ. νόμον ἢ ἀγάπη 13:10.

πλήσας, πλησθείς **s. πίμπλημι.**

1. as *adv.* *near, close by*—**a.** *abs.* (Diod. S. 11, 4, 1 πλησίον εἶναι; Dionys. Byz. §102; Ditt., Syll.3 344, 83; 888, 127; Wilcken, Chrest. 11, 6; 2 Macc 6:11) πλ. ἑκάτερον πεφύτευται *they were planted close to each other* Dg 12:4.

2. as an improper prep. w. gen. (Hom.+; Dionys. Hal. 9, 35, 2; 4; Plut., Mor. 148E πλ. τοῦ ἀνδρός; *inscr.*, *pap.*, LXX; Ep. Arist. 181; Jos., Ant. 5, 225; 13, 333 al.) near, close to *some*th. πλ. τοῦ χωρίου (Menand., Epitr. 25 πλ. τῶν χωρίων) J 4:5. πλ. τοῦ τόπου ἐκείνου AP 11:26. πλ. ἐκείνων 13:28.—ANissen, Gott u. der Nächste im Antiken Judentum, '74. M-M. B. 867.*

πλήσσω **impf.** ἔπλησσον; 2 **aor. pass.** ἐπλήγην (**Hom.** +; **inscr., pap., LXX, Philo;** **Jos., Bell.** 1, 662; 6, 138, **Ant.** 8, 389; **Sib. Or.** 5. 530) **strike.**

2. fig., of 'blows' that come to persons or things (Ex 9:31f; Ps 101:5; Test. Reub. 1:7 ἐπληξέ με πληγῇ μεγάλῃ); pass. (Diod. S. 17, 117, 2 ὑπό τινος πληγῆς πεπληγμένος; Ael. Aristid. 13 p. 206 D.: ἐκ θεοῦ πληγεῖς; Ep. Arist. 313 ὑπὸ τ. θεοῦ) of heavenly bodies, which lose one third of their light as the result of a blow Rv 8:12. M-M.*

πλοιάριον, ου, τό (Aristoph., X.+; Diod. S. 14, 30; Zen.-P. 39 [=Sb 6745], 3 [253/2 BC]; BGU 812, 5; PGenève 14, 8; Ostraka II 1051, 4) **dim.** of πλοῖον, *small ship, boat, skiff* Mk 3:9 (πλοῖον is used for the same kind of vessel 4:1; hence it is **prob.** no longer thought of as a **dim.**; this is plainly the case in Ael. Aristid. 50, 35 K.=26 p. 512 D., where there are nothing but πλοιάρια in the harbor); 4:36 t.r.; Lk 5:2 (πλοῖα P75 et al.); J 6:22, 23 (v.l. πλοῖα), 24. οἱ μαθηταὶ τῷ πλοιάρῳ (comitative-instrum. **dat.**; cf. Kühner-G. I 430ff. Loc., **perh.** instrum.: Rob. 520f; 533) 21:8. M-M.*

πλοῖον, ου, τό (Aeschyl., Hdt.+; **esp. freq.** in later times, when ναῦς [in our **lit.** only Ac 27:41; on the differentiation s. Didymus p. 321 MSchmidt] became rare; **inscr.**, **pap.**, LXX; En. 101, 4; Ep. Arist. 214; Joseph.; Test. Napht. 6:2f) *ship of any kind, though esp. a merchant ship.*

1. of rather large sea-faring ships Ac 20:13, 38; 21:2f, 6; 27:2-44 (on vs. 44 s. FZorell, BZ9, '11, 159f); 28:11; Js 3:4; Rv 8:9; 18:19.

2. *boat of the small fishing vessels on Lake Gennesaret* (Jos., Vi. 163; 165) Mt 4:21f; Mk 1:19f; Lk 5:2 (v.l.) f, 7; J 6:19, 21a, b, 23 (P75 B al.); ἐμβαίνειν εἰς πλ. *get into a boat* Mt 9:1; 13:2; Mk 4:1; Lk 8:22, 37. ἐμβαίνειν εἰς τὸ πλ. Mt 14:22 (v.l. without τό); 15:39; Mk 5:18; 8:10; J 21:3; ἀναβαίνειν εἰς τὸ πλ. Mt 14:32; Mk 6:51. συνεισερχεσθαι εἰς τὸ πλ. J 6:22. ἐξερχεσθαι ἐκ τοῦ πλ. *get out of the boat* Mk 6:54. κατάγειν τὰ πλ. ἐπὶ τὴν γῆν (s. **κατάγω**) Lk 5:11.

3. quite **gener.** ὁθόνη πλοίου *the sail of a ship* MPol 15:2.—EHilgert, The Ship and Related Symbols in the NT, '60. M-M. B. 727; 729.

πλόκαμος, ου, ὁ (Hom.+) *braid or lock of hair* **predom.** of women (so in **pl.** since Il. 14, 176; also 3 Macc 1:4) AP 9:24.*

πλοκή, ἥς, ἡ (Eur., Pla.+; **pap.**; Ex 28:14; Ep. Arist.) *braiding, braid* ὁ ἐκ πλοκῆς τριχῶν κόσμος 1 Pt 3:3 v.l.*

πλόος (Hom.+) or contracted πλοῦς (Att.; **inscr.**, **pap.**, Wsd 14:1; Philo, Joseph.), ὁ **orig.** belonging to the second declension. In Hellenistic times it passed over to the third decl. and is declined like βουῖς (cf. Bl-D. §52; W-S. §8, 11, end; Mlt.-H. 127; 142. Our **lit.**—i.e., Ac—has the **gen.** πλόος (Peripl. Eryth. c. 61; Xenophon Eph. 1, 14; 5, 12; Dit., Or. 572, 21 [c. 200 AD]) and the **acc.** πλοῦν (Jos., Bell. 2, 40, Ant. 8, 181); *voyage, navigation* (so Hom.+) Ac 27:9f. τὸν πλ. διανύειν (s. **διανύω** 1) 21:7. M-M.*

πλούσιος, ἱα, ἰον (Hes., Hdt.+; **inscr.**, **pap.**, LXX, Ep. Arist., Philo; Jos., Ant. 6, 295) *rich, wealthy.*

1. **lit.**, of earthly possessions ἄνθρωπος πλ. *a rich man* (i.e. one who does not need to work for a living) Mt 27:57; Lk 12:16; cf. 16:1, 19 (here, in P75, the rich man's name is given as νευης, q.v. as a separate entry); 18:23; 19:2. γείτονες πλ. *wealthy neighbors* 14:12.—**Subst.** ὁ πλ. *the rich man* (oft. in contrast to the poor.—Cf. PHFurfey, CBQ 5, '43, 241-63) Lk 16:21f; Js 1:10f; 1 Cl 13:1 (Jer 9:22); 38:2; Hs 2:5-7 (vs. 4 εἰς πτωχὸν καὶ πλούσιον the **art.** is omitted after the **prep.**). Pl. οἱ πλ. (Menand., fgm. 281, 1) Lk 6:24; 21:1; 1 Ti 6:17; Js 2:6; 5:1; Rv 6:15; 13:16; 1 Cl 16:10 (Is 53:9); Hs 2:8; 9, 20, 1f. Without the **art.** πλούσιος *a rich man* Mt 19:23f; Mk 10:25; Lk 18:25 (cf. Sextus 193 χαλεπὸν ἐστὶν πλουτοῦντα σωθῆναι). Pl. Mk 12:41; B 20:2; D 5:2.—For **lit. s.** under **πλοῦτος** 1.

2. **fig.** (Menand., fgm. 1094 and Ep. Arist. 15 πλουσία ψυχῇ) *rich* ἐν τινὶ in **some**th. of God ἐν ἐλέει Eph 2:4; of men ἐν πίστει Js 2:5. πλ. τῷ πνεύματι (analogous, but not in contrast to πτωχὸς τῷ πνεύματι Mt 5:3) *rich in the Spirit* B 19:2. **Abs.**, of those who are rich in a **relig.** sense Rv 2:9; 3:17. Of the preëxistent Christ δι' ὑμᾶς ἐπτώχευσεν πλούσιος ὧν *for your sake he became poor, though he was rich* 2 Cor 8:9. ἀπὸ τοῦ πλουσίου τῆς ἀγάπης κυρίου *from the Lord, who is rich in love* B 1:3 (on the text which, perhaps, is damaged, s. Windisch, Hdb. ad loc.). The text is also uncertain in vs. 2, where μεγάλων ὄντων καὶ πλουσίων τῶν τοῦ θεοῦ δικαιομάτων εἰς ὑμᾶς is **prob.** to be rendered: *since the righteous deeds of God toward you are great and generous.* M-M.*

πλουσίως **adv.** (since Eur.; Hdt. 2, 44; Dit., Or. 767, 18; Philo) *richly, abundantly* ἐκχέειν Tit 3:6. ἐνοικεῖν Col 3:16. ἐπιχορηγεῖν 2 Pt 1:11. μαρτάνειν B 9:7. παρέχειν 1 Ti 6:17. **Comp.** πλουσιώτερον (X., Oec. 9, 13) *more richly, more abundantly* (w. ὑψηλότερον) B 1:7. M-M.*

πλουτέω 1 **aor.** ἐπλούτησα; **pf.** πεπλούτηκα (Hes., Hdt.+; Dit., Syll.3 1268, 30; PGiess. 13, 19; LXX, En., Philo, Joseph., Test. 12 Patr.) *be rich; aor. become rich; pf. have become rich.*

1. **lit.**, **abs.** (Artem. 4, 59; En. 97, 8 πλούτῳ πεπλουτήκαμεν; Philo, Virt. 166; Jos., Ant. 4:14) Lk 1:53; 1 Ti 6:9; 2 Cl 20:1; Dg 10:5; Hv 3, 6, 7; AP 15:30. οἱ πλουτοῦντες ἐν τούτῳ τῷ αἰῶνι *those who have riches in this age* Hv 3, 6, 6.—**Aor.** Hs 8, 9, 1. The source **fr.** which the wealth comes is indicated by ἀπὸ τίνος (Aristoph., Plut. 569; Lucian, Dial. Deor. 16, 1; Sir 11:18) οἱ ἔμποροι οἱ πλουτήσαντες ἀπ' αὐτῆς Rv 18:15. Also ἔκ τίνος (Lysias 32, 25) **vss.** 3, 19.

2. **fig.** *be rich* ἐν τινὶ in **some**th. (Synes., Ep. 130 p. 265B; Ode of Solomon 11, 9) ἐν ἔργοις καλοῖς 1 Ti 6:18. ἐν ἐντεύξει Hs 2:7. εἰς θεὸν πλ. *be rich in God or toward God*, in any case, in the things that are worthy in the sight of God Lk 12:21. The εἰς-**constr.** in Ro 10:12 is different: κύριος πλουτῶν εὖς πάντας *the Lord, who is rich (and generous) toward all, i.e., who gives of his wealth generously to all* (Philostrat., Vi. Apoll. 4, 8 p. 129, 16 εὖς τὸ κοινόν).—**Abs.**, of being rich in a **relig.** sense 1 Cor 4:8; 2 Cor 8:9 (τῇ ἐκείνου πτωχείᾳ is **dat.** of instrument or of cause); Rv 3:18. **Pf.** πλούσιός εἰμι καὶ πεπλούτηκα vs. 17 (cf. also Hos 12:9). M-M.*

πλουτίζω 1 aor. ἐπλούτισα, pass. ἐπλουτίσθην (Aeschyl., X.+; inscr., LXX; Anz 297) *make rich*.

1. **lit.** τινά someone (Gen 14:23; Sir 11:21; Jos., Ant. 17, 147) Hs 1:9. Abs. (w. πτωχίζω) of God 1 Cl 59:3 (cf. 1 Km 2:7). **Pass.** παρὰ τοῦ κυρίου πλουτίζεσθαι *receive one's riches from the Lord* Hs 2:10.

2. **fig.**, of spiritual riches τινά someone, of the apostle Paul, to whom alone the **pl. prob.** refers in ὡς πτωχοὶ πολλοὺς πλουτίζοντες *as poor, though making many rich* 2 Cor 6:10; cf. of the Christians πτωχεύουσι καὶ πλουτίζουσι πολλοὺς Dg 5:13. **Pass.** ὁ υἱός, δι' οὗ πλουτίζεται ἡ ἐκκλησία 11:5. πλουτίζεσθαι ἐν τινι *be made rich in someth.* ἐν παντί *in everything* 1 Cor 1:5; it is resumed w. ἐν παντί λόγῳ and given content. The ἐν αὐτῷ in the same verse denotes that this rich possession is dependent upon a close relationship to Christ. ἐν παντί πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα *being made rich in every way for every (demonstration of) generosity i.e. so that you might demonstrate generosity in every way* 2 Cor 9:11. M-M.*

πλοῦτος, ου, ὁ (Hom.+; inscr., pap., LXX; En. 97, 10; 100, 6; Ep. Arist. 321; Philo; Jos., C. Ap. 2, 186al.; Test. Benj. 6:3); Paul, who also uses the **masc.**, on eight occasions (2 Cor 8:2; Eph 1:7; 2:7; 3:8, 16; Phil 4:19; Col 1:27; 2:2) has in the **nom.** and **acc.** the neuter τὸ πλοῦτος (Act. Phil. 109 p. 42, 5 B.; Is 29:2 [acc. to SA; cf. Thackeray 159]); s. Tdf., Proleg. 118; W-H., App. 158; Bl-D. §51, 2 app.; Mlt.-H. 127; *wealth, riches*.

1. **lit.**, of the possession of many earthly goods Mt 13:22; Mk 4:19; Lk 8:14; 1 Ti 6:17; Js 5:2; Rv 18:17; 1 Cl 13:1 (Jer 9:22); Hv 3, 6, 5b; 6b; m 10, 1, 4; s 1:8; 2:5, 7f; AP 15:30. Leading souls (astray) Hv 3, 6, 6a. πλ. τοῦ αἰῶνος τούτου v 3, 6, 5a. πολυτέλεια πλούτου m 8:3; 12, 2, 1. γαυριᾶν ἐν τῷ πλούτῳ *glory in wealth* Hv 1, 1, 8. Also γαυροῦσθαι ἐν τῷ πλ. 3, 9, 6.—OSchilling, Reichtum u. Eigentum in der altkirchl. Lit. '08 (p. ix-xii for lit.); ETroeltsch, D. Soziallehren der christl. Kirchen u. Gruppen '12; MWeber, D. Wirtschaftsethik der Weltreligionen: Archiv f. Sozialwissensch. 44, '18, 52ff; FHauck, Die Stellung des Urchristentums zu Arbeit u. Geld '21; ELohmeyer, Soziale Fragen im Urchristentum '21; HGreeven, D. Hauptproblem der Sozialethik in der neueren Stoa u. im Urchristentum '35 (slavery, property, marriage); KBornhäuser, D. Christ u. s. Habe nach dem NT '36; HvCampenhausen, D. Askese im Urchristentum '49. Cf. πτωχός 1 a.

2. **fig.** a *wealth* or *abundance* of **someth.**, w. **gen.** of the thing (Pla., Euthyphr. 12A π. τῆς σοφίας) τῆς ἀπλότητος 2 Cor 8:2. τῆς δόξης Ro 9:23; Eph 1:18; 3:16; Col 1:27. τῆς πληροφορίας 2:2. τῆς χάριτος Eph 1:7; 2:7. τῆς χρηστότητος Ro 2:4 (Simplicius In Epict. p. 12, 7 πλοῦτος τῆς αὐτοῦ [God] ἀγαθότητος). The **gen.** in Ro 11:12, πλ. κόσμου, πλ. ἐθνῶν are different: (an) *abundance (of benefits) for the world, for the Gentiles*. Of that which God or Christ possesses in boundless abundance: βάθος πλούτου vs. 33 (s. βάθος 2 and cf. Jos., Bell. 6, 442 ὁ πλοῦτος ὁ βαθύς).—Phil 4:19.—Eph 3:8; Rv 5:12 (w. δύναμις, σοφία, ἰσχύς, τιμή, δόξα, εὐλογία. Cf. Crantor [IV/III BC]: Fgm. Phil. Gr. III 148 Mullach πλοῦτος κ. δόξα; Diod. S. 4, 74, 1 πλ. κ. δόξα).—μερίζονα πλ. ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ *he considered the reproach suffered on behalf of the Christ to be greater wealth than the treasures of Egypt* Hb 11:26.—For **lit.** s. on πένης. Also FHauck and WKasch, TW VI 316-30: πλοῦτος and related words. M-M. B. 772.*

πλύνω **impf.** ἔπλυνον; **fut.** πλυνῶ; 1 aor. ἔπλυνα, **imper.** πλῦνον (Hom.+; Dit., Or. 483, 169 ἱμάτια; PStrassb. 91, 8; PSI 599, 7; PLond. 1695, 18; LXX; Philo, Leg. All. 3, 144; 147) *wash*.

1. **lit.** τὶ **someth.** τὰ δίκτυα *wash the nets* Lk 5:2. Washing of clothes as a symbol of cleansing fr. sins ἔπλυναν τὰς στολὰς αὐτῶν Rv 7:14 (on πλύνειν τ. στολ., at times w. ἐν τινι, cf. Gen 49:11.—Appian, Samn. 7 §6 of a defiled garment ἐκπλυνεῖτε τοῦτο αἷματι πολλῷ—you will wash this out with a great deal of blood); cf. 22:14. This affords an easy transition to

2. **fig.** in the sense *free from* (Artem. 2, 4) i.e. from the impurity of sin; the original **mng.** of πλ., however, is still felt. πλυνόν με ἀπὸ τῆς ἀνομίας μου 1 Cl 18:3 (Ps 50:4) and in the continuation of the **quot.** πλυνεῖς με vs. 7 (Ps 50:9). M-M. B. 579.*

πνεῦμα, ατος, τό (Aeschyl., Pre-Socr., Hdt.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr., Sib. Or. On the history of the word s. Rtzst., Mysterienrel. 3 308ff).

1. *blowing, breathing* (even the glowing exhalations of a volcanic crater: Diod. S. 5, 7, 3)—**a.** *wind* (Aeschyl.+; LXX, Ep. Arist., Philo; Jos., Ant. 2, 343; 349; Sib. Or. 8, 297) τὸ πνεῦμα πνεῖ *the wind blows* J 3:8a (EpJer 60 πνεῦμα ἐν πάσῃ χώρᾳ πνεῖ. But cf. TMDonn, ET 66, '54f, 32). ὁ θόνη πλοίου ὑπὸ πνεύματος πληρουμένη MPol 15:2. Of God ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα *who makes his angels winds* Hb 1:7; 1 Cl 36:3 (both Ps 103:4).

b. *the breathing out of air, blowing, breath* (Aeschyl.+; Pla., Tim. 79B; LXX) ὁ ἄνομος, ὃν ὁ κύριος, Ἰησοῦς ἀνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ 2 Th 2:8 (cf. Is 11:4; Ps 32:6).

2. *breath, (life-) spirit, soul*, that which gives life to the body (Aeschyl.+; Polyb. 31, 10, 4; Ps.-Aristot., De Mundo 4 p. 394b, 8ff; PHib. 5, 54 [III BC]; PGM 4, 538; 658; 2499; LXX; Sib. Or. 4, 46) ἀφιέναι τὸ πνεῦμα *give up one's spirit, breathe one's last* (Eur., Hec. 571; Porphyry, Vi. Plotini c. 2) Mt 27:50. J says for this παραδίδόναι τὸ πν. 19:30. Of the return of the (life-) spirit of a deceased person into her dead body ἐπέστρεψεν τὸ πν. αὐτῆς Lk 8:55 (cf. Jdg 15:19). εἰς χεῖράς σου παρατίθειαι τὸ πν. μου *into thy hands I entrust my spirit* 23:46 (Ps 30:6). κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου Ac 7:59 (on the pneuma flying upward after death cf. Epicharm. in HDiels, Fragm. der Vorsokrat. 5 I '34 no. 23 [=4 13], B 9 and 22; Eur., Suppl. 533 πνεῦμα μὲν πρὸς αἰθέρα, τὸ σῶμα δ' ἐς γῆν; PGM 1, 177ff τελευτήσαντός σου τὸ σῶμα περιστελεῖ, σοῦ δὲ τὸ πνεῦμα. . . εἰς ἀέρα ἄξει σὺν αὐτῷ). τὸ σῶμα χωρὶς πν. νεκρόν ἐστιν Js 2:26. πν. ζωῆς ἐκ τ. θεοῦ εἰσῆλθεν ἐν αὐτοῖς (i.e. the prophet-witnesses who have been martyred) Rv 11:11 (cf. Ezk 37:10 v.l. εἰσῆλθεν εἰς αὐτοὺς πνεῦμα ζωῆς; 5). Of the *spirit* that animated the image of the beast, and enabled it to speak and to have Christians put to death 13:15.—After a person's death, his πν.

lives on as an independent being, in heaven πνεύματα δικαίων τετελειωμένων Hb 12:23 (cf. Da 3:86 εὐλογεῖτε, πνεύματα καὶ ψυχὰι δικαίων, τὸν κύριον). According to non-biblical sources, the πν. are in the underworld (cf. En. 22:3-13; Sib. Or. 7, 127) or in the air (PGM 1, 178), where evil spirits can prevent them from ascending higher (s. ἀήρ). τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκίρυσεν 1 Pt 3:19 belongs here if it refers to Jesus' preaching to the spirits of the dead in hell (so Usteri, BWeiss, Kühl, HermvSoden, Windisch, Bigg, HHoltzmann [Ntl. Theologie2 II '11, 358f], Vrede, Feine, JA McCulloch [The Harrowing of Hell, '30] et al.), whether it be when he descended into Hades, or when he returned to heaven (so RBultmann, Bekenntnis u. Liedfragmente im 1 Pt: Con. Neot. 11, '47, 1-14).—CClemen, Niedergefahren zu den Toten '00; JTurmel, La Descente du Christ aux enfers '05; JMonnier, La Descente aux enfers '06; HHoltzmann, ARW 11, '08, 285-97; KGschwind, Die Niederfahrt Christi in die Unterwelt '11; DPlooij, De Descensus in 1 Pt 3:19 en 4:6: ThT 47, '13, 145-62; JHBernard, The Descent into Hades a Christian Baptism (on 1 Pt 3:19ff): Exp. VIII 11, '16, 241-74; CSchmidt, Gespräche Jesu mit seinen Jüngern: TU 43, '19, 452ff; JFrings, BZ 17, '26, 75-88; JKroll, Gott u. Hölle '32; RGanschinietz, Katabasis: Pauly-W. X 2, '19, 2359-449; Clemens 2 89-96; WBieder, Die Vorstellung v. d. Höllenfahrt Jesu Chr. '49; SEJohnson, JBL 79, '60, 48-51; WDalton, Christ's Proclamation to the Spirits, '65. S. also the lit. in Windisch, Hdb.2 '30, exc. on 1 Pt 3:20; EGSelwyn, The First Ep. of St. Peter '46 and 4c below.—This is prob. also the place for θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ πνεύματι, ἐν ᾧ καὶ. . . 1 Pt 3:18f (P72 reads πνεύματι instead of πνεύμασιν in vs. 19, evidently in ref. to the manner of Jesus' movement); πνεῦμα is that part of Christ which, in contrast to σὰρξ, did not pass away in death, but survived as an individual entity after death; cf. ἐν IV 6e. Likew. the contrast κατὰ σάρκα—κατὰ πνεῦμα Ro 1:3f. Cf. 1 Ti 3:16.

3. the spirit as a part of the human personality—a. when used with σὰρξ, the flesh, it denotes the immaterial part 2 Cor 7:1; Col 2:5. *Flesh and spirit*=the whole personality, in its outer and inner aspects, oft. in Ign.: IMg 1:2; 13:1a; ITr inscr.; 12:1; IRo inscr.; ISm 1:1; IPol 5:1.—In the same sense beside σῶμα, the body (Simplicius In Epict. p. 50, 1; Ps.-Phoc. 106f; PGM 1, 178) 1 Cor 5:3-5; 7:34.—The inner life of man is divided into ψυχὴ καὶ πνεῦμα (cf. Ps.-Pla., Axioch. 10 p. 370C τὸ θεῖον ὄντως ἐνῆν πνεῦμα τῇ ψυχῇ=a divine spirit was actually in the soul; Wsd 15:11; Jos., Ant. 1, 34.S. also Herm. Wr. 10, 13; 16f; PGM 4, 627; 630) Hb 4:12. Cf. Phil 1:27. τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα 1 Th 5:23 (s. GMilligan, Thess. '08, 78f; EvDobschütz in Meyer X7 '09, 230ff; EDBurton, Spirit, Soul, and Flesh '18; AMFestugière, La Trichotomie des 1 Th 5:23 et la Philos. gr.: Rech de Sc rel 20, '30, 385-415; ChMasson, RThPh 33, '45, 97-102; FCGrant, An Introd. to NT Thought '50, 161-6).

b. as the source and seat of insight, feeling, and will, gener. as the representative part of the inner life of man (cf. PGM 4, 627; 3 Km 20:5; Sir 9:9 al.) ἐπιγνοὺς ὁ Ἰησοῦς τῷ πν. αὐτοῦ Mk 2:8. ἀναστενάξας τῷ πν. αὐτοῦ λέγει 8:12 (s. ἀναστενάξω). ἡγαλλίασεν τὸ πν. μου Lk 1:47 (in parallelism w. ψυχὴ vs. 46, as Sir 9:9). ἡγαλλίασατο τῷ πν. 10:21 t.r., Ἰησοῦς ἐνεβριμήσατο τῷ πν. J 11:33 (s. ἐμβριμάομαι); Ἰης. ἐταράχθη τῷ πν. 13:21. παρωξύνετο τὸ πν. αὐτοῦ ἐν αὐτῷ Ac 17:16; ζέων τῷ πν. 18:25 (s. ζέω). τὸ παιδίον ἐκραταιοῦτο πνεύματι Lk 1:80; 2:40 t.r.; ἔθετο ὁ Παῦλος ἐν τῷ πν. Ac 19:21. προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι of the spiritual, i.e. the pure, inner worship of God, that has nothing to do w. holy times, places, appurtenances, or ceremonies J 4:23; cf. vs. 24b. πν. συντετριμμένον (Ps 50:19) 1 Cl 18:17; 52:4.—2 Cl 20:4; Hv 3, 12, 2; 3, 13, 2.—This usage is also found in Paul. His conviction (s. 5 below) that the Christian possesses the (divine) πνεῦμα and thus is different fr. all other men, leads him to choose this word in preference to others, in order to characterize the inner being of the believer gener. ὃ λατρεύω ἐν τῷ πν. μου Ro 1:9. οὐκ ἔσχηκα ἄνεσιν τῷ πν. μου 2 Cor 2:13. Cf. 7:13. As a matter of fact, it can mean simply a person's very self or ego: τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν the Spirit (of God) bears witness to our very self Ro 8:16 (cf. PGM 12, 327 ἡκούσθη μου τὸ πνεῦμα ὑπὸ πνεύματος οὐρανοῦ). ἀνέπασαν τὸ ἐμὸν πν. καὶ τὸ ὑμῶν they have refreshed both me and you 1 Cor 16:18. ἡ χάρις τοῦ κυρίου ἡμῶν Ἰ. Χρ. μετὰ τοῦ πν. (ὑμῶν) Gal 6:18; Phil 4:23; Phlm 25. Cf. 2 Ti 4:22. Likew. in Ign. τὸ ἐμὸν πν. my (unworthy) self IEph 18:1; IRo 9:3; cf. 1 Cor 2:11a.—Only a part of the inner life, i.e. that which concerns the will, is meant in τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής Mt 26:41; Mk 14:38; Pol 7:2. That which is inferior, anxiety, fear of suffering, etc. is attributed to the σὰρξ.—The mng. of the expr. οἱ πτωχοὶ τῷ πνεύματι Mt 5:3 is difficult to determine w. certainty (it has a secular counterpart in Pla., Ep. 7 p. 335A πένης ἀνὴρ τὴν ψυχὴν. The dat. as τῇ ψυχῇ M. Ant. 6, 52; 8, 51). The sense is prob. those who are poor in their inner life, because they do not have a Pharisaic pride in their own spiritual riches (cf. AKlöpper, Über den Sinn u. die ursprgl. Form der ersten Seligpreisung der Bergpredigt bei Mt: ZWTh 37, 1894, 175-91; RKabisch, Die erste Seligpreisung: StKr 69, 1896, 195-215; KKöhler, Die ursprgl. Form der Seligpreisungen: StKr 91, '18, 157-92; JBoehmer, De Schatkamer 17, '23, 11-16, Teol. Tidsskrift [Copenhagen] 4, '24, 195-207, JBL 45, '26, 298-304; WMMacgregor, ET 39, '28, 293-7; VMacchioro, Journ. of Rel. 12, '32, 40-9; EEvans, Theology 47, '44, 55-60; HLeisegang, Pneuma Hagion '22, 134ff).

c. spiritual state, state of mind, disposition ἐν ἀγάπῃ πνεύματι τε πραΰτητος with love and a gentle spirit 1 Cor 4:21; cf. Gal 6:1. τὸ πν. τοῦ νοὸς ὑμῶν Eph 4:23 (cf. voûς 3a). ἐν τῷ ἀφθάρτῳ τοῦ ἡσυχίου πνεύματος with the imperishable (gift) of a quiet disposition 1 Pt 3:4.

4. a spirit as an independent being, in contrast to a being that can be perceived by the physical senses (ELangton, Good and Evil Spirits '42).

a. God himself: πνεῦμα ὁ θεός J 4:24a (on God as a Spirit, esp. in the Stoa, s. MPohlenz, D. Stoa '48/'49. Hdb. ad loc. Also Celsus 6, 71 [Stoic]; Herm. Wr. 18, 3 ἀκάματον μὲν ἐστὶ πνεῦμα ὁ θεός).

b. good, or at least not expressly evil spirits or spirit-beings (cf. CIG III 5858b δαίμονες καὶ πνεύματα; Proclus on Pla., Cratyl. p. 69, 6; 12 Pasqu.; En. 15, 4; 6; 8; 10; PGM 3, 8 ἐπικαλοῦμαι σε, ἱερὸν πνεῦμα; 4, 1448; 3080; 12, 249) πνεῦμα w. ἄγγελος (cf. Jos., Ant. 4, 108; Ps.-Clem., Hom. 3, 33; 8, 12) Ac 23:8f. God is ὁ παντὶς πνεύματος κτίστης καὶ ἐπίσκοπος 1 Cl 59:3b.—Pl., God the μόνος εὐεργέτης πνεύματων 1 Cl 59:3a. Cf. 64 (s. on this Num 16:22; 27:16. Prayers for vengeance fr. Rheneia [Dssm., LO 351-5 (LAE 423ff)=Dit., Syll.3 1181, 2] τὸν θεὸν τὸν κύριον τῶν πνευμάτων; PGM 5, 467 θεὸς θεῶν, ὁ κύριος τῶν πν.; sim. the magic pap.: PWarr. 21, 24;

26 [III AD]); the πατήρ τῶν πνευμάτων Hb 12:9. The intermediary beings that serve God are called λειτουργικά πνεύματα Hb 1:14. In Rv we read of the ἑπτὰ πνεύματα (τοῦ θεοῦ) 1:4; 3:1; 4:5; 5:6; cf. ASkrinjar, Biblica 16, '35, 1-24; 113-40.—Ghost Lk 24:37, 39.

c. evil spirits (PGM 13, 798; 36, 160), esp. in the accounts of healings in the Synoptics: (τὸ) πνεῦμα (τὸ) ἀκάθαρτον Mt 12:43; Mk 1:23, 26; 3:30; 5:2, 8; 7:25; 9:25a; Lk 8:29; 9:42; 11:24; Rv 18:2. Pl. (Test. Benj. 5:2) Mt 10:1; Mk 1:27; 3:11; 5:13; 6:7; Lk 4:36; 6:18; Ac 5:16; 8:7; Rv 16:13; ending of Mk in the Freer ms. 3.—τὸ πν. τὸ πονηρόν Ac 19:15f. Pl. (En. 99, 7; Test. Sim. 4:9; 6:6, Judah 16:1) Lk 7:21; 8:2; Ac 19:12f.—πν. ἄλλαν Mk 9:17; cf. vs. 25b (s. ἄλλος). πν. πύθων Ac 16:16 (s. πύθων). πν. ἀσθενείας Lk 13:11. Cf. 1 Ti 4:1b. πνεῦμα δαιμονίου ἀκαθάρτου (s. δαιμόνιον 2) 4:3. πνεύματα δαιμονίων Rv 16:14 (on the combination of πν. and δαιμ. cf. the love spell Sb 4324, 16f τὰ πνεύματα τῶν δαιμόνων τούτων).—Abs. demon Mk 9:20; Lk 9:39; Ac 16:18. Pl. Mt 8:16; 12:45; Lk 10:20; 11:26.—1 Pt 3:19 (s. 2 above) belongs here if the πνεύματα refer to demonic powers, evil spirits, fallen angels (so FSpitta, Christi Predigt an die Geister 1890; HGunkel, Zum religionsgesch. Verständnis des NT '03, 72f; WBousset, most recently ZNW 19, '20, 50-66; Rtzst., Herr der Grösse '19, 25ff; Knopf, Windisch, FHauck ad loc.; BREicke, The Disobedient Spirits and Christian Baptism '46, esp. 54-6, 69).—Hermas also has the concept of evil spirits that lead an independent existence, and live and reign within the inner life of a pers.; the Holy Spirit, who also lives or would like to live there, is forced out by them (cf. Test. Dan 4) Hm 5, 1, 2-4; 5, 2, 5-8; 10, 1, 2. τὸ πν. τὸ ἅγιον—ἕτερον πονηρόν πν. m 5, 1, 2. These πνεύματα are ὀχυρολογία m 5, 1, 3; 5, 2, 8 (τὸ πονηρότατον πν.); 10, 1, 2; διψυχία m 9:11 (ἐπίγειον πν. ἐστὶ παρὰ τοῦ διαβόλου); 10, 1, 2; λύπη m 10, 1, 2 (πάντων τῶν πνευμάτων πονηροτέρων) and other vices. On the complicated pneuma-concept of the Mandates of Hermas cf. MDibelius, Hdb. exc. after Hm 5, 2, 7.

5. the spirit as that which differentiates God fr. everything that is not God, as the divine power that produces all divine existence, as the divine element in which all divine life is carried on, as the bearer of every application of the divine will. All those who belong to God possess or receive this spirit and hence have a share in his life. This spirit also serves to distinguish the Christians fr. all unbelievers (cf. PGM 4, 1121ff, where the spirit enters a man and, in accordance w. God's will, separates him fr. himself, i.e. fr. the purely human part of his nature).

a. the Spirit of God, of the Lord (=God) etc. (LXX; Ps.-Phoc. 106; Philo; Joseph. [s. c below]; Sib. Or. 3, 701; Test. Sim. 4:4. Cf. Plut., Numa 4, 6 πνεῦμα θεοῦ, capable of begetting children) τὸ πν. τοῦ θεοῦ 1 Cor 2:11b, 14; 3:16; 6:11; 1J 4:2a; τὸ τοῦ θεοῦ πν. 1 Pt 4:14. τὸ πν. τὸ ἐκ τοῦ θεοῦ 1 Cor 2:12b. τὸ πν. κυρίου Ac 5:9; B 6:14; 9:2. τὸ πνεῦμά μου or αὐτοῦ: Mt 12:18 (Is 42:1); Ac 2:17f (Jo 3:1f.—Cf. IQS iv. 21); 1 Cor 2:10a t.r.; Eph 3:16; 1 Th 4:8 (where τὸ ἅγιον is added); 1J 4:13.—τὸ πν. τοῦ πατρὸς ὑμῶν Mt 10:20. τὸ πν. τοῦ ἐγείραντος τὸν Ἰησοῦν Ro 8:11a.—Without the art. πν. θεοῦ the Spirit of God Mt 3:16; 12:28; Ro 8:9b, 14; 1 Cor 7:40; 12:3a; 2 Cor 3:3 (πν. θεοῦ ζῶντος); Phil 3:3. πν. κυρίου Lk 4:18 (Is 61:1); Ac 8:39 (like J 3:8; 20:22; Ac 2:4, this pass. belongs on the border-line betw. the mngs. 'wind' and 'spirit' [Diod. S. 3, 60, 3, "Ἐσπερον ἐξαίφνης ὑπὸ πνευμάτων συναρπαγέντα μεγάλων ἄφαντον γενέσθαι]). Cf. HLeisegang, Der Hl. Geist I 1, '19, 19ff; OCullmann, Theol. Zeitschr. 4, '48, 364); 1 Cl 21:2.

b. the Spirit of Christ, of the Lord (=Christ) etc. τὸ πν. Ἰησοῦ Ac 16:7. (τὸ) πν. Χριστοῦ Ro 8:9c; 1 Pt 1:11. τὸ πν. Ἰησ. Χριστοῦ Phil 1:19. τὸ πν. κυρίου 2 Cor 3:17b (JHermann, Kyrios und Pneuma, '61). τὸ πν. τοῦ υἱοῦ αὐτοῦ (=θεοῦ) Gal 4:6. As possessor of the divine Spirit, and at the same time controlling its distribution among men, Christ is called κύριος πνεύματος Lord of the Spirit 2 Cor 3:18 (cf. Windisch ad loc.); but many prefer to transl. from the Lord who is the Spirit.—CFDMoule, OCullmann-Festschr., '72, 231-7.

c. Because of his heavenly origin and nature this Spirit is called (the) Holy Spirit (cf. PGM 4, 510 ἵνα πνεύση ἐν ἐμοὶ τὸ ἱερὸν πνεῦμα.—Neither Philo nor Josephus called the Spirit πν. ἅγιον; the former used θεῖον or θεοῦ πν., the latter πν. θεῖον: Ant. 4, 118; 8, 408; 10, 239).

α. w. the art. τὸ πνεῦμα τὸ ἅγιον (Is 63:10f; Ps 50:13; 142:10 v.l.; cf. Sus 45 Theod.) Mt 12:32=Mk 3:29 (=Lk 12:10 [τὸ ἅγιον πνεῦμα]). On the 'sin against the Holy Spirit' cf. HLeisegang, Pneuma Hagion '22, 96-112; AFridrichsen, Le péché contre le Saint-Esprit: RHPhr 3, '23, 367-72); Mk 12:36; 13:11; Lk 2:26; 3:22; 10:21; J 14:26; Ac 1:16; 2:33; 5:3, 32; 7:51; 8:18 t.r.; 10:44, 47; 11:15; 13:2; 15:8, 28; 19:6; 20:23, 28; 21:11; 28:25; Eph 1:13 (τὸ πν. τῆς ἐπαγγελίας τὸ ἅγιον); 4:30 (τὸ πν. τὸ ἅγιον τοῦ θεοῦ); Hb 3:7; 9:8; 10:15; 1 Cl 13:1; 16:2; 18:11 (Ps 50:13); 22:1; IEph 9:1; Hs 5, 5, 2; 5, 6, 5-7 (on the relationship of the Holy Spirit to the Son in Hermas cf. ALink, Christi Person u. Werk im Hirten des Hermas 1886; JvWalter, ZNW 14, '13, 133-44; MDibelius, Hdb. exc. after Hs 5, 6, 8 p. 572-6).—τὸ ἅγιον πνεῦμα (Wsd 9:17) Mt 28:19; Lk 12:10 (s. above), 12; Ac 1:8; 2:38 (epexegetic gen.); 4:31; 9:31; 10:45; 13:4; 16:6; 1 Cor 6:19; 2 Cor 13:13; 1J 5:7 t.r. As the mother of Jesus GH 5 (HLeisegang, Pneuma Hagion '22, 64ff; Selma Hirsch, D. Vorstellg. v. e. weibl. πνεῦμα ἁγ. im NT u. in d. ältesten christl. Lit. '27. Also WBousset, Hauptprobleme der Gnosis '07, 9ff).

β. without the art. (cf. Bl-D. §257, 2; Rob. 761; 795) πνεῦμα ἅγιον (PGM 3, 289; Da 5:12 LXX. S. also Theod. Da 4:8, 9, 18 θεοῦ πνεῦμα ἅγιον or πνεῦμα θεοῦ ἅγιον) Mk 1:8; Lk 1:15, 35, 41, 67; 2:25; 4:1; 11:13; J 20:22 (Cassien, La pentecôte johannique [J 20:19-23] '39.—Cf. also IQS iv, 20f); Ac 2:4a; 4:8; 7:55; 8:15, 17, 19; 9:17; 10:38; 11:24; 13:9; 19:2a, b; Hb 2:4; 6:4; 1 Pt 1:12; 1 Cl 2:2.—So oft. in combination w. a prep.: διὰ πνεύματος ἁγίου Ac 1:2; 4:25; Ro 5:5; 2 Ti 1:14; 1 Cl 8:1 (cf. διὰ πν. αἰωνίου Hb 9:14). ἐκ πνεύματος ἁγίου (Euseb., Pr. Ev. 3, 12, 3 of the Egyptians: ἐκ τ. πνεύματος οἶονται συλλαμβάνειν τὸν γῦπα. Here πνεῦμα= 'wind'; s. Horapollo 1, 11 p. 14f. The same of other birds since Aristot.—On the neut. πνεῦμα as a masc. principle cf. Aristoxenus, fgm. 13 of the two original principles: πατέρα μὲν φῶς, μητέρα δὲ σκότος) Mt 1:18, 20; IEph 18:2. ἐν πνεύματι ἁγίῳ (PsSol 17:37) Mt 3:11; Mk 1:8 v.l.; Lk 3:16; J 1:33b; Ac 1:5 (cf. IQS 3, 7f); 11:16; Ro 9:1; 14:17; 15:16; 1 Cor 12:3b; 2

Cor 6:6; 1 Th 1:5; 1 Pt 1:12 (without ἐν P72 et al.); Jd 20. ὑπὸ πνεύματος ἁγίου 2 Pt 1:21. Cf. ἐν δυνάμει πνεύματος ἁγίου Ro 15:13, 19 (v.l.). μετὰ χαρᾶς πνεύματος ἁγίου 1 Th 1:6. διὰ ἀνακαινώσεως πνεύματος ἁγίου Tit 3:5.

d. abs.—α. w. the art. τὸ πνεῦμα. In this connection the art. is perh. used anaphorically at times, w. the second mention of a word (s. Bl-D. §252; Rob. 762); perh. Mt 12:31 (looking back to vs. 28 πν. θεοῦ); Mk 1:10, 12 (cf. vs. 8 πν. ἁγίου); Lk 4:1b, 14 (cf. vs. 1a); Ac 2:4b (cf. a).—As a rule it is not possible to assume that anaphora is present: Mt 4:1; J 1:32, 33a; 3:6a, 8b, 34; 7:39a; Ac 8:29; 10:19; 11:12, 28; 19:1 D; 20:3 D, 22; 21:4; Ro 8:23 (ἀπαρχή 2, end), 26a, 27; 12:11; 15:30; 2 Cor 1:22 and 5:5 (s. ἀρραβών); 12:18 (τῷ αὐτῷ πν.); Gal 3:2, 5, 14 (ἐπαγγελία 2b); Eph 4:3 (gen. of the author); 6:17 (perh. exegetical gen.); 1 Ti 4:1a; Js 4:5; 1J 3:24; 5:6a, b (KA et al. add καὶ πνεύματος to the words δι' ὕδατος κ. αἵματος at the beg. of the verse; this is approved by HermvSoden, Moffatt, Vogels, Merk, and w. reservations by CHDodd, The Joh. Epistles '46, TWManson, JTS 48, '47, 25-33), 8; Rv 2:7, 11, 17, 29; 3:6, 13, 22; 14:13; 22:17; B 19:2, 7=D 4:10 (s. ἐτοιμάζω 2). ἐν τῷ πνεύματι (lead) by the Spirit Lk 2:27.—Paul equates this Spirit of God, known to every Christian, with Christ ὁ κύριος τὸ πνεῦμα ἔστιν 2 Cor 3:17a (UHolzmeister, 2 Cor 3:17 Dominus autem Spiritus est '08; JBNisius, Zur Erklärung v. 2 Cor 3:16ff: ZkTh 40, '16, 617-75; JKögel, Ὁ κύριος τὸ πνεῦμα ἔστιν: ASchlatter-Festschr. '22, 35-46; Ch Guignebert, Congr. d'Hist. du Christ. II '28, 7-22; E Fuchs, Christus u. d. Geist b. Pls '32; HMHughes, ET 45, '34, 235f; CLatney, Verb. Dom. 20, '40, 187-9; DRGriffiths ET 55, '43, 81-3; HIngo, Kyrios und Pneuma, '61 [Paul]); JDDunn, JTS 21, '70, 309-20).

β. without the art. πνεῦμα B 1:3. κοινωνία πνεύματος Phil 2:1 (κοινωνία 1 and 2). πνεύματι in the Spirit or through the Spirit Gal 3:3; 5:5, 16, 18; 1 Pt 4:6. εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν if we live by the Spirit, let us also walk by the Spirit Gal 5:25. Freq. used w. a prep.: διὰ πνεύματος 1 Pt 1:22 t.r. ἐξ (ὑδατος καὶ) πνεύματος J 3:5. ἐν πνεύματι in, by, through the Spirit Mt 22:43; Eph 2:22; 3:5; 5:18; 6:18; Col 1:8 (ἀγάπη ἐν πνεύματι love called forth by the Spirit); B 9:7. κατὰ πνεῦμα Ro 8:4f; Gal 4:29. ἐν ἁγιασμῷ πνεύματος 2 Th 2:13; 1 Pt 1:2 (s. ἁγιασμός).—In neg. expressions: οὐπω ἦν πνεῦμα the Spirit had not yet come J 7:39b. ψυχικοὶ πνεῦμα μὴ ἔχοντες worldly men, who do not have the Spirit Jd 19.—ἓν πνεῦμα one and the same Spirit 1 Cor 12:13; Eph 2:18; 4:4; one (in) Spirit 1 Cor 6:17.

e. The Spirit is more closely defined by a gen. of the thing: τὸ πν. τῆς ἀληθείας (Test. Judah 20:5) J 14:17; 15:26; 16:13 (in these three places the Spirit of Truth is the Paraclete promised by Jesus upon his departure); 1J 4:6 (opp. τὸ πνεῦμα τῆς πλάνης, as Test. Jud. 20:1; cf. IQS 4, 23); τὸ τῆς δόξης πν. 1 Pt 4:14. τὸ πν. τῆς ζωῆς the Spirit of Life Ro 8:2. τὸ πν. τῆς πίστεως 2 Cor 4:13. πν. σοφίας καὶ ἀποκαλύψεως Eph 1:17. πν. υἰοθεσίας Ro 8:15b (opp. πν. δουλείας vs. 15a). πν. δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ 2 Ti 1:7 (opp. πν. δειλίας). τὸ πν. τῆς χάριτος (s. Test. Jud. 24:2) Hb 10:29 (Zech 12:10); cf. 1 Cl 46:6.

f. Of Christ: (ἐγένετο) ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιεῖν 1 Cor 15:45. The scripture pass. upon which the first part of this verse is based is Gen 2:7, where Wsd 15:11 also substitutes the words πνεῦμα ζωτικόν for πνοὴν ζωῆς, Cf. on the other hand Philo, Leg. All. 1, 42 and s. the lit. s.v. Ἀδάμ ad loc.

g. The (divine) Pneuma stands in contrast to everything that characterizes this age or the finite world gener.: οὐ τὸ πν. τοῦ κόσμου ἀλλὰ τὸ πν. τὸ ἐκ τοῦ θεοῦ 1 Cor 2:12; cf. Eph 2:2; 1 Ti 4:1a, b.

α. in contrast to σὰρξ, which is more closely connected w. sin than any other earthly material: J 3:6; Ro 8:4-6, 9a, 13; Gal 3:3; 5:17a, b; 6:8. Cf. B 10:9. πᾶσα ἐπιθυμία κατὰ τοῦ πνεύματος στρατεύεται Pol 5:3,

β. in contrast to the σῶμα (=σὰρξ) Ro 8:10 and to the σὰρξ (=σῶμα, as many hold) J 6:63a (for τὸ πν. ἔστιν τὸ ζωοποιεῖν cf. Philo, Op. Mund. 30; Herm. Wr. in Cyrill., C. Jul. I 556C=542, 24 Sc. the pneuma τὰ πάντα ζωοποιεῖ καὶ τρέφει. S. also f above). Cf. Ro 8:11b,

γ. in contrast to γράμμα, which is the characteristic quality of God's older declaration of his will in the law: Ro 2:29; 7:6; 2 Cor 3:6a, b, 8 (cf. vs. 7).—δ. in contrast to the wisdom of men 1 Cor 2:13.

6. The Divine Spirit reveals his presence in the persons whom he fills, in various ways (cf. HPreisker, Geist u. Leben '33).

α. πνεῦμα is accompanied by another noun, which characterizes the working of the Spirit more definitely: πνεῦμα καὶ δύναμις Spirit and power Lk 1:17; 1 Cor 2:4. Cf. Ac 10:38; 1 Th 1:5. πνεῦμα καὶ ζωή J 6:63b. πνεῦμα κ. σοφία Ac 6:3; cf. vs. 10 (cf. Test. Reub. 2:6 πνεῦμα λαλίας). πίστις κ. πνεῦμα ἅγιον 6:5. χαρὰ καὶ πνεῦμα ἅγ. 13:52.

b. Unless he is frustrated by man in his natural condition, the Spirit produces a spiritual type of conduct Gal 5:16, 25 and produces the καρπὸς τοῦ πνεύματος vs. 22 (s. Vögtle under πλεονεξία).

c. The Spirit inspires the men of God B 12:2; 13:5, above all, in their capacity as proclaimers of a divine revelation (Strabo 9, 3, 5 the πνεῦμα ἐνθουσιαστικόν, that inspired the Pythia; Περὶ ὕψους 13, 2; 33, 5 of the divine πν. that impels prophets and poets to express themselves; schol. on Pla. 856E of the μάντις: ἄνωθεν λαμβάνειν τὸ πνεῦμα καὶ πληροῦσθαι τοῦ θεοῦ; Aristobulus in Euseb., Pr. Ev. 8, 10, 4 τὸ θεῖον πν., καθ' ὃ καὶ προφήτης ἀνακεκήρυκται. Cf. Marinus, Vi. Procli 23 of Proclus: οὐ γὰρ ἄνευ θείας ἐπινόας. . . διαλέγεσθαι). προφητεία came into being only as ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι 2 Pt 1:21; cf. Ac 15:29 v.l. Cf. 1 Cl 8:1. David Mt 22:43; Mk 12:36; cf. Ac 1:16; 4:25. Isaiah Ac 28:25. Moses B 10:2, 9; the Spirit was also active in giving the tables of the law to Moses 14:2. Christ himself spoke in the OT διὰ τοῦ πνεύματος τοῦ ἁγίου 1 Cl 22:1. The ἱεραὶ γραφαί are called αἱ διὰ τοῦ πν. τοῦ ἁγίου 45:2.—The Christian prophet Agabus also ἐσήμαινεν διὰ τοῦ πν. Ac 11:28; cf. Ac 21:11. Likew. Ign. IPhld 7:2. In general the Spirit reveals the most profound secrets to those who believe 1 Cor 2:10a, b.—1 Cl claims to be written διὰ τοῦ ἁγ. πν. 63:2.

d. The Spirit of God, being one, shows the variety and richness of his life in the different kinds of spiritual gifts which are granted to certain Christians 1 Cor 12:4, 7, 11; cf. vs. 13a, b.—Vss. 8-10 enumerate the individual gifts of the

Spirit, using various prepositions: διὰ τοῦ πν. **vs. 8 a**; κατὰ τοῦ πν. **vs. 8b**; ἐν τῷ πν. **vs. 9a, b**. τοῦ πν. μὴ σβέννυτε *do not quench the Spirit* 1 Th 5:19 refers to the gift of prophecy, **acc. to vs. 20**.—The use of the **pl.** πνεύματα is explained in 1 Cor 14:12 by the varied nature of the Spirit's working; in **vs. 32** by the number of persons who possess the prophetic spirit; on the latter **cf. Rv 22:6 and 19:10**.

e. One special type of spiritual gift is represented by ecstatic speaking. Of those who 'speak in tongues' that no earthly person can understand, and do so under the influence of the Pneuma: πνεύματι λαλεῖ μυστήρια 1 Cor 14:2. **Cf. vss. 14-6 and s. νοῦς** 1. τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις Ro 8:26b. Of speech that is ecstatic, but expressed in words that can be understood λαλεῖν ἐν πνεύματι D 11:7, 8; **cf. vs. 9** (on the subject-matter 1 Cor 12:3; **Jos., Ant. 4, 118f**). Of the state of mind of the seer of the Apocalypse: ἐν πνεύματι Rv 17:3; 21:10; γενέσθαι ἐν πν. 1:10; 4:2 (**cf. γίνομαι** II 4a, ἐν I 5d and EMoering, **StKr** 92, '20, 148-54). On the Spirit at Pentecost Ac 2:4 **cf. KLake: Beginn.** I 5, '33, 111-21.

f. The Spirit leads and directs Christian missionaries in their journeys (**Aelian**, N.A. 11, 16 the young women are led blindfolded to the cave of the holy serpent; they are guided by a πνεῦμα θεῖον) Ac 16:6, 7 (by dreams, among other methods; **cf. vs. 9f** and **s. Marinus**, Vi. Procli 27: **Proclus** ἔφασκεν προθυμηθῆναι μὲν πολλάκις γράψαι, κωλυθῆναι δὲ ἐναργῶς ἔκ τινων ἐνυπνίων).

7. Only rarely do we read in our **lit.** of persons who are possessed by a spirit that is not **fr.** God: πν. ἕτερον *a different* (kind of) *spirit* 2 Cor 11:4. **Cf. 2 Th 2:2; 1J 4:1-3**. Because there are persons activated by such spirits, it is necessary to test the **var.** kinds of *spirits* (the same problem **Artem.** 3, 20 περὶ διαφορᾶς μάντεων, οἷς δεῖ προσέχειν καὶ οἷς μὴ) 1 Cor 12:10; 1J 4:1b. ὁ διάβολος πληροῦ αὐτὸν αὐτοῦ πν. **Hm** 11:3. Also οὐκ οἴδατε ποίου πνεύματός ἐστε Lk 9:55 **v.l.** distinguishes **betw.** the spirit shown by Jesus' disciples, and another kind of spirit.—Even more rarely God gives a spirit that is not his own; so (in a **quot. fr.** Is 29:10) *a πνεῦμα κατανύξεως* Ro 11:8.

8. *The Spirit* appears as an independent personality in formulas that became more and more fixed and distinct (**cf. Ps.-Lucian**, Philopatr. 12 θεόν, υἰόν πατρός, πνεῦμα ἐκ πατρός ἐκπορευόμενον ἐν ἐκ τριῶν καὶ ἐξ ἐνός τρία, ταῦτα νόμιζε Ζῆνα, τόνδ' ἡγοῦ θεόν. The whole context is influenced by Christianity): βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος Mt 28:19 (on the text **s. βαπτίζω** 2bβ; on the subject-matter GWalther, Die Entstehung des Taufsymbols aus dem Taufritus: **StKr** 95, '24, 256ff); D 7:1, 3. **Cf. 2 Cor 13:13; 1 Cl 58:2; IEph 9:1; IMg 13:1b, 2; MPol 14:3; 22:1, 3; Epil Mosq 4.** On this **s. HUsener**, Dreieit: **RhM** 58, '03, 1ff; 161 ff; 321ff; **esp. 36ff**; EvDobschütz, Zwei- u. dreigliedrige Formeln: **JBL** 50, '31, 116-47 (also **Heinrici-Festschr.** '14, 92-100); **Norden, Agn. Th.** 228ff; JMMainz, Die Bed. der Dreizahl im Judentum '22; **Clemen** 125-8; NSöderblom, Vater, Sohn u. Geist '09; DNielsen, Der dreieinige Gott I '22; GKrüger, Das Dogma v. der Dreieinigkeit '05, 46ff; AHarnack, Entstehung u. Entwicklung der Kirchenverfassung '10, 187ff; JHausleiter, Trinitarischer Glaube u. Christusbekenntnis in der alten Kirche: **BFChTh** XXV 4, '20; JLebreton, Histoire du dogme de la Trinité I: Les origines '27; RBlümel, Pls u. d. dreieinige Gott '29.—On the whole word FRüsche, D. Seelenpneuma '33; HLeisegang, Der Hl. Geist I 1, '19; EDBurton, **ICC** Gal. '21, 486-95; PVolz, Der Geist Gottes u. d. verwandten Erscheinungen im AT '10; JHehn, Zum Problem des Geistes im alten Orient u. im AT: **ZAW n.s.** 2, '25, 210-25; SLinder, Studier till Gamla Testamentets föreställningar om anden '26; AMarmorstein, Der Hl. Geist in der **rabb.** **Legende: ARW** 28, '30, 286-303; NHSnaith, The Distinctive Ideas of the OT '46, 229-37; FWDillistone, **Bibl.** Doctrine of the Holy Spirit: *Theology Today* 3, '46/'47, 486-97; TNicklin, Gospel Gleanings '50, 341-6; ESchweizer, **CHDodd-Festschr.**, '56, 482-508; DLys, Rûach, Le Souffle dans l'AT, '62; DHill, **Gk.** Words and Hebr. Mngs. '67, 202-93.—HGunkel, Die Wirkungen des Hl. Geistes 2 1899; HWeinel, Die Wirkungen des Geistes u. der Geister im nachap. Zeitalter 1899; EWWinstanley, The Spirit in the NT '08; HBSwete, The Holy Spirit in the NT '09, The Holy Spirit in the Ancient Church '12; EFScott, The Spirit in the NT '23; FBüchsel, Der Geist Gottes im NT '26; EvDobschütz, Der Geistbesitz des Christen im Urchristentum: *Monatsschr. für Pastoral-theol.* 20, '24, 228ff; FJBadcock, 'The Spirit' and Spirit in the NT: **ET** 45, '34, 218-21; RBultmann, *Theologie des NT* '48, 151-62 (**Eng. transl.** KGrobel, '51, I 153-64); ESchweizer, Geist u. Gemeinde im NT '52, Interpretation 6, '52, 259-78.—WTosetti, Der Hl. Geist als göttliche **Pers.** in den Evangelien '18; HLeisegang, Pneuma Hagion. Der Ursprung des Geistbegriffs der syn. Ev. aus der griech. Mystik '22; AFrövig, Das Sendungsbewusstsein Jesu u. der Geist '24; HWindisch, Jes. u. d. Geist nach syn. Überl.: *Studies in Early Christianity*, presented to FCPorter and BWBacon '28, 209-36; FCSynge, The Holy Spirit in the Gospels and Acts: **ChQR** 120, '35, 205-17; CKBarrett, The Holy Spirit and the Gospel Trad. '47.—ESokolowski, Die Begriffe Geist u. Leben bei Pls '03; KDEissner, Auferstehungshoffnung u. Pneumagedanke bei Pls '12; GVos, The Eschatological Aspect of the Pauline Conception of the Spirit: **Bibl. and Theol. Studies by the Faculty of Princeton Theol. Sem.** '12, 209-59; HBertrams, Das Wesen des Geistes nach d. Anschauung des Ap. Pls '13; WReinhard, Das Wirken des Hl. Geistes im Menschen nach den Briefen des Ap. Pls '18; HRHoyle, The Holy Spirit in St. Paul '28; PGächter, Z. Pneumabegriff des hl. Pls: **ZkTh** 53, '29, 345-408; ASchweitzer, D. Mystik des Ap. Pls '30, 159-74 **al.** [Mysticism of Paul the Apostle, tr. WMontgomery '31, 160-76 **al.** πνεῦμα bij Pls, Diss. **Amsterd.** '39; RJewett, Paul's Anthropological Terms, '71, 167-200.—HvBaer, Der Hl. Geist in den Lukasschriften '26; MGoguel, La Notion joh. de l'Esprit '02; JGSimpson, The Holy Spirit in the Fourth Gospel: **Exp.**, 9th Ser. IV '25, 292-9; HWindisch, Jes. u. d. Geist im J.: *Amicitiae Corolla* (RHarris-Festschr.) '33, 303-18; WFLofthouse, The Holy Spirit in Ac and J: **ET** 52, '40/'41, 334-6; CKBarrett, The Holy Spirit in the Fourth Gospel: **JTS** 1 new series, '50, 1-15; FJCrump, Pneuma in the Gospels, Diss. Catholic Univ. of America, '54; GWH Lampe, *Studies in the Gospels* (RHLightfoot memorial vol.) '55, 159-200; NQHamilton, The Holy Spirit and Eschatology in Paul, '57; WDDavies, Paul and the Dead Sea Scrolls: *Flesh and Spirit*, in *The Scrolls and the NT*, **ed.** KStendahl, '57, 157-82.—GJohnston, 'spirit' and 'Holy Spirit' in the Qumran **Lit.**, in *NT Sidelights* (AC

Purdy-Festschr.) '60, 27-42; JPryke, 'spirit' and 'Flesh' in Qumran and NT, *Revue de Qumran* 5, '65, 346-60; HBraun, Qumran und d. NT II, '66, 150-64; DHill, Greek Words and Hebrew Meanings, '67, 202-93; WBieder, Pneumatolog. Aspekte im Hb, OCullmann-Festschr. '72, 251-9.—HKleinknecht, ESchweizer et al., TW VI 330-453: πνεῦμα and related words. M-M. B. 260; 1087.**

πνευματικός, ἡ, ὄν (Pre-Socr., mostly in the sense 'pertaining to the wind or breath'; Strabo 1, 3, 5; Cleomedes [II AD] 1, 8 p. 84, 22 HZiegler 1891; Vett. Val. p. 1, 11; 231, 20; PGM 5, 25; Philo) *predom.* in Paul in our lit. (elsewh. only 1 Pt, 2 Cl, B, Ign., D) *pertaining to the spirit, spiritual.*

1. referring to the inner life of a human being (s. πνεῦμα 3.—Plut., Mor. 129C πν. stands in contrast to σωματικός; Hierocles 27 p. 483 τὸ πνευματικὸν τῆς ψυχῆς ὄχημα=the spiritual vehicle of the soul; cf. also Philo, Rer. Div. Her. 242); so *perh.* IPol 1:2 (cf. ἐπιμέλεια); 2:2; IMg 13:2; ISm 12:2; 13:2. But *mng.* 2 is not impos.

2. In the great majority of cases it refers to the divine πνεῦμα (s. πνεῦμα 5); *caused by or filled with the* (divine) Spirit, *pertaining or corresponding to the* (divine) Spirit (Philo, Abr. 113; PGM 4, 1778; Zosimus [2ay below, end]).

a. *adj.*—α. of Jesus; in his preëxistence 2 Cl 14:2. σαρκικός τε καὶ πνευματικός *of flesh and* (at the same time) *of spirit* IEph 7:2. Of the δεύτερος ἄνθρωπος 1 Cor 15:47 P46.

β. as a rule it is used of impersonal things: the law given by God Ro 7:14. χάρισμα πν. 1:11. τῆς δωρεᾶς πνευματικῆς χάριν B 1:2 (s. δωρεά). εὐλογία πν. Eph 1:3 (s. εὐλογία 3ba). ᾠδαί πν. *spiritual songs* 5:19; Col 3:16. σύνεσις πν. *understanding given by the Spirit* 1:9. The Christians are to let themselves be built up into an οἶκος πν. 1 Pt 2:5a and they are to bring πν. θυσίαι vs. 5b (EGSelwyn, 1 Pt, '46 p. 281-5). Using the same figure, B 16:10 characterizes the believer as πν. ναός. Ign. calls his bonds πν. μαργαρίται IEph 11:2; *the fellowship* that binds him to the Ephesian bishop is συνήθεια οὐκ ἀνθρωπίνη ἀλλὰ πνευματική 5:1; the presbytery he calls ἀξιόπλοκος πνευματικός στέφανος *a worthily woven spiritual wreath* IMg 13:1.—Of the Lord's Supper and its OT counterpart: πνευματικὸν βρῶμα 1 Cor 10:3 and πν. πόμα vs. 4a, the former in the manna granted fr. heaven (cf. βρῶμα 1), the latter in the water ἐκ πν. πέτρας vs. 4b (s. πέτρα 1a). πνευματικὴ τροφή καὶ (πνευματικὸν is supplied) ποτόν D 10:3.—That which belongs to the supernatural order of being is described as πν.: accordingly, the resurrection body is a σῶμα πν. (the *expr.*: Kleopatra p. 24 l. 24) 1 Cor 15:44a; cf. vs. 44b. Of the preëxistent church 2 Cl 14:1, 2, 3.

γ. ὁ πνευματικός (w. ἄνθρωπος to be supplied) 1 Cor 2:15 stands in contrast to ψυχικός ἄνθρωπος of vs. 14. The latter is a person who has nothing more than an ordinary human soul; the former possesses the divine πνεῦμα, not beside his natural human soul, but in place of it; this enables him to penetrate the divine mysteries. This treatment of ψυχή and πνεῦμα in contrast to each other is also found in Hellenistic mysticism (s. Rtzst., *Mysterienrel.* 3 70f; 325ff; 333ff; JWeiss, *exc.* on 1 Cor 15:44a. Cf. Zosimus in MBerthelot, Collection des anciens Alchimistes grecs 1887 II 230 οὐ δεῖ τὸν πνευματικὸν ἄνθρωπον τὸν ἐπιγινόντα ἑαυτὸν κτλ.=Hermetica IV p. 105, 25 Sc.; also p. 107, 7.—HFMüller, Plotinos u. der Ap. Pls: Her. 54, '19, 109f).

b. *subst.*—α. *neut.* τὰ πνευματικά *spiritual things or matters* (in contrast to τὰ σαρκικά *earthly things*) Ro 15:27; 1 Cor 9:11; it is characteristic of the orthodox people, as τὰ σαρκ. is of the heretics IEph 8:2 (s. β below).—τὰ πν. *spiritual gifts* 1 Cor 12:1 (the *gen.* here may also be *masc.* *those who possess spiritual gifts*); 14:1. In πνευματικοῖς πνευματικά συνκρίνοντες 1 Cor 2:13 the *dat.* is either to be taken as a *neut.* (Lghtf., BWeiss, Bachmann, Ltzm., Rtzst. *op. cit.* 336, H-DWendland) or as a *masc.* (Schmiedel, Heinrici, JWeiss, Sickenberger); s. συγκρίνω and πνευματικῶς 2.—τὸ πνευματικόν (in contrast to τὸ ψυχικόν [s. 2ay above]) 1 Cor 15:46.

β. *masc.* (ὁ) πνευματικός *possessing the Spirit, the one who possesses the Spirit* (w. προφήτης) 1 Cor 14:37. (οἱ) πνευματικοί (the) *spirit-filled people* 3:1 (*opp.* σάρκιοι and νήπιοι ἐν Χριστῷ); Gal 6:1; B: 4, 11; IEph 8:2 (of the orthodox people in contrast to the σαρκικοί, the heretics; s. 2ba above). *Perh.* also 1 Cor 2:13 (s. 2ba above) and 12:1 (2ba).

3. *pertaining to* (evil) spirits (s. πνεῦμα 4c) *subst.* τὰ πνευματικὰ τῆς πονηρίας *the spirit-forces of evil* Eph 6:12. M-M.*

πνευματικῶς *adv.* (Hermogenes [II AD], Inv. 4, 1 in the sense 'in one breath'-s. L-S-J) *spiritually, in a spiritual manner, in a manner caused by or filled with the Spirit.*

1. *w. ref.* to the inner life of a man (s. πνευματικός 1) μένετε ἐν Ἰησοῦ Χριστῷ σαρκικῶς καὶ πνευματικῶς *remain in Jesus Christ both in body and in spirit, i.e. w. one's whole personality* (s. πνεῦμα 3a) IEph 10:3. On the other hand μετὰ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς ὡς σαρκικός καίπερ πνευματικῶς ἠγνωμένος τῷ πατρὶ ISm 3:3 at least marks the transition to

2. *w. ref.* to the divine πνεῦμα (s. πνευματικός 2) πνευματικῶς ἀνακρίνεται *it must be examined in a manner consistent with the* (divine) Spirit 1 Cor 2:14.—Vs. 13 (s. πνευματικός 2ba) has πνευματικῶς as a *v.l.* for πνευματικοῖς. It is said of Paul when he wrote 1 Cor that πνευματικῶς ἐπέστειλεν ὑμῖν *full of the* (divine) Spirit *he wrote to you* 1 Cl 47:3.—This is also the place for ἡτίς (i.e. the city of Jerusalem) καλεῖται πνευματικῶς Σόδομα Rv 11:8; if one follows the *spiritual* (the *opp.* is σαρκικῶς Justin, Dial. 14) understanding of scripture (cf. Is 1:9f), Jerusalem lies concealed beneath the name Sodom.*

πνευματοφόρος, ον (on similar formations s. Hdb. Ergänzungsband 189-91 on Θεοφόρος) *bearing the* (divine) Spirit within oneself, *subst.* (Herm. Wr. 13, 19) *a bearer of the Spirit* of Christian prophets Hm 11:16 (*adj.* of OT prophets Hos 9:7; Zeph 3:4).*

πνέω 1 aor. ἔπνευσα (Hom.+; pap., LXX, Philo, Joseph.)—1. abs.—a. blow of the wind (Hom.+; Ptolem., Apotel. 1, 11, 4 οἱ πνέοντες ἄνεμοι; PHib. 27, 59; Sir 43:20; EpJer60; Jos., Ant. 7, 76; Sib. Or. 5, 375) Mt 7:25, 27; Lk 12:55; J 3:8 (Diod. S. 24, 1, 2 πνεύματος πνεύσαντος=when a wind blew); 6:18; Rv 7:1. τῷ ἀνέμῳ ἐπιδόντες τῷ πνέοντι Ac 27:15 v.l.—Subst. ἡ πνέουσα (sc. αὔρα; this word is added by Arrian, Peripl. 3, 2) the wind that was blowing (Lucian [ἐπιδίδωμι 2]) Ac 27:40.

b. breathe out, give forth an odor ὡς λιβανωτοῦ πνέοντος MPol 15:2.

2. w. acc. (Hom.+; schol. on Nicander, Ther. 308 δυνωδίαν πνεοντες; 2 Macc 9:7; En. 29, 2) breathe something (out). The anointing of Jesus had for its purpose ἵνα πνέῃ τῇ ἐκκλησίᾳ ἀφθαρσίαν that he might breathe immortality upon and therefore into the church IEph 17:1 (on πνέω τινί τι=instill someth. into someone' cf. Ps.-Clem., Hom. 4, 19). M-M. B. 260; 684.*

πνίγω impf. ἔπνιγον; 1 aor. ἔπνιξα (trag., Hdt.+; Lind. Tempelchr. B, 111; PTebt. 278, 40; 1 Km 16:14f; Jos., Ant. 10, 121).

1. lit.—a. choke, strangle (since Sophron Com. [V BC] 68; Pla., Gorg. 522A; cf. Vett. Val. 127, 1; 1 Km 16:14) κρατήσας αὐτὸν ἔπνιγεν he seized him and tried (conative impf.) to strangle him Mt 18:28 (Lucian, Dial. Mort. 22, 2 uses the synonym ἄγχω for the treatment of a debtor).

b. Anger chokes out the Holy Spirit within the human personality: τὸ πνεῦμα τὸ ἅγιον. . . πνίγεται ὑπὸ τοῦ πονηροῦ πνεύματος Hm 5, 1, 3 (cf. 1 Km 16:14f).

c. of weeds in relation to the good seed choke (X., Oec. 17, 14) Mt 13:7 v.l. ὁ ἀμπελὼν μὴ ἔχων βοτάνας πνιγούσας αὐτόν the vineyard without the weeds that were choking it Hs 5, 2, 4b; cf. ibid. a.

d. pass. be choked, intr. choke (Themistocl., Ep. 12), drown (X., An. 5, 7, 25; Plut., Mor. 599B; Jos., Ant. 10, 121; 20, 248) Mk 5:13.

2. fig. (Lysippus Com. [V BC], fgm. 7, 9 [I p. 702 Kock] πνίγομαι ἐπ' αὐτοῖς=I choke with disgust at them) πνίγεσθαι ὑπὸ τῶν πράξεων be choked by one's work Hs 9, 20, 2. M-M.*

πνικτός, ἡ, ὄν (in secular Gk. only w. another mng.: Pherecrates Com. [V BC] 175 and Alexis Com. 124, 2='steamed, stewed, baked'; Galen VI p. 707, 1 al. It is restored in an inscr. fr. the Asclepieum on Cos A 26f; 41 by RHerzog: ARW 10, '07, 402; 408f.—Not in LXX nor in Hellenistic Jewish wr.) in Ac it plainly means strangled, choked to death (so also Ps.-Clem., Hom. 7, 8; 8, 19) of animals killed without having the blood drained fr. them, whose flesh the Jews were forbidden to eat (Lev 17:13f. In this connection Philo, Spec. Leg. 4, 122 opposes those who are ἄγχοντες and ἀποπνίγοντες animals.—Hierocles, Carm. Aur. 26 p. 480 M. the Pythagorean dietary laws forbid τῶν ἀθύτων σαρκῶν μετάληψις=of meat fr. animals that have not been properly slaughtered) Ac 15:20, 29; 21:25 (D omits it in all three places).—On the questions raised by this word cf. Harnack, SAB 1899, 150ff (=Studien I 1f) and w. another result in: Die Apostelgeschichte '08, 189ff and Neue Untersuchungen zur AG '11, 22ff; GResch, D. Aposteldekret: TU n.s. XIII, '05; ASeeberg, Die beiden Wege u. d. Aposteldekret '06; HvanOort, ThT 40, '06, 97ff; HCoopieters, RB 4, '07, 31ff; 218ff; WSanday, The Apostolic Decree, Acts 15:20-9: Theol. Studien, ThZahn dargebr. '08, 317-38, The Text of the Apost. Decr.: Exp. 8th Ser. VI '13, 289-305; HDiehl, ZNW 10, '09, 277-96; KLake, ChQR 71, '11, 345ff, Jew. Stud. in Mem. of IAbrahams '27, 244ff, Beginn. I 5, '33, note 16, esp. p. 206ff; KSix, Das Aposteldekret '12; FDibelius, StKr 87, '14, 618ff; AWikenhauser, Die AG '21, 213ff; LBrun, Apostelkonzil u. Aposteldekret: Norsk Teol. Tidsskrift 21, '20, 1-52; JHRopes, The Text of Acts (=Beginn. I 3) '26, 265ff; HLietzmann, Amicitiae Corolla '33, 203-11; HWaitz, D. Problem des sog. Aposteldekrets: ZKG 55, '36, 227-63; MDibelius, D. Apostelkonzil: ThLZ 72, '47, 193-8; OCullmann, Petrus '52, 47ff; W GKümmel, KKundsinn-Festschr. '53, 83ff; EHaenchen, Ac '56, 395-419. M-M.*

πνοή, ἡς, ἡ—1. wind (Hom.+; Job 37:10; Sib. Or. 5, 375 [πνοή]) πν. βιαία a strong wind Ac 2:2.

2. breath (trag.+; LXX) with ζωή (cf. Gen 2:7; 7:22; Philo, Spec. Leg. 4, 123 πνοή ζωῆς and Pr 24:12 ὁ πλάσας πνοὴν πᾶσιν) Ac 17:25 (cf. TCMitchell, The OT Usage of NeSama, Vetus T 11, '61, 177-87). Abstr. for concr. πᾶσα πν. everything that breathes (Ps 150:6) Pol 2:1. It passes over to the mng. πνεῦμα (PGM 12, 331; 333) of God's πνοή 1 Cl 21:9 (Knopf, Hdb. ad loc.); 57:3 (Pr 1:23). M-M. B. 260.*

ποδαπός s. ποταπός.

ποδήρης, ες reaching to the feet (Aeschyl.+; LXX; Ep. Arist. 96; Philo, Fuga 185) subst. ὁ ποδ. (sc. χιτῶν; used w. χιτῶν X., Cyr. 6, 4, 2; Paus. 5, 19, 6; Ex 29:5; Jos., Ant. 3, 153. Without χιτ. Appian, Liby. 66, §296; Ex 25:7; 28:4; Ezk 9:3; Ep. Arist. 96; Philo, Leg. All. 2, 56; Jos., Bell. 5, 231; Test. Levi 8:2) a robe reaching to the feet Rv 1:13; B 7:9. M-M.*

ποδονιπτήρ, ἥρος, ὁ (Stesichorus in Athen. 10 p. 451D; Plut., Mor. 151E; Phryn. p. 689 L.) basin for washing the feet J 13:5 P66 (ed. VMartin, Geneva '56). More commonly found in the spelling ποδανιπτήρ (Hdt. 2, 172; Aristot., Pol. 1, 12 al.; Dialekt-Inscr. 3340, 33 [Argolis]; Dit., Syll. 3 1169, 33 [III BC]).*

πόθεν interrog. adv. (Hom.+; inscr., pap., LXX) from where, from which, whence? in direct and indir. questions.

1. locally from what place? from where? (Hom.+; Gen 16:8; 29:4; Tob 7:3; Jos., Ant. 9, 211; 11, 210) Mt 15:33; Mk 8:4 (QQuessnell, The Mind of Mark '69, 164-8); Lk 13:25, 27; J 3:8 and sim. IPhld 7:1 (cf. EvdGoltz, Ign. v. Ant. 1894, 134-6); J 4:11; 8:14a, b (πόθεν ἦλθον καὶ τοῦ ὑπάγω. Cf. GPWetter, Eine gnost. Formel im vierten

Ev.: ZNW 18, '18, 49-63); 9:29f; 19:9; Rv 7:13.—As a symbol *μνημόνευε πόθεν πέπτωκες* *remember from what (state) you have fallen* Rv 2:5. *γινώσκομεν πόθεν ἐλυτρώθημεν* *we realize from what (state) we have been redeemed* B 14:7.

2. of origin *from what source? brought about or given by whom? born of whom?* (Hom.+; Jos., Vi. 334) Mt 13:27, 54, 56; 21:25; Mk 6:2; Lk 20:7; J 2:9; Js 4:1a, b; 2 Cl 1:2; 4:5; B 10:12; IEph 19:2. *πόθεν ἐστίν* J 7:27a, b could be interpreted in accordance w. 6:42, and then would mean *of what kind of parents he was born*. But a more general sense is also poss.

3. of cause or reason *how, why, in what way?* (Aeschyl. +) Mk 12:37. In a question expressing surprise (Att.; Jer 15:18) Lk 1:43 (*πόθεν ἐμοί* Plut., Mor. 526F); J 1:48; 6:5 (Field, Notes 91 'with what'). M-M.*

ποθέω 1 aor. ἐπόθησα (Hom.+; LXX) *desire, wish (for), be anxious, strive after* τὶ *some*th. (Philo, De Jos. 90 ἀλήθειαν; Jos., Ant. 2, 65; Test. Iss. 2:5; Sib. Or. 5, 420) Dg 10:1; D 4:3 Lake. Foll. by the aor. inf. (Philo, Fuga 8 μαθεῖν; Jos., Vi. 204) B 16:10; Dg 3:1. τὰ παρὰ θεῶ ποθοῦμενα *what is desirable in the sight of God* 12:8.*

ποθητός, ἡ, ὄν (Aelian, N.A. 7, 3; Alciph. 3, 39, 2; IG VII 3434; Ramsay, Phrygia I 2 p. 386 l. 3 τέκνα π.) *longed-for, (dearly) beloved* I Ro 10:1; ISm 13:2; IPol 8:3.*

πόθος, ου, ὁ (Hom.+; Philo; Jos., Ant. 12, 242; 15, 18) *longing, wish, desire* ἀκόρεστος π. εἰς ἀγαθοποιάν *an insatiable longing to do good* 1 Cl 2:2 (π. εἰς like Aq. Ps 9:24; Sib. Or. 2, 112).*

ποῖ interrog. adv. (Theognis+; Celsus 6, 11; Jos., Ant. 1, 197; 16, 373) *where? whither?* 1 Cl 28:4.*

ποιά, ας, ἡ (Doric form, quotable since Pind., also Dit., Syll. 3 1169, 121 [III BC]; Mal 3:2 v.l.; Jer 2:22 v.l. for Att. πόα, Ion. and epic ποῖη. Cf. Lob., Phryn. p. 496) *grass, herb, weed*; this mng. was formerly assumed at times for Js 4:14 (Exp. 7th Ser. X, 566); it is better taken as the fem. of ποῖος. M-M.*

ποιέω impf. ἐποίουν; fut. ποιήσω; 1 aor. ἐποίησα; pf. πεποίηκα; plpf. πεποιήκειν Mk 15:7 (as Inschr. v. Magn. 93b, 24; on the omission of the augment s. Bl-D. §66, 1; Mlt.-H. 190). Mid.: impf. ἐποιοῦμην; 1 aor. ἐποίησάμην; pf. πεποίημαι 1 Cl 1:1. Pass. (has disappeared almost entirely; Bl-D. §315) pf. ptc. πεποιημένος Hb 12:27; 1 fut. ποιηθήσομαι (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr., Sib. Or.).

I. active—1. do, make—a. of external things *make, manufacture, produce* τὶ *some*th. (Gen 6:14ff; 33:17 al.).

α. of human activity: σκευός 2 Cl 8:2. χιτῶνας, ἱμάτια Ac 9:39. εἰκόνα Rv 13:14b. θεούς *make gods* Ac 7:40 (Ex 32:1). ναοὺς ἀργυροῦς 19:24. ἀνθρακίαν J 18:18. τέσσαρα μέρη 19:23 (s. μέρος 1). πηλόν 9:11, 14. σκηνάς *pitch tents, build huts* (1 Ch 15:1; 2 Esdr 18 [Neh 8]: 16f; Jdth 8:5; Jos., Ant. 3, 79) Mt 17:4; Mk 9:5; Lk 9:33.—Used w. prepositional expressions ποιήσαι αὐτήν (i.e. τὴν σκηνὴν τοῦ μαρτυρίου) κατὰ τὸν τύπον *to make it (the tent of testimony) according to the model* (Ex 25:40) Ac 7:44; cf. Hb 8:5. ποιεῖν τι ἔκ τινος *make some*th. *from or out of some*th. (i.e. fr. a certain material; Hdt. 2, 96; cf. X., An. 4, 5, 14; Theophr., Hist. Pl. 4, 2, 5; Ex 20:24f; 28:15; 29:2) J 2:15; 9:6; Ro 9:21.

β. of God's creative activity *create* (Hes., Op. 109; Heraclitus, fgm. 30 κόσμον οὔτε τις θεῶν οὔτε ἀνθρώπων πων ἐποίησεν, ἀλλ' ἦν αἰεὶ καὶ ἔστιν καὶ ἔσται; Pla., Tim. 76c ὁ ποιὼν 'the Creator'; Epict. 1, 6, 5; 1, 14, 10; 2, 8, 19 σε ὁ Ζεὺς πεποίηκε; 4, 1, 102; 107; 4, 7, 6 ὁ θεὸς πάντα πεποίηκεν; Ael. Aristid. 43, 7 K.=1 p. 2 D.: Ζεὺς τὰ πάντα ἐποίησεν; Herm. Wr. 4, 1, In LXX oft. for ἦν also Wsd 1:13; 9:9; Sir 7:30; 32:13; Tob 8:6; Jdth 8:14; Bar 3:35; 4:7; 2 Macc 7:28; Aristobulus in Euseb., Pr. Ev. 13, 12, 12; Philo, Sacr. Abel. 65 and oft.; Sib. Or. 3, 28 and fgm. 3, 3; 16) w. acc. ἡ χεὶρ μου ἐποίησεν ταῦτα πάντα Ac 7:50 (Is 66:2). τοὺς αἰῶνας Hb 1:2 (s. αἰών 3). τὸν κόσμον (Epict. 4, 7, 6 ὁ θεὸς πάντα πεποίηκεν τὰ ἐν τῷ κόσμῳ καὶ αὐτὸν τὸν κόσμον ὅλον; Sallust. 5 p. 10, 29; Wsd 9:9) Ac 17:24. τὸν οὐρανὸν καὶ τὴν γῆν (cf. Ael. Aristid. 43, 7 K.=1 p. 2 D.; Gen 1:1; Ex 20:11; Ps 120:2; 145:6; Is 37:16; Jer 39:17 al.; Jos., C. Ap. 2, 121) Ac 4:24; 14:15b; cf. Rv 14:7. τὰ πάντα PK 2 p. 13, 26 (s. Ael. Aristid. β above). Lk 11:40 is classed here by many. Of the relation of Jesus to God Ἰησοῦν, πιστὸν ὄντα τῷ ποιήσαντι αὐτόν Hb 3:2 (cf. Is 17:7).—W. a second acc., that of the predicate (PSI 435, 19 [258 BC] ὅπως ἂν ὁ Σάραπις πολλῶ σὲ μείζω ποιήσῃ) ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς *he created them male and female* Mt 19:4b; Mk 10:6 (both Gen 1:27c).—Pass. Hb 12:27.—ὁ ποιήσας *the Creator* Mt 19:4a v.l.

b. of actions that one undertakes, of events or states of being that one brings about *do, cause, bring about, accomplish, prepare* etc.

α. ἔργα π. *do deeds*, also in sing.: τὰ ἔργα τοῦ Ἀβραάμ π. *do as Abraham did* J 8:39. τὰ ἔργα τοῦ πατρὸς ὑμῶν vs. 41; cf. 10:37. τὰ πρῶτα ἔργα Rv 2:5. ἔργον *commit a deed* 1 Cor 5:2 v.l. ἔργον ποιήσον εὐαγγελιστοῦ 2 Ti 4:5 (s. ἔργον 2).—ἔργον or ἔργα *somet.* refer to miraculous deeds: ἐν ἔργον ἐποίησα *I have done just one* (miraculous) deed J 7:21. Pl. 14:12a; cf. b, c. This illustrates the transition to

β. *do, perform* miracles δυνάμεις Mt 7:22; 13:58; Ac 19:11; sing. Mk 6:5; 9:39. θαυμάσια Mt 21:15 (cf. Sir 31:9). σημεῖα (Ex 4:17) J 2:23; 3:2; 7:31; 9:16; 11:47b; 20:30; Rv 13:13a; 16:14; 19:20. Sing. J 6:30; 10:41. τέρατα καὶ σημεῖα Ac 6:8; 7:36. ὅσα Mk 3:8; 6:30; Lk 9:10.—Ac 10:39; 14:11.

γ. of conditions *bring about, etc.*: εἰρήνην *make, establish peace* Eph 2:15; Js 3:18 (cf. 2 Macc 1:4). τὴν ἔκβασιν *provide a way out* 1 Cor 10:13 (on the foll. gen. of the inf. w. the art. s. Bl-D. §400, 2; Rob. 1067). ἐπίστασιν ὄχλου *cause a disturbance among the people* Ac 24:12. τὰ σκάνδαλα *create difficulties* Ro 16:17.—W. the dat. of advantage ἐποίουν χαρὰν τοῖς ἀδελφοῖς *they brought joy to the brethren* Ac 15:3.

δ. used w. a noun as a periphrasis for a simple verb of doing (s. II 1.—ποιέω in such combinations as early as

Inscr. v. Priene 8, 63 [c. 328 BC], also **Plut.**, Crass. 13, 6; s. **ἐορτή**, end) διαθήκην π. Hb 8:9 (Jer 38:32 *cod.* Q; cf. Is 28:15). π. τὴν ἐκδίκησιν Lk 18:7f; cf. Ac 7:24 (s. **ἐκδίκησις**). ἐνέδραν 25:3. κοπετόν 8:2. κρίσιν (q.v. 1a and β) J 5:27; Jd 15. λύτρωσιν Lk 1:68. ὁδὸν ποιεῖν (v.l. ὁδοποιεῖν) Mk 2:23 (**ὁδός** 1b). π. (τὸν) πόλεμον (μετά τινος) wage war (on someone) Rv 11:7; 12:17; 13:7 (Da 7:8 LXX; 7:21 **Theod.**; Gen 14:2). πρόθεσιν Eph 3:11; συμβούλιον π. Mk 3:6 v.l.; 15:1 v.l. συστροφὴν Ac 23:12; cf. vs. 13. φόνον Mk 15:7 (cf. Dt 22:8; Callinicus, Vi. Hyp. 98, 21 Bonn).—τὸ ἱκανὸν ποιεῖν τινι s. **ἱκανός** 1c.

ε. what is done is indicated by the **neut.** of an **adj.** or **pron.**: τὸ ἀγαθὸν π. do what is good Ro 13:3; τὰ ἀγαθὰ π. J 5:29; ἀγαθὸν π. do good Mk 3:4; 1 Pt 3:11 (Ps 33:15). τὸ καλὸν Ro 7:21; 2 Cor 13:7b; Gal 6:9. τὰ καλὰ (καὶ εὐάρεστα ἐνώπιον αὐτοῦ) 1 Cl 21:1. καλὸν Js 4:17. τὸ κακὸν Ro 13:4. τὰ κακά 3:8. κακὸν 2 Cor 13:7a (κακὸν μηδέν; cf. **Dit.**, Syll.3 1175, 20 κακὸν τι ποιῆσαι). κακά 1 Pt 3:12 (Ps 33:17). τὰ ἀρεστὰ αὐτῷ (=τῷ θεῷ) J 8:29; cf. Hb 13:21b; 1J 3:22. πάντα 1 Cor 9:23; 10:31b; **IEph** 15:3.—ὁ Mt 26:13; Mk 14:9; J 13:7, 27a. τοῦτο Mt 13:28; Mk 5:32; Lk 5:6; J 14:13, 14 v.l.; Ro 7:15f, 20 (cf. **Epict.** 2, 26, 4 ὁ θέλει οὐ ποιεῖ καὶ ὁ μὴ θέλει ποιεῖ); 1 Cor 11:24f (the specific sense 'sacrifice' in this passage is opposed by TKAbbott [**JBL** 9, 1890, 137-52], but favored by FMozley [**ET** 7, 1896, 370-86], AAndersen [D. Abendmahl in d. ersten zwei Jahrh. '04], and KG Goetz [D. Abendmahlsfrage 2 '07]). αὐτὸ τοῦτο Gal 2:10. ταῦτα Mt 21:23; 23:23; Gal 5:17; 2 Pt 1:10b. αὐτὰ J 13:17; Ro 1:32; 2:3. τὸ αὐτό Mt 5:46, 47b.—τί ποιήσω; Mk 10:17; cf. J 18:35. τί ἀγαθὸν ποιήσω; Mt 19:16. τί κακὸν ἐποίησεν; Mt 27:23; Lk 23:22; Mk 15:14. τί περισσὸν ποιεῖτε; Mt 5:47a. τί ποιεῖτε τοῦτο; what is this that you are doing? or why are you doing this? Mk 11:3 (cf. **Bl-D.** §299, 1; **Rob.** 736; 738). τί ταῦτα ποιεῖτε; Ac 14:15a (as **Demosth.** 55, 5). τί οὐ ᾧδε ποιεῖς; **Hv** 1, 1, 5. **W. ptc. foll.** (**Bl-D.** §414, 5; **Rob.** 1121) τί ποιεῖτε λύοντες; what are you doing, untying? Mk 11:5. τί ποιεῖτε κλαίοντες; what are you doing, weeping? or what do you mean by weeping? Ac 21:13. τί ποιήσουσιν οἱ βαπτιζόμενοι; what are they to do, who have themselves baptized? 1 Cor 15:29.—A statement of what is to be done follows in an indirect question ὁ ποιεῖς ποίησον do what you must do J 13:27 (as **Epict.** 3, 21, 24 ποιεῖ ἃ ποιεῖς; 3, 23, 1; 4, 9, 18).

ζ. of meals or banquets, and of festivities of which a banquet is the principal part give ἄριστον Lk 14:12. δεῖπνον (q.v. 2) Mk 6:21; Lk 14:12, 16; J 12:2; **Hs** 5, 2, 9. δοχὴν (s. **δοχή**) Lk 5:29; 14:13. γάμους (s. **γάμος** 1a) Mt 22:2.—Keep, celebrate (**PFay.** 117, 12) the Passover (feast) Mt 26:18; Hb 11:28 (s. **πάσχα** 3). Also in connection w. τὴν ἐορτὴν ποιῆσαι Ac 18:21 D the Passover is surely meant. But π. is also used of festivals in general (cf. **X.**, **Hell.** 4, 5, 2 ποιεῖν Ἰσθμια; 7, 4, 28 τὰ Ὀλύμπια).

η. of the natural processes of growth; in plant life send out, produce, bear, yield καρπὸν, καρπούς (**Aristot.**, **PlAnt.** 1, 4 p. 819b, 31; 2, 10 p. 829a, 41; **LXX** [καρπός 1a]) Mt 3:10; 7:17a, b, 18 v.l., 19; 13:26; Lk 3:9; 6:43a, b; 8:8; 13:9; Rv 22:2; also as a symbol Mt 3:8; 21:43; Lk 3:8. κλάδους Mk 4:32. ἐλαίας Js 3:12a (cf. **Jos.**, **Ant.** 11, 50 ἄμπελοι, αἱ ποιοῦσιν τὸν οἶνον). π. ὕδωρ produce water vs. 12b (but s. **ἄλυκός**).—Of capital yielding a return ἢ μὴ ἐποίησεν πέντε μνᾶς the mina has made five minas Lk 19:18. Also of the person who operates w. the capital make money (Ps.-**Demosth.** 10, 76; **Polyb.** 2, 62, 12) ἐποίησεν ἄλλα πέντε τάλαντα Mt 25:16 v.l.

θ. The result of the action is indicated by the **acc.** and **inf.**; make (to), cause (someone) to, bring it about that (**Hom.**; **inscr.** [s. **Dit.**, Syll.3 IV p. 510a index]; **pap.**, **LXX**) ποιεῖ αὐτὴν μοιχευθῆναι Mt 5:32. ποιήσω ὑμᾶς γενέσθαι ἀλειψὶς ἀνθρώπων Mk 1:17. Cf. 7:37b; Lk 5:34 (force someone to fast); J 6:10; Ac 17:26; Rv 13:13b.—ἵνα takes the place of the **inf.**: ποιήσω αὐτοὺς ἵνα ἥξουσιν Rv 3:9; cf. 13:12b, 16. ἵνα without **acc.** J 11:37; Col 4:16; Rv 13:15.—ἡμῖν ὡς πεποιηκόσιν τοῦ περιπατεῖν αὐτόν us, as though we had caused him to walk Ac 3:12.

ι. w. a double accusative, of the **obj.** and the **pred.** (**class.**; **LXX**), make someone or **some**th. (into) **some**th. The predicate **acc.** is a noun: ποιήσω ὑμᾶς ἀλειψὶς ἀνθρώπων Mt 4:19. ὑμεῖς αὐτὸν (i.e. τὸν οἶκον τοῦ θεοῦ) ποιεῖτε σπήλαιον ληστῶν 21:13; Mk 11:17; Lk 19:46. Cf. Mt 23:15b; J 2:16; 4:46, 54; cf. 2:11; Ac 2:36; 2 Cor 5:21; Hb 1:7 (Ps 103:4); Rv 1:6; 3:12 al. ποιήσόν με ὡς ἓνα τ. μισθίων σου Lk 15:19, 21 v.l. (cf. Gen 45:8; 48:20 and **Bl-D.** §453, 4; **Rob.** 481). If the **obj. acc.** is missing, it may be supplied fr. the context as self-evident ἀρπάζειν αὐτόν ἵνα ποιήσωσιν βασιλέα take him by force, in order to make (him) king J 6:15.—1 Cor 6:15. Claim that someone is **some**th., pretend that someone is **some**th. J 8:53; 10:33; 19:7, 12; 1J 1:10; 5:10.—The predicate **acc.** is an **adj.**: εὐθείας ποιεῖτε τὰς τρίβους (Is 40:3) make the paths straight Mt 3:3; Mk 1:3; Lk 3:4. τρίχα λευκὴν π. Mt 5:36. Cf. 12:16; 20:12b; 26:73; 28:14; Mk 3:12; J 5:11, 15; 7:23; 16:2; Ac 7:19; Eph 2:14 (ὁ ποιήσας τὰ ἀμφοτέρω ἑν); Rv 12:15; 21:5. ἴσον ἑαυτὸν ποιῶν τῷ θεῷ (thereby) declaring that he was equal to God or making himself equal to God J 5:18.

κ. do, keep, carry out, practice, commit—α. do, keep the will or law obediently τὸ θέλημα τοῦ θεοῦ al. (**θέλημα** 1cγ) Mt 7:21; 12:50; Mk 3:35; J 4:34; 6:38; 7:17; 9:31; Eph 6:6; Hb 10:7, 9 (both Ps 39:9), 36; 13:21; 1J 2:17; **Pol** 2:2; τὰ θελήματα Mk 3:35 v.l.; Ac 13:22; Eb Ev 4. π. τὰ θελήματα τῆς σαρκὸς Eph 2:3. Cf. Mt 21:31.—π. τὸν νόμον J 7:19; Gal 5:3; cf. Mt 5:19; Ro 2:14; Gal 3:10 (Dt 27:26); vs. 12 (cf. Lev 18:5).—Mt 7:24, 26; Lk 6:46; J 2:5; 8:44.—ἐξουσίαν ποιεῖν exercise authority Rv 13:12a.

β. do, practice virtues: π. τὴν ἀλήθειαν (**ἀλήθεια** 2b) live the truth J 3:21 (cf. **IQS** 1, 5 al.); 1J 1:6. (τὴν) δικαιοσύνην (**δικαιοσύνη** 2b) 1J 2:29; 3:7, 10; Rv 22:11; 2 Cl 4:2; 11:7. Differently Mt 6:1 (**δικαιοσύνη** 2a), which belongs with ποιεῖν ἐλεημοσύνην vs. 2a, 3a (s. **ἐλεημοσύνη**); cf. Ac 9:36; 10:2; 24:17. π. ἐγκράτειαν 2 Cl 15:1. π. χρηστότητα Ro 3:12 (Ps 13:1, 3; 52:4 v.l.). π. ἔλεος show mercy Js 2:13; μετά τινος to someone Lk 1:72; 10:37a (s. **ἔλεος** 1 and μετά II 1cγ).

γ. do, commit, be guilty of sins and vices (τὴν) ἁμαρτίαν (**ἁμαρτία** 1) J 8:34; 2 Cor 11:7; 1 Pt 2:22; 1J 3:4a, 8, 9; **pl.** Js 5:15. ἁμαρτήμα (q.v.) 1 Cor 6:18. (τὴν) ἀνομίαν (**ἀνομία** 2) Mt 13:41; 1J 3:4b; 1 Cl 16:10 (Is 53:9). βδέλυγμα καὶ ψεῦδος Rv 21:27. τὰ μὴ καθήκοντα Ro 1:28. ὁ οὐκ ἔξεστιν Mk 2:24; cf. Mt 12:2.

δ. π. τι do **some**th., w. some indication of the **pers.** (or thing) with whom **some**th. is done; the action may result to

the advantage or disadvantage of this person:

α. neutral π. τί τινα *do someth. with someone* (double *acc.* as *Demosth.* 23, 194 τί ποιεῖν ἀγαθὸν τὴν πόλιν) τί ποιήσω Ἰησοῦν; *what shall I do with Jesus?* Mt 27:22. Also τί ποιήσεις τὸν ἀγρόν; *what will you do with the land?* Hs 1:4. Cf. Mk 15:12.—Bl-D. §157, 1; Rob. 484.—Neutral is also the *expr.* π. τί τινα *do someth. to someone* J 9:26; 12:16; 13:12; Ac 4:16. *Likew.* the passive form of the familiar saying of Jesus ὡς ποιεῖτε, οὕτω ποιηθήσεται ὑμῖν *as you do (whether it be good or ill), it will be done to you* 1 Cl 13:2.

β. to his advantage: π. τί τινα (*Diod.* S. 18, 51, 3): ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι Mt 7:12a. τί θέλετε ποιήσω ὑμῖν; *what do you want me to do for you?* Mt 20:32.—25:40; cf. vs. 45; Mk 5:19f; 7:12; 10:35f; 51; Lk 1:49 (ἐποίησέν μοι μεγάλα ὁ δυνατός); 8:39a, b; J 13:15a.—π. τι εἶς τινα 1 Th 4:10. π. τι μετὰ τινος Ac 14:27; 15:4 (on the *constr. w.* μετὰ s. I 1cβ above and cf. BGU 798, 7; 948, 8).

γ. to his disadvantage: π. τί τινα (Gen 20:9) τί ποιήσει τοῖς γεωργοῖς; *what will he do to the vine-dressers?* Mt 21:40.—Mk 9:13; Lk 6:11; 20:15; Ac 9:13; Hb 13:6 (Ps 117:6).—π. τι εἶς τινα (PSI 64, 20; 22 [I BC] μηδὲ ποιήσιν εἰς σὲ φάρμακα) J 15:21. π. τι ἐν τινα Mt 17:12; Lk 23:31.

ε. specialized expressions—α. *get or gain someth. for oneself, provide oneself with someth.* ποιήσατε ἑαυτοῖς βαλλάντια Lk 12:33; φίλους 16:9 (cf. X., An. 5, 5, 12 φίλον ποιεῖσθαί τινα).—Without a *dat.* Ἰησοῦς μαθητὰς ποιεῖ *Jesus was gaining disciples* J 4:1.

β. *assume, suppose, take as an example (class.) w. double acc. (Pla., Theaet. 197D)* ποιήσατε τὸ δένδρον καλὸν *suppose the tree is good* Mt 12:33a; cf. b.

γ. ἔξω ποιεῖν τινα *take someone out (side) (colloq. put out; cf. X., Cyr. 4, 1, 3 ἔξω βελῶν ποιεῖν=‘put outside bowshot’)* Ac 5:34.

δ. *w. an acc. of time spend, stay* (Anth. 11, 330; PSI 362, 15 [251/0 BC]; UPZ 70, 21; PFlor. 137, 7 [III AD] ἡμέραν, ἣν ποιεῖ ἐκεῖ; PGenève 54, 18 τρεῖς ἡμέρας; Pr 13:23; Tob. 10:7 BA; Jos., Ant. 6, 18 μῆνας τέσσαρας. Demosth. 19, 163 and Pla., Phileb. 50D are wrongly cited in this connection, as shown by WSchulze, Graeca Latina '01, 23f) χρόνον (Dionys. Hal. 4, 66) Ac 15:33; 18:23. μῆνας τρεῖς 20:3. νυχθήμερον 2 Cor 11:25. ἐνιαυτόν Js 4:13.

2. *do, act, proceed*—α. The manner of the action is more definitely indicated by means of an *adv.* (Jos., C. Ap. 2, 51).

α. καλῶς ποιεῖν *do good or well* Mt 12:12; 1 Cor 7:37, 38a; κρεῖσσον π. 7:38b; Js 2:8 (s. γ below), 19; φρονίμως π. *act wisely* Lk 16:8; π. οὕτως *do so* (Charito 8, 6, 4 ποιήσομεν οὕτως=this is the way we will proceed) Mt 24:46; Lk 9:15; 12:43; J 14:31 (καθὼς . . οὕτως π.); Ac 12:8; 1 Cor 16:1; Js 2:12; B 12:7. π. ὡσαύτως *proceed in the same way* Mt 20:5; ὁμοίως π. Lk 3:11; 10:37b. ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν *as the hypocrites do* Mt 6:2b. καθὼς ποιεῖτε 1 Th 5:11.—ποιεῖν *fol.* by a clause beginning *w.* ὡς: ἐποίησεν ὡς προσέταξεν *he did as he (the angel) had ordered* Mt 1:24; cf. 26:19. Or the clause begins *w.* καθὼς Mt 21:6; J 13:15b.

β. *w. dat.* ἐποίησαν αὐτοῖς ὡσαύτως *they treated them in the same way* Mt 21:36. οὕτως μοι πεποίηκεν κύριος *the Lord has dealt thus with me* Lk 1:25; cf. 2:48; Mt 18:35. εὖ ποιεῖν τινι Mk 14:7. καλῶς π. τινι Mt 5:44 t.r.; Lk 6:27. ὁμοίως π. τινι 6:31b.—[ποιεῖν] καθὼς ἐποίει αὐτοῖς [to do] *as he was accustomed to do for them* Mk 15:8.

γ. καλῶς ποιεῖν *w. ptc. foll. do well if, do well to*, as a formula *somet.=please* (s. καλῶς 4a and cf. Dit., Syll.3 561, 6f καλῶς ποιήσιν τοὺς πολίτας προσδεξαμένους; UPZ 110, 11 [164 BC]; POxy. 300, 5 [I AD]; 525, 7; Hdt. 5, 24 εὖ ἐποίησας ἀφικόμενος; Dit., Syll.3 598E, 8f) Ac 10:33; Phil 4:14; 2 Pt 1:19; please 3J 6; GEg 1 b.—Sim. καλῶς ποιεῖν, εἰ . . Js 2:8 (cf. PPetr. II 11[1], 1 καλῶς ποιεῖς εἰ ἔρρωσαι).

β. The manner of the action is more definitely indicated by a prepositional *expr.*—α. ποιεῖν κατὰ τι *do or act in accordance w. someth.* (Dit., Syll.3 915, 13 π. κατὰ τὰς συνθήκας; 1016, 6; PLille 4, 6; 22 [III BC]; BGU 998 II, 12 [II BC] π. κατὰ τὰ προγεγραμμένα) κατὰ τὰ ἔργα αὐτῶν *as they do* Mt 23:3b.—Lk 2:27. Also π. πρὸς τι: πρὸς τὸ θέλημα 12:47.

β. *w. dat.* κατὰ τὰ αὐτὰ ἐποιοῦν τοῖς προφήταις οἱ πατέρες αὐτῶν Lk 6:23; cf. vs. 26.

γ. *abs. work, be active* (X., An. 1, 5, 8; Ruth 2:19) *w. acc. of time* (Socrat., Ep. 14, 8 ποιήσας ἡμέρας τριάκοντα) μίαν ὥραν ἐποίησαν *they have worked for only one hour* Mt 20:12a. ποιῆσαι μῆνας *be active for months* Rv 13:5.—*Somet.* it is not a general action or activity that is meant, but the doing of *someth.* quite definite. The *acc.* belonging to it is easily supplied *fr.* the context: λέγουσιν καὶ οὐ ποιοῦσιν *they say (it), but do not do or keep (it)* Mt 23:3c (the contrast is not *betw.* speaking [λαλεῖν] and acting in general).—2 Cor 8:10f; 1 Th 5:24.

II. middle *make or do someth. for oneself or of oneself*

1. mostly as a periphrasis of the simple verbal idea (s. I 1bδ above) ἀναβολὴν ποιεῖσθαι Ac 25:17 (s. ἀναβολή). ἐκβολὴν ποιεῖσθαι 27:18 (s. ἐκβολή); αὔξῃσιν π. Eph 4:16; δέξῃσιν or δέξεις π. Lk 5:33; Phil 1:4; 1 Ti 2:1 (s. δέξεις). διαλογισμούς π. 1 Cl 21:3; τὴν ἔνωσιν π. IPol 5:2; ἐπιστροφὴν π. 1 Cl 1:1 (ἐπιστροφή 1); καθαρισμὸν π. Hb 1:3 (καθαρισμός 2). κοινωνίαν Ro 15:26. κοπετόν Ac 8:2 t.r. λόγον (Isocr., Ep. 2, 2) 1:1a; 11:2 D; 20:24 v.l. (on these three passages s. λόγος; 1aζ; 1aγ and 1aα, end). μνείαν Ro 1:9; Eph 1:16; 1 Th 1:2; Phlm 4 (μνεία 2). μνήμην 2 Pt 1:15 (s. μνήμη 1). μονήν J 14:23 (μονή 1). νουθέτησιν 1 Cl 56:2. ὁμιλίαν IPol 5:1 (ὁμιλία 2). πορείαν π. (=πορεύεσθαι; cf. X., An. 5, 6, 11, Cyr. 5, 2, 31; Plut., Mor. 571E; Jos., Vi. 57; 2 Macc 3:8; 12:10) Lk 13:22. πρόνοιαν π. *make provision, care* (Isocr. 4, 2 and 136; Demosth., Prooem. 16; Ps.-Demosth. 47, 80; Polyb. 4, 6, 11; Dion. Hal. 5, 46; Aelian, V.H. 12, 56. *Of.* in *inscr.* and *pap.*; Da 6:19 *προν.* ποιούμενος αὐτοῦ; Jos., C. Ap. 1, 9) Ro 13:14. προσκλίσεις π. 1 Cl 47:3; σπουδὴν π. *be eager or anxious* (Hdt. 1, 4; 5, 30 πᾶσαν σπουδὴν ποιούμενος; 9, 8; Pla., Euthyd. 304E, Leg. 1, 628E; Isocr. 5, 45 πᾶσαν τὴν σπ. περὶ τούτου ποιεῖσθαι; Polyb. 1, 46, 2 al.; Diod. S. 1, 75, 1; Plut., Mor. p. 4E; Dit., Syll.3 539A, 15f; 545, 14 τὴν πᾶσαν σπ. ποιούμενος; PHib. 71, 9

[III BC] τ. πᾶσαν σπ. ποιήσαι; 44, 8) Jd 3. συνελεύσεις ποιεῖσθαι *come together, meet* 1 Cl 20:10. συνωμοσίαν ποιεῖσθαι *form a conspiracy* (Polyb. 1, 70, 6; Herodian 7, 4, 3; Ditt., Syll.3 526, 16) Ac 23:13.

2. w. double acc., of the obj. and pred. (Lucian, Prom. es in Verb. 6 p. 34 σεμνοτάτας ἐποιεῖτο τὰς συνουσίας; Dialekt-Inscr. 4629 II, 22; 25 [Laconia]; Jos., Ant. 2, 263; s. I 1b1 above) βεβαίαν τὴν κλῆσιν ποιεῖσθαι *make the calling certain* 2 Pt 1:10.—H Braun, TW VI 456-83: ποιέω and related words. M-M. B. 538.

ποίημα, ατος, τό (Hdt.; Ditt., Syll.3 532, 5; LXX) *what is made, work, creation* in our lit. only of the works of divine creation (Aesop, Fab. 444 P.=142 H. ποιήματα; Ps 142:5; Philo, Det. Pot. Ins. 125 θεοῦ ποιήματα. Cf. Aelian, N.A. 1, 53 π. Προμηθέως; Alex. Aphr., An. Mant. II 1 p. 112, 1 of the creations of Nus) τὰ ἀόρατα αὐτοῦ τοῖς ποιήμασι νοούμενα καθορᾶται *his (God's) invisible nature is perceived with the mind's eye by the things he has created* Ro 1:20 (on this s. the lit. under ἀόρατος and γνωστός 2). Of the Christians αὐτοῦ ἐσμεν π. *we are his creation, i.e. he has made us what we are* Eph 2:10. M-M.*

ποίησις, εως, ἡ (Hdt.; inscr., pap., LXX)—1. *doing, working* (Pla., Soph. 266D θείας ἔργα ποιήσεως, Charm. 163E; Jos., Ant. 17, 94) μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται *he will be blessed in his doing* Js 1:25. Of God: ποιήσις χειρῶν αὐτοῦ 1 Cl 27:7 (Ps 18:2).

2. *work, creation of the artist* (Aristoph., Pla.; Ep. Arist. 57; Jos., C. Ap. 1, 12), in our lit. of the Divine Artist (Proclus on Pla., Cratylus p. 21, 18f Pasqu.): God is merciful ἐπὶ τὴν ποιήσιν αὐτοῦ (Da 9:14 Theod.) Hm 4, 3, 5; 9:3. M-M.*

ποιητής, οῦ, ὁ—1. *one who does someth., maker*, then *specif. poet* (so Aristoph., Ran. 96; 1030; Pla., Phaedo 61B al.; oft. inscr. [Ditt., Syll.3 IV 510b index, Or. II 694b ind.]; PHermopol. 125B, 6; POsl. 189, 13 [III AD]; Ep. Arist. 31; Philo; Jos., Ant. 12, 38; 110 al.) Ac 17:28.

2. *one who does someth. prescribed, a doer w. obj. gen.* (cf. 1 Macc 2:67) Ro 2:13; Js 4:11. (Opp. ἀκροατής) π. λόγου 1:22f. π. ἔργου *a doer that acts* (opp.: a forgetful hearer) vs. 25. M-M. B. 1299.*

ποικιλία, ας, ἡ (Pla., X.; inscr., PTebt. 703, 93 [III BC]; LXX; Ep. Arist. 56; Philo) *many-colored appearance, variety, diversity* τῶν ὁρέων ἡ π. Hs 9, 18, 5. Pl. (Isocr. 5, 27) αἱ ποικιλίαι τοῦ νοῦς τῶν ἐθνῶν *the diversity of mental attitudes among the nations* 9, 17, 2. αἱ ποικιλίαι τῶν λίθων *the various appearances of the stones* 9, 6, 4.*

ποικίλος, η, ον (Hom.; inscr., pap., LXX)—1. *of various kinds, diversified, manifold* (Pind.; 2 Macc 15:21; Ep. Arist. 78; Philo; Jos., Ant. 10, 142) ἄνθη (Ps.-Pla., Axioch. 13 p. 371C) AP 3:10. ἀρνήσεις Hs 8, 8, 4. ἀσθένειαι s 6, 3, 4c. βάσανοι *many, various kinds of torments* Mt 4:24; Hs 6, 3, 4b; of torture MPol 2:4. βοτάναι Hm 10, 1, 5. δυνάμεις Hb 2:4. ἔθνη Hs 9, 17, 2b; ἐπιθυμίαι 2 Ti 3:6; cf. Tit 3:3. ὕδεια Hs 9, 17, 1. καρποί 9, 28, 3; Dg 12:1. νόσοι (Philo, Omn. Prob. Lib. 58 νοσήματα) Mt 4:24; Mk 1:34; Lk 4:40. ὄρη Hs 9, 17, 2a, c, 3. πειρασμοί Js 1:2; 1 Pt 1:6 (πολλοῖς P72). πονηρίαι Hs 9, 18, 3. πραγματεῖαι (cf. Philo, In Flacc. 3) s 9, 20, 1. τιμωρίαι s 6, 3, 3; 4a. τρυφαί m 6, 2, 5. π. χάρις θεοῦ *the grace of God, that manifests itself in various ways* 1 Pt 4:10. χροαί Hs 9, 4, 5a, c. W. ξένος: διδαχαί Hb 13:9 (s. also 3 below). W. πολὺς (Diod. S. 5, 62, 1 πολλοὶ κ. ποικίλοι λόγοι=*many and varied reports*; 17, 13, 1; Maximus Tyr. 11, 11e; Ps.-Plut., Hom. 122) Hm 4, 2, 3; s 9, 20, 2. ἐν πάσαις θλίψεσι π. *in all kinds of afflictions* s 7:4.

2. *many-colored, variegated* (Hom.; Polyaeus 6, 1, 4; Lucian, Deor. Conc. 10; PGM 4, 2709; LXX [Gen 37:3 al.]; Jos., Ant. 11, 235; Test. Zeb. 1:3). This mng. is to be preferred in οἱ λίθοι οἱ π. *the many-colored stones* (IG IV2 1, 106 I, 96; 113 [IV BC]) Hs 9, 4, 5b.

3. also in the sense of *fault-finding ambiguous, crafty, sly, deceitful* of persons, ways of thinking, words, actions (Hes.; trag.; Pind., Nem. 5, 52 βουλευματα; Aristoph., Thesm. 438 λόγοι; Polyb. 8, 18, 4 Κρής ὑπάρχων καὶ φύσει ποικίλος) Hb 13:9 (s. also 1 above). M-M.*

ποιμαίνω fut. ποιμανῶ; 1 aor. ἐποίμανα Ps 77:72, imper. 2 pl. ποιμάνετε 1 Pt 5:2 (Hom.; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) *herd, tend, (lead to) pasture*.

1. lit., w. acc. (Jos., Ant. 2, 264) π. ποίμνην *tend a flock* 1 Cor 9:7. Abs. (Jos., Ant. 1, 309) δοῦλος ποιμαίνων *a slave tending sheep* Lk 17:7.—Dalman (under ἀμφιβάλλω).

2. fig., of activity that protects, rules, governs, fosters

a. in the sense 'lead', 'guide', 'rule' (Eur., fgm. 744 στρατόν; Ps.-Lucian, Amor. 54 τ. ἀμαθεῖς).

α. w. the symbol prominently in mind: of the direction of a congregation ποιμαίνειν τὸ ποίμνιον τοῦ θεοῦ *tend God's flock* 1 Pt 5:2 (PsSol 17:40 ποιμαίνων τὸ ποίμνιον κυρίου ἐν πίστει κ. δικαιοσύνη). ποίμιναι τὰ προβάτιά μου J 21:16.

β. w. the symbol retreating into the background (cf. 1 Ch 11:2; Mi 7:14; Jer 23:2): of the administration of a congregation ποιμ. τὴν ἐκκλησίαν τοῦ θεοῦ Ac 20:28.—Of the Messiah ποιμανεῖ τὸν λαόν μου Ἰσραὴλ (cf. 2 Km 5:2; 7:7.—Himerius, Or. 39 [=Or. 5], 8 Ἀττικὴ Μοῦσα ποιμαίνει τὴν πόλιν, i.e., Thessalonica) Mt 2:6. Of death: θάνατος ποιμανεῖ αὐτούς 1 Cl 51:4 (Ps 48:15). The latter pass. forms a transition to several others in which

γ. the activity as 'shepherd' has destructive results (cf. Jer 22:22 and s. ELohmeyer, Hdb. on Rv 2:27) ποιμανεῖ αὐτούς ἐν ῥάβδῳ σιδηρᾷ (after Ps 2:9) Rv 2:27; 12:5; 19:15 (cf. Heraclitus fgm. 11 πᾶν ἐρπετὸν πληγῇ νέμεται=*everything that creeps is shepherded by a blow* [from God]. Pla., Critias 109B alludes to this).

b. *protect, care for, nurture* (Aeschyl., Eumen. 91 ἰκέτην; Pla., Lys. 209A τὸ σῶμα) αὐτοὺς Rv 7:17 (cf. Ps 22:1; Ezk 34:23). π. ἑαυτὸν *look after oneself* i.e. *care for oneself alone* (cf. Ezk 34:2) Jd 12. M-M. B. 146.*

ποιμενικός, ἡ, ὄν (Pla.; poets since Theocr. 1, 23. In prose: Maximus Tyr. 20, 6b; 38, 2a; Philostrat., Imag. 2, 18 p. 370, 9; LXX; Philo; Jos., Ant. 6, 185) *pertaining to a shepherd* (Vi. Aesopi W c. 75 τὸ ποιμενικὸν σχῆμα) σχήματι ποιμενικῶ *in the garb of a shepherd* Hv 5:1.*

ποιμήν, ἐνος, ὁ (Hom.; pap., LXX; Philo; Jos., Ant. 8, 404al.) *shepherd, sheep-herder*.

1. lit. Mt 9:36=Mk 6:34 (Num 27:17); Mt 25:32. Of the shepherds at Jesus' birth Lk 2:8, 15, 18, 20 (cf. HGressmann, Das Weihnachtsevangeliem '14 [on this CClemen, StKr 89, '16, 237-52]; JGeffcken, D. Hirten auf dem Felde: Her. 49, '14, 321-51 [against him JKroll, Her. 50, '15, 137ff]; Clemen2 '24, 195; 203ff; IHarrie, Die Anbetung der Hirten: ARW 23, '25, 369-82; RBultmann, Gesch. d. syn. Trad.2 '31, 323-6; GERdmann, D. Vorgesch. d. Lk u. Mt '32; ADeissmann, D. Anbetung d. Hirten u. d. Anbetung d. Weisen: Lutherring 16, '35, 377-82).—Used as a symbol: πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποιμνῆς (cf. Zech 13:7) Mt 26:31 (P37 D t.r. have the more correct form διασκορπισθήσεται); Mk 14:27; B 5:12. Of Christ in an extended allegory J 10:2, 7 (P75 al.), 16; (opp. ὁ μισθωτός) vs. 12; ὁ ποιμήν ὁ καλός vs. 11a, b, 14 (Maximus Tyr. 6, 7d Cyrus is called ποιμήν ἀγαθός, because he protects the Persian 'flock' fr. the barbarian 'wolves').

2. fig. (Diog. L. 9, 40 Democritus is called ποιμήν [=guardian] μύθων)—a. esp. freq. in Hermas—α. as the angel of repentance and bearer of a revelation (MDibelius, Der Offenbarungsträger im 'Hirten' des H.: Harnack-Ehrung '21, 105-18; Rtzst., Erlösungsmyst. '21, 149) Hv 5:3, 8; s 2:1; 5, 1, 1; 8, 1, 4; 18; 8, 2, 5f; 8, 4, 1; 8, 5, 1; 6; 8, 6, 1; 9, 1, 1; 9, 2, 6; 9, 5, 2; 7; 9, 7, 1; 3f; 9, 8, 1; 9, 9, 5-7; 9, 10, 1; 4; 6; 9, 11, 1; 8.

β. in the vision of the shepherds Hs 6, 1, 5f; 6, 2, 1; 5f; 6, 3, 2; 7:1.

b. of those who lead the Christian churches—α. God (Philo, Agr. 51; Aberciusinschr. 3 π. ἀγνός) IRo 9:1.

β. Christ τὸν ποιμένα τῶν προβάτων τὸν μέγαν Hb 13:20 (RGyllenberg, D. Christol. des Hb: Ztschr. f. syst. Theol. 11, '34, 662-90). τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν 1 Pt 2:25 (cf. Philo, Mut. Nom. 116 of the θεῖος λόγος; Ezk 34:23). ποιμ. τῆς ἐκκλησίας MPol 19:2. S. above 1, end, and Hdb. exc. after J 10:21; Bultmann 276-93; JQuasten, Hlg. Überliefg. (edited by OCasel) '38, 51-8 (Hellenistic and early Christian); WJost, Poimen. D. Bild v. Hirten in d. bibl. Überl. u. s. christol. Bed., Diss. Giessen '39; ThKKempf, Christus der Hirt '42; VMuller, Prehistory of the Good Shepherd: Jour. of Near East. Stud. 3, '44, 87-90.

γ. of human leaders (on 'shepherds' as the founders and temporary thiasarchs [leaders] of Gk. religious guilds s. EMAass, Orpheus 1895, 181; Himerius, Or. 54 [=Or. 15] when greeting his newly arrived students, compares the teachers to shepherds [ἀγέλαρχαι] and the pupils to the flock [ἀγέλη alternating with ποίμνιον §2]. S. also Jer 2:8; 3:15; Ezk 34:2) pastor Eph 4:11 (w. other church leaders). ὅπου ὁ ποιμήν (i.e. the bishop) ἐστίν, ἐκεῖ ὡς πρόβατα ἀκολουθεῖτε IPHld 2:1. Cf. also IRo 9:1 (Ign. as 'shepherd' of the Syrian church).—EHatch-AHarnack, D. Gesellschaftsverf. der christl. Kirchen im Altertum 1883, 230; HBruders, D. Verfassung der Kirche bis zum Jahr 175 n. Chr. '04, 190f; 371f; Harnack, D. Mission4 I '23, 350f; NCavatassi, De Munere Pastoris in NT: Verb. Domini 29, '51, 215-27; 275-85.—On the whole word JoachJeremias, TW VI 484-501: ποιμήν and related words. M-M. B. 149.*

ποίμνη, ης, ἡ (Hom.; PAmh. 127, 39; Gen 32:17; Philo; Jos., Ant. 6, 295; Test. Gad) *flock, esp. of sheep* (Diod. S. 4, 26, 2 ποίμνας προβάτων; 5, 65, 2; 20, 8, 4) Lk 2:8; 1 Cor 9:7b. ποιμαίνειν ποίμνην vs. 7a.—As a symbol: w. ref. to Jesus' disciples Mt 26:31; B 5:12 (both=Zech 13:7 A); to the church and to Jesus as its head μία ποίμνη εἷς ποιμήν J 10:16 (Maximus Tyr. 35, 2g ἐν ἀγέλῃ μιᾷ ὑπὸ ποιμένι ἐνί; Philo, Agr. 51 God as ποιμήν leads the whole world as ποίμνη). M-M.*

ποίμνιον, ου, τό (Soph., Hdt.; PRyl. 114, 20; LXX, Philo) *flock, esp. of sheep* (Ps.-Apollod., Epit. 7, 5, 8; Tzetzes on Lycophron 344; Ep. Arist. 170; Jos., Ant. 8, 404; 18, 316; Test. 12 Patr.).

1. lit. MPol 14:1.—2. fig. (Hippocr., Ep. 1, 2; Themist., Or. 23 p. 289)—a. in the vision of the shepherds (ποιμήν 2aβ) Hs 6, 1, 6.

b. of the Christian church (as of the people of Israel in the OT: Jer 13:17 τὸ π. κυρίου; Zech 10:3 al.) Ac 20:28f; 1 Pt 5:3. τὸ π. τοῦ θεοῦ vs. 2. τὸ π. τοῦ Χριστοῦ 1 Cl 44:3; 54:2; 57:2; cf. 16:1. Of Jesus' disciples (Liban., Or. 58, 36 of a sophist's pupils; Himerius, Or. 54 [=Or. 15], 2 of the hearers) τὸ μικρὸν π. (nom. w. art. for voc. Bl-D. §147 app.; Rob. 465) Lk 12:32. M-M.*

ποίος, α, ον (Hom.; inscr., pap., LXX; Jos., Bell. 7, 265f al.) *interrog. pron., in direct and indir. interrog. sentences*.

1. of what kind?—a. used w. a noun (Bl-D. §298, 2; cf. Rob. 740)—α. beside τίς (Hdt. 7, 21, 1; Herodas 6, 74f; Maximus Tyr. 33, 5a τίνα καὶ ποῖον τύραννον; PTebt. 25, 18 [117 BC]; BGU 619, 8) εἰς τίνα ἢ ποῖον καιρὸν *to what time or what kind of time* 1 Pt 1:11 (cf. UPZ 65, 52 [154 BC] ἀπὸ ποίου χρόνου=since what time). ποῖον οἶκον... ἢ τίς τόπος...; Ac 7:49; B 16:2 (both Is 66:1; s. ed. JZiegler).

β. in a direct question (3 Km 22:24) διὰ ποίου νόμου; *by what kind of law?* Ro 3:27. ποίῳ σώματι; *with what kind of a body?* 1 Cor 15:35. ποῖον κλέος; *ironically what kind of credit?* 1 Pt 2:20; sim. ποῖα ὑμῖν χάρις ἐστίν; Lk 6:32, 33, 34; cf. D 1:3.—1 Cl 28:2; 2 Cl 1:5; 6:9; Hv 1, 2, 1; m 12, 1, 3a; s 6, 5, 5.—For Js 4:14 see γ below.

γ. in an indir. quest. (Archimed. II 416, 6 Heib. ποῖαι γωνίαι) ποίῳ θανάτῳ (by) *what sort of death* J 12:33; 18:32; 21:19.—Lk 9:55 v.l.; Js 4:14 (this is possibly to be taken as a direct quest.; s. Windisch ad loc.); 1 Cl 38:3a; Hm 4, 2, 3; 12, 1, 3b.

b. without a noun ποῖοι καὶ τίνες 1 Cl 38:3b.

2. (=τίς) *which, what?*—a. w. a noun—α. in a *dir.* question (Theopomp. [IV BC]: 115 fgm. 263a Jac.; 2 Km 15:2; 3 Km 13:12; Jon 1:8; Jos., *Ant.* 15, 137) ποῖα ἐντολή; *which commandment?* Mt 22:36; cf. Mk 12:28; J 10:32. ποῖω τρόπῳ; *in what way?* Hv 1, 1, 7.

β. in an *indir.* quest. (Aeschin., In Ctesiph. c. 24; Tob 5:9) Mt 24:42f; Lk 12:39; Rv 3:3. ἐκ ποίας ἐπαρχίας ἐστίν Ac 23:34.—Hv 4, 3, 7.

γ. In some cases π. takes the place of the *gen.* of the *interrog.* τίς (in *dir.* as well as *indir.* questions. Cf. Charito 4, 4, 3 Blake ποία δυνάμει πεποιθώς; ἐν ποία δυνάμει ἢ ἐν ποίῳ ὀνόματι; *by whose power or by whose name?* Ac 4:7. ἐν ποία ἐξουσίᾳ (;) Mt 21:23, 24, 27; Mk 11:28, 29, 33; Lk 20:2, 8.

b. without a noun—α. which can, however, be supplied fr. the context (Jos., *C. Ap.* 1, 254 ποίους;): ποίας (i.e. ἐντολάς) Mt 19:18. ποῖα; (i.e. γενόμενα) Lk 24:19.

β. *gen.* of place, w. ellipsis (Bl-D. §186, 1; Mlt. 73) ποίας (i.e. ὁδοῦ) *by what way* Lk 5:19. M-M. **

πολεμέω fut. πολεμήσω; 1 *aor.* ἐπολέμησα; 1 *fut. pass.* πολεμηθήσομαι (Soph., Hdt.; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.).

1. *lit.*—a. *act.* *make war, fight* μετά τινος *on or with (against) someone* (μετά A II 3a) Rv 12:7a; 13:4; 17:14. π. μετά τινος ἐν τῇ ῥομφαίᾳ *war against someone with the sword* 2:16 (for πολ. ἐν τῇ ῥομφ. cf. 1 Macc 3:12). πολ. κατά τινος *war against someone* Rv 12:7a *t.r. Abs.* 12:7b; (w. κρίνειν) 19:11. διὰ τὸ πολεμεῖν αὐτοῦς *because they went to war* B 16:4.

b. *pass.* *be warred upon, be fought against* ὑπὸ τινος (Demosth. 9, 9; Jos., *Ant.* 9, 255) B 12:2a. *Abs.* (Thu. 1, 68, 3; X., Hell. 7, 4, 20) *ibid.* b.

2. *fig.*, of the hostile attitude of the Jews toward the Christians ὑπὸ Ἰουδαίων ὡς ἀλλόφυλοι πολεμοῦνται Dg 5:17 (of perpetrating hostile actions Vi. Aesopi I c. 127; Jos., Vi. 244; Gal 1:13 G, 23 G.—The impenitent Jews εἰς τὸν αἰῶνα πολεμηθήσονται B 12:2c. Of the disputes of the Christians among themselves Js 4:2 (Diod. S. 13, 84, 4; Sb 4317, 12).—τὸ ζῆλος ἐμὲ πολεμεῖ *the passionate desire (for martyrdom) is pressing me hard* ITr 4:2 (the *acc.* as Dinarchus 1, 36; Diod. S. 2, 37, 3; Charito 7, 5, 3).—Of the hostile attitude of the σὰρξ toward the ψυχή Dg 6:5 (Herm. Wr. 392, 3 Sc. of the ψυχή: αὐτήν ἐαυτῇ πολεμῆσαι δεῖ). M-M. B. 1370.*

πόλεμος, ου, ὁ (Hom.; inscr., pap., LXX; Ep. Arist. 273; Philo, Joseph.; Test. 12 Patr.; Sib. Or. 5, 13; loanw. in rabb.).

1. *lit.* *armed conflict*—a. *war* Hb 11:34. πόλεμοι καὶ ἀκοαὶ πολέμων *wars and rumors of wars* Mt 24:6; Mk 13:7. W. ἀκαταστασίαι Lk 21:9. W. λιμός 1 Cl 56:9 (Job 5:20). συμβαλεῖν τινι εἰς πόλεμον *make war on someone* Lk 14:31 (συμβάλλω 1b). ποιεῖν πόλεμον μετά τινος (s. μετά A II 3a) Rv 11:7; 12:17; 13:7 (Da 7:21 Theod.); 19:19. A Friderichsen, Krig och fred i Nya Testamentet '40.

b. of a single engagement *battle, fight* (Hom., Hes.; Diod. S. 22, 13, 5; Appian, Bell. Civ. 3, 67 §278; Polyaeus, Exc. 13, 3; 9; 3 Km 22:34; 1 Macc 4:13; 10:78; Jos., Bell. 3, 189) παρασκευάζεσθαι εἰς π. *prepare for battle* 1 Cor 14:8. Of horses (Dio Chrys. 46[63], 4) ἐτοιμάζεσθαι εἰς π. *be made ready for battle* Rv 9:7. τρέχειν εἰς π. *rush into battle* vs. 9. Cf. 12:7; 16:14; 20:8.

2. *fig. strife, conflict, quarrel* (since Soph., El. 218; Pla. [e.g. Phaedo 66c]; Epict. 3, 20, 18; Philo, Praem. 91, Gig. 51; Test. Gad 5:1) of earthly and heavenly powers IEph 13:2 (opp. εἰρήνη).—Of the situation in Corinth 1 Cl 3:2; 46:5. Pl. (w. μάχαι; cf. Dio Chrys. 11 [12], 78; Himerius, Or. [Ecl.] 3, 7) Js 4:1. M-M. B. 1374.*

πολιά, ᾧς, ἡ (*fem. subst.* of the *adj.* [in use since Hom.] πολίος, ἄ, ὄν 'gray') *old age* (Cornutus 23 p. 44, 19; Lucian, Philops. 23; Ps.-Lucian, Amor. 12; Themist. p. 163D; 182B; LXX; Philo, Spec. Leg. 2, 238) ἀγαθὴ πολ. (cf. Judg 8:32 A πολιά ἀγαθή) MPol 13:2 v.l. (for πολιτεία).*

πολιορκία, ας, ἡ (Hdt.; inscr.; Sb 3776, 4 [I BC]; LXX; Jos., Bell. 3, 183, Vi. 329; Test. Jud. 23:3) *siege*, later also *distress, tribulation* (Plut., Sulla 25, 4 Z. v.l.) w. θλίψις 1 Cl 57:4 (Pr 1:27).*

πόλις, εως, ἡ (Hom.; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr., Sib. Or.) *city, city-state*.

1. *lit.* Mt 5:14; Lk 10:8, 10. Pl. Mt 11:20; Lk 5:12; 19:17, 19. ἡ πόλις *the city* designated in the context Mt 8:33; 21:17f; 26:18; Mk 11:19; 14:13, 16; Lk 4:29a; 7:12a, b; J 4:8, 28, 30; Ac 8:9; 14:4; Rv 11:13; B 16:5. Likew. αἱ πόλεις Ac 16:4. ἡ πόλις *the city* can also be *the capital city, the main city* (Mayser II 2 p. 28; Jos., C. Ap. 2, 125) Ac 8:5; cf. Mk 5:14 (s. vs. 1); Lk 8:27 (s. vs. 26). ἡ πόλις ἐκείνη Mt 10:14f; Lk 9:5; 10:12; 18:3; J 4:39; Ac 8:8; Hs 9, 12, 5b. ἡ πόλ. αὕτη Mt 10:23a; Ac 4:27; 18:10; 22:3; Hs 1:3. ἐν τινι πόλει *in a certain city* Lk 18:2; cf. Hs 9, 12, 5a. εἰς τήν δε τήν πόλιν Js 4:13 (s. ὅδε 3). πᾶσα πόλις Lk 10:1. αἱ πόλεις πᾶσαι Mt 9:35; Ac 8:40; cf. Mk 6:33.—πόλις (πόλεις) *beside κώμη (κῶμαι)* Mt 9:35; 10:11; Lk 8:1; 13:22. W. κῶμαι and ἀγροί Mk 6:56. ἡ πόλις καὶ οἱ ἀγροί 5:14; Lk 8:34. W. τόπος 10:1. In contrast to the open plain or the desert, where no cities are found Mt 14:13; Mk 1:45; 2 Cor 11:26; to the interior of a building Ac 12:10.—Used w. the *gen.*: to denote the region in which it is located πόλ. τῆς Γαλιλαίας Lk 1:26; 4:31. πόλ. Ἰουδα (Ἰουδάς 1c) 1:39. Cf. J 4:5; Ac 14:6; 21:39; to denote the inhabitants (Diod. S. 34 and 35 fgm. 23 ἡ τῶν Γαλατῶν πόλις; Jos., Ant. 1, 200) ἡ πόλ. Δαμασκηνῶν 2 Cor 11:32. π. Σαμαριτῶν Mt 10:5; Lk 9:52 v.l. Cf. 23:51; Ac 19:35; Epil Mosq 3. αἱ πόλεις τοῦ Ἰσραὴλ *the cities in which the people of Israel live* Mt 10:23b (Ἰσραήλ 2).—Rv 16:19b. ἡ πόλ. αὐτῶν Mt 22:7; Lk 4:29b.—2:39. Also w. the *gen.* sing. πόλ. Δαυίδ *city of David* Lk 2:4b, 11; ἡ ἑαυτοῦ πολ. *his own city* vs. 3.—J 1:44. Also ἡ ἰδία πόλ. (s. ἰδιος 2)

Mt 9:1; Hs 1:2b (symbol., s. 2 below). Pl. 1 Cl 55:1. The πόλεις Ἰδαί of the Christians Dg 5:2 are those inhabited by them alone; they are contrasted w. πόλεις Ἑλληνίδες *Greek cities* (cf. Dit., Syll.3 761, 15 [48/7 BC]; 909, 2), π. βάρβαροι Dg 5:4.—π. μεγάλοι *great cities* 1 Cl 6:4. In Rv ἡ πόλ. ἡ μεγάλη is almost always 'Babylon' (s. Βαβυλῶν) 16:19a; 17:18; 18:16, 18f, 21; ἡ πόλις ἡ μεγάλη, Βαβυλῶν ἡ πόλις ἡ ἰσχυρά 18:10. On the other hand ἡ πόλ. ἡ μεγάλη 11:8 is clearly Jerusalem (as Sib. Or. 5, 154; 226). Elsewh. Jerus. is called ἡ πόλ. ἡ ἡγαπημένη 20:9; ἡ ἁγία πόλ. Mt 4:5; 27:53; Rv 11:2 (ἄγιος 1aα); πόλ. τοῦ μεγάλου βασιλέως *the city of the Great King* Mt 5:35 (βασιλεύς 2b).—The name of the city that goes w. πόλις stands either in the exegetical gen. (class.) πόλις Θουατίρων Ac 16:14; πόλις Σοδόμων καὶ Γομόρρας 2 Pt 2:6 or in the case in which πόλις itself is found, ἐν πόλει Ἰόππῃ Ac 11:5.—27:8. A special place is necessary for the uses w. indecl. place names Lk 2:4a, 39. πόλις λεγομένη or καλουμένη w. the name following Mt 2:23; Lk 7:11; 9:10. Cf. J 11:54.—ἀπὸ πόλεως εἰς πόλιν (Aesop, Fab. 228 P. μεταβαίνουσιν ἀπὸ πόλεως εἰς πόλιν) Mt 23:34. κατὰ τὴν πόλιν (*anywhere*) in the city Ac 24:12. Cf. Lk 8:39 (κατὰ II 1a). κατὰ πόλιν *from city to city* IRo 9:3; pl. Lk 13:22; *in every city* (Appian, Bell. Civ. 1. 39 §177) Ac 15:21, 36 (κατὰ πόλιν πᾶσαν); 20:23; Tit 1:5 (Diod. S. 5, 78, 2 Crete has, indeed, 'not a few' cities). Cf. Lk 8:1, 4 (κατὰ II 1d). αἱ ἔξω πόλεις Ac 26:11 (ἔξω 1ay). αἱ περὶ πόλεις 5:16 (s. περὶξ). αἱ περὶ αὐτάς (i.e. Sodom and Gomorrah) πόλεις Jd 7. πρὸ τ. πόλεως (Jos., Ant. 10, 44) Ac 14:13.

2. of the heavenly city, the New Jerusalem (Bousset, Rel.3 283ff; RKnopf, GHeinrici-Festschr. '14, 213-19; McQueen, Exp. 9th ser. II '24, 220-6; FDijkema, NThT 15, '26, 25-43) Hb 11:10, 16. πόλ. θεοῦ ζώντος 12:22 (Sib. Or. 5, 250 θεοῦ π. of Jerus.). ἡ μέλλουσα (opp. οὐ. . . μένουσα πόλις) 13:14. Esp. in Rv: ἡ πόλις ἡ ἁγία Ἰερουσαλὴμ (καινή) 21:2, 10 (CBouma, Geref. Theol. Tijdschr. 36, '36, 91-8). Further vss, 14-16, 18f, 21, 23; 22:14, 19; also 3:12. (S. Lucian's description of the wonder-city in Ver. Hist. 2, 11f: ἡ πόλις πᾶσα χρυσοῦ, τὸ τεῖχος σμαράγδινον. πύλαι. . . ἑπτὰ, πᾶσαι μονόξυλοι κινναμώμιναι. . . γῆ ἐλεφαντίνη. . . ναοὶ βηρύλλου λίθου. . . βωμοὶ. . . ἀμεθύστινοι. . . ποταμὸς μύρου τοῦ καλλίστου. . . οἶκοι ὑάλινοι. . . οὐδὲ νὺξ οὐδὲ ἡμέρα).—Hs 1:1, 2.

3. fig., city for its inhabitants (X., Cyr. 1, 4, 25; Herodian 3, 2, 7; Jos., Ant. 5, 357) Lk 4:43; Ac 14:21; 16:20 (cf. Jos., Bell. 7, 41). πᾶσα ἡ πόλις (Diod. S. 18, 70, 2; Appian, Numid. 1) Mt 8:34; 21:10 (w. λέγουσα foll.); Ac 13:44; ὅλη ἡ π. (Diod. S. 10, 3, 2) Mk 1:33; Ac 21:30. πόλις μερισθεῖσα καθ' ἑαυτῆς Mt 12:25.—HStrathmann, TW VI 516-35: πόλις and related words. M-M. B. 1308.

πολιτάρχης, ου, ὁ *civic magistrate, politarch*. A number of politarchs (five or six in Thessalonica) formed the city council in Macedonian cities, and occasionally in others (cf. EDBurton, The Politarchs in Macedonia and Elsewhere: AJTh 2, 1898, 598-632 w. exx. fr. the inscr.; s. also Dit., Syll.3 700, 1; 48 [the Maced. city of Letae, 118/17 BC]; POxy. 745, 4 [I BC/I AD]; Sb 5765, 7) specif. in Thessalonica (CIG II 1967; Bull. de corr. hell. 18, 1894, 420; 21, 1897, 161 al.) Ac 17:6, 8. M-M.*

πολιτεία, ας, ἡ (Hdt.; inscr., pap.; 2, 3, 4 Macc; Philo, Joseph.)—1. *citizenship* (Hdt. 9, 34; X., Hell. 1, 1, 26; 1, 2, 10; 4, 4, 6; Polyb. 6, 2, 12; Diod. S. 14, 8, 3; 14, 17, 3; Kyr.-Inscr. l. 57; 59; Gnomon [=BGU V 1] 47; 3 Macc 3:21, 23; Jos., Ant. 12, 119) lit., of Roman citizenship (Dio Chrys. 24[41], 2 Ῥωμαίων π.; Ael. Aristid. 30, 10 K.=10 p. 117 D.; IG IV 2 1, 84, 33 [40/42 AD]; Jos., Bell. 1, 194 and Vi 423 π. Ῥωμαίων.—WM Ramsay, The Social Basis of Roman Power in Asia Minor '41) πολιτείαν ἐκτησάμενη Ac 22:28.—In a fig. sense, this transl. is poss. (EHaupt, PEwald, Henle, Lueken et al.) for Eph 2:12, but not very probable (s. 2 below).

2. *commonwealth, state, body politic* (Thu. 1, 127, 3; Pla., Rep. 10 p. 619C; Diod. S. 5, 45, 3; Appian, Bell. Civ. 2, 19 §68) ἀπηλλοτριωμένοι τ. πολιτείας τοῦ Ἰσραὴλ *alienated from the commonwealth of Israel* Eph 2:12 (so HermvSoden, Klöpper, Belser, Meinertz, MDibelius, RSV et al.; s. 1 above).

3. *way of life, conduct* (Athen. 1 p. 19A; Herm. Wr. in Stob. p. 486, 24 Sc. ἡ τῶν ἀνθρώπων ἄγριος πολιτεία; Ps.-Liban., Charact. Ep. p. 34, 2; 47, 8; 10; Biogr. p. 261) Dg 5:4; ἀγαθὴ πολ. MPol 13:2; ἡ ἀπ' ἀρχῆς ἀνεπίληπτος πολ. 17:1; ἡ ἀνάρετος καὶ σεβάσιμος πολ. 1 Cl 2:8. οἱ πολιτευόμενοι τὴν ἀμεταμέλητον πολιτείαν τοῦ θεοῦ *those who follow God's way of life, that brings no regrets* 54:4 (πολιτεῦσθαι πολιτείαν in Nicol. Dam.: 90 fgm. 126 Jac. and in the Synagogue inscr. fr. Stobi [c. 100 AD] l. 6f: ZNW 32, '33, 93f). M-M.*

πολίτευμα, ατος, τό (Pla.; inscr., pap.) *commonwealth, state* (so Polyb. 1, 13, 12; 35, 5; Diod. S. 19, 75, 4; inscr.; 2 Macc 12:7; Jos., C. Ap. 2, 257; fig. Philo, Agr. 81 τῷ τῆς ἀρετῆς ἐγγεγραμμέναι πολιτεύματι, Conf. Lingu. 78 πατρίδα τὸν οὐράνιον χώρον ἐν ᾧ πολιτεύονται.—Schürer III 71f; PCBöttger, ZNW 60, '69, 244-53) ἡμῶν τὸ πολ. ἐν οὐρανοῖς ὑπάρχει *our commonwealth is in heaven* Phil 3:20 (πολίτευμα oft. denotes a colony of foreigners or relocated veterans CIG 5361, III add. 5866c; PTebt. 32, 9; 17 [II BC]; Ep. Arist. 310. Cf. Dit., Or. 737, 2m; note 2 and the lit. in MDibelius, Hdb. ad loc.; JdeZwaan, Philippenzen 3:20 en de Koινή: ThSt 31, '13, 298-300; LFuchs, D. Juden in Ägypten '24, 89; MEngers, Πολίτευμα: Mnemosyne 54, '26, 154-61; WRuppel, Politeuma: Philol. 82, '27, 268-312; 433-52; EPeterson s.v. ἐκκλησία, end; 'Our home is in heaven, and here on earth we are a colony of heavenly citizens' MDibelius.—The sense seems to be more general in Menand. Rhet. [II AD] III 421, 16 Spengel: the deceased, so the word of consolation goes, πολιτεύεται μετὰ τῶν θεῶν; Hierocles, Carm. Aur. 3, 2 p. 424 Mullach: angels convey the souls of the righteous πρὸς τὴν θείαν πολιτείαν. Olympiodorus In Platonis Phaedonem, ed. WNorvin '13 p. 122, 8 [on Pla., Phaedo p. 69c] of the philosopher: συμπολιτεῦσθαι τοῖς θεοῖς καὶ συνοικονομεῖν). M-M.*

πολιτεύομαι (the mid., which is the only voice found in our lit., since Thu., Aristoph.; inscr., pap., LXX) 1 aor. ἐπολιτευσάμην, subj. 1 pl. πολιτευσώμεθα; pf. πεπολίτευμαι.

1. *have one's citizenship or home* (Philo, Conf. Lingu. 78 [s. **πολίτευμα**]) of the Christians ἐν οὐρανῷ Dg 5:9 (Himerius, Or. 8 [=23], 23 of a deceased person: μετὰ θεῶν πολιτεύεσθαι).

2. *rule or govern the state* abs. (Thu. 2, 15, 1 al.; Jos., Ant. 14, 91π. ἐν Ἱεροσ.) of God ἐν οὐρανοῖς πολιτεύεται *he rules in heaven* 10:7.—Also of the work of church officials 1 Cl 44:6.

3. *live, conduct oneself, lead one's life* (UPZ 144, 14 [164/3 BC] ὁσίως κ. δικαίως; Hierocles, Carm. Aur. 11 p. 444 M.; Ps.-Liban., Charact. Ep. p. 31, 5 σεμνῶς; 34, 1; 2 Macc 6:1; 11:25; 3 Macc 3:4; 4 Macc 2:8 al.; Philo, Virt. 161, Spec. Leg. 4, 226; Jos., Vi. 12) καλῶς κ. ἀγνῶς Hs 5, 6, 6. ὁσίως 1 Cl 6:1. ἀξίως τινός Phil 1:27 (RRBrewer, JBL 73, '54, 76-83: 'discharge your obligations as citizens'); 1 Cl 21:1; Pol 5:2. μετὰ φόβου καὶ ἀγάπης 1 Cl 51:2. (W. πορεύεσθαι) πολιτεύεσθαι κατὰ τὸ καθήκον τῷ Χριστῷ 3:4 (πολ. κατὰ τι as Dit., Syll.3 618, 12 [188 BC]; 2 Macc 11:25; 4 Macc 2:23; Ep. Arist. 31; Jos., Ant. 12, 142); π. πολιτείαν 54:4 (**πολιτεία** 3). W. a double dat. συνειδήσει ἀγαθῇ πεπολιτεύμαι τῷ θεῷ *I have lived my life with a clear conscience before God* Ac 23:1 (for the dat. τῷ θεῷ cf. PHib. 63, 10 [III BC] εἰ οὕτως πολιτευσόμεθα ἀλλήλοις). M-M.*

πολίτης, ου, ὁ (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.)—1. *citizen of one who lives in or comes fr. a city or country* πόλεως Ac 21:39. τῆς χώρας ἐκείνης Lk 15:15. (Opp. ξένοι, as Philo, Poster. Cai. 109) Dg 5:5.

2. *fellow-citizen, fellow-townsmen* (Pla., Apol. 37c, Prot. 339F; Diod. S. 11, 47, 3; 11, 62, 1 al.; Phlegon: 257 fgm. 36, 2, 4 Jac.; Appian, Bell. Civ. 4, 127 §531 al.; Chio, Ep. 15, 1; Pr 11:9; 24:28; Jos., Vi. 274) Hb 8:11 (Jer 38:34). The (fellow-) countrymen or subjects of a ruler are likew. so called (Jos., Ant. 12, 162) 1 Cl 55:1. Cf. Lk 19:14. M-M.*

πολλά s. **πολύς** I 2b.

πολλάκις adv. (Hom.+; inscr., pap., LXX; Philo, Aet. M. 42; Jos., C. Ap. 2, 175) *many times, often, frequently* Mt 17:15; Mk 5:4; 9:22; J 18:2; Ac 26:11; Ro 1:13; 15:22 v.l.; 2 Cor 11:23, 26, 27a, b; Phil 3:18; 2 Ti 1:16; Hb 6:7; 9:25f; 10:11; Hn 3, 1, 2. In paronomasia (Dio Chrys. 11[12], 50; 71; Theodor. Prodr. 6, 93 H. πολλοῖς πολλαχοῦ κ. πολλάκις; Dit., Syll.3 888, 138f πολλοὶ πολλάκις στρατιῶται; Esth 8:12e πολλάκις δὲ καὶ πολλοὺς κτλ.; Jos., C. Ap. 2, 219; 231) ἐν πολλοῖς πολλάκις *often in many ways* 2 Cor 8:22 (πολύ and πολλῇ follow in the same sentence). M-M. B. 986.*

πολλαπλασίων, ον, gen. ονος (Isocr. 15, 177; Archimed. II 134, 13 Heib.; Polyb. 35, 4, 4; Philodem., II. σημ. 9, 32; Plut., Mor. 215B; Ael. Aristid. 27, 20K.=16 p. 390 D. for class. **πολλαπλάσιος** [so Philo, Somn. 1, 53; Jos., Bell. 5, 553]) neut. pl. **πολλαπλασίονα** *many times as much, manifold* λαμβάνειν (Jos., Bell. 1, 514; Test. Zeb. 6:6) Mt 19:29; Lk 18:30.—ESchwyzler, Museum Helveticum 2, '45, 137-47. M-M.*

πολυαγάπητος, ον (Hesychius s.v. πολύθεστος) *much-loved* ὄνομα IEph 1:1.*

Πολύβιος, ου, ὁ (Dit., Syll.3 686; 1115, 30) **Polybius**, bishop of Tralles ITr 1:1.*

πολυευσπλαγχνία, ας, ἡ *richness in mercy* π. τοῦ κυρίου Hs 8, 6, 1.*

πολυεύσπλαγχνος, ον *rich in compassion* of God Js 5:11 v.l.; Hs 5, 4, 4.*

πολυεύτακτος, ον *very well ordered or disciplined*; subst. ὑμῶν τὸ π. τῆς κατὰ θεὸν ἀγάπης *how well-ordered your God-like love is* IMg 1:1.*

Πολύκαρπος, ου, ὁ (references for the name in the Hdb. on Pol inscr.) Polycarp, bishop of Smyrna, acc. to tradition a pupil of John, whom as early a writer as Irenaeus (3, 3, 4) considered to be John the apostle. He died as a martyr, prob. Feb. 22, 156 AD (so ESchwartz, De Pionio et Polycarpo '05, Christl. und jüd. Ostertafeln: AGG n.s. VIII 6 [05] 125ff). Other calculations conclude that the date is Feb. 23 of 155 or 166 AD (s. Harnack, Chronologie I 1897, 325ff; PCorssen, ZNW 3, '02, 61ff; NBonwetsch, RE XV '04, 535ff). We possess a letter to the Philippians written by him (Pol—Cf. PNHarrison, Polycarp's Two Epistles to the Philippians '36 [rich bibliogr.]); MPol is a contemporary report of his martyrdom. IEph 21:1; IMg 15; IPol inscr.; 7:2; 8:2; Pol inscr.; MPol 1:1 al.—RMGrant, Polycarp of Smyrna: ATR 28, '46, 137-48.

πολύλαλος, ον (Cleobulus [VI BC] in Stob. III p. 112, 3 H.; Ael. Dion. κ, 8; Vi. Aesopi I c. 26; schol. on Soph., Ant. 324 p. 234 Papag.; Plotinus 6, 2, 21; Sym. Job 11:2) *talkative, garrulous* w. ἀναιδής Hm 11:12. De Sande Bakhuizen suspects that πολύλαλοι was once read Js 3:1 (Bl-D. §115, 1).*

πολυλογία, ας, ἡ (X., Cyr. 1, 4, 3; Pla., Leg. 1 p. 641E; Plut., Mor. 6C; 519C; Vett. Val. 108, 8; 23; Herm. Wr. 14, 5; Sextus 155; Pr 10:19) *much speaking, wordiness* ἐν τῇ π. αὐτῶν *with their many words* Mt 6:7; Lk 11:2 D (Ael. Aristid. 45, 8 K.=8 p. 85 D.: θεοὺς ἄνευ μέτρων προσαγορεύοντες οὐκ αἰσχυρόμεθα). M-M.*

πολυμερῶς adv. (Diod. S. 5, 37, 2; Plut., Mor. 537D; several times in Vett. Val. [index III]; Jos., Ant. 12, 54) of πολυμερής, ἐς (Aristot.; Plut., Mor. 427B; 757D; PGM 13, 304; Wsd 7:22) *in many ways* w. πολυτρόπως (the two words together also Maximus Tyr. 1, 2b; 11, 7a) Hb 1:1 (on the alliteration cf. the beginning of Philo, περὶ μετανοίας).

πολυπλήθεια, ας, ή (*Hippocr. et al.*; *Περὶ ὕψους* 32, 1 p. 56, 5 V.; *Ps.-Plut., Hom.* 85; *Dit., Syll.* 3 880, 40; 2 *Macc* 8:16) *large crowd* *Ac* 14:7 (in an addition in codex E; codex D has *πληθος*). τὴν π. (*πολυπληθία* is to be rejected, *w. Lghtf.*, and *πολυπλήθεια*, which is also attested, is to be inserted) ὅμων ἀπέληφα *I have received your whole (large) congregation* *IEph* 1:3.*

πολυπλοκία, ας, ή (*Theognis* 67) *cunning, craftiness* τοῦ διαβόλου *Hm* 4, 3, 4.*

πολυποίκιλος, ον (*Eur.*+) (very) *many-sided* (so *Orph. Hymn.*, 6, 11; 61, 4 [λόγος]; *Sib. Or.* 8, 120 [ὀργή]) σοφία *Eph* 3:10. M-M.*

πολύπους, ποδος, ὁ *octopus* (*Hom.*.; *Ps.-Phoc.* 49; *Philo*, *Ebr.* 172) *w. sea-eel and cuttle-fish* *B* 10:5 (vGebhardt's edition has *πώλυπα* [*s. πῶλυψ*]). *πολύποδα* is also attested; *Bihlmeyer ad loc.*)*

πολυπραγμοσύνη, ης, ή (*Thu., Aristoph.*+, mostly in an unfavorable sense) *inquisitiveness, meddlesomeness. fussiness, officiousness* ἡ Ἰουδαίων πολυπρ. *Dg* 4:6.*

πολυπράγμων, ον, gen. ονος (since *Eupolis Com.* [V BC] 222, *Lysias, Aristoph.*; *Philo* Bybl. [100 AD] in *Euseb.*, *Pr. Ev* 1, 9, 24; *Philo* *Alex.*, *Abr.* 20, *Spec. Leg.* 1, 69; *Jos., Ant.* 15, 182) *inquisitive* π. ἄνθρωποι *Dg* 5:3.*

πολύς, πολλή, πολύ, gen. πολλοῦ, ἥς, οὔ (*Hom.*.; *inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.*).

I. positive *much, many*—1. *adj.*, preceding or following a noun—a. used *w.* a noun (or *ptc.* or *adj.* used *subst.*) in the pl.

α. *many, numerous* δυνάμεις πολλαί *many mighty deeds* *Mt* 7:22b. δαίμονιζόμενοι πολλοί 8:16. *Cf. vs.* 30; 9:10; 13:17; 24:11; 27:52, 55; *Mk* 2:15a; 6:13; 12:41; *Lk* 4:25, 27; 7:21b; 10:24; *J* 10:32; 14:2; *Ac* 1:3; 2:43; 8:7b; 14:22; *Ro* 4:17f (*Gen* 17:5); 8:29; 12:4; 1 *Cor* 8:5a, b; 11:30; 12:12a, 20; 1 *Ti* 6:12; 2 *Ti* 2:2; *Hb* 2:10; 1 *J* 4:1; 2 *J* 7; *Rv* 5:11; 9:9; 10:11; 1 *Cl* 55:3a, b. ἔτη πολλά *many years*: *Lk* 12:19b (εἰς ἔτη π.); *Ac* 24:10 (ἐκ π. ἐτῶν); *Ro* 15:23 v.l. (ἀπὸ π. ἐτῶν).—αἱ ἁμαρτίαι αἱ πολλάί *Lk* 7:47a. αἱ εὐεργεσίαι αἱ π. 1 *Cl* 21:1.—πολλά καὶ βαρέα αἰτιώματα *many serious charges* *Ac* 25:7 (*cf. Ps.-Pla., Sisyph.* 1 p. 387A πολλά τε καὶ καλὰ πράγματα; *Bl-D.* §442, 11; *Rob.* 655). πολλά καὶ ἄλλα σημεῖα *J* 20:30 (on the form *X.*, *Hell.* 5, 4, 1 πολλά μὲν οὖν κ. ἄλλα Ἑλληνικά; *Dionys. Hal.* 2, 67, 5; *Ps.-Demetr. c.* 142 πολλὰς κ. ἄλλας χάριτας; *Jos., Ant.* 3, 318. On the subject-matter *Bultmann* 540, 3; also *Porphyr.*, *Vi. Pyth.* 28 after a miracle-story: μυρία δ' ἕτερα θαυμαστότερα κ. θεϊότερα περὶ τάνδρὸς. . . εἴρηται κτλ.).—ἄλλοι πολλοί *many others* *IRo* 10:1. ἄλλαι πολλάί *Mk* 15:41. ἄλλα πολλά (*Jos., Ant.* 9, 242) *J* 21:25. ἕτεροι πολλοί *Ac* 15:35. ἕτερα πολλά (*Jos., Vi.* 39) *Lk* 22:65.—Predicative: πολλοί εἰσιν οἱ εἰσερχόμενοι *Mt* 7:13.—*Mk* 5:9; 6:31; *Gal* 4:27 (*Is* 54:1).—οὐ πολλοί *not many*=(only) *a few* οὐ πολλαὶ ἡμέραι (*Jos., Vi.* 309) *Lk* 15:13; *J* 2:12; *Ac* 1:5. οὐ πολλοὶ σοφοί *not many wise (people)* 1 *Cor* 1:26a; *cf. b, c.* οὐ πολλοὶ πατέρες *not many fathers* 4:15.

β. *many, large, great, extensive, plentiful* ὄχλοι πολλοί *great crowds* or probably better *many people* (as *Diod. S.* 20, 59, 2; *Ps.-Clem., Hom.* 10, 3. For the corresponding *mng.* of ὄχλοι *s. ὄχλος* 1) *Mt* 4:25; 8:1; 13:2; 15:30a; 19:2; *Lk* 5:15; 14:25. κτήματα πολλά *a great deal of property* *Mt* 19:22; *Mk* 10:22 (*cf. Da* 11:28 χρήματα π.). ὕδατα πολλά *much water, many waters* (*Maximus Tyr.* 21, 3g of the Nile ὁ πολὺς ποταμός, *likew. Procop. Soph., Ep.* 111) *J* 3:23; *Rv* 1:15; 14:2; 17:1; 19:6b. θυμιάματα πολλά *a great deal of incense* 8:3. τὰ πολλά γράμματα *Ac* 26:24. πολλοὶ χρόνοι *long periods of time* (*Plut., Thes.* 6, 9). πολλοῖς χρόνοις *for long periods of time* (*Dit., Syll.* 3 836, 6; *pap.*) *Lk* 8:29; 1 *Cl* 44:3. ἐκ πολλῶν χρόνων (*Diod. S.* 3, 47, 8; *Jos., Ant.* 14, 110; 17, 204) 42:5.

β. used *w.* a noun in the *sing.*—α. to denote quantity *much, large, great* πολὺς ἀριθμός *Ac* 11:21. *W.* words that in themselves denote a plurality: (*Appian*, *Bell. Civ.* 5, 80 §338 στρατὸς πολὺς) πολὺς ὄχλος (*s. ὄχ.* 1) *Mt* 14:14; 20:29; 26:47; *Mk* 5:21, 24; 6:34a; 8:1; 9:14; 12:37 (ὁ π. ὄχ.); *Lk* 5:29; 6:17a; 8:4; *J* 6:2, 5 (for the expression ὁ ὄχλος πολὺς, in which π. follows the noun, *J* 12:9, 12, *cf. Arrian*, *Anab.* 1, 9, 6 ὁ φόνος πολὺς); *Ac* 6:7; *Rv* 7:9; 19:1, 6. πολὺ πληθος (*s. πλ.* 2bα) *Mk* 3:7f; *Lk* 5:6; 6:17f; 23:27; *Ac* 14:1; 17:4; 1 *Cl* 6:1. λαὸς πολὺς *many people* *Ac* 18:10. Of money and its value, also used symbolically *μισθὸς πολὺς* *Mt* 5:12; *Lk* 6:23, 35 (all three predicative, as *Gen* 15:1). ἐργασία π. *Ac* 16:16. π. κεφάλαιον 22:28.—Of things that occur in the mass or in large quantities (*Diod. S.* 3, 50, 1 πολλὴ ἄμπελος) γῆ πολλή *Mt* 13:5; *Mk* 4:5; *θερισμὸς π.* *Mt* 9:37; *Lk* 10:2 (both *pred.*). χόρτος π. *J* 6:10; *καρπὸς π.* (*Cyranides p.* 121, 11) 12:24; 15:5, 8.—λόγος π. *a long speech* (*Diod. S.* 13, 1, 2) *Ac* 15:32; 20:2. περὶ οὗ πολὺς ἡμῖν ὁ λόγος *about this we have much to say* *Hb* 5:11 (*cf. Pla., Phaedo* 115D).—Of time: πολὺς χρόνος *a long time* (*Hom.*.; *Jos., Ant.* 8, 342; 19, 28) *J* 5:6 (*cf. ἔχ.* I 2f); *Hs* 6, 4, 4 (*pred.*). μετὰ πολὺν χρόνον (*Jos., Ant.* 12, 324) *Mt* 25:19. Differently ὥρα πολλή *late hour* (*Polyb.* 5, 8, 3; *Dionys. Hal.* 2, 54) *Mk* 6:35a, b.

β. to denote degree *much, great, strong, severe, hard, deep, profound* (*Diod. S.* 13, 7, 4 πολὺς φόβος; *schol.* on *Apollon. Rhod.* 4, 57; 58 p. 265, 3 πολλὴ δικαιοσύνη; *Eccl* 5:16 θυμὸς π.; *Sir* 15:18 σοφία) ἀγάπη *Eph* 2:4. ἀγὼν 1 *Th* 2:2. ἀλλοίσις *Hb* 10:32. ἀπλότης *Hv* 3, 9, 1. ἀσιτία *Ac* 27:21. βία 24:7 t.r. γογγυσμός *J* 7:12. διακονία *Lk* 10:40. δοκιμή 2 *Cor* 8:2. δόξα *Mt* 24:30; *Hv* 1, 3, 4; 2, 2, 6. δύναμις *Mk* 13:26. ἐγκράτεια *strict self-control* *Hv* 2, 3, 2. εἰρήνη (*Diod. S.* 3, 64, 7; 11, 38, 1) *Ac* 24:2. ἔλεος 1 *Pt* 1:3. ἐπιθυμία 1 *Th* 2:17. ζημία *Ac* 27:10. ζήτησις 15:7. θλίψις 2 *Cor* 2:4a; 1 *Th* 1:6. καύχησις 2 *Cor* 7:4b (*pred.*). μακροθυμία *Ro* 9:22. ὁδυρμός *Mt* 2:18.

παράκλησις 2 Cor 8:4. παρηρησία (Wsd 5:1) 3:12; 7:4a (pred.); 1 Ti 3:13; Phlm 8. πεποίθησις 2 Cor 8:22c. πλάνη 2 Cl 1:7. πληροφορία 1 Th 1:5. πόνος Col 4:13. σιγή a great hush (X., Cyr. 7, 1, 25; Arrian, Anab. 5, 28, 4) Ac 21:40. στάσις 23:10. τρόμος 1 Cor 2:3. φαντασία Ac 25:23. χαρά 8:8; Phlm 7.

2. **subst.**—**a.** πολλοί *many* i.e. persons—**a.** without the **art.** Mt 7:22; 8:11; 12:15; 20:28; 24:5a, b; 26:28; Mk 2:2; 3:10 (Mt 12:15 has πάντας; other passages to be compared in this connection are Mk 10:45=Mt 20:28 πολλῶν and 1 Ti 2:6 πάντων. Cf. the double tradition of the saying of Bias in Clem. of Alex., Strom. 1, 61, 3 πάντες ἄνθρωποι κακοὶ ἢ οἱ πλεῖστοι τ. ἀνθρώπων κακοί.—On Mk 10:45 s. OCullmann, Theol. Ztschr. 4, '48, 471-3); 11:8; Lk 1:1 (cf. Herm. Wr. 11, 1, 1b and see JBauer, NovT 4, '60, 263-6), 14; J 2:23; 8:30; Ac 9:42; Ro 16:2; 2 Cor 11:18; Gal 3:16 (πολλοί=a plurality); Tit 1:10; 2 Pt 2:2. **Opp.** ὀλίγοι Mt 22:14; 20:16 v.l. (cf. Pla., Phaedo 69C ναρθηκοφόροι μὲν πολλοί, βάκχοι δὲ τε παῦροι=the thyrsus-bearers [officials] are many, but the truly inspired are few)—**W.** a partitive **gen.** πολλοὶ τῶν Φαρισαίων Mt 3:7. π. πῶν υἱῶν Ἰσραὴλ Lk 1:16.—J 4:39; 12:11; Ac 4:4; 8:7a; 13:43; 18:8; 19:18; 2 Cor 12:21; Rv 8:11.—**W.** ἐκ and **gen.** (Jos., Ant. 11, 151) πολλοὶ ἐκ τῶν μαθητῶν J 6:60, 66 v.l.—10:20; 11:19, 45; 12:42; Ac 17:12. ἐκ τοῦ ὄχλου πολλοὶ J 7:31 (Appian, Iber. 78 §337 πολλοὶ ἐκ τοῦ πλήθους).

β. **w.** the **art.** οἱ πολλοὶ *the many*, of whatever appears in the context Mk 6:2 (the many people who were present in the synagogue); 9:26b (the whole crowd). **Opp.** ὁ εἷς Ro 5:15a, c, 19a, b; *the many* who form the ἐν σῶμα *the one body* 12:5; 1 Cor 10:17. Paul pays attention to the interests of *the many* rather than to his own vs. 33 (cf. Jos., Ant. 3, 212).—*The majority, most* (X., An. 5, 6, 19; Appian, Maced. 7, Bell. Civ. 4, 73 §309; 2 Macc 1:36; En. 104, 10; Jos., Ant. 17, 72) Mt 24:12; Hb 12:15. **W.** a connotation of disapproval *most people, the crowd* (Socrat., Ep. 6, 2; Dio Chrys. 15[32], 8; Epict. 1, 3, 4; 2, 1, 22 al.; Plut., Mor. 33A; 470B; Plotinus, Enn. 2, 9, 9; Philo, Rer. Div. Her. 42) 2 Cor 2:17; Pol 2:1; 7:2.—JoachJeremias, The Eucharistic Words of Jesus 3, tr. NPerrin, '66, 179-82; 226-31, and TW VI 536-45: πολλοί.

β. πολλά—**a.** *many things, much* without the **art.**: γράφειν *write at length* B 4:9. διδάσκειν Mk 4:2; 6:34b. λαλεῖν Mt 13:3. μηχανᾶσθαι MPol 3. πᾶσχειν (Pind., Ol. 13, 90 al.; Jos., Ant. 13, 268; 403) Mt 16:21; Mk 5:26a; 9:12; Lk 9:22; 17:25; B 7:5, 11. ποιεῖν Mk 6:20 t.r. United **w.** another **neut.** by καί (Lucian, Icar. 20 πολλὰ κ. δεινά; Ael. Aristid. 46 p. 345 D.: πολλὰ κ. καλὰ; Ps.-Demetr., El. 70 πολλὰ κ. ἄλλα; likew. Appian, Bell. Civ. 5, 13 §53; Arrian, Anab. 6, 11, 2) πολλὰ κ. ἕτερα *many other things* Lk 3:18. πολλὰ ἄν κ. ἄλλα εἰπεῖν ἔχοιμι Dg 2:10 (Eur., Ep. 3, 2, πολλὰ κ. ἕτερα εἰπεῖν ἔχω; Diod. S. 17, 38, 3 πολλὰ δὲ καὶ ἄλλα: . . διαλεχθεῖς). ἐν πολλοῖς *in many ways* (Diod. S. 26, 1, 2; Dit., Or. 737, 7 [II BC]) 2 Cor 8:22a. ἐπὶ πολλῶν (**opp.** ἐπὶ ὀλίγα) *over many things* Mt 25:21, 23.—**W.** the **art.** (Pla., Apol. 1 p. 17A) τὰ πολλὰ πράσσειν *transact a great deal of business* Hs 4:5b.

β. The **acc.** is used as an **adv.** *greatly, earnestly, strictly, loudly, often*, etc. (X., Cyr. 1, 5, 14; Diod. S. 13, 41, 5; Lucian, Dial. Deor. 19, 2; Aelian, V.H. 1, 23; 4 Km 10:18; Is 23:16; Jos., Ant. 14, 348) ἀλαλάζειν πολλά Mk 5:38 (s. ἀλαλάζω). πολλὰ ἁμαρτάνειν Hs 4:5c. π. ἀνακρίνειν Ac 28:18 v.l. π. ἀπορεῖν Mk 6:20 (Field, Notes 29). π. ἀσπάζεσθαι (ἀσπάζομαι 1) 1 Cor 16:19. δεηθῆναι π. (Jos., Vi. 173; 343) Hs 5, 4, 1. διαστέλλεσθαι Mk 5:43 (s. διαστέλλω). π. ἐπιτιμᾶν 3:12. π. ἐρωτᾶν *earnestly pray* Hv 2, 2, 1. κατηγορεῖν π. Mk 15:3 (s. κατηγορέω 1a). κηρύσσειν π. *talk freely* 1:45. κλαίειν *bitterly* Ac 8:24 D. κοπιᾶν (CIG IV 9552, 5. . . μοι πολλὰ ἐκοπίασεν, cf. Dssm., LO 266, 5 [LAE 317]) *work hard* Ro 16:6, 12; 2 Cl 7:1b. νηστεύειν π. *fast often* Mt 9:14a v.l. παρακαλεῖν Mk 5:10, 23; Ac 20:1 D; 1 Cor 16:12. π. πταίειν *make many mistakes* Js 3:2. π. σπαράσσειν *convulse violently* Mk 9:26a.—**W.** the **art.** ἐνεκοπτόμην τὰ πολλὰ *I have been hindered these many times* (cf. Ro 1:13 πολλὰκις) Ro 15:22 (P46 BD have πολλάκις here too).

γ. πολὺ—**a.** *much* ὥς ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ, καὶ ὥς παρέθεντο πολὺ κτλ. Lk 12:48. Cf. 16:10a, b; 2 Cl 8:5; καρποφορεῖν π. *bear much fruit* Hs 2:3. πολὺ κατὰ πάντα τρόπον *much in every way* Ro 3:2 (Ael. Aristid. 34, 43 K.=50 p. 562 D. gives answer to a **sim.** quest. asked by himself: πολλὰ καὶ παντοῖα).—Js 5:16.—As **gen.** of price πολλοῦ *for a large sum* of money (Menand., fgm. 197; PRyl. 244, 10) Mt 26:9.—Of time: ἐπὶ πολὺ (for) *a long time* (ἐπὶ III 2b) Ac 28:6. μετ' οὐ πολὺ *soon afterward* 27:14 (μετὰ B II 3).—ἐπὶ πολὺ *more than once, often* (Is 55:7) Hm 4, 1, 8.—Before the **comp.** (class.; Bl-D. §246; Rob. 664) in the **acc.** πολὺ βέλτιον *much better* Hs 1:9. π. ἐλάττων v 3, 7, 6. π. μᾶλλον *much more, to a much greater degree* (Dio Chrys. 2, 10; 17; 64 al.; Ael. Aristid. 34, 9 K.=50 p. 549 D.) Hb 12:9, 25 (by means of a negative it acquires the **mng.** *much less*. Cf. Diod. S. 7, 14, 6 πολὺ μᾶλλον μὴ. . . =even much less); Dg 2:7b. π. πλέον 2:7a. π. σπουδαιότερος 2 Cor 8:22b. Cf. 1 Pt 1:7 t.r.; in the **dat.** of degree of difference πολλῶ μᾶλλον (Thu. 2, 51, 4; UPZ 42, 48 [162 BC]; Ep. Arist. 7; 24 al.; Sir prol. 1. 14; Jos., Ant. 18, 184) Mt 6:30; Mk 10:48b; Lk 18:39; Ro 5:9f, 15b, 17; 1 Cor 12:22; 2 Cor 3:9, 11; Phil 2:12. πολλῶ μᾶλλον κρείσσον 1:23 (P46 without μᾶλλον). πολλῶ πλείους J 4:41.—**W.** the **art.** τὸ πολὺ (**opp.** τὸ ὀλίγον as X., An. 7, 7, 36) 2 Cor 8:15 (cf. Ex 16:18).

β. the **acc.** as **adv.** *greatly, very much, strongly* (Da 6:15, 24 Theod.) ἀγαπᾶν πολὺ *love greatly* Lk 7:47b. κλαίειν π. *weep loudly* Rv 5:4.—Mk 12:27; Ac 18:27.

δ. πολὺς (Diod. S. 14, 107, 4 πολὺς ἦν ἐπὶ τῇ τιμωρίᾳ=he was strongly inclined toward punishing) μὴ πολὺς ἐν ῥήμασιν γίνου *do not be profuse in speech, do not gossip* 1 Cl 30:5 (Job 11:3).

II. comparative πλείων, πλείον (18 times in the NT, 4 times in the Apost. Fathers) or πλέον (Lk 3:13; J 21:15; Ac 15:28 and 14 times in the Apost. Fathers), **ονος**; **pl.** πλείονες, contracted πλείους, **neut.** πλείονα and πλείω (Bl-D. §30, 2; Mlt.-H. 82; Thackeray p. 81f; Mayser p. 68f) *more* (Hom.+; inscr., pap., LXX, Ep. Arist.).

1. **adj.**—**a.** **w.** a plural (Diod. S. 14, 6, 1 μισθοφόρους πλείους=many mercenaries) πλείονας πόνους (**opp.** οὐχ ἓνα οὐδὲ δύο) 1 Cl 5:4. ἐπὶ ἡμέρας πλείους *for a (large) number of days, for many days* (Jos., Ant. 4, 277; cf. Theophr. in Apollon. Paradox. 29 πλείονας ἡμ.) Ac 13:31.—21:10 (Jos., Ant. 16, 15); 24:17; 25:14; 27:20. οἱ μὲν πλείονές εἰσιν γεγονότες ἱερεῖς *the priests of former times existed in greater numbers* Hb 7:23. ἑτέροις λόγοις πλείοσιν *in many more words* (than have been reported) Ac 2:40. ταῦτα καὶ ἕτερα πλείονα MPol 12:1.—**W.** a **gen.**

of comparison ἄλλους δούλους πλείονας τῶν πρώτων *other slaves, more than* (he had sent) at first Mt 21:36. πλείονα σημεῖα ὧν *more signs than those which* J 7:31. Also w. ἥ: πλείονας μαθητὰς ἢ *more disciples than* 4:1. After πλείονες (-α) before numerals the word for 'than' is omitted (Bl-D. §185, 4; Kühner-G. II 311; Rob. 666) ἔτῶν ἦν πλείονων τεσσαράκοντα ὁ ἄνθρωπος *the man was more than 40 years old* Ac 4:22. πλείους τεσσαράκοντα 23:13, 21. Cf. 24:11; 25:6 (Jos., Ant. 6, 306 δέκα οὐ πλείους ἡμέρας).—The ref. is to degree in τὰ ἔργα σου τὰ ἔσχατα πλείονα τῶν πρώτων *your deeds, the latter of which are greater than the former* Rv 2:19.

b. w. a singular καρπὸν πλείονα *more fruit* J 15:2, 8 P66; Hs 5, 2, 4. τὸ πλεῖον μέρος τοῦ ὄχλου *the greater part of the throng* 8, 1, 16. ἐπὶ πλείονα χρόνον *for a longer time* (PTebt. 6, 31 [II BC]) Ac 18:20. Foll. by gen. of comparison: πλείονα τιμὴν *more honor* Hb 3:3b.—IPol 1:3a. Foll. by παρά τινα for comparison Hb 3:3a; 11:4; Hs 9, 18, 2. ὅσω πλείονος κατηξιώθημεν γνώσεως, τοσούτῳ μᾶλλον 1 Cl 41:4.—τὸ πλεῖον μέρος as *adv. acc.* for the greater part Hv 3, 6, 4a.

2. subst.—a. (οἱ) πλείονες, (οἱ) πλείους—α. *the majority, most* (Diog. L. 1, 20; 22; Jos., Ant. 10, 114) Ac 19:32; 27:12. W. ἕξ: ἕξ ὧν οἱ πλείονες *most of whom* 1 Cor 15:6. W. gen. and a neg. (litotes) οὐκ ἐν τ. πλείοσιν αὐτῶν ἠυδόκησεν ὁ θεός *God was pleased with only a few of them* 10:5. This is *perh.* (s. γ below) the place for 1 Cor 9:19; 2 Cor 2:6; 9:2. Phil 1:14; MPol 5:1.

β. (even) more πλείονες in even greater numbers Ac 28:23. πολλῶ πλείους ἐπίστευσαν *many more came to believe* J 4:41.—διὰ τῶν πλείονων *to more and more people*=those who are still to be won for Christ 2 Cor 4:15.

γ. In contrast to a minority οἱ πλείονες can gain the sense *the others, the rest* (so τὰ πλείονα Soph., Oed. Col. 36; τὸ πλεόν Thu. 4, 30, 4; Jos., Ant. 12, 240; Bl-D. §244, 3 w. app.). So *perh.* (s. α above) ἵνα τ. πλείονας κερδήσω (*opp.* the apostle himself) 1 Cor 9:19; 2 Cor 2:6 (*opp.* the one who has been punished too severely.—In this case [s. α above] his punishment would have been determined by a unanimous vote of the church, rather than by a majority). Cf. 9:2; Phil 1:14; MPol 5:1.

b. πλείονα *more* Mt 20:10 t.r.; various things Lk 11:53. ἐκ τοῦ ἐνὸς πλείονα 1 Cl 24:5.

c. πλεῖον, πλεόν *more* τὸ πλεῖον *the greater sum* (cf. Diod. S. 1, 82, 2=the greater part; Ps 89:10); Lk 7:43. πλεῖον λαμβάνειν *receive a larger sum* Mt 20:10. W. the partitive gen. ἐπὶ πλεῖον προκόψουσιν ἀσεβείας *they will arrive at an ever greater measure of godlessness*=become more and more deeply involved in godlessness 2 Ti 2:16. W. a gen. of comparison πλεῖον τῆς τροφῆς *someh. greater (more important) than food* Mt 6:25; Lk 12:23. πλεῖον Ἰωνᾶ Mt 12:41; cf. vs. 42; Lk 11:31f. ἡ χήρα πλεῖον πάντων ἔβαλεν *the widow put in more than all the rest* Mk 12:43; Lk 21:3. μηδὲν πλεόν *nothing more* (Jos., Bell. 1, 43); the words *than, except* following are expressed by παρά and the acc. Lk 3:13 or by πλὴν w. gen. Ac 15:28.—The acc. is used as an *adv.* *more, in greater measure, to a greater degree* (Herm. Wr. 13, 21 Nock after the mss.) Lk 7:42; IRo 1:1; w. a gen. of comparison Mt 5:20 (περισσεύω 1aβ); J 21:15; IPol 5:2 (cf. Ad'Alès, Rech de Sc rel 25, '35, 489-92). τριετίαν ἢ καὶ πλεῖον *for three years or even more* Ac 20:18 D.—ἐπὶ πλεῖον *any farther* (of place) Ac 4:17 (ἐπὶ III 1aα); (of time) *at length* Ac 20:9 (ἐπὶ III 2b) or *any longer, too long* 24:4; 1 Cl 55:1 (ἐπὶ III 2b); *any more, even more* (ἐπὶ III 3) 2 Ti 3:9; 1 Cl 18:3 (Ps 50:4). Strengthened πολὺ πλεόν *much more, much rather* (4 Macc 1:8; cf. X., An. 7, 5, 15; BGU 180, 12f [172 AD] πολλῶ πλεῖον) Dg 2:7; 4:5.—Also w. indications of number (s. 1a above) πλεῖον ἢ ἄρτοι πέντε Lk 9:13 (the words πλ. ἢ outside the constr. as X., An. 1, 2, 11). In πλεῖω δώδεκα λεγιῶνας ἀγγέλων *more than twelve legions of angels* Mt 26:53 the text is uncertain (Bl-D. §185, 4 app.; cf. Rob. 666).—The *adv.* can also be expressed by πλείονως (Aeneas Tact. 237; Jos., Ant. 17, 2; Leontios 24, p. 52, 10) *more* ὅσον—πλείονως *the more—the more* IEph 6:1.

III. superlative πλείστος, η, ον (Hom.+; inscr., pap., LXX)—1. *adj.*—a. w. a plural *most* of αἱ πλείστα δυνάμεις Mt 11:20.

b. w. the singular—α. superlative proper τὸ πλεῖστον μέρος *the greatest part* w. partitive gen. Hs 8, 2, 9; 9, 7, 4. As *adv. acc.* for the greatest part 8, 5, 6; 8, 10, 1 (s. μέρος 1d).

β. relative (cf. Mayser II 1, '26, 53) *very great, very large* (ὁ) πλεῖστος ὄχλος Mt 21:8 (ὁ πλεῖστος ὄχλος could also be *the greatest part of the crowd*, as Thu. 7, 78, 2; Pla., Rep. 3 p. 397D); Mk 4:1.

2. *subst.*—a. οἱ πλείστοι *the majority, most* Ac 19:32 D.

b. the neut. acc. as *adv.* (sing. Hom.+; pl. Pind.)—α. pl. πλείστα in the formula of greeting at the beginning of a letter πλείστα χαίρειν (POxy. 742; 744; 1061 [all three I BC] and fr. there on very oft. in pap.—Griech. Pap. ed. Ltzm.: Kl. Texte 142, '10, p. 4, 5, 6, 7 al.) *heartiest greeting* (s) IEph inscr.; IMg inscr.; ITr inscr.; IRo inscr.; ISm inscr.; IPol inscr.

β. sing. τὸ πλεῖστον *at the most* (Aristoph., Vesp. 260; Diod. S. 14, 71, 3 πεμπταῖοι ἢ τὸ πλ. ἑκταῖοι; POxy. 58, 17) κατὰ δύο ἢ τὸ πλ. τρεῖς (word for word like Περὶ ὕψους 32, 1) 1 Cor 14:27. M-M. B. 922f.*

πολυπλαγχνία, ας, ἡ *sympathy, compassion, mercy* as a divine attribute Hv 1, 3, 2; 2, 2, 8; 4, 2, 3; m 9:2.*

πολύσπλαγχνος, ον *sympathetic, compassionate, merciful* (Clem. Alex., Quis Div. Salv. 39, 6; Act. Thom. 119) of God Js 5:11; Hm 4, 3, 5; s 5, 7, 4.*

πολυτέλεια, ας, ἡ (Hdt.+; Diod. S. 5, 42, 6; inscr.; Ep. Arist. 80; Philo; Jos., C. Ap. 2, 234) *extravagance, luxury, richness* Hs 1:10f. π. ἐδεσμάτων πολλῶν *luxury of many (kinds of) food* (s) Hm 6, 2, 5. π. πλούτου *extravagance of wealth* (i.e. such as wealth affords) m 8:3; 12, 2, 1.*

πολυτελής, ἐς (Hdt.+; inscr., pap., LXX) (very) *expensive, costly* (so Thu.+; inscr., pap., LXX, Philo; Jos., C. Ap. 2, 191) of an ointment Mk 14:3. Of clothing (X., An. 1, 5, 8; Diod. S. 4, 53, 3; 17, 35, 2; Polyaeus 6, 1, 4; Philo,

Sacr. Abel. 21; Jos., **Bell.** 1, 605) 1 Ti 2:9. Of stones (Diod. S. 1, 33, 3; 2, 16, 4; Ditt., Or. 90, 34; 132, 8 [s. note 7]; Suppl. Epigr. Gr. VIII 467, 16 [217 BC]; PGM 5, 239. So mostly LXX; En. 18, 6; Ep. Arist. 60 al.) λίθος π. B 6:2 (Is 28:16); pl. MPol 18:1. παρατάξεις π. *costly establishments* (s. **παρατάξις** 2) Hs 1:1.—Symbolically, of true adornment ἐνώπιον τοῦ θεοῦ πολυτελές 1 Pt 3:4. M-M.*

πολυτελῶς *adv.* (since Eupolis Com. 335 [V BC]; Lysias 7, 31; Diod. S. 5, 41, 2; Ditt., Or. 524, 7; Philo, Mos. 2, 95; Jos., **Ant.** 8, 95; 18, 92) *abundantly, lavishly* τὸ ἀγαθὸν π. ἐργάζεσθαι *do good lavishly* Hm 4, 2, 2.*

πολύτιμος, ον (Cornutus 16 p. 21, 16; Plut., Pomp. 5, 2; Alciph. 3, 10, 4; Herodian 1, 17, 3; POxy. 1121, 20 [II AD]; PHermopol. 9, 7; Jos., **Ant.** 7, 161) *very precious, valuable* of a pearl Mt 13:46. Of an ointment 26:7 v.l.; J 12:3. Comp. τὸ δοκίμιον τῆς πίστεως πολυτιμότερον χρυσοῦ *the genuineness* (δοκίμιον 2) *of (your) faith which is more precious than gold* 1 Pt 1:7. M-M.*

πολυτρόπως *adv.* (Philo, Aet. M. 129; Geopon. 9, 11, 4; 4 Macc 3:21 v.l.) *fr.* πολύτροπος (Hom.; PFlor. 33, 15; Job 5:13 v.l.; 4 Macc; Philo, Vi. Mos. 1, 117, Dec. 83; Jos., **Ant.** 10, 142) *in various ways* (w. πολυμερῶς, q.v.) Hb 1:1. M-M.*

πόμα, ατος, τό (so Pind., Hdt. and later writers, also Epigr. Gr. 244, 10; LXX; Philo for *class.* πῶμα. Kühner-Bl. II p. 286) *a drink*—1. pl., of the usual things to drink (w. βρώματα; s. **βρῶμα** 1) Hb 9:10.

2. symbolically (Ael. Aristid. 28, 114 K.=49 p. 528 D.: π. ἐξ Ἀπόλλωνος πηγῶν; Philo, Somn. 2, 248 θεῖον π.; Sib. Or. 5, 240) ἐν πόμα ἐποτίσθημεν 1 Cor 12:13 v.l., *prob. w. ref.* to the Lord's Supper. The typological predecessor of the Lord's Supper in the OT is seen (beside manna as the πνευματικὸν βρῶμα) as τὸ πνευματικὸν πόμα *the spiritual drink* (fr. the spiritual rock that followed them) 1 Cor 10:4. Ign. describes the joys of communion w. Christ that accompany martyrdom by means of expressions taken fr. the liturgy of the Eucharist, among them πόμα I Ro 7:3 (Hdb. ad loc.). M-M.*

πονέω (Pind.+ [the mid. as dep. as early as Hom.]; inscr., pap., LXX; Jos., **Ant.** 12, 240; 15, 33) *toil, be troubled* ἐπὶ τινι *about or in behalf of someone* ἐπὶ καταπονουμένῳ (s. **καταπονέω**) B 20:2; D 5:2. πονεῖ ἡ ψυχὴ μου ἐπὶ τοῖς νόμοις τῶν ἀνθρώπων LJ 1:3 (of the ψυχὴ as Philo, Somn. 1, 255).*

πονηρεύομαι *mid. dep.; fut.* πονηρεύσομαι *be wicked and act wickedly* (Heraclit.; Demosth. 19, 32; Menand., Epitr. 133; Plut., Pomp. 39, 5, Cic. 7, 4, Cato Maj. 9, 10; Ael. Aristid. 39 p. 745 D.; LXX; Philo, Spec. Leg. 2, 11; 4, 76; Jos., **Ant.** 15, 348; Test. 12 Patr.), *do wrong, commit sin* Hm 10, 3, 2a, b. Opp. ἀγαθοποιεῖν Hs 9, 18, 1f. π. εἰς τινά *act wickedly toward someone, do harm to someone* m 4, 3, 4; 9:9; s 9, 22, 4. π. ἐν τινι (commit) *sin with someth.* (Mi 3:4): w. the tongue Hb 2, 2, 3. μηδὲν πονηρεύσῃ *you must do no evil* s 5, 1, 5. οἱ πονηρεύμενοι ποικίλαις πονηρίαις *doers of various kinds of wickedness=sinners of every description* 9, 18, 3.—The *subst. ptc.* in the pl. οἱ πονηρεύμενοι *the evil-doers, the sinners* (Ditt., Or. 515, 58; LXX; Philo, Virt. 227) B 5:13; 6:6 (cf. on both Ps 21:17).*

πονηρία, ας, ἡ (Soph., Hippocr.+ in our lit. only in the ethical sense *wickedness, baseness, maliciousness, sinfulness* (Soph.; Lysias 22, 16 et al.; Ditt., Or. 519, 10; PLeipz. 119A, B I, 7; LXX; Philo, De Jos. 212; Jos., **Ant.** 10, 37; 13, 120; Test. 12 Patr.; loanw. in rabb.) Mt 22:18; Hb 3, 5, 4; 3, 6, 1. W. ἀρπαγὴ Lk 11:39; w. ἄνοια 2 Cl 13:1; w. δολιότης Hs 8, 6, 2; w. κακία 1 Cor 5:8. In the Lord's Prayer Mt 6:13 v.l. In a catalogue of vices (s. Philo, Ebr. 223) Ro 1:29; 1 Cl 35:5. Cf. Hs 9, 15, 3, where Πονηρία and other vices are personified. πονηρία μεγάλη Hb 2, 2a. Of children μὴ γινώσκοντα τὴν πονηρίαν τὴν ἀπολλύουσαν τὴν ζωὴν *who know nothing of the wickedness that ruins the life* Hm 2:1.—In the objective *gen.* κόλασις τῆς π. *punishment for wickedness* Hs 9, 18, 1; ὁ μισθὸς τῆς π. B 4:12. In the *gen.* of quality (to be rendered as an *adj.*) ἡ ἐπιθυμία τῆς π. *evil desire* Hb 1, 1, 8; m 11:2. συμφορμοὶ πονηρίας v 2, 2, 2b. διδάσκαλοι πονηρίας *evil teachers or obj. gen. teachers of wickedness* s 9, 19, 2; τὰ πνευματικὰ τῆς π. Eph 6:12 (cf. **πνευματικός** 3). ὁ ἄγγελος τῆς πονηρίας (opp. ἄγγ. τῆς δικαιοσύνης) Hm 6, 2, 1; 4f; 7; 9f (cf. IQS 3, 18f). πλεῖονα πονηρίαν ποιεῖν *act more wickedly* Hs 9, 18, 2.—The *pl.*, of the various kinds of evil-mindedness and individual expressions of it (Demosth. 21, 19; Aristot. 1389a, 18; Jer 39:32; Bl-D. §142; cf. Rob. 408) Mk 7:22 (*malicious acts*); Ac 3:26; 1 Cl 8:4 (Is 1:16); Hb 3, 7, 2; m 8:3. αἱ π. ἐν ταῖς καρδίαις ἐμμένουσιν *wickedness remains in their hearts* Hb 3, 6, 3 (here the *pl.* could refer to the plurality of persons involved, since basically only one kind of wickedness is meant). On πονηρεύεσθαι ποικίλαις πονηρίαις s 9, 18, 3 cf. **πονηρεύομαι**.—S. also ἀγιάζω (4), ἀποβάλλω (1ba), ἀφαιρέω (1), κατισχύω (2), παύω (2). M-M.**

πονηρός, ὁ, ὄν (Hes., Thu.; inscr., pap., LXX, En., Philo, Joseph., Test. 12 Patr.) *comp.* πονηρότερος Mt 12:45; Lk 11:26; *superl.* πονηρότατος (Diod. S. 14, 4, 2; Catal. of the Gk. and Lat. Pap. in the JRyl. Libr. III '38, no. 493, 89) Hm 3:5.

1. *adj.*—a. in the physical sense—α. *in poor condition, sick* (Pla., Prot. 313A σώμα; πονηρῶς ἔχειν 'be badly off', 'be ill' since Thu. 7, 83, 3) of the eye (cf. Pla., Hipp. Min. 374D πονηρία ὀφθαλμῶν) Mt 6:23; Lk 11:34 (Weizsäcker, BWeiss, HHoltzmann, Gdspl., RSV. But see s.v. ἀπλοῦς, **λύχνος** 2, ὀφθαλμός 1, also 1bβ below and the four articles ET 53, '42, 181f; 354f; 54, '42, 26; 26f).

β. *painful, virulent, serious* (since Theognis 274) ἔλκος *sore, ulcer* (Dt 28:35; Job 2:7) Rv 16:2.

γ. *bad, spoiled, worthless* (X., Pla.+ in our lit. only in the ethical sense *wickedness, baseness, maliciousness, sinfulness* (Soph.; Lysias 22, 16 et al.; Ditt., Or. 519, 10; PLeipz. 119A, B I, 7; LXX; Philo, De Jos. 212; Jos., **Ant.** 10, 37; 13, 120; Test. 12 Patr.; loanw. in rabb.) Mt 22:18; Hb 3, 5, 4; 3, 6, 1. W. ἀρπαγὴ Lk 11:39; w. ἄνοια 2 Cl 13:1; w. δολιότης Hs 8, 6, 2; w. κακία 1 Cor 5:8. In the Lord's Prayer Mt 6:13 v.l. In a catalogue of vices (s. Philo, Ebr. 223) Ro 1:29; 1 Cl 35:5. Cf. Hs 9, 15, 3, where Πονηρία and other vices are personified. πονηρία μεγάλη Hb 2, 2a. Of children μὴ γινώσκοντα τὴν πονηρίαν τὴν ἀπολλύουσαν τὴν ζωὴν *who know nothing of the wickedness that ruins the life* Hm 2:1.—In the objective *gen.* κόλασις τῆς π. *punishment for wickedness* Hs 9, 18, 1; ὁ μισθὸς τῆς π. B 4:12. In the *gen.* of quality (to be rendered as an *adj.*) ἡ ἐπιθυμία τῆς π. *evil desire* Hb 1, 1, 8; m 11:2. συμφορμοὶ πονηρίας v 2, 2, 2b. διδάσκαλοι πονηρίας *evil teachers or obj. gen. teachers of wickedness* s 9, 19, 2; τὰ πνευματικὰ τῆς π. Eph 6:12 (cf. **πνευματικός** 3). ὁ ἄγγελος τῆς πονηρίας (opp. ἄγγ. τῆς δικαιοσύνης) Hm 6, 2, 1; 4f; 7; 9f (cf. IQS 3, 18f). πλεῖονα πονηρίαν ποιεῖν *act more wickedly* Hs 9, 18, 2.—The *pl.*, of the various kinds of evil-mindedness and individual expressions of it (Demosth. 21, 19; Aristot. 1389a, 18; Jer 39:32; Bl-D. §142; cf. Rob. 408) Mk 7:22 (*malicious acts*); Ac 3:26; 1 Cl 8:4 (Is 1:16); Hb 3, 7, 2; m 8:3. αἱ π. ἐν ταῖς καρδίαις ἐμμένουσιν *wickedness remains in their hearts* Hb 3, 6, 3 (here the *pl.* could refer to the plurality of persons involved, since basically only one kind of wickedness is meant). On πονηρεύεσθαι ποικίλαις πονηρίαις s 9, 18, 3 cf. **πονηρεύομαι**.—S. also ἀγιάζω (4), ἀποβάλλω (1ba), ἀφαιρέω (1), κατισχύω (2), παύω (2). M-M.**

σῦκα τὰ πονηρά).

b. in the ethical sense *wicked, evil, bad, base, worthless, vicious, degenerate*—**α.** of persons (since **trag.** and **Ps.-X.**, **Rep. Ath.** [‘the Old Oligarch’] 1, 1; **Is** 9:16; **Sir** 25:16, 25; **Philo**, **Joseph.**) ὁ πον. ἄνθρωπος (**Plut.**, **Alcib.** 13, 4; **cf. Philo**, **Exsecr.** 149; **Jos.**, **Ant.** 7, 291) **Mt** 12:35a; **Lk** 6:45a (where ἄνθρωπος is to be supplied); **cf.** 2 **Th** 3:2; 2 **Ti** 3:13. δοῦλος πον. (**Philemo Com.** 167; **Jos.**, **Ant.** 2, 55; 16, 296) **Mt** 18:32; 25:26; **Lk** 19:22; ἄνδρες πον. **Ac** 17:5; γενεὰ πον. **Mt** 12:39, 45b; 16:4; **Lk** 11:29.—**Mt** 12:34. Men are called πονηροί in contrast to God **Mt** 7:11; **Lk** 11:13 (**Iambl.**, **Vi. Pyth.** 18, 82 ἀληθέστατον. . . πονηροὶ οἱ ἄνθρωποι).—Of demons τὸ πνεῦμα τὸ πονηρὸν (**Cat. Cod. Astr.** X 180, 16; 186, 4) **Ac** 19:15f. **Pl.** (**Cyranides** p. 51, 14) **Lk** 7:21; 8:2; **Ac** 19:12f. Of the *evil spirit* which contends w. the Holy Spirit for a place in the human soul (**cf.** 1 **Km** 16:14-23) **Hm** 5, 1, 2; 3. ἄγγελος πον. **B** 9:4 (**Paus.** **Attic.** τ, 18 πονηροὶ δαίμονες; **Julian** p. 371, 5; 11 Hertlein δαίμονες πονηροί; **PLEipz.** 34, 8 π. δαίμων). ὁ πονηρὸς ἄρχων 4:13 (ἄρχων 3).

β. of things βουλή (**Menand.**, **Mon.** 568) **B** 6:7 (**Is** 3:9); 19:3; **D** 2:6; **Hv** 1, 2, 4a (βουλή 2a). διαλογισμοί **Mt** 15:19; **Js** 2:4 (διαλογισμός 1). διδασχί **Hm** 6, 2, 7 (παντὶ ἔργῳ is **dat.** of disadvantage). δόλος (**Dit.**, **Syll.** 3 693, 6 [129 BC]) **IEph** 7:1. ἐπιθυμία (-αι: **Dio Chrys.** 4, 89) 2 **Cl** 16:2; **Hv** 1, 1, 8b; 1, 2, 4c; s 6, 2, 1 and **oft.** ἔργον 2 **Ti** 4:18; **Hv** 1, 2, 4b. ἔργα **J** 3:19; 7:7; **Col** 1:21; 1 **J** 3:12b; 2 **J** 11; **Hv** 3, 7, 6; 3, 8, 4 **al.** θησαυρός **Mt** 12:35b; **Lk** 6:45b (here θης. is to be supplied **fr.** the context). καρδιά (**cf. Menand.**, **fgm.** 540, 8 ψυχή) 1 **Cl** 3:4; καρδιά πονηρὰ ἀπιστίας (gen of characteristic; **cf. Bl-D.** §165; definition **Mlt.** 74) **Hb** 3:12. καταλαλιά **Hm** 2:3. Arrogant καύχησις **Js** 4:16; λόγοι π. malicious words (**Menand.**, **Mon.** 542) 3 **J** 10. Of the ὁδὸς τοῦ θανάτου **D** 5:1; **cf. B** 4:10. ὀφθαλμός π. (ὀφθαλμός 1 and s. 1aα above) **Mt** 20:15; **Mk** 7:22. πράγμα (**Menand.**, **Epitr.** 673, **fgm.** 784) **Hv** 1, 1, 8a; ῥαδιούργημα π. **Ac** 18:14. ῥήμα π. slanderous, evil word (**Dit.**, **Syll.** 3 1175, 16; **Jdth** 8:8, 9) **Mt** 5:11 **t.r.**; **Hs** 5, 3, 6; συνείδησις π. evil, guilty conscience **Hb** 10:22; **B** 19:12; **D** 4:14; **Hm** 3:4; ὑπόνοιαι π. 1 **Ti** 6:4. **Cf. Ac** 25:18 **v.l.** τὸ πονηρότατον ψεῦσμα the most wicked sin of lying **Hm** 3:5. Of a Christian’s name ἐκβάλλειν τὸ ὄνομα ὡς πονηρὸν spurn the name as vile (i.e. as held only by worthless persons) **Lk** 6:22.—In the judgment of Christians a close connection w. sin is the chief characteristic of this age: ἐκ τοῦ αἰῶνος τοῦ ἐνεστώτος πονηροῦ **Gal** 1:4. **Cf.** αἱ ἡμέραι πονηραὶ εἰσιν **Eph** 5:16.—**B** 2:1. **Sing.** **Eph** 6:13.

2. subst.—a. wicked or evil-intentioned person, evildoer (**Dt** 21:21; **Esth** 7:6) ὁ πονηρὸς (the **art.** is generic) **Mt** 5:39; 1 **Cor** 5:13 (**Dt** 17:7); **B** 19:11 (but τὸ πον. Lake).—**Pl.** πονηροὶ καὶ ἀγαθοί (**cf. Philo**, **Praem.** 3; **Jos.**, **Ant.** 6, 307; 8, 314 **God** ἀγαπᾷ τ. ἀγαθοὺς, μισεῖ δὲ τ. πονηροὺς) **Mt** 5:45; 22:10. **Opp.** οἱ δίκαιοι 13:49. **W.** οἱ ἀχάριστοι (**s. ἀχάριστος**. Also **Lucian**, **Timon** 48, **perh. fr.** comedy [III p. 654 **Kock**]) **Lk** 6:35. **W.** ἀμαρτωλοὶ **B** 4:2.

b. ὁ πονηρὸς the evil one=the devil (**Third Corinthians** 3:15) **Mt** 13:19; **J** 17:15; **Eph** 6:16; 1 **J** 2:13f; 5:18, 19 (κεῖμαι 2d); **B** 2:10; 21:3; **MPol** 17:1. ἐκ τοῦ πονηροῦ εἶναι be a child of the evil one (ἐκ 3a, end) 1 **J** 3:12a; **cf.** οἱ υἱοὶ τοῦ πονηροῦ **Mt** 13:38, in case πον. is **masc.** here.—The **gen.** τοῦ πονηροῦ **Mt** 5:37; 6:13 can also be taken as **masc.** (it is so taken by **Ps.-Clem.**, **Hom.** 3, 55 p. 51, 19; 21; **Tertullian**, **Cyprian**, **Origen**, **Chrysostom**; **KAFFritzsche**, **JWeiss**; more recently **Schniewind** on **Mt** 6:13; **Weymouth**, **Gdspe.**;—it is taken as a **neut.** by **Augustine**: **WMangold**, **De Ev. sec.** **Mt** 6:13, 1886; **BWeiss**, **Zahn**, **Wlh.**; **Harnack** **SAB** ’07, 944; **EKlostermann**, **Dausch**; **PFiebig**, **D. Vaterunser** ’27, 92; **Mft.**, **RSV**); **Lk** 11:4 **t.r.**; 2 **Th** 3:3; **D** 8:2. It is **poss.** that these passages belong under

c. τὸ πονηρὸν (that which is) evil **Lk** 6:45c; **Ro** 12:9; 1 **Th** 5:22 (εἶδος 2). πᾶν πον. all kinds of evil **Mt** 5:11; ποιεῖν τὸ πονηρὸν ἐμπροσθεν τοῦ κυρίου (**cf. Dt** 17:2; 4 **Km** 21:2, 20) **Hm** 4, 2, 2; **cf. Ac** 5:4 **D**; 1 **Cl** 18:4 (**Ps** 50:6). ἀγρυπνεῖν εἰς τὸ π. **D** 5:2 and ἐπὶ τὸ π. **B** 20:2 **s. ἀγρυπνέω** 2. ἐλάλησέν τι περὶ σοῦ πονηρὸν **Ac** 28:21.—**Pl.** wicked thoughts, evil deeds (**Gen** 6:5; 8:21) **Mt** 9:4; 12:35c; **Mk** 7:23; **Lk** 3:19; **J** 3:20 **P66 et al.**; **Ac** 25:18; 2 **Cl** 8:2. δύο καὶ πονηρά two evil things **B** 11:2 (**Jer** 2:13 **v.l.**).—πονηρὸν ἐστίν τιμι it is bad for someone **Hm** 5, 1, 4.—**S.** Lofthouse **s.v.** κακός, end; **WBrandt**, **ZNW** 14, ’13, 189ff. **GHarder**, **TW** VI 546-66: πονηρὸς and related words. **M-M.****

πονηρόφρων, ον, gen. ονοος evil-minded **w.** αὐθάδης **D** 3:6 (the word is found only here and in **Apost. Constit.** 7, 7, which is dependent upon this **pass.**).*

πονηρῶς adv. (**Thu.**, **Aristoph.** **et al.**) basely, wickedly **w.** ἀφρόνως **Hv** 5:4.*

πόνος, ου, ὁ (**Hom.**; **inscr.**, **pap.**, **LXX**)—1. (hard) labor, toil (**Onesicritus** [c. 310 BC]: 134 **fgm.** 17a **Jac.**: because of the ὕβρις of men, Zeus brought the utopian state of affairs in India to an end, and sent πόνος into the life of men; **Ps** 89:10; **Philo**; **Jos.**, **Ant.** 3, 49; 18, 244) πόνον ἔχειν ὑπὲρ τινος **Col** 4:13 (πόνον ἔχειν: **Il.** 15, 416; **Hes.**, **Shield** 305; **Paus.** 4, 16, 3.—**Theocr.** 7, 139 has it in the sense ‘take pains’ with a **ptc.**). μετὰ πόνου with difficulty, laboriously, painstakingly (**Pla.**, **Soph.** 230A μετὰ πολλοῦ πόνου) **Dg** 11:8.

2. pain, distress, affliction (**X.**, **Mem.** 2, 2, 5; **Aelian**, **N.A.** 7, 30 p. 190, 9; **Dit.**, **Syll.** 3 708, 11; **POxy.** 234 II, 24; 37; **Is** 65:14; **Job** 4:5) **w.** πένθος and κραυγή **Rv** 21:4. εἶναι ἐν πόνῳ (**cf. Gen** 34:25) 1 **Cl** 16:3f (**Is** 53:4). ἀφαιρεῖν ἀπὸ τ. πόνου τῆς ψυχῆς (ἀφαιρέω 1.—πόνος τ. ψυχῆς; **Maximus Tyr.** 1, 4b) **vs.** 12 (**Is** 53:10f). Of the Crucified One ὡς μηδὲ πόνον ἔχων as though he felt no pain at all **GP** 4:10. Of a hailstone πῶς πόνον παρέχει how much pain it causes, how much it hurts **Hm** 11:20. ἐκ τοῦ π. in pain (**Appian**, **Iber.** 97 §423) **Rv** 16:10; **pl.** (**Gen** 41:51; **Jos.**, **C. Ap.** 2, 146; **Test. Jud.** 18:4) ἐκ τῶν π. (**Eur.**, **fgm.** 364 **Nauck**2) because of their sufferings **vs.** 11. πόνους ὑποφέρειν undergo hardships 1 **Cl** 5:4.—**HT Kuist**, **Biblical Review** 16, ’32, 415-20 (πόνος, μόθος). **M-M.** **B.** 540.*

Ποντικός, ή, ὄν from Pontus (**s. Πόντος**) (**Hdt.**+) **subst.** (**Socrat.**, **Ep.** 30, 14) of Aquila Π. τῷ γένει a native of Pontus **Ac** 18:2.*

Πόντιος, ου, ὁ (Diod. S. 14, 116, 3; Plut.; Ditt., Syll. 3 797, 2 [37 AD], Or. 656, 4) Pontius, the name of a Roman, originally Samnite gens, going as far back as the Samnite Wars (Cic., De Off. 2, 21, 75; Livy 9, 1), the nomen (middle, gentile, or tribal name) of Pilate (s. Πιλάτος) Mt 27:2 v.l.; Lk 3:1; Ac 4:27; 1 Ti 6:13. WSchulze, Zur Geschichte latein. Eigennamen: GGAbh. V 5, '04; Jollivier, Ponce Pilate et les Pontii: RB 5, 1896, 247-54; 594-600.*

πόντος, ου, ὁ (Hom.; Arrian, Anab. 6, 19, 4; 5; Ex 15:5) the (high) sea ὁ ἐπὶ πόντον πλέων Rv 18:17 v.l. (cf. Diod. S. 20. 25, 2 οἱ πλέοντες τὸν Πόντον=those who sail the Pontus).*

Πόντος, ου, ὁ (Aeschyl., Hdt.; Philo, Deus Imm. 174; Joseph., inscr.) Pontus, orig. the name of a sea (the Euxine, or Black Sea), then the abbreviated designation of an empire founded by the Achaemenid Persians in northeast Asia Minor, extending fr. the Black Sea to the Caucasus. After Pompey's conquest a part of it was made a Roman province. Acc. to Appian, Mithrid. 15 §53 many Ἑλληνες had settled there. Ac 2:9; 1 Pt 1:1 (on the address Ps.-Callisth. 2, 11, 2, an encyclical letter of Alexander [s. Καππαδοκία]). JMarquardt, Römische Staatsverwaltung I2 1881, 349ff; EMeyer and Brandis, Pauly-W. III 507ff; VSchultze, Altchristl. Städte u. Landschaften II 1, '22.*

Πόπλιος, ου, ὁ (Diod. S. 11, 41, 1; 13, 7, 1; 14, 47, 1 al.; Plut.; Philo, Leg. ad Gai. 333; Jos., Ant. 14, 236; inscr., pap.) Publius, a Roman praenomen (first or personal name; cf. AWalde, Latein. etymolog. Wörterbuch2 '10 s.v. poplicus; Bl-D. §41, 2; cf. Mlt.-H. 155). Ac 28:7f mentions a Π. as πρῶτος τῆς νήσου for the island of Malta. The title is also attested elsewhere for Malta: IG XIV 601 Λ. Καστρίκιος Κυρ(εῖνα) Προύδηνς ἱππεὺς Ῥωμ(αίων), πρῶτος Μελιταίων καὶ πάτρων, ἄρξας καὶ ἀμφιπολεύσας θεῷ Αὐγούστῳ; CIL X 7495 municipi Melitensium primus omnium. As a rule it is taken for granted that it was a designation for the highest Roman official on the island (Felten, Belser, HHoltzmann, Wendt, Preuschen, Knopf, Hoennicke). More recently it has been thought to refer to any office that was non-Roman in origin (AMayr, Die Insel Malta im Altertum '09, 116; AWikenhauser, Die AG '21, 345f). M-M.*

πορεία, ας, ἡ (Aeschyl., X., Pla.; inscr., pap., LXX) going—1. lit. journey, trip πορείαν ποιῆσθαι (X., An. 5, 6, 11; Diod. S. 14, 39, 4; Cornutus 19 p. 33, 20; Plut., Mor. 162F; 2 Macc 3:8; Jos., Ant. 7, 49; 14, 128) w. the destination given (Jos., Ant. 14, 358 εἰς Μ.) εἰς Ἱεροσόλυμα Lk 13:22. In the judgment of the majority (Herder, Mayor, HermvSoden, Spitta, Hollmann, Belser, Windisch, Meinertz; RSV et al.) Js 1:11 also belongs here: ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ the rich man on his (business) journeys or more gener. in his undertakings or pursuits. The pl. is a strong indication that this transl. is correct; nevertheless, the pl. may be thought of as parallel to vs. 8 ἐν ταῖς ὁδοῖς αὐτοῦ, so that we cannot finally exclude the sense

2. way of life, conduct (Pr 2:7.—Of the 'way' that one should take: Socrat., Ep. 27, 5) Hs 5, 6, 6.

κατευθύνοντες τὴν πορείαν αὐτῶν ἐν ὁσιότητι 1 Cl 48:4. Cf. 62:1 v.l. Funk. Fr. this point of view Js 1:11 would be translated in all his ways (so Gebser, Weizsäcker, Beyschlag, Ropes, MDibelius, FHauck, JBPhillips). M-M.*

πορεύω (Pind.) in our lit. only as mid. and pass. πορεύομαι (trag., Hdt.; inscr., pap., LXX, En., Ep. Arist., Joseph., Test. 12 Patr.) impf. ἐπορευόμην; fut. πορεύομαι; 1 aor. ἐπορεύθην; pf. ptc. πεπορευμένος. On the fut. mng. of the pres. s. Bl-D. §323, 3; Rob. 869. On the durative sense of the pres. imper. πορεύου in contrast to the aor. πορεύθητι s. Bl-D. §336, 1; cf. Rob. 855f; 890; go, proceed, travel.

1. lit., w. indication of the place from which: ἀπό τινος begone, depart from someone (X., An. 4, 4, 17) Mt 25:41; Lk 4:42b. ἐντεῦθεν 13:31. ἐκεῖθεν Mt 19:15. W. indication of the place to which: εἰς τι (X., Hell. 7, 4, 10; Is 22:15 εἰς τι πρὸς τινα) to, in, into, toward Mt 2:20; 17:27; Mk 16:12; Lk 1:39; 4:42a; 9:56 (εἰς ἑτέραν κώμην, cf. Jos., Vi. 231); 22:33 (εἰς φυλακὴν); J 7:35b; Ac 1:11; 19:21; 20:1, 22 (πορεύομαι=I am going, I am about to go); 22:5, 10; Ro 15:24, 25 (I am going, am about to go); IPol 7:2; 8:2; Hv 1, 1, 3; 2, 1, 1. Of fish π. εἰς τὸ βάθος dive into the depth B 10:10b. Also of passing into the beyond, in a good sense of Paul and Peter: π. εἰς τὸν ἅγιον τόπον 1 Cl 5:7; εἰς τὸν ὀφειλόμενον (ὀφείλω 2a) τόπον τῆς δόξης 5:4 (so of Peter in Ac 12:17: WMSmaltz, JBL 71, '52, 211-6), and in a bad sense of Judas the traitor εἰς τὸν τόπον τὸν ἴδιον Ac 1:25. εἰς τὰ ἔθνη to the heathen 18:6. ἐπὶ Καίσαρα π. go to Caesar, appear before the Emperor (ἐπὶ III 1 αγ) 25:12. πρὸς τινα to someone (Soph., Ant. 892; Pla., Clit. p. 410C; Theophr., Char. 2, 1; Diog. L. 8, 43; Gen 26:26) Mt 25:9; 26:14; Lk 11:5; 15:18; 16:30; J 14:12, 28; 16:28 (in the three J pass. I am about to go); Ac 27:3; 1 Cl 31:4. σὺν τινι with someone Lk 7:6; Ac 10:20; 26:13; 1 Cor 16:4b. ἐπὶ τι after someth. (ἐπὶ III 1 αδ) Lk 15:4; (up) to someth. (ἐπὶ III 1αβ) Mt 22:9; Ac 8:26; 9:11, also ἕως ἐπὶ τι Ac 17:14. W. ἕως and gen. of the place Ac 23:23. W. διά and gen. of the place through (X., An. 4, 7, 15) Mt 12:1; Mk 9:30 v.l. ποῦ (instead of ποῖ) J 7:35a. οὗ (instead of ὅποι, as 1 Macc 13:20) Lk 24:28a; 1 Cor 16:6. π. τῇ ὁδῷ go one's way, proceed on one's journey 1 Cl 12:4; also ἐπορεύετο τὴν ὁδὸν αὐτοῦ Ac 8:39 (cf. Josh 3:4; Jos., Ant. 1, 282). π. ἐν τῇ ὁδῷ go along the road Lk 9:57; also π. κατὰ τὴν ὁδὸν Ac 8:36.—W. the purpose indicated by the inf. (Gen 37:25) Lk 2:3; 14:19, 31; J 14:2. Also ἵνα 11:11.—Somet. the place fr. which or to which is easily supplied fr. the context: θέλετε πορεύεσθαι you wish to go (i.e. to the house of the non-Christian who has invited you) 1 Cor 10:27. πορ. (i.e. εἰς Ἱερουσαλήμ) 16:4a. πορ. (i.e. εἰς Δαμασκόν) Ac 22:6.—The aor. ptc. of πορ. is oft. used pleonastically to enliven the narrative (Bl-D. §419, 2.—4 Km 5:10; Josh 23:16; Jos., Ant. 7, 318); in any case the idea of going or traveling is not emphasized Mt 9:13; 11:4; 18:12; 21:6; 22:15; 25:16; 27:66; 28:7; Mk 16:10; Lk 7:22; 9:13; 13:32; 14:10 al.—Abs. (X., An. 5, 3, 2) ἐπορεύθησαν they set out Mt 2:9. πορεύθητι καὶ πορεύεται go, and he goes (cf. PGM 1, 185 πορεύου καὶ ἀπελεύσεται) 8:9; Lk 7:8 (opp. ἔρχεσθαι, as Epict. 1, 25, 10 Ἀγαμέμνων λέγει μοι 'πορεύου. . .' πορεύομαι. ἔρχου'. ἔρχομαι).—Lk

10:37; *be on the way, be journeying* Lk 10:38; 13:33; Ac 9:3.—ἐμπροσθέν τινος (UPZ 78, 15 [159 BC] ἐμπροσθεν αὐτῶν ἐπορεύοντο; Josh 3:6): ἔ. αὐτῶν πορεύεται *he goes in front of them* J 10:4 (schol. on Apollon. Rhod. 1, 577 προπορεύεται ὁ ποιμήν); cf. B 11:4 (Is 45:2). μὴ πορευθῆτε ὀπίσω αὐτῶν *do not go after them* Lk 21:8 (ὀπίσω 2αβ). προθύμως μετὰ σπουδῆς ἐπορεύετο *he walked on quickly and eagerly* MPol 8:3.—πορεύου=go your way (Diog. L. 4, 11): πορεύου εἰς εἰρήνην Lk 7:50; 8:48 or ἐν εἰρήνῃ Ac 16:36 s. εἰρήνη 2.

2. fig.—a. as a euphemism, *go to one's death* (cf. Lk 22:33 εἰς θάνατον πορεύεσθαι), *die* Lk 22:22.

b. πορ. ὀπίσω τινός in the sense 'seek a close relation with' (cf. Judg 2:12; 3 Km 11:10; Sir 46:10) οἱ ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευόμενοι *follow (i.e. indulge) their physical nature in desire that defiles* 2 Pt 2:10. ὀπίσω τῶν ἐπιθυμιῶν Hv 3, 7, 3.

c. *conduct oneself, live, walk* (Soph., Oed. R. 884; LXX) w. ἐν τινι foll.: (En. 99, 10 ἐν ὁδοῖς δικαιοσύνης; Test. Reub. 1:6; 4:1 ἐν ἀπλότῃ καρδίας, Iss. 3:1, Ash. 4:5) ἐν ὁδῷ θανάτου B 19:2. ἐν ἀληθείᾳ (Tob 3:5 BA; Pr 28:6) Hm 3:4. ἐν ἀκακίᾳ καὶ ἀπλότῃ v 2, 3, 2. ἐν ἀσελγείαις κτλ. 1 Pt 4:3. ἐν τῇ ἀγνότητι ταύτῃ Hm 4, 4, 4. ἐν ὁσιότητι 1 Cl 60:2. ἐν ταῖς ἐντολαῖς τοῦ κυρίου (cf. Ps 118:1 ἐν νόμῳ κυρίου) Lk 1:6; cf. Pol 2:2; 4:1; Hs 6, 1, 1-4. ἐν τοῖς προστάγμασιν s 5, 1, 5.—κατὰ τι (Num 24:1; Wsd 6:4) κατὰ τὰς ἐπιθυμίας *according to the passions* 2 Pt 3:3; Jd 16, 18.—τῇ ὁρθῇ ὁδῷ πορ. *follow the straight way* Hm 6, 1, 2 (on the dat. cf. Bl-D. §198, 5; Rob. 521 and Dit., Syll.3 313, 20; LXX [reff. in MJohannessohn, Der Gebr. der Kasus in LXX, Diss. Berlin '10, 57f]). ταῖς ὁδοῖς αὐτῶν Ac 14:16. τῇ ὁδῷ τοῦ Κάιν Jd 11. τῷ φόβῳ τοῦ κυρίου *live in the fear of the Lord* Ac 9:31.

d. of life gener. (Dio Chrys. 58[75], 1 διὰ τ. βίου); abs. πορευόμενοι *as they pass by* (Jülicher, Gleichn. 529) Lk 8:14.—GDKilpatrick, JTS 48, '47, 61-3 (in synopt. gosp.). M-M.

πορθέω impf. ἐπόρθουν; 1 aor. ἐπόρθησα (Hom.+; Dit., Or. 201, 17; BGU 588, 3 πορθοῦντες ὑμᾶς; 4 Macc 4:23; 11:4; Jos., Ant. 10, 135 τὰ Ἱεροσόλυμα) *pillage, make havoc of, destroy, annihilate* τὴ *some*th. ἐπόρθουν αὐτήν (i.e. τὴν ἐκκλησίαν τοῦ θεοῦ) *I tried to destroy the church of God* Gal 1:13. τὴν πίστιν ἣν ποτε ἐπόρθει *the faith which he once tried to destroy* vs. 23. τινά *someone* (Aeschyl.+; Diod. S. 11, 32, 1; s. BGU above) π. τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο Ac 9:21.—P-HMenoud, EHaenchen-Festschr., '64, 178-86 (Ac, Gal). M-M.*

πορία s. πορεία.

πορίζω (trag., Thu.+; inscr., pap., Wsd 15:12) *procure, provide* ἑαυτῷ τὴν τροφήν *food for oneself* (Horapollo 1, 42 αἱ τροφαὶ πορίζονται; PGrenf, II 14a, 11 [III BC] πόρισόν μοι εἰς τὴν τροφήν; Aelian, V.H. 13, 26 and Jos., Ant. 8, 13π. αὐτῷ τι) B 10:4.*

πορισμός, οὗ, ὁ (Polyb. et al.; Wsd 13:19; 14:2; Ep. Arist. 111; Philo, Op. M. 128; Jos., Bell. 2, 603) *means of gain* (so Plut., Cato Maj. 25, 1 δυσὶ μόνοις πορισμοῖς, γεωργία καὶ φειδοί; Test. Iss. 4:5 v.l.) 1 Ti 6:5, 6. M-M.*

Πόρκιος, ου, ὁ (Polyb., Plut.; Jos., Ant. 20, 182) Porcius, name of a Roman gens to which, among others, the Catos belonged. Festus the procurator belonged to it (s. Φήστος) Ac 24:27.*

πορνεία, ας, ἡ (Demosth.+; LXX, Philo, Test. 12 Patr.) *prostitution, unchastity, fornication*, of every kind of unlawful sexual intercourse.

1. lit. Ro 1:29 t.r.; 1 Cor 5:1a, b; 6:13; Hm 4, 1, 1. W. ἀκαθαρσία 2 Cor 12:21; Gal 5:19; Eph 5:3; Col 3:5. Differentiated fr. μοιχεία (Philo, Mos. 1, 300) Mt 15:19; Mk 7:21 (WGabriel, Was ist 'porneia' im Sprachgebr. Jesu?: Ethik 7, '31, 106-9; 363-9); Hm 8:3; D 5:1 (the pl. denotes individual acts). On the other hand μοιχεία appears as πορνεία (cf. Sir 23:23) Hm 4, 1, 5. Of the sexual unfaithfulness of a married woman Mt 5:32; 19:9 (most recently JSickenberger, ThQ 123, '42, 189-206, ZNW 42, '49, 202ff; KStaab [παρεκτός 2]; AAllgeier, Angelicum 20, '43, 128-42. Uniquely AFridrichsen, Sv. Exeg. Årsbok 9, '44, 54-8; AIsaksson, Marriage and Ministry in the New Temple, '65, 127-42 [lit.]). Caused by lust D 3:3. διὰ τὰς πορνείας 1 Cor 7:2 (the pl. points out the various factors that may bring about sexual immorality). BMalina, Does Porneia Mean 'Fornication'? NovT 14, '72, 10-17. φεύγειν τὴν π. 6:18. Also ἀπέχεσθαι ἀπὸ τῆς π. 1 Th 4:3 (cf. Tobit 4:12). ἐκ π. γεννηθῆναι *be an illegitimate child, a bastard* (cf. Cephalio [II AD]: 93 fgm. 5 p. 444, 5 Jac. ἐγέννησε ἐκ πορ.; Gen 38:24) J 8:41. Ὁ ἀπέχεσθαι τῆς πορνείας καὶ πνικτοῦ Ac 15:20 (cf. vs. 29; 21:25) s. the lit. s.v. πνικτός and in BWBacon, The Apost. Decree against πορνεία: Exp. 8th Ser. VII '14, 40-61.

2. fig., in accordance w. an OT symbol of apostasy fr. God, of idolatry; fr. the time of Hosea the relationship betw. God and his people was regarded as a marriage bond. This usage was more easily understandable because some Semitic and Graeco-Roman cults were at times connected w. sexual debauchery (cf. Hos 6:10; Jer 3:2, 9; 4 Km 9:22) Rv 19:2, μετανοῆσαι ἐκ τῆς π. αὐτῆς *repent of her immorality* 2:21; cf. 9:21, ὁ οἶνος τοῦ θυμοῦ τῆς π. *the wine of her passionate immorality* 14:8; 18:3 (on these passages s. θυμός 1 and 2). ὁ οἶνος τῆς π. 17:2. τὰ ἀκάθαρτα τῆς π. vs. 4 (ἀκάθαρτος 2). M-M.*

πορνεύω fut. πορνεύσω; 1 aor. ἐπόρνευσα (Hdt.+; LXX, Test. 12 Patr.) *to prostitute, practice prostitution or sexual immorality* gener.

1. lit. 1 Cor 10:8a, b. Distinguished fr. μοιχεύειν 'commit adultery' D 2:2; B 19:4; Mk 10:19 v.l. Regarded as a sin against one's own body 1 Cor 6:18. W. φαγεῖν εἰδωλόθута 'eat meat offered to idols' Rv 2:14, 20.

2. **fig.** (Phalaris, Ep. 121, 1) in the sense 'practice idolatry' (**πορνεία** 2 and **cf.** Hos 9:1; Jer 3:6; Ezk 23:19; 1 Ch 5:25; Ps 72:27; **En.** 8, 2) Rv 17:2; 18:3, 9. **M-M.***

πόρνη, ης, ή (since Aristoph. and X., Mem. 1, 5, 4; PSI 352, 4 [254/3 BC]; POxy. 528, 18 [II AD]; BGU 1024 VI, 4; LXX, Philo. **Loanw.** in rabb.) *prostitute, harlot*.

1. **lit.** (since Alcaeus 109+110, 26 D.2) Lk 15:30 (**cf.** Pr 29:3; **Test. Levi** 14:5 μετὰ πορνῶν); 1 Cor 6:15. Of Rahab (Josh 2:1; 6:17, 23, 25) Hb 11:31; Js 2:25; 1 Cl 12:1 (a πόρνη rewarded for a rescue also in Neanthes [200 BC]: 84 **fgm.** 9 Jac.). **W.** tax-collectors as the lowest class of people, morally speaking Mt 21:31f. **W.** flute-girls GOxy 36. κολλᾶσθαι τῇ π. *have to do with a prostitute* (Sir 19:2) 1 Cor 6:16.

2. **fig.** (**s. πορνεία** 2 and πορνεύω 2; Is 1:21; 23:15f; Jer 3:3; Ezk 16:30f, 35) as the designation of a government that is hostile to God and his people Rv 17:15f. ή πόρνη ή μεγάλη **vs.** 1; 19:2. Βαβυλῶν (**q.v.**) ή μεγάλη ή μήτηρ τῶν πορνῶν 17:5.—For the woman sitting on the beast **cf.** Cebes 5, 1, a beautifully adorned woman sitting on a throne. She is called Ἀπάτη, ή ἐν τῇ χειρὶ ἔχει ποτήριον τι, from which she gives men to drink (ποτίζει Cebes 5, 2 as Rv 14:8), in order to lead them astray (πλανᾶω as Rv 18:23).—FHauck and SSchulz, TW VI 579-95: πόρνη and related words. **M-M. B.** 1368.*

πόρνος, ου, ό (Aristoph., X.+ in the sense 'male prostitute', etc.; Sir 23:17; Philo, Leg. All. 8) in our **lit.** quite **gener.** *fornicator, one who practices sexual immorality* 1 Cor 5:9, 11; Hb 12:16. οἱ π. τοῦ κόσμου τούτου *the (sexually) immoral persons in this world* 1 Cor 5:10. **W.** other sinners Eph 5:5; 1 Ti 1:10; Rv 21:8; 22:15. Differentiated **fr.** an adulterer 1 Cor 6:9; Hb 13:4. Excluded **fr.** the Kgdm. of God, **w.** others guilty of grave sins 1 Cor 6:9 (=Pol 5:3). **M-M.***

πόρρω **adv.** (Pla., X.+; LXX; Ep. Arist. 31.—Thackeray p. 123; Bl-D. §34, 2) *far (away)*.

1. used as an **adv.** 1 Cl 3:4; Hv 3, 6, 1. π. εἶναι *be far away* (Bl-D. §434, 1; Rob. 546) Lk 14:32. π. ἀπό (**En.** 32, 4; Jos., Vi. 281): π. γίνεσθαι ἀπό τινος *be or remain far from someone or someth. fig.* (**cf.** Bar 3:21) 1 Cl 23:3; 30:3; 39:9 (Job 5:4). π. ἀπέχειν ἀπό τινος *be far removed fr. someone, fig.* Mt 15:8; Mk 7:6; 1 Cl 15:2; 2 Cl 3:5 (all four Is 29:13).

2. used as an improper **prep. w. gen.** (Isocr., Ep. 6, 13 κινδύνων π.; Περὶ ὕψους p. 34, 15 V.; Ael Aristid. 28, 103 K.=49 p. 525 D.: π. θεῶν; Philo, Op. M. 63; Jos., Vi. 167) ὦν μακρὰν καὶ πόρρω πραΰτης B 20:2.—As **comp.** of the **adv.** we have in the text of Lk 24:28 πορρώτερον (Aristot.+), and as **v.l.** πορρωτέρω (X., Pla.; Jos., Bell. 4, 108, Vi. 326.—Thumb 77): πορρ. πορεύεσθαι *go farther*. **M-M. B.** 868.*

πόρρωθεν **adv.** (Pla.+; LXX; KDieterich, Untersuchungen zur Gesch. der griech. Sprache 1898, 183f) *from a distance* (Aeneas Tact. 540; 1199; Diod. S. 1, 83, 4; Jos., Ant. 3, 9) Hb 11:13. **W.** substitution of one concept for another *from a distance=at a distance* (Herodian 2, 6, 13 π. ἐστώτες) οἱ ἑστησαν πόρρωθεν *who stood at a distance* (Ἰσθμῖ II 1a) Lk 17:12 (Aesop, Fab. 1 P.=5 H. πόρρωθεν στάσα). οἱ πόρρωθεν *those who are at a distance* (Jos., Bell. 3, 394) B 9:1 (Is 33:13). **M-M.***

πορρώτερον and πορρωτέρω **s. πόρρω**, end.

πορφύρα, ας, ή (Aeschyl., Hdt.+; inscr., pap., LXX, Ep. Arist.; Philo, Congr. Erud. Gr. 117; Jos., Bell. 6, 390; Test. Levi 8:7. **Loanw.** in rabb.) the purple fish (a shell-fish, murex), then a purple dye obtained **fr.** it, finally the cloth, clothing, etc. In our **lit.** only in the last-named sense (so Aeschyl.+; Aristot., Polyb., Lucian; Jos., Ant. 8, 185; Ep. Arist. 320; LXX) *purple (cloth)* **w.** βύσσος (**q.v.**) Lk 16:19. *Purple garment* (Appian, Liby. 66, 297) **w.** τὸ βύσσινον (**s. βύσσινος** and **cf.** Joseph and Aseneth 5, 6 πορφύρα ἐκ βύσσου χρυσοῦφής) Rv 18:12. **Cf.** 17:4 **t.r.** Of the red garment which the soldiers put on Jesus Mk 15:17, 20; GP 3:7 (Appian, Bell. Civ. 2, 150 the Roman soldier's cloak is called ή πορφύρα; **cf.** χλαμύς.—Dio Chrys. 4, 71 and Jos., Ant. 11, 256; 257 of a royal purple garment; **cf.** 1 Macc 10:62).—**Lit.** **s.** on κόκκινος, also RGradwohl, Die Farben im AT, Beih. ZAW 83, '63, 66-73 and **lit. M-M.***

πορφυρόπωλις, ιδος, ή (the **fem.**, found in CIG 2519 [where it is restored, but is surely correct], and PFlor. 71, 641 [IV AD] of πορφυροπώλης, ου, ό [**e.g.** Inschr. v. Hierap. 156; Sb]=dealer in purple [woolen] cloth [**cf.** WASchmidt, Forschungen aus dem Gebiete des Altertums I 1842, 163ff]) *a merchant dealing in purple cloth*, of Lydia of Thyatira (**s. Θυάτιρα**) at Philippi Ac 16:14. **M-M.***

πορφυροῦς, ᾱ, οῦν (the form preferred in Attic **Gk.**, also in LXX, Joseph. [**e.g.** Bell. 7, 124, Ant. 10, 235; Schmidt 492] for the older [Hom.+; Dit., Syll.3 999, 5; Sib. Or. 3, 659] πορφύρεος, ἑα, εον) *purple in color* ἱμάτιον πορφυροῦν (Diod. S. 2, 59, 4; Num 4:14; EpJer 11; **cf.** PRyl. 151, 14 [40 AD] χιτῶνα πορφυροῦν) *a purple cloak* J 19:2, 5. **Subst.** τὸ πορφυροῦν (**i.e.** ἱμάτιον) *purple clothing* **w.** κόκκινον (**s. κόκκινος**) Rv 17:4; **cf.** 18:16.—GEuler, πορφυροῦς, purpureus, Progr. Weilburg '07. **M-M.***

ποσάκις **adv.** (Pla.+; POxy. 528, 24; LXX; Test. Jos. 3:1) *how many times? how often?* Mt 18:21; 23:37; Lk 13:34. **M-M.***

πόσις, εως, ή (Hom.+; BGU 1191, 3 [I BC]; Theban Ostraca '13, no. 3, 1) in our **lit.** always **w.** βρώσις (as Da 1:10).

1. *drinking, the act of drinking* (Hdt. 1, 172; Pla., Leg. 1 p. 637D al.) *lit.* βρώσις καὶ πόσις (βρώσις 1) Ro 14:17; Col 2:16.
 2. *a drink, that which one drinks* (Aeneas Tact. 589; Da 1:10; Philo, Op. M. 38) of Jesus' blood ἀληθῆς ἐστὶν πόσις J 6:55. M-M.*

πόσος, η, ον (Aeschyl.; inscr., pap., LXX, Joseph.) a correlative pron. in *dir.* and *indir.* questions.

1. *how great (?)* in the *sing.* Ac 22:28 D (*indir.*); 1 Cl 56:16 (*indir.*). Placed after the word τὸ σκότος πόσον; *how great must the darkness be?* Mt 6:23. πός, χρόνος ἐστίν; *how long is it?* Mk 9:21 (ὅν πός, χρόν. cf. Soph., Oed. R. 558; Pla., Rep. 7 p. 546A). In an exclamation (Appian, Mithrid. 58 §237 πόσῃν ὠμότητα, πόσῃν ἀσέβειαν!—Bl-D. §304; Rob. 741) πόσῃν κατειργάσατο ὑμῖν σπουδὴν *how much zeal it has called forth in you!* 2 Cor 7:11. πόσῳ; *to what degree? how much?* πόσῳ διαφέρει ἄνθρωπος προβάτου; Mt 12:12. W. a *comp. foll.* (Polyaenus 3, 9, 25 πόσῳ φοβερώτεροι;) πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας; *how much greater a punishment do you think one will deserve?* Hb 10:29. πόσῳ μᾶλλον; *how much more?* (PFlor. 170, 8 [III AD] εἰ. . . πόσῳ μᾶλλον=if. . . how much more; Syntipas 19, 15; Jos., Bell. 2, 365; Diod. S. 1, 2, 2 [Loeb]) Mt 7:11; 10:25; Lk 11:13; 12:24, 28; J 13:14 v.l.; Ro 11:12, 24; Phlm 16; Hb 9:14; B 19:8; D 4:8; Eph 5:1f; 16:2. πόσῳ μᾶλλον οὐ; *how much less?* (Ps.-Clem., Hom. 10, 20) 2 Cl 17:1.—JBonsirven, Exégèse rabbinique et exégèse paulinienne '39; HMüller, Der rabbinische Qal-Wachomer-Schluss in paul. Typologie (Ro 5), ZNW 58, '67, 73-92.

2. *how much, how many (?)*—a. w. a noun in the *pl.* (Aeschin. 2, 95; X., Mem. 1, 2, 35; 2 Km 19:35) πόσους ἄρτους ἔχετε; *how many loaves do you have?* Mt 15:34; Mk 6:38; 8:5. Cf. Mt 16:9, 10; Mk 8:19, 20; Lk 15:17 (*exclam.* like Ps 118:84); Ac 21:20 (Jos., Ant. 7, 318 πόσαι μυριάδες εἰσὶ τοῦ λαοῦ); 2 Cl 1:3.

b. without a noun—α. in the *pl.* πόσοι *how many?* (Ps.-Clem., Hom. 9, 18; 10, 23) Hs 8, 6, 1.—πόσα; *how many things?* (Ps.-Clem., Hom. 9, 18) Mt 27:13; Mk 15:4.

β. in the *sing.* πόσον; *how much?* (BGU 893, 26 ἐπύθετο, πόσον ἔχει) πόσον ὀφείλεις; Lk 16:5, 7. M-M.*

ποσότης, ητος, ἡ (Aristot., Metaph. 1028a, 19; Polyb. 16, 12, 10 al.; inscr., pap., Philo) *greatness in degree or number, quantity, amount* w. καλλονή 1 Cl 35:3. συμψηφίζειν τὴν π. τῆς δαπάνης *estimate the amount of the cost* Hs 5, 3, 7.*

ποταμός, οὔ, ὁ (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Sib. Or.) *river, stream.*

1. *lit.*, of the Jordan (Jos., Ant. 20, 97, Vi. 399; Sib. Or. 6, 5) Mt 3:6; Mk 1:5. Of the Euphrates (s. Εὐφράτης) Rv 9:14; 16:12. Of the Tiber (Sib. Or. 5, 170) Hv 1, 1, 2a, b; on the other hand, the ποταμός of 1, 1, 3 cannot be identified (cf. Hdb. ad loc.). ἦν π. ἔλκων ἐκ δεξιῶν (ἔλκω 2) B 11:10. Cf. Ac 16:13; 2 Cor 11:26; Rv 8:10; 12:15f; 16:4.—Lk 6:48f ὁ ποταμός means a river near the house in question. On the other hand, in the parallel Mt 7:25, 27 οἱ ποταμοὶ are to be understood as the *mountain torrents* or *winter torrents* which arise in ravines after a heavy rain and carry everything before them (so the *pl.* in Heraclit. Sto. 38 p. 55, 9; Quint. Smyrn. [400 AD] 8, 384; 14, 5). The *river of living water* in the heavenly Jerusalem Rv 22:1; cf. vs. 2.

2. The *pl.* of large amounts of flowing water. Fig. ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρέουσιν ὕδατος ζῶντος *streams of living water will flow from his* (the Redeemer's—s. κοιλία 3) body J 7:38 (scripture quot. of unknown orig. Cf. Hdb. ad loc.; Bultmann 229, 2; LKöhler, Kleine Lichter '45, 39-41; CGoodwin, JBL 63, '54, 72f). M-M. B. 42.*

ποταμοφόρητος, ον (PAMh. 85, 16 [78 AD]; PTebt. 610; PStrassb. 5, 10; PFlor. 368, 12 al. in pap.) *swept away by a river, overwhelmed by a stream* ἵνα αὐτὴν π. ποιήσῃ *that he might sweep her away with the stream* i.e. drown her Rv 12:15.—AWikenhauser, BZ 6, '08, 171; 7, '09, 48. M-M.*

ποταπός, ἡ, ὅν a substitute for the older ποδαπός (the latter occurs Aeschyl., X., Pla.+; Jos., Ant. 6, 345; so D Mk 13:1; Lk 1:29; 7:39; s. Lob., Phryn. p. 56f), but only in the sense quotable for ποδαπός Demosth.+ of *what sort or kind* (Dionys. Hal.; Lucian; Philo; Jos., C. Ap. 1, 255a; POxy. 1678, 16 [III AD]; Sus 54 LXX; Bl-D. §298, 3; Rob. 741) of persons Mt 8:27; 2 Pt 3:11; Hs 8, 6, 3. τίς καὶ ποταπὴ ἡ γυνὴ *who and what kind of woman* Lk 7:39 (cf. Jos., Ant. 7, 72). ποταποὶ τὴν μορφήν *what kind of form they have* AP 2:5.—Of things Lk 1:29; Hv 3, 4, 3; s 4:3; 6, 3, 4. *Somet.* the context calls for the *mng.* *how great, how wonderful* Mk 13:1a, b; *how glorious* 1J 3:1.—In ποταπαί. . . εἰσὶν αἱ πονηρίαι; Hm 8:3 ποταπαί is simply=τίνες: *what are the vices?* M-M.*

ποταπῶς *adv.* of ποταπός (q.v.) *in what way, how* Ac 20:18 D.*

πότε *interrog. adv.* of time (Hom.+; inscr., pap., LXX; Jos., Vi. 374) *when (?)* *predom.* in direct questions, but also in indirect: Mt 24:3 (*perh. indir.*); 25:37-9, 44; Mk 13:4 (*perh. indir.*), 33 (*indir.*), 35 (*indir.*); Lk 12:36 (*indir.*); 17:20 (*indir.*); 21:7; J 6:25; 2 Cl 12:2 (*indir.*; apocryphal saying of Jesus); B 12:1 (prophetic quot. of uncertain orig.); Hv 1, 1, 7; 3, 6, 6. Elliptic (*indir.*) εἶρηκεν πότε *he has told (us) when (it will happen)* B 6:19. ἕως π.; (LXX.—Jos., Ant. 2, 309 ἄχρι π.) *how long?, lit. until when?* Mt 17:17a, b; Mk 9:19a, b; Lk 9:41; J 10:24; Rv 6:10; Hv 3, 6, 5. ἀπὸ πότε *since* Mk 8:2 D (Bl-D. §203). M-M.*

ποτέ *enclitic particle* (Hom.+; pap., LXX)—1. of time *at some time or other of the past once, formerly* (Jos., Bell. 7, 112) J 9:13; Ro 7:9; 11:30; Gal 1:13, 23; Eph 2:2f al.—Of the future (Appian, Bell. Civ. 3, 63 §257=at last; Jos., Bell. 5, 19) σύ ποτε ἐπιστρέψας *when once you (will) have turned* Lk 22:32.—ποτέ μὲν—ποτέ δέ *now—now, at*

times—at times (X., Mem. 4, 2, 32; Pla., Theaet. 170C; Diod. S. 1, 32, 2; 2, 59, 5; Wsd 16:18f) B 10:7 (on ποτέ—vñ [vuvñ] δέ, s. vñv 1). On ἤδη ποτέ now at last Ro 1:10; Phil 4:10; 2 Cl 13:1 s. ἤδη 1c.—After negatives ever οὐ. . . ποτέ not . . . ever, never 2 Pt 1:21; IRo 2:1. οὔτε. . . ποτέ. . . οὔτε 1 Th 2:5; MPol 17:2. οὐδεὶς ποτε Eph 5:29 (X., Mem. 1, 4, 19 μηδέν ποτε) οὐ μὴ. . . ποτέ 2 Pt 1:10. On μή ποτε s. μήποτε. In rhetorical questions that expect a neg. answer τίς. . . ποτέ; 1 Cor 9:7. Cf. Hb 1:5, 13.

2. indicating a supposition I presume ἐν τῇ φιλοξενίᾳ εὐρίσκεται ἀγαθοποίησίς ποτε Hm 8:10. Cf. s 6, 5, 4.

3. generalizing, after relatives ever ὅσοι ποτέ whatever, whoever Hs 9, 6, 7; 9, 28, 3. On ὅποιοι ποτε ἦσαν Gal 2:6 s. ὅποιος and cf. Epict. 2, 20, 5 τίνες ποτέ;—οἱ Ἀκαδημαϊκοὺς αὐτοὺς λέγοντες—who were they then?—Those who call themselves Academics. M-M.

πότερος, α, ον (Hom.+ in our lit. (and in the LXX where, however, it is found only in Job; Thackeray p. 192) only in the fixed form πότερον as an interrog. word (Bl-D. §64, 6; 298, 1; Rob. 741; 1177) in a disjunctive question πότερον—ἢ whether—or whether (Pind.; X., Mem. 2, 7, 4; Appian, Bell. Civ. 3, 53 §220; Dit., Syll. 3 977, 24; 29 ἐπερωτᾷ πότερον—ἢ; 987, 14; 19; PTebt. 289, 6 [23 AD]; Job 7:12; Jos., C. Ap. 2, 120) J 7:17; B 19:5; D 4:4; Hs 9, 28, 4. M-M.*

ποτήριον, ου, τό (Alcaeus, Sappho, Hdt.+; inscr., pap., LXX; Ep. Arist. 293; Jos., Ant. 8, 48) cup, drinking-vessel.

1. lit. Mt 23:25f; Mk 7:4, 8 v.l.; Lk 11:39. π. χρυσοῦν (Lind. Tempelchr. B, 42) Rv 17:4. W. gen. of its contents: π. ὕδατος Mk 9:41. π. ψυχροῦ a cup of cold water Mt 10:42 (on the ellipsis cf. Bl-D. §241, 7; Rob. 1202). Oft. in the language of the Lord's Supper λαβὼν ποτήριον Mt 26:27; Mk 14:23; cf. Lk 22:17, [20a]; 1 Cor 11:25a; IPhld 4; D 9:2.—The cup stands, by metonymy, for what it contains (Pr 23:31) [Lk 22:20b]; 1 Cor 11:25b, 26 (τὸ ποτ. corresponds to τὸν ἄρτον).—ἐκ τοῦ ποτηρίου πίνειν vs. 28 (Alcaeus 34 D.2). τὸ ποτήριον τῆς εὐλογίας (εὐλογία 4) 1 Cor 10:16. W. gen. of the pers. who bestows the drink (τὸ ποτήριον (τοῦ) κυρίου πίνειν vs. 21a; 11:27. Opp. ποτήριον δαιμονίων 10:21b (FJDölger, D. Kelch der Dämonen: Antike u. Christentum IV '34, 266-70).

2. fig. (in the OT ποτήριον is an expr. for destiny in both good and bad senses, On the concept of drinking a cup of suffering cf. Is 51:17, 22; La 4:21; Ps 10:6; 74:9.—WLotz, D. Sinnbild des Bechers: NKZ 28, '17, 396-407; F-JLeenhardt, Le Sacrement de la Sainte Cène '48, 43-5) of undergoing a violent death; first of Christ himself τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πῖω αὐτό; shall I not drink the cup which the Father has given me? J 18:11. Cf. Mt 20:22; 26:39, 42 t.r.; Mk 10:38; 14:36 (CEB Cranfield, ET 59, '47/'48, 137f; DDaube, A Prayer Pattern in Judaism, Studia Evangelica 73, '59, 539-45); Lk 22:42. The martyrdom of a Christian is corresp. described as a λαβεῖν μέρος ἐν τῷ ποτηρίῳ τοῦ Χριστοῦ share in the cup of Christ MPol 14:2. Cf. Mt 20:23; Mk 10:39 (s. on these pass. ESchwartz, Über den Tod der Söhne Zebedaei: GGAbh. n.s. VII 5, '04, NGG '07, 266ff, ZNW 11, '10, 89-104; FSpitta, ibid. 39-58; ChBruston, Revue de Théol. et des Quest. rel. 19, '10, 338-44, RHPhr 5, '25, 69-71; VWeber, Der Katholik 92, '12, 434-45; JHBernard, ET 39, '28, 456-8).—On τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ Rv 16:19 cf. θυμός 1 and 2. On the pass. belonging w. it, i.e. Rv 14:10; 18:6 cf. κεράννυμι 1. M-M. B. 348.*

ποτίζω impf. ἐπότιζον; 1 aor. ἐπότισα; pf. πεπότικα. Pass.: impf. ἐποτιζόμην B 7:3 (Hs 9, 1, 8; 9, 25, 1 are prob. mid., s. 4 below); 1 aor. ἐποτίσθην; pf. ptc. πεποτισμένος (Hippocr., X.+; inscr., pap., LXX, Philo) make it possible for someone or someth. to drink.

1. of persons give to drink τινά to someone Mt 25:35, 37, 42; 27:48; Mk 15:36; Ro 12:20 (Pr 25:21). W. double acc. cause someone to drink someth., τινά τι π. give someone someth. to drink (Pla., Phaedr. 247E; Gen 19:32; Judg 4:19a; 1 Km 30:11 al.; Bl-D. §155, 7; Rob. 484) water (ποτίζειν τινά ποτήριον as Jer 16:7) Mt 10:42; Mk 9:41. χολήν μετὰ ὄξους GP 5:16; B 7:5. As a symbol π. τινά γάλα give someone milk to drink 1 Cor 3:2 (οὐ βρώμα is added in zeugma; Bl-D. §479, 2; Rob. 1200f). Instead of the acc. of the thing we have ἕκ τινος Rv 14:8 (symbol.). Pass. be given (someth.) to drink w. dat. of the thing (for the act. w. the dat. of the thing s. Dit., Or. 200, 16; Cebes 5, 2; 3 Macc 5:2) ἐποτίζετο ὄξει καὶ χολῇ he was given vinegar and gall to drink B 7:3. Also acc. of the thing (Bl-D. §159, 1; Rob. 485) symbol. (cf. e.g. Sir 15:3; Is 29:10) πάντες ἐν πνεῦμα ἐποτίσθημεν we have all been made to drink (or been imbued with) the same Spirit 1 Cor 12:13.

2. of animals water (Diod. S. 19, 94, 9; Polyaeus 6, 4, 2; Dit., Or. 483, 169; oft. LXX) Lk 13:15.—3. of plants water (X., Symp. 2, 25 al.; Ezk 17:7; Kleopatra I. 93 τ. βοτάνας. The sense 'irrigate' a field, garden, etc. is much more common; oft. so in pap., LXX) τὰς ῥάβδους the sticks that have been planted Hs 8, 2, 9a. Pass. 8, 2, 9b (ὑδατι); 8, 3, 8. Abs., symbolically of the founding of a church, w. φυτεύειν (as Hs 8, 3, 8) 1 Cor 3:6-8.

4. mid. water oneself, drink πᾶν γένος τῆς κτίσεως τοῦ κυρίου ἐποτίζοντο ἐκ τῶν πηγῶν Hs 9, 1, 8; cf. 9, 25, 1. M-M.*

Ποτίολοι, ων, οἱ (Strabo 5, 4, 6; Porphyry., Vi. Plot. 2; Jos., Ant. 18, 161, Vi. 16; inscr. [Dit., Or. II 595b index]; on the spelling cf. Bl-D. §41, 1; Mlt.-H. 76) Puteoli, a city on the Gulf of Naples in Italy. Paul landed there on his journey to Rome, and stayed for a week w. the Christians there Ac 28:13. M-M.*

ποτόν, οὔ, τό (Hom.+; PSI 64, 21 [I BC]; PGiess. 19, 6; LXX, Philo; Jos., Bell. 3, 183, Ant. 1, 245f; Sib. Or. 3, 746. Subst. neut. of ποτός, ἡ, ὄν=drinkable) drink w. τροφή (food and) drink (Longus 2, 7, 4; Jos., Ant. 7, 159) gener. D 10:3a, then of the Eucharist πνευματικὴ τροφή καὶ ποτόν 3b. Pl. βρώματα καὶ ποτά (βρώμα 1 and cf. PSI loc. cit. μήτε ἐν ποτοῖς μήτε ἐν βρωτοῖς; Ep. Arist. 128 al.) ITr 2:3. Also σιτία καὶ ποτά (cf. Hdt. 5, 34, 1; X.,

πότος, ου, ό (X., Pla. et al.; LXX; Ep. Arist. 262; Philo, Vi. Cont. 46; Jos., Ant. 5, 289; Test. Jud. 8:2) *drinking, esp. a drinking party, carousal pl.* (Aristoph., Pla. et al.; Pr 23:30) w. κῶμοι (q.v. and Synes., Providence 1, 14 p. 107c) 1 Pt 4:3. M-M.*

ποῦ *interrog. adv. of place* (Hom.+; inscr., pap., LXX; Jos., Ant. 10, 156a.; Sib. Or. 5, 67 al.).

1. *where* (?), *at which place* (?)—a. in direct questions Mt 2:2; 26:17; Mk 14:12, 14; Lk 17:17, 37; 22:9, 11; J 1:38; 7:11; 8:10, 19; 9:12; 11:34. In rhetorical questions that expect a *neg.* answer *where is?* (Il. 5, 171; Diod. S. 14, 67, 1 ποῦ. . . ; ποῦ. . . ; Lucian, Dial. Deor. 4, 4) Lk 8:25; Ro 3:27; 1 Cor 1:20a, b, c (ποῦ in several direct questions consecutively as Libanius, Or. 61 p. 337, 18 F.); 12:17a, b, 19; 15:55a, b (Hos 13:14a, b); Gal 4:15; 1 Pt 4:18 (Pr 11:31); 2 Pt 3:4.

b. in *indir.* questions instead of ὅπου w. *indic. foll.* (En. 12, 1b) Mt 2:4; Mk 15:47; J 1:39; 11:57; 20:2, 13, 15; Rv 2:13. *W. subj. foll.*: οὐκ ἔχειν ποῦ (Epict. 2, 4, 7) *have no place, have nowhere* Mt 8:20; Lk 9:58; 12:17.

2. (for ποῖ, which is not found in Bibl. Gk.; s. it) *where* (?), *whither* (?), *to what place* (?) (Antiphon 2, 4, 8; X., Cyr. 1, 2, 16; Epict. [index Sch.]; Vett. Val. 137, 35; 341, 6; Alciph. 4, 13, 2; Gen 16:8; Judg 19:17; Jdth 10:12; 1 Macc 3:50; En.—Kühner-G. I 545, 4; Bl-D. §103; Rob. 298; AMaidhof, Z. Begriffsbestimmung der Koine: Beiträge zur histor. Syntax der Griech. Sprache 20, '12, 298ff).

a. in direct questions (Cebes 6, 2; 20, 1; En. 102, 1) J 7:35; 13:36; 16:5 (cf. the pagan amulet in ABarb, Der Österreich. Limes XVI 54f ποῦ ὑπάγεις; also Rtzst., ARW 24, '26, 176–8); 1 Cl 28:2, 3 (Ps 138:7), 4.

b. in *indir.* questions (En. 12, 1a) J 3:8; 8:14a, b; 12:35; 14:5; Hb 11:8; 1J 2:11; IPHld 7:1; Hm 12, 5, 4. M-M.**

πού *enclitic adv. (Hom.+; pap., LXX)—1. of place somewhere w. quotations* (Diod. S. 1, 12, 10 'the poet'

[=Homer] says πού κατὰ τὴν ποιήσιν=somewhere in his poem. Of Cercidas [III BC] [ed. Diehl2 fgm. 11a, 4] ὁρθῶς λέγει πού Κερκίδας [quot. follows]. Lucian, Ver. Hist. 2, 42 φησὶ γάρ πού κάκεϊνος [i.e. Antimachus IV BC], then a quot.; Appian, Bell. Civ. 1, 97 §452 [with a quot.]; Philo, Ebr. 61 εἶπε γάρ πού τις, and Gen 20:12 follows; Plut., Mor. 553B) Hb 2:6; 4:4; 1 Cl 15:2; 21:2; 26:2; 28:2; 42:5. Cf. Papias 2:4.—After a *neg.*=nowhere Dg 5:2.

2. indicating a supposition *about, approximately w. numbers* (Paus. 8, 11, 14 περὶ εἴκοσι πού σταδίου; Aelian, V.H. 13, 4; Jos., C. Ap. 1, 104) Ro 4:19.—On δὴ π., μὴ π. s. *δήπου, μήπου*. M-M.*

Πούδης, εντος, ό (BGU 455, 4 [I AD] al. in pap.; Jos., Bell. 6, 172) *Pudens*, Roman personal name (the *n* was lost, as on Rom. inscr., because it was nasalized in pronunciation: Bl-D. §41, 2; 54; cf. Mlt.-H. 134). An *otherw.* unknown Christian 2 Ti 4:21 (the identification w. the husband of Claudia mentioned CIL VI 15066 is uncertain).—Lghtf., St. Clement I 1890, 76ff; EDMundson, The Church in Rome '13, 244–9. M-M.*

πούς, ποδός, ό (Hom.+; inscr., pap., LXX, Ep. Arist., Philo; Jos., Ant. 18, 187; Sib. Or. 5, 264; Test. 12 Patr.) *foot*.

1. of persons or (rarely in our lit.) animals, or the strange creatures of Rv—a. *lit.* Mt 4:6 (Ps 90:12); 7:6; Mk 9:45a, b al. W. κεφαλή J 20:12; 1 Cor 12:21; 1 Cl 37:5a, b. W. χεῖρ or χεῖρες (Ps 21:17) Mt 18:8a, b; 22:13; Lk 24:39, 40 v.l.; J 11:44; 1 Cor 12:15 (for the speculation by foot and hand concerning their relation to the whole body cf. Epict. 2, 10, 4). ὑποδήσασθαι τοὺς π. *put shoes on the feet* Eph 6:15 (the whole *expr.* is symbolic here). Of listeners and pupils καθῆσθαι παρὰ τοὺς π. *sit at someone's feet* Lk 8:35; cf. 10:39. W. at least more than half symbolic *mng.* ἀνατεθραμμένους παρὰ τοὺς πόδας Γαμαλιήλ Ac 22:3 (schol. on Pla. 467B παρὰ πόδας τοῦ Σωκράτους). Also half symbolic (Synes., Ep. 17 p. 175C παρὰ πόδας ἀποδίδως τὴν χάριν) ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων 4:35; cf. vs. 37; 5:2. πίπτειν (q.v. 1baγ) εἰς τοὺς πόδας τινός Mt 18:29 t.r.; J 11:32 t.r.; ἔμπροσθεν τῶν ποδῶν τινος Rv 19:10; ἐπὶ τοὺς πόδ. Ac 10:25; παρὰ τοὺς π. τινός Lk 8:41; 17:16. πρὸς τοὺς π. τινός Mk 5:22; 7:25 (προσπίπτειν πρὸς κτλ.); J 11:32; Ac 5:10; 10:25 D (the *gen.* is easily supplied); Rv 1:17; Hn 3, 2, 3. προσπίπτειν πρὸς τοὺς π. τινί Ac 16:29 D. προσκυνεῖν ἐνώπιον (or ἔμπροσθεν) τῶν ποδῶν τινος Rv 3:9; 22:8. To wash feet (Gen 18:4; 19:2): J 13:5f, 8–10, 12, 14a, b (Λούω 2aβ); 1 Ti 5:10; cf. Lk 7:44a.—Cf. HAlmqvist, Plutarch u. d. NT '46, 75. Anoint feet (Anaxandrides Com. [IV BC] 40 μύρω. . . ἀλείφει τ. πόδας Καλλιστράτου; Eubulus Com. [IV BC] 90, 5f) Lk 7:46; cf. vs. 38c; J 12:3a; cf. 11:2. Kiss feet: Lk 7:38c, 45.—In Rv 10:1 πούς clearly means *leg* (cf. Lucian, Zeuxis 4, Pseudomant. 59 πούς μέχρι τοῦ βουβῶνος [groin]; Achilles Tat. 1, 1, 10; Aëtius p. 86, 2; PGiess. 43, 14; PFlor. 42, 9 and s. Charles, ICC ad loc.).

b. *fig.*: the one who is vanquished lies beneath the victor's feet (Diod. S. 17, 100, 8 ῥιφέντος ἐπὶ γῆν ἐπιβὰς ἐπὶ τὸν τράχηλον τῷ ποδί=[the victor] placed his foot on the neck of his foe, who had been thrown to the ground) τιθέναι τοὺς ἐχθροὺς ὑποκάτω τῶν ποδῶν σου Mt 22:44; Mk 12:36; here Ps 109:1 is quoted; its wording *acc. to* the LXX is quoted more exactly as ὑποπόδιον τῶν ποδῶν σου Lk 20:43; Ac 2:35; Hb 1:13; 10:13; 1 Cl 36:5; B 12:10. For this in the same Ps.—quot. τιθ. ὑπὸ τοὺς πόδας (αὐτοῦ) 1 Cor 15:25 (Plut., Mor. 1197C ὑπὸ πόδας τιθ.). πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ 1 Cor 15:27; Eph 1:22; these passages quote Ps 8:7, the exact wording of which in the LXX appears in ὑποκάτω τῶν ποδῶν αὐτοῦ Hb 2:8.—συντρίψει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν Ro 16:20.—The earth as God's footstool (Is 66:1) ὑποπόδιον τῶν ποδῶν αὐτοῦ (or, as LXX, μου) Mt 5:35; Ac 7:49; B 16:2.—*Acc. to* a usage common also in the OT (Eur., Hipp. 661, Or. 1217) the feet represent the person who is in motion: οἱ πόδες τῶν θαψάντων *those who have buried* Ac 5:9. ὁξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα *they are quick to shed blood* Ro 3:15 (cf. Is 59:7). τοῦ κατευθῆναι τοὺς πόδας ὑμῶν εἰς ὁδὸν εἰρήνης *to guide us in the way of peace* Lk 1:79. Cf. Ro 10:15 (cf. Is 52:7).

2. of the legs of a couch (so **Aristoph.**; **Arrian**, *Anab.* 6, 29, 5; **Dit.**, *Syll.* 3 996, 9f; **PLond.** 402 II, 27; 30; **POxy.** 520, 17) **Hv** 3, 13, 3.
3. the foot as a measure of length (**Hdt.**, also **inscr.**, **pap.**) **Hv** 4, 1, 6; 4, 2, 1; **cf.** **Ac** 7:5. **KWeiss**, **TW** VI 624-32. **M-M. B.** 243.

πρᾶγμα, ατος, τό (**Pind.**, **Hdt.**; **inscr.**, **pap.**, **LXX**, **Ep. Arist.**, **Philo**, **Joseph.**, **Test. 12 Patr.**).

1. that which is done, deed, thing, event, occurrence (**Jos.**, **Ant.** 16, 376; **Ps.-Clem.**, **Hom.** 9, 5) *περὶ τῶν πεπληροφορημένων πραγμάτων concerning the events that have come about* **Lk** 1:1 (**cf.** **Jos.**, **Vi.** 40 τ. ἱστορίαν τ. πραγμάτων τούτων ἀναγράφειν, **C. Ap.** 1, 47). τὸ πρᾶγμα τοῦτο *this deed* **Ac** 5:4. ἀγνοῖ τῷ πράγματι *guiltless in the matter* under discussion **2 Cor** 7:11. διὰ δύο πραγμάτων ἀμεταθέτων *through two unchangeable things* (i.e. the promise and the oath) **Hb** 6:18.

2. that which is to be done, undertaking, occupation, task (**Appian**, *Mithrid.* 103 §477 μεγάλα πρᾶγματα=great undertakings; **Lucian**, *Nav.* 41; **Eccl** 3:1) βιωτικά πρᾶγματα *the tasks of every-day life* **Hv** 3, 11, 3; **m** 5, 2, 2. ἐν ᾧ ἂν ὁμῶν χρήζη πρᾶγματι *in whatever undertaking she may need you* **Ro** 16:2. πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφόν **1 Th** 4:6 (but **s.** 6 below). ἄξιον πρᾶγμα *a task that is worthy* **ISm** 11:3.—3. doing, deed, thing **IMg** 5:1; **Hv** 1, 2, 4.

4. **gener.** thing, matter, affair (**Fgm.** *Iamb.* *Adesp.* 12 Diehl οὐκ ἔστ' ἐμὸν τὸ πρ.; **Dio Chrys.** 13[7], 53; 16[33], 36; 19[36], 18) *περὶ παντὸς πράγματος about anything at all* **Mt** 18:19. **Cf.** **Hb** 10:1; 11:1 (**ROPTaylor**, **ET** 52, '40/'41, 256-9: 'affair'); **Hv** 3, 4, 1; **m** 9:10; 10, 2, 3; **s** 5, 6, 6; 9, 29, 2. **Pl.** **Hv** 3, 3, 1; 4, 1, 4; 4, 3, 1. μέγα π. *something great* **Hv** 3, 2, 4; **cf.** **s** 9, 2, 5; *πονηρὸν π. an evil thing* **Hv** 1, 1, 8; **s** 5, 1, 5; 7:5; *πᾶν φαῦλον π. every evil thing, everything that is evil* **Js** 3:16. *περιγίνεσθαι τοῦ π. master the thing* **Hv** 1, 3, 2. τὰ πρ. *relationships, ways, circumstances* (**Diod. S.** 14, 97, 3; 19, 50, 2; 19, 52, 1; 6; **Appian**, *Bell. Civ.* 5, 3 §12; **Artem.** 4, 27; **Jos.**, **Bell.** 4, 318) ἐν παλαιοῖς π. *ἀναστραφῆναι live in old, obsolete ways* **IMg** 9:1. Also **w.** an unfavorable connotation *difficulties, troubles* (**Soph.**, *Aj.* 314; **X.**, *An.* 2, 1, 16; 7, 6, 24, *Mem.* 2, 7, 2; **Socrat.**, *Ep.* 3; **Diod. S.** 13, 12, 1; 13, 97, 6; **Jos.**, **Ant.** 13, 7) **1 Cl** 1:1 (**s.** ἐπιζητέω 1c).

5. law-suit, dispute (**X.**, *Mem.* 2, 9, 1 **al.**; **Polyaenus** 6, 36; **Kyr.**—*Inscr.* **I.** 54; 67; 123. **Off. pap.**; **Jos.**, **C. Ap.** 2, 177) πρᾶγμα ἔχειν πρὸς τινα *have a law-suit with someone* (**POxy.** 743, 19 [I BC]; 706, 4; **BGU** 22, 9) **1 Cor** 6:1 (**LVischer**, *Die Auslegungsgeschichte von 1 Cor* 6:1-11, '55).

6. **perh.** as a euphemism for illicit sexual conduct **1 Th** 4:6. **M-M** and **suppl. B.** 634.*

πραγματεία, ας, ἡ (**Hippocr.**, **X.**, **Pla.**; **pap.**, **LXX**, **Philo**; **Jos.**, **Ant.** 1, 5; 14, 218; **loanw.** in **rabb.**) activity, occupation, in our **lit.** only **pl.** undertakings, business, affairs **Hm** 10, 1, 4; **s** 9, 20, 1f. αἱ τοῦ βίου π. *the affairs of everyday (civilian) life* **2 Ti** 2:4 (**Philo**, *Spec. Leg.* 2, 65 αἱ περὶ βίου π.). π. *πονηραί* **Hv** 2, 3, 1. Under persecution, leading to denial of Christ **v** 3, 6, 5; **s** 8, 8, 2. Enticing people to lie **m** 3:5. Separating **fr.** the saints **s** 8, 8, 1. **M-M.***

πραγματεύομαι **mid. dep.**; 1 **aor.** ἐπραγματεύσάμην (**Hdt.**; **inscr.**, **pap.**, **LXX**, **Philo**; **Jos.**, **Ant.** 4, 149; 16, 180 **al.**) *conduct or be engaged in a business* (so **Plut.**, *Sull.* 17, 2, *Cato Min.* 59, 3; **Zen.-P.** 32 [=Sb 6738], 11 [255 BC]; **UPZ** 106, 5 [99 BC]; **BGU** 246, 8; **PLond.** 1674, 84; 1855, 3), also **gener.** *do business, trade* (**Philo**, *In Flacc.* 57) **Lk** 19:13. **M-M. B.** 819.*

πραθείς, πραθῆναι **s.** **πιπράσκω**.

πραιτώριον, ου, τό (**Lat.** **loanw.**: praetorium. Attested in **Gk.** in **inscr.** and **pap.** **Cf.** **CWessely**, *Wiener Studien* 24, '02, 144; **UWilcken**, **APF** 2, '03, 138; 4, '08, 116; 121; **Bl-D.** §5, 1; **Rob.** 109) *the praetorium, orig.* the praetor's tent in camp, **w.** its surroundings. In the course of its history (sketched by **MDibelius**, **exc.** on **Phil** 1:13) the word also came to designate the governor's official residence (**IG** XIV 2548 τοῦ ἡγεμονικοῦ πραιτωρίου; **Dit.**, *Syll.* 3 880, 63; **BGU** 288, 14; **POxy.** 471, 110). This is the **mng.** of the word in the gospels **Mt** 27:27; **Mk** 15:16; **J** 18:28a, b, 33; 19:9. But it is a matter of dispute whether it refers to the Palace of Herod in the western part of the city (**Schürer** **I4** 457 [Engl. tr. **I.** '73, 361]; **REckardt**, *Das Praetorium des Pilatus*: **ZDPV** 34, '11, 39-48. More recently **EKlostermann**, **FHauck**; **JBlinzler**, *Der Prozess Jesu* 3, '60, 183-6) or to the fortress Antonia northwest of the temple area (so the later trad. and more recently, to some extent, **ASchlatter**; **SMeistermann**, *Le Prétoire de Pilate et la forteresse Antonia* '02; **CSachsse**, **ZNW** 19, '20, 34-8; **CLathey**, **JTS** 31, '30, 180-2). **Cf.** also **Dalman**, **Orte** 3 355-63; **HVincent**, *L'Antonia et le Prétoire*: **RB** 42, '33, 83-113, *Autour du Prétoire*: **ibid.** 46, '37, 563-70. In Caesarea, at any rate, the Palace of Herod served as the 'praetorium'. Paul was imprisoned ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου **Ac** 23:35. **ELohmeyer** (**Phil** '30, 3; 40f) places **Phil** 1:13 here; this conclusion is variously regarded, depending on one's conception of the place where Paul was imprisoned. If the letter was written **fr.** Rome, the words ἐν ὅλῳ τῷ πραιτωρίῳ are best taken to mean *in the whole praetorian (or imperial) guard* (**EHaupt**, **PEwald**, **FTillmann**). If it belongs to a non-Roman imprisonment, τὸ πραιτώριον beside οἱ λοιποὶ includes those who live in the governor's palace (**s.** **PFeine** [**s.v.** Φίλιπποι] **p.** 72f; 88 and the other **lit.** given there). **M-M.***

πράκτωρ, ορος, ὁ (**Aeschyl.**; **Is** 3:12) a **t.t.** designating certain officials, **esp.** tax-collectors and other finance officials (**Antiphon**; **inscr.**, **pap.** [**Dssm.**, **B** 152-BS 154; **BGU** 530, 36 **al.**]). Also **oft.** **Sb** [word-list sect. 8 **p.** 339]). In **Lk** 12:58a, b, the only place where it occurs in our **lit.**, the word refers to a court functionary who is under the judge's orders, **someth.** like a *bailiff* or *constable*, who is in charge of the debtor's prison (**πρακτόρειον**: **Dit.**, **Or.** 669, 15;

17. In UPZ 118, 15; 24 πρ. is the constable; it is his duty, after sentence is passed, to collect [by force, if necessary] debts, under orders fr. the judge. The τοῦ κριτηρίου ὑπηρέτης 'servant of the court' l. 18 is differentiated fr. him). M-M.*

πράξις, εως, ἡ (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. acting, activity, function κατὰ τὴν πράξιν αὐτοῦ in accordance with his activity or what he did Mt 16:27. τὰ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πράξιν the parts do not all have the same function Ro 12:4. ἐν πάσῃ πράξει αὐτοῦ Hm 5, 2, 7; cf. 7:1; s 4:4.

2. way of acting, course of action αὕτη ἡ πράξις ἐπὶ γυναικὶ καὶ ἀνδρὶ κεῖται this is the proper course of action for the wife and for the husband Hm 4, 1, 8; cf. 11.

3. plan of action, undertaking (Jos., Vi. 271) περὶ πράξεώς τινος concerning any undertaking Hm 11:4.

4. act, action, deed—a. gener. (Diod. S. 10, 19, 5=deed) Hm 10, 2, 2; 10, 2, 4b. ἡ ἀγαθὴ πράξις 1 Cl 30:7. μεγάλοι καὶ ἐν δοξοῖς πράξεις great and glorious deeds 19:2.—This is also the place for the title of Ac πράξεις (ἀποστόλων); cf. 2 Ch 12:15; 13:22; 28:26 and the transl. of Res Gestae Divi Augusti: Inscr. Rom. III 159 πράξεις τε καὶ δωρεαὶ Σεβαστοῦ Θεοῦ; Socrat., Ep. 28, 1 Ἀντίπατρος. . . γράφει τὰς Ἑλληνικὰς πράξεις; Diod. S. 3, 1, 1 of the first two books of Diodorus ἡ πρώτη contains the πράξεις τῶν βασιλέων; 16, 1, 1 πόλεων ἢ βασιλέων πράξεις=the story of cities or kings; Jos., Ant. 14, 68οὶ τὰς κατὰ Πομπήιον πράξεις ἀναγράψαντες. Also the exx. in AWikenhauser, Die AG '21, 94-104: D. antike Praxeis-Lit. The sing., πράξις (ἀποστόλων), which is also attested, views the deeds collectively, work.—For lit. on Ac s. EGrässer, Theolog. Rundschau 26, '60, 91-167.

b. evil or disgraceful deed (Polyb. 2, 7, 9; 2, 9, 2; 4, 71, 6; Diod. S. 3, 57, 4; 4, 49, 3; 4, 63, 4) Lk 23:51; Hm 4, 2, 2. Pl. Ro 8:13; Col 3:9; Hm 4, 2, 1.—In Ac 19:18, because of the context, it is poss. that πράξις is specif. a t.t. for certain magical practices (PGM 4, 1227 πράξις γενναία ἐκβάλλουσα δαίμονας. Cf. PGM 1, 276; 4, 159; 1317 and oft.; Ps.-Clem., Hom. 2, 26; Acta Pil. A 1, 1; πράσσειν='practice magic' PGM 3, 125).

5. undertaking, business (so Aesop, Fab. 236 P.=312 H.; very oft. in Vett. Val., s. index; PGM 4, 2366; loanw. in rabb.) pl. Hm 6, 2, 5; 10, 1, 4; s 6, 3, 5. αἱ βιωτικαὶ πρ. the affairs of every day living Hv 1, 3, 1 (Lucian, Halc. 5 αἱ κατὰ τὸν βίον πρ.).

6. state, condition, situation (Pind., Hdt.+) τὴν πράξιν, ἣν ἔχουσιν ἐν ἑαυτοῖς Hs 9, 26, 8; also in the pl. (Soph., Ant. 1305 κακαὶ πράξεις) ἀπὸ τῶν προτέρων αὐτοῦ πράξεων from his former condition Hv 3, 12, 2. ἐτέραις πολλαῖς πράξεσι πάσχοντες suffering in many other situations s 6, 3, 4. M-M.**

πρᾶος (without i subscr.; s. W-S. §5, 11 a; Mlt.-H. 84; Mayser 121) s. πραῦς.

πραότης s. πραῖτης.

πρασιά, ᾶς, ἡ (Hom.[πρασιή]+; PTebt. 703, 198 [III BC—πρασιά]; BGU 530, 27 [πρασεά]; Sir 24:31) lit. garden plot, garden bed fig. πρασιαὶ πρασιαὶ group by group, picturing the groups of people contrasted w. the green grass Mk 6:40 (on the distributive force of the repetition s. Bl-D. §493, 2; Mlt. 97; Rob. 673). M-M.*

πράσσω impf. ἔπρασσον; fut. πράξω; 1 aor. ἔπραξα; pf. πέπραχα. Pass.: 1 aor. ἐπράχθην; pf. ptc. πεπραγμένος (Hom.+ [the Attic form πράττω only Ac 17:7 t.r.]; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. trans.—a. do, accomplish (oft. used without distinction betw. itself and ποιεῖν, as Diod. S. 16, 27, 1 ἔξεστι αὐτῷ πράττειν ὃ βούλεται. Cf. Ro 1:32; 2:3; IMg 7:1). τί someth. προσέχετε ἑαυτοῖς. . . τί μέλλετε πράσσειν Ac 5:35; πάντα πρ. IMg 4; 6:1; cf. 7:1; ITr 2:2 al. πράξιν πράσσειν (s. also farther below) do a deed, do someth. Hs 5, 2, 11; τὰ πνευματικὰ πρ. do spiritual things IEph 8:2a. ἄξια τῆς μετανοίας ἔργα πρ. do deeds that are consistent with repentance, act in a manner consistent etc. Ac 26:20. τὴν δικαιοσύνην 2 Cl 19:3 (cf. Xenophanes 1, 16 Diehl2 τὰ δίκαια πρήσσειν). εἴτε ἀγαθὸν εἴτε φαῦλον 2 Cor 5:10; cf. Ro 9:11.—1 Cor 9:17; Eph 6:21; Phil 4:9.—Pass. οὐκ ἔστιν ἐν γωνίᾳ πεπραγμένον τοῦτο Ac 26:26.—Mostly of actions that are not praiseworthy do, commit τί someth. Lk 22:23; 23:15, 41a; Ro 1:32a, b; 2:1-3; 7:15; 2 Cor 12:21 (ἡ by attraction for ἦν); Gal 5:21; 1 Cl 35:6; 2 Cl 4:5; 10:5; Hm 3:3; D 1:5 (περὶ ὧν=περὶ τούτων ᾶ). τὸ ἔργον τοῦτο πρ. 1 Cor 5:2 (Herodas 3, 62; cf. 82 ἔργα πράσσειν=commit evil deeds; τὸ ἔργον πρ. as Jos., Vi. 47). τὴν πολυτέλειαν τῶν ἐθνῶν πρ. Hs 1:10; ἄτοπον τι πρ. Lk 23:41b (ἄτοπος 2). (τὸ) κακόν (Pr 13:10 κακά; Jos., Ant. 19, 193) Ro 7:19; 13:4. τὸ πονηρόν Hm 10, 2, 4. πονηρὰ 2 Cl 8:2; 19:2. πονηρὰ ἔργα Hs 6, 3, 5; cf. 6. πονηρίαν s 8, 8, 2. προπετές τι Ac 19:36. (τὰ) φαῦλα J 3:20; 5:29. πράξιν πράσσειν commit a (n evil) deed (πράξις 4b) Hm 4, 2, 2; 10, 2, 3 (ἡ by attraction for ἦν); pl. Hs 8, 9, 4; 8, 10, 4. ἄλλα τινὰ πράσσοντες ἀνάξια θεοῦ while doing certain other things unworthy of God IEph 7:1. ἄξιον θανάτου πράσσειν τι do someth. worthy of death Ac 25:11, 25; 26:31; pass. οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ (by him, Bl-D. §191; Rob. 534; cf. Demosth. 29, 1 τὰ τούτῳ πεπραγμένα; Diod. S. 17, 1, 2; Appian, Bell. Civ. 3, 44 §180 τὰ Καίσαρι πεπραγμένα; Charito 2, 5, 8 πέπρακταί σοί τι δεινόν=a terrible deed has been committed by you; Syntipas p. 17, 1 τὰ πραχθέντα μοι; PTebt. 23, 8 [119 or 114 BC] πέπρακταί σοι; Jos., Ant. 14, 161τὰ. Ἡρώδῃ πεπραγμένα. Other exx. in Mlt.-H. 459; Schmid IV 612) Lk 23:15. πρὸς τὸ ὄνομα Ἰησοῦ πολλὰ ἐναντία πράξαι Ac 26:9 (ἐναντία πρ. as X., Cyr. 8, 7, 24). μηδὲν πράξης σεαυτῷ κακόν do yourself no harm 16:28.—Ign. is fond of combinations w. κατὰ and the acc. μηδὲν κατ' ἐριθείαν πρ. IPhld 8:2; κατὰ θεόν τι πρ. 4; κατὰ σάρκα τι πρ. do someth. in the (physical) body IEph 8:2b; likew. 16:2 do someth. as a mortal man, i.e. without sinning against the teaching of the church, as the false teachers do.—More in the sense practice, busy oneself with, mind τί someth. τὰ περίεργα magic Ac 19:19. τὰ ἴδια one's own affairs 1 Th 4:11 (ἴδιος 3 and Soph., El. 678 σὺ μὲν τὰ σαυτῆς πρᾶσσε; X., Mem. 2, 9, 1 τὰ ἑαυτοῦ πρ.). τὰ πολλὰ πρ. busy oneself

with many things Hs 4:5; νόμον πρ. observe the law Ro 2:25.

b. of taxes, duties, interest collect (Hdt.+; Theophr., Char. 6, 10; inscr., pap., LXX; Jos., Ant. 9, 233al.) τι *someth.* Lk 19:23. **W.** a slight connotation in the direction of 'exhort' 3:13 (cf. Dit., Or. 519, 22 τὰ μὴ ὀφειλόμενα αὐτοῖς παραπράσσουσιν).

2. intr.—a. act κατὰ ἄγνοιαν πρ. Ac 3:17; ἀπέναντι τῶν δογμάτων πρ. act contrary to the decrees 17:7. καθὰ πράσσομεν in our actions IMg 10:1. εὖ πράσσειν act rightly, do well (cf. POxy. 1067, 3 [III AD] καλῶς πρ. and Appian, Hann. 2, §3 πρ. κακῶς) IEph 4:2; ISm 11:3; perh. also Ac 15:29 (s. εὔ and b below).

b. be, be situated (Pind., Hdt.; pap.) εὖ πρ. be well off (cf. εὔ) so perh. Ac 15:29 (s. 2a above). ἵνα εἰδῆτε. . . τί πράσσω in order that you may know. . . how (lit. 'in respect to what') I am getting along Eph 6:21 (Soph., Oed. R. 74 τί πράσσει; Pla., Theaet. 174B; BGu 93, 32 δὴλωσόν μοι, τί ἔπραξας; 821, 8; Jos., Ant. 6, 176; 19, 239).—CMaurer, TW VI 624-32: πρ. and related words. M-M. B. 537f.**

πραϋπάθεια, ας, ἡ (Philo, Abr. 213; Hesychius explains it by using the words ἡσυχία and πραΰτης as synonyms) gentleness 1 Ti 6:11 (t.r. πραότητα); ITr 8:1. On the spelling πραϋπαθία, which is poss., cf. **κακοπάθεια, -ία** Kühner-Bl. II 276, 1; so W-H. See also ADebrunner, Griech. Wortbildungslehre '17, §299. M-M.*

πραῦς, πραεία, πραῦ (Hom.+; Crinagoras [I BC/I AD] 8, 4, 46, 4; 51, 6 Rubensohn; PGM 4, 1046; LXX; Jos., Ant. 19, 330; Sib. Or. 4, 159 with v.l.) pl. πραεῖς (on πραῦς and πρᾶος Kühner-Bl. I 532f; Bl-D. §26 app.; Mlt.-H. 160; Thackeray 180f; Crönert 290, 2.—But in our lit. πρᾶος [2 Macc 15:12; Philo; Jos., C. Ap. 1, 267] occurs only Mt 11:29 t.r.) gentle, humble, considerate, meek in the older favorable sense (cf. Murray, New [Oxford] Engl. Dict. s.v. 1b), unassuming D 3:7a; Mt 21:5 (Zech 9:9). **W.** ταπεινός (Is 26:6) Mt 11:29 (ThHaering, Schlatter-Festschr. '22, 3-15; MRist, Journ. of Religion 15, '35, 63-77). **W.** ἡσύχιος (and occasionally other characteristics) 1 Pt 3:4; 1 Cl 13:4 (cf. Is 66:2); B 19:4; Hm 5, 2, 3; 6, 2, 3; 11:8. Among the qualities required of church officials D 15:1. πρὸς τὰς ὀργὰς αὐτῶν ὑμεῖς πραεῖς gentle in the face of their wrath IEph 10:2 (cf. PLond. 1912 εἶνα [sic] Ἀλεξανδρεῖς πραεῶς καὶ φιλανθρώπως [sic] προσφέροντε [=προσφέρωνταῖ Ἰουδαίους [letter of Claudius, 41 AD]).—οἱ πραεῖς (Ps 36:11) Mt 5:5 (WKLowther Clarke, Theology 47, '44, 131-3); D 3:7b.—LHMarshall, Challenge of NT Ethics '47, 80ff; 300ff. M-M.*

πραῦτης, ητος, ἡ (Appian, Bell. Civ. 4, 123 §518 διὰ πραΰτητα; Aesop, Fab. 168 P.; CIG 2788; LXX [Thackeray p. 91; 181]; Sextus 545) and the class. (Thu.+; also Appian, Basil. 1 §5; PLond. 1912, 101 [41 AD]; Philo; Jos., Ant. 19, 334) **πραότης, ητος, ἡ** (so in Ign. and Hermas, while in the NT πραΰτης is the predom. form and πραότης appears as v.l. For the lit. s. **πραῦς**) gentleness, humility, courtesy, considerateness, meekness in the older favorable sense (s. **πραῦς**) w. ἐπιείκεια (Plut., Caesar 57, and, occasionally, other qualities, as Lucian, Somn. 10) 2 Cor 10:1 (RLeivestad, NTS 12, '66, 156-64); 1 Cl 30:8; Dg 7:4; cf. Tit 3:2; 1 Cl 21:7. **W.** other virtues (Ps 44:5) Gal 5:23; Col 3:12; Eph 4:2; B 20:2; D 5:2; Hm 12, 3, 1. ἐν π. with or in gentleness (Sir 3:17; 4:8) 2 Ti 2:25; IPol 2:1; 6:2; with humility Js 1:21; 3:13 (ἐν πραΰτητι σοφίας in wise gentleness. Cf. Appian, Bell. Civ. 3, 79 §323 ἐπὶ σοφίᾳ τε καὶ πραότητι); ἐν εἰρήνῃ καὶ π. 1 Cl 61:2. Also μετὰ π. (so in PLond. above) 1 Pt 3:16; Hm 5, 2, 6. As a characteristic of a bishop ITr 3:2. The devil is thwarted by humility 4:2. πνεῦμα πραΰτητος 1 Cor 4:21; Gal 6:1.—AvHarnack, 'sanftmut, Huld und Demut' in der alten Kirche: JKaftan-Festschr. '20, 113ff; CSpicq, RB 54, '47, 321-39 (χρηστότης, πραΰτης, ἡπιότης, ἐπιείκεια).—FHauck and SSchulz, TW VI 645-51. M-M.*

πρέπω (Hom.+) be fitting, be seemly or suitable (Pindar+; inscr., pap., LXX, Philo; Jos., C. Ap. 2, 143) impf. 3 sing. ἔπρεπεν.—τοιοῦτος ἡμῖν ἔπρεπεν ἄρχιερεὺς it was fitting that we should have such a high priest Hb 7:26. Cf. 1 Ti 2:10; Tit 2:1. μηδὲν ὑμῖν πρεπέτω let nothing be pleasing to you IEph 11:2.—The impers. constr. πρέπει τινί it is fitting for someone (X., Hell. 4, 1, 37) καθὼς πρέπει ἁγίοις Eph 5:3. ὡς πρέπει ἀγαπῶντι B 4:9. **W.** dat. and inf. foll. (Charito 7, 6, 12; Philo, Leg. All. 1, 48 πρέπει τῷ θεῷ φυτεύειν) Hb 2:10; IEph 4:1; IMg 3:1; ITr 12:2; IPol 5:2. **W.** inf. foll., in which case the dat. is to be supplied ISm 11:2; IPol 7:2.—πρέπον ἐστίν it is fitting, proper, right (POxy. 120, 24 ὡς πρέπον ἐστίν; 1 Macc 12:11; 3 Macc 7:13) w. dat. of the pers. and inf. foll. (Isocr., Ep. 5, 3) Mt 3:15; I Ro 10:2; IPHld 10:1. **W.** inf. foll. and dat. to be supplied IEph 2:2; IMg 3:2; 4:1; ISm 7:2. **W.** acc. and inf. foll. (Lysias 19, 59) 1 Cor 11:13.—MPohlenz, Tò πρέπον: NGG '33, 53-92. M-M. B. 641.*

πρεσβεία, ας, ἡ embassy, abstract for concrete ambassador, ambassadors (Aristoph., X., Pla.+; inscr., pap.) π. ἀποστέλλειν (Dit., Syll. 3 412, 6 al. [index IV p. 526a]; cf. 2 Macc 4, 11; Philo, Leg. ad Gai. 239; Jos., Ant. 4, 296) Lk 14:32; 19:14. πρεσβεύειν θεοῦ πρεσβείαν travel as an ambassador of God IPHld 10:1 (πρεσβεύειν πρεσβείαν as Philo, Congr. Erud. Gr. 111). M-M.*

πρεσβευτής, οὔ, ὁ (Thu.+; Pla., inscr., pap.) ambassador cj. in place of πρεσβύτης (q.v.) Phlm 9.*

πρεσβεύω fut. πρεσβεύσω; 1 aor. ἐπρέβευσα (trag., Hdt.+) be an ambassador or envoy, travel or work as an ambassador (so Aristoph., X., Pla.+; inscr., pap., Philo; Jos., Ant. 12, 163f, Vi. 65. Used esp. of the emperor's legates: Magie 89; Dssm., LO 320 [LAE 378f]) πέμπειν τινὰ πρεσβεύσοντα περὶ τινος send someone as a representative for someone Pol 13:1. πρεσβεύειν θεοῦ πρεσβείαν IPHld 10:1 s. **πρεσβεία**. Paul speaks of his apostolic work as ὑπὲρ Χριστοῦ πρεσβεύειν work as an ambassador for Christ 2 Cor 5:20; cf. Eph 6:20 (πρεσβεύειν ὑπὲρ τινος: Dit., Or. 339, 6, Syll. 3 591, 5; 656, 19; 805, 7ff). M-M.*

πρεσβύτεριον, ου, τό *council of elders*—1. of the highest Jewish council in Jerusalem, in our *lit. usu.* called συνέδριον (*Schürer* II4 245) τὸ πρεσβύτεριον τοῦ λαοῦ Lk 22:66. ὁ ἀρχιερεὺς καὶ πᾶν τὸ πρ. Ac 22:5.

2. as a Christian church council, including all the πρεσβύτεροι (s. *πρεσβύτερος* 2b), *presbytery*. So, except for 1 Ti 4:14 (JoachJeremias, *ZNW* 48, '57, 127-32: 'honor' or 'privilege of an elder'; cf. Sus 50 [Theodotion] and rabb.), in our *lit.* only in Ign.: w. bishop and deacons *IMg* 13:1; *ITr* 7:2; *IPhld* 4; 7:1; *ISm* 12:2. W. the bishop *IEph* 2:2; 20:2; *IMg* 2; *ITr* 13:2. Bishop and π. belong together as the strings to the harp *IEph* 4:1. The π. is to be obeyed as the apostles *ITr* 2:2; *ISm* 8:1. The apostles are described as π. ἐκκλησίας *IPhld* 5:1.*

πρεσβύτερος, α, ον (*Hom.*†; *inscr.*, *pap.*, LXX, *Ep. Arist.*, *Philo*, *Joseph. Comp.* of πρέσβυς).

1. of age—**a.** of an individual person *older* of two ὁ υἱὸς ὁ π. (cf. *Aelian*, V.H. 9, 42) Lk 15:25; of Manasseh (w. Ephraim) B 13:5. In contrast to the younger generation οἱ πρεσβύτεροι *the older ones* J 8:9. *Opp.* οἱ νεανίσκοι Ac 2:17 (Jo 3:1). *Opp.* νεώτεροι (s. *νεός* 2bβ) 1 Ti 5:1 (similar advice, containing a contrast *betw.* πρ. and νεώτ., from *inscr.* and *lit.* in MDibelius, *Hdb. ad loc.*); 1 Pt 5:5 (though here the πρεσβύτεροι are not only the older people, but at the same time, the 'elders'; s. 2b below). The same double *mng.* is found for πρεσβύτεροι in 1 Cl 1:3 beside νέοι, while in 3:3; 21:6, beside the same word, the concept of being old is the dominant one (as *Jos.*, C. Ap. 2, 206). On the disputed *pass.* Hv 3, 1, 8 (οἱ νεανίσκοι—οἱ πρεσβύτεροι) cf. MDibelius, *Hdb. ad loc.*—Fem. πρεσβυτέρα *old (er) woman* (*opp.* νεωτέρα, as Gen 19:31) 1 Ti 5:2.—With no *ref.* to younger persons, w. complete disappearance of the comparative *mng.*: πρεσβύτερος *an old man* (*Jos.*, *Ant.* 13, 226; 292 [as a witness of events in the past, as Ps.-Pla., *Virt.* 3 p. 377B; 4 p. 377c]) Hv 3, 12, 2; cf. 3, 11, 3. The personified church is called λίαν πρεσβυτέρα *very old* Hv 3, 10, 3; cf. 3, 11, 2. She appears as ἡ πρ. *the elderly woman* Hv 2, 1, 3; 3, 1, 2; 3, 10, 6; 9 and has τὰς τρίχας πρεσβυτέρας *the hair of an old woman* v 3, 10, 4; 5; 3, 12, 1.

b. of a period of time (*Petosiris*, *fgm.* 3 and 4 mention οἱ πρεσβύτεροι and οἱ νεώτεροι. In both instances the context shows that the reference is to astrologers from earlier and more recent times) οἱ πρεσβύτεροι *the men of old, our ancestors* Hb 11:2. ἡ παράδοσις τῶν πρεσβυτέρων *the tradition of the ancients* (cf. *Iambl.*, Vi. Pyth. 35, 253 τῶν π. συγγράμματα) Mt 15:2; Mk 7:3, 5 (Elohse, D. Ordination im Spätjudentum u. NT, '51, 50-6: *scholars*).

2. as designation of an official (cf. *Lat.* senator) *elder, presbyter*—**a.** among the Jews (the congregation of a synagogue in Jerusalem used πρεσβύτεροι to denote its officers before 70 AD: *Suppl. Epigr. Gr.* VIII 170, 9; cf. *Dssm.*, LO 378-80).

α. for members of local councils in individual cities (cf. Josh 20:4; Ruth 4:2; 2 Esdr [Ezra] 10:14; Jdth 8:10; 10:6) Lk 7:3; 1 Cl 55:4.—*Schürer* II4 224.

β. for members of a group in the Sanhedrin (*Schürer* II4 251ff; JoachJeremias, Jerusalem z. Zt. Jesu II B 1: Die gesellschaftl. Oberschicht '29, 88ff). They are mentioned together w. (the) other groups: ἀρχιερεῖς (Ac 4:5 has ἀρχοντες for this), γραμματεῖς, πρεσβύτεροι (the order is not always the same) Mt 16:21; 26:3 *t.r.*; 27:41; Mk 8:31; 11:27; 14:43, 53; 15:1; Lk 9:22; 20:1.—Only ἀρχιερεῖς (Ac 4:8 has for this ἀρχοντες τοῦ λαοῦ) and πρεσβύτεροι (τοῦ λαοῦ: cf. Ex 19:7; Num 11:16b, 24; 1 Macc 7:33; 12:35) Mt 21:23; 26:3, 47, 59 *t.r.*; 27:1, 3, 12, 20; 28: (11), 12; Lk 22:52 (here, as an exception, οἱ στρατηγοὶ τοῦ ἱεροῦ); Ac 4:23; 23:14; 25:15; cf. 24:1. Also οἱ πρεσβύτεροι καὶ οἱ ἱερεῖς GP 7:25 (for this combination cf. *Jos.*, *Ant.* 11, 83; 12, 406).—Only πρεσβύτεροι and γραμματεῖς Mt 26:57; Ac 6:12.—The use of πρεσβύτερος as a title among the Jews of the Diaspora appears quite late, except for the allusions in the LXX (cf. *Schürer* III4 89f; Monumenta As. Min. antiqua III '31 [Cilicia] No. 344; 448 [cf. *ZNW* 31, '32, 313f. Whether πρεσβύτερος is to be understood in the older Roman inscriptions [CII 378] as a title [so JBFrey, CII p. LXXXVI], remains doubtful).

b. among the Christians (for their use of the word as a title one must bear in mind not only the Jewish custom, but also its use as a *t.t.* among the ἔθνη, in connection w. associations of the 'old ones' [FPoland, Geschichte des griech. Vereinswesens '09, 98ff] and to designate civic as well as religious officials [*Dssm.*, B 153ff [BS 154-7], NB 60ff [BS 233-5], LO 315, 5; HHAusschildt, *ZNW* 4, '03, 235ff; MLStrack, *ibid.* 213ff; HLietzmann, ZWTh 55, '14, 116-32 [=Kl. Schr. I '58, 156-69]; MDibelius, *exc.* on 1 Ti 5:17ff].—BGU 16, 6 [159 AD] πρεσβύτεροι ἱερεῖς θεοῦ Σοκνοπαίου; 347, 6; *PWien Bosw.* 1, 31 [87 AD].—The Engl. word 'priest' comes fr. πρεσβύτερος; later Christian usage is largely, if not entirely, responsible for this development; cf. Murray, New [Oxford] Engl. Dict. s.v. priest B).

α. Ac 11:30; 14:23; 15:2, 4, 6, 22f; 16:4 (in all the places in Ac 15 and 16 mention is made of οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι in the Jerusalem church); 20:17; 21:18; 1 Ti 5:17, 19 (*Nicol. Dam.*: 90 *fgm.* 103a *Jac.* νεωτέρω πρεσβυτέρου καταμαρτυρεῖν οὐκ ἔξεστι); Tit 1:5; Js 5:14; 1 Pt 5:1, 5 (s. 1a above); 1 Cl 44:5; 47:6; 54:2; 57:1. WWrede, Untersuchungen zum 1 Cl 1891, 8ff.—Acc. to 2 Cl 17:3, 5 exhortation and preaching in the church services were among their duties.—In Ign. the πρεσβύτεροι come after the bishop, to whom they are subordinate *IMg* 2; 3:1; 6:1, or *betw.* the bishop and the deacons *IPhld inscr.*; 10:2; *IPol* 6:1, or the higher rank of the bishop in comparison to them is made plain in some other way *ITr* 3:1; 12:2 (s. *πρεσβυτέριον* 2).—Polycarp—no doubt as bishop—groups himself w. the presbyters in *Pol inscr.*, and further takes the presence of presbyters in Philippi for granted (beside deacons, though no ἐπίσκοπος is mentioned; cf. *Hdb.* on *Pol inscr.*) *Pol* 5:3.

β. Just how we are to understand the words ὁ πρεσβύτερος, applied to himself by the author of the two smallest Johannine letters 2J 1; 3J 1, remains in doubt. But in any case it is meant to indicate a position of great dignity *the elder*.—HWindisch, *exc.* on 3 J, end; ESchwartz, Über den Tod der Söhne Zebedaei '04, 47; 51; HHWendt, *ZNW* 23, '24, 19; EKäsemann, ZThK 48, '51, 292-311.—ὁ πρ. and οἱ πρ. are mentioned by *Papias* in these much-discussed passages: 2:3, 4, 5, 7, 14, 15. For some of the *lit.* s. the note on JAKleist's *transl.* '48, p. 207 n. 18.

γ. In Rv there are 24 elders sitting on thrones about the throne of God; they form a heavenly council of elders (cf. Is 24:23) 4:4, 10; 5:5-14; 7:11, 13; 11:16; 14:3; 19:4. The elders have been understood as glorified human beings of

some kind (so e.g. HHoltzmann, Swete, Schlatter, Lohmeyer, Rohr) or astral deities (or angels) (e.g. Spitta, Bousset, Calmes, Allo, Zahn, Hadorn, OHoltzmann, Behm; JMichl, D. 24 Ältesten in d. Apk. d. hl. J. '38); the number 24 has been referred to the following: the 24 priestly classes of the Jews (1 Ch 24:7-18; Jos., Ant. 7, 365-7) whose heads were called 'elders' (Yoma 1, 5; Tamid 1, 1; Middoth 1, 8); the 24 stars which, according to Babylonian belief, stood half on the north and half on the south of the zodiac (Diod. S. 2, 31, 4; POsl. 4, 19; HGunkel, Z. religionsgesch. Verständnis des NT '03, 42f; Boll 35f); the 24 hours of the day, represented as old men w. shining garments and w. crowns (acc. to the Test. of Adam [ed. CBezold, ThNöldeke-Festschr. '06, 893-912]; JWellhausen, Analyse der Offb. Joh. '07, p. 9, 1; NMorosof, Offb. Joh. '12, 32); the 24 Yazatas in the state of the gods in heaven, acc. to Persian thought (Bousset). It is certainly an open question whether, or how far, the writer of Rv had any of these things in mind.—On the presbyters, and esp. on the question how ἐπίσκοπος and πρεσβύτερος were originally related to each other (a question which is raised particularly in the pastorals; cf. MDibelius, Hdb. exc. after 1 Ti 3:7 section 2 [w. lit.] and before 5:17), s. the lit. s.v. ἐπίσκοπος.—BSEaston, Pastoral Epistles '47, 188-97; WMichaelis, Das Ältestenamt '53; GBornkamm, πρεσβύτερος: TW VI 651-83. M-M. B. 1472.*

πρεσβύτερος, ου, ὁ (Aeschyl., Hippocr.; IG IV2 1, 123, 120; pap.; LXX; Jos., Bell. 1, 312) *old man, aged man* (Philo, Op. M. 105, after Hippocr.: a man of 50-56 years; Dio Chrys. 57[74], 10 πρεσβύτερος immediately follows the series παῖς, μειράκιον νεανίσκος; Aristoxenus fgm. 35 has the steps νήπιος, παῖς, νεανίσκος, ἀνὴρ, πρεσβύτερος) Lk 1:18; Tit 2:2; Phlm 9 (where many accept Bentley's conjecture πρεσβευτής *ambassador*, i.e. of Christ: Lghtf.; W-H., app.; EHaupt; Lohmeyer; RSV; Gdspd., Probs. 185-7; against this point of view HermvSoden, MDibelius, Meinertz. On this pass. cf. also RSteck, PM 18, '14, 96-100; 192f; PSchmidt, ibid. 156-8.—Polyaenus 8, 9, 1 πρεσβύτερος and πρεσβευτής are found as variants); MPol 7:2 (used attributively w. ἀνὴρ: πρ. ἀνὴρ as Theophyl. Sim., Ep. 60); Hm 8:10.—FBoll (s. νεανίας) 116f. M-M.*

πρεσβυτις, ιδος, ἡ (Aeschyl., Pla.; Diod. S. 4, 51, 1; 4 Macc 16:14; Philo, Spec. Leg. 2, 33; Jos., Ant. 7, 142; 186) *old (er) woman, elderly lady* Tit 2:3; Hv I, 2, 2 (γυνὴ πρ., as Aeschines 3, 157). M-M.*

πρηνής, ἑς, γεν. οὗς (Hom.; PGM 4, 194; LXX.—X. has πρανής, which is found in later Attic usage beside πρηνής) *forward, prostrate, head first, headlong* πρηνής γενόμενος *falling headlong* Ac 1:18 (Posid.: 87 fgm. 5 Jac. πρ. προσπεσών; Diod. S. 34+35, fgm. 28a πρηνής ἐπὶ τὴν γῆν; Appian, Celts 10 κατέπεσε πρηνής; Philo, Op. M. 157 πρηνὲς πεπτωκός; Jos., Bell. 1, 621 and Vi. 138 πρ. πεσών, Bell. 6, 64, Ant. 18, 59; Sib. Or. 4, 110). The mng. *swollen, distended* was first proposed by FH Chase, JTS 13, '12, 278-85; 415, and has been accepted by Harnack, ThLZ 37, '12, 235-7; EbNestle, ZNW 19, '20, 179f; HHWendt and GHoennicke, ad loc.; JMoffatt, transl. '13; RHarris, AJTh 18, '14, 127-31; Gdspd., Probs. 123-6; L-S-J lex. gives it as a possibility s.v. πρανής; in this case it would be derived fr. the root πρη-, πίμπρημι (q.v.), which is linguistically possible. Other exx. of πρηνής in the sense 'swollen' are lacking, unless the word be given this mng. in Wsd 4:19 (so Gdspd.).—Bursting as a result of a violent fall is also found Aesop, Fab. 177b H. κατακρημνισθεὶς διεπράγη.—S. further Zahn, Forsch. VI '00, 126; 153-5; IX '16, 331-3; AD Knox, JTS 25, '24, 289f; HJCadbury, JBL 45, '26, 192f; KLake, Beginn. I 5, '33, 22-30; Beyer and Steinmann ad loc.; RSV. M-M.*

πρίζω ([Ps.-?] Pla., Theag. 124B; Diod. S. 3, 27, 3; 4, 76, 5; PHermopol. 28, 11 φοίνικες πεπρισμένοι; Am 1:3; designated as unattic by Pollux 7, 114) or πρίω (trag., Thu.) 1 aor. pass. ἐπρίσθην *saw (in two) as a method of execution* (Sus 59 Theod.); acc. to tradition (Martyr. of Is. 5, 2; 4; Justin, Dial. 120 et al.; MGaster and BHeller, Monatsschr. f. Gesch. u. Wissensch. des Judent. 80, '36, 32-44) Isaiah met his death in this manner, Hb 11:37. M-M.*

πρίν (Hom.; inscr., pap., LXX) lit. an adv. of time *before, formerly*; then a

1. temporal conjunction *before* (the ms. tradition oft. varies betw. πρίν, which is predom. Attic, and πρὶν ἢ [s. ἦ 2d], which is Ionic, and predominates in the Koine).

a. w. the aor. subj. (Plut., Caes. 58, 2; Lucian, Ver. Hist. 2, 18) or opt. (Bl-D. §383, 3; Rob. 977) πρὶν ἀκουσθῶσι τὰ ῥήματα Hs 5, 7, 3. Lk 2:26 is text-critically uncertain πρὶν ἢ ἂν ἴδῃ, but ἦ is omitted (cf. Kyr.-Inscr. I. 123 πρὶν ἂν w. aor. subj.) as well as ἂν in some mss., and * has ἕως ἂν ἴδῃ. Likew. in 22:34 ἕως, ἕως οὗ, ἕως οὗ are also attested instead of πρὶν ἦ; the corrector has been at work in all these passages, so that the original rdg. can no longer be determined w. certainty.—Only once w. the opt., in indirect discourse after a past tense (Bl-D. §386, 4; Rob. 970) πρὶν ἢ ὁ κατηγορούμενος ἔχοι Ac 25:16 (cf. Jos., Ant. 20, 210).

b. foll. by the acc. and the aor. inf. (Bl-D. §395; Rob. 977.—Plut., Lysander 27, 1 πρὶν ἐπανελθεῖν τὸν Ἀγησίλαον; Lucian, Dial. Deor. 20, 16 πρίν; Jos., Ant. 11, 1 πρὶν ἦ) Mt 1:18 (πρὶν ἦ); J 8:58; Ac 7:2 (πρὶν ἦ); 1 Cl 38:3; Dg 2:3 (πρὶν ἦ); 8:1; Hs 9, 16, 3. Also of future things (Arrian, Ind. 24, 6 πρὶν ταχθῆναι τὴν φάλαγγα=before the phalanx will have been drawn up) πρὶν ἀλέκτορα φωνῆσαι *before the cock will have crowed* Mt 26:34, 75; Mk 14:30 (πρὶν ἦ), 72; Lk 22:61. Cf. J 4:49; Ac 2:20 (Jo 3:4); Hs 9, 26, 6.—Without the acc., which is understood fr. the context (Menand., Epitir. 47; 291; Diod. S. 13, 10, 1; 14, 52, 1; Chio, Ep. 4, 4; Ps.-Apollod. 3, 3, 2; Jos., Bell. 6, 213) J 14:29; Hv 3, 1, 3.

2. (improper) prep. w. gen. *before* (since Pind., Pyth. 4, 43, also Plut., Mor. 883B; Arrian, Anab. 3, 18, 6; PGM 7, 418; 420 πρὶν ἡλίου ἀνατολῆς; En. 14, 6; Jos., Ant. 4, 269 πρὶν ἡλίου δυσμῶν; Sus 35a LXX=42 Theod.) πρὶν ἀλεκτοροφωνίας Mt 26:34 v.l.; πρὶν Ἀβραάμ ἐγὼ εἶμι J 8:58 v.l.—Even πρὶν w. the acc. occurs as v.l. πρὶν τὸ πάσχα J 11:55 v.l. πρὶν σάββατον Mk 15:42 v.l. (cf. Bl-D. §395 app.; JWackernagel, Syntax II2 '28,

Πρίσκα (Πρίσκα? s. Bl-D. §41, 3 app.; cf. Mlt.-H. 155) and its **dim.** Πρίσκιλλα, ἥ (s. Preisigke, Namenbuch. A priestess of Zeus named **Πρίσκιλλα** is mentioned in an honorary **inscr. fr.** the city of Olbasa: Ramsay, Phrygia I p. 309 no. 122) *Prisca, Priscilla*, tentmaker (s. **Ἀκύλας** and the **lit.** there), named before her husband in the majority of cases (Harnack [s.v. Ἀκ.] concludes **fr.** this that she was a more important **pers.** than her husband and that she may have played the major part in the writing of Hb: ZNW 1, '00, 16ff.—In Ramsay, **op. cit.** p. 637 no. 530 [70-80 AD] Julia Severa is named before her husband Tyrronius Rapon, **prob.** because she was of higher rank) Ac 18:2, 18, 26. The forementioned passages have the name Πρίσκιλλα (**likew.** Ro 16:3 t.r.; 1 Cor 16:19 t.r.). On the other hand, Πρίσκα is the predominant form in the Pauline letters Ro 16:3; 1 Cor 16:19; 2 Ti 4:19. M-M.*

πρίω s. **πρίζω**.

πρό **prep. w. gen.** (Hom.+; **inscr.**, **pap.**, LXX, Ep. Arist., Joseph., Test. 12 Patr., Sib. Or.—S. the **lit.** s.v. **ἀνά**, beg.) before.

1. of place before, in front of, at **πρό** τῆς θύρας at the door Ac 12:6, 14; cf. 5:23 t.r.; **perh.** J 10:8 belongs here (Jesus is the door, vs. 7). **πρό** τῆς πόλεως (Jos., Bell. 1, 234, Ant. 10, 44): ὁ ἱερεὺς τοῦ Διὸς τοῦ ὄντος **πρό** τῆς πόλεως the priest of (the temple of) Zeus just outside the city (gate) 14:13 (CIG 2963c τῆς μεγάλης Ἀρτέμιδος **πρό** πόλεως ἱερεῖς. Cf. the **sim.** inscriptions w. **πρό** πόλεως 2796; 3194; 3211; Bull. de corr. hell. 11, 1887 p. 464 no. 29 ὁ **πρό** πόλεως Ἀπόλλων [Thyatira]; ThWiegand, SAB '06, 259 Ἀσκληπιοῦ **πρό** πόλεως [Miletus]).—Symbolically ὁ κριτὴς **πρό** τῶν θυρῶν ἔστηκεν Js 5:9. **Fig.**: **πρό** ὀφθαλμῶν ἔχειν, λαμβάνειν and **πρό** ὀφθαλμῶν τινος εἶναι; on these s. **ὀφθαλμός** 2.—**πρό** προσώπου τινός (= 'π' ; cf. Johannessohn 184f)

before someone Mt 11:10; Mk 1:2; Lk 7:27 (on all three compare Mal 3:1; Ex 23:20); 1:76 v.l.; 9:52; 10:1; 1 Cl 34:3 (cf. Is 62:11); IEph 15:3. **W.** transition to a temporal **mng.** προκηρύξαντος Ἰωάννου **πρό** προσώπου τῆς εισόδου αὐτοῦ after John had preached as his forerunner before his (i.e. Jesus') appearance Ac 13:24.

2. of time **πρό** τοῦ ἀρίστου before the meal (X., Cyr. 6, 2, 21) Lk 11:38. **πρό** τοῦ βαπτίσματος D 7:4a. **πρό** χειμῶνος 2 Ti 4:21. **πρό** τοῦ πάσχα J 11:55. **πρό** τῆς ἐορτῆς τοῦ πάσχα 13:1. **πρό** τοῦ κατακλυσμοῦ Mt 24:38. **πρό** καταβολῆς κόσμου J 17:24; Eph 1:4; 1 Pt 1:20. **πρό** ἡλίου καὶ σελήνης 2 Cl 14:1 (s. **ἥλιος**). **πρό** πάντων Col 1:17; cf. **πρό** τούτων πάντων Lk 21:12. **πρό** τῶν αἰώνων (Ps 54:20) 1 Cor 2:7; cf. IEph **inscr.**; IMg 6:1. **πρό** χρόνων αἰώνων 2 Ti 1:9; Tit 1:2. **πρό** παντὸς τοῦ αἵωνος Jd 25. **πρό** καιροῦ before the proper time or the last times (καιρός 4; cf. Sir 51:30; Theod. Prodr. 1, 281 H.) Mt 8:29; 1 Cor 4:5. π. τούτων τῶν ἡμερῶν Ac 5:36; 21:38; Hm 4, 3, 4. **πρό** ἐτῶν 2 Cor 12:2. **πρό** τῆς μεταθέσεως Hb 11:5. Latinizing (on the use of the Rom. calendar among the Gks. s. Hahn 245) **πρό** ἐννέα καλανδῶν Σεπτεμβρίων on August twenty-fourth I Ro 10:3. **πρό** ἐπτὰ καλανδῶν Μαρτίων on February twenty-third MPol 21 (cf. **Inschr. v. Priene** 105, 23 **πρό** ἐννέα καλανδῶν Ὀκτωβρίων).—On the **expr.** **πρό** ἑξ ἡμερῶν τοῦ πάσχα J 12:1 s. **ἡμέρα** 2 and cf. Am 1:1; 4:7. **πρό** τριῶν ἡμερῶν τοῦ συλληφθῆναι αὐτόν MPol 5:2. **πρό** μιᾶς τῶν ἀζύμων one day before the feast of unleavened bread GP 2:5 (Plut., Lucull. 27, 9 **πρό** μιᾶς νωνῶν Ὀκτωβρίων, Publicola 9, 8; Appian, Bell. Civ. 2, 115 §479 **πρό** μιᾶς τοῦδε τοῦ βουλευτηρίου). **πρό** μιᾶς (sc. ἡμέρας [Polyaenus 7, 10 **πρό** μιᾶς ἡμέρας]; cf. Lucian, Alex. 46; Dositheus 40, 2; PGM 13, 350) one day before D 7:4b; the day before Hs 6, 5, 3.—L Rydbeck, Fachprosa '67, 62-77; Mlt.-Turner 260.—**W.** the **gen.** of the personal **pron.** (PTebt. 61b, 384 [118/17 BC]) **πρό** ὑμῶν (Lev 18:28) Mt 5:12; cf. Ac 7:4 D. **πρό** ἐμοῦ (1 Macc 15:5) J 5:7; 10:8 (s. also 1 above); Ro 16:7; Gal 1:17. Cf. 1 Cl 19:1.—**πρό** τοῦ w. **acc.** and **inf.** (Bl-D. §403; Rob. 1074f) **πρό** τοῦ ὑμᾶς αἰτῆσαι Mt 6:8. Cf. Lk 2:21; 22:15; J 1:48; 13:19 (here the **acc.** is missing, but can easily be supplied); 17:5; Ac 23:15; Gal 2:12; 3:23; B 16:7.

3. of precedence, rank, advantage (**class.**; **pap.**; Jos., Ant. 16, 187 **πρό** ἐκείνων) **πρό** παντός above all, especially Pol 5:3. Also **πρό** πάντων (POxy. 292, 11; 294, 30) Js 5:12; 1 Pt 4:8; D 10:4. M-M.**

προαγαπάω 1 **aor.** προηγάπησα love before, love first τινά someone Dg 10:3.*

προάγω **impf.** προῆγον; **fut.** προάξω; 2 **aor.** προήγαγον (Hdt.+; **inscr.**, **pap.**, LXX, Ep. Arist., Joseph.).

1. **trans.** lead forward, lead or bring out τινά someone προαγαγὼν αὐτοὺς ἔξω after he had led them out Ac 16:30 (Diod. S. 4, 44, 3 τῆς φυλακῆς προαγαγεῖν=lead out of the prison). αὐτοὺς προαγαγεῖν εἰς τὸν δῆμον 17:5 (Jos., Ant. 16, 320 εἰς τὸ πλῆθος). Cf. 12:6 (Jos., Ant. 2, 105al.).—In the language of the law-court bring before (Jos., Bell. 1, 539, Ant. 16, 393.—ἐπί I 1aδ) Ac 25:26.

2. **intr.** go before, lead the way, precede—**a.** in place τινά go before someone (2 Macc 10:1; Bl-D. §150; Rob. 477) Mt 2:9; 21:9. **Abs.** (Diod. S. 17, 19, 1 προῆγε=he pushed on; Jos., Ant. 14, 388) Mt 21:9 t.r.; Mk 11:9 (opp. ἀκολουθεῖν); Lk 18:39. Walk ahead of those who are going slowly and w. hesitation ἦν προάγων αὐτοὺς ὁ Ἰησοῦς. . . οἱ δὲ ἀκολουθοῦντες Mk 10:32. κατὰ πόλιν με προῆγον they went before me from city to city I Ro 9:3.—As a symbol πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδασκῇ anyone who goes too far and does not remain in the teaching 2J 9. Of πίστις (cf. Abercius **inschr.** 12 πίστις προῆγε), which is followed by ἐλπίς (ἐπακολουθεῖν), προαγούσης τῆς ἀγάπης love leads the way Pol 3:3.

b. in time go or come before someone w. **acc.** of the **pers.** προάγειν αὐτὸν εἰς τὸ πέραν go before him to the other shore Mt 14:22. προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν I will go before you to Galilee 26:32; Mk 14:28 (CFEvans, JTS 5, '54, 3-18); cf. Mt 28:7; Mk 16:7. Without the **acc.** (which can be supplied **fr.** the ἔως-clause [cf. Dit., Syll. 3 684, 25]) προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν Mk 6:45. οἱ τελῶναι προάγουσιν ὑμᾶς εἰς τὴν

βασιλείαν τοῦ θεοῦ *the tax-collectors will get into the kingdom of God before you* Mt 21:31. Symbolically of sins προάγουσαι εἰς κρίσιν *they go before (the sinners) to judgment* 1 Ti 5:24 (Oenomaus in Euseb., Pr. Ev. 5, 24, 1 εἰς τ. κρίσιν προαγεῖν='come before the court').—πάντα τὰ προάγοντα *everything that had gone before* MPol 1:1. κατὰ τὰς προαγούσας προφητείας *in accordance with the prophecies that were made long ago* 1 Ti 1:18 (IG XII 3, 247 τὰ προάγοντα ψαφίσματα; PFlor. 198, 7 [III AD] κατὰ τὸ προάγον ἔθος; POxy. 42, 3 ἡ πανήγυρις προάγουσα). ἀθέτησις προαγούσης ἐντολῆς Hb 7:18 (ἀθέτησις 1). M-M.*

προαδικέω (since Aeschin. and Menand., Her. Pr. 7; Diod. S. 4, 53, 1; 13, 30, 2; Plut., Dio 47, 8, Mor. 1090E; Wsd 18:2; Philo, Mos. 1, 303) *be first in wrong-doing, injure beforehand*. It appears in a mutilated context at the beginning of GOxy, where its meaning cannot be determined w. certainty.*

προαθλέω pf. ptc. προηθληκώς (schol. on Pind., Ol. 8, 71) *contest in former times* of the martyrs of earlier ages (opp. οἱ μέλλοντες) MPol 18:2.*

προαιρέω (Hdt., Aristoph.; inscr., pap., LXX) 2 aor. προεἶλον; 2 aor. mid. προειλόμην, 3 pl. προείλαντο (Bl-D. §80; 81, 3; cf. Mlt.-H. 212; Dit., Or. 383, 46 [I BC] προειλάμην); pf. mid. προήρημαι, ptc. προηρημένος.

1. act. bring or take out (Aristoph., Thu.; PTebt. 112, 31 [II BC]; PFay. 119, 21; Jdth 13:15) τὸ *some*th. 1 Cl 43:5.

2. mid. choose (for oneself), prefer (X., Pla.; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) τὸν φόβον τοῦ κυρίου οὐ προείλαντο *they did not choose the fear of the Lord* 1 Cl 57:5 (Pr 1:29). πρ. τι μᾶλλον ἢ τι *prefer one thing to another* (X., Mem. 2, 1, 2) 2 Cl 10:3. Undertake, determine, decide, make up one's mind (Pla. et al.; Diod. S. 2, 54; inscr., pap.; Pr 21:25; 2 Macc 6:9; 3 Macc 2:30; 7:2; Ep. Arist. 33; 45 al.) w. inf. foll. (Diod. S. 3, 55, 3; Ael. Aristid. 38 p. 721 D.; Philo, Mos. 1, 325; Jos., Vi. 103) IMg 1:1. Abs. (Demosth. 18, 190) καθὼς προήρηται τῇ καρδίᾳ *as he has made up his mind* 2 Cor 9:7. M-M.*

προαιτιάομαι mid. dep.; 1 aor. προητιασάμην *accuse beforehand* followed by the acc. and inf. (Bl-D. §397, 3; Rob. 1036) προητιασάμεθα *we (=I) have already charged that* Ro 3:9. M-M.*

προακούω 1 aor. προήκουσα (Hdt.; Philo, Ebr. 160) *hear beforehand* τὸ *some*th. (Nicol. Dam. 90 fgm. 66, 24 Jac. τὶ παρά τινος) ἐλπίδα ἦν προηκούσατε *what you hope for (ἐλπίς 4), about which you have heard before (i.e. before you receive it or before you received this letter)* Col 1:5 (Diod. S. 16, 66, 4 Τιμολέων προακηκῶς ἦν=he had heard before it happened; 19, 38, 6 πρ. τὸ μέλλον; Jos., Ant. 8, 301 Βασάνης προακηκῶς τὰ μέλλοντα αὐτῷ συμβήσεσθαι).*

προαμαρτάνω pf. ptc. προημαρτηκώς (Dit., Or. 751, 10 [II BC] w. μετανοεῖν; Herodian 3, 14, 4; Jos., Bell. 1, 481; Justin, Apol. I 61, 10) *sin beforehand* πολλοὺς τῶν προημαρτηκότων (prob. for πολλοὺς τοὺς προημαρτηκότας, Ltzm. ad loc.) *many who sinned before* 2 Cor 12:21; cf. 13:2. M-M.*

προαύλιον, ου, τό (Themist., Or. 33 p. 443, 13 symb. τὸ π, τοῦ λόγου) *the place in front of the house, forecourt, gateway* (Pollux 1, 77; 9, 16; Suidas) Mk 14:68.*

προβαίνω 2 aor. προέβην, ptc. προβάς; pf. ptc. προβεβηκώς (Hom.; pap., LXX; En. 22, 5; Joseph.) *go ahead, go on, advance*.

1. lit. go on (X., Ages. 6, 7; Herodian 7, 12, 4) ὀλίγον *a little* (distance) Mk 1:19. Also μικρόν Hv 4, 1, 5; s 6, 2, 5, ἐκεῖθεν Mt 4:21.

2. fig. προβεβηκέναι ἐν ταῖς ἡμέραις *be advanced in years* Lk 1:7, 18; cf. 2:36 (ἡμέρα, end; also Lysias 24:16 προβεβηκῶς τῇ ἡλικίᾳ; Diod. S. 12, 18, 1; 13, 89, 2; UPZ 161, 61 [119 BC] π. τοῖς ἔτεσιν; Mitteis, Chrest. 31 VII, 29 [116 BC]; Jos., Ant. 7, 182). M-M.*

προβάλλω impf. προέβαλλον; 2 aor. προέβαλον (Hom. +; inscr., pap., LXX; Ep. Arist. 212; Philo, Joseph.) *throw or put before*.

1. put forward, cause to come forward (cf. Jos., Bell. 4, 230) τινά *someone* (Demosth. 18, 149; Vi. Aesopi I 85 push someone forward to speak in the theater; 86) Ac 19:33. τὴν γλῶσσαν πρ. thrust out the tongue (schol. on Nicander, Ther. 206 πρ. τ. γλ. of a serpent thrusting out its tongue; 2 Macc 7:10) Hv 4, 1, 9.

2. of plants put out foliage or fruit (w. acc. Epict. 1, 15, 7 τὸν καρπὸν; likew. Jos., Ant. 4, 226. Cf. SSol 2:13 Aq.) abs. (though D et al. add τὸν καρπὸν αὐτῶν) ὅταν προβάλωσιν ἤδη *when they (i.e. the trees) put out (their leaves)* Lk 21:30. M-M.*

προβάς s. προβαίνω.

προβατικός, ἡ, όν *pertaining to (a) sheep* (PGoodspeed 30, 6, 5; 31, 9 al. [II AD]; 2 Esdr [s. below]) ἡ προβατικὴ (sc. πύλη, as Vita Polyc. per Pionium ed. Lghtf. 3 on ἐπὶ τὴν καλουμένην Ἐφεσιακὴν [after c. 20]. The Christian POxy. 1151 [V AD]=PGM II p. 192 and the ostrakon 3 p. 210 add κολυμβήθρα: sheep pool) *sheep gate*, a gate in the north city wall of Jerusalem ([ἡ] πύλη ἡ προβατικὴ 2 Esdr 13 [Neh 3]: 1, 32; 22 [Neh 12]: 39; s. HGuthe, RE VIII 680, 24ff) J 5:2 (s. Hdb. ad loc. and on Βηθζαθά; also JoachJeremias, D. Wiederentdeckung v. Bethesda

προβάτιον, ου, τό (Aristoph., Pla.; Plut., Fab. 1, 4; PTeht. 793, 1; 28 [183 BC]) *dim.* of πρόβατον; *lamb*, though it is *oft.* used without *dim.* sense=*sheep* (Menand., Her. 26; Plut., Popl. 11, 4 Z. v.l., interchanged w. πρόβατον; Philostrat., Her. p. 133, 5; Celsus 4, 43) J 21:16f (for the juxtaposition of βόσκειν, ἀρνία, ποιμαίνειν and προβάτια cf. Inschr. v. Priene 362, 17f [IV BC] φέρειν τοὺς τὰ πρόβατα βόσκοντας ἀπὸ τῆς ποιμνῆς ἄρνα). 10:3 P66.*

πρόβατον, ου, τό (Hom.; inscr., pap., LXX; Ep. Arist. 93; Philo; Jos., Ant. 6, 295; 18, 317; Test. 12 Patr.) *sheep* (cf. on this *mng.* Wilcken, Ostraka I 286; Bl-D. §126, 1aα; L-S-J lex. s.v. I. The more general senses 'cattle' or 'small cattle' scarcely merit serious attention for our *lit.*, though they are barely *poss.* in certain passages).

1. *lit.* Mt 12:11f; 18:12; Lk 15:4, 6 (on this parable: GONordberg, Svensk exeg. Årsbok 1, '37, 55-63); Rv 18:13. As a sacrificial animal 1 Cl 4:1 (Gen 4:4); J 2:14f. πρόβατα σφαγῆς *sheep to be slaughtered* Ro 8:36 (Ps 43:23). Defenseless in the midst of wolves Mt 10:16. In danger without a shepherd Mt 9:36; Mk 6:34 (both Num 27:17; cf. Ezk 34:5 and Jdth 11:19); Mt 26:31; Mk 14:27; B 5:12 (the three last Zech 13:7); 1 Cl 16:6f (Is 53:6f); B 5:2 (Is 53:7). ἐν ἐνδύμασι προβάτων (cf. ἔνδυμα 2. Proverbia Aesopi 123 P. κρύπτειν τὸν λύκον προβάτου δορᾶ) Mt 7:15. The firstfruits of the sheep belong to the prophets D 13:3. Jesus ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη. . . ἄφωνος (after Is 53:7) Ac 8:32 (cf. Vi. Aesopi I c. 48 a dispute over the question: διὰ τί τὸ πρόβατον ἐπὶ θυσίαν ἀγόμενον οὐ κέκραγεν).

2. The *lit.* usage passes over to the non-literal, or the sheep appear for the most part as symbols of certain people: in the great allegory of the Good Shepherd and the sheep J 10:1-16, 26f (in vs. 3 P66 reads προβάτια). Jesus is ὁ ποιμὴν τῶν προβάτων ὁ μέγας Hb 13:20. Cf. 1 Pt 2:25. The bishop is the shepherd, the church members the sheep IPHld 2:1. Cf. J 21:16 v.l., 17 v.l. (Porphyr., Adv. Chr. fgm. 26: the ἀρνία are the catechumens, but the πρόβατα are οἱ πιστοὶ εἰς τὸ τῆς τελετώσεως προβάτες μυστήριον). The Christians are called πρόβατα τῆς νομῆς σου (=God's) 1 Cl 59:4 (cf. Ps 78:13; 94:7; 99:3); B 16:5 (En. 89, 56; 66f). In the last times under the influence of lying prophets τὰ πρόβατα will be turned εἰς λύκους D 16:3. At the Last Judgment men will be divided as the shepherd separates τὰ πρόβατα from οἱ ἔριφοι (Mt 25:32f.—S. ἔριφος, PAmh. 73, 6 [129/30 AD] differentiates πρόβ. and αἶγες), and the πρόβατα, representing those blessed by the Father, will stand at the right hand of the Son of Man vs. 33 (HGraffmann, D. Gericht nach d. Werken im Mt: KBarth-Festschr. '36, 124-36). Jesus knows that he is sent Mt 15:24, and sends his disciples 10:6 πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.—In Hermas sheep appear (w. shepherds) as symbolic of all kinds of persons Hs 6, 1, 5f; 6, 2, 3f; 6f; 6, 3, 2; 9, 1, 9; 9, 27, 1. M-M. B. 144.*

προβεβηκώς s. προβαίνω.

προβιβάζω 1 aor. προεβίβασα, pass. ptc. προβιβασθεὶς *bring forward, cause to come forward* (Soph., Oed. Col. 180) ἐκ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον *they made Alexander come out from the crowd* Ac 19:33 t.r. ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρός *but she, put forward by her mother* Mt 14:8 (here many prefer the *mng.* 'incite, urge on [beforehand], prompt'. But προβιβ. εἰς τι in places like X., Mem. 1, 5, 1 εἰς ἐγκράτειαν, Pla., Prot. 328B εἰς ἀρετήν, Musonius p. 60, 5 H. νέους εἰς φιλοσοφίαν means 'lead on to', 'train in'. It would be better to refer to the LXX, where the word='instruct, teach, inculcate': Ex 35:34; Dt 6:7). M-M.*

προβλέπω impf. προέβλεπον; 1 aor. προέβλεψα (Dionys. Hal. 11, 20; somet. in Vett. Val. [index]; Epig. Gr. 326; Ps 36:13) *see beforehand, foresee* ὧν (=τούτων, οὓς) προέβλεπεν τὸ πνεῦμα κυρίου B 6:14. ἐν πνεύματι προβλέψας εἰς τὸν Ἰησοῦν *looking forward in the spirit to Jesus* 9:7. προβλέψας, ὡς *foreseeing that* 3:6. Mid. τὶ περὶ τίνος *select or provide someth. for someone* Hb 11:40. M-M.*

προγενής, ἐς gen. οὓς *born in early times, primeval comp.* προγενέστερος, α, ον *older* (Hom.; Theodot. [II BC] in Euseb., Pr. Ev. 9, 22, 3) τινός *than someth.* of the Son of God πάσης τῆς κτίσεως αὐτοῦ *proγενέστερος older than his whole creation* Hs 9, 12, 2.*

προγίνομαι pf. ptc. προγεγονώς (Hom.) *originate, be born earlier in time, happen or be done before* (Hdt.; inscr., pap., LXX) τὰ προγεγονότα ἁμαρτήματα *the sins that were committed in former times, i.e.* when God showed forbearance Ro 3:25 (schol. on Apollon. Rhod. 4, 411-13 τὰ προγεγενημένα ἁμαρτήματα; Diod. S. 19, 1, 3 τὰ προγεγενημένα ἀδικήματα. Cf. X., Mem. 2, 7, 9 τ. προγεγονυῖαν χάριν). τὰ προγεγονότα *πονηρὰ* Hv 1, 3, 1. ὁ προγεγονώς *the former one (i.e. the Phoenix), predecessor* 1 Cl 25:3. M-M.*

προγινώσκω 2 aor. προέγνων, ptc. προγνούς; pf. pass. ptc. προεγνωσμένος (Eur., X., Pla.; BGU 1141, 39 [14 BC]; Wsd) *know beforehand, in advance, have foreknowledge (of) τί someth.* (Philo, Somn. 1, 2; Jos., Vi. 106) affliction Hs 7:5. Abs. (Jos., Ant. 2, 86) προγινώσκοντες *since you know this (i.e. what the context makes clear) in advance* 2 Pt 3:17. Of God (Alex. Aphr., An. p. 1, 7 Br. τὰ μέλλοντα, Fat. 30 p. 200, 29) πάντα Hm 4, 3, 4. Choose beforehand τινά *someone* Ro 8:29. τὸν λαὸν αὐτοῦ 11:2 (EWeber, D. Problem der Heilsgesch. nach Ro 9-11, '11; ThHoppe, D. Idee d. Heilsgesch. b. Pls '26; FWMaier, Israel in d. Heilsgesch. nach Ro 9-11, '29; EvDobschütz, Prädestination: StKr 106, '35, 9-19; JMunck, Christus u. Israel: Ro 9-11, '56; EDinkler, Prädestination bei Paulus, GDehn-Festschr., '57, 61-102. S. also on προορίζω). Pass. of Christ προεγνωσμένος πρὸ καταβολῆς κόσμου 1 Pt 1:20.—*Know from time past* (Jos., Bell. 6, 8) προγινώσκοντές με ἄνωθεν Ac 26:5. M-M.*

πρόγλωσσος, ον (Ptolem., Apotel. 3, 14, 31 **Boll-B.**; Polemo Physiognom. 37 Förster et al.) *hasty in speech, talkative* **B** 19:8.*

πρόγνωσις, εως, ἡ (Hippocr. as a medical t.t.; Plut., Mor. 399D; 982C; Phlegon of Tralles [time of Hadrian] in Orig., C. Cels. 2, 14; Lucian, Alex. 8; Vett. Val. 220, 9; 221, 25; 355, 9; Jos., Ant. 15, 373) *πρόγνωσιν ἐκ θεοῦ τῶν μελλόντων ἔχων*; 17, 43; PGM 7, 294; Jdth 11:19) *foreknowledge* πρ. λαμβάνειν τελείαν *receive exact foreknowledge* **1 Cl** 44:2. Of God's omniscient wisdom and intention (so Alex. Aphr., Fat. 30 p. 200, 31 Br.; Proverbia Aesopi 131 P.; Jdth 9:6) **w.** βουλή **Ac** 2:23. *κατὰ πρόγνωσιν θεοῦ πατρός according to the predestination of God the Father* **1 Pt** 1:2 (WFArndt, Theological Monthly 9, '29, 41-3). **M-M.***

προγνώστης, ου, ὁ (PGM 5, 410) *one who knows someth. beforehand* of God (Justin, Apol. I 44, 11, Dial. 16, 3; 23:2; Theophil., Ad Autolyc. 2, 15.—Of Apollo: Tatian, Orat. ad Graec. 19 p. 21, 21 Schwartz) *πρ. τῶν πάντων one who knows everything beforehand* **2 Cl** 9:9.*

πρόγονος, ον (Hom.+) *born early or before* in our lit. only *subst.* in the **pl.** οἱ πρόγονοι (Pind.; *inscr.*, **pap.**, **LXX**; Ep. Arist. 19; Philo; Jos., C. Ap. 2, 157) *parents, forefathers, ancestors* **1 Ti** 5:4. *ἀπὸ προγόνων from my ancestors=as my ancestors did* (Dit., Or. 485, 3; 529, 1; *Inscr.* v. Magn. 163, 2; 164, 3) **2 Ti** 1:3. **M-M. B.** 119.*

προγράφω **1 aor.** προέγραψα. **Pass.**: **2 aor.** προεγράφη; **pf. ptc.** προγεγραμμένος (Aristoph., Thu.; *inscr.*, **pap.**, **LXX**, Joseph.).

1. *write before (hand)—a.* in the same document in which the word is found (so *oft. pap.*) *καθὼς προέγραψα as I have written above* Eph 3:3 (*Inscr.* v. Sinuri no. 46, 17 LRobert '45 *καθότι προέγραπται*). *τὰ προγεγραμμένα what I have written above* (PPetr. III p. 179 [III BC]; BGU 1107, 30; 1131, 55 al.) **Hv** 4, 3, 6. *ὁ προγεγραμμένος, τὸ προγεγραμμένον the person or thing mentioned above* (POxford [ed. EPWegener '42] 8, 13 [104/5 AD]) *ὁ πρ. μου ἀνὴρ*; 10, 10; 16) *τὰ προγεγραμμένα πρόσωπα the persons mentioned above* **IMg** 6:1 (cf. also **Da** 3:3). *τὸ πρ. (ἀντίγραφον) the afore-mentioned copy* **MPol** 22:3.

b. *What is written before, is found in an older document (by another author, as well; cf. Ps.-Clem., Hom. p. 12, 31 Lag.) ὅσα προεγράφη what was written in earlier times (in the γραφή) Ro 15:4.—*εἰς τι mark out, designate for someth. (Appian, Bell. Civ. 4, 1 §2 τ. ἐχθροὺς ἐς θάνατον πρ.) of false teachers: οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα who for a long time have been marked out (or written about) for this judgment (described in what follows) Jd 4.**

2. *show forth or portray publicly, proclaim or placard in public* (γράφω='draw, paint' **Hdt.**, Aristoph.; here and there in **Pla.**; Jos., C. Ap. 2, 252; PGM 2, 47; 36, 265.—PGM 2, 60 προγράφω of a figure 'drawn above') οἷς κατ' ὀφθαλμοὺς Ἰ. Χρ. προεγράφη ἐσταυρωμένος *before whose eyes Jesus Christ was portrayed on the cross* **Gal** 3:1 (many would prefer to *transl. placard publicly, set forth in a public proclamation* so that all may read: Aristoph., Demosth.; Plut., Demetr. 46, 10, Mor. 408D; **IG** X 4, 24; **PFlor.** 99, 11).—GSchrenk, **TW** I 771f. **M-M.***

πρόδηλος, ον (Soph., **Hdt.**; *inscr.*; POxy. 237 VII, 9; **LXX**; Ep. Arist. 133; Philo, Gig. 39; Jos., Vi. 22; 212; Sib. Or. 5, 37) *clear, evident, known to all* **1 Ti** 5:24f; **1 Cl** 51:3. *πρόδηλων ἡμῖν ὄντων τούτων since this is quite plain to us 40:1. *πρόδηλον ποιεῖν foll.* by ὅτι *reveal, make clear* 11:1; 12:7. *πρόδηλον (sc. ἐστίν) foll.* by ὅτι *it is known to all* (**X.**, **Hell.** 6, 4, 9; **Hero Alex.** III p. 312, 17) **Hb** 7:14 (**Bl-D.** §397, 4; **Rob.** 1034). **M-M.****

προδηλώω **1 aor.** προεδήλωσα; **pf. pass. ptc.** προδεδηλωμένος (**Thu.** 6, 34, 7; *inscr.*, **pap.**; 3 Macc 4:14; Philo, Decal. 45; 50) *reveal, make known beforehand* *τὶ someth.* (Diod. S. 20, 37, 1; Plut., Pomp. 32, 6; Jos., Bell. 2, 629) *τὴν θλιψιν* **Hs** 7:5. **Pass.** οἱ προδεδηλωμένοι πατέρες *the fathers, whom we have previously mentioned* (cf. **IG** XII 7, 239, 23; 3 Macc 4:14) **1 Cl** 62:2.*

προδημιουργέω **1 aor.** προεδημιούργησα (Philoponus [VI AD], Generat. Anim. 61, 14 Hayduck) *create beforehand* **1 Cl** 33:3.*

προδίδωμι **1 aor.** προέδωκα; **2 aor. ptc.** προδούς—**1.** *give in advance* (**X.**; Aristot.; Polyb. 8, 18, 7; *inscr.*, **pap.**) *τινὶ to someone* **Ro** 11:35 (Job 41:3; cf. **Is** 40:14 v.l., which is taken from **Ro** 11:35).

2. *hand over, betray* (Aeschyl., **Hdt.**; *inscr.*; PThéad. 17, 16; **LXX**; Jos., C. Ap. 2, 263) *τινὰ someone* **Mk** 14:10 **D.** Of betrayal in persecutions **MPol** 4 v.l. Funk; 6:1f; **Hv** 2, 2, 2a, b. **M-M.***

προδότης, ου, ὁ (Aeschyl., **Hdt.**; 2 and 3 Macc; Ep. Arist. 270; Philo, Leg. All. 2, 10, Spec. Leg. 3, 164; Jos., Vi. 133) *traitor, betrayer* in a catalogue of vices **2 Ti** 3:4. **W.** φονεύς **Ac** 7:52. **W.** blasphemers **Hs** 9, 19, 3b. **W.** apostates and blasphemers (for the *gen.* cf. Diod. S. 11, 3, 1 τῆς ἐλευθερίας; cf. Sextus 365 προδότης θεοῦ) *προδότης τῆς ἐκκλησίας* **Hs** 8, 6, 4 or *προδότης τῶν δούλων τοῦ θεοῦ 9, 19, 1; cf. 3a. ἡκουσαν προδότηι γονέων *they were called or were known to be betrayers of their parents* **Hv** 2, 2, 2. Of Judas **Lk** 6:16 (πρ. γίν. as **Diod. S.** 8, 6, 3; Jos., Ant. 19, 61; on the betrayer *s.* the *lit. s.v.* Ἰούδας 6). **M-M.****

πρόδρομος, ον *going (lit. running) before*, also *subst.* (Aeschyl., **Hdt.**; Ael. Aristid. 38, 21 K.=7 p. 78 D.; *inscr.* fr.

Delos [Bull. de corr. hell. 29, '05 p. 448, 7]; LXX) of Jesus, who entered the Holy of Holies as the *forerunner* of his followers Hb 6:20. M-M.*

προείδον s. **προοράω**.

πρόειμι ptc. προών (from εἰμί. Cf. Il. 1, 70 τὰ τ' ἔόντα τὰ τ' ἔσόμενα πρό τ' ἔόντα; Hes., Theog. 32 τὰ τ' ἔσόμενα πρό τ' ἔόντα and later wr.; pap., Ep. Arist.) *be preëxistent* (Herm. Wr. 422, 25 Sc. ὁ προών θεός) of the Holy Spirit Hs 5, 6, 5.*

προεῖπον defective verb, used as 2 aor. of προλέγω; fut. προερῶ (M-M.); pf. προεῖρηκα; pf. pass. ptc. προειρημένος (Hom. [in tmesis], Hdt., Pla.; inscr., pap., LXX, Ep. Arist., Joseph.). On προεῖπον and προεῖπα Bl-D. §81, 1; Mlt.-H. 208. Foretell, tell before (hand).

1. foretell, tell or proclaim beforehand of prophetic utterances concerning future events and circumstances, of a scripture pass. (Jos., Bell. 6, 109) τὴν γραφήν, ἣν προεῖπεν τὸ πνεῦμα τὸ ἅγιον Ac 1:16. τινί τι tell someone *some* beforehand (Dio Chrys. 28[45], 4 τ. θεοῦ προεῖπόντος τ. ἡγεμονίαν αὐτῶ; Philostrate., Vi. Soph. 2, 11, 3 πρ. αὐτῶ ταῦτα. Cf. Ael. Aristid. 46 p. 191 D.: ὁ θεὸς πρ. τῇ μητρὶ. . .) Mk 13:23; cf. Mt 24:25, where the context supplies the acc. Pass. (Jos., Ant. 2, 17 τὰ προειρημένα) τὰ ῥήματα τὰ προειρημένα ὑπὸ τῶν ἀποστόλων Jd 17; cf. 2 Pt 3:2; 1 Cl 58:1. W. a quot. foll. καθὼς προεῖρηκεν Ἡσαΐας (Is 1:9 follows) Ro 9:29.

2. the aor. or pf. in contrast to the present—a. have said *some* before or previously (Appian, Samn. 10 §11 προεῖπε Κινέας=Cineas had said previously) w. ref. to a previous visit (cf., in a way, Sb 8247, 17 [I AD] ἐν τῇ παρεμβολῇ εἶπα ὑμῖν καὶ νῦν τὸ αὐτὸ λέγω) ὡς προειρήκαμεν καὶ ἄρτι πάλιν λέγω Gal 1:9. καθὼς προεῖπαμεν ὑμῖν as we have told you before 1 Th 4:6. W. ὅτι foll. προλέγω ὑμῖν, καθὼς προεῖπον Gal 5:21. προεῖρηκα καὶ προλέγω 2 Cor 13:2. In the four last passages πρ. connotes warning. μετὰ τὸ προειρηκέναι (i.e. τὸ πνεῦμα τὸ ἅγιον) is followed by Jer 38:33, and in such a way that λέγει κύριος (in the LXX φησὶν κύριος) introduces the main clause after he (the Holy Spirit) said. . . , the Lord said (as follows) Hb 10:15 t.r. Of the act of baptism ταῦτα πάντα προειπόντες βαπτίσατε after you have repeated all these things (the prescribed admonitions), baptize D 7:1.

b. have already said (in the same document), have mentioned previously (Appian, Syr. 66, §349 προεῖπον=I have mentioned earlier; Artem. 4, 69; oft. pap.) προεῖρηκα ὅτι I have already said 2 Cor 7:3 (cf. 3:2; 6:12). Tautologically προειρήκαμεν ἐπάνω B 6:18 (cf. vs. 12). Pass. καθὼς προεῖρηται (cf. Diod. S. 2, 32, 5 and PTebt. 27, 74 [II BC] καθότι προεῖρηται) Hb 4:7 (cf. 3:15).—The pf. pass. ptc. already mentioned, aforementioned (Polyb. 1, 20, 7; 3, 51, 8 al.; Diod. S. 4, 66, 1; 11, 20, 3 al.; Ps.-Demetr. c. 264; 288; 2 Macc 3:28; 4:1; 3 Macc 6:35b; Jos., Vi. 45) with and without a name 1 Cl 41:2; 43:1; 44:2; Dg 3:2; Hm 9:4; 10, 1, 5; s 6, 5, 7; 8, 11, 3; 9, 29, 3; D 11:1. M-M.*

προεῖρηκα, προεῖρημαι s. **προεῖπον**.

προελπίζω pf. προήλπικα (Posidippus [III BC] in Athen. 9 p. 377C; Simplicius In Epict. p. 29, 51) *hope before, be the first to hope* ἐν τῷ Χριστῷ Eph 1:12 (if ἡμεῖς here refers to the Jewish Christians, as most scholars [fr. Chrysostom to MDibelius2 '27; this *interpr.* opposed by EPercy, D. Probleme der Kolosser u. Epheserbriefe, '46, 266f] prefer to take it, then προ would suggest 'before the Gentiles' or even 'before Christ appeared'. If the ἡμεῖς are the Christians as a whole [EHaupt; PEwald; Meinertz; HREndtorff; HGreeven in Dibelius3 '53], then προ looks forward to the fulfilment of the hope in the future).*

προενάρχομαι 1 aor. προενηρξάμην (hapax legomenon) *begin (beforehand)* so that the beginning lies in the past as contrasted w. the present τὶ *some*. 2 Cor 8:10 (where προ is explained by ἀπὸ πέρυσιν, and νυνὶ vs. 11 forms the contrast). Abs. (opp. ἐπιτελεῖν) vs. 6.*

προεξομολογέομαι 1 aor. προεξομολογησάμην (an emendation by AvHarnack; see the apparatus in Funk) *confess (one's sins) beforehand* D 14:1 (i.e. before the Lord's Supper; the ms. has προσεξομολογησάμενοι [=at the same time confessing your sins]).*

προεπαγγέλλω (the act. in Cass. Dio) 1 aor. mid. προεπηγγελάμην in our lit. only mid. and pass. *promise before (hand), previously* (so mid. in Cass. Dio 42, 32; 46, 40) τὶ *some*. Ro 1:2. Pf. pass. ptc. (Inscr. v. Priene 11, 71 [84 BC] τὰ προεπηγγελμένα) ἢ προεπηγγελμένη εὐλογία the bountiful gift which was (previously) promised 2 Cor 9:5. M-M.*

προεπικαλέω Pol 3:1 v.l.; s. **προεπιλακτίζω**.*

προεπιλακτίζω 1 aor. mid. προεπελακτίσάμην. The word προεπελακτίσασθε='you have forced me' Pol 3:1 is Zahn's restoration of the text on the basis of four different Gk. readings that are alike in that they yield no sense. Until now the word is not attested lexically; neither is ἐπιλακτίζειν or προλακτίζειν. The form προεπεκαλέσασθε, preferred by Lghtf., Funk, Hilgenfeld, Krüger, Bihlmeyer means *you have invited*, but it has no more lexical attestation than Zahn's conjecture. But ἐπικαλεῖν and προκαλεῖν were in current use and the 'provocastis' of the Latin version seems to presuppose it.*

προέρχομαι *dep.*; *impf.* προηρχόμην; 2 *aor.* προήλθον; *fut.* προελεύσομαι (*Hdt.*; *inscr.*, *pap.*, LXX; *Ep. Arist.* 235 π. εἰς=‘go over to’; *Philo*, *Joseph.*).

1. *go forward, advance, proceed* *w. acc.* of the degree or the way (*Pla.*, *Rep.* 1 p. 328E; 10 p. 616B ὁδόν) μικρόν *a little* (*Plut.*, *Thes.* 11, 1; *cf. Jos.*, *Vi.* 304 π. ὀλίγον) *Mt* 26:39 (*v.l.* προσελθών); *Mk* 14:35 (*v.l.* προσελθών). ῥύμην μίαν *go along one street or go one block farther* *Ac* 12:10. *πρ.* ὡσεὶ πόδας λ’ *Hv* 4, 2, 1.—Of time *advance, come on* (*Iambl.*, *Vi. Pyth.* 35, 251) τὸ κυρίου πάσχα προέρχεται *Dg* 12:9.
2. *go before* as forerunner or leader *προελεύσεται* (*v.l.* προσελεύσεται) ἐνώπιον αὐτοῦ *Lk* 1:17 (*cf. Gen* 33:3, 14). *W. acc.* of the *pers.* (*Plut.*, *Brut.* 25, 4 ὁ Βρούτος πολὺ προήλθε τοὺς κομίζοντας τὸ ἄριστον=Brutus went before the bearers) Ἰούδας προήρχετο αὐτούς *Lk* 22:47; the *t.r.* has αὐτῶν for this (for the *gen.* *cf. X.*, *Cyr.* 2, 2, 7; *Jdth* 2:19).
3. *come or go before* someone, *go on before or ahead* (*cf. Sir* 32:10) *abs.* (*Herodian* 1, 5, 2) *Ac* 20:5 (*v.l.* προσελθόντες). *πρ.* ἐπὶ τὸ πλοῖον *go on board the ship beforehand* *vs.* 13 (*v.l.* προσελθόντες). *πρ.* εἰς ὑμᾶς *go on to you before (me)* *2 Cor* 9:5. οἱ προσελθόντες με ἀπὸ Συρίας εἰς Ῥώμην *those who have gone before me from Syria to Rome* *IRo* 10:2; *cf. εἰς κόσμον προέλθῃ* *Third Corinthians* 3:6.—Arrive at a place *before* τινά *someone* προήλθον αὐτούς *Mk* 6:33.
4. *come out, proceed* (*2 Macc* 4:34; *Philo*, *Op. M.* 161; *Jos.*, *Bell.* 4, 651)—*a.* of human beings, *abs.* *come out of the house* (*Ps.-Lucian*, *De Asin.* 47; *POxy.* 472, 5 [II AD]) *Ac* 12:13 *v.l.* (for προσήλθεν).
- b.* of Christ *come forth, proceed* ἀπὸ *from* (*π.* ἀπὸ as *2 Macc* 10:27 *v.l.*) ἀφ’ ἐνὸς πατρός *IMg* 7:2. ἀπὸ σιγῆς 8:2 (*Proclus* on *Pla.*, *Cratyl.* p. 67, 9 Pasqu.: *God* ἀπ’ ἄλλου προήλθεν; 100, 6). *M-M.**

προετοιμάζω 1 *aor.* προητοίμασα, *mid.* προητοιμασάμην (*Hdt.*; *Wsd* 9:8; *Is* 28:24; *Philo*, *Op. M.* 77; *Jos.*, *Ant.* 17, 121) *prepare beforehand*; the *act.* is used in our *lit.* only of God; τὶ *someh.* τὰς εὐεργεσίας αὐτοῦ 1 *Cl* 38:3. *W.* indication of the goal: ἃ προητοίμασεν εὖς δόξαν *Ro* 9:23. οἷς (by attraction for ἃ) προητοίμασεν ὁ θεὸς ἵνα *Eph* 2:10. The martyr speaks of himself as a sacrifice prepared by God *acc. to* his good pleasure. In this sense the context fills out the *expr.* καθὼς προητοίμασας *MPol* 14:2.—1 *Cl* 33:3 Funk; *IEph* 9:1 *v.l.* Funk.—*Mid.* *prepare oneself* *w.* μετανοεῖν *Hv* 4, 2, 5.*

προεναγγελίζομαι 1 *aor.* προενηγγελισάμην *proclaim good news in advance* (*schol.* on *Soph.*, *Trach.* 335 p. 299 Papag.; *Philo*, *Op. M.* 34, *Mut. Nom.* 158) τινί *to someone*, *fol.* by direct discourse introduced by ὅτι *Gal* 3:8. *M-M.**

προέχω (*Hom.*; *pap.*; *Job* 27:6 Swete *v.l.*)—1. *act.*, *intr.* *jut out, excel, be first* (*Jos.*, *C. Ap.* 2, 186) *w. gen.* of the thing that is exceeded (*Memnon* [I BC/I AD]: 434 *fgm.* 1, 34, 7 *Jac.*; *Cebes* 34, 1; *Dio Chrys.* 44[61], 11; *Ael. Aristid.* 30 p. 581 D.; *Ep. Arist.* 235) πάντων προέχουσα ἐπιθυμία *above all there is (the) desire* *Hm* 12, 2, 1.

2. *mid.* In *Ro* 3:9, which is text-critically uncertain, the *mid.* either has the same *mng.* as the *act.* (the *act.* is so used in *X.*, *Cyr.* 2, 1, 16; *Jos.*, *Ant.* 7, 237) *have an advantage* (*Vulgate*)—a *mng.* not found *elsewh.* for the *mid.*—or its customary sense *hold someh. before oneself for protection* (so also *En.* 99, 3). In that case, if the ‘we’ in προεχόμεθα refers to the Jews, then the οὐ πάντως that follows vigorously rejects the idea that they possess anything that might shield them *fr.* God’s wrath. However, if the ‘we’ in 9a must of necessity be the same as in 9b, *i.e.* Paul himself, he is still dealing *w.* the opponents whom he has in mind in *vss.* 7, 8, and he asks ironically: *am I protecting myself?, am I making excuses?* He is able to answer this question *w.* a flat ‘no’, since his explanation in *vs.* 9b is no less clear and decisive than his earlier statements (for προέχεσθαι=‘put up as a defense’ *cf. Soph.*, *Ant.* 80; *Thu.* 1, 140, 4). *S.* 3 below.

3. *pass.* It is also *poss.* to take προεχόμεθα *Ro* 3:9 as a *pass.*, meaning *are we excelled?*, then *are we in a worse position (than they)?* (so *Field*, *Notes* 152f; *Gdspd.*; *RSV mg.*; *Plut.*, *Mor.* 1038D οὐθὲν π. ὑπὸ τοῦ Διός). *M-M.**

προηγέομαι *mid. dep.*; *fut.* προηγίσομαι (*Hdt.*, *Aristoph.*; *inscr.*, *pap.*, LXX; *Philo*, *Op. M.* 28) *go before* and show the way τινός (to) *someone* (*X.*, *Hipparch.* 5, 4; *2 Macc* 11:8) symbolically of righteousness that goes before the good man to judgment *B* 4:12. *Preside* (*Dit.*, *Syll.* 3 1109, 87; *PLepz.* 63, 6) οἱ προηγούμενοι *the officials* (*cf. Dt* 20:9; *1 Esdr* 5:8f; 9:12 [τοῦ πλήθους]) of the Christian churches 1 *Cl* 21:6. More definitely οἱ *πρ.* τῆς ἐκκλησίας *Hv* 2, 2, 6. *W.* πρωτοκαθεδρῖται 3, 9, 7. The difficult passage τῇ τιμῇ ἀλλήλους προηγούμενοι *Ro* 12:10 is understood by the versions (*It.*, *Vulg.*, *Syr.*, *Armen.*) to mean *try to outdo one another in showing respect*. Others would take ἡγεῖσθαι=consider, esteem and prefer the sense *consider better, esteem more highly* for προηγ.: *as far as honor is concerned, let each one esteem the other more highly* (than himself); *cf. Bl-D.* §150 *app. M-M.**

πρόθεσις, εὠς, ἥ—1. *setting forth, putting out, presentation* (*Pla.*; *inscr.*; *Sb* 5252 [p*ap.* of 65 AD regarding the farming out of the fees *fr.* a temple of Isis: 1. 19 φαγεῖν ἐκθέτου οὐσης τῆς προθέσεως]. On the *relig.* use of the verb προτίθημι in *Diocles* [*Athen.* 3, 110b] *cf. Dssm.*, *B* 155f [BS 157]; on πρόθεσις τ. ἄρτων *s. UPZ* 149, 21, vol. I p. 638-40) of the *sacred bread*, *lit.* loaves of presentation οἱ ἄρτοι τῆς προθέσεως (ἄρτος 1b) *Mt* 12:4; *Mk* 2:26; *Lk* 6:4 (all three 1 *Km* 21:7). ἥ *πρ.* τῶν ἄρτων in a concrete usage, the furniture for the presentation of the bread, the table for the sacred bread, despite the presence of τράπεζα in the immediate context, with which it is identical (*cf. Ex* 25:23-30; *Lev* 24:6) *Hb* 9:2. Some exegetes here take π. in the abstract sense=presentation of the showbread.

2. *plan, purpose, resolve, will* (*Aristot.*; *Polyb.* 1, 26, 1 and *oft.*; *Plut.*, *Mor.* 960F; *inscr.*, *pap.*; 2 and 3 *Macc*; *Ep. Arist.*, *Philo*; *Jos.*, *Ant.* 18, 272; 19, 190).

a. of men 2 Ti 3:10 (here **perh. w.** a turn toward the **mng.** way of thinking; cf. Polyb. 4, 73, 2 ἡ πρ., ἣν ἔχει πρὸς τινα). ὅσα καὶ ἄμωμος πρ. 1 Cl 45:7. ἡ πρ. τῆς καρδίας purpose of heart, i.e. devotion Ac 11:23. τῆς πρ. κρατεῖν obtain one's purpose 27:13. κατὰ πρόθεσιν according to the purpose (Polyb.; PTebt. 27, 81 [II BC]; 3 Macc 5:29; Ep. Arist. 199) w. gen. κατὰ πρόθεσιν εὐνουχίας in accordance with the resolve to remain unmarried Agr 18.

b. of the divine purpose (s. lit. s.v. **προγινώσκω**) οἱ κατὰ πρόθεσιν κλητοὶ ὄντες those who are called in accordance with his purpose Ro 8:28 (ECBlackman, ET 50, '39, 378f). ἡ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ God's purpose of (s) election 9:11. κατὰ πρόθεσιν (Philo, Mos. 2, 61) according to the design Eph 1:11. Cf. 2 Ti 1:9. κατὰ πρόθεσιν τῶν αἰώνων according to the eternal purpose Eph 3:11 (cf. αἰών 1b). M-M. B. 1240f.*

προθεσμία, ας, ἡ (Lysias, Pla.; inscr. [e.g. the inscr. in JZingerle, Hlg. Recht: Jahreshefte des Österr. Arch. Instit. 23, '26, col. 23f οὐκ ἐτήρησε τὴν προθεσμίαν τῆς θεοῦ]; pap. [e.g., POxy. 2732, 19 (154 AD); 2754, 6 (III AD)] πάλαι τοῦ διαλογισμοῦ τὴν προθεσμίαν εἰδότες=having known long ago the time fixed for the circuit court]; Sym.; Philo; Jos., Ant. 12, 201. Loanw. in rabb.—Subst. fem. of προθέσμιος, α, ον; ἡμέρα is to be supplied) appointed day, fixed or limited time, of the day when a son reaches his majority ἄχρι τῆς προθεσμίας τοῦ πατρὸς until the time set by the father Gal 4:2. It is uncertain whether Paul is referring here to certain legal measures which gave the father the right to fix the date when his son would come of age, or whether he is rounding out his comparison w. details that occur to him at the moment, as he so oft. does (though there was a προθεσμία τοῦ πατρὸς for the coming of age of mankind in general; the parallel phrase, τὸ πλήρωμα τοῦ χρόνου, vs. 4 is used oft. in the pap. of contractual termination; see s.v. **πληρώω** 2).—Lghtf. and Zahn ad loc. M-M.*

προθυμία, ας, ἡ (Hom.; inscr., pap.; Sir 45:23; Ep. Arist., Philo, Joseph.) willingness, readiness, good will 2 Cor 8:19; 9:2; Dg 1. W. ἐκτένεια 1 Cl 33:1; ἐν ἀγαθῇ πρ. 2:3. μετὰ πάσης προθυμίας (as Hdt. 4, 98; Pla., Rep. 412E; Philo, Abr. 246; Jos., Ant. 15, 124; Dit., Syll. 3 532, 6f; Inscr. v. Magn. 97, 74; Inscr. fr. Gerasa [CHKraeling, Gerasa '38] no. 192; Dit., Or. 229, 98) Ac 17:11 here w. emphasis on goodwill and absence of prejudice (FWDanker, NTS 10, '64, 366f). εἰ ἡ πρ. πρόκειται if willingness is present, i.e. if a man is willing 2 Cor 8:12. προθυμίαν ἔχειν have zeal (Hdt. et al.) Hs 5, 3, 4b; foll. by gen. for someth. 5, 3, 4a. ἡ προθυμία τοῦ θέλειν (as Pla., Leg. 3 p. 697D) 2 Cor 8:11. M-M.*

πρόθυμος, ον (Soph., Hdt.; inscr., pap., LXX; Ep. Arist. 94; Philo, Joseph.) ready, willing, eager of the spirit (opp. ἡ σὰρξ ἀσθενής) Mt 26:41; Mk 14:38=Pol 7:2. πρ. εἷς τι (Thu. et al.; Dit., Or. 221, 61; Hab 1:8) prompt in someth. 1 Cl 34:2. πρόθυμον εἶναι w. inf. foll. Hm 12, 5, 1. Gener. willing, eager w. ἱλαρός Hs 9, 2, 4.—The subst. neut. τὸ πρόθυμον desire, eagerness (Eur., Med. 178; Thu. 3, 82, 8; Pla., Leg. 9 p. 859B; Herodian 8, 3, 5; Jos., Ant. 4, 42; 213; 3 Macc 5:26) τὸ κατ' ἐμὲ πρόθυμον my eagerness (κατὰ II 7b) Ro 1:15. M-M.*

προθύμως adv. (Aeschyl., Hdt.; inscr., pap., LXX, Philo; Jos., Ant. 12, 133; 18, 374) willingly, eagerly, freely opp. αἰσχροκερδῶς 1 Pt 5:2. μάλιστα προθύμως with the greatest eagerness MPol 13:1. Readily πάσχειν Hs 9, 28, 2; 4. Eagerly MPol 8:3. M-M.*

προϊδών s. προοράω.

προῖημι fut. mid. προήσομαι (Hom.; inscr., pap., LXX, Philo, Joseph.) in our lit. only mid. bring forth, express (Demosth. 19, 118 ῥῆμα; Ps.-Pla., Tim. Locr. p. 100C λόγον; Jos., C. Ap. 1, 43 ῥῆμα) τινί τι someth. to someone (Alciph. 3, 18, 3) προήσομαι ὑμῖν ἐμῆς πνοῆς ῥῆσιν 1 Cl 57:3 (Pr 1:23).*

πρόϊμος, ον (this is most likely the correct form of the word, derived as it is fr. πρό; its opp. is ὄψιμος 'late in the year'. The spelling πρῶϊμος [X., Oec. 17, 4 al.; Dit., Or. 56, 68 πρῶϊμος σπόρος—III BC; PTebt. 27, 25; 76—113 BC] derives it fr. πρῶϊ and clearly confuses it w. πρῶϊνός [opp. ἐσπερινός]. The LXX keeps the two forms carefully separate [Thackeray p. 90].—Bl-D. §35, 1; Mlt.-H. 73). The subst. (cf. Bl-D. §241, 5) πρόϊμος Js 5:7 (opp. ὄψιμος) is usu. understood to mean early rain in line w. the t.r., which adds ὑετός (Hollmann, Windisch, MDibelius, Meinertz, OHoltzmann, FHauck, w. ref. to Dt 11:14; Hos 6:3; Jo 2:23; Zech 10:1; Jer 5:24. So Engl. transl.). Others think of the early crops (Spitta, Belser; cf. Petosiris, fgm. 6, 1. 45 πρῶϊμοι καρποί; Geopon. 1, 12, 32 οἱ πρῶϊμοι καρποὶ κ. οἱ ὄψιμοι).—In B 3:4, τότε ῥαγήσεται πρόϊμον τὸ φῶς σου is quoted fr. Is 58:8. The LXX might better have translated the Hebr. orig. w. πρῶϊνός. But it seems likely that the translator meant 'early'=soon. M-M.*

προϊνός Rv 2:28 v.l.; 22:16 v.l. is prob. a faulty spelling of **πρωϊνός** (q.v.).*

προΐστημι 2 aor. inf. προστῆναι; pf. 3 pl. προεστᾶσιν (Dg 5:3); (Hom.; inscr., pap., LXX, Joseph.). In our lit. only intr. (pres. and impf. mid., also 2 aor., pf., plpf.).

1. be at the head (of), rule, direct w. gen. of the pers. or the thing (Hdt., Thu. et al.; inscr., pap.; Am 6:10; 1 Macc 5:19) manage, conduct τοῦ ἰδίου οἴκου 1 Ti 3:4f. τέκνων, οἴκων vs. 12. Of officials and administrators in the church (cf. Diod. S. 40, 3, 4 of suitable men δυνησομένους τοῦ σύμπαντος ἔθνους [Jewish people] προΐστασθαι; Jos., Ant. 8, 300 πρ. τοῦ πλήθους, Vi. 168). So **perh.** (s. 2 below) οἱ προΐστάμενοι ὑμῶν 1 Th 5:12 and the **abs.** ὁ προΐστάμενος (cf. Jos., Vi. 93) Ro 12:8 (s. 2 below). Certainly οἱ καλῶς προεστῶτες πρεσβύτεροι 1 Ti 5:17 (s. Nicol. Dam.: fgm. 130, 28 p. 414, 2 Jac. τοῦ κοινοῦ προεστῶτες τῆς πολιτείας). οἱ πρεσβύτεροι οἱ προΐστάμενοι

τῆς ἐκκλησίας Hv 2, 4, 3.—HGreeven, ZNW 44, '52/'53, 31-41.

2. *be concerned about, care for, give aid* (Demosth. 4, 46; Epict. 3, 24, 3; PFay. 13, 5; PTebt. 326, 11 τοῦ παιδίου; BGU 1105, 6; Ep. Arist. 182; Jos., Ant. 14, 196τ. ἀδικουμένων) w. gen. δόγματος ἀνθρωπίνου Dg 5:3. So perh. (s. 1 above) οἱ προϊστάμενοι ὑμῶν (betw. κοπιῶντες and νοθετοῦντες) 1 Th 5:12 and ὁ προϊστάμενος (betw. μεταδιδούς and ἐλεῶν) Ro 12:8 (cf. vDobschütz on 1 Th 5:12 and the exc. after vs. 13. Against him vHarnack, ZNW 27, '28, 7-10). *Busy oneself with, engage in* w. gen. (Soph., Elect. 980 φόνου; Athen. 13 p. 612A τέχνης; Ep. 53 of Apollonius of Tyana [Philostrat. I 358, 8] προϊστάμενοι φιλοσοφίας; Pr 26:17; Jos., Ant. 5, 90)καλῶν ἔργων Tit 3:8, 14. M-M.*

προκάθηναι (Hdt.; inscr.) *preside (over), lead* (Pla.; Polyb. 12, 16, 6; Plut., Rom. 14, 5; Cass. Dio 49, 40 al.; Dit., Syll.3 663, 12 [c. 200 BC] προκαθήμενος ταῖς θεραπαίαις; UPZ 110, 165 [164 BC]; 1 Esdr).

1. *lit.* of the bishop IMg 6:1. Of the other church officials beside the bishop οἱ προκαθήμενοι *the leaders* 6:2. Of the Roman church προκαθεται ἐν τόπῳ (s. τύπος, end) χωρίου Ῥωμαίων *it holds the presidency in the land of the Romans* IRo inscr. a (s. on this Lghtf. and Hdb. ad loc.; Harnack, SAB 1896, 111-31; JChapman, Rev. Bénéd. 13, 1896, 385ff; FXFunk, Kirchengeschichtl. Abhandlungen u. Untersuchungen I 1897, 1-23; Hachelis, Das Christentum in den ersten drei Jahrhunderten '12, I 210ff).

2. *fig.*, of the Roman church προκαθήμενη τῆς ἀγάπης *preëminent in love* IRo inscr. b (cf. AJülicher, GGA 1898, 4).*

προκαλέω mostly *mid.* (Hom.; inscr., pap.; 2 Macc 8:11; Jos., Ant. 7, 315; 18, 369) *provoke, challenge* τινά *someone* Gal 5:26 (Diod. S. 4, 17, 4 προκαλεῖσθαι τινά εἰς μάχην; Arrian, Cynege. 16, 1; Lucian, Conv. 20 ἐς ἀγῶνα προκαλέσασθαι αὐτόν). M-M.*

προκαταγγέλλω 1 *aor.* προκατήγγειλα; *pf. pass. ptc.* προκατηγγελμένος (Jos., Ant. 1, 219; 2, 218) *announce beforehand, foretell* of prophetic utterance τὶ *something* (Jos., Ant. 10, 67)Ac 3:24 t.r. *Acc.* of the thing *fol.* by the *aor.* *inf.* (Bl-D. §350; 397, 3; Rob. 1036) 3:18. *περί τινος give information concerning something beforehand, i.e. foretell something* 7:52. *Pass.* 2 Cor 9:5 t.r. M-M.*

προκαταρτίζω 1 *aor. subj.* προκαταρτίσω (Hippocr.) *get ready or arrange for in advance* τὶ *something* (Suppl. Epigr. Gr. IV 449, 13 [II BC] λίθους) 2 Cor 9:5.*

προκατέχω (Hom. Hymns, Thu.; pap.; Jos., Bell. 4, 503) *gain possession of or occupy previously* τὶ *something* *fig.* (cf. Polyb. 8, 33, 3 προκατέχεσθαι τῇ πρὸς Ῥωμαίους εὐνοίᾳ; 27, 4, 9) ἀπὸ τῶν προκατεχόντων σου τὴν διάνοιαν λογισμῶν Dg 2:1. The word is also found Ro 3:9 DG προκατέχομεν περισσόν; *do we have a previous advantage?**

πρόκειμαι (Hom.; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) *defective dep.* *be set before*.

1. *be exposed* to public view (of corpses lying in state Aeschyl., Sept. 965 al.) of Sodom and Gomorrah πρόκεινται δέγματα *they are exhibited as a (n) (horrible) example* Jd 7 (cf. Jos., Bell. 6, 103καλὸν ὑπόδειγμα πρόκειται).

2. *lie before, be present* (Ps.-Clem., Hom. 3, 51) ἡ προθυμία πρόκειται *willingness is present* 2 Cor 8:12. ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς *instead of (ἀντὶ 1) the joy that was set before him, i.e. was within his grasp, he endured the cross* Hb 12:2 (ERiggenbach; JBNisius, Zur Erklärung v. Hb 12:2; BZ 14, '17, 44-61); s. also 3 below. ἡ προκειμένη ἐλπίς *the hope that is set before* 6:18 (cf. Jos., Ant. 1, 14εὐδαιμονία πρόκειται τινι παρὰ θεοῦ). πρόκειται *it lies before (us), i.e. that is the question at issue* (Diod. S. 8, 11, 4; Περὶ ὕψους p. 4, 11; 31, 22 V.) IPhld 8:2.

3. of a goal or destination, w. *dat.* of the *pers.* *lie or be set before someone* (Ael. Aristid. 31, 2 K.=11 p. 127 D.: μητρὶ πένθος πρόκειται) ὁ προκειμένος ἡμῖν σκοπός *the goal that is set before us* 1 Cl 63:1 (s. σκοπός). ὁ προκειμένος ἡμῖν ἀγών (s. ἀγών 1) Hb 12:1. Without a *dat.* (Diod. S. 4, 42, 7) IMg 5:1. τὸ προκειμένον ζῆν *the life that is set before (you)* IEPH 17:1.—Also *be in prospect* (Jos., Ant. 1, 14; 8, 208.—Diod. S. 15, 60, 1 [a prize] and Περὶ ὕψους p. 66, 20 V. of wages that have been allowed); so *perh.* (s. 2 above) Hb 12:2: *for (ἀντὶ 3) the joy that was in prospect for him* (so Windisch2, Strathmann; cf. Moffatt; RSV). M-M.*

προκηρύσσω 1 *aor. ptc.* προκηρύξας; *pf. pass. ptc.* προκεκηρυγμένος (since Soph.; X., De Rep. Lac. 11, 2; inscr., pap., Philo, Joseph.) *proclaim publicly*; in our *lit.* the prefix *προ-*obviously gives the word the sense *proclaim beforehand* (Lucian, Tyrannic. 9; Alex. Aphr., An. p. 1, 6 Br.; Jos., Bell. 6, 385)τὶ *something* of John the Baptist βάπτισμα μετανοίας Ac 13:24. Of the OT prophets (Jos., Ant. 10, 79Ἱερεμίας τὰ μέλλοντα τῇ πόλει προεκήρυξε) τὴν ἔλευσιν τοῦ κυρίου Pol 6:3. *Pass.* Ac 3:20 t.r. M-M.*

προκοιμάομαι *pf. pass. ptc.* προκεκοιμημένος *fall asleep before, earlier* (Cat. Cod. Astr. VIII 3, 110; Leontios 45 p. 94, 18) Hs 9, 16, 5f.*

προκοπή, ἥς, ἡ (Polyb.; Bion in Diog. L. 4, 50; Posidonius in Diog. L. 7, 91; Diod. S. 16, 6, 3; Epict. [index Sch.]; Dit., Or. 627, 2; PRyl. 233, 16; PGiess. 27, 7; Sir 51:17; 2 Macc 8:8; Ep. Arist. 242; Philo; Jos., Ant. 4, 59; Test. 12 Patr.; loanw. in rabb. Rejected by the Atticists: Phryn. p. 85 Lob.) *progress, advancement, furtherance* Phil

1:25; 1 Ti 4:15. εἰς πρ. τινος ἔρχεσθαι *tend to advance* **some**th. Phil 1:12. M-M.*

προκόπτω (Eur., Hdt.+) in our lit. only **intr.** *go forward, make progress, prosper* (Polyb. et al.; inscr., pap., Philo, Joseph.). **impf.** προέκοπτον; **fut.** προκόψω; 1 **aor.** προέκοψα.

1. of time *be advanced, be far gone* (Charito 2, 3, 9; Appian, Bell. Civ. 2, 78 §325 ἡ ἡμέρα προύκοπτεν) ἡ νύξ προέκοψεν (Jos., Bell. 4, 298) Ro 13:12.

2. *progress, advance* in what is good or in what is bad τινί in **some**th. (Diod. S. 11, 87, 5; Dit., Syll. 3 708, 18 [II BC] ἡλικία προκόπτων; Philo, Sacr. Abel. 7) Lk 2:52 v.l. Also ἔν τινι (Diod. S. 17, 69, 4; Epict. 2, 17, 4; Lucian, Hermot. 63; M. Ant. 1, 17, 8; Vett. Val. 60, 15; 19) Lk 2:52. ἐν τῷ Ἰουδαϊσμῷ Gal 1:14. ἐν ταῖς ἐντολαῖς 2 Cl 17:3; ἐπὶ πλεῖον πρ. (Diod. S. 14, 98, 3) *make further progress* 2 Ti 3:9; w. **gen. foll.** (Ael. Aristid. 46 p. 405 D. τ. σοφίας) ἐπὶ πλεῖον πρ. ἀσεβείας 2:16 (cf. Jos., Ant. 20, 205). πρ. ἐπὶ τὸ χεῖρον *go on from bad to worse* 3:13 (Paroem. Gr.: Zenob. 3, 82 τῶν ἐπὶ τὸ χεῖρον προκοπτόντων; Jos., Bell. 6, 1 τὰ πάθη προύκοπτεν καθ' ἡμέραν ἐπὶ τὸ χεῖρον, Ant. 4, 59; 18, 340; Test. Jud 21:8 v.l. ἐπὶ τὸ κακόν; schol. on Soph., El. 875 p. 142 Papag. ἐπὶ τὸ βέλτιον). M-M.*

πρόκριμα, **ατος τό** (as a legal t.t. IG V [1], 21 II, 7 [II BC]; Mitteis, Chrest. 88 II, 30) *prejudgment, discrimination* χωρὶς πρ. (PFlor. 68, 13; 16f three times) 1 Ti 5:21. M-M.*

προκρίνω pf. **pass.** προκέκριμαι (Eur., Hdt.; inscr., pap., Wsd 7:8) *prefer* τινός to **some**th. (Herm. Wr. 4, 8a) **pass.** *be preferred* (Arrian, Anab. 1, 16, 4; Wilcken, Chrest. 27, 6 [II AD] προκρίνονται παντὸς οὐτινοσοῦν οἱ νόμοι; Philo, Cher. 46; Jos., Ant. 11, 196; 18, 46) of faith and love ὧν οὐδὲν προκέκριται to which nothing is preferred or superior ISm 6:1 (Diog. L. 1, 82 Βίας προκεκριμένος τῶν ἑπτὰ=Bias, who surpassed the others of the seven [wise men]); cf. IMg 1:2.*

προκυρώ pf. **pass. ptc.** προκεκυρωμένος *make valid or ratify previously* (Suppl. Epigr. Gr. III 674A, 28 [II BC]) διαθήκη προκεκυρωμένη ὑπὸ τοῦ θεοῦ a will or covenant (διαθήκη 1) previously ratified by God Gal 3:17.*

προλαμβάνω 2 **aor.** προέλαβον; 1 **aor. pass.** προελήμφθην (on the spelling s. Bl-D. §101 p. 46; Mlt.-H. 246f) (trag., Hdt.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Sib. Or. 3, 569) *take before (hand)*.

1. in uses where the temporal force of προ- is still felt

α. πρ. τι do **some**th. before the usual time, anticipate **some**th. (cf. Theophr., Hist. Pl. 8, 1, 4 πρ. ταῖς εὐδαίαις τὴν αὐξησιν 'begin the growth beforehand in favorable weather'; IG Sic. It. 2014, 1; Philo, Somn. 1, 2) w. **inf. foll.** (Jos., Ant. 6, 305; Bl-D. §392, 2; Rob. 1120) προέλαβεν μυρίσαι τὸ σῶμά μου she had anointed my body beforehand Mk 14:8.

β. take it upon oneself, undertake (in the sense 'anticipate mentally' in Polyb., Plut.; Ep. Arist. 206; w. **inf. foll.** Hippocr., Ep. 27, 41) προέλαβον παρακαλεῖν ὑμᾶς IEph 3:2.

2. in uses where the temporal sense of προ- is felt very little, if at all—a. take, get of a meal (Dit., Syll. 3 1170, 7; 9; 15 of the taking of food [ἄρτον, γάλα et al.] in the temple of Asclepius in Epidaurus. Cf. also vWilamowitz in note 4 to the inscr.) ἕκαστος τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν in eating, everyone takes his own supper 1 Cor 11:21 (s. ἴδιος 1aβ).

β. detect, overtake, surprise τινά someone **pass.** (POxy. 928, 8; Wsd 17:16) ἔαν προλημφθῇ ἄνθρωπος ἔν τινι παραπτώματι Gal 6:1. Cf. Field, Notes 190; JDRobb, ET 57, '45/'46, 222. M-M.*

προλέγω pf. **pass.** 3 **sing.** προλέλεκται (Aeschyl., Hdt. +; inscr.; Is 41:26; Ep. Arist. 8).

1. tell beforehand or in advance of the event (Demetr. of Phal. [300 BC]: 228 fgm. 39 Jac. τὶς θεῶν αὐτοῖς προὔλεγε τὸ μέλλον; Apollon. Paradox. 3 τὰ μέλλοντα; Jos., Ant. 7, 226; cf. προεῖπον 1) w. ὅτι **foll.** (Pla., Rep. 1 p. 337A) 2 Cor 13:2; Gal 5:21 (corresponding to the words προλέγω καθὼς προεῖπον, Appian, Bell. Civ. 2, 139 §579 has the doublet προλέγομεν. . . καὶ προερούμεν); 1 Th 3:4 (in the above-mentioned passage from Appian, Brutus says προλέγομεν 'we', as Paul says προελέγομεν). Of a prophetic saying προλέγει ἡμῖν (a quot. fr. Is follows) 1 Cl 34:3 (Appian, Bell. Civ. 1. 71 §326 the priests in charge of the sacrifices foretell what is to happen).

2. pf. **pass.** *be said above* (προεῖπον 2b) ὡς προλέλεκται as has been stated above (Ps.-Demetr., Eloc. 89) Epil Mosq 4. M-M.*

προμαρτύρομαι **mid. dep.** (PLond. 1356, 32 [710 AD]) *bear witness to beforehand, predict* τὶ **some**th. 1 Pt 1:11 (the form in the v.l., προμαρτυρέομαι, is found PLond. 1343, 27 [709 AD]). M-M.*

προμελετάω (Aristoph.; Ps.-X., Rep. Ath. 1, 20; Pla. et al.; Philo, Fuga 36) *practice beforehand, prepare* (t.t. for practicing a speech Aristoph., Eccl. 116) w. **inf. foll.** (Bl-D. §392, 2) πρ. ἀπολογηθῆναι *prepare one's defense* (in court) Lk 21:14.*

προμεριμνάω *concern oneself or be anxious beforehand* w. **indir. quest. foll.** Mk 13:11.*

προνηστεύω 1 **aor.** προενήστευσα (Hdt. 2, 40; Hippocr. ed. Littré VII p. 412; VIII 178) *fast beforehand* D 7:4.*

προνοέω (Hom.+; inscr., pap., LXX) *think of beforehand, take care*—1. *care for, provide for* τινός *someone or someth.* (X.+; Maximus Tyr. 5, 4c [προνοεῖ ὁ θεὸς τοῦ ὅλου]; inscr., pap.; Wsd 13:16; Philo, Virt. 216) τῶν ἰδίων καὶ μάλιστα οἰκείων *his own people and especially the members of his family* 1 Ti 5:8 (Horapollon 2, 108 ὑπὸ τ. οἰκείων προνοούμενος); the *mid.* in the same sense (Horap., loc. cit. προνοούμενος ἑαυτοῦ) *ibid.* v.l.

2. *take thought for, take into consideration have regard for* w. gen. foll. (Jos., Ant. 1, 53 ἀρετῆς) ἀγνεΐας Pol 5:3. τοῦ καλοῦ ἐνώπιον θεοῦ Pol 6:1. W. acc. καλὰ ἐνώπιον κυρίου (cf. Pr 3:4 for this and Pol 6:1) 2 Cor 8:21. Foll. by πῶς so that D 12:4.—The *mid.* in the same sense (Thu.+; inscr., pap., LXX, Philo; Jos., Ant. 9, 3; 19, 309 al.), w. acc. (X., Mem. 4, 3, 12) καλὰ ἐνώπιον πάντων ἀνθρώπων Ro 12:17; cf. 2 Cor 8:21 v.l. M-M.*

πρόνοια, ας, ἡ (Aeschyl., Hdt.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) *foresight*.

1. of God providence, forethought (trag.; Hdt. 3, 108, 1; X., Mem. 1, 4, 6; 4, 3, 6; Pla., Tim. 30B; 44C; Polyb. 23, 17, 10; Posidonius in Diog. L. 7, 138; Diod. S. 1, 1, 3; 3, 57, 5; 4, 47, 1 θεῶν πρόνοια al.; Diog. L. 3, 24; Plut., Mor. 425F; 436D; Achilles Tat. 7, 10, 1; Herm. Wr. 1, 19; 12, 14; 21; in Stob. p. 514, 24; 516, 5 Sc. ἡ ἄνω πρόνοια; p. 418, 28 Sc.; Dit., Syll.3 700, 29 [117 BC] μετὰ τῆς τῶν θεῶν προνοίας; POsl. 148 [II/I BC] τῇ τ. θεῶν προνοίᾳ; POxy. 1682, 6; Wsd; 3 and 4 Macc; Ep. Arist. 201. Philo wrote a work entitled Περὶ προνοίας [Euseb., H.E. 2, 18, 6, Praep. Ev. 7, 20, 9; 8, 13, 7]; Jos., Bell. 3, 391; 7, 453, Ant. 2, 60; 349 al.; Sib. Or. 5, 227; 323; Third Corinthians 3:19) 1 Cl 24:5. W. σοφία (Ael. Aristid. 36, 123 K.=48 p. 488 D.) Hv 1, 3, 4.

2. of men foresight, care Ac 24:2. πρόνοιαν ποιεῖσθαι τινος *make provision for someth., be concerned for or about someth.* (Demosth.; Polyb.; Dionys. Hal. 10, 1; Plut.; Dit., Syll.3 734, 5 τὰς εὐσεβείας and oft. [s. index]; POxy. 899, 17; PFlor. 2, 207; PLond. 1912 [letter of Claudius], 103 [41 AD] and oft.; Da 6:19; Ep. Arist. 80; Jos., Vi. 62) τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίαν Ro 13:14 (Philo, Ebr. 87 σαρκῶν ποιεῖσθαι πρόνοιαν). ἐνὸς ἐποιήσατο πρ. Papias 2:15.—JAmann, D. Zeusrede d. Ail. Arist. '31, 73ff. M-M.*

προοδοιπορέω 1 aor. ptc. προοδοιπορήσας (Lucian, Hermot. 27; Diog. L. 7, 176; Jos., Ant. 3, 2) *travel or go on before* euphemist. for *die before now* οἱ προοδοιπορήσαντες πρεσβύτεροι 1 Cl 44:5.*

προοδοιπόρος, ον (late and rare; s. Hesychius s.v. ὁδουρός) *going before, subst.* ὁ, ἡ προοδοιπόρος of vice as (ἡ) προοδοιπόρος τῶν ἁμαρτιῶν ἡμῶν *the forerunner of our sins* 2 Cl 10:1.*

πρόοιδα (Hdt.+; Epict. 2, 10, 5; PSI 349, 8 [III BC]; Wsd 19:1; 4 Macc 4:25) defective perf. w. pres. mng., ptc. προειδώς; plpf. προῆδεν *know beforehand, previously* τι *someh.* (Menand., Per. 222 J; Polyb. 5, 13, 5 τὸ μέλλον; Herodian 7, 1, 9) Ac 2:31 v.l.; IPHld 7:2 v.l. (s. Bihlmeyer ad loc.). Foll. by acc. and inf. 1 Cl 43:6.*

προοράω (Hdt.+; inscr., pap., LXX, Philo, Joseph.) 2 aor. προεῖδον (Hom.+); pf. προεώρακα; impf. mid. προορώμην (on this form Bl-D. §66, 2 app.; Mlt.-H. 190).

1. *see previously looking back fr. the present* (Hdt.; Aristot.) ἦσαν προεωρακότες Τρόφιμον ἐν τῇ πόλει σὺν αὐτῷ *they had previously seen Trophimus in the city with him* Ac 21:29.

2. *foresee, see in advance* w. an eye to the future τι (X., Cyr. 2, 4, 21 τοῦτο προῖδὼν ὥς; Jos., Ant. 10, 142) ITr 8:1. W. ὅτι foll. Gal 3:8. Abs. (Jos., Bell. 2, 619) προῖδὼν ἐλάλησεν Ac 2:31.

3. *mid. see before one, have before one's eyes* w. acc. (Menand., Per. 12 J; Dit., Syll.3 569, 13; UPZ 42, 22 [162 BC]; Philo) τινά *someone* προορώμην τὸν κύριον ἐνώπιόν μου Ac 2:25 (Ps 15:8). M-M.*

προορίζω 1 aor. προώρισα, pass. προωρίσθην (Demosth. 31, 4 codd.; Heliod. 7, 24, 4; Sopater Rhet. [V AD]; Rhet. Gr. V p. 152, 20. Pap. fr. VI AD in secular usage) *decide upon beforehand, predestine* of God τινά *someone* Ro 8:30. Foll. by inf. Ac 4:28. W. final εἰς foll.: τι *someh.* 1 Cor 2:7; τινά *someone* Eph 1:5. τινά τι *someone as someth., to be someth.* Ro 8:29. Pass. w. inf. foll. I Eph inscr. Foll. by εἰς τὸ εἶναι Eph 1:11 (12).—RLiechtenhan, D. göttl. Vorherbestimmung bei Pls u. in d. Posidonianischen Philosophie '22; HBraun, Qumran u. d. NT II, '66, 243–50. S. also s.v. προγινώσκω.*

προπάσχω 2 aor. προέπαθον (Soph., Hdt.+; Appian, Liby. 51 §223; 52 §225; Jos., Vi. 250) *suffer previously* προπαθόντες *after we had already suffered* 1 Th 2:2. M-M.*

προπάτωρ, ορος, ὁ (Pind., Hdt.+; Cass. Dio 44, 37; Lucian, Alex. 43; Ps.-Plut., Consol. ad Apoll. 10 p. 106F; Dit., Or. 446, 3; PGiess. 25, 16 [II AD]; 3 Macc 2:21 [of God]; Philo, Op. M. 145; Jos., Ant. 4, 26; 19, 123) *forefather* of Abraham (Jos., Bell. 5, 380) Ro 4:1 (the Cynics call Diogenes προπάτωρ: ADieterich, E. Mithrasliturgie '03, p. 161, 1). M-M.*

προπέμπω impf. προέπεμπον; 1 aor. προέπεμψα, pass. προεπέμφθην (Hom.+; inscr., pap., LXX).

1. *accompany, escort* (Soph., Hdt.+; PFlor. 206, 2; LXX; Jos., Ant. 20, 50) προέπεμπον αὐτὸν εἰς τὸ πλοῖον *they accompanied him to the ship* Ac 20:38. ἕως ἔξω τῆς πόλεως *escort outside the city* 21:5.

2. *help on one's journey with food, money, by arranging for companions, means of travel, etc., send on one's way* (1 Macc 12:4; 1 Esdr 4:47; Ep. Arist. 172) τινά *someone* 1 Cor 16:11. W. δέχεσθαι Pol 1:1. σπουδαίως Tit 3:13. ἀξίως τοῦ θεοῦ 3J 6. W. the destination given οὗ ἕαν πορεύωμαι 1 Cor 16:6. Pass. w. ὑπὸ τινος Ac 15:3. Also w. the destination: εἰς τὴν Ἰουδαίαν 2 Cor 1:16; ἐκεῖ Ro 15:24. M-M.*

προπετής, ἐς **gen.** οὐς (Pind.) in our lit. only **fig.** rash, reckless, thoughtless (Isocr., Pla.; Appian, Bell. Civ. 3, 43 §176; **et al.**; Pr 10:14; 13:3; Sir 9:18; Jos., Vi. 170) 2 Ti 3:4. **W.** αὐθάδης 1 Cl 1:1. μηδὲν π. πράσσειν *do nothing rash* Ac 19:36 (**schol.** on Soph., Aj. 32 p. 5 Papag. μὴ προπετές τι πράσσειν; Menand., 439 προπετές ποιεῖν μηδέ; 441 τὶ πράξω προπετές; Jos., Ant. 15, 82). **M-M.***

προπορεύομαι **fut.** προπορεύσομαι (**X.**; POxy. 1144, 3; 5; 9 [I/II AD]; LXX) *go on before* τινός *someone* (Aristot. 844b, 5; LXX) Ac 7:40 (Ex 32:1, 23). ἐνώπιον τινός Lk 1:76 shows the influence of OT usage, though the **v.l.** πρὸ προσώπου τινός is also found in the LXX.—The **fig.** προπορεύεται ἔμπροσθέν σου ἡ δικαιοσύνη B 3:4 (Is 58:8) also has an OT background (but **cf.** X., Cyr. 4, 2, 23 πορεύεσθε ἔμπροσθεν). **M-M.***

πρός **prep.** **w, gen., dat., or acc.** (s. the lit. **s.v.** ἀνά. **beg.**) (Hom.; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.).

I. w. the gen. *to the advantage of, advantageous for* (Thu. 3, 59, 1 οὐ πρὸς τῆς ὑμετέρας δόξης τάδε; Hdt. 1, 75; Dionys. Hal. 10, 30, 5; Diod. S. 18, 50, 5; Lucian, Dial. Deor. 20, 3; Bl-D. §240; Rob. 623f) οἱ πρ. ζωῆς μαζοὶ *the life-giving breasts* 1 Cl 20:10. πρ. τῆς σωτηρίας *necessary for safety* Ac 27:34 (πρὸς τῆς ς. as Jos., Ant. 16, 313).*

II. w. the dat.—**1.** of place *near, at, by* (Hom.; LXX; Jos., Ant 8, 349; 381) Mk 5:11; *around* Rv 1:13. πρ. τῇ θύρᾳ ἐστηκέναι *stand at the door* (Menand., fgm. 420, 1; 830 K.) J 18:16; **cf.** 20:11. ἐγγίζοντος αὐτοῦ πρ. τῇ καταβάσει τοῦ ὄρους *when he came close to the slope of the mountain* Lk 19:37 (**s. κατάβασις**). πρ. τῇ κεφαλῇ, τοῖς ποσί *at the head, at the feet* J 20:12. τὰ πρ. ταῖς ρίζαις *the parts near the roots* Hs 9, 1, 6; 9, 21, 1. In geographical designations Μαγνησία ἢ πρ. Μαϊάνδρῳ *Magnesia on the Maeander* IMg inscr.

2. *in addition to* (Hom.; Polyb., inscr.) πρὸς τούτοις (Dit., Syll. 3 495, 105; 685, 70; 100; 796B, 30; 888, 35 **al.**; UPZ 26, 18; 25 [163BC]; 2 Macc 4:9; 5:23; 9:17, 25; 14:4, **esp.** 12:2; Philo, Aet. M. 67 **al.**) 1 Cl 17:1.*

III. w. the acc.—**1.** of place *toward* (s), **to w. acc.** of the place, the **pers.**, or the thing, after verbs—

a. of going; **cf.** ἄγω 5, ἀναβαίνω 1α, ἀνακάμπω 1α, ἀπέρχομαι 2, διαβαίνω, διαπεράω, εἴσειμι, εἰσέρχομαι 1c, ἐκπορεύομαι 1c, ἐπισυνάγομαι Mk 1:33, ἔρχομαι I 1αβ, ἦκω 1b **et al.**—προσαγωγή πρὸς τὸν πατέρα Eph 2:18. εἴσοδος 1 Th 1:9a.

b. verbs of sending; **cf.** ἀναπέμπω Lk 23:7, 15; Ac 25:21, ἀποστέλλω 1βα, πέμπω.

c. of motion **gener.**; **cf.** βληθῆναι (βάλλω 1b), ἐπιστρέφω 1βα, β, 2b, κείμει 1, πίπτω 1βα **and** 1, προσκολλάω 1, προσκόπτω 1α, προσπίπτω.

d. of leading, guiding; **cf.** ἄγω 1α, ἀπάγω 2α and 4, ἔλκω J 12:32, κατασύρω, **etc.**

e. of saying, speaking; **cf.** ἀποκρίνομαι 1, δημηγορέω Ac 12:21, εἶπον 1, λαλέω 2αδ and 2b, λέγω I 1α, 3 **et al.** Hebraistically λαλεῖν στόμα πρὸς στόμα *speak face to face* (Jer 39:4) 2J 12b; 3J 14 (**cf.** PGM 1, 39 τὸ στόμα πρὸς τὸ στόμα πρὸς ἀλλήλους *to one another, with each other, among themselves*: **s.** ἀντιβάλλω, διαλαλέω, διαλέγομαι Mk 9:34, διαλογίζομαι 8:16; Lk 20:14, εἶπον 24:32; J 16:17; 19:24, λαλέω, λέγω **et al.** πρὸς ἑαυτοὺς *to themselves, to each other*: **s.** διαλογίζομαι 1, εἶπον Mk 12:7; J 7:35, λέγω (Ps.-Callisth. 2, 15, 7 πρὸς ἑαυτὸν ἔλεγεν) Mk 10:26; 16:3. διαθήκην ὁ θεὸς διέθετο πρὸς τοὺς πατέρας ὑμῶν, λέγων πρὸς Ἀβραάμ *God made a covenant* Ac 3:25 (διατίθημι 1). ὅρκον ὀμνύναι πρ. τινα (ὀμνύω, **end**) Lk 1:73.

f. of asking, praying δέομαι Ac 8:24. εὐχομαι (**cf.** 2 Macc 9:13) 2 Cor 13:7. προσεύχομαι (**cf.** 1 Km 12:19; 2 Esdr 12 [Neh 2]: 4; 2 Macc 2:10) Hv 1, 1, 9. γνωρίζεσθαι πρὸς τὸν θεόν Phil 4:6 (γνωρίζω 1).—Also after nouns like δέησις, λόγος **et al.** Ro 10:1; 15:30; 2 Cor 1:18 **al.**

2. of time—**a.** denoting approach toward (X., Pla. **et al.**) πρὸς ἑσπέραν *toward evening* Lk 24:29 (**s.** ἑσπέρα).

b. of the duration of a period of time *for* πρὸς καιρὸν *for a time, for a while* (καιρός 1) Lk 8:13; 1 Cor 7:5. πρὸς καιρὸν ὥρας (καιρός 1) 1 Th 2:17. πρὸς ὥραν *for an hour, i.e. for a short time* J 5:35; 2 Cor 7:8; Gal 2:5a; Phlm 15; MPol 11:2. πρὸς ὀλίγας ἡμέρας Hb 12:10. Also πρὸς ὀλίγον Js 4:14 (ὀλίγος 3b). πρὸς τὸ παρὸν *for the present* Hb 12:11 (πάρεμι 1b).

3. of the goal aimed at or striven toward—**a.** with conscious purpose *for, for the purpose of, on behalf of* οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος *this was the one who sat (and begged) for alms* Ac 3:10. πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ Ro 3:26. τοῦτο πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω 1 Cor 7:35a; **cf.** b. ἐγράφη πρὸς νουθεσίαν ἡμῶν 10:11. **Cf.** Ro 15:2; 1 Cor 6:5; 2 Cor 4:6; 7:3; 11:8; Eph 4:12.—**W.** the **acc.** of the **inf.** (Polyb. 1, 48, 5; PRyl. 69, 16; BGU 226, 22; Jer 34:10; 2 Macc 4:45; Jos., Ant. 14, 170; 15, 148 **al.**) πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις *in order to be seen by men* Mt 23:5; **cf.** 6:1. πρὸς τὸ κατακαῦσαι αὐτά 13:30. πρὸς τὸ ἐνταφιάσαι με 26:12. πρὸς τὸ ἀποπλανᾶν εἰ δυνατόν τοὺς ἐκλεκτοὺς Mk 13:22. πρὸς τὸ μὴ ἀτενίσαι υἱοὺς Ἰσραὴλ 2 Cor 3:13. **Cf.** Eph 6:11 a; 1 Th 2:9; 2 Th 3:8; Js 3:3 **t.r.**

b. of the result that follows a set of circumstances (so that) πάντα πρὸς οἰκοδομὴν γινέσθω *everything is to be done in such a way that it contributes to edification* 1 Cor 14:26; **cf.** vs. 12; Col 2:23 (but see 4a below); 1 Ti 4:7. ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν *the one who looks at a woman in such a way that desire for her is aroused in him* Mt 5:28. λευκαὶ εἰσιν πρὸς θερισμόν *they (the fields) are white, so that the harvest may begin* J 4:35. αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον *this disease is not of the kind that will lead to death* 11:4. **Cf.** ἁμαρτία πρὸς θάνατον 1J 5:16f.

c. **gener.** of purpose, destiny (Jos., Bell. 4, 573 τὸ πρ. σωτηρίαν φάρμακον) τῷ θεῷ πρὸς δόξαν *for the glory of God* 2 Cor 1:20 (on πρὸς δόξαν **cf.** Dit., Syll. 3 456, 15; 704E, 21; 3 Macc 2:9). τῇ πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένη 1 Pt 4:12.—After adjectives and participles *for* ἀγαθὸς πρὸς οἰκοδομὴν Eph 4:29 (ἀγ. 1 αβ). ἀδόκιμος Tit 1:16. ἀνεύθετος πρὸς παραχειμασίαν Ac 27:12. γεγυμνασμένος Hb 5:14. δυνατός 2 Cor 10:4. ἐξηρτισμένος 2 Ti 3:17. ἔτοιμος (q.v. 2) Tit 3:1; 1 Pt 3:15. ἱκανός (q.v. 2) 2 Cor 2:16. ὠφέλιμος 1 Ti 4:8a, b; 2 Ti

3:16.

4. denoting a hostile or friendly relationship—*a.* hostile *against*, with after verbs of disputing, etc.; *cf.* ἀνταγωνίζομαι, γογγύζω, διακρίνομαι (διακρίνω 2a), διαλέγομαι 1, πικραίνομαι (*s.* πικραίνω 2), στασιάζω, ἔστιν (ἴσθιμι II 1c). ἔστιν τινι ἢ πάλιν πρὸς Eph 6:12. ἔχειν τι πρὸς τινα *have anything (to bring up) against someone* Ac 24:19. μομφὴν ἔχειν πρὸς τινα Col 3:13. πρᾶγμα ἔχειν πρὸς τινα 1 Cor 6:1 (πρᾶγμα 5). ἐγένετο γογγυσμός τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους Ac 6:1. τὸ στόμα ἡμῶν ἀνέωγεν πρὸς ὑμᾶς 2 Cor 6:11 (ἀνοίγω 2). ἐν ἔχθρᾳ ὄντες πρὸς αὐτοὺς Lk 23:12. βλασφημίαι πρὸς τὸν θεόν Rv 13:6. ἀσύμφωνοι πρ. ἀλλήλους *unable to agree among themselves* Ac 28:25; *cf.* the parallel structure in Col 2:23.

b. friendly *to, toward, with, before* ἐργάζεσθαι τὸ ἀγαθόν Gal 6:10a, b (ἐργάζομαι 2a). μακροθυμεῖν 1 Th 5:14. εἰρήνην ἔχειν πρ. τὸν θεόν Ro 5:1 (*s.* εἰρήνη 3). παρησίαν ἔχειν πρὸς τ. θεόν 1J 3:21; *cf.* 5:14. πίστιν ἔχειν πρὸς τ. κύριον Ἰ. Phlm 5. πεποιθήσιν ἔχειν πρὸς τ. θεόν 2 Cor 3:4. ἔχειν χάριν πρ. ὅλον τὸν λαόν Ac 2:47 (FPCheetham, ET 74, '63, 214f). πρᾶττητα ἐνδείκνυσθαι Tit 3:2. ἐν σοφίᾳ περιπατεῖν Col 4:5. ἥπιον εἶναι πρὸς πάντας 2 Ti 2:24.—After substantives *πίστις* 1 Th 1:8 (*cf.* 4 Macc 15:24). παρησία 2 Cor 7:4. κοινωνία 6:14. συμφώνησις vs. 15 (*cf.* Is 7:2).

5. to indicate a connection—*a.* with reference to (Ocellus Luc. c. 42 πρὸς ἡμᾶς=with reference to us) ἔγνωσαν ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν *they recognized that he had spoken the parable with reference to them* Mk 12:12; Lk 20:19; *cf.* 12:41. ἔλεγεν παραβολὴν πρὸς τὸ δεῖν προσεύχεσθαι *he told them a parable about the need of praying* 18:1. οὐδεὶς ἔγνω πρὸς τί εἶπεν αὐτῷ *nobody understood with respect to what (=why) he said (this) to him* J 13:28. πρὸς τὴν σκληροκαρδίαν ὑμῶν *with reference to (i.e. because of) your perversity* Mt 19:8; Mk 10:5. *Cf.* Ro 10:21a; Hb 1:7f. οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲν ῥῆμα *he did not answer him a single word with reference to anything* Mt 27:14 (*s.* ἀποκρίνομαι 1). ἀνταποκριθῆναι πρὸς ταῦτα Lk 14:6 (*s.* ἀνταποκρίνομαι). ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν θεόν *have a clear conscience with respect to God* Ac 24:16.

b. as far as—is concerned, with regard to (Maximus Tyr. 31, 3b) πρὸς τὴν πληροφορίαν τῆς ἐλπίδος Hb 6:11. συνιστάνοντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων *we are recommending ourselves as far as every human conscience is concerned—to every human conscience* (πρὸς *w. acc.* also stands simply for the dative; *s.* Mayser II 2 p. 359) 2 Cor 4:2. τὰ πρὸς τὸν θεόν *that which concerns God or as adverbial acc. with reference to what concerns God* (Soph., Phil. 1441; X., De Rep. Lac. 13, 11; Ps.-Isocr. 1, 13 εὐσεβεῖν τὰ πρὸς τ. θεοῦ; Dit., Syll. 3 204, 51f; 306, 38; Wilcken, Chrest. 109, 3 εὐσεβῆς τὰ πρὸς θεοῦ; Ex 4:16; 18:19; Jos., Ant. 9, 236) Ro 15:17; Hb 2:17; 5:1. τὰ πρὸς τι *that which belongs to someth.; that which is necessary for someth.* (Plut., Mor. 109B; Jos., Ant. 12, 405 τὰ πρὸς τὴν μάχην; 14, 27) τὰ πρὸς ἀπαρτισμόν Lk 14:28 t.r. τὰ πρὸς εἰρήνην (Test. Jud. 9) vs. 32; *what makes for peace* 19:42. *Cf.* Ac 28:10; 2 Pt 1:3.

c. elliptically τί πρὸς ἡμᾶς (*sc.* ἔστιν); *what is that to us?* Mt 27:4. τί πρὸς σέ; *how does it concern you?* J 21:22f (*cf.* Epict. 4, 1, 10 τί τοῦτο πρὸς σέ; Plut., Mor. 986B; Vi. Aesopi I c. 14 p. 265, 4 τί πρὸς ἐμέ;).

d. in accordance with ὀρθοποδεῖν πρὸς τὴν ἀλήθειαν Gal 2:14. πρὸς τὸ κένωμα *in accordance with the emptiness* Hm 11:3. πρὸς τὸ θέλημα *in accordance w. the will* Lk 12:47; Hs 9, 5, 2. πρὸς ᾧ ἔπραξεν 2 Cor 5:10. πρὸς ὃ Eph 3:4.—In comparison with, to be compared to (Pind., Hdt.; Ps.-Pla., Alcyon c. 3 πρὸς τὸν πάντα αἰῶνα=[life is short] in comparison to all eternity; Sir 25:19) ἄξια πρὸς Ro 8:18 (RLeaney, ET 64, '52f; 92 interprets Col 2:23 in the light of this usage). *Cf.* IMg 12.

e. expressing purpose πρὸς τὸ *w. inf. in order to, for the purpose of* Mk 13:22; Ac 3:19.

6. adverbial expressions (*cf.* πρὸς ὀργήν=ὀργίλως Soph., Elect. 369; Jos., Bell. 2, 534. πρὸς βίαν=βιαίως Aeschyl., Prom. 210, 355, Eum. 5; Menand., Sam. 214; Philo, Spec. Leg. 3, 3. πρὸς ἡδονήν Jos., Ant. 7, 195; 12, 398) πρὸς φθόνον *prob.*=φθονερῶς *jealously* Js 4:5 (*s.* φθόνος, where the *lit.* is given).

7. *by, at, near* πρὸς τινα εἶναι *be (in company) with someone* Mt 13:56; Mk 6:3; 9:19a; 14:49; Lk 9:41; J 1:1f; 1 Th 3:4; 2 Th 2:5; 3:10; 1J 1:2. διαμένειν Ac 10:48 D; Gal 2:5b. ἐπιμένειν 1:18; 1 Cor 16:7. καταμένειν 16:6. μένειν Ac 18:3 D. παρεῖναι 12:20; 2 Cor 11:9; Gal 4:18, 20; *cf.* παρουσία πρὸς ὑμᾶς Phil 1:26. παρεπιδημεῖν 1 Cl 1:2. πρὸς σέ ποιῶ τὸ πάσχα Mt 26:18b. *Cf.* also 2 Cor 1:12; 7:12; 12:21; 2 Th 3:1; Phlm 13; 1J 2:1; Hm 11:9b.—πρὸς ἑαυτοὺς *among or to themselves* Mk 9:10 (in case πρὸς ἐ. belongs *w.* τὸν λόγον ἐκράτησαν; Bl-D. §239, 1 *app.*). πρὸς ἑαυτὸν προσηύχετο *he uttered a prayer to himself* Lk 18:11. *Cf.* 24:12.—δεδεμένον πρὸς θύραν *tied at a door* Mk 11:4. πρὸς τ. θάλασσαν *by the sea-side* Mk 4:1b. On πρὸς τὸ φῶς *at the fire* Mk 14:54; Lk 22:56 *cf.* Bl-D. §239, 3; Rob. 625 (*perh. w.* the idea of turning toward the fire; *cf.* also 4 Km 23:3). πρὸς ἓν τῶν ὀρέων *on one of the mountains* 1 Cl 10:7. τὰ πρὸς τὴν θύραν *the place near the door* Mk 2:2. πρὸς γράμμα *letter by letter* Hv 2, 1, 4. M-M.

προσάββατον, ου, τό (Jdth 8:6; Ps 91:1 S; Ps 92:1; Bull. de l'Inst. franç. d'Archéol. orient. 30, '31, p. 4-6) *the day before the Sabbath, i.e. Friday*, used to explain the word παρασκευή Mk 15:42. Also in the *fgm.* of the Diatessaron fr. Dura (CHKraeling, A Gk. Fgm. of Tatian's Diatessaron fr. Dura: Studies and Documents [ed. KLake and Silva Lake] III '35=AHuck9-HLietzmann, Synopse '36, 206 [Eng. transl., Gospel Parallels '49, 184]) l. 6. M-M.*

προσαγορεύω 1 aor. προσηγόρευσα, *pass.* προσηγορεύθην—1. *greet* (Aeschyl., Hdt.; Dit., Or. 771, 48; *oft.* in *pap.*; Dt 23:7) τινά *someone* MPol 20:2a, b.

2. *call, name, designate* (X., Pla.; *inscr.*, *pap.*, LXX) *w.* double *acc.* of the *obj.* and predicate (X., Mem. 3, 2, 1; Plut., Aem. 8, 3; *inscr.*; Wsd 14:22; 2 Macc 1:36) of God υἱοὺς ἡμᾶς προσηγόρευσεν *he called us sons* 2 Cl 1:4. *Pass.* (Pla. et al.; Diod. S. 1, 4, 7; 13, 98, 3; 40, 3, 3; 1 Macc 14:40; 2 Macc 4:7; 14:37; Philo, Agr. 66, Abrah. 121,

Mos. 2, 109; 112; Jos., C. Ap. 1, 250) Hb 5:10. Of Abraham φίλος προσηγορεύθη τοῦ θεοῦ 1 Cl 17:2; cf. 10:1 (s. Ἀβραάμ and φίλος 2α). M-M.*

προσάγω 2 aor. προσήγαγον, imper. προσάγαγε, inf. προσάγαγεῖν. Pass.: impf. προσηγόμην; 1 aor. προσήχθην (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. trans. bring (forward)—a. lit. τινά someone Ac 12:6 v.l.; B 13:5a. Pass. MPol 9:1f. προσάγαγε ὧδε τὸν υἱόν Lk 9:41. W. the acc. to be supplied Ἰωσήφ προσήγαγεν (αὐτόν) εἰς. . . B 13:5b (π. τινὰ εἷς τι Herodian 1, 5, 1). τινά τινι bring someone to someone Ac 16:20; B 13:4 (Gen 48:9); pass. Mt 18:24.

b. fig.—α. of Christ, who brings men to God (X., Cyr. 1, 3, 8 of admission to an audience with the Great King) ἵνα ὑμᾶς προσάγῃ τῷ θεῷ 1 Pt 3:18 (Jos., Ant. 14, 272 the mid. has the mng. 'negotiate peace', 'reconcile').

β. as a t.t. of sacrificial procedure (Hdt. 3, 24 et al.; LXX; Ep. Arist. 45 π. θυσίας) bring, present of Isaac προσήγετο θυσία 1 Cl 31:3. τὴν θρησκείαν πρ. αὐτῷ (=τῷ θεῷ) offer (cultic) worship to God Dg 3:2 (cf. Tob 12:12).

2. intr. come near, approach (Theocr. et al.; Plut., Mor. 800A, Pomp. 46, 1; Dit., Syll.3 1042, 2f; PTebt. 47, 15; Josh 3:9; 1 Km 9:18; 3 Km 18:30a, b; Sir 12:13; 2 Macc 6:19; Ep. Arist. 59; Jos., Ant. 6, 52.—Anz 335). a. lit. ὑπενόουν προσάγειν τινὰ αὐτοῖς χώραν they suspected that land was near (lit. 'approaching them') Ac 27:27.

b. fig., of men approaching God B 2:9. προσάγειν τῷ φόβῳ αὐτοῦ (=τοῦ θεοῦ) approach (the fear of) God 1:7, unless πρ. here means bring an offering (so Lghtf. et al.). M-M.*

προσαγωγή, ἥς, ἡ (Hdt.+; inscr., pap., Ep. Arist. 42) intr. approach, access (the intr. mng. is certain in Polyb. 10, 1, 6; Plut., Aem. Paul. 13, 3) abs. Eph 3:12. εἷς τι to someth. Ro 5:2. πρὸς τινα to someone Eph 2:18. M-M.*

προσαιτέω (Pind.+; PSI 349, 6) abs. beg (Aristoph., X., Pla.+; Plut., Mor. 471A, 1058D; Job 27:14) Mk 10:46 t.r.; Lk 18:35 t.r.; J 9:8. M-M.*

προσαίτης, ου, ὁ (Plut., Mor. 294A; Diog. L. 6, 56; Lucian, Navig. 24) beggar Mk 10:46; J 9:8.*

προσαναβαίνω 2 aor. προσανέβην, imper. προσανάβηθι (since Plato Com. [V/IV BC], fgm. 79 K.; X.; pap., LXX) go up, move up ἀνώτερον move up (higher) to one of the places of honor at the table Lk 14:10. M-M.*

προσαναλαμβάνω (Polyb. et al.; Diod. S. 13, 3, 3; pap.) take in besides, welcome πάντας ἡμᾶς us all to the fire Ac 28:2 v.l.*

προσαναλίσκω or προσαναλώω 1 aor. ptc. προσαναλώσας (Kühner-Bl. II p. 367. X., Pla.+; Dit., Syll.3 497, 7) spend lavishly (in addition) τί τινι someth. on someth. or someone (Diog. L. 6, 98; Cass. Dio 43, 18; cf. Philo, Agr. 5 τί ὑπέρ τινος) ἰατροῖς προσαναλώσασα ὅλον τὸν βίον who had spent all her property on physicians Lk 8:43 v.l. M-M.*

προσαναπληρόω 1 aor. προσανεπλήρωσα (Aristot.; Diod. S. 5, 71, 1; 14, 2, 4; Athen. 14 p. 654D; Wsd 19:4; Philo, Praem. 103. The mid. as early as Pla., Meno 84D) fill up or replenish besides τι someth. τὰ ὑστερήματά (or τὸ ὑστέρημα) τινος supply someone's wants 2 Cor 9:12; 11:9 (schol. on Soph., El. 32 p. 100 Papag.: διὰ τ. διηγίσεως ταύτης τὸ λείπον τ. ἱστορίας προσανεπλήρωσεν ἡμῖν). M-M.*

προσανατίθηναι 2 aor. mid. προσανεθέμην (X.+; inscr.; PTebt. 99, 5 [II BC]) in our lit. only mid.—1. add or contribute τινί τι someth. to someone (cf. X., Mem. 2, 1, 8) Gal 2:6. Another possibility is simply lay before, submit (Vi. Aesopi W c. 37 αὐτῷ προσανάθου τὸ ζήτημα=submit the question to him; c. 83-5).

2. τινί consult with someone (Clearchus, fgm. 76b ὄνειροκρίτη; Chrysipp.: Stoic. II 344; Diod. S. 17, 116, 4 τοῖς μάντεσι; Lucian, Jupp. Tragod. 1) Gal 1:16. M-M.*

προσανέχω (Polyb.; Jos., Ant. 1, 15) rise up toward τινί someone (Synes., Ep. 82 p. 229A τῷ θεῷ) Ac 27:27 v.l. M-M.*

προσαπειλέω 1 aor. mid. ptc. προσαπειλησάμενος (Demosth. 21, 93; Synes., Ep. 47 p. 186D; Sir 13:3 v.l.; Jos., Ant. 14, 170) threaten further or in addition Ac 4:21.*

προσαχέω (Doric form for προσήχέω [Plut. et al.]; cf. Mlt.-H. 71) resound of the surf, indicating that land is near by Ac 27:27 v.l.; s. προσάγω 2α. M-M.*

προσβιάζομαι mid. dep.; fut. προσβιάσομαι; 1 aor. ptc. προσβιασάμενος (Aristoph., Pla.) compel, use force in our lit. only of the conduct of a martyr in the arena toward animals which show no inclination to attack him; abs. προσβιάσομαι I will use force IRo 5:2. προσβιασάμενος by force MPol 3.*

προσβλέπω look upon, look at—1. w. the acc. (Aeschyl., Pla., X.+; Vett. Val. 114, 25; Dit., Syll.3 1168, 44; Philo, Op. M. 152) τὸν ἐπίσκοπον ὡς αὐτὸν τὸν κύριον προσβλέπειν look upon the bishop as the Lord himself IEph 6:1.

2. **w. the dat.** (X., Symp. 3, 14; **Plut.**, Cato Min. 65, 11; **Lucian**, Alex. 42, Dial. Mer. 11, 4; **Philo**, Abr. 76) look at τοῖς ἁγίοις σκεύουσιν **G0xy** 29.*

προσδαπανάω 1 **aor.** προσεδάπνησα *spend in addition* (**Lucian**, Epist. Sat. 4, 39; **Dit.**, Syll.3 661, 10; 691, 8f; **Inscr.** v. Priene 118, 11) Lk 10:35. **M-M**.*

προσδεκτός, ή, όν (Pr 11:20; 16:15; Wsd 9:12) *acceptable* ἐνώπιον τοῦ ποιήσαντος ἡμᾶς 1 Cl 7:3. **θυσία** **MPol** 14:2. **ἐντευξίς** **Hs** 2:6.*

προσδέομαι (**Hdt.**+) **pass. dep.** need in addition or further (so **Thu.**.; **inscr.**, pap.; Pr 12:9; Sir; **Jos.**, **Ant.** 7, 340—but the force of προσ- is no longer felt e.g. in **Epict.** 1, 16, 1; **Dit.**, Syll.3 313, 11 [IV BC]; **UPZ** 110, 154 [164 BC]; **PTebt.** 59, 8 [99 BC]) **w. gen.** of what is needed (**Thu.** 2, 41, 4 al.; **Ep. Arist.** 11; 113) **Dg** 3:4a. Of God, who has need of nothing 3:5; **Ac** 17:25; cf. **Dg** 3:3, 4b (προσδέομαι in this sense of God in **Pla.**, **Tim.** 34B; **Aristot.**, **Eth.** **Eud.** 7, 12; 'Onatas' the Pythagorean in **Stob.**, **Ecl.** 1, 1, 39 vol. I 49, 20 **W.** [**Norden**, **Agn. Th.** 14]; **Philo**, **Op. M.** 13; 46). **M-M**.*

προσδέχομαι (**Hom.**.; **inscr.**, pap., **LXX**) **mid. dep.**; **impf.** προσεδεχόμεν; 1 **aor.** προσεδεξάμην, **pass.** προσεδέχθην.

1. **take up, receive, welcome** (**Aeschyl.**, **Hdt.**.; **Ep. Arist.** 257)—**a. w. acc.** of the **pers.** (**Pla.**, **Leg.** 4 p. 708A; **Jos.**, **Ant.** 6, 255; **Test. Levi** 16:5) ἀμαρτωλούς Lk 15:2. **τινά ἐν κυρίῳ welcome someone in the Lord, i.e.** as a Christian brother or sister (cf. 1 Ch 12:19) Ro 16:2; **Phil** 2:29. **ἵνα ἡμᾶς προσδέξηται ὡς υἱοῦς** 2 Cl 9:10 (**Diod. S.** 17, 37, 4 Ἀλέξανδρον ὡς θεὸν προσεδέξαντο). **Pass.** **MPol** 14:2.

b. w. acc. of the thing (**Jos.**, **Ant.** 14, 30) *receive* οἱ δὲ ὡς περὶ βρώσεως προσεδέξαντο (i.e. τὰ δόγματα) they took (the decrees) as if they really dealt with food B 10:9.—*Receive willingly, put up with* (**Hdt.**.; cf. **Pla.**, **Phileb.** 15B ὀλεθρον) τὴν ἀρπαγὴν τῶν ὑπαρχόντων Hb 10:34. τὰ ἐνεργήματα ὡς ἀγαθὰ B 19:6; D 3:10.—**W.** a negative *refuse to accept, reject* (**Jos.**, **Ant.** 6, 42) τὸ βάπτισμα B 11:1. τὴν ἀπολύτρωσιν Hb 11:35 (ἀπολύτρωσις 1).

2. **wait for, expect** (**Hom.**.; **Jos.**, **Ant.** 14, 451)—

a. w. acc. of the **pers.** (X., **Cyr.** 4, 5, 22) Lk 1:21 D; **Ac** 10:24 D. τὸν κύριον Lk 12:36.

b. w. acc. of the thing (X., **Hiero** 1, 18, **Apol. Socr.** 33; **Herodian** 3, 1, 1; **Dit.**, Syll.3 1268 [**Praecepta Delphica** III BC] II 21 καιρὸν προσδέχου=wait for the [right] time) τὴν βασιλείαν τοῦ θεοῦ Mk 15:43; Lk 23:51. **λύτρωσιν Ἱερουσαλήμ** 2:38. **παράκλησιν τοῦ Ἰσραήλ** vs. 25. τὴν ἐπαγγελίαν (ἐπαγγελία 1) **Ac** 23:21. **ἐλπίδα** wait for a hope **Tit** 2:13 (cf. **Job** 2:9a); *anticipate* (the realization of) **Ac** 24:15. τὸ ἔλεος τοῦ κυρίου **Jd** 21. τὴν ἐσχάτην ἡμέραν **Hv** 3, 12, 2; cf. 3, 13, 2. ἀφθαρσίαν **Dg** 6:8.

c. abs. wait ἡμέραν ἐξ ἡμέρας wait day after day 2 Cl 11:2 (prophetic saying of unknown origin). **M-M**.*

προσδέω 1 **aor.** προσέδησα *tie, bind*—1. **lit.** (**Hdt.**.; **Diod. S.** 17, 41; **Lucian**, **Dial. Deor.** 6, 5; **Ps.-Lucian**, **Asinus** 38; **Plut.**, **Pericl.** 28, 2; **Dit.**, Syll.3 1169, 41; 4 **Macc** 9:26) **τινά** **MPol** 14:1.

2. **fig., pass.** (**Jos.**, **Ant.** 5, 135) ἡδονῇ προσεδεμένοι be bound securely **τινὶ** to someone 1 Cl 27:1.*

προσδηλώω fut. προσδηλώσω (**Aristot.**, **Anal. Post.** 2, 7 p. 92b, 23) *explain further* (in a second letter) **IEph** 20:1 (**w.** a rel. clause **foll.**).*

προσδίδωμι (**trag.**, **Isocr.**, X.; **inscr.**, pap., **LXX**) *give (over)* Lk 24:30 D.*

προσδοκάω impf. προσεδόκων, **pass.** προσεδοκώμην; 1 **aor.** προσεδόκησα (**Aeschyl.**, **Hdt.**.; pap., **LXX**, **Philo**, **Joseph.**) *wait for, look for, expect*, in hope, in fear, or in a neutral state of mind.

1. **w. acc.** of the **pers.** (**Jos.**, **Bell.** 5, 403) Mt 11:3; Lk 1:21; 7:19f; 8:40; **Ac** 10:24; 1 Cl 23:5 (**Mal** 3:1); **IMg** 9:3; **IPol** 3:2.

2. **w. acc.** of the thing (**La** 2:16; **Ps** 118:166; **Philo**; **Jos.**, **Bell.** 5, 528 φαῦλον, **Ant.** 7, 114 τὰ βελτίω) 2 Pt 3:12-14; **Dg** 8:11; 12:6; **Hv** 3, 11, 3. **Pass.** (**Appian**, **Illyr.** 17 §51 προσδοκώμενου τοῦ πολέμου=since the war was to be expected) θάνατος προσεδοκάτο death was to be expected **Dg** 9:2 (**Achilles Tat.** 3, 2, 1 τ. θάνατον πρ.).

3. **abs.**, though the **obj.** is to be supplied fr. the context (**Himerius**, **Or.** 62 [Or. 16], 8; **Philo**, **Leg. All.** 2, 43) Mt 24:50; Lk 3:15; 12:46; **Ac** 27:33; 28:6b.

4. **foll.** by **acc.** and **inf.** (**Appian**, **Bell. Civ.** 4, 51 §220; 2 **Macc** 12:44; **Jos.**, **Ant.** 5, 340; 7, 213) **Ac** 28:6a.—5. **w. inf. foll.** (**Jos.**, **Ant.** 15, 358) **Ac** 3:5; **Dg** 4:6; **Hs** 1:2 (**Bl-D.** §350; 397, 2; **Rob.** 1036). **M-M**.*

προσδοκία, ας, ή (**Thu.**, X., **Pla.** et al.; pap., **LXX**, **Philo**; **Jos.**, **Ant.** 15, 58al.) *expectation w. obj. gen.* (cf. for the **obj. gen.** and use **w. φόβος** **Plut.**, **Anton.** 75, 4 φόβος καὶ προσδοκία τοῦ μέλλοντος, **Demetr.** 15, 4; **Philo**, **Abr.** 14; **Jos.**, **Ant.** 3, 219 κακοῦ πρ.) τῶν ἐπερχομένων Lk 21:26. **W. subj. gen.** πρ. τοῦ λαοῦ **Ac** 12:11. **M-M**.*

προσδραμών s. προστρέχω.

προσεάω (**PLond.** 1790, 7) *permit to go farther* **τινά** someone **Ac** 27:7. **M-M**.*

προσεγγίζω 1 aor. προσήγγισα *approach, come near* (Polyb. 38, 7, 4; Diod. S. 3, 16, 4; Hero Alex. III p. 218, 22; Leonidas of Tarentum [300 BC]: Anth. 7, 442, 6; LXX; Test. 12 Patr.) Mk 2:4 t.r.; Ac 27:27 v.l.; εἰς τὴν Καισάρειαν 10:25 D.*

προσεδρεύω (Eur.+; 1 Macc 11:40) *attend, serve, wait upon, lit. 'sit near' w. dat.* (Aristot., Pol. 8, 4, 4 p. 1338b, 25; Demosth. 1, 18; Diod. S. 5, 46, 3 πρ. ταῖς τῶν θεῶν θεραπαίαις; Ael. Aristid. 48, 9 K.=24 p. 467 D.: τ. θεῶ. Also *inscr., pap.; Jos., C. Ap. 1, 30* τῇ θεραπαίᾳ τοῦ θεοῦ; Archäolog.-epigr. Mitteilungen aus Österreich 6, 1882 p. 23 no. 46: an association of Σαραπιασταί has as officials οἱ προσεδρεύοντες τῷ ἱερῷ) τῷ θυσιαστηρίῳ 1 Cor 9:13 t.r.*

I. πρόσειμι (from εἶμι. Aeschyl., X., Pla.+; *inscr., pap.; Sir 13:24 v.l.; Jos., C. Ap. 1, 61*) *belong to, be present* τινί (with) *someone, be an attribute or custom of someone* (Nicolaus Com. 1, 41 πάντα πρόσσεστί μοι; Herodas 1, 19; Diog. L. 2, 37; Dio, Ep. 2 τὰ προσόντα αὐτῷ) βία οὐ πρόσσεστι τῷ θεῷ Dg 7:4.*

II. πρόσσειμι (from εἶμι. Hom.+; *inscr., pap.; 4 Macc; Jos., Bell. 2, 324*) *approach, come forward* MPol 4.*

προσενήνοχα s. **προσφέρω**.

προσεξομολόγομαι D 14:1 s. **προεξομολόγομαι**.*

προσεργάζομαι 1 aor. προσηργασάμην or προσειργασάμην—Bl-D. §67, 3 w. app.; cf. Mlt.-H. 189f (Eur., Hdt.+; pap.) *make more, earn in addition* (X., Hell. 3, 1, 28; Zen.-PCairo 509, 13) ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς *your mina has made ten minas more* Lk 19:16. M-M.*

προσέρχομαι mid. dep. (Aeschyl., Hdt.+; *inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.*) *impf.* προσηρχόμην; *fut.* προσελεύσομαι; 2 aor. προσήλθον (also προσήλθα Bl-D. §81, 3 w. app.; cf. Mlt.-H. 208); *pf.* προσελήλυθα; *come or go to, approach*.

1. *lit.* (esp. oft. in Mt, about 50 times) w. dat. of the pers. (X., Cyr. 1, 4, 27; Aelian, V.H. 9, 3, end; En. 14, 25; Jos., Ant. 12, 19) Mt 5:1; 8:5; 9:14 al.; Lk 23:52; J 12:21; Ac 9:1; 18:2; MPol 16:1. W. dat. of the place (Herodian 2, 6, 5) Hb 12:18, 22. Abs. Mt 4:11; Lk 9:42; Ac 8:29; 20:5 v.l. (s. ChMaurer, ThZ, 3, '47, 321-37). MPol 4. The *ptc.* is freq. used w. verbs denoting an activity, to enliven the narrative προσελθὼν εἶπεν (cf. BGU 587, 2 [II BC]; Jos., Ant. 9, 194) Mt 4:3; 8:19; 18:21; cf. 13:10; 15:12; 25:20, 22, 24; Mk 6:35; 14:45; Lk 9:12. πρ. προσεκύνη Mt 8:2; 9:18. πρ. ἔπεσεν 26:39 v.l.; cf. Mk 14:35 v.l., et al. Foll. by *inf.* denoting purpose (1 Macc 2:23) προσήλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι *his disciples came up to show* Mt 24:1. προσερχομένου αὐτοῦ κατανοῆσαι Ac 7:31. Cf. 12:13.

2. *fig.—a.* of coming to, approaching a deity (Cass. Dio 56, 9, 2 τοῖς θεοῖς προσερχώμεθα; PGiess. 20, 24=Wilcken, Chrest. no. 94; Jer 7:16; Sir 1:28 μὴ προσέλθῃς αὐτῷ [=τῷ κυρίῳ] ἐν καρδίᾳ δισσῇ; Philo, Plant. 64, Deus Imm. 8) πρ. τῷ θεῷ Hb 7:25; 11:6; cf. 1 Cl 23:1; 29:1. W. dat. of the place τῷ θρόνῳ τῆς χάριτος Hb 4:16. Also *abs.* προσέρχεσθαι means *come to God* 10:1, 22 (πρ. in Hb may connote 'appear in court': POxy. 40, 4 [III/III AD]; 2783, 25 [III AD]; PRyl. 234, 6 [II AD]). This *prob.* furnishes the clue to the *abs.* πυκνότερον προσερχόμενοι 2 Cl 17:3.—To Jesus 1 Pt 2:3 (of proselytes, FWDanker, ZNW 58, '67, 95f; w. πρὸς as Lucian, Ver. Hist. 2, 28; Ex 34:32; Josh 14:6).

b. *turn to or occupy oneself with a thing* (Diod. S. 1, 95, 1 τοῖς νόμοις; Plut., Cato Min. 12, 2; Epict. 4, 11, 24; pap.; Sir 4:15 v.l.; 6:19, 26; Philo, Agr. 123, Migr. Abr. 86 ἀρετῇ; PYale 83, 15) οὐ προσελεύση ἐπὶ προσευχῇ σου D 4:14.—Also in the sense *agree with, accede to* εἰ τις μὴ προσέρχεται ὑγιαίνουσιν λόγοις 1 Ti 6:3 (v.l. προσέχεται, q.v. 2). πρ. τῷ θελήματι αὐτοῦ (=τοῦ θεοῦ) 1 Cl 33:8.

c. also of inanimate things (Soph. et al.; cf. Eur., Or. 859 προσήλθεν ἐλπίς; BGU 614, 21) πρ. τινὶ *something comes upon or over someone* φρίκη μοι προσήλθεν Hv 3, 1, 5. ὑμῖν ἰσχυρότης 3, 12, 3. Without a *dat.*, which is easily supplied fr. the context m 5, 1, 3. M-M.

προσευχή, ἥς, ἥ—1. *prayer* (pagan pap. BGU 1080, 4 [III AD] κατὰ τὰς κοινὰς ἡμῶν εὐχὰς καὶ προσευχάς; LXX, Philo; Jos., Bell. 5, 388, perh. C. Ap. 2, 10 and Ant. 14, 258; Test. 12 Patr.) IEph 1:2; 5:2; 10:2; 11:2; IPhld 5:1; ISm 11:1, 3. αἱ πρ. τῶν ἀγίων Rv 5:8; 8:3f.—1 Pt 3:7. W. δέησις Ac 1:14 t.r.; Eph 6:18; Phil 4:6; IMg 7:1; cf. 1 Ti 2:1; 5:5 (s. **δέησις**). W. εὐχαριστία ISm 7:1. W. ἐλεημοσύνη Ac 10:4; διὰ τὴν πρ. IPol 7:1; διὰ τῶν πρ. Phlm 22; ἐν (τῇ) πρ. through prayer Mk 9:29; IEph 20:1; IPhld 8:2; in prayer IRO 9:1; ἐν ταῖς πρ. in the prayers IMg 14:1; ITr 13:1; Col 4:12. W. the same *mng.* ἐπὶ τῶν πρ. Ro 1:10; Eph 1:16; 1 Th 1:2; Phlm 4; κατὰ τὴν πρ. IPhld 10:1. ἡ πρ. τοῦ θεοῦ *prayer to God* Lk 6:12. Also πρ. γινομένη πρὸς τὸν θεόν Ac 12:5 (π. πρὸς as Ps 68:14). W. νηστεία Mt 17:21; Mk 9:29 v.l. Fasting called better than prayer 2 Cl 16:4a. Prayer fr. a good conscience saves fr. death, *ibid.* b; drives out demons Mk 9:29 τὰς πρ. ἀναφέρειν πρὸς τὸν θεόν (s. **ἀναφέρω** 2) 2 Cl 2:2; προσκαρτερεῖν τῇ πρ. Ac 1:14; Ro 12:12; Col 4:2; cf. Ac 2:42; 6:4 (w. τῇ διακονίᾳ). σχολάζειν τῇ πρ. 1 Cor 7:5 (on prayer and abstinence s. Test. Napht. 8:8); cf. IPol 1:3. νήφειν εἰς προσευχάς 1 Pt 4:7; καταπαύειν τὴν πρ. MPol 8:1; αὐτεῖν ἐν τῇ πρ. Mt 21:22. προσευχῇ προσεύχεσθαι *pray earnestly* Js 5:17. In a kneeling position or prone on the ground; hence ἀναστὰς ἀπὸ τῆς πρ. Lk 22:45; ἐγείρεσθαι ἀπὸ τῆς πρ. Hv 2, 1, 3; εἰσηκούσθη ἡ πρ.

Ac 10:31. Public, communal prayer ἡ μετ' ἀλλήλων πρ. ITr 12:2. αἱ πρ. ὑπέρ τινος πρὸς τὸν θεόν *intercessions to God on behalf of someone* Ro 15:30; ὥρα τῆς πρ. Ac 3:1 (s. **ἐνατος** and the **lit.** there.—On a fixed time for prayer s. Marinus, Vi. Procli 24 καιρὸς τῶν εὐχῶν; also 22, end). οἶκος προσευχῆς (=π יְהוָה־Is 56:7) house of prayer Mt 21:13; Mk 11:17; Lk 19:46. On προσέρχεσθαι ἐπὶ προσευχήν D 4:14 s. **προσέρχομαι** 2b. Cf. B 19:12.—For **lit.** s. **προσεύχομαι**, end.

2. place of (or for) prayer, chapel Ac 16:13, 16. **Esp.** used among Jews, this word is nearly always equivalent to συναγωγή (q.v. and cf. SKrauss, Pauly-W. 2. R. IV, '32, 1287f). But many consider that the πρ. in Ac 16:13, 16 was not a regular synagogue because it was attended only by women (vs. 13), and because the word συν. is **freq.** used **elsewh.** in Ac (e.g. 17:1, 10, 17); the πρ. in our passage may have been an informal meeting place, **perh.** in the open air. S. the handbooks.—In the rare cases in which a pagan place of prayer is called πρ., Jewish influence is almost always **poss.** (reff. fr. **lit.**, **inscr.** and **pap.** in Schürer II 4 499f; 517f; Mayser I 32 '36 p. 19. Cf. also 3 Macc 7:20 al.; Suppl. Epigr. Gr. VIII 366 [II BC]; Dssm., NB 49f [BS 222f]; MLStrack, APF 2, '03, 541f; Elbogen 2 445; 448; 452; SZarb, De Judaeorum προσευχή in Act. 16:13, 16: Angelicum 5, '28, 91-108; also συναγωγή 2). But such **infl.** must be excluded in the case of the **inscr.** fr. Epidauros of IV BC (IG IV 2 1, 106 I, 27), where the Doric form of προσευχή occurs in the sense 'place of prayer': ποτευχὰ καὶ βωμός. Hence it is also improbable in **Inscr.** Or. Sept. Pont. Eux., ed. BLatyshev I 2 176, 7 and in Artem. 3, 53 p. 188, 27; 189, 2.—MHengel, Proseuche u. Synagoge, KGKuhn-Festschr., '71, 157-84. M-M.*

προσεύχομαι **impf.** προσηυχόμην; **fut.** προσεύξομαι; 1 **aor.** προσηυξάμην (on the augment s. W-H., App. 162; Tdf., Prol. 121; Bl-D. §67, 1 **app.**; Mlt.-H. 191f) **mid. dep.** pray (Aeschyl., Hdt.; Zen.-P. 7 [=Sb 6713], 10 [257 BC]; Sb 3740 [I AD] Ἄττιος προσεύχεται τοῖς ἐν Ἀβύδῳ θεοῖς; LXX, Philo, Joseph., Test. 12 Patr.) **abs.** (Demochares [300 BC]: 75 **fgm.** 2 Jac.; Dio Chrys. 35[52], 1) Mt 6:5-7; 14:23; 26:36; Mk 1:35; 6:46; Lk 1:10; 5:16; Ac 1:24; 6:6; 1 Cor 11:4f; 14:14b; Js 5:13, 18; MPol 5:2; 12:3; Hv 1, 1, 4; 3, 1, 6; s 9, 11, 7a; D 8:2. Followed by a prayer introduced by λέγων (Is 44:17) Mt 26:42; Lk 22:41; cf. Mt 26:39; Lk 11:2 (on the Lord's Prayer cf. TWManston, The Sayings of Jesus '54, 165-71; EGrässer, D. Problem der Parusieverzögerung, '57, 95-113). **W. dat.** of the **pers.** to whom the prayer is addressed (so **predom.** in secular usage; cf. Bl-D. §187, 4; cf. Rob. 538) πρ. τῷ θεῷ pray to God (Diod. S. 13, 16, 7 τοῖς θεοῖς; Charito 3, 10, 6 θεῶ; Athen. 13, 32 p. 573D τῇ θεῷ; Philostrat., Vi. Apollon. 5, 28 p. 186, 9 πρ. τοῖς θεοῖς; Jos., Ant. 10, 252; cf. 256) 1 Cor 11:13; τῷ κυρίῳ πρ. (Test. Jos. 3:3; 7:4) Hv 1, 1, 3; 2, 1, 2; τῷ πατρὶ πρ. Mt 6:6b. Also πρὸς τὸν θεόν (LXX) Hv 1, 1, 9. **W. dat.** of manner πρ. γλώσσῃ, τῷ πνεύματι, τῷ νοῖ pray in a tongue, in the spirit, with the understanding 1 Cor 14:14a, 15; ἐν πνεύματι πρ. Eph 6:18; cf. Jd 20; προσευχῇ πρ. pray earnestly Js 5:17. ἀδιαλείπτως 1 Th 5:17; IEph 10:1; Hs 9, 11, 7b. ἀδεῶς MPol 7:2a. πρ. ὑπέρ τινος pray for someone or **someth.** (Philostrat., Vi. Apoll. 8, 26 p. 340, 5; LXX) Mt 5:44; Col 1:9; IEph 10:1; 21:2; ISm 4:1; D 1:3. Also πρ. περί τινος (LXX; s. **περί** 1f) Lk 6:28; Col 1:3; 1 Th 5:25; Hb 13:18; ITr 12:3; MPol 5:1; D 2:7. **Foll.** by ἵνα (Bl-D. §392, 1c) Mt 24:20; 26:41; Mk 13:18; 14:38. τοῦτο πρ. ἵνα Phil 1:9. περί τινος ἵνα Col 4:3; 2 Th 1:11; 3:1. περί τινος ὅπως Ac 8:15. ὑπέρ τινος ὅπως Js 5:16. **Foll.** by the **gen.** of the **inf. w.** the **art.** (Bl-D. §400, 7; Rob. 1094) τοῦ μὴ βρέξαι Js 5:17. πρ. ἐπὶ τινά (ἐπί III 1 aζ) vs. 14 (cf. Marinus, Vi. Procli 20B: Proclus, on his death-bed, has his friends recite hymns to him). **W. acc. foll.**, which refers to the content or manner of the prayer (Philostrat., Vi. Apoll. 6, 18 p. 229, 32) ταῦτα πρ. Lk 18:11. μακρὰ πρ. make long prayers Mk 12:40; Lk 20:47.—**W.** the **acc.** of the thing prayed for πρ. τι pray for **someth.** (X., Hell. 3, 2, 22 νίκην) Mk 11:24; Ro 8:26 (on the ability of the ordinary person to pray cf. Philosphenspr. p. 497, 7 μόνος ὁ σοφὸς εἰδὼς εὐχεσθαι=only the wise man knows how to pray).—FHeiler, Das Gebet 5 '23 (**lit.**); FJDölger, Sol Salutis: Gebet u. Gesang im christl. Altert. 2 '25 (material **fr.** history of religions); JDöller, Das G. im AT in rel.-gesch. Beleuchtung '14; AGreif, Das G. im AT '15; JHempel, G. u. Frömmigkeit im AT '22, Gott u. Mensch im AT 2 '36; Elbogen 2 353ff; 498ff.-EvdGoltz, Das G. in der ältesten Christenheit '01; IRohr, Das G. im NT '24; JMarty, La Prière dans le NT: RHPhr 10, '30, 90-8; JMNielsen, G. u. Gottesdienst im NT '37; HGreeven, G. u. Eschatologie im NT '31. LRuppoldt, D. Theol. Grundlage des Bittgebets im NT, Diss. Leipzig '53; AHamman, La Prière, I (NT), '59.-JoachJeremias, D. Gebetsleben Jesu: ZNW 25, '26, 123-40; AJunker, Das G. bei Pls '05, Die Ethik des Ap. Pls II '19, 55-72; CSchneider, Αγγελος IV '32, 11-47 (Paul); EOrphal, Das Plsgebet '33; J-AEschlimann, La Prière dans S. Paul '34; GHarder, Pls u. d. Gebet '36; AKlawek, Das G. zu Jesus '21; AFrövig, D. Anbetung Christi im NT: Tidskr. for Teol. og Kirke 1, '30, 26-44; EDelay, A qui s'adresse la prière chr.? RThPh 37, '49, 189-201.—OHoltzmann, Die tägl. Gebetsstunden im Judentum u. Urchristentum: ZNW 12, '11, 90-107, HWagenvoort, Orare: Precari: Verbum, HWobbink-Festschr., '64, 101-11 (prayer among the Romans). On the whole subject JHerrmann and HGreeven, TW II 774-808. M-M. B. 1471.

προσέχω **impf.** προσεῖχον; 2 **aor.** προσέσχον (1 Cl 4:2=Gen 4:5); **pf.** προσέσχηκα (Aeschyl., Hdt.; **inscr.**, **pap.**, LXX, Philo, Joseph., Test. 12 Patr.).

1. **act.** turn one's mind to (so in the phrase πρ. τὸν νοῦν τινι Aristoph., but also **freq.** without τὸν νοῦν X., **likew.** Wsd 8:12; 1 Macc 7:11; 4 Macc 1:1).

a. pay attention to, give heed to, follow—**α. w. dat.** of the **pers.** (Polyb. 6, 37, 7; Cass. Dio 58, 23, 2; Diog. L. 1, 49; Jos., Ant. 8, 34; 264) τῷ ἐπισκόπῳ IPHld 7:1; IPol 6:1. τοῖς προφήταις ISm 7:2. Cf. Ac 8:10f. πρ. τοῖς φουσιούσιν με pay heed to those who puff me up ITr 4:1. πρ. πνεύμασι πλάνοις 1 Ti 4:1.

β. w. dat. of the thing (Mnesimachus Com. [IV BC] 4, 21 πρόσχε' οἷς φράζω; Plut., Is. et Os. 29 p. 362B; PPetr. II 20 II, 1 τῇ ἐπιστολῇ; 1 Macc 7:11; Jos., Ant. 8, 241τ. λόγοις; Test. Zeb. 1:2) πρ. τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου pay attention to what was said by Philip Ac 8:6 (λέγω I 10); cf. 16:14. πρ. μύθοις (Ps.-Plut., Pro

Nobilitate 21, end τοῖς Αἰσωπικοῖς μύθοις προσέχοντες) 1 Ti 1:4; Tit 1:14.—Hb 2:1; 2 Pt 1:19. ἐμαῖς βουλαῖς 1 Cl 57:5 (Pr 1:30); cf. 57:4 (Pr 1:24; w. the dat. τοῖς λόγοις to be supplied).—1 Cl 2:1; 2 Cl 19:1; MPol 2:3. (τούτοις) ἃ ἐνετείλατο προσέχετε B 7:6.

γ. *abs.* pay attention, be alert, notice (Demosth. 21, 8; Diod. S. 20, 21, 2 οὐδεὶς προσεῖχεν; PMagd. 22, 5 [221 BC]; Sir 13:13) 2 Cl 17:3; B 4:9; 7:9. προσέχετε ἀκριβῶς pay close attention 7:4. Foll. by indir. question: πῶς 7:7. τί 15:4. προσέχετε ἵνα see to it that 16:8.—προσέχετε as v.l. for προσεύχεσθε Mt 5:44.

δ. ἐπὶ ταῖς θυσίαις αὐτοῦ οὐ προσέσχεν he (God) took no notice of his (Cain's) sacrifices 1 Cl 4:2 (Gen 4:5).

β. be concerned about, care for, pay attention to w. dat. χήρα, ὀρφανῶ B 20:2. προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ Ac 20:28 (Sb IV, 7353, 9 [200 AD]).—προσέχειν ἑαυτῷ be careful, be on one's guard (Plut., Mor. 150B νήφων καὶ προσέχων ἑαυτῷ; Gen 24:6; Ex 10:28; 34:12; Dt 4:9; 6:12 al.) Lk 17:3; B 4:6. W. inf. foll. 2:1. προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν take care what you propose to do with these men Ac 5:35 (on the function of ἐπὶ here, see ἐπὶ II 1bδ). Foll. by μήποτε take care that. . . not Lk 21:34. Foll. by ἀπὸ τινος beware of, be on one's guard against someth. (Test. Levi 9:9, Dan 6:1.—Bl-D. §149 app.; Rob. 577) 12:1.—The reflexive pron. can also be omitted (cf. UPZ 69, 7 [152 BC] προσέχω μή; 2 Ch 25:16; Sir 13:8) προσέχωμεν μήποτε B 4:14. προσέχετε μήπως GOxy 2 (JoachJeremias, Unknown Sayings of Jesus, tr. Fuller, '57, 93f). προσέχειν ἀπὸ τινος beware of someone or someth. (Sir 6:13; 11:33; 17:14; 18:27; Syntipas p. 94, 28 πρόσσεχε ἀπὸ τῶν πολιτῶν) Mt 7:15; 10:17; 16:6, 11f; Lk 20:46; D 6:3; 12:5. Foll. by μή and the inf. take care not Mt 6:1.

γ. occupy oneself with, devote or apply oneself to w. dat. (Hdt.+; Demosth. 1, 6 τῷ πολέμῳ; Herodian 2, 11, 3 γεωργία καὶ εὐρίνῃ; POxy. 531, 11 [II AD] τοῖς βιβλίοις σου) τῇ ἀναγνώσει κτλ. 1 Ti 4:13. τῷ θυσιαστηρίῳ, officiate at the altar Hb 7:13. οἶνω πολλῷ πρ. be addicted to much wine 1 Ti 3:8 (Polyaenus, Strateg. 8, 56 τρυφῇ καὶ μέθῃ).

2. mid. cling τινὶ to someth. (lit. and fig. trag., Hdt.+) εἴ τις μὴ προσέχεται ὑγιαίνουσιν λόγοις 1 Ti 6:3 v.l. M-M.*

προσῆκω fut. προσήξω (Aeschyl., Thu.+; inscr., pap., LXX; Ep. Arist. 29; Philo; Jos., Bell. 7, 450).

1. lit. come to, approach w. dat. of the pers. (Dio Chrys. 65[15], 2) IRo 9:3.—ἐπὶ προσευχῇν come to prayer B 19:12.

2. be fitting, suitable, proper, be one's duty (trag., Thu. et al.; Jos., Ant. 13, 432 τὰ μὴ προσήκοντα) κατὰ τὸ προσήκον as is fitting (Plut., Mor. 122A; Dit., Or. 90, 18 [196 BC]; Maspéro 167, 16) MPol 10:2.*

προσηλόω 1 aor. προσήλωσα (Pla.+; inscr.; 3 Macc 4:9; Philo, De Prov. in Euseb., Pr. Ev. 8, 14, 24; Jos., Ant. 5, 208) nail (fast) τί τινι someth. to someth. (Diod. S. 4, 47, 5) a bond to the cross Col 2:14 (cf. Dibelius, Lohmeyer ad loc.; FJDölger, Die Sonne der Gerechtigkeit und d. Schwarze '18, 129ff.—πρ. σταυρῷ='crucify' Diod. S. 2, 18, 1; Artem. 2, 56; Jos., Bell. 2, 308; Galen, De Usu Part. II 214, 8 Helmr.). Nail the condemned man fast to the pyre MPol 13:3 (the more general sense 'fasten' [Jos., Bell. 5, 232] is excluded by the specific mention of nails). Perh. it is used in the sense chain fast (Lucian, Prometh. 2 κατάκλειε καὶ προσήλου, Dial. Deor. 1, 1). M-M.*

προσήλυτος, ου, ὁ proselyte, i.e. 'one who has come over' (fr. paganism to Judaism), convert (so Gdspld., Probs. 36f), a designation for a Gentile won for Judaism by Jewish missionary efforts, who became a Jew by undergoing circumcision (the word is found in Apollon. Rhod. 1, 834 [μετοίκους καὶ προσηλύτους] and in the LXX. Plainly in a technical sense in Philo; cf. Spec. Leg. 1, 51 τούτους δὲ καλεῖ προσηλύτους ἀπὸ τοῦ προσεληλυθῆναι καινῇ καὶ φιλοθέῳ πολιτείᾳ; Sb 1742 Σάρρα προσήλυτος. Roman grave inscriptions also contain 'proselytus' or 'proselyta' [Schürer III/4 168, 54].—Perh. πρ. was used as a t.t. in the Isis cult [=Lat. 'advena' in Apuleius, Metam. 11, 26; cf. Rtzst., Mysterienrel. 3 193]). W. Ἰουδαῖοι Ac 2:11. Of Nicolaus of Antioch 6:5. Of Jewish efforts to proselytize Mt 23:15. They are to be differentiated fr. the σεβόμενοι τὸν θεόν, who had obligated themselves only to follow certain commandments; in a mixed expr. Ac 13:43 speaks of σεβόμενοι πρ.—ABertholet, Die Stellung der Israeliten u. der Juden zu den Fremden 1896, 257ff; KAxenfeld, Die jüd. Propaganda als Vorläuferin der urchristl. Mission: Missionswissenschaftl. Studien für GWarneck '04, 1-80; ILevi, Le Prosélytisme juif: Rev. des Études juives 50, '05, 1ff; 51, '06, 1ff; 53, '07, 56ff; Schürer III/4 150ff; HGressmann, ZMR 39, '24, 10ff; 169ff; MMeinertz, Jesus u. die Heidenmission 2 '25; Bousset, Rel. 3 76ff; Billerb. I 924ff; II 715ff; Harnack, Mission I 4 '23, 1-23 (Eng. tr., JMoffatt 2, '08, 1-23); GRosen, Juden u. Phönizier '29; GFMoore, Judaism I, '27, 323-53; FMDerwacter, Preparing the Way for Paul '30; HLietzmann, Gesch. d. Alten Kirche 1, '32, 68-101; CSchneider, Ntl. Zeitgeschichte '34, 173-5; HPreisker, Ntl. Zeitgesch. '37, 290-3; BJBamberger, Proselytism in the Talmudic Period '39; WGBraude, Jewish Proselyting in the First Five Centuries of the Common Era '40; SLieberman, Greek in Jewish Palestine '42: Gentiles and Semi-Proselytes, 68-90; JKlausner, From Jesus to Paul (tr. WFStinespring) '43, 31-49; EM Simon, Verus Israel '48; ELele, Proselytenwerbung u. Urchristentum '60; SZeitlin, Proselytes and Proselytism, etc.: HAWolfson-Festschr. '65, 871-81.—KGKuhn, TW VI 727-45.—S. also lit. s.v. οἴβω. M-M.*

προσηνῶς (Theophr.; Diod. S. 5, 44, 6 et al.) adv. of προσηνής, ἐς (Pind., Hdt.+; Dit., Syll. 3 783, 29; Pr 25:25; Philo; Jos., Bell. 3, 507) kindly, gently, lovingly w. ἡπίως of God (Orph. Hymns 2, 5; 40, 12; 60, 7 Qu. use the adj. to characterize goddesses) 1 Cl 23:1.*

πρόσθεν adv. (Hom.+; inscr., pap.; Jos., Ant. 14, 370; 463; Sib. Or. 3, 391) in our lit. only of time earlier, former ὁ πρόσθεν χρόνος the former time (X.; Dit., Syll. 3 85, 11; 136, 6; 165, 13) Dg 9:1, 6.*

πρόσθεσις, εως, ἢ (Thu.; inscr., pap., LXX, Philo, in every case in a different sense than in the NT, such as 'application', etc.; e.g. Polyaeus 2, 3, 8 πρόσθεσις τοῦ θεοῦ='God's help') ἄρτοι τῆς προσθέσεως (for προθέσεως) Mt 12:4 D=Mk 2:26 D=Lk 6:4 D.*

πρόσκαιρος, ον (Strabo 7, 3, 11; Ael. Aristid. 46 p. 218 D. al.; Dit., Or. 669, 14 [I AD], Syll.3 1109, 44; pap.; 4 Macc 15:2, 8, 23; Jos., Ant. 2, 51) *lasting only for a time, temporary, transitory* (Appian, Bell. Civ. 5, 43, §179) opp. αἰώνιος (Dionys. Hal., Ars Rhet. 7, 4; 6 ἀθάνατος; Cass. Dio 12 fgm. 46, 1 αἰδῖος) of the things in the visible world 2 Cor 4:18 (Ps.-Clem., Hom. 2, 15 ὁ μὲν παρὼν κόσμος πρόσκαιρος, ὁ δὲ ἐσόμενος αἰδῖος; Pel.-Leg. p. 12, 26; Joseph and Aseneth 12, 12 ἰδοὺ γὰρ πάντα τὰ χρήματα τοῦ πατρός μου Πεντεφρῆ πρόσκαιρά εἰσι κ. ἀφανῆ, τὰ δὲ δώματα τῆς κληρονομίας σου, κύριε, ἄφθαρτά εἰσι κ. αἰώνια). πρ. ἀπόλαυσις (s. ἀπόλαυσις) Hb 11:25. Of persecutions τὸ πῦρ τὸ πρ. Dg 10:8. Of a pers.: πρ. ἐστὶν *he lasts only a little while* (Dalman, Pj 22, '26, 125f) Mt 13:21; Mk 4:17. M-M.*

προσκαλέω (Soph., X., Pla.; inscr., pap., LXX) in secular Gk. *predom.*, in LXX and our lit. *exclusively mid.*; 1 aor. προσεκαλεσάμην; pf. προσέκλημαι; *summon*.

1. lit.—a. *summon, call on, call to oneself, invite* τινά *someone* (Gen 28:1; Esth 4:5; Sir 13:9; Ep. Arist. 182; Jos., Ant. 1, 271, Vi. 110; Test. Reub. 4:9) Mt 10:1; 15:10; Mk 3:13, 23; 6:7; 7:14; 15:44; Lk 7:18; 15:26; Ac 6:2; 23:17f, 23; Js 5:14; Hv 1, 4, 2; s 5, 2, 2; 6; 9, 7, 1; 9, 10, 6.

b. as a legal t.t. (so Aristoph., Lysias; pap.) *call in, summon* Ac 5:40. *Perh.* Mt 18:32.

2. fig., of a divine call—a. *call (to) God or Christ, to faith, etc.* Ac 2:39 (cf. Jo 3:5). πρ. διὰ τοῦ πνεύματος τοῦ ἁγίου *call through the Holy Spirit* (i.e. through inspired scripture) 1 Cl 22:1. Of Christ δι' οὗ (i.e. τοῦ σταυροῦ) ἐν τῷ πάθει αὐτοῦ προσκαλεῖται ὑμᾶς *by which* (i.e. the cross) *in his suffering he calls you* ITr 11:2.

b. *call to a special task or office εἰς τὸ ἔργον ὃ (=εἰς ὃ) προσέκλημαι αὐτούς* Ac 13:2. τινά *foll.* by the *inf.* εὐαγγελίσασθαι 16:10. M-M.

προσκαρτερέω (Demosth.; Dit., Syll.3 717, 84, Or. 383, 130; 168 al.; pap., LXX; Jos., Bell. 6, 27) *adhere to, persist in*.

1. w. dat. of the pers. *attach oneself to, wait on, be faithful to someone* (Ps.-Demosth. 59, 120; Polyb. 23, 5, 3; Diog. L. 8, 11, 14; PGiess. 79 II, 9 [II AD]; PLond. 196, 3) Ac 8:13; 10:7. Of a boat, that always stands ready for someone Mk 3:9.

2. w. dat. of the thing—a. *busy oneself with, be busily engaged in, be devoted to* (τῇ πολιορκίᾳ Polyb. 1, 55, 4; Diod. S. 14, 87, 5; ταῖς θήραις Diod. S. 3, 17, 1; τῇ καθέδρᾳ Jos., Ant. 5, 130; τῇ γεωργίᾳ PAmh. 65, 3; BGU 372 II, 15; PLond. 904, 27.—POxy. 530, 9; PHamb. 34, 9 [all the pap. II AD]) τῇ προσευχῇ Ac 1:14; Ro 12:12; Col 4:2; cf. Ac 6:4. νηστείας Pol 7:2.—Instead of the dat. εἰς τι Ro 13:6.

b. *hold fast to someth., continue or persevere in someth.* (Polyb. 1, 59, 12 τῇ ἐπιμελείᾳ) τῇ διδαχῇ κτλ. (Posidon.: 87 fgm. 36, 48 Jac. τοῖς λόγοις=the teaching) Ac 2:42 (mng. 2a is also poss.). τῇ ἐλπίδι Pol 8:1.

3. *foll.* by local ἐν *spend much time in* (Sus 6 Theod. ἐν τῇ οἰκίᾳ) ἐν τῷ ἱερῷ Ac 2:46. On προσκαρτερέω in Ac s. ESchürer, SAB 1897, 214f.—On the whole word W Grundmann, TW III 620-2. M-M.*

προσκαρτέρησις, εως, ἢ (Philod., Rhet. I 11 S.; Inscr. Antiqu. Orae Septentr. Ponti Eux. ed. Latyschev II 1890 no. 52; 53 [both end of I AD]; ELHicks, JTS 10, '09, 571f; Dssm., LO 80 [LAE 100f]) *perseverance, patience* Eph 6:18. M-M.*

πρόσκειμαι (Hom.; inscr., pap., LXX; Jos., Ant. 17, 225) *defective dep.*; w. dat. of the thing *be involved or absorbed in, be devoted to* (Soph., Ajax 406; Thales in Diog. L. 1, 44; Paus. 4, 9, 3 μαντικῇ; Thu. 7, 50, 4 and Plut., Nic. 4, 1 θειασμῷ; Jos., Ant. 12, 363) Hm 10, 1, 4.*

προσκεφάλαιον, ου, τό *pillow* (Aristoph., Hippocr.; Diod. S. 13, 84, 6; Diog. L. 4, 37; pap.; 1 Esdr 3:8; Ezk 13:18, 20) MPol 5:2; 12:3. *Perh.* the word has this mng. in Mk 4:38 as well. But here the mng. sailor's cushion is just as likely (Cratinus Com. [V BC] 269; Dit., Syll.3 736, 23 [92 BC]). M-M.*

προσκληρώω 1 aor. pass. προσεκληρώθην (Plut., Mor. 738D; Ps.-Lucian, Amor. 3) *allot, assign pass. be attached to, join w. dat. someone* (cf. Dit., Or. 257, 5 [109 BC]) τῷ πατρὶ ἡμῶν προσκληθέντας [s. Dittenberger's note]; UPZ 144, 18 [II BC]; Philo, Sacr. Abel. 6, Exsecr. 162, Leg. ad Gai. 3; 68 τῶν μὲν τούτῳ τῶν δὲ ἐκείνῳ προσκληρουμένων; Jos., Bell. 2, 567) Ac 17:4. M-M.*

πρόσκλησις s. πρόσκλησις. M-M.

προσκλίνω 1 aor. pass. προσεκλίθην (Hom.; inscr.; Jos., Ant. 5, 193) *cause to lean against pass. intr. incline toward w. dat. of the pers. attach oneself to, join someone* (Sext. Emp., Math. 7, 324; schol. on Aristoph., Plut. 1027 τοῖς δικαίοις προσεκλίθη; 2 Macc 14:24) Ac 5:36; 1 Cl 47:4; 63:1. M-M.*

πρόσκλησις, εως, ἢ (Polyb. 5, 51, 8; 6, 10, 10; Diod. S. 3, 27, 2; Diog. L., Prooem. 20 al.) *inclination*, in our lit.

only in an unfavorable sense κατὰ πρόσκλισιν in a spirit of partiality 1 Ti 5:21 (v.l., as Ep. Arist. 5, πρόσκλησιν summons, invitation); cf. 1 Cl 21:7. δίχα προσκλίσεως ἀνθρωπίνης free from human partisanship 50:2. προσκλίσεις ποιεῖσθαι engage in partisan strife 1 Cl 47:3; cf. 4. M-M.*

προσκολλάω 1 fut. pass. προσκολληθήσομαι; in our lit. only pass.; fig. adhere closely to, be faithfully devoted to, join τινί someone (Pla., Phaedo 82E, Leg. 5 p. 728B; Sir 6:34; 13:16) Ac 5:36 t.r.—Of the attachment felt by a husband for his wife (after Gen 2:24) τῇ γυναικί (LXX v.l.) Mt 19:5 v.l.; πρὸς τὴν γυν. (LXX, text; Philo, Leg. All. 2, 49) Mk 10:7 t.r.; Eph 5:31 (of a wife in relation to her husband POxy. 1901, 26; 41; 43; 63). M-M.*

πρόσκομμα, ατος, τό (Plut., Mor. 1048C; Athen. 3 p. 97F; LXX) stumbling, offense.

1. the stumbling itself—α. λίθος προσκόμματος a stone that causes men to stumble (Sir 31:7 ξύλον προσκόμματος; Is 8:14 λίθου πρόσκομμα) symbolically, of Christ Ro 9:32f; 1 Pt 2:8.—b. fig. διὰ προσκόμματος ἐσθίειν Ro 14:20 (διά A III 1c).

2. the opportunity to take offense or to make a misstep

a. lit. obstacle, hindrance of a rough road ἔχει ἀνοδίας καὶ προσκόμματα πολλά Hm 6, 1, 3.

b. fig. τιθέναι πρόσκομμα τῷ ἀδελφῷ give the brother an occasion to take offense, put an obstacle in the brother's way Ro 14:13 (w. σκάνδαλον). βλέπετε μή πως ἡ ἐξουσία ὑμῶν πρόσκομμα γένηται τοῖς ἀσθενέσιν take care that your freedom does not somehow become a hindrance to the weak, or cause the weak to stumble 1 Cor 8:9. σεμνότης, ἐν ᾗ οὐδὲν πρόσκομμά ἐστιν πονηρόν reverence, in which there is no evil cause for offense Hm 2:4.—JLindblom, Z. Begriff 'Anstoss' im NT: Strena Philologica Upsaliensis '22, 1-6. Cf. σκανδαλίζω, end.*

προσκοπή, ῆς, ἡ (Polyb.)=πρόσκομμα 2b (q.v.) an occasion for taking offense or for making a misstep, fig. διδόναι προσκοπήν 2 Cor 6:3.*

προσκοπῶ 1 aor. προσέκοψα (Aristoph., X.+; Dit., Syll.3 985, 41; pap., LXX; En. 15, 11).

1. lit.—a. trans. strike τὴν someth. (against) (Aristoph., Vesp. 275 πρ. τὸν δάκτυλον ἐν τῷ σκότῳ) πρὸς τι against someth. πρὸς λίθον τὸν πόδα σου (Ps 90:12) Mt 4:6; Lk 4:11 (in symbolic usage).

b. intr. beat against, stumble (of the blind Tobit, Tob 11:10; Pr 3:23; Jer 13:16) ἑάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει J 11:9; cf. vs. 10. Of winds προσέκοψαν τῇ οἰκίᾳ they beat against the house Mt 7:27 (preferred to προσέπεσαν for vs. 25 by JPWilson, ET 57, '45, 138).

2. fig.—a. take offense at, feel repugnance for, reject (Polyb. 1, 31, 7; 5, 7, 5; 6, 6, 3; 6; Diod. S. 4, 61, 7 p. 306 Vogel διὰ τὴν ὑπερβολὴν τῆς λύπης προσκόψαντα τῷ ζῆν; 17, 30, 4; Epict. 1, 28, 10; 3, 22, 89; M. Ant. 6, 20; 10, 30) in a quite non-literal use προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος (πρόσκομμα 1. προσκόπτω of 'striking one's foot against a stone' Vi. Aesopi I c. 66) Ro 9:32; cf. 1 Pt 2:8 (cf. also Diod. S. 15, 6, 3 προσκόπτειν τοῖς ῥηθεῖσι=take offense at the words). ἔν τινι Ro 14:21 (on πρ. ἐν cf. Sir 32:20).

b. give offense (Polyb. 5, 49, 5; 7, 5, 6; Epict. 4, 11, 33; Sir 31:17) w. dat. of the pers. (Posidippus Com., fgm. 36 K. προσέκοψε τῷ ἀνθρώπῳ; Diod. S. 6, 7, 6 δι; 17, 77, 7 al.; Aesop, Fab. 417b H. πρ. ἀνθρώποις) μᾶλλον ἀνθρώποις προσκόψωμεν ἢ τῷ θεῷ 1 Cl 21:5.—Lit. s.v. πρόσκομμα, end. M-M.*

προσκυλίω 1 aor. προσεκύλισα (Aristoph., Vesp. 202 al.; Polyaeus 2, 31, 3) roll (up to) τὴν someth. λίθον τῇ θύρᾳ a stone to the opening Mt 27:60; also ἐπὶ τὴν θ. Mk 15:46; Lk 23:53 v.l.*

προσκυνέω impf. προσεκύουν; fut. προσκυνήσω; 1 aor. προσεκύνησα (trag., Hdt.+; inscr., pap., LXX; En. 10, 21; Ep. Arist., Philo, Joseph., Test. 12 Patr.) used to designate the custom of prostrating oneself before a person and kissing his feet, the hem of his garment, the ground, etc.; the Persians did this in the presence of their deified king, and the Greeks before a divinity or someth. holy; (fall down and) worship, do obeisance to, prostrate oneself before, do reverence to, welcome respectfully, in Attic Gk., and later (e.g. Appian, Mithrid. 104 §489), used w. the acc. (so Mt 4:10 and Lk 4:8 [Dt 6:13 v.l.]; J 4:22a, b, 23b, 24a v.l.; Rv 9:20.—Gen 37:9; Ex 11:8; Judg 7:15 A; Ep. Arist. 137; 138; Philo, Jos., Ant. 2, 13; 7, 250); beside it the Koine uses the dat. (Phryn. p. 463 L.; JWittmann, Sprachl. Untersuchungen zu Cosmas Indicopl., Diss. Munich '13, 16; KWolf, Studien z. Sprache des Malalas II, Diss. Munich '12, 34; Bl-D. §151, 2; Rob. 455; 476f); the LXX and our lit. prefer the dat. (s. also Ep. Arist. 135; Jos., Ant. 6, 55.—6, 154 πρ. τῷ θεῷ immediately after τὸν θεὸν πρ.). This reverence or worship is paid

1. to human beings who, however, are to be recognized by this act as belonging to a superhuman realm (Appian, Mithrid. 104 §489; Pompey; Galen, Protr. 5 p. 12, 2ff John: Socrates, Homer, Hippocrates, Plato): to a king (so Hdt.+; cf. 2 Km 18:28; 24:20; 3 Km 1:16, 53. On proskynesis in the Hellenistic ruler cults s. LRTaylor, JHS 47, '27, 53ff, The Divinity of the Rom. Emperor '31, esp. 256-66; against her WWTarn, Alexander the Great II, '50, 347-73) ὁ δοῦλος προσεκύνη αὐτῷ Mt 18:26 (of a female slave toward her κύριος PGiess. 17, 11f=Wilcken, Chrest. 481; cf. Jos., Ant. 2, 11); to Peter fr. Cornelius Ac 10:25 (cf. Apollonius [c. 197 AD] in Euseb., H.E. 5, 18, 6).—The church at Philadelphia προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου Rv 3:9 (on πρ. ἐνώπιόν τινος cf. Ps 21:28; 85:9; Is 66:23).

2. to God (Aeschyl.+; X., An. 3, 2, 9; 13; Pla., Rep. 3 p. 398A; Polyb. 18, 37, 10; Plut., Pomp. 14, 4; Lucian, Pisc. 21 τῇ θεῷ; PGM 4, 649. Of various divinities in the inscr. [cf. Dit., Or. II 700a index VIII; Sb 7911ff]; PFlor. 332, 11 θεούς; LXX; Philo, Gig. 54 τὸν θεόν al.; Jos., Ant. 6, 154; 20, 164 al.).

a. of the God worshipped by monotheists (Christians, Jews, Samaritans) κύριον τὸν θεόν σου προσκυνήσεις (Dt 6:13 v.l.) Mt 4:10; Lk 4:8. πρ. τῷ πατρί J 4:21, 23a; cf. b. τῷ θεῷ (Jos., Ant. 6, 55; 9, 267) Rv 19:4 (w. πίπτειν), 10b, 22:9. Cf. Hb 1:6 (Dt 32:43 LXX). τῷ ζῶντι Rv 4:10. τῷ ποιήσαντι τὸν οὐρανόν 14:7. πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ *he will fall down and worship God* (s. 2 Km 9:6) 1 Cor 14:25; cf. Rv 7:11; 11:16. ἐνώπιόν σου (s. 1, end) 15:4. Abs. (Dit., Syll.3 1173, 2; PTebt. 416, 7; LXX) J 4:20a, b, 24a, b; Ac 8:27. Used w. ἀναβαίνειν (UPZ 62, 33 [161 BC] ἐὰν ἀναβῶ κάγω προσκυνῆσαι; Jos., Ant. 20, 164) J 12:20; Ac 24:11; cf. Rv 11:1. W. πίπτειν (s. Jos., Ant. 8, 119) Rv 5:14. προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ *he bowed in worship (or prayed) over the head of his staff* Hb 11:21 (Gen 47:31).

b. of the idol-worship of polytheism (LXX) προσκυνεῖν τοῖς νεκροῖς θεοῖς 2 Cl 3:1 or λίθους καὶ ξύλα κτλ. 1:6 (cf. Ep. Arist. 135. . . οἷς πρ.). Cf. Ac 7:43; Dg 2:5. τὰ ὑφ' ὑμῶν προσκυνούμενα *the things that are worshipped by you* 2:4. Abs., w. θύειν MPol 12:2.

3. to the devil and Satanic beings Mt 4:9; Lk 4:7 (on πρ. ἐνώπιον ἐμοῦ s. 1 above). τὰ δαιμόνια Rv 9:20. τῷ δράκοντι 13:4a. τῷ θηρίῳ 13:4b. τὸ θηρίον vss. 8, 12; 20:4. τῇ εἰκόνι (Da 3:5 al.) τοῦ θηρίου 13:15; cf. 16:2; 19:20. τὸ θηρίον καὶ τ. εἰκόνα αὐτοῦ 14:9, 11. Cf. Θηρίον 1b; also PTouilleux, L'Apocalypse et les cultes de Domitien et de Cybèle '35.—4. to angels Rv 22:8; cf. 19:10a.

5. to Jesus, who is revered and worshipped as Messianic King and Divine Helper: Mt 2:2, 8, 11.—8:2; 9:18; 14:33; 15:25; J 9:38.—Mt 20:20. The demons ask a favor of him Mk 5:6.—Mock worship on the part of soldiers 15:19 (στέφανος 1).—The Risen Lord is esp. the object of worship: Mt 28:9, 17; Lk 24:52 P75 et al. Likewise the exalted Christ MPol 17:3.—Lit. s.v. προσεύχομαι, end; Bolkestein [δαισιδαίμονία, end] 23ff; JHorst, Proskynein: Z. Anbetung im Urchristentum nach ihrer religionsgesch. Eigenart '32; BertheMMarti, Proskynesis and adorare: Language 12, '36, 272-82; Breicke, Some Reflections on Worship in the NT: TWManson mem. vol. '59, 194-209. M-M. B. 1469.*

προσκυνητής, οὗ, ὁ (pre-Christian Syrian inscr. in Dit., Or. 262, 21 [Dssm., LO 79f-LAE 99]; Byz. pap.) worshiper ἄληθινοὶ πρ. J 4:23. M-M.*

προσλαλέω 1 aor. προσελάλησα *speak to or with, address* τινί (Antiphanes Com. 218, 3 Kock; Heniochus Com. 4, 3; cf. Ex 4:16; Wsd 13:17; Jos., Bell. 1, 444) Ac 13:43; IEph 3:1; IMg 1:1; IPol 5:1. Abs. (Theophr., Char. 7, 5; pap.) Ac 28:20. M-M.*

προσλαμβάνω 2 aor. προσέλαβον; pf. προσείληφα; 2 aor. mid. προσελαβόμην (Aeschyl., Hdt.; inscr., pap., LXX; Ep. Arist. 2; Joseph.).

1. act.—α. take, partake of food (X., Mem. 3, 14, 4 ἄρτον) w. the partitive gen. Ac 27:34 t.r.

b. take advantage of (Demosth. 2, 7 τὴν ἄνοιαν) τὴν νεωτερικὴν τάξιν *the youthful appearance* (of the bishop) IMg 3:1.

2. mid.—a. take aside τινά *someone* Mt 16:22; Mk 8:32. So prob. also Ac 18:26: Priscilla and Aquila take Apollos aside to teach him undisturbed.

b. receive or accept in one's society, in (to) one's home or circle of acquaintances τινά *someone* (2 Macc 10:15) of one Christian receiving another Ro 14:1; 15:7a. Of God or Christ accepting the believer (cf. Charito 8, 2, 13 θεῶν προσλαμβανομένων) 14:3; 15:7b; 1 Cl 49:6 (cf. Ps 26:10; 64:5; 72:24).—Ac 28:2; Phlm 12 t.r.; 17 (PTebt. 61a, 2 [II BC] πρ. εὖς τὴν κατοικίαν; BGU 1141, 37 [14 BC] προσελαβόμην αὐτὸν εὖς οἶκον παρ' ἐμέ).

c. take along w. oneself as companion or helper (PFay. 12, 10 [103 BC] πρ. συνεργὸν Ἀμμώνιον; PAmh. 100, 4; POxy. 71 II, 9 προσελαβόμην ἑμαυτῇ εἰς βοήθειαν Σεκοῦνδον; 2 Macc 8:1; Jos., C. Ap. 1, 241) ἄνδρας τινὰς πονηροὺς Ac 17:5.

d. take of food μηθέν Ac 27:33. W. partitive gen. τροφῆς vs. 36 (s. Ps.-Clem., Hom. 3, 21). M-M.*

προσλέγω (Hom., but almost always in the mid. The act. is found now and then in the pap. [Mayser 494]) answer, reply w. dat. of the pers., and foll. by direct discourse introduced by ὅτι, ending of Mark in the Freer Ms. 6.*

πρόσληψις or πρόσληψις (t.r.; Bl-D. §101 s.v. λαμβάνειν; likew. Mlt.-H. 247), εως, ἢ (Pla.; PTebt. 64b, 6; 72, 246 [II BC]; Jos., Ant. 18, 353) acceptance (by God) Ro 11:15.*

προσμένω 1 aor. προσέμεινα (Pind., Hdt.; inscr.; UPZ 60, 16 [168 BC]; LXX; Jos., Vi. 62; 63; Sib. Or. 5, 131).

1. remain or stay with τινί *someone* or *something*.—a. w. dat. of the pers.—α. lit. Mt 15:32; Mk 8:2.—β. fig. τῷ κυρίῳ remain true to the Lord Ac 11:23 (Jos., Ant. 14, 20 τῷ Ἀριστοβούλῳ).

b. w. dat. of the thing continue in ταῖς δεήσεσιν 1 Ti 5:5. τῇ χάριτι τοῦ θεοῦ Ac 13:43. τῇ προθέσει τῆς καρδίας πρ. ἐν τῷ κυρίῳ 11:23 v.l.

2. remain longer, further (Herodas 8, 3) ἡμέρας ἱκανάς Ac 18:18. ἐν Ἐφέσῳ 1 Ti 1:3. M-M.*

προσομιλέω 1 aor. inf. προσομιλῆσαι (Eur., Thu.) speak to, converse with τινί *someone* (Theognis 1, 31 κακοῖσι μὴ προσομίλει ἀνδράσιν; Pla., Gorg. 502E; Vett. Val. 353, 1; Philo, Agr. 60) of communication by letter IEph 9:2.*

προσωνομάζω (since **Hdt.** 2, 52; **Plut.**, Alex. 54, 6, Thes. 36, 6; **Cass. Dio** 57, 5; 59, 4; **Diog. L.** 2, 85; 3, 50; 7, 135; 147; **Dit., Or.** 56, 22; 24 [III BC] ἡ προσωνομασθήσεται πέμπτη φυλή; 90, 39; 2 Macc 6:2; **Ep. Arist.**; **Philo**, Abr. 57) *name pass. be named, be called* 1 Cl 25:2.*

προσορμίζω 1 **aor. pass.** προσωρμίσθην (**Hdt.**; **inscr.**, **pap.**); the **act.**, which is rare, means ‘bring a ship into harbor’, the middle (**Philo**, Agr. 64, cf. **Somn.** 2, 143) or passive (**Arrian**, Anab. 6, 4, 6; 20, 7; **Aelian**, V.H. 8, 5; **Cass. Dio** 41, 48; 64, 1) *aorist come into (the) harbor, come to anchor* Mk 6:53. **M-M**.*

προσοφείλω (**Thu.**; **inscr.**, **pap.**) *owe besides*, though it is **oft.** scarcely **poss.** to find any special force in the **prep.** and to differentiate the compound **fr.** the simple verb τινί τι *someh.* to someone (**PHib.** 63, 14 ὁ προσοφείλεις μοι) σεαυτὸν μοι προσοφείλεις *you owe me your very self (besides)* **Phlm** 19. **M-M**.*

προσοχθίζω 1 **aor.** προσώχθισα *be angry, offended, provoked* (**LXX**; **Test. Jud.** 18:5; **Sib. Or.** 3, 272) **w. dat.** of the **pers.** at someone (**Cass. Dio** 7, 21, 3; **Test. Dan** 5:4) **Hb** 3:17. **W. dat.** of the thing (**Sib. Or.** 3, 272) τῇ γενεᾷ ταύτῃ **vs.** 10 (**Ps** 94:10). **Abs.** **Hs** 9, 7, 6. **M-M**.*

πρόσοψις, εως, ἡ *appearance* (so **pass.** **Pind.**; **Polyb.** 9, 41, 2; **Diod. S.** 1, 91, 6; 13, 27, 6; **Lucian**, Tim. 41; **Epigr. Gr.** 376, 8; **LXX**; **Ep. Arist.** 59) **Hs** 9, 1, 10.*

προσπαίω 1 **aor.** προσέπαισα (**Soph.**, **fgm.** 310 v.l.; **schol.** on **Aeschyl.**, Prom. 885) *strike or beat against* τινί *someh.* substituted by **Lachmann** for προσέπασαν in **Mt** 7:25; favored by **SANaber**, **Mnemosyne** 9, 1881, 276 and **EbNestle**, **ZNW** 9, '08, 252f. **Bl-D.** §202 **app.** **M-M**.*

πρόσπεινος, ον (**Demosthenes** Ophthalmicus [I AD] in **Aëtius** p. 74, 26 εἰ πρόσπεινοι γένωνται) *hungry* πρόσπεινον γενέσθαι *become hungry* **Ac** 10:10. **M-M**.*

προσπήγνυμι 1 **aor.** προσέπηξα (**Eur.**, **fgm.** 679 **Nauck**2; **Philo Mech.** 74, 10; **Cass. Dio** 40, 9; 63, 2) *fix or fasten to, abs. nail to (a cross)* **Ac** 2:23.*

προσπίπτω **impf.** προσέπιπτον; **aor.** προσέπεσον or προσέπεσα—**Bl-D.** §81, 3 **w. app.**; **Mlt.-H.** 208 (**Hom.**; **pap.**, **LXX**; **Ep. Arist.** 180; **Philo**, **Joseph.**).

1. *fall down before or at the feet of* (**Soph.**) **w. dat.** of the **pers.** someone (**Pla.**, **Ep.** 7 p. 349A; **Polyb.** 10, 18, 7; **Plut.**, Marc. 23, 2, **Pyrrh.** 3, 4; **PPetr.** II 1, 4 [III BC]; **Ps** 94:6; **Jos.**, **Bell.** 3, 201; 454) **Mk** 3:11; 5:33; **Lk** 8:28, 47; **Ac** 16:29; **GEb** 3.—Before God τῷ δεσπότῃ 1 Cl 48:1; **abs.** 9:1.—**πρ.** τοῖς γόνασίν τινος *fall at someone's feet* (**Eur.**, Or. 1332 **al.**; **Plut.**, **Pomp.** 5, 2, **Mor.** 1117B; **Charito** 3, 2, 1; **Achilles Tat.** 5, 17, 3; **Jos.**, **Ant.** 19, 234) **Lk** 5:8, unless the **ref.** here is to the *clasping* of a person's knees by a suppliant, as **perh.** in the **Eur. pass.** above (cf. **L-S-J lex. s.v. γόνυ** I 1, but also **s.v.** προσπίπτω 3). **πρὸς** τοὺς πόδας τινός (**Esth** 8:3; cf. **Ex** 4:25 and **Zen.-P.** 59 210, 1 [254 BC] **πρὸς** τὰ γόνατα) **Mk** 7:25.

2. *fall upon, strike against* (cf. **Thu.** 3, 103, 2 **et al.**; **Appian**, **Bell. Civ.** 4, 113 §472; **Arrian**, **Anab.** 3, 13, 6; **Sir** 25:21; **Pr** 25:20; **Jos.**, **Bell.** 4, 343) τινί *someh.* of the winds (**Ael. Aristid.** 36, 8 K.=48 p. 440 D.) that *beat upon* a house **w.** great force **Mt** 7:25 (**s.** **προσπαίω** and **προσκόπτω** 1b).—Come (suddenly) *upon* ὀδυρολίᾳ προσπίπτει τινί *bad temper comes over someone* **Hm** 6, 2, 5 (**Menand.**, **Epitr.** 497 J. **χολή μέλαινα** **πρ.**). **M-M**.*

προσποιέω 1 **aor. mid.** προσεποιήσασθην (**Eur.**, **Hdt.**; **pap.**, **LXX**) in our **lit.** only **mid.**

1. *make or act as though, pretend* (**Thu.**, **Pla. et al.**; **Diod. S.** 1, 94, 1; 15, 46, 2; **Plut.**, **Timol.** 5, 2; **Aelian**, V.H. 8, 5; **Zen.-P.** 59 534, 44; 61 [III BC]; **Philo**, **In Flacc.** 40; 98; **Jos.**, **C. Ap.** 1, 5, Vi. 319; **Test. Jud.** 7:2) **w. inf. foll.** (so mostly in the passages cited, also **Jos.**, **Ant.** 13, 102; **Test. Jos.** 3, 7) προσεποιήσατο πορρώτερον πορεύεσθαι *he made as though he were going farther* **Lk** 24:28. προσποιεῖ ἄγνοεῖν **με** *you are pretending that you do not know me* **MPol** 10:1.

2. *take notice (of) abs.* (**Zeno** the Eleatic in **Diog. L.** 9, 29 εἰ μὴ προσποιῶμαι—if I do not notice [it].—The thing that one notices is added in the **acc.**: **Diog. L.** 1, 20 τὶ; **Job** 19:14 **με**) μὴ προσποιούμενος *taking no notice* **J** 8:6 v.l. **M-M**.*

προσπορεύομαι **dep.** (**Aristot.**, **Polyb.**; **Dit.**, **Syll.** 3 344, 112; **PEleph.** 18, 5 [223/2 BC]; **PMagd.** 27, 6; **PAmh.** 33, 17; **UPZ** 79, 3 [159 BC] προσπορεύεται μοι; **LXX**) *come up to, approach* τινί **Mk** 10:35. **M-M**.*

προσρήσω (on the relationship **betw.** **ρήσω** and **ρήγνυμι** **s.** **EFraenkel**, **Gesch. der griech. Nomina agentis** II '12, 40f; **Bl-D.** §101 under **ρήγνυναι**; **Mlt.-H.** 403) 1 **aor.** προσέρηξα (on the form **w.** -**pp**- **s.** **W-S.** §5, 26b; **Mlt.-H.** 193).

1. **trans.** *break to pieces, shatter* (**Jos.**, **Ant.** 6, 182; 9, 91) **pass.** (**schol.** on **Soph.**, **Trach.** 821 **Papag.**) **w. dat.** of the thing *be broken or wrecked on or against* *someh.* (**M. Ant.** 4, 49, 1 ἅκρα, ἣ τὰ κύματα προσρήσεται; **Etym. Mag.** p. 703, 20 προσρησομένου τῇ γῇ ὕδατος) ἵνα μὴ προσρησώμεθα τῷ ἐκείνων νόμῳ *that we might not*

be wrecked on their law B 3:6.

2. **intr., w. dat.** of the thing burst upon *some*th. προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ Lk 6:48; cf. vs. 49; Mt 7:27 v.l. M-M.*

πρόσταγμα, ατος, τό (Pla.; inscr., pap., LXX, En., Ep. Arist., Philo; Jos., Ant. 11, 220; loanw. in rabb.) order, command (ment), injunction, in our lit. only of divine precepts (πρόσταγμα of a divine command: Dio Chrys. 16[33], 9; Ael. Aristid. 48, 51 K.=24 p. 478 D.; Ptolem., Apotel. 1, 3, 6 θεῖον πρ.; Dit., Syll. 3 1127, 8; 1129; 1131; 1138; IG XI 1263; Zen.-P. 7 [=Sb 6713], 19 [257 BC] τὰ ὑπὸ τοῦ θεοῦ προστάγματα; Sb 685 [II BC] τοῦ θεοῦ πρόσταγμα ἔχων; UPZ 20, 27; PGM 5, 138; 13, 268; LXX; En. 18, 15; Ep. Arist. 279; Philo; Jos., C. Ap. 2, 231 τὰ τοῦ νόμου πρ., Ant. 2, 291 θεοῦ πρ.) Dg 12:5. Elsewh. always pl. 1 Cl 20:5. τὰ ἄνωμα πρ. αὐτοῦ 37:1; τὰ λαϊκὰ πρ. rules for laymen 40:5. W. δικαιώματα 2:8; 58:2. τὰ πρ. τοῦ θεοῦ ποιεῖν keep the commandments of God 50:5. πορεύεσθαι ἐν τοῖς πρ. αὐτοῦ Hs 5, 1, 5. ἐν τοῖς νομίμοις τῶν προσταγμάτων αὐτοῦ πορεύεσθαι walk according to the laws of his commandments 1 Cl 3:4. ὑπακούειν τοῖς πρ. obey the instructions 2 Cl 19:3.*

προστάσσω 1 aor. προσέταξα. Pass.: pf. προστέταγμαi, ptc. προστεταγμένος; 1 aor. προσετάχην; 2 aor. προσετάχην (Aeschyl., Hdt.; inscr., pap., LXX, Ep. Arist., Philo, Joseph.; Sib. Or. 3, 258) command, order w. dat. of the pers. Mt 1:24; 21:6 v.l. W. acc. of the thing order, prescribe *some*th. Mt 8:4; Mk 1:44; PK 4 p. 16, 5. πρ. τὰ περὶ τίνος give orders concerning someone Hs 7:1. τινί τι pass. Ac 10:33 (cf. Dit., Or. 664, 15 τὰ ὑπ' ἐμοῦ προσταχθέντα). τοῖς ἱερεῦσιν τόπος προστέτακται an office is assigned to the priests 1 Cl 40:5. Foll. by the acc. and inf. (Eur., X.; PTebt. 7, 1; 1 Esdr 8:10; 3 Macc 7:8; Philo, Spec. Leg. 2, 130; Jos., Ant. 10, 213) Ac 10:48; 1 Cl 20:11. Pass., w. inf. foll. (Jos., Bell. 1, 488) Hm 4, 1, 10. ποιεῖν τὰ προστασσόμενα ὑπὸ τοῦ πλήθους 1 Cl 54:2. Abs. καθὼς προσέταξεν (cf. Gen 47:11; Jos., Ant. 8, 267) Lk 5:14; Hs 7:5; cf. IPol 8:1. (οἱ) προστεταγμένοι καιροί (the) fixed times Ac 17:26; 1 Cl 40:4 (καίρος 3, end.—Jos., Ant. 3, 30 τὸ προστεταγμένον μέτρον). M-M.*

προστάτης, ου, ὁ (Aeschyl., Hdt.; inscr., pap., LXX; Ep. Arist. 111; Jos., Bell. 1, 385) defender, guardian, of gods (Soph., Oed. Rex 881, Trach. 208; Cornutus 27 p. 51, 15 πρ. κ. σωτήρ; Heraclit. Sto. 11 p. 18, 9; 38 p. 55, 11; Ael. Aristid. 28, 156 K.=49 p. 542 D.; 33, 2 K.=51 p. 572 D.: Ἀσκληπιὸς πρ. ἡμέτερος; schol. on Pind., Isthm. 1, 11c πρ. ὁ θεός; Jos., Ant. 7, 380) of Christ, in each case w. ἀρχιερεύς, 1 Cl 64. πρ. καὶ βοηθός 36:1. προστάτης τῶν ψυχῶν ἡμῶν 61:3.*

προστάτις, ιδος, ἡ (Cornutus 20 p. 37, 20; Lucian, Bis Accus. 29 θεὰ προστάτις ἐαυτῶν; Cass. Dio 42, 39 al.; PGM 36, 338) protectress, patroness, helper προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ she has been of great assistance to many, including myself Ro 16:2 (Ltzm., Hdb. ad loc. The masc. προστάτης took on a technical sense and is found w. this mng. in Jewish [Schürer IIIA, 89] as well as in pagan [Dit., Or. 209, Syll. 3 1109, 13; CIG I, 126; GHeinrici, ZWTh 19, 1876, 516ff.—Ezbarth, Das griech. Vereinswesen 1896, index s.v.; Wotto, Priester u. Tempel im hellenist. Ägypten II '08 p. 75, 1] religious circles). M-M.*

προστίθημι (Hom.; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) impf. 3 sing. προσετίθει Ac 2:47; fut. προσθήσω; 1 aor. προσέθηκα; 2 aor. subj. προσθῶ, imper. πρόσθες, inf. προσθεῖναι, ptc. προσθεῖς; 2 aor. mid. προσεθέμην. Pass.: impf. 3 pl. προσετίθεντο; 1 aor. προσετέθη; 1 fut. προστεθήσομαι.

1. add, put to—a. of things that are added to *some*th. already present: abs. (opp. ἀφαιρεῖν; cf. Isocr. 12, 264; Pla., Leg. 5 p. 742D al.; Epict. 1, 6, 10; Dt 4:2; 13:1) add (some)th. B 19:11; D 4:13. Pass. Mk 4:24. τί *some*th. Hs 5, 3, 3; D 11:2. Of the addition of a word, sentence, etc. (Demosth. et al.; Mitteis, Chrest. 372 v., 11 [the statement follows in direct discourse]; PStrassb. 41, 21) 1 Cl 8:2; of an addition to a written document (Ep. Arist. 26; Jos., Ant. 1, 17) ῥήματα Hv 2, 4, 2. Pass. (ὁ νόμος) προσετέθη (the law) was added to the promise Gal 3:19.—π. λόγον τινί speak a further message to someone (Dionys. Hal. 6, 88, 3; 8, 9, 1) Hb 12:19 (παραιτέομαι 2c).—τί τινι *some*th. to *some*th. ταῖς ἁμαρτίαις αὐτῶν τὰς ἀσελείας Hv 2, 2, 2.—It is oft. used w. the dat. alone, fr. which the acc. is easily supplied. In these cases it may be translated add to, increase πρ. ταῖς ἁμαρτίαις ὑμῶν Hv 5:7; cf. m 4, 3, 7; 12, 6, 2; s 6, 1, 4; 6, 2, 3; 8, 11, 3. προσθεῖναι τῷ δρόμῳ σου to press on in your course IPol 1:2.—τί ἐπὶ τι *some*th. to *some*th. (4 Km 20:6) Mt 6:27; Lk 12:25. τί ἐπὶ τινι (Sir 3:27) προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν he added this to all (his) other (misdeeds) 3:20 (Bl-D. §461, 2; Rob. 605).

b. of persons who are added to a group already existing, or who are attached to an individual, to whom they henceforth belong: add, associate (Diod. S. 5, 45, 3) πρ. τινὰ τῇ ἐκκλησίᾳ Ac 2:47 t.r. The same dat. is to be supplied in the text which is preferred by the critical editions in this pass.; likew. vs. 41 and 5:14 (if τῷ κυρίῳ is to be taken w. πιστεύοντες here, another dat. is to be supplied w. προσετίθεντο).—προστίθεσθαι τῷ κυρίῳ be brought to the Lord 11:24. Also 5:14 (s. above), in case τῷ κυρ. here belongs w. προσετίθ. (προστίθεσθαι hardly means 'attach oneself to' as in Demosth. 18, 39 al.; 1 Macc 2:43; Jos., Vi. 87, 123]).—Of one deceased πρ. πρὸς τοὺς πατέρας αὐτοῦ be gathered to his forefathers (Judg 2:10; 4 Km 22:20; 1 Macc 2:69) Ac 13:36.

c. In accordance w. Hebr. usage (but s. Helbing p. IV, contradicted by AWifstrand, Svensk Teol. Kvartalskrift 16, '40, 257) the adverbs again, further and sim. expressions are paraphrased w. πρ. (Bl-D. §392, 2; 419, 4; 435a w. app.; Mlt.-H. 445f). προσθεῖς εἶπεν παραβολὴν again he told a parable, or he proceeded to tell a parable Lk 19:11 (Gen 38:5 προσεῖσα ἔτεκεν υἱόν). οὐ μὴ προσθῶ πεῖν I shall never again drink Mk 14:25 v.l. προσθήσω τοῦ ἐπερωτῆσαι Hm 4, 3, 1. It is usu. found in the mid. w. the inf. foll. (Gen 8:12; Ex 9:34 Φαραὼ προσέθετο τοῦ ἁμαρτάνειν; 1 Km 18:29) Lk 20:11f. προσέθετο συλλαβεῖν καὶ Πέτρον he proceeded to have Peter arrested Ac

12:3. Cf. 1 Cl 12:7; B 2:5 (Is 1:13).

2. *provide, give, grant, do* (X., Cyr. 2, 2, 18 τὰς τιμὰς ἐκάστω; PRyl. 153, 27) τινί τι *someh.* to someone πρόσθες ἡμῖν πίστιν *grant us faith* Lk 17:5. W. *dat.* of the thing προσέθηκε τῷ ἀμπελῶνι ἔργον καλόν *he did good work in the vineyard* Hs 5, 2, 7.—Pass. ταῦτα προστεθήσεται ὑμῖν Mt 6:33; Lk 12:31. Cf. Agr 10a, b (JoachJeremias, The Unknown Sayings of Jesus, tr. Fuller, '57, 87-9). M-M.*

πρόστιμον, ου, τό *penalty* (Hippocr.; Polyb. 1, 17, 11; Diod. S. 1, 65, 3; Lucian, Anach. 21; Plut., Solon 23, 2; inscr., pap.; 2 Macc 7:36; Jos., Ant. 4, 248) θάνατον τὸ πρόστιμον ἔχειν *incur the death penalty* 1 Cl 41:3.*

προστρέχω 2 aor. προσέδραμον (Aristoph., X., Pla.+; POxy. 247, 12 [non-literal]; LXX; Jos., Ant. 7, 249, Vi. 140) *run up (to); except for the v.l. J 20:16, it is used in our lit. only in the ptc., combined w. another verb* (Menand., Per. 35 J; Num 11:27; Tob 11:9 BA; Jos., Bell. 1, 662; Test. Napht. 5:2) προστρέχοντες ἡσπάζοντο αὐτόν Mk 9:15. Cf. 10:17; Ac 8:30; Hs 9, 6, 2. M-M.*

προσφάγιον, ου, τό *a relish eaten w. bread* (Proverbia Aesopi 98 P. πρ. beside ἄρτος; POxy. 498, 33; 39 ἄρτον ἕνα καὶ προσφάγιον; 736, 46; 89; 739, 7; 10; 12; 14; BGU 916, 22; PGrenf. II 77, 21; Dit., Or. 484, 26. *Acc. to Moeris and Hesychius* it=ὄψον. But the latter word, as well as its *dim.* ὀψάριον [q.v.], is *oft.* simply='fish'), *fish* μὴ τι προσφάγιον ἔχετε; *you have no fish, have you?* J 21:5. M-M.*

προσφατος, ον (Hom.+) *new, recent* (Aeschyl.+; Inscr., Gr. 1501, 24 [103/2 BC]; POxy. 1088, 25; LXX; Jos., Ant. 1, 264. Cf. Phryn. p. 374 L.) Hs 9, 2, 2 (opp. παλαιός). Also in the sense 'not previously existing' (cf. Eccl 1:9 οὐκ ἔστιν πᾶν πρόσφατον ὑπὸ τὸν ἥλιον; Ps 80:10) ὁδός Hb 10:20. M-M.*

προσφάτως *adv.*, of time *recently* (Macho [III BC] in Athen. 13 p. 581E; Polyb. 3, 37, 11; Alciph. 4, 14, 2; Dit., Or. 315, 23 [164/3 BC] ἐληλυθότι πρόσφάτως; UPZ 144, 10 [164BC]; LXX; Ep. Arist. 5; Jos., Ant. 10, 264) in our lit. used w. ἐληλυθώς ἀπό Ac 18:2; MPol 4. M-M.*

προσφέρω *impf.* προσέφερον; *aor.* προσήνεγκον and προσήνεγκα (cf. Bl-D. §81, 2 w. app.; Rob. 338; 363); *pf.* προσενήνοχα Hb 11:17; 1 *aor. pass.* προσηνέχθην (Pind.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *act.* and *pass.* *bring (to)*—a. w. *acc.* of the *pers.* τινά τινι *bring someone to someone*, sick people to Jesus or his disciples Mt 4:24; 8:16; 9:2, 32; 12:22 v.l. (for the *pass.*); 14:35; 17:16. The *acc.* is lacking but easily supplied Mk 2:4. Children to Jesus Mk 10:13a; cf. b v.l.; Lk 18:15. *Pass.* Mt 19:13. *Bring someone before* a judge, king, etc. Lk 23:14; cf. 12:11 t.r. *Pass.* Mt 18:24 v.l.

b. w. *acc.* of the thing *bring (to), offer* τί τινι *someh.* (to) *someone* προσήνεγκαν αὐτῷ δηνάριον Mt 22:19. Cf. Ac 8:18; 1 Cl 43:2. Without a *dat.*, which is supplied by the context Mt 25:20; Hs 8, 1, 12.—Esp. *bring someone someh.* to drink (Menand., Georg. 61 J. φαγεῖν πρ.; Jos., Ant. 4, 72 οἶνον προσφέρεσθαι='take wine', Vi. 225) ὄξος προσφέροντες αὐτῷ Lk 23:36. Cf. σπόγγον μεστόν τοῦ ὄξους. . . προσήνεγκαν αὐτοῦ τῷ στόματι *they held a sponge full of vinegar to his mouth* J 19:29.

2. *bring, offer, present* of offerings, gifts etc. (Simplicius In Epict. p. 93, 41 Düb. τὰς ἀπαρχὰς [τῷ θεῷ]; *oft.* LXX; Jos., Ant. 3, 231).

a. *lit.* τὶ *someh.* with or without the *dat.* of the *pers.* δῶρον, δῶρα (Jos., Ant. 6, 67), of the gifts brought by the Magi Mt 2:11 (cf. Ps 71:10); of sacrificial gifts 5:23f; 8:4; Hb 8:3f; 9:9 (*pass.*). θυσίαν, θυσίας (Ep. Arist. 170b; Jos., Ant. 8, 118) Hb 11:4; D 14:3 (cf. Mal 1:11+vs. 13 v.l.).—Hb 10:11; cf. vss. 1, 2 (*pass.*); PK 2 p. 14, 21. σφάγια καὶ θυσίας προσηνέγκατέ μοι Ac 7:42 (Am 5:25). προσενέγκαι μοι ὀλοκαυτώματα καὶ θυσίας B 2:7 (Jer 7:22f). Cf. 7:6 (cf. Lev 16:7, 9); 8:1—τινά *someone* of the offering up of Isaac προσενήνοχεν (the *pf.* to denote what 'stands written'; cf. Mlt. 129; 142; 238) Ἀβραὰμ τὸν Ἰσαὰκ καὶ τὸν μονογενῆ προσέφερεν (*impf.*, in a conative sense, because the sacrifice was not actually made) Hb 11:17. Cf. Ἰσαὰκ προσε νεχθεὶς ἐπὶ τὸ θυσιαστήριον B 7:3b (on ἐπὶ τὸ θυσ. cf. 1 Esdr 8:15). Of Jesus ἑαυτὸν πρ. Hb 7:27 v.l.; cf. 9:14 (τῷ θεῷ); vs. 25. πρ. αὐτὸν ἐπὶ τὴν σφαγὴν B 8:2b. *Pass.* ὁ Χριστὸς προσε νεχθεὶς Hb 9:28; here the purpose is indicated by εἰς τό w. the *inf. foll.* Elsewh. the purpose is expressed by means of other preps.: πρ. (τι) περί τινος (Lev 16:9; Job 1:5) Mk 1:44; cf. Lk 5:14. περὶ ἑαυτοῦ προσφέρειν περὶ ἁμαρτιῶν Hb 5:3. Also ὑπέρ τινος (1 Macc 7:33) Hb 5:1; 9:7; 10:12; B 7:5. *Pass.* Ac 21:26; B 7:4 ('scripture' quot. of unknown origin). W. double *acc.* *offer someone* or *someh.* as a θυσίαν *sacrifice* 1 Cl 10:7; B 7:3a (w. ὑπέρ τινος). πρ. τινί *sacrifice to someone* Dg 3:3. *Abs.* *make an offering, sacrifice* B 8:2a. ὀρθῶς 1 Cl 4:4 (Gen 4:7). αἶς δοκεῖτε τιμαῖς προσφέρειν *by the honors which you think you offer* (them) Dg 2:8. *Pass.* 1 Cl 41:2b. The *pres. ptc.* used as a *subst.* τὸ προσφερόμενον *the offering* 41:2c—NHSnaith, The Sin-Offering and Guilt-Offering, Vetus T 15, '65, 73-80.

b. *fig.* (cf. BGU 1024 VII, 25 of a poor girl ζωσα προσεφέρετο τοῖς βουλομένοις ὡς νεκρά='she offered herself') the killing of Christians will be considered by the Jews as λατρείαν προσφέρειν τῷ θεῷ J 16:2 (s. on ἀποκτείνω 1a). δεήσεις καὶ ἱκετηρίας πρ. πρὸς (τὸν θεόν) Hb 5:7 (Achilles Tat. 7:1 προσφέρειν δέησιν; Jos., Bell. 3, 353 προσφέρει τῷ θεῷ εὐχὴν).—ἁμαρτίαν 1 Cl 47:4 Funk; δῶρα 1 Cl 44:4.

3. *pass.* *meet, deal with* w. *dat.* of the *pers.* (so *oft.* Thu.+; Diod. S. 14, 90, 3; Aelian, V.H. 12, 27; Herodian 1, 13, 7; Philo, Ebr. 69, De Jos. 47; Jos., Bell. 7, 254; 263; Dit., Or. 456, 64, Syll. 3 807, 13 [54 AD]; PLond. 1912, 65 [41 AD]) ὡς υἱοὶς ὑμῖν προσφέρεται ὁ θεός Hb 12:7. M-M.*

προσφεύγω 2 aor. προσέφυγον; pf. προσπέφευγα (Plut., Pomp. 46, 7, Cic. 3, 5; Herodian 3, 9, 2; PMagd. 13, 13 [III BC]; BGU 180, 16; POxy. 488, 23; Sym.; Philo, Det. Pot. Ins. 62; Jos., Ant. 1, 311, Vi. 154) flee for refuge τινί to *some*th. or *some*one (Cornutus 20 p. 38, 8) 1 Cl 20:11; IPHld 5:1.*

προσφιλής, **ἐς** (Aeschyl., Hdt.; inscr., pap., LXX act. and pass.) in our lit. only pass. *pleasing, agreeable, lovely, amiable* (so also Diod. S. 5, 39, 4; Dit., Or. 331, 9; PSI 361, 9[251/0 BC]; BGU 1043, 24; Sir 4:7; 20:13) abs. Phil 4:8. λόγῳ πρ. *pleasing to the λόγος* Dg 11:2 (Diod. S. 2, 49, 2; 6, 7, 6 τ. θεοῖς; Dio Chrys. 16[33], 28 τοῖς θεοῖς; 70[20], 21 τῇ θεῷ; Jos., Ant. 1, 258; 17, 149). M-M.*

προσφορά, **ἄς**, **ἡ** (Soph.; pap., LXX; Ep. Arist. 170; Joseph.)—1. the act of bringing, *presenting, offering* (Pla., Aristot., Polyb.), in our lit. in fig. and literal uses *sacrificing, offering* (Sir 46:16 προσφορά ἁρνός) foll. by the obj. gen. διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ through the offering of Jesus' body in sacrifice Hb 10:10. Cf. vs. 14, 18 (s. Windisch, Hdb., exc. on Hb 10:18). προσφορὰς ποιεῖν have sacrifices made Ac 24:17; 1 Cl 40:4. W. λειτουργίαι vs. 2. ἀνθρωποποίητος πρ. an offering made by man B 2:6 (mng. 2 is also poss.).

2. *that which is brought, gift* (Theophr., Char. 30, 19) in our lit. in fig. and literal use offering (Sir 14:11; 34:18, 19 al.; Test. Levi 14:5) w. ὁλοκαύτωμα MPol 14:1. W. θυσία Eph 5:2; Hb 10:5 (Ps 39:7). W. θυσία, ὁλοκαυτώματα κτλ. (cf. Da 3:38; Jos., Ant. 11, 77) vs. 8 (Ps 39:7); B 2:4; ἀνθρωποποίητος προσφορά a sacrifice made by man vs. 6 (mng. 1 is also poss.; s. above). προσηνήχθη ἡ προσφορά Ac 21:26 (προσφέρω 2a). Jesus is called ὁ ἀρχιερεὺς τῶν προσφορῶν ἡμῶν the High Priest of our offerings in that he brings the prayers of the Christians into God's presence 1 Cl 36:1. ἡ προσφορά τῶν ἐθνῶν the offering that consists of the Gentiles (who have become Christian) Ro 15:16. M-M.*

προσφωνέω impf. προσεφώνουν; 1 aor. προσεφώνησα (Hom.; inscr., pap., LXX; Ep. Arist. 306; Joseph.).

1. call out, address (Hom., as a rule w. acc. of the pers.) w. dat. of the pers. (Diod. S. 4, 48, 1; Diog. L. 7, 7; PPetr. II 38b, 3 [242 BC]; PTebt. 27, 109; Wilcken, Chrest. 27 verso, 15) Mt 11:16; Lk 7:32; 23:20. τῇ Ἑβραϊδὶ διαλέκτῳ προσεφώνει αὐτοῖς Ac 22:2; without the dat. of the pers., ibid. D; 21:40. Likew. abs. Lk 23:20 t.r.

2. call to oneself τινά *someone* (Jos., Ant. 7, 156) Lk 6:13 (D ἐφώνησεν); 13:12; Ac 11:2 D. M-M.*

προσχαίρω (Plut., Ant. 29, 4; Pr 8:30) be glad Mk 9:15 v.l.*

πρόσχυσις, **εὼς**, **ἡ** (Justin, Apol. II 12, 5; Ps.-Clem., Hom. 2, 44. From προσχέω [Ex 24:6; 29:21 al.]) pouring, sprinkling, spreading ἡ πρόσχυσις τοῦ αἵματος the sprinkling of the blood (on the doorposts) Hb 11:28 (cf. Ex 12:22).*

προσψάύω (Pind.; Jos., Bell. 7, 348) touch τινί *some*th. (Herophil. [300 BC] in Galen II p. 570, 12 K.) ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψάυετε τοῖς φορτίοις you do not touch the burdens with one of your fingers Lk 11:46.*

προσωπολημπτέω (this word and the two words following, which are closely related, have so far been found only in Christian writers. They are based upon the πρόσωπον λαμβάνειν of the LXX, which in turn is modelled on the Hebr. [s. πρόσωπον 1b, end]. On the spelling with or without μ s. λαμβάνω, beg.) show partiality Js 2:9. M-M.*

προσωπολήμπτης, **οὐ**, **ὁ** (s. προσωπολημπτέω.—Leontios 4 p. 10, 14 uses προσωπολήπτης [which is, in the final analysis, a biblical word] apart from a scriptural context, as an element of popular speech) one who shows partiality of God οὐκ ἔστιν πρ. he is not one to show partiality Ac 10:34.*

προσωπολημπσία, **ας**, **ἡ** (s. προσωπολημπτέω) partiality named as a sin, w. other sins Pol 6:1. Not found in God Ro 2:11; Eph 6:9; Col 3:25. Pl. τὴν πίστιν ἔχειν ἐν προσωπολημπσίαις hold the faith while showing partiality Js 2:1 (Gdspd., Probs. 142f).*

πρόσωπον, **οὐ**, **τό** (Hom.; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.; Sib. Or. 3, 549; 557; 679 [all three w. ref. to the face of God]).

1. face, countenance—a. lit. Mt 6:16f; 17:2; Mk 14:65; Lk 9:29 (s. εἶδος 1); Ac 6:15a, b (Charito 2, 2, 2 θαυμάζουσι τὸ πρόσωπον ὡς θεῖον; Damasc., Vi. Isid. 80 Πρόκλος ἐθαύμαζε τὸ Ἰσιδώρου πρόσωπον, ὡς ἔνθεον ἦν; Marinus, Vi. Procli 23); 2 Cor 3:7 bis, 13 (JMorgenstern, Moses with the Shining Face: Hebr. Union Coll. Annual 2, '25, 1-28); cf. vs. 18; 4:6; in the last two passages, however, there is a transition from the face of Moses to a symbolic use of πρ. (s. 1cγ below); Rv 4:7; 9:7a, b; 10:1; MPol 12:1; Hv 3, 10, 1. ἐμβριθεῖ τῷ πρ. MPol 9:2 (s. ἐμβριθής). πρόσωπον τῆς γενέσεως αὐτοῦ the face he was born with Js 1:23 (γένεσις 2). ἐμπτύειν εἰς τὸ πρ. *spit in someone's face* (s. ἐμπτύω) Mt 26:67. εἰς πρ. δέρειν τινά strike someone in the face 2 Cor 11:20. συνέπεσεν τὸ πρόσωπον αὐτοῦ his face fell or became distorted 1 Cl 4:3; cf. vs. 4 (Gen 4:6 and 5). πίπτειν ἐπὶ (τὸ; the art. is usu. lacking; Bl-D. §255, 4; 259, 1; cf. Rob. 792) πρ. αὐτοῦ fall on one's face as a sign of devotion (=פָּלַח פָּנָיו; cf. Gen 17:3; Ruth 2:10) Mt 17:6; 26:39; Rv 7:11; 11:16. Without αὐτοῦ (Gen 17:17; Num 14:5; Jos., Ant. 10, 11) Lk 5:12; 17:16; 1 Cor 14:25.

b. fig., in all kinds of more or less symbolic expressions which, in large part, represent OT usage, and in which the face is oft. to be taken as the seat of the faculty of seeing. Βλέπειν πρόσωπον πρὸς πρόσωπον to see face to face 1

Cor 13:12 (cf. Gen 32:31 [Jos., Ant. 1, 334] θεοῦ πρόσωπον]; Judg 6:22. Cf. HRiesenfeld, Coniect. Neot. V '41, 19; 21f [abstracts of four articles]). κλίνειν τὸ πρ. εἰς τὴν γῆν Lk 24:5 (κλίνω 1a). πρ. κυρίου ἐπὶ ποιοῦντας κακά 1 Pt 3:12; 1 Cl 22:6 (both Ps 33:17). ἐπίφανον τὸ πρ. σου ἐφ' ἡμᾶς (ἐπιφαίνω 1a) 60:3 (cf. Num 6:25). ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ (ἐμφανίζω 1a) Hb 9:24. βλέπειν τὸ πρ. τινος, i.e. of God (βλέπω 1a, ὁράω 1aγ and cf. JBoehmer, Gottes Angesicht: BFChTh 12, '08, 321-47; EGGulin, D. Antlitz Jahwes im AT: Annal. Acad. Scient. Fenn. 17, 3, '23; FNötscher, 'Das Anges. Gottes schauen' nach bibl. u. babylon. Auffassung '24) Mt 18:10; cf. Rv 22:4. ὁρᾶν, ἰδεῖν or θεωρεῖν τὸ πρ. τινος see someone's face, i.e. see someone (present) in person (UPZ 70, 5 [152/1 BC] οὐκ ἄν με ἴδες τὸ πρόσωπον. Cf. Gen 32:21; 43:3, 5; 46:30 al.) Ac 20:25, 38; 1 Th 2:17b; 3:10; IRo 1:1; cf. IPol 1:1. τὸ πρόσωπόν μου ἐν σαρκί Col 2:1. τῷ προσώπῳ ἀγνοούμενος unknown by face, i.e. personally Gal 1:22 (ἀγνοέω 2). ἀπορφανισθέντες ἀφ' ὑμῶν προσώπῳ οὐ καρδίᾳ (dat. of specification) orphaned by separation from you in person, not in heart or outwardly, not inwardly 1 Th 2:17a. ἐκζητεῖν τὰ πρόσωπα τῶν ἁγίων (ἐκζητέω 1) B 19:10; D 4:2. ἀποστρέφειν τὸ πρ. ἀπὸ τινος (ἀποστρέφω 1aα) 1 Cl 18:9 (Ps 50:11); 16:3 (Is 53:3).—τὸ πρόσωπον στηρίζειν (s. on στηρίζω 1 and cf. SAntoniades, Neotestamentica: Neophilologus 14, '29, 129-35) Lk 9:51. τὸ πρ. αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ his face was set toward Jerusalem vs. 53 (cf. 2 Km 17:11).—θαυμάζειν πρόσωπον flatter Jd 16 (s. θαυμάζω 1ba). λαμβάνειν πρόσωπον (=κ. 17δ . Cf. Sir

4:22; 35:13; 1 Esdr 4:39. Cf. Thackeray p. 43f; Bl-D. p. 4 [Engl. transl. Funk p. 3] note 5; Rob. 94) show partiality or favoritism, lit. 'lift up the face' Lk 20:21; B 19:4; D 4:3. λαμβ. πρόσωπόν τινος (cf. Mal 1:8) Gal 2:6.

c. governed by prepositions, in usages where πρ., in many cases, can no longer be translated—α. ἀπὸ προσώπου τινός from the presence of someone (Vi. Aesopi W c. 104 v.l. ἐπιστολή ὡς ἐκ προσώπου τοῦ Αἰσώπου) Ac 3:20; (away) from someone or someth. (Ctesias, Pers. 2 φυγεῖν ἀπὸ προσώπου Κύρου; Herodas 8, 59 ἔρρ' ἐκ προσώπου=get out of my sight; LXX 5:41; 7:45; 2 Th 1:9; Rv 6:16 (Is 2:10, 19, 21); 12:14; 20:11 (cf. Ex 14:25; Josh 10:11; Sir 21:2; 1 Macc 5:34 and oft.) 1 Cl 4:8 (s. ἀποδιδράσκω), 10 (s. the passages cited for Rv 20:11 above); 18:11 (Ps 50:13; ἀπο[ρ]ρίπτω 1b); 28:3 (Ps 138:7).

β. εἰς πρόσωπον: (Aesop, Fab. 302 P. εἰς Ζηνὸς πρόσωπον ἔρχεσθαι=before the face of Zeus) εἰς πρόσωπον τῶν ἐκκλησιῶν before (lit. 'in the face of') the churches 2 Cor 8:24. τὰ φαινόμενά σου εἰς πρόσωπον what meets your eye, i.e. the visible world IPol 2:2. βλέπειν εἰς πρόσωπόν τινος Mt 22:16; Mk 12:14 (s. βλέπω 5). To one's face Hv 3, 6, 3 (cf. POxy. 903, 2; BGU 909, 12).

γ. ἐν προσώπῳ (Maximus Tyr. 38, 1a) ἐν προσώπῳ Χριστοῦ before the face of Christ that looks down with approval 2 Cor 2:10 (cf. Pr 8:30; Sir 35:4), or as the representative of Christ (NEB); differently 4:6 on the face of Christ (s. 1a above).

δ. κατὰ πρόσωπον face to face, (present) in person (Polyb. 24, 15, 2; Diod. S. 19, 46, 2; Plut., Caesar 17, 8; Inschr. v. Magn. 93b, 11; Inschr. v. Priene 41, 6; Dit., Or. 441, 66 [81 BC]; PLond. 479, 6; POxy. 1071, 1) B 15:1. (Opp. ἄπων) 2 Cor 10:1. Παῦλος, ὃς γενόμενος ἐν ὑμῖν κατὰ πρόσωπον Pol 3:2. πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροῦντας Ac 25:16, κατὰ πρόσωπον αὐτῷ ἀντέστην I opposed him to his face Gal 2:11 (cf. Diod. S. 40, 5a of an accusation κατὰ πρόσωπον; 2 Macc 7:6; Jos., Ant. 5, 46; 13, 278).—κατὰ πρόσωπον with partiality, in favoritism B 19:7; D 4:10.—τὰ κατὰ πρόσωπον what is before your eyes 2 Cor 10:7.—Used w. the gen. like a prep. (PPetr. III 1 II, 8 κατὰ πρόσωπον τοῦ ἱεροῦ; LXX; Jos., Ant. 3, 144; 9, 8) κατὰ πρ. τινος before or in the presence of someone (Jos., Ant. 11, 235) Lk 2:31; Ac 3:13; 16:9 D.

ε. μετὰ προσώπου πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου Ac 2:28 (Ps 15:11); μετὰ A II 1cy.

ζ. πρὸ προσώπου τινός (LXX; cf. Johannessohn 184-6) before someone Mt 11:10; Mk 1:2; Lk 7:27 (on all three cf. Mal 3:1).—Lk 1:76 v.l. (cf. Ex 32:34); 9:52 (cf. Ex 23:20); 10:1; 1 Cl 24:3 (cf. Is 62:11).—πρὸ προσώπου τῆς εἰσόδου αὐτοῦ Ac 13:24 (εἴσοδος 1).

d. external things, appearance opp. καρδία (1 Km 16:7) 2 Cor 5:12. ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ (i.e. of grass and flowers) Js 1:11. Of the appearance of the sky Mt 16:3; cf. Lk 12:56 (cf. Ps 103:30).

e. face=surface πρόσωπον τῆς γῆς (Gen 2:6; 7:23; 11:4, 8 al.) Lk 21:35; Ac 17:26; B 11:7 (Ps 1:4). B 6:9 prob. belongs here also.

2. person (Polyb. 5, 107, 3; 8, 13, 5; 12, 27, 10; 27, 7, 4; Diod. S. 37, 12, 1; Plut., Mor. 509B; Epict. 1, 2, 7; Vett. Val. cf. index; POxy. 1672, 4 [37-41 AD] ξένοις προσώποις='to strangers'; 237 VII, 34; PRyl. 28, 88. Cf. Phryn. p. 379, also Lob. p. 380; KPraechter, Philol. 63, '04, 155f) ὀλίγα πρόσωπα a few persons 1 Cl 1:1; ἐν ἡ δύο πρ. 47:6. τὰ προγεγραμμένα πρ. the persons mentioned above IMg 6:1. Furthermore, this is surely the place for ἐκ πολλῶν προσώπων by many persons 2 Cor 1:11 (Luther, Schmiedel, Ltzm., Windisch, RSV et al.; 'face' is preferred by Heinrici, Kühl, Bachmann, Plummer.—With this expr. cf. Diod. S. 15, 38, 4 ἐκ τρίτου προσώπου=[claims were raised] by a third 'party', i.e., Thebes, against Sparta and Athens).—SSchlossmann, Persona u. Πρόσωπον im röm. Recht u. christl. Dogma '06; RHirzel, Die Person; Begriff u. Name derselben im Altertum: SB der Bayer. Ak. d. W. '14, Heft 10; HRheinfelder, Das Wort 'Persona'; Gesch. seiner Bed. '28; Faltheim, Persona: ARW 27, '29, 35-52; ELohe, TW VI 769-81. M.-M. and suppl. B. 216.**

προτάσσω (Aeschyl.; Thu. 3, 52; inscr., pap.; Jos., Ant. 2, 340) fix, determine, allot (beforehand) (Soph., Trach. 164; Aristot., Probl. 30, 11; 2 Macc 8:36) pf. pass. ptc. προτεταγμένοι καιροί t.r. instead of προστετ. κ. Ac 17:26 (s. προστάσσω, end). M.-M.*

προτείνω 1 aor. προέτεινα (trag., Hdt.; inscr., pap.; LXX nearly always in 2 Macc and always of stretching out the hands; Ep. Arist. 179; Philo; Jos., Vi. 30) stretch out, spread out a criminal who is to be flogged ὡς προέτειναν

αὐτον τοῖς ἱμαῖσιν Ac 22:25; the **transl.** depends on one's understanding of the **dat.**; s. **ἱμάς**, M-M.*

πρότερος, α, ον (Hom.+; **inscr.**, **pap.**, **LXX**) **comp.** of πρό—1. of time *earlier*—**a. adj.** (Hom.+; **inscr.**, **pap.**, **LXX**; Jos., C. Ap. 2, 1) *former, earlier* ἢ πρ. ἀναστροφή Eph 4:22. τὰ πρ. ἁμαρτήματα 2 Cl 13:1; Hm 12, 6, 2; s 9, 23, 5. ἢ πρ. ἁμαρτία m 4, 1, 11; pl. Hv 2, 3, 1; m 4, 3, 3; s 6, 1, 4; 8, 11, 3; αἱ ἁμαρτίαι αἱ πρ. m 4, 3, 1. τὰ πρ. ἄγνοήματα Hs 5, 7, 3f. τὰ πρ. παραπτώματα m 4, 4, 4. ἢ πρ. ὄρασις v 4, 1, 1. αἱ πρ. λύπαι 3, 13, 2. τὰ πρ. ὁράματα 4, 2, 2. τὰ πρ. χαλεπά Hv 1, 4, 2. οἱ πρ. χρόνοι s 9, 20, 4. ἢ ζωὴ ἢ πρ. s 9, 16, 2.

b. the **neut.** πρότερον as **adv.** *earlier, formerly, in former times* (Pind., Hdt.+; **inscr.**, **pap.**, **LXX**, Ep. Arist.; Jos., Ant. 19, 201al.).

α. without the **art.**; **opp.** νῦν (Ael. Aristid. 33, 16 K.=51 p. 576 D.; Procop. Soph., Ep. 88) νῦν καὶ οὐ πρότερον *now and not in former times* Dg 1. πρότερον—ἐπειτα (Ps.-Clem., Hom. 7, 6. Cf. Artem. 2, 39 p. 144, 27f) πρότερον—εἴτα Hb 7:27. **Of.** the time which is later than the one designated by πρ. is not expressed, but is understood **fr.** the context *earlier, beforehand, previously* (**oft.** Pind., Hdt.+) J 7:50 P75 et al., 51 t.r.; 2 Cor 1:15; 1 Ti 1:13 t.r.; Hb 4:6.

β. **w.** the **art.**, used as a **subst.** οἱ πρότερον *the former ones* (Hero Alex. I p. 338, 3) Hs 9, 4, 3.—As an **adj.** (Hdt. 6, 87; Aristoph., Equ. 1355; Diod. S. 17, 69, 3) αἱ πρότερον ἡμέραι Hb 10:32. αἱ πρ. ἐπιθυμίαι 1 Pt 1:14.—As an **adv.** τὸ πρότερον *before, once, formerly* (X., Mem. 3, 8, 1; Menand., Dyscolus 15; Hero Alex. I p. 190, 19; Jos., Ant. 20, 173) J 6:62; 7:50 P66 et al.; 9:8; 1 Ti 1:13; Hv 3, 3, 5. *The first time* Hv 3, 12, 1; s 9, 1, 3. So **prob.** also Gal 4:13. But naturally the **transl.** *once* is also **poss.**, and **fr.** a lexical point of view it is not **poss.** to establish the thesis that Paul wished to differentiate **betw.** a later visit and an earlier one.

2. of rank *superior, preferable, more prominent* (Pla., Lach. 183B πρότεροι ἡμῶν; Aristot. p. 14b, 5ff εἰώθασιν δὲ καὶ οἱ πολλοὶ τοὺς ἐντιμότερους καὶ μᾶλλον ἀγαπωμένους ὑπ' αὐτῶν προτέρους φάσκειν εἶναι; Wsd 7:29) ἄλλοι σου πρότεροί εἰσιν *others are superior to you* Hv 3, 4, 3. M-M.**

προτίθημι 2 **aor. subj.** προθῶ; 2 **aor. mid.** προσέθην (Hom.+; **inscr.**, **pap.**, **LXX**, Joseph.).

1. act. *set before* τινί *someone as a task or duty* (Soph., Ant. 216; Hdt. 3, 38; 9, 27) ἔὰν σὺ σεαυτῷ προθῇς ὅτι Hm 12, 3, 5.

2. mid.—**a.** *display publicly* (Appian, Bell. Civ. 3, 26 §101) of Christ ὃν προέθετο ὁ θεὸς ἱλαστήριον Ro 3:25 (s. **ἱλαστήριον**). But the **act.**, at least, seems to have had the **mng.** *offer* as well (cf. Dit., Syll.3 708, 15 **w.** the editor's note 5; 714, 16-18, and M-M.; also ZPE 3, '68, 166 n. 9).

b. *plan, propose, intend* τὶ **some**th. (Pla., Phaedr. 259D; Polyb. 6, 12, 8; Jos., Vi. 290) Eph 1:9. **W. inf. foll.** (Pla., Rep. 1 p. 352D, Leg. 1 p. 638C; Polyb. 8, 13, 3; 11, 7, 3; Jos., Ant. 18, 286; 19, 37) Ro 1:13 (Bl-D. §392, 1a). ὁ καιρὸς ὃν θεὸς προέθετο φανερωσάι. . . *the time that God had appointed to reveal. . .* Dg 9:2. M-M.*

προτρέπω in our **lit.** only **mid.** (this Hom.+; **inscr.**, **pap.**, **LXX**, Philo, Joseph.) 1 **aor.** προετρεψάμην; *urge (on), encourage, impel, persuade* (Soph.+) τινά *someone w. inf. foll.* (Hyperid. 6, 24; UPZ 110, 165 [164 BC]; PRyl. 77, 48; BGU 164, 17; 450, 15; 2 Macc 11:7; Jos., Ant. 12, 166) 1 Cl 34:4. **Abs.** (Jos., Ant. 5, 171; 7, 262) Ac 18:27. M-M.*

προτρέχω 2 **aor.** προέδραμον (Antiphan+; **LXX**) *run ahead* J 20:4 (cf. X., An. 1, 5, 2 προδραμόντες. . . πολὺ γὰρ τῶν ἵππων ἔτρεχον θᾶττον); Ac 10:25 D. πρ. εἰς τὸ ἔμπροσθεν *run on ahead* Lk 19:4 (s. **ἔμπροσθεν** 1a and cf. Tob 11:3; Job 41:14 v.l.; *progress* Third Corinthians 3:2).*

προϋπάρχω **impf.** προϋπῆρχον **intr.** *exist before* (so Thu.+; Diod. S. 16, 82, 6; **inscr.**, **pap.**; Job 42:18; Philo, Op. M. 130; Jos., Ant. 1, 290) **w. ptc. foll.** (Bl-D. §414, 1; Rob. 1121) προϋπῆρχεν μαγεύων *he had practiced magic* Ac 8:9 (Jos., Ant. 4, 125^α τε καὶ προϋπῆρχεν ἐν τοῖς ἔμπροσθεν χρόνοις γενόμενα τοῖς ἀνθρώποις). προϋπῆρχον ἐν ἔχθρᾳ ὄντες Lk 23:12 (cf. Diod. S. 19, 7, 2 διὰ τὰς προϋπαρχούσας ἔχθρας; Vett. Val. 283, 24 διὰ τὴν προϋπάρχουσαν ἔχθραν). M-M.*

προφανερῶ 1 **aor.** προεφάνέρωσα, **pass.** προεφανερώθην *reveal beforehand or in advance* τὸ πάθος **pass.** B 6:7. τινὶ περὶ τίνος *reveal someth. to *someone in advance* 3:6. Without the **dat.**, which is to be supplied **fr.** the context 11:1. τί τινι **some**th. to *someone* 7:1. **Abs.** (**w.** προετοιμάζειν and followed by πληροῦν, the 'fulfilling' of the revelation) MPol 14:2.**

πρόφασις, εως, ἡ (Hom+)—1. *actual motive or reason, valid excuse* (Pind., Thu.+; Dit., Syll.3 888, 137; PLeipz. 64, 8 διὰ τὴν πρόφασιν ταύτην='for this reason'; Philo; Jos., Ant. 13, 427, Vi. 167; Test. Jos. 8:5) πρ. ἔχειν περὶ τίνος *have a valid excuse for someth. J 15:22.*

2. *falsely alleged motive, pretext, ostensible reason, excuse* (Hom.+; Dit., Or. 669, 15 προφάσει='under the pretext'; **pap.**, **LXX**, Philo; Jos., Bell. 2, 348, Vi. 79; 282) προφάσει *with false motives* (**opp.** ἀληθείᾳ, Thu. 6, 33, 2; cf. Arrian, Anab. 1, 25, 3.—In reality they have other interests) Phil 1:18. *For a pretext, for appearance' sake* (as if they felt an inner need) Mt 23:14 v.l.; Mk 12:40; Lk 20:47 (JDerrett, NovT 14, '72, 1-9: a display of piety to secure confidence in them). προφάσει ὡς *under the pretext that, pretending that* (Philip in Demosth. 18, 77 πρόφασιν ὡς **w. ptc.**) Ac 27:30. ἐν πρ. πλεονεξίας *with a pretext for* (satisfying) greed 1 Th 2:5.—KDeichgräber, Πρόφασις; Quellen u. Stud. z. Gesch. der Naturwissenschaften u. d. Med. III Heft 4, '33; LPearson, Prophasis and Aitia: Trans.

προφέρω (Hom.; *inscr., pap., LXX*) *bring out, produce* (Appian, Syr. 59 §309; Jos., Bell. 1, 671) τὶ ἔκ τινος (Alciph. 4, 13, 15; Pr 10:13) Lk 6:45a, b. M-M.*

προφητεία, ας, ἡ (Lucian, Alex. 40; 60; Heliod. 1, 22, 7; 1, 33, 2; 2, 27, 1; Ps.-Callisth. 2, 1, 3 [office of a prophet]; CIG 2880, 4-6; 2881, 4; 5; Dit., Or. 494, 8f; PTeht. 294, 8; 295, 10; LXX, Philo, Joseph.) *prophecy*.

1. *prophetic activity* αἱ ἡμέραι τῆς προφητείας αὐτῶν Rv 11:6. μισθοὺς λαμβάνει τῆς προφητείας αὐτοῦ *he accepts pay for his activity as prophet* Hm 11:12.

2. *the gift of prophecy, of prophesying* of Rahab 1 Cl 12:8. Of Christians Ro 12:6; 1 Cor 12:10; 13:2, 8 v.l.; 14:22. The pl. of various kinds and grades of prophetic gifts 13:8; 1 Th 5:20 (here *mng.* 3b is also *poss.*). τὸ πνεῦμα τῆς πρ. *the spirit of prophecy* Rv 19:10.

3. *the utterance of the prophet, prophetic word, prophecy* (Jos., Ant. 9, 119)—a. of OT prophecies ἡ προφητεία Ἡσαΐου Mt 13:14. αἱ προφητεῖαι beside ὁ νόμος Μωσέως (Μωϋσέως is better; s. Bihlmeyer XXXVI) ISm 5:1. *Gener.* of OT sayings 2 Pt 1:20f (but P72 appears to distinguish prophecy and OT writing: προφητεία καὶ γραφή); B 13:4 (Gen 48:11).

b. of utterances by Christian prophets ἐν προφητείᾳ *in the form of a prophetic saying* 1 Cor 14:6; 1 Th 5:20 (s. 2 above); 1 Ti 1:18; 4:14. οἱ λόγοι τῆς πρ. *the words of the prophecy* Rv 1:3. οἱ λόγοι τῆς πρ. τοῦ βιβλίου τούτου *the words of prophecy in this book* 22:7, 10, 18. οἱ λόγ. τοῦ βιβλίου τῆς προφ. ταύτης *the words of this book of prophecy vs.* 19. M-M.*

προφητεύω *impf.* ἐπροφήτεουν; *fut.* προφητεύσω; 1 *aor.* ἐπροφήτευσα (on the augment s. Bl-D. §69, 4 *app.*; Mlt.-H. 192); (Pind., Hdt.; Diod. S. 17, 51, 1; Ps.-Aristot., De Mundo 1 p. 391a, 16 ἡ ψυχὴ θείῳ ψυχῆς ὄμματι τὰ θεῖα καταλαβοῦσα τοῖς τε ἀνθρώποις προφητεύουσα; Plut., Mor. 412B; Lucian, V.H. 2, 33; Herodian 5, 5, 10; Dit., Or. 473, 2; 530, 9; Gnomon [=BGU V] 93; LXX, Philo, Joseph., Test. 12 Patr., Sib. Or.) *prophecy*.

1. *proclaim a divine revelation abs.* (Diod. S. 17, 51, 1; Jos., Ant. 5, 348) οὐ τῷ σὺ ὄνομαι ἐπροφητεύσαμεν; Mt 7:22 (cf. Jer 34:15).—Ac 2:17f (Jo 3:1); 19:6; 21:9; 1 Cor 11:4f (w. προσεύχεσθαι); 13:9; 14:1, 3-5, 24, 31, 39; Rv 11:3; B 16:9; Hm 11:12. Of sayings fr. scripture B 9:2; Hv 2, 3, 4 (the quot. here fr. the book of Eldad and Modat has no bearing on the future. Naturally that does not exclude the possibility that these 'prophets' practiced their art in the sense of *mng.* 3 below).

2. *prophetically reveal* what is hidden, of the scornful challenge to Jesus προφήτευσον ἡμῖν, Χριστέ, τίς ἐστὶν ὁ παῖσας σε; Mt 26:68; cf. Mk 14:65; Lk 22:64 (cf. the mocking of Eunus the soothsayer in Diod. S. 24, 2 [GRudberg, ZNW 24, '25, 307-9] and WCvanUnnik, ZNW 29, '30, 310f; PBenoit, OCullmann-Festschr., '62, 92-110). Of Christian pseudoprophets Hm 11:13.

3. *foretell the future, prophesy* (Sib. Or. 3, 163; 699 *al.*), of prophets and men of God in times past: Mt 11:13. πρ. περὶ τινος *prophesy about someone or someth.* (2 Ch 18:7) Mt 15:7; Mk 7:6; 1 Pt 1:10. πρ. εἰς τινα *prophesy with reference to someone* B 5:6. Also πρ. ἐπὶ τινι 5:13. *Foll.* by direct discourse 12:10. ἐπροφήτευσεν λέγων, *foll.* by *dir.* disc. Lk 1:67 (John the Baptist's father); also τινὶ τοῦ *someone* Jd 14 (Enoch). Of the high priest (cf. Jos., Bell. 1, 68f=Ant. 13, 299f; s. also 282f; CHDodd, OCullmann-Festschr., '62, 134-43.—According to Diod. S. 40, 3, 5; 6 the Jews considered the ἀρχιερεὺς to be an ἄγγελος τῶν τοῦ θεοῦ προσταγμάτων. Whatever is revealed to him he communicates to the people in their assemblies [κατὰ τὰς ἐκκλησίας] J 11:51 (w. ὅτι *foll.*). Of the writer of Rv πρ. ἐπὶ λαοῖς Rv 10:11. M-M.*

προφήτης, ου, ὁ (Pind., Hdt.; *inscr., pap., LXX, Philo, Joseph., Test. 12 Patr., Sib. Or.* 3, 582; 781; 5, 239. *Exx.* in Fascher, in the work mentioned at the end) *prophet* as proclaimer and interpreter of the divine revelation (among pagans e.g. Plato Com. [V/IV BC] 184 [Orpheus]; Ephor. [IV BC]: 70 *fgm.* 206 Jac. of Ammon, *likew.* Diod. S. 17, 51, 1; Plut., Numa 9, 8 the pontifex maximus as ἐξηγητὴς κ. προφήτης; Dio Chrys. 19[36], 42 πρ. τῶν Μουσῶν; Ael. Aristid. 45, 4 K.=8 p. 83 D.: προφῆται τῶν θεῶν; 45, 7 K.=p. 84 D.; 46 p. 159 D.: οἱ πρ. κ. οἱ ἱερεῖς, *likew.* Himerius, Or. 8 [Or. 23], 11; Alciph. 4, 19, 9 Διονύσου πρ.; Himerius, Or. 38 [Or. 4], 9 Socrates as Μουσῶν καὶ Ἑρμοῦ προφήτης, Or. 48 [Or. 14], 8 προφῆται of the Egyptians; PGM 3, 256).

1. of prophets and prophetic personalities in the OT (cf. GHölscher, Die Profeten v. Israel '14; BDuhm, Israels Propheten '22; HGunkel, Die Proph. '17; LDürr, Wollen u. Wirken der atl. Proph. '26; JSeverijn, Het Profetisme '26; HWHertzberg, Prophet u. Gott '23; JHempel, Gott u. Mensch im AT '36, 95-162). Some are mentioned by name: Jeremiah the prophet Mt 2:17; 27:9. Isaiah the prophet 3:3; 4:14; 8:17; Lk 3:4; J 1:23; 12:38; Ac 28:25 *al.* Joel Ac 2:16. Jonah Mt 12:39. Daniel Mt 24:15. Elijah, Elisha, Ezekiel 1 Cl 17:1. Elisha Lk 4:27. Samuel Ac 13:20; cf. 3:24. David Ac 2:30 (JAFitzmyer, CBQ 34, '72, 332-9). Even Balaam 2 Pt 2:16.—Somet. the identity of the prophet is known only fr. the context, or the reader is simply expected to know who is meant, as the Gk. writer says ὁ ποιητής, feeling sure that he will be understood correctly (Antig. Car. 7 [Hom. Hymn to Hermes]; Diod. S. 1, 12, 9; 3, 66, 3 *al.* [Homer]; schol. on Nicander, Ther. 452; Ps.-Dicaearchus p. 147 F. [Il. 2, 684]; Steph. Byz. s.v. Χαλκίς [Il. 2, 537]): Mt 1:22 (Isaiah); 2:5 (Micah), 15 (Hosea); 21:4 (Zechariah); Ac 7:48 (Isaiah). Cf. B 6:2, 4, 6f, 10, 13; 11:2, 4, 9; 14:2, 7-9.—The pl. οἱ προφῆται brings the prophets together under one category: Mt 2:23; 5:12; 16:14; Mk 6:15b; Lk 1:70; 6:23; 13:28; J 1:45 (w. Moses); 8:52f; Ac 3:21; 7:52; 10:43; Ro 1:2; 1 Th 2:15; Hb 11:32 (w. David and Samuel); Js 5:10; 1 Pt 1:10 (classed under 5 below by EGSelwyn, 1 Pt '46, *ad loc.* and 259-68); 2 Pt 3:2; 1 Cl 43:1 (Μωϋσῆς καὶ οἱ λοιποὶ πρ.); B 1:7; IMg 9:3; IPHld 5:2; οἱ θεϊότατοι πρ. IMg 8:2; οἱ ἀγαπητοὶ πρ. IPHld 9:2. οἱ ἀρχαῖοι πρ. (Jos., Ant. 12, 413) D 11:11b.—The prophet also stands for his book ἀνεγίνωσκεν τ. προφήτην

Ἡσαΐαν Ac 8:28, 30; cf. Mk 1:2. λέγει (κύριος) ἐν τῷ προφήτῃ B 7:4. ἐν ἄλλῳ πρ. λέγει 11:6. Cf. 6:14; 12:4 and 1. Pl. of the prophets as a division of scripture: οἱ προφῆται καὶ ὁ νόμος (s. 2 Macc 15:9) Mt 11:13. Cf. Lk 16:16; Ac 13:15; 24:14; Ro 3:21; Dg 11:6. Μωϋσῆς κ. οἱ πρ. Lk 16:29, 31. Cf. 24:27; Ac 28:23. πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς Lk 24:44. Now and then οἱ προφῆται alone may mean all scripture Lk 24:25; J 6:45 (cf. JHänel, Der Schriftbegriff Jesu '19, 21); Hb 1:1 (cf. CBüchel, Der Hb u. das AT: StKr 79, '06, 508-91).—οἱ πρ. Mt 5:17; 7:12; 22:40 (all three w. ὁ νόμος) unmistakably refers to the contents of the prophetic books.

2. John the Baptist is also called a prophet Mt 14:5; 21:26; Mk 11:32; Lk 1:76 (προφήτης ὑψίστου; cf. Dit., Or. 756, 2 τὸν προφήτην τοῦ ἀγιοτάτου θεοῦ ὑψίστου); 20:6, but Jesus declared that he was higher than the prophets Mt 11:9; Lk 7:26.

3. Jesus appears as a prophet (FGils, Jésus prophète [synoptics], '57 [lit.]) οὗτός ἐστιν ὁ προφήτης Ἰησοῦς Mt 21:11. Cf. vs. 46; Mk 6:15a; Lk 7:16 (πρ. μέγας), 39; 13:33; 24:19; J 7:52. This proverb is applied to him: οὐκ ἔστιν προφήτης ἄτιμος εὐ μὴ ἐν τῇ πατρίδι αὐτοῦ Mt 13:57; Mk 6:4; cf. Lk 4:24; J 4:44; LJ 1:6 (EPreuschen, Das Wort v. verachteten Proph.: ZNW 17, '16, 33-48). He was also taken to be one of the ancient prophets come to life again: Mt 16:14; Mk 8:28. πρ. τις τῶν ἀρχαίων Lk 9:8, 19.—In Ac 3:22f and 7:37 (cf. IQS 9, 11), Dt 18:15, 19 is interpreted w. ref. to the Messiah and hence to Jesus (HJSchoeps, Theol. u. Geschichte des Judentums '49, 87-98).—For J, Jesus is ὁ προφήτης the Prophet 6:14; 7:40, also 4:19; 9:17, a title of honor which is disclaimed by the Baptist 1:21, 25 (s. exc. in the Hdb. on J 1:21; HAFischel, JBL 65, '46, 157-74). Cf. also Lk 7:39 v.l.—RMeyer, Der Proph. aus Galiläa '40; PEDavies, Jesus and the Role of the Prophet: JBL 64, '45, 241-54; AJBHiggins, Jesus as Proph.: ET 57, '45/'46, 292-4; FWYoung, Jesus the Proph.: JBL 68, '49, 285-99.—RSchnackenburg, D. Erwartung des 'Propheten' nach dem NT u. Qumran: Studia Evangelica '59, 622, n. 1; HBraun, Qumran u. das NT, I, '66, 100-06.

4. also in other senses, without excluding the actual prophets, of men who proclaim the divine message w. special preparation and w. a special mission (1 Macc 4:46; 14:41): Mt 11:9 and parallels (s. 2 above); 13:57 and parall. (s. 3 above); 23:30, 37; Lk 10:24 (on προφῆται καὶ βασιλεῖς cf. Boll 136-42); 13:33f; Ac 7:52. The two prophets of God in the last times Rv 11:10 (s. μάρτυς 2c and Πέτρος, end). In several of the passages already mentioned (I Th 2:15; Mt 23:30, 37; Lk 13:34; Ac 7:52) or still to be mentioned (Mt 23:34; Lk 11:49 [OJFSeitz, TU 102, '68, 236-40]) various Jews are murderers of the prophets (cf. 3 Km 19:10, 14; Jos., Ant. 9, 265). HJSchoeps, D. jüd. Prophetenmorde '43.—Jesus also sends to his own people προφήτας καὶ σοφούς Mt 23:34 or πρ. κ. ἀποστόλους Lk 11:49; cf. also Mt 10:41 (πρ. beside δίκαιος, as 13:17). This brings us to the

5. Christians, who are endowed w. the gift of προφητεία Ac 15:32; 1 Cor 14:29, 32, 37; Rv 22:6, 9; D 10:7; 13:1, 3f, 6. W. ἀπόστολοι (Celsus 2, 20) Lk 11:49; Eph 2:20 (though here the ref. could be to the OT prophets, as is surely the case in Pol 6:3. Acc. to PJoüon, Rech de Sc rel 15, '25, 534f, τῶν ἀπ. καὶ πρ. in Eph 2:20 refer to the same persons); 3:5; D 11:3. πρ. stands betw. ἀπόστολοι and διδάσκαλοι 1 Cor 12:28f; cf. Eph 4:11. W. διδάσκαλοι Ac 13:1; D 15:1f. W. ἅγιοι and ἀπόστολοι Rv 18:20. W. ἅγιοι 11:18; 16:6; 18:24. Prophets foretell future events (cf. Pla., Charm. 173c προφῆται τῶν μελλόντων) Ac 11:27 (f); 21:10 (ff). True and false prophets: τὸν προφήτην καὶ τὸν Ψευδοπροφήτην Hm 11:7; cf. vss. 9 and 15 (the rest of this 'mandate' also deals w. this subj.); D 11:7-11.—Harnack, Lehre der Zwölf Apostel 1884, 93ff; 119ff, Mission 4 I '23, 344f; 362ff; Rtzst., Mysterienrel. 3 236-40; s. EGSelwyn on 1 Pt 1:10 in 1 above; HGreeven, Propheten, Lehrer, Vorsteher b. Pls: ZNW 44, '52/'53, 3-15.

6. Only in one place in our lit. is a pagan called a 'prophet', i.e. the poet whose description of the Cretans is referred to in Tit 1:12: ἴδιος αὐτῶν προφήτης their (the Cretans') own prophet (s. ἀργός 2).—EFascher, Προφήτης. Eine sprach-und religionsgeschichtliche Untersuchung '27.—GFriedrich et al., TW VI 781-863: πρ. and related words. M-M.

προφητικός, ἡ, ὄν (Lucian, Alex. 60; Philo, Migr. Abr. 84 al.; PGM 1, 278; 4, 933) prophetic γραφαὶ πρ. the writings of the prophets=the OT Ro 16:26 (cf. Act. Phil. 77 p. 30, 6 B.). ὁ πρ. λόγος (Philo, Plant. 117) 2 Pt 1:19; 2 Cl 11:2 (the origin of the prophetic word that follows is unknown). ὁ ἄγγελος τοῦ πρ. πνεύματος Hm 11:9 (πρ. πνεῦμα, as Philo, Fuga 186). Of Polycarp διδάσκαλος ἀποστολικὸς καὶ προφητικὸς MPol 16:2.*

προφητικῶς adv. prophetically εἰπεῖν speak prophetically (followed by direct discourse) MPol 12:3.*

προφήτις, ἰδος, ἡ (Eur., Pla.; Diod. S. 14, 13, 3 [Pythia]; inscr.: CIG 3796; Inscr. v. Magn. 122d, 3 [in case it is correctly restored]; LXX; Philo; Jos., Ant. 10, 59; Sib. Or. 3, 818; Sextus 441) prophetess, fem. of προφήτης Lk 2:36. Of the Jezebel who was misleading the church at Thyatira ἡ λέγουσα ἑαυτὴν προφήτιν who calls herself a prophetess Rv 2:20 (cf. Ἱεζάβελ and the lit. there). M-M.*

προφθάνω 1 aor. προέφθασα (Aeschyl., Pla.; Plut., Mor. 806F; pap., LXX)—1. come before, anticipate w. acc. and ptc. foll. (Aristoph., Eccl. 884; Bl-D. §414, 4; Rob. 1120; φθάνω w. the ptc.: Ep. Arist. 137) προέφθασεν αὐτὸν λέγων he spoke to him first Mt 17:25.

2. do before or previously w. inf. foll. (Bl-D. §392, 2; Rob. 1120) ἐὰν προφθάσῃ εἰς τὴν κάμινον αὐτὸ βαλεῖν if he has previously (=already) put it into the furnace 2 Cl 8:2. M-M.*

προφυλάσσω (Hom. Hymns, Hdt.; Dit., Syll. 3 730, 15) guard, protect (beforehand) τινά someone ITr 8:1. πρ.

τινὰ ἀπό τινος *someone against someone* ISm 4:1 (on ἀπό τινος cf. 2 Km 22:24).—Mid. *be on one's guard* (Hdt., Thu. et al.; 2 Km 22:24; Sib. Or. 3, 733) w. μή and inf. IMg 11 (though because of the analogy of the two passages mentioned above the mid. here could have act. mng. [Diogenianus the Epicurean—II AD—in Euseb., Pr. Ev. 4, 3, 7 end, twice, and Philo, Cher. 34 the mid. means 'ward someth. off']; Rdm.3 79).*

προχειρίζω in our lit., as mostly, only as mid. dep. προχειρίζομαι 1 aor. προεχειρισάμην; pass. pf. ptc. προεχειρισμένος *choose for oneself, select, appoint* τινά *someone* (Isocr.; Polyb. 2, 43, 1; 6, 58, 3; Dionys. Hal., De Orat. Ant. 4; Plut., Galba 8, 3, Caesar 58, 8; Lucian, Tox. 10; Dit., Syll.3 873, 14f, Or. 339, 46; 50; pap.; 2 Macc 3:7; 8:9) foll. by an inf. of purpose Ac 22:14. W. double acc. of the obj. and the pred. (Polyb. 1, 11, 3; Diod. S. 12, 27, 1; PLond. 2710 r., 5; Ex 4:13) προχειρίσασθαι σε ὑπέρτην 26:16. Pass. (προεχειρισμένος as UPZ 117 II, 4[II BC]; BGU 1198, 2 [I BC]; PFay. 14, 1) τὸν προεχειρισμένον ὑμῖν Χριστὸν Ἰησοῦν *Christ Jesus, who was appointed for you or Jesus who was appointed (or destined) to be your Messiah* Ac 3:20 (the dat. like Josh 3:12). M-M.*

προχειροτονέω pf. pass. ptc. προεχειροτονημένος *choose or appoint beforehand* (so Pla., Leg. 6 p. 765B; C al.; Cass. Dio 50, 4; BGU 1191, 6 [I BC] τῷ προεχειροτονημένῳ) Ac 10:41. M-M.*

Πρόχορος, ου, ὁ (found in later Gk.) *Prochorus*, one of the seven 'deacons' in the church at Jerusalem Ac 6:5.*

προχωρέω (Soph., Hdt.; inscr., pap.) *go forward, advance* fig. of things *turn out well, succeed* w. dat. of the pers. for whom *someth.* goes well (Hdt. 5, 62; Thu. 4, 73, 4; Lucian, Icar. 10; PLond. 358, 13 [II AD] προχωρεῖν αὐτοῖς τὰ ἄνομα; Jos., Vi. 122) οὐδὲν αὐτοῖς ὅλως προχωρεῖ *nothing at all turns out well for them* Hs 6, 3, 5.*

πρύμνα, ης, ἡ (Hom.; pap.) *the stern (of a ship)* ἦν ἐν τῇ πρύμνῃ καθεύδων *he was in the stern sleeping* Mk 4:38.—Ac 27:29 (WStammler, AG 27 in nautischer Beleuchtung usw., '31, 3-15; against him FFBruce, Acts, '51, 463), 41 (w. πρῶρα as X., An. 5, 8, 20; Ael. Aristid. 44, 13 K.=17 p. 405 D.). M-M.*

πρωῖ adv. of time (Hom.—in Attic writers as πρῶ; pap., LXX; Jos., Ant. 3, 307) *early, early in the morning* Mt 16:3; 21:18; Mk 1:35; 11:20; 16:9; Hs 9, 11, 2 (opp. ὀψέ). As the fourth watch of the night (after ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας) it is the time fr. three to six o'clock Mk 13:35. εὐθὺς πρ. as *soon as morning came* 15:1. ἄμα πρ. (ἄμα 2, end) Mt 20:1; λίαν πρ. w. dat., of the day *very early* Mk 16:2. ἀπὸ πρ. ἕως ἑσπέρας *from morning till evening* Ac 28:23 (cf. Jos., Ant. 13, 97). πρωῖ σκοτίας ἔτι οὐσης J 20:1. ἦν πρ. *it was early in the morning* (Bl-D. §129; 434, 1) 18:28. τὸ πρωῖ is likew. an adv. (PSI 402, 10 [III BC] τὸ πρωῖ εὐθέως; LXX; Test. Napht. 1:3; Bl-D. §160; 161, 3) Ac 5:21 D. ἐπὶ τὸ πρωῖ *toward morning* Mk 15:1 t.r.; for this another v.l. has ἐπὶ τῷ πρ. M-M. B. 960.*

πρωῖα, ας, ἡ (Diod. S.; CIG 1122, 16; BGU 1206, 20 [28 BC]; PLond. 131, 16; 401; 1177, 66 ἀπὸ πρωῖας ἕως ὀψέ; LXX; Ep. Arist. 304; Philo, Vi. Cont. 89; Jos., Ant. 7, 164.—Really the fem. of πρώϊος [Hom.], sc. ὥρα) *(early) morning* πρωῖας γενομένης *when it was morning* (Syntipas p. 49, 17; 53, 6) Mt 27:1; 1 Cl 43:5. Cf. J 18:28 t.r.; 21:4. Gen. of time πρωῖας *(early) in the morning* Mt 21:18 t.r.; GP 9:34. M-M. B. 994.*

πρωῖθεν adv. of time (LXX; Herodian, Gr. I 501, 9) *from morning*, though the ending -θεν has lost its force and become meaningless (Bl-D. §104, 2; Rob. 300; MLejeune, Les adverbes grecs en -θεν '39), so that ἀπό can be used before it (Georg. Monach. 179, 16 de Boor 1892) ἀπὸ πρ. ἕως ἑσπέρας 1 Cl 39:5 (Job 4:20).*

πρώϊμος s. προῖμος.

πρωῖνός, ἡ, ὄν (Zen.-P. ed. CCEdgar II '26, no. 59 207, 36 [III BC]; Babrius, Fab. 124, 17 Crus. w. the v.l. προῖνων fr. cod. V.; Plut., Mor. 726E; Athen. 1, 19 p. 11 C; LXX) *early, belonging to the morning* ὁ ἀστὴρ ὁ πρ. *the morning star, Venus* Rv 2:28; 22:16. M-M.*

πρῶρα (Hom.; PSI 382, 2 [III BC]; Zen.-P. 9 [=Sb 6715], 15 [257 BC]. On the 1 subscript Bl-D. §26 app.; Mlt.-H. 84), ης (PGM 8, 40; Bl-D. §43, 1; Mlt.-H. 118), ἡ, *the forepart, bow or prow of a ship* Ac 27:30, 41 (s. πρύμνα). M-M.*

πρωτεύιος, α, ον of the first quality or rank (BGU 950, 4; PLond. 1764, 7; Sym.) the neut. subst. in the pl. (Ael. Aristid. 38 p. 720 D.; Stephan. Byz. s.v. Ἰδουμαῖοι; Sb 6997, 28; PSI 716, 14 where, unfortunately, the text breaks off after τὰ πρωτεῖα. The sing. is found Epigr. Gr. 560, 3 [I AD]; Jos., Vi. 37; Proclus, Theol. 98 p. 88, 24) περὶ πρωτείων *for the first places, about preëminence* Hs 8, 7, 4; 6.*

πρωτεύω (Pla., X.; inscr., pap., LXX) *be first, have first place* ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων *that he might come to have first place in everything* Col 1:18 (ἐν πᾶσιν like Plut., Mor. 9B. The pres. ptc. like PLeipz. 40 II, 16; POxy. 1983, 3; 2 Macc 6:18; 13:15; Ep. Arist. 275; Jos., Ant. 9, 167; 20, 182). M-M.*

πρωτοκαθεδρία, ας, ἡ (schol. on Eur., Orest. 93; Theophanes Conf. 163, 26 de Boor) *place of honor, best seat* desired by the Pharisees in the synagogue Mt 23:6; Mk 12:39; Lk 11:43; 20:46. Likew. by the false prophet θέλει πρωτοκαθεδρίαν ἔχειν Hm 11:12.*

πρωτοκαθεδρίτης, ου, ὁ (only in Christian writers) *the one who occupies a seat of honor* (w. οἱ προηγούμενοι) of the church leaders Hv 3, 9, 7.*

πρωτοκλισία, ας, ἡ (inscr. fr. Delos [II BC]: JHS 54, '34, 142; Suidas) *the place of honor* at a dinner, beside the master of the house or the host Mt 23:6; Mk 12:39; Lk 14:7f; 20:46. M-M.*

πρωτόμαρτυς, υρος, ὁ *first martyr* of Stephen Ac 22:20 v.l. (cf. Πράξεις Παύλου p. 235 Lips. v.l. in the fem. of Thecla).*

πρῶτος, η, ον (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.; Sib. Or. 7, 1; 2; loanw. in rabb. Superlative of πρό).

1. πρῶτος *first* of several, but also when only two persons or things are involved (=πρότερος; exx. in Hdb. on J 1:15; Rdm.2 71f; Thackeray 183; s. also Mlt. 79; 245; Bl-D. §62; Rob. 516; 662; and cf. Mt 21:31 t.r.).

a. of time *first, earliest, earlier* adj. ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν Phil 1:5; cf. Ac 20:18 (on the absence of the art. [also Phil 1:5 t.r.] cf. Bl-D. §256; Rob. 793). ἡ πρώτη ἀπολογία 2 Ti 4:16 (MMeinertz, Worauf bezieht sich die πρώτη ἀπολογία 2 Ti 4:16?: Biblica 4, '23, 390-4). ἡ πρ. διαθήκη Hb 9:15. τὰ πρώτα ἔργα Rv 2:5. ἡ ἀνάστασις ἡ πρώτη 20:5f. ἡ πρώτη ὄρασις Hv 3, 10, 3; 3, 11, 2; 4. ἡ ἐκκλησία ἡ πρ. 2 Cl 14:1.—Subst. τὰ πρ.—τὰ ἔσχατα (Job 8:7): γίνεται τὰ ἔσχατα χεῖρονα τῶν πρώτων Mt 12:45; cf. Lk 11:26; 2 Pt 2:20. οἱ πρώτοι (those who came earlier, as Artem. 2, 9 p. 93, 19 those who appeared earlier) Mt 20:10; cf. vs. 8. ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων 21:36. Cf. 27:64. πρῶτος ἐξ ἀναστάσεως νεκρῶν *the first to rise from the dead* Ac 26:23. ὁ πρῶτος *the first one* J 5:4; 1 Cor 14:30. On the self-designation of the Risen Lord ὁ πρ. καὶ ὁ ἔσχατος Rv 1:17; 2:8; 22:13 cf. ἔσχατος 3b (πρ. of God: Is 44:6; 48:12).—As a predicate adj., where an adv. can be used in English (Bl-D. §243; Rob. 657), as *the first one=first* ἦλθεν πρῶτος *he was the first one to come=he came first* J 20:4; cf. vs. 8. πρῶτος Μωϋσῆς λέγει Ro 10:19. Ἀβραὰμ πρῶτος περιτομὴν δούς Abraham *was the first to practice circumcision* B 9:7. οἱ ἄγγελοι οἱ πρῶτοι κτισθέντες *the angels who were created first* Hv 3, 4, 1; s 5, 5, 3.—1 Ti 2:13; 1J 4:19.—ἐν ἐμοὶ πρώτῳ *in me as the first* 1 Ti 1:16.—Used w. a gen. of comparison (Manetho 1, 329; Athen. 14, 28 p. 630C codd.) πρῶτός μου ἦν *he was earlier than I=before me* J 1:15, 30 (PGM 13, 543 σοῦ πρῶτός εἰμι.—Also Ep. 12 of Apollonius of Tyana: Philostrat. I p. 348, 30 τὸ τῇ τάξει δεύτερον οὐδέποτε τῇ φύσει πρῶτον). So perh. also ἐμὲ πρῶτον ὑμῶν μεμίσηκεν 15:18 (s. 2a below) and πάντων πρώτη ἐκτίσθη Hv 2, 4, 1.—As a rule the later element, that follows the first or earlier one, is of the same general nature as the first one. But it can also be someth. quite different, even its exact opposite: τὴν πρώτην πίστιν ἠθέτησαν 1 Ti 5:12. τὴν ἀγάπην σου τὴν πρώτην ἀφῆκες Rv 2:4.—Used elliptically ἡ πρώτη (i.e. ἡμέρα) τῶν ἀζύμων Mt 26:17. πρώτη σαββάτου *on the first day of the week* Mk 16:9. In some of the passages mentioned above the idea of sequence could be predom.

b. of number or sequence (the area within which this mng. is valid cannot be marked off w. certainty from the area of mng. a) Mt 21:28; 22:25; Mk 12:20; Lk 14:18; 16:5; 19:16; 20:29; J 19:32; Ac 12:10; 13:33 v.l.; Rv 4:7; 8:7; 21:19; Hs 9, 1, 5. τὸ πρῶτον—τὸ δεύτερον (Alex. Aphr., An. p. 28, 9 Br.) Hb 10:9. On πρώτη τῆς μερίδος Μακεδονίας πόλις Ac 16:12 cf. μερίς 1.—Since πρῶτος can stand for πρότερος (s. 1 above, beg.; cf. Mlt.-Turner 32), it by no means follows from τὸν μὲν πρῶτον λόγον Ac 1:1 that the writer of the Third Gospel and of Ac must have planned to write a third book (Zahn, NKZ 28, '17, 373ff, Comm. '19, 16ff holds that he planned to write a third volume; against this view cf. EJGoodspeed, Introd. to the NT '37, 189f.—Athenaeus 15 p. 701C mentions the first of Clearchus' two books on proverbs with the words ἐν τῷ προτέρῳ περὶ παροιμιῶν, but 10 p. 457C with ἐν τῷ πρώτῳ περὶ παροιμιῶν. Diod. S. 1, 42, 1 the first half of a two-part work is called ἡ πρώτη βίβλος and 3, 1, 1 mentions a division into πρώτη and δευτέρα βιβλ. In 13, 103, 3 the designation for the first of two works varies between ἡ πρώτη σύνταξις and ἡ προτέρα ς. Cf. E Haenchen, AG '56, 107).—πρῶτος is also used without any thought that the series must continue: τὸν πρῶτον ἰχθύν *the very first fish* Mt 17:27. αὕτη ἀπογραφὴ πρώτη ἐγένετο Lk 2:2, likewise, does not look forward in the direction of additional censuses, but back to a time when there were none at all (Ael. Aristid. 13 p. 227 D. παράκλησις αὕτη [=challenge to a sea-fight] πρώτη ἐγένετο).—τὰ τεῖχη τὰ πρώτα Hs 8, 6, 6 does not contrast the 'first walls' w. other walls; rather it distinguishes the only walls in the picture (Hs 8, 7, 3; 8, 8, 3) as one edifice, from the tower as the other edifice.

c. of rank or degree *first, foremost, most important, most prominent*—α. of things (Ocellus [II BC] c. 56 Harder ['26] πρώτη κ. μεγίστη φυλακή; Ael. Aristid. 23, 43 K.=42 p. 783 D.: πόλεις; Ezk 27:22) ἡ μεγάλη καὶ πρώτη ἐντολή Mt 22:38; cf. Mk 12:29. ἐντολή πρώτη πάντων vs. 28 (OHLehmann, TU 73, '59, 557-61 [rabb.]; CBurchard, ZNW 61, '70, cites Joseph and Aseneth, 15, 10; 18, 5). Without superl. force ἐντολή πρώτη ἐν ἐπαγγελίᾳ *a commandment of the greatest importance, with a promise attached* Eph 6:2 (the usual transl. 'first commandment w. a promise' loses sight of the fact that Ex 20:4-6=Dt 5:8-10 has an implied promise of the same kind as the one in Ex 20:12=Dt 5:16. πρ. here is best taken in the same sense as in Mk 12:28f above). στολὴν τὴν πρώτην *the best robe* Lk 15:22.—ἐν πρώτοις *among the first=most important things, i.e. as of first importance* 1 Cor 15:3 (Pla., Pol. 522C ὁ καὶ παντὶ ἐν πρώτοις ἀνάγκη μαρθάνειν; Epict., Ench. 20; Wilcken, Chrest. 14 II, 9 ἐν πρώτοις ἐρωτῶ σε; Josh 9:2d).

β. of persons (Dio Chrys. 19[36], 35 πρ. καὶ μέγιστος θεός; Jos., Ant. 15, 398) ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι

πρῶτος *whoever wishes to be the first among you* Mt 20:27; Mk 10:44; cf. 9:35. πρῶτος Σίμων Mt 10:2 is not meant to indicate the position of Simon in the list, since no other numbers follow, but to single him out as the *most prominent* one of the twelve. **W. gen.** ὧν (=τῶν ἀμαρτωλῶν) πρῶτός εἰμι 1 Ti 1:15. **Pl.** (οἱ) πρῶτοι in contrast to (οἱ) ἔσχατοι Mt 19:30; 20:16; Mk 9:35; 10:31; Lk 13:30; LJ 2:4 (cf. Sallust. 9 p. 16, 21f τοῖς ἐσχάτοις—τοῖς πρῶτοις.—ἔσχατος 2).—οἱ πρῶτοι *the most prominent men, the leading men* **w. gen.** of the place (Jos., *Ant.* 7, 230 τῆς χώρας) οἱ πρ. τῆς Γαλιλαίας Mk 6:21; cf. Ac 13:50, or of the group (Strabo 13, 2, 3 οἱ πρ. τῶν φίλων; Jos., *Ant.* 20, 180) οἱ πρ. τοῦ λαοῦ (Jos., *Ant.* 11, 141) Lk 19:47; cf. Ac 25:2; 28:17. On ὁ πρῶτος τῆς νήσου vs. 7 (cf. *inscr.*: Ramsay, Phrygia p. 642 no. 535 ὁ πρῶτος ἐν τῇ πόλει; p. 660 no. 616) cf. Πόπλιος.

d. of space *outer, anterior* σκηνὴ ἢ πρώτη *the outer tent, i.e. the holy place* Hb 9:2; cf. vss. 6, 8.

2. the **neut.** πρῶτον as **adv.**—a. of time *first, in the first place, before, earlier, to begin with* (Peripl. Eryth. c. 4; Charito 8, 2, 4) πρῶτον πάντων *first of all* Hv 5:5a. ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι *let me first go and bury* Mt 8:21. συλλέξατε πρῶτον τὰ ζιζάνια *gather the weeds first* 13:30. Cf. 17:10, 11 t.r.; Mk 7:27; 9:11f; 13:10; Lk 9:59, 61; 12:1 (first Jesus speaks to his disciples, and only then [vs. 15] to the people. If one prefers to take πρ. **w.** what follows, as is **poss.**, it has **mng.** c); 14:28, 31; J 7:51; 18:13; Ac 26:20; Ro 15:24 al. in NT; B 15:7; Hv 3, 1, 8; 3, 6, 7; 3, 8, 11; 5:5b. τότε πρῶτον *then for the first time* Ac 11:26 D. πρῶτον... καὶ τότε *first... and then* (Sir 11:7; Jos., *Ant.* 13, 187) Mt 5:24; 7:5; 12:29; Mk 3:27; Lk 6:42; IEph 7:2. τότε is correlative **w.** πρῶτον without καὶ J 2:10 v.l. **Likew.** πρῶτον—εἴτα (εἴτεν) *first—then* (εἴτα 1) Mk 4:28; 1 Ti 3:10; B 6:17. πρῶτον—ἔπειτα (ἔπειτα 2a) 1 Cor 15:46; 1 Th 4:16. πρῶτον—μετὰ ταῦτα Mk 16:9, s. 12. πρῶτον—εἴτα—μετὰ ταῦτα 1 Cl 23:4; 2 Cl 11:3 (in both cases the same prophetic saying of unknown origin). πρῶτον—ἐν τῷ δευτέρῳ Ac 7:12.—Pleonastically πρῶτον πρὸ τοῦ ἀρίστου Lk 11:38.—**W. gen.** (Charito 5, 4, 9 **cod.** πρῶτον τ. λόγων=*before it comes to words*) ἐμὲ πρῶτον ὑμῶν μεμίσηκεν *it hated me before (it hated) you* J 15:18 (but s. 1a above).—**W.** the **art.** τὸ πρῶτον (Hom.+; Jos., *Ant.* 8, 402; 14, 205) *the first time* J 10:40; 19:39; at first (Diod. S. 1, 85, 2; Jos., *Ant.* 2, 340) 12:16; 2 Cl 9:5. τὰ πρῶτα (Hom.+; Appian, Syr. 15 §64; Ps.-Phoc. 8) *the first time, at first* MPol 8:2.

b. of sequence in enumerations (not always clearly distinguished **fr. mng.** a) *first* πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον... 1 Cor 12:28 (Wilcken, *Chrest.* 20 II, 10ff [II AD]) τὸ πρ... τὸ δεύτερον... τὸ τρίτον. Without the **art.** 480, 12ff [II AD]; Diod. S. 36, 7, 3). Cf. Hb 7:2; Js 3:17.—Not infrequently Paul begins **w.** πρῶτον μὲν without continuing the series, at least in form (Bl-D. §447, 4 **w. app.**; Rob. 1152. On πρ. without continuation cf. Plut., *Mor.* 87B; Jos., *Ant.* 1, 182) Ro 1:8; 3:2; 1 Cor 11:18. Cf. also 2 Cl 3:1.

c. of degree *in the first place, above all, especially* (Jos., *Ant.* 10, 213) ζητεῖτε πρῶτον τὴν βασιλείαν Mt 6:33. Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι Ro 1:16; cf. 2:9f.—Ac 3:26; 2 Pt 1:20; 3:3. Of the Macedonian Christians ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν *they gave themselves first of all to the Lord, and (then) to us* 2 Cor 8:5. παρακαλῶ πρῶτον πάντων *first of all I urge* 1 Ti 2:1. **M-M.** B. 939.

πρωτοστάτης, ου, ὁ (Thu.+; Job 15:24) *leader, ringleader* πρ. τῆς τῶν Ναζωραίων αἵρέσεως Ac 24:5. **M-M.***

πρωτοτόκια, ων, τά (Bl-D. §120, 1; Mlt.-H. 279) *the birthright of the first-born son, right of primogeniture* (Gen 27:36; Philo, *Leg. All.* 2, 47, *Sacr. Abel.* 120 al. in the Esau story) Ἡσαὺ ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια ἑαυτοῦ Esau sold his birthright for a single meal Hb 12:16 (Gen 25:33).*

πρωτότοκος, ον (Sb 6647 [5 BC; s. WMichaelis below p. 314f]; Epigr. Gr. 460, 4; 730, 3; PLeipz. 28, 16; PGM 36, 312; Anth. 8, 34; 9, 213; LXX; Philo, *Cher.* 54 al.; Jos., *Ant.* 4, 71; Sib. Or. 3, 627) *first-born*.

1. **lit.** ὁ υἱὸς ὁ πρ. (PLeipz. **loc. cit.** υἱὸν γνήσιον καὶ πρωτότοκον; Gen 25:25 al. LXX) Mt 1:25 t.r.; Lk 2:7; cf. B 13:5 (Gen 48:18). τὰ πρ. *the first-born*=all the first-born (τὰ πρ. Ex 22:28; Num 18:15 al.) Hb 11:28 (cf. Ex 11:5). τὰ πρ. τῶν προβάτων *the first-born of the sheep* 1 Cl 4:1 (Gen 4:4).

2. **fig.**—a. of Christ, as the first-born of a new humanity which is to be glorified, as its exalted Lord is glorified πρωτότοκος ἐν πολλοῖς ἀδελφοῖς Ro 8:29. Also simply πρωτότοκος Hb 1:6; cf. Rv 2:8 v.l. This **expr.**, which is admirably suited to describe Jesus as the one coming forth **fr.** God to found the new community of saints, is also used in some instances where it is uncertain whether the force of the element-τοκος is still felt at all (s. the originally pagan Naassene psalm in Hippol., *Elench.* 5, 10, 1) (ὁ) πρ. (ἐκ) τῶν νεκρῶν Col 1:18; Rv I: 5. πρ. πάσης κτίσεως Col 1:15 (JGeweiss, *Christus u. d. Heil nach d. Kol. Diss.* Breslau '32; EACerny, *Firstborn of Every Creature* [Col 1:15]; Diss., Baltimore '38; Romualdus, *Studia Cath.* 18, '42, 155-71; WMichaelis, *D. Beitrag d. LXX zur Bedeutungsgeschichte von πρ.*: ADebrunner-*Festschr.* '54, 313-20, *ZsystTh* 23, '54, 137-57; AWArgyle, *ET* 66, '54, 61f, cf. 124f, 318f; NKehl, *D. Christushymnus im Kol.*, '67, 82-98).

b. of men—α. of the 'just men made perfect' (cf. Ex 4:22) ἐκκλησία πρωτοτόκων Hb 12:23.

β. The confirmed heretic is a πρωτότοκος τοῦ Σατανᾶ Pol 7:1 (NADahl, *D. Erstgeborene Satans u. d. Vater des Teufels*: EHaenchen-*Festschr.*, '64, 70-84). **Specif.** of Marcion **acc.** to a saying of Polycarp, *Epil Mosq* 2 (cf. Irenaeus 3, 3, 4); s. also the **corresp.** Hebr. **expr.** in HZucker, *Studien z. jüd. Selbstverwaltg. im Altert.* '36, 135. **M-M.***

πρώτως **adv.** (Aristot. et al.; Dit., *Or.* 602, 4; UPZ 110, 81 [164BC]; POxy. 1023, 3f [II AD]; 1267, 10; Ep. Arist. 4) *for the first time* (so Polyb. 6, 5, 10; Diod. S. 4, 24, 1; *inschr.* v. Priene 117, 39; Dit., *Syll.* 3 797, 16; PRyl. 235, 11; Jos., *Bell.* 2, 25. Cf. Lob., *Phryn.* p. 311f; Crönert 193; Bl-D. §102, 5; Mlt.-H. 163) Ac 11:26 (v.l. πρῶτον). **M-M.***

πταίω 1 **aor.** ἔπταισα (Pind.+; *inscr.*, **pap.**, LXX, Ep. Arist., Philo, Joseph.) in our **lit.** only **intr.** *stumble, trip* (X., *An.* 4, 2, 3 πρὸς τὰς πέτρας; Polyb. 31, 11, 5 πρὸς τὸν λίθον; Jos., *Bell.* 6, 64 πρὸς πέτρα), and in the **fig.** sense (as Aeschyl., *Hdt.*+).

1. in usages in which the *lit.* sense is clearly discernible. *Abs.* (Maximus Tyr. 34, 2e) μὴ ἔπταισαν ἵνα πέσωσιν; *they did not stumble so as to fall into ruin, did they?* Ro 11:11. The ‘stumbling’ means *to make a mistake, go astray, sin* (Pla., Theaet. 160D al.; *abs.* Arrian, Anab. 4, 9, 6; M. Ant. 7, 22 ἴδιον ἀνθρώπου φιλεῖν καὶ τοὺς παίοντας; POxy. 1165, 11 εἴτε ἔπταισαν εἴτε οὐκ ἔπταισαν=‘whether they have committed an error or not’; Dt 7:25; Ep. Arist. 239; Philo, Leg. All. 3, 66) ὅσα παρεπείσαμεν καὶ ἐπταίσαμεν 1 Cl 51:1. πολλὰ πατοῖμεν *we commit many sins* Js 3:2a. πτ. ἐν ἐνὶ *sin in one respect* 2:10. ἐν λόγῳ *in what one says* 3:2b.

2. *be ruined, be lost* (Hdt. 9, 101; Aristot., Rhet. 3 al.; Diod. S. 15, 33, 1 et al.; Philo, De Jos. 144; Jos., Ant. 7, 75; 14, 434) of the loss of salvation 2 Pt 1:10. But *mng.* 1 is also *poss.* M-M.*

πελέα, ας, ἡ (Hom. [πελέη]; Sym. Is 41:19) *elm tree* as a support for vines Hs 2:1ff.*

πτέρνα, ης, ἡ (Hom.; LXX; Jos., Ant. 1, 258[after Gen 25:26]; Sib. Or. 1, 63. Cf. Bl-D. §43, 2) *heel* ἐπαίρειν τὴν π. ἐπὶ τινα *raise one’s heel against someone* for a malicious kick J 13:18 (*w.* some relation to a form of Ps 40:10 which, in the LXX, ends *w.* ἐπ’ ἐμὲ πτερνισμόν).*

περοφυέω (*get or*) *grow feathers or wings* (Plut., Mor. 751F of Eros; Lucian, Icar. 10; Olympiodorus, Life of Plato p. 2 Westermann; Horapollo 1, 55; Is 40:31.—In *fig.* sense as early as Pla.) 1 Cl 25:3.*

περύγιον, ου, τό (Aristot.; Aeneas Tact. 1440; inscr., LXX) *dim.* of πτέρυξ ‘wing’; it serves to designate the tip or extremity of anything *end, edge* τὸ περύγιον τοῦ ἱεροῦ *someth.* like *the pinnacle or summit of the temple* Mt 4:5; Lk 4:9 (also in Hegesippus; Euseb., H.E. 2, 23, 11. Rufinus has for this ‘excelsus locus pinnae templi’.—Cf. Theod. Da 9:27 [reading of a doublet; s. ed. JZiegler ’54 p. 191] and M-JLagrange, RB 39, ’30, 190). JoachJeremias, ZDPV 59, ’36, 195–208 proposes: ‘the lintel or super-structure of a gate of the temple.’ But for Greeks the word for this that was most easily understood would be ὑπέρθυρον (Parmenides [VI/V BC], fgm. 1, 12 [28 B Diels]; Hdt. 1, 179; Herodas 2, 65; Artem. 2, 10 p. 97, 26; 4, 42 p. 226, 8.—Jos., Bell. 5, 201 in a description of the Jerus. temple). M-M.*

πτέρυξ, υγος, ἡ (Hom.; Ditt., Syll. 3 1167, 1–5; POxy. 738, 10; LXX; Jos., Ant. 8, 72) *wing*, of birds Mt 23:37; Lk 13:34; Rv 12:14 (Test. Napht. 5:6 πτ. ἀετοῦ). The four strange creatures of the Apocalypse have six wings apiece (cf. Is 6:2) Rv 4:8. Of the apocalyptic locusts ἡ φωνὴ τῶν πτ. *the noise of the wings* 9:9. M-M. B. 245.*

περωτός, (ἡ), ὄν (Aeschyl., Hdt.; LXX) *feathered, winged; subst.* τὰ περωτά *winged creatures, birds* (Aeschyl., Suppl. 510; Eur., Hel. 747.—Ps 77:27 and 148:10 in the *expr.* πετεινὰ περωτά, πετεινά is clearly the *subst.* The *masc.* οἱ περωτοὶ occurs in the same sense: Eur., Bacch. 257) ἐκτείνεται δίκτυα περωτοῖς B 5:4 (Pr 1:17).*

πτηνός, (ἡ), ὄν (Pind.) *feathered, winged; subst.* τὰ πτηνά *the birds* (Aeschyl., Pla.; Aq. Job 5:7; Ep. Arist. 145; 146; 147; Philo; Sib. Or. 3, 370) 1 Cor 15:39. M-M.*

πτοέω 1 *aor. pass.* ἐπτοήθην (Hom.; LXX) *terrify, frighten; pass.* *be terrified, be alarmed, frightened, startled* (Polyb. 8, 19, 2; 31, 11, 4; Diod. S. 17, 102, 3 πτοηθέντες; LXX; Jos., Bell. 1, 591; 4, 108; Test. Jos. 2:5; PGM 4, 3093; 13, 199; 765) Lk 12:4 P45; 21:9. *W.* ἔμφοβοι γενόμενοι 24:37 (cf. En. 21, 9 φοβεῖσθαι κ. πτ.); for this passage cf. also the variants θροηθέντες P75 et al.; φοβηθέντες sW. M-M.*

πτόησις, εως, ἡ (Pla.; LXX)—1. *act.*, the act of *terrifying, intimidation*—2. *pass.* *fear, terror* (Philo, Rer. Div. Her. 251, end). In μὴ φοβούμεναι μηδεμίαν πτόησιν 1 Pt 3:6 (Pr 3:25) both *mngs.* are *poss.* In the case of *mng.* 2 πτοησιν would be *acc.* of the inner *obj.**

Πτολεμαῖς, ἴδος, ἡ (on the spelling s. Bl-D. §15; 30, 1; 34, 6; Mlt.-H. 81) *Ptolemais*, a Phoenician seaport city (Polyb. 5, 61f; 71; Strabo 2, 5, 39; also 1 and 2 Macc; Ep. Arist. 115; Joseph.) Ac 21:7.—Schürer II 4 141ff (lit.).*

πτύον, ου, τό (Hom.; Artem. 2, 24 p. 117, 28; PFay. 120, 5 [c. 100 AD]; Sym. Is 30:24) *winnowing shovel*, a fork-like shovel, with which the threshed grain was thrown into the wind; thus the chaff was separated *fr.* the grain Mt 3:12; Lk 3:17.—S. Dalman s.v. ἀλοάω. M-M. B. 500.*

πτύρω *frighten, scare*, almost always *pass.* *be frightened, terrified, let oneself be intimidated* (since Hippocr., Mul. Morb. 1, 25; Ps.-Pla., Axioch. 370A; Philo Bybl. [I/II AD] in Euseb., Pr. Ev. 1, 10, 4; Plut., Mor. 800C; M. Ant. 8, 45, 2) μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων *in no way intimidated by your opponents* Phil 1:28. M-M.*

πτύσμα, ατος, τό (Hippocr.; Polyb. 8, 12, 5; Sib. Or. 1, 365; Pollux 2, 103) *saliva, spit(tle)* used by Jesus in the healing of a blind man J 9:6.—On this *subj.* s. Eklostermann, Hdb., exc. on Mk 7:33; Billerb. II 15ff; AJacoby, ZNW 10, ’09, 185–94; OWeinreich, Antike Heilungswunder ’09, 97f; FJDölger, D. Exorzismus im altchr. Taufritual ’09, 118ff; 130ff; JHess, ZAW 35, ’15, 130f; SEitrem, Some Notes on Demonology in the NT, Symb. Osl. 12, ’50, 46–9. M-M.*

πτύσσω 1 **aor.** ἔπτυσξα (**Hom.**+) fold up (**Jos.**, **Ant.** 10, 16 ἐπιστολάς; 15, 171. Of the folding of a document **PGenève** 10, 17 [IV **AD**]; **Sb** 5174, 23; 5175, 24) πτύξας τὸ βιβλίον after he had rolled up the scroll **Lk** 4:20. **M-M. B.** 544.*

πτύω 1 **aor.** ἔπτυσσα (**Hom.**.; **Num** 12:14; **Sir** 28:12) spit, spit out χαμαί on the ground **J** 9:6. πτύσας εἰς τὰ ὄμματα αὐτοῦ when he had spit on his eyes **Mk** 8:23 (**Jos.**, **Ant.** 5, 335 πτ. εἰς τὸ πρόσωπον). **Abs.** 7:33.—**Lit.** s.v. **πτύσμα.** **M-M. B.** 264.*

πτῶμα, ατος, τό (**Aeschyl.**.; **LXX**, **Philo**, **Joseph.**; **Sib. Or.** 3, 183; 5, 457; loanw. in **rabb.**) that which has fallen, (dead) body, corpse, esp. of one killed by violence (used w. νεκροῦ or the **gen.** of a name as early as **trag.** Without them in **Polyb.** 15, 14, 2; **Plut.**, **Alex.** 33, 8; **Vett. Val.** 275, 19; **Herodian** 7, 9, 7; **Jos.**, **Ant.** 7, 16al.; **Dit.**, **Syll.** 3 700, 17 [118 **BC**]; **Epigr. Gr.** 326, 5; **LXX**) **Mt** 14:12; 24:28 (gathering-point for vultures as **Cornutus** 21 p. 41, 15f); **Mk** 6:29; 15:45; **Rv** 11:8f (τὸ πτῶμα αὐτῶν in **vss.** 8 and 9a, τὰ πτώματα αὐτῶν 9b).—**Mt** 14:12 and **Mk** 15:45 have as **v.l.** σῶμα, a more dignified word. **M-M. B.** 290.*

πτῶσις, εως, ἡ (**Pla.**.; **LXX**; **Jos.**, **Ant.** 17, 71) falling, fall (**Diod. S.** 5, 31, 3; **Lucian**, **Anach.** 28) **lit.** of the fall or collapse of a house (**Manetho**, **Apot.** 4, 617) **Mt** 7:27. **Fig.** (**Petosiris**, **fgm.** 6 1. 96=downfall, destruction, i.e., of the barbarians; **Diogenian.** **Ep.**, 8, 2; **oft.** **LXX**; **En.** 100, 6) οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν he is destined to cause the fall and rise of many **Lk** 2:34 (**cf.** **IQH** 2, 8-10).*

πτωχεία, ας, ἡ (**Hdt.**, **Aristoph.**.; **PGenève** 14, 23; **LXX**, **Test.** 12 **Patr.**) (extreme) poverty, **lit.** 'beggarliness'; **lit.**, **w.** θλίψις **Rv** 2:9. ἡ κατὰ βάθους πτ. (βάθος 2) 2 **Cor** 8:2. Paradoxically τῇ πτ. τινὸς πλουτῆσαι become rich through someone's poverty **vs.** 9. In **LJ** 1:4 the word πτωχία occurs, but the context is lost. **M-M.***

πτωχεύω 1 **aor.** ἐπτώχευσα (= 'beg' **Hom.**.; **LXX**) be or become (extremely) poor (**Aristot.**, **Rhet.** 27 in contrast to πλουτεῖν; **Antiphanes Com.** 322 **Kock**; **Ps.-Pla.**, **Eryx.** 394B) in our **lit.** only figuratively, of Christ ἐπτώχευσεν πλούσιος ὢν he became poor (ingressive **aor.** as **Tob** 4:21; **Bl-D.** §331; **Rob.** 834) 2 **Cor** 8:9. Of the Christians πτωχεύουσι καὶ πλουτίζουσι πολλοὺς **Dg** 5:13. ὁ πλούσιος τὰ πρὸς τὸν κύριον πτωχεύει **Hs** 2:5.*

πτωχίζω make (extremely) poor **opp.** πλουτίζειν 1 **Cl** 59:3 (**cf.** 1 **Km** 2:7).*

πτωχός, ἡ, ὄν (**Hom.**.; **PPetr.** III 36a, 17f; 140a, 1; **LXX**; **Philo** in **Euseb.**, **Pr. Ev.** 8, 7, 6; **Joseph.**, **Test.** 12 **Patr.**).

1. **orig.** begging (**s.** on **πένης** for a differentiation **betw.** the two words; note that they are synonymous in **Ps** 55:1; 69:6 **al.**), dependent on others for support, but also simply poor (as **Mod. Gk.** φτωχός)—**a.** quite literally χήρα πτωχή **Mk** 12:42; **cf. vs.** 43; **Lk** 21:3. Mostly as **subst.** (**Jos.**, **Bell.** 5, 570) **opp.** ὁ πλούσιος (**Pla.**, **Theaet.** 24 p. 175A; **Maximus Tyr.** 1, 9a) **Lk** 6:20 (**cf. vs.** 24); **Rv** 13:16; 1 **Cl** 38:2; **Hs** 2:4.—**Mt** 26:11; **Mk** 14:7; **Lk** 14:13, 21; 16:20, 22; **J** 12:6, 8; **Ro** 15:26 (οἱ πτ. τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ, **part. gen.** On the other hand πτωχοὶ [in the sense of b, below]=ἄγιοι: **KHoll**, **SAB** '21, 937-9 and **Ltzm.**, **exc.** on **Ro** 15:25); 2 **Cor** 6:10 (in a play on words **w.** πλουτίζειν); **Gal** 2:10; **Js** 2:2f, 6; **B** 20:2; **D** 5:2. οἱ πτ. τῷ κόσμῳ those who are poor in the world's estimation **Js** 2:5 (**opp.** πλούσιοι ἐν πίστει). διδόναι (τοῖς) πτ. **Mt** 19:21; **Mk** 10:21; **Lk** 19:8; **cf.** 18:22; **J** 13:29; **D** 13:4. **Pass.** **Mt** 26:9; **Mk** 14:5; **J** 12:5.

b. at times the **ref.** is not only to the unfavorable circumstances of these people from an economic point of view; the thought is also that since they are oppressed and disillusioned they are in special need of God's help, and may be expected to receive it shortly (**LXX**; **HBruppacher**, **D. Beurteilung d. Armut im AT** '24; **WSattler**, **D. Anawim im Zeitalter Jes. Chr.: Jülicher-Festschr.** '27, 1-15; **A Meyer**, **D. Rätsel des Jk** '30, 146ff; **HBirkeland**, 'Ani u. 'anāw in den Psalmen '33; **LHMarshall**, **Challenge of NT Ethics** '47, 76f; **KSchubert**, **The Dead Sea Community** '59, 85-8; 137-9; **AGelin**, **The Poor of Yahweh**, '64; **FWDanker**, **The Literary Unity of Mk** 14:1-25, **JBL** 85, '66, 467-72. **S.** on **πλοῦτος** 1). The gospel is preached to them (**Is** 61:1) **Mt** 11:5; **Lk** 4:18; 7:22; 1 **Cl** 52:2 (**Ps** 68:33); **Pol** 2:3 (εἶπεν ὁ κύριος διδάσκων).

c. expressly **fig.** οἱ πτωχοὶ τῷ πνεύματι **Mt** 5:3 (**s.** **πνεῦμα** 3b and **Gdspd.**, **Probs.** 16f; **MHFranzmann**, **CTM** 18, '47, 889ff; **EBest**, **NTS** 7, '60/'61, 255-8; **SLégasse**, **NTS** 8, '61/'62, 336-45 (Qumran); **HBraun**, **Qumran u. d. NT** I, '66, 13; **LEck**, **The Poor among the Saints in Jewish Christianity and Qumran**, **ZNW** 57, '66, 54-78). The angel of the church at Laodicea, who says of himself πλούσιός εἰμι καὶ πεπλούτηκα, is termed πτωχός **Rv** 3:17. In 1 **Cl** 15:6, **Ps** 11:6 is quoted **w. ref.** to the situation in the Corinthian church.

2. poor, miserable, beggarly, impotent (**Dionys. Hal.**, **Comp.** Verb. 4 νοήματα) of the στοιχεῖα (**w.** ἀσθενής) **Gal** 4:9. Of the grace of God πτωχή οὐκ ἐγενήθη 1 **Cor** 15:10 **D.**—**FHauck** and **EBammel**, **TW** VI 885-915. **M-M.** **B.** 782; 784.*

πτωχότης, ητος, ἡ poverty (**Griech.** . . . **Ostraka** der. . . **Bibl.** zu **Strassburg**, **ed.** **PViereck** '23, 794) **Hv** 3, 12, 2.*

πυγμή, ἡς, ἡ—1. fist (so **Eur.**, **Hippocr.**.; **PPetr.** III 22 (e) 2 [III **BC**]; **LXX**) in a difficult **pass.** ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας **lit.** unless they wash their hands with (the) fist **Mk** 7:3 (where the **v.l.** πυκνά [**s.** **πυκνός**] is

substituted for π. in ἵνα and **acc. to** the Vulgate [crebro], Goth., and Copt., thus alleviating the difficulty. Itala codex d has 'primo' [on this and other Itala readings s. AJülicher, Itala II '40, p. 59]). This procedure is variously described and interpreted as a washing: 'in which one clenched fist is turned about in the hollow of the other hand', or 'up to the elbow' or 'the wrist', or 'with a handful' of water. FSchulthess, ZNW 21, '22, 232f thinks of it simply as a rubbing w. the dry hand.—Palladius, Hist. Laus. 55 νίψασθαι τὰς χεῖρας καὶ τοὺς πόδας πυγμῇ ὕδατι ψυχροτάτῳ. CCTorrey, ZAW 65, '53, 233f.—For lit. s. βαπτίζω 1.—Field, Notes 30f; Gdspd., Probs. 59f; MBlack, Aramaic Approach2, '53, 8f; PR Weis, NTS 3, '56/'57, 233-6 (Aramaic); SMReynolds, JBL 85, '66, 87f (with cupped hands; against him MHengel, ZNW 60, '69, 182-98; reply by Reynolds *ibid.* 62, '71, 295f).

2. *fist-fight, boxing* (Hom.+; **inscr.**) more generally (Jos., Ant. 14, 210) ἐν μέσῳ τῆς πυγμῆς *in the midst of the fight* B 12:2. M-M.*

πυθόμενος, -εσθαι s. **πυνθάνομαι**.

πύθων, ωνος, ὁ *the Python*, **acc. to** Strabo 9, 3, 12 the serpent or dragon that guarded the Delphic oracle; it lived at the foot of Mt. Parnassus, and was slain by Apollo. Later the word came to designate a *spirit of divination*, then also a ventriloquist, who was believed to have such a spirit dwelling in his (or her) belly (Plut., De Def. Orac. 9, p. 414E τοὺς ἐγγαστριμύθους νῦν πύθωνας προσαγορευομένους. Sim., Erotiani Vocum Hippocr. Coll. fgm. 21 p. 105, 20 Nachmanson ['18]; Hesychius and Suidas on ἐγγαστρίμυθος, also L-S-J lex. on the same word.—Suidas on Πύθωνος: δαιμονίου μαντικοῦ. τὰς τε πνεύματι Πύθωνος ἐνθουσιώσας καὶ φαντασίαν κυήσεως παρεχομένας τῇ τοῦ δαιμονίου περιφορᾷ ἡξίου τὸ ἐσόμενον προαγορεύσαι; Ps.-Clem., Hom. 9, 16 καὶ πύθωνες μαντεύονται, ἀλλ' ὑφ' ἡμῶν ὡς δαίμονες ὀρκιζόμενοι φυγαδεύονται; Syntipas p. 62, 6; 15; 63, 4 πύθωνος πνεῦμα. So as **loanw.** in rabb.—On the difference **betw.** ancient and modern ideas of ventriloquism, s. A-JFestugière, RB 54, '47, 133 and cf. Murray, New [Oxford] Engl. Dict. s.v. ventriloquist) πνεῦμα πύθωνα *a spirit of divination or prophecy* (in apposition like ἄνθρωπος βασιλεὺς) Ac 16:16 (the t.r. has πνεῦμα πύθωνος='the spirit of a ventriloquist').—WEbstein, D. Medizin im NT u. im Talmud '03; JTambornino, De Antiquorum Daemonismo '09; FJDölger, Der Exorzismus im altchristl. Taufritual '09; AWikenhauser, Die AG '21, 401 ff; TK Oesterreich, D. Besessenheit '21, **esp.** 319-30. M-M.*

πυκνός, ή, ον *frequent, numerous* (so as early as Od. 14, 36; 3 Macc 1:28; Ep. Arist. 90; Jos., Ant. 13, 139) ἀσθένειαι 1 Ti 5:23.—Neut. **pl.** as **adv.** *often, frequently* (Hom.+; X., An. 5, 9, 8, De Rep. Lac. 12, 5; Pla., Rep. 6 p. 501 B; Plut., Mor. 228D) Mt 9:14 v.l. (for πολλά); Mk 7:3 v.l. (s. **πυγμή**); Lk 5:33.—Neut. of the **comp.** πυκνότερον as **adv.** *more often, more frequently* and in an elative sense *very often, quite frequently* (Pla., Demosth. et al.; PTeht. 41, 3 [II BC]; POxy. 717, 16; 3 Macc 4:12) also as *often as possible* (POxy. 805 [25 BC] ἀξιῶ δὲ ἀντιφωνεῖν μοι πυκνότερον; PGM 13, 58; 430; Ep. Arist. 318; Bl-D. §244, 1 app.; Rob. 665) Ac 24:26; 2 Cl 17:3; IEph 13:1a; IPol 4:2 (Clidemus [350 BC] no. 323 fgm. 7 Jac. of the Athenians: συνήεσαν εἰς τὴν Πύκνα ὀνομασθεῖσαν διὰ τὸ τὴν συνοίκησιν πυκνουμένην εἶναι). M-M. B. 888; 986.*

πυκνῶς **adv.** (posthomeric [Hom. has πυκινῶς]) *frequently, often* (Ps.-X., Cynege. 6, 22; Plut., Mor. 229E; Jos., Ant. 7, 22; PGM 4, 2569; 2639) IEph 13:1b; Hm 11:4; D 16:2.*

πυκτεύω (X., Pla.+; Dio Chrys. 14[31], 156; Epigr. Gr. 291, 1) *fight with fists, box symbolically* 1 Cor 9:26. M-M.*

πύλη, ης, ή (Hom.+; **inscr.**, pap., LXX; Ep. Arist. 158; Joseph.; Test. 12 Patr.; Sib. Or.; **loanw.** in rabb.) *gate, door*.

1. **lit.**, of the gates of cities (X., Mem. 3, 9, 7; Maximus Tyr. 15, 3a; Polyaeus) 7, 13; Jos., Vi. 108) Lk 7:12; Ac 9:24 (a situation as in Appian, Bell. Civ. 4, 12 §48 αἱ πύλαι κατεῖχοντο in the hunt for proscribed men). ἔξω τῆς πύλης *outside the gate, outside the city* 16:13; Hb 13:12 (crucifixion outside the city was the usual practice: Artem. 2, 53 p. 152, 17). Of a gate of the temple in Jerusalem ἡ ὥραία πύλη Ac 3:10 (s. on ὥραῖος). The prison has τὴν πύλην τὴν σιδηρᾶν 12:10 (cf. Jos., Bell. 7, 245). πύλας χαλκᾶς συντρίψω B 11:4 (Ps 106:16). In the vision of the rock w. a gate(way) Hs 9, 2, 2f; 9, 3, 1f; 4, 9, 4, 1f; 5f; 8; 9, 5, 3; 9, 6, 7; 9, 12, 1-6; 9, 13, 6; 9, 14, 4; 9, 15, 5. On the πύλαι ἄδου Mt 16:18 s. ἄδης 1 and cf. the **lit.** s.v. κλείς 1 and πέτρα 1b, also JHBernard, The Gates of Hades: Exp. 8th ser. XI '16, 401-9; REppel, Aux sources de la tradition Chrétienne: MGoguel-Festschr. '50, 71-3; OBetz, ZNW 48, '57, 49-77 (Qumran; cf. IQH 6, 24).

2. **fig.** and symbolically, of the στενή πύλη that leads into life Mt 7:13a, 14 (Sib. Or. 2, 150 π. ζωῆς); cf. also vs. 13b; Lk 13:24 t.r. (cf. Cebes 15, 1-3 the difficult road and the narrow gate, which afford an ἀνάβασις στενή πάνυ to the ἀληθινὴ παιδεία). π. δικαιοσύνης *the gate of righteousness* 1 Cl 48:2a; cf. b (Ps 117:19). Also ἡ ἐν δικαιοσύνῃ (πύλη) vs. 4b. This gate is also called ἡ πύλη τοῦ κυρίου *the gate to the Lord* (or of the Lord) vs. 3 (Ps 117:20). πολλῶν πυλῶν ἀνεωγυῖων *since many gates are open* vs. 4a. M-M. B. 466.*

πυλῶν, ὠνος, ὁ (Polyb.; Diod. S. 13, 75, 7; Cebes 1, 2 al.; **inscr.**, pap., LXX, Joseph.; Test. Zeb. 3:6. **Loanw.** in rabb.).

1. *gate, esp.* of the large gate at the entrance of temples and palaces (Ps.-Aristot., De Mundo 6, 8; Plut., Tim. 12, 9; **inscr.**, LXX; Jos., Bell. 1, 617), at the palace of the rich man Lk 16:20. Of the gates of the heavenly Jerusalem (Berosus in Jos., C. Ap. 1, 140 of the magnificent city gates of Babylon; Cephalio [II AD]: 93 fgm. 5 p. 444, 23 Jac., of Thebes πόλιν μεγάλην πάνυ, δωδεκάπυλον) οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν Rv 21:25; cf. vs. 12a, b, 13a,

b, c, d, 15, 21a, b; 22:14. Of the gates of a temple or of a city Ac 14:13.

2. gateway, portal, vestibule (Lucian, Nigr. 23) ἡ θύρα τοῦ πυλῶνος (Jos., Bell. 5, 202) δύο ἐκάστου πυλῶνος θύραι Ac 12:13. Cf. vs. 14a, b; 10:17.

3. gateway, entrance separated fr. the house by a court (Inscr. Or. Sept. Pont. Eux. I2 32B, 48 [III BC]; Polyb. 2, 9, 3; 4, 18, 2; Diod. S. 1, 47, 1; Ps.-Aristot., De Mundo 6). Peter leaves (ἐξελθόντα) the court (vs. 69) and enters εἰς τὸν πυλῶνα Mt 26:71, and finally leaves it (vs. 75). M-M.*

πυνθάνομαι mid. dep. (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) impf. ἐπυνθανόμην; 2 aor. ἐπυθόμην (on the use of the two tenses s. Bl-D. §328 app.).

1. inquire, ask, seek to learn παρά τινος B 13:2 (Gen 25:22). τὶ παρά τινος (Pla., Gorg. 455C; Ditt., Syll. 3 1169, 30; 2 Ch 32:31; Jos., C. Ap. 1, 6) J 4:52 (ἐκείνην P75 B). τὶ ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ Ac 23:20 (π. περὶ τινος as X., An. 5, 5, 25; PHib. 72, 11; POxy. 930, 12; 1064, 4; Esth 6:4.—π. ἀκριβέστερον as PPetr. II 16, 13 [III BC]). π. (καὶ λέγειν) foll. by dir. quest. Ac 17:19 D. Foll. by indir. quest. (Pla., Soph. 216D; 2 Macc 3:9; Jos., Ant. 8, 331) π. τίς εἴη; BGU 893, 26 ἐπύθετο, πόσον ἔχει; POxy. 1063, 6) Lk 15:26; 18:36; J 13:24 P66 et al.; Ac 21:33. π. εἰ w. indic. foll. inquire whether. . . 10:18 (cf. 2 Macc 3:9; Jos., Ant. 10, 259). π. παρά τινος w. indir. quest. foll. (Lucian, Nigr. 1; Jos., Ant. 16, 328) Mt 2:4. Foll. by a dir. quest. (Plut., Demetr. 27, 9) Ac 4:7; 10:29; 23:19.

2. learn by inquiry w. ὅτι foll. (X., An. 6, 3, 23; PHamb. 27, 7 [III BC] πυνθανόμενος αὐτοῦ, ὅτι ἀπῆλθεν) Ac 23:34. π. περὶ τινος (Appian, Bell. Civ. 4, 123 §515 περὶ τοῦ λιμοῦ) foll. by indir. quest. Dg 1. M-M.*

πυξίς, ἶδος, ἡ box made of boxwood, then any kind of box, esp. as a container for medicine (Lucian, Philops. 21; Galen XIII 743 K.; Jos., Bell. 1, 598; BGU 1300, 8 [III/II BC]; PRyl. 125, 26f [I AD]; Sb 4324, 17) of a container for poison (as Jos., Ant. 17, 77) Hv 3, 9, 7.*

πύον, ου, τό (Hippocr.+; Antig. Car. 117) pus AP 16:31.*

πῦρ, ὅς, τό (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) fire.

1. lit.—a. of earthly fire, as an important element in creation Dg 7:2.—Mt 17:15; Mk 9:22; Ac 28:5; Js 5:3 (cf. 4 Macc 15:15); ITr 2:3. Melting lead 2 Cl 16:3. Necessary for forging metals Dg 2:3. Testing precious metals for purity 1 Pt 1:7; Hv 4, 3, 4; cf. the metaphor Rv 3:18. For ἄνθρακες πυρός Ro 12:20 s. ἄνθραξ. For κάμιнос (τοῦ) πυρός 1 Cl 45:7; 2 Cl 8:2 s. κάμιнос. For βάλλειν εἰς (τὸ) π. s. βάλλω 1b.—περιάπτειν πῦρ kindle a fire Lk 22:55. κατακαίειν τι πυρὶ burn someth. (up) with fire pass. Mt 13:40; τινὰ ἐν πυρὶ Rv 17:16 (v.l. without ἐν). Pass. 18:8. ὑπὸ πυρός κατακαίεσθαι MPol 5:2 (κατακαίω, end). πῦρ καιόμενον 11:2b (καίω 1a). πυρὶ καίεσθαι Hb 12:18; Rv 8:8 (καίω 1a). Fire is used in comparisons γλῶσσαι ὥσεὶ πυρός Ac 2:3 (Ezek. Trag. in Euseb., Pr. Ev. 9, 29, 14 ἀπ' οὐρανοῦ φέγγος ὡς πυρός ὥφθη ἡμῖν). φλόξ πυρός a flame of fire (Ex 3:2; Is 29:6): ὀφθαλμοὶ ὡς φλόξ πυρός Rv 1:14; cf. 2:18; 19:12.—Of the Christian worker who has built poorly in the congregation it is said σωθήσεται ὡς διὰ πυρός he will be saved as if through (the) fire, i.e. like a person who must pass through a wall of fire to escape fr. a burning house (Crates, Ep. 6 κἂν διὰ πυρός; Jos., Ant. 17, 264 διὰ τοῦ πυρός; Diod. S. 1, 57, 7; 8 διὰ τοῦ φλογός. . . σωθεῖς from a burning tent) 1 Cor 3:15 (s. σῶζω 3). Cf. Jd 23 (ἀρπάζω 2a).—Of the torture of a martyr by fire I Ro 5:3; ISm 4:2; MPol 2:3; 11:2a; 13:3; 15:1f; 16:1; 17:2. Cf. Hb 11:34.

b. of fire that is heavenly in origin and nature (cf. Diod. S. 4, 2, 3 of the 'fire' of lightning, accompanying the appearance of Zeus; 16, 63, 3 τὸ θεῖον πῦρ): an angel appears to Moses ἐν φλογὶ πυρός βάτου in the flame of a burning thorn-bush Ac 7:30 (cf. Ex 3:2; PKatz, ZNW 46, '55, 133-8). God makes τοὺς λειτουργοὺς αὐτοῦ πυρός φλόγα (cf. Ps 103:4, esp. in the v.l. [ARahlfs, Psalmi cum Odis '31]) Hb 1:7; 1 Cl 36:3. Corresp., there burn before the heavenly throne seven λαμπάδες πυρός Rv 4:5 and the 'strong angel' 10:1 has πόδες ὡς στύλοι πυρός. Fire appears mostly as a means used by God to execute punishment: in the past, in the case of Sodom ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ Lk 17:29 (Gen 19:24; cf. IQH 3, 31). Cf. Lk 9:54 (4 Km 1:10, 12; Jos., Ant. 9, 23) πῦρ ἀπ' οὐρανοῦ πεσόν). Quite predom. in connection w. the Last Judgment: the end of the world δι' αἵματος καὶ πυρός Hv 4, 3, 3; cf. Ac 2:19 (Jo 3:3. Also Sib. Or. 4, 173; 5, 376f); Rv 8:7. The Judgment Day ἐν πυρὶ ἀποκαλύπτεται makes its appearance with fire 1 Cor 3:13a; cf. b (JGnilka, 1st 1 Cor 3:10-15. . . Fegfeuer?, '55); 2 Pt 3:7. When Jesus comes again he will reveal himself w. his angels ἐν πυρὶ φλογός (cf. Sir 45:19) 2 Th 1:8. Oft. in Rv: fire is cast fr. heaven upon the earth 8:5; 13:13; 20:9 (καταβαίνω 1b). It proceeds fr. the mouths of God's two witnesses 11:5 and fr. the mouths of the demonic horses 9:17f. Cf. 16:8. For πυρός ζῆλος ἐσθίειν μέλλοντος τ. ὑπεναντίους Hb 10:27 s. ζῆλος 1, end.—The fire w. which God punishes sinners οὐ σβέννυται (cf. Is 66:24) Mk 9:48; 2 Cl 7:6; 17:5. Hence it is called (cf. PGM 5, 147 τὸ πῦρ τὸ ἀθάνατον) (τὸ) πῦρ (τὸ) αἰώνιον (4 Macc 12:12; Test. Zeb. 10:3) Mt 18:8; 25:41; Jd 7; Dg 10:7 (opp. τὸ πῦρ τὸ πρόσκαιρον 10:8). πῦρ ἄσβεστον (ἄσβεστος 1) Mt 3:12; Mk 9:43, 45 t.r.; Lk 3:17; 2 Cl 17:7; IEph 16:2. It burns in the γέεννα (τοῦ) πυρός (s. γέεννα and cf. En. 10, 13 τὸ χάος τοῦ πυρός) Mt 5:22; 18:9 (cf. IQS 2, 7f); Mk 9:47 t.r.; 2 Cl 5:4 (a saying of Jesus not recorded elsewhere). ἡ λίμνη τοῦ πυρός (καὶ θείου) Rv 19:20; 20:10, 14a, b, 15 (cf. Joseph and Aseneth 12, 10 ἄβυσσον τοῦ πυρός); cf. 21:8; 14:10, 18; 15:2. The fiery place of punishment as ἡ κάμιнос τοῦ πυρός Mt 13:42, 50. The fire of hell is also meant in certain parables and allegories, in which trees and vines represent persons worthy of punishment Mt 3:10; 7:19; Lk 3:9; J 15:6. The one whose coming was proclaimed by John the Baptist βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ; whether πῦρ in Mt 3:11; Lk 3:16 refers to the receiving of the Holy Spirit (esp. in Lk 3:16) or to the fire of divine judgment is debatable; for association of πῦρ with πνεῦμα cf. Ac 2:3f; Third Corinthians 3:13 (βαπτίζω 3b). As Lord of Judgment God is called πῦρ καταναλίσκον Hb 12:29 (Dt 4:24; 9:3.—Mesomedes calls Isis πῦρ τέλεον ἄρρητον [Isishymn. p. 145, 14

Peek]).—Of a different kind is the pagan idea that fire is to be worshipped as a god (Maximus Tyr. 2, 4b of the Persians: πῦρ δέσποτα; Theosophien 14 p. 170, 11 τὸ πῦρ ἀληθῶς θεός) Dg 8:2.

2. fig. (Charito 2, 4, 7 πῦρ εἰς τ. ψυχὴν; Ael. Aristid. 28, 110 K.=49 p. 527 D.: τὸ ἱερὸν κ. θεῖον πῦρ τὸ ἐκ Διός; Aristaen., Ep. 2, 5; PGrenf. I=Coll. p. 177 l. 15 [II BC] of the fire of love) ἡ γλῶσσα πῦρ Js 3:6, cf. 5 (γλῶσσα 1a). The saying of Jesus πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν Lk 12:49 seems, in the context where it is now found, to refer to the fire of discord (s. vss. 51-3). πῦρ is also taken as fig. in Agr 3, the sense of which, however, cannot be determined w. certainty (s. JoachJeremias, Unknown Sayings of Jesus, tr. Fuller, '57, 54-6) ὁ ἐγγὺς μου ἐγγὺς τοῦ πυρός. ὁ δὲ μακρὰν ἀπ' ἐμοῦ μακρὰν ἀπὸ τῆς βασιλείας (s. ἐγγύς 3. ἐγγὺς εἶναι τοῦ πυρός as someth. dangerous also Charito 6, 3, 9). On the difficult pass. πᾶς πυρὶ ἀλισθίσεται Mk 9:49 and its variants s. ἀλίζω and cf., in addition to ἄλλας 2, NDColeman, JTS 24, '23, 381-96, ET 48, '37, 360-2; PHaupt, Salted with Fire: AJPh 45, '24, 242-5; AFridrichsen, Würzung durch Feuer: Symb. Osl. 4, '26, 36-8; JdeZwaan, Met vuur gezouten worden, Mc 9:49: NThSt 11, '28, 179-82; RHarris, ET 48, '37, 185f; SEitrem, Opferritus u. Voropfer der Griechen u. Römer '15, 309-44. JBBauer, ThZ 15, '59, 446-50; HZimmermann (Mk 9:49), ThQ 139, '59, 28-39; TJBaarda (Mk 9:49), NTS 5, '59, 318-21.—F Lang, TW VI 927-53: πῦρ and related words. M-M. B. 71.**

πυρά, ἄς, ἡ (Hom.+; PGM 4, 32; LXX; Philo, Conf. Lingu. 157; Sib. Or. 8, 494) in our lit. only of a pile of combustible or even of burning material, a fire ἄπτειν πυράν (Hdt. 1, 86; 2 Macc 10:36) Ac 28:2; cf. Lk 22:55 v.l.; Ac 28:3.—Of a pyre on which someone is burned (of Croesus: Hdt. 1, 86, 2ff; Ep. 56 of Apollonius of Tyana [Philostrat. I 359, 13]; of Calanus, the wise man of India: Arrian, Anab. 7, 3, 4ff) of a martyr MPol 13:2f.*

πύργος, ου, ὁ (Hom.+ [a Nordic loanw.: PKretschmer, Glotta 22, '34, 100ff]; inscr., pap., LXX, Philo; Jos., Ant. 18, 147al.; Test. 12 Patr.; Sib. Or. 11, 10; 12. Loanw. in rabb.).

1. tower ὁ πύργος ἐν τῷ Σιλωάμ Lk 13:4 (Demetr. of Kallatis [200 BC]: 85 fgm. 6 Jac. πεισόντος τοῦ πύργου πεσεῖν κ. αὐτάς [=25 girls]). Of towers such as are built in a vineyard for watchmen (BGU 650, 8 [60/61 AD]: Is 5:2) Mt 21:33; Mk 12:1; perh. also Lk 14:28 (but s. 2 below and cf. C-HHunzinger, ZNW Beiheft 26, '60, 211-17 [Gospel of Thomas]).—B 16:5 (scripture quot., presumably fr. En. 89, 56). In Hermas the church is symbolically pictured as a tower (cf. Sib. Or. 5, 424) Hv 3; 4, 3, 4; s 8 and 9 (149 times).

2. farm building (cf. FPreisigke, Her. 54, '19, 93; EMeyer, Her. 55, '20, 100; AAlt, ibid. 334-6; JHasebroek, Her. 57, '22, 621-3; PMMeyer, Ztschr. für vergleichende Rechtswissenschaft 40, '22, 207. Rejected by WCrönert, Gnomon 4, '28, 80) so prob. Lk 14:28 (but s. 1 above). M-M.*

πυρέσσω (Eur., Hippocr.+; Epict. [s. index Sch.]; M. Ant. 8, 15; Diog. L. 6, 1, 6; Jos., Vi. 404; POsl. 95, 20 [96 AD]; 152, 4) suffer with a fever Mt 8:14; Mk 1:30. M-M.*

πυρετός, οὔ, ὁ fever ([Il. 22, 31]; Aristoph.; Hippocr.; Dit., Syll. 3 1239, 20; 1240, 12; Audollent, Defix. Tab. 74, 6; BGU 956, 2; POxy. 924, 6; 1151, 35; Dt 28:22; Philo; Jos., Vi. 48) Lk 4:39. ἀφῆκεν αὐτήν (αὐτόν) ὁ πυρετός Mt 8:15; Mk 1:31; J 4:52. In the two passages foll. πυρ. is used w. συνέχεσθαι (cf. Diod. S. 36, 13, 3 παραχρήμα πυρετῷ συνεσχέθη; Jos., Ant. 13, 398 πυρετῷ συσχεθείς; POxy. 986, 33 ὄντα πυρετοῖς συνεχόμενον), pl. (Demosth. et al.; Hippocr.: CMG I 1 p. 40, 1; 50, 6; w. δυσεντερία p. 57, 27f; 60, 27) πυρετοῖς καὶ δυσεντερίῳ συνεχόμενον Ac 28:8. συνεχόμενη πυρετῷ μεγάλῳ suffering with a severe attack of fever Lk 4:38 (cf. Diod. S. 32, 10, 3 τῶν πυρετῶν μεγάλων συνεπιγινόμενων; Galen, De Diff. Febr. 1, 1 vol. VII 275 Kühn σύννηθες τοῖς ἰατροῖς ὀνομάζειν τὸν μέγαν τε καὶ μικρὸν πυρετόν; Alexander of Aphrodisias, De Febribus Libell. 31 [JLideler, Physici et Medici Graeci Minores I 1841, 105f] μικρούς τε καὶ μεγάλους ὀνομάζομεν πυρετούς; Aulus Cornel. Celsus 4, 14 magnae febres.—S. on this JSchuster, M.D., BZ 13, '15, 338ff; HJCadbury, JBL 45, '26, 194f; 203; 207 note); GDunst, ZPE 3, '68, 148-53 (fever-cult). M-M.*

πύρινος, η, ον fiery, the color of fire (Aristot.+; Epigr. Gr. 987 [95 AD]; PTeht. 1, 16 [I BC]; BGU 590, 1; PGM 4, 589; Sir 48:9 ἐν ἄρματι ἵππων πυρίνων; Ezk 28:14, 16; En. 14, 11) ἀκρίδες πύριναι fiery locusts Hv 4, 1, 6. Spectral riders wear θώρακας πυρίνους Rv 9:17 (Sib. Or. 3, 673 ῥομφαῖαι πύριναι). M-M.*

πυρκαϊά, ἄς, ἡ (Hom.+; trag., Hdt., Aristot.) funeral pyre MPol 13:2 v.l. Funk (for πυρά).*

πυροειδής, ἐς (Pla., Leg. 10 p. 895C et al.); Cleanthes: Stoic. fgm. 506) the color of fire, red as fire=bright red (w. αίματώδης, q.v.) Hv 4, 1, 10; 4, 3, 3.—S. αίμα 3.*

πυρώ pf. pass. ptc. πεπυρωμένος; 1 aor. ἐπυρώθην (Pind.+; inscr., LXX, Philo) set on fire, burn up, in our lit. only pass. (Ps.-Pla., Axioch. 372A of tortures in Tartarus; Philo).

1. burn—a. lit., of the fiery end of the world οὐρανοὶ πυρούμενοι λυθήσονται 2 Pt 3:12. Symbolically τὰ βέλη τὰ πεπυρωμένα (cf. βέλος) Eph 6:16 (cf. Cicero, Tusc. Disp. 5, 27, 76).

b. fig. (act. Cornutus 25 p. 47, 11 πυροῦν τ. ψυχάς; pass., Horapollo 1, 22 ἡ καρδία πυροῦται) burn, be inflamed w. sympathy, readiness to aid, or indignation 2 Cor 11:29 (cf. 2 Macc 4:38; 10:35; 14:45; 3 Macc 4:2; Philo, Leg. All. 1, 84 πεπύρωται ἐν εὐχαριστίᾳ θεοῦ. So prob. also the Jewish-Gk. inscr. fr. Tell el Yehudieh ed. Ltzm. [ZNW 22, '23, 282] 18, 5 πατήρ καὶ μήτηρ οἱ πυρώμενοι=father and mother, who are burning w. grief; Ltzm. thinks of the burning of the dead, referring to 20, 4 where, however, the act. is used); burn with sexual desire 1 Cor 7:9 (cf. Anacreontea 11, 15 Preis.: Ἐρως εὐθέως με πύρωσον; PGM 4, 2931 βάλε πυρσὸν ἔρωτα; 36, 111; 200

πυρουμένη; PBerlin 9909, 48; Hos 7:4; Sir 23:17; SDGordon, ET 21, '10, 478f).

2. *make red hot, cause to glow, heat thoroughly* (Lucian, Alex. 21 βελόνην) of metals πεπυρωμένον σίδηρον AP 13:28. By such heating precious metals are tested and refined (Job 22:25; Ps 11:7; 65:10; Pr 10:20) Rv 1:15 (πεπυρωμένης is one of the linguistic peculiarities of Rv [s. καὶ ἔχων which follows soon thereafter]). All the variant readings here are simply corrections. FRehkopf, Joach Jeremias-Festschr., '70, 214-19; 3:18; MPol 15:2.—Hv 4, 3, 4 makes a comparison betw. the refining influence of fire on metals and the effect that fiery trials have in removing impurities from Christians. M-M.*

πυρράζω (only in Byzantine writers [Psaltēs 332]; LXX has πυρρίζω) *be (fiery) red* of the color of the morning or evening sky Mt 16:2f. M-M.*

πυρρός, ἄ, ὄν (Aeschyl., Hdt.; inscr., pap., LXX; En. 18, 7. On the double ρ cf. Bl-D. §34, 2; Mlt.-H. 101) *red* (as fire) as the apocalyptic color of a horse (Theocr. 15, 53, of a fox standing on its hind legs) Rv 6:4 (τὸ λευκόν, μέλαν, ἐρυθρόν, χλωρόν are the four basic colors [Theophr., Sens. 13, 73-5]). In Rv, **prob.** because of the influence of the ἵππος πυρρός of Zech 1:8 and 6:2, the word ἐρ. has been changed to its practical equivalent πυρρ.—Cf. Petosiris, fgm. 12 l. 25f: μέλας. . . λοιμὸν [better λιμὸν acc. to l. 187] ποιεῖ, χλωρός δὲ νόσους, πυρρός δὲ πόλεμον καὶ σφαγὰς). RGradwohl, D. Farben im AT, Beih. ZAW 83, '63, 8). Of a dragon Rv 12:3 (in Diod. S. 1, 88, 4 π. is the color of Typhon, the enemy of the gods. Cf. also Phlegon: 257 fgm. 36, 3, 11 Jac. ὑπὸ λύκου πυρροῦ εὐμεγέθους καταβρωθῆναι). Symbolically of sins πυρρότεραι κόκκου *redder than scarlet* 1 Cl 8:3 (quot. of unknown orig.).—For lit. s. αἶμα 3. M-M.*

Πύρρος, ου, ὁ (Gk. lit.; inscr., pap.) Pyrrhus, father of Sopater of Beroea; Sop. accompanied Paul when he took the collection to Jerusalem Ac 20:4. M-M.*

πύρωσις, εως, ἡ (Aristot., Theophr. et al.; PGM 2, 110; Am 4:9)—1. **lit., pass.** the process of *burning* (Jos., Ant. 1, 203) τὸν καπνὸν τῆς πυρώσεως αὐτῆς Rv 18:9, 18.

2. **fig.** ἡ π. τῆς δοκιμασίας *the fiery test* D 16:5. π. πρὸς πειρασμὸν γινομένη *fiery ordeal to test you* 1 Pt 4:12 (cf. the **πύρωσις** for testing metals Pr 27:21). M-M.*

πωλέω **impf.** ἐπώλουν; 1 **aor.** ἐπώλησα (Eur., Hdt.; inscr., pap., LXX; Jos., Vi. 296 al.; Test. 12 Patr.) *sell* τὶ *some*th. Mt 13:44; 19:21; 21:12b (on πωλεῖν in the ἱερὸν cf. Leges Graecorum Sacrae II 88, 31 LZiehen ['06]); Mk 10:21; 11:15b; Lk 12:33; 18:22 (PRyl. 113, 8 πάντα τὸ ἑμαυτοῦ πωλήσας); 22:36; J 2:14, 16; Ac 5:1. The **obj.** is to be supplied 4:34, 37.—**Pass.** *be offered for sale, be sold* (Artem. 4, 15) πᾶν τὸ ἐν μακέλλῳ πωλούμενον 1 Cor 10:25. **W. gen.** of price (X., Mem. 1, 2, 36; PPetr. II 38(b), 2 [243 BC] τὸ ἔλαιον πωλεῖσθαι τιμῆς. . .; Jos., Vi. 75.—Bl-D. §179, 1; Rob. 510f) Mt 10:29; Lk 12:6. **Abs. (opp. ἀγοράζειν; s. ἀγοράζω 1)** Lk 17:28; Rv 13:17. οἱ πωλοῦντες *the sellers, dealers* Mt 25:9; Lk 19:45. **W.** οἱ ἀγοράζοντες (cf. Is 24:2) Mt 21:12a; Mk 11:15a. On ascetic practices, s. HvCampenhausen, Tradition and Life in the Church, '68, 90-122. M-M.*

πῶλος, ου, ὁ (Hom.; inscr., pap., LXX) *the colt of a horse* (Hom.; besides, it refers to a horse that is old enough to use: Hipponax 41 Diehl; Anacr. 88 D.; X., De Re Equ. 1, 6 al.; PGM 2, 95), but also *young animal*, in our **lit.** only *ass's foal, young donkey* (Geopon. 16, 21, 6; PLille 8, 9 [III BC]; BGU 373, 7; Gen 32:15; 49:11a, b) Mt 21:2, 7; Mk 11:2, 4f, 7; Lk 19:30, 33a, b, 35. **W. ref.** to Zech 9:9; Mt 21:5; J 12:15.—But since the publication of this entry in his fourth **ed.**, WBauer has made more extensive researches, publ. in JBL 72, '53, 220-9: The 'Colt' of Palm Sunday (Der Palmesel); the German original in WBauer, Aufsätze u. Kleine Schriften, **ed.** G Strecker, '67, 109-20. Here he shows that π. in **Gk. lit. fr.** Homer down means *young animal* when another animal is named in its context (e.g. the donkey in the **exx. fr.** Geopon., PLille and BGU above), but simply *horse* (not *colt*) when no other animal is so found. **W.** this as a background Bauer prefers *horse* for the passages in Mk and Lk.—See PNepper-Christensen, Das Mt-evangelium, '58, 143-8; HWKuhn, Das Reittier Jesu usw., ZNW 50, '59, 82-91; OMichel, Einzugsgeschichte, NTS 6, '59/'60, 81f, TW VI 959-61: πῶλος.—S. also the **lit. s.v. ὄνος**. M-M. B. 171.*

πῶλυψ, πος, ὁ *octopus* (so Epicharmus in Athen. 7 p. 323f; Diphilus Siphnius [III BC] *ibid.* 8 p. 356E) B 10:5; s. **πολύπους**.*

πῶποτε **adv.** (Hom.; inscr., pap., LXX, Joseph.) *ever, at any time* Dg 8:11; MPol 8:1. **Usu.** used **w.** a **neg.** As a rule the verb **w.** it stands in a past tense *never, not ever* οὐδεὶς πῶποτε *no one ever* (X., An. 1, 6, 11; Jos., Ant. 17, 310) Lk 19:30; J 1:18 (Galen II p. 66 K. μηδ' ἑωρακέναι πῶποτε; PGM 5, 102 Osiris, ὃν οὐδεὶς εἶδε πῶποτε); 8:33; 1J 4:12. **Cf.** J 5:37.—Only rarely of the future (Batr. 178; 1 Km 25:28; PGM 4, 291) οὐ μὴ διψήσει πῶποτε *he will never thirst again* J 6:35. M-M.*

πωρόω 1 **aor.** ἐπώρωσα; **pf.** πεπώρωκα J 12:40 **t.r.** **Pass.:** 1 **aor.** ἐπωρώθην; **pf. ptc.** πεπωρωμένος (Hippocr., Aristot.; Job 17:7 [of the eyes=become dim]) *harden, petrify*, in our **lit.** only **fig.**, mostly of hearts τὴν καρδίαν τινός *make dull or obtuse or blind* J 12:40 (ἐπήρωσεν P66 P75 et al.); **pass.** ἦν αὐτῶν ἡ καρδία πεπωρωμένη Mk 6:52; **cf.** 8:17; Hm 4, 2, 1; 12, 4, 4.—Of the νοήματα 2 Cor 3:14. Of persons themselves Ro 11:7.—Zahn on Ro, **exc.** III p. 618-20; Windisch on 2 Cor 3:14; KLSchmidt, D. Verstockung des Menschen durch Gott: ThZ 1, '45, 1-17. M-M.*

πώρωσις, εως, ἡ (Hippocr., Galen; on the history of the word s. JARobinson, JTS 3, '02, 81-93, Eph '04, 264ff) *hardening, dulling* in our lit. only fig. (Test. Levi 13:7 πώρωσις ἀμαρτίας) *dullness, insensibility, obstinacy* ἡ π. τῆς καρδιάς (s. **πωρόω** and LCerfaux, Muséon 59, '46, 267-79) Mk 3:5; Eph 4:18. π. τῷ Ἰσραὴλ γέγονεν *insensibility has come over Israel* Ro 11:25. **M-M**.*

πῶς *interrog. particle* (Hom.+; *inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.*) *how? in what way?*—**1.** in direct questions—**a.** to determine how *some*th. has come to be, how *some*th. is happening, or should happen; **w. indic.** *how? in what?* πῶς ἔσται τοῦτο; Lk 1:34. πῶς ἀναγινώσκει; 10:26; cf. Mk 12:26. πῶς οὖν ἠγεώχθησάν σου οἱ ὀφθαλμοί; J 9:10.—3:4, 9; 9:19 (π. οὖν), 26; Ro 4:10 (π. οὖν); 1 Cor 15:35 (cf. 1 Ch 13:12); B 5:5 (π. οὖν); IEph 19:2 (π. οὖν); Hm 3:3 (π. οὖν). **W.** the special *mng.* with *what right? in what sense?* πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς υἱὸς Δαυὶδ ἔστιν; Mk 12:35.—Mt 22:43 (π. οὖν), 45; Lk 20:41, 44 (cf. Gen 39:9); J 12:34.—γέγραπται Mk 9:12.

b. in questions indicating surprise *how is it (possible) that? I do not understand how* (Manetho in Jos., C. Ap. 259 a series of questions expressing surprise, introduced again and again by πῶς; Lucian, Deor. Conc. 10 πῶς φέρεις;) πῶς παρ' ἐμοῦ πεῖν αἰτεῖς; J 4:9.—7:15; Ac 2:8; Gal 4:9. **W.** a *neg.* πῶς οὐ νοεῖτε; *how is it possible that you do not understand?* Mt 16:11; Mk 8:21 *v.l.* πῶς οὐκ ἔχετε πίστιν; *how is it that you have no faith?* Mk 4:40.—8:21 *t.r.*; Mt 21:20; Lk 12:56.

c. in questions denoting disapproval or rejection with *what right? how dare you?* πῶς ἐρεῖς τῷ ἀδελφῷ σου; Mt 7:4 (πῶς ἐρεῖς as Jer 2:23). πῶς εἰσῆλθες ὧδε; *how is it that you are bold enough to come in here?* 22:12. πῶς σὺ λέγεις; *how can you say?* (cf. Job 33:12) J 14:9.—Lk 6:42; *what does he mean by saying?* J 6:42; 8:33; 1 Cor 15:12; Gal 2:14.

d. in rhetorical questions that call an assumption into question or reject it altogether *how (could or should)?=by no means, it is impossible that* (Job 25:4) πῶς (οὖν) σταθίῃται ἡ βασιλεία αὐτοῦ; Mt 12:26; Lk 11:18. Cf. Mt 12:29, 34; Mk 3:23; 4:13; J 3:12; 5:44, 47; 6:52; 9:16; 14:5 (KBeyer, Semitische Syntax im NT, '62, 94f). ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον; *otherwise (i.e. if he were unjust) it would be impossible for God to judge the world* Ro 3:6. Cf. 6:2; 1 Cor 14:7, 9, 16; 1 Ti 3:5; Hb 2:3; 1 J 3:17; 4:20 *t.r.*; MPol 9:3; Hv 3, 9, 10.—If πῶς is accompanied by a *neg.*, the 'impossible' becomes *most surely, most certainly* (Hyperid. 3, 35; 5, 15; Pr 15:11 πῶς οὐχί; Ep. Arist. 149; Jos., C. Ap. 1, 256) πῶς οὐχὶ τὰ πάντα ἡμῖν χαρίσεται; Ro 8:32.—2 Cor 3:8.—As an exceptional case the opt. **w. ἄν** (potential; cf. Bl-D. §385, 1; Rob. 938; 1021f and Ael. Aristid. 29 p. 557 D.) πῶς γὰρ ἄν δυναίμην;=it is impossible for me to do so Ac 8:31 (cf. Gen 44:8; Dt 28:67; Sir 25:3).

e. in questions of deliberation **w.** a deliberative subjunctive (Bl-D. §366, 1; Rob. 934f.—Epict. 4, 1, 100; 2 Km 23:3; Sir 49:11; Ps.-Clem., Hom. 19, 2) πῶς οὖν πληρωθῶσιν αἱ γραφαί; Mt 26:54. πῶς ὁμοιωσώμεν τὴν βασιλείαν; *what comparison can we find for the Kingdom?* Mk 4:30. πῶς φύγητε; *how are you to escape?*=you will not escape at all Mt 23:33. πῶς οὖν **w. subj.** Ro 10:14a, *fol.* by πῶς δέ and the *subj.* three times in vss. 14b, c, 15.—Hs 5, 7, 3.

2. in indirect questions—**a.** **w. indic.** after verbs of knowing, saying, asking etc. ἀκούειν B 7:3. ἀπαγγέλλειν Lk 8:36; 1 Th 1:9. βλέπειν 1 Cor 3:10; Eph 5:15. διηγείσθαι Mk 5:16; Ac 9:27a, b; 12:17. εἰδέναι (X., Mem. 1, 2, 36) J 9:21; Col 4:6; 2 Th 3:7. ἐπέχειν Lk 14:7. ἐπιδεικνύνει B 6:13. ἐπισκέπτεσθαι Ac 15:36. ἐπίστασθαι 20:18. ἐρωτᾶν J 9:15. θεωρεῖν Mk 12:41. καταμαθεῖν Mt 6:28 (on π. αὐξάνουσιν here s. PKatz, JTS 5, '54; 207-9); ISm 6:2. κατανοεῖν Lk 12:27; 1 Cl 24:1; 37:2. μνημονεύειν Rv 3:3. νοεῖν 1 Cl 19:3. ὁρᾶν 50:1.—The addition of an article gives the *indir.* question the value of a noun *παρελάβετε τὸ πῶς δεῖ ὑμᾶς περιπατεῖν* 1 Th 4:1 (s. also 2b below).—In some of the passages given under 2a πῶς could have the same *mng.* as ὅτι *that*, in accordance **w.** the tendency in later Gk. (Epict., M. Ant. 9, 40; Jos., Ant. 12, 205; BGu 37, 6 [50 AD]; PRyl. 235, 6 ἐθαύμασα δὲ πῶς οὐκ ἐδήλωσάς μοι. Cf. GNHatzidakis, Einl. in die neugriech. Gramm. 1892, 19; Rdm. 2 196; Bl-D. §396; Rob. 1032). That is clearly the *mng.* in Mt 12:4; Mk 2:26; Ac 11:13; B 11:1; 14:6; 1 Cl 34:5.

b. **w. deliberative subjunctive** μὴ μεριμνήσητε πῶς ἢ τίλαλήσητε Mt 10:19.—Mk 11:18; 14:1, 11; Lk 12:11. μεριμνᾷ πῶς ἀρέση 1 Cor 7:32, 33, 34 (*t.r.* has the *fut.* in Mk 11:18 and 1 Cor 7:32-4; cf. Herodian 5, 4, 9 ἡγνούν, πῶς χρήσονται τῷ πράγματι). In this case, too, the article can be added (s. 2a above) Lk 22:2, 4; Ac 4:21.

3. in exclamations *how...!* (X., An. 6, 5, 19 *al.*; Epict. 1, 16, 13; 4, 1, 115; 116, Ench. 24, 3 πῶς ἄνισοί ἐστε καὶ ἀγνώμονες; M. Ant. 6, 27.—Bl-D. §436; Rob. 302; OLagercrantz, Eranos 18, '18, 26ff; KRupprecht, Philol. 80, '24, 207) πῶς δύσκολόν ἐστιν Mk 10:24; cf. vs. 23; Lk 18:24. πῶς συνέχομαι 12:50. πῶς ἐφίλει αὐτόν J 11:36.—Hm 11:20; 12, 4, 2. JBauer, Pōs in der gr. Bibel, NovT 2, '57, 81-91. **M-M**.**

πῶς *enclitic particle* (Hom.+; *inscr., pap., LXX*; Jos., C. Ap. 2, 24) *somehow, in some way, perhaps* ἐάν πως (cf. Dit., Syll. 3 364, 24 [III BC]; 3 Km 18:5) ISm 4:1. **W.** a *neg.* οὐδ' ἄν πως οἱ ἄνθρωποι ἐσώθησαν *men could in no way have been saved* B 5:10.—In combination **w.** εἰ and μὴ s. εἰ VI 12 (also Jos., Ant. 2, 159) and μήπως. **M-M**.*

P

ρ' as a numeral=100 (Jos., C. Ap. 2, 134) Hv 4, 1, 6.*

Ῥαάβ (𐤓𐤁𐤁) ἡ indecl. (LXX.—In Joseph. Ῥαάβη [v.l. Ῥαχάβη], ἡ [Ant. 5, 8]) *Rahab*, a harlot in Jericho who, acc. to Josh 2, saved the Israelite spies by hiding them. For this reason she was spared when the city was taken (Josh 6:17, 25). Mentioned as a model of righteousness by faith and of hospitality Hb 11:31; Js 2:25; 1 Cl 12:1, 3. FWYoung, JBL 67, '48, 339-45. S. also **Ῥαχάβ** (Bl-D. §39, 3; Mlt.-H. 109).*

ῥαββί (also ῥαββεί; on the interchange of ει and ι s. Bl-D. §38 app.; W-S. §5, 13a; cf. Mlt.-H. 76f.—EbNestle, ZNW 7, '06, 184) *rabbi* from 𐤓𐤁𐤁 'lord, master', 𐤓𐤁𐤁𐤁 'my lord', properly a form of address, and so throughout our lit., then an honorary title for outstanding teachers of the law Mt 23:7f (here, too, ῥαββί is a form of address). Of John the Baptist, whom his disciples addressed in this manner J 3:26. Otherw. always of Jesus: Mt 26:25, 49; Mk 9:5; 10:51 v.l.; 11:21; 14:45; J 1:49; 4:31; 6:25; 9:2; 11:8. κύριε ρ. Mk 10:51 D; cf. the apocryphal gospel fgm. ZNW 22, '23, 153f. With the transl. διδάσκαλε, which paraphrases the sense J 1:38; cf. 3:2.—Schürer II 4 375f; The Jewish Encyclopedia X '05, 294ff; Dalman, Worte 272-80; ThReinach, Revue des Études juives 48, '04, 191-6 (inscr. fr. Cyprus: εὐχὴ ῥαββὶ Ἀττικοῦ); Billerb. I 916f. M-M.*

ῥαββουνί (also written ῥαββουνεί, ῥαββονί, ῥαββονεί, s. on **ῥαββί**), properly a heightened form of 𐤓𐤁𐤁: 𐤓𐤁𐤁𐤁𐤁 beside it 𐤓𐤁𐤁𐤁𐤁. suffix 𐤓𐤁𐤁𐤁𐤁𐤁 my Lord, my Master. Jesus is so addressed in Mk 10:51 and J 20:16; in the latter pass. διδάσκαλε is added as a transl.—E Kautzsch, Grammatik des Bibl.-Aramäischen 1884, 10; Dalman, Gramm. 2 §35, 2, Worte 267; 279, Jesus 12; Schürer II 4 377; Billerb. II 25; PKahle, The Cairo Geniza '47, 129 (exx. fr. Jewish sources); WFAlbright, Recent Discoveries in Palestine and J, in CHDodd-Festschr. '56, 158 ('my dear [or] little master').*

and

ῥαβδίζω (since Pherecrates Com. [V BC] 50; Aristoph.; Theophr.; PRyl. 148, 20; LXX) 1 aor. pass. ἐραβδίσθην (on the quest. whether to spell it ἐρ- or ἐρρ- s. Bl-D. §11, 1; Mlt.-H. 101 f; 192f) *beat with a rod* (Aristoph., Lys. 587; Diod. S. 19, 101, 3) of the punishment known in Lat. as verberatio; Paul suffered it three times acc. to 2 Cor 11:25; in his case it was prob. a punishment prescribed by city magistrates, cf. Ac 16:22.—ThMommensen, ZNW 2, '01, p. 89, 1. M-M.*

ῥαβδίων, ου, τό (Theophr. et al.; Ezk 21:26 v.l.) dim. of ῥάβδος *stick, twig* Hs 8, 1, 2f; 8, 2, 9.*

ῥάβδος, ου, ἡ (Hom.+; inscr.; PSI 168, 16; PTebt. 44, 20; LXX; Philo; Jos., Bell. 2, 365f, Ant. 5, 284) *rod, staff, stick gener.* Rv 11:1; 52 times in Hs 8. Of the test involving the rods (Num 17) 1 Cl 43:2-5; Hb 9:4 (Num 17:23). Of the shepherd's staff (Mi 7:14) Hv 5:1; s 6, 2, 5. Symbolically ποιμαίνειν τινὰ ἐν ῥ. σιδηρᾷ (ποιμαίνω 2ay and cf. PGM 36, 109) Rv 2:27; 12:5; 19:15. Of a traveler's staff (lit. s.v. ὑπόδημα) Mt 10:10; Mk 6:8; Lk 9:3. Of the ruler's staff, the scepter (Pind., Ol. 9, 50; LXX) Hb 1:8 (Ps 44:7). Of a 'magic' wand (Lucian, Dial. Deor. 7, 4, Dial. Mort. 23, 3) Hv 3, 2, 4; s 9, 6, 3. Of a stick as a means of punishment (Pla., Leg. 3 p. 700C; Plut., Mor. 268D; 693F; Ex 21:20; Is 10:24) ἐν ῥάβδῳ ἔρχεσθαι (opp. ἐν ἀγάπῃ) come with a stick 1 Cor 4:21 (cf. ἐν I 4cβ). ῥάβδοι πυρός fiery rods AP 19:33. Of an old man's staff Hb 11:21 (Gen 47:31). M-M.**

ῥαβδοῦχος, ου, ὁ (Aristoph., Thu.+; inscr., pap.) orig. 'staff-bearer', then of the Roman *lictor* (Polyb.+; Diod. S. 5, 40, 1; Plut., Mor. 280A διὰ τί λικτώρεις τοὺς ῥαβδοῦχους ὀνομάζουσι; Herodian 7, 8, 5.—Joseph. does not have the word, but ῥάβδοι in Bell. 2, 365f prob. refers to the fasces or bundles of sticks carried by the lictors), roughly equiv. to constable, policeman. The στρατηγοί (q.v.) of Philippi had two lictors in attendance on them (JMarquardt, Röm. Staatsverwaltung 12 1881 p. 175, 7) Ac 16:35, 38. M-M.*

ῥαβιθά. In Mk 5:41 codex D reads ραββὶ θαβίτα; this is meant for ῥαβιθά, the fem. of rābiâ, *girl*; accordingly ρ.=ταλιθά, which is read by the majority of witnesses.—Wlh. ad loc.; FSchulthess, ZNW 21, '22, 243 note.*

Ῥαγαύ (𐤓𐤁𐤁𐤁), ὁ indecl. (LXX.—In Jos., Ant. 1, 148v.l. Ῥάγαυος) *Reu*, son of Peleg and father of Serug (Gen 11:18-21), in the genealogy of Jesus Lk 3:35.*

ῥαδιούργημα, ατος, τό (Dionys. Hal. 1, 77; Plut., Pyrrh. 6, 7, Mor. 860D; Ps.-Lucian, Calumn. 20) *prank, roguish trick*, but also of more serious misdeeds, *knavery, crime* (Oenomaus in Euseb., Pr. Ev. 5, 26, 2) ῥ. πονηρόν a serious piece of villainy Ac 18:14 (w. ἀδίκημα).*

ῥαδιουργία, ας, ἡ (X+) *frivolity*, but then a somewhat mild expr. for *wickedness, villainy, deceit, fraud, unscrupulousness* (Polyb. 12, 10, 5; Diod. S. 5, 11, 1; Plut., Cato Min. 16, 3; PMagd. 35, 11 [216 BC]; BGU 226, 14 [99 AD]; POxy. 237 VIII, 15; PStrassb. 40, 30; Philo, Cher. 80) w. δόλος Ac 13:10.—AWikenhauser, BZ 8, '10,

ῥαδίως *adv.* (Att. [Hom.+in the form ῥηδίως]; Ditt., Or. 508, 8; PPetr. II 11, 1; 4; PGiess. 47, 26; POxy. 471, 54; Philo; Jos., Ant. 11, 240) *easily* Hv 4, 1, 2; Papias 3.*

ῥαθυμέω (X., Pla.+; Ditt., Or. 521, 15; pap., LXX; Philo, Migr. Abr. 133; Jos., Ant. 14, 166), better **ῥαθυμέω** (Zen.-P. 83 [=Sb 6789], 6; PHib. 46, 12 [III BC]), 1 *aor.* ἑραθύμῃσα *be unconcerned, be idle, relax* Hv 1, 3, 2.*

ῥαίνω 1 *aor.* ἔρρανα (Hom.+; inscr.; pap. [Sb 8000, 17—III AD]; LXX; Jos., Ant. 3, 205; 242; 4, 79; 81) *sprinkle* τι *some*th. ῥ. ὕδωρ *sprinkle water* (Ezk 36:25) in cleaning a place Hs 9, 10, 3. *Pass.* Rv 19:13 v.l. (Lucian, Anach. 11 αἵματι ῥαινόμενος).*

ῥακά (also written ῥαχά; so as an uncomplimentary, *perh.* foul epithet in a Zenon pap. of 257 BC: Sb 7638, 7 Ἀντίοχον τὸν ῥαχᾶν [s. on this ECColwell, JBL 53, '34, 351-4; Gdspd., Probs. 20-3; MSmith, JBL 64, 1945, 502f]) Mt 5:22, a term of abuse, as a rule derived fr. the Aramaic ܪܥܐ or ܪܥܐ 'empty one', found (Billerb. I 278f) in the Talmud (EKautzsch, Gramm. des Biblisch-Aramäischen 1884, 10; Dalman, Gramm. 2 173f; SIFeigin, Journ. of Near Eastern Stud. 2, '43, 195f; Mlt.-H. 152 w. note 3) *fool, empty-head*. Doubt as to the correctness of this derivation is expressed by Wlh. and Zahn *ad loc.*; FSchulthess, ZNW 21, '22, 241-3. Among the ancient interpreters, the Gk. Onomastica, Jerome, Hilary, and the Opus Imperfectum p. 62 (Migne, Gr. 56, 690) take ῥ. as=κενός=Lat. *vacuus=empty-head, numbskull, fool*, Chrysostom says (VII p. 214 Montf.): τὸ δὲ ῥακά οὐ μεγάλης ἐστὶν ὕβρεως ῥῆμα... ἀντὶ τοῦ σύ. The same thing in somewhat different words in Basilus, Regulae 51 p. 432C: τί ἐστὶ ῥακά; ἐπιχώριον ῥῆμα ἡπιωτέρας ὕβρεως, πρὸς τοὺς οἰκειωτέρους λαμβανόμενον. Sim., Hecataeus (in Plut., Mor. 354D) explains the name Ammon as coming fr. a form of address common among the Egyptians: προσκλητικὴν εἶναι τὴν φωνήν.—SKrauss, OLZ 22, '19, 63; JLeipoldt, CQR 92, '21, 38; FBussby, ET 74, '64, 26. S. the *lit. s.v.* **μωρός**. M-M.*

ῥάκος, οὐς, τό—1. *tattered garment, rag* (Hom.+; POxy. 117, 14; Is 64:5) ῥάκη ῥυπαρά *filthy rags* (Cebes 10, 1; Plut., Mor. 168D) AP 15:30.

2. *piece of cloth, patch* (Hdt. 7, 76; Hippocr. et al.; Artem. 1, 13; PGM 4, 1082; 3192; 7, 208; 359; Jer 45:11; Jos., Ant. 6, 289) ἐπίβλημα ῥάκους ἀγνάφου *a patch made of a piece of new cloth* Mt 9:16; Mk 2:21 (RRLewis, ET 45, '34, 185). M-M. B. 398.*

Ῥαμά (π), ἡ *indecl.* (Judg 19:13; 3 Km 15:17.—Jos., Ant. 8, 303f has Ῥαμαθὼν, ὦνος) *Rama*, a city in the tribe of Benjamin, about six miles north of Jerusalem Mt 2:18 (Jer 38:15). Buhl, Geogr. 172; Dalman, Orte 3 29.*

ῥαντίζω (Ael. Dion. π. 40 ἑρραντισμένος αἵματι; Athen. 12 p. 521A; Lev 6:20; 4 Km 9:33.—Thumb 223) *fut.* ῥαντιῶ; 1 *aor.* ἑράντισα (on the quest. whether to spell it w. one ρ or two s. Bl-D. §11, 1; Mlt.-H. 101f); *pf. pass. ptc.* ῥεραντισμένος (Bl-D. §68; Mlt.-H. 100; Kühner-Bl. I p. 278, 5).

1. (be) *sprinkle w. acc.*, of the rite of purification (Num 19) τὸν λαὸν ἑράντισεν *he sprinkled the people* Hb 9:19. Cf. B 8:1 and, without the *acc.* (supplied fr. the context) 8:3f. τί τινι *some*th. w. *some*th. Hb 9:21. ῥαντιεῖς με ὕσσωπῳ 1 Cl 18:7 (Ps 50:9).—*Pass.* (s. above) ἱμάτιον ῥεραντισμένον αἵματι *a garment sprinkled with blood* Rv 19:13 v.l. (for βεβαμμένον; there are also other variants). The *act.* is also used of liquids and of other things that *sprinkle someone* Hb 9:13.

2. The *mid.* is found in our *lit. w.* the *mng.* *cleanse, purify*—a. *cleanse or wash oneself* ἐὰν μὴ ῥαντίσωνται οὐκ ἐσθίουσιν Mk 7:4 (v.l. βαπτίσωνται; s. **βαπτίζω** 1).

b. *purify some*th. for oneself, fig. ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς *after we have purified our hearts of an evil conscience* Hb 10:22. M-M.*

ῥάντισμα, ατος, τό (Vett. Val. 110, 17) *sprinkling* ἐν τῷ αἵματι τοῦ ῥαντίσματος αὐτοῦ *by his sprinkled blood* B 5:1.*

ῥαντισμός, οὔ, ὁ (LXX) *sprinkling*. The blood of Jesus is called αἷμα ῥαντισμοῦ *blood of sprinkling, i.e. blood that is sprinkled* for atonement Hb 12:24 (cf. Num 19:9 al. ὕδωρ ῥαντισμοῦ). The Christians are destined by God's choice εὖς ῥαντισμὸν αἵματος Ἰησοῦ Χρ. *to be sprinkled with the blood of Christ* and thus have their sins expiated 1 Pt 1:2. M-M.*

ῥαπίζω (since Xenophanes in Diog. L. 8, 36; Hdt.; LXX) *fut.* ῥαπίσω; 1 *aor.* ἑράπισα (on the spelling w. one ρ or two cf. Bl-D. §11, 1; Mlt.-H. 101f) *lit.*, and almost always in secular authors *strike with a club or rod*; the *abs.* ἑράπισαν Mt 26:67 could have this *mng.* But in the other places in our *lit.* the sense is clearly *strike with the open hand, esp. in the face, slap* (Suidas: ῥαπίσαι: πατάσσειν τὴν γνάθον ἀπλῇ τῇ χειρί.—Hyperid., fgm. 97 and Plut., Mor. 713C ῥ. τινὰ ἐπὶ κόρρη; Achilles Tat. 2, 24; 5, 23; 6, 20 κατὰ κόρρη; Jos., Ant. 8, 408 in retelling the story of 3 Km 22:24 uses ῥαπίζειν instead of πατάσσειν ἐπὶ τὴν σιαγόνα; 1 Esdr 4:30; Hos 11:4 ῥ. ἐπὶ τὰς σιαγόνας; Phryn. p. 175) ῥ. τινὰ εἰς τὴν σιαγόνα αὐτοῦ *slap someone on the cheek* Mt 5:39 (s. **σιαγών**). Also τὰς σιαγόνas τινὸς ῥ. GP 3:9. M-M.*

ράπισμα, ατος, τό *lit.* a blow with a club, rod, or whip (Antiphanes in *Athen.* 14 p. 623B; *Lucian*, *Dial. Mer.* 8, 2) so *perh.* οἱ ὑπηρέται ράπισμασιν αὐτὸν ἔλαβον Mk 14:65 (cf. *λαμβάνω* 1εα). But even here it may have the *mng.* that is certain for the other passages in our *lit.*, a slap in the face (s. *ραπίζω* and cf. *ράπισμα* Ael. *Dion.* ε, 55 [*ράπισμα* τὸ ἐπὶ τῆς γνάθου]; *Alciph.* 3, 3, 2; *schol.* on *Pla.* 508D, also *Anth. Pal.* 5, 289 [VI AD] ῥ. ἀμφὶ πρόσωπα; *Act. Jo.* 90 p. 195f B.) διδόναι ράπισμά τινι give someone a slap in the face J 18:22 (but s. *Field*, *Notes* 105f); *pl.* 19:3. ἔάν τις σοι δῶ ράπισμα εἰς τὴν δεξιὰν σιαγόνα D 1:4. τιθέναι τὰς σιαγόνas εἰς ράπισματα offer the cheeks to slaps B 5:14 (Is 50:6).—PBenoit, *Les Outrages à Jésus Prophète*, *OCullmann-Festschr.*, '62, 92-110. M-M.*

ράσσω (*Demosth.* 54, 8; *Achilles Tat.* 5, 23, 5; *LXX*) strike, dash, throw down τινά someone Mk 9:18 D (for ῥήσσω, q.v. 2a).*

ραφίς, ἴδος, ἡ *needle*, *esp.* one used for sewing (*Hippocr.*, *Morb.* 2, 66 al.; *POxy.* 736, 75) τρήμα ραφίδος the eye of a needle Mt 19:24. Also τρυμαλιά ρα. Mk 10:25; Lk 18:25 t.r.—See s.v. *βελόνη*, also *Field*, *Notes* 196; *PSMiner*, *JBL* 61, '42, 157-69. M-M. B. 412.*

ραχά s. *ρακά*.

Ῥαχάβ (𐤓𐤁𐤁) ἡ indecl. *Rahab* (s. *Ῥαάβ*.—*Jos.*, *Ant.* 5, 8; 11; 15 al. has beside *Ῥαάβη*, ης [*Ant.* 5, 8], the v.l. *Ῥαχάβη*), in the genealogy of Jesus Mt 1:5, wife of Salmon and the mother of Boaz.—S. on *Θαμάρ*. *JDQuinn*, *Biblica* 62, '81, 225-8.*

ραχή, ἡ s. *ράχος*.

Ῥαχήλ (𐤓𐤁𐤀𐤋), ἡ indecl. (*LXX*, *Philo*, *Test. 12 Patr.*.—*Joseph.* has *Ῥάχηλα*, ας [*Ant.* 1, 301]) *Rachel*, Jacob's wife Mt 2:18 (Jer 38:15).*

ραχία, ας, ἡ name of a berry-bush, *perh.* the blackberry ἐπὶ φρύγανον τὸ λεγόμενον ῥ. on a bush called the blackberry B 7:8 (but s. the textual tradition in *Bihlmeyer*).*

ράχος (ραχός?), ου, ἡ thorn-bush (since *Hdt.* [7, 142 ρηχός]; *inscr.*: *Leges Graecorum Sacrae* II 153 [III BC] *LZiehen* ['06]; *BGU* 1466, 4 [I BC]), name of a bush bearing sweet fruits, *perh.* the blackberry (cf. *ραχία*, w. which the text of *Gebh.-Harn.-Zahn* interchanges it as an equivalent. *Bihlmeyer* has *ραχή* in both places) B 7:8 (*JRHarris*, *On the Locality of Pseudo-Barnabas*, *JBL* 9, 1890, 60-70).*

Ῥεβέκκα, ας (𐤓𐤁𐤁𐤌), ἡ (declined in *LXX*, *Philo*, and *Joseph.*) *Rebecca*, wife of Isaac Ro 9:10; B 13:2 (Gen 25:21), 3.*

ρέδη, ης, ἡ (*acc.* to *Quintilian* 1, 5, 57 *orig.* a Celtic word [s. also *Caesar*, *Bell. Gall.* 1, 51; 6, 30]. It came into *Gk.* *lit.* by way of *Lat.* authors [in the form *'reda'* or *'raeda'* in *Cicero*; *Horace*, *Sat.* 1, 5, 86; 2, 6, 42; *Suetonius*, *Jul.* 57 al.]. S. on it, as well as on the spelling *ραΐδη*, *Bl-D.* §5, 1d; 41, 1; *Mlt.-H.* 81; 155; *Hahn* 263, 5 [lit.]) a (four-wheeled) carriage Rv 18:13 (v.l. *ραΐδη*). M-M.*

Ῥεμφάν, Ῥεφάν s. *Ῥομφά*.

Ῥέος, ου, ὁ *Rheus* (s. *Hdb.* on *IPhld* 11:1), surnamed *Agathopus* (s. *Ἀγαθόπους*) *IPhld* 11:1; *ISm* 10:1.*

ῥεριμμένος s. *ρίπτω*.

ρέω (*Hom.*.; *inscr.*, *pap.*, *LXX*, *Philo*; *Jos.*, *Bell.* 6, 105 μνήμη ῥέουσα δι' αἰῶνος; *Sib. Or.* 3, 54) fut. ῥεύσω (*Bl-D.* §77; *Rob.* 355).

1. flow symbolically, of the Redeemer ποταμοὶ ἐκ τ. κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος J 7:38 (*Hdb.* ad loc., and s. *κοιλία* 3).

2. fig. (over) flow with, have more than enough of τὶ someth. γῆ ῥέουσα γάλα καὶ μέλι a land flowing w. milk and honey (*LXX*) B 6:8, 10, 13 (for a more detailed treatment of this *pass.* s. *Windisch*, *Hdb.* on B 6:8.—Cf. also γάλα 1). M-M. B. 677.*

Ῥήγιον, ου, τό (*Aeschyl.*, *Hdt.*.; *inscr.*; *Philo*, *Aet. M.* 139; *Jos.*, *Ant.* 19, 205) *Rhegium*, a city and promontory in Bruttium, at the 'toe' of Italy, opposite the Sicilian city of Messina *Ac* 28:13. M-M.*

ῥήγμα, ατος, τό (since *Archippus Com.* [V/IV BC], *fgm.* 38; *Hippocr.*; *pap.*, *LXX*; *Jos.*, *Bell.* 6, 337) wreck, ruin, collapse, *lit.* 'breaking' τῆς οἰκίας (this *mng.* is not found *elsewh.*; but the *pl.* w. ref. to bldgs.: *Polyb.* 13, 6, 8; *PSI* 456, 11 τοῦ πύργου ῥήγματα; *Am* 6:11 v.l. πατάξει τὸν οἶκον ῥήγμασιν.—*PLond.* 131 recto, 45; 60 [78/9 AD] uses the word of a break in a dam on the Nile, i.e. of damage by water) Lk 6:49. M-M.*

ρήγνυμι Mt 9:17 and its by-form ρήσω Mt 9:17 D; Lk 5:6 v.l.; fut. ρήξω; 1 aor. ἔρηξα, imper. ρήξον; 2 fut. pass. ἀργήσομαι (Hom.; LXX).

1. *tear (in pieces), break, burst* τινά or τὶ someone or *someh.* (Jos., Ant. 5, 310) of wine τοὺς ἀσκούς *burst the wine-skins* (Alex. Aphr., An. Mant. 124, 20 Br.) Mk 2:22; Lk 5:37; cf. Hm 11:3. Pass. *be torn, burst* (Diod. S. 3, 34, 2; Test. Jud. 2:6; PGM 4, 361; 2674; 13, 264) Mt 9:17. ὥστε τὰ δίκτυα ρήσσεσθαι Lk 5:6 D. Of rabid animals *tear in pieces* w. their teeth μήποτε ρήξωσιν ὑμᾶς Mt 7:6 (Aesop, Fab. 408 H. of a swine: τοῖς ὀδοῦσιν ἀναρρήξιν τὴν κύνα).

2. *tear or break loose, let loose, break out in* (Hdt. 2, 2 and Aelian, fgm. 41 p. 203, 2 φωνήν; Plut., Pericl. 36, 7 κλαυθμόν; LXX; Philo, Conf. Lingu. 194. Cf. also Ps.-Oppian, Cyneg. 1, 226 PBoudreaux [1908] ῥήξον ποτε δεσμὰ σιωπῆς) ῥήξον καὶ βόησον *break forth and cry aloud* (Is 54:1) Gal 4:27; 2 Cl 2:1.—Pass. *break forth* (PPetr. II 23, 1, 12 [III BC] ὕδωρ ἑρράγη; Sib. Or. 4, 53) of light B 3:4 (Is 58:8).—S. also ῥήσω. M-M.*

ρήθεις s. εἶπον.

ῥῆμα, ατος, τό (Pind., Hdt.; inscr., pap., LXX; En. 14, 7; Philo; Jos., Ant. 16, 306al.; Test. 12 Patr.—On the mng. of the word s. ADebrunner, TW IV 74f).

1. *that which is said, word, saying, expression* τὰ ῥήματα *the words* (opp. τὰ ἔργα) 2 Cl 13:3; Hs 9, 21, 2; cf. Ac 16:38. πᾶν ῥῆμα *every word* B 11:8. πᾶν ῥῆμα ἀργόν Mt 12:36. πᾶν ῥ. πονηρόν Hs 5, 3, 6; οὐδὲ ἓν ῥ. *not even one word* Mt 27:14; cf. ῥῆμα ἓν Ac 28:25.—Lk 2:17, 50; 20:26; 1 Cl 27:7 (Ps 18:3). φωνὴ ῥημάτων *the sound of words, a voice whose words* Hb 12:19; αἰσχροὺς ῥ. Hv 1, 1, 7. ὥσει λῆρος τὰ ῥ. Lk 24:11. ἄρρητα ῥήματα (s. ἄρρητος) 2 Cor 12:4. ῥ. ἔκφορικτα Hv 1, 3, 3b. ῥ. ἀληθῆ m 11:3; δεινὰ ῥ. MPol 8:3. ῥ. βλάσφημα Ac 6:11. ῥῆμα, ῥήματα ἀκούειν B 16:10; Hv 1, 1, 6; 4, 1, 7; 4, 2, 6 al. τὰ προειρημένα ῥ. (s. προεῖπον) 1 Pt 3:2; cf. Jd 17; Hm 9:4. πολὺν ἐν ῥήμασιν γενέσθαι *be profuse in speech, be too talkative* 1 Cl 30:5 (Job 11:3).—τὸ ῥ., τὰ ῥ. oft. takes a special significance fr. the context: *prophecy, prediction* Mt 26:75; Mk 9:32; 14:72; Lk 1:38; 2:29; 9:45a, b; 18:34; 22:61 v.l.; Ac 11:16; MPol 16:2. *Word of scripture* 2 Cl 15:4.—*Command (ment), order, direction* Lk 5:5; esp. of God (Dt 1:26) 3:2; Hb 11:3; 1 Cl 10:1; ῥ. τῆς δυνάμεως αὐτοῦ Hb 1:3. τὸ ἰσχυρόν ῥ. *the mighty creative word* Hv 1, 3, 4; cf. 3, 3, 5. διὰ ῥήματος Χριστοῦ Ro 10:17.—*Threat* λαλεῖν ῥήματα κατὰ τινος *make threats against someh.* Ac 6:13.—τὰ ῥ. *speech, sermon, proclamation* πάντα τὰ ῥ. αὐτοῦ *everything he had to say* Lk 7:1. ἐνωτίσασθε τὰ ῥήματά μου *pay attention to what I am proclaiming* Ac 2:14.—10:44; J 8:20. τὰ ῥήματα αὐτῶν *their preaching* Ro 10:18 (Ps 18:5).—Of the words of (Christian) teaching or of divine understanding πῶς τοῖς ἔμοις ῥήμασιν πιστεύετε; J 5:47. Cf. 6:63; 10:21; 12:47f; 14:10; 15:7; 17:8; Lk 24:8; Ac 10:22. ῥήματα ζωῆς αὐωνίου J 6:68. τὰ ῥήματα τῆς ζωῆς ταύτης Ac 5:20. ῥήματα ἀληθείας κ. σωφροσύνης 26:25. ῥήματα ἐν οἷς σωθήσῃ 11:14. τὰ ῥ. τοῦ θεοῦ (Sextus 4, 39 ῥήματα θεοῦ; Marinus, Vi. Procli 32 θεῖα ῥ.) J 3:34; 8:47. ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ (Dt 8:3) Mt 4:4. τὰ ῥήματα τοῦ κυρίου τὰ λεγόμενα διὰ παραβολῶν *the Lord's teachings which were expressed in the form of parables* Hs 5, 4, 3. διάσταλμα ῥήματος *the special meaning of the teaching* B 10:11. Gener. the sing. brings together all the divine teachings as a unified whole, w. some such mng. as *gospel, or confession*. ἐγγὺς σου τὸ ῥῆμά ἐστιν Ro 10:8a, 9 v.l. (Dt 30:14). MJSuggs, 'The Word is Near You' Ro 10:6-10, JKnox-Festschr. '67, 289-312. Cf. Eph 5:26. τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς 1 Pt 1:25b. W. objective gen. τὸ ῥῆμα τῆς πίστεως Ro 10:8b. W. subjective gen. ῥῆμα θεοῦ Eph 6:17; Hb 6:5. τὸ ῥ. κυρίου 1 Pt 1:25a (cf. Is 40:8).—GKittel, D. Wort Gottes im NT: Pastoralblätter für Predigt usw. 80, '37/'38, 345-55.

2. after the Hebrew *thing, object, matter, event* οὐκ ἀδυνατήσῃ παρὰ τοῦ θεοῦ πᾶν ῥῆμα *nothing will be impossible with God* Lk 1:37 (Gen 18:14). ἐπὶ στόματος δύο μαρτύρων σταθῇ πᾶν ῥῆμα Mt 18:16; 2 Cor 13:1 (both Dt 19:15). Cf. sing. Lk 2:15 (cf. 1 Km 4:16); Ac 10:37. Pl. Lk 1:65; 2:19, 51; Ac 5:32; 13:42.—ERepo, Der Begriff Rhema im Bibelgriechischen: I Rhema in der LXX, II Rhema im NT, Diss. Helsinki '51, '54; adversely reviewed by GZuntz, L'Antiquité Classique 22, '53, 106-12. M-M. B. 1262.**

ῥησά, ὁ indecl. Rhesa, in the genealogy of Jesus Lk 3:27 (GKuhn, ZNW 22, '23, 212).*

ῥῆσις, εως, ἡ (Hom.; pap. [e.g. Kl.T. 135 p. 47, 8]; LXX, Philo; Sib. Or. 5, 258) *word, expression* ἐμῆς πνοῆς ῥῆσις (πνοή 2) 1 Cl 57:3 (Pr 1:23).*

ῥήσω—1. by-form of ρήγνυμι, q.v.—2. epic ρήσω (s. προορήσω and the lit. there)=Att. ῥάττω *throw down, dash to the ground* (Artem. 1, 60; Wsd 4:19) τινά someone—a. lit., of an evil spirit's treatment of its victim Mk 9:18; Lk 9:42.—b. fig., of the devil, who tries to cause the righteous man to fall Hm 11:3.*

ῥήτωρ, ορος, ὁ *public speaker, orator* (since Soph.; Thu. 8, 1, 1; inscr., pap.; Philo, Vi. Cont. 31; Jos., Ant. 17, 226; 19, 208), then specif. a speaker in court, advocate, attorney (Dio Chrys. 59[76], 4; POxy. 37 I, 4 [49 AD]; 237 VII, 25; BGU 969 I, 8; 15 al. in pap.; Preisigke, Fachw. '15) Ac 24:1. M-M.*

ῥητῶς adv. expressly, explicitly (Aristot. 1017b, 1; 3; Stoic. III 219, 45; Polyb. 3, 23, 5; Plut., Brut. 29, 4; Diog. L. 8, 71; Dit., Or. 515, 39, Syll. 3 685, 77; 83; UPZ 110, 62 [164 BC]; POxy. 237 VII, 7; Philo, Leg. All. 1, 60 al.; Jos., C. Ap. 1, 83) τὸ πνεῦμα ῥητῶς λέγει 1 Ti 4:1. M-M.*

ρίζα, ἡς, ἡ (Hom.+; inscr., pap., LXX, Philo; Jos., Ant. 3, 174al.).

1. root—a. lit. Mt 3:10; Lk 3:9; Hs 9, 1, 6; 9, 21, 1. ἐκ ριζῶν to its roots, root and branch (Heraclid. Pont., fgm. 50 W.; Plut., Pomp. 21, 3; Job 31:12; Polyaeus 2, 1, 10; Aesop, Fab. 70 P.) Mk 11:20. ρίζαν ἔχειν have (deep) root (s) Mt 13:6; Mk 4:6 (Theophr., Hist. Pl. 6, 6, 7 πολλὴν ἔχουσα ρίζαν).

b. symbolically and fig. (LXX; oft. Philo; Sib. Or. 3, 396): in the parable οὐκ ἔχειν ρίζαν (ἐν ἑαυτῷ) have no firm root and hence be easily inclined to fall away Mt 13:21; Mk 4:17; Lk 8:13.—In Paul's figure of the olive tree, its root and branches Ro 11:16-18. On ρίζας βάλλειν 1 Cl 39:8 (Job 5:3) s. βάλλω 2c.—Of the beginnings fr. which someth. grows (Socrat., Ep. 14, 2; Herm. Wr. 4, 10): a family or nation (Ael. Aristid. 30, 16 K.=10 p. 120 D.; Dit., Or. 383, 30f [I BC] ἐμοῦ γένους ρίζα) ἐκκόπτειν ἐκ ριζῶν root out, destroy root and branch B 12:9. ρίζα πικρίας Hb 12:15 (πικρία 1). ῥ. πάντων τῶν κακῶν 1 Ti 6:10 (cf. Constantin. Manasseh 2, 9 H.: φθόνος ἡ ρίζα τῶν κακῶν; Himerius, Ecl. 32, 5 W.: παιδεία ρίζα τῶν ἀγαθῶν). τῆς πίστεως ῥ. Pol 1:2 (cf. Epicurus in Athen. 12, 67 p. 546f [HUsener, Epicurea 1887 p. 278, 10] ἀρχὴ καὶ ρίζα παντὸς ἀγαθοῦ; Plut., Mor. p. 4B πηγὴ καὶ ρίζα καλοκάγαθίας; Sir 1:6, 20 ῥ. σοφίας; Wsd 15:3 ῥ. ἀθανασίας).

2. shoot or scion growing fr. the root, symbolically descendant (Diod. S. 26, 16a μηδὲ ρίζαν ἀπολιπεῖν συγγενείας=not a single scion of the family should survive; Ps.-Apollod. 2, 1, 4, 2 Ἀγίγνωρ τῆς μεγάλης ρίζης ἐγένετο γενεάρχης=the progenitor of the strong offshoot; Sir 40:15; 1 Macc 1:10) of the Messiah ἡ ρίζα τοῦ Ἰεσσαί the Scion from Jesse Ro 15:12 (Is 11:10); ἡ ρίζα Δαυίδ (cf. Sir 47:22) Rv 5:5; cf. 22:16. ὡς ρίζα ἐν γῇ διψώση 1 Cl 16:3 (Is 53:2).

3. Hs 9, 30, 1f speaks of the ρίζαι τοῦ ὄρους (of a mountain, hill, etc. as its foot: Aeschyl., Prom. 365 [pl.]; Polyb. 2, 66, 10; Diod. S. 20, 41, 3; Plut., Sulla 16, 1). M-M. B. 523.*

ρίζω (Hom.+; LXX, Philo) pf. pass. ptc. ἐρριζωμένος (w. double ρ; cf. W-S. §5, 26b) cause to take root, mostly fig., fix firmly, put on a firm foundation (Hom.+ pass. be or become firmly rooted or fixed (Pla., Ep. 7 p. 336B ἐξ ἀμαθίας πάντα κακὰ ἐρρίζεται; Sext. Emp., Math. 1, 271; Epigr. Gr. 1078, 7 of a bridge αἰώνιος ἐρρίζεται) ἐρριζωμένοι: ἐν ἀγάπῃ Eph 3:17, ἐν κυρίῳ Col 2:7 (Nicander, Ther. 183 ριζοῦσθαι ἐν=be firmly rooted in; Philosophenspr. p. 499, 38 Mull. ριζωθέντες ἐκ θεοῦ). M-M.*

ρίπη, ἡς, ἡ (Hom.+; Philo, Somn. 2, 125, Aet. M. 20; Sib. Or. 5, 464) throwing, rapid movement, e.g. of the eyes; the 'casting' of a glance takes an extremely short time: ἐν ρίπῃ ὀφθαλμοῦ in the twinkling of an eye 1 Cor 15:52 (Billerb. II, 156).*

ρίπιζω (Aristoph. et al.) blow here and there, toss of the wind (Da 2:35; Ep. Arist. 70), that sets a wave in motion on the water, pass. (Philo, Aet. M. 125 πρὸς ἀνέμων ριπίζεται τὸ ὕδωρ; a quot. in Dio Chrys. 15[32], 23 δῆμος ἄστατον κακὸν καὶ θαλάσση πανθ' ὁμοιον ὑπ' ἀνέμου ριπίζεται; Cass. Dio 70, 4 ριπιζομένη ἄχνη. Cf. also Epict., fgm. F 2 p. 487 Sch.) ὁ διακρινόμενος ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ριπιζομένῳ Js 1:6. M-M.*

ρίπτω and **ρίπτέω** the latter Demosth. 19, 231; Dio Chrys. 3, 15; Ac 22:23; Hv 3, 5, 5 (the word is found Hom.+; inscr., pap., LXX; En. 21, 3; Joseph. [ρίπτω Bell. 1, 150, Ant. 16, 248.—ρίπτέω Ant. 2, 206; 14, 70]; Sib. Or. 3, 103; 5, 233) impf. ἐήριπτον; 1 aor. ἐήριψα, imper. ῥίψον; pf. pass. ptc. ἐήριμμένος (on the doubling of the ρ s. W-S. §5, 26b; Bl-D. §11, 1; Mlt.-H. 101f).

1. throw in a manner suited to each special situation: throw away (Achilles Tat. 2, 11, 5) Μωϋσῆς ἐήριψεν ἐκ τῶν χειρῶν τὰς πλάκας B 14:3 (Ex 32:19; Dt 9:17); cf. 4:8. ῥ. τι μακρὰν ἀπὸ τινος throw someth. far away from someth. Hv 3, 2, 7; s. 9, 7, 2. Pass. Hv 3, 2, 9; 3, 6, 1; 3, 7, 1.—Throw into the sea, fr. a ship (Charito 3, 5, 5; Achilles Tat. 3, 2, 9) Ac 27:19, 29; fr. dry land, pass. εἰς τὴν θάλασσαν Lk 17:2 (ῥ. εἰς as Polyaeus 8, 48; schol. on Nicander, Ther. 825 [ῥ. εἰς τὴν θαλ.]; Gen 37:20; Ex 1:22; Test. Zeb. 2:7).—ρίψας τὰ ἀργύρια εἰς τὸν ναόν Mt 27:5 (Diod. S. 27, 4, 8 the temple-robbers, suffering an attack of conscience ἐρρίπτουν τὰ χρήματα; Appian, Bell. Civ. 2, 23 §86 Πτολεμαίου τὰ χρήματα ῥίψαντος εἰς τὴν θάλασσαν; Ps.-Anacharsis, Ep. 6 ῥίψας τὸ ἀργύριον).—Throw off clothing (Aristoph., Eccl. 529; Pla., Rep. 5 p. 474A τὰ ἱμάτια) Ac 22:23 (s. Field, Notes 136).—Throw down to the floor τινά someone Lk 4:35.—Expose new-born infants (Apollod. [II BC]: 244 fgm. 110a Jac.; Diod. S. 2, 58, 5; Epict. 1, 23, 10; Aelian, V.H. 2, 7; cf. Wsd 11:14; Sib. Or. 2, 282) Dg 5:6.

2. w. no connotation of violence put or lay down (Demosth. 19, 231; Crinagoras 2, 1; Gen 21:15; 2 Macc 3:15) ἐήριψαν αὐτοὺς (the sick people) παρὰ τοὺς πόδας αὐτοῦ Mt 15:30. Pass.: pf. ptc. lying down, lying on the ground or floor (X., Mem. 3, 1, 7; Polyb. 5, 48, 2; Plut., Galba 28, 1; Epict. 3, 26, 6 χαμαὶ ἐρριμμένοι; Charito 2, 7, 4 ἐρρ. ὑπὸ λύπης; 3 Km 13:24; Jer 14:16; 1 Macc 11:4; Jos., Ant. 3, 7; 6, 362) the vine, without the support of the elm tree, is ἐήριμμένη χαμαί Hs 2:3; cf. 4. Of the crowds of people ἦσαν ἐσκυλμένοι καὶ ἐήριμμένοι ὥσει πρόβατα μὴ ἔχοντα ποιμένα Mt 9:36 (of animals lying on the ground Heraclid. Sto. 14 p. 22, 20 τὰ ἐπὶ γῆς ἐρριμμένα ζῶα; Eutecnius 4 p. 42, 25). M-M. B. 673.*

ρίς, ῥινός, ἡ (Hom.+; pap. fr. III BC; LXX) nose; pl. nostrils, i.e. nose (so Hom.+ Papias 3.*

ῥιψοκινδύνως (Appian, Bell. Civ. 1, 103 §482; POxy. 2131, 16 [III AD]) adv. of ῥιψοκίνδυνος (the adj. as early as X., Mem. 1, 3, 10; Vett. Val. 17, 27; BGU 909, 15; PFlor. 36, 2; PSI 686, 5; Philo, Agr. 167; Jos., Bell. 7, 77) rashly, recklessly, in a foolhardy manner 1 Cl 14:2.*

Ῥοβόαμ (רובואם), *ḥ indecl.* (3 Km 12; 1 Ch 3:10.—Joseph. has Ῥοβόαμος, ου [Ant. 8, 212]) Rehoboam, son and successor of Solomon; in the genealogy of Jesus Mt 1:7a, b; Lk 3:23ff D.*

Ῥόδη, ης, ῆ (in myths and comedy [Menand., fgm. 245, 6; 546, 5; Philemo Com., fgm. 84]; Longus 4, 36, 3; 4, 37, 2; Sb 392 [III BC]; inscr.) Rhoda—1. a maidservant Ac 12:13 (Dalman, Arbeit I 365).—2. Hermas' owner Hv 1, 1, 1. M-M.*

ῥόδον, ου, τό (Hom. Hymns+; Lucian, Nigrin. 32; inscr.: Bull. de corr. Hell. 10, 461, 101 [364 BC]; Sb 7541, 10 [II AD]; Pland. 66, 7; Sb 1080; a Jewish-Gk. inscr. fr. Tell el Yehudieh: ZNW 22, '23, 282 no. 19, 7; LXX) rose ἔρρυθρότερος παντός ῥ. AP 3:8 (cf. En. 106, 2; 10). B. 527.*

Ῥόδος, ου, ῆ (Hom.+; inscr.; 1 Macc 15:23; Philo, Aet. M. 120; Joseph.; Sib. Or. 3, 444) Rhodes, an island off the southwest point of Asia Minor; its main city bears the same name. Ac 21:1.—FHillervGaertringen, Pauly-W., Suppl. V '31, 731-840.*

ῥοιζηδόν *adv.* (Lycophron 66; Nicander, Theriaca 556; Polyaeus, Exc. 18, 5; Geopon. 15, 2, 34) with a hissing or crackling sound, w. a roar, w. great suddenness 2 Pt 3:10. M-M.*

ῥοῖζος, ου, ὁ and *ῆ* (Hom.+; Isishymn. v. Andr. 150 Peek [I BC]; PGM 2, 96; LXX; Philo, Aet. M. 128; Sib. Or. 3, 304) the noise made by *someh.* passing swiftly through the air ῥοίζω with a rush (Cornutus 1 p. 2, 14; Plut., Demetr. 21, 13; Longus 2, 10, 2; 2 Macc 9:7; Jos., Bell. 3, 243.—233 and 488 of the irresistible rush of an attack) Hv 4, 1, 8 (Apollon. Rhod. 4, 129: the dragon who is guarding the golden fleece ῥοίζει πελώριον=hisses mightily; the noun follows in 138: ῥοίζω=[frightened] by a hissing).*

Ῥομφά, ὁ indecl. (the form of the word differs considerably in the mss.: Ῥαιφαν, Ῥεμφαν, Ῥομφαν, Ῥεμφα, Ῥομφα, Ῥεφαν, and the mss. of the LXX are not in full agreement [Ῥαιφαν, Ῥεμφαν. S. ed. JZiegler '43]) Rephan, Rompha, a pagan deity worshipped by some Israelites, put by the LXX in Am 5:26 in the place of שַׁבְּתַי (=Saturn); this is quoted in Ac 7:43.—WGrafBaudissin, RE XVI '05, 636-49 (lit.). M-M.*

ῥομφαία, ας, ῆ a large and broad sword, used by barbaric peoples, esp. the Thracians (Phylarch. [III BC]: 81 fgm. 57 Jac.; Plut., Aemil. 18, 5; Hesychius; Suidas). In our lit. simply sword (so also LXX; Jos., Ant. 6, 254; 7, 299; Test. 12 Patr.; Sib. Or. 3, 673 al.—In Philo always of the angel's flaming sword after Gen 3:24) Lk 21:24 D; Rv 2:16; 6:8; 19:15, 21. ῥ. δίστομος καὶ ὀξεῖα a sharp and double-edged sword Rv 2:12; cf. 1:16. φεῖδεσθαι τῆς ψυχῆς τινος ἀπὸ ῥ. spare someone's life from the sword (so that he may die on the cross) B 5:13 (Ps 21:21). Symbolically for pain or anguish (cf. Sib. Or. 5, 260 v.l.) τὴν ψυχὴν διελεύσεται ῥομφαία Lk 2:35 (ῥ. διελεύς. symb. as Sib. Or. 3, 316; cf. Ezk 14:17.—Artem. 1, 41 p. 39, 19 τιτρώσκεσθαι κατὰ τὸ στήθος means 'receive sad news'). M-M.*

ῥοπή, ης, ῆ (Aeschyl., Pla.+; Herodas 7, 33; Vett. Val. 301, l; Dit., Syll. 3 761, 5 [48/7 BC]; UPZ 110, 73 [164 BC]; PTebt. 27, 79; LXX; Philo; Jos., Bell. 3, 396; 4, 367; 5, 88 al.) downward movement (esp. of a scale-pan), inclination ἐν ῥ. ὀφθαλμοῦ in the twinkling of an eye 1 Cor 15:52 D al. (ῥοπή, though without ὀφθαλμοῦ=moment, orig. 'decisive moment': Diod. S. 13, 23, 2; 13, 24, 6 [ῥ. καιροῦ]; 20, 34, 2; Plut., Ages. 33, 3; Wsd 18:12 πρὸς μίαν ῥοπήν; 3 Macc 5:49 ὑστάτη βίου ῥοπή; Ep. Arist. 90). M-M.*

Ῥουβὴν (רובן), *ḥ indecl.* (LXX, Philo; Test. 12 Patr. [Ῥουβήμ].—Joseph. has Ῥουβήλος, ου [Ant. 1, 307]) Reuben, oldest son of Jacob and Leah (Gen 29:32) Rv 7:5.*

Ῥούθ (רות), *ῆ indecl.* (LXX.—Joseph. has Ῥούθη) Ruth, a Moabitess, heroine of the OT book of the same name. In the genealogy of Jesus as wife of Boaz Mt 1:5.—S. on Θαμάρ.*

Ῥούφος, ου, ὁ a Latin name found freq. even in its Greek spelling (Diod. S. 11, 60, 1; 14, 107, 1; Ael. Aristid. 48, 15 K.=24 p. 469 D.; Joseph., index; inscr., pap.) Rufus.

1. son of Simon of Cyrene and brother of Alexander Mk 15:21.—2. recipient of a greeting Ro 16:13.—3. a martyr w. Ignatius and Zosimus Pol 9:1 (cf. Euseb., H.E. 3, 36, 13 and s. Lghtf. ad loc.). M-M.*

ῥύμη, ης, ῆ (Thu., Aristoph., in the sense 'swing, rush'; Philo; Jos., Ant. 7, 239) in later Gk. narrow street, lane, alley (Polyb. 6, 29, 1 al.; oft. in pap. since PPetr. II 17, 2, 19 [III BC]; also LXX; Sib. Or. 3, 364) Ac 12:10. W. συναγωγὰς Mt 6:2. W. πλατεῖαι (Is 15:3; Tob 13:18 and 17 BA) Lk 14:21. Provided w. a name (cf. the Alexandrian pap. in APF 5, '13, 37, 1, fr. Augustan times Εὐδαίμων ἐν τῇ Εὐδαίμονος λεγομένη ῥύμη) Ac 9:11. M-M. B. 720.*

ῥύσμαι *mid. dep.* (Hom.+; inscr., pap., LXX, Philo; Jos., Bell. 3, 103; 6, 120; Test. 12 Patr.—Anz 275f; FHChase, The Lord's Prayer in the Early Church: Texts and Studies I 3, 1891, 71ff) fut. ῥύσομαι; 1 aor. ἔῤῥυσάμην, imper. ῥύσαι Mt 6:13, pass. ἔῤῥύσθην (on the spelling w. one ρ or two s. Bl-D. §11, 1; 101 p. 48; Mlt.-H. 101f; 193) save, rescue, deliver, preserve τινά someone Mt 27:43 t.r. (Ps 21:9); 2 Pt 2:7; 1 Cl 8:4 (Is 1:17); 16:16 (Ps 21:9); 22:8 (Ps 33:20) v.l. Funk; 55:6; 2 Cl 6:8 (Ezk 14:18). τινὰ ἀπὸ τινος rescue, save, deliver, or preserve someone fr.

someone or *someh.* (Bl-D. §180; cf. Rob. 517f.—Pr 2:12; Is 25:4; Ezk 37:23; 1 Macc 12:15; Test. Reub. 4:10; Sib. Or. 2, 344) Mt 6:13; Lk 11:4 t.r. (on the subject matter cf. Carm. Aur. v. 61 [Hierocl. 25 p. 474 Mull.] Ζεῦ πάτερ, ἡ πολλῶν κε κακῶν λυσεῖας ἅπαντας); 2 Ti 4:18; 1 Cl 60:3b; D 8:2; 10:5. Pass. Ac 5:15 E; Ro 15:31; 2 Th 3:2; 1 Cl 60:3a. Also τινὰ ἐκ τινος (Anacreon 111 Diehl; Hdt. 5, 49; Diod. S. 12, 53, 1; hymn to Isis: Suppl. Epigr. Gr. VIII 548, 27 [I BC]; PBad. 48, 3 [126 BC] ἐκ πολεμίων; LXX; Jos., Ant. 12, 407; Test. Sim. 2:8.—Aristoxenus, fgm. 113 ῥύεσθαι καὶ ἐρύεσθαι διαφορὰν ἔχει πρὸς ἀλλήλα. τὸ μὲν γὰρ ῥύεσθαι ἐκ θανάτου ἔλκειν, τὸ δὲ ἐρύεσθαι φυλάττειν) 2 Ti 3:11; from death (Sib. Or. 2, 81) 2 Cor 1:10a; 1 Cl 56:9 (Job 5:20); 2 Cl 16:4 (w. acc. to be supplied); fr. the power of darkness Col 1:13; fr. the wrath to come 1 Th 1:10; fr. blood-guiltiness 1 Cl 18:14 (Ps 50:16); fr. all afflictions 22:7 (Ps 33:18); fr. eternal punishment 2 Cl 6:7; fr. temptation 2 Pt 2:9. τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; who will set me free from this body of death? Ro 7:24. Pass. ῥυσθῆναι ἐκ χειρὸς τινος be rescued from someone's power Lk 1:74 (cf. Jos., Ant. 7, 151; Third Corinthians 1:8). ἐκ στόματος λέοντος be saved from the jaws of the lion 2 Ti 4:17. ῥ. τινά τινα save someone by *someh.* (Diod. S. 13, 64, 6 ἐρρύσατο χρήμασι τὴν ἰδίαν ψυχὴν=his life by means of money) 2 Cl 6:9. Also ῥ. τινα διὰ τινος 1 Cl 55:1. Abs. Mt 27:43 (for a 'divine' rescue of a θεοσεβῆς fr. extreme danger cf. Croesus on the pyre Hdt. 1, 86, 2; Κύρος βουλούμενος εἰδέναι εἴ τίς μιν δαιμόνων ῥύσεται τοῦ μὴ ζῶντα κατακαυθῆναι. Cf. also Ps 21:9); 2 Cor 1:10b. ὁ ῥυόμενος the Deliverer Ro 11:26 (Is 59:20); 1 Cl 35:11 (Ps 49:22). ῥυσθεῖτε ἀπὸ τούτων ἀπάντων may you be delivered from all these (men or sins) D 5:2. M-M.*

ῥυπαίνω 1 aor. pass. ἐῤῥυπάνθην (since Pherecrates Com. [V BC] 228; X.) befoul, soil, (make) dirty fig. (Aristot.; Dionys. Hal. 11, 5; Vett. Val. 116, 8; Herm. Wr. 9, 5; Philo, Det. Pot. Ins. 20; Jos., C. Ap. 1, 220) defile, pollute pass. (Sotacus in Apollon. Paradox. 36; Plut., Mor. 85F) ὁ ῥυπαρὸς ῥυπανθήτω ἔτι let him who is defiled continue to be defiled or be defiled more and more Rv 22:11. M-M.*

ῥυπαρεύω (hapax legomenon) befoul, defile Rv 22:11 v.l.*

ῥυπαρία, ας, ἡ (since Critias [V BC] in Pollux 3, 116) dirt, filth, fig., in the ethical field moral uncleanness, vulgarity (Pel.-Leg. p. 6, 30 ἀφῆκεν ἐν τῷ ὕδατι πᾶσαν αὐτῆς τὴν ῥυπαρίαν), esp. sordid avarice, greediness (Teles p. 33, 4; 37, 5 H.; Plut., Mor. 60D; Cass. Dio 74, 5, 7) w. κακία Js 1:21. M-M.*

ῥυπαρὸς, ἄ, ὄν (Teleclides Com. [V BC], fgm. 3; Hippocr. et al.; pap.; LXX) dirty.

1. lit., Hs 9, 7, 6. Of clothes (Plut., Phoc. 18, 4; Cass. Dio 65, 20; Artem. 2, 3 p. 88, 23; Aelian, V.H. 14, 10; PGiess. 76, 2f [II AD]; Zech 3:3f; Sib. Or. 5, 188; Jos., Ant. 7, 267 ῥυπαρὰν τὴν ἐσθῆτα) ἐσθῆς Js 2:2. ῥάκη ῥ. filthy rags (s. ῥάκος 1) AP 15:30. In a symbolic expr., occasioned by the proximity of ῥύπος; ἡμέραι ῥ. foul days B 8:6.

2. fig., in a moral sense *unclean, defiled* (Dionys. Hal. et al. use the word for 'sordidly avaricious'; cf. Vett. Val. 104, 5; 117, 10; Test. Judah 14:3 διαλογισμοὶ ῥ.) Rv 22:11; IEph 16:2. M-M. B. 1081.*

ῥύπος, ου, ὁ (Hom.; LXX) dirt—1. lit., of a greasy, viscous juice (e.g. ear-wax, Artem. 1, 24; PGM 36, 332) ῥ. ὑσώπου the foul or dark juice of the hyssop B 8:6 (but JAKleist, transl. '48, p. 175 note 97, refers it to the mixture of water and heifer's ashes sprinkled by means of hyssop). σαρκὸς ἀπόθεις ῥύπου removing of dirt from the body 1 Pt 3:21 (on the gen. s. W-S. §30, 12f).

2. fig. (M. Ant. 7, 47 ὁ ῥύπος τοῦ χαμαὶ βίου; Is 4:4), in an ethical sense *uncleanness* καθαρὸς ἀπὸ ῥύπου 1 Cl 17:4 (Job 14:4; the Job pass. also in Philo, Mut. Nom. 48). W. ἀμαρτία B 11:11. M-M.*

ῥυπῶ 1 aor. imper. 3 sing. ῥυπωσάτω (Od. 6, 59; schol. on Apollon. Rhod. 2, 301-2a; Themist., Or. 7 p. 112, 6; Achmes 63, 8; 118, 2; Pel.-Leg. 9, 9; Pollux 4, 180; Philo, fgm. 9 RHarris) (make) dirty, soil fig. defile, pollute Rv 22:11 t.r. (s. ῥυπαίνω, ῥυπαρεύω). M-M.*

ῥύσις, εως, ἡ (Hippocr., Pla.; pap.; En. 26, 2; Philo; Sib. Or. 1, 315) flowing, flow ῥ. αἵματος flow of blood (Lev 15:25; medical wr. [Hobart 15]; Diod. S. 5, 31, 3; Aelian, V.H. 6, 6 p. 79, 17; Vett. Val. 282, 30 αἵματος πολλὴν ῥύσιν), of a hemorrhage fr. which a woman suffered Mk 5:25; Lk 8:43f. M-M.*

ῥυτίς, ἰδος, ἡ (Aristoph., Pla.; Plut., Mor. 789D; Lucian) wrinkle symbolically, of the church μὴ ἔχουσα σπῖλον ἢ ῥυτίδα Eph 5:27. M-M.*

Ῥωμαϊκός, ἡ, ὄν (Polyb.; Arrian, Peripl. 10, 1 τὰ Ῥωμαϊκὰ γράμματα=the Latin letter; inscr., pap., Philo, Joseph.) Roman, Latin Lk 23:38 t.r. M-M.*

Ῥωμαῖος, α, ον Roman subst. ὁ 'P. (Polyb.; inscr., pap., 1 and 2 Macc, Philo, Joseph., Sib. Or.) the Roman, the Roman citizen, pl. the Romans as a people or Roman citizens in the pl. J 11:48 (Appian, Bell. Civ. 2, 26 §98 Ῥωμαίων πολῖται and Ῥωμαῖοι alternate); Ac 2:10; 16:21, 37f; 22:25-7, 29; 23:27 (on Rom. citizenship s. FSchulz, Rom. Registry of Births, Journ. of Rom. Studies 32, '42, 78-91; 33, '43, 55-64); 25:16; 28:17 (on Ac 16:37f; 22:25 cf. μαστίζω). Phlm subscr. In the sense Roman Christians Ro inscr. χωρίον Ῥωμαίων IRO inscr. (cf. Hdb. ad loc.). ἡ Ῥωμαίων πόλις Rome (Jos., Ant. 19, 7) Epil Mosq 3.*

ῥωμαῖστί *adv.* in (the) Latin (language) (Diosc. I 115, 5; Epict. 1, 17, 16; Jos., Ant. 14, 191 ἑλληνιστὶ καὶ ῥωμαῖστί) J 19:20.—Subscr. after Mk in minuscule 13 *et al.* (the Ferrar group. K and SLake, Studies and Documents XI '41, p. 116) ἐγράφη ῥωμαῖστί ἐν Ῥώμῃ. M-M.*

Ῥώμη, ἡς, ἡ (Aristot., Polyb. *et al.*; inscr., 1 Macc, Philo, Joseph., Sib. Or.) Rome Ac 18:2; 19:21; 23:11; 28:14, 16; Ro 1:7 (where the words ἐν Ῥ. are missing in many mss.; s. Ltzm., Hdb. exc. on Ro 1:7; Zahn, comm., exc. I p. 615; Harnack, ZNW 3, '02, 83ff; RSteinmetz, ZNW 9, '08, 177ff), 15 (here, too, the words ἐν Ῥώμῃ are omitted in a few isolated mss.); 2 Ti 1:17; 1 Cl inscr.; IEph 1:2; 21:2; IRo 5:1; 10:2; Epil Mosq 1; Hv 1, 1, 1. Also 1 Pt 5:13 v.l. and the *subscr.* of Gal, Eph, Phil, Col, 2 Th, 2 Ti, Phlm, Hb.*

ῥώννυμι *pf. pass.* ἔρρωμαι *be strong* (so since Eur., Thu.; also LXX) *perf. pass. imper.* ἔρρωσο, ἔρρωσθε (always *w.* double ρ: Bl-D. §11, 1; Mlt.-H. 101f; ῥώννυμι was obsolete in NT times) *farewell, goodbye* in the conclusions of letters (Hippocr., X., Pla.; inscr. [Dit., Syll.3 IV p. 549b index]; *pap.* [very *oft.*; cf. FXJExler, The Form of the Ancient Gk. Letter '23, 74ff; HLietzmann, Kl. Texte 14,2 '10, nos. 3; 4; 6; 7; 8 *al.*] 2 Macc 11:21, 33; 3 Macc 7:9; Ep. Arist. 40; 46; Jos., Vi. 227; 365) Ac 15:29; 23:30 t.r.; IEph 21:2; IMg 15; ITr 13:2; IRo 10:3; IPhld 11:2; ISm 13:1f; IPol 8:3b (in Ign. the greeting is combined *w.* various additions *fr.* Christian usage). Periphrastically ἔρρωσθαι ὑμᾶς εὐχομαι (*oft. pap.*) IPol 8:3a; MPol 22:1. M-M. and *suppl.*.*

σαβαχθάνι (Tdf., W-H. σαβαχθανεί) Aram. ܣܒܚܐܢܝ
thou

instead of the Hebr. יְהוָה

Ps 22:2; fr. קָבַע

forsake:

hast forsaken me Mt 27:46; Mk 15:34.—EKautzsch, Gramm. des Bibl.-Aram. 1884, 11; Dalman, Gramm. 2 147 note 4; 156; 221, Jesus '22, 185f; DSidersky, Rev. de l'Hist. des Rel. 103, '31, 151-4. On the accent s. Wlh. on Mk 15:34.*

Σαβᾶωθ indecl. Sabaoth (LXX; Sib. Or.; PGM 4, 1235; 15, 14; 18a, 1; 35, 20; Fluchtaf. 2; 3, 27; 4, 15) Greek transcription of סָבָא , pl. of סָ = army, in a name applied to God κύριος Σ. = יהוה יהוה Yahweh or Lord of the Armies, Lord of Hosts (on the mng. EKautzsch, RE XXI '08, 620-7 [lit.]; here 626f a short treatment of the usage in the LXX. Also XXIV '13, 661f. More exact information in Thackeray 9. PKatz, Philo's Bible, 146-9) Ro 9:29 (Is 1:9); 1 Cl 34:6 (Is 6:3); Js 5:4. M-M.*

σαββατίζω 1 aor. ἐσαββάτισα (LXX; Byz. chron. in Psaltes p. 329) keep the Sabbath ἐὰν μὴ σαββατίσητε τὸ σάββατον, οὐκ ὤψεσθε τὸν πατέρα LJ 1:2 (LEWright, JBL 65, '46, 180). On the other hand, the Jews who have become Christians give up the celebration of the Sabbath in favor of the Lord's Day, Sunday IMg 9:1.*

σαββατισμός, οὗ, ὁ (Plut., Mor. 166A) Sabbath rest, Sabbath observance fig. Hb 4:9 (CKBarrett, CHDodd-Festschr., '56, 371f [eschat.]).—S. on κατάπαυσις. M-M.*

σάββατον, ου, τό (η) dat. pl. σάββασιν (Meleager [I BC]: Anth. Pal. 5, 160; 1 Macc 2:38; Jos., Ant. 16, 163) always in NT except that a v.l. at Mt 12:1 and 12 acc. to B has σαββάτοις (so usu. LXX [Thackeray 35]; Jos., Ant. 3, 294. Cf. W-S. §8, 12; Bl-D. §52; Mlt.-H. 128; MBlack, BRigaux-Festschr., '70, 60f).—The word is found Plut. et al.; pap., LXX; En. 10, 17; Philo, Joseph.

1. Sabbath, the seventh day of the week in the Jewish calendar, marked by rest fr. work and by special religious ceremonies.

a. sing. (τὸ) σάββατον (Neptunianus [I AD] ed. W Gemoll, Progr. Striegau 1884, 53; LXX; Philo, Cher. 87; Jos., Ant. 3, 143; 255) Mt 12:8; Mk 2:27f (Alex. Aphr., Eth. Probl. 10, II 2 p. 130, 34ff ὁ ἄνθρωπος τῶν ἀρετῶν χάριν, ἀλλ' οὐκ ἔμπαλιν [=vice versa]); 6:2; 15:42 v.l.; 16:1; Lk 6:5; 23:54; J 5:9f; 9:14; B 15:1a; GP 2:5 al. ἀγιάζειν τὸ ζ. B 15:1b (cf. 2 Esdr 23 [Neh 13]: 22). βεβηλοῦν τὸ ζ. Mt 12:5b; λύειν τὸ ζ. J 5:18 (s. λύω). τηρεῖν τὸ ζ. 9:16. σαββατίζειν τὸ ζ. (cf. Lev 23:32) LJ 1:2. φυλάσσειν τὸ ζ. (cf. Ex 31:13f; Lev 19:3) B 15:2, cf. 3. On the Sabbath (cf. Bl-D. §200, 3; Rob. 523): ἐν τῷ σαββάτῳ (2 Esdr 23 [Neh 13]: 15a, 16) Lk 6:7; J 19:31a; ἐν σαββάτῳ (2 Esdr 20:32b [Neh 10:31b]) Mt 12:2; Lk 6:1; J 5:16; 7:22f; τῷ σαββάτῳ Lk 6:5 D (JoachJeremias, Unknown Sayings of Jesus, tr. Fuller, '57, 49-54); 6:9; 13:14a, 15; 14:3; σαββάτῳ (Jos., Bell. 2, 456) Mt 24:20 (s. Boll 134, 1); Lk 14:1; J 6:59 v.l.; ἐν ἑτέρῳ ζ. Lk 6:6; τῷ ἐρχομένῳ ζ. Ac 13:44; ἐν τῇ ἡμέρᾳ τοῦ ζ. (cf. Jer 17:21f) Lk 14:5 t.r.; ἐν ἡμέρᾳ τοῦ ζ. (2 Esdr 20:32a [Neh 10:31a]; 23 [Neh 13]: 15b; cf. Cyranides p. 79, 11 ἐν ἡμ. σαββάτου) Lk 14:5; τῇ ἡμέρᾳ τοῦ ζ. Lk 13:14b, 16. In the acc. of duration of time (Bl-D. §161, 2) τὸ σάββατον throughout the Sabbath Lk 23:56. κατὰ πᾶν ζ. (on) every Sabbath Ac 13:27; 15:21; 18:4; εἰς τὸ μεταξὺ ζ. on the following Sabbath Ac 13:42. ἡ ἡμέρα πρὸ σαββάτου Lk 23:54 D.—σάββατον μέγα Great Sabbath MPol 8:1; 21:1; cf. J 19:31b (s. ESchwartz, Christl. u. jüd. Ostertafeln: AGG VIII 6, '05, 127). ζ. τὸ λεγόμενον πρῶτον the so-called first Sabbath PK 2, p. 14, 28.—On σαββάτου ὁδός a Sabbath day's journey Ac 1:12 cf. ὁδός 1.

b. pl.—α. of more than one Sabbath (2 Ch 31:3; Ezk 46; 3; Jos., Ant. 13, 252) σάββατα τρία Ac 17:2; B 15:8a (Is 1:13), b.

β. τὰ σάββατα for a single Sabbath day (Zen.-P. Cairo 762, 6 [III BC]; Plut., Mor. 169C; 671E τὴν τῶν σαββάτων ἑορτήν; 672A; Ex 20:10; Lev 23:32 al.; Philo, Abr. 28 τὴν ἐβδόμην, ἣν Ἑβραῖοι σάββατα καλοῦσιν; Jos., Ant. 1, 33; 3, 237; 12, 259; 276.—Bl-D. §141, 3 w. app.; Rob. 408; ESchwyzler, Ztschr. f. vergleich. Sprachforschung 62, '35, 1-16; ASchlatter, Mt '29, 393) ὁψέ σαββάτων Mt 28:1a (s. ὁψέ 3). Also prob. Col 2:16. ἡ ἡμέρα τῶν σαββάτων (Ex 20:8; 35:3; Dt 5:12; Jer 17:21f; Jos., Ant. 12, 274) Lk 4:16; Ac 13:14; 16:13; Dg 4:3. (ἐν) τοῖς σάββασιν on the Sabbath (Jos., Vi. 279 τοῖς σάββασιν, Ant. 13, 252 v.l. ἐν τοῖς σάββασιν) Mt 12:1, 5, 10-12; Mk 1:21; 2:23, 24; 3:2, 4; Lk 4:31; 6:2; 13:10. ἡ περὶ τὰ σάββατα δεισιδαιμονία superstitious veneration of the Sabbath Dg 4:1 (only extreme danger to human life can cause the Sabbath law to be suspended: Synes., Ep. 4 p. 162B, C). τὰ σάββατα the Sabbath feasts B 2:5 (Is 1:13).—JMeinhold, Sabbat u. Woche im AT '05, Sabbat u. Sonntag '09; JHehn, Siebenzahl u. Sabbat bei den Babyloniern u. im AT '07, Der israelit. Sabbat '09, Zur Sabbatfrage: BZ 14, '17, 198-213; EMahler, Der Sabbat: ZDMG 62, '08, 33-79, Handbuch der jüd. Chronologie '16; GBeer, Schabbath '08; WNowack, Schabbat '24; MWolff, Het ordeel der helleensch-romeinsche schrijvers over. . . den Sabbath: ThT 44, '10, 162-72; ELohe, Jesu Worte über den Sabbat, Beih. ZNW 26, '60, 79-89. S. also κυριακός, end.

2. week—a. sing. δις τοῦ σαββάτου two days (in) a week Lk 18:12. πρώτη σαββάτου on the first day of the week (Sunday) Mk 16:9. κατὰ μίαν σαββάτου every Sunday 1 Cor 16:2. πρωὶ μιᾶς σαββάτου early on Sunday morning Mk 16:2 D.

b. pl. (ἡ) μία (τῶν) σαββάτων (i.e. ἡμέρα) the first day of the week Mt 28:1b (s. Dalman, Gramm. 247;

SKrauss, Talm. Archäologie II '11, 428f; PGardner-Smith, *JTS* 27, '26, 179-81); Mk 16:2; Lk 24:1; J 20:1, 19; Ac 20:7; 1 Cor 16:2 t.r. The Jews fast δευτέρῃ σαββάτῳ καὶ πέμπτῃ on the second and fifth days of the week (Monday and Thursday) D 8:1 (s. *νηστεύω* and the *lit.* there).—ESchürer, Die siebentägige Woche im Gebr. der christl. Kirche der ersten Jahrhunderte: *ZNW* 6, '05, 1-66; FH Colson, The Week '26; FBoll, Hebdomas: *Pauly-W.* VII 2, '12, 2547-8; RNorth, The Derivation of 'sabbath', *Biblica* 36, '55, 182-201; WRordorf, Sunday, tr. AGraham, '68.—ELOhse, *TW* VII 1-35: σάβ. and παρασκευή. *M-M. B.* 1005.*

σαγήνη, ης, ἡ (*Plut.*, Mor. 169C; *Lucian*, Pisc. 51, Tim. 22; *Artem.* 2, 14, p. 107, 13; *Ael. Aristid.* 13 p. 200 D.; *Aelian*, H.A. 11, 12; *LXX*) a large dragnet σαγήνη βληθείση εἰς τὴν θάλασσαν Mt 13:47 (βάλλειν σαγ. as *Babrius*, Fab. 4, 1; 9, 6). *S. ἀμφιβάλλω. M-M.**

Σαδδουκαῖος, ου, ὁ the Sadducee, always pl. οἱ Σαδδουκαῖοι the Sadducees members of a Jewish party in Jerusalem in the time of Jesus and the apostles (s. *Joseph.*: the passages are printed in *Schürer* II4 449-52; on pp. 452-4 the evidence fr. the Mishna is added). Ac 5:17 mentions them as equivalent to the High Priest and his adherents. *Acc.* to Mt 22:23; Mk 12:18; Lk 20:27; Ac 23:8 they denied the resurrection of the dead. *Cf.* also Mt 3:7; 16:1, 6, 11 f; 22:34; Ac 4:1; 23:6f. Many questions concerning the origin, name, and character of the Sadducees cannot yet be satisfactorily answered.—*Wlh.*, Phariseer u. die Sadd. 1874; GHölscher, Der Sadduzäismus '06; *Schürer* II4 '07, 475ff; *RLeszynsky*, Die Sadduzäer '12; *BDEerdmans*, Farizeen en Saduceen: *ThT* 48, '14, 1-16; *MH Segall*, Pharisees and Sadducees: *Exp.* 8th Ser. XIII '17, 81ff; *GHBox*, Who Were the Sadducees in the NT: *ibid.* 401ff; XVI '18, 55ff; *EMeyer* II '21, 290ff; *JWLightley*, Jewish Sects and Parties in the Time of Jesus '23; *HRasp*, Fl. *Joseph.* u. die jüd. Religionsparteien: *ZNW* 23, '24, 27-47; *JoachJeremias*, Jerusalem z. Zeit Jesu II '24/'29; *Billerb.* IV '28, 334-52; D. Pharis. u. d. Sadd. in d. altjüd. *Lit.*; *TWManson*, Sadducee and Pharisee—the Origin and Significance of the Names: *Bull. of the JRylands Library* 22, '38, 144-59; *WStrawson*, Jesus and the Future Life '59, 203-20; *JLeMoyné*, Les Sadducéens, '72.—*RMeyer*, *TW* VII 35-54.*

Σαδώκ (τῖϛ), ὁ indecl., freq. in the OT (*Joseph.* has Σάδωκος, ου [*Ant.* 7, 201]) *Zadok*, in the genealogy of Jesus Mt 1:14a, b; Lk 3:23ff D.*

σαίνω at first, of dogs, wag the tail (*Hom.*+), hence fawn upon, flatter (so *trag.*+; *Antig. Car.* 172 σαίνειν φιλοφρόνως; *Jos.*, *Bell.* 6, 336). It is in this direction that many prefer to take the *mng.* of the *pass.* in the only place in our *lit.* where the word occurs, 1 Th 3:3 τὸ μὴ δένα σαίνεσθαι (ἐν ταῖς θλίψεσιν ταύταις) so that no one might be deceived (*PSchmidt*, *Schmiedel*, *Wohlenberg*, *GMilligan*, *CWilliams*, *Frame ad loc.*, also *Zahn*, *Einl.* 3 I 158f). However, a more suitable *mng.* is the one preferred without exception by the ancient versions and the *Gk.* interpreters move, disturb, agitate (*Soph.*, *Ant.* 1214 παιδός με σαίνει φθόγγος; *Diog. L.* 8, 41 οἱ σαινόμενοι τοῖς λεγομένοις ἐδάκρυον.—In *Stoic.* III 231, 8f σαίνεσθαι is=‘be carried away w. someth.’), so that no one might be shaken or disturbed (*Bornemann*, *vDobschütz* [p. 133f note 3 the material necessary for understanding the word is brought together], *MDibelius*, *Steinmann*, *Oepke ad loc.*, *RSV*; *HChadwick*, *JTS n.s.* 1, '50, 156ff). On the construction s. *Bl-D.* §399, 3 app.; *Rob.* 1059 and *cf.* also *EbNestle*, *ZNW* 7, '06, 361f; *GMercati*, *ZNW* 8, '07, 242; *RPerdelwitz*, *StKr* 86, '13, 613ff; *ADKnox*, *JTS* 25, '24, 290f; *RStJParry*, *ibid.* 405; *IAHeikel*, *StKr* 106, '35, 316. *M-M.**

σάκκος, ου, ὁ (*Hdt.*, *Aristoph.*+; *inscr.*, *pap.*, *LXX*, *Joseph.*, *Test.* 12 *Patr.*—*Semit. loanw.*: *HLewy*, Die semit. Lehnwörter im Griech. 1895, 87 [*cf.* *σῆ*]). On the J whether to spell it w. one κ or two s. *Mayser* 215) sack, sackcloth ὠμόλινον ἐκ σάκκου γεγονός a rough linen towel made of (a) sack (cloth) Hs 8, 4, 1. The fabric from which a sack is made is *usu.* dark in color ἀμαρτία μελανώτεραι σάκκου 1 Cl 8:3 (quot. of unknown orig.). μέλας ὡς σάκκος τρίχινος Rv 6:12 (*cf.* Is 50:3). Hence sackcloth is *esp.* suited to be worn as a mourning garment (*LXX*; *Jos.*, *Ant.* 5, 37al.) περιβεβλημένοι σάκκους Rv 11:3 (*cf.* 4 Km 19:2; Is 37:2 and s. *περιβάλλω* 1ba). *W.* σποδός (*Esth* 4:2f; *Jos.*, *Ant.* 20, 123; *Test. Jos.* 15:2) ἐν ς. καὶ σποδῷ καθῆσθαι sit in sackcloth and ashes Lk 10:13. ἐν ς. καὶ σποδῷ μετανοεῖν Mt 11:21. ἐπὶ ς. καὶ σποδοῦ κόπτεσθαι (κόπτω 2) B 7:5. καὶ σάκκον ἐνδύσηθε καὶ σποδὸν ὑποστρώσητε 3:2 (Is 58:5).—*Menand.*, *fgm.* 544 Kock, of Syrian penitents, who have sinned against the goddess: ἔλαβον σακίον, εἴτ' εἰς τὴν ὁδὸν ἐκάθισαν αὐτοὺς ἐπὶ κόπρῳ, καὶ τὴν θεὸν ἐξιλάσαντο τῷ ταπεινοῦσθαι σφόδρα; *Plut.*, *Superst.* 7 p. 168D: ἔξω κάθηται σακκίον ἔχων καὶ περιεζωσμένος ῥάκεσι ῥυπαροῖς, πολλάκις δὲ γυμνὸς ἐν πηλῷ κυλινδούμενος ἐξαγορεύει τινὰς ἀμαρτίας—ὡς τότε φαγόντος ἢ πιόντος ἢ βαδίσαντος ὁδόν, ἣν οὐκ εἶα τὸ δαιμόνιον. On the rags of a penitent *cf.* ἐν ἱεροῖς ῥακενδύτας; *Hermes Trismeg.*, *Cat. Cod.* *Astr.* VIII 4 p. 148, 2; 165, 16. *M-M.**

Σαλά (שָׁלַח) ὁ indecl. *Shelah*, in Luke's genealogy of Jesus.

1. son of Nahshon and father of Boaz Lk 3:32; here the t.r. has Σαλμών (Mt 1:4f; 1 Ch 2:11; *cf.* Ruth 4:20f).—*EbNestle*, *Sala*, *Salma*, *Salmon*: *ZNW* 11, '10, 242f.

2. son of Cainan and father of Eber (Gen 10:24; 11:13-15; 1 Ch 1:18 A) Lk 3:35.*

Σαλαθιήλ (שַׁלְתִּי) , ὁ indecl. (*LXX*.—*Jos.*, *Ant.* 11, 73 Σαλαθιήλος) *Shealtiel*, *Salathiel*, father of Zerubbabel (1 Ch 3:19; 2 Esdr [Ezra] 3:2; 5:2; 2 [Neh 12]: 1; Hg 1:1); in the genealogy of Jesus Mt 1:12 he is a son of Jechoniah (1 Ch 3:17), in Lk 3:27 a son of Neri.*

Σαλαμίς, ἴνος, ἡ (on the v.l. Σαλαμίνη cf. Bl-D. §57 w. app.; Mlt.-H. 128) *Salamis*, a large city on the east coast of the island of Cyprus (Aeschyl., Hdt. et al.; inscr.; Sib. Or. 4, 128; 5, 452 πόλις μεγάλη) visited by Paul on his 'first' missionary journey Ac 13:5.—S. the lit. on **Κύπρος**, M-M.*

σαλεύω 1 aor. ἐσάλευσα. Pass.: pf. ptc. σεσαλευμένος; 1 aor. ἐσαλεύθην; 1 fut. σαλευθήσομαι (Aeschyl., Pla., X.+; Dit., Or. 515, 47; pap., LXX; En. 101, 4; Philo; Jos., Ant. 8, 136al.; Sib. Or. 3, 675) in our lit. only trans. *shake, cause to move to and fro, cause to waver or totter, pass. be shaken, be made to waver or totter.*

1. lit. (Diod. S. 12, 47, 2 τ. τείχη) οἰκίαν *shake a house* (a flood: Sb 8267, 8 [5 BC]) Lk 6:48. τὴν γῆν Hb 12:26.—Pass. κάλαμος ὑπὸ ἀνέμου σαλευόμενος *a reed driven to and fro by the wind* (Appian, Bell. Civ. 4, 28 §120 [pass. of a swaying reed]; cf. Is 7:2; Jos., Ant. 4, 51 ἐξ ἀνέμου σαλευόμενον κύρα) Mt 11:7; Lk 7:24. Cf. Rv 6:13 v.l. Of a house ἐσαλεύθη ὁ τόπος *the place shook, lit. was shaken* (cf. Ps 17:8) Ac 4:31 (cf. Lucian, Necyom. 10 ἅπαντα ἐκεῖνα ἐσαλεύετο.—σαλεύεσθαι as a sign of Divine Presence Jos., Ant. 7, 76f). Of foundations shaking in an earthquake (cf. Ps 81:5) 16:26. αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται *the armies of heaven will be shaken* Mt 24:29; Lk 21:26; cf. Mk 13:25 (PJoüon, *Rech de Sc rel* 29, '39, 114f). Also of the heavens moving in orderly fashion at God's command οἱ οὐρανοὶ σαλευόμενοι 1 Cl 20:1. μέτρον σεσαλευμένον *a measure that is shaken together* Lk 6:38.

2. fig. (Appian, Iber. 102 §442 of wavering in loyalty) ἵνα μὴ σαλευθῶ *that I may not be shaken or disturbed* Ac 2:25 (Ps 15:8); incite 17:13. σαλευθῆναι ἀπὸ τοῦ νοός (Theodor. Prodr. 4, 319 H. τὸν νοῦν σαλευθεῖς) 2 Th 2:2.—τὰ σαλευόμενα *that which is or can be shaken* Hb 12:27a forms a contrast (cf. Philo, Leg. All. 38) to τὰ μὴ σαλευόμενα *that which is not (and cannot be) shaken* vs. 27b; the former is the heaven and earth of the world as it now exists (vs. 26), the latter the coming Kingdom (vs. 28). M-M. B. 675.*

Σαλήμ (שָׁלֵם), ἡ (LXX; Philo.—Jos., Ant. 1, 180 has Σολυμᾶ, also indecl.) *Salem*. Hb 7:1f, following Gen 14:18, calls Melchizedek βασιλεὺς Σαλήμ and interprets it as 'King of peace' (cf. Philo, Leg. All. 3, 79 Μελχισεδέκ βασιλέα τῆς εἰρήνης—Σαλήμ τοῦτο γὰρ ἐρμηνεύεται).—S. on **Μελχισεδέκ** and Erbes s.v. **Βηθανία** 2.

Σαλίμ, τό indecl. *Salim*. John baptized ἐν Αἰνῶν ἐγγὺς τοῦ Σαλίμ J 3:23. Acc. to Euseb., Onom. p. 40, 1 this place lay eight Roman miles south of Scythopolis in northern Samaria (so Lagrange and Abel; s. Αἰνῶν). Today there is a place called Salim about 3 ½ mi. (6 km.) east of Shechem; it is mentioned in Epiph., Haer. 55, 2 (this one is preferred by WFAbright, HTR 17, '24, 193f). Cf. in addition to Αἰνῶν also EbNestle, ZDPV 30, '07, 210ff; BWBacon, Biblical World 33, '09, 223ff; KKundsinn, Topolog. Überlieferungsstoffe im J '25. Erbes s.v. **Βηθανία** 2.*

Σαλμών (זִמְרִי), ὁ indecl. *Salmon*, son of Nahshon and father of Boaz (1 Ch 2:11; cf. Ruth 4:20f [Σαλμάν; but A reads Σαλμών]), in the genealogy of Jesus Mt 1:4f; Lk 3:32 t.r. (cf. Σαλᾶ 1).*

Σαλμώνη, ης, ἡ (this form of the name is found only in our passage. Elsewh. it is called Σαλμώνιον, Σαμώνιον, Σαμμώνιον, Σαλμωνίς; see the exx. in JWeiss, RE XI 89, 14ff) *Salmone*, a promontory on the northeast corner of Crete Ac 27:7.*

σάλος, ου, ὁ *rolling or tossing motion, surge, esp. of the waves in a rough sea* (trag.; Plut., Lucull. 10, 3; Lucian, Tox. 19, Hermot. 28; Jon 1:15; Ps 88:10.—Philo, Sacr. Abel. 13 al. as a symbol w. κλύδων. As a symb. also Jos., Ant. 14, 376), but also of an earthquake (Eur., Iph. Taur. 46; Is 24:20 v.l.; Jos., Ant. 4, 51); however, the former is more probable in Lk 21:25. M-M.*

σάλπιγξ, ιγγος, ἡ (Hom.+; Epigr. Gr. 1049, 7; PHermopol. 121, 10; LXX; Philo; Jos., Ant. 7, 359; loanw. in rabb.) *trumpet*.

1. the instrument itself 1 Cor 14:8; Hb 12:19 (cf. Ex 19:16); Rv 1:10; 4:1; 8:2, 6, 13; 9:14; D 16:6; Epil Mosq 3. μετὰ σάλπιγγος φωνῆς μεγάλης *with a loud trumpet-call* Mt 24:31 t.r. (s. φωνή 1).

2. the sound made or signal given by the instrument *trumpet-call, (sound of the) trumpet* (Aristoph., Ach. 1001; X., R. Equ. 9, 11, Hipp. 3, 12; Aristot., Rhet. 3, 6; Polyb. 4, 13, 1; Ael. Aristid. 34, 22 K.=50 p. 554 D.: τῇ πρώτῃ ς.) μετὰ σάλπιγγος μεγάλης *with a loud trumpet-call* Mt 24:31. ἐν τῇ ἐσχάτῃ σάλπιγγι *at the sound of the last trumpet* 1 Cor 15:52. ἐν σάλπιγγι θεοῦ (καταβήσεται ἀπ' οὐρανοῦ) *at the call of the trumpet sounded by God's command* 1 Th 4:16. M-M.*

σαλπίζω (Hom.+; LXX; Philo, Spec. Leg. 2, 188; Jos., Ant. 5, 23) fut. σαλπίσω (Lob. on Phryn. p. 191); 1 aor. ἐσάλπισα (Aelian, V.H. 1, 26; LXX; Jos., Ant. 7, 279.—On both forms s. Bl-D. §71; Mlt.-H. 257) *sound the trumpet, trumpet (forth)* Rv 8:6-13; 9:1, 13; 10:7; 11:15.—Impers. (X., An. 1, 2, 17) σαλπίσει *the trumpet will sound* 1 Cor 15:52 (Bl-D. §129; Rob. 392). It is prob. to be taken symbolically (cf. Ps.-Lucian, Ocyrops v. 114 ἀλέκτωρ ἡμέραν ἐσάλπισεν; Achilles Tat. 8, 10, 10 ὑπὸ σάλπιγγι. . . μοιχεύεται; M. Ant. 5, 6 ἄνθρωπος εὖ ποιήσας οὐκ ἐπιβοᾷται; Synesius, To Paeonius 1 p. 308A τὸ κηρύττειν ἑαυτὸν καὶ πάντα ποιεῖν ὑπὲρ ἐπιδείξεως οὐ σοφίας ἀλλὰ σοφιστείας ἐστὶ=to trumpet one's own achievements and do everything for the sake of publicity is not the part of wisdom, but of sophistry) in μὴ σαλπίσης ἔμπροσθέν σου *you must not sound a trumpet before you* Mt 6:2 (it is taken non-symbolically by EKlostermann ad loc.; ABüchler, JTS 10, '09, 266ff). M-M.*

σαλπιστής, ου, ὁ (a later form for the older σαπι(γ)κτής.—Theophr., Char. 25; Polyb. 1, 45, 13; Dionys. Hal. 4,

17, 3; 4, 18, 3; **Charito** 8, 2, 6 **al.**; **Dit., Syll.** 3 1058, 4; 1059 II, 20; **Sb** 4591, 3.—WGRutherford, *The New Phrynichus* 1881, 279) *trumpeter* **Rv** 18:22. **M-M**.*

Σαλώμη, ης, ἡ (**Suppl. Epigr. Gr.** VIII 197 [I AD; Jerusalem]; **Joseph.** index and **cf. Bl-D.** §53, 3; **Mlt.-H.** 144) *Salome*, one of the Galilean women who followed Jesus **Mk** 15:40; 16:1; in case it is permissible to combine **Mk** 15:40 **w.** its parallel **Mt** 27:56, where the name does not occur, she was the wife of Zebedee and mother of James and John. (The daughter of Herodias mentioned but not named in **Mk** 6:22ff; **Mt** 14:6ff was also called Salome, **cf. Jos., Ant.** 18, 136.—HDaffner, *Salome*, '12; WSpeyer, *D. Tod der Salome*, *Jahrb. f. Antike u. Christent.* 10, '67, 176-80).*

Σαλωμών (**LXX**; **s. Thackeray** 165; Christian magical **pap.** 17, 10 **ed.** Preisigke II p. 206) **Ac** 7:47 **Tdf. s. Σολομών**.*

Σαμάρεια, ας, ἡ (to be spelled and accented on the analogy of Ἀλεξάνδρεια etc.; **cf. Bl-D.** §38 **app.**, but also **Rob.** 197; **Mlt.-H.** 147) *Samaria* (the **Gk.** form of the name in **Polyb.** 5, 71, 11; **Strabo** 16, 2, 34; **Diod. S.** 19, 93, 7; **Pliny** 5, 13, 17; **Joseph.** index; **LXX**), **orig.** the name of the city (Hebr. שָׁמָרָה, **Aram.** ܫܡܪܝܐ), though not so in our **lit.**, then transferred to the whole province which, in NT times, included the region **fr.** the Plain of Jezreel southward to the border of Judaea. **J** 4:4 (**Jos., Vi.** 269 ἔδει δι' ἐκείνης [=τ. Σαμαρείας] πορεύεσθαι, **Ant.** 20, 118), 5; **Ac** 8:9, 14. **W.** Judaea 1:8; 8:1; **w.** Judaea and Galilee 9:31; **w.** Galilee **Lk** 17:11; **w.** Phoenicia **Ac** 15:3. γυνὴ ἐκ τῆς Σαμαρείας a Samaritan woman **J** 4:7. ἡ πόλις τῆς Σαμαρείας the (main) city of Samaria (**cf. πόλις** 1), i.e. the city of Samaria which, since the time of Herod the Great, was known as Sebaste **Ac** 8:5 (on this **s. JBoehmer, ZNW** 9, '08, 216-18).—GHölscher, *Palästina in der persischen u. hellenist. Zeit* '03; **Baedeker**, *Palästina u. Syrien* '10; HGuthe, **RE** XVII '06, 419ff; XXIV '13, 448f; **Schürer** 4 index; LHaefeli, *Gesch. der Landschaft Sam. von 722 BC bis 67 AD* '22; AParrot, *Samaria*, **trans.** SHHooke, '58. **M-M**.*

Σαμαρία s. Σαμάρεια.

Σαμαρίτης, ου, ὁ (**Joseph.** index; **Damasc., Vi. Isid.** 141. For the spelling **s. Bl-D.** §38 **app.**; **Rob.** 197.—**Stephan. Byz. s.v.** Ὁρεός requires Σαμαρείτης and refers **s.v.** Σαμάρεια to a certain Antiochus as authority.—**Appian**, *Bell. Civ.* 5, 75 §319 has the form Σαμαρεύς, ἕως; Ἰδουμαίων καὶ Σαμαρέων) a Samaritan **Lk** 17:16. Main character in the well-known parable (on this **EBuonaiuti, Religio** 11, '35, 117-25; **JCGordon, ET** 56, '45, 302-4; **FJLeenhardt, Aux sources de la tradition chrétienne [MGoguel-Festschr.]** '50, 132-8; **BGerhardsson, Con. Neot.** 16, '58; **JDerrrett, Law in the NT**, '70, 208-27; **s. παραβολή** 2, end) **Lk** 10:33. **Pl. J** 4:39f. Avoided by the Jews **vs.** 9 (**cf. Sir** 50:25f; **Jos., Ant.** 18, 30; 20, 118, **Bell.** 2, 232f), also despised by them 8:48. πόλις Σαμαριτῶν **Mt** 10:5; κώμη Σ. **Lk** 9:52; **cf. Ac** 8:25.—**Lit. s.v. Σαμάρεια**, also **EKautzsch, RE** XVII '06, 428ff; **JAMontgomery, The Samaritans** '07; **JEHThomson, The Samaritans** '19; **MGaster, The Samaritans** '25; **Lightley (Σαδδουκαῖος, end); Billerb. I** 538-60; **KBornhäuser, ZsystTh** 9, '32, 552-66; **JoachJeremias, Jerusalem z. Zeit Jesu II B** '29-'37, 224ff; **Die Samaritaner; MEnslin, Lk and the Samaritans: HTR** 36, '43, 278-97; **JBowman, Samaritan Studies: Bulletin of the J Rylands Library** 40, '58, 298-329. **M-M**.*

Σαμαρίτις, ιδος, ἡ (1 **Macc** 10:30; 11:28; **Ep. Arist.** 107; **Jos., Bell.** 3, 48**al.**; **IG** III 2892) **fem.** of Σαμαρίτης **adj.** and **subst., Samaritan (fem.)** ἡ γυνὴ ἡ Σαμαρίτις the Samaritan woman **J** 4:9a; **cf. b.**.*

Σαμοθράκη, ης, ἡ (**oft. in lit. and inscr.**) *Samothrace*, an island in the northern part of the Aegean Sea **Ac** 16:11. **M-M**.*

Σάμος, ου, ἡ (**Hom.**; **oft. in inscr.**; 1 **Macc** 15:23; **Sib. Or.** 3, 363) *Samos*, an island off the west coast of Asia Minor, opposite the promontory of Mycale, not far **fr.** Ephesus. Landing-place for ships on the voyage **fr.** the Hellespont to Syria (**Jos., Ant.** 16, 23; 62) **Ac** 20:15.—**CCurtius, Urkunden zur Gesch. von Samos** 1873, *Inschriften u. Studien zur Geschichte von S.* 1877.*

Σαμουήλ (שָׁמُوּאֵל), ὁ **indecl. Samuel** (1 **Km** 1:1-25:1, 28; **Jer** 15:1; **Ps** 98:6; 1 **Ch** 6:13, 18; 9:22; 1 **Esdr** 1:18 ἀπὸ τῶν χρόνων Σαμουήλ τοῦ προφήτου; **Sir** 46:13; **Philo.**—**Joseph.** has Σαμούηλος, ου [**Ant.** 6, 51]; **cf. Ep. Arist.** 50; **Preisigke, Namenbuch**); in our **lit.** he brings the period of the Judges to an end **Ac** 13:20, and begins the line of the prophets 3:24. περὶ Δαυὶδ τε καὶ Σαμουήλ καὶ τῶν προφητῶν **Hb** 11:32. **M-M**.*

Σαμφουρεῖν indecl. ἀπῆλθεν εἰς τ. χώραν Σαμφουρεῖν (=Sepphoris) ἐγγὺς τῆς ἐρήμου εἰς Ἐφραίμ λεγομένην πόλιν **J** 11:54 **D. S.** the commentaries.*

Σαμψών (שָׁמְשׁוֹן), ὁ **indecl. Samson**, a Judge in Israel (**Judg** 13-16.—**Jos., Ant.** 5, 290-318 has Σαμψών, ὦνος [297]) **Hb** 11:32 (**Bl-D.** §39, 5; 8 **app.**; **Mlt.-H.** 103).*

σανδάλιον, ου, τό (**Hdt.**; **Diod. S.** 5, 46, 2; **Lucian**, *Herod.* 5; **LXX w.** the same **mng.** as in our **lit.**) **dim.** of σάνδαλον (**Hom. Hymns**; **Jos., Ant.** 4, 256; **loanw.** in **rabb.**) *sandal*, a sole made of leather or wood with an upper

part, held on the foot by means of thongs. ὑπόδησαι τὰ σανδάλια σου *put on your sandals* Ac 12:8. ὑποδεμένος σανδάλια *with (nothing but) sandals on one's feet* Mk 6:9. **M-M.***

σανίς, ἴδος, ἡ (**Hom.**; **inscr.**; **PFlor.** 69, 21; **SSol** 8:9; **Ezk** 27:5; **Philo**, **De Prov.**: **Euseb.**, **Pr. Ev.** 8, 14, 26; **Jos.**, **Ant.** 8, 134al.) *board, plank*; beside τὰ ἀπὸ τοῦ πλοίου, the pieces of wreckage **fr.** the ship, the σανίδες of Ac 27:44 are **perh.** boards or planks that were used to hold the cargo of grain in place (**Breusing** 203). **M-M.***

Σαούλ (סָאוּל), ὁ **indecl.** *Saul*—1. son of Kish; first king of Israel (1 Km 9ff; 1 Ch 8:33; 1 Macc 4:30; **Philo**, **Migr. Abr.** 196.—**Joseph.** has Σαούλος, ου [**Ant.** 6, 74].—**Bl-D.** §53, 2 **w. app.**; **Mlt.-H.** 144) Ac 13:21; 1 Cl 4:13.

2. Jewish name of the Apostle Paul (**cf.** Παῦλος 2). Ac, which is the only book in our **lit.** that uses the name Saul for the apostle, has it mostly in its **Gk.** form (s. Σαῦλος). The OT Σαούλ is found only in the account of his conversion, and as a **voc.** 9:4, 17; 22:7, 13; 26:14 (**cf. Test. Levi** 2:6 the call of the angel **fr.** the opened heavens: Λευί, Λευί, εἴσελεθε).*

σαπρός, ἄ, ὄν (**Hipponax** [VI BC], **Aristoph.**, **Hippocr.**; **Dit.**, **Syll.** 2 587, 24; **pap.**) *decayed, rotten*.

1. **lit.**, of spoiled fish (**Antiphanes** in **Athen.** 6 p. 225F) Mt 13:48. Of plants and their products (**Aristoph.**, **Theophr.** **et al.**; **PFay.** 119, 4; 6): of decayed trees Mt 7:17f; 12:33a; Lk 6:43b. Of rotten fruits (**Theophr.**, **H. Pl.** 4, 14, 10 olives; **PFlor.** 176, 9 figs) Mt 12:33b; Lk 6:43a; of grapes that lie on the ground and rot **Hs** 2:4. Of stones λίθοι **ς**, stones that are unsound or crumbling **Hs** 9, 5, 2. But in 9, 6, 4 the transition to the more general **mng.** *unusable, unfit, bad* (**Herodas** 2, 23 worn-out shoes; **PLond.** 356, 11 [I AD]) is complete; this **mng.** also recommends itself for some of the passages dealt **w.** above (e.g., do 'rotten' fish swim into a net, and do 'rotten' trees bear any fruit at all?).

2. **fig. bad, evil, unwholesome** (**Menand.**, **Mon.** 722; **Epict.** 3, 22, 61 σαπρὰ δόγματα; **Sb** 5761, 23 [I AD] **ς**. ὄνομα; **PSI** 717, 4 [II AD] ἐὰν κατ' ἐμοῦ καταψηφίσηται τι σαπρόν; 312, 13 [IV AD] οὐδὲν σαπρόν ποιήσει) λόγος σαπρός *an evil word, evil speech* Eph 4:29 (**cf. M. Ant.** 11, 15 ὡς σαπρὸς ὁ λέγων).—**CLindhagen**, **Die Wurzel ΣΑΠ** im AT u. NT: **Upps. Univ. Årsskr.** 5, '50, 27-53. **M-M.***

Σάπφειρα (Aram. שַׁפְּרָא. On the spelling and accentuation **cf. Bl-D.** §38 **app.**; 39, 7 **app.**; 40 **app.**; **Mlt.-H.** 145; **M-M.** Both Aramaic and **Gk.** forms are found on the recently discovered ossuaries near Jerusalem: **Suppl. Epigr. Gr.** VIII 201 [I BC/I AD]; 184 [I AD]; **HJCadbury**, **Amicitiae Corolla** [**RHarris-Festschr.**] '33, 54f), **gen.** ης, **dat.** η, ἡ (on its declension s. **Bl-D.** §43, 1; **Mlt.-H.** 118) *Sapphira*, wife of Ἀνανίας (**q.v.** 2 and the **lit. s.v. κοινός** 1 a. **PHMenoud**, **La mort d'An. et de Saph.**: **Aux sources de la tradition chrét.** [**MGoguel-Festschr.**] '50, 146-54) Ac 5:1. **M-M.***

σάπφειρος, ου, ἡ (Semitic **loanw.**, **Hebr.** שַׁפְּרָא.—**Theophr.**, **Lap.** 1, 8; 4, 23; 6, 37; **Diosc.** 5, 157; **Aelian**, **V.H.** 14, 34; **PGM** 3, 515; **LXX**; **En.** 18, 8 [σάφφ-]; **Jos.**, **Ant.** 3, 168) *the sapphire*, a blue, transparent precious stone (though the ancients **prob.** understood the σα. to be the lapis lazuli) Rv 21:19 (**cf. Tob** 13:17; **Is** 54:11).—**RGradwohl**, **D. Farben im AT Beih.** **ZAW** 83, '63, 33f; other **lit. s.v. ἀμέθυστος**. **M-M.***

σαργάνη, ης, ἡ (**Aeschyl.**, in the sense 'plait, braid') *basket* (so **Aeneas Tact.** 1348; **Timocl.** [IV BC] in **Athen.** 8 p. 339E; 9 p. 407E; **Lucian**, **Lexiph.** 6; **BGU** 417, 14; **PFlor.** 269, 7; **PStrassb.** 37, 13) 2 Cor 11:33, where it is 'clearly a rope-basket', **B.** 623.—**FJAHort**, **JTS** 10, '09, 567ff (κόφινος, σφυρίς, σαργάνη).—**MSchnebel**, **D. Landwirtsch.** im hellenist. Ägypt. I '25, 280f. **M-M. B.**, s. above.*

Σάρδεις, εων, αἱ (this spelling of the name **Aeschyl.**, **Thu.**; **inscr.**; **Sib. Or.** 5, 289) *Sardis*, the ancient capital city of Lydia, in western Asia Minor Rv 1:11; 3:1, 4.—**Ramsay**, **Letters** '05. Its inscriptions are found in Sardis: **Publications of the American Soc. for the Excav. of Sardis** VII '32. **Apollonius of Tyana** wrote letters τοῖς ἐν Σάρδεσιν (nos. 38:75f) and τοῖς Σαρδιανοῖς (56): **Philostrat.** I p. 353; 359; 366; **SEJohnson**, **Christianity in Sardis**, **HRWilloughby-Festschr.** '61, 81-90.*

σάρδιος, ου, ὁ (**Anecd. Gr. Ox. ed.** **Cramer** IV [1837] 229) late form of σάρδιον Rv 4:3 **t.r.**; s. σάρδιον.*

σάρδιον, ου, τό (**Aristoph.**; **Pla.**, **Phaedo** 110D; **Theophr.**, **Lap.** 1, 8; 4, 23; **Diod. S.** 3, 53, 6; **Dit.**, **Syll.** 2 588, 3; **PHolm.** 3, 36; **LXX**; **Jos.**, **Bell.** 5, 234) *carneian, sard (ius)*, a reddish precious stone Rv 4:3 (**t.r.** σαρδίνω); 21:20.—**Lit. s.v. ἀμέθυστος**. **M-M.***

σαρδόνυξ, υχος, ὁ (**Plut.**, **Mor.** 1160F; 1163A; **Cyranides** p. 34, 2; **Jos.**, **Ant.** 3, 165al.) *the sardonyx*, a precious stone, a variety of agate Rv 21:20.—**Lit. s.v. ἀμέθυστος**. **M-M.***

Σάρεπτα (סָרְפָּטָא On the spelling s. **Bl-D.** §39, 2 **app.**; **Mlt.-H.** 147), ὡν (declinable in this way at least **Ob** 20; **cf. Bl-D.** §56, 2 **app.**; **Mlt.-H.** 147), τὰ *Zarephath*, a city on the Phoenician coast **betw.** Tyre and Sidon (**Jos.**, **Ant.** 8, 320), where **Elijah** lived during the famine. Σ. τῆς Σιδωνίας (as 3 Km 17:9 in this same account) Lk 4:26.*

σαρκικός, ἡ, ὄν (**Aristot.**, **H. Anim.** 10, 2 p. 635a, 11 **ed.** **LDittmeyer** '07 **v.l. acc. to mss.**; a verse, **perh.** by **Sotades** **Lyr.** [III BC] 19, p. 244 **Coll.**; **Maximus Tyr.** 11, 10e **v.l.** [for σάρκινος].—σαρκικός means 'belonging to the σάρξ' [**opp.** πνευματικός], 'fleshy'; on the other hand, σάρκινος is 'consisting' or 'composed of flesh', 'fleshy'. Our **lit.**, or

at least its copyists, did not observe this distinction in all occurrences of the word. The forms are interchanged in the tradition. **Bl-D.** §113, 2 **w. app.**; **Rob.** 158f) *fleshly, in the manner of the flesh, carnal* (in older usage).

1. *belonging to the order of earthly things, material* τὰ σαρκικά **Ro** 15:27; **1 Cor** 9:11. Ign. is fond of using **σαρκ.** in contrast **w. πνευματικός**: ἀγάπη σαρκική τε καὶ πνευματική **ISm** 13:2; **cf. ἐνότης** 12:2. ἔνωσις **IMg** 13:2. ἐπιμέλεια **IPol** 1:2.

2. *consisting of flesh, the earthly material*: Polycarp is σαρκικός καὶ πνευματικός **IPol** 2:2. Jesus is called σαρκικός τε καὶ πνευματικός, γεννητὸς καὶ ἀγέννητος **IEph** 7:2. The Risen Lord συνέφαγεν αὐτοῖς (i.e. the disciples) ὡς σαρκικός *he ate with them as a being made of flesh* **ISm** 3:3 (**cf. ἐγείρειν σαρκικούς Third Corinthians** 3:6).

3. *belonging to the realm of the flesh* in so far as it is weak, sinful, and transitory, and in these respects is the **opp.** of the spirit (**Anth. Pal.** 1, 107): (ἄνθρωποι) **ς.** **1 Cor** 3:4 **t.r.**; ὅπλα **2 Cor** 10:4. σοφία **1:12**. αἱ σαρκικαὶ ἐπιθυμίαι **1 Pt** 2:11; αἱ σαρκικαὶ καὶ σωματικαὶ ἐπιθυμίαι **D** 1:4. Of immature Christians σαρκικοί ἐστε **1 Cor** 3:3a, b. Of heretics in contrast to orthodox believers οἱ σαρκικοί τὰ πνευματικὰ πράσσειν οὐ δύνανται, οὐδὲ οἱ πνευματικοὶ τὰ σαρκικά **IEph** 8:2.—In addition, σαρκικός is found as a **v.l.** (while σάρκινος is in the text, as **Maximus Tyr.** 11, 10f; **Philo**, **Sacr. Abel.** 63) in **Ro** 7:14; **1 Cor** 3:1; **Hb** 7:16; in all three places the **v.l.** is the **rdg.** of the **t.r. M-M.***

σαρκικῶς **adv.** *in the flesh, acc. to the flesh* **w. πνευματικῶς** **IEph** 10:3 (σαρκικός 1).*

σάρκινος, η, ον (since **Eupolis Com.** [V BC] 387; **Pla.**; **PLond.** 1177, 169; 172 [II AD]; **LXX, En.**, **Philo.**—**Cf.** with σαρκικός).

1. *fleshy, (made) of flesh* (**Theocr.**, **Id.** 21, 66; **Maximus Tyr.** 17, 3f σῶμα; **Artem.** 2, 35 **p.** 132, 27) καρδιά *a heart of flesh* (**opp.** λιθίνη), i.e. a heart capable of feeling **B** 6:14 (**Ezk** 11:19; 36:26); **cf. 2 Cor** 3:3.

2. *fleshly, belonging to the realm of the flesh* in so far as it is weak, sinful, and transitory, *carnal* (in older usage) (**Epict.**, **App.** D, 4 [p. 479f Sch.] εὐχόμενος θεοῖς αἰτεῖ τὰ θεῖα, ὧν οὐδὲν σάρκινον κ. γήινον ψαύει πάθος; **Maximus Tyr.** 11, 10f; 29, 7g; **Cass. Dio** 38, 21, 3; **Philo**, **Sacr. Abel.** 63) νόμος ἐντολῆς σαρκίνης (**opp.** ζωῆς) **Hb** 7:16. Of men (Hipparchus the Pythagorean in **Stob.** IV 980, 15 H. θνατοὶ κ. σάρκιννοι; **Iambl.**, **Protr.** 20 **p.** 104, 10 **Pistelli**; **Sib. Or.**, **fgm.** 1, 1) **1 Cor** 3:1 (**opp.** πνευματικός); **cf. Ro** 7:14.—σάρκινος as **v.l.** (for σαρκικός) **2 Cor** 1:12. **M-M.***

σαρκίον, ου, τό **dim.** of σὰρξ *piece of flesh* (**Hippocr. et al.**), of the whole body (**Plut.**, **Brut.** 8, 3; **M. Ant.** 2, 2, 1; 2) κοινωνῆσαι τῷ ἀγίῳ (κοινωνέω 1bα) **MPol** 17:1.*

σαρκοφάγος, ον (**Aristot. et al.**; **cf. Ep. Arist.** 146; **Sib. Or.** 2, 236) *flesh-eating* θηρία λεπτὰ **ς.** of worms **AP fgm.** 2, **p.** 12, 27.*

σαρκοφόρος, ον (**Nicetas Eugen.** 3, 319 Hercher; of men **Sib. Or.** 8, 222; of Christ 1, 325; **Clem. of Alex.**, **Strom.** 5, 34, 1) *flesh-bearing* of Christ's appearing in true human form ὁμολογεῖν αὐτὸν (=κύριον) σαρκοφόρον *confess that he was clothed in flesh* (**adj.** or **subst.**) **ISm** 5:2.*

σάρξ, σαρκός, ἡ (**Hom.**; **inscr.**, **pap.**, **LXX, En.**, **Ep. Arist.**, **Philo**, **Joseph.**, **Test. 12 Patr.**; **Sib. Or.** 6, 3) *flesh*.

1. *lit.*, of the material that covers the bones of a human or animal body **1 Cor** 15:39a, b, c, d; **Hv** 3, 10, 4; 3, 12, 1. The **pl.** (which denotes flesh in the mass [**Lucian**, **Dial. Mort.** 10, 5], while the **sing.** rather denotes the substance.—**Herodas** 4, 61; **Gen** 40:19; **1 Km** 17:44; **4 Km** 9:36; **Philo** **Lk** 24:39 **v.l.**; **Rv** 19:18, 21 (Quint. Smyrn. 11, 245: the σάρκες of the slain are food for the birds); **B** 10:4; symbolically **Rv** 17:16. It decays **1 Cl** 25:3. Normally gives forth an evil odor when burned **MPol** 15:2. **W.** bones (**cf. ὀστέον**) **1 Cl** 6:3 (**Gen** 2:23); **Lk** 24:39; **Eph** 5:30 **v.l.** (symbol.). Paul speaks of his illness as a σκόλοψ τῇ σαρκί (**ς. σκόλοψ**) **2 Cor** 12:7. ἡ ἐν σαρκί περιτομή *the physical circumcision* **Ro** 2:28; **cf. Eph** 2:11b; **Col** 2:13 (ἀκροβυστία 2); **Gal** 6:13 (ἡ σὰρξ=the flesh that is circumcised); **B** 9:4. Symbolically: the corrosion on the precious metals of the rich φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ **Js** 5:3.—Of the flesh as physically attractive: ὅπισω σαρκὸς ἐτέρας *after other kinds of flesh* **Jd** 7. **Cf. 2 Pt** 2:10.—Ign. describes the elements of the Eucharist as σὰρξ (or αἷμα) Ἰησοῦ Χριστοῦ **IRo** 7:3; **IPhld** 4; **ISm** 7:1. Also **J** 6:51-6 urges that one must eat the flesh of the Son of Man (and drink his blood) (ThPhilips, *Die Verheissung der hl. Eucharistie nach Joh.* '22; Bultmann 161f; 174-7; AWikenhauser '48, 105f).—His anti-Docetic position also leads Ign. to use the concept 'flesh (and blood) of Christ' in other contexts as well **ITr** 8:1; **IPhld** 5:1.

2. *the body itself, viewed as substance* (**Aeschyl.**, **Sept.** 622: **opp.** νοῦς; **Ex** 30:32; **4 Km** 6:30; **w.** καρδιά or ψυχή **Alex. Aphr.**, **An.** **p.** 98, 7-10 Br.; **Ps** 37:8; 62:2; **Eccl** 2:3; **Ezk** 11:19; 44:7 a1.; **Jos.**, **Ant.** 19, 325) οὕτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν **Ac** 2:31. **W.** ψυχή **1 Cl** 49:6. **W.** καρδιά **Ac** 2:26 (**Ps** 15:9).—**Eph** 5:29. ἐώρακαν τὸ πρόσωπόν μου ἐν σαρκί *they have seen me face to face* **Col** 2:1. **Opp.** πνεῦμα (**PGM** 5, 460 ἐπικαλοῦμαι σε τὸν κτίσαντα πᾶσαν σάρκα κ. πᾶν πνεῦμα) **1 Cor** 5:5; **2 Cor** 7:1; **Col** 2:5; **1 Pt** 4:6; **Hm** 3:1; 10, 2, 6; also in relation to Christ (though this is disputed) **J** 6:63; **Hs** 5, 6, 5-7. **Cf. 1 Ti** 3:16.—ἀσθένεια τῆς σαρκὸς *bodily illness* **Gal** 4:13; **cf. vs. 14**. ἀσθενὴς τῇ σαρκί *weak in the body* **Hs** 9, 1, 2. ὁ ἀλγὼν σάρκα *the one who is ill in body* **B** 8:6. πάσχειν σαρκί **1 Pt** 4:1b. ἡ τῆς σαρκὸς καθαρότης *the purity of the body* **Hb** 9:13 (**opp.** καθαρίζειν τὴν συνείδησιν **v. 14**). σαρκὸς ἀπόθεσις ῥύπου **1 Pt** 3:21 (**ς. ῥύπος**). **Cf. 2 Cor** 7:5. The σὰρξ is raised **fr.** the dead **1 Cl** 26:3; **2 Cl** 9:1. Of the body of Christ during his earthly ministry **Eph** 2:14 (**JHAHart**, *The Enmity in His Flesh*: **Exp.** 6th Ser. III '01, 135-41); **Hb** 10:20; **1 Pt** 3:18; 4:1a; **1 J** 4:2; **2 J** 7; **B** 5:1, 10f; 6:7, 9; 7:5; 12:10; **IEph** 7:2; **Pol** 7:1. Married couples form μία σὰρξ (**Gen** 2:24.—GAicher, *Mann u. Weib ein Fleisch*: **BZ** 5, '07, 159-65) **Mt** 19:5f; **Mk** 10:8a, b; **1 Cor**

6:16; Eph 5:31 (on these passages, TABurkill, *ZNW* 62, '71, 115-20). δικαιώματα σαρκός behind 'all sorts of ceremonial washings' there are *regulations that concern the physical body* Hb 9:10.

3. *a man of flesh and blood* ὁ λόγος σὰρξ ἐγένετο J 1:14 (RSeeberg, Festgabe AvHarnack dargebracht '21, 263-81.—*Artem.* 2, 35 p. 132, 27 ἐὰν σάρκιννοι οἱ θεοὶ φαίνωνται; *Synes.*, Dio 6 p. 45B). πᾶσα σὰρξ *every person, everyone* (LXX for ἄνθρωπος s. *πᾶς* 1aα) Lk 3:6 (Is 40:5); J 17:2; Ac 2:17 (Jo 3:1); 1 Pt 1:24 (Is 40:6); 1 Cl 59:3; 64; 2 Cl 7:6; 17:5 (the last two Is 66:24). οὐ πᾶσα σὰρξ *no person, nobody* (En. 14, 21 end.—W-S. §26, 10a; Bl-D. §275, 4; 302, 1; Rob. 752) Mt 24:22; Mk 13:20; Ro 3:20 (cf. Ps 142:2 πᾶς ζῶν); 1 Cor 1:29 (μὴ); Gal 2:16. σὰρξ καὶ αἷμα (cf. Sir 17:31; Philo, Quis Rer. Div. Her. 57) *a human being* in contrast to God and other supernatural beings Mt 16:17; Gal 1:16; Eph 6:12 (here vice versa, αἷ. καὶ ζ.). Because they are the opposites of the divine nature σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐ δύναται 1 Cor 15:50 (JoachJeremias, *NTS* 2, '56, 151-9).

4. *human or mortal nature, earthly descent* Ἀβραὰμ τὸν προπάτορα ἡμῶν κατὰ σάρκα Ro 4:1. οἱ συγγενεῖς μου κατὰ σάρκα 9:3. τοὺς τῆς σαρκὸς ἡμῶν πατέρας Hb 12:9. τὸν Ἰσραὴλ κατὰ σάρκα *the earthly Israel* 1 Cor 10:18 (opp. τὸν Ἰσραὴλ τοῦ θεοῦ Gal 6:16). Of natural descent τὰ τέκνα τῆς σαρκὸς *children by natural descent* Ro 9:8 (opp. τὰ τέκνα τῆς ἐπαγγελίας). ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται Gal 4:23; cf. vs. 29. μου τὴν σάρκα *my fellow countrymen* Ro 11:14 (cf. Gen 37:27).—Of Christ's physical nature Ro 8:3c; Hb 5:7. Christ is descended fr. the patriarchs and fr. David (τὸ) κατὰ σάρκα *according to the human side of his nature, as far as his physical descent is concerned* Ro 1:3 (JDDunn, Jesus—Flesh and Spirit [Ro 1:3f], *JTS* 24, '73, 40-68); 9:5; 1 Cl 32:2; IEph 20:2. Ὁν ὑποτάγητε τῷ ἐπισκόπῳ ὡς ὁ Χριστὸς τῷ πατρὶ κατὰ σάρκα IMg 13:2 cf. Hdb. ad loc. and MRackl, Die Christologie des hl. Ignatius v. Ant. '14, 228.—τὰ παιδία κεκοινωνήκεν αἵματος καὶ σαρκὸς *the children share mortal nature* Hb 2:14.

5. *corporeality, physical limitation (s), life here on earth* θλίψιν τῇ σαρκὶ ἔξουσιν 1 Cor 7:28. Cf. 2 Cor 4:11; Col 1:24. Of Christ τὸ σῶμα τῆς σαρκὸς αὐτοῦ *his body with its physical limitations* Col 1:22; cf. 2:11—s. 7 below (cf. En. 102, 5 τὸ σῶμα τῆς σαρκὸς ὑμῶν; IQ p Hab 9, 2).—Of human life: ἀποδημεῖν τῆς σαρκὸς MPol 2:2 (s. ἀποδημέω). ἐπιμένειν τῇ σαρκὶ Phil 1:24. ζῆν ἐν σαρκὶ vs. 22; Gal 2:20. ἐν ζ. περιπατεῖν 2 Cor 10:3a. ἐν ζ. τυγχάνειν Dg 5:8a. τὸν ἐπίλοιπον ἐν σαρκὶ χρόνον 1 Pt 4:2. ἡ ἐπιδημία τῆς σαρκὸς ταύτης *our sojourn in life*. 2 Cl 5:5. ἐν τῇ σαρκὶ *in our earthly life* 8:2.

6. *the external or outward side of life*, as it appears to the eye of an unregenerate person, that which is natural or earthly σοφοὶ κατὰ σάρκα *wise (people) according to human standards* 1 Cor 1:26. καυχᾶσθαι κατὰ (τὴν) σάρκα *boast of one's outward circumstances, i.e. descent, manner of life, etc.* (cf. vs. 22) 2 Cor 11:18. κατὰ σάρκα Χριστόν *Christ from a human point of view or as far as externals are concerned* 5:16b, cf. a (κατὰ II 5bβ and 7a; also VWeber, *BZ* 2, '04, 178-88; HWindisch, *exc. ad loc.*; Rtzst., *Mysterienrel.* 3, 374-6; FCPorter, Does Paul Claim to Have Known the Historical Jesus [2 Cor 5:16]?; *JBL* 47, '28, 257-75; RAMoxon, *CQR* 108, '29, 320-8). οἱ κατὰ σάρκα κύριοι *those who, according to human standards, are masters* Eph 6:5; Col 3:22. ὑμεῖς κατὰ τὴν ζ. κρίνετε *you judge by outward things, by externals* J 8:15. Of the route that one takes in his earthly life ἡ ὁδὸς ἡ κατὰ σάρκα I Ro 9:3.—ἐν σαρκὶ πεποιθέναι *place one's trust in earthly things or physical advantages* Phil 3:3f. εὐπροσωπῆσαι ἐν σαρκὶ Gal 6:12. Onesimus is a beloved brother to Philemon καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ *both as a man* (in the external relationship betw. master and slave) *and as a Christian* Phlm 16. ὑμῶν δὲ ἐν σαρκὶ ἐπισκόπῳ IEph 1:3 (cf. IMg 3:2).

7. In Paul's thought esp., the flesh is the willing instrument of sin, and is subject to sin to such a degree that wherever flesh is, all forms of sin are *likew.* present, and no good thing can live in the σὰρξ Ro 7:18 (cf. Philo, Gig. 29 αἴτιον δὲ τῆς ἀνεπιστημοσύνης μέγιστον ἡ σὰρξ καὶ ἡ πρὸς σάρκα οἰκείωσις; Sextus 317 ἀγαθὸν ἐν σαρκὶ μὴ ἐπιζήτει. The OT lays no stress on a necessary relationship betw. flesh as a substance, and sin. But for Epicurus the σὰρξ is the bearer of sinful feelings and desires as well as the means of sensual enjoyment: Ep. in Plut., Mor. 135c; 1087B; F; 1089E; 1096C αἱ τῆς σαρκὸς ἐπιθυμίαι. Also Diog. L. 10, 145. *Likew.* Plut. himself: Mor. 101B ταῖς τῆς σαρκὸς ἡδοναῖς; 672E; 688D; 734A; Ps.-Plut., Consol. ad Apollon. 13 p. 107F σαρκὶ καὶ τοῖς πάθεσι ταύτης; Maximus Tyr. 33, 7a. Cf. 4 Macc 7:18 τὰ τῆς σαρκὸς πάθη; Philo, Deus Imm. 143 σαρκὸς ἡδονή, Gig. 29; Test. Judah 19:4, Zeb. 9:7; Ro 6:19; 7:25 (opp. νοῦς); 8:3a, 4-9, 12f; Gal 5:13, 24; Col 2:23; Jd 23; Dg 6:5 (opp. ψυχὴ, as Plut., Mor. 101B). Opp. τὸ πνεῦμα Ro 8:4, 5, 6, 9, 13; Gal 3:3; 5:16, 17a, b; 6:8a, b; J 3:6; B 10:9. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής Mt 26:41; Mk 14:38; Pol 7:2. σὰρξ ἁμαρτίας *sinful flesh* Ro 8:3b. ἐπιθυμία (τῆς) σαρκὸς (cf. Maximus Tyr. 20, 9f σαρκῶν. . . ἐπιθυμίας) Gal 5:16; 1J 2:16; B 10:9. Pl. Eph 2:3a, cf. b; 2 Pt 2:18; cf. Ro 13:14. τὰ ἔργα τῆς σαρκὸς Gal 5:19 (s. Vögtle on πλεονεξία). τὰ θελήματα τῆς σαρκὸς Eph 2:3b. ὁ νοῦς τῆς σαρκὸς Col 2:18. τὸ σῶμα τῆς σαρκὸς *the body of (sinful) flesh* 2:11; cf. 1:22—s. 5 above (cf. Sir 23:17 σῶμα σαρκὸς αὐτοῦ; En. 102, 5 τῷ σώματι τῆς σαρκὸς ὑμῶν). τὰ τῆς σαρκὸς *what pertains to (sinful) flesh* Ro 8:5b. ἐν (τῇ) σαρκὶ εἶναι *be in an unregenerate (and sinful) state* Ro 7:5; 8:8f. τὰ ἔθνη ἐν σαρκὶ Eph 2:11a. κατὰ σάρκα εἶναι Ro 8:5a; ζῆν vs. 12b; 13; Dg 5:8b; περιπατεῖν Ro 8:4; 2 Cor 10:2; βουλεύεσθαι 2 Cor 1:17; στρατεῦεσθαι 10:3b; cf. I Ro 8:3 (opp. κατὰ γνώμην θεοῦ). 8. The σὰρξ is the source of the sexual urge, without any suggestion of sinfulness connected w. it ἐκ θελήματος σαρκὸς ἐγεννήθησαν J 1:13.—HWindisch, Taufe u. Sünde '08; EDBurton, *ICC* Gal. '20, 492-5; WSchauf, Sarx '24; WBieder, Auferstehung des Fleisches od. des Leibes?, ThZ 1, '45, 105-20. W. special ref. to Paul: Ltzm., Hdb. *exc.* on Ro 7:14 and 8:11; Lohmeyer (ἁμαρτία 3); EKäsemann, Leib u. Leib Christi '33; RM Grant, *ATR* 22, '40, 199-203; RBultmann, Theologie des NTs '48, 228-49 (Engl. tr. by KGrobel, '51 I, 227-59); LHMarshall, Challenge of NT Ethics, '47, 267-70; E Schweizer, Die hellenist. Komponente im NT sarx-Begriff, *ZNW* 48, '57, 237-53; two in KStendahl, The Scrolls and the NT, '57: KGKuhn, 94-113; WDDavies, 157-82; JPryke, 'spirit' and 'Flesh' in Qumran and NT, Revue de Qumran 5, '65, 346-60; DLys, La chair dans l'AT, '67; ASand, D. Begriff 'Fleisch', '67 (Paul); RJewett, Paul's Anthropological Terms, '71, 49-166. On Ign.: CCRichardson, The Christianity of Ign. of Ant. '35, esp. 49; 61. S. also the *lit. s.v. πνεῦμα*,

σάρος, ου, ὁ (a rare **masc.** [Hesychius] for the usual **neut.** σάρων. The gender cannot be determined in **Dit., Syll.** 3 1169, 48 σάρω τινὶ ἀποκαθαίρειν and **Anth. Pal.** 11, 207, 4 σάρων **acc.**) broom **Hs** 9, 10, 3.*

Σαρούχ **t.r.** for Σερούχ (q.v.).

σαρώ (later form for σαίρω; disapproved by **Phryn.**, see **Lobeck**) 1 **aor.** ἐσάρωσα. **Pass.**: 1 **aor.** ἐσαρώθην; **pf. ptc.** σεσαρωμένος *sweep (clean)* (so **Artem.** 2, 33; **Apollon. Dysc.** p. 253, 7; **Geopon.** 14, 6, 5; **PGiess.** 11, 19 [II AD]) τὶ *some* **Lk** 15:8. **Pass.** (cf. **Sb** 8000, 17 [III AD] συνσαρωθῆναι καὶ ῥανθῆναι τὸν οἶκον) **Mt** 12:44; **Lk** 11:25; **Hs** 9, 10, 2. **Abs.** **Hs** 9, 10, 3. M-M. B. 580.*

Σάρρα, ας (רַרָּה Gen 17:15), ἡ (declined as in **LXX**, **Philo**, **Joseph.**; **Bl-D.** §40 **app.**; **Mlt.-H.** 144) Sarah, wife of Abraham, mother of Isaac **Ro** 4:19; 9:9 (cf. **Gen** 18:10); **Hb** 11:11; 1 **Pt** 3:6. M-M.*

Σαρων, ωνος, ὁ (רִיִּן Is 33:9.—The accent cannot be determined, though it was probably on the second syllable, as in **Hebr.** Further, it is not impossible that the form is **indecl.** **Bl-D.** §56, 2 **app.**; **Mlt.-H.** 149) Sharon, a plain along the coast of Palestine **fr.** Joppa to Caesarea. **Ac** 9:35.*

σατάν, ὁ **indecl.** and σατανᾶς, ᾧ, ὁ (the former=**Hebr.** שָׁטָן 3 **Km** 11:14, the latter **Sir** 21:27, also **Test.** 12 **Patr.**,=Aram. ܫܬܢܐ; the **gen.** σατανός **Lk** 11:18 **P75**) **lit.** the adversary, in our **lit.** only the Adversary in a very special sense, the enemy of God and all of those who belong to God, simply Satan (on the concept of Satan cf. the **lit. s.v.** διάβολος 2), almost always **w.** the **art.** (**Bl-D.** §254, 1), without it only **Mk** 3:23; **Lk** 22:3; 2 **Cor** 12:7.—**Mt** 4:10 (here, as well as in the two passages at the very end of this entry, without the **art.** and in the **voc.**); **Mk** 1:13; 3:26; **Lk** 11:18; 22:31. **W.** διάβολος of the same being **Rv** 20:2; cf. 2:9f; **Pol** 7:1. The Antichrist appears κατ' ἐνέργειαν τοῦ σατανᾶ 2 **Th** 2:9. He incites men to evil **Mk** 4:15; **Ac** 5:3; 1 **Cor** 7:5; 2 **Cor** 2:11; **Rv** 12:9. **Esp.** did he instigate Judas' evil deed by entering into the traitor **Lk** 22:3; **J** 13:27. Causing sickness **Lk** 13:16 (s. **ῥέω** 1b, end). Hence driven out in healings **Mt** 12:26; **Mk** 3:23. Hindering the apostle in his work 1 **Th** 2:18 (cf. **Julian.**, **Ep.** 40[68] p. 46, 19 **Bidez-Cumont** εἰ μὴ τὸ δαιμόνιον γένοιτο κώλυμα). Causing false beliefs to arise 1 **Ti** 5:15; hence the one who denies the resurrection and judgment is called πρωτότοκος τοῦ ζ. **Pol** 7:1; Polycarp uses the same **expr.** in speaking of Marcion, **Epil Mosq** 2. Persecutions of Christians are also inspired by Satan **Rv** 2:13a, b (on the θρόνος τοῦ ζ. cf. **θρόνος** 1e); hence the Jews who were hostile to the Christians are called συναγωγή τοῦ ζ. **Rv** 2:9; 3:9. God will crush him **Ro** 16:20. Jesus saw Satan fallen (or falling) **fr.** heaven **Lk** 10:18 (**FSpitta**, **ZNW** 9, '08, 160–3; **CAWebster**, **ET** 57, '45/'46, 52f: πες. is timeless and means 'I watched him fall'). Imprisoned, but freed again after the millennium **Rv** 20:7. ὁ ζ. μετασηματίζεται εἰς ἄγγελον φωτός Satan disguises himself as an angel of light 2 **Cor** 11:14 (s. **μετασηματίζω**; on the subject s. **Windisch ad loc.**). ἄγγελος σατανᾶ 2 **Cor** 12:7; ἄγγελοι τοῦ ζ. **B** 18:1 (ἄγγελος 2c). αἱ δυνάμεις τοῦ ζ. **IEph** 13:1 (δύναμις 6). τὰ θαύματα τοῦ ζ. **Rv** 2:24 (s. **βαθύς** 2). ἡ ἐξουσία τοῦ ζ. the power of Satan **Ac** 26:18; ending of **Mk** in the **Freer ms.** l. 7 (ἐξουσία 2); cf. 1. 2. παραδοῦναι τινα τῷ ζ. 1 **Cor** 5:5 (s. **ῥέω** 1b); 1 **Ti** 1:20 (cf. on both passages **παραδίδωμι** 1b).—In **Mt** 16:23; **Mk** 8:33 Peter is called Satan by Jesus, because his attempt to turn the Master aside **fr.** his God-given duty to suffer for mankind has made him a tempter of a diabolical sort, who might thwart the divine plan of salvation.—**BNoack**, Satanás u. Sotería '48. M-M.*

σάτον, ου, τό (Aram. ܣܬܢܐ =**Hebr.** שָׁטָן.—**Hg** 2:16; **Jos.**, **Ant.** 9, 85 ὁσχύει τὸ σάτον μόδιον καὶ ἡμισ Ἱταλικόν) seah, a **Hebr.** measure for grain, equivalent (s. **Joseph.** above) to a modius and a half, i.e. about a peck and a half (s. **μόδιος**). ἀλεύρον σάτα τρία three measures of flour **Mt** 13:33; **Lk** 13:21. On estimating the size of the measure cf. **Billerb.** I 669f. M-M.*

Σαῦλος, ου, ὁ Saul, Grecized form of שָׁאֻל (Joseph. mentions several Jews **w.** this name; s. index s.v. Σαούλος), the Jewish name of the Apostle Paul (s. **Παῦλος** 2 and **Σαούλ**) **Ac** 7:58; 8:1, 3; 9:1, 8, 11, 22, 24; 11:25, 30; 12:25; 13:1f, 7, 9; 22:7 **D** (Σαῦλε); 26:14 **v.l.** (Σαῦλε). M-M.*

σαφῶς **adv.** (**Hom.**[σαφέως]; **inscr.**, **pap.**, **LXX**, **Philo**; **Jos.**, **Bell.** 2, 104ς. ἐπίσταμαι, **Ant.** 4, 41) clearly, exactly, very well εἰδέναι (**Pla.**, **Ep.** 6 p. 323D, **Ep.** 7 p. 324A; **Diod.** S. 19, 9, 2; **Appian**, **Bell.** Civ. 3, 82 §335; **Zen.-P.** 59 110, 12 [257 BC]) 1 **Cl** 62:3; **PK** 3 p. 15, 26. μανθάνειν (**Menand.**, **Epitr.** 115; **Wilcken**, **Chrest.** 6, 4) **Dg** 11:2. (**W.** ἐπιμελῶς) πυνθάνεσθαι (**Menand.**, **Epitr.** 493) **Dg** 1.*

σβέννυμι **fut.** σβέσω; 1 **aor.** ἔσβεσα, **inf.** σβέσαι **Eph** 6:16; 1 **fut. pass.** σβεσθήσομαι (**Hom.**; **Sb** 7033, 46; 67; **LXX**) *extinguish, put out* τὶ *some* **th.**

1. **lit.**, fire (**Jos.**, **Bell.** 7, 405) **Hb** 11:34. Symbolically, fiery arrows **Eph** 6:16; a smoldering wick **Mt** 12:20 (**Is** 42:3). **Pass.** be extinguished, be put out, go out (**Artem.** 2, 9; **Pr** 13:9; **Philo**, **Leg.** All. 1, 46; **Test. Levi** 4:1) of lamps (cf. **PGM** 7, 364 σβέσας τὸν λύχνον; **Musaeus** v. 338) **Mt** 25:8. Cf. **D** 16:1. Of a pyre μετ' ὀλίγον σβεννύμενον **MPol** 11:2. Of the fire of hell, that οὐ σβέννυται (**Is** 66:24) **Mk** 9:44 **v.l.**, 46 **v.l.**, 48; 2 **Cl** 7:6; 17:5; μηδέποτε σβεννύμενον **p̄r** **MPol** 2:3.

2. **fig.** quench, stifle, suppress (**il.** 9, 678 χόλον; **Pla.**, **Leg.** 8 p. 835D ὕβριν; 10 p. 888A τὸν θυμόν; **Herm.** **Wr.**

12, 6; SSol 8:7 τὴν ἀγάπην; 4 Macc 16:4 τὰ πάθη; Jos., Bell. 6, 31τ. χαράν, Ant. 11, 40) τὸ πνεῦμα μὴ σβέννυτε 1 Th 5:19 (Plut., Mor. 402B τοῦ πνεύματος ἀπεσβεσμένου; Ps.-Plut., Hom. 127 τὸ πνεῦμα τὸ κατασβεννύμενον). M-M.*

σεαυτοῦ (not σαυτοῦ [so Jos., Ant. 18, 336], Bl-D. §31, 1; Mlt.-H. 180f; Rob. 287), ἥς (Alcaeus [c. 600 BC]+; pap., LXX, En., Ep. Arist.) reflexive pron. of the second pers. sing. (Kühner-Bl. I 596ff; Bl-D. §283; Rob. 687-90) used only in the gen., dat., and acc. (on the replacement of σεαυτοῦ by ἑαυτοῦ s. ἑαυτοῦ 2) yourself

1. gen. Mt 18:16 v.l.; J 1:22; 8:13; 2 Ti 4:11; Hv 3, 6, 7; m 1:2.—2. dat. J 17:5; Ac 9:34; 16:28; Ro 2:5; Hm 3:5; 9:1b; 12, 3, 5f.

3. acc. Mt 4:6; 8:4; Mk 1:44; Lk 5:14; Ro 2:21; Gal 6:1; 1 Ti 4:16b; B 19:3; Dg 2:1; Hm 9:8.—On the quot. fr. Lev 19:18; Mt 19:19; 22:39; Mk 12:31; Lk 10:27; D 1:2, cf. Appian, Bell. Civ. 3, 75 §305: Pansa says to Octavian 'ἐγὼ τῷ σὺ πατρὶ φίλος ἦν ὡς ἑμαυτῷ'; Vi. Aesopi W c. 31 ed. Perry: θέλω (see θέλω 4b=love) αὐτήν (his wife) ὡς ἑμαυτόν=ed. Eberh. I c. 8 p. 247, 1 ταύτην ὡς ἑμαυτόν στέργω. M-M.

σεβάζομαι dep. (Hom.+) 1 aor. ἐσεβάσθην=σέβομαι worship, show reverence to (Orph., Argon. 550; oracular saying in Euseb., Pr. Ev. 9, 10, 4 σεβαζόμενοι θεὸν ἀγνῶς; Apol. of Aristid. 12, 7 p. 29, 11 Hennecke, of certain pagans ἐσεβάσθησαν πρόβατον. Cf. Hos 10:5 Aq.) 1 aor. pass. in act. sense (Sib. Or. 5, 405; 8, 46; s. Aristid. above) ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα Ro 1:25. M-M.*

σέβασμα, ατος, τό an object of worship, sanctuary (so Dionys. Hal. 1, 30; Wsd 14:20; 15:17; Bel 27 Theod.; Jos., Ant. 18, 344; Sib. Or. 8, 57; Ps.-Clem., Hom. 10, 21; 22) w. θεός 2 Th 2:4. Pl. Ac 17:23. M-M.*

σεβάσμιος, ον (Plut.; Vett. Val. 221, 23; Lucian; Herodian; Jos., Ant. 18, 349; inscr.; oft. used w. ὄρκος in the pap.) worthy of veneration, honorable (w. πανάρετος) πολιτεία 1 Cl 2:8.*

σεβαστός, ή, όν (Dionys. Hal. 2, 75; Dit., Syll.3 820, 6; pap., Philo, Joseph.; loanw. in rabb.) revered, worthy of reverence, august, as a transl. of Lat. Augustus and designation of the Roman emperor (Paus. 3, 11, 4 τὸ δὲ ὄνομα εἶναι τούτῳ Αὐγουστος, ὃ κατὰ γλῶσσαν δύναται τὴν Ἑλλήνων σεβαστός; Strabo 3, 3, 8; 12, 13, 14; Lucian, Herodian, Philo; Jos., Ant. 16, 173al.; CIA III 63 [27 BC] ἱερεὺς θεᾶς Ῥώμης καὶ Σεβαστοῦ σωτήρος; IG XII 3, 174 [6 BC]; pap.—EBrehier, ByzZ 15, '06, 161f; 164f; Hahn 116f; Dssm., LO 306 [LAE 358ff]; HDieckmann, Kaisernamen u. Kaiserbez. bei Lukas; ZkTh 43, '19, 213-34; Gdspd., Probs. 136f) ὁ Σεβαστός His Majesty the Emperor Ac 25:21, 25 (of Nero).—In σπεῖρα Σεβαστή 27:1 (cf. Dit., Or. 421), Σεβαστή is likew. an exact transl. of Lat. Augusta, an honorary title freq. given to auxiliary troops (Ptolem. renders it Σεβαστή in connection w. three legions that bore it: 2, 3, 30; 2, 9, 18; 4, 3, 30) imperial cohort. On the other hand, σπεῖρα Σεβαστή cannot be regarded as equivalent to σπεῖρα Σεβαστηνῶν.—For lit. s. on ἑκατοντάρχης. M-M.*

σέβω—1. act. (Pind.+) worship (X., Mem. 4, 4, 19 θεοὺς σέβειν; Epict. 3, 7, 26 θεὸν σέβειν; POxy. 1464, 5; Philo, Virt. 34) θεὸν σέβειν Dg 3:2; cf. 2:7. Elsewh. always

2. mid. (Hom.+; inscr., pap., LXX) worship—a. the Deity (Pind.+; Pla., Phaedr. 251A ὡς θεὸν σέβεται, Leg. 11 p. 917B; X., Hell. 3, 4, 18; Diod. S. 1, 35, 6; 2, 59, 2 θεοὺς; Plut., Is. et Osir. 44 σεβόμενοι τὸν Ἄνουβιν; Dit., Syll.3 611, 24 τοὺς θεοὺς; 557, 7 [207/6 BC] οἱ σεβόμενοι Ἀπόλλωνα; 559, 6; 560, 17; PTebt. 59, 10 [I BC] σέβεσθαι τὸ ἱερόν; LXX; Ep. Arist. 16 al.; Jos., Ant. 9, 205 εἰδῶλα; 8, 192 θεοὺς; Sib. Or., fgm. 1, 15; 3, 28; 30; Test. Jos. 4, 6) w. the acc. of that which is worshipped Mt 15:9; Mk 7:7 (both Is 29:13); Ac 18:13; 19:27; PK 2 four times, once w. the acc. expressed.—σεβόμενοι τὸν θεόν God-fearers, worshippers of God is a term applied to pagans who accepted the ethical monotheism of Judaism and attended the synagogue, but who did not obligate themselves to keep the whole Jewish law; in particular, the males did not submit to circumcision (Jos., Ant. 14, 110 πάντων τῶν κατὰ τὴν οἰκουμένην Ἰουδαίων καὶ σεβομένων τὸν θεόν.—JBernays, Gesammelte Abhandlungen 1885 II 71-80; EvDobschütz, RE XVI 120f; Schürer III 4 174f, Die Juden im Bosporanischen Reiche u. die Genossenschaften der σεβόμενοι θεὸν ὑψιστον: SAB 1897, 200-25; FCumont, Hypsistos: Suppl. à la Revue de l'instruction publ. en Belgique 1897; Dssm., LO 391f [LAE 451f]; GFMoore, Judaism I, '27, 323-53; JKlausner, From Jesus to Paul, tr. WFTinespring, '43, 31-49). In our lit. it is limited to Ac, where the expr. takes various forms: σεβ. τὸν θεόν 16:14; 18:7. Simply σεβ. 13:50; 17:4, 17. Once σεβόμενοι προσήλυτοι 13:43. S. also s.v. φοβέω 2a and προσήλυτος.—Of the worship of Christ by the faithful MPol 17:2b; cf. a.

b. of a reverent attitude toward human beings show reverence or respect for (Aeschyl.+; X., Cyr. 8, 8, 1 Κύρον ὡς πατέρα, Hell. 7, 3, 12; Pla., Leg. 7 p. 813D; Polyb. 6, 39, 7; Chilo in Stob. III 116, 7 H. πρεσβύτερον σέβου; PSI 361, 9 [III BC] ὅσοι αὐτὸν σέβονται) πρεσβύτας σέβεσθαι Hm 8:10.—WFOerster, TW VII 168-95: σέβομαι and many related words. M-M. B. 1469.*

Σεγρί Hv 4, 2, 4 v.l. Late for Θεγρί.*

σειρά, ᾤς, ή (Hom. [σειρή]+; Dit., Syll.2 588, 200; LXX; Jos., Ant. 3, 170) fr. the beginning w. the mng. cord or rope and chain; σειραῖς ζόφου with chains of hell (ζόφος 2. Cf. also Wsd 17:16 μιᾷ ἀλύσει σκότους ἐδέθησαν; Pythag. in Diog. L. 8, 31: the ψυχαὶ ἀκάθαρτοι after their separation from the σῶμα are bound in hell by the Erinyes ἐν ἀρρήκτοις δεσμοῖς) is the rdg. of P72 KLP, Vulg., Syr., Boh. in 2 Pt 2:4 (cf. σειρός and σιρός). M-M.*
σειρός:σειρός; in 2 Pt 2:4 ABC have σειροῖς, which is better spelled σιροῖς; s. σιρός, M-M.*

σεισμός, οὔ, ὁ *shaking*; of a storm on the sea, *w.* waves caused by high winds σεισμός μέγας ἐν τῇ θαλάσσῃ Mt 8:24 (cf. vs. 26f where ἄνεμοι is found *w.* θάλλ.; *schol.* on Pla. 25c τὸ τὸν σεισμόν ποιοῦν πνεῦμα=ἄνεμος; Artem. 2, 38 σεισμός κ. ὄμβρος corresponds to 1, 73 p. 66, 7 χειμῶν κ. ὄμβ.; Diod. S. 26, 8 Rhodes is swallowed up by a σεισμός [as a result of a storm or earthquake at sea]; cf. *σειῶ* Maximus Tyr. 9, 6a; 11, 7h.—GBornkamm, D. Sturmstillg. im Mt: Jahrb. d. Theol. Schule Bethel '48, 49-54).—Mostly *earthquake* (Soph., Hdt.; Diod. S. 25, 19 ed. Dindorf p. 351, l. 17 σεισμός ἐγένετο δεινός, ὡς ὅρη διαστήναι; Dit., Syll.3 505; 1116, 6; LXX; Philo, Op. M. 59; Jos., Ant. 9, 225, μέγας) Mt 27:54; Ac 16:35 D; Rv 11:13b. Pl. in the account of the Messianic woes Mt 24:7; Mk 13:8; σεισμοὶ μεγάλοι Lk 21:11 (cf. the σεισμοὶ seen in prospect Cat. Cod. Astr. VII 186, 8; 22; VIII 3, 174, 21; Boll 131). The σεισμός is accompanied by peals of thunder (Esth 1:1d; cf. Is 29:6) Rv 8:5; 11:19. ζ. μέγας a severe earthquake (Lucian, M. Peregr. 39; Jer 10:22; Ezk 38:19) Mt 28:2 (CAWebster, ET 42, '31, 381f); Ac 16:26; Rv 6:12; 11:13a; 16:18a, b. M-M.*

σειῶ fut. σείσω; 1 aor. pass. ἐσεισθήν (Hom.; pap., LXX, Philo; Jos., Ant. 4, 44) *shake, cause to quake, agitate*.

1. *lit.* τὶ *some*th. τὴν γῆν, τὸν οὐρανόν Hb 12:26 (Hg 2:6.—Cf. X., Hell. 4, 7, 4 ἔσεισεν ὁ θεός). *Pass.* of the earth *be shaken, quake* (Apollon. Rhod. 3, 864 σείετο γαῖα; DioChrys. 46[63], 3; 80[30], 11; Judg 5:4; 2 Km 22:8; Ps 67:9) Mt 27:51; ἡ γῆ πᾶσα ἐσεισθή GP 6:21 (cf. Jer 8:16; En. 102, 2; Jos., Ant. 15, 121).—Ps.-Callisth. 1, 12, 9: when Alexander touched the earth, σεισμός ἐγένετο, ὥστε τὸν πάντα κόσμον συγκινηθῆναι). *Pass.*, of a tree that is shaken by the wind (cf. Sib. Or. 8, 297) Rv 6:13.

2. *fig.* stir up, set in motion; *pass.* *be stirred* of a city, as a result of a striking event Mt 21:10. Of mental agitation (Philostrat., Vi. Soph. 2, 1, 11 ἐσεισθή τ. καρδίαν; Philo) tremble 28:4. M-M. B. 675.*

Σεκοῦνδος (Σέκουνδος is also permissible; Bl-D. §41, 3; cf. Mlt.-H. 59) a name of Latin origin (in the Gk. form e.g. Dit., Or. 481, 4, Syll.3 1063, 3; pap.), ου, ὁ *Secundus* of Thessalonica Ac 20:4. M-M.*

Σελεύκεια, ας, ἡ (Tdf., W-H. accent Σελευκία) *Seleucia*, the port city of Antioch in Syria (mentioned in Polyb. 5, 58, 4; Strabo 7, 5, 8 al.; inscr.; 1 Macc 11:8; Jos., C. Ap. 1, 207) Ac 13:4.*

σελήνη, ης, ἡ (Hom.; inscr., pap., LXX, Philo; Jos., Ant. 1, 31al.; Test. 12 Patr.) *moon* PK 2 p. 14, 27 (twice). *W.* sun and stars (X., Mem. 4, 3, 4; Dit., Syll.3 1267, 18f; Jo 2:10; 4:15; EpJer 59; Test. Napht. 3:2) Lk 21:25; 1 Cor 15:41; Rv 6:12f; 1 Cl 20:3; B 15:5; Dg 7:2; IEph 19:2. *W.* the sun (oft. in LXX) Rv 12:1; 21:23; 2 Cl 14:1 (cf. ἥλιος, end). *W.* the stars (Ps 8:4) Dg 4:5. Darkened in the time of tribulation (cf. Is 13:10; Ezk 32:7; Jo 2:10; 4:15) Mt 24:29; Mk 13:24; changed to blood Ac 2:20 (Jo 3:4); cf. Rv 6:12.—WGrafBaudissin, RE XIII 337-49; ORühle, RGG IV '30, 161-7 (lit.). M-M. B. 55.*

σεληνιαζομαι (Lucian; Vett. Val. 113, 10; Cat. Cod. Astr. VIII 1 p. 199, 7; Manetho, Apotel. 4, 81; 217, in both cases the *act.* as v.l.) *be moon-struck* (here connected *w.* epilepsy) Mt 17:15. *W.* δαιμονίζεσθαι 4:24.—JWeiss, RE IV 412, 25ff. M-M.*

Σεμεῖν (v.l. Σεμεῖ, Σεμεεῖ, Σεμεῖν), ὁ indecl. (Σ', freq. in the OT: Ex 6:17; Num 3:18; 2 Km 16:5ff.—Joseph. has var. forms [s. index s.v. Σαμουῖς]) *Semein*, in the genealogy of Jesus Lk 3:26.*

σεμίδαλις, εως, ἡ (since Hermippus Com. [V BC] 63, 22; Hippocr.; BGU 1067, 15; POxy. 736, 82; PSI 580, 3; LXX; Ep. Arist. 92; Philo; Jos., Ant. 1, 197; 3, 235; loanw. in rabb., and prob. orig. a Semit. word—s. L-S-J lex., s.v.) *fine flour*, the finest grade of wheat flour B 2:5 (Is 1:13). *W.* oil and grain Rv 18:13. M-M.*

σεμνός, ἡ, ὁν (Hom. Hymns+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.).

1. of persons—*a.* human beings *worthy of respect or honor, noble, dignified, serious* of deacons 1 Ti 3:8. Of the aged men Tit 2:2. Of the women (cf. X., Mem. 1, 2, 24 and the inscr. in Ramsay, Phrygia II p. 656 no. 590) 1 Ti 3:11. *W.* δίκαιος (Jos., Bell. 4, 319) and other good qualities Hs 8, 3, 8.

b. supernatural beings *worthy of reverence, august, sublime, holy* (fr. the beginning an epithet of divinities; cf. also Sb 4094, 8 [I AD] ἡ σεμνὴ Ἰσις) ὁ σεμνότατος ἄγγελος *the most reverend angel* (of repentance) Hv 5:2 (Suppl. Epigr. Gr. VIII 550, 2 [I BC] Ἰσι σεμνοτάτη); m 5, 1, 7.

2. of characteristics, states of being, and things *honorable, worthy, venerable, holy, above reproach* (Maximus Tyr. 3, 5c νόμοι; Jos., C. Ap. 2, 221) Phil 4:8 (Lucian, Enc. Patr. 1 ὅσα σεμνὰ κ. θεῖα; cf. Cicero, Tusc. Disp. 5, 23[67]). ἔργα (Philo, Sacr. Abel. 49) Hv 3, 8, 7 (*w.* ἀγνά [as Ep. Arist. 31] and θεῖα). ἐπιθυμία m 12, 1, 1 (*w.* ἀγαθή; cf. Sib. Or. 5, 262). ἀγωγή 1 Cl 48:1 (*w.* ἀγνή). συνείδησις 1:3b (*w.* ἄμωμος and ἀγνή). κανὼν 7:2 (*w.* εὐκλείης). ὄνομα (2 Macc 8:15; Philo, Dec. 136) 1:1 (*w.* περιβόητον and ἀξιαγάπητον). πνεῦμα Hm 3:4 (*w.* ἀληθές). κλήσις (Philo, Leg. ad Gai. 163) m 4, 3, 6 (*w.* μεγάλη).

3. the *neut.* as *subst.* (Demosth. 21, 126; BGU 1024 VIII, 7; Philo) τὸ σεμνὸν τῆς φιλαδελφίας ὑμῶν *the worthy character of your brotherly love* 1 Cl 47:5. Pl. (Menand., Mon. 336; Polyb. 15, 7, 6 τὰ ζ. καὶ καλὰ; Philo, Aet. M. 77) μέτρια καὶ σεμνὰ νοεῖν *have moderate and seemly thoughts* 1 Cl 1:3a. M-M.*

σεμνότης, τητος, ἡ (Eur., X., Pla.; Dit., Syll.3 807, 8, Or. 567, 19; Ep. Arist. 5; 171; Philo).

1. of men *reverence, dignity, seriousness, respectfulness, holiness, probity* (Diod. S. 17, 34, 6; Philo; Jos., Vi. 258 μετὰ πάσης ζ.) 1 Ti 3:4; 1 Cl 41:1; Hm 4, 1, 3. W. εὐσέβεια 1 Ti 2:2. W. ἀγνεία Hm 4, 4, 3; s 5, 6, 5. W. ἀγνεία and other virtues m 6, 2, 3. W. other καλὰ ἔργα Tit 2:7. Loved by the Lord Hm 5, 2, 8; ἐνδύσασθαι τὴν ζ. m 2:4. Personified w. other virtues v 3, 8, 5; 7, cf. 3, 9, 1.

2. of God *holiness* (cf. 2 Macc 3:12; Philo, Spec. Leg. 2, 7; Jos., C. Ap. 1, 225) πορεύεσθαι κατὰ τὴν ζ. τοῦ Θεοῦ *walk in accordance with the holiness of God* Hv 3, 5, 1. M-M.*

σεμνῶς *adv.* (Aeschyl., X., Pla.; inscr., pap.; 4 Macc 1:17; Ep. Arist.; Philo, Op. M. 12) *reverently, honorably, worthily, in a manner above reproach* διακονεῖν κτλ. Hv 3, 5, 1; cf. s 9, 25, 2 (both w. ἀγνῶς). W. καλῶς (Alex. Aphr., Eth. Probl. 21 p. 142, 9 Br.) Hs 9, 1, 2. τὰ κατὰ τὸν οἶκον σεμνῶς οἰκουργεῖν 1 Cl 1:3.*

Σεπτέμβριος, ου, ὁ *September*, also used as an *adj.* (Dionys. Hal. 9, 67 περὶ τὰς καλάνδας τοῦ Σεπτεμβρίου μηνός; 6, 48 καλάνδαις Σεπτεμβρίαις; Plut., Popl. 14, 6 εὐδοίς Σεπτεμβρίαις. On the use of the Rom. calendar by Greeks s. Hahn 245) τῇ πρὸ ἐννέα καλανδῶν Σεπτεμβρίων *on the twenty-fourth of August* IRo 10:3.*

Σέργιος, ου, ὁ *Sergius*, name of a Roman gens (in its Gk. form in Diod. S. 12, 24, 1; 12, 43, 1; 14, 19, 1; Dit., Syll. 3 646, 16; pap.). It has been established w. more or less certainty that the name of Sergius Paulus, proconsul of Cyprus, is found on several inscriptions (in Soli on the north coast of Cyprus: Inscr. Rom. III 930 [cf. Groag, Pauly-W. VI '09, 1781. Rejected by HDessau, ZNW 2, '01, p. 83, 3; here also on two doubtful passages in Pliny, Nat. Hist.]; terminal stone in the city of Rome CIL VI 31, 545 [cf. Mommsen, ZNW 2, '01, p. 83, 3]; two inscriptions fr. Pisidian Antioch [Ramsay, Bearing 150; 153f; GLCheesman, Journal of Roman Studies 3, '13, 262]) Ac 13:7.—ThZahn, NKZ 15, '04, 23-41; 189-200; Ramsay, Bearing 150-72; Cheesman, loc. cit. 253-66; AWikenhauser, Die AG '21, 338-41; EHaenchen, AG 58f. M-M.*

Σερούχ (סְרוּחַ), ὁ *indecl.* (LXX.—Jos., Ant. 1, 148 has Σεροῦχος) *Serug*, son of Reu and father of Nahor (Gen 11:20-3; 1 Ch 1:26); in the genealogy of Jesus Lk 3:35.*

Σήθ (שֵׁת), ὁ *indecl.* (LXX, Philo; Test. Benj. 10:6.—Joseph. has Σηθος, ου [Ant. 1, 68]) *Seth*, son of Adam and father of Enos (Gen 4:25f; 5:3-8; 1 Ch 1:1; Sir 49:16); in the genealogy of Jesus Lk 3:38.*

σηκός, οὔ, ὁ (Hom.; inscr., pap.; 2 Macc 14:33; Sib. Or. 3, 266; 281) *pen, enclosure*, of birds *nest* (Aristot., H.A. 6, 8), also *burial-place, sepulcher* (Simonides in Diod. S. 11, 11, 6; also Diod. S. 17, 71, 7). In the σηκός which the bird Phoenix prepared for itself 1 Cl 25:2f, the *mngs. nest and coffin* seem to merge.*

Σήμ (שֵׁם) ὁ *indecl.* (LXX; Philo.—Joseph. has Σήμας, α [Ant. 1, 143]) *Shem*, son of Noah and father of Arphaxad (Gen 5:32; 9:26f; 10:22; Sir 49:16); in the genealogy of Jesus Lk 3:36.*

σημαίνω (Hom.; inscr., pap.) *impf.* ἐσήμαινον; 1 *aor.* ἐσήμανα (X., Hell. 1, 1, 2; BGU 1097, 17; Judg 7:21; s. Bl-D. §72; Mlt.-H. 214f).

1. *make known, report, communicate* (trag., Hdt.; inscr., pap., LXX, En., Ep. Arist.; Philo, Post. Cai. 155 al.; Jos., Vi. 206) τὶ *some*th. Ac 25:27. τινὶ *to someone* (En. 106, 13; 107, 2) Rv 1:1.

2. *in relation to the future indicate (beforehand), foretell* (Ezek. Trag. in Euseb., Pr. Ev. 9, 29, 6. Cf. Appian, Liby. 104 §491 προσημαίνειν τὰ μέλλοντα of divine prediction of the future) w. *acc.* and *inf. foll.* (Jos., Ant. 6, 50; cf. 8, 409) Ac 11:28.—Also of speech that simply gives a vague indication of what is to happen (Heraclitus in Plut., De Pyth. Orac. 21 p. 404E w. *ref.* to the Delphic oracle οὔτε λέγει, οὔτε κρύπτει, ἀλλὰ σημαίνει; Epict. 1, 17, 18f; Jos., Ant. 7, 214; 10, 241) w. an indirect question *foll.* J 12:33; 18:32; 21:19.—*Mean, signify* (Pla., Cratylus 393A; Aristot., Physics 213b, 30, Rhet. 32f; Dionys. Hal., Thucyd. 31) B 15:4 Funk. M-M.*

σημεῖον, ου, τό (Aeschyl., Hdt.; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Sib. Or.; loanw. in rabb.) *sign*.

1. *the sign or distinguishing mark by which some*th. is known, *token, indication* (Diod. S. 3, 66, 3=evidences τῆς παρουσίας τοῦ θεοῦ; Cornutus 16 p. 21, 9.—Arrian, Anab. 6, 26, 4 of marks in the landscape showing direction). τοῦτο ὑμῖν σημεῖον *this (will be) a sign for you* Lk 2:12 (cf. Is 37:30). ὁ ἐστὶν ζ. ἐν πάσῃ ἐπιστολῇ *this is the mark of genuineness in every letter* 2 Th 3:17 (Ps.-Pla., Ep. 13 p. 360A has at its beginning the words σύμβολον ὅτι παρ' ἐμοῦ ἐστίν). Of a *signal* previously agreed upon δοῦναί τινα σημεῖον (PFay. 128, 7 ἔδωκεν ἡμῖν σημεῖον='he gave us a signal'; Jos., Ant. 12, 404) Mt 26:48; 1 Cl 12:7.—A *sign* of things to come (Philo, Op. M. 58 σημεία μελλόντων; Jos., Bell. 6, 285; 296; 297) Mk 13:4; Lk 21:7. The event to be expected is added in the *gen.* τί τὸ ζ. τῆς σῆς παρουσίας; Mt 24:3. τὸ ζ. τοῦ υἱοῦ τοῦ ἀνθρώπου *the sign by which one can mark the coming of the Son of Man* vs. 30 (TFGlasson, JTS 15, '64, 299f [a military metaphor, 'standard'; cf. Is 18:3; IQM 3f]). τὰ σημεία τῶν καιρῶν *the signs of the (end-) times* (καιρός 4) Mt 16:3.—A *sign* of warning (Plut., Caes. 63, 1; Sib. Or. 3, 457) 1 Cl 11:2. *Prob.* in like manner αἱ γλῶσσαι εἰς σημεῖόν εἰσιν τοῖς ἀπίστοις *the tongues* (γλῶσσα 3) *serve as a (warning) sign to the unbelievers* 1 Cor 14:22. *Likew.* the *sign of Jonah* (cf. Ἰωνᾶς 1) in the Third Gosp.: Lk 11:29, 30. Here the Son of Man is to be a sign to his generation, as Jonah was to the Ninevites; cf. οὗτος κεῖται εἰς σημεῖον ἀντιλεγόμενον (s. ἀντιλέγω 2) 2:34 (cf. Is 11:12).—GRunze, Das Zeichen des Menschensohnes u. der Doppelsinn des Jonazeichens 1897 (against him PWSchmiedel, Lit. Centralblatt 48, 1897, 513-15; Runze again, ZWTh 41, 1898, 171-85; finally PWSchm. *ibid.* 514-25); PAssmussen, Protestantenblatt 37, '04, 375-8; SLTyson,

Bibl. World 33, '09, 96-101; CRBowen, *AJTh* 20, '16, 414-21; JHMichael, *JTS* 21, '20, 146-59; JBonsirven, *Rech de Sc rel* 24, '34, 450-5; HM Gale, *JBL* 60, '41, 255-60; PSeidelin, *Das Jonaszeichen*, *Studia Theologica* 5, '51, 119-31; AVögtle, *Wikenhauser-Festschr.* '53, 230-77; OGlombitza, *D. Zeichen des Jona*, *NTS* 8, '62, 359-66. **W-S.** §30, 10d.—In the OT circumcision is σημεῖον διαθήκης=a sign or token of belonging to the covenant (Gen 17:11). For Paul this sign becomes a *mark*, or *seal* (so σημεῖον: BPGrenfell, *Revenue-Laws of Ptolemy Philadelphus* [1896] 26, 5 [III BC]; PReinach 9 introd. [II BC]; 35, 3; BGu 1064, 18) σημεῖον ἔλαβεν περιτομῆς σφραγίδα *he received the mark of circumcision as a seal* Ro 4:11. In the difficult **pass.** B 12:5 ἐν σημείῳ is **prob.** best taken as *by a sign*; but it is **poss.** that the text is defective (cf. the interpretations, most recently Windisch, *Hdb. ad loc.*; RAKraft, *Did.* and Barnabas, '65, 119 note: 'standard, norm').—τὰ σημεία τοῦ ἀποστόλου 2 Cor 12:12a belongs rather to the next category; *the signs of the (true) apostle* (cf. *Dit., Syll.* 3 831, 14 [117 AD] ἡγούμην σημεία ἀγαθῶν ἀνδρῶν) are, as is shown by the verb κατεργάσθη and what follows, the wonders or miracles performed by him.

2. a sign consisting of a wonder or miracle, an event that is contrary to the usual course of nature.

a. miracle of divine origin, performed by God himself, by Christ, or by men of God (cf. *Diod. S.* 5, 70, 4 πολλά ζ. of the young Zeus; 16, 27, 2 ἐγένετο αὐτῷ σημεῖον ἐν τῷ ἱερῷ τοῦ Ἀπόλλωνος; *Strabo* 16, 2, 35 παρὰ τ. θεοῦ ζ.; *Appian*, *Ital.* 8 §1 σημείων γενομένων ἐκ Διός, *Hann.* 56 §233; *Dit., Syll.* 3 709, 25 [c. 107 BC] διὰ τῶν ἐν τῷ ἱερῷ γενομένων σαμείων; *PGM* 1, 65; 74; *Jos., Ant.* 2, 274; 280): Mt 12:38f; 16:1 (ζ. ἐκ τοῦ οὐρανοῦ), 4; Mk 8:11 (ζ. ἀπὸ τοῦ οὐρανοῦ, as *Synes.*, *Prov.* 1, 7; cf. *OLinton*, *The Demand for a Sign from Heaven*, *Studia Theologica* 18, '64, 112-29), 12; 16:17, 20; Lk 11:16 (ζ. ἐξ οὐρανοῦ), 29 (s. 1 above); 23:8; J 2:11, 18, 23; 3:2; 4:54; 6:2, 14, 26, 30; 7:31; 9:16; 10:41; 11:47; 12:18, 37; 20:30 (on σημ. as a designation of Jesus' miracles in J s. *Hdb.* on J 2:11 and 6:26; *JHBernard*, *ICC John* '29, I introd. 176-86; *CKBarrett*, *The Gosp. acc. to St. John*, '55, 62-5); Ac 4:16, 22 (τὸ ζ. τῆς ἰάσεως *the miracle of healing*); 8:6; 1 Cor 1:22; *Agr* 9.—σημεῖα καὶ τέρατα (*Polyb.* 3, 112, 8 σημείων δὲ καὶ τεράτων πᾶν μὲν ἱερόν, πᾶσα δ' ἦν οἰκία πλήρης; *Plut.*, *Alex.* 75, 1 [sing.]; *Appian*, *Bell. Civ.* 2, 36 §144 τέρατα καὶ σημεία οὐράνια; 4, 4 §14; *Aelian*, *V.H.* 12, 57; *Philo*, *Mos.* 1, 95, *Aet. M.* 2; *Jos., Ant.* 20, 168. *Of.* in *LXX*: Ex 7:3; Dt 4:34; 6:22; 7:19 al.; Is 8:18; 20:3; Jer 39:21; Wsd 8:8; 10:16) J 4:48; Ac 2:43; 4:30; 5:12; 6:8; 7:36; 14:3; 15:12; Ro 15:19; Hb 2:4; 1 Cl 51:5; B 4:14; 5:8. δυνάμεις καὶ τέρατα κ. σημεία Ac 2:22; 2 Cor 12:12b. σημεία καὶ δυνάμεις Ac 8:13.—1 Cl 25:1; 2 Cl 15:4. *SVMcCasland*, *JBL* 76, '57, 149-52; *MWhittaker*, *Studia Evangelica* 5, '68, 155-8.

b. miracle of a demonic nature, worked by Satan and his agents Rv 13:13f; 16:14; 19:20. σημεία κ. τέρατα Mt 24:24; Mk 13:22 (*GRBeasley-Murray*, *A Commentary on Mk* 13, '57; *EGrässer*, *D. Problem der Parusieverzögerung*, '57, 152-70); 2 Th 2:9; D 16:4.

c. terrifying appearances in the heavens, never before seen, as portents of the last days Lk 21:11, 25 (*Appian*, *Bell. Civ.* 4, 4 §14 σημεία πολλά around the sun); Ac 2:19 (cf. Jo 3:3); cf. D 16:6. Of that which the seer of the Apocalypse sees ἐν τῷ οὐρανῷ Rv 12:1, 3; 15:1. Of the portentous signs in heaven and earth at the death of Jesus GP 8:28 (cf. Da 6:28 *Theod.* σημεία κ. τέρατα ἐν οὐρανῷ κ. ἐπὶ τῆς γῆς; *Diod. S.* 38+39 *fgm.* 5: at the end of each one of the eight ages ordained by God there is a σημεῖον ἐκ γῆς ἢ οὐρανοῦ θαυμάσιον).—On miracles cf. *Dit., Syll.* 3 1168-73; *RLembert*, *Das Wunder bei Römern u. Griechen I* '05; *RReitzenstein*, *Hellenist. Wundererzählungen* '06, *OWeinreich*, *Antike Heilungswunder* '09, *Gebet u. Wunder: WSchmid-Festschr.* '29, 169ff; *PWendland*, *De Fabellis Antiquis earumque ad Christianos Propagatione* '11; *FKutsch*, *Attische Heilgötter u. Heilheroen* '13; *WAJayne*, *The Healing Gods of Ancient Civilizations* '25; *RHerzog*, *D. Wunderheilungen v. Epidauros* '31; *PFiebig*, *Jüdische Wundergeschichten des ntl. Zeitalters* '11; *ASchlatter*, *Das Wunder in d. Synagoge* '12.—*RLehmann*, *Naturwissenschaft u. bibl. Wunderfrage* '30; *GNaumann*, *Die Wertschätzung des Wunders im NT* '03; *GTraub*, *Das Wunder im NT* '07; *KBeth*, *Die Wunder Jesu* '08; *JMThompson*, *Miracles in the NT* '11; *LFonck*, *Die Wunder des Herrn im Ev.* '07; *LFillion*, *Les miracles de Jésus-Christ* '09/'10; *PDausch*, *Die Wunder Jesu* '12; *SEitrem*, *Nordisk Tidskrift for Filologie* 5, '19, 30-6; *RBultmann*, *Die Gesch. der synopt. Tradition* '31, 223-60; *RJelke*, *Die Wunder Jesu* '22; *GRHshafto*, *The Wonders of the Kingdom* '24; *JHBest*, *The Miracles of Christ in the Light of our Present Day Knowledge* '37; *TTorrance*, *Expository Studies in St. John's Miracles* '38; *ARichardson*, *The Miracle Stories of the Gospels* '41; *AFridrichsen*, *Le Problème du Miracle dans le Christianisme primitif: Études d'Hist. et de Phil. rel.* XII '25; *HSchlingensiepen*, *Die Wunder des NT* '33; *OPerels*, *D. Wunderüberlieferung der Synoptiker* '34; *PSaintyves*, *Essais de folklore biblique* '23; *GMarquardt*, *D. Wunderproblem in d. deutschen prot. Theologie der Gegenwart* '33; *GDelling*, *D. Verständnis des Wunders im NT*, *ZSystTh* 24, '55, 265-80, *Zur Beurteilung des Wunders durch d. Antike*; *Studien zum NT*, '70, 53-71; *SVMcCasland*, *Signs and Wonders*, *JBL* 76, '57, 149-52; *CKBarrett*, *The Gosp. acc. to John*, '55, 62-5; *JPCharlier*, *La notion de signe (sêmeion) dans J*, *Revue des sciences philos. et theol.* 43, '59, 434-48; *PRiga*, *Signs of Glory (I)*, *Interpretation* 17, '63, 402-24; *HvanderLoos*, *The Miracles of Jesus*, '65; *WNicol*, *The Sêmeia in the Fourth Gosp.*, '72.—Esp. on the healing of demoniacs *JWeiss*, *RE IV* 408ff; *JAeger*, *Ist Jesus Christus ein Suggestionstherapeut gewesen?* '18; *KKnur*, *M. D., Christus medicus?* '05; *KDusberger*, *Bibel u. Kirche* '51, 114-17 (*Vorzeichen*).—*RMGrant*, *Miracle and Natural Law in Graeco-Roman and Early Christian Thought* '52. **S.** also the **lit. s.v.** δαιμόνιον 2.—*KHREngstorf*, *TW VII* 199-268: σημεῖον and related words. **M-M. B.** 914.**

σημειῶ (since *Hippocr.* V 672 L.; *Theophr.*; *inscr.*, *pap.*, Ps 4:7; *Ep. Arist.*, *Philo*) 1 **aor. mid.** ἐσημειώσάμην; **usu.**, and in our **lit.** exclusively, in the **mid.**

1. note down (for oneself), write (*Dit., Or.* 629, 168 ὡς καὶ Κουρβούλων ὁ κράτιστος ἐσημειώσατο ἐν τῇ ἐπιστολῇ) τὶ **someth.** πάντα ἐν ταῖς ἱεραῖς βίβλοις 1 Cl 43:1.—2. mark, take special notice of τινά someone 2 Th 3:14. **M-M.***

σημείωσις, εως, ἡ (Chairemon, fgm. 5, p. 32, 8; Plut., Mor. 961C; pap.; Ps 59:6; Ep. Arist.) *sign, signal* εἰς ὃ γίνεται τι *serve as a (sign of) warning to someone* 1 Cl 11:2 (σημείον 1). M-M. s.v. σημειώω.*

σήμερον *adv.* of time (Hom.+[the Attic τήμερον is not found in our lit.: Bl-D. §34, 1; Mlt.-H. 279]; *inscr.*, pap., LXX; Ep. Arist. 180; Philo, Joseph., Test. 12 Patr.; loanw. in rabb.) *today* Mt 6:11 (BMMetzger, How Many Times Does ἐπιούσιος Occur Outside the Lord's Prayer? ET 60, '57, 52-4; see ἐπιούσιος); 16:3; 21:28; Lk 4:21; 23:43 (=before today is over as Philostrate., Vi. Soph. 1, 25, 14); Ac 4:9 and oft.; Lk 3:22 v.l. (Ps 2:7); cf. Hb 1:5; 5:5; 1 Cl 36:4. Opp. αὔριον Js 4:13. ἡ σήμερον ἡμέρα (Dio Chrys. 31 [48], 3; Dit., Syll.3 1181, 11=prayer for vengeance fr. Rheneia: Dssm., LO 351ff, esp. 357 [LAE 414ff]; LXX) *today, this very day*: Mt 28:15 (μέχρι τῆς ἡμέρας, as 1 Esdr 8:74; Jos., Ant. 10, 265); Ac 20; 26 (ἐν τῇ ἡμέρᾳ, as Phlegon: 257 fgm. 36, 3, 11 Jac.; Josh 5:9; PGM 4, 1580; 1699; 2062; 5, 187; 194); Ro 11:8 (ἕως τῆς ἡμέρας, as UPZ 57, 3; Gen 19:38 al.); 2 Cor 3:14 (ἄχρι τῆς ἡμέρας, as Jos., Ant. 7, 366). W. ellipsis (BGU 598, 6; POxy. 121, 6; LXX; Bl-D. §241, 2) ἡ σήμερον: Mt 11:23; 28:15 v.l. (both μέχρι τῆς ἡμέρας, as Jos., Ant. 9, 28); 27:8 (ἕως τῆς ἡμέρας, as UPZ 5, 5 [163 BC]); Ac 19:40 (περὶ τῆς ἡμέρας).—ἕως ἡμέρας. 2 Cor 3:15.—Since the Jews consider that the day begins at sun-down, the whole night belongs to one and the same 24-hour period: ὡς ταύτη τῇ νυκτὶ *this very night* Mk 14:30. Also simply ὡς, Mt 27:19; Lk 2:11; 22:34.—ὡς. serves to denote a limited period of time (Appian, Liby. 112 §532): σήμερον—αὔριον='now—in a little while' Mt 6:30; Lk 12:28. The *expr.* σήμερον καὶ αὔριον καὶ τῇ τρίτῃ (or καὶ τῇ ἑπομένῃ) refers to a short period of time, the exact duration of which the speaker either cannot or does not wish to disclose Lk 13:32f (JBlinzler, Klerusblatt '44, 381-3). On ἐχθὲς καὶ σήμερον Hb 13:8 cf. ἐχθὲς. Looking fr. the present to the coming judgment ἄχρις οὗ τὸ σήμερον καλεῖται *as long as 'today' lasts* Hb 3:13 (cf. Philo, Leg. All. 3, 25 ὁ αἰὼν ἅπας τῷ σήμερον παραμετρεῖται and s. καλέω 1αδ, end).—Cf. ABonhöffer, Epiktet u. das NT '11, 329f on σήμερον in the ethical teaching of Epict. M-M. B. 998.

σημικίνθιον s. σιμικίνθιον.

σηπία, ας, ἡ (Aristoph. et al.) *cuttle-fish, sepia* w. sea-lamprey and octopus B 10:5 (cf. Lev 11:10).*

σήπω 2 pf. σέσηπα (Hom.+; pap., LXX) *cause to rot or decay*; usu., and in our lit. exclusively, *pass.* decay, rot (Philo, Aet. M. 125; Jos., C. Ap. 2, 143), 2 pf. act. *be decayed* ξύλον σεσηπός *rotten wood* Dg 2:2. σηπομένης τῆς σαρκός *as the flesh decays* 1 Cl 25:3 (Cyanides p. 7, 21 ἐσέσηπτο ἡ σὰρξ; Jos., Bell. 6, 164 σηπόμενον σῶμα). οὐ πάντα σηπόμενα; Dg 2:4. Of a vine creeping along on the ground: σεσηπότα φέρειν *bear rotten fruit* Hs 2:3. Of the treasures of the rich Js 5:2. M-M.*

σηρικός s. σιρικός.

σῆς (since Pind., fgm. 222 Διὸς παῖς ὁ χρυσός. κείνον οὐ σῆς οὐδὲ κίς δάπτει; LXX), σητός (so Aristot., H.A. 5, 32; Menand. et al.; LXX; Philo, Abr. 11.—The *class. gen.* is σεός cf. Kühner-Bl. I 510f), ὁ the moth, whose larvae eat clothing (Menand., fgm. 540, 5 Kock; Lucian, Ep. Sat. 1, 21 ἱμάτια ὑπὸ σητῶν διαβρωθέντα) Mt 6:19f; Lk 12:33. Being eaten by moths as a symbol of feebleness and destruction 1 Cl 39:5 (Job 4:19); B 6:2 (Is 50:9).—Worms, specific. wood-worms, seem to be meant (cf. Philo, Somn. 1, 77), since the σῆς is damaging sticks Hs 8, 1, 6f; 8, 4, 5; 8, 6, 4. M-M.*

σητόβρωτος, ον (Sb 7404, 28 [II AD]; Sib. Or. fgm. 3, 26; Hesychius) *motheaten* ἱμάτια (Job 13:28) Js 5:2. M-M.*

σθενόω fut. σθενώσω (Herodian Gramm. 449, 21; Rhet. Gr. VII 260, 20; Hesychius) *strengthen, make strong* 1 Pt 5:10. M-M.*

σιαγών, ὄνος, ἡ (Soph., X., Pla.+; usu. in its orig. sense 'jaw, jawbone', so also LXX [e.g. Judg 15:14-17] and Jos., Ant. 5, 300) *cheek* (so fr. III BC [s. L-S-J lex. s.v.], pap., LXX [e.g. Is 50:6]) Mt 5:39; Lk 6:29; D 1:4 (on the subject-matter JWeismann, ZNW 14, '13, 175f; JMoffatt, Exp. 8th. S. VII '14, 89; VIII '14, 188f; UHolzmeister, ZkTh 45, '21, 334ff; HEBryant, ET 48, '37, 236f); GP 3:9. τιθέναι τὰς ὤμους εἰς ῥαπίσματα *give up one's cheeks to blows* B 5:14 (Is 50:6). M-M. B. 222.*

σιαίνομαι (Hippiatr. II 81, 5; POxy. 1837, 2 [VI AD]; 1849, 2; Byz. Chron. [Psaltis p. 333]) *be disturbed or annoyed* (the act.= 'cause annoyance' or 'loathing': schol. on Lucian p. 261, 22 Rabe) 1 Th 3:3 v.l.—S. vDobschütz ad loc. and the lit. s.v. σαίνω. M-M.*

Σίβυλλα, ης, ἡ (Heraclitus and Eur.+; Sib. Or. 3, 815; 4, 22; Jos., Ant. 1, 118) *the Sibyl, prophetess* (WBousset, RE XVIII 265 [lit.]) Hv 2, 4, 1 (cf. MDibelius, Hdb. ad loc., Festgabe für AvHarnack '21, 118).*

σιγάω 1 aor. ἐσίγησα; pf. pass. ptc. σεσιγημένος—1. intr. *be silent, keep still* (Hom.+; Sb 7183, 5; LXX; Jos., Ant. 19, 44) in the senses:

a. *say nothing, keep silent* (Pind., Nem. 5, 19 τὸ σιγᾶν πολλάκις ἐστὶ σοφώτατον ἀνθρώπων) Mk 14:61 D; Lk 19:40 D; 20:26; Ac 12:17; 15:12; 1 Cor 14:28. αἱ γυναῖκες ἐν τῇ ἐκκλησίᾳ σιγάτωσαν vs. 34 (s. the lit. s.v. γυνή

1. Also RSeeberg, *Aus Rel. u. Gesch., Ges. Aufs. I* '06, 128-44; HHöpfel, *Bened. Monatsschr.* 14, '32, 63-77.—PWSchmiedel, JWeiss, WBousset *ad loc.*, HWindisch [*s. γυνή* 1], RBultmann [*ThBl* 12, '33, 362] consider *vs. 34f* a secondary gloss; 1 *Cl* 35:9 (Ps 49:21); *IEph* 6:1; 15:1f (*opp. λαλεῖν*, as *Alex. Aphr., Fat.* 9 p. 175, 23 Br.); *IPhld* 1:1 (*opp. λαλεῖν*).

b. *stop speaking, become silent* (*Charito* 5, 7, 8; *Synes.*, *Kingship* 29 p. 32A; *Sib. Or.* 3, 473) *Lk* 18:39; *Ac* 13:41 D; 15:13; 1 *Cor* 14:30; *MPol* 7:2.—**c.** *hold one's tongue, keep someth. (a) secret* *Lk* 9:36.

2. *trans. keep secret, conceal τὶ someth. (Pind.+; Charito* 3, 10, 1; *POxy.* 471, 41 [II AD]) *pass. μυστήριον χρόνοις αἰωνίοις σεσιγημένον a secret that was concealed for long ages* *Ro* 16:25. *M-M. B.* 1259.*

σιγή, ἥς, ἡ (*Hom.*+; *Wsd* 18:14; 3 *Macc* 3:23; *Ep. Arist.*; *Jos., Vi.* 417) *silence, quiet* in the sense of the absence of all noise, whether made by speaking or by anything else 1 *Cl* 21:7. πολλῆς σιγῆς γενομένης *when they had become silent* *Ac* 21:40 (*likew. Ps.-Callisth.* 2, 15, 6; without πολλῆς *Arrian*, *Anab.* 4, 12, 2; *Vi. Aesopi W c.* 87; *Jos., Vi.* 141, *Ant.* 5, 236); *cf. Rv* 8:1 (*Clemen* 2 391; *WEBeet, ET* 44, '33, 74-6). σιγὴν ἔχειν *be silent* (*Appian*, *Hann.* 14 §60; *Arrian*, *Anab.* 5, 1, 4; *Paroem. Gr.*: *App.* 3, 7) *HS* 9, 11, 5. Christ is called αὐτοῦ (=τοῦ θεοῦ) λόγος, ἀπὸ σιγῆς προελθὼν *his Word, proceeding from silence* *IMg* 8:2 (on the text and *subj. matter* *cf. Hdb. ad loc.*; H-WBartsch, *Gnost. Gut u. Gemeindetradition b. Ign. v. Ant.* '40. On the deity that is silence and that can be rightly worshiped only in silence, *s. Mesomedes* 1, 1-3, addressing the goddess: Ἀρχὰ καὶ πάντων γέννα, Πρεσβίστα κόσμου μάτερ Καὶ νύξ καὶ φῶς καὶ σιγά; *Porphyr.*, *Abst.* 2, 34 διὰ σιγῆς καθαρᾶς θρησκεύομεν [θεόν]; *Sextus* 578 τιμὴ μεγίστη θεῷ θεοῦ γνῶσις ἐν σιγῇ; *PGM* 4, 558ff λέγε, σιγῇ, σιγῇ, σιγῇ, σύμβολον θεοῦ ζῶντος ἀφθάρτου, φύλαξόν με, σιγῇ; 1782. *Hermes in Iambl.*, *De Myst.* 8, 3 ὁ δὲ διὰ σιγῆς μόνῃς θεραπεύεται. *Herm. Wr.* 10, 5 ἡ γὰρ γνῶσις αὐτοῦ βαθεῖα σιωπῇ ἐστὶ. *Martyr. Petri* p. 96, 16ff *Lips.*—HKoch, *Ps.-Dionys. Areop.* '00, 128ff; *OCasel, De Philosophorum Graecorum Silentio Mystico* '19, *Vom hl. Schweigen*: *Bened. Monatsschr.* 3, '21, 417ff; *GMensing, Das hl. Schweigen* '26). *M-M.**

σίδηρος, ου, ὁ (*Hom.*+; *inscr., pap., LXX*) *iron* *Dg* 2:3. *W.* χαλκός (as *Diod. S.* 1, 33, 3; 2, 16, 4; *Ep. Arist.* 119; *Philo, Aet. M.* 20) *Rv* 18:12; *PK* 2 p. 14, 14. Destroyed by rust *Dg* 2:2. Symbolically for sword (*Hom.*+; *Jos., Ant.* 19, 148) 1 *Cl* 56:9 (*Job* 5:20). πεπυρωμένος *red-hot iron* (*Alex. Aphr., Quaest.* 2, 17) *AP* 13:28. *M-M. B.* 613.*

σιδηροῦς, ᾧ οὖν (*Hom.*+ in the form σιδήρεος, while the Attic Gks. have the contracted form. The word is also found in *inscr., pap., LXX*; *Philo, Op. M.* 141; *Joseph.* [in both forms; *cf. Schmidt* 492]; *Sib. Or.* 3, 540) (*made of*) *iron of a bar* *B* 11:4 (*Is* 45:2). Of a prison door (*s. πύλη* 1) *Ac* 12:10. Of breastplates *Rv* 9:9. Symbolically='merciless' (*Hom.*+; *cf. Περί ὕψους* 13, 1 after *Pla.*, *Rep.* 586A σιδηροῖς κέρασι) ῥάβδος σιδηρᾶ (after *Ps* 2:9) *Rv* 2:27; 12:5; 19:15 (ποιμαίνω 2αγ). *M-M.**

Σιδῶν, ὠνος (Σῆτι), ἡ (*Hom.*+; *inscr., LXX*; *Philo, Leg. ad Gai.* 337; *Joseph.*; *Sib. Or.* 14, 83) *Sidon*, an ancient Phoenician royal city, on the coast *betw.* Berytus (Beirut) and Tyre. *Oft.* combined *w.* Tyre, almost as a formula (*Philostrat., Her.* 1, 1; *Jos., Ant.* 8, 320; 15, 95) *Mt* 11:21f; *Mk* 3:8; *Lk* 6:17; 10:13f (written Σιδόνι *vs.* 13 P75). τὰ μέρη Τύρου καὶ Σιδῶνος *the region around Tyre and Sidon* *Mt* 15:21; also τὰ ὅρια Τ. καὶ Σ. *Mk* 7:24 v.l.; ἦλθεν διὰ Σιδῶνος εἰς *he went by way of Sidon to. . . Mk* 7:31. Σάρεπτα τ. Σιδῶνος *Zarephath, which belongs to Sidon* *Lk* 4:26 t.r. Visited by Paul on his journey to Rome *Ac* 27:3.—*FCeiselen, Sidon: Columbia Univ. Oriental Studies* IV '07; *HGuthe, RE* XVIII 280ff; XXIV 503f. *M-M.**

Σιδωνίος, ἱά, ιον (*Soph., Hdt. et al.*; *inscr., LXX*) *Sidonian, from Sidon*—1. ἡ Σ. (*sc. χώρα*) *the country around Sidon* (*Od.* 13, 285 [Σιδονία]; *LXX*) Σάρεπτα τῆς Σιδωνίας (3 Km 17:9) *Zarephath in the region of Sidon* *Lk* 4:26.

2. οἱ Σιδωνιοὶ (*Od.* 4, 84 al.; *inscr.*; *Sib. Or.* 3, 451; 5, 203 all write Σιδόνιος; but *Dit., Syll.* 3 185, 5 [376-360 BC]; 391, 2; 15; *LXX*; *Jos.* [index] Σιδώνιος) *the Sidonians mentioned w. Tyrians* (as *Diod. S.* 16, 41, 1; 1 *Esdr* 5:53) *Ac* 12:20 (*Beginn. ad loc.*).*

σικάριος, ου, ὁ (*Lat. loanw., fr.* sica='dagger'; *cf. Bl-D.* §5, 1; *Mlt.-H.* 347; *Rob.* 109, and the entry Ἰσκαριώθ.—The word is found several times in *Joseph.* [*s. index*].—σικάριον='dagger' *POxy.* 1294, 8 [II/III AD].—Also as a *loanw.* in the Talmud; *cf. SKrauss, Griech. u. latein. Lehnwörter im Talmud usw.* II 1899, 392) *sicarius* (pl.-ii), *dagger man, assassin*, name of the most fanatical group among the Jewish nationalists, quite hostile to Rome; they did not hesitate to assassinate their political opponents (*Jos., Ant.* 20, 186) *Ac* 21:38.—*Schürer* I 4 575f, rev. ed. '73, 463; *MHengel, Die Zeloten*, '61, 47-54; *M-M.**

σίκερα (*Galen* XIX 693 K. [though the tractate in question is strongly interpolated by Christians, *acc. to PKatz*]; *Anecdota Astrologica* [ALudwich, *Maximi et Ammonis Carmina* 1877] p. 120, 23 οἶνος κ. σίκερα; *LXX, Hesychius, Suidas*) *indecl.* (*Euseb., Pr. Ev.* 6, 10, 14 has σίκερος as a *gen.*—Also 8 the verb σικερατίζω, τό (*Aram.* 78 =Hebr. 7; *Is* 5:11, 22; 24:9 make it certain that the gender is *neut.* *cf. Bl-D.* §58; *Rob.* 105. *Orig.* Akkadian; *cf. HZimmern, Akkad. Lehnwörter* '15, 39) *strong drink*, which *prob.* could include wine (*Num* 28:7), but as a rule was differentiated *fr.* wine and mentioned *w.* it (*Lev* 10:9; *Num* 6:3; *Dt* 29:5; *Is* 29:9; *Test. Reub.* 1:10. The Akkadian šikaru='barley beer') *Lk* 1:15 (*cf. Judg* 13:4 A). *M-M.**

Σίλας, α or Σιλᾶς, ᾱ (still other spellings are attested for the NT; *s. Bl-D.* §53, 2 *app.*; 125, 2), ὁ (several times in

Joseph. as a Semitic name; **Dit., Or.** 604, 4; **Inscr. Rom.** III 817, 1. Evidently=כ' ס , the Aram. form [in Palmyrene

inscriptions] of ס'ל Saul) *Silas*. This name, which occurs only in Ac, is borne by a respected member of the church at Jerusalem who was prophetically gifted **15:22, 27**; he was sent to Antioch and stayed there **vss. 32, 34**; later he accompanied Paul on his so-called 'second' missionary journey **15:40-18:5** (mentioned nine times). Despite CWeizsäcker, *Das apost. Zeitalter* 2 1892, 247 **et al., incl.** LRadermacher, **ZNW** 25, '26, 295, it is hardly to be doubted that this *Silas* is the same **pers.** as the Σιλουανός who is mentioned in Paul and 1 Pt. See the next entry and **cf.** AStegmann, *Silvanus als Missionär u. 'Hagiograph'* '17. **S.** also **s.v.** Ἰωάν(ν)ης 6. **M-M.***

Σιλουανός, οὔ, ὁ (**Diod. S.** 11, 27, 1, a Σ. as contemporary with the battle of Salamis [480 BC]; **Dit., Or.** 533, 50 [time of Augustus] and later **inscr.** and **pap.**; **Jos., Ant.** 20:14; in rabbinic **lit.** ס' ל Silvanus; surely the same man who appears in Ac as Σίλας (**q.v.**). Either he had two names (like Paul), one Semit. and one **Lat.** (Zahn), or Σιλουανός is the **Lat.** form of the same name that is Grecized in Σίλας (**Bl-D.** §125, 2; **Mlt.-H.** 109f; 146). 2 Cor **1:19** (here P46 and other representatives of the **v.l.** have the form Σιλβανός, which is also found **Diod. S.** 11, 41, 1); 1 Th **1:1**; 2 Th **1:1** (**s.** also the **subscr.** of 2 Th); 1 Pt **5:12** (this **pass.** has given rise to the conclusion that Silvanus was somehow or other [as translator? In **Sb** 8246, 38 Germanus speaks before the court δι' Ἀνουβίωνος ἐρμηνεύοντος] connected **w.** the writing of 1 Pt; **e.g.**, Zahn [Einleitung II 3 10f], GWholenberg [**NKZ** 24, '13, 742-62], WBornemann [Der erste Petrusbrief—eine Taufrede des Silvanus?: **ZNW** 19, '20, 143ff], Harnack [Mission I 4 '23, 85], LRadermacher [Der 1 Pt u. Silvanus: **ZNW** 25, '26, 287ff]; EGSelwyn, 1 Pt '46, 9-17 but **s.** WKGümmel [Introd. NT; tr. HCKee, '75, 416-25]). **M-M.***

Σιλωάμ (שִׁלְוָה), ὁ **indecl.** (**masc.**: Is **8:6** τὸ ὕδωρ τοῦ Σιλωάμ; 2 Esdr **13:15** Σ κολυμβήθρα τοῦ Σιλωάμ; but **fem.**: **Jos., Bell.** 5, 505 τὴν Σιλωάμ.—Elsewh. **Jos. usu.** has declinable forms: τοῦ Σιλωᾶ **Bell.** 2, 340; 6, 363; ἡ Σιλωά, ἄς, ᾶ, ἄν 5, 140; 145 [τὴν Σιλωᾶν πηγὴν]; 252, 410; 6, 401.—**Bl-D.** §56, 4; **cf. Rob.** 95) *Siloam*, name of a system of water supply in Jerusalem, through which the water of the spring Gihon became available for the Fortress of David. ἡ κολυμβήθρα τοῦ Σ. *the pool of Siloam* was **prob.** the basin into which the water was conducted J **9:7**; **cf. vs.** **11**.—Vincent-Abel, *Jérus.* (**s. Ἱεροσόλυμα** 1b) II chap. 34 §2; GDalman, *Jerus. u. s. Gelände* '30, 386 (*Sachreg.*); CKopp, *The Holy Places of the Gospels* tr. RWalls, '63, 314-20.—ὁ πύργος ἐν τῷ Σ. *the tower near the pool of Siloam* Lk **13:4**. **M-M.***

Σιμαίας, ου, ὁ (Σίμα). The name is **freq.** in the OT, but the **LXX** always renders it differently from 2 Ti, even though the **LXX** does not always spell it in the same way; **Schürer** II 4 423, 24) *Simaias*, named in 2 Ti **4:19 v.l.** as the son of Aquila.*

σιμικίνθιον, ου, τό (**Aesop fr.** the **Cod. Paris.** 1277: ChRocheffort, *Notices et Extraits* II 1789 p. 718 no. 18. Latin **loanw.**: semicinctum; **Bl-D.** §5, 1d; 41, 1; **Rob.** 109; 189; 192) *an apron*, such as is worn by workmen; **w.** σουδάριον Ac **19:12**. It is not certain just what is meant by this **ref.** **Hesychius** took it to be a *band* or *bandage* of some kind. Ammonius and Theophylact thought it was a *handkerchief*, but this does not accord well **w.** σουδάριον. **Suidas** combined the two ideas: φακιδόλιον (towel) ἢ σουδάριον.—On the indirect mediation of miracle-working **fr.** one **pers.** to another **s.** FPfister, *Der Reliquienkult im Altertum* I '09, 331 ff. **M-M.***

Σίμων, ωνος, ὁ (Σίη).—The name is found **freq.** among Greeks [**Aristoph.**; **inscr.**, **pap.** **Cf.** AFick2-FBechtel, *Die griech. Personennamen* 1894 p. 30; 251] and Jews [**LXX**; **Ep. Arist.** 47; 48; **Joseph.**; **cf.** GHölscher, **ZAW** Beihefte 41, '25, 150f; 155; MNoth, *D. israelit. Personennamen* '28, 38; **Wuthnow** 113; CRoth, Simon-Peter, **HTR** 54, '61, 91-7—first and second century].—On its declension **s.** **Mlt.-H.** 146) *Simon*.

1. surnamed Πέτρος=Κηφᾶς, most prominent of the twelve disciples Mt **4:18**; Mk **1:16**; Lk **4:38** and **oft.** **Cf.** Πέτρος.

2. another of the twelve disciples, called ὁ Καναναῖος Mt **10:4**; Mk **3:18**, or (ὁ) ζηλωτής (**cf.** Καναναῖος) Lk **6:15**; Ac **1:13**; **GEb** 2 (the two Alexandrian Epicureans named **Ptolemaeus** are differentiated as ὁ μέλας καὶ ὁ λευκός).—KLake, **HTR** 10, '17, 57-63; JSHoyland, Simon the Zealot '30.—3. name of a brother of Jesus Mt **13:55**; Mk **6:3**.

4. *Simon* of Cyrene, who was pressed into service to carry Jesus' cross to the place of execution Mt **27:32**; Mk **15:21**; Lk **23:26**. There is little basis for the idea that this Simon was a Negro (**s.** Κυρήνη).—SReinach, *S. de Cyrène: Cultes, Mythes et Religions* IV '12, 181ff; on this JHalévy, *Revue sémit.* 20, '12, 314-19; ABKinsey, Simon the Crucifier and Symeon the Prophet: **ET** 35, '24, 84ff.—5. father of Judas Iscariot J **6:71**; **12:4 t.r.**; **13:2, 26**.

6. Σ. ὁ λεπρός *Simon the leper* owner of a house in Bethany on the Mount of Olives. Jesus paid him a visit **fr.** Jerusalem, and on this occasion the anointing of Jesus took place, **acc. to** the first two evangelists Mt **26:6**; Mk **14:3**.—CCTorrey, *The Four Gospels* '33, 296; ELittmann, **ZNW** 34, '35, 32.

7. name of a Pharisee who invited Jesus to his home and thereby gave a sinful woman the opportunity to anoint the Master Lk **7:40, 43f.**

8. a tanner in Joppa, **w.** whom Peter stayed for a while; **fr.** here he went to Caesarea to visit Cornelius Ac **9:43**; **10:6, 17, 32b.**

9. *Simon* the magician Ac **8:9, 13, 18, 24**. He is portrayed as a Samaritan who μαγεύων **vs.** 9 or ταῖς μαγείαις **vs.** **11** led his fellow-countrymen to believe that he was the 'Great Power of God'; the miracles of the apostles surprised and disturbed him to such a degree that he tried to buy the gift of imparting the Holy Spirit **fr.** them.—HWaitz, **RE**

XVIII '06, 351ff; XXIV '13, 518ff (lit. in both vols.); KPieper, Die Simon-Magus Perikope '11; OWeinreich, ARW 18, '15, 21ff; Ramsay, Bearing 117ff; MLidzbarski, NGG '16, 86-93; EdeFaye, Gnostiques et Gnosticisme2 '25, 216ff; 430f; CSchmidt, Studien zu d. Ps.-Clementinen '29, 47ff; RPCasey: Beginn. I 5, 151-63; ADNock, *ibid.* 164-88; L-HVincent, RB 45, '36, 221-32; HJSchoeps, Theol. u. Gesch. des Judenchristentums '49, 127-34; MSmith, Simon Magus in Ac 8: HA Wolfson-Festschr., '65, 735-49; JSelles-Dabadie, Recherches sur Simon le Mage, '69. M-M.

Σινά indecl. (ⲉ ⲛⲓⲛⲁ.—LXX Σινᾶ: Ex 16:1; Dt 33:2; Judg 5:5; Ps 67:9; Sir 48:7. τὸ ὄρος τὸ Σινᾶ: Ex 19:11, 20, 23; 24:16. [τὸ] ὄρος Σινᾶ: Ex 19:16; Lev 7:38; 25:1; 26:46; Num 3:1; 2 Esdr 19 [Neh 9]: 13; Sib. Or. 3, 256. τὸ Σιν' ὄρος: En. 1, 4.—Joseph. has Σίναϊον ὄρος) *Sinai*, name of a rocky mountain on the peninsula named after it. Mountain on which the law was given: Ac 7:30 (on ἡ ἔρημος τοῦ ὄρους Σινά cf. ἡ ἔρημος [τοῦ] Σ. Ex 19:1, 2; Num 33:15, 16 al.), 38; B 11:3; 14:2 (cf. Ex 31:18); 15:1. On Gal 4:24f cf. Ἀγάπ. Also SRiva, Il Sinai egizio e cristiano: Ricerche Religiose 9, '33, 12-31.—Mlt.-H. 148.*

σίναι, εως, τό (Diocles 141 p. 184, 13; PTebt. 9, 13; 18 [III BC]; 11, 19 [IIBC]; PFay. 122, 4; 12; 165; PFlor. 20, 21 al. in pap.) *mustard κόκκος σινάπεως mustard seed*, popularly viewed as the smallest of all seeds (cf. Antig. Car. 91 and *likew.* word for word Diod. S. 1, 35, 2 ὁ κροκόδειλος ἐξ ἐλαχίστου γίνεται μέγιστος) Mt 13:31; 17:20; Mk 4:31; Lk 13:19; 17:6.—ILöw, D. Flora d. Juden I '28, 516-27. On the parable of the mustard seed s. in addition to the *interpr.* of the parables and of the synoptic gospels CRBowen, AJTh 22, '18, 562ff; FJehle, NKZ 34, '23, 713-19; KWClark, Class. Weekly 37, '43/'44, 81-3. M-M.*

σινδών, όνος, ή (trag., Hdt.+; IG IV2 1, 118, 70 and 71 [III BC]; Dit., Syll.2 754, 5; PPetr. I 12, 21 [III BC]; PTebt. 182; PPar. 18b, 10; LXX; Jos., Ant. 3, 153) *linen*.

1. of the linen cloth in which the body of Jesus was wrapped Mt 27:59 (Vi. Aesopi I c. 112 σινδ. καθάραν of a linen garment for the king; PGM 13, 653 σινδ. καθ.; PJoüon, Mt 27:59 σινδών καθ.: Rech de Sc rel 24, '34, 93-5); Mk 15:46; Lk 23:53; GP 6:24 (JBlinzler, 'sindon' in Evangeliis, Verbum Domini 34, '56, 112f).

2. of the tunic or shirt (cf. Hdt. 2, 95) which was the only garment worn by the youth who tried to follow Jesus after Jesus' arrest, unless it was simply a sheet that he wrapped about his body (pap.) Mk 14:51f (on περιβεβλημένος σινδόνᾳ cf. 1 Macc 10:64. For the sense 'in his tunic' Diog. L. 6, 90.—Appian, Iber. 35 §143: when an unexpected cry from a herald wakened them early in the morning, soldiers run out ἐν χιτῶσι μόνοις, without dressing fully). M-M.*

σινιάζω 1 aor. ἐσινίασα (a late word, for the earlier σήθω; found Syntipas p. 31, 14; 16; Byz. Chron. [Psaltes p. 332]; Hesychius; Suidas; Etym. Mag.; Bl-D. §108, 3; Mlt.-H. 405) *shake in a sieve, sift* symbolically ἐξητήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σίτον (ἐξαίτεώ 1) Lk 22:31 (for the idea cf. Synes., King. 20 p. 24D καθαρτέον τὸ στρατόπεδον, ὥστε θημῶνα πυρῶν).—CHPickar, CBQ 4, '42, 135; BNoack, Satanas u. Soteria '48, 101f. M-M.*

σιρικός, ή, όν (the spelling attested by the uncials [cf. Peripl. Eryth. c. 39, p. 13, 11; IG XIV 785, 4 σιρικοποιός] for the more usual σηρικός [= 'silken' Strabo 15, 1, 20; Plut., Mor. 396B; Cass. Dio 57, 15; Jos., Bell. 7, 126].—Bl-D. §41, 1; 42, 4; Mlt.-H. 72; 378; cf. Σήρες 'Chinese'. Loanw. in rabb.) *silk (en) subst.* τὸ σιρικόν *silk cloth* or garments w. other costly materials Rv 18:12. M-M. B. 403.*

σιρός, οὔ, ό (Eur., Demosth.+; Longus 1, 11, 2; Dit., Syll.3 83, 10 οἰκοδομήσαι σιρούς; PLond. 216, 11 [I AD]) *pit, cave* σιροῖς ζόφου 2 Pt 2:4 s(cf. σειρός). On the *rdg.* of the t.r. cf. σειρά.—Field, Notes 241. M-M.*

σιτευτός, ή, όν *fattened* (X., An. 5, 4, 32; Polyb. 38, 8, 7; pap., LXX) ὁ μόσχος ὁ σιτευτός *the calf that has been fattened* (Athen. 9, 32 p. 384A; 14, 74 p. 657B; Judg 6:28 A; Jer 26:21) Lk 15:23, 27, 30. M-M.*

σιτία, ας, ή (Christian wr.; Hesychius.—σιτεία=feeding, fattening is found as early as Zen.-P. 59 534, 1 [III BC]. Is this a different word, from σιτεύω=feed, fatten, or just another spelling?) (a batch of) *dough* (so Apophtheg. Patrum [c. VI AD]; Migne, Patr. Gr. LXV. 192A; 196B) ζ. ποιεῖν D 13:5.*

σιτίον, ου, τό (Hdt., Aristoph.+; PGiess. 19, 2; POxy. 1158, 11; Pr 30:22; Philo; Joseph.) *dim.* of σῖτος; mostly, and in our lit. always in the pl. τὰ σιτία *food (made from grain)* (oft. in Hdt. et al.; pap.; Jos., Ant. 4, 270; 15, 300) Ac 7:12. σιτία καὶ ποτά *food and drink* (s. ποτόν and cf. HMørland, Symb. Osl. 13, '34, 103; LDeubner, SAB '35, XIX, 71) Dg 6:9. M-M. B. 329.*

σιτιστός, ή, όν *fattened* (Athen. 14 p. 656E ὄρνιθες; Jos., Ant. 8, 40 βόες; Sym. Ps 21:13; Jer 46:21) *subst.* τὰ σιτιστά *cattle that have been fattened* Mt 22:4. M-M.*

σιτομέτριον, ου, τό *a measured allowance of grain or food, ration* (PPetr. II 33a, 5 [cf. Dssm., B 156, 5 (BS 158, 1); Mayser 431]; inscr. fr. Rhodiapolis in Lycia of 149 AD [RHeberdey, Opramoas 1897 p. 50 XIX A, 8; cf. Dssm., LO 82, 1 (LAE 104, 1)] σιτομέτριον; Rhet. Gr. VI 226, 29.—σιτομετρία is more common) διδόναι τὸ ζ. *give out the food-allowance* Lk 12:42. M-M.*

σίτος, ου, ό (Hom.+; inscr., pap., LXX, Philo; Jos., Vi. 71) *wheat*, then *grain gener.* Mt 13:25, 29 (weeds in it as Sib. Or. 1, 397); Lk 16:7; J 12:24; 1 Cor 15:37; Rv 6:6 (on this s. Diod. S. 14, 111, 1 as an indication of severe famine and rising prices πέντε μυνών γενέσθαι τὸν μέδιμνον τοῦ σίτου; Jos., Ant. 14, 28); 18:13. συνάγειν τὸν ζ. εἰς τὴν ἀποθήκην Mt 3:12; 13:30; Lk 3:17; cf. 12:18. σινιάσαι τὸν ζ. 22:31. As a ship's cargo Ac 27:38. ζ. ὥριμος 1 Cl 56:15 (Job 5:26). For πλήρης σίτος Mk 4:28 cf. πλήρης 2.—Pl. τὰ σῖτα (Hdt.+; Philo, Det. Pot. Ins. 19 and LXX, where this form occurs in Job and Pr; however, the pl. is not found in any other book; cf. Thackeray 155.—Bl-D. §49, 3 w. app.; Mlt.-H. 122; 372) Ac 7:12 t.r. Ignatius, in his fervent longing for martyrdom, uses this symbolic language: σῖτός εἰμι θεοῦ *I am God's wheat* and will be ground by the teeth of the wild beasts IRo 4:1. M-M. B. 514.*

σίφων, ωνος, ό (since Hipponax [VI BC] 52 D.2; Eur., Hippocr.; PEleph. 5, 4 [III BC]; PLond. 1177, 129; loanw. in rabb.) *water-pump, fire-engine* (Hero Alex. I p. 18, 2; 28, 18 al.) Hm 11:18.*

σιφωνίζω 1 aor. ἐσιφώνισα (Aristoph., Thesm. 557) *squirt* Hm 11:18.*

Σιχάρ s. Συχάρ.

Σιών (Σηή), ή indecl. (LXX; on the spelling cf. Bl-D. §38 app.; 56, 3; cf. Mlt.-H. 149) *Zion*.—1. of Mount Zion, a hill within the city of Jerusalem (Dalman, Pj 11, '15, 39ff. S. on Ἱεροσόλυμα 1) τὸ ὄρος Σιών, the place where the Lamb is standing w. his people Rv 14:1. As a counterpart to Sinai (cf. Gal 4:24-6; Ps.-Cyprian, De Montibus Sina et Sion: Cyprian III p. 104ff Hartel) Hb 12:22.

2. of the city of Jerusalem, in poetic usage (Jer 3:14 et al.).—a. ή θυγάτηρ Σιών of the city of Jerus. and its inhabitants (cf. Θυγάτηρ 2e) Mt 21:5; J 12:15 (both Zech 9:9; cf. Sib. Or. 324).

b. more gener. of the people of Israel, whose center is Jerus. Ro 9:33; B 6:2 (both Is 28:16); Ro 11:26 (Is 59:20).—c. of the New Jerus. of Christianity 1 Pt 2:6 (Is 28:16). M-M.*

σιωπάω impf. ἐσιώπων; fut. σιωπήσω; 1 aor. ἐσιώπησα (Hom.+; pap., LXX, Philo; Jos., Vi. 195; 338) *be silent*.

1. *keep silent, say nothing, make no sound* Mt 26:63 (Maximus Tyr. 3, 7e, Socr. before the jury. On the subject matter cf. Diog. L. 3, 19 Plato before the popular assembly on Aegina, on trial for his life: μηδ' ὅτιοῦν φθέγγασθαι=did not say a single word; Eur. in Plut., Mor. 532F); Mk 3:4; 9:34; 14:61; Ac 18:9 (opp. λαλεῖν as PGM 5, 292); IEph 15:1 (opp. λαλεῖν); IRo 2:1a; GP 4:10. ζ. περί τινος *be silent concerning someone* IEph 3:2. ζ. ἀπό τινος *be silent and leave someone alone* (Gdspd.) IRo 2:1b.

2. *stop speaking, be or become quiet*—a. of persons (Menand., Georg. 54 J; Plut., Mor. 434F; Herm. Wr. 1, 16; Jos., Ant. 7, 378; Test. Jos. 9:4) Mt 20:31; Mk 10:48; Lk 18:39 t.r.; 19:40; MPol 7:3 Funk.—*Be silent* in the sense *lose the ability to speak* Lk 1:20.

b. not of human beings: of swine B 10:3 (opp. κραυγάζειν).—Symbolically, of the wind and waves in a storm Mk 4:39 (cf. also the fig. Theocr., Idyll 2, 38 σιγᾷ πόντος). M-M. B. 1259.*

σιωπῇ dat. of σιωπή, ής, ή 'silence' (as a noun Soph., X.+; inscr., pap., LXX) as adv. (as early as Hom.; X., Cyr. 5, 3, 43; Ps.-Demosth. 48, 31; Dit., Syll.3 1218, 11 [V BC]) *quietly, privately* J 11:28 D.*

σκάμμα, ατος, τό (Pla.) *that which is dug, trench*, then *arena* (surrounded by a trench, or dug up and covered w. sand; CIG 2758), a favorite in symbolic usage (Polyb. 38, 18, 5; Epict. 4, 8, 26) ἐν τῷ αὐτῷ ζ. εἶναι *be in the same arena* 1 Cl 7:1.*

σκανδαλίζω 1 aor. ἐσκανδάλισα. Pass.: pf. ptc. ἐσκανδαλισμένος; 1 aor. ἐσκανδαλίσθην; 1 fut.

σκανδαλισθήσομαι (LXX; Aq.; Sym.; Theod. [but not in Ep. Arist., Philo, Joseph., Test. 12 Patr.]; Cat. Cod. Astr. X 67, 23; Christian authors).

1. *cause to be caught or to fall, i.e. cause to sin* (the sin may consist in a breach of the moral law, in unbelief, or in the acceptance of false teachings)—a. τινά *someone* (Mal 2:8 Sym., Theod.; PsSol 16:7 γυναικός σκανδαλιζούσης ἄφρονα; Hist. Laus. 5 p. 21 Butler σκανδαλίσαι ψυχὴν) Mt 5:29f; 18:6, 8f; Mk 9:42f, 45, 47; Lk 17:2; 1 Cor 8:13a, b; 1 Cl 46:8.—Pass. *be led into sin* (Sir 23:8; 32:15; Act. Jo. 82 p. 192 B.) so perh. 2 Cor 11:29 (s. 2 below).—The abs. pass. can also mean *let oneself be led into sin, fall away* (Passio Perpet. 20, 10 vGebh.; Martyr. Petri 3 p. 82, 22 Lips.) Mt 13:21; 24:10; Mk 4:17; 14:27, 29; J 16:1; D 16:5.—ἐσκανδαλισμένοι Hv 4, 1, 3; m 8:10 *are people who have been led astray*, but who have not altogether fallen away fr. the faith.

b. σκανδαλίζεσθαι ἐν τινι (Sir 9:5; 23:8; 32:15) *be led into sin, be repelled by someone, take offense at someone*, of Jesus; by refusing to believe in him or by becoming apostate fr. him a person falls into sin Mt 11:6; 13:57; 26:31, 33 (cf. Ascensio Isaiae 3, 14 [PAmh. I p. 10f] δώδεκα οἱ μετ' αὐτοῦ ὑπ' αὐτοῦ σκανδαλισθήσονται); Mk 6:3; Lk 7:23. ἐν ᾧ ὁ ἀδελφός σκανδαλίζεται Ro 14:21 t.r.

2. *give offense to, anger, shock* (Act. Jo. 56 p. 178B; Athanasius, Vita Anton. 81; Histor. Lausiaca 37 p. 115 σκανδαλίζω πολλούς; 46 p. 136) τινά *someone* Mt 17:27 (JDMDerrett, NovT 6, '63, 1-15); J 6:61. Pass. Mt 15:12.—τίς σκανδαλίζεται; perh. *who has any reason to take offense?* 2 Cor 11:29 (s. 1a above).—S. on

σκάνδαλον, end. M-M.*

σκάνδαλον, ου, τό (secular **pap.**; **PLond.** 1338, 25; 1339, 10 [both 709 AD]; **LXX**; **Aq.**; **Sym.**; **Theod.** [but not in **Ep. Arist.**, **Philo**, **Joseph.**, **Test. 12 Patr.**], then Christian **wr.** Later word for σκανδάληθρον [**Aristoph.** et al.]; cf. **Hesychius** and **Photius** s.v.).

1. **trap w.** παγίς, used symbolically (**Josh** 23:13; **Ps** 140:9; **1 Macc** 5:4; **Is** 8:14 **Sym.** and **Theod.**) **Ro** 11:9 (**Ps** 68:23).

2. *temptation to sin, enticement to apostasy, false belief, etc.* (**Ezk** 7:19 [**Aq.**; **Sym.**]; **Wsd** 14:11) **Mt** 18:7a, b, c; **Lk** 17:1; **B** 4:9. τὸ τέλειον σκ. the final temptation 4:3. βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ entice the sons of Israel to sin **Rv** 2:14. σκάνδαλα ποιεῖν bring about temptations (to sin) **Ro** 16:17. τιθέναι τινὶ σκάνδαλον put a temptation in someone's way 14:13 (on τιθέναι σκ. cf. **Jdth** 5:1); in place of the **dat.** κατὰ τινος **1 Cl** 35:8 (**Ps** 49:20).—Also of persons (**PsSol** 4:23; **1 Macc** 5:4): Jesus censures Peter, as Satan σκάνδαλον εἶ ἐμοῦ you are tempting me to sin **Mt** 16:23. In ἀπεχόμενοι σκανδάλων καὶ τῶν ψευδαδελφῶν κτλ. **Pol** 6:3, σκ. is **prob.** best taken as one who tempts others to sin (cf. **Pistis Sophia** 105; 106 p. 173-5 **CSchmidt** ὡς σκάνδαλον καὶ ὡς παραβάτης; **Act. Jo.** 64 of a woman ἡ σκάνδαλον γενομένη ἀνδρί; 79).—To those who cannot come to a decision to believe on him, Jesus is a σκάνδαλον (σκανδαλίζω 1b). In line **w.** **OT fig.** language (**Is** 8:14, where **Aq.**, **Sym.**, **Theod.**—in contrast to the **LXX**—have our word) Jesus is called πέτρα σκανδάλου **Ro** 9:33; **1 Pt** 2:8 (on the relation of these two passages to each other cf. **RHarris**, *Testimonies I* '16, 18f; 26f).

3. *that which gives offense or causes revulsion, that which arouses opposition, an object of anger or disapproval, stain etc.* (**Sir** 7:6; 27:23) σκ. ἐν αὐτῷ οὐκ ἔστιν in him there is no stain or fault **1 J** 2:10 (cf. **Jdth** 5:20). Of the cross ὃ ἔστιν σκάνδαλον τοῖς ἀπιστοῦσιν which is revolting to those who have no faith **IEph** 18:1. The crucified Christ is a σκ. to the Jews **1 Cor** 1:23. τὸ σκάνδαλον τοῦ σταυροῦ the stumbling-block of the cross, i.e. that which, in the preaching about the cross, arouses opposition **Gal** 5:11. συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκ. they will gather out of his kingdom everything that is offensive **Mt** 13:41 (this **interp.**, which refers τὰ σκ. to things, would correspond to the scripture passage basic to this one, i.e. **Zeph** 1:3, where **Sym.** has our word in the combination τὰ σκάνδαλα σὺν [τοῖς] ἁσεβέσι. Nevertheless the fact that **Mt** continues **w.** καὶ τοὺς ποιοῦντας τὴν ἀνομίαν could require us to take τὰ σκ. to mean persons; s. 2 above).—**WAllen**, *Mk* '15, 199ff; **ASchmitz**, *Vom Wesen des Jrgernisses* '25; **JLindblom**, *Skandalon: e. lexikal-exeget. Untersuchung* '21 (s. also **πρόσκομμα**, end); **GStählin**, *Skandalon* '30; **KSchilder**, *Over het 'skandalon': Geref. Theol. Tijdschr.* 32, '32, 49-67; 97-130; **RAKnox**, *Trials of a Translator* '49, 66-73; **AHumbert**, *Biblica* 35, '54, 1-28 (synoptics).—**GStählin**, *TW* VII 338-59. **M-M**.*

σκάπτω **fut.** σκάψω; 1 **aor.** ἔσκαψα. **Pass.**: **pf.** **ptc.** ἔσκαμμένος; 2 **aor.** ἔσκάφην (**Hom. Hymns**, **Thu.**; **inscr.**, **pap.**; **Is** 5:6).

1. **intr. dig** (**Aristoph.** et al.; **BGU** 1119, 23 [I BC] σκάπτειν καὶ ποτίζειν) σκάπτειν οὐκ ἰσχύω **Lk** 16:3 (cf. the proverbial **expr.** **Aristoph.**, *Av.* 1432 σκάπτειν οὐκ ἐπίσταμαι and **Galen**, *Protr.* 13 p. 42, 1ff **John** ἰσχύς enough to σκάπτειν. Digging is the hardest kind of work [**Charito** 8, 8, 2; **Appian**, *Liby.* 15 §61]; the uneducated workman must engage in it [**Dio.** L. 7, 169; **Ps.-Phoc.** 158]. σκ. καὶ βαθύνειν (s. **βαθύνω**) 6:48 (**Stephan. Byz.** s.v. Ἀργίλος: σκάπτειν εἰς τὸ θεμελίους καταβαλεῖσθαι).—περὶ αὐτὴν dig around it (the fig tree) 13:8 (cf. **Diod.** S. 5, 41, 6 περισκαφεῖς τ. γῆς ἀπὸ τῶν ῥιζῶν).

2. **trans. dig** (up), spade up τὴν **someh.** τὸν ἀμπελῶνα (**Diod.** S. 4, 31, 7; **PLond.** 163, 33 [I AD]) **Hs** 5, 2, 4. **Pass.** (**Is** 5:6) 5, 2, 5; 5, 6, 2. **M-M**. B. 497.*

Σκαριώθ is the **rdg.** of D in **Mk** 3:19; **J** 6:71 and **Σκαριώτης** is the **rdg.** of D in **Mt** 10:4; 26:14; **Mk** 14:10 for Ἰσκαριώθ (-ώτου), **q.v.***

σκάφη, ης, ἡ (**Aeschyl.**, **Hdt.**; **inscr.**, **pap.**; **Bel** **LXX** 33, **Theod.** 33; **Jos.**, **C. Ap.** 2, 11 [a **quot. fr.** **Apion w.** σκάφη as **fem. sing.**]; **loanw.** in **rabb.**) (small) boat, skiff (so **Soph.**; **Polyb.** 1, 23, 7; **PGradenwitz** [**SA Heidelberg** '14] 9, 5 [III BC]; **BGU** 1157, 8; 1179) of a ship's boat (ordinarily in tow, **LCasson**, *Ships and Seamanship in the Ancient World*, '71, 248f) **Ac** 27:16, 30, 32. **M-M**. B. 730.*

σκελοκοπέω (hardly σκελοκοπάω) 1 **aor. pass.** ἔσκελοκοπήθην break the legs of someone (s. **σκέλος**) **GP** 4:14.*

σκέλος, ους, τό (**Hom.**; **inscr.**, **pap.**, **LXX**, **Ep. Arist.**, **Philo**; **Jos.**, **Ant.** 3, 271) leg καταγνύναι τὰς break the legs, of the breaking of leg-bones as a punishment, known in **Lat.** as *crurifragium*. **Orig.** this was a separate form of capital punishment, comparable to torture on the wheel (s. **κατάγνυμι** and **KKohler**, *Das Verbot d. Knochenzerbrechens*: **ARW** 13, '10, 153f) **Phlm** **subscr.**—**J** 19:31-3 it accompanied crucifixion, in order to hasten death (s. also **Appian**, *Bell. Civ.* 4, 44 §189 ἐνὸς τὸ σκέλος συντριβέντος= one [of the bearers] broke his leg).—**GABarton**, 'A Bone of Him Shall Not Be Broken' **J** 19:36; **JBL** 49, '30, 13-19. **M-M**. B. 241.*

σκεπάζω 1 **aor.** ἔσκέπασα. **Pass.**: 1 **aor.** ἔσκεπασθην; 1 **fut.** σκεπασθήσομαι (**X.**, **Aristot.**; **pap.**, **LXX**).

1. cover (**Jos.**, **Ant.** 1, 44) τὴν **someh.** (**X.** et al.; **Sib. Or.** 3, 612) of a tree that covers the earth **w.** its shade **Hs** 8, 1, 1; 8, 3, 2; cf. 9, 27, 1. **Pass.** (cf. **Philo**, *Leg. All.* 2, 53) 8, 1, 2.

2. protect, shelter (**PSI** 440, 14 [III BC]; **PTebt.** 5, 60 [II BC]; **PLond.** 897, 6; **LXX**; **Sib. Or.** 3, 705) τινά someone of bishops σκ. τὰς χήρας τῇ διακονίᾳ shelter the widows by their ministry **Hs** 9, 27, 2 (a play on words

w. σκεπάζω 9, 27, 1 [s. 1 above]). *Pass.* (PHib. 35, 10 [III BC]) 1 Cl 60:3; Hs 9, 27, 3. σκ. ἀπὸ τῶν μελλόντων κριμάτων *be protected from the judgments to come* 1 Cl 28:1. B. 849.*

σκέπασμα, ατος, τό (Pla.+) *covering*, of anything that serves as a cover and hence as a protection. Chiefly *clothing* (Aristot., Pol. 7, 17 p. 1336a, 17; Philo, Det. Pot. Ins. 19; Jos., Bell. 2, 129), but also *house* (Aristot., Metaph. 7 p. 168, 11 οἰκία σκέπασμα ἐκ πλίνθων κ. λίθων) w. διατροφή 1 Ti 6:8. M-M.*

σκέπη, ης, ῆ (Hdt.+: incr., pap., LXX; Ep. Arist. 140; Manetho in Jos., C. Ap. 1, 237; Jos., Ant. 1, 44) *protection, shelter, shade* afforded, e.g., by trees (cf. Diod. S. 5, 65, 1; Philo, Sacr. Abel. 25) Hs 8, 1, 1; 8, 3, 2; 9, 1, 9.*

Σκευᾶς, ᾶ, ὁ (Plut., Caes. 16, 2; Appian, Bell. Civ. 2, 60 §247 [a centurion: Lat. Scaeva]; Cass. Dio 56, 16, 1; CIG 2889; Bl-D. §125, 2) Sceva a high priest Ac 19:14 (acc. to EHKase, Am. Hist. Review 43, '38, 437f a misunderstanding due to dittography). M-M.*

σκευή, ῆς, ῆ (Pind., Hdt.+: incr., pap., LXX; Jos., Ant. 4, 301; BGV 775, 6; 11) *equipment, (household) furnishings, esp. of a ship's gear or equipment* (Diod. S. 14, 79, 4; Appian, Bell. Civ. 5, 88 §367 [=τὰ σκευή τὰ ἐν τῷ πλοίῳ Jon 1:5]) ἡ σκευὴ τοῦ πλοίου of the equipment of a ship that can be dispensed w. Ac 27:19 (acc. to ChVoigt, Die Romfahrt des Ap. Pls: Hansa 53, '16, 725-32 *the tackle or rigging of a ship*; so RSV et al.). M-M.*

σκεῦος, ος, τό (Aristoph., Thu.+: inscr., pap., LXX)—1. *lit.—a. gener. thing, object* used for any purpose at all (e.g., a table: Diod. S. 17, 66, 5) Mk 11:16. σκεῦος ἐλεφάντινον or ἐκ ξύλου Rv 18:12a, b. Pl. (Diod. S. 13, 12, 6) Dg 2:2-4. Of all one has (Jos., Vi. 68; 69) τὰ σκευή αὐτοῦ *his property* Lk 17:31.—Mt 12:29; Mk 3:27 (both in allusion to Is 49:24f).—By an added statement or through the context σκ. can become an object of a certain specific kind: τὰ σκευή τῆς λειτουργίας *the equipment used in the services* Hb 9:21 (cf. Jos., Bell. 6, 389 τὰ πρὸς τὰς ἱερουργίας σκευή). Also τὰ ἅγια σκευή GOxy 14; 21; 29f (Jos., Bell. 2, 321; cf. Plut., Mor. 812B σκεῦος ἱερὸν; Philo, Mos. 2, 94 σκευὴ ἱερά). τὸ σκεῦος Ac 27:17 seems to be the *kedg* or *driving-anchor* (Breusing 17ff; Blass ad loc.; Voigt [s. σκευή]). Differently HBalmer, Die Romfahrt des Ap. Pls '05, 355ff. Cf. FBrannigan, ThGl 25, '33, 182-4; Zen.-P. 6 [=Sb 6712], 10 [258 BC] ἄνευ τῶν ἀναγκαίων σκευῶν πλεῖν τὰ πλοῖα. Pl. also X., Oec. 8, 11f and *elsewh.* of ship's gear; Arrian, Peripl. 5, 2 τὰ σκευή τὰ ναυτικά. Engl. transl. have 'gear', 'sails'). Ac 10:11, 16; 11:5 represent a transitional stage on the way to sense b.

b. *vessel, jar, dish, etc.* (Aristoph., Thesm. 402; X., Mem. 1, 7, 5; Aelian, V.H. 12, 8; Herodian 6, 7, 7; LXX) Lk 8:16; J 19:29; 2 Ti 2:20 (four kinds as Plut., Caes. 48, 7). τὸ κενὸν σκεῦος Hm 11:13. ποιεῖν σκ. *make a vessel* 2 Cl 8:2. τὰ σκευή τὰ κεραμικά Rv 2:27 (s. κεραμικός). σκ. εἰς τιμὴν or εἰς ἀτιμίαν (s. τιμή 2b) Ro 9:21; 2 Ti 2:21 (the fig. sense makes itself felt in the latter pass.).

2. *fig.* (Polyb. 13, 5, 7 Δαμοκλῆς ὑπηρετικὸν ἦν ζ.) for Christ Paul is a σκεῦος ἐκλογῆς *a chosen instrument* Ac 9:15.—Of the body, in which the Spirit dwells (cf. Test. Napht. 8:6 ὁ διάβολος οἰκιοῦται αὐτὸν ὡς ἴδιον σκεῦος and the magical prayer in FPradel, Griech. u. südital. Gebete '07, p. 9, 11f ἐξορκίζω σε ἐξελεθῆναι ἀπὸ τοῦ σκεύους τούτου) Hm 5, 1, 2. Christ's body as τὸ σκ. τοῦ πνεύματος *the vessel of the Spirit* B 7:3; 11:9; cf. τὸ καλὸν σκεῦος 21:8 (of the human body). On the human body as ὁσπράκινα σκευὴ 2 Cor 4:7 cf. ὁσπράκινο. Those who are lost are σκευὴ ὀργῆς Ro 9:22 (cf. Jer 27:25.—But CHDodd, JTS 5, '54, 247f: *instruments of judgment*), those who are saved σκ. ἐλέους vs. 23.—1 Pt 3:7 woman is called ἀσθενέστερον σκεῦος (ἀσθενής 1b). τὸ ἑαυτοῦ σκεῦος 1 Th 4:4 from antiquity has been interpreted to mean *one's own body* (Theodoret, Calvin, Milligan, Schlatter, MDibelius; RAKnox, transl. '44; CCD transl. '41, mg.) or *one's own wife* (Theodore of Mopsuestia, Schmiedel, vDobschütz, Frame, Oepke; WVogel, ThBl 13, '34, 83-5; RSV et al.). The former *interpr.* is supported by the passages cited at the beg. of this section 2, and the latter is in accord w. rabb. usage (Billerb. III 632f. Cf. also κτάομαι 1.—So early a term as the Akkadian 'laḥanattu' combines the meanings (1) vessel, (2) harlot, darling [communication fr. LKoehler]).—Still another possibility for 1 Th 4:4 is *membrum virile* (so Antistius [I AD] in Anthol. Plan. 4, 243; Aelian, N.A. 17, 11; cf. MPoole, Synopsis Criticorum Ali. Sacrae Script., 1669-76, IV, 2, col. 958; communication fr. WHPHatch, '53). In this case κτᾶσθαι must mean *someth.* like 'gain control of', etc.—CMaurer, TW VII 359-68. M-M.*

σκηνή, ῆς, ῆ (trag., X., Pla.+: inscr., pap., LXX, Philo, Joseph.) *tent, booth*, also *gener. lodging, dwelling* of the tents of nomads (Gen 4:20; 12:8.—Dalman, Arbeit VI '39) Hb 11:9. Of a soldier's tent σκηνὴν πηγνύναι *pitch a tent* (πήγνυμι 2) GP 8:33. δίαίτα τῆς σκηνῆς (s. δίαίτα) 1 Cl 56:13 (Job 5:24). τρεῖς σκηναί in the account of the Transfiguration (w. ποιεῖν as Jos., Ant. 3, 79) Mt 17:4; Mk 9:5; Lk 9:33 (lit. s.v. μεταμορφώω 1; esp. ELohmeyer, ZNW 21, '22, 191 ff; HRiesenfeld, Jésus transfiguré '47, 146-205).—ἡ σκηνή τοῦ μαρτυρίου *the Tabernacle or Tent of Testimony* (Ex 27:21; 29:4; Lev 1:1; Num 1:1 and oft.) Ac 7:44; 1 Cl 43:2, 5. Also simply ἡ σκηνή (LXX; Jos., Ant. 20, 228) Hb 8:5; 9:21; 1 Cl 43:3. οἱ τῇ σκ. λατρεύοντες Hb 13:10 (s. on θυσιαστήριον 2d and OHoltzmann, ZNW 10, '09, 251-60). σκηνὴ ἡ πρώτη *the outer tent, i.e. the Holy Place* 9:2; cf. vss. 6, 8 (πρῶτος 1d; Jos., C. Ap. 2, 12) has ἡ πρώτη σκηνὴ of the tabernacle in contrast to Solomon's temple). Hence σκηνὴ ἡ λεγομένη Ἁγία Ἀγίων *the Tabernacle or Tent that is called the Holy of Holies* vs. 3, ἡ δευτέρα (σκηνή) vs. 7. The earthly Tabernacle (cf. RKittel, RE XIX 33-42 and s. GABarton, JBL 57, '38, 197-201) corresponds in Hb to another σκηνή: Christ as High Priest, taking his own blood (rather than that of goats and calves), goes διὰ τῆς μεζονος καὶ τελειότερας σκηνῆς ἐφάπαξ εἰς τὰ ἅγια 9:11f. He is τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς 8:2. Rv 15:5 speaks of a ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ. God has his σκ.=dwelling in

heaven 13:6, and will some time have it among men 21:3. αἱ αἰώνιοι σκηναί *the eternal dwellings* of the life to come Lk 16:9 (RPautrel, 'Aeterna tabernacula' [Lk 16:9]; **Rech de Sc rel** 30, '40, 307-27; LSEby, JBL 58, '39, p. xi).—ή σκηνή τοῦ Μολόχ of a portable sanctuary (cf. ή ἱερὰ σκηνή of the Carthaginians in **Diod. S.** 20, 65, 1) of Moloch (q.v.) Ac 7:43 (Am 5:26). ή σκηνή Δαυὶδ ή πεπτωκυῖα *David's fallen dwelling* of his ruined kingdom 15:16 (Am 9:11). Here σκηνή may **perh.** mean *king's tent* (**Diod. S.** 17, 36, 4. More precisely 5 ή τοῦ Δαρείου σκηνή; 17, 76, 6 ή βασιλική σκηνή) *David's fallen royal tent*.—OScherling, De Vocis σκηνή Significatione et Usu, Diss. Marburg '08; HBornhäuser, Sukka '35, 126-8: Σκηνή u. verwandte Worte im NT. **M-M. B.** 461.*

σκηνοπηγία, ας, ή (**Aristot.**, H.A. 9, 7 of the nest-building of swallows. **Elsewh.** only as a **t.t.** of Jewish religious lang.—σκανοπαγέομαι is found as a rel.-technical term in an **inscr.** of the island of Cos [II BC.—**Dssm.**, LO 92f—**LAE** 92f]. On σκηνήν πηγνύναι **s. πήγνυμι** 2) *the building of tents or booths*, as a name for the *Festival of Booths* or *Tabernacles* (σκ. in this sense, mostly **w.** έορτή; Dt 16:16; 31:10; Zech 14:16, 18, 19; 1 Esdr 5:50; 2 Macc 1:9; **Jos.**, **Bell.** 2, 515. Jewish **inscr.** **fr.** Berenice in the Cyrenaica CIG III 5361 [13 BC]=**Schürer** III 4 79, 20 l. 1f), a festival celebrated Tishri (roughly=October) 15-21, out of doors when **poss.**, in booths made **fr.** branches of trees (πᾶ ἱππόβοι). **Joseph.**, **Ant.** 15, 50; cf. 8, 123) that it is the most important Jewish festival. J 5:1 v.l.; 7:2 (CWFSmith, **NTS** 9, '63, 130-46).—**Billerb.** II 774-812; HBornhäuser, Sukka '35, **esp.** pp. 34-9.—Demetrius of Scepsis in **Athen.** 4 p. 141EF tells of the τῶν Καρνείων of the Spartans σκηναῖς ἔχοντες παραπλήσιόν τι. They put up for nine days 'something like a tent'. At times nine men eat together in them.—GWMacRae, The **Mng.** and Evolution of the Feast of Tabernacles, **CBQ** 22, '60, 251-76. **M-M.***

σκηνοποιός, οὔ, ὁ *tentmaker* (**acc. to** Pollux 7, 189 the Old Comedy used the word as a synonym for μηχανοποιός=either a 'stagehand' who moved stage properties [as **Aristoph.**, Pax 174] or a 'manufacturer of stage properties'. In his fifth **ed.** WBauer, basing his judgment on the latter **interpr.** of the statement by Pollux, seems to give priority to the sense 'manufacturer of theatrical properties' for the word in Ac 18:3. But it is improbable that either Aquila or Paul would, in the face of evident Jewish objection to theatrical productions [cf. **Schürer** II 4, 1907, 60f], have practiced such a trade. Bauer also points out an apparent impediment to the rendering *tentmaker* in the fact that σκηνή appears **freq.** as the **obj.** of ποιέω in the sense 'pitch' or 'erect a tent' (**s. ποιέω** I 1aα; **act.** σκηνοποιέω Sym. Is 13:20; 22:15; **mid.** σκηνοποιέομαι **Aristot.**, Meteor. 348b, 35; **Clearch.**, **fgm.** 48 **W.**; Polyb. 14, 1, 7; **Diod. S.** 3, 27, 4; **Ps.-Callisth.** 2, 9, 8; σκηνοποιῖα **Aeneas Tact.** 8, 3; Polyb. 6, 28, 3; **inscr.**, Rev. Arch. 3, '34, 40; and **acc. to** the text. trad. of Dt 31:10 as an alternate **expr.** for σκηνοπηγία). Analogously σκηνοποιός would then mean 'one who pitches or erects tents'. However, those living in nomadic areas would not depend on specialists to help in a task that any Jew could learn on his own (cf. Mt 17:4 par.). Moreover, it is clear from Ac 20:34; 1 Cor 4:12; 1 Th 2:9; 2 Th 3:8 that Paul's work was of a technical nature and was carried out in metropolitan areas. Therefore, **w.** respect to the semantic function of -ποιός compounds, it can be noted that the noun in such formations is viewed as the object of actual production (similarly the adjectival form σκηνοποιός **Herm. Wr.** 516, 10f=Stob. I, 464, 7ff is used to express production of a dwelling appropriate for the soul), and Ex 26:1 offers clear evidence of use of the non-compounded σκηνή+ποιέω in the sense 'produce' or 'manufacture (not pitch) a tent'. The verb ἐπιτελεῖν Hb 8:5 is not an alternate **expr.** for 'production' of a tent, but denotes 'completion' of a project, connoting a strong sense of religious commitment; see ἐπιτελέω 2. Early versions and patristic writers (**s. the lit.** below) display a variety of attempts to connote the particular skill (e.g., weaver of tent-cloth, leather-worker) that Paul brought to the making of his tents, but such interpretations appear to reflect awareness of local practices rather than semantic precision. Absence of any qualification in the NT, lack of unanimity in the tradition, and ambivalence in rabbinic writings respecting the religious and

social status of specific crafts or occupations preclude certainty beyond the denotation *tentmaker*. Adding to the difficulty is the fact that σκηνοποιός is found only once in the **Gk.** Bible, and nowhere independently of it, except for the passages from Pollux and **Herm. Wr.** cited above. Synonym σκηνογράφος **Aelian** 2, 1; Bull. Inst. Arch. Bulg. 8, 69 (**s. L-S-J Suppl. s.v.**).—JWeiss, Das Urchristentum '17, 135; FWGrosheide, Παῦλος σκηνοποιός; **ThSt** 35, '17, 241f; Zahn, AG II 632, 10; 634; **Billerb.** II 745-7; **Beginn.** IV, 223; JoachJeremias, **ZNW** 30, '31, 299; WMichaelis, **TW** VII, 394-6. **M-M.***

σκήνος, ους, τό (**Pre-Socr.**, **Hippocr.**; **inscr.**; Wsd 9:15) *tent, lodging* only **fig.** of the body (**Democr.** [Diels, **Fgm. der Vorsokrat.** index] et al.; **Ps.-Pla.**, Axioch. 365E; 366A; **Herm. Wr.** 13, 12; 15; **Achilles Tat.** 2, 36, 3 τὸ οὐράνιον θνητῷ σκίνηι δεδεμένον; CIG 1656 σκήνος μὲν. . . , ψυχὴ δέ; 3123; 6309; **PGM** 1, 319; 4, 1951; 1970; Wsd 9:15) εἶναι ἐν τῷ ς. *be in one's tent*, i.e. be physically alive 2 Cor 5:4. ή ἐπίγειος ήμῶν οἰκία τοῦ ς. *the earthly tent we live in vs. 1* (on the **gen.-combination s. Bl-D.** §168, 1; **Rob.** 498).—**S. γυμνός** 4, end. **M-M.***

σκηνόω **fut.** σκηνώσω; 1 **aor.** ἐσκήνωσα (**X.**, **Pla.** et al.; **LXX**; **Jos.**, **Ant.** 3, 293) *live, dwell* (**X.**, **Demosth.** 54, 3; **Dit.**, **Syll.** 3 344, 3; **PSI** 340, 10; 13 [III BC]; **LXX**) **w.** ἐν and the **dat.** of the place (**X.**, **An.** 5, 5, 11; **Zen.-P.** 68[=Sb 6774], 7; Gen 13:12) ἐν τ. οὐρανῷ Rv 13:6; cf. 12:12 ἐν ήμῖν temporarily *among us* J 1:14 (Diogenes, **Ep.** 37, 1 παρὰ τούτοις ἐσκήνωσα='I took up residence **w.** them'). μετ' αὐτῶν *with them* Rv 21:3. ἐπ' αὐτούς *over or above them*, i.e. shelter them, of God (cf. **σκηνή**) 7:15. **M-M.***

σκήνωμα, ατος, τό (**Eur.**, **X.**; **LXX**; **Jos.**, **Ant.** 11, 187) *tent, gener. dwelling, lodging*, in our **lit.** only in specialized **mngs.**

1. of the temple as God's *dwelling-place* (**Paus.** 3, 17, 6; **LXX**) Ac 7:46 (after Ps 131:5).

2. of the body (Ps.-Callisth. 1, 24, 11; Herm. Wr. in Stob., Flor. I 396, 1 W.=p. 476, 3 Sc.; PGM 19a, 49; Sextus 320; cf. σκῆνος) εἶναι ἐν τούτῳ τῷ σκ.=remain alive 2 Pt 1:13; opp. ἡ ἀπόθεσις τοῦ σκ.=death vs. 14. ἡ ψυχὴ ἐν θνητῷ σκηνώματι κατοικεῖ Dg 6:8 (Sext., loc. cit. τὸ ζ. τῆς ψυχῆς). M-M.*

σκῆπτρον, ου, τό (Hom.+; inscr.; PGM 13, 182; 187; LXX)—1. *scepter* as a symbol of the power to rule (Jos., Ant. 17, 197) σκ. τῆς μεγαλowsύνης τοῦ θεοῦ *the scepter of the majesty of God* 1 Cl 16:2 (cf. Esth 4:17q; Ezekiel Trag. in Euseb., Pr. Ev. 9, 29, 5; Philo, Mut. Nom. 136; Sib. Or. 3, 49. The scepter of Zeus Pind., Pyth. 1, 10; Cornutus 9 p. 10, 10; Iambli., Vi. Pyth. 28, 155; that of Rhea Pind., Nem. 11, 4; that of Isis Is.-Aretal. of Cyrene [WPeek, Is.-Hymn. v. Andros '30, 129]; that of Selene PGM 4, 2843f.-FJMdeWaele, The Magic Staff or Rod in Graeco-Italian Antiquity '27, chap. 1).

2. *tribe* of the tribes of Israel (1 Km 2:28; 9:21; 3 Km 11:31f, 35f al.; Jos., Ant. 6, 61; Test. Judah 25:1, Napht. 5:8) 1 Cl 32:2.*

σκιά, ἄς, ἡ (Hom.+; inscr., pap., LXX, Philo; Jos., Bell. 2, 28 σκιά—σῶμα, Ant. 5, 238; 10, 29).

1. *shade, shadow*—a. lit. Mk 4:32 (cf. Ezk 17:23); Ac 5:15.—b. fig. (s. σκότος 2b.—Jos., Bell. 1, 215) σκιά θανάτου *shadow of death* (Job 12:22; Ps 22:4; 43:20; Jer 13:16.—So also σκιά by itself of the shadow of death, which stands beside the old man: Herodas 1, 16) Mt 4:16 (Is 9:1); w. σκότος (Job 3:5; Ps 106:10) Lk 1:79. For σκοτία 1J 2:8 A.

2. *shadow, foreshadowing* (in contrast to reality: Prodicus in X., Mem. 2, 1, 22; Achilles Tat. 1, 15, 6 τὸ ὕδωρ ἦν κάτοπτρον, ὥς δοκεῖν τὸ ἄλσος εἶναι διπλοῦν, τὸ μὲν τ. ἀληθείας, τὸ δὲ τ. σκιάς; Phalaris, Ep. 35 λόγος ἔργου σκ. Oft. in Philo: Somn. 1, 206, Plant. 27; Leg. All. 3, 102, Post. Caini 112) σκιά τῶν μελλόντων a *foreshadowing of what is to come* Col 2:17 (opp. τὸ σῶμα, as Philo, Conf. Lingu. 190; Jos., Bell. 2, 28; Lucian, Hermot. 79). ὑπόδειγμα καὶ σκιά τῶν ἐπουρανίων Hb 8:5 (Synes., Ep. 44 p. 182D τοῦ θείου σκ. τὸ ἀνθρώπινον). σκιά forms a contrast to εἰκόν (s. εἰκόν 2) 10:1. M-M. B. 62.*

σκιρτάω 1 aor. ἐσκίρτησα (Hom.+; PGM 3, 200; LXX; Philo, Spec. Leg. 1, 304) *leap, spring about* as a sign of joy (Jer 27:11; Mal 3:20; Jos., Bell. 5, 120) Lk 6:23. Of sheep gaily skipping about (cf. Dio Chrys. 69[19], 3; Longus 1, 9, l; Theophyl. Sim., Ep. 29; Eutecnius 1 p. 18, 3) Hs 6, 1, 6; 6, 2, 3f; 6. ἐκκλησίας χάρις σκιρτᾷ Dg 11:6.—Of the movements of a child in the womb (Gen 25:22. Cf. ENorden, Die Geburt des Kindes '24 p. 104, 1), which are taken as an expression of joy Lk 1:41, 44. M-M.*

σκληροκαρδία, ας, ἡ (Biblical [Dt 10:16; Jer 4:4; Sir 16:10; cf. En. 16, 3; Test. Sim. 6:2; Philo, Spec. Leg. 1, 305] and ecclesiastical word.—Bl-D. §120, 4; Mlt.-H. 279) *hardness of heart, coldness, obstinacy, stubbornness* Mt 19:8; Mk 10:5; Hv 3, 7, 6; B 9:5 Funk (Jer 4:4). W. ἀπιστία Mk 16:14.*

σκληρός, ἄ, ὄν (Hes., Hdt.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph.) *hard* (to the touch), *rough*.

1. of things—a. lit. λίθοι *hard* (Dit., Or. 194, 28; Wsd 11:4) Hs 9, 6, 8; 9, 8, 6a, b. ῥάβδος *rough*, of a knotty stick (cf. Pind., Olymp. 7, 29; Diogenes the Cynic [IV BC] in Diog. L. 6, 21 σκληρόν ξύλον=a hard staff; Aelian, V.H. 10, 16) 6, 2, 5.

b. fig.: of words *hard, harsh, unpleasant* (Demetrius in Stob., Flor. 3, 8, 20 vol. III p. 345 H.; Diogenes, Ep. 21; Gen 21:11; 42:7; Dt 1:17; En.) J 6:60; Jd 15 (after En. 1, 9); cf. Hv 1, 4, 2 (w. χαλεπός). ἐντολαί *hard, difficult* (Diod. S. 14, 105, 2 σκ. πρόσταγμα; Porphyry., Vi. Pyth. 8 προστάγματα) Hm 12, 3, 4f; 12, 4, 4 (w. δύσβατος). ἄνεμοι *rough, strong* (Aelian, V.H. 9, 14; Pollux 1, 110; Procop., Bell. 3, 13, 5; Pr 27:16) Js 3:4.

2. of persons *hard, strict, harsh, cruel, merciless* (Soph., Pla.+; Dit., Or. 194, 14; 1 Km 25:3; Is 19:4; 48:4; Ep. Arist. 289) Mt 25:24. Of the devil Hm 12, 5, 1.

3. the neut.—a. subst. τὸ σκληρόν w. gen. (Polyb. 4, 21, 1; Jos., Ant. 16, 151 τὸ σκ. τοῦ τρόπου) τὸ σκ. τῆς καρδίας *the hardness of the heart* B 9:5 (v.l. σκληροκαρδία, q.v.).

b. σκληρόν σοι (sc. ἐστίν) *it is hard for you* w. inf. foll. Ac 9:5 t.r.; 26:14.—On the history of the word s. KDieterich, RhM, n.s. 60, '05, 236ff; FWDanker, Hardness of Heart, CTM 44, '73, 89-100. M-M. B. 1064.*

σκληρότης, ητος, ἡ (Antipho, Pla.+; LXX, Philo; Jos., Ant. 3, 2) *hardness* (of heart), *stubbornness* as a human characteristic (Pla., Rep. 3 p. 410D; 10 p. 607B; Aristot., Poet. 15, 11; Dt 9:27; Philo, Spec. Leg. 304) Ro 2:5. Of the spirit of *harshness, roughness* w. which the Holy Spirit cannot live Hm 5, 2, 6 (cf. Antipho Or. 3, 3, 4 σκλ. τοῦ δαίμονος). M-M.*

σκληροτράχηλος, ον (Aesop 318 Halm; Physiogn. I 368, 4; LXX; En. 98, 11.—τράχηλος σκληρός: Hippocr., Coac. Progn. 2, 14, 256 ed. Littré V p. 640) *stiff-necked, stubborn* Ac 7:51; 1 Cl 53:3 (Dt 9:13). M-M.*

σκληρύνω fut. σκληρυνῶ; 1 aor. ἐσκήρυνα. Pass.: impf. ἐσκληρυνόμην; 1 aor. ἐσκληρύνθην (Hippocr.+; Aristot., Galen; PLeid. X II, 28; LXX) in our lit. only in fig. sense.

1. act. *harden* (LXX)—a. w. a human subject τὶ something τὴν καρδίαν 1 Cl 51:3a; τὰς καρδίας (Ps 94:8) Hb 3:8, 15; 4:7. τὸν τράχηλον σκλ. *stiffen the neck* B 9:5 (Dt 10:16).

b. w. God as subj. τινά *harden the heart of someone* (cf. Ex 7:3; 9:12 al.) Ro 9:18. KLSchmidt, D. Verstockung des Menschen durch Gott: ThZ 1, '45, 1-17.

2. pass. *be or become hardened, harden oneself* (Sir 30:12) ἐσκληρύνοντο Ac 19:9; cf. Hb 3:13. ἐσκληρύνθη

ή καρδιά (cf. Ex 8:15; 9:35) 1 Cl 51:3b; cf. 5. M-M.*

σκολιός, ά όν (Hom.; Epigr. Gr. 244, 4; LXX, Joseph.; Sib. Or. 1, 124) *crooked*—1. *lit.* (opp. εὐθύς. Cf. Jos., Bell. 3, 118) τὰ σκολιά τῆς λεωφόρου [=highway] κατευθύνειν) ἔσται τὰ σκολιά εἰς εὐθείας Lk 3:5 (cf. schol. on Nicander, Ther. 478 of the ὁδός in contrast to εὐθύς; Is 40:4; 42:16). Symbolically of τοῦ μέλανος ὁδός B 20:1 (cf. Pr 21:8; 28:18).

2. *fig.* *crooked, unscrupulous, dishonest*, etc. (Hom.; Dio Chrys. 58[75], 1 w. πονηρός; Lucian, Bis Accus. 16 ῥημάτια; LXX; Jos., C. Ap. 1, 179) γενεά σκ. (Dt 32:5 γεν. σκ. καὶ διεστραμμένη; Ps 77:8. Also Dionysius Perieg. [Geogr. Gr. Min. ed. CMüller II 186 p. 127 v. 392 σκολιὸν γένος] Ac 2:40 (differently MWilcox, The Semitisms of Ac, '65, 30); Phil 2:15. δεσπότῃ harsh, unjust 1 Pt 2:18 (opp. ἀγαθοὶ κ. ἐπιεικεῖς).—σκολιὸν τι *some*th. wrong 1 Cl 39:4 (Job 4:18). M-M. B. 897.*

σκολιότης, ητος, ή (Hippocr.; LXX, Aq., Sym.) *fig.* (Aristaen., Ep. 1, 28) *crookedness, perversity, deceit* (Ezk 16:5 τῇ σκολ. τῆς ψυχῆς σου) w. πονηρία Hv 3, 9, 1.*

σκόλοψ, οπος, ό (Hom.; Artem.; PGM 36, 152; 270; LXX) a (pointed) *stake*, then *thorn, splinter*, etc., *specif.* of an injurious foreign body (Dit., Syll.3 1168, 92; Num 33:55 σκόλοπες ἐν τοῖς ὀφθαλμοῖς; Sext. Emp. in BGU 380, 8 τὸν πόδαν πονεῖς ἀπὸ σκολάπου; Aesop, Fab. 187 P.; 363 P.=Babrius no. 136, 19 Cr.; Artem. 3, 33; Cyranides p. 112, 24 a prescription for removing σκόλοπας κ. ἀκάνθας.—Field, Notes 187). Paul alludes to his illness (s. **κολαφίζω** 2 and cf. also EMMerrins, St. Paul's Thorn in the Flesh: Bibliotheca Sacra 64, '07, 661-92; ChBruston, L'Écharde de St. Paul: Rev. de Théol. et des Quest. rel. 21, '12, 441ff; PJoüon, Rech de Sc rel 15, '25, 532f; CHNash, Paul's 'Thorn in the Flesh': Review and Expositor 28, '31, 33-51; PHMenoud, Studia Paulina [JdeZwaan-Festschr.] '53, 163-71; HClavier, *ibid.* 66-82; TYMullins, JBL 76, '57, 299-303; AHisey and JSPBeck, Journ. of Bible and Religion 29, '61, 125-9; JJThierry, D. Dorn im Fleisch, NovT 5, '62, 301-10) in ἐδόθη μοι σκ. τῇ σαρκί *there was given me a thorn in the flesh* 2 Cor 12:7. The fact that Celsus uses the word σκ. (2, 55; 68) w. evident scorn (Origen has σταυρός) to mean the cross of Jesus, can scarcely indicate that Paul is using it in that sense here, since he always says σταυρός *elsewh.* (against ASchlatter, Pls, d. Bote J. Chr. '34, 666). Lucian also, in M. Peregr. 13 p. 337, speaks contemptuously of the ἀνεσκολοπισμένος ἐκεῖνος σοφιστής. Cf. 11 p. 334 ἄνθρωπος ἀνασκολοπισθεῖς. A believer does not use that sort of language. M-M.*

σκοπέω (Hom.; inscr., pap.; Esth 8:12g; 2 Macc 4:5; Philo, Joseph.—Bl-D. §101, p. 48; Mlt.-H. 258) *look (out) for, notice, keep one's eyes on* w. acc. of the pers. or thing someone or *some*th. (Jos., Ant. 12, 30) σκοπεῖτε τοὺς οὕτω περιπατοῦντας *notice those who conduct themselves thus, i.e.* in order to imitate them Phil 3:17. σκοπεῖν τοὺς τὰς διχοστασίας ποιοῦντας *look out for those who cause divisions, i.e.* avoid them Ro 16:17.—σκ. τὰ βλεπόμενα *keep one's eyes on what can be seen* 2 Cor 4:18. τὰ ἑαυτῶν *look out for one's own interests* (Pla., Phaedr. 232D) Phil 2:4. Also τὸ καθ' ἑαυτοῦς MPol 1:2. τὸ κοινὸν τῆς ἐλπίδος 1 Cl 51:1.—σκ. ἑαυτόν *foll.* by μή *look to oneself, that... not* Gal 6:1. σκόπει μή τὸ φῶς σκότος ἐστίν *consider whether the light be darkness* Lk 11:35 (μή *interrog.*=Lat. 'num' because of the indic.; cf. Epict. 4, 5, 18 ὅρα μή Νερωνιανὸν ἔχει χαρακτήρα). M-M.*

σκοπός, οὔ, ό (Hom.; LXX) *goal, mark* (Hom.; inscr., pap.; Job 16:12; La 3:12; Wsd 5:12; Ep. Arist. 251; Jos., Ant. 16, 248) ὁ τῆς εἰρήνης σκ. 1 Cl 19:2; ὁ προκείμενος ἡμῖν σκ. 63:1 (Philo, Mos. 1, 48; Jos., Bell. 4, 555) σκοπὸς προὔκειτο Ῥωμαίοις. κατὰ σκοπὸν διώκειν *press on toward the goal* (διώκω 1) Phil 3:14. σκοπὸν τιθέναι *set a mark* (cf. Pla., Leg. 12 p. 961E; Polyb. 7, 8, 9) 2 Cl 19:1. M-M.*

σκορπίζω 1 aor. ἐσκόρπισα, pass. ἐσκόρπισθην—1. *scatter, disperse* (Hecataeus in Phryn. p. 218; Strabo 4, 4, 6; Ps.-Lucian, Asinus 32; Aelian, V.H. 13, 45; Jos., Ant. 16, 10; LXX) of a wolf τὰ πρόβατα σκορπίζει *he chases the sheep in all directions* J 10:12. Opp. συνάγειν (Artem. 1, 56 p. 52, 17 συνάγει τοὺς ἐσκόρπισμένους τὸ ὄργανον; Tob 13:5 BA) ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει, *prob. w. ref.* to a flock rather than to a harvest Mt 12:30; Lk 11:23 (in Astrampsychus 40 Dek. 83, 8 and Cat. Cod. Astr. II 162 σκ.=squander'.—On the idea cf. Polyaeus 8, 23, 27: Καῖσαρ Πομπηίου κηρύξαντος ἔχθραν καὶ τοῖς μηδετέρῳ προστιθεμένοις ἀντεκήρυξε καὶ φίλους ἡγήσεσθαι κατ' ἴσον τοῖς ἑαυτῷ συμμαχήσασιν. In Lat. in Cicero: AFridrichsen, ZNW 13, '12, 273-80. Caesar's point of view resembles that of Mk 9:40=Lk 9:50). Pass. (Plut., Timol. 4, 2; Philo; Jos., Ant. 6, 116; 1 Macc 6:54 ἐσκόρπισθησαν ἕκαστος εὖς τὸν τόπον αὐτοῦ) *be scattered* ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια J 16:32.

2. *scatter abroad, distribute* (PLond. 131, 421 [I AD] of fertilizer that is spread over the whole field; PFlor. 175, 22 τὰ καμήλια ἐσκόρπισαμεν='we have distributed the camels in various places'; Jos., Ant. 16, 10) of God ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν 2 Cor 9:9 (Ps 111:9). M-M.*

σκορπίος, ου, ό (Aeschyl., Pla.; Sb 1209 ἐτελεύτησεν ὑπὸ σκορπίου; 1267, 7; LXX, Philo, Joseph.).

1. *lit.*, the *scorpion*, a species of vermin (an arachnid, 4 to 5 inches long) common in southern latitudes, much feared because of its sting Rv 9:3, 5, 10 (the κέντρον as Demosth. 25, 52). W. serpents (Dio Chrys. 57[74], 20; Sb 6584, 6; Dt 8:15) Lk 10:19; 11:12 (s. ἀντί 1. HPegg, ET 38, '27, 468).

2. *fig.*, as a type of extreme harmfulness, of prostitutes ἔνδοθεν πεπλήρωνται σκορπίων καὶ πάσης ἀδικίας GOxy 40 (as a symbol of evil persons in Ps.-Demosth. 25, 52; Artem. 2, 13 p. 107, 11 al. Cf. also Ezk 2:6).—S. Eitrem, Der Sk. in Mythol. u. Religionsgesch.: Symb. Osl. 7, '28, 53-82. M-M.*

σκορπισμός, οὔ, ὁ (M. Ant. 7, 50, 2; Artem. 2, 30 p. 126, 13; Hippiatr. 70, 6 [of the dispersion of fever-heat]; Cat. Cod. Astr. VIII 1, p. 268, 26 σκ. χρημάτων; Aq., Sym., Theod. Jer 25:34; PsSol 17:18; Philo, Leg. All. 2, 86; Sib. Or. 3, 317) *scattering* σκ. ὀστέων *scattering* (=wrenching apart?) of bones, one of the many similar tortures accompanying martyrdom, in the unbridled imagination of Ign., I Ro 5:3.*

σκοτεινός, ἡ, ὄν (Aeschyl.+; Cebes 10, 1; Cornutus 17, p. 29, 14; UPZ 78, 19 [159 BC] εἰς σκοτινὸν τόπον; LXX; Jos., Bell. 1, 77, Ant. 2, 344.—W-H. σκοτινός) *dark opp.* φωτεινός (cf. X., Mem. 3, 10, 1; 4, 3, 4; Plut., Mor. 610E; 953c; En. 22, 2); Mt 6:23; Lk 11:34, 36 (cf. Test. Benj. 4:2 σκοτεινός ὀφθαλμός; Damasc., Vi. Isid. 92 τὸ σκ. τῶν ὀφθαλμῶν). *Opp.* φανερός *obscure* B 8:7. Θησαυροὶ σκ. *treasures that lie in darkness* 11:4 (Is 45:3). Of color ἔνδυμα *a dark garment* AP 6:21. M-M.*

σκοτία, ας, ἡ (Apollon. Rhod. 4, 1698; Anth. 8, 187; 190; Sb 6648, 4; PGM 4, 2472; Job 28:3; Mi 3:6; Is 16:3; Sib. Or. 5, 349) *darkness, gloom*.

1. *lit.* J 6:17. σκοτίας ἔτι οὐσης *while it was still dark* 20:1. *Perh.* 12:35b (s. 2 below). Symbolically ἐν τῇ σκ. λέγειν (εἰπεῖν) τι *say someth. in the dark, i.e. in secret (opp. ἐν τῷ φωτί)* Mt 10:27; Lk 12:3 (cf. HGrimme, BZ 23, '35, 258-60).

2. *fig.*, of the darkening of the mind or spirit, of ignorance in moral and *relig.* matters Mt 4:16 (cf. Is 9:1). *Esp.* in Johannine usage as a category including everything that is at enmity w. God, earthly and demonic J 1:5a, b; 8:12; 12:35a; *perh.* also b (s. 1 above), 46; 1J 1:5; 2:8f, 11a, b, c.—HBakotin, De Notione Lucis et Tenebrarum in Ev. Jo. '43.*

σκοτίζω (since Polyb. 12, 15, 10; Test. 12 Patr. in act.), in our *lit.*, as well as in LXX [it is not found in En., Ep. Arist., Philo, Joseph.], only *pass.* σκοτίζομαι, *pass.*: pf. ἐσκοτίσμαι; 1 aor. ἐσκοτίσθην *be or become dark, be darkened*.

1. *lit.* (Cleomedes [II AD] 2, 4 p. 188, 18; 24 [HZiegler 1891]) of the sun which, in times of tribulation, loses its radiance (Eccl 12:2; Is 13:10) Mt 24:29; Mk 13:24; cf. Rv 8:12. Of the darkening of the sun at Jesus' death Lk 23:45 *t.r.*

2. *fig.*, of the organs of *relig.* and moral perception (Polyb. 12, 15, 10 Bütt.-W. v.l.=no. 566 fgm. 124b Jac. in the text [the *pass.* of moral darkening]; Plut., Mor. 1120E; Test. Reub. 3:8, Levi 14:4, Gad 6:2 τὸν νοῦν): among the heathen ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία Ro 1:21. σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν 11:10 (Ps 68:24). σκοτίζεσθαι τὴν διάνοιαν *be darkened in one's understanding* 2 Cl 19:2; cf. Eph 4:18 *t.r.* M-M.*

σκότος, ους, τό (as a *masc.* word Hom.+ and so in the Attic writers [EFraenkel, Zeitschr. für vergleichende Sprachforschung 43, '10, 195ff; σκότος and φῶς], as well as Jos., Ant. 19, 216; 217; as a *neut.* Pind.+ and H.Gk. gener., also in LXX [Thackeray p. 159]; En., Philo; Jos., Ant. 1, 27; Test. 12 Patr.; PWarr. 21, 25; 30 [III AD].—Bl-D. §51, 2 w. app.; Mlt.-H. 127. Only in Hb 12:18 does ὁ σκ. appear as a *v.l.* in the *t.r.*) *darkness, gloom*.

1. *lit.*, of the darkness in the depths of the sea B 10:10. Of dark clouds AP 10:25. Of the darkening of the sun (σκότος at the death of Aeschyl., acc. to Aristoph.: Ael. Aristid. 32, 32 K.=12 p. 145 D. At the death of Alexander ἐγένετο σκότος: Ps.-Callisth. 3, 33, 26. Others HUsener, RhM n.s. 55, '00, 286f) Mt 27:45; Mk 15:33; Lk 23:44; GP 5:15; Ac 2:20 (Jo 3:4.—Here σκ. means 'bearer of darkness'; s. 2b below, end). Of the darkness of chaos (Gen 1:2) 2 Cor 4:6. Of the darkness of non-existence 1 Cl 38:3 (Sb 8960, 19 [grave-epigram I BC] σκότους πύλας). Of the darkness of the place of punishment far removed fr. the Kingdom (Philo, Exsecr. 152 βαθὺ σκότος. Cf. Wsd 17:20; PsSol 14:9.—σκ. κ. βόρβορος await those who are untrue to the Eleusinian Mysteries, Ael. Aristid. 22, 10 K.=19 p. 421 D. Of the darkness of death and the underworld in Hom. and the trag. As the domain of evil spirits PGM 36, 138) τὸ σκ. τὸ ἐξώτερον *the darkness outside* Mt 8:12; 22:13; 25:30 (with these three passages cf. Vi. Aesopi W c. 31, where Aesop advises a man: ῥίψον αὐτὴν [his wife] εἰς τὸ σκότος.—ROPTaylor, Theology 33, '42, 277-83). Also ὁ ζόφος τοῦ σκότους (ζόφος 2) 2 Pt 2:17; Jd 13.—Of the darkness in which the blind live (Soph., Oed. R. 419; Eur., Phoen. 377; 1534; Dt 28:29) w. ἀχλύς (q.v. 1) Ac 13:11.

2. *fig.*—a. of the state of being unknown τὰ κρυπτὰ τοῦ σκότους *the things that are hidden in darkness* and therefore are known to nobody 1 Cor 4:5.

b. of religious and moral darkness, of darkening by sin, of the state of unbelievers and of the godless, *opp.* φῶς (Herm. Wr. 7, 2a; Philo, Det. Pot. Ins. 101, Somn. 2, 39; Test. Levi 19:1, Napht. 2:10) Mt 4:16 *v.l.* (Is 9:1); Mt 6:23b; J 3:19; Ac 26:18; Ro 2:19; 2 Cor 6:14; 1 Th 5:4f; 1 Pt 2:9; 1J 1:6; 1 Cl 59:2; B 14:7 (Is 42:7); 18:1. *Opp.* δικαιοσύνη 5:4. Cf. 14:5f. W. σκιά θανάτου (σκιά 1b) Lk 1:79 (schol. on Soph., El. 1079 p. 149 P. ἐν σκότει γενέσθαι τ. θανάτου. For σκότος=darkness of death cf. Plut., Mor. 296AB, an oath 'by the σκότος near the oak tree, where the men of Priene had been killed in such great numbers').—Sins are τὰ ἔργα τοῦ σκότους Ro 13:12; Eph 5:11.—On ἡ ἔξουσία τοῦ σκότους Lk 22:53; Col 1:13 s. ἔξουσία 4b. On οἱ κοσμοκράτορες τοῦ σκότους τούτου Eph 6:12 s. κοσμοκράτωρ.—In several places σκότος has the sense *bearer or victim or instrument of darkness* Mt 6:23a; Lk 11:35; Eph 5:8 (cf. KGKuhn, NTS 7, '61, 339f [Qumran]). S. also 1 above. M-M. B. 61.*

σκοτώω (Soph., Hippocr., Pla.+; POxy. 1854, 3; LXX) *pass.*: pf. ptc. ἐσκοτωμένος; 1 aor. ἐσκοτώην *darken*, in our *lit.* only *pass.* *be or become darkened*.

1. *lit.* ἐσκοτώθη ὁ ἥλιος καὶ ὁ ἄηρ Rv 9:2 (cf. Job 3:9). Of the kingdom of the 'Beast' 16:10.

2. *fig.* (schol. on Nicander, Alexiphar. 27 τοῖς ἐσκοτωμένοις τῇ μέθῃ; Test. Dan 2:4 σκ. τὴν διάνοιαν) διάνοια

ἐσκοτωμένη *darkened understanding* 1 Cl 36:2. ἐσκοτωμένος τῇ διανοίᾳ Eph 4:18. M-M.*

σκύβαλον, ου, τό *refuse, rubbish, leavings, dirt, dung* (Plut. et al.; PSI 184, 7; PRyl. 149, 22; PFay. 119, 7; Sir 27:4; Philo, Sacr. Abel. 109; 139; Jos., Bell. 5, 571; Sib. Or. 7, 58.—τὰ σκύβαλα *specif. of human excrement*: Artem. 1, 67 p. 61, 23; 2, 14 p. 108, 21; Jos., Bell. 5, 571 [cf. Epict., Fgm. Stob. 19 ἀποσκυβαλίζω].—MDibelius, Hdb. on Phil 3:8) πάντα ἡγεῖσθαι σκύβαλα *consider everything rubbish or dung* Phil 3:8. M-M.*

Σκύθης, ου, ὁ *the Scythian*, living in what is now southern Russia (Hes., Hdt.+; inscr., LXX, Philo, Joseph.), the barbarian or savage 'par excellence' (cf. Cicero, In Pis. 8, Nat. Deor. 2, 34; Seneca, In Troad. 1104; 2 Macc 4:47; 3 Macc 7:5) w. βάρβαρος (Philostrat., Ep. 5) Col 3:11.—ThHermann, Barbar u. Sk.: ThBl 9, '30, 106; WLKnox, St. Paul and the Church of the Gentiles '39, 175 w. note 4. M-M.*

σκυθρωπός, (ῆ), ὄν (Aeschyl., Hippocr., X.+; PGM 13, 259; LXX, Philo; Jos., Ant. 6, 229; Test. Sim. 4:1) *with a sad, gloomy, or sullen look* (X., Mem. 2, 7, 12; Menand., Epitr. 43 J; Jos., Bell. 1, 80) Mt 6:16; Lk 24:17. M-M.*

σκύλλω pf. pass. ptc. ἐσκυλμένος (Aeschyl.+; inscr., pap.) orig. 'flay, skin'.

1. *weary, harass* (Herodian 7, 3, 4; UPZ 110, 25 [164 BC] σκύλλεσθαι μὴ μετρίως; En. 104, 5) pass. ἐσκυλμένοι *harassed* Mt 9:36.

2. *act. trouble, bother, annoy* τινά *someone* (PTebt. 421, 11; POxy. 295, 5; Sb 4317, 22) Mk 5:35; Lk 8:49.

3. *pass. trouble oneself* (POxy. 1669, 13 σκύληθι καὶ αὐτὸς ἐνθάδε; 123, 10; 941, 3) Lk 7:6. M-M.*

σκῦλον, ου, τό (Soph., Thu.+; inscr., pap., LXX) *usu.*, and in our *lit.* always, pl. τὰ σκῦλα=armor and weapons taken fr. the body of a slain enemy, then *gener.* booty, spoils (Dit., Syll.3 61, 1 [V BC], Or. 332, 8; PHamb. 91, 4; Jos., Ant. 7, 161) μερίζειν σκῦλα *divide the spoils* 1 Cl 16:13 (Is 53:12). Also σκῦλα διαδιδόναι Lk 11:22 (in apparent allusion to Is 49:24f; cf. PsSol 5:3; WGrundmann, Der Begriff der Kraft in der NTlichen Gedankenwelt, '32, 49f; SLegasse, 'L'Homme Fort' [Lk 11:21f], NovT 5, '62, 5-9). M-M. B. 1415.*

σκαληκόβρωτος, ον *eaten by worms* (used of plants Theophr., H. Pl. 3, 12, 6; 4, 11, 1, C. Pl. 5, 9, 1; PSI 490, 14 [III BC]). Not yet found as a medical t.t., but men are spoken of as being eaten by σκώληκες: Lucian, Alex. 59; 2 Macc 9:9; Jos., Ant. 17, 169) Ac 12:23 (for the subject-matter s. Jos., Ant. 19, 346-50 and cf. φθειρόβρωτος='eaten by lice' [Hesychius Miles. 40], as Plato acc. to Diog. L. 3, 40). M-M.*

σκώληξ, ηκος, ὁ (Hom.+; LXX; Jos., Ant. 3, 30) *worm* 1 Cl 25:3 (on σκ. and the phoenix s. Artem. 4, 47 p. 229, 14); Papias 3. Symbol of insignificance and wretchedness (Maximus Tyr. 15, 8d; Lucian, Vit. Auct. 27) 1 Cl 16:15 (Ps 21:7; cf. Epict. 4, 1, 142). Acc. to Is 66:24 a never-dying worm shall torment the damned (cf. Jdth 16:17; Sir 7:17) Mk 9:44 v.l., 46 v.l., 48; 2 Cl 7:6; 17:5. Cf. the σκώληκες AP 10:25 (s. on σκαληκόβρωτος). M-M. B. 194.*

σκωρία, ας, ἡ (Aristot.+; Strabo 9, 1, 23; Sym.) *slag, dross, refuse* produced when metal is smelted Hv 4, 3, 4.*

σμαράγδινος, η, ον (of) *emerald* (both='made of emerald' [Phylarchus—III BC—81 fgm. 41 Jac.; Lucian, Ver. Hist. 2, 11] and='emerald in color' [Eutecnius 2 p. 29, 30; PRainer 27, 8; PHamb. 10, 25]) ἵρις ὅμοιος ὀράσει σμαραγδίνῳ *prob. should have λίθῳ supplied w. it a halo that was like an emerald in appearance* Rv 4:3. M-M.*

σμάραγδος, ου, ὁ (Hdt.+; inscr. fr. Delos: Bull. de corr. hell. 14, 1891, 402, 44 [279 BC]; PGM 5, 239; Jos., Ant. 3, 168; in the older period it was *fem.*; so also Theophr., Lap. 1, 4; 8; 6, 34; LXX. As a *masc.* first in Strabo 16, 4, 20; Philo, Mos. 2, 133; M. Ant. 7, 15; Lucian, Dom. 15) *emerald*, a bright green transparent precious stone Rv 21:19 (cf. Tob 13:17). Lit. s.v. ἀμέθυστος. M-M.*

σμήγμα, ατος, τό (Plut.; Aëtius p. 14, 4; 16; schol. on Pla. 429E; 430B; pap.; Sus 17 Theod.) *ointment, salve* J 19:39 v.l.*

σμήχω 1 aor. mid. ἐσμηξάμην (Hom.+) *rub off, wash off*, then *gener.* wash, cleanse τὴ *some*th. GOxy 37. Mid. wash oneself (Hippocr.; Jos., Bell. 2, 123 τὸ σῶμα) τὸ ἐκτὸς δέρμα ἐσμήξω *you have washed your outer skin* 35.*

σμίγμα, ατος, τό for μίγμα (q.v.) J 19:39 v.l.*

σμύραινα, ης, ἡ (Aristot., Hist. An. 1, 5; 2, 13; 15; Nicander, Ther. 823) *the sea eel*, which the Jews were forbidden to eat B 10:5 (cf. Lev 11:10).*

σμύρνα, ης, ἡ (trag., Hdt.+; Dit., Or. 214, 58; POxy. 234 II; PGM 13, 20 al. [here mostly spelled ζμύρνα, in line w. the tendency for ζ to replace ς in pap. and inscr. after 329 BC: UPohle, D. Sprache des Redners Hypereides '28, 11f]; Greek Pap. Chiefly Ptolemaic ed. Grenfell 1896 no. 14, 9; 10; 18; 192, 11; 205, 11; Ps 44:9; SSol 3:6 σμ. καὶ λίβανον; Jos., Ant. 3, 197) *myrrh*, the resinous gum of the bush 'balsamodendron myrrha': w. incense and other aromatic substances (Diod. S. 5, 41, 4-6) 1 Cl 25:2. W. gold and incense Mt 2:11. W. aloes (s. ἄλῳη) J 19:39 (for embalming a corpse, as Hdt. 2, 40; 86; 3, 107; Theophr., Hist. Pl. 9, 3f).—ILöw, D. Flora d. Juden I '28, 305-11;

Σμύρνα, ης, ἡ (on the spelling Ζμύρνα s. that entry and cf. Tdf.8 on Rv 1:11; Lghtf., Ign. II2 1889, 331 note; W-S. §5, 27d; Mlt. 45) *Smyrna* (Mimnermus, Hdt.+; inscr., Sib. Or.), a prosperous commercial city on the west coast of Asia Minor. Rv 1:11; 2:8; IEph 21:1; IMg 15; ITr 1:1; 12:1; IRo 10:1; ISm inscr.; MPol inscr.; 12:2; 16:2; 19:1; Epil Mosq 3.—JWeiss, RE X 550, 29ff; Ramsay, Letters '05, chap. 19f; VSchultze, Altchristl. Städte u. Landschaften II 2, '26; CJCadoux, Ancient Smyrna '38. M-M.*

Σμυρναῖος, α, ον coming from Smyrna ὁ Σ. the Smyrnaean (Pind., Hdt.+; inscr.) pl. Rv 2:8 t.r.; IMg 15; ITr 13:1; IPHld 11:2; ISm 13:2; IPol inscr.*

συμρνίζω (in the sense 'be like myrrh' Diosc., Mat. Med. 1, 66, 1 W.) perf. pass. ptc. ἐσυρνισμένος treat with myrrh (cf. Cyranides p. 89, 13; 97, 20; PGM 36, 313; Cos. and Dam. 33, 115) ἐσυρνισμένος οἶνος wine flavored with myrrh Mk 15:23 (cf. Pliny, Nat. Hist. 14, 13 vina myrrhae odore condita; Charito 8, 1, 12 οἶνος κ. μύρα). The μυρσινίτης οἶνος (Diosc. 5, 37; Chio, Ep. 6), wine mixed with myrtle juice, was something different.*

Σόδομα, ων, τά (𐤒𐤌𐤔𐤁 —LXX [Thackeray 168]; Test. Napht. 4:1; Philo; Jos., Ant. 1, 174; Strabo 16, 2, 44; Galen XI 694 K.) Sodom, the city which was destroyed by God w. fire and brimstone because of the sinfulness of its inhabitants (Gen 19:24) Lk 17:29; 1 Cl 11:1. As an ex. of extraordinary sinfulness Mt 11:23f; Lk 10:12. As such, and as proof of the terrible power of God to punish, beside Gomorrha (cf. the inscr. fr. Pompeii, 'sodoma Gomora': AMau, Pompeij2 '08, 16) Mt 10:15; Mk 6:11 t.r.; Ro 9:29 (Is 1:9); 2 Pt 2:6; Jd 7.—Jerusalem is called πνευματικῶς Σόδομα καὶ Αἴγυπτος Rv 11:8 (cf. Sib. Or. 6, 21ff). M-M.*

Σολομών, ὦνος, ὁ (so predom. in NT and Joseph. [even in quotations fr. Dios (pre-Christian): C. Ap. 1, 114f and Menander of Ephesus (III BC): C. Ap. 1, 120]; Eupolemus the Jew [II BC] in Euseb., Pr. Ev. 9, 30, 8ff; Christian magical pap. 10, 30 [II 198 Pr.], rare in the LXX) and Σολομών, ὠντος, ὁ (Cass. Dio. 69, 14, 2 τὸ μνημεῖον τοῦ Σολομώντος; Zosimus: Hermet. IV p. 111, 13; Ac 3:11 and 5:12 as στοᾶ Σολομώντος); only as v.l. the indecl. Σολομών Mt 1:6 and Σαλωμών Ac 7:47 AC (the latter is the normal form in the LXX) or Σαλομών s; cf. Tdf., Proleg. 104; 110: W-H., App. 158; Bl-D. §53, 1; 55, 2; Mlt.-H. 146f; Thackeray p. 165f (𐤒𐤌𐤔𐤁)) Solomon, son and successor of David, known for his love of splendor Mt 6:29; Lk 12:27 and for his wisdom Mt 12:42a, b; Lk 11:31a, b. Builder of the first temple in Jerusalem Ac 7:47. There was also a colonnade named for him in Herod's temple J 10:23; Ac 3:11; 5:12 (cf. Jos., Ant. 20, 221, Bell. 5, 185). In the genealogy of Jesus Mt 1:6f. M-M.*

σορός, οὔ, ἡ (Hom.+; pap.) coffin, bier (so Hdt. 2, 78; Aristoph., Plut. 277 al.; Lucian, Hermot. 78; Dit., Or. 526, Syll.3 1236, 5; PGM 4, 1424; 7, 236; Gen 50:26; Test. Reub. 7:2) Lk 7:14. M-M.*

σός, σή, σόν (Hom.+; inscr., pap., LXX, Ep. Arist., Joseph., Sib. Or.—Bl-D. §285, 1; Rob. 288; 684) possess. adj. of the second pers. sing. your, yours (sing.); in older and formal usage thy, thine. It has more weight than the gen. σοῦ or σεαυτοῦ; it serves to emphasize or to contrast.

1. used w. nouns (Jos., Ant. 2, 67; Sib. Or. 6, 22) τὴν ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; Mt 7:3. Cf. vs. 22a, b, c; 13:27; Mk 2:18; J 4:42; 18:35; Ac 5:4; 24:2, 4; 1 Cor 8:11; 14:16; Phlm 14; 1 Cl 60:2; Hs 1:5.

2. subst.—a. masc. οἱ σοί your own people (Soph., Pla., X.+; oft. in pap.; Jos., Ant. 7, 218; 8, 54) Mk 5:19.

b. neut. τὸ σόν what is yours (Soph., Pla.+) Mt 20:14; 25:25. Likew. the pl. τὰ σά (Hom.+; BGU 1040, 5; POxy. 903, 11) Lk 6:30; J 17:10b.—S. Kilpatrick, s.v. ἐμός, end. M-M.

σουδάριον, ου, τό (Lat. loanw.: sudarium [ESchwyzler, NjklA 7, '01, 242; Hahn 263, 2]; Pollux 7, 71; PRainer 27, 7f [190 AD]; 21, 19 [230 AD]; PGM 36, 269.—Also as a loanw. in Mishna and Talmud [SKrauss, Griech. u. lat. Lehnwörter im Talmud II 1899, 373; Schürer II4 80]) face-cloth for wiping perspiration, corresp. somewhat to our handkerchief (cf. GustavMeyer, SAWien 132, 3, 1895, 62) Lk 19:20; J 11:44; 20:7; Ac 19:12. M-M.*

Σουσάννα, ης (this form of the gen. Sus 27; 28 Theod.) or ας (so Sus 30 LXX.—Thackeray 161), ἡ Susanna Lk 8:3. M-M.*

σοφία, ας, ἡ (Hom.+; LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) wisdom.

1. the natural wisdom that belongs to this world σοφία Αἰγυπτίων (Synes., Provid. 1, 1 p. 89A; Jos., Ant. 2, 286) Ac 7:22 (on the subj. cf. Philo, Vita Mos. 1, 20ff; Schürer II4 405). In contrast to God's wisdom and the wisdom that comes fr. God ἡ σοφία τῶν σοφῶν 1 Cor 1:19 (Is 29:14). ἡ σοφία τοῦ κόσμου (τούτου) vs. 20; 3:19. σοφία τοῦ αἰῶνος τούτου 2:6b. ἀνθρωπίνῃ σοφία 2:13. ζ. ἀνθρώπων vs. 5. Cf. 1:21b, 22; 2:1. σοφία λόγου cleverness in speaking 1:17. Ὁ ἐν πειθοῖς σοφίας λόγοις 2:4 cf. πειθός. σοφία σαρκική 2 Cor 1:12. ζ. ἐπίγειος, ψυχική, δαιμονιώδης Js 3:15.—An advantage that is given to certain persons (like strength and riches) 1 Cl 13:1 (Jer 9:22); 32:4; 38:2. So perh. also 39:6 (Job 4:21); but mng. 2 is also poss.

2. the wisdom which God imparts to those who are close to him. Solomon (3 Km 5:9; Pr 1:2; Jos., Ant. 8, 168ζ. τοῦ Σ.) Mt 12:42; Lk 11:31; Stephen Ac 6:10; Paul 2 Pt 3:15; Pol 3:2; to those believers who are called to account for

their faith Lk 21:15. The gift of unveiling secrets (2 Km 14:20; Da 1:17; 2:30. *Oenomaus* in Euseb., Pr. Ev. 5, 27, 1 ἡ σοφία is necessary for the proper use of the oracles) Ac 7:10; Rv 13:18; 17:9. Good judgment in the face of the demands made by human and *specif.* by the Christian life, (*practical*) wisdom Ac 6:3; Col 4:5; Js 1:5; 3:13, 17 (for the view that ζ. in Js 1:5; 3:17=πνεῦμα s. WBieder, *ThZ* 5, '49, 111). The apostle teaches men ἐν πάσῃ σοφίᾳ Col 1:28, and the Christians are to do the same among themselves 3:16 (ἐν πάσῃ ζ. also Eph 1:8; Col 1:9).—W. φρόνησις (q.v. 2) Eph 1:8. W. ἀποκάλυψις vs. 17. W. σύνεσις (Jos., *Ant.* 8, 49): σοφία καὶ σύνεσις πνευματική Col 1:9. σοφία, σύνεσις, ἐπιστήμη, γνῶσις (cf. Philo, Gig. 27) B 2:3; 21:5. σοφία καὶ νοῦς τῶν κρυφίων αὐτοῦ wisdom and understanding of his (i.e. the Lord's) secrets 6:10.—As a spiritual gift the λόγος σοφίας stands beside the λόγος γνώσεως 1 Cor 12:8 (s. γνῶσις 2 and cf. Aesopica 213, 1 P.: Τύχη ἐχαρίσατο αὐτῷ λόγον σοφίας). Paul differentiates betw. his preaching to unbelievers and immature Christians and σοφίαν λαλεῖν ἐν τοῖς τελείοις 2:6a; the latter he also calls λαλεῖν θεοῦ σοφίαν ἐν μυστηρίῳ set forth the wisdom that comes fr. God as a mystery vs. 7 (WBaird, Interpretation 13, '59, 425-32).—The false teachers of Colossae consider that their convictions are σοφία Col 2:23.—JdeFinance, La σοφία chez St. Paul: *Rech de Sc rel* 25, '35, 385-417.

3. wisdom of Christ and of God—a. Christ: of Jesus as a boy (s. ἡλικία 1b) Lk 2:40, 52. Of him as an adult Mt 13:54; Mk 6:2. Of the exalted Christ ἐν ᾧ εἰσιν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως Col 2:3.—Rv 5:12. By metonymy Χρ. ἰ., ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ Christ Jesus, who has become a source of wisdom from God for us 1 Cor 1:30.

b. wisdom of God (Diog. L. 1, 28 σοφία πρῶτον εἶναι τὸν θεόν): revealed in his creation and rule of the world 1 Cor 1:21a, or in the measures intended to bring salvation to the believers Ro 11:33 (w. γνῶσις); Eph 3:10; Hv 1, 3, 4 (w. πρόνοια).—Rv 7:12; 1 Cl 18:6 (Ps 50:8); B 16:9 (cf. δικαίωμα 1). Christ is called θεοῦ σοφία the embodiment of the wisdom of God 1 Cor 1:24 (Diog. L. 9, 50 Protagoras is called Σοφία.—Lucian in M. Peregr. 11 speaks ironically of the θαυμαστή σοφία τῶν Χριστιανῶν).—UWilckens, Weisheit u. Torheit (1 Cor 1 and 2), '59; FChrist, Jesus Sophia (synopt.), '70.

4. In several passages Wisdom is personified (Ael. Aristid. 45, 17 K. as a mediatrix betw. Sarapis and men; perh.=Isis; AHöfler, D. Sarapishymnus des Ail. Aristid. '35, 50; 53f). In connection w. Pr 1:23-33; 1 Cl 57:3 (λέγει ἡ πανάρετος σοφία), 5 (=Pr 1:29); 58:1. On ἐδικαιώθη ἡ σοφία κτλ. Mt 11:19; Lk 7:35 cf. δικαίω 2 and Ps.-Pla., Eryx. 6 p. 394D ἡ σοφία καὶ τὰ ἔργα τὸ ἀπὸ ταύτης=wisdom and her fruits. ἡ σοφία τοῦ θεοῦ εἶπεν 11:49 introduces a statement made by 'wisdom' ('wisdom' is variously explained in this connection; on the one hand, it is said to refer to the OT, or to an apocryphal book by this title; on the other hand Jesus is thought of as proclaiming a decree of divine wisdom, or Lk is thinking of wisdom that Jesus has communicated to them at an earlier time).—The older lit. is given in Schürer III 4 212, 12; EBréhier, Les idées philosophiques et religieuses de Philon d'Alexandrie '07, 115ff; JMeinhold, Die Weisheit Israels '08; GHoenicke, RE XXI '08, 64ff; HWindisch, Die göttl. Weisheit der Juden u. die paulin. Christologie: Heinrici-Festschr. '14, 220ff; PHeinisch, Die persönl. Weisheit des ATs in religionsgesch. Beleuchtung 2 '23; Bousset, Rel. 3 343ff; FAFerrari, Il Progresso religioso 8, '28, 241-53; MargTechert, La notion de la Sagesse dans les trois prem. siècles: Archiv. f. Gesch. d. Philos. n.s. 32, '30, 1-27; WLKnox, St. Paul and the Church of the Gentiles '39, 55-89; BRigaux, NTS 4, '57/'58, esp. 252-7 (Qumran); HConzelmann, Pls. u. die Weisheit, NTS 12, '66, 231-44; MJSuggs, Wisdom, Christology, and Law in Mt, '70.—UWilckens and GFohrer, TW VII 465-529: σοφία κτλ. M-M.*

σοφίζω *impf.* ἐσοφίζον; 1 *aor.* ἐσόφισα—1. *act.*—a. make wise, teach, instruct (*pass.* in Hes., also Diog. L. 5, 90; POxy. 1790, 23 [I BC]. *Act.*, Ps 18:8; 104:22) τινά someone 2 Ti 3:15; ISm 1:1. τινὰ ἔν τινι make someone wise in or for someth. B 5:3 (cf. the *pass. w.* ἔν τινι Sir 38:31).

b. in a bad sense deceive, mislead (so the *mid. elsewh.*: Philo, Mut. Nom. 240; Jos., Bell. 4, 103) B 9:4.

2. *mid.* reason out, concoct subtly or slyly, devise craftily (Hdt., X. et al.; PSI 452, 11; Jos., Bell. 3, 222), as it seems, GOxy 1 πάντα σοφίζεται he reasons it all out quite subtly. *Pass.* (Soph., Phil. 77; Demosth. 29, 28) σεσοφισμένοι μῦθοι 2 Pt 1:16. M-M.*

σοφός, ἡ, ὄν (Pind., Hdt.; LXX; Ep. Arist., Philo, Joseph.)—1. clever, skilful, experienced (Pind., Nem. 7, 25 κυβερνήτης) ζ. ἀρχιτέκτων 1 Cor 3:10 (Is 3:3; cf. Il. 15, 412 σοφία τέκτονος; Eur., Alc. 348 σοφή χεὶρ τεκτόνων; Maximus Tyr. 6, 4d ὁ τέκτων ζ.; Philo, Somn. 2, 8). Cf. 6:5. σοφός ἐν διακρίσει λόγων skilful in the interpretation of discourse 1 Cl 48:5 (ζ. ἐν as Maximus Tyr. 24, 6b).

2. wise, learned of human intelligence and education above the average, perh. related to philosophy (Pind. et al.; Jos., Bell. 6, 313): ὁ σοφός beside ὁ ἰσχυρός and ὁ πλούσιος 1 Cl 13:1 (Jer 9:22); 38:2. Opp. ἀνόητος Ro 1:14. The one who is wise acc. to worldly standards, the σοφός κατὰ σάρκα 1 Cor 1:26, stands in contrast to God and his wisdom, which remains hidden for him Ro 1:22 (Oenomaus in Euseb., Pr. Ev. 5, 34, 10 οἰομένους εἶναι σοφούς); 1 Cor 1:19 (Is 29:14), 20, 27; 3:19 (cf. Job 5:13), 20 (Ps 93:11); IEph 18:1. W. συνετός (Jos., Ant. 11, 57; 58) Mt 11:25; Lk 10:21 (GDKilpatrick, JTS 48, '47, 63f).

3. wise in that the wisdom is divine in nature and origin (opp. ἄσοφος) Eph 5:15. (Opp. μωρός) 1 Cor 3:18a, b. W. ἐπιστήμων (Philo, Migr. Abr. 58) Js 3:13; B 6:10. σοφός εἰς τὸ ἀγαθόν (opp. ἀκέραιος εἰς τὸ κακόν) Ro 16:19. Jesus intends to send out προφήτας καὶ σοφοὺς κ. γραμματεῖς Mt 23:34.

4. In the *abs.* sense God is called σοφός (Sir 1:8; cf. 4 Macc 1:12; Sib. Or. 5, 360.—Ael. Aristid. 46 p. 409 D.: σοφώτατον εἶναι θεόν) μόνος σοφός θεός (Ps.-Phoc. 54 εἷς θεός σοφ.; Herm. Wr. 14, 3. Cf. GRudberg, Coniect. Neot. 7, '42, 12) Ro 16:27; 1 Ti 1:17 t.r.; Jd 25 t.r. Cf. 1 Cor 1:25. ὁ σοφός ἐν τῷ κτίζειν 1 Cl 60:1 (w. συνετός ἐν τῷ κτλ.). σοφή βουλή God's wise counsel Dg 8:10. (On 3 and 4 cf. Sb 6307 [III BC] of Petosiris the astrologer:

ἐν θεοῖς κείμενος, μετὰ σοφῶν σοφός). **M-M. B.** 1213.*

Σπανία, ας, ἡ (**Diod. S.** 5, 37, 2; **Athen.** 8 p. 330F; 13 p. 657F; **pap.** [CWessely, Wiener. Stud. 24, '02, 147]; 1 Macc 8:3) *Spain*, the goal of a journey planned by Paul Ro 15:24, 28 (EBarnikol, Spanienreise u. Römerbrief '34). That he reached Spain at some time is maintained w. more or less certainty by BWeiss, FSpitta (Zur Gesch. u. Lit. des Urchristentums I 1893, 1-108), Zahn (Einl. I3 '07 §33-7), Harnack (Mission I4 '23, 83), JFrey (Die zweimalige röm. Gefangenschaft u. das Todesjahr des Ap. Pls '00, Die letzten Lebensjahre des Pls '10), EDubowy (Klemens v. Rom über d. Reise Pauli nach Spanien '14), JWeiss (Das Urchristentum '17, 300), ADeissmann (Paulus2 '25, 192=Paul '26, 248) **et al.**; on the other hand, it is denied by HHoltzmann, AHausrath, OPfleiderer, CWeizsäcker, AJülicher, PWendland (Die urchristl. Literaturformen '12, 366), FPFister (ZNW 14, '13, 216ff), EMeyer (III '23, 131f), FHielscher (Forschungen zur Geschichte des Ap. Pls '25), EvDobschütz (Der Ap. Pls I '26, 17) **et al.**; HLietzmann, Gesch. der Alten Kirche I '32, 111 and ADNock, St. Paul '38, 142-4 (Paulus '40, 112f) leave the question open. **M-M.***

σπαράσσω 1 **aor.** ἐσπάραξα *tear, pull to and fro, convulse* (**Aristoph.**, Ran. 424 τὰς γνάθους; **Diod. S.** 8, 32, 3 and 19, 34, 3 τὰς τρίχας; **Jos.**, **Ant.** 11, 141 τὴν κεφαλὴν; **Charito** 3, 10, 4 τὰς κόμας; Da 8:7 ἐσπάραξεν αὐτὸν ἐπὶ τὴν γῆν.—The word in another sense goes back to **Aeschyl.**; also **PPetr.** II 17, 4, 2; 6; **LXX, Philo**) τινά *someone* (**Aristoph.**, Acharn. 688 ἄνδρα σπαράττων καὶ ταράττων; Herodas 5, 57; **cf. Jos.**, **Ant.** 13, 233) the unclean spirit convulses the person in whom it dwells (ἄνθρωπος σπαραττόμενος of an attack: **Cyranides** p. 59, 15) Mk 1:26; 9:20 v.l.; Lk 9:39. **W.** the **acc.** of the **pers.** to be supplied Mk 9:26. **M-M. B.** 566.*

σπαργάνω (**Eur.**, **Hippocr.**; Posidon.: 87 fgm. 58a **Jac.**; **Plut.**; **Ps.-Apollod.** 1, 1, 7; Job 38:9; Ezk 16:4) 1 **aor.** ἐσπαργάνωσα; **pf. pass. ptc.** ἐσπαργανόμενος (**Cornutus** 6 p. 7, 7) *wrap (up) in σπάργανα= (swaddling-) cloths* τινά *someone* Lk 2:7. **Pass. vs. 12** (**cf. Gdsd.**, **Probs.** 73f). **M-M.***

σπαρεῖς **s. σπείρω.**

σπαταλάω 1 **aor.** ἐσπατάλησα *live luxuriously or voluptuously, in indulgence* (**Polyb.** 36, 17, 7; **Epigr. Gr.** 646a, 5; Ezk 16:49; Sir 21:15) 1 Ti 5:6; Js 5:5; B 10:3. Of sheep in rich pasture *be frisky* Hs 6, 1, 6; 6, 2, 6. **M-M.***

σπάω (**Hom.**; **LXX**; **Philo**) 1 **aor. mid.** ἐσπασάμην *draw, pull*, in our **lit.** (as almost always in the **LXX**) only **mid.** in the sense *draw a sword* (so **Od.** 22, 74; **X.**, **An.** 7, 4, 16 **al.**) τὴν μάχαιραν (**PTebt.** 48, 19 [113 BC]; 1 Ch 21:5; 1 Esdr 3:22; Ps 151:7; **Jos.**, **Vi.** 303) Mk 14:47; Ac 16:27. **M-M. B.** 571.*

σπεῖρα (**trag.**), **ης** (this form of the **gen.** in **inscr.** [**Dit., Or.** index VIII p. 704a]; **BGU** 462, 5 [150-156 AD]; 142, 10 [159 AD]; 26, 12; **PRainer** 18, 1; **POxy.** 477, 3 **al.**; **Bl-D.** §43, 1; **Mlt.-H.** 117f; **Mayser** 12, 4), ἡ a military **t.t.** (**Polyb.**; **inscr.**, **pap.**; 2 Macc 8:23; 12:20; **Jdth** 14:11; **Jos.**, **Vi.** 214). This is the **Gk.** word used to **transl.** the **Lat.** 'cohors' (**Polyb.** 11, 23, 1; **inscr.**, **pap.** [**cf. Sb.** word-list 10 p. 345; **Dit., loc. cit.**]; also as **loanw.** in the Mishna: **SKrauss**, Griech. u. lat. Lehnwörter im Talmud II 1899, 408; 497), but also **Lat.** 'manipulus' (**Polyb.** 6, 24, 5; **cf.** 2, 3, 2; 3, 115, 12 **al.**; **Dionys. Hal.** 5, 42, 2; **Strabo** 12, 3, 18). In our **lit.** **prob.** always *cohort*. the tenth part of a legion (the **στ.** thus normally had 600 men, but the number varied; **cf. Jos.**, **Bell.** 3, 67). Mt 27:27; Mk 15:16; J 18:3, 12; Ac 21:31. On σπεῖρα ἡ καλουμένη Ἰταλική 10:1 **cf. Ἰταλικός**, on σπεῖρα σεβαστή 27:1 **cf. σεβαστός** and the **lit.** there. On the whole word **cf. Schürer** I rev. Eng. ed. '73, 363-5 and the **lit. s.v. ἑκατοντάρχης**. **M-M.***

σπείρω 1 **aor.** ἔσπειρα. **Pass.:** 2 **aor.** ἐσπάρην; **pf. ptc.** ἐσπαρμένος (**Hes.**, **Hdt.**; **inscr.**, **pap.**, **LXX**, **Philo**; **Jos.**, **Ant.** 12, 192; **Sib. Or.** 3, 148 **al.**).

1. sow seed—**a. lit.**—**α. abs.**, **opp.** θερίζω Mt 6:26; Lk 12:24.—Mt 13:3b, 4; Mk 4:3b, 4; Lk 8:5c. ὁ σπείρων a sower Mt 13:3a (**cf. Cicero**, Tusc. Disp. 2, 5[13]); Mk 4:3a; Lk 8:5a; 2 Cor 9:10 (Is 55:10); 1 Cl 24:5. Also ὁ σπείρας Mt 13:18. On the sower in the parable: **UHolzmeister**, Verb. Dom. 22, '42, 8-12; **KGrayston**, **ET** 55, '44, 138f; **SKFinlayson**, **ibid.** 306f; **DHaugg**, **ThQ** 127, '47, 60-81; 166-204.

β. **w. acc.** of what is sown (**X.**, **Oec.** 14, 5) 1 Cor 15:36, 37a, b; (τὸ) καλὸν σπέρμα Mt 13:24, 27, 37. τὸν σπόρον Lk 8:5b. ζιζάνια Mt 13:39. **Pass.** Mk 4:32.

γ. **w.** indication of the place in which or on which **some**th. is sown (**Pla.**, **Leg.** 8, 7 p. 838E εἰς πέτρας κ. λίθους **στ.**) εἰς τὰς ἀκάνθας Mt 13:22; Mk 4:18. Also ἐπὶ τὰς ἀκ. 4:18 v.l. ἐν τῷ ἀγρῷ sow in the field Mt 13:24, 31. ἐπὶ τῆς γῆς Mk 4:31. ἐπὶ τὰ πετρώδη 4:16; Mt 13:20. ἐπὶ τὴν καλὴν γῆν **vs. 23**; **cf.** Mk 4:20. παρὰ τὴν ὁδὸν Mt 13:19b (**GDalman**, Viererlei Acker: **Pj** 22, '26, 120-32; **gener. Dalman**, **Arbeit** II: D. Ackerbau '32). But in these passages the **lit.** usage is already passing over into the metaphorical.

δ. symbolically and metaphorically—**α.** in proverbial expressions based on the contrast θερίζειν—σπεῖρειν (**cf. θερίζω** 2a and ἐπὶ II 1bζ) of appropriating the fruits of another's labor, without doing any work θερίζων ὅπου οὐκ ἔσπειρας Mt 25:24, 26. **Cf.** Lk 19:21f. ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων J 4:37. The harvest corresponds to what is sown (**Hes.**, **fgm.** 174 Rz. εἰ κακὰ σπείραις, κακὰ κέρδεα κ' ἀμήσαιο) ὁ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει Gal 6:7; **cf. vs. 8a, b** (here the 'field' is given **w.** εἰς τὴν σάρκα or τὸ πνεῦμα); 2 Cor 9:6a, b.

β. The word of God, the gospel **et al.** are sown (**Herm. Wr.** 1, 29 ἔσπειρα αὐτοῖς τοὺς τῆς σοφίας λόγους) ὁ σπείρων τὸν λόγον σπείρει **Mk 4:14**; **cf.** 15a, b; **Mt 13:19a**; **J 4:36**. τὰ πνευματικά **1 Cor 9:11**. The κακὴ διδασχὴ of the false teachers **IEph 9:1a, b**.

γ. μὴ σπείρητε ἐπ' ἀκάνθαις **B 9:5** (**Jer 4:3**). καρπὸς δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην **Js 3:18** (σπ. καρπὸν as Antiphanes 228, 4; **Paus.** 1, 14, 2).

δ. The body after burial is compared to a seed-grain, which rises **fr.** the earth. This is the background of the contrast σπείρειν—ἐγείρειν **1 Cor 15:42-4**.

2. scatter, disperse (**Hdt. et al.**) ἔσπαρται κατὰ πάντων τῶν τοῦ σώματος μελῶν ἡ ψυχὴ *the soul is spread throughout all the members of the body* **Dg 6:2**. **M-M. B.** 505.*

σπεκουλάτωρ, ορος (**t.r.** ὥρος), ὁ (**Lat. loanw.**, 'speculator': **PGoodspeed** 30 VII, 31 [II **AD**]; **POsl.** 59, 9; **POxy.** 1193, 1; 1223, 21; **Martyr, S.** Dasii v. 303; **Anal.** Bolland. 16, 1897, 15, 5.—Also **loanw.** in the Mishna: **SKrauss**, **Griech. u. lat. Lehnwörter** usw. II 1899, 92; **Billerb.** II 12) **lit.** spy, scout; then courier, but also executioner (**Seneca**, **Benef.** 3, 25, **Ira** 1, 18, 4; **Syntipas** p. 61, 8; 71, 10; **Martyr.** Pauli 5 p. 115, 17 Lips.) **Mk 6:27**.—**Schürer** I rev. Eng. ed. '73, 371, **esp.** notes 84 and 85. **M-M.***

σπένδω (**Hom.**; **inscr.**, **pap.**, **LXX**; **Jos.**, **Ant.** 6, 22; **Sib. Or.** 7, 81) offer a libation or drink-offering, in our **lit.** only **pass.** and **fig.** (**cf.** **Philo**, **Ebr.** 152 νοῦν σπένδεσθαι θεῷ) of the apostle who is about to be offered up, to shed his blood as a sacrifice **2 Ti 4:6**; **Phil 2:17** (**cf.** **Θυσία** 1; 2b and **ChBruston**, **RThPh** 42, '09, 196-228.—In the **Apollonaretal.**, **Berl. Gr. Pap.** 11 517 [II **AD**]; **Her.** 55, '20, 188-95 l. 26, the putting to death of a prophet of Apollo who was true to his god appears as a σπονδή). **M-M.***

σπέρμα, ατος, τό (**Hom.**; **pap.**, **LXX**, **En.**, **Philo**, **Joseph.**, **Test.** 12 **Patr.**) seed.

1. **lit.**—**a.** of the seeds of plants **pl. seeds** **1 Cl 24:5**; (kinds of) seeds **Mt 13:32**; **Mk 4:31**; **1 Cor 15:38** (**MEDahl**, **The Resurrection of the Body** [1 **Cor 15**], '62, 121-5). **Sing.**, collective (**POsl.** 32, 15 [I **AD**] τὸ εἰς τ. γῆν σπέρμα) **Mt 13:24, 27, 37f**; **2 Cor 9:10** (**Is 55:10**).

b. of the male seed or semen (**Pind. et al.**), so **perh.** **Hb 11:11** (**cf.** **καταβολή** 2 and **s.** 2b below, also **Cadbury** [**αἵμα** 1a]) and **J 7:42**; **Ro 1:3**; **2 Ti 2:8**; **IEph 18:2**; **IRo 7:3** (**s.** also 2b below on these passages).

2. **fig.**—**a.** of a few survivors, **fr.** whom a new generation will arise (**cf.** **Wsd 14:6**; **1 Esdr 8:85**; **Jos.**, **Ant.** 11, 144; 12, 303; **cf.** also **Pla.**, **Tim.** 23c; **Phlegon**: 257 **fgm.** 36, 2, 3 v. 21 **Jac.** ὁ τί που καὶ σπέρμα λίποιτο) **Ro 9:29** (**Is 1:9**).

b. descendants, children, posterity (in **Pind.** and **trag.**, but mostly of an individual descendant; **Pla.**, **Leg.** 9 p. 853c ἄνθρωποι τε καὶ ἀνθρώπων σπέρμασιν νομοθετοῦμεν. The **pl.** also 4 **Macc 18:1**; **Ps.-Phoc.** 18; **Jos.**, **Ant.** 8, 200) in our **lit.** (as well as **Aeschyl.**; **Soph.**, **Trach.** 1147; **Eur.**, **Med.** 669 and, above all, **LXX**) collective τῶ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ **Lk 1:55**. **Cf.** **J 8:33, 37**; **Ac 7:5, 6** (**Gen 15:13**); **13:23**; **Ro 4:13**; **11:1**; **2 Cor 11:22**; **Hb 2:16**; **11:18** (**Gen 21:12**); **1 Cl 10:4-6** (**Gen 13:15f**; **15:5**); **16:11** (**Is 53:10**); **32:2** (**cf.** **Gen 22:17**); **56:14** (**Job 5:25**); **B 3:3** (**Is 58:7**); **Hv 2, 2, 2**; **s 9, 24, 4**.—ἀνίστασθαι σπ. τινί raise up children for someone **Mt 22:24** (**cf.** **ἀνίστημι** 1b and **Dt 25:5**). Also ἐξανίστασθαι σπ. **Mk 12:19**; **Lk 20:28** (**cf.** **ἐξανίστημι** 1). ἔξειν σπ. **Mt 22:25**; ἀφιέναι σπ. **Mk 12:20, 22**. Also καταλείπειν σπ. **vs. 21**.—**Hb 11:11** may belong here (**cf.** **καταβολή** 1 and **s.** 1b above); ἐκ (τοῦ) σπέρματος Δαυὶδ **w. ref.** to Jesus may be classed here **w.** considerable certainty (**cf.** **Ps 88:5** and **s.** 1b above) **J 7:42**; **Ro 1:3**; **2 Ti 2:8**; **IEph 18:2**; **IRo 7:3**.—σπ. is also used **w. ref.** to the spiritual sons of Abraham, *i.e.*, those who have faith like his **Ro 4:16, 18** (**Gen 15:5**); **9:8**; **cf. vs. 7a, b** (**Gen 21:12**); **Gal 3:29**.—It is contrary to normal OT usage (for, even if **Gen 4:25**; **1 Km 1:11** σπέρμα is used **w. ref.** to a single individual, he stands as the representative of all the descendants) when one person, *i.e.* the Messiah, is called σπέρμα and thus is exalted above the mass of Abraham's descendants. In **Ac 3:25** the promise of **Gen 22:18** is referred to him. **Esp.** **Gal 3:16, 19** (**EDBurton**, **ICC Gal.** '21, 505-10).—In **Rv 12:17** the Christians are called οἱ λοιποὶ τοῦ σπέρματος αὐτῆς *the rest* (in addition to the son just born to her) of her (the heavenly woman's) children.

c. the seed of God (**acc. to** **BWeiss**=the word of God; **acc. to** **EHaupt**, **Westcott**, **HHoltzmann**, **O Baumgarten**, **OHoltzmann**, **HHWendt**, **FHauck**=the beginning or germ of a new life, planted in us by the Spirit of God; **acc. to** **HWindisch** and **ThHaering**, who are uncertain=word or spirit; **acc. to** **WWrede**=the grace that makes us holy; **RSV et al. nature**), that dwells in the one who is γεγεννημένος ἐκ τοῦ θεοῦ (γεννάω 1bβ), and makes it 'impossible for him to sin' **1 J 3:9** (**cf.** **Epict.** 1, 13, 3: the slave has, just as you do, τὸν Δία πρόγονον, ὥσπερ υἱὸς ἐκ τῶν αὐτῶν σπερμάτων γέγονεν; **Herm. Wr.** 9, 3; 4a; 6 ἀπὸ τ. θεοῦ λαβὼν τὰ σπέρματα; **Philo**, **Ebr.** 30 τὰ τοῦ θεοῦ σπέρματα **al.**; **Synes.**, **Ep.** 151 p. 289B τὸ σπ. τὸ θεῖον.—**Musonius** p. 8, 1 ἀρετῆς σπ. **Maximus Tyr.** 10, 4g σπ. ψυχῆς. As early as **Pind.**, **Pyth.** 3, 15 σπέρμα θεοῦ καθαρὸν). **M-M. B.** 505.*

σπερμολόγος, ον **lit.** picking up seeds (of birds, **Alex.** of **Myndos** [I **AD**] in **Athen.** 9, 39 p. 388A; **Plut.**, **Demetr.** 28, 5) **subst.** of a kind of bird, the rook (**Aristoph.**; **Aristot.**; **Lynceus fr.** Samos [280 BC] in **Athen.** 8, 32 p. 344C), used non-literally of persons gossip, chatterer, babbler, one who makes his living by picking up scraps, a rag-picker (so **Gdsdpd.**, **Probs.** 132f, and **cf.** the **ref.** to **Eustath.** below.—**Demosth.** 18, 127 σπερμολ. περίτριμμα ἀγορᾶς; **Dionys. Hal.** 19, 5, 3 [=17, 8]; **Eustath.** on **Od.** 5, 490 σπερμολόγοι, οἱ περὶ τὰ ἐμπόρια καὶ ἀγορὰς διατρίβοντες διὰ τὸ ἀναλέγεσθαι τὰ ἐκ τῶν φορτίων ἀπορρέοντα καὶ διὰ ζῆν ἐκ τούτων; **Philo**, **Leg.** ad **Gai.** 203) **Ac 17:18** (**Norden**, **Agn. Th.** 333; **Beginn.** IV, 211). **M-M.***

σπεύδω **impf.** ἔσπευδον; 1 **aor.** ἔσπευσα (**Hom.**; **inscr.**, **pap.**, **LXX**)—1. **intr.**—**a.** hurry, make haste **w. inf. foll.** (**Diod. S.** 12, 68, 3 ἔσπευδεν κύριος γενέσθαι= hastened to become master [of a city]; **Pr 28:22**.—**Bl-D.** §392, 1a;

cf. **Rob.** 1077f) **Ac** 20:16; **1 Cl** 33:1; **MPol** 6:2. **Foll.** by **acc. w. inf.** **Hs** 9, 3, 2. **Abs.** (**PTebt.** 19, 8 [114 BC]; **Jos.**, **Vi.** 89) **σπεύσον** καὶ ἔξελθε *make haste and go out, leave as quickly as possible* **Ac** 22:18. In asyndeton **σπεύσον** κατὰβηθι **Lk** 19:5 **D.** In the **ptc. w.** a finite verb (**1 Km** 4:14, 16; **Jos.**, **Bell.** 1, 222) ἤλθαν σπεύσαντες 2:16. σπεύσας κατέβη 19:6. σπεύσας κατὰβηθι **vs.** 5.

b. go in haste, hasten πρὸς τινα to someone (**Herm. Wr.** 4, 8b; **Jos.**, **Ant.** 7, 222; cf. **Philo**, **Aet. M.** 30) πρὸς Πιλάτον **GP** 11:45.

c. be zealous, exert oneself, be industrious σπεύση τοῖς ἔργοις αὐτοῦ **B** 19:1.

2. trans. hasten (**POxy.** 121, 12 [III AD] σπεύσον τοῦτο.—**Sir** 36:7 καιρόν) or strive for (**Od.** 19, 137; **Pind.**, **Pyth.** 3, 109 βίον ἀθάνατον; **Hdt.** 1, 38; **Thu.** 5, 16, 1, also **Is** 16:5 δικαιοσύνην) τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας 2 **Pt** 3:12. **M-M.** **B.** 971.*

σπήλαιον, ου, τό (**Pla.**+, **Sb** 5295, 7; **LXX**) cave, as a robbers' hideout (**Jer** 7:11; cf. **Jos.**, **Ant.** 14, 415; 421; **Field, Notes** 15); **Mt** 21:13; **Mk** 11:17; **Lk** 19:46 (s. on **ἱερόν** 2); **2 Cl** 14:1. As a place of refuge (**Cornutus** 27 p. 50, 5; **Jos.**, **C. Ap.** 1, 292; 300) **B** 11:4 (**Is** 33:16); **Hb** 11:38; **Rv** 6:15. Of tombs (**Test. Reub.** 7:2) **J** 11:38. **M-M.***

σπιθαμή, ἥς, ἡ span, as a measure of distance=the space betw. the thumb and little finger of the hand when spread out, about nine inches (**Hdt.** 2, 106 al.; **Diod. S.** 3, 47, 2; **pap.**, **LXX**) **B** 16:2 (**Is** 40:12). **M-M.***

σπιδάς, ἄδος, ἡ used symbolically in **Jd** 12. The interpretation depends on which of two possible **mngs.** is preferred:

1. a rock washed by the sea, a (hidden) reef (**Hom.**+, **Nicander**, **Alex.** 290; **Philostrat.**, **Imag.** 2, 13 p. 359, 19; **Sb** 6160, 1; **Jos.**, **Bell.** 3, 420). **Acc.** to the **Etymol. Magnum** it is characteristic of the σπιδάδες that they cannot be seen, and hence a ship can be wrecked on them before any danger is suspected (αἱ ὑπὸ θάλασσαν κεκρυμμέναι πέτραι; **Diod. S.** 3, 44, 4 σπιδάδας ἐνθαλάττους). This type of **interpr.** is preferred by deWette, Mayor, Wordsworth, Chase, Weymouth, and conditionally by HermvSoden, Windisch, **RSV** (**mg.**).

2. spot, stain (**Orpheus**, **Lithica** 614 **GHermann**=620 **Ch-ÉRuelle** [1898]: the agate is said to be κατάστικτος σπιδάδεσσι='sprinkled w. spots'. **Hesychius** explains σπιδάδες in our **pass. w.** μεμιασμένοι. **S.** also the parall. **2 Pt** 2:13 **s.v.** σπίλος and **Bl-D.** §45 **app.**; **Mlt.-H.** 360f) so Spitta, BWeiss, Kühl, Bigg, Hollmann, Zahn, Wohlenberg, Vrede, Holtzmann, **L-S-J lex.**, **RSV** (text), and conditionally HermvSoden, Windisch.—**ADKnox**, Σπιδάδες: **JTS** 14, '13, 547-9; 16, '15, 78 (dirty, foul wind); **HSJones**, **ibid.** 23, '22, 282f. **M-M.***

σπίλος, ου, ὁ (**Dionys. Hal. et al.**—On the accent cf. **Bl-D.** §13; **Mlt.-H.** 57) spot (**Jos.**, **Ant.** 13, 314) in **Hermas** in the allegory of the building of the tower, of certain stones, which represent people w. serious faults **Hs** 9, 6, 4; 9, 8, 7; 9, 26, 2. **Fig.** stain, blemish (**Lysis** in **Iambl.**, **Vi.** **Pyth.** 17, 76 **Deubner v.l.**; **Dionys. Hal.** 4, 24, 6) **2 Pt** 2:13 (**w.** μῶμος). Of the church **Eph** 5:27 (here, beside ῥυτίς, σπίλος means a spot on the body: **Diosc.** 1, 39; **Artem.** 5, 67; **Ps.-Lucian**, **Amor.** 15). **M-M.***

σπιδώ pf. pass. ptc. ἐσπιδωμένος (**Dionys. Hal. et al.**; **Wsd** 15:4; **Test. Asher** 2:7) stain, defile in our **lit.** only symbolically (**Dositheus** 68:3) **Js** 3:6; **Jd** 23. **M-M.***

σπλαγχνίζομαι (**Pr** 17:5 **A**; **Ex** 2:6 **Cod. Venet.**; **1 Km** 23:21; **Ezk** 24:21 **Sym.**; **Test. Zeb.** 4:6, 7, 8; **PFlor.** 296, 23 [VI AD].—The **act.**=**Att.** σπλαγχνεύω **2 Macc** 6:8; the **pass.** so on an **inscr. fr.** **Cos** [IV BC]: **ABA** '28, 6 p. 12 no. 4, 14) **pass. dep.**, 1 **aor.** ἐσπλαγχνίσθην; 1 **fut.** σπλαγχνισθήσομαι have pity, feel sympathy, **perh.** τινός with or for someone (**Bl-D.** §176, 1 **app.**; **Rob.** 509) **Mt** 18:27 (the **constr.** is in doubt; τοῦ δούλου should **prob.** rather be taken w. ὁ κύριος). Also ἐπὶ τινι (**Bl-D.** §235, 2 **app.**) **Mt** 14:14; **Mk** 6:34 **t.r.**; **Lk** 7:13; **Hs** 9, 14, 3; ἐπὶ τινα (**Bl-D.** §233, 2; **Test. Zeb.** 7:1) **Mt** 14:14 **t.r.**; 15:32; **Mk** 6:34; 8:2; 9:22; **Lk** 7:13 **v.l.**; **Hv** 3, 12, 3; **m** 4, 3, 5; 9:3; **s** 6, 3, 2; 8, 6, 3. **W.** περί τινος (**Bl-D.** §229, 2) **Mt** 9:36.—**Abs.** **Mt** 18:27 (s. above); 20:34; **Mk** 1:41; **Lk** 10:33; 15:20; **2 Cl** 1:7; **Hs** 7:4; 8, 11, 1. **M-M.***

σπλάγχνον, ου, τό (**Hom.**+, almost always **pl.**; **inscr.**, **pap.**, **LXX**)—**1. pl.** σπλάγχνα, ων, τά—**a. lit.** inward parts, entrails (**Hom.**+, **inscr.**; **PRyl.** 63, 6; **2 Macc** 9:5f; **4 Macc** 5:30; 10:8; **Philo**; **Jos.**, **Bell.** 2, 612) **Ac** 1:18 (**Appian**, **Bell. Civ.** 2, 99 §410 of Cato's suicide προπεσόντων αὐτῷ τῶν σπλάγχνων).

b. fig., of the seat of the emotions, in our usage heart (**Aeschyl.**+, **Pr** 12:10; **Sir** 30:7; **Jos.**, **Bell.** 4, 263; **Test. Levi** 4:4 **al.** in the **Test. 12 Patr.**—On **Engl.** 'bowels' in this sense s. **Murray**, **New Engl. [Oxford] Dict.** **s.v.** bowel sb. 3), in our **lit.** mostly as the seat and source of love (so **Herodas** 1, 57; **Theocr.** 7, 99; **Dionys. Hal.** 11, 35, 4), sympathy, and mercy σπλάγχνα ἐλέους the merciful heart (qualitative **gen.**; **Test. Zeb.** 7:3; 8:2) **Lk** 1:78. Also σπλάγχνα οἰκτιρμοῦ **Col** 3:12. σπλάγχνα καὶ οἰκτιρμοί affection and sympathy **Phil** 2:1 (on the **constr.** s. **Bl-D.** §137, 2; **Rob.** 130). τὰ σπλ. αὐτοῦ εἰς ὑμᾶς ἐστὶν his heart goes out to you **2 Cor** 7:15. ἐν τοῖς σπλ. ὑμῶν in your own hearts **6:12**. σπλάγχνα ἔχειν ἐπὶ τινα have compassion for someone **1 Cl** 23:1. κλείειν τὰ σπλάγχνα αὐτοῦ ἀπὸ τινος close one's heart to someone in need **1J** 3:17. ἀναπαύειν τὰ σπλ. τινός (ἀναπαύω 1) **Phlm** 20; **pass.**, **vs.** 7.—On τοὺς λόγους αὐτοῦ ἐνεστερνισμένοι ἦτε τοῖς σπλάγχνοις **1 Cl** 2:1 cf. ἐνστερνίζω.

c. of the feeling itself love, affection (**Wsd** 10:5) τὰ σπλ., ἃ ἔχετε ἐν Χρ. 'I. **IPhld** 10:1. ἐπιποθεῖν τινα ἐν σπλάγχνοις Χριστοῦ 'I. long for someone with the affection of Christ Jesus **Phil** 1:8.—Love=the object of love (**Artem.** 1, 44; 5, 57) αὐτόν, τοῦτ' ἐστὶν τὰ ἐμὰ σπλ. him, my beloved **Phlm** 12 (or in sense 1b my very heart).

2. sing. (**Jos.**, **Ant.** 15, 359), **fig.** (so occasionally since **Soph.**, **Aj.** 995; **BGU** 1139, 17 [5 BC]) mercy, love σπλάγχνον ἔχειν ἐπὶ τινα **Hs** 9, 24, 2. **M-M.** **B.** 1085f.*

σπόγγος, ου, ὁ (Hom.+; PSI 535, 20 [III BC]; 558, 7; loanw. in rabb.—On the spelling Bl-D. §34, 5; Mlt.-H. 109) sponge (Antig. Car. 158 σπόγγους πρὸς ξύλοις δεδεμένοις=[water is brought up] by means of sponges tied to poles) Mt 27:48; Mk 15:36; J 19:29. M-M.*

σποδός, οὔ, ἡ (Hom.+; inscr., LXX; Jos., Ant. 20, 89; 123) ashes w. γῆ as a designation for *some*th. transitory 1 C1 17:2 (Gen 18:27). On its use w. σάκκος Mt 11:21; Lk 10:13; B 3:2; 7:5 s. **σάκκος**. The ashes of the red heifer (Num 19:9; cf. IScheftelowitz, Das Opfer der Roten Kuh [Num 19]; ZAW 39, '24, 113-23) Hb 9:13; B 8:1. M-M.*

σπονδίζω (a derivative of σπονδή) 1 aor. pass. ἐσπονδίσθην pour out as an offering pass. IRo 2:2.*

σπορά, ἄς, ἡ (Aeschyl.+; inscr., pap., LXX, Philo, Joseph.; Test. Reub. 2:8) means as an activity sowing and fig. procreation, then *that which is sown* (Eur., Andr. 637; pap.; 1 Macc 10:30; Jos., Ant. 2, 306), and it also comes to mean seed (Dit., Syll.3 826C, 15 [117 BC] μήτε σπορῶν μήτε καρπῶν; Herm. Wr. 13:2; PGM 1, 32; 13, 176), which is generally accepted for 1 Pt 1:23 (cf. θεοῦ σπορά Ps.-Callisth. 1, 10; 13), though EGSelwyn, 1 Pt '46, 307 prefers origin or sowing. M-M.*

σπόριμος, ον (X.+; IG XII 3, 344; 345; pap., LXX) sown, subst. τὰ σπόριμα standing grain, grain fields (Ps.-Aeschines, Ep. 9, 1; Sib. Or. 8, 181; Geopon. 1, 12, 37; PLond. 413, 14f ἐπιδὴ τὰ δορκάδια ἀφανίζουσιν τὰ σπόριμα) Mt 12:1; Mk 2:23; Lk 6:1.—BMurmstein, Jesu Gang durch d. Saatfelder: Αγγελος III '30, 111-20. M-M.*

σπόρος, ου, ὁ—1. sowing (Hdt.+; inscr., pap.; Philo, Fuga 171; Jos., Ant. 18, 272) 1 Cl 24:4.

2. seed (Apollon. Rhod. 3, 413; 498; Theocr. 25, 25; Diod. S. 5, 68, 2; Plut., Mor. 670B; pap., LXX; En. 10, 19; Philo) Mk 4:27; Lk 8:11. βάλλειν τὸν σπ. ἐπὶ τῆς γῆς Mk 4:26. Also σπεῖραι τὸν σπ. (cf. Dt 11:10) Lk 8:5 (on the parable cf. GHarder, Theologia Viatorum, '48/'49, 51-70; JoachJeremias, NTS 13, '66, 48-53. On the philosopher as sower of seed, AHenrichs, ZPE 1, '67, 50-3). Cf. 2 Cor 9:10a v.l.—Symbolically πληθυνεῖ τὸν σπόρον ὑμῶν he will increase your store of seed (i.e., your store of things to distribute to the needy) 2 Cor 9:10b. M-M.*

σπουδάζω (Soph., X., Pla.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.) fut. σπουδάσω (Polyb. 3, 5, 8; Diod. S. 1, 58, 4; Ep. Arist. 10; Jos., Ant. 17, 203; Bl-D. §77; Mlt.-H. 259); 1 aor. ἐσπούδασα.

1. hasten, hurry w. inf. foll. (Jdth 13:12 ἐσπούδασαν τοῦ καταβῆναι; Jos., Ant. 8, 202 σπ. καταλιπεῖν) 2 Ti 4:9, 21; Tit 3:12; IEph 1:2. διὰ τὸ ἕκαστον σπουδάζειν, ὅστις ἄψηται because each one hastened to touch MPol 13:2. But mng. 2 is also acceptable in all these places.

2. be zealous or eager, take pains, make every effort w. inf. foll. (X., Ap. 22; Diod. S. 1, 58, 4; Herodian 1, 1, 1; Jos., C. Ap. 1, 116; Test. Dan 6:3, Napht. 3:1) Gal 2:10; Eph 4:3; 1 Th 2:17; 2 Ti 2:15; Hb 4:11; 2 Pt 1:10; 3:14; 2 Cl 10:2; 18:2; B 1:5; 4:9; 21:9; IEph 5:3; 10:2; 13:1; IMG 6:1; 13:1; IPHld 4. Foll. by acc. and inf. (BGU 1080, 14; PFlor. 89, 11; 13; 131) 2 Pt 1:15. W. nom. and inf. (Epict. 2, 22, 34) IEph 10:3.—Bl-D. §392, 1a; cf. Rob. 1077f. M-M.*

σπουδαῖος, α, ον (Pind., Hdt.+; inscr., pap.; Ezk 41:25 [σπουδαῖα ξύλα]. Oft. Philo. Jos., Ant. 6, 296 v.l., C. Ap. 1, 214) eager, zealous, earnest, diligent ἔν τινι 2 Cor 8:22a; σπ. εἰς τι eagerly intent upon *some*th. Hv 3, 1, 2. πλέον σπουδαῖος even more diligent IPol 3:2.—Comp. σπουδαιότερος very earnest (Bl-D. §244, 2. Cf. Leges Graecorum Sacrae II [ed. LZiehen '06] 7, 34 [III AD] εὐσεβέστερος) 2 Cor 8:17. πολὺ σπουδαιότερος much more zealous vs. 22b.—For 2 Ti 1:17 t.r., s. on **σπουδαίως**. M-M.*

σπουδαίως adv. (X., Pla., Aristot. et al.; PSI 742, 6; Wsd 2:6; Joseph.)—1. with haste (Pollux 3, 149) comp. σπουδαιότερως with special urgency Phil 2:28.

2. diligently, earnestly, zealously (Diog. L. 6, 27; Jos., Ant. 8, 6; inscr.: Ramsay, Phrygia no. 480) 2 Ti 1:17; Tit 3:13. παρακαλεῖν σπ. urge strongly Lk 7:4.—Comp. very eagerly σπουδαιότερον (Pla., Rep. 7 p. 536C; Jos., Ant. 16, 85) 2 Ti 1:17 t.r.; σπουδαιότερως (Ps.-Plut., Nobil. 15, ed. Bern. VII 252, 15) *ibid.* v.l. M-M.*

σπουδή, ἥς, ἡ (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.; Sib. Or. 1, 90)—1. haste, speed μετὰ σπουδῆς in haste, in a hurry (Appian, Iber. 27 §105; 28 §110; Herodian 3, 4, 1; 6, 4, 3; PTeht. 315, 8 [II AD]; Ex 12:11; Wsd 19:2; Jos., Ant. 7, 223) Mk 6:25; Lk 1:39 (BHospodar, CBQ 18, '56, 14-18 ['seriously']); MPol 8:3.

2. eagerness, earnestness, diligence, also zeal in matters of religion (Inscr. v. Magn. 53, 61; 85, 12; 16; cf. Thieme 31; Herm. Wr. 2, 17 σπουδὴ εὐσεβεστάτη; Jos., Ant. 13, 245) Ro 12:11; 2 Cor 7:11; 8:7, 8 (subj. gen.). μετὰ σπουδῆς diligently, attentively (Polyb. 1, 27, 9; Ps.-Aristot., De Mundo 1; Dit., Syll.3 611, 5; UPZ 110, 131 [164 BC]; 3 Macc 5:24, 27; Philo; Jos., C. Ap. 2, 42) Dg 12:1. Also ἐν σπ. Ro 12:8. σπ. ὑπὲρ τινος good will toward, devotion for someone (cf. Philo, Leg. ad Gai. 242) 2 Cor 7:12; 8:16. ἐνδείκνυσθαι σπουδὴν πρὸς τι show earnestness in *some*th. Hb 6:11 (cf. Philo, Somn. 2, 67; Jos., Ant. 12, 134). σπουδὴν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε make every effort to add 2 Pt 1:5 (πᾶσα σπ. as PTeht. I, 33, 18f; Philo, Leg. ad Gai. 338, Sacr. Abel. 68; Third Corinthians 1:16). πᾶσαν σπ. ποιεῖσθαι (s. **ποιέω** II 1) be very eager w. inf. foll. (Philostrat., Ep. 1) Jd 3. σπουδὴ τοῦ συλληφθῆναι τοιοῦτον ἄνδρα MPol 7:2. M-M.*

σπυρίς, ἴδος, ἡ (Hdt., Aristoph.; pap.; Philo, Spec. Leg. 3, 160; on the form σφυρίς, which is also attested [Mt 15:37 D; 16:10 BD; Mk 8:8 ἄΔ, 20 D; Ac 9:25 ἄΔ] and which W-H. prefer, in contrast to Tdf., v. Soden and N., cf. Bl-D. §34, 5; Mlt.-H. 109; Mayser 173; Dssm., B 157, NB 13 [BS 158; 185]) *basket, hamper* Ac 9:25. In connection w. the miracle of feeding (as a basket for edibles: Hdt. 5, 16; Epict. 4, 10, 21; Athen. 8 p. 365A) Mt 15:37; 16:10; Mk 8:8, 20.—S. κόφινος, M-M. B. 623.*

σταγών, όνος, ἡ (Aeschyl., Hippocr.; inscr., LXX) *drop of water* Hm 11:20. M-M. B. 672.*

στάδιον, ου, τό (Jos., Ant. 15, 415) pl. τὰ στάδια J 6:19 ἄΔ; Hv 4, 1, 2 and οἱ στάδιοι (both plurals also in Attic Gk.; cf. Kühner-Bl. I 500; Bl-D. §49, 3; Mlt.-H. 122; Mayser 289; Thackeray 155; Helbing 46f; Reinhold 53f) *stade, stadium*.

1. *stade* as a measure of distance (Hdt. et al.; inscr., pap.; Da 4:12; 2 Macc; Ep. Arist.; Jos., Bell. 5, 192 ἔξ σταδίου; 7, 284, Ant. 18, 60)=600 Greek (625 Roman; c. 607 English) feet=185 meters. Mt 14:24; Lk 24:13 (for the v.l. in ἄΘ cf. Appian, Bell. Civ. 5, 35 §140 ἐξήκοντα καὶ ἑκατὸν σταδίου); J 6:19; 11:18; Rv 14:20; 21:16; Hv 4, 1, 2; 5.—S. ASegré, JBL 64, '45, 369-71.

2. *arena, stadium* (Pind.; inscr., pap.; Philo, Op. M. 78; Jos., Bell. 2, 172, Vi. 331 τὸ στ.; loanw. in rabb.) on or in which the foot-races and other public athletic contests were held MPol 6:2; 8:3; 9:1f; 12:1. ἐν στ. τρέχειν *run in the race* 1 Cor 9:24. ἔξω βάλλεσθαι τοῦ στ. *be expelled from the stadium* 2 Cl 7:4 (s. μαστιγῶ 1). M-M.*

στάζω 1 aor. ἔσταξα—1. *trans. cause to drop* (Hom.; LXX) symbolically of God στ. τὴν δικαιοσύνην ἐπὶ τινὰ *instill righteousness into someone* Hv 3, 9, 1.

2. *intr. drip, trickle* (since trag.; Hdt. 6, 74; Hippocr.; LXX; Sib. Or. 5, 373) B 12:1 (quot. of uncertain orig.). M-M.*

σταθμός, οὔ, ό (Hom.; inscr., pap., LXX; Philo, Rer. Div. Her. 144; Test. Napht. 2:3) the mng. in ἀνέμων σταθμοί 1 Cl 20:10 is uncertain; it may be: *station* (?—so Polyaeus 5, 8, 1; Jos., Bell. 1, 308) or *weight* (?—so Jos., C. Ap. 2, 216; cf. Job 28:25).*

στάμνος, ου (Aristoph.; inscr., pap., LXX), ἡ (so in Attic Gk.; but ό in Doric and LXX: Bl-D. §49, 1; Thackeray p. 146; note on PHamb. 10, 35; Mlt.-H. 124) *jar*, in which the manna was kept (Ex 16:33; Philo, Congr. Erud. Grat. 100) Hb 9:4. M-M.*

στασιάζω 1 aor. ἐστασίασα (Aristoph., Hdt.; inscr., LXX; Jos., Ant. 17, 277) *rebel* πρὸς τινὰ *against someone* (X., An. 6, 1, 29, Hell. 1, 1, 28; Pla., Rep. 8, p. 545D; 566A al.; cf. Jos., Ant. 1, 110; 13, 74) 1 Cl 4:12; 46:7; 47:6; 51:3. Abs. (Menand., Epitr. 641 J.; Diod. S. 18, 39, 3; Polyaeus 5, 26; 8, 23, 21; Oenomaus in Euseb., Pr. Ev. 5, 28, 8; Philo, Op. M. 33) 43:2; 49:5; 55:1.*

στασιαστής, οὔ, ό (Diod. S. 10, 11, 1; Dionys. Hal. 6, 70, 1; Jos., Ant. 14, 8; PSI 442, 4 [III BC]) *rebel, revolutionary* Mk 15:7. M-M.*

στάσις, εως, ἡ—1. *existence, continuance* στάσιν ἔχειν *be in existence, be standing* (Polyb. 5, 5, 3; Plut., Mor. 731B ἔχ. γένεσιν καὶ στάσιν) Hb 9:8 (also poss. *is place, position* [Hdt. 9, 24 al.; Diod. S. 12, 72, 10; 13, 50, 9; LXX; En. 12:4]).

2. *uprising, riot, revolt, rebellion* (since Alcaeus 46a, 1 D.2 [ἀνέμων στάσις=tumult of the winds]; Aeschyl., Hdt.; Sb 6643, 18 [88 BC]; PLond. 1912, 73 [41 AD]; Philo; Jos., Ant. 20, 117; loanw. in rabb.) against the civil authority Mk 15:7; Lk 23:19 (of an uprising; Dio Chrys. 21 [38], 14 γενομένης στάσεως), 25; Ac 19:40. Against the leaders of a Christian congregation 1 Cl 1:1. W. διχοστασία 51:1. But it is difficult to differentiate in 1 Cl betw. this sense and the foll. one.

3. *strife, discord, disunion* (Diod. S. 12, 14, 3 στάσεις ἐν τ. οἰκίαις; Appian, Bell. Civ. 4, 45 §193 ἡ Καίσαρος κ. Ἀντωνίου στάσις; IG IV2 1, 687, 13; PStrassb. 20, 10; Jos., Ant. 18, 374al.) 1 Cl 46:9. W. ἔρις 3:2; 14:2 (στάσεις). W. ἔρις and σχίσματα 54:2. W. σχίσμα 2:6. W. ζήτησις Ac 15:2. τὴν καταβολὴν τῆς στ. ποιεῖν *lay the foundation of the discord* 1 Cl 57:1. ἡσυχάζειν τῆς ματαίας στ. *cease from that futile dissension* 63:1. Specif. of a difference in opinion, *dispute* (Aeschyl., Pers. 738; Diog. L. 3, 51; Philo, Rer. Div. Her. 248; Jos., Vi. 143 γίνεται στ.) Ac 23:7, 10 (Polyaeus, Exc. 40, 3 στάσεως γενομένης). κινεῖν στάσεις (t.r. στάσιν) *create dissension among certain people* Ac 24:5. M-M.*

στατήρ, ἥρος, ό (as the name of coins Aristoph., Hdt.; inscr., pap., Aq., Sym., Jos., Ant. 7, 379; loanw. in rabb.) *the stater*, a silver coin=four drachmas, worth about eighty cents in normal value Mt 17:27 (s. OLZ 40, '37, 665-70; JDMDerrett, Law in NT, '70, 248-52; NJMc Eleney, CBQ 38, '76, 178-92); 26:15 v.l.—Lit. s.v. ἀργύριον 2c. M-M.*

Στάτιος, ου, ό *Statius*, a Roman name, Στάτιος Κοδρᾶτος, *Statius Quadratus*, proconsul of Asia at the time of Polycarp's martyrdom MPol 21. The time when he held office is variously estimated; s. on Πολύκαρπος.*

στατίων, ωνος (Lat. *loanw.* statio, found also in *rabb.*, used *w.* various *mngs.* in Strabo 17, 3, 2 p. 826; *inscr.* [Dit., Or. index VIII p. 704b; Hahn 227, 14]; BGU 326 II, 10; PRyl. 78, 23; Wilcken, Ostraka I 294.—Cf. Dit., *op. cit.* 595 note 4; JSvennung, ZNW 32, '33, 294-308), ἡ and rarely ὁ (Dit. 755, 4) *post.* station στατίωνα ἔχειν=Lat. stationem habere *do guard duty, stand sentinel*; this became part of the ecclesiastical vocabulary and meant symbolically *keep a fast* (cf. Tertullian, Jej. 13, Orat. 19, Fuga 1, Ad Uxorem 2, 4) Hs 5, 1, 1f.*

σταυρίσκω crucify τινά *someone* GP 2:3.*

σταυρός, οὔ, ὁ *the cross* (Hom.+ in the sense 'upright, pointed stake' or 'pale') in our *lit.* of the instrument by which the capital punishment of crucifixion was carried out (Diod. S. 2, 18, 1; Plut. *et al.*; Epict. 2, 2, 20; Diog. L. 6, 45; Philo, In Flacc. 84; Jos., Ant. 11, 261; 266f. S. also CSchneider, TW III 414, 4 and JJCollins, The Archeology of the Crucifixion, CBQ 1, '39, 154-9; JBlinzler, Der Prozess Jesu 3, '60, 278-81), a stake sunk into the earth in an upright position; a cross-piece was *oft.* (Artem. 2, 53) attached to its upper part, so that it was shaped like a or

thus
.—MHengel, Crucifixion '77.

1. *lit.*, *w.* other means of execution (Diogenes, Ep. 28, 3) I Ro 5:3; Hv 3, 2, 1. Used in the case of Jesus Mt 27:40, 42; Mk 15:30, 32; J 19:25, 31; Phil 2:8; GP 4:11; 10:39, 42. ὑπομένειν σταυρόν *submit to the cross* Hb 12:2. The condemned man himself carried his cross to the place of execution (Plut., Mor. 554A ἕκαστος κακούργων ἐκφέρει τὸν αὐτοῦ σταυρόν; Charito 4, 2, 7 ἕκαστος τ. σταυρόν ἔφερε; Artem. 2, 56.—Pauly-W. IV 1731) J 19:17; in the synoptics Simon of Cyrene was made to carry the cross for Jesus (Σίμων 4) Mt 27:32; Mk 15:21; Lk 23:26. An inscription on the cross indicated the reason for the execution J 19:19 (s. τίτλος).—WMichaelis, Zeichen, Siegel, Kreuz, ThZ 12, '56, 505-25.

2. symbolically, of the suffering and death which the believer must take upon himself in following his Lord λαμβάνειν τὸν σταυρόν αὐτοῦ Mt 10:38. ἄραι τὸν στ. αὐτοῦ 16:24; Mk 8:34; 10:21 *t.r.*; Lk 9:23. βαστάζειν τὸν στ. ἑαυτοῦ 14:27 (cf. on these parallel passages AFridrichsen, Festschrift for Lyder Brun '22, 17-34.—EDinkler, Jesu Wort v. Kreuztragen: Bultmann-Festschr. '54, 110-29).

3. the cross of Christ as one of the most important elements of Christian religion and preaching: *w.* death and resurrection IPHld 8:2 and other details of his life PK 4 p. 15, 33. For the Jews a σκάνδαλον Gal 5:11; cf. IEph 18:1. Hence an occasion for persecution Gal 6:12 (τῷ σταυρῷ *because of the cross*; *dat.* of cause, s. ἀπιστία 2b). For Paul, on the other hand, it was his only reason for boasting vs. 14. ὁ λόγος ὁ τοῦ σταυροῦ *the message of the cross* 1 Cor 1:18, *w.* its mysterious, paradoxical character, is necessarily foolishness to unbelievers. For this reason any attempt to present this message in the form of worldly wisdom would rob the σταυρός τοῦ Χριστοῦ of its true content vs. 17. τὸ μαρτύριον τοῦ σταυροῦ is the testimony rendered by the Passion to the fact of Christ's bodily existence Pol 7:1.—Christ's death on the cross brings salvation Eph 2:16; Col 2:14. εὐρηνοποιεῖν διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ *make peace through his blood shed on the cross* 1:20 (cf. W-S. §30, 12c; Rob. 226). Hence we may ἐπὶ τὸν σταυρόν ἐλπίζειν B 11:8b. Paul knows of baptized Christians whom he feels constrained to call ἐχθροὶ τοῦ σταυροῦ τοῦ Χριστοῦ because of their manner of life Phil 3:18. On the other hand Ign. speaks of blameless Christians ὥσπερ κατηλωμένους ἐν τῷ σταυρῷ τοῦ κυρίου Ἰησοῦ Χρ. σαρκί τε καὶ πνεύματι *as if nailed to the cross of the Lord Jesus Christ both in the flesh and in the spirit* ISm 1:1. In the symbolic language of Ign. the cross is called ἡ μηχανὴ Ἰησοῦ Χρ. IEph 9:1 (s. HSchlier, Relgesch. Untersuchungen zu d. Ign.-briefen '29, 110-24), and the orthodox believers are the κλάδοι τοῦ σταυροῦ *branches of the cross* ITr 11:2.—B seeks to show in several passages that *acc. to* the scriptures it was necessary for the Messiah to die on the cross: 8:1 (the ξύλον that plays a part in connection *w.* the red heifer, Num 19:6, is ὁ τύπος ὁ τοῦ σταυροῦ); 9:8 (in the case of the 318 servants of Abraham Gen 14:14 the number 300 [represented by the numerical value of the letter T] points to the cross; cf. Lucian, Jud. Voc. 12: the letter tau has the form of the σταυρός); 11:1, 8a (the ξύλον of Ps 1:3); 12:1 (scripture *quot.* of uncertain origin), 2.—WWoodSeymour, The Cross in Tradition, History and Art 1898 (here, p. xx-xxx, *lit.*); HFulda, D. Kreuz u. Kreuzigung 1879; VSchultze, RE XI 90ff; HFHitzig, Pauly-W. IV '01, 1728-31; PWSchmidt, Die Geschichte Jesu II '04, 386ff; 409ff; UHolzmeister, Crux Domini '34; GWiencke, Pls über Jesu Tod '39; HWSchmidt, D. Kreuz Christi bei Paulus: ZsystTh 21, '50, 145-59; VTaylor, The Cross of Christ, '56; LMorris, The Cross in the NT, '65.—Joh Schneider, TW VII 572-84. M-M. B. 902f.*

σταυρώω (in the sense 'fence *w.* stakes' Thu.+) fut. σταυρώσω; 1 aor. ἐσταύρωσα. *Pass.*: pf. ἐσταύρωμαι; 1 aor. ἐσταυρώθην *nail to the cross, crucify* (Polyb. 1, 86, 4; Diod. S. 16, 61, 2; Epict. 2, 2, 20; Artem. 2, 53; 4, 49; Esth 7:9; Esth 8:12r; Jos., Ant. 2, 77; 17, 295).

1. *lit.* τινά *someone* *w. ref.* to Jesus' crucifixion Mt 20:19; 23:34; 26:2; 27:22f, 26, 31, 35, 38; 28:5; Mk 15:13ff, 20, 24f, 27; 16:6; Lk 23:21, 23, 33; 24:7, 20; J 19:6a, b (the doubling of the imperative as Anaxarchus [IV BC] in Diog. L. 9, 59 πτίσσε, πτίσσε=pound, pound away [in a mortar]), c, 10, 15f, 18, 20, 23, 41; Ac 2:36; 4:10; 13:29 D; 1 Cor 2:8; 2 Cor 13:4; Rv 11:8; B 7:3, 9; 12:1; IEph 16:2; GP 4:10; 12:52. Χριστὸς ἐσταυρωμένος 1 Cor 1:23; cf. 2:2; Gal 3:1. Also simply ὁ ἐσταυρωμένος MPol 17:2. ὁ σταυρωθεὶς GP 13:56. ἀληθῶς ἐσταυρώθη *he was truly crucified* (in contrast to the Docetic view that the Passion was unreal) ITr 9:1. μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν; 1 Cor 1:13.—On the crucifixion of Jesus cf. Feigl, Weidel, and Finegan s.v. Ἰουδας 6; also EBickermann, Utilitas Crucis: Rev. de l'Hist. des Rel. 112, '35, 169-241.

2. *fig.* οἱ τοῦ Χριστοῦ Ἰ. τὴν σάρκα ἐσταύρωσαν *those who belong to Christ Jesus have crucified the flesh* *w.* its sinful desires Gal 5:24. *Pass.*: of the cross of Christ, δι' οὗ ἔμοι κόσμος ἐσταύρωται κάγῳ κόσμῳ *through which*

the world has been crucified to me, and I (have been crucified) to it, the believer who is inseparably united to his Lord has died on the cross to the kind of life that belongs to this world Gal 6:14. ὁ ἐμὸς ἔρωσ ἐσταύρωται *my desire* (for worldly things) *has been crucified* IRo 7:2. M-M.*

σταφυλή, ἥς, ἡ (Hom.+; *inscr.*, *pap.*, LXX) (a bunch of) grapes Mt 7:16; Lk 6:44 (w. σῦκον as Epict. 3, 24, 86; 91; Jos., Bell. 3, 519); Rv 14:18. στ. παρεστηκυῖα a bunch of ripe grapes (παρίστημι 2by) 1 Cl 23:4=2 Cl 11:3 (quot. of unknown origin). M-M. B. 378.*

στάχυς, υος, ὅ—1. head or ear (of grain) (Hom.+; *inscr.*, *pap.*, LXX; Ep. Arist. 63; Philo, Aet. M. 98; Jos., Ant. 5, 213al.) Mk 4:28a, b. τίλλειν (τοὺς) στάχυν pick (the) heads of wheat 2:23; Mt 12:1; cf. Lk 6:1.

2. νάρδου στάχυς (Geopon. 7, 13, 1)=ναρδοστάχυς (spike) nard flower (shaped like a head of grain) AP 3:10. M-M.*

Στάχυς, υος, ὅ (several times in Zen.-P. [III BC]; Wilcken, Chrest. 10, 14 [131/0 BC]; IG III 1080, 37; 1095, 19; XII 3, 624; 749; *Inschr. v. Magn.* 119, 25; CIL VI 8607) Stachys, recipient of a greeting Ro 16:9. M-M.*

στέαρ, ατος, τό (Hom.+; *pap.*, LXX, Philo) fat 1 Cl 4:1 (Gen 4:4); B 2:5 (Is 1:11).*

στέγη, ης, ἡ (Aeschyl., Hdt.+; *inscr.*, *pap.*, LXX; En. 14, 17; Jos., Ant. 8, 67f; loanw. in rabb.) roof Mk 2:4 (on uncovering the roof cf. Jos., Ant. 14, 459 and FSchulthess, ZNW 21, '22, 220; Hedwig Jahnow, *ibid.* 24, '25, 155ff [cf. JDMDerrett, Law in the NT, '70, sv. n. 1]; against Jahnow: SKrauss, *ibid.* 25, '26, 307ff; LFonck, Biblica 6, '25, 450-4 and PGvanSlogteren, NThT 14, '25, 361-5. Cf. also CCMcCown, JBL 58, '39, 213-16). On εἰσέρχεσθαι ὑπὸ τὴν στ. (τινός) Mt 8:8; Lk 7:6 s. εἰσέρχομαι 1g. M-M. B. 473.*

στέγος, ους, τό (Aeschyl.+; *inscr.*; EpJer 9 v.l.) roof (Diod. S. 19, 45, 7; Jos., Ant. 7, 130al.) συνάξεις τοὺς σοὺς ὑπὸ τὸ στέγος σου you are to gather your people under your roof 1 Cl 12:6.*

στέγω (Aeschyl.+; *inscr.*, *pap.*)—1. cover, pass over in silence, keep confidential (Eur., Electra 273 τὰμὰ ἔπη; Thu. 6, 72, 5; Polyb. 8, 14, 5 τὸν λόγον; Sir 8:17; Jos., Vi. 225; Field, Notes 177f), so *perh.* ἡ ἀγάπη πάντα στέγει 1 Cor 13:7 of love that throws a cloak of silence over what is displeasing in another person (Harnack, SAB '11, 147; but s. 2 below).

2. bear, stand, endure (Aeschyl.+; Polyb.; Diod. S.; Plut.; Ditt., Syll. 3 700, 23; Philo, In Flacc. 64 στέγειν τὰς ἐνδείας) τὶ *someh.* πάντα 1 Cor 9:12; *perh.* (s. 1 above) 13:7 (GHWhitaker, 'Love Springs No Leak': Exp. 8th Ser. XXI '21, 126ff). Abs. (PGrenf. I 1, 18[II BC]; POxy. 1775, 10 καὶ ἔστεξα, ἔως ἔλθῃς) μηκέτι στέγων since I could not bear it any longer 1 Th 3:5; cf. vs. 1.—WKasch, TW VII, 585-7. M-M. B. 849.*

στέρα, ας, ἡ (Hom.+; Isishymnus v. Andros 82 Peek; Philo; LXX adj. and subst.) barren, incapable of bearing children Lk 1:7, 36; 23:29; Gal 4:27 (Is 54:1); Hb 11:11 P46 D; 2 Cl 2:1 (Is 54:1); B 13:2 (Gen 25:21). M-M.*

στέλλω (Hom.+ in the sense 'make ready, send', etc.; *inscr.*, *pap.*, LXX, Philo; Jos., Ant. 2, 43) in our *lit.*, as well as in LXX, only *mid.*

1. keep away, stand aloof ἀπό τινος (Polyb. 8, 22, 4; cf. Mal 2:5) from someone 2 Th 3:6.

2. avoid, try to avoid (Hippocr., π. ἀρχ. ἱητρ. 5 Heib. acc. to codd. οὐτ' ἂν ἀπόσχοιντο οὐδενός, ὧν ἐπιθυμῶσιν οὐδὲ στείλαιντο='not keep away from. . . nor avoid it'; Suppl. Epigr. Gr. II 615 στέλλεο Περσεφόνας ζῆλον. Mal 2:5 uses στ. as a parallel to φοβεῖσθαι, which corresponds to Hesychius: στέλλεται, φοβεῖται) στελλόμενοι τοῦτο, μή τις avoiding or trying to avoid this, lest someone 2 Cor 8:20 (so It., Vulg., Goth., Chrys., Luther, Calvin and many in later times).—KHRengstorff, TW VII, 588-99: στέλλω and related words. M-M.*

στέμμα, ατος, τό (Hom.+; *inscr.*, *pap.*) wreath or garland of flowers (but wool was also necessary for religious purposes: Herodas 8, 11) Ac 14:13 (*inscr.* of Cos [s. ἀγαθός 1 ba] no. 37, 29-31: ἱερεὺς. . . βοῦς. . . στέμμα in a sacrifice to Zeus; s. Field, Notes 122). M-M.*

στεναγμός, οὔ, ὁ (Pind.+; Sb 4949, 12; 5716, 12; PGM 4, 1406; 7, 768; LXX; En. 9, 10; Jos., Bell. 6, 272; Test. Jos.) sigh, groan, coll. groaning Ac 7:34 (cf. Ex 2:24 [like this Philo, Leg. All. 3, 211]; 6:5) 1 Cl 15:6 (Ps 11:6); Hb 3, 9, 6. Pl. (Diod. S. 3, 29, 7 στεναγμοὶ μεγάλοι) στεναγμοὶ ἀλάλητοι (cf. ἀλάλητος) Ro 8:26 (WBieder, ThZ 4, '48, 31-3; JSchniewind, Nachgelassene Reden, '52, 81-103; ADietzel, ThZ 13, '57, 12-32 [Hodayoth]; EKäsemann, EHäenchen-Festschr., '64, 142-55; MDibelius, Formgeschichte des Evangeliums, '66, 82f). M-M.*

στενάζω fut. στενάξω; 1 aor. ἐστέναξα (trag., Demosth.+; Sb 2134, 14; LXX; En. 12, 6; Philo; Test. Jos. 7:1) sigh, groan because of an undesirable circumstance (Herm. Wr. in Stob. I 395, 5 W.=474, 22 Sc.) 2 Cor 5:2 (ἐν τούτῳ=in this earthly body), 4; Hb 13:17; MPol 2:2; 9:2; Hb 3, 9, 6, στ. ἐν ἑαυτῷ sigh to oneself Ro 8:23 (cf. Lycophron 1462f στ. ἐν καρδίᾳ). στ. κατὰ τινος groan against, complain of someone Js 5:9.—In connection w. a healing, *prob.* as an *expr.* of power ready to act Mk 7:34 (cf. PGM 13, 945). M-M. B. 1131.*

στενός, ἡ, ὄν (Aeschyl., Hdt.+; inscr., pap., LXX; Ep. Arist. 118; Jos., Bell. 1, 41) *narrow* πύλη (q.v. 2) Mt 7:13f. θύρα (Arrian, Anab. 6, 29, 5 of the θυρίς στενή in the grave of Cyrus ὡς μόλις ἂν εἶναι ἐνὶ ἀνδρὶ οὐ μεγάλῳ πολλὰ κακοπαθοῦντι παρελθεῖν) Lk 13:24. στ. ὁδός (Nicol. Dam.: 90 fgm. 66, 38 Jac.; Diod. S. 20, 29, 7; Maximus Tyr. 39, 3η μία [ὁδός] στενή κ. τραχεῖα κ. οὐ πολλοῖς πάνυ ὁδεύσιμος; Appian, Syr. 43 §225; Arrian, Anab. 2, 11, 3; 3, 18, 4; Jos., Ant. 19, 116) Mt 7:14 v.l. M-M. B. 886.*

στενοχωρέω (since Macho [III BC]; pap., though intr.) *trans. crowd, cramp, confine, restrict* (Diod. S. 20, 29, 7); Lucian, Nigr. 13, Tox. 29 al.; LXX fig., *pass. be confined, restricted* (Herm. Wr. 2, 11; schol. on Eur., Med. 57 στενοχωρεῖσθαι τῷ κακῷ; Is 28:20; Jos., Bell. 4, 163) οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχχνοις ὑμῶν *you are not restricted in us* (i.e. in the open heart of the apostle; cf. vs. 11), *but rather in your own hearts* 2 Cor 6:12. As the higher degree beside θλίβεσθαι (Epict. 1, 25, 28) θλιβόμενοι ἄλλ' οὐ στενοχωρούμενοι *hard pressed, but not crushed* 4:8. Of the Holy Spirit, when anger moves into a person whom he indwells: στενοχωρεῖται *he is distressed* Hm 5, 1, 3. Of the hardships that the slaves of God, in contrast to the unrighteous, must undergo 2 Cl 20:1. M-M.*

στενοχωρία, ας, ἡ (in the lit. sense, 'narrowness', Thu.+) *fig. distress, difficulty, anguish, trouble* (Polyb. 1, 67, 1; Petosiris, fgm. 7 l. 22 [w. πόλεμος]; Plut., Mor. 182B; Artem. 3, 14; Aelian, V.H. 2, 41; Cass. Dio 39, 34; Cat. Cod. Astr. VII 169, 21; Sir 10:26; 1 Macc 2:53; 3 Macc 2:10; En. 98, 10) w. θλίψις (Artem. 1, 68; 82; 2, 3 al.; Dt 28:53; 55; 57; Is 8:22; 30:6; Esth 1:1g; Plond. 1677, 11 [VI AD]. Cf. Epict. 1, 25, 26 στενοχωρία. . . θλίβεσθαι) Ro 2:9; 8:35. W. λύπη Hn 4, 3, 4; m 10, 2, 6. Pl. *difficulties* (oft. Artem.; 1 Macc 13:3; Cat. Cod. Astr. VIII 1 p. 165, 2) 2 Cor 6:4; 12:10. M-M.*

στέργω (Aeschyl., Hdt.+; inscr., pap.; Sir 27:17; Philo; Jos., Ant. 8, 249; Sib. Or. 4, 25) *love, feel affection for* τινά *someone*, of the love of a wife for her husband (Theocr. 17, 130) 1 Cl 1:3; Pol 4:2. BBWarfield, The Terminology of Love in the NT, PTR 16, '18, 1-45; 153-203. B. 1110.*

στερεός, ἄ, ὄν (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.)—1. *lit. firm, hard, solid, strong* θεμέλιος 2 Ti 2:19. πέτρα (PPetr. II 4, 1, 3 [III BC]; LXX; En. 26, 5) B 5:14; 6:3 (both Is 50:7). (Opp. γάλα) στερεὰ τροφή *solid food* (Theophr., C. Pl. 3, 16; Diod. S. 2, 4, 5; Epict. 2, 16, 39; Lucian, Lexiph. 23) Hb 5:12, 14.
2. *fig., of human character* (Hom.+) *steadfast, firm* (Diog. L. 2, 132 of athletes; Quint. Smyrn. [c. 400 AD] 5, 597; 9, 508 Zimmermann [1891] στερεῇ φρενί= 'w. steadfast mind') στερεοὶ τῇ πίστει 1 Pt 5:9 (ἐδραῖοι P72). M-M.*

στερεώω 1 aor. ἐστερέωσα. *Pass.: impf. ἐστερεοῦμην*; 1 aor. ἐστερέωθην (X.+; LXX; En. 103, 15) *make strong, make firm*.

1. *lit., of impotent limbs, pass. become strong, be strengthened* ἐστερεώθησαν αἱ βάσεις αὐτοῦ Ac 3:7 (X., De Re Equ. 4, 3 τοὺς πόδας; Hippocr., Epid. 2, 3, 17 ed. Littré V p. 118 τὰ ὀστέα; Hippiatr. II 82, 1). On the basis of this passage the *act.* is used in referring to the same act of healing τοῦτον ἐστερέωσεν τὸ ὄνομα *the name* (of Christ) *has made this man strong* vs. 16.

2. *fig. (1 Km 2:1 ἡ καρδία), pass. αἱ ἐκκλησίαι ἐστερεοῦντο τῇ πίστει the churches were continually (impf.) being strengthened in the faith* Ac 16:5. M-M.*

στερέω 1 aor. ἐστέρησα (Hom.+; pap., LXX; Jos., Ant. 16, 93) *deprive* τινά τινος *someone of a thing* B 13:4 (Gen 48:11).*

στερέωμα, ατος, τό (Aristot.+; Polemo, Decl. I, 45 p. 16, 8 [support]; Herm. Wr. 514, 12 Sc.; PGM 4, 1210; Fluchtaf. 4, 22; LXX).

1. *the solid part, firmament, of the sky* (Gen 1:6ff; En. 18, 2; Philo, Op. M. 36; Test. Napht. 3:4; Audollent, Defix. Tab. 242, 8 [III AD]) 1 Cl 27:7 (Ps 18:2).

2. *firmness, steadfastness* τῆς πίστεως Col 2:5 (cf. 1 Macc 9:14 [military sense]). M-M.*

Στεφανᾶς, ᾱ, ὁ (CIG II 3378; Sb 361, 10 [in the gen. Στεφανᾶτος].—Short form of Στεφανηφόρος? or a development of Στέφανος? Bl-D. §125, 1; Rob. 173; 255; W-S. §16, 9; AFick2-FBechtel, Griech. Personennamen 1894, 253f) *Stephanas*, a member of the church at Corinth who, w. his household, was baptized by Paul himself 1 Cor 1:16 as the 'firstfruits of Achaia' 16:15. *Acc. to vs. 17* he was w. Fortunatus and Achaicus in Paul's company at Ephesus. S. also 1 Cor subscr. and Third Corinthians 1:1. M-M.*

Στέφανος, ου, ὁ (since Andocides 1, 18 and Demosth.; inscr., pap.; Jos., Bell. 2, 228) a name *freq. found, Stephen*, one of the seven 'deacons' in Jerusalem. Ac relates that he performed miracles and became *esp. prominent* as a preacher. Religious differences w. certain Jews brought him before the Sanhedrin, where he made a long speech; he was thereupon stoned to death in an outbreak of mob violence, and became the first Christian martyr. Ac 6:5, 8f; 7:1 D, 59; 8:2; 11:19; 22:20.—KPahncke, StKr 85, '12, 1-38; WMundle, ZNW 20, '21, 133-47; EMeyer III 154ff; JHRopes, StKr 102, '30, 307-15; AFridrichsen, Le Monde oriental 25, '32, 44-52; RSchumacher, Der Diakon Stephanus '10; MSimon, St. Stephen and the Hellenists in the Primitive Church, '58; JBihler, D. Stephanusgeschichte

usw., '63; CKBarrett, Stephen and the Son of Man, EHaenchen-Festschr., '64, 32-8; MHScharlemann, Stephen, a Singular Saint, '68 (lit.). M-M.*

στέφανος, ου, ὁ (Hom.+; inscr., pap., LXX, Ep. Arist., Philo; Jos., Bell. 7, 14al.; Test. 12 Patr.) *wreath, crown*.

1. lit., made of palm branches Hs 8, 2, 1a, b. Jesus' 'crown of thorns' Mt 27:29; Mk 15:17; J 19:2, 5; GP 3:8 (on the crowning w. thorns and mocking of Jesus cf. FCumont, Anal. Boll. 16, 1897, 3ff; LParmentier, Le roi des Saturnales: Rev. de Philol., n.s. 21, 1897, 143ff; PWendland, Jesus als Saturnalienkönig: Her. 33, 1898, 175-9; WRPaton, ZNW 2, '01, 339-41; SReinach, Le roi supplicé: L'Anthropologie 33, '02, 621ff; HReich, D. König m. der Dornenkrone '05 [=NJKLA 13, '04, 705-33]; HVollmer, ZNW 6, '05, 194-8, 8, '07, 320f, Jesus u. das Sacäenopfer '05; KLübeck, Die Dornenkrönung Christi '06; JGeffcken, Her. 41, '06, 220-9; KKastner, Christi Dornenkrönung u. Verspottung durch die röm. Soldateska: BZ 6, '08, 378-92, *ibid.* 9, '11, 56; ThBirt, PJ 137, '09, 92-104; Hallroggen, Die Verspottung Christi: ThGl 1, '09, 689-708; HZimmern, Zum Streit um die Christusmythe '10, 38ff, Verh. d. Sächs. Ges. d. W., phil.-hist. Kl. 70, 5, '18, Pauly-W. second series II 1, 208; LRadermacher, ARW 28, '30, 31-5; RDelbrueck, Antiquarisches zu den Verspottungen Jesu: ZNW 41, '42, 124-45). The wreath for the winner of an athletic contest (Aelian, V. H. 9, 31) 1 Cor 9:25; as a symbol of the heavenly reward 2 Cl 7:3.—In Rv the (golden) crown is worn by beings of high rank (divine beings w. a golden crown: PGM 4, 698; 1027; the high priest w. the σ. χρύσεος: Jos., Ant. 3, 172; the king 17, 197): by the 24 elders 4:4, 10 (*perh.* the gold crowns or wreaths of the 24 elders simply belong to the usual equipment of those who accompany a divinity. Cf., in a way, Athen. 5 p. 197F the triumphal procession of Dionysus with 40 σάτυροι wearing golden wreaths; also the whole fantastic procession here described); also by the Son of Man 14:14 (who, however, in 19:12 wears the real head-dress of the ruler [s. διάδημα]. But cf. 2 Km 12:30; 1 Ch 20:2; SSol 3:11); s. also 6:2; 9:7; 12:1 (στέφ. ἀστέρων δώδεκα, cf. Boll. 99).—Ign. uses as a symbol of the presbytery the words ἀξιόπλοκος πνευματικός στέφανος a *worthily-woven spiritual wreath* IMg 13:1.

2. fig., though the imagery of the wreath becomes less and less distinct (Lycurgus 50 Bl.; Ael. Aristid. 27, 36 K.=16 p. 397 D.: τῶν ἀθανάτων στ.; PSI 405, 3 [III BC]).

a. prize, reward, w. obj. gen. τ. δικαιοσύνης for righteousness (cf. δικαιοσύνη 2b) 2 Ti 4:8. W. exegetical gen. (this is the sense of στ. δικαιοσύνης Ep. Arist. 280; Test. Levi 8:2) ὁ στέφ. τῆς ζωῆς (cf. ζωή end) Js 1:12; Rv 2:10; cf. 3:11; ὁ τῆς ἀφθαρσίας στ. MPol 17:1; 19:2; ὁ ἀμαράντινος τῆς δόξης στ. 1 Pt 5:4 (cf. Jer 13:18 στ. δόξης; La 2:15; cf. IQS 4, 7; IQH 9, 25).

b. that which serves as someone's adornment, pride (Epigr. ed. DBMonro [1896] 13, 1 ἀνδρὸς μὲν στέφανος παῖδες; Eur., Iphig. Aul. 193 Αἴας τᾶς Σαλαμῖνος στέφ.; Pr 12:4; 17:6.—Expr. denoting tender love: HSwohoda et al., Denkmäler aus Lykaonien etc. 1935 p. 78, no. 168) of the Philippians χαρὰ καὶ στέφανός μου Phil 4:1. (χαρὰ ἢ) στέφανος καυχήσεως prize to be proud of (Gdsd.) (cf. Pr 16:31) 1 Th 2:19.—JKöchling, De Coronarum apud Antiquos Vi atque Usu '14; LDeubner, D. Bedeutg. des Kranzes im klass. Altertum: ARW 30, '33, 70-104 (lit.); KBaus, D. Kranz in Antike u. Christent. '40; WGrundmann, TW VII, 615-35. M-M.*

στεφανός 1 aor. ἐστεφάνωσα. Pass.: 1 aor. ἐστεφανώθη; pf. ptc. ἐστεφανωμένος (Hom.+; inscr., pap., LXX; Philo; Jos., C. Ap. 2, 256al.; Sib. Or. 1, 12) *wreath, crown*.

1. lit. τινὰ someone (Diod. S. 20, 94, 5) Hs 8, 2, 1. The winner in an athletic contest, pass. (Pind., Ol. 4, 11; Hdt. 8, 59; Zen.-P. Cairo 60, 7 [257 BC]) 2 Ti 2:5; 2 Cl 7:1; cf. 7:2, 3 (where 2 Cl passes over to the crowning of the victor in the immortal contest. Cf. the hymn to Serapis IG XI 4, 1299 l. 9f [c. 200 BC] διὰ τὴν εὐσέβειαν ἐστεφανώθη ὑπὸ τοῦ θεοῦ). Hs 8, 3, 6; 8, 4, 6. Pregnant constr. στεφανωθείς κατ' αὐτῆς crowned as victor (in the struggle) against it (i.e., evil desire) Hm 12, 2, 5.—One of the two goats on the great Day of Atonement (Lev 16:5ff) is called ἐστεφανωμένος and is taken to be a type of Christ B 7:9.

2. fig. honor, reward, crown (Pind., Eur.—Cebes 22, 1 στ. δυνάμει; 23, 4) δόξη καὶ τιμὴ ἐστεφάνωσας αὐτόν Hb 2:7 (Ps 8:6); cf. vs. 9 (Windisch, Hdb. ad loc. [lit.]). Of Polycarp the martyr ἐστεφανωμένος τὸν τῆς ἀφθαρσίας στέφανον MPol 17:1 (Diod. S. 16, 13, 1 στεφάνοις ἐστεφανωμένους). Cf. 2 Cl 20:2. M-M.*

στήθος, ους, τό (Hom.+; inscr., pap., LXX; Ep. Arist. 97; Philo; Jos., Ant. 3, 154; Sib. Or. 5, 265) *chest, breast* Rv 15:6; Hv 1, 4, 2. ἀναπνεῖν ἐπὶ τὸ στ. τινος (ἀναπίπτειν 2) J 13:25; 21:20. τύπτειν τὸ στήθος (αὐτοῦ) beat one's breast as a sign of grief Lk 18:13 (t.r. εἰς τὸ στήθος); 23:48. Also κόπτεσθαι τὸ στ. (κόπτω 2) GP 8:28. As the seat of the inner life (as early as Alcaeus [VII/VI BC] p. 6, l. 3 [new-found fgm., since '41: ed. MTreu, Alkaios '52]; Iambl., Vi. Pyth. 35, 252) 2 Cl 19:2. M-M. B. 247.*

στήκω (found first in the NT; in the LXX only as an untrustworthy v.l. [ADebrunner, GGA '26, 146f], but also occurs Epigr. Gr. 970; Hippiatr. 69, 2 and 4 p. 269, 16; 270, 16; PGM 4, 923; 36, 273. A new formation fr. ἔστηκα, the perf. of ἵστημι, and used beside it; cf. Bl-D. §73; Mlt.-H. 220; 259.—ἐστηκεν J 8:44 is prob. the perf. of ἵστημι, whether written ἔστ. or ἔστ.; cf. EAbbott, The Authorship of the 4th Gosp. and Other Critical Essays, 1888, 286-93; Bl-D. §14; 73; 97, 1; differently Rob. 224, after W-H.; cf. Mlt.-H. 100. In Rv 12:4 the impf. ἔστηκεν is prob. to be preferred to the perf. ἔστ.).

1. lit. stand Mk 11:25; ἔξω στ. stand outside 3:31. μέσος ὑμῶν στήκει there is one standing in your midst J 1:26. ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικός Rv 12:4 v.l. (s. above).

2. fig. stand firm, be steadfast ἐν τινὶ in *some*th.: ἐν τῇ πίστει 1 Cor 16:13. ἐν κυρίῳ Phil 4:1; 1 Th 3:8. ἐν ἐνὶ πνεύματι in one spirit Phil 1:27. τῷ ἰδίῳ κυρίῳ στήκειν ἢ πίπτειν stand or fall to the advantage or disadvantage of his own master or to be his own master's concern whether he stands or falls Ro 14:4. Abs. 2 Th

2:15; Gal 5:1 ('in freedom' is to be supplied).—WGrundmann, TW VII 635-52: στήκω and ἵστημι. M-M.*

στήλη, ης, ἡ (Hom.+; inscr., pap., LXX, Philo; Jos., Ant. 14, 188; loanw. in rabb.) pillar, w. τάφοι νεκρῶν tombstones (στ. has had this mng. Hom.+) IPhld 6:1. στ. ἄλός a pillar of salt (Gen 19:26) 1 Cl 11:2.*

στηριγμός, οὔ, ὁ (Aristot.+ in the sense 'standing still') firmness fig. τοῦ στ. ἐκπίπτειν lose one's firm hold 2 Pt 3:17. M-M.*

στηρίζω (Hom.+; Dit., Or. 612, 8; 769, 11; PSI 452, 3; LXX; Philo, Op. M. 84; Jos., Ant. 10, 269 [text acc. to Chrysost.]; Sib. Or. 3, 27) fut. στηρίξω (beside στηρίσω Bl-D. §71; Mlt.-H. 259; Rob. 1219 and στηρίω [s. Ezk 14:8; Sir 6:37]); 1 aor. ἐστήριξα and ἐστήρισα (Bl-D. §71; Mlt.-H. and Rob. as above). Pass.: perf. ἐστήριγμα; 1 aor. ἐστηρίχθην; set up, fix (firmly), establish, support.

1. lit. τὶ *some*th. τοὺς οὐρανούς 1 Cl 33:3 (στ. of the creation of the world: Arat., Phaen. 10; Orphica, fgm. 170, 3). Pass., of a city *be well established* LJ 1:7. Of a chasm ἐστήρικται *has been fixed* Lk 16:26 (cf. Gen 28:12 κλίμαξ ἐστηριγμένη; En. 24, 2). Hebraistically (=שָׁרַף לְפָנָיו) στηρίζειν τὸ πρόσωπον *set one's face* (Ezk 6:2; 13:17; 14:8; 15:7) to denote firmness of purpose (cf. Jer 21:10) foll. by the gen. of the inf. w. the art. (Bl-D. §400, 7; Rob. 1068) Lk 9:51 (s. πρόσωπον 1b and on 9:51-19:27 HConzelmann, The Theology of St. Luke, tr. GBuswell, '60, esp. 60-73).

2. fig. confirm, establish, strengthen (Apollon. Rhod. 4, 816 hatred; Appian, Bell. Civ. 1, 98 τὴν ἀρχήν; Ps 50:14; Sir 3:9; 1 Macc 14:14) w. acc. οὐ τὰ ἐστῶτα στηρίζειν ἀλλὰ τὰ πίπτοντα 2 Cl 2:6 (cf. Sir 13:21).—Lk 22:32; Ac 18:23; Ro 16:25; 1 Th 3:2; 2 Th 3:3; 1 Pt 5:10; Rv 3:2. Pass. Ro 1:11. τὴν καρδίαν τινός (Judg 19:5, 8; Sir 6:37; 22:16) Js 5:8; w. a second acc. στ. ὑμῶν τὰς καρδίας ἀμέμπτους 1 Th 3:13 (cf. Rtzst., Erlösungsmyst. 147, 3). τινὰ ἔν τινι *someone in* *some*th. 2 Th 2:17; IPhld inscr. Pass. 2 Pt 1:12. τινὰ τινι *strengthen someone w. some*th. 1 Cl 18:12 (Ps 50:14). τινὶ στ. ἑαυτὸν εἰς τι *strengthen oneself w. some*th. in order to do *some*th. 13:3; στ. τινὶ *establish (some*th.) by *some*th. 8:5. ἂν ἐστηριγμένη ἡ ἡ διάνοια ἡμῶν πιστῶς πρὸς τὸν θεόν *if our mind is firmly fixed on God in faith* 35:5. ἐγὼ ὑπὸ κίνδυνον, ὑμεῖς ἐστηριγμένοι *I am in danger, you are secure* IEph 12:1. M-M.*

στιβάζω (exx. in WCrönert, GGA '09, 656) store (up) εἰς ἀποθήκην οἶνον wine in the cellar Hm 11:15.*

στιβαρός, ἄ, ὄν (Hom.+; Isishymnus v. Andros 170; Ezk 3:6; Jos., Bell. 6, 161; 293; Sib. Or. 3, 39) stout, sturdy (w. ἰσχυρός) δύναμις Hm 5, 2, 3.*

στιβάς, ἄδος, ἡ (Eur., Hdt.+; inscr., pap., of a kind of bed or mattress made of straw, rushes, reeds, leaves etc.) in the only place where it occurs in our lit. (it is lacking in LXX, Ep. Arist., and Philo, but is a loanw. in rabb.) it obviously means *leaves, leafy branches* Mk 11:8 (on the spelling στοιβάς in the t.r. cf. W-S. §5, 16; Mlt.-H. 76). M-M.*

στίγμα, ατος, τό (Hdt.+; Dit., Syll.3 1168, 48; SSol 1:11) mark, brand (not only did the master put a στίγμα on his slave [Porphyr., Vi. Pyth. 15; Ps.-Phoc. 225.—Diod. S. 34 + 35 fgm. 2, 32 expresses this with τὰ στίγματα and 34 + 35, fgm. 2, 1 with the sing. στιγμαί], but religious tattooing also played a great role in antiquity: Hdt. 2, 113 στίγματα ἱερὰ; Lucian, Syr. Dea 59 στιγματίζομαι in honor of the goddess.—Dssm., B 265f [BS 349-52]; WHeitmüller, Heinrici-Festschr. '14, 47; FJDölger, Sphragis '11, 39ff, Antike u. Christentum I '29, 66ff; II '30, 102ff; III '32, 257ff) τὰ στ. τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω *I bear on my body the marks of Jesus* Gal 6:17 (Lucian, Catapl. 28: the whole [ὅλος] man is covered with στίγματα; cf. Third Corinthians 3:35). Paul is most likely alluding to the wounds and scars which he received in the service of Jesus (Plut., Mor. 566f and Hierocles, Carm. Aur. 11 p. 445 Mull. στίγματα are the scars left by the divine rod of discipline).—JHMoulton, ET 21, '10, 283f; TWCrafer, The Stoning of St. Paul at Lystra and the Epistle to the Galatians: Exp. 8th Ser. VI. '13, 375-84; OSchmitz, Die Christus-Gemeinschaft des Pls im Lichte seines Genetivgebrauchs '24, 185ff; UWilcken, Deissmann-Festschr. '27, 8f; OHoltzmann, ZNW 30, '31, 82f against EHirsch, *ibid.* 29, '30, 196f; EGüttgemanns, D. leidende Apostel, '66, 126-35; HWindisch, Pls u. Christus '34, 187; 251f; OBetz, TW VII, 657-64. M-M.*

στιγμή, ἥς, ἡ first point (Aristot.+), then of *some*th. quite insignificant (Demosth. et al.), finally *specif.* of time, a moment (Plut.; M. Ant. 2, 17; Vett. Val. 131, 4; 239, 11 ἐν στιγμή; Is 29:5; 2 Macc 9:11), more fully στιγμή χρόνου (Plut., Mor. 13B; Ps.-Plut., Cons. ad Apollon. 104B from Demetr. Phaler., fgm. 79 [ed. FWehrli '49]) Lk 4:5. M-M.*

στίλβω shine, be radiant of garments (Hom.+; Pla., Phaedo 59 p. 110D. In LXX almost always of the radiance of stars or the luster of metals) at the Transfiguration Mk 9:3 (cf. Hippiatr. I 287, 16 ὀφθαλμοὶ γίνονται στίλβοντες; Odes of Solomon 11, 14). Of a gate ἔστιλβεν ὑπὲρ τὸν ἥλιον Hs 9, 2, 2 (cf. Charito 1, 1, 5 στίλβων ὥσπερ ἄστὴρ). M-M.*

στοά, ἄς, ἡ (Aristoph., Hdt.+; inscr., pap., LXX, Joseph.; loanw. in rabb.) (roofed) colonnade or cloister, portico J 5:2 (Callicrates-Menecles [before 86 BC]: 370 fgm. 1 Jac. κύκλῳ τοῦ λιμένος στοαὶ πέντε). ἡ στοά τοῦ Σολομῶνος (cf. Nicol. Dam.: 90 fgm. 130, 82 Jac. ἡ Πομπηίου στοά) J 10:23 (Ps.-Pla., Eryx. 1 p. 392A περιπατοῦντες ἐν τῇ στοᾷ τοῦ Διός; cf. Ac 3:11; 5:12 (s. Σολομών, end). M-M.*

Στοιικός (the form Στωϊκός, which is also attested, is more correct, but not necessarily the original one [cf. **Bl-D.** §35, 1; **Mlt.-H.** 73 prefers Στω-as the orig.]), ή, όν Stoic (**Dionys. Hal., Comp.** Verb. 2 p. 7, 3 Us.-Rad.; **Diog. L.** 4, 67; **Philo; Jos., Vi. 12**) Στοιικοί φιλόσοφοι, mentioned beside Epicureans **Ac 17:18**. **MPohlenz**, *Die Stoa* '48; '49; **WBarclay**, **ET** 72, '61, 5 articles passim, 164-294. **M-M.***

στοιχείον, ου, τό (**Aristoph., X., Pla.+**; **BGU** 959, 2; **LXX**, **Philo, Joseph.**) in our **lit.** only **pl.**

1. *elements (of learning), fundamental principles* (**X., Mem.** 2, 1, 1; **Isocr.** 2, 16; **Plut., Lib. Educ.** 16, 2) or even *letters of the alphabet, ABC's* (**Pla.+**) τὰ στ. τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ *the very elements of the truths of God* **Hb 5:12**. This **mng.** is also **poss.** for the passages in **Gal** and **Col**; **s. 3** below.

2. *elemental substances, the basic elements fr.* which everything in the natural world is made, and of which it is composed (**Pla.+**; **PGM** 4, 440; **Wsd 7:17; 19:18; 4 Macc 12:13**), to disappear in the world conflagration at the end of time 2 **Pt 3:10, 12** (**lit. s.v. καυσώ**). The four elements of the world (earth, air, fire, water) **Hv 3, 13, 3** (cf. **Diog. L.** 7, 137 [**Zeno the Stoic**] ἔστι δὲ στοιχείον, ἐξ οὗ πρῶτον γίνεται τὰ γινόμενα καὶ εἰς ὃ ἔσχατον ἀναλύεται. . . τὸ πῦρ, τὸ ὕδωρ, ὁ ἀήρ, ἡ γῆ; **Plut., Mor.** 875c; **Philo, Cher.** 127 τὰ τέσσαρα στοιχεῖα; **Jos., Ant.** 3, 183.—**JKroll**, *Die Lehren des Hermes Trismegistos* '14, 178ff). πῦρ. . . ὕδωρ. . . ἄλλο τι τῶν στοιχείων **Dg 8:2; cf. 7:2**.

3. The **mng.** of στ. in τὰ στοιχεῖα τοῦ κόσμου **Gal 4:3; Col 2:8, 20** (for the **expr.** στοιχ. τ. κόσμου cf. **Sib. Or.** 2, 206; 3, 80f; 8, 337) and τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα **Gal 4:9** is much disputed. For a survey **s. EDBurton, ICC Gal** '21, 510-18. Some (e.g. **Burton, Gdspd.**) prefer to take it in sense 1 above, as referring to the elementary forms of religion, Jewish and Gentile, which have been superseded by the new revelation in Christ (so also **WL Knox**, *St. Paul and the Church of the Gentiles* '39, 108f; **RMGrant, HTR** 39, '46, 71-3; **AWCramer**, *Stoicheia Tou Kosmou*, '61 [the unregenerate tendencies within men]).—Others (e.g. **WBauer, Mft., RSV**) hold that the **ref.** is to the *elemental spirits* which the syncretistic religious tendencies of later antiquity associated w. the physical elements (**Herm. Wr.** *Κόρη κόσμου* in **Stob.** I 409 **W.=Sc.** 486ff, **esp.** 486, 23; 25; 490, 14: the στοιχεῖα, fire, air, water, earth, complain to the god who is over all; **Orph. Hymn.** 5, 4; 66, 4 Qu.; **Ps.-Callisth.** 1, 3 [s. below **Pfister p. 416f**]; **Simplicius In Aristot. De Caelo** 1, 3 p. 107, 15 **Heiberg.-MDibelius**, *Geisterwelt* 78ff; 228ff, **Hdb. z. NT2 exc.** on **Col 2:8**; **Elohmeyer**, *Col* '30, 4-8; 103-5; **FPfister**, *Die στοιχεῖα τοῦ κόσμου in den Briefen des Ap. Pls.* **Philol.** 69, '10, 411-27; **GHMacgregor: ACPurdy-Festschr.**, '60, 88-104); they were **somet.** worshipped as divinities (**Vett. Val.** 293, 27; **Philo, Vita Cont.** 3 τοὺς τὰ στοιχεῖα τιμῶντας, γῆν, ὕδωρ, ἀέρα, πῦρ. **Cf.** **Diels** [s. below] 45ff). It is not always easy to differentiate **betw.** this sense and the next, since heavenly bodies were also regarded as personal beings and given divine honors.

4. *heavenly bodies* (**Diog. L.** 6. 102 τὰ δώδεκα στοιχεῖα of the signs of the zodiac; **POsl.** 4, 18 δώδεκα στ. τοῦ οὐρανοῦ; **Ps.-Callisth.** 13, 1.—**PGM** 4, 1303 the 'bear' is called a στοιχεῖον ἄφθαρτον.—**Rtzst., Poim.** 69ff, *Herr der Grösse* 13ff; **Diels** [s. below] 53f; **JvanWageningen**, *Τὰ στοιχεῖα τοῦ κόσμου: ThSt* 35, '17, 1-6; **FHColson**, *The Week* '26, 95ff) **Dg 7:2**.—**Cf.** also **HDiels**, *Elementum* 1899; **ABonhöffer**, *Epiktet u. das NT* '11, 130ff; **OLagercrantz**, *Elementum* '11 (p. 41 στοιχεῖα τοῦ κόσμου=θεμέλια τοῦ κόσμου); **BSEaston**, *The Pauline Theol. and Hellenism: AJTh* 21, '17, 358-82; **KDieterich**, *Hellenist. Volksreligion u. byz.-neugriech. Volksglaube: Αγγελος* I '25, 2-23; **GKury**, *D. στοιχεῖα τ. κόσμου Gal 4 and Col 2: BZ* 15, '27, 335; **WHPHatch**, *Τὰ στοιχεῖα in Paul and Bardaisân: JTS* 28, '27, 181f; **JHuby**, *Στοιχεῖα dans Bardesane et dans St. Paul: Biblica* 15, '34, 365-8; **LEScheu**, *Die 'Weltelemente' beim Ap. Pls* (**Gal 4:3, 9 and Col 2:8, 20**): *Diss., Cath. Univ., Washington* '34; **BReicke, JBL** 70, '51, 259-76 (**Gal 4:1-11**); **WHBrownlee**, *Messianic Motifs of Qumran and the NT, NTS* 3, '56/'57, 195-210.—**GDelling**, **TW** VII, 666-87: στοιχεῖον and related words. **M-M. B.** 1501.*

στοιχέω fut. στοιχήσω (**X.+**; **inscr., pap.**; **Eccl 11:6**) **orig.** 'be drawn up in line', in our **lit.** only **fig.** *be in line with, stand beside a pers. or thing, hold to, agree with, follow w. dat.* (**Polyb.** 28, 5, 6; **Dionys. Hal.** 6, 65; **Dit., Or.** 339, 51 [II AD], **Syll.** 3 685, 18; 734, 6; **inscr.** Gr. 544, 14 βουλόμενος στοιχεῖν τοῖς πρασσομένοις; **pap.** not until Byz. times) ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν *all those who will follow this rule* **Gal 6:16; cf. Phil 3:16 t.r.**; στ. τῷ λόγῳ Ἰησοῦ Χρ. **MPol 22:1**. πνεύματι στ. *follow the Spirit* **Gal 5:25**. εἰς ὃ ἐφθάσαμεν τῷ αὐτῷ στ. *we must hold on to what we have attained* **Phil 3:16**. στ. τοῖς ἵχνεσίν τινος *follow in someone's footsteps* (**s. ἵχνος**) **Ro 4:12**.—**Abs.** (so **perh. Dit., Or.** 308, 21) στοιχεῖς φυλάσσω τὸν νόμον **Ac 21:24** (the **ptc.** tells what it is that Paul adheres to). **M-M.***

στοῖχος, ου, ὁ (**Hdt.+**; **inscr.**; **POxy.** 1119, 12; **Philo, Op. M.** 141; **Jos., Ant.** 15, 413) row, course of masonry (so **Dit., Syll.** 3 970, 11) **Hs** 9, 4, 3.*

στολή, ῆς, ἡ robe (**trag., X., Pla.+**) **esp.** a long, flowing robe (**Dit., Syll.** 3 1025, 10; **Zen.-P.** 9 [=Sb 6715], 32 [258 BC]; 44 [=Sb 6750], 4 al. in **pap.**; **Ex 28:2; 2 Ch 18:9; Esth 6:8 al.** in **LXX**; **Ep. Arist.** 319f; **Philo; Jos., Ant.** 20, 7, Vi. 334; **Test. 12 Patr.**; **loanw.** in **rabb.**) **Lk 15:22** (πρῶτος 1ca); **Rv 7:14; 22:14** (on the symbolic use in both these places cf. **πλύνω** 1). στολή λευκή (**PGiess.** 20, 17) as worn by angels **Mk 16:5** and by glorified believers **Rv 6:11; 7:9, 13**. στ. λαμπροτάτη **GP 13:55** (cf. the priest's sacred robe **Dit., Syll.** 3 1025, 10). Of the scribes ἐν στολαῖς περιπατεῖν *walk about in long robes* (**M. Ant.** 1, 7, 4 ἐν στολίῳ [v.l. στολῇ] περιπατεῖν) **Mk 12:38; Lk 20:46** (of priests' vestments **Philo, Leg. ad Gai.** 296; **Jos., Ant.** 3, 151; 11, 80).—**KHReingstorff, OMichel-Festschr.**, '63, 383-404. **M-M.***

στόμα, ατος, τό (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo; Jos., Ant. 12, 38al.; Test. 12 Patr.; Sib. Or. 3, 725; 4, 2; loanw. in rabb.).

1. **mouth**—a. of humans or of beings whose appearance resembles that of humans: Mt 15:11a, 17; J 19:29; Ac 11:8; 23:2; 2 Th 2:8 (cf. Is 11:4; Ps 32:6); Rv 11:5.—Used in symbolic speech Rv 1:16; 2:16; 3:16; 10:9f (cf. Ezk 3:1ff); 19:15, 21.—As an organ of speech Mt 15:11b, 18 (cf. Num 32:24); 21:16 (Ps 8:3); Lk 4:22; 11:54; Ro 10:8 (Dt 30:14); Eph 4:29; Js 3:10 (cf. Aesop, Fab. 35 P.=64 H.: ἐκ τοῦ αὐτοῦ στόματος τὸ θερμὸν καὶ τὸ ψυχρὸν ἐξεῖς=out of the same mouth you send forth warm and cold [of the person who blows in his hands to warm them, and on his food to cool it off]); 1 Cl 15:3 (Ps 61:5), 4 (Ps 77:36); 2 Cl 9:10; B 11:8; Hm 3:1. ἀπόθεσθε αἰσχρολογία ἐκ τοῦ στόματος ὑμῶν *put away evil speech from your mouth* Col 3:8. ἀκούειν τι ἐκ τοῦ στόματος τινος Ac 22:14; 2 Cl 13:3; B 16:10; ἀκ. ἀπὸ τοῦ στ. τινος (Polyaenus 8, 36 ἀπὸ στόματος τῆς ἀδελφῆς) Lk 22:71; ἀκ. τι διὰ τοῦ στ. τινος Ac 1:4 D; 15:7.—ἀνεώχθη τὸ στ. αὐτοῦ (of a dumb man) *his mouth was opened* (Wsd 10:21) Lk 1:64. ἀνοίγειν τὸ στόμα τινός *open someone's mouth* for him and cause him to speak 1 Cl 18:15 (cf. Ps 50:17). ἀνοίγειν τὸ (ἑαυτοῦ) στόμα *open one's (own) mouth* to speak (cf. ἀνοίγω 1α) Mt 5:2; 13:35 (Ps 77:2); Ac 8:35; 10:34; 18:14; GEb 2. οὐκ ἀνοίγει τὸ στ. αὐτοῦ=he is silent Ac 8:32; 1 Cl 16:7 (both Is 53:7). For ἀνοίξις τοῦ στόματος Eph 6:19 cf. ἀνοίξις. On στόμα πρὸς στόμα λαλεῖν *speaking face to face* 2J 12; 3J 14 cf. πρὸς III 1e. On ἵνα πᾶν στ. φραγῇ Ro 3:19 cf. φράσσω.—There is no δόλος or ψεῦδος in the mouth of the upright Rv 14:5; 1 Cl 50:6 (Ps 31:2); 1 Cl 16:10; Pol 8:1.—στόμα stands for the person in his capacity as speaker (3 Km 17:24; 22:22; 2 Ch 36:21f): ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ Mt 12:34 (καρδία—στ. as Test. Napht. 2). διὰ στόματος τινος *by (the lips of) someone* Lk 1:70; Ac 1:16; 3:18, 21.—By metonymy for that which the mouth utters ἐπὶ στόματος δύο μαρτύρων (Dt 19:15) Mt 18:16; 2 Cor 13:1. ἐκ τοῦ στόματος σου κρινῶ σε Lk 19:22.—ἐν ἐνὶ στόματι *with one voice* (ἐν στόμα Aristoph., Equ. 670; Pla., Rep. 364A, Laws 1 p. 634E; Ael. Aristid. 51, 40 K.=I p. 544 D.; PGiess. 36, 12 [161 BC] αἱ τέτταρες λέγουσαι ἐξ ἐνὸς στόματος; Pla., Rep. 364A) Ro 15:6; cf. 1 Cl 34:7.—ἐγὼ δώσω ὑμῖν στόμα καὶ σοφίαν *I will give you eloquence and wisdom* Lk 21:15.

b. of God (Dexippus of Athens [III AD]: 100 fgm. 1, 7 Jac. ἡ τοῦ θεοῦ μαρτυρία διὰ στόματος; Theognis 18 Diehl) Mt 4:4 (Dt 8:3); 1 Cl 8:4 (Is 1, 20).

c. of animals and animal-like beings *mouth, jaws* of a fish (PGM 5, 280ff) Mt 17:27. Of horses Js 3:3; cf. Rv 9:17-9; a weasel B 10:8; lion (Judg 14:8) Hb 11:33; Rv 13:2, symbolically 2 Ti 4:17; an apocalyptic monster (Diod. S. 3, 70, 4 the Aegis: ἐκ τοῦ στόματος ἐκβάλλον φλόγα) Rv 12:15, 16b; 16:13a, b, c; Hv 4, 1, 6; 4, 2, 4 (cf. Da 6:22 Theod.).

d. of the earth in which a fissure is opened (cf. Gen 4:11) ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς Rv 12:16a.

2. The sword, like the jaws of a wild animal, devours people; hence **acc. to** OT usage (but s. Philostrat., Her. 19, 4 στ. τῆς αἰχμῆς; Quint. Smyrn. 1, 194; 813 and on μάχαιρα 1; cf. also στ.=‘point’ of a sword Hom.+.) στόμα μαχαίρης *the edge of the sword* (Josh 19:48; Sir 28:18; cf. also μάχαιρα 1, end) Lk 21:24; Hb 11:34. M-M. B. 228; esp. 860.

στόμαχος, ου, ὁ (Hom.+; orig. mng. ‘throat’; Philo; Test. Napht. 2:8; loanw. in rabb.) *stomach* (so Plut., Mor. 698A, B; Epict. 2, 20, 33; Athen. 3 p. 79E; PGM 13, 830) 1 Ti 5:23. M-M.*

στραγγαλιά, ᾤς, ἡ (Ptolem., Apotel. 4, 9, 10 Boll-B.; Hippiatr. 51, 3; 4, vol. I 228, 9; 229, 7; LXX) *knot* διαλύειν στραγγαλιάς βιαίων συναλλαγμάτων *untie the knots of forced agreements* B 3:3 (Is 58:6).*

στραγγαλῶ 1 aor. pass. ἐστραγγαλώθην (Philo Mech. 57, 42; Alex. Aphr., Probl. 1, 76 Ideler) *strangle* (Tob 2:3 BA), pass., also intrans. *choke* ITr 5:1.*

στρατεία, ας, ἡ (Aeschyl., Hdt.+; inscr., pap., LXX; Jos., Ant. 16, 343. On the spelling s. Dssm., NB 9f [BS 181f]; Bl-D. §23; Mlt.-H. 78) *expedition, campaign* fig. (Epict. 3, 24, 34 στρατεία τίς ἐστιν ὁ βίος ἐκάστου; Maximus Tyr. 13, 4d) τὰ ὅπλα τῆς στρατείας ἡμῶν *the weapons we use in our warfare* 2 Cor 10:4 (v.l. στρατίας is itacism: W-S. §5 A. 31). στρατεῦσθαι τὴν καλὴν στρατείαν *fight the good fight* 1 Ti 1:18 (for στρατεύεσθαι στρ. cf. Isaeus 10, 25; Aeschin. 2, 169; Plut., Mor. 204A; Epict. 2, 14, 17; Dit., Syll. 3 346, 55; 4 Macc 9:24; Philo, Leg. All. 3, 14).—On the Christian life as military service cf. πανοπλία 2. M-M.*

στράτευμα, ατος, τό *army* (so trag., Hdt.+; inscr., pap., LXX; Ep. Arist. 37; Philo; Jos., Ant. 4, 94) sing. Rv 19:19b. Pl. 19:14, 19a.—Of a smaller detachment of soldiers, *sing.* Ac 23:10, 27.—τὰ στρατεύματα *the troops* (4 Macc 5:1; Jos., Ant. 13, 131. Cf. AWVerrall, JTS 10, '09, 340f) Mt 22:7 (MBlack, An Aramaic Approach 3, '67, 128); Lk 23:11; Rv 9:16. M-M. B. 1377.*

στρατεύω mostly (Aeschyl., Hdt.+; inscr., pap., LXX), in our lit. always, a mid. dep. στρατεύομαι 1 aor. ἐστρατεύσάμην *do military service, serve in the army*.

1. **lit.** (X., Mem. 1, 6, 9; BGU 1097, 8 [I AD]; Jos., Vi. 346) 2 Ti 2:4; 1 Cl 37:2. στ. ἰδίους ὀψωνίοις *serve as a soldier at one's own expense* 1 Cor 9:7. στρατεύομενοι *soldiers* (Thu. 8, 65, 3; Plut., Mor. 274A; Appian, Bell. Civ. 3, 41 §168; 3, 90 §371; Sb 8008, 49 [261 BC]) Lk 3:14 (SVMcCasland, JBL 62, '43, 59-71).

2. **fig.** (Lucian, Vit. Auct. 8 ἐπὶ τὰς ἡδονάς) of Christians 1 Cl 37:1; IPol 6:2; of the apostle's activity 2 Cor 10:3. On στρατεύεσθαι τὴν καλὴν στρατείαν 1 Ti 1:18 cf. **στρατεία**. Of the struggles of the passions within the human soul Js 4:1; 1 Pt 2:11; Pol 5:3.—OBauernfeind, TW VII, 701-13: στρατεύομαι and related words. M-M.*

στρατηγός, οὔ, ὁ (Aeschyl., Hdt.+; inscr., pap., LXX; Ep. Arist. 280; Philo, Joseph.; loanw. in rabb. Orig. 'general').

1. *praetor, chief magistrate* pl. of the highest officials of the Roman colony of Philippi. This title was not quite officially correct, since these men were properly termed 'duoviri', but it occurs several times in *inscr.* as a popular designation for them (JWeiss, RE XII '03, p. 39, 39f.—στρατηγοί governed Pergamum [Jos., Ant. 14, 247] and Sardis [14, 259]) Ac 16:20, 22, 35f, 38.—Mommsen, Röm. Geschichte V 274ff; JMarquardt, Staatsverw. I2 1881, 316ff; Ramsay, JTS 1, '00, 114-16; FHaverfield, *ibid.* 434f; Zahn, Einl.3 I 378ff; AWikenhauser, Die AG '21, 346f.

2. ὁ στρατηγός τοῦ ἱεροῦ *the captain of the temple* Ac 4:1; 5:24. Also simply ὁ στρατηγός (Jos., Ant. 20, 131) vs. 26. In the pl. (LXX; s. Schürer II4 321, 14) στρατηγοί (τοῦ ἱεροῦ) Lk 22:4, 52.—Schürer II4 320-2 and s. EBriess, Wiener Studien 34, '12, 356f (CIG 3151 στ. ἐπὶ τοῦ ἱεροῦ). M-M. B. 1381f.*

στρατιά, ἄς, ἡ—1. *army* (so Pind., Hdt.+; inscr., pap., LXX, Philo; Jos., Ant. 14, 271. Loanw. in rabb.) of Pharaoh's army 1 Cl 51:5 (cf. Ex 14:4, 9, 17).—στρατιά οὐράνιος *the heavenly army* of angels (cf. 3 Km 22:19; 2 Esdr 19 [Neh 9]: 6.—Pla., Phaedr. 246E στρατιά θεῶν τε καὶ δαιμόνων) Lk 2:13 (for the constr. ad sensum πλήθος στρατιάς. . . αἰνούντων cf. Appian, Bell. Civ. 5, 64 §272 ὁ στρατὸς αὐσθανόμενοι εἴλοντο). ἡ στρατιά τοῦ οὐρανοῦ *the host of heaven* of the heavenly bodies (cf. Ps.-Demetr. c. 91 after an ancient lyric poet ἄστρον στρατόν; Maximus Tyr. 13, 6e; 2 Ch 33:3, 5; Jer 8:2; PGM 35, 13) Ac 7:42.

2. occasionally (poets, pap.) in the same sense as στρατεία (q.v.) 2 Cor 10:4 v.l. M-M.*

στρατιώτης, ου, ὁ (Aristoph., Hdt.+; inscr., pap., LXX, Ep. Arist.; Jos., Ant. 5, 218al. Loanw. in rabb.) *soldier*.

1. *lit.* Mt 8:9; 27:27; 28:12; Mk 15:16; Lk 7:8; J 19:2; Ac 10:7; GP 8:30-2 al.

2. *fig.* στ. Χριστοῦ Ἰησοῦ *a soldier of Christ Jesus* 2 Ti 2:3 (on the idea cf. the *lit.* s.v. πανοπλία 2 and s. PGM 4, 193). M-M. B. 1380.

στρατιωτικός, ή, όν (X., Pla.+; inscr., pap., Ep. Arist.; Philo, Virt. 23; Jos., Bell. 1, 340) *belonging to or composed of soldiers* στρατιωτικόν τάγμα *a detachment of soldiers* IRo 5:1.*

στρατολογέω 1 *aor.* ἐστρατολόγησα *gather an army, enlist soldiers* (Diod. S. 12, 67, 5; 14, 54, 6; Dionys. Hal. 11, 24; Plut., Caesar 35, 1; Jos., Bell. 5, 380) ὁ στρατολογήσας *the one who enlisted (him)* 2 Ti 2:4. M-M.*

στρατοπεδάρχης (Dionys. Hal. 10, 36; Lucian, Hist. 22; Vett. Val. 76, 13; Jos., Bell. 2, 531; 6, 238; Dit., Or. 605, 3; Mitteis, Chrest. 87, 5 [II AD]) *t.r.* or στρατοπέδαρχος v.l., ου, ὁ *military commander, commandant of a camp* Ac 28:16. On the subject-matter s. Mommsen and Harnack, SAB 1895, 491 ff; Zahn, Einl.3 I 392ff; Hitzig, Pauly-W. IV '01, 1896ff; AWikenhauser, Die AG '21, 358f. M-M.*

στρατόπεδον, ου, τό (Aeschyl., Hdt.+; inscr., LXX, Philo, Joseph.) *lit. camp* (Jos., Vi. 398), then *body of troops, army* (Eur., Hdt.+; inscr., LXX; Ep. Arist. 20; Jos., Ant. 14, 271), even *specif. legion* (Polyb. 1, 16, 2; 1, 26, 6; 6, 20ff; 27ff; BGU 362 XI, 15 [III AD].—Hahn 46) Lk 21:20. M-M. B. 1377.*

στρεβλός, ή, όν (Aristoph., Hippocr.+; LXX) *crooked of the way of unrighteousness* Hm 6, 1, 2f. Of persons *perverted* (Eupolis Com. [V BC] 182) 1 Cl 46:3 (Ps 17:27). B. 897.*

στρεβλόω *imper. 2 sing.* στρέβλου (Hdt., Aristoph.+; pap., LXX) *twist, wrench*—1. *torture, torment* (so very oft., incl. BGU 195, 13 [II AD]; 4 Macc; Jos., Bell. 7, 373) *fig.* (Diod. S. 16, 61, 3 tortured by anxiety) μὴ στρέβλου σεαυτόν *do not trouble yourself* (with the solving of a riddle, as Vi. Aesopi W c. 78) Hs 9, 2, 7.

2. *twist, distort* (2 Km 22:27) τὴ *some*th., so that a false *mng.* results (Numenius of Apamea, περὶ τῆς τῶν Ἀκαδημαϊκῶν πρὸς Πλάτωνα διαστάσεως 1, 1 ed. KSGuthrie [1917] p. 63) 2 Pt 3:16. M-M.*

στρέφω 1 *aor.* ἔστρεψα; 2 *aor. pass.* ἐστράφην (Hom. +; pap., LXX; Jos., Vi. 400).

1. *act.—a. trans.—α. turn* (Sib. Or. 5, 497 στ. ψυχάς) τί τινι *some*th. to someone Mt 5:39; D 1:4.—So *perh.* also in a non-literal sense ἔστρεψεν ὁ θεός *God turned* the Israelites toward the heavenly bodies, so that they were to serve them as their gods Ac 7:42 (cf. 3 Km 18:37 σὺ ἔστρεψας τὴν καρδίαν τοῦ λαοῦ τούτου ὀπίσω. But s. 1b below).

β. *turn, change* τὶ εἰς τι *some*th. into *some*th. ὕδατα εὗς αἷμα Rv 11:6 (cf. Ps 113:8; 29:12). *Pass.* *be changed, be turned* (1 Km 10:6 εἰς ἄνδρα ἄλλον) στραφήσονται τὰ πρόβατα εἰς λύκους D 16:3a. ἡ ἀγάπη στραφήσεται εἰς μῖσος D 16:3b (cf. La 5:15; 1 Macc 1:39, 40).

γ. *bring back, return* τὶ *some*th. τὰ τριάκοντα ἀργύρια Mt 27:3.

δ. *intr. turn (away)* (X., An. 4, 3, 26; 32, Ages. 2, 3) so *perh.* ἔστρεψεν ὁ θεός *God turned away* from them Ac 7:42 (s. 1a above).

2. *pass., w. reflexive mng.—α. turn around, turn toward—α. lit.* στραφεῖς *fol.* by a finite verb *he turned* (around) and. . . (X., Cyr. 3, 3, 63). The purpose of the turning can be to attack someone Mt 7:6, or a desire to see or speak w. someone 9:22 (cf. Wilcken, Chrest. 20 I, 6 στραφεῖς καὶ ἰδὼν Ἡλιοδωρον εἶπεν); 16:23; Lk 7:9; 9:55; 14:25; 22:61; J 1:38; 20:16; MPol 5:2. στρ. πρὸς w. *acc.* *turn to or toward* (schol. on Nicander, Ther. 677 πρὸς ἥλιον στρέφεσθαι of the heliotrope): στραφεῖς πρὸς τινα *fol.* by a finite verb Lk 7:44; 10:22 t.r., 23; 23:28. στρ.

εἰς τὰ ὀπίσω *turn around* J 20:14 (cf. X., De Re Equ. 7, 12 στρέφεισθαι εἰς τὰ δεξιὰ).

β. *fig.* στρεφόμεθα εἰς τὰ ἔθνη *we turn to the Gentiles* Ac 13:46. ἐστράφησαν ἐν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον *in their hearts they turned back to Egypt* 7:39.

β. *turn, change inwardly, be converted* (Sib. Or. 3, 625) Mt 18:3 (JDupont, MBlack-Festschr., '69, 50-60); J 12:40 (Is 6:9.—Field, Notes 99). Also *turn to someth. evil, be perverted* D 11:2.—GBertram, TW VII 714-29: στρέφω and related words. M-M. B.666.*

στηνιάω 1 aor. ἐστηνίασα (Antiphanes in Athen. 3 p. 127D; Diphilus in Bekker, Anecd. p. 113, 25; PMMeyer, Griech. Texte aus Ägypten '16 no. 20, 23; Sym. Is 61:6; POxy. 2783, 24 of bulls running wild) *live in luxury, live sensually* Rv 18:7. W. πορνεύειν vs. 9. M-M.*

στηνός, ους, τό (in Nicostratus [IV BC]: Com. Att. fgm. p. 230 no. 42 Kock; Lycophron 438 al.; also 4 Km 19:28 in a different sense) *sensuality, luxury* (Palladas [VI AD]: Anth. Pal. 7, 686) ἡ δύναμις τοῦ στηνόους (δύναμις 5) Rv 18:3. M-M.*

στρογγύλος, η, ον (Aristoph., Thu., X., Pla.; inscr., pap., LXX; Philo, Leg. All. 3, 57 [opp. τετράγωνος]) *round of stones* (X., De Re Equ. 4, 4; Cebes 18, 1 [opp. τετράγωνος]) Hv 3, 2, 8; 3, 6, 5f; s 9, 6, 7f (opp. τετράγωνος); 9, 9, 1; 2 (opp. τετρ.); 9, 29, 4a, b; 9, 30, 4. B. 904.*

στρουθίον, ου, τό (Aristot. et al.; LXX; Jos., Bell. 5, 467) *dim.* of στρουθός *sparrow* as an example of an article that has little value Mt 10:29, 31; Lk 12:6f. But Vi. Aesopi I c. 26 expresses the opinion that the στρουθία πολλοῦ πωλεῖται (s. Perry's note and the saying of Aesop there).—Dssm., LO 234f (LAE 272ff); HGrimme, BZ 23, '35, 260-2. M-M.*

στρωννύω=στρώννυμι *impf.* ἐστρώννυον; 1 aor. ἔστρωσα; *pf. pass. ptc.* ἐστρωμένος (Bl-D. §92; Rob. 318.—Hom. [στορέννυμι, στόρνυμι], Aeschyl., X., Pla.; inscr., pap., LXX, Joseph.; Sib. Or. 5, 438) *spread (out) τι someth.* ἱμάτια κτλ. ἐν τῇ ὁδῷ Mt 21:8a, b; also εἰς τὴν ὁδόν Mk 11:8 (for the idea cf. 4 Km 9:13; Jos., Ant. 9, 111) ὑπεστρώννυνεν αὐτῷ τὸ ἱμάτιον). χιτῶνας χαμαὶ Hs 9, 11, 7. στῶσον σεαυτῷ (i.e. τὴν κλίνην; στρ. is used w. this acc. in Eur., Pla., and Nicol. Dam.: 90 fgm. 44, 2 Jac.; Diod. S. 8, 32, 2; Dit., Syll. 3 687, 16; 1022, 1f τὴν κλίνην στῶσαι τῷ Πλούτωνι. Cf. Ezk 23:41; Jos., Ant. 7, 231 κλίνας ἐστρωμένας) *make your own bed* Ac 9:34. ἀνάγαιον ἐστρωμένον may be a *paved upper room* (στρ. has this mng. in an inscr. APF 2, '03, 570 no. 150. So Luther to Zahn.—Jos., Ant. 8, 134 ἐστρωμένος means 'floored' or 'panelled'). Others prefer to take it as referring to a room furnished w. carpets or couches for the guests to recline on as they ate (EKlostermann, ELohmeyer; Field, Notes 39; somewhat as Plut., Artax. 22, 10; Artem. 2, 57 codd. Also Diod. S. 21, 12, 4; IG II 622 ἔστρωσεν refers to a couch at a meal; Dalman, Arbeit VII 185. Eng. transl. gener. prefer this sense.—PGM 1, 107 χώρημα στῶσαι means to prepare a room for a banquet) Mk 14:15; Lk 22:12. M-M. B. 573.*

στυγητός, ή, όν (Aeschyl., Prom. 592; Philo, Dec. 131; Heliod. 5, 29, 4) *hated, hateful* Tit 3:3; 1 Cl 35:6; 45:7. M-M.*

στυγνάζω 1 aor. ἐστύгнаσα—1. *be shocked, appalled* (Ezk 27:35; 28:19; 32:10 ἐπί τινα) so *perh.* στυγνάσας ἐπὶ τῷ λόγῳ Mk 10:22 (s. 2a below).

2. *be or become gloomy, dark*—a. of a man whose appearance shows that he is sad or gloomy (PGM 13, 177; 494; schol. on Aeschyl., Pers. 470; schol. on Soph., Ant. 526; schol. on Apollon. Rhod. 2, 862f; Eustathius Macrembolita [c. 900 AD] 4, 1, 2 Hilberg 1876; Nicetas Eugen. 6, 286 H.) ἐπὶ τινὶ at *someth.*, so *perh.* Mk 10:22 (s. 1 above).

b. of the appearance of the sky (s. *στυγνός*; Heraclit. Sto. 39 p. 56, 18) Mt 16:3 (Cat. Cod. Astr. XI 2 p. 179, 19 is dependent on this). M-M.*

στυγνός, ή, όν *gloomy, sad* (so since Aeschyl.; X., An. 2, 6, 9. Also PSI 28, 1 στυγνοῦ σκότους; LXX; Jos., Ant. 19, 318) Hv 1, 2, 3.*

στυλος, ου, ό (Aeschyl., Hdt.; inscr., pap., LXX; Jos., Ant. 13, 211. On the accent s. KHALipsius, Gramm. Untersuchungen 1863 p. 43) *pillar, column lit.* στυλοὶ πυρός (En. 18, 11; 21, 7; the sing. Ex 13:21f; 14:24) Rv 10:1. Symbolically (Philo, Migr. Abr. 124) ποιήσω αὐτὸν στ. ἐν τῷ ναῷ τοῦ θεοῦ *I will make him a pillar in the temple of God* 3:12 (στυλοὶ in the temple 3 Km 7:3=Jos., Ant. 8, 77). Hence *fig.* of the leaders of the Jerusalem church: James, Cephas, John Gal 2:9 (cf. Eur., Iph. Taur. 57 στυλοὶ οἰκῶν εἰσὶ παῖδες ἄρσενες. Vi. Aesopi I c. 106 Aesop is called ὁ κίων [pillar] τῆς βασιλείας. Cf. CKBarrett, Studia Paulina '53, 1-19; RAnnand, ET 67, '56, 178 [the markers' in a racecourse]). In 1 Cl 5:2 the term is applied to the apostles and other leaders of the primitive church.—The church is στυλος καὶ ἐδραίωμα τῆς ἀληθείας *support* (στ. is also used in this general sense Sir 24:4; 36:24) and *foundation of the truth* 1 Ti 3:15. M-M.*

στύραξ, ακος, ό (X., Pla.) *lit.* the spike at the butt end of a spear-shaft, then the *shaft, spear* itself; περὶ στύρακα MPol 16:1 as a conjecture instead of the *ms. rdg.* περιστέρα καὶ (s. *περιστέρα*, end).*

σύ (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Sib. Or.) personal pron. of the second pers. σοῦ (σου), σοί (σοι), σέ (σε); pl. ὑμεῖς, ὑμῶν, ὑμῖν, ὑμᾶς; you (older and more formal sing. thou).

1. the nominative—**a.** in contrast to another pers. ἐγὼ—σύ Mt 3:14; 26:39; Mk 14:36; J 13:7; Js 2:18; cf. Lk 17:8. σὺ—ἕτερος Mt 11:3. πᾶς ἄνθρωπος—σύ J 2:10. Μωϋσῆς—σὺ οὖν 8:5. οὐδείς—σύ 3:2 and oft. αὐτοὶ—σύ Hb 1:11 (Ps 101:27). ἐγὼ—ὑμεῖς or vice versa J 7:34, 36; 8:15, 22f; 13:15; 15:5 al.; Gal 4:12. ὑμεῖς—ἡμεῖς or vice versa J 4:22; 1 Cor 4:10a, b, c; 2 Cor 13:9.—The contrast is evident fr. the context: Mt 6:6, 17; Ro 2:3. ὑμεῖς Mt 5:48; 6:9, 26b.—On σὺ λέγεις Mt 27:11; Mk 15:2; Lk 23:3 cf. λέγω II 1e.

b. for emphasis before a voc. σὺ Βηθλεέμ Mt 2:6 (Mi 5:1). σὺ παιδίον (Lucian, Dial. Deor. 2, 1) Lk 1:76. σὺ κύριε Ac 1:24. σὺ δὲ ὡς ἄνθρωπε θεοῦ 1 Ti 6:11. ὑμεῖς οἱ Φαρισαῖοι Lk 11:39.

c. used w. a noun or ptc., by which the pron. is more exactly defined σὺ Ἰουδαῖος ὢν you as a Jew J 4:9; cf. Gal 2:14. ὑμεῖς πονηροὶ ὄντες Mt 7:11.—Esp. emphasizing the subj.: σὺ τρίς με ἀπαρνῆση you are the very one who will deny me three times Mk 14:30. δότε αὐτοῖς ὑμεῖς φαγεῖν you yourselves are to give them *some* to eat Mt 14:16. Cf. J 13:6; 17:8; 20:15. εὐλογημένη σὺ ἐν γυναιξίν Lk 1:42. σὺ μόνος παροικεῖς 24:18. So freq. w. forms of εἰμί: σὺ εἶ ὁ Χριστός Mt 16:16. σὺ εἶ Πέτρος vs. 18. σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; 27:11. καὶ σὺ you, too 26:69, 73; Lk 19:19; 22:58; Gal 6:1. καὶ ὑμεῖς Mt 7:12; 15:3, 16; Lk 17:10. σὺ δὲ but you Lk 9:60; Ro 11:17; 2 Ti 3:10. ὑμεῖς δέ Mt 21:13; Js 2:6.

d. pleonastically added to forms that are clear enough by themselves (Semitism? Cf. Bl-D. §277, 2; cf. Mlt.-H. 431f) σὺ τί λέγεις Mk 14:68. μὴ φοβεῖσθε ὑμεῖς Mt 28:5. μὴ ἀνελεῖν με σὺ θέλεις; Ac 7:28 (Ex 2:14). ὑμεῖς Mt 5:13f.

2. The accented forms are used in the oblique cases of the sing. when emphasis is to be laid on the pron. or when a contrast is intended σοῦ δὲ αὐτῆς τὴν ψυχὴν Lk 2:35. οὐ σὺ ρίζαν βαστάζεις ἀλλὰ ἡ ρίζα σέ Ro 11:18. καὶ σέ Phil 4:3. The accented forms also appear without special emphasis when used w. prepositions (Bl-D. §279; Mlt.-H. 180) ἐν σοί Mt 6:23. ἐπὶ σέ Lk 1:35. μετὰ σοῦ vs. 28. σὺν σοί Mt 26:35 (but πρὸς σε Mt 14:28; 25:39; cf. ἐγὼ).

3. σου and ὑμῶν as substitutes for the possessive pron. (as well as for the gen. of the reflexives σεαυτοῦ and ὑμῶν αὐτῶν) come after the word they modify: τὴν γυναῖκά σου Mt 1:20. τὸν πόδα σου 4:6 (Ps 90:12). ἡ πίστις ὑμῶν Ro 1:8; τὰ μέλη ὑμῶν 6:19; or before the word they modify: ἄρόν σου τὴν κλίνην Mt 9:6. ἀφένονται σου αἱ ἁμαρτίαι Lk 7:48. μηδεὶς σου τῆς νεότητος καταφρονεῖτω 1 Ti 4:12; or betw. the noun and the art.: διὰ τῆς ὑμῶν δεήσεως Phil 1:19. εἰς τὴν ὑμῶν προκοπὴν vs. 25.—On τί ἐμοὶ καὶ σοί; cf. ἐγὼ, end; on τί ἡμῖν κ. σοί; cf. τίς lb ε. M-M.

συγγένεια, ας, ἡ (Eur., Thu.+; inscr., pap., LXX; Ep. Arist. 241; Philo; Jos., Bell. 7, 204) ἐκ μεγάλης ς., Ant. 1, 165) relationship, kinship. concr. the relatives (Eur., Pla.+; LXX) Lk 1:61; Ac 7:3; 1 Cl 10:2f (the two last Gen 12:1); Ac 7:14 (Diod. S. 16, 52, 3 μετεπέμψατο ἀμφοτέρους μεθ' ὅλης τῆς συγγενείας; 34+35 fgm. 23). M-M.*

συγγενεῦσιν s. the following entry.

συγγενής, ἐς related, akin to (Pind., Thu.+; inscr., pap., LXX, Philo, Joseph.) in our lit. only subst. In the sing., masc. (Jos., Vi. 177) J 18:26 and fem. (Menand., fgm. 929 K.; Jos., Ant. 8, 249) Lk 1:36 t.r. Predom. pl. οἱ συγγενεῖς (the dat. of this form, made on the analogy of γονεῖς—γονεῦσιν, is συγγενεῦσιν [a Pisidian inscr.: JHS 22, '02, p. 358 no. 118; I Macc 10:89 v.l.] Mk 6:4; Lk 2:44 [both passages have συγγενέσιν as v.l., like Diod. S. 1, 92, 1; Dit., Or. 177, 7 (97/6 BC); UPZ 161, 21 (119 BC); PTebt. 61, 79; I Macc 10:89, text; Jos., Ant. 16, 382]; Bl-D. §47, 4 w. app.; Mlt.-H. 138; Thackeray 153) Lk 2:44; 21:16. W. a gen. (Bl-D. §194, 2) Mk 6:4; Lk 1:58; 14:12; Ac 10:24.—In the broader sense fellow-countryman, fellow-citizen of members of the same nation (Jos., Ant. 12, 338) οἱ συγγενεῖς μου κατὰ σάρκα Ro 9:3; cf. 16:7, 11, 21. M-M. B. 132.*

συγγενικός, ἡ, ὄν (Hippocr., Aristot.+; inscr.) related, kindred, of the same kind (Diog. L. 10, 129 [Epicurus]; Plut., Mor. 561B, Pericl. 22, 4, Themist. 5, 2; Vett. Val. index; Herm. Wr. 440, 6 Sc.; Ep. Arist. 147; Philo) τὸ συγγενικὸν ἔργον the task so well suited to you IEph 1:1.*

συγγενίς, ἰδος, ἡ (Plut., Mor. 267D; Charito 5, 3, 7; Suppl. Epigr. Gr. IV 452, 4; Bull. de corr. hell. 24 ['00] 340, 17; OBenndorf-GNiemann, Reisen I 1884 no. 53 E, 3; Dit., Or. index VIII [of cities]; PAmh. 78, 9 [II AD]; Mitteis, Chrest. 123, 9; StBPsaltis, Gramm. der byz. Chroniken '13, 152), a peculiar fem. of συγγενής, rejected by the Atticists (Ps.-Herodian in Lob., Phryn., p. 451f); ἡ ς, the (female) relative, kinswoman Lk 1:36.—Bl-D. §59, 3 w. app.; Mlt.-H. 131. M-M.*

συγγινώσκω 2 aor. συνέγνων (trag., Hdt.+; inscr., pap., LXX; Jos., C. Ap. 1, 218) think with (someone), have the same opinion, purpose, or wish, agree (Hdt. et al.; BGU 341, 4; 432 III, 8) w. dat. of the pers., esp. of understanding and forbearance for someone (Simonides, fgm. 13, 20f Zeῦ. . . ὅτι θαρσαλέον ἔπος εὔχομαι. . . , σύγγνωθί μοι=because I am using a bold word in my prayer, grant me your understanding; Philo, Mos. 1, 173; Jos., Vi. 103; Test. Sim. 3, 6) σύγγνωτέ μοι agree with me, understand my position IRO 6:2.—Another possibility is forgive or pardon me (Soph.+; Mod. Gk.).*

συγγνώμη, ἡς, ἡ (Soph., Hdt.+; inscr., pap., LXX, Ep. Arist., Philo; Jos., Vi. 227) *concession, indulgence, pardon* συγγνώμην ἔχειν *pardon, be indulgent to* τινί *someone* (Soph., Hdt.+; Zen.-P. 81 [=Sb 6787], 36 [257 BC] συγγνώμην ἡμῖν ἔχων; without **dat.**, Himerius, Or. 36, 17 [=Ecl. 36, 14]; Sir Prol. l. 18 and 3:13; Ep. Arist. 295) συγγνώμην μοι ἔχετε **IRo** 5:3. τοῦτο λέγω κατὰ συγγνώμην οὐ κατ' ἐπιταγὴν *I say this as a concession (to meet you half way), not as a command* 1 Cor 7:6. **M-M.***

συγγνωμονέω *make allowance for, pardon w. dat.* (Sext. Emp., Math. 1, 126; Athen. 4 p. 177D; 4 Macc 5:13; Jos., Ant. 11, 144) *pardon τινί someone* (Ps.-Callisth. 1, 40, 5 συγγνωμονέω ὡς θεὸς ἀνθρώποις) **ITr** 5:1.*

σύγραμμα, ατος, τό (Hdt.+) *writing, book, work* (X., Mem. 2, 1, 21; 4, 2, 10; Pla., Ep. 2 p. 314C; Philo, Vi. Cont. 29; Jos., C. Ap. 1, 44; 2, 288) **Epil Mosq** 1a, b, 3, 4.*

συγγραφή, ἥς, ἡ (Heraclitus, fgm. 129; Hdt.+; inscr., pap., LXX; Jos., C. Ap. 1, 129) *document, contract* (Thu.+; oft. in inscr., pap.) ἀδικὸν συγγραφὴν διασπᾶν *tear up an unjust contract* **B** 3:3 (Is 58:6).*

συγγράφω 1 **aor. mid.** συνεγραψάμην (Hdt.+; inscr., pap.) *write down, compose mid.* Papias 2:16.*

συγκάθηναι (Hdt.+; Sb 6796, 98 [Zen.-P. 258/7 BC]; Jos., Ant. 16, 362) *sit with* τινί *someone* (Wilcken, Chrest. 14 II, 5; 13 [I AD] συγκαθημένων αὐτῷ [τῷ Καίσαρι] συγκλητικῶν) ὁ βασιλεὺς. . . καὶ οἱ συγκαθημένοι αὐτοῖς **Ac** 26:30. Also μετὰ τινος (Ps 100:6) **Mk** 14:54. **M-M.***

συγκαθίζω 1 **aor.** συνεκάθισα—1. **trans.** *cause to sit down with* ἡμᾶς. . . συνεκάθισεν ἐν τοῖς ἐπουρανίοις *he (God) made us sit down with (Christ) in heaven* Eph 2:6.

2. **intr.** *sit down with others* (Gen 15:11; Ex 18:13; 1 Esdr 9:6. The **mid.** so X.+) **Lk** 22:55.*

συγκακοπαθέω 1 **aor. imper.** συγκακοπάθησον (schol. on Eur., Hecub. 203) *suffer together with someone abs.* συγκακοπάθησον ὡς καλὸς στρατιώτης *suffer hardship (with me) as a good soldier* 2 Ti 2:3. συγκακοπάθησον τῷ εὐαγγελίῳ (**dat.** of advantage) *join with (me, the apostle in prison) in suffering for the gospel* 1:8.*

συγκακουχέομαι (hapax legomenon) *suffer or be mistreated with someone else* τῷ λαῷ τοῦ θεοῦ *with God's people* Hb 11:25. **M-M.***

συγκαλέω 1 **aor.** συνεκάλεσα, **mid.** συνεκαλεσάμην *call together*—1. **act.** (Hom.+; Dit., Syll.3 1185, 15f; PLond. 1711, 53; LXX; Jos., Ant. 7, 363; 18, 279) **foll.** by **acc.** (Arrian, An. Alex. 6, 22, 2 ζ. τὸ πλῆθος) **Mk** 15:16; **Lk** 15:6, 9; **Ac** 5:21; 1 Cl 43:5.

2. **mid.** (Hdt. 2, 160; 2 Macc 15:31) *call to one's side, summon* (Bl-D. §316, 1) **foll.** by the **acc.** **Lk** 9:1; 15:6 v.l., 9 t.r.; 23:13; **Ac** 5:21 D; 10:24; 13:7 D; 28:17; **Hs** 5, 2, 11. **M-M.***

συγκαλύπτω **pf. pass. ptc.** συγκεκαλυμμένος (Hom.+; Dit., Syll.3 1170, 6; BGU 1816, 19 [I BC]; PGM 36, 270; 272; LXX; Jos., Ant. 9, 209; Test. Napht. 9:2) *cover (completely), conceal (opp. ἀποκαλύπτω)* **pass.** **Lk** 12:2. **M-M.***

συγκάμπτω 1 **aor.** συνέκαμψα (Hippocr., X., Pla.+; Dit., Syll.3 1168, 28 συγκάμψας τὰν χῆρα; LXX) *(cause to) bend τὸν νῶτον αὐτῶν σύγκαμψον cause their back (s) to bend* Ro 11:10 (Ps 68:24). **M-M.***

συγκαταβαίνω 2 **aor. ptc.** συγκαταβάς *go down with someone fr.* a high place to a lower one (Aeschyl., Thu.+; LXX; Philo, Abr. 105; Jos., Bell. 6, 132), **fr.** Jerusalem to Caesarea by the sea **Ac** 25:5. **M-M.***

συγκατάθεσις, εως, ἡ (=‘approval, assent’: Polyb. 2, 58, 11; 21, 26, 16; Dionys. Hal. 8, 79; Epict. and oft., incl. Dit., Or. 484, 32; pap.; Philo, Poster. Cai. 175) *agreement, union (of a decision arrived at by a group, an agreement* BGU 194, 11; 19; PGenève 42, 21; PFlor. 58, 8 al.) τίς ζ. ναῶ θεοῦ μετὰ εἰδώλων; *what agreement is there betw. the temple of God and idols?* 2 Cor 6:16. **M-M.***

συγκατανεύω 1. **aor.** συγκατένευσα *agree, consent by a nod* (Polyb. 3, 52, 6; 7, 4, 9 al.; Jos., Vi. 22; 124. Abs., Anth. Pal. 5, 286, 8) **Ac** 18:27 D.*

συγκατατάσσω 1. **aor. inf.** συγκατατάξαι (X.+; inscr.) *set down (=write) along with* τινί *someh.* Papias 2:3.*

συγκατατίθημι nearly always, and in our **lit.** and the **LXX** always, **mid.** συγκατατίθεμαι (Isaeus, Demosth.+; Dit., Syll.3 742, 52f, Or. 437, 43; pap.; Ex 23:1, 32; Sus 20 Theod.) *agree with, consent to* (lit. ‘put down the same vote

as') τινί *something* (Demosth. 18, 166; Epict. 1, 28, 4; 2, 8, 24; Jos., Ant. 8, 166; 20, 13 τ. γνώμη) Lk 23:51 (the *rdg.* varies betw. the *pres.* and the *perf. ptc.*); Ac 4:18 D; 15:12 D; *find oneself in agreement* τινί with *someh.* IPhld 3:3. M-M.*

συγκαταψηφίζομαι 1 aor. pass. συγκαταψηφίσθην (found only in one other place, Plut., Them. 21, 7, where it is a *mid. dep.*='join in a vote of condemnation') pass. *be chosen* (by a vote) together with, then more *gener.* *be added* μετὰ τῶν ἑνδεκα ἀποστόλων *to the eleven apostles* Ac 1:26. M-M.*

σύγκειμαι (Soph., Hdt.+; Dit., Syll.3 633, 25 [180 BC]; pap., LXX; Jos., C. Ap. 1, 112; 198) *recline together* (Soph., Aj. 1309) for συνανάκειμαι (q.v.) Mt 9:10 D.*

συγκεράννυμι (Aeschyl., Hdt.+; Dit., Syll.3 783, 32; LXX, Philo) 1 aor. συνεκέρασα; pf. pass. ptc. συγκερασμένος Hb 4:2 or συγκεκραμένος t.r. (BI-D. §101 p. 46; Mlt.-H. 243); plpf. 3 *sing.* συνεκέρατο AP 3:9; *mix (together), blend, unite.*

1. *lit., pass., of colors* AP 3:9.—2. *fig. (Maximus Tyr. 16, 4f of the powers granted the soul by God) τὸ σῶμα compose the body* (by unifying its members so as to form one organism) 1 Cor 12:24. συγκεράσαι ὑμῶν τὴν φρόνησιν ἐπὶ τὸ αὐτὸ *unite your wisdom harmoniously* Hv 3, 9, 8. οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνου μὴ συγκερασμένος τῇ πίστει τοῖς ἀκούσασιν *the word which they heard did not benefit them, because it was not united by faith* (dat. of instrum.; cf. BI-D. §202 app.) with the hearers Hb 4:2. Instead of the *sing.* συγκερασμένος (as in 8), P46 P13 ABCD have the *acc. pl.* συγκερασμένους, *prob.*=(those) *who were not united with those who heard it in faith.* (Libanius, Ep. 571 t. X 536 F. συγκεράννυ τῷ νεανίσκῳ σαυτὸν). M-M.*

συγκινέω 1 aor. συνεκίνησα; impf. pass. συνεκινούμην *set in motion* pass. *be set in motion* (Herm. Wr. 2, 6b; Epict. Ench. 33, 10) τὰ πάντα συνεκινεῖτο *everything was set in commotion* IEph 19:3 (cf. Philo, Dec. 44 πάντα συγκεκινήσθαι). τινά *arouse someone* Ac 6:12. M-M.*

συγκλάω fut. συγκλάσω (Aristoph., Pla.+; PAmsterdam 1, 8 [455 AD]; PGroninganae, Verh. Kon. Akad. v. Wetensch. '33; LXX) *shatter* τὴ *someh.* bars B 11:4 (Is 45:2).*

συγκλεισμός, οὗ, ὁ (pap., LXX) *confinement, encirclement* (Ezk 4:3, 7, 8; 5:2; 1 Macc 6:21) ἐν συγκλεισμῷ οὗσης τῆς πόλεως *when the city was being besieged* 1 Cl 55:4; cf. vs. 5.*

συγκλείω 1 aor. συνέκλεισα (Eur., Hdt.+; inscr., pap., LXX; Jos., Ant. 12, 328) *close up together, hem in, enclose.*

1. *lit.* τὴ *someh.* fish in a net (Aristot., Hist. An. 533b, 26; Ael. Aristid. 32 p. 606 D.) Lk 5:6.

2. *fig. confine, imprison* τινὰ εἰς τι (Polyb. 3, 63, 3 εἰς ἀγῶνα; Diod. S. 19, 19, 8 εἰς τοιαύτην ἀμηχανίαν συγκλεισθεῖς Αντίγονος μετεμέλετο; Herm. Wr. 500, 8 Sc.; Ps 30:9 οὐ συνέκλεισάς με εἰς χεῖρας ἐχθροῦ, 77:50 τὰ κτήνη εἰς θάνατον συνέκλεισεν. Cf. in the literal sense PFay. 12, 17 [II BC] συνκλείσαντές με εἰς τὴν οἰκίαν) of God συνέκλεισεν τοὺς πάντας εἰς ἀπειθειαν *he has imprisoned them all in disobedience, i.e. put them under compulsion to be disobedient or given them over to disobedience* Ro 11:32. τὶ ὑπὸ τι: συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν *the Scripture (i.e. God's will as expressed in the Scripture) has imprisoned everything under the power of sin* Gal 3:22; cf. vs. 23. M-M.*

συγκληρονόμος, ον *inheriting together with*, mostly *subst.* (Philo, Ad Gai. 67; inscr. [The Coll. of Ancient Gk. Inscr. in the Brit. Mus. III no. 633 p. 249: Ephesus; inscr. on a sarcophagus fr. Thessalonica: Mitteil. des Deutsch. Arch. Instit. Ath., Abt. 21, 1896, 98; Suppl. Epigr. Gr. VIII 91, 3 (II AD) ἀδελφὸς καὶ ζ.; PLond. 1686, 35 and other pap. of Byz. times) Eph 3:6. Foll. by objective *gen.* of the thing Hb 11:9; 1 Pt 3:7. Foll. by *gen.* of the *pers. w.* whom one is inheriting ζ. Χριστοῦ *fellow-heir with Christ* Ro 8:17. W. dat. of the *pers. w.* whom one inherits Hs 5, 2, 7f; 11. M-M.*

συγκοιμάομαι pass. dep. (Aeschyl.+.) 1 aor. pass. συνεκοιμήθην *sleep with* τινί *someone* of sexual intercourse (trag., Hdt.; En. 9, 8) AP 17:32. Before συνεγείρεσθε and after συμπάσχετε, συγκοιμᾶσθε is *prob.* a euphemism *suffer together, die together, rise together* IPol 6:1 (on the series of compounds w. σύν, among them συγκοιμ., cf. Epict. 2, 22, 13).*

συγκοινωνέω 1 aor. συνεκοινώνησα (Hippocr.+.)—1. *participate in* with someone, *be connected* τινί with *someh.* (Herm. Wr. 1, 28 τῇ ἀγνοίᾳ; w. *gen.* of the thing Demosth. 57, 2; τινί τινοῦς='w. someone in *someh.*' Cass. Dio 37, 41; 77, 16) in the sense of actually taking part Eph 5:11; Rv 18:4. In the sense of taking a sympathetic interest Phil 4:14.

2. *share* τί τινι *someh. w. someone* συγκοινωνεῖν πάντα τῷ ἀδελφῷ *share everything with one's brother* D 4:8.*

συγκοινωνός, οὗ, ὁ *participant, partner* (PBilabel 19, 2 [110 AD]; Maspéro 158, 11 of business partners οἱ συγκοινωνοὶ μου) w. *gen.* of the thing in which one shares (Stephan. of Athens, in Hippocr. 1, 76 Dietz [1834] συγκοινωνός τῆς βασιλείας μου) Ro 11:17. ἵνα συγκ. αὐτοῦ (i.e. τοῦ εὐαγγελίου) γένωμαι *that I might jointly share in it (i.e., in the benefits promised by the gospel; differently EMolland, D. paul. Euangelion '34, 53f:*

‘fellow-worker in the gospel [Mitarbeiter des Evan.]’ 1 Cor 9:23. συγκοινωνοί μου τῆς χάριτος *sharers of the same grace as myself* Phil 1:7. Also συγκ. τινος ἔν τινι *sharer with someone in someth.* Rv 1:9.—MPol 17:3 Funk v.l. M-M.*

συγκομίζω 1 aor. συνεκόμισα, pass. συνεκομίσθην—1. *bring in* of the harvest (so Hdt.+, in the act. [cf. also Jos., Ant. 14, 472], and the mid. X.+, oft. in pap.) pass. θημωνιά ἄλωνος καθ’ ὥραν συγκομισθεῖσα *a heap of sheaves on the threshing-floor, brought in (to the barn) at the right time* 1 Cl 56:15 (Job 5:26).

2. *bury* (Soph., Aj. 1048; Plut., Sulla 38, 5) τινά *someone* Ac 8:2. M-M.*

συγκοπή, ἦς, ἡ (Dionys. Hal., Comp. Verb. 15; 22; Peripl. Eryth. c. 6; Plut., POxy. 1654, 6 [II AD]) *cutting to pieces, mangling* ζ. μελῶν IRo 5:3.*

συγκοπιᾶω (schol. on Eur., Hecuba 862; Suppl. Epigr. Gr. VI 473 [IV AD]) *labor together* τινί *with someone* τῷ πνεύματι *with the Spirit* Hs 5, 6, 6. συγκοπιᾶτε ἀλλήλοις *unite your efforts* IPol 6:1.*

συγκόπτω fut. συγκόψω; 2 aor. pass. συνεκόπην (Eur., Hdt.+, inscr., pap., LXX; Sib. Or. 3, 188; 613) *break up, break to pieces*.

1. lit. (X., Cyr. 6, 4, 3; PSI 630, 20; 4 Km 24:13) stones Hv 3, 6, 1.—2. fig. *destroy* (Lucian, Cal. 1) τὴν δύναμιν τοῦ διαβόλου *break the power of the devil* Hm 12, 6, 4. Pass., of a depressed frame of mind *be overcome* ἀπὸ τῆς λύπης *by grief* Hv 5:4.*

σύγκρασις, εὼς, ἡ (Eur., Pla.+, Cornutus 8 p. 8, 15; Vett. Val.; Herm. Wr. 11, 7; PGM 7, 512; Ezk 22:19) *mixture, blending* 1 Cl 37:4.*

συγκρατέω fut. συγκρατήσω; 1 aor. pass. συνεκρατήθην (Plut. et al.; Sym. Ps 16:5; Jos., Ant. 8, 67) *hold together w. acc.* (Anaximenes [VI BC] 2 Diels: ἡ ψυχὴ συγκρατεῖ ἡμᾶς) Hs 9, 7, 5. *Surround* and *protect* τὸν λαόν Hs 5, 5, 3; cf. 9, 12, 8.—*Support, hold upright* (cf. Aretaeus 3, 5, 7; 40, 29 Hude ὕπνος συγκ. τὰ μέλα; Geopon., Prooem. 6) pass., of a sick man ἵνα συγκρατηθῇ ἡ ἀσθένεια τοῦ σώματος αὐτοῦ *that his weak body might find support* Hv 3, 11, 4.*

συγκρίνω 1 aor. συνέκρινα (since Epicharmus [V BC] in Plut., Mor. 110A; inscr., pap., LXX).

1. *bring together, combine* (Epicharmus+; Pla.; Aristot., Metaph. 1, 4 p. 985a, 24) so perh. πνευματικοῖς (neut.) πνευματικὰ συγκρίνοντες *giving spiritual truth a spiritual form* (Gdspd., Lghtf., BWeiss, Bousset) 1 Cor 2:13 (s. 2b and 3 below).

2. *compare* (Aristot.+, Polyb., Diod. S., Dionys. Hal., Epict., Philo; Jos., Ant. 5, 77a.)—a. τινά τινι *someone with someone* (Diod. S. 4, 44, 6; cf. CIG 5002 ὁ ἱερεὺς. . . πατήρ τῶν ἱερέων, ὃ οὐδεὶς τῶν ἱερέων συγκρίνεται; Philo, Ebr. 45) ἐαυτὸν τινι *oneself with someone* (Plut., G. Gracch. 4, 6) 2 Cor 10:12a, b.

b. 1 Cor 2:13 (s. 1 above and 3 below) may also be classified here: *comparing the spiritual gifts and revelations* (which we already possess) *with the spiritual gifts and revelations* (which we are to receive, and judging them thereby; cf. Maximus Tyr. 6, 4a)—so Rtzst., Mysterienrel. 3 336; Ltzm., Hdb. ad loc.; Field, Notes 168.

3. *explain, interpret* (Polyb. 14, 3, 7; Gen 40:8, 16, 22; 41:12f, 15; Da 5:12 Theod.) πνευματικοῖς (masc.) πνευματικὰ συγκρίνοντες *interpreting spiritual truths to those who possess the Spirit* 1 Cor 2:13 (s. 1 and 2b above)—so RSV text, PWSchmiedel, Heinrici, JSickenberger.—FBlass and JWeiss propose emendation of the text. M-M.*

συγκύπτω (Hdt., Aristoph.+, LXX) *be bent over* (Sir 12:11; 19:26; Celsus 4, 36) of a woman possessed by a spirit of illness ἣν συγκύπτουσα *she was bent double* Lk 13:11.*

συγκυρία, ας, ἡ (Hippocr.: CMG I 1 p. 42, 16; Sym. 1 Km 6:9; Hesychius) *coincidence, chance* κατὰ συγκυρίαν *by coincidence* (Eustath., In Il. 3, 23 p. 376, 11) Lk 10:31 (συγγυχείαν=συντυχίαν P75c; τύχα D). M-M.*

συγχαίρω impf. συνέχαιρον; fut. συγχαρήσομαι; aor. συνεχάρην (Aeschyl., X.+, inscr., pap., LXX).

1. *rejoice with, feel joy with* τινί *someone* (Aristot., Eth. Nic. 1166a, 8; UPZ 148, 3 [II BC]; BGU 1080, 2; Philo, Det. Pot. Ins. 124) Lk 1:58; Phil 2:17f (s. also 2 below); ITr 1:1. συνεχάρην ὑμῖν *rejoiced with you from the bottom of my heart* Pol 1:1. τινί foll. by ὅτι *rejoice w. someone because* (Socrat., Ep. 33, 2; PLond. 43, 3f [II AD]) Lk 15:6, 9. Without dat., which is easily supplied (X., Hiero 5, 4) 1 Cor 12:26 (symbolically: the ‘parts’ stand for the believers).—τινί *over* or *because of someth.* (Herm. Wr. 1, 26.—In this case the compound has the same mng. as the simple verb, as Jos., Ant. 15, 210 [opp. ἄχθεσθαι]) οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ συγχαίρει δὲ τῇ ἀληθείᾳ *it does not rejoice over injustice, but rejoices in the truth* 1 Cor 13:6 (EFranz, ThLZ 87, ’62, 795-8). Cf. Hs 8, 2, 7.

2. *congratulate* τινί *someone* (Aeschin. 2, 45 w. ὅτι foll.; Polyb. 29, 7, 4; 30, 10, 1 al.; Diod. S. 22, 13, 7; Plut., Mor. 231B; PTeht. 424, 5; cf. Jos., Ant. 8, 50) B 1:3; IEph 9:2; IPHld 10:1; ISm 11:2; Hs 5, 2, 6.—Lk 1:58 and Phil 2:17f could perh. be classed here as well. M-M.*

συγχεῶ (Hom.+: inscr., PGM 4, 3101; LXX, Philo, Joseph.), and beside it the Hellenistic συγχύν(ν)ω (BI-D. §73; 101; Mlt.-H. 195; 214f; 265; W-S. §15; Thackeray §19, 2; 24) Ac 21:31 συγχύννεται, v.l. συγχύνεται; Hv 5:5

συγχύννου; **impf.** συνέχεον Ac 21:27 (cf. W-S. §13, 13 note 13) and συνέχυνεν Ac 9:22, **t.r.** συνέχυνεν; 1 **aor.** συνέχεα Ac 21:27 **v.l.** **Pass.:** **pf.** συγκέχυμαι; 1 **aor.** συνεχύθη; **lit.** ‘pour together’, then *confuse, confound, trouble, stir up w. acc.* (Eunap., Vi. Soph. p. 44 Boiss. ἅπαντα; Philo, Mut. Nom. 72 τ. ψυχὴν, Spec. Leg. 1, 328 πάντα; Jos., Ant. 11, 140) πάντα τὸν ὄχλον Ac 21:27. **Pass.** *be in confusion* (PGM 13, 874) 19:29 D, 32. ὄλη συγχύννεται Ἰερουσαλήμ 21:31.—*Confound, throw into consternation w. acc.* Ac 9:22. **Pass.** *be amazed, surprised, excited, agitated* (Diod. S. 4, 62, 3 συνεχύθη τὴν ψυχὴν=he became distraught in spirit; Phlegon: 257 fgm. 36, 1, 5 Jac.; Achilles Tat. 5, 17, 7; 1 Km 7:10; Jo 2:1; Jos., Ant. 8, 199; 12, 317) 2:6; Hv 5:4f; m 12, 4, 1f. M-M.*

συγχεῖσθαι **mid. dep.** (Polyb.+; **inscr., pap.**) **inf.** συγχεῖσθαι IMg 3:1—1. *make use of w. dat.* of the thing that one makes use of (Polyb. 1, 8, 1; Epict. 1, 16, 10; 2, 19, 1; Ep. Arist. 162; 266 al.; Ditt., Syll. 3 685, 45; BGu 1187, 22 [I BC]), also in the sense *take advantage of τῇ ἡλικίᾳ τοῦ ἐπισκόπου the bishop's youth* IMg 3:1.

2. *have dealings with, associate on friendly terms with τινί someone* (Ps.-Demetr., Eloc. c. 281; Diogenes Oenoand. [II AD], fgm. 64 W.; Ps.-Callisth. 2, 19, 3 συγχεῖσάμενός μοι=‘associating with me’; Ps.-Clem., Hom. 9, 22) οὐ συγχεῖνται Ἰουδαῖοι Σαμαρίταις (s. Σαμαρίτης) J 4:9 (DDaube, JBL 69, ’50, 137-47 prefers ‘use [vessels for food and drink] together’ and discusses the **pass. fr.** Diogenes Oenoand., also IMg 3:1). M-M.*

συγχεῖσθαι (Hecato on Zeno the Stoic in Diog. L. 7, 2; Herm. Wr. 10, 17) *be in defiling contact with, defile by touching* τινός Dg 12:8.*

συγχύν(ν)ω s. **συγχέω**. M-M.

σύγχυσις, εὐς, ἡ (Eur., Thu.+; Jos., Ant. 16, 75; **inscr., pap., LXX**) *confusion, tumult* (Diod. S. 1, 75, 2; 20, 9, 5 συγχύσεως τὴν πόλιν ἐχούσης; Chio, Ep. 1; Philo; Jos., Bell. 2, 294 σύγχυσις εἶχεν τὸν δῆμον; 4, 125; Sib. Or. 8, 81) ἐπλήσθη ἡ πόλις τῆς συγχύσεως Ac 19:29.*

συγχωρέω (**trag., Hdt.+; inscr., pap., LXX**)—1. *yield τινί to someone* (Thu. 1, 140, 5 al.) IMg 3:1.

2. *grant, permit τινί (to) someone* (Bel 26; Jos., Ant. 3, 277) **w. dat.** and **inf.** (X., Cyr. 6, 3, 20; Diod. S. 38+39 fgm. 8, 1; Appian, Bell. Civ. 5, 62 §260; Jos., Ant. 11, 6) **mid.** Ac 21:39 D. **Pass.** (Herm. Wr. 1, 13a) **pf.** συγκεχώρηται *it is granted* Dg 8:6.*

συζῶ (Aeschyl., Pla. et al.; Ep. Arist., Philo) **fut.** συζήσω (on the spelling συνζῶ s. Bl-D. §19, 2 app.; Rob. 217; W-S. §5, 25) *live with τινί someone* (Demosth. 19, 69; Epigr. Gr. 1085, 2; Ep. Arist. 130) of living with a sinner Hm 4, 1, 9. Of the believer's life **w.** the exalted Lord Ro 6:8 (s. σύμψυτος). Also μετά τινος (Demosth. 18, 314 **v.l.**; Plut., Pyrrh. 20, 4; Aristot., Eth. Nic. 8, 3 p. 1156a, 24 μετ' ἀλλήλων) of living **w.** one's wife Hm 4, 1, 4f; **w.** heathen s 8, 9, 1; 3. **Abs.** (**w.** συναποθνήσκειν as Athen. 6, 54 p. 249B τούτους [the bodyguards] οἱ βασιλεῖς ἔχουσι συζῶντας καὶ συναποθνήσκοντες): the Corinthians have a place in Paul's heart εἰς τὸ συναποθανεῖν καὶ συζῆν *to live together and die together* 2 Cor 7:3. The Christians die and live **w.** their Lord 2 Ti 2:11. M-M.*

συζεύγνυμι 1 **aor.** συνέζευξα **lit.** *yoke together* (X., Cyr. 2, 2, 26), then **gener.** *join together, pair* (PGiess. 34, 3; Ezk 1:11; Philo), **specif.** of matrimony (Eur.+; cf. X., Oec. 7, 30 νόμος συζευγνὺς ἄνδρα καὶ γυναῖκα; Aristot., H.A. 7, 6; Jos., Ant. 6, 309; PLond. 1727, 9) ὁ οὖν ὁ θεὸς συνέζευξεν Mt 19:6; Mk 10:9 (cf. the pagan counterpart in Nicetas Eugen. 3, 12; 7, 265 Hercher: two lovers οὓς θεὸς [a god] συνῆψε, τίς διασπάσει;). M-M.*

συζητέω **impf.** συνεζήτουν (Pla.+; 2 Esdr 12:4 **v.l.**)—1. *discuss, carry on a discussion* περί τινος *about someth.* B 4:10. **Foll.** by **indir.** question Mk 9:10. **Abs.** 1:27. ὁμιλεῖν καὶ συζητεῖν Lk 24:15.

2. *dispute, debate, argue τινί with someone* (American Studies in Pap. 6, ’70, 581, 9 ἀλλὰ καὶ συζητήσαντ ὁ[ς] μου αὐτῶν περὶ τούτων [ca. 126-8 AD]; POxy. 532, 17; 1673, 20 [II AD]) Mk 8:11; 9:14 **t.r.**; Ac 6:9. Also πρὸς τινα Mk 9:14, 16; Lk 22:23 (**w.** τό and **indir.** quest.); Ac 9:29. **Abs.** (Cyranides p. 10, 22) Mk 12:28. συζητοῦντες ἀποθνήσκουσιν *they are perishing while they dispute* ISm 7:1.

3. *reflect, meditate* (in solitude) περί τινος Hs 6, 1, 1 (NT never has περί τινος **w.** συζητέω). **Foll.** by ὅτι 2:1. M-M.*

συζήτησις, εὐς, ἡ (Cicero, Ad Fam. 16, 21, 4; Philo, Det. Pot. Ins. 1, Leg. All. 3, 131, Op. M. 54 **v.l.**) *dispute, discussion* (collection of Epicurean sayings: CBailey, Epicurus ’26 p. 116, fgm. 74) Ac 15:2 **t.r.**, 7 **t.r.** πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν *disputing vigorously among themselves* 28:29 **t.r.** M-M.*

συζητητής, οὗ, ὁ (hapax legomenon) *disputant, debater* (s. συζήτησις and συζητέω 2) 1 Cor 1:20 (=IEph 18:1).*

σύζυγος, ον (Aeschyl.+; Aq. Ezk 23:21). The **corresp. subst.** σύζυγος, ον, ὁ has not yet been found as a proper name (AFick2—FBechtel, Die griech. Personennamen 1894, 132), but only as a compound common noun (=‘brother’, Eur., Tro. 1001;=‘comrade, companion’ Eur., Iph. T. 250; Aristoph., Plut. 945; Anth. 8, 145; Magnet. Graffiti ed. Kern 321; 328 [I AD] σύζυγοι βαίβιος Κάλλιος; Herm. Wr. 6, 1b. In the same sense as **Lat.** commilito [‘fellow-soldier’] of gladiators, each one of whom is his opponent's σύζυγος: RHerzog, Koische Forschungen u. Funde 1899 no. 133; CIG 4175.—Thieme 32) γνήσιε σύζυγε *true comrade*, **lit.** ‘yoke-fellow’ Phil 4:3. It is no longer

possible to determine **w.** certainty just whom the apostle has in mind (MDibelius; FTillmann.—Epaphroditus has been conjectured by some **fr.** Victorinus to **Lghtf.** and Zahn. JoachJeremias, NT Essays [TWManson memorial vol.]’59, 136-43, **esp.** 140 [Silas]). Since ἡ σύζυγος=‘wife’ (**Eur.**, Alc. 314; 342; **Anth.** 8, 161, 6; 164, 2; **Syntipas** p. 16, 9; 18, 6; **Test. Reub.** 4:1), some have thought that Paul’s wife is meant (since Clem. Alex., Strom. 3, 53, 1; Origen, **Comm.** in **Ep.** ad Rom. 1, 1). Lohmeyer considers it to mean a ‘brother in suffering’ who is sharing Paul’s imprisonment. Finally, the idea that ζ. is a proper name enjoys considerable support (RALipsius, EHaupt, PEwald, KBarth, GHeinzelmann, **W-H. mg.**). **M-M.***

συνζωοποιέω 1 **aor.** συνεζωοποίησα (only in Christian writers) *make alive together with someone* ἡμᾶς τῷ Χριστῷ *us together w. Christ* Eph 2:5. ὑμᾶς σὺν αὐτῷ *you together w. him* (=Christ) Col 2:13. The **ref.** is to people who were dead in their sins, but through union **w.** Christ have been made alive by God together **w.** him.*

συκάμινος, ου, ἡ (**Theophr.**; Phaenias in **Athen.** 2 p. 51E; **Diod. S.** 1, 34, 8; **Strabo** 17, 2, 4; **Diosc.** 1, 23; **inscr. fr.** Sinuri [ed. LRobert ’45] no. 47a, 13; **BGU** 492, 7, 9; **PTebt.** 343, 86 al. In **LXX** for π, the sycamore.—HLewy,

Die semit. Fremdwörter bei den Griechen 1895, 23) *the mulberry tree*, which is evidently differentiated **fr.** the sycamore (**s. συκομορέα**) in Lk 17:6 (**cf.** 19: 4), as well as in the ancient versions.—On the two kinds of trees, and on the question whether Lk may not have differentiated **betw.** them, **cf.** Löw (**s. συκῆ**; here also SKlein) I 266-74. **M-M.***

συκῆ, ἡς, ἡ (**Hom.**+; **inscr., pap., LXX; Jos., Bell. 3, 517, Ant. 5, 236f**) *the fig tree*, much cultivated because of its sweet fruit, also growing wild Mt 24:32; Mk 13:28; Lk 13:6f; 21:29; J 1:48, 50; Js 3:12; Rv 6:13 (**cf.** Is 34:4). Jesus curses a fig tree Mt 21:19-21; Mk 11:13, 20f; **s.** WHvan deSandeBakhuyzen, **NThT** 7, ’18, 330-8; FJFvanHasselt, **NThSt** 8, ’25, 225-7; SHirsch, **NThT** 27, ’38, 140-51; AdeQRobin, **NTS** 8, ’61/’62, 276-81 (Mi 7:1-6); H-WBartsch, **ZNW** 53, ’62, 256-60.—On the fig tree **s.** HGraf zu Solms-Laubach, Die Herkunft usw. des gewöhnlichen Feigenbaums 1882; FGGoldmann, La Figue en Palestine à l’époque de la Mišna ’11; SKlein, Weinstock, Feigenbaum u. Sykomore in Palästina: **Festschr.** für ASchwarz ’17; ILöw, D. Flora der Juden I ’28, 224-54; WRauh u. HReznik, SBHdlbg. math.-nat. ’51, Abh. 3, 164-74; CHHunzinger, **TW** VII, 751-9. **M-M.***

συκομορέα, ας, ἡ (**Hippiatr.** II 165, 16; **Geopon.** 10, 3, 7.—**Bl-D.** §25; 45; **Mlt.-H.** 81. **L.** writes it συκομορέα) *the fig-mulberry tree, sycamore fig* (**s. συκάμινος**) Lk 19:4.—**Cf.** Löw (**s. συκῆ**) I 274-80. **M-M.***

σῦκον, ου, τό (**Hom.**+; **inscr., pap., LXX; Jos., Vi. 14**) *the fig*, fruit of the fig tree (**s. συκῆ**), **esp.** *ripe fig* Mt 7:16; Mk 11:13; Lk 6:44; Js 3:12. **M-M. B.** 378.*

συκοφαντέω 1 **aor.** ἐσυκοφάντησα (**Aristoph., X., Pla. +; pap., LXX, Philo; Jos., Bell. 1, 11, Ant. 10, 114, Vi. 52; Sib. Or. 2, 73**).

1. *accuse falsely, slander*, then **gener.** *annoy, harass, oppress, blackmail* τινά *someone* (Pr 14:31; 22:16 πένητα; 28:3 πτωχούς) **w.** διασειώ (**q.v.** and **cf.** in addition **Antipho**, Or. 6, 43; **UPZ** 113, 9f [156 BC]; **PTebt.** 43, 26 συκοφαντηθῶμεν and 36 συκοφαντίας τε καὶ διασισημῶ χάριν) Lk 3:14.

2. *extort* (**Lysias** 26, 24 τὶ παρὰ τινος) εἴ τινός τι ἐσυκοφάντησα *if I have extorted anything from anyone* Lk 19:8.—EbNestle, Sykophantia im bibl. Griech.: **ZNW** 4, ’03, 271f.—On the derivation of the word **s. L-S-J s.v. M-M.***

συλαγωγέω *carry off as booty or as a captive, rob* τινά *someone* (**Heliod.** 10, 35 p. 307, 32 Bekker οὗτός ἐστιν ὁ τὴν ἐμὴν θυγατέρα συλαγωγήσας; **Aristaen.** 2, 22 Hercher) **fig.** of carrying someone away **fr.** the truth into the slavery of error Col 2:8. **M-M.***

συλάω 1 **aor.** ἐσύλησα (**Hom.**+; **inscr., pap.; EpJer 17; Jos., C. Ap. 2, 263**) *rob* τινά *someone* as a highly **fig. expr.** for Paul’s procedure in accepting financial support **fr.** certain sources ἄλλας ἐκκλησίας ἐσύλησα *I robbed other churches* and thus obtained the money that enabled me to serve you free of charge 2 Cor 11:8. **M-M.***

συλλαβή, ἡς, ἡ (**Aeschyl.**) *syllable* (**Pla., Demosth. et al.; Philo**, Poster. Cai. 94) **Hv** 2, 1, 4 (**Porphy.**, Vi. Plot. 8 ἔγραψε οὔτε εἰς κάλλος ἀποτυπούμενος τὰ γράμματα οὔτε εὐσήμως τὰς συλλαβάς διαιρῶν). **M-M.***

συλλαλέω **impf.** συνελάλουν; 1 **aor.** συνελάλησα (**Polyb.; Dit., Or. 229, 23; pap., LXX**) *talk or converse with, discuss with* τινί *someone* (**Polyb.** 4, 22, 8; **PHib.** 66, 4 [III BC]; **PRainer** 18, 23; **Ex** 34:35; **Pr** 6:22; **Is** 7:6) Mk 9:4; Lk 9:30; 22:4. Also μετά τινος Mt 17:3; **Ac** 18:12 D; 25:12. συνελάλουν πρὸς ἀλλήλους λέγοντες Lk 4:36. **M-M.***

συλλαμβάνω **fut.** συλλήμψομαι (for the spelling **cf. s.v. λαμβάνω**); 2 **aor.** συνέλαβον, **mid.** συνελαβόμην; **pf.** συνείληφα; 1 **aor. pass.** συνελήμφθην (**Aeschyl., Hdt. +; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.**).

1. **act.** (**w. fut. mid.**)—**a.** *seize, grasp, apprehend*—**a.** of the taking of prisoners into custody τινά *arrest someone* (**Soph., Thu.+; Dit., Syll. 3 700, 30; PHib.** 54, 20; **POxy.** 283, 12 al.; **LXX; Jos., Ant. 15, 124**) Mt 26:55; Mk 14:48; Lk 22:54; J 18:12; **Ac** 1:16; 12:3; 1 Cl 12:2a. **Pass.** **Ac** 23:27; 1 Cl 12:2b; **MPol** 5:2; 7:2; 9:1; 21.

β. of animals *catch* (**Dio Chrys.** 25[42], 3; **Aelian**, H.A. 1, 2; **Philo**, Omn. **Prob. Lib.** 147) Lk 5:9 (**cf. ἄγρα**).

b. *conceive* in the sexual sense, of the woman (**Aristot.**, H.A. 7, 1 p. 582a, 19, **Gen. An.** 1, 19 p. 727b, 8; **Plut.**,

Mor. 829B; **Lucian**, *Sacrif.* 5; **LXX**; cf. **Ep. Arist.** 165) *abs. become pregnant* (Gen 4:1; 30:7 al.) Lk 1:24; B 13:2; AP 11:26 *mg.* as restored by Dieterich et al. Also συλλ. ἐν γαστρί (**Hippocr.**, Aph. 5, 46 ed. Littré IV 548, Mul. 1, 75 vol. VIII 162. Cf. Gen 25:21) Lk 1:31. *Pass.* ἐν ἀνομίαις συνελήμφθην 1 Cl 18:5 (Ps 50:7).—**W.** the *acc.* of the child to be born (**Lucian**, V. *Hist.* 1, 22; **LXX**) Lk 1:36. *Pass.* πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ *before he was conceived in the womb* 2:21.—Symbolically (cf. **Περὶ ὕψους** 14, 3 τὰ συλλαμβανόμενα ὑπὸ τῆς ψυχῆς; Ps 7:15; **Test. Benj.** 7:2 συλλαμβάνει ἡ διάνοια διὰ τοῦ βελιάρ; **Philo**) ἡ ἐπιθυμία συλλαβοῦσα τίκει ἀμαρτίαν Js 1:15.

c. *take hold of together, then support, aid, help* (**Aeschyl.**+) *w. dat.* of the one to whom help is given (**Eur.**, *Med.* 812; **Hdt.** 6, 125; **Pla.**, *Leg.* 10 p. 905C; **POxy.** 935, 3; 8 συλλαμβάνουσι ἡμῖν οἱ θεοί; 1064, 7; **Jos.**, **Ant.** 12, 240) συλλάβωμεν ἑαυτοῖς *let us help each other* 2 Cl 17:2.

2. mid.—**a.** *seize, arrest* Ac 26:21; **MPol** 6:1.—**b.** *come to the aid of, help, assist* (**Soph.**, *Phil* 282; **Pla.**, *Theag.* 129E; **Diod.** S. 11, 40, 1; **Jos.**, **Ant.** 4, 198; 7, 341 τῷ παιδί; **PGiess.** 25, 4 συλλαμβανόμενός μοι; **PTebt.** 448 συλλαβοῦ αὐτῷ) *τινὶ someone* Lk 5:7 (*βοηθεῖν v.l.*); **Phil** 4:3. **M-M.***

συλλέγω fut. συλλέξω; 1 *aor.* συνέλεξα (**Hom.**+) *inscr., pap., LXX*; **Jos.**, **Ant.** 5, 240 τὸν καρπὸν; **Sib. Or.** 8, 55) *collect, gather (in), pick* τὴν *some*th. weeds Mt 13:28-30. *Pass. vs.* 40. The place to which what is gathered is taken is indicated by εἰς *vs.* 48; the place *fr.* which it is removed is indicated by ἐκ *vs.* 41 (σκάνδαλον 3). Hence also ἐξ ἀκανθῶν συλλ. Lk 6:44; also ἀπὸ ἀκανθῶν Mt 7:16. **M-M.***

συλλογίζομαι 1 *aor.* συνελογισάμην (**Hdt.**+) *inscr., pap., LXX* *reason, discuss, debate* (**Pla.**, *Demosth.*, *Polyb.*; **Is** 43:18; **Philo**, *Leg. All.* 2, 99; **Jos.**, **Bell.** 1, 560; 4, 125) *πρὸς ἑαυτὸν to oneself* (**Plut.**, *Pomp.* 60, 3) or *pl. among themselves* Lk 20:5. **M-M.***

συλλυπέω trans. *hurt or grieve with or at the same time pass. be grieved with, feel sympathy* (**Hdt.**+) **Diod.** S. 4, 11, 2; **Is** 51:19; in συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν Mk 3:5 the *prep.* surely has no other force than to strengthen the simple verb *deeply grieved at the hardening of their heart.**

συμβαίνο (**Aeschyl.**, **Hdt.**+) *impf.* συνέβαινον; *fut.* συμβήσομαι; 2 *aor.* συνέβην; *pf.* συμβέβηκα; *meet, happen, come about* (**trag.**, **Hdt.**+) *inscr., pap., LXX*, **Ep. Arist.**, **Philo**, **Joseph.**) συμβαίνει τί τινι (**trag.**, **Thu.** et al.; **Test. Sim.** 2:13) Mk 10:32 (*w. ref.* to death: last will and testament of **Aristot.** in **Diog. L.** 5, 11; 12); Ac 20:19; 1 Cor 10:11; 1 Pt 4:12; 2 Pt 2:22; 1 Cl 23:3 (*scripture quot.* of unknown origin); B 19:6; D 3:10. οὕτως συμβαίνει πᾶσι **Hm** 5, 2, 7. καθὼς φρονοῦσιν καὶ συμβήσεται αὐτοῖς *as they hold their opinions, so it shall turn out for them* **ISm** 2. *W. inf. foll.* (**Hdt.** 6, 103 al.; *inscr.*; **POxy.** 491, 10) **Hv** 3, 7, 6. συνέβη *foll.* by *acc.* and *inf.* (**Hdt.** 7, 166 al.; **Dit.**, *Syll.* 3 535, 5; 685, 36f; 1 **Esd** 1:23; **Jos.**, **Ant.** 9, 185) συνέβη βασιτάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν Ac 21:35; **Papias** 4; (**Bl-D.** §393, 5; 408; **Rob.** 392; 1043).—τὸ συμβεβηκός τινι *what has happened to someone* (**Sus** 26 **Theod.**; **Jos.**, **Vi.** 51) Ac 3:10. *Sing.*, without the *dat.* τὸ συμβάν *what had happened* (**Epict.** 3, 24, 13; **Appian**, *Hann.* 36 §154; **Agatharchides** in **Jos.**, **C. Ap.** 1, 211; cf. **Jos.**, **Ant.** 13, 413 τὰ συμβάντα) **GP** 14:59. *Pl.* τὰ συμβεβηκότα *the things that had happened* (**Isocr.** 5, 18; 1 **Macc** 4:26; **Ep. Arist.**; **Jos.**, **Ant.** 13, 194) Lk 24:14. **M-M.***

συμβάλλω impf. συνέβαλλον; 2 *aor.* συνέβαλον, *mid.* συνεβαλόμην; *pf.* συμβέβληκα (**Hom.**+) *inscr., pap., LXX*).

1. act.—**a. trans.**—*a. converse, confer* (*w. λόγους added Eur.*, *Iphig. Aul.* 830; without *λ.* **Plut.**, *Mor.* 222C) *τινὶ with someone* (**Epict.** 4, 12, 7; **Iambl.**, *Vi.* *Pyth.* 2, 12; **PFay.** 129, 2) Ac 17:18. *πρὸς ἀλλήλους* 4:15.

β. consider, ponder, draw conclusions about (**Pla.**, *Crat.* 384A *μαντείαν*; **Philo**, *In Flacc.* 139; **Jos.**, **Ant.** 2, 72) *συμβαλὼν τῷ λογισμῷ τὸ ὄναρ* τὰ ῥήματα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς Lk 2:19 (cf. the colloquial ‘get it all together’).

γ. compare (**Hdt.**+) *pap.*; **Sir** 22:1f; **Jos.**, **Ant.** 1, 105) *τινὰ τινι someone with some*th. ἑαυτὸν ζύλω 1 Cl 23:4=2 Cl 11:3 (*quot.* of unknown orig.).

b. intr. *meet, fall in with* (**Hom.**+) *pap.*) *τινὶ someone* (on a journey; cf. **Jos.**, **Ant.** 1, 219; 2, 184) Ac 20:14. Cf. **MPol** 8:1.—Mostly in a hostile sense *τινὶ engage, fight someone* (**Polyb.** 1, 9, 7; 3, 111, 1 al.; **Wilcken**, *Chrest.* 16, 6; 1 **Macc** 4:34; 2 **Macc** 8:23; 14:17) *εἰς πόλεμον meet someone in battle, wage war on someone* Lk 14:31 (cf. *εἰς μάχην* **Polyb.** 3, 56, 6; **Jos.**, **Ant.** 12, 342; *πρὸς μάχην* **Polyb.** 10, 37, 4).—*Quarrel or dispute* *τινὶ with someone* (**PSI** 93, 4 συνέβαλον τοῖς ἐπιτρόποις) συμβάλλειν αὐτῷ περὶ πλείονων *quarrel with him about many things* Lk 11:53 *v.l.*

2. mid. *help, be of assistance* (**Philo**, *Migr. Abr.* 219) *τινὶ (to) someone* (**Pla.**; **Demosth.** 21, 133; **Antipho** 5, 79 p. 138, 37 πολλὰ συμβ. τοῖς βουλομένοις; **Polyb.** 2, 13, 1; **Epict.** 3, 22, 78 πλείονά τινι *ς.*; **PLond.** 1915, 13; **Wsd** 5:8; **Jos.**, **Ant.** 12, 312) **Apollon** συνεβάλετο πολὺ τοῖς πεπιστευκόσιν Ac 18:27. **M-M.***

συμβασιλεύω fut. συμβασιλεύσω (**Polyb.** 30, 2, 4; **Dionys. Hal.**, **Strabo**; **Lucian**, *Dial. Deor.* 16, 2; **Plut.**, *Lyc.* 5, 5, *Num.* 3, 6, *Anton.* 54, 4; 1 **Esd** 8:26 *v.l.*) *rule (as king) with someone fig.* of the eschatological situation when the Christians are to share the kingship *w.* their royal Lord 2 Ti 2:12; **Pol** 5:2. Paul ironically states that the Corinthians have achieved kingship; he wishes they had achieved it because then he would be reigning with them; actually he was still leading a miserable life (cf. *vs.* 9) 1 Cor 4:8. **M-M.***

συμβιβάζω fut. συμβιβάσω; 1 *aor.* συνεβίβασα, *pass. ptc.* συμβιβασθείς (**Hdt.**+) *inscr., LXX*).

1. bring together, unite—**a. lit.**, of the body, which is *held together* by sinews, ligaments, joints τὸ σῶμα

συμβιβάζομενον διὰ πάσης ἀφ᾽ Eph 4:16 (GHWhitaker, JTS 31, '30, 48f); cf. Col 2:19.

b. fig. unite, knit together (Hdt. 1, 74; Thu. 2, 29, 6; Pla., Prot. 337E) **pass.** συμβιβασθέντες ἐν ἀγάπῃ Col 2:2 (so Lghtf., Klöpper, EHaupt, Lueken, Meinertz, HRenderff, Lohmeyer, Abbott, Peake, Gdspd., RSV. But s. 4 below).

2. conclude, infer (Pla., Hipp. Min. 369D, Rep. 6 p. 504A) Ac 16:10 (w. ὅτι foll.).—**3. demonstrate, prove** (Aristot., Top. 7, 5p. 150a, 36 [ὅτι]; 8, 3 p. 154b, 27; 8, 11 p. 157b, 37; Iambl., Vi. Pyth. 13, 60) συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός Ac 9:22.

4. instruct, teach, advise τινά *someone* (LXX) 1 Cor 2:16 (Is 40:13f); Ac 19:33 (where, however, the **rdg.** is not certain).—Some (e.g. MDibelius, Mft.) classify Col 2:2 here (s. 1b above). **M-M.***

σύμβιος, ον *living together* (Aristot.+; Philo, Poster. Cai. 78) **subst. companion**, then **esp.** ὁ, ἡ *ς. husband, wife* (**inscr.** and **oft.** in **pap.**) IPol 5:1; Hv 2, 2, 3.*

συμβουλευώ 1 **aor.** συνεβούλευσα (Theognis, trag., Hdt.+; **inscr.**, **pap.**, **LXX**)—**1. act. advise, give advice to** τινί *someone* (Ex 18:19; Jos., C. Ap. 1, 309a) J 18:14. τινί τι *advise someone (to do) someth.* (Hdt. 7, 237 al.; 3 Km 1:12 συμβουλευέσω σοι συμβουλίαν) MPol 8:2. **W. dat. and inf. foll.** (Hdt.+; BGU 1097, 8 [I AD]; 4 Macc 8:29; Jos., Ant. 12, 384) Rv 3:18. **Abs.** (Diog. L. 1, 92a; Jos., Bell. 2, 345) 2 Cl 15:1.

2. mid.—a. consult, plot (Jos., Ant. 8, 379; Test. Jud. 13:4) w. ἵνα foll. Mt 26:4; J 11:53 t.r. **Foll. by inf. of purpose** Ac 9:23.

b. meditate on, consider (PPetr. II 13, 6, 13; PSI 236, 30) τὶ *someth.* Hv 1, 2, 2. **M-M.***

συμβουλή, ἡς, ἡ *advice, counsel* (Hdt. 1, 157 al.; Philo, Fuga 24; Jos., Ant. 19, 192) δέχεσθαι *ς. accept advice* 1 Cl 58:2.*

συμβουλία, ας, ἡ *advice, counsel* (Hdt.+; **inscr.**, **pap.**, **LXX**, Philo; Jos., Ant. 5, 336; 8, 277 al.) συμβουλίαν ποιῆσθαι περὶ τίνος *give advice about someth.* (Diod. S. 12, 17, 2) 2 Cl 15:1. γνώμης ἀγαθῆς λαμβάνειν συμβουλίαν *accept well-meant advice* B 21:2 (cf. Vi. Aesopi I c. 26 συμβ. λαμβάνειν).*

συμβούλιον, ου, τό (Plut., Cass. Dio et al.; **inscr.** [since II BC]; **pap.**—Dssm., NB 65 [BS 238])—**1. (consultation and its result): plan, purpose** *ς. λαμβάνειν* a Latinism=consilium capere (BI-D. §5, 3b, cf. a; Rob. 109.—Jos., Ant. 6, 38 βουλὰς λ.) *form a plan, decide, consult, plot* Mt 12:14; 22:15; 27:1, 7; 28:12. In the same sense *ς. διδόναι* (s. IAHinkel, StKr 106, '35, 314) Mk 3:6. *ς. ἐτοιμάζειν reach a decision* 15:1 (in both Mk-passages συμβούλιον ποιεῖν is found as a **v.l.**, **mng.** *hold a consultation*).

2. council session, meeting (Plut., Rom. 14, 3, Luc. 26, 4; BGU 288, 14 [II AD]; 511 I, 20; PRyl. 75, 29) συμβούλιον ἄγειν *convene a council* IPol 7:2.

3. council as a body (**inscr.**, **pap.**; 4 Macc 17:17; Jos., Ant. 14, 192; 16, 163.—Mommsen, Röm. Staatsrecht 1887 I 307ff; II 249; Schürer I rev. Eng. ed. '73, 370 note 80 [sources and lit.]) Φῆστος συλλαλήσας μετὰ τοῦ συμβουλίου Ac 25:12. **M-M.***

σύμβουλος, ου, ὁ (trag., Hdt.+; Dit., Syll. 3 496, 16; PPetr. II 13, 6, 11 [III BC]; **LXX**; Ep. Arist. 264; Philo; Jos., C. Ap. 2, 156; 158; 160) *adviser, counsellor* Ro 11:34 (Is 40:13); B 21:4; Dg 9:6; Hs 5, 2, 6; 5, 4, 1; 5, 5, 3; 5, 6, 4; 7; 9, 12, 2. **M-M.***

Συμεών, ὁ indecl. Semitic (נִיחֵם) name (for which the similar-sounding genuine **Gk.** name Σίμων [q.v.] is sometimes

substituted; BI-D. §53, 2d app.; Mlt.—H. 146.—**LXX**, Philo, Test. 12 Patr. In Joseph. Συμεών, ὄνομα: Bell. 4, 159, Ant. 12, 265; Preisigke, Namenbuch) Symeon, Simeon.

1. son of Jacob (Gen 29:33.—49:5; Jdth 9:2; 4 Macc 2:19). Ancestor of the tribe of the same name (Jdth 6:15) Rv 7:7.

2. in the genealogy of Jesus Lk 3:30.—**3.** a devout old man in Jerusalem 2:25, 34.

4. Simeon surnamed Niger, named w. other teachers and prophets of the church at Antioch Ac 13:1.

5. The original name of the apostle Peter (cf. Σίμων 1) is occasionally written in this way Ac 15:14. Συμεών (P72 et al. Σίμων) Πέτρος 2 Pt 1:1. **M-M.***

συμμαθητής, οὔ, ὁ (Pla., Euthyd. 1 p. 272C; Anaxippus Com. [IV BC] 1, 2 vol. III p. 296 K.; Diog. L. 6, 2; Ps.-Callisth. 1, 13, 5; Pollux 6, 159) *fellow-pupil, fellow-disciple* J 11:16; MPol 17:3. **M-M.***

συμμαρτυρέω (Soph., Thu.+)
testify or bear witness with (Plut., Thes. et Romul. 6, 5, Mor. 64c; BGU 86, 40 [II AD] al.), then also **gener. confirm, testify in support of someone or someth.** (as early as Solon 24, 3 D.2 the prefix συν- has in the highest degree the effect of strengthening. Likewise trag.+; Pla., Hipp. Major 282B συμμαρτυρήσαι δέ σοι ἔχω ὅτι ἀληθὴ λέγεις; X., Hell. 7, 1, 35 συνεμαρτύρει αὐτῷ ταῦτα πάντα; 3, 3, 2; Jos., Ant. 19, 154. Without **dat.** and **w. ὅτι foll.** Plut., Mor. 724D) συμμαρτυροῦσης αὐτῶν τῆς συνειδήσεως Ro 2:15. συμμαρτυρούσης μοι τῆς συνειδήσεώς μου. . . ὅτι 9:1 (on the witness of the conscience Jos., C. Ap. 2, 218). τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι 8:16.—The **mid.** Rv 22:18 t.r. **M-M.***

συμαχέω *fight at someone's side, be an ally*, also *gener. help, assist* (Aeschyl., Hdt.+; inscr.; POxy. 705, 33; LXX; Jos., C. Ap. 1, 236; Ant. 1, 313) τὰ συμαχοῦντα ἡμῖν (w. βοηθοί) B 2:2.*

συμμίγνυμι 2 aor. pass. ptc. συμμίγεις (Hom.[συμμίσγω] +; inscr., pap., LXX) *mix together pass. join with* of sexual union (Hdt. 4, 114; Pla., Symp. 207B, Laws 930d) AP 9:24.*

συμμερίζω (Diod. S.; Dionys. Hal.; Diog. L. et al.) mid. συμμερίζομαι (Inscr. v. Hierap. 336, 11; Eutecnius 2 p. 23, 12) *share with* τινί *someone* or *something*. (Pr 29:24 v.l. ὃς συμμερίζεται κλέπτῃ; Philopon. in Aristot., De An. p. 417, 35 Hayduck) τῷ θυσιαστηρίῳ συμμερίζονται *they share with the altar* in the things sacrificed on it 1 Cor 9:13. M-M.*

συμμέτοχος, ον (Aristot., PlAnt. 1, 1; Jos., Bell. 1, 486) *συμμέτοχοι τοῦ σκέματος αὐτῶ; PLond. 1733, 52) sharing with someone* τινός in *something*. Eph 3:6. *συμμέτοχοι αὐτῶν sharing with them, casting one's lot with them* 5:7. M-M.*

συμμιμητής, οὗ, ὁ *fellow-imitator w. obj. gen. foll.* συμμιμηταί μου γίνεσθε *join (w. the others) in following my example* Phil 3:17. M-M.*

συμμορφίζω (only in Christian wr.) *grant or invest with the same form pass.* συμμορφίζεσθαι τινί *be conformed to, take on the same form as* τῷ θανάτῳ αὐτοῦ=the form that he (Christ) took on through his death Phil 3:10. M-M.*

σύμμορφος, ον (Ps.-Lucian, Amor. 39 al.) *having the same form, similar in form* τινός *as or to something*. (BI-D. §182, 1; Rob. 504; 528) σύμμορ. τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ *like his Son in form or appearance* Ro 8:29 (JKürzinger, BZ 2, '58, 294-99). Also w. the dat. (Nicander [II BC], Ther. 321 ed. OSchneider [1856]; Heraclit. Sto. 77 p. 102, 12 c. τρισὶ θεοῖς of Agamemnon; BI-D. §194, 2; Rob. 528) σύμμορ. τῷ σώματι τῆς δόξης αὐτοῦ Phil 3:21.*

συμμορφόω *give the same form pass. take on the same form* (Libanius, Descript. 30, 5 vol. VIII 542, 10 F.; Menand. Protector [VI AD]: Historici Gr. Min. ed. LDind. II 1871 p. 67, 8) Phil 3:10 t.r.*

συμμύστης, ου, ὁ *one who has been initiated into the same mysteries, fellow-initiate* (IG XII 8, 173, 13 [66 BC]; Dit., Or. 541, 9 οἱ τῶν τῆς θεοῦ μυστηρίων συνμύσται; PGM 4, 732; 12, 94.—FPoland, Gesch. d. griech. Vereinswesens '09, 39), *fig. of the Christians in Ephesus Παύλου συνμύσται fellow-initiates of Paul* IEph 12:2. Cf. the apostolic church discipline in AHilgenfeld, NT Extra Canonem Receptum 2 IV 1884 p. 117, 7: the presbyters are the συνμύσται of the bishop; Origen, Hom. 7, 2 in Lev., Hom. 7 in Jos.*

συμπαθέω 1 aor. συνεπάθησα *sympathize with, have or show sympathy with* (Isocr. et al.; Plut., Timol. 14, 1; 4 Macc 13:23; Jos., Ant. 16, 404; Sib. Or. 11, 58; Test. Sim. 3:6) w. dat. of the pers. or thing that is the obj. of the sympathy (Isocr. 4, 112 v.l.; Dionys. Hal. 10, 6 τῷ ἀνδρί; Plut., Marcell. 16, 1, Mor. 90F; Philo, Spec. Leg. 2, 115; Test. Benj. 4:4; 4 Macc 5:25) w. dat. of the thing ταῖς ἀσθενείαις ἡμῶν Hb 4:15 (cf. Philistion [Comic. Att. Fgm. II no. 230 Kock] ἐκ τοῦ παθεῖν γίγνωσκε καὶ τὸ συμπαθεῖν. καὶ σοὶ γὰρ ἄλλος συμπαθήσεται παθόν); 10:34 t.r. (δεσμοῖς); w. dat. of the pers., *ibid.* in the crit. texts (δεσμίσις); IRo 6:3.—WBurkert, Zum altgriech. Mitleidsbegriff, Diss. Erlangen '55, 63-6. M-M.*

συμπαθής, ἐς (Aristot. et al.; CIG 9438; Dit., Or. 456, 66; LXX, Philo) *sympathetic* (Polyb. 2, 56, 7; 8, 22, 9; Plut., Eum. 18, 5, Mor. 536A; Jos., Ant. 19, 330) I Pt 3:8. M-M.*

συμπαραγίνομαι mid. dep.; 2 aor. συμπαρεγενόμην.—1. *come together* (Hdt. et al.; PSI 502, 24 [III BC]; Ps 82:9) ἐπὶ τὴν θεωρίαν ταύτην *for this spectacle* Lk 23:48.

2. *come to the aid of* (Thu. 2, 82; 6, 92, 5) τινί *someone* 2 Ti 4:16 t.r. (for παρεγένετο). M-M.*

συμπαρακαλέω (X., Pla.+) *encourage together* (Polyb. 5, 83, 3) *pass.* συμπαρακληθῆναι ἐν ὑμῖν *receive encouragement or comfort together with you* Ro 1:12.*

συμπαράλαμβάνω 2 aor. συμπαρέλαβον (Pla.+; pap., LXX) *take along (with oneself)* τινά *someone* (PLond. 358, 6; BGU 226, 12; Job 1:4; 3 Macc 1:1; Jos., Ant. 9, 7) Ac 12:25; 15:37f; Gal 2:1. M-M.*

συμπαράμενω fut. συμπαράμενῶ (Thu. et al.; PSI 64, 3 [I BC]; Ps 71:5) *stay with* (τινί *someone*) *to help* (Thu. 6, 89, 4; Dit., Syll. 3 567 A, 12f) πᾶσιν ὑμῖν Phil 1:25 t.r.*

συμπάρεμι *be present (at the same time)* (X., Lac. 2, 2 al.; inscr., pap., LXX) τινί *with someone* (Dit., Syll. 3 685, 28 [139 BC]; PSI 439, 29; Jos., Ant. 10, 239) Ac 25:24; *be present (together) with* τινί *someone* (Jos., Ant. 11, 322) ITr 12:1. M-M.*

σύμπας, ασα, αν (Hom.+; inscr., pap., LXX; En. 102, 2 ἡ γῆ σύμπασα; Ep. Arist. 16; Philo; Jos., C. Ap. 2, 190) *all (together)*, *whole* ὁ σύμπας κόσμος 1 Cl 19:2. τὰ σύμπαντα B 15:4.*

συμπάσχω 2 aor. συνέπαθον *suffer with*, also *suffer the same thing as* (Pla., Charm. 169C) w. the dat. (Epict. 1, 14, 2; IG XIV 2124, 3 [c. 200 AD]; POxy. 904, 7 ἅμα μοι συνπαθεῖν; Herm. Wr. 494, 1 Sc.; Philo, De Prov. in Euseb., Pr. Ev. 8, 14, 23; Test. Zeb. 7:5. So also in the sense *have sympathy*: Polyb.; Diod. S. 17, 36, 3 τοῖς ἡτυχηκόσιν; Plut.) αὐτῷ (=Ἰησοῦ Χριστῷ) ISm 4:2; cf. Pol 9:2. Abs., but also of suffering w. Christ Ro 8:17.—συμπάσχει πάντα τὰ μέλη w. one part of the body that suffers 1 Cor 12:26 (Diod. S. 18, 42, 4 συμπασχόντων ἀπάντων τῶν μελῶν=all the members [of the σῶμα] are involved in suffering [or exertion] together; Diog. L. 2, 94 τὴν ψυχὴν συμπαθεῖν τῷ σώματι. Cf. Maximus Tyr. 28, 2c; Alex. Aphr., An. p. 100, 3 Br. πάντα τὰ μόρια ἀλλήλοις ἐστὶν ἐν τῷ σώματι συμπαθεῖ; Philo, Spec. Leg. 3, 194; Plut., Solon 18, 6 τ. πολίτας ὥσπερ ἐνὸς σώματος μέρη συναισθάνεσθαι κ. συναλγεῖν ἀλλήλοις).—Rather w. the mng. *have sympathy* IRo 6:3. συμπάσχειν ἀλλήλοις 2 Cl 4:3; IPol 6:1. M-M.*

συμπέμπω 1 aor. συνέπεμνα (Pind., Hdt.+; inscr., pap.; Jos., C. Ap. 1, 48) *send (with) or at the same time* τινά τινι *someone with someone* (Hdt. et al.; Zen.-P. Cairo 59 230, 4 [253 BC]; Wilcken, Chrest. 11A, 47 [123 BC]) 2 Cor 8:22. Also τινά μετὰ τινος (cf. X., Hell. 1, 4, 21) vs. 18. M-M.*

συμπεριέχω (Dionys. Hal. 3, 43) *surround or stand around (together)* w. κύκλῳ added Lk 12:1 D.*

συμπεριλαμβάνω 2 aor. ptc. συμπεριλαβών (Pla., Aristot.+; inscr., pap., Ezk 5:3; Jos., C. Ap. 2, 32) *embrace, throw one's arms around* w. acc. to be supplied Ac 20:10 (like X., An. 7, 4, 10 περιλαβὼν τὸν παῖδα). M-M.*

συμπίνω 2 aor. συνέπινον (Hdt., Aristoph.+; Esth 7:1 συμπιεῖν τῇ βασιλίᾳ; Jos., Vi. 224 ἡμῖν) *drink with* (beside συνεσθίειν as Dit., Syll. 3 1179, 18f) τινί *someone* Ac 10:41; ISm 3:3. M-M.*

συμπίπτω 2 aor. συνέπεσον (Hom.+; inscr., pap., LXX, Joseph., Test. 12 Patr.) *fall together*—1. *lit. fall in, collapse* (trag.; Thu. 8, 41, 2; Diod. S. 19, 45, 2 houses as a result of a downfall of rain and hail; Jos., Bell. 1, 331 οἰκος; Dit., Or. 595, 15; 28; PMagd. 9, 3; POxy. 75, 27 al. in pap.; Sb 5109, 2 [I AD] οἰκίας συμπεπτωκυίας) Lk 6:49.

2. *fig.*—a. of a person's mental state (1 Macc 6:10 συνεπέτωκα τῇ καρδίᾳ ἀπὸ τῆς μερίμνης; Test. Zeb. 10:1) *collapse fr. fright* MPol 12:1.

b. in OT expressions συνέπεσεν τὸ πρόσωπον *his countenance fell, has become distorted* 1 Cl 4:3, 4 (Gen 4:5 [συνέπεσεν τῷ προσώπῳ], 6; cf. Test. Jos. 7:2). M-M.*

συμπληρώω impf. pass. συνεπληροῦμην (Hdt.+; inscr., pap., Philo, Joseph.) *fill completely; pass. become quite full*.

1. *lit.*, of a ship (cf. Arrian, Anab. 1, 19, 10; Menand. Ephes. in Jos., Ant. 9, 285) that is being filled w. water in a storm συνεπληροῦντο *they were being swamped* Lk 8:23.

2. *fig.*, of time *fulfill, approach, come* (πληρώω 2.—Herodian 7, 4, 1; BGU 1122, 22 [13 BC] ἐπὶ τοῦ συμπληρωθῆναι τοῦτον [τὸν χρόνον]; Jer 25:12 v.l.; Jos., Ant. 4, 176) ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως *since the days of his ἀνάλημψις (q.v.) were approaching* Lk 9:51. ἐν τῷ συνπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς *when the day of Pentecost had come* Ac 2:1 (s. JHRopes, HTR 16, '23, 168-75). M-M.*

συμπλοκή, ἥς, ἡ (Pla. et al.; inscr.; Philo, Rer. Div. Her. 198; Jos., Bell. 4, 423) *(lustful) embrace, intercourse* (Pla., Symp. 191C; Aristot., H.A. 5, 5; Cornutus 24 p. 45, 9) μιαραὶ κ. ἀναγναὶ συμπλοκαὶ 1 Cl 30:1 (cf. Achilles Tat. 7, 5, 4 μεμιασμένας συμπλοκάς).*

συμπνέω (Aeschyl.+; pap.; lit. 'breathe with') *agree, coincide, coalesce* (Polyb. 30, 2, 8 συμπ. καὶ μιᾷ γνώμῃ χρῆσθαι; Plut.; Herodian; Herm. Wr. 10, 17; BGU 1024, 8, 20; Philo, Conf. Lingu. 69; Jos., Ant. 7, 105) 1 Cl 37:5.*

συμπνίγω impf. συνέπνιγον; 1 aor. συνέπνιξα (Jos., Ant. 12, 275 v.l.)—1. *(crowd together and) choke*, of plants whose food and light is cut off by weeds (Theophr., C. Pl. 6, 11, 6 δένδρα συμπνιγόμενα) Mk 4:7. Symbolically in the interpr. of the parable τὸν λόγον Mt 13:22; Mk 4:19. Pass. Lk 8:14.

2. as a hyperbolic expr. for *crowd around, press upon, someth. like almost crush* (Gdspd.) οἱ ὄχλοι συνέπνιγον αὐτόν Lk 8:42. ἀλλήλους 12:1 D.*

συμπολιτεύομαι 1 aor. συνεπολιτεύσάμην *be a fellow-citizen, live in the same state* (Thu. et al. in the act. The mid. in Aeschin. 1, 17; Isocr. 3, 4; 5, 20 al.; Epict. 3, 22, 99; inscr., pap.) τινί *of or as someone* (Diod. S. 5, 58, 2; Dit., Or. 504, 6 συνεπολιτευμένους ἡμεῖν; Jos., Ant. 19, 306) MPol 22:2; Epil Mosq. 1.*

συμπολίτης, ου, ὁ (Eur., Her. 826; Aelian, V.H. 3, 44; Jos., Ant. 19, 175; IG XIV 1878; pap.) *fellow-citizen* fig. The Gentiles, when they accept the faith, become συμπολίται τῶν ἁγίων *fellow-citizens of the saints* who, as Christians, are citizens of the Kingdom of God Eph 2:19. M-M.*

συμπορεύομαι *impf.* συνεπορεύομην—1. *go (along) with* (Eur.; **Pla.**; **PSI** 353, 13 [III BC]; **LXX**) *τινὶ someone* (**Pla.**, **Phaedr.** 249C; **Zen.-P.** 42 [=Sb 6748], 2 [253/2 BC]; **Tob** 5:3, 9) **Lk** 7:11; 14:25; 24:15.

2. *come together, flock* (**Polyb.** 5, 6, 1 πρὸς τινα; 6, 16, 4 *al.*; **Plut.**, **Eum.** 13, 8; *inscr.*; **Dt** 31:11; **Job** 1:4 πρὸς ἀλλήλους) πρὸς τινα *to someone* **Mk** 10:1. **M-M**.*

συμποσία, ας, ἡ (**Pind.**+; 3 **Macc** 5:15, 16, 17; 7:20) *a common meal* **Mk** 6:39 **D**.*

συνπόσιον, ου, τό (**Theognis**+=*drinking-party, banquet* [so **Philo**, **Op. M.** 78; **Jos.**, **Ant.** 8, 137; 12, 231]; **X**+ also=*hall where a drinking-party or banquet is held*; also **pap.**, **LXX** in both *mngs.*) *a party or group of people eating together* (so **Plut.**, **Mor.** 157D; 704D) repeated, in a distributive sense (**Bl-D**, §493, 2 and *app.*; **Mlt.** 97): *συνπόσια* *συνπόσια in parties* **Mk** 6:39 (*cf.* **πρασιά**). **M-M**.*

συμπρεσβύτερος, ου, ὁ (only in Christian sources [**Suppl. Epigr. Gr.** VI 347, 2]. But *συμπρεσβευτής*=*'fellow-ambassador'* not infreq. in *lit.* and *inscr.*; *likew.* the *pl.* *συμπρέσβεις* *w.* the same *mng.* [**Thu.** 1, 90, 5; 1, 91, 3; **Jos.**, **Vi.** 62; 73]) *fellow-presbyter or-elder* (*πρεσβύτερος* 1a) 1 **Pt** 5:1. **M-M**.*

συμφέρω *impf.* συνέφερον; 1 *aor.* συνήνεγκα, *ptc.* συνενέγκας (**Hom.** [mid.]+; **Aeschyl.**, **Hdt.**; *inscr.*, **pap.**, **LXX**, **Ep. Arist.**, **Philo**, **Joseph.**, **Test. 12 Patr.**).

1. *bring together* *τι someth.* (*cf.* **X**., **An.** 6, 4, 9; **Jos.**, **Ant.** 16, 45) **Ac** 19:19.

2. *help, confer a benefit, be advantageous or profitable or useful* (**Jos.**, **Ant.** 1, 162)—**a.** *impers.* *συμφέρει τι someth. is good (for someone or someth.), someth. is useful or helpful* 1 **Cor** 6:12; 10:23. οὐ *συμφέρει μοι* 2 **Cor** 12:1 *t.r.* (*s.* Windisch on this *pass.*, which has *prob.* been damaged textually). *συμφέρει τί τινι* (**Soph.**+; **Pr** 19:10; **Sir** 30:19; 37:28 οὐ πάντα πᾶσιν *συμφέρει*) 2 **Cor** 8:10; **IRo** 5:3. *συμφέρει τινὶ foll. by inf.* (**Epict.** 2, 22, 20; **Esth** 3:8) **GP** 11:48; **ISm** 7:1. *συμφ. τινὶ foll. by ἵνα* (**Bl-D**, §393, 1; **Rob.** 992; **POxy.** 1220, 19) **Mt** 5:29f (*foll. by καὶ μή to denote, by way of contrast, what is not advantageous; here and elsewh. it is well translated it is better. . . than*); **Mt** 18:6; **J** 11:50 (*foll. by καὶ μή*); 16:7. οὐ *συμφέρει γαμήσαι it is better not to marry* **Mt** 19:10 (**Polyaenus** 3, 9, 2 διώκειν οὐ *συμφέρει*). **W.** *acc.* and *inf.* (*cf.* **Ep. Arist.** 25) *συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν* **J** 18:14.

b. *ptc.* *συμφέρων profitable, etc.*—**a.** *τὰ συμφέροντα what is good for you* **Ac** 20:20 (**Pla.**, **Rep.** 1 p. 341E; **Philo**; **Jos.**, **Bell.** 2, 502, **Vi.** 370; 3 **Macc** 6:24)—**β.** *σοὶ συμφέρον ἐστὶ w. inf. foll. Hs* 7:5. οὐ *συμφέρον (sc. ἐστίν) there is nothing to be gained by it* 2 **Cor** 12:1 (*cf.* **Thu.** 3, 44, 2).

γ. *subst.* *τὸ συμφέρον profit, advantage* (**Soph.**+; *inscr.*; 2 **Macc** 11:15; 4 **Macc** 5:11; **Philo**; **Jos.**, **Ant.** 12, 54; 13, 152, *τὸ αὐτοῦ* **ς.** 14, 174) *τὸ ἑαυτοῦ συμφέρον* 1 **Cor** 10:33 *t.r.* *τὸ κοινῇ συμφέρον the common good* (*cf.* *τὸ δημοσία συμφέρον POxy.* 1409, 11; **Ocellus** [II BC] 48 **Harder** [26] *τὸ* **ς.** *τῷ κοινῷ*) **B** 4:10. *πρὸς τὸ συμφέρον (τινός) for (someone's) advantage* 1 **Cor** 7:35 *t.r.*; 12:7 (**Aeneas Tact.** 469; *schol.* on **Pind.**, **Isth.** 1, 15b; *cf.* **Jos.**, **Ant.** 15, 22). Also *ἐπὶ τὸ συμφέρον* **Hb** 12:10 (*cf.* **Appian**, **Liby.** 89 §420 *ἐπὶ συμφέροντι κοινῷ*, **Syr.** 41 §217; **Jos.**, **Bell.** 1, 558 and **Vi.** 48 *ἐπὶ συμφέροντι*). **M-M**.*

σύμφημι (**trag.**, **X**., **Pla.**+) *agree* *σύμφημι τῷ νόμῳ ὅτι καλός I agree with the law (and thus bear witness) that it is good* **Ro** 7:16 (**ς.** *ἔτι*: **Pla.**, **Phaedo** 9 p. 64B).*

συμφορά, ας, ἡ *misfortune, calamity, disaster* (so in *sing.* and *pl.* **Pind.**, **Hdt.**+; *inscr.*, **pap.**, **LXX**; **Philo**, **Spec. Leg.** 4, 179; **Jos.**, **Ant.** 10, 106*al.*). **Pl.** *w.* *περιπτώσεις* 1 **Cl** 1:1. **B.** 1096.*

σύμφορος, ον *beneficial, advantageous, profitable* (**Hes.**, **Hdt.**+; *inscr.*; **POxy.** 1676, 25 *τὸ σύνφορόν σοι ποίει*; 2 **Macc** 4:5) *τινὶ to or for someone* **Hv** 1, 3, 3; 5:5; **s6**, 1, 3; 6, 5, 7. **Comp.** (**Epict.** 1, 28, 7; **Jos.**, **C. Ap.** 2, 294) *συμφορώτερόν ἐστι w. inf. foll. Hm 6, 1, 4.—**Subst.** *τὸ σύμφορον benefit, advantage* (**Thu.** 5, 98. The *pl.* *τὰ σύμφορα* is more *freq.* **Soph.**+) *τὸ τιнос σύμφορον* 1 **Cor** 7:35; 10:33. **M-M**.**

συμφορτίζω *burden together with others* *συμφορτίζομενος τῷ θανάτῳ αὐτοῦ burdened (together w. him) by his death* **Phil** 3:10 **v.l.**.*

συμφυλέτης, ου, ὁ (pagan *inscr.* **IG** XII 2, 505, 18 [II BC]); **Dox. Gr.** 655, 8; **Rhet. Gr.** VII 49, 22; **Isocr.** 12, 145 **Bl.** **v.l.**; **Herodian Gr.**, **Philetaerus** [in the edition of **Moeris** by **JPierson**] p. 475; **Hesychius**) *fellow-countryman, compatriot*; *pl.* *one's people* 1 **Th** 2:14. **M-M**.*

συμφυρμός, οὔ, ὁ (hapax legomenon.—*συμφύρομαι* **Eur.**+; **Jos.**, **Bell.** 2, 150) *mixing, mingling of sexual intercourse* (*w.* *ἀσέλγεια*) *συμφυρμοὶ πονηρίας wicked immorality* **Hv** 2, 2, 2.*

σύμφυτος, ον (**Pind.**+; **pap.**, **LXX**, **Philo**; **Jos.**, **C. Ap.** 1, 42, but mostly=*'innate' or someth. sim.*) *grown together* (**Aristot.**, **Hist. Anim.** 5, 32 p. 557b, 18, **Topica** 7, 6 p. 145b, 3; 13) *τινὶ with someth.* (**Antipho**: **POxy.** 1364, 44f) *fig.* *σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ* **Ro** 6:5 (*ὁμοίωμα* 1.—*Cf.* **Dio Chrys.** 11[12], 28 of the men of primitive times in their relationship to the divinity: οὐ μακρὰν **τ.** **θείου**. . . ἀλλὰ ἐν αὐτῷ μέσῳ πεφυκότες μᾶλλον δὲ συμπεφυκότες ἐκείνῳ). **SStricker**, **D. Mysteriengedanke des hl. Pls nach Rö 6:2-11: Liturgisches Leben** 1, '34, 285-96; **OKuss**, **D. Römerbrief** I, '63, 299f; see also the *comm.* by **OMoe** 2 '48; **ANYgren** '51; **CEBCranfield** '75. **M-M**.*

συμφύω 2 aor. pass. ptc. συμφυείς (trans. in Pla. et al.; intr. in Hippocr., Plato et al., incl. Wsd 13:13; Philo, Dec. 87; Jos., Ant. 8, 63[συμφυέντες]) pass. intr. grow up with someth. Lk 8:7. M-M.*

συμφωνέω fut. συμφωνήσω; 1 aor. συνεφώνησα, pass. συνεφωνήθην (Pla., Aristot.+; inscr., pap., LXX, Philo; Jos., C. Ap. 2, 181).

1. of things—**a.** fit (in) with, match (with), agree with (Pla., Aristot.+) w. dat. τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν with this (i.e. w. God's call to the Gentiles) the words of the prophets agree Ac 15:15 (cf. Jos., Ant. 1, 107; 15, 174). τῷ παλαιῷ οὐ συμφωνήσῃ τὸ ἐπίβλημα Lk 5:36. (λίθοι) μὴ συμφωνοῦντες τοῖς ἐτέροις λίθοις Hs 9, 6, 4.

b. fit together συμφωνοῦσιν αἱ ἄρμογαί the joints (of the stones) fit together Hv 3, 5, 1c. συμφ. ταῖς ἄρμογαῖς αὐτῶν they fit together at their joints 3, 5, 1a. συμφ. ταῖς ἄρμογαῖς αὐτῶν μετὰ τῶν ἐτέρων λίθων 3, 5, 2; cf. 3, 2, 6.

c. harmonize (in sound) συμφωνοῦσιν ἀλλήλοις of jars that knock against each other Hm 11:13.

2. of persons—**a.** be in agreement, in harmony (Pla., Aristot.+; Strabo 12, 3, 25) ἑαυτοῖς συνεφώνησαν they were in agreement with each other Hv 3, 5, 1b. -Be of one mind, agree (Diod. S. 12, 25, 3; 4 Km 12:9; Jos., C. Ap. 1, 17; 2, 255 τινὲς περὶ τινος) ἔαν δύο συμφωνήσουσιν περὶ πράγματος Mt 18:19. Impers. passive συνεφωνήθη ὑμῖν πειράσαι did you agree to test?, lit. 'was it agreed by you to test?' Ac 5:9 (Bl-D. §202 app.; 409, 3 app.; cf. Lat. convenit inter vos; Rob. 1084). Of a business arrangement (oft. pap.) συμφωνήσας μετὰ τῶν ἐργατῶν ἐκ δηναρίου he came to an agreement or he settled with the workmen for a denarius Mt 20:2. Also prob. οὐχὶ δηναρίου (gen. of price) συνεφώνησάς μοι; vs. 13. But in the latter pass. the mng. may also be

b. be in agreement τινὶ with someone. M-M.*

συμφώνησις, εὼς, ἡ (Anecd. Gr. Oxon. ed. JACramer IV [1837] p. 326, 12) agreement τινὸς πρὸς τινα of someone with someone 2 Cor 6:15. M-M.*

συμφωνία, ας, ἡ (Pla.+; pap., LXX; Ep. Arist. 302; Philo; Jos., C. Ap. 2, 170; 179) in our lit. only in one pass., as a term dealing w. music Lk 15:25. It is variously interpreted:

1. music produced by several instruments (Paradoxogr. Flor. 43), also band, orchestra (PFlor. 74, 5; 18; POxy. 1275, 9; 12; 24 συμφωνία αὐλητῶν καὶ μουσικῶν).

2. a single instrument (Polyb. 26, 1, 4 μετὰ κερατίου καὶ συμφωνίας; Athen. 13 p. 594E χορῶ μεγάλῳ κ. παντοίοις ὀργάνοις κ. συμφωνίαις; Da 3:5, 15 v.l. Loanw. in rabb. w. the mng. 'double flute' [Billerb. IV 396, 400]). Acc. to PBarry, JBL 23, '04, 180ff; 27, '08, 99ff a kind of bagpipe. Against this GFMoore, ibid. 24, '05, 166ff. M-M.*

σύμφωνος, ον (Hom. Hymns, Pla.+; inscr., pap., 4 Macc)—1. harmonious in symbolic usage IEph 4:1, 2; 5:1.

2. agreeing (Ep. Arist. 302; Jos., C. Ap. 2, 169, Ant. 15, 408); subst. τὸ σύμφωνον agreement (Philo) ἐκ συμφώνου by agreement (PLond. 334, 19; PHamb. 15, 8; P Strassb. 14, 13; BGU 446, 13 al. in pap.) 1 Cor 7:5. M-M.*

συμπέλιον, ου, τό (POxy. 921; Sb 4292, 4. Written σεμψέλλιον: PGrenf. II 111, 37; CWessely, Wiener Studien 24, '02, 99f. Lat. loanw.= 'subsellium'. Loanw. in rabb.) bench Hv 3, 1, 4; 7; 3, 2, 4; 3, 10, 1; 5; 3, 13, 3; m 11:1.*

συμψηφίζω (as a mid. Aristoph., X.+) in our lit. act. (as PGM 13, 348) 1 aor. συνεψηφίσα count up, compute τι someth. τὰς τιμὰς αὐτῶν the price of them (=the books) Ac 19:19. τὴν ποσότητα τῆς δαπάνης count up the amount of the cost Hs 5, 3, 7. τὰς ὥρας count the hours v 3, 1, 4.—The pass. (cf. Appian, Bell. Civ. 3, 22 §83; Sb 7378, 9 [II AD]; Jer 30:14 AQ) συνεψηφίσθη μετὰ τ. ἀποστόλων he was counted as one of the apostles Ac 1:26 D (verbs compounded w. σύν are oft. used w. μετὰ in the LXX: Johannessohn 205). M-M.*

σύμψυχος, ον harmonious, united in spirit (so in Polemo, Decl. 2, 54 p. 34, 19) w. τὸ ἐν φρονῶν Phil 2:2 (but AFridrichsen, Philol. Wochenschr. 58, '38, 910-12 wholeheartedly). M-M.*

σύν (the Koine knows nothing of the Attic form ζύν; Bl-D. §34, 4; Rob. 626) prep. w. dat. (Hom.+; inscr., pap., LXX, En., Ep. Arist., Joseph., Test. 12 Patr.-For lit. s. on ἀνά and μετά, beg.; Tycho Mommsen esp. p. 395ff; Bl-D. 221 w. app.; Rob. 626-8) with.

1. w. the dat. of the pers. to denote accompaniment and association—**a.** be, remain, stand, etc., with someone ἀνακεῖσθαι σὺν τινὶ J 12:2. διατρίβειν Ac 14:28. τὸν ἄνθρωπον σὺν αὐτοῖς ἐστώτα Ac 4:14. μένειν Lk 1:56; 24:29 (here alternating w. μένειν μετὰ τινος as its equivalent).

b. go, travel, etc. with someone ἐρχεσθαι σὺν τινὶ go with, accompany someone (Jos., Vi. 65) J 21:3; Ac 11:12; come with someone 2 Cor 9:4. ἀπέρχεσθαι Ac 5:26. εἰσερχεσθαι (X., Cyr. 3, 3, 13) Lk 8:51; Ac 3:8. ἐξερχεσθαι J 18:1; Ac 10:23; 14:20. συνέρχεσθαι 21:16. πορεύεσθαι Lk 7:6; Ac 10:20.

c. In the case of εἶναι σὺν τινὶ the emphasis is sometimes purely on being together, and somet. upon accompaniment: be with someone (X., An. 1, 8, 26; Alexandrian graffito, prob. fr. imperial times [Dssm., LO 257, 4-LAE 303, 1] εὐχομαι κάγω ἐν τάχῃ σὺν σοὶ εἶναι [addressed to a deceased person]) Lk 24:44 (ἔτι ὢν σὺν ὑμῖν as 4 Macc 18:10); Phil 1:23 (Quint. Smyrn. 7, 698 of Achilles ἐστὶ σὺν ἀθανάτοισι); Col 2:5; w. indication of the

place ἐν τῷ ὄρει 2 Pt 1:18. *Accompany, follow someone* Lk 7:12. *Be someone's companion or disciple* 8:38; 22:56; Ac 4:13; *be among someone's attendants* 13:7. ἐσχίσθη τὸ πλῆθος καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις 14:4 (cf. X., Cyr. 7, 5, 77). οἱ σὺν τινι ὄντες *someone's comrades, companions, attendants* Mk 2:26; Ac 22:9. Without ὄντες (X., An. 2, 2, 1; UPZ 160, 9 [119 BC]; Jos., Ant. 11, 105; 12, 393) Lk 5:9; 8:45 v.l.; 9:32; 24:10 (αἱ σὺν αὐταῖς); 24:33; Ac 5:17. In the sing. Τίτος ὁ σὺν ἐμοί Gal 2:3.—With a subst. (POxy. 242, 33; BGU 1028, 19) οἱ σὺν αὐτῷ τεχνῖται *his fellow-craftsmen* Ac 19:38. οἱ σὺν αὐτοῖς ἀδελφοί Ro 16:14; cf. Gal 1:2; Ro 16:15; Phil 4:21; MPol 12:3.

d. γενέσθαι σὺν τινι *join someone* Lk 2:13 (γίνομαι I 4cζ). καθίσαι σὺν τινι *sit beside someone* Ac 8:31.

2. do or experience *some* with *someone*—a. do: Ἀνανίας σὺν Σαπφίρῃ ἐπώλησεν κτῆμα Ac 5:1. ἐπίστευσεν σὺν τῷ οἴκῳ αὐτοῦ 18:8. προσεύχεσθαι 20:36. ἀγνίσθητι σὺν αὐτοῖς 21:24.—Phil 2:22.

b. experience, suffer: σὺν τινι ἀποθανεῖν Mt 26:35. ἀναιρεθῆναι Lk 23:32. σταυρωθῆναι Mt 27:38; cf. vs. 44. Cf. Ac 8:20; 1 Cor 11:32. οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ Gal 3:9. ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ Col 3:3.—In mystic union w. Christ the Christian comes to ἀποθανεῖν σὺν Χριστῷ Ro 6:8; Col 2:20 and to ζῆν σὺν αὐτῷ 2 Cor 13:4; cf. 1 Th 5:10 (ELOhmeyer, Σὺν Χριστῷ: Deissmann-Festschr. '27, 218-57; JDupont, Σὺν Χριστῷ. . . suivant St. Paul; lère partie-la vie future '52).

c. To the personal obj. acc. of the verb in the act., σὺν adds other persons who are undergoing the same experience *at the same time with, just as* (Philochorus [IV/III BC]: no. 328 fgm. 7a Jac. ὠπλιζε σὺν τοῖς ἄρρεσι τὰς θηλείας) σὺν αὐτῷ σταυροῦσιν δύο ληστές Mk 15:27. ὁ βεβαιῶν ἡμᾶς σὺν ὑμῖν 2 Cor 1:21. ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ 4:14. Cf. Col 2:13; 1 Th 4:14.

3. to denote help (X., Cyr. 5, 4, 37 ἦν οἱ θεοὶ σὺν ἡμῖν ὄσιν, An. 3, 1, 21; [the expr. σὺν θεῷ, PGrenf. II 73, 16 ὅταν ἔλθῃ σὺν θεῷ; POxy. 1220, 23 et al. (cf. Pind., Ol. 10, 105[115] σὺν Κυπρογενεῖ) is not semantically parallel; cf. BRRees, Journ. of Egypt. Arch. 36, '50, 94f]; Jos., Ant. 11, 259 θεὸς σὺν αὐτῷ) ἡ χάρις τοῦ θεοῦ (ἡ) σὺν ἐμοί *God's grace, that came to my aid* 1 Cor 15:10.

4. combining persons and things—α. with, at the same time as τὸ ἐμὸν σὺν τόκῳ *my money with interest* Mt 25:27 (POsl. 40, 7 [150 AD] κεφάλαιον σὺν τ. τόκοις). αὐτὸν σὺν τῷ κλινιδίῳ Lk 5:19. σὺν αὐτῷ τὰ πάντα Ro 8:32. σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν 1 Cor 10:13.

b. *somet.* σὺν is nearly equivalent to καί (Ostraka 1535, 5 [II BC] τοῖς συνστρατιώταις σὺν Πλάτωνι; Johannessohn 207) (*together*) with οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις Lk 20:1. Πέτρος σὺν τῷ Ἰωάννῃ Ac 3:4. Cf. Lk 23:11; Ac 2:14; 10:2; 14:5; 23:15; Eph 3:18; Phil 1:1 (cf. POxy. 1293, 3 [117-38 AD]); 1 Cl 65:1; IPol 8:2. τὴν σάρκα σὺν τοῖς παθήμασιν Gal 5:24. Cf. Eph 4:31; Js 1:11.

5. when a new factor is introduced *besides, in addition to* (Jos., Ant. 17, 171) σὺν πᾶσιν τούτοις *beside all this, in addition to or apart from all this* (cf. σὺν τούτοις='apart fr. this': Galen, CMG V 9, 1 p. 381, 2; Proseuche Aseneth 11 Bat.; 3 Macc 1:22) Lk 24:21.—6. in combination w. ἅμα (ἅμα 2) 1 Th 4:17; 5:10.—BMcGrath, CBQ 14, '52, 219-26: 'syn'-Words in Paul; OGert, D. mit. syn-verbundenen Formulierungen in paul. Schrifttum, Diss. Berlin, '52; WGrundmann, TW VII, 766-98: σὺν and μετά w. gen. M-M.

συνάγω (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) fut. συνάξω; 1 aor. inf. συνάξει Lk 3:17 v.l. (JHMoulton, Cambridge Bibl. Essays '09, 485f); 2 aor. συνήγαγον. Pass.: pf. ptc. συνηγμένος; 1 aor. συνήχθη; 1 fut. συναχθήσομαι.

1. *gather (in) things*: J 15:6. κλάσματα 6:12f. ξύλα MPol 13:1. Of fish of every kind, which the net *gathers up* when it is cast Mt 13:47. Of the fragments of a ms. that is wearing out MPol 22:3a; Epil Mosq 4a. Of field crops (Ex 23:10; Lev 25:3) Mt 25:24, 26; cf. pass. (Jos., Ant. 5, 242) D 9:4a. W. indication of the destination εἰς τι (Diod. S. 19, 100, 2 τ. ἄσφαλτον ζ. εἰς τινα τόπον) εἰς τὴν ἀποθήκην Mt 3:12; 6:26; 13:30; Lk 3:17. ποῦ 12:17. ἐκεῖ vs. 18. συνάγειν πάντα Lk 15:13 *gather everything together, perh.* in the sense or w. the connotation *turn everything into cash* (cf. Plut., Cato Min. 6, 7 κληρονομίαν εὖς ἀργύριον συναγαγόν).—Symbolically συνάγειν μετά τινος *join with someone in gathering* (opp. σκορπίζω, q.v. 1) Mt 12:30; Lk 11:23. συνάγειν καρπὸν εὖς ζωὴν αὐδώνιον J 4:36. Of sheep, metaph. 10:16 P66.

2. *bring or call together, gather* a number of persons (1 Km 5:11; Jos., C. Ap. 1, 234) πάντας οὓς εὗρον Mt 22:10. πάντας τοὺς ἀρχιερεῖς 2:4 (Appian, Bell. Civ. 4, 4 §15: in view of frightening signs ἡ βουλὴ μάντεις συνηγεν). πάντα τὰ ἔθνη 2 Cl 17:4; (Is 66:18). συνέδριον (Diod. S. 17, 4, 2 συνέδριον συναγαγόν, likew. 17, 30, 1.—Cf. Ex 3:16 τ. γερούσιαν, likew. Jos., Ant. 5, 332) J 11:47. τὸ πλῆθος (Jos., Ant. 3, 188) Ac 15:30. τὴν ἐκκλησίαν (Aeneas Tact. 431; Lucian, Jupp. Trag. 15) 14:27; cf. D 10:5. συνάξεις πάντας τοὺς σοὺς ὑπὸ τὸ στέγος σου 1 Cl 12:6. Foll. by εἰς to indicate the place (X., Ages. 1, 25; Jos., Vi. 280 τὸ πλῆθος εἰς τὴν προσευχήν) εἰς τὸν τόπον Rv 16:16 (Diod. S. 17, 20, 1 συνήγαγεν εἰς ἓνα τόπον τοὺς ἀρίστους; 13, 49, 3). εἰς ἓν J 11:52 (cf. εἰς 2a); to indicate the purpose (Dionys. Hal. 2, 45 ὅπως εἰς φιλίαν συνάξουσιν τὰ ἔθνη; Jos., C. Ap. 1, 111) εἰς τὸν πόλεμον Rv 16:14; 20:8. Cf. 13:10 v.l. ἐπὶ τινα Mt 27:27. ἵνα καμὲ συναγάγῃ ὁ κύριος Ἰ. Χρ. μετὰ τῶν ἐκλεκτῶν *that the Lord Jesus Christ may gather me also with the elect* MPol 22:3b; Epil Mosq 4b.—Pass., either in the passive sense *be gathered or brought together* συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη Mt 25:32. συναχθήτω σου ἡ ἐκκλησία ἀπὸ τῶν περάτων τῆς γῆς εἰς τὴν σὴν βασιλείαν D 9:4b; or in the reflexive sense *gather, come together, assemble* (Gen 29:8; Dt 33:5; Esth 9:18; Test. Reub. 1:2) Mt 22:41; 27:17; Mk 2:2; MPol 18:2; D 14:1; 16:2. The subj. can also be a collective word συνήχθη τὸ πρεσβύτεριον Lk 22:66; ἡ πόλις Ac 13:44. More closely defined: as to place εἰς τι Mt 26:3; Ac 4:5 v.l. εὖς τὸ δεῖπνον Rv 19:17. ἓν τινι: Ac 4:5 text, 31. ἐν τῇ ἐκκλησίᾳ *with the church* 11:26. ἐὰν ᾗτε μετ' ἐμοῦ συνηγμένοι ἐν τῷ κόλπῳ μου *if you are gathered with me in my bosom* 2 Cl 4:5 (a saying of the Lord, of unknown origin). παρά τινι *with someone* Ac 21:18. D. πρὸς τινα *to or with someone* (Test. Benj. 10:11) Mt 13:2; 27:62; Mk 4:1; 6:30; 7:1. πρὸς ἀλλήλους GP 8:28. ἐπὶ τινα *with or around someone* Mk 5:21; *against someone* (Gen 34:30; Josh 10:6; Hos 10:10) Ac 4:27 (=κατά

τινος vs. 26 after Ps 2:2). ἐπὶ τὴν ζωὴν *into life* 2 Cl 17:3. ἐπὶ τὸ αὐτό (s. αὐτός 4b and ἐπὶ III 1aζ) Mt 22:34; Ac 4:26 (Ps 2:2); 1 Cl 34:7. σύν τινι (Mi 2:12) 1 Cor 5:4. συναχθέντες μετὰ τῶν πρεσβυτέρων Mt 28:12; also of an individual pers. συνήχθη Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ J 18:2 (HReynen, BZ 5, '61, 86-90 'stay'). W. an adv. of place οὗ Mt 18:20; Ac 20:8; ὅπου Mt 26:57; J 20:19 t.r.; ἐκεῖ (Test. Benj. 9:2; Jos., Ant. 6, 23) Mt 24:28; Lk 17:37 t.r.; J 18:2. Foll. by inf. of purpose Ac 13:44; 15:6; 20:7; Rv 19:19.

3. *bring together, reconcile* (Demosth. et al.; Herodian 3, 13, 5; 4, 3, 4; 9) μαχομένους συναγαγὼν B 19:12.

4. *lead or bring (to)* (Hom.+) pass. πᾶσα γλῶσσα εἰς θεὸν συνήχθη IMg 10:3.—5. *invite or receive as a guest* (w. εἰς τὴν οἰκίαν or εἰς τὸν οἶκον added Judg 19:18; 2 Km 11:27; Dt 22:2. Cf. also Gen 29:22; Achilles Tat. 3, 8, 3) Mt 25:35, 38, 43.

6. *intr.* (so, but w. a different mng., Theocr. 22, 82; Polyb. 11, 18, 4 [both=meet in hostile fashion]) *advance, move* (Aelian, V.H. 3, 9 συνάγοντος τοῦ πολέμου) συναγε ἔτι ἄνω *move farther up* Mt 20:28 D=Agr 22.—On Dg 12:9 s. καιρός, end (cf. Jos., C. Ap. 1, 126 συνάγεται πᾶς ὁ χρόνος). M-M.*

συναγωγὴ, ἡς, ἡ (Thu.+; inscr., pap., LXX)—1. *gathering-place, place where someth. collects* of the basins in which water is gathered at the creation (Gen 1:9; cf. Jos., Ant. 15, 346ς. ὑδάτων) 1 Cl 20:6.

2. *place of assembly* (Cybele-inscr. [Bilderatlas z. Religionsgesch. 9-11, '26 p. xix no. 154] ἐν τῇ τοῦ Διὸς συναγωγῇ; Sb 4981, 6.—On συναγωγὴ as a room for meetings cf. συνέδρια of the meeting-houses of the Pythagoreans Polyb. 2, 39, 1)—a. of the Jewish *synagogue* (it is used for a place of assembly for Jews in Philo, Omn. Prob. Lib. 81 [w. ref. to the Essenes]; Jos., Bell. 2, 285; 289; 7, 44, Ant. 19, 300; 305; CIG 9894; 9904; Bull. de corr. hell. 21, 1897 p. 47; Συναγωγὴ Ἑβραίων in Corinth [s. Κόρινθος, end], in Rome [CIG IV 9909] and Lydia [JKeil and AvPremenstein, Bericht über e. dritte Reise in Lyd.: Denkschr. d. Ak. Wien 57, '14, p. 32ff no. 42].—Av Harnack, Mission4 II '24, p. 568, 2; GKittel, ThLZ 69, '44, 11f); people came to the συν. to worship God Mt 4:23; 6:2, 5; 9:35; 12:9; 13:54; Mk 1:39; 3:1; 6:2; Lk 4:15; 6:6; J 18:20. In the same buildings court was also held and punishment was inflicted: Mt 10:17; 23:34; Mk 13:9; Lk 12:11; 21:12; Ac 22:19; 26:11. Synagogues are also mentioned as existing in Antioch in Pisidia 13:14; Athens 17:17; Beroea vs. 10; Damascus 9:20; Ephesus 18:19; Capernaum Mk 1:21; Lk 4:33; 7:5; J 6:59 (HKohl and CWattinger, Antike Synagogen in Galiläa '16; HVincent, RB 30, '21, 438ff; 532ff; GOrfali, Capharnaum et ses ruines '22); Corinth Ac 18:4; Ephesus 19:8 (s. above); Nazareth Lk 4:16; Salamis on the island of Cyprus Ac 13:5; Thessalonica 17:1.—ELSukenik, Ancient Synagogues in Palestine and Greece '34.—On the relationship betw. συναγωγὴ and προσευχή (q.v. 2) cf. SKrauss, Synagogale Altertümer '22, 11; Pauly-W. second ser. IV '32, 1284-1316; ERivkin, AHSilver-Festschr., '63, 350-54.—AWGroenman, De Oorsprong der Joodsche Synagoge: NThT 8, '19, 43-87; 137-88; HLStrack, RE XIX 221-6; Elbogen2 444ff; 571ff; Billerb. IV. 115-52 (the syn. as an institution), 153-88 (the syn. services); GDalman, Jesus-Jeshua (tr. PLevertoff) '29, 38-55; SSafrai, MStern et al., The Jewish People in the 1st Century II, '77, 908-44.

b. a Christian assembly-place can also be meant in Js 2:2 (so LRost, Pj 29, '33, 53-66, esp. 54f). εἰς ς. πλήρη ἀνδρῶν Hm 11:14 (cf. the superscription on a Marcionite assembly-place near Damascus συναγωγὴ Μαρκιωνιστῶν [Dit., Or. 608, 1 fr. 318/19 AD]; Harnack, SAB '15, 754ff). S. 5 below.

3. (the congregation of a) *synagogue* (references for this usage in Schürer4 II 504f; III 81ff; EPeterson, Byz.-Neugriech. Jahrbücher 2, '21, 208) Ac 6:9 (Schürer II 487); 9:2.

4. The Jews who are hostile to the Christians are called (instead of συναγωγὴ κυρίου: Num 16:3; 20:4; 27:17; Josh 22:16; Ps 73:2) συναγωγὴ τοῦ σατανᾶ *synagogue of Satan* Rv 2:9; 3:9.

5. *a meeting* for worship, of the Jews λυθείσης τῆς συναγωγῆς Ac 13:43 (cf. λῶω 3).—Transferred to meetings of Christian congregations (cf. Test. Benj. 11:2, 3) ἐὰν εἰσέλθῃ εἰς συναγωγὴν ὑμῶν Js 2:2 (this is the preferred interpr.: HermvSoden, Ropes, Meinertz, FHauck. S. 2b above). συναγωγὴ ἀνδρῶν δικαίων Hm 11:9, 13, cf. 14. πυκνότερον συναγωγὰι γινέσθωσαν *meetings* (of the congregation) *should be held more often* IPol 4:2. (συναγ. is also found outside Jewish and Christian circles for periodic meetings; cf. the exx. in MDibelius, Jakobus '21 p. 124, 1. Also Philo Bybl. in Euseb., Pr. Ev. 1. 10, 52 Ζωροάστρης ἐν τῇ ἱερᾷ συναγωγῇ τῶν Περσικῶν φησι; Dit., Or. 737, 1 [II BC] ς. ἐν τῷ Ἀπολλωνεῖω; PLond. 2710r., 12: HTR 29, '36, 40; 51.—Sb 8267, 3 [5 BC] honorary inscr. of a pagan συν.=association. W. ref. to the imperial cult BGU 1137, 2 [6 BC]). On the Christian use of the word cf. also ADeissmann, Die Urgeschichte des Christentums im Lichte der Sprachforschung '10, 35f.

6. of any group of people: *band, gang* ς. πονηρευομένων (Ps 21:17) B 5:13; 6:6.—WSchrage, TW VII, 798-850: συναγωγὴ and related words. M-M.

συναγωνίζομαι mid. dep.; 1 aor. συνηγωνισάμην (Thu.+; inscr.; Test. Ash. 6:2) *fight or contend along with* τινί *someone*, then also *gener. help, assist someone* (Demosth. 21, 190; Dit., Syll. 3 651, 14 τοῖς πρεσβευταῖς συναγωνιζόμενος ἔκτενός; Philo, Spec. Leg. 4, 179; Jos., Ant. 12, 18; 17, 220; noun in POxy. 1676, 36f [III AD]: 'fellow-worker') Ro 15:30. M-M.*

συναθλέω (Diod. S. 3, 4, 1='help') 1 aor. συνήθλησα *contend or struggle along with* τινί *someone* ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι *they fought at my side in (spreading) the gospel* Phil 4:3. τῇ πίστει (dat. of advantage) τοῦ εὐαγγελίου *for the faith of the gospel* 1:27. Abs. IPol 6:1.*

συναθροίζω 1 aor. συνήθροισα. Pass.: 1 aor. συνηθροίσθην; pf. ptc. συνηθροισμένος (Thu. et al.; inscr.; POxy. 1253, 5; LXX).

1. *gather, bring together* w. acc. of the pers. (cf. 2 Km 2:30; Jos., Bell. 4, 645) Ac 19:25. Pass. *be gathered, meet* (X., An. 6, 5, 30; Antig. Car. 173; Josh 22:12; 1 Km 8:4; Jo 4:11; Jos., C. Ap. 1, 308) Lk 24:33 t.r.; Ac 12:12; *hold meetings* for purposes of worship IMg 4 (cf. Ex 35:1; Jos., Bell. 2, 289 εἰς τὴν συναγωγὴν, Ant. 3, 84).

2. *unite with, be joined to* **w. dat.** τοῖς ἀνδράσιν συνηθοῖσθαι πολὺ πλῆθος ἐκλεκτῶν 1 Cl 6:1. **M-M.***

συναινέω 1 **aor.** συνήνεσα (**Aeschyl.**, **Hdt.**+; **inscr.**, **pap.**, 3 Macc) *agree with, be in accord with* τινί *someone* (**Ep. Arist.** 226; **cf. Philo**, **Op. M.** 2; **Jos.**, **Ant.** 3, 192) **IEph** 11:2 (συνήνεσαν is read by **Lghtf.**, **Funk**, **Hilgenfeld**, **GKrüger**, **Bihlmeyer**; on the other hand **Zahn** [also **Forschungen VI** '00 p. 191, 1] prefers συνῆσαν, though it is less well attested).*

συναίρω 1 **aor. inf.** συναῖραι (**Hom.**+; **Ex** 23:5 v.l.; **Jos.**, **Ant.** 12, 286) *settle accounts* (in **act.** and **mid.** [**BI-D.** §310, 1; **Mlt.** 160]; **PFay.** 109, 6 [I AD]; **BGU** 775, 19; **POxy.** 113, 27. Now and then in the **expr.** παντὸς λόγου συνηρμένον=*when accounts have been settled in full*: **PFlor.** 372, 14 al.) *μετά τινος with someone* (**PLond.** 131, 194 [I AD]) **Mt** 18:23; 25:19. Without λόγον, which is supplied by the preceding verse, 18:24. On the legal principles involved **s. RSugranyes de Franch**, *Études sur le droit Palestinien à l'époque évangélique* '46. **M-M.***

συναιχμάλωτος, ου, ὁ (**Ps.-Lucian**, **Asinus** 27; **Theodor. Prodr.** 7, 256 **Hercher**; **Nicetas Eugen.** 9, 46; 81) *fellow-prisoner* **Ro** 16:7; **Col** 4:10; **Phlm** 23. **M-M.***

συνακολουθέω **impf.** συνηκολούθουν; 1 **aor.** συνηκολούθησα (**Thu.**, **Aristoph.**+; **PTebt.** 39, 14 [II BC]; 2 Macc 2:4, 6; **Philo**, **Omn. Prob. Lib.** 94; **Jos.**, **Ant.** 6, 365) *follow, accompany someone w. dat.* of the **pers.** who is followed (**X.**, **Cyr.** 8, 7, 5; **Diod. S.** 14, 39, 5 συνηκολούθουν αὐτοῖς) **Mk** 5:37 t.r.; 14:51; **Lk** 23:49 (here 'follow' has the connotation of being a disciple, as **Philostrat.**, **Vi. Apoll.** 8, 19 p. 335, 32; **cf. ἐκολουθέω** 3); **J** 13:36 v.l. A Diatessaron **fgm. fr.** **Dura** (**s. on προσάββατον**) l. 2. **W.** *μετά τινος* instead of the **dat.** (**Isocr.** 4, 146; **Diod. S.** 13, 62, 5) **Mk** 5:37. **M-M.***

συναλιζω; in the difficult passage συναλιζόμενος παρήγγειλεν αὐτοῖς **Ac** 1:4, the word is variously understood:

1. **συνᾱλιζω** *eat (salt) with* (**cf. ἅλς**) so the **Lat.**, **Syr.**, **Copt.** and the other ancient versions, **Ephraem** (**AMerck**, **Der neuentdeckte Komm. des hl. Ephraem zur AG: ZkTh** 48, '24, 228), **Chrysost.**, **Overbeck**; **PFeine**, *Eine vorkanonische Überl. des Lukas* 1891, 160; **Felten**; **AHilgenfeld**, **ZWTh** 38, 1895, 74; **BWeiss**, **Blass**, **Preuschen**; **CRBowen**, **ZNW** 13, '12, 247-59 (=Studies in the NT, **ed. RJHutcheon** '36, 89-109); **Wendt**, **Zahn**, **Jacquier**, **JMoffatt**; **Gdspd.**, **Probs.** 122f; **EGill**, **Rev. and Expos.** 36, '39, 197f 'salt covenant'; **L-S-J**; **OCullmann**, *Urchristentum u. Gottesdienst* '44, 15; **EFFBishop**, **ET** 56, '44/'45, 220; **PBenoit**, **RB** 56, '49, 191 note 3; **EHaenchen**, **AG**. The objections to this point of view are that it fits rather poorly into the context, and the circumstance that this **mng.**, strictly speaking, is not found **elsewh.** (**Manetho**, **Apotel.** 5, 339 and **Ps.-Clem.**, **Hom.** p. 11, 12; 134, 19 **Lag.** it does not necessarily refer to table fellowship. Yet **Libanius** **V** 246, 13 **F.** ἁλῶν κοινωνεῖν=τραπέζης κ.); and **Ac** 10:41 appears to echo 1:4.

2. **συνᾱλιζω** *bring together, assemble, pass. come together* (both **Hdt.**+; the **pass.** also **Petosiris**, **fgm.** 33, l. 6 [**Πετόσειρις** as an ἀνὴρ παντοίαις τάξεσι θεῶν τε καὶ ἀγγέλων συναλισθεῖς] and **Jos.**, **Bell.** 3, 429, the **act.** **Ant.** 8, 105) so **Weizsäcker**; **WBrandt**, *Die evangel. Gesch.* 1893 p. 371, 1; **Field**, **Notes** 110f ('as he was assembling w. them'); **HHoltzmann**, **Knopf**; **WHPHatch**, **JBL** 30, '11, 123-8; **ASteinmann**, **OHoltzmann**. The objections to this are the singular number (**IAHeikel**, **StKr** 106, '35, 315 proposes συναλιζόμενοις) and the **pres.** tense of συναλιζόμενος (a linguistic counterpart may **perh.** be found in the **sing. pres.** in **Ocellus** [II BC] c. 15 **Harder** ['26] πῦρ εἰς ἓν συνερχόμενον).

3. The difficulties in 1 and 2 have led some to resort to the expedient of finding in συναλιζόμενος simply another spelling of συναυλιζόμενος, which is actually the reading of several minuscules here (the same variation in **X.**, **Cyr.** 1, 2, 15 and **Ps.-Clem.**, **Hom.** p. 11, 12). **συναυλιζομαι** **dep.**, **lit.** *spend the night with*, then also **gener.** *be with, stay with* (**Babrius**, **Fab.** 106, 6; **Pr** 22:24; **Synes.**, **Kingship** 19 p. 21 **D**; **Achmes** 109, 18). So **HJCadbury**, **JBL** 45, '26, 310-17; **KLake**; **RSV** text. **Cf. CFDMoule**, **NTS** 4, '57/'58, 58-61; **MWilcox**, *The Semitisms of Ac*, '65, 106-9. -On the whole question **cf.** also **CCTorrey**, *The Composition and Date of Acts* '16, 23f. **M-M.***

συναλίσκομαι (**Plut.**+; **Aelian**, **N. A.** 11, 12; **Diog. L.** 2, 105) **pass.** *be taken captive together* **Ac** 1:4 **D.***

συνάλλαγμα, ατος, τό (**Hippocr.**+) *contract, agreement* (**Demosth.**, **Aristot.**+; **inscr.**, **pap.**; 1 Macc 13:42; **Jos.**, **Ant.** 16, 45) **βίαια** *συναλλάγματα* *extorted contracts* **B** 3:3 (**Is** 58:6).*

συναλλάσσω **impf.** συνήλλασσον (**Aeschyl.**+; **inscr.**, **pap.**) *reconcile* (**Thu.**+) τινά *someone* συνήλλασσεν αὐτοὺς εἰς εἰρήνην *he tried* (conative **impf.**, as **Diod. S.** 20, 37, 3 προῆγεν=she wanted to set out; 20, 71, 1 ἠνάγκαζε=he wanted to compel) *to reconcile them, so that they would be peaceful* **Ac** 7:26. **M-M.***

συναναβαίνω 2 **aor.** συνανέβην *come or go up with* (**Hdt.**+; **LXX**) τινί *with someone* (**PTebt.** 21, 11 [115 BC]; **Ex** 12:38) **w.** the destination given (**Ps.-Lucian**, **Charid.** 24 εἰς Ἴλιον ε. τοῖς Ἀχαιοῖς) εἰς Ἱερουσόλυμα **Mk** 15:41; **w.** place **fr.** which and place to which ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλήμ **Ac** 13:31. Instead of the **dat.** *μετά τινος* (**Dit.**, **Or.** 632, 2 [II AD] *μετ' αὐτοῦ*; **LXX**) **Hs** 9, 16, 7. **M-M.***

συνανάκειμαι **impf.** συνανεκείμεν *recline at table with, eat with* (3 Macc 5:39) τινί *with someone* **Mt** 9:10; **Mk** 2:15; **Lk** 14:10. οἱ *συνανακείμενοι* *the fellow guests* **Mt** 14:9; **Mk** 6:22, 26 t.r.; **Lk** 7:49; 14:15; **J** 12:2 t.r.*

συναναμείγνυμι *mix up together* (Hippocr.; Athen. 5 p. 177B) *pass. mingle or associate with w. dat. of the pers.* (Clearchus [IV/III BC] in Athen. 6 p. 256A; Plut., Philop. 21, 8; Hos 7:8, cf. Ezk 20:18; Philo, Mos. 1, 278; Jos., Ant. 20, 165) 1 Cor 5:9; 2 Th 3:14. Abs. 1 Cor 5:11. M-M.*

συναναπαύομαι 1 aor. *συνανεπαυσάμην rest or find rest (with) τινί someone, in someone's company* Ro 15:32 (elsewh. only lit.=‘lie down, sleep w. somebody’ [Arrian, Cyneg. 9, 2], esp. of married couples [Dionys. Hal.; Plut.].-Is 11:6). M-M.*

συναναστρέφω in our lit. only *pass.*

συναναστρέφομαι (Jos., Bell. 5, 58; Test. Napht. 4:2) *associate, go about τινί with someone* (Agatharchides [II BC]: 86 fgm. 12 Jac.; Diod. S.3, 58, 3; Epict. 3, 13, 5; Dit., Syll.3 534, 8 [218/17 BC]; Sir 41:5; Jos., Ant. 20, 206) Ac 10:41 D (the dat. is to be supplied).*

συναναφύρω 1 aor. *pass. συνανεφύρην* (Lucian; Galen: CMG V 9, 1 p. 193, 6; Proclus on Pla., Tim. III p. 49, 13 Diehl; PHolm. 26, 39; Ezk 22:6) *knead together fig. entangle, involve pass. ταῖς πραγματείαις σου συνανεφύρης ταῖς πονηραῖς you have involved yourself in your wicked affairs* Hv 2, 3, 1 (the dat. as Lucian, Ep. Sat. 2, 28).*

συναναχέω (Heliod. [III AD]) *pour on together with v.l.* P74 Ac 11:26.*

συναντάω fut. *συναντήσω*; 1 aor. *συνήντησα meet—1. lit. (Hom.+; inscr., pap., LXX) τινί someone* (X., An. 7, 2, 5; Diod. S. 3, 65, 1; PLille 6, 6 [III BC]; 1 Macc 5:25; Jos., Ant. 8, 331) Lk 9:18 v.l., 37; 22:10; Ac 10:25; Hb 7:1, 10; Epil Mosq 2. Abs. (Jos., Bell. 5, 40) ISm 4:1 (sc. αὐτοῖς).

2. fig., of events (PSI 392, 1 [242/1 BC]; Plut., Sulla 2, 7; Ex 5:3; Job 30:26; Test. Levi 1:1.-The mid. is also used in this way: Polyb. 22, 7, 14; Eccl 2:14; 9:11) τὰ ἐν αὐτῇ συναντήσοντα ἐμοὶ μὴ εἰδώς *without knowing what will happen to me there* Ac 20:22. M-M.*

συνάντησις, εὼς, ἢ (Eur., Hippocr. et al.; pap.) *meeting εἰς συνάντησίν τινι to meet someone* (Ps.-Callisth. 3, 26, 5 σοὶ εἰς συνάντησιν; oft. LXX w. dat. and also gen.-Johannessohn 295f) Mt 8:34 t.r.; J 12:13 v.l. M-M.*

συναντιλαμβάνομαι 2 aor. *συναντελαβόμην* (Diod. S. 14, 8, 2; Dit., Syll.3 412, 7[270 BC], Or. 267, 26; PHib. 82, 18 [perh. 238 BC]; PSI 329, 6; 591, 12; LXX; Jos., Ant. 4, 198[replaced by Niese w. συλλαμβάνομαι]. -Dssm., LO 68 [LAE 87f]) *take part with* (Ep. Arist. 123), *gener. help, come to the aid of τινί someone* (Ex 18:22; Ps 88:22) Lk 10:40. τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν *the Spirit helps us in our weakness* Ro 8:26 (v.l. τῆς ἀσθενείας; Bl-D. §170, 3; Rob. 529; 573). M-M.*

συναπάγω 1 aor. *pass. συναπήχθην* (X., pap.; Ex 14:6) in our lit. only *pass.* and only *fig.* (Zosimus, Hist. 5, 6, 9 αὐτὴ ἢ Σπάρτη συναπήγετο τῇ κοινῇ τῆς Ἑλλάδος ἀλώσει) *lead away or carry off with. Pass. be led or carried away τινί by someth. (instrum. dat.) or to someth. (cf. Kühner-G. I p. 407)* Gal 2:13; 2 Pt 3:17. τοῖς ταπεινοῖς συναπαγόμενοι Ro 12:16 may be taken to refer to things *accommodate yourself to humble ways* (Weymouth) in contrast to τὰ ὑψηλὰ φρονούντες (so, gener., BWeiss, RALipsius, Lietzmann, Köhl, Sickenberger, OHoltzmann, Althaus, Gdspe., WGBallantine, RSV mg.) or to people *associate with humble folk* (Moffatt; so, gener., the ancient versions and Chrysostom; Hilgenfeld, Zahn; KThieme, ZNW 8, '07, 23ff; Lagrange; RSV text=20th Cent.). The two interpretations are connected in so far as the form is taken to be neuter, but referring to persons (so FSpitta, Zur Gesch. u. Lit. des Urchristentums III 1, '01, 113; Jülicher. Cf. the ambiguous transl. of Weizsäcker: ‘sich heruntergeben zur Niedrigkeit’, or the sim. Confraternity of Christian Doctrine transl. ‘41: ‘condescend to the lowly’. S. also PBerlin 9734 of Tyche: τὰ ταπεινὰ πολλάκις εἰς ὕψος ἐξάειρας).-AFridrichsen, Horae Soederblom. I 1, '44, 32. M-M.*

συναποθνήσκω 2 aor. *συναπέθανον* (Hdt.+; Diod. S. 19, 34, 1 [of the burning of widows in India]; Sir 19:10; Philo, Spec. Leg. 1. 108) *die with τινί someone* (Clearch., fgm. 28; Diod. S. 18, 41, 3 αὐτῷ; Περὶ ὕψους 44, 2; Polyaeus 8, 39; Charito 4, 2, 14; Hierocles 11 p. 445 μὴ συναποθνήσκειν τῷ σώματι τὴν ψυχὴν) Mk 14:31. Abs. (opp. συζῆν as Nicol. Dam.: 90 fgm. 80 Jac.) 2 Cor 7:3; 2 Ti 2:11 (dying and living with Christ).-Folivier, Συναποθνήσκω: RThPh 17, '29, 103-33; WTHahn, D. Mitsterben u. Mitaufstehen mit Chr. bei Pls '37. M-M.*

συναπόλλυμι (act. Thu.+; LXX; Jos., Ant. 1, 199) fut. mid. *συναπολοῦμαι*; 2 aor. *συναπωλόμην destroy with. Mid. be destroyed, perish with* (Hdt.+; POxy. 486, 35 [131 AD]; LXX; Jos., Ant. 19, 144) w. dat. (Hdt. 7, 221 al.; Plut., Phoc. 36, 3; Philo, Mut. Nom. 80) Hb 11:31; B 21:3. Also μετά τινος *with someth.* 21:1 (cf. Gen 18:23). M-M.*

συναποστέλλω 1 aor. *συναπέστειλα* (Thu.+; inscr., pap., LXX) *send at the same time, send with τινά someone* (Zen.-P. [PMich. 45=Sb 6798] l. 25 [256 BC]) 2 Cor 12:18. M-M.*

συναριθμέω pf. *pass. ptc. συνηριθμημένος* (Isaeus, Pla.+; POxy. 1208, 17; Ex 12:4) *count, number with or together* (Aristot., Eth. 1, 5, 2, 3; Plut., Mor. 1018F; Philo, Mos. 1, 278) ἐν τινί (Plut., Brut. 29, 10) ἐν τῷ εὐαγγελίῳ IPHd 5:2.*

συναρμόζω (or συναρμόττω; *Pind., Thu.+; inscr., pap.; Ep. Arist. 71; Jos., C. Ap. 2, 173*) pf. pass. συνήρμοσμαι; 1 aor. pass. συνηρμόσθην.

1. *fit in (with)* συνηρμόσθησαν εἰς τὴν οἰκοδομὴν τοῦ πύργου *Hs 9, 16, 7.*—2. *be associated* τινὶ *with someone* pass. (*Dit., Syll.3 783, 30* συνηρμόσθη αὐτῷ γυνή; *BGU 1103, 23; 1104, 24; PSI 166, 17*) τὸ πρεσβύτεριον συνήρμοσται τῷ ἐπισκόπῳ *IEph 4:1*, though in this context *mng. 3* is also *poss.*—3. *attune* (so the *pass., X., Symp. 3, 1*); *s. 2 above.**

συναρμολογέω (only in Christian writers) *fit or join together* pass. of a building *Eph 2:21*. Of the body (*s. συμβιβάζω 1a*) *4:16. M-M.**

συναρπάζω 1 aor. συνήρπασα; plpf. συνηρπάκειν; 1 aor. pass. συνηρπάσθην (*trag., X.+; pap., LXX, Philo, Joseph.*) *seize by violence, drag away* τινά *someone* (*Soph. et al.; Diod. S. 37, 27, 2; Dio Chrys. 5, 15; PSI 353, 12 [III BC]*) *Ac 6:12; 19:29*. Of a demoniac who is seized by an unclean spirit *Lk 8:29. Pass. (Diod. S. 20, 29, 11; Philo, Plant. 39; Jos., Ant. 7, 177)* συναρπαγείς ὑπὸ τ. πάθους of a ship that *was caught, torn away* by the wind *Ac 27:15. M-M.**

συναυλίζομαι *s. συναλίζω 3.*

συναυξάνω (*X.+; inscr., pap., LXX; Jos., Ant. 14, 116*) pass. (*X., Cyr. 8, 7, 6; Plut., Numa 5, 3; Philo, Aet. M. 103; Jos., Ant. 1, 32*) *grow together, grow side by side* *Mt 13:30. M-M.**

συνβ- *s. συμβ-*.

συνγ- *s. συγγ-*.

σύνδεσμος, ον (*Timaeus Hist. [IV/III BC]: no. 566 fgm. 57 Jac.; Polyb. 12, 4, 2; Diod. S. 5, 65, 1; Sb 4483, 6; Ep. Arist. 112*) *covered with trees, forested* ὄρος *Hs 9, 1, 10.**

σύνδεσμος, ου, ό (*Eur., Thu.+; LXX; Jos., Ant. 3, 120*) and τὸ σύνδεσμον *B 3:3* (the pl. σύνδεσμα is found occasionally beside σύνδεσμοι) *that which binds together.*

1. *bond* that holds *some* together—a. *lit. (Appian, Bell. Civ. 4, 115 §483 οἱ σύνδεσμοι of the fastenings that hold the various ships together; Herm. Wr. 1, 18; Ep. Arist. 85=‘fastening’) of the sinews of the body (Eur., Hipp. 199 al.) w. ἀφή Col 2:19.*

b. *fig. σύνδ. τῆς εἰρήνης the bond of peace, i.e. that consists in peace (epexegetic gen.; Plut., Numa 6, 4 σύνδεσμος εὐνοίας κ. φιλίας; W-S. §30, 9b) Eph 4:3. Love is σύνδεσμος τῆς τελειότητος the bond that unites all the virtues (which otherwise have no unity) in perfect harmony or the bond of perfect unity for the church Col 3:14 (cf. Simplicius In Epict. p. 89, 15 Düb. οἱ Πυθαγόρειοι. . . τὴν φιλίαν. . . σύνδεσμον πασῶν τ. ἀρετῶν ἔλεγον; Pla., Polit. 310A.—Cf. also Pla., Leg. 21, 5 p. 921 C of the law: τῆς πόλεως ζ.).—On σύνδεσμος as a philos. concept: WJaeger, Nemesios v. Emesa '13, 96-137. KReinhardt, Kosmos u. Sympathie '26; AFridrichsen, Serta Rudbergiana '31, 26, Symb. Osl. 19, '39, 41-5; GRudberg, Con. Neot. 3, '39, 19-21.*

2. the *bond* that hinders, *fetter* only *fig. σύνδεσμος ἀδικίας (Is 58:6) fetter that consists in unrighteousness Ac 8:23 (s. also 3 below); B 3:3, 5 (in the two last-named passages Is 58:6 and 9 are quoted in context).*

3. that which is held together by a bond, *bundle* (so *Ac 8:23* Mft., Gdspd. et al.; *s. 2 above*), *band, college* (*Herodian 4, 12, 6 ό ζ. τῶν ἐπιστολῶν ζ. ἀποστόλων ITr 3:1. M-M.**

συνδέω pf. pass. ptc. συνδεδεμένος (*Hom.+; pap., LXX; En. 101, 6*) *bind someone or put someone in chains with* (*Jos., Ant. 2, 70* δοῦλος συνδεδεμένος τῷ οἰνοχόῳ; 18, 196) ὡς συνδεδεμένοι *as (though you were) fellow-prisoners* *Hb 13:3*. But ζ. can also mean simply *bind, imprison*, so that the force of *συν-* is no longer felt (*Nicol. Dam.: 90 fgm. 4 p. 332, 19 Jac.; Aristaen., Ep. 2, 2, 2 p. 171 [end] Herch.). M-M.**

συνδιδασκαλίτης, ου, ό (*hapax legomenon*) apparently in the *mng. fellow-pupil, fellow-disciple* *IEph 3:1 (s. Hdb. ad loc.).**

συνδοξάζω 1 aor. συνεδόξασα, pass. συνεδοξάσθην (*Aristot. et al.*)—1. (cf. *δόξα 3*) *join w. others in praising τι some*. *ISm 11:3.*—2. (cf. *δόξα 1*) pass. *be glorified with someone, share in someone's glory* *Ro 8:17.**

σύνδουλος, ου, ό (*Eur., Lysias+; BGU 1141, 20 [13 BC]; PLond. 1213a, 4; PLeipz. 40 II, 3; 2 Esdr; Jos., Ant. 11, 118*. Other *reff. in Herodas ed. ADKnox and WHeadlam '22 p. 252f*) *fellow-slave.*

1. *lit. (e.g. Herodas 5, 56) Mt 24:49; Hs 5, 2, 9f.*—2. *w. ref. to the relationship betw. the oriental court official and his ruler (s. δοῦλος 2) Mt 18:28f, 31, 33.*

3. *w. ref. to a relationship to the heavenly κύριος*. Paul and Ign. designate certain Christians as their σύνδουλοι: *Col 1:7; 4:7 (σύνδουλος ἐν κυρίῳ); IEph 2:1; IMg 2; IPhld 4; ISm 12:2* (in the last two passages there are no names mentioned, as in the others; the 'deacons' are called ζ.). In *Rv 6:11* σύνδουλος also has the sense 'fellow-Christian'.

4. In *Rv* the revealing angel calls himself the *fellow-slave* of the seer and his brothers *19:10; 22:9. M-M.**

συνδρομή, ἥς, ἡ *running together, forming of a mob* (Cephisodorus [V/IV BC] in *Aristot., Rhet.* 3, 10 p. 1411a, 29; *Polyb.* 1, 69, 11; *Diod. S.* 3, 71, 3; 15, 90, 2; 3 Macc 3:8) ἐγένετο ζ. τοῦ λαοῦ *the people rushed together* Ac 21:30 (*Polyb.* 1, 67, 2; Jdth 10:18 ἐγένετο συνδρομή). **M-M.***

συνεγείρω 1 aor. συνήγειρα, *pass.* συνηγέρθην (=‘assist someone in lifting up’ Ex 23:5; 4 Macc 2:14; *Ps.-Phoc.* 140) *cause someone to awaken or to rise up with another* (cf. *Ps.-Plut., Consol. ad Apollon.* 117c τὰς λύπας καὶ τοὺς θρήνους συνεγείρειν. *Pass., Ael. Aristid.* 48, 43 K.=24 p. 476D; Is 14:9 συνηγέρθησάν σοι πάντες).

1. *lit., pass.* συνεγείρεσθε *awaken or rise up together* IPol 6:1.—2. *fig.*, of participating in the resurrection of Jesus; the believer, in mystic union w. him, could experience this ὁ θεός. . . ἡμᾶς συνήγειρεν Eph 2:6.—*Pass.* συνηγέρθητε τῷ Χριστῷ Col 3:1. ἐν ᾧ συνηγέρθητε 2:12.*

συνέδριον, ου, τό (*Hdt.+; inscr., pap., LXX; Ep. Arist.* 301; *Philo, Joseph.-Schürer* II4 243, 14).

1. *gener. council* (Posidon.: 87 fgm. 71 *Jac.*; *Diod. S.* 15, 28, 4; συνέδριον ἐν Ἀθήναις συνεδρεύειν; 19, 46, 4; *Ael. Aristid.* 13 p. 286 D.; *Jos., Vi.* 368), transferred by Ign. to the Christian situation. The presbyters (cf. *CIG* 3417 the civic συνέδριον τῶν πρεσβυτέρων in Philadelphia; CCurtius, *Her.* 4, 1870: *inscr. fr.* Ephesus nos. 11 and 13 p. 199; 203; 224) are to take the place of the συνέδριον τῶν ἀποστόλων *the council of the apostles* in the esteem of the church IMg 6:1. They are called συνέδριον θεοῦ ITr 3:1. συνέδριον τοῦ ἐπισκόπου IPHld 8:1.

2. quite *predom. the high council, Sanhedrin* (*Joseph. [Schürer* 245, 18]; Hebraized in the Mishna סנהדרין); in Roman times this was the highest indigenous governing body in Judaea, composed of high priests (ἀρχιερεὺς 1), elders, and scholars (scribes), and meeting under the presidency of the ruling high priest. This body was the ultimate authority not only in religious matters, but in legal and governmental affairs as well, in so far as it did not encroach on the authority of the Roman procurator. The latter, e. g., had to confirm any death sentences passed by the council. (*Schürer* II4 237-67; MWolff, *De Samenstelling en het Karakter van het groote συνέδριον te Jeruzalem voor het jaar 70 n. Chr.*: *ThT* 51, '17, 299-320; SBHoenig, *The Great Sanhedrin*, '53.—On the jurisdiction of the council in capital cases *s. ἀποκτείνω* 1 [J 18:31]. Also KKastner, *Jes. vor d. Hoh. Rat* '30; MDibelius, *ZNW* 30, '31, 193-201; JLengle, *Z. Prozess Jesu*: *Her.* 70, '35, 312-21; EBickermann, *Rev. de l'Hist. des Rel.* 112, '35, 169-241; ESpringer, *PJ* 229, '35, 135-50; JBlinzler, *D. Prozess Jesu* '51 [much *lit.*], 2'55, Eng. *transl.*, *The Trial of Jesus*, I and FMcHugh, '59, 3'60; JoachJeremias, *ZNW* 43, '50/'51, 145-50; PWinter, *On the Trial of Jesus*, in *Studia Judaica*, vol. 1, '61.—SZeitlin, *Who Crucified Jesus?* '42; on this *s. CBQ* 5, '43, 232-4; *ibid.* 6, '44, 104-10; 230-5; SZeitlin, *The Political Synedron and the Religious Sanhedrin*, '45. Against him HAWolfson, *Jewish Quarterly Review* 36, '46, 303-6; cf. Zeitlin, *ibid.* 307-15; JDerrett, *Law in the NT*, '70, 389-460; DCatchpole, *The Problem of the Historicity of the Sanhedrin Trial*: *CFD Moule-Festschr.* '70, 47-65.—On Jesus before the council cf. also Feigel, Weidel, Finegan *s.v.* Ἰούδας 6). Mt 5:22 (RAGuelich, *ZNW* 64, '73, 43ff); 26:59; Mk 14:55; 15:1; Lk 22:66 (*perh.*; *s.* below); Ac 5:21, 27, 34, 41; 6:12, 15; 22:30; 23:1, 6, 15, 20, 28; 24:20.—Also of an official session of the members of this council συνήγαγον οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον *the high priests and the Pharisees called a meeting of the council* J 11:47 (*Diod. S.* 13, 111, 1 συναγωγῶν συνέδριον).—Of the room where the council met (*Dit., Syll.* 3 243 D, 47; 249 II, 77f; 252, 71; *POxy.* 717, 8; 11 [II BC]; *BGU* 540, 25) Ac 4:15; *perh.* (*s.* above) Lk 22:66 (*GSchneider, Verleugnung usw.* [Lk 22:54-71], '69).

3. *local council*, as it existed in individual cities *pl.* Mt 10:17; Mk 13:9.—ELohse, *TW* VII, 858-69. **M-M.***

συνέδριος Ac 5:35 D, *prob.* an error, caused by the presence of συνέδριον in vs. 34, for

σύνεδρος, ου, ὁ (*Hdt.+; Diod. S.* 16, 60, 1; 36, 7, 4; *Arrian, Tact.* 27, 4; *inscr., LXX; Philo, Sobr.* 19; *Jos., Ant.* 14, 172) *member of a council*.*

συνείδησις, εως, ἡ—1. *consciousness* (*Democr., fgm.* 297 ζ. τῆς κακοπραγμοσύνης; *Chrysipp.* in *Diog. L.* 7, 85 τὴν ταύτης συνείδησιν; Eccl 10:20; Sir 42:18 v.l.; *Jos., Ant.* 16, 212) *w. obj. gen.* συνείδησις ἁμαρτιῶν *consciousness of sin* Hb 10:2 (*Diod. S.* 4, 65, 7 διὰ τὴν συνείδησιν τοῦ μύσου; *Philo, Det. Pot. Ins.* 146 οἱ συνειδήσει τῶν οἰκείων ἀδικημάτων ἐλεγχόμενοι, *Virt.* 124 ζ. ἁμαρτημάτων). συνείδησις θεοῦ *consciousness, spiritual awareness of God* 1 Pt 2:19 (*s.* EGSelwyn, 1 Pt '46, 176-8). *Opp.* ζ. τοῦ εἰδώλου *the consciousness that this is an idol* 1 Cor 8:7a, *t.r.* (but συνηθεία is the correct *rdg.*).

2. *moral consciousness, conscience* (*Menand., Monost.* 597 ἅπασιν ἡμῖν ἡ συνείδησις θεός comes close to this *mng.*; cf. 654; *Dionys. Hal., Jud. Thuc.* 8 μιαίνειν τὴν ἑαυτοῦ συνείδησιν; *Heraclit. Sto.*, 37 p. 54, 8 ζ. ἁμαρτόντος ἀνθρώπου; *Ps.-Lucian, Amor.* 49 οὐδεμιᾶς ἀπρεποῦς συνειδήσεως παροικουσίης; *Hierocles, In Carm. Aur.* 14 p. 451 Mull.; *Stob., Flor.* 3, 24 [I 601ff H.] quotes sayings of Bias and Periander on ὀρθή or ἀγαθὴ συνείδησις; *PRyl.* 116, 9 [II AD] θλιβομένη τῇ συνειδήσει περὶ ὧν ἐνοσφίσατο; *Mitteis, Chrest.* 88, 35 [II AD]; *BGU* 1024 III, 7; *PFlor.* 338, 17 [III AD] συνειδήσει=conscientiously; *Wsd* 17:10; *Jos., Ant.* 16, 103 κατὰ συνείδησιν ἀποποτέραν; *Test. Reub.* 4:3) *w. subj. gen.* Ro 2:15; 9:1; 1 Cor 10:29a; 2 Cor 1:12; 4:2; 5:11; Hb 9:14 *al.*; ἡ ἰδία ζ. 1 Ti 4:2. *Opp.* ἄλλη ζ. *another's scruples* 1 Cor 10:29b; διὰ τὴν ζ. *for conscience's sake* (cf. *Dit., Or.* 484, 37 διὰ τὸ συνείδός; *Ps.-Dio Chrys.* 20[37], 35) Ro 13:5; 1 Cor 10:25, 27f; τὸ μαρτύριον τῆς ζ. 2 Cor 1:12, cf. ζ. as the *subj.* of μαρτυρεῖν Ro 9:1; cf. 2:15, or of ἐλέγχειν J 8:9 v.l. (*s. ἐλέγχω* 2). *W.* attributes: ζ. ἀγαθὴ *a good conscience* (cf. *Herodian* 6, 3, 4; *PReinach s.v.* καλός 1b) Ac 23:1; 1 Ti 1:5; 1 Pt 3:21; ἔχειν ἀγαθὴν ζ. 1 Ti 1:19; 1 Pt 3:16. Also ἐν ἀγαθῇ ζ. ὑπάρχειν 1 Cl 41:1. ἐν ἀμώμῳ καὶ ἀγνῇ συνειδήσει περιπατεῖν Pol 5:3; cf. 1 Cl 1:3. ζ. ἀσθενής *a weak conscience*, one that cannot come to a decision 1 Cor 8:7; cf. *vss.* 10, 12. ζ. ἀπρόσκοπος Ac 24:16; καθαρὰ ζ. 1 Ti 3:9; 2 Ti 1:3; 1 Cl 45:7; καθαρὸς τῇ ζ. I Tr 7:2; καλὴ ζ. Hb 13:18; 2 Cl 16:4. ζ. πονηρὰ *a bad conscience or a consciousness of guilt* (*s. καρδιά* 1bδ) Hb 10:22; D 4:14; B 19:12; Hm 3:4. ἡ ζ. μολύνεται 1 Cor

8:7. μιαίνεται Tit 1:15 (s. **Dionys. Hal.** above). καθαριεῖ τ. συνειδήσιν ἡμῶν ἀπὸ νεκρῶν ἔργων Hb 9:14. κατὰ συνειδήσιν (s. on this **Vett. Val.** 210, 1) τελειῶσαι τινα vs. 9.

3. *conscientiousness* (late **pap.**) μετὰ συνειδήσεως *conscientiously* 1 Cl 2:4; ἐν ὁμονοίᾳ συναχθέντες τῇ ζ. *assembled in concord, with full consciousness of our duty* 1 Cl 34:7.-MKähler, *Das Gewissen* I 1, 1878, **RE** VI 1899, 646ff; RSteinmetz, *Das Gewissen bei Pls* '11; M Pohlenz, **GGA** '13, 642ff, *Die Stoa* '48; '49 (index), **ZNW** 42, '49, 77-9; HBöhlig, *Das Gewissen bei Seneka u. Pls*: **StKr** 87, '14, 1-24; FTillmam, *Zur Geschichte des Begriffs 'Gewissen' bis zu den paulin. Briefen*: **SMerkle-Festschr.** '22, 336-47; FZucker, *Syneidesis-Conscientia* '28; ThSchneider, *D. paulin. Begriff d. Gewissens (Syneidesis)*: *Bonner Zeitschr. f. Theol. u. Seelsorge* 6, '29, 193-211, D. *Quellen d. paul. Gewissensbegr.*: **ibid.** 7, '30, 97-112; BSnell, *Gnomon* 6, '30, 21ff; MDibelius **Hdb.2** '31 **exc.** on 1 Ti 1:5; HOsborne, *Σύνεσις and ζ.*: **CIR** 45, '31, 8-10, *Συνειδήσις*: **JTS** 32, '31, 167-79; GRudberg, **JAeklund-Festschr.** '33, 165ff; Gertrud Jung, *Συνειδήσις, Conscientia, Bewusstsein*: *Archiv f. d. gesamte Psychologie* 89, '34, 525-40; WJAalders, *Het Geweten*, '35; CSpicq, *La conscience dans le NT*: **RB** 47, '38, 50-80; BReicke, *The Disobedient Spirits and Christian Baptism* '46, 174-82; JDupont, *Studia Hellenistica* 5, '48, 119-53; HClavier, *Συν., une pierre de touche de l'Hellénisme paulinien*, announced in *Studia Paulina [JdeZwaan-Festschr.]* '53, p. 80 n. 1; CAPierce, *Conscience in the NT*, '55; BReicke, **ThZ** 12, '56, 157-61, **esp.** 159; PDelhay, *Studia Montis Regii (Montreal)* 4, '61, 229-51; JStelzenberger, *Syneidesis im NT*, '61; MargThrall, **NTS** 14, '67/'68, 118-25; BFHarris, *Westminster Theol. Journal* 24, '62, 173-86; RJewett, *Paul's Anthropological Terms*, '71, 402-46. **M-M.***

συνείδον s. **συνοράω**.

συνειδός, τό s. **σύννοια** 2.

I. *σύνειμι* (fr. εἰμί) **impf.** 3 **sing.** συνῆν *be with* (**Hom.+; inscr., pap., LXX, Ep. Arist.**) τινί *someone* (**trag., Thu. et al.; Jos., Ant. 3, 75**) Lk 9:18; Ac 22:11; **IEph** 11:2. **M-M.***

II. *σύνειμι* (fr. εἶμι) *come together* (**Hom.+; inscr.; Jos., Ant. 4, 203.**-In late **pap.** as an accounting **expr.**) συνιόντος ὄχλου εἶπεν *when a crowd gathered, he said* Lk 8:4 (cf. **Jos., Vi. 9**). **M-M.***

συνεισερχομαι 2 **aor.** συνεισηλθον (**Eur., Thu.+; BGU** 388 II, 26; **LXX; Jos., Ant. 9, 133**εις) *enter with, go in (to) with τινί someone εἰς τι (into) someth.* (**Eur., Hel.** 1083 *ἐς οἴκους τινί; Appian, Iber.* 43 §176 *συνεσηλθεν αὐτοῖς ἐς τὸ στρατόπεδον*) J 6:22; 18:15; Mk 6:33 v.l. **M-M.***

συνέκδημος, ου, ὁ (**Diod. S.; Plut., Otho** 5, 2, **Mor.** 100F; **Palaeph.**, 45 p. 67, 7; **Jos., Vi. 79; Dit., Syll.** 3 1052, 9) *traveling companion* Ac 19:29; 2 Cor 8:19. **M-M.***

συνεκλεκτός, ἡ, ὃν *chosen together with someone understood, only fem. and subst.* ἡ ἐν Βαβυλῶνι συνεκλεκτή 1 Pt 5:13. No individual lady is meant, least of all Peter's wife, but rather a congregation w. whom Peter is staying. Cf. **Βαβυλών.** **M-M.***

συνεκπορεύομαι (**Polyb.** 6, 32, 5; **Judg** 11:3 A; 13:25 B) **impf. mid.** *go out with someone understood* Ac 3:11 D.*

συνελαύνω 1 **aor.** συνήλασα (**Hom.+; pap.; 2 Macc; Jos., Bell. 2, 526; 4, 567, Ant. 2, 249; 5, 162** [all four times w. *εις* and the local **acc.**]) *drive, force, bring εἰς τι to someth.* (**Aelian, V.H.** 4, 15 *εἰς τὸν τῆς σοφίας ἔρωτα; Sb 5357, 13 ζ. *τινὰ πρὸς εὐγνωμοσύνην=make someone reasonable*) Ac 7:26 t.r.**

συνέλευσις, εως ἡ (**Plut., Ptolemaeus et al.; PSI** 450, 10; **Judg** 9:46 B; **Jos., Ant. 3, 118**) *meeting, coming together*, also of sexual intercourse (**Vett. Val.** 47, 8) 1 Cl 20:10.*

συνεξέρχομαι 2 **aor.** συνεξηλθον *go out with τινί someone* (**Eur., Hdt., Thu.+; BGU** 380, 13; **Jdth** 2:20) 1 Cl 11:2.*

συνεπέρχομαι 2 **aor.** συνεπηλθον *come together against, attack together* (**Quint. Smyrn.** 2, 302; **Dit., Syll.** 3 700, 22 [117 BC]; **PLeipz.** 40 II, 5; 17) *συνεπελθόντες when they closed in on him* **MPol** 7:1.*

συνεπιμαρτυρέω *testify at the same time* (**Petosiris, fgm.** 21 l. 58; **Polyb.** 25, 6, 4; **Ps.-Aristot., De Mundo** 6; **Sext. Emp., Math.** 8, 323; **Athen.** 13 p. 595E; **Ep. Arist.** 191; **Philo, Mos.** 2, 123) w. ὅτι 1 Cl 23:5. τινί *by means of someth.* Hb 2:4, *to someth.* 1 Cl 43:1. **M-M.***

συνεπίσκοπος, ου, ὁ *fellow-overseer* Phil 1:1 v.l.*

συνεπιτίθημι mostly, as in its only occurrence in our lit., **mid.** συνεπιτίθεμαι 2 **aor.** συνεπεθέμην *join w. others in an attack on pers. or things* (**Thu., Isaeus, X.; Polyb., Diod. S., Plut.; Dt** 32:27; **Jos., Ant. 10, 116**) **abs.** Ac 24:9. **M-M.***

συνέπομαι **mid. dep.; impf.** συνειπόμην (**Hom.+; POxy.** 1415, 8; 2 and 3 **Macc**) *accompany τινί someone* (**Jos., Ant. 13, 21; Test. Jud.** 3:10) Ac 20:4. **M-M.***

συνεργέω *impf.* συνήργουν; 1 *aor.* συνήργησα (*Eur.*, *X.*+; *inscr.*, *pap.*, *LXX*, *Philo*; *Jos.*, *Ant.* 1, 156; *Test.* 12 *Patr.*) *work (together) with, cooperate (with), help abs.* τοῦ κυρίου συνεργοῦτος (*PAmh.* 152, 5 τοῦ θεοῦ συνεργήσαντος) *Mk* 16:20. παντί τῷ συνεργούντι *to everyone who helps* (such people as Stephanas) *in the work* 1 *Cor* 16:16. With συνεργοῦντες 2 *Cor* 6:1 either θεῷ (*Hofmann*, *Windisch*, *Sickenberger*, *RSV*) or ὑμῖν (*Chrysost.*, *Bengel*, *Schmiedel*, *Bachmann*) can be supplied. *ς. ἐν παντί πράγματι be helpful in every respect* *Hs* 5, 6, 6. *W.* the *dat.* of the person or thing that is helped (*X.*, *Mem.* 4, 3, 12; *Diod. S.* 4, 25, 4 *ς. ταῖς ἐπιθυμίαις=assist [him] in his wishes*; *Dit.*, *Or.* 45, 11 [III BC]; *PSI* 376, 4 [250 BC]; 1 *Macc* 12:1; *Test. Reub.* 3:6, Iss. 3:7 ὁ θεός): βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ *you see that faith worked with (and thereby aided) his good deeds* *Js* 2:22. *W.* the goal indicated by εἰς (*Epict.* 1, 9, 26; *Appian*, *Syr.* 59 §309 ἐς τὸν θάνατον *ς.*, *Bell. Civ.* 5, 90 §378; *Philo*, *Agr.* 13; *Test. Gad* 4:7 εἰς θάνατον, εἰς σωτηρίαν): *in τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν* *Ro* 8:28, *ς.* means *help (or work with) someone to obtain someth. or bring someth. about* (*IG* II and III *ed.* min. 654, 15 *ς. εὖς τ. ἐλευθερίαν τῇ πόλει*; *Plut.*, *Eroticus* 23 p. 769D οὕτως ἡ φύσις γυναικὶ πρὸς εὐνοίαν ἀνδρὸς μεγάλα συνήργησεν. *Cf. Polyb.* 11, 9, 1). Then the *subj.* will be either πάντα *everything helps (or works with or for) those who love God to obtain what is good* (*Vulg.*, *Zahn*, *Sickenberger*, *Althaus*, *RSV mg.*), or ὁ θεός, which is actually read after συνεργεῖ in good and very ancient *mss.* (P46 BA; *Orig.* For ἡμῖν συνεργεῖν of the gods: *X.*, *Mem.* 4, 3, 12; but *s. MBlack*, *The Interpr. of Ro* 8:28, *OCullmann-Festschr.*, '62, 166-72); in the latter case πάντα is *acc.* of specification (πᾶς 2αδ) *in everything God helps (or works for or with) those who love him to obtain what is good* (so *RSV* text; *Syr.*, *Copt.*, *BWeiss*, *RALipsius*, *Jülicher*, *Kühl*, *Ltzm.*; *Gdspd.*, *Probs.* 148-50.-This would correspond exactly to *Alex. Aphr.*, *Fat.* 31 p. 203, 8 Br. *acc. to cod.* H εἰς ἀγαθὸν οὐδὲν ὁ Πύθιος τῷ Λαῷ συνεργεῖ=in no respect does Apollo work *w.* *Laius* for good, or help *L.* to obtain what is good). For the idea *cf. Herm. Wr.* 9, 4b πάντα γὰρ τῷ τοιούτῳ (=θεοσεβεῖ), κἂν τοῖς ἄλλοις τὰ κακά, ἀγαθὰ ἐστι; *Plotin.* 4, 3, 16, 21. *JBBauer*, *ZNW* 50, '59, 106-12. *M-M.**

συνεργός, ὅν (*Pind.*, *Thu.*+; *inscr.*, *pap.*; 2 *Macc* 8:7) *working together with, helping*, also *subst.*, as always in our *lit. helper, fellow-worker* (*Philo*; *Jos.*, *Ant.* 7, 346; *Polyb.* 31, 24, 10). Paul refers to those who helped him in spreading the gospel as *his fellow-workers* (subjective *gen.*) *Ro* 16:3, 9, 21; *Phil* 2:25; 4:3; 1 *Th* 3:2 *t.r.*; *Phlm* 1, 24. Instead of the *gen.* there may be an indication of the field in which the coöperation took place εἰς *in* (*Alex. Aphr.*, *An. Mant.* p. 167, 9 Br.) *συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ co-workers in the Kingdom of God* *Col* 4:11. εἰς ὑμᾶς *συνεργός fellow-worker among you* 2 *Cor* 8:23. *συνεργὸς τοῦ θεοῦ ἐν τῷ εὐαγγελίῳ God's helper in the gospel* 1 *Th* 3:2. *συνεργοὶ ἐσμεν τῆς χαρᾶς ὑμῶν we are working with you to bring you joy* 2 *Cor* 1:24 (on the *gen.* *cf. X.*, *Cyr.* 2, 4, 10; 3, 3, 10 *συνεργούς τοῦ κοινοῦ ἀγαθοῦ*). *W.* the *dat.* of that which is assisted (*Eur.*, *Thu.*+) ἵνα *συνεργοὶ γινώμεθα τῇ ἀληθείᾳ that we may be helpers of the truth* 3 *J* 8 (*ς. γίνεσθαι τι* as *UPZ* 146, 3 [II BC]). In θεοῦ ἐσμεν *συνεργοὶ* 1 *Cor* 3:9 the *syn-*refers either to communion *w.* *God we are fellow-workers with God* or to the community of teachers at Corinth *we are fellow-laborers in the service of God* (so *VPFurnish*, *JBL* 80, '61, 364-70). *M-M.**

συνέρχομαι (since *Il.* 10, 224 [in *tnesis*]; *inscr.*, *pap.*, *LXX*, *Ep. Arist.*, *Philo*, *Joseph.*, *Test.* 12 *Patr.*) *impf.* *συνηρχόμεν; fut.* *συνελεύσομαι*; 2 *aor.* *συνῆλθον* (*συνῆλθα* *Bl-D.* §81, 3 *w. app.*; *Mlt.-H.* 208); *pf.* *ptc.* *συνεληλυθώς; plpf.* 3 *pl.* *συνεληλύθεισαν*.

1. *come together*—*a. lit. assemble, gather* *συνέρχεται ὁ ὄχλος* *Mk* 3:20. *συνέρχονται πάντες οἱ ἀρχιερεῖς* 14:53.-*Ac* 1:6 (*s. Bl-D.* §251; *Rob.* 695); 2:6, 37 D; 5:16; 10:27; 16:13; 19:32; 21:22 *v.l.*; 22:30; 28:17; 1 *Cor* 14:26. *W.* the addition of εἰς *w.* the *acc.* of place (*Pla.*, *Leg.* 6, 13 p. 767C; *Diod. S.* 13, 100, 7 *συνῆλθον εἰς Ἐφεσον*; *Zech* 8:21) *Ac* 5:16 *v.l.*; ἐν *w.* the *dat.* of place (*POxy.* 1187, 6) ἐν ἐκκλησίᾳ 1 *Cor* 11:18; αὐτοῦ *Mk* 6:33 *v.l.*; ὅπου *J* 18:20; ἐπὶ τὸ αὐτό (*cf. αὐτός* 4b; *ς. ἐπὶ τὸ αὐτό* *Josh* 9:2; *Syntipas* p. 75, 16) 1 *Cor* 11:20; 14:23; *B* 4:10. *Foll.* by the *dat.* *come together with someone, assemble at someone's house* (*PTebt.* 34, 4 [I BC] *συνελθεῖν Ὁρω*; *Jos.*, *Bell.* 2, 411) *Mk* 14:53 *t.r.*; *D* 14:2. *πρὸς τινα come together to (meet) someone* (*Ex* 32:26) *Mk* 6:33 *t.r.* *Foll.* by an *inf.* of purpose *Lk* 5:15; by εἰς denoting purpose 1 *Cor* 11:33; *IEph* 13:1. εἰς can also introduce a result that was not intended οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἥσσον *συνέρχεσθε you hold your meetings in such a way that they turn out not to your advantage, but to your disadvantage* 1 *Cor* 11:17. εἰς κρίμα *vs.* 34 (on the solemnity of the celebration *cf. the schol.* on *Aristoph.*, *Pax* 967f: to the question 'τίς τῆδε'; the group answers 'πολλοὶ κάγαθοί.' τοῦτο δὲ ἐποιοῦν οἱ σπένδοντες, ἵνα οἱ συνειδότες τι ἑαυτοῖς ἄτοπον ἐκχωροῖεν *τ. σπονδῶν*). *W.* indication of the nature and manner of the meeting *συνέρχεσθε ἐν μιᾷ πίστει* *IEph* 20:2.

b. of coming together in a sexual sense (*X.*, *Mem.* 2, 2, 4; *Diod. S.* 3, 58, 4; *Ps.-Apollod.* 1, 3, 3; *Philo*, *Virt.* 40; 111; *Jos.*, *Ant.* 7, 168; 213) ἐπὶ τὸ αὐτό *ς.* 1 *Cor* 7:5 *t.r.* In πρὶν ἢ *συνελθεῖν* αὐτοῦς *Mt* 1:18 domestic and marital relations are combined. (In the marriage contracts in the *pap.* πρὸς γάμον *τινι* *συνελθεῖν* means 'marry'. Also without πρὸς γάμον: *BGU* 970, 13 [II AD] *συνηρχόμεν τῷ προγεγραμμένῳ μου ἀνδρὶ*).

2. *come, go, or travel (together) with someone* (*BGU* 380, 13; 596, 4 [84 AD]) *τινι* (*Ep. Arist.* 35; *Jos.*, *Ant.* 9, 33) *τοὺς συνεληθόντας αὐτῇ Ἰουδαίους* *J* 11:33. ἦσαν *συνεληλυθῆαι ἐκ τῆς Γαλιλαίας αὐτῷ* *Lk* 23:55. *Cf. Ac* 1:21; 9:39; 10:23, 45; 11:12. *ς. τι* εἰς τὸ ἔργον 15:38. *σύν τι* instead of the *dat.* alone 21:16. *συνελθόντων ἐνθάδε prob.* means (because of *συνκαταβάντες* 25:5) *they came back here with (me)* 25:17. *M-M.**

συνεσθίω *impf.* *συνήσθιον*; 2 *aor.* *συνέφαγον* (*Pla.*+; *Plut.*, *Lucian*; *Dit.*, *Syll.* 3 1179; *LXX*) *eat with* *τινι* *someone* (*Pla.*, *Leg.* 9 p. 881 D; *Epict.*, *Ench.* 36; *Ps* 100:5) *Lk* 15:2; *Ac* 11:3; 1 *Cor* 5:11; *UGosp* 34 (=Huck9-L. *Synopse* p. 37 note=Gospel Parallels '49, p. 32 note); *w.* *συνπίνειν* (as *Polyaenus* 6, 24; *Dit.*, *loc. cit.*) *Ac* 10:41; *ISm* 3:3. Instead of the *dat.* *μετά τινος* (*cf. Ex* 18:12; *Aristoph.*, *Acharn.* 277 *ξυμπίνειν μετά τινος*) *Gal* 2:12. *VParkin*, *Studia*

σύνεσις, εως, ή (Hom.+)**—1.** *the faculty of comprehension, intelligence, acuteness, shrewdness* (Pind.+; Ditt., Or. 323, 6 [II BC] συνέσει κ. παιδεία προάγων; LXX, Philo; Jos., C. Ap. 2, 125; Test. Jud. 14:7; Sib. Or. 8, 452) Lk 2:47 (s. Jos., Vi. 8f); D 12:4. ή σύνεσις τῶν συνετῶν 1 Cor 1:19 (Is 29:14). W. σοφία (Aristot., Eth. Nic. 1, 13, 20; Diod. S. 9, 3, 3; Dt 4:6) 1 Cl 32:4. The whole field of the inner life is covered by the expr. ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ἰσχύος Mk 12:33.

2. *insight, understanding* in the religio-ethical realm (IG IV2 1, 86, 18) such as God grants to his own (LXX; Test. Reub. 6:4, Levi 18:7; Sib. Or. 2, 29): w. σοφία, ἐπιστήμη, γνῶσις B 2:3; 21:5 (cf. Ex 31:3; 35:31; Sir 1:19). (W. σοφία as Jos., Ant. 8, 24) σύνεσις πνευματική Col 1:9. (W. ἐπίγνωσις τ. μυστηρίου τοῦ θεοῦ) πλοῦτος τῆς πληροφορίας τῆς συνέσεως 2:2. Personified w. other godly virtues Hs 9, 15, 2. Where the Lord dwells there is σύνεσις πολλή m 10, 1, 6. σύνεσις ἐν τινι *insight into, understanding of someth.* Eph 3:4; 2 Ti 2:7.—σύνεσιν αὐτεῖσθαι IPol 1:3; Hs 5, 4, 3f. σύνεσιν διδόναι 2 Ti 2:7; Hm 4, 2, 2a. ζ. λαμβάνειν (Aristot., Eth. Nic. 1161b, 26) Hs 9, 2, 6. ζ. ἔχειν (Hdt. 2, 5) s 9, 22, 2b; 3; D 12:1. ἀπέστη ἀπ' αὐτῶν ή σύνεσις *understanding has departed from them* Hs 9, 22, 2a. ἐν τῇ συνέσει *in the correct* (God-given, comprehending the true mng.) *understanding* B 10:1. συνέσει 1 Cl 16:12 (Is 53:11). Repentance is σύν. Hm 4, 2, 2b, c, d.

3. *the wisdom of the creator* 1 Cl 33:3; Hv 1, 3, 4. M-M.*

συνεστῶς s. συνίστημι.

συνετίζω 1 aor. imper. συνέτισον (Rhet. Gr. I 584, 30; LXX) *cause to understand* τινά *someone* (Test. Levi 4:5; 9:8; Hesychius; Suidas) Hm 4, 2, 1. Pass. *be given insight* Dg 12:9.*

συνετός, ή, όν *intelligent, sagacious, wise, with good sense* (Theognis, Pind.+; LXX; Ep. Arist. 148; Philo, Joseph.) ἀνὴρ ζ. Ac 13:7. συνετὸν εἶναι Hm 12, 1, 2; s 5, 5, 4; 9, 2, 6. W. μακρόθυμος m 5, 1, 1. (οἱ) συνετοί (w. σοφοί; s. σοφός 2) Mt 11:25; Lk 10:21. ή σύνεσις τῶν συνετῶν 1 Cor 1:19 (Is 29:14.—Cf. Maximus Tyr. 16, 4c συνετὰ συνετοῖς). οἱ συνετοί ἑαυτοῖς *those who are wise in their own sight* (w. ἐνώπιον ἑαυτῶν ἐπιστήμονες) B 4:11 (cf. Is 5:21). οἱ λεγόμενοι ζ. IEph 18:1. Of the Creator συνετὸς ἐν τινι *understanding in someth.* (w. σοφὸς ἐν τινι) 1 Cl 60:1. M-M.*

συνευδοκέω 1 aor. συνηυδόκησα (Polyb. 32, 6, 9; Diod. S.; Ditt., Syll.3 712, 46; pap.; 1 and 2 Macc) *agree with, approve of, consent to, sympathize with* w. dat. of the pers. (BGU 834, 24 [II AD]) *approve of someone* Ro 1:32 (as Test. Ash.6:2); 1 Cl 35:6. W. dat. of the thing *approve of, give approval to* (BGU 1130, 3 [I BC]; POxy. 504, 32; PGenève 11, 3 al.; 1 Macc 1:57; 2 Macc 11:24) Lk 11:48; Ac 8:1; Dg 9:1. Abs. (Polyb. 23, 4, 13; Diod. S. 4, 24, 1; 11, 57, 5; BGU 1129, 6; 2 Macc 11:35) Ac 22:20. συνευδοκησάσης τῆς ἐκκλησίας πάσης *with the consent of the whole church* 1 Cl 44:3. W. the inf. foll. *be willing to do someth.* (PMich. 202, 12 [105 AD]) 1 Cor 7:12f. W. dat. of the pers., foll. by the acc. and inf. Hs 5, 2, 11. ταύτη τῇ γνώμῃ ὃ υἱὸς τοῦ δεσπότου συνηυδόκησεν αὐτῷ, ἵνα *the son of the master agreed with him in this decision, namely that* 5, 2, 8 (on the text, which may be damaged, s. MDibelius, Hdb. ad loc.). M-M.*

συνευρυθμίζω pf. pass. 3 sing. συνευρύθμισται *bring into harmony with* συνευρύθμισται ταῖς ἐντολαῖς ὡς Χορδαῖς κιθάρα *he is attuned to the* (divine) *commandments as the lyre to the strings* IPhld 1:2.*

συνευφραίνομαι *rejoice (together) with* (Ps.-Dionys. Hal., A. Rh. 2, 5; Ael. Aristid. 42, 9 K.=6 p. 68 D.; Pollux 5, 129; Pr 5:18; Philo, Conf. Lingu. 6) w. dat. foll. (Demosth. 18, 217; Herodian 2, 8, 9) B 2:3.*

συνευχόεσθαι pass. *feast together* (Aristot., Eth. Eud. 7, 12, 14 p. 1245b; Posidonius in Athen. 4 p. 152B; Philo, Spec. Leg. 4, 119 al.) Jd 12. τινί *with someone* (Lucian, V. Hist. 2, 15, Ep. Sat. 4, 36 al.; Jos., Ant. 1, 92; 4, 203; BGU 596, 10 [I AD]) ὅπως συνευχληθῆς ἡμῖν; PGM 4, 3150) 2 Pt 2:13. M-M.*

συνέφαγον s. συνεσθίω.

συνεφίστημι 2 aor. συνεπέστην (Thu.+)**intr.** *rise up together, join in an attack* κατά τινος *against or upon someone* Ac 16:22.*

συνέχω fut. συνέξω; 2 aor. συνέσχον; impf. pass. συνειχόμεν (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Test. 12 Patr.).

1. *hold together, sustain* τι *someth.* (Ael. Aristid. 43, 16 K.=1 p. 6 D.: τὰ πάντα ζ.; PTebt. 410, ll. Cf. IG XIV 1018 to Attis συνέχοντι τὸ πᾶν [s. CWeymann, BZ 14, '17, 17f]; PGM 13, 843. Other exx. in Cumont 3 230, 57; Wsd 1:7; Aristobulus in Euseb., Pr. Ev. 13, 12, 12; Philo; Jos., C. Ap. 2, 208) συνέχει αὐτὴ (i.e. ή ψυχὴ) τὸ σῶμα Dg 6:7. Pass. 1 Cl 20:5.

2. *close by holding (together), stop trans., shut* (στόμα Ps 68:16; Is 52:15. The heavens, so that there is no rain Dt 11:17; 3 Km 8:35) συνέσχον τὰ ὄτα αὐτῶν Ac 7:57.

3. *press hard, crowd* τινά *someone* Lk 8:45. Of a city (2 Macc 9:2) οἱ ἐχθροὶ σου συνέξουσίν σε πάντοθεν 19:43.—**4.** *hold in custody* (Lucian, Tox. 39; PMagd. 42, 7; PLille 7, 15 [III BC]) Lk 22:63.

5. of untoward circumstances *seize, attack, distress, torment* τινά *someone* τὰ συνέχοντά με *that which*

distresses me IRo 6:3. Mostly *pass.* (Aeschyl., Hdt.+) *be tormented by, suffer from* τινί *some*th. of sickness (Pla. et al.; Dit., Syll.3 1169, 50 ἀγρυπνίας συνεχόμενος; POxy. 896, 34 πυραιτίοις συνεχόμενος) νόσοις καὶ βασάνοις Mt 4:24. πυρετῷ (Hippiatr. I 6, 23; Jos., Ant. 13, 398; s. also πυρετός) Lk 4:38. πυρετοῖς καὶ δυσεντερίῳ Ac 28:8. Of unpleasant emotional states (Diod. S. 29, 25 λύπη; Aelian, V.H. 14, 22 ὀδυρμῷ; Ps.-Plut., De Fluv. 2, 1; 7, 5; 17, 3; 19, 1) φόβῳ μεγάλῳ συνείχοντο *they were seized with terror* Lk 8:37 (cf. Job 3:24).—Without the *dat.* (Leontios 16 p. 33, 13 συνεχόμενος=tormented) πῶς συνέχομαι *how great is my distress, what vexation I must endure* 12:50. The apostle, torn *betw.* conflicting emotions, says συνέχομαι ἐκ τῶν δύο *I am hard pressed* (to choose) *between the two* Phil 1:23.

6. συνέχομαι τινι *I am occupied with or absorbed in some*th. (Herodian 1, 17, 9 ἡδοναῖς; Diog. L. 7, 185 γέλῳτι; Wsd 17:19) συνείχeto τῷ λόγῳ (Paul) *was wholly absorbed in preaching* Ac 18:5 (EHenschel, Theologia Viatorum 2, '50, 213-15) in contrast to the activity cited in vs. 3.—Arrian, Anab. 7, 21, 5 ἐν τῷδε τῷ πόνῳ συνείχοντο=they were intensively engaged in this difficult task). 7. *urge on, impel* τινά *someone* ἡ ἀγάπη συνέχει ἡμᾶς 2 Cor 5:14 (so Bachmann, Belser, Sickenberger, Lietzmann, Windisch, OHoltzmann, 20th Cent. But *hold within bounds, control* Klöpper, Schmiedel, BWeiss, Kühl, Bousset, H-DWendland, RSV. Heinrici leaves the choice open *betw.* the two. *Include, embrace* GSHendry, ET 59, '47/'48, 82). *Pass.* συνείχeto τῷ Πνεύματι ὁ Παῦλος Ac 18:5 t.r. M-M.*

συνεχῶς *adv.* of time (Hes.+; *inscr.*, *pap.*, Ep. Arist. 78 al.; Philo; Jos., Ant. 19, 318; Test. 12 Patr.) *continually, unremittently* ἐκζητεῖν B 21:8.*

συνζ- s. *συνζ-*.

συνήγορος, ου, ὁ (Aeschyl., Demosth.+; *inscr.*, PAmh. 23, 15; 24 [II BC]; POxy. 1479, 5; Philo, Conf. Lingu. 121; *loanw.* in rabb.) *advocate* in the sense of *attorney* (Diod. S. 1, 76, 1; Philo, Vi. Cont. 44) ISm 5:1.*

συνήδομαι *pass. dep.* (Soph., X.+; Dio Chrys. 3, 103; Dit., Syll.3 [index]; Philo, Conf. Lingu. 7; Jos., Ant. 8, 386; POxy. 1663A, 4 τινί=‘rejoice with someone’) *συνήδομαι* τῷ νόμῳ *I (joyfully) agree with the law* Ro 7:22 (cf. Simplicius In Epict. p. 53, 5 Düb. τ. ἐπιτάγμασι ζ.). M-M.*

συνήθεια, ας, ἡ—1. *friendship, fellowship, intimacy* (Isocr., Aeschin. et al.; *inscr.*, *pap.*) πρὸς τινά *with someone* (Polyb. 1, 43, 4; 31, 14, 3; Plut., Crass. 3, 6; PAmh. 145, 10; Jos., Ant. 15, 97) IEph 5:1 (*συνήθειαν* ἔχ. πρὸς τινά also Vett. Val. 228, 23).

2. *habit, custom, being or becoming accustomed* (Hom. Hymns; Pla.; *inscr.*, *pap.*, 4 Macc; Philo, Spec. Leg. 3, 35 al.; Joseph.; so as *loanw.* in rabb.).

a. *subjectively being or becoming accustomed* τῇ συνηθείᾳ ἕως, ἄρτι τοῦ εὐδῶλου (obj. *gen.* as Dit., Syll.3 888, 154 διὰ τὴν συνήθειαν τῆς τοιαύτης ἐνοχλήσεως.—τῇ ζ. is *dat.* of cause; s. on ἀπιστία 2b) *through being accustomed to idols in former times* 1 Cor 8:7.

b. *objectively custom, habit, usage* (Jos., Ant. 10, 72) Dg 2:1. *συνήθειαν* ἔχειν (PFlor. 210, 15) 1 Cor 11:16; w. *inf. foll.* Hm 5, 2, 6. ἔστιν συνηθεία τινι w. ἵνα *foll.* J 18:39. M-M.*

συνήθης, ες (Hes.+) *habitual, customary, usual* (Soph., Thu.+; *inscr.*, *pap.*, Sym., Philo; Jos., Ant. 6, 339; 12, 300) μετὰ τῶν συνήθων αὐτοῖς ὅπλων *with the weapons that they usually carried* MPol 7:1 (Callisth. 124 fgm. 14a Jac, μετὰ τῆς συνήθους στολῆς). *συνήθης* ἐστὶ τινι *it is someone's custom* (Eur., Alc. 40) ὅπερ ἦν σύνηθες αὐτῷ 5:1.*

συνῆκα s. *συνήμι*.

συνηλικιώτης, ου, ὁ (CIG III 4929; Alciph. 1, 15, 1; Ps.-Callisth. 1, 36, 3; in Diod. S. 1, 53, 10 and Dionys. Hal. 10, 49, 2 the best witnesses have ἡλικιώτης) *a person of one's own age, a contemporary* Gal 1:14. M-M.*

συνθάπτω 2 *aor. pass.* *συνετάφην* *bury (together) with* (Aeschyl., Hdt.+; PEleph. 2, 12; Jos., Ant. 10, 48) *pass. be buried with* τινί *someone* (Hdt. 5, 5 *συνθάπτεται* τῷ ἀνδρί; Charito 6, 2, 9), in our *lit.* only fig. (Lycurgus, Or. in Leocr. 50 *συνετάφη* τοῖς τούτων σώμασιν ἢ τῶν Ἑλλήνων ἐλευθερία) of the believer's being buried together w. his Lord in baptism *συνταφέντες* αὐτῷ (=τῷ Χριστῷ) ἐν τῷ βαπτίσματι Col 2:12 (cf. Diod. S. 18, 22, 7 ἐν ταῖς οἰκίαις *συνετάφησαν* τοῖς οἰκείοις=they were buried in the houses together with their relatives). διὰ τοῦ βαπτίσματος Ro 6:4 (s. *σύμφοτος*.—EStommel, 'Begraben mit Chr.' [Rö 6:4]: Röm. Quartalschr. 49, '54, 1-20). M-M.*

σύνθεσις, εως, ἡ (Pla. et al.; *inscr.*, *pap.*, LXX, Philo; Jos., Ant. 14, 173) *placing together, combination*, of clothing σύνθεσις ἱματίων *a collection (=a suit) of clothing* (POxy. 496, 4 [II AD] al. Cf. *συνθεσίδιον*=garment PGiess. 21, 8 [II AD]) Hs 6, 1, 5.*

συνθλάω 1 *fut. pass.* *συνθλασθήσομαι* (Alexis in Athen. 11 p. 466E; Eratosth. p. 13, 18; Diod. S. 2, 57, 2; Manetho 5, 201; Plut., Artax. 19, 9; *Inscr.* Gr. 817, 21 [IV BC]; LXX) *crush (together), dash to pieces* *pass., abs.* (Aristot., Probl. 1, 38 p. 863b, 13) Mt 21:44 (RSwaeles, NTS 6, '60, 310-13); Lk 20:18. M-M.*

συνθλιβω *impf.* συνέθλιβον (Pla.+; Strabo, Plut.; Philo, Aet. M. 110; Joseph.; LXX) *press together, press upon* τινά *someone*, of a crowd of people Mk 5:24, 31 (cf. Appian, Mithrid. 81 §365 συνθλιβεῖς ἐν πλῆθει; Jos., Bell. 3, 393τ. πλήθους συνθλιβομένου περὶ τῷ στρατηγῷ).*

συνθραύω (Eur., X.+; inscr.; Sym. Eccl 12:6) *break in pieces pass.*, of *pers.* who become unnerved *be broken to pieces, intr. be broken, shattered* Hm 11:14 (cf. 11:13 σκεῶς θραύεται).*

συνθρόπτω (Hippiatr. II 106, 4f.-HJCadbury, JBL 52, '33, 61) *break in pieces* (Jos., Ant. 10, 207) *fig.* τὴν καρδίαν τινός *break someone's heart* Ac 21:13. M-M.*

συνήμι (Hom.+; pap., LXX; Ep. Arist. 200; Philo, Aet. M. 27; Jos., Ant. 7, 186al.; Test. 12 Patr.); the NT has only one quite certain *ex.* of the conjugation in-μι: the *inf.* συνιέναι Ac 7:25a. In all the other cases the *ms.* tradition is divided: 3 *pl.* συνιάσιν 2 Cor 10:12 (cf. Windisch *ad loc.*); *inf.* συνιέναι Lk 24:45; *ptc.* συνιείς, -έντος Mt 13:19, 23; Eph 5:17 *t.r.* Beside it συνίω Hm 4, 2, 1; 10, 1, 3; 3 *pl.* συνίουσιν Mt 13:13; 2 Cor 10:12 *t.r.*; Hm 10, 1, 5; 6a (the accentuation συνιοῦσιν is wrong; cf. W-S. §14, 16; Mlt.-H. 60). Imperative σύνιε Hm 6, 2, 3; s 5, 5, 1; 9, 12, 1. *Ptc.* συνίων Mt 13:23 *t.r.*; Mk 4:9 *v.l.* a; Ro 3:11; B 12:10 (not συνιών or συνίων; cf. W-S. *loc. cit.*). Either the-μι form or the-ω form could supply the 2 *pl. indic.* or *imper.* συνίετε Mt 15:10; Mk 8:17, 21; Eph 5:17, the 3 *sing. imper.* συνιέτω Mk 4:9 *v.l.* b and, depending on the way the form is accented, the *fol.* subjunctive forms: 3 *pl.* συνιῶσιν (συνιῶσιν or συνιῶσιν) Mk 4:12; Lk 8:10; cf. συνιῶμεν B 10:12b. συνιητε B 6:5.-Fut. συνήσω; 1 *aor.* συνῆκα; 2 *aor. subj.* συνῆτε, συνῶσιν, *imper.* 2 *pl.* σύνετε.—Bl-D. §94, 2 *w. app.*; Mlt.-H. 202-7; 325; Reinhold p. 94; Mayser 354, 2; Crönert 258; WSchmid, Der Attizismus II 1889, 26; Thackeray 250f; Rob. 314f; *understand, comprehend, gain (an) insight into* τὴν *some* (Pind., Hdt.+; Jos., Ant. 1, 255 τὴν γνώμην τ. θεοῦ) Mt 13:51; Lk 2:50; 18:34; 24:45; Ac 13:27 D; 1 Cl 35:11 (Ps 49:22); B 10:12b; 12:10; Hm 4, 2, 1; 6, 2, 6; 10, 1, 3; 5; 6b; s 5, 5, 1. W. ὅτι *fol.* (Herodian 4, 15, 6; Jos., C. Ap. 1, 319; Test. Levi 8:18) Mt 16:12; 17:13; Ac 7:25a; B 14:3; Hm 4, 2, 2; s 5, 4, 1. W. *indir. quest. fol.* Eph 5:17. *ς. ἐπὶ τινι understand with regard to, gain an insight (into some)* (revealed by the context) ἐπὶ τοῖς ἄρτοις *in connection with the loaves i.e.* in the miraculous feeding *gain an insight into the omnipotence of Jesus* Mk 6:52. ἐπὶ τῷ πλούτῳ αὐτοῦ *understand in connection with his wealth* what the Christian's duty is Hs 2:7. *Abs.*, but *w.* the *obj.* easily supplied *fr.* the context Mt 13:13f (Is 6:9), 19, 23; 15:10 (Eupolis Com. [V BC] 357, 1 ἀκούετε κ. ξυνίετε); Mk 4:12 (Is 6:9); 7:14; 8:17, 21; Lk 8:10 (Is 6:9); Ac 7:25b; 28:26 (Is 6:9); Ro 3:11 (cf. Ps 13:2); 15:21 (Is 52:15); B 4:6, 8; 6:5; 10:12a; Hm 6, 2, 3; 10, 1, 6a; s 2:10; 9, 12, 1. συνιέναι τῇ καρδίᾳ (*dat. of instr.*; cf. καρδία 1bβ) Mt 13:15; Ac 28:27 (both Is 6:10).-2 Cor 10:12 (and 13) the text is in doubt and the words οὐ συνιάσιν. ἡμεῖς δέ are omitted by many, *w.* DG It. Ambrosiaster 109 (recently by Holsten, Schmiedel, Bousset, Windisch, Mft.; JHennig, CBQ 8, '46, 332-43; Bl-D. §416, 2; EbNestle4-vDobschütz, Einführung in das Griechische NT '23, 30). If the words are allowed to stand, since they occur in the best witnesses, *incl.* P46 (*w.* Hofmann, Klöpper, Heinrici, Schlatter, Bachmann, Lietzmann, Sickenberger, Gdspd., RSV), the two preceding participles indicate the ways in which the ignorance of those people is expressed.—HConzelmann, TW VII, 886-94: συνήμι and related words. M-M. B. 1207.*

συνίστημι (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph.) Ro 3:5; 5:8; 16:1; 2 Cor 4:2 *v.l.*; 6:4 *v.l.*; 10:18b; Gal 2:18 *t.r.* Beside it συνιστάνω (Polyb. 4, 82, 5; 31, 29, 8; Jos., Bell. 1, 15, Ant. 6, 272.—ESchweizer, Gramm. der pergam. Inschr. 1898, 177; ENachmanson, Laute u. Formen der magn. Inschr. '03, 157; KDieterich, Untersuchungen 1898, 218; Bl-D. §93; W-S. §14, 14; Rob. 315f) 2 Cor 3:1; 4:2; 6:4; 10:12, 18a; Gal 2:18 and συνιστάω 2 Cor 4:2 *t.r.*; 6:4 *t.r.*; 10:18 *t.r.*-1 *aor.* συνέστησα; *pf.* συνέστηκα, *ptc.* συνεστῶς; 1 *aor. mid.* συνεστησάμην; 1 *aor. pass. ptc.* συσταθείς.

I. transitive—**1. act.** and *pass.*—**a.** *bring together, unite, collect pass.* of the water of the boundless sea συσταθὲν εἰς τὰς συναγωγὰς *collected in its gathering-places* 1 Cl 20:6.

b. *present, introduce or recommend someone to some-one else* (X., Pla.; PHamb. 27, 3; PHib. 65, 3; POxy. 292, 6; PGiess. 71, 4 al.; 1 Macc 12:43; 2 Macc 4:24; 9:25; Jos., Ant. 16, 85) τινά τινι (*re*) *commend someone to someone* (PSI 589, 14 [III BC] σύστησόν με Σώσῳ) ὑμῖν Φοίβην Ro 16:1 (in a letter, as Chio, Ep. 8 ὅπως αὐτὸν συστήσαιμί σοι). In a bad sense ἑαυτοὺς συνιστάνομεν ὑμῖν 2 Cor 5:12. τινά *someone* ὃν ὁ κύριος συνίστησιν 10:18b. *ς. ἑαυτοὺς* in a good sense (ὡς θεοῦ διάκονοι) 6:4; in a bad sense (*s.* above) 3:1; 10:12, 18a (ἑαυτὸν). συνιστάνοντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων *we commend ourselves to every human conscience* 4:2 (*s. πρὸς w. acc.* as PMich. 210, 4 [c. 200 AD]). *Pass.* συνίστασθαι ὑπό τινος *be recommended by someone* (Epict. 3, 23, 22; PPetr. II 2, 4, 4 [III BC]) 12:11.

c. *demonstrate, show, bring out* τὴν *some* (Polyb. 4, 5, 6 εὐνοίαν) Ro 3:5. συνίστησιν τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεός 5:8. Difficult and *perh.* due to a damaged text (Bl-D. §197) is the *constr. w. acc.* and *inf.* (cf. Diod. S. 14, 45, 4) συνεστήσατε ἑαυτοὺς ἀγνοοῦς εἶναι τῷ πράγματι 2 Cor 7:11. *W.* a double *acc.* (Diod. S. 13, 91, 4; Sus 61 Theod.; Philo, Rer. Div. Her. 258 συνίστησιν αὐτὸν προφήτην [so in the mss.]; Jos., Ant. 7, 49) παραβάτην ἐμαυτὸν συνιστάνω *I demonstrate that I am a wrong-doer* Gal 2:18 (WMundle, ZNW 23, '24, 152f).

2. mid. *put together, constitute, establish, prepare* τὴν *some* (Pla. et al.; pap.) of God's creative activity (Lucian, Hermot. 20 Ἡφαιστος ἄνθρωπον συνεστήσατο; En. 101, 6; Philo, Leg. All. 3, 10 θεὸν τὸν τὰ ὅλα συστησάμενον ἐκ μὴ ὄντων; Jos., Ant. 12, 22 τὸν ἅπαντα συστησάμενον θεόν) ἐν λόγῳ συνεστήσατο τὰ πάντα 1 Cl 27:4 (Herm. Wr. 1, 31 ἅγιος εἶ, ὁ λόγῳ συστησάμενος τὰ ὄντα).

II. intransitive, in our *lit.* the *pres. mid.* and *perf. act.*

1. *stand with or by* (1 Km 17:26) τινί *someone* Lk 9:32 (οἱ συνεστῶτες as Apollon. Paradox. 5).

2. *be composed or compounded, consist* ἐκ τινος of *someh.* (Pla., X. et al.; Herm. Wr. 13, 2; Jos., Vi. 35) ἡ μῆνις ἐκ τοσούτων κακῶν συνισταμένη Hm 5, 2, 4.

3. *continue, endure, exist, hold together* (Ep. Arist. 154 τὸ ζῆν διὰ τῆς τροφῆς συνεστάναι) γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα 2 Pt 3:5 (here and in the next *pass.* the *mngs.* II 2 and 3 are *prob.* blended. Cf. also Philo, Plant. 6). τὰ πάντα ἐν αὐτῷ συνέστηκεν Col 1:17 (cf. Pla., Rep. 7 p. 530A, Tim. 61A; Aristot.; Philo, Rer. Div. Her. 58; PGM 4, 1769 τὰ πάντα συνέστηκεν); SHanson, The Unity of the Church in the NT '46, 112.-RAWard, Aristotelian Terms in the NT: Baptist Quarterly 11, '45, 398-403 (συνίστημι). M-M.*

συνκ- s. συγκ-.

συνλ- s. συλλ-.

συνμ- s. συμμ-.

συνοδεύω 1 aor. συνώδευσα *go with* τινί *someone*-

1. *lit. travel with* τινί (Plut., Mor. 609D; Lucian, Peregr. 24; Vett. Val. 248, 7; Herodian 4, 7, 6; Achilles Tat. 7, 3, 7; Tob 5:17 S; Jos., Ant. 1, 226) Ac 9:7. Restored in UGosp 33f (=Huck9-L. Synopse p. 37 note=Gospel Parallels '49, 32 note).

2. *fig. (Alex. Aphr., An. p. 80, 11, Fat. c. 6 p. 169, 22 Br.; Herm. Wr. 1, 28 οἱ συνοδεύσαντες τῇ πλάνῃ; Wsd 6:23) of the Lord ἐμοὶ συνώδευσεν ἐν ὁδῷ δικαιοσύνης he was my traveling companion in the way of righteousness B 1:4. M-M.**

συνοδία, ας, ἡ *caravan, group of travelers* (so Strabo 4, 6, 6; 11, 14, 4; Epict. 4, 1, 91; Dit., Or. 633, 1; 638, 7; 646, 6; Jos., Ant. 6, 243; loanw. in rabb.-2 Esdr 17 [Neh 7]: 5, 64 συνοδία means 'family') Lk 2:44. M-M.*

σύνδοδος, ου, ὁ *traveling companion, fellow-traveler* (Manetho, Ap. 5, 58; Epict. 4, 1, 97; Anth. Pal. 7, 635, 2) *fig.* of people who are traveling the same way (here the way of love, commanded by God) IEph 9:2 (cf. 9:1). M-M.*

σύννοια (Aeschyl., Hdt.+; inscr., pap., LXX, Philo, Joseph.) defective verb, perf. w. pres. *mng.*; ptc., fem. gen. sing. *συνειδυῖς* (for the form cf. BGU 55; 77 *ειδυῖς*; Ex 8:17, 20; 1 Km 25:20; Tdf., Prol. 117; W-H., App. 156).

1. *share knowledge with, be implicated* (Soph.+; BPGrenfell, Revenue Laws of Ptolemy Philadelphus [1896] 8, 1; 21, 9; PPetr. III 36a, 9[III BC]; BGU 1141, 50; PFlor. 373, 6) Ac 5:2 (Jos., Ant. 13, 424 *ξυνήδει ἡ γυνὴ μόνη*; 16, 330).

2. *σύννοια ἐμαυτῷ I know with myself; i.e. I am conscious* (Eur., Hdt. et al.; Diod. S. 4, 38, 3 *συνειδυῖα ἐαυτῇ τὴν ἁμαρτίαν*=being conscious of her error; Dit., Syll.3 983, 6f; POxy. 898, 20; Job 27:6) w. ὅτι foll. B 1:4. οὐδὲν ἐμαυτῷ σύννοια 1 Cor 4:4 (cf. Polyb. 4, 86 διὰ τὸ μηδὲν αὐτοῖς *συνειδέναι*; Demosth., Ep. 2, 15; Diod. S. 17, 106, 2 πολλοὶ *συνειδότες* ἐαυτοῖς ὕβρεις).—τὸ *συνειδός* (since Demosth. 18, 110) *consciousness* in which the subject imparts information to himself, *conscience* (Plut., Mor. 85c; 556A; Epict. 3, 22, 94; Charito 3, 4, 13; Appian, Bell. Civ. 1. 82 §373 τὸ *συνειδός* τῶν ἄλλων χεῖρον=worse than that of the others; 5, 16 §67 τὸ *ς.*, that punishes the guilty; Philo, Spec. Leg. 1, 235 ὑπὸ τοῦ *συνειδότος* ἐλεγχόμενος; 4, 6; 40, Op. M. 128; Jos., Bell. 1, 453; 2, 582, Ant. 1, 47; 13, 316; 16, 102 ἐκ τοῦ *συνειδότος*=*fr.* a consciousness of guilt, *fr.* a bad conscience'; Dit., Or. 484, 37; POxy. 532, 23 [II AD]) ἐκ *συνειδότος* because of the witness of my own conscience (opp. κατὰ θέλημα [θεοῦ]=ἐκ χάριτος θεοῦ) ISm 11:1.-S. on *συνειδήσις*, end; also CMaurer, TW VII, 897-918: *σύννοια* and *συνειδήσις*. M-M.*

συνοικέω *live with* τινί *someone* (since Hipponax [VI BC] 20 Diehl2 and Aeschyl.) of man and wife (Hdt. et al.; Dit., Or. 771, 28; pap., LXX; Jos., Ant. 4, 247; 8, 191; cf. Philo, Sacr. Abel. 20) 1 Pt 3:7. M-M.*

συνοικοδομέω 1 aor. *pass.* συνωκοδομήτην (Thu.+; Dit., Syll.3 913, 16; POxy. 1648, 60; 1 Esdr 5:65) *build together with*, in our *lit.* only symbolically and exclusively *pass.* (both as Philo, Praem. 120).

1. of the various parts of a structure, *fr.* which the latter is *built up* (together) (Περὶ ὕψους 10, 7) Eph 2:22.

2. *be built in* (Thu. 1, 93, 5 λίθοι; Diod. S. 13, 82, 3 *συνωκοδομοῦντο οἱ κίονες τοῖς τοίχοις*) Hs 9, 16, 7. M-M.*

συνομιλέω *talk, converse with* (Cebes 13, 1; Jos., Bell. 5, 533; BGU 401, 15) τινί *someone* Ac 10:27; *live with* τινί (Antiochus of Athens [II AD]: Cat. Cod. Astr. VII 109, 30) 1 Pt 3:7 v.l. M-M.*

συνομορέω (elsewh. only in Byz. writers; the simple verb w. the same *mng.* in Plut.; Herodian 6, 7, 2; inscr., pap., LXX) *border on, be next (door) to* τινί *someh.* Ac 18:7. M-M.*

συνοράω 2 aor. *συνεῖδον* (X., Pla.+; inscr., pap., LXX) in our *lit.* only of mental seeing *perceive, become aware of, realize* (Polyb. 1, 4, 6; 3, 6, 9 al.; Plut., Themist. 7, 3 τὸν κίνδυνον; Dit., Syll.3 495, 54; PReinach 18, 17; 19, 12; BGU 1139, 13 [I BC]; 2 Macc 4:41; 14:26, 30; 3 Macc 5:50; Ep. Arist. 56; Philo, Sacr. Abel. 76, Somn. 1, 94; Jos., C. Ap. 2, 153) *συνιδόντες κατέφυγον when they became aware of (it) they fled* Ac 14:6. *συνιδὼν when he realized (this)* 12:12 (Field, Notes 120).*

συνορία, ας, ἡ (Peripl. Eryth. c. 65; Dit., Or. 168, 18 [II BC]; 206, 3; pap.) *neighboring country* Mt 4:24 v.l.*

συνοχή, ἡς, ἡ (Hom.+; LXX; Ep. Arist. 61; Jos., Ant. 8, 65)—1. *prison* (PLond. 354, 24 [10 BC]) ἐν σ. γενόμενος *when he is put into prison* D 1:5 (in the pl. the word means *bonds, fetters* Manetho, Ap. 1, 313 al., several times in Vett. Val. index).

2. *distress, dismay, anguish* (Artem. 2, 3 p. 88, 14; Astrampsychus p. 24 Dek. 42, 8; p. 26 Dek. 48, 10; BGU 1821, 21 and 28 [50 BC]; PLond. 122, 35 [IV AD]; Cat. Cod. Astr. VIII 1 p.267, 5; Job 30:3; Aq. Ps. 24:17) Lk 21:25. (W. θλίψις) *συνοχή καρδίας anguish of heart* 2 Cor 2:4. M-M.*

συνπ- s. συμπ-.

συνρ- s. συρρ-.

συνσ- s. συσσ-.

συνσπ- s. συσπ-.

συνστ- s. συστ-.

σύνταξις, εως, ἡ (Thu., X., Pla.+) *complete exposition* (Aristot., Polyb. et al.) Papias 2:15 (HARigg, Jr., NovT 1, '56, 161-83: 'any special arrangement').*

συνταράσσω 1 aor. συνετάραξα (Hom. [in tmesis]+) *throw into confusion, disturb* (Hdt., Thu. et al.; Pla., Leg. 7 p. 798A συνταραχθεῖς ὑπὸ νόσων; Dit., Or. 669, 41 [I AD]; LXX; Test. Jud. 14:3) Lk 9:42 D.*

συντάσσω 1 aor. συνέταξα (Hdt.+; Jos., Ant. 3, 213; 7, 305 al.) *order, direct, prescribe* (X., Cyr. 8, 6, 8; Polyb. 3, 50, 9; inscr., pap., LXX) τινί (for) *someone* (Zen.-P. 10 [=Sb 6716], 2 [258/7 BC] Ἀμύντου μοι συντάσσοντος) Mt 21:6 (προστάσσω v.l., cf. 1:24); 26:19; 27:10 (cf. Ex 37:20; 40:19; Num 27:11 al.; RPesch, Eine ATliche Ausführungsformel im Mt, BZ 10, '66, 220-45). M-M.*

συνταφεῖς s. συνθάπτω.

συντέλεια, ας, ἡ (Pla., Demosth. et al.; inscr., pap., LXX; En. 106, 18; Aristob. in Euseb., Pr. Ev. 8, 10, 9; Jos., Ant. 15, 389; 20, 262) *completion, close, end* (Polyb. 1, 3, 3; 1, 4, 3 al.; Dit., Syll.3 695, 13 [II BC]; POxy. 1270, 42 [II AD] S. τοῦ ἔτους; LXX) συντέλεια (τοῦ) αἰῶνος *the end of the* (present; αἰὼν 2a) *age* (Test. Benj. 11:3) Mt 13:39f, 49; 24:3; 28:20. τοῦ αἰῶνος τούτου *of this age* 13:40 t.r. τῶν αἰώνων *of the ages* (Test. Levi 10:2) Hb 9:26. τῶν καιρῶν (Da 9:27) Hv 3, 8, 9. τοῦ κόσμου Mt 13:49 D. ἐπ' ἐσχάτων τῶν ἡμερῶν τῆς συντελείας *in the last days of the consummation* (of the age) Hs 9, 12, 3 (cf. Test. Zeb. 9:9 καιρὸς συντελείας). M-M.*

συντελέω fut. συντελέσω. Pass.: 1 aor. συντελέσθην; 1 fut. συντελεσθήσομαι (Thu.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *bring to an end, complete, finish, close* τι *some* (Diod. S. 1, 3, 2; Philo, Ebr. 53; Jos., Ant. 15, 269) Hs 8, 11, 1; 9, 7, 1; 9, 29, 4. πάντα πειρασμόν Lk 4:13. A teaching, a speech, λόγους Mt 7:28 t.r. τὰς ἐντολάς Hm 12, 3, 2. Abs., though the obj. is to be supplied fr. the context B 15:3f (Gen 2:2). Pass., of the building of a tower (cf. PSI 407, 2 [III BC] ἐπειδὴ σοι [=by you] τὰ ἔργα [s. ἔργον 3] συντετέλεσται; Berosus in Jos., C. Ap. 1, 140) Hv 3, 4, 2; 3, 8, 9; s 9, 5, 2.-Of time *come to an end, be over* (Dt 34:8; Job 1:5; Tob 10:7) Lk 2:21 D; 4:2; Ac 21:27; B 16:6 (quot. of uncertain origin). Perh. this is the place for ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα *when all this* (cf. vs. 2) *is to come to an end* Mk 13:4 (s. 2 below).

2. *carry out, fulfill, accomplish* τι *some* (Polyb. 4, 81, 3; Diod. S. 4, 53, 2 συντελέσαι τὴν ὑπόσχσιν=keep one's word; Phlegon: 257 fgm. 36, 1, 11 perform an act of expiation; Jos., Bell. 7, 392) τὰ γεγραμμένα Hs 5, 3, 7. Of God λόγον *carry out* (his) word, *bring* (his) word *to accomplishment* (cf. Sb 717, 2, 25 [217 BC] εὐχαριστῶν τοῖς θεοῖς ἐπὶ τῷ συντελέσαι αὐτοὺς ἃ ἐπηγγείλαντο αὐτῷ; Polystrat. p. 10 τ. θεὸν συντελεῖν ταῦτα κατὰ βούλησιν; La 2:17; the magical inscr. fr. Ashmunên published by the Soc. Ital. per la Ricerca dei Papiri Greci in Egitto in the Omaggio for the conference of class. philologists April 1911 no. 5, 40 ναὶ κύριε βασιλεῦ χθονίων θεῶν συντέλεσον τὰ ἐγγεγραμμένα τῷ πεδάλῳ τούτῳ; PGM 3, 121; 57, 2) Ro 9:28 (Is 10:22). συντελέσω διαθήκην καινὴν *I will bring a new covenant to accomplishment* Hb 8:8 (cf. Jer 38 [31]: 31 διαθήσομαι; 41 [34]: 8, 15); possibly simply *I will establish a new covenant* (ς.=‘make’ X., Cyr. 6, 1, 50; Demosth. 21, 22).-Perh. Mk 13:4 (s. 1 above), in case it is to be translated *when all this is to be accomplished* (Diod. S. 2, 30, 1 everything is accomplished by a decision of the gods.-In 17, 1, 2 συντελεῖσθαι is simply=happen). Cf. B 12:1 (prophetic saying of unknown origin). πρᾶξις συντελεῖται *a course of action finds application* Hm 4, 1, 11 (Diod. S. 26, 7 συνετελέσατο πρᾶξιν=he perpetrated a[n impious] deed).

3. *pass. give out* of the exhaustion of a supply συντελέσθῃ ὁ οἶνος τοῦ γάμου J 2:3 v.l. (the act.=‘blot out, destroy’ Jer 14:12; Ezk 7:15; Test. Levi 5:4; corresp. the pass. Jer 14:15; 16:4; Test. Dan 6:4). M-M.*

συντέμνω pf. συντέμηκα, pass. ptc. συντετμημένος *cut short, shorten, limit* (Aeschyl., Thu.+; LXX) of time (Philippides [Com. Att. III 308 Kock] 25 [IV/III BC] ὁ τὸν ἐνιαυτὸν συντεμὼν εἰς μῆν' ἓνα; Da 5:26-8 LXX; 9:24 Theod.; Jos., Ant. 1, 152) τοὺς καιροὺς B 4:3. A passage not only of uncertain interpretation, but fraught w. textual difficulties as well, is λόγον συντελὼν καὶ συντέμνων ποιήσει ὁ κύριος Ro 9:28 (Is 10:22b-23; these two compounds of συν- are also combined in Da 5:26-8 LXX; sim. Da 9:24 Theod.) *the Lord will act by accomplishing* (συντελέω 2) *his word and by shortening or cutting off*; in this case the shortening is thought of as referring either to God's promise to Israel, which will be fulfilled only to a limited degree (RALipsius, BWeiss), or to the Israelite nation, which is to enter into salvation trimmed and cut down, as a (vs. 27) 'remnant' (Jülicher, Sickenberger). Others take it to mean: *The Lord will act by closing the account and shortening (the time)*, i. e. he will not prolong indefinitely the period of his long-suffering (Zahn; sim. also Hofmann and Althaus; cf. the RSV 'the Lord will execute his sentence w. rigor and dispatch'. -Mnesimachus [Com. Att. II 436 Kock] 3, 4 [IV BC] σύντεμνε= 'make it short, come to the point'; Musonius p. 87, 6 ἵνα συντεμὼν εἴπω= 'in short'; Psellus p. 232, 31 συντεμὼν τὸν λόγον= 'I will speak concisely'; Philostrat., Vi. Apollon. 7, 14 p. 268, 16 λόγους συντεμείν πάντα= 'bring the speech to a sudden close'). M-M.*

συντεχνίτης, ου, ὁ (pap. fr. VI AD on) *one who follows the same trade* ἄνδρες συντεχνῖται *fellow-craftsmen* Ac 19:25 D.*

συντηρέω impf. συνετήρουν; fut. συντηρήσω (Aristot. et al.; inscr., pap., LXX, Ep. Arist., Joseph.).

1. *protect, defend* against harm or ruin τινά *someone* (PTebt. 416, 14) Mk 6:20; Hm 5, 1, 7; s 5, 6, 2. Pass. (IG XII 5, 860, 44 [I BC]; Jos., Bell. 1, 184) *be saved, preserved* (opp. ἀπόλλυσθαι) Mt 9:17; Lk 5:38 t.r.

2. *keep in mind, be concerned about* τι *some* (Polyb. 4, 60, 10; inscr., pap., LXX) ἀδελφότητα Hm 8:10.

3. *hold or treasure up* (in one's memory) (Sir 39:2; Da 7:28 Theod. τὸ ῥῆμα ἐν τῇ καρδίᾳ μου; sim. Test. Levi 6:

2.-Polyb. 30, 30, 5 the word means 'keep to oneself, conceal', as perh. also Jos., Bell. 2, 142) συνετήρει (διετήρει 2:51) τὰ ῥήματα Lk 2:19 (Da 7:28 Theod.; Syntipas p. 102, 1; 104, 9 συνετήρουν ἐν τῇ καρδίᾳ πάντα); BFMeyer, CBQ 26, '64, 31-49. M-M.*

συντίθημι 2 aor. mid. συνεθέμην; plpf. συνετεθείμην (Hom.+; inscr., pap., LXX; Ep. Arist. 136; Philo, Aet. M. 28 al.; Jos., Ant. 17, 38).

1. act. and pass. *put or place with* σκεῦος κενὸν μετὰ τῶν κενῶν συντιθέμενον *an empty vessel placed beside the* (other) *empty vessels* (in such a way that it knocks against them) Hm 11:13 (cf. X., Cyr. 8, 5, 4; POxy. 1631, 17).

2. mid.—a. *agree—*

α. w. *someone* (Hdt. et al.) συνέθεντο αὐτῷ ἀργύριον δοῦναι *where, no matter how the dat. is construed, the sense is they came to an agreement with him, to pay him money* Lk 22:5.

β. among themselves, *decide* (Jos., Vi. 196; Test. Zeb. 1:6) foll. by the articular inf. in the gen. (Bl-D. §400, 7; Rob. 1068; Test. Jos. 6:9) Ac 23:20. W. ἵνα foll. J 9:22.

b. *consent* (Lysias+; Dionys. Hal., Isocr. 18; Paus. 4, 15, 2; PSI 484, 2 [III BC]; 524, 4) Ac 24:9 t.r. M-M.*

σύντομος, ον (Aeschyl., Hdt.+; pap., LXX; Jos., Bell. 4, 228) *cut short, short, brief*, then also *short and to the point* (Aeschyl., Or. 2, 51 Bl.; Philo, Praem. 50), *close at hand, ready* (of Nemesis, Anth. 12, 12, 2.-Jos., Bell. 4, 227) εὐχομαι (τὰ θηρία) σύντομά μοι εὐρεθῆναι *I pray that they (the beasts) might show themselves ready for me* IRo 5:2.*

συντόμως adv. (Aeschyl., Hippocr.+; inscr., pap., LXX, Joseph.; Test. Jos. 7:1. Loanw. in rabb.)—1. *in a short time, promptly, readily* (Aeschyl., Hippocr.+; pap.; Pr 13:23; 3 Macc 5:25; Jos., Ant. 2, 315) 2 Cl 20:4; IRo 5:2; alternative short ending of Mk.

2. of discourse *briefly, concisely* (Aeschyl., Isocr.; cf. Jos., C. Ap. 1, 3; 29) IMg 14. ἀκοῦσαι τινος συντόμως *give someone a hearing briefly* (i.e. *someone who promises to speak briefly and to the point*) Ac 24:4. M-M.*

σύντονος, ον *stretched tight, intense, vehement* (trag.+; Philo, Joseph.) the neut. as subst. τὸ σύντονον *intense desire, zeal* (Philo, Leg. ad Gai. τὸ ζ. τῆς σπουδῆς) ὑμῶν τὸ σύντονον τῆς ἀληθείας *your intense desire for the truth* IPol 7:3.-The neut. of the comp. as adv. (Aristot., Pol. 5, 8, 2; Plut., Cato Maj. 21, 5; Jos., Bell. 1, 274; 3, 13) συντονώτερον γράφειν *write more sharply* ITr 3:3.*

συντρέχω 2 aor. συνέδραμον (Hom., Aeschyl., Hdt.+; pap., LXX; Philo, Aet. M. 103; Joseph., Test. 12 Patr.) *run together*.

1. of a number of persons who run to a place and gather there (X. et al.; Wilcken, Chrest. 20 III, 8; LXX) πρὸς τινα (Diod. S. 19, 13, 7 πρὸς ἀλλήλους; Plut., Alc. 32, 3, Mar. 29, 10, Pomp. 60, 5; Charito 5, 9, 5; Jos., Bell. 1, 250) Ac 3:11 (Jos., Ant. 7, 257) ἅπαντα τὸν λαὸν συνδραμεῖν πρὸς αὐτόν. ἐκεῖ (Diod. S. 20, 96, 4) Mk 6:33. εἰς ναόν IMg 7:2 (cf. Jdth 6:16; Archilochus fgm. 54 Diehl2; Posidon.: 87 fgm. 36, 51 Jac.; Diod. S. 4, 42, 3, εἰς ἐκκλησίαν).

2. *run (together) with someone* (Appian, Bell. Civ. 2, 49 §200), in our lit. only fig., of close association *go with* τινί *someone* I Cl 35:8 (Ps 49:18). Also μετὰ τινος B 4:2. εἷς τι to denote the common goal (Himerius, Or. [Ecl. 10, 3 fig.) συντρέχειν εὖς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν *plunge with (them) into the same stream of debauchery* I Pt 4:4.

3. *agree with, be in harmony with* (Aeschyl.+), τινί *someth.* (Soph., Trach. 880; Mitteis, Chrest. 96, 11 τούτω τῷ λόγῳ) τῇ γνώμῃ τοῦ θεοῦ IEph 3:2; cf. 4:1. With other συν- compounds IPol 6:1. M-M.*

συντριβή, ἥς, ἡ (Vett. Val. 74, 4; Heliod. 10, 28; Sb 5763, 42; LXX) *rubbing away, crushing, destruction* of Christ, who is put in place like a firm stone εἰς συντριβὴν to destroy those who dash against (=take offense at) him B 6:2 ('polishing' JAKleist, transl.) '48, p. 172 n. 59).*

συντρίβω fut. συντρίψω; 1 aor. συνέτριψα. Pass.: perf. inf. συντετριῖσθαι, ptc. συντετριμμένος; 2 aor. συντετριβην; 2 fut. συντριβήσομαι (Eur., Thu.+; inscr., pap., LXX; En. 103, 10; Test. 12 Patr.) *shatter, smash, crush*.

1. lit.—a. of things (Diod. S. 14, 58, 3; 15, 86, 2; Arrian, Anab. 6, 9, 4) ἀλάβαστρον *break an alabaster flask* Mk 14:3. πύλας χαλκᾶς *shatter gates of brass* (cf. PTebt. 45, 21 [113 BC]) B 11:4 (Is 45:2). Pass. (cf. Diod. S. 4, 62, 3 συντριβῆναι of a wagon; Jos., Bell. 1, 43; 90) of a reed *be bent* Mt 12:20 (cf. Is 42:3). Of fetters *be broken* Mk 5:4. Of bones *be broken* (Hippocr., Ep. 22, 3 ὀστέων συντριβομένων; Himerius, Or. 69 [=Or. 22], 5 of Ibycus' broken hand; Stephan. Byz. s.v. Ἀμαζόνες: ζ. τὰ μέλη of people) J 19:36 (Ps 33:21.-Cf. σκέλος, end). Of the tables of the law (Ex 32:19; Dt 9:17) B 14:3; cf. 4:8. Vessels (Ael. Aristid. 19, 7 K.=41 p. 765 D.; Aesop, Fab. 190 H. τὰ σκεύη συνέτριψε; Dit., Syll. 3 1168, 82) *are broken* Rv 2:27 (cf. Ps 2:9) or *break* (intr.) 2 Cl 8:2. Of waves *be dashed into foam* 1 Cl 20:7 (Job 38:11).

b. of persons *mistreat, beat someone severely* (Eur.+), also *wear out, bruise* (PPetr. II 4, 3, 5; PLeipz. 38, 17) Lk 9:39. Of enemies *annihilate, crush* (Polyb. 5, 47, 1; 1 Macc 3:22 al.) ὁ θεὸς συντρίψει τὸν σατανᾶν Ro 16:20.

2. fig. of mental and emotional states (συντριβῆναι τῇ διανοίᾳ Polyb. 21, 13, 2; 30, 32, 11; Diod. S. 4, 66, 4 ταῖς ἐλπίσιν=their hopes were shattered; τοῖς φρονήμασιν Diod. S. 11, 78, 4.-Plut., Mor. 47A; 165B; LXX) καρδιά συντετριμμένη (καρδιά 1be) 1 Cl 18:17b; B 2:10 (both Ps 50:19b). πνεῦμα συντετριμμένον 1 Cl 18:17a; 52:4 (both Ps 50:19a). οἱ συντετριμμένοι τὴν καρδίαν (Is 61:1; cf. Ps 33:19; 146:3) Lk 4:18 tr.; B 14:9. M-M.*

σύντριμμα, ατος, τό (Aristot.+; LXX) *destruction, ruin* Ro 3:16 (Is 59:7; Ps 13:3). M-M.*

σύντροφος, ον *nourished or brought up together with*, also *familiar, on friendly terms* (trag., Hdt.+), subst. ὁ ζ. *foster-brother, companion* (from one's youth), *intimate friend* τινός *of someone* (σύντροφος τοῦ βασιλέως Polyb. 5, 9, 4; Diod. S. 1, 53, 5; 1, 54, 5; Dit., Or. 247, 2; 323, 2 al. Cf. Aelian, V.H. 12, 26; POxy. 1034, 2; 7; 2 Macc 9:29; Jos., Bell. 1, 215, Ant 14, 183) Ac 13:1 (s. Μανασῆν.-A Cilician inscr. in Monum. As. Min. Ant. III '31 no. 62 [I BC] mentions Hermias as the σύντρ.= 'intimate friend' of the Seleucid King Philip II). M-M. B. 1346.*

συντυγχάνω 2 aor. συνέτυχον (trag.+; inscr., pap.; 2 Macc 8:14; Ep. Arist.; Joseph.) *come together with, meet, join* (trag., Hdt.+; Jos., Ant. 1, 219; 15, 187; pap.) Lk 8:19; GOxy 11. Without the dat., which is to be supplied Ac 11:26 D. M-M.*

Συντύχη, ης, ἡ Syntyche (reff., esp. fr. inscr., in Zahn, Einl. I 379), a Christian woman in Philippi Phil 4:2. M-M.*

συντυχία, ας, ἡ (lyric poets, Hdt.+) *chance, incident* Lk 10:31 P75 (spelled-εἶα), as v.l. for συγκυρία.*

συνυποκρίνομαι dep.; 1 aor. συνυπεκρίθην (Polyb. 3, 92, 5 al.; Plut., Marius 14, 14; 17, 5; Ep. Arist. 267) *join in pretending or playing a part, join in playing the hypocrite w. dat. of the pers. whom one joins in hypocrisy* Gal 2:13. M-M.*

συνυπουργέω (Hippocr.; Lucian, Bis Acc. 17) *join in helping, co-operate with* τινί *by means of someth.* συνυπουργούντων ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει *while you join in helping us through your prayers* 2 Cor 1:11.*

συνφ- s. συμφ-.

συνχ- s. συγχ-.

συνψ- s. συμψ-.

συνωδίνω (Eur., Hel. 727; Aelian, N. An. 3, 45 p. 78, 5 after Aristot.; Porphy., Abst. 3, 10) *be in travail with or more gener. suffer agony together* Ro 8:22 (on στενάζειν and the ὠδίνες of the κτίσις cf. Heraclit. Sto. c. 39 p. 58, 9 ἐπειδὴν ἡ μεμυκυῖα γῇ τὰς κυοφορουμένας ἔνδον ὠδῖνας ἐκφῆνη= 'when [after the winter's cold] the groaning earth gives birth in travail to what has been formed within her').-Diod. S. 5, 1 quotes the tragic poet Carcinus: all Sicily, filled with fire from Aetna, groaned [στενάζει] over the loss of Persephone.*

συνωμοσία, ας, ἡ *conspiracy, plot* (Thu., Aristoph. et al.; inscr.; Sym. Ezk 22:25; Jos., Ant. 15, 288; 16, 111) συνωμοσίαν ποιῆσθαι *form a conspiracy* (Polyb. 1, 70, 6; Diod. S. 3, 57, 5; Herodian 7, 4, 3) Ac 23:13. M-M. B. 1363.*

Σύρα, ας, ἡ *the Syrian woman* (Aristoph.+), Mk 7:26 v.l. (s. Συροφονίκισσα).*

Συράκουσαι, ὧν, αἱ (Pind., Hdt.+; inscr. in var. spellings) *Syracuse*, a city on the east coast of Sicily Ac 28:12. M-M.*

Συρία, ας, ἡ (Aeschyl., Hdt.+; inscr., LXX; Ep. Arist. 22; Philo, Joseph.; Sib. Or. 12, 102 [elsewh. Συρίη; s. the index of names]. Cf. Bl-D. §261, 6 app.) *Syria*, the part of Western Asia that is bounded on the north by the Taurus Mts., on the east by the lands of the Euphrates, on the south by Palestine, on the west by the Mediterranean Sea. In 64 BC it became a Roman province; its capital was Antioch. Mt 4:24; Ac 18:18; 20:3; 21:3; IEph 1:2; IRO 5:1; 10:2; ISm 11:2; IPol 7:2; 8:2; IPHld 11:1; Pol 13:1. Mentioned beside Cilicia, its neighboring province in Asia Minor (X., An. 1, 4, 4; Diod. S. 16, 42, 1; 9 of the two neighboring satrapies of Persian times) Ac 15:23, 41; Gal 1:21.) Αντιόχεια τῆς Σ. (cf. Αντιόχεια 1) ISm 11:1; IPol 7:1; IPHld 10:1. The province was governed by an imperial legate (cf. ἡγεμονεύω and Κυρήνιος) Lk 2:2. ἡ ἐκκλησία ἡ ἐν Συρίᾳ *the church in Syria* IEph 21:2; IMg 14; ITTr 13:1; IRO 9:1. Ignatius is ὁ ἐπίσκοπος Συρίας IRO 2:2.-GBBeer, RE XIX '07, 281-95 (lit.); RDussaud, Mission dans les régions désertiques de la Syrie moyenne '03, Topographie historique de la Syrie antique et médiévale '26; BMaisler, Untersuchungen z. alten Gesch. u. Ethnographie Syriens u. Palästinas I '29; KBaedeker, Palästina u. Syrien7 '10, Syrie-Palestine, Irâq, Transjordanie '32; LHaefeli, Syrien u. sein Libanon '26; UKahrstedt, Syr. Territorien in hellenist. Zeit '26. On the relig. situation cf. Schürer III4 10f; Dussaud, Notes de Mythologie Syrienne '03-'05; FCumont, Études Syriennes '17, Religionen3 '31, 94-123; 253-77 (lit.); HPreisker, Ntl. Zeitgesch. '37, 146-57; Prümm 264-8; 651-4. S. also ChClermont-Ganneau, Recueil d'archéol. orientale, eight vols. 1888-1924. M-M.*

Σύρος, ου, ὁ *the Syrian* (Soph., Hdt.+; inscr., pap., Philo, Joseph.; Test. Napht. 5:8; Sib. Or.) of Naaman, the Syrian army commander Lk 4:27 (cf. 2 Kings 5). Circumcision practiced by the Syrians B 9:6 (cf. Windisch, Hdb. ad loc.). M-M.*

Συροφονίκισσα, ης, ἡ *the Syrophoenician woman* (the masc. Συροφονίης in Lucian, Concil. Deor. 4; Eunap., Vi. Soph. p. 98), an inhabitant of Syrophoenicia, a district which was so called because Phoenicia belonged to the province of Syria (cf. Diod. S. 19, 93, 7 ἡ Φοινίκη Συρία; Justin, Dial. 78 p. 305A Συροφονίκη; EHonigmann, Pauly-W. 2nd series IV '32, 1788f), and could thus be differentiated fr. Libophoenicia around Carthage (Diod. S. 20, 55, 4 Λιβυφονίκες; Strabo 17, 19) Mk 7:26 (v.l. Συροφονίσσα, Σύρα Φοινίκισσα; cf. Bl-D. §111, 1; Mlt.-H. 279; 349).-DSMargoliouth, The Syrophoenician Woman: Exp. 8th Ser. XXII '21, 1-10; AvanVeldhuizen, De Syrofenicische Vrouw: Op den Uitkijk 3, '26, 65ff; JHalser, The Incident of the Syrophoenician Woman: ET 45, '34, 459-61; TBurkill, The Historical Devel. of the Story of the Syr. Woman, NovT 9, '67, 161-77; WStorch, BZ 14, '70, 256f. S. also on Χαναanaίος. M-M.*

συρρέω (X.+; pap.) *flow together* Papias 3.*

συρρήγνυμι (Hom.+; Jos., Bell. 1, 251; 3, 302; Sib. Or. 2, 201) intr. (Hdt.+; Jos., Bell. 1, 364) *dash (together)* τινί upon *someh.* Lk 6:49 D.*

Σύρτις, εως, ἡ (Hdt.+) *the Syrtis*; name of two gulfs along the Libyan coast which, because of their shallowness and shifting sand-banks, were greatly feared by mariners (Apollon. Rhod. 4, 1235ff; Strabo 17, 3, 20; Dio Chrys. 5, 8-11; Jos., Bell. 2, 381). The Syrtis meant in Ac 27:17 is the so-called Great one, toward Cyrenaica.*

σύρω impf. ἔσυρον (Aristot.; Theocr. et al.; pap., LXX, Joseph.) *drag, pull, draw, drag away* τὶ *someh.* (cf. PFlor. 158, 7 τὸ ταυρικὸν σύρει τὰ ξύλα) σύροντες τὸ δίκτυον *dragging in the net* J 21:8 (ς. in catching fish: Plut., Mor. 977F). Of the dragon in heaven: ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων *his tail swept away a third of the stars* Rv 12:4.-τινά *drag someone away (by force)* (Ps.-Theocr., Hymn to the Dead Adonis 1. 12 [Bucoliques Grecs ed. ELegrand '25 vol. II p. 112] ἔσυρον αἰχμάλωτον; Epict. 1, 29, 16; 22; Jos., Bell. 1, 452; 2, 491, Ant. 20, 136.-4 Macc 6:1 ἐπὶ τι) Ac 8:3; GP 3:7 (cf. Eutecnius 4 p. 41, 33 σύρειν αἰσχροῦς κατὰ γῆς). ἀδελφοὺς ἐπὶ τοῦς πολιτάρχας Ac 17:6.-Of a (supposedly) lifeless human body (Herodian 1, 13, 6; 5, 8, 9) ἔσυρον ἔξω τῆς πόλεως 14:19. S. κατασύρω. M-M.*

συσκέπτομαι impf. συνεσκεπτόμην (Sym. Ps 2:2; 30:14) *contemplate together, determine* τινί *with someone* (Herodian 1, 17, 7; Iambl., Protr. 21, 31 p. 123, 19 Pistelli) ἀλλήλους GP 11:43 (w. inf. foll.).*

συσπαράσσω 1 aor. συνεσπάραξα (Maximus Tyr. 7, 5e) *tear (to pieces), pull about, convulse* τινά *someone*, of the demon, who so treats the person who is in his power Mk 9:20; w. ῥήγνυμι Lk 9:42.*

συσπᾶω (Pla.+; La 5:10) *draw together, keep closed* τὰς χεῖρας πρὸς τὸ δοῦναι *clench one's fists when it comes to giving* (RKnopf D 4:5) or *keep one's hands closed* (HWindisch B 19:9) B 19:9; D 4:5. But since this expr. is contrasted w. ἐκτείνειν τὰς χεῖρας (cf. ἐκτείνω 1), it may be better to translate *pull back, pull in, retract* (cf. Lucian, Tim. 13 συσπ. τοὺς δακτύλους; Aristot., H.A. 2, 17 τ. γλῶτταν; 5, 20 τὴν κεφαλὴν).*

σύσσημον, ου, τό (since Menand. [Per. 362 J.], as Phryn. p. 418 L. explains in rejecting the word; Diod. S., Strabo, Plut., LXX; loanw. in rabb.) *signal* previously agreed upon Mk 14:44. *Sign, token, standard* αἶρεν σύσσημον (Aeneas Tact. 223; Diod. S. 11, 22, 1; 19, 30, 1; 20, 51, 1; Strabo 6, 3, 3; Is 49:22) *raise a sign* ISm 1:2 (Is 5:26). M-M.*

σύσσωμος, ον (only in Christian writers) *belonging to the same body* w. συγκληρονόμος, συμμετοχος τῆς ἐπαγγελίας Eph 3:6.-EPreuschen, ZNW 1, '00, 85f. M-M.*

συστασιαστής, οὗ, ὁ (Jos., Ant. 14, 22) *fellow-insurrectionist* Mk 15:7 t.r.*

σύστασις, εὼς, ἡ (Eur., Hdt.+; inscr., pap., LXX, Ep. Arist., Philo; Jos., Ant. 15, 194).

1. *gathering, union, association* (Appian, Bell. Civ. 5, 132, §547 συστάσεις=bands [of robbers]) αἱ συστάσεις αἱ ἄρχοντικαὶ (cf. ἄρχοντικός and ἄρχων 3) ITr 5:2. On the basis of this *pass.* and the Lat. version θηρίων συστάσεις IRo 5:3 can be taken to mean *packs of wild beasts*. But *mng.* 2 is also *poss.* here.—2. *encounter, struggle* (Eur., Hdt.+; Diod. S. 4, 16, 2): *struggles with wild beasts*.

3. *structure, constitution, nature* (Diod. S. 15, 32, 1; Alex. Aphr., An. p. 3, 19 Br.) τοῦ κόσμου (Cornutus 18 p. 32, 5; cf. Wsd 7:17) 1 Cl 60:1. Another possibility is *permanence, duration*.*

συστατικός, ἡ, ὄν (since Aristot. in Diog. L. 5, 18; pap.) *introducing, commendatory* συστατικὴ ἐπιστολὴ *a letter of recommendation* (Ammonius, Vi. Aristot. p. 11, 18 Westerm. συστατικαὶ ἐπ.) 2 Cor 3:1 (Epict. 2, 3, 1 γράμματα παρ' αὐτοῦ λαβεῖν συστατικά; Diog. L. 8, 87; POxy. 1587, 20; PTeht. 315, 29 [II AD] ἔχει συστατικός, i.e. ἐπιστολάς.—Models: Ps.-Demetr., Form. Ep. p. 3, 16ff; Ps.-Libanius, Charact. Ep. p. 22, 12ff; also p. 58). On this subject cf. Dssm., LO 137f (LAE 170-2); Windisch *ad loc.*; CWKeyes, The Gk. Letter of Introduction: AJPh 56, '35, 28ff. M-M.*

συσταυρόω *Pass.*: pf. συνεσταύρωμαι; 1 aor. συνεσταυρώθην *crucify (together) with*, in our lit. only *pass.*, of one who is nailed to the cross w. one or more persons.

1. *lit.* σύν τινι Mt 27:44; Mk 15:32. Also simply w. the dat. J 19:32.—2. *fig.*, of the crucifixion of a person when he becomes a Christian ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη Ro 6:6. Χριστῷ συνεσταύρωμαι Gal 2:19 (cf. GStaffelbach, D. Vereinigung mit Christus als Prinzip der Moral bei Pls, Diss. Freiburg, Switzerland, '32).*

συστέλλω 1 aor. συνέστειλα; pf. *pass. ptc.* συνεσταλμένος (Eur., Thu.+; inscr., pap., LXX, Philo, Joseph.).

1. *draw together, limit, shorten* (Hippocr.: CMG I 1 p. 53, 14; 85, 9; Isocr. 12, 230; X., Vect. 4, 3; Diod. S. 1, 41, 2; Cass. Dio 39, 37; Jos., Ant. 14, 74) of time ὁ καιρὸς συνεσταλμένος ἐστίν 1 Cor 7:29, where it is not certain whether Paul has a divine act of shortening in mind (JWeiss), or whether there is no reference intended to a time that was originally longer (Diod. S. 4, 20, 1 τοῖς ὄγκοις συνεσταλμένοι=compact in body [of the Ligurians]). ζ. τὰ ἰστία Ac 27:15 v.l., see s.v. ἰστίον.

2. οἱ νεώτεροι συνέστειλαν αὐτόν Ac 5:6, cf. 10 D, is variously interpreted. The possibilities are:

a. *cover, wrap up* (Eur., Tro. 377; Lucian, Imag. 7; Achilles Tat. 8, 1, 5; Ps.-Callisth. 2, 22, 3 ὃν [=Darius when dying] τῇ χλαμύδι συστέλλας). So the Syrian and Coptic versions; de Wette, BWeiss, Blass, Wendt, Preuschen, Hoennicke, ASteinmann, Beyer, Bauernfeind, RSV et al. Less probable is

b. *pack or fold up, snatch up* (Psellus 50, 31 ζ. τὰ παραπετάσματα=gather the curtains together). So the Armenian version and HAWMeyer, Overbeck, Weizsäcker, Zahn; or

c. *take away, remove* (Philo, Leg. All. 3, 35). So the Vulgate, amoverunt. M-M.*

συστενάζω *lament or groan together (with)* (Eur., Ion 935 and Test. Iss. 17:5 τινί 'with someone'.-Nicetas Eugen. 1, 342 H. without dat.) of creation *groan together* (w. συνωδίνειν, q.v. Also A-MDubarle, RSphth 38, '54, 445-65) Ro 8:22.*

συστοιχέω of soldiers *stand in the same line*, hence in grammarians and in the Pythagorean tables of categories (in Aristot., Eth. Nic. 1, 4 p. 1906b, 6, Metaphys. 1, 5 p. 986a, 23) *correspond* (the members of the same categories in the tables συστοιχοῦσι, while members of opposite categories ἀντιστοιχοῦσι.-Ltzm., Hdb. on Gal 4:25) w. the dat. Ἀγάρ=Σινᾶ ὅρος. . . συστοιχεῖ τῇ νῦν Ἰερουσαλὴμ *corresponds to the present Jerusalem* Gal 4:25. M-M.*

συστρατιώτης, ου, ὁ (X., Pla.+; BGU 814, 27 [soldier's letter]; Ostraka II 1535 [II BC]; Jos., Ant. 4, 177) *comrade in arms, fellow-soldier*, in our lit. only *fig.* of those who devote themselves to the service of the gospel; as a term of honor (which in Polyaeus 8, 23, 22 makes the soldier equal to the commander-in-chief, and in Synes., Kingship 13 p. 12c makes the warrior equal to the king) applied to certain fellow-workers of Paul mentioned in Phil 2:25; Phlm 2 (on the Christian life as military service cf. πανοπλία 2). M-M.*

συστρέφω 1 aor. συνέστρεψα (Aeschyl., Hdt.+; pap., LXX)—1. *gather up, bring together* τὴ *some*th. a bundle of sticks Ac 28:3. τινάς *certain people* 17:5 D (cf. Diod. S. 3, 35; Judg 12:4 B; 2 Macc 14:30; Jos., Ant. 18, 85).

2. *be gathered, gather, come together* (Hdt.+; En. 100, 4; Jos., Ant. 18, 351) Ac 10:41 D*; 11:28 D; 16:39 D. So *perh.* also Mt 17:22. Zahn suggests: 'while they were crowding' (around Jesus), and VEHarlow, Jesus' Jerusalem Expedition '36, 38-55 a 'half-military review'. M-M.*

συστροφή, ἡς, ἡ—1. *disorderly or seditious gathering, commotion* (Hdt. 7, 9; Polyb. 4, 34, 6; Jos., Bell. 4, 601) Ac 19:40. ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι *the Jews came together in a mob* 23:12. But in the last *pass.* the word may also mean—2. *plot, conspiracy* (Am 7:10 συστροφὰς ποιεῖται; Ps 63:3). M-M.*

συσχηματίζω *form or mold after someth.* (Aristot., Top. 6, 14 p. 151b, 8 τὶ πρὸς τι; Plut., Mor. 83B) *pass. be formed like, be conformed to, be guided by* (Plut., Mor. 100F; Eunap., Vi. Soph. p. 111) *w. the dat. of the thing to which one is conformed* τῷ αἰῶνι τοῦτῳ Ro 12:2. ταῖς ἐπιθυμίαις 1 Pt 1:14. M-M.*

Συχάρ, ἡ indecl. *Sychar*, a city in Samaria, *acc. to* Jerome, Quaest. in Gen. 66, 6 and *Epict.* 108, 13, a corrupt form of Συχέμ (Sinaitic Syr. Shechim); *s. the foll. entry.* Many in recent times reject this conclusion, *usu.* in favor of identifying Sychar *w.* Askar (Samaritan Ischar) at the southeast foot of Mt. Ebal. Yet recent excavations seem to show that Jerome was right (*s. RB* 37, '28, 619). A place called Sichar or Suchar in the Babyl. Talmud (Baba Kamma 82b; Menachoth 64b) cannot be identified *w.* certainty. J 4:5.—ESchwartz, *NGG* '08, 504f; Zahn, *NKZ* 19, '08, 207-18; JBoehmer, *ZNW* 9, '08, 218-23; KKundsin, Topolog. Überlieferungsstoffe im Joh. '25; CKopp, The Holy Places of the Gospels, tr. RWalls '63, 155-66.*

Συχέμ (ܫܚܡ) *indecl. Shechem—1. fem.* (Συχέμ *Test. Levi* 5:3=Σίκιμα Gen 48:22; Josh 24:32; Theodot. [II BC] in Euseb., Pr. Ev. 9, 22, 2; Joseph.), a city in Samaria. West of it Vespasian founded a new city, Flavia Neapolis (Euseb., Onom. p. 150, 1) Ac 7:16a, b.—KBaedeker, Pal. u. Syr. 7 '10, 203ff; FFörster, Sichem, *s. Gesch. u. Bed.*, Diss. Lpz. '23; ESellin, most recently (earlier material in PThomsen, Palätina u. *s. Kultur* 3 '31, 116): *ZAW* 50, '32, 303-8; PThomsen, Reallex. d. Vorgesch. XII '28, 74ff; ThBöhl, De opgraving van Sichem '27.

2. masc., son of Hamor (*cf. Ἑμμώρ*) Ἑμμώρ τοῦ Συχέμ (*cf. Gen 33:19*) *Hamor the father of Shechem* Ac 7:16 D t.r. (in Jos., *Ant.* 1, 337f Συχέμης). M-M.*

σφαγή, ἡς, ἡ (*trag., X., Pla.+; LXX; Jos., Ant.* 1, 102; 7, 39) *slaughter* πρόβατα σφαγῆς *sheep to be slaughtered* (*cf. Zech 11:4, 7*) Ro 8:36 (Ps 43:23). προσφέρειν ἐπὶ τὴν σφαγὴν *bring to be slain* B 8:2. *Pass.* ἐπὶ ζ. ἄγεσθαι Ac 8:32; 1 Cl 16:7; B 5:2 (in each case Is 53:7. *Cf. Lucian*, Dem. Enc. 40 the question βούν ἐπὶ σφαγὴν ἤγομεν; *fig. w. ref. to Demosth.*). ἡμέρα σφαγῆς *day of slaughter* (Jer 12:3; En. 16, 1; *cf. Syntipas* p. 13, 1 ἡμέρα. . . τ. σφαγῆς.—σφ.=massacre, blood-bath: Appian, Bell. Civ. 2, 24 §91) of the Day of Judgment (Beyschlag, Spitta, FHauck, Meinertz) or of a day of misfortune, when things turned out badly for the poor, but not for the rich (Windisch, MDibelius) Js 5:5 (σφ. *w.* reference to humans: *Diod. S.* 13, 48, 1; 8).*

σφάγιον, ου, τό (Aeschyl., *Hdt.+; LXX, Philo; Jos., Bell.* 6, 434) *victim to be sacrificed, offering pl. (w. θυσίαι)* Ac 7:42 (Am 5:25).*

σφάζω fut. σφάξω; 1 aor. ἔσφαξα; pf. *pass. ptc.* ἐσφαγμένος (Hom.+ [Att. σφάπτω; *cf. Bl-D.* §71; *Mlt.-H.* 404]; *inscr., pap., LXX*) *to slaughter w. acc.* ἀρνίον Rv 5:6, 12; 13:8 (in all these passages *pass.*, ἀρνίον ἐσφαγμένον). *Abs.* B 8:1. Of the killing of a person by violence (Pind.+ σφάζειν τινά *butcher or murder someone* (4 Km 10:7; Jer 52:10; Manetho in Jos., *C. Ap.* 1, 76) 1J 3:12; Rv 6:4. *Pass.* (*Hdt.* 5, 5) 5:9; 6:9; 18:24. κεφαλὴ ὡς ἐσφαγμένη εἰς θάνατον *a head that seemed to be mortally wounded* 13:3. M-M.*

σφάλλω 2 fut. pass. σφαλήσομαι (Hom.+; *LXX, Philo; Jos., Ant.* 7, 264) *pass. slip, stumble, fall lit.* (Aristoph., Vesp. 1324; X., Lac. 5, 7; *Diod. S.* 3, 24, 3; *Maximus Tyr.* 21, 2b; 34, 2e; Dt 32:35) Mt 15:14 v.l.*

σφόδρα adv. (Pind., *Hdt.+; inscr., pap., LXX, En., Joseph., Test. 12 Patr.*) *very (much), extremely, greatly* *w.* an *adj.* (Lucian, Nigr. 37; Zen.-P. 11 [=Sb 6717], 6 [257 BC]; En. 32, 3; Jos., *Vi.* 191) Mt 2:10; 14:30 v.l.; Mk 16:4; Lk 18:23; Rv 16:21. Used *w. verbs* (Aeneas Tact. 1463; *Test. Benj.* 1, 5; Jos., *Vi.* 159 ἐταράχθην σφόδρα; *Herm. Wr.* 1, 1) φοβεῖσθαι ζ. Mt 17:6; 27:54. λυπεῖσθαι (1 Macc 14:16) 17:23; 18:31; 26:22. ἐκπλήττεσθαι 19:25. πληθύνεσθαι Ac 6:7. M-M.*

σφοδρῶς adv. (Hom.+; Aelian, N.A. 14, 26 p. 359, 23; *Dit., Syll.* 3 1169, 57; *LXX; Jos., Ant.* 13, 292al.) *very much, greatly, violently* ζ. χειμάζεσθαι *be violently beaten by a storm* Ac 27:18 (*cf. Jos., Ant.* 14, 377 χειμῶνι σφοδρῶ περιπεσών).*

σφραγίζω 1 aor. ἐσφράγισα, *mid.* ἐσφραγισάμην. *Pass.:* pf. *ptc.* ἐσφραγισμένος; 1 aor. ἐσφραγίσθην (Aeschyl.+; *inscr., pap., LXX, Philo, Joseph.*) (*provide with a*) *seal*.

1. lit., w. the acc. of the obj. that is to be secured or fastened by the seal: of a stone, to prevent its being moved fr. position (Da 6:18=Jos., *Ant.* 10, 258) Mt 27:66 (but *s. μετὰ* A III 2). *Likew.* GP 9:34, where the words μνημεῖον ἐσφραγισμένον refer back to the sealing of the stone used to close the tomb (8:32f). In the case of a closed building, so that it cannot be opened (Bel 11; 14) τὰς κλεῖδας 1 Cl 43:3. A bundle of rods, that were not to be disturbed 43:2. *Abs.* ἐσφράγισεν ἐπάνω αὐτοῦ *he sealed (the closed mouth of the abyss) over him* Rv 20:3.

2. fig.—a. seal up τὶ someth. in order to keep it secret (Solon in Stob., Flor. III p. 114, 8 H. τοὺς λόγους σιγῇ; Kleopatra 1. 73 μυστήριον ἐσφραγισμένον; *PTebt.* 413, 6; Job 14:17; 24:16; Da 9:24 *Theod.*; Da 12:9 *LXX*) Rv 10:4; 22:10.

b. mark (with a seal) as a means of identification (Eur., Iph. T. 1372. In *pap.*, of all kinds of animals), so that the mark which denotes ownership also carries *w.* it the protection of the owner: σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἐπὶ τῶν μετώπων αὐτῶν Rv 7:3 (marking *w.* a seal on the forehead in the cult of Mithra: Tertullian, Praescr. Haer. 40). *Corresp.* ἐσφραγισμένοι *vs.* 4a, b, 5, 8 (on the concept of sealing eschatologically *cf. Ezk 9:4ff; Is 44:5; PsSol*

15:6, 9; 4 Esdr 6:5f; 8:51ff. **S.** also LBrun, *Übriggebliebene u. Märtyrer in Apk*: **StKr** 102, '30, 215-31). This forms a basis for understanding the symbolic **expr.** which speaks of those who enter the Christian fellowship as being sealed with or by the Holy Spirit Eph 1:13; cf. 4:30. **Sim.** θεός, ὁ σφραγισάμενος ἡμᾶς καὶ δοὺς τὸν ἄρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν 2 Cor 1:22; but here σφ. obviously means more than just 'provide w. a mark of identification'. Rather it='endue with power from heaven', as plainly in J 6:27 (s. σφραγίς 2a); but EDinkler, OCullmann-Festschr., '62, 183-8 associates 2 Cor 1:22 w. baptism; cf. σφραγίς 2b.

c. attest, certify, acknowledge (as a seal does on a document: pap.; Jer 39:10f; Esth 8:8, 10.—Anth. Pal. 9, 236 ἐσφράγισαν ὅρκοι) w. ὅτι foll. J 3:33.

d. σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον Ro 15:28 is perh. to be understood fr. the practice of sealing sacks of grain (Dssm., NB 65f [BS 238f]). But the figure is perh. rather hard to maintain, since the 'fruit' must not only be sealed, but also forwarded to Jerusalem and delivered there. In any case the sense of the **expr.** is easier to understand in some such wording as this: *when I have placed the sum that was collected safely (sealed) in their hands* (cf. LRadermacher, ZNW 32, '33, 87-9; HW Bartsch, ZNW 63, '72, 95-107). **M-M.***

σφραγίς, ἰδος, ἡ (trag., Hdt.+; inscr., pap., LXX, Philo; Jos., Ant. 15, 408; 18, 93 al.; loanw. in rabb.) seal, signet.

1. lit.—a. seal (GP 8:33; 1 Cl 43:5. In Rv a book w. seven seals 5:1 (a last will and testament acc. to EHuschke, Das Buch mit sieben Siegeln 1860, Zahn, JWeiss; cf. JMarquardt, Römische Privatleben 2 1886, 805f; ThBirt, Die Buchrolle in der Kunst '07, 243.—On Rv 5f: WSattler, ZNW 20, '21, 231-40; 21, '22, 43-53; KathStaritz, *ibid.* 30, '31, 157-70; WSTaylor, JTS 31, '30, 266-71). λῦσαι τὰς σφραγίδας Rv 5:2, 5 t.r. (cf. λύω 1a). Also ἀνοίξει vs. 5, 9; 6:1, 3, 5, 7, 9, 12 (Aeschyl., Eum. 828); 8:1 (ἀνοίγω 1d).

b. the instrument with which one seals or stamps, signet (Aristot., Strabo et al., Appian, Liby. 32 §137; 104 §493, Bell. Civ. 2, 22 §82, pap., LXX) σφραγίς θεοῦ Rv 7:2.

c. the mark or impression of a seal (Hdt.+) Rv 9:4 (cf. Martial 3, 21, of a slave 'fronte notata'). Symbolically ὁ θεμέλιος τοῦ θεοῦ ἔχων τὴν σφραγίδα ταύτην κτλ. *God's foundation that bears the following mark=inscription.* . . 2 Ti 2:19.

d. sign or stamp of approval, certificate (cf. the Abercius Inscr. 9 λαὸς λαμπρὰν σφραγεῖδαν ἔχων and the Naassene hymn in Hippolytus, Ref. 5, 10, 2 σφραγίδας ἔχων καταβήσομαι. Likew. the Books of Jeû and the Mandaeen Writings. Mani, Kephala. (chapt.) I '39, p. 225, 13; 15; 18) Hs 8, 2, 2; 4.

2. fig.—a. that which confirms, attests, or authenticates w. the gen. of that which is confirmed or authenticated ἡ σφραγίς μου τῆς ἀποστολῆς ὑμεῖς ἐστε *you are the certification of my apostleship* 1 Cor 9:2. σημεῖον ἔλαβεν περιτομῆς σφραγίδα τῆς δικαιοσύνης τῆς πίστεως *he (Abraham) received the sign of circumcision as something that simply confirms the righteousness through faith* that was already present Ro 4:11. σφ. need be no more than a metaphor for attestation or confirmation in περιτέμνεται ὁ λαὸς εἰς σφραγίδα B 9:6.

b. as a term for baptism in 2 Cl and Hermas (Theognis 1, 19: the author's name, as a σφραγίς, insures his work against all possibility of falsification): ἡ σφραγίς 2 Cl 7:6; 8:6; Hs 8, 6, 3; 9, 16, 3ff al. ἡ σφ. τοῦ υἱοῦ τοῦ θεοῦ Hs 9, 16, 3 (also Act. Thom. 131. Cf. ἡ σφ. τοῦ κυρίου Clem. Alex., Quis Div. Salv. 42, 4. ἡ σφ. τοῦ Χριστοῦ Act. Phil. 134; ἡ ἐν Χριστῷ σφ. Act. Pauli et Thecl. 25; Mart. Thom. p. 291 B.). Used with the verbs διδόναι τι (τὴν σφ.) Hs 9, 16, 5b (Act. Thom. 28; 49). λαμβάνειν 8, 6, 3; 9, 16, 3; 9, 17, 4. ἔχειν 9, 16, 5a; 7; κηρύσσειν 9, 16, 4b. τεθλακέναι 8, 6, 3. τηρεῖν 2 Cl 7:6; 8:6=τηρεῖν τὸ βάπτισμα 6:9 (δέχεσθαι Act. Thom. 26; περιτιθέναι Celsus in Origen 2, 96f).—GANrich, Das Antike Mysterienwesen 1894, 120ff; GWobbermin, Religionsgesch. Studien 1896, 144ff; ASeeberg, Der Katechismus der Urchristenheit '03, 232ff; FJDölger, Sphragis als Taufbez. '11, 49ff; Antike u. Christentum I '29, 88-91; AvStromberg, Studien zur Theorie u. Praxis der Taufe '13, 89ff; WHeitmüller, ΣΦΡΑΓΙΣ: Heinrici-Festschr. '14, 40ff; WBousset, Kyrios Christos 2 '21, 227ff; FPreisigke, Die Gotteskraft der frühchristl. Zeit '22, 25f; EMAass, Segnen, Weißen, Taufen: ARW 21, '22, 241ff; JYsebaert, Greek Baptismal Terminol., '62, 204f; GFitzer, TW VII, 939-54. **M-M.***

σφυδρόν, οὔ, τό (PFlor. 391, 53; 56 [III AD]; Hesychius) ankle Ac 3:7 (v.l. σφυρόν, q.v.). **M-M.***

σφυρίς, ἰδος, ἡ s. σφυρίς. **M-M.**

σφυροκοπέω (Philod., σημ. 2, 7 Gomp.; Judg 5:26 B) beat with a hammer τὶ *some*th. of a smith τὸ ἔργον αὐτοῦ *his work* Hv 1, 3, 2.*

σφυρόν, οὔ, τό—1. ankle (Hom.+; Ep. Arist. 87; Jos., Ant. 3, 155; 7, 171).—2. heel (Eur., Alc. 586; Ps.-Oppian, Cyn. 3, 143); both are poss. in Ac 3:7 t.r. Cf. σφυδρόν.*

σχεδόν adv. (Hom.+) nearly, almost (Soph., X., Pla.; inscr., pap.; 2 Macc 5:2; 3 Macc 5:14, 45; Ep. Arist., Philo) Ac 13:44 (cf. Jos., Ant. 7, 20 πᾶσαν σχεδόν); 19:26; Hb 9:22 (cf. Jos., Ant. 1, 18 πάντα σχ.); B 16:2; MPol 1:1; 22:3; Epil Mosq 4. **M-M.***

σχῆμα, ατος, τό (fr. the same root as ἔχω. Aeschyl., Thu. +; inscr., pap.; Is 3:17; Ep. Arist. 105; Philo; Jos., Ant. 3, 282; Test. 12 Patr. Loanw. in rabb.) bearing, manner, deportment, cf. Lat. 'habitus'.

1. of pers. outward appearance, form, shape Hv 5:1 (Menyllus: 295 fgm. 2 Jac.) Ἰσχυρὸς ἐν σχήματι ποιμένος. σχήματι εὐρεθεὶς ὡς ἄνθρωπος Phil 2:7 (cf. Lucian, Somn. 13 ἀφείξ. . . τιμὴν κ. δόξαν. . . κ. δύνανται σχῆμα δουλοπρεπὲς ἀναλήψῃ; Jos., Ant. 10, 11 a king who exchanges his kingly robes for sackcloth and takes on a σχῆμα ταπεινόν. For the σχῆμα ταπεινόν cf. also Appian, Syr. 40 §206).

2. of things παράγει τὸ σχῆμα τοῦ κόσμου τούτου *this world in its present form is passing away* 1 Cor 7:31 (Eur., Bacch. 832 τὸ σχ. τοῦ κόσμου; Philostrat., Vi. Apoll. 8, 7 p. 312, 9 τὸ σχ. τοῦ κόσμου τοῦδε; PGM 4, 1139 σχῆμα κόσμου). M-M. B. 874.*

σχίζω fut. σχίσω; 1 aor. ἔσχισα, pass. ἐσχίσθην (Hom. Hymns+; pap., LXX, Philo; Jos., Ant. 8, 207; 20, 97; Test. 12 Patr.) *split, divide, separate, tear apart, tear off*.

1. lit. τὸ *some*th.—a. act. τὸ ξύλον *split the wood* (Antig. Car. 142 ξύλον σχίσας; Paradoxogr. Flor. 9; Paroem. Gr.: Apostolius 7, 24a) LJ 1:5 (cf. Eccl 10:9, also Gen 22:3; 1 Km 6:14 and see ἐγείρω 1aγ). τὸ καινὸν σχίσει *he will tear the new* Lk 5:36b. Cf. J 19:24. ἐπίβλημα ἀπὸ ἱματίου σχ. *tear (off) a patch from a garment* Lk 5:36a (cf. Jos., Ant. 8, 207).

b. pass. *be divided, be torn, be split* αἱ πέτραι ἐσχίσθησαν *the rocks were split* Mt 27:51b (cf. Is 48:21; Test. Levi 4:1; PTEbt. 273, 43; 52 λίθος σχισθείς). Of the curtain in the temple (s. καταπέτασμα) ἐσχίσθη (it) *was torn* (cf. Anacr. 95b Diehl) Lk 23:45; εἰς δύο (cf. schol. on Apollon. Rhod. 4, 282-91b p. 281, 10 W. σχίζεται εἰς δύο; Polyb. 2, 16, 11 εἰς δύο μέρη; PGM 13, 262 σχίσον εἰς δύο=in two) Mt 27:51a; Mk 15:38 (D+μέρη). Of a net J 21:11. Of the dome of heaven Mk 1:10 (Himerius, Or. [Ecl.] 32, 14 οὐρανὸν σχίσας for a divine announcement, to bring from the house of Zeus a pure soul, τῶν θείων φασμάτων παρ' ἡμᾶς τὴν οὐσίαν διαπορθμεύουσιν=who communicates to us the nature of the divine appearances).

2. fig.—a. act. *cause a division or schism* IPHld 3:3 (cf. Dionys. Alex. in Euseb., H.E. 6, 45).

b. pass. *become divided, disunited* (X., Symp. 4, 59 ἐσχίσθησαν, καὶ οἱ μὲν. . . οἱ δέ) ἐσχίσθη τὸ πλῆθος Ac 14:4; 23:7 (cf. Diod. S. 12, 66, 2 τοῦ πλήθους σχιζομένου κατὰ τὴν αἵρεσιν; Celsus 3, 10; Ps.-Lucian, Asin. 54 εἰς δύο γνώμας). M-M. B. 564; 845.*

σχίσμα, ατος, τό *split, division*—1. lit. *tear, crack* (Aristot., H.A. 2, 1; Physiogn. I 372, 6; En. 1, 7) in a garment Mt 9:16; Mk 2:21; in a stone Hs 9, 8, 3.

2. fig. *division, dissension, schism* (PLond. 2710 r., 13 [=Sb 7835—I BC] the ἡγούμενος of the brotherhood of Zeus Hypsistos forbids σχίσματα most strictly; Cat. Cod. Astr. XI 2 p. 122, 24 πολέμους, φόνους, μάχας, σχίσματα) J 7:43; 9:16; 10:19; 1 Cor 1:10; 11:18; 12:25; 1 Cl 46:9; 49:5. W. στάσις 2:6; w. στάσις, ἔρις 54:2. ἔρεις, θυμοί, διχοστασίαι, σχίσματα, πόλεμος 46:5. ποιεῖν σχίσμα *cause a division* D 4:3; B 19:12. σχίσματα ἐν ἑαυτοῖς ἐποίησαν *they brought about divisions (of opinion) in their own minds (or among themselves; cf. ἑαυτοῦ 3)* Hs 8, 9, 4. Cf. the agraphon from Justin, Trypho 35 quoted in JoachJeremias, Unknown Sayings of Jesus, tr. Fuller '57, 59-61: ἔσονται σχίσματα καὶ αἰρέσεις. M-M.*

σχισμή, ῆς, ἡ *crack, fissure* (Rhet. Gr. I 552, 4; LXX) in stones (cf. Is 2:19, 21; Sib. Or. 3, 607) Hv 3, 2, 8; 3, 6, 3; s 9, 6, 4; 9, 8, 3f; 9, 23, 1-3; in sticks Hs 8, 1, 9f; 14; 8, 4, 6; 8, 5, 1; 4f; 8, 7, 1f; 4; 8, 10, 1; in a mountain (Jon 2:6) s 9, 1, 7.*

σχοινίον, ου, τό (Hdt.+; inscr., pap., LXX; Jos., Ant. 8, 385; 19, 346) *rope or cord* made of rushes, then *gener.*; used to elevate *some*th. IEph 9:1. Of the ropes that hold a ship's boat in place Ac 27:32. Jesus uses them to make a whip J 2:15. M-M. B. 549.*

σχοίνισμα, ατος, τό (LXX) *a piece of land* measured out by means of a measuring-line (σχοῖνος, σχοινίον), *allotment* (Hesychius; Etym. Mag. p. 740, 46) σχ. κληρονομίας αὐτοῦ *the allotment that he acquired* 1 Cl 29:2 (Dt 32:9).*

σχολάζω 1 aor. ἐσχόλασα (Aeschyl., Thu.+; inscr., pap., LXX, Philo) *have time or leisure*.

1. of persons τινὶ *for someone* or *some*th., i.e. *busy oneself with, devote oneself to, give one's time to* (Lucian, V. Hist. 2, 15; Ps.-Lucian, Macrob. 4 φιλοσοφία; Epict. 2, 14, 28; Herodian 1, 8, 1 al.; Dit., Syll.3 717, 34f [100 BC] τοῖς φιλοσόφοις, Or. 569, 23 θεῶν θρησκεία; Sb 4284, 15 τῇ γῇ; PAmh. 82, 6 γεωργία; Philo, Spec. Leg. 3, 1 al.; Test. Jud. 20:1) τῇ προσευχῇ 1 Cor 7:5 (on this subj. s. Test. Napht. 8:8); cf. IPol 1:3. Χριστιανὸς θεῷ σχολάζει 7:3 (cf. the pagan letter Sb 4515 οὐ μέλλω θεῷ σχολάζειν, εἰ μὴ πρότερον ἀπαρτίσω τὸν υἱόν μου).

2. of a place or house *be unoccupied, stand empty* (Plut., G. Gracch. 12, 6 τόπος; Julian, Caes. p. 316C καθέδρα; Suppl. Epigr. Gr. XI 121, 13) of a house Mt 12:44; Lk 11:25 v.l. HSNyberg, Ntl. Sem. zu Uppsala 4, '36, 22-35, Con. Neot. 13, '49, 1-11. M-M.*

σχολή, ῆς, ἡ (Pind.+ in the sense 'leisure': inscr., pap., LXX, Philo, Joseph., loanw. in rabb.) *school* of the place where teachers and pupils meet (Dionys. Hal., Isocr. 1, Demosth. 44; Plut., Mor. 42A; 519F; 605A; Epict. 1, 29, 34; Jos., C. Ap. 1, 53) Ac 19:9. M-M. B. 1227.*

σχῶ s. ἔχω.

σῶζω fut. σώσω; 1 aor. ἔσωσα; pf. σέσωκα. Pass.: impf. ἐσώζομην; pf. 3 sing. σέσσωται Ac 4:9 (v.l. σέσωται. See UPZ 122, 18 [157 BC] σέσωμαι), ptc. σεσωμένος; 1 aor. ἐσώθην; 1 fut. σωθήσομαι (Hom.+; inscr., pap., LXX, En.; Ezek. Trag. in Euseb., Pr. Ev. 9, 29, 8; Ep. Arist., Philo, Joseph., Test. 12 Patr.; Sib. Or. 5, 230.—σῶζω [=σωῖζω] and the forms surely derived fr. it are to be written w. ι subscript. On the other hand, it is not possible to say how far the ι has spread fr. the present to the tenses formed fr. the root σω-. Kühner-BI. II 544; BI-D. §26 app.; Mlt.-H. 84; Mayser 134) *save, keep from harm, preserve, rescue*.

1. preserve or rescue **fr.** natural dangers and afflictions (X., An. 3, 2, 10 οἱ θεοὶ. . . ἱκανοὶ εἰσι κ. τοὺς μεγάλους καὶ μικροὺς ποιεῖν κ. τοὺς μικροὺς σφάζειν; Musonius p. 32, 10. Chio, Ep. 11; 12 θεοῦ σφάζοντος πλευσοῦμαι).

a. save from death (**inscr.** [I BC]: Sb 8138, 34 σφάζονθ' οὗτοι ἅπαντες who call upon Isis in the hour of death) *τινά someone* (Apollon. Rhod. 3, 323 θεός τις ἅμ' [=ἡμᾶς] ἐσώσεν from danger of death at sea; Diod. S. 11, 92, 3f) Mt 14:30; 27:40, 42, 49; Mk 15:30f; Lk 23:35a, b, 37, 39; 1 Cl 16:16 (Ps 21:9). **Pass.** Mt 24:22; Mk 13:20; J 11:12 (ἐγερθήσεται P75); Ac 27:20, 31; 1 Cl 7:6. **Abs., w. acc.** easily supplied Mt 8:25. ψυχὴν σῶσαι *save a life* (Achilles Tat. 5, 22, 6; PTeht. 56, 11 [II BC] σῶσαι ψυχὰς πολλάς; Ep. Arist. 292; Jos., Ant. 11, 255) Mk 3:4; Lk 6:9; 21:19 v.l. τὴν ψυχὴν αὐτοῦ σῶσαι *save one's own life* (Gen 19:17; 1 Km 19:11; Jer 31:6) Mt 16:25; Mk 8:35a=Lk 9:24a (on Mk 8:35b=Lk 9:24b s. 2aβ below); 17:33 t.r. (PGM 5, 140 κύριε [a god] σῶσον ψυχὴν).

b. **w.** ἐκ τινος *bring out safely fr.* a situation fraught **w.** mortal danger (X., An. 3, 2, 11; Dit., Syll.3 1130, 1 ἐκ κινδύνων, Or. 69, 4; Jos., C. Ap. 1, 286) ἐκ γῆς Αὔγυπτου Jd 5. ἐκ Σοδόμων 1 Cl 11:1 (Pla., Gorg. 511D ἐξ Αὐγίνης δεῦρο). ἐκ τῆς ὥρας ταύτης J 12:27. ἐκ θανάτου *from (the threat of) death* (Hom.+; Pla., Gorg. 511C) Hb 5:7.—Of the evil days of the last tribulation ἐν αἷς ἡμεῖς σωθησόμεθα B 8:6; cf. 1 Cl 59:4.

c. *save or free from disease* (Hippocr., Coac. 136 vol. 5 p. 612 L.; IG ed. min. II and III 1028, 89 [I BC]; Wilcken, Chrest. 68, 32 [132 BC]: gods bring healing) or *from demonic possession* *τινά someone* ἢ πίστις σου σέσωκέν σε Mt 9:22a; Mk 5:34; 10:52; Lk 8:48; 17:19; 18:42. Cf. Js 5:15. **Pass.** *be restored to health, get well* (Ael. Aristid. 33, 9 K.=51 p. 573 D.) Mt 9:21, 22b; Mk 5:23, 28; 6:56; Lk 8:36; Ac 4:9; 14:9. Also of the restoration that comes about when death has already occurred Lk 8:50.

d. *keep, preserve in good condition* (**pap.**) τὴ **someh.** (Eunap., Vi. Soph. p. 107: θειασμός) **pass.** τὴν κλῆσιν σφάζεσθαι Hs 8, 11, 1.

e. **pass.** *thrive, prosper, get on well* (Sib. Or. 5, 227) σφάζεσθαι ὅλον τὸ σῶμα 1 Cl 37:5. As a form of address used in parting σφάζεσθε *farewell, remain in good health* B 21:9.

2. *save or preserve from eternal death, fr.* judgment, and **fr.** all that might lead to such death, e.g. sin, also in a positive sense *bring Messianic salvation, bring to salvation* (LXX; Herm. Wr. 13, 19 σφάζειν=‘endow **w.** everlasting life’.—Of passing over into a state of salvation and a higher life: Cebes 3, 2; 4, 3; 14, 1).

a. **act.** *τινά someone* or τὴ **someh.**—α. of God and Christ. God: 1 Cor 1:21; 2 Ti 1:9; Tit 3:5. The **acc.** is easily supplied Js 4:12. ὁ θεὸς ὁ σφάζων Mt 16:16 D.—Christ: Mt 18:11; Lk 19:10; J 12:47; 1 Ti 1:15; 2 Ti 4:18 (εἰς 7); Hb 7:25; MPol 9:3. σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν Mt 1:21 (ς. ἀπὸ as Jos., Ant. 4, 128). The **acc.** is to be supplied 2 Cl 1:7.

β. of persons who are mediators of the divine salvation: apostles Ro 11:14; 1 Cor 9:22; 1 Ti 4:16b. The believing partner in a mixed marriage 1 Cor 7:16a, b (JoachJeremias, Die missionarische Aufgabe in der Mischehe, Bultmann-Festschr., '54, 255-60). One Christian of another σώσει ψυχὴν αὐτοῦ ἐκ θανάτου Js 5:20 (on ς. ἐκ θαν. s. 1b above). Cf. Jd 23. A man of himself 1 Ti 4:16a or his life Mk 8:35b=Lk 9:24b (for Mk 8:35a=Lk 9:24a s. 1a above).

γ. of qualities, etc., that lead to salvation ἢ πίστις σου σέσωκέν σε Lk 7:50 (s. 1c above). Cf. Js 1:21; 2:14; 1 Pt 3:21; Hb 2, 3, 2.

b. **pass.** *be saved, attain salvation* Mt 10:22; 19:25; 24:13; Mk 10:26; 13:13; 16:16; Lk 8:12; 18:26; J 5:34; 10:9; Ac 2:21 (Jo 3:5); 15:1; 16:30f; Ro 10:9, 13 (Jo 3:5); 11:26; 1 Cor 5:5; 10:33; 1 Th 2:16; 2 Th 2:10; 1 Ti 2:4 (JTurmel, Rev. d'Hist. et de Littérature religieuses 5, '00, 385-415); 1 Pt 4:18 (Pr 11:31); 2 Cl 4:2; 13:1; IPHld 5:2; Hs 9, 26, 6.—σωθῆναι διὰ τινος *through someone* (Ctesias in Ps.-Demetr., Eloc. c. 213 σὺ δὲ ἐμὲ ἐσώθης; Herm. Wr. 1, 26b ὅπως τὸ γένος τῆς ἀνθρωπότητος διὰ σοῦ ὑπὸ θεοῦ σωθῆ) J 3:17; 2 Cl 3:3; *through someh.* Ac 15:11; 1 Cor 15:2; 1 Ti 2:15 (διὰ A III 1d); Hb 3, 3, 5; 3, 8, 3 (here faith appears as a person, but still remains as a saving quality); 4, 2, 4. ἐν τινι *in or through someone* 1 Cl 38:1; *in or through someh.* Ac 4:12; 11:14; Ro 5:10. ὑπὸ τινος *by someone* (Herm. Wr. 9, 5 ὑπὸ τ. θεοῦ ς.; Philo, Leg. All. 2, 101 ὑπὸ θεοῦ σφάζεται) 2 Cl 8:2. ἀπὸ τινος *save oneself by turning away from* Ac 2:40 (on ς. ἀπὸ s. 2aα above). διὰ τινος ἀπὸ τινος *through someone from someh.* Ro 5:9.—χάριτι *by grace* Eph 2:5; Pol 1:3. τῇ χάριτι διὰ πίστεως Eph 2:8. τῇ ἐλπίδι ἐσώθημεν (only) *in hope have we (thus far) been saved or it is by this hope that we have been saved* Ro 8:24.—οἱ σφάζομενοι *those who are to be or are being saved* Lk 13:23; Ac 2:47 (BFMeyer, CBQ 27, '65, 37f: cf. Is 37:2); 1 Cor 1:18; 2 Cor 2:15 (**opp.** οἱ ἀπολλύμενοι in the last two passages); 1 Cl 58:2; MPol 17:2.

3. Certain passages belong under 1 and 2 at the same time. They include Mk 8:35=Lk 9:24 (s. 1a and 2aβ above), already mentioned, and Lk 9:56 t.r., where σφάζειν is used in contrast to destruction by fire **fr.** heaven, but also denotes the bestowing of salvation (cf. Cornutus 16 p. 21, 9f οὐ πρὸς τὸ βλάπτειν, ἀλλὰ πρὸς τὸ σφάζειν γέγονεν ὁ λόγος [= Ἑρμῆς]). In Ro 9:27 τὸ ὑπόλειμμα σωθήσεται (Is 10:22) the remnant that is to escape death is interpreted to mean the minority who are to receive the Messianic salvation. In 1 Cor 3:15 escape **fr.** a burning house is a symbol for the attainment of eternal salvation (πῦρ 1a. Cf. also Cebes 3, 4 εἰς τὴν δὲ τὴν γνῶ, ἢ ἀφροσύνη ἀπόλλυται, αὐτὸς δὲ σφάζεται). -WWagner, Über σωζειν u. seine Derivata im NT: ZNW 6, '05, 205-35; J-BColon, La conception du Salut d'après les Ev. syn.: Rev. des Sc. rel. 10, '30, 1-39; 189-217; 370-415; 11, '31, 27-70; 193-223; 382-412; JNSevenster, Het verlossingsbegrip bij Philo. Vergeleken met de verlossingsgedachten van de syn. evangeliën '36; PSMinear, And Great Shall be your Reward '41; MGoguel, Les fondements de l'assurance du salut chez l'ap. Paul: RHPhr 17, '38, 105-44; WFoerster, TW VII, 966-1024: σφάζω, etc. M-M. B. 752.**

Σωκράτης, οὗς, ὁ *Socrates*, a name **freq.** found; a Christian in Corinth, who made a copy of the MPol: 22:2. Epil Mosq 4 gives his name as Ἰσοκράτης.*

σῶμα, ατος, τό (Hom.+; **incr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.**) *body*.

1. *body* of man or animal—**a. dead body, corpse** (so always in **Hom.** and **oft.** later, e.g., Memnon: no. 434 **fgm.** 1, 3, 3 **Jac.** καίειν τὸ σ=burn the corpse. **Inscr., pap., LXX;** **Philo,** Abr. 258; **Jos., Ant.** 18, 236) Mt 14:12 **t.r.;** 27:59; Mk 15:45 **t.r.;** Lk 17:37; Ac 9:40; GP 2:4. **Pl.** J 19:31. **W. gen.** Mt 27:58; Mk 15:43; Lk 23:52, 55; 24:3, 23; J 19:38a, b, 40; 20:12; Jd 9; GP 2:3. **Pl.** Mt 27:52; Hb 13:11.

b. the living body (**Hes.;** **inscr., pap., LXX**) of animals Js 3:3.—Mostly of human beings Mt 5:29f; 6:22f; 26:12; Mk 5:29; 14:8; Lk 11:34a, b, c; J 2:21; Ro 1:24; 1 Cor 6:18a, b; **IRo** 5:3. τὰ τοῦ σώματος *the parts of the body* 4:2. Of women αἱ ἀσθενεῖς τῷ σώματι 1 Cl 6:2; **cf.** Hv 3, 11, 4.—**W.** and in contrast to πνεῦμα (4 Macc 11:11) Ro 8:10, 13; 1 Cor 5:3; 7:34; Js 2:26. **W.** and in contrast to ψυχή (**Pla.,** Gorg. 47, 493A; **Diod. S.** 34+35 **fgm.** 2, 30; **Appian,** Bell. Civ. 5, 112 §467; **Ael. Aristid.** 45, 17f K.=8 p. 88f D.; **Lucian,** Imag. 23; **PGM** 7, 589; Wsd 1:4; 8:19f; 2 Macc 7:37; 14:38; 4 Macc 1:28; **Ep. Arist.** 139; **Philo;** **Jos., Bell.** 3, 372-8; 6, 55) Mt 6:25a, b; 10:28a, b; Lk 12:4 v.l., 22f; 2 Cl 5:4 (a saying of Jesus, **fr.** an unknown source); 12:4; **MPol** 14:2. τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα (**s.** the Christian **POxy.** 1161, 6 [IV AD]) 1 Th 5:23. **W.** and in contrast to its parts Ro 12:4; 1 Cor 12:12a, b, c (**Ltzm.** ad loc.), 14-20 (**PMich.** 149, 4, 26 [II AD] ἦπαρ. . . ὅλον τὸ σῶμα); Js 3:6; 1 Cl 37:5a, b, c, d. The body as the seat of the sexual function Ro 4:19; 1 Cor 7:4a, b (rights over the σῶμα of one's spouse as **Artem.** 1, 44 p. 42, 14f).—The body as the seat of mortal life εἶναι ἐν σώματι *be in the body=alive, subject to mortal ills* (Poryphr., Abst. 1, 38) Hb 13:3. ἐνδημεῖν ἐν τῷ σώματι 2 Cor 5:6 (**s.** ἐνδημέω). ἐκδημησάι ἐκ τοῦ σώματος **vs.** 8 (**s.** ἐκδημέω). διὰ τοῦ σώματος *during the time of one's mortal life* (**cf.** **Lucian,** Menipp. 11, end, Catapl. 23) **vs.** 10 (**cf.** κομίζω 2a, but **s.** also below in this section). Paul does not know whether, in a moment of religious ecstasy, he was ἐν σώματι or ἐκτὸς (χωρὶς) τοῦ σώματος 12:2f (of **Epimenides** [**Vorsokrat.** 5 I p. 29] it was said ὡς ἐξίοι ἡ ψυχὴ ὅποσον ἤθελε καιρὸν καὶ πάλιν εὐσθίει ἐν τῷ σώματι; **Clearchus,** **fgm.** 7: καθάπερ ὁ Κλέαρχος ἐν τοῖς περὶ ὕπνου φησὶν, περὶ τῆς ψυχῆς, ὡς ἄρα χωρίζεται τοῦ σώματος καὶ ὡς εἰσεῖσιν εὖς τὸ σῶμα καὶ χρῆται αὐτῷ οἷον καταγωγίῳ [a resting-place]. In **fgm.** 8 **Clearchus** tells about Cleonymus the Athenian, who seemed to be dead, but awakened after 3 days and thereupon reported everything that he had seen and heard ἐπειδὴ χωρὶς ἦν τοῦ σώματος. His soul is said finally to have arrived εἰς τινα χώρον ἱερὸν τῆς Ἑστίας; **Maximus Tyr.** 38, 3a-f Ἀριστέας ἐφασκεν τὴν ψυχὴν αὐτῷ καταλιποῦσαν τὸ σῶμα in order to wander through the universe. He finds faith everywhere. **Likew.** 10, 2f. See also the story of Hermotimus in **Apollon. Paradox.** 3 as well as **Lucian,** Musc. Enc. [The Fly] 7.—On the two kinds of supermundane vision [with or without the body] **s.** **Proclus,** In **Pla.** Rem Publ. II p. 121, 26ff Kroll: οἱ μὲν μετὰ τοῦ σώματος τῶν τοιούτων ἱστορες [=eyewitnesses]—like Ἐμπεδότιμος—, οἱ δὲ ἄνευ σώματος—like Κλεώνυμος, καὶ πλήρεις αἱ παραδόσεις τούτων). ἀπὸν τῷ σώματι (παρὸν δὲ τῷ πνεύματι) 1 Cor 5:3. ἡ παρουσία τοῦ σώματος 2 Cor 10:10 (παρουσία 1). The body is the instrument of human experience and suffering 4:10a, b; Gal 6:17; Phil 1:20; the body is the organ of man's activity: δοξάσατε τὸν θεὸν ἐν τῷ σώματι ὑμῶν *glorify God through your body, i.e.* by leading a holy life 1 Cor 6:20; **cf.** Ro 12:1. This may be the place (**s.** above in the same section) for διὰ τοῦ σώματος 2 Cor 5:10 which, in that case, would be taken in an instrumental sense *with or through the body* (**cf.** **Pla.,** Phaedo 65A; **Ps.-Pla.,** Axioch. 13 p. 371 C; **Aelian,** Nat. Hist. 5, 26 τὰ διὰ τοῦ σώματος πραττόμενα). In some of the last-named passages (such as Ro 12:1; Phil 1:20, also Eph 5:28; the last has a parallel in **Plut.,** Mor. 142E—**s.** **HALmqvist,** **Plut.** u. d. NT '46, 116f) the body is almost synonymous **w.** the whole personality (as **Aeschin.,** Or. 2, 58; **X.,** An. 1, 9, 12 τὰ ἑαυτῶν σώματα=themselves. **Appian,** Syr. 41 §218 παρεδίδου τὸ σῶμα τοῖς ἐθέλουσιν ἀπαγαγεῖν=[Epaminondas] gave himself up to those who wished to take him away, Mithr. 27 §107 ἐς τὸ σῶμα αὐτοῦ=against his person, Bell. Civ. 2, 106 §442 Caesar's person [σῶμα] is ἱερὸς καὶ ἄσυλος=sacred and inviolable; 3, 39 §157 ἔργον—σῶμα=course of action—person; **Wilcken,** Chrest. 55, 7 [III BC] ἐκάστου σώματος=for every person. See **Wilcken's** note).—Because it is subject to sin and death, man's mortal body as τὸ σῶμα τῆς σαρκὸς (σάρξ 7) Col 2:11 is a σῶμα τῆς ἁμαρτίας Ro 6:6 or τοῦ θανάτου 7:24; **cf.** 8:11. In fact, σῶμα can actually take the place of σάρξ 8:13 (**cf.** **Herm. Wr.** 4, 6b εἰ μὴ πρῶτον τὸ σῶμα μισήσης, σεαυτὸν φιλήσαι οὐ δύνασαι; 11, 21a). As a σῶμα τῆς ταπεινώσεως *lowly body* it stands in contrast to the σῶμα τῆς δόξης *glorious body* of the heavenly beings Phil 3:21. In another **pass.** σῶμα ψυχικόν of mortal man is opposed to the σῶμα πνευματικόν after the resurrection 1 Cor 15:44a, b, c.—Christ's earthly body, which was subject to death Ro 7:4; Hb 10:5 (Ps 39:7 v.l.), 10; 1 Pt 2:24; τὸ σῶμα τῆς σαρκὸς αὐτοῦ Col 1:22. **Esp.** in the language of the Lord's Supper (**opp.** αἷμα) Mt 26:26; Mk 14:22; Lk 22:19; 1 Cor 10:16 (GBornkamm, NTS 2, '56, 202-6); 11:24, 27, 29. **S.** the **lit. s.v.** ἀγάπη II and εὐχαριστία 3, also JBonsirven, Biblica 29, '48, 205-19.—ἐν σῶμα *a single body* 1 Cor 6:16 (**cf.** **Jos., Ant.** 7, 66 Δαυίδης τὴν τε ἄνω πόλιν κ. τὴν ἄκραν συνάψας ἐποίησεν ἐν σῶμα; **Artem.** 3, 66 p. 196, 9; **RKempthorne,** NTS 14, '67/'68, 568-74).

2. **pl.** σώματα *slaves* (Herodas 2, 87 δοῦλα σώματα; **Polyb. et al.;** **oft.** **Vett. Val.;** **inscr., pap.;** Gen 36:6; Tob 10:10; Bel 32; 2 Macc 8:11; **Jos., Ant.** 14, 321) Rv 18:13.

3. In order to gain an answer to his own question ποῖα σώματι ἔρχονται; (**i.e.** the dead after the resurrection) Paul speaks in 1 Cor 15:35 of bodies of plants (which are different in kind **fr.** 'body' of the seed which is planted.—**Maximus Tyr.** 40, 60e makes a distinction **betw.** the σώματα of the plants, which grow old and pass away, and their σπέρματα, which endure.—σώματα of plants also in **Apollon. Paradox.** 7 [after **Aristot.**] **vs.** 37f, and of σώματα ἐπουράνια of the heavenly bodies **vs.** 40 (**cf.** **Ps.-Aristot.,** De Mundo 2, 2 the stars as σώματα θεῖα; **Maximus Tyr.** 21, 8b οὐρανὸς κ. τὰ ἐν αὐτῷ σώματα, **acc.** to 11, 12a οἱ ἀστέρες; 40, 4h; **Sallust.** 9 p. 18, 5).

4. of the body that casts a shadow, in contrast to the σκία (**q.v.** 2) *the thing itself, the reality* Col 2:17.

5. the Christian community, the church as a unified σῶμα (Περὶ ὕψους 10, 1 ἐν τῷ σῶμα of lively, well-organized speech; **Polyaenus, Exc.** 18, 4 of the phalanx; **Libanius,** Or. 1 p. 176, 25 F. τὸ τῆς πόλεως σ.; **Plut.,** Lives I, 360C [Philopoemen 8, 2]), **esp.** as the body of Christ, which he fills or enlivens as its Spirit (in this case the head belongs with the body, as **Appian,** Bell. Civ. 3, 26 §101, where a severed head is differentiated from τὸ ἄλλο σῶμα=the rest of the body), or crowns as its Head (**Hdt.** 7, 140; **Quint. Smyrn.** 11, 58; **Dit., Syll.** 3 1169, 3; 15 κεφαλὴ **w.** σῶμα as **someh.**

equally independent): οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ Ro 12:5. Cf. 1 Cor 10:17; 12:13, 27; Eph (s. Schlier s.v. ἐκκλησία 4d) 1:23; 2:16; 4:12, 16; 5:23, 30; Col 1:18, 24; 2:19; 3:15; ISm 1:2; Hs 9, 17, 5; 9, 18, 3f. ἐν σῶμα καὶ ἐν πνεῦμα Eph 4:4; cf. Hs 9, 13, 5; 7 (Iambl., Vi. Pyth. 30, 167: all as ἐν σῶμα κ. μία ψυχή). διέσκομεν τὰ μέλη τοῦ Χριστοῦ καὶ στασιάζομεν πρὸς τὸ σῶμα τὸ ἴδιον 1 Cl 46:7.—Traugott Schmidt, Der Leib Christi (σῶμα Χριστοῦ) '19; EKäsemann, Leib u. Leib Christi '33 (for a critique s. SHanson, Unity of the Church in NT '46, 113-16); Émersch, Le Corps mystique du Christ '36; AWikenhauser, D. Kirche als d. myst. Leib Christi, nach dem Ap. Pls '40; EPercy, D. Leib Christi in d. paulin. Homologumena u. Antilegomena '42; RHirzel, Die Person: SAMünchen '14 H. 10 p. 6-28 (semantic history of σῶμα); WLKnox, Parallels to the NT use of σῶμα: JTS 39, '38, 243-6; FWDillstone, How is the Church Christ's Body?, Theology Today 2, '45/'46, 56-68; WGoossens, L'Église corps de Christ d'après St. Paul '49; CTCraig, Soma Christou: The Joy of Study '51, 73-85; JATRobinson, The Body: A Study in Pauline Theol. '52; RBultmann, Theol. of the NT, tr. KGrobel '51, 192-203; HClavier, CHDodd Festschr. '56, 342-62; CColpe, Zur Leib-Christi Vorstellung im Eph, '60, 172-87; KGrobel, Bultmann-Festschr. '54, 52-9; HHegemann, ThLZ 85, '60, 839-42; ESchweizer, *ibid.* 86, '61, 161-74; 241-56; JJMeuzelaar, D. Leib des Messias, '61; MEDahl, The Resurrection of the Body, '62; RJewett, Paul's Anthropological Terms, '71, 201-304.—ESchweizer, TW VII, 1024-91. M-M. B. 198.

σωματικός, ἡ, ὄν (Aristot. et al.; inscr., pap., 4 Macc) *bodily, corporeal*—1. *being or consisting of a body, bodily* (opp. ἀσώματος Ps.-Pla., Tim. Locr. 96A; Philo, Op. M. 16; 18) σωματικῶ εἶδει Lk 3:22.

2. *pertaining or referring to the body* (Aristot. et al.; Herm. Wr. 1, 1; inscr., pap., Philo; Jos., Bell. 1, 430; 6, 55 ζ. ἔξις) ἡ σωματικὴ γυμνασία 1 Ti 4:8, (σαρκικαὶ καὶ) σωματικαὶ ἐπιθυμίαι D 1:4 (Aristot., Eth. Nic. 7, 7 p. 1149b, 26 ἐπιθυμίαι καὶ ἡ δοναί; 4 Macc 1:32). M-M.*

σωματικῶς adv. (Plut., Mor. 424D; Vett. Val. 231, 2; 269, 28; Dit., Or. 664, 17; pap. [Sb 8748, 15-178 AD]; Philo, Rer. Div. Her. 84) *bodily, corporeally* of Christ ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς in him the whole fulness of Deity dwells *bodily* Col 2:9 (prob. to be understood fr. 2:17 [cf. σῶμα 4] as=in reality, not symbolically). M-M.*

σωμάτιον, ου, τό (Isocr. et al.; pap.) *dim. of σῶμα; little body, esp. poor body* (Socrat., Ep. 30, 1; 31; Epict. 1, 1, 10; 24; 1, 9, 2 al., s. the index of Schenkl's ed.; Lucian, Jupp. Trag. 41; Philo, Leg. ad Gai. 273)—1. *lit.*, of the tortured body of a martyr MPol 17:1.—2. *fig.*, of the 'body' of a persecuted church ISm 11:2 (for σωματεῖον 'corporate body', the *rdg.* of Lake's text, s. L-S-J).*

Σώπατρος, ου, ὁ (Athen.; Jos., Ant. 14, 241; inscr.) *Sopater*, son of Pyrrhus. S. was a Christian in Beroea and companion of Paul on his last journey to Jerusalem Ac 20:4. His father's name is lacking in the *t.r.*, and a *v.l.* gives the name itself as Σωσίπατρος (q.v.). M-M.*

σωρεύω fut. σωρεύσω; pf. pass. ptc. σεσωρευμένος (Aristot.+; Jdth 15:11; Philo, De Prov. in Euseb., Pr. Ev. 8, 14, 62; Jos., Ant. 12, 211).

1. *heap or pile (up)* (Polyb.; Diod. S. 5, 46, 5 et al.; Jos., Bell. 4, 380; 6, 431) τὶ ἐπὶ τι *someth. on someth.* Ro 12:20 (Pr 25:22; cf. ἄνθραξ).

2. *fill (a place) with* (Polyb. 16, 8, 9; Maximus Tyr. 35, 3b; Herodian 4, 8, 9 βωμοὺς λιβάνῳ; 5, 5, 8) *pass.*, *fig.* γυναῖκες σεσωρευμένα ἁμαρτίαι *silly women, overwhelmed by their sins* 2 Ti 3:6. M-M.*

Σωσθένης, ους, ὁ (Diod. S., Diog. L.; Achilles Tat. 5, 17, 5 al.; inscr., pap.) *Sosthenes*.

1. leader of a synagogue in Corinth at the time of Paul's first missionary work in that city. He was beaten in the presence of Gallio the proconsul, but the account in Ac (18:12-17) does not say why, 18:17. From Theodoret to Zahn many scholars, not without good reason, have identified him with the foll.

2. Paul mentions a 'brother' *Sosthenes* in the salutation 1 Cor 1:1, beside himself. Cf. *subscr.* He is known to the Corinthians, but need not have been a Corinthian himself, unless he is to be identified w. 1. M-M.*

Σωσίπατρος, ου, ὁ (Athen.; inscr., pap.; 2 Macc 12:19, 24) *Sosipater*, designated as a συγγενής of Paul in Ro 16:21, where he also sends greetings to the church. He is *freq.* considered to be the same man as Sopater of Beroea (s. Σώπατρος), e.g. by Zahn, Ltzm. Linguistically this is quite *poss.* M-M.*

σωτήρ, ἥρος, ὁ *savior, deliverer, preserver*, as a title of divinities Pind., Aeschyl.+; inscr., pap. Esp. was Asclepius, the god of healing, so called (Ael. Aristid. 42, 4 K. ζ. τῶν ὄλων; Dit., Or. 332, 9 [138-133 BC]; cf. note 8, Syll.3 1112, 2; 1148); Celsus compares the cult of Ascl. w. the Christian worship of the Savior (Origen, C. Cels. 3, 3). *Likew.* divinities in the mystery religions, like Serapis and Isis (Σαράπιδι Ἰσιδι Σωτήρσι: Dit., Or. 87; Sb 597 [both III BC]; Sb 169 [Ptolemaic times]; 596; CIG 4930b [I BC]), as well as Heracles (τῆς γῆς κ. τῶν ἀνθρώπων ζ.: Dio Chrys. 1, 84) or Zeus (Ael. Aristid. 52 p. 608 D.: Ζεὺς ὁ ζ.).—GANrich, Das antike Mysterienwesen 1894, 47ff; GWobbermin, Religionsgesch. Studien 1896, 105ff.—The LXX has σωτήρ as a term for God, and so do Philo (s. MDibelius, Hdb., exc. on 2 Ti 1:10) and Sib. Or. 1, 73; 3, 35; on the other hand, ζ. is not so found in Ep. Arist., Test. 12 Patr., or Josephus (s. ASchlatter, Wie sprach Jos. von Gott? '10, 66).—At an early date σωτήρ was used as a title of honor for deserving men (cf. X., Hell. 4, 4, 6, Ages. 11, 13; Plut., Arat. 53, 4; Herodian 3, 12, 2.—Ps.-Lucian, Ocyp. 78 in an address to a physician [s. Θεός 4a]; Jos., Vi. 244; 259 Josephus as εὐεργέτης καὶ σωτήρ of Galilee), and in *inscr.* and *pap.* we find it predicated of high-ranking officials and of persons in private life. This is never done in

our *lit.* But *elsewh.* it is also applied to personalities who are active in the world's affairs, in order to remove them *fr.* the ranks of ordinary humankind and place them in a significantly higher position. So it is, *e.g.* when *Epicurus* is called σωτήρ by his followers (*Philod.*: Pap, Herc. 346, 4, 19 ὑμνεῖν τὸν σωτήρα τὸν ἡμέτερον.—*ARW* 18, '30, 392-5; ChJensen, Ein neuer Brief Epikurs: *GGAbh.* III 5, '33, 80f). Of much greater import is the designation of the (deified) ruler as *ς.* (Ptolemy I Soter [323-285 BC] Πτολεμαῖος καὶ Βερενίκη θεοὶ Σωτῆρες: *APF* 5, '13, 156; 1; *cf.* *Sb* 306 and *oft.* in later times, of the Roman emperors as well [*Philo*, In Flacc. 74; 126, Leg. ad Gai. 22; *cf.* *Jos.*, *Bell.* 3, 459]).—PWendland, Σωτήρ: *ZNW* 5, '04, 335ff; *Magie* 67f; HLietzmann, Der Weltheiland '09; WOtto, Augustus Soter: *Her.* 45, '10, 448-60; FJDölger, Ichthys '10, 406-22; *Dssm.*, *LO* 311f (LAE 368f); ELohmeyer, Christuskult u. Kaiserkult '19; Bousset, Kyrios Christos '21, 241 ff; EMeyer III 392ff; E-Ballo, Les dieux sauveurs du paganisme gréco-romain: *RSphth* 15, '26, 5-34; KBornhausen, Der Erlöser '27; HLinssen, Θεός Σωτήρ, Diss. Bonn '29=Jahrb. f. Liturgiewiss. 8, '28, 1-75; AOxé, Σωτήρ b. den Römern: Wien. Stud. 48, '30, 38-61; WStaerk, Soter, I '33; II '38. *Cf.* also GertrudHerzog-Hauser, Soter. . . im altgriech. Epos '31; ADNock, *s.v.* εὐεργέτης.—CColpe, Die Religionsgeschichtliche Schule, '61 (critique of some of the *lit.* cited above).

1. of God ὁ θεὸς ὁ σωτήρ μου (Ps 24:5; 26:9; Mi 7:7 *al.*) Lk 1:47. θεὸς *ς.* ἡμῶν 1 Ti 1:1; Jd 25. ὁ *ς.* ἡμῶν θεός 1 Ti 2:3; Tit 1:3; 2:10; 3:4. *ς.* πάντων ἀνθρώπων μάλιστα πιστῶν 1 Ti 4:10 (*cf.* *PPetr.* III 20, I, 15 [246 BC] πάντων σωτήρα and *s.* above Heracles as τῶν ἀνθρώπων *ς.* and in 2 below Serapis). ὁ τῶν ἀπηλπισμένων σωτήρ *the Savior of those in despair* 1 Cl 59:3.

2. of Christ Lk 2:11; Ac 13:23; Phil 3:20; Dg 9:6; GOxy 12; [21]; 30. W. ἀρχηγός Ac 5:31; 2 Cl 20:5 (ἀρχηγός τῆς ἀφθαρσίας). σωτήρ τοῦ σώματος *Savior of the body* (*i.e.* of his body, the church) Eph 5:23. ὁ σωτήρ τοῦ κόσμου (*inscr.*; *cf.* WWeber, Untersuchungen zur Gesch. des Kaisers Hadrianus '07, 225f; 222) J 4:42; 1J 4:14. *ς.* τῶν ἀνθρώπων (*Ael. Aristid.* 45, 20 K.=8 p. 90 D. calls Serapis κηδεμόνα καὶ σωτήρα πάντων ἀνθρώπων αὐτάρκη θεόν) GP 4:13. ὁ *ς.* ἡμῶν Χρ. 'I. 2 Ti 1:10; ISm 7:1; w. Χρ. 'I. or 'I. Χρ. preceding Tit 1:4; 3:6; IEph 1:1; IMg *inscr.*; Pol *inscr.* ὁ μέγας θεὸς καὶ *ς.* ἡμῶν Χρ. 'I. *our great God and Savior Christ Jesus* Tit 2:13 (PLond. 604B, 118 τῷ μεγάλῳ θεῷ σωτήρι). *Cf.* MDibelius, *exc.* after Tit 2:14; HWindisch, Z. Christologie der Past.: *ZNW* 34, '35, 213-38.—ὁ σωτήρ κύριος ἡμῶν 'I. Χρ. IPhd 9:2. ὁ *ς.* τῶν ψυχῶν MPol 19:2. ὁ θεὸς ἡμῶν καὶ *ς.* 'I. Χρ. 2 Pt 1:1. ὁ κύριος (ἡμῶν) καὶ *ς.* 'I. Χρ. *vs.* 11; 2:20; 3:18; without any name (so ὁ σωτήρ [meaning Asclep.] *Ael. Aristid.* 47, 1 K.=23 p. 445 D.; 66 K.=p. 462 D.; 48, 7 K.=24 p. 466 D.) *vs.* 2. M-M.*

σωτηρία, ας, ἡ (*trag.*, *Hdt.*+, *inscr.*, *pap.*, *LXX*, *En.*, *Ep. Arist.*, *Philo*, *Joseph.*, *Test. 12 Patr.*) *deliverance, preservation.*

1. *gener.* of preservation in danger, deliverance *fr.* impending death, *esp.* on the sea (*Diod. S.* 3, 40, 1 λιμὴν σωτηρίας; 2 Macc 3:32; *Philo*, Mos. 1, 317; *Jos.*, *Ant.* 7, 5; 183) Ac 27:34; Hb 11:7. Of the deliverance of the Israelites *fr.* Egyptian bondage (*Jos.*, *Ant.* 2, 331) Ac 7:25 (διδόναι σωτηρίαν on the part of a deity: *Menand.*, *fgm.* 292, 5). A transition to sense 2 is found in Lk 1:71, where σωτηρία ἐξ ἐχθρῶν ἡμῶν *deliverance from the hand of our enemies* is expected (*cf.* Ps 105:10).—1 Cl 39:9 (Job 5:4).

2. quite *predom.* *salvation*, which the true religion bestows (*LXX*. But *likew.* *Herm. Wr.* 7, 2; *Ael. Aristid.*, *Sacr.* Serm. 3, 46 p. 424 Keil ἐγένετο φῶς παρὰ τῆς Ἰσιδος καὶ ἕτερα ἀμύθητα φέροντα εἰς σωτηρίαν. The Hymn to Attis in Firmicus Maternus, De Errore Prof. *Relig.* 22, 1 Θαρρεῖτε μύσται τοῦ θεοῦ σεσωσμένου Ἔσται γὰρ ὑμῖν ἐκ πόνων σωτηρία [HHepding, Attis, seine Mythen u. sein Kult '03, 167]. The *Lat.* 'salus' in the description of the Isis ceremony in *Apuleius* corresponds to the *Gk.* σωτηρία [GANrich, Das antike Mysterienwesen 1894, 47f; *Rtzst.*, *Mysterienrel.* 3 39]). In our *lit.* this sense is found only in connection w. Jesus Christ as Savior. This salvation makes itself known and felt in the present, but it will be completely disclosed in the future. *Opp.* ἀπώλεια Phil 1:28; θάνατος (*cf.* *Damasc.*, Vi. Isid. 131: through Attis and the Mother of the Gods there comes ἡ ἐξ ἔθου γεγονυῖα ἡμῶν σωτ.) 2 Cor 7:10; ὁργή 1 Th 5:9. W. ζωὴ 2 Cl 19:1; ζωὴ αἰώνιος IEph 18:1. σωτηρία αἰώνιος (Is 45:17) Hb 5:9; short ending of Mk; ἡ κοινὴ ἡμῶν σωτ. Jd 3 (*Dit.*, *Syll.* 3 409, 33f ἀγωνιζόμενος ὑπὲρ τῆς κοινῆς σωτηρίας); σωτ. ψυχῶν *salvation of souls* 1 Pt 1:9; *cf.* 10 (EGSelwyn, 1 Pt '46, 252f). σωτηρία ἡ τῶν ἐκλεκτῶν MPol 22:1. ἡ τῶν σωζομένων σωτ. 17:2. κέρας σωτηρίας Lk 1:69 *s.* κέρας 3. σωτηρίας as objective *gen.* dependent upon various nouns: γνῶσις σωτηρίας Lk 1:77; ἐλπίς σωτ. (*cf.* *Philemo Com.* 181 οἱ θεὸν σέβοντες ἐλπίδας καλὰς ἔχουσιν εἰς σωτηρίαν) 1 Th 5:8; 2 Cl 1:7; ἔνδειξις σωτ. Phil 1:28 (*opp.* ἀπώλεια). τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν Eph 1:13. ὁ λόγος τῆς σωτηρίας ταύτης Ac 13:26. ὁδὸς σωτηρίας *way to salvation* 16:17; περιποίησις σωτ. 1 Th 5:9. ἡμέρα σωτηρίας (*quot. fr.* Is 49:8) of the day when the apostle calls them to salvation 2 Cor 6:2a, b (*cf.* the mystery in *Apuleius*, *Metam.* 11, 5 'dies salutaris'='day of the initiation'). Christ is ὁ ἀρχηγός τῆς σωτ. Hb 2:10 (ἀρχηγός 3). ὁ θεὸς τῆς σωτ. μου 1 Cl 18:14 (Ps 50:16). τοῦ θεοῦ ἡμῶν καὶ σωτήρος Ἰησοῦ Χριστοῦ 2 Pt 1:2 P75.—Used w. verbs: ἔχειν σωτηρίαν Hv 2, 2, 5; 3, 6, 1; m 10, 2, 4; 12, 3, 6. κληρονομεῖν σωτηρίαν Hb 1:14. τὴν ἑαυτοῦ σωτ. κατεργάσθαι Phil 2:12 (κατεργάζομαι 2). σωτηρίας τυχεῖν τῆς ἐν Χριστῷ 'I. 2 Ti 2:10 (τυχεῖν σωτηρίας: *Diod. S.* 11, 4, 4; 11, 9, 1). εἰς σωτηρίαν *for salvation* (*i.e.* to appropriate it for oneself or grant it to another) Ro 1:16; 10:1, 10; 2 Cor 7:10; Phil 1:19 (ἀποβαίνω 2); 2 Th 2:13; 2 Ti 3:15; 1 Pt 2:2 τὰ ἀνήκοντα εἰς σωτηρίαν *the things that pertain to salvation* 1 Cl 45:1; B 17:1 (*cf.* *Dit.*, *Syll.* 3 1157, 12f).—σωτηρία is plainly expected to be fully culminated w. the second coming of the Lord Ro 13:11; Hb 9:28; 1 Pt 1:5.—(ἡ) σωτηρία without further qualification=(the) *salvation* is also found Lk 19:9; J 4:22 (ἡ σωτ. ἐκ τῶν Ἰουδαίων ἐστίν); Ac 4:12 (*cf.* *Jos.*, *Ant.* 3, 23 ἐν θεῷ εἶναι τ. σωτηρίαν αὐτοῦ καὶ οὐκ ἐν ἄλλῳ); Ro 11:11; 2 Cor 1:6; Hb 2:3 (τηλικαύτη σωτ.); 6:9. ἡ σωτ. ἡμῶν 2 Cl 1:1; 17:5; B 2:10.—Christ died even for the salvation of the repentant Ninevites in the time of Jonah 1 Cl 7:7; *cf.* *vs.* 4.—σωτηρία stands by metonymy for σωτήρ (in the *quot. fr.* Is 49:6) τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς Ac 13:47; B 14:8. On the other hand, for a *circumstance favorable for our attainment of salvation* ἡγεῖσθαι τι σωτηρίαν 2 Pt 3:15.—In the three places in Rv in which σωτ. appears as part of a doxology we have a Hebraism (*cf.* Ps 3:9 τοῦ κυρίου ἡ σωτηρία) 7:10; 12:10; 19:1.—LHMarshall, Challenge of NT Ethics '47,

σωτήριος, ον (**trag.**, **Thu.**.; **inscr.**, **pap.**, **LXX**, **Philo**, **Joseph.**, **Test. 12 Patr.**) *saving, delivering, preserving, bringing salvation.*

1. as an **adj.** ἐπεφάνη ἡ χάρις τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις *the grace of God has appeared, bringing salvation to all men* (ς. τι as **Thu.** 7, 64, 2 τοῖς ξύμπασιν σωτήριος) **Tit 2:11**.

2. **subst., neut.** τὸ σωτήριον *means of deliverance*, then also the *deliverance* itself (**Aeschyl.**.; **Plut.**, **Lucian**; **Herm. Wr.** 10, 15 τοῦτο μόνον σωτήριον ἀνθρώπῳ ἐστίν, ἡ γνῶσις τοῦ θεοῦ; **LXX**; **Jos.**, **Bell.** 3, 171; 6, 310 [τὰς of God]), in our **lit.** of Messianic *salvation* and the one who mediates it. **Dg** 12:9. **W. gen.** τὸ σωτ. τοῦ θεοῦ (**Test. Sim.** 7:1; cf. **Test. Dan** 5:10) **Lk** 3:6 (**Is** 40:5); **Ac** 28:28; **1 Cl** 35:12 (**Ps** 49:23); cf. 18:12 (**Ps** 50:14); περικεφαλαία τοῦ σωτ. **Eph** 6:17 (**Is** 59:17). θήσομαι ἐν σωτηρίῳ **1 Cl** 15:6 (**v.l.** σωτηρία.—**Ps** 11:6 **v.l.**).—Also of the σωτήρ Himself εὕρομεν τὸ σωτήριον ἡμῶν Ἰησοῦν Χρ. 36:1. εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου **Lk** 2:30.—**ELohse**, *Passafest*, '53, 50-6 ['peace-offering' in some **LXX** passages]. **M-M.***

σωφρονέω **1 aor.** ἐσωφρόνησα (**trag.**, **X.**, **Pla.**.; **pap.**) *be of sound mind.*

1. of mental health (in contrast to μαίνεσθαι; **Pla.**, **Phaedr.** 22 p. 244A, **Rep.** 331C; **Ps.-Apollod.** 3, 5, 1; 6; **Philo**, **Cher.** 69) *to be in one's right mind* of a demoniac who was healed **Mk** 5:15; **Lk** 8:35. **Sim.**, 2 **Cor** 5:13 (**opp.** ἐκστῆναι; cf. **ἐξίστημι** 2a).

2. *be reasonable, sensible, serious, keep one's head* (**X.**, **Cyr.** 3, 2, 4; **Philo**, **Det. Pot. Ins.** 114; **Jos.**, **Ant.** 2, 296) **Tit** 2:6. **W.** νήφειν **1 Pt** 4:7. **Esp.** of women *be chaste, virtuous* (**Musonius** p. 14, 12ff **H.**; **Arrian**, **Anab.** 4, 20, 2; **Alciph.**, 4, 17, 3; **Jos.**, **Ant.** 18, 66.—σωφροσύνη 2) **1 Cl** 1:3; **Pol** 4:3.—In contrast to ὑπερφρονεῖν and in a play on words **w.** it and **w.** φρονεῖν twice **Ro** 12:3 (cf. **Plut.**, **Mor.** 776D φρονεῖν κ. σωφ.; **Socrat.**, **Ep.** 36 σωφρονέω—συσσωφρονέω). **M-M.***

σωφρονίζω (**Eur.**, **Thu.**.; **Aq.** **Is** 38:16; **Philo**; **Jos.**, **Bell.** 2, 493) *bring τινά someone to his senses* (**Demosth.** 25, 93; **Dio Chrys.** 17[34], 49; **Maximus Tyr.** 30, 5g; **Wilcken**, **Chrest.** 20 IV, 11; **Jos.**, **Bell.** 3, 445; 4, 119), also simply *encourage, advise, urge* (cf. **GAGerhard**, **Phoinix v. Kolophon** '09, 35ff) **w. acc.** and **inf. foll.** ἵνα σωφρονίζωσιν τὰς νέας φιλάνδρους εἶναι **Tit** 2:4. **M-M.***

σωφρονισμός, οὗ, ὁ—1. in secular **Gk. act.** (=σωφρόνισις) *the teaching of morality, good judgment, or moderation; advice, improvement* (**Strabo** 1, 2, 3; **Plut.**, **Cato Maj.** 5, 1, **Mor.** 653C; 961D; **Appian**, **Liby.** 65 §290; **Philo**, **Leg. All.** 3, 193; **Jos.**, **Bell.** 2, 9, **Ant.** 17, 210); the Syriac version understands **2 Ti** 1:7 in this sense. But **mng.** 2 is **prob.** to be preferred here.

2. (s. above) *moderation, self-discipline, prudence* (=σωφροσύνη. So the Vulgate. σωφρονισμός is used in **someth.** like this sense in **Plut.**, **Mor.** 712C; **Iambl.**, **Vi. Pyth.** 30, 174). **M-M.***

σωφρόνως **adv.** (**Aeschyl.**, **Hdt.**.; **inscr.**; **Wsd** 9:11) *soberly, moderately, showing self-control* ζῆν (**Strabo** 16, 2, 35; **Inscr. v. Magn.** 162, 6 ζήσαντα σωφρόνως; **Test. Judah** 16:3; **Jos.**, **Ant.** 4, 248) **w. δικαίως**, εὐσεβῶς **Tit** 2:12 (**Ps.-Pla.**, **Alcib.** 1, 134D and **Sextus** 399 **w. δικαίως**).*

σωφροσύνη, ης, ἡ (**Hom.**.; **inscr.**, **pap.**, **LXX** [**esp.** 4 **Macc**]; **Ep. Arist.**, **Philo**, **Joseph.**, **Test. 12 Patr.**).

1. *reasonableness, rationality, mental soundness* (in contrast to μανία **X.**, **Mem.** 1, 1, 16; **Pla.**, **Prot.** 323B) ἀληθείας καὶ σωφροσύνης ῥήματα *true and rational words* (**opp.** μαίνομαι) **Ac** 26:25.

2. *good judgment, moderation, self-control* (**Pla.**, **Rep.** 4 p. 430E ἡ σωφροσύνη ἐστὶ καὶ ἡδονῶν τινῶν καὶ ἐπιθυμιῶν ἐγκράτεια, cf. **Phaedo** 68c, **Symp.** 196C; **Aristot.**, **Rhet.** 1, 9, 9 σωφροσύνη δὲ ἀρετὴ δι' ἣν πρὸς τὰς ἡδονὰς τοῦ σώματος οὕτως ἔχουσιν ὥς ὁ νόμος κελεύει, ἀκολασία δὲ τοῦναντίον, **De Virt. et Vit.** 2; **Diog. L.** 3, 91; 4 **Macc** 1:3, 31; **Philo**; **Jos.**, **C. Ap.** 2, 170[w. other virtues]) **w. ἀγνεῖα** **IEph** 10:3. **W.** still other virtues **1 Cl** 64. **W.** ἐγκράτεια and other virtues 62:2. **Esp.** as a feminine virtue *decency, chastity* (**Diod. S.** 3, 57, 3; **Phalaris**, **Ep.** 78, 1; **Philo**, **Spec. Leg.** 3, 51 **w. αἰδώς**; **Jos.**, **Ant.** 18, 73; **BGU** 1024, 8; 15; grave **inscr.** **APF** 5, '13, 169 no. 24. **S. σωφρονέω** 2) **w. αἰδώς** (**X.**, **Cyr.** 8, 1, 30f and **Philo**, above) **1 Ti** 2:9. **W.** other virtues **vs.** 15.—**TEBird**, **CBQ** 2, '40, 259-63; **AKollmann**, **Sophrosyne: Wiener Studien** 59, '41, 12-34. **M-M.***

σώφρων, ον, gen. ονος (**Hom.**.; **inscr.**, **pap.**, 4 **Macc**, **Ep. Arist.**, **Philo**, **Joseph.**, **Test. 12 Patr.**) *prudent, thoughtful, self-controlled* (**Aristot.**, **Eth. Nicom.** 3, 15, end ἐπιθυμεῖ ὁ σώφρων ὧν δεῖ καὶ ὥς δεῖ καὶ ὅτε) **w.** πιστός **1 Cl** 63:3; **w.** other virtues **Tit** 2:2. In the list of qualifications for a bishop **1 Ti** 3:2 (used **w. κόσμος** as **Lysias** 21, 19; **Pla.**, **Gorg.** 508A; **Menand.**, **Sam.** 129; **Lucian**, **Bis Accus.** 17; **Inscr. v. Magn.** 162, 6); **Tit** 1:8 (**w. δίκαιος** as **Ep. Arist.** 125).—**Esp.** of women *chaste, decent, modest* (**Menand.**, **fgm.** 610. In **inscr.** on women's graves: **Bull. de corr. hell.** 22, 1898, 496; 23, 1899, 301; 25, '01, 88; **Philo**; **Jos.**, **Ant.** 18, 180.—**Dssm.**, **LO** 267 [**LAE** 315]. **S. σωφρονέω** 2 and **σωφροσύνη** 2) **Tit** 2:5 (**w. ἀγαθή** as **Jos.**, **Ant.** 6, 296).—ἡ σώφρων καὶ ἐπιεικής ἐν Χριστῷ εὐσεβεία **1 Cl** 1:2.—**ULuck**, **TW** VII, 1094-1102. **M-M. B.** 1213.*

T

τ' as a numeral=300 (Sib. Or. 5, 21; 38; 42). Because of its form (T) a symbol of the cross B 9:8 (cf. Lucian s.v. σταυρός, end); spelled out ταῦ, v.l.*

ταβέρναι, ὧν, αἱ (Lat. loanw.: tabernae; cf. GMeyer, Die lat. Lehnworte im Neugriech.: SA Wien 132, vol. 1895, app. 3, p. 64) *tavern, shop, store*, as a place name Τρεῖς ταβέρναι *Three Taverns*, a station on the Appian Way, located betw. Aricia and Appii Forum at the foot of the Alban Mount. It was 33 Roman miles fr. Rome (Cicero, Ad. Attic. 2, 10.—CIL IX 593; X p. 684). Ac 28:15.*

Ταβιθά, ἡ indecl. (Aram. טַבִּי־תָה ; cf. EKautzsch, Gramm. des Bibl.-Aram. 1884, 11; Dalman, Grammatik 2 141) *Tabitha* (on this name in rabbin. lit. s. Billerb. II 694. Late pap. in Preisigke, Namenbuch), a Christian woman in Joppa Ac 9:36, 40. Her name is interpreted in vs. 36 as Δορκάς (q.v.).—Mk 5:41 W, for ταλιθά. M-M.*

Ταβώρ s. Θαβώρ.

ταγή, ἡς, ἡ (Aristoph.+; inscr., pap.) *order, decree pl.* (Suppl. Epigr. Gr. IV 467, 3 [263 AD]) 1 Cl 20:8.*

τάγμα, ατος, τό (X., Pla.+; inscr., pap., LXX) *that which is ordered*—1. of a number of persons who belong together and are therefore arranged together *division, group*.

a. military t.t. for bodies of troops in various numbers (since X., Mem. 3, 1, 11; Diod. S. 1, 86, 4; 20, 110, 4; Appian, Celt. 1 §7 τὰ τάγματα=the divisions of the army; Polyaeus 3, 13, 1; inscr., pap.; 2 Km 23:13; Ep. Arist. 26; Jos., Ant. 20, 122al. So as loanw. in rabb.) στρατιωτικὸν τάγμα (Diod. S. 17, 33, 1 τάγματα τῶν στρατιωτῶν) *a detachment of soldiers* IRo 5:1. Cf. 1 Cl 37:3; because of the latter pass. 41:1 is prob. to be classed here, too.

b. without any special military application *class, group* (Epicurus p. 24, 9 Us.; Sext. Emp., Math. 9, 54; inscr., pap.; Philo, Migr. Abr. 100; Jos., Bell. 2, 164 the Sadducees as a δεῦτερον τάγμα; cf. 2, 122; 143 of the Essenes) Hs 8, 5, 1-6. τάγματα τάγματα *group by group, by groups* 8, 2, 8a; 8, 4, 2b, cf. 6. Likew. κατὰ τάγματα 8, 2, 8b.—Acc. to 1 Cor 15:23f the gift of life is given to various ones in turn (cf. Arrian, Tact. 28, 2 ἐπειδὴν τάγμα τάγματι ἐπιγίγνεται), and at various times. One view is that in this connection Paul distinguishes three groups: Christ, who already possesses life, the Christians, who will receive it at his second coming, and the rest of humanity (s. τέλος 2), who will receive it when death, as the last of God's enemies, is destroyed: ἕκαστος ἐν τῷ ὕδιῳ τάγματι (ζωοποιηθήσεται), ἀπαρχὴ Χριστός, ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ, εἴτα τὸ τέλος (JWeiss and Ltzm. ad loc. Cf. also JHéring, RHPhr 12, '32, 300-20; E-Ballo, RB 41, '32, 187-209).

2. *order, turn, arrangement* (Ps.-Pla., Def. 414E; Aristot., Pol. 4, 7[9], 3; Plut., Mor. 601A) κατὰ τὸ τάγμα ὡς *in the order in which* Hs 8, 4, 2a. M-M.*

τακήσομαι s. τήκω.

τακτός, ἡ, ὄν (since Thu. 4, 65, 1; pap.; Job 12:5; Jos., Ant. 8, 396) *fixed, appointed* τακτὴ ἡμέρα (Polyb. 3, 34, 9; Dionys. Hal. 2, 74; PFlor. 133, 4 τὰς τακτὰς ἡμέρας) Ac 12:21. M-M.*

ταλαιπωρέω impf. ἐταλαιπώρουν; 1 aor. ἐταλαιπώρησα—1. intr.—a. *endure sorrow or distress, be miserable* (Eur., Thu.+; LXX; Manetho in Jos., C. Ap. 1, 237; Sib. Or. 5, 75) 2 Cl 19:4; Hv 3, 7, 1; s 6, 2, 7.

b. *be wretched and, in giving expression to this feeling, lament, complain w.* πενθεῖν, κλαίειν Js 4:9.

2. trans. *torment, afflict* (Ps 16:9; Is 33:1) pass. *be tormented, afflicted* (Thu. 3, 3, 1 al.; Philo, In Flacc. 155; Jos., Ant. 2, 334; 5, 147 al.) Hs 6, 3, 1.*

ταλαιπωρία, ας, ἡ (Hdt.+; PTeht. 27, 40 [113 BC]; Libanius, Or. 50 p. 485, 19 F. [opp. ἀσέλγεια]; LXX; Philo; Jos., Ant. 2, 257) *wretchedness, distress, trouble, misery* Ro 3:16 (Is 59:7). ἡ ταλαιπωρία τῶν πτωχῶν 1 Cl 15:6 (Ps 11:6). Pl. *miseries* (Hdt. 6, 11; Diod. S. 1, 36, 5; Galen, Protr. 14 p. 46, 20 J; Ep. Arist. 15; Philo, Somn. 1, 174; Jos., Ant. 14, 379) Js 5:1. M-M.*

ταλαίπωρος, ον (Pind.+; UPZ 110, 132 [164 BC]; APF 5, '13, 381 no. 56, 9 [I AD]; Sb 643, 8 [ostrakon, Christian times]; LXX; Ep. Arist. 130; Philo; Jos., Ant. 11, 1; prayers for vengeance fr. Rheneia [Dssm., LO 352; 354; 356, LAE 413ff; Dit., Syll. 3 1181, 4f]) *miserable, wretched, distressed w.* ἔλεεινός and other adjs. Rv 3:17.

ταλαίπωρος ἐγὼ ἄνθρωπος *wretched man that I am* Ro 7:24 (Epict. 1, 3, 5 τί γὰρ εἰμί; ταλαίπωρον ἄνθρωπάριον; ZPE 4, '69. 206: fgm. B 1, 5 of a romance ὃ ταλαίπωρε ἄνθρωπε [reconstr.]; ibid. line 9 ὁ μισητὸς ἔφη ἐγώ); cf. Hs 1:3. In the latter pass. w. δίνυχος, and also of a doubter in the scripture quot. of uncertain origin 1 Cl 23:3=2 Cl 11:2; cf. 2 Cl 11:1. Subst. (Demosth. 18, 121 ὃ ταλαίπωρε; likewise Diogenes the Cynic in Diog. L. 6, 66) οἱ ταλαίπωροι *the wretched men* (Epict. 3, 22, 44) B 16:1.—Cf. Eranos 29, '32, 3; 4. M-M.*

ταλαντιαῖος, α, ον *weighing a talent* (so Aristot., Cael. 4, 4; Polyb. 9, 41, 8; Diod. S. 20, 87, 1; Jos., Bell. 5,

270. Cf. *Dit.*, *Syll.* 3 966, 44 note) *χάλαζα μεγάλη ὡς τάλαντιαία* a severe hailstorm with hailstones weighing a talent (the talent=125 librae, or Roman pounds of 12 ounces each) (*heavy as a hundred-weight* RSV) Rv 16:21. M-M.*

τάλαντον, ου, τό *talent* (Hom.+), a measure of weight varying in size fr. about 58 to 80 lb. (26 to 36 kg.). Then a unit of coinage (*lit.*, *inscr.*, *pap.*, LXX, Ep. Arist.; Jos., C. Ap. 2, 266; Test. Jos. 18:3), whose value differed considerably in various times and places, but was always comparatively high; it varied also with the metal involved, which might be gold, silver, or copper. The (silver) talent of Aegina was worth about \$1,625, the Attic talent of Solon about \$1,080 in normal values (s. further any unabridged Engl. dict.). But, among others, there was also a Syrian talent=about \$250. In our *lit.* only in Mt 18:24; 25:15-28 (JDerrett, Law in the NT '70, 17-47).—*Lit.* s.v. *ἀργύριον* 2c. M-M.*

ταλιθά Aram. נ or נ , emphatic state of נָ (Dalman, Gramm. 2 150) *girl, little girl* Mk 5:41. S. *ῥαβιθά*.*

ταμεῖον, ου, τό (this contracted form of the older *ταμειῖον* [q.v.] is found as early as the first cent. BC in *inscr.* [*Dit.*, *Syll.* 3 783, 37] and *pap.* [BGU 1115, 41], but does not become very common until the beginning of our era. Cf. *Plut.*, Mor. 9D; *Babrius*, Fab. 108, 2; LXX [Thackeray 63.—Rahlfs inserts the uncontracted form into the text every time the word is used]; En. 11:1; *Philo*, Omn. Prob. Lib. 86. S. also Lob. on *Phryn.* p. 493; *Mayser* 92; *Bl-D.* §31, 2; *Mlt.* 44f; *Mlt.-H.* 89f; ENachmanson, Laute u. Formen d. magn. Inschr. '03, 71. In *rabb.* as *loanw.* נִי).

1. *storeroom* (the word has this sense *Thu.*+; *oft. pap.*, LXX) w. ἀποθήκη Lk 12:24.

2. *gener.* of rooms in the interior of a house *innermost, hidden, or secret room* (so X., Hell. 5, 4, 6 v.l.; Gen 43:30; Ex 7:28; SSol 1:4 al. in LXX) Mt 6:6 (Test. Jos. 3:3). ἐν τοῖς ταμείοις in one of the inner rooms Mt 24:26; Lk 12:3. εἰς τὰ ταμεῖα 1 Cl 50:4 (cf. Is 26:20). M-M.*

ταμειῖον, ου, τό (*Thu.*+; *likew.* in the older inscriptions and *pap.*; Ep. Arist. 111 [on this HGMeecham, The Letter of Aristeeas '35, 79]; Jos., Ant. 8, 410; 18, 312; s. on *ταμειῖον*) *hidden, secret room* fig. τὰ ταμεῖα τῆς γαστρὸς 1 Cl 21:2 (Pr 20:21). In the NT only Mt 24:26 as a poorly attested v.l. (*Bl-D.* §31, 2 app.; *Mlt.-H.* 89). N. always prints the uncontracted form.*

τανῦν s. *vũn* 3c.

τάξις, εως, ἡ (*Aeschyl.*, *Hdt.*+; *inscr.*, *pap.*, LXX, Ep. Arist., *Philo*, *Joseph.*, Test. 12 Patr.; *loanw.* in *rabb.*).

1. *fixed succession or order* (*Epict.* 3, 2, 2; *Appian*, Bell. Civ. 4, 22 §92; Test. Napht. 2:8 ἐν τάξει) ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ Lk 1:8. Without ἐν: τάξει in (strict chronological) order *Papias* 2:15, though JAKleist, transl. '48, 207f, note 19, prefers *verbatim*. HARigg, Jr., NovT 1, '56, 171: emends to τάχει=in a slipshod manner.

2. (*good*) order πάντα τάξει ποιεῖν 1 Cl 40:1. κατὰ τάξιν in order, in an orderly manner (*Lucian*, Alex. 46; *Alex. Aphr.*, Quaest. 1, 4, 1 p. 10, 17 Br.) 1 Cor 14:40; Dg 8:7.—Col 2:5.—HvCampenhausen, Tradition and Life in the Church, '68, 123-40.

3. *position, post* (*Hyperid.* 3, 30; *Demosth.* 18, 258; *Diod. S.* 15, 64, 4; *Epict.* 1, 29, 39 [assigned by God]; *Diog. L.* 9, 21, end; 1 Esdr 1:15; Jos., Ant. 7, 36) εἰς τοσαύτην αὐτοὺς τάξιν ἔθετο ὁ θεός God has appointed them (i. e. the Christians) to so great a position Dg 6:10.—Administration (of a position) *Papias* 4.

4. *nature, quality, manner, condition, appearance* (*Polyb.* 3, 20, 5; *Diod. S.* 1, 25, 5; Ep. Arist. 69 κρηπίδος ἔχουσα τάξιν='it had the appearance of a shoe') ἡ νεωτερικὴ τάξις the youthful nature or appearance IMg 3:1. *Perh.* it is in this way that Hb understood Ps 109:4b, which he interprets to mean that Jesus was a high priest κατὰ τὴν τάξιν Μελχισέδεκ according to the nature of=just like Melchizedek 5:6, 10; 6:20; 7:11a, 17, 21 t.r. In any case the reference is not only to the higher 'rank', but also to the entirely different nature of Melchizedek's priesthood as compared w. that of Aaron 7:11b. (In *Wilcken*, Chrest. 81, 16; 19 al. in *pap.* τάξις='position of a priest'.) M-M.*

Ταουῖα, ας, ἡ *Tavia*, an *otherw.* unknown Christian woman in Smyrna ISm 13:2 (Ταουῖα is the form of the name in the Gk. ms. and in the Lat. version. It is not found *elsewh.* But we find Ταουίς as a woman's name PLond. 258, 184, and Ταουεῖς PLond. 257, 212; 245 as well as the Lat. masc. Tavius e.g. CIL III 6248.—The interpolated Gk. and the Armen. have Γαουῖα). *

ταπεινός, ἡ, ὅν (*Pind.*, *Aeschyl.*, *Hdt.*+; *pap.*, LXX; En. 26, 4 [ὄρος]; Ep. Arist., *Philo*, *Joseph.*, Test. 12 Patr.) *low*, in our *lit.* only in a fig. sense.

1. of position, power and esteem of *low position, poor, lowly, undistinguished, of no account* (*Hdt.* 7, 14; *Pla.*, Phaedr. 257C; *Isocr.* 3, 42 al.; 1 Km 18:23; Jos., Ant. 7, 95; 13, 415) ὁ ἀδελφὸς ὁ ταπ. (opp. πλούσιος) Js 1:9.—Subst. (*Philo*, Poster. Cai. 109; Jos., Bell. 4, 319) B 3:3. Pl. (Heraclides Pont., fgm. 55 W. ταπεινοὶ beside δοῦλοι; *Diod. S.* 14, 5, 4; *Menand.*, Monost. 412; *Ps.-Callisth.* 2, 16, 10 of Fortune: ἡ τοὺς ταπεινοὺς ὑπεράνω νεφῶν τιθεῖ ἢ τοὺς ἀφ' ὧν εἰς ζόφον κατήγαγεν; Zeph 2:3; Is 11:4; 14:32) Lk 1:52 (opp. δυνάσται). ὁ παρακαλῶν τοὺς ταπεινοὺς who comforts the downhearted 2 Cor 7:6 (Is 49:13). On τοῖς ταπεινοῖς συναπαγόμενοι Ro 12:16 cf. συναπάγω. 1 Cl 59:3f prob. belongs here (but s. 2b below); also B 14:9 (Is 61:1 v.l.).

2. of emotional states and ways of thinking—a. in a bad sense *pliant, subservient, abject* (X., Mem. 3, 10, 5; *Pla.*, Leg. 6 p. 774C; *Demochares* [III BC]: 75 fgm. 1 *Jac.* αἰσχρὰ κ. ταπεινά; *Cass. Dio* 74, 5; POxy. 79 II, 2 [II

AD]) in a judgment pronounced by Paul's opponents upon him κατὰ πρόσωπον ταπεινός 2 Cor 10:1.

b. in a good sense *lowly, humble* (Aeschyl.+; Pla., Leg. 4 p. 716A; X., Ag. 11, 11; PGenève 14, 6; LXX; Ep. Arist. 263; Test. Gad 5:3) ταπεινός τῇ καρδίᾳ (w. πραῦς, q.v.) Mt 11:29. Subst. pl., opp. (οἱ) ὑψηλοί 1 Cl 59:3 (but s. 1 above); B 19:6; D 3:9. Opp. ὑπερήφανοι (after Pr 3:34) Js 4:6; 1 Pt 5:5; 1 Cl 30:2. τὸ ταπεινὸν τῆς ψυχῆς *the humility of the soul* 55:6. RLeivestad, ΤΑΠΕΙΝΟΣ-ΤΑΠΕΙΝΟΦΡΩΝ, NovT 8, '66, 36-47.—WGrundmann, TW VIII, 1-27: ταπ. and related words. M-M.*

ταπεινοφρονέω impf. ἐταπεινοφρόνουν; fut. ταπεινοφρονήσω; 1 aor. ἐταπεινοφρόνησα (Epict. 1, 9, 10 in a bad sense) *be humble- (minded), be modest, unassuming* (Ps 130:2; Sib. Or. 8, 480; Rhet. Gr. I 624, 29) 1 Cl 13:3; 48:6; Hs 5, 3, 7; 7:6. Opp. ἀλαζονεύεσθαι 1 Cl 2:1; cf. 13:1; 16:2, 17; 17:2; 19:1 v.l.; 38:2 Funk. Opp. ἐπαίρεσθαι 16:1. W. ἐγκρατεύεσθαι 30:3. ταπ. τὰ πρὸς τὸν θεόν *be humble toward God* 62:2 (cf. ὁ II 5 and s. BI-D. §160; cf. Rob. 486f). ταπεινοφρονῆσαι ἐν πάσῃ πράξει αὐτοῦ *be humble in all that he does* Hs 7:4.*

ταπεινοφρόνησις, εὼς, ἡ *humility* w. μακροθυμία Hs 8, 7, 6.*

ταπεινοφροσύνη, ης, ἡ (Epict. 3, 24, 56; Jos., Bell. 4, 494, both in a bad sense) in our lit. only in a good sense *humility, modesty* Phil 2:3 (in the dat. of the motivating cause); 1 Pt 5:5; 1 Cl 21:8; Hs 5, 3, 7 (of the humility that expresses itself in fasting). W. ἐπιείκεια 1 Cl 56:1; cf. 58:2. W. ἐπιείκεια and πραῦτης 30:8. W. πραῦτης, μακροθυμία and other virtues Col 3:12; cf. 2:23. μετὰ πάσης ταπ. *in all humility* Ac 20:19; Eph 4:2 (+καὶ πραῦτητος); without πάσης 1 Cl 31:4; 44:3. πᾶσα ἐρώτησις ταπεινοφροσύνης χρήζει *every prayer requires humility* Hv 3, 10, 6. Humility can also be wrongly directed Col 2:18, 23.—Lit. s.v. **πραῦτης** and **ταπεινός** 2b. Also K Deissner, D. Idealbild d. stoischen Weisen '30; Vögtle (s.v. **πλεονεξία**) word-list; LGilen, Demut des Christen nach d. NT: Ztschr. f. Asz. u. Myst. 13, '38, 266-84; LHMarshall, Challenge of NT Ethics '47, 92-6; ADihle, Demut: RAC III '56, 735-78 [lit.].*

ταπεινόφρων, ον, γεν. ονος (in Plut. Mor. 336E; 475E and Iambl., Protr. 21, 15 p. 115, 23 Pistelli='fainthearted') in our lit. *humble* (Pr 29:23) 1 Pt 3:8 (t.r. φιλόφρονες); B 19:3; Hm 11:8 (w. πραῦς and other adjs.). πρὸς τὰς μεγαλορρημοσύνας αὐτῶν ὑμεῖς ταπεινόφρονες *you are to be humble in contrast to their boastfulness* IEph 10:2 (w. πραεῖς).—Subst. ὁ ταπεινόφρων 1 Cl 38:2. τὸ ταπεινόφρον *humility* 19:1. S. Leivestad s.v. **ταπεινός**.*

ταπεινός fut. ταπεινώσω; 1 aor. ἐταπεινώσα. Pass.: pf. ptc. τεταπεινωμένος; 1 aor. ἐταπεινώθην; 1 fut. ταπεινωθήσεται (Hippocr.+; LXX; En. 106, 1; Ep. Arist. 257; Philo, Joseph.) *lower, make low*.

1. lit. (cf. Diod. S. 1, 36, 8; Bar 5:7; En. 1, 6) ὄρος, βουνόν *level a mountain, hill* Lk 3:5 (Is 40:4).

2. fig.—a. *humble, humiliate* by assigning to a low(er) place or exposing to shame, w. acc. of the pers. or thing treated in this manner (Diod. S. 8, 25, 1) μὴ ταπεινώσῃ με ὁ θεὸς πρὸς ὑμᾶς *that God may not humiliate me before you* 2 Cor 12:21. ταπ. ἐαυτὸν *humble oneself* of Christ, who went voluntarily to his death Phil 2:8 (cf. on the whole pass. the lit. s.v. **ἀρπαγμός** and κενόω 1; also KThieme, D. ταπεινοφροσύνη Phil 2 u. Ro 12: ZNW 8, '07, 9-33). Of Paul, who did not hesitate to work w. his hands *degrade* 2 Cor 11:7. ὅστις ταπεινώσει ἐαυτὸν ὑψωθήσεται (ταπ.—ὑψόω: Chilo in Diog. L. 1, 69) Mt 23:12b; cf. Lk 14:11b; 18:14b (s. also 2b below). Also the pass. (Hyperid. 6, 10; Jos., Ant. 18, 147) Mt 23:12a; Lk 14:11a; 18:14a (cf. X., An. 6, 3, 18 θεὸς τοὺς μεγαλγορήσαντας ταπεινῶσαι βούλεται).—Abase, confound, overthrow (Diod. S. 13, 24, 6 Tyche [Fortune] ταπεινοὶ τοὺς ὑπερήφανους; Cyranides p. 49, 12 ἐχθρούς) τοὺς ὑψηλοὺς 1 Cl 59:3b; ὕβριν ὑπερήφανων vs. 3a. Cf. B 4:4f (Da 7:24).—ταπεινός can also refer to external losses, about='hold down, harm' (Petosiris, fgm. 6 l. 21 [act.] and 24 [pass.]).

b. *humble, make humble* in a good sense (Philod., περὶ κακιῶν col. 22, 3=p. 38 Jensen ἐαυτόν; Celsus 3, 62 αὐτόν) ὅστις ταπεινώσει ἐαυτόν ὡς τὸ παιδίον τοῦτο Mt 18:4. So perh. also 23:12b; Lk 14:11b; 18:14b (s. 2a above). ταπεινοῦσθαι *humble oneself, become humble* (Menand., fgm. 544, 6 Kock τὴν θεὸν ἐξυλάσαντο τῷ ταπεινοῦσθαι σφόδρα; Sir 18:21) ταπεινώθητε ἐνώπιον κυρίου Js 4:10. ταπεινώθητε ὑπὸ τὴν χεῖρα τοῦ θεοῦ *bow down beneath the hand of God* (cf. Gen 16:9) 1 Pt 5:6. καρδία τεταπεινωμένη *a humbled heart* 1 Cl 18:17 (Ps 50:19). ψυχὴ τεταπεινωμένη B 3:5 (Is 58:10.—Cf. Diod. S. 20, 53, 3 τῇ ψυχῇ ταπεινωθεῖς; 20, 77, 3 ἐταπεινώθη τὴν ψυχὴν). Corresp. ὅσῳ τεταπεινωμένα 1 Cl 18:8 (Ps 50:10).—KThieme, D. christl. Demut I (history of the word, and humility in Jesus) '06; DFyffe, ET 35, '24, 377-9. S. also **πραῦτης**, end.

c. In accordance w. OT usage, ταπεινοῦν τὴν ἐαυτοῦ ψυχὴν (Lev 16:29, 31; 23:27; Ps 34:13; Is 58:3 al.) or ταπεινοῦσθαι (Sir 34:26; 2 Esdr [Ezra] 8:21. Cf. the prayers for vengeance fr. Rheneia [Dssm., LO 353f, LAE 413ff=Dit., Syll.3 1181, 11] θεὸς ᾧ πᾶσα ψυχὴ ταπεινοῦται. Cf. Dssm., LO 357f, LAE 419) means *discipline oneself, fast* B 3:1, 3 (Is 58:5); Hm 4, 2, 2 (s. **ταπεινοφροσύνη**). οἶδα ταπεινοῦσθαι (opp. περισσεύειν) Phil 4:12.—WCvanUnnik, Zur Bedeutung von ταπεινοῦν τὴν ψυχὴν bei den Apost. Vätern, ZNW 44, '52f, 250-5. On the whole word: ESchweizer, Erniedrigung u. Erhöhung bei Jesus u. s. Nachfolgern '55. M-M.*

ταπεινώσις, εὼς, ἡ (Pla., Aristot.+; Dit., Or. 383, 201 [I BC]; LXX, Philo, Joseph., Test 12 Patr.).

1. *humiliation* as an experience (Epict. 3, 22, 104; Jos., Ant. 2, 234; Test. Jud. 19:2) Ac 8:33; 1 Cl 16:7 (both Is 53:8). καυχᾶσθω ὁ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ *let the rich man boast (said in irony) in his (coming) humiliation* Js 1:10 (BWeiss, Beyschlag, Windisch, MDibelius, FHauck). In Diod. S. 11, 87, 2 ταπεινώσις is the *limitation* placed upon the financial worth of a wealthy man. Petosiris, fgm. 6 lines 5; 11; 29 the word means the *humiliation or depression* caused by severe external losses, *someh.* like a *breakdown*.

2. *humility, humble station, humiliation* as a state of being (Diod. S. 2, 45, 2; Horapollo 1, 6) Hb 11:20 D.

ἐπιβλέπειν ἐπὶ τὴν ταπ. τινοῦ *look upon someone's humble station* i.e. show concern for someone in her humble station Lk 1:48 (cf. 1 Km 1:11; 9:16; Ps 30:8.—HJToxopeüs, Lc. 1:48a, ThT 45, '11, 389-94). τὸ σῶμα τῆς ταπ. *the humble body* of the material body in contrast to the glorified body Phil 3:21.

3. *self-abasement, chastising* (ταπεινός 2c) w. νηστεία (cf. Test. Jos. 10:2) 1 Cl 53:2; 55:6. M-M. *

ταράσσω *impf.* ἐτάρασσον; 1 *aor.* ἐτάραξα. *Pass.:* *impf.* ἐταρασσόμην; *pf.* τετάραγμα, *ptc.* τεταραγμένος; 1 *aor.* ἐταράχθην (Hom.+; *inscr.*, *pap.*, LXX, Philo, Joseph., Test. 12 Patr.; Sib. Or. fgm. 3, 10).

1. *lit.* *shake together, stir up* of water (Hom.+; Aesop 155 P.=274b Halm=160 Hausr.; Babrius 166, 5; Athen. 7, 52 p. 298C ταπαττομένου τοῦ ὕδατος; Hos 6:8; Is 24:14; Ezk 32:2, 13) J 5:4 t.r.; *pass.* (Solon 11 Diehl2) *be moved, be stirred* vss. 4 v.l., 7.

2. *fig.* *stir up, disturb, unsettle, throw into confusion* (Aeschyl., Hdt.+; *inscr.*, *pap.*, LXX), in our *lit.* of mental and spiritual agitation and confusion (Menand., Epitr. 547 J.; Philo, Conf. Lingu. 69), which can manifest themselves in outward tumult τὸν ὄχλον Ac 17:8; cf. vs. 13 (Hyperid. 1, 31, 8; POxy. 298, 27; PGiess. 40 II, 20 ταράσσουσι τὴν πόλιν). τὴν διάνοιάν τινος ταρ. 2 Cl 20:1 (Epict. Ench. 28 τ. γνώμην σου). Of mental confusion caused by false teachings ταρ. τινά Ac 15:24 (w. λόγοις foll.); Gal 1:7; 5:10. Of Jesus in John's Gospel ἐτάραξεν ἑαυτὸν *he was troubled or agitated* J 11:33 (s. Hdb. ad loc.—Menand., Sam. 327 J. σαντὸν ταραττεις; M. Ant. 4, 26 σεαυτὸν μὴ τάρασσε).—*Pass.* *be troubled, frightened, terrified* (Ps 47:6; Is 8:12; Jos., Ant. 7, 153; 12, 164) Mt 2:3; 14:26; Mk 6:50; Lk 1:12; 24:38; MPol 5:1; 12:1; Hm 12, 4, 2. μηδὲ παραχθῆτε *do not let yourselves be intimidated* 1 Pt 3:14 (Is 8:12). ἡ ψυχὴ μου τετάρακται J 12:27 (cf. Diod. S. 17, 112, 4 Alexander ἐταράττετο τὴν ψυχὴν at the prediction of his death; Dio Chrys. 23[40], 20 ταράζει τὴν ψυχὴν; Chio, Ep. 16, 7 ταράσσειν τὴν ψυχὴν; Ps 6:4; Test. Zeb. 8:6, Dan 4:7b); also ἡ καρδιά 14:1, 27 (cf. Ps 108:22; 54:5; Test. Dan 4:7a). παραχθῆναι τῷ πνεύματι *be inwardly moved* 13:21 (Ps.-Callisth. 2, 12, 5 ἐταράσσετο τῇ ψυχῇ). M-M. *

ταραχή, ἡς, ἡ (Pind., Hdt.+; *inscr.*, *pap.*, LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.; loanw. in rabb.) *a disturbance of the usual order.*

1. *lit.* *the stirring up* of the water, which was usually quiet J 5:4 v.l.—2. *fig.*—**a.** *perplexity, disquietude* (Thu., Pla., LXX; Jos., Ant. 14, 273w. φόβος) IEph 19:2.

b. *disturbance, tumult, rebellion* (Hdt. et al.; Dit., Or. 90, 20; PAmh. 30, 10 [II BC]; Wilcken, Chrest. 167, 14 [II BC]; 3 Macc 3:24; Jos., Bell. 1, 216)pl. (Diod. S. 5, 40, 1 παραχαί=confusion; Artem. 1, 17; 52 al.; Test. Dan 5:2; Jos., Vi. 103) Mk 13:8 t.r. M-M. *

τάραχος, ου, ὁ (since Hippocr. I 604; VI 112 L.; X.; BGU 889, 23 [II AD]; LXX; Jos., Bell. 4, 495)=ταραχή.

1. *mental agitation, consternation* (X., An. 1, 8, 2; Epicurus in Diog. L. 10, 77; 82 ἐν τ. ψυχαῖς; Aretaeus p. 142, 7) Ac 12:18.—2. *disturbance, commotion* (Appian, Bell. Civ. 5, 87 §365) 19:23 (in both places τάραχος οὐκ ὀλίγος. In the same sense Chio, Ep. 3, 2 πολλὸς τάραχος). M-M. *

Ταρσεύς, ἑως, ὁ (Apollodorus [II BC]: 244 fgm. 55 Jac.; Strabo 14, 5, 14; Arrian, Anab. 2, 4, 7; Plut., Mar. 46, 2 al.; *inscr.*; 2 Macc 4:30) (*a man*) from Tarsus of Paul, who (Ac 22:3) was born in Tarsus Ac 9:11; 21:39. M-M. *

Ταρσός, οὔ, ἡ (the *sing.* form of the name in Diod. S. 14, 20, 2; Strabo 14, 5, 9; Dio Chrys. 16[33], 17; 17[34], 46; Arrian, Anab. 2, 4, 7; Joseph., *inscr.*) Tarsus, capital of Cilicia in southeast Asia Minor (Diod. S., loc. cit., μεγίστη τῶν ἐν Κιλικίᾳ πόλεων) famous as a seat of Gk. learning Ac 9:30; 11:25; 21:39 D; 22:3 (T. τῆς Κιλικίας as Xenophon Eph. 2, 13, 5; Jos., Ant. 9, 208).—WM Ramsay, The Cities of St. Paul '07, 85-244; HBöhlig, Die Geisteskultur v. Tarsos '13; HSteinmann, Z. Werdegang d. Pls. D. Jugendzeit in Tarsus '28; ACvanUnnik, Tarsus or Jerusalem '52; also EHachen on Ac 22:3 (p. 559, 5). S. also s.v. Κιλικία. *

ταρταρόω 1 *aor.* ἐταρτάρωσα (Acusilaus Hist. [V BC] 8 ed. Jac. I p. 50; Philod., π. εὐσεβ. 32, 19 Gomp.; Jo. Lydus, Men. 4, 158 p. 174, 26 W.; cf. Sext. Emp., Pyrrh. Hypot. 3, 24, 210 ὁ Ζεὺς τὸν Κρόνον κατεταρτάρωσεν [this compound several times in Ps.—Apollod.: 1, 1, 4; 1, 2, 1, 2; 1, 2, 3]. Tartarus, thought of by the Greeks as a subterranean place lower than Hades where divine punishment was meted out, was so regarded in Jewish apocalyptic as well: Job 41:24; En. 20, 2; Philo, Exs. 152; Jos., C. Ap. 2, 240; Sib. Or. 2, 302; 4, 186) hold captive in Tartarus 2 Pt 2:4. M-M. *

τάσσω 1 *aor.* ἔταξα, *mid.* ἐταξάμην; *perf.* τέταχα. *Pass.:* *pf.* τέταγμα, *ptc.* τεταγμένος (Pind., Aeschyl., Pre-Socr., Hdt.+; *inscr.*, *pap.*, LXX, En.; Aristobulus in Euseb., Pr. Ev. 13, 12, 11; 12; Ezech. Trag. ibid. 9, 29, 8; Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *place or station* a *pers.* or thing in a fixed spot—**a.** *appoint to or establish in an office* *pass.* αἱ οὐσαι (ἐξουσίαι) ὑπὸ θεοῦ τεταγμέναι εἰσὶν (*the authorities*) who are now in power are instituted by God Ro 13:1; cf. MPol 10:2 (τάσσεσθαι ὑπὸ τινοῦ as here, Eur., Iph. A. 1363; X., An. 1, 6, 6; 2, 6, 13; Simplicius In Epict. p. 60, 19 Düb. τεταγμένοι ὑπὸ θεοῦ).

b. used w. a *prep.* τάσσειν τινὰ ἐπὶ τινοῦ *put someone over or in charge of someone or someth.* (Polyb. 5, 65, 7; *inscr.*; Wilcken, Chrest. 11, 51 [II BC]; BPGrenfell, Revenue Laws of Ptolemy Philadelphus [1896] 51, 9 [III BC]) *pass.* (Arrian, Anab. 3, 6, 7 ἐπὶ πῶν χρημάτων=in charge of the finances; En. 20, 5; Jos., Ant. 2, 70; 7, 370) ἐφ' ἧς (i.e. the way of light) εἰσὶν τεταγμένοι φωταγωγοὶ ἄγγελοι B 18:1.—On ἄνθρωπος ὑπὸ ἐξουσίαν τασσόμενος Mt 8:9 v.l.; Lk 7:8 cf. ἐξουσία 4a (τάσσεσθαι ὑπὸ τινα 'be put under someone's command' Polyb. 3, 16, 3; 5, 65, 7; Diod. S. 2, 26, 8; 4, 9, 5; Dit., Or. 56, 13 [237 BC] τοῖς ὑπὸ τὴν βασιλείαν τασσομένοις).—τάσσειν τινὰ εἰς

assign someone to a (certain) classification, used also **w.** an abstract noun (**Pla.**, Rep. 2 p. 371C, Polit. 289E) **pass.** *belong to, be classed among those possessing* ὅσοι ἦσαν τεταγμένοι εἰς ζώην αἰώνιον Ac 13:48.—τάσσειν ἑαυτὸν εἰς διακονίαν *devote oneself to a service* (cf. **X.**, Mem. 2, 1, 11 εἰς τὴν δουλείαν ἑμαυτὸν τάττω; **Pla.**, Rep. 2 p. 371C τάττειν ἑαυτὸν ἐπὶ τὴν διακονίαν ταύτην) 1 Cor 16:15.

2. *order, fix, determine, appoint* (**trag.**, **Hdt.** +; **inscr.**, **pap.**, **LXX**)—**a.** **act.** and **pass.**, **fol.** by **acc. w. inf.** (**X.**, An. 3, 1, 25) Ac 15:2; 18:2 v.l. *περὶ πάντων ὧν τέτακται σοι ποιῆσαι concerning everything that you have been ordered to do* 22:10 (cf. **X.**, Resp. Lac. 11, 6). ὁ τεταγμένος ὑπ' αὐτοῦ δρόμος *the course which has been fixed by him* (i.e. by God) 1 Cl 20:2 (cf. **Philo**, Poster. Cai. 144, Rer. Div. **Her.** 97 τεταγμένοι περίοδοι ἀστέρων). κατὰ καιροὺς τεταγμένους *at appointed times* 40:1 (cf. **Polyb.** 17, 1, 1).

b. **mid.=act.** (**Hdt.** et al.; 2 Km 20:5) εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς (i.e. πορεύεσθαι) Mt 28:16. ταξάμενοι αὐτῷ ἡμέραν ἦλθον *they set a day for him and came* Ac 28:23 (τασς. ἡμέραν as **Polyb.** 18, 19, 1; **Jos.**, **Ant.** 9, 136). **GDelling**, **TW** VIII, 27-49: τάσσω and related words. **M-M.***

ταῦρος, ου, ὁ (**Hom.** +; **inscr.**, **pap.**, **LXX**, **Philo**, **Joseph.**) *bull, ox* as a sacrificial animal (**Cornutus** 22 p. 42, 12; **Arrian.**, Anab. 1, 11, 6; **Philo**, **Omn. Prob. Lib.** 102; **Jos.**, **Ant.** 13, 242) Ac 14:13 (**Diod. S.** 16, 91, 3 ταῦρος ἐστεμμένος); Hb 9:13; 10:4; B 2:5 (Is 1:11). For great banquets Mt 22:4. **M-M.** B. 154.*

ταῦτά=τὰ αὐτά, only as v.l. Lk 6:23, 26; 17:30; 1 Th 2:14.—**BI-D.** §18; **Rob.** 208; **W-H.**, **App.** 145; **HermvSoden**, **D. Schriften des NTs** I 2, '11, 1380f.*

ταφή, ῆς, ἡ—1. *burial* (**Soph.**, **Hdt.** +; **Dit.**, **Or.** 90, 32 [II BC]; **PSI** 328; 2; 5 [III BC]; **PAmh.** 125, 1; **PTebt.** 479 al.; **LXX**: **Philo**, **Mos.** 2, 283; **Jos.**, **Ant.** 6, 292; 9, 182) αὐτεῖν τὸ σῶμα πρὸς ταφήν *ask for the corpse for burial* GP 2:3 (**Diod. S.** 10, 29, 1 ἵνα λάβῃ τὸ σῶμα εἰς ταφήν). δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ *I will deliver up the wicked for his burial, i.e. for putting him in the grave* (parall. to θάνατος) 1 Cl 16:10 (Is 53:9).

2. *burial-place* (2 Ch 26:23 ἡ τ. τῶν βασιλέων; **Prinz Joachim-Ostraka** edited by **FPreisigke** and **WSpiegelberg** '14, 2, 2; 3, 2 al.; 18, 11 [I BC] ταφή ἰβίων καὶ ἱεράκων α= 'a burial-place for 1,000 mummies of ibises and falcons'. In the sense 'grave' **oft.** **Hdt.** +; **Dt** 34:6) εἰς ταφήν τοῖς ξένοις *as a burial ground for strangers* Mt 27:7. **M-M.***

τάφος, ου, ὁ (in **Hom.**= 'funeral rites') *grave, tomb* (**Hes.** +; **inscr.**, **pap.**, **LXX**; **Philo**, **Mos.** 2, 291; **Jos.**, **Ant.** 9, 183; 14, 284).

1. **lit.** Mt 27:61, 64, 66; 28:1 (**EBickermann**, *Das leere Grab*: **ZNW** 23, '24, 281-92; **Guillaume Baldensperger**, *Le tombeau vide*: **RHPPhr** 12, '32, 413-33; 13, '33, 105-44; 14, '34, 97-125; **ChMasson**, *Le tomb. v.*: **RThPh** 32, '44, 161-74; **HvCampenhausen**, *D. Ablauf der Osterereignisse u. das leere Grab* '52; **JSKennard, Jr.**, *The Burial of Jesus*: **JBL** 74, '55, 227-38; **WNauck**, **ZNW** 47, '56, 243-67; **Finegan s.v.** Ἰουδας 6; **s.** also ἀνάστασις 2, end and **μνημεῖον** 2.—An external parallel to the motif of the empty τάφος in **Charito** 3, 3, 1-4.—**Phlegon**: 257 **fgm.** 36, 1, 9 **Jac.**: in order to ascertain whether a resurrection from the dead had actually occurred, ὁ τάφος is opened and entered to see πότερον εἶη τὸ σῶμα ἐπὶ τῆς κλίνης ἢ κενὸν τόπον εὐρήσομεν); GP 6:24; 8:31; 9:36f; 10:39; 11:45; 13:55. οἱ τάφοι τῶν προφητῶν Mt 23:29 (on the cult of graves and veneration of holy men among the Jews **s.** **Billerb.** I 937f; **JoachJeremias**, *Heiligengräber in Jesu Umwelt* '58). On τάφοι κεκοινωνημένοι **vs.** 27; **GNass** 6, cf. **κονιάω**. In the apocryphal gospel τάφ. κεκ. is used metaphorically. **Likew.** τάφοι νεκρῶν, ἐφ' οἷς γέγραπται μόνον ὀνόματα ἀνθρώπων *graves of the dead, on which only the names of men are inscribed* **IPhld** 6:1. ἐρχεσθαι ἐν τάφῳ *come to the grave* 1 Cl 56:15 (Job 5:26).

2. **fig.**, of the dark place **fr.** which God introduces us into the world at birth 1 Cl 38:3. Of the wild animals who are to be Ignatius' grave ἵνα μοι τάφος γένωνται (i.e. τὰ θηρία) **IRo** 4:2 (**Gorgias** in **Περὶ ὕψους** 3, 2 calls vultures ἔμψυχοι τάφοι). Of sinful men τάφος ἀνεωγμένος ὁ λάρυγξ (**s.** ἀνοίγω 1b and cf. **Artem.** 1, 80 p. 80, 27 τὸ στόμα τάφῳ ἔοικε) **Ro** 3:13 (**Ps** 5:10; 13:3). **M-M.** B. 294.*

τάχα **adv.** (**Hom.** +) *perhaps, possibly, probably* (**Aeschyl.**, **Hdt.** et al.; **pap.**, **Wsd.**, quite **predom.** **w.** ἄν and the opt. Rarely, as in both NT passages, **w.** the **indic.** and without ἄν: **Dio Chrys.** 15[32], 33; **Ps.-Demetr.**, **El.** c. 180; **BGU** 1040, 41 [II AD] τάχα δύναισαι; **POxy.** 40, 7; **Wsd** 13:6 αὐτοὶ τάχα πλανῶνται; **Philo**, **Aet. M.** 54; **Jos.**, **Ant.** 6, 33; 18, 277.—**MArnim**, *De Philonis Byz. dicendi genere*, **Diss. Greifswald** '12, 86; **JScham**, *Der Optativgebrauch bei Klemens v. Alex.* '13, 83; **BI-D.** §385, 1) **Ro** 5:7; **Phlm** 15. **M-M.** B. 965.*

τάχειον (so e.g. **POsl.** 52, 15 [II AD]) defective spelling for **τάχιον** (**ταχέως** 2).

ταχέως **adv.** of ταχύς—1. **positive** ταχέως (**Hom.** +; **pap.**, **LXX**)—**a.** *quickly, at once, without delay, soon* (**Diod. S.** 13, 106, 4; 17, 4, 6; **En.** 98, 16; **Ep. Arist.** 291; **Jos.**, **Bell.** 7, 31; **Ant.** 9, 51) Lk 14:21; 15:22 D; 16:6; J 11:31; 1 Cor 4:19; **Phil** 2:19 (τ. πέμψ. as **Plut.**, **Mor.** 612E), 24; 2 Ti 4:9; B 3:4.

b. also in an unfavorable sense *too quickly, too easily, hastily* (**Pr** 25:8; **Wsd** 14:28; **Sib. Or.** **fgm.** 1, 2) Gal 1:6 (**Third Corinthians** 3:2); 2 Th 2:2; 1 Ti 5:22; **Pol** 6:1.

2. **comp.** τάχιον (**Hippocr.**, **Mul. Morb.** 1, 2; **Epicurus** in **Diog. L.** 10, 98; **Diod. S.** 13, 106, 1; **oft.** in **colloq.** speech in general, **incl.** **Jos.**, **Bell.** 5, 537, **Ant** 2, 142 al.; **inscr.**, **pap.**; **Wsd** 13:9; 1 Macc 2:40; **Test. Iss.** 6:3. This form was rejected by the Atticists; the Attic form θάττον [also 2 Macc; **Philo**, **Aet. M.** 30; **Jos.**, **Ant.** 12, 143—**WSchmidt** 505], which replaced the Homeric θάσσον, is found in our **lit.** only 1 Cl 65:1a; **MPol** 13:1.—**BI-D.** §61, 1; 244, 1 **w.** **app.** 2; **Mlt.-H.** 164).

a. *more quickly, faster* Hb 13:19. τάχ. τοῦ Πέτρου *faster than Peter* J 20:4. The comparison is supplied **fr.** the

context, *more quickly* (than the others), *be the first to*. . . MPol 13:2. θάπτον ἢ *more quickly than* 13:1. *As quickly, as soon as possible* (Test. Iss. 6:3; Ps.-Clem., Hom. 1, 14) 1 Cl 65:1a (θάπτον) and b (τάχιον); MPol 3.

b. without any suggestion of comparison *quickly, soon, without delay* (PGM 4, 1467 θάπτον; Jos., Vi. 310 θάσσον) J 13:27; 1 Ti 3:14; Hb 13:23; Hm 10, 1, 6.

3. *superl.* τάχιστα only once, in the *expr.* taken *fr.* the literary lang. (Bl-D. §60, 2; 244, 1; 453, 4; Rob. 488; 669.-Alcaeus 70, 15 D.2; Menand., Per. 287 J.; Arrian., Anab. 6, 2, 2; Ael. Aristid. 24, 26 K.=44 p. 833 D.; Dit., Syll.3 1168, 4 [IV BC]; PSI 360, 12 [252/1 BC]; 792, 10; 3 Macc 1:8; Jos., Vi. 16) ὡς τάχιστα *as soon as possible* Ac 17:15. M-M.*

ταχινός, ἡ, ὄν (Theocr.+; CIA III 1344, 3; Cat. Cod. Astr. I 137; LXX)—1. *quick, in haste* ταχινὸς γενέσθω Hs 9, 26, 6.

2. *coming soon, imminent, swift* 2 Pt 1:14; 2:1. ἡ μετάνοια αὐτῶν ταχινὴ ὀφείλει εἶναι *they must repent soon* Hs 8, 9, 4; cf. 9, 20, 4. M-M.*

τάχιον, τάχιστα s. ταχέως 2 and 3.

τάχος, ους, τό (Hom.+; inscr., pap., LXX) *speed, quickness, swiftness, haste* μετὰ τάχους *with speed* (Pla., Prot. 332B, Leg. 944C; POxy. 2107, 4 [III AD]) MPol 13:1.—ἐν τάχει (Pind., Aeschyl.+; inscr., pap., LXX; Jos., Ant. 6, 163; 17, 83) *quickly, at once, without delay* Ac 10:33 D; 12:7; 17:15D; 22:18; 1 Cl 48:1; 63:4; *soon, in a short time* Lk 18:8; Ro 16:20; 1 Ti 3:14 v.l.; Rv 1:1; 22:6; 1 Cl 65:1; *shortly* Ac 25:4.—τάχει (Tetrast. Iamb. 2, 6, 1 p. 287; Sib. Or. 1, 205;—in Plut., Caes. 20, 4, Lys. 11, 2 w. the addition of πολλῶ, παντί) *quickly* Rv 2:5 t.r. (sCAP et al.).—τὸ τάχος as *acc.* of specification, adverbially (*very*) *quickly, without delay* (PHib. 62, 13; PPetr. II 9, 2, 9; PSI 326, 12; 495, 17; 18 [all III BC]; LXX; Jos., Ant. 13, 8. Without the *art.* as early as Aeschyl.) 1 Cl 53:2; B 4:8; 14:3 (w. all three cf. Ex 32:7). M-M.*

ταχύνω almost always *intr.* (Aeschyl., X.+; LXX) *hasten, hurry* combined w. another verb by means of καί *hasten to do someth.* (Judg 13:10) B 4:3.*

ταχύς, εἶα, ύ (Hom.+; LXX)—1. *adj. quick, swift, speedy* ταχ. καρπός *fruit that ripens quickly* 2 Cl 20:3. ταχύς εἰς τὸ ἀκοῦσαι *quick to hear* Js 1:19 (Lucian, Epigr. 18 ταχ. εἰς τὸ φαγεῖν; Sir 5:11; Libanius, Or. 33 p. 186, 15 ἐν τῷ δῆσαι ταχύς, ἐν τῷ κρῖναι βραδύς).

2. mostly in the *neut. sing.* as *adv.* ταχύ (trag., Hdt.+; pap., LXX; En. 97, 10; Jos., Vi. 149).

a. *quickly, at a rapid rate* ταχύ ἐφυγον Mk 16:8 t.r.—Mt 28:8.—b. *without delay, quickly, at once* (though it is not always *poss.* to make a clear distinction *betw.* this *mng.* and the one in c below) Mt 5:25; 28:7; Lk 15:22; J 11:29; Ac 14:2 D; 1 Cl 23:5a, b (Is 13:22); 53:2 (Ex 32:8; Dt 9:12); Hm 9:7. This is *prob.* the place for the ἐρχεσθαι ταχύ of Rv: 2:5 t.r. (many cursives and printed texts), 16; 3:11; 11:14; 22:7, 12, 20 (P-ÉLangevin, Jésus Seigneur, '67, 209-35).

c. *in a short time, soon* (s. b above) Mk 9:39 (*soon afterward*); Hv 3, 8, 9; m 12, 5, 3. This is also *prob.* the place for the μετανοεῖν ταχύ of Hs: 8, 7, 5; 8, 8, 3; 5; 8, 10, 1; 9, 19, 2; 9, 21, 4; 9, 23, 2. M-M.*

τέ (Hom.+; pap., LXX; En. 99, 7; Ep. Arist., Philo, Joseph., Sib. Or.) enclitic particle (in the NT never elided to τ'. In Mt three times, in Luke's gosp. nine times, in John's gosp. three times ['in each case open to doubt' Bl-D. §443, 1 app.], in Paul [quite *predom.* in Ro] *someth.* more than twenty times, scarcely less *oft.* in Hb, in 1 Cl forty-three times, in Dg seven times, in Js twice, once each in Jd, Rv, 2 Cl, B. It is not found at all in Mk, Gal, Col, 1 and 2 Th, 1 and 2 Ti, Tit, 1, 2 and 3 J; 1 and 2 Pt. By far most *freq.* [about 150 times] in Ac. The *ms.* tradition *oft.* confuses τέ and δέ.—Bl-D. §443f w. app.; Rdm.2 p. 5f, 37; Rob. index. p. 1285; Mlt.-Turner 338.

1. Used alone, *mng. and*, τέ connects—a. clauses, thereby indicating a close relationship *betw.* them (Bl-D. §443, 3) ἐτέροις τε λόγοις πλείοσιν διεμαρτύρατο *and likewise*. . . Ac 2:40 (here D has the poorer *rdg.* δέ). κατενύγησαν τὴν καρδίαν, εἰπόν τε. . . , *and so they said vs. 37*.—J 4:42; 6:18; Ac 4:33; 5:19, 35; 6:7, 12f al.; Ro 2:19; Hb 12:2; Jd 6.—The use of τέ to introduce a parenthesis is scarcely admissible; δέ is to be preferred: Ac 1:15; 4:13 (cf. Bl-D. §443, 1 app.; 447, 7).

b. more rarely it connects single concepts, parts of clauses, or words (cf. Kühner-G. II 241) ἐν ἀγάπῃ πνεύματι τε πραύτητος 1 Cor 4:21. θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος Hb 6:5. Cf. 9:1. In this manner are connected: participles συναχθέντες συμβούλιόν τε λαβόντες Mt 28:12. φοβούμενος τὸν θεὸν μαρτυρούμενός τε Ac 10:22. Cf. Mt 27:48; Ac 2:33; 20:11; 28:23a; Hb 1:3; 6:4; infinitives ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν ἄγειν τε Ac 23:10. Cf. 11:26; 24:23; 27:21b; Eph 3:19.

2. τέ—as *so, not only—but also* connects sentences and parts of sentences that are closely related to each other (Kühner-G. II 243; Jos., Ant. 1, 92) μάρτυρα ὧν τε εἶδες με ὧν τε ὀφθήσομαί σοι Ac 26:16. ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκωμεν *for just as when we live, we live to the Lord, so also when we die, we die to the Lord* Ro 14:8a. ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν *so, not only if we live, but also if we die (i.e. whether we live or die) we belong to the Lord vs. 8b*. Cf. Ac 2:46; 17:4; 26:10.

3. w. the same *mng.* τέ—καί (Jos., Ant. 1, 9) and τέ καί—a. connecting concepts, *usu.* of the same kind or corresponding as opposites. In these uses τέ καί can *oft.* be translated simply *and*: δῶρά τε καὶ θυσίας Hb 5:1. δεήσεις τε καὶ ἱκετηρίας vs. 7. ὀνειδισμοῖς τε καὶ θλίψεσιν 10:33. φόβητρά τε καὶ σημεῖα Lk 21:11b. Cf. 22:66;

Ac 4:27; 26:3. ποιεῖν τε καὶ διδάσκειν Ac 1:1. ἀσφαλῆ τε καὶ βεβαίαν Hb 6:19. πάντα τε καὶ πανταχοῦ Ac 24:3. ὑμῶν τε καὶ ἐμοῦ Ro 1:12; cf. 1 Cor 1:2 t.r. πονηροὺς τε καὶ ἀγαθοὺς Mt 22:10. ἄνδρες τε καὶ γυναῖκες Ac 8:12; 9:2; 22:4. Ἰουδαίοις τε καὶ Ἑλλήσιν 1 Cor 1:24. μικρῶ τε καὶ μεγάλῳ Ac 26:22a. When used w. a noun that has the art. τέ comes after the latter: ὁ τε στρατηγός. . . καὶ οἱ ἀρχιερεῖς Ac 5:24; cf. Lk 23:12; J 2:15; Ac 8:38; 17:10; 27:1; Hb 2:11.—τέ can be followed by more than one καὶ (Libanius, Or. 2 p. 256, 6 F.) τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος Lk 2:16. ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι 12:45. Cf. Ac 1:8, 13; Hb 2:4; 9:2.—In 1 Cor 1:30 τέ καὶ connects the second and third members of a series, and another καὶ joins the fourth one. Sim. Hb 11:32. τέ καὶ doubled Ἑλλήσιν τε καὶ βαρβάρους, σοφοῖς τε καὶ ἀνοήτοις Ro 1:14. θηρίων τε καὶ πετεινῶν ἐρπετῶν τε καὶ ἐναλίων Js 3:7.—τέ καὶ—τέ: ἐνώπιον ἐθνῶν τε καὶ βασιλέων υἱὼν τε Ἰσραὴλ Ac 9:15. Cf. 26:10f. The τέ καὶ. . . τέ. . . καὶ of vs. 20 seems to be due to a textual error.

b. infrequently connecting whole sentences ἠνεώχθησάν τε αἱ θύραι, καὶ πάντων τὰ δεσμὰ ἀνέθη Ac 16:26 t.r. καὶ. . . , καὶ—τέ. . . , καὶ 2:2-4 t.r. τέ. . . , καὶ. . . , καὶ 21:30.—On εἶτε s. εἰ VI 13. On μήτε s. that entry. M-M.

τέγος, οὐς, τό (Hom. [Od.]⁺; Lucian; Aelian, N.A. 2, 48 p. 56, 11; Jos., Ant. 17, 71; Sib. Or. 3, 186) roof: ὑπὸ τὸ τέγος *under the roof* (lead, as Appian, Bell. Civ. 4, 18 §70) 1 Cl 12:6 (as the rdg. preferred to στέγος by Lghtf.—The same confusion of rdgs. in EpJer 9).*

τεθνάναι, τέθνηκα s. θνήσκω.

τεθραμμένος s. τρέφω.

τείχος, οὐς, τό (Hom.⁺; inscr., pap., LXX; En. 14, 9; Ep. Arist. 139; Philo, Aet. M. 129 al.; Jos., Vi. 156 al.; Test. 12 Patr.; Sib. Or. 3, 274; loanw. in rabb.) wall, esp. city wall Ac 9:25; 2 Cor 11:33 (διὰ τοῦ τείχους as Jos., Ant. 5, 15. Cf. Athen. 5 p. 214A κατὰ τῶν τειχῶν καθιμῆσαντας φεύγειν); Hb 11:30; Rv 21:12, 14f, 17-19. Pl. of several circular walls surrounding the tower in Hermas: Hs 8, 2, 5; 8, 6, 6; 8, 7, 3; 8, 8, 3. M-M. B. 472.*

τεκεῖν s. τίκτω.

τεκμήριον, οὐ, τό (Aeschyl., Hdt.⁺; inscr., pap., LXX, Philo, Joseph.) convincing, decisive proof (Diod. S. 17, 51, 3 τεκμήρια τῆς ἐκ τοῦ θεοῦ γενέσεως; Dit., Syll. 3 867, 37 μέγιστον τεκμήριον w. ref. to Artemis; 685, 84; PGiess. 39, 9) ἐν πολλοῖς τεκμηρίοις *by many convincing proofs* Ac 1:3 (cf. Jos., Ant. 5, 39 διὰ πολλῶν τεκμηρίων.—τεκ. used w. παραστήσαι Ant. 17, 128). M-M.*

τεκνίον, οὐ, τό (Epict. 3, 22, 78; Pal. Anth.; PFlor. 365, 15 [III AD]; POxy. 1766, 14) dim. of τέκνον; (little) child, voc. pl. τεκνία; in our lit. only in the voc. pl., used by Jesus in familiar, loving address to his disciples, or by a Christian apostle or teacher to his spiritual children τεκνία J 13:33; 1 J 2:12, 28; 3:7, 18; 4:4; 5:21. τεκνία μου (Test. Reub. 1:3 v.l.) Gal 4:19 v.l.; 1 J 2:1. M-M.*

τεκνογονέω (Philippus Epigr. [I AD]: Anth. Pal. 9, 22, 4 [of an animal]) bear or beget children (Appian., Basil. 1a §5; Achmes 63, 10) 1 Ti 5:14; Dg 5:6. M-M.*

τεκνογονία, ας, ἡ (Hippocr., Ep. 17, 21; Aristot., H.A. 7, 1, 8 p. 582a, 28; Stoic. III 158, 5; Galen: CMG V 9, 1 p. 27, 12) the bearing of children 1 Ti 2:15 (RFalconer, JBL 60, '41, 375-9). M-M.*

τέκνον, οὐ, τό (Hom.⁺; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) child.

1. lit.—a. child in relation to father and mother—α. without ref. to sex Mt 10:21 α (on the complete dissolution of family ties s. Lucian, Cal. 1); Mk 13:12a; Lk 1:7; Ac 7:5; Rv 12:4. Pl. Mt 7:11; 10:21b; 18:25; 19:29; 22:24 (=σπέρμα, cf. Dt 25:5f) but σπ. and τ. are contrasted Ro 9:7; Mk 13:12b; Lk 1:17; 14:26; 1 Cor 7:14 (on the baptism of children s. HGWood, Enc. of Rel. and Ethics II '09, 392ff; JLeipoldt, D. urchr. Taufe '28, 73-8; AOepke, Lhlhmels-Festschr. '28, 84-100, ZNW 29, '30, 81-111 [against him HWindisch, ZNW 28, '29, 118-42]; JoachJeremias, Hat d. Urkirche d. Kindertaufe geübt? '38; 2 '49; also ZNW 40, '42, 243-5; AFrøvig, Tidsskr. f. Teol. og. K. 11, '40, 124-31; EMolland, Norsk Teol. T. 43, '42, 1-23; KBarth, Z. kirchl. Lehre v. d. Taufe '43; F-JLeenhardt, Le Baptême chrétien '46; OCullmann, D. Tauflehre d. NT '48; P-HMenoud, Verbum Caro 2, '48, 15-26; HSchlier, ThLZ 72, '47, 321-6; GFleming, Baptism in the NT '49. Further WGKümmel, ThR 18, '50, 32-47); 2 Cor 12:14a, b (as a symbol); 1 Th 2:7 (symbol), 11 (symp.); 1 Ti 3:4, 12; 5:4 al. In the table of household duties (s. MDibelius Hdb. exc. after Col 4:1; KWeidinger, Die Haustafeln '28) Eph 6:1 (τὰ τέκνα voc.), 4; Col 3:20 (τὰ τ. voc.), 21. In the case of φονεῖς τέκνων B 20:2; D 5:2, what follows shows that *murders of their own children* are meant.—The unborn embryo is also called τέκνον B 19:5; D 2:2 (like παιδίον: Hippocr., π. σαρκ. 6 vol. VIII 592 L.).

β. The sex of the child can be made clear by the context, son (Herodian 7, 10, 7; PGenève 74, 1ff; PAmh. 136, 1f; POxy. 930, 18; Jos., Ant. 14, 196) Mt 21:28a; Phil 2:22 (symbol); Rv 12:5. The voc. τέκνον as an affectionate address to a son Mt 21:28b; Lk 2:48; 15:31.

b. In a more general sense the pl. is used for *descendants, posterity* Παχὴλ κλαίουσα τὰ τέκνα αὐτῆς Mt 2:18 (cf. Jer 38:15).—27:25; Ac 2:39; 13:33. The rich man is addressed by his ancestor Abraham as τέκνον Lk 16:25. τὰ τέκνα τῆς σαρκός the physical descendants Ro 9:8a.

2. fig.—a. in the voc. gener. as a form of familiar address *my child, my son* (Herodian 1, 6, 4; Achilles Tat. 8, 4, 3.

Directed to fully grown persons, **Vi. Aesopi** I c. 60, where a peasant addresses **Aesop** in this way) Mt 9:2; Mk 2:5.

b. of a spiritual child in relation to his master, apostle, or teacher (**PGM** 4, 475.—**Eunap.** p. 70 the sophist applies this term to his students) 2 Ti 1:2; **Phlm** 10. τέκνον ἐν κυρίῳ 1 Cor 4:17. τέκ. ἐν πίστει 1 Ti 1:2. τέκ. κατὰ κοινὴν πίστιν Tit 1:4. **Pl.** 1 Cor 4:14; 2 Cor 6:13; 3J 4. In direct address (**voc.**): **sing.** (on **dir.** address in the **sing.** cf. Sir 2:1 and **oft.**; **Herm. Wr.** 13, 2a, b; **PGM** 13, 226; 233; 742; 755.—**S.** also **Norden, Agn. Th.** 290f; **Boll** 138f): 1 Ti 1:18; 2 Ti 2:1; D 3:1, 3-6; 4:1. **Pl.**: Mk 10:24; B 15:4.—1 **Cl** 22:1 understands the τέκνα of Ps 33:12 as a word of Christ to the Christians. **Cf.** B 9:3. The address in Gal 4:19 is intended metaphorically for *children* for whom Paul is once more undergoing the pains of childbirth.—The adherents of false teachers are also called their τέκνα Rv 2:23.

c. of the members of a church 2J 1; 4; 13. In **Hermas** the venerable lady, who represents the church, addresses the believers as τέκνα **Hv** 3, 9, 1. In Gal 4:31 οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας is a **fig. expr.** for: ‘we belong not to the OT community, but to the NT church’.

d. The parent-child relationship may involve simply an inner similarity of nature **betw.** the persons involved. In this sense there are children of Abraham Mt 3:9; Lk 3:8; J 8:39; Ro 9:7. True Christian women are children of Sarah 1 Pt 3:6.

e. The believers are (τὰ) τέκνα (τοῦ) θεοῦ (**cf.** Is 63:8; **Wsd** 16:21; **Sib. Or.** 5, 202. On the **subj.** matter **s.** **HHoltzmann**, *Ntl. Theologie* I2 ’11, 54; **Bousset**, *Rel.* 3 377f; **ADieterich**, *Mithrasliturgie* ’03, 141ff; **Hdb.** on J 1:12; **WGrundmann**, *Die Gotteskindschaft in d. Gesch. Jesu u. ihre relgesch. Voraussetzungen* ’38; **WTwisselmann**, *D. Gotteskindsch. der Christen nach dem NT* ’39; **SLegasse**, *Jésus et L’enfant* [synopt.], ’69), in Paul as those adopted by God Ro 8:16f, 21; 9:7, 8b (**opp.** σπέρμα); **Phil** 2:15, **s.** also Eph 5:1; in John as those begotten by God J 1:12; 11:52; 1J 3:1f, 10a; 5:2. **Corresp.** τὰ τέκνα τοῦ διαβόλου 1J 3:10b (on this **subj.** **s.** **Hdb.** on J 8:44).

f. Hebraistic expressions (**Rdm.** 2 p. 28; **Mlt.-H.** 441) are

α. the designation of the inhabitants of a city as its τέκνα (Jo 2:23; **Zech** 9:13; **Bar** 4:19, 21, 25 **al.**; 1 **Macc** 1:38) Mt 23:37; Lk 13:34; 19:44; Gal 4:25.

β. its use **w.** abstract nouns τέκνα ἀγάπης B 9:7; ἀγ. καὶ εἰρήνης 21:9 (ἀγάπη I 2a). εὐφροσύνης 7:1 (**s.** εὐφροσύνη). κατάρως 2 Pt 2:14 (**s.** κατάρω). ὀργῆς Eph 2:3 (**Third Corinthians** 3:19 οὐ τέκνα δικαιοσύνης ἀλλὰ τέκνα ὀργῆς). ὑπακοῆς 1 Pt 1:14. φωτός Eph 5:8; **cf.** **IPhld** 2:1. On the ‘children of wisdom’, i.e. those who attach themselves to her and let themselves be led by her Mt 11:19 **v.l.**; Lk 7:35 **s.** δικαιοῶ 2. **M-M.**

τεκνοτροφέω 1 **aor.** ἐτεκνοτρόφησα (since **Aristot.**, *H.A.* 9, 40, 14 p. 625b, 20 [of the bee]; **IG** XII 5, 655, 8 [II/III **AD**]) *bring up children*, i.e. care for them physically and spiritually (**Epict.** 1, 23, 3 after **Epicurus**) 1 Ti 5:10. **M-M.***

τεκνῶω (since **Hes.**, *fgm.* 138 R.; **trag.**; **Phalaris**, *Ep.* 103, 2; **inscr.**, **pap.**) *beget* (**Plut.**, *Pericl.* 24, 10; **En.** 15, 5; **Jos.**, *Ant.* 1, 150; 2, 213), but *bear (a child)* (**Jos.**, *Ant.* 4, 255) in **Hb** 11:11 D.*

τέκτων, ονος, ὁ (**Hom.**+; **pap.**, **LXX**; **Jos.**, *Ant.* 15, 390; **Sib. Or.** 5, 404) *carpenter, wood-worker, builder* (**acc.** to **Maximus Tyr.** 15, 3c he makes ἄροτρα, **acc.** to **Justin**, *Dial.* 88 ἄροτρα καὶ ζυγά. **Acc.** to **Epict.** 1, 15, 2 he worked **w.** wood; **acc.** to **Ael. Aristid.** 46 p. 211 D. **w.** stone.—**CCMcCown**, ὁ τέκτων: *Studies in Early Christ.*, ed. **SJCase** ’28, 173-89). In Mt 13:55 Jesus is called ὁ τοῦ τέκτονος υἱός, in Mk 6:3 ὁ τέκτων (this difference may **perh.** be explained on the basis of a similar one having to do with **Sophillus**, the father of **Sophocles**. **Aristoxenus**, *fgm.* 115 calls him τέκτων, but the *Vita Sophoclis* I rejects this and will admit only that he may possibly have possessed τέκτονες as slaves).—**HHöpfel**, *Nonne hic est fabri filius?*: *Biblica* 4, ’23, 41-55; **ELombard**, *Charpentier ou maçon*: **RThPh** ’48, 4; **ESTauffer**, *Jeschua ben Mirjam* (Mk 6:3), *MBlack-Festschr.*, ’69, 119-28. **M-M.** B. 589.*

τέλειος, α, ον (**Hom.**+; **inscr.**, **pap.**, **LXX**; **Ep. Arist.** 15; **Philo**, **Joseph.**) *having attained the end or purpose, complete, perfect*.

1. of things—**a.** in a good sense—**a.** **adj.** ἔργον Js 1:4a (**s.** ἔργον lb); **cf.** **ISm** 11:2. δώρημα Js 1:17 (**s.** δώρημα). νόμος **vs.** 25 (**opp.** the Mosaic law). ἀγάπη 1J 4:18. ἀνάλασις 1 **Cl** 44:5. γνῶσις 1:2; B 1:5. πρόγνωσις 1 **Cl** 44:2. μνεῖα 56:1. πίστις **ISm** 10:2. χάρις 11:1. νηστεία **Hs** 5, 3, 6. ναός B 4:11. τελειότερα σκηνή (**s.** σκηνή) **Hb** 9:11.

β. **subst.** τὸ τέλειον *what is perfect* Ro 12:2; **perh.** 1 Cor 13:10 (**opp.** ἐκ μέρους. **S.** **EHoffmann**, *Coniect. Neot.* 3, ’38, 28-31). ἐνάρετον καὶ τέλειον (*someth.*) *virtuous and perfect* **IPhld** 1:2. **W.** the **gen.** τὸ τέλειον τῆς γνώσεως ἡμῶν *the full measure of our knowledge* B 13:7. **Pl.** (**Philo**) τέλεια *what is perfect* **ISm** 11:3b.

b. in a bad sense—**a.** **adj.** ἀμαρτίαι B 8:1; **Hv** 1, 2, 1. σκάνδαλον B 4:3.—**β.** **subst.** τὸ τέλειον τῶν ἀμαρτιῶν *the full measure of the sins* 5:11.

2. of persons—**a.** of age *full-grown, mature, adult* (**Aeschyl.**, **Pla.**, **X.**+; **oft.** **pap.**; **Philo**; **Jos.**, *Ant.* 19, 362).

α. **adj.** ἀνὴρ τέλειος Eph 4:13 (**opp.** νήπιοι, as **Polyb.** 5, 29, 2; **Philo**, *Leg. All.* 1, 94, *Sobr.* 9 νήπιον παιδίον πρὸς ἄνδρα τέλειον, *Somn.* 2, 10). μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσίν τέλειοι γίνεσθε 1 Cor 14:20.

β. **subst.** (**Dio Chrys.** 34[51], 8 οἱ τ.; **Diogenes**, *Ep.* 31, 3 οἱ τ.—οἱ παῖδες) *τελείων ἐστὶν ἡ στερεὰ τροφή solid food is (only) for adults* **Hb** 5:14 (**opp.** νήπιος). οἱ τέλειοι 1 Cor 2:6 is contrasted with νήπιοι 3:1 by **WBauer**, *Mündige u. Unmündige bei dem Ap. Paulus*, *Diss. Marburg*, ’02 (also *Aufsätze u. Kleine Schriften*, ed. **GStrecker**, ’67, 124-30 **et al.**; **cf.** also **GDelling**, **TW** VIII 76-8.) But this may also be an example of

b. τέλειος as a **t.t.** of the mystery religions, which refers to one initiated into the mystic rites (τελετή; **s.** **τελειόω** 3), *the initiate* (**cf.** **Herm. Wr.** 4, 4; **Philod.**, *Περὶ θεῶν* 1, 24, 12 [ed. **HDiels**, **ABA** ’15p. 41; 93]; **Iambl.**, *Myst.* 3, 7 p. 114 *Parthey*; **Philo**, *Somn.* 2, 234; **Gnostics** [**WBousset** *Kyrios Christos* 2 ’21 p. 197, 1].—**Rtztst.**, *Mysterienrel.* 3 133f; 338f; **JWeiss**, *exc.* after 1 Cor 3:3, also p. xviiiif, *Das Urchristentum* ’17, 492; **HAKennedy**, *St. Paul and the*

Mystery Religions '13, 130ff; Clemen2 314). Phil 3:15 and Col 1:28 also **prob.** belong here (s. MDibelius, Hdb. on both passages). ChGuignebert, Quelques remarques sur la Perfection (τελείωσις) et ses voies dans le mystère paulinien: RHPPhr 8, '28, 412-29; UWilkens, Weisheit u. Torheit, '59, 53-60 supports Reitzenstein against Bauer.

c. of persons who are fully up to standard in a certain respect *perfect, complete, expert* (Tit. Asiae Minor. II 1, '20, no. 147, 4f *ιατρός τέλειος*; ZPE 3, '68, 86: Didymus **fgm.** 281, 7 *τέλειος γεώμετρος*; Wsd 9:6; 1 Ch 25:8) *τέλειος ἀθλητής* IPol 1:3. Esther is *τελεία κατὰ πίστιν* 1 Cl 55:6. Jesus became *τέλειος ἄνθρωπος* *perfect man* ISm 4:2.

d. *perfect, fully developed* in a moral sense *τέλειος ἄνθρωπος* Js 3:2 (s. RHöistad, Coniect. Neot. 9, '44, p. 22f). Mostly without a noun *εἰ θέλεις τέλειος εἶναι* Mt 19:21 (EYarnold, TU 102, '68, 269-73). Cf. IEph 15:2; D 1:4; 6:2. Pl. Mt 5:48a; ISm 11:3a. W. *ὁλόκληροι* Js 1:4b. W. *πεπληροφορημένοι* Col 4:12.

e. God is termed *τέλειος* (Pind., Aeschyl., Theocr., Diod. S., Plut. et al.) Mt 5:48b (cf. on this verse Hierocles 18p. 459: the goal is τὴν πρὸς θεὸν ὁμοίωσιν κτήσασθαι [so oft. in Hierocles]; Marinus, Vi. Procli 18 *ἵνα τὴν ὁμοίωσιν ἔχῃ πρὸς τὸν θεόν, ὅπερ τέλος ἐστὶ τὸ ἄριστον τῆς ψυχῆς*).—RNFlew, The Idea of Perfection '34; FCGrant, The Earliest Gospel, '43; EFuchs, RBultmann-Festschr., '54 (Beih. ZNW 21), 130-6; PJDuPlessis, Teleios. The Idea of Perfection in the NT '59; KPrümm, Das NTliche Sprach-u. Begriffsproblem der Vollkommenheit, Biblica 44, '63, 76-92; A Wikgren, Patterns of Perfection in Hb, NTS 6, '60, 159-67. M-M.*

τελειότης, ἡτος, ἡ *perfection, completeness* (Ps.-Pla., Def. 412B; Epict. 1, 4, 4; M. Ant. 5, 15, 2; PGM 7, 778; Wsd 6:15; 12:17; Philo) of love in its perfection 1 Cl 50:1; 53:5. Of *maturity* in contrast to the stage of elementary knowledge Hb 6:1.—On σύνδεσμος τῆς τελειότητος Col 3:14 s. σύνδεσμος 1b. M-M.*

τελειόω 1 aor. ἐτελείωσα; perf. τετελείωκα. Pass.: pf. τετελείωμαι; 1 aor. ἐτελειώθην; 1 fut. τελειωθήσομαι (Soph., Hdt.; inscr., pap., LXX, Ep. Arist., Philo; Jos., Vi. 12 al. The form τελεῶ. freq. in secular writers, occurs only Hb 10:1 v.l.—Bl-D. §30, 2; Thackeray p. 82).

1. *complete, bring to an end, finish, accomplish* (Dionys. Hal. 3, 69, 2 τῆς οἰκοδομῆς τὰ πολλὰ εἰργάσατο, οὐ μὴν ἐτελείωσε τὸ ἔργον; Polyb. 8, 36, 2; 2 Ch 8:16; 2 Esdr 16 [Neh 6]: 3, 16) τὸ ἔργον J 4:34; 17:4; pl. 5:36. πάντα 1 Cl 33:6. τελειώσω τὸν δρόμον μου καὶ τὴν διακονίαν Ac 20:24. ἀγνῶς τελειοῦν τὴν διακονίαν *complete the service as deacon in holiness* Hs 9, 26, 2. τὰς ἡμέρας *spend all the days* of the festival Lk 2:43 (cf. Jos., Ant. 3, 201). Pass. ἵνα τελειωθῇ ἡ γραφή *in order that the scripture might receive its final fulfilment* J 19:28 (perh. this belongs to 2c).—τελειῶσαί τινα *allow someone to reach his goal* (Hdt. 3, 86) pass. τῇ τρίτῃ τελειοῦμαι *on the third day I will reach my goal* Lk 13:32 (hardly mid., 'bring to a close' [Iambl., Vi. Pyth. 158] w. 'my work' to be supplied. But s. 2d below).—This may also be the place for Hb 7:19 (s. 2ea below); 11:40 (s. 2d below).

2. *bring to an end, bring to its goal or to accomplishment* in the sense of the overcoming or supplanting of an imperfect state of things by one that is free fr. objection.

a. of Jesus: ἐπρεπεν αὐτῷ (i.e. τῷ θεῷ) διὰ παθημάτων τελειῶσαι (Ἰησοῦν) Hb 2:10; pass., 5:9; 7:28. This is usu. understood to mean the *completion and perfection* of Jesus by the overcoming of earthly limitations (s. Windisch, Hdb. exc. on Hb 5:9.—JKögel, Der Begriff τελειοῦν im Hb: MKähler-Festschr. '05, 35-68; OMichel, D. Lehre von d. christl. Vollkommenheit nach d. Anschauung des Hb: StKr 106, '35, 333-55; FTorm, Om τελειοῦν i Hb: Sv. Ex. Årsb. 5, '40, 116-25; OMoe, ThZ 5, '49, 165ff). S. 3 below.

b. *bring to full measure, fill the measure of* τι *some* thing. τὰς ἀποκαλύψεις καὶ τὰ ὁράματα Hv 4, 1, 3. ἐτελείωσαν κατὰ τῆς κεφαλῆς αὐτῶν τὰ ἁμαρτήματα GP 5:17 (κατὰ I 2bγ).

c. *fulfill* of prophecies, promises, etc., which are not satisfied until they are fulfilled (τελείωσις 2.—Jos., Ant. 15, 4θεοῦ τοὺς λόγους τελειώσαντος; Artem. 4, 47 p. 2; 228, 19 ἐλπίδας) ἡ πίστις πάντα ἐπαγγέλλεται, πάντα τελειοῖ Hm 9:10; pass. *be fulfilled* ἐξαίφνης τελειωθήσεται τὸ βούλημα αὐτοῦ 1 Cl 23:5.—MPol 16:2a, b. The promises of the prophets find their fulfilment, by implication, in the gospel ISm 7:2. This may be the place for J 19:28 (so Bultmann.—S. 1 above).

d. of the *perfection* of just men who have gone on before, pass. (Wsd 4:13; Philo, Leg. All. 3, 74 ὅταν τελειωθῇς καὶ βραβεῖων καὶ στεφάνων ἀξιωθῇς) πνεύματα δικαίων τετελειωμένων Hb 12:23. So perh. also 11:40 (s. 1 above) and Lk 13:32 (s. 1 above).

e. *make perfect*—α. *someone* ὁ νόμος οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι Hb 10:1; likew. perh. (s. 1 above) 7:19 (then οὐδέν would refer to mankind). κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα 9:9. Perh. 10:14 (s. 3 below). Pass. *become perfect* (Zosimus: Hermet. IV p. 111, 15f) D 16:2; ἐν τινι in *some* thing. (Jos., Ant. 16, 6) ἐν (τῇ) ἀγάπῃ 1J 4:18; 1 Cl 49:5; 50:3. W. inf. foll. B 6:19. ἵνα ὧσιν τετελειωμένοι εἰς ἓν *in order that they might attain perfect unity* J 17:23.—Also in an unfavorable sense τελειωθῆναι τοῖς ἁμαρτήμασιν B 14:5.—For Phil 3:12 s. 3 below.

β. *some* thing. The Lord is called upon, in the interest of his church τελειῶσαι αὐτὴν ἐν τῇ ἀγάπῃ σου D 10:5. Pass. (Philo, Somn. 1, 131 ψυχὴ τελειωθεῖσα ἐν ἁλοῖς ἀρετῶν) ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη *faith was perfected in good deeds* Js 2:22. Of love 1J 2:5; 4:12, 17. Cf. 2 Cor 12:9 t.r.

3. As a term of the mystery religions *consecrate, initiate* pass. *be consecrated, become a* τέλειος (s. τέλειος 2b) Phil 3:12 (though mng. 2ea is also poss.). Some of the Hb-passages (s. 2a; ea above) may belong here, esp. those in which a *consecration* of Jesus is mentioned 2:10; 5:9; 7:28 (cf. ThHaering, Monatschr. für Pastoraltheol. 17, '21, 264-75. Against him ERiggenbach, NKZ 34, '23, 184-95 and Haering once more, ibid. 386-9.-Ekaesemann, D. wand. Gsvolk '39, 82-90; GAvdBerghvEysinga, De Brief aan de Hebreëen en de oudchristelijke Gnosis: NThT 28, '39, 301-30). M-M.*

τελείως *adv.* (this form in **Isocr.** 13, 18; **Ps.-Pla.**, **Def.** 411D; **Aristot.** et al.; **Polyb.** 6, 24, 7; **Hero Alex.** I p. 20, 25; **PPetr.** III p. 114 [III BC]; **PFlor.** 93, 27; **LXX** [**Thackeray** p. 82]; **Philo**) *fully, perfectly, completely, altogether* ἔχειν τὴν πίστιν **IEph** 14:1. ἐλπίζειν **1 Pt** 1:13. λειτουργεῖν **1 Cl** 9:2. φεύγειν **B** 4:1. μισεῖν **τι** 4:10. φανεροῦσθαι **Dg** 9:2. ἔργον ἀπαρτίζειν **IEph** 1:1. ἀπαρνεῖσθαι **ISM** 5:2. ἔχειν τελείως περὶ τινος *have received full enlightenment concerning someth.* **B** 10:10. **M-M.** and **suppl.***

τελείωσις, εως, ἡ (since **Hippocr.** VII 436; 448 **L.**; **Epicurus** p. 38, 5 **Us.**; **Aristot.**; **inscr.**, **pap.**, **LXX**, **En.**, **Ep. Arist.**; **Philo**, **Aet. M.** 71; 99; **Jos.**, **Ant.** 19, 199 in a different sense)—**1.** *perfection* (**En.** 25, 4) **Hb** 7:11.—**2.** *fulfilment of a promise* (**Jdth** 10:9; **Philo**, **Mos.** 2, 288.—**τελειόω** 2c) **Lk** 1:45. **M-M.***

τελειωτής, οὔ, ὁ (hapax legomenon) *perfector* (**opp.** ἀρχηγός, **q.v.** 3) τῆς πίστεως **Hb** 12:2 (**AWikgren**, **NTS** 6, '60, 159-67).*

τέλεον *neut. acc. sing.* of τέλειος (=τέλειος; **cf.** **Sib. Or.** 3, 117) used as an *adv.* (**Περὶ ὕψους** c. 41, 1; **Ael. Aristid.** 33 p. 635 **D.**; **Lucian**, **Merc. Cond.** 5; **Appian**, **Bell. Civ.** 1, 8 §34; **BGU** 903, 12 [II AD]; **PFay.** 106, 21; 3 **Macc** 1:22; **Jos.**, **Bell.** 4, 285) *fully, altogether, in the end* **Dg** 2:5.*

τελεσφορέω (**Theophr.** et al.; 4 **Macc** 13:20; **Philo**; **Jos.**, **Ant.** 1, 140) *bear fruit to maturity* (**Jülicher**, **Gleichn.** 530.—**Cf.** **Ocellus Luc.** [II BC] c. 16 **Harder** [’26]; **Epict.** 4, 8, 36) **Lk** 8:14, 15 **v.l.** **M-M.***

τελευταίως, α, ον (**Aeschyl.**, **Hdt.**+; **inscr.**, **pap.**, **LXX**, **Philo**; **Jos.**, **C. Ap.** 1, 278) *last* τελευταία ἡμέρα (**Demosth.** et al.; **Epict.** 2, 23, 21; **IG** IV2 1, 123, 128 [IV BC] ἐν ταῖς τελευταίαις ἡμέραις) τῶν ἀζύμων **GP** 14:58.*

τελευτάω (**Hom.**+) *fut.* τελευτήσω; **1 aor.** ἐτελεύτησα; **perf. ptc.** τετελευτηκώς; in our *lit.* only *intr. come to an end* (**Aeschyl.**+) **Papias** 4, and almost always=*die* (**Aeschyl.**, **Hdt.**+; **inscr.**, **pap.**, **LXX**; **En.** 9, 10; **Ep. Arist.** 268; **Philo**, **Joseph.**—**Bl-D.** §480, 2) **Mt** 2:19; 9:18; 22:25; **Lk** 7:2; **J** 11:39; **Ac** 2:29; 7:15; **Hb** 11:22; **1 Cl** 39:6 (**Job** 4:21 **v.l.**); **Papias** 3. Of the phoenix **1 Cl** 25:2f. After **Is** 66:24 of the worm in hell: **Mk** 9:(44, 46), 48; **2 Cl** 7:6; 17:5. θανάτῳ τελευτάω *let him die the death=surely die* (=τὸ μῆτιν ἔχειν **Ex** 21:17. But *s.* also **schol.** on **Soph.**, **Ajax** 516 p. 46 **Papag.** τελευτᾶν θανάτῳ) **Mt** 15:4 (**cf.** **Ex** 21:16); **Mk** 7:10. **M-M.***

τελευτή, ἡς, ἡ *end*, a euphemism for *death* (**Pind.**, **Thu.** +; **pap.**, **LXX**, **Philo**; **Jos.**, **Ant.** 8, 190; **Test.** 12 **Patr.**; **Sib. Or.** 3, 633. **W.** βιότοιο as early as **Il.** 7, 104) **Mt** 2:15. **M-M.***

τελέω *fut.* τελέσω; **1 aor.** ἐτέλεσα; **pf.** τετέλεκα. **Pass.:** **perf.** τετέλεσμαι; **1 aor.** ἐτελέσθην; **1 fut.** τελεσθήσομαι (**Hom.** +; **inscr.**, **pap.**, **LXX**, **Ep. Arist.**, **Philo**; **Jos.**, **Bell.** 1, 609al.; **Sib. Or.** 3, 758 al.).

1. *bring to an end, finish, complete* τὶ *someth.* ταῦτα **Is** 8, 2, 5. τὸν δρόμον (**Il.** 23, 373; 768; **Soph.**, **El.** 726) **2 Ti** 4:7. τοὺς λόγους τούτους **Mt** 7:28; 19:1; 26:1. τὰς παραβολὰς ταύτας 13:53. τὴν μαρτυρίαν **Rv** 11:7. τὴν ἐξήγησιν **Hv** 3, 7, 4. τὰ γράμματα 2, 1, 4. τελέσας τὴν χαράκωσιν *when he had finished the fencing* **Is** 5, 2, 3. τελεῖν πάντα τὰ κατὰ τὸν νόμον **Lk** 2:39 (τελ. πάντα as **Jos.**, **Ant.** 16, 318). τελ. τὰς πόλεις τοῦ Ἰσραὴλ *finish (going through) the cities of Israel* **Mt** 10:23 (on this **pass.** **KWeiss**, **Exegetisches z. Irrtumslosigkeit u. Eschatologie Jesu Christi** '16, 184-99; **JDupont**, **NovT** 2, '58, 228-44; **AFeuillet**, **CBQ** 23, '61, 182-98; **MKünzi**, **Das Naherwartungslogion Mt** 10:23, '70 [history of interp.]). **Foll.** by a **ptc.** to designate what is finished (**Bl-D.** §414, 2; **Rob.** 1121; **cf.** **Josh** 3:17) ἐτέλεσεν διατάσσων **Mt** 11:1. **Cf.** **Lk** 7:1 **v.l.**; **Hv** 1, 4, 1.—**Pass.** *be brought to an end, be finished, completed* of the building of the tower (**cf.** **2 Esdr** [Ezra] 5:16; 16[Neh 6]: 15) **Hv** 3, 4, 1f; 3, 5, 5; 3, 9, 5; **s** 9, 5, 1; 9, 10, 2 (τὸ ἔργον). Of time *come to an end, be over* (**Hom.** +; **Aristot.**, **H.A.** 7, 1 p. 580a, 14 ἐν τοῖς ἔτεσι τοῖς δις ἑπτὰ τετελεσμένοις; **Lucian**, **Alex.** 38) **Lk** 2:6 **D.**; **Rv** 20:3, 5, 7. πάντα τετέλεσται **J** 19:28 (**GDalman**, **Jesus-Jeschua**, 1922, 211-18 [Engl. transl. **PLEvertoff** '29, same pages].—**Diagoras of Melos** in **Sext. Emp.**, **Adv. Math.** 9, 55 κατὰ δαίμονα κ. τύχην πάντα τελεῖται=*everything is accomplished acc. to the will of the god and of fate*; an anonymous writer of mimes [II AD] in **OCrusius**, **Herondas** 5 [p. 110-16] l. 175 τοῦτο τετέλεσται); **Cf.** τετέλεσται used absolutely in **vs.** 30 (cf these two verses are to be taken as referring to the carrying out [s. 2 below] of divine ordinances contained in the Scriptures, **cf.** **Diod. S.** 20, 26, 2 τετελέσθαι τὸν χρησμὸν=*the oracle had been fulfilled*; **Ael. Aristid.** 48, 7 K.=24 p. 467 **D.**: μέγας ὁ Ἀσκληπιός, τετέλεσται τὸ πρόσταγμα). Willibald **Schmidt**, **De Ultimis Morientium Verbis**, **Diss. Marburg** '14; **OCullmann**, **ThZ** 4, '48, 370, both chronological and theol. **Diod. S.** 15, 87, 6 reports the four last sayings of Epaminondas, two in indirect discourse and the other two in direct. **S.** also the last words of Philip **s.v.** **πληρόω** 5.—ἡ δύναμις ἐν ἀσθενείᾳ τελεῖται *power finds its consummation or reaches perfection in* (the presence of) *weakness* **2 Cor** 12:9. The passives in **Rv** 10:7; 15:1, 8; 17:17 belong under 2 as well as under 1.

2. *carry out, accomplish, perform, fulfill, keep* τὶ *someth.* (**Hom.** +. Also rites, games, processions, etc., dedicated to a divinity or ordained by him: **Eur.**, **Bacch.** 474 τὰ ἱερά; **Pla.**, **Laws** 775A; **X.**, **Resp. Lac.** 13, 5; **Plut.**, **Mor.** 671 al.) τὸν νόμον *carry out the demands of, keep the law* **Ro** 2:27; **Js** 2:8. τὴν ἐντολήν **Is** 5, 2, 4 (**Jos.**, **Bell.** 2, 495) τὰς ἐντολάς). τὸ ἔργον (**Theogn.** 914; **Apollon. Rhod.** 4, 742; **Sir** 7:25) **Is** 2:7a; 5, 2, 7. τὴν διακονίαν **m** 2:6a, b; 12, 3, 3; **s2:7b**; **pass.** **Hm** 2:6c. τὰς διακονίας **Is** 1:9. τὴν νηστείαν 5, 3, 8. ἐπιθυμίαν σαρκὸς τελεῖν *carry out what the flesh desires, satisfy one's physical desires* (**Artem.** 3, 22; **Achilles Tat.** 2, 13, 3 αὐτῷ τὴν ἐπιθυμίαν τελέσαι) **Gal** 5:16. ὥς ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα *when they had carried out everything that was written* (in the Scriptures) *concerning him* **Ac** 13:29 (**Appian**, **Bell. Civ.** 3, 59 §243 τὸ

κεκριμένον τ.=carry out what was decided upon). *Pass.* Lk 18:31; 22:37 (s. above 1, end). ἕως οὗτου τελεσθῇ *until it (the baptism) is accomplished* Lk 12:50. ἵνα ὁ τύπος τελεσθῇ *in order that the type might be fulfilled* B 7:3.

3. *pay* (class., pap.; Jos., Ant. 2, 192al.) φόρους (Ps.-Pla., Alc. 1 p. 123A τὸν φόρον; Appian, Syr. 44 §231; PFay. 36, 14 [111/12 AD]; Philo, Agr. 58; Jos., Ant. 15, 106) Ro 13:6. τὰ διδραχμα Mt 17:24. M-M. B. 797.*

τέλος, ους, τό (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *end*—a. in the sense *termination, cessation* (Nicol. Dam.: 90 fgm. 130 §139 Jac. τέλος τ. Βίου Καίσαρος; Maximus Tyr. 13, 9d ἀπιστίας) τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος Lk 1:33. μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων Hb 7:3. τὸ τέλος τοῦ καταργουμένου *the end of the fading (splendor)* 2 Cor 3:13. τέλος νόμου Χριστός Ro 10:4 (perh. 1c). πάντων τὸ τέλος ἤγγικεν *the end of all things is near* 1 Pt 4:7. τὸ τ. Ἰερουσαλήμ GP 7:25. τὸ τέλος κυρίου Js 5:11 is *oft.* (fr. Augustine to ABischoff, ZNW 7, '06, 274-9) incorrectly taken to mean *the end*=the death (this is what τέλος means e.g. in Appian, Syr. 64 §342, Bell. Civ. 1, 107 §501; 3, 98 §408; Arrian, Anab. 3, 22, 2; 7, 24, 1) of the Lord Jesus (s. 1c below). τέλος ἔχειν *have an end, be at an end* (X., An. 6, 5, 2; Pla., Phaedr. 241D, Rep. 3 p. 392C; Diod. S. 14, 18, 8; 16, 91, 2) Mk 3:26 (opp. σπῆναι). The possibility of repenting ἔχει τέλος *is at an end* Hv 2, 2, 5. Of the consummation that comes to prophecies when they are fulfilled (Xenophon Eph. 5, 1, 13; Jos., Ant. 2, 73; 4, 125; 10, 35; Sib. Or. 3, 211): revelations Hv 3, 3, 2. So perh. τὸ περὶ ἐμοῦ τέλος ἔχει *the references (in the Scriptures) to me are being fulfilled* Lk 22:37; also poss. *is my life's work is at an end* (cf. Diod. S. 20, 95, 1 τέλος ἔχειν of siege-machines, the construction of which entailed a great deal of hard work: *be completed*; Plut., Mor. 615E; Jos., Vi. 154).

b. *the last part, close, conclusion* esp. of the last things, the final act in the cosmic drama (Sb 8422, 10 [7 BC] τοῦτο γάρ ἐστι τέλος) Mt 24:6, 14; Mk 13:7; Lk 21:9; PK 2 p. 13, 22. Perh. 1 Cor 15:24, if ἔσται is to be supplied w. εἴτα τὸ τέλος *then the end will come* (so JHéring, RHPPhr 12, '33, 300-20; s. below, 1da and 2). ἔχει τέλος *the end is here* Hv 3, 8, 9. On τὰ τέλη τῶν αἰώνων 1 Cor 10:11 cf. αἰών 2b and s. c and 3 below; also MMBogle, ET 67, '56, 246f: τ.=‘mystery’.-PVolz, D. Eschatologie d. jüd. Gemeinde im ntl. Zeitalter '34; Bousset, Rel. 3 202-301; EHaupt, Die eschatol. Aussagen Jesu in den synopt. Evangelien 1895; HBScharman, The Teaching of Jesus about the Future acc. to the Synopt. Gospels '09; FSpitta, Die grosse eschatol. Rede Jesu: StKr 82, '09, 348-401; EvDobschütz, The Eschatology of the Gospels '10, Zur Eschatol. der Ev.: StKr 84, '11, 1-20; PCorssen, Das apokalypt. Flugblatt in der synopt. Überl.: Wochenschr. für klass. Philol. 32, '15, nos. 30-1; 33-4; DVölter, Die eschat. Rede Jesu: SchThZ 32, '15, 180-202; KWeiss (s. τελέω 1); JWeiss, Das Urchristent. '17, 60-98; Joach Jeremias, Jesus als Weltvollender '30; WGKümmel, Die Eschatologie der Ev.: ThBl 15, '36, 225-41, Verheissg. u. Erfüllg. '45; CJCadoux, The Historic Mission of Jesus '41 (eschat. of the synoptics); HPreisker, Das Ethos des Urchristentums '49; AStrobel, Untersuchungen zum eschat. Verzögerungsproblem, '61. Billerb. IV 799-976. Cf. also ἀνάστασις 2b, end.—In contrast to ἀρχή: B 1:6a, b; IEph 14:1a, b; IMg 13:1. Of God Rv 1:8 t.r.; 21:6; 22:13 (ἀρχή 1d).

c. *end or goal* toward which a movement is being directed, *outcome* (Dio Chrys. 67[17], 3; Epict. 1, 30, 4; 3, 24, 7; Maximus Tyr. 20, 3b; Jos., Ant. 9, 73; Test. Ash. 1:3) Mt 26:58. τὸ τέλος κυρίου *the outcome which the Lord brought about* in the case of Job's trials Js 5:11 (Diod. S. 20, 13, 3 τὸ δαιμόνιον τοῖς ὑπερηφάνους διαλογιζομένοις τὸ τέλος τῶν κατελπισθέντων εἰς τοῦναντίον μετατίθησιν=*the divinity, in the case of the arrogant, turns the outcome of what they hoped for to the opposite*.-On Js 5:11 s. 1a above). τὸ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη *the preaching has love as its aim* 1 Ti 1:5 (τ.=‘goal’ or ‘purpose’: Epict. 1, 20, 15; 4, 8, 12; Diog. L. 2, 87). Perh. this is the place for Ro 10:4, in the sense that Christ is the goal and the termination of the law at the same time, somewhat in the sense of Gal 3:24f (schol. on Pla., Leg. 625D τέλος τῶν νόμων=*goal of the laws*; Plut., Mor. 780E δίκη. . . νόμου τέλος ἐστί; FFlückiger, ThZ 11, '55, 153-7); s. 1a.—Esp. also of the final *goal* toward which men and things are striving, of the *outcome* or *destiny* which awaits them in accordance w. their nature (Aelian, V.H. 3, 43; Alciph. 4, 7, 8; Procop. Soph., Ep. 154; Philo, Exs. 162, Virt. 182; Test. Ash. 6:4) τὸ τέλος ἐκείνων θάνατος. . . τὸ τέλος ζωῆς αἰώνιον Ro 6:21f. Cf. 2 Cor 11:15; Phil 3:19 (HKoester, NTS 8, '61/'62, 325f): perh. a play on a mystery term; 1 Pt 4:17; Hb 6:8. κομιζόμενοι τὸ τέλος τῆς πίστεως 1 Pt 1:9. τέλος τὰ πράγματα ἔχει *all things have a goal or final destiny* (i.e. death or life) IMg 5:1 (τέλος ἔχειν as Plut., Mor. 382E; Polyaeus 4, 2, 11 τέλος οὐκ ἔσχεν ἡ πράξις=did not reach its goal; Jos., C. Ap. 2, 181, Ant. 17, 185.—Ael. Aristid. 52 p. 597 D.: τὸ τέλος πάντων πραγμάτων). εἰς τέλος εἶναι *be at=reach the goal* IRo 1:1 (εἰς for ἐν; cf. εἰς 9).

d. adverbial expressions—α. *adv. acc.* τὸ τέλος *finally* (Pla. et al.; BGU 1024 VII, 23; Bl-D. §160; cf. Rob. 486-8.—The usual thing in this case is τέλος without the art.) 1 Pt 3:8. εἴτα τὸ τέλος 1 Cor 15:24 is classed here by Hofmann2; FCBurkitt, JTS 17, '16, 384f; KBarth, Die Auferstehung der Toten2 '26, 96 (s. 1b above and 2 below).

β. *to the end, to the last*: ἄχρι τέλους Hb 6:11; Rv 2:26; ἕως τέλους (Da 6:27 Theod.) 1 Cor 1:8; 2 Cor 1:13 (here, too, it means *to the end*=until the parousia [Windisch, Sickenberger, ASV '01] rather than ‘fully’ [Ltzmn., Hdb.; RSV '46]); Hs 9, 27, 3; μέχρι τέλους (Phocylides [VI BC] 17 Diehl2 ἐξ ἀρχῆς μέχρι τέλους; Charito 4, 7, 8; Appian, Mithrid. 112 §550; Polyaeus 4, 6, 11; POxy. 416, 3; PTebt. 420, 18; Wsd 16:5; 19:1; Jos., Vi. 406) Hb 3:6, 14; Dg 10:7. S. also εἰς τέλος (γ below).

γ. *εἰς τέλος in the end, finally* (Hdt. 3, 40 et al.; PTebt. 38, 11 [113 BC]; 49, 12; Gen 46:4; Ps.-Clem., Hom. 18, 2) Lk 18:5. σωθῆναι 2 Cl 19:3.—*To the end, until the end* (Epict. 1, 7, 17; Jos., Ant. 19, 96) Mt 10:22; 24:13; Mk 13:13; IEph 14:2; IRo 10:3.—*Forever, through all eternity* (Dionys. Hal. 13, 88, 3; Ps 9:19; 76:9; 1 Ch 28:9; Da 3:34) ἔφθασεν ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος 1 Th 2:16 (s. also below and cf. Test. Levi 6:11). εἰς τέλος ἀπολῶσαι τὴν ζωὴν *lose one's life forever* Hs 8, 8, 5b.—*Decisively, extremely, fully, altogether* (Polyb. 1, 20, 7; 10; 12, 27, 3 and oft.; Diod. S. 18, 57, 1 ταπεινωθέντες εἰς τ.=ruined utterly; Lucian, Philop. 14; Appian, Bell. Mithr. 44 §174; Dit., Or. 90, 12 [II BC]; PTebt. 38, 11 [II BC]; 49, 11; 793 [s. οὗς]; Josh 8:24; 2 Ch 12:12; Ps 73:1; Job 6:9; PsSol 1:1; Jos., Vi. 24; Diodorus on Ps 51:7 Migne XXXIII p. 1589b εἰς τέλος τουτέστι παντελῶς) 1 Th 2:16 (*forever* is also poss.; s. above); B 4:6; 10:5; 19:11. ἰλαρὰ εἰς τέλος ἦν *she was quite cheerful* Hv 3, 10, 5. Cf. 3, 7, 2; m 12,

2, 3; s6, 2, 3; 8, 6, 4; 8, 8, 2; 5a; 8, 9, 3; 9, 14, 2.—For εἰς τέλος ἡγάπησεν αὐτούς J 13:1 s. εἰς 3.—δ. ἐν τέλει at the end (opp. πρὸ αἰώνων IMg 6:1.).

2. rest, remainder (Aristot. De Gen. Anim. 1, 18 p. 725b, 8; Is 19:15. Of a military formation Arrian, Tact. 10, 5; 18, 4), if τὸ τέλος 1 Cor 15:24 is to be taken, w. JWeiss and Ltzm., of a third and last group (τάγμα 1b; s. 1b and 1da above).

3. (indirect) tax, customs duties (X., Pla. et al.; inscr., pap.; 1 Macc 10:31; 11:35; Jos., Ant. 12, 141) ἀποδιδόναι τὸ τέλος Ro 13:7b; cf. a (w. φόρος as Appian, Sicil. 2, 6, Bell. Civ. 2, 13 §47; Vi. Aesopi W c. 92; Ps.-Clem., Hom. 10, 22). λαμβάνειν τέλη ἀπὸ τινος Mt 17:25 (w. κῆνσος).—τὰ τέλη τ. αἰώνων 1 Cor 10:11 is transl. the (spiritual) revenues of the ages by ASouter (Pocket Lex. of the NT '16, s.v. τέλος) and PMacpherson, ET 55, '43/'44, 222 (s. 1b above).—GDelling, TW VIII, 50-88: τέλος and related words, also ZNW 55, '64, 26-42=Studien zum NT, '70, 17-31. M-M. B. 802; 979.*

τελώνειν s. τελώνιον (now held itacistic spelling).

τελώνης, ου, ὁ (Aristoph., Aeschin.+; incr., pap., ostraca; formed of τέλος+ώνεομαι) tax-collector, revenue officer (s. τέλος 3; Gdspd., Probs. 28). The τελ. in the synoptics (the only part of our lit. where they are mentioned) are not the holders (Lat. publicani) of the 'taxfarming' contracts themselves, but subordinates (Lat. portitores) hired by them; the higher officials were usu. foreigners, but their underlings were taken fr. the native population as a rule. The prevailing system of tax collection afforded the collector many opportunities to exercise his greed and unfairness. Hence they were particularly hated and despised as a class (cf. these condemnatory judgments on the τελῶναι: Demochares [300 BC] 75 fgm. 4 Jac. τελ. βάνανσος; Xeno Com. vol. III p. 390 Kock πάντες τελῶναι ἄρπαγες; Herodas 6, 64; Diogenes, Ep. 36, 2; Lucian, Nekom. 11; Artem. 1, 23; 4, 42; 57; Ps.-Dicaearchus p. 143, 7 Fuhr.; Iambl. Erot. 34; Cicero, De Off. 1, 150; UPZ 113, 9; 16 [156 BC]; Wilcken, Ostraka I 568f; PPrinceton Univ. II '36 no. 20, 1ff [on this OWReinmuth, Class. Philology 31, '36, 146-62]; Philo, Spec. Leg. 2, 93ff. Rabbinic material in Schürer I 479, 116; Billerb. I 377f). The strict Jew was further offended by the fact that the tax-collector had to maintain continual contact w. Gentiles in the course of his work; this rendered a Jewish tax-collector ceremonially unclean. The prevailing attitude is expressed in these combinations: τελῶναι καὶ ἁμαρτωλοὶ (s. on ἁμαρτωλός 2) Mt 9:10f; 11:19; Mk 2:15, 16a, b (RPesch, BRigaux-Festschr., '70, 63-87); Lk 5:30; 7:34; 15:1 (JoachJeremias, ZNW 30, '31, 293-300). ὁ ἔθνικὸς καὶ ὁ τελώνης Mt 18:17. οἱ τελῶναι καὶ αἱ πόρνοι 21:31f. As typically selfish 5:46.—Lk 3:12 (Sb 8072, 6 [II AD] the prefect reprimands τελ. who demand τὰ μὴ ὀφειλόμενα αὐτοῖς; 5:29; 7:29. The Pharisee and the tax-collector Lk 18:10f, 13. Μαθηαῖος ὁ τελώνης Mt 10:3 (Jos., Bell. 2, 287) Ἰωάννης ὁ τελώνης. τελ. ὀνόματι Λευὶ Lk 5:27 (cf. Λευὶ 4).—Schürer I rev. Eng. ed. '73, 372ff; JMarquardt, Staatsverw. II 2 1884, 261ff; 289ff; AHJones, Studies in Rom. Gov't. and Law, '60, 101-14; JRDonahue, CBQ 33, '71, 39-61.—OMichel, TW VIII, 88-106. M-M.*

τελώνιον, ου, τό revenue or tax office (Posidippus Com. [III BC], fgm. 13; Strabo 16, 1, 27; Dit., Or. 496, 9; 525, 10; UPZ 112 VIII, 3 [203/2 BC]; Wilcken, Chrest. 223, 3) Mt 9:9; Mk 2:14; Lk 5:27; GEb 2 (PPetr. II 11[2], 3 ἐπὶ τελώνιον). M-M.*

τέξομαι s. τίκτω.

τέρας, ατος, τό (Hom.+; LXX, Philo, Joseph.) prodigy, portent, omen, wonder in our lit. only pl. and combined w. σημεῖα; s. σημεῖον 2a, b, c, where all the passages containing τέρατα are given (Appian, Bell. Civ. 1, 83 §377 τέρατα πολλὰ ἐγίνοντο, i.e., terrifying portents caused by a divinity [τὸ δαμόνιον, ὁ θεός] that foretell the destructive results of Sulla's campaign in Italy).-PStein, TEPAΣ, Diss. Marburg '09. M-M.*

τερατεία, ας, ἡ (Aristoph., Isocr.+) illusion, jugglery, untrustworthy talk (Aristoph., Isocr.+; Polyb. 2, 17, 6; Diod. S. 4, 51, 3; Heraclit. Sto. 27 p. 42, 10; Jos., Bell. 1, 630) Dg 8:4 (w. πλάνη).*

τέρμα, ατος, τό (Hom.+; Dialekt-Inschr. 711; PFay. 217 βίου τέρμα; Sb 5829, 12; 3 Km 7:32; Wsd 12:27; Sib. Or. 3, 756) end, limit, boundary (Hdt. 7, 54 ἐπὶ τέρμα τ. Εὐρώπης γίνεσθαι; Philostrat., Vi. Apoll. 5, 4; En. 106, 8; Philo, Mos. 1, 2 τὰ τ. γῆς τέρματα; Jos., Bell. 7, 284) τὸ τέρμα τῆς δύσεως the farthest limits of the west 1 Cl 5:7 (the var. interpretations of the expr. are dealt w. by Dubowy [s.v. Σπανία] 17-79). On the question of Paul's journey to Spain s. the lit. s.v. Σπανία.*

τερπνός, ἡ, ὄν (Tyrtaeus [VII BC]+; LXX; Sib. Or. 4, 191) delightful, pleasant, pleasing 1 Cl 7:3 (cf. Ps 132:1). Subst. (τὸ τερπνόν Polyb. 1, 4, 11; Ep. Arist. 77; Jos., Ant. 19, 181; τὰ τ. Isocr. 1, 21; Philo, Somn. 2, 209) τὰ τερπνὰ τοῦ κόσμου the delights or pleasures of the world IRo 6:1 (so Zahn, w. the Gk. witnesses to the uninterpolated text, though Lghtf., Funk, Hilgenfeld, GKrüger and Bihlmeyer w. the interpolated Gk. and the Lat. and Syr. versions prefer πέρατα).*

Τέρτιος, ου, ὁ (Gk. inscr. fr. I AD in GEdmundson, The Church in Rome '13 p. 22, 1) Tertius, a Christian brother helpful to Paul; in Ro 16:22 he is ὁ γράψας τὴν ἐπιστολὴν, and sends personal greetings to the church for which the letter is intended. Cf. Ro subscr. M-M.*

Τέρτουλλος, ου, ὁ (lit., inscr., coins) Tertullus. The name of the Roman eparch under whom Onesimus suffered

martyrdom is spelled this way in Phlm **subscr.***

Τέρτυλλος, ου, ό (CIG 3001; 4337; IG VII 4173; XIV 826, 44; CIL III 14 428; 14 447. On the spelling **cf.** WDittenberger, **Her.** 6, 1872, 293f; **BL-D.** §41, 1) *Tertullus*, attorney for those who accused Paul before Felix the procurator **Ac** 24:1f.-StLösch, D. Dankesrede des T.: **ThQ** 112, '31, 295-319. **M-M.***

τεσσαράκοντα (Hom.+; **Ep. Arist.** 105; **Jos., Ant.** 11, 15al.; **Test.** 12 **Patr.**; **Sib. Or.** 8, 148), though in the NT the oldest witnesses **fr.** P46 on at 2 **Cor** 11:24 have throughout the Ionic-Hellenistic form **τεσσεράκοντα** (so **Dit., Syll.** 3 344, 45 [c. 303 BC]; **LXX** in the uncials [**Thackeray** 62f, 73], but hardly in the autographs, since even in I AD the **pap.** almost never have **τεσσεράκοντα**; one exception is **PSI** 317, 4 [95 AD].-**BL-D.** §29, 1; **Mlt.-H.** 66f; **Tdf.**, **Proleg.** 80; **W-H., App.** 158) **indecl.** *forty*, often of days (**Dicaearchus**, **fgm.** 35b **W.** of **Pythagoras**: ἀποθανεῖν τετταράκοντα ἡμέρας ἀσιτήσαντα; **Diod. S.** 17, 111, 6 ἐν ἡμ. **τεττ.**; **Jos., Ant.** 18, 277; **Procop.**, **Bell.** 6, 15, 7) **Mt** 4:2a, b; **Mk** 1:13; **Lk** 4:2 (including the nights as **Ps.-Callisth.** 3, 26, 7 p. 127, 3); **J** 2:20; **Ac** 1:3 al. (eight times in all; **PMenoud**, **OCullmann-Festschr.**, '62, 148-56); 2 **Cor** 11:24 (**cf. Jos., Ant.** 4, 238; 248); **Hb** 3:10 (**Ps** 94:10), 17; **Rv** 7:4 al. (six times); **1 Cl** 53:2a, b; **B** 4:7a, b (**Ex** 34:28); 14:2 (**cf. Ex** 34:28); **Hs** 9, 4, 3; 9, 5, 4; 9, 15, 4; 9, 16, 5 (in these **Hermas** passages 'forty' appears as a numeral: μ').—**EKönig**, *Die Zahl 40 u. Verwandtes*: **ZDMG** 61, '07, 913-17; **WHRoscher**, *Die Zahl 40 im Glauben, Brauch u. Schrifttum der Semiten*: **Abh. der Sächs. Ges. d. W.** 27, no. IV '08, *Die Tesseractaden*: **Ber. der Sächs. Ges. d. W.** 61, '09, 21-206; **KSchubert**, *The Dead Sea Community*, tr. **Doberstein** '59 (symbolism of '40' in Qumran). **M-M.**

τεσσαρακονταετής, ές (**Hes.**, **Op.** 441) or **τεσσερακονταετής** (**Sb** 8246, 9; 21 [340 AD]) see **s.v.** **τεσσαράκοντα**; on the accent **s. έκατονταετής**; *forty years (old)* **τεσσ. χρόνος** a period of forty years (**Appian**, **Mithrid.** 118 §583 **τεσσ. χρ.**; **cf. διετής χρ.**; **Hdt.** 2, 2; **Jos., Ant.** 2, 74) **Ac** 7:23; 13:18.*

τέσσαρες (Hom.+) **neut.** **τέσσαρα** or **τέσσερα** (the latter is practically never found in **inscr.** and **pap.** [**Mayser** p. 57 w. **lit.**; **Rdm.** 2 p. 43], but on the other hand is **predom.** in the **LXX-mss.**). **Gen.** **τεσσάρων** (**Ep. Arist.**; **Jos., Vi.** 75.—τὸ διὰ τεσσάρων as a musical **expr.**: **Dionys. Hal., Comp. Verb.** 11). **Dat.** **τέσσαρσιν** (**Ac** 11:5 **D** τέτρασιν; **BL-D.** §63, 1 **app.**). **Acc. masc.** **τέσσαρας** (**τέσσαρες** as **acc.** [**pap.**, **LXX**; for both **s. Thackeray** 148f] is poorly attested for the NT [**BL-D.** §46, 2; **Mlt.-H.** 130; 170]) *four* **Mt** 24:31 (ἄνεμος 1); **Mk** 2:3; 13:27 (ἄνεμος 1); **Lk** 2:37; **J** 11:17; 19:23; **Ac** 10:11 al. (six times in all); **Rv** 4:4a, b al. (29 times); **Hv** 1, 4, 1 al. (13 times); **D** 10:5 (ἄνεμος 1). On **τέσσερα ζῶα** **Rv** 4:6 **cf. Lohmeyer ad loc.**; **FJDölger**, *Die Sonne der Gerechtigkeit u. der Schwarze* '18. **M-M.**

τεσσαρεσκαίδεκατος, η, ον (**Hippocr., Epid.** 6, 3, 2 **L.**; **Dit., Syll.** 3 1112, 14; **PEleph.** 1, 1 [311 BC]; **POsl.** 40, 35 [150 AD]; **LXX** [**cf. Thackeray** 189]; **Jos., Ant.** 2, 311al., **C. Ap.** 1, 159. The Ionic-Hellenistic form **τεσσερεσκαίδεκατος** **Hdt.** 1, 84; **Dit., Syll.** 3 633, 27 [c. 180 BC]; 1017, 10) *fourteenth* **Ac** 27:27, 33. **M-M.***

τεσσερ— **s.** **τεσσαρ-**.

τεταρταῖος, α, ον (**Hippocr., Pla., X.**+; **Polyb.** 3, 52, 2; **Diod. S.** 14, 29, 2; 17, 67, 1; **Jos., Ant.** 13, 398; **Dit., Syll.** 3 1239, 20; **PTebt.** 275, 21; **POxy.** 1151, 37) *happening on the fourth day* **τεταρταῖός ἐστιν** *he has been dead four days* (**cf. X., An.** 6, 4, 9 ἤδη γὰρ ἦσαν πεμπτῆται=they had already been dead for five days) **J** 11:39. **M-M.***

τέταρτος, η, ον (Hom.+; **inscr., pap., LXX**; **Ep. Arist.** 48; **Joseph.**) *fourth* **Mt** 14:25; **Mk** 6:48; **Ac** 10:30; **Rv** 4:7 al.; **B** 4:5 (**Da** 7:7); **Hs** 9, 1, 6; 9, 15, 2f; 9, 21, 1. The **subst. neut.** τὸ τέταρτον (i.e. μέρος) *the fourth part, quarter* (**Diod. S.** 1, 50, 2; **POxy.** 611; 1102, 9; 1293, 25 [II AD]; **Jos., Ant.** 14, 203) τὸ τέταρτον τῆς γῆς **Rv** 6:8. **M-M.**

τετραα— **s.** **τετρα-**.

τετράγωνος, ον (**Hdt.**+; **inscr., pap., LXX, Philo**; **Jos., Ant.** 3, 116; 12, 227; **loanw.** in **rabb.**) *(four)-square* of a city ἡ πόλις τετράγωνος κεῖται *the city is laid out as a square* **Rv** 21:16 (Rome was originally built in this way **acc.** to **Appian**, **Basil.** 1a §9; **Strabo** 12, 4, 7 of Nicaea: ἔστι τῆς πόλεως ἐκκαίδεκάστας διος ὁ περίβολος ἐν τετραγώνῳ σχήματι. . . τετράπυλος ἐν πεδίῳ κείμενος); but **s.** also below. Of stones that are to be used in a building (**Appian**, **Mithrid.** 30 §119; **Arrian** **Peripl.** 2, 1; 1 **Macc** 10:11 **ed. Kappler** v.1.; **Jos., Ant.** 20, 221) **Hv** 3, 2, 4; 3, 5, 1; **s** 9, 3, 3; 9, 6, 7f; 9, 9, 2; **cf. v** 3, 6, 6. *Shaped like a cube* of a tremendous rock **Hs** 9, 2, 1. **Perh.** **Rv** 21:16 (**s.** above) also has this sense.—**Subst. neut.** τὸ τετράγωνον *rectangle, square* (**Pla. et al.**; **Dit., Or.** 90, 45 [II BC]; **POxy.** 669, 21) ἐν τετραγώνῳ *in a square or rectangle* **Hv** 3, 2, 5. **M-M.***

τετραδῖον, ου, τό (**BGU** 956, 3 [III AD]; **POxy.** 2156, 10) as a military **t.t.** (**Philo**, **In Flacc.** 111) *a detachment or squad* (so **Gdspd., Probs.** 131f) *of four soldiers*, one for each of the four night watches (**cf. Vegetius**, **De Re Militari** 3, 8 p. 84f **Lang**) **τέσσαρσιν τετραδίοις στρατιωτῶν** **Ac** 12:4 (on the **subj.-matter Philo** **Strat.**, **Vi. Apoll.** 7, 31). **M-M.***

τετρακισχίλιοι, αι, α (**Hdt., Aristoph.**+; **LXX**; **Jos., Vi.** 371) *four thousand* **Mt** 15:38; 16:10; **Mk** 8:9, 20; **Ac** 21:38. **M-M.***

τετρακόσιοι, αι, α (**Hdt.**+; **pap., LXX**; **Ep. Arist.** 20; **Jos., Ant.** 11, 15; 18) *four hundred* **Ac** 5:36; 7:6 (**Gen** 15:13.—The ἔτη τετρακόσια is a round number, not necessarily strictly exact; the same number is used in **Appian**, **Bell.**

Civ. 1, 98 §459 to indicate approximately the period of time in which there had been no dictator); 13:20; 21:38 v.l.; Gal 3:17. M-M.*

τετράμηνος, ον *lasting four months* (Thu. et al.; inscr., pap.), in the only occurrence in our lit. subst. (cf. Judg 19:2 A; 20:47 A; Bl-D. §241, 3 app.; Mlt.-H. 286) ἡ τετράμηνος (sc. ὥρα) *the period of four months, third of a year* (Dit., Syll. 3 410, 4 τὴν πρώτην τετράμηνον, 24 [274 BC]; 442, 3; 17; 645, 74; BGU 1118, 8; 1119, 17 [both I BC]) ἔτι τετράμηνός ἐστιν καὶ *four months more, then* J 4:35. The t.r. has τὸ τετράμηνον in the same mng. (JMBover, Biblica 3, '22, 442ff). M-M.*

τετραπλοῦς, ἦ, οὖν (contracted fr. τετραπλόος, ὅη, ὅον. The word since X., An. 7, 6, 7; Jos., Ant. 7, 150al.; as adv. 3 Km 6:33) *four times, fourfold* ἀποδιδόναι τετραπλοῦν *pay back four times as much* Lk 19:8 (cf. PSI 1055, 13 [III AD] τοῦ τετραπλοῦ μισθοῦ). M-M.*

τετράποδος, ον a by-form (since Polyb. 1, 29, 7) of τετράπους (q.v.) *four-footed* σὺν κτήνεσι τετραπόδοις PK 2 p. 14, 19.*

τετράπους, ον, γεν. ποδος *four-footed* (Hdt.+; inscr., pap.) in our lit. only subst. τὰ τετράποδα *four-footed animals, quadrupeds* (Thu. 2, 50, 1; PHib. 95, 8 [256 BC]; PStrassb. 5, 15; LXX; Philo, Gig. 31; Jos., Ant. 4, 70; Sib. Or. 3, 692) always w. πετεινά and ἐρπετά Ac 10:12; Ro 1:23.—Ac 11:6 adds θηρία. M-M.*

τετραρχέω (Tdf., W-H., N. spell it τετρααρχέω; on this s. Bl-D. §124; Mlt.-H. 63 al.) *be tetrarch* (Jos., Bell. 3, 512 of Philip; Vita 52) Lk 3:1 three times w. **γεν.** of the region governed (Bl-D. §177; Rob. 510).—S. **τετράρχης**.*

τετράρχης, ου, ὁ (Tdf., W-H., N. spell it τετραάρχης; on this s. Bl-D. §124; Mlt.-H. 63 al.) *tetrarch* (Strabo; Joseph.; inscr.: s. the reff. in Schürer I 4 423, 12. Also Plut., Anton. 56, 7; 58, 11; Polyaeus 8, 39), **orig.** ruler of the fourth part of a region (Strabo 12, 5, 1 p. 567); later, when the **orig.** sense was wholly lost (Appian, Mithrid. 46 §178; 58 §236 there are more than four Galatian tetrarchs), title of a petty dependent prince, whose rank and authority were lower than those of a king. In our lit. Herod Antipas is given this title (as well as in the inscr. Dit., Or. 416, 3; 417, 4; Jos., Ant. 17, 188; 18, 102; 109; 122) Mt 14:1; Lk 3:19; 9:7; Ac 13:1; ISm 1:2.—Schürer I 4 423f; BNiese, RhM n.s. 38, 1883, 583ff; EvDobschütz, RE XX '08, 627f; XXIV '13, 622. M-M.*

τετράς, ἄδος, ἡ *the number four* (Aristot., Philo), **esp.** *the fourth day* (Hes.+; inscr., pap., LXX of the fourth day of the month) *the fourth day of the week, Wednesday* τετράδα *on Wednesday* D 8:1 (on the **acc.** in answer to the question 'when?' s. Bl-D. §161, 3; Rob. 470f).*

τεφρόω 1 **aor.** ἐτέφρωσα (Theophr. et al.; Philo, Ebr. 223 [of Sodom and Gomorrah]; Sib. Or. 5, 124) *cover with or reduce to ashes* πόλεις Σοδ. καὶ Γομ. 2 Pt 2:6. M-M.*

τέχνη, ης, ἡ (Hom.+; inscr., pap., LXX, Ep. Arist., Philo; Jos., C. Ap. 2, 191al.; Test. Napht. 8:7; loanw. in rabb.) *skill, trade* Ac 17:29; Rv 18:22. Pl. Dg 2:3. σκηνοποιὸς τῇ τ. α. σκ. *by trade* Ac 18:3. τέχνην ἔχειν *have and practice a skill or trade* (Eur., Suppl. 381; X., Mem. 3, 10, 1 al.) Hs 9, 9, 2; D 12:4. M-M.*

τεχνίτης, ου, ὁ (X., Pla.; inscr., pap., LXX, Ep. Arist., Philo; Jos., Ant. 20, 219) *craftsman, artisan, designer* Dg 2:3; D 12:3. Of the silversmith Ac 19:24, 25 v.l., 38. Of the potter 2 Cl 8:2 (symbolically). πᾶς τεχνίτης πάσης τέχνης Rv 18:22.—Of God (Dox. Gr. 280a, 7 [Anaxagoras]; Maximus Tyr. 13, 4c; 41, 4g; Herm. Wr. 486, 30 Sc. al.; Wsd 13:1; Philo, Op. M. 135, Mut. Nom. 31 δημιουργία τοῦ τῶν καλῶν καὶ ἀγαθῶν μόνων τεχνίτου) as the *architect* of the heavenly city (w. δημιουργός) Hb 11:10. Of the holy Logos ὁ τεχνίτης καὶ δημιουργός τῶν ὅλων Dg 7:2 (cf. Herm. Wr. 490, 34 Sc. ὁ τῶν συμπάντων κοσμοποιητὴς καὶ τεχνίτης).—HFWeiss, TU 97, '66, 52-5; s. also lit. s.v. **δημιουργός**. M-M.*

τηγανίζω (Posidippus Com. [III BC], fgm. 5; BGU 665, 3 [I AD]; 2 Macc 7:5; Jos., Ant. 7, 167. Loanw. in rabb.) *fry* in a pan, **pass.** of those undergoing fiery torments in hell AP 20:34.*

τήκω 2 **fut. pass.** τακήσομαι 2 Pt 3:12 v.l.; 2 Cl 16:3 (Hom.+; LXX; Jos., Bell. 5, 426; Sib. Or. 7, 77) *melt* (**trans.**); **pass.** *melt* (**intr.**), *be melted, dissolve* (Philo, Aet. M. 110 of the earth) of the στοιχεῖα et al. at the end of the world (Is 34:4 v.l. [quoted AP, fgm. 5]; En. 1, 6; Test. Levi 4:1) 2 Pt 3:12. τακήσονται τινες τῶν οὐρανῶν καὶ πᾶσα ἡ γῆ ὡς μόλιβος ἐπὶ πυρὶ τηκόμενος 2 Cl 16:3 (Apollon. Rhod. 4, 1680 τηκόμενῳ μολίβῳ). πᾶσα δύναμις AP fgm. 5 (s. above). M-M.*

τηλαυγής, ἐς (Pind.+; LXX, Philo) *lit. far-shining*; then **gener.** *clear, plain*; **neut. comp.** as **adv.** τηλαυγέστερον (Diod. S. 1, 50, 1; Vett. Val. 54, 7f οἱ παλαιοὶ μυστικῶς καὶ σκοτεινῶς διέγραψαν, ἡμεῖς δὲ τηλαυγέστερον; Philo, Poster. Cai. 65) *more clearly* Hs 6, 5, 1 (s. also **δηλαυγῶς**).*

τηλαυγῶς **adv.** (Strabo 17, 1, 30; POxy. 886, 24 [III AD]; Philo, Congr. 24, 25) (*very*) *plainly, clearly* Mk 8:25 (v.l. δηλαυγῶς, q.v.—Bl-D. §119, 4 app.; Rdm. 2 37; cf. Mlt.-H. 283). M-M.*

τηλικοῦτος, αὐτή, οὗτο (Aeschyl., X., Pla.+; inscr., pap., LXX) a demonstrative pron. correlative to ἡλικός (as Diod. S. 10, 19, 5; Hero Alex. I p. 396, 26; 416, 1; Jos., Ant. 8, 208; 13, 5).—On the form of the neut. s. Bl-D. §64, 4; Rob. 290. For the use of the art. w. it Bl-D. §274; Rob. 771.

1. so great, so large of bodily size (Polyaenus 7, 35, 1) θηρίον Hv 4, 2, 3f. κῆτος 4, 1, 9. πλοῖα Js 3:4.—2. so great, so important, so mighty etc. (Diod. S. 13, 41, 2 χειμών; Ep. Arist. 312; Jos., Bell. 4, 157 τὸ τηλικοῦτον [sic] ἀσέβημα 7, 393, Ant. 14, 352) σημεῖα καὶ τέρατα B 4:14; 5:8. σεισμός Rv 16:18 (w. οὕτω μέγας pleonastically added). θόρυβος MPol 8:3. θάνατος so great a peril of death (θάνατος 1c) 2 Cor 1:10. σωτηρία Hb 2:3. M-M.*

τημελέω (Eur., Pla.+; Sym. Ps 30:4; Is 40:11; Philo; Jos., Ant. 1, 252; 2, 79) care for, look after τινά someone (Eur., Iph. A. 731; Plut., Mor. 148D; Sext. Emp., Math. 1, 249) τὸν ἀσθενῆ 1 Cl 38:2.*

τημελοῦχος, ὄν care-taking, fostering τημελοῦχος ἄγγελος a guardian angel AP, fgm. 1 and 2 (fr. Clem. Alex., Ecl. Proph. 41, 1; 48, 1 Stählin).*

τηνικαῦτα adv. at that time, then (Soph., Hdt.+; Ael. Aristid. 53 p. 624, 23 D.) Phlm subscr.*

τηρέω impf. ἐτήρουν; fut. τηρήσω; 1 aor. ἐτήρησα; pf. τετήρηκα, 3 pl. τετήρηκαν J 17:6 (Bl-D. §83, 1; Mlt. 52f; Mlt.-H. 221). Pass.: impf. ἐτηρούμην; pf. τετήρημαι; 1 aor. ἐτηρήθην (Pind., Thu.+; inscr., pap., LXX, En.; Ep. Arist. 263; Philo, Joseph., Test. 12 Patr.).

1. keep watch over, guard τινά, τι someone, someth. a prisoner (Thu. 4, 30, 4) Mt 27:36, 54; Ac 16:23; a building (cf. PPetr. II 37, 1, 19 [III BC] τηρεῖν τὸ χῶμα; PFlor. 388, 32; 1 Macc 4:61; 6:50) Hs 9, 6, 2; 9, 7, 3. Pass. (Jos., Ant. 14, 366) Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ Ac 12:5. Cf. 24:23; 25:4, 21b. τηρεῖν τὴν φυλακὴν guard the jail 12:6. Abs. (keep) watch (PSI 165, 4; 168, 9; 1 Esdr 4:11; 2 Esdr [Ezra] 8:29) MPol 17:2. οἱ τηροῦντες the guards (SSol 3:3) Mt 28:4.

2. keep, hold, reserve, preserve someone or someth. (Aristoph., Pax 201)—a. for a definite purpose or a suitable time (Jos., Ant. 1, 97) τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι J 2:10 (POxy. 1757, 23 τήρησόν μοι αὐτά, ἕως ἀναβῶ). Cf. 12:7 (WKühne, StKr 98/99, '26, 476f). τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν Ac 25:21a. κληρονομίαν τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς (εἰς 4g) 1 Pt 1:4.—2 Pt 2:4 (cf. Test. Reub. 5:5 εἰς κόλασιν αἰώνιον τετήρηται), 9, 17; 3:7 (cf. Jos., Ant. 1, 97 τηρεῖσθαι κατακλυσμῷ); Jd 6b, 13; MPol 2:3; 11:2; 15:1.

b. keep, etc. unharmed or undisturbed (Polyb. 6, 56, 13 one's word; Herodian 7, 9, 3) ὁ δὲ ἀγαπῶν με τηρηθήσεται ὑπὸ τοῦ πατρὸς μου J 14:21 P75. τὴν σφραγίδα 2 Cl 7:6. τὴν ἐκκλησίαν 14:3a (opp. φθεῖρειν). τὴν σάρκα 14:3b. τηρεῖ ἑαυτὸν 1J 5:18 t.r. τηρεῖν τὴν ἑαυτοῦ παρθένον keep his virgin inviolate as such 1 Cor 7:37 (Heraclit. Sto. 19 p. 30, 3; Achilles Tat. 8, 18, 2 παρθένον τὴν κόρην τετήρηκα. SBelkin, JBL 54, '35, 52 takes τηρ. here to mean support one's fiancée, without having marital relations.—On this subj. s. the lit. s.v. γαμίζω 1).—W. a second acc. (of the predicate, to denote the condition that is to remain unharmed. Cf. M. Ant. 6, 30 τήρησαι σεαυτὸν ἀπλοῦν; BGU 1141, 25 [13 BC] ἄμειπτον ἑμαυτὸν ἐτήρησα; Wsd 10:5) τὴν ἐντολὴν ἄσπιλον 1 Ti 6:14. τὸ βάπτισμα ἀγνόν 2 Cl 6:9. τὴν σφραγίδα ὑγιή Hs 8, 6, 3. τὴν σάρκα ἀγνήν 2 Cl 8:4, 6. τὴν σάρκα ὡς ναὸν θεοῦ IPHld 7:2. σεαυτὸν ἀγνόν 1 Ti 5:22.—2 Cor 11:9; Js 1:27. Pass. ὁλόκληρον ὑμῶν τὸ πνεῦμα τηρηθεῖ 1 Th 5:23. τηρεῖν τινα ἐν τινι keep someone (unharmed) by or through someth. J 17:11f. ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε keep yourselves from harm by making it possible for God to show his love for you in the future also Jd 21. τοῖς Χριστῷ τετηρημένοις κλητοῖς to those who have been called and who have been kept unharmed for Christ, or in case the ἐν before θεῷ is to be repeated, through Christ Jd 1.

3. keep=not lose (as Diod. S. 17, 43, 9 τὰ ὄπλα, the shields) τὴν ἀγνεῖαν Hm 4, 4, 3. τὴν ἐνότητα τοῦ πνεύματος Eph 4:3. τὴν πίστιν 2 Ti 4:7 (cf. Diod. S. 19, 42, 5 τηρεῖν τὴν πίστιν; Brit. Mus. Inscr. III no. 587b, 5 ὅτι τὴν πίστιν ἐτήρησα; Jos., Ant. 15, 134) τὰ ἱμάτια αὐτοῦ Rv 16:15 (or else he will have to go naked). αὐτόν (=τὸν θεόν) 1J 5:18. W. a neg.: fail to hold fast=lose through carelessness or give up through frivolity or a deficient understanding of the value of what one has τι someth. τὸ μικρόν 2 Cl 8:5 (a saying of Jesus whose literary source is unknown). τὴν ἑαυτῶν ἀρχήν (s. ἀρχή 4) Jd 6a.

4. keep=protect (Pind.+; En. 100, 5) τινὰ ἐκ τινος someone from someone or someth. J 17:15; Rv 3:10b (cf. Pr 7:5 τηρεῖν τινα ἀπὸ τινος).

5. keep, observe, fulfill, pay attention to, esp. of law and teaching (LXX) τι someth. (Polyb. 1, 83, 5 legal customs; Herodian 6, 6, 1) Mt 23:3; Ac 21:25 t.r. τὸν νόμον (Achilles Tat. 8, 13, 4; Tob 14:9; Test. Dan 5:1.—τ. νόμους Jos., C. Ap. 2, 273) 15:5; Js 2:10; Hs 8, 3, 3-5. τὰ νόμιμα τοῦ θεοῦ Hv 1, 3, 4 (τηρ. τὰ νόμιμα as Jos., Ant. 8, 395; 9, 222). δικαιώματα κυρίου B 10:11. πάντα ὅσα ἐνετειλάμην ὑμῖν Mt 28:20. τὰς ἐντολάς (Ramsay, Phryg. I 2 p. 566f no. 467-9 [313/14 AD] τηρῶν ἐντολάς ἀθανάτων, i.e., θεῶν; Sir 29:1; Jos., Ant. 8, 120) 19:17; J 14:15, 21; 15:10a, b; 1J 2:3f; 3:22, 24; 5:3; Rv 12:17; 14:12; Hm 7:5; 12, 3, 4; 12, 6, 3; s 5, 1, 5; 5, 3, 6; 6, 1, 4. Pass. 5, 3, 5a. τὸ σάββατον observe the Sabbath J 9:16. τὴν νηστείαν keep the fast Hs 5, 3, 5b; cf. 5, 3, 9. τὴν παράδοσιν (Jos., Vi. 361b) Mk 7:9. τὸν λόγον J 8:51f, 55; 14:23; 15:20a, b; 17:6; 1J 2:5; Rv 3:8. τὸν λόγον τῆς ὑπομονῆς μου vs. 10a. τοὺς λόγους (1 Km 15:11) J 14:24. τοὺς λόγους τῆς προφητείας Rv 22:7, τοῦ βιβλίου τούτου vs. 9. τὰ ἐν τῇ προφητείᾳ γεγραμμένα 1:3. ὁ τηρῶν τὰ ἔργα μου he who takes my deeds to heart Rv 2:26. Abs., but w. the obj. easily supplied fr. the context τηρεῖ pay attention to it 3:3 (cf. Philo, Leg. All. 3, 184).—HRiesenfeld, TW VIII, 139-51: τηρέω and related words. M-M.*

τήρησις, εὼς, ἡ (Thu.+; inscr., pap., LXX; Jos., Ant. 17, 205)—1. custody, imprisonment (Jos., Ant. 16,

321)—2. *prison* (BGU 388 III, 7). Both *mngs.* are *poss.* (as *Thu.* 7, 86, 2; *Jos.*, *Ant.* 18, 235) in ἔθεντο εἰς τήρησιν Ac 4:3. ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ 5:18.

3. *keeping, observance* (Wsd 6:18) ἐντολῶν (*Sir* 32:23.—τῶν νόμων *Hierocles*, *Carm.* Aur. 2, 2 p. 422 *M.*) 1 Cor 7:19. *M-M.**

Τιβεριάς, ἄδος, ἡ (*Josephus* index) *Tiberias*, a city on the west shore of the Lake of Gennesaret, founded by Herod Antipas as the capital of his domain and named in honor of the Emperor Tiberius; J 6:23. The Lake of Gennesaret (cf. EbNestle, *Der Name des Sees Tiberias*: ZDPV 35, '12, 48-50; JGDuncan, *The Sea of Tiberias and its Environs*: PEF 58, '26, 15-22; 65-74; RDMiddleton, *Tiberias*: *ibid.* 162f) is also called θάλασσα τῆς Τιβεριάδος (cf. *Paus.* 5, 7, 4 λίμνην Τιβεριάδα ὀνομαζομένην; *Jos.*, *Bell.* 3, 57 Τιβεριάς λίμνη; 4, 456 Τιβεριέων λίμνη; *Sib. Or.* 12, 104 Τιβεριάδος ἄλμη) J 21:1, more fully θάλασσα τῆς Γαλιλαίας τῆς Τιβεριάδος 6:1.—*Baedeker*, *Palästina u. Syrien* 7 '10, 234f; *Schürer* II 4 '07, 216-22; *Dalman*, *Orte* 3 '24; *MAvi-Yonah*, *The Foundation of Tiberias*: *Israel Exploration Journ.* 1, '50f, 160-9.*

Τιβέριος, ου, ὁ *Tiberius* (the name is found *Diod. S.* 15, 51, 1: Τιβέριος, Ἰούλιος a Rom. military tribune IV BC), a Roman emperor (he ruled fr. Aug. 19, 14 AD to March 16, 37 AD; mentioned in *Philo* and *Joseph.* Cf. *Sib. Or.* 5, 20-3); Lk 3:1 places the first appearance of John the Baptist as a preacher in the fifteenth year of Tiberius' reign. On the chronological matters involved s. EMeyer I 46f; III 205f; CCichorius, *ZNW* 22, '23, 16ff; HDieckmann, *Die effektive Mitregentschaft des T.*: *Klio* 15, '19, 339-75, *Das fünfzehnte Jahr des T.*: *BZ* 16, '24, 54-65, *Das fünfzehnte Jahr des Cäsar T.*: *Biblica* 6, '25, 63-7; cf. *Αὔγουστος*. HDessau, *Gesch. der röm. Kaiserzeit* II 1, '26; GPBaker, *Tib. Caesar* '29; ECiaceri, *Tiberio* '34; CESmith, *Tib. and the Rom. Empire* '42.—On the chronology of the Life of Jesus *gener.*: OGerhardt, *Grundzüge der Chronologie Jesu Christi* '34; RHennig, *D. Geburts-u. Todesjahr Jesu Christi* '36. *M-M.**

Τίβερις, εως or ιδος, ὁ *acc.* Τίβερτιν (*Polyb.* 6, 55, 1; *Strabo et al.*; *Sib. Or.* 5, 170) *the Tiber river* Hv 1, 1, 2.*

τίθημι (*Hom.*+; *inscr.*, *pap.*, LXX, *Ep. Arist.*, *Philo*, *Joseph.*, *Test.* 12 *Patr.*, *Sib. Or.*) and its by-form τιθέω (Hv 1, 1, 3 and 2, 1, 2 as historical present; *Bl-D.* §321 *app.*; cf. *Rob.* 318); *impf.* 3 *sing.* ἐτίθει, 3 *pl.* ἐτίθεσαν Mk 6:56 and ἐτίθουν Ac 3:2; 4:35; Hv 3, 2, 7 (*Bl-D.* §94, 1 and *app.*; *Mlt.-H.* 202); *fut.* θήσω; 1 *aor.* ἔθηκα (*Bl-D.* §95, 1; *Rob.* 308; 310); 2 *aor. subj.* θῶ, 2 *pl. imper.* θέτε, *inf.* θεῖναι, *ptc.* θεῖς; *pf.* τέθεικα. *Mid.*: *fut.* θήσομαι; 2 *aor.* ἐθέμην. *Pass.*: *pf.* τέθειμαι, *ptc.* τεθειμένος (*Nicol. Dam.*: 90 *fgm.* 130, 18 p. 401, 3 *Jac.*) J 19:41; Hs 9, 15, 4 (on the *pf.* cf. *Bl-D.* §97, 2); 1 *aor.* ἐτέθην.

I. active and passive—**1.** *put, place, lay*—**a.** *gener.*—**a.** *w. acc.* *lay (away), set up, put (away)* ποῦ τεθείκατε αὐτόν; *where have you laid him?* J 11:34 (though as early as *Hom.* τιθέναι has the special sense *lay away, bury*); cf. Mk 16:6; J 19:42; 20:2, 13, 15. *Pass.* Mk 15:47; Lk 23:55. ὅπου ἦν τεθείς GP 12:51. λίθον Ro 9:33 (Is 28:16 ἐμβαλῶ); 1 Pt 2:6. *Pass.* B 6:2. θεμέλιον *lay a foundation* Lk 14:29; 1 Cor 3:10f (symbol.). ὑπόδειγμά τιος τιθ. *set up an example of someth.* 2 Pt 2:6 (cf. *Jos.*, *Ant.* 17, 313 παράδειγμα τῆς ἀρετῆς τιθέναι). Those persons are added, in the *dat.*, to whose advantage or disadvantage the example is given: τιθέναι πρόσκομμα τῶ ἀδελφῷ Ro 14:13 (πρόσκομμα 2b). σκοπὸν τοῖς νέοις θήσομεν 2 Cl 19:1.—Of stones ἐξώτεροι ἐτέθησαν *they were placed on the outside* Hs 9, 8, 3; 5b (cf. a and c); 7. ἐν ἰσχύι τέθεικεν τὴν σάρκα αὐτοῦ κύριος *the Lord (God) has set his (Christ's) flesh in strength* B 6:3a; cf. b (Is 50:7).

β. *w. the acc.*, *oft.* supplied fr. the context, and a prepositional *expr.* closely related to the verb (Herodas 4, 34 τιθέναι εἰς τοὺς λίθους ζοήν [*sic*] εἰς κρύπτην *put someth. in a cellar* Lk 11:33. εἰς μνημεῖον *lay in a tomb* Ac 13:29; cf. *Rv* 11:9. Of stones τιθ. εἰς τ. οἰκοδομήν *put into the building* Hv 3, 2, 7. *Pass.* Hs 9, 4, 5; 9, 6, 8; cf. 9, 5, 4. *Opp.* ἐκ τῆς οἰκοδομῆς ἐτέθησαν *they were put out of the building* 9, 8, 1. ἐμπροσθέν τινος GP 4:12. ἐν τινι (Gen 50:26; *Jos.*, *Ant.* 14, 124): ἐν μνημείῳ Mt 27:60; cf. Mk 6:29; 15:46 v.l.; Lk 23:53; Ac 7:16. *Pass.* J 19:41.—Mk 6:56; Ac 9:37. ἐνώπιόν τινος (1 Km 10:25) Lk 5:18. ἐπὶ τινος (X., *Cyr.* 8, 8, 16; Ezk 40:2; *Jos.*, *Ant.* 6, 15) 8:16b; J 19:19; Ac 5:15; *Rv* 10:2; GP 3:8; 6:21; 12:53. ἐπὶ τινι 8:32. ἐπὶ τι (Ps 20:4; 1 Km 6:8) Mk 4:21b; Lk 6:48 (θεμέλιον; s. α above); 2 Cor 3:13. *Esp.* τὰς χεῖρας ἐπὶ τι or ἐπὶ τινα (cf. Ps 138:5) Mk 8:25 v.l.; 10:16: τὴν δεξιάν *Rv* 1:17. θήσω τὸ πνεῦμά μου ἐπ' αὐτόν Mt 12:18 (=ἔδωκα Is 42:1; τ. τὸ πνεῦμα as Is 63:11). παρά τι (*Plut.*, *Mor.* 176E; 3 Km 13:31) Ac 4:35, 37 v.l.; 5:2. πρὸς τι 3:2; 4:37. ὑπὸ τι Mt 5:15; Mk 4:21; 1 Cor 15:25. ὑποκάτω τινός (Jer 45:12) Lk 8:16a.—Mt 22:44 (Ps 109:1); Mk 12:36.

b. special expressions—**a.** τιθέναι τὰ γόνατα (*prob.* a Latinism: *genua ponere* Ovid, *Fasti* 2, 438; *Curt.* 8, 7, 13; *Bl-D.* §5, 3b) *bend the knee, kneel down* Mk 15:19; Lk 22:41; Ac 7:60; 9:40; 20:36; 21:5; Hv 1, 1, 3; 2, 1, 2.

β. *place before someone, serve* (X., *Mem.* 3, 14, 1) οἶνον J 2:10 (Bel 11 *Theod.* οἶνον θές).—**γ.** as a *t.t.* of commercial life *put aside, store up, deposit* (*Demosth.* 52, 3 ἀργύριον *al.*; *Hyperid.* 5, 4; *Theocr.*, *Epigr.* 14, 2; *Plut.*, *Mor.* 829B; *pap.*) *opp.* αἶρεν *you withdraw what you did not deposit* Lk 19:21; cf. vs. 22. ἕκαστος παρ' ἑαυτῷ τιθέτω *each one to put aside at home* 1 Cor 16:2.

δ. in *Joh. lit.* *take off, remove* τὰ ἱμάτια (*Hdt* 1, 10, 1 τ. τὰ εἵματα; cf. *Herodas* 5, 62; *Plut.*, *Alc.* 8, 2; *Jos.*, *Bell.* 1, 390 τ. τὸ διάδημα and s. ἱμάτιον 3) J 13:4. τὴν (ἑαυτοῦ) ψυχὴν *lay down or give (up) one's life* 10:11, 15 (δίδωμι P45 66 *et al.*), 17, 18a, b (EFascher, *Z. Auslegg.* v. J 10:17, 18: *Deutsche Theol.* '41, 37-66); 13:37f; 15:13; 1J 3:16a, b (*Appian*, *Bell. Civ.* 4, 68 §289 δεξιάς; *Sib. Or.* 5, 157 τ. is simply=δίδωμι).

ε. θέτε ἐν ταῖς καρδίαις *w. inf. foll. make up (your) minds* Lk 21:14 (s. II 1c below).—ἐν τίνι παραβολῇ θῶμεν (τὴν βασιλείαν τοῦ θεοῦ); *in what figure of speech can we present* (the Kgd. of God)? Mk 4:30. τ. ἐπὶ τινος *foll.* by the *acc.* and *inf. ordain by means of someone that.* . . B 13:6.—τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσεται (μέρος 2) Mt 24:51; cf. Lk 12:46.

ζ. of a law *establish, give* (τιθέναι νόμον since *Soph.*, *El.* 580; the *mid.* τίθεσθαι νόμον since *Hdt.* 1, 29. Both

oft. in Pla.; likew. Diod. S. 5, 83, 5, where the **act.** as well as the **mid.** is used of the law). The **act.** also Ep. Arist. 15; Jos., **Ant.** 16, 1. The **mid.** also Appian, Bell. Civ. 3, 55 §228; Jos., **C. Ap.** 1, 269; 2, 273) only in the **pass.** (as Pla., Leg. 4 p. 705D al.; Jos., **C. Ap.** 2, 184) ὁ νόμος ἐτέθη Gal 3:19 D.

2. **make**—**a. w. a double acc.** of the **obj.** and of the **pred.** **make someone** or **someh. of someone** (Hom.+; X., Cyr. 4, 6, 3; Lucian, Dial. Marin. 14, 2; Aelian, V.H. 13, 6; Lev 26:31; Is 5:20; Wsd 10:21; Jos., **Ant.** 11, 39).

a. someone ὃν ἔθηκεν κληρονόμον πάντων Hb 1:2. πατέρα πολλῶν ἐθνῶν τέθεικά σε Ro 4:17 (Gen 17:5). ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου *until I make your enemies a footstool for your feet* (Ps 109:1); Mt 22:44 t.r.; Lk 20:43; Ac 2:35; Hb 1:13. **Pass.** ἐτέθην ἐγὼ κήρυξ 1 Ti 2:7; 2 Ti 1:11. Cf. Hb 10:13 (on this **expr.** cf. Plut., Mor. 1097C [HAlmqvist, Pl. u. das NT '46, 104]).—β. **someh.** (Mimnermus 1, 10 D.2 cause **someh.** to become **someh.** [adj.]: 'God has made old age vexatious') ἀδάπανον θήσω τὸ εὐαγγέλιον 1 Cor 9:18.

b. τιθέναι τινά εἰς τι make someone someh., destine or appoint someone to or for someh. (cf. Ael. Aristid. 53 p. 636 D.: τοὺς οὐκ ὄντας νόμους εἰς νόμους τ.) τέθεικά σε εἰς φῶς ἐθνῶν Ac 13:47 (Is 49:6). εἰς κόλασιν 1 Cl 11:1. **Pass.** 1 Pt 2:8. Also τιθ. τινά ἵνα *appoint someone to*. . . J 15:16.

II. middle, basically not different in **mng. fr. the act.** (Bl-D. §316, 1; cf. Rob. 804f).

1. **put, place, lay**—**a. w. acc.** **arrange, fix, establish, set** καιροὺς οὓς ὁ πατήρ ἔθετο *times which the Father has fixed* Ac 1:7. θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς *as he established among us the word of reconciliation (=entrusted it to us; cf. Ps 104:27 ἔθετο ἐν αὐτοῖς τ. λόγους)* 2 Cor 5:19. ὁ θεὸς ἔθετο τὰ μέλη *God has arranged the parts of the body* 1 Cor 12:18.

b. τίθεσθαι τινά ἐν τηρήσει Ac 5:18; ἐν (τῇ) φυλακῇ (Gen 41:10; 42:17) Mt 14:3 t.r.; Ac 5:25; εἰς φυλακὴν (PPetr. II 5a, 3 [III BC]) 12:4; εἰς τήρησιν (w. the acc. easily supplied) 4:3. ἐν σωτηρίῳ place in safety, cause to share salvation (w. acc. to be supplied) 1 Cl 15:6 (Ps 11:6).

c. ἔθεντο ἐν τῇ καρδίᾳ αὐτῶν they kept in mind (the **obj. acc.** is supplied by the immediate context) Lk 1:66 (1 Km 21:13). The same **expr.** = *come to think of someh., contrive someh. in one's mind* 21:14 t.r. (s. I 1b above); Ac 5:4. **Likew.** ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι **w. inf. foll.** *Paul resolved* 19:21. θέσθε εἰς τὰ ὅτα ὑμῶν τοὺς λόγους τούτους Lk 9:44.

2. **make**—**a. w. acc.** (Appian, Bell. Civ. 2, 106 §442 εὐχὰς τίθεσθαι=offer prayers) βουλήν *reach a decision* (βουλή 2) Ac 27:12.

b. w. a double acc. make someone someh. (schol. on Pind., Ol. 1, 58b; 2 Macc 5:21. S. also Tyrtæus [VII BC] 8, 5 D.2 of the man who is called upon to hate his own life [in battle]: ἀνὴρ ἐχθρὴν ψυχὴν θέμενος) Ac 20:28 (ChClaereboets, Biblica 24, '43, 370-87); 1 Cor 12:28.

c. τινά εἰς τι destine or appoint someone to or for someh. 1 Th 5:9; Dg 6:10. **W. acc.** easily supplied 1 Ti 1:12.—CMaurer, TW VIII, 152-70: τίθημι and related words. M-M. B. 832.**

τίκτω fut. τέξομαι; 2 aor. ἔτεκον; 1 aor. pass. ἐτέχθην (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) *bear, give birth (to)*.

1. **lit., w. acc.** **violate, etc.** (Jos., **Ant.** 1, 257) Mt 1:21 (Ps.-Callisth. 1, 8 Philip learns in a dream: ἡ γυνή σου τέξει σοι υἱόν, ὃς κυριεύσει τ. κόσμον πάντα; Apollon. Rhod. 4, 802 according to a saying of Themis, it is destined that Thetis will παῖδα τεκεῖν who will tower over everything), 23 (Is 7:14), 25; Lk 1:31; 2:7; Rv 12:4b, 5, 13. **Abs.** J 16:21; Gal 4:27; 2 Cl 2:1 (the last two Is 54:1); Rv 12:2, 4a; GEg Ib, c. ὁ χρόνος or αἱ ἡμέραι τοῦ τεκεῖν αὐτήν (**acc.** as **subj.**) Lk 1:57; 2:6. **Pass.** (Petosiris, fgm. 9l. 93 ἐκ τῆς ἄχλως [mist] τίκτονται σκώληκες) Mt 2:2; Lk 2:11.

2. **symbolically, of the earth** (Aeschyl., Cho. 127; Eur., Cycl. 333; Philo, Op. M. 132 γῆς τῆς πάντα τικτούσης) *bring forth* βοτάνην Hb 6:7. Of desire συλλαβοῦσα *τίκτει* (on this combination cf. Gen 4:17, 25; 29:35) ἀμαρτίαν Js 1:15 (cf. Aeschyl., Ag. 764 φιλεῖ δὲ τίκτειν ὕβρις ὕβριν; Solon in Stob. III p. 114, 7 H. ἡδονὴ λύπην τ.; Pla., Symp. 212A ἀρετήν, Ep. 3 p. 315C ἡδονὴ ὕβριν τίκτουσα ἐν τῇ ψυχῇ. The symbolic use is a favorite **w. Philo.** Sib. Or. 3, 235 κακὰ τ.). M-M. B. 281.*

τίλλω impf. ἔτιλλον (Hom.+; pap., LXX) *pluck, pick* τὴν **someh.** (Diod. S. 5, 21, 5 τοὺς παλαιούς στάχους τίλλειν; τίλλ. χόρτον: PFlor. 321, 47; 322, 20.-Philo, Leg. ad Gai. 223, De Jos. 16) στάχνας *heads of wheat* Mt 12:1; Mk 2:23; Lk 6:1.-BCohen, The Rabb. Law Presupp. by Mt 12:1 and Lk 6:1: HTR 23, '30, 91f; Murrelstein (s. on σπόριμος). M-M.*

Τιμαῖος, ου, ὁ Timæus Mk 10:46 (s. Βαρτιμαῖος). M-M.*

τιμάω fut. τιμήσω; 1 aor. ἐτίμησα, mid. ἐτιμησάμην; perf. pass. τετίμημαι, ptc. τετιμημένος (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. **set a price on, estimate, value** (Thu. et al.; inscr.; PSI 382, 15 [I BC]; PFlor. 266, 6 al.) **pass.** τὴν τιμὴν τοῦ τετιμημένου (sc. ἀγροῦ or ἀνθρώπου, the latter referring to Judas) *the price for the field or for the man whose price was set* (τιμή 1) Mt 27:9a. **Mid.** *set a price on or estimate for oneself* (Hdt.+; Wilcken, Chrest. 224a, 8; c, 8; 11 [III BC]; PHal. 1, 201; 205 al. in pap.; Lev 27:8; Jos., **Ant.** 5, 79) ὃν ἐτιμήσαντο *the one (=field or man) on which they had set a price vs. 9b*.

2. **honor, revere** τινά *someone* God (X., Mem. 4, 3, 13; Diod. S. 6, 1, 4; 8 τοὺς θεοὺς; Strabo 16, 2, 35; Dio Chrys. 16[33], 45; 58[75], 8; Ael. Aristid. 13 p. 297 D.: πρὸ τῶν γονέων; Is 29:13; Ep. Arist. 234; Philo; Jos., **Ant.** 9, 153; 256) Mt 15:8; Mk 7:6; 1 Cl 15:2; 2 Cl 3:5; cf. 3:4.-J 5:23b, d; 8:49 (Jesus honors his Father) Christ J 5:23a, c. On GP 3:9 cf. τιμή 2a. Parents (Ex 20:12) Mt 15:4; 19:19; Mk 7:10; 10:19; Lk 18:20; Eph 6:2. Cf. Mt 15:6. Presbyters 1 Cl 21:6. The bishop ISm 9:1a. The teacher of the divine word D 4:1. Those who are really widows 1 Ti 5:3 (though the **mng.** of τιμή 2e may be influential here; cf. Sir 38:1). πάντα (JPWilson, ET 54, '42/'43, 193f), τὸν

βασιλέα 1 Pt 2:17a, b. τ. πολλὰς τιμαῖς (τιμή 2a) Ac 28:10; cf. GP 3:9. Abs. Dg 5:15.-Of God (Soph., fgm. 226 N. ὃν τιμᾷ θεός. Pass. 4 Macc 17:20) or Christ: (show) honor (to) or reward the Christians (so Isocr. 9, 42; X., An. 1, 9, 14; 5, 8, 25, Cyr. 3, 3, 6; Diod. S. 2, 3, 2 τιμᾶν δόροις; 2, 6, 9; 14, 42, 1; 16, 13, 1; Ps.-Callisth. 2, 1, 2 τιμᾶω τινὰ χρυσῷ. Pass. Hdt. 7, 213; Lys. 12, 64; 19, 18; Diod. S. 15, 74, 1.—On the rewarding of pious persons by God: Ps.-Aristot., Mund. 6, 23 τιμᾶν; Simplicius In Epict. p. 79, 11 Düb. τιμᾶν κ. κολάζειν) J 12:26; 1 Cl 59:3; IPHld 11:2; pass. ISm 9, 1b.—The officials of a congregation are called οἱ τετιμημένοι ὑμῶν (partitive gen.) *the honorable men among you* D 15:2 (οἱ τετιμημένοι of persons in high standing: X., Cyr. 8, 3, 9). For ἡ αὐτοῖς τετιμημένη λειτουργία 1 Cl 44:6 cf. λειτουργία 2. M-M.*

τιμή, ἥς, ἡ (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr. Loanw. in rabb.).

1. *price, value* (Hdt. et al.; POxy. 1382, 18 [II AD]) συνενήφισαν τὰς τιμὰς αὐτῶν (s. συμνηφίζω) Ac 19:19. Also concrete *the price received in selling someth.* 5:2. W. the gen. of that for which the price is paid (Is 55:1; Jos., Ant. 4, 284; Test. Zeb. 3:2) ἡ τιμὴ τοῦ χωρίου *the price paid for the piece of ground* vs. 3. ἡ τιμὴ τοῦ τετιμημένου (τιμάω 1) Mt 27:9. τιμὴ αἵματος *the money paid for a bloody deed* (αἷμα 2a), *blood money* vs. 6. Pl. (Diod. S. 5, 71, 3; 6=prize, price, reward) τὰς τιμὰς τῶν πιπρασκομένων Ac 4:34. τὰς τιμὰς αὐτῶν *the prices that they received for themselves* 1 Cl 55:2.—W. the gen. of price ὧ (by attr. of the rel. for ὃ) ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου *which Abraham had bought for a sum of silver* Ac 7:16. Abs. τιμῆς at or for a price, for cash (Hdt. 7, 119; PTebt. 5, 185; 194; 220 [118 BC]; BGU 1002, 13 δέδωκά σοι αὐτὰ τιμῆς.—BI-D. §179, 1 app.; Rob. 510f; Dssm., LO 275f [LAE 323f]) ἡγοράσθητε τιμῆς 1 Cor 6:20; 7:23 (ἀγοράζω 2).—οὐκ ἐν τιμῇ τινι Col 2:23 may be a Latinism (cf. Ovid, Fasti 5, 316 nec in pretio fertilis hortus; Livy 39, 6, 9; Seneca, Ep. 75, 11. See Lohmeyer ad loc.) *are of no value* (RSV). See also s.v. πλησμονή.—GBornkamm, ThLZ 73 '48, col. 18, 2 observes that τ. here has nothing to do with 'honor', as it does in the expr. ἐν τιμῇ εἶναι X., An. 2, 5, 38; Herodian 4, 2, 9; Arrian, Anab. 4, 21, 10; Lucian, De Merc. Cond. 17.

2. *honor, reverence*—a. *act.*, the showing of honor, reverence, or respect as an action (X., Cyr. 1, 6, 11; Diod. S. 17, 76, 3; Herodian 4, 1, 5; 2 Macc 9:21) 1 Ti 6:1. ταῦτη τῇ τιμῇ τιμήσωμεν τ. υἱὸν τοῦ θεοῦ GP 3:9. So perh. τῇ τιμῇ ἀλλήλους προηγούμενοι Ro 12:10 (s. προηγέομαι). Pl. οἱ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς Ac 28:10 (cf. Diod. S. 11, 38, 5 τιμαῖς ἐτίμησε τὸν Γέλωνα; Dit., Or. 51, 13 τοὺς τοιοῦτους τιμᾶν ταῖς προποῦσαις τιμαῖς; Jos., Ant. 20, 68.—For the τιμαί that belong to the physician, cf. Sir 38:1; s. e below). Of the demonstrations of reverence that characterize pagan worship (Dit., Or. 56, 9 αἱ τιμαὶ τῶν θεῶν; Himerius, Or. 8 [=23], 11 ἡ θεῶν τιμή) Dg 2:8; Jewish worship 3:5a.

b. *pass.* the respect that one enjoys, honor as a possession. The believers are promised τιμή 1 Pt 2:7 (it is given them w. Christ, the λίθος ἔντιμος vs. 6) but see 3 below; cf. IMg 15. τιμὴν ἔχειν *be honored* (Hdt. 1, 168) J 4:44; Hb 3:3. τιμὴν τινι (ἀπο-)διδόναι Ro 13:7; 1 Cor 12:24; Rv 4:9 (w. δόξαν). τιμὴν τινι ἀπονέμειν 1 Pt 3:7; 1 Cl 1:3; MPol 10:2. τιμὴν τινι περιτιθέναι 1 Cor 12:23. λαβεῖν τιμὴν (w. δόξαν) 2 Pt 1:17; (w. δόξαν and δύναναι. Cf. PFister, Philol. 84, '29, 1-9) Rv 4:11; 5:12 (w. δύναμις, as Plut., Mor. 421E: the divinity grants both of them if it is addressed by its various names). τ. τιμῆς μεταλαβεῖν Dg 3:5b. ἐαυτῷ τιμὴν περιποιεῖσθαι Hm 4, 4, 2 (w. δόξαν).—εἰς τιμὴν *for honor*=to be honored σκεῦος, a vessel that is honored (or dishonored) by the use to which it is put Ro 9:21; 2 Ti 2:20f. εἰς τιμὴν τινος *for someone's honor*=that he might be honored (Cornutus 28 p. 55, 7 εἰς τιμὴν τῆς Δήμητρος; Dit., Or. 111, 26 εἰς τιμὴν Πτολεμαίου) IEph 2:1; 21:1, 2; IMg 3:2; ITr 12:2; ISm 11:2; IPol 5:2b; cf. a (εἰς τιμὴν τῆς σαρκὸς τοῦ κυρίου). On εἰς λόγον τιμῆς IPHld 11:2 cf. λόγος 2c.—An outstanding feature of the use of τι., as already shown in several passages, is its combination w. δόξα (Dio Chrys. 4, 116; 27[44], 10; Appian, Bell. Civ. 3, 18 §68; Arrian, Ind. 11, 1; Jos., Ant. 12, 118; Plut., Mor. 486B): of earthly possessions τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν Rv 21:26 (τιμή concr.=an object of value: Ezk 22:25). Of the unique, God-given position of the ruler 1 Cl 61:1, 2 (in the latter *pass.* w. ἐξουσία). Mostly of heavenly possessions: Ro 2:7 (w. ἀφθαρσία), vs. 10 (w. εἰρήνη); 1 Pt 1:7 (w. ἔπαινος); 1 Cl 45:8. Christ is (acc. to Ps 8:6) crowned w. δόξα and τιμή Hb 2:7, 9. God is called (amid many other predicates) φῶς, τιμή, δόξα, ἰσχύς, ζωή Dg 9:6.—Hence esp. in the doxological formulas (God as the recipient of τ.: Eur., Bacch. 323 θεῷ τιμὴν διδόναι; Paus. 9, 13, 2; Ps 28:1 [w. δόξα]; 95[96]; 7 [w. δόξα]; Philo; Jos., C. Ap. 2, 206) 1 Ti 1:17 (w. δόξα); 6:16 (w. κράτος αἰώνιον); w. δόξα and κράτος Jd 25 P72 et al.; Rv 5:13 (w. δόξα et al.); 7:12 (w. δόξα et al.); 1 Cl 64 (w. δόξα et al.); 65:2 (w. δόξα et al.); MPol 20:2; 21 (both w. δόξα et al.).

c. as a state of being respectability (s. τίμιος 1c) 1 Th 4:4 (w. ἀγιασμός).—d. *place of honor, (honorable) office* (Hom.+[s. FBleek on Hb 5:4]; pap. In Joseph. of the high-priestly office: Ant. 12:42 Ἐλεαζάρῳ τῷ ἀρχιερεὶ ταύτην λαβόντι τὴν τιμὴν; 157 and oft.) οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν *no one takes the office of his own accord* Hb 5:4.

e. *honorarium, compensation* (test. of Lycon [III BC] in Diog. L. 5, 72, a physician's honorarium; Sir 38:1; s. 2a above), so perh. 1 Ti 5:17 (MDibelius, Hdb. ad loc. and see s.v. διπλοῦς.—Mng. 2b is also poss. In that case cf. Ael. Aristid. 32, 3 K.=12 p. 134 D.: διπλὴ τιμὴ τιμῆσαι.—JoachJeremias combines both mngs.).—MGreindl (s. δόξα, end).

3. *perh. privilege* 1 Pt 2:7 (FWDanker, ZNW 58, '67, 96).—JohSchneider, TW VIII 170-82: τιμή, etc. M-M. B. 825; 1143.*

τίμιος, α, ον (Hom.+; inscr., pap., LXX, Philo, Joseph.) *valuable, precious*.

1. of things (Herodas 4, 5 of altars)—a. *costly, precious* λίθος Rv 17:4; 18:12a, 16; 21:19 (cf. Tob 13:17 S). Superl. (Jos., Ant. 17, 225 φίλον τιμιώτατον) λίθος τιμιώτατος 21:11. Pl. λίθοι τίμιοι 1 Cor 3:12 (s. λίθος 1c and cf. the lit. s.v. ἀμέθυστος). ξύλον τιμιώτατον Rv 18:12b. τίμια ἀρώματα MPol 15:2.

b. *of great worth or value, precious* of the blood of Jesus τίμιον αἷμα 1 Pt 1:19; τίμιον τῷ θεῷ *precious to*

God 1 Cl 7:4. τίμιος καρπὸς τῆς γῆς Js 5:7. τὰ τίμια καὶ μέγιστα ἐπαγγέλματα 2 Pt 1:4. **Comp.** τιμιώτερος w. **gen.** (Eur., Alc. 301; **Menand.**, Mon. 482; 552): of the martyr's bones τιμιώτερα λίθων πολυτελῶν (Pr 3:15) **MPol** 18:1. Of the δοκίμιον τῆς πίστεως: πολλὸν τιμιώτερον χρυσοῦ 1 Pt 1:7 **t.r.** (on τιμιώτερον χρυς. cf. **Diog. L.** 8, 42; **Ep. Arist.** 82; **Philo**, Sacr. Abel. 83, Det. Pot. Ins. 20; **Theophyl. Sim.**, Ep. 81).

c. held in honor, respected (τιμὴ 2c) τίμιος ὁ γάμος Hb 13:4.—**d.** For οὐδενὸς λόγου ποιῶμαι τὴν ψυχὴν τιμίαν ἐμαντῶ Ac 20:24 cf. **λόγος** 1 αα, end.

2. of pers. held in honor or high regard, respected (oft. in the salutations of **pap.**-letters) τινί by someone (Jos., **Bell.** 5, 527 τῷ δήμῳ τίμιος, **Ant.** 1, 273) Ac 5:34; 17:34 E. **M-M.** *

τιμιότης, ητος, ἡ (**Aristot.** +; in **pap.** as an honorary title) costliness abstract for concrete abundance of costly things Rv 18:19. **M-M.** *

Τιμόθεος, ου, ὁ (freq. found **Aristoph.**, X.+; **inscr.**, **pap.**, **LXX**; Jos., **Ant.** 12, 329–44) **voc.** Τιμόθεε 1 Ti 1:18; 6:20. *Timothy*, a friend, traveling companion and co-worker of Paul. Ac 16:1ff tells us that he lived in Lycaonia, **prob.** in Lystra, and was born of a pagan father and a Jewish-Christian mother (named Eunice **acc.** to 2 Ti 1:5). Paul had him circumcised before taking him on the great journey (2 Cor 1:19; Ac 17:14f; 18:5), and used him permanently as an assistant (συνεργός Ro 16:21). He is named as the 'co-writer' of six letters (2 Cor 1:1; Phil 1:1; Col 1:1; 1 Th 1:1; 2 Th 1:1; Phlm 1). He was active in Thessalonica (1 Th 3:2, 6; cf. the **subscr.** to 2 Th), Corinth (1 Cor 4:17; 16:10), and then again in Macedonia (Ac 19:22) as a messenger of the great apostle. He also accompanied him on his last journey to Jerusalem (Ac 20:4). Later he shared Paul's imprisonment (cf. Phil 2:19 and also the introductions of the imprisonment epistles except Eph). In 1 and 2 Ti he is mentioned in the salutations (1 Ti 1:2; 2 Ti 1:2) and also 1 Ti 1:18; 6:20 (s. above, **beg.**); 2 Ti **subscr.** Finally he appears once more in the NT, Hb 13:23. He is mentioned nowhere else in our **lit.**—AJülicher, **RE** XIX '07, 781–8; FXPözl, Die Mitarbeiter des Weltap. Pls '11, 136ff; EBRedlich, St. Paul and his Companions '13; WHadorn (s.v. ὑπηρέτης); JPAlexander, The Character of Tim.: **ET** 25, '14, 277–85 (against him GFindlay, **ibid.** 426); EFascher, **Pauly-W.** VI A '37, 1342–54. On the composition and language of the Pastorals s. PNHarrison, The Problem of the Pastoral Epistles '21; BSEaston, The Pastoral Epistles '47; comprehensive commentary by CSpicq '47; MDibelius and HConzelmann, The Pastoral Epistles (**transl.** PButtolph and AYarbro)'72. **M-M.** *

Τίμων, ωνος, ὁ (freq. in **lit.**, **inscr.**, **pap.**) *Timon*, one of the seven 'deacons' in Jerusalem Ac 6:5. **M-M.** *

τιμωρέω 1 **aor. pass.** ἐτιμωρήθην (**trag.**, **Hdt.** +; **inscr.**, **pap.**, **LXX**) *punish* τινά someone, *have* someone punished (**Soph.**, Oed. Rex 107; **Lysias** 13, 41; 42; Jos., **Ant.** 2, 107; 7, 93; **Test. Jos.** 14:1. But the **mid.** is much more widely used in this sense [it is the usual thing in **Philo**; Jos., **Ant.** 1, 195; 17, 211]) Ac 26:11. τιμωρεῖν τινα δειναῖς τιμωρίαις *punish* someone with terrible punishments Hs 6, 3, 3. **Pass.** (X., An. 2, 5, 27; **Pla.**, Gorg. 81 p. 525B; 2 Macc 7:7; **En.** 22, 13) Ac 22:5; Hs 6, 3, 4; 6, 5, 3f; 6. **M-M.** *

τιμωρητής, ου, ὁ (2 Macc 4:16; **Philo**, **Rer. Div.** **Her.** 109; **Maspéro** 5, 16) *avenger, punisher* of the punishing angel ὁ ποιμὴν ὁ τιμωρητής Hs 7:1. ὁ ἄγγελος ὁ τιμ. 7:6 (cf. ὁ τιμωρὸς δαίμων **Herm. Wr.** 1, 23; **Jo. Lydus**, **Mens.** 90, 24 Wunsch). *

τιμωρία, ας, ἡ *punishment* (**Aeschyl.**, **Hdt.** +; **inscr.**, **pap.**, **LXX**, **Philo**; Jos., **Bel.** 4, 365, **Vi.** 132; 335) in our **lit.** inflicted by God (Theopompus [IV BC]: 115 fgm. 253 **Jac.** παρὰ θεῶν τιμ.; **Eth. Epic.** col. 12, 7 τιμ. ἐκ θεῶν; **Diod. S.** 13, 21, 1 τιμ. παρὰ θεῶν; 16, 64, 1; **Aesop**, Fab. 1 P.=5 H. ἐκ θεοῦ τιμ. **Cf.** Jos., **Bell.** 2, 155 τιμωρία ἀδιάλειπτοι **B** 20:1; Hs 6, 3, 2b; 6, 4, 4; 6, 5, 3a, b. πόσῳ δοκεῖτε χείρονος ἀξιοθήσεται τιμωρίας; *how much more severe a punishment, do you think, will be decreed for. . . ?* Hb 10:29 (**Diod. S.** 4, 12, 7 ἕκαστος τιμωρίας ἡξιώθη=each one had punishment inflicted on him; 16, 31, 2; 16, 46, 3). **Pl.** (**Pla.**, **Ep.** 7 p. 335A μεγίστας τ. [of God]; **Diod. S.** 1, 96, 5 τὰς τῶν ἀσεβῶν ἐν ᾧδου τιμωρίας; **Plut.**, **Mor.** 566E [in the underworld]; **LXX**; **Ep. Arist.** 208; **Philo**; Jos., **C. Ap.** 2, 292; **Test. Jos.** 3:1) Hs 6, 3, 3; 4a, b; 6, 5, 7; **Papias** 3. τιμωρίαν ὑπέχειν *undergo punishment* (**schol.** on **Soph.**, Oed. Col. 1565 p. 460 Papag.) **MPol** 6:2. ὁ ἄγγελος τῆς τιμωρίας *the punishing angel* (cf. **τιμωρητής**) Hs 6, 3, 2a; 7:2. **M-M.** *

τίνω (**Hom.** +; **PHamb.** 22, 5) **fut.** τίσω (better τείσω; **Kühner-Bl.** II 552; **Mayser** 91, 2; **Bl-D.** §23; **Mlt.-H.** 261) *pay, undergo* δίκην a penalty, *be punished* (since **Soph.**, **Aj.** 113; cf. **δίκη** 1; Pr 27:12 ζημίαν τείσουσιν) 2 Th 1:9; **Hm** 2:5; s 9, 19, 3. **M-M.** *

τίς, τί **gen.** τίνος, **dat.** τινί, **acc.** τίνα, τί (**Hom.** +; **inscr.**, **pap.**, **LXX**, **En.**, **Ep. Arist.**, **Philo**, **Joseph.**, **Sib. Or.**) interrogative **pron.** in direct, indirect and rhetorical questions (**W-S.** §25, 1ff; **Bl-D.** §298f, al.; **Rob.** 735–40 al.) *who? which (one)? what?*

1. subst.—**a.** τίς;—**a.** *who? which one?* τίς ὑπέδειξεν ὑμῖν; Mt 3:7; Lk 3:7. τίς ἐστὶν ὁ παῖσας σε; Mt 26:68. τίνος υἱὸς ἐστὶν; *whose son is he?* 22:42b. τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; 16:13. **Cf.** Mk 11:28; 12:16; 16:3; Lk 9:9, 18; J 18:4, 7 (cf. Jos., **Ant.** 9, 56).—**Esp.** in questions to which the answer 'nobody' is expected Ac 8:33 (Is 53:8); Ro 7:24; 8:33–5; 9:19b; 10:16 (Is 53:1); 11:34a, b (Is 40:13a, b); 1 Cor 9:7a, b, c; 2 Cor 11:29a, b. **Likew.** τίς. . . εἰ μή; *who. . . except (for), but?* Mk 2:7; Lk 5:21b; 1J 2:22; 5:5. **Pl.** ὑμεῖς δὲ τίνας ἐστέ; Ac 19:15. **Cf.** 2 Ti 3:14; Hb 3:16–18; Rv 7:13.—**Foll.** by the partitive **gen.** τίς τούτων τῶν τριῶν; Lk 10:36. τίνος

ὁμῶν υἱός; 14:5. τίνοι τῶν ἀγγέλων Hb 1:5. τίνα τῶν προφητῶν; Ac 7:52. Cf. Mt 22:28; Mk 12:23; Hb 1:13 al. For the part. **gen.** τίς ἐξ ὑμῶν; etc. Mt 6:27; Lk 11:5; 14:28.—Mt 21:31. τίνα ἀπὸ τῶν δύο; Mt 27:21.

β. *who?* in the sense *what sort of (a) person?* (=ποῖος; cf. Ex 3:11; Jdth 12:14; Jos., **Ant.** 6, 298) τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; Lk 5:21a. Cf. 19:3; J 8:53; Ac 11:17 (cf. 4 Km 8:13); Ro 14:4; 1 Cor 3:5a, b t.r.; Js 4:12. σὺ τίς εἶ; (just) *who are you? what sort of man are you?* (Menand., Epitr. 174; Epict. 3, 1, 22; 23; Herm. Wr. 1, 2; Job 35:2) J 1:19; 8:25; 21:12.

γ. *which of two?* (=πότερος) Mt 27:17; Lk 22:27; J 9:2.—δ. as a substitute for the rel. **pron.** (Callimachus 28[=30], 2; Ptolemaeus Euergetes in Athen. 10 p. 438E τίνη ἡ τύχη δίδωσι, λαβέτω. Cf. BGU 665 III, 13 [I AD]; 822, 4 [III AD] εἶπον γεοργόν, τίς αὐτὰ ἐλκύσει; Gen 38:25; Lev 21:17; Dt 29:17; s. 1bζ below and cf. Kühner-G. II 517f; OImmisch, Leipz. Studien z. klass. Philol. 10, 1887, 309ff; KBuresch, RhM n.s. 46, 1891, 231ff; Mlt. 21 n. 1; 93f; Rob. 737f; Dssm., LO 266, 5 [CIG 9552-LAE 313, 6]; Mayser II 1, '26, 80) τίνα με ὑπονοεῖτε εἶναι οὐκ εἰμὶ ἐγὼ Ac 13:25 t.r. So also Js 3:13, in case it is to be punctuated τίς σοφὸς ἐν ὑμῖν, δεῖξάτω.

β. τίς;—α. *what?* τί σοι δοκεῖ; Mt 17:25a; cf. 18:12; 21:28. τί ποιήσει; vs. 40. Cf. Mk 9:33; 10:3, 17; Lk 10:26; J 1:22b; 18:38; Ac 8:36; Ro 10:8; 1 Cor 4:7b al. τίτι; *to what (thing)?* Lk 13:18a, b; 20.—W. prepositions: διὰ τί; *why? for what reason?* cf. **διά** B II 2. εἰς τί; *why? for what purpose?* cf. **εἰς** 4f. ἐν τίνι; *with what? through whom?* Mt 5:13; 12:27; Mk 9:50; Lk 11:19; 14:34; Ac 4:9. πρὸς τί; *why?* (X., Cyr. 6, 3, 20; 8, 4, 21) J 13:28. χάριν τίνος; *why?* lit. 'because of what thing?' 1J 3:12.

β. *what sort of (a) thing?* (=ποῖον) τί ἐστὶν τοῦτο; *what sort of thing is this?* (Ps.—Lucian, Alcyon c. 1 τίς ἡ φωνή; Ex 16:15) Mk 1:27. τί τὸ πλοῦτος *what sort of wealth* Col 1:27; cf. Eph 1:19; 3:18.

γ. *which of two?* (=πότερον. **Pla.**, Phileb. 52D) Mt 9:5; 23:19; Mk 2:9; Lk 5:23; 1 Cor 4:21; Phil 1:22.

δ. τί as **pred.** can go w. a subject that is in the **pl.** (**Pla.**, Theaet. 155C τί ἐστι ταῦτα; **Lucian**, Dial. Deor. 11, 1; **Synes.**, Prov. 2, 2 p. 118B; **Laud. Therap.** 18 τί μοι ταῦτα; cf. **Jos.**, **Vi.** 296 τί γεγόνασιν;) or that is not **neut.** gender (**Bl-D.** §299, 1; 2; **Rob.** 736. Cf. **X.**, Hell. 2, 3, 17 τί ἐσοίτο ἡ πολιτεία; Mem. 4, 2, 21): τί ἐστὶ ἄνθρωπος; (**Epict.** 2, 5, 26; 2, 9, 2) Hb 2:6 (Ps 8:5). ταῦτα τί ἐστὶν εἰς τοσούτους; J 6:9. ἐπυνθάνετο τί ἂν εἴη ταῦτα Lk 15:26. τί ἐσόμεθα 1J 3:2. τί ἄρα ὁ Πέτρος ἐγένετο *what had become of Peter* Ac 12:18. οὗτος δὲ τί (ἐσται). . . *what about this man?* J 21:21. This **pass.** forms a transition to

ε. Elliptical expressions: τί οὖν; (**X.**, Mem. 4, 2, 17; **Teles** p. 25, 13; **Diod. S.** 13, 26, 1; **Ael. Aristid.** 28, 17 K.=49 p. 496 D.; **schol.** on **Pind.**, Ol. 12, 20c; **Jos.**, **Bell.** 2, 364.—1 Cor 14:15, 26 the **expr.** is given more fully τί οὖν ἐστὶν; Ro 6:1; 7:7; 9:14, 30 τί οὖν ἐροῦμεν; 1 Cor 10:19 τί οὖν φημι; J 1:21; Ro 3:9; 6:15 (Seneca, **Ep.** 47, 15 also introduces an absurd inference w. 'quid ergo'); 11:7.—τί γάρ; *what, then, is the situation?* (Ps.—**Pla.**, Eryx. 1 p. 392B; **Diod. S.** 34+35 **fgm.** 2, 38; **Dio Chrys.** 71[21], 16; **Lucian**, Tyrannic. 13) Ro 3:3; *what does it matter?* Phil 1:18. Also τί γάρ μοι; w. **inf. foll.** *is it any business of mine?* (**Epict.** 2, 17, 14; 3, 22, 66; **Maximus Tyr.** 2, 10c) 1 Cor 5:12.—On τί πρὸς ἡμᾶς (πρὸς σε), cf. **πρός** III 5c. On τί ἐμοὶ καὶ σοί, s. **ἐγὼ**, end; also Gdspd., Probs. 98-101; MSmith, **JBL** 64, '45, 512f; JLLilly, **CBQ** 8, '46, 52-7. τί ἡμῖν καὶ σοί; has the same **mng.**: Mt 8:29; Mk 1:24a; Lk 4:34a (cf. **Epict.** 2, 19, 16; 2, 20, 11).—τί ὅτι;=τί γέγονεν ὅτι; (cf. J 14:22) *what has happened that?, why?* (**LXX**) Mk 2:16 t.r.; Lk 2:49; Ac 5:4, 9; **Hs** 9, 5, 2.—On ἵνα τί s. the entry **ἵνα** τί.

ζ. τί as a substitute for the relative (**Dit.**, **Syll.** 3 543, 12; 705, 56; 736, 50; s. 1 ad above) οὐ τί ἐγὼ θέλω ἀλλὰ τί σὺ Mk 14:36. Cf. 4:24; Lk 17:8; Ac 13:25. **Pl.** 1 **Ti** 1:7.—οὐκ ἔχουσιν τί φάγωσιν Mt 15:32; Mk 8:2 (cf. vs. 1) is **prob.** to be understood as an indirect question='they do not know what they are to eat' (**W-S.** §24, 17b).

κ. Two **interrog.** pronouns stand together without a conjunction (distributive; cf. Kühner-G. II 521f; **Bl-D.** §298, 5 w. **app.**; **Rob.** 737) τίς τί ἄρη *what each one should receive* Mk 15:24. τίς τί διεπραγματεύσατο Lk 19:15. Cf. **Hv** 3, 8, 6; m 6, 1, 1 (s. also **Ael. Aristid.** 31 p. 598 D.: τί τίς ἂν λέγοι; Ps.—**Clem.**, **Hom.** 2, 33).

2. **adj.** τίνα *what (sort of)* μισθὸν ἔχετε; Mt 5:46. τίς βασιλεὺς; Lk 14:31. Cf. 15:4, 8; J 2:18; 18:29; Ac 10:29; 1 Cor 15:2; 2 Cor 6:14-16 (five times); 1 Th 4:2 *What sort of* Ac 7:49 (=ποῖος Is 66:1; cf. Ac 7:49 D). τί περισσόν; etc.: Mt 5:47; 19:16; 27:23; 1 Pt 1:11.

3. **adv.**—α. τί; *why?* (**class.**, **LXX**) τί μεριμνᾶτε; *why do you worry?* Mt 6:28. Cf. 7:3; 19:17; Mk 2:7a, 8; 4:40; 11:3; Lk 2:48; 6:46; 19:33; 24:38a; J 7:19; 18:23; Ac 1:11; 14:15; 26:8; 1 Cor 4:7c; 10:30; Col 2:20. τί οὖν ὁ νόμος; *why, then, does the law exist?* Gal 3:19. τί καί; *why, indeed? for what possible reason?* 1 Cor 15:29b, 30.

β. τί in an exclamation *how!* (**transl.** of Hebr. הֵן; **W-S.** §21, 4; **Bl-D.** §299, 4; **Rob.** 739; 1176; **LXX** [Ps 3:2; SSol 1:10; 7:7; 2 Km 6:20]; **Basilius**, Hexaëm. p. 8B Migne τί καλὴ ἡ τάξις [cf. JTrunk, De Basilio Magno sermonis Attici imitatore: Wissensch. Beilage z. Jahresber. d. Gymn. Ehingen a. D. '11, 36]) τί στενή Mt 7:14 v.l.; τί θέλω Lk 12:49 (s. **θέλω** 1, end, and **Black**, **Aramaic Approach** 3, '67, 121-4). **M-M.**

τις, τι, gen. τινός, **dat.** τινί, **acc.** τινά, τι (**Hom.**+; **inser.**, **pap.**, **LXX**, **En.**, **Ep. Arist.**, **Philo**, **Joseph.**) enclitic, indefinite pronoun (**W-S.** §26, 1-4; **Bl-D.** §301 al.; **Rob.** 741-4) *anyone, anything; someone, something; many a one or thing.*

1. **subst.**—α. τίς, τινές—α. *someone, anyone, somebody* Mt 12:29, 47; Mk 8:4; 9:30; 11:16; Lk 8:46; 9:57; 13:6, 23; J 2:25; 6:46; Ac 5:25; 17:25; Ro 5:7a, b; 1 Cor 15:35; 2 Cor 11:20 (five times); Hb 3:4; Js 2:18; 2 Pt 2:19 al. **Pl.** τινές *some, a number of* (people-supplied as in **Appian**, Hann. 47 §203 λαβὼν τινας=he received some, i.e., people) Lk 13:1; Ac 15:1; Gal 2:12; 2 Th 3:11; *anyone* 2 Pt 3:9b.—In contrast to a majority made evident by the context *some of those present* (**Appian**, **Bell. Civ.** 1, 26 §119 ἔφερόν τινας) Mk 14:65; J 13:29a; of all (under consideration) 1 Cor 8:7; 9:22.—**W.** the partitive **gen.** (**Diod. S.** 2, 24, 4; **Plut.**, **Mor.** 189A τῶν ἐχθρῶν τις; **Epict.** 2, 14, 1 τις τῶν Ῥωμαϊκῶν) τις τῶν Φαρισαίων (*some*) one of the Pharisees, a Pharisee Lk 7:36. Cf. 11:45; Ac 5:15. τίς ὑμῶν 1 Cor 6:1. **Pl.** τινές τῶν γραμματέων *some (of the) scribes* Mt 9:3. Cf. 12:38; 28:11; Mk 7:1f; 12:13; Lk 6:2; Ac 10:23; 12:1; 17:18a, 28; 1 Cor 10:7-10 al.—Also τίς ἐκ (**Plut.**, **Galba** 27, 2; **Appian**, **Bell. Civ.** 3, 84 §343 τίς ἐκ τῆς βουλῆς) τίς ἐξ ὑμῶν Js 2:16; Hb 3:13. **Pl.** τινὲς ἐξ αὐτῶν (**Jos.**, **Bell.** 1, 311) Lk 11:15. Cf. J

6:64; 7:25, 44; 9:16; 11:37, 46; Ac 15:24.—τις ἐν ὑμῖν *any one among you, any of you* Js 5:13a, 14, 19. ἐν ὑμῖν τινες 1 Cor 15:12.—ταῦτά τινες ἦτε *some of you were that sort of people* 6:11 (οὗτος 1bζ). τινές described by a rel. clause (Dionysius Com. [IV BC] 11 εἰσὶν τινες νῦν, οὗς. . .) Mk 9:1.

β. τις *a certain man*, etc., of a definite pers. Lk 9:49; 2 Cor 2:5; 10:7; 11:21 (of an opponent as UPZ 146, 2 [II BC]; Sallust. 12 p. 24, 20; 24.—Artem. 4, 22 p. 214, 20ff τις. . . οὗ ἐγὼ καίπερ εὖ εἰδὼς τὸ ὄνομα οὐκ ἐπιμνησθήσομαι). Pl. τινές *certain people*, etc. (Crates, Ep. 32; Demosth. 25, 40, Ep. 3, 8; Diod. S. 15, 18, 1; Appian, Bell. Civ. 5, 112 §470 'certain' people who had conspired to cause trouble; Iambl., Myst. 1, 13 p. 43, 2 P.; Sallust. 4 p. 4, 28) Ro 3:8; 1 Cor 4:18; 15:34; 2 Cor 3:1; 1 Ti 1:3, 19 al.; 2 Pt 3:9a. W. the name added ἦν δέ τις ἀσθενῶν, Λάζαρος *there was a man who was ill, named L.* J 11:1 (begins like a story that originally circulated independently. Cf. Alcan 84 Diehl2 ἦσκέ [=ἦν] τις Καφεὺς ἀνάσσων=there was once someone, named Capheus, who ruled). The name is also added in Ac 18:7. W. a subst. ptc. τινές εὖσι οἱ ταρασσόντες Gal 1:7 (cf. Lysias 19, 57 εὖσι τινες οἱ προαναλίσκοντες).

γ. For εἷς τις cf. εἷς 3c. For εἷς τις cf. εἷς VII. εἴαν τις Mt 21:3a; 24:23; Mk 11:3; Lk 16:30; J 6:51 al.; Ac 13:41 (Hab 1:5); 1 Cor 8:10; 10:28; Col 3:13a; 1 Ti 1:8; 2 Ti 2:5; Js 2:14; 1J 2:1, 15; 4:20; Rv 3:20; 22:18f. εἴαν μὴ τις *if someone. . . not* J 3:3, 5; 15:6; *if no one* Ac 8:31. τις w. a neg. *no one, nobody* οὐ. . . τις J 10:28. οὐδὲ. . . τις Mt 11:27; 12:19. οὐτε. . . τις Ac 28:21. οὐ. . . ὑπὸ τινος 1 Cor 6:12. μὴ τις *that no one* Mt 24:4; Mk 13:5; Ac 27:42; 1 Cor 1:15; 16:11; 2 Cor 8:20; 11:16a; Eph 2:9; 1 Th 5:15; Hb 4:11 al. πρὸς τὸ μὴ τινα 1 Th 2:9. ὥστε μὴ. . . τινα Mt 8:28.

δ. The ptc. that belongs directly w. the indef. pron. is added w. the art. πρὸς τινας τοὺς πεποιθότας *to some who put their trust* Lk 18:9. Cf. 2 Cor 10:2; Gal 1:7; Col 2:8. But it also stands without the art. . . τινῶν λεγόντων Lk 21:5. Cf. 1 Ti 6:10, 21; Hb 10:28.

ε. corresponding τις. . . ἕτερος δέ *someone. . . and another* 1 Cor 3:4. τινές (μὲν). . . τινές (δέ) Lk 9:7f; Phil 1:15 (τινές μὲν—τινές δέ as Diod. S. 12, 41, 6).

ζ. τις *a person of importance* εἶναι τις *to be a person of importance* (Eur., El. 939; Theocr. 11, 79; Herodas 6, 54; Epict. 3, 14, 2, Ench. 13; Lucian, Lexiph. 22, Adv. Indoct. 1; PGM 13, 288 ἐγὼ εἰμί τις) λέγων εἶναι τινα ἑαυτὸν Ac 5:36; 1Eph 3:1 (so also τι; s. 1bε below; antonym s.v. οὐδεὶς 2bβ).

η. each one καθὼς ἄξιός ἐστι τις κατοικεῖν *as each one deserves to dwell* Hs 8, 2, 5a. Cf. 8, 4, 2. BI-D. §301, 2.

θ. τι, τινά—α. *something, anything* ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ Mt 5:23. Cf. 20:20; Mk 8:23; 9:22; 13:15; Lk 7:40; 11:54; J 13:29a; 1 Cor 10:31 al.—W. partitive gen. (Diod. S. 20, 39, 3 τινα τῶν ἀφηρπασμένων=some of what had been seized [by the enemy]) τι τῶν ὑπαρχόντων Ac 4:32. Cf. Ro 15:18; Eph 5:27.

β. in negative statements *nothing* οὐτε. . . τι Ac 25:8. οὐδὲ. . . τι 1 Ti 6:7.—γ. τινα μὲν. . . τινα δέ *some. . . others* (w. ref. to πρόβατα and hence neut.) Hs 6, 2, 2.—δ. On εἷς τι cf. εἷς VII.

ε. εἶναι τι *be or amount to someth.* Gal 2:6; 1 Cor 3:7. εἰ δοκεῖ τις εἶναι τι μηδὲν ὧν Gal 6:3 (s. 1aζ above and cf. W-S. §26, 3).

2. adj.—α. *some, any, a certain*, though oft. omitted in transl. into Engl.; used with—α. a subst. τις: ἱερεὺς τις Lk 1:5; 10:31. ἀνήρ (a narrative begins in this way Syntipas p. 16, 4; 30, 3; 46, 16; 57, 1) Ac 3:2; 8:9a; 14:8. ἄνθρωπος Mt 18:12. κόμη Lk 17:12. Cf. 7:2, 41; 18:2; J 4:46; Ac 27:8; Hb 4:7.—τι: ὕδωρ Ac 8:36. σκεῦος 10:11.

β. a proper name (X., Hell. 5, 4, 3; Jos., Ant. 12, 160) Σίμωνά τινα *a certain Simon* Lk 23:26; Ac 10:5f; Mk 15:21. Cf. Ac 21:16; 22:12; 25:19b.

γ. an adj. or adjectival pron. μέγας Ac 8:9b. ἕτερός τις vs. 34. τις ἄλλος 1 Cor 1:16; Phil 3:4. τινές ἄλλοι (Diod. S. 5, 81, 4 ἄλλοι τινές [τ. ποιητῶν]; Jos., Ant. 8, 248) Ac 15:2. τι ἀγαθόν Ro 9:11. ἀσφαλές τι Ac 25:26. Cf. Hb 11:40.—In neg. statements *no* Lk 11:36; Js 5:12.

δ. serving to moderate or heighten—α. to moderate an expr. that is too definite (Diod. S. 1, 1, 3; Appian, Bell. Civ. 1, 15 §65 οἷά τινες δορυφόροι=as a kind of bodyguard) ἀπαρχὴν τινα *a kind of first-fruits* Js 1:18 (Appian, Bell. Civ. 3, 39 §162 τις μετάνοια=something like remorse; 3, 77 §314 συγγνώμη τις=some kind of pardon).—So perh. δύο τινὰς τῶν μαθητῶν *several disciples, perhaps two* Lk 7:18 (cf. Appian, Bell. Civ. 2, 59 §245 δύο τινάς=a few [ships], about two; Jos., Ant. 16, 274). But the expr. in Ac 23:23 τινάς δύο τῶν ἑκατονταρχῶν certainly means two, who simply cannot be more closely defined (cf. W-S. §26, 1b; Rob. 742; Mlt.-Turner 195).

β. w. adjectives of quality and quantity to heighten the rhetorical emphasis φοβερὰ τις ἐκδοχὴ κρίσεως Hb 10:27. βραχύ τι (*only*) a little 2:7, 9 (Ps 8:6).

γ. of an indefinite quantity that is nevertheless not without importance *some, considerable* χρόνον τινα (Diod. S. 13, 75, 6 μετὰ τινα χρόνον; Jos., Ant. 8, 398) Ac 18:23; 1 Cor 16:7. Cf. Ro 1:11, 13. μέρος τι 1 Cor 11:18.

δ. τινές *several* (Appian, Bell. Civ. 2, 49 §202 ἱππεῖς τινες) ἡμέρας τινάς Ac 9:19; 10:48; 15:36. γυναῖκές τινες Lk 8:2. Cf. Ac 15:2; 17:5f al.—On its position in the sentence cf. W-S. §26, 4; BI-D. §473, 1; Rob. 743. M-M.

Τίτιος, ου, ὁ (CIL III 3053; 6010, 223; XII 4141; Jos., Ant. 16, 270) Titius, a σεβόμενος τὸν θεόν (σέβω 2a) in Corinth, whose surname was Justus Ac 18:7 (v.l. Τίτος; the t.r. omits this half of the name entirely and has simply Ἰούστου).—EJGoodspeed, JBL 69, '50, 382f identifies Titius Justus w. Gaius (Γάιος 3).*

τίτλος, ου, ὁ (Lat. loanw.=titulus: inscr. [Hahn 231, 10, w. lit.; Hatch 143f]; later pap.; Jer 21:4 in Aq., Sym., Theod.) inscription, notice on the cross, which gave the reason for condemnation J 19:19f (on this custom cf. Sueton., Calig. 32, Domit. 10; Cass. Dio 54, 8; also the letter of the churches at Lyons and Vienne: Euseb., H.E. 5, 1, 44). P-FRegard, Le titre de la Croix d'après les Év.: Rev. Archéol. 5. sér. 28, '28, 95-105. M-M.*

Τίτος, ου, ό (Polyb.; Diod. S. 11, 51, 1; 15, 23, 1; 16, 40, 1 et al.; inscr., pap.; Jos., Ant. 14, 229f) *Titus*.

1. friend and helper of Paul, mentioned in our lit. only in Paul's letters. As a Gentile Christian he accompanied Paul to the council at Jerusalem; Paul did not have him circumcised, though the Judaizers demanded that he do so Gal 2:1, 3. Later he effected a reconciliation betw. Paul and the Corinthian church when the latter seemed lost to the apostle, and he arranged for the collection. Cf. 2 Cor 2:13; 7:6, 13f; 8:6, 16, 23; 12:18; subscr.—2 Ti 4:10 mentions a journey of Titus to Dalmatia. Acc. to Tit 1:4 the apostle left him, his γνήσιον τέκνον, behind in Crete to organize the churches there (cf. vs. 5); title and subscr.—AJülicher, RE XIX '07, 798-800; CKBarrett, MBlack Festschr., '69, 1-18. Lit. s.v. Τιμόθεος (Pözl 103ff) and Ἰωάν(ν)ης 6.—2. surnamed Justus Ac 18:7 v.l.; s. Τίτιος. M-M.*

τιτρώσκω pf. pass. ptc. τετρωμένος (Hom.+; inscr., LXX, Philo; Jos., Ant. 7, 128) *wound, injure, damage* fig. of damage to the inner life τετρωμένος κατὰ διάνοιαν *wounded in mind* (διάνοια 1) GP 7:26 (cf. 2 Macc 3:16) τιτρώσκεσθαι τὴν διάνοιαν; Diod. S. 17, 112 τετρωμένος τὴν ψυχὴν; Herodian 1, 8, 7; Philo.*

τοί (Hom.+; LXX; Jos., Ant. 15, 374; 16, 319) enclitic particle emphasizing the reliability of a statement *let me tell you, surely*, in our lit. only in the transition formula πέρας γέ τοι *and furthermore, besides* (πέρας 3) B 5:8; 10:2; 12:6; 15:6, 8; 16:3.—μέν τοι s. μέντοι.*

τοιγαροῦν (Soph., Hdt.+; PTebt. 315, 14 [II AD]; PGiess. 3, 7; Sb 6222, 12; LXX; En. 102, 9; Philo, Virt. 202; Jos., C. Ap. 2, 178) a particle introducing an inference *for that very reason, then, therefore* 1 Th 4:8; 1 Cl 57:4, 6 (Pr 1:26, 31). In an exhortation (Achilles Tat. 7, 11, 3; Jos., C. Ap. 2, 201) Hb 12:1 (here P46 has τοίγαρ). M-M.*

τοίνυν (Pind., Hdt.+; inscr., pap.) inferential particle *hence, so, indeed*, as the second word in its clause (class.; POxy. 902, 10; 1252 verso, 18; Wsd 1:11; Job 8:13; 36:14; En. 101, 1; Jos., Ant. 2, 67; 14, 32) 1 Cor 9:26; Js 2:24 t.r.; Dg 3:2. Beginning its clause (Sext. Emp., Math. 8, 429; IG IV 620, 13; POxy. 940, 3; Is 3:10; 5:13; 27:4; 33:23) Lk 20:25 (w. imper.); Hb 13:13 (w. hortatory subj.); 1 Cl 15:1 (w. hortatory subj.) M-M.*

τοιόσδε, ἄδε, ὄνδε (Hom., Hdt.+; 2 Macc 11:27; 15:12; Jos., Ant. 17, 142; 209) *such as this, of this kind*, referring to what follows and in the sense 'so unique' 2 Pt 1:17. M-M. and suppl.*

τοιούτος, αὐτή, οὗτον (this form of the neut. is predom. in Attic wr.; Jos., C. Ap. 1, 12; 2, 222; Mt 18:5 v.l.; Ac 21:25 D) and οὗτο (Zen.-P. Cairo 379, 8; 482, 13 [III BC]; POsl. 17, 9 [136 AD]; Mt 18:5; 1 Cl 43:1; Dg 5:3) correlative adj. *of such a kind, such as this* (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph.).

1. correlative οἷος. . . τοιούτος (X., Mem. 2, 6, 12; Lucian, Dial. Deor. 4, 4; Sir 49:14) 1 Cor 15:48a, b; 2 Cor 10:11b. τοιούτους ὅποιος (Jos., Ant. 7, 385) Ac 26:29.

2. adj.—a. used w. a noun—α. w. the art., mostly attributive ἐν τῶν τοιούτων παιδίων *one child like this* (as indicated in vs. 36) Mk 9:37. τὸν τοιούτον ἄνθρωπον *such a man* 2 Cor 12:3 (cf. vs. 2). τῆς τοιαύτης διακονίας IPhld 10:2 (cf. vs. 1). οἱ τοιούτοι δίκαιοι 2 Cl 6:9 (cf. vs. 8). Pred. αἱ δυνάμεις τοιαῦται *such are the miracles* Mk 6:2. ἡ γνῶσις τοιαύτη *the knowledge is of this kind* (as is described in what follows) B 19:1.

β. without the article ἐξουσίαν τοιαύτην *such power* Mt 9:8.—18:5; Mk 4:33; J 9:16; Ac 16:24; 1 Cor 11:16; 2 Cor 3:4, 12; Hb 7:26; 13:16; Js 4:16.

γ. τοι. can have its mng. made clear by a rel. clause τοιαύτη πορνεία ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν (sc. ἀκούεται) 1 Cor 5:1. τοιούτος ἀρχιερεὺς, ὅς Hb 8:1 (Dio Chrys. 15[32], 7 χορὸς τοιούτος. . . , ὅς). ἄνθρωποι τοιούτοι οὔτινες B 10:3-5.

δ. τοιούτος ὧν *since I am the sort of person* (who presumes to give you orders) Phlm 9 (foll. by ὧς=in my character as; Andoc., Alcibiades 16). ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνούντας αὐτόν *the Father seeks such people to worship him* J 4:23 (double acc. as Vett. Val. 315, 20 τινὰς τοὺς τοιούτους; Jos., Ant. 12, 281). The pleonastic use of τοι. after a relative is due to Semitic infl. (Ex 9:18, 24; 11:6) θλίψις οἷα οὐ γέγονεν τοιαύτη *tribulation such as has never been seen* Mk 13:19.

3. subst.—a. quite predom. w. the art. (BI-D. §274; Rob. 771)—α. of persons ὁ τοιούτος *such a person*; either in such a way that a definite individual with his special characteristics is thought of, or that any bearer of certain definite qualities is meant Ac 22:22; 1 Cor 5:5; 2 Cor 2:6f; 10:11a; 12:2, 5; Gal 6:1; Tit 3:11. Pl. οἱ τοιούτοι (Aeschyl., Thu.+; Test. Ash. 2:9; 4:5) Mt 19:14; Mk 10:14; Lk 18:16; Ro 16:18; 1 Cor 7:28; 16:16 al.

β. of things τὰ τοιαῦτα *such or similar things, things like that* (X., Cyr. 1, 2, 2 a catalogue of vices concluding καὶ. . . τὰλλα τὰ τοιαῦτα ὡς σαύτως. Sim., Ael. Aristid. 37, 27 K.=2 p. 27 D.; Plut., Mor. 447A) Ac 19:25; Ro 1:32; 2:2f; Gal 5:21; Eph 5:27. ἐν τοῖς τοιούτοις *in such cases, under such circumstances* (X., Cyr. 5, 4, 17) 1 Cor 7:15.

γ. without the art. τοιαῦτα *such things* (Socrat., Ep. 14, 6; Test. Napht. 9:1) Lk 9:9; 13:2 P75 et al.; Hb 11:14. M-M.

τοῖχος, ου, ό (Hom.+; inscr., pap., LXX; En. 14, 10; Ep. Arist. 90; Jos., Ant. 1, 78al.; Sib. Or. 1, 223) *wall*, as a term of invective τοῖχε κεκονιαμένε *whitewashed wall* Ac 23:3 (since RSmend, Ezech. 1880, Ezk 13:10 is usu. compared here). M-M.*

τοκετός, οὔ, ό (Aristot. et al.; BGu 665 II, 10 [I AD]; Sb 5873, 4; LXX; Jos., Ant. 1, 213) *childbearing, giving birth* IEph 19:1. Symbolically of the tortures of martyrdom ὁ τοκετός μοι ἐπικείται *the pains of birth are upon me* IRo 6:1.*

τόκος, ου, ό (Hom.+ in the sense ‘offspring’ etc.) *interest* on money loaned (Pind., Pla.+; inscr., pap., LXX, Philo; Jos., C. Ap. 2, 208) Mt 25:27; Lk 19:23. *τόκοι τόκων compound interest* (Aristoph., Nub. 1156 al.) AP 16:31.—JHerrmann, Zinssätze usw. [Greco-Egypt. pap.], Journ. of Juristic Papyrology 14, '62, 23-31. M-M. B. 800.*

τόλμα, ης, ή (Pind., Hdt.+; Diod. S. 18, 25, 1; Ditt., Syll. 3 709, 25 [107 BC]; POxy. 1119, 8; PFlor. 382, 48; LXX; Jos., Bell. 4, 424, Ant. 14, 474, Vi. 222; Sib. Or. 4, 154) *audacity* (w. θράσος [as Socrat., Ep. 14, 1], αὐθάδεια) 1 Cl 30:8.*

τολμάω impf. ἐτόλμων; fut. τολμήσω; 1 aor. ἐτόλμησα (Hom.+; inscr., pap., LXX, Philo; Jos., Ant. 17, 258).

1. **w. inf.**—**a.** *dare, have the courage, be brave enough* ὑπὲρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν Ro 5:7 (on being willing to die for a good man cf. Ael. Aristid. 46 p. 346 D.; Vita Philonid. [s.v. τράχηλος]). Cf. Phil 1:14. Mostly used w. a neg. (Jos., Ant. 20, 7 ἀντιλέγειν οὐκ ἐτόλμων) οὐδὲ ἐτόλμησέν τις ἐπερωτῆσαι Mt 22:46. Cf. Mk 12:34; Lk 20:40; J 21:12; Ac 5:13. Μωϋσῆς οὐκ ἐτόλμα κατανοῆσαι Moses did not venture to look at (it) 7:32.

b. *bring oneself, presume* (Theognis 1, 377 D.2 Zeus brings something about; ‘The Tragedy’ in Simplicius In Epict. p. 95, 42 τολμῶ κατεπειν=I do not hesitate to say plainly; 3 Macc 3:21; Philo, Somn. 1, 54; Jos., C. Ap. 1, 318; Himerius, Or. 20, 3 λέγειν τ.) τολμᾷ τις ὑμῶν κρίνεσθαι ἐπὶ τῶν ἀδίκων; *can any of you bring himself to go to law before the unrighteous?* 1 Cor 6:1 (κρίνω 4aβ). **W.** a neg. οὐ τολμήσω τι λαλεῖν Ro 15:18. Cf. 2 Cor 10:12; Jd 9.

2. **abs.** *be courageous* (Job 15:12) ἐν ᾧ ἄν τις τολμᾷ, . . . τολμῶ καὶ γὰρ ὅτι *whatever anyone else dares to do, . . . I can bring myself (to do the same)* 2 Cor 11:21. τολμήσαι ἐπὶ τινα *show courage or boldness toward or against someone* (En. 7, 4) 10:2. τολμήσας εἰσῆλθεν *he summoned up courage and went in* Mk 15:43 (cf. Plut., Camillus 22, 6 τολμήσας παρέστη). M-M. B. 1149.*

τολμηρός, ά, όν (Eur., Thu.+; Sir 8:15; 19:3; Jos., Ant. 1, 113; 14, 165) *bold, daring, audacious, adv.* τολμηρῶς (Thu. 3, 74, 1; 83, 3 al.; Wilcken, Chrest. 461, 25 [III AD]). **Comp.** τολμηρότερος (Isocr. 14, 8 Bl. and oft.; Sir 19:2; Philo, Op. M. 170), and its adverbs τολμηροτέρως Ro 15:15 and τολμηρότερον (Thu. 4, 126, 4; Polyb. 1, 17, 7) Ro 15:15 v.l., both=rather boldly.*

τολμητής, οὔ, ό (Thu. 1, 70, 3; Plut.; Lucian; Philo, De Jos. 222; Jos., Bell. 3, 475) *bold, audacious man* τολμηταὶ αὐθάδεις 2 Pt 2:10. M-M.*

τομός, ή, όν (Soph., Pla.+) *cutting, sharp comp.* τομώτερος (PSI 624, 1 [III BC]) symbol. of the word of God Hb 4:12 (for the symbol. usage s. Lucian, Tox. 11; Ps.-Phoc. 124 ὅπλον τοι λόγος ἀνδρὶ τομώτερόν ἐστι σιδήρου). M-M.*

τόνος, ου, ό (Aeschyl., Hdt.+; Philo; Jos., Bell. 6, 162) in our lit. only **fig.** *tension, then force, lasting quality* (Plut., Brut. 34, 3 τῆς ὀργῆς) ὁ φόβος αὐτοῦ τόνον οὐκ ἔχει Hm 12, 4, 7.*

τόξον, ου, τό (Hom.+; inscr., pap., LXX; Jos., Ant. 1, 103; Sib. Or. 3, 730) *the bow* as a weapon (Hecataeus in Jos., C. Ap. 1, 203; Test. Jud. 7:5; 9:3) Rv 6:2. M-M. B. 1388.*

τοπάζιον, ου, τό (Athenodorus [I BC] in Clem. Alex., Protr. 4, 48, 5; Diod. S. 3, 39, 5; Strabo 16, 4, 6; Ex 28:17; 36:17; Job 28:19; Ps 118:127; Ezk 28:13) *topaz*, a bright yellow, more or less transparent precious stone, in ancient times oft. made into seals and gems; though **perh.** it is the more valuable golden-yellow chrysolith that is meant Rv 21:20.—For lit. see s.v. ἁμέθυστος. M-M.*

τοποθεσία, ας, ή (Diod. S., Ptolem. et al.; pap.) αἱ τοποθεσίαι αἱ ἀγγελικαί are either *the ranks of the angels* or *the places where the angels live* ITr 5:2 (Vett. Val. 42, 12 of the arrangement of the heavenly bodies).*

τόπος, ου, ό (Aeschyl.+; inscr., pap., LXX, En., Ep. Arist., Philo; Jos., Vi. 241 al.; Test. 12 Patr.) *place, position, region*.

1. **lit.**—**a.** inhabited *place*, of a city, village, etc. (Manetho in Jos., C. Ap. 1, 238; Diod. S. 1, 15, 6; 2, 13, 6; 13, 64, 7; Jos., C. Ap. 1, 86; 2, 34) οἱ ἄνδρες τοῦ τόπου ἐκείνου (cf. Gen 29:22) Mt 14:35. Cf. Mk 6:11; Lk 4:37; 10:1 (w. πόλις as 2 Ch 34:6; Jos., C. Ap. 2, 115); Ac 16:3; 27:2; Rv 18:17 (cf. πλέω). ἐν παντὶ τόπῳ *everywhere* that men or Christians live (cf. Diod. S. 13, 22, 3 εἰς πάντα τόπον; Mal 1:11; Test. Dan 6:7, and on the exaggeration in epistolary style PLond. 891, 9 ἡ εὐφημία σου περιεκύκλωσεν τ. κόσμον ὅλον) 1 Cor 1:2; 2 Cor 2:14; 1 Th 1:8; 2 Th 3:16 v.l.; MPol 19:1. Also κατὰ πάντα τόπον MPol inscr. ἐν παντὶ τόπῳ καὶ χρόνῳ D 14:3. This is **perh.** the place for τὸν τόπον καὶ τὸ ἔθνος J 11:48 (the Sin. Syr. and Chrysost. vol. VIII 386E take τόπ. to mean Jerusalem [cf. 2 Macc 3:2, 12]; but s. 1b below). εἰς ἕτερον τόπον *to another place* (Dio Chrys. 70[20], 2; Plut., Mor. 108D) Ac 12:17. Cf. AFridrichsen, Kgl. Hum. Vetensk. Samf. i. Uppsala, Årsbok '43, 28-30.

b. inhabited *space, place, building et al.* (Diod. S. 20, 100, 4 τόποι=buildings; POsl. 55, 10 [c. 200 AD]; 1 Km 24:23; 2 Ch 25:10) Ac 4:31 (Stephan. Byz. s.v. Τρεμιθοῦς: the τόπος quakes at the παρουσία of Aphrodite). **Esp.** of a temple (2 Macc 5:17-20 [w. ἔθνος]; 10:7; 3 Macc 1:9a, b al.; Ep. Arist. 81) **perh.** J 11:48 (s. 1a above; the same

problem arises concerning τόπος PLond. 2710 r., 6: HTR 29, '36, 40; 45f.—τ. of a temple Wilcken, Chrest. 94, 20 [beg. II AD]; Jos., Ant. 16, 165; τόπος ἅγιος (cf. Is 60:13; 2 Macc 1:29; 2:18; 8:17) Mt 24:15; Ac 6:13; 21:28b.

c. *place, location* (Diod. S. 2, 7, 5 τόπος τῆς πόλεως=the place on which the city stands) ἔρημος τόπος (ἔρημος 1a) Mt 14:13; cf. vs. 15; Mk 1:35; 6:31f, 35; Lk 4:42; 9:12. Pl. Mk 1:45. πεδινός Lk 6:17. κρημνώδης Hv 1, 1, 3; s 6, 2, 6. καλός Hv 3, 1, 3b. τόπος τοῦ ἀγροῦ *a place in the country* 2, 1, 4; 3, 1, 3a, Cf. 2, 1, 1; s 6, 2, 4. On τόπος διθάλασσος Ac 27:41 cf. διθάλασσος. τραχεῖς τόποι *rocky places* vs. 29. ὁ τόπος ὅπου *the place where* Mt 28:6; Mk 16:6; J 4:20; 6:23; 10:40; 11:30; 19:20, 41. ὁ τόπος ἐνθα GP 13:56. ὁ τόπος ἐφ' ᾧ ἔσθηκας Ac 7:33 (cf. Ex 3:5). The dat. for εἰς w. acc. (Bl-D. §199) ποίω τόπω ἀπῆλθεν Hv 4, 3, 7. ἐν παντί τόπῳ *in every place* (in Jerusalem) 1 Cl 41:2. Combined w. a name εἰς τόπον λεγόμενον Γολγοθᾶ Mt 27:33a. ἐπὶ τὸν Γολγοθᾶν τόπον Mk 15:22a.—Lk 23:33; J 19:13; Ac 27:8; Rv 16:16. W. gen.: κρανίου τόπος Mt 27:33b; Mk 15:22b; J 19:17 (s. κρανίον). τόπος τῆς καταπαύσεως Ac 7:49; B 16:2 (both Is 66:1; s. κατάπαυσις 1).—(Definite) *place, (particular) spot, scene* Lk 10:32; 19:5; 22:40; J 5:13; 6:10.

d. *pl. regions, districts* (Diod. S. 4, 23, 2; 13, 109, 2; Artem. 2, 9p. 92, 28; PHib. 66, 2; PTebt. 281, 12 al.; Ep. Arist. 22; Jos., C. Ap. 1, 9) ἄνδρες τόποι Mt 12:43; Lk 11:24. οἱ ἀνατολικοὶ τόποι *the east* 1 Cl 25:1. κατὰ τόπους *in various regions* (κατὰ II 1a) Mt 24:7; Mk 13:8; Lk 21:11. εἰς τοὺς κατὰ τὴν Ἀσίαν τόπους Ac 27:2 (Antig. Car. 172 εἰς τοὺς τόπους).

e. *place, room to live, stay, sit etc.* (UPZ 146, 31; 37 [II BC]) Rv 12:14. ἔτι τόπος ἐστὶν *there is still room* Lk 14:22 (Epict. 2, 13, 10 ποῦ ἔτι τόπος; where is there still room?). οὐκ ἦν αὐτοῖς τοπος ἐν τῷ καταλύματι 2:7. ἔχειν τόπον *have (a) place* Rv 12:6; cf. IPHld 2:2; Hv 3, 5, 5; 3, 7, 5; 3, 9, 5; m 12, 5, 4a, b. ἐτοιμάσαι πινὶ τόπον J 14:2f (cf. Rv 12:6). δὸς τούτῳ τόπον *make room for this man* Lk 14:9a (Epict 4, 1, 106 δὸς ἄλλοις τόπον=make room for others). ὁ ἔσχατος τόπος (ἔσχατος 1 and 2) vss. 9b and 10 (on τόπος='a place to sit', cf. Jos., Ant. 12, 210 οἱ τ. τόπους κατὰ τὴν ἀξίαν διανέμοντες; Epict. 1, 25, 27; Paus. Attic. α, 128 τόπος of a seat in the theater; Diog. L. 7, 22 ὁ τῶν πτωχῶν τόπος=the place where the poor people sat [in the auditorium where Zeno the Stoic taught]; Eunap. p. 21; Inschr. v. Pergam. 618, cf. Dssm., NB 95 [BS 267]). ὁ τόπος αὐτῶν μετὰ τῶν ἀγγέλων ἐστὶν *their place is with the angels* Hs 9, 27, 3. On ὁ ἀναπληρῶν τῶν τόπον τοῦ ιδιώτου 1 Cor 14:16 cf. ἀναπληρῶ 4 (for τόπος='position' cf. Philo, Somn. 1, 238; Jos., Ant. 16, 190 ἀπολογουμένον τόπον λαμβάνων).

f. *the place where someth. is found, or at least should or could be found; w. gen. of the thing in question* ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς Mt 26:52 (w. ref. to the sheath). ὁ τόπος τῶν ἥλων *the place where the nails had been* J 20:25 (Theod. Prodr. 9, 174 'the mark' of scratch-wounds). ὁ τόπος αὐτῆς *its place, of the lampstand's place* Rv 2:5. Cf. 6:14. τόπος οὐχ εὐρέθη αὐτοῖς *there was no longer any place for them* (Da 2:35 Theod.—Ps 131:5) 20:11; cf. 12:8. Non-literal use οὐκ ἂν δευτέρα (sc. διαθήκης) ἐζητεῖτο τόπος *there would have been no occasion sought for a second* Hb 8:7. On τὸν τῆς ὑπακοῆς τόπον ἀναπληρώσαντες 1 Cl 63:1 cf. ἀναπληρῶ 3.

g. *Esp. of the place to which a person's final destiny brings him. Of the place of salvation* (Tob 3:6 ὁ αἰώνιος τόπος): 2 Cl 1:2. πορεύεσθαι εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης 1 Cl 5:4. εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον παρὰ τῷ κυρίῳ Pol 9:2. ὁ ἅγιος τόπος 1 Cl 5:7. Cf. 44:5; B 19:1.—ὁ ἴδιος τόπος can be neutral (PGM 4, 3123; Cyranides p. 120, 6), the place where one is destined to go IMg 5:1. But the expr. can also gain its specif. mng. fr. the context. Of the place of torment or evil (Iambl., Vi. Pyth. 30. 178 ὁ τῶν ἀσεβῶν τ. Proclus on Pla., Cratylus p. 72, 7 Pasqu.) Ac 1:25b; cf. Hs 9, 4, 7; 9, 5, 4; 9, 12, 4. W. gen. ὁ τόπος τῆς βασάνου Lk 16:28.

2. in special mngs.—a. *place, passage in a book* (X., Mem. 2, 1, 20. Περὶ ὕψους p. 6, 17; 15, 10 V.; 1 Esdr 6:22 v.1; Philo, De Jos. 151; Jos., Ant. 14, 114) Lk 4:17. Cf. 1 Cl 8:4; 29:3; 46:3.

b. *position, office* (Diod. S. 1, 75, 4 in a judicial body; 19, 3, 1 of a chiliarch [commander of 1,000 men]; Ps.-Callisth. 2, 1, 5 the τόπος of the priest-prophetess; inscr. [ΕΛΛΗΝΙΚΑ 7, '34, p. 179 l. 50, 218 BC]; pap.; Dssm., NB 95 [BS 267]) λαβεῖν τὸν τόπον τῆς διακονίας Ac 1:25a. For ἐκδίδει σου τὸν τόπον IPol 1:2 cf. ἐκδικέω 3. τόπος μηδένα φυσιοῦτω *let no one's high position make him proud* (lit. puff him up) ISm 6:1. τοῖς ἱερεῦσιν ἴδιος ὁ τόπος προστέτακται *a special office has been assigned the priests* 1 Cl 40:5.—44:5.

c. *possibility, opportunity, chance w. gen.* (Polyb. 1, 88, 2 τόπος ἐλέους; Heliod. 6, 13, 3 φυγῆς τόπος; 1 Macc 9:45) τόπον ἀπολογίας λαβεῖν *have an opportunity to defend oneself* Ac 25:16 (cf. Jos., Ant. 16, 258 μήτ' ἀπολογίας μήτ' ἐλέγχου τόπον ἐχόντων). μετανοίας τόπον εὐρεῖν Hb 12:17; διδόναι (cf. Wsd 12:10) 1 Cl 7:5. In the latter pass. the persons to whom the opportunity is given are added in the dat. (cf. Plut., Mor. 62D; Wilcken, Chrest. 14 III, 15 [I AD] βασιλεῖ τόπον διδόναι=give a king an opportunity; Sir 4:5). μηδὲ δίδετε τόπον τῷ διαβόλῳ *do not give the devil a chance* to exert his influence Eph 4:27. δότε τόπον τῇ ὀργῇ *give the wrath (of God) an opportunity* to work out its purpose Ro 12:19 (on ὀργῇ διδόναι τόπον cf. Plut., De Cohib. Ira 14 p. 462B; cf. also δὸς τόπον νόμῳ Sir 19:17. On Ro 12:19 s. ERSmothers, CBQ 6, '44, 205-15, w. reff. there; Gdspd., Probs. 152-4). τόπον ἔχειν *have opportunity* (to do the work of an apostle) 15:23.

d. ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς. . . , ἐκεῖ κληθήσονται *is prob. to be rendered instead of their being told. . . , there they shall be called* Ro 9:26 (cf. Hos 2:1; Achmes 207, 17 ἐν τῷ τόπῳ ἐκείνῳ=instead of that). M-M.*

τοσοῦτος, αὐτή, οὗτον (this form of the neut. is predom. in Attic Gr., also Appian, Bell. Civ. 3, 43 §177; Jos., C. Ap. 1, 226; 2, 176; Hb 7:22 t.r.; 12:1; 1 Cl 1:1; MPol 2:2; Hm 5, 1, 5) and οὗτο (Clearchus, fgm. 48 W.: Diod. S. 1, 58, 4; Zen.-P. Cairo 367, 38; Zen.-P. Mich. 28, 17 [III BC]; Hb 7:22; 1 Cl 45:7) correlative adj. (Hom.+; inscr., pap., LXX, Ep. Arist.; Jos., Ant. 12, 395[τ.—ὅσος] al.) *so great, so large, so far, so much, so strong* etc.

1. used w. a noun—a. *sing.*—α. of quantity ὁ τοσοῦτος πλοῦτος Rv 18:17 (only here w. the art.; cf. Bl-D. §274; Rob. 771). τοσοῦτον μέλι *so great a quantity of honey* Hm 5, 1, 5. τοσαύτη ἔκρυσς Papias 3b. Of space μῆκος Rv 21:16 t.r. Of time χρόνος (PLond. 42, 23 [168 BC]; POxy. 1481, 2; Jos., Bell. 1, 665; 2, 413; Dio Chrys. 74, 18b)

so long J 14:9; Hb 4:7. τοσ. διαφορά so great a difference MPol 16:1. Referring back to ὅσα: τοσοῦτον βασανισμόν Rv 18:7.

β. of quality πίστις faith as strong as this Mt 8:10; Lk 7:9. ἔλεος 2 Cl 3:1. ζωή 14:5. χρηστότης 15:5. σπουδή MPol 7:2. τάχος 13:1. W. ὥστε foll. (Ps.-Callisth. 3, 26, 7 p. 127, 6) τοσ. ἀπόνοια 1 Cl 46:7. W. ὡς foll. as strong as MPol 15:2; so strong that AP 5:16. This is prob. the place for τοσοῦτον νέφος μαρτύρων so great a cloud of witnesses Hb 12:1.

b. pl., of number so many ἄρτοι τοσοῦτοι Mt 15:33 (w. ὥστε foll.). ἔτη Lk 15:29. σημεῖα J 12:37. Cf. 21:11; 1 Cor 14:10 (cf. τυγγάνω); Hs 6, 4, 4.

2. without a noun—a. pl.—α. τοσοῦτοι of number so many people J 6:9.—β. τοσαῦτα of quantity so much (Socrat., Ep. 14, 6) Hv 2, 1, 3. ἡμαρτηκὼς τοσαῦτα since I have committed so many sins Hm 9:1; such serious sins is also poss. In that case degree is meant, as in τοσαῦτα ἐπάθετε; have you had such remarkable experiences? Gal 3:4 (πάσχω 1).

b. sing.—α. of price τοσοῦτου (gen. of price) for so much and no more Ac 5:8a, b.—β. εἰς τοσοῦτο(v) foll. by gen. and ὥστε to such a degree of (Andoc. 2, 7 Bl.: εἰς τοσοῦτον ἦλθον τῆς δυσδαιμονίας. . . , ὥστε; Pla., Apol. 13 p. 25E; Clearchus, fgm. 48; Jos., Bell. 4, 317 εἰς τοσ. ἀσεβείας, ὥστε, C. Ap. 1, 226) 1 Cl 1:1; 45:7; MPol 2:2.

γ. correlative: τοσοῦτον—ὅσον as much—as Papias 2:4. τοσοῦτω w. the comp., corres. to ὅσω (by) so much (greater, more, etc.)—than or as (X., Mem. 1, 3, 13; Ael. Aristid. 23, 55 K.=42 p. 786 D.) Hb 1:4; 10:25 (τοσοῦτω μᾶλλον ὅσω as Ael. Aristid. 33 p. 616 D.; 46 p. 345; cf. X., Mem. 1, 4, 10); the more—the more 1 Cl 41:4; 48:6. καθ' ὅσον—κατὰ τοσοῦτο Hb 7:20-2. τοσοῦτω ἥδιον—ἐπειδὴ all the more gladly—since 1 Cl 62:3. τοσοῦτον—ὡς to such a degree—that Papias 3a. M-M.

τότε (Hom.+; inscr., pap., LXX, En., Ep. Arist., Joseph., Test. 12 Patr.) a correlative adv. of time, in the NT a special favorite of Mt, who uses it about 90 times (AH McNeile, Τότε in St. Matthew: JTS 12, '11, 127f). In Mk 6 times, Lk 15 times, Ac 21 times, J 10 times. It is lacking in Eph, Phil, Phlm, Pastorals, Js, 1 Pt, 1, 2, and 3 J, Jd, Rv.

1. at that time—a. of the past then (Jos., Ant. 7, 317; 15, 354) τότε ἐπληρώθη then was fulfilled Mt 2:17; 27:9. εἶχον τότε δέσμιον vs. 16. Cf. 3:5. (Opp. νῦν) Gal 4:8, 29; Hb 12:26. ἀπὸ τότε from that time on (PLond. 1674, 21; 2 Esdr [Ezra] 5:16b; Ps 92:2) Mt 4:17; 16:21; 26:16; Lk 16:16 (cf. Bl-D. §459, 3). Used as an adj. w. the art. preceding (Appian, Bell. Civ. 4, 30 §128 ἡ τότε τύχη; Lucian, Imag. 17; Jos., Ant. 14, 481) ὁ τότε κόσμος the world at that time 2 Pt 3:6 (PHamb. 21, 9 ὁ τότε καιρὸς).

b. of the fut. then (Socrat., Ep. 6, 10) τότε οἱ δίκαιοι ἐκλάμπουσιν Mt 13:43. (Opp. ἄρτι) 1 Cor 13:12a, b.—c. of any time at all that fulfills certain conditions ὅταν ἀσθενῶ, τότε δυνατός εἰμι 2 Cor 12:10.

2. to introduce that which follows in time (not in accordance w. class. usage) then, thereupon (Bl-D. §459, 2) τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους then (after he had received an answer fr. the council) Herod secretly summoned the Magi Mt 2:7. τότε (=after his baptism) ὁ Ἰησοῦς ἀνέχθη εἰς τὴν ἔρημον 4:1. Cf. 2:16; 3:13, 15; 4:5, 10f; 8:26; 12:22; 25:34-45 (five times); 26:65 and very oft.; Lk 11:26; 14:21; 21:10; 24:45; Ac 1:12; 4:8; B 8:1. καὶ τότε and then καὶ τότε ἂν τις ὑμῖν εἴπῃ and then if anyone says to you Mk 13:21.—Mt 7:23; 16:27; 24:10, 14, 30a, b; Mk 13:26f; Lk 21:27; 1 Cor 4:5; Gal 6:4; 2 Th 2:8; 2 Cl 16:3. τότε οὖν (so) then (Test. Jud. 7:5, Iss. 2:1) J 11:14; 19:1, 16; 20:8. εὐθέως τότε immediately thereafter Ac 17:14.—W. correlatives: ὅτε (w. aor.)—τότε when (this or that happened)—(then) Mt 13:26; 21:1; J 12:16; B 5:9. Also ὡς (w. aor.)—τότε J 7:10; 11:6. ὅταν (w. aor. subj.)—τότε when (this or that happens)—(then) (Diod. S. 11, 40, 3 τότε—ὅταν [w. aor. subj.] = then—when) Mt 24:16; 25:31; Mk 13:14; Lk 5:35; 21:20; J 8:28; 1 Cor 15:28, 54; 16:2; Col 3:4. ὅταν (w. pres. subj.)—τότε when—then (Jos., Bell. 6, 287) ὅταν λέγωσιν. . . τότε 1 Th 5:3. In an enumeration πρῶτον—, καὶ τότε first—, and then Mt 5:24; 7:5; 12:29; Mk 3:27; Lk 6:42; J 2:10 t.r.; IEph 7:2.—It is put pleonastically (cf. Vett. Val. 211, 8) after μετά and the acc. μετά τὸ ψωμίον, τότε after (he took) the piece of bread, (then) J 13:27. Cf. Hv 2, 2, 4. Also after the ptc. διασωθέντες, τότε ἐπέγνωμεν Ac 28:1. Likew. pleonastically 6:11 D; 27:21. M-M.

τοῦναντίον s. ἐναντίον 2.

τοῦνομα s. ὄνομα I 1, end.

τοῦπίσω=τὸ ὀπίσω; see ὀπίσω 1.

τουτέστιν s. εἰμί II 3 and on the spelling Bl-D. §12, 3; 17 app.; Rob. 207. M-M.

τράγος, ου, ὁ (Hom.+; inscr., pap., LXX, Philo; Jos., Ant. 2, 35) he-goat named w. others as a sacrificial animal Hb 9:12f, 19; 10:4; B 2:5 (Is 1:11). Used esp. on the Day of Atonement 7:4 (prophetic saying of unknown origin), 6, 8, 10. M-M. B. 165.*

Τράλλεις, εων, αἱ (X., An. 1, 4, 8 al.; inscr. It occurs mostly in the pl. form [X.; Diod. S. 14, 36, 3; Jos., Ant. 14, 245; Dit., Or. 441, 162], though the sing. Τράλλις, ιος [epigram in Agathias Hist. p. 102, 15 Bonn.; Stephan. Byz. s.v.; Sib. Or. 3, 459; 5, 289] is not impossible) Tralles, a city in Caria (southwest Asia Minor), north of the Maeander River ITr inscr.—JWeiss, RE X 547; V Schultze, Altchristliche Städte und Landschaften II 2, '26.*

Τραλλιανός, οῦ, ὁ (Strabo 14, 1, 42; Appian, Mithr. 23; Polyaeus 7, 41; Jos., Ant. 14, 242; inscr. [Dit., Or. 498, 3, Syll.3 index p. 156; Inscr. v. Magn. index p. 204b]; correctly and predom. w. double λ) Trallian, from Tralles (s. Τράλλεις), of the ἀρχιερεὺς Philip, under whom Polycarp suffered martyrdom MPol 21. S. also the title of ITr

(Apollonius of Tyana wrote a letter Τραλλιανοῖς [no. 69]: *Philostat.* I p. 364).*

τράπεζα, ης, ἡ (Hom.+; *inscr.*, *pap.*, LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.; Sib. Or. 5, 470; loanw. in rabb.) *table*

1. upon which *some*th. can be placed; of the table of showbread (cf. 1 Macc 1:22 τρ. τῆς προθέσεως; Ex 25:23-30; Jos., *Bell.* 5, 217 Hb 9:2. Of the τράπεζα τοῦ θεοῦ in the tabernacle, upon which Moses laid the twelve rods 1 Cl 43:2.

2. *specif.* the *table* upon which a meal is spread out (Hom.+; Jos., *Ant.* 8, 239) Mt 15:27; Mk 7:28; Lk 16:21; 22:21. Of the heavenly table at which the Messiah's companions are to eat at the end of time vs. 30 (cf. JoachJeremias, Zöllner u. Sünder, ZNW 30, '31, 293-300). Also in γεννηθῆτω ἡ τράπεζα αὐτῶν εἰς παγίδα it is *prob.* (cf. Jos., *Ant.* 6, 363) this kind of table that is meant Ro 11:9 (Ps 68:23).—The contrast *betw.* τράπεζα κυρίου and τρ. δαιμονίων 1 Cor 10:21 is explained by the custom of eating a cult meal in the temple of pagan divinities (POxy. 110 ἐρωτᾷ σε Χαιρήμων δευπνῆσαι εὖς κλείνῃν τοῦ κυρίου Σαράπιδος ἐν τῷ Σαραπειῷ αὐρίον, ἥτις ἐστὶν ἰε' ἀπὸ ὥρας θ'; 523; POsl. 157 [all three II AD]; Jos., *Ant.* 18, 65. τράπεζα of the table of a divinity is found in such and similar connections Diod. S. 5, 46, 7 τρ. τοῦ θεοῦ; *Dit.*, Syll. 3 1106, 99 ἐπὶ τὴν τράπεζαν τὴν τοῦ θεοῦ; 1022, 2; 1038, 11; 1042, 20; dedication *inscr.* III 1870, 1 no. 395, 17 Σαράπιδι καὶ Ἰσιδι τράπεζαν; POxy. 1755.—*Ltzm.*, *Hdb. exc.* on 1 Cor 10:21; HMischkowski, D. hl. Tische im Götterkultus d. Griech. u. Römer, Diss. Königsberg '17).

3. *fig.*, of that which is upon the table, *a meal, food* (Eur., Alc. 2; *Hdt.* 1, 162; *Pla.*, Rep. 3 p. 404D; *Lucian*, Dial. Mort. 9, 2; *Athen.* 1 p. 25E) παραθεῖναι τράπεζαν *set food before* someone (Thu. 1, 130; *Charito* 1, 13, 2; *Aelian*, V.H. 2, 17; Jos., *Ant.* 6, 338.—Ps 22:5 ἐτοιμάζειν τρ.) Ac 16:34; τράπ. κοινήν (κοινός 1a) Dg 5:7. ὁρίζειν τράπεζαν *order a meal* D 11:9. διακονεῖν τραπέζαις *wait on tables, serve meals* Ac 6:2 (so ELohmeyer, JBL 56, '37, 231; 250f. But *Field, Notes* 113 [referring to *Plut.*, Caesar 28, 4; 67, 1] and *Gdspd.*, *Probs.* 126f [reff. to *pap.*] prefer sense 4 in this *pass.*).

4. the *table* on which the money-changers display their coins (*Pla.*, Ap. 17C; cf. *PEleph.* 10, 2 [223/2 BC] the τραπέζιται ἐν τοῖς ἱεροῖς) Mt 21:12; Mk 11:15; J 2:15. Hence simply *bank* (*Lysias*, *Isocr.*, *Demosth.* et al.; Ep. Arist.; Jos., *Ant.* 12, 28; *inscr.*; *PEleph.* 27, 23; POxy. 98 al. in *pap.* The Engl. 'bank' is the money-lender's 'bench'; cf. Murray, New [Oxford] Engl. Dict. s.v. bank sb.3) διδόναι τὸ ἀργύριον ἐπὶ τράπεζαν *put the money in the bank* to bear interest Lk 19:23. *M-M. B.* 352 (meal); 483; 778 (bank).*

τραπεζίτης, ου, ὁ (*Lysias*, *Demosth.*; *inscr.*, *pap.*; Ep. Arist. 26=Jos., *Ant.* 12, 32. *Loanw.* in rabb.) *moneychanger, banker* Mt 25:27. δόκιμος τραπεζίτης *an experienced money-changer*, who accepts no counterfeit money; *fig.* (on the subj. cf. Philo, Spec. Leg. 4, 77) of Christians γίνεσθε δόκιμοι τραπεζίται Agr 11a, cf. b (*Cebes* 31, 3 μηδὲ γίνεσθαι ὁμοίους τοῖς κακοῖς τραπεζίταις). AResch, Agrapha 2 '06, 112-28; HJVogels, BZ 8, '10, 390; HJSchoeps, Theol. u. Gesch. des Judenchristentums '49, 151-5; JoachJeremias, Unknown Sayings of Jesus, tr. Fuller '57, 89-93.—Cf. *PEleph.* s.v. τράπεζα 4. *M-M.*.*

τραῦμα, ατος, τό (*Aeschyl.*, *Hdt.*+; *inscr.*, *pap.*, LXX; Jos., *Bell.* 1, 197, Ant. 4, 92al.) *a wound* Lk 10:34; IPol 2:1. *M-M. B.* 304.*

τραυματίζω 1 aor. ἐτραυμάτισα, *pass.* ἐτραυματίσθην; *perf. pass. ptc.* τετραυματισμένος (*Aeschyl.*, *Hdt.*+; *pap.*, LXX; Jos., C. Ap. 2, 243) *to wound* Lk 20:12; Ac 19:16; 1 Cl 16:5; B 5:2 (the last two Is 53:5). *M-M.*.*

τραχηλίζω *perf. pass. ptc.* τετραχλησμένος (*Theophr.*, *Teles* et al. in a different *mng.* [twist the neck, etc.]; *Philo*, Cher. 78, Mos. 1, 297; Jos., *Bell.* 4, 375; PPetr. II 15[1]a, 2); in its only occurrence in our lit. πάντα γυμνά καὶ τετραχλησμένα τοῖς ὀφθαλμοῖς Hb 4:13 it must almost certainly mean *everything is open and laid bare to the eyes* (*Hesychius* explains τετραχλησμένα with πεφανερωμένα, and as early as *Oenomaus* in Euseb., Pr. Ev. 5, 29, 5 we have μισθοῦ τραχηλίζειν='reveal' or 'open for a price').—WSWood, Exp. 9th Ser. III '25, 444-55; HW Montefiore, The Epistle to the Hebrews '64, 89 ('everything is naked and prostrate before. . . him'). *M-M.*.*

τράχηλος, ου, ὁ (*Eur.*, *Hdt.*+; *inscr.*, *pap.*, LXX; Jos., *Ant.* 3, 170al.) *neck, throat* Mt 18:6; Mk 9:42; Lk 17:2 (cf. *Menand.*, *fgm.* 258 περὶ τὸν τρ. ἀλύσιον διδόναι). ἐπιτεσεῖν ἐπὶ τὸν τράχηλόν τινος *fall upon someone's neck, embrace someone* (ἐπιπίπτω 1b) Lk 15:20; Ac 20:37.—In symbolic usage: οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν *who risked their necks for my life* Ro 16:4 (cf. Vita Philonidis ed. Crönert [SAB '00, 951] ὑπὲρ[?] τοῦ μάλιστ' ἀγαπωμένου παραβάλοι ἂν ἐτοίμως τὸν τράχηλον. S. on this Dssm., LO 94f [LAE 117f]. Endangering the τράχηλος *Diog.* L. 4, 11). On the other hand ὑποθεῖναι τὸν τράχηλον 1 Cl 63:1 *bow the neck* in obedience (cf. *Epict.* 4, 1, 77.—Sir 51:26). Also κάμπτεν τὸν τράχ. B 3:2 (Is 58:5). *Opp.* τὸν τράχ. σκληρύνειν 9:5 (Dt 10:16). ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχ. τινος Ac 15:10. *M-M. B.* 232.*

τραχύς, εἶα, ὁ (Hom.+; *inscr.*, *pap.*, LXX, En., Ep. Arist., Philo; Jos., *Ant.* 7, 239al.) *rough, uneven* of a mountain (Herodian 6, 5, 5) Hs 9, 1, 7; 9, 22, 1. Of stones (Hom.+ 9, 6, 4; 9, 8, 6. τραχεῖς τόποι (schol. on *Nicander*, Ther. 143) Ac 27:29. Of a road (*Hyperid.*, *fgm.* 70, 3 J. τραχεῖα ὁδός; *Pla.*, Rep. 1 p. 328E ὁδὸς τραχεῖα; *Cebes* 15, 2; Jer 2:25; Bar 4:26) Hm 6, 1, 3f. ἡ τραχεῖα (X., An. 4, 6, 12; *Lucian*, *Rhet.* Praec. 3; *sc.* ὁδός) *the rough road pl.* Lk 3:5 (Is 40:4). *M-M. B.* 1066.*

Τραχωνίτης, ιδος (*Philo*, Leg. ad Gai. 326; *Joseph.* index s.v. Τράχων) *fem.* of Τραχωνίτης, as *Joseph.* calls an inhabitant τοῦ Τράχωνος. The *fem.* is used *abs.* by *Philo* and *Joseph.* ἡ Τραχωνίτης=(the) Trachonitis. This is the

district south of Damascus, also called ὁ Τράχων by Josephus. In the only place where the word occurs in our *lit.* it is used as an *adj.* ἡ Τρ. χώρα *the region of Trachonitis* Φιλίππου τετραρχούντος τῆς Ἰουραίας καὶ Τραχωνίδος χώρας Lk 3:1.—GRIndfleisch, Die Landschaft Haurān in röm. Zeit. u. in der Gegenwart: ZDPV 21, 1898, 1-46; Schürer I4 426ff; HGuthe, RE XX 7f.*

τρεῖς, τρία *gen.* τριῶν, *dat.* τρισίν (Hom.+; *inscr.*, *pap.*, LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) *three* Mt 12:40 (Jon 2:1); Mk 8:2; Lk 1:56; J 2:19 *al.* τὰ τρία ταῦτα 1 Cor 13:13 (cf. Philo, Det. Pot. Ins. 169 τὰ ἐπτά ταῦτα and several times τρία ταῦτα: Leg. All. 1, 93; 3, 249, Mos. 1, 224). τρεῖς εἰσιν οἱ μαρτυροῦντες *there are three that bear witness* 1J 5:7 (cf. Alexis, *fgm.* 271 τρεῖς δ' εἰσιν αἱ κεκτημέναι).—On ἐν τρισὶν ἡμέραις (ἐν II 1a) and μετὰ τρεῖς ἡμέρας (μετὰ B II 1) cf. WBauer, D. Leben Jesu im Zeitalter d. ntl. Apokryphen '09, 253f. Both expressions together, evidently *w.* the same *mng.*: Sb 7696, 120f [250 AD]; on μετὰ τρ. ἡμ.= 'on the third day' s. Jos., Ant. 7, 280f; 8, 214 and 218.—For δύο ἢ τρεῖς s. *δύο* 1c.—See s.v. *πνεῦμα* 8 and cf. FGöbel, Formen u. Formeln der epischen Dreieit in d. griech. Dichtung '35; FNötscher, Biblica 35, '54, 313-19; JBBauer, Biblica 39, '58, 354-8; JoachJeremias, KGKuhn-Festschr. '71, 221-9. M-M. B. 941ff.

Τρεῖς Ταβέρναι s. *ταβέρναι*.

τρέμω used only in the *pres.* and the *impf.* (Hom.+; PFay. 124, 27; PGM 12, 248f; Fluchtaf. 4, 44; LXX, En., Philo, Joseph.) *tremble, quiver*, but also *fig. be afraid, fear, stand in awe of* (Jos., Bell. 1, 341; 6, 395) Lk 8:47; Ac 9:6 *t.r.* W. φοβεῖσθαι (Da 5:19 Theod.; Philo, Leg. All. 3, 54) Mk 5:33. W. θαμβεῖν Ac 9:6 *t.r.* W. *acc. tremble at, stand in awe of* (trag. et al.; Herm. Wr. 1, 7) τὰ λόγια 1 Cl 13:4 (Is 66:2). τοὺς λόγους B 19:4; D 3:8. δόξας οὐ τρέμουσιν βλασφημοῦντες *they are not afraid to blaspheme glorious angels* 2 Pt 2:10 (Bl-D. §415; Rob. 1121f). M-M.*

τρέπω 1 *aor.* ἔτρεψα (Hom.+; *inscr.*, *pap.*, LXX, Ep. Arist., Philo, Joseph.)—1. *act. turn, direct* τινὰ εἰς τι *turn or incline someone toward someth.* MPol 2:4.

2. *mid. turn (oneself)* (Jos., C. Ap. 1, 25) *w.* indication of the place from which and of the goal (Socrat., Ep. 17, 2 οἱ νέοι εἰς ἀκρασίαν ἐτρέποντο; Appian, Bell. Civ. 2, 22 §83 ἐς ἀρπαγὰς ἐτράποντο=they turned to pillage; schol. on Nicander, Ther. 825 εἰς φυγὴν τρεπόμενοι; Ep. Arist. 245 τρέπεσθαι εἰς; *likew.* Jos., Ant. 18, 87) ἐνθεν εἰς βλασφημίαν τρέπονται *they turn from that (i.e. fr. admiration) to blasphemy* 2 Cl 13:3. B. 666.*

τρέφω 1 *aor.* ἔθρεψα; *pf. pass. ptc.* τεθραμμένος (Hom.+; *inscr.*, *pap.*, LXX; Philo, Aet. M. 99; Joseph.).

1. *feed, nourish, support, provide with food* animals (X., Mem. 2, 9, 2) or men *w. acc.*: Mt 6:26; 25:37; Lk 12:24; Rv 12:6, 14 (*pass.*); B 10:11. Occasionally also of plants (Il. 18, 57) ἡ πετέλεια ὕδωρ ἔχουσα τρέφει τὴν ἄμπελον Hs 2:8.—Of the mothers' breasts that nurse or nourish (cf. Od. 12, 134; Hdt. 1, 136; PRyl. 178, 5) Lk 23:29 (*abs.*). ἐθρένατε τὰς καρδίας ὑμῶν *you have fattened yourselves by revelry* Js 5:5. In διὰ τὸ τρέφεσθαι αὐτῶν (i.e. the inhabitants of Tyre and Sidon) τὴν χώραν ἀπὸ τῆς βασιλικῆς, τρέφεσθαι can be either *mid.* or *pass.* because their country supported itself or was supported (by importing grain) from the king's country Ac 12:20 (X., An. 7, 4, 11 has the *mid.* τρέφεσθαι ἐκ τῶν κομῶν).

2. of children *rear, bring up, train* (Hom.+; 1 Macc 3:33; 11:39; Jos., Ant. 2, 209) τινὰ someone Hv 1, 1, 1. *Pass. grow up* (Aelian, V.H. 12, 1 p. 117, 2 H.; Jos., C. Ap. 1, 141) Ναζαρά, οὗ ἦν τεθραμμένος Lk 4:16.—CMoussy, Recherches sur τρέφω et al., '69. M-M.*

τρέχω *impf.* ἔτρεχον; 2 *aor.* ἔδραμον (Hom.+; *inscr.*, *pap.*, LXX) *run*—1. *lit.* Mk 5:6; J 20:2, 4; GP 3:6. δραμῶν *w.* finite verb *foll.* (Gen 24:28; Jos., Bell. 6, 254; 294) Mt 27:48; Mk 15:36; Lk 15:20. *Foll. by inf. of purpose* Mt 28:8. The goal is indicated *w.* ἐπὶ and *acc.* (Alciphr. 3, 17, 2; 3, 40, 3) ἐπὶ ληστὴν *advance against a robber* (in order to catch him) MPol 7:1 (cf. Sus 38 Theod.; Test. Jud. 3:1); ἐπὶ τὸ μνημεῖον Lk 24:12 (cf. Gen 24:20). W. εἰς: Ac 19:28 D. τρ. εἰς πόλεμον *rush into battle* Rv 9:9. Of foot-racing in the stadium 1 Cor 9:24a, b.

2. *fig.—a.* using the foot-races in the stadium as a basis (on the use of such figures in the Cynic-Stoic diatribe s. PWendland, Die urchristl. Literaturformen: Hdb. I 3, '12 p. 357, 4) *exert oneself to the limit of one's powers in an attempt to go forward, strive to advance* Ro 9:16 (the emphasis is entirely upon the effort which the person makes; cf. Anth. Pal. 11, 56 Düb. μὴ τρέχε, μὴ κοπία); 1 Cor 9:24c, 26. μήπως εἰς κενὸν τρέχω ἢ ἔδραμον Gal 2:2 (μήπως 2). Cf. Phil 2:16=Pol 9:2. On τρ. τὸν ἀγῶνα Hb 12:1 s. *ἀγών* 1. ἐτρέχετε καλῶς *you were making such fine progress* Gal 5:7 (cf. Philo, Leg. All. 3, 48 καλὸν δρόμον κ. ἄριστον ἀγώνισμα; Odes of Solomon 11:3 ἔδραμον ὁδὸν ἀληθείας).

b. *proceed quickly and without hindrance* ἵνα ὁ λόγος τ. κυρίου τρέχη *that the word of the Lord might spread rapidly* 2 Th 3:1 (cf. Ps 147:4).—OBauernfeind, TW VIII, 225-35: τρέχω, δρόμος. M-M. B. 692.*

τρήμα, ατος, τό (Aristoph., Hippocr., Pla.+; PRyl. 21 *fgm.* 3 II, 5 [I BC]; Ep. Arist. 61=Jos., Ant. 12, 66) *opening, hole* τρήμα ραφίδος *eye of a needle* Mt 19:24. Also τρήμα βελόνης Lk 18:25. S. the *lit.* under κάμηλος, κάμιλος, τρυμαλιά. M-M.*

τριάκοντα *indecl.* (Hom.+; *inscr.*, *pap.*, LXX, Ep. Arist.; Jos., Ant. 11, 15; Test. 12 Patr.; *loanw.* in rabb.) *thirty* Mt 13:8; Mk 4:8 (a thirty-fold yield of grain on the Tauric peninsula: Strabo 7, 4, 6 p. 311. For the yield of wheat *fr.* good soil cf. GDalman, Pj 22, '26, 129-31); Lk 3:23 (Porphy., Vi. Plot. 4 ὦν ἐτῶν τρ.); Hv 4, 2, 1 *al.* τριάκοντα πέντε (=λέ) *thirty-five* Hs 9, 4, 3; 9, 5, 4; 9, 15, 4. M-M.

τριακόσιοι, αι, α (Hom.+; inscr., pap., LXX; Jos., Ant. 11, 15) *three hundred* Mk 14:5; J 12:5; B 9:8 (Gen 14:14; Jos., Ant. 1, 178).*

τρίβολος, ου, ό (Alcaeus [600 BC] 100 Diehl; Aristoph., Theophr. et al.; inscr., pap., LXX; Philo, Somn. 2, 161) of prickly weeds, esp. *the thistle*, which grows in Palestine in great abundance and infinite variety. Pl. Hs 9, 20, 3. W. ἄκανθαι (Gen 3:18; Hos 10:8) Mt 7:16; Hb 6:8; Hs 6, 2, 6f; 9, 1, 5; 9, 20, 1.—Ilöw, Aram. Pflanzennamen 1881 §302, D. Flora der Juden IV '34, 660 (index); LFonck, Streifzüge durch die bibl. Flora '00; FLundgreen, Die Pflanzen im NT: NKZ 28, '17, 828ff; GDalman, Pj 22, '26, 126ff (w. picture), Arbeit I 407, 2: blackberry bush. M-M.*

τριβολώδης, ες *full of thistles* Hs 6, 2, 6.*

τρίβος, ου, ή (Hom. Hymns, Hdt.+; inscr.: APF 1, '01, p. 221, 21; PRainer 42, 14; LXX; Jos., Ant. 15, 347) *a beaten* (τρίβω) *path*, and hence a way that is familiar and well-worn Hm 6, 1, 3. Also *path* gener. Mt 3:3; Mk 1:3; Lk 3:4 (all three Is 40:3; cf. also Sib. Or. 3, 777). Fig. τὰς τριβους τῆς ζωῆς (cf. Pr 16:17; Sib. Or. 3, 721) Hs 5, 6, 3. M-M.*

τριετία, ας, ή (Theophr.+; Plut., Lucian; Artem. 4, 1 p. 202, 9; Dit., Or. 669, 35; pap.; Jos., Ant. 19, 351) (*a period of*) *three years* Ac 20:18 D, 31. M-M.*

τρίζω *cry shrilly, creak, gnash, grind* (intr. Hom., Hdt.+; also of teeth that grind [Epicharmus in Athen. 10 p. 411B]), *trans.* in the only place where it occurs in our lit. τρίζειν τοὺς ὀδόντας *gnash or grind the teeth* (Ps.-Callisth. 3, 22, 13 [twice]; Cyranides p. 46, 5) Mk 9:18. Cf. Bl-D. §148, 1 app. M-M.*

τρίμηνος, ον (Soph.+)
of three months as *subst.* ή τρίμηνος (Hdt. 2, 124; Aeschin. 3, 70; PLond. 18, 10 [161 BC]; PSI 689, 5; 30. Cf. Bl-D. §241, 3 app.: *sc.* περίοδος) or τὸ τρίμηνον (Polyb. 1, 38, 6; 5, 1, 12; Plut., Crass. 12, 3; Ptolem. 1, 8, 6.—Doubtful ἐν τριμήνῳ: Dit., Syll.3 527, 114 [perh. 220 BC]; 1023, 31; διὰ τριμήνου PLond. 306, 22 [II AD]; LXX) (*a period of*) *three months* τρίμηνον (*acc.* in answer to the question, how long? 4 Km 24:8; 2 Ch 36:2.—Bl-D. §161, 2; Rob. 469-71) *for three months* Hb 11:23. M-M.*

τρίς *adv.* (Hom.+; Ael. Aristid. 30, 23 K.=10 p. 122 D.: ὧ τρίς εὐδαίμονες; inscr., LXX) *three times, thrice* Mt 26:34, 75; Mk 14:30, 72; Lk 22:34, 61; J 13:38; 2 Cor 11:25a, b; 12:8. ἐπὶ τρίς (CIG 1122, 9; PGM 36, 273=εἰς τρίς, found since Pind., Hdt., also Jos., Ant. 5, 348) *three times*, in both places where it occurs in our lit. *prob.*=(yet) *a third time* (PHolm. 1, 18) Ac 10:16; 11:10. M-M.**

τρίστεγον, ου, τό *the third story* (Sym. Gen 6:16.—Neut. of τρίστεγος='of three stories' [Dionys. Hal. 3, 68; Jos., Bell. 5, 220; pap.]) Ac 20:9. M-M.*

τρισχίλιοι, αι, α (Hom.+; pap., LXX; En. 7, 2; Jos., Bell. 2, 500, Vi. 213; 233) *three thousand* Ac 2:41 (on the number of those converted cf. Iambl., Vi. Pyth. §29 [LDeubner, SAB '35, XIX p. 54].—In case the numbers in Ac 2:41 and 4:4 originally referred to the same event or account of it, then cf. Appian, Bell. Civ. 3, 42 §173: some, on the one hand, say χίλιοι, the others τρισχίλιοι. διαφέρονται γὰρ περὶ τοῦ ἀριθμοῦ. Also 2, 70 §289f with the conclusion 'so inexact are the reports of numbers' in the tradition; 2, 82 §345f).*

τρίτος, η, ον (Hom.+; inscr., pap., LXX; Ep. Arist. 47; Philo; Jos., Ant. 2, 105τ. τρίτη τῶν ἡμερῶν; Test. 12 Patr.) *third*.

1. used as *adj.*, w. a noun that can oft. be supplied fr. the context ἕως τρίτου οὐρανοῦ 2 Cor 12:2 (IdeVuippens, Le Paradis terrestre au troisième ciel '25. Also EPeterson, ThLZ 52, '27, 78-80. Further lit. s.v. οὐρανός 1e). τὸ τρίτον ζῶον Rv 4:7. Cf. 6:5a, b; 8:10a; 11:14. τρίτον γένος PK 2 p. 15, 8 (s. γένος 3). (ἐν) τῇ τρίτῃ ἡμέρᾳ (Appian, Liby. 122 §578) Mt 16:21; 17:23; 20:19; Lk 9:22; 24:7, 46; Ac 10:40. τῇ ἡμέρᾳ τῇ τρίτῃ Lk 18:33; J 2:1; 1 Cor 15:4. SVMcCasland, The Scripture Basis of 'On the Third Day': JBL 48, '29, 124-37; GMLandes, JBL 86, '67, 446-50 (Jonah). See s.v. **τρεῖς**.—ἕως τρίτης ἡμέρας Mt 27:64. μετὰ τρίτην ἡμέραν *after three days* (Appian, Iber. 43 §177) Ac 10:40 D. τρίτη ὥρα (=nine o'clock in the morning) 20:3 or ὥρα τρίτη Mk 15:25 (AMahoney, CBQ 28, '66, 292-9); Ac 2:15. τρίτη ὥρα τῆς νυκτός (=nine o'clock at night) Ac 23:23. ἐν τῇ τρ. φυλακῇ Lk 12:38.—τρίτην ταύτην ἡμέραν (Lucian, Dial. Mort. 13, 3; Achilles Tat. 7, 11, 2; s. ἄγω 4) Lk 24:21. ἄλλος ἄγγελος τρίτος Rv 14:9.—The noun is supplied fr. the context (Diog. L. 2, 46 Ἀριστοτέλης ἐν τρίτῳ [i.e., book] περὶ ποιητικῆς) Mt 22:26; Mk 12:21; Lk 20:12, 31; Rv 16:4; 21:19. τῇ τρίτῃ (X. ἡμέρᾳ. Likew. τῇ τρίτῃ Dialekt-Inscr. p. 874, n 50b [Chios about 600 BC]; Demosth. [I AD] in Aëtius 186, 16; Arrian, Anab. 7, 11, 1. Cf. Jos., Vi. 229 εἰς τρίτην) Lk 13:32 (looking toward the fut. after σημερον and αὔριον=*the day after tomorrow*; cf. Epict. 4, 10, 31; 4, 12, 21; M. Ant. 4, 47.—With a look back at the past the third day would='the day before yesterday'. Cf. Ps.-Pla., Alcyon c. 3 ἑώρας τρίτην ἡμέραν ὅσος ἦν ὁ χειμών=*the day before yesterday you experienced how severe the storm was*); Ac 27:19.

2. as a *subst.* τὸ τρίτον (*sc.* μέρος; cf. Bl-D. §241, 7.—τὸ τρ. in this sense Diod. S. 17, 30, 3; Lucian, Tox. 46 τὸ τρ. τῆς ἀτιμίας; PFlor. 4, 17; 19; Wilcken, Chrest. 402 I, 18 τὸ νενομισμένον τρίτον=*the third in accordance w. the law*; Num 15:6, 7) *the third part, one-third* foll. by partitive gen. (Appian, Illyr. 26 §75 τὸ τρ. τούτων) Rv 8:7-12; 9:15, 18; 12:4.

3. *adv.* τὸ τρίτον *the third time* (Hom.+; PLeipz. 33 II, 15), τρίτον *a third time* (Aeschyl.+; Jos., Ant. 8, 371), both in the sense *for the third time* Mk 14:41; Lk 23:22; J 21:17a, b. In the same *mng.* ἐκ τρίτου (Pla., Tim. 54B; Aelian, V.H. 14, 46) Mt 26:44. τρίτον τοῦτο *now for the third time, this is the third time* J 21:14; 2 Cor 12:14; 13:1. In enumerations (τὸ) τρίτον *in the third place* 1 Cor 12:28; D 16:6 (cf. Pla., Rep. 2 p. 358C; Plut., Mor. 459D; Iambl., Vi. Pyth. 29, 165 πρῶτον. . . δεύτερον. . . τρίτον; 30, 171). M-M.*

τρίχινος, η, ον (X., Pla.+; pap., LXX) *made of hair* σάκκος (oft. pap., e.g. PSI 427, 3 [III BC]; PHamb. 10, 39) Rv 6:12. M-M.*

τρόμος, ου, ὁ (Hom.+; PSI 135, 10; LXX; En.; Philo, Leg. ad Gai. 267; Test. 12 Patr.) *trembling, quivering fr. fear*, w. ἔκστασις Mk 16:8. Mostly combined w. φόβος (as Gen 9:2; Ex 15:16; Dt 2:25; 11:25 al.; En. 13, 3) μετὰ φόβου καὶ τρόμου 2 Cor 7:15; Eph 6:5; Phil 2:12 (s. *κατεργάζομαι* 2). ἐν φόβῳ καὶ ἐν τρόμῳ (cf. Is 19:16; Ps 2:11) 1 Cor 2:3. ὁ φόβος καὶ ὁ τρόμος ὑμῶν ἐπέπεσεν τοῖς κατοικοῦσιν αὐτήν 1 Cl 12:5 (cf. Ex 15:16; Jdth 2:28). τρόμος με ἔλαβεν Hv 3, 1, 5 (cf. Ex 15:15; Is 33:14). M-M. B. 1153.*

τροπή, ἥς, ἡ *turn, turning, turning around, return*—1. of the *solstice* (Hom.+; Dit., Syll.3 1264, 5; PHib. 27, 120; 210 [III BC] ἡλίου τροπή; PRyl. 27; Sb 358, 6; Dt 33:14; Wsd 7:18), *gener.* of the *movements* of heavenly bodies fr. one place in the heavens or fr. one constellation to another (Pla., Tim. 39D; Aristot., H.A. 5, 9; Sext. Emp., Math. 5, 11; Philo, Agr. 51).

2. *turn (ing), variation, change* (Pla., Plut. et al.). In our *lit.* the word occurs only in τροπῆς ἀποσκίασμα Js 1:17. Here the context (cf. φῶτα) suggests the *astral mng.* and, in case the text is in proper order (but s. JHRopes, MDibelius, FHauck, ASchlatter *ad loc.*; Gdspl., Probs. 189f.-sBP23 and three minuscules have ἀποσκιάσματος), the more general sense is to be preferred to the more specialized (solstice); s. *ἀποσκίασμα*.—Yet this ‘technical’ sense can prob. not be sharply distinguished from the other sense *darkening, which has its basis in change*. That God, in contrast to all else, is unchangeable, was a truth often expressed in Hellenistic theol. (Herm. Wr. in Stob. I p. 277 Wachsm.=p. 432, 15 Sc. τί θεός; ἄτρεπτον ἀγαθόν. τί ἄνθρωπος; τρεπτόν κακόν; Philo, Leg. All. 2, 89 πάντα τὰ ἄλλα τρέπεται, μόνος αὐτός [=θεός] ἄτρεπτός ἐστι; 33, Deus Imm. 22, Poster. Caini 19).—The *transl.* of τροπ. ἀποσκ. as ‘shadow (=trace) of change’, which has had some vogue fr. Oecumenius and Theophylact to HEwald et al., cannot be supported lexically. M-M.*

τρόπος, ου ὁ (Pind., Hdt.+; inser., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *manner, way, kind, guise* εἰς δούλου τρόπον κεῖσθαι *appear in the guise of (=as) a slave* (κεῖμαι 2c) Hs 5, 5, 5, 6, 1.—ἐν παντὶ τρόπῳ *in every way* (3 Macc 7:8 v.l.) 2 Th 3:16. κατὰ πάντα τρόπον *in every way or respect* (X., An. 6, 6, 30 al.; Num 18:7; Ep. Arist. 215; Philo, Op. M. 10; Sib. Or. 3, 430) Ro 3:2; IEph 2:2; ITr 2:3; ISm 10:1; IPol 3:2. μὴ. . . κατὰ μηδένα τρόπον *by no means, not. . . in any way (at all)* (Dit., Syll.3 799, 20 μηδὲ. . . κατὰ μηδένα τρόπον; 588, 44; PAmh. 35, 28; 3 Macc 4:13b μὴ. . . κατὰ μηδένα τρ.; 4 Macc 4:24; 10:7) 2 Th 2:3. καθ’ ὃν τρόπον *in the same way as* (POxy. 237 VIII, 29 καθ’ ὃν ἔδει τρόπον; PRainer 5, 11; 9, 12; 10, 6; BGU 846, 12; 2 Macc 6:20; 4 Macc 14:17 v.l.) Ac 15:11; 27:25.—In the *acc.* (cf. BI-D. §160 *app.*; MJohannessoehn, Der Gebr. der Kasus in LXX, Diss. Berlin ’10, 81f) τρόπον w. *gen. like* (Aeschyl., Hdt.+; Philo. *Oft. w. animals*: θηρίων τρόπον 2 Macc 5:27; 3 Macc 4:9; σκορπίου τρόπον 4 Macc 11:10) σητὸς τρόπον 1 Cl 39:5 (Job 4:19). τὸν ὅμοιον τρόπον τοῦτοις *in the same way or just as they* Jd 7. ὃν τρόπον *in the manner in which=(just) as* (X., Mem. 1, 2, 59, An. 6, 3, 1; Pla., Rep. 5 p. 466E; Diod. S. 3, 21, 1; Dit., Syll.3 976, 35; 849, 13f; PLeipz. 41, 9; Gen 26:29; Ex 14:13; Dt 11:25 and very oft. in LXX; Jos., Ant. 3, 50, Vi. 412b) Mt 23:37; Lk 13:34; Ac 7:28 (Ex 2:14); 1 Cl 4:10 (Ex 2:14); 2 Cl 9:4; corresponding to οὕτως (Dit., Syll.3 685, 51ff; Josh 10:1; 11:15; Is 10:11; 62:5; Ezk 12:11 al.) Ac 1:11; 2 Ti 3:8; 2 Cl 8:2; 12:4. τίνα τρόπον; *in what manner? how?* (Aristoph., Nub. 170; Pla., Prot. 322C; Jos., C. Ap. 1, 315) 1 Cl 24:4; 47:2.—In the *dat.* (BI-D. §198, 4; Rob. 487.—Jos., Ant. 5, 339) παντὶ τρόπῳ *in any and every way* (Aeschyl., Thu.+; X., Cyr. 2, 1, 13; Pla., Rep. 2 p. 368C; pap.; 1 Macc 14:35; Jos., Ant. 17, 84) Phil 1:18. ποῖῳ τρόπῳ; (Aeschyl., Soph. et al.; Test. Jos. 7:1) Hv 1, 1, 7. ποίοις τρόποις m 12, 3, 1.

2. *way of life, turn of mind, conduct, character* (Pind., Hdt.+; Inser. Gr. 545, 7; pap., LXX; Jos., Ant. 12, 252; Sib. Or. 4, 35) Hv 1, 1, 2. ἀφιλάργυρος ὁ τρόπος Hb 13:5 (X., Cyr. 8, 3, 49 τρόπος φιλέταιρος). Also pl. (Aeschyl.+; Appian, Bell. Civ. 4, 95 §398; Dit., Syll.3 783, 11; IG XII 7, 408, 8; Ep. Arist. 144) *ways, customs, kind of life* ἔχειν τοὺς τρόπους κυρίου *have the ways that the Lord himself had or which the Lord requires of his own* D 11:8. M-M. B. 656.*

τροποφορέω 1 *aor.* ἐτροποφόρησα *bear or put up with (someone’s) manner, moods* etc. (so Cicero, Ad Att. 13, 29, 2; *schol.* on Aristoph., Ran. 1479) w. *acc.* of the *pers.* Ac 13:18 (Dt 1:31 v.l., though τροποφορεῖν stands in the text there; it is a v.l. in Ac.—BI-D. §119, 1; Mlt.-H. 390. Origen, In Matth. vol. 10, 14 p. 16, 16 Klostermann ’35). M-M.*

τροφεύς, ἑως, ὁ (Aeschyl., Pla.+; Dit., Or. 148, 2 [II BC] al.; Jos., Ant. 9, 127) *nourisher* of God (Philo, Leg. All. 3, 177, Congr. Erud. Gr. 171; Herm. Wr. 16, 12 ὁ ἥλιος as σωτήρ κ. τροφεύς; p. 390, 12 Sc. ὁ δημιουργός as πατήρ κ. τροφεύς) Dg 9:6.*

τροφή, ἥς, ἡ *nourishment, food* (so trag., Hdt., Hippocr., X., Pla. et al.; pap., LXX, Ep. Arist., Philo; Jos., Vi. 200; 242; Test. 12 Patr.).

1. *lit.* Mt 3:4; 6:25; 10:10 (cf. HGrimme, BZ 23, ’35, 254f); 24:45 (for δοῦναι αὐτοῖς τ. τρ. ἐν καιρῷ cf. Ps

103:27 with v.l.); Lk 12:23; Ac 14:17; 1 Cl 20:4; B 10:4; Dg 9:6; Hv 3, 9, 3; D 13:1f. W. ποτόν 10:3. τροφήν λαβεῖν *take nourishment* (Jos., C. Ap. 2, 230) Ac 9:19; but *receive food* B 10:11. τροφῆς μεταλαμβάνειν (μεταλαμβάνω 1) Ac 2:46; 27:33f; προσλαμβάνεσθαι vs. 36; κορεσθῆναι vs. 38. Pl. (Diod. S. 15, 36, 1; Appian, Bell. Civ. 4, 136 §576; Aelian, V.H. 12, 37 p. 132, 28 ἀπορία τροφῶν) of a rather large supply of food J 4:8. τροφή φθορᾶς *perishable food* IRo 7:3. ἡ ἐφήμερος τροφή Js 2:15 (s. ἐφήμερος).

2. symbolically (Pythagorean saying: Wiener Stud. 8, 1886 p. 277 no, 99 τ. ψυχὴν τρέφειν τῇ αἰδίῳ τροφῇ; Philo, Fuga 137 ἡ οὐράνιος τροφή) of spiritual nourishment ἡ στερεὰ τροφή *solid food* (opp. γάλα) Hb 5:12, 14 (cf. στερεός). ἡ χριστιανὴ τροφή (opp. the poisonous food of false teaching) ITr 6:1. M-M. B. 329.*

Τρόφιμος, ου, ὁ (IG III 1026; 1062; 1095; 1119; 1144 al.; POxy. 1160, 2) *Trophimus*, a companion of Paul on his last journey to Jerusalem: T.'s home was in Ephesus Ac 20:4; 21:29.—2 Ti 4:20. M-M.*

τροφός, ου, ἡ (Hom.+; inscr., pap., LXX, Philo; Jos., C. Ap. 1, 122; Sib. Or. 13, 43) *nurse* (X., Oec. 5, 17 [w. μήτηρ]; Ael. Aristid. 13 p. 163 D. [w. μήτηρ]. Pap. since III BC; s. also Test. Napht. 1:9), possibly *mother* (Lycophron 1284 Europa τροφός Σαρπηδόνο; Dionys. Byz. §2 μητέρα καὶ τροφόν of one and the same person; schol. on Pla. 112E of Phaedra in her relationship to Hippolytus [as stepmother]) 1 Th 2:7. M-M.*

τροφοφορέω 1 aor. ἐτροφοφόρησα *carry in one's arms, i.e. care for* τινά *someone* (tenderly) Ac 13:18 v.l. (fr. Dt 1:31 [s. τροποφορέω]). Cf. also 2 Macc 7:27 and Macarius, Hom. 46, 3). S. Beginn. I, 4, 149. M-M.*

τροχιά, ᾱς, ἡ (as early as Philo Mech. 54, 41) *wheel-track, course, way* (Anth. Pal. 7, 478; 9, 418; Herodian Gr. I 301, 2; Pr 2:15; 4:11; 5:6, 21; Hesychius; Suidas) τροχιάς ὁρθὰς ποιεῖν *make straight paths* upon which one can advance quickly and in the right direction; symbolically of the moral life τροχιάς ὁρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν Hb 12:13 (Pr 4:26).*

τροχός, ου, ὁ (Hom.+; pap., LXX, En.; Ps.-Phoc. 27 ὁ βίος τροχός; Philo; Sib. Or. 2, 295; loanw. in rabb.) *wheel*, in our lit. only in the expr. ὁ τροχός τῆς γενέσεως Js 3:6. S. γένεσις 4 and cf. JStiglmayr, BZ 11, '13, 49-52 (against Stiglmayr JSchäfers, ThGl 5, '13, 836-9); V Burch, Exp. 8th Ser. XVI '18, 221 ff; REisler, Orphischdionys. Mysteriengedanken in der christl. Antike: Vorträge der Bibl. Warburg II 2, '25, 86-92; GerhKittel, Die Probleme des paläst. Spätjudentums u. das Urchristentum '26, 141-68; GHRendall, The Epistle of St. James and Judaic Christianity '27, 59f; DSRobertson, ET 39, '28, 333; NMacnicol, ibid. 55, '43/'44, 51f; WBieder, ThZ 5, '49, 109f; Windisch, Hdb.2 exc. on Js 3:6; JMarty, L'épître de Jacques '35.—Or should the word be accented (ὁ) τρόχος (Soph., Hippocr.+). On the difference betw. the words s. Trypho Alex. [I BC]: fgm. 11 AvVelsen [1853]; s. L-S-J lex. s.v. τροχός; Diehl2 accents the word thus in the passage Ps.-Phoc. 27 referred to above), and should the transl. be the *course* or *round* of existence? M-M. B. 725.*

τρούβλιον, ου, τό (on the accent s. Tdf., Prol. 102) *bowl, dish* (Aristoph., Hippocr.+; Plut., Lucian; Aelian, V.H. 9, 37; LXX; Ep. Arist. 320; Jos., Ant. 3, 220; 12, 117; Test. Jos. 6:2) ἐμβάπτειν μετὰ τινος τὴν χεῖρα ἐν τῷ τρυβλίῳ *dip one's hand into the bowl together with someone=share one's meal w. someone* Mt 26:23; cf. Mk 14:20. M-M.*

τρυγάω fut. τρυγήσω; 1 aor. ἐτρύγησα (Hom.+; pap., LXX) *gather ripe fruit, esp. pick (grapes) w. acc.* of the fruit (POsl. 21, 13 [71 AD]; Jos., Ant. 4, 227) Lk 6:44; Rv 14:18 (symbolic, as in the foll. places). τὸν τῆς ἀναστάσεως καρπὸν τρυγήσουσι 2 Cl 19:3. Cf. also the textually uncertain (s. αἰρέω 1) pass. Dg 12:8.—W. the acc. of that which bears the fruit *gather the fruit of the vine* (cf. X., Oec. 19, 19; Diod. S. 3, 62, 7; Lucian, Cat. 20 τὰς ἀμπέλους τρ.; Philostrat., Her. 1, 2) or the vineyard (s. ἄμπελος 1) Rv 14:19 (cf. Procop. Soph., Ep. 11 χωρία τρ.). M-M.*

τρυγών, ὄνος, ἡ (Aristoph., Aristot., Theocr.+; Aelian, V.H. 1, 15; LXX; Ep. Arist. 145; Philo; Jos., Ant. 1, 184; 3, 230. Fr. τρύζω=coo) *turtledove*, as a sacrificial animal of poor people Lk 2:24 (Lev 12:8.—W. περιστέρα Aëtius 42, 8; 20; 44, 22.—PGM 12, 31 τρυγὸνα καὶ . . νεοσσὰ δύο). M-M.*

τρυμαλιά, ᾱς, ἡ (Sotades in Plut., Mor. 11A; Aesop, Fab. 26 H. of the openings in a net; Judg 15:11 B; Jer 13:4; 16:16) *hole* τρυμαλιά ῥαφίδος *eye of a needle* Mt 19:24 v.l.; Mk 10:25; Lk 18:25 t.r.—See s.v. κάμηλος and κάμιλος.—On the eye of a needle as a symbol of the smallest thing imaginable s. JNSepp, ZDPV 14, 1891, 30-4. M-M.*

τρῦπα (Ps.-Herodian, Epim. p. 89 ἡ τοῦ μυδὸς τρῦπα; Syntipas p. 55, 25; 27) or **τρύπη** (Anth. 14, 62, 2; Theognost., Canon. p. 24, 24; Ps.-Herodian, Epim. p. 136), ης, ἡ *hole, opening* of the anus B 10:6 (on the subj. cf. ἀφόδευσις).*

τρυπάω 1 aor. ἐτρύπησα (Hom.+; Hero Alex. I p. 4, 23; 36, 14; LXX) *make a hole in, bore through* τί *something*. τὸν οὐρανὸν *the sky* Hm 11:18. τὸν λίθον 11:20. B. 593.*

τρύπη, ης, ἡ s. **τρῦπα**.

τρύπημα, ατος, τό (Aristoph.; Aeneas Tact. 725 al.; Philo Mech. 57, 19; Hero Alex., Plut. et al.) *that which is bored, a hole* τρύπημα ῥαφίδος *eye of a needle* Mt 19:24 v.l.*

Τρύφαινα, ης, ἡ Tryphaena, a Christian woman who receives a greeting Ro 16:12. In the **Gk.** form this name in **Lucian**; **Gk. inscr.** from Cyprus: Κύπρ. I p. 50 no. 4, p. 91 no. 21; **CIG** 3092; as the name of a Jewess in a **pap.** of 72/3 AD (in **Schürer** III 46), also **BGU** 1105, 2-5; 1119, 7; 1162, 16, **esp.** as the name of the daughter of Polemon of Pontus (**Dit.**, **Syll.** 3 798, 14; 17; 19; 799, 4; 29). Also **Acta Pauli** (et **Theclae**) 27ff p. 255, 3ff **Lips.** In its **Lat.** form **CIL** VI 15622-6; XII 3398; XIV 415; 734.—**Mommsen**, **Ephemeris Epigraphica** I 1872, 270ff; II 1875, 259ff; **Lghtf.**, **Phil** 175f; **Zahn**, **Einl.** 3 I 299. **M-M.***

τρυφάω 1 **aor.** ἐτρύφησα (**Eur.**, **Isocr.** +; **Epigr. Gr.** 362, 5; **PLond.** 973b, 13; 2 **Esdr** 19 [**Neh** 9]: 25; **Is** 66:11; **Sir** 14:4; **Philo**; **Jos.**, **Ant.** 4, 167; 7, 133; **Test. Jos.** 9:2) *lead a life of luxury or self-indulgence, revel, carouse* **Js** 5:5; **Hs** 6, 4, 1f; 4a, b; 6, 5, 3-5. **Fig.** of revelling in the doing of good **vs.** 7.—Of animals *be contented, well fed* (**Philo**, **Dec.** 117) **Hs** 6, 1, 6; 6, 2, 6 (though the sheep here represent luxury-loving people). **M-M.***

τρυφερός, ὁ, ὄν (**Eur.**, **Thu.** +; **BGU** 1080, 18; **LXX**; **Philo**, **Somn.** 2, 9; **Sib. Or.** 3, 527) *delicate, gentle, subdued* of the Holy Spirit **Hm** 5, 1, 3; 5, 2, 6. Of the ἄγγελος τῆς δικαιοσύνης 6, 2, 3. Of maidens **Hs** 9, 2, 5 (**Charito** 2, 2, 2; **cf.** **Sus** 31 where, however, the **ref.** is to a woman's voluptuousness).*

τρυφή, ἡς, ἡ (**Eur.**, **X.**, **Pla.** +; **Dit.**, **Syll.** 3, 888, 124; **LXX**)—1. *indulgence, revelling* (**Sextus** 73; **Philo**, **Spec. Leg.** 2, 240, **Somn.** 1, 123; **Jos.**, **Ant.** 10, 193; 16, 301) 2 **Pt** 2:13 (**cf.** **Cicero**, **Pro Caelio** 47); **Hs** 6, 4, 4a, b; 6, 5, 1; 3; 4; 5. τρυφή πονηρά **Hm** 8:3. ἄγγελος τρυφῆς **Hs** 6, 2, 1. **Pl.** (**Jos.**, **Vi.** 284) **Hm** 6, 2, 5; 11:12; 12, 2, 1; **s** 6, 2, 2; 4; 6, 5, 6; 7c.—2. *luxury, splendor* (**Ps.-Lucian**, **Amor.** 3 ἐσθῆς μέχρι ποδῶν τὴν τρυφὴν καθεμμένη) **Lk** 7:25.

3. in a good sense *enjoyment, joy, delight* (**Menand.**, **Cith. fgm.** 5, 2 J.; **Suppl. Epigr. Gr.** VIII 549, 28 bestowed by **Isis**; **En.** 14, 13; **Philo**, **Cher.** 12; **Jos.**, **C. Ap.** 2, 228; **Test. Jud.** 25:2) οἶαν τρυφὴν ἔχει ἡ μέλλουσα ἐπαγγελία *what enjoyment the promise of the future brings* 2 **Cl** 10:4. παράδεισος τρυφῆς *a Paradise of delight* **Dg** 12:1 (**Gen** 3:23; **Ode of Solomon** 11:24).—*Revelling in the doing of good* **Hs** 6, 5, 7b; **ibid.** a, the **pl.** **M-M.***

Τρυφῶσα, ης, ἡ Tryphosa, a Christian woman, recipient of a greeting Ro 16:12. The name is found in **Gk.** and **Lat. inscr.** (**CIG** II 2819; 2839; 3348; **IG** III 2880; IX 2, 766; XIV 2246; **PhLeBas-WHWaddington**, **Voyage** III 1870, 710.—**CIL** VI 4866; 15241; X 2551 **al.**). She is mentioned together w. Τρύφαινα (**q.v.**) and hence is regarded by many (**e.g.** **Lghtf.**, **Phil** p. 175, 7) as her sister. **M-M.***

Τρωάς, ἡδος, ἡ Troas, (*the*) *Troad*, actually **fem.** of the noun Τρῶς and the **adj.** Τρωός; a city and region in the northwest corner of Asia Minor, near the site of ancient Troy. So since **Hom. Hymns** and **trag.**; the **trag.** connect it with γῆ, as does **Hdt.** 5, 26 ἐν τῇ Τρωάδι γῇ. But **Hdt.** also uses the word 5, 122 without any addition of the region in general, and the same is true of **X.**; **Diod. S.** 14, 38, 2 τὰς ἐν τῇ Τρωάδι πόλεις; 14, 38, 3 several cities κατὰ τὴν Τρωάδα; 17, 7, 10; 17, 17, 6 (**cf.** ἡ Ἰνδικὴ **Hdt.** 3, 106=Ἰνδικὴ χώρα 3, 98). In a time when there were many cities named Ἀλεξάνδρεια the one located in the Troad was known as Ἀλεξάνδρεια [ἡ] Τρωάς=the Trojan Alexandria (**Polyb.** 5, 111, 3; **Strabo** 13, 1, 1 p. 581; **Dit.**, **Or.** 441, 165f [81 BC]). This city, as well as the region around it, was occasionally called Τρωάς for short (**Pauly-W.** I col. 1396, 15f and 2d Series VII 1 col. 383f [WRuge]).—In our **lit.** Τρωάς has the article in Paul in 2 **Cor** 2:12 (**Bl-D.** §261, 4) and **prob.** means the region, which the apostle soon left (**vs.** 13) for Macedonia. Elsewhere the article is almost always omitted, as is usually the case w. place-names (**Bl-D.** §261, 1). In **Ac** 20:6, the only exception, the use of the **art.** can be justified as a glance backward at the preceding verse, where T. almost certainly means the city. In **vs.** 6 ἡ T.=Troas, which was just mentioned.—The other passages are: **Ac** 16:8, 11; 2 **Ti** 4:13; **IPhld** 11:2; **ISm** 12:1 and the subscription at the end of this letter; **IPol** 8:1.*

Τρωγύλλιον, ου, τό (**Strabo**, **Ptolem.** et al., in **var.** spellings; **Bl-D.** §42, 3 **app.**) *Trogyllium* a promontory and town south of Ephesus in Asia Minor. **Acc. to** **Ac** 20:15 **t.r.** (ἐν Τρωγυλλίῳ; D has ἐν Τρωγυλίῳ; others ἐν Τρωγυλίῳ) Paul stayed there one night.*

τρώγω (**Hom.** +; **Dit.**, **Syll.** 3 1171, 9; **PGM** 7, 177; **Sb** 5730, 5. Not found in **LXX**, **Ep. Arist.**, **Philo** or **Joseph.** **Bl-D.** §101 **s.v.** ἐσθίειν; 169, 2; **Rob.** 351; **JHaußleiter**, **Archiv für lat. Lexikographie** 9, 1896, 300-2) *gnaw, nibble, munch, eat* (audibly), of animals (**Hom.** +) **B** 10:3.—Of human beings (**Hdt.** + and so in **Mod. Gk.**) τὶ *some*th. (**Hdt.** 1, 71 σῦκα; **Aristoph.**, **Equ.** 1077) **B** 7:8. ὁ τρώγων μου τὸν ἄρτον as a symbol of close comradeship (**Polyb.** 31, 23, 9 δύο τρώγομεν ἀδελφοί) **J** 13:18 (**cf.** **Ps** 40:10 ὁ ἐσθίων ἄρτους μου, which is the basis for this **pass.**). **W. gen.** (**Athen.** 8 p. 334B τῶν σῦκων) **Hs** 5, 3, 7. **Abs.** **B** 10:2. **W.** πίνειν (**Demosth.** 19, 197; **Plut.**, **Mor.** 613B; 716E) **Mt** 24:38. J uses it, in order to offset any Docetic tendencies to 'spiritualize' the concept so that nothing physical remains in it, in what many hold to be the language of the Lord's Supper ὁ τρώγων τοῦτον τὸν ἄρτον 6:58. ὁ τρώγων με **vs.** 57. ὁ τρώγων μου τὴν σάρκα (**w.** πίνων μου τὸ αἷμα) **vss.** 54, 56. **M-M.** **B.** 327.*

τυγχάνω (**Hom.** +; **inscr.**, **pap.**, **LXX**, **Ep. Arist.**, **Philo**, **Joseph.**) **impf.** ἐτύγγανον; **fut.** τεύξομαι; 2 **aor.** ἔτυχον; **perf.** (for **Att.** τετύχηκα; **cf.** **Phryn.** p. 395 **Lob.**) τέτευχα (**Ion.** [**Hdt.** and **Hippocr.**; **cf.** **Kühner-Bl.** II 556], then **Aristot.** +; **Dit.**, **Or.** 194, 31 [42 BC]; **pap.** [Mayser I 22 '38, 151f]; **LXX** [Thackeray §24 p. 287]; **Ep. Arist.** 121; **ENachmanson**, **Laute u. Formen der magn. Inschr.** '03 p. 160, 1; **Crönert** 279; **WSchmid**, **Attiz.** I 1887, 86; IV 1897, 40; 600) **Hb** 8:6 or in some editions **v.l.** τέτυχα (**Diod. S.** 12, 17, 99; **Aesop** 363 **Halm** [removed by correction]; **Jos.**, **Bell.** 7, 130 [removed by correction]; **Ep. Arist.** 180 συντέτυχε); **Bl-D.** §101; **W-S.** §13, 2; **Mlt.-H.** 262.

1. *meet, attain, gain, find, experience* **w. gen.** of the **pers.** or thing that one meets, etc. (**Hom.** +) **Lk** 20:35; **Ac**

24:2; 26:22; 27:3; 2 Ti 2:10 (Diod. S. 4, 48, 7 τετεύχασι τῆς σωτηρίας. With the v.l. σωτηρίαν in mss. FG cf. Solon 24, 2 D.2 τυγχ. τι); Hb 8:6; 11:35; 1 Cl 61:2; 2 Cl 15:5; Dg 2:1; 9:6; IEph 10:1; IMg 1:3; ISm 9:2; 11:3; IPol 4:3; Hm 10, 1, 5; s 9, 26, 4.

2. *intr. happen, turn out*—**a.** *happen to be, find oneself* (X., Hell. 4, 3, 3) ἐν σαρκὶ τυγχάνειν Dg 5:8; ἐπὶ γῆς 10:7. ἀφέντες ἡμιθανῆ τυγχάνοντα *they left him for half-dead, as indeed he was* Lk 10:30 t.r.

b. εἰ τύχοι as a formula *if it should turn out that way, perhaps* (Cleanthes, fgm. 529 vArnim=Sext. Emp., Math. 9, 89; Dionys. Hal. 4, 19; Hero Alex. III p. 220, 13; Dio Chrys. 16[33], 53; Philo [KReik, Der Opt. bei Polyb. u. Philo von Alex. '07, 154]; BI-D. §385, 2) 1 Cor 15:37 (cf. Plut., fgm. 104, ed. Sanbach, '67 πυροῦ τυχόν ἢ κριθῆς=perhaps of wheat or barley); Dg 2:3. In τοσαῦτα εἰ τύχοι γένη φωνῶν εἰσιν 1 Cor 14:10, εἰ τύχ. is *prob.* meant to limit τοσαῦτα (Heinrici: JWeiss) *there are probably ever so many different languages* (Gdspd.—Nicol. Dam.: 90 fgm. 130, 110 Jac. καθ' ἣν τύχοι πρόφασιν='under who knows what sort of pretext').

c. τυχόν, actually the *acc.* absolute of the *neut.* of the *aor. ptc.* (BI-D. §424; Rob. 490) *if it turns out that way, perhaps, if possible* (X., An. 6, 1, 20; Ps.-Pla., Alcib. 2 p. 140A; 150C; Epict. 1, 11, 11; 2, 1, 1; 3, 21, 18 al.; letter [IV BC] in Dssm., LO 121 [LAE 151]; Dit., Syll.3 1159, 5; Sib. Or. 5, 236) 1 Cor 16:6; Lk 20:13 D; Ac 12:15 D.

d. ὁ τυχόν the first one whom one happens to meet in the way (X., Pla. et al.; Philo, Op. M. 137), hence οὐχ ὁ τυχόν *not the common or ordinary one* (Fgm. Com. Att. III 442 fgm. 178 Kock; Theophr., H. Pl. 8, 7, 2; Περὶ ὕψους 9 [of Moses]. Numerous other *exx. fr. lit.* in Wettstein on Ac 19:11. Inscr. fr. Ptolemaic times: Bull. de corr. hell. 22, 1898 p. 89 θόρυβον οὐ τὸν τυχόντα παρέχοντες; Dit., Syll.3 528, 10 [221/19 BC] ἀρωστίαις οὐ ταῖς τυχοῦσαις; BGU 36, 9; POxy, 899, 14; 3 Macc 3:7; Jos., Ant. 2, 120; 6, 292) δυνάμεις οὐ τὰς τυχοῦσας *extraordinary miracles* Ac 19:11. Cf. 28:2; 1 Cl 14:2. M-M. B. 658.*

τυμπανίζω 1 *aor. pass.* ἐτυμπανίσθη *torture with the τύπανον*, a certain kind of instrument of torture (so Aristoph., Plut. 476 et al.; 2 Macc 6:19, 28. S. L-S-J lex. s.v. τύπανον II 1 and ἀποτυμπανίζω.—AKeramopoulos, O Αποτυμπανισμός '23), then *torment, torture gener.* (Aristot., Rhet. 2, 5; Plut., Mor. 60A; Lucian, Jupp. Trag. 19. The compound ἀποτυμπ. in the same sense Plut., Dio 28, 2; UPZ 119, 37 [156 BC]; 3 Macc 3:27; Jos., C. Ap. 1, 148) *pass.* Hb 11:35.—ECEOwen, JTS 30, '29, 259-66. M-M.*

τυπικῶς (Rufus [II AD] in Oribas. 8, 47, 11; *schol.* on Pind., Ol. 1, 118 v.l.) *adv.* of τυπικός (Plut., Mor. 442C) *typologically, as an example or warning*, in connection w. the typological *interpr.* of Scripture ταῦτα τυπικῶς συνέβαιναν ἐκείνοις 1 Cor 10:11. M-M.*

τύπος, ου, ὁ (Aeschyl., Hdt.+; *inscr.*; *pap.*, LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr., Sib. Or.; *loanw.* in rabb.).

1. *visible impression of a stroke or pressure, mark, trace* (Posidon.: 169 fgm. 1 Jac.; Anth. Pal. 6, 57, 5 ὀδόντων; Athen. 13, 49 p. 585C τῶν πληγῶν; Diog. L. 7, 45; 50 of a seal-ring; Philo, Mos. 1, 119; Jos., Bell. 3, 420; PGM 4, 1429; 5, 307) τῶν ἡλῶν J 20:25a, b v.l.—This may be the place for οἱ τύποι τῶν λίθων Hs 9, 10, 1f (cf. KLake, Apost. Fathers II, '17; MDibelius, Hdb. But s. 4 below).

2. *copy, image* (cf. Artem. 2, 85 the children are τύπ. of their parents) the master is a τύπος θεοῦ *image of God* to the slave B 19:7; D 4:11. The bishop is τύπος τοῦ πατρός ITr 3:1; cf. IMg 6:1a, b (here, however, τύπον is Zahn's conjecture, favored by Lghtf., for τόπον, which is unanimously read by Gk. and Lat. mss., and which can be retained, with Funk, Hilgenfeld, Krüger, Bihlmeyer).

3. *that which is formed, an image or statue* of any kind of material (Hdt. 3, 88 τύπ. λίθινος. Of images of the gods Herodian 5, 5, 6; Jos., Ant. 1, 311τ. τύπους τῶν θεῶν; 15, 329; Sib. Or. 3, 14) Ac 7:43 (Am 5:26).

4. *form, figure, pattern* (Aeschyl.+; Pla., Rep. 387C; 397C) ἐποίησεν ἡμᾶς ἄλλον τύπον *he has made us men of a different stamp* (Kleist) B 6:11. τύπον διδασκαλίας *pattern of teaching* Ro 6:17 (cf. διδαχῇ 2; Iambl., Vi. Pyth. 23, 105 τὸν τύπον τῆς διδασκαλίας.—The use of τύπος for the imperial 'rescripts' [s. Dit., Or. 521, 5; cf. note 4, esp. the reff. for θεῖος τύπος] appears too late to merit serious consideration.—JKürzinger, Biblica 39, '58, 156-76; EKLee, NTS 8, '61/'62, 166-73 [mold]). Of the *form (of expression)* (Dionys. Hal., Ad Pomp. 4, 2 Rad.; PLeipz. 121, 28 [II AD]; POxy. 1460, 12), *perh.* better of the *content* (Iambl., Vi. Pyth. 35, 259 τύπος τ. γεγραμμένων; 3 Macc 3:30; PFlor. 278 II, 20 [III AD] τῷ αὐτῷ τύπῳ κ. χρόνῳ=of the same content and date) γράψας ἐπιστολὴν ἔχουσιν τὸν τύπον τοῦτον Ac 23:25 (Ep. Arist. 34 ἐπιστολὴ τὸν τύπον ἔχουσα τοῦτον).—On τοὺς τύπους τῶν λίθων ἀναπληροῦν Hs 9, 10, 1 cf. ἀναπληρῶ 3. S. also 1 above.

5. (*arche*) *type, pattern, model* (Pla., Rep. 379A περὶ θεολογίας)—**a.** *technically design, pattern* (Diod. S. 14, 41, 4) Ac 7:44; Hb 8:5 (cf. on both Ex 25:40).

b. in the moral life *example, pattern* (Dit., Or. 383, 212 [I BC] τ. εὐσεβείας; Sib. Or. 1, 380; in a bad sense 4 Macc 6:19 ἀσεβείας τύπ.) τύπος γίνου τῶν πιστῶν 1 Ti 4:12.—Phil 3:17; 1 Th 1:7; 2 Th 3:9; Tit 2:7; 1 Pt 5:3; IMg 6:2.—S. EGSelwyn, 1 Pt '46, 298f.

6. of the *types* given by God as an indication of the future, in the form of persons or things (cf. Philo, Op. M. 157); of Adam: τύπος τοῦ μέλλοντος (Ἀδάμ) *a type of the Adam to come* (i.e. of Christ) Ro 5:14. Cf. 1 Cor 10:6, 11 t.r.; B 7:3, 7, 10f; 8:1; 12:2, 5f, 10; 13:5. Also of the pictorial *symbols* that Hermas sees, and their deeper *meaning* Hv 3, 11, 4. The vision serves εἰς τύπον τῆς θλίψεως τῆς ἐπερχομένης *as a symbol or foreshadowing of the tribulation to come* 4, 1, 1; cf. 4, 2, 5; 4, 3, 6. The two trees are to be εἰς τύπον τοῖς δούλοις τοῦ θεοῦ s 2:2a; cf. b.—ἐν τύπῳ χωρίου Ῥωμαίων IRO *inscr.* is a conjecture by Zahn for ἐν τόπῳ χ. 'P., which is read by all mss. and makes good sense.—AvBlumenthal, Τύπος u. παράδειγμα: Her. 63, '28, 391-414; LGoppelt, Typos. D. typolog. Deutung des AT im Neuen '39; RBultmann, ThLZ 75, '50, cols. 205-12; AFridrichsen et al., The Root of the Vine (typology) '53; GLampe and KJWoollcombe, Essays in Typology, '57.—LGoppelt, TW VIII, 246-60: τύπος etc.

τύπτω *impf.* ἔτυπτον (Hom.+; *inscr.*, *pap.*, LXX, Ep. Arist., Philo, Joseph., Test. Jos.—Defective, cf. Bl-D. §101; Mlt.-H. 262) *strike, beat*.

1. *lit.* *τινά someone* (Jos., *Ant.* 20, 206, Vi. 108; 233) Mt 24:49; Lk 12:45; Ac 18:17; 21:32; Tit 1:11 v.l. *Pass.* Ac 23:3b. τὸ στόμα *τινός strike someone on the mouth* 23:

2. τὸ πρόσωπόν *τινος strike someone in the face* (Hermippus Com. [V BC] 80) Lk 22:64 *t.r.*; αὐτοῦ τὴν κεφαλὴν καλάμῳ Mk 15:19 (for the *dat.* cf. Diod. S. 15, 86, 2 ἀλλήλους τοῖς δόρασι; Quint. Smyrn. 1, 247). *τινά ἐπὶ τὴν σιαγόνα strike someone on the cheek* Lk 6:29. εἰς τὴν κεφαλὴν *τινος* Mt 27:30. As a sign of contrition or sorrow (cf. Arrian, Anab. 7, 24, 3 τύπτεσθαι τὰ στήθη; Jos., *Ant.* 7, 252) ἔτυπτεν τὸ στήθος ἑαυτοῦ Lk 18:13. τύπτοντες τὰ στήθη 23:48. τύπτω κατὰ τι *strike on someth.* (schol. on Nicander, Alexiph. 456): κατὰ ἓνα λίθον ἔτυπτεν *he struck on each individual stone* Hs 9, 6, 3. *Pass.* of an anvil IPol 3:1.

2. *fig.*, misfortunes designated as blows coming fr. God (Ex 7:27; 2 Km 24:17; Ezk 7:6; 2 Macc 3:39; Ep. Arist. 192) Ac 23:3a.—τύπ. τὴν συνείδησίν *τινος wound someone's conscience* 1 Cor 8:12 (Il. 19, 125; Hdt. 3, 64 Καμβύσεα ἔτυψε ἡ ἀληθινή τῶν λόγων; 1 Km 1:8). M-M. B. 552f.*

τυραννίς, ἴδος ἡ *despotic rule, tyranny* (so Archilochus [VII BC], Hdt.+; LXX, Philo; Jos., Bell. 4, 166, *Ant.* 1, 114, Vi. 260; Sib. Or. 3, 202) ἐπὶ τυραννίδι *in order to set up a tyranny* Dg 7:3.*

τύραννος, ου, ὁ *despotic ruler, tyrant* (so Theognis, Hdt. +; *inscr.*, *pap.*, LXX, Ep. Arist. 289; Philo; Jos., C. Ap. 2, 241; *loanw.* in rabb.) MPol 2:4 (Wilcken, Chrest. 20 II, 5: Appian calls the Emperor Commodus a 'tyrant', though the emperor, l. 6, wishes to be known as βασιλεύς). W. βασιλεύς (Memnon [I BC/I AD] no. 434 *fgm.* 1, 4, 6 Jac.; Wsd 12:14; Philo; Jos., *Ant.* 11, 287; 18, 169) Ac 5:39 D.*

Τύραννος, ου, ὁ (*lit.*; Joseph. [index]; *inscr.*, *pap.*) *Tyrannus*, an Ephesian in whose hall (s. σχολή) Paul lectured. Whether this *otherw.* unknown man was himself a teacher of philosophy or rhetoric, or whether he simply owned the house in which the hall was situated, we do not know (*acc. to* Diog. L. 9, 54 Protagoras held his lectures in Athens ἐν τῇ Εὐριπίδου οὐκίᾳ or *acc. to* others ἐν τῇ Μεγακλείδου) Ac 19:9. M-M.*

τυρβάζω (Soph.+)
trouble, stir up, mid. or pass. trouble oneself, be troubled περὶ τι *with or about someth.* (Aristoph., Pax 1007) περὶ πολλά Lk 10:41 *t.r.* (Nilus, Ep. 2, 258 μὴ ἄγαν τυρβάζου).*

Τύριος, ου, ὁ (Hdt. et al.; Joseph. [index]; *inscr.*, LXX) *the Tyrian* (s. Τύρος; Sib. Or. 4, 90) Ac 12:20, 22 D.*

Τύρος, ου, ἡ (Hdt. et al.; Joseph. [index], *inscr.*, LXX; Sib. Or. 5, 455.—Heb. צִיִּר; Aram. ܬܝܪ) *Tyre*, a city in Phoenicia Ac 21:3, 7. Named w. Sidon Mt 11:21f; 15:21; Mk 3:8; 7:24 (καὶ Σ. v.l.), 31; Lk 6:17; 10:13f.—WBFleming, The History of Tyre '15.*

τυφλός, ἡ, ὄν (Hom.+; *inscr.*, *pap.*, LXX, Philo, Joseph.) *blind*—1. *lit.* (34 times in the canonical gospels)—a. *adj.*—α. as attribute ἄνθρωπος τυφλός J 9:1 (s. γενετή); τυφ. προσαίτης Mk 10:46.—β. as predicate J 9:18, 24; Ac 13:11; Dg 2:4 (almost word for word like Plut., Mor. 420B εἰδῶλα κωφὰ κ. τυφλὰ κ. ἄψυχα). Mostly

b. *subst.* Mt 9:27f; 11:5; 20:30; Mk 8:22f (LSimonidesz, D. Heilung des Blinden von Bethsaida u. Buddhas Gleichn. von den Blindgeborenen u. dem Elefanten: NThT24, '35, 233-59); 10:49, 51; Lk 7:21f; J 5:3; 10:21; 11:37 al. (on Mt 11:5; Lk 7:22 cf. also κωφός 2). On Mt 15:14; Lk 6:39 s. ὁδηγέω 1 and cf. Sext. Emp., Πρὸς Μαθημ. I, 31 ὡς οὐδὲ ὁ τυφλὸς τὸν τυφλὸν ὁδηγεῖν (sc. δύναται).

2. symbol. and *fig.*, of mental and spiritual blindness (since Pind.; Soph., Oed. R. 371; Lucian, Vit. Auct. 18 τῆς ψυχῆς τὸν ὀφθαλμόν; Ps 145:8; Philo; Jos., C. Ap. 2, 142 τυφλὸς τὸν νοῦν).

a. *adj.*—α. as attribute ὁδηγὸς τυφλός (cf. X., Mem. 1, 3, 4; Demetr. Phaler. [IV BC; ed. FWehrli '49], *fgm.* 121 οὐ μόνον τὸν πλοῦτον τυφλόν, ἀλλὰ καὶ τὴν ὁδηγοῦσαν αὐτὸν τύχην; Philo, Virt. 7) Mt 15:14; 23:16, 24. Φαρισαῖε τυφλέ vs. 26.—β. as a predicate J 9:40f; 2 Pt 1:9; Rv 3:17. τυφλοὶ εὖσιν τῇ καρδίᾳ αὐτῶν LJ 1:3.

b. *subst.* Mt 23:17, 19; Ro 2:19; B 14:7 (Is 42:7), 9 (Is 61:1), οὐαὶ τυφλοὶ μὴ ὁρῶντες GOxy 31.—WSchrage, TW VIII, 270-94. M-M. B. 322.

τυφλόω 1 *aor.* ἐτύφλωσα; *pf.* τετύφλωκα (Pind., Hdt. +; Ramsay, Phrygia II p. 386 no. 232, 15; PLond. 1708, 84; LXX) *to blind, deprive of sight* in our *lit.* only symbol. (Is 42:19) τετύφλωκεν αὐτῶν τοὺς ὀφθαλμούς (cf. Test. Dan 2:4) J 12:40; cf. Is 6:10).—1J 2:11; or *fig.* τυφ. τὰ νοήματα 2 Cor 4:4 (Pla., Phaedo 99E μὴ τὴν ψυχὴν τυφλωθεῖν; Herm. Wr. 478, 32 Sc.; Philo, Ebr. 108 διάνοιαν τυφλωθεῖς; Jos., *Ant.* 8, 30; Test. Sim. 2:7 ὁ ἄρχων τῆς πλάνης ἐτύφλωσέ μου τὸν νοῦν). M-M.*

τῦφος, ους, τό for the usual (cf. ζῆλος, beg.) τῦφος, ου, ὁ *delusion, conceit, arrogance* (so Pla. et al.; Philo Bybl. [c. 100 AD] in Euseb., Pr. Ev. 1, 9, 26; Dio Chrys. 4, 6; Vett. Val. 4, 28; 150, 5; 3 Macc 3:18; Philo; Sib. Or. 8, 8; 111) 1 Cl 13:1.*

τυφώω *pf. pass.* τετύφωμαι; 1 *aor.* ἐτυφώην *becloud, delude*, but only in a *fig.* sense and quite *predom.*, in our *lit.* exclusively, in the *pass.* (Hippocr., Pla.) τυφόομαι; for our *lit.* the *mngs.* are surely

1. *be puffed up, conceited* (Strabo 15, 1, 5; Plut., Mor. 59A; Aelian, V.H. 3, 28; Diog. L. 6, 7; 26 al.; Philo, Congr. Erud. Gr. 128; Jos., Vi. 53) τυφωθείς (cf. Sext. Emp., Pyrrh. 3, 193) 1 Ti 3:6. Cf. 2 Ti 3:4. The ancient versions also understand τετύφωται μηδὲν ἐπιστάμενος 1 Ti 6:4 in this sense, though this *pass.* may belong under *mng.* 2.

2. *be blinded, become foolish* (Hippocr.+)
pf. pass. be foolish, stupid (Demosth. 9, 20; 19, 219 μαίνομαι καὶ τετύφωμαι; Polyb. 3, 81, 1 ἀγνοεῖ κ. τετύφωται; Dio Chrys. 30[47], 18 ἢ ἐγὼ τετύφωμαι καὶ ἀνόητός εἰμι; Philo, Conf. Lingu. 106; Jos., C. Ap. 1, 15; 2, 255). M-M.*

τύφω (Eur., Hdt.+)
give off smoke or steam pass. smoke, smolder, glimmer (Philostrat., Vi. Apoll. 5, 17 p. 177, 30; Jos., Bell. 6, 257) of a wick Mt 12:20 (s. the *lit. s.v. κάλαμος* 1).*

τυφωνικός, ἢ, ὄν *like a whirlwind* ἄνεμος τυφωνικός *a typhoon, hurricane* Ac 27:14 (Etym. Mag. p. 755, 11 τῶν τυφωνικῶν καλουμένων πνευμάτων; schol. on Soph., Ant. 418 p. 239 P. τὸν τυφώνιον ἄνεμον; Eustath. in Il. 2, 782 p. 345, 43).—Rdm.2 28f. M-M.*

τυχεῖν, τύχοι s. τυγχάνω.

τύχη, ης, ἡ (Hom. Hymns, Hdt.+; inscr., pap., LXX; Jos., C. Ap. 2, 130; 227) *fortune*, in our *lit.* only as *v.l.* in Lk 10:31 D *by chance*, and in the *expr.* ὀμνῶναι τὴν Καίσαρος τύχην *swear by the Fortune of Caesar* (cf. Cass. Dio 44, 6; 50; 57, 8; Jos., Ant. 16, 344. Very oft. in *pap.*, from POxy. 483, 21 [108 AD] on) MPol 9:2; 10:1. B. 1096.*

Τυχικός, οὔ, ὁ (inscr., e.g. nine times in those *fr.* Magnesia. —On the accent s. KHALipsius, Gramm. Untersuchungen über die biblische Gräz. 1863, 30; Tdf., Proleg. 103) *Tychicus*, a man *fr.* the province of Asia who accompanied Paul on his journey to Jerusalem w. the collection Ac 20:4. In Eph 6:21 he is called ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ, and in Col 4:7 σύνδουλος is added to these. In both of these he is to report to the recipients of the letter concerning the apostle. In 2 Ti 4:12 he is sent to Ephesus. In Tit 3:12 it is proposed to send him or Artemas to Titus in Crete. S. also Eph *subscr.*; Col *subscr.* M-M.*

τυχόν *adv. s. τυγχάνω* 2c.

Y

ὑaina, ης, ἡ *the hyena* (so **Hdt.** +; **Sir** 13:18; **Jer** 12:9), named as an unclean animal whose flesh the Jews were not permitted to eat **B** 10:7 (for the extraordinary **interpr.** represented here **cf.** **Windisch ad loc.** Also **Diod. S.** 32, 12, 2, a report from mythological writers who maintain concerning the hyena ἄρρενας ἅμα καὶ θηλείας ὑπάρχειν καὶ παρ' ἐνιαυτὸν ἀλλήλους ὀχεύειν; **Aesop**, **Fab.** 242; 243 **P.** = 405; 406 **H.**; **Cyranides p.** 74, 14-16; **Horapollo** 2, 69).*

ὑακίνθινος, ἴνη, ἰνον (**Hom.** +; **PSI** 183, 5; **LXX**; **Philo**, **Spec. Leg.** 1, 94; **Jos.**, **Ant.** 3, 165) *hyacinth-colored, i.e. dark blue (dark red?) w. πύρινος* **Rv** 9:17. **M-M.***

ὑάκινθος, ου, ὁ (as early as **Hom.** as the name of a flower) *the jacinth or hyacinth* (**Peripl. Eryth. c.** 56 [gender undetermined]; **Galen** vol. XIII **p.** 970; **Ptolem.** 7, 4, 1; **Heliod.** 2, 30, 3 [in him clearly fem]; **Achilles Tat.** 2, 11, 3 [gender undetermined].—In the **LXX** and in **Philo** and **Joseph.** [**Ant.** 3, 164] hyacinth-colored cloth is meant), a precious stone **Rv** 21:20, **perh.** blue in color, **someth.** like the sapphire (but **cf. vs.** 19); on it **s.** Murray, **New [Oxford] Engl. Dict. s.v. hyacinth** 1a, b. It was often made into gems by the ancients (**Pliny, Nat. Hist.** 37, 9, 41f).—For **lit.** see **s.v. ἁμέθυστος. M-M.***

ὑάλινος, η, ου (since **Corinna [VI BC]** 42 **Diehl**; **Dit., Syll.** 3 1106, 153; **PPetr.** III 42 **H** 7, 3 [III BC]; **POxy.** 1740, 30) *of glass, transparent as glass* **Rv** 4:6; **15:2a, b. M-M.***

ὑαλος, ου, ἡ (so since **Hdt.** 3, 24 [ὑελος]; **Aristoph.**; **Pla.**; **PFay.** 134, 4), rarely ὁ (**Theophr.**, **Lapid.** 49 [ὑελ.]; **Bl-D.** §49, 1; **Mlt.-H.** 67; 124.—**Job** 28:17 the gender cannot be determined) *glass, crystal (w. χρυσίον; cf. Job 28:17) ὑαλ. καθαρὸς* **Rv** 21:18. ὑαλ. διαυγής **vs.** 21. **M-M. B.** 620.*

ὑβρίζω 1 **aor.** ὑβρίσα. **Pass.**: 1 **aor.** ὑβρίσθην; 1 **fut.** ὑβρισθήσομαι (**Hom.** +; **inscr.**, **pap.**, **LXX**, **Philo**, **Joseph.**, **Test. 12 Patr.**) in our **lit.** only **trans. treat in an arrogant or spiteful manner, mistreat, scoff at, insult** (**Aristot.**, **De Rhet.** 2, 2 ἔστιν ὑβρις τὸ πρᾶττειν καὶ λέγειν ἐφ' οἷς αἰσχρὴν ἐστὶ τῷ πάσχοντι) *τινά someone* (**oft.** in **pap.** [**Mayser II** 2 **p.** 303; **reff.** for the **pass.** also here]) *mistreat* **Mt** 22:6 (**w. ἀποκτείνω** **POxy.** 903, 5f [IV AD]); **Ac** 14:5. **Pass.** **Lk** 18:32; 1 **Th** 2:2; **Tit** 1:11 **v.l.**; **Dg** 5:15 (**w. λοιδορεῖσθαι; cf. Dit., Syll.** 3 1109, 74; 76; 78 [178 AD]; **Test. Benj.** 5:4); **Hs** 6, 3, 4; *insult* (**Jos.**, **Ant.** 4, 187) **w.** words ἡμᾶς ὑβρίζεις **Lk** 11:45; by one's conduct *abuse, outrage someth.* τὴν σάρκα 2 **Cl** 14:4a. τὴν ἐκκλησίαν 14:4b (**cf. Jos., Bell.** 3, 371 [θεοῦ] τὸ δῶρον, **Ant.** 9, 257 τὸν θεόν). . . *carry on presumptuously with αὐτοὺς (χλευάζετε καὶ) ὑβρίζετε* **Dg** 2:7. **M-M.***

ὑβρις, εως, ἡ (**Hom.** +; **inscr.**, **pap.**, **LXX**, **Philo**, **Jos.**, **Test. 12 Patr.**, **Sib. Or.**)—**1. act. insolence, arrogance** (**Appian**, **Basil.** 5 §2 καθ' ὑβριν=out of arrogance; **Pr** 11:2; 29:23; **Is** 9:8; **Philo**, **Spec. Leg.** 3, 186; **Jos.**, **Ant.** 6, 61) ὑβρ. ὑπερηφάνων 1 **Cl** 59:3 (ὑβρ. **w. ὑπερηφάνια: Ael. Aristid.** 28, 101 **K.** = 49 **p.** 524 **D.**; **Paroem. Gr.**: **Zenob.** [II AD] 5, 44. Also ὑβριστικῶς **κ. ὑπερηφάνως** **Diod. S.** 16, 41, 2).

2. pass. shame, insult, mistreatment (**PEleph.** 1, 8 [311 BC] ἐφ' ὑβρει=for insult, for outrage; **PMagd.** 24 verso; **Proseuche Aseneth** 28 **Batiffol**; **Philo**, **In Flacc.** 58; **Sib. Or.** 3, 529; **Celsus** 4, 46) ὑβριν ὑποφέρειν **Hm** 8:10. ὑβριν ποιεῖν *τινι do harm to someone* **Hs** 9, 11, 8. εἰς ὑβριν *to (someone's) shame* **Papias** 3. **Pl. mistreatment** (**Polyb.** 6, 8, 5; 10, 37, 8; 11, 5, 7; **Sb** 5235, 12 [I AD] ὑβρεις καὶ πληγὰς; **PLond.** 358, 8; **Sir** 10:8; **Sib. Or.** 4, 164) 2 **Cor** 12:10.

3. fig. hardship, disaster, damage caused by the elements (**Pind.**, **Pyth.** 1, 140; **Anth. Pal.** 7, 291, 4 δείσασα θαλάττην ὑβριν; **Jos.**, **Ant.** 3, 133 τὴν ἀπὸ τῶν ὀμβρῶν ὑβριν) **w. ζημία** **Ac** 27:10 (μετὰ ὑβ. as **Dit., Syll.** 3 780, 18; 30; 3 **Macc** 3:25; **Jos.**, **Ant.** 1, 60), 21.—**JJFraenkel**, **Hybris** '42; **GBertram**, **TW** VIII, 295-307: ὑβρις, etc. **M-M.***

ὑβριστής, οὔ, ὁ (**Hom.** +; **LXX**, **Philo**; **Jos.**, **Ant.** 5, 339; **Sib. Or.** 2, 259) *a violent, insolent man* **Ro** 1:30 (**w. ὑπερήφανος** in a catalogue of vices in **Ps.-Dicaearchus p.** 143 **Fuhr.** The same juxtaposition of ὑπερήφανος and ὑβριστής in **Diod. S.** 5, 55, 6 and **Aristot., Rhet.** 1390b, 33 [II, 16, 1]); 1 **Ti** 1:13. **M-M.***

ὑγεία this spelling for the older ὑγίεια appears in the **pap. fr.** II AD (**POxy.** 496, 10 [127 AD]; 497, 11; 715, 29; **PTebt.** 298, 77; **PAmh.** 132, 3; 18 [all II AD]), but also **Dit., Syll.** 3 810, 15 [55 AD].—**Ep. Arist.** 190; 237; 259; **Test. Napht.** 2:8. **Predom.** in **Philo.** For the **LXX s. Thackeray p.** 63f.—**ESchweizer**, **Gramm. der perg. Inschr.** 1898, 101; **ENachmanson**, **Laute u. Formen der magnet. Inschr.** '03, 71; **Crönert** 34; **Mayser** I 92, 5; **s. ὑγίεια.**

ὑγιαίνω (**Theognis**, **Hdt.** +; **inscr.**, **pap.**, **LXX**, **Philo**, **Joseph.**, **Test. 12 Patr.**) *be in good health, be healthy or sound.*

1. lit., of physical health **Mt** 8:13 **v.l.**; **Lk** 5:31 (**Artem.** 4, 22 οὐ τοῖς ὑγιαίνουσιν ἀλλὰ τοῖς κάμνουσιν δεῖ θεραπείων); 7:10; 15:27. As a formula in an epistolary greeting (e.g. **Ltzm.**, **Griech. Papyri** 2 [= **Kl. T.** 14] '10 no. 1, 3 [= **BGU** 423]; 2, 3 [**BGU** 846]; 8, 3 [= **BGU** 27]; 9, 4 [= **BGU** 38] and **oft.** in **pap.**; **cf. Ep. Arist.** 41) 3 **J** 2.

2. fig., in the Pastoral Epistles **w. ref.** to Christian teaching: ὑγιαίνουσα διδασκαλία 1 **Ti** 1:10; 2 **Ti** 4:3; **Tit** 1:9;

2:1. ὑγιαίνοντες λόγοι 1 Ti 6:3; 2 Ti 1:13. ὑγιαίνειν (ἐν) τῇ πίστει Tit 1:13; 2:2 (on its use w. the dat. cf. Jos., C. Ap. 1, 222). S. λόγος ὑγιῆς Tit 2:8 (ὑγιῆς 2). Thus, in accord w. prevailing usage, Christian teaching is designated as *correct* instruction, since it is reasonable and appeals to sound intelligence (Plut., Mor. 20F αὐταὶ γὰρ εἰσιν ὑγιαίνουσai περὶ θεῶν δόξαι καὶ ἀληθεῖς; Philo, Abr. 223 al. τοὺς ὑγιαίνοντας λόγους; Jos., C. Ap. 1, 222 οἱ ὑγιαίνοντες τῇ κρίσει [opp. ἀνόητοι]. S. also ὑγιῆς 2).—MDibelius, Hdb. exc. on 1 Ti 1:10. M-M.*

ὑγίεια, ας, ἡ (or Ion. ὑγιείη, Pind., Hdt.+; inscr., pap., LXX; Philo, Sacr. Abel. 39, Aet. M. 116.—For the spelling **ὑγεία** in 1 Cl 20:10, s. that as a separate entry) *health* 1 Cl 61:1; (w. ἀπόλαυσις) 20:10.*

ὑγιῆς, ἐς acc. ὑγιῆ (Hom.+; inscr., pap., LXX, Philo, Joseph.) *healthy, sound*.

1. **lit.**—**a.** of persons Mt 15:31; Ac 4:10; or of their individual members (Dit., Syll.3 1170, 26 ἡ χεῖρ) Mt 12:13; Mk 3:5 t.r.; Lk 6:10 t.r. ὑγ. γίνεσθαι *get well* (Dit., Syll.3 1168, 47; 94; 102; 1169, 18 [IV BC]) J 5:4, 6 (s. Artem. 3, 39: no one says to a healthy man ‘ὑγιαίνεις’=you will get well), 9, 14. ποιεῖν τινα ὑγιῆ *cure someone, restore someone to health* (X., Mem.4, 2, 7) J 5:11, 15; 7:23. ἴσθι ὑγιῆς ἀπό. . . *be healed (and free) from*. . . Mk 5:34.

b. of things *sound, undamaged* (Eur., Thu. et al.; inscr., pap.) of trees Hs 8, 1, 3f; 8, 3, 1. Of stones (Dit., Syll.3 972, 32; 101) 9, 8, 3 (comparative); 5; 7.

2. **fig.** τηρεῖν ὑγιῆ i.e. τὴν σφραγίδα *keep the seal* (=baptism) *unbroken* Hs 8, 6, 3.—λόγος ὑγιῆς *sound teaching or preaching* Tit 2:8 (s. ὑγιαίνω 2 and cf. Musonius p. 6, 2 H.; Dio Chrys. 1, 49 ὑγ. λόγ.; Maximus Tyr. 16, 3f ἀλήθειάν γε καὶ ὑγιῆ λόγον; M. Ant. 8, 30 ὑγιῆς λόγος, also Epict. 1, 11, 28 ὑγιῆς ἐστὶ τὸ ὑπὸ τ. φιλοσόφου λεγόμενον; 1, 12, 5; 6; Dit., Syll.3 983, 5 γνῶμην ὑγ.; Epict. 3, 9, 5 ὑγιῆ δόγματα; Ep. Arist. 250; Philo, Spec. Leg. 2, 164 ὑγ. δόξα; Jos., Ant. 9, 118 μηδὲν ὑπιεὶς φρονεῖν). M-M. B. 300.*

ὕγρος, ἄ, ὄν (Hom.+; inscr., pap., LXX; Sib. Or. 3, 144) *moist, pliant*, of fresh wood *green* (so ὕγροτης Theophr., H.Pl. 5, 9, 7; 8; Philostrat., Ep. 55 ὕγρος of fresh roses) Lk 23:31 (opp. ξηρός as Dio Chrys. 80[30], 15 and oft. in Philo; Jos., Ant. 4, 267).—AJeremias, Hdb. der altoriental. Geisteskultur 13, 263ff (cult of Tammuz). M-M. B. 1074.*

ὕδρια, ας, ἡ *water jar* (so Diocles Com. [V BC] 1; Aristoph., Eccl. 678, Vesp. 926; Athen. 5 p. 199D; 11 p. 462B; inscr.; POxy. 502, 37; PSI 428, 89; Gen 24:14ff; Jos., Ant. 8, 341) J 2:6 (Synes., Ep. 126 p. 261 ὕδρια. . . κείσεται), 7; 4:28. M-M. B. 347.*

ὕδροποτέω (opp. οἶνω διαχρησθαι Hdt. 1, 71; X., Cyr. 6, 2, 26; Pla., Rep. 8 p. 561C; Epict. 3, 13, 21, cf. 3, 14, 4; Aelian, V.H. 2, 38 μὴ ὀμιλεῖν οἶνω ἀλλὰ ὕδροποτεῖν; Lucian, Bis Accus. 16; Da 1:12) *drink (only) water* of an abstemious way of life μηκέτι ὕδροποτεῖ, ἀλλὰ οἶνω ὀλίγω χρόνῳ 1 Ti 5:23. M-M.*

ὕδρωπικός, ἡ, ὄν *suffering from dropsy* (Hippocr.+ in medical [Hobart 24] and lay [HJCadbury, JBL 45, '26, 205; cf. ibid. 52, '33, 62f; e.g. also Περί ὕψους 3, 4; Ptolem., Apotel. 4, 9, 3; Proverbia Aesopi 95 P.; Diog. L. 4, 27; schol. on Nicander, Ther. 70 p. 10, 27] writers) ἄνθρωπός τις ἦν ὕδρωπικός Lk 14:2. M-M.*

ὕδωρ, ατος, τό (Hom.+; incr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.; loanw. in rabb.) *water*.

1. **lit.**, as an element Dg 8:2 (στοιχεῖον 2). Of the ocean 1 Cl 33:3; pl. Hv 1, 3, 4 (cf. Ps 135:6, w. the sing. as v.l.). An earth (before the Deluge) formed ἐξ ὕδατος καὶ δι' ὕδατος 2 Pt 3:5 (cf. HDiels, Doxographi Graeci 1879 p. 276, 12 [Θαλῆς] ἐξ ὕδατος φησι πάντα εἶναι καὶ εἰς ὕδωρ πάντα ἀναλύεσθαι; JChaine, Cosmogonie aquatique et conflagration finale d'après 2 Pt: RB 46, '37, 207-16. S. also Artem. 1, 77 p. 70, 6 al. ἐξ ὕδατος ἡ δι' ὕδατος). Of the waters of the Deluge 1 Pt 3:20; 2 Pt 3:6. σίφων ὕδατος *a water-pump* Hm 11:18. κεράμιον ὕδατος *a water jar* (s. κεράμιον) Mk 14:13; Lk 22:10. ποτήριον ὕδατος (PGenève 51, 9) *a cup of water* Mk 9:41. Water for washing Mt 27:24; Lk 7:44; J 13:5. Cf. Hs 9, 10, 3. Water fr. a well J 4:7; fr. a spring Js 3:12 (γλυκὺ ὕδωρ; s. γλυκύς, also Herm. Wr. 13, 17); of a stream Rv 16:12.—τὸ ὕδωρ **specif.**=the river Mt 3:16; Mk 1:10;=the pool J 5:3f, 7;=the lake Lk 8:24, pl. Mt 8:32; 14:28f;=the spring, etc. pl. Rv 8:11a, b. Cf. πηγαί (τῶν) ὑδάτων vs. 10; 14:7; 16:4;=the mountain torrent pl. Hv 1, 1, 3; of waters **gener.**, or not more exactly defined Mt 17:15. ὕδωρ τι Ac 8:36a. Cf. vs. 38f. Pl. Mk 9:22. ὕδατα πολλά (Ps 28:3) J 3:23; Rv 17:1. φωνὴ ὑδάτων πολλῶν *the sound of many waters* (Ps 92:4) 1:15; 14:2; 19:6. χεόμενα ὕδατα *water that is poured out* GOxy 32f.—W. bread as that which is necessary to maintain life Hs 5, 3, 7. In contrast to wine J 2:9. W. blood J 19:34 (s. αἷμα 1a). Christ came δι' ὕδατος καὶ αἵματος and ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι 1J 5:6a, b, c; cf. vs. 8 (s. διά A I 1, ἐν I 4cβ and ἔρχομαι I 1aη). **Gener.** of John's baptism by water (alone), **opp.** πνεῦμα Mt 3:11; Mk 1:8; Lk 3:16; J 1:33 (26, 31); Ac 1:5; 11:16. Of Christian baptism, the new birth ἐξ ὕδατος καὶ πνεύματος J 3:5 (on the originality of the **rdg.** ὕδατος καὶ s. Hdb.3 ad loc.; Bultmann 98, 2), 8 v.l. Cf. Ac 10:47. καθάρισις τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι Eph 5:26. λελουσμένοι τὸ σῶμα ὕδατι καθαροῦ Hb 10:22 (καθαρός 1). Even the OT points to the water of baptism B 11:1a, b, 8a, b, which Christ has been consecrated by his own baptism IEph 18:2. The symbolic language of Hermas makes many allusions to the baptismal water: δι' ὕδατος ἀναβαίνειν s 9, 16, 2. εἰς ὕδωρ καταβαίνειν m 4, 3, 1; s 9, 16, 6. The tower (=church) is built ἐπὶ ὑδάτων Hv 3, 2, 4; 3, 3, 5a, b, ὅτι ἡ ζωὴ ὑμῶν διὰ ὕδατος ἐσώθη καὶ σωθήσεται 3, 3, 5c. **Acc. to D** 7:1, when at all **poss.**, ὕδωρ ζῶν *running water* (ζάω 4a) is to be used in baptizing. Cf. 7:2.

2. **fig.** The transition to this sense is marked by J 4:10f, where (τὸ) ὕδωρ (τὸ) ζῶν (cf. IQH 8, 7 and CD 6, 4; 3, 16) is partly spring water and partly a symbol of the benefits conferred by Jesus (OCullmann, ThZ 4, '48, 367f.—For the symbolic use cf. Sir 15:3.—Cf. IQH 8, 4). Cf. 7:38; 4:14a, b, c (cf. Sir 24:21); I Ro 7:2 (cf. Anacreontea 12, 7 p. 9 Preisendanz λάλον ὕδωρ). ὕδωρ (τῆς) ζωῆς *water of life* (cf. Hdb. z. NT exc. on J 4:14; REisler, Orphisch-dionys.

Mysteriengedanken in der christl. Antike: Vorträge der Bibl. Warburg II 2, '25, 139ff; *Herm. Wr.* 1, 29 ἐτράφησαν ἐκ τοῦ ἀμβροσίου ὕδατος) Rv 21:6; 22:1, 17. βεβάμμεθα ἐν ὕδασι ζωῆς GOxy 43f. ζωῆς πηγαί ὕδατων *springs of living water* Rv 7:17.—SEitrem, Opferritus u. Voropfer der Griechen u. Römer '15, 78ff, Beiträge z. griech. Religionsgesch. III '20, 1ff; MNinck, Die Bed. des Wassers im Kult u. Leben der Alten '21; ArchdaleAKing, Holy Water: A Short Account of the Use of Water for Ceremonial and Purificatory Purposes in Pagan, Jewish, and Christian Times '26; TCanaan, Water and the 'Water of Life' in Palest. Superstition: Journ. of the Palest. Orient. Soc. 9, '29, 57-69.—LGoppelt, TW VIII, 313-33. M-M. B. 35.

ὕετός, οὗ, ὅ (Hom.+; PPetr. II 49a, 13 [III BC]; LXX, Philo; Jos., Ant. 8, 106; 18, 285; Sib. Or. 3, 690) *rain* Ac 14:17; 28:2; Hb 6:7; Js 5:7 t.r., 18; Rv 11:6. M-M. B. 68.*

υιοθεσία, ας, ἡ (Diod. S. 31, 27, 2 ed. Dind. X 31, 13; Diog. L. 4, 53. Of. inscr. [Dit., Syll.3 index; Dssm., NB 66f-BS 239; Rouffiac]; pap. [PLeipz. 28, 14; 17; 22 al.; POxy. 1206, 8; 14 al., both IV AD; Third Corinthians 3:8; Preisigke, Fachwörter '15; PMMeyer, Jurist. Pap. '20 no. 10 introd. p. 22]) *adoption* (of children), *lit.* a legal t.t.; in our *lit.*, i.e. in Paul, only in a transferred sense.

1. of the acceptance of the nation of Israel as son of God (cf. Ex 4:22; Is 1:2 al. where, however, the word υιοθ. is lacking; it is found nowhere in the LXX) Ro 9:4.

2. of those who turn to Christianity and are accepted by God as his sons τὴν υιοθεσίαν ἀπολαβεῖν Gal 4:5. Cf. Eph 1:5. The Spirit, whom the converts receive, works as πνεῦμα υιοθεσίας Ro 8:15 (opp. πν. δουλείας=such a spirit as is possessed by a slave, not by the son of the house). The believers enter into full enjoyment of their υιοθεσία only when the time of fulfilment releases them fr. the earthly body vs. 23.—Harnack (s. παλιγγενεσία 2); TWhaling, Adoption: PTR 21, '23, 223-35; Astrid Wentzel, Her. 65, '30, 167-76; ADieterich, Eine Mithrasliturgie '03, 134-56; LHMarshall, Challenge of NT Ethics '47, 258f; WHRossell, JBL 71, '52, 233f; DJTheron, Evangelical Quarterly 28, '56, 6-14. M-M.*

υἱός, οὗ, ὅ (Hom.+; inscr., pap., LXX, En., Philo, Joseph., Test. 12 Patr.; loanw. in rabb.) *son*.

1. in the usual sense—a. quite literally—α. of the direct male issue of a person τέξεται υἱόν Mt 1:21. Cf. vs. 23 (Is 7:14) and 25; 10:37 (w. θυγάτηρ); Mk 12:6a; Lk 1:13, 31, 57; 11:11; 15:11 (on this JEngel, Die Parabel v. Verlorenen Sohn: ThGl 18, '26, 54-64; MFrost, The Prodigal Son: Exp. 9th Ser. II '24, 56-60; EBuonaiuti, Religio 11, '35, 398-402); Ac 7:29; Ro 9:9 (cf. Gen 18:10); Gal 4:22 al. W. gen. Mt 7:9; 20:20f; 21:37a, b; Mk 6:3; 9:17; Lk 3:2; 4:22; 15:19; J 9:19f; Ac 13:21; 16:1; 23:16; Gal 4:30a, b, c (Gen 21:10a, b, c); Js 2:21. Also ἐγὼ Φαρισαῖος εἰμι υἱός Φαρισαίων Ac 23:6 is prob. a ref. to direct descent. μονογενῆς υἱός (s. μονογενής) Lk 7:12. ὁ υἱός ὁ πρωτότοκος (πρωτότοκος 1) 2:7.

β. of the immediate offspring of an animal (Ps 28:1 υἱὸς κριῶν; Sir 38:25. So Lat. filius: Columella 6, 37, 4) ἐπὶ πᾶλλον υἱὸν ὑποζυγίου Mt 21:5 (cf. Zech 9:9 πῶλον νέον).

b. in a more extended sense—α. of one who is not a direct offspring *descendant* Ἰωσήφ υἱός Δαβὶδ Mt 1:20 (cf. Jos., Ant. 11, 73); s. 2a below. υἱοὶ Ἰσραὴλ (Ἰσραὴλ 1) Mt 27:9; Lk 1:16; Ac 5:21; 7:23, 37; 9:15; 10:36; Ro 9:27; 2 Cor 3:7, 13; Hb 11:22 al. οἱ υἱοὶ Λευὶ (Num 26:57) Hb 7:5. υἱός Ἀβραάμ Lk 19:9. υἱοὶ Ἀδάμ 1 Cl 29:2 (Dt 32:8).

β. of one who is accepted or adopted as a son (Herodian 5, 7, 1; 4; 5) Ac 7:21 (cf. Ex 2:10).—J 19:26.

c. fig.—α. of a pupil, follower, or one who is otherw. a spiritual son (Dit., Syll.3 1169, 12 οἱ υἱοὶ τοῦ θεοῦ=the pupils and helpers [40] of Asclepius; sim. Maximus Tyr. 4, 2c.—For those who are heirs of guild-secrets or who are to perpetuate a skill of some kind, however, some combination w. παῖδες is the favorite designation. Pla., Rep. 3 p. 407E, Leg. 6 p. 769B; Dionys. Hal., Comp. Verbi 22 p. 102, 4 Us.—Rdm. [’04] ῥητόρων παῖδες; Lucian, Anach. 19, Dial. Mort. 11, 1 Χαλδαίων π.=dream-interpreters, Dips. 5 ἱατρῶν π., Amor. 49; Himerius, Or. 48 [=Or. 14], 13 σοφῶν π.); the ‘sons’ of the Pharisees Mt 12:27; Lk 11:19. Peter says Μάρκος ὁ υἱός μου 1 Pt 5:13 (cf. Μάρκος). As a familiar form of address by a spiritual father or teacher Hb 12:5 (Pr 3:11). υἱοὶ καὶ θυγατέρες B 1:1.

β. of the individual members of a large and coherent group (cf. perh. the υἱεὶς Ἀχαιῶν in Homer; also Dio Chrys. 71 [21], 15; LXX) οἱ υἱοὶ τοῦ λαοῦ μου 1 Cl 8:3 (scripture quot. of unknown origin). υἱοὶ γένους Ἀβραάμ Ac 13:26. οἱ υἱοὶ τῶν ἀνθρώπων (Gen 11:5; Ps 11:2, 9; 44:3; Test. Levi 3:10, Zeb. 9:7) *the sons of men* Mk 3:28; Eph 3:5; 1 Cl 61:2 (of the earthly rulers in contrast to the heavenly king).

γ. of those who are bound to a personality by close, non-material ties; it is this personality that has promoted the relationship and given it its character: those who believe are υἱοὶ Ἀβραάμ, because Abr. was the first whose relationship to God was based on faith Gal 3:7. In a special sense the devout, believers, are sons of God (cf. Dio Chrys. 58[75], 8 ὁ τοῦ Διὸς ὄντως υἱός; Epict. 1, 9, 6; 1, 3, 2; 1, 19, 9; Sextus 58; 60; 135; 376a; Dt 14:1; Ps 28:1; 72:15; Is 43:6 [w. θυγατέρες μου]; 45:11; Wsd 2:18; 5:5; 12:21 al.; Jdth 9:4, 13; Esth 8:12q; 3 Macc 6:28; Sib. Or. 3, 702) Mt 5:45; Lk 6:35; Ro 8:14, 19; 9:26 (Hos 2:1); 2 Cor 6:18 (w. θυγατέρες); Gal 3:26 (cf. PsSol 17:27; 4:6a, 7a, b (here the υἱός is the κληρονόμος and his opposite is the δοῦλος); Hb 2:10 (JKögel, Der Sohn u. die Söhne: Eine exeget. Studie zu Hb 2:5-18, '04); 12:5-8 (in vs. 8 opp. νόθος, q.v.); Rv 21:7; 2 Cl 1:4; B 4:9. Corresp. there are sons of the devil (on this subj. cf. Hdb. on J 8:44) υἱὲ διαβόλου Ac 13:10. οἱ υἱοὶ τοῦ πονηροῦ (masc.) Mt 13:38b. In υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφῆτας Mt 23:31 this mng. is prob. to be combined w. sense 1ba. On the view that υἱοὶ θεοῦ Mt 5:9 (not the confirmation of an existing relationship, but a promise for the future. S. Köhler and Windisch below); Lk 20:36 signifies angels (Ps 88:7; θεῶν παῖδες as heavenly beings: Maximus Tyr. 11, 5a; 12a; 13, 6a.—Hierocles 3 p. 424 the ἄγγελοι are called θεῶν παῖδες cf. KKöhler, StKr 91, '18, 198f; HWindisch, Friedensbringer-Gottessöhne: ZNW 24, '25, 240-60).

δ. υἱός w. gen. of the thing, to denote one who shares in this thing or who is worthy of it, or who stands in some

other close relation to it, **oft.** made clear by the context; this **constr.** is **prob.** a Hebraism in the main (Bl-D. §162, 6; Mlt.-H. 441; Dssm., B p. 162-6 [BS 161-6]; Papers of the Amer. School of Class. Stud. at Athens II 1884, no. 2 υἱὸς πόλεως [time of Nero]; Inschr. v. Magn. 167, 5; 156, 12) οἱ υἱοὶ τοῦ αἰῶνος τούτου (αἰών 2a) Lk 16:8a (**opp.** οἱ υἱοὶ τοῦ φωτός vs. 8b); 20:34. τῆς ἀναστάσεως υἱοὶ (ἀνάστασις 2b) 20:36b. υἱοὶ τῆς ἀνομίας (ἀνομία 1; cf. CD 6, 15) Hv 3, 6, 1; AP 1:3; τῆς ἀπειθείας (s. ἀπειθεια) Eph 2:2; 5:6; Col 3:6 t.r.; τῆς ἀπολείας AP 1:2. ὁ υἱὸς τῆς ἀπολείας of Judas the traitor J 17:12 (cf. similar expressions in Eur., Hec. 425; Menand., Dyscolus 88f; FWDanker, NTS 7, '60/'61, 94), of the Antichrist 2 Th 2:3. υἱοὶ τῆς βασιλείας (βασιλεία 3g) Mt 8:12; 13:38a. υἱοὶ βροντῆς Mk 3:17 (s. Βοανηργές). υἱὸς γεέννης (s. γέεννα) Mt 23:15; τ. διαθήκης (PsSol 17:15) Ac 3:25; εἰρήνης Lk 10:6. υἱοὶ τοῦ νυμφῶνος (s. νυμφών) Mt 9:15; Mk 2:19; Lk 5:34. υἱὸς παρακλήσεως Ac 4:36 (s. Βαρναβᾶς). υἱοὶ (τοῦ) φωτός Lk 16:8b (**opp.** υἱοὶ τοῦ αἰῶνος τούτου); J 12:36. υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας 1 Th 5:5 (EBuonaiuti, 'Figli del giorno e della luce' [1 Th 5:5]; Rivista storico-critica delle Scienze teol. 6, '10, 89-93).

2. in various combinations of the Messiah and a self-designation of Jesus—a. υἱὸς Δαυὶδ *son of David* of the Messiah (PsSol 17:21) Mt 22:42-5; Mk 12:35-7; Lk 20:41-4; B 12:10c. **Specif.** of Jesus as Messiah Mt 1:1a; 9:27; 12:23; 15:22; 20:30f; 21:9, 15; Mk 10:47f; Lk 18:38f.—WWrede, Jesus als Davidsohn: Vorträge u. Studien '07, 147-77; WBousset, Kyrios Christos2 '21, 4, Rel.3 226f; ELohmeyer, Gottesknecht u. Davidsohn '45, esp. 68; 72; 77; 84; TNicklin, Gospel Gleanings '50, 251-6; WMichaelis, Die Davidsohnschaft Jesu usw., in D. histor. Jesus u. d. kerygm. Christus, ed. Ristow and Matthiae, '61, 317-30; LRFisher, ECColwell-Festschr., '68, 82-97.

b. ὁ υἱὸς τοῦ θεοῦ, υἱὸς θεοῦ (*the Son of God*) (there is no firm evidence of usage as messianic title in pre-Christian Judaism [cf. Dalman, Worte 219-24 (Eng. tr. DM Kay, '02, 268-89); Bousset, Kyrios Christos2 53f; EHuntress, 'son of God' in Jewish Writings Prior to the Christian Era: JBL 54, '35, 117-23]. In the pagan world, on the other hand, sons of the gods in a special sense are not only known to myth and legend, but definite historical personalities are also designated as such. Among them are famous wise men such as Pythagoras and Plato [HUsener, Das Weihnachtsfest2 '11, 71ff], the deified rulers, above all the Roman emperors since the time of Augustus [oft. in inscr. and pap.: Dssm., B 166f-BS 166f, LO 294f-LAE 346f; Thieme 33]. According to Memnon [I BC/I ZAD] no. 434 fgm. 1, 1, 1 Jac., Clearchus [IV BC] carried his boasting so far as Διὸς υἱὸν ἑαυτὸν ἀνείπειν. Also, persons who were active at that time as prophets and wonder-workers laid claim to the title υἱὸς τοῦ θεοῦ, e.g. the Samaritan Dositheus in Origen, C. Cels. VI 11 [cf. GPWetter, 'Der Sohn Gottes' '16; Hdb. exc. on J 1:34]. S. also Clemens 76ff; ENorden, Die Geburt des Kindes '24, 75; 91f; 132; 156f; EKlostermann, Hdb. exc. on Mk 1:11 [4 '50]; M-JLagrange, Les origines du dogme paulinien de la divinité de Christ: RB 45, '36, 5-33; HPreisker, Ntl. Zeitgesch. '37, 187-208; HBraun, ZThK 54, '57, 353-64; ADNock, 'son of God' in Paul. and Hellen. Thought, Gnomon 33, '61, 581-90 [=Essays on Religion and the Anc. World II, '72, 928-39]—originality in Paul's thought): Ps 2:7 is applied to Jesus υἱὸς μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά σε Lk 3:22 v.l.; GEb 3; Ac 13:33; Hb 1:5a; 5:5; 1 Cl 36:4. Likew. Hos 11:1 (w. significant changes): Mt 2:15, and 2 Km 7:14; Hb 1:5b. The voice of God calls him ὁ υἱὸς μου ὁ ἀγαπητός (s. ἀγαπητός 1) at his baptism Mt 3:17; Mk 1:11; Lk 3:22; GEb 3a, b and at the Transfiguration Mt 17:5; Mk 9:7; Lk 9:35 (here instead of ἀγαπ.: ἐκλελεγμένος); 2 Pt 1:17. Cf. J 1:34. The angel at the Annunciation uses these expressions in referring to him: υἱὸς ὑψίστου Lk 1:32 and υἱὸς θεοῦ vs. 35. The centurion refers to him at the crucifixion as υἱὸς θεοῦ Mt 27:54; Mk 15:39; GP 11:45; cf. vs. 46 (CMann, ET 20, '09, 563f; JPobee, The Cry of the Centurion-A Cry of Defeat, CFDMoule-Festschr. '70, 91-102). The high priest asks εἰ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ Mt 26:63. Jesus is asked to show that he is God's Son 27:40, even to the devil 4:3, 6; Lk 4:3, 9. On the other hand, the demons do not doubt that he is the Son of God Mt 8:29; Mk 3:11; 5:7; Lk 4:41; 8:28; and the disciples testify that he is Mt 14:33; 16:16. S. also Mk 1:1 v.l. (SCElegg, Ev. Sec. Marc. '35).—Jesus also refers to himself as Son of God, though rarely apart fr. the Fourth Gosp.: Mt 28:19 (the Risen Lord in the trinitarian baptismal formula); Mt 21:37f=Mk 12:6 (an allusion in the parable of the vinedressers).—Mt 27:43; Mk 13:32; Rv 2:18. The main pass. is the so-called Johannine verse in the synoptics Mt 11:27=Lk 10:22 (s. PWSchmiedel, PM 4, '00, 1-22; FCBurkitt, JTS 12, '11, 296f; HSchumacher, Die Selbstoffenbarung Jesu bei Mt 11:27 [Lk 10:22] '12 [lit.]; Norden, Agn. Th. 277-308; JWeiss, Heinrich-Festschr. '14, 120-9, Urchristentum '17, 87ff; Bousset, Kyrios Christos2 '21, 45ff; EMeyer I 280ff; RBultmann, Gesch. d. synopt. Trad.2 '31, 171f; MDibelius, Die Formgeschichte des Evangeliums2 '33, 259; MRist, Is Mt 11:25-30 a Primitive Baptismal Hymn?: Journ. of Religion 15, '35, 63-77; TARvedson, D. Mysterium Christi: E. Studie zu Mt 11:25-30, '37; WDDavies, 'Knowledge' in the Dead Sea Scrolls and Mt 11:25-30, HTR 45, '53, 113-39; WGrundmann, Sohn Gottes, ZNW 47, '56, 113-33; JBieneck, Sohn Gottes als Christusbez. der Synopt. '51; PWinter, Mt 11:27 and Lk 10:22, NovT 1, '56, 112-48; JJocz, Judaica 13, '57, 129-42; OMichel and OBetz, Von Gott Gezeugt, Beih. ZNW [Jeremias-Festschr.] 26, '60, 3-23 [Qumran]).—Apart fr. the synoptics, testimony to Jesus as the Son of God is found in many parts of our lit. Oft. in Paul: Ro 1:3, 4, 9; 5:10; 8:3, 29, 32; 1 Cor 1:9; 15:28; 2 Cor 1:19; Gal 1:16; 2:20; 4:4; Eph 4:13; Col 1:13; 1 Th 1:10. Cf. Ac 9:20. In Hb: 1:2, 8; 4:14; 5:8; 6:6; 7:3, 28; 10:29. In greatest frequency in John (s. on this Herm. Wr. 1, 6 the Λόγος as υἱὸς θεοῦ. Likew. Philo, Agr. 51 πρωτόγονος υἱός, Conf. Lingu. 146 υἱὸς θεοῦ) J 1:49; 3:16-18 (s. μονογενής), 35f; 5:19-26; 6:40; 8:35f; 10:36; 11:4, 27; 14:13; 17:1; 19:7; 20:31; 1J 1:3, 7; 2:22-4; 3:8, 23; 4:9f, 14f; 5:5, 9-13, 20; 2J 3, 9.—B 5:9, 11; 7:2, 9; 12:8; 15:5; Dg 7:4; 9:2, 4; 10:2 (τὸν υἱὸν αὐτοῦ τὸν μονογενῆ); IMg 8:2; ISm 1:1; MPol 17:3; Hv 2, 2, 8; s 5, 2, 6 (ὁ υἱὸς αὐτοῦ ὁ ἀγαπητός); 8; 11; 5, 4, 1; 5, 5, 2; 3; 5, 6, 1; 2; 4; 7 (on the Christology of the Shepherd s. Dibelius, Hdb. on Hs 5, also ALink and JvWalter [πνεῦμα 5α]); s 8, 3, 2; 8, 11, 1. Cf. 9, 1, 1; 9, 12, 1 ff.—In trinitarian formulas, in addition to Mt 28:19, also IMg 13:1; Epil Mosq 4; D 7:1, 3.—The deceiver of the world appears w. signs and wonders ὡς υἱὸς θεοῦ D 16:4.—EKühl, Das Selbstbewusstsein Jesu '07, 16-44; GVos, The Self-disclosure of Jesus '26.—EDBurton, ICC Gal '21, 404-17; TNicklin, Gospel Gleanings '50, 211-36; MHengel, The Son of God (tr. JBowden) '76.

c. ὁ υἱὸς τοῦ ἀνθρώπου *the Son of Man, the Man* (Jewish thought contemporary w. Jesus knows of a heavenly being looked upon as a 'son of Man' or 'Man', who exercises Messianic functions such as judging the world [symbolic,

pictorial passages in **En.** 46-8; 4 Esdr 13:3, 51f.—**Bousset**, **Rel.** 3 352-5; **NMessel**, D. Menschensohn in d. Bilderreden d. Hen. '22; **ESjöberg**, Kenna 1 Henok och 4 Esra tanken på den lidande Människosonen? Sv. **Ex.** Årsb. 5, '40, 163-83; D. Menschensohn im äth. Hen. '46]. This concept is in some way connected w. **Da** 7:13; **acc.** to some it derives its real content fr. an eschatological tradition that ultimately goes back to Iran [**WBousset**, Hauptprobleme der Gnosis '07, 160-223; **Reitzenstein**, Erlösungsmyst. 119ff; **ZNW** 20, '21, 18-22, **Mysterienrel.** 3 418ff; **Clemen2** 72ff; **CHKraeling**, Anthropos and Son of Man: A Study in the Religious Syncretism of the Hellenistic Orient '27]; **acc.** to this tradition the First Man was deified; he will return in the last times and usher in the Kingdom of God). In our **lit.** the title υἱὸς τοῦ ἀνθρώπου is found **predom.** in the gospels, where it occurs in the synoptics about 70 times (about half as **oft.** if parallels are excluded), and in **J** 12 times (for more exact figures s. **EKlostermann**, **Hdb.** **exc.** on **Mk** 8:31). In every case the title is applied by Jesus to himself. Nowhere is it found in an address to him, in a saying or narrative about him: **Mt** 8:20; 9:6; 10:23; 11:19; 12:8, 32, 40; 13:37, 41; 16:13, 27f; 17:9, 12, 22; 18:11 v.l.; 19:28; 20:18, 28; 24:27, 30, 37, 39, 44; 25:13 t.r., 31; 26:2, 24a, b, 45, 64; **Mk** 2:10, 28; 8:31, 38; 9:9, 12, 31; 10:33, 45; 13:26; 14:21a, b, 41, 62; **Lk** 5:24; 6:5, 22; 7:34; 9:22, 26, 44, 56 t.r., 58; 11:30; 12:8, 10, 40; 17:22, 24, 26, 30; 18:8, 31; 19:10; 21:27, 36; 22:22, 48, 69; 24:7.—**John** (**FWGrosheide**, Υἱὸς τ. ἀνθρ. in het Evang. naar Joh.: **ThSt** 35, '17, 242-8; **HDieckmann**, D. Sohn des Menschen im J: **Scholastik** 2, '27, 229-47; **HWindisch**, **ZNW** 30, '31, 215-33; 31, '32, 199-204; **WMichaelis**, **ThLZ** 85, '60, 561-78 [Jesus' earthly presence]) 1:51; 3:13, 14; 5:27 (**BVawter**, Ezekiel and John, **CBQ** 26, '64, 450-58); 6:27, 53, 62; 8:28; 9:35; 12:23, 34; 13:31.—Outside the gospels: **Ac** 7:56; **Rv** 1:13; 14:14 (both after **Da** 7:13). The **quot.** fr. **Ps** 8:5 in **Hb** 2:6 **prob.** does not belong here, since there is no emphasis laid on υἱὸς ἀνθρώπου. In **IEph** 20:2 Jesus is described **acc.** to both sides of his nature as υἱὸς ἀνθρώπου καὶ υἱὸς θεοῦ. Differently **B** 12:10 Ἰησοῦς, οὐχὶ υἱὸς ἀνθρώπου ἀλλὰ υἱὸς τοῦ θεοῦ *Jesus, not son of man but Son of God*.—**HLietzmann**, Der Menschensohn 1896; **Dalman**, **Worte** 191-219 (Eng. tr. **DMKay**, '02, 234-67); **Wlh.**, **Einl.** 2 123-30; **PFiebig**, Der Menschensohn '01; **NSchmidt**, The Prophet of Nazareth '05, 94-134, Recent Study of the Term 'son of Man': **JBL** 45, '26, 326-49; **FTillmann**, Der Menschensohn '07; **EKühl**, Das Selbstbewusstsein Jesu '07, 65ff; **HHoltzmann**, Das messianische Bewusstsein Jesu, '07, 49-75 (**lit.**), **Ntl. Theologie** 2 I '11, 313-35; **FBard**, D. Sohn d. Menschen '08; **HGottsched**, D. Menschensohn '08; **EAAbbott**, 'The Son of Man', etc., '10; **EHertlein**, Die Menschensohnfrage im letzten Stadium '11, **ZNW** 19, '20, 46-8; **JMoffatt**, The Theology of the Gospels '12, 150-63; **WBousset**, Kyrios Christos 2 '21, 5-22 (the titles of the works by **Wernle** and **Althaus** opposing his first edition ['13], as well as **Bousset's** answer, are found **s.v.** κύριος, end); **DVölter**, Jesus der Menschensohn '14, Die Menschensohnfrage neu untersucht '16; **FSchulthess**, **ZNW** 21, '22, 247-50; **Rtzst.**, Herv der Grösse '19 (see also the works by the same author referred to above in this entry); **EMeyer** II 335ff; **HGressmann**, **ZKG** n.s. 4, '22, 170ff; D. Messias '29, 341ff; **GDupont**, Le Fils d'Homme '24; **ASPeake**, The Messiah and the Son of Man '24; **MWagner**, Der Menschensohn: **NKZ** 36, '25, 245-78; **Guillaume Baldensperger**, Le Fils d'Homme: **RHPPhr** 5, '25, 262-73; **WBliebtreu**, Jesu Selbstbez. als der Menschensohn: **StKr** 98/99, '26, 164-211; **AvGall**, Βασιλεία τοῦ θεοῦ '26; **OProcksch**, D. Menschensohn als Gottessohn: **Christentum u. Wissensch.** 3, '27, 425-43; 473-81; **CGMontefiore**, The Synoptic Gospels 2 '27 I 64-80; **ROtto**, Reich Gottes u. Menschensohn '34, Engl. **transl.** The Kgd. of God and the Son of Man, tr. **Filson** and **Woolf** 2 '43; **EWechssler**, Hellas im Ev. '36, 332ff; **PParker**, The **Mng.** of 'son of Man': **JBL** 60, '41, 151-7; **HBSharman**, Son of Man and Kingdom of God '43; **JYCampbell**, The Origin and **Mng.** of the Term Son of Man: **JTS** 48, '47, 145-55; **HRiesenfeld**, Jésus Transfiguré '47, 307-13 (survey and **lit.**); **TWManson**, Coniect. Neot. 11, '47, 138-46 (Son of Man=Jesus and his disciples in **Mk** 2:27f); **GSDuncan**, Jesus, Son of Man '47, 135-53 (survey); **JBowman**, **ET** 59, '47/'48, 283-8 (background); **MBlack**, **ET** 60, '48f, 11-15; 32-6; **GAFKnight**, **Fr.** Moses to Paul '49, 163-72 (survey); **TNicklin**, Gospel Gleanings '50, 237-50; **TWManson** [Da, **En.** and gospels], Bulletin of the **JRylands Library** 32, '50, 171-93; **ThéoPreiss**, Le Fils d'Homme: Études Théol. et Religieuses 26, no. 3, '51 and Life in Christ, '54, 43-60; **SMowinkel**, He That Cometh, tr. **Anderson**, '54, 346-450; **Giber**, Überlieferungsgesch. Unters. z. Begriff des Menschensohnes im NT, Diss. **Heidelb.** '53; **ESjöberg**, D. verborgene Menschensohn in den Ev. '55; **WGrundmann**, **ZNW** 47, '56, 113-33; **HRiesenfeld**, The Mythological Backgrd. of NT Christology, **CHDodd-Festschr.**, '56, 81-95; **PhVielhauer**, Gottesreich u. Menschensohn in d. Verk. Jesu: **GDehn-Festschr.** '57, 51-79; **EMSidebottom**, The Son of Man in **J**, **ET** 68, '57, 231-5; 280-3; **AJBHiggins**, Son of Man-Forschung since (Manson's) 'The Teaching of Jesus'; NT Essays: **TW** Manson memorial vol. '59, 119-35; **HETödt**, D. Menschensohn in d. synopt. Überl. '59 (**transl.** **Barton** '65); **JMuilenburg**, **JBL** 79, '60, 197-209 (Da, **En.**); **ESchweizer**, **JBL** 79, '60, 119-29 and **NTS** 9, '63, 256-61; **BMFv Iersel**, 'Der Sohn' in den synopt. Jesusworten, '61 [community?]; **MBlack**, Bull. of the **JRylands Libr.** 45, '63, 305-18; **FHBorsch**, **ATR** 45, '63, 174-90; **AJBHiggins**, Jesus and the Son of Man, '64; **RECFormesyn**, **NovT** 8, '66, 1-35 [barnasha=I]; **SSandmel**, **HSilver-Festschr.**, '63, 355-67; **JoachJeremias**, Die älteste Schicht der Menschensohn-Logien, **ZNW** 58, '67, 159-72; **GVermes**, **MBlack**, **Aram. Approach** 3, '67, 310-30.—Various authors, **TW** VIII 334-492: υἱός, υἱὸς τ. ἀνθρώπου, υἱὸς Δαυίδ. **M-M. B.** 105.

ὕλη, ης, ἡ (**Hom.**+; **inscr.**, **pap.**, **LXX**, **Philo**, **Joseph.**; **Sib. Or.** 8, 378)—**1.** wood, both standing, as a forest (**Hom.**+; **Jos.**, **Ant.** 18, 357; 366), and cut down, **specif.** firewood, wood used for building etc. (**Hom.**+; **Jos.**, **C. Ap.** 1, 110) **Js** 3:5 (cf. **Sir** 28:10; **Ps.**-**Phoc.** 144).

2. material, matter, stuff (**Hom.**+; **Jos.**, **C. Ap.** 2, 191) in our **lit.** only earthly, perishable, non-divine matter φθαρτὴ ὕλη (as **Philo**, **Post. Cai.** 165; **Jos.**, **Bell.** 3, 372), fr. which idols are made (**Maximus Tyr.** 2, 3a) **PK** 2 p. 14, 15; **Dg** 2:3. Men, too, are made of such material **I Cl** 38:3 (**Philo**, **Leg. All.** 1, 83 ὅ. σωματικῇ. Cf. **Epict.** 3, 7, 25 ἀνθρώπου ἡ ὕλη=τὰ σαρκίδια). **W.** the connotation of that which is sinful, hostile to God (as in **Philo** and Gnostic **lit.**) **IRo** 6:2. **M-M. B.** 46.*

ὁμεῖς **s.** **σύ.**

Ὑμέναιος, ου, ὁ (esp. in mythol., also *Dialekt-Inschr.* 251, 5) *Hymenaeus*, handed over (w. Alexander) to Satan because of defection fr. the true faith 1 Ti 1:20. **Acc.** to 2 Ti 2:17 his error and that of Philetus consisted in maintaining that the resurrection had already taken place (cf. *Acta Pauli* [et Theclae] 14 p. 245 Lips.; Justin, *Apol.* I 26, 4 [of Menander]; Irenaeus 1, 23, 5). **M-M.***

ὕμετερος, α, ον (Hom.+; pap.; **LXX** quite rarely; not at all in Ep. Arist. and Test. 12 Patr. In Joseph. e.g. *Ant.* 16, 38 al.) possessive pron. of the second pers. pl. *your* (largely replaced by the gen. of the pers. pron.; **Bl-D.** §285, 1; *Rob.* 288), in our lit. only 15 times.

1. *belonging to or incumbent upon you* etc.; Lk 6:20; J 8:17 (ὁ νόμος as Jos., *Bell.* 5, 402); Ac 27:34; 2 Cor 8:8; Gal 6:13; 1 Cl 47:7; 57:4 (Pr 1:26); MPol 13:3. ὁ καιρὸς ὁ ὑμέτερος *your time*=the time for you to act J 7:6. ὁ λόγος ὁ ὑμέτερος *your teaching* 15:20. *Perh.* 1 Cor 16:17 (s. 2 below).—**Subst.** τὸ ὑμέτερον (opp. τὸ ἀλλότριον) *your own property* Lk 16:12 v.l. τις τῶν ὑμετέρων *one of your own number* ISm 11:3.

2. for the obj. gen. (Thu. 1, 69, 5 αἱ ὑμέτεραι ἐλπίδες. **W-S.** §22, 14b) τῷ ὑμετέρῳ ἐλέει *by the mercy shown to you* Ro 11:31. νῆ τὴν ὑμετέραν καύχησιν ἣν ἔχω *by the pride that I have in you=as surely as I may boast about you* 1 Cor 15:31. *Perh.* (s. 1 above) τὸ ὑμέτερον ὑστέρημα *that which is lacking in you* 16:17.—**S.** GDKilpatrick s.v. ἐμός, end. **M-M.***

ὕμνῳ **impf.** ὕμνου; **fut.** ὕμνήσω; 1 **aor.** ὕμνησα—1. **trans.** (Hes., *Hdt.*+; *inscr.*; **PGM** 13, 628; 637; 21, 19; **LXX**; *Sib. Or.* 5, 151) *sing the praise of, sing hymns of praise to* τινά *someone* God (Xenophanes [VI BC] 1, 13 Diehl2 θεόν; **X.**, Cyr. 8, 1, 23 θεόν; **Dio Chrys.** 80[30], 26; **Alciph.** 4, 18, 16 Διόνυσον; **Dit.**, *Syll.*3 662, 10ff τοὺς θεοὺς ὕμνησεν; **LXX**; **Philo**, *Leg. All.* 2, 102 al.; **Jos.**, *Ant.* 7, 80; 11, 80 τὸν θεόν) Ac 16:25; Hb 2:12 (Ps 21:23).

2. **intr.** *sing (a hymn)* (Ps 64:14; 1 Macc 13:47; **En.** 27, 5; **Jos.**, *Ant.* 12, 349; **Test. Jos.** 8:5a) ὕμνήσαντες *after they had sung the hymn* (of the second part of the Hallel [Ps 113-18 Heb.], sung at the close of the Passover meal) Mt 26:30 (**EBammel**, *JTS* 24, '73, 189 [P64]); Mk 14:26.—**GDelling**, *TW* VIII, 492-506: ὕμνῳ, ψάλλῳ, etc. **M-M.***

ὕμνος, ου, ὁ *hymn* or *song* of praise (Hom.+), also in honor of a divinity (ὕμνος θεῶν **Aeschyl.**, *Cho.* 475; **Pla.**, *Leg.* 7 p. 801 D; **Athen.** 14 p. 627F.—**Pla.**, *Rep.* 10 p. 607A; **Athen.** 1 p. 22B; 14 p. 626B; **Arrian**, *Anab.* 4, 11, 2; **Dit.**, *Syll.*3 449, 2 τοὺς ὕμνους τοῖς θεοῖς; 450, 4 θεῶ ὕμνον; 695, 29, Or. 56, 69; **PGiess.** 99, 8 [II AD]; **POxy.** 130, 21; **RWünsch**, *Pauly-W.* IX 1, 141f.—Ps 39:4; Is 42:10; 1 Macc 13:51; **Philo**; **Jos.**, *Ant.* 7, 305[w. ᾠδαί] al.; *Sib. Or.* 3, 306; *loanw.* in rabb.) w. ψαλμοί (**Jos.**, *Ant.* 12, 323), ᾠδαί πνευματικαί Eph 5:19; Col 3:16 (**Diod. S.** 5, 46, 3 ὕμνοι μετ' ᾠδῆς in praise of the πράξεις of the gods and of their εὐεργεσίαι εἰς ἀνθρώπους; **Test. Gad** 7:2).—**JKroll** (s. ᾠδῶ); same author: *Antike* 2, '26, 258ff and *Gnomon* 5, '29, 30ff; **JQuasten**, *Musik u. Gesang* in d. *Kulten der heidn. Antike u. christl. Frühzeit* '30; **Ruth EMessenger**, *Christ. Hymns of the First Three Cent.: Papers of the Hymn Soc.* 9, '42, 1-27; **GSchille**, *Früchristliche Hymnen*, '62. **M-M.***

ὕπάγω **impf.** ὑπῆγον (Hom.+; but **predom. trans.** [=‘bring under’, etc.] in secular writers; so also Ex 14:21). In our lit. (though not found at all in Ac, Paul, Hb; most frequently in John) only **intr.** (so **Hdt.**, **Eur.**, **Aristoph.**+; **oft. pap.**; **JKalitsunakis**, *ByzZ* 29, '29, 228ff) *go away, withdraw, go* (only the **pres.**, mostly in the **imper.**, and the **impf.** are found.—**Bl-D.** §101 p. 43 under ἄγειν; 308: it tends more and more to mean simply ‘go’ in colloq. speech; so in **Mod. Gk.**).

1. *go away* in the sense ‘leave a person’s presence’ (**Epict.** 3, 23, 12) ὕπαγε σατανᾶ *be gone, Satan!* Mt 4:10; combined w. ὀπίσω μου *ibid.* v.l.; 16:23; Mk 8:33; Lk 4:8 t.r. ὑπάγετε ἀπ' ἐμοῦ 2 Cl 4:5 (saying of Jesus, fr. an unknown source). μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; *do you, too, want to go away (fr. me)?* J 6:67.—ὕπαγε *go (away)* (**PGM** 4, 348; 371; 36, 354), **esp.** *go home* (**Epict.** 3, 22, 108) Mt 8:13; 19:21; 20:14; Mk 2:9 v.l.; 7:29; 10:52. on ὕπαγε εἰς εἰρήνην Mk 5:34 or ὑπάγετε ἐν εἰρήνῃ Js 2:16 cf. *εἰρήνη* 2. In other moods than the **imper.** in the general sense *go away* J 18:8; Hs 8, 2, 5; 9, 10, 4; *go away*=leave Mk 6:33. ὑπάγουσα λέγει *as she went she said* Hv 1, 4, 3. ἄφετε αὐτὸν ὑπάγειν *let him go (prob.=go home)* J 11:44. Naturally the boundary betw. *go away* and *go* (elsewhere) is not fixed; cf. e.g. οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες *people coming and going* Mk 6:31.

2. *go* (in a certain direction) w. the goal indicated by εἰς w. the **acc.** (**Epict.** 3, 22, 108; **Suppl. Epigr. Gr.** VIII 574, 19 [III AD]; **PLond.** 131, 155; 218 [I AD] al. in **pap.**) Mt 9:6; 20:4, 7; Mk 2:11; 11:2; 14:13; Lk 19:30; J 6:21; 7:3; 9:11; 11:31; Hv 4, 1, 2; s 8, 3, 6; 9, 11, 6. Also symbolically of stones that go into a building=are used in its construction Hv 3, 5, 1 and 3; 3, 6, 2; s 9, 3, 3f. **Fig.** εἰς αἰχμαλωσίαν ὑπάγειν *go into captivity* Rv 13:10; εἰς ἀπώλειαν 17:8, 11. ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα Mt 26:18; cf. Mk 5:19 (ὕπάγειν πρὸς τινα as **PTebt.** 417, 4; 21). ὑπάγειν μετὰ τινος (**PTebt.** 422, 9 ὕπαγε μετὰ Μέλανος πρὸς Νεμεσᾶν) Mt 5:41=D 1:4; μετὰ τινος ἐπὶ τινα Lk 12:58. ἐκεῖ J 11:8. ποῦ (=ποῖ) 3:8; cf. **IPHld** 7:1; J 12:35. ὅπου ἂν ὑπάγῃ Rv 14:4 (cf. **POxy.** 1477, 2 ὅπου ὑπάγω; **Test. Levi** 13:3 ὅπου ὑπάγει). **W. inf.** of purpose ὑπάγω ἀλειτουργεῖν J 21:3.—The **imper.** ὕπαγε, ὑπάγετε is followed by another **imper.**, in the NT almost always without a connective (**Epict.** 3, 21, 6; 22, 5; 23, 12 al.; **Vi. Aesopi** W c. 44 ὕπαγε, δός; ὕπαγε ἔλεγχον Mt 18:15; cf. 5:24; 8:4; 19:21; 21:28; 27:65; 28:10; Mk 1:44; 6:38; 10:21; 16:7; J 4:16; 9:7; Rv 10:8. **W.** the conjunction καὶ (**PTebt.** 417, 5f [III AD] ὕπαγε καὶ εἶδε) ὑπάγετε καὶ ἐκχέετε 16:1; cf. Hv 3, 1, 7; 4, 2, 5; s 8, 11, 1; 9, 10, 1.—**Abs. go** (the context supplies the destination) ὑπάγετε Mt 8:32; cf. 13:44; Lk 10:3; J 15:16. ἐν τῷ ὑπάγειν αὐτόν *as he was going* Lk 8:42; cf. 17:14.—J 12:11 (**P66** om. ὑπ.); Hv 3, 10, 2.

3. used **esp.** of Christ and his *going* to the Father, characteristically of J. ὑπάγω πρὸς τὸν πέμψαντά με J 7:33; 16:5a; πρὸς τὸν πατέρα **vss.** 10, 17. ἀπὸ θεοῦ ἐξηλθεν καὶ πρὸς τὸν θεὸν ὑπάγει 13:3. οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω 8:14a; cf. b (GPWetter, *E. gnost. Formel im vierten Ev.*: *ZNW* 18, '18, 49-63). ὅπου ἐγὼ ὑπάγω ὑμεῖς

οὐ δύνασθε ἐλθεῖν **vs.** 21b, 22; 13:33; **cf. vs.** 36b. **Abs.** ἐγὼ ὑπάγω *I am taking my departure* 8:21a. ὑπάγω καὶ ἔρχομαι *I am going away and returning again* 14:28. **S.** in addition 13:36a; 14:4, 5; 16:5b; 1 J 2:11.—ὁ υἱὸς τοῦ ἀνθρώπου ὑπάγει Mt 26:24; Mk 14:21 places less emphasis upon going to be **w.** God; it is rather a euphemism for death *the Son of Man is to go away=he must die.* **M-M. B.** 694.*

ὕπακοή, ἡς, ἡ (2 Km 22:36; **Test. Jud.** 17:3; **pap. fr.** VI AD, e.g. PStrassb. 40, 41)—**1. obedience**—**a. gener.**, the obedience which every slave owes his master εἰς ὑπακοήν=εἰς τὸ ὑπακούειν *to obey* Ro 6:16a.

b. predom. of obedience to God and his commands, **abs.** (**opp.** ἀμαρτία) Ro 6:16b. **Cf.** 1 Cl 9:3; 19:1. δι' ὑπακοῆς *obediently, in obedience* (toward God) 10:2, 7. Of Christ's obedience Hb 5:8.—**W.** subjective **gen.** of Christ's obedience to God Ro 5:19 (**opp.** παρακοή); of men's obedience to the will of God as expressed in the gospel Ro 15:18; 16:19; of obedience to God's chosen representatives, the apostle and his emissaries 2 Cor 7:15; 10:6 (**opp.** παρακοή); Phlm 21.—**W.** the objective **gen.** ὑπ. τοῦ Χριστοῦ *obedience to Christ* 2 Cor 10:5; 1 Pt 1:2 (where Ἰησοῦ Χρ. goes **w.** ὑπακοήν). ὑπ. τῆς ἀληθείας **vs.** 22. **Perh.** εἰς ὑπακοήν πίστεως Ro 1:5; 16:26 is to be taken in this sense *to promote obedience to the message of faith.* But it may be better to render it more generally *with a view to (promoting) obedience which springs from faith* (so GHParke-Taylor, **ET** 55, '44, 305f; **gen.** of source). On τέκνα ὑπακοῆς 1 Pt 1:14 **s.** τέκνον 2f β; on τὸν τῆς ὑπακοῆς τόπον ἀναπληροῦν 1 Cl 63:1 **s.** ἀναπληρόω 3.—OKuss, D. Begriff des Gehorsams im NT: **ThGl** 27, '35, 695-702; HvCampenhausen, Recht u. Gehors. in d. ältest. Kirche: **ThBl** 20, '41, 279-95—**2. (obedient) answer** GP 10:42. **M-M.***

ὕπακούω **impf.** ὑπῆκουον; **fut.** ὑπακούσομαι; 1 **aor.** ὑπήκουσα (**Hom.+;** **inscr., pap., LXX;** **Ep.** Arist. 44; **Philo, Joseph., Test. 12 Patr.**) *listen to.*

1. obey, follow, be subject to w. gen. of the pers. (**Hdt.** 3, 101 al.; so **predom.** in **pap.** and **LXX;** **Test. Gad** 8:3) B 9:1 (Ps 17:45 v.l.; the text has μοι). **W. dat.** of the pers. (**Thu., Aristoph. et al.;** **Philo, Mos.** 1, 156; **Jos., Ant.** 13, 275; **Test. Jud.** 1:4; 18:6 θεῷ; in **pap.** and **LXX** the **dat.** is less freq. than the **gen.** Bl-D. §173, 3; 187, 6; **cf. Rob.** 507; 634): parents Eph 6:1; Col 3:20; masters Eph 6:5; Col 3:22; **cf. Ro** 6:16; husband (**cf. Philemo Com.** 132 K. ἀγαθῆς γυναικὸς ἐστὶν μὴ κρείττον' εἶναι τὰνδρός, ἀλλ' ὑπῆκουον; **Jos., C. Ap.** 2, 201) 1 Pt 3:6; bishop IEph 20:2, **cf. IMg** 3:2 v.l. Funk (Sb 7835, 10 [I BC] in the charter of the cult-brotherhood of Zeus Hypsistos: ὑπακούειν πάντας τοῦ ἡγουμένου); Christ Hb 5:9 (**cf. Ael. Aristid.** 50, 86 K.=26 p. 527 D.: τῷ θεῷ; EKamlah, Die Form der katalogischen Paränese im NT, '64 [moral exhortation]). The pers. is supplied **fr.** the context (**cf. PTebt.** 24, 26; **Ep. Arist.** 44; 2 Ch 24:19 v.l.) Phil 2:12; 1 Cl 7:6; 57:4 (Pr 1:24). ὑπακούσωμεν τῷ ὀνόματι αὐτοῦ 1 Cl 58:1 marks the transition to the next usage (**w.** things).—**W. dat.** of the thing to which one is obedient or which one embraces in full surrender (**cf. Athen.** 6 p. 247D ὑπ. δέειπνω=accept the invitation) ὑπακούειν τῇ πίστει Ac 6:7; τῷ εὐαγγελίῳ Ro 10:16; 2 Th 1:8; τῷ λόγῳ ἡμῶν 2 Th 3:14; τῇ βουλήσει αὐτοῦ (=τοῦ θεοῦ) 1 Cl 9:1; 42:4; τοῖς προστάγμασι 2 Cl 19:3 (**Aeschines** 1, 49 and **Dit., Syll.** 3 785, 18 τ. νόμοις; **Demosth.** 18, 204; **Jos., Ant.** 3, 207τ. λεγομένοις; 5, 198); ταῖς ἐπιθυμίαις αὐτοῦ (=τοῦ θνητοῦ σώματος ἡμῶν) Ro 6:12. ὑπηκούσατε εἰς ὃν παρεδόθητε τύπον διδασκῆς **vs.** 17 (παραιδίδωμι 1b, end).—**Foll.** by the **inf.** which shows what the obedience results in (Gen 39:10) Ἀβραάμ ὑπήκουσεν ἐξελεσθῆναι *Abr. went out obediently* Hb 11:8.—Also of the enforced obedience of the demons ὑπακούουσιν αὐτῷ *they are forced to obey him* Mk 1:27; of the elements Mt 8:27 (OBetz, **ZNW** 48, '57, 49-77, **esp.** 70-2); Mk 4:41; Lk 8:25; of a tree that must yield to a higher power 17:6 (**cf. Hippocr., Epid.** 3, 8; **Galen** VI 354 K., who speak of diseases that ὑπ.=‘must yield’ to a remedy [dative]).

2. hear, grant one's request (of God **Diod. S.** 4, 34, 5 τοὺς ἀθανάτους ὑπακούσαντας; **Vi. Aesopi** I c. 5 of Isis; **Is** 65:24; **Jos., Ant.** 14, 24.—**X., Cyr.** 8, 1, 18 of a judge who hears the plaintiff) 1 Cl 39:7 (Job 5:1).

3. technically of the door-keeper, whose duty it is to listen for the signals of those who wish to enter, and to admit them if they are entitled to do so, simply open or answer (the door) (**Pla., Phaedo** 59E ὁ θυρωρός, ὅσπερ εἰσθῆι ὑπακούειν, **Crito** 43A; **X., Symp.** 1, 11; **Theophr., Char.** 4, 9; 28, 3; **Lucian, Icarom.** 22 **et al.**) προσῆλθεν παιδίσκη ὑπακούσαι Ac 12:13. **M-M.***

ὑπαλείφω 1 **aor. pass.** ὑπηλείφθην (**Aristoph., X.+**) *anoint (from below)* **fig.** (**Aristoph., Ach.** 1029 εἰρήνην τινά) ἐμὲ ἔδει ὑφ' ὑμῶν ὑπαλειφθῆναι *I needed to be anointed by you with faith* IEph 3:1.*

ὑπανδρος, ον *under the power of or subject to a man* ἡ ὑπανδρος γυνή *the married woman* (**Polyb.** 10, 26, 3; **Aelian, N.A.** 3, 42 p. 77, 3; **Artem.** 1, 78 p. 74, 6; **Athen.** 9 p. 388C; **Heliod.** 10, 22; **Num** 5:20, 29; **Pr** 6:24, 29; **Sir** 9:9; 41:23) Ro 7:2. **M-M.***

ὑπαντάω **impf.** ὑπῆντων; 1 **aor.** ὑπῆντησα (**Pind., X.+;** **inscr., pap., LXX**) (*come or go to*) *meet* τινί someone (**Appian, Bell. Civ.** 4, 111 §406; 4, 134 §566; **PStrassb.** 101, 4 [I BC] ἡμῖν; **Tob** 7:1 BA; **Philo, Det. Pot. Ins.** 135; **Jos., Ant.** 2, 279) Mt 8:28; 28:9; Mk 5:2; Lk 8:27; 17:12 v.l.; J 4:51; 11:20, 30; 12:18; Ac 16:16 (**freq.** interchanged in NT **mss. w.** ἀπαντάω, **q.v.**); **MPol** 8:2; **Hv** 4, 2, 1.—Also in a hostile sense *oppose* (**X., Appian, Illyr.** 23 §68; 26 §75, **Bell. Civ.** 4, 115 §480; **Jos., Ant.** 7, 128; **Test. Benj.** 2:4) Lk 14:31. **M-M.***

ὑπάντησις, εως, ἡ *coming to meet* (**Ptolem., Apotel.** 3, 11, 16; 32; 4, 9, 1; **Appian, Bell. c.** 4, 6 §22; **Jos., Ant.** 11, 327; **Dit., Syll.** 3 798, 16; 23 [37 AD]) in our **lit.** only in the **expr.** εἰς ὑπάντησιν *to meet* τινί someone (**Ps.-Callisth.** p. 116, 23; **PGiess.** 74, 6 [II AD] εἰς ὑπάντησιν Οὐλπιανῷ [**acc. to the rdg.** recommended by FPreisigke, Wörterbuch **s.v.** and accepted by **M-M.**]; 1 Ch 14:8 A; **Pr** 7:15 B) Mt 8:34; J 12:13. Also τινός (Jdth 2:6 S; 1 Macc 9:39 S) Mt 25:1.—**NSvensson, Bull. de corr. hell.** 50, '26, 527ff. **M-M.***

ὑπαρξίς, εὼς, ἡ (Aristot.+; Philo; Jos., **Ant.** 16, 48)—1. *existence* (Philodem, Piet. 114; **Plut.**, Mor. 1067C et al.; Philo, Op. M. 170 θεοῦ) τὰ δοῦλα τ. ὑπάρξεως *things that are subservient to (their) existence* PK 2 p. 14, 16.

2.=τὰ ὑπάρχοντα *that which one has, property, possession* (Polyb. 2, 17, 11; **Dionys.** Hal. 5, 48; **Diod.** S. 20, 71, 1; **Plut.**, Mor. 226C; **Artem.** 2, 24; **POxy.** 707, 15; 1274, 14; **BGU** 195, 22; **PAmh.** 80, 5 a1.; 2 Ch 35:7; Ps 77:48; Pr 18:11; 19:14; Jer 9:9; **Test. Levi** 17:9) Hb 10:34; Hs 1:5. **Pl.** *possessions, belongings* (w. κτήματα) Ac 2:45. (W. ἀγροί and οἰκήσεις) Hs 1:4. **M-M.***

ὑπάρχω **impf.** ὑπῆρχον (Hom.+; **inscr.**, **pap.**, **LXX**, **En.**, **Ep. Arist.**, **Philo**, **Joseph.**, **Test. 12 Patr.**, **Sib. Or.**).

1. *exist (really)*, *be present, be at one's disposal* (**Pind.**, **Aeschyl.**, **Hdt.**+) μηδενὸς αἰτίου ὑπάρχοντος *since there is no good reason* Ac 19:40. **Cf.** 27:21; 28:18; *be (found) somewhere* 4:34; 10:12; 17:27; Phil 3:20; 1 Cl 61:2; **Epil Mosq** 3. ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν *I hear that there are actually divisions among you* 1 Cor 11:18. **W.** *dat. of the pers.* ὑπάρχει μοί τι *someh. is at my disposal, I have someh.* (X., **An.** 2, 2, 11; **PMagd.** 9, 2 [III BC]) ὑπάρχει ἐμοὶ Ἰσιεῖον; Sir 20:16; **Jos.**, **Ant.** 7, 148) χρυσίον οὐκ ὑπάρχει μοι Ac 3:6. **Cf.** 4:37; 28:7; 2 Pt 1:8. τὰ ὑπάρχοντά τι *what belongs to someone, someone's property, possessions, means* (**Dit.**, **Syll.** 3 646, 25 [170 BC]; very oft. in **pap.** since **PHib.** 94, 2; 15; 95, 12 [III BC]; Tob 4:7; **Jos.**, **Ant.** 4, 261) Lk 8:3; 12:15; Ac 4:32. **Subst.** in the same sense τὰ ὑπάρχοντά τινος (**Dit.**, **Syll.** 3 611, 14; very oft. in **pap.** since **PHib.** 32, 5; 84, 9; **PEleph.** 2, 3 [III BC]; Gen 31:18; Sir 41:1; Tob 1:20 BA) Mt 19:21; 24:47; 25:14; Lk 11:21; 12:33, 44; 14:33; 16:1; 19:8; 1 Cor 13:3; Hb 10:34.

2. as a widely used substitute in **H.Gk.** for εἶναι (**BI-D.** §414, 1; **cf.** **Rob.** 1121) **w.** a predicate noun (**Dit.**, **Or.** 383, 48 [I BC]) ὅπως οὗτος. . . ὑπάρχει καθιδρυμένος; **Sib. Or.** 3, 267, **fgm.** 1, 28) οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν Lk 8:41. **Cf.** 9:48; Ac 7:55; 8:16; 16:3; 19:36; 21:20; 1 Cor 7:26; 12:22; Js 2:15; 2 Pt 3:11; 1 Cl 19:3 and oft. Very freq. in the **ptc.** **w.** a predicate noun *who is, since he is*, etc. (**Test. Sim.** 4:4 ἐλεήμων ὑπάρχων) οἱ Φαρισαῖοι φιλάργυροὶ ὑπάρχοντες Lk 16:14. **Cf.** 11:13; 23:50; Ac 2:30; 3:2; 16:20, 37; 17:24, 29; 22:3; 27:12; Ro 4:19; 1 Cor 11:7; 2 Cor 8:17; 12:16; Gal 1:14; 2:14; 2 Pt 2:19; 1 Cl 1:1; 11:1, 2; 25:2; B 5:10.—ὑπ. **w.** a **prep.**: ἐν (Jer 4:14; **Philo**, **Leg. All.** 1, 62; **Jos.**, **Ant.** 7, 391): οἱ ἐν Μίματισμῷ ἐνδόξω ὑπάρχοντες Lk 7:25; **cf.** 16:23; Ac 5:4; 14:9 D; Phil 2:6; 1 Cl 1:3; 32:2; 56:1. τοῦτο πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει Ac 27:34 (**s. πρόσ** I). **M-M.****

ὑπέικο (Hom.+) *yield, fig. give way, submit* to someone's authority (Hom.+; 4 Macc 6:35) **w. dat.** of the **pers.** to whom one submits (Hom.; **Pla.**, **Leg.** 4 p. 717D; **Sextus** 17; **cf.** **Philo**, **Mos.** 1, 156) Hb 13:17. **M-M.***

ὑπεναντίος, α, ον (Hes., **Hdt.**+) mostly *opposed, contrary, hostile* (**Thu.** 2, 2, 2; **Pla.**, **Theaet.** 176A; **Demosth.** 24, 108 al.; **inscr.**, **pap.**; **Jos.**, **C. Ap.** 2, 180) τινὶ *against someone* Col 2:14. **Subst.** ὁ ὑπεναντίος *the opponent* (X.; **Polyb.** 1, 11, 14; **Plut.**, **Thes.** 13, 2; **inscr.**; **POxy.** 1151, 55; **LXX**; **predom.** in **pl.**) οἱ ὑπεναντίοι *the adversaries* (X., **Cyr.** 1, 6, 38) of God Hb 10:27 (**cf.** Is 26:11). **M-M.***

ὑπενεγκεῖν **s. υποφέρειν.**

ὑπεξέρχομαι 2 **aor.** ὑπεξῆλθον *go out quietly or secretly* (**Pla.** et al.; **Plut.**, **Lucullus** 16, 7; **Lucian**, **Dial. Mar.** 2, 4; **Cass. Dio** 38, 17; **Jos.**, **Ant.** 14, 16) **MPol** 5:1a. **W.** the destination given (**Hdt.** 8, 36 ἐς Ἀμφισσαν) εἰς ἀγρίδιον 5:1b.*

ὑπέρ (Hom.+; **inscr.**, **pap.**, **LXX**, **En.**, **Ep. Arist.**, **Philo**, **Joseph.**, **Test. 12 Patr.**) **prep.** **w. gen.** and **acc.** (**lit. s.v. ἀνά, beg.** In addition to this, for ὑπέρ: **LWenger**, *Die Stellvertretung im Rechte der Papyri* 1896; **ATRobertson**, *The Use of ὑπέρ in Business Documents in the Papyri*: **Exp.** 8th Ser. XVIII, '19, 321-7) *over, above*, in out **lit.** not in a local sense (not in the **LXX** either), only in non-literal senses. The **mss.** oft. fluctuate between ὑπέρ and περὶ; see 1f below.

1. **w. gen.**—**a.** *for, in behalf of, for the sake of someone* or *someh.*—**a.** after words that express a request, prayer, etc. After the verbs δέομαι (**q.v.** 3), εὐχομαι (**q.v.** 1), προσεύχομαι (**q.v.**), ἐντυχάνω (**q.v.** 1a; **cf.** b), ὑπερεντυχάνω (**q.v.**), λιτανεύω (**q.v.**) etc. After the nouns δέησις (**q.v.**, end), προσευχή (**q.v.** 1). **Cf.** also 1 Ti 2:1f.

β. after words and expressions that denote working, caring, concerning oneself about. After the verbs ἀγρυπνέω (**q.v.** 2), ἀγωνίζομαι (**q.v.** 2b), μεριμνάω (**q.v.** 2), πρεσβεύω (**q.v.**) etc. After the nouns ζῆλος (**q.v.** 1), σπουδή (**q.v.** 2), ἔχειν πόνον (πόνος 1). ὑπὲρ ὑμῶν διάκονος Col 1:7.

γ. after expressions having to do **w.** sacrifice: ἀγιάζω (**q.v.** 2), ἀγνίζομαι (**s. ἀγνίζω** 2b). τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη Χριστός 1 Cor 5:7 **t.r.** ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσφορά Ac 21:26 (**προσφέρειν** 2a).—Eph 5:2; Hb 9:7.

δ. gener. εἶναι ὑπὲρ τινος *be for someone, be on someone's side* (**Pland.** 16, 8 τὸ νόμιμον ὑπὲρ ἡμῶν ἐστίν.—**Opp.** εἶναι κατὰ τινος) Mk 9:40; Lk 9:50; Ro 8:31.—ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ λέγειν Ac 26:1. ἵνα μὴ εἷς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἐτέρου 1 Cor 4:6. **Cf.** 2 Cor 1:11 a, b; 5:20b (δεόμεθα ὑπὲρ Χριστοῦ=*as helpers of Christ we beg you*. Also **poss.** *is we beg you by or in the name of Christ* [**Apollon. Rhod.** 3, 701 λίσσομ' ὑπὲρ μακάρων=*by the gods, in imitation of Il.* 22, 338.—**Theaetetus**—III BC—: **Anth. Pal.** 7, 499, 2]). τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν *to be thus minded in behalf of you all* Phil 1:7 (**perh.** simply=*about*; **s.** 1f below); **cf.** 4:10 (think of me=*care for, be interested in me*).

ε. after expressions of suffering, dying, devoting oneself, etc. ἀποθνήσκειν ὑπὲρ τινος *die for someone* or *someh.* (ἀποθνήσκω 1aα; also **Jos.**, **Ant.** 13, 6) J 11:50-2; 18:14; Ro 5:7a, b. τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τινος

(cf. Jos., Bell. 2, 201; Sir 29:15) J 10:11, 15; 13:37f; 15:13; 1J 3:16b.—Ro 16:4; 2 Cor 12:15; Eph 3:1, 13; Col 1:24a.—So esp. of the death of Christ (already referred to at least in part in some of the passages already mentioned. S. also above 1 aγ and below 1 c) *for, in behalf of* mankind, the world, etc.: Mk 14:24; Lk 22:19f; Ro 5:6, 8; 8:32; 14:15; 1 Cor 1:13 (where the expr. μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν; was chosen for no other reason than its ref. to the redeeming death of Christ); 11:24; 15:3; Gal 2:20; 3:13; Eph 5:25; 1 Th 5:10 t.r.; 1 Ti 2:6; Tit 2:14; Hb 2:9; 6:20; 1 Pt 2:21 (περί P72 A); 3:18; 1J 3:16a; MPol 17:2a, b.—AMetzinger, Die Substitutionstheorie u. das atl. Opfer, Biblica 21, '40, 159-87, 247-72, 353-77; EHBlakeney, ET 55, '43/'44, 306.

b. w. gen. of the thing, in which case it must be variously translated ὑπὲρ (τῶν) ἁμαρτιῶν *in order to atone for (the) sins* or *to remove them* Gal 1:4; Hb 5:1b; 7:27; 9:7 (here ὑπὲρ. . . τῶν ἀγνοημάτων); 10:12; B 7:3, 4 (prophetic saying of unknown origin), 5f.—ὑπὲρ τῆς τοῦ κόσμου ζωῆς *to bring life to the world* J 6:51. ὑπὲρ τῆς δόξης τοῦ θεοῦ *to reveal the glory of God* 11:4. ὑπὲρ τοῦ ὀνόματος αὐτοῦ (cf. Sb 7681, 7 [312 AD]) ὑπὲρ τοῦ ὀνόματος μου=in behalf of) *to spread his name* Ro 1:5; cf. 3J 7. ὑπὲρ ἀληθείας θεοῦ=in order to show that God's promises are true Ro 15:8. ὑπὲρ τῆς ὑμῶν παρακλήσεως *in order to comfort you* 2 Cor 1:6a, b. Cf. 12:19. ὑπὲρ τῆς πίστεως ὑμῶν *for the strengthening of your faith* 1 Th 3:2.

c. in place of, instead of, in the name of (Eur.; Polyb. 3, 67, 7; Jos., C. Ap. 2, 142;—in pap. very oft. ὑπὲρ αὐτοῦ to explain that the writer is writing 'as the representative of' an illiterate pers.; Dssm. LO 285, 2 [LAE 335, 4]) ἵνα ὑπὲρ σοῦ μοι διακονῇ Phlm 13. **Somet.** the mng. *in place of* merges w. *on behalf of, for the sake of* Ro 9:3. οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν 1 Cor 15:29a is debated; cf. b (s. the lit. s.v. βαπτίζω 2bγ; also KBornhäuser, Die Furche 21, '34, 184-7). εἰς ὑπὲρ πάντων ἀπέθανεν 2 Cor 5:14; cf. 15a, b, 21 (Eur., Alc. 701 κατθανεῖν ὑπὲρ σου).

d. to denote the moving cause or the reason because of, for the sake of, for (Diod. S. 10, 21, 2 τὴν ὑπὲρ τῶν ἁμαρτημάτων τιμωρίαν; schol. on Pind., Ol. 6, 154b), w. verbs of suffering, giving the reason for it ὑπὲρ τοῦ ὀνόματος Ac 5:41; 9:16; 21:13; ὑπὲρ Χριστοῦ Phil 1:29a, b; cf. 2 Th 1:5; ὑπὲρ θεοῦ ἀποθνήσκω IRo 4:1. **Likew.** used w. nouns that denote suffering ὑπὲρ Χριστοῦ *for Christ's sake* 2 Cor 12:10.—εὐχαριστεῖν ὑπὲρ τινος *give thanks for someth.* 1 Cor 10:30; Eph 5:20; D 9:2; 10:2 (cf. Sb 3926, 12 [I BC]) τὸ κατεσκευασμένον ὑπὲρ [=in gratefulness for] τῆς ἡμετέρας σωτηρίας Ἰσιδεῖον. δοξάζειν τὸν θεὸν ὑπὲρ τινος *praise God for someth.* Ro 15:9.—ὑπὲρ τοῦτου *with reference to someth.* (Synes., Ep. 67 p. 209C) 2 Cor 12:8.

e. The mng. above and beyond is poss. in ὑπὲρ τῆς εὐδοκίας Phil 2:13 (εὐδοκία 1).

f. about, concerning (about equivalent to περί [τινος], w. which it is freq. interchanged in the mss.; cf. Kühner-G. I p. 487 [w. class. exx.]). Also quite common in Polyb., Diod. S., Dionys. Hal., Joseph., inscr. and pap. [Schmidt 396]; Mlt. 105; Rdm.2 p. 140; Johannessohn 216-21; LDeubner, Bemerkungen z. Text der Vita Pyth. des Iamblichos: SAB '35, XIX 27; 71), oft. at the same time in the sense 'in the interest of' or 'in behalf of' οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον J 1:30 (t.r. περί). Ἡσαΐας κρᾶζει ὑπὲρ τοῦ Ἰσραὴλ Ro 9:27 (v.l. περί). Cf. 2 Cor 1:8 (v.l. περί); 5:12; 7:4, 14; 8:24; 9:2f; 12:5a, b (in all the passages in 2 Cor except the first dependent on καυχᾶμαι, καύχημα, καύχησις); 2 Th 1:4 (ἐγκυχᾶσθαι). *With reference to* (Demosth. 21, 121) 2 Cor 8:23; 2 Th 2:1. ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν *our hope with reference to you is unshaken* 2 Cor 1:7 (ἐλπίς ὑ. τινος 'for someth.' Socrat., Ep. 6, 5).

2. w. the acc., in the sense of excelling, surpassing *over and above, beyond, more than* κεφαλὴ ὑπὲρ πάντα *the supreme Head* Eph 1:22 (Appian, Bell. Civ. 5, 74 §314 ὑπὲρ ἅπαντα). ὑπὲρ δύναμιν *beyond one's strength* 2 Cor 1:8; cf. 8:3 t.r. (Dit., Or. II 767, 19f ὑπὲρ δύναμιν; Cyranides p. 63, 22 ὑπὲρ λόγον). Also ὑπὲρ ὃ δύνασθε 1 Cor 10:13. μὴ ὑπὲρ ἃ γέγραπται *not (to go) beyond what is written* 1 Cor 4:6 (s. WLütgert, Freiheitspredigt u. Schwarmgeister in Korinth '08, 97ff; ASchlatter, Die korinth. Theologie '14, 7ff; OLinton, StKr 102, '30, 425-37; LBrun, ibid. 103, '31, 453-6; PWallis, ThLZ 75, '50, 506-8; ALegault, NTS 18, '71/'72, 227-31). ὑπὲρ ἃ λέγω ποιήσεις *you will do even more than I ask* Phlm 21. ὑπὲρ τι καὶ καθ' ὑπερβολὴν ὑπερευφραίνομαι *I feel an exceeding and overwhelming joy* B 1:2.—After an adj. in comp. or superl. for ἢ than: mostly so after the comp. (Judg 11:25 B; 15:2 B; 18:26 B; 3 Km 19:4; Ps 18:11; Hab 1:8) τομώτερος ὑπὲρ πᾶσαν μάχαιραν Hb 4:12. Cf. Lk 16:8; J 12:43 v.l.; MPol 18:1. τοὺς ἀποστόλους ὄντας ὑπὲρ πᾶσαν ἁμαρτίαν ἀνομιωτέρους *the apostles, who were more lawless than* (men who commit) *any and every sin* B 5:9; rarely after the superl. γλυκυτάτη ὑπὲρ τὸ μέλι Hm 5, 1, 6. **Likew.** after verbs that express the idea of comparison ἡσώθητε (=ἐγένεσθε ἡσσονες) ὑπὲρ τὰς λοιπὰς ἐκκλησίας, *were you treated worse than the other churches?* 2 Cor 12:13.—'More than' also takes on the sense *more exalted or excellent or glorious than*; as the timeless one (ἄχρονος), Christ is called ὁ ὑπὲρ καιρὸν *the one who is exalted beyond time* IPol 3:2. ὑπὲρ θάνατον *exalted above death* ISm 3:2. οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον *a disciple is not superior to his teacher* Mt 10:24a; Lk 6:40.—Mt 10:24b; Ac 26:13; Phil 2:9. οὐκέτι ὡς δοῦλον ἀλλὰ ὑπὲρ δοῦλον *no longer as a slave, but as someth. better than a slave* Phlm 16. τῷ δυναμένῳ ὑπὲρ πάντα ποιῆσαι *to him who is able to do greater things than all* (we can ask or imagine) Eph 3:20.—*More than* (Test. Gad 7:1) ἀγαπᾶν ὑμᾶς ὑπὲρ τὴν ψυχὴν μου B 1:4; cf. 4:6; 19:5; D 2:7. φιλεῖν Mt 10:37a. b. ἀρέσει αὐτῷ ὑπὲρ μόσχον 1 Cl 52:2 (Ps 68:32). λάμπειν IEph 19:2. προκόπτειν Gal 1:14. στίλβειν Hs 9, 2, 2.

3. The adverbial use of ὑπὲρ is, so far, almost unknown outside the NT (but cf. L-S-J s.v. ὑπὲρ E; Ursing 49 cites fr. an Aesop-ms. ὅπερ ἔτι ὑπὲρ ἀπεδέξατο, where all the other mss. have μᾶλλον [Phil 3:4 ἐγὼ μᾶλλον]). On the adverbial use of other prepositions s. Kühner-G. I p. 526f). διάκονοι Χριστοῦ εἰσιν; ὑπὲρ ἐγὼ *are they servants of Christ? I am so even more* (than they) 2 Cor 11:23 (W-H. accent ὑπερ). Wallis (s. 2 above) classes 1 Cor 4:6 here.—On ὑπὲρ ἄγαν, ὑπὲρ ἐκεῖνα, ὑπὲρ ἐκπερισσοῦ, ὑπὲρ λίαν s. **ὑπεράγαν, ὑπερέκεινα, ὑπερεκπερισσοῦ** (-ὤς), **ὑπερλίαν**. M-M.

ὑπεραγάλλομαι dep. *rejoice or exult greatly* ὑπεραγαλλόμενος *with the highest joy* IPHld 5:1.*

ὑπεράγαν *adv.* (ὑπέρ+ἄγαν: **Strabo** 3, 2, 9; **Aelian**, N.A. 3, 38; **Vett. Val.** p. 63, 5; **Diog. L.** 3, 26; 2 Macc 10:34. Written separately as early as **Eur.**, Med. 627.-**Bl-D.** §116, 3) *beyond measure* 1 Cl 56:2.*

ὑπεραγαπάω 1 *aor.* ὑπερηγάπησα (**Demosth.** 23, 196; **Aristot.**, Eth. Nic. 9, 7 p. 1168a, 1; **Cass. Dio** 77, 22, 1; **Herodian** 4, 7, 4; **Aristaen.**, Ep. 1, 19; 2, 16 σε; **Eunap.** p. 67; **Jos.**, **Ant.** 1, 222; 12, 195) *love most dearly* τινά *someone* (**Plut.**, Ages. 35, 2; **Ps.-Callisth.** 2, 21, 2) B 5:8.*

ὑπεραίρω (**Aeschyl.**, Pla.+; *inscr.*, pap., LXX, Ep. Arist.; **Jos.**, C. Ap. 2, 223 in var. mngs.) in our lit. only ὑπεραίρομαι *rise up, exalt oneself, be elated* (**Aristaen.** 1, 17; **Anth. Pal.** 5, 299, 5; 2 Macc 5:23 [w. dat.]) ἐπὶ w. acc. 2 Th 2:4. Abs. 2 Cor 12:7a, b (Byz. folk-song in **Theophanes Conf.** [VIII AD], Chron. 283, 19ff de Boor [cf. **KKrumbacher**, Byz. Lit. 2 1897, 792] δὸς αὐτοῦ κατὰ κρανίου, ἵνα μὴ ὑπεραίρηται). M-M.*

ὑπέρακμος, ον (**Soranus**, **Hesychius**, **Suidas**) fr. ἀκμή=highest point or prime of a person's development (ἀκ. in this sense in **Pla.**, Rep. 5 p. 460E; **Philo**, Leg. All. 1, 10) 1 Cor 7:36. Depending on one's understanding of this pass. (cf. **γαμίζω** 1), it may apply either to the woman *past one's prime, past marriageable age, past the bloom of youth* (so **Soranus** p. 15, 8.—**Diod. S.** 32, 11, 1 speaks of the ἀκμή τῆς ἡλικίας of a woman and in 34+35 fgm. 2, 39 uses ἀκμή of the youthful bloom of a παρθένος.—**Lycon** [III BC] in **Diog. L.** 5, 65 commiserates the father of a παρθένος who, because of the smallness of her dowry ἐκτρέχουσα [=goes beyond] τὸν ἀκμαῖον τῆς ἡλικίας καιρόν) or to the man (**Diod. S.** 32, 10, 2 ἀκμή; **Ps.-Clem.**, **Hom.** p. 8, 17 Lag. ἀκμαία ἐπιθυμία; **Syntipas** p. 10, 14 uses ἀκμάζω in that way), in which case ὑπέρ is not to be understood in the temporal sense, but expresses intensification (cf. **ὑπέρ** 2. **Diod. S.** 36, 2, 3 ὁ ἔρωσ of a man in love ἤκμαζεν and became irresistible), *with strong passions*. M-M.*

ὑπεράνω *adv.* (**Aristot.**+; *inscr.*, pap., LXX) (*high*) above as improper prep. w. gen. (**Bl-D.** §215, 2; **Rob.** 646f) of place (**Archimed.** II 318, 6 **Heib.**; **Eratosth.** p. 46, 7; **Ocellus Luc.** c. 36 ὑπ. σελήνης; **Diod. S.** 20, 23, 1; *schol.* on **Apollon. Rhod.** 2, 160b; **Ezk** 43:15; **Jos.**, **Ant.** 3, 154) Eph 4:10; **Hb** 9:5.—Of rank, power, etc. (**Lucian**, **Demon.** 3; **Dt** 28:1; **Philo**, **Conf. Lingu.** 137; **Test. Levi** 3:4) Eph 1:21. M-M.*

ὑπερασπίζω (**Gen** 15:1; 4 **Km** 19:34; **Pr** 2:7; **Polyb.** 6, 39, 6 al.; **Dionys. Hal.** 6, 12, 2; *inscr.*) *protect, lit.* 'hold a shield over' αὐτοῦς **Js** 1:27 P74.*

ὑπερασπισμός, οὔ, ὅ (LXX; see ὑπερασπίζω) *protection* 1 Cl 56:16. B.-σις 1410.*

ὑπερασπιστής, οὔ, ὅ (LXX; **Philo**, **Ebr.** 111; **Jo. Lydus**, **De Mag.** 1, 46 p. 48, 22 W.; **Hesychius**, **Suidas**) *protector* 1 Cl 45:7.*

ὑπεραυξάνω (in *trans.* sense **Andoc.**+) *intr.* (**Callisth.** in **Stob.** V p. 871, 2 H.=**Ps.-Plut.**, **Fluv.** 6, 2) *grow wonderfully, increase abundantly fig.*, of faith 2 Th 1:3. M-M.*

ὑπερβαίνω (**Hom.**+; *inscr.*, pap., LXX; Ep. Arist. 122; **Philo**, **Joseph.**)—1. *lit.* go beyond of the head of the risen Lord κεφαλὴν ὑπερβαίνουσιν τοὺς οὐρανοὺς *that reaches up above the heavens* **GP** 10:40.

2. *overstep, transgress, break* (laws and commandments: **Pind.**, **Hdt.**+), also *abs. trespass, sin* (**Il.** 9, 501; **Pla.**, Rep. 2 p. 366A) w. *πλεονεκτεῖν* τὸν ἀδελφόν 1 Th 4:6. M-M.*

ὑπερβαλλόντως (**Pla.**, X.+; **Dit.**, **Syll.** 3 685, 36 [II BC]; **PGM** 4, 649; **Job** 15:11) *adv.* of the pres. ptc. of ὑπερβάλλω: *exceedingly, immeasurably, also comp. surpassingly, to a much greater degree* (**Philo**, **Plant.** 126, **Migr. Abr.** 58) 2 Cor 11:23. M-M.*

ὑπερβάλλω (**Hom.**+; *inscr.*, pap., LXX) *go beyond, surpass, outdo* (**Aeschyl.**, **Pla.**, X.+; **Philo**, **Mos.** 2, 1; **Jos.**, **Ant.** 2, 7; 8, 211) in an extraordinary *constr.* ἦν ὑπερβάλλον τὸ φῶς αὐτοῦ ὑπὲρ πάντα *it went far beyond them all as far as its light was concerned, it surpassed them all in light* **IEph** 19:2.—The ptc. ὑπερβάλλον, οὔσα, ον *surpassing, extraordinary, outstanding* (**Aeschyl.**, **Hdt.**+; **Artem.** 4, 72 ὑπερβάλλουσα εὐδαιμονία; 2 Macc 4:13; 7:42; 3 Macc 2:23; Ep. Arist. 84; **Philo**; **Jos.**, **Ant.** 4, 14) μέγεθος (**Philo**, **Deus Imm.** 116) Eph 1:19. πλοῦτος 2:7. χάρις 2 Cor 9:14. φιλανθρωπία **Dg** 9:2. δόξα 2 Cor 3:10. δωρεαί (cf. **Philo**, **Migr. Abr.** 106) 1 Cl 19:2; 23:2. Used w. the gen. of comparison (**Alex. Aphr.**, **An. Mant.** p. 169, 17 Br. ὑπ. τούτων) ὑπερβάλλουσα τῆς γνώσεως ἀγάπη *a love that surpasses knowledge* Eph 3:19. M-M.*

ὑπερβολή, ἡς, ἡ (since **Hdt.** 8, 112, 4; *inscr.*, pap.) *excess, extraordinary quality or character w. gen.* of the thing (**Diod. S.** 4, 52, 2 εὐσεβείας ὑπερβολή; **Epict.** 4, 1, 17 ὑπ. τυραννίδος; **Dio Chrys.** 14[31], 117; 123; **Philo**; **Jos.**, **Ant.** 1, 234; 13, 244) ἡ ὑπ. τῆς δυνάμεως *the extraordinary (quality of the) power* 2 Cor 4:7. ἡ ὑπερβολὴ τῶν ἀποκαλύψεων *the extraordinary revelations* 12:7. ἡ ὑπ. τῆς ἀγαθότητος 2 Cl 13:4 (cf. **Simplicius In Epict.** p. 43, 9 **Düb.** ὑπ. τῆς θείας ἀγαθότητος; **Ael. Aristid.** 39 p. 743 D.: ὑπ. φαιλότητος).—καθ' ὑπερβολὴν *to an extraordinary degree, beyond measure, utterly* (**Soph.**, **Oed. R.** 1195; **Isocr.** 5, 11; **Polyb.** 3, 92, 10; **Diod. S.** 2, 16, 2; 17, 47; 19, 86, 3; **PTebt.** 23, 4, 4, 25; **PReinach** 7, 4 [all three II BC]; 4 Macc 3:18) w. verbs 2 Cor 1:8 (w. ὑπὲρ δύναμιν); **Gal** 1:13; **B** 1:2; w. an *adj.* καθ' ὑπ. ἀμαρτωλός *sinful in the extreme* **Ro** 7:13; w. a noun as a kind of *adj.* ἔτι καθ' ὑπερβολὴν ὁδὸν δείκνυμι *I will show (you) a far better way* 1 Cor 12:31; in a play on words beside εἰς ὑπερβολὴν (**Diod. S.** 14, 48, 2; **Aelian**, **Var. Hist.** 12, 1; **Vi. Aesopi** III p. 309, 7), which means essentially

the same thing *to excess*, etc. (Eur., Hipp. 939 al.; Lucian, Tox. 12; Diog. L. 2, 51), *beyond all measure and proportion* 2 Cor 4:17. M-M.*

ὑπερδοξάζω (Suidas) *glory exceedingly, break out in rapturous praise abs.* IPol 1:1.*

ὑπερεγώ is the way Lachmann writes ὑπὲρ ἐγώ 2 Cor 11:23; s. ὑπέρ 3.

ὑπερεῖδον 2 aor. of ὑπεροράω (q.v.). M-M.

ὑπερέκεινα adv. (=ὑπέρ+ἐκεῖνα, cf. ἐπέκεινα. Thomas Mag. 155, 7 ἐπέκεινα ῥήτορες λέγουσιν. . . ὑπερέκεινα δὲ μόνοι οἱ σύρφακες [rabble].—BI-D. §116, 3; Rob. 171; 297) *beyond used w. gen.* τὰ ὑπερέκεινα ὑμῶν (sc. μέρη) *the lands that lie beyond you* 2 Cor 10:16 (BI-D. §184; Rob. 647). M-M.*

ὑπερεκπερισσοῦ adv. (elsewh. only Da 3:22 Complutensian and Aldine editions; Test. Jos. 17:5.—BI-D. §12 app.; 116, 3; Rob. 170f) *quite beyond all measure* (highest form of comparison imaginable) ὑπ. δεῖσθαι *pray as earnestly as possible* (to God) 1 Th 3:10.—5:13 v.l. (s. ὑπερεκπερισσῶς). W. gen. of comparison (BI-D. §185, 1; Rob. 647) ὑπ. ὦν (=τούτων ᾧ) *infinitely more than* Eph 3:20. M-M.*

ὑπερεκπερισσῶς adv. *beyond all measure, most highly w.* ἡγέομαι (q.v. 2, end) 1 Th 5:13 (v.l. ὑπερεκπερισσοῦ, q.v.).—Mk 7:37 v.l.; 1 Cl 20:11.*

ὑπερεκτείνω (Proclus, Theol. 59 p. 56, 35; Damasc., Princ. 284; Suidas) *stretch out beyond* ὑπερεκτείνομεν ἑαυτοῦς *we are overextending ourselves* (beyond the limits set by God) 2 Cor 10:14.*

ὑπερεκχύν(ν)ω (=ὑπερεκχέω; s. ἐκχέω, beg.—The word is found Diod. S. 11, 89, 4; Aelian, N.A. 12, 41; Artem. 2, 27; Jo 2:24; 4:13; Pr 5:16; Jos., Bell. 1, 407) *pour out over*, in our lit. only pass. (Hero Alex. I p. 26, 4; Philo, Ebr. 32) *overflow* ὑπερεκχυννόμενον Lk 6:38. M-M.*

ὑπερεντυγχάνω (Clem. Alex., Paed. 1, 6, 47, 4 p. 118, 21f Stählin) *plead, intercede* Ro 8:26; the t.r. adds ὑπὲρ ἡμῶν. M-M.*

ὑπερεπαινέω (Hdt., Aristoph.+) *praise highly* τι *someh.* (Aelian, V.H. 9, 30) IEph 6:2.*

ὑπερευφραίνομαι (Arrian, Cyneg. 7, 2; Lucian, Icarom. 2; Ps.-Lucian, Amor. 5; Acta Pauli [et Theclae] 7 p. 241, 1 Lips.) *rejoice exceedingly* ἐπὶ τινι (Jos., Bell. 7, 14) B 1:2.*

ὑπερευχαριστέω (PTebt. 12, 24 [118 BC]='be overjoyed'; Euseb., Martyr. Palaest. 11, 26) *give heartiest thanks* τινί *to someone* B 5:3. M-M.*

ὑπερέχω fut ὑπερέξω (Hom.+; inscr., pap., LXX; En. 24, 3; Philo; Jos., Ant. 6, 25) *rise above, surpass, excel*—1. lit. (Polyaenus 2, 2, 1) τι *someh* (3 Km 8:8; Jos., Ant. 1, 89) ἀνὴρ ὑψηλός, ὥστε τὸν πύργον ὑπερέχειν Hs 9, 6, 1.

2. fig.—a. *have power over, be in authority (over), be highly placed* (οἱ ὑπερέχοντες='those in authority', 'superiors' Polyb. 28, 4, 9; 30, 4, 1 7; Herodian 4, 9, 2; Artem. 2, 9 p. 92, 17; 2, 12 p. 102, 4; PGM 4, 2169; of kings Wsd 6:5) βασιλεῖ ὡς ὑπερέχοντι 1 Pt 2:13. ἐξουσία ὑπερέχουσαι *governing authorities* (Syntipas p. 127, 4) Ro 13:1. οἱ ὑπερέχοντες *those who are in high position* (cf. Epict. 3, 4, 3; Diog. L. 6, 78; Philo, Agr. 121) B 21:2, *those who are better off* (economically) Hv 3, 9, 5. ὑπερέξει λαὸς λαοῦ *one people shall rule over the other* B 13:2 (Gen 25:23).

b. *be better than, surpass, excel w. gen.* (Ps.-X., Cyneg. 1, 11; Pla., Menex. 237D; Demosth. 23, 206; Diod. S. 17, 77, 3; Zen.-P. 11 [=Sb 6717], 6 [257 BC]; Sir 33:7; Test. Jud. 21:4) ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν *each one should consider the others better than himself* Phil 2:3. W. the acc. (Eur., Hipp. 1365; X., Hell. 6, 1, 9; Da 5:11) of some angels who are greater than others ὑπερέχοντες αὐτούς Hv 3, 4, 2. ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν Phil 4:7 (νοῦς 1). Abs. ὑπερέχων *more excellent, superior* Hs 9, 28, 3; 4.

c. The neut. of the pres. ptc. as subst. τὸ ὑπερέχον *the surpassing greatness w. gen.* τῆς γνώσεως *of personal acquaintance* (w. Christ; s. γνώσις 2, end) Phil 3:8. M-M.*

ὑπερηφανέω 1 aor. ὑπερηφάνησα—1. intr. *be proud, haughty* (so Hom. and later wr. as Polyb. 6, 10, 8; BGU 48, 19 [III AD]; 2 Esdr 19 [Neh 9]; 10; Jos., Ant. 4, 38) IEph 5:3.

2. trans. *treat arrogantly or disdainfully, despise w. acc.* (Polyb. 5, 33, 8; Lucian, Nigr. 31; POxy. 1676, 16; PFlor. 367, 12 [both III AD]; 4 Macc 5:21; Jos., Ant. 16, 194) δούλους IPol 4:3. τὰ δεσμά μου ISm 10:2.*

ὑπερηφανία, ας, ἡ (X., Pla. et al.; LXX; En. 5, 8; Ep. Arist. 262; 269; Philo, Virt. 171; Jos., Ant. 1, 195; 16, 4; Test. 12 Patr.; PGM 17a, 6) *arrogance, haughtiness, pride w. ἀλαζονεία* 1 Cl 16:2. W. ἀλαζονεία and other vices 35:5; Hm 6, 2, 5; D 5:1. W. other vices (without ἀλαζ.) Mk 7:22; B 20:1; Hm 8:3; βδελυκτὴ ὑπ. 1 Cl 30:1. ὑπερηφανίαν μεγάλην ἐνδύσασθαι Hs 8, 9, 1. M-M.*

ὑπερήφανος, ον in our *lit.* only in an unfavorable sense (as *Hes., Pla.;*; *Diod. S.* 6, 7, 1-4 [a man who was ἄσεβης as well as ὑπ. is hated by Zeus, to whom he claims to be superior; *cf.* 13, 21, 4 τοὺς ὑπερηφανοῦντας παρὰ θεοῖς μισουμένους; 20, 13, 3; 23, 12, 1; 24, 9, 2]; *UPZ* 144, 50 [164 BC, of Nemesis, whom Zeus threatens]; *POxy.* 530, 28 [II AD]; *LXX, Ep. Arist.;*; *Jos., Ant.* 4, 224) *arrogant, haughty, proud* Lk 1:51 (on the διανοία καρδίας αὐτῶν *s. διάνοια* 2; *PLSchoonheim, NovT* 8, '66, 235-46); *Ro* 1:30 (*w. ἁλαζῶν* as *Jos., Bell.* 6, 172; in a list of vices as *Test. Levi* 17:11; see also *s.v. ὕβριστης*); 2 Ti 3:2; *D* 2:6. *Opp. ταπεινός* (after *Pr* 3:34; *cf. Ep. Arist.* 263; *Diod. S.* 13, 24, 6 Tyche ταπεινοῖ τοὺς ὑπερηφάνους; Cleobulus of Lindos in *Stob.* III p. 114, 3f H.; Xenophon of Ephesus 1, 2, 1 the god Eros is inexorable toward the ὑπ.) *Js* 4:6; 1 Pt 5:5; 1 Cl 30:2; *cf.* 59:3; *IEph* 5:3. ὑπ. αὐθάδεια 1 Cl 57:2. οὐδὲν ὑπερήφανον (*cf. Ep. Arist.* 170) 49:5. *M-M. B.* 1146.*

ὑπέρλαμπρος, ον *exceedingly bright* (of sound, *Demosth.* 18, 260. In the *pap.* the word is used as an honorary title) of light (*Aristoph., Nub.* 571 ἀκτίνες) χώρος ὑπέρλαμπρος τῷ φωτί *AP* 5:15.*

ὑπερλίαν (*Eustath.* 1396, 42; 1184, 18) *adv.* (ὑπέρ+λίαν; *Bl-D.* §12 *app.*; 116, 3) *exceedingly, beyond measure*, as *adj.* οἱ ὑπερλίαν ἀπόστολοι the *super-apostles* 2 Cor 11:5; 12:11. These are either the original apostles (so the older *interpr.*, *FCBaur, Heinrici, HHoltzmann; KHoll, SAB* '21, 925; 936; *EMeyer* III 456; *Rtzst., Mysterienrel.* 3 367ff; *Schlatter; EKäsemann, ZNW* 41, '42, 33-71) or, *perh. w.* more probability, the opponents of Paul in Corinth (*OPfleiderer, Das Urchristentum* 2 '02, I 127; *Schmiedel, Ltzm., Sickenberger, Windisch, H-DWendland; RBultmann, Symb. Bibl.* Ups. 9, '47, 23-30; *WG Kümmel, Introd. to the NT, rev. ed. tr. HCKee,* '73, 284-6). *M-M.**

ὑπέρμαχος, ου, ὁ *champion, defender* (*Archias* [I BC]: *Anth. Pal.* 7, 147, 1; *Inscr. Creticae* I '35 XIX 3, 29 [II BC]; *LXX, Philo*) of God (2 Macc 14:34; *Philo, Abr.* 232; *Sib. Or.* 3, 709) 1 Cl 45:7.*

ὑπερνικάω (*Hippocr., Hebd.* 50 [WHRoscher '13]; *Menand., Monost.* 299 Meineke καλὸν τὸ νικᾶν, ὑπερνικᾶν δὲ σφαλερόν; *Galen* XIX 645 K.; *Ps.-Libanius, Charact. Ep.* p. 39, 24; *Socrat., History of the Church* 3, 21; *Tactics of the Emperor Leo* [Migne, *P. Gr.* CVII p. 669-1120] 14, 25 νικᾷ καὶ μὴ ὑπερνικᾷ; *schol. on Eur., Hipp.* 426 ὑπερνικάω as *expl.* for ἀμιλλάομαι; *Hesychius; Ps* 42:1 Sym.; *Da* 6:3 *Theod.*) as a heightened form of νικᾶν: ὑπερνικῶμεν *we are winning a most glorious victory* *Ro* 8:37 (for the idea *s. Epict.* 1, 18, 22; *Hermonax Delius* [III or II BC] 2 p. 252 *Coll.*: νίκην κ. ὑπέρτερον εὐχος=victory and more than victory). *M-M.**

ὑπέρογκος, ον (*X., Pla.;*; *LXX, Philo; Jos., Bell.* 3, 471; *Test. Ash.* 2:8) *of excessive size, puffed up, swollen*, also *haughty, bombastic* (*Plut., Mor.* 1119B) of words (*Arrian, Anab.* 3, 10, 2; *Aelian, fgm.* 228; *Ex* 18:22, 26; *cf. Himerius, Or.* 69 [=Or. 22], 2 γλῶσσα ὑπέρογκος) λαλεῖν ὑπέρογκα *Jd* 16 (*cf. Da* 11:36 *Theod.*); *cf.* 2 Pt 2:18. *M-M.**

ὑπεροράω *fut.* ὑπερόψομαι; 2 *aor.* ὑπερεῖδον (*q.v.*) (*Hdt., Thu.;*; *inscr., pap., LXX, Philo, Joseph.*).

1. *disdain, despise* (*Thu.;*; *PHamb.* 23, 36; *LXX*) *w. acc.* (since *Hdt.* 5, 69; *Lev* 26:37) τινά *someone* B 3:3 (*cf.* the *pass.* on which this is based, *Is* 58:7, where ὑπ. is also used, but is not *trans.*); *D* 15:2. τὸν κόσμον *Dg* 1.

2. *overlook, disregard* (*Aristoxenus* [300 BC], *fgm.* 89 Wehrli ['45]; *Dionys. Hal.* 5, 52, 2; δέομαι μὴ ὑπεριδεῖν με: *PPetr.* II 32, 1, 31; *PReinach* 7, 26; *PStrassb.* 98, 5 [all III/II BC]; *Josh* 1:5; *Ps* 9:22; *Philo, De Jos.* 171; *Jos., Ant.* 6, 281; 14, 357) *Ac* 17:30.*

ὑπεροχή, ἡς, ἡ *projection, prominence*, in our *lit.* only *fig.* (*Pla.;*; *Polyb., Epict., Plut., inscr., pap.* [Class. Philology 22, '27, p. 245 no. 191, 11; *PGM* 1, 215]; *LXX, Ep. Arist.; Philo, Op. M.* 109; *Jos., Bell.* 4, 171).

1. *abundance, superiority* ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας *I have not come as a superior person* (κατὰ to denote kind and manner: κατὰ II 5bβ.—καθ' ὑπεροχὴν: *Aristot., Hist. An.* 1, 1, 4) *in speech or (human) wisdom* 1 Cor 2:1 (*cf. Eunap., Vi. Soph.* p. 32 ὑπ. σοφίας; 50 λόγων ὑπ.). καθ' ὑπεροχὴν δοκοῦντες *being pre-eminent in reputation* 1 Cl 57:2 (*s. Jos., Ant.* 9, 3).

2. *a place of prominence or authority* of prominent officials οἱ ἐν ὑπεροχῇ ὄντες (*Polyb.* 5, 41, 3; *Inscr. v. Perg.* 252, 19f; *PTebt.* 734, 24 [II BC]. *Cf.* 2 Macc 3:11; *Jos., Ant.* 9, 3) 1 Ti 2:2. *M-M.**

ὑπερπερισεύω 1 *aor.* ὑπερεπερίσσευσα—1. *intr.* *be present in (greater) abundance* (*Moschio, De Pass. Mulier., ed. FODewez* 1793 p. 6, 13) *Ro* 5:20.

2. *trans.* *cause someone to overflow w. someth. pass. overflow* ὑπερπερισεύομαι τῇ χαρᾷ (on the *dat. s. Bl-D.* §195, 2 *app.*) *I am overflowing with joy* 2 Cor 7:4.*

ὑπερπερισσῶς *adv.* (*Bl-D.* §12 *app.*; 116, 3; *Rob.* 297) *beyond all measure* *Mk* 7:37.*

ὑπερπλεονάζω 1 *aor.* ὑπερεπλεόνασα *be present in great abundance* (*Hero Alex.* I p. 76, 14; *Vett. Val.* 85, 17) 1 Ti 1:14. Of a vessel *run over, overflow* *Hm* 5, 2, 5. *M-M.**

ὑπερσπουδάζω *pf. ptc.* ὑπερσπουδακώς *take great pains, be very eager* (*Menand., Sam.* 4 J.; *Lucian, Anach.* 9; *Philostrat., Vi. Apoll.* 5, 26; *Jos., Ant.* 15, 69) ὑπερσπουδακώς *μανθάνειν to learn* *Dg* 1.*

ὑπέρτατος, η, ον (*Hom.;*; *PStrassb.* 40, 41) *superl.* of ὑπέρ *uppermost, loftiest, supreme* (*Aeschyl., Suppl.* 672 of Zeus) God's ὑπερτάτη ὄψις 1 Cl 36:2. τῇ ὑπερτάτῳ (here as an *adj.* of two terminations) αὐτοῦ (*i.e.* God's)

βουλήσει 40:3.*

ὑπερτίθημι 2 aor. mid. ὑπερεθέμην (Pind., Hdt. as act. and mid. [the latter is quite predom. in inscr., pap.; Philo, Op. M. 156; Jos., Vi. 239]) mid. *set aside, do away w. τι someth.* (Appian, Illyr. 15 §45; cf. Pr 15:22) IMg 10:2.*

ὑπερυψόω 1 aor. ὑπερύψωσα (LXX; Cat. Cod. Astr. XII 146, 31)—1. act. *raise τινά someone to the loftiest height* (Synes., Ep. 79 p. 225A) Phil 2:9 (cf. Ps 96:9).—2. mid. *raise oneself, rise* 1 Cl 14:5 (Ps 36:35).*

ὑπερφρονέω (Aeschyl., Hdt.+; 4 Macc; Ep. Arist. 122; Jos., Ant. 1, 194) *think too highly of oneself, be haughty* (Ael. Aristid. 50, 19 K.=26 p. 507 D.) Ro 12:3 (in a play on words w. φρονεῖν. Cf. X., Mem. 4, 7, 6 παραφρονεῖν—φρονεῖν; Maximus Tyr. 18, 1c ἐσωφρόνει—ὑπερφρονέει; Demetr. Phaler., fgm. 92 Wehrli ὑπερφρ.—καταφρ.). M-M.*

ὑπερῶν, ου, τό (Hom.+; Suppl. Epigr. Gr. 2, 754; BGU 999 I, 6 [99 BC]; PFlor. 285, 12; LXX; Jos., Vi. 146 al. Really the neut. subst. of ὑπερῶς [q.v.], sc. οἶκημα [Philo, Mos. 2, 60]) *upper story, room upstairs*, also of the tower-like room (ἰῶν) built on the flat roof of the oriental house Ac 1:13 (here, too, a private house is meant [differently BBThurstun, ET 80, '68, 21f]); 9:37, 39; 20:8; 1 Cl 12:3.—FLuckhard, D. Privathaus im ptolem. u. röm. Ägypt. '14, 72f. M-M.*

ὑπερῶς, (α), ον (Dionys. Hal., Plut. et al.; inscr., pap.; Ezk 42:5; Philo, Mos. 2, 60; Jos., Bell. 5, 221) *upstairs, in the upper story, under the roof* δωματίον ὑπ. (s. δωματίον) MPol 7:1.*

ὑπέχω 2 aor. ὑπέσχον (Hom.+; inscr., pap., LXX) in our lit. only as a legal t.t. δίκην ὑπέχειν *undergo punishment* (Soph.+ [δικη 1]; PHal. 1, 163 [III BC]; PFay. 21, 25 [II AD] ὅπως τὴν προσήκουσαν δίκην ὑπόσχωσι; Wilcken, Chrest. 469, 10; Jos., Ant. 1, 99) Jd 7. Also ὑπ. τιμωρίαν MPol 6:2 (cf. 2 Macc 4:48 ζημίαν ὑπ.; Theophyl. Sim., Ep. 68 ὑπ. κόλασιν). M-M.*

ὑπήκοος, ον (Aeschyl., Hdt.; inscr., pap., LXX; Ep. Arist. 254; Philo, Joseph.) *obedient* Phil 2:8. W. dat. (X., Cyr. 2, 4, 22, Hell. 6, 1, 7; Dit., Syll. 3 709, 13f; PPetr. III 53j, 10; PGM 5, 165 [the gen. is usual in secular writers]; Pr 4:3; 13:1; Philo, Op. M. 72) Ac 7:39 (ὑπ. γενέσθαι as Jos., Ant. 2, 48); 1 Cl 10:1; 13:3; 14:1; 60:4; 63:2. εἰς πάντα *in every respect* 2 Cor 2:9. M-M. B. 1328.*

ὑπήνεγκα s. ὑποφέρω.

ὑπηρεσία, ας, ἡ (Thu., Aristoph.+; Ael. Aristid. 28, 81 K.=49 p. 518 D.: ἡ τῷ θεῷ ὑ.; Epict. 3, 24, 114: to God; inscr., pap., LXX; Philo; Jos., Ant. 16, 184) *service, ministry* 1 Cl 17:5; Dg 2:2.*

ὑπηρετέω 1 aor. ὑπηρετήσα (trag., Hdt.+; inscr., pap., Wsd; Sir 39:4; Ep. Arist., Philo, Joseph.; Test. Jos. 14:3) *serve, render service, be helpful w. dat. of the pers.* (Hyperid. 3, 39; PSI 502, 30 [257 BC]) Ac 24:23; Hm 8:10; s 9, 10, 2. Δαυὶδ ὑπηρετήσας τῇ τοῦ θεοῦ βουλῇ Ac 13:36 (of obedience to God Aristaen., Ep. 1, 17 p. 148 H. ὑπ. θεῷ).—B 1:5. ἐν λόγῳ θεοῦ ὑπηρετεῖ μοι *he is of service to me in the word of God* IPHld 11:1. ὑπ. τί τινι *offer someth. (in helpfulness) to someone* (Epict. 4, 1, 37; Polyaeus 7, 23, 2; Lucian, Tim. 22; Jos., Ant. 14, 99) Dg 11:1. W. dat. of the thing (Papyrus Revenue Laws of Ptolemy Philadelphus [ed. Grenfell 1896] 22, 1 [258 BC]) ταῖς χρείαις μου Ac 20:34 (cf. Jos., Ant. 13, 225). M-M.*

ὑπρέτης, ου, ό (Aeschyl., Hdt.+; inscr., pap., LXX; Ep. Arist., Philo, Joseph.; loanw. in rabb.) *servant, helper, assistant*, who serves a master or a superior (e.g. a physician's assistant: Hobart 88f; an adjutant: Arrian, Tact. 10, 4; 14, 4; the lictor beside the consul: Appian, Liby. 90 §424; the 20 senators with Pompey: Appian, Bell. Civ. 2, 18 §67; the priest's helpers: Diod. S. 1, 73, 3; the assistant to the ἡγούμενος of a cult-brotherhood: Sb 7835, 11 [I BC]) Dg 7:2. John (Mark) as ὑπ. of Paul and Barnabas Ac 13:5 (BTHolmes, Luke's Description of John Mark: JBL 54, '35, 63-72; WHadorn, D. Gefährten u. Mitarbeiter des Pls: ASchlatter-Festschr. '22, 65-82; ROPTaylor, ET 54, '42/'43, 136-8). Of the servants of a board or court (Diod. S. 14, 5, 1f and Appian, Bell. Civ. 1, 31 §138 of servants of the court; Diod. S. 17, 30, 4 παρέδωκε τοῖς ὑπρέταις. . . ἀποκτεῖναι; Maximus Tyr. 3, 2b), of the Sanhedrin (Jos., Bell. 1, 655 παρέδωκεν τοῖς ὑ. ἀνελεῖν, Ant. 4, 37 πέμψας ὑ.; 16, 232) Mt 5:25 (Ael. Aristid. 45 p. 68 D.: ό δικαστὴς παραδίδωσι τ. ὑπρέταις); 26:58; Mk 14:54, 65; J 7:32, 45f; 18:3, 12, 22; 19:6; Ac 5:22, 26. W. δοῦλοι (as Pla., Polit. 289C) J 18:18. Of a synagogue attendant (as prob. in the Roman-Jewish grave inscr.: RGarrucci, Dissertazioni archeologiche II 1865, p. 166 no. 22) Lk 4:20 (ὑπ. as a title of cult officials: Thieme 33. Also Paus. 10, 5, 6 acc. to 'Musaeus': Pyrcon as Poseidon's ὑπρέτης ἐξ τὰ μαντεύματα; Dio Chrys. 19[36], 33 ὑπ. τῶν τελετῶν; PLond. 2710r., 11 [HTR 29, '36, p. 40; 50]). Of a king's retinue J 18:36. The apostles as servants of Christ Ac 26:16; 1 Cor 4:1 (Epict. 3, 22, 82 the Cynic as ὑπ. τοῦ Διός; Galen, Protr. 5 p. 12, 5 J.: Socr., Hom. et al. as ὑπ. τοῦ θεοῦ; Pythagorean saying: Wien. Stud. 8, 1886, p. 278 no. 105 τὸν εὐεργετοῦντά σε εἰς ψυχὴν ὡς ὑπρέτην θεοῦ μετὰ θεὸν τίμα; Sextus 319). Believers gener. as θεοῦ ὑπρέται (w. οἰκονόμοι [as 1 Cor 4:1] and πάρεδροι IPol 6:1 (cf. PGM 59, 3; 5 (and Jos., Ant. 3, 16). Also w. the objective gen. of that to which the services are rendered (Appian, Bell. Civ. 3, 41 §169 τῆς πατρίδος ὑπ.; Wsd 6:4) ὑπρέται τοῦ λόγου *ministers of the word* Lk 1:2. ἐκκλησίας θεοῦ ὑπρέται *servants of the church of God* ITr 2:3.—On the obscure οἱ τῶν ἐχθρῶν ὑπρέται B 16:4 cf.

Windisch, *Hdb. ad loc.*—On the functions of the ὑπ. in Greco-Rom. Egypt, HKupiszewski and JModrzejewski, *JJP* vols. 11 and 12, '57/'58, 141-66.—KREngstorf, *TW* VIII, 530-44. *M-M. B.* 1334.*

ὑπισχνέομαι mid. dep.; 2 aor. ὑπεσχόμην (*Hom.*.; *inscr.*, *pap.*, *LXX*, *Philo*; *Jos.*, *Ant.* 11, 228, Vi. 111; *Sib. Or.* 3, 769) *promise w. dat., foll. by the aor. inf.* *Pol* 5:2. *B.* 1272.*

ὑπνος, ου, ό (*Hom.*.; *inscr.*; *Sb* 4317, 3; *LXX*, *En.*, *Ep. Arist.*, *Philo*, *Joseph.*, *Test. 12 Patr.*) *sleep lit.* *Mt* 1:24 (a divine command in sleep, as e.g. *Lind. Tempelchron.* D, 68f; *Diod. S.* 1, 53, 9 Hephaestus κατ' ὑπνον; 5, 51, 4); *Lk* 9:32; *J* 11:13; *Ac* 20:9a, b. Also symbol. (*oft. Philo*) ἐξ ὑπνου ἐγερθῆναι *wake from sleep, i.e. bid farewell to the works of darkness* *Ro* 13:11 (for ἐξ ὑπνου cf. *Appian*, *Liby.* 21 §88).—HBalz, *TW* VIII, 545-56: ὑπνος and related words. *M-M. B.* 268.*

ὑπνώω 1 aor. ὑπνώσα *intr. sleep, go to sleep* (*Hippocr.*, *Polyb. et al.*; *BGU* 1141, 35 [14 BC]; *LXX*; *En.* 100, 5; *Philo*; *Jos.*, *Ant.* 1, 208; *Test. 12 Patr.*) 1 *Cl* 26:2 (*Ps* 3:6).*

ὑπό (*Hom.*.; *inscr.*, *pap.*, *LXX*, *En.*, *Ep. Arist.*, *Philo*, *Joseph.*, *Test. 12 Patr.*) *prep. w. gen. and acc., in our lit. not* (cf. *Bl-D.* §203; *Rob.* 634) *w. dat.* (*Bl-D.* §232; *Rob.* 633-6).—*Lit. s.v. ἀνά, beg.*

1. *w. gen.* (in our *lit.* as well as the *LXX* no longer in a local sense), denoting the agent or cause, *by*.

a. *w. the pass. of a verb*—α. *w. gen. of the pers.* τὸ ῥηθὲν ὑπὸ κυρίου (cf. *Gen* 45:27; *Dit.*, *Syll.* 3 679, 85) *Mt* 1:22 (*Jos.*, *Ant.* 8, 223 ὑπὸ τοῦ θεοῦ διὰ τ. προφήτου); 2:15. Cf. *vs.* 16; *Mk* 1:13; *Lk* 2:18; *J* 14:21; *Ac* 4:11; 1 *Cor* 1:11; 2 *Cor* 1:4; *Gal* 1:11; *Eph* 2:11; *Phil* 3:12; 1 *Th* 1:4; 1 *Cl* 12:2; 2 *Cl* 1:2; *Hm* 4, 3, 6 and *oft.* Also *w. the pass.* in the sense 'allow oneself to be. . . by' *Mt* 3:6, 13; *Mk* 1:5, 9.

β. *w. gen. of the thing* (cf. *X.*, *An.* 1, 5, 5 ὑπὸ λιμοῦ ἀπολέσθαι; *Diod. S.* 5, 54, 3 ὑπὸ σεισμῶν διεφθάρησαν; *Nicol. Dam.*: 90 fgm. 22 p. 342, 17 *Jac.* ὑπὸ φαρμακῶν διαφθαρεῖς; *Appian*, *Liby.* 35 §147 ὑπὸ τοῦ χειμῶνος κατήγοντο, *Bell. Civ.* 4, 123 §515; *Longus* 2, 18 a nose smashed ὑπὸ πληγῆς τινος; *Herm. Wr.* 10, 4b; *UPZ* 42, 9 [162 BC]) καλύπτεσθαι ὑπὸ τῶν κυμάτων *Mt* 8:24. Cf. 11:7; 14:24; *Lk* 7:24; 8:14; *Ac* 27:41; *Ro* 3:21; 12:21; 1 *Cor* 10:29; 2 *Cor* 5:4; *Col* 2:18; *Js* 1:14; 3:4a, b; 2 *Pt* 2:17; *Jd* 12; *Rv* 6:13; *Hm* 10, 1, 4.

b. *w. verbs and verbal expressions that have a pass. sense* πάσχειν ὑπὸ τινος (πάσχωβ; b) *Mt* 17:12; *Mk* 5:26; 1 *Th* 2:14a, b. ὑπὸ χειρὸς ἀνθρώπων παθεῖν *B* 5:5. ἀπολέσθαι 1 *Cor* 10:9f (*Jos.*, *Ant.* 2, 300; cf. *Sb* 1209 Ἀπολλώνιος ἐτελεύτησεν ὑπὸ σκορπίου). ὑπομένειν ἀντιλογίαν *Hb* 12:3. τεσσεράκοντα παρὰ μίαν λαβεῖν 2 *Cor* 11:24. ὑπὸ τοῦ θεοῦ ἀναστὰς *raised by God* *Pol* 9:2. γίνεσθαι ὑπὸ τινος *be done by someone* (s. γίνομαι 2a) *Lk* 13:17; 23:8; *Ac* 20:3; 26:6; *Eph* 5:12. Cf. *Ac* 23:30 t.r. *W.* ὑπὸ γυναικός *Hv* 1, 2, 3 *someth.* like 'it was brought about' is to be supplied.

c. *w. nouns* ἡ ἐπιτιμία ἢ ὑπὸ τῶν πλειόνων *the punishment at the hands of the majority* 2 *Cor* 2:6 (cf. *X.*, *Cyr.* 3, 3, 2 ἡ ὑπὸ πάντων τιμή; *Dit.*, *Syll.* 3 1157, 10 διὰ τὰς εὐεργεσίας τὰς ὑπὸ τοῦ θεοῦ; *Esth* 1:20 ὁ νόμος ὁ ὑπὸ τοῦ βασιλέως).

d. When used *w. an act.*, ὑπό introduces the one through whose agency the action expressed by the verb becomes *poss.* (*Hdt.* 9, 98; *Pla.*, *Phil.* 66A ὑπ' ἀγγέλων φράζειν='say through messengers'; cf. *Herm. Wr.* 9, 9 ὑπὸ δεισιδαιμονίας βλασφημεῖν) ἀποκτεῖναι ὑπὸ τῶν θηρίων *Rv* 6:8. ὑπὸ ἀγγέλου βλέπεις *you see under the guidance of an angel* *Hs* 9, 1, 2b; cf. a and s. *Mayser* II, 2, 511f; to the *ref.* there add *PLeid.* XI, 1, col. 1, 15.

2. *w. acc.*—a. of place *under, below*, in answer to the question 'whither?' or the question 'where?'

α. answering the question 'whither?' ἔρχεσθαι 1 *Cl* 16:17; *Hs* 8, 1, 1. εἰσέρχεσθαι ὑπὸ τὴν στέγην *Mt* 8:8; *Lk* 7:6. συνάγειν 1 *Cl* 12:6. ἐπισυνάγειν *Mt* 23:37; *Lk* 13:34. τιθέναι *Mt* 5:15; *Mk* 4:21a, b; *Lk* 11:33. κρύπτειν (cf. *Job* 20:12) 1 *Cl* 12:3. Also (*below*) at κάθου ὑπὸ τὸ ὑποπόδιόν μου *Js* 2:3. ὑπο τοὺς πόδας *under the feet* (*Hdt.* 7, 88) 1 *Cor* 15:25, 27; *Eph* 1:22. ὁ θεὸς συντρίψει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν *God will crush Satan so that he will lie at your feet* *Ro* 16:20.

β. in answer to the question 'where?' (*Il.* 5, 267; *Ael. Aristid.* 39 p. 734 D.: τὰ ὑπὸ τὸν ἥλιον; *Maximus Tyr.* 35, 5b) *Mk* 4:32. ὄντα ὑπὸ τὴν συκῆν *J* 1:48. Cf. *Ro* 3:13 (*Ps* 13:3; 139:4); 1 *Cor* 10:1; *Jd* 6. ὑπὸ τὸν οὐρανόν *under heaven=on earth* *Ac* 4:12; as *adj.* ὁ ὑπὸ τὸν οὐρανόν (*found*) *under heaven=on earth* (*Demosth.* 18, 270; *UPZ* 106, 14 [99 BC] τῶν ὑπὸ τὸν οὐρανὸν χωρῶν) 2:5; *Col* 1:23; *Hm* 12, 4, 2; ἡ ὑπὸ τὸν οὐρανόν (χώρα to be supplied. Cf. *Ex* 17:14; *Job* 28:24) *Lk* 17:24a; cf. b. ὑπὸ ζυγὸν δοῦλοι (ζυγός 1) 1 *Ti* 6:1.

b. of power, rule, sovereignty, command, etc. *under* (*Dit.*, *Or.* 56, 13 [237 BC] ὑπὸ τὴν βασιλείαν τασσόμενοι; *PHib.* 44, 2 [253 BC] al. in *pap.*) ἄνθρωπος ὑπὸ ἐξουσίαν τασσόμενος (ἐξουσία 4a) *Lk* 7:8a; cf. *Mt* 8:9a; *Hs* 1:3 (*Vett. Val.* 209, 35 ὑπὸ ἐτέρων ἐξουσίαν ὄντας). ἔχων ὑπ' ἐμαυτὸν στρατιώτας (*Polyb.* 4, 87, 9 Μεγαλέαν ὑφ' αὐτὸν εἶχεν) *Mt* 8:9b; *Lk* 7:8b (*Dit.*, *Or.* 86, 11 [III BC] οἱ ὑπ' αὐτὸν τεταγμένοι στρατιῶται). ὑπὸ τινα εἶναι *be under someone's power* (*Thu.* 6, 86, 4; *PSI* 417, 36 [III BC] ὑπὸ τὸν ὄρκον εἶναι) *Gal* 3:25; 4:2; ὑφ' ἁμαρτίαν *Ro* 3:9; ὑπὸ νόμον 6:14, 15 (both *opp.* ὑπὸ χάριν); 1 *Cor* 9:20a, b, c, d; *Gal* 4:21; 5:18; ὑπὸ κατάραν 3:10. ὑπὸ νόμον ἐφρουροῦμεθα *vs.* 23. γενόμενος ὑπὸ νόμον *Gal* 4:4 (γίνομαι II 4a and *Thu.* 1, 110, 2 Αἴγυπτος ὑπὸ βασιλείᾳ ἐγένετο). ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἡμεθα δεδουλωμένοι *vs.* 3. συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν 3:22 (s. συγκλείω). πεπραμένος ὑπὸ τὴν ἁμαρτίαν *Ro* 7:14. ταπεινώθητε ὑπὸ τὴν χεῖρα τοῦ θεοῦ 1 *Pt* 5:6 (s. ταπεινώω 2b). οἱ ὑπὸ νόμον *those who are under (the power of) the law* *Gal* 4:5 (cf. *X.*, *Cyr.* 3, 3, 6 τινὰς τῶν ὑφ' ἑαυτούς).

c. of time (*class.*; *PTebt.* 50, 18 [112 BC]; *Jos.*, *Ant.* 14, 420. In *LXX* and our *lit.* quite rare) ὑπὸ τὸν ὄρθρον *about daybreak* *Ac* 5:21 (s. ὄρθρος).

d. ὑφ' ἓν *at one stroke* (*Epict.* 3, 22, 33; *Wsd* 12:9) *B* 4:4. ὑπὸ χεῖρα *continually* (see s.v. χεῖρ 2c) *Hv* 3, 10, 7; 5, 5; *m* 4, 3, 6.

e. ὑπὸ τὰ ἵχνη IEph 12:2 is translated *in the footsteps*. Can ὑπό mean this, *someh.* like Ezk 13:8 (ed. JZiegler '52 v.1.), where it stands for שׁוֹ? On the other hand, if it='under', then τὰ ἵχνη would require a different interpretation. See ἵχνος 2. M-M.

ὑποβάλλω 2 aor. ὑπέβαλον (Hom.+; inscr., pap.; 1 Esdr 2:14; Philo; Jos., C. Ap. 1, 154) *instigate (secretly), suborn* (Appian, Bell. Civ. 1, 74 §341 ὑπεβλήθησαν κατήγοροι; Test. Sim. 3:3; Da 3:9 Theod. v.1.—ὑπόβλητος='secretly instigated' Jos., Bell. 5, 439) τινά *someone* Ac 6:11; MPol 17:2a. ταῦτα ὑποβαλλόντων Ἰουδαίων (they said) *this because the Jews instigated them* 17:2b. M-M.*

ὑπογραμμός, οὐ, ὁ lit. *model, pattern* to be copied in writing or drawing (2 Macc 2:28; cf. ὑπογράφειν Pla., Protag. 326D), then *example* (Ps.-Clem., Hom. 4, 16; cf. Pla., Leg. 4 p. 711B πάντα ὑπογράφειν τῷ πράττειν) of Paul ὑπομονῆς γενόμενος μέγιστος ὑπο. 1 Cl 5:7. Mostly of Christ 1 Pt 2:21; 1 Cl 16:17; 33:8; τοῦτον ἡμῖν τὸν ὑπογραμμὸν ἔθηκε δι' ἑαυτοῦ Pol 8:2. M-M.*

ὑποδεής, ἐς inferior τὸ ὑποδεές τιος *someone's modesty* (w. τὸ ταπεινόφρον) 1 Cl 19:1. In secular lit. (Hdt.+; likew. IG IV2 1, 91, 3 [III AD]; pap.) always in the comp. ὑποδεέστερος, α, ον, pl. οἱ ὑποδεέστεροι *those who are inferior*; so also Dg 10:5.*

ὑπόδειγμα, ατος, τό (rejected by the Atticists in favor of παράδειγμα [Lob. on Phryn. p. 12]. It is found in X., Equ. 2, 2, b and Philo Mech. 69, 10, then fr. Polyb. on [exx. fr. lit. in FBleek, Hb II 1, 1836, 555]; Vett. Val.; Inscr. v. Priene 117, 57 [I BC]; Dit., Or. 383, 218; BGU 1141, 43 [I BC]; PFay. 122, 16; LXX; Ep. Arist. 143; Philo, Joseph.).

1. *example, model, pattern* (schol. on Nicander, Ther. 382=example) in a good sense as *someh.* that does or should spur one on to imitate it 1 Cl 5:1a, b (τὰ γενναῖα ὑποδείγματα). 6:1 (ὑπόδειγμα κάλλιστον.—Jos., Bell. 6, 103 καλὸν ὑπ.; Philo, Rer. Div. Her. 256); 46:1; 55:1; 63:1. ὑπόδειγμα ἔδωκα ὑμῖν J 13:15. W. gen. of the thing (Sir 44:16; 2 Macc 6:28, 31) Js 5:10.—In ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας Hb 4:11, ὑπόδειγμα refers not to an example of disobedience (as BGU 747 II, 14 [139 AD] ὑπόδιγμα τῆς ἀπειθείας), but to an example of falling into destruction as a result of disobedience. Cf. also ἀσεβείας ὑπ. Papias 3.—A warning *example* (Cornutus 27 p. 51, 16; Vi. Aesopi W c. 95 πρὸς ὑπόδειγμα=as a warning example; Jos., Bell. 2, 397) Sodom and Gomorrah are ὑπόδειγμα μελλόντων ἀσεβεῖν *for the godless men of the future* 2 Pt 2:6 (εἰς τὸ δεῖγμα P72).

2. *copy, imitation* ὑπόδειγμα καὶ σκιά Hb 8:5 (suggestion EKLee, NTS 8, '61/'62, 167-9).—9:23. PKatz, Biblica 33, '52, 525. M-M.*

ὑποδείκνυμι or—ὡ fut. ὑποδείξω; 1 aor. ὑπέδειξα (Hdt., Thu.+; inscr., pap., LXX, En., Ep. Arist., Joseph., Test. 12 Patr., Sib. Or. 3, 555) *show, indicate*.

1. lit. *τινὶ to someone* ὑποδεικνύουσα αὐτοῖς ἐναλλάξ *as she pointed in the wrong direction* 1 Cl 12:4. Also of the visions of the martyrs to whom the Lord has shown the eternal blessings that no earthly eye can behold, pass. MPol 2:3.

2. fig. *show, give direction, prove, set forth* τι *someh.* (Jos., Ant. 2, 21) B 1:8. Otherw. always w. dat. of the pers. *τινὶ (to) someone*: foll. by a rel. clause Ac 9:16; foll. by an inf. warn Mt 3:7; Lk 3:7; foll. by ὅτι (Test. Napht. 8:1; cf. BI-D. §397, 4) Ac 20:35 (πάντα='at every opportunity'); foll. by indirect question Lk 6:47; 12:5. M-M.*

ὑποδέχομαι mid. dep.; 1 aor. ὑπεδεξάμην; pf. ὑποδέδεγμαι (Hom.+; inscr., pap., LXX, Philo) *receive, welcome, entertain as a guest* τινά *someone* (POsl. 55, 8 [c. 200 AD]; Jos., Ant. 1, 180al.) Lk 19:6; Ac 17:7; Js 2:25; ISm 10:1. τινὰ εἰς τὴν οἰκίαν (Chio, Ep. 2 εἰς τὴν οἰκίαν ὑποδέχεσθαι αὐτόν) Lk 10:38; cf. Hs 8, 10, 3; 9, 27, 2 (ὑπ. τινα εἰς as 1 Macc 16:15). M-M.*

ὑποδέω (Aristot. et al.; 2 Ch 28:15) predom. mid. in our lit. and elsewhere. ὑποδέομαι (so Hdt., Aristoph.+; 1 aor. ὑπεδησάμην; pf. ptc. ὑποδεδεμένος; tie or bind beneath, put on (footwear—so the mid. since Alcaeus 21 Diehl2); w. the acc. either of what is put on the foot (Hdt.+; ὑποδήματα X., Mem. 1, 6, 6; Pla., Gorg. 490E; PGM 4, 934; 2123 σάνδαλα; 7, 729 ὑποδήματα) ὑπόδησαι τὰ σανδάλια σου Ac 12:8; cf. Mk 6:9, or of the foot itself (Thu. 3, 22, 2 τὸν ἀριστερόν πόδα ὑποδεδεμένος; Lucian, Hist. Conscr. 22; Aelian, V. H. 1, 18) τοὺς πόδας *put shoes on the feet* Eph 6:15. M-M.*

ὑπόδημα, ατος, τό (Hom.+; inscr., pap., LXX; Jos., Bell. 6, 85; Test. 12 Patr.) *sandal*, a leather sole that is fastened to the foot by means of straps. Pl. (τὰ) ὑποδήματα Mt 3:11; 10:10; Mk 1:7; Lk 3:16; 10:4; 15:22; 22:35; Hv 4, 2, 1 (on Mt 10:10; Lk 10:4 cf. FSpitta, ZWTh 55, '13, 39-45; ibid. 166f; SKrauss, Αγγελος I '25, 96-102; JAKleist, The Gospel of St. Mark '36, 257f). The sing. as a collective *footwear* (Test. Zeb. 3:4f) J 1:27. W. gen. τῶν ποδῶν (cf. Ps.-Pla., Alc. 1, 128A ποδός) Ac 13:25. On holy ground τὸ ὑπόδημα τῶν ποδῶν must be taken off 7:33 (cf. Ex 3:5; Josh 5:15.—Dit., Syll.3 338, 25); cf. JHeckenbach, De Nuditate Sacra '11, 40ff; Fpfister, ARW 9, '06, 542; OWeinreich, Hessische Blätter für Volkskunde 10, '11, 212f. M-M. B. 428.*

ὑπόδικος, ον (Aeschyl.+; inscr., pap., Philo; Jos., Vi. 74) *liable to judgment or punishment, answerable, accountable* (Pla., Leg. 9 p. 871B et al.; inscr.; PFay. 22, 9 [I BC] τῷ ἀδικουμένῳ) τῷ θεῷ Ro 3:19. M-M.*

ὑπόδουλος, ον (Physiogn. II 345, 15; Sib. Or. 12, 130) *enslaved, subject as a slave* γίνεσθαι τινι ὑπ. *become*

enslaved to someone (Ps.-Clem., **Hom.** 8, 20) **Hm** 12, 5, 4.*

ὑποδραμών s. **ὑποτρέχω**.

ὑποδύομαι pf. ὑποδέδυκα; plpf. ὑποδεδύκειν (**Hom.**+; **Jos.**, **Ant.** 15, 282al.) *get under, take one's place under* ὑπὸ τι (*under*) **someth.** (**Hdt.** 1, 31) ὑπὸ τὰς γωνίας τοῦ λίθου *under the corners of the stone* **Hs** 9, 4, 1a. ἐκ τῶν πλευρῶν *along the sides* **ibid.** b.*

ὑποζύγιον, **οὐ**, **τό** (**Theognis**, **Hdt.**+; **inscr.**, **pap.**, **LXX**, **Philo**; **Jos.**, **Ant.** 14, 471al.) *draught animal, beast of burden* (lit. 'under the yoke'), *pack animal* (acc. to **X.**, **Oec.** 18, 4 oxen, mules, horses) in our **lit.** *donkey, ass* (as **schol.** on **Pla.** 260C; **PHib.** 34, 3; 5; 73, 9; s. **Mayser** II 1, 31; **WBauer**, **JBL** 72, '53, 226) **Mt** 21:5 (**Zech** 9:9); 2 **Pt** 2:16. **M-M**.*

ὑποζώννυμι pres. ptc. ὑποζωννύς (**Hdt.**+; 2 **Macc** 3:19; **Jos.**, **Vi.** 293) *undergird, brace*, nautical t.t.: provide a ship w. ὑποζώματα (**Pla.**, **Rep.** 616C; **Athen.** 5 p. 204A=funibus **Horace**, **Odes** 1, 14, 6), i.e., w. cables that go around the outside of the hull, and in the case of merchantmen, under it (s. **Casson** below), to give the ship greater firmness in a heavy sea (the verb has this **mng.** in **Polyb.** 27, 3, 3; **IG** I2 73, 9) **Ac** 27:17.—**ABoeckh**, *Urkunden über das Seewesen des attischen Staates* 1840, 134ff; **TDWoolsey**, *On an Expression in* **Ac** 27:17, *The American Biblical Repository* 8, 1842, 405-12; **JSmith**, *The Voyage and Shipwreck of St. Paul* 1880, 107ff; 204ff; **Breusing** 170-82; **HBalmer**, *Die Romfahrt des Ap. Paulus* '05, 160-4; **ESchauröth**, *Harvard Stud. in Class. Philology* 22, '11, 173-9; **ChVoigt**, *Die Romfahrt des Ap. Pls.*: **Hansa** 53, '16, 728f; **FBrannigan**, **ThGl** 25, '33, 182; **HJCadbury**, **Beginn.** I 5, '33, 345-54; **LCasson**, *Ships and Seamanship*, etc., '71, 91f, 211; **EHaenchen**, **AG** 633, 2. **M-M**.*

ὑποκάτω adv. *under, below* (**Pla.**+) in our **lit.** only as an improper prep. w. **gen.** (**Pla.**+; **Ocellus Luc.** c. 37 ὑ. σελήνης; **inscr.**, **pap.**, **LXX**, **En.**; **Jos.**, **Ant.** 9, 12; **Test. Iss.** 1:5.—**BI-D.** §215, 2; 232, 1; **Rob.** 637) *under, below, down at* **Mt** 22:44; **Mk** 6:11; 7:28; 12:36; **Lk** 8:16; **J** 1:50 (ὑπὸ τὴν σκῆν P66); **Hb** 2:8 (**Ps** 8:7); **Rv** 5:3, 13; 6:9; 12:1. **M-M**.*

ὑποκάτωθεν adv. *from below* (**Pla.**, **Leg.** 6 p. 761B; **Cyranides** p. 61, 9; **LXX**) as improper prep. w. **gen.** (*from*) *under* ὑπ. τοῦ οὐρανοῦ **1 Cl** 53:3 (**Dt** 9:14).*

ὑπόκειμαι defective dep. (**Hom.**+; **inscr.**, **pap.**, **LXX**; **Ep. Arist.** 105; **Philo**).

1. **lit.**—**a.** *lie or be underneath* ὑπέκειτο αὐτοῖς πῦρ **AP** 7:22.—**b.** *lie below, be found* ἐν τῷ ὀφθαλμῷ *in the eye* **Lk** 6:42 **D**.

2. **fig.** *be subject to, be exposed to* (**Philostrat.**, **Vi. Apoll.** 6, 41 p. 252, 11 τῷ φόβῳ; **Jos.**, **C. Ap.** 1, 9) *κινδύνῳ* **1 Cl** 41:1.*

ὑποκρίνομαι 1 aor. ὑπεκρίθην, **BI-D.** §78 (**Hom.**+**mng.** 'answer'=Attic ἀποκρ.; then in Attic 'play a part on the stage'; **Ep. Arist.** 219; **Philo**, **Conf. Lingu.** 48; **Joseph.**) *pretend, make believe* (since **Demosth.**; **Polyb.**; **LXX**) **fol.** by the **acc.** and **inf.** (w. **inf. foll.**: **Demosth.** 31, 8; **Polyb.** 2, 49, 7; **Appian**, **Hann.** 16 §71; 4 **Macc** 6:15; **Jos.**, **Bell.** 1, 520, **Ant.** 12, 216, **Vi.** 36) **Lk** 20:20 (**BI-D.** §157, 2; 397, 2; 406, 1; **Rob.** 481; 1036; 1038-40). **Abs.** *play the hypocrite* (**Epict.** 2, 9, 20; **Appian**, **Bell. Civ.** 2, 10, §34; **Polyaenus** 8, 29; **LXX**) **Hs** 9, 19, 3.—**UWilckens**, **TW** VIII, 558-71: ὑποκρ. and related words. **M-M**.*

ὑπόκρισις, **εὖς**, **ἡ** (**Hdt.**+='answer', then Attic 'playing a part') *hypocrisy, pretense, outward show* (**Polyb.** 15, 17, 2; 35, 2, 13; **Diod. S.** 1, 76, 1; **Appian**, **Hann.** 19 §83, **Syr.** 61 §319, **Mithrid.** 14, 48; **Ps.-Lucian**, **Am.** 3; **Aesop** 284 **Halm**=166 **Hausr.**; 2 **Macc** 6:25; **Philo**, **Rer. Div.** **Her.** 43, **DeJos.** 67; **Jos.**, **Ant.** 16, 216; **Test. Benj.** 6:5) **Mt** 23:28; **Mk** 12:15; **Lk** 12:1; **Gal** 2:13; **Js** 5:12 t.r.; **B** 19:2; 20:1; 21:4; **D** 4:12; **Hm** 8:3. **Pl.** of the varied forms which hypocrisy assumes **1 Pt** 2:1; **D** 5:1.—ἐν ὑποκρίσει ψευδολόγων *by the hypocritical preaching of liars* **1 Ti** 4:2. ἐν ὑποκρίσει *hypocritically* (**schol.** on **Soph.**, **El.** 164 p. 111 **Papag.**) **Pol** 6:3; **Hv** 3, 6, 1; **m** 2:5; **s** 8, 6, 2. Also μεθ' ὑποκρίσεως **1 Cl** 15:1. κατὰ μηδεμίαν ὑπόκρισιν *without any hypocrisy at all* **IMg** 3:2 (κατὰ ὑπ. as **schol.** on **Soph.**, **Oed. Col.** 1232 p. 451). ἄτερ ὑποκρίσεως *without hypocrisy* **Hs** 9, 27, 2. **M-M**.*

ὑποκριτής, **οὗ**, **ὁ** (**Aristoph.**, **X.**, **Pla.**+; **inscr.**; **Zen.-P.** 71 [=Sb 6777], 44 mostly in the sense 'play-actor'; so also **Ep. Arist.** 219) *hypocrite, pretender, dissembler* (**Achilles Tat.** 8, 8, 14; 8, 17, 3; **Artem.** 2, 44 p. 148, 3 in the marginal note of a **ms.**; **Jos.**, **Bell.** 2, 587 ὑποκριτῆς φιλανθρωπίας.—**Job** 15:34 **Aquila** and **Theod.** of the goddess [=LXX ἄσεβής]; 20:5 **Aquila** [=LXX παράνομος]) **Mt** 6:2, 5, 16 (in these three passages the **mng.** 'play-actor' is strongly felt); 7:5; 15:7; 16:3 t.r.; 22:18; 23:13-15, 23, 25, 27, 29, 24:51; **Mk** 7:6; **Lk** 6:42; 11:39 v.l.; 12:56; 13:15; **Hs** 8, 6, 5; 9, 18, 3; 9, 19, 2; **D** 2:6; 8:1f.—**PJoüon**, *Υποκριτής dans l'Evang.*: **Rech de Sc rel** 20, '30, 312-17; **DMatheson**, **ET** 41, '30, 333f; **LHMarshall**, *Challenge of NT Ethics* '47, 60f; **BZucchelli**, **ΥΠΟΚΡΙΤΗΣ**, *Origine e storia del termine* '62. **M-M**.*

ὑπολαμβάνω 2 aor. ὑπέλαβον (**Hom.**+; **inscr.**, **pap.**, **LXX**)—1. *take up* τινά *someone* (**Jos.**, **Ant.** 11, 238) *νεφέλη* ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν *a cloud took him up, out of their sight* **Ac** 1:9.

2. *receive as a guest, support* (**X.**, **An.** 1, 1, 7; **Diod. S.** 19, 67, 1; **Jos.**, **C. Ap.** 1, 247) **3J** 8.—3. **abs.** *take up* what is said=*reply* (ὑπολαβὼν ἔφη etc.; **Hdt.** 7, 101; **Thu.** 3, 113, 3; **Diod. S.** 9, 25, 2; 37, 13, 1 al.; 4 **Macc** 8:13)

ὑπολαβὼν ὁ Ἰησοῦς εἶπεν Lk 10:30 (ὑπολαβὼν ὁ . . . εἶπεν as Diod. S. 17, 37, 6 ὁ βασιλεὺς ὑπολαβὼν εἶπε with direct quot.; Prodicus in X., Mem. 2, 1, 29; Job 2:4; cf. Philostrat., Vi. Apoll. 1, 36 p. 38, 8; Jos., Ant. 7, 184).

4. *assume, think, believe, be of the opinion (that), suppose* (X., Pla. et al.; inscr., pap., LXX, Philo; Jos., C. Ap. 2, 162; 250) Ac 2:15. Foll. by ὅτι (Pla., Phaedo 86B; Ps.-Callisth. 1, 46a, 9; En. 106, 6; Ep. Arist. 201; Philo, Rer. Div. Her. 300) Lk 7:43; 1 Cl 35:9 (Ps 49:21); GP 8:30.—W. inf. and acc. (class.) Papias 2:4. M-M.*

ὑπολαμπάς, ἄδος, ἡ occurs as a v.l. at Ac 20:8 where, instead of ἦσαν λαμπάδες ἱκαναὶ ἐν τῷ ὑπερώῳ, D reads ἦσαν ὑπολαμπάδες κτλ. In its other occurrences the word seems to mean *window* (or similar opening; s. L-S-J s.v.) and nothing else (Phylarchus [III BC]: 81 fgm. 40 Jac.; inscr. fr. Delos: Dit., Syll. 2 588, 219 [II BC].—HSmith, ET 16, '05, 478; Mlt.-H. 328). This may be the mng. in our passage; if so, it would fit in better with a situation in daylight than at night. M-M.*

ὑπόλειμμα (not ὑπόλιμμα, as W-H. spell it; cf. App. 154), ατος, τό (Hippocr., Aristot.; PSI 860, 8 [III BC]; LXX) remnant Ro 9:27. M-M.*

ὑπολείπω pass.: 1 aor. ὑπελείφθην; 1 fut. ὑπολειφθήσομαι (Hom.+; inscr., pap., LXX, Philo, Joseph.) *leave remaining*; pass. *be left (remaining)* (Hom.+; Phlegon: 257 fgm. 36, 1, 4 Jac.; Philo, Aet. M. 99; Jos., C. Ap. 1, 314) Ro 11:3 (3 Km 19:10, 14); 1 Cl 14:4 (Pr 2:21). M-M.*

ὑπολήνιον, ου, τό (Demiopr. [cf. on this UKöhler, Her. 23, 1888, 397-401] in Pollux 10, 130; Geopon.; POxy. 1735, 5; LXX.—The adj. Dit., Or. 383, 147) *vat* or *trough* placed beneath the wine-press to hold the wine Mk 12:1.—AWikenhauser, BZ 8, '10, 273. M-M.*

ὑπόλιμμα s. ὑπόλειμμα.

ὑπολιμπάνω (Dionys. Hal. 1, 23; Themist., Or. 10 p. 139 D; inscr.; PHib. 45, 13 [257 BC]; PSI 392, 4), a by-form of ὑπολείπω (on the by-form λιμπάνω cf. Mayser 402) *leave (behind) τινί τι someth. for someone* 1 Pt 2:21 (ἀπολιμπάνω P72). M-M.*

ὑπολύω (Hom.+) lit. *untie*, then *take off one's sandals or shoes* (Aeschyl., Aristoph.+; LXX) w. acc. of the pers. whose sandals one takes off τινά (Pla., Symp. 213B; Plut., Pomp. 73, 10; Jos., Ant. 4, 256) ὑπ. αὐτὸν τὰ σάνδαλα; Test. Zeb. 3:5) ὑπολύειν ἑαυτὸν *take off one's own sandals* MPol 13:2.*

ὑπομειδιάω 1 aor. ὑπεμειδίασα (Anacreontea 45, 14; Polyb. 18, 7, 6; Alciph. 4, 14, 6 al.; Cat. of the Gk. and Lat. Pap. in the JRyl. Libr. III '38 no. 478, 48; Philo, Abr. 151) *smile quietly* Hv 3, 8, 2.*

ὑπομένω impf. ὑπέμενον; fut. ὑπομενῶ; 1 aor. ὑπέμεινα; pf. ptc. ὑπομεμενηκώς (Hom.+; inscr., pap., LXX; Ep. Arist. 175; Philo, Joseph., Test. 12 Patr.).

1. *remain or stay (behind)*, while others go away ἐν w. dat. of place (Jos., Ant. 18, 328) Lk 2:43. ἐκεῖ Ac 17:14.

2. *remain instead of fleeing* (Pla., Theaet. 177B ἀνδρικῶς ὑπομείναι—ἀνάνδρως φεύγειν), *stand one's ground, hold out, endure* in trouble, affliction, persecution, abs. Mt 10:22 (s. PJoüon, Rech de Sc rel 28, '38, 310f); 24:13; Mk 13:13 (all three times w. εἰς τέλος); 2 Ti 2:12; Js 5:11; 1 Cl 35:3f; 45:8 (ἐν πεποιθήσει=full of confidence); 2 Cl 11:5 (ἐλπίσαντες=in joyful hope); IMg 9:2 (διὰ τοῦτο, ἵνα); MPol 2:2 (w. μέχρι and inf.), cf. 3; D 16:5 (ἐν τῇ πίστει αὐτῶν=in their faith, i.e. endure the fiery trial). Hence of Christ simply=submit to, suffer B 5:1, 12 (in both cases w. εἰς τοῦτο=for this purpose); cf. 5:6; 14:4; IPol 3:2 (both w. δι' ἡμᾶς); Pol 1:2 (ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν). κύριος ὑπέμεινεν παθεῖν B 5:5a; cf. b; 2 Cl 1:2.—The purpose of the endurance is indicated by εὖς παιδείαν Hb 12:7 (cf. Nicander in Anton. Lib. 28, 1 εὖς ἀλκήν).—The affliction under which one remains steadfast is expressed in var. ways: τῇ θλίψει in tribulation Ro 12:12; 8:24 v.l. (here perh. 'put up with', cf. Plut., Mor. 503B). By a ptc. (Jos., Ant. 12, 122) εἰ κολαφιζόμενοι ὑπομενεῖτε 1 Pt 2:20a; cf. vs. 20b. By the acc. of the thing (Hdt., Thu. et al.; inscr., pap., LXX; Philo, Cher. 2; Jos., Ant. 3, 53; Test. Dan 5:13) ταῦτα Dg 2:9. πάντα 1 Cor 13:7; 2 Ti 2:10; ISm 4:2; 9:2; IPol 3:1; Dg 5:5; of Christ πάντα δι' ἡμᾶς Pol 8:1. σταυρόν Hb 12:2. τὰς βασάνους 2 Cl 17:7. δεινὰς κολάσεις MPol 2:4. τὸ πῦρ 13:3; cf. Dg 10:8. τὴν θλίψιν Hv 2, 2, 7. τὴν ἐπήρειαν IMg 1:3. ἄθλησιν Hb 10:32. ἀντιλογίαν 12:3. παιδείαν vs. 7 t.r. πειρασμόν Js 1:12. ὑπομονὴν Pol 9:1 Funk. τὴν ψῆφον τοῦ μαρτυρίου Phlm subscr.

3. *wait for τινὰ someone* (X., An. 4, 1, 21; Appian, Bell. Civ. 5, 81 §343; Sb 4369 II, 22; Ps 24:3, 5; 26:14; Jos., Ant. 5, 121) 1 Cl 34:8.—PGoicoechea, De conceptu ὑπομονή apud s. Paulum, Diss. Rome '65; FHauck, TW IV 585-93 (ὑ. and ὑπομονή). M-M.*

ὑπομνήσκω fut. ὑπομνήσω; 1 aor. ὑπέμνησα, pass. ὑπεμνήσθην (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.).

1. act.—a. *remind τινὰ someone τὶ of someth.* (double acc. as Thu. 7, 64, 1; X., Cyr. 3, 3, 37; Pla., Phileb. 67c al.; PFlor. 189, 3 [III AD]; 4 Macc 18:14; Test. Levi 9:6) J 14:26. Also τινὰ περί τινος (Pla., Phaedr. 275D; PMich. 100, 2 [III BC]; Jos., Ant. 14, 152) 2 Pt 1:12. W. acc. of the pers. and ὅτι foll. (Jos., Ant. 6, 131) Jd 5; B 12:2. W. acc. of the pers. and inf. foll. Tit 3:1. ἑαυτὸν oneself 1 Cl 7:1.

b. *call to mind, bring up τὶ someth.* (Soph., Philoct. 1170; Hdt. 7, 171; Pla., Phaedr. 241A al.; Wilcken, Chrest. 238, 1 [II AD] ὑπομνήσκω τοῦτο; Wsd 18:22; Jos., Ant. 14, 384) ταῦτα 2 Ti 2:14; 1 Cl 62:3. ὑπομνήσω αὐτοῦ

τὰ ἔργα *I will bring up what he is doing* 3J 10.

c. abs., foll. by acc. and inf. remind someone that 1 Cl 62:2.

2. pass. (Aeschyl.+) remember, think of τινός *some*th. (Lucian, Catapl. 4; Philo, Mos. 1, 193) Lk 22:61. M-M.*

ὑπόμνησις, εὖς, ἡ (Eur., Thu.+; inscr., pap., LXX)—1. act., of the (act of) remembering (Thu., Pla., pap.) Hv 3, 8, 9. ἐν ὑπ. by a reminder. i.e. as I remind you 2 Pt 1:13; 3:1.

2. pass. (X., Cyr. 3, 3, 38 ὑπόμνησιν τινος ἔχειν; Philo, Poster. Cai. 153; Jos., Ant. 4, 58) ὑπόμνησιν λαμβάνειν τινός receive a remembrance of=remember *some*th. 2 Ti 1:5. M-M.*

ὑπομονή, ἡς, ἡ—1. patience, endurance, fortitude, stead-fastness, perseverance (Ps.-Pla., Def. 412c; Aristot., Stoics [Stoic. IV 150 index; Musonius; Epict.—PBarth, D. Stoa4 '22, 119ff]; Polyb.; Plut.; LXX; Philo; Jos., Ant. 3, 16al.; Test. Jos.) esp. as they are shown in the enduring of toil and suffering Lk 21:19; Rom 5:3f (on the form of the saying cf. Maximus Tyr. 16, 3b τὴν ἀρετὴν διδόντες οἱ λόγοι, τοὺς δὲ λόγους ἡ ἄσκησις, τὴν δὲ ἄσκησιν ἡ ἀλήθεια, τὴν δὲ ἀλήθειαν ἡ σχολή); 15:4f; 2 Cor 6:4; 1 Th 1:3; 2 Th 1:4; 1 Ti 6:11; 2 Ti 3:10; Tit 2:2; Hb 10:36; Js 1:3f; 2 Pt 1:6a, b; Rv 2:2f, 19; 1 Cl 5:5, 7; B 2:2; IEph 3:1; Hm 8:9; D 5:2. πᾶσα ὑπ. every kind of patience 2 Cor 12:12; Col 1:11. W. the subjective gen. ἡ ὑπ. Ἰωβ Js 5:11 (ACarr, The Patience of Job [Js 5:11]: Exp., 8th Ser. VI '13, 511-17); αὐτοῦ (i.e. Χριστοῦ) the endurance that Christ showed Pol 8:2. Differently ἡ ὑπ. τοῦ Χριστοῦ a Christ-like fortitude, i.e. a fortitude that comes fr. communion w. Christ 2 Th 3:5 (OSchmitz, D. Christusgemeinschaft des Pls im Lichte seines Genetivbrauchs '24, 139f. But s. also 2 below); cf. IRo 10:3 (s. also 2 below). W. the objective gen. ὑπ. ἔργου ἀγαθοῦ perseverance in doing what is right Ro 2:7 (Polyb. 4, 51, 1 ὑπ. τοῦ πολέμου). ὑπ. τῶν παθημάτων steadfast endurance of sufferings 2 Cor 1:6 (Ps.-Pla., Def. 412C ὑπ. λύπης; Plut., Pelop. 1, 8 ὑπ. θανάτου; Jos., Ant. 2, 7 πόνων ὑπ.). ὁ λόγος τῆς ὑπομονῆς μου (λόγος 1bβ) Rv 3:10 (s. also 2 below). δι' ὑπομονῆς with patience or fortitude Ro 8:25; Hb 12:1. διὰ τῆς ὑπομονῆς through his patient endurance MPol 19:2. ἐν ὑπομονῇ (PsSol 2:36; Test. Jos. 10:2) Lk 8:15 (LCerfaux, RB 64, '57, 481-91). ἀσκεῖν πᾶσαν ὑπ. practice endurance to the limit Pol 9:1. ὧδε ἐστὶν ἡ ὑπ. τῶν ἁγίων here is (an opportunity for) endurance on the part of the saints (Weymouth) Rv 13:10 (s. JSchmid, ZNW 43, '50/'51, 112-28); cf. 14:12.—WMeikle, The Vocabulary of 'Patience' in the OT: Exp. 8th Ser. XIX '20, 219-25, The Voc. etc. in the NT: ibid. 304-13; CSpicq, Patientia: RSphth 19, '30, 95-106; AMFestugière, Rech de Sc rel 21, '31, 477-86; LHMarshall, Challenge of NT Ethics '47, 91f.

2. (patient) expectation (Ps 9:19; 61:6; 2 Esdr [Ezra] 10:2) Rv 1:9 (on ὑπ. ἐν Ἰησοῦ cf. IHeikel, StKr 106, '35, 317). Perh. (s. 1 above) 3:10 and 2 Th 3:5; IRo 10:3 might also be classed here.—S. ὑπομένω, end. M-M.**

ὑπομονητικός, ἡ, ὄν (Hippocr.+; Philo, Leg. All. 3, 88) patient, showing endurance neut. subst. τὸ ὑπομονητικόν fortitude MPol 2:2.*

ὑπονοέω impf. ὑπενόουν; 1 aor. ὑπενόησα (Eur., Hdt. +; pap., LXX, Philo, Joseph.) suspect, suppose (Hdt.+; pap.; Sir 23:21) w. acc. *some*th. (Hdt., Aristoph. et al.) Ac 25:18 (w. attraction of the rel.; cf. PLond. 1912 [letter of Claudius, 41 AD], 97f ἐξ οὗ μείζονας ὑπονοίας ἀναγκασθήσομαι λαβεῖν). Foll. by acc. and inf. (Bl-D. §397, 2; Rob. 1036.—Hdt. 9, 99 al.; Jos., Ant. 13, 315; PRyl. 139, 14 [34 AD]) 13:25; 27:27; cf. Hv 4, 1, 6. M-M.*

ὑπόνοια, ας, ἡ (Thu.+; pap., LXX; Ep. Arist. 316; Philo; Jos., Bell. 1, 227; 631) suspicion, conjecture ὑπόνοιαι πονηραὶ evil conjectures, false suspicions 1 Ti 6:4 (Sir 3:24 ὑπόνοια πονηρά). M-M. B. 1244.*

ὑποπιάζω s. ὑπωπιάζω.

ὑποπίπτω (Thu., Aristoph. et al.; inscr., pap., LXX; Ep. Arist. 214; Philo; Jos., Bell. 5, 382, Vi. 381; Test. Jos. 7:8) fall under or within a classification ὑπό τι (Aristot.; Iambl., Vi. Pythag. 34 §241 ὑπὸ τὴν προειρημένην τάξιν) ὑπὸ τὴν διάνοιαν τινος fall within someone's comprehension (διάνοια 1) 1 Cl 35:2.*

ὑποπλέω 1 aor. ὑπέπλευσα (Dio Chrys., Cass. Dio et al.) sail under the lee of an island, i.e. in such a way that the island protects the ship fr. the wind Ac 27:4, 7. M-M.*

ὑποπνέω 1 aor. ὑπέπνευσα (Aristot., Probl. 8, 6=blow underneath) blow gently ὑποπνεύσαντος νότου when a moderate south (west) wind began to blow Ac 27:13.*

ὑποπόδιον, ου, τό (Chares [after 323 BC] in Athen. 12 p. 514f; Lucian, Conscr. H. 27; Athen. 5 p. 192E; inscr.; PTeht 45, 38 [113 BC]; PRainer 22, 8; 27, 11 [both II AD]; LXX; loanw. in rabb.) footstool Js 2:3. Of the earth as God's footstool (after Is 66:1; cf. Philo, Conf. Lingu. 98) Mt 5:35; Ac 7:49; B 16:2. τιθέναι τινὰ ὑποπόδιον τῶν ποδῶν τινος make someone a footstool for someone, i.e. subject him to the other, so that the other can put his foot on the subject's neck (Ps 109:1) Mt 22:44 t.r.; Mk 12:36 v.l.; Lk 20:43; Ac 2:35; Hb 1:13; 10:13; 1 Cl 36:5; B 12:10. M-M.*

ὑποπτέω 1 aor. ὑπώπτεισα (trag., Thu.+; pap., LXX; Jos., Bell. 2, 617; 3, 367) suspect τινά someone (Soph., Hdt., Thu. et al.) foll. by acc. and inf. IPHld 7:2.*

ὑπορθόω (Sym.; *Dositheus*, *Ars Gramm.* 76, 1 p. 102) *support* τινά *someone* GP 10:39.*

ὑπόστασις, εὖς, ἡ (Hippocr.+; Polyb. 4, 50, 10; 6, 55, 2; Diod. S. 16, 32, 3; 16, 33, 1; inscr., pap., LXX, in widely different meanings. See Dörrie below)—1. *substantial nature, essence, actual being, reality* (oft. in contrast to what merely seems to be: Ps.-Aristot., *De Mundo* 4 p. 395a, 29f; Plut., *Mor.* 894B; Diog. L., *Pyrrh.* 9, 91; Artem. 3, 14; Ps 38:6; Wsd 16:21; Philo, *Aet. M.* 88; 92; Jos., *C. Ap.* 1, 1; Test. Reub. 2:7) the Son of God is χαρακτηρ τῆς ὑποστάσεως αὐτοῦ *a (n exact) representation of his (=God's) real being* Hb 1:3. Dg 2:1.

2. *situation, condition* (Cicero, *Ad Attic.* 2, 3, 3 ὑπόστασιν nostram=our situation), also *specif. frame of mind* (Dio Cass. 49, 9; Themist., *Or.* 13 p. 178B; Jos., *Ant.* 18, 24) 2 Cor 9:4; 11:17; Hb 3:14 (Dörrie [see below], p. 39: the frame of mind described in Hb 3:6). The sense 'confidence', 'assurance' must be eliminated, since examples of it cannot be found (acc. to Dörrie and Köster [below]). It cannot, therefore, play a role in

3. Hb 11:1, where it has enjoyed much favor since Luther (also Tyndale, RSV; not KJ). Among the meanings that can be authenticated the one that seems to fit best here is *realization* (Diod. S. 1, 3, 2 of the realization of a plan; Cornutus 9 p. 9, 3 of the realization of mankind; Jos., *C. Ap.* 1, 1 that of the Jewish people, both by a divine act): ἔστιν πίστις ἐλπίζομένων ὑπ.=in faith things hoped for become realized, or things hoped for become reality.—ASchlatter, *Der Glaube im NT* 4 '27, 614ff; MAMathis, *The Pauline πίστις-ὑπόστασις* acc. to Hb 11:1: Washington, Cath. Univ. of Amer. '20; REWitt, *Hypostasis: 'Amicitiae Corolla'* (RHarris-Festschr.) '33, 319-43; MSchumpp, *D. Glaubensbegriff des Hb: Divus Thomas* 11, '34, 397-410; FERdin, *D. Wort Hypostasis*, Diss. Freiburg '39; HDörrie, *ὑπόστασις*, Wort-u. Bedeutungsgeschichte: Nachr. der Akad. d. Wissensch. in Göttingen 1955, no. 3, ZNW 46, '55, 196-202; HKöster, TW VIII 571-88 (Köster prefers *plan, project* [Vorhaben] for the passages in 2 Cor, and *reality* [Wirklichkeit] for all 3 occurrences in Hb, contrasting the reality of God with the transitory character of the visible world). Cf. also the lit. s.v. *πίστις* 2a. M-M.*

ὑποστέλλω impf. ὑπέστελλον; 1 aor. mid. ὑπέστειλάμην (Pind.+; inscr., pap., LXX, Philo, Joseph.)—1. *act.* (Pind.+; Philo, *Leg. ad Gai.* 71) *draw back, withdraw* (Polyb. 1, 21, 2 al.; Plut.) ἑαυτὸν *draw (oneself) back* (Polyb. 1, 16, 10; 7, 17, 1 al.) ὑπέστελλον καὶ ἀφώριζεν ἑαυτὸν Gal 2:12; if ἑαυτὸν does not go w. ὑπέστ., ὑποστέλλω is intr. here *draw back* (Polyb. 6, 40, 14; 10, 32, 3; Plut., *Demetr.* 47, 6; Philo, *Spec. Leg.* 1, 5).

2. *mid.*—a. *draw back* in fear (Aelian, *Nat. An.* 7, 19; Philo, *Mos.* 1, 83; Jos., *Vi.* 215) Hb 10:38 (Hab 2:4).

b. *shrink from, avoid* because of fear (Demosth. et al.; Jos., *Ant.* 6, 86) ὑπ. φόβῳ εἰπεῖν οὐ γὰρ ὑπέστειλάμην τοῦ μὴ ἀναγγεῖλαι *I did not shrink from proclaiming* Ac 20:27.

c. *keep silent about* τι *some* in fear (Demosth. 4, 51; Isocr. 8, 41; Diod. S. 13, 70, 3; Dio Chrys. 10[11], 27 οὐδέν; Lucian, *Deor. Conc.* 2 οὐδέν; Zen.-P. 59 412, 24 [III BC]; BGU 1303, 10; Philo, *Sacr. Abel.* 35; Jos., *Bell.* 1, 387, *Vi.* 278 οὐδέν al.) οὐδὲν ὑπέστειλάμην τῶν συμφερόντων *I have kept silent about nothing that is profitable* Ac 20:20. M-M.*

ὑποστολή, ἡς, ἡ *shrinking, timidity* (Asclepiodot. *Tact.* [I BC] 10, 21.—Jos., *Ant.* 16, 112) of reserve or timidity in evil-doing) οὐκ ἐσμὲν ὑποστολῆς *we do not belong to those who are timid* Hb 10:39. M-M.*

ὑποστρέφω impf. ὑπέστρεφον; fut. ὑποστρέψω; 1 aor. ὑπέστρεψα (Hom.+; Thuc.; inscr., pap., LXX, Philo, Joseph.; Test. Gad 1:5) *turn back, return* w. εἰς and acc. of place (PGiess. 40 II, 8; Gen 8:9; Jos., *Bell.* 1, 229 εἰς Ἱεροσ.) Lk 1:56; 2:45; 4:14 (cf. Jos., *Bell.* 1, 445); 8:39 (cf. Jos., *Vi.* 144 εἰς τὴν οἰκίαν); Ac 8:25; 13:13; Gal 1:17; GP 14:58. εἰς τὰ ἴδια Ac 21:6 (ἴδιος 3). εἰς διαφθοράν *to corruption, i.e. the grave* Ac 13:34. διὰ w. gen. of place 20:3. ἀπὸ w. gen. of place (Jos., *Vi.* 139) Lk 4:1; 24:9 or a *corresp. expr.* (Jos., *Vi.* 329 ἀπὸ τ. πολιορκίας ὑπ.) ἀπὸ τῆς κοπῆς τῶν βασιλέων Hb 7:1 (Gen 14:17 Swete). εἰς and ἀπὸ Ac 1:12. ἐκ w. gen. of place Ac 12:25. ἐκ τῆς ἀγίας ἐντολῆς *turn away once more* (s. ἐντολή 2f) 2 Pt 2:21. ἐπὶ τινι *to someone* Hm 4, 1, 7. Foll. by a final inf. Lk 17:18. Abs. *return* (Polyaenus 4, 2, 14; Lucian, *Bis Acc.* 17; Josh 2:23; Jos., *Ant.* 11, 30) Mk 14:40 v.l.; Lk 2:20, 43; 8:37, 40; Ac 8:28 al. M-M.

ὑποστρωννύω=ὑποστρώννυμι (cf. στρωννύω, beg.—The word occurs Hom.+ [ὑποστορέννυμι, ὑποστόρνυμι]; LXX. In the form ὑποστρωννύω in *Athen.* 2 p. 48D; in the form ὑποστρώννυμι in Plut., *Artax.* 22, 10) impf. ὑπεστρώννυον; 1 aor. ὑπέστρωσα; spread τι *some* out underneath (PGM 5, 217 σινδόνα; 36, 151) ὑπεστρώννυον τὰ ἱμάτια ἐν τῇ ὁδῷ *they were spreading out their cloaks under him in the road* Lk 19:36 (Jos., *Ant.* 9, 111 ἕκαστος ὑπεστρώννυνεν αὐτῷ τὸ ἱμάτιον; 18, 204; Charito 3, 2, 17; Aesop, *Fab.* 208 P.=378 H. ὑποστρώσας τὸ ἱμάτιον). σποδὸν *spread out ashes underneath oneself=make one's bed in ashes* as a sign of repentance B 3:2 (Is 58:5). Pass. κήρυκας ὑποστρωννύμενοι *those with trumpet-shells (κῆρυξ 3) under them=those who were laid on trumpet-shells* MPol 2:4. M-M.*

ὑποταγή, ἡς, ἡ (Dionys. Hal. 3, 66, 3 *act.* 'subjecting') in our lit. only *pass. subjection, subordination, obedience* (Artem. 1, 73 p. 66, 14; Paradoxogr. p. 218, 7 Westermann ἐν ὑποταγῇ; Vett. Val. 106, 8; 11; 17; 24; 198, 28; BGU 96, 7 [III BC] τὸν ἐν ὑποταγῇ τυγχάνοντα; Wsd 18:15 A) ἡ ὑποταγή τῆς ὁμολογίας ὑμῶν εὖς τὸ εὐαγγέλιον 2 Cor 9:13 (ὁμολογία 1). ἐν πάσῃ ὑποταγῇ *subordinating herself in every respect* 1 Ti 2:11. τέκνα ἔχειν ἐν ὑποταγῇ *keep children under control* 3:4. ἐν μιᾷ ὑποταγῇ *κατηρτισμένοι made complete in unanimous subjection* IEph 2:2. εἵξαμεν τῇ ὑποταγῇ (dat. of manner) *we yielded in submission* Gal 2:5. Of the members of the body ὑποταγῇ μιᾷ *χρῆται they experience a mutual subjection* 1 Cl 37:5. ὁ κανὼν τῆς ὑποταγῆς *the established norm of obedience* (Kleist) 1:3. M-M.*

ὑποτάσσω 1 aor. ὑπέταξα. Pass.: perf. ὑποτέταγμαι; 2 aor. ὑπετάγην; 2 fut. ὑποταγήσομαι (Aristot., Polyb. et al.; inscr., pap., LXX, Ep. Arist., Philo, Joseph.; Sib. Or. 5, 19).

1. *subject, subordinate*—**a. act., abs.** Ro 8:20b; 1 Cl 2:1b. *τινά bring someone to subjection* (Herodian 7, 2, 9) IPol 2:1. *τινί τινα* or *τι someone* or *something to someone* (Epict. 4, 12, 12 of God ὑπ. τί τινι; cf. Da 11:39 Theod.; Test. Jud. 21:2; Menander Eph. in Jos., C. Ap. 1, 119; Sib. Or. fgm. 3, 12) 1 Cor 15:27c, 28c; Phil 3:21; Hb 2:5, 8b; Dg 10:2; Hm 12, 4, 2. In the same sense ὑπ. τι ὑπὸ τοὺς πόδας τινός 1 Cor 15:27a; Eph 1:22; also ὑποκάτω τῶν ποδῶν τινος Hb 2:8a (Ps 8:7). ὑποτάσσειν ἑαυτόν τινι *subject oneself to someone* (Plut., Mor. 142D to the husband; Simplicius In Epict. p. 33 Düb. to supernatural powers) Hs 9, 22, 3.

b. pass.—**a. become subject** τινί to a pers. or a state of being Ro 8:20a; 1 Cor 15:28a; Hb 2:8c; 1 Pt 3:22; Dg 7:2; Pol 2:1; Hm 12, 2, 5. **Abs.** (Diod. S. 1, 55, 10; Aristobulus in Euseb., Pr. Ev. 8, 10, 10 πάνθ' ὑποτέτακται) 1 Cor 15:27b.

β. subject oneself, be subjected or subordinated, obey abs. (Jos., Bell. 4, 175) Ro 13:5; 1 Cor 14:34; 1 Cl 2:1a; 57:2. **W. dat.** of actual subordination to persons worthy of respect (Palaeph. 38 p. 56, 15; 57, 2): toward the husband (s. Ps.-Callisth. 1, 22, 4 πρέπον ἐστὶ τὴν γυναῖκα τῷ ἀνδρὶ ὑποτάσσεσθαι, s. 1a above) Eph 5:22 v.l.; Col 3:18; Tit 2:5; 1 Pt 3:1, 5; parents Lk 2:51; masters Tit 2:9; 1 Pt 2:18; B 19:7; D 4:11; secular authorities (1 Ch 29:24) Ro 13:1 (CDMorrison, The Powers That Be—Ro 13:1-13, Diss. Basel '56; EBarnikol, TU 77, '61, 65-133 [non-Pauline]; Tit 3:1; 1 Pt 2:13; 1 Cl 61:1; church officials 1 Cl 1:3; 57:1; IEph 2:2; IMg 2; 13:2; ITr 2:1f; 13:2; IPol 6:1; Pol 5:3; νεώτεροι ὑποτάγῃτε πρεσβυτέροις 1 Pt 5:5. To God (Epict. 3, 24, 65 τ. θεῷ ὑποτεταγμένος; 4, 12, 11; Ps 61:2; 2 Macc 9:12) 1 Cor 15:28b; Hb 12:9; Js 4:7; 1 Cl 20:1; IEph 5:3; to Christ Eph 5:24. To the will of God, the law, etc. Ro 8:7; 10:3; 1 Cl 34:5; Hm 12, 5. 1.—Of submission in the sense of voluntary yielding in love 1 Cor 16:16; Eph 5:21; 1 Pt 5:5b t.r.; 1 Cl 38:1.—The evil spirits must be subject to the disciples whom Jesus sends out Lk 10:17, 20. Likew. the prophetic spirits must be subject to the prophets in whom they dwell 1 Cor 14:32.

2. of literary compositions or documents: *attach or append* them to another literary work (oft. inscr., pap.; Jos., Ant. 16, 161) the letters of Ign. ὑποτεταγμένοι εἰς τὴν ἐπιστολὴν ταύτη Pol 13:2. M-M.*

ὑποτεταγμένως *adv. fr. the pf. pass. ptc.* of ὑποτάσσω *submissively, obediently* 1 Cl 37:2.*

ὑποτίθηναι 1 aor. ὑπέθηκα; 2 aor. inf. ὑποθεῖναι (Hom. +; inscr., pap., LXX).

1. **act.** *lay down, risk* τι *something*. τὸν τράχηλον (Lucian, Enc. Dem. 41 ὑπ. τὴν ψυχὴν ταῖς τῆς πατρίδος τύχαῖς; cf. Seneca, Ep. 47, 4; POxy. 2722, 35 [commercial]) Ro 16:4; differently (somewhat as Test. Iss. 5:3 ὑπ. τὸν ὠτον) *bow in submission* 1 Cl 63:1 (see s.v. **τράχηλος** for both passages).

2. **mid.** (Hom.+) *τινί τι suggest or point out something to someone* (Hom.; Hdt. 1, 90; Pla., Charm. 155D; pap.) or *enjoin, order someone (to do) something* (Hdt. 4, 134; Philo, Poster. Cai. 12; Jos., Ant. 1, 76) or *make known, teach something to someone* (Pla., Hipp. Maj. 286B) ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς 1 Ti 4:6. M-M.*

ὑποτρέχω 2 aor. ὑπέδραμον (Hom.+; PTeht. 24, 67 [117 BC]; Jos., Ant. 7, 31; 326 al.) *run or sail under the lee of* nautical t.t. (Plut., Mor. 243E ὄρμους 'run in'. Also 'moor under' ἄκραν Heliod. 8, 16; ἄκρα τινὶ Longus 3, 21) νησίον τι ὑπ. Ac 27:16. M-M.*

ὑποτύπωσις, εἰς, ἢ (Diog. L. 9, 78; Sext. Emp., Pyrrh. 2, 79; Pollux 7, 128; Philo, Abr. 71) *model, example*, rather in the sense *prototype* 1 Ti 1:16. Rather in the sense *standard* 2 Ti 1:13 (Philod., Mus. p. 77 Kemke [1884] ἀρετῶν; Synes., Dio 1 p. 38 Petav. ὁ λόγος [Δίωνος] ὑποτύπωσις ἐστὶν εὐδαίμονος βίου). EKLee, NTS 8, '61/'62, 171f proposes *outline* for both passages, w. reff. M-M.*

ὑποουργέω *be helpful, assist* (Aeschyl., Hdt.+; pap.; Test. Dan 3, 4; Philo, Vi. Cont. 72; Jos., Ant. 3, 7) εἰς τι *in or at something*. (Eunap., Vi. Soph. p. 108) MPol 13:1.*

ὑποφέρω (Hom.+; inscr., pap., LXX; Jos., Bell. 6, 197) fut. ὑποίσω; aor. ὑπήνεγκα, inf. ὑπενεγκεῖν (Jos., Ant. 8, 213; for the aor. forms Bl-D. §81, 2 w. app.) *bear (up under), submit to, endure* τι *something*. (Hippocr., X., Pla.+; Sb 5238, 22 [12 AD]; LXX) Hn 3, 1, 9a, b; 3, 2, 1. διωγμούς 2 Ti 3:11. θλίψεις Hs 7:4-6. λύπας 1 Pt 2:19; cf. Hm 10, 2, 6. πόνους 1 Cl 5:4 (cf. X., Hipparch. 1, 3; Pla., Theaet. 173A; Isocr. 4, 64; 2 Macc 7:36). ὀργὴν Hm 12, 4, 1 (cf. Pla., Leg. 9 p. 879C; Mi 7:9). κίνδυνον *incur danger* (Isocr. 3, 64) 1 Cl 14:2. ὄβριον *bear up under mistreatment* Hm 8:10. **Abs.** 1 Cor 10:13.—1 Cl 7:4 Funk for ἐπ. Gebhardt. M-M.*

ὑποχθόνιος, (ία), ιον *under the earth* (Hes.+; Posidon.: 87 fgm. 47 Jac.) οἱ ὑποχθόνιοι *the powers under the earth* w. οἱ ἐπουράνιοι καὶ ἐπίγειοι (ἐπίγειος 2b) ITr 9:1.*

ὑποχωρέω 1 aor. ὑπεχώρησα (Hom.+; inscr., pap., LXX) *go back, retreat, withdraw*, also in a peaceful sense (as Philo, Abr. 22), *retire*.

1. of persons w. *eis* and *acc.* (Jos., Vi. 20; 246) *eis πόλιν* Lk 9:10. Used w. ἐν in the sense 'retire to a place and spend some time there' (cf. Kühner-G. I p. 541) ἣν ὑποχωρῶν ἐν ταῖς ἐρήμοις *he would steal away to (the) lonely places* 5:16.—Lk 20:20 v.l.

2. of things (Jos., Ant. 1, 91; 11, 240) ὁ λίθος ὑπεχώρησεν παρὰ μέρος GP 9:37 (μέρος 1c, end). M-M.*

ὑποπιάζω (on the v.l. ὑποπιάζειν cf. W-S. §5, 19 note, end; Mlt.-H. 75) *strike under the eye, give a black eye to* (Aristot., Rhet. 3, 11, 15 p. 1413a, 20; Plut., Mor. 921f; Diog. L. 6, 89).

1. *lit.* **τινά** *someone*, of a woman driven to desperation **ἵνα μὴ ὑπωπιάζῃ με** *in order that she might not fly in my face* Lk 18:5, unless it is used here in a weakened sense *annoy greatly, browbeat* (cf. L-S-J s.v. II, et al.).—JDM Derrett, NTS 18, '71/'72, 178-91 (esp. 189-91): a symbolic *expr.* (common throughout Asia), *blacken my face=slander, besmirch* underlies **ὕπ.** here.

2. symbolically (Aristoph., Fr. 541 πόλεις ὑπωπιασμέναι) *treat roughly, torment, maltreat* 1 Cor 9:27 (of the apostle's self-imposed discipline. But the *expr.* is obviously taken fr. the language of prize-fighting vs. 26). M-M.*

ῥίς, ὄς, ἡ (Hom.+; inscr., pap., LXX; Jos., Ant. 13, 243al.) *the female of the swine, sow* (ὁ ῥίς is the boar) in a proverb ῥίς λουσαμένη εἰς κυλισμὸν βορβόρου *a sow that has bathed herself, only to roll in the mud again* 2 Pt 2:22 (βόρβορος 2).—On Lk 14:5 see the editor's introd. to Papyrus Bodmer XIV '61, 18-19; EWiesenberg, HUCA 27, '56, 213-33 (swine). M-M.*

ῥυσός, οὔ, ὁ (Polyb.+; Dionys. Hal. 5, 46, 2 [as long as a spear of moderate length]; Strabo, Plut. et al.) *javelin*, Lat. 'pilum' J 19:29 v.l. S. ῥύσσωπος.*

ῥύσσωπος, οὔ, ἡ and ὁ, also ῥύσσωπον, τό (in the secular wr. [Nicander—II BC—, Ther. 872; Alexiph. 603; Chaeremon 44, 6 al.; inscr., pap.] all three genders are quotable; for the LXX the masc. and fem. are certain; Philo, Vi. Cont. 73 excludes the neut. for that author; in Jos., Ant. 2, 312; 4, 80 the situation is not clear. In our lit. the neut. is certain only in ms. B.—**ῥῥῖβ**) *the hyssop*, a small bush w. blue flowers and highly aromatic leaves; used in purificatory sacrifices (Ex 12:22; Lev 14:4; Num 19:6, 18.—Dit., Syll.3 1218, 16 [V BC], where the word is restored [correctly, beyond a doubt], the hyssop serves to purify a house in which a corpse had lain. Chaeremon also mentions its purifying power) Hb 9:19; 1 Cl 18:7 (Ps 50:9); B 8:1, 6.—In J 19:29 the hyssop appears as a plant w. a long, firm stem or stalk, which creates a good deal of difficulty. The conjecture by Joachim Camerarius (died 1574), ῥύσσω (=javelin; ῥύσσω is actually found in mss. 476 and 1242, both antedating the conjecture) προπεριθέντες, has been accepted by many (e.g. Dalman, Jesus 187; Lagrange, JHBernard; Field, Notes 106-8; M-M.; Gdsdpd., Probs. 115f; w. reserve, Bultmann). Against the conjecture it has been urged (by WBauer et al.; the cj. is not accepted by Weymouth, CCD, RSV) that the purifying effect of the hyssop (used acc. to Ex 12:22 specif. at the Passover) is the most important consideration here.—ILöw, Die Flora der Juden II '24, 72f; 84-101, on J 19:29 esp. 99-101; LFonck, Streifzüge durch die biblische Flora '00, 109; EbNestle, Zum Ysop bei Johannes, Josephus u. Philo: ZNW 14, '13, 263-5; LBaldensperger and GMCrowfoot, Hyssop: PEF 63, '31, 89-98. M-M.*

ὑστερέω 1 aor. ὑστέρησα; pf. ὑστέρηκα; 1 aor. pass. ὑστερήθην (Eur., Hdt.+; inscr., pap., LXX, Joseph.).

1. *act.*—**a.** *come too late* (Phlegon: 257 fgm. 36, 1, 3 Jac.), through one's own fault *to miss, fail to reach, be excluded abs.* Hb 4:1. ἀπὸ τινός *be excluded from someth.* (Aesop, Fab. 134 H. ἔριφος ὑστερήσας ἀπὸ ποιμνῆς) 12:15.

b. *be in need of, lack* τινός *someth.* (Demosth. 19, 332 πολλῶν; Phalaris, Ep. 20 H.; Jos., Ant. 2, 7; Zen.-P. 45 [=Sb 6751], 5 [251/50 BC] ξύλων) Lk 22:35. *Abs. be in need, be poor* D 11:12.

c. *be less than, inferior to* w. *gen.* of comparison (Pla., Rep. 7 p. 539E ἐμπειρίᾳ τῶν ἄλλων) τινός *be inferior to someone* 2 Cor 11:5; 12:11.—τί ἐτι ὑστερῶ; *in what respect am I still inferior? what do I still lack?* Mt 19:20 (cf. Ps 38:5). *Abs.* 1 Cor 12:24.

d. *fail, give out, lack* (Socrat., Ep. 14, 9; Diosc. 5, 75, 13 ὑστερούσης πολλάκις σποδοῦ; Is 51:14 [marginal note in the Cod. Marchal.] καὶ οὐ μὴ ὑστερήσῃ ὁ ἄρτος αὐτοῦ; Zen.—P. 59 311, 5 [250 BC] ἵνα μὴ ὑστερήσῃ τὸ μέλι; BGU 1074, 7 [III AD] μήτε ὑστερεῖν τι ὑμῖν) ὑστερήσαντος οἴνου J 2:3. ἐν σε ὑστερεῖ *you lack one thing* Mk 10:21 (the acc. as Ps 22:1 οὐδὲν με ὑστερήσει).

2. *pass. lack, be lacking, go without, come short of* w. *gen.* of the thing (Diod. S. 18, 71, 5; Jos., Ant. 15, 200) Ro 3:23; Dg 5:13 (opp. περισσεύειν); IEph 5:2. Also ἐν τινι 1 Cor 1:7. *Abs.* (Sir 11:11) Lk 15:14; 1 Cor 8:8 (opp. περισσεύειν); 2 Cor 11:9; Phil 4:12 (opp. περισσ.); B 10:3. Ptc. 1 Cor 12:24. ὑστερούμενοι Hb 11:37. *Subst.* οἱ ὑστερούμενοι *those who are poor or needy* Hb 3, 9, 2; 4; 6; m 2:4. W. χῆραι s 9, 27, 2. W. widow(s) and orphan(s) Hm 8:10; s 5, 3, 7. M-M.*

ὑστέρημα, ατος, τό (PTebt. 786, 9 [II BC]; LXX; Herm. Wr. 4, 9)—1. *need, want, deficiency* in contrast to abundance (cf. Judg 18:10; 19:19; Ps 33:10; Achmes 111, 4) ἐκ τοῦ ὑστερήματος αὐτῆς πάντα τὸν βίον ἔβαλεν Lk 21:4.—2 Cor 8:14a, b (opp. περισσεύμα in both instances; Eutecnius 4 p. 37, 17 opp. πλεονέκτημα). Oft. used w. ἀναπληρῶ (q.v. 3) or προσαναπληρῶ (q.v.) *supply the need*: ἀναπλ. αὐτοῦ τὸ ὕστ. *supply his need* 1 Cl 38:2. τὸ ὑστέρημά μου προσαναπλήρωσαν οἱ ἀδελφοί 2 Cor 11:9. Also pl. πρ. τὰ ὑστερήματα τῶν ἁγίων 9:12. Το ἀναπλ. the ὑστέρημα of one person means *to make up for his absence, represent him in his absence* 1 Cor 16:17; Phil 2:30 (Λειτουργία 2). Also used w. ἀναπληρῶ (q.v.) Col 1:24.

2. *lack, shortcoming* as a defect which must be removed so that perfection can be attained, in the pl. (Herm. Wr. 13, 1; Test. Benj. 11:5) τὸ ὑστερήματα τῆς πίστεως ὑμῶν 1 Th 3:10. Of moral shortcomings 1 Cl 2:6 (w. παραπτώματα); Hv 3, 2, 2a, b (w. ἁμαρτήματα).*

ὑστέρησις, εως, ἡ (Aq. Job 30:3; Aesop 105 [ed. GH Schäfer 1810]; Achmes 83, 13f; Cat. Cod. Astr. X 146, 20; 147, 2) *need, lack, poverty* Mk 12:44. Pl. *deprivations* Hs 6, 3, 4.—καθ' ὑστέρησιν *because of need or want* (κατά II 5aδ) Phil 4:11.*

ὑστερος, α, ον (Hom.+; inscr., pap., LXX) in our lit. used as comp. and superl. (Bl-D. §62; cf. Rob. 294; 488; 662).

1. as adj.—a. comp. (1 Ch 29:29) ὁ ὑστερος *the second one* (of two, as Aristot., Pol. 1312a, 4; Aristopho Com. [IV BC] 5), *the latter* Mt 21:31.

b. superl. (ὑστατος is not found in our lit.) ἐν ὑστέροις καιροῖς *in the last times* 1 Ti 4:1 (possibly *in later, i.e. future times*: Pla., Leg. 9 p. 865A ἐν ὑστέροις χρόνοις).

2. neut. ὑστερον as adv. (Hom.+)—a. comp. *in the second place, later, then, thereafter* (X., Mem. 2, 6, 7; Arrian, An. 7, 14, 10; Dialekt-Inscr. 1222, 4 [Arcadia] ὑστερον δὲ μή=later but no more; Pr 24:32; Jos., Ant. 1, 217; Test. Zeb. 10:7) Mt 4:2; 21:30, 32 (μεταμέλ. ὑστερον: Diod. S. 18, 47, 2 ὑστερον μετανοήσαντες. . . ἀπέσχοντο=later they changed their minds and refrained; Hierocles, In Carm. Aur. 18 p. 460 Mull.); 25:11; Mk 16:14; Lk 4:2 t.r.; J 13:36; Hb 12:11; MPol 18:1; Papias 2:15.

b. superl. *finally* (Theophrast., Char. 5, 10; Aelian, Var. Hist. 9, 33; Jos., Ant. 16, 315; Test. Jos. 3:8) Mt 21:37; 26:60; Lk 20:32. ὑστερον πάντων *last of all* Mt 22:27; Lk 20:32 t.r. M-M.*

ὑφαίνω (Hom.+; inscr.; POxy. 113, 9 [II AD]; 1414, 11; LXX; Jos., C. Ap. 2, 242al.) *weave* Lk 12:27 (κοπιᾷ P45 P75 et al.). M-M. B. 410.*

ὑφαντός, ή, όν (Hom.+; PAmh. 133, 15 [II AD]; Ex; Jos., Ant. 3, 57) *woven* J 19:23. M-M.*

ὑφίστημι fut. mid. ὑποστήσομαι; mid. (Hom.+; inscr., pap., LXX, Philo, Joseph.) *resist, face, endure w. acc.* (Eur., Cycl. 199; Thu. 1, 144, 5; 7, 66, 2; Diod. S. 16, 51, 1 [τοὺς κινδύνους]; Jdth 6:3; Pr 13:8; Jos., Ant. 12, 282) τίς αὐτοῦ τὴν παρουσίαν ὑποστήσεται; Dg 7:6.*

ὑψηλός, ή, όν (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) *high*.

1. lit. ὄρος *a high mountain* (Epicurus in Diog. L. 10, 103; Ezk 40:2; Test. Levi 2:5) Mt 4:8; 17:1; Mk 9:2; Lk 4:5 t.r.; Rv 21:10. τεῖχος (cf. Jos., Ant. 20, 191) vs. 12 (in both places w. μέγα). ὑψηλὸν σπήλαιον *a lofty cave* B 11:4 (Is 33:16). Also of human or human-like figures *tall* (Dio Chrys. 71[21], 1 νεανίσκος; Plut., Aemil. Paul. 18, 3; Jdth 16:6) Hs 8, 1, 2; 9, 3, 1; ὑψ. τῷ μεγέθει 9, 6, 1.—Comp. ὑψηλότερος w. gen. of comparison (Lucian, Nigr. 25; En. 26, 3) Hs 9, 2, 1. ὑψηλότερος τῶν οὐρανῶν γενόμενος *raised to greater heights than the heavens* Hb 7:26. Moses stands on two shields ὑψηλότερος πάντων B 12:2.—μετὰ βραχίονος ὑψηλοῦ Ac 13:17; cf. 1 Cl 60:3 (s. βραχίον).—Subst. (Appian, Liby. 130 §620 ἐφ' ὑψηλοῦ=on a high place; Bell. Civ. 3, 28 §110 τὰ ὑψηλά=the high places; likew. Diod. S. 20, 29, 9) τὰ ὑψηλά *the height (s)* (Sb 6797, 33 [255/4 BC])=heaven ἐν ὑψηλοῖς *on high* (Ps 92:4; 112:5, cf. vs. 4) Hb 1:3.

2. fig. *exalted, proud, haughty*, subst. τὸ ἐν ἀνθρώποις ὑψηλόν *what is considered exalted among men* Lk 16:15. ὑψηλά φρονεῖν *cherish proud thoughts, feel proud* (Quint. Smyrn. [IV AD] 2, 327) Ro 11:20; 1 Ti 6:17 v.l. (ὑψ. φρονεῖν='think lofty thoughts': Lucian, Hermot. 5; Philo, Ebr. 128). τὰ ὑψηλά φρονεῖν *strive after things that are (too) high, be too ambitious* Ro 12:16 (cf. Palaeph., Exc. Vat. p. 94, 6; 1 Km 2:3, and on the contrast ὑψ.—ταπεινός; Περὶ ὕψους 43, 3). οἱ ὑψηλοὶ *the proud, the haughty, the high and mighty* (sing.: Philo, Mos. 1, 31) 1 Cl 59:3; B 19:6; D 3:9.—The neut. of the comp. as adv., in a good sense, of richer and higher progress in the fear of God ὀφείλομεν πλουσιώτερον καὶ ὑψηλότερον προσάγειν τῷ φόβῳ αὐτοῦ B 1:7. M-M. B. 852.*

ὑψηλόφθαλμος, ον (hapax legomenon.—ὑψηλοὶ ὀφθαλμοὶ in the lit. sense Physiogn. I 327, 2) *lifting up the eyes, perh. in pride*, though the context calls rather for *in lust* or *wantonness* D 3:3 (v.l. in the 7th book of the Apost. Constitutions ῥιψόφθαλμος).*

ὑψηλοφρονέω (Pollux 9, 145; schol. on Pind., Pyth. 2, 91; schol. on Eur., Hippol. 728; Phot. and Suidas s.v. ὑψαυχεῖν; Bl-D. §119, 5 app.; Rob. 163 n.) *be proud, haughty* Ro 11:20 t.r.; 1 Ti 6:17.*

ὑψηλοφροσύνη, ης, ή (Physiogn. II 225, 6; Hesychius s.v. φουσίωσις; Leontius of Neap. [VII AD] 28 p. 61, 5; 10 HGelzer [1893]) *pride, haughtiness* Hm 8:3; s 9, 22, 3.*

ὑψηλόφρων, ον, gen. ονος (Eur., Pla., Cass. Dio 72, 8, 3='high-minded, high-spirited') *proud, haughty* (so Pollux 9, 147; Eustath., Opuscula 23, 60 p. 209, 96; the adv. Pel.-Leg. 22, 31) Hs 8, 9, 1.*

ὑψιστος, η, ον (Pind., Aeschyl.+; inscr., pap., LXX; Jewish wr. [s. 2 below]; loanw. in rabb.) superl. of the adv. ὑψι; *highest, most exalted*.

1. in a spatial sense (Diog. L. 8, 31 ὁ ὑψιστος τόπος, acc. to Pythagoras, is the place to which Hermes conducts the pure souls) τὰ ὑψιστα *the highest heights*=heaven (Job 16:19; Ps 148:1=רָמָה; cf. IQM 14, 14; 17, 8) ὡσαννὰ ἐν τοῖς ὑψίστοις *grant salvation*, (thou who art) *in the highest heaven* Mt 21:9; Mk 11:10 (Gdspd., Probs. 34f). δόξα ἐν ὑψ. Lk 2:14 (opp. ἐπὶ γῆς); 19:38 (ω. ἐν οὐρανῷ, which means the same). ὁ ὑψιστος ἐν ὑψίστοις *the Most High in the highest (heaven)* 1 Cl 59:3 (cf. Is 57:15).

2. ὁ ὑψιστος *the Most High* of God (Ζεὺς ὑψιστος; Pind., Nem. 1, 90; 11, 2; Aeschyl., Eum. 28; CIG 498; 503; 1869 al. [ABCook, Zeus I 2, '25, 876-89; CRoberts, TCSkeat and ADNock, The Guild of Zeus Hypsistos: HTR 29, '36, 39-88]. θεὸς ὑψιστος; inscr. fr. Cyprus in Bull. de corr. hell. 20, 1896 p. 361; Sb 589 [II BC]; 1323, 1 [II AD]; Dit., Or. 378 [I AD] θεῷ ἁγίῳ ὑψίστῳ; 755:756: PGM 4, 1068 ἱερὸν φῶς τοῦ ὑψίστου θεοῦ; 5, 46; 12, 63; 71. Isis as ὁ θεός; Isisaretal. v. Kyrene 7 P. Also simply Ὑψιστος CIG 499; 502. On the syncretistic communities of the

σεβόμενοι θεὸν ὑψίστον cf. ESchürer, SAB 1897, 200-25, Gesch. III 4 '09 p. 174, 70; FCumont, Hypsistos: Suppl. à la Rev. de l'instruction publique en Belgique 1897, Pauly-W. s.v. Hypsistos; APlassart, Mélanges Holleaux '13, 201ff; Clemen2 58-60. Here Jewish influence is unmistakably present, since 'God Most High' belongs above all to the relig. speech of the Jews: LXX; Dit., Or. 96, 5ff [III/II BC]; APF 5, '13, p. 163 [29 BC] θεῶ μεγάλῳ μεγάλῳ ὑψίστῳ; En.; Philo, In Flacc. 46, Ad Gai. 278; 317; Jos., Ant. 16, 163; the Jewish prayers for vengeance fr. Rheneia [Dssm., LO 352ff-LAE 416; Dit., Syll.3 1181, 1f]; Sib. Or. 3, 519; 719; Ezek. Trag. in Euseb., Pr. Ev. 9, 29, 14, Philo Epicus ibid. 9, 24) ὁ θεὸς ὁ ὕψ. Mk 5:7; Lk 8:28; Ac 16:17; Hb 7:1 (Gen 14:18). Also ὁ ὕψ. the Most High (oft. Test. 12 Patr.) Ac 7:48; 1 Cl 29:2 (Dt 32:8); 45:7; 52:3 (Ps 49:14). ὁ μόνος ὕψ, 59:3 (s. 1 above, end). Also without the art. ὕψ. Lk 1:35, 76. υἱὸς ὑψίστου vs. 32 (of Christ); in the pl. of men (cf. Sir 4:10) 6:35. πατήρ ὕψ. IRo inscr. M-M.*

ὕψος, οὐς, τό (Aeschyl., Hdt.+; inscr., pap., LXX, En., Ep. Arist., Philo; Jos., C. Ap. 2, 119ῡ. , πλάτος al.; Test. 12 Patr.) *height*.

1. lit.—a. as a dimension 1 Cl 49:4 (perh. mng. 1b). W. other dimensions (τὸ μήκος καὶ τὸ πλάτος) Rv 21:16. (πλάτος καὶ μήκος καὶ βάθος) Eph 3:18 (βάθος 1).—Pl. ἀναφέρεισθαι εἰς τὰ ὕψη IEph 9:1.

b. concrete *height=high place* (Sib. Or. 8, 235), mostly=*heaven* (Ps 17:17 ἐξ ὕψους; 101:20; Stephan. Byz. s.v. Λαοδίκεια: ἀπ' ὕψους ὁ θεός) Lk 1:78 (ἀνατολή 3); 24:49; Eph 4:8 (Ps 67:19). τὰ ὕψη τῶν οὐρανῶν 1 Cl 36:2 (Diod. S. 4, 7, 4 ὕψος οὐράνιον; Aesop, Fab. 397b τὰ οὐράνια ὕψη).—τὰ ἐν ὕψει as *someh.* different from τὰ ἐν οὐρανοῖς Dg 7:2 (opp. τὰ ἐν βάθει).

2. fig.—a. of rank (Herodian 1, 13, 6; 1 Macc 1:40; 10:24.—Of degree: Pla., Ep. 7 p. 351E ὕψος ἀμαθίας the 'height' of ignorance; Ps.-Aristot., De Mundo 6; Plut., Popl. 6, 5; Jos., Ant. 8, 126 ὕψος εὐδαιμονίας) *high position* (opp. ταπεινός and ταπεινώσις) Js 1:9. τὸν ποιοῦντα ταπεινούς εἰς ὕψος *who exalts the humble* (unless εἰς ὕψ. means 'upright', as Apollod. [II BC]: 244 fgm. 107d, e Jac.) 1 Cl 59:3 (Job 5:11).

b. of disposition *pride* D 5:1. ὕψος δυνάμεως *arrogance in one's power* B 20:1.—JHKühn, Υψος '41. GBertram, TW VIII, 600-19: ὕψος and related words. M-M.*

ὑψόω fut. ὑψώσω; 1 aor. ὑψώσα. Pass.: 1 aor. ὑψώθην; 1 fut. ὑψωθήσομαι (Hippocr.+; Dit., Syll.3 783, 45 [I BC]; LXX; Ep. Arist.; Jos., Bell. 1, 146; 3, 171; Test. 12 Patr.) *lift up, raise high* τινά or τί *someone* or *someh.*

1. lit. (Batrach. 81; PGM 4, 2395; 2989f) Μωϋσῆς ὑψωσεν τὸν ὄφιν *Moses lifted up the serpent* by fastening it to a pole in the sight of all J 3:14a. In the same way Christ is lifted up on the cross vs. 14b (cf. Artem. 4, 49 ὑψηλότατον εἶναι τὸν ἐσταυρωμένον; 1, 76 p. 69, 11; 2, 53; Ps.—Callisth. 2, 21, 26 ἔσεσθε περιφανεῖς κ. διάσημοι πᾶσιν ἀνθρώποις ἐπὶ τὸν σταυρὸν κρεμασθέντες [a play on words w. an ambiguous expr. which, by using the word 'outstanding', can mean social position as well as being lifted up on a cross before the eyes of all]); for J this 'lifting up' is not to be separated fr. the 'exaltation' into heaven, since the heavenly exaltation presupposes the earthly 8:28; 12:32 (ἐκ τῆς γῆς; CCTorrey, JBL 51, '32, 320-2)—34 (Hdb. on J 3:14; CLatney, Le verbe ὑψ. dans St. Jean: Rech de Sc rel 3, '12, 597f; CLindeboom, 'Verhoogd worden'. In Joh. 3:14: Gereform. Theol. Tijdschrift 15, '15, 491-8; MBlack, Aramaic Approach3 141; OCullmann, ThZ 4, '48, 365f; WThüsing, Die Erhöhung und Verherrlichung Jesu im J, '60). τῇ δεξιᾷ τοῦ θεοῦ ὑψωθείς *exalted (to heaven) by the Power* (δεξιός 2a, end) of God Ac 2:33. Marking the transition to sense 2 are passages in which ἕως οὐρανοῦ ὑψωθῆναι is a symbol for crowning w. the highest honors (cf. PsSol 1:5) Mt 11:23; Lk 10:15.

2. fig. of enhancement in honor, fame, position, power, fortune, etc. (Polyb. 5, 26, 12 [opp. ταπεινοῦν]; Plut., Mor. 103E; LXX). God *exalts* τινά *someone* (Test. Jos. 1:7; 18:1) ταπεινούς (cf. Ezk 21:31; Ep. Arist. 263) 1:52; cf. Js 4:10; 1 Pt 5:6. Pass. (Test. Reub. 6:5; Sib. Or. 3, 582) Mt 23:12b; Lk 14:11b; 18:14b; 2 Cor 11:7.—τοῦτον (i.e. Christ) ὁ θεὸς ἀρχηγὸν ὑψωσεν *God has exalted him as leader* Ac 5:31. God τὸν λαὸν ὑψωσεν ἐν γῇ Αἰγύπτου *has made the people great (in numbers and in power) in Egypt* 13:17.—ὑψοῦν ἑαυτὸν *exalt oneself consider oneself better than others* (Test. Jos. 17:8) Mt 23:12a; Lk 14:11a; 18:14a; B 19:3; D 3:9; Hm 11:12; s9, 22, 3. M-M.*

ὑψωμα, ατος, τό (Plut., Mor. 782D; Sext Emp., Math. 5, 33; 35; LXX; Philo, Praem. 2; Ps.-Phoc. 73; Sib. Or. 8, 234) *height, exaltation*.

1. as an astronomical t.t. (Plut., Mor. 149A; Ptolem., Apotel. 1, 20, 1 ff; oft. Vett. Val.; PLond. 110, 14; Cat. Cod. Astr. XII 102, 25) of the space above the horizon Ro 8:39 (opp. βάθος, q.v. 1 and cf. Rtzst., Poim. 80; WLKnox, St. Paul and the Church of the Gentiles '39, 106f).—OGerhardt, D. Stern des Messias '22, 15.

2. πᾶν ὑψωμα ἐπαρόμενον *everything that rises up, prob.=all pride (every proud obstacle, RSV) that rises up against it* 2 Cor 10:5 (Euthym.: ὑψηλοφρονία. But Chrysost. X 585B explains it by using πύργωμα, which would mean *someh.* like 'towering fortress'; cf. PPetr. III 46, 3, 11 τοὺς ἐπαρθέντας τοίχους). M-M.*

Φ

φαγεῖν, φάγομαι s. ἐσθίω.

φάγος (so accented by Hesychius [s.v. τρώκτης] and Eustath., Od. 1630, 15, though Herodian Gr. I 140, 4 prefers φαγός), ου, ὁ (Zenob. Paroem. [II AD] 1, 73) *glutton* w. οἰνοπότης Mt 11:19; Lk 7:34.*

φαιλόνης, ου, ὁ is to be spelled so, with t.r. (Bl-D. §25) as against the great uncials and critical editions, which have φελόνης (PFay. 347 [II AD]). This is a Lat. loanw. (paenula. Cf. Hahn p. 10, 8; EFraenkel, Zeitschr. für vergleich. Sprachforschung 42, '09 p. 115, 1; ESchwyzler, Museum Helveticum 3, '46, 50-2; but see B. below), also in rabb. in var. spellings. Its original form was φαινόλας (Rhinton [III BC] in Pollux 7, 61) or φαινόλης (Epict. 4, 8, 34; Artem. 2, 3p. 88, 10; 5, 29; Athen. 3 p. 97E; POxy. 736, 4; 1737, 9; 15; PGiess. 10, 21; PHamb. 10, 19 [II BC]), also φαινόλιον (POxy. 531, 14 [II AD]; 936, 18; 19). From these by metathesis (cf. CALobeck, Pathologiae Sermonis Graeci Elementa I 1853, 514; Bl-D. §32, 2; Mlt.-H. 81; 106; 155) came φαιλόνης (which is still quotable at least in its dim. form φαιλόνιον [-ώνιον]: POxy. 933, 30; PGiess. 12, 4 [II AD]; BGU 816, 24 [III AD]; cf. Mod. Gk. φελόνι) cloak (POxy. 531, 14 τὰ ἱμάτια τὰ λευκὰ τὰ δυνάμενα μετὰ τῶν πορφυρῶν φορεῖσθαι φαινολίον. Likew. Epict.; Athen., loc. cit. Acc. to this the trans. 'valise' is excluded; s. Field, Notes 217f; also excluded is the interpretation in the direction of διφθέρα, the leather cover for papyrus rolls) 2 Ti 4:13 (cf. on the subject-matter POxy. 1489 [III AD] τὸ κιθόνιον [=χιτώνιον] ἐπiléησμαι παρὰ Τεκούσαν εἰς τὸν πυλῶνα. πέμψον μοι). M-M. B. 417, where φαινόλα is treated as the original fr. which Lat. paenula is borrowed, and not vice versa; cf. Mlt.-H. 106.*

φαίω (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) act.: 1 aor. ἐφᾶνα (Bl-D. §72; Mlt.-H. 214f), subj. 3 sing. φάνη Rv 8:12; 18:23. Pass.: impf. ἐφαινόμην; 2 aor. ἐφάνην; 2 fut. φανήσομαι (cf. Bl-D. §79; Mlt.-H. 262; the older φανοῦμαι only in the LXX—quot. 1 Pt 4:18).

1. act., in our lit. only intr. *shine, give light, be bright* (Aristoph., Nub. 586 of the sun; Pla., Tim. 39B; Theocr. 2, 11 of the moon; Gen 1:15, 17; En. 104, 2; Sib. Or. 5, 522; 8, 203) sun Rv 1, 16. Sun and moon 21:23. Moon PK 2 p. 14, 27; Dg 7:2. A lamp (1 Macc 4:50) 2 Pt 1:19; as a symbol J 5:35. Light Rv 18:23; as a symbol J 1:5; 1J 2:8. Day and night *shine*, in so far as the sun, or moon and stars give their light Rv 8:12 v.l.

2. φαίνομαι—a. of light and its sources *shine, flash* (Is 60:2) of stars, as a symbol Phil 2:15 (X., Cyr. 1, 6, 1) Mt 24:27. Of light Rv 18:23 t.r. Of a star *appear* Mt 2:7 (FBoll, ZNW 18, '18, 45f). Of the day (Appian, Iber. 35 §143 φαινομένης ἡμέρας) Rv 8:12 in the text.

b. *appear, be or become visible, be revealed* τότε ἐφάνη καὶ τὰ ζιζάνια Mt 13:26 (cf. 2 Macc 1:33 τὸ ὕδωρ ἐφάνη). τὰ ἔργα τῶν ἀνθρώπων 2 Cl 16:3. τὸ σημεῖον τοῦ υἱοῦ τ. ἀνθρώπου Mt 24:30. Cf. D 16:6. ἀτιμῆς φαινομένη (opp. ἀφανιζομένη) Js 4:14. Cf. Hv 3, 2, 6a. ὁ ἀσεβῆς ποῦ φανεῖται; *what will become of the godless man?* 1 Pt 4:18 (Pr 11:31). οὐδέποτε ἐφάνη οὕτως *nothing like this was ever seen* (=happened) Mt 9:33. τὸ φαινόμενον *that which is visible* (Philo, Rer. Div. Her. 270) IRo 3:3a. τὰ φαινόμενά σου εἰς πρόσωπον *whatever is visible before your face* (opp. τὰ ἀόρατα) IPol 2:2. φαινόμενα *things which appear* Hb 11:3 (cf. Sext. Emp., Hypotyp. 1, 138). Ign. explains: I will be a real believer ὅταν κόσμῳ μὴ φαίνομαι *when I am no longer visibly present in the world* (because I have been devoured by the wild beasts) IRo 3:2. A play on words is meant to make this clear: Christ also, through the fact that he is ἐν πατρὶ and hence no longer visibly present in the world, μᾶλλον φαίνεται *is all the more plainly visible* as that which he really is, i.e. ὁ θεὸς ἡμῶν 3:3b.

c. *appear, make one's appearance, show oneself* (Diod. S. 4, 6, 5 θεὸν φαίνεσθαι παρ' ἀνθρώποις; 5, 2, 4 [divinity]; Charito 5, 7, 10 φάνηθι, δαίμον ἀγαθὲ; Sb 8141, 24 [inscr. I BC] δαίμονος τοῦ ἀγαθοῦ υἱός. . . ἐφάνη; Sib. Or. 5, 152) Hv 1, 4, 3. Elijah (Jos., Ant. 8, 319) ἐφάνη *has made his appearance* (as forerunner of God's kingdom; Mal 3:22. Some consider that Jesus is Elijah come again) Lk 9:8. Of the first advent of Jesus Christ, who comes to our world fr. the great Beyond B 14:5; IMg 6:1; Dg 11:2; also w. dat. (X., Cyr. 1, 6, 43; Lucian, Dial. Deor. 20, 5; Ael. Aristid. 51, 25 K.=27 p. 540 D.: ἡ θεὸς ἐφάνη μοι κόσμῳ 11:3. Of the risen Lord, w. dat. Mk 16:9. Of an angel, w. dat. (2 Macc 3:33; 10:29) Mt 1:20; 2:13, 19 (cf. Alcaeus [schol. on Nicander, Ther. 613 p. 48 Keil]: φανῆναι τὸν Ἀπόλλωνα καθ' ὕπνους; Jos., C. Ap. 1, 289 κατὰ τοὺς ὕπνους ἡ Ἰσις ἐφάνη τῷ Ἀ., Ant. 7, 147; 8, 196). ὅπως φανῶσιν τοῖς ἀνθρώποις *in order to be seen by men* Mt 6:5; w. ptc. to denote the role that one plays before men (Hyperid., fgm. 70, 1; Lucian, Dial. Deor. 4, 1; Ael. Aristid. 47 p. 428 D.) νηστεύοντες *as fasting* vs. 16; cf. 18.—Of the Antichrist φανήσεται ὡς υἱὸς θεοῦ *he will appear in the same way as a son of God* D 16:4.

d. *appear as someth., to be someth.*, made more definite by a predicate nom. (X., Cyr. 1, 4, 19; Cebes 5, 1; Arrian, Anab. 4, 30, 4 πιστὸς ἐφαίνετο=he showed himself to be trustworthy; Test. Reub. 5:7) φαίνονται ὠραῖοι Mt 23:27. ἵνα ἡμεῖς δοκιμοὶ φανῶμεν 2 Cor 13:7. W. dat. of the pers. *appear to someone as someth.* (Lucian, Dial. Mort. 25, 1) φαίνεσθε τοῖς ἀνθρώποις δίκαιοι Mt 23:28 (cf. Pr 21:2). αὕτη ἡ ὁδὸς ἡδυτέρα αὐτοῖς ἐφαίνετο Hs 8, 9, 1. W. ἐνώπιόν τινος instead of the dat.: ἐφάνησαν ἐνώπιον αὐτῶν ὥσει λῆρος τὰ ῥήματα ταῦτα Lk 24:11.—Foll. by ὥς *look as if* (Test. Jos. 3:4) Hv 3, 2, 6b; s 9, 9, 7.

e. *to have the outward appearance of being someth. that one actually is* but may not always seem to be, w. predicate nom. εἰ ἦσαν, ἐφαίνοντο ἄν κλάδοι τοῦ σταυροῦ *if they (the false teachers) actually were* God's planting, *then they would appear as branches of the cross* ITr 11:2. οὐ φαίνονται *they are not apparent* Hs 3:2a, b, 3a, b. ἡ ἁμαρτία ἵνα φανῇ ἁμαρτία *in order that sin might be recognized as sin* Ro 7:13.

f. *appear* to the eyes of the spirit, *be revealed* ὅπερ καὶ φανήσεται πρὸ προσώπου ἡμῶν, ἐξ ὧν ἀγαπῶμεν αὐτόν *which also will be revealed before our face by the fact that we love him* **IEph** 15:3.

g. *have the appearance, seem* w. **dat.** and **inf.** (**Hom.**+) οἱ τοιοῦτοι οὐκ εὐσυνείδητοί μοι εἶναι φαίνονται **IMg** 4. **W. dat.** and **ptc.** φαίνεσθέ μοι κατὰ ἀνθρώπους ζῶντες **ITr** 2:1. τί ὑμῖν φαίνεται; *how does it seem to you? what is your decision?* **Mk** 14:64. ἐάν σοι φανῇ *if it seems good to you* **Hv** 2, 3, 4 (**acc. to** **CHTurner**, **JTS** 21, '20, 198, a Latinism: si tibi videtur. **Cf. POxy.** 811 [**I AD**] εἴ σοι φαίνεται). Without a **dat.** (**Jos.**, **C. Ap.** 1, 12) οὐδὲν φαίνεται κεκομμένον ἀπ' αὐτοῦ *nothing seems to have been cut from it* (the tree) or *apparently nothing has been cut from it* (**cf. Aristoxenus**, **fgm.** 83 φαίνεται Ὀλυμπος αὐξήσας μουσικὴν=O. has apparently enriched music) **Hs** 8, 3, 1.—**RBultmann/DLührmann**, **TW** IX, 1—11: φαίνω and many related words. **M-M. B.** 1045f.**

Φάλεκ (also Φαλέκ, Φαλέγ, Φάλεχ **1 Ch** 1:25 **B**; **Hebr.** פֶּלֶק pause פֶּלֶק, **Gen** 10:25 **al.**), ὁ, **indecl.** (in **Joseph.** Φάλεγος, ου [**Ant.** 1, 148]) *Peleg*, son of Eber and father of Reu (**Gen** 11:16-19; **1 Ch** 1:25), in the genealogy of Jesus **Lk** 3:35.*

φανεροποιέω **1 aor.** ἐφανεροποίησα (**Hephaestio Astr.** [**IV AD**] 3, 37; **schol.** on **Aristoph.**, **Eq.** 1253; **Joannes Sardianus**, **Comm.** in **Aphthonii Progymn.** **ed.** **HRabe** '28 p. 161, 23; **pap.** since **VI AD**) *reveal, make known* τὴν **someth.** τὴν τοῦ κόσμου σύστασιν **1 Cl** 60:1.*

φανερὸς, ἄ, ὄν (**Pind.**, **Hdt.**+, **inscr.**, **pap.**, **LXX**, **Ep. Arist.**, **Philo**, **Joseph.**)—**1.** **adj.** *visible, clear, plainly to be seen, open, plain, evident, known* τὰ φανερὰ ἔργα (**opp.** κρύφια) **2 Cl** 16:3. Used w. εἶναι (**Diod.** **S.** 18, 55, 2 φανεροῦ ὄντος ὅτι=since it was clear that) οἱ καρποὶ φανεροὶ ἔσονται **Hs** 4:3; **cf.** 4:4. φανερόν (-ᾶ) ἔστιν **Ro** 1:19 (ἐν αὐτοῖς; **s. ἐν** **IV** 4a); **Gal** 5:19; **1J** 3:10 (ἐν τούτῳ *by this*); **Hm** 11:10; w. the **dat.** of the **pers.** in addition **1 Ti** 4:15; **B** 8:7 (**opp.** σκοτεινά). Without the copula, which is to be supplied: w. ὅτι (**X.**, **Mem.** 3, 9, 2; **Teles** p. 12, 4; 7) πᾶσιν φανερόν **Ac** 4:16 (**D** has the copula and at the same time the **comp.**: φανερώτερόν ἐστιν *it is quite well known*). φανερόν τὸ δένδρον ἀπὸ τοῦ καρποῦ αὐτοῦ *the tree is known by its fruit* (**cf.** **Mt** 12:33) **IEph** 4:2 (**Vi. Aesopi** **I c.** 3 φανερὸς ἀπὸ τῆς ὄψεως=clearly recognizable by its appearance).—Used w. γίνεσθαι (**BGU** 1141, 41 [14 **BC**]; **Appian**, **Bell. Civ.** 2, 46 §187 τοῦ κακοῦ φανεροῦ γενομένου; **1 Macc** 15:9; **2 Macc** 1:33; **Jos.**, **Ant.** 2, 270; 6, 238) φανερόν ἐγένετο τὸ ὄνομα αὐτοῦ **Mk** 6:14. **Cf.** **Lk** 8:17a (**opp.** κρυπτόν); **1 Cor** 3:13; 11:19; 14:25; **Hs** 9, 12, 3; w. the **dat.** of the **pers.** added (**Ael. Aristid.** 29, 24 **K.**=40 p. 758 **D.**: φανεροὶ πᾶσι γίγνεσθαι) **Ac** 7:13. ὥστε τοὺς δεσμούς μου φανεροὺς γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν **Phil** 1:13.—Used w. ποιεῖν (**Hyperid.** 4, 1; **Menand.**, **Epitr.** 278; **POxy.** 928, 7; **PTebt.** 333, 12; **2 Macc** 12:41) *make* (τὴν **someth.**) *known* (**Jos.**, **Ant.** 12, 189; 204) **1 Cl** 21:7. τινὰ *make someone known* as what he really is, *reveal the identity of someone* (**Jos.**, **Ant.** 3, 73) **Mt** 12:16; **Mk** 3:12.

2. **subst** τὸ φανερόν *the open, public notice* (**Hyperid.** 1, 13, 11 εἰς τὸ φ. φέρειν; **Polyb.** 2, 46, 1) εὖς φανερόν ἐλθεῖν *come to light* **Mk** 4:22; **Lk** 8:17b (a proverb? **Constant.** **Manasse** 7, 34f **H.**: ἐστὶ σκότιον οὐδὲν ὅπερ εὖς φῶς οὐχ ἦκει, οὐκ ἔστι κρύφιον οὐδὲν ὃ μὴ πρὸς γνῶσιν φθάνει). ἐν τῷ φανερῷ (**opp.** ἐν τῷ κρυπτῷ **as Ctesias**, **Pers.** 10) **Mt** 6:4 **t.r.**, 6 **t.r.**, 18 **t.r.** (**cf.** **Aeneas Tact.** 426; **Jos.**, **Ant.** 4, 34); preceded by an **art.** and used as an **adj.** ὁ ἐν τῷ φανερῷ Ἰουδαῖος *the Jew who is one outwardly* by reason of being circumcised **Ro** 2:28a; **cf.** **b. M-M. B.** 1233.*

φανερῶω fut. φανερῶσω; **1 aor.** ἐφανέρωσα; **pf.** πεφανέρωκα **Pass.**: **perf.** πεφανέρωμαι; **1 aor.** ἐφανέρωθην; **1 fut.** φανερωθήσομαι (**Hdt.** 6, 122; **Dionys.** **Hal.** 10, 37; **Cass. Dio** 59, 18; 77, 15; **PGdspd.** 15, 19 [**IV AD**]; **Jer** 40:6; **Philo**; **Jos.**, **Ant.** 20, 76) *reveal, make known, show*.

1. a thing—**a. act.** ἐφανέρωσεν τὴν δόξαν αὐτοῦ **J** 2:11 (**Jos.**, **Vi.** 231 φ. τὴν ὀργήν). ὁ θεὸς αὐτοῖς ἐφανέρωσεν *God has shown them* what can be known about him **Ro** 1:19 (**cf.** **AKlöpffer**, **ZWTh** 47, '04, 169-80). **Cf.** **1 Cor** 4:5; **Tit** 1:3; **2 Cl** 20:5; **Dg** 8:11 (w. ἀποκαλύπτειν); 9:1, 2b; 11:5; **IRo** 8:2. φανεροῦν τινι ἀποκάλυψιν *disclose a revelation to someone* **Hv** 3, 1, 2. κατὰ ἀποκάλυψιν φανεροῦν τινι *make known or show to someone in a revelation* **MPol** 22:3. τῷ θεῷ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν *to God who makes known through us the fragrance of the knowledge of himself* **2 Cor** 2:14. ὁ πατὴρ πάντα φανεροὶ περὶ τοῦ υἱοῦ Ἰησοῦ **B** 12:8. (ὁ κύριος) πεφανέρωκεν ἡμῖν διὰ τῶν προφητῶν ὅτι κτλ. 2:4.—*Make known* by word of mouth, *teach* ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις **J** 17:6 (though here the teaching is accompanied by a revelation that comes through the deed.—**HHHuber**, **D. Begriff der Offenbarung im Joh.** ev.'34). ἐν παντὶ φανερῶσαντες ἐν πᾶσιν εἰς ὑμᾶς *in every way we have made this (i.e. τὴν γνῶσιν) plain to you, in the sight of all men* **2 Cor** 11:6. **Cf.** **Col** 4:4.

b. pass. *become visible or known, be revealed* **Mk** 4:22; **J** 3:21; 9:3; **Ro** 16:26; **2 Cor** 4:10f; 7:12; **Eph** 5:13f; **Col** 1:26; **2 Ti** 1:10; **Hb** 9:8; **1J** 4:9; **Rv** 3:18; 15:4; **B** 7:7; **IEph** 19:2. **Foll.** by an indirect quest. **1J** 3:2a. **Foll.** by ὅτι **Dg** 9:2a. χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται *apart from the law, the righteousness which is sent from God has been revealed* **Ro** 3:21.

2. a person—**a. act.** ἐαυτὸν *show or reveal oneself*: of God (**Philo**, **Leg.** All. 3, 47) διὰ Ἰησοῦ **IMg** 8:2.—Of Christ φανέρωσον σεαυτὸν τῷ κόσμῳ **J** 7:4. Of the Risen Lord 21:1a; **cf.** 1b. Differently ἐφανέρωσεν ἐαυτὸν εἶναι υἱὸν θεοῦ *he revealed that he was the Son of God* **B** 5:9.

b. pass.—**a.** *be made known* ἵνα φανερωθῇ τῷ Ἰσραὴλ **J** 1:31. θεῷ πεφανέρωμεθα *we are well known to God* **2 Cor** 5:11a, **cf.** 11b; 11:6 **t.r.** **W.** ὅτι **foll.** *become known, be shown (that)* 3:3; **1J** 2:1 9 (logically impersonal, as ἠκούσθη in **Mk** 2:1).

β. *show or reveal oneself be revealed, appear* τινὶ *to someone* **Hs** 2:1. ἡμᾶς φανερῶθῃν δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ **2 Cor** 5:10.—**Esp.** of Christ; of his appearance in the world ἐφανέρωθη ἐν σαρκὶ **1 Ti**

3:16; cf. B 5:6; 6:7, 9, 14; 12:10. θεοῦ ἀνθρωπίνως φανερούμενου IEPH 19:3.—Hb 9:26; 1 Pt 1:20; 1J 1:2a, b. The purpose of the appearing is given by a ἵνα clause 1J 3:5, 8; B 14:5; 2 Cl 14:2.—Of the appearing of the Risen Lord τοῖς μαθηταῖς J 21:14; cf. Mk 16:12 (ἐν ἑτέρᾳ μορφῇ), 14. Without a dat. B 15:9. Of the Second Advent Col 3:4a; 1 Pt 5:4; 1 J 2:28; 3:2b.—ὁμεῖς σὺν αὐτῷ (i.e. Christ upon his return) φανερωθήσεσθε ἐν δόξῃ Col 3:4b. Of the church ἡ ἐκκλησία πνευματικὴ οὐσα ἐφανερώθη ἐν τῇ σαρκὶ Χριστοῦ 2 Cl 14:3. M-M.*

φανερώς adv. (Aeschyl., Hdt.+; pap.; 2 Macc 3:28; Philo, Joseph.) *openly, publicly* Mk 1:45. (Opp. ἐν κρυπτῷ. Cf. Jos., Ant. 5, 213 κρυπτῶς—φ.; Test. Jos. 4:2) J 7:10. (Opp. λάθρᾳ, as Pla., Symp. 182D) IPHld 6:3. *Clearly, distinctly* (Jos., Vi. 277) ἰδεῖν Ac 10:3. δειχθῆναι Dg 11:2.—The neut. of the comp. as adv. φανερώτερον (*even more plainly*) λέγειν B 13:4. M-M.*

φανέρωσις, εὼς, ἡ (Aristot., De PlAnt. 2, 1; 9; Herm. Wr. 11, 1; Cat. Cod. Astr. VII 229, 23; 230, 20; VIII 1 p. 165, 6; pap. VIII AD) *disclosure, announcement, w. objective gen.* ἡ φαν. τῆς ἀληθείας *the open proclamation of the truth* 2 Cor 4:2. The syntax of the gen. in ἡ φανέρωσις τοῦ πνεύματος 1 Cor 12:7 cannot be determined w. certainty. Whether the gen. is subj. or obj. the expr. means the same thing as χάρισμα. M-M.*

φανός, οὗ, ὁ (Aristoph., X.+; UPZ 5, 18 [163 BC]; 6, 15; loanw. in rabb.) *lamp, orig.=torch*, and later, to the great annoyance of the Atticists (Hesychius s.v. Phryn. p. 59 L.; Athen. 15, 58 p. 699Dff; Pollux 6, 103; 10, 116),=*lantern* (λυχνόχος); so J 18:3 beside λαμπάς (q.v. 1), M-M.*

Φανουήλ, ὁ indecl. (פִּנְחָאֵל . 1 Ch 4:4; 8:25 v.l.; cf. Gen 32:32, place name; Philo, Conf. Lingu. 129) *Phanuel*, father of Anna the prophetess Lk 2:36. M-M.*

φαντάζω (Aeschyl., Hdt.+; Sir 34:5; Wsd 6:16) *make visible, usu. in the pass. become visible, appear* (Philo), esp. of extraordinary phenomena (in nature, etc. Cf. Apollon. Rhod. 4, 1283; Περὶ ὕψους 15, 4; 7; PGM 7, 888) τὸ φανταζόμενον *sight, spectacle*, of a theophany (as Ps.-Aristot., Mirabilia 108 Athena; Herodian 8, 3, 9 of Apollo) Hb 12:21. M-M.*

φαντασία, ας, ἡ (Aristot., Polyb. et al.; LXX; Philo; Jos., Bell. 6, 69a; Test. Reub. 5:7) *pomp, pageantry* (Polyb. 15, 25, 22; 16, 21, 1 μετὰ φαντασίας; Diod. S. 12, 83, 4; Vett. Val. 38, 26) ἐλθόντος τοῦ Ἀγρίππα μετὰ πολλῆς φαντασίας Ac 25:23 (πολλὴ φ. as Pel.-Leg. 4, 7f).—Rdm.2 12. M-M.*

φάντασμα, ατος, τό (Aeschyl., Pla.+; LXX; En. 99, 7; Philo; Jos., Ant. 5, 213) *apparition, esp. ghost* (Aeschyl.+; Pla., Phaedo 81D, Tim. 71A; Dionys. Hal. 4, 62; Plut., Dio 2, 4; Lucian, Philops. 29; PGM 4, 2701; 7, 579 φυλακτήριον πρὸς δαίμονας, πρὸς πᾶσαν νόσον καὶ πάθος; Job 20:8 v.l.; Wsd 17:14; Jos., Ant. 1, 331; 333) Mt 14:26; Mk 6:49; Lk 24:37 D.—FAltheim, ARW 27, '29, 48. M-M.*

φανῶ s. φαίνω.

φάραγξ, αγγος, ἡ *ravine* (so Aleman [VII BC] 3 Thu.+; LXX [e.g. Is 30:28; Jer 7:31]; En.; Ep. Arist. 118; Jos., Bell. 1, 147; 6, 161; Test. Iss. 1:5; Sib. Or. 3, 682) Lk 3:5 (Is 40:4.—Cf. also Diod. S. 20, 36, 2 the laying out of the Appian Way in spite of heights and τόποι φαραγγώδεις), but also *valley* (e.g. Gen 26:17, 19; Josh 13:9; Ezk 34:13; so Vulg. Lk 3:5). M-M. B. 28.*

Φαραώ, ὁ indecl. (פֶּרַעֲוֹ. Gen 12:15 al.; Ezek. Trag. in Clem. Alex., Strom. 1, 155, 2; Philo; Test. 12 Patr.; Jos., Bell. 5, 379.—As a rule Joseph. has Φαραώης, ου [Ant. 2, 39]) *Pharaoh*, actually the title of the Egyptian kings (Eg. per-‘o=‘great house’), then a proper name; of the *Pharaoh* of the Exodus Ac 7:10, 13, 21; Ro 9:17; Hb 11:24; 1 Cl 4:10; 51:5. M-M.*

Φαρέζ (פֶּרֶז, in pause פֶּרֶז . Gen 38:29; 1 Ch 2:4f; Ruth 4:18), ὁ indecl. (Jos., Ant. 2, 178 Φάρεσος, ου) *Perez*, son of the patriarch Judah and of Tamar, twin brother of Zerah and father of Hezron; in the genealogy of Jesus Mt 1:3a, b; Lk 3:33.*

Φαρισαῖος, ου, ὁ (Hebr. פְּרִישִׁי =Aram. פְּרִישִׁי, the latter in Gk. transcription Φαρισαῖοι. The Semitic words mean ‘the separated ones, separatists’. On the sect of the Pharisees acc. to Josephus and the Mishna s. Schürer II 4 449ff, where the pertinent passages are reproduced) *the Pharisee*, though in our lit. it is rarely found in the sing. (Mt 23:26; Lk 7:36b, 37, 39; 11:37f; 18:10f; Ac 5:34; 23:6b; 26:5; Phil 3:5); as a rule in the pl. *the Pharisees*, the organized followers of the experts in interpreting the scriptures (scribes). It was the purpose of the Pharisees to take the pattern of the pious Israelite as established by the scribes, and to put it into practice as nearly as possible. They were the most embittered opponents of Jesus and the early Christians. Mentioned w. Sadducees Mt 3:7; 16:1, 6, 11f; Ac 23:6-8. W. Herodians Mk 3:6; 12:13; cf. 8:15; Mk 2:16 (here οἱ γραμματεῖς τῶν Φ.); 7:5; Lk 5:21, 30; 6:7; 11:53; 15:2; J 8:3; Ac 23:9 (here γραμματεῖς τοῦ μέρους τῶν Φ.). W. scribes and elders GP 8:28. As opponents of Jesus Mt 9:11, 34; 12:2, 14, 24; 15:12; 22:15, 34, 41; Mk 7:1; 8:11, 15; 10:2; 12:13 al. A Pharisaic high priest GOxy 10. Their fasting Mt 9:14; Mk 2:18; (Lk 18:12). Paul a Ph. Ac 23:6b; 26:5 (κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος); Phil 3:5.—In addition to the lit. s.v. Σαδδουκαῖος that is pertinent here, cf. also IElbogen, Die Religionsanschauung der Phar. '04; Schürer II 4 '07, 456ff; IAbrahams, Studies in Pharisaism and the

Gospels I '17, II '24; ATRobertson, The Pharisees and Jesus '20; EMeyer II '21, 282ff; RTHerford, The Pharisees '24 (cf. BSEaston, Mr. Herford and the Phar.: **ATR** 7, '25, 423-37); CGMontefiore, The Synoptic Gospels 2 '27 II 676a (index s.v. Pharisees); GFMoore, Judaism in the First Centuries of the Christian Era I, II '27; FCBurkitt, Jesus and the 'Pharisees': **JTS** 28, '27, 392-7; DWRiddle, Jesus and the Ph.'28; JoachJeremias, Jerus. zur Zeit Jesu, 3 '62, 279-303; LFinkelstein, The Ph. 2 '40, The Ph., The Sociol. Background of their Faith, 3 '62; IZLauterbach, The Ph. and their Teach.: Hebr. Union **Coll.** Annual 6, '29, 69-140; OHoltzmann, D. Prophet Mal u. d. Ursprung des Pharisäerbundes: **ARW** 29, '31, 1-21; LBaek, Die Pharisäer '34; WFoerster, D. Ursprung des Pharisäismus: **ZNW** 34, '35, 35-51; SZeitlin, The Pharisees and the Gospels '38; AFinkel, The Pharisees and the Teacher of Nazareth '64.—RMeyer/HFWeiss, **TW** IX, 11-51.

φαρμακεία, ας, ἡ (X., Pla.+; Vett. Val., pap., LXX; Philo, Spec. Leg. 3, 94; 98) *sorcery, magic* (Polyb. 38, 16, 7; Ex 7:11, 22; 8:14; Is 47:9, 12; Wsd 12:4; 18:13; En. 7, 1; Sib. Or. 5, 165) Rv 18:23. **Pl.** *magic arts* 9:21 (v.l. *φαρμάκων*). In a list of vices Gal 5:20; B 20:1; pl. D 5:1. M-M. B. 1495.*

φαρμακεύς, ἑως, ὁ Soph., Trach. 1140; Pla., Symp. 203D γόης καὶ φαρμ.; Philo, Det. Pot. Ins. 38; Jos., Vi. 149f) *mixer of poisons, magician* Rv 21:8 t.r. (s. **φάρμακος**). *

φαρμακεύω fut. *φαρμακεύσω* (Hdt., Pla.+; POxy. 472, 1; 5 [II AD]; LXX; Philo, Det. Pot. Ins. 38) *mix poison, make potions, practice magic* D 2:2.*

φάρμακον, ον, τό (Hom.+; inscr., pap., LXX; Philo; Jos., Vi. 150)—1. *poison* (Hom.+; Jos., Ant. 16, 253; 17, 62; Test. Jos. 5:1) Hv 3, 9, 7a (w. *φαρμακός*); in the symbol of the 'poisoned' heart, *ibid.* b. *θανάσιμον φάρμ.* (s. **θανάσιμος**) ITr 6:2.

2. *magic potion, charm* (Hom.+; PSI 64, 20 [I BC]; 4 Km 9:22; Jos., Ant. 15, 93; 19, 193; Test. Reub. 4:9) Rv 9:21 v.l. (for *φαρμακειῶν*).

3. *medicine, remedy, drug* (Hom.+; Dit., Syll. 3 1168, 40; 77; 119; PRyl. 62, 22 [I BC]; PTebt. 117, 22 [I BC]; PGM 5, 247; Philo; Jos., Bell. 4, 573; Test. Jos. 2:7), also *means of attaining someth.*, w. gen. of the thing desired (Eur., Phoen. 893 φ. σωτηρίας; *likew.* the teaching of Epicurus: ChJensen, GGAbh. III 5, '33, 81; Kleopatra I. 45; 130 φ. τῆς ζωῆς; Sir 6:16), the Eucharist as *φάρμακον ἀθανασίας* *the medicine of* (i.e. *means of attaining*) *immortality* IEph 20:2 (φ. ἀθαν. Antiphanes Com. 86, 6; Diod. S. I, 25, 6; Herm. Wr. 460, 13 Sc. The remedy, widely designated by the t.t. *φάρμ. ἀθ.*, whose origin was credited to Isis, was prescribed for the most varied diseases. ThSchermann, ThQ 92, '10, 6ff; Rtzst., *Mysterienrel.* 3 400). M-M. B. 310f.*

φάρμακος, ον, ὁ (LXX; on the accent and differentiation fr. *φαρμακός* 'scapegoat' [Hipponax+] see L-S-J under both words, w. ref. to Herodian, Gr. I, 150; s. PKatz, ThLZ 82, '57, 112; Bl-D.-Funk §13; φάρ. is masc. Ex 7:11; fem. Mal 3:5) *poisoner* Hv 3, 9, 7a, b; *magician* (Ex 7:11; 9:11 al.; Sib. Or. 3, 225) Rv 21:8 (s. **φαρμακεύς**; 22:15. M-M.*

φάσις, εως, ἡ (fr. φημί. Pla.+; inscr., pap., LXX; Philo, Aet. M. 143) *information, orig.* concerning a crime, then *gener. report, announcement, news* (pap.) ἀνέβη φάσις τῷ Χιλιάρχῳ ὅτι 21:31 (ἀνέβη because it went up to the Tower Antonia). M-M.*

φάσκω impf. *ἔφασκον* (Hom.+; inscr., pap., LXX; Philo; Jos., Ant. 3, 305; 7, 250) *say, assert, claim* foll. by acc. and inf. (PRyl. 117, 19; Philo, Somn. 2, 291; Jos., C. Ap. 2, 145) Ac 24:9; 25:19. In an affirmation made concerning the speaker, after the nom. of the ptc. we have the inf. w. predicate nom. *φάσκοντες εἶναι σοφοί* Ro 1:22; after the acc. of the ptc., the inf. w. the predicate acc. *τοὺς φάσκοντας εἶναι ἀποστόλους* Rv 2:2 t.r. M-M.*

φάτνη, ης, ἡ *manger, stall* (so Hom.+; PLille 17, 15; POxy. 1734; Job 6:5; 39:9; Is 1:3; Hab 3:17; Philo; Jos., Ant. 8, 41; Sib. Or. 3, 791; loanw. in rabb.) Lk 13:15. In the Christmas story Lk 2:7, 12, 16 φ. could perh. be the *stable* (Diod. S. 17, 95, 2 φ. is a place to keep horses, beside *κατασκήνωσις*, a place for people to stay; Aelian, N.A. 16, 24 p. 402, 10 w. ὁδός) or even a *feeding-place* under the open sky, in contrast to *κατάλυμα*, the shelter where people stayed (cf. HJCadbury, JBL 45, '26, 317-19; 52, '33, 61 f.—Manger: AvanVeldhuizen, NThSt 13, '30, 175-8). Nicol. Dam.: 90 fgm. 3 p. 330, 15 Jac. raises similar doubts.—MDibelius, Jungfrauensohn u. Krippenkind '32, 59ff.—MHengel, TW IX, 51-7. M-M.*

φαῦλος, η, ον (trag., Pre-Socr., Hdt.+; pap., LXX) *worthless, bad, evil, base*

1. in a moral sense (Soph., X., Pla.+; LXX, Ep. Arist. 142; Philo; Jos., C. Ap. 1, 53; Sib. Or. 3, 362 [w. ἄδικος]) *πᾶν* Js 3:16. *ἔργον* 1 Cl 28:1. οἱ φ. *those who are wicked* (Epict. 4, 1, 3; 5; 4, 5, 8; Philo; Jos., Bell. 2, 163[opp. οἱ ἀγαθοί] 36:6. *μηδὲν ἔχων λέγειν περὶ ἡμῶν φαῦλον* *if he has nothing bad to say about us* Tit 2:8 (cf. Plut., Mor. 717B φαύλως εἰπεῖν). *πράσσειν τι ἀγαθὸν ἢ φαῦλον* Ro 9:11 (the contrast ἀγ. and φαῦλ. as Pla., Protag. 326E τῶν ἀγαθῶν πατέρων πολλοὶ υἱεῖς φαῦλοι γίνονται); (τὰ) φαῦλα *πράσσειν* J 3:20; 5:29.

2. in a physical sense *κομίσασθαι εἴτε ἀγαθὸν εἴτε φαῦλον*=receive reward or punishment fr. the judge 2 Cor 5:10 (cf. X., Symp. 4, 47 τὰ φαῦλα, τὰ ἀγαθά). yet, in this awkwardly arranged sentence, the idea of the doing of good or evil (mng. 1) also plays a part. M-M.*

φέγγος, ουσ, τό (Hom. Hymns+; inscr., e.g. Isishymnus v. Andros 39 Peek [I BC]; LXX; Ezek. Trag. in Euseb., Pr.

Ev. 9, 29, 14 ἀπ' οὐρανοῦ φ. 16; Philo; Jos., **Ant. 2, 308**; 11, 285) *light, radiance*, of the moon (Ps.-X., Cyneget. 5, 4; Philo, Somn. 1, 23) Mt **24:29**; Mk **13:24**. Of a λύχνος (Callim. ed vWilam.4 '25 no. 55) Lk **11:33**. Of two heavenly beings πολὺ φέγγος ἔχοντες GP 9:36.*

φείδομαι mid. dep.; fut. φείσομαι; 1 aor. ἐφείσάμην (Hom.+; inscr., pap., LXX, En.; Philo, Leg. All. 1, 66; Jos., **Ant. 16, 404**, Vi. 328; Test. 12 Patr.).

1. *spare* (Hom.+) τινός *someone* or *someh.* 2 Cor **1**; , 23. ἐγὼ ὑμῶν φείδομαι *I would like to spare you a great deal of trouble*, by offering good advice 1 Cor **7:28**. φείσαι μου τῆς ψυχῆς ἀπὸ ρομφαίας *spare my life* (by protecting me) *from the sword* B 5:13 (cf. Jer **13:14** οὐ φείσομαι ἀπὸ διαθορᾶς αὐτῶν). Mostly w. a neg. *not spare* τινός Ac **20:29**; Ro **8:32** (Lucian, Syr. Dea 18 οὐδ' . . . γυναικὸς ἐφείσατο, i.e. his own wife); 11:21a, b; 2 Pt **2:4f**; I Ro **1:2**. Abs., but w. οὐδενός understood (Thu. 3, 59, 1; Pr **6:34**; Jos., **Ant. 14, 480**) 2 Cor **13:2**.

2. *refrain* from doing *someh.* (X., Cyr. 1, 6, 19; 35; Appian, Basil. 5 §1 πολέμου, Bell. Civ. 5, 120 §498; Dit., Syll.3 708, 35; Job **16:5**) w. inf. as obj., to be supplied 2 Cor **12:6** (τοῦ καυχᾶσθαι); ITr 3:3 (τοῦ γράφειν). M-M.*

φειδομένως (Plut., Alex. 25, 7; Cosmas and Damian 34, 70) adv. of the ptc. φειδόμενος sparingly (cf. Theognis, fgm. 1, 931 **φείδομαι**=be miserly) σπείρειν 2 Cor **9:6a**; θερίζειν b. M-M.*

φελόνης cf. **φαιλόνης**. M-M.

φέρω (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr., Sib. Or.) impf. ἔφερον; fut. οἴσω J **21:18**; Rv **21:26**; 1 aor. ἤνεγκα, ptc. ἐνέγκας; 2 aor. inf. ἐνεγκεῖν (BI-D. §81, 2); 1 aor. pass. ἠνέχθην 2 Pt **1:17**, **21a**.

1. *bear, carry*—a. lit. (Aristoph., Frogs 27 τὸ βάρος ὃ φέρεις; X., Mem. 3, 13, 6 φορτίον φέρειν) ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ Lk **23:26** (s. **σταυρός** 1). διὰ τῆς πύλης ἔφερον αὐτούς (=τοὺς λίθους) Hs **9, 4, 1**.

b. fig., of the Son of God φέρων τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ *who bears up the universe by his mighty word* Hb **1:3** (cf. Plut., Lucull. 6, 3 φέρειν τὴν πόλιν; Num **11:14**; Dt **1:9**). οὗτος τὰς ἀμαρτίας ἡμῶν φέρει 1 Cl **16:4** (Is **53:4**).

c. *bear patiently, endure, put up with* (X., An. 3, 1, 23; Appian, Samn. 10 §13 παρησίαν φ.=put up with candidness, Iber. 78 §337; Jos., **Ant. 7, 372**; 17, 342) μαλακίαν 1 Cl **16:3** (Is **53:3**). τὸν ὀνειδισμόν αὐτοῦ (i.e. Ἰησοῦ) Hb **13:13** (cf. Ezk **34:29**). τὸ διαστελλόμενον **12:20**. Of God ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκευὴ ὀργῆς Ro **9:22**.

d. *bring with one, bring along* (Diod. S. 6, 7, 8 γράμματα φέρων; PTebt. 418, 9; 421, 6; 8) φέρουσαι ᾧ ἡτοίμασαν ἄρώματα Lk **24:1**. Cf. J **19:39**.—e. τὸ ὄνομα τοῦ κυρίου *bear the name of the Lord*, i.e. of a Christian Pol **6:3**.

2. *bear, produce* of a plant and its fruits, lit. and symbol. (Hom.+; Diod. S. 9, 11, 1; Aelian, V.H. 3, 18 p. 48, 20; Jo **2:22**; Ezk **17:8**; Jos., **Ant. 4, 100**) Mt **7:18a, b**; Mk **4:8**; J **12:24**; **15:2a, b, c**, **4f**, **8, 16**; Hs **2:3f**, **8**.

3. *move out of position, drive; pass. be moved, be driven, let oneself be driven*—a. lit., by wind and weather (Apollon. Rhod. 4, 1700; Charito 3, 5, 1; Appian, Bell. Civ. 1, 62 §278 in spite of the storm Marius leaped into a boat and ἐπέτρεψε τῇ τύχῃ φέρειν let himself be driven away by fortune; Jer **18:14**; Test. Napht. 6:5) Ac **27:15**, **17**.—Move, pass (cf. L-S-J s.v. φέρω B 1) Papias 3.

b. fig., of the Spirit of God, by whom men are moved (cf. Job **17:1** πνεύματι φερόμενος) ὑπὸ πνεύματος ἁγίου φερόμενοι 2 Pt **1:21b**. Cf. Ac **15:29** D. Of the impulse to do good Hs **6, 5, 7**. Of the powers of evil (Ps.-Plut., Hom. 133 ὑπὸ ὀργῆς φερόμενοι; Jos., Bell. **6, 284**) PK **2 p. 14, 11**; Dg **9:1**.

c. also of the wind itself (Ptolem., Apotel. 1, 11, 3 οἱ φερόμενοι ἄνεμοι; Diog. L. 10, 104 τ. πνεύματος πολλοῦ φερόμενου; Quint. Smyrn. 3, 718) φέρεσθαι *rush* Ac **2:2**. Of fragrance φέρεσθαι ἐπὶ τινα *be borne or wafted to someone* (Dio Chrys. 66[16], 6 'rush upon someone') AP **5:16**.—Of writings (Diog. L. 5, 86 φέρεται αὐτοῦ [i.e., Heraclid. Pont.] συγγράμματα κάλλιστα; Marinus, Vi. Procli 38; cf. Arrian, Anab. 7, 12, 6 λόγος ἐφέρετο Ἀλεξάνδρου=a saying of Alexander was circulated) οὗ (=τοῦ Εἰρηναίου) πολλὰ συγγράμματα φέρεται *of whom there are many writings in circulation* Epil Mosq **1**.—Of spiritual development ἐπὶ τὴν τελειότητα φερόμεθα *let us move on toward perfection* Hb **6:1**.

4. *bring (on), produce*—a. a thing—a. *bring (to), fetch* τι *someh.* Mk **6:27, 28** (ἐπὶ πίνακι. On the bringing in of a head at a banquet cf. Diog. L. 9, 58.—The presence of a severed head did not necessarily disturb the mood at a meal. Appian, Bell. Civ. 4, 20, §81 relates concerning Antony that he had the head of Cicero placed πρὸ τῆς τραπέζης); Lk **13:7 D**; **15:22** P75 et al. for ἐξ; Ac **4:34, 37**; **5:2**; 2 Ti **4:13**; MPol **11:2**; Hs **8, 1, 16** (w, double acc., of the obj. and the pred.); **9, 10, 1**. Pass. Mt **14:11a** (ἐπὶ πίνακι); Hv **3, 2, 7**; **3, 5, 3**; s **8, 2, 1a, b**; **9, 4, 7**; **9, 6, 5-7**; **9, 9, 4f**. τί τι *someh. to someone* Mt **14:18** (ω. ὥδε); Mk **12:15**. The acc. is supplied fr. the context Mt **14:11b**; J **2:8a**. The dat. and acc. are to be supplied οἱ δὲ ἤνεγκαν Mt **12:16**; J **2:8b**. φέρειν πρὸς τινα w. acc. of the thing to be supplied (X., Cyr. **8, 3, 47**; Ex **32:2**) Hs **8, 4, 3**; **9, 10, 2**. φ. τι εἰς (1 Km **31:12**) Rv **21:24, 26**. μή τις ἤνεγκεν αὐτῷ φαγεῖν; *do you suppose that anyone has brought him anything to eat?* J **4:33**.—Fig. bring (about) (Hom.+; Mitteis, Chrest. 284, 11 [II BC] αἰσχύνην; PTebt. 104, 30; POxy. 497, 4; 1062, 14; Jos., C. Ap. **1, 319**; Sib. Or. 3, 417) τὸ βάπτισμα τὸ φέρον ἄφεςιν *the baptism which brings (about) forgiveness* B **11:1**.

β. *bring, utter, make* a word, speech, announcement, charge, etc. (Jos., C. Ap. **1, 251**), as a judicial expr. (cf. Demosth. 58, 22; Polyb. 1, 32, 4; PAmh. 68, 62; 69; 72) κατηγορίαν J **18:29**. Cf. Ac **25:7** t.r., 18 (Field, Notes 140); 2 Pt **2:11**. Perh. this is the place for μᾶλλον ἑαυτῶν κατάγνωσιν φέρουσιν *rather they blame themselves* 1

CI 51:2. διδαχήν 2J 10. ὑποδείγματα *give or offer examples* 1 CI 55:1 (Polyb. 18, 13, 7 τὰ παραδείγματα). θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου *the death of the one who made the will must be established* Hb 9:16. τοῦτο φέρεται ἐν *this is brought out=this is recorded in* Epil Mosq 3.—Of a divine proclamation, whether direct or indirect (Diod. S. 13, 97, 7 τ. ἱερῶν φερόντων νίκην) 2 Pt 1:17, 18, 21a. *Perh.* also ἐλπίζατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χρ. *hope for the grace that is proclaimed for you at the revelation of Jesus Christ* 1 Pt 1:13.

γ. φέρειν τὸν δάκτυλον, τὴν χεῖρα *put or reach out the finger, the hand* J 20:27a (ᾧδε), vs. 27b.

β. a living being, animal or man—α. *bring animals* Mk 11:2, 7 (πρὸς τινα); Lk 15:23; Ac 14:13 (ἐπὶ τ. πυλῶνας).

β. *bring or lead people* τινά *someone* ἀσθενεῖς Ac 5:16. κακούργους GP 4:10. τινά ἐπὶ κλίνης (Jos., Ant. 17, 197) Lk 5:18. τινά τι *someone to someone* Mt 17:17 (w. ᾧδε); Mk 7:32; 8:22. Also τινά πρὸς τινα Mk 1:32; 2:3; 9:17; 19f. φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον 15:22. ἄλλος οἶσει (σε) ὅπου οὐ θέλεις J 21:18.

γ. of a gate, *lead somewhere* (cf. Hdt. 2, 122; Thu. 3, 24, 1 τὴν ἐς Θήβας φέρουσαν ὁδόν; Ps.-Demosth. 47, 53 θύρα εἰς τὸν κῆπον φέρουσα; Dit., Syll.3 1118, 5; POxy. 99, 7; 17 [I AD]; 69, 1 [II AD] θύρα φέρουσα εἰς ῥύμην) τὴν πύλιν τὴν φέρουσαν εἰς τὴν πόλιν Ac 12:10 (X., Hell. 7, 2, 7 αἱ εἰς τὴν πόλιν φέρουσαι πύλαι; Diog. L. 6, 78 παρὰ τῇ πύλῃ τῇ φερούσῃ εἰς τὸν Ἰσθμόν; Jos., Ant. 9, 146).—See Fitzmyer s.v. ἄγω—KWeiss, TW IX, 57-89: φέρω and many related words. M-M. B. 707.**

φεύγω fut. φεύξομαι; 2 aor. ἔφυγον (Hom.+; inscr., pap., LXX, En., Joseph., Test. 12 Patr.).

1. lit. *flee, seek safety in flight* Mt 8:33; 26:56; Mk 5:14; 14:50, 52 (mng. 2 is also poss.; cf. PTebt. 48, 23f); Lk 8:34; J 10:12, 13 t.r.; Ac 7:29; GP 13:57. ἀπό (X., Cyr. 7, 2, 4, Mem. 2, 6, 31; Arrian, Ind. 6, 5; Ex 4:3; 2 Km 19:10; Jos., Bell. 1, 474; Test. Dan 5:1) Mk 16:8; J 10:5; Js 4:7=Hm 12, 4, 7; cf. 12, 5, 2; Rv 9:6; 1 CI 4:10; 28:2; Hm 11:14; 12, 2, 4 (w. μακράν). ἐκ (Ael. Aristid. 30 p. 583 D.; Jos., Ant. 14, 177) Ac 27:30, εἰς (X., Mem. 1, 2, 24; Gen 14:10; Num 24:11; Jos., Ant. 14, 418 εἰς τὰ ὄρη) Mt 2:13; 10:23; 24:16; Mk 13:14; Lk 21:21 (cf. 1 Macc 2:28); J 6:15 v.l.; Rv 12:6. ἐπὶ w. acc. ἐπὶ τὰ ὄρη Mt 24:16 v.l. (X., Ages. 2, 11).—RBach, Die Aufforderungen zur Flucht und zum Kampf im alttestamentlichen Prophetenspruch 62.

2. *escape* Mk 14:52 (mng. 1 is also poss.); Hb 12:25 t.r. W. the acc. of that which one escapes (Artem. 1, 21; 4, 1 p. 200, 24; Jos., Ant. 6, 344) ἔφυγον στόματα μαχαίρης 11:34. πῦρ MPol 2:3. Cf. 2 CI 18:2. ἀπό Mt 3:7; 23:33; Lk 3:7.

3. in a moral sense *flee from, avoid, shun* w. acc. of the thing (Zaleucus in Stob. IV p. 125, 12 H. τ. ἀδικίαν; Cleobulus in Diog. L. 1, 92; Epict. 1, 7, 25; Dit., Syll.3 1268 I, 3 [III BC] ἄδικα φεύγε; 4 Macc 8:19) φεύγετε τὴν πορνείαν (Test. Reub. 5:5) 1 Cor 6:18; cf. ISm 7:2. In contrast to διώκειν 1 Ti 6:11 and 2 Ti 2:22 (beside διώκειν, φεύγειν τι may have the mng. 'run away from' as schol. on Nicander, Ther. 75).—1 CI 30:1; 2 CI 10:1; ITr 11:1; IPhld 2:1; 6:2; 7:2; IPol 5:1. Also ἀπό τινος (Sir 21:2 ἀπό ἀμαρτίας) 1 Cor 10:14; B 4:1, 10; D 3:1.

4. *guard against* w. acc. τὰς ἀπειλὰς *the threats*, i.e. the punishments which they hold in prospect 1 CI 58:1.—5. *vanish, disappear* (Ps.-Clem., Hom. 2, 28) πᾶσα νῆσος ἔφυγεν Rv 16:20. W. ἀπὸ τοῦ προσώπου τινός (as Ps 67:2; cf. also Dt 28:7; Josh 8:5. yet *likew.* as early as Ctesias, Pers. 2 φυγεῖν ἀπὸ προσώπου Κύρου and schol. on Nicander, Ther. 377 in a free quot. from Herodas [8, 59] φεύγωμεν ἐκ προσώπου) 20:11. M-M. B. 698.*

Φῆλιξ, ἱκος, ὁ (inscr.: Sb 4601, 3 [144 AD]; APF II 442 no. 56, 9 [II AD]; POxford [ed. EPWegener '42] 3, 1 [142 AD]; POxy. 800 [153 AD]; Joseph. index; on the accent Bl-D. §13; Mlt.-H. 57) Antonius Felix, a freedman of the House of the Claudians and brother of Pallas, the favorite of the Emperor Claudius. In 52/53 AD F. became procurator of Palestine. The year of his removal is in dispute (cf. Schürer I, rev. Engl. ed. '73, 465, 42; ESchwartz, NGG '07, 284ff), but was in the neighborhood of 60. The infamous character of his administration helped to lay the ground for the revolt of 66-70 (per omnem saevitiam ac libidinem jus regium servili ingenio exercuit, 'he revelled in cruelty and lust, and wielded the power of a king with the mind of a slave': Tacitus, Hist. 5, 9). Ac 23:24, 26; 24:3, 22, 24f, 27; 25:14.—Zahn, Einl. II3 647ff; Schürer I, rev. Engl. ed. '73, 460ff; vRohden, Pauly—W. I 261 ff; EMeyer III 47ff.—On the question whether Pilate (q.v.), Felix, and Festus were procurators (s. ἐπίτροπος) or prefects (s. ἑπαρχος) see the Lat. inscr. from Caesarea discovered and first publ. by AFrova, Istituto Lombardo Rendiconti 95, '61 (see also Schürer I, rev. Engl. ed. '73, 358 note 22, and 359), which officially refers to Pilate as prefect. The probability is that by the time of Felix and Festus this was officially changed to procurator. The terms were sometimes used interchangeably. M-M.*

φήμη, ης, ἡ (Hom.+; LXX) report, news ἐξῆλθεν ἡ φήμη αὕτη *the news of this was spread* (Jos., Bell. 2, 416; cf. Philo, Leg. ad Gai. 231) Mt 9:26. φ. περὶ τινος (Herodian 2, 1, 3; 2, 7, 5) Lk 4:14. M-M.*

φημί 3 sing. φησίν, 3 pl. φασίν Ro 3:8; 2 Cor 10:10 v.l.; 3 sing. of impf. and 2 aor. ἔφη (cf. Kühner-Bl. II 210) (Hom.+; inscr., pap., LXX, Ep. Arist.; Jos., C. Ap. 1, 12al.).

1. say, affirm w. direct discourse—α. w. interchange of first and third persons in dialogue Hv 2, 4, 1; 3, 2, 1; 3, 3, 1f and oft.

β. introducing direct discourse—α. preceding it ὁ δέ φησιν, οὐ, μήποτε. . . Mt 13:29. Cf. 26:61; 27:11, 23; Mk 10:29; J 9:38; 18:29; Ac 7:2; 8:36; 10:30 al. Oft. w. the dat. of the pers. addressed ἔφη αὐτῷ ὁ Ἰησοῦς πάλιν γέγραπται. . . Mt 4:7. Cf. 13:28; 21:27; Mk 9:12; 14:29; Lk 7:44; Ac 26:32. Also πρὸς τινα Lk 22:70; Ac 10:28; 16:37; 26:1.—Used w. a ptc., which denotes the nature of the statement ἀποκριθεὶς ὁ ἐκατόνταρχος ἔφη, κύριε. . . Mt 8:8. Cf. Lk 23:3, 40.

β. inserted after the first word or words of the direct discourse (Oenomaus in Euseb., Pr. Ev. 6, 7, 8 ἀγγελῶ, νῆ Δία, φήσει τις. . . 17) δός μοι, φησίν, ᾧδε. . . Mt 14:8. ποίας; φησίν 19:18 v.l. a. Cf. Lk 7:40 (here φησίν stands

at the close of a direct quot. consisting of only two words); Ac 2:38 v.l.; 23:35; 25:5, 22; 26:25.

c. without a subj., where it is self-evident ὅρα γὰρ φησιν ποιήσεις πάντα (*for*) *see to it, he* (i.e. God) *says* (Ex 25:40), *you must make everything* Hb 8:5. But φησιν is also used impersonally, *it is said*, so that it can also go w. a plural subject that makes a statement (cf. Demosth. 23, 31; Epict., Enchir. 24, 2; Maximus Tyr. 5, 4a) αἱ ἐπιστολαὶ μὲν, φησὶν, βαρεῖαι 2 Cor 10:10 (the subject of this statement is the opposition to Paul in the Corinthian church; hence the v.l. φασίν). W. scripture quotations φησὶν *it says* (φησὶν abs. w. a quot. fr. Aratus: Synes., Prov. 2, 5 p. 125A) 1 Cor 6:16; 1 Cl 30:2; 2 Cl 7:6; B 7:7.

d. φησὶν, in introducing scripture quot., can be pred. to a wide variety of subjects (cf. φησὶν ὁ λόγος Pla., Phil. 51C; Maximus Tyr. 22, 5b) φησὶν ὁ ἅγιος λόγος 1 Cl 13:3. (τὸ πνεῦμα τὸ ἅγιον) 16:2. αὐτός (=ὁ κύριος) φησιν 16:15. ὁ θεός 33:5. ὁ ἐκλεκτός Δαυὶδ 52:2.

2. *mean* by one's statement (Artem. 1, 67 p. 62, 16 φημί δὲ ἐγώ=but I mean), w. acc. (Diod. S. 37, 29, 5 Κράσσον φημί; Syntipas p. 10, 12) τοῦτο 1 Cor 7:29; cf. 10:15, 19. Foll. by ὅτι 1 Cor 10:19 (Caecil. Calact., fgm. 103 p. 93, 18 ἀλλὰ τί φημι; ὅτι κτλ.); τοῦτο ὅτι 15:50. Foll. by acc. and inf. (Synes., Kingship 15 p. 14c) Ro 3:8.—HFourrier, Les verbes 'dire' en Grec ancien '46. M-M. B. 1257.

φημίζω 1 aor. pass. ἐφημίσθη (Hes.+; Sib. Or. 3, 2; 406) *spread* (a report) *by word of mouth* or as a rumor (Jos., Bell. 1, 450) pass. (Aeschyl.+; Plut., Mor. 264D οἱ τεθνάναι φημισθέντες='those reported to be dead'; PGiess. 19, 4 [II AD]) Mt 28:15 v.l.; Ac 13:43 v.l. M-M.*

Φῆστος, ου, ὁ (PLond. 904, 33 [104 AD]; Josephus index) Porcius Festus, successor to Felix (s. Φῆλιξ) as procurator of Palestine. Neither the beginning nor the end (caused by his death) of his term of office can be determined with full certainty, though it is gener. assumed that he died in the early 60's. During his rule and w. his consent Paul went to the imperial court at Rome. Ac 24:27; 25:1, 4, 9, 12-14, 22-4; 26:24f, 32.—Schürer I, rev. Engl. ed. '73, 467f; Zahn, Einl. II 3 647ff; ESchwartz, NGG '07, 294ff; UHolzmeister, Der hl. Pls vor dem Richtersthule des Festus: ZkTh 36, '12, 489-511; 742-82; ESpringer, D. Prozess des Ap. Pls: PJ 217, '29, 182-96; RTaubenschlag, Opera Minora II, '59, 721-6 (pap.). M-M.*

φθάνω 1 aor. ἔφθασα (Hom.+; inscr., pap., LXX, Philo, Joseph., Test. 12 Patr.)—1. *come before, precede* (exx. fr. the later period, incl. inscr. and pap., in Clark [s. below] 375f) w. acc. of the pers. whom one precedes (Diod. S. 15, 61, 4 τοὺς πολεμίους; Appian, Syr. 29 §142, Bell. Civ. 5, 30 §115; Dit., Syll. 3 783, 35 [27 BC] φθάνοντες ἀλλήλους; Wsd 6:13; Jos., Ant. 7, 247) ἡμεῖς οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας *we will by no means precede those who have fallen asleep* 1 Th 4:15.

2. *have just arrived, then simply arrive, come* (late and Mod. Gk.: Plut., Mor. 210E; 338A; Vett. Val. 137, 35; 174, 12 ἐπὶ ποῖον[ἀστέρα]; Herm. Wr. 9, 10; PPar. 18, 14 [II AD] φθάσομεν εἰς Πελοῦσιον; PGM 3, 590; LXX [cf. Thackeray p. 288f]; Philo, Op. M. 5, Leg. All. 3, 215 φθάσαι μέχρι θεοῦ, Conf. Lingu. 153, Mos. 1, 2; Test. Reub. 5:7, Napht. 6:9 ἐπὶ τ. γῆς [v.l. ἐπὶ τ. γῆν].—JVogeser, Zur Sprache der griech. Heiligenlegenden, Diss. Munich '07, 46; JWittmann, Sprachl. Untersuchungen zu Cosmas Indicopleustes, Diss. Munich '13, 16) ἐπὶ τινα *come upon someone, overtake* (in an adverse sense, DDaube, The Sudden in Scripture, '64, 35f). ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ Mt 12:28; Lk 11:20 (KWClark, JBL 59, '40, 367-83 ἐγγίζειν and φθ.; HVMartin, ET 52, '40/'41, 270-5). ἔφθασεν ἐπ' αὐτοὺς ἡ ὀργή 1 Th 2:16 (cf. Eccl 8:14; Test. Levi 6:11). ἄχρι ὑμῶν ἐφθάσαμεν 2 Cor 10:14. φθ. εἰς τι *come up to, reach, attain someth.* (BGU 522, 6) Ro 9:31; Phil 3:16.—GFitzer, TW IX, 90-4. M-M. B. 701f; 703.*

φθαρ- s. φθείρω.

φθαρτός, ἡ, ὄν *perishable, subject to decay or destruction* (Aristot., Anal. 2, 22; Diod. S. 1, 6, 3 [γεννητὸς καὶ φθαρτὸς in contrast to ἀγέννητος and ἀφθαρτος]; Plut., Mor. 106D; 717E; Sext. Emp., Math. 9, 141; Philo, Leg. All. 2, 3, Cher. 5; 48 χρυσὸς καὶ ἄργυρος, οὐσίαι φθαρταί; 2 Macc 7:16) of persons mortal ἄνθρωπος (Ps.-Callisth. 2, 22, 12; Philo, Somn. 1, 172) Ro 1:23; Hs 9, 23, 4. Of things στέφανος 1 Cor 9:25. σπορά 1 Pt 1:23. τὰ ἐνθάδε 2 Cl 6:6. ἀγῶνες *perishable contests, i.e. contests for a perishable prize* 7:1, 4. τὸ κατοικητήριον τῆς καρδίας φθαρτὸν καὶ ἀσθενές B 16:7. ὕλη (Wsd 9:15 σῶμα) Dg 2:3. σὰρξ Hs 5, 7, 2 (Philo, Congr. Erud. Grat. 112).—Subst. οἱ φ. *the perishable* of mankind Dg 9:2. τὸ φ. (Wsd 14:8; Philo, Op. M. 82) τὸ φθαρτὸν τοῦτο *this perishable (nature)* 1 Cor 15:53f. τὰ φθ. *perishable things* (Test. Benj. 6:2; Philo, Ebr. 209 [opp. τὰ ἀφθαρτα]) 1 Pt 1:18; B 19:8; Dg 6:8.*

φθέγγομαι mid. dep.; 1 aor. ἐφθεγγάμην (Hom.+; Dit., Syll. 3 1175, 6 ῥῆμα μοχθηρὸν φθ. ; 23 [abs.]; PFlor. 309, 10; LXX) lit. 'produce a sound', then *call out loudly, gener. speak, utter, proclaim τι someth.* (Lucian, Nigr. 3, 11; Iambl. Erot. 21; Sextus 356; Wsd 1:8 ἄδικα; Test. Dan 5:2 ἀλήθειαν; Philo; Jos., C. Ap. 2, 219) ὑπέρογκα *speak bombastically* 2 Pt 2:18. Of an animal ἐν ἀνθρώπου φωνῇ vs. 16 (Alciph. 4, 19, 3 εἰ βοῦς μοι τὸ λεγόμενον φθέγγεται). Abs., of persons (opp. 'be silent'.—X., An. 6, 6, 28, Cyr. 7, 3, 11; Ael. Aristid. 30, 19 K.=10 p. 121 D.) Ac 4:18. M-M.*

φθεῖρω fut. φθερῶ; 1 aor. ἐφθειρα. Pass.: pf. ἐφθαρμαι, ptc. ἐφθαρμένος; 2 aor. ἐφθάρην; 2 fut. φθαρήσομαι (Hom.+; inscr., pap., LXX, Philo, Test. 12 Patr.) *destroy, ruin, corrupt, spoil*.

1. of outward circumstances—a. *ruin financially* τινά *someone*, so perh. 2 Cor 7:2 (s. 2a below).—b. The expr.

εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει 1 Cor 3:17a seems to be derived fr. the idea of the destruction of a house (X., Mem. 1, 5, 3 τὸν οἶκον τὸν ἑαυτοῦ φθείρειν. Oft in marriage contracts: *Mitteis*, *Chrest.* 284, 11 [II BC]; *PTebt.* 104, 29 [92 BC] al.).—ἀγῶνα φθείρειν t.t. for breaking the rules of a contest (*Dit.*, *Syll.* 3 1076, 3) 2 Cl 7:4; cf. vs. 5 (here as a symbol).

c. *seduce* a virgin (*Eur.*; *Diod.* S. 1, 23, 4; *Jos.*, *Ant.* 4, 252) οὐθὲ Εὐα φθείρεται, ἀλλὰ παρθένος πιστεύεται Dg 12:8 (πιστεύω 1f).—d. *pass.* *be ruined, be doomed to destruction* by earthly transitoriness or *otherw.* (*Epict.* 2, 5, 12 τὸ γενόμενον καὶ φθαρῆναι δεῖ) of idols Dg 2:4. Of a man bowed down by old age αὐτοῦ τὸ πνεῦμα τὸ ἥδη ἐφθαρμένον ἀπὸ τῶν προτέρων αὐτοῦ πράξεων *his spirit, which had already degenerated from its former condition* (s. *πρᾶξις* 6) Hv 3, 12, 2 (cf. *Ocellus* [II BC] c. 23 Harder [’26] φθείρονται ἐξ ἀλλήλων).

2. in the realm of morals and religion—a. *ruin* or *corrupt* τινά *someone* in his inner life, by erroneous teaching or immorality, so *perh.* 2 Cor 7:2 (s. 1a above). ἡ τις ἐφθείρεν τὴν γῆν (=τοὺς ἀνθρώπους; cf. *γῆ* 5b) ἐν τῇ πορνείᾳ αὐτῆς Rv 19:2. *Pass.* (UPZ 20, 17 [163 BC]; *Test. Jud.* 19:4 ἐν ἀμαρτίας φθαρεῖς) τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας Eph 4:22. Cf. *Hs* 8, 9, 3 Lake.

b. *ruin* or *corrupt* τι *someeth.* by misleading tactics πῖστιν θεοῦ κακῇ διδασκαλίᾳ IEph 16:2. The church (*opp.* τηρεῖν) 2 Cl 14:3a, b. On φθείρουσιν ἡθη χρηστὰ ὁμιλίας κακαί 1 Cor 15:33 cf. *ἡθος*. *Pass.* *be led astray* (*Jos.*, *Bell.* 4, 510) μήπως φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ ἀπλότητος (νόημα 1) 2 Cor 11:3 (φθ. of the seduction of a virgin, s. 1c above).

c. *destroy* in the sense ‘punish w. eternal destruction’ 1 Cor 3:17b (=‘punish by destroying’ as Jer 13:9). *Pass.* 2 Pt 2:12; Jd 10. ἐφθαρται (w. ἀπώλετο) IPol 5:2.—GHarder, *TW* IX, 94-106: φθείρω and many related words. *M-M.* B. 758.*

φθινοπωρινός, ἡ, ὅν *belonging to late autumn* (*Aristot.*, *H.A.* 5, 11; *Polyb.* 4, 37, 2; *Plut.*, *Mor.* 735B ὁ φθινοπωρινός ἀήρ, ἐν ᾧ φυλλοχοεῖ τὰ δένδρα; *Aelian.*, *N.A.* 14, 26 p. 358, 24; *PHib.* 27, 170 [III BC]). In Jd 12 the false teachers are called δένδρα φθινοπωρινὰ ἄκαρπα *trees in late autumn, without fruit* (w. νεφέλαι ἄνυδροι). The point of the comparison is *prob.* that trees which have no fruit at the time of harvest (cf. *JBMayor*, *φθινοπωρινός*: *Exp.* 6th Ser. IX ’04, 98-104, The *Ep.* of St. Jude and 2 Pt ’07, 55-9) have not fulfilled the purpose for which they exist, any more than waterless clouds. *M-M.* B. 1015.*

φθόγγος, ου, ὁ (*Hom.*; *PGM* 7, 775; 778; *Philo*) (clear, distinct) *sound, tone* of musical instruments (*Pla.*, *Leg.* 812D; *Philostrat.*, *Vi. Apoll.* 5, 21 p. 181, 19.—Wsd 19:18) 1 Cor 14:7. Also of the human *voice* (*Hom.*+) ἐξῆλθεν ὁ φθόγγος αὐτῶν Ro 10:18 (cf. Ps 18:5). *M-M.* *

φθονέω 1 aor. ἐφθόνησα (*Hom.*; *inscr.*; *PFlor.* 273, 5; Tob 4:7; 16; *Philo*, *Test.* 12 *Patr.*) *envy, be jealous* τινί (of) *someone* (X., *Mem.* 3, 5, 16; Chares [IV BC] 1 [Anth. *Lyr.* 2 Diehl, *suppl.* ’42]; *Herodian* 3, 2, 3; *Jos.*, *Vi.* 230) ἀλλήλοις (*Plut.*, *Artax.* 24, 7 v.l.) Gal 5:26 (v.l. ἀλλήλους; the *acc.* as *Aesop* 147a, 2 *Chambry* v.l.); w. *inf.* (*Appian*, *Bell. Civ.* 4, 95 §400 φ. τινι w. *inf.*=begrudge someone [the chance to]; *Jos.*, *C. Ap.* 2, 268) μὴ φθονήσωμεν ἑαυτοῖς τυχεῖν τοσοῦτον ἀγαθῶν *let us not begrudge each other the gaining of such benefits* 2 Cl 15:5 (*Jos.*, *Ant.* 4, 235 ἀγαθῶν φθονεῖν τινι).—φ. τινι can also mean *dislike someone, be resentful toward someone* without the connotation of jealousy or a grudge (*Appian*, *Bell. Civ.* 1, 79 §360). Absol. Js 4:2 v.l. *M-M.* *

φθόνος, ου, ὁ (*Pind.*, *Hdt.*; *Ael. Aristid.* 29, 5 K.=40 p. 752 D.: φθ. as ἔσχατον τῶν ἀνθρωπίνων ἀμαρτημάτων; *pap.*, *LXX*; *Ep. Arist.* 224; *Philo*; *Jos.*, *Vi.* 80; 122; *Test.* 12 *Patr.*) *envy, jealousy*, w. ζῆλος (1 Macc 8:16; *Test. Sim.* 4:5) 1 Cl 3:2; 4:7, 13; 5:2. W. κακία (*Test. Benj.* 8:1) Tit 3:3. In catalogues of vices (in some of which κακία also occurs; cf. also *Herm. Wr.* 13, 7) Ro 1:29 (μεστοὺς φθόνου φόνου ἐριδος. The play on words φθόν. φόν. as *Eur.*, *Tro.* 766ff); 1 Ti 6:4 (w. ἐρις); φθόνοι Gal 5:21 (v.l.+ φόνοι); 1 Pt 2:1. διὰ φθόνον *out of envy* (*Anaximenes* [IV BC]: 72 fgm. 33 *Jac.*; *Philo*, *Mos.* 1, 2; *Jos.*, *Vi.* 204 ἐπιγνοὺς διὰ φθόνον ἀναρεθῆναι με προστάζει, *C. Ap.* 1, 222) Mt 27:18; Mk 15:10; Phil 1:15 (w. ἐρις). On the difficult and *perh.* textually damaged *pass.* πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα Js 4:5 s. ἐπιποθεῖω; πρὸς III 6, and cf. *FSpitta*, *Der Brief des Jk [=Zur Gesch. und Lit. des Urchristentums II]* 1896, 118ff; *PCorssen*, *GGA* 1893, 596f; *OKirn*, *StKr* 77, ’04, 127ff; 593ff; *ChBruston*, *Rev. de Théol. et des Quest. rel.* 11, ’07, 368-77; *JAFindlay*, *ET* 37, ’26, 381f; *AMeyer*, *D. Rätsel des Jk* ’30, 258f. *M-M.* B. 1139.*

φθορά, ᾧς, ἡ (*Aeschyl.*, *Hdt.*; *inscr.*, *pap.*, *LXX*, *En.*, *Philo*; *Jos.*, *Ant.* 18, 373; *Sib. Or.* 2, 9) *ruin, destruction, dissolution, deterioration, corruption*.

1. in the world of nature (*Galen*, In *Hippocr.* *De Natura Hominis Comm.* 45 p. 25, 6 Mewaldt γένεσις κ. φθορά=coming into being and passing away; 51 p. 28, 11 γένεσις κ. φθορά σώματος.—The reason for the destruction is not found in the word itself, but must be made clear by an addition. Cf. *Plut.*, *Artax.* 16, 6 Z. concerning *Mithridates*, who was allowed to decompose while he was still alive: εὐλαί κ. σκώληκες ὑπὸ φθορᾶς κ. σήπεδονος ἀναξέουσιν=maggots and worms swarmed as a result of the destruction and putrefaction [of his body]) τροφή φθορᾶς *perishable food* IRo 7:3. ἃ ἐστὶν πάντα εὖς φθορὰν τῇ ἀποχρήσει *all of which are meant for destruction by being consumed* Col 2:22. Of animals who are destined to be killed 2 Pt 2:12a (X., *Cyr.* 7, 5, 64; *Artem.* 1, 78 p. 74, 27.—*Schol.* on *Nicander*, *Ther.* 795 explains κακὸφθορα by saying that it designates animals τὰ ἐπὶ κακῇ φθορᾷ τεχθέντα=born to come to an evil end, i.e., destruction).—Of the *state of being perishable* (*opp.* ἀφθαρσία as *Philo*, *Mos.* 2, 194) 1 Cor 15:42; also concrete, *that which is perishable* vs. 50. ἡ δουλεία τῆς φθορᾶς *slavery to decay* Ro 8:21.

2. in specific senses—a. (*destruction by*) *abortion* (cf. *Dit.*, *Syll.* 3 1042, 7 [II/III AD] φθορά=miscarriage [which

makes the mother unclean for 40 days] and φθορίον=a means of producing abortion) οὐ φονεύσεις ἐν φθορᾷ B 19:5; D 2:2.

b. *seduction* of a maiden (Diod. S. 3, 59, 1; 5, 62, 1; Plut., Mor. 712C; Jos., C. Ap. 2, 202) w. μοιχεία (Philo, Det. Pot. Ins. 102) 2 Cl 6:4.

3. of religious and moral *depravity* (Ex 18:18; Mi 2:10) ἡ ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορά *the depravity* that exists *in the world because of passion* (opp. θεία φύσις) 2 Pt 1:4. δοῦλοι τῆς φθορᾶς 2:19. Vs. 12b (s. 4 below) scarcely belongs here.

4. of *destruction* in the last days Gal 6:8 (opp. ζωὴ αἰώνιος). ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρήσονται *when they* (the dumb animals) *are destroyed* in the coming end of the world, *these* (the false teachers), *too, will be destroyed* (so BWeiss, Kühn, JBMayer, Windisch, Knopf, Vrede) 2 Pt 2:12b. M-M.*

φθορεὺς, ἑως, ὁ *seducer* (Plut., Mor. 18c; Epict. 2, 22, 28 [w. μοιχός]; 4 Macc 18:8; Philo, Decal. 168 [w. μοιχός]); this *mng.* is to be preferred for B 10:7 and *prob.* also for 20:2; D 5:2, where the word is *oft.* taken to mean *abortionist* (φθορά 2a).—D 16:3 it is *corrupter gener.**

φιάλη, ἡς, ἡ (Hom.+; inscr., pap., LXX, Ep. Arist.; Jos., Ant. 3, 143; 272; loanw. in rabb.) *bowl, specif. a bowl used in offerings* (Diod. S. 4, 49, 8) Rv 5:8 (golden bowl as Ps.-Callisth. 2, 21, 16); 15:7; 16:1-4, 8, 10, 12, 17; 17:1; 21:9. M-M. B. 346.*

φιλάγαθος, ον (Aristot., Magn. Mor. 2, 14 p. 1212b, 18 φιλάγαθος οὐ φίλαυτος; Polyb. 6, 53, 9; Plut., Mor. 140c, Rom. 30, 7; Vett. Val. 104, 7; inscr.; Wilcken, Chrest. 20 II, 11 [II AD]; POxy. 33 [II AD]; Wsd 7:22; Ep. Arist.; Philo, Mos. 2, 9) *loving what is good* Tit 1:8. M-M.*

Φιλαδέλφεια, ας, ἡ (so N.; W-H. Φιλαδελφία) *Philadelphia*, a city in Lydia (west central Asia Minor; this Philadelphia mentioned in Strabo 12, 8 p. 578; Ptolem. 5, 2, 17; Ael. Aristid. 26, 96 K. al.; inscr.) under Roman rule fr. 133 BC. Significant as a seat of Hellenistic culture. The sixth letter of Rv 1:11; 3:7 and one epistle of Ign., IPhld inscr., are addressed to the Christian church there. MPol 19:1 mentions eleven martyrs fr. Phil. who were condemned together w. Polycarp in Smyrna.—An inhabitant of the city was called Φιλαδελφεύς title of IPhld (s. Hdb. z. NT on this).—Lghtf., The Apost. Fathers, Part II vol. II 2 1889, 237ff; KBuresch, Aus Lydien 1898; Ramsay, Phrygia I 1895, 196ff, Letters ch. 27f; VSchultze, Altchristl. Städte u. Landschaften II 2, '26. M-M.*

φιλαδελφία, ας, ἡ *brotherly love, love of brother or sister* (elsewh. in the lit. sense of love for blood brothers or sisters: Alexis Com. [IV BC] 334; Eratosth. [III BC], Cat. p. 12, 18; Plut., περὶ φιλαδελφίας; Lucian, Dial. Deor. 26, 2; Babrius 47, 15; PLond. 1708, 101; 4 Macc 13:23, 26; 14:1; Philo, Leg. ad Gai. 87; Jos., Ant. 4, 26) in our literature fig., of love to a brother in the Christian faith (cf. ἀδελφός 2) Ro 12:10; 1 Th 4:9; Hb 13:1; 2 Pt 1:7a, b; 1 Cl 48:1. ἀνυπόκριτος 1 Pt 1:22. περιβόητος 1 Cl 47:5.—HSedlaczek, φιλαδελφία nach den Schriften des hl. Ap. Pls: ThQ 76, 1894, 272-95. M-M.*

φιλάδελφος, ον *loving one's brother and/or sister* (in the lit. sense [s. φιλαδελφία] Soph., X.+; on gravestones [Sb 6234; 6235; 6653]; 4 Macc 13:21; 15:10; Philo, De Jos. 218) in our literature only fig. (cf. Socrat., Ep. 28, 12=sociable; 2 Macc 15:14=loving one's fellow-countrymen) of love to a brother in the Christian faith 1 Pt 3:8. M-M.*

φίλανδρος, ον (Aeschyl.+; loving her husband (so Phalaris, Ep. 132 φ. καὶ σώφρων; Ep. 58 of Apollonius of Tyana [Philostrat. I 361, 30]; Plut., Mor. 142A φίλανδροι καὶ σώφρονες γυναῖκες; Dit., Syll.3 783, 39 [I BC]; inscr. fr. Perg. in Dssm., LO 268 [LAE 314]; Maspéro 310, 18; PLond. 1711, 40; Philo, Exs. 139.—Jos., Ant. 18, 159 φίλανδρία.—Dibelius, Hdb. ad loc.) Tit 2:4. M-M.*

φιланθρωπία, ας, ἡ (X., Pla.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) *love for mankind, (loving) kindness, of God* (Musonius p. 90, 12 H.; Lucian, Bis Accus. 1, end; Philo, Cher. 99; Jos., Ant. 1, 24.—OWeinreich, ARW 18, '15, 25; 50-2.—As a virtue of rulers: Diod. S. 34+35 fgm. 3 [w. χρηστότης]; Dit., Or. 139, 20, Syll.3 888, 101; Esth 8:121 [w. χρηστότης]; 3 Macc 3:15, 18; Ep. Arist. 265; 290.—PWendland, ZNW 5, '04 p. 345, 2) and w. χρηστότης (Plut., Aristid. 27, 7 and oft. elsewh.; Philo, Spec. Leg. 2, 141; Jos., Ant. 10, 164) Tit 3:4; Dg 9:2. Rather in the sense *hospitality* (cf. ENorden, Die germanische Urgesch. in Tacitus' Germania 2 '22 p. 137, 2; 138, 1) Ac 28:2.—Field, Notes 147f; 222f.—On the semantic development: SLorenz, De Progressu Notionis φιланθρωπίας, Diss. Leipzig '14; STromp de Ruiter, Mnemosyne n. s. 59, '32, 271-306.—CSpicq, La Philanthropie hellénistique (Tit 3:4), Studia Theologica 12, '58, 169-91. ULuck, TW IX, 107-11. M-M.*

φιланθρωπος, ον (Aeschyl., X., Pla.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) *loving mankind, benevolent of God* (Pla., Symp. 189D, Leg. 4 p. 713D; Plut., Mor. 402A; Lucian, Prom. 6; Xenophon Eph. 5, 4, 10; Aelian, H.A. 9, 33; Philo; Weinreich [s.v. φιланθρωπία]. Of the Wisdom of God Wsd 1:6; 7:23. Also of a ruler [Ep. Arist. 208] 'humane, popular' [Wendland s.v. φιланθρωπία; Thieme 38]) Dg 8:7. Of a virtue ἡ φιλόθεος καὶ φιланθρωπος ἀγάπη Agr 7 (w. φιλόθεος as Philo, Dec. 110).*

φιланθρώπως adv. (Isocr., Demosth.+; inscr., LXX, Philo, Joseph.) *benevolently, kindly* φιланθρώπως χρῆσθαι (τινι) *treat someone in kindly fashion* (Isocr., Ep. 7, 6; Demosth. 19, 225; Aeschin. 3 [C. Ctes.], 57; Diod. S. 20, 17, 1; Plut., Aemil. 39, 9, Alcib. 4, 6, Mor. 88c; Cass. Dio 71, 14, 27; Jos., C. Ap. 1, 153. Ant. 12, 46; 14, 313 v.l.;

Dit., Syll.3 368, 4f [289/8 BC].—HJCadbury, JBL 45, '26, 202) Ac 27:3. M-M.*

φιλαργυρέω (Epicurus; Alciph. 4, 15; Sext. Emp., Math. 11, 122; Dit., Syll.3 593, 12 [196/4 BC]; 2 Macc 10:20) *love money, be avaricious* 2 Cl 4:3.*

φιλαργυρία, ας, ἡ (Isocr.+; Polyb. 9, 25, 4; Diod. S. 7, 14, 5; Cebes 19, 5; Herodian 6, 9, 8; 4 Macc 1:26; Philo; Test. Judah 18:2; 19:1) *love of money, avarice, miserliness* w. other vices 2 Cl 6:4; Pol 2:2; 4:3; 6:1. As ῥίζα πάντων τῶν κακῶν 1 Ti 6:10 or ἀρχὴ πάντων χαλεπῶν Pol 4:1 (cf. Hippocr., Ep. 17, 43 τούτων ἀπάντων αἰτίη ἡ φιλαργυρία; Democritus in Gnomol. Vatican. 265 Sternbach [Wiener Studien 10, 1888, 231] Δημόκριτος τὴν φιλαργυρίαν ἔλεγε μητρόπολιν πάσης κακίας. Likew. Bion the Sophist in Stob., Eclog. III 417, 5 H.; Diog. L. 6, 50 μητρόπολιν πάντων τῶν κακῶν; Apollod. Com. 4 vol. III p. 280 Kock; also Sib. Or. 2, 111; 8, 17).—JGeffcken, Kynika u. Verwandtes '09, 38ff. M-M.*

φιλάργυρος, ον (Soph., X., Pla.+; Polyb. 9, 22, 8; 9, 25, 1; 9, 26, 11; Diod. S. 5, 27, 4; Epict.; Plut.; Cebes 34, 3; PPetr. III 53j, 14 [III BC]; 4 Macc 2:8; Philo; Test. Levi 17:11) *fond of money, avaricious* Lk 16:14; 2 Ti 3:2; D 3:5. M-M.*

φίλαυτος, ον (Aristot. [s. **φιλάγαθος** and cf. the index of the Berlin ed. IV 818]; Musonius 86, 2 H.; Plut., Epict., Lucian, Sext. Emp.; Philo, Leg. All. 1, 49 φίλαυτος καὶ ἄθεος; Jos., Ant. 3, 190) *loving oneself, selfish* 2 Ti 3:2. M-M.*

φιλέω imperf. ἐφίλουν; 1 aor. ἐφίλησα; pf. πεφίληκα (Hom.+; inscr., pap., LXX, Joseph., Sib. Or.).

1. *love, have affection for, like*—a. w. acc. of the pers.: relatives (X., Mem. 2, 7, 9) Mt 10:37a, b (on this pass. TArvedson, Svensk Ex. Årsb. 5, '40, 74-82). Good disciples IPol 2:1. Paul speaks of those who love him in (the) faith Tit 3:15 (on the greeting here s. UWilcken, APF 6, '20, 379; Sb 7253, 18-20 [296 AD] ἀσπάζομαι τοὺς φιλοῦντας ἡμᾶς κατ' ὄνομα). The world loves those who belong to it J 15:19. Jesus' disciples love him J 16:27b; 21:15-17 (here φ. seems to be=ἀγαπάω, q.v. 1aβ, w. the lit. there, pro and con); so do all true Christians 1 Cor 16:22 (CSpicq, NovT 1, '56, 200-4). Christ also loves certain persons Rv 3:19; Lazarus (JLeal, Verb. Dom. 21, '41, 59-64) J 11:3, 36; the beloved disciple 20:2. God loves the Son 5:20 and his disciples 16:27a (φ. of the love of a deity, Simonides, fgm. 4, 12 οὓς ἂν οἱ θεοὶ φιλέωσιν [i.e. τ. ἀγαθοὺς]; Dio Chrys. 80[30], 26; Biogr. p. 92; Sib. Or. 3, 711).—SNRoads, A Study of φιλεῖν and ἀγαπᾶν in the NT: Review and Expositor 10, '13, 531-3; CFHogg, Note on ἀγαπ. and φιλέω: ET 38, '27, 379f; BBWarfield, The Terminology of Love in the NT: PTR 16, '18, 1-45; 153-203; FNormann, Diss. Münster, '52; MPaeslack, Theologia Viatorum 5, '53, 51-142; MLattke, Einheit im Wort '75. S. the lit. s.v. **ἀγάπη** I, end.

b. w. acc. of the thing (Hom.+; Wsd 8:2) τὴν ψυχὴν αὐτοῦ J 12:25 (Tyrtæus 7, 18 Diehl2 warns about φιλοψυχεῖν). The place of honor Mt 23:6.—Lk 20:46; Rv 22:15 (cf. Pr 29:3). W. inf. foll. *like or love to do someth.*, hence *do someth. often or customarily* (Pind., Nem. 1, 15; Aeschyl., Sept. 619, Ag. 763; Soph., Aj. 989; Eur., Iph. T. 1198; Ps.-Eur., Rhes. 394; Hdt. 7, 10, 5; X., Hipparch. 7, 9; Pla., 7th Letter p. 337B; Appian, Liby. 94 §442; Arrian, Anab. 3, 11, 2; Aelian, V.H. 14, 37; PGiess. 84, 13; Is 56:10; Philo, Op. M. 103; Jos., Ant. 18, 60) φιλοῦσιν προσεύχεσθαι Mt 6:5. φιλοῦσιν καλεῖσθαι ῥαββί *they like to be called 'Rabbi'* 23:6f.

2. *kiss*, as a special indication of love (Aeschyl., Ag. 1540; Hdt. 1, 134; X., Cyr. 1, 4, 27; Pla., Phaedr. 256A; Aristot., Prob. 30, 1, 8; Plut., Mor. 139D, Alex. 6, 8; Lucian, Ver. Hist. 1, 8; PSI 26, 13; Gen 27:26f; 29:11 al.) τινά *someone* Mt 26:48; Mk 14:44; Lk 22:47.—GStählin, TW IX, 112-69: φιλέω and related words. M-M. B. 1110; 1114.*

φίλη, ης, ἡ s. **φίλος** 2b.

φιλήδονος, ον *loving pleasure, given over to pleasure* (so Polyb. 39, 1, 10; Plut., Mor. 6B; 766B; Epict. in Stob. no. 46 p. 474 Schenkl; Dio Chrys. 4, 115; M. Ant. 6, 51; Maximus Tyr. 24, 4f; Lucian, Herm. 16; Vett. Val. 7, 12; 9, 3; 40, 5; Philo, Agr. 88 al.) 2 Ti 3:4. M-M.*

φίλημα, ατος, τό (Aeschyl.+; Pr 27:6; SSol 1:2; Philo, Rer. Div. Her. 40; Jos., Bell. 7, 391) *a kiss* (φιλέω 2) Lk 22:48 (JDöller, Der Judaskuss: Korrespondenzblatt f. d. kath. Klerus Österreichs '18; 127-9). φίλημά τινι διδόναι *give someone a kiss* (Nicopho Com. [V/IV BC] 8) Lk 7:45. The kiss w. which Christian brethren give expression to their intimate fellowship is called φίλημα ἁγίων: ἀσπά-σασθε ἀλλήλους ἐν φιλήματι ἁγίῳ Ro 16:16; 1 Cor 16:20; 2 Cor 13:12; cf. 1 Th 5:26. Also ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης 1 Pt 5:14.—HAchelis, Das Christentum in den ersten drei Jahrhunderten I '12, 292f; Windisch on 2 Cor 13:12; RSeeberg, Aus Rel. u. Gesch. I '06, 118-22; AWünsche, Der Kuss in Bibel, Talmud u. Midrasch '11; K-MHofmann, Philerm Hagion '38; WLowrie, The Kiss of Peace, Theology Today 12, '55, 236-42; KThraede, Jahrb. f. Antike u. Christent. 11f, '68/'69, 124-80. M-M. B. 1114.*

Φιλήμων, ονος, ὁ a name freq. found, *Philemon*, a Christian, prob. at Colossae, a convert of Paul. Philemon's slave, Onesimus, ran away, met Paul, and was also won for Christianity by him. Paul sent him back to his master, and gave him a short letter explaining the circumstances, our Phlm. Phlm 1; subscr.—Zahn, Einl.3 I 312ff; Pözl (Τιμόθεος, end) 293ff. On the letter s. JKnox, Phlm among the Letters of Paul—a New View of its Place and Importance '35 (2'59)and on this HGreeven, ThLZ 79, '54, 373-8, also WRollins, JBL 78, '59, 277f; WGDoty, Letters in Primitive

Φύλητος (on the accent cf. Kühner-Bl. I 329f; Tdf., Proleg. 103), ου, ό (inscr.; POxy. 72, 17 [90 AD]) *Philetus*, an otherw. unknown heretic, mentioned w. Hymenaeus 2 Ti 2:17. M-M.*

φιλία, ας, ή (Theognis, Hdt.+; inscr., pap., LXX, Ep. Arist., Philo; Jos., C. Ap. 1, 109; 2, 207 al.) *friendship, love* foll. by the objective gen. (Thu. 1, 91, 1; Sir 27:18; Philo, Fuga 58 φ. θεοῦ) ή φιλία τοῦ κόσμου Js 4:4 (there is also an αἰσχρὰ φ. : Biogr. p. 112), Pl. φιλίαι ἐθνικαί *friendships with pagans* Hm 10, 1, 4 (φιλία can also=bond of friendship: Diod. S. 10, 4, 6 εἰς τὴν φιλίαν προσλαβέσθαι; 19, 73, 2). M-M.*

Φιλιππίσιος, ου, ό *the man from Philippi* (s. Φύλιπποι), *the Philippian*; this form (Stephan. Byz.: ό πολίτης Φιλιππεύς [CIG 1578, 13. Cf. Ditt., Syll.3 267A, 3f w. note 4], Φιλιππηνός δὲ παρὰ Πολυβίῳ.—WM Ramsay, On the Gk. Form of the Name Philipians: JTS 1, '00, 115f) is found Phil 4:15 and in the titles of Phil and Pol (cf. Irenaeus 3, 3, 4). M-M.*

Φύλιπποι, ων, οί (Diod. S. 16, 3, 8; Appian, Bell. Civ. 4, 105 §438; Strabo 7 fgm. 34; 41; 43; Jos., Ant. 14, 301; 310f; inscr.) *Philippi*, a city in Macedonia, founded on the site of the older Κρηνίδες by Philip of Macedonia (Diod. S. 16, 8, 6). Under Roman rule fr. about 167 BC. In Ac 16:12 Ph. is called πρώτη τῆς μερίδος Μακεδονίας πόλις, κολωνία (μερίς 1). On the history of Philippi: PCollart, Philippes, ville de Macédoine '37.—Here Paul founded the first church on European soil 16:12ff; cf. 1 Th 2:2. Ac also mentions Philippi 20:6, where Paul touched at the city on his last journey to Jerusalem. ἐγράφη ἀπὸ Φ. [τῆς Μακεδονίας v.l.] 1 and 2 Cor subscr. As a prisoner the apostle sent a letter to the church at Phil.: Phil 1:1 (among the more recent treatments of the circumstances under which this letter was written, esp. the place of its writing: PFeine, Die Abfassung des Philipper-briefes in Ephesus '16; ADeissmann, Zur ephesin. Gefangenschaft des Ap. Pls: Anatolian Studies for Ramsay '23, 121-7; WMichaelis, D. Datierung des Phil '33; Dibelius, Hdb. exc. on Phil, end; GSDuncan, St. Paul's Ephesian Ministry '30; JSchmid, Zeit u. Ort. d. paulin. Gefangenschaftsbrieft '31; TWManson, Bull. of the JRylands Library 23, '39, 182-200; ELohmeyer, Phil '30, 3; 41, 5; 43, 3; 47).—The name of the city also occurs in the letter of Polycarp to the church at Philippi (on this PNHarrison, Polycarp's Two Epistles to the Philipians '36 [p. 337-51 lit.]), Pol inscr.—Cf. also EdSchweizer, Der 2 Th ein Phil.-brief: ThZ 1, '45, 90-105. M-M.*

Φύλιππος, ου, ό (freq. found in lit., inscr., pap.; occurring also in LXX and Joseph.) *Philip*

1. the tetrarch, son of Herod the Great and Cleopatra of Jerusalem (cf. Joseph., index Φύλιππος 6). He was tetrarch of Gaulanitis, Trachonitis, Auranitis, Batanaea and Pnias (so Joseph., if the indications he gives in var. passages may thus be brought together), and acc. to Lk 3:1, also Ituraea (all small districts northeast of Palestine). He rebuilt Pnias as Caesarea (Philippi) and Bethsaida as Julias. Joseph. praises his personality and administration (Ant. 18, 106f). He was married to Salome, the daughter of Herodias (cf. Ἡρωδιάς and Σαλώμη, end). He died 33/34 AD, whereupon his territory was joined to the Rom. province of Syria, though only for a short time. Mt 16:13; Mk 8:27. Cf. also Mt 14:3; Mk 6:17; Lk 3:19 t.r. and s. Ἡρωδιάς.—Schürer I4 425-31.—2. On the Philip mentioned Mt 14:3 and Mk 6:17 s. Ἡρωδιάς.

3. the apostle, one of the Twelve. In the lists of the Twelve (which is the only place where his name is mentioned in the synoptics and Ac), he is found in fifth place, after the two pairs of brothers Peter-Andrew, James-John Mt 10:3; Mk 3:18; Lk 6:14; Ac 1:13. He is given more prominence in the Fourth Gosp., where he is one of the first to be called, and comes fr. Bethsaida, the city of Simon and Andrew; cf. 1:43-6, 48; 6:5, 7; 12:21f; 14:8f. Papias 2:4 he is called one of the πρεσβύτεροι.—On the apostle and the evangelist (s. 4 below), who have oft. been confused, cf. ThZahn, Apostel u. Apostelschüler in der Provinz Asien: Forsch. VI '00 p. 369b (index); EBishop, ATR 28, '46, 154-9 equates 3 and 4.

4. one of the seven 'helpers' at Jerusalem Ac 6:5; 21:8; in the latter pass. also called the 'evangelist' (cf. εὐαγγελιστής) to differentiate him fr. the apostle. Ac 8:5-13 after the death of Stephen he worked in Samaria w. great success; vss. 26-39 he baptized a non-Jew, the chamberlain of the Ethiopian Queen Candace (MvanWanroy, Verb. Dom. '40, 287-93; FBlanke, Kirchenfreund 84, '50, 145-9) and vs. 40 preached the gospel in all the cities fr. Ashdod to Caesarea. Later he lived in Caesarea w. his four maiden daughters, who possessed the gift of prophecy 21:8 f.—Zahn (3 above); HWaitz, Die Quelle der Philippus-geschichten in der AG 8:5-40: ZNW 7, '06, 340-55.

5. the Asiarch MPol 12:2, or high priest MPol 21 Philip, under whom Polycarp suffered martyrdom. M-M.*

φιλοδέσποτος, ον (Theognis, Hdt.+; Diod. S. 17, 66, 5; Lucian; Aelian, N.A. 6, 62; Philo; Jos., Bell. 4, 175) *loving one's master*; the neut. subst. τὸ φιλοδέσποτον *love of their Master* (Lucian, Fug. 16; schol. on Aeschyl., Ag. 3; Philo, Praem. 89) in the Christian sense MPol 2:2.*

φιλόζωος (w. or without iota subscr.), ον (trag.+; Philo) *loving life*, also of plants *tenacious of life* (Theophr., H. Pl. 7, 13, 4; Nicander [II BC], Theriaca 68, Alexipharmaca 274; 591 OSchneider [1856]) Hs 8, 2, 7; 8, 6, 1.*

φιλόθεος, ον (Aristot., Rhet. 2, 17, 6; Diod. S. 1, 95, 4; Lucian, Calumn. 14; Vett. Val. 17, 9; Philo, Agr. 88 al.) *loving God*, *devout* in a play on words w. φιλήδονος 2 Ti 3:4 (cf. Porphyry., Ad Marcellam 14 p. 283, 20f N. ἀδύνατον τὸν αὐτὸν φιλόθεόν τε εἶναι καὶ φιλήδονον; Pythagorean saying: Wiener Stud. 8, 1886 p. 279 no. 110). ἀγάπη Agr 7 (w. φιλάνθρωπος, q.v.). M-M.*

Φιλόλογος, ου, ὁ *Philologus*, an *otherw.* unknown Christian, recipient of a greeting Ro 16:15. The name is found in *Gk.* and *Lat. inscr.* (exx. in *Ltzm.*, *Hdb. ad loc.*), *esp.* of slaves and freedmen, and also occurs in the ‘familia’ of the imperial house (*CIL* VI 4116 al.). *M-M.**

Φιλομήλιον, ου, τό (*Strabo* 12, 8, 14; *Ptolem.* 5, 2, 25 al.) *Philomelium*, a city in Phrygia (central Asia Minor), not far fr. Antioch in Pisidia *MPol inscr.**

φιλον(ε)ικία, ας, ἡ (*Thu.*+; *inscr.*, *pap.*, *LXX.*)—On the spelling *Bl-D.* §23 and *L-S-J s.v.* φιλόνικος, end; PKatz, *ThLZ* ’36, 282).

1. *contentiousness* (*Pla.*+; *Diod. S.* 13, 48, 2; 4 *Macc* 1:26; 8:26; *Philo*, *Leg. ad Gai.* 218) *MPol* 18:1.—2. *dispute, strife* (*Thu.* 8, 76, 1; *Diod. S.* 3, 33, 3; *M. Ant.* 3, 4; *Philo*; *Jos.*, *C. Ap.* 2, 243; 2 *Macc* 4:4) *Lk* 22:24 (‘emulation’: *Field, Notes* 75f). *M-M. B.* 1360.*

φιλό(ν)ικος, ον (on the spelling *s.v.* φιλον(ε)ικία).—1. *quarrelsome, contentious* (*Pind.*, *Pla.*+; *M. Ant.* 5, 35; *Ezk* 3:7; *Philo*; *Jos.*, *Ant.* 15, 166) 1 *Cor* 11:16.

2. in a good sense (*X.*, *Pla.*, *Plut.*; *Jos.*, *Ant.* 15, 156al.) *emulous, (in) eager (rivalry)* φιλό(ν)ικοι ἔστε καὶ ζηλωταὶ περὶ τῶν ἀνηκόντων εἰς σωτηρίαν 1 *Cl* 45:1.*

φιλοξενία, ας, ἡ (since *Bacchylides* 3, 16 *Snell*; *Pla.*; *Dit.*, *Syll.* 3 859A, 4; *PLond.* 1917, 4) *hospitality* Ro 12:13; *Hm* 8:10. Abraham’s *hosp.* 1 *Cl* 10:7. Lot’s 11:1. These two men are *prob.* thought of in *Hb* 13:2. Of *Rahab* 1 *Cl* 12:1. Of the Corinthian church 1:2. *DWRiddle*, *Early Christian Hospitality: JBL* 57, ’38, 141-54. *M-M.**

φιλόξενος, ον (*Hom.*+; *Epict.* 1, 28, 23; *Philo*, *Abr.* 114; *Jos.*, *Vi.* 142) *hospitable* 1 *Pt* 4:9; 1 *Cl* 12:3 (*Rahab*); *Hm* 8:10. The bishop is to be *hosp.* 1 *Ti* 3:2 (*w.* κόσμος as *Epict.* 1, 28, 23); *Tit* 1:8; cf. ἐπίσκοποι καὶ φιλόξενοι *Hs* 9, 27, 2. *M-M.**

φιλοπονέω (*X.*, *Pla.*+; *pap.*; *Sir prol.* 1. 20) *exert oneself, devote oneself* περὶ τι in (to) *someh.* (*Isocr.* 1, 46 τὸ περὶ τὴν ἀρετὴν φιλοπονεῖν; *PLond.* 130, 5 [I/II AD]) 2 *Cl* 19:1.*

φιλοπρωτεύω *wish to be first, like to be leader* (so far only in *eccl.* usage. But φιλόπρωτος in the same sense in *Plut.*, *Mor.* 471D, *Solon* 29, 5, *Alcib.* 2, 1; *Artem.* 2, 32. Also φιλοπρωτεία in *Philod.*, *Herculanensia Volumina coll.* 2 vol. I 86, 6; VII 176, 16 [*Philod.*, *Rhet.* II 159 *fgm.* 19 *Sudh.*]; *Porphyr.*, *Vi.* Plot. 10 [*AKirchhoff*, *Plotini Op.* I 1856 p. xxvii]) 3 *J* 9. *M-M.**

φίλος, η, ον (*Hom.*+; *inscr.*, *pap.*, *LXX*, *Ep. Arist.*, *Philo*, *Joseph.*, *Test. 12 Patr.*)—1. *adj.*, both *pass. beloved, dear*, and *act. loving, kindly disposed, devoted* (both *Hom.*+) in the latter sense *w. dat.* of the *pers.* (*X.*, *Cyr.* 1, 6, 4; *Dio Chrys.* 52[69], 4 θεοῖς) *Ac* 19:31.

2. *subst*—a. ὁ φίλος *the friend*—a. *lit.* *Lk* 7:6; 11:5a; 16:9 (*Plut.*, *Mor.* 175E ἀφ’ ὧν . . . φίλον σεαυτῷ πεποιήκας); 23:12; *Ac* 16:39 D; 27:3; 3 *J* 15a, b (on φίλοι=*Christians* cf. *J* 11:11; 15:14f: communication from *HJCadbury*, ’67); *Hm* 5, 2, 2 (on *Ac* and 3 *J* cf. *Harnack*, *Mission* 4 I ’23, 435f). φίλοι *w.* γείτονες *Lk* 15:6 (*s. γείτων*); *w.* συγγενεῖς 21:16. *Opp.* δοῦλοι (unknown comic poet vol. III *fgm.* 166 *Kock*; *Charito* 7, 3, 2 δούλους οὐκ ἂν εἴποιμι τοὺς φίλους) *J* 15:15 (*ABöhlig*, *Vom ‘Knecht’ zum ‘sohn’* ’68, 63); cf. *Hs* 5, 2, 6; 11; 5, 4, 1; 5, 5, 3 (in *H* we have the tetrad δεσπότης, υἱός, δοῦλος, φίλοι). On οἱ ἀναγκαῖοι φίλοι *Ac* 10:24 *s. ἀναγκαῖος* 2 and *Jos.*, *Ant.* 7, 350. φίλε as familiar address *friend* *Lk* 11:5b; 14:10. *W.* subjective *gen.* (*Jos.*, *C. Ap.* 1, 109) *Lk* 11:6, 8; 12:4; 14:12; 15:29; *J* 11:11; 15:13f cf. *EPeterson*, *Der Gottesfreund: ZKG n.s.* 5, ’23, 161-202; *MDibelius*, *J* 15:13; *Deissmann-Festschr.* ’27, 168-86; *REgenter*, *Gottesfreundschaft* ’28; *HNeumark*, *D. Verwendung griech. u. jüd. Motive in den Ged. Philons über d. Stellung Gottes zu s. Freunden*, *Diss. Würzb.* ’37; *WGrundmann*, *NovT* 3, ’59, 62-9. Also *AvHarnack*, *Die Terminologie der Wiedergeburt: TU* 42, ’18, 97ff. Jesus is τελωνῶν φίλος καὶ ἁμαρτωλῶν *Mt* 11:19; *Lk* 7:34. *Joseph of Arimathea* is ὁ φίλος Πιλάτου καὶ τοῦ κυρίου *GP* 2:3. Rarely *w. gen.* of the thing φίλος τοῦ κόσμου *Js* 4:4. Cf. 2 *Cl* 6:5.

β. in a special sense (*Hdt.* 1, 65=*Galen*, *Protr.* 9 p. 28, 26 J.: *Lycurgus* as φίλος of *Zeus*; *Diod. S.* 5, 7, 7 διὰ τὴν ὑπερβολὴν τῆς εὐσεβείας φίλον τῶν θεῶν ὀνομασθῆναι; *Ael. Aristid.* 27, 36 K.=16 p. 297 D.: θεῶν φίλοι; *Sib. Or.* 2, 245 *Moses* as ὁ μέγας φίλος Ὑψίστοιο; on *Abraham* as φίλος (τοῦ) θεοῦ *Js* 2:23; 1 *Cl* 17:2; cf. 10:1 and *s. Ἀβραάμ* and *MDibelius*, *exc.* on *Js* 2:23. On ὁ φίλος τοῦ νυμφίου *J* 3:29 *s. νυμφίος* and cf. *Sappho*, *fgm.* 124; *Paus. Attic.* [II AD] ζ, 3 [*HERbse* ’50]. On φίλος τοῦ Καίσαρος *J* 19:12 *s. Καῖσαρ* and *EBammel*, *ThLZ* 77, ’52, 205-10.

β. ἡ φίλη *the (woman) friend* (*X.*, *Mem.* 2, 1, 23; *Jos.*, *Ant.* 9, 65al.) *pl.* τὰς φίλας *her women friends* *GP* 12:51. *W.* γείτονες *Lk* 15:9 (*s. γείτων*).—*GFuchs*, *D. Aussagen über d. Freundschaft im NT vergl. m. denen d. Aristot.*, *Diss. Leipzig* ’14; *FHauck*, *D. Freundschaft b. d. Griechen u. im NT: Festgabe f. ThZahn* ’28, 211-28. See *s.v. ἑταῖρος*. *M-M.**

φιλοσοφία, ας, ἡ (*Pla.*, *Isocr. et al.*; 4 *Macc*; *Ep. Arist.* 256; *Philo*; *Jos.*, *Ant.* 18, 11al.) *philosophy*, in our *lit.* only in one *pass.* and in an unfavorable sense, *w.* κενὴ ἀπάτη, of a kind of false teaching *Col* 2:8 (perhaps in a bad sense also in the *Herm. wr.* Κόρη Κόσμου in *Stob.* I p. 407 *W.*=494, 7 *Sc.*=Κόρη Κόσμου 68 (vol. IV p. 22, 9 *Nock-Festugière*). In 4 *Macc* 5:11 the tyrant *Antiochus* terms the Jewish religion a φλύαρος φιλοσοφία).—*GBornkamm*, *D. Haeresie des Kol: ThLZ* 73, ’48, 11-20.—*OMichel*, *TW* IX, 169-85. *M-M.**

φιλόσοφος, ου, ὁ (as subst. X., Pla.+; inscr., pap.; Da 1:20; Ep. Arist.; Philo; Jos., C. Ap. 1, 176; loanw. in rabb.) *philosopher* of Epicureans and Stoics Ac 17:18 (Jos., C. Ap. 2, 168 ἀπὸ τ. στοῦς φιλόσοφοι). An ironical judgment on the nature philosophers τοὺς κενοὺς καὶ ληρώδεις λόγους τῶν ἀξιοπίστων φιλοσόφων Dg 8:2 (on unfavorable judgments concerning philosophers s. Cumont 3 '31, 171f; 303, 88). M-M.*

φιλοστοργία, ας, ἡ (X.+; inscr., pap.; 2 Macc 6:20; 4 Macc 15:9; Jos., Ant. 8, 193al.) *heartfelt love, strong affection* πρὸς τινα *to someone* (Polyb. 31, 25, 1 πρὸς ἀλλήλους; Plut., Mor. 962A; Lucian, Tyrann. 1; Philo, Mos. 1, 150) of the love of Christians to each other Dg 1.*

φιλόστοργος, ον (X.+; inscr.; PMich. 148 II, 9 [I AD]; 4 Macc 15:13; Philo; Jos., Ant. 7, 252al.) *loving dearly* τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι *devoted to one another in brotherly love* Ro 12:10.—CSpicq, Φιλόστοργος: RB 62, '55, 497-510. M-M.*

φιλότεκνος, ον (Eur., Hdt.+; PMich. 149, 18, 2 [II AD]; Masp. 20, 10; 4 Macc 15:4f; Philo, Abr. 179) *loving one's children, esp. of women* (Aristoph. et al.) w. φίλανδρος (Plut., Mor. 769C; inscr. fr. Perg. [Dssm., LO4 268—LAE 315] γυναικὶ φίλανδρῳ καὶ φιλοτέκνῳ; Sb 330, 4) Tit 2:4. Of a father in an unfavorable sense (Synes., Ep. 1 p. 157D φιλότεκνος of an indulgent parent; Lucian, Tyrannic. 4 φ. ἐς ὑπερβολήν) φ. ὢν *because you are indulgent* Hv 1, 3, 1. M-M.*

φιλοτιμέομαι dep. (Andoc., Pla.+; inscr., pap., 4 Macc 1:35 v.l.[?]; Philo; Jos., Bell. 1, 206) *have as one's ambition, consider it an honor, aspire w. inf. foll.* (X., Mem. 2, 9, 3 al.; Ep. Arist. 79; Jos., Ant. 3, 207; 15, 330) Ro 15:20; 2 Cor 5:9; 1 Th 4:11. M-M.*

φιλοτιμία, ας, ἡ (trag., Hdt.+; inscr., pap.; Wsd 14:18; Ep. Arist. 227; Philo; Jos., Ant. 10, 25 περὶ τὸν θεόν) *respect, honor* εἰς τὰ κωφὰ τὴν αὐτὴν ἐνδείκνυσθαι φιλοτιμίαν *show the same respect to dumb (images)* Dg 3:5.*

φιλοῦλος, ον *loving material things* (cf. Origen, fgm. in Luc. 71, 1. 6 ed. MRauer '30, p. 269 φιλοῦλων καὶ φιλοσωμάτων λόγοι πιθανοί) symbol. πῦρ φιλοῦλον *a fire that longs for material things or that desires to be fed w. material things* IRo 7:2 (ῦλη means 'material things' opposed to God 6:2, *elsewh.*='firewood' [ῦλη 1]).*

φιλοφρόνως adv. (Soph., Hdt.+; inscr.; BGU 1009, 3 [II BC]; 2 Macc 3:9; 4 Macc 8:5; Ep. Arist. 173; Jos., C. Ap. 2, 210) *in a friendly manner, hospitably* Ac 28:7 (Jos., Bell. 6, 115 φιλοφρόνως ἐδέξατο). M-M.*

φιλόφρων, ον, gen. ονος (Pind., X.+; PGrenf. I 30, 5 [II BC]) *well-disposed, friendly, kind* 1 Pt 3:8 t.r.*

Φύλων, ωνος, ὁ (a name freq. found; lit. [e.g., Diod. S. 16, 56, 3; 18, 7, 2], inscr.; PHib. 45, 14 [257 BC]; BGU 1206, 6; 1207, 9 [both 28 BC]) *Philo*, a deacon fr. Cilicia IPHld 11:1 who, w. Rheus Agathopus, is following Ign. through Smyrna and Philadelphia, in order to overtake him at Troas (s. Hdb. on IPHld 11:1). ISm 10:1; 13:1.*

φιμώω (Aristoph.+; LXX, Joseph.) inf. φιμοῦν and less well attested φιμοῖν 1 Pt 2:15 ἄ(W-H., App. 166, Introd. §410; BI-D. §91 app.; W-S. §13, 25); fut. φιμώσω; 1 aor. ἐφίμωσα. Pass.: perf. imperative 2 sing. πεφίμωσο; 1 aor. ἐφίμωθην; tie shut, specif. muzzle.

1. lit. οὐ φιμώσεις βοῦν ἀλοῶντα (Dt 25:4=Philo, De Virt. 145) 1 Cor 9:9 v.l.; 1 Ti 5:18.—2. fig. (put to) silence (PGM 36, 164; Audollent, Defix. Tab. 15, 24; 22, 42) τινά *someone* Mt 22:34; 1 Pt 2:15. Pass. *be silenced or silent* (Lucian, M. Peregr. 15; Cyranides p. 64, 18; Jos., Bell. 1, 16; 438) ὁ δὲ ἐφίμωθη *but he was silent*=could say nothing Mt 22:12. In exorcisms (ERohde, Psyche 3 II '03, 424) φιμώθητι καὶ ἐξελεθε ἐξ (ἀπ') αὐτοῦ Mk 1:25; Lk 4:35. Addressed to the raging sea σιώπα, πεφίμωσο Mk 4:39 (BI-D. §346 w. app.; Rob. 908). M-M.*

φλαγγέλλω (s. φραγγέλλιον)=φραγγέλλω Mk 15:15 D.*

φλέγω (Hom.+; inscr.; PSI 28, 12; PGM 4, 1732; LXX, En.; Philo, Op. M. 58; Sib. Or. 3, 761) *burn, pass. be burned, burn*.

1. lit. (Alciph. 1, 2, 1; Jos., Bell. 6, 272) of the mud in hell AP 8:23.—2. fig. (Charito 8, 8, 7; Dio Chrys. 4, 52 φλεγόμενος ὑπὸ τ. φιλοτιμίας; Achilles Tat. 7, 3, 7; schol. on Nicander, Ther. 151; Anth. Pal. 16, 209 ὅλος φλέγομαι; Philo, Leg. All. 3, 224) ἐφλέγοντο ὑπὸ τῆς ὀργῆς *they were inflamed with anger* GP 12:50. B. 75.*

Φλέγων, οντος, ὁ (a name freq. found among slaves and freedmen; cf. Ltzm., Hdb. on Ro 16:14) *Phlegon*, an otherw. unknown Christian, recipient of a greeting Ro 16:14. M-M.*

φλέψ, φλεβός, ἡ (Hdt., Hippocr.+; PMich. 149, 4, 35 [II AD]; Hos 13:15; Philo; Jos., Bell. 4, 462) *vein* MPol 2:2 (on the subj. matter Jos., Bell. 2, 612).*

φλογίζω (Soph.+; LXX) *set on fire* τι *someh.* Js 3:6a. Pass. (Philostrat., Ep. 12 p. 230, 29 by love) *ibid.* b.—NMacnicol, ET 55, '43/'44, 50-2. M-M.*

φλόξ, φλογός, ἡ (Hom.+; Dit., Syll.3 1170, 24; PGM 4, 3073; LXX, En., Philo; Jos., Ant. 13, 139; Test. Jos. 2:2) flame Lk 16:24. φ. πυρός (Eur., Bacch. 8 al.; LXX; πῦρ 1a) Ac 7:30 (Ex 3:2); Hb 1:7=1 Cl 36:3 (cf. LRademacher, Lebende Flamme: Wiener Studien für klass. Philol. 49, '32, 115-18); Rv 1:14; 2:18; 19:12. ἐν πυρὶ φλογός in flaming fire (Ex 3:2 B et al.; Sir 45:19; PsSol 12:4; the v.l. ἐν φλογὶ πυρός parallels the text of Is 66:15; cf. Ex 3:2 text; PKatz, ἐν πυρὶ φλογός: ZNW 46, '55, 133-8) 2 Th 1:8. μεγάλη φ. a high flame (Lucian, Tim. 6) MPol 15:1. M-M. B. 72.*

φλυαρέω (Hdt.+; PSI 434, 7; 9 [III BC]; Sb 2266, 12) talk nonsense (about), bring unjustified charges against (Isocr. 5, 79 w. βλασφημεῖν; X., Hell. 6, 3, 12; Philo, Somn. 2, 291) w. acc. of the pers. (cf. the pass. Diog. L. 7, 173 τὸν Διόνυσον καὶ Ἡρακλέα φλυαρουμένους ὑπὸ τῶν ποιητῶν) and dat. of the thing λόγοις πονηροῖς φλυαρῶν ἡμᾶς 3J 10. M-M.*

φλύαρος, ον (Menand., Perinth. 15 J.; Dionys. Hal., Comp. Verbi 26 of pers.; Plut., Mor. 39A; 169E; 701A; Ps.-Pla., Axioch. 365E; 369A; Ps.-Lucian, As. 10; 4 Macc 5:10; Jos., Vi. 150) gossip, foolish 1 Ti 5:13.*

φοβερός, ἄ, ὄν (Aeschyl.+ in our lit. only in the act. sense causing fear, fearful, terrible, frightful (Hdt. et al.; BGU 428, 8 [II AD]; LXX; En. 21, 8f; Ezek. Trag. in Euseb., Pr. Ev. 9, 29, 11; Ep. Arist. 194; Philo; Jos., Ant. 3, 56; 88; Test. Jos. 6:2) φοβερά ἐκδοχὴ κρίσεως Hb 10:27 (cf. Sib. Or. 3, 634 φοβ. δίκη). τὸ φανταζόμενον 12:21. ἄκανθα B 7:11. ἐπιθυμία Hm 12, 1, 2. φοβερόν (sc. ἐστίν) τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ Hb 10:31.*

φοβέω (Hom.+; Wsd 17:9; Jos., Ant. 14, 456), in our lit. only pass. φοβέομαι (Hom.+; Dit., Or. 669, 59, Syll.3 1268, 17b; pap., LXX, En., Philo, Joseph., Test. 12 Patr.) impf. ἐφοβούμην; 1 aor. ἐφοβήθην; 1 fut. φοβηθήσομαι (Plut., Brut. 40, 9; M. Ant. 9, 1, 7; Jer 40:9; Jos., C. Ap. 2, 277; cf. Bl-D. §79).

1. be afraid, the aor. oft. in the sense become frightened

a. intr., abs. ἐφοβήθησαν σφόδρα they were terribly frightened (Ex 14:10; 1 Macc 12:52) Mt 17:6; 27:54. ἐπεστράφην φοβηθεῖς I turned around in terror Hv 4, 3, 7.-Mt 9:8; 14:30; 25:25; Mk 5:33; Ac 16:38. ἐφοβούντο γάρ for they were afraid Mk 16:8 (Mk 16:9-20 is now rarely [e.g. by GHartmann, D. Aufbau des Mk '36, 175-263] considered a part of the original gospel of Mk, though most scholars doubt that the gosp. really ended w. the words ἐφ. γάρ. The original ending may have been lost; among the possible reasons given are the accidental loss of the last page of Mark's own first copy [the same defect, at a very early stage, in the case of the 18th book of the Κεστοί of Jul. Africanus: WBauer, Orthodoxy etc. (Engl. tr. of 2d German ed. '64) '71, 159ff. S. also FGKenyon, Papyrus Rolls and the Ending of St. Mk: JTS 40, '39, 56f; CHRoberts, The Ancient Book and the Ending of St. Mk: ibid. 40, '39, 253-7] or by purposeful suppression, perh. because it may have deviated fr. the other accounts of the resurrection [for the purposeful omission of the end of a document cf. Athen. 4, 61 p. 166D on the 10th book of Theopompus' Philippica, ἀφ' ἧς τινες τὸ τελευταῖον μέρος χωρίσαντες, ἐν ᾧ ἐστὶν τὰ περὶ τῶν δημαγωγῶν. S. also Diog. L. 7, 34: a report of Isidorus of Pergamum on the systematic mutilation of books in the library there by Athenodorus the Stoic].—Those who conclude that nothing ever came after ἐφ. γάρ must either assume that the evangelist was prevented fr. finishing his work [Zahn et al.], or that he really intended to close the book w. these words [s. γάρ 1a]. A short sentence, composed of a verb + γάρ also Epict. 3, 9, 19; 4, 8, 4; Artem. 4, 64; 1, 33 p. 35, 6; Oenomaus in Euseb., Pr. Ev. 6, 7, 8; Libanius, Or. 53 p. 65, 20 F.; PMich. 149 VI, 37 [II AD]; Plotinus, Ennead 5, 5, a treatise ending in γάρ: PWvanderHorst, JTS 23, '72, 121-4. So e.g. Wlh., Loisy, Lohmeyer ad loc.; ABauer, Wiener Studien 34, '12, 306ff; Lyder Brun, D. Auferst. Christi '25, 10ff; OLinton, ThBl 8, '29, 229-34; JMCreed, JTS 31, '30, 175-80; MGoguel, La foi à la résurr. de Jésus '33, 176ff; HMosbech, Mkevangeliet Slutning: Sv. Exeg. Årsbok 5, '40, 56-73; WC Allen, JTS 47, '46, 46-9 ['feel reverential awe']; ibid. 48, '47, 201-3. S. also EJGoodspeed, Exp. 8th Ser. XVIII '19, 155-60; reconstruction of the 'lost' ending, in Engl., by Gdspd. in his Introd. to the NT '37, 156; HEProbyn, Exp. 9th Ser. IV '25, 120-5; ROKevin, JBL 45, '26, 81-103; MEnslein, ibid. 46, '27, 62-8; HJCadbury, ibid. 344f; MRist, ATR 14, '32, 143-51; WLKnox, HTR 35, '42, 13ff; EHelzle, Der Schluss des Mk, '59, Diss. Tübingen; FW Danker, CTM 38, '67, 26f; JLuzarraga, Biblica 50, '69, 497-510; KAland, MBlack-Festschr., '69, 157-80). φοβοῦμαι μᾶλλον I am all the more fearful IPHld 5:1. μὴ φοβηθῆτε do not be afraid Mt 10:31 t.r. (μὴ A III 5a). μὴ φοβοῦ, μὴ φοβεῖσθε you must no longer be afraid, stop being afraid (μὴ A III 3b) Mt 10:31; 14:27; 17:7; Mk 5:36; Lk 1:13, 30; 2:10; 5:10; 8:50; 12:7 al. LKöhler, D. Offenbarungsformel 'Fürchte dich nicht!': SchThZ 36, '19, 33ff.—W. acc. of the inner obj. (Bl-D. §153, 1 w. app.; Rob. 468; Pla., Prot. 360B; Ael. Aristid. 30 p. 586 D.: φοβοῦμαι φόβον. On the LXX usage cf. MJohannessoehn, Der Gebr. der Kasus in LXX, Diss. Berlin '10, 73) ὁ φόβος ὃν δεῖ σε φοβηθῆναι the fear which you must have Hm 7:1c. ἐφοβήθησαν φόβον μέγαν (Jon 1:10; 1 Macc 10:8) they were very much afraid Mk 4:41; Lk 2:9. In case the nouns are to be taken in the pass. sense, this is also the place for τὸν φόβον αὐτῶν (objective gen.) μὴ φοβηθῆτε 1 Pt 3:14 (cf. Is 8:12) and μὴ φοβοῦμεναι μηδεμίαν πτόσην vs. 6 (πτόσησις 2); s. 1bγ below.—A class. expr., though favored by the OT (Lev 26:2; Dt 1:29; Jer 1:8, 17; Jdth 5:23; 1 Macc 2:62; 8:12; En. 106, 4; Bl-D. §149; Rob. 577) φοβ. ἀπό τινος be afraid of someone Mt 10:28a; Lk 12:4; 1 Cl 56:11 (Job 5:22).—Foll. by gen. absol. 56:10. Foll. by μὴ and the aor. subj. to denote that which one fears (Thu. 1, 36, 1; Aesop, Fab. 317 H.; Alex. Aphr. 31, II 2 p. 203, 20 τὸν Ἀπόλλω φοβεῖσθαι μὴ τι παρελθῇ τούτων ἄπρακτον=Apollo is concerned [almost as much as 'sees to it'] that nothing of this remains undone; Jos., Vi. 252) Ac 23:10; 27:17; ITr 5:1; Hs 9, 20, 2. Foll. by μήποτε (Phlegon: 257 fgm. 36, 2, 4 Jac. φοβοῦμαι περὶ ὑμῶν, μήποτε): Hm 12, 5, 3. φοβηθῶμεν μήποτε δοκῇ τις Hb 4:1; μήπου Ac 27:29; μήπως 27:29 t.r.; 2 Cor 11:3; 12:20. A notable feature is the prolepsis of the obj. (cf. Soph., Oed. Rex 767; Thu. 4, 8, 7) φοβοῦμαι ὑμᾶς μήπως εὐκῇ κεκοπίακα εἰς ὑμᾶς I am afraid for you, lest I might have expended my labor on you in vain Gal 4:11 (Bl-D. §476, 3; Rob. 423).—W. inf. foll. be afraid to do or shrink from doing someth. (Bl-D. §392, 1b.-X., An. 1, 3, 17

al.; Gen 19:30; 26:7) Mt 1:20; 2:22; Mk 9:32; Lk 9:45; 2 Cl 5:1.—φοβεῖσθαι *abs.* in the sense *take care* πλέον φοβεῖσθαι *be more careful* than usually ITr 4:1.

b. trans. fear someone or someth.—**a. pers.** τινά *someone* (X., An. 3, 2, 19 al.; PGM 4, 2171; Num 21:34; Dt 3:2; Jos., Ant. 13, 26) μὴ φοβηθῇτε αὐτούς Mt 10:26. Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην Mt 6:20. τοὺς Ἰουδαίους J 9:22.—Gal 2:12; 2 Cl 5:4b (saying of Jesus). God Mt 10:28b; Lk 12:5a, b, c; 23:40; 2 Cl 5:4c (saying of Jesus). The crowd Mt 14:5; 21:26, 46; Mk 11:32; 12:12; Lk 20:19; 22:2; Ac 5:26 (foll. by μὴ). τὴν ἐξουσίαν (ἐξουσία 4ca) Ro 13:3. The angel of repentance Hm 12, 4, 1; s 6, 2, 5. The Christian is to have no fear of the devil Hm 7:2a; 12, 4, 6f; 12, 5, 2.

β. animals (symbol.) μὴ φοβεῖσθωσαν τὰ ἄρνια τοὺς λύκους 2 Cl 5:4a (saying of Jesus, fr. an unknown source).

γ. things τι someth. (X., Hell. 4, 4, 8 al.; En. 103, 4; Jos., C. Ap. 1, 90; 2, 232) τὸ διάταγμα τοῦ βασιλέως Hb 11:23. τὸν θυμὸν τοῦ βασιλέως vs. 27. τὴν κρίσιν 2 Cl 18:2. τὸν ὄντως θάνατον Dg 10:7. φοβοῦμαι τὴν ὑμῶν ἀγάπην, μὴ. . . IRo 1:2. τὰ ὅπλα (symbol.) Hm 12, 2, 4.—1 Pt 3:14 and 6 belong here in case the nouns in them are to be taken in an *act.* sense; s. 1a above.—*Fear, avoid, shun* τι *someth.* (Ps.-Callisth. 1, 41, 9 Δαρεῖος τὸ ἄρμα φοβηθεῖς) τὴν πλάνην τῶν ἁμαρτωλῶν B 12:10. τὰ ἔργα τοῦ διαβόλου Hm 7:3a, c.—AVStröm, Der Hirt des Hermas Allegorie oder Wirklichkeit? Ntl. Sem. Uppsala 3, '36.

2. (have) reverence, respect—**a. (for) God, fear** (differently 1ba above) him in the sense *reverence* (Aeschyl., Suppl. 893 δαίμονας; Isocr. 1, 16 τοὺς μὲν θεοὺς φοβοῦ, τοὺς δὲ γονεῖς τίμα; Pla., Leg. 11 p. 927A; Lysias 9, 17; 32, 17; Plut., De Superstit. 2 p. 165B; LXX; Philo, Migr. Abr. 21 [after Gen 42:18]. Cf. PTeht. 59, 10 [II BC] φοβεῖσθαι καὶ σέβεισθαι τὸ ἱερόν) Lk 1:50; 18:2, 4; Ac 10:35; 1 Pt 2:17; Rv 14:7; 19:5; 1 Cl 21:7; 23:1; 28:1; 45:6; B 10:10f (τὸν κύριον); 19:2, 7; Hm 1:2; 7:1, 4f; Hs 5, 1, 5; 8, 11, 2; D 4:10. Also τὸ ὄνομα τοῦ θεοῦ (2 Esdr 11 [Neh 1]: 11) Rv 11:18.—φοβοῦμενοι τὸν θεόν as a *t.t.*=σεβόμενοι τὸν θεόν (σέβω 2a) Ac 13:16, 26; sing. 10:2, 22.—τὸν κύριον (=Christ) Col 3:22.—WAllen (s. 1a above) interprets Mk 16:8 to mean reverence for the divine.

b. for men who command respect (Plut., Galba 3, 4; Herodian 3, 13, 2; Lev 19:3 φοβ. πατέρα καὶ μητέρα): of a wife ἵνα φοβῇται τὸν ἄνδρα Eph 5:33. τὸν ἐπίσκοπον IEph 6:1.—HBalz, TW IX, 186-216: φοβ. and related words. M-M.

φόβητρον and **φόβηθρον** (different suffixes; cf. Bl-D. §35, 3; Mlt.-H. 110; Thackeray 104), ου, τό (Hippocr., Morb. Sacr. 1 vol. VI p. 362 L.; Ps.-Pla., Axioch. 367A; Lucian, Alex. 25; Anth. Pal. 11, 189, 3 Düb.; Is 19:17) *terrible sight or event, horror*. Pl. φόβητρά τε καὶ σημεῖα ἔσται *there will be dreadful portents and signs* Lk 21:11. M-M.*

φόβος, ου, ὁ (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr., Sib. Or. 3, 679).

1. act. the causing of fear (Appian, Bell. Civ. 3, 27 §104 ἐς φ. τῆς βουλῆς=to intimidate the Senate) so *perh.* τὸν φόβον αὐτῶν μὴ φοβηθῇτε 1 Pt 3:14 (Is 8:12; s. φοβέω lb γ). Also concrete *that which arouses fear, a terror* (Soph., Philoct. 1251; Polyb. 11, 30, 2; Appian, Bell. Civ. 2, 135 §565; Dit., Syll.3 442, 10 [III BC] οὐδένα οὔτε φόβον οὔτε κίνδυνον ὑποστελλόμενοι) οἱ ἄρχοντες οὐκ εἰσὶν φόβος Ro 13:3. So *perh.* also εἰδότες οὖν τὸν φόβον τοῦ κυρίου *since we know what it is that causes fear of the Lord* 2 Cor 5:11 (i.e. the judgment to come, vs. 10; s. also Field, Notes 183f; s. 2ba below).

2. pass.—a. fear, alarm, fright—**a. gener.** 2 Cor 7:11; 1 Pt 1:17 (mng. fear of the coming judge, unless ἐν φ. here means *reverently*, as EGSelwyn, 1 Pt '46, 143); Jd 23 (mng. the fear of defiling oneself); Dg 7:3. W. τρόμος (q.v.) 1 Cor 2:3; 2 Cor 7:15; 1 Cl 12:5. Pl. *fears, apprehensions, feelings of anxiety* (also *class.*; Diod. S. 16, 3, 1; 16, 42, 9; Appian, Bell. Civ. 1, 16 §67; 3, 89 §368; Dit., Syll.3 326, 21 [307/6 BC]; Job 20:25; Wsd 18:17; Jos., Ant. 10, 24; 15, 44) ἔξωθεν μάχαι ἔσωθεν φόβοι 2 Cor 7:5. παράγειν φόβους ἀνθρωπίνους *bring in fears of men* 2 Cl 10:3.—W. the *obj. gen.* of the *pers.* (Diod. S. 10, 19, 6 ὁ τῶν Περσῶν φόβος), or of the thing (Jos., C. Ap. 1, 259) causing the fear ὁ φόβος τῶν Ἰουδαίων *the fear of the Jews* J 7:13; 19:38; 20:19. φόβος θανάτου *fear of death* (Epict. 2, 1, 14; 2, 18, 30 et al.; Philo, Omn. Prob. Lib. 111) Hb 2:15. τοῦ βασανισμοῦ Rv 18:10, 15. νόμου Dg 11:6.—ἀπὸ (τοῦ) φόβου (τινός) *because of, out of fear (of someone)* Mt 14:26; 28:4; Lk 21:26; Hm 11:14. Also διὰ τ. φόβον Ac 26:14 v.l. (Hyperid. 5, 5 διὰ τὸν φ. (Arrian, Anab. 5, 15, 6 διὰ τὸν φ.; Artem. 1, 1 p. 3, 23 διὰ φόβον; Philo, Mos. 1, 164 διὰ φόβον τινός; Jos., Vi. 354 διὰ τὸν φόβον). μετὰ φόβου *with or in fear* (Aeneas Tact. 1257) of the feeling that accompanies an action Mt 28:8; Dg 12:6.—As subject (En. 100, 8): φόβος πίπτει ἐπὶ τινα *fear comes upon someone* Ac 19:17 v.l.; Rv 11:11 t.r. ἐπιπίπτει ἐπὶ τινα Lk 1:12; Ac 19:17; Rv 11:11. ἐστὶν ἐπὶ τινα Ac 2:43 v.l. γίνεται ἐπὶ τινα Lk 1:65; Ac 5:5, 11 or γίνεται τινι Ac 2:43. λαμβάνει τινά (Jos., Vi. 148) Lk 7:16; Hv 5:4. πλησθῆναι φόβου Lk 5:26. φόβῳ συνέχεσθαι 8:37. φόβον ἔχειν 1 Ti 5:20; Hm 7:2c; 12, 4, 7a; s 1:10. φοβεῖσθαι φόβον (μέγαν) Mk 4:41; Lk 2:9; cf. 1 Pt 3:14 (s. 1a above); Hm 7:1 (φοβέω 1a).

β. specif. of slavish fear (Diog. Cyn. in Diog. L. 6, 75 δούλου τὸ φοβεῖσθαι), which is not to characterize the Christian's relation to God οὐκ ἐλάβετε πνεῦμα δουλείας εἰς φόβον *you have not received a spirit of slavery, to cause you to fear* Ro 8:15. Cf. 1J 4:18a, b, c (opp. ἀγάπη. Cf. κόλασις 2, end).

b. reverence, respect—**a. toward God** (Polyaenus 1, 16, 1; LXX; Ep. Arist. 159 ὁ περὶ θεοῦ φόβος; 189) and Christ, w. τρόμος Phil 2:12 (s. τρόμος). W. ἀλήθεια 1 Cl 19:1; Pol 2:1. W. ἀγάπη 1 Cl 51:2. W. πίστις, εἰρήνη and other good things and virtues 1 Cl 64. W. ὑπομονή B 2:2. W. ἐλπίς εἰς τὸν Ἰησοῦν 11:11. W. πίστις and ἐγκράτεια Hm 6, 1, 1. W. objective *gen.* φόβος (τοῦ) θεοῦ (PLond. 1914, 12 φόβον θεοῦ ἔχοντες ἐν τῇ καρδίᾳ; Philo, Spec. Leg. 4, 199; Test. Levi 13:7, Napht. 2:9) Ro 3:18 (Ps 35:2); 2 Cor 7:1 (ἀγάπη P46); 1 Cl 3:4; 21:6; cf. 8; B 4:11; 19:5; 20:2; Pol 4:2; Hm 10, 1, 6a; 12, 2, 4b, c; D 4:9. φόβος (τοῦ) κυρίου (Test. Reub. 4:1, Sim. 3:4) Ac 9:31; 1 Cl 22:1 (Ps 33:12); 57:5 (Pr 1:29); B 11:5 (Is 33:18 v.l.); Hm 7:4b; 8:9; 10, 1, 6b; 12, 2, 4a; 12, 3, 1. This may also be the place for 2 Cor 5:11 (s. 1a above). φόβος Χριστοῦ Eph 5:21.—For 1 Pt 1:17 s. 2a above.

β. toward men, respect that is due officials Ro 13:7a, b (CEBCranfield, NTS 6, '60, 241-9: the *ref.* may be to

God); **fr.** the slave to his master 1 Pt 2:18; Eph 6:5 (**w.** τρόμος); B 19:7=D 4:11 (**w.** αἰσχύνῃ); the wife to her husband 1 Pt 3:2. **Gener.** 3:16 (**w.** παῦτης).—SFHJ Berkelbach v. der Sprenkel, Vrees en Religie '20; WLütgert, Die Furcht Gottes: MKähler-Festschr. '05, 165ff; RSander, Furcht u. Liebe im palästin. Judentum '35. **M-M.** B. 1153.**

Φοίβη, ἡς, ἡ (**freq.** in mythology, but also **e.g.** **Dit.**, **Syll.** 3 805, 10 [c. 54 AD]; **PFlor.** 50, 61 [III AD]) *Phoebe*, a Christian woman, διάκονος τῆς ἐκκλησίας τῆς ἐν Κεγγρεαῖς (διάκονος 2b), recommended by Paul to the church for which Ro 16:1 is intended. **Cf.** Ro **subscr.**-MDGibson, *Phoebe*: **ET** 23, '12, 281; EJGoodspeed, **HTR** 44, '51, 55-7. **M-M.***

Φοινίκη, ἡς, ἡ (**Hom.** +; **inscr.**, **pap.** [e.g. **Sb** 8008, 34; 51; 56 (261 BC)]; **LXX**, **Ep. Arist.**, **Philo**; **Joseph.**, **index**; **Sib. Or.**) *Phoenicia*, in NT times the name of the seacoast of central Syria, **w.** Tyre and Sidon as the most important cities Ac 11:19; 15:3; 21:2. HGuthe, **RE** XVIII '06, 280-302 (**lit.**); OEissfeldt, 'Phöniker' and 'Phönikia': **Pauly-W.** XVII '36.*

Φοινίκισσα **s.** **Συροφοινίκισσα**.

φοινικοῦς, ἡ, οὖν *purple-red* (so **X.** et al.; **Dit.**, **Syll.** 3 1018, 4; **Philo**, **Leg. All.** 3, 57) **subst.** τὸ φοινικοῦν (**w.** χρῶμα or ἱμάτιον understood) *purple (or red) color or garment* 1 Cl 8:4 (Is 1:18).*

I. φοῖνιξ or φοῖνιξ, ἰκος, ὁ *the palm-tree, the date-palm*—1. the tree as such (**Hom.** +; **pap.**, **LXX**; **En.** 24, 4; **Ep. Arist.** 63; **Joseph.**); at one time evidently a common tree in Palestine, since it is **oft.** depicted on coins; **esp.** common in Jericho, the 'city of palms' (**Jos.**, **Ant.** 14, 54; 15, 96), where there were many more palms at the time of the crusades than at present. τὰ βάρια τῶν φοινίκων *the branches of palm-trees, the palm-branches* J 12:13 (**s.** **βαῖον** and HBornhäuser, Sukka '35, 106f).—Theobald Fischer, Die Dattelpalme 1881; JTaglicht, Die Dattelpalme in Paläst.: AdSchwarz-Festschr. '17, 403-16; ILöw, Die Flora der Juden II '24, 306-62.

2. *palm-branch, palm-leaf* (**Arist.**, **Eth.** **Magn.** 1, 34 **p.** 1196a, 36 ὁ λαβὼν τὸν φ. ἐν τοῖς ἁγῶσιν; 2 Macc 10:7; 14:4; **Philo**, **Agr.** 112, **Deus Imm.** 137 φ. τ. νίκης) φοῖνικες ἐν τ. χερσὶν αὐτῶν Rv 7:9. στέφανοι ἐκ φοινίκων γεγονότες *wreaths made of palm-leaves* **Hs** 8, 2, 1. **M-M.***

II. φοῖνιξ or φοῖνιξ, ἰκος, ὁ *the phoenix*, the fabulous bird of Egypt (since **Hes.**, **fgm.** 171 Rzach3=fgm. 304 Merkelbach-West [Oxford Text]; **Hdt.** 2, 73; **Artem.** 4, 47; **Achilles Tat.** 3, 25; **PGM** 5, 253; 12, 231; **Sib. Or.** 8, 139; **Celsus** 4, 98; **cf.** RKnopf, **Hdb. exc.** on 1 Cl 25) 1 Cl 25:2.—WHRoscher, Lexikon der Mythologie III 2, 3450-72: Phönix; FSchöll, Vom Vogel Phönix 1890; FZimmermann, Die Phönixsage: **ThGl** 4, '12, 202-23; ThHopfner, D. Tierkult der alten Ägypter: Denkschr. der Wiener Ak. '14; RvdBroek, The Myth of the Phoenix **acc. to Class.** and Early Christian Trad. '72.*

III Φοῖνιξ, ἰκος, ὁ *Phoenix*, a sea-port city on the south coast of Crete, west of Lasaea (**Strabo** 10, 4, 3; **Ptolem.** 3, 17, 3; **Stadiasmus sive Periplus Maris Magni** §328) Ac 27:12.—HBalmer, D. Romfahrt des Ap. Pls '05, 319ff; Zahn, **AG** II '21, 825ff; RMOgilvie, **JTS** 9, '58, 308-14.*

φοιτάω (**Hom.** +; **inscr.**, **pap.**; **Jos.**, **C. Ap.** 2, 284; **Sib. Or.** 4, 74) *go back and forth, move about (regularly)* of animals upon the earth 1 Cl 33:3 (**Hdt.** 1, 78 of horses at pasture).*

φονεύς, ἑως, ὁ (**Hom.** +; **BGU** 1024 VIII, 11; **PLepz.** 37, 25; **Wsd** 12:5; **Joseph.**) *murderer* Mt 22:7 (**SvanTilborg**, The Jewish Leaders in Mt, '72, 46-72); Ac 7:52 (**w.** **obj. gen.**, as **Jos.**, **Ant.** 1, 57); 28:4; 1 Pt 4:15; **AP** 10:25. In lists of vices Rv 21:8; 22:15; B 20:2; D 5:2 (the last two φονεῖς τέκνων). ἀνὴρ φ. Ac 3:14. **M-M.***

φονεύω **fut.** φονεύσω; 1 **aor.** ἐφόνευσα; 1 **fut. pass.** φονευθήσομαι (**Pind.**, **Aeschyl.**, **Hdt.** +; **inscr.**, **pap.**, **LXX**; **En.** 22, 12; **Philo**, **Det. Pot. Ins.** 178; **Jos.**, **C. Ap.** 2, 213) *murder, kill, abs.* οὐ φονεύσεις *you shall not commit murder* (Ex 20:15) Mt 5:21a (**cf.** **ibid.** b); 19:18; Ro 13:9; D 2:2a; also μὴ φονεύσης Mk 10:19; Lk 18:20; Js 2:11a. **Cf.** **ibid.** b: 4:2 (where the conjecture φθονεῖτε, originated by Erasmus, has been favored by Calvin, Spitta, JBMayer, Belser, Windisch, Dibelius, Hauck, Moffatt.—De Wette, Beyschlag, Meinertz et al. prefer to take φονεύω in a **fig.** sense [**cf.** **PLond.** 113, 12d, 11 (c. 600 AD) ὁ χρεώστης ἐφόνευσέν με. A similar **expr.** as early as Herodas 6, 26 αὕτη μ' ἡ γυνὴ ποτε ἐκτρίψει=this woman will be the death of me yet], of anger; GHRendall, The **Ep.** of St. James and Judaic Christianity '27, 30f; 113 takes it literally, as do many before him). τινα someone Mt 23:31, 35; Js 5:6. φ. τέκνον ἐν φθορᾷ B 19:5; D 2:2b (**cf.** **φθορά** 2a). **Pass.** *be put to death, die a violent death* 1 Cl 57:7 (Pr 1:32); GP 2:5; 5:15. **M-M.***

φόνος, ου, ὁ (**Hom.** +; **inscr.**, **pap.**, **LXX**, **Philo**; **Jos.**, **C. Ap.** 2, 205; **Sib. Or.** 3, 392) *murder, killing* Mk 15:7; Lk 23:19, 25; Ac 9:1. ἐν φόνῳ μαχαίρης (Ex 17:13; Dt 13:16; 20:13) *(by being murdered) with the sword* Hb 11:37. Anger as a cause D 3:2a. **Pl.** bloody deeds (**Diod. S.** 13, 48, 2; **Ael. Aristid.** 35, 7 K.=9 p. 100 D.; **Lucian**, **Catapl.** 27 al.; 2 Macc 4:3; **Jos.**, **Vi.** 103) 3:2b. **W.** other sins Mt 15:19; Mk 7:21; Rv 9:21. In lists of vices (**cf.** **Dio Chrys.** 17[34], 19 **codd.**; Hos 4:2) Ro 1:29 (**sing.** **w.** φθόνος.—A similar play on words in **Appian**, **Hann.** 21 §93 φόνος τε καὶ

πόνος); B 20:1 (sing.); D 5:1 (pl.). M-M. B. 1455.*

φορά, ἄς, ἡ (X., Pla.; inscr., pap., Philo) *rapid motion, fig. impulse, passion* ἀτάκτοις φοραῖς φέρεσθαι *let oneself be borne along by unbridled passions* Dg 9:1.*

φορέω fut. φορέσω; 1 aor. ἐφόρεσα; pf. πεφόρηκα (Bl-D. §70, 1; W-S. §13, 3) (Hom.+; inscr., pap., LXX) *bear* (in contrast to φέρω) *for a considerable time or regularly, hence wear*.

1. lit., clothing (X., An. 7, 4, 4; Herm. Wr. 7, 2b; Jos., Ant. 3, 153 ἐνδυμα; 279; Dit., Syll.3 736, 117; POxy. 531, 14; 15 [II AD]; 1300, 10; PGiess. 47, 8 [armor]; Sir 11:5 διάδημα; Ep. Arist.) Mt 11:8; Js 2:3. A wreath (Sir 40:4; Test. Benj. 4:1) and a purple garment (Jos., Ant. 10, 235) J 19:5 (Dit., Syll.3 1018, 1f φορεῖτω χλαμύδα καὶ στέφανον). Fetters 1 Cl 5:6. τὴν μάχαιραν Ro 13:4.

2. fig. ὄνομα φορεῖν *bear a name* (Soph., fgm. 658) Hs 9, 13, 2a, c; 3a, b, c, d; 5; 9, 14, 5f; 9, 15, 2f; 9, 16, 3. δύναμιν 9, 13, 2b. πνεύματα 9, 15, 6; 9, 16, 1; 9, 17, 4. φορ. τὴν εἰκόνα τοῦ χοϊκοῦ *bear the image of the earthly man, i.e. represent in one's own appearance* 1 Cor 15:49a; cf. b. M-M.*

φόρον, ου, τό cf. Ἀππίου φόρον. M-M.

φόρος, ου, ὁ *tribute, tax* (Hdt., Aristoph.+; inscr., pap., LXX), in our lit. in the expr. *pay taxes or tribute* φόρον (φόρους) δοῦναι (1 Macc 8:4, 7) Lk 20:22; 23:2 (cf. Jos., Bell. 2, 403 Καίσαρι δεδώκατε τὸν φόρον); ἀποδοῦναι (Jos., C. Ap. 1, 119) Ro 13:7 (φόρ. twice: *pay tribute to the one entitled to receive tribute*); τελεῖν (Jos., Ant. 5, 181; 12, 182) vs. 6 (φόρους). M-M. B. 802.*

φορτίζω (mid. in Hes.; act. and pass. in Lucian, Navig. 45; Babrius 111, 3; Anth. Pal. 10, 5, 5; Ezk 16:33) pf. pass. ptc. πεφορτισμένος *load, burden* τινά τι *someone with someth., more exactly cause someone to carry someth.* (Bl-D. §155, 7; Rob. 484) symbol., of the burden of keeping the law φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα Lk 11:46. Pass. οἱ κοπιῶντες καὶ πεφορτισμένοι (you who are) *weary and burdened* Mt 11:28 (ThHaering, Mt 11:28-30: ASchlatter-Festschr. '22, 3-15). M-M.*

φορτίον, ου, τό (in form, a dim. of φόρτος.—Hes.+; IG IV2 1, 123, 6 [IV BC], pap., LXX, Joseph.) *burden, load*—1. lit. φορτίον βαστάζειν (Teles p. 10 H.; Herm. Wr. 10, 8b) Hs 9, 2, 4. Of the cargo of a ship (Hes., X.+; Jos., Ant. 14, 377; POxy. 1153, 9 [I AD]) Ac 27:10 (t.r. φόρτος).

2. symbol. (Epict. 2, 9, 22; 4, 13, 16), of the oppressive burden of the law Mt 23:4; Lk 11:46a, b. Cf. Mt 11:30. φορτίον βαστάζειν (Diog. L. 7, 170; Pythagorean in Stob., Flor. 85, 15 V 680 H.) Gal 6:5 (everyone is to concern himself about his own burden, rather than to compare himself complacently w. others). M-M.*

φόρτος, ου, ὁ (Hom.+; PLond. 307 [II AD]) *burden, esp. the cargo of a ship* (Lucian, Nav. 18, V. Hist. 1, 34; Achilles Tat. 3, 2, 9; Jos., C. Ap. 1, 63; Sib. Or. 8, 348) Ac 27:10 t.r.; s. φορτίον 1.*

Φορτουνᾶτος, ου, ὁ (Lat. name. Dit., Or. 707, 5 Φορτουνᾶτος Σεβαστοῦ ἀπελεύθερος; APF 2, '03, 571 no. 151, 5; Jos., Ant. 18, 247. Cf. Lghtf., The Apost. Fathers, P.I. Vol. I 1890 p. 29, 3; 62, 1, exx. fr. Lat. sources) *Fortunatus*.

1. an *otherw.* unknown Christian of Corinth who, w. his Christian fellow-townsmen Stephanas and Achaicus, was w. Paul in Ephesus when 1 Cor was written, 1 Cor 16:15 v.l., 17; *subscr.*—2. a member of the delegation sent by the Roman church to Corinth 1 Cl 65:1. M-M.*

φραγ- s. φράσσω.

φραγέλλιον, ου, τό (Lat. loanw.: flagellum [Horace, Sat. 1, 3, 119 horribile flagellum]. In the form φλαγέλλιον PLond. 191, 11 [II AD]; CWessely, Wiener Studien 24, '02 p. 150. Loanw. in rabb. Bl-D. §5, 1b; 41, 2; Mlt.-H. 103; 396; Hahn 261; 265. The spelling φραγέλλιον is found only in very late sources) *whip, lash* J 2:15. M-M.*

φραγελλώω (in Christian usage [e.g. Πραξεις Παύλου ed. CSchmidt '36, 1, 30]; but cf. Test. Benj. 2, 3 and Aesop fr. the Cod. Paris. 1277: ChRocheffort, Notices et Extraits II 1789 p. 719 no. 19) 1 aor. ἐφραγελλώσα (Lat. loanw.: flagello; s. φλαγελλώω) *flog, scourge*, a punishment inflicted on slaves and provincials after a sentence of death had been pronounced on them. So in the case of Jesus before the crucifixion (cf. Jos., Bell. 2, 306 οὓς μᾶστιξιν προαικισάμενος ἀνεσταύρωσεν [sc. Φλώρος]; 5, 449; Lucian, Pisc. 2) Mt 27:26; Mk 15:15 (Mommsen, Röm. Strafrecht 1899, 938f; 983f). M-M.*

φραγμός, ου, ὁ (Soph., Hdt.+; BGU 1119, 32 [5 BC]; POxy. 580; LXX, Philo) *fence, wall, hedge*—1. lit. (Theocr. 5, 108 the fence around the vineyard) περιέθηκεν φραγμόν (Is 5:2) Mk 12:1; w. dat. of the piece of ground enclosed Mt 21:33. ἄμπελος ἐν φραγμῷ τινι καταλειφθεῖσα *a vine that stands forsaken somewhere along the fence* Hs 9, 26, 4. Vagabonds and beggars frequent the hedges and fences around houses Lk 14:23.

2. fig., of the law, that separates Jews and Gentiles, and arouses enmity betw. them τὸ μεσότοιχον τοῦ φραγμοῦ Eph 2:14 (s. μεσότοιχον and PFeine, Eph 2:14-16: StKr 72, 1899, 540-74). M-M.*

φράζω 1 aor. ἔφρασα, imper. φράσον (Hom.+; inscr., pap., LXX; Jos., C. Ap. 2, 211; Sib. Or. 14, 301) in our lit.

only in the sense *explain, interpret someth.* mysterious (X., Oec. 16, 8; Cebes 33, 1; Herm. Wr. 380, 2 Sc. θεόν; Job 6:24 φράσατέ μοι) a parable Mt 13:36 t.r.; 15:15. M-M.*

φράσσω 1 aor. ἔφραξα. Pass.: 2 aor. ἐφράγην; 2 fut. φραγήσομαι (Hom.+; inscr., pap., LXX; Jos., Bell. 3, 384).

1. *shut, close, stop*—a. *lit.* (Herodian 8, 1, 6; Lucian, Nigr. 19 τὰ ὄτα κηρῷ φρ.) στόματα λεόντων *mouths of lions*, so that they can do no harm (cf. Da 6:17ff; vs. 23 Theod. ἐνέφραξεν τὰ στόματα τῶν λεόντων) Hb 11:33.

b. *fig.*, *close* or *stop* the mouth, so that the man must remain silent (Galen, Script. Min. I p. 73, 17 Marquardt; Sib. Or. 8, 420 στόμα ἔφραξαν; 1 Macc 9:55 ἀπεφράγη τὸ στόμα αὐτοῦ) Ro 3:19. This mng. may be the correct one for ἡ καύχησις αὕτη οὐ φραγήσεται *this boasting will not be silenced* 2 Cor 11:10. But φράσσω also means

2. *stop, block, bar* (Thu. 4, 13, 4 φράζει τοὺς ἔσπλους; Dio Chrys. 19[36], 2 pass.); in that case 2 Cor 11:10 means *this boasting will not (let itself) be stopped*. M-M.*

φρέαρ, ατος, τό (Hom. Hymns, Hdt.+; inscr., pap., LXX, Philo) a well purposely dug (Appian, Bell. Civ. 4, 107 §448; Arrian, Anab. 6, 18, 1; 6, 20, 4; Jos., Ant. 4, 283 οἱ φρέαρ ὀρύξαντες; Philo, Somn. 1, 8 [after Gen 26:32].—Contrast: πηγή—φρέαρ Paus. 1, 14; Philo, Poster. Cai. 153) Lk 14:5; J 4:11 (Gen 21:19 φρέαρ ὕδατος ζῶντος; 26:19), 12 (Hom. Hymns, Demeter 98f the motif of the divine wanderer who sits down near the city φρέατι, ὅθεν ὕδρευοντο πολῖται).—Also *pit, shaft* (Hero Alex. I p. 32, 12; 15), leading down into the depths of hell (ἄβυσσος 2.—Ps 54:24 φρέαρ διαθορᾶς) Rv 9:1, 2a, b, c. M-M. B. 44.*

φρεναπατάω (in Christian usage; Hesychius; but cf. φρεναπάτης) *deceive* εαυτὸν *oneself* Gal 6:3. M-M.*

φρεναπάτης, ου, ὁ (Herodian Gr. II 848, 27; PGrenf. I 1, 10 [II BC]=Coll. p. 178 l. 18; cf. UvWilamowitz, NGG 1896, 209ff; PLond. 1677, 22 [VI AD]) *deceiver, misleader* (w. ματαιολόγος) Tit 1:10. M-M.*

φρήν, φρενός, ἡ pl. αἱ φρένες (Hom.+; inscr., pap., LXX, Philo) in our *lit.* only in one place and only in the *pl.* as *thinking, understanding* (Hom.+; Plut., Mor. 116B φρένας ἔχειν; Herm. Wr. 13, 4; 5; Pr 7:7; 9:4 al.) 1 Cor 14:20a, b.—GBertram, TW IX, 216-31: φρήν and related words. M-M. B. 1198.*

φρίκη, ης, ἡ (Soph., Hdt.+; Dit., Syll. 3 1239, 19; Am 1:11) a shudder caused by fear (Eur. et al.; Plut., Arat. 32, 2; Job 4:14; Jos., Bell. 5, 565; 6, 123) Hv 3, 1, 5 (w. τρόμος, as in the Job pass., also Philo, Leg. ad Gai. 267).*

φρίσσω 1 aor. ἔφριξα; pf. ptc. πεφρικώς (Hom.+; LXX; Sib. Or. 3, 679) *shudder fr. fear* (Horm.+; w. acc. of the pers. or thing that causes the fear), abs. (Da 7:15 Theod.; Philo, Det. Pot. Ins. 140) ὅλος ἡμην πεφρικώς Hv 1, 2, 1. Of demons (who shudder at exorcism: PGM 3, 227; 4, 2541f δαίμονες φρίσσουσί σε; 2829; 12, 118; Orph. Fgm. in Clem. Alex., Strom. 5, 125, 1; Acta Philippi 132 p. 63 Bonnet; Justin, Dial. 49, 8; Ps.-Clem., Hom. 5, 5; Prayer of Manasseh [=Ode 12] 4; Test. Abrah. [Texts and Studies II 2, 1892] Rec. A 9; 16.—On this subj. s. the commentaries w. further exx. [without the verb φρίσσω], esp. Dibelius and JMarty '35, ad loc.; EPeterson, Εἰς Θεός '26, 295-9.—Material and *lit.* on ὄνομα φρικτόν in SEitrem, Pap. Osloenses I '25, 98) Js 2:19. Symbol. of the earth B 11:2 (Jer 2:12). M-M.*

φρονέω impf. ἐφρόνουν; fut. φρονήσω; 1 aor. ἐφρόνησα (Hom.+; inscr., pap., LXX; Ep. Arist. 236; Philo, Joseph.).

1. *think, form or hold an opinion, judge* ἐφρόνουν ὡς νήπιος *I thought like a child* 1 Cor 13:11 (schol. on Apollon. Rhod. 4, 868a νηπίου ὄντος καὶ νήπια φρονούντος). καθὼς φρονοῦσιν *as their opinion is* ISm 2. καλῶς καὶ ἀληθῶς φρονεῖς *your judgment is right and true* Hm 3:4. ταῦτα φρονεῖν 9:12. ἃ φρονεῖς *the views that you hold* Ac 28:22. πολλὰ φρονῶ ἐν θεῷ *many thoughts are mine when I take God's view of things* (so Kleist) ITr 4:1. φρονεῖν τι ὑπὲρ τινος *think or feel in a certain way about someone* Phil 1:7. ὑπὲρ τινος φρ. *think of someone* in the sense *be concerned about him* 4:10a; cf. *ibid.* b. φρ. περί τινος *think of or about someone* (Wsd 14:30) 2 Cl 1:1a. φρ. τι περί τινος *think someth. concerning someone* (Isocr. 3, 60; Polyaeus 5, 2, 13; Lucian, Dial. Mort. 20, 5; Jos., C. Ap. 2, 168) ISm 5:2. φρ. μικρὰ περί τινος *think little of someone* 2 Cl 1:2 (Philo, Spec. Leg. 2, 256 φρ. περί μοναρχίας τὰ ἄριστα). Cf. 1:1b. Ὁν ἵνα ἀδελφὸς ὕδων ἀδελφὴν οὐδὲν φρονῇ περὶ αὐτῆς *thelukón* 12:5a s. *θηλυκός*; cf. *ibid.* b. θεὸν δεσπότην φρ. *think of God as Master* Dg 3:2. οὐδὲν ἄλλο φρ. *think nothing different, not take a different view* Gal 5:10 (Jos., Bell. 5, 326 φρ. οὐδὲν ὑγιές). τοῦτο φρ. Phil 3:15a; τι ἑτέρως φρ. *think of or regard someth. differently* *ibid.* b; τὸ αὐτὸ φρ. *think the same thing, i.e. be in agreement, live in harmony* (Hdt. 1, 60, 2; Dio Chrys. 17[34], 20; Dit., Or. 669, 36) 2 Cor 13:11; Phil 2:2a; 3:16 t.r.; 4:2; 2 Cl 17:3. τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις Ro 15:5; εἰς ἀλλήλους 12:16a. Also τὰ αὐτὰ φρ. (Hdt. 5, 72, 2; Appian, Bell. Civ. 1, 65 §295 τὰ αὐτὰ ἐφρόνουν) Hs 9, 13, 7. τὸ ἐν φρ. Phil 2:2b.—*Cherish thoughts* μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν *not to think more highly than one ought to think* Ro 12:3a. Cf. 1 Cor 4:6 t.r. (cf. Diod. S. 27, 6, 2 τοὺς ὑπὲρ ἄνθρωπον φρονούντας). ὑψηλὰ φρονεῖν *be proud* Ro 11:20; 1 Ti 6:17 v.1.

2. *set one's mind on, be intent on foll.* by the acc. (Brutus, Ep. 14 τὰ σὰ φρ.) ἀγαθὰ φρ. Hm 10, 3, 1. τὸ καλὸν φρ. Hs 5, 2, 7. τέλεια ISm 11:3. τὰ ὑψηλὰ Ro 12:16b (cf. 2 Macc 9:12). τὰ ἐπίγεια Phil 3:19. τὰ ἐπὶ τῆς γῆς Col 3:2 (opp. τὰ ἄνω).—φρ. τὰ τινος *take someone's side, espouse someone's cause* (Diod. S. 13, 48, 4 and 7 ἐφρόνουν τὰ Λακεδαιμονίων; 13, 72, 1; 14, 32, 4; 20, 35, 2 and oft.; Appian, Liby. 70 §316, Bell. Civ. 3, 85, §351; Polyaeus 8, 14, 3 τὰ Ῥωμαίων φρ., cf. HAlmqvist, Plut. u. das NT '46, 56; Herodian 8, 6, 6; 1 Macc 10:20; Jos., Ant. 14, 450 οἱ τὰ Ἡρώδου φρονούντες). τὰ τοῦ θεοῦ (opp. τὰ τῶν ἀνθρώπων) Mt 16:23; Mk 8:33. τὰ τῆς σαρκός (opp. τὰ τοῦ πνεύματος) Ro 8:5.—ὁ φρονῶν τὴν ἡμέραν κυρίῳ φρονεῖ *the one who is intent on the day*

(i.e. a particular day rather than others) Ro 14:6. φρ. εἰς τὸ σωφρονεῖν 12:3b.

3. *have thoughts* or (an) *attitude (s)*, *be minded* or *disposed* τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ *have the same thoughts among yourselves as you have in your communion with Christ Jesus* (so CHDodd, The Apost. Preaching '37, 106f) Phil 2:5 (Christ went so far as to empty himself of his divine being for the benefit of mankind). M-M. B. 1198.*

φρόνημα, ατος, τό (Aeschyl., Hdt.+; Vett. Val. 109, 2; 2 Macc 7:21; 13:9; Philo, Joseph.) *way of thinking, mind* (-set), in our lit. (only Ro 8) *aim, aspiration, striving* (φρονέω 2.—Diod. S. 11, 27, 2 of aspiration for control of the sea; Jos., Bell. 1, 204; 4, 358 φρόνημα ἐλευθερίου=striiving for freedom, desire for independence) w. subjective gen. (Appian, Ital. 1) τῆς σαρκός Ro 8:6a, 7. τοῦ πνεύματος vss. 6b, 27. M-M.*

φρόνησις, εως, ἡ (Soph., Isocr., Pla.+; Dit., Or. 332, 25; PSI 280; Fluchtaf. 1, 10 p. 6 W.; LXX, Philo, Joseph.)—1. *way of thinking, (frame of) mind* ἐπιστρέφει ἀπειθεῖς ἐν φρονήσει (=εὖς φρόνησιν. But *with the thought, so that they have the thought* Bl-D. §218) δικαίων Lk 1:17. W. νοῦς (Dio Chrys. 15[32], 5) Hs 9, 17, 2a, b, 4; 9, 18, 4. διέμειναν ἐν τῇ αὐτῇ φρονήσει 9, 29, 2. συγκεράσαι ὑμῶν τὴν φρόνησιν ἐπὶ τὸ αὐτό Hv 3, 9, 8 (cf. **συγκεράννυμι**).

2. *understanding, insight, intelligence* (Isocr., Pla., Aristot.; Dit., l.c.; PGM 5, 313; LXX; Ep. Arist. 124) w. σοφία (Dio Chrys. 42[59], 1; Synes., Ep. 103 p. 243D; Pr 10:23; 4 Macc 1:18; Philo, Praem. 81; Jos., Ant. 2, 87; 8, 171) Eph 1:8; (opp.: the eyes alone) Dg 2:1. M-M.*

φρόνιμος, ον (Soph., X., Pla.+; Dit., Or. 383, 106; LXX, En.; Ep. Arist. 130; Philo; Jos., Ant. 9, 25) *sensible, thoughtful, prudent, wise* Mt 24:45; Lk 12:42 (both w. πιστός); 1 Cor 10:15. Opp. μωρός Mt 7:24; 25:2, 4, 8f; 1 Cor 4:10; IEph 17:2. Opp. ἄφρων (as X., Mem. 2, 3, 1; Philo, Leg. All. 1, 86) 2 Cor 11:19; 1 Cl 3:3. φρόνιμοι ὡς οἱ ὄφεις (cf. Gen 3:1.—‘Shy, timid [scheu]’: LKoehler, Kleine Lichter '45, 76-9) Mt 10:16=IPol 2:2. ἐν ἑαυτοῖς φρόνιμοι *wise in your own estimation=relying on your own wisdom* Ro 11:25; also παρ’ ἑαυτοῖς (cf. Pr 3:7) 12:16 or ἑαυτοῖς 11:25 P46 FG (cf. Ps.-Demetr., El. C. 222 συνετὸς ἑαυτῷ). φρόνιμοι ἐν θεῷ (Test. Napht. 8:10 σοφοὶ ἐν θεῷ κ. φρόνιμοι) I M g 3:1; ἐν Χριστῷ 1 Cor 4:10.—Comp. φρονιμώτερος *shrewder* (Philo; Jos., Bell. 5, 129) Lk 16:8 (εἰς τὴν γενεὰν τὴν ἑαυτῶν *in relation to their own generation*).—GDKilpatrick, JTS 48, '47, 63f. M-M. B. 1213.*

φρονίμως *adv.* (Aristoph.+; X., Ages. 1, 17; PLond. 1927, 36; Eccl 7:11 Sym.; Philo; Jos., Ant. 19, 112) *wisely, shrewdly* Lk 16:8. M-M.*

φροντίζω (Theognis, Hdt.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.) *think of, be intent on, be careful or concerned about foll.* by gen. (X., Mem. 3, 11, 12; Polyb. 3, 12, 5; BGU 249, 20; 300, 4; Ps 39:18; 2 Macc 9:21; 11:15; Ep. Arist. 121; 245; Jos., Vi. 94) τῆς ἐνώσεως IPol 1:2. W. inf. foll. (Achilles Tat. 4, 9, 2; PRyl. 78, 26) ἵνα φροντίζωσιν καλῶν ἔργων προῖστασθαι *in order that they might be careful to engage in good works* Tit 3:8. M-M.*

φροντίς, ἰδος, ἡ (Pind., Hdt.+; inscr., pap., LXX; Ep. Arist. 8; Philo; Jos., Ant. 5, 236) *reflection, thought w. ἐπίνοια* Dg 5:3. In the sense *care, concern* foll. by εἰς=directed toward 1 Cl 63:4. Pl. (Dio Chrys. 80[30], 14; Philostrat., Vi. Apoll. 8, 7 p. 304, 25; 316, 15; Jos., Ant. 2, 63) αἱ κεναὶ καὶ μάταιαι φροντίδες *empty and idle thoughts or cares* 1 Cl 7:2.*

φροντιστής, οὔ, ὁ (X., Pla. et al.; IG XIV 715; 759; pap. [oft. as a t.t. for ‘guardian’]; Philo, Somn. 2, 155) *protector, guardian w. objective gen.* (Jewish inscr. fr. Side in Pamphylia: JHS 28, '08 p. 195f, no. 29 φ. τῆς συναγωγῆς) σὺ αὐτῶν φ. ἔσο IPol 4:1.*

Φρόντων, ωνος, ὁ (Lat. Fronto. The Gk. form of the name in Jos., Bell. 6, 238; 242; Dit., Or. 533, 34; CIG II add. 2349k; III 5120; IV 9919; Inscr. v. Perg. 511; PGiess. 59 II; POxy. 1188) *Fronto* IEph 2:1.*

φρουρά, ᾱς, ἡ (Aeschyl., Hdt.+; inscr., pap., LXX; Philo, Agr. 86 [=bodyguard]; Manetho in Jos., C. Ap. 1, 77; Jos., Ant. 7, 104).

1. *guard, sentinel* (Lucian, Ver. Hist. 2, 23) φυλάσσειν κατὰ φρουράν *stand guard as sentinel* GP 9:35 (κατὰ II 5bβ).—2. *prison* (Aeschyl., Prom. 143; BGU 1074, 4 [II AD]) symbol. (Pla., Phaedr. 62B; Aelian, H.A. 4, 41) Χριστιανοὶ κατέχονται ὡς ἐν φρουρᾷ τῷ κόσμῳ Dg 6:7.*

φρουρέω *impf.* ἐφρούρουν; *fut.* φρουρήσω; *impf. pass.* ἐφρουρούμην (Aeschyl., Hdt.+; inscr., pap., LXX) in our lit. only *trans.*

1. *guard, lit.* τι *someh.* (cf. Jdth 3:6 φ. τ. πόλεις=put garrisons in the cities; Jos., Bell. 3, 12) τὴν πόλιν Δαμασκηνῶν 2 Cor 11:32. In this case the *ref.* is surely to the guarding of the city gates fr. within, as a control on all who went out (Jos., Vi. 53 τὰς ἐξόδους δὲ πάσας ἐφρούρει. Cf. Nicol. Dam.: 90 fgm. 130, 51 Jac.) rather than fr. the outside as was sometimes done, e.g. in sieges (Plut., Crassus 9, 2; Jos., Vi. 240); Zahn, NKZ 15, '04, 34ff.

2. *hold in custody, confine* (Plut., Ant. 84, 4, Mor. 205F; Wsd 17:15; PGM 4, 2905; 3093) *fig., pass.*: of mankind before the coming of Jesus ὑπὸ νόμον ἐφρουρούμεθα *we were held under custody by the law* Gal 3:23. ἡ ψυχὴ φρουρεῖται τῷ σώματι Dg 6:4.—3. *gener. guard, protect, keep* (Soph., Oed. R. 1479 δαίμων σε

φρουρήσας τύχοι) the peace of God φρουρήσει τὰς καρδίας ὑμῶν Phil 4:7. **Pass.** 1 Pt 1:5. **M-M.***

φρυάσσω 1 **aor.** ἐφρύαξα (the **act.** only Ps 2:1 and in the NT use of that **pass.** Elsewh. always φρυάσσομαι [since Callim., Hymn. 5, 2 Schn.]) **snort, fig.,** of men *be arrogant, haughty, insolent* (Diod. S. 4, 74, 3; Anth. Pal. 4, 3, 27; 2 Macc 7:34 v.l.; 3 Macc 2:2; Philo, Cher. 66) Ac 4:25 (Ps 2:1). **M-M.***

φρύγανον, ου, τό (Hdt., Aristoph.+; **inscr., pap., LXX**)

1. *bush, shrub* (Theophr., H. Pl. 1, 3, 1) B 7:8.—2. in the **pl.** *thin, dry wood, brushwood, esp.* for making fires (X., An. 4, 3, 11 et al. Cf. Is 47:14; Philo, In Flacc. 68) Ac 28:3. **W.** ξύλα (Diod. S. 14, 90, 6; Plut., Mor. 525E) MPol 13:1. **M-M.***

Φρυγία, ας, ἡ Phrygia (Hom.+; **inscr., Joseph., Sib. Or.**) a large district in Central Asia Minor, whose boundaries varied considerably **fr.** time to time. Ac 2:10; 16:6; 18:23 (in the last two places **w.** ἡ Γαλατικὴ χώρα): 1 Ti **subscr.** (s. Πακατιανός); MPol 4.—Ramsay, Phrygia 1895, 1897 (other publications by Ramsay in Harnack, Mission4 II '24 p. 677, 3); JWeiss, RE X 557ff; VSchultze, Altkristl. Städte u. Landschaften II 1, '22; WSchepeleyn, D. Montanismus u. d. phrygischen Kulte '29. **M-M.***

Φρύξ, γός, ό (Hom.+; **inscr.**) a Phrygian (s. Φρυγία) MPol 4.*

φυγαδεύω 1 **aor.** ἐφυγάδευσα; **pass.** ἐφυγαδεύην—1. **trans.** *cause to become a fugitive, banish from the country* (X.+; Diod. S. 5, 44, 7; **inscr., pap., Philo**, Congr. Erud. Gr. 171) ἐφυγάδευσεν δὲ Μωϋσῆν ἐν τῷ λόγῳ τούτῳ *and by this word he drove Moses from the country* Ac 7:29 E. **Pass.** (Jos., Bell. 1, 661; 4, 504 φυγαδευθεῖς, Ant. 12, 399) of Paul φυγαδευθεῖς *banished from the country or an exile* 1 Cl 5:6.

2. **intr.** *be a fugitive, live in exile* (Polyb. 10, 25, 1; Dit., Syll.3 175, 20 [IV BC]; 679, 84 [143 BC]; LXX) οὕτως καὶ ἐφυγάδευσεν Μωϋσῆς Ac 7:29 D.*

Φύγελος (t.r. Φύγελλος), ου, ό (on the name and its spelling s. Bl-D. §42, 3 app.; Mlt.-H. 101; OBenndorf, Z. Ortskunde u. Stadtgeschichte v. Ephesus '05, 74) *Phygelus*, an **otherw.** unknown Christian in Asia who, **acc. to** 2 Ti 1:15, **w.** Hermogenes turned his back on Paul. **M-M.***

φυγή, ἡς, ἡ (Hom.+; **inscr., pap., LXX, Philo, Jos.,** Ant 18, 324; 20, 4) *flight* Mt 24:20; Mk 13:18 t.r.*

φυλακή, ἡς, ἡ (Hom.+; **inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. Jos.,** loanw. in rabb.) *watch, guard.*

1. *guarding* as an action, in the **expr.** φυλάσσειν φυλακὰς *keep watch, do guard duty* (X., An. 2, 6, 10; Pla., Leg. 6 p. 758D; Demosth. 7, 14; Plut., Mor. 198A; LXX.—Bl-D. §153, 3) φυλ. φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμνὴν *keep watch over the flock at night* (s. φυλ. τῆς νυκτὸς 4 below) Lk 2:8.—2. as a **pers.** *guard, sentinel* (Hom.+; Dit., Or. 229, 96; 99; PGiess. 19, 16; Jos., Bell. 6, 131) Ac 12:10 (the πρώτη and δευτέρα φ. as first and second sentinel as Arrian, Anab. 3, 18, 6).

3. *the place of guarding, prison* (in **sing.** and **pl.** Hdt., Thu.+; Dit., Or. 90, 13; 669, 17; **pap., LXX; Jos., Vi. 178**) οἶκος φυλακῆς B 14:7 (Is 42:7). Also simply φυλακή (Test. Jos. 1:6) Mt 14:10; 25:36, 39, 43f; Mk 6:27; Lk 22:33; Ac 5:19, 21 D, 22; 12:6, 17; 16:27, 39 D, 40; Hb 11:36. The **pl.** of several prisons (Appian, Bell. Civ. 4, 17 §65) Lk 21:12; Ac 22:4; 26:10; 2 Cor 6:5; 11:23; Hv 3, 2, 1. βάλλειν τινὰ εἰς φυλακὴν (βάλλω 1b) *throw someone into prison* Mt 18:30 (cf. PWSchmidt, Die Gesch. Jesu II '04, 326f); Lk 12:58; Ac 16:23f, 37; Rv 2:10. **Pass.** Mt 5:25; Lk 23:25; J 3:24, cf. Lk 23:19. παραδιδόναι εἰς φυλ. (cf. Diod. S. 11, 40, 3 παρέδωκαν εἰς φυλακὴν; 12, 31, 2; 17, 32, 2; Dit., Or. 669, 15) Ac 8:3; cf. Lk 21:12. τίθεσθαι εἰς φ. (cf. PEleph. 12, 2 [III BC]) Ac 12:4. ἐν (τῇ) φυλακῇ τίθεσθαι Mt 14:3 t.r.; Ac 5:25; ἀποτίθεσθαι Mt 14:3. δῆσαι Mk 6:17; κατακλείειν Lk 3:20; Ac 26:10. τηρεῖν **pass.** 12:5. Of the underworld or the place of punishment in hell (πνεῦμα 2 and 4c) 1 Pt 3:19 (BREicke, The Disobedient Spirits and Christian Baptism '46, 116f). It is in the φυλ. in the latter sense that Satan will be rendered harmless during the millennium Rv 20:7. The fallen city of Babylon becomes a φυλακή *haunt* for all kinds of unclean spirits and birds 18:2a, b.

4. *a watch of the night*, as a division of time (Hdt. 9, 51 al.; Diod. S. 14, 24, 4 δευτέρα φ.; Arrian, Anab. 6, 25, 5 φυλακὴ τῆς νυκτὸς; PPetr. II 45 II, 18 [246 BC] πρώτης φυλακῆς ἀρχομένης; LXX; Joseph.). Our **lit.** reflects the Rom. custom of dividing the time **betw.** 6 p.m. and 6 a.m. into four equal periods or *watches* Mt 14:25; Mk 6:48 (Diod. S. 19, 26, 1 περὶ δευτέραν φυλακὴν; Jos., Ant. 18, 356 περὶ τετάρτην φυλακὴν; for περὶ cf. also the Freiburg **pap.** 76, 7 [II BC]; UWilcken, Deissmann-Festschr. '27, 10ffl. 9f περὶ πρώτην φυλακὴν τ. νυκτὸς). Cf. Mt 24:43; Lk 12:38 (here **perh.** we are to think of only three night-watches, as among the Hebrews and Greeks; cf. Jülicher, Gleichn. 168. So, three night-watches: Diod. S. 19, 38, 3; Polyaeus 4, 8, 4; Jos., Bell. 5, 510). (Mk 13:35 uses the popular designations ὧπὲ, μεσονύκτιον, ἡλεκτοροφωνία, πρωΐ; s. these entries.) **M-M. B.** 1451.*

φυλακίζω (Wsd 18:4; Test. Jos. 2:3; Achmes 84, 3; 87, 12) *imprison* Ac 22:19; 1 Cl 45:4.*

φυλακτήριον, ου, τό (Hdt.+; Jos., Ant. 15, 249) *safeguard, means of protection* (Demosth. 6, 24; Philo), **esp.** *amulet* (Dioscor., Mat. Med. 5, 154; Plut., Mor. 377B al.; Dit., Or. 90, 45; PGM 1, 275; 3, 97; 127; 4, 86; 660; 708; 1071; 2506; 2510; 2694; 2705; 13, 796) as a designation for the *phylacteries* (small boxes containing scripture verses bound on forehead and arm during prayer, in accordance **w.** Deut 6:8; **s.** Webster **s.v.**) of the Jews, which could be

regarded as protections against demonic influences, like amulets: Mt 23:5.—Schürer II 4 567ff [note 81 lit.]; MFriedländer, *Der Antichrist* '01, 155ff; GKropatscheck, *De Amuletorum apud Antiquos Usu*, Diss. Greifswald '07; Billerb. IV '28, 250-76; GLanger, *Die jüd. Gebetsriemen* '31; WLKnox, *St. Paul and the Church of the Gentiles* '39, 209; GGFox, *Journ. of Near Eastern Studies* 1, '42, 373-7; Gdspd., *Probs.* 35f; CBonner, *HTR* 39, '46, 25-53, esp. 35; JBowman, *TU* 73, '59, 523-38. M-M.*

φύλαξ, ακος, ό (Hom.+; inscr., pap., LXX, Philo; Jos., *Ant.* 7, 287al.) *guard, sentinel* Mt 27:65 D; Ac 5:23; 12:6, 19; Dg 2:7. M-M.*

φύλαρχος, ου, ό (X., Pla.+; inscr., pap., LXX) *the ruler of a φυλή, head of a tribe* (X., Cyr. 1, 2, 14; Plut., Crass. 21, 1; Jos., *Ant.* 17, 56) of the rulers of the 12 Hebrew tribes (Dt 31:28; 1 Esdr 7:8; Ep. Arist. 97; Joseph., *Ant.* 3, 169) 1 Cl 43:2a, b, 5.*

φυλάσσω fut. φυλάξω; 1 aor. ἐφύλαξα; pf. πεφύλαχα; 1 aor. pass. ἐφυλάχθην (Hom.+; inscr., pap., LXX; En. 100, 7; Ep. Arist., Philo, Test. 12 Patr.; Sib. Or. 3, 33).

1. act. *watch, guard, defend*—a. φυλάσσειν φυλακάς Lk 2:8 (φυλακή 1). φυλάσσειν κατὰ φρουράν GP 9:35 (φρουρά 1).—b. τινά *guard someone* to prevent him fr. escaping (Plut., Mor. 181A) Mk 15:25 D; Ac 12:4; 28:16. Pass. Lk 8:29; Ac 23:35.

c. *guard, protect w. acc. someone or someth.* τινά *someone* (Lind. Tempelchr. D, 47 τοὺς ἀνθρώπους τούτους θεοὶ φυλάσσουσι; Ex 23:20; Pr 13:6) J 17:12 (w. τηρέω as Dio Chrys. 14[31], 150); 2 Pt 2:5. τί *someth.* (Gen 3:24) αὐλήν Lk 11:21. τὸν πύργον (Ep. Arist. 102) Hs 9, 5, 1. πάντα τὰ στοιχεῖα Dg 7:2a. Clothes, to prevent them fr. being stolen Ac 22:20. τὴν ψυχὴν αὐτοῦ (εἰς ζωὴν αἰώνιον) φυλάσσειν *preserve his life* (for eternal life; cf. Jos., *Ant.* 3, 199) ἔλαιον φ. εἰς τ. λύχνους J 12:25. τὴν παραθήκην *what has been entrusted* so that it is not lost or damaged 1 Ti 6:20; 2 Ti 1:14; foll. by an indication of time (Aelian, V.H. 9, 21 ὃ Ζεῦ, ἐς τίνα με καιρὸν φυλάττεις; εἰς ἐκείνην τὴν ἡμέραν vs. 12. Cf. B 19:11; D 4:13. ἀκακίαν 1 Cl 14:5 (Ps 36:37). θνητὴν ἐπίνοιαν Dg 7:1. τὴν ἀγνεΐαν Hm 4, 1, 1. τὴν πίστιν κτλ. 6, 1, 1. ὡς ναὸν θεοῦ φυλάσσειν τὴν σάρκα 2 Cl 9:3. τινά w. a predicate acc. (Wsd 14:24) φυλάξαι ὑμᾶς ἀπαιτίστους Jd 24. τινὰ ἀπὸ τινος (X., Cyr. 1, 4, 7; Menand., Sam. 87f) 2 Th 3:3 (PGM 4, 2699 φύλαξόν με ἀπὸ παντὸς δαίμονος; 36, 177 ἀπὸ παντὸς πράγματος; Sir 22:26; Ps 140:9). ἑαυτὸν ἀπὸ τινος (Horapollo 2, 94; Herm. Wr. p. 434, 13 Sc.; Test. Reub. 4:8) 1J 5:21. Of an idol χρήζων ἀνθρώπου τοῦ φυλάξαντος ἵνα μὴ κλαπῇ *needing a man to guard (it) so that it may not be stolen* Dg 2:2.

d. *stand guard* (Hom.+) GP 8:33.—e. *keep, reserve pass.* (Diod. S. 1, 8, 7) τί τινι *someth. for someone* Dg 10:7.

f. *keep a law, etc., fr. being broken, hence observe, follow* (νόμον Soph., Trach. 616; Dio Chrys. 58[75], 1; νόμους X., Hell. 1, 7, 29; Pla., Rep. 6 p. 484B, Polit. 292A. Cf. Aristoxenus, fgm. 18 p. 13, 31 τὰ ἥθη καὶ τὰ μαθήματα; Dit., Or. 669, 28; PTeht. 407, 9; POxy. 905, 9; PFay. 124, 13; Wsd 6:4; Sir 21:11; 4 Macc 5:29; 15:10; Jos., C. Ap. 1, 60; Test. Jud. 26:1, Iss. 5:1) τί *someth.* Mt 19:20; Lk 18:21; 1 Ti 5:21; Hm 1:2a; 3:5a, b; 4, 4, 3; 8:9; Hs 5, 3, 4. τὸν νόμον (Lucian, Jud. Voc. 5) Ac 7:53; 21:24; Gal 6:13. τὴν ἐντολήν Hm 1:2b; 8:12a. τὰς ἐντολάς (Jos., *Ant.* 6, 336; Test. Zeb. 5:1, Benj. 10:3, 5) 2 Cl 8:4; B 4:11; Hv 5, 5, 7; m 2:7; 4, 2, 4a, b; 4, 4, 4a, b; 5, 2, 8; 12, 5, 1; Hs 5, 3, 2f al. Pass. Hm 12, 3, 4f; s 1:7. τὰ δικαιώματα τοῦ νόμου *the requirements of the law* Ro 2:26. τὸν λόγον τοῦ θεοῦ Lk 11:28. τὰ ρήματα (i.e. of Christ) J 12:47. τὰ δόγματα Ac 16:4. φυλ. τὸ σάββατον *keep the Sabbath* B 15:2 (cf. Ex 31:16). τὴν Ἰουδαίων δεισιδαιμονίαν φυλ. *practice the superstition of the Jews* Dg 1. τὰ μέτρα τῶν τῆς ἡμέρας δρόμων φυλ. 7:2b (μέτρον 2a).

2. mid. (Hom.+; LXX)—a. (be on one's) *guard against, look out for, avoid w. acc.* of the pers. or thing avoided τινά (Aeschyl., Prom. 717; Appian, Bell. Civ. 2, 25 §96 τὸν Πομπήιον; 5, 8 §32: Ps.-Liban., Character. Ep. p. 30, 12) 2 Ti 4:15; IEph 7:1; ITr 7:1. τί (Hdt., Aristot. et al.; Jos., Bell. 4, 572) Ac 21:25; ITr 2:3. Also ἀπὸ τινος (PLond. 1349, 35; Dt 23:10; Test. Sim. 4:5; 5:3) Lk 12:15; Hm 5, 1, 7; s 5, 3, 6. Foll. by ἵνα μή (BI-D. §392, 1b; cf. Gen 31:29) 2 Pt 3:17.

b. OT infl. is prob. felt in the use of the mid. for the act. (cf. BI-D. §316, 1) in sense 1f above *keep, observe, follow* (Lev 20:22; 26:3; Ps 118:5al. But as early as Hesiod, Op. 263 ταῦτα φυλασσόμενοι=if you observe this; 765; Ocellus [II BC] c. 56 Harder φυλάττεσθαι τὸ. . . γίνεσθαι ταῦτα πάντα Mt 19:20 t.r.; Mk 10:20; Lk 18:21 t.r.—c. *lay up for oneself* PK 2 p. 15, 2.—GBertram, TW IX, 232-40. M-M. B. 752.**

φυλή, ἡς, ἡ (Pind., Hdt.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.; Sib. Or. 3, 288).

1. *tribe*, of the 12 tribes of Israel (Diod. S. 40, 3, 3 δώδεκα φυλαὶ of the Jews; LXX; Jos., *Ant.* 11, 133; Test. Benj. 9:2) Hb 7:13; Rv 7:4; 1 Cl 43:2a, b, 4. Certain tribes are mentioned by name: Ἀσὴρ Lk 2:36. Βενιαμὴν Ac 13:21; Ro 11:1; Phil 3:5. Ἰουδα Rv 5:5; cf. Hb 7:14; all the tribes Rv 7:5-8 (except that Manasseh takes the place of Dan, prob. since the latter is the tribe fr. which, because of Gen 49:17, the Antichrist is to come [WBousset, D. Antichrist 1895, 112ff]). αἱ δώδεκα φυλαὶ τοῦ Ἰσραὴλ Mt 19:28; Lk 22:30; cf. Rv 21:12; B 8:3a, b and the symbolic use Js 1:1; Hs 9, 17, 1f.

2. *nation people* (X., Cyr. 1, 2, 5; Dionys. Hal. 2, 7) πᾶσαι αἱ φυλαὶ τῆς γῆς (Gen 12:3; 28:14; Ezk 20:32) Mt 24:30; Rv 1:7; 1 Cl 10:3 (Gen 12:3). W. synonymous expressions (Test. Ash. 7:6 χώρα, φυλή, γλώσσα) πάντα τὰ ἔθνη, φυλὰς καὶ γλώσσας 2 Cl 17:4; cf. Rv 5:9; 7:9; 11:9; 13:7; 14:6.—CMaurer, TW IX, 240-5. M-M. B. 1317.*

φύλλον, ου, τό (Hom.+; pap., LXX) *leaf* 1 Cl 23:4 (scripture quot. of unknown origin). Collectively *foliage* B 11:6 (Ps 1:3). Elsewh. in our lit. (as prevailing in Lucian) in the pl. (En. 24, 4; Ep. Arist. 70; Jos., *Ant.* 1, 44; 3, 174; Test.

Levi 9:12) Mt 21:19; 24:32; Mk 11:13a, b; 13:28; Rv 22:2; B 11:8; Hs 3:1. ἀποβάλλειν τὰ φ. 3:3. M-M. B. 525.*

φυλλοροέω (Pherecrates [V BC] in *Athen.* p. 269D; *Plut.*, *Mor.* 648D; 649C, D; 723E; *Epict.* 1, 14, 3; 3, 24, 91. *Predom.* w. double ρ: φυλλορροέω [X.; *Artem.* 4, 57; *Aristaen.*, *Ep.* 1, 10; *Philo*, *Ebr.* 9 al.]) *shed leaves, lose foliage* 1 Cl 23:4=2 Cl 11:3 (prophetic saying of unknown origin).*

φύραμα, ατος, τό *that which is mixed* (fr. *φυράω*) or *kneaded, (a lump or batch of) dough* (*Aristot.*, *Probl.* 21, 18 p. 929A, 25; *Plut.*, *Mor.* 693E; *PTebt.* 401, 27 [I AD]; Num 15:20f) μικρά ζύμη ὅλον τὸ φύραμα ζυμοί 1 Cor 5:6; Gal 5:9 (ζύμη 1). On Ro 11:16 cf. Num 15:20f. Symbolically (*Philo*, *Sacr. Abel.* 108): the Christians are to be νέον φύραμα *fresh dough* containing no yeast 1 Cor 5:7 (cf. *Philo*, *Spec. Leg.* 2, 158 *φυράμαπα ἄζυμα*).—Of the dough-like mixture fr. which the potter forms his wares (*Plut.*, *Mor.* 811 c) *lump* Ro 9:21. M-M. B. 360.*

φυσικός, ή, όν (X.+; PLeipz, 28, 18; Ep, *Arist.* 222 al.; *Philo*; *Jos.*, *Ant.* 12, 99; *Test. Dan* 3:4) *belonging to nature*.

1. *natural, in accordance with nature* (*Dionys. Hal.*, *Plut. et al.* φυσική χρῆσις) Ro 1:26f.—2. *φυσικά creatures of instinct γεγεννημένα φυσικά εἰς ἄλωσιν καὶ φθοράν* (mere) *creatures of instinct, born to be caught and killed* 2 Pt 2:12. M-M.*

φυσικῶς *adv.* (*Aristot.*, *Diod. S.*, *Plut.*, *Philo et al.*) *naturally, by instinct* Jd 10 (cf. *Diog. L.*, 10, 137 φυσικῶς καὶ χωρὶς λόγου al.; X., *Cyr.* 2, 3, 9 μάχην ὁρῶ πάντας ἀνθρώπους φύσει ἐπισταμένους, ὥσπερ γε καὶ τᾶλλα ζῶα ἐπίσταται τινα μάχην ἕκαστα οὐδὲ παρ' ἐνὸς ἄλλου μαθόντα ἢ παρὰ τῆς φύσεως).*

φυσίόω (a later substitute for φυσάω; it is largely limited to Christian lit. [but also in *Philod.*, *Mus.* p. 26 JKemke 1884]) *pass.*: pf. ptc. *πεφυσιωμένος*; 1 aor. *ἐφυσιώθην* *blow up, puff up* only fig. *puff up, make proud or arrogant* τινά *someone* ITr 4:1. τόπος μηδένα φυσιοῦτώ *let no one be puffed up because of his* (high) *position* ISm 6:1. Of knowledge φυσιοῖ *it* (only) *puffs up* 1 Cor 8:1=Dg 12:5.—*Pass. become puffed up or conceited, put on airs* (*Test. Levi* 14:7, 8 v.l.; *schol.* on *Apollon. Rhod.* 3, 368b of anger, that swells the heart; *Hesychius*; cf. *Babrius* 114) 1 Cor 4:18f; 5:2; 13:4; IMg 12; ITr 7:1; IPol 4:3. *ἐικῇ φυσιοῦμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ* *groundlessly inflated by his fleshly mind* Col 2:18. ἵνα μὴ εἷς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε (*perh.* subjunctive; s. ἵνα I 3) κατὰ τοῦ ἐτέρου *in order that no one of you might be puffed up in favor of the one* (apostle and thus) *against the other* 1 Cor 4:6. M-M. B. 684.*

φύσις, εως, ή (Hom.+; *inscr.*, *pap.*, LXX, Ep, *Arist.*, *Philo*, *Joseph.*, *Test. 12 Patr.*; *Sib. Or.*, fgm. 5, 3) *nature*.

1. *natural endowment or condition*, inherited fr. one's ancestors (*Isocr.* 4, 105 φύσει πολίτης; *Isaeus* 6, 28 φύσει υἱός; *Pla.*, *Menex.* 245D φύσει βάρβαροι, νόμῳ Ἕλληνες; *Dit.*, *Syll.* 3 720, 3, Or. 472, 4; 558, 6 al.; *PFay.* 19, 11) ἡμεῖς φύσει Ἰουδαῖοι Gal 2:15 (cf. *Ptolemaeus*, *περὶ Ἡρώδου τ. βασιλέως*: no. 199 *Jac.* [I AD] Ἰουδαῖοι. . ἐξ ἀρχῆς φυσικοί; *Jos.*, *Ant.* 7, 130) ἡ ἐκ φύσεως ἀκροβυστία *the uncircumcision or heathendom that is so by nature* Ro 2:27 (in contrast to the Jew who becomes a heathen by violating his law). ἡμεθα τέκνα φύσει ὀργῆς *we were, in our natural condition* (as descendants of Adam), *children of wrath* Eph 2:3 (the position of φύσει *betw.* the two words as *Plut.*, *Mor.* 701A). The Christians of Tralles have a blameless disposition οὐ κατὰ χρῆσιν, ἀλλὰ κατὰ φύσιν *not by usage or habit, but by nature* ITr 1:1. οἱ κατὰ φύσιν κλάδοι *the natural branches* Ro 11:21, 24c. ἡ κατὰ φύσιν ἀγριέλαιος *a tree which by nature is a wild olive* vs. 24a; *opp.* παρὰ φύσιν *contrary to nature* vs. 24b; s. *lit. s.v. ἀγριέλαιος* and *ἐλαία* 2. On κατὰ and παρὰ φύσιν s. MPohlenz, *Die Stoa* I '48, 488C.

2. *natural characteristics or disposition* ἡ φύσις ἡ ἀνθρωπίνη (*Pla.*, *Theaet.* 149B, *Tim.* 90c; *Aristot.* p. 1286b, 27; *Epict.* 2, 20, 18; *Philo*, *Ebr.* 166 al.; *Aelian*, *V.H.* 8, 11 τῶν ἀνθρώπων φύσις θνητή) *human nature*, unless the sense should be *mankind* (s. 4 below) Js 3:7b. τὸ ἀδύνατον τῆς ἡμετέρας φύσεως *the weakness of our nature* Dg 9:6. *θείας κοινωνοὶ φύσεως* *sharers in the divine nature* 2 Pt 1:4 (*Jos.*, *C. Ap.* 1, 232 *θείας μετεσχηκέναι φύσεως*; *Himerius*, *Or.* 48 [=Or. 14], 26 of Dionysus: πρὶν εἰς θεῶν φύσιν ἐλθεῖν=before he attained to the nature of the gods).—Also *specif.* of sexual characteristics (*Diod. S.* 16, 26, 6 originally παρθέναι prophesied in Delphi διὰ τὸ τῆς φύσεως ἀδιάφθορον=because their sexuality was uncorrupted. φύσις of sex and its change *Dicaearchus*, fgm. 37 W. Obviously φ. also has the concrete *mng.* 'sex organ': *Nicander*, fgm. 107; *Diod. S.* 32, 10, 7 φ. ἄρρενος corresponding to φ. *θηλείας* following immediately; *Anton. Lib.* 41, 5; *Phlegon*: 257 fgm. 36, 2, 1 *Jac.*). The hyena παρ' ἐνιαυτὸν ἀλλάσσει τὴν φύσιν *changes its nature every year*, fr. male to female and vice versa B 10:7. The heathen worship τοῖς φύσει μὴ οὖσιν θεοῖς *beings that are by nature no gods at all* Gal 4:8 (cf. *CLanger*, *Euhemerus u. die Theorie der φύσει u. θέσει θεοί*: *Αγγελος* II '26, 53-9; *Synes.*, *Prov.* 1, 9 p. 97c τοῖς φύσει θεοῖς; *Diod. S.* 3, 9, 1 differentiates between two kinds of gods. Some αἰώνιον ἔχειν κ. ἄφθαρτον τὴν φύσιν. The others θνητῆς φύσεως κεκοινωνηκέναι κ. δι' ἀρετὴν. . . τελευχέναι τιμῶν ἀθανάτων).

3. *nature as the regular natural order* μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν Ro 1:26 (*Diod. S.* 32, 11, 1 παρὰ φύσιν ὁμιλία; *Appian*, *Bell. Civ.* 1, 109 §511; *Athen.* 13 p. 605D οἱ παρὰ φύσιν τῇ Ἀφροδίτῃ χρώμενοι; *Philo*, *Spec. Leg.* 3, 39 ὁ παιδευστικὴν τὴν παρὰ φύσιν ἡδονὴν διώκει; *Jos.*, *C. Ap.* 2, 273; *Test. Napht.* 3:4). ὅταν ἔθνη φύσει τὰ τοῦ νόμου ποιῶσιν *when Gentiles fulfil the law's demands by following the natural order* (of things) Ro 2:14 (*Ltzm.*, *Hdb.*, *exc.* on Ro 2:14-16); φύσει may mean *instinctively*, in which case it belongs under 2 above (cf. *WMundle*, *Theol. Blätter* 13, '34, 249-56 [the Gentile as Christian under direction of the πνεῦμα]). ἡ φύσις διδάσκει ὑμᾶς 1 Cor 11:14 (*Epict.* 1, 16, 9f; *Plut.*, *Mor.* 478D; *Synes.*, *Calv.* 14 p. 78c φύσις as well as νόμος prescribes long hair for women, short hair for men.—*Ltzm.*, *Hdb.* *ad loc.*). τὸ ὄνομα, ὃ κέκτησθε

φύσει δικαία *the name which you bear because of a just natural order* IEph 1:1 (s. Hdb. ad loc.; for the sense 'natural disposition' s. JKleist, transl. '46, 119 n. 2).—RMGrant, Miracle and Natural Law '52, 4-18.

4. *natural being, product of nature, creature* (X., Cyr. 6, 2, 29 *πᾶσα φύσις*=every creature; 3 Macc 3:29.—It can also mean *species* [X. et al.; 4 Macc 1:20; Philo] and then at times disappear in translation: Ps.-Pla, Epin. 948D ἡ τῶν ἄστρων φύσις=the stars; X., Lac. 3, 4 ἡ τῶν θηλειῶν φύσις=the women; Aristot., Part. An. 1, 5 περὶ τῆς ζώικης φύς=on animals) *πᾶσα φύσις θηρίων* κτλ. Js 3:7a. Also *prob.* ἡ φ. ἡ ἀνθρωπίνη *mankind* 3:7b; s. 2 above.—HKöster, TW IX, 246-71. M-M.*

φυσίωσις, εὼς, ἡ (in secular *wr.* as a medical t.t. and in Achmes 153, 6; *otherw.* a Christian word; Hesychius) *being puffed up, pride, conceit* 2 Cor 12:20.*

φυτεία, ας, ἡ (X., Theophr.+; *pap.*, LXX and Jos., Ant. 3, 281 in the sense 'planting') *that which is planted, the plant* (Aelian, V. H. 3, 40; Athen. 5 p. 207D; Dit., Or. 606, 7; Philo, Op. M. 41) symbol. (PsSol 14:4) Mt 15:13; ITr 11:1; IPhld 3:1 (w. Ign. cf. Synes., Prov. 10 p. 100D of the truly good man: ἔστιν ἐπὶ γῆς φυτὸν οὐράνιον after Pla., Tim. 90A). M-M.*

φυτεύω *impf.* ἐφύτευον; 1 *aor.* ἐφύτευσα. *Pass.*: *pf.* πεφύτευμαι, *ptc.* πεφυτευμένος; 1 *aor.* ἐφυτεύθην (Hom.+; *inscr.*, *pap.*, LXX; En. 10, 19 φ. ἀμπέλους; Philo; Jos., Ant. 11, 50 ἀμπέλους) *plant* τὶ *someh.* φυτεῖαν (q. v.; cf. Sib. Or. 3, 397) Mt 15:13; a tree (since Od. 18, 359) Dg 12:3; cf. *pass.* 12:2, 4; Lk 13:6 (*foll.* by ἐν τινι as X., Oec. 20, 3); B 11:6 (Ps 1:3. *Foll.* by παρά τι); sticks Hs 8, 2, 6; 8a, b; *pass.* 8, 2, 7; 8, 3, 8; 8, 4, 2. φυτεῖται ἐν τῇ θαλάσῃ *be planted in the sea* Lk 17:6. ἀμπελῶνα *a vineyard* (s. ἀμπελών) Mt 21:33; Mk 12:1; Lk 20:9; 1 Cor 9:7; cf. Hs 5, 5, 2; 5, 6, 2. μέρος τι τοῦ ἀγροῦ ἐφύτευσεν ἀμπελῶνα *he had a part of his field planted as a vineyard* 5, 2, 2. *Abs.* (X., Mem. 2, 1, 13) Lk 17:28; as a symbol Dg 12:6 and of the apostle's work (w. ποτίζειν) 1 Cor 3:6-8 (Libanius, Or. 13, 52 vol. II p. 82, 2 F.: τὸ καλὸν ἐγὼ μὲν ἐφύτευσα, σὺ δὲ ἐθρεψας, αἱ δὲ πόλεις δρέπονται). M-M.*

φυτὸν, οὔ, τό (Hom.+; *inscr.*, *pap.*, LXX; En. 10, 16; Philo; Jos., Ant. 1, 195; Sib. Or. 3, 397) *a plant* AP 5:15. B. 521.*

φύω (Hom.+; *inscr.*, *pap.*, LXX, Philo, Joseph.) 2 *aor. pass.* ἐφύην, *ptc.* φυεῖς, *neut.* φυέν (for *class.* ἔφυν, *ptc.* φύς, φύν); these forms in Hippocr. and later *wr.*, incl. Joseph. (e.g. Ant. 17, 19; 18, 6.—Beside them φύς Ant. 1, 63; 4, 245; φῶναι 18, 43); CIG 8735.—BI-D. §76, 2; Mlt.-H. 264; Rob. 350. On the LXX s. Thackeray p. 235, 289f. In our *lit.* the word has *intr. mng.*, even in the *pres. act.* (cf. BI-D. §309, 2; Rob. 800; Sib. Or. 8, 21) *grow (up), come up lit.* Lk 8:6, 8. Symbol. ῥίζα πικρίας ἄνω φύουσα Hb 12:15 (Dt 29:17). M-M.*

φωλεός, οὔ, ὁ (Aristot.+; Jos., Bell. 4, 507) *den, lair, hole* for animals (Aristot., Plut., Lucian et al.; Heren. Wr. 406, 12 Sc.) of a fox-hole (Neptunianus [II AD] ed. WGemoll, Progr. Striegau 1884, 27) Mt 8:20; Lk 9:58 (cf. Plut., Tib. Gr. 9, 5 [828C]: animals have φωλ., but those who are fighting for Italy are without shelter). M-M.*

φωνέω *impf.* ἐφώνουν; *fut.* φωνήσω; 1 *aor.* ἐφώνησα, *pass.* ἐφωνήθην (Hom.+; *inscr.*, *pap.* [though not common in either]; LXX; En. 14, 8; Philo, Joseph.).

1. *produce a sound or tone*—a. of animals (Aristot.; Anton. Lib. 7, 8; Aesop. 225 Halm; Is 38:14; Jer 17:11; Zeph 2:14) of a cock *crow* (Aesop, Fab. 225; 323B, a cock) Mt 26:34, 74f; Mk 14:30, 68 v.l., 72a, b; Lk 22:34, 60f; J 13:38; 18:27.

b. of persons *call or cry out, speak loudly, say with emphasis* Lk 8:8. φ. φωνῇ μεγάλῃ *in a loud voice* Mk 1:26 (of an evil spirit in a *pers.*); Lk 23:46; Ac 16:28; Rv 14:18 (w. *dat.* of the *pers.* for whom the call is meant). κραυγῇ μεγάλῃ *ibid. t.r.* ἐφώνησεν λέγων Lk 8:54; Ac 16:28; Rv 14:18 (for a calling angel s. PGM 13, 148). Also φωνήσας εἶπεν Lk 16:24; 23:46.

2. *call someone*—a. in the sense *address as* ὑμεῖς φωνεῖτέ με, ὁ διδάσκαλος *you call me 'Teacher'* (*nom. w. art.* as *voc.*; cf. BI-D. §143; 147, 3; Rob. 458; 466) J 13:13.

b. *call to oneself, summon* (Tob 5:9) *τινά someone* (Jos., Ant. 6, 314) ὁ Ἰησοῦς ἐφώνησεν αὐτούς Mt 20:32. Cf. 27:47; Mk 3:31 t.r.; 9:35; 10:49a, b; 15:35; J 1:48; 2:9; 4:16; 11:28a; 18:33; Ac 4:18 D; 9:41; 10:7. τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου J 12:17.—τὰ πρόβατα φωνεῖ κατ' ὄνομα 10:3. *Have* *τινά someone called* Mk 10:49c; Lk 16:2; J 9:18, 24; 11:28b. *Pass.* εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους *he said the slaves should be called into his presence* Lk 19:15. *W.* the *obj.* omitted φωνήσαντες ἐπυνθάνοντο *they called (someone) and inquired* Ac 10:18.—c. in the sense *invite* *τινά someone* Lk 14:12. M-M.*

φωνή, ἡς, ἡ (Hom.+; *inscr.*, *pap.*, LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.; Sib. Or. 2, 3).

1. *sound, tone, noise* the source of which is added in the *gen.*: of musical instruments (Pla., Rep. 3 p. 397A ὀργάνων; Eur., Tro. 127 συρίγγων; Plut., Mor. 713C ψαλτηρίου καὶ αὐλοῦ; Aristoxenus, fgm. 6; Paus. Attic. α, 169; Ex 19:16; Is 18:3 and PsSol 8:1 σάλπιγγος; Is 24:8 κιθάρας; Aristobul. in Euseb., Pr. Ev. 8, 10, 13) σάλπιγγος Mt 24:31 v.l.; D 16:6. φωναὶ τῆς σάλπιγγος *blasts of the trumpet* Rv 8:13b; or of those who play them κιθαρωδῶν 14:2d; 18:22a; cf. 10:7. Of the sound of the wind J 3:8; cf. Ac 2:6. Of the rolling of thunder (1 Km 7:10) Rv 6:1; 14:2c; 19:6c. Of the roar of water (Ezk 1:24b) 1:15b; 14:2b; 19:6b. Of the whirring of wings (Ezk 1:24a) 9:9a. Of the clatter of chariots *ibid.* b (cf. Ezk 3:13; 26:10). Of the noise made by a millstone 18:22b. Of a shout produced by a crowd of people φωνὴ ὄχλου πολλοῦ 19:1, 6a (cf. Da 10:6 Theod.). Of the sound caused by spoken words (Da 10:9) ἡ

φωνή τοῦ ἄσπασμοῦ σου Lk 1:44. φωνή ῥημάτων *sound of words* Hb 12:19. Cf. 1 Cl 27:7 (Ps 18:4). *Abs.* of the sound made by a wail of sorrow (cf. *Test. Iss.* 1:4) Mt 2:18 (Jer 38:15). μεγάλη φωνή ἐγένετο ἐν τ. οὐρανῷ GP 9:35.—Of musical instruments it is said that they φωνήν διδόναι *produce a sound* 1 Cor 14:7f.—In Rv we have ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ (cf. Ex 19:16) 4:5; 8:5; 11:19; 16:18 (are certain other sounds in nature thought of here in addition to thunder, as e.g. the roar of the storm? In Ex 19:16 φωναὶ κ. ἀστραπαὶ are surely thunder and lightning. But in Ex 9:23, 28; 1 Km 12:18 the *mng.* of φωναὶ remains unclear. Cf. also Esth 1:1d φωναί, βρονταί).

2. *voice*—a. *gener.* Any form of speech or other utterance *w.* the voice can take place μετὰ φωνῆς μεγάλης Lk 17:15; ἐν φωνῇ μεγάλῃ Rv 5:2; 14:7, 9; mostly φωνῇ μεγάλῃ (*Achilles Tat.* 8, 1, 1; *Sib. Or.* 3, 669; 5, 63) Mt 27:46, 50; Mk 1:26; 5:7; 15:34; Lk 4:33; 8:28; 19:37; J 11:43; Ac 7:57, 60; 8:7; Rv 6:10; 7:2, 10a1.; *IPhld* 7:1a. μεγάλη τῇ φωνῇ (*Diod. S.* 1, 70, 5; 8, 23, 3; *Lucian, Hist. Conscr.* 1, Tim. 9; *Jos., Bell.* 6, 188) Ac 14:10 *t.r.*; 26:24; ἐν ὑσχυρᾷ φωνῇ Rv 18:2. ἐν φωνῇ μιᾷ *IEph* 4:2; μιᾷ φ. (*Pla., Laws* 1 p. 634E; *Diod. S.* 11, 9, 3; 11, 26, 6; 19, 81, 2; *Ael. Aristid.* 24, 4 K.=44 p. 825 D.; *Lucian, Nigr.* 14) *AP* 5:19.—αἰρεῖν φωνήν (αἶρω 1b) Lk 17:13; πρὸς τινα Ac 4:24. ἐπαίρειν φωνήν (ἐπαίρω 1) Lk 11:27; Ac 2:14; 14:11; 22:22. ἀκούειν τῆς φωνῆς *hear someone speaking or calling* (*Test. Jos.* 9:4) J 5:25, 28; 10:3; Hb 3:7, 15; 4:7 (the last three Ps 94:7); *w.* a *neg.* and *acc.* (φωνήν) Mt 12:19 (cf. *Is* 42:2); J 5:37. The same *expr.*=*listen to someone's speech or call, follow someone* (Gen 3:17) 10:16, 27; 18:37; Rv 3:20; B 8:7; cf. 9:2 (*s.* Ex 15:26).—(ἡ) φωνή (τοῦ) νυμφίου (cf. Jer 25:10) J 3:29 (cf. *Arrian, Cyneg.* 17, 1 the dogs χαίρουσιν τὴν φωνήν τοῦ δεσπότου γνωρίζουσai); Rv 18:23.

b. *voice* as it varies from individual to individual or *fr.* one mood to another (*X., An.* 2, 6, 9; Gen 27:22) ἐπιγνοῦσα τὴν φωνήν τοῦ Πέτρου Ac 12:14. Cf. J 10:4f (*s.* *Ael. Aristid.* 46 p. 320, horses). ἤθελον ἀλλάξαι τὴν φωνήν μου Gal 4:20 (ἀλλάσσω 1. φωνή=tone: *Artem.* 4, 56 p. 235, 15).

c. that which the voice gives expression to *call, cry, outcry, loud or solemn declaration* (*Sb* 7251, 21 [III/IV AD]=order, command) ὁ Ἰησοῦς ἀφείς φωνήν μεγάλην Mk 15:37. φωνή ἐγένετο μία *a single outcry arose* Ac 19:34 (cf. *Jos., Vi.* 133). Cf. 22:14; 24:21. *Pl.* (*Ael. Aristid.* 52, 3 K.=28 p. 551 D.: ἦσαν φωναί; *Jos., Ant.* 15, 52) φωναὶ μεγάλαι *loud cries* Lk 23:23a; cf. b. ἐλάλησαν αἱ βρονταὶ τὰς ἐαυτῶν φωνάς *the thunders sounded forth their crashing peals* Rv 10:3b. θεοῦ φωνή (D φωναί) καὶ οὐκ ἀνθρώπου (this is) *the statement of a god and not of a man* Ac 12:22 (*Plut., Mor.* 567f: a divine φωνή sounds forth *fr.* a φῶς μέγα that appears suddenly; *Ael. Aristid.* 45 p. 11 D.: Πυθίας φωνή; *Epict.* 3, 23, 20 ἰδοὺ φωναὶ φιλοσόφου; 3, 22, 50; *Biogr.* p. 454 people received sayings of *Hippocr.* ὡς θεοῦφωνάς κ. οὐκ ἀνθρωπίνου προελθούσας ἐκ στόματος). φωνή ἐνεθξείσα αὐτῷ *a declaration (was) borne to him* 2 Pt 1:17; cf. 18. Also of sayings in scripture αἱ φωναὶ τῶν προφητῶν Ac 13:27 (*Diod. S.* 19, 1, 4 ἡ Σόλωνος φωνή; 20, 30, 2 τῆς τοῦ μάντεως [=τοῦ δαιμονίου] φωνῆς; *Diog. L.* 8, 14 sayings of *Pythagoras*).

d. In accordance *w.* OT and Jewish usage *gener.* (cf. *Bousset, Rel.* 3 315. But the Socratic δαιμόνιον=ὁ θεός [*Ep.* 1, 7] is also called ἡ φωνή: *Socrat., Ep.* 1, 9 τὸ δαιμόνιον μοι, ἡ φωνή, γέγονεν, cf. *Pla., Apol.* 31D) 'the voice' *off.* speaks, though the (heavenly) speaker neither appears nor is mentioned (cf. *PGM* 3, 119 ἐξορκίζω σε κατὰ τῆς ἐβραϊκῆς φωνῆς.—In most cases the divine voice is differentiated *fr.* the divinity: Theopompus [IV BC] in *Diog. L.* 1, 115 when *Epimenides* wishes to build τὸ τῶν Νυμφῶν ἱερὸν: ῥαγὴναι φωνήν ἐξ οὐρανοῦ 'Επιμενίδη, μὴ Νυμφῶν, ἀλλὰ Διός'; *Plut., Mor.* 355E; 775B; *Oenomaus* in *Euseb., Pr. Ev.* 5, 28, 2 *Lycurgus* receives the laws ὑπὸ τῆς θεοῦ φωνῆς in Delphi; *Artapanus* in *Euseb., Pr. Ev.* 9, 27, 21; *Jos., Ant.* 1, 185φ. θεία παρὴν; 3, 90 φ. ὑπόθεν. . . 2, 267) ἰδοὺ φωνή ἐκ τῶν οὐρανῶν λέγουσα (on the voice *fr.* heaven *s.* the *lit. s.v.* βαπτίζω 2a; also *JKosnetter, D. Taufe Jesu* '36, *esp.* 140-90, and *FJDölger, Antike u. Christentum* V 3, '36, 218-23) Mt 3:17; cf. 17:5. ἦλθεν φ. (ἐκ) Mk 9:7 *t.r.*; J 12:28 (Ps. Callisth., 1, 45, 2f ἦλθεν φωνή ἀπὸ τοῦ ἀδύτου the divine saying follows in direct discourse). ἐξῆλθεν φ. Rv 16:17 (ἐκ); 19:5 (ἀπὸ τοῦ θρόνου). γίνεται (ἐγένετο) φ. (ἐκ: *Plut., Agis et Cleom.* 28, 3 Z.: φωνήν ἐκ τοῦ ἱεροῦ γενέσθαι φράζουσιν; *Ael. Aristid.* 40, 22 K.=5 p. 62 D.: φωνῆς θείας γενομένης. . . ἐκ τοῦ μητρώου [=temple of the Mother of the Gods]) Mk 1:11; 9:7; Lk 3:22; 9:35f; J 12:30; Ac 10:13, 15 (both πρὸς αὐτόν); *MPol* 9:1a; *GEb* 3a (understood), cf. *ibid.* b; ἐγένετο φ. κυρίου Ac 7:31 (cf. *Jos., Vi.* 259 ἐγένοντο φωναί). ἀπεκρίθη φ. ἐκ τ. οὐρανοῦ 11:9; ἦχος φωνῆς μοι ἀπεκρίθη Hb 4, 1, 4. ἀκούειν φωνήν *hear a voice* (also *w.* such additions as λέγουσαν, ἐκ *w. gen.* of place, μεγάλην, *gen.* of the speaker) Ac 9:4; 22:9; 26:14; Rv 6:6f; 9:13; 10:4, 8; 12:10; 14:2; 18:4; *MPol* 9:1b; *Epil Mosq* 3; φωνῆς *w.* the same *mng.* (*w. corresp.* additions) Ac 9:7; 11:7; 22:7; Rv 11:12; 14:13; 16:1; 21:3; GP 10:41.

e. special cases: ἐπέστρεψα βλέπειν τὴν φωνήν ἣτις ἐλάλει μετ' ἐμοῦ *I turned around to see (to whom) the voice that was speaking to me* (belonged) Rv 1, 12 (cf. *X., Hell.* 5, 1, 22 σκεπόμενοι τίς ἡ κραυγὴ; *Aesop* 248 *Halm* ἐπεστράφη πρὸς τὴν φωνήν). φωνή βοῶντος ἐν τῇ, ἐρήμῳ *hark! someone is calling in the desert!* (*Is* 40:3; cf. *En.* 9, 2; *Jos., Bell.* 6, 301) Mt 3:3; Mk 1:3; Lk 3:4. Referring to the same prophetic *pass.*, John the Baptist applies the same words to himself J 1:23 *the voice of one calling in the desert* (*Ael. Aristid.* 49, 5 K.=25 p. 489 D.: φωνὴ λέγοντός του 'θεοεράπευσαι'; *Ps.-Pla., Axioch.* 1 p. 364A φωνὴ βοῶντός του).—B 9:3.

3. *language* (*Aeschyl., Hdt.*+; *Cebes* 33, 6; *Aelian, V.H.* 12, 48; *Herodian* 5, 3, 4; *Diog. L.* 8, 3; *Suppl. Epigr. Gr.* VIII 548, 17 [I BC]; *PLond.* 77, 13; *PGM* 12, 188 πᾶσα γλῶσσα κ. πᾶσα φωνή; Gen 11:1; Dt 28:49; 2 Macc 7:8, 21, 27; 4 Macc 12:7; *Jos., C. Ap.* 1, 1; 50; 73 al.) 1 Cor 14:10f; 2 Pt 2:16 (an animal *w.* ἀνθρώπου φ. as *Appian, Bell. Civ.* 4, 4 §14 βοῦς φωνήν ἀφήκεν ἀνθρώπου; *schol.* on *Apollon. Rhod.* 2, 1146 ὁ κριὸς ἀνθρωπίνῃ χρησάμενος φωνῇ; *Philo, Op. M.* 156); *Dg* 5:1.—OBetz, *TW IX*, 272-302: φωνή and related words. *M-M. B.* 1248; 1260.

φῶς, φωτός, τό (trag.+ [in *Hom.* φάος or φόως; *inscr., pap., LXX, En., Philo, Joseph., Test. 12 Patr., Sib. Or.;* loanw. in rabb.) *light*.

1. *lit.*—a. *gener.* (*opp.* σκότος, as Job 18:18; *En.* 104, 8; *PGM* 5, 101; 7, 262; 13, 335) 2 Cor 4:6 (cf. Gen 1:3ff); 6:14; *Papias* 3. Not present at night J 11:10. λευκὸς ὡς τὸ φ. Mt 17:2. νεφέλη φωτός *a bright cloud vs.* 5 v.l. Of

the light of the sun (φ. ἡλίου: **Dio Chrys.** 57[74], 20 fr. **Eur.**, Hippol. 617; **Ael. Aristid.** 45, 29 K.=8 p. 95 D,) Rv 22:5b; of a wondrous star **IEph** 19:2a, b. Of lamp-light (Jer 25:10) Lk 8:16; 11:33 P75 et al.; J 5:35 (symbol.); Rv 18:23; 22:5a. Light fr. a supernatural source (**Ael. Aristid.** 49, 46 K.=p. 500, 17 D. ἐγένετο φῶς παρὰ τῆς Ἰσίδος; Marinus, Vi. Procli 23: a halo of light around **Proclus'** head moves the beholder to προσκύνησις): an angel Ac 12:7; 2 Cor 11:14 (here ἄγγελος φωτός [cf. **IQS** 3, 20] is a messenger of the world of light in contrast to Satan); of Paul's conversion experience Ac 9:3; 22:6 (both w. ἐκ τοῦ οὐρανοῦ, as **X.**, Cyr. 4, 2, 15; **Dio Chrys.** 11[12], 29), 9, 11; 26:13 (οὐρανόθεν); the heavenly city Rv 21:24, S. 2 below.—Symbolic expressions: ἐν τῷ φωτί *in the open, publicly* (φ. of 'the open' **X.**, Ages. 9, 1.—Opp. ἐν τῇ σκοτίᾳ) Mt 10:27; Lk 12:3 (Proverbia Aesopi 104 P.: ἅπερ ἐν νυκτὶ καλύπτεται, ταῦτα εἰς φῶς λαληθέντα. . .). Of an evil-doer it is said that μισεῖ τὸ φῶς καὶ οὐκ ἔρξεται πρὸς τὸ φῶς J 3:20 (cf. **Eur.**, Iph. T. 1026 κλεπτῶν γὰρ ἡ νύξ, τῆς δ' ἀληθείας τὸ φῶς; **Plut.**, Mor. 82B, Contra Volupt. in **Stob.**, Anthol. 3, 6, 33 vol. III 299 H.; **Philo**, De Jos. 68, Spec. Leg. 1, 319-23; **Test. Napht.** 2:10).

b. by metonymy—**a.** that which gives light, *light* (-bearer): torch, lamp, lantern, etc. (**X.**, Hell. 5, 1, 8 φῶς ἔχειν; **Musaeus** v. 224 of the λύχνος. **Pl.**, **Plut.**, **Ant.** 26, 6, Pelop. 12, 3 al.; **Lucian**, Philops. 31) Ac 16:29. The fire, which furnishes both light and heat (**X.**, Hell. 6, 2, 29, Cyr. 7, 5, 27; 1 Macc 12:29) Mk 14:54 (GWBuchanan, **ET** 68, '56, 27); Lk 22:56. Heavenly bodies (**Manetho** 6, 146 sun and moon δύο φῶτα; *likew.* **Dio Chrys.** 23[40], 38; **Ptolem.**, Apotel. 2, 13, 8; 3, 3, 3; 3, 5, 3 al. τὰ φ.=constellations; **Vett. Val.** index II p. 384; **PGM** 13, 400; Ps 135:7; Jer 4:23): God is the πατήρ τῶν φώτων Js 1:17 (cf. Apoc. of Moses 36; 38); the sun as τὸ φῶς τοῦ κόσμου τούτου J 11:9 (Macrobius, Saturnal. 1, 23, 21 ἡλιε παντοκράτορ. . . κόσμου φῶς. Cf. Ps.-**Demosth.** 60, 24). Of the eye as an organ of light (**Eur.**, Cycl. 633 φῶς Κύκλωπος) Mt 6:23; Lk 11:35.

β. that which is illuminated by light: πᾶν τὸ φανερούμενον φῶς ἐστίν *everything that becomes visible is (=stands in the) light* Eph 5:14.

2. The passages in the central portion of 1a above show that light is the element and sphere of the Divine (**Ael. Aristid.** 28, 114 K.=49 p. 528 D.: τοῦ θεοῦ φῶς; **Sib. Or.** 3, 787 ἀθάνατον φ.). God is called φῶς οἰκῶν ἀπρόσιτον 1 Ti 6:16 (**Plut.**, Pericl. 39, 2 the gods dwell in τὸν τόπον ἀσάλετον φῶτι καθαρωτάτῳ περιλαμπόμενον, Mor. 567F: the divine φωνή proceeds fr. a φῶς μέγα that suddenly shines forth), or it is said of him that he is ἐν τῷ φωτί 1J 1:7b. In fact, he is described as light pure and simple ὁ θεὸς φῶς ἐστίν vs. 5 (**Philo**, Somn. 1, 75.—OSchaefer, **StKr** 105, '33, 467-76). Cf. **Dg** 9:6. *Likew.* the Divine Redeemer in the Fourth Gospel J 1:7-9, cf. 1J 2:8 (FAuer, Wie ist J 1:9 zu verstehen?: **ThGl** 28, '36, 397-407); 12:35a, b, 36a, b (on divinity as light cf. **RHCharles**, The Book of **Enoch** '12, 71 f; **GPWetter**, Phos (ΦΩΣ) '15. On this MDibelius, Die Vorstellung v. göttl. Licht: Deutsche Literaturzeitung 36, '15, 1469-83 and MPNilsson, **GGA** '16, 49ff; **FJDölger**, Die Sonne der Gerechtigkeit '18, Sol Salutis '20; **WBousset**, Kyrios Christos '21, 173; 174, 2 and 3; **HJonas**, Gnosis u. spätantiker Geist I '34; **Dodd** 133-6; 183-7 al.; **ERGoodenough**, By Light, Light: The Mystic Gospel of Hellenistic Judaism '35; **RBultmann**, Z. Gesch. der Lichtsymbolik im Altertum: Philol. 97, '48, 1-36; **IQH** 4, 6; 18, 29; **BGU** 597, 33 [I AD]). He calls himself τὸ φῶς τοῦ κόσμου 8:12a; 9:5; 12:46; cf. 3:19a (**Wetter**, 'Ich bin das Licht der Welt': Beiträge zur Religionswissenschaft I 2, '14, 171ff), and is called τὸ φῶς τῶν ἀνθρώπων 1:4 (**Ael. Aristid.** 45, 33 K.=8 p. 97 D.: Serapis as κοινὸν ἅπασιν ἀνθρώποις φῶς; hymn to Anubis fr. Kios [WPeek, D. Isishymnus v. Andros '30, p. 139] 1. 7: Isis as φῶς πᾶσι βροτοῖσι), and his very being is light and life (ζωή 2αα and β; cf. **JPWeisengoff**, **CBQ** 8, '46, 448-51) 1:4. Cf. also vs. 5; 3:19b, 21; Lk 2:32 (Jesus is a φῶς εἰς ἀποκάλυψιν ἐθνῶν).-**FJDölger**, Lumen Christi: Antike u. Christentum V 1, '35, 1-43. The martyr καθαρὸν φῶς λαμβάνει *receives the pure light* of heaven **IRo** 6:2. This brings us to

3. the fig. **mng.**—**a.** light, that illuminates the spirit and soul of man, is **gener.** the element in which the redeemed person lives, rich in blessings without and within (**En.** 5, 6 σωτηρία, φῶς ἀγαθόν; 8 φ. καὶ χάρις); of Messianic salvation, the gospel, etc. (**opp.** σκοτία, σκότος) Mt 4:16a, b (Is 9:1a, b; cf. **Lucian**, Nigr. 4 ἔχαιρον ὥσπερ ἐκ ζοφεροῦ ἀέρος ἐς μέγα φῶς ἀναβλέπων); Ac 26:18; Eph 5:13; Col 1:12; 1 Pt 2:9; B 3:4 (Is 58:8); 1 Cl 16:12 (Is 53:11); 36:2; 59:2; 2 Cl 1:4. τὸ φῶς τῆς ζωῆς (cf. **IQS** 3, 7) J 8:12b. τὸ φῶς τὸ ἀληθινόν (saying of Pythagoreans: Wiener Stud. 8, 1886 p. 280 no. 118 in contrast to σκότος) 1J 2:8, as J 1:9. φῶς καταγγέλλειν Ac 26:23. To be filled w. Christian truth means ἐν τῷ φωτί περιπατεῖν 1J 1:7a, εἶναι 2:9, μένειν vs. 10. Such person are called υἱοὶ τοῦ φωτός Lk 16:8; J 12:36c (cf. **IQS** 1, 9 et passim); 1 Th 5:5; τέκνα φωτός Eph 5:8b (**EGSelwyn**, 1 Pt '46, 375-82; **KGKuhn**, **NTS** 7, '61, 339; **IQS** 3, 20; 5, 9; 5, 10); τέκνα φωτὸς ἀληθείας **IPhld** 2:1 (**Porphy.**, Ep. ad Marcellam 20 φῶς τοῦ θεοῦ τῆς ἀληθείας; **Simplicius** p. 88, 3; 138, 30 Düb. τὸ τῆς ἀληθείας φῶς). They put on τὰ ὅπλα τοῦ φωτός Ro 13:12, travel the ὁδὸς τοῦ φωτός B 18:1; 19:1, 12, and produce the καρπὸς τοῦ φωτός Eph 5:9.

b. bearers or bringers of this kind of light (φῶς of persons: **Od.** 16, 23; **Anacr.** 124 Bergk φάος Ἑλλήνων; **Pind.**, Isthm. 2, 17; **trag.**; **Biogr.** p. 453 **Hippocr.** as ἀστήρ and φῶς of the healing art; **Dit.**, **Syll.** 3 1238, 2 [c. 160 AD] Φήγυλλα, τὸ φῶς τῆς οἰκίας) Is 49:6 φῶς ἐθνῶν is referred to Paul and Barnabas Ac 13:47, and to Christ B 14:8; cf. 14:7 (Is 42:6) and s. 2 above. The Jew considers himself a φῶς τῶν ἐν σκότει Ro 2:19. Jesus' disciples are τὸ φῶς τοῦ κόσμου Mt 5:14; cf. vs. 16.—On Is 49:6 s. **HMorlinsky**, The 75th Anniv. Vol. of the Jewish Quarterly Review '67, 409-28.

c. by metonymy, the one who is illuminated or filled w. such light, or who stands in it Eph 5:8a (s. 1b above).—On the dualism of light and darkness, etc., cf. the newly discovered Hebr. texts in the Dead Sea scrolls: **KGKuhn**, **ZThK** 47, '50, 192-211; **WHBrownlee**, Excerpts fr. the **Transl.** of the Dead Sea Manuals of Discipline: Bull. of the Amer. Schools of Oriental Research no. 121, '51, 8-13; **HPreisker**, **ThLZ** 77, '52, 673-8; **CGHowie**, The Cosmic Struggle: Interpretation 8, '54, 206-17.—**ChMugler**, Dictionnaire historique de la terminologie optique des Grecs '64; **HConzelmann**, **TW** IX, 302-409: φῶς and related words. **M-M. B.** 60.*

φωστήρ, ἦρος ὁ—1. *light-giving body*, **esp.** of heavenly bodies, **specif. star** (**Heliod.** 2, 24, 6; **Vett. Val.** 104, 30;

105, 7; **Herm. Wr.** 496, 2 **Sc.** [the sun]; **Anth. Pal.** 15, 17, 3 [Christian]; **PGM** 13, 298; **Fluchtaf.** 5, 23; **Gen** 1:14, 16; **Wsd** 13:2; **Sir** 43:7; **Sib. Or.** 3, 88; **Test. Levi** 14:3, **Jud.** 25:2) **Phil** 2:15 (cf. **Da** 12:3; **En.** 104, 2).—2. *splendor, radiance* (**Anth. Pal.** 11, 359, 7; 1 **Esdr** 8:76) **Rv** 21:11. **M-M.***

φωσφόρος, ὄν bearing or giving light (**Eur.**+; **pap.**, **Philo**); **subst.** ὁ φ. *the morning star*, Venus (**Eur.**, **Ion** 1157; **Ps.-Pla.**, **Tim. Locr.** 96E; 97A; **Plut.**, **Mor.** 430A; 601A; 889A **al.**; **Cicero**, **Nat. Deor.** 2, 20; **Vett. Val.** 236, 6; **Sib. Or.** 5, 516) **fig.** 2 **Pt** 1:19. **JBoehmer**, **ZNW** 22, '23, 228-33; **FBoll**, **Stern Glaube u. Sterndeutung** 4 '31, 47f.—**FJDölger**, **Antike u. Christentum V** 1, '35, 1ff interprets the 'light-bearer' to mean the sun (this **mng.** of φ. in **Nicetas Eugen.** 1, 87; 3, 21; 5, 258 **Hercher**); cf. **HWindisch ad loc.** **M-M.***

φωταγωγός, ὄν (so in **Lucian et al.**; **PGM** 5, 190; φωταγωγία in **Vett. Val.** 301, 22; **PGM** 4, 955; φωταγωγέω in **Celsus** 2, 71) *light-bringing, light-giving* ἄγγελοι φ. *light-bringing angels* who are set over the way of light **B** 18:1.*

φωτεινός ἡ, ὄν (**X.**+; **Sir** 17:31; 23:19, both **comp.**) *shining, bright, radiant* νεφέλη φ. *a bright cloud* indicating the presence of God **Mt** 17:5 (cf. **X.**, **Mem.** 4, 3, 4 ἡλιος φ.). **AP** 3:7 of the radiant garments of the angels.—**Opp.** σκοτεινός (**X.**, **Mem.** 3, 10, 1; **En.** 22, 2) *illuminated, full of light* (**Artem.** 1, 64 βαλανεῖα φωτεινά; 2, 36) **Mt** 6:22; **Lk** 11:34, 36a, b. **M-M.***

φωτίζω (**Aristot.**+; **LXX**; **En.** 5, 8; **Philo**, **Joseph.**, **Test. 12 Patr.**) **fut.** φωτίσω (1 **Cor** 4:5; **Rv** 22:5) and φωτιῶ (**Rv** 22:5 v.l.; **Test. Levi** 4:3); cf. **Thackeray** 228f; 1 **aor.** ἐφώτισα. **Pass.** **pf.** **ptc.** πεφωτισμένος; 1 **aor.** ἐφωτίσθην.

1. **intr.** (**Aristot.**; **Theophr.**; **Plut.**, **Num.** 4, 9; 8, 2; **Sir** 42:16; **Philo**, **Dec.** 49) *shine* of God (**Ps** 75:5) ἐπὶ τινα upon someone **Rv** 22:5.

2. **trans.**—**a. lit.** *give light to, light (up), illuminate* (**Aristarchus** of **Samos** [III BC] p. 358, 20 **al.** **TLHeath** ['13]; **Diod. S.** 3, 48, 4 of the sun ἀκτίσι τὸν κόσμον; **Galen** XIX p. 174 K.; **PGM** 3, 152; 4, 2345; **Fluchtaf.** 4, 14; 2 **Esdr** 19 [Neh 9]: 12, 19 τὴν ὁδὸν) τινά someone **Lk** 11:36; **Rv** 22:5 **t.r.**; τὴν πόλιν **Rv** 21:23. **Pass.** (**Anaximander** in **Diog. L.** 2, 1 ἀπὸ ἡλίου; **Plut.**, **Mor.** 1120E; **Diog. L.** 7, 144 the whole earth ὑπ' αὐτοῦ [the sun] φωτίζεσθαι) 18:1.

b. fig., of heavenly light (φῶς 2; 3) that is granted the 'enlightened one' (cf. the prayer **PGM** 4, 990, that calls upon the μέγιστος θεός as τὸν τὰ πάντα φωτίζοντα καὶ διαυγάζοντα τῇ ὑδρία δυνάμει τὸν σύμπαντα κόσμον; **Herm. Wr.** 1, 32 the inspired one prays to his god for δύναμις and χάρις: ἵνα φωτίσω τοὺς ἐν ἀγνοίᾳ. **S.** also 13, 18; 19 τὸ πᾶν τὸ ἐν ἡμῖν σῶξε ζωὴν, φώτιζε φῶς, πνευμάτιζε θεέ; **Philo**, **Fuga** and **Test. Benj.** 6:4 τ. ψυχῇ; **Sextus** 97.—**GA**nrich, *Das antike Mysterienwesen* 1894, 125f; **GWobbermin**, *Religionsgesch. Studien* 1896, 155ff; **Rtzst.**, *Mysterienrel.* 3 '27, 44; 264; 292) *enlighten, give light to, shed light upon* τὸ φῶς τὸ ἀληθινὸν (i.e. Christ, the heavenly Redeemer) φωτίζει πάντα ἄνθρωπον **J** 1:9 (**s. Hdb. ad loc.** and **s.v. φῶς** 2.—For the combination **w. φῶς**: **Cleomedes** [II AD] 2, 4 p. 188, 18 **HZiegler** τὸ φῶς τὸ φωτίζον αὐτόν; **Proclus** on **Pla.**, **Cratyl.** p. 103, 28 **Pasqu.**) φωτίσαι πάντας **Eph** 3:9 **t.r.** (**perh.** in the sense 'instruct', cf. 4 **Km** 17:27f). God is implored to grant πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας 1:18 (φωτίζειν ὀφθαλμοὺς: 2 **Esdr** [Ezra] 9:8; **Ps** 18:9; **Bar** 1:12). The Roman church is πεφωτισμένη ἐν θελήματι (i.e. of God) **IRo inscr.** οἱ ἅπαξ φωτισθέντες **Hb** 6:4; cf. 10:32.

c. bring to light, reveal τὶ *some*th. (**Polyb.** 22, 5, 10; **Epict.** 1, 4, 31 τὴν ἀλήθειαν; **Plut.**, **Mor.** 902C; **Jos.**, **Ant.** 8, 143 the hidden **mng.** of the riddle; **pass.**, **Lucian**, **Calum.** 32) τὰ κρυπτὰ τοῦ σκότους *that which is hidden in the dark* 1 **Cor** 4:5. φ. ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου *bring life and immortality to light through the gospel* 2 **Ti** 1:10. **Abs.**, **foll.** by **indir.** question φωτίσαι τίς ἡ οἰκονομία τοῦ μυστηρίου *to make clear what the plan of the mystery is* **Eph** 3:9. **M-M.***

φωτισμός, οὗ, ὅ,—1. *illumination, enlightenment, light* (**Strato** of **Lamps.** [300 BC] **fgm.** 76 **Wehrli** '50; **Petosiris**, **fgm.** 121. 178 τῆς σελήνης; **Sext. Emp.**, **Math.** 10, 224 ἐξ ἡλίου; **Plut.**, **Mor.** 929D; 931A; **PMich.** 149, 3; 33 [II AD]; **Ps** 26:1; 43:4; **Job** 3:9; **Philo**, **Somn.** 1, 53) **symbol.** (**Test. Levi** 14:4 τὸ φῶς τοῦ νόμου. . . εἰς φωτισμὸν παντὸς ἀνθρώπου) εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ *so that they do not see the light of the gospel of the glory of Christ* 2 **Cor** 4:4.

2. *bringing to light, revealing* (φωτίζω 2c) πρὸς φωτισμὸν τῆς γνώσεως **vs.** 6 (but for other possibilities **s.** the commentaries. Cf. also **Herm. Wr.** 10, 21 τὸ τῆς γνώσεως φῶς; 7, 2a). **M-M.***

X

χαίρω *impf.* ἔχαιρον; *fut.* χαρήσομαι (BI-D. §77; Mlt.-H. 264); 2 *aor. (pass.)* ἐχάρην (Hom.+; *inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.*).

1. *rejoice, be glad opp.* κλαίειν J 16:20; Ro 12:15a, b (Damasc., Vi. Isid. 284 χαρίεις πρὸς τοὺς χαρίεντας); 1 Cor 7:30a, b. *Opp.* λύπην ἔχειν J 16:22. *W.* ἀγαλλιᾶσθαι (Hab 3:18) Mt 5:12; 1 Pt 4:13b; *cf.* Rv 19:7. *W.* εὐφραίνεσθαι (Jo 2:23 *al.* in LXX) Lk 15:32; Rv 11:10. *W.* σκιρτᾶν Lk 6:23. *W. acc.* of the inner obj. (BI-D. §153, 1 *w. app.*; Rob. 477) *χ.* χαρὰν μεγάλην *be very glad* (Jon 4:6) Mt 2:10. *τῇ χαρᾷ ᾗ* (by attraction for ἦν) χαίρομεν 1 Th 3:9. Also χαρᾷ *χ.*, which *prob.* betrays the *infl.* of the OT (Is 66:10), J 3:29 (BI-D. §198, 6; Rob. 531; 550). The *ptc.* is used *w.* other verbs *with joy, gladly* (Appian, Bell. Civ. 4, 40 §169 ἄπιθι χαίρων; 3 Km 8, 66; Eutecnius 4 p. 43, 7 ἄπεισι χαίρουσα; *Laud. Therap.* 12 χαίρων ἐστέλλετο) ὑπέδεξάτο αὐτον χαίρων Lk 19:6; *cf. vs. 37; 15:5; Ac 5:41; 8:39.*—The *obj.* of or reason for the joy is denoted in *var.* ways: by a *prep.* χαίρειν ἐπὶ τινι *rejoice over someone or someth.* (Soph.+; *X.*, Cyr. 8, 4, 12, Mem. 2, 6, 35; *Pla.*, Leg. 5p. 729D; *Diod. S.* 1, 25, 2; *Plut.*, Mor. 87E; 1088E; *BGU* 531 I, 4 [I AD]; *POxy.* 41, 17; Tob 13:15a, b; Pr 2:14; 24:19; Bar 4:33; *Jos., Ant.* 1, 294; 3, 32) Mt 18:13; Lk 1:14; 13:17; Ac 15:31; Ro 16:19; 1 Cor 13:6; 16:17; 2 Cor 7:13; Rv 11:10; *Hs* 5, 2, 5 and 11; 8, 1, 17; 8, 5, 1 and 6; *Dg* 11:5. Also διὰ *w. acc.* (Appian, Bell. Civ. 4, 102 §428; *Ep. Arist.* 42) J 3:29 (11:15 it is the *ὅτι*-clause that gives the reason, and διὸ ὑμᾶς is *for your sakes=in your interest*); 1 Th 3:9. ἐν τινι (Soph., Trach. 1118; *Pla.*, Rep. 10 p. 603C; *En.* 104, 13) ἐν τούτῳ *over that* Phil 1:18a (for other *mngs.* of ἐν *s.* below). περί τινας *in someth.* (*Pla.*, Ep. 2 p. 310E) 1 Cl 65:1. ἵνα μὴ λύπην σχῶ ἀφ' ὧν ἔδει με χαίρειν (either ἀπὸ τούτων ἀφ' ὧν or ἀπὸ τούτων οἷς) 2 Cor 2:3. *W. dat.* of the *pers. Papias* 2:3. The reason or object is given by ὅτι (Lucian, Charon 17; Ex 4:31) Lk 10:20b; J 11:15 (*s.* above); 14:28; 2 Cor 7:9, 16; Phil 4:10; 2J 4. *χ.* ἐν τούτῳ ὅτι Lk 10:20a. *χ.* ὅταν 2 Cor 13:9. *χ.* . . γάρ Phil 1:18b (19). The reason or *obj.* is expressed by a *ptc.* (*X.*, Cyr. 1, 5, 12; *Pla.*, Rep. 5 p. 458A; *Dio Chrys.* 22[39], 1 *al.*; *PGM* 4, 1212 χαίρεις τοὺς σοὺς σφύζων; 1611). ἰδόντες τὸν ἀστέρα ἐχάρησαν Mt 2:10; *cf.* Lk 23:8; J 20:20; Ac 11:23; Phil 2:28; *Hv* 3, 12, 3; *Hs* 5, 2, 10; 5, 3, 3; 9, 11, 7. ἀκούσαντες ἐχάρησαν *they were delighted by what they heard* Mk 14:11; *cf.* Ac 13:48.—1 Cl 33:7; *Dg* 5:16. If χαίρειν is also in the *ptc.*, καί comes *betw.* the two participles: χαίρων καὶ βλέπων (*and*) *it is with joy that I see* Col 2:5. ἐχάρην ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων *I was glad when brethren came and testified* 3J 3.—τῇ ἐλπίδι χαίρ. Ro 12:12 is not 'rejoice over the hope' (the *dat.* stands in this *mng.* *X.*, Mem. 1, 5, 4; Theopompus [IV BC]: 115 *fig.* 114 *Jac.*; *Epict.*, App. D, 3 [p. 479 Sch.] ἀρετῇ *χ.*; *Iambl.*, Vi. Pyth. 28, 137 οἷς ὁ θεὸς *χ.*; Pr 17:19), but rather *rejoice in hope* or *filled with hope* (BI-D. §196 *app.*). τὸ ἐφ' ὑμῖν χαίρω *as far as you are concerned, I am glad* Ro 16:19 *t.r.* In the majority of cases in our *lit.* ἐν does not introduce the cause of the joy (*s.* above): χαίρω ἐν τοῖς παθήμασιν *I rejoice in the midst of* (though *because of* is also *poss.*) (the) suffering (*s.*) Col 1:24 (the Engl. 'in' conveys both ideas). χαίρ. ἐν κυρίῳ Phil 3:1; 4:4a, 10 (the imperatives in 3:1; 4:4a, b are *transl. good-bye* [so Hom.+]) by Gdspd., *cf.* Probs. 174f; this would class them under 2a below). *Abs.* Lk 22:5; J 4:36; 8:56 (EbNestle, Abraham Rejoiced: ET 20, '09, 477; JHMoulton, 'Abraham Rejoiced': *ibid.* 523-8); 2 Cor 6:10; 7:7; 13:11; Phil 2:17f; 4:4b (*s.* Gdspd. above); 1 Th 5:16; 1 Pt 4:13a; *cf.* b; GP 6:23; *Hv* 3, 3, 2f; *Hs* 1:11; 8, 1, 16.—On the rare *mid.* χαιρόμενος Ac 3:8 D *cf.* Mlt. 161 *w.* note 1; BI-D. §307.

2. used as a formula of greeting—a. as a form of address, *oft.* on meeting people (Hom.+; *loanw.* in *rabb.*) χαῖρε, χαίρετε *welcome, good day, hail (to you), I am glad to see you, somet. (e.g. Hermas)=how do you do?* or even the *colloq. hello*: Mt 26:49; 27:29; 28:9 (here *perh. specif. good morning* [Lucian, Pro Lapsu inter Salutandum 1 τὸ ἐωθινὸν. . . χαίρειν; also scholia p. 234, 13 Rabe; *Cass. Dio* 69, 18; *Nicetas Eugen.* 2, 31 H.; so Gdspd., Probs. 45f; he translates Lk 1:28 and the 2 J and H passages in the same way); Mk 15:18; Lk 1:28 (Ps.-Callisth. 1, 4, 2 Nectanebos says to Olympia upon entering her room: χαίροις Μακεδόνων βασιλεία); J 19:3 (on the sarcastic greeting as king *cf.* *Diod. S.* 34+35, *fgm.* 2, 8f [Eunus]); *Hv* 1, 1, 4; 1, 2, 2a, b; 4, 2, 2a, b. χαίρειν τινὶ λέγειν *greet someone, bid someone the time of day* (Epict. 3, 22, 64) 2 J 10f.—On the *poss.* sense *farewell, good-bye* for Phil 3:1; 4:4 *s.* 1 above, end.

b. elliptically at the beginning of a letter (*X.*, Cyr. 4, 5, 27; *Theocr.* 14, 1; *Plut.*, Ages. 21, 10=Mor. 213A; *Aelian*, V. H. 1, 25; *Jos., Vi.* 217; 365; *pap.* [Wilcken, *Chrest.* 477-82; HLietzmann, Griech. *Pap.*: Kl. T. 142, '10; StWitkowski, Epistulae Privatae Graecae 2 '11; GMilligan, Selections fr. the Gk. Pap. 2 '11]; *LXX.—BI-D.* §389; 480, 5; *Rob.* 944; 1093. GAGerhard, Untersuchungen zur Gesch. des griech. Briefes, Diss. Heidelb. '03, Philol. 64, '05, 27-65; FZiemann, De Epistularum Graecarum Formulism Sollemnibus: Diss. Philol. Halenses XVIII 4, '11; PWendland, Die urchristl. Literaturformen 2, 3 '12, 411-17 [*suppl.* 15: Formalien des Briefes]; WSchubart, Einführung in die Papyruskunde '18; *Dssm.*, LO 116ff=LAE 146ff [*lit.*]; FXJExler, The Form of the Ancient Gk. Letter '23; ORoller, D. Formular d. paul. Briefe '33; RLArcher, The Ep. Form in the NT: ET 63, '51f, 296-8) τοῖς ἀδελφοῖς. . . χαίρειν *greetings to the brethren* Ac 15:23; *cf.* 23:26; Js 1:1. Ign. uses the common formula πλεῖστα χαίρειν (πολύς III 2a) I Eph *inscr.*; IMg *inscr.*; ITr *inscr.*; I Ro *inscr.*; ISm *inscr.*; IPol *inscr.*—The introduction to B is unique: χαίρετε, υἱοὶ καὶ θυγατέρες, ἐν ὀνόματι κυρίου, ἐν εἰρήνῃ 1:1.—HConzelmann, TW IX 350-404: χαίρω, χάρις, εὐχαριστία *et al.* M-M.*

χάλασα, ης, ῆ (Hom.+; *LXX, En., Philo*) *hail* Rv 8:7 (*w.* fire as Ex 9:23-8); 11:19 (lightning, thunder and hail as a divine manifestation as *Jos., Ant.* 6, 92; *cf.* *Sib. Or.* 3, 691); 16:21a, b (for the extraordinary size *cf.* *Diod. S.* 19, 45, 2 *χ.* ἄπιστος τὸ μέγεθος, a single hailstone weighed a mina [*approx.* a pound] or more. The hail caused houses to

collapse and killed people: *Jos.*, *Ant.* 2, 305; deadly hail on the wicked as *Ctesias*, *Pers.* 25); *hailstone* *Hm* 11:20. *M-M*.*

χαλάω fut. χαλάσω; 1 aor. ἐχάλασα, pass. ἐχάλασθην (*Pind.*, *Aeschyl.*; *PLond.* 131*, 12; *LXX*, *Philo*) *let down* τὶ *someh.* (*Apollon. Rhod.* 2, 1267; *Jer* 45:6) τὸν κράββατον *let down the pallet* (through the roof) *Mk* 2:4 (see s.v. *στέγη*). τὰ δίκτυα *let down the nets* into the water (cf. *Alciph.* 1, 1, 4) *Lk* 5:4f. As a nautical t.t. τὸ σκευός (q.v. 1a) *Ac* 27:17. τὴν σκάφην εἰς τὴν θάλασσαν vs. 30 (χαλ. εἰς as *Jos.*, *Bell.* 1, 657; *Test. Jos.* 1:4). τινὰ *someone* (*Jer* 45:6) ἐν σπυρίδι *in a hamper* *Ac* 9:25; pass. 2 *Cor* 11:33 (cf. the escape in *Plut.*, *Aemil. Paul.* 26, 2). *M-M*.*

Χαλδαῖος, ου, ὁ (*Hdt.*+, both as a name for an inhabitant of *Χαλδαία* and as a designation for astrologers and interpreters of dreams; *Philo*, *Joseph.*, *Test. Napht.*, *Sib. Or.*) *Chaldaean*, name of a Semitic nation. γῆ Χαλδαίων (*Jer* 24:5) *land of the Chaldeans*, as the home of Abraham (*Gen* 11:28, 31; 15:7; in these passages: [ἡ] χώρα [τῶν] *X.*) *Ac* 7:4.*

χαλεπός, ἡ, ὄν (*Hom.*+, *inscr.*, *pap.*, *LXX*, *Philo*; *Jos.*, *Ant.* 4, 1 βίος, 13, 422 νόσος) *hard, difficult* καιροὶ χ. *hard times, times of stress* 2 *Ti* 3:1. Of words that are hard to bear and penetrate deeply (*Hes.*, *Works* 332; *Dio Chrys.* 49[66], 19) *Hv* 1, 4, 2 (w. σκληρός). Of men (*Od.* 1, 198; *Chio*, *Ep.* 15, 1f; *Dit.*, *Syll.* 3 780, 31; *Ep. Arist.* 289; *Jos.*, *Ant.* 15, 98) *hard to deal with, violent, dangerous* *Mt* 8:28. Of animals (*Pla.*, *Polit.* 274B; *Ps.*-*X.*, *Cyneg.* 10, 23; *Dio Chrys.* 5, 5) *B* 4:5 (comp.). In the sense *bad, evil* (*Cebes* 6, 2 of the πόμα of Ἀπάτη) τὰ ἔργα τοῦ ἀγγέλου τῆς πονηρίας χ. ἐστὶ *the deeds of the angel of wickedness are evil* *Hm* 6, 2, 10.—*Subst.* τὰ χ. (*that which is*) *evil* (*X.*, *Mem.* 2, 1, 23; *POxy.* 1242, 36) *MPol* 11:1 (opp. τὰ δίκαια). ἀρχὴ πάντων χαλεπῶν φιλαργυρία *Pol* 4:1 (cf. 1 *Tim* 6:10). *M-M*. *B.* 651.*

χαλιναγωγέω fut. χαλιναγωγήσω; 1 aor. ἐχαλιναγόγησα *guide with a bit and bridle, hold in check* (*Rhet. Gr.* I 425, 19 ἵππον) *fig. bridle, hold in check* (*Lucian*, *Tyrannic.* 4 τὰς τῶν ἡδονῶν ὀρέξεις, *Salt.* 70 πάθη; *Poll.* 1, 215) τὶ *someh.* γλῶσσαν *Js* 1:26 (cf. *Philo*, *Somn.* 2, 165). τὸ σῶμα 3:2 (of the horse also *Philo*, *Op. M.* 86). τὴν ἐπιθυμίαν *Hm* 12, 1, 1. ἐαυτὸν ἀπὸ τινος *restrain oneself from someh.* *Pol* 5:3. *M-M*.*

χαλινός, οὔ, ὁ (*Hom.*+, *PSI* 543, 50 [III BC]; *LXX*; *Jos.*, *Ant.* 18, 320; *loanw.* in *rabb.*) *bit, bridle* *Js* 3:3 (cf. *Theognis* 551 ἵπποις ἔμβαλλε χαλινούς; *Soph.*, *Antig.* 477; *X.*, *Res Equ.* 6, 7 ἵνα τὸν χ. ὀρθῶς ἐμβάλῃ; *Philo*, *Agr.* 94; cf. the *Plut.* quot. s.v. *πηδάλιον*); *Rv* 14:20. *M-M*.*

χαλινόω (*X.*+) *bridle, hold in check* (*Theophr.* et al.; *Ps.*-*Phoc.* 57 ὀργήν) *Js* 1:26 *B*.*

χάλιξ, ικος, ὁ (*Thu.*, *Aristoph.*+, *pap.*, *LXX*) *small, sharp stone, gravel* *AP* 15:30.*

χαλκεύς, έως, ὁ (*Hom.*+, *inscr.*, *pap.*, *LXX*) *coppersmith, then gener. (black) smith, metal-worker* (*Aristot.*, *Poet.* 25 χαλκεύς τοὺς τὸν σίδηρον ἐργαζομένους; *Gen* 4:22; 2 *Ch* 24:12 χαλκεῖς σιδήρου) 2 *Ti* 4:14; *Hv* 1, 3, 2; making idols *Dg* 2:3. *M-M*. *B.* 606.*

χαλκεύω pf. pass. ptc. κεχαλκευμένος (*Hom.*+, 1 *Km* 13:20; *Jos.*, *C. Ap.* 2, 242) *forge, first bronze, then metal gener.* (*Jos.*, *Bell.* 7, 429a golden lamp) *Dg* 2:2f.*

χαλκηδών, όνος, ὁ *the chalcedony, a precious stone* (λίθος ὁ χαλκηδόνιος; *Les lapidaires Grecs* ed. *MCh-ERuelle* 1898 p. 175; 187; 191) *Rv* 21:19. The stones designated by this term in modern times (agate, onyx, carnelian, etc.) are known by other names in ancient writers. On the other hand *Pliny* (*H.N.* 37, 7, 92ff) calls a kind of emerald and of jasper Chalcedonian. It is uncertain what is meant by the term in *Rv*.—*S.* the *lit.* s.v. *ἀμέθυστος*.*

χαλκίον, ου, τό (*copper*) *vessel, kettle* (*Aristoph.* in *Pollux* 10, 109; *X.*, *Oec.* 8, 19; *IG* I2 393; *UPZ* 120, 7 [II BC]; *PFay.* 95, 11 [II AD]; *PTebt.* 406, 21; 1 *Km* 2:14; 1 *Esdr* 1:13) *Mk* 7:4. *M-M*. *B.* 342.*

χαλκολίβανον, ου, τό (as a *neut.* in *Suidas*, *Oecumenius*) or χαλκολίβανος, ου, ὁ (so the Coptic version and *Ausonius* [in *Salmasius*, *Exerc. ad Solin.* p. 810A], *perh.* even *fem.*: *FRehkopf*, *JoachJeremias-Festschr.*, '70, 216); *someh.* like *gold ore*, or *fine brass* or *bronze* (cf. the χαλκός, ὃν τοῦ χρυσοῦ κρείττον' ἔλεγον *Jos.*, *Ant.* 7, 106) *Rv* 1:15; 2:18. Name of a metal or an alloy, the exact nature of which is unknown (since the word is found nowhere independent of *Rv*). *Suidas* defines it s.v. χαλκολιβ.: εἶδος ἡλεκτροῦ τιμιώτερον χρυσοῦ. ἐστὶ δὲ τὸ ἡλεκτρον ἀλλότυπον χρυσίον μεμιγμένον ὑέλω καὶ λιθείᾳ (cf. on ἡλεκτρ. *Ezk* 1:27 and *Pliny*, *H.N.* 33, 4 where ἡλ. is a natural alloy of gold and silver). The Old Latin versions *transl.* the word 'aurichalcum' or 'orichalcum' (cf. *Vergil*, *Aen.* 12, 87 and *Servius*' observation on it). The Syrian version and *Arethas* consider it to be a metal *fr.* *Lebanon* (=Libanon in *Gk.*, *Lat.*, et al.)—*Cf.* the *comm.* by Bousset, *HBSwete* ('07), *RHCharles*, *Zahn*, *ELohmeyer*, *WHadorn*, *E-Ballo* (3 '33) on *Rv* 1:15; also *PDiergart*, *Philol.* 64, '05, 150-3.*

χαλκός, οὔ, ὁ (*Hom.*+, *inscr.*, *pap.*, *LXX*; *Ep. Arist.* 119; *Philo*) *copper, brass, bronze*—1. the metal itself (*Jos.*, *Ant.* 8, 76w. gold and silver) *Rv* 18:12. As a material (w. others) for making idols *PK* 2 p. 14, 14; *Dg* 2:2.

2. anything that is made of it: (*loanw.* in *rabb.* in the sense 'kettle') an idol of brass 2 *Cl* 1:6. χαλκός ἡχῶν *a noisy (brass) gong* 1 *Cor* 13:1 (cf. ἡχέω; also *HRiesenfeld*, *Coniect. Neot.* XII '48, 50-3). *Copper coin, small change*

(Lucian, Syr. Dea 29 w. gold and silver money), also simply *money* (Epicharmus in Pollux [who rejects this usage] 9, 90; Artem. 5, 82; PHib. 66, 4 [III BC]; PTebt. 79, 8; Sb 4369 II, 26; EpJer 34) Mt 10:9; Mk 6:8; 12:41. M-M. B. 611f.*

χαλκοῦς, ἦ, οὖν (trag., X., Pla.+; inscr., pap., LXX; Test. Levi 6:1. Contracted fr. χάλκεος, which is found Hom.+; inscr., but rare in pap. and LXX [Thackeray p. 173]; Rv 9:20 v.l. [BI-D. §45 app.; Mlt.-H. 121; 347]. Both forms in Joseph. [Schmidt 491f]) made of copper, brass, or bronze w. χρυσοῦς, ἀργυροῦς Rv 9:20. Gates πύλη χαλκῆ (Diod. S. 2, 8, 7; 2, 9, 3; 17, 71, 6. Similarly Ps.-Aristot., De Mundo 6, 8 θύραις χαλκαῖς) B 11:4 (cf. Is 45:2). Of the bronze serpent of Moses 12:6 (Num 21:9; Philo). M-M., -εος.*

χαμαί adv.—1. on the ground (Hom.+; pap.; Jdth 12:15; 14:18; Jos., Ant. 7, 133) Hv 4, 1, 9; s 2:3f (ρίπτω 2); 9, 11, 7; on the (level) ground (in contrast to ‘on the rock and the gate’) s 9, 14, 4.

2. to (or on in the same sense) the ground (for χαμαῖζε as early as Hom.; Dionys. Hal. 4, 56, 3; Plut., Marc. 13, 7, Sulla 28, 14; Lucian, Dial. Mort. 20, 2; PLeipz. 40 II, 22; III, 2; Job 1:20; Jos., Ant. 20, 89; Sib. Or. 3, 685; loanw. in rabb.) J 9:6; 18:6; Hm 11:20. M-M.*

Χανάαν, ἡ indecl. (Σ) ; Gen 11:31 al.; Philo, Test. 12 Patr.—In Joseph. Χαναναία, ας [Ant. 1, 186]) Canaan, in our lit. (i.e. Ac) the land west of the Jordan, where the patriarchs lived Ac 7:11 (w. Egypt), which God gave to the Hebrews upon their escape fr. Egypt 13:19 (γῆ X.).—FStähelin, Der Name Kanaan: JWackernagel-Festschr. ’23 150-3.*

Χαναναῖος, α, ον (Γ) ; Gen 12:6; 13:7 al. Cf. Philo, Joseph., Test. 12 Patr.; Sib. Or. 13, 56) belonging to the land and people of Canaan, Canaanite γυνή Χαναναία a Canaanite woman fr. the region of Tyre and Sidon Mt 15:22 (the parall. Mk 7:26 has Συροφοινίκισσα, q.v.).—KBornhäuser, Pastoralblätter 67, ’25, 249-53. M-M.*

χαρά, ἄς, ἡ (trag., Pla.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.) joy.

1. lit. Gal 5:22. Opp. λύπη (X., Hell. 7, 1, 32; Philo, Abr. 151; Test. Jud. 25:4) J 16:20f; 2 Cor 2:3; Hb 12:11. Opp. κατήφεια Js 4:9. W. ἀγαλλίασις Lk 1:14; 1 Cl 63:2; MPol 18:2. χαρά μεγάλη (Jon 4:6; Jos., Ant. 12, 91) Mt 28:8; Lk 24:52; Ac 15:3. πολλή χ. (BGU 1141, 3 [I BC] μετά πολλῆς χαρᾶς) 8:8; Phlm 7. πᾶσα χ. (Sb 991, 6 μετά πάσης χαρᾶς) Ro 15:13; Phil 2:29; Js 1:2.—W. prep. ἀπό τῆς χαρᾶς (BI-D. §210, 1; Rob. 580) for joy Lk 24:41; Ac 12:14; ἀπό τῆς χαρᾶς αὐτοῦ in his joy Mt 13:44. ἐν χαρᾷ Ro 15:32; IEph inscr.; MPol 18:2. μετά χαρᾶς (X., Hiero 1, 25; Polyb. 21, 34, 12 v.l.; Diod. S. 16, 79, 4; Plut., Mor. 1095B; Jos., Ant. 8, 124; LXX) with joy Mt 13:20; 28:8; Mk 4:16; Lk 8:13; 10:17; 24:52 (Jos., Ant. 11, 67 ὥδευον μετά χ. [to Jerus.]); Phil 1:4; Col 1:11; Hb 10:34; 13:17; 1 Cl 65:1; Hv 1, 3, 4.—W. subjective gen. J 15:11b (cf. ibid. α ἡ χ. ἡ ἐμή); 16:22 (Lycon [III BC] fgm. 20 Wehrli ’52: τὴν ἀληθινὴν χαρὰν τῆς ψυχῆς τέλος ἔλεγεν εἶναι=he designated the true joy of the soul as the goal); 2 Cor 1:24; 7:13; 8:2. W. gen. to denote the origin of the joy χ. τῆς πίστεως joy that comes from faith Phil 1:25. χ. πνεύματος ἁγίου 1 Th 1:6; also χ. ἐν πνεύματι ἁγίῳ Ro 14:17. Used w. verbs: χαρῆναι χαρὰν μεγάλην be filled with intense joy Mt 2:10. Cf. 1 Th 3:9 (χαίρω 1) χαρᾷ χαίρειν (χαίρω 1) J 3:29a (foll. by διὰ τι at someth.). ἀγαλλιᾶσθαι χαρᾷ 1 Pt 1:8. ἔχειν χαρὰν have joy, feel pleased 2 Cor 1:15 v.l.; Phlm 7; 3J 4; differently Hs 1:10 (have joy accompanying it). χαρὰν λαμβάνειν experience joy Hv 3, 13, 2. χαρὰν ποιεῖν τινι give someone joy Ac 15:3. χαρὰν τινι παρέχειν 1 Cl 63:2. πληροῦν τινα χαρᾶς fill someone with joy (Jos., Bell. 3, 28) Ro 15:13; pass. πληροῦσθαι χαρᾶς (Diod. S. 3, 17, 3 τέκνα. . . πεπληρωμένα χαρᾶς; περὶ ὕψους 7, 2 ψυχὴ πληροῦται χαρᾶς; Ep. Arist. 261; Philo, Mos. 1, 177; Jos., Ant. 15, 421) Ac 13:52; 2 Ti 1:4; Dg 10:3. Also χαρᾶς ἐμπν(μ)πλασθαι (cf. Philo, Det. Pot. Ins. 123; Jos., Ant. 3, 99) MPol 12:1. χαρᾷ ὑπερπερισσεύεσθαι 2 Cor 7:4. πᾶσαν χαρὰν ἠγεῖσθαι Js 1:2 (ἠγέομαι 2). ἔσται χαρά σοι Lk 1:14; without the dat. there will be joy Lk 15:7 (χ. ἐπὶ w. dat. as Jos., Ant. 7, 252); also γίνεται χαρά (Tob 11:18 S) vs. 10, cf. Ac 8:8. χαρᾶς εἶναι (qualitative gen.) be pleasant Hb 12:11. χαρὰ ὅτι joy that J 16:21.—Ign. provides χαρά w. adjectives to set it off: ἄμωμος IEph inscr.; IMg 7:1. αἰώνιος κ. παράμωμος IPhld inscr.—The Johannine lit. places emphasis on joy as brought to the highest degree (πληρόω 3) ἡ χαρά ἡ ἐμή πεπλήρωται J 3:29b; cf. 15:11b; 16:24; 17:13; 1J 1:4; 2J 12. Cf. also the act. πληρώσατέ μου τὴν χαρὰν Phil 2:2.—As v.l. for χάρις 2 Cor 1:15.

2. metonymically—a. the person or thing that causes joy, (the object of) joy of persons Phil 4:1 (EPeterson, Nuntius 4, ’50, 27f); 1 Th 2:19f. Of an event that will call forth joy εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην Lk 2:10.

b. a state of joyfulness (Nicol. Dam.: 90 fgm. 52 p. 354, 3 Jac. οἱ ἀκούοντες ἐν χαρᾷ ἦσαν) εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου Mt 25:21, 23 (so BWeiss; Jülicher, Gleichn. 475; Zahn, JWeiss, OHoltzmann; but s. c below). Of Christ ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρόν Hb 12:2 (πρόκειμαι 2).

c. festive dinner, banquet (cf. Dalman, Worte 96; Billerb. I 879; 972) so perh. Mt 25:21, 23 (but would this have been intelligible to Greeks? S. 2b above).—EGGulin, Die Freude im NT I (Jesus, early church, Paul) ’32; II (John’s gosp.) ’36; Bultmann on J 17:13; PJBernadicou, Joy in the Gospel of Lk, Diss. Rome, ’70. M-M. B. 1102.**

χάραγμα, ατος, τό (Soph.+)—1. a mark or stamp engraved, etched, branded, cut, imprinted (Anth. Pal. 6, 63, 6; 7, 220, 2; Anacreontea 27, 2 Preisendanz πυρός brands on horses; BGU 453, 8; PGrenf. II 50a, 3 [both II AD, brands on animals]. For stamps on documents: P Rainer 4, 37; PLond. 277, 20; Sb 5231, 11; 5247, 34; 5275, 11 [all I AD]. The impression on coins: Plut., Ages. 15, 8, Lys. 16, 4, Mor. 211B al.; POxy. 144, 6) in Rv of the mark of the Antichrist, which his adherents bear on hand or forehead (for the subj.-matter cf. 3 Macc 2:29; UvWilamowitz, Her. 34, 1899, 634f; HLilliebörn, Über relig. Signierung in d. Antike; mit e. Exkurs über Rv, Diss. Upps. ’33); 13:16; 14:9; 20:4. τὸ χάρ. τοῦ θηρίου 15:2 t.r.; 16:2; 19:20. τὸ χάρ. τοῦ ὀνόματος αὐτοῦ 14:11. τὸ χάρ. τὸ ὄνομα τοῦ θηρίου

ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ 13:17.-Dssm., NB 68-75 (BS 240-7), LO 289f (LAE 341); JYsebaert, Gk. Baptismal Terminology, '62, esp. 196-204.

2. *thing formed, image* in the representative arts χάρ. τέχνης *an image formed by art* Ac 17:29 (CIG 6208 Φοῖβον χαράττειν). UWilckens, TW IX, 405-7. M-M.*

χαρακώ 1 aor. ἐχαράκωσα; pf. pass. ptc. κεχαρακωμένος *fence in (with stakes)* (Aeschin. 3, 140; Plut., Cleom. 20, 1; POxy. 729, 23 [II AD]; Jer 39:2) τὴν *some* a vineyard Hs 5, 2, 2f; 5, 4, 1. Pass. 5, 2, 5 (cf. Is 5:2, where the verb prob. means 'provide w. stakes [for individual vines]', a sense which is excluded for H by s 5, 5, 3 [cf. συγκρατέω]).*

χαρακτήρ, ἥρος, ὁ (Aeschyl., Hdt.+; inscr., pap., LXX, Ep. Arist., Philo; Jos., Ant. 13, 322; Test. Sim. 5:4 ['copy' of the Book of Enoch]; loanw. in rabb.).

1. *impress, reproduction, representation*—a. of the impression on coins (Eur., El. 559; Aristot., Pol 1, 6, Oec. 2; Diod. S. 17, 66, 2; Dit., Or. 339, 45; symbol. Polyb. 18, 34, 7; Philo, Plant. 18) symbol. IMg 5:2a, b.

b. *fig.*, of God ἄνθρωπον ἐπλασεν τῆς ἑαυτοῦ εἰκόνης χαρακτήρα *he formed man as reproduction of his own form* (s. εἰκών 2) 1 Cl 33:4 (cf. Dit., Or. 383, 60 of a picture χ. μορφῆς ἐμῆς; 404, 25; Philo, Det. Pot. Ins. 83 calls the soul τύπον τινὰ καὶ χαρακτήρα θείας δυνάμεως). Christ is χαρ. τῆς ὑποστάσεως αὐτοῦ *an exact representation of his* (=God's) nature Hb 1:3 (ὑπόστασις 1).

2. *characteristic trait or manner, distinctive mark* (Hdt.+; Diod. S. 1, 91, 7; Dionys. Hal., Ad Pomp. 3, 16; 2 Macc 4:10) ἐν ἀποστολικῷ χαρακτήρι *in apostolic fashion* of an epistolary greeting ITr inscr.

3. *outward appearance, form* εὐειδέσταται τῷ χαρακτήρι *extraordinarily beautiful in appearance* Hs 9, 9, 5.—JGeffcken, Character: ET 21, '10, 426f; AKörte, Her. 64, '29, 69-86 (semantic history).—UWilckens, TW IX, 407-12. M-M.*

χαράκωσις, εως, ἡ (Lycurg. Or. §44 p. 153; Plut., Mar. 7, 4; Dt 20:20) *fencing in* (s. χαράκω) a vineyard Hs 5, 2, 3.*

χάραξ, ακος, ὁ (Thu., Aristoph.+; inscr., pap., LXX) *stake*—1. pl. of the stakes used in fencing a vineyard (cf. χαράκω and s. BGU 830, 5 [I AD]) Hs 5, 4, 1; 5, 5, 3 (the χάρακες are oft. the stakes which support vines and other plants: Thu. 3, 70, 4; Aristoph., Ach. 986, Vesp. 1291; Theophr., H. Pl. 2, 1, 2; Plut., Mor. 4c; Lucian, Philops. 11; BGU 1122, 17 [I BC]).

2. *sing. palisade* (Philo Mech. 82, 34; Polyb. 1, 80, 11; 3, 45, 5; Plut., Aemil. 17, 5, Marcell. 18, 2, Sulla 17, 5; 28, 3 al.; Arrian, Exp. Alex. 2, 19, 5 Roos; Ep. Arist. 139; Jos., Vi. 214; Dit., Syll. 3 363, 1 [297 BC]; Is 37:33; Ezk 4:2; 26:8) Lk 19:43 (Theophil. Com. [IV BC], fgm. 9 K. ἐν χάρακι καὶ παρεμβολῇ). M-M.*

χαρήσομαι s. χαίρω.

χαρίζομαι (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.; Sib. Or. 7, 14) mid. dep.: fut. χαρίσομαι Ro 8:32 (also Lucian, D. Mor. 9, 1; Jos., Ant. 2, 28; for Att. χαριοῦμαι); 1 aor. ἐχαρίσαμην; pf. κεχαρίσμαι. Pass., w. pass. sense: 1 aor. ἐχαρίσθην Ac 3:14; 1 Cor 2:12; Phil 1:29; 1 fut. χαρισθήσομαι Phlm 22.

1. *give freely or graciously as a favor*, of God (so Ael. Aristid. 39, 3 K.=18 p. 409 D.; Herm. Wr. 12, 12; 16, 5 and p. 462, 30; 490, 9; 35; 492, 11 Sc.; 3 Macc 5:11; Ep. Arist. 196; Test. Sim. 4:6; Jos., Ant. 3, 87; 4, 317) τινί τι *some* to someone (Appian, Bell. Civ. 1. 79 §360 χαρίζεσθαι τινι τὴν σωτηρίαν; Paus. 6, 18, 4 χαρίσασθαι μοι τήνδε ὦ βασιλεῦ τὴν χάριν) Ro 8:32; Phil 2:9; 2 Cl 1:4; Hs 9, 28, 6; D 10:3. This is also the place for Gal 3:18 if τὴν κληρονομίαν is to be supplied fr. the context (but s. 3 below). τυφλοῖς ἐχαρίσατο βλέπειν *to the blind he granted the power of sight* Lk 7:21; t.r. has τὸ βλέπειν (cf. Plut., Mor. 609A; 2 Macc 3:31, 33). ὁ χαρισάμενος ὑμῖν τοιοῦτον ἐπίσκοπον κεκτήσθαι *the one who (by his favor) granted you to obtain such a bishop* IEph 1:3. Pass. 1 Cor 2:12. ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ πάσχειν *you have (graciously) been granted the privilege of suffering for Christ* Phil 1:29.—χ. τινά τινι *give or grant someone to someone* (Semonides 7, 93f D.2: Zeus χαρίζειται τινά τινι=Z. grants one [i.e., a good wife] to someone) κεχαρίσται σοι ὁ θεὸς πάντας τοὺς πλέοντας μετὰ σου *God has given you all those who are sailing with you, i.e. at your request he has granted them safety fr. deadly danger* Ac 27:24. The one who is 'given' escapes death or further imprisonment by being handed over to those who wish him freed ἡτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν Ac 3:14. Cf. Phlm 22 (Diod. S. 13, 59, 3 ἐχαρίσατο αὐτῷ τοὺς συγγενεῖς=he granted him his [captured] relatives [and set them free]; Plut., C. Gracch. 4, 3 χ. τὸν Ὀκτάβιον τῇ μητρὶ; PFlor. 61, 61 [I AD] cited s.v. ὄχλος 1, end; Jos., Vi. 355.—On the 'giving' of Barabbas s. J Merkel, Die Begnadigung am Passahfeste: ZNW 6, '05, 293-316). On the other hand, the giving of a man to those who wish him ill results in harm to him (cf. Jos., Vi. 53) οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι Ac 25:11; cf. vs. 16 (without dat., which is easily supplied; the t.r. adds εἰς ἀπώλειαν to it). Ign. rejects every attempt of others to save his life, because he wishes to leave the world and be with God, and martyrdom opens the way for this: τὸν τοῦ θεοῦ θέλοντα εἶναι κόσμῳ μὴ χαρίσῃσθε *do not give to the world the one who wishes to belong to God* I Ro 6:2.—The payment of a sum of money which is owed (Ps.-Aeschin., Ep. 12, 14; Philo, Spec. Leg. 2, 39 τὰ δάνεια) Lk 7:42f is dispensed with, cancelled; this forms a transition to sense

2. *give=remit, forgive, pardon* (Dionys. Hal. 5, 4, 3; Jos., Ant. 6, 144 ἁμαρτήματα χαρίζεσθαι) w. dat. of the pers. and acc. of the thing χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα Col 2:13; cf. 2 Cor 2:10a; 12:13. W. dat. of the pers. alone Eph 4:32a, b; Col 3:13a, b (Plut., Mor. 488A χαίρειν τῷ χαρίζεσθαι μᾶλλον αὐτοῖς ἢ τῷ νικᾶν).

W. acc. of the thing alone 2 Cor 2:10b, c. Abs. (cf. Ep. Arist. 215) 2 Cor 2:7.

3. χ. τινι *show oneself to be gracious to someone* (Diod. S. 14, 11, 1; Appian, Bell. Civ. 2, 112 §467; Dit., Syll.3 354, 4f βουλόμενος χαρίζεσθαι τῷ δήμῳ; Jos., Ant. 17, 222; Eunap. p. 77 Boiss.) Gal 3:18 (s. 1 above). M-M. B. 1174.*

χάριν acc. of χάρις, used as a prep. (Bl-D. §160; Rob. 488) and (Bl-D. §216, 1 w. app.; Rob. 647) w. the gen. (Hom.+; inscr., pap., LXX); almost always after the word it governs; before it (a tendency in H. Gk: Dit., Syll.3 index p. 619b; PTeht. 44, 8 [114 BC]; 410, 4 [16 AD]; PGiess. 98, 1 [II AD]. The LXX also has it predom. before: Johannessohn 244, 3) only 1J 3:12; for the sake of, on behalf of, on account of.

1. indicating the goal (cf. Hes., Works 709 ψεύδεσθαι γλώσσης χάριν) τῶν παραβάσεων χάριν for the sake of transgressions, i.e. to bring them about Gal 3:19. αἰσχροῦ κέρδους χ. Tit 1:11. Cf. 1 Ti 5:14; Jd 16; 1 Cl 7:4. τούτου χάριν for this purpose (Appian, Bell. Civ. 4, 89 §375) Tit 1:5. οὗ χάριν (Appian, Iber. 54 §230; PFlor. 99, 9 [I/II AD]) Dg 11:3.

2. indicating the reason χάριν τίνος ἔσφαξεν αὐτόν; for what reason (=why) did he kill him? 1J 3:12. οὗ χάριν for this reason, therefore (Philo, Op. M. 44) Lk 7:47 (JCGregg, οὗ χάριν [Lk 7:47]: ET 37, '26, 525f). τίνος χάριν; for what reason? why? (Polyb. 2, 42, 1; 3, 9, 1; UPZ 5, 42; 6, 29; Ep. Arist. 254; Jos., C. Ap. 2, 263) 1 Cl 31:2.—The τούτου χάριν (X., Mem. 1, 2, 54; Plut., Mor. 146E; Dit., Syll.3 888, 70f; BGU 884, 14; 1 Macc 12:45; Jos., Ant. 4, 197) of Eph 3:1, 14 may be classed under 1 or 2. M-M.**

χάρις, ιτος, ἡ (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.) acc. quite predom. χάριν, but χάριτα Ac 24:27; 25:9 v.l.; Jd 4 and pl. χάριτας Ac 24:27 t.r.; 1 Cl 23:1 (Eur., Hel. 1378; Hdt. 6, 41; X., Hell. 3, 5, 16; inscr., pap.; Zech 4:7; 6:14; Ep. Arist. 272, pl. 230.-Bl-D. §47, 3 w. app.; W-S. §9, 7; Mayser 271f; Thackeray 150; Helbing 40f; Mlt.-H. 132.—It seems that χάρις is not always clearly differentiated in mng. fr. χαρά; Apollodorus [II BC]: 244 fgm. 90 Jac. says in the second book περὶ θεῶν: κληθῆναι δὲ αὐτὰς ἀπὸ μὲν τ. χαρᾶς Χάριτας, καὶ γὰρ πολλάκις. . . οἱ ποιηταὶ τ. χάριν χαρὰν καλοῦσιν).

1. *graciousness, attractiveness* (Hom.+; Jos., Ant. 2, 231) of speech (Demosth. 51, 9; Ps.-Demetr. [I AD], Eloc. §127; 133; 135 al.; Eccl 10:12; Sir 21:16; Jos., Ant. 18, 208) οἱ λόγοι τῆς χάριτος (gen. of quality) the gracious words Lk 4:22. ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι Col 4:6 (cf. Plut., Mor. 514F χάριν τινὰ παρασκευάζοντες ἀλλήλοῖς, ὥσπερ ἀλσὶ τοῖς λόγοις ἐφηδύνουσι τὴν διατριβήν; cf. further Halmqvist, Plut. u. das NT '46, 121f; Epict. 3, 22, 90). τὸ πρόσωπον αὐτοῦ χάριτος ἐπληροῦτο MPol 12:1 can also be placed here in case χάρις means nothing more than graciousness (s. 4 below).

2. *favor, grace, gracious care or help, goodwill*—a. act., that which one grants to another, the action of one who volunteers to do *some*th. to which he is not bound χάρις θεοῦ ἦν ἐπ' αὐτό Lk 2:40. ἡ χάρις τοῦ θεοῦ Ac 11:2 D; 14:26. τοῦ κυρίου 15:40.—Esp. of the gracious intention of God (cf. χ. in relation to God Apollon. Rhod. 3, 1005 σοὶ θεόθεν χάρις ἔσεται; Dio Chrys. 80[30], 40 χ. τῶν θεῶν; Ael. Aristid. 13 p. 320 D.; 53 p. 620; Sextus 436b; likew. in LXX, Philo, Joseph.; Sib. Or. 4, 46=189; 5, 330; Ezek. Trag. in Euseb., Pr. Ev. 9, 29, 12.—χ. to denote the gracious dispensations of the emperor: Dit., Or. 669, 44 [I AD]; BGU 19 I, 21 [II AD] χάρ. τοῦ θεοῦ Αὐτοκράτορος; 1085 II, 4) and of Christ, who give (undeserved) gifts to men; God: δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι Ro 3:24. Cf. 5:15a, 20f; 6:1; 11:5 (ἐκλογή 1), 6a, b, c; Gal 1:15 (διὰ III 1e); Eph 1:6f (KGKuhn, NTS 7, '61, 337 [reff. to Qumran lit.]); 2:5, 7, 8; cf. Pol 1:3; 2 Th 1:12; 2:16; 2 Ti 1:9; Tit 2:11 (ἡ χάρ. τοῦ θεοῦ σωτήριος; cf. Dibelius, Hdb. exc. after Tit 2:14); 3:7; Hb 2:9 (χωρὶς 2αα); 4:16a; 1 Cl 50:3; ISm 9:2; IPol 7:3. κατὰ χάριν as a favor, out of goodwill (schol. on Soph., Oed. Col. 1751 p. 468 Papag.) Ro 4:4 (opp. κατὰ ὀφείλημα), 16.—The grace or favor of Christ: διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ πιστεύομεν σωθῆναι Ac 15:11. Cf. Ro 5:15b; 2 Cor 8:9; 1 Ti 1:14; IPhl 8:1.

b. pass., that which one experiences fr. another (Arrian, Anab. Alex. 3, 26, 4) χάριν ἔχειν have favor 3J 4 v.l. πρὸς τινὰ with someone=win his respect Ac 2:47; παρὰ τινι (Appian, Bell. Civ. 2, 89 §376) Hm 10, 3, 1, cf. 5, 1, 5. εὐρεῖν χάριν παρὰ τινι (Philo, Leg. All. 3, 77, end) Lk 1:30; Hs 5, 2, 10; ἐνώπιόν τινος Ac 7:46; ἐν τοῖς μέλλουσι μετανοεῖν among those who are about to repent Hm 12, 3, 3. Ἰησοῦς προέκοπτεν χάριτι παρὰ θεῶ καὶ ἀνθρώποις Lk 2:52. Cf. Ac 4:33; 7:10 (ἐναντίον Φαραῶ); Hb 4:16b.—ποία ὑμῖν χάρις ἐστίν; what credit is that to you? Lk 6:32-4; s. D 1:3; 2 Cl 13:4. Cf. 1 Cor 9:16 v.l. In these passages the mng. comes close to reward (s. Wetter [below] 209ff w. reff.).—Also by metonymy that which brings someone (God's) favor 1 Pt 2:19, 20.

c. In Christian epistolary lit. fr. the time of Paul χάρις is found w. the sense (divine) grace or favor in fixed formulas at the beginning and end of letters (Zahn on Gal 1:3; vDobschütz on 1 Th 1:1; ELohmeyer, ZNW 26, '27, 158ff; APujol, De Salut. Apost. 'Gratia vobis et pax': Verb. Dom. 12, '32, 38-40; 76-82; WFoerster, TW II '34, 409ff; Gdspd., Probs. 141 f. S. also the lit. s.v. χαίρω 2b). At the beginning of a letter χάρις ὑμῖν καὶ εἰρήνη (w. εἴη to be supplied) Ro 1:7; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; Phil 1:2; Col 1:2; 1 Th 1:1; 2 Th 1:2; Phlm 3; Rv 1: 4; without ὑμῖν Tit 1:4. χάρις ὑμῖν καὶ εἰρήνη πληθυνθεῖ 1 Pt 1:2; 2 Pt 1:2; 1 Cl inscr. χάρις, ἔλεος, εἰρήνη 1 Ti 1:2; 2 Ti 1:2; 2J 3.—At the end ἡ χάρις (τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ etc.) μεθ' ὑμῶν (or μετὰ πάντων ὑμῶν etc.) Ro 16:20, 24 (only in t.r.); 1 Cor 16:23; 2 Cor 13:13; Gal 6:18; Eph 6:24; Phil 4:23; Col 4:18; 1 Th 5:28; 2 Th 3:18; 1 Ti 6:21; 2 Ti 4:22; Tit 3:15; Phlm 25; Hb 13:25; Rv 22:21; 1 Cl 65:2. ὁ κύριος τῆς δόξης καὶ πάσης χάριτος μετὰ τοῦ πνεύματος ὑμῶν B 21:9. χάρις ὑμῖν, ἔλεος, εἰρήνη, ὑπομονὴ διὰ παντός ISm 12:2. ἔρρωσθε ἐν χάριτι θεοῦ 13:2.

3. *practical application of goodwill, a (sign of) favor, gracious deed or gift, benefaction*—a. on the part of men (X., Symp. 8, 36, Ages. 4, 3; Appian, Bell. Civ. 1, 49 §213; Dionys. Hal. 2, 15, 4) χάριν (-ιτα) καταθέσθαι τινί (κατατίθημι 2) Ac 24:27; 25:9. αὐτεῖσθαι χάριν 25:3 (in these passages from Ac χ. approaches the mng. favor, which one does for another. Cf. Appian, Bell. Civ. 1, 108 §506 ἐς χάριν Σύλλα=as a favor to Sulla). ἵνα δευτέραν

χάριν σχῆτε *that you might have a second proof of my goodwill* 2 Cor 1:15 (unless χάρις here means *delight* [so in poetry, Pind., but also Pla., Isocr.; L-S-J lex. s.v. χάρις IV. Cf. also the quot. fr. Apollodorus at the beg. of the present entry, and the fact that χαρά is v.l. in 2 Cor 1:15]; in that case δευτέρα means *double*). Of the collection for Jerusalem (cf. Appian, Bell. Civ. 3, 42 §173 χάριτας λαμβάνειν=receive gifts) 1 Cor 16:3; 2 Cor 8:4, 6f, 19. Cf. B 21:7.—Eph 4:29 may suggest a demonstration of human favor (cf. Plut., Mor. 514E χάριν παρασκευάζοντες ἀλλήλοις), but a ref. to the means by which divine grace is mediated is not to be ruled out (s. b below).

b. on the part of God and Christ; the context will show whether the emphasis is upon the *possession of divine grace* as a source of blessings for the believer, or upon a *store of grace* that is dispensed, or a *state of grace* (i.e. standing in God's favor) that is brought about, or a *deed of grace* wrought by God in Christ, or a *work of grace* that grows fr. more to more. God is called ὁ θεὸς πάσης χάριτος 1 Pt 5:10; cf. B 21:9.—χάριν διδόναι τινί (Anacr. 110 Diehl; Appian, Ital. 5 §10): without a dat. Js 4:6a. ταπεινοῖς δίδωσι χάριν (Pr 3:34) Js 4:6b; 1 Pt 5:5; 1 Cl 30:2. The Logos is πλῆρης χάριτος J 1:14. Those who belong to him receive of the fulness of his grace, χάριν ἀντὶ χάριτος vs. 16 (ἀντὶ 2). Cf. vs. 17. τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν *this state of grace in which we stand* Ro 5:2.—5:17; 1 Cor 1:4; 2 Cor 4:15 (the work of grace in conversion; cf. Ac 11:23); 6:1; Gal 1:6 (by Christ's deed of grace); 2:21; 5:4; Col 1:6; 2 Ti 2:1; Hb 12:15; 13:9; 1 Pt 1:10, 13; 3:7 (συνκληρονόμοι χάριτος ζωῆς *fellow-heirs of the gracious gift that is life*); 5:12; 2 Pt 3:18; Jd 4; IPHld 11:1; ISm 6:2. The Christians stand ὑπὸ χάριν *under God's gracious will* as expressed in the act of redemption Ro 6:14f, or they come ὑπὸ τὸν ζυγὸν τῆς χάριτος αὐτοῦ 1 Cl 16:17 (ζυγός 1). The preaching of salvation is τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ Ac 20:24 or ὁ λόγος τῆς χάριτος αὐτοῦ (=τοῦ κυρίου) 14:3; 20:32. Even the good news of the gospel can be called ἡ χάρις τοῦ θεοῦ 13:43; cf. 18:27; MPol 2:3. τὸ πνεῦμα τῆς χάριτος *the Spirit from or through whom grace is given* Hb 10:29 (AWArgyle, Grace and the Covenant: ET 60, '48/'49, 26f).—Pl. favors (Diod. S. 3, 2, 4; 3, 73, 6; Sb 8139, 4[inscr. of I BC] of Isis; Jos., C. Ap. 2, 190) 1 Cl 23:1.—Nelson Glueck, Das Wort chesed im atl. Sprachgebr. als menschl. u. göttl. gemeinschaftsgemässe Verhaltungsweise '27.

4. of exceptional effects produced by divine grace, above and beyond those usu. experienced by Christians (inscr. μεγάλοι χάριτες τοῦ θεοῦ: FCumont, Syria 7, '26, 347ff), in the churches of Macedonia 2 Cor 8:1 and Corinth 9:14; cf. vs. 8. The martyr is in full possession of divine grace ISm 11:1. Paul knows that through the χάρις of God he has been called to be an apostle, and that he has been fitted out w. the powers and capabilities requisite for this office fr. the same source: Ro 1:5; 12:3; 15:15; 1 Cor 3:10; 15:10a, b (for the subject matter cf. Polyb. 12, 12b, 3 αὐτὸν [Alex. the Great] ὑπὸ τοῦ δαιμονίου τετευχέναι τούτων ὧν ἔτυχεν=whatever he has received he has received from the god. [For this reason he does not deserve any divine honors.]); 2 Cor 12:9; Gal 2:9; Eph 3:2, 7f; Phil 1:7.—The χάρις of God manifests itself in various χαρίσματα: Ro 12:6; Eph 4:7; 1 Pt 4:10. This brings us to a number of passages in which χάρις is evidently to be understood in a very concrete sense. It is hardly to be differentiated fr. δύναμις (θεοῦ) or fr. γνώσις or δόξα (q.v. 1a. On this subj. s. Wetter [below] p. 94ff; esp. 130ff; pap. in the GLumbroso-Festschr. '25, 212ff: χάρις, δύναμις, πνεῦμα w. essentially the same mng.; PGM 4, 2438; 3165; Herm. Wr. 1, 32). οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ 2 Cor 1:12. οὐκ ἐγὼ δὲ ἀλλὰ ἡ χάρις τοῦ θεοῦ σὺν ἐμοί 1 Cor 15:10c. αὐξάνετε ἐν χάριτι καὶ γνώσει τοῦ κυρίου 2 Pt 3:18. Cf. 1 Cl 55:3; B 1:2 (τῆς δωρεᾶς πνευματικῆς χάρις). Stephen is said to be πλήρης χάριτος καὶ δυνάμεως Ac 6:8. Divine power fills the martyr's face w. a radiant glow MPol 12:1 (but s. 1 above). As the typical quality of the age to come, contrasted w. the κόσμος D 10:6.

5. thanks, gratitude (exx. fr. later times: Diod. S. 11, 71, 4 [χάριτες=proofs of gratitude]; Appian, Syr. 3, 12; 13. Cf. Wetter [below] p. 206f) χάριν ἔχειν τινί *be grateful to someone* (Eur., Hec. 767; X., An. 2, 5, 14; Pla., Phil. 54D; PLeipz. 104, 14 [I BC] χάριν σοι ἔχω) foll. by ὅτι (Epict. 3, 5, 10; Jos., C. Ap. 1, 270; 2, 49) Lk 17:9 (ERiggenbach, NKZ 34, '23, 439-43); mostly of gratitude to God or Christ; χάρις in our lit. as a whole, in the sense *gratitude*, refers to what we owe the Deity (class.; inscr., pap., LXX; Jos., Ant. 7, 208) χάριν ἔχω τῷ θεῷ (POxy. 113, 13 [II AD] χάριν ἔχω θεοῖς πᾶσιν.—Epict. 4, 7, 9) 2 Ti 1:3; foll. by ὅτι *because* 1 Ti 1:12 (Herm. Wr. 6, 4 κάγω χάριν ἔχω τῷ θεῷ. . . , ὅτι; Jos., Ant. 4, 316); χάριν ἔχειν ἐπὶ τινί *be grateful for someth.* Phlm 7 t.r. (to men). ἔχωμεν χάριν *let us be thankful* (to God) Hb 12:28 (the reason for it is given by the preceding ptc. παραλαμβάνοντες). Elliptically (BI-D. §128, 6 w. app.; cf. Rob. 1201f) χάρις (ἔστω) τῷ θεῷ (X., Oec. 8, 16 πολλὴ χάρις τοῖς θεοῖς; Epict. 4, 4, 7 χάρις τῷ θεῷ; BGU 843, 6 [I/II AD] χάρις τοῖς θεοῖς al. in pap. since III BC.—Philo, Rer. Div. Her. 309) Ro 7:25; MPol 3:1. Foll. by ὅτι (X., An. 3, 3, 14 τοῖς θεοῖς χάρις ὅτι; PFay. 124, 16 τοῖς θεοῖς ἔστιν χάρις ὅτι; Epict. 4, 5, 9) Ro 6:17. Foll. by ἐπὶ τινί *for someth.* (UPZ 108, 30 [99 BC]) 2 Cor 9:15. The reason for the thanks is given in the ptc. agreeing w. τῷ θεῷ 2:14; 8:16; 1 Cor 15:57 (cf. Jos., Ant. 6, 145; Philo, Somn. 2, 213). *Thankfulness* (Appian, Bell. Civ. 3, 15 §51 πρὸς τινα=toward someone) χάριτι in *thankfulness* 10:30. So prob. also ἐν τῇ χάριτι in a *thankful spirit* Col 3:16 (Dibelius, Hdb. ad loc.). S. εὐχαριστέω, end. Also PSchubert, Form and Function of the Pauline Thanksgivings '39.—OLOew, Χάρις, Diss., Marburg '08; GPWetter, Charis '13; AvHarnack, Sanftmut, Huld u. Demut in der alten Kirche: JKaftan-Festschr. '20, 113ff; NBonwetsch, Zur Geschichte des Begriffs Gnade in der alten Kirche: Harnack-Festgabe '21, 93-101; EDBurton, Gal ICC '21, 423f; WTWhitley, The Doctrine of Grace '32; JMoffatt, Grace in the NT '31; RWinkler, D. Gnade im NT: Ztschr. f. syst. Theol. 10, '33, 642-80; RHomann, D. Gnade in d. syn. Ev.: ibid. 328-48; J Wobbe, D. Charisgedanke b. Pls '32; RBultmann, Theologie des NT '48, 283-310 (Paul); PRousselot, La Grâce d'après St. Jean et d'après St. Paul: Rech de Sc rel 18, '28, 87-108. Also Christent u. Wissensch. 8, '32, 402-30; JAMontgomery, Hebrew Hesed and Gk. Charis: HTR 32, '39, 97-102; Dodd 61f; TFTorrance, The Doctrine of Grace in the Apost. Fathers, '48; JERenié, Studia Anselmiana 27f, '51, 340-50; CRSmith, The Bible Doctrine of Grace, '56; EEFlack, The Concept of Grace in Bibl. Thought: Bibl. Studies in Memory of HCalleman, ed. Myers, '60, 137-54; DJDoughty, NTS 19, '73, 163-80. M-M. B. 1166.**

χάρισμα, ατος, τό *a gift (freely and graciously given), a favor bestowed* (Sir 7:33 v.l.; 38:30 v.l.; Theod. Ps

30:22; Philo, Leg. All. 3, 78 [twice] δωρεὰ καὶ εὐεργεσία καὶ χάρισμα θεοῦ; Sib. Or. 2, 54 θεοῦ χ.—Alciph. 3, 17, 4 [it is quite poss. that this comes fr. Attic comedy: Kock III p. 677]; BGU 1044, 4 [IV AD] of benefits bestowed. The other secular exx. of the word come fr. later times: BGU 551, 3; PLond. 77, 24; Sb 4789, 7; Achmes 4, 13; Nicetas Eugen. 6, 537f) in our lit. only of gifts of divine grace.

1. gener., the earthly goods bestowed by God D 1:5. The privileges granted to the people of Israel Ro 11:29. The gracious gift of rescue fr. mortal danger 2 Cor 1:11. The spiritual possession of the believer Ro 1:11 (χάρισμα πνευματικόν); 1 Cor 1:7; ISm inscr.; IPol 2:2. The gracious gift of redemption Ro 5:15f; IEph 17:2. τὸ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος Ro 6:23.

2. of special gifts of a non-material sort, bestowed by the grace of God on individual Christians 1 Pt 4:10; 1 Cl 38:1. Of the gift of an office, mediated by the laying on of hands 1 Ti 4:14; 2 Ti 1:6. Of the power to be continent in matters of sex 1 Cor 7:7. Of the spiritual gifts in a special sense Ro 12:6; 1 Cor 12:4, 9, 28, 30, 31.—S. in addition to the lit. s.v. γλώσσα 3 also GPWetter, Charis '13, 168-87; EBuonaiuti, I Carismi: Ricerche religiose 4, '28 259-61; FGrau, Der ntliche Begriff Χάρισμα, Diss. Tübingen '47; HHCharles, The Charismatic Life in the Apost. Church, Diss. Edinburgh, '58; ACPiepkorn, CTM 42, '71, 369-89 (NT and Ap. Fathers). M-M.*

χαριτώω 1 aor. ἐχαρίτωσα; perf. pass. ptc. κεχαριτωμένος (Sir 18:17; Sym. Ps 17:26; Ep. Arist. 225; Test. Jos. 1:6; BGU 1026 XXIII, 24[IV AD]; Cat. Cod. Astr. XII 162, 14; Rhet. Gr. I 429, 31; Achmes 2, 18) bestow favor upon, favor highly, bless, in our lit. only w. ref. to the divine χάρις: ὁ κύριος ἐχαρίτωσεν αὐτοὺς ἐν πάσῃ πράξει αὐτῶν Hs 9, 24, 3. τῆς χάριτος αὐτοῦ (=τοῦ θεοῦ), ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ his great favor, with which he has blessed us through (or in) his beloved Son Eph 1:6. Pass. (Libanius, Progymn. 12, 30, 12 vol. VIII p. 544, 10 F. χαριτούμενος=favored. Cf. Geminus [I BC], Elem. Astronomiae [Manitius 1898] 8, 9 κεχαρισμένον εἶναι τοῖς θεοῖς) in the angel's greeting to Mary κεχαριτωμένη one who has been favored (by God) Lk 1:28 (SLyonnet, Biblica 20, '39, 131-41; MCambe, RB 70, '63, 193-207). M-M.*

Χαρράν (𐤇𐤃𐤐𐤏). Gen 11:31f; 12:4f; 27:43; Philo; Test. Levi 2:1), ἡ indecl. (Jos., Ant. 1, 152; 285 εἰς [τὴν] Χαρράν is surely acc. of Χαρρά) Haran, a place in Mesopotamia (=Κάρραι, Carrhae, famous for the defeat of Crassus that took place there in 53 BC), where Abraham lived for a time Ac 7:2, 4.*

χάρτης, ου, ὁ (since the comic poet Plato [IV BC] in Pollux 7, 210; Theopompus [IV BC] in Περὶ ὕψους 43, 2 χάρται βυβλίων; inscr., pap.; Jer 43:23; Jos., C. Ap. 1, 307; loanw. in rabb.) mostly taken to mean a sheet of paper, i.e. papyrus (so Cebes 4, 3; Plut., Mor. 900B; Anth. Pal. 9, 401, 3; 174, 4; 6; Geopon. 13, 5, 4. Oft. pap. Cf. esp. PFlor. 367, 7 χάρτας ἐπιστολικούς letter paper.—On the word s. GGlantz, Bull. soc. arch. Alex. 25, '30, 83-96; Preisigke, Wörterb.). In several pap. (Zen.-P. Cairo 654, 46; 687, 7f; Zen.-P. of Columbia Univ. I no. 4), however, it obviously means a(n unwritten) papyrus roll (APF 10, '32, 241; 11, '35, 286f; NLewis, L'industrie du Papyrus '34; Gnomon 12, '36, 48) 2J 12 (w. μέλαν).—ThBirt, Das antike Buchwesen 1882; KDziatko, Untersuchungen über ausgewählte Kapitel des antiken Buchwesens '00; VGardthausen, Das Buch im Altertum '11; WSchubart, Das Buch bei den Griechen u. Römern 2 '21, 34; EbNestle, Einführung in das griechische NT 4 '23, 32f; 78. M-M. B. 1289.*

χάσμα, ατος τό (Hes.+; Eur.; Hdt. 4, 85; Philo; Jos., Ant. 6, 27; 7, 242; 2 Km 18:17 χ. μέγα; En. 18, 11 χ. μέγα) chasm (lit. 'a yawning') of the unbridgeable space betw. Abraham and the place of torture Lk 16:26 (Diog. L. 8, 31: acc. to Pythagoras the ψυχαὶ ἀκάθαρτοι cannot approach the ὕψιστος τόπος to which Hermes has brought the ψυχαὶ καθαφαί; cf. 1 Esdr 7:10-15).*

χειλος, ους, τό gen. pl. uncontracted χεϊλέων (Hb 13:15 [fr. Hos 14:3]; Bl-D. §48; Mlt.-H. 139) lip.

1. pl. the lips (Hom.+; pap., LXX, Philo; Test. Iss. 7:4) as used in speaking Mt 15:8; Mk 7:6; 1 Cl 15:2; 2 Cl 3:5; cf. 4 (all Is 29:13); Ro 3:13 (Ps 139:4); Hb 13:15 (Hos 14:3); 1 Pt 3:10 (Ps 33:14); 1 Cl 15:5 (Ps 30:19); 18:15 (Ps 50:17); 22:3 (Ps 33:14). ἐν χεῖλεσιν ἐτέρων λαλήσω 1 Cor 14:21 (Is 28:11, but significantly different). In another sense λαλεῖν ἐν χεῖλεσιν 1 Cl 16:16 (Ps 21:8). ἐπὶ τοῖς χεῖλεσιν ἔχειν τινά have someone (i.e. his name) on the lips and nothing more (Dio Chrys. 15[32], 50 ἐπὶ τοῖς χεῖλεσιν τὰς ψυχὰς ἔχειν) Hm 12, 4, 4; also ἐπὶ τὰ χεῖλη Hs 9, 21, 1.

2. sing. shore, bank (of a river: Hdt. 2, 94; Polyb. 3, 14, 6 al.; Diod. S. 3, 10, 2; 20, 75, 3; of a lake Aristot., H. A. 6, 16; Jos., Bell. 3, 511) of the sea (Achilles Tat. 2, 18, 2) Hb 11:12 (Gen 22:17). τοῦ Ἰορδάνου UGosp 66. M-M.*

χειμάζω (Aeschyl., Thu.+; inscr., pap.; Pr 26:10) expose to bad weather, toss in a storm in our lit. of an actual storm that impedes navigation, and in the pass. (cf. Aeschyl., Prom. 840; Pla., Phil. 29A; Diod. S. 3, 55, 8; 5, 58, 2 κεχειμασμένους ἰσχυρὸς κατὰ τὸν πλοῦν; Ael. Aristid. 44, 13 K.=17 p. 405 D.: χειμαζόμενος; En. 101, 5; Test. Napht. 6:5; Jos., Ant. 12, 130al.) σφοδρῶς χειμαζόμενον Ac 27:18. Symbol. (Polystrat. p. 31; Epict., fgm. Stob. 47; Jos., Bell. 3, 195; Test. Jud. 21:6) IPol 2:3. M-M.*

χειμάρρος or χειμάρρους, ου, ὁ (Hom. [χειμάρροος and χειμάρρος Il. 4, 452; 5, 88]+ predom. in the form χειμάρρους, which also prevails throughout the LXX [χειμάρρος w. certainty only Ps 123:4, but also Ep. Arist. 117; Sib. Or. 13, 55; cf. Thackeray 144; Helbing 34], as well as in Philo [Rer. Div. Her. 32] and in Joseph. [Ant. 6, 360; w. χειμάρρος 314]) a stream of water that flows abundantly in the winter (Suidas defines it: ὁ ἐν τῷ χειμῶνι ῥέων ποταμός; Polyb. 4, 70, 7 and Artem. 2, 27 add ποταμός to χ.), winter torrent, ravine, wadi J 18:1 (cf. Κεδρών and

χειμερινός, ἡ, ὄν (Hdt.+; inscr., LXX, Philo) pertaining to winter καιροὶ χειμερινοὶ winter seasons 1 Cl 20:9 (Diod. S. 14, 100, 5; 15, 65, 2 χειμερινή ὥρα=winter season)*

χειμών, ὄνος, ὁ—1. rainy and stormy weather (Hom.+; Sb 998 [16/17 AD]; LXX; Jos., *Ant.* 6, 91) σήμερον χειμών today it will be stormy Mt 16:3. On the sea storm, bad weather (Demosth. 18, 194; Diod. S. 11, 13, 1 χ. μέγας=a severe storm; En. 101, 4; Philo, Congr. Erud. Gr. 93 [opp. γαλήνη]; Jos., *Ant.* 14, 377; Test. Napht. 6:9) χειμῶνος οὐκ ὀλίγου ἐπικειμένου Ac 27:20.

2. the season of bad weather, winter (Thu., Aristoph.+; inscr., pap.; SSol 2:11; En. 2, 2; Philo; Jos., *Ant.* 14, 376; Test. Zeb. 6:8) J 10:22 (short clause as Polyaeus 7, 44, 2 πόλεμος ἦν, exc. 36, 8). χειμῶνος in winter (Pla., Rep. 3 p. 415E; X., Mem. 3, 8, 9; Appian, Illyr. 24 §70; Dit., Syll. 3 495, 104f) Mt 24:20; Mk 13:18. πρὸ χειμῶνος before winter (sets in) 2 Ti 4:21.—Fig. Hs 3:2f; 4:2. M-M. B. 1013.*

χείρ, χειρός, ἡ (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr., Sib. Or.); on the acc. form χεῖραν J 20:25 v.l.; 1 Pt 5:6 v.l. cf. JPsichari, Essai sur le Grec de la Septante '08, 164-70. Exx. fr. the pap. in the Hdb. at J 20:25; hand.

1. lit. Mt 12:10; Mk 3:1; Lk 6:6, 8; Ac 12:7; 20:34 al. πόδες καὶ χεῖρας Mt 22:13; cf. Lk 24:39, 40 P75 et al.; Ac 21:11a. W. other parts of the body in sing. and pl. Mt 5:(29), 30; 18:8a, b, (9); J 11:44. In the gen. w. the verbs ἄπτομαι Mt 8:15; ἐπιλαμβάνομαι (q.v. 1); κρατέω (q.v. 1b). In the acc. w. the verbs αἴρω (q.v. 1a); ἀπονίπτομαι (q.v.); βάλλω J 20:25b; δέω (q.v. 1b); δίδωμι (q.v. 2); ἐκπετάννυμι (q.v.); ἐκτείνω (q.v. 1); ἐπαίρω (q.v. 1); ἐπιβάλλω (q.v. 1b); ἐπισείω (q.v.); ἐπιτίθημι (q.v. 1a α); cf. ἐπιθεσις (τῶν) χειρῶν (s. ἐπιθεσις); κατασειώ (q.v.); νίπτομαι (s. νίπτω 2b and the lit. s.v. βαπτίζω 1; also JDöller, Das rituelle Händewaschen bei den Juden: Theol.-prakt. Quartalschr. 64, '11, 748-58); τίθημι (q.v. 1a β); ποιεῖν: ὀπίσω τὰς χεῖρας (ὀπίσω 1b); τὰς χ. ἐναλλάξ (s. ἐναλλάξ).—In the instrumental dat. ἔγραψα τῇ ἐμῇ χειρὶ (cf. Charito 8, 4, 6; BGU 326 II, 2 al. in pap.—χείρ=handwriting as early as Hyperides in Pollux 2, 152, also Philod., π. ποιημ. 4, 33; 6, 14 Jens.; PMagd. 25, 2 [III BC]; Jos., *Ant.* 14, 52) Gal 6:11; Phlm 19. ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ (i.e. γέγραπται) 1 Cor 16:21; Col 4:18; 2 Th 3:17 (on the conclusion of a letter written in the sender's own handwriting, which also occurs in pap. letters as well as in the works of the Emperor Julian [Epistulae, Leges etc., ed. Bidez and Cumont '22, nos. 9; 11], cf. CGBruns, Die Unterschriften in den röm. Rechtsurkunden: ABA 1876, 41-138; KDziatko, art. Brief: Pauly-W. III 1899, 836ff; Dssm., LO 132f; 137f [LAE 166f; 171f]. S. also the lit. s.v. χαίρω 2b). ἐννεύω τῇ χ. (s. ἐννεύω). κατασειώ τῇ χ. (s. κατασειώ). κρατέω τῇ χ. (κρατέω 1b). Pl. ταῖς χερσίν with the hands (Demetr. Phaler. in Diog. L. 2, 13 ταῖς ἰδίαις χερσίν; Diod. S. 16, 33, 1 τ. ἰδίας χ. 17, 17, 7 al.; Aesop, Fab. 272 P.=425 H.; Herm. Wr. 5, 2) Lk 6:1; 1 Cor 4:12; Eph 4:28; 1 Th 4:11 (cf. HPreisker, Das Ethos d. Arbeit im NT '36).—τὸ ἔργον τῶν χειρῶν τινοσ cf. ἔργον 3 al., also Rv 9:20.—W. prepositions: the hand on or in which someth. lies or fr. which someth. comes or is taken: ἐν τῇ χειρὶ Mt 3:12; Lk 3:17. (ἔχειν τι) εἰς τὰς χεῖρας Hv 1, 2, 2. ἐπὶ τὴν χεῖρα Rv 20:1. ἐπὶ χειρῶν Mt 4:6; Lk 4:11 (both Ps 90:12). ἐκ (τῆς) χειρός (Diod. S. 2, 8, 6) Rv 8:4; 10:10. The hand by which someth. comes about: of pagan gods θεοὶ οἱ διὰ χειρῶν γινόμενοι gods that are made by hand Ac 19:26. Of an earthly temple οἰκοδομητὸς ναὸς διὰ χειρός B 16:7. The OT (but cf. Diod. S. 3, 65, 3 ταῖς τῶν γυναικῶν χερσίν=by the women; Ael. Aristid. 45 p. 70 D.: μετὰ τῆς χειρός τῶν δικαίων; Philostrat., Vi. Apoll. 6, 29; Nicetas Eugen. 7, 165 χειρὶ βαρβάρων) has a tendency to speak of a person's activity as the work of his hand; διὰ χειρός ([τῶν] χειρῶν) τινοσ (τῇ) through or by someone or someone's activity Mk 6:2; Ac 2:23; 5:12; 7:25; 11:30; 14:3; 15:23; 19:11. Also ἐν χειρὶ Gal 3:19. Corresp. the hands can represent the pers. who is acting οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται nor does he need to be served by men Ac 17:25.—The arm may be meant (as Hes., Theog. 150; Hdt. 2, 121, 5 ἐν τῷ ὤμῳ τὴν χεῖρα; Herodas 5, 83 ἐν τῇσι χερσὶ τῆς ἑμῆς=in my arms; Paus. 6, 14, 7; Galen, De Usu Part. 2, 2 vol. I p. 67, 1 Helmreich; Longus 1, 4, 2 χεῖρες εἰς ὤμους γυμναί) in ἐπὶ χειρῶν ἀρουσίν σε Mt 4:6; Lk 4:11 (both Ps 90:12). Finger Lk 15:22.

2. fig.—α. The hand of God means his power (Il. 15, 695; Ael. Aristid. 47, 42 K.=23 p. 455 D.: ἐν χερσὶ τοῦ θεοῦ; LXX; Aristobulus in Euseb., Pr. Ev. 8, 10, 1; 7-9; Ezek. Trag. ibid. 9, 29, 14; Sib. Or. 3, 672; 795.—Porphyr. in Euseb., Pr. Ev. 4, 23, 6 ὁ θεὸς ὁ ἔχων ὑπὸ χεῖρα, sc. τ. δαίμονας).

α. as Creator Ac 7:50 (Is 66:2). ποιήσις χειρῶν αὐτοῦ 1 Cl 27:7 (Ps 18:2). τὰ ἔργα τῶν χειρῶν σου Hb 1:10 (Ps 101:26); 2:7 v.l. (Ps 8:7). Cf. B 5:10. In connection w. the account of creation the words ἄνθρωπον ταῖς ἱεραῖς χερσίν ἔπλασεν 1 Cl 33:4 might almost be taken in the lit. sense.

β. as Ruler, Helper, Worker of Wonders, Regulator of the Universe: χεῖρ κυρίου ἦν μετ' αὐτοῦ Lk 1:66; Ac 11:21.—Lk 23:46 (Ps 30:6); J 10:29; Ac 4:28 (w. βουλή, hence almost='will'; cf. Sir 25:26), 30; 1 Pt 5:6 (cf. Gen 16:9); 1 Cl 60:3.

γ. as Punisher (schol. on Apollon. Rhod. 4, 1043a ἐν ταῖς χερσὶ τῶν θεῶν νέμεσις) χεῖρ κυρίου ἐπὶ σε (1 Km 12:15) Ac 13:11. ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶντος (s. ἐμπίπτω 2) Hb 10:31. Cf. 1 Cl 28:2.

δ. in the same sense also of the hand of Christ or of an angel J 3:35; 10:28; 13:3.—σὺν χειρὶ ἀγγέλου with the help of an angel Ac 7:35.

β. hostile power (Hom.+; LXX) παραδιδόναι τινα εἰς χεῖρας τινοσ hand over to someone ('s power) (s. παραδίδωμι 1b) Ac 21:11b; pass. Mt 17:22; 26:45; Mk 9:31; Lk 9:44; 24:7; Ac 28:17; D 16:4. Also παραδιδ. τινα ἐν χειρὶ τινοσ 1 Cl 55:5; escape, etc. ἐκ (τῆς) χειρός τινοσ from someone's power (Gen 32:12; Ex 18:10; Jos., Vi. 83) Lk 1:71, 74; J 10:39; Ac 12:11. ἐκ χειρός σιδήρου λύσει σε he will free you from the power of the sword 1 Cl 56:9 (Job 5:20). ἐκ τῶν χειρῶν ἡμῶν Ac 24:7 v.l. (cf. X., An. 6, 3, 4; Lucian, Hermot. 9, end). ἐξέφυγον τὰς

χειρας αὐτοῦ 2 Cor 11:33. ὑπὸ χειρὸς ἀνθρώπων παθεῖν B 5:5.

c. distinctive prepositional combinations ἐν χειρσὶν of *some*th. that one has *in hand*, w. which one is concerned at the moment (Hdt. 1, 35 τὸν γάμον ἐν χειρσὶν ἔχοντος; Appian, Bell. Civ. 5, 81 §342 τὰ ἐν χειρσὶν; Ael. Aristid. 45 p. 74 D.; PPetr. II 9[2], 4 [III BC] ἃ εἶχον ἐν ταῖς χειρσὶν; Jos., Bell. 43, 165) ἐν χειρσὶν ὁ ἀγὼν *the contest is our concern at present* 2 Cl 7:1. ὑπὸ χειρᾶ *continually* (Ps.—Aristot., Mirabilia c. 52; Jos., Ant. 12, 185) Hv 3, 10, 7; 5:5; m 4, 3, 6 (Bl-D. §232, 1 app.—In pap. we have the mng. ‘privately’, ‘little by little’: PTebt. 71, 15 [II BC]; Gnomon [=BGU V] Prooem. 2f; PAmh. 136, 17).—KGrayston, The Significance of ‘Hand’ in the NT: B Rigaux-Festschr. ’70, 479-87.—ELohse, TW IX, 413-27: χεῖρ and related words. M-M. B. 237ff.

χειραγωγέω (Diod. S. 13, 20, 4; Plut., Maximus Tyr., Lucian et al.; UPZ 110, 55 [164 BC]; Judg 16:26 A; Tob 11:16 S; Jos., Ant. 5, 315) *take or lead by the hand* (e.g., a man suddenly blinded by an arrow: Appian, Bell. Civ. 2, 60 §248. A blind man in general: Artem. 5, 20) Ac 9:8. Pass. 22:11; GP 10:40. M-M.*

χειραγωγός, οὗ, ὁ *one who leads another by the hand, leader* (Plut., Mor. 794D; 1063B; Artem. 1, 48; Ael. Aristid. 45 p. 60D; Maximus Tyr. 8, 7h [of God]; Longus 4, 24, 2; Herm. Wr. 7, 2a) Ac 13:11. M-M.*

χειρόγραφον, ου, τό (since Polyb. 30, 8, 4; Dit., Syll.3 742, 50f [85 BC]. Oft. in pap. fr. II BC; Tob) *a (hand-written) document, specif. a certificate of indebtedness, bond* (so plainly Vi. Aesopi I c. 122.—Dssm., LO 281ff [LAE 334ff]) τὸ καθ’ ἡμῶν χειρόγραφον *the bond that stood against us* Col 2:14 (s. GMegas, ZNW 27, ’28, 305-20; OABlanchette, CBQ 23, ’61, 306-12: identifies the χ. with Christ). M-M.*

χειροποίητος, ον (Hdt.+; Diod. S. 13, 82, 5; 15, 93, 4; 17, 71, 7; Arrian, Anab. 4, 28, 3; PLond. 854, 4; LXX; Jos., Ant. 4, 55; Sib. Or. 3, 606; 618, fgm. 3, 29) *made by human hands* of buildings, specif. temples (Sib. Or. 14, 62 ναῶν χειροποιήτων; Philo, Mos. 2, 88 ἱερὸν of the tabernacle) Mk 14:58; Ac 7:48 t.r.; 17:24; Hb 9:11, 24. Subst. (Philo, Mos. 2, 168) χειροποίητα *temples built by human hands* Ac 7:48. Of Jewish circumcision (as opposed to the ‘circumcision of the heart’) τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου *of the so-called circumcision, brought about in the flesh by human hands* Eph 2:11. M-M.*

χειροτονέω 1 aor. ἐχειροτόνησα, pass. ἐχειροτονήθην (Aristoph., X., Pla.+; inscr., pap.; Philo, Somn. 2, 243, Spec. Leg. 1, 78; Jos., Vi. 341 al.) *choose, elect by raising hands*, then gener., esp. of election or selection for definite offices or tasks (IG IV2 1, 89, 18 [II/III AD] χ. ἱερέας). The churches *choose* a representative to accompany Paul on his journey to take the collection to Jerusalem 2 Cor 8:19 (IG II2 1, 1260 χειροτονηθεὶς ὑπὸ τοῦ δήμου στρατηγός.—Cf. Windisch ad loc.). The churches *choose* envoys to bring congratulations to the church at Antioch IPhld 10:1; ISm 11:2; IPol 7:2. The churches are to elect their own bishops and deacons D 15:1.—On the other hand the presbyters in Lycaonia and Pisidia were not chosen by the congregations, but it is said of Paul and Barnabas χειροτονήσαντες αὐτοῖς κατ’ ἐκκλησίαν πρεσβυτέρους Ac 14:23. Cf. Tit 1:9 v.l. and subscr.; 2 Ti subscr. This does not involve a choice by the group; here the word means *appoint, install*, w. the apostles as subj. (Philo, Praem. 54 βασιλεὺς ὑπὸ θεοῦ χειροτονηθείς, De Jos. 248 Joseph βασιλέως ὕπαρχος ἐχειροτονεῖτο, Mos. 1, 198, In Flacc. 109; Jos., Ant. 6, 312 τὸν ὑπὸ τοῦ θεοῦ κεχειροτονημένον βασιλέα; 13, 45). JMRoss, ET 63, ’51f, 288f; ELohse, D. Ordination im Spätjudentum u. im NT, ’51.—MWarkentin, Ordination ’82. M-M.*

χειροτονία, ας, ἡ (Thu.+; inscr., pap., Philo; Jos., Ant. 3, 192) *of choosing and electing; s. χειροτονέω* *the lifting up of the hand* as a hostile or scornful gesture ἐὰν ἀφέλῃς ἀπὸ σοῦ χειροτονίαν *if you stop raising your hand* B 3:5 (Is 58:9).*

χείρων, ον, gen. ονος (Hom.+; pap., LXX, Philo, Joseph.) comp. of κακός, *worse, more severe* σχίσμα Mt 9:16; Mk 2:21. τιμωρία Hb 10:29 (Jos., Vi. 172; cf. PGM 2, 54). ἵνα μὴ χείρων σοὶ τι γένηται *that nothing worse may happen to you* J 5:14 (cf. Jos., Ant. 4, 142). W. gen. of comparison (1 Km 17:43; Wsd 15:18) γίνεται τὰ ἔσχατα χείρονα τῶν πρώτων Mt 12:45; Lk 11:26; 2 Pt 2:20. Cf. Mt 27:64.—Of a sick woman εἰς τὸ χεῖρον ἐλθεῖν Mk 5:26.—In the moral realm Hs 9, 17, 5; 9, 18, 1. W. gen. of comparison ἀπίστου χείρων 1 Ti 5:8. προκόπτειν ἐπὶ τὸ χεῖρον 2 Ti 3:13 (ἐπὶ τὸ χ. as X., Mem. 3, 5, 13; Pla., Rep. 381B; Diod. S. 15, 88, 4; Strabo 16, 2, 39; Jos., Ant. 16, 207). The Christians know nothing of an ἀπὸ τῶν κρειττόνων ἐπὶ τὰ χεῖρω μετάνοια MPol 11:1 (Maximus Tyr. 5, 3a εὐ εὖς τὸ χεῖρον ἐκ τοῦ βελτίστου πονερώς (*sic*) μετέθετο=if [a man turns] to the worse from the best, then the change he makes is an evil one). Of beasts (=soldiers) οἱ χείρους γίνονται *who (simply) become more and more wicked* IRo 5:1 (cf. Philo, Abr. 129). M-M.*

Χερούβ, τό (Ezk 28:16) and ὁ (Ex 25:19; 38:7: כִּרְיָוִת) indecl. *cherub*; the pl. w. various endings Χερουβείν (PGM 13, 255; 334), -βίν, -βείμ, -βίμ (Sib. Or. 3, 1 τὰ Χερουβίμ; En. 14, 11; 20, 7 [τὰ] Χερουβίν; PGM 4, 634 ἐπὶ τὰ Χερουβίν; Fluchtaf. 3, 24 ἐπὶ τῶν Χερουβί; Ps 79:2 ἐπὶ τῶν Χερουβίν; En. 20, 7 v.l. Χερουβεί.—As a sing. PGM 4, 3061 τοῦ Χερουβίν; 7, 264 ἐπὶ Χερουβίν), predom. neut. τά (Gen 3:24; Ex 25:18; 3 Km 6:27f; 8:7; 2 Ch 3:10, 13; Ezk 10:3, 8, 15; 11:22; 41:18, 20; En. 14, 11; Philo, Cher. 1; 25; 28, Fuga 100) more rarely masc. οἱ (Ex 25:19; 38:6f; Jos., Ant. 3, 137.—Elsewh. Joseph. writes Χερουβεί; indeed, he used the word as a masc., Ant. 7, 378 and as a fem. 8, 72f), of the two winged figures over the ark of the covenant Χερουβίν δόξης Hb 9:5.—AJacoby, ARW 22, ’24, 257-65; PDhorm et LHVincent, Les Chérubins: RB 35, ’26, 328-58; 481-95; ELohse, TW IX, 427f. M-M.*

χερσόω *make dry and barren* (BGU 195, 21 [II AD]) in our lit. (H) only pass. χερσόομαι (Strabo 17, 1, 36; Inscr.

Rom. IV 147; PTebt. 5, 94 [118 BC]; 61b, 30; 75, 40; LXX) 1 aor. ἐχερσώθη; pf. ptc. κεχερσώμενος *become barren or wild*, lit. of untended vineyards Hm 10, 1, 5. Fig. of Christians who are entangled w. the world 10, 1, 4 or who deny their Lord s 9, 26, 3.*

χέω (Hom.+; inscr., pap., LXX); in its only occurrence in our lit. it stands in the mid. and pass. χέομαι *pour out, gush forth* (Philo, Spec. Leg. 4, 26; Jos., Ant. 8, 232; Sib. Or., fgm. 3, 33) ταῦτα τὰ χεόμενα ὕδατα of the waters of the pool of David in contrast to the waters of eternal life GOxy 32. B. 577.*

χήρα, ας, ἡ *the widow* (with and without γυνή Hom.+)—1. γυνὴ χήρα (Hom.+; BGU 522, 7; POxy. 1120, 12; Jos., Ant. 4, 240; 8, 320; LXX) *a widow* Lk 4:26 (after 3 Km 17:9). Elsewh. ἡ χήρα alone, *the widow* (Eur.+; inscr., pap., LXX, Philo; Jos., Ant. 16, 221; Sib. Or. 3, 77); the idea of neediness is oft. prominent in connection w. this word, and it is oft. joined w. orphans (ὀρφανός 1) Mt 23:14 t.r.; Mk 12:40, 42f (Hhaas, 'Das Scherflein d. Witwe' u. seine Entsprechung im Tripitaka '22); Lk 2:37; 4:25; 7:12; 18:3, 5; 20:47; 21:2f; Ac 6:1; 9:39, 41; , 1 Cor 7:8; 1 Ti 5:4, 11, 16a; Js 1:27; 1 Cl 8:4 (Is 1:17); B 20:2; 1 Sm 6:2; IPol 4:1; Pol 6:1; Hv 2, 4, 3; m 8:10; s 1:8; 5, 3, 7; 9, 26, 2; 9, 27, 2. ἡ ὄντως χήρα *the real widow* (ὄντως 2) 1 Ti 5:3b, 5, 16b.—Symbol. in the proud words of the harlot of Babylon κάθημαι βασίλισσα καὶ χήρα οὐκ εἰμί Rv 18:7 (cf. La 1:1).

2. of a special class in the Christian communities, to which not every widow could belong; certain requirements were to be fulfilled. The one who was to belong to it had to be ὄντως χήρα (s. 1 above) 1 Ti 5:3, 9; ISm 13:1 (cf. παρθένος); Pol 4:3.—On the widows in the churches s. LZscharnack, Der Dienst der Frau '02, 100ff; Abludau, D. Versorgung der Witwen (1 Ti 5:3-16): Der kathol. Seelsorger 19, '07, 165-7; 204-11; 255-60; 305-10; 350-3; ALudwig, Weibl. Kleriker: Theolog.-prakt. Monatsschrift 20, '10, 548-57; 609-17; EvgGoltz, D. Dienst d. Frau in d. christl. Kirche 2 '14; JViteau, L'institution des Diares et des Veuves: Revue d'Hist. ecclés. 22, '26, 513-36; AKalsbach, D. Altkirchl. Einrichtung d. Diakonissen '26; JMüller-Bardoff, EFascher-Festschr., '58, 113-33.—GStählin, TW IX, 428-54. S. also s.v. γυνή 1. M-M. B. 131.*

χθές (Hom. Hymns+; the real Attic form; PSI 184, 5 [III AD]; PLond. 983, 2; Jos., C. Ap. 1, 7; Test. Napht. 1:4) yesterday=ἐχθές (q.v.) J 4:52 t.r.; Ac 7:28 t.r. (Ex 2:14 v.l.); Hb 13:8 t.r. (of the past [s. ἐχθές] as Diod. S. 2, 5, 5; Jos., Ant. 18, 243; Celsus 6, 10). M-M. B. 1000.*

χις' s. χῆς'.

χιλίαρχος, ου, ὁ (Aeschyl., X.+; inscr., pap., LXX; Jos., Ant. 7, 368; 12, 301; loanw. in rabb.) *the leader of a thousand soldiers*, then also=the Rom. tribunus militum, *military tribune*, the commander of a cohort=about 600 men (so since Polyb. 1, 23, 1; 6, 19, 1; 7ff; also Polyaeus 7, 17; Jos., Ant. 17, 215; inscr., pap.; cf. Hahn 47; 116; 168), in this sense (roughly equivalent to major or colonel) J 18:12; Ac 21:31-3, 37; 22:24, 26-9; 23:10, 15, 17-19, 22; 24:7 v.l., 22; 25:23; 1 Cl 37:3.—Of high-ranking military officers gener. Mk 6:21 (but s. EKlostermann, Hdb. ad loc.); Rv 6:15; 19:18.—S. the lit. s.v. ἑκατοντάρχης. M-M.*

χιλιάς, ἄδος, ἡ (Aeschyl., Hdt.+; LXX) (a group of) *a thousand pl.* (En. 10:17, 19; Jos., Ant. 6, 193) Lk 14:31a, b; Ac 4:4; 1 Cor 10:8; Rv 7:4-8; 11:13; 14:1, 3; 21:16; 1 Cl 43:5. χιλιαὶ χιλιάδες 34:6 (Da 7:10). χιλιάδες χιλιάδων *thousands upon thousands* Rv 5:11 (χιλιάδων also a loanw. in rabb.). In Rv the noun denoting what is counted may stand in the same case as χιλ. (so Theophanes Conf., Chron. 482, 14 de Boor λ' χιλιάδες νομίσματα; 7, 17 πολλὰς μυριάδας μάρτυρας) instead of the gen. 7:4, 5a, 8c; 11:13; 21:16 v.l.—ELohse, TW IX, 455-60. M-M.*

χίλιοι, αι, α (Hom.+; inscr., pap., LXX, Philo; Jos., Bell. 1, 317, Ant. 11, 15, Vi. 95 al.; Test. Jud. 4:1; loanw. in rabb.) *a thousand* 2 Pt 3:8a, b (Ps 89:4); Rv 11:3; 12:6; 14:20; 1 Cl 34:6 (Da 7:10; s. χιλιάς); B 15:4 (Ps 89:4). The millennium Rv 20:2-7 (for the Jewish conceptions JWBailey, JBL 53, '34, 170-87.—LGry, Le Millénarisme dans ses origines et son développement '04; JSickenberger, Das Tausendjährige Reich in Apk: SMerkle-Festschr. '22, 300-16; AWikenhauser, D. Problem d. 1000 jähr. Reiches in Apk: Röm. Quartalschr. 40, '32, 13-25, D. Herkunft der Idee des 1000j. R. in Apk: ibid. 45, '38, 1-24, also ThQ 127, '47, 399-417; HBietenhard, D. 1000j. Reich '55).*

χιόνινος, η, ον (Ptolem. Euerg. II Histor. no. 234, 10 Jac.=Athen. 9, 17 p. 375D) *snowy, snow-white* ἔρια Hv 1, 2, 2 (s. ἔριον).*

Χίος, ου, ἡ (Hom.+; Jos., Ant. 16, 18; inscr.) *Chios* an island (w. a city by the same name) in the Aegean Sea off the west coast of Asia Minor Ac 20:15.*

χιτών, ὄνος, ὁ (Hom.+; inscr., pap., LXX, Ep. Arist., Philo; Jos., Ant. 3, 159; 7, 171 [on a woman]; Test. 12 Patr.—On the origin of the word cf. UWilcken, UPZ I p. 390, 1) *tunic, shirt*, a garment worn next to the skin, and by both sexes Mt 10:10; Mk 6:9 (on the wearing of two χιτῶνες, one over the other s. Jos., Ant. 17, 136.—The Cynic w. two coats, stick and knapsack: Diog. L. 6, 13.—Polyaeus 4, 14 criticizes τρίβωνα διπλοῦν and βακτηρίαν as signs of effeminacy); Lk 3:11; 9:3; Jd 23; Hs 9, 2, 4; 9, 11, 7. W. ἱμάτιον (q.v. 2) Mt 5:40; Lk 6:29; D 1:4 (on these three passages, which belong together, cf. Gerh Kittel, Die Probleme des paläst. Spätjudentums u. d. Urchristentum '26); J 19:23a, b (see s.v. ἄραφος); Ac 9:39.—Mk 14:63 the pl. prob. does not mean a number of shirts, but *clothes* gener. (the pl. has this mng. Vi. Aesopi W c. 21). M-M. B. 419; 421.*

χιών, όνος, ή (Hom.+; PGM 5, 19; 7, 382; LXX; En.; Jos., Ant. 13, 208) *snow* as a symbol of perfect whiteness λευκός ως χιών Mt 28:3; Mk 9:3 t.r.; Rv 1:14; Hs 8, 2, 3. λευκότερος πάσης χιώνος AP 3:8 (the same hyperbole as early as Il. 10, 437; Ps.-Demetr., El. C. 124; En. 14, 20; 106, 2).—1 Cl 8:4 (Is 1:18); 18:7 (Ps 50:9). M-M. B. 69.*

χλαμύς, ύδος, ή (acc. to Pollux 10, 164 it occurs in Sappho [56 D.]; elsewh. Aristoph.+; X., An. 7, 4, 4; inscr., pap.; 2 Macc 12:35; Philo, Leg. ad Gai. 94; Jos., Ant. 5, 33; loanw. in rabb.), a man's outer garment, a *cloak* used by travelers and soldiers, such as (red in color: χλ. κοκκίνη as PGM 4, 636f) Roman soldiers wore Mt 27:28, 31 (s. Appian, Bell. Civ. 2, 90 §377 [χ. of the Roman soldier's cloak=2, 150 ή πορφύρα]; Philo, In Flacc. 37; Philostrate., Vi. Ap. 5, 38 p. 199, 30). M-M.*

χλευάζω impf. ἐχλευάζον (Aristoph., Demosth.+; late pap.; Jos., C. Ap. 2, 137)—1. *mock, sneer, scoff* (Philo, Sacr. Abel. 70; Jos., Ant. 7, 85; Test. Levi 14:8) Ac 2:13 t.r.; Ac 17:32 (cf. Herm. Wr. 1, 29.—Ade Sizoo, Geref. Theol. Tijdschr. 24, '24, 289-97).

2. *trans. mock, scoff at, sneer at* τινά *someone* (so also Lucian, Prom. in Verb. 33; LXX; Test. Levi 7:2; Jos., Ant. 12, 170; cf. Philo, Mos. 1, 29) 1 Cl 39:1. W. ὑβρίζειν (Plut., Artax. 27, 5) Dg 2:7. M-M.*

χλεύη, ης, ή (the pl. as early as Hom. Hymns; the sing. in Dio Chrys. 14[31], 31; Lucian et al.; POxy. 904, 2 [V AD]; Sb 5763, 51; Philo; Jos., Ant. 7, 61; Sib. Or. 4, 37) *scorn, ridicule* Dg 4:4.*

χλιαρός, ά όν (Hdt.+) *lukewarm* (since Hdt. 4, 181; Diod. S. 17, 50, 5; Synes., Ep. 114 p. 254D χ. ὕδωρ.—The unpleasant taste of χ. ὕδ. causes vomiting: Vi. Aesopi I c. 1 p. 230, 7; 18), as a symbol of the church at Laodicea, that is neither hot nor cold and hence is to be spit out Rv 3:16 (χ has the Ionic form χλιερός).—MJS Rudwick and EMBGreen, ET 69, '58, 176-8. M-M.*

Χλόη, ης, ή *Chloe* (Semos of Delos [III BC]: no. 396 fgm. 23 Jac. [Χλ. as a surname of Demeter]; Longus 1, 6, 3ff; in Lat.: Horace, Odes 3, 9, 9; Thesaurus Lingu. Lat., Suppl. 1, 401), an *otherw.* unknown woman who *prob.* lived in Corinth or Ephesus and may or may not have been a Christian. οί Χλόης *Chloe's people* (slaves or freedmen) 1 Cor 1:11 (FRMHitchcock, JTS 25, '24, 163-7). M-M.*

χλωρός, ά, ό—1. *yellowish green, (light) green* of plants (Hom.+; inscr., pap., LXX; En. 5, 1; Philo) χλωρός χόρτος (PLond. 287, 15 [I AD] al.; Gen 1:30) Mk 6:39; Rv 8:7. Of branches or sticks *green, fresh* Hs 8, 1, 10-18; 8, 2, 2; 4 al. Of vegetation s 9, 1, 6f; 9, 21, 1; 9, 22, 1; 9, 24, 1; cf. 9, 21, 2 w. application to the doubters, who are neither green nor dry.—Subst. τὸ χλωρόν (oft. pap.). πᾶν χλωρόν *everything that is green=every plant* (Gen 2:5; Dt 29:22) Rv 9:4.

2. *pale* as the color of a *pers.* in sickness as contrasted with his appearance in health (Hippocr., Prognost. 2 p. 79, 18 Kühlew.; Thu. 2, 49, 5; Maximus Tyr. 20, 5b.—Of 'pale' fear Il. 10, 376), so the horse ridden by Death (χλ. of death Sappho, fgm. 2, 14 Diehl2; Artem. 1, 77 p. 71, 27) ἵππος χλωρός Rv 6:8 (see s.v. πυρρός).—RGradwohl, D. Farben im AT, Beih. ZAW 83, '63, 27-33. M-M. B. 1058.**

χνοῦς, χνοῦ, ό (Hom.[χνόος]; LXX; Sib. Or. 8, 15 v.l.) *dust, chaff* B 11:7 (Ps 1:4).*

χξς' t.r. for εξακόσιοι (=χ') ἐξήκοντα (=ξ') ἑξ (=ς') *six hundred sixty six* Rv 13:18. This is the number of the beast, which is the number of a man. On the numerological technique involved here s. ἀριθμός 1 and FDornseiff, Das Alphabet in Mystik u. Magie2 '26 §7; P Friesenhahn, Hellen. Wortzahlenmystik im NT '36. The constantly recurring attempts to solve this riddle are based *somet.* on the Gk., *somet.* on the Hebr. alphabet; they may yield a name taken fr. mythology (as early as Irenaeus 5, 30, 3 Εὐανθας, Λατεινος, Τειταν, and many others: GHeinrici, Griech.-byz. Gesprächsbücher '11, p. 60, 3) or fr. history (e.g. Neron Caesar, Ulpian [Trajan] or Domitian. [EStauffer, Con. Neot. 11, '47, 237-41], or Jesus in a heretical disguise, CCecchelli: GFunacoli-Festschr., '55, 23-31), the numerical value of whose letters is 666. On the other hand, some prefer to treat the number 666 purely as a number; they suspect a symbolic *mng.* (GAvan den Bergh van Eysinga, ZNW 13, '12, 293-306, NThT 4, '15, 62-6; ELohmeyer in the Hdb. exc. on Rv 13:18). Further, *cod.* C and the Armenian version have the *rdg.* χις'=616, which is preferred by RSchütz (s. below) and EHirsch, Studien z. 4. Ev. '36, 167; it was known to Irenaeus (5, 30, 1) and rejected by him. The *comm.* report on the attempts at solution already made; esp. E-Ballo, L'Apocalypse de St. Jean3 '33, exc. 34 p. 232-6; JdeZwaan, De Openbaring van Joh. '25, 46ff; ITBeckwith, Apocalypse '19, 393-411. Cf. also ZNW: PCorssen 3, '02, 238ff; 4, '03, 264ff; 5, '04, 86ff; EVischer 4, '03, 167ff; 5, '04, 84ff; ChBruston 5, '04, 258ff; CClemen 11, '10, 204ff; WHadorn 19, '19/'20, 11-29; SAgrell, Eranos 26, '28, 35-45; GMenken, Geref. Theol. Tijdschr. 36, '36, 136-52; MGoemans, Studia Cath. 13, '37, 28-36; DAvdBosch, 666 het getal eens menschen '40. In general s. LBrun, Die röm. Kaiser in Apk: ZNW 26, '27, 128-51; RSchütz, D. Oftb. d. Joh. u. Kaiser Domitian '33; KHolzinger, Ak. d. W. Wien, Phil.—hist. Kl. 216, 3, '36; ABertholet, D. Macht der Schrift im Glauben u. Aberglauben: Abh. der Deutsch. Ak. d. W. zu Berlin '49, esp. p. 30.*

χοϊκός, ή, όν (Rhet Gr. I 613, 4 γυμοῖ τούτους τοῦ χοϊκοῦ βάρους; Hesychius; Suidas) *made of earth* or *dust* (χοῦς), *earthy* ό πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός 1 Cor 15:47 (cf. Gen 2:7 ἐπλασεν ό θεός τόν ἄνθρωπον χοῦν

ἀπὸ τῆς γῆς; **Sib. Or.** 8, 445 of Adam, the χοῖκῳ πλασθέντι.—**Philo**, *Leg. All.* 1, 31 differentiates the οὐράνιος fr. the γήινος ἄνθρωπος).—**Vss.** 48; 49.—**ESchweizer**, **TW IX**, 460-8. **M-M**.*

χοῖνιξ, ικος, ἡ (**Hom.**+; **inscr.**, **pap.**; **Ezk 45:10f**) *choenix*, a dry measure, **oft.** used for grain, almost equivalent to a *quart*; a choenix of grain was a daily ration for one man (**Hdt.** 7, 187; **Diog. L.** 8, 18 ἡ χοῖνιξ ἡμερήσιος τροφή; **Athen.** 3, 20 p. 98E) **Rv 6:6a, b.**—**FStolle**, *D. röm. Legionar u. sein Gepäck* '14 (the appendix has an explanation of **Rv 6:6**). **M-M**.*

χοιρίον, ου, τό (**Aristoph.**+; **PMagd.** 4, 8 [III BC]; **Sb 5304**, 1) **dim.** of χοῖρος, **lit.** a little swine, piglet, but also **dim.** only in form, *swine* and so **B 10:3**.*

χοῖρος, ου, ὁ (**Hom.**+; **inscr.**, **pap.**; **Sym. Is 65:4; 66:3**) *young pig*, then *swine* **gener.** (so **Epict.** 4, 11, 29; **Plut.**, **Cicero** 7, 6; **BGU 92**, 7 [II AD]; 649, 7 **al.** in **pap.**; **Jos.**, **C. Ap. 2, 137**; **Test. Jud.** 2:5) **Mt 8:30-2**; **Mk 5:11-13, 16** (**AHarnack**, *Zu Mk 5:11-13*: **ZNW** 8, '07, 162; **OBauernfeind**, *Die Worte der Dämonen im Mt* '27); **Lk 8:32f**; 15:15f. **W.** dogs: as unclean animals **GOxy 33** (JoachJeremias, *Coniect. Neot.* 11, '47, 105: **fig.**); in a proverb **Mt 7:6** (**Theophyl. Sim.**, **Ep.** 20 τὰ δῶρα τοῖς χοίροις διένειμε; **FPerles**, **ZNW** 25, '26, 163f; **AMPerry**, **ET** 46, '35, 381). The prohibition against eating pork, and its interpretation **B 10:1**, 3a, b, 10.—On swine and the Jews **s. Billerb.** I 448ff; 492f; **KHREngstorf**, **Rabb. Texte** 1. Reihe III '33ff, p. 36f. **M-M. B.** 161.*

χολάω (**Aristoph.**+) *be angry* (**Artem.** 1, 4; **Diog. L.** 9, 66 **al.**; **inscr.** [Ramsay, *Phrygia I* 2 p. 471 no. 312 of divine wrath]; 3 **Macc 3:1 v.l.**) *τινί at someone* **J 7:23** (**w.** ὅτι **fol.**). **M-M**.*

χολή, ἡς, ἡ (**Archilochus** [VII BC]+; **PGM 36**, 284; **LXX**, **Philo**; **Jos.**, **Ant. 17, 173**; **Test. 12 Patr.**; **loanw.** in **rabb.**) *gall, bile*.

1. **lit.**, of a substance **w.** an unpleasant taste (the **LXX** uses χολή to **transl.** (a) **הרר** =gall **Job 16:13**; (b) **הררר** poison **Job 20:14**; © **הר** =wormwood **Pr 5:4**; **La 3:15**; (d) **הררש**=poison **Dt 29:17**; **Ps 68:22**) ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον **Mt 27:34** (**fr.** **Ps 68:22?**).—**B** 7:3, 5; **GP 5:16** (**s.** ὄξος).

2. **fig.**, as a designation of Simon Magus (**Biogr. p.** 153 the tragedian Philocles ἐπεκαλεῖτο Χολή διὰ τό πικρόν) χολῇ πικρίας *bitter gall* **Ac 8:23** (**s.** **πικρία** 1 and **cf.** **Dt 29:17** ἐν χολῇ καὶ πικρίᾳ; **La 3:15**).—ἐν χολῇ has been conjectured by **PKatz** for ἐνοχλῇ **Hb 12:15** (**ZNW** 49, '58, 213-23) on the basis of **Dt 29:17 LXX**; this is included as a **v.l.** in **N.25. M-M. B.** 1134.*

χονδρίζω (hapax legomenon) **prob.**=χονδρεύω *make groats*, **i.e.** coarsely crushed grain (**Hesychius**). εἰς τὸν ἀγρὸν ὅπου χονδρίζεις **Hv 3**, 1, 2 **prob.** means a field in which was located an apparatus for preparing groats, where **Hermas** works.*

χόος s. χοῦς.

Χοραζίν, ἡ indecl. *Chorazin*, a place in Galilee, the location of which may have been the ruins of Kerâzeh, a half hour's walk north-west of Tell Hum. **Menachoth 85a** mentions a place **חוראזין** (**Billerb.** I 605) and **Eusebius**, **Onom.** 303, 174 **Klosterm.** mentions ruins of Chorazin. **Mt 11:21**; **Lk 10:13**. **CKopp**, *The Holy Places of the Gospels*, tr. **RWalls** '63, 187-9.*

χορδή, ἡς, ἡ (**Hom.**+; **PPetr.** III 142, 22 [III BC]; **Ps 150:4**; **Na 3:8**) *string* (made of gut) **pl. w.** κιθάρα (**Diod. S.** 5, 75, 3 τῆς κιθάρας χορδὰς; **Dio Chrys.** 16[33], 57; **Ael. Aristid.** 28, 121 K.=49 p. 531 D.) **IEph 4:1**; **IPhld 1:2**.*

χορεύω impf. ἐχόρευον (**trag.**+; **LXX**, **Philo**; **Jos.**, **Ant. 17, 235**) *dance in chorus* **Hs 9**, 11, 5. **B.** 689.*

χορηγέω fut. χορηγήσω; 1 **aor.** ἐχορήγησα **orig.** 'lead a chorus' or 'pay the expenses for training a chorus', then **gener.** *defray the expenses of someth., provide, supply (in abundance)* (**Aristoph.**+) *τι someth.* (**Diod. S.** 19, 3 ἅπαντα; **Jos.**, **Bell. 1, 625**) 2 **Cor 9:10** (alternating **w.** ἐπιχορηγεῖν); 1 **Pt 4:11** (ἥς by attraction for ἦν). τί τινι (**Polyb.** 22, 26, 2; **Dit.**, **Or.** 437, 71, **Syll.** 3 888, 77; **PTebt.** 51, 9; **Sir 1:10, 26**; 1 **Macc 14:10**; **Ep. Arist.** 259; **Philo**, **Mos.** 1, 255; **Jos.**, **Ant. 7, 279**) **Dg 1**; 3:4; 10:6; **Hs 2:5**, 8. ἐκ τῶν κόπων αὐτῶν παντὶ ἀνθρώπῳ ἐχορήγησαν *they provided for every man from (the fruits of) their labor* **Hs 9**, 24, 2. **M-M**.*

χορός, ου, ὁ (**Hom.**+; **inscr.**, **pap.**, **LXX**, **Philo**, **Joseph.**)

1. (*choral dance, dancing* **lit.** ἤκουσεν συμφωνίας καὶ χορῶν **Lk 15:25**).

2. *troop, band, company* (of dancers) of heavenly bodies (**Maximus Tyr.** 16, 6d; **Herm. Wr.** 416, 13 **Sc.** χορὸς ἀστέρων; **Himerius**, **Or.** 21, 6 **W.**; **Sib. Or.** 8, 450) ἡλίος τε καὶ σελήνη ἀστέρων τε χοροὶ 1 **Cl 20:3**. **Cf. IEph 19:2**.

3. *chorus, choir*=group of singers (so **prob.** **Sb 3913**, 8 **χ.** τῶν ἀγγέλων; **Jos.**, **Ant. 7, 85**). In this sense a χορὸς of the stars is mentioned: **Mesomedes** 3, 10; 10, 17; **Philo**, **Mos.** 2, 239; **ADNock**, **JTS** 31, '30, 310ff) the church is to become a harmonious choir **IEph 4:2**. **Cf. IRo 2:2. M-M**.*

χορτάζω 1 **aor.** ἐχόρτασα. **Pass.**: 1 **aor.** ἐχορτάσθην; 1 **fut.** χορτασθήσομαι (**Hes.**+; **pap.**, **LXX**) *feed, fill, satisfy*;

pass.: *eat one's fill, be satisfied*.

1. of animals πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν *all the birds gorged themselves with their flesh* Rv 19:21 (cf. Test. Jud. 21:8).

2. of men—**a. lit.** τινά *someone* Mt 15:33; 1 Cl 59:4 (τοὺς πεινῶντας). τινά *someone with someth.* Mk 8:4 (cf. Ps 131:15). **Pass.** (Pamphilus [I BC/I AD] in Ael. Dion. χ. 14 ed. HErbse '50; Epict. 1, 9, 19; 3, 22, 66) Mt 14:20; 15:37; Mk 6:42; 7:27; 8:8; Lk 6:21 (οἱ πεινῶντες νῦν); 9:17; J 6:26; Phil 4:12 (opp. πεινᾶν); Js 2:16. ἀπό τινος (Ps 103:13) Lk 16:21. ἐκ τινος 15:16 v.l.

b. fig.; pass. (Ps.-Callisth. 2, 22, 4 χορτάζεσθαι τῆς λύπης=find satisfaction in grief; Ps 16:15) *be satisfied* Mt 5:6 (χ. is also used in connection w. drink and relieves thirst: **schol.** on Nicander, Alexiph. 225 χόρτασον αὐτὸν οἶνον). **M-M.***

χόρτασμα, ατος, τό (Poly.+; **pap.**, **LXX**, always of fodder for domesticated animals) *food* for men, **pl.** (Diod. S. 19, 26, 2 χορτάσματα) Ac 7:11. **M-M.***

χόρτος, ου, ὁ (Hom.+; **pap.**, **LXX**, Philo; Jos., Bell. 6, 153, Ant. 20, 85), in our **lit.** almost always of green grass standing in field or meadow Mt 14:19 (v.l. has the **pl.**); J 6:10. τὸν χόρτον τῆς γῆς Rv 9:4. ὁ χλωρὸς χόρτος (χλωρός 1) Mk 6:39; Rv 8:7. Of wild grass in contrast to cultivated plants ὁ χόρτος τοῦ ἀγροῦ Mt 6:30; cf. Lk 12:28; Js 1:10, 11; 1 Pt 1:24a, b, c (Is 40:6, 7.—ἀνθεα ποίης as early as Od. 9, 449). Of stalks of grain in their early, grass-like stages Mt 13:26; Mk 4:28.—1 Cor 3:12 mentions χόρτος *hay* as a building material (of inferior quality, as Diod. S. 20, 65, 1 κάλαμος and χόρτος). **M-M. B. 519f. ***

Χουζᾱς, ᾱ, ὁ Chuza (=ⲭⲱⲙⲁⲥ). The name occurs in a Nabataean [Corpus Inscr. Semiticarum II 1, 227; FC Burkitt, Exp. 5th Ser. IX 1899, 118-22] and in a Syrian [Littmann, Zeitschr. für. Assyriologie 27, '13, 397] **inscr.**). Borne by an ἐπίτροπος (q.v. 1 and 2) of Herod Antipas; this Chuza was the husband of a follower of Jesus named Joanna Lk 8:3. **M-M.***

χοῦς, χόος, acc. χοῦν, ὁ (Hdt.+; **inscr.**, **pap.**, **LXX**, Philo; Jos., Ant. 14, 64; Sib. Or. 8, 15; Bl-D. §52; Mlt.-H. 127; 142) *soil, dust*, of the dust of the road (Is 49:23) ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν Mk 6:11 (cf. Is 52:2 and s. ἐκτινάσσω 1). Of the dust that grief-stricken persons scatter upon their heads (Josh 7:6; La 2:10) ἐβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν Rv 18:19. **M-M.***

χράσμαι mid. dep. (Hom.+; **inscr.**, **pap.**, **LXX**, Philo, Joseph.) 2 **sing.** χρᾶσαι (Bl-D. §87); 3 **sing. pres. indic.** and subjunctive χρῆται I Ro 9:1; 1 Ti 1:8 (cf. Bl-D. §88 w. **app.**); **impf.** ἐχρώμην; 1 **aor.** ἐχρησάμην; **pf.** κέχρημαι; Mlt.-H. 200; **use.**

1. **make use of, employ—a. w. dat.** τινί *someth.* (Appian, Bell. Civ. 4, 102 §427f θαλάσσης; Wsd 2:6; 13:18; 4 Macc 9:2; Philo, Aet. M. 70; 71; Jos., Bell. 3, 341; Bl-D. §193, 5; Rob. 532f) βοηθείαις ἐχρῶντο Ac 27:17 (s. **βοήθεια**).—1 Cor 7:31 t.r.; 9:12, 15; 1 Ti 5:23 (οἶνος 1); 2 Cl 6:5; Dg 6:5; 12:3 (ἢ μὴ καθαρῶς χρῆσάμενοι *not using it in purity*); ITr 6:1; IPHld 4; Hs 9, 16, 4 (of the use of a seal as PHib. 72, 16 [III BC]). διαλέκτῳ *use a language* Dg 5:2. Of the law (trag., Hdt.+; Jos., C. Ap. 2, 125) τοῖς νόμοις *live in accordance with the laws* (Jos., Ant. 16, 27) Hs 1:3f; cf. 6. ἐάν τις αὐτῷ (=τῷ νόμῳ) νομίμως χρῆται 1 Ti 1:8 (cf. χ. προφήταις Third Corinthians 1:10). A **dat.** is to be supplied w. μάλλον χρῆσαι *make the most of, take advantage of*, 1 Cor 7:21, either τῇ δουλείᾳ (so the Peshitta, Chrysostom, Theodoret, Weizsäcker, Heinrici, BWeiss, Schmiedel, Bachmann, Bousset, Lietzmann, JWeiss, Sickenberger, Kiefl, Juncker, H-DWendland, 20th Century, Goodspeed; HBellen, Jahrb. f. Antike u. Christent. 6, '63, 177-80) or τῇ ἐλευθερίᾳ (so Erasmus, Luther, Calvin, FGodet, Lghtf., Zahn, vWalter, Steinmann, Schlatter, Moffatt, RSV); cf. **μᾶλλον** 2a.—(On this **subj.**: ThZahn, Sklaverei u. Christentum in d. alten Welt [1879]: Skizzen aus dem Leben d. alten Kirche 2 1898, 116-59; ASteinmann, Sklavenlos u. alte Kirche '103,4 '22, Pls u. d. Sklaven zu Korinth '11; EvDobschütz, Sklaverei u. Christent.: RE3 XVIII 423-33; XXIV 521; JvWalter, Die Sklaverei im NT '14; FxKiefl, Die Theorien des modernen Sozialismus über den Ursprung d. Christentums, Zugleich ein Komm. zu 1 Cor 7:21, '15, **esp. p.** 56-109; JWeiss, Das Urchristentum '17, 456-60; ASteinmann, Zur Geschichte der Auslegung v. 1 Cor 7:21: Théol. Revue 16, '18, 341-8; AJuncker, D. Ethik des Ap. Pls II '19, 175-81; JJKoopmans, De Servitude Antiqua et Rel. Christ., Diss. Amsterda '20, 119ff; ELohmeyer, Soz. Fragen im Urchrist. '21; FWGrosheide, Exegetica [1 Cor 7:21]: Geref. Theol. Tijdschr. 24, '24, 298-302; HGreeven [s.v. **πλοῦτος** 1]; MSEnslin, The Ethics of Paul '30, 205-10; WLWestermann, Enslaved Persons who are Free, AJPh 59, '38, 1-30; HGülzow, Christent. u. Sklaverei [to 300 AD], '69, 177-81. On slavery in antiquity **gener.**: WLWestermann, Pauly-W. Suppl. VI '35, 894-1068, The Slave Systems of Gk. and Rom. Antiquity, '55; WBKristensen, De antieke opvatting van dienstbaarheid '34; MPohlenz, D. hellen. Mensch '47, 387-96). τινὶ εἰς τι *use someth. for someth.* (Oenomaus in Euseb., Pr. Ev. 5, 33, 14; Simplicius In Epict. p. 27, 52 Düb.) Hv 3, 2, 8. **Pass.** σὺ αὐτὸς χρᾶσαι ἐκ τῶν αὐτῶν λίθων *you yourself are to be used as one of these stones* 3, 6, 7.—**W.** a double **dat.** (trag.+; **schol.**) σχοινίῳ χρῶμενοι τῷ πνεύματι *using as a rope the Holy Spirit* IEph 9:1. **W.** double **dat.** of the **pers.** (Jos., C. Ap. 1, 227) of a church that ποιμενὶ τῷ θεῷ χρῆται I Ro 9:1.

b. w. acc. (X., Ages. 11, 11; Ps.-Aristot., Oecon. 2, 22 p. 1350a, 7 χρ. τὰ τέλη εἰς διοίκησιν τῆς πόλεως; Ael. Aristid. 13 p. 162D; Dit., Syll. 3 1170, 27 ἀνηθον μετ' ἐλαίου χρ.; PTebt. 273, 28 ὕδωρ χρ.; Wsd 7:14 v.l.; 2 Macc 4:19.—Bl-D. §152, 4; Rob. 476) τὸν κόσμον 1 Cor 7:31 (cf. Simplicius In Epict. p. 29, 30 Düb. τὸ τοῖς μὴ ἐφ' ἡμῖν ὡς ἐφ' ἡμῖν οὐσι κεχρησθαι=to use that which is not in our power as if it were in our power. S. also MDibelius, Urchristentum u. Kultur '28).

2. *act, proceed* (Hdt.+; POxy. 474, 38 et al.) *w. dat.* of the characteristic shown (Aelian, V.H. 2, 15; Jos., Ant. 10, 25) τῇ ἐλαφρίᾳ 2 Cor 1:17. πολλῇ παρρησίᾳ 3:12. ὑποταγῇ 1 Cl 37:5.—W. *adv.* (PMagd. 6, 12 [III BC] et al.) ἀποτόμως 2 Cor 13:10.

3. *w. dat.* of the *pers.* and an *adv.* *treat a person in a certain way* (X., Mem. 1, 2, 48 φίλοις καλῶς χρ.; Dit., Or. 51, 8 [III BC] τοῖς τεχνίταις φιλανθρώπως χρηταί; PPetr. III p. 115, 8 [III BC] πικρῶς σοι ἐχρήσατο; POxy. 745, 6; Esth 2:9; Jos., C. Ap. 1, 153) φιλανθρώπως ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος Ac 27:3. Cf. Hs 5, 2, 10. M-M.*

χρᾶω s. κίχρημι.

χρεία, ας, ἡ (Aeschyl.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.; Test. Zeb. 6:5) *need, necessity*.

1. *χρεία ἐστὶ τιнос there is need of someth., someth. is needed* (Polyb. 3, 111, 10; 5, 109, 1; Dit., Syll. 3 707, 16f; 736, 63; Sir 3:22; 11:9) Lk 10:42. Without *gen.* (Diod. S. 1, 19, 5 ὅσον ἂν ἡ χρεία) ἐὰν ἡ χρεία *if it is necessary* D 11:5. τίς ἔτι χρεία; *folll. by acc. w. inf.* Hb 7:11. χρεῖαν ἔχειν τινός (have) *need (of) someone or someth.* (class.; inscr., pap.; Is 13:17; Wsd 13:16; Philo, Plant. 65; Jos., Ant. 8, 228) Mt 6:8; 9:12; 21:3; 26:65; Mk 2:17; 11:3; 14:63; Lk 5:31; 9:11; 15:7; 19:31, 34; 22:71; J 13:29; 1 Cor 12:21 a, b, 24 (*w. τιμῆς* to be supplied); 1 Th 4:12; Hb 5:12b; 10:36; Rv 21:23; 22:5. W. *gen.* of the articular *inf.* (and *acc.*) χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινα Hb 5:12a (BI-D. §400, 1; Rob. 1038f; 1061). W. *inf. folll.* (Da 3:16) ἐχὼ χρ. ἔχω ὑπὸ σοῦ βαπτισθῆναι Mt 3:14. Cf. 14:16; J 13:10; 1 Th 1:8; 4:9 (BI-D. §393, 5); 5:1. W. *ἵνα folll.* J 2:25; 16:30; 1 J 2:27.

2. *need, lack, want, difficulty* (Diod. S. 3, 16, 2; Appian, Basil. 5 §2 ὑπὸ χρείας=from necessity) χρεῖαν ἔχειν *be in need, lack someth. abs.* (Diod. S. 17, 77, 2; Dit., Syll. 2 857, 12 εἰ χρεῖαν ἔχοι Διονύσιος) Mk 2:25; Ac 2:45; 4:35; Eph 4:28; 1J 3:17; D 1:5a, b. οὐδὲν χρεῖαν ἔχειν *have no lack of anything* (s. οὐδεὶς 2bγ) Rv 3:17 (t.r. οὐδενός). πληροῦν τὴν χρεῖαν τινός *supply someone's need* (s) (Thu. 1, 70, 7 ἐπλήρωσαν τὴν χρεῖαν) Phil 4:19. εἰς τὴν χρεῖαν τινὶ πέμψαι *send someth. to someone to supply his need* (s) vs. 16. λειτουργὸς τῆς χρείας μου *the one whose service supplied my need* 2:25. Pl. *needs, necessities* (Socrat., Ep. 1, 5 αἱ τῆς πατρίδος χρεῖαι; Geminus [c. 70 BC], Elementa Astronomiae 1, 21 [ed. CManitius 1898] αἱ τοῦ βίου χρεῖαι; Philo, Dec. 99; Jos., Ant. 13, 225) Ac 20:34; 28:10 (for πρὸς τὰς χρείας [v.l. τὴν χρεῖαν] cf. Polyb. 1, 52, 7; Ep. Arist. 11; 258); Ro 12:13; Papias 2:15. αἱ ἀναγκαῖαι χρεῖαι (ἀναγκαῖος 1) Tit 3:14.

3. *the thing that is lacking and (therefore) necessary* πρὸς οἰκοδομὴν τῆς χρείας (objective *gen.*) *such as will build up where it is necessary* Eph 4:29 (differently JAFindlay, ET 46, '35, 429).

4. *office, duty, service* (Polyb. 4, 87, 9; 10, 21, 1 al. in H.Gk.; inscr., pap.; 2 Macc 8:9; Jos., Ant. 13, 65) Ac 6:3. M-M. B. 638.*

χρεοφειλέτης and the less well attested form χρεωφειλέτης (due to assimilation, BI-D. §35, 2 *w. app.*; 119, 2; Tdf., Prol. 89; W-H., App. 152; Mlt.-H. 73. In the LXX and as v.l. in the NT we have the spelling χρεοφιλότης), ου, ὁ (Hippocr., Ep. 17, 55; Aeneas Tact. 192; 516; Diod. S. 32, 26, 3; Dionys. Hal.; Plut., Caesar 12, 2, Luc. 20:3; Aesop, Fab. 11 H.; Dit., Syll. 3 742, 53; C'Wessely, Studien z. Paläogr. u. Papyrusk. 20, '21, 129, 4; Job 31:37; Pr 29:13) debtor Lk 7:41 (on the parable: PJoüon, Rech de Sc rel 29, '40, 615-19; GMPerrella, Div. Thom. Piac. 42, '40, 553-8); 16:5 M-M.*

χρεώστης, ου, ὁ (Plut., Mor. 100C; Dio Chrys. 28[45], 10; Lucian, Abd. 15; Herodian 5, 1, 6; Dit., Syll. 3 833, 9 [120 AD]; BGU 106, 4 [II AD]; 786 II, 6; POxy. 487, 11 al. in pap.; Philo; Jos., Ant. 3, 282) debtor χρεώστας θλίβειν *oppress debtors* Hm 8:10.*

χρεοφειλέτης s. χρεοφειλέτης.

χρή (Hom. +; inscr., pap.; Pr 25:27; 4 Macc 8:26A; Ep. Arist. 231; Philo, Joseph.) *it is necessary, it ought folll. by acc. and inf.* Js 3:10 (BI-D. §358, 2; Rob. 319; W'Schmid, Attizismus IV 1897, 592). M-M. B. 640.*

χρήζω (Hom.+; inscr., pap., LXX) (have) *need (of)* τινός (class.; BGU 37, 7 [50 AD]; PFlor. 138, 6 al.; Jos., Ant. 1, 285; Test. Jud. 14:7; Sib. Or. 8, 390) Mt 6:32; Lk 11:8 (Test. Zeb. 7:3); 12:30; Ro 16:2; 2 Cor 3:1; B 2:4; Dg 2:2; ITr 4:2; 12:3; Hv 3, 10, 6. οὐδὲν οὐδενός *χρήζει he needs nothing at all* 1 Cl 52:1. W. *inf. folll.* (Jos., Ant. 1, 246) Dg 4:1. On ὅσον *χρήζει* Lk 11:8 v.l., s. 1 Km 17:18; Dit., Syll. 3 57, 40 [450 BC] and cf. Jülicher, Gleichn. 272. M-M.*

χρῆμα, ατος, τό—1. *pl. property, wealth, means* (Hom. +; inscr., LXX, Philo, Joseph.) οἱ τὰ χρήματα ἔχοντες (X., Mem. 1, 2, 45) Mk 10:23; Lk 18:24. χρήματα πολλὰ ἔξειν Hs 2:5. Cf. Mk 10:24 t.r.

2. *money*—a. mostly *pl.* (Thu., X. et al.; pap.; Job 27:17; Ep. Arist. 85; Philo, Poster. Cai. 117; Jos., Bell. 1, 159; Test. Jud. 21:7) Ac 8:18, 20; 24:26 (χρ. δίδοναι τινὶ vs. Diod. S. 8, 31; Jos., Ant. 7, 393).

b. more rarely *sing.* (Alcaeus 109+110, 30 D.2; Hdt. 3, 38; Diod. S. 13, 106, 9; 36, fgm. a; POxy. 474, 41; PHermop. 23, 7; Jos., Ant. 11, 56 [property, wealth]) of a definite sum of money Ac 4:37.—BReicke, TW IX, 468-71, χρῆμα etc. M-M. B. 634; 769.*

χρηματίζω fut. χρηματίσω; 1 aor. ἐχρημάτισα. Pass.: 1 aor. ἐχρηματίσθην; pf. κεχρημάτισμαι (Hdt.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph.).

1. of God *impart a revelation or injunction or warning* (of oracles, etc., Diod. S. 3, 6, 2; 15, 10, 2; Plut., Mor.

435c; **Lucian**, Ep. Sat. 2, 25; **Ael. Aristid.** 50, 5 K.=26 p. 503 D.; **Dit.**, Syll.3 663, 13 [200 BC] ὁ θεός μοι ἐχηρμάτισεν κατὰ τὸν ὕπνον; 1110, 8; **PFay.** 137, 2; 4 [I AD]; **PGiess.** 20, 18.—**Philo**, Mos. 2, 238; **Jos.**, **Ant.** 5, 42; 10, 13; 11, 327 ἐχηρμάτισεν αὐτῷ κατὰ τοὺς ὕπνους ὁ θεὸς θαρρεῖν; **Jer** 32:30; 37:2).

a. act. Hb 12:25.—**b. pass.**—**a.** χρηματίζομαι *a revelation or warning is given to me* χρηματισθεὶς κατ' ὄναρ Mt 2:22; cf. Hb 8:5. περί τινος (**Jos.**, **Ant.** 3, 212) 11:7. **Foll.** by the **inf.**, which expresses the warning given Mt 2:12. ἐχηρμάτισθη ὑπὸ ἀγγέλου μεταπέμψασθαι σε *he was directed by an angel to send for you* Ac 10:22. **Cf.** Lk 2:26 v.l. (**Vett. Val.** 67, 5 ὑπὸ δαιμονίων χρηματισθήσονται).

β. χρηματίζεται τι *some. is revealed or prophesied* (UPZ 71, 3 [152 BC] τὰ παρὰ τ. θεῶν σοι χρηματίζεται) ἦν αὐτῷ κεχηρματισμένον ὑπὸ τοῦ πνεύματος Lk 2:26.

2. bear a name, be called or named (**Polyb.** 5, 57, 2; **Strabo** 13, 1, 55; **Plut.**, **Ant.** 54, 9; **Philo**, Deus Imm. 121, Leg. ad Gai. 346; **Jos.**, **C. Ap.** 2, 30; **Dit.**, Syll.3 1150, 4 Καικίλιος ὁ χρηματίζων βούλων; **POxy.** 268, 2 [58 AD]; 320; **APF** 4, '08, 122 V, 15 and oft. in **pap.**) μοιχαλὶς χρηματίζει Ro 7:3. ἐγένετο χρηματίζει τοὺς μαθητὰς Χριστιανούς Ac 11:26.—**Mlt.-H.** 265 holds that these are two entirely distinct words; that 1 comes **fr.** an equivalent of χρησμός 'oracle', and 2 **fr.** χρήματα 'business'. **M-M.***

χρηματισμός, οὗ, ὁ (**X.**, **Pla.**+; **inscr.**, **pap.**, **LXX**; **Philo**, Vi. Cont. 17; **Jos.**, **Ant.** 14, 231) *a divine statement or answer* (2 Macc 2:4; **PGM** 4, 2206.—Of a dream, **Artem.** 1, 2 p. 5, 20) Ro 11:4; 1 **CI** 17:5. **M-M.***

χρῆσαι s. χράσμαι.

χρήσιμος, η, ον (since **Theognis** 406; **inscr.**, **pap.**, **LXX**, Ep. **Arist.**, **Philo**; **Jos.**, **C. Ap.** 2, 170; **Sib. Or.** 3, 230) *useful, beneficial, advantageous* **IEph** 4:2. τινί *for someone* Mt 20:28 D=Agr 22. ἐπὶ τι (**Pla.**, **Gorg.** 480B, 481B, Leg. 7 p. 796A; **Plut.**, Mar. 10, 10) ἐπ' οὐδέν (**Zen.-P.** 59 225, 3 [253 BC] ἐπ' οὐθὲν χρήσιμος) 2 **Ti** 2:14. εἷς τι (**X.**, **Vect.** 4, 42; **Pla.**, Leg. 7 p. 796 D.; **Ezk** 15:4) **Hv** 4, 3, 4. **M-M.***

χρήσις, εως, ἡ (since **Pindar** and **Democritus** 282; **inscr.**, **pap.**, **LXX**)—**1.** *use, usage* (Ep. **Arist.** 143; **Philo**, Op. M. 42; **Jos.**, **C. Ap.** 2, 213; **Test. Napht.** 2:4) **Dg** 2:2; 4:2; **PK** 2 p. 14, 13; 15. οὐ κατὰ χρῆσιν, ἀλλὰ φύσιν *not by usage or habit, but by nature* **ITr** 1:1.

2. *usefulness* 1 **CI** 37:4. τὴν χρῆσιν ἀπώλεσεν (the honey) *has lost its usefulness* **Hm** 5, 1, 5.—**3.** *relations, function, esp. of sexual intercourse* (**X.**, **Symp.** 8, 28; **Pla.**, Leg. 8 p. 841A; **Isocr.** 19, 11; **Ps.-Lucian**, Amor. 25 παιδική; **Plut.**, Mor. 905B ὀρέξεις παρὰ τὰς χρήσεις; **POxy.** 272, 12 al.) ἡ φυσική χρῆσις Ro 1:26; **w.** *objective gen.* τῆς θηλείας vs. 27. **M-M.***

χρησιμοδοτέω 1 **aor. pass. ptc.** χρησιμοδοθηεὶς *give an oracular response* (**Ps.-Callisth.** p. 3, 13; 52, 9; 81, 14; **Lucian**, Alex. 43 **Jacobitz** v.l.; **Pollux** 1, 17; **Etym. Mag.** p. 814, 40; **inscr.** [IV AD]: **Ramsay**, Phrygia II p. 566), **pass.** *be given or follow an oracular response* 1 **CI** 55:1.*

χρήσον s. κίχρημι.

χρηστεύομαι **mid. dep.**; 1 **aor.** ἐχρηστευσάμην; 1 **fut. pass.** χρηστευθήσομαι (only in **Christian wr.**) *be kind, loving, merciful* 1 **Cor** 13:4. τινί *to someone* 1 **CI** 14:3. ὡς χρηστεύεσθε, οὕτως χρηστευθήσεται ὑμῖν *as you show kindness, kindness will be shown to you* 13:2 (saying of Jesus). **M-M.***

χρηστολογία, ας, ἡ (**Eustath.** p. 1437, 53 on **Il.** 23, 598; **eccl.** writers) *smooth, plausible speech* (**Julius Capitolinus**, **Pertinax** 13 χρηστολόγον eum appellantes qui bene loqueretur et male faceret) Ro 16:18. **M-M.***

χρηστός, ἡ, ὄν (**trag.**, **Hdt.**+; **inscr.**, **pap.**, **LXX**) *useful, suitable, worthy, good*—**1. adj.**—**a.** of things—**a.** *good, pleasant, kindly, easy (to wear)* (**En.** 32, 1; **Jos.**, **Ant.** 3, 98) οἶνος (**Plut.**, Mor. 240D; 1073A; **Hippiatr.** II 66, 16; **Aberciusinschr.** 16) Lk 5:39 (**perh.** an Aramaism, cf. **μέγας** 9:48 and **Bl-D.** §245; **t.r.** has the **comp.** χρηστότερος [**Philo**, In Flacc. 109; **Jos.**, **Ant.** 8, 213]). ὁ ζυγός μου Mt 11:30 (symbolically).

β. (*morally*) *good, reputable* ἡθη χρηστά 1 **Cor** 15:33 (cf. **ἡθος**,—ἡθος χρηστόν also **POxy.** 642; 1663, 11; **Ep. Arist.** 290; **Philo**, Det. Pot. Ins. 38 ἡθη χρηστά διαφθείρεται).

b. of persons *kind, loving, benevolent* (**Jos.**, **Ant.** 6, 92 **w.** ἐπιεικής; 9, 133 **w.** δίκαιος; **Herodian** 4, 3, 3 and **Philo**, Leg. ad Gai. 67 **w.** φιλόφρων; **Cass. Dio** 66, 18; **inscr.** in **FCumont**, Études syr. '17 p. 323, 12; **POxy.** 642).

a. of men (**Nicopho Com.** [V/IV BC] 16; **Ps.-Demosth.** 59, 2) 1 **CI** 14:4 (Pr 2:21). εἷς τινα *to someone* (**POxy.** 416, 2) Eph 4:32.—**β.** of God (**Hdt.** 8, 111; **Sb** 158, 1; **LXX**; **Philo**, Det. Pot. Ins. 46 al.; **Sib. Or.** 1, 159) 1 **Pt** 2:3 (**Ps** 33:9), Χριστός **P72**; **Dg** 8:8. ἐπὶ τινα *to someone* Lk 6:35. ἐν τοῖς κτλ. among *those=to those, who* 1 **CI** 60:1.

2. subst. τὸ χρηστόν *kindness* (**Philo**, Virt. 160; **Jos.**, **Ant.** 8, 214) τοῦ θεοῦ Ro 2:4.—**JZiegler**, **Dulcedo Dei** '37; **CSpicq**, **RB** 54, '47, 321-4.—**KWeiss**, **TW** IX, 472-81. **M-M.***

χρηστότης, ητος, ἡ (**Eur.**, **Isaeus**+; **inscr.**, **pap.**, **LXX**, **Philo**, **Joseph.**)—**1.** *goodness, uprightness* (**Ps.-Pla.**, Def. 412E=ἡθους σπουδαιότης) ποιεῖν χρηστότητα *do what is right* (**Ps** 36:3) Ro 3:12 (**Ps** 13:3).

2. *goodness, kindness, generosity* (**Aristot.**, De Virt. et Vit. 8 **w.** ἐπιεικεία [as **Philo**, Exs. 166] and εὐγνωμοσύνη; **Plut.**, **Demetr.** 50, 1 **w.** φιλοφροσύνη [as **Philo**, Leg. ad Gai. 73]; **Dit.**, Syll.3 761, 12 **w.** μεγαλοψυχία; **Plut.**, **Galba** 22, 7, Mor. 88B; 90E **w.** μεγαλοφροσύνη.—**BGU** 372, 18; **LXX**; **opp.** πονηρία, Ode of

Solomon 11:20).

a. of men 2 Cor 6:6; Gal 5:22 (both w. μακροθυμία); Col 3:12 (w. σπλάγχνα οίκτιρμοῦ).—**b.** of God (Ps 30:20; Philo, Migr. Abr. 122; Jos., Ant. 1, 96; 11, 144) Ro 2:4 (w. ἀνοχή and μακροθυμία); 9:23 v.l.; 11:22c (cf. ἐπιμένω 2); Tit 3:4 (w. φιλανθρωπία); 1 Cl 9:1 (w. ἔλεος); 2 Cl 15:5; 19:1; Dg 9:1, 2 (w. φιλανθρωπία and ἀγάπη), 6; 10:4; IMg 10:1; ISm 7:1. (Opp. ἀποτομία) Ro 11:22a, b. χρηστότης ἐφ' ἡμᾶς (cf. PsSo 15:18 χ. σου ἐπὶ Ἰσρ.) Eph 2:7.—LAStachowiak, Chrestotes: Studia Friburgensia, n.s. 17, '57 (Freiburg, Switzerland). M-M.*

χρῖσμα, ατος, τό (X.+; PGM 7, 874; LXX; Philo, Mos. 2, 146; 152; Jos., Ant. 3, 197, mostly=oil for anointing, unguent. For the accent BI-D. §13; Mlt.-H. 57; Crönert 228, 3) *anointing* (so lit. Ex 29:7) 1J 2:20, 27a, b, usu. taken to mean anointing w. the Holy Spirit (differently Rtztst., *Mysterienrel.* 3 '27, 396f, who thinks of the 'formal equation of the baptismal proclamation w. the χρῖσμα'). M-M.*

χριστέμπορος, ου, ό (only in Christian wr.) *a Christmonger, one who carries on a cheap trade in (the teachings of) Christ* D 12:5.*

Χριστιανισμός, ου, ό *Christianity* IRo 3:3; MPol 10:1. W. Ἰουδαϊσμός IMg 10:3a, b; IPHld 6:1. κατὰ Χριστιανισμὸν ζῆν IMg 10:1.*

Χριστιανός, ου, ό (formed like Ἡρῳδιανοί [q.v.] or Καισαριανοί Epict. 1, 19, 19; cf. ThMommsen, Her. 34, 1899, 151f; Dssm., LO 323 [LAE 377]; Hahn 263, 9. On the Pompeian inscr. CIL IV 679, the reading of which is quite uncertain, cf. VSchultze, ZKG 5, 1881, 125ff. On the spelling Χρηστιανός κ* Ac 11:26; 26:28; 1 Pt 4:16 s. FBlass, Her. 30, 1895, 465ff; Harnack, SAB '15, 762; BI-D. §24; Mlt.-H. 72) *the Christian* (so also Lucian, Alex. 25; 38, M. Peregr. 11; 12; 13; 16; Tacitus, Ann. 15, 44; Suetonius, Nero 16; Pliny the Younger, Ep. 10, 96, 1; 2; 3 al., also in Trajan's reply) Ac 11:26; 26:28; 1 Pt 4:16 (JKnox, JBL 72, '53, 187-9); IEph 11:2; IMg 4; IRo 3:2; IPol 7:3; MPol 3; 10:1; 12:1, 2; D 12:4; Dg 1:1; 2:6, 10; 4:6; 5:1; 6:1-9; PK 2 p. 15, 8.—As an adj. χριστιανός, ή, όν: ή χριστιανή τροφή ITr 6:1.—RALipsius, Über den Ursprung u. ältesten Gebr. des Christennamens, Prog. Jena 1873; Zahn, Einl. II 3 41 ff; FKattenbusch, Das apostol. Symbol II '00, 557ff; JDaniels, De Naam ΧΡΙΣΤΙΑΝΟΙ: De Studiën 76, '07, 568-80; JLeCoultré, De l'étymologie du mot 'Chrétien': RThPh 40, '07, 188-96; AGercke, Der Christenname ein Scheltname: Festschr. z. Jahrhundertfeier d. Univers. Breslau '11, 360ff; Harnack, Mission I 4 '23, 424ff; EPeterson, Christianus: Miscellanea Giov. Mercati I '46, 355-72; EJBickerman, HTR 42, '49, 109-24; JMoreau, La Nouvelle Clio 4, '50, 190-2; HBMattingly, JTS 9, '58, 26-37 (cf. Augustiani); CSpicq, Studia Theologica 15, '61, 68-78 (cf. Ciceronianus). M-M.*

χριστομαθία, ας, ή (only in Christian wr.) *discipleship with Christ or teaching of Christ* κατὰ χριστομαθίαν in accordance with discipleship to Christ or with Christ's teaching IPHld 8:2.*

χριστόνομος, ου (only in Ign.) *keeping the law of Christ* IRo inscr.*

Χριστός, ου (as an adj. in trag. and LXX; Test. Reub. 6:8 [the compound νεόχριστος=newly plastered: Diod. S., fgm. one b; 38 and 39, 4; Appian, Bell. Civ. 1. 74 §342]; in our lit. only as a noun.—CCTorrey, Χριστός: Quantulacumque '37, 317-24), ό.

1. as an appellative *the Anointed One, the Messiah, the Christ* (cf. Ps 2:2; PsSol 17:32; 18:5, 7.—ESellin, Die israel-jüd. Heilandserwartung '09; EDBurton, ICC Gal '20, 395-9; AvGall, Βασιλεία τ. θεοῦ '26; HGressmann, D. Messias '29; PVolz, D. Eschatol. der jüd. Gemeinde im ntl. Zeitalter '34; Dalman, Worte 237-45; Bousset, Rel. 3 227, Kyrios Christos '21, 3f; Billerb. I 6-11; MZobel, Gottes Gesalbter: D. Messias u. d. mess. Zeit in Talm. u. Midr. '38; JJBrierre-Narbonne, Le Messie souffrant dans la littérature rabbinique '40; HRiesenfeld, Jésus Transfiguré '47, 54-65; 81-96; TNicklin, Gospel Gleanings '50, 265-7; WCvUnnik, NTS 8, '62, 101-16; MdeJonge, The Use of 'Anointed' in the Time of Jesus, NovT 8, '66) ἐπυνθάνετο ποῦ ό Χριστός γεννᾶται *he inquired where the Messiah was to be born* Mt 2:4. Cf. 16:16, 20; 22:42; 23:8 t.r., 10; 24:5, 23; 26:63; Mk 1:34 v.l.; 8:29; 12:35; 13:21; 14:61; Lk 3:15; 4:41; 20:41; 22:67; 23:2, 35, 39; 24:26, 46; J 1:20, 25; 3:28; 4:29, 42 t.r.; 6:69 t.r.; 7:26f, 31, 41 a, b, 42; 9:22; 10:24; 11:27; 12:34 (WCvUnnik, NovT 3, '59, 174-9); 20:31; Ac 2:30 t.r., 31, 36; 9:22; 17:3; 18:5, 28; 26:23; 1J 2:22; 5:1 (OAPiper, JBL 66, '47, 445). J translates Μεσσίας as Χριστός 1:41; 4:25. ό Χριστός κυρίου Lk 2:26; cf. 9:20; Ac 3:18; 4:26 (Ps 2:2); Rv 11:15; 12:10.—Ἰησοῦς ό Χριστός *Jesus the Messiah* Ac 5:42 t.r.; 9:34 t.r.; 1 Cor 3:11 t.r.; 1J 5:6 t.r.; 1 Cl 42:1b; IEph 18:2. ό Χριστός Ἰησοῦς Ac 5:42; 19:4 t.r. Ἰησοῦς ό λεγόμενος Χριστός *Jesus, the so-called Messiah* Mt 27:17, 22.—The transition to sense 2 is marked by certain passages in which Χριστός does not mean the Messiah in general (even when the ref. is to Jesus), but a very definite Messiah, Jesus, who now is called *Christ* not as a title but as a name (cf. Jos., Ant. 20, 200 Ἰησοῦ τοῦ λεγομένου Χριστοῦ. On the art. w. Xr. cf. BI-D. §260, 1; Rob. 760f) ἀκούσας τὰ ἔργα τοῦ Χριστοῦ Mt 11:2; cf. Ac 8:5; 9:20 t.r.; Ro 9:3, 5; 1 Cor 1:6, 13, 17; 9:12; 10:4, 16; 2 Cor 2:12; 4:4; Gal 1:7; 6:2; Eph 2:5; 3:17; 5:14; Phil 1:15; Col 1:7; 2:17; 2 Th 3:5; 1 Ti 5:11; Hb 3:14; 9:28; 1 Pt 4:13; 2J 9; Rv 20:4 al.

2. as a personal name; the Gentiles must have understood Χριστός in this way (to them it seemed very much like Χρηστός [even in pronunciation—cf. Alex. of Lycopolis, III AD, C. Manich. 24 Brinkmann '05 p. 34, 18ff], a name that is found in lit. [Appian, Mithrid. 10 §32 Σωκράτης. . . , ότω Χρηστός ἐπώνυμον ἦν; 57 §232 Σωκράτη τὸν Χρηστόν; Diod. S. 17, 15, 2 Φωκίων ό Χρηστός; Chio, Ep. 4, 3; Philostrat., Vi. Soph. 2, 11, 2: a pupil of Herodes

Att.; Memnon *Hist.* (I BC/I AD): no. 434, fgm. 1, 4, 8; 1, 22, 5 *Jac.* as surname of a good ruler], in *inscr.* [e.g. fr. Bithynia *ed.* FKDörner '41 no. 31 a foundation by Chrestos for the Great Mother; *Sb* 8819, 5] and *pap.* [Preisigke, *Namenbuch*]. Cf. also Suetonius, *Claud.* 25.—*Bl-D.* §24 [lit.]; *Rob.* 192) Ἰησοῦς Χριστός Mt 1:1, 18; Mk 1:1; J 1:17; 17:3; Ac 2:38; 3:6; 4:10; 8:12; 9:34 *al.* Very oft. in the epistles Ro 1:4, 6, 8; 3:22; 5:15 (see s.v. Ἀδάμ); 1 Cor 2:2 etc.; Hb 10:10; 13:8, 21; Js 1:1; 2:1; 1 Pt 1:1-3, 7; 2 Pt 1:1a, b; 1J 1:3; 2:1; 3:23; 2J 7; Jd 1a, b; Rv 1:1, 2, 5.—Χριστὸς Ἰησοῦς (SV McCasland, *JBL* 65, '46, 377-83) Ac 24:24; Ro 3:24; 6:3, 11; 8:1f, 11; 1 Cor 1:2, 4, 30 etc.; 1 Cl 32:4; 38:1; *IEph* 1:1; 11:1; 12:2; *IMg* *inscr.*; *ITr* 9:2; *IRo* 1:1; 2:2; *IPHld* 10:1; 11:2; *ISm* 8:2; *Pol* 8:1 (s. *Ltz.*, *Hdb.* *exc.* on Ro 1:1).—Χριστός Mk 9:41; Ro 5:6, 8; 6:4, 9; 8:10 etc.; Hb 3:6; 9:11; 1 Pt 2:21; 3:18.—On the combination of Χριστός w. κύριος s. *κύριος* II 2cγ. Cf. on the formulas διὰ Χριστοῦ (Ἰησοῦ): διὰ A III 2a and b; ἐν Χριστῷ (Ἰησοῦ): ἐν I 5d (also *Gdspd.*, *Probs.* 146f); σὺν Χριστῷ: σὺν 2b. OSchmitz, D. Christusgemeinschaft. des Pls im Lichte s. Genetivgebrauchs '24.—SMowinckel, He that Cometh, tr. GWAnderson '54; HRiesenfeld, The Mythological Background of NT Christology: CHDodd-Festschr. '64, 81-95. θεὸς χριστός Jd 5 P72.—On the question of Jesus' Messianic consciousness s. the *lit.* s.v. Ἰησοῦς 3; υἱός 2, *esp.* c; also J-BFrey, Le conflit entre le Messianisme de Jésus et le Messianisme des Juifs de son temps: *Biblica* 14, '33, 133-49; 269-93; KGGoetz, Hatsich Jesus selbst für den Messias gehalten u. ausgegeben?: *StKr* 105, '33, 117-37; GBornkamm, Jesus von Naz. '56, 155-63 (Engl. transl. JMRobinson '60, 169-78).—LCerfaux, Christ in the Theol. of St. Paul, tr. GWebb and AWalker, '59; JMorgenstern, *Vetus T* 11, '61, 406-31; RHFuller, The Foundations of NT Christology, '65; WThüsing, Per Christum in Deum, '65; HBraun, Qumran u. d. NT II '66, 75-84; DLJones, The Title 'Christos' in Lk-Ac, *CBQ* 32, '70, 69-76; JDKingsbury, Matthew: Structure, Christology, Kingdom '75. *M-M.*

χριστοφόρος, *on bearing Christ*; *subst.* ὁ χρ. *the Christ-bearer* *IEph* 9:2 (cf. *Hdb.* *ad loc.*)*

χρίω 1 *aor.* ἔχρισα, *pass.* ἐχρίσθην (*Hom.*+; *inscr.*, *pap.*, *LXX*, *Philo*; *Jos.*, *Ant.* 2, 221) *anoint* in our *lit.* only in a *fig.* sense of an anointing by God (cf. *Hom.* Hymn to Demeter 237 χρίεσκ' ἀμβροσίη: Demeter anoints Demophon; *Apollon.* *Rhod.* 4, 871). He anoints

1. Jesus, the Christ, for his office Ac 4:27 (cf. *Sib. Or.* 5, 68). ἔχρισέν με Lk 4:18; cf. B 14:9 (both Is 61:1). αὐτὸν πνεύματι ἁγίῳ *him with Holy Spirit* Ac 10:38 (the *dat.* as *Dio Chrys.* 66[16], 10; *Jos.*, *Ant.* 7, 357 ἐλαίῳ χ.). *W.* double *acc.* (after *LXX*) ἔχρισέν σε ἔλαιον ἀγαλλιᾶσεως Hb 1:9 (Ps 44:8).

2. David: ἐν ἔλει αἰωνίῳ ἔχρισα αὐτόν 1 Cl 18:1 (cf. Ps 88:21).—3. the prophets: μετὰ τὸ χρισθῆναι αὐτοῦς ἐν πνεύματι ἁγίῳ GH 10b.—4. the apostles, or more probably, all Christians (at baptism or through the Spirit) 2 Cor 1:21.—*Encycl. of Rel. and Ethics* XII 509-16; *Reallexikon der Vorgeschichte* XI '28, 191ff.—WGrundmann, *TW* IX, 482-576: χρίω, χριστός *et al.* *M-M.**

χρόα, ας, ἡ (*Aristoph.*+) *color* (*Pla.* *et al.*; *Diod. S.* 5, 32, 2; *Lucian*, *LXX*, *Ep. Arist.*, *Philo*; *Jos.*, *Ant.* 2, 273) *Hs* 9, 13, 5; 9, 17, 3f. τὰς χροᾶς ἀλλάσσειν (s. *ἀλλάσσω* 1 and cf. 2 Macc 3:16) 9, 4, 5b; 8. χροαὶ ποικίλαι 9, 4, 5a.*

χρονίζω *fut.* χρονίσω and *Att.* χρονιῶ Hb 10:37 v.l.; 1 Cl 23:5; *LXX* (*Aeschyl.*, *Hdt.*+; *inscr.*, *pap.*, *LXX*; *Jos.*, *Ant.* 16, 403).

1. *abs.* *take time, linger, fail to come (or stay away) for a long time* (*Thu.* 8, 16, 3; *Maximus Tyr.* 33, 6b; Da 9:19) χρονίζει μου ὁ κύριος Mt 24:48. Cf. 25:5; Hb 10:37 (*Hab* 2:3); 1 Cl 23:5 (*Is* 13:22).

2. *w. inf. foll.* *delay, take a long time in doing someth.* (Dt 23:22) Mt 24:48 *t.r.*; Lk 12:45.—3. *w.* the place indicated by ἐν *stay (somewhere) for a long time* (*Polyb.* 33, 18, 6; *Alec. Aphr.*, *Mixt.* 9 p. 223, 5 Br.; Pr 9:18a v.l.) ἐν τῷ ναῷ Lk 1:21. *M-M.**

χρόνος, ου, ὁ (*Hom.*+; *inscr.*, *pap.*, *LXX*, *En.*, *Ep. Arist.*, *Philo*, *Joseph.*, *Test. 12 Patr.*, *Sib. Or.*) *time*, mostly in the sense *a period of time* πολλὸς χρόνος *a long time* (PGiess. 4, 11; PStrassb. 41, 39; *Jos.*, *C. Ap.* 1, 278) Mt 25:19; J 5:6 (πολὺν ἤδη χ. as *Jos.*, *Ant.* 8, 342; 19, 28). πλείων χρ. *a longer time* (*Diod. S.* 1, 4, 3; *Dio Chrys.* 78[29], 15; *Dit.*, *Syll.* 3 421, 38; 548, 11; *PPetr.* II 9, 2, 3; *Jos.*, *Ant.* 9, 228) Ac 18:20. ἱκανὸς χρόνος *considerable time, a long time* (ἱκανός 1b) Lk 8:27; Ac 8:11; 14:3; 27:9. μικρὸς χρ. (*Is* 54:7) J 7:33; 12:35; Rv 6:11; 20:3; *IEph* 5:1. ὀλίγος (*Aristot.*, *Phys.* 218b, 15; *Dit.*, *Syll.* 3 709, 11; *PPetr.* II 40a, 14) Ac 14:28; 2 Cl 19:3; *Hs* 7:6. πόσος; Mk 9:21. τοσοῦτος (*Lucian*, *Dial. Deor.* 1, 1; *Jos.*, *Bell.* 2, 413) J 14:9 (v.l. has τοσοῦτῳ χρονῷ as *Epict.* 3, 23, 16); Hb 4:7. ὅσος Mk 2:19; Ro 7:1; 1 Cor 7:39; Gal 4:1 (ὅσος 1). ὁ πᾶς χρόνος *the whole time, all the time* (*Appian*, *Bell. Civ.* 2, 132 §553; *Jos.*, *Ant.* 3, 201; *Third Corinthians* 3:4) Ac 20:18; cf. 1:21. ἐν παντὶ χρόνῳ *at every time* D 14:3. χρόνον τινά *for a time, for a while* (*Arrian*, *Anab. Alex.* 6, 6, 5; *Synes.*, *Prov.* 2, 3 p. 121D) 1 Cor 16:7; *Hs* 7:2. τῷ χρόνῳ *in time* (*Herodas* 4, 33 χρόνῳ) 9, 26, 4. στιγμή χρόνου (s. *στιγμή*) Lk 4:5. τὸ πλήρωμα τοῦ χρόνου (πλήρωμα 5) Gal 4:4 (cf. *Pind.*, fgm. 147 OSchröder ἐν χρόνῳ δ' ἔγεντ' Ἀπόλλων). Certain special verbs are used *w.* χρόνος: διαγενέσθαι Ac 27:9 (s. *διαγίνομαι*), διατρίβειν (q.v.) Ac 14:3, 28, πληρωθῆναι 7:23; 1 Cl 25:2; *Hs* 6, 5, 2 (πληρώω 2). χρόνον ἐπέχω (q.v. 2b) Ac 19:22; ἔχω (q.v. 12f) J 5:6; ποίεω (q.v. I 1eδ) Ac 15:33; 18:23; βιώω (q.v.) 1 Pt 4:2.—ὁ χρόνος τῆς ἐπαγγελίας *the time for the fulfilment of the promise* Ac 7:17; τῆς παροικίας 1 Pt 1:17; τῆς πίστεως B 4:9; D 16:2; τῆς ἀπάτης καὶ τρυφῆς *Hs* 6, 5, 1; cf. 6, 4, 4. ὁ χρ. τοῦ φαινομένου ἀστέρος *the time when the star appeared* Mt 2:7. ἐπλήσθη ὁ χρ. τοῦ τεκεῖν αὐτήν Lk 1:57 (πίμπλημι 1bβ.—*Ps.-Callisth.* 1, 12 τελεσθέντος τοῦ χρόνου τοῦ τεκεῖν). Cf. also Mt 2:16; Lk 18:4; Ac 1:6; 13:18, Hb 5:12; 11:32; 1 Pt 4:3; Jd 18; *Dg* 9:1, 6; *Hs* 5, 5, 3.—*Pl.* χρόνοι of a rather long period of time composed of several shorter ones (*Diod. S.* 1, 5, 1; 5, 9, 4; *Ael. Aristid.* 46 p. 312 D.; *UPZ* 42, 45 [162 BC]; *Sib. Or.* 3, 649; *Third Corinthians* 3:10) χρόνοι αἰώνιοι (αἰώνιος 1) Ro 16:25; 2 Ti 1:9; Tit 1:2. ἀρχαῖοι χρ. *Pol* 1:2. χρόνοι ἱκανοί (ἱκανός 1b) Lk 8:27 *t.r.*; 20:9; 23:8. πολλοὶ χρόνοι (πολύς I 1aβ. Yet χρόνοι could *somet.*=years: *Diod. S.* 4, 13, 3 ἐκ πολλῶν

χρόνων=over a period of many years; 33, 5α μετὰ δέ τινας χρόνους=after a few years; Ps.-Callisth. 2, 33 ed. CMüller of the age of a child ἤν χρόνων ὥσει δώδεκα; Wilcken, Chrest. 129, 14 [346 AD]; Lexicon Vindob. rec. ANauck 1867 p. 19, 104 ἀφήλικες ἄνδρες μέχρι τῶν κε' χρόνων; Philip of Side: Anecdota Gr. Oxon. ed. JACramer IV 1837 p. 246 ἑκατὸν ἔτη. . . καὶ μετὰ ἄλλους ἑκατὸν χρόνους; Cyrill. Scyth. 45, 5; 108, 8 and oft. Frequently in later Byzantine writers, e.g., Constantin. Porphyr. ed. GMoravcsik '49 p. 332 [Index] Lk 8:29; 1 Cl 42:5; 44:3. (οἱ) χρ. τῆς ἀγνοίας Ac 17:30; ἀποκαταστάσεως πάντων 3:21. οἱ νῦν χρ. 2 Cl 19:4. οἱ πρότεροι χρ. Hs 9, 20, 4. οἱ καθ' ἡμᾶς χρ. MPol 16:2; ἐπ' ἐσχάτου τῶν χρ. 1 Pt 1:20. χρόνοι w. καιροί (the same juxtaposition: Demosth., Ep. 2, 3; Strato of Lamps. [300 BC], fgm. 10 Wehrli '50; PLond. 42, 23 [168 BC]; Maspéro 159, 36; 167, 45. Cf. Ael. Aristid. 46 p. 291 and 290D. On the difference betw. the two Demosth., Ep. 5, 6) Ac 1:7; 1 Th 5:1.—Both sing. and pl. are very oft. governed by prepositions: by ἄχρι (q.v. 1a); διὰ w. the gen. (διὰ A II 2), w. the acc. (διὰ B II 1); ἐκ (q.v. 5a); ἐν (Menand., Per. 296 ἐν τούτῳ τῷ χρόνῳ; PRainer 13, 2; 23, 23; Jer 38:1) Ac 1:6; IEph 5:1; ἐπὶ w. the dat. (ἐπὶ II 2) 2 Cl 19:4, w. the acc. (ἐπὶ III 2b); κατά w. the acc. (κατά II 5aγ); μετὰ w. the acc. (μετὰ B II 1); πρὸ (πρὸ 2).—Respite, delay (Aeschyl., Pers. 692; Menand., Dyscolus 186; Diod. S. 10, 4, 3; Lucian, Syr. Dea 20; Vi. Aesopi I c. 21 p. 278, 3 χρόνον ἤτησε; Wsd 12:20; Jos., Bell. 4, 188 ἂν ἡμεῖς χρόνον δώμεν, Vi. 370) ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ Rv 2:21 (Diod. S. 17, 9, 2 διδοὺς μετανοίας χρόνον). χρόνος οὐκέτι ἔσται *there should be no more delay* 10:6 (Gdspd., Probs. 200f).—For the history of the word s. KDietecrich, RhM n.s. 59, '04, 233ff.—GDelling, D. Zeitverständnis des NTs '40; OCullmann, Christus u. d. Zeit '46, Engl. transl. Christ and Time, FVFilson '50, 3'64, esp. 49f; 51-5; JWilch, Time and Event (OT) '69.—GDelling, TW IX, 576-89. M-M. B. 954.**

χρονοτριβέω (Aristot., Rhet. 3, 3, 3 p. 1406a, 37; Plut., Mor. 225B; D; the mid. UPZ 39, 29; 40 II, 21 [both II BC].—Cf. Jos., Ant. 12, 368 χρ. ἐτριβετο) 1 aor. inf. *spend time, lose or waste time* ἐν τῇ Ἀσίᾳ Ac 20:16. M-M.*

χρύσεος s. χρυσοῦς. M-M.

χρυσίον, ου, τό (Hdt.+; inscr., pap., LXX, En., Ep. Arist., Philo; Jos., C. Ap. 1, 110al.; Test. 12 Patr.) *gold* as a metal of great value 1 Pt 1:7; MPol 18:1. Refined in the fire Rv 3:18; Hv 4, 3, 4a, b. χρ. καθαρὸν (Ex 25:11; 2 Ch 3:4, 8) *pure gold* Rv 21:18, 21. Cf. 1 Cor 3:12 (Dio Chrys. 30[47], 14 a house of real gold, cf. 62[79], 1); Hb 9:4.—*Gold ornaments, jewelry* 1 Ti 2:9; 1 Pt 3:3 (pl., as Demosth. 27, 10; 13; Plut., Tim. 15, 10, Artax. 5, 4; Alciph. 4, 9, 4; Dialekt-Inscr. 4689, 22 [Messenia]; PMich. 214, 32 [296 AD]). κεχρυσωμένη (ἐν) χρυσίῳ *adorned with golden jewelry* Rv 17:4; 18:16.—*Coined gold* (X., An. 1, 1, 9; Ep. Arist. 319) ἀργύριον καὶ (or ἢ) χρυσίον *silver and gold=money* (inscr., LXX; Philo, Deus Imm. 169; Jos., Ant. 15, 5) Ac 3:6; 20:33; 1 Pt 1:18. M-M.*

χρυσοδακτύλιος, ον (Hesychius s.v. χρυσοκόλλητος) *with a gold ring (or rings) on one's finger (s)* Js 2:2 (cf. Epict. 1, 22, 18). M-M.*

χρυσόλιθος, ου, ὁ *chrysolite* (Diod. S. 2, 52, 3; PLond. 928, 15 [III AD]; Ex 28:20; 36:20; Ezk 28:13; Jos., Bell. 5, 234, Ant. 3, 168); the ancients (Pliny, N.H. 37, 42) applied the term to the yellow topaz. Rv 21:20.—Lit. s.v. ἀμέθυστος. M-M.*

χρυσόπρασος, ου, ὁ *chrysoprase* (Pliny, N.H. 37, 113) chrysoprasus. The Gk. word in Michael Psellus [XI AD] 23: Les lap. Gr. [s. χαλκηδών] p. 204; 208), an apple-green, fine-grained hornstone (variety of quartz), colored by nickel oxide and highly translucent. Rv 21:20.—Lit. s.v. ἀμέθυστος. M-M.*

χρυσός, ου, ὁ (Hom.+; inscr., pap., LXX, Ep. Arist., Philo; Jos., Ant. 3, 135; Test. 12 Patr.) *gold*, both as a raw material and as a finished product. Rv 9:7. As an esp. precious material (w. frankincense and myrrh) Mt 2:11. W. silver PK 2 p. 14, 14 and precious stones 1 Cor 3:12 tr.; Rv 18:12. Refined in the furnace (w. silver) MPol 15:2. Of coined gold (Demosth. 9, 42), w. ἄργυρος (q.v.) Mt 10:9. This may also be the mng. in Js 5:3 and Mt 23:16f, though vessels of gold may be meant. *Gold ornaments* 1 Ti 2:9 v.l.; Rv 17:4 v.l.; 18:16 v.l. (s. χρυσίον). Of golden idols Ac 17:29; 2 Cl 1:6. M-M. B. 610.*

χρυσοῦς, ἦ, οὖν (trag., Attic wr.; inscr., pap., LXX, Ep. Arist., Philo. Contracted fr. χρύσεος; Hom.+; inscr.; rare in pap. and LXX [Thackeray p. 173]. Both forms in Joseph. [Schmidt 491]. Uncontracted forms are found in our lit. only as v.l. in Rv: χρυσέων 2:1 AC, χρυσέους 4:4 κ, χρυσέας 5:8 κ); the acc. fem. sing. χρυσᾶν Rv 1:13 instead of χρυσῇν is formed on the analogy of ἀργυρᾶν (s. PGM 10, 26 χρυσᾶν ἢ ἀργυρᾶν and Bl-D. §45; cf. Mlt.-H. 120f; Psaltes p. 187f) *golden=made of or adorned with gold* 2 Ti 2:20; Hb 9:4a, b; Rv 1:12f, 20; 2:1; 4:4; 5:8; 8:3a, b; 9:13, 20; 14:14; 15:6f; 17:4; 21:15; Dg 2:7.—*Golden* in color or appearance Hv 4, 1, 10; 4, 3, 4. M-M. s.v.-εος.*

χρυσόω (Hdt., Aristoph.+; Dit., Syll. 3 996, 25; POxy. 521, 2; 4; 8; LXX) perf. pass. ptc. κεχρυσωμένος (Jos., Vi. 66) *make golden, gild, adorn with gold*, κεχρυσωμένη, w. (ἐν) χρυσίῳ pleonastically added (cf. Hdt. 2, 132; Ex 26:32; 2 Ch 3:8-10), and the further addition of precious stones and pearls, of the harlot Babylon Rv 17:4; 18:16. M-M.*

χρῶμα, ατος, τό—1. *color* (Eur., Hdt.+; pap., LXX; En. 18, 7; 98, 2; Ep. Arist. 97; Philo; loanw. in rabb.) Hv 4, 1, 10; 4, 3, 1. τῷ χρωματι *in color* Hs 6, 1, 5. Symbol., of the complete purity of faith among the Roman Christians ἀποδιῦλισμένοι ἀπὸ παντὸς ἀλλοτρίου χρώματος *filtered clear of every alien color* IRo inscr.

2. *tone-color, melody, key note* in music (Pla., Plut. et al.; Philo, Congr. Erud. Gr. 76) χρῶμα θεοῦ λαβόντες ᾄδετε IEph 4:2. B. 1050.*

χρῶς, χρωτός, ὁ (Hom.+; LXX) *skin, surface of the body* Ac 19:12; MPol 13:2. B. 200.*

χωλός, ἡ, ὄν (Hom.+; inscr., pap., LXX, Philo; Jos., Bell. 5, 474) *lame, crippled* (also of the hand: Eupolis Com. [V BC] 247; 343; Hippocr., Proorrh. 2, 1) ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ Ac 3:2; 14:8. Pl. almost always w. τυφλοί (Antig. Car. 112; Dit., Syll. 3 1168, 36; Job 29:15; Jos., C. Ap. 2, 23) and in addition oft. w. those subject to other infirmities Mt 11:5 (also taken symbol., as Pla., Laws 1 p. 634A of ἀνδρεία; Plut., Cim. 16, 10 of Hellas; s. κωφός 2); 15:30, 31; 21:14; Lk 7:22 (also symbol.; s. κωφός 2); 14:13, 21; J 5:3.—παραλελυμένοι καὶ χωλοὶ Ac 8:7—Deprived of one foot Mt 18:8; Mk 9:45.—τὸ χωλὸν *what is lame, the lame leg* (s) symbol. Hb 12:13 (ἐκτρέπω, end). M-M. B. 318.*

χώνευμα, ατος, τό *image made of cast metal, molten image* (Philo of Byzantium, Sept. Orbis Spect. 4, 1 [ed. RHercher 1858 after his Paris ed. of Aelian]; PLeid. X, 21B; LXX) of idols 1 Cl 53:2; B 14:3 (both Dt 9:12).*

χωνευτός, ἡ, ὄν (from χωνεύω=melt, pour metal; Polyb. 34, 9, 11; Diod. S. 5, 35, 4; Plut., Lucull. 37, 5; schol. on Nicander, Ther. 257) *cast, poured* (LXX; Eupol. in Euseb., Pr. Ev. 9, 34, 9; Jos., Ant. 8, 77) subst. τὸ χωνευτόν *an image made of cast metal* (Philo, Leg. All. 3, 36) B 12:6 (Dt 27:15).*

χώρα, ας, ἡ (Hom.+; inscr., pap., LXX; Ep. Arist., Philo, Joseph., Test. 12 Patr.; Sib. Or.) *country, land*.

1. *district, region, place*—a. *gener.* Mk 6:55; Lk 2:8; 15:14f; Ac 13:49. χώρα μακρά Lk 15:13; 19:12. ἡ χώρα ἐγγὺς τῆς ἐρήμου J 11:54. ἔξω τῆς χώρας *out of that region* Mk 5:10.

b. The district is more definitely described ὁ κύριος τῆς χώρας ταύτης *the lord of this country* Hs 1:4a. The greater definiteness is brought about by a *gen.* of the ruler 1:4b; of the inhabitants αὐτῶν (Jos., Ant. 5, 318) Mt 2:12; Ac 12:20; 1 Cl 12:2, mentioned by name (Josh 5:12; 1 Ch 20:1; Is 7:18; Ep. Arist. 107) τῶν Γαδαρηνῶν Mt 8:28. Cf. Mk 5:1; Lk 8:26; Ac 10:39; of the provincial name (1 Macc 8:3) ἡ χώρα τῆς Ἰουδαίας Ac 26:20. Also by a *geograph. adj.* ἡ Γαλατικὴ χώρα Ac 16:6; 18:23; cf. Lk 3:1; 1 Cl 25:3 and Mk 1:5 (here we have ἡ Ἰουδαία χώρα [Jos., Ant. 11, 4] by metonymy for the inhabitants).

2. *the (open) country* in contrast to the city (Isocr. et al.; Diod. S. 18, 18, 9 πόλιν κ. χώραν; Appian, Iber. 10 §39; PTebt. 416, 11; Ep. Arist. 108f; Sib. Or. 3, 707) εἰς Ἱεροσόλυμα ἐκ τῆς χώρας J 11:55. κατὰ χώρας καὶ πόλεις κηρύσσοντες 1 Cl 42:4 (cf. Test. Levi 13:7). Those who were dispersed by the persecution at Jerusalem διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας κ. Σαμαρείας Ac 8:1. Cf. 11:2 D.

3. *(dry) land* in contrast to the sea (Isocr. 7, 1; Diod. S. 3, 40, 2; 20, 61, 4 [opp. θάλασσα]) Ac 27:27.—4. *field, cultivated land* (X. et al.; Sit 43:3; Jos., Ant. 7, 191) pl. Lk 21:21; J 4:35; Js 5:4. Sing. *land, farm* (Jos., Ant. 11, 249; 16, 250) Lk 12:16.—ἐν τῇ χώρᾳ B 7:8 refers to land which, though uncultivated, grows fruit-bearing bushes.

5. *place* (Ps.-Tyrtaeus 9, 42 D.2 πάντες . . . εἴκουσ' ἐκ χώρας=they all withdraw from the place [which the seasoned soldier claims for himself]) ἐν χώρᾳ καὶ σκιᾷ θανάτου=ἐν χώρᾳ σκιᾷ θανάτου *in the land of the shadow of death* Mt 4:16 (Is 9:1).—For the history of the word s. KDieterich, RhM n.s. 59, '04, 226ff. M-M. B. 1302; 1304f.*

Χωραζίν s. Χοραζίν.

χωρέω fut. χωρήσω; 1 aor. ἐχώρησα (Hom.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Sib. Or. 3, 18) *make room, give way*.

1. *go, go out or away, reach* (trag.+; pap.)—a. *lit.*, of food εἰς τὴν κοιλίαν χωρεῖ Mt 15:17 (=εἰσπορεύεται Mk 7:19.—Aristot., Probl. 1, 55 the drink εἰς τὰς σάρκας χωρεῖ). ἐκρυσς Papias 3. Of men εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν IMg 5:1; cf. IEph 16:2. οὗ μέλλουσι χωρήσειν, τοῦτο *that, to which they are destined to go* Dg 8:2 εἰς τινα *to someone* (Appian, Bell. Civ. 3, 95 §395 χ. ἐς τὸν ἀδελφόν; 5, 29 §114) of Christ, who has gone to the Father IMg 7:2. ἔτι κάτω χώρει *go down still farther* Mt 20:28 D=Agr 22. Of the head of a tall figure χωροῦσα μέχρι τοῦ οὐρανοῦ *it reached up to the sky* GP 10:40 (like Eris: Il. 4, 443).

b. *fig.*, of a report (Pla., Ep. 7 p. 333A; 338B λόγος ἐχώρει) εἰς ἡμᾶς ἐχώρησεν *it has reached us* 1 Cl 47:7. εἰς μετάνοιαν χωρεῖν *come to repentance* 2 Pt 3:9 (cf. Appian, Bell. Civ. 5, 30 §115 ἐς ἀπόστασιν χ.=turned to revolt). εἰς τι ἀγαθὸν χωρεῖν *lead to some good* B 21:7 (Soph., El. 615 εἰς ἔργον; Aristoph., Ran. 641 ἐς τὸ δίκαιον).

2. *be in motion, go forward, make progress* (Pla., Cratyl. 19 p. 402A the saying of Heraclitus πάντα χωρεῖ καὶ οὐδὲν μένει; Hdt. 3, 42; 5, 89; 7, 10; 8, 68; Aristoph., Pax 472; 509, Nub. 907; Polyb. 10, 35, 4; 28, 15, 12; Dionys. Hal. 1, 64, 4; Plut., Galba 10, 1; Jos., Ant. 12, 242; PTebt. 27, 81 ἕκαστα χωρήσαι κατὰ τὴν ἡμετέραν πρόθεσιν) ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν *my word makes no headway among you* J 8:37 (Moffatt; cf. Weymouth. Eunap., Vi. Soph. p. 103 χωρεῖ λόγος). Or *perh.* (as in 1b above) *finds no place in you* (RSV; cf. Gdspld. and 20th Cent.; Field, Notes 94f, w. ref. to Alciaphr., Ep. 3, 7; Bultmann; DTabachovitz, Till betydelser av χωρεῖν Joh. 8:37; Eranos 31, '33, 71f.—Perh. also=χώραν ἔχειν Appian, Bell. Civ. 2, 70 §289 ὀλίγην ἐν αὐτοῖς χώραν ἔχειν; Alex. Aphr., Fat. 6 p. 169, 31 Br. χώραν ἐν αὐτοῖς ἔχει τὸ παρὰ φύσιν 'even that which is contrary to nature has room [to be practiced] among them').

3. *have room for, hold, contain*—a. *lit.*, of vessels that hold a certain quantity (Hdt.+; Diod. S. 13, 83, 3 of stone πίθοι: χ. ἀμφορεῖς χιλίους; 3 Km 7:24; 2 Ch 4:5 χ. μετρητάς; Ep. Arist. 76 χωροῦντες ὑπὲρ δύο μετρητάς; Test.

Napht. 2:2) **J** 2:6. **Cf.** **Hs** (9, 2, 1. In a hyperbolic **expr.** οὐδ' αὐτὸν τὸν κόσμον χωρήσειν τὰ βιβλία **J** 21:25 (**Philo**, **Ebr.** 32 οὐδὲ τῶν δωρεῶν ἱκανὸς οὐδεὶς χωρήσαι τὸ ἄφθονον πλήθος, ἴσως δὲ οὐδ' ὁ κόσμος. On this **subj.** **cf.** **ELucius**, *Die Anfänge des Heiligenkults* '04 p. 200, 1; **OWeinreich**, *Antike Heilungswunder* '09, 199- 201). Of a space that *holds* people (**Thu.** 2, 17, 3; **Diod. S.** 13, 61, 6 μὴ δυναμένων χωρήσαι τῶν τριήρων τὸν ὄχλον=*be able to hold the crowd*; **Plut.**, *Mor.* 804B; **PSI** 186, 4 χωρήσει τὸ θέαδρον [*sic*]; **Gen** 13:6; **Jos.**, **Bell.** 6, 131) without an **obj.** (**cf.** οὐ χάριτος χωρεῖ in late **pap.**=the sheet of paper is not large enough) ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν *so that there was no longer any room, even around the door* **Mk** 2:2. **Cf.** **Hm** 5, 2, 5. Of God πάντα χωρῶν, μόνος δὲ ἀχώρητος ὢν **Hm** 1:1; quite **sim.** **PK** 2 p. 13, 24.

b. fig.—**α.** of open-heartedness χωρήσατε ἡμᾶς *make room for us* in your hearts **2 Cor** 7:2 (**cf.** 6:12; **Field, Notes** 184).

β. grasp in the mental sense, *accept, comprehend, understand* (**Περὶ ὕψους** 9, 9 τὴν τοῦ θεοῦ δύναμιν; **Plut.**, **Cato Min.** 643 5 τὸ Κάτωνος φρόνημα χωρεῖν; **Synes.**, *Kingship* 29 p. 31D φιλοσοφία has her abode παρὰ τῷ θεῷ. . . καὶ ὅταν αὐτὴν μὴ χωρῇ κατιοῦσαν ὁ χθόνιος χῶρος, μένει παρὰ τῷ πατρί=*and if she comes down and the region of the earth cannot contain her, she remains with the Father*; **Dit.**, **Syll.** 3 814, 11 [67 AD]; **Wilcken**, *Chrest.* 238, 8; **PGM** 4, 729; **Jos.**, **C. Ap.** 1, 225) τὸν λόγον **Mt** 19:11. **Pass.** **Dg** 12:7. **W. acc.** to be supplied **Mt** 19:12a, **b**=**ISm** 6:1. **Cf.** **ITr** 5:1. **M-M.***

Χωρήβ (χωρήβ) **indecl.** (**LXX**; but, as it seems, not in Hellenistic Jewish lit.) *Horeb*, the mountain where the law was given ὄρος Χ. (as **Ex** 3:1; 33:6) **PK** 2 p. 15, 6.*

χωρίζω fut. χωρίσω; 1 aor. ἐχώρισα. **Pass.:** **pf. ptc.** κεχωρισμένος; 1 aor. ἐχωρίσθην (**Hdt.** +; **inscr.**, **pap.**, **LXX**, **En.**, **Philo**, **Joseph.**, **Test** 12 **Patr.**).

1. act. divide, separate τὶ **someh.** (**opp.** συζεύγνυμι) **Mt** 19:6; **Mk** 10:9, τινὰ ἀπὸ τινος (**cf.** **Pla.**, *Phaedo* 12 p. 67c; **Diogenes**, **Ep.** 39, 1 χ. τὴν ψυχὴν ἀπὸ τοῦ σώματος; **Wsd** 1:3; **Philo**, *Leg. All.* 2, 96) **Ro** 8:35, 39.

2. pass.—a. separate (oneself), be separated of divorce (**Isaeus** 8, 36; **Polyb.** 31, 26 κεχωρίσθαι ἀπὸ τοῦ Λευκίου. **Of.** in marriage contracts in the **pap.** ἀπ' ἀλλήλων χωρισθῆναι; **PSI** 166, 11 [II BC]; **BGU** 1101, 5; 1102, 8; 1103, 6 [all I BC] **al.** **Cf.** **Dssm.**, **NB** 67 [BS 247]) ἀπὸ τινος **1 Cor** 7:10. **Abs. vss.** 11, 15a, b.

b. be taken away, take one's departure, go away of stones that represent people **Hs** 9, 8, 1. Of people (**Jos.**, **Vi.** 215), **w.** ἀπὸ foll., **Ac** 1:4; 18:2. **Foll.** by ἐκ (**Polyb.** 3, 90, 2) 18:1. **Abs.** **Phlm** 15 (**Polyb.** 3, 94, 9; **Dit.**, **Syll.** 3 709, 10; 32 [w. εἰς foll.]; **PTebt.** 50, 9 [II BC]; **BGU** 1204, 6 **al.** in **pap.**; **Jos.**, **Bell.** 1, 640a.).

c. In the case of κεχωρισμένος ἀπὸ τῶν ἀμαρτωλῶν **Hb** 7:26 the **mng.** can include not only that Christ has been separated from sinful men by being exalted to the heavenly world (**s.** what follows in the context of **Hb** 7:26), but also that because of his attributes (**s.** what precedes in the context: ὁσιος, ἄκακος, ἀμίαντος) he is different from sinful men (for this **mng.** **cf.** **Hdt.** 1, 172; 2, 91; **Epict.** 2, 9, 2; 2, 10, 2; 4, 11, 1). **M-M.** **B.** 845.*

χωρίον, ου, τό (**Hdt.** +; **inscr.**, **pap.**, **LXX**, **Philo**, **Joseph.**; **Test.** **Jud.** 12:9)—**1. place, piece of land, field** (**Thu.** +; **oft. pap.**; **Jos.**, **Ant.** 5, 324; 8, 360) **Mt** 26:36; **Mk** 14:32; **J** 4:5; **Ac** 1:18f (**Diog. L.** 2, 52: **Xenophon** χωρίον ἐπρίατο); 4:34, 37 **D**; 5:3, 8; 28:7; **MPol** 7:1; **Papias** 3. Of paradise **Dg** 12:2.

2. (a city and its) environs (**Polyaenus** 7, 24), *i.e.* the region around a city that is closely related to it economically and politically: χωρίον Ῥωμαίων **IRo** **inscr.** (this may correspond to what is called τὰ ὑπὸ Ῥωμαίοις in **Appian**, *Hann.* 29 §123). **M-M.***

χωρίς adv. (**Hom.** +)—**1. used as an adv.** (**Hom.** +; **inscr.**; **POxy.** 1088, 41 [I AD]; **Jos.**, **Ant.** 17, 308) *separately, apart, by itself* **J** 20:7; **ITr** 11:2; **Hs** 8, 1, 6-17; 8, 4, 4-6,

2. in our lit. quite predom., as an improper **prep. w. gen.** (coming only after the word it governs οὗ χωρίς **Hb** 12:14; **ITr** 9:2; **cf.** **Bl-D.** §216, 2; 487; **Rob.** 425; 647f) *without, apart from* (**Pind.** +; **inscr.**, **pap.**, **LXX**; **En.** 16, 1; **Ep.** **Arist.**, **Philo**, **Joseph.**; the most typical Hellenistic word for 'without', **cf.** **FSolmsen**, *Beiträge zur griech. Wortforschung* '09, 115; **Bl-D.** §216, 2; **Johannesohn** 337; 339f; **MLMargolis**, *PHaupt-Festschr.* '26, 84ff).

a. w. gen. of the pers.—**α. separated from someone, for from someone, without someone** (**Vi.** **Hom.** 2 χωρίς πάντων=*apart fr. everyone*) ἦτε χωρίς Χριστοῦ **Eph** 2:12; **cf.** **ITr** 9:1f, χωρίς ἐμοῦ *apart from me* **J** 15:5. **χ. ἐπισκόπου** **ITr** 7:2; **IPHld** 7:2; **ISm** 8:1f; **IMg** 4:1, Without Christ 9:2. οὔτε γυνὴ χωρίς ἀνδρὸς οὔτε ἀνὴρ χωρίς γυναικός *neither (is) woman (anything) apart fr. man, nor man fr. woman* **1 Cor** 11:11, χωρίς ἡμῶν ἐβασιλεύσατε *without us you have already become kings* 4:8. **Cf.** **Hb** 11:40.—**Hb** 2:9 the **v.l.** χωρίς θεοῦ (for χάριτι θεοῦ) *apart fr. God, forsaken by God* (**schol.** on **Apollon**, **Rhod.** 23 275 χωρίς τοῦ Διός) is considered the original **rdg.** by **BWeiss** (*Der Hb in zeitgeschichtl. Beleuchtung*; **TU** 35, 3, '10 p. 12, 1), **EKühl** (*Theol. der Gegenwart* 6, '12, 252), **AvHarnack** (*Zwei alte dogm. Korrekturen im Hb*: **SAB** '29, 3ff=Studien I '31, 236-45), and **HWMontefiore** (*The Epistle to the Hebrews* '64, 59); this opinion is in contrast to nearly all **Gk. mss.** beginning **w.** **P46** and to many interpreters, among them **Strathmann** '47 and, earlier, **JKögel** (**BfChTh** VIII 5/6 '04, 131-41).

β. without or apart from=apart fr. someone's activity or assistance (**Appian**, *Civ.* 1, 65 §298 χωρίς ὑμῶν; **Dionys.** *Perieg.* [?], **De Avibus**: **JACramer**, *Anecd. Paris.* I 1839 p. 33, 13 the phoenix comes into being πατρός τε καὶ μητρός χωρίς; **Jos.**, **Ant.** 15, 226) χωρίς αὐτοῦ ἐγένετο οὐδὲ ἔν **J** 1:3 (**cf.** **IQS** 11, 11). πῶς ἀκούσωσιν χωρίς κηρύσσοντος; *how are they to hear without someone to preach to them?* **Ro** 10:14.—**Cf.** **ITr** 3:1.

γ. besides, in addition to, except (for) someone (**Jos.**, **Ant.** 7, 352) χωρίς γυναικῶν καὶ παιδίων *besides women and children* **Mt** 14:21; 15:38. χωρίς τούτου μηδὲν *nothing except him* (*i.e.* Christ) **IEph** 11:2.

b. w. gen. of the thing—**α. outside (of) someh.** **χ. τοῦ σώματος** **2 Cor** 12:3.

β. without making use of someh., without expressing or practicing someh. (**Jos.**, **Ant.** 20, 41) **χ. τῆς**

περιτομῆς τὸ θεῖον σέβειν) χωρίς παραβολῆς οὐδὲν ἐλάλει Mt 13:34; Mk 4:34. χωρίς θεμελίου Lk 6:49. χωρίς γογγυσμῶν Phil 2:14. Cf. 1 Ti 2:8; 5:21. χωρίς τῆς σῆς γνώμης *without having obtained your consent* (Polyb. 3, 21, 1; 2; 7) Phlm 14 (bγ below is also poss.). χωρίς πάσης ἀντιλογίας Hb 7:7 (ἀντιλογία 1). χ. οἰκτιρμῶν *without pity* 10:28 (POxy. 509, 19 χ. ὑπερθέσεως=without delay). Cf. 7:20a, b; 9:7, 18, 22. Christ was tempted χ. ἁμαρτίας *without committing any sin* 4:15. πίστις χ. τῶν ἔργων *faith that does not express itself in deeds* Js 2:20, 26b, cf. vs. 18. χωρίς τῆς ἀσφαλείας *without (making use of) the security* MPol 13:3.

γ. *without possessing someth., apart fr. the presence of someth.* χ. νόμου ἁμαρτία νεκρά Ro 7:8; on ἐγὼ ἔζων χωρίς νόμου ποτέ vs. 9 cf. [ζάω] 2a. τὸ σῶμα χ. πνεύματος Js 2:26a. X. τῆς σῆς γνώμης *without possessing your consent* (cf. POxy. 719, 27) Phlm 14 (though b β above is also poss.). Cf. Hb 11:6; 12:8, 14.

δ. *without relation to or connection with someth., independent of someth.* χ. ἁμαρτίας *without any relation to sin, i.e., not w. the purpose of atoning for it* Hb 9:28. χ. ἔργων νόμου *without regard to the observance of the law* Ro 3:28; cf. vs. 21; 4:6.

ε. *besides, in addition to* (Diod. S. 13, 54, 7 χ. τούτων; Appian, Iber. 20 §76 and 64, Illyr. 15 §42; PTebt. 67, 16; POxy. 724, 6; Lev 9:17; Num 17:14; Ep. Arist. 165; Jos., Ant. 7, 350) χωρίς τῶν παρεκτός 2 Cor 11:28 (s. παρεκτός). M-M.*

χωρισμός, οὐ, ὅ (Aristot.+; Diod. S. 2, 60, 1; LXX) *division* (Hierocles, Carm. Aur. 24 p. 472 Mullach ὁ ἀπὸ θεοῦ χ.) of the situation in the early church οὐκ ἦν χ. αὐτοῖς *there was no division among them* Ac 4:32 E.*

I. χῶρος, ου, ὅ (Hom.+; inscr., pap.; 4 Macc 18:23 πατέρων χῶρος v.l.; Philo, Aet. M. 33; Jos., Bell. 5, 402; Sib. Or. 1, 51) *place* μέγιστος *a very large place* AP 5:15. εὐσεβῶν (Lycurg., Or. §96 p. 160; Socrat., Ep. 27, 1; Ps.-Pla., Ax. 13 p. 371 c; Ps.-Plut., Consol. ad Ap. 34 p. 120B; inscr. 9, 8; Eranos 13, '13 p. 87.—Also χ. ἀσεβῶν: Ps.-Pla., Ax. 13 p. 371E; Lucian, Nec. 12, V. Hist. 2, 23; Philo, Cher. 2, Fuga 131) 1 Cl 50:3.*

II. χῶρος, ου, ὅ (the Lat. corus, caurus=the northwest wind) *the northwest* Ac 27:12. M-M.*

Ψ

ψάλλω fut. ψαλῶ (Aeschyl.+; inscr., LXX; Jos., Ant. 11, 67; 12, 349) in our lit., in accordance w. OT usage, *sing, sing praise* w. dat. of the one for whom the praise is intended τῷ ὀνόματι σου ψαλῶ Ro 15:9 (Ps 17:50). τῷ κυρίῳ Eph 5:19; in this pass. a second dat. is added τῇ καρδίᾳ ὑμῶν *in or with your hearts*; here it is found with ᾄδω (as Ps 26:6; 32:3; 56:8), and the question arises whether a contrast betw. the two words is intended. The original mng. of ψ. was ‘pluck’, ‘play’ (a stringed instrument); this persisted at least to the time of Lucian (cf. Parasite 17). In the LXX ψ. freq. means ‘sing’, whether to the accompaniment of a harp or (as usually) not (Ps 7:18; 9:12; 107:4 al.). This process continued until ψ. in Mod. Gk. means ‘sing’ exclusively; cf. ψάλτης=singer, chanter, w. no ref. to instrumental accompaniment. Although the NT does not voice opposition to instrumental music, in view of Christian resistance to mystery cults, as well as Pharisaic aversion to musical instruments in worship (s. EWerner, art. ‘Music’, IDB 3, 466-9), it is likely that some such sense as *make melody* is best here. Those who favor ‘play’ (e.g. L-S-J; ASouter, Pocket Lexicon, ’20; JMoffatt, transl. ’13) may be relying too much on the earliest mng. of ψάλλω, B 6:16 (cf. Ps 107:4). ψ. τῷ πνεύματι and in contrast to that ψ. τῷ νοῖ *sing praise in spiritual ecstasy and in full possession of one’s mental faculties* 1 Cor 14:15. Abs. *sing praise* Js 5:13. WSSmith, Musical Aspects of the NT, ’62. M-M.*

ψαλμός, οὗ, ὁ (Pind., Aeschyl.+; inscr.; PGM 3, 290; LXX; Jos., Ant. 6, 214; 7, 80; 9, 35; loanw. in rabb.) in our lit. only *song of praise, psalm*, in accordance w. OT usage.

1. of the OT Psalms ἐν τῷ νόμῳ Μωϋσέως καὶ τ. προφήταις καὶ ψαλμοῖς Lk 24:44. ἐν βίβλῳ ψαλμῶν 20:42; Ac 1:20. ἐν τῷ ψαλμῷ τῷ δευτέρῳ 13:33 (D, Or ἐν τῷ πρώτῳ ψ.).

2. of Christian songs of praise 1 Cor 14:26. ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς Eph 5:19; Col 3:16.—For lit. see s.v. ὕμνος. M-M.*

ψευδάδελφος, ου, ὁ *false brother*, i.e. one who pretends to be a Christian brother, but whose claim is belied by his unbrotherly conduct. Paul applies the term to his Judaistic opponents 2 Cor 11:26; Gal 2:4. Of Christians w. wrong beliefs Pol 6:3.*

ψευδαπόστολος, ου, ὁ *false apostle*, i.e. one who represents himself to be an apostle without the divine commission necessary for the office (cf. Polyaeus 5, 33, 6 ψευδάγγελοι=false messengers) 2 Cor 11:13.—Cf. lit. s.v. ψευδόμαρτυς.*

ψευδής, ἐς (Hom.+; inscr., pap., LXX, En., Philo, Joseph.)—1. of persons (Thu. 4, 27, 4 al.; Jos., Ant. 18, 299) *false, lying* Ac 6:13 (cf. Pr 19:5, 9 μάρτυς ψ.); Rv 2:2. Also of the spirit of man Hm 3:2. Subst. *the liar* (Pla., Hipp. Min. 365D; 367A; Sir 34:4) Rv 21:8.

2. of things *false, lying* λόγος (Phalaris, Ep. 130; Maximus Tyr. 27, 8d; IG I2 700 λόγοι ἄδικοι ψευδεῖς; En. 98, 15; Philo, Mut. Nom. 248; Jos., Ant. 13, 292) D 2:5. ὅρκος ψευδής *a false oath* B 2:8 (Zech 8:17). M-M.*

ψευδοδιδασκαλία, ας, ἡ *false teaching* Pol 7:2.*

ψευδοδιδάσκαλος, ου, ὁ *false teacher*, prob. *one who teaches falsehoods* (s. the lit. s.v. ψευδόμαρτυς) 2 Pt 2:1.*

ψευδολόγος, ον (Aristoph.+; Aesop 136 Halm.—Jos., Ant. 8, 410; 17, 105 ψευδολογία) *speaking falsely, lying*; subst. (Polyb. 31, 22, 9; Strabo 2, 1, 9) *liar* 1 Ti 4:2. M-M.*

ψεύδομαι in our lit. only mid.; fut. ψεύσομαι; 1 aor. ἐψεύσάμην (Hom.+; inscr., pap., LXX; En. 104, 9; 10; Ep. Arist., Philo, Joseph.).

1. *lie, tell a falsehood* abs. (X., Mem. 2, 6, 36 al.; Pr 14:5; Philo, Leg. All. 3, 124; Test. Jos. 13:9) Mt 5:11; Hb 6:18 (θεόν is subj. acc.); 1J 1:6; Rv 3:9; 1 Cl 27:2a, b, c (Artem. 2, 69 p. 161, 15 ἀλλότριον θεῶν τὸ ψεύδεσθαι); Hm 3:2. As a formula of affirmation οὐ ψεύδομαι (Jos., Vi. 296; cf. Plut., Mor. 1059A) Ro 9:1; 2 Cor 11:31; Gal 1:20; 1 Ti 2:7. εἰς τινα *tell lies against someone*, i.e. to his detriment (Sus 55) Col 3:9. κατὰ τινος *against someth.* κατὰ τῆς ἀληθείας *against the truth* Js 3:14 (cf. Bel 11 Theod.). The pers. who is harmed by the lie can be added in the dat. (Ps 17:45; Josh 24:27; Jer 5:12) οὐκ ἀνθρώποις ἀλλὰ τῷ θεῷ Ac 5:4. πάντα *in every particular* 14:19 v.l. τὴν ἐν τῇ ψαῖντι Papias 2:15.

2. (try to) *deceive by lying, tell lies to, impose upon* τινὰ *someone* (Eur., X.+; Plut., Alcib. 26, 8, Marcell. 27, 7; Jos., Ant. 3, 273; 13, 25; PSI 232, 10) Ac 5:3 (Appian, Liby. 27 §113 τίς σε δαίμων ἐβλάψε. . . ψεύσασθαι θεοὺς οὓς ὥμοσας;=what evil spirit beguiled you. . . to lie to the gods by whom you swore?); 1 Cl 15:4 (Ps 77:36, but w. αὐτῷ). M-M.*

ψευδομαρτυρέω impf. ἐψευδομαρτύρουν; fut. ψευδομαρτυρήσω; 1 aor. ἐψευδομαρτύρησα (X., Mem. 4, 4, 11; Pla., Rep. 9 p. 575B, Leg. 11 p. 939C; Aristot., Rhet. 1, 14, 6 p. 1365a, 12, Rhet. ad Alex. 16 p. 1432a, 6; Jos., Ant. 3, 92; 4, 219) *bear false witness, give false testimony* Mt 19:18; Mk 10:19; Lk 18:20; Ro 13:9 t.r. (all fr. the

decatalogue Ex 20:16; Dt 5:20; cf. Philo, Dec. 138; 172); D 2:3. κατά τινας *against someone* (so in the two decatalogue passages in the OT; also Vi. Aesopi I c. 99; schol. on Soph. Aj. 238 p. 24 Papag. [1888]) Mk 14:56f. M-M.*

ψευδομαρτυρία, ας, ἡ (Pla.; Attic orators; Plut.; Philo, Rer. Div. Her. 173) *false witness* Mt 15:19; 26:59; Pol 2:2; 4:3; Hm 8:5; D 5:1. M-M. B. 1461.*

ψευδόμαρτυς, υρος, ὁ (ψευδομάρτυς L-S-J, Mod. Gk. et al.) *one who gives false testimony, a false witness* (Pla., Gorg. 472B; Aristot., Rhet. ad Alex. 16 p. 1432a, 6; Heraclides 15; IG V 2, 357, 4; Sus 60f; Philo, Dec. 138) Mt 26:60; AP 14:29. ψευδομάρτυρες τοῦ θεοῦ (objective gen.) *men who give false testimony about God* 1 Cor 15:15.—On ψευδόμαρτυς and the other compounds of ψευδ(ο)- cf. RReitzenstein, NGG '16, 463ff; Her. 52, '17, 446ff; KHoll, *ibid.* 301 ff; ADebrunner, Griech. Wortbildungslehre '17, 37; PCorssen, Sokrates 6, '18, 106-14; Bl-D. §119, 5; Mlt.-H. 280; 285; further lit. in the Indogerm. Jahrb. 5, '18, 123f. CKBarrett in BRigaux-Festschr., '70, 377-96; AATrites, The NT Concept of Witness '77, 75-6.*

ψευδοπροφήτης, ου, ὁ *false prophet*, one who falsely claims to be a prophet of God or who prophesies falsely (Zech 13:2; Jer 6:13 al.; Philo, Spec. Leg. 4, 51; Jos., Ant. 8, 236; 318; 10, 111; Test. Jud. 21:9; Zosimus: Hermet. IV p. 111, 2) Mt 7:15; 24:11, 24; Mk 13:22; Lk 6:26; Ac 13:6; 2 Pt 2:1; 1J 4:1; Rv 16:13; 19:20; 20:10; AP 1:1; Hm 11:1f, 4, 7; D 11:5f, 8-10; 16:3.—Harnack, Die Lehre der Zwölf Apostel 1884, 119ff; Mission I4 '23, 332ff; 362ff; EFascher, Προφήτης '27.*

ψεῦδος, ους, τό (Hom.+; Dit., Syll.3 1268, 27; Wilcken, Chrest. 110 A, 18 [110 BC]; LXX, En., Ep. Arist., Philo; Jos., Vi. 336; Test. 12 Patr.) *lie, falsehood*, in our lit. *predom. w. ref. to relig. matters*. Gener. (opp. ἀλήθεια, as Pla., Hippias Minor 370E; Plut., Mor. 16A; Ep. Arist. 206; Philo; Test. Dan 1:3; 2:1 al.) ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν Eph 4:25; cf. D 5:2; B 20:2 (here the pl. ψεύδη). In a catalogue of vices Hm 8:5; cf. s 9, 15, 3 (personified). The sing. used collectively τὸ ψεῦδος *lies, lying* (opp. ἀληθές) m 3:3; but 3:5 pl. ψεύδη.—Of God (ἀληθινὸς καὶ) οὐδὲν παρ' αὐτῷ ψεῦδος Hm 3:1. In contrast, lying is characteristic of the devil J 8:44 (cf. Porphyr., Abst. 2, 42 of the evil divinities: τὸ ψεῦδος τούτοις οἰκεῖον). For this religiously conceived contrast betw. ψεῦδος and ἀλήθεια cf. 2 Th 2:11 (12); 1J 2:21, 27. It is said of the heathen that μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει (s. μεταλλάσσω and cf. for the use of ψεῦδος as abstract for concrete Jer 3:10; 13:25) Ro 1:25. On the other hand of the 144,000 sealed ones of Rv ἐν τῷ στόματι αὐτῶν οὐκ εὑρέθη ψεῦδος 14:5. The Anti-christ appears w. τέρατα ψεύδους *deceptive wonders* 2 Th 2:9. ποιεῖν ψεῦδος *practice (the things that go with) falsehood* (in the relig. sense) Rv 21:27; 22:15.—W Luther, 'Wahrheit u. Lüge' im ältesten Griechentum '35.—HConzelmann, TW IX, 590-9, ψεῦδος and cognates. M-M. B. 1170.*

ψευδόχριστος, ου, ὁ *one who, in lying fashion, gives himself out to be the Christ, a false Messiah* (cf. Ψευδοφιλίππος Diod. S. 32, 15, 7; 32, fgm. and in Strabo 13, 4, 2; Ψευδονέρων Lucian, Adv. Indoct. 20; Ψευδομάρτιος Appian, Bell. Civ. 3, 2 §2) pl. Mt 24:24; Mk 13:22 (both w. ψευδοπροφήται). On the subj. s. Bousset, Rel.3 223f.*

ψευδώνυμος, ον (Aeschyl.+; Plut., Mor. 479E; Aelian, N.A. 9, 18; Philo, Mos. 2, 171 of pagan gods; Epigr. Gr. 42, 4) *falsely bearing a name, falsely called* of the γνῶσις of heterodox Christians 1 Ti 6:20. M-M.*

ψεῦσμα, ατος, τό (Pla.+; Plut., Lucian, Aq., Sym., Theod.; Jos., C. Ap. 2, 115al., Ant. 16, 349) *lie, falsehood*, in our lit. in the sense *lying, untruthfulness, undependability*. (Opp. ἡ ἀλήθεια, q.v. 1; Philo, Aet. M. 56) Ro 3:7.—Hm 3:5; 8:3; D 3:5.*

ψεύστης, ου, ὁ (Hom.+; LXX) *liar* J 8:55; Ro 3:4 (Ps 115:2); 1J 2:4, 22; 4:20; D 3:5. W. other sinners (Sib. Or. 2, 257) 1 Ti 1:10; Tit 1:9 v.l.; Hs 6, 5, 5. ψεύστην ποιεῖν τινα *make someone a liar* 1J 1:10; 5:10. The devil as a liar J 8:44 (s. ψεῦδος). The Cretans Tit 1:12 (s. ἀργός 2 and Κρής). M-M.*

ψηλαφάω 1 aor. ἐψηλάφησα (Hom.+; Polyb. 8, 18, 4; PLond. 1396, 4 [709/14 AD]; LXX; Jos., Ant. 13, 262v.l.) *feel (about for), touch, handle, grope after* τινά or τι *someone or someth.* (Gen 27:12; Judg 16:26 al.) ψηλαφήσατέ με Lk 24:39; ISm 3:2. Cf. 1J 1:1. λίθον Hs 9, 6, 3. In οὐ προσεληλύθατε ψηλαφωμένῳ Hb 12:18, even if the ὅρει of D t.r. et al. is dropped, the reference is to Mt. Sinai, where God revealed himself in the OT with manifestations that *could be felt or touched, were tangible* (ECSelwyn, On ψηλ. in Hb 12:18; JTS 12, '11, 133f).—Symbol. (Polyb. 8, 18, 4) πάντα τόπον ἐψηλαφήσαμεν *we have touched upon every subject* 1 Cl 62:2. Of men in their search for God (cf. Philo, Mut. Nom. 126 ψ. τὰ θεῖα) εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὑροῖεν *if perhaps (=in the hope that) they might grope for him and find him* Ac 17:27 (Norden, Agn. Th. 14-18). M-M. B. 1061.*

ψηφίζω 1 aor. ἐψηφισα (Aeschyl., Hdt.+; inscr., pap.; 3 Km 3:8 v.l.; 8:5 v.l.; Philo; Jos., Ant. 17, 43al.; Sib. Or. 13, 47) *count (up), calculate, reckon* (lit. 'w. pebbles') (Zen.-P. Cairo III ['28] 59328, 111 [248 BC]; Palaeph. 53 [AWestermann, Mythographi 1843 p. 311, 24] τὰς περιόδους τῶν ἡμερῶν; Plut.) τὴν δαπάνην Lk 14:28. τὸν ἀριθμὸν τοῦ θηρίου Rv 13:18. See χξς' and ἀριθμός 1. M-M.*

πηφός, ου, ἡ (Pind., Hdt.+; inscr., pap., LXX, Loanw. in Jewish Aramaic [ZNW 20, '21, 253]) *pebble*—1. used in

voting, in juries and **elsewh.**, a black one for conviction, a white one for acquittal (Plut., Mor. 186E, Alcib. 22, 2 **al.**) καταφέρειν ψήφον *cast a vote against* Ac 26:10 (καταφέρω 2.—ψήφον φέρειν: Philo, Deus Imm. 75; Jos., Ant. 2, 163; 10, 60 [both κατά τινος]). ἡ ψήφος τ. μαρτυρίου *condemnation to martyrdom* Phlm **subscr.**

2. as an amulet. This may well be the sense in which the ψήφος λευκή (Paroem. Gr.: Diogenianus 6, 9) **w.** the new name on it (s. Artem. 5, 26 τοῦ Σαράπιδος τὸ ὄνομα ἐγγεγραμμένον λεπίδι χαλκῇ περὶ τὸν τράχηλον δεδέσθαι ὥσπερ σκυτίδα; PGM 5, 449 of a wonder-working stone: ὅπισθε τ. λίθου τὸ ὄνομα) is to be taken Rv 2:17a, b (WHeitmüller, 'Im Namen Jesu '03, 234; WM Ramsay, The White Stone and the 'Gladiatorial' Tessera: ET 16, '05, 558-61); **perh.** as entrance pass, WReader, Stadt Gottes '71, 214.—TW IX, 600-04. **M-M.***

ψιθυρισμός, οὖ, ὁ (Plut.; Eccl. 10:11, but in a neutral sense='hiss, whisper'; likewise, Ps.-Lucian, Amor. 15; Philopon., in Aristot., De Anima p. 263, 3; 403, 12 Hayduck 1897; Etym. Mag. p. 818, 55) in our **lit.** only in a bad sense *whispering, (secret) gossip, tale-bearing* (Philodem., De Ira p. 55 W.; Greek Apocalypse of Baruch [ed. MRJames 1897] 8, 5 [pl.]; 13, 4 [sing.], in the two last passages not far fr. καταλαλιά; Cat. Cod. Astr. VIII 1 p. 170, 8 [pl., near διαβολαί]), always **w.** καταλαλιά, in the **sing.** 1 Cl 30:3, **pl.** 2 Cor 12:20; 1 Cl 35:5.*

ψιθυριστής, οὖ, ὁ (in Athens an epithet of Hermes: [Ps.-] Demosth. 59, 39; Anecd. Gr. p. 317, 11 and Suidas.—Cat. Cod. Astr. X 119, 17; 191, 6; XII 190, 24; Thom. Mag. 403, 7 ψίθυρος οὐ ψιθυριστής) *whisperer, tale-bearer* Ro 1 29. **M-M.***

ψιλός, ἡ, ὄν (Hom.+; **inscr.**, **pap.**, Philo) *bare*, of land without vegetation (Aesop, Fab. 74 P.=128 H.). A mountain is ψιλόν, βοτάνας μὴ ἔχον Hs 9, 1, 5; cf. 9, 19, 2 (Jos., Bell. 4, 452 ψιλόν κ. ἄκαρπον ὄρος).*

ψῖξ, χός, ἡ (Plut., Aetnaeus p. 142, 23; 167, 17; Herodian Gr. I 396, 22 **al.**; Rhet. Gr. I 646, 16) *bit, crumb, esp.* of bread Mt 15:27 D; Lk 16:21 D.*

ψιχίον, ου, τό (**dim.** of ψῖξ [q.v.].—Achmes 46, 22) *a very little bit, crumb pl.* (Soranus: CMG IV p. 86, 10) Mt 15:27; Mk 7:28; Lk 16:21 **t.r.** **M-M.***

ψοφοδεής, ἐς (Pla.+; Philo, Sacr. Abel. 32 p. 215 l. 15) *easily frightened* (**lit.** 'by noise'), *timid, anxious* the **neut.** as **subst.** τὸ ψοφοδεές *timidity, anxiety* (Plut., Crass. 35, 4) Dg 4:1.*

ψόφος, ου, ὁ (Eur., Thu.+; **inscr.** fr. Palestine: JPPeters and HThiersch, Painted Tombs in. . . Marissa '05, 33, 4 [II BC]; PStrassb. 100, 14 [II BC]; Mi 1:13; Ep. Arist. 91; Philo, Sacr. Abel. 69; Jos., Ant. 3, 81) *noise, sound* Hv 4, 3, 7.*

ψυγήσομαι s. ψύχω.

ψυχαγωγέω (Pla., X. et al.; PHamb. 91, 22 [167 BC]; PRyl. 128, 12 [c. 30 AD]; Philo) *lead someone's soul (astray), attract, beguile* τινά *someone* (Epict. 3, 21, 23) ὁ πλοῦτος ὁ ψυχαγωγῶν αὐτοῦς Hv 3, 6, 6.*

ψυχή, ἡς, ἡ (Hom.+; **inscr.**, **pap.**, LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr., Sib. Or.) *soul life*; it is **oft.** impossible to draw hard and fast lines **betw.** the meanings of this many-sided word.

1. **lit.**—**a.** of life on earth in its external, physical aspects—**a.** (*breath of*) *life, life-principle, soul*, of animals (Galen, Protr. 13 p. 42, 27 John; Gen 9:4) Rv 8:9. As a rule of human beings (Gen 35:18; 3 Km 17:21) Ac 20:10. When it leaves the body death occurs Lk 12:20 (cf. Jos., C. Ap. 1, 164). The soul is delivered up to death 1 Cl 16:13 (Is 53:12), whereupon it leaves the realm of earth and lives on in Hades (Lucian, Dial. Mort. 17, 2; Jos., Ant. 6, 332) Ac 2:27 (Ps 15:10), 31 **t.r.** or some other place outside the earth Rv 6:9; 20:4; AP 10:25 (Himerius, Or. 8[23]: his consecrated son [παῖς ἱερός 7] Rufinus, when he dies, leaves his σῶμα to the death-demon, while his ψυχή goes into οὐρανός, to live **w.** the gods 23).—B 5:13 (s. Ps 21:21).

β. *earthly life* itself (Diod. S. 1, 25, 6 δοῦναι τὴν ψυχὴν=give life back [to the dead Horus]; 3, 26, 2; 14, 65, 2; 16, 78, 5; Jos., Ant. 18, 358 σωτηρία τῆς ψυχῆς; 14, 67) ζητεῖν τὴν ψυχὴν *τινος* Mt 2:20 (cf. Ex 4:19); Ro 11:3 (3 Km 19:10, 14). δοῦναι τὴν ψυχὴν ἑαυτοῦ (cf. Eur., Phoen. 998) Mt 20:28; Mk 10:45; John says for this τιθέναι τὴν ψυχὴν J 10:11, 15, 17, (18); 13:37f; 15:13; 1J 3:16a, b; παραδιδόναι Ac 15:26; Hs 9, 28, 2. παραβολεύεσθαι τῇ ψυχῇ Phil 2:30 (s. παραβολεύομαι). To love one's own life Rv 12:11; cf. B 1:4; 4:6; 19:5; D 2:7. Life as prolonged by nourishment Mt 6:25a, b; Lk 12:22f. Cf. 14:26; Ac 20:24; 27:10, 22; 28:19 v.l.; Ro 16:4. S. also 1d below.

b. *the soul* as seat and center of the inner life of man in its many and varied aspects—**a.** of the desire for luxurious living (cf. the OT expressions Ps 106:9; Pr 25:25; Is 29:8; 32:6; Bar 2:18b. But also X., Cyr. 8, 7, 4; **inscr.** in Ramsay, Phrygia I 2 p. 477 n. 343, 5 the soul as the seat of enjoyment of the good things in life) of the rich man ἐρῶ τῇ ψυχῇ μου, ψυχῇ, ἀναπαύου, φάγε, πίε, εὐφραίνου Lk 12:19 (cf. Aelian, V.H. 1, 32 εὐφραίνειν τὴν ψυχὴν; X., Cyr. 6, 2, 28 ἡ ψυχὴ ἀναπαύσεται.—The address to the ψυχή as PsSol 3, 1; Cyranides p. 41, 27). Cf. Rv 18:14.—β. of evil desires 2 Cl 16:2; 17:7.

γ. of feelings and emotions (Anacr., fgm. 4 Diehl2; Diod. S. 8, 32, 3; Sib. Or. 3, 558) περίλυπός ἐστιν ἡ ψυχὴ μου (cf. Ps 41:6, 12; 42:5) Mt 26:38; Mk 14:34. ἡ ψυχὴ μου τετάραται J 12:27; cf. Ac 2:43 (s. 2 below).—Lk 1:46; 2:35; J 10:24; Ac 14:2, 22; 15:24; Ro 2:9; 1 Th 2:8 (τὰς ἑαυτῶν ψυχὰς *our hearts full of love*); Hb 12:3; 2 Pt 2:8; 1 Cl 16:12 (Is 53:11); 23:3 (scriptural **quot.** of unknown origin); B 3:1, 3, 5b (cf. on these three passages Is 58:3, 5, 10b); 19:3; Hm 4, 2, 2; 8:10; s 1:8; 7:4; D 3:9a, b. It is also said of God in the anthropomorphic manner of **expr.**

used by the OT ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχὴ μου Mt 12:18 (cf. Is 42:1); cf. Hb 10:38 (Hab 2:4).—One is to love God ἐν ὅλῃ τῇ ψυχῇ Mt 22:37; Lk 10:27. Also ἐξ ὅλης τῆς ψυχῆς (Dt 6:5; 10:12; 11:13) Mk 12:30, 33 t.r.; Lk 10:27 t.r. (Epict. 2, 23, 42; 3, 22, 18; 4, 1, 131; M. Ant. 12, 29; Sextus 379.—X., Mem. 3, 11, 10 ὅλη τη ψυχῇ). ἐκ ψυχῆς *from the heart, gladly* (Jos., Ant. 17, 177.—The usual form is ἐκ τῆς ψυχῆς: X., An. 7, 7, 43, Apol. 18 al.; Theocr. 8, 35) Eph 6:6; Col 3:23; ἐκ ψυχῆς σου B 3:5a (Is 58:10a); 19:6. μιᾷ ψυχῇ *with one mind* (Dio Chrys. 19[36], 30) Phil 1:27; cf. Ac 4:32 (on the combination w. καρδιά s. that word 1bη and Ep. Arist. 17); 2 Cl 12:3 (s. 1 Ch 12:39b; Diog. L. 5, 20 ἐρωτηθεὶς τί ἐστι φίλος, ἔφη, μία ψυχὴ δύο σώμασιν ἐνοικοῦσα).

c. *the soul* as seat and center of life that transcends the earthly (Pla., Phaedo 28 p. 80A; B; Paus. 4, 32, 4 ἀθάνατός ἐστιν ἀνθρώπου ψ.). As such it can receive divine salvation σώζου σὺ καὶ ἡ ψυχὴ σου *be saved, you and your soul* Agr 5 (JoachJeremias, Unknown Sayings of Jesus, tr. Fuller, '57, 61-4). σώζειν τὰς ψυχὰς Js 1:21. ψυχὴν ἐκ θανάτου 5:20; cf. B 19:10; Hs 6, 1, 1 (on the death of the soul s. Achilles Tat. 7, 5, 3 τέθνηκας θάνατον διπλοῦν, ψυχῆς κ. σώματος). σωτηρία ψυχῶν 1 Pt 1:9. περιποιήσις ψυχῆς Hb 10:39. It can also be lost 2 Cl 15:1; B 20:1; Hs 9, 26, 3. Men cannot injure it, but God can hand it over to destruction Mt 10:28a, b. ζημιωθῆναι τὴν ψυχὴν (ζημιῶ 1) Mt 16:26a; Mk 8:36 (FCGrant, Introd. to NT Thought, '50, 162); 2 Cl 6:2. There is nothing more precious than ψυχὴ in this sense Mt 16:26b; Mk 8:37. It stands in contrast to σῶμα, in so far as it is σάρξ (cf. Dit., Or. 383, 42 [I BC]) Dg 6:1-9. The believer's soul knows God 2 Cl 17:1. One Christian expresses the hope that all is well w. another's soul 3J 2 (s. εὐδοῶ). For the soul of the Christian is subject to temptations 1 Pt 2:11; 2 Pt 2:14, longs for rest Mt 11:29, and must be made holy 1 Pt 1:22 (cf. Jer 6:16). The soul must be entrusted to God 1 Pt 4:19; cf. 1 Cl 27:1. Christ is its ποιμὴν καὶ ἐπίσκοπος (s. ἐπίσκοπος 1) 1 Pt 2:25; its ἀρχιερεὺς καὶ προστάτης 1 Cl 61:3; its σωτήρ MPol 19:2. Apostles and overseers are concerned about the souls of the believers 2 Cor 12:15; Hb 13:17. The Christian hope is called the *anchor of the soul* 6:19. Paul calls God as a witness against his soul; if he is lying, he will forfeit his salvation 2 Cor 1:23.—Also *life* of this same kind κτήσεσθε τὰς ψυχὰς ὑμῶν *you will gain life for yourselves* Lk 21:19.

d. Since the soul is the center of both the earthly (1a) and the supernatural (1c) life, a man can find himself facing the question in which character he wishes to preserve it for himself: ὃς ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν, ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, σώσει αὐτήν Mk 8:35. Cf. Mt 10:39; 16:25; Lk 9:24; 17:33; J 12:25. The contrast betw. τὴν ψυχὴν εὐρεῖν and ἀπολέσαι is found in Mt 10:39a, b (cf. HGrimme, BZ 23, '35, 263f); 16:25b; σῶσαι and ἀπολέσαι vs. 25a; Mk 8:35a, b; Lk 9:24a, b; περιποιήσασθαι, ζωογονῆσαι and ἀπολέσαι 17:33; φιλεῖν and ἀπολλύναι J 12:25a; μισεῖν and φυλάσσειν vs. 25b.

e. On the combination of ψυχὴ and πνεῦμα in 1 Th 5:23; Hb 4:12 s. πνεῦμα 3a, end.—A-JFestugière, L'idéal religieux des Grecs et l'Évangile '32, 212-17.—A unique combination is. . . σωμαίων, καὶ ψυχὰς ἀνθρώπων, *someh.* like *slaves and bondmen* Rv 18:13 (cf. Ezk 27:13).

f. In var. Semitic languages the reflexive relationship is paraphrased with (secular parallels in W-S. §22, 18b note

33); the *corresp.* use of ψυχὴ may be detected in certain passages in our lit., esp. in quots. fr. the OT and in places where OT modes of *expr.* have had considerable influence (Bl-D. §283, 4; W-S. §22, 18b; Mlt. 87; 105 n. 2; Rob. 689; KHuber, Untersuchungen über d. Sprachcharakter des griech. Lev., Zürich Diss., Giessen '16, 67); these may be cited: Mt 11:29; 26:38; Mk 10:45; 14:34; Lk 12:19; 14:26; J 10:24; 12:27; 2 Cor 1:23; 3J 2; Rv 18:14; 1 Cl 16:11 (Is 53:10); B 3:1, 3 (Is 58:3, 5); 4:2; 17:1. Cf. also 2 Cor 12:15; Hb 13:17.

2. by metonymy *that which possesses life or a soul* ψυχὴ ζῶσα (s. Gen 1:24) *a living creature* Rv 16:3 t.r. ἐγένετο Ἀδὰμ εἰς ψυχὴν ζῶσαν 1 Cor 15:45 (Gen 2:7. S. πνεῦμα 5f). ψυχὴ ζωῆς Rv 16:3.—πᾶσα ψυχὴ *everyone* (Lev 7:27; 23:29 al.) Ac 2:43; 3:23 (Lev 23:29); Ro 2:9; 13:1; 1 Cl 64; Hs 9, 18, 5.—Pl. *persons, lit. souls* (class.; PTebt. 56, 11 [II BC] σῶσαι ψυχὰς πολλὰς; LXX) ψυχὰι ὥσει τρισχίλια Ac 2:41; cf. 7:14 (Ex 1:5); 27:37; 1 Pt 3:20.—This may also be the place for ἔξεστιν ψυχὴν σῶσαι ἢ ἀποκτεῖναι; *is it permissible to save a living person (a human life is also poss.) or must we let him die?* Mk 3:4; Lk 6:9. Cf. 9:56 t.r.—EHatch, Essays in Bibl. Gk. 1889, 112-24; ERohde, Psyche 9-10 '25; JBöhme, D. Seele u. das Ich im homer. Epos '29; EDBurton, Spirit, Soul and Flesh '18; FRüsche, Blut, Leben u. Seele '30; MLichtenstein, D. Wort nefeš in d. Bibel '20; WESTaples, The 'soul' in the OT: Am. Journ. of Sem. Lang. and Lit. 44, '28, 145-76; FBarth, La notion Paulinienne de ψυχῆ; RThPh 44, '11, 316-36; ChGuignebert, RHPhr 9, '29, 428-50; NHSnaith, Life After Death: Interpretation 1, '47, 309-25; essays by OCullmann, HAWolfson, WJaeger, HJCadbury in Immortality and Resurrection, ed. KStendahl, '65, 9-53; G Dautzenberg, Sein Leben Bewahren, '66 (gospels); R Jewett, Paul's Anthropological Terms, '71, 334-57.—G Bertram et al., TW IX, 604-67, ψυχὴ and cognates. M-M. B. 1087.**

ψυχικός, ἡ, ὄν (in var. mngs. Diocles, Aristot.+; Ptolem., Apotel. 3, 14, 1 [opp. σωματικός]; Dit., Syll.3 656, 20 [166 BC]; 4 Macc 1:32; Philo) *pertaining to the soul or life*, in our lit. always denoting the life of the natural world and whatever belongs to it, in contrast to the supernatural world, which is characterized by πνεῦμα (s. PGM 4, 524f and 510=Rtztst., Mysterienrel.3 175f lines 28 and 20, where the ἀνθρωπίνῃ ψυχικῇ δυνάμει is contrasted w. the ἱερὸν πνεῦμα. On this s. πνευματικός 2aγ; also β and PGM 4, 725; Herm. Wr. 9, 9; Iambl., Myst. 6, 6 P.: the ἀνθρωπίνῃ ψυχῇ in contrast to the gods and to γνῶσις).

1. *adj.* ψυχικός ἀνθρώπος *an unspiritual man*, one who lives on the purely material plane, without being touched by the Spirit of God 1 Cor 2:14. σῶμα ψυχ. *a physical body* 15:44a, b. The wisdom that does not come fr. above is called ἐπίγειος, ψυχικός (*unspiritual*), δαιμονιώδης Js 3:15.

2. *subst.*—a. τὸ ψυχικόν *the physical* in contrast to τὸ πνευματικόν 1 Cor 15:46.

b. Jd in vs. 19 calls the teachers of error ψυχικοί, πνεῦμα μὴ ἔχοντες *worldly* (lit. 'psychic') *men, who do not have the Spirit*, thereby taking over the terminology of his Gnostic (on 'psychic' and 'pneumatic' people in the Gnostic view cf. AHilgenfeld, Die Ketzergeschichte des Urchristentums 1884, index) opponents, but applying to the Gnostics

the epithets which they used of the orthodox Christians. **M-M.***

ψυχος, ους, τό (**Hom.**+; **Dit.**, **Syll.** 3 969, 92; **PTebt.** 278, 47; **LXX**; **En.** 100, 13. On the accent **s. Bl-D.** §13; **Mlt.-H.** 57) *cold* **J 18:18**; **Ac 28:2**; **2 Cor 11:27** (**w. γυμνότης**). **M-M.***

ψυχρός, ά, όν (**Hom.**+; **inscr.**, **pap.**, **LXX**; **En.** 14, 13; **Philo**, **Joseph.**) *cold*.

1. **lit.**—**α. adj.** ὕδωρ (**Hom.**+; **Sb** 6941, 4; **Pr 25:25**; **Philo**; **Jos.**, **Ant.** 7, 130) **Mt 10:42** **D**; **D 7:2**. Symbol. of the martyrs τὸ πῦρ ἦν αὐτοῖς ψυχρόν **MPol 2:3** (**cf.** **4 Macc 11:26**).

b. subst. τὸ ψυχρόν (**i.e.** ὕδωρ) *cold water* (**Hdt.** 2, 37 **al.**; **Dit.**, **Syll.** 3 1170, 30; ψυχρὸν πίνειν **Epict.** 3, 12, 17; 3, 15, 3, **Ench.** 29, 2) **Mt 10:42**.

2. **fig.** (**trag.**, **Hdt.**+; **Jos.**, **C. Ap.** 2, 255) *cool, cold, i.e. without enthusiasm* (**Epict.** 3, 15, 7; **Lucian**, **Tim.** 2 ψ. τὴν ὀργήν) **Rv 3:15a, b, 16** (**w. ξεστός and χλιαρός**). **M-M. B.** 1078f.*

ψύχω (**Hom.**+; **inscr.**; **PPetr.** II 14(3), 8 [III BC]; **LXX**) 2 **fut. pass.** ψυγήσομαι (**Galen** XI 388 K.—**Lob.**, **Phryn.** p. 318; **Moeris** p. 421 P.) *make cool or cold* (**Philo**, **Leg. All.** 1, 5) **pass. become or grow cold** (**Hdt. et al.**; **Philo**, **Cher.** 88; **Jos.**, **Ant.** 7, 343), *go out, be extinguished* of fire and flame (**Pla.**, **Critias** 120B) **fig.** (**cf.** **Jos.**, **Bell.** 5, 472 of hope) ψυγήσεται ἡ ἀγάπη **Mt 24:12**. **M-M.***

ψωμίζω 1 **aor.** ἐψώμισα (**Aristoph.**, **Aristot.**+; **LXX**)—1. **w. acc.** of the pers. (**Antig. Car.** 99; **Num 11:4** τίς ἡμῶς ψωμεῖ κρέα; **Test. Levi** 8:5 ἐψώμισέν με ἄρτον) *feed someone* **Ro 12:20** (**Pr 25:21 v.l.**); **1 Cl 55:2**.

2. **w. acc.** of the thing (**s. Num** and **Test. Levi** under 1 above) πάντα τὰ ὑπάρχοντα **1 Cor 13:3** is either *give away all one's property bit* (**cf.** **ψωμίον**) *by bit, dole it out* (so **w. double acc.** **Dt 32:13**; **Ps 79:6**), **i.e.** to feed those who are in need (**cf.** **Gdspd.**, **Probs.** 163f), or *divide in small pieces=fritter away*. **M-M.***

ψωμίον, ου, τό (since **PTebt.** 33, 14 [112 BC]; **PFay.** 119, 34; **POxy.** 1071, 5 **al. pap.**; **M. Ant.** 7, 3, 1; **Diog. L.** 6, 37) **dim.** of ψωμός (**Hom.**+; **LXX**) (*small*) *piece or bit of bread* **J 13:26a, b, 27, 30** (**cf.** **Mod. Gk.** γωμί, 'bread').—**PKretschmer**, *Brot u. Wein im Neugriech.*: **Glotta** 15, '26, 60ff. **M-M. B.** 357.*

ψωριάω pf. ptc. ἐψωριακώς (**Hippocr.**, **Theophr. et al.**) *have a rough surface* of stones **Hv 3, 2, 8; 3, 6, 2; s 9, 6, 4; 9, 8, 2; 9, 26, 3.***

ψόχω (**Hesychius**; **Etym. Mag.** p. 818, 44; as a **mid.** **Nicander**, *Theriaca* 629) *rub so as to thresh, etc.* (**Diosc.**, **Mat. Med.** 5, 159 **pass.**) ἥσθιον τοὺς στάχυας ψόχοντες ταῖς χερσίν **Lk 6:1**. **M-M.***

Ω

Ω *omega*, last letter of the **Gk.** alphabet. On ἐγώ (εἰμι) τὸ ἄλφα καὶ τὸ ὦ Rv 1, 8, 11 t.r.; 21:6; 22:13 cf. the entry **A**; also EbNestle, Philol. 70, '11, 155-7.*

ὦ interjection (**Hom.**+; **inscr.**; **BGU** 665 III, 8 [I AD]; **LXX**; **Jos.**, **Ant.** 3, 84; 18, 266) *O!* (oft. before the **voc.**, in accord w. the Koine and w. Semitic usage, but never used when calling upon God. Cf. **Bl-D.** §146; **Rob.** 463f; **Mlt.-Turner** 33).

1. mostly expressing emotion (at the beginning of a clause; **Cornutus** 14 p. 14, 9 ὦ πονηρέ, κτλ.) ὦ γύναι Mt 15:28; **Hv** 1, 1, 7. Cf. **Lk** 24:25; **Ro** 2:1, 3; 9:20; **Gal** 3:1; 1 Ti 6:20; **Js** 2:20; 1 Cl 23:4. The **nom.** takes the place of the **voc.** (**Maximus Tyr.** 1, 10g; **Philostrat.**, **Ep.** 37) Mt 17:17; **Mk** 9:19; **Lk** 9:41; **Ac** 13:10.

2. without emotion (in accord w. Attic usage, also **Ep. Arist.** 1; 120) ὦ Θεόφιλε **Ac** 1:1. Cf. 18:14; 27:21.

3. in exclamations (where it can also be written ὦ)—a. w. the **nom.** (**Aeschyl.**+; **Charito** 6, 6, 4; **Is** 6:5) ὦ βᾶθος πλούτου **Ro** 11:33.

b. w. the **gen.** (**Charito** 6, 2, 8; 10; 11; **Galen**: **CMG** V 9, 1 p. 387, 2 ὦ τῆς ἀσυνεσίας; **Achilles Tat.** 5, 11, 2; **Philo**, **Fuga** 149 ὦ θαυμαστῆς δοκιμασίας; **Jos.**, **C. Ap.** 1, 301 ὦ τῆς εὐχερείας) ὦ τῆς ὑπερβαλλούσης φιλανθρωπίας τοῦ θεοῦ *Oh, the surpassing kindness of God to man!* **Dg** 9:2; cf. 5a, b, c; cf. 1 Cl 53:5.—**MJohannesson**, D. Gebr. der Kasus etc. in **LXX**, Diss. Berlin '10, 9-13. **M-M**.*

ὦ s. **ὦ** 3.

Ωβήδ t.r. for **Ἰωβήδ** (q.v.).

ὧδε (**Hom.**+) **adv.** of ὅδε, in our **lit.** **adv.** of place (**Hippocr.** [Kühner-G. I p. 444, 3] et al.; **Hdt.** 1, 49; 5, 48; **Pla.**, **Protagoras** 328D; **Herodas** 7, 113; 126; **inscr.**, **pap.**, **LXX**).

1. *here* in the sense *to this place, hither* (as early as **Od.** 1, 182; **PSI** 599, 3 [III BC]; **POxy.** 295, 3; **LXX**; **En.** 14, 24 al.) ἦλθες ὧδε Mt 8:29. Cf. 14:18; 17:17; 22:12; **Mk** 11:3; **Lk** 9:41; 14:21; 19:27; **J** 6:25; 20:27; **Ac** 9:21; **Rv** 4:1; 11:12; **Hs** 5, 1, 1. ἕως ὧδε *to this place, this far* (cf. **ἕως** II 2b) **Lk** 23:5; 1 Cl 20:7. ὧδε κάκεισε *here and there, hither and thither* (**Aesop** 62 **Halm**) **Hm** 5, 2, 7; s 6, 1, 6; 6, 2, 7; 9, 3, 1.

2. *here* in the sense *in this place*—a. strictly of place (**Herodas** 2, 98; 3, 96; **Dit.**, **Syll.** 3 985, 54; **PHib.** 46, 15 [III BC]; **PGrenf.** II 36, 17 [95 BC]; **BGU** 1097, 11; 14; **PFay.** 123, 10; **LXX**; **Apion** in **Jos.**, **C. Ap.** 2, 10; **Bl-D.** §103 w. **app.**; **Rob.** 299; **BKeil**, **Her.** 43, '08 p. 553, 1) Mt 12:6, 41f; 14:17; 16:28; 17:4a, b; 20:6; **Mk** 9:1, 5; 16:6; **Lk** 9:33; 11:31f; 15:17; **J** 6:9; **Ac** 9:14; **Hs** 9, 11, 1b. ὧδε=here on earth **Hb** 13:14. καθίζειν ὧδε (cf. **καθίζω** 2a) **Mk** 14:32; **Hv** 3, 1, 8. τὰ ὧδε **Col** 4:9. ὧδε—ἐκεῖ *here—there* (**Plut.**, **Mor.** 34A; **Celsus** 2, 43) **Mk** 13:21; **Lk** 17:21, 23; **Js** 2:3. ὧδε—ὧδε Mt 24:23 (**Callim.**, **Epigr.** 30 **Schn.**; **Herodas** 4, 42 ὧδε καὶ ὧδε). Made more definite by a prepositional phrase ὧδε πρὸς ἡμᾶς **Mk** 6:3. Cf. 8:4; **Lk** 4:23.

b. w. the local **mng.** weakened *in this case, at this point, on this occasion, under these circumstances* (**Herodas** 5, 85; **Crates**, **Ep.** 6; **Quint. Smyrn.** 13, 5; **PFay.** 117, 12 [108 AD]; **PMMeyer**, **Griech. Texte** aus **z.g.** '16, no. 22, 6) ὧδε λοιπόν (cf. **Epict.** 2, 12, 24) *in this case moreover* 1 **Cor** 4:2. ὧδε ἡ σοφία ἐστίν **Rv** 13:18; cf. 17:9. ὧδέ ἐστιν ἡ ὑπομονή **13:10**; 14:12. ὧδε—ἐκεῖ *in one case—in the other* **Hb** 7:8. **M-M**.*

ὠδή, **ῆς**, **ῆ** (**Hom. Hymns**, **Soph.**, **Pla.**, **X.**+; **inscr.**, **LXX**) *song*, in our **lit.** only of sacred song, a song of praise to God (εἰς [τὸν] θεόν: **Philo**, **Somn.** 2, 34, **Virt.** 95; **Jos.**, **Ant.** 7, 305) or to Christ **Rv** 5:9; 14:3a, b (on ὦ. **καινή** cf. **Ps** 143:9, on worship in heaven **gener.** **EPeterson**, **Liturgisches Leben** '34, 297-306.—**Lucian**, **Zeux.** 2 ἡ νέα ὠ.). ᾄδουσιν τὴν ὠδὴν Μωϋσέως καὶ τὴν ὠδὴν τοῦ ἀρνίου 15:3 (cf. **Ex** 15:1 and on **Ex** 15 as a song in the liturgy of Judaism **Elbogen** 2 23; 86; 113; 117; 136.—**ᾄδ.** ὠδὴν as **Achilles Tat.** 3, 15, 3 ὁ ἱερεὺς ᾄδεν ὠδὴν). ψαλμοὶς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς **Eph** 5:19; **Col** 3:16 (on the hymn as a means of private edification cf. **Hierocles** 19 p. 460, where the examination of one's conscience at the close of day [**Hierocles** 27 p. 484 the golden verses of the Pythagoreans are to be read aloud morning and evening] is designated as ἐπικοίτιον ᾄσμα θεῶ=an evening hymn in the presence of God).—**Lit.** s.v. **ὕμνος**. **M-M**.*

ὠδίν, **ίνος**, **ῆ** (as a **nom.** in **Suidas**) 1 **Th** 5:3 (**Is** 37:3) for the usual form ὠδὺς, ἴνος (**Hom.**+; **Suppl. Epigr. Gr.** VIII 802; **Sb** 4312, 4f; **LXX**, **Philo**; **Jos.**, **Ant.** 2, 218.—**Bl-D.** §46, 4; **Mlt.-H.** 135) *birth-pain* (s).

1. **lit.** 1 **Th** 5:3 (**sing.** as **Pind.**, **Ol.** 6, 73; **Plut.**, **Thes.** 20, 5).—2. symbolically (**Aeschyl.**+; **Himerius**, **Or.** 10, 3; 18, 3; **Ex** 15:14; **Philo**)—a. ὠδίνες τοῦ θανάτου **Ac** 2:24 (on the sources of the text s. **MWilcox**, **The Semitisms of Ac**, '65, 46-8; s. also s.v. **θάνατος** 1bβ and **λῶω** 4; **RGBratcher**, **The Bible Translator** 10, '59, 18-20: 'cords of death'). ὠδίνες τοῦ ἔθους **Pol** 1:2 (**ᾄδης** 1).

b. of the 'Messianic woes', the terrors and torments traditionally viewed as prelude to the coming of the Messianic Age (**Billerb.** I 950) are associated with the appearance of the Son of Man at the end of history, as the *beginning of the (end-time) woes* ἀρχὴ ὠδίνων Mt 24:8; **Mk** 13:8; **FBusch**, **Z. Verständnis der syn. Eschatol.**, **Mk** 13 neu unters. '38.—**GBertram**, **TW** IX, 668-75. **M-M**.*

ὠδίνω (Hom.+; Epigr. Gr. 321, 12; 1103, 2; UPZ 77 col. 2, 27 [160 BC]; LXX; Philo, Mos. 1, 280 al.; Sib. Or. 5, 514) *suffer birth-pangs, bear amid throes abs.* Rv 12:2 (cf. Is 66:7; Mi 4:10). As a *voc.* ἡ οὐκ ὠδίνουσα *you who have no birth-pains* Gal 4:27; 2 Cl 2:1, 2 (all three Is 54:1). *W. acc. give birth to someone amid throes (trag.; Is 51:2) symbol.* (PGM 2, 92; Philo) τέκνα μου, οὓς πάλιν ὠδίνω Gal 4:19. M-M.*

ὠθεῖω impf. ὠθουν (Hom.+; LXX; Philo, Aet. M. 136; Jos., Bell. 1, 250) *push, shove* τινά *someone* GP 3:6. B. 716.*

ὠκεανός, οὗ, ὁ (Hom.+; inscr.; POsl. 3, 14; Philo, Leg. ad Gai. 10; Jos., Ant. 1, 130; Sib. Or.; loanw. in rabb.) *the ocean* 1 Cl 20:8.*

ὠμόλινον, ου, τό (since Cratinus Com. [V BC] 9; Hippocr., Morb. 2, 47 vol. VII p. 70 L.; Sir 40:4) *apron or towel made of coarse linen* Hs 8, 4, 1a, b.*

ὤμος, ου, ὁ (Hom.+; inscr., pap., LXX; Ep. Arist. 151; Philo; Jos., Ant. 3, 170; 215; Test. Zeb. 9:4) *shoulder* Mt 23:4 (symbol.); Lk 15:5; Hv 5:1; s 6, 2, 5; 9, 2, 4; 9, 9, 5; 9, 13, 8. M-M. B. 235.*

ὠνέομαι mid. dep. (Hes., Hdt.+; inscr., pap., Philo, Test. 12 Patr.) 1 aor. ὠνησάμην (Eupolis [V BC. But cf. Kühner-BI. II 577]; Plut., Nic. 10, 2; Paus. 3, 4, 4; Lucian, Herm. 81; inscr. [ESchweizer, Gramm. der perg. Inscr. 1898, 177; Dit., Or. 669, 31]; pap. [UPZ 12, 16, 158 BC; POxy. 1188, 19]; Jos., Ant. 2, 39. Beside it ἔωνησάμην and the class. ἐπριάμην.—Crönert 283) *buy* τί παρά τινος *someh. from someone w. gen. of price* (Aristoxenus [IV BC], Fgm. 43 Wehrli ἐκατὸν μνών; Jos., Ant. 7, 332) Ac 7:16 (cf. Jos., Ant. 1, 237). M-M. B. 817.*

ὠόν, οὗ, τό (Hdt.+; inscr., pap., LXX. On the spelling s. BI-D. §26 app.; Mlt.-H. 84) *egg* Lk 11:12. M-M. B. 256.*

ὥρα, ας, ἡ (Hom. [ὥρη]+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

1. *time of day* ὥπῃ ἤδη οὕσης τῆς ὥρας *since it was already late in the day or since the hour was (already) late* Mk 11:11; cf. MPol 7:1b (s. ὥπῃ 1 and 2; Demosth. 21, 84; Polyb. 3, 83, 7 ὥπῃ τῆς ὥρας). ὁπίας οὕσης τῆς ὥρας Mk 11:11 v.1. (ὥπιος 1). ὥρα πολλή *late hour* (Polyb. 5, 8, 3; Dionys. Hal. 2, 54; Jos., Ant. 8, 118) 6:35a, b. ἡ ὥρα ἤδη παρήλθεν Mt 14:15 (παρέρχομαι 1aβ).—Mt 24:42 t.r., 44; Lk 12:39, 40; Rv 3:3; D 16:1. *W. ἡμέρα day and time of day, hour* Mt 24:36, 50; 25:13; Mk 13:32; Lk 12:46.

2. *hour*—a. as a (short) space of time—α. beside year, month, and day Rv 9:15; the twelfth part of a day (=period of daylight) οὐχὶ δώδεκα ὥραι εἰσιν τῆς ἡμέρας; J 11:9. μίαν ὥραν ἐποίησαν Mt 20:12 (s. ποιέω 2c). Cf. Lk 22:59; Ac 5:7; 19:34 (ἐπὶ ὥρας δύο CBurchard, ZNW 61, '70, 167f; Test. Benj. 3, 7, Judah 3, 4); MPol 7:2b, c; Hv 3, 1, 4. One ὥρα in this world corresponds to a ὥρα thirty days in length in the place of punishment Hs 6, 4, 4. μίαν ὥραν (not even) *one hour* Mt 26:40; Mk 14:37. Such passages help us to understand how ὥρα can acquire the sense.

β. *a short period of time* μιᾷ ὥρᾳ in a single hour=in an unbelievably short time Rv 18:10, 17, 19. μίαν ὥραν for a very short time 17:12. Likew. πρὸς ὥραν for a while, for a moment J 5:35; 2 Cor 7:8; Gal 2:5 (cf. on this pass. KLake, Gal 2:3-5: Exp. 7th Ser. I '06, 236-45; CHWatkins, Der Kampf des Pls um Galatien '13; BWBacon, JBL 42, '23, 69-80); Phlm 15; MPol 11:2. πρὸς καιρὸν ὥρας 1 Th 2:17.

β. as a moment of time that takes its name fr. the hour that has just passed (Plut. et al.; Appian, Mithrid. 19 §72 ἐβδόμησ ὥρας=at the 7th hour; Dit., Syll. 3 671A, 9 [162/0 BC] ὥρας δευτέρας; 736, 109 [92 BC] ἀπὸ τετάρτας ὥρας ἕως ἐβδόμας; Jos., Vi. 279 ἕκτῃ ὥ.; Wilcken, Chrest. 1, II, 21 [246 BC] περὶ ὀγδόῃν ὥραν; PTebt. 15, 2 [II BC]; Sb 5252, 20 [I AD] ἄρ' ὥρας ὀγδόης; Ep. Arist. 303 μέχρι μὲν ὥρας ἐνάτης) ἕως ὥρας δευτέρας *until eight o'clock in the morning (acc. to our system)* Hs 9, 11, 7. ὥρα τρίτη *nine o'clock (a.m.)* Mk 15:25 (Gdspd., Probs. 68f); Ac 2:15 (τῆς ἡμέρας); περὶ τρίτην ὥραν *about nine o'clock* (Appian, Bell. Civ. 2, 45 §182 περὶ τρίτην ὥραν ἡμέρας) Mt 20:3; ἀπὸ τρίτης ὥρας τῆς νύκτος *by nine o'clock at night (here=tonight)* Ac 23:23 (Jos., Bell. 6, 68; 79 ἀπὸ ἐνάτης ὥ. τῆς νυκτὸς εἰς ἐβδόμην τῆς ἡμέρας). ἀπὸ ὥρας ε' (=πέμπτης) ἕως δεκάτης *from eleven o'clock in the morning until four in the afternoon* Ac 19:9 D. περὶ ὥραν πέμπτην (PTebt. 15, 2 [114 BC]; POxy. 1114, 24 περὶ ὥ. τρίτην) *at eleven o'clock (a.m.)* Hv 3, 1, 2. ὥρα ἕκτη *twelve o'clock noon* Mt 20:5; 27:45a; Mk 15:33a; Lk 23:44a; J 4:6 (ὥρα ὡς ἕκτη *about noon*; Test. Jos. 8:1 ὥρα ὡσεὶ ἕκτη); 19:14 (ὥρα ὡς ἕκτη); Ac 10:9. ἐχθὲς ὥραν ἐβδόμην *yesterday at one o'clock in the afternoon* J 4:52b (on the use of the acc. to express a point of time s. Hdb. ad loc.; BI-D. §161, 3; Rob. 470). ὥρα ὀγδόη *at two o'clock in the afternoon* MPol 21. ὥρα ἐνάτη *three in the afternoon* Mt 20:5; 27:45f; Mk 15:33b, 34; Lk 23:44b; Ac 3:1 (ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην); 10:3 (τῆς ἡμέρας); GP 6:22. ὥρα ὡς δεκάτη *about four in the afternoon* J 1:39. ἐνδεκάτη ὥρα *five o'clock (in the afternoon)* Mt 20:(6), 9. ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἡμὴν τὴν ἐνάτην *προσευχόμενος four days ago, reckoned from (=at) this very hour, I was praying at three o'clock in the afternoon* Ac 10:30. ἐπύθετο τὴν ὥραν ἐν ᾗ. . . he inquired at what time. . . J 4:52a; cf. vs. 53 (cf. Ael. Arist. 50, 56 K.=26 p. 519 D.: . . τὴν ὥραν αἰσθάνομαι. . . ἐκείνην, ἐν ᾗ. . . ; 47, 56 K.=23 p. 459 D.: ἀφυπνιζόμεν κ. εὖρον ἐκείνην τὴν ὥραν οὕσαν, ἥπερ. . .).—Less definite are the indications of time in such expressions as ἄχρι τῆς ἄρτι ὥρας *up to the present moment* 1 Cor 4:11. πᾶσαν ὥραν *hour after hour, every hour, constantly* (Ex 18:22; Lev 16:2) 15:30. Also καθ' ὥραν (Strabo 15, 1, 55; Ps.-Clem., Hom. 3, 69) 2 Cl 12:1. αὐτῇ τῇ ὥρᾳ *at that very time, at once, instantly* (Pap.; Da 3:6, 15) Lk 2:38; 24:33; Ac 16:18; 22:13.

3. *the time when someth. took place, is taking place, or will take place* (BGU 1816, 12 [I BC] πρὸ ὥρας=before the right time) ἐν ἐκείνῃ τῇ ὥρᾳ Mt 8:13; 10:19; 18:1; 26:55; Mk 13:11; Lk 7:21; Ac 16:33; Rv 11:13; MPol 7:2a.

Likew. ἐν αὐτῇ τῇ ὥρᾳ Lk 10:21; 12:12; 13:31; 20:19 (on both expressions s. JoachJeremias, ZNW 42, '49, 214-17). ἀπὸ τῆς ὥρας ἐκείνης *from that time on, at once* Mt 9:22; 15:28; 17:18; J 19:27. ὥρα ἐν ᾗ J 5:28. ὥρα ὅτε 4:21, 23; 5:25; 16:25. ὥρα ἵνα 16:2, 32. **W. gen.** of the thing, the time for which has come (Diod. S. 13, 94, 1; Ael. Aristid. 51, 1 K.=27 p. 534 D.; PGM 1, 221 ἀνάγκης; Jos., Ant. 7, 326 ὥ. ἀρίστου; Sib. Or. 4, 56) ἡ ὥρα τοῦ θυμιάματος Lk 1:10; τοῦ δείπνου 14:17, cf. MPol 7:1a; τοῦ πειρασμοῦ Rv 3:10; τῆς κρίσεως 14:7; ἡ ὥρα αὐτῶν *the time for them* J 16:4; **w. the gen.** (of the Passover) to be supplied Lk 22:14. Also **w. the inf.** (Hom.+; Lucian, Dial. Deor. 20, 1; Aelian, V.H. 1, 21) ἡ ὥρα θερίσαι *the time to reap* Rv 14:15 (cf. Theopomp. [IV BC]: 115 fgm. 31 Jac. θερινῇ ὥ.; Paus. 2, 35, 4 ὥ. θέρους). Also **acc. w. inf.** (Gen 29:7) ὥρα (ἐστίν) ὑμᾶς ἐξ ὕπνου ἐγερθῆναι Ro 13:11.—**W. gen.** of the pers. *the time of or for someone* to do or to suffer **someh.** (cf. Philo, Leg. ad Gai. 168 σὸς νῦν ὁ καιρὸς ἐστίν, ἐπέγειρε σαυτὸν) of a woman who is to give birth ἡ ὥρα αὐτῆς J 16:21 (ἡμέρα P66 et al.).—Lk 22:53. **Esp.** of Jesus, of whose ὥρα J speaks, as the time of his death (Diod. S. 15, 87, 6: the dying Epaminondas says ὥρα ἐστὶ τελευτᾶν) and of the glorification which is inextricably bound up **w.** it ἡ ὥρα αὐτοῦ J 7:30; 8:20; 13:1 (foll. by ἵνα); cf. ἡ ὥρα μου 2:4 (s. Hdb. ad loc.). ἡ ὥρα ἵνα δοξασθῇ 12:23. ἡ ὥρα αὐτῆς 12:27a, b. Also **abs.** ἐλήλυθεν ἡ ὥρα 17:1 (AGeorge, 'L'heure' de J 17, RB 61, '54, 392-7); cf. Mt 26:45; Mk 14:35, 41.—ἐσχάτη ὥρα *the last hour* in the present age of the world's existence 1J 2:18a, b.—CCCowling, Mark's Use of ὥρα, Australian Biblical Review 5, '56, 153-60.—GDelling, TW IX, 675-81. **M-M. B.** 954 and **esp.** 1001.**

ὥραϊός, α, ον (Hes., Hdt.+; inscr., pap., LXX, En., Philo; Jos., Ant. 2, 64; 12, 65 al.; Test. 12 Patr.)—**1.** *happening or coming at the right time* ὡς ὥραϊοι οἱ πόδες τῶν εὐαγγελιζομένων *how timely is the arrival of those who bring joyful tidings, who proclaim salvation* Ro 10:15 (Is 52:7 cod. Q a, margin [JZiegler '39 ad loc.]. Cf. KBarth; RBultmann, ThLZ 72, '47, 199). But the πόδες ὥραϊοι Sir 26:18 are without doubt *well-formed feet*; see 2 below.

2. *beautiful, fair, lovely, pleasant* of persons and things, an angel GP 13:55. Trees (cf. Gen 2:9; En. 24, 5) B 11:10 (prophetic saying of uncertain origin). θύρα or πύλη Ac 3:2, 10 (ESchürer, ZNW 7, '06, 51-68; OHoltzmann, ibid. 9, '08, 71-4; KLake: Beginn. I 5, '33, 479-86.—Of costly and artistic gates of pagan temples Diod. S. 5, 46, 6 θυρώματα τοῦ ναοῦ). Cf. Mt 23:27. **M-M. B.** 1191.*

ὥριμος, ον (Aristot.+; Diod. S. et al.; PTebt. 54, 6 [I BC]; LXX) *ripe* σῖτος ὥριμος 1 Cl 56:15 (Job 5:26).*

ὠρύομαι **mid. dep.** (Pind., Hdt.+; LXX) *roar* of lions (Apollon. Rhod. 4, 1339; Dio Chrys., Or. 77+78 §35 Budé; Judg 14:5; Ps 21:14; Jer 2:15; Philo, Somn. 1, 108.—What drives them to it is hunger: Hesychius, ὠρυομένων of wolves and lions) 1 Pt 5:8. **M-M.** *

ὥς (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.; loanw. in rabb.) *relative adv.* of the relative **pron.** ὅς. It is used

I. as a comparative particle, indicating the manner in which **someh.** proceeds *as, like*—**1.** corresponding to οὕτως=‘so, in such a way’ σωθήσεται, οὕτως ὡς διὰ πυρός *he will be saved, (but only) in such a way as* (a man, in an attempt to save himself, must go) *through the fire* (and therefore suffers fr. burns) 1 Cor 3:15. τὴν ἑαυτοῦ γυναῖκα οὕτως ὡς ἑαυτὸν Eph 5:33; cf. vs. 28. ἡμέρα κυρίου ὡς κλέπτης οὕτως ἔρχεται 1 Th 5:2. The word οὕτως can also be omitted ἀσφαλίσασθε ὡς οἴδατε *make it as secure as you know how=as you can* Mt 27:65. ὡς οὐκ οἶδεν αὐτός (in such a way) *as he himself does not know=he himself does not know how, without his knowing (just) how* Mk 4:27. ὡς ἀνῆκεν (in such a way) *as is fitting* Col 3:18. Cf. 4:4; Eph 6:20; Tit 1:5.

2. special uses—**a.** in ellipses ἐλάλουν ὡς νήπιος *I used to speak as a child (is accustomed to speak)* 1 Cor 13:11a; cf. b, c; Mk 10:15; Eph 6:6a; Phil 2:22; Col 3:22. ὡς τέκνα φωτὸς περιπατεῖτε *walk as children of the light (must walk)* Eph 5:8; cf. 6:6b. ὡς ἐν ἡμέρᾳ *as (it is one's duty to walk) in the daylight* Ro 13:13. The Israelites went through the Red Sea ὡς διὰ ξηρᾶς γῆς *as (one travels) over dry land* Hb 11:29. οὐ λέγει ὡς ἐπὶ πολλῶν ἀλλ' ὡς ἐφ' ἑνός *he speaks not as one would of a plurality (cf. ἐπὶ I 1bγ), but as of a single thing* Gal 3:16.—Ro 15:15; 1 Pt 5:3. Also referring back to οὕτως: οὕτως τρέχω ὡς οὐκ ἀδήλως *I run as (a man) with a fixed goal* 1 Cor 9:26a. Cf. ibid. b; Js 2:12.

b. ὡς and the words that go **w.** it can be the **subj.** or **obj.**, of a clause: γενηθήτω σοι ὡς θέλεις *let it be done (=it will be done) for you as you wish* Mt 15:28. Cf. 8:13; Lk 14:22 t.r. (cf. ὡς τὸ θέλημά σου, Ode of Solomon 11:21). The predicate belonging to such a **subj.** is to be supplied in οὐχ ὡς ἐγὼ θέλω (γενηθήτω) Mt 26:39a.—ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος *he did as (=that which) the angel commanded him (to do)* Mt 1:24. Cf. 26:19; 28:15.—Practically equivalent to ὅ, which is a **v.l.** for it Mk 14:72 (JNBirdsall, NovT 2, '58, 272-5).

c. ἕκαστος ὡς *each one as or according to what* Ro 12:3; 1 Cor 3:5; 7:17a, b; Rv 22:12.

d. in indirect questions (X., Cyr. 1, 5, 11 ἀπαίδευτοι ὡς χρὴ συμμάχοις χρῆσθαι) ἐξηγοῦντο ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου *they told how he had made himself known to them when they broke bread together* Lk 24:35. Cf. Mk 12:26 t.r.; Lk 8:47; 23:55; Ac 10:38; 20:20; Ro 11:2; 2 Cor 7:15.

II. as a conjunction denoting comparison, *as*. This ‘as’ can have a ‘so’ expressly corresponding to it or not, as the case may be; further, both sides of the comparison can be expressed in complete clauses, or one or even both may be abbreviated.

1. ὡς is correlative **w.** οὕτως=so. οὕτως. . . ὡς (so, in such a way). . . as: οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος ὡς οὗτος λαλεῖ ὁ ἄνθρωπος J 7:46. ὡς. . . οὕτως Ac 8:32 (Is 53:7); 23:11; Ro 5:15 (ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα, both halves to be completed), 18. ὡς κοινωνοὶ ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως *as you are comrades in suffering, so (shall you be) in comfort as well* 2 Cor 1:7. Cf. 7:14; 11:3 t.r.—ὡς. . . καὶ as. . . so (Plut., Mor. 39E) Mt 6:10; Ac 7:51; 2 Cor 13:2; Gal 1:9; Phil 1:20.

2. The clause beginning **w.** ὥς can easily be understood and supplied in many cases; when this occurs, the noun upon which the comparison depends can often stand alone, and in these cases ὥς acts as a particle denoting comparison. οἱ δίκαιοι ἐκλάμπουσιν ὥς ὁ ἥλιος *the righteous will shine out as the sun (shines)* Mt 13:43. ὥς ἐπὶ ληστὴν ἐξήλθατε συλλαβεῖν με *as (one goes out) against a robber, (so) you have gone out to arrest me* 26:55. γίνεσθε φρόνιμοι ὥς οἱ ὄφεις *as serpents (are)* 10:16b. Cf. Lk 12:27; 21:35; 22:31; J 15:6; 2 Ti 2:17; 1 Pt 5:8.

3. Semitic **infl.** is felt in the manner in which ὥς, combined **w.** a **subst.**, takes the place of a **subst.** or an **adj.**

a. a substantive—α. as **subj.** (cf. Da 7:13 ὥς υἱὸς ἀνθρώπου ἦρχετο. Cf. 10:16, 18) ἐνώπιον τοῦ θρόνου (ἦν) ὥς θάλασσα ὑαλίνη *before the throne there was something like a sea of glass* Rv 4:6. Cf. 8:8; 9:7a. ἀφ' ἐνὸς ἐγενήθησαν ὥς ἡ ἄμμος *from one man they have come into being as the sand, i.e. countless descendants* Hb 11:12. β. as **obj.** ᾄδουσιν ὥς ᾠδὴν καινὴν *they were singing, as it were, a new song* Rv 14:3 t.r. ἤκουσα ὥς φωνὴν *I heard what sounded like a shout* 19:1, 6a, b, c; cf. 6:1.

b. an adjective, **pred.** (mostly εἶναι, γίνεσθαι ὥς) ἐὰν μὴ γένησθε ὥς τὰ παιδία *if you do not become child-like* Mt 18:3. ὥς ἄγγελοι εἰσιν *they are similar to angels* 22:30. πᾶσα σὰρξ ὥς χόρτος 1 Pt 1:24. Cf. Mk 6:34; 12:25; Lk 22:26a, b; Ro 9:27 (Is 10:22); 29a (Is 1:9a); 1 Cor 4:13; 7:7f, 29-31; 9:20f; 2 Pt 3:8a, b (Ps 89:4); Rv 6:12a, b al. **Sim.** also ποιήσόν με ὥς ἕνα τῶν μισθίων σου *treat me like one of you day laborers* Lk 15:19.—The **adj.** or adjectival **expr.** for which this form stands may be used as an attribute πίστιν ὥς κόκκον σινάπεως *faith like a mustard seed=faith no greater than a tiny mustard seed* Mt 17:20; Lk 17:6. προφήτης ὥς εἷς τῶν προφητῶν Mk 6:15. Cf. Ac 3:22; 7:37 (both Dt 18:15); 10:11; 11:5. ἀρνίον ὥς ἐσφαγμένον *a lamb that appeared to have been slaughtered* Rv 5:6.—In expressions like τρίχας ὥς τρίχας γυναικῶν 9:8a the second τρίχας can be omitted as self-evident (Ps 54:7 v.l.): ἡ φωνὴ ὥς σάλπιγγος 4:1; cf. 1:10; 9:8b; 13:2a; 14:2c; 16:3.

4. Other noteworthy uses—α. ὥς *as* can introduce an example ὥς καὶ Ἡλίας ἐποίησεν Lk 9:54 t.r. Cf. 1 Pt 3:6; or, in the combination ὥς γέγραπται, a scripture quotation Mk 1:2 t.r.; 7:6; Lk 3:4; Ac 13:33. Cf. Ro 9:25; or even an authoritative human opinion Ac 17:28; 22:5; 25:10; or any other decisive reason Mt 5:48; 6:12 (ὥς καί).

b. ὥς introduces short clauses: ὥς εἰώθει *as his custom was* Mk 10:1. Cf. Hs 5, 1, 2. ὥς λογίζομαι *as I think* 1 Pt 5:12. ὥς ἐνομίζετο *as was supposed* Lk 3:23 (Diog. L. 3, 2 ὥς Ἀθήνησιν ἦν λόγος [about Plato's origin]). ὥς ἦν *as he was* Mk 4:36.

c. The **expr.** οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὥς ἄνθρωπος βάλη τὸν σπόρον Mk 4:26 is gravely irregular fr. a grammatical viewpoint; it is likely that ἄν (=ἐάν, which is read by the t.r.) once stood before ἄνθρωπος and was lost inadvertently. Cf. the **comm.**, e.g. EKlostermann, Hdb. z. NT4 '50 ad loc.; Jülicher, Gleichn. 539; Bl-D. §380, 4; Mlt. 185 w. notes; Rdm.2 154; Rob. 928; 968.

III. ὥς introduces the characteristic quality of a **pers.**, thing, or action, etc., referred to in the context.

1. an actual quality—α. *as* τί ἐτι κἀγὼ ὥς ἁμαρτωλὸς κρίνομαι; *why am I still being condemned as a sinner?* Ro 3:7. ὥς σοφὸς ἀρχιτέκτων 1 Cor 3:10. ὥς ἀρτιγέννητα βρέφη *as new-born children* (which you really are, if you put away all wickedness) 1 Pt 2:2. μὴ τις ὑμῶν πασχέτω ὥς φονεὺς 4:15a; cf. b, 16.—1:14; 1 Cor 7:25; 2 Cor 6:4; Eph 5:1; Col 3:12; 1 Th 2:4, 7a.—In the oblique cases, genitive: τιμὴ αἵματι ὥς ἀμνοῦ ἀμώμου Χριστοῦ *with the precious blood of Christ, as of a lamb without blemish* 1 Pt 1:19. δόξαν ὥς μονογενοῦς παρὰ πατρὸς *glory as of an only-begotten son, coming from the Father* J 1:14.—Cf. Hb 12:27. Dative (Stephan. Byz. s.v. Κυνόσαργες: Ἡρακλεῖ ὥς θεῷ θύων): λαλήσα ὑμῖν ὥς πνευματικοῖς 1 Cor 3:1a; cf. b, c; 10:15; 2 Cor 6:13; Hb 12:5; 1 Pt 2:13f; 3:7a, b; 2 Pt 1:19. Accusative: οὐχ ὥς θεὸν ἐδόξασαν Ro 1:21; 1 Cor 4:14; 8:7; Tit 1:7; Phlm 16; Hb 6:19; 11:9; 1 Pt 2:11.—This is **prob.** also the place for ὃ ἐὰν ποιῇτε, ἐργάζεσθε ὥς τῷ κυρίῳ *whatever you have to do, do it as work for the Lord* Col 3:23. Cf. Eph 5:22. εἴ τις λαλεῖ ὥς λόγια θεοῦ *if anyone preaches, (let him do so) as if (he were proclaiming the) words of God* 1 Pt 4:11a; cf. *ibid.* b; 2 Cor 2:17b, c; Eph 6:5, 7.

b. ὥς **w.** the **ptc.** gives the reason for an action *as one who, because* (X., Cyr. 7, 5, 13 κατεγέλων τῆς πολιορκίας ὥς ἔχοντες τὰ ἐπιτήδεια; Appian, Liby. 56 §244 μέμφεσθαι τοῖς θεοῖς ὥς ἐπιβουλεύουσι=as being hostile; Polyaeus 2, 1, 1; 3, 10, 3 ὥς ἔχων=just as if he had; Jos., Ant. 1, 251; Dit., Syll.3, 1168, 35); Paul says: I appealed to the Emperor οὐχ ὥς τοῦ ἔθνους μου ἔχων τι κατηγορεῖν *not that I had any charge to bring against my (own) people* Ac 28:19 (Zen.-P. 59044, 23 [257 BC] οὐχ ὥς μενῶν=not as if it were my purpose to remain there). ὥς **foll.** by the **gen. abs.** ὥς τὰ πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ δωρημένης *because his divine power has granted us everything* 2 Pt 1:3.—Only in isolated instances does ὥς show causal force when used **w.** a finite verb *for* (PLeid. 16, 1, 20; Lucian, Dial. Mort. 17, 2, end, Vit. Auct. 25; Aesop, Fab. 109 P.=148 H.: ὥς εὐθέως ἐξελεύσομαι=because; Tetrast. Iamb. 1, 6, 3; Nicetas Eugen. 6, 131 H. Cf. Herodas 10, 3: ὥς=because [with the copula 'is' to be supplied]) Mt 6:12 (ὥς καί *as* Mk 7:37b; Test. Dan 3:1; the parallel Lk 11:4 ὥς γάρ). So, more **oft.**, καθὼς (q.v. 3).

c. Almost pleonastic is the use of ὥς before the predicate **acc.** or **nom.** **w.** certain verbs ὥς προφήτην ἔχουσιν τὸν Ἰωάννην Mt 21:26. Cf. Lk 16:1. λογίζεσθαι τινα ὥς **foll.** by **acc.** *look upon someone as* 1 Cor 4:1; 2 Cor 10:2 (for this **pass. s.** also 3 below). Cf. 2 Th 3:15a, b; Phil 2:7; Js 2:9.

2. a quality that exists only in someone's imagination or is based solely on someone's statement (Jos., Bell. 3, 346) *προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὥς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ. . . you have brought this man before me as one who (as you claim) is misleading the people, and now. . .* Lk 23:14. τί καυχᾶσαι ὥς μὴ λαβών; *why do you boast, as though you (as you think) had not received?* 1 Cor 4:7. Cf. Ac 3:12; 23:15, 20; 27:30. ὥς μὴ ἐρχομένου μου *as though I were not coming* (**acc.** to their mistaken idea) 1 Cor 4:18.

3. a quality wrongly claimed, in any case objectively false ἐπιστολὴ ὥς δι' ἡμῶν *a letter (falsely) alleged to be from us* 2 Th 2:2a (Diod. S. 33, 5, 5 ἔπεμψαν ὥς παρὰ τῶν πρεσβευτῶν ἐπιστολήν *they sent a letter which purported to come from the emissaries; Diog. L. 10:3 falsified ἐπιστολαὶ ὥς Ἐπικούρου*). τοὺς λογιζομένους ἡμᾶς ὥς κατὰ σάρκα περιπατοῦντας 2 Cor 10:2 (s. also 1c above). Cf. 11:17; 13:7. Israel wishes to become righteous οὐκ ἐκ πίστεως ἀλλ' ὥς ἐξ ἔργων *not through faith but through deeds* (the latter way being objectively wrong) Ro

9:32 (Rdm.2 26f).

IV. Other uses of ὡς—**1.** as a temporal conjunction (Bl-D. §455, 2; 3 w. app.; Harnack, SAB '08, 392).

a. w. the aor. *when, after* (Hom., Hdt.+; pap. [POxy. 1489, 4 al.]; LXX; Jos., Bell. 1, 445b) ὡς ἐπλήσθησαν αἱ ἡμέραι Lk 1:23. ὡς ἐγεύσατο ὁ ἀρχιτρίκλινος J 2:9.—Lk 1:41, 44; 2:15, 39; 4:25; 5:4; 7:12; 15:25; 19:5; 22:66; 23:26; J 4:1, 40; 6:12, 16; 7:10; 11:6, 20, 29, 32f; 18:6; 19:33; 21:9; Ac 5:24; 10:7, 25; 13:29; 14:5; 16:10, 15; 17:13; 18:5; 19:21; 21:1, 12; 22:25; 27:1, 27; 28:4.

b. w. pres. or impf. *while, when, as long as* (Menand., fgm. 538, 2 K. ὡς ὁδοιπορεῖς; Cyrill. Scyth. [VI AD] ed. ESchwartz '39 p. 143, 1; 207, 22 ὡς ἔτι εἰμί=as long as I live) ὡς ὑπάγεις μετὰ τοῦ ἀντιδίκου σου *while you are going with your opponent* Lk 12:58. ὡς ἐλάλει ἡμῖν, ὡς διήνοιγεν ἡμῖν τὰς γραφάς *while he was talking, while he was opening the scriptures to us* 24:32.—J 2:23; 8:7; 12:35f (as long as); Ac 1:10; 7:23; 9:23; 10:17; 13:25; 19:9; 21:27; 25:14; Gal 6:10 (as long as); 2 Cl 8:1; 9:7; IRo 2:2; ISm 9:1 (all four as long as).—ὡς w. impf., and in the next clause the aor. ind. w. the same subject (Diod. S. 15, 45, 4 ὡς ἐθεώρουσιν. . . , συνεστήσαντο=when, or as soon as they noticed. . . , they put together [a fleet]; Dit., Syll.3 1169, 58 ὡς ἐνεκάθευδε, εἶδε=‘while he was sleeping [in the temple]’, or ‘when he went to sleep, he saw’ [a dream or vision]) Mt 28:9 t.r.; J 20:11; Ac 8:36; 16:4; 22:11.—*Since* (Soph., Oed. R. 115; Thu. 4, 90, 3) ὡς τοῦτο γέγονεν Mk 9:21.

c. ὡς ἄν or ὡς ἐάν w. the subjunctive of the time of an event in the future when, as soon as.

α. ὡς ἄν (Hyperid. 2, 43, 4; Herodas 5, 50; Lucian, Cronosolon 11; PHib. 59, 1 [c. 245 BC] ὡς ἄν λάβῃς; UPZ 71, 18 [152 BC]; PTebt. 26, 2. Cf. Witkowski2 87; Gen 12:12; Josh 2:14; Is 8:21; Da 3:15 Theod.) Ro 15:24; 1 Cor 11:34; Phil 2:23.—**β.** ὡς ἐάν (PFay. 111, 16 [95/6 AD] ὡς ἐάν βλέπῃς) 1 Cl 12:5f; Hv 3, 8, 9; 3, 13, 2.

2. as a consecutive conj., denoting result=ὥστε *so that* (trag., Hdt.+; though nearly always w. the inf.; so also POxy. 1040, 11; PFlor. 370, 10; Wsd 5:12; Jos., Ant. 12, 229. W. the indic. X., Cyr. 5, 4, 11 οὕτω μοι ἐβοήθησας ὡς σέσωσμαι; Philostrat., Vi. Apoll. 8, 7 p. 324, 25f; Jos., Bell. 3, 343) Hb 3:11; 4:3 (both Ps 94:11).

3. as a final particle, denoting purpose—**a. w. subjunctive** (Hom.+; Sib. Or. 3, 130; Synes., Hymni 3, 44 [NTerzaghi '39]) ὡς τελειώσω *in order that I might finish* Ac 20:24 (cf. Mlt. 249).

b. w. inf. (X.; Arrian [very oft.: ABoehner, De Arriani dicendi genere, Diss. Erlangen 1885 p. 56]; PGenève 28, 12 [II AD], ZPE 8, '71, 177: letter of MAurelius 57, cf. 44-6; 3 Macc 1:2; Joseph.) Lk 9:52 v.l. ὡς τελειώσει Ac 20:24 v.l. ὡς ἔπος εἰπεῖν Hb 7:9 (s. ἔπος).

c. used w. prepositions that denote a direction, to indicate the direction intended (class. [Kühner-G. I 472 note 1]; Polyb. 1, 29, 1; LRadermacher, Philol. 60, '01, 495f) πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν Ac 17:14 t.r.

4. after verbs of knowing, saying (even introducing direct discourse: Maximus Tyr. 5:4f), hearing, etc.=ὅτι *that* (X., An. 1, 3, 5; Menand., Per. 137, Sam. 245; Aeneas Tact. 402; 1342; PTebt. 10, 6 [119 BC]; 1 Km 13:11; Ep. Arist.; Philo, Op. M. 9; Jos., Ant. 7, 39; 9, 162; 15, 249 al.—ORiemann, Revue de Philol. new series 6, 1882, 73-5; HKallenberg, RhM n.s. 68, '13, 465-76; Bl-D. §396 w. app.) ἀναγινώσκειν Mk 12:26 v.l. (for πῶς); Lk 6:4 (w. πῶς as v.l.). μνησθῆναι Lk 24:6 (D ὅσα); cf. 22:61 (=Lat. quomodo, as in ms. c of the Old Itala; cf. Plautus, Poen. 3, 1, 54-6). ἐπίστασθαι (Jos., Ant. 7, 372) Ac 10:28; 20:18b v.l. (for πῶς). εἰδέναι (Mitt. d. dt. arch. Inst. Ath., Abt. 37, '12, 183 [=Kl. T. 110, 81, 10] ἵστε ὡς [131/2 AD]) 1 Th 2:11a. μάρτυς ὡς Ro 1:9; Phil 1:8; 1 Th 2:10.—ὡς ὅτι s. ὅτι 1dβ.

5. w. numerals *about, approximately, nearly* (Hdt., Thu. et al.; PAmh. 72, 12; PTebt. 381, 4 [VBSchuman, Classical Weekly 28, '34/'35, 95f-pap.]; Jos., Ant. 6, 95; Ruth 1:4; 1 Km 14:2) ὡς δισχιλίοι Mk 5:13. Cf. 8:9; Lk 1:56; 8:42; J 1:39; 4:6; 6:10, 19; 19:14, 39; 21:8; Ac 4:4; 5:7, 36; 13:18, 20; Rv 8:1.

6. in exclamations *how!* (X., Cyr. 1, 3, 2 ὦ μῆτερ, ὡς καλὸς μοι ὁ πάππος! Himerius, Or. 54 [=Or. 15], 1 ὡς ἡδὺ μοι τὸ θέατρον=how pleasant. . . ! Ps 8:2; 72:1) ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων ἀγαθὰ Ro 10:15 (cf. Is 52:7). Cf. 11:33.

7. w. the superlative ὡς τάχιστα (a literary usage; cf. Bl-D. §244, 1; cf. Rob. 669) *as quickly as possible* Ac 17:15 (s. ταχέως 3).—WStählin, Symbolon, '58, 99-104. Cf. also ὡσάν, ὡσαύτως, ὡσεῖ, ὡσπερ, ὡσπερεῖ, ὡστε. M-M.

ὡσάν or ὡς, ἄν *as if, as it were, so to speak* (Bl-D. §453, 3; Rob. 974) Hs 9, 9, 7. **W.** the inf. ὡσάν ἐκφοβεῖν 2 Cor 10:9.—On 1 Cor 12:2 s. HLietzmann and CKBarrett.*

ὡσαννά=Aram. הוֹשַׁנָּא=Hebr. הוֹשֵׁנָּא (Hebr. Ps 118:25); on the spelling s. W-H., Introd. §408; Tdf., Prol. 107; indecl. *hosanna*=‘help’ or ‘save, I pray’, an appeal that became a liturgical formula; as a part of the Hallel (Ps 113-18 Hebr.) it was familiar to everyone in Israel. Abs. Mk 11:9; J 12:13. **W.** additions: τῷ υἱῷ Δαυὶδ Mt 21:9a, 15 (FDCoggan, ET 52, '40/'41, 76f; CTWood, ibid. 357). τῷ θεῷ Δ. D 10:6. ἐν τοῖς ὑψίστοις Mt 21:9b; Mk 11:10 (s. ὑψιστος 1).—W-S. p. XV; EKautzsch, Gramm. d. Bibl.-Aram. 1884, 173; Dalman, Gramm.2 '05, 249; Billerb. I '22, 845ff; Zahn, Einl. 13 14; EbNestle, Philol. 68, '09, 462; FSpitta, ZWTh 52, '10, 307-20; FCBurkitt, JTS 17, '16, 139-49; Elbogen2 138f; 219f; HBornhäuser, Sukka '35, 106f; EFBishop, ET 53, '42, 212-14; Gdsdpd., Probs. 34f; EWerner, JBL 65, '46, 97-122; JSKennard, Jr., JBL 67, '48, 171-6; ELohse, NovT 6, '63, 183-9, TW IX, 682-4. M-M.*

ὡσαύτως adv. (as one word [cf. MReil, ByzZ 19, '10, 507f] it is post-Homeric; inscr., pap., LXX, Ep. Arist.; Philo, Op. M. 54) (in) *the same (way), similarly, likewise* ἐποίησεν ὡσαύτως Mt 20:5. Cf. 21:30, 36; 25:17; Lk 13:3 t.r., 5; 1 Ti 5:25; Tit 2:6; Hs 2:7; 5, 4, 2; 8, 4, 4; D 11:11; 13:2, 6. ὡσαύτως δὲ καὶ (Strabo 10, 3, 10) Mk 14:31; Lk 20:31; Ro 8:26; 1 Ti 5:25 v.l. The verb is to be supplied fr. the context (Test. Levi 17:7) Mk 12:21; Lk 22:20; 1 Cor 11:25; 1 Ti 2:9 (acc. to vs. 8 βούλομαι is to be supplied); 3:8 and 11 (sc. δεῖ εἶναι); Tit 2:3 (λάλει εἶναι); 1 Cl 43:3.—See ὁμοίως. M-M.*

ὥσει (Hom.+)**—1.** particle denoting comparison *as, like, (something) like*, lit. ‘as if’ (Hom.+; PSI 343, 10 [256/5 BC]; PTebt. 58, 26; LXX, En., Test. 12 Patr.) in the mss. oft. interchanged w. ὥς (Bl-D. §453, 3; cf. Rob. 968) πνεῦμα καταβαῖνον ὥσει περιστερὰν Mt 3:16. Cf. 9:36; Mk 1:10 t.r.; Ac 2:3; 6:15; 9:18 v.l. (for ὥς); 16:9 D; Ro 6:13; Hb 1:12 (Ps 101:27); B 6:6 (Ps 117:12); Hv 3, 1, 5a, b; 4, 1, 6a, b; s 6, 2, 5. γίνεσθαι ὥσει Mt 28:4 t.r. (for ὥς); Mk 9:26; Lk 22:44. εἶναι ὥσει Mt 28:3 t.r. (for ὥς); Hs 3:1f. φαίνεσθαι ὥσει τι *seem like someth.* Lk 24:11.

2. w. numbers and measures *about* (X., Hell. 1, 2, 9; 2, 4, 25; PTebt. 15, 2; 25 [114 BC]; Sb 5115, 4 [145 BC]; LXX; Ep. Arist. 13; Jos., Ant. 6, 247; 12, 292) ὥσει πεντακισχίλιοι Mt 14:21. Cf. Lk 9:14a, b; J 6:10 t.r. (for ὥς); Ac 1:15; 2:41; 19:7. ὥσει μῆνας τρεῖς Lk 1:56 t.r. (for ὥς). Cf. 3, 23; 9:28; 22:59. ὥσει ὥρα ἕκτη (Test. Jos. 8:1) 23:44; J 4:6 t.r. (for ὥς); 19:14 t.r. (for ὥς). Cf. Ac 10:3. ὥσει στάδια δέκα Hv 4, 1, 2. Cf. 4, 2, 1. ὥσει λίθου βολὴν Lk 22:41. M-M.**

Ἰωσή or Ἰωσήε (πῖωϣϣ; Hos 1:1f; Philo, Mut. Nominum 121.—In Joseph. the name is written: Ἰωσήος, ου, also Ἰωσήης [Ant. 9, 277] and Ἰωσής [278]) ὁ indecl. *Hosea*, one of the ‘minor’ prophets. Metonymically of his book (Caecilius Calactinus, fgm. 74 p. 56, 20: κείσθαι παρὰ τῷ Θουκυδίδῃ, i.e. 3, 13, 3) ἐν τῷ Ἰωσή Ro 9:25.*

ὥσί see οὓς.

ὥσπερ (Hom.+; inscr., pap., LXX, Joseph., Test. 12 Patr.) (*just*) as**—1.** in the protasis of a comparison, the apodosis of which begins w. οὕτως (καί) (*just*) as. . . , so (X., Mem. 1, 6, 14; Epict., Ench. 27; Dio Chrys. 17[34], 44; 19[36], 20; POxy. 1065, 6) Mt 12:40; 13:40; 24:27, 37; Lk 17:24; J 5:21, 26; Ro 5:19, 21; Js 2:26; Hv 3, 6, 6; 3, 11, 3; 4, 3, 4a, b; m 10, 3, 3; s 3:3 al.—ὥσπερ. . . , ἵνα καί w. subjunctive (as a substitute for the imper.) 2 Cor 8:7. In anacoluthon w. the apodosis to be supplied Ro 5:12; ὥσπερ γάρ *for it is just like* (Plut., Mor. 7c) Mt 25:14. Cf. IMg 5:2.

2. connecting w. what goes before μὴ σαλπίσσης ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν Mt 6:2. Cf. 20:28; 25:32; Hb 9:25; Rv 10:3; IEph 8:1; 21:2; IMg 4 (ὥσπερ καί, as PSI 486, 6 [258/7 BC]; PFay. 106, 24). ὥσπερ εἰσιν θεοὶ πολλοὶ *just as indeed there are many* gods 1 Cor 8:5 (s. EvDobschütz, ZNW 24, '25, 50).—The ὥσπερ-clause is *somet.* shortened and needs to be supplemented: μὴ βατταλογήσητε ὥσπερ οἱ ἐθνικοὶ (sc. βατταλογοῦσιν) Mt 6:7. Cf. Ac 3:17; 11:15; 1 Th 5:3; Hb 4:10; 7:27; Dg 5:3; IEph 8:2. Foll. by gen. abs. ἐγένετο ἦχος ὥσπερ φερομένης πνοῆς βιαιᾶς Ac 2:2 (Jos., Bell. 2, 556 ὥσπερ βαπτίζομένης νεῶς). εἰμὶ ὥσπερ τις *I am like someone* Lk 18:11. ἔστω σοι ὥσπερ ὁ ἐθνικός *as far as you are concerned, let him be as a Gentile*=treat him like a Gentile Mt 18:17. γενόμενος ὥσπερ ἐξ ἀρχῆς καινὸς ἄνθρωπος *become, as it were, a new man from the beginning* Dg 2:1. M-M.

ὥσπερεί (Aeschyl., Pla.+; Diod. S. 5, 31, 4; 10, 3, 2; 17, 112, 5; Ps.-Lucian, Asin. 56; Sym. Ps 57:9; En. 5, 2) *like, as though, as it were* 1 Cor 4:13 v.l. (for ὥς); 15:8. M-M.*

ὥστε (Hom.+; inscr., pap., LXX, En., Ep. Arist., Philo, Joseph., Test. 12 Patr.—Bl-D. §391, 2; 3; Mayser II 1, '26, 297ff).

1. introducing independent clauses *for this reason, therefore, so***—a.** foll. by the indic. (X., An. 1, 7, 7; 2, 2, 17 al.) ὥστε ἔξεσιν τοῖς σάββασιν καλῶς ποιεῖν Mt 12:12. Cf. 19:6; 23:31; Mk 2:28; 10:8; Ro 7:4, 12; 13:2; 1 Cor 3:7; 7:38; 11:27; 14:22; 2 Cor 4:12; 5:16f; Gal 3:9, 24; 4:7, 16; Hm 7:4.

b. foll. by the imperative (X., Cyr. 1, 3, 18; Lucian, Dial. Deor. 6, 1; PLond. 17, 38 [cf. UWilcken, GGA 1894, 721]; Zen.-P. 26 [=Sb 6732], 19 [255 BC] ὥστε φρόντισον; Job 6:21; Wsd 6:25; 4 Macc 11:16) ὥστε ἐδραῖοι γίνεσθε 1 Cor 15:58. Cf. 10:12; 11:33; 14:39; Phil 2:12; 4:1; 1 Th 4:18; Js 1:19 t.r.; 1 Pt 4:19. ὥστε μὴ w. imper. 1 Cor 3:21; 4:5. The hortatory subjunctive can take the place of the imper. ὥστε ἐορτάζωμεν 1 Cor 5:8. Cf. 2 Cl 4:3; 7:1, 3; 10:1; w. the neg. μὴ 11:5.

2. introducing dependent clauses**—a.** of the actual result *so that***—a.** foll. by the indic. (class.; POxy. 471, 89; 1672, 6 [I AD]; Jos., Ant. 12, 124) Gal 2:13. οὕτως. . . , ὥστε (Epict. 1, 11, 4; 4, 11, 19; Jos., Ant. 8, 206) J 3:16.

β. foll. by the acc. w. inf. (Ps.-Callisth. 2, 4, 7; BGU 27, 13; POxy. 891, 12; Josh 10:14; Ep. Arist. 59; 64 al.; Jos., Ant. 12, 124) ὥστε τὸ πλοῖον καλύπτεσθαι Mt 8:24. Cf. 12:22; 13:2, 32, 54; 15:31; 24:24 v.l.; 27:14; Mk 2:12; 4:32, 37; 9:26; 15:5; Lk 5:7; Ac 1:19; 14:1 (οὕτως ὥστε); 15:39; Ro 7:6; 15:19; 1 Cor 5:1 (*of such a kind that*, cf. Diod. S. 11, 61, 3 ἄγνοια τοιαύτη ὥστε); 2 Cor 1:8; 2:7; 7:7; Phil 1:13; 1 Th 1:7; 2 Th 1:4; 2:4; Hb 13:6; 1 Pt 1:21; 1 Cl 1:1; 11:2; B 4:2; ITr 1:1 (οὕτως. . . , ὥστε); MPol 2:2a; 12:3; Hv 3, 2, 6 (οὕτως. . . , ὥστε); 4, 1, 8 (οὕτω. . . , ὥστε). ὥστε μὴ w. acc. and inf. Mt 8:28; Mk 1:45; 2:2; 3:20; 1 Cor 1:7; 2 Cor 3:7; 1 Th 1:8; MPol 2:2b.—**W.** the inf. alone (Aeschyl., Pers. 461; Soph., El. 393; Charito 2, 2, 2; Anth. Pal. 11, 144, 6; POxy. 1279, 14; Gen 1:17; Ep. Arist. 95; 99; Sib. Or. 5, 413; 475 [οὕτως. . . , ὦ] Mt 15:33; 24:24; Mk 3:10; Lk 12:1; Ac 5:15; 19:16; 1 Cor 13:2; 1 Cl 45:7.

b. of the intended result, scarcely to be distinguished in mng. fr. ἵνα (Bl-D. §391, 3; Mlt. p. 207; 210; 249; Rdm. 2 p. 197; Rob. 990) *for the purpose of with a view to, in order that* w. the inf. foll. (X., Cyr. 3, 2, 16; Ps.-Lucian, Asin. 46; Dit., Syll. 3 736, 114 οἱ κατεσταμένοι ὥστε γράψαι; UPZ 12, 15 [158 BC]; POxy. 501, 14; Gen 9:15; Job 6:23; Jos., Ant. 19, 279) Mt 10:1; 27:1; Lk 4:29; 9:52; 20:20. M-M.

ὠτάριον, ου, τό dim. of οὓς, but equivalent to it in later Gk. *the (outer) ear* (Lucilius [I AD]; Anth. Pal. 11, 75, 2 of the severed ear of a gladiator; Anaxandrides [IV BC] in Athen. 3 p. 95c of an animal's ear.—Elsewh., incl. pap., the word means ‘handle’) Mk 14:47 (ὠτίον t.r.); J 18:10 (ὠτίον P66 et al.). M-M.*

ὠτίον, ου, τό *dim.* of οὖς (s. PJoüon, *Rech de Sc rel* 24, '34, 473f), but equivalent to it in late *Gk.*; *the* (outer) *ear* (of man and animal: *Eratosth.* p. 22, 22; *Nicol. Dam.*: 90 fgm. 119 *Jac.* ἀποτέμνει ὠ.; *Anth. Pal.* 11, 81, 3 [gladiator]; *Epict.* 1, 18, 18; *Athen.* 3 p. 95A; 107A; *POxy.* 1083 17 [II BC]; *LXX.*—In *pap.* it means mostly 'handle') *Mt* 26:51; *Mk* 14:47 *t.r.*; *Lk* 22:51; *J* 18:10 *P66 et al.*, 26; *B* 9:1 (*Ps* 17:45). *Cf.* οὖς 1 and ὠτάριον. *M-M.* *B.* 226. *

ὠφέλεια, ας, ἡ (*Soph.*, *Hdt.*+; *inscr.*, *pap.*, *LXX*, *Ep. Arist.*, *Philo*; *Jos.*, *Ant.* 4, 274; 12, 29 *al.*—But beside it the spelling ὠφελία is attested as early as *Attic Gk.*; *cf.* *Bl-D.* §23; *Mlt.-H.* 78) *use, gain, advantage w. gen.* (*Ep. Arist.* 241) τίς ἡ ὠφέλεια τῆς περιτομῆς, *what is the use of circumcision?* *Ro* 3:1 (*AFridrichsen*, *StKr* 102, '30, 291-4. *Cf.* *Jos.*, *C. Ap.* 2, 143 μηδὲν ὠφεληθεῖς ὑπὸ τῆς περιτομῆς). ὠφελείας χάριν *for the sake of an advantage* (*cf.* *Polyb.* 3, 82, 8) *Jd* 16. *M-M.* *

ὠφελέω *fut.* ὠφελήσω; 1 *aor.* ὠφέλησα. *Pass.*: 1 *aor.* ὠφελήθην; 1 *fut.* ὠφεληθήσομαι *help, aid, benefit, be of use (to).*

1. *w. personal obj.*—*a.* in the *acc.* (*X.*, *Mem.* 1, 2, 61 *al.*; *Herm. Wr.* 12, 8; *Sb* 4305, 10 [III BC]; *POxy.* 1219, 12; *Jos.*, *Ant.* 2, 282; *Bl-D.* §151, 1; *Rob.* 472) οὐκ ὠφέλησεν ὁ λόγος ἐκείνους *Hb* 4:2 (*cf.* *Plut.*, *Mor.* 547F). *Cf.* *D* 16:2. Mostly a second *acc.* is added *τινά τι someone in respect to someth.* (*Soph.*+; *Hdt.* 3, 126) τί ὑμᾶς ὠφελήσω; *how will I benefit you?* 1 *Cor* 14:6. *Cf.* *Mk* 8:36; *ISm* 5:2. Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει *Gal* 5:2 (s. *PSI* 365, 19 [III BC] ὁ σῖτος οὐθὲν ὠφελεῖ ἡμᾶς). *Cf.* *B* 4:9; *Papias* 2:4. *Pass. receive help, be benefited* (*X.*, *An.* 5, 1, 12; *Ep. Arist.* 294; *Philo*; *Jos.*, *Ant.* 2, 81 οὐδὲν ὠφελοῦντο) τί ὠφεληθήσεται ἄνθρωπος; *what good will it do a man?* *Mt* 16:26. *Cf.* *Mk* 5:26; *Lk* 9:25; 1 *Cor* 13:3; *Hv* 2, 2, 2; s 9, 13, 2. ἐν τινι *by someth.* (*cf.* *Ps* 88:23) *Hb* 13:9. τί ἐκ τίνος ὠφεληθῆναι *be benefited by someone or someth. in a certain respect* (*X.*, *Mem.* 2, 4, 1 *al.*; *Jer* 2:11) *Mt* 15:5; *Mk* 7:11 (*Gdspd.*, *Probs.* 60-2); *Pol* 13:2.

b. in the *dat.* (poets *Aeschyl.*+; prose *wr.* since *Aristot.*, *Rhetor.* 1, 1; *inscr.*) οὐδὲν μοι ὠφελήσει τὰ τερπνὰ τοῦ κόσμου *the joys* (but s. *τερπνός*) *of the world will not benefit me at all* *IRo* 6:1.

2. *abs.*—*a.* of a *pers.* οὐδὲν ὠφελεῖ *he is accomplishing nothing* *Mt* 27:24 (s. 2b). *Cf.* *J* 12:19.—*b.* of a thing ὠφελεῖ *it is of value* *Ro* 2:25. *W.* a *neg.* *J* 6:63 (*Jos.*, *Ant.* 18, 127.—*LTondelli*, *Biblica* 4, '23, 320-7). So *perh.* οὐδὲν ὠφελεῖ *Mt* 27:24 could also mean *nothing does any good, avails* (s. 2a). *M-M.* *B.* 1353f. *

ὠφέλιμος, ον (*Thu.*+; *Dit.*, *Syll.* 3 1165, 3; *PRyl.* 153, 11 [II AD]; *Philo*; *Jos.*, *Ant.* 16, 25 *al.*) *useful, beneficial, advantageous* *τινί for someone or for someth.* (*Polyaenus* 8 prooem.) *Tit* 3:8; *Hv* 3, 6, 7. Also *πρός τι* (*Pla.*, *Rep.* 10 p. 607D) 1 *Ti* 4:8a, b; 2 *Tim* 3:16. Heightened ὑπεράγαν ὠφέλιμος 1 *Cl* 56:2.—The *superl.* (*Artem.* 5 p. 252, 13; *Ps.-Lucian*, *Hipp.* 6; *Vi. Aesopi* II p. 306, 12; *Jos.*, *Ant.* 19, 206; *PMich.* 149 XVIII, 20 [II AD]) *subst.* τὰ ὠφελιμώτατα *what is particularly helpful* 62:1 (*Appian*, *Bell. Civ.* 5, 44 §186 τὰ μάλιστα ὠφελιμώτατα). *M-M.* *

ὠφθην s. ὀράω.