



THAYER'S
GREEK-ENGLISH
LEXICON
of the
NEW
TESTAMENT

*Coded with
Strong's Concordance
Numbers*

JOSEPH H. THAYER

THAYER'S
GREEK-ENGLISH LEXICON
OF THE NEW TESTAMENT

ἀρχὴ παιδείσεως ἢ τῶν ὀνομάτων ἐπίσκεψις.

ΕΠΙΚΤΕΤΟΣ, Diss. i. 17, 12.

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

HERMANN, Opuscc. iii. 253.

ΤΑ ΡΗΜΑΤΑ Α ΕΓΩ ΛΕΛΑΛΗΚΑ ΥΜΙΝ ΠΝΕΥΜΑ ΕΣΤΙΝ ΚΑΙ ΖΩΗ ΕΣΤΙΝ

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THAYER'S GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT
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Coded to Strong's Numbering System

Hendrickson Publishers Marketing, LLC
P. O. Box 3473
Peabody, Massachusetts 01961-3473
www.hendrickson.com

ISBN 978-1-56563-209-7

Reprinted from the fourth edition originally published by T. & T. Clark,
Edinburgh, 1896, with *Strong's* numbering added by Hendrickson Publishers.

Fourteenth Printing — June 2019

Printed in the United States of America

PUBLISHER'S PREFACE TO THE NEW EDITION.

FOR over a century, *Thayer's Greek-English Lexicon of the New Testament* has been lauded as one of the best New Testament lexicons available. Both accessible and thorough, it is a work particularly well suited for the student of New Testament Greek. Based upon the acclaimed German lexicon by C. L. W. Grimm, *Thayer's* first appeared in 1885. To Grimm's work Joseph Thayer added more comprehensive extra-biblical citations and etymological information, expanded references to other works (grammatical works, commentaries, and dictionaries), increased discussion of textual variations, and discussion of New Testament synonyms. *Thayer's* gives not only dictionary definitions for each word, but relates each word to its New Testament usage and categorizes its nuances of meaning. *Thayer's* exhaustive coverage of New Testament Greek words, as well as its extensive quotation of extra-biblical word usage and the wealth of background sources consulted and quoted, render *Thayer's* an invaluable resource for all students of the Bible.

The present volume is a reprinting of the fourth edition of 1896, with the addition of the numbering system from *Strong's Exhaustive Concordance* and the correction of errors and misprintings found in the original text. This new edition, which gives the *Strong's* number for each Greek word, opens the invaluable store of word-study material found in *Thayer's* to the novice Greek student and even to those who do not know Greek at all.

For those who are not familiar with Greek, a study on the different uses of the word "life" in the New Testament, for instance, would begin in *Strong's Exhaustive Concordance*. *Strong's* assigns each biblical Greek word a number. In *Strong's* one finds a listing of all of the New Testament occurrences of the word "life." To the right of each citation are the *Strong's* numbers corresponding to the ten different Greek words translated as "life." A cursory glance through the *Strong's* entries reveals that numbers 2222 and 5590 occur most frequently. With these numbers in hand, the search continues in *Thayer's*, which is arranged in order of the *Strong's* numbers (with the few out-of-sequence numbers being listed in an index at the back for the reader's convenience). Number 2222 is found on page 273, next to the entry for the word ζωή (*zōē*). This entry contains the primary meaning for the word (life, or the state of one who is animate), and then discusses the various nuances of meaning as found in different passages, quoting material from other sources and scholars where relevant. Similarly, number 5590 is found on page 677. This word ψυχή (*psychē*), *Thayer's* indicates, can mean either the breath of life or the soul. It is the former meaning with which this search for the Greek words translated as "life" is principally concerned. Closer study of the passages concerned reveals that *zōē* is used most often to refer to divine

and eternal life, while *psychē* refers to human life, generally in the context of losing that life. Paying close attention to the contexts of the biblical passages in question is the key to using the information in *Thayer's* for effective Bible study. The rest of this search on "life," with the remaining *Strong's* numbers, would proceed in a similar fashion. At the end of such a word search, the user will have seen all of the possible shades of meaning of the Greek words translated into English in the KJV as "life," as well as the particular nuance emphasized in each biblical passage where the word occurs. This kind of study sheds invaluable light upon the biblical meaning and would not otherwise be possible without years of Greek study.

Note: Strong and Thayer based their works upon different versions of the Greek text. While Strong used the Received Text, Thayer preferred Westcott and Hort's critical text. Due to slight variations between these texts, several words appear in *Thayer's* that are not assigned numbers by Strong. These words are marked with an asterisk in the text. There are some words that are dealt with in *Strong's* but not in *Thayer's*; these are in the index of out-of-sequence and missing *Strong's* numbers found at the back of this volume.

PREFACE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

— ἵνα ὁ λόγος τοῦ κυρίου τρέχη καὶ δοξάζηται.

J. H. THAYER.

CAMBRIDGE MASSACHUSETTS.

Dec. 25, 1885.

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

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

April 10, 1889.

LIST OF ANCIENT AUTHORS

QUOTED OR REFERRED TO IN THE LEXICON.

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

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

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

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

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

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

	B.C.	A.D.
CÆLSEUS, A. CORNELIUS, the medical writer		20
CHARES	320	
CHARITON		450 ?
CHRYSIPPUS of Tyana (in Athenæus)		?
CHRYSOSTOM, DIO, the orator, see Dio Chrys.		
CHRYSOSTOM, JOHN, Bp. of Constantinople		†407
CICERO		†Dec. 7, 43
CLEMENS ALEXANDRINUS		200
CLEMENS ROMANUS, Epistle written		93-97
CLEOMEDES		100 ?
COLUMELLA		50
CONSTANTINUS PORPHYROGENITUS, emperor from		911-959
<i>Constitutiones apostolicæ</i>		3d and 4th cent.
CRATINUS	†423	
CRITIAS		411
CTESIAS		401
CURTIUS		50
CYPRIAN		†257
CYRIL of Alexandria		†444
CYRIL of Jerusalem		†386
DEMOCRITUS		430
DEMOSTHENES		*385, †322
DEXIPPUS, the historian		c. 270
DIDYMUS of Alexandria		c. 395
DIO CASSIUS		200
DIO CHRYSOSTOM		100
DIOCLES		470
DIODORUS SICULUS		40
DIOGENES LAËRTIUS		c. 200
DIOGNETUS, Epistle to		2d or 3d cent.
DIONYSIUS PSEUDO-AREOPAGITA		500 ?
DIONYSIUS of Halicarnassus		30
DIONYSIUS PERIEGETES		300 ?
DIOSCORIDES		100 ?
DIPHILUS		300
<i>Ecclesiasticus</i> (Wisdom of Jesus the Son of Sirach; Grk. trans.)		c. 132 ?
ENNIUS		†169
<i>Enoch, Book of</i>		2d cent. on
EPHREM SYRUS		c. 375
EPICHRMUS		480
EPICLETUS		100
EPICURUS		*342, †270
EPIMENIDES		600
EPIPHANIUS, Bp. of Salamis		†403
ERATOSTHENES		† c. 196
<i>Esdras, First Book of</i> (Vulgate Third)		1st cent. ?
<i>Esdras, Second Book of</i> (Vulgate Fourth)		1st cent. ?
<i>Esther, Additions to</i>		2d cent. ?
<i>Etymologicum Magnum</i>		1000 ?
EUBULUS		350
EUCLID		300
EUPOLIS		429
EURIPIDES		*480, †406
EUSEBIUS, Bp. of Cæsarea ¹		† c. 340
EUSTATHIUS of Constantinople, grammarian		1160

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

	B.C.	A.D.
EUTHYMIUS ZIGABENUS or Zigadenus (Zygadenus)		1100
FLORUS, JULIUS		c. 125
GALEN		*131, 1c. 197
GELLIUS, AULUS (author of <i>Noctes Atticæ</i>)		150
GENESIUS		950
<i>Geoponica</i> (20 bks. on agriculture compiled by Cassianus Bassus)		c. 925
GERMANUS of Constantinople, the younger		c. 1230
GORGIAS of Leontini	430	
GREGORY of Nazianzus		†390
GREGORY of Nyssa		†395
HARPOCRATION (lexicon to the Ten Attic Orators)		350 ?
HECATAEUS	510	
HEGESIPPUS (quoted in Eusebius)		c. 175
HELIODORUS, Bp. of Tricca in Thessaly		390 ?
HERACLIDES PONTICUS (but the Alleg. Homer. are spurious)		390
HERACLITUS		500
HERMAS		140 ?
HERMIPPUS		432
HERMOGENES		170
HERO ALEXANDRINUS		250
HERODIAN, the grammarian		160
HERODIAN, the historian		†240
HERODOTUS		*484, †408
HESIOD		850 ?
HESYCHIUS of Alexandria, the lexicographer		600 ?
HIEROCLES		450
HIERONYMUS, see Jerome.		
HIMERIUS		360
HIPPOCRATES		430
HIPPOLYTUS		225
HIPPONAX		540
HIRTIVS (the continuator of Caesar's Commentaries)		†43
HOMER		900 ?
HORAPOLLO, grammarian		400 ?
HORACE		†8
HYPERIDES		†322
IGNATIUS		c. 110
IRENAEUS, Bp. of Lyons		178
ISAEUS		370
ISIDORUS HISPALENSIS, Bp. of Seville		†636
ISOCRATES		*436, †338
JAMBlichus		300
<i>Jeremiah, Ep. of</i> (6th ch. of Baruch)		1st cent. ?
JEROME (Sophronius (?)) Eusebius Hieronymus)		†420
JOANNES DAMASCENUS		730
JOANNES MOSCHUS		†620
JOSEPHUS		75
<i>Judith</i>		175-100
JULIAN, Roman emperor from		361-363
JUSTINIAN, Roman emperor from		527-565
JUSTIN, the historian		150 ?
JUSTIN MARTYR		150
JUVENAL		100

	B.C.	A.D.
LACTANTIUS		310
LAMPRIIDIUS, the historian		310
LEO 'Philosophus', emperor		886
LIBANIUS, the rhetorician		350
LIVY	*59	†17
LONGINUS		250
LONGUS		400 ?
LUCAN, the epic poet		†65
LUCIAN of Samosata, the satirist		160 ?
LUCILIUS, the Roman satirist	†103	
LUCRETIUS, the Roman poet		†55
LYCOPHRON	c. 270	
LYCURGUS of Athens, the orator	†329	
LYNCEUS		300
LYSIAS, the Athenian orator, opened his school		410
LYSIPPUS		434
MACARIUS		c. 350
<i>Maccabees, First Book of</i>	105-63 ?	
<i>Maccabees, Second Book of</i>	c. 75 ?	
<i>Maccabees, Third Book of</i>		c. 40 ?
<i>Maccabees, Fourth Book of</i>	1st. cent ?	
MACHON		280
MACROBIUS		420
MALALAS, JOHN, the annalist <i>Manasses, Prayer of</i>	1st cent. ?	600 ?
MANETHO, the Egyptian priest		300
MARCION		140
MAXIMUS TYRIUS		150
MELA, POMPONIUS, the Roman geog- rapher		45
MELEAGER, the founder of the epi- gram. anthologies		60
MELITO, Bp. of Sardis		c. 175
MENANDER, the poet		325
MENANDER, the Byzantine historian		583
MIMNERMUS, the poet		c. 600
MOERIS, the "Atticist" and lexicog- rapher		2d cent.
MOSCHION		110 ?
MOSCHUS		200
MUSONIUS RUFUS		66
NEMESIUS		400 ?
NEPOS	*90, †24	
NICANDER		160 ?
NICEPHORUS, patriarch of Constanti- nople		†828
NICEPHORUS BRYENNIUS, the histo- rian		†1137
NICEPHORUS GREGORAS, Byzantine histo- rian		†1359
NICETAS ACOMINATUS (also Choniates), Byzantine historian		1200
<i>Nicodemus, Gospel of, see Acts of Pilate</i>		
NICOLAUS DAMASCENUS		14
NICOMACHUS GERASENUS		50
NILUS, the pupil and friend of John Chrysostom		420
NONNUS of Panopolis in Upper Egypt, the poet		500 ?
NUMENIUS of Apameia, the philoso- pher (as quoted by Origen)		c. 150

	B.C.	A.D.
NUMENIUS (as quoted by Athen.)	c. 350	
OCELLUS LUCANUS	400 ?	
OECUMENIUS, Bp. of Tricca		950 ?
OLYMPIODORUS, the Neo-Platonic phi- losopher		525
OPPIAN of Anazarbus in Cilicia (auth. of the <i>ἀλιευτικά</i>)		180 ?
OPPIAN of Apameia in Syria (auth. of the <i>κυνηγετικά</i>)		210 ?
ORIGEN		† c. 254
OROSIUS PAULUS		415
<i>Orphica, the</i>		?
OVID		†17
PALAEPHATUS		?
PAPIAS, Bp. of Hierapolis, first half of		2d cent.
PAUSANIAS		160
PETRUS ALEXANDRINUS		†311
PHALARIS, spurious epistles of		?
PHAVORINUS, VARINUS ¹		
PHILEMON, COMICUS		330
PHILO		39
PHILODEMUS		50
PHILOSTRATUS		237
PHOCYLIDES		540
PSEUDO-PHOCYLIDES (in the <i>Sibyl.</i> <i>Orac.</i> , q. v.)		1st cent. ?
PHOTIUS (Patriarch of Constantinople)		850
PHRYNICHUS, the grammarian		180
PHYLARCHUS		210
PINDAR	*521 (4 yrs. after Aeschylus),	†441
PLATO, COMICUS, contemporary of Ari- stophanes		427
PLATO, the philosopher	*427, †347	
PLAUTUS		†184
PLINY the elder, the naturalist		†79
PLINY the younger, the nephew and adopted son of the preceding		†113
PLOTINUS, the philosopher		†270
PLUTARCH		†120
POLLUX, author of the <i>ὀνομαστικόν</i>		180
POLYÆNUS, author of the <i>στρατηγή- ματα</i>		163
POLYBIUS		†122
POLYCARP		†155, Feb. 23
PORPHYRY, pupil of Plotinus		270
POSIDIPPUS		280
POSIDONIUS, philosopher (teacher of Cicero and Pompey)		78
PROCLUS, philosopher		450
PROPERTIUS	*48, †16	
<i>Proteuangelium Jacobi</i>		2d cent.
<i>Psalter of Solomon</i>	63-48 ?	
PSELLUS the younger, philosopher		1050
PTOLEMY, the geographer		160
PYTHAGORAS		531
QUINTILIAN, rhetorician, teacher of Pliny the younger		†95
QUINTUS SMYRNAEUS		380 ?

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

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

	B.C.	A.D.
TERTULLIAN		†220 ?
<i>Testaments of the Twelve Patriarchs</i>		c. 125 ?
THEAGES	?	
THEMISTIUS		355
THEOCRITUS	280	
THEODORET		420
THEODORUS METOCHITA		1300
THEODOTION (translator of O. T. into Greek) before		160
THEOGNIS	540	
THEOPHILUS, Bp. of Antioch		180
THEOPHRASTUS, pupil and successor of Aristotle	322	
THEOPHYLACT, Abp. of Bulgaria		1078
THEOPHYLACT SIMOCATTA		610
THOMAS MAGISTER, lexicographer and grammarian		1310
THUCYDIDES	423	
TIBULLUS		†18
TIMAEUS, the historian of Sicily		260
TIMAEUS the Sophist, author of Lexicon to Plato		250 ?
TIMAEUS of Locri, Pythagorean phi- losopher	375 ?	
TIMON, the "Sillographus" or satirist	c. 279	
TIMOCLES		350
<i>Tobit</i>	c. 200 ?	
TRYPHIODORUS, a versifier		400 ?
TZETZES, Byzantine grammarian and poet		1150
VALERIUS MAXIMUS		30
VARRO, "vir Romanorum eruditissi- mus" (Quintil.)	†26	
VEGETIUS, on the art of war		420 ?
VERGIL		119
VITRUVIUS, the only Roman writer on architecture	30	
VOPISCUS, historian (cf. Capitolinus)		c. 310
<i>Wisdom of Solomon</i> (abbr. <i>Sap.</i>)	c. 100 ?	
XENOPHANES, founder of the Eleatic philosophy	540	
XENOPHON (Anabasis)	401	
XENOPHON of Ephesus, romancer		400 ?
ZENO of Citium	290	
ZENODOTUS, first librarian at Alexan- dria	280	
ZONARAS, the chronicler		1118
ZOSIMUS, Roman historian		420

LIST OF BOOKS

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

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

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

- Bezae Codex Cantabrigiensis etc. Cambridge and London, 1864.
- A Full Collation of the Codex Sinaiticus with the Received Text of the New Testament etc. Second Edition, Revised. Cambridge and London, 1867.
- Six Lectures on the Text of the New Testament etc. Cambridge and London, 1875.
- Sept. = the translation of the Old Testament into Greek known as the Septuagint. Unless otherwise stated, the sixth edition of Tischendorf's text (edited by Nestle) is referred to; 2 vols. (with supplement), Leipzig, 1880. The double verse-notation occasionally given in the Apocryphal books has reference to the edition of the Apocrypha and select Pseudepigrapha by O. F. Fritzsche; Leipzig, 1871. Readings peculiar to the Complutensian, Aldine, Vatican, or Alexandrian form of the text are marked respectively by an appended Comp., Ald., Vat., Alex. For the first two the testimony of the edition of Lambert Bos, Franck. 1709, has been relied on.
- The abbreviations Aq., Symm., Theod. or Theodot., appended to a reference to the O. T. denote respectively the Greek versions ascribed to Aquila, Symmachus, and Theodotion; see List of Ancient Authors, etc.
- "Lag." designates the text as edited by Paul Lagarde, of which the first half appeared at Göttingen in 1883.
- Soph. = *E. A. Sophocles*, Greek Lexicon of the Roman and Byzantine Periods (from B.C. 146 to A.D. 1100.) Boston: Little, Brown & Co. 1870. The forerunner (once or twice referred to) of the above work bears the title "A Glossary of Later and Byzantine Greek. Forming vol. vii. (new series) of the Memoirs of the American Academy." Cambridge, 1860.
- Steph. Thes. = the "Thesaurus Graecae Linguae" of Henry Stephen as edited by Hase and the Dindorfs. 8 vols. Paris, 1831-1865. Occasionally the London (Valpy's) edition (1816-1826) of the same work has been referred to.
- Suid. = Suidas (see List of Ancient Authors, etc.) Gaisford's edition (2 vols. folio, Oxford, 1834) has been followed.
- 'Teaching' = The Teaching of the Twelve Apostles (Ἁ-
δαχὴ τῶν δώδεκα ἀποστόλων.) The edition of Harnack (in Gebhardt and Harnack's *Texte und Untersuchungen* u. s. w. Second vol., Pts. i. and ii., Leipzig 1884) has been followed, together with his division of the chapters into verses.
- Thiersch = *Friedrich Thiersch*, Griechische Grammatik u. s. w. Third edition. Leipzig, 1826.
- Trench = Abp. R. C. Trench's Synonyms of the New Testament. Ninth edition, improved. London, 1880.
- Vaniček = *Alois Vaniček*, Griechisch-Lateinisches Etymologisches Wörterbuch. 2 vols. Leipz. 1877.
- By the same author is "Fremdwörter im Griechischen und Lateinischen." Leipzig, 1878.
- Veitch = *William Veitch*, Greek Verbs irregular and defective, etc. New Edition. Oxford, 1879.
- Fig. ed. *Herm.* = *Vigeri de praecipuis Graecae dictionis Idiotismis*. Edited by G. Hermann. Fourth edition. Leipzig, 1834. A meagre abridgment and translation by Rev. John Seager was published at London in 1828.
- Vulg. = the translation into Latin known as the Vulgate. Professor Tischendorf's edition (Leipzig, 1864) has been followed.
- Wetst. or Wetstein = J. J. Wetstein's *Novum Testamentum Graecum* etc. 2 vols. folio. Amsterdam, 1751, 1752.
- W. = *G. B. Winer*, Grammar of the Idiom of the New Testament etc. Revised and Authorized Translation of the seventh (German) edition of the original, edited by Lünemann; Andover, 1883. Unless otherwise indicated, it is referred to by pages, the corresponding page of the original being added in a parenthesis. When Dr. Moulton's translation of the sixth German edition is referred to, that fact is stated.
- Win. RWB. = *G. B. Winer*, *Biblisches Realwörterbuch* u. s. w. Third edition. 2 vols., Leipzig and New York, 1849.
- Win. De verb. Comp. etc. = *G. B. Winer*, *De verborum cum praepositionibus compositorum in Novo Testamento usu*. Five academic programs; Leipzig, 1843.
- Other titles, it is believed, are so fully given as to be easily verifiable.

EXPLANATIONS AND ABBREVIATIONS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In quotations from the ENGLISH BIBLE—

A. V. = the current or so-called "Authorized Version";
 R. V. = the Revised New Testament of 1881. But when a rendering is ascribed to the former version it may be assumed to be retained also in the latter, unless the contrary be expressly stated. A translation preceded by R. V. is found in the Revision only.

A. S. = Anglo-Saxon.
 Abp. = Archbishop.
 absol. = absolutely.
 acc. or accus. = accusative.
 acc. to = according to.
 ad l. or ad loc. = at or on the passage.
 al. = others or elsewhere.
 al. al. = others otherwise.
 Ald. = the Aldine text of the Septuagint (see Sept. in List of Books).
 Alex. = the Alexandrian text of the Septuagint (see Sept. in List of Books).
 ap. = (quoted) in
 App. = Appendix.
 appos. = apposition.
 Aq. = Aquila (see Sept. in List of Books).
 art. = article.
 augm. = augment.
 auth. or author. = author or authorities.
 B. or Btm. see List of Books.
 B. D. or BB. DD. see List of Books.
 betw. = between.
 Bibl. = Biblical.
 Bp. = Bishop.
 br. = brackets or enclose in brackets.
 c. before a date = about.
 Cantabr. = Cambridge
 cf. = compare.
 ch. = chapter.
 cl. = clause.
 cod., codd. = manuscript, manuscripts.
 Com., Comm. = commentary, commentaries.
 comp. = compound, compounded, etc.
 compar. = comparative.
 Comp. or Compl. = the Complutensian text of the Septuagint (see Sept. in List of Books).
 contr. = contracted, contract.
 dim. or dimin. = diminutive.
 dir. disc. = direct discourse.
 e. g. = for example.
 esp. = especially.

ex., exx. = example, examples.
 exc. = except.
 excerpt. = an excerpt or extract.
 fin. or ad fin. = at or near the end.
 G or Grsb. = Griesbach's Greek text (see above).
 Graec. Ven. = Graecus Venetus (see List of Books).
 i. e. = that is.
 ib. or ibid. = in the same place.
 indir. disc. = indirect discourse.
 init. or ad init. = at or near the beginning.
 in l. or in loc. = in or on the passage.
 i. q. = the same as, or equivalent to.
 KC = Kuenen and Cobet's edition of the Vatican text (see above).
 L or Lchm. = Lachmann's Greek text (see above).
 L. and S. = Liddell and Scott (see List of Books).
 l. or lib. = book.
 l. c., ll. cc. = passage cited, passages cited.
 Lag. = Lagarde's edition of the Septuagint (see Sept. in List of Books).
 mrg. = the marginal reading (of a critical edition of the Greek Testament).
 Opp. = Works.
 opp. to = opposed to.
 paral. = the parallel accounts (in the Synoptic Gospels).
 Pt. or pt. = part.
 q. v. = which see.
 R or Rec. = the common Greek text (see above).
 r. = root.
 rel. or relat. = relative.
 sc. = namely, to wit.
 Skr. = Sanskrit.
 sq., sqq. = following.
 Steph. = Stephanus's Thesaurus (see List of Books).
 Stud. u. Krit. = the Studien und Kritiken, a leading German Theological Quarterly.
 s. v. = under the word.
 Symm. = Symmachus, translator of the Old Testament into Greek (see Sept. in the List of Books).
 T or Tdf. = Tischendorf's Greek text (see above).
 Theod. or Theodot. = Theodotion (see Sept. in the List of Books).
 Tr or Treg. = Tregelles's Greek text (see above).
 u. i. = as below.
 u. s. = as above.
 v. = see.
 var. = variant or variants (various readings).
 Vat. = the Vatican Greek text (see above, and Sept. in the List of Books).
 Vulg. = the Vulgate (see List of Books).
 w. = with (especially before abbreviated names of cases).
 writ. = writer, writers, writings.
 WH = Westcott and Hort's Greek text (see above).

Other abbreviations will, it is hoped, explain themselves.

NEW TESTAMENT LEXICON.

A

A, α, ἄλφα

Ἀβιάθαρ

- ¹ **A, α, ἄλφα, τό**, the first letter of the Greek alphabet, opening the series which the letter ω closes. Hence the expression ἐγὼ εἶμι τὸ Α [L T Tr WH ἄλφα] καὶ τὸ Ω [ᾠ L WH], Rev. i. 8, 11 Rec., which is explained by the appended words ἡ ἀρχὴ καὶ τὸ τέλος, xx. 6, and by the further addition ὁ πρῶτος καὶ ὁ ἔσχατος, xxii. 13. On the meaning of the phrase cf. Rev. xi. 17; Is. xli. 4; xlv. 6; xlviii. 12; [esp. B. D. Am. ed. p. 73]. **A**, when prefixed to words as an inseparable syllable, is **1. privative** (στερητικόν), like the Lat. *in-*, the Eng. *un-*, giving a negative sense to the word to which it is prefixed, as ἀβαρής; or signifying what is contrary to it, as ἄπιμος, ἀπιμῶς; before vowels generally ἀν-, as ἀνάιτος. **2. copulative** (ἀθροιστικόν), akin to the particle ἄμα [cf. Curtius § 598], indicating community and fellowship, as in ἀδελφός, ἀκόλουθος. Hence it is **3. intensive** (ἐπιτατικόν), strengthening the force of terms, like the Lat. *con* in composition; as ἀενίζω fr. ἀενής [yet cf. W. 100 (95)]. This use, however, is doubted or denied now by many [e. g. *Lob. Path. Element. i. 34 sq.*]. Cf. Kühner i. 741, § 339 Anm. 5; [Jelf § 342 δ]; *Bttm. Gram. § 120 Anm. 11*; [Donaldson, *Gram. p. 334*; *New Crat. §§ 185, 213*; L. and S. s. v.]*
- ² **Ἀαρών**, indecl. prop. name (ὁ Ἰσααρόν, -ῶνος in Joseph.), יִרְחָא (fr. the unused Hebr. radical יִרְחָא, — Syr. ܐܘܪܐܘܢ) ⁷
libidinosus, lascivus, — [enlightened, Fürst; acc. to Dietrich *wealthy, or fluent*, like יִרְחָא], acc. to Philo, *de ebriet. § 32*, fr. יִרְחָא *mountain* and equiv. to ὄρεως), Aaron, the brother of Moses, the first high-priest of the Israelites and the head of the whole sacerdotal order: Lk. i. 5; Acts vii. 40; Heb. v. 4; vii. 11; ix. 4.*
- ³ **Ἀβαδδών**, indecl., אֲבָדָד, **1. ruin, destruction**, (fr. אָבָד to perish), Job xxxi. 12. **2. the place of destruction** i. q. *Orcus*, joined with לוֹחֵשׁ, Job xxvi. 6; Prov. xv. 11. **3.** as a proper name it is given to the angel-prince of the infernal regions, the minister of death and author of havoc on earth, and is rendered in Greek by Ἀπολλύων *Destroyer*, Rev. ix. 11.*

- ἀβαρής, -ές, (βάρος weight), without weight, light; trop. not burdensome: ἀβαρῆ ὑμῖν ἐμαντὸν ἐτήρησα** I have avoided burdening you with expense on my account, 2 Co. xi. 9; see 1 Th. ii. 9, cf. 6. (Fr. Aristot. down.)*
- Ἀββᾶ** [WH -βᾶ], Hebr. אָבִי father, in the Chald. emphatic state, אָבִי i. e. ὁ πατήρ, a customary title of God in prayer. Whenever it occurs in the N. T. (Mk. xiv. 36; Ro. viii. 15; Gal. iv. 6) it has the Greek interpretation subjoined to it; this is apparently to be explained by the fact that the Chaldee אָבִי, through frequent use in prayer, gradually acquired the nature of a most sacred proper name, to which the Greek-speaking Jews added the appellative from their own tongue.*
- Ἀβελ** [WH Ἄβ. (see their Intr. § 408)], indecl. prop. name (in Joseph. [e. g. antt. 1, 2, 1] Ἄβελος, -ου), אָבֵל (breath, vanity), *Abel*, the second son born to Adam (Gen. iv. 2 sqq.), so called from his short life and sudden death [cf. B. D. Am. ed. p. 5], (Job vii. 16; Ps. xxxix. 6): Mt. xxiii. 35; Lk. xi. 51; Heb. xi. 4; xii. 24.*
- Ἀβιά**, indecl. prop. name (Joseph. antt. 7, 10, 3; 8, 10, 1 ὁ Ἀβίας [W. § 6, 1 m.], -α), אָבִיָּה and אָבִיָּה (my father is Jehovah), *Abia* [or Abijah, cf. B. D. s. v.], **1.** a king of Judah, son of Rehoboam: Mt. i. 7 (1 K. xiv. 31; xv. 1). **2.** a priest, the head of a sacerdotal family, from whom, when David divided the priests into twenty-four classes (1 Chr. xxiv. 10), the class *Abia*, the eighth in order, took its name: Lk. i. 5.*
- Ἀβιάθαρ**, indecl. prop. name (though in Joseph. antt. 6, 14, 6 Ἀβιάθαρος, -ου), אָבִיָּה (father of abundance), *Abiathar*, a certain Hebrew high-priest: Mk. ii. 26, — where he is by mistake confounded with Ahimelech his father (1 S. xxi. 1 sqq.); [yet cf. 1 S. xxii. 20 with 1 Chr. xviii. 16; xxiv. 6, 31; also 2 S. xv. 24–29; 1 K. ii. 26, 27 with 2 S. viii. 17; 1 Chr. xxiv. 6, 31. It would seem that double names were esp. common in the case of priests (cf. 1 Macc. ii. 1–5; Joseph. vit. §§ 1, 2) and that father and son often bore the same name (cf. Lk. i. 5, 59; Joseph. l. c. and antt. 20, 9, 1). See McClellan ad loc. and B. D. Am. ed. p. 7].*

- 9 Ἄβιληνῆ [WH Ἄβειλ. (see s. v. εἰ)], -ῆς, ἡ, (sc. χώρα, the district belonging to the city Abila), *Abilene*, the name of a region lying between Lebanon and Hermon towards Phoenicia, 18 miles distant from Damascus and 37 [acc. to the Itin. Anton. 38] from Heliopolis: Lk. iii. 1. Cf. *Λυσανίας* [and B. D. s. v.].*
- 10 Ἀβιούδ, ὁ, indecl. prop. name, אֲבִי־זְבֻבָּ (father of the Jews [al. of glory]), *Abiud*, son of Zorobabel or Zerubabel: Mt. i. 13.*
- 11 Ἀβραάμ [Rec.: Ἀβρ.; cf. Tdf. Proleg. p. 106] (Joseph. Ἀβραμ, -ου), אַבְרָהָם (father of a multitude, cf. Gen. xvii. 5), *Abraham*, the renowned founder of the Jewish nation: Mt. i. 1 sq.; xxii. 32; Lk. xix. 9; Jn. viii. 33; Acts iii. 25; Heb. vii. 1 sqq., and elsewhere. He is extolled by the apostle Paul as a pattern of faith, Ro. iv. 1 sqq.; Gal. iii. 6 (cf. Heb. xi. 8), on which account all believers in Christ have a claim to the title sons or posterity of Abraham, Gal. iii. 7, 29; cf. Ro. iv. 11.
- 12 ἄβυσσος, in classic Greek an adj., -ος, -ον, (fr. ὀβυσσός i. q. βυθός), *bottomless* (so perhaps in Sap. x. 19), *unbounded* (πλοῦτος ἄβυσσος, Aeschyl. Sept. (931) 950). In the Scriptures ἡ ἄβυσσος (Sept. for עִמְקָה) sc. χώρα, *the pit*, the immeasurable depth, *the abyss*. Hence of 'the deep' sea: Gen. i. 2; vii. 11; Deut. viii. 7; Sir. i. 3; xvi. 18, etc.; of *Orcus* (a very deep gulf or chasm in the lowest parts of the earth: Ps. lxx. (lxxi.) 21 ἐκ τῶν ἀβύσσων τῆς γῆς, Eur. Phoen. 1632 (1605) ταρτάρου ἄβυσσα χάσματα, Clem. Rom. 1 Cor. 20, 5 ἀβύσσων ἀνεξιχνίαστα κλίματα, ibid. 59, 3 ὁ ἐπιβλέπων ἐν ταῖς ἀβύσσοις, of God; [Act. Thom. 32 ὁ τὴν ἄβυσσον τοῦ ταρτάρου οἰκῶν, of the dragon]), both as the common receptacle of the dead, Ro. x. 7, and especially as the abode of demons, Lk. viii. 31; Rev. ix. 1 sq. 11; xi. 7; xvii. 8; xx. 1, 3. Among prof. auth. used as a subst. only by Diog. Laërt. 4, (5), 27 κατῆλθε εἰς μέγαν Πλουτέος ἄβυσσον. Cf. Knapp, Scripta var. Arg. p. 554 sq.; [J. G. Müller, Philo's Lehre von der Welterschöpfung, p. 173 sq.; B. D. Am. ed. s. v. Deep].*
- 13 Ἀγαβός [on the breathing see WH. Intr. § 408], -ου, ὁ, the name of a Christian prophet, *Agabus*: Acts xi. 28; xxi. 10. (Perhaps from אָגַב to love [cf. B. D. s. v.].)*
- 14 ἀγαθοεργέω, -ῶ; (fr. the unused ΕΡΓΩ — equiv. to ἔρδω, ἐργάζομαι — and ἀγαθόν); *to be ἀγαθοεργός, beneficent* (towards the poor, the needy): 1 Tim. vi. 18 [A. V. *do good*]. Cf. ἀγαθοουργέω. Found besides only in eccl. writ., but in the sense *to do well, act rightly*.*
- 15 ἀγαθο-ποιέω, -ῶ; 1 aor. inf. ἀγαθοποιῆσαι; (fr. ἀγαθοποιός); **1.** *to do good, do something which profits others*: Mk. iii. 4 [Tdf. ἀγαθὸν ποιῆσαι; Lk. vi. 9]; *to show one's self beneficent*, Acts xiv. 17 Rec.; τινά, *to do some one a favor, to benefit*, Lk. vi. 33, 35, (equiv. to עָוַרְתָּ, Zeph. i. 12; Num. x. 32; Tob. xii. 13, etc.). **2.** *to do well, do right*: 1 Pet. ii. 15, 20 (opp. to ἀμαρτάνω); iii. 6, 17; 3 Jn. 11. (Not found in secular authors, except in a few of the later in an astrological sense, *to furnish a good omen*.)*
- 16 ἀγαθοποιία [WH -ποιία (see I, ι)], -ας, ἡ, *a course of right action, well-doing*: ἐν ἀγαθοποιίᾳ, 1 Pet. iv. 19 i. q. ἀγαθοποιούντες acting uprightly [cf. xiii. Patr. Jos. § 28];

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

ἀγαθοποιός, -όν, *acting rightly, doing well*: 1 Pet. ii. 14. 17 [Sir. xlii. 14; Plut. de Is. et Osir. § 42.]*

ἀγαθός, -ή, -όν, (akin to ἀγαμαί to wonder at, think highly of, ἀγαστός admirable, as explained by Plato, Crat. p. 412 c. [al. al.; cf. Donaldson, New Crat. § 323]), in general denotes "perfectus, . . . qui habet in se ac facit omnia quae habere et facere debet pro notatione nominis, officio ac lege" (Irmisch ad Hdian. 1, 4, p. 134), *excelling in any respect, distinguished, good*. It can be predicated of persons, things, conditions, qualities and affections of the soul, deeds, times and seasons. To this general signif. can be traced back all those senses which the word gathers fr. the connection in which it stands; **1.** *of a good constitution or nature*: γῆ, Lk. viii. 8; δένδρον, Mt. vii. 18, in sense equiv. to 'fertile soil,' 'a fruitful tree,' (Xen. oec. 16, 7 γῆ ἀγαθή, . . . γῆ καλή, an. 2, 4, 22 χώρα πολλῆς κ. ἀγαθῆς οὐσης). In Lk. viii. 15 ἀγαθή καρδιά corresponds to the fig. expression "good ground", and denotes a soul inclined to goodness, and accordingly eager to learn saving truth and ready to bear the fruits (καρπὸς ἀγαθός, Jas. iii. 17) of a Christian life. **2.** *useful, salutary*: δόσις ἀγαθή (joined to δώρημα τέλειον) a gift which is truly a gift, salutary, Jas. i. 17; δόματα ἀγαθά, Mt. vii. 11; ἐντολή ἀγ. a commandment profitable to those who keep it, Ro. vii. 12, acc. to a Grk. scholium equiv. to εἰς τὸ συμφέρον εἰσηγουμένη, hence the question in vs. 13: τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε θάνατος; ἀγ. μερῖς the 'good part,' which insures salvation to him who chooses it, Lk. x. 42; ἔργον ἀγ. (differently in Ro. ii. 7, etc.) the saving work of God, i. e. substantially, the Christian life, due to divine efficiency, Phil. i. 6 [cf. the Comm. ad loc.]; εἰς ἀγαθὸν for good, to advantage, Ro. viii. 28 (Sir. vii. 13; πάντα τοῖς εὐσεβέσι εἰς ἀγαθά, . . . τοῖς ἀμαρτωλοῖς εἰς κακά, Sir. xxxix. 27; τὸ κακὸν . . . γίγνεται εἰς ἀγαθόν, Theognis 162); good for, suited to something: πρὸς οἰκοδομήν, Eph. iv. 29 [cf. W. 363 (340)] (Xen. mem. 4, 6, 10). **3.** of the feeling awakened by what is good, *pleasant, agreeable, joyful, happy*: ἡμέραι ἀγ. 1 Pet. iii. 10 (Ps. xxxiii. (xxxiv.) 13; Sir. xiv. 14; 1 Macc. x. 55); ἐλπίς, 2 Th. ii. 16 (μακαρία ἐλπίς, Tit. ii. 13); συνείδησις, a peaceful conscience, i. q. consciousness of rectitude, Acts xxiii. 1; 1 Tim. i. 5, 19; 1 Pet. iii. 16; reconciled to God, vs. 21. **4.** *excelling, distinguished*: so τὸ ἀγαθόν, Jn. i. 46 (47). **5.** *upright, honorable*: Mt. xii. 34; xix. 16; Lk. vi. 45; Acts xi. 24; 1 Pet. iii. 11, etc.; πονηροὶ κ. ἀγαθοί, Mt. v. 45; xxii. 10; ἀγαθ. καὶ δίκαιος, Lk. xxiii. 50; καρδιά ἀγαθή κ. καλή, Lk. viii. 15 (see καλός, b.); fulfilling the duty or service demanded, δοῦλε ἀγαθὲ κ. πιστέ, Mt. xxv. 21, 23; upright, free from guile, particularly from a desire to corrupt the people, Jn. vii. 12; pre-eminently of God, as consummately and essentially good, Mt. xix. 17 (Mk. x. 18; Lk. xviii. 19); ἀγ. θησαυρός in Mt. xii. 35; Lk. vi. 45

denotes the soul considered as the repository of pure thoughts which are brought forth in speech; *πίστις* ἀγ. the fidelity due from a servant to his master, Tit. ii. 10 [WH mrg. om.]; on ἀγαθ. ἔργον, ἀγ. ἔργα, see ἔργον. In a narrower sense, *benevolent, kind, generous*: Mt. xx. 15; 1 Pet. ii. 18; *μνεία*, 1 Th. iii. 6 (cf. 2 Macc. vii. 20); *beneficent* (Xen. Cyr. 3, 3, 4; 21, Jer. xxxiii. 11; Ps. xxxiv. 9; Cic. nat. deor. 2, 25, 64 “*optimus i. e. beneficentissimus*”), Ro. v. 7, where the meaning is, *Hardly for an innocent man does one encounter death; for if he even dares hazard his life for another, he does so for a benefactor (one from whom he has received favors)*; cf. W. 117 (111); [Gifford in the Speaker's Com. p. 123]. The neuter used substantively denotes **1.** *a good thing, convenience, advantage, and in partic. a.* in the plur., *external goods, riches*: Lk. i. 53; xii. 18 sq. (Sir. xiv. 4; Sap. vii. 11); *τὰ ἀγαθὰ σου* comforts and delights which thy wealth procured for thee in abundance, Lk. xvi. 25 (opp. to *κακά*, as in Sir. xi. 14); outward and inward good things, Gal. vi. 6, cf. Wieseler ad loc. **b.** *the benefits of the Messianic kingdom*: Ro. x. 15; *τὰ μέλλοντα ἀγ.* Heb. ix. 11; x. 1. **2.** *what is upright, honorable, and acceptable to God*: Ro. xii. 2; *ἐργάζεσθαι τὸ ἀγ.* Ro. ii. 10; Eph. iv. 28; *πράσσειν*, Ro. ix. 11; [2 Co. v. 10]; *δύσκειν*, 1 Th. v. 15; *μμεῖσθαι*, 3 Jn. 11; *κολλᾶσθαι τῷ ἀγ.* Ro. xii. 9; *τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ*, Mt. xix. 17 G L T Tr WH, where the word expresses the general idea of right. Spec., what is *salutary, suited to the course of human affairs*: in the phrase *διάκονος εἰς τὸ ἀγ.* Ro. xiii. 4; of rendering service, Gal. vi. 10; Ro. xii. 21; *τὸ ἀγ. σου* the favor thou conferrest, Philem. 14.

[“It is to be regarded as a peculiarity in the usage of the Sept. that 213 *good* is predominantly [?] rendered by *καλός*. . . The translator of Gen. uses *ἀγαθός* only in the neut., *good, goods*, and this has been to a degree the model for the other translators. . . In the Greek O. T., where *οἱ δίκαιοι* is the technical designation of the pious, *οἱ ἀγαθοὶ* or *δὲ ἀγαθός* does not occur in so general a sense. The *ἀνὴρ ἀγαθός* is peculiar only to the Prov. (xiii. 22, 24; xv. 3); cf. besides the solitary instance in 1 Kings ii. 32. Thus even in the usage of the O. T. we are reminded of Christ's words, Mk. x. 18, *οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός*. In the O. T. the term ‘righteous’ makes reference rather to a covenant and to one's relation to a positive standard; *ἀγαθός* would express the absolute idea of moral goodness” (*Zeitschrift, Profangraec. u. bibl. Sprachgeist, Leipz. 1859, p. 60*). Cf. Tittm. p. 19. On the comparison of *ἀγαθός* see B. 27 (24).]

See 14 ἀγαθουργέω, -ῶ; Acts xiv. 17 L T Tr WH for R ἀγαθοποιῶ. The contracted form is the rarer [cf. WH. App. p. 145], see ἀγαθοεργέω; but cf. *κακοῦργος, ἱερουργέω*.*

19 ἀγαθωσύνη, -ης, ἡ, [on its formation see W. 95 (90); WH. App. p. 152], found only in bibl. and eccl. writ., *uprightness of heart and life*, [A. V. *goodness*]: 2 Th. i. 11; Gal. v. 22 (unless here it denote *kindness, beneficence*); Ro. xv. 14; Eph. v. 9. [Cf. Trench § lxiii.; Ellie. and Bp. Lghtft. on Gal. i. c.]*

See 21 ἀγαλλιόμαι, see ἀγαλλίω.

20 ἀγαλλίσις, -εως, ἡ, (*ἀγαλλίω*), not used by prof. writ. but often by the Sept.; *exultation, extreme joy*: Lk. i.

14, 44; Acts ii. 46; Jude 24. Heb. i. 9 (fr. Ps. xlv. (xlv.) 8) *oil of gladness* with which persons were anointed at feasts (Ps. xxiii. 5), and which the writer, alluding to the inaugural ceremony of anointing, uses as an emblem of the divine power and majesty to which the Son of God has been exalted.*

ἀγαλλιῶ, -ῶ, and -όμαι, (but the act. is not used exc. in Lk. i. 47 [ἡγαλλίασα], in Rev. xix. 7 [ἀγαλιῶμεν] L T Tr WH [and in 1 Pet. i. 8 WH Tr mrg. (*ἀγαλλιᾶτε*), cf. WH. App. p. 169]); 1 aor. ἡγαλλιασάμην, and (with a mid. signif. ἡγαλλιάθην (Jn. v. 35; Rec. ἡγαλλίσθην); a word of Hellenistic coinage (fr. ἀγάλλομαι to rejoice, glory [yet cf. B. 51 (45)]), often in Sept. (for 7, 7, 7, 7, 7), to exult, rejoice exceedingly: Mt. v. 12; Lk. x. 21; Acts ii. 26; xvi. 34; 1 Pet. i. 8; iv. 13; εἶν τι, 1 Pet. i. 6, dat. of the thing in which the joy originates [cf. W. § 33 a.; B. 185 (160)]; but Jn. v. 35 means, ‘to rejoice while his light shone’ [i. e. in (the midst of) etc.]. ἐπὶ τι, Lk. i. 47; foll. by ἴνα, Jn. viii. 56 that he should see, rejoiced because it had been promised him that he should see. This divine promise was fulfilled to him at length in paradise; cf. W. 339 (318); B. 239 (206). On this word see Gelpke in the Stud. u. Krit. for 1849, p. 645 sq.*

ἀ-γάμος, -ον, (γάμος), unmarried: 1 Co. vii. 8, 32; used even of women, 1 Co. vii. 11, 34 (Eur. Hel. 690 [and elsewhere]), where the Grks. commonly said *ἀνανδρος*.*

ἀγανάκτέω, -ῶ; 1 aor. ἡγανάκτησα; (as πλεονεκτέω comes fr. πλοερέκτης, and this fr. πλέον and ἔχω, so through a conjectural ἀγανάκτης fr. ἄγαν and ἄχομαι to feel pain, grieve, [al. al.]); to be indignant, moved with indignation: Mt. xxi. 15; xxvi. 8; Mk. x. 14; xiv. 4; περὶ τίνος [cf. W. § 33 a.; Mt. xx. 24; Mk. x. 41; foll. by εἶν, Lk. xiii. 14. (From Hdt. down.)*

ἀγανάκτησις, -εως, ἡ, indignation: 2 Co. vii. 11. [(From Plat. on.)]*

ἀγαπάω, -ῶ; [impf. ἡγάπων]; fut. ἀγαπήσω; 1 aor. ἡγάπησα; pf. act. [1 pers. plur. ἡγαπήκαμεν 1 Jn. iv. 10 WH txt.], ptc. ἡγαπήκως (2 Tim. iv. 8); Pass., [pres. ἀγαπῶμαι]; pf. ptc. ἡγαπημένος; 1 fut. ἀγαπηθήσομαι; (akin to ἀγαμαι [Fick, Pt. iv. 12; see ἀγαθός, init.]); to love, to be full of good-will and exhibit the same: Lk. vii. 47; 1 Jn. iv. 7 sq.; with acc. of the person, to have a preference for, wish well to, regard the welfare of: Mt. v. 43 sqq.; xix. 19; Lk. vii. 5; Jn. xi. 5; Ro. xiii. 8; 2 Co. xi. 11; xii. 15; Gal. v. 14; Eph. v. 25, 28; 1 Pet. i. 22, and elsewhere; often in 1 Ep. of Jn. of the love of Christians towards one another; of the benevolence which God, in providing salvation for men, has exhibited by sending his Son to them and giving him up to death, Jn. iii. 16; Ro. viii. 37; 2 Th. ii. 16; 1 Jn. iv. 11, 19; [noteworthy is Jude 1 L T Tr WH τοῖς ἐν θεῷ πατρὶ ἡγαπημένοις; see ἐν, I. 4, and cf. Bp. Lghtft. on Col. iii. 12]; of the love which led Christ, in procuring human salvation, to undergo sufferings and death, Gal. ii. 20; Eph. v. 2; of the love with which God regards Christ, Jn. iii. 35; [v. 20 L mrg.]; x. 17; xv. 9; Eph. i. 6. When used of love to a master, God or Christ, the word

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

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

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

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

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

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

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

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

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

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

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

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

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

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

See 30 ἄγγος, -εος, τό, (plur. ἄγγη), i. q. ἀγγείον q. v.: Mt. xiii. 48 T Tr WH. (From Hom. down; [cf. Rutherford, New Phryn. p. 23].)*

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

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

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

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

37 ἀγιάζω; 1 aor. ἡγίασα; Pass., [pres. ἀγιάζομαι]; pf. ἡγίασμαι; 1 aor. ἡγιάσθη; a word for which the Greeks use ἀγίζεω, but very freq. in bibl. (as equiv. to ᾤηρ, ᾤηρη) and eccl. writ.; to make ἅγιον, render or declare sacred or holy, consecrate. Hence it denotes 1. to render or acknowledge to be venerable, to hallow: τὸ ὄνομα τοῦ θεοῦ, Mt. vi. 9 (so of God, Is. xxix. 23; Ezek. xx. 41; xxxviii. 23; Sir. xxxiii. (xxxvi.) 4); [Lk. xi. 2]; τὸν Χριστόν, 1 Pet. iii. 15 (R G θεόν). Since the stamp of sacredness passes over from the holiness of God to whatever has any connection with God, ἀγιάζειν denotes 2. to separate from things profane and dedicate to God, to consecrate and so render inviolable; a. things (πᾶν πρωτόκοον, τὰ ἀρσενικά, Deut. xv. 19; ἡμέραν, Ex. xx. 8; οἶκον, 2 Chr. vii. 16, etc.): τὸν χρυσόν, Mt. xxiii. 17; τὸ δῶρον, vs. 19; σκεῖος, 2 Tim. ii. 21. b. persons. So Christ is said by undergoing death to consecrate himself to God, whose will he in that way fulfils, Jn. xvii. 19; God is said ἀγιάσαι Christ, i. e. to have selected him for his service (cf. ἀφορίζεω, Gal. i. 15) by having committed to him the office of Messiah, Jn. x. 36, cf. Jer. i. 5; Sir. xxxvi. 12 [ἐξ αὐτῶν ἡγίασε, καὶ πρὸς αὐτὸν ἤγγισεν, of his selection of men for the priesthood]; xlv.

4; xlix. 7. Since only what is pure and without blemish can be devoted and offered to God (Lev. xxii. 20; Deut. xv. 21; xvii. 1), ἀγιάζω signifies 3. to purify, (ἀπὸ τῶν ἀκαθαρσιῶν is added in Lev. xvi. 19; 2 S. xi. 4); and a. to cleanse externally (πρὸς τὴν τῆς σαρκὸς καθαρότητα), to purify leuitically: Heb. ix. 13; 1 Tim. iv. 5. b. to purify by expiation, free from the guilt of sin: 1 Co. vi. 11; Eph. v. 26; Heb. x. 10, 14, 29; xiii. 12; ii. 11 (equiv. to רָצַח, Ex. xxix. 33, 36); cf. Pfleiderer, Paulinismus, p. 340 sqq., [Eng. trans. ii. 68 sq.]. c. to purify internally by reformation of soul: Jn. xvii. 17, 19 (through knowledge of the truth, cf. Jn. viii. 32); 1 Th. v. 23; 1 Co. i. 2 (ἐν Χριστῷ Ἰησοῦ in the fellowship of Christ, the Holy One); Ro. xv. 16 (ἐν πνεύματι ἁγίῳ imbued with the Holy Spirit, the divine source of holiness); Jude 1 (L T Tr WH ἡγαπημένους [q. v.]); Rev. xxii. 11. In general, Christians are called ἡγιασμένοι [cf. Deut. xxxiii. 3], as those who, freed from the impurity of wickedness, have been brought near to God by their faith and sanctity, Acts xx. 32; xxvi. 18. In 1 Co. vii. 14 ἀγιάζεσθαι is used in a peculiar sense of those who, although not Christians themselves, are yet, by marriage with a Christian, withdrawn from the contamination of heathen impiety and brought under the saving influence of the Holy Spirit displaying itself among Christians; cf. Neander ad loc.*

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

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

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

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

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

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

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

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

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

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

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

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

- 49 ἀγνισμός, -οῦ, ὁ, purification, lustration, [Dion. Hal. 3, 22, i. p. 469, 13; Plut. de defect. orac. 15]: Acts xxi. 26 (equiv. to ἁγ, Num. vi. 5), Naziritic; see ἀγνίζω, 1.*
- 50 ἀγνοῶ (ΓΝΟ [cf. γινώσκω]), -ῶ, [impv. ἀγνοεῖτω 1 Co. xiv. 38 R G Tr txt. WH mrg.]; impf. ἠγνούουν; 1 aor. ἠγνόησα; [Pass., pres. ἀγνοοῦμαι, ptc. ἀγνοοῦμενος; fr. Hom. down]; a. to be ignorant, not to know: absol., 1 Tim. i. 13; τινά, τί, Acts xiii. 27; xvii. 23; Ro. x. 3; ἐν τινι (as in [Test. Jos. § 14] Fabricii Pseudepigr. ii. p. 717 [but the reading ἠγνούουν ἐπὶ πᾶσι τοῦτοις is now given here; see Test. xii. Patr. ad fid. cod. Cant. etc., ed. Sinkler, Camb. 1869]), 2 Pet. ii. 12, unless one prefer to resolve the expression thus: ἐν τοῦτοις, ἃ ἀγνοοῦσι βλασφημοῦντες, W. 629 (584), [cf. B. 287 (246)]; foll. by ὅτι, Ro. ii. 4; vi. 3; vii. 1; 1 Co. xiv. 38 (where the antecedent clause ὅτι κτλ. is to be supplied again); οὐ θέλω ὑμᾶς ἀγνοεῖν, a phrase often used by Paul, [an emphatic] scitote: foll. by an acc. of the obj., Ro. xi. 25; ὑπέρ τινος, ὅτι, 2 Co. i. 8; περί τινος, 1 Co. xii. 1; 1 Th. iv. 13; foll. by ὅτι, Ro. i. 13; 1 Co. x. 1; in the pass. ἀγνοεῖται 'he is not known' i. e. acc. to the context 'he is disregarded,' 1 Co. xiv. 38 L T Tr mrg. WH txt.; ἀγνοοῦμενοι (opp. to ἐπιγινωσκόμενοι) men unknown, obscure, 2 Co. vi. 9; ἀγνοοῦμένος τιμι unknown to one, Gal. i. 22; οὐκ ἀγνοεῖν to know very well, τί, 2 Co. ii. 11 (Sap. xii. 10). b. not to understand: τί, Mk. ix. 32; Lk. ix. 45. c. to err, sin through mistake, spoken mildly of those who are not high-handed or wilful transgressors (Sir. v. 15; 2 Macc. xi. 31): Heb. v. 2, on which see Delitzsch.*
- 51 ἀγνόημα, -τος, τό, a sin, (strictly, that committed through ignorance or thoughtlessness [A. V. error]): Heb. ix. 7 (1 Macc. xiii. 39; Tob. iii. 3; Sir. xxiii. 2); cf. ἀγνοῶ, c. [and Trench § lxvi].*
- 52 ἀγνοια, -ας, ἡ, [fr. Aeschyl. down], want of knowledge, ignorance, esp. of divine things: Acts xvii. 30; 1 Pet. i. 14; such as is inexcusable, Eph. iv. 18 (Sap. xiv. 22); of moral blindness, Acts iii. 17. [Cf. ἀγροῶ.]*
- 53 ἀγνός, -ή, -όν, (ἄζωμα, see ἄγιος); 1. exciting reverence, venerable, sacred: πῦρ καὶ ἡ σποδός, 2 Macc. xiii. 8; Eur. El. 812. 2. pure (Eur. Or. 1604 ἀγνός γὰρ εἰμι χεῖρας, ἀλλ' οὐ τὰς φρένας, Hipp. 316 sq. ἀγνάς . . . χεῖρας αἵματος φέρεις, χεῖρες μὲν ἀγναί, φρήν δ' ἔχει μίαισμα); a. pure from carnality, chaste, modest: Tit. ii. 5; παρθένος an unsullied virgin, 2 Co. xi. 2 (4 Macc. xviii. 7). b. pure from every fault, immaculate: 2 Co. vii. 11; Phil. iv. 8; 1 Tim. v. 22; 1 Pet. iii. 2; 1 Jn. iii. 3 (of God [yet cf. ἐκεῖνος 1 b.]); Jas. iii. 17. (From Hom. down.) [Cf. reff. s. v. ἄγιος, fin.; Westc. on 1 Jn. iii. 3.]*
- 54 ἀγνότης, -ητος, ἡ, [ἀγρός], purity, uprightness of life: 2 Co. vi. 6; in 2 Co. xi. 3 some critical authorities add καὶ τῆς ἀγνότητος after ἀπλότητος (so L Tr txt., but Tr mrg. WH br.), others read τῆς ἀγνότητος καὶ before ἀπλότητος. Found once in prof. auth., see Boeckh, Corp. Inscr. i. p. 583 no. 1133 l. 15: δικαιοσύνης ἕνεκεν καὶ ἀγνότητος.*
- 55 ἀγνῶς, adv., purely, with sincerity: Phil. i. 16 (17).*
- 56 ἀγνωσία, -ας, ἡ, (γνώσις), want of knowledge, ignorance: 1 Pet. ii. 15; 1 Co. xv. 34, (Sap. xiii. 1).*
- ἀ-γνωστος, -ον, [fr. Hom. down], unknown: Acts xvii. 23 [cf. B. D. Am. ed. s. v. Altar].*
- ἀγορά, -άς, ἡ, (ἀγείρω, pf. ἤγορα, to collect), [fr. Hom. down]; 1. any collection of men, congregation, assembly. 2. place where assemblies are held; in the N. T. the forum or public place, — where trials are held, Acts xvi. 19; and the citizens resort, Acts xvii. 17; and commodities are exposed for sale, Mk. vii. 4 (ἀπ' ἀγορᾶς sc. ἐλθόντες on returning from the market if they have not washed themselves they eat not; W. § 66, 2 d. note); accordingly, the most frequented part of a city or village: Mt. xi. 16, (Lk. vii. 32); Mk. vi. 56; Mt. xx. 3; xxiii. 7; Mk. xii. 38; [Lk. xi. 43]; xx. 46. [See B. D. Am. ed. s. v. Market].*
- ἀγοράζω; [impf. ἠγόραζον; fut. ἀγοράσω]; 1 aor. ἠγόρασα; Pass., pf. ptc. ἠγορασμένος; 1 aor. ἠγοράσθη; (ἀγορά); 1. to frequent the market-place. 2. to buy (properly, in the market-place), [Arstph., Xen., al.]; used a. literally: absol., Mt. xxi. 12; Mk. xi. 15; Lk. xix. 45 [not G T Tr WH]; τί, Mt. xiii. 44, 46; xiv. 15 and parallel pass., Jn. iv. 8; vi. 5; with παρά and gen. of the pers. fr. whom, Rev. iii. 18, [Sept., Polyb.]; ἐκ and gen. of price, Mt. xxvii. 7; simple gen. of price, Mk. vi. 37. b. figuratively: Christ is said to have purchased his disciples i. e. made them, as it were, his private property, 1 Co. vi. 20 [this is commonly understood of God; but cf. Jn. xvii. 9, 10]; 1 Co. vii. 23 (with gen. of price added; see τιμή, 1); 2 Pet. ii. 1. He is also said to have bought them for God ἐν τῷ αἵματι αὐτοῦ, by shedding his blood, Rev. v. 9; they, too, are spoken of as purchased ἀπὸ τῆς γῆς, Rev. xiv. 3, and ἀπὸ τῶν ἀνθρώπων, vs. 4, so that they are withdrawn from the earth (and its miseries) and from (wicked) men. But ἀγοράζω does not mean redeem (ἐξαγοράζω), — as is commonly said. [COMP.: ἐξ-αγοράζω.]
- ἀγοραῖος (rarely -αία, -αῖον, (ἀγορά), relating to the market-place; 1. frequenting the market-place, (either transacting business, as the κάπηλοι, or) sauntering idly, (Lat. subrostranus, subbasilicanus, Germ. Pflastertreter, our loafer): Acts xvii. 5, (Plat. Prot. 347 c. ἀγοραῖοι καὶ φαῦλοι, Arstph. ran. 1015, al.). 2. of affairs usually transacted in the market-place: ἀγοραῖοι (sc. ἡμέραι [W. 590 (549)] or σύνοδοι [Mey. et al.]) ἄγονται, judicial days or assemblies, [A. V. mrg. court-days], Acts xix. 38 (τὰς ἀγοραῖους ποιεῖσθαι, Strabo 13, p. 932), but many think we ought to read ἀγόραιοι here, so G L cf. W. 53 (52); but see [Alf. and Tdf. ad loc.; Lipsius, Gram. Untersuch. p. 26;] Meyer on Acts xvii. 5; Götting p. 297; [Chandler ed. 1 p. 269].*
- ἀγρα, -ας, ἡ, [ἄγω]; 1. a catching, hunting: Lk. v. 4. 2. the thing caught: ἡ ἀγρα τῶν ἰχθύων 'the catch or haul of fish' i. e. the fishes taken [A. V. draught], Lk. v. 9.*
- ἀγράμματος, -ον, [γράμμα], illiterate, without learning: Acts iv. 13 (i. e. unversed in the learning of the Jewish schools; cf. Jn. vii. 15 γράμματα μὴ μεμαθηκώς).*
- ἀγρ-αυλῆα, -ῶ; to be an ἀγραυλος (ἀγρός, αὐλή), i. e. to live in the fields, be under the open sky, even by night: Lk. ii. 8, (Strabo p. 301 a.; Plut. Num. 4).*

- 64 ἀγρεύω: 1 aor. ἤγρευσα; (ἄγρα); to catch (properly, wild animals, fishes): fig., Mk. xii. 13 ἵνα αὐτὸν ἀγρεύσωσι λόγῳ in order to entrap him by some inconsiderate remark elicited from him in conversation, cf. Lk. xx. 20. (In Anthol. it often denotes to ensnare in the toils of love, captivate; cf. παγιδεύω, Mt. xxii. 15; σαγγρεύω, Lcian. Tim. 25.)*
- 65 ἀγρί-ελαίος, -ον, (ἀγριος and ἔλαιος or ελαία, like ἀγριάμπελος); 1. of or belonging to the oleaster, or wild olive, (σκυτάλην ἀγριέλαιον, Anthol. 9, 237, 4; [cf. Lob. Paralip. p. 376]); spoken of a scion, Ro. xi. 17. 2. As subst. ἡ ἀγριέλαιος the oleaster, the wild olive, (opp. to καλλιέλαιος [cf. Aristot. plant. 1, 6]), also called by the Greeks κότινος, Ro. xi. 24; cf. Fritzsche on Rom. vol. ii. 495 sqq. [See B. D. s. v. Olive, and Tristram, Nat. Hist. of the Bible, s. v. Olive. The latter says, p. 377, 'the wild olive must not be confounded with the Oleaster or Oil-tree'.]*
- 66 ἀγριος, -α, -ον, (ἀγρός), [fr. Hom. down]; 1. living or growing in the fields or the woods, used of animals in a state of nature, and of plants which grow without culture: μέλι ἀγριον wild honey, either that which is deposited by bees in hollow trees, clefts of rocks, on the bare ground (1 S. xiv. 25 [cf. vs. 26]), etc., or more correctly that which distills from certain trees, and is gathered when it has become hard, (Diod. Sic. 19, 94 fin. speaking of the Nabathæan Arabians says φύεται παρ' αὐτοῖς μέλι πᾶν τὸ καλούμενον ἀγριον, ᾧ χρῶνται ποτῶ μεθ' ὕδατος; cf. Suid. and esp. Suicer s. v. ἀκρίς): Mt. iii. 4; Mk. i. 6. 2. fierce, untamed: κύματα θαλάσσης, Jude 13 (Sap. xiv. 1).*
- 67 Ἀγρίππας, -α (respecting this gen. see W. § 8, 1 p. 60 (59); B. 20 (18)), ὁ, see Ἡρώδης, (3 and) 4.
- 68 ἀγρός, -οῦ, ὁ, [fr. ἄγω; prop. a drove or driving-place, then, pasture; cf. Lat. ager, Germ. Acker, Eng. acre; Fick, Pt. i. p. 8]; a. a field, the country: Mt. vi. 28; xxiv. 18; Lk. xv. 15; [Mk. xi. 8 T Tr WH], etc. b. i. q. χωρίον, a piece of land, bit of tillage: Acts iv. 37; Mk. x. 29; Mt. xiii. 24, 27, etc. c. oi ἀγροί the farms, country-seats, neighboring hamlets: Mk. v. 14 (opp. to πόλις); vi. 36; Lk. ix. 12. [(From Hom. on.)]
- 69 ἀγρυπνέω, -ῶ; (ἀγρυπνος equiv. to ἀπυπνος); to be sleepless, keep awake, watch, (i. q. γρηγορέω [see below]); [fr. Theognis down]; trop. to be circumspect, attentive, ready: Mk. xiii. 33; Lk. xxi. 36; εἰς τι, to be intent upon a thing, Eph. vi. 18; ὑπὲρ τινος, to exercise constant vigilance over something (an image drawn from shepherds), Heb. xiii. 17. [SYN. ἀγρυπνεῖν, γρηγορεῖν, νήφειν: "ἀγρυπνεῖν may be taken to express simply . . . absence of sleep, and, pointedly, the absence of it when due to nature, and thence a wakeful frame of mind as opposed to listlessness; while γρηγορεῖν (the offspring of ἐγρηγόρα) represents a waking state as the effect of some arousing effort . . . i. e. a more stirring image than the former. The group of synonyms is completed by νήφειν, which signifies a state untouched by any slumberous or beclouding influences, and thence, one that is guarded against advances of drowsiness or

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

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

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

or δ' Ἰησοῦς; still others take ἀγεί as impers., *one passes*, Vulg. *tertia dies est*; see B. 134 (118)]; *γενεσιῶν ἀγομῆναι*, Mt. xiv. 6 R G; ἀγοραῖοι (q. v. 2), Acts xix. 38; often in the O. T. Apocr. (cf. *Wahl*, *Clavis Apocr. s. v. ἄγω*, 3), in Hdt. and Attic writ. 4. intrans. *to go, depart*, (W. § 38, 1, p. 251 (236)); [B. 144 (126)]: ἀγωμεν *let us go*, Mt. xxvi. 46; Mk. xiv. 42; Jn. xiv. 31; *πρός τινα*, Jn. xi. 15; εἰς with acc. of place, Mk. i. 38; Jn. xi. 7, (Epict. diss. 3, 22, 55 ἀγωμεν ἐπὶ τὸν ἀνθύπατον); [foll. by ἴνα, Jn. xi. 16. COMP.: ἀν-, ἐπ-αν-, ἀπ-, συν-αν-, δι-, εἰσ-, παρ-εισ-, ἐξ-, ἐπ-, κατ-, μετ-, παρ-, περι-, προ-, πρῶσ-, συν-, ἐπι-συν-, ὑπ-άγω. SYN. cf. Schmidt ch. 105.]*

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

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

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

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

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

Ἀδάμ, indecl. prop. name (but in Joseph. *Ἀδαμος, -ου), 76
 ⲠⲚⲔ (i. e. acc. to Philo, de leg. alleg. i. 29, Opp. i. p. 62 ed. Mang., γήϊνος; acc. to Euseb. Prep. Ev. vii. 8 γηγενής; acc. to Joseph. antt. 1, 1, 2 πυρρός, with which Gesenius agrees, see his Thesaur. i. p. 25); 1. *Adam, the first man and the parent of the whole human race*: Lk. iii. 38; Ro. v. 14; 1 Co. xv. 22, 45; 1 Tim. ii. 13 sq.; Jude 14. In accordance with the Rabbinic distinction between the former Adam (יְהוָה אָדָם אֲדָמָה), the first man, the author of 'all our woe,' and the latter Adam (יְהוָה אָדָם מְשִׁיחַ), the Messiah, the redeemer, in 1 Co. xv. 45 Jesus Christ is called ὁ ἔσχατος Ἀδάμ (see ἔσχατος, 1) and contrasted with ὁ πρῶτος ἄνθρωπος; Ro. v. 14 ὁ μέλλων sc. Ἀδάμ. [2. one of the ancestors of Jesus: Lk. iii. 33 WH mrg. (cf. Ἀδμείν).]*

ἀδάπανος, -ου, (δαπάνη), *without expense, requiring no 77*
outlay: 1 Co. ix. 18 (ἴνα ἀδάπανον θήσω τὸ εὐαγγέλιον 'that I may make Christian instruction gratuitous').*

Ἀδδῆ or Ἀδδῆί T Tr WH [see WH. App. p. 155, and 78
 s. v. εἰ, εἰ], ὁ, the indecl. prop. name of one of the ancestors of Christ: Lk. iii. 28.*

ἀδελφή, -ῆς, ἡ, (see ἀδελφός), [fr. Aeschyl. down], 79
sister; 1. *a full, own sister* (i. e. by birth): Mt. xix. 29; Lk. x. 39 sq.; Jn. xi. 1, 3, 5; xix. 25; Ro. xvi. 15, etc.; respecting the sisters of Christ, mentioned in Mt. xiii. 56; Mk. vi. 3, see ἀδελφός, 1. 2. *one connected by the tie of the Christian religion*: 1 Co. vii. 15; ix. 5; Philem. 2 L T Tr WH; Jas. ii. 15; with a subj. gen., a Christian woman especially dear to one, Ro. xvi. 1.

ἀδελφός, -οῦ, ὁ, (fr. a copulative and δελφός, from the 80
same womb; cf. ἀγάτωρ), [fr. Hom. down]; 1. *a brother* (whether born of the same two parents, or only of the same father or the same mother): Mt. i. 2; iv. 18, and often. That '*the brethren of Jesus*,' Mt. xii. 46, 47 [but WH only in mrg.]; xiii. 55 sq.; Mk. vi. 3 (in the last two passages also *sisters*); Lk. viii. 19 sq.; Jn. ii. 12; vii. 3; Acts i. 14; Gal. i. 19; 1 Co. ix. 5, are neither sons of Joseph by a wife married before Mary (which is the account in the Apocryphal Gospels [cf. *Thilo*, Cod. Apocr. N. T. i. 362 sq.]), nor cousins, the children of Alphæus or Cleophas [i. e. Clopas] and Mary a sister of the mother of Jesus (the current opinion among the doctors of the church since Jerome and Augustine [cf. Bp. Lghtft. Com. on Gal., diss. ii.]), according to that use of language by which ἀδελφός like the Hebr. אָדָם denotes any blood-relation or kinsman (Gen. xiv. 16; 1 S. xx. 29; 2 K. x. 13; 1 Chr. xxiii. 22, etc.), but own brothers, born after Jesus, is clear principally from Mt. i. 25 [only in R G]; Lk. ii. 7 — where, had Mary borne no other children after Jesus, instead of υἱὸν πρωτότοκον, the expression υἱὸν μονογενῆ would have been used, as well as from Acts i. 14, cf. Jn. vii. 5, where the Lord's brethren are distinguished from the apostles. See further on this point under Ἰάκωβος, 3. [Cf. B. D. s. v. Brother; *Andrews*, *Life of our Lord*, pp. 104–116; Bib. Sacr. for 1864, pp. 855–869; for 1869

APPENDIX.

PREFATORY REMARKS.

THE lists of words herewith subjoined, as an aid to researches involving the language of the New Testament, require a few preliminary remarks by way of explanation.

In the attempt to classify the vocabulary of the New Testament, words which occur in secular authors down to and including Aristotle (who died B.C. 322) are regarded as belonging to the classical period of the language, and find no place in the lists.

Words first met with between B.C. 322 and B.C. 150 are regarded as "Later Greek" and registered in the list which bears that heading; but between B.C. 280 and B.C. 150 they have "Sept." appended to them in case they also occur in that version.

Words which first appear in the secular authors between B.C. 150 and B.C. 100 and are also found in the Septuagint are credited to "Biblical Greek" (list 1 p. 693), but with the name of the secular author added.

Words which first appear between B.C. 100 and A.D. 1 are registered solely as "Later Greek."

Words which first occur between A.D. 1 and A.D. 50 are enrolled as "Later Greek," but with the name of the author appended.

Words which appear first in the secular authors of the last half of the first century of our era have an asterisk prefixed to them, and are enrolled both in the list of "Later Greek" and in the list of "Biblical Greek."

A New Testament word credited to Biblical Greek, if not found in the Septuagint but occurring in the Apocryphal books of the Old Testament, is so designated by an appended "Apocr."¹

Whenever a word given in either the Biblical or the Later Greek list is also found in the Anthologies or the Inscriptions, that fact has been noted (as an intimation that such word may possibly be older than it appears to be); and if the word belong to "Later Greek," the name of the oldest determinate author in which it occurs is also given.

The New Testament vocabulary has thus been classified according to hard and fast chronological lines. But to obviate in some measure the incorrect impression which the rigor of such a method might give, it will be noticed that a twofold recognition has been accorded to words belonging to the periods in which the secular usage and the sacred may be supposed to overlap: viz., for the period covered by the preparation of the Septuagint, for the fifty years which followed its completion, and for the last half of the first Christian century. Nevertheless, the uncertainty inseparable from the results no scholar will overlook. Indeed, the surprises

¹ It should be noted that in the following lists the term "Sept." is used in its restricted sense to designate merely the canonical books of the Greek Old Testament; but in the body of the lexicon "Sept." often includes all the books of the Greek version, — as well the apocryphal as the canonical. In the lists of words peculiar to individual writers an appended "fr. Sept." signifies that the word occurs only in a quotation from the Septuagint.

almost every one has experienced in investigating the age of some word in his vernacular which has dropped out of use for whole stretches of time and then reappeared, may admonish him of the precarious character of conclusions respecting the usage of an ancient language, of which only fragmentary relics survive, and those often but imperfectly examined. The rough and problematical results here given are not without interest; but they should not be taken for more than they are worth.

The scheme of distribution adopted will be rendered more distinct by the subjoined

CHRONOLOGICAL CONSPECTUS.

Words in use before B.C. 322	are ranked as classical, and remain unregistered.
Words first used between B.C. 322 and B.C. 280	are enrolled as Later Greek.
Words first used between B.C. 280 and B.C. 150	} receive a single enrolment but double notation, viz. as Later Greek with Sept. usage noted.
Words first used between B.C. 150 and B.C. 100	
Words first used between B.C. 100 and A.D. 1	} receive a single enrolment but double notation, viz. as Biblical Greek with secular usage noted.
Words first used between A.D. 1 and A.D. 50	
Words first used between A.D. 50 and A.D. 100	} are enrolled as Later Greek but with the name of the author appended.
	} receive a double enrolment, viz. both as Biblical and as Later Greek (with asterisk prefixed and name of secular author appended).

The selection of the distinctive New Testament significations has not been so simple a matter as might be anticipated:—

It is obvious that the employment of a word in a figure of speech cannot be regarded as giving it a new and distinct signification. Accordingly, such examples as *ἀνακλίνω* in the description of future blessedness (Mt. viii. 11), *ἀνεμος* to designate the ever-changing doctrinal currents (Eph. iv. 14), *ἀπαρχή* of first converts (Ro. xvi. 5), *πόλις* of the consummated kingdom of God (Heb. xiii. 14 etc.), *σταυρώω* as applied to the *σάραξ* (Gal. v. 24 etc.), *χείρ* to denote God's power (Lk. i. 66 etc.), and similar uses, are omitted.

Again, the mere application of a word to spiritual or religious relations does not in general amount to a new signification. Accordingly, such terms as *γινώσκω θεόν*, *δοῦλος Χριστοῦ*, *ὑπηρέτης τοῦ λόγου*, *λύτρον* and *μαρτυρέω* in the Christian reference, *μένω* in St. John's phraseology, and the like, have been excluded. Yet this restriction has not been so rigorously enforced as to rule out such words as *ἐκλέγομαι*, *καλέω*, *κηρύσσω*, *κρίνω*, *προφητεύω*, and others, in what would be confessed on all hands to be characteristic or technical New Testament senses.

In general, however, the list is a restricted rather than an inclusive one.

An appended mark of interrogation indicates uncertainty owing to diversity of text. In the lists of words peculiar to individual New Testament writers—

a. When the use of a word by an author (or book) is unquestioned in any single passage such word is credited to him *without* an interrogation-mark, even though its use be disputed by some edition of the text in every other passage of that author.

b. When a word is found in one author (or book) according to all editions, but though occurring in others is questioned there by some form of the text in every instance, it is credited to the first, and the name of the others is appended in parenthesis with a question-mark.

c. When a word is found in two authors (or books), but in one of them stands in a quotation from the Septuagint, it is credited to the one using it at first hand, and its use by the other is noted with "Sept." or "fr. Sept." appended.

d. A word which is found in but a single author (or book) is credited to the same with a question-mark, even though its use be disputed by one or another form of the text in every instance of its occurrence.

e. A word which is found in two or more authors (or books) yet is disputed by one or another form of the text in every instance, is excluded from the lists altogether.

The monumental misjudgments committed by some who have made questions of authorship turn on vocabulary alone will deter students, it is to be hoped, from misusing the lists exhibiting the peculiarities of the several books.

Explanations which apply only to particular lists are given at the beginning of those lists. Proper names of persons, countries, rivers, places, have been omitted.

In drawing up the lists free use has been made of the collections to be found in Winer's Grammar, the various Introductions and Encyclopædias, the articles by Professor Potwin in the Bibliotheca Sacra for 1875, 1876, 1880, such works as those of Holtzmann on the Synoptical Gospels and the Pastoral Epistles, and especially the copious catalogues given by Zeller in his Theologische Jahrbücher for 1843, pp. 445-525.

In conclusion, a public expression of my thanks is due to W. W. Fenn, A. B., a student in the Theological department of the University, for very efficient and painstaking assistance.

J. H. T.

CAMBRIDGE, MASS.,

December, 1885.

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APPENDIX.

I.

LATER, *i.e.* POST-ARISTOTELIAN, GREEK WORDS IN THE NEW TESTAMENT.

N. B. For explanations see the Prefatory Remarks.

*ἀγαθοποιός Plut.	*ἀπειραστος Joseph.	διαφημίζω	ἐπισκηνόω
ἀγνόημα	*ἀπεκδύομαι Joseph.?	διδακτικός Philo	*ἐπισωρεύω Plut.
ἀδηλότης	ἀπ(ορ ἀφ-)ελπίζω	διερμηνεύω	ἐπιταγή
ἀδιαλείπτως	ἀπερσιπάστωσ	διετία Philo, Inscr.	ἐπιχορηγέω
ἄθεσμος	*ἀπόδεκτος Plut.	διθάλασσος	ἐτερόγλωσσος
ἄθότησις Cicero	ἀποθησαυρίζω	δίψυχος Philo	εὐθυδρομέω
ἄθλησις Polyb., Inscr.	ἀποκαραδοκία	δουλαγωγέω	εὐκαιρέω
ἀκαιρέομαι	ἀπόκριμα Polyb., Inscr.	δυσεντέριον (-τερία Hippocr.)	ἐκποσ
ἀκατάλυτος	ἀπολείχω	δυσερμήνευτος	*εἰνουχίζω Joseph.
ἀκατάλυτος	ἀποτομία	ἐγκακέω or ἐκκακέω	*εὐποία Joseph., Inscr.
ἀκρασία	ἀπολύτρωσις	ἐγκοπὴ or ἐκκοπή	*εὐπρόσδεκτος Plut.
*ἀκροατήριον Plut.	ἀποστασία Archim., Sept.	ἐθνάρχης Philo	*εὐψυχέω Joseph., Anthol., Inscr.
ἀκυρόω	ἀποφορτίζομαι Philo	ἐθνικός	ζεστός
ἀλάβαστρον (-τον Hdt.)	*ἀπόχρησις Plut.	ἐκδαπανέω	ἡμιθανής Anthol.
ἀλεκτοροφωνία Aesop	ἀπρόσιτος	ἐκθαμβόσ	ἡμῶριον
*Ἀλεξανδρινός (or -δρινός)	*Ἄραψ Strab.	ἐκθαυμάζω Sir.	ἥρεμος
ἀλήθεια Anthol.	ἀροτριάω	ἐκνήφω Anthol.	*Ἡρωδιανοί Joseph.
ἀλληγορέω Philo	*ἄρπαγμός Plut.	ἐκπαλαίω Philo	θειώτης Philo
ἀμαράντινος Inscr.?	ἀρτέμων Vitruv.	ἐκπλήρωσις	*θεόπνευστος Plut., Orae. Sibyl.
ἀμετάθετος	*ἄρχιερατικός Joseph., Inscr.	ἐκτένεια	*θεότης Plut.
ἀμετανόητος	*Ἀσάρης Strab., Inscr.	*ἐλαφρία Aret.	θηριομαχέω
*ἀναγεννάω Joseph.	ἀσάριον Anth., Dion. Hal., Inscr.	ἐλεημοσύνη Sept. (Gen.)	θηρησκεία (-κίη Hdt.)
ἀνάδειξις	ἀστοχέω	ἐλευσις	θηριαμβεύω
ἀνάθεμα Anthol.	ἀφθαρσία Philo	*ἐμμáινομαι Joseph.	θύϊνος
ἀναθεωρέω	*ἄψυθος Aret. (-θιον Xen. on).	ἐμπλοκή	θυμομαχέω
ἀναντίρρητος	βαθέωσ	*ἐνδόμησις Joseph.	ἱερουργέω Philo, Inscr.
ἀναντιρρήτως	*βαπτισμός Joseph.	ἐνέργημα	ἱματισμός
ἀναπολόγητος	*βαπτιστής Joseph.	*ἐνορκίζω? Joseph., Inscr.	*Ἰουδαϊκός Joseph.
*ἀνατάσσομαι Plut. (Sept.?)	βισοτής Philo (βισατής Pind.)	ἐνώπιον	*Ἰουδαϊκός Joseph.
ἀνάχυσις	*γάγγραινα Plut.	*ἐξαρτίζω Joseph., Inscr.	ἰσότημος Philo
*ἀνεπαίσχυντος Joseph.	γάζα Theophr., Inscr.	ἐξισχύω	*καθεξῆς Plut., Inscr.
*ἀνθυπατεύω Plut.	γονυπετέω	*ἐξορκιστής Joseph.	καθημερινός
ἀντίπαρος Inscr., Polyb.	γραώδης Strab.	*ἔξυπνος Joseph.	κακουχέω
ἀντιδιατίθημι Philo	*γυμνητεύω Plut.	*ἐπαγωνίζομαι Plut., Inscr.	κακαβαρέω
*ἀντιλοιδορέω Plut.	δεισιδαιμονία Polyb., Inscr.	*ἐπαθροίζω Plut.	καταβαρύνω
*Ἀντιοχέωσ	*δεσμοφύλαξ Joseph.	ἐπάν (B.C. 265)	καταγονίζομαι
*ἄντλημα Plut.	*δηρῆριον Plut.	ἐπαρχία	κατάκριμα
ἀντοφθαλμέω	διαγνορίζω Philo	ἐπαφρίζω	καταντάω
ἀνυπότακτος	διάταγμα Sap., Inscr.	*ἐπερνύω Joseph. (-δύνω Hdt.)	*κατάρτισις Plut.
ἀπαράβατος	διανυρίζω	ἐπιβαρέω Dion. Hal., Inscr.	κατάστημα
ἀπαρτισμός	διανυγάζω	ἐπιθανάτιος	
ἀπαύγασιμα Philo		*Ἐπικούρειος	

καταναγάζω? Apoll. Rhod., Anthol.
 *κατευλογέω? Plut.
 κατηχέω
 κατοπτρίζομαι Philo
 καυματίζω
 κανστηριάζω?
 κενοδοξία
 κενόδοξος
 κεντυρίων
 κερματιστής
 κολώνια (-νία, etc.) Inscr.
 *κορβάν (-βανᾶς) Joseph.
 κράβατος or κράββατος
 κρυπτή
 κτήτωρ Diod., Inscr., Anth.
 κτίσμα
 κωμόπολις
 *μαθητεύω Plut.
 μαθήτρια
 *μάκελλον Plut.
 μαργαρίτης
 *ματαιολογία Plut.
 μεθερμηνεύω
 *μεσουράνημα Plut.
 μεταμορφώω
 μετριοπαθέω Philo
 *μιασμός Plut.
 μίλιον
 μορφώω Anth.
 μόρφωσις
 νάρδος Anth.
 *νεκρός Plut., Anth., Inscr.
 *νέκρωσις Aret.
 νεωτερικός
 νησίον
 *ξέστης? Joseph., Anthol.
 ξυράω (ξυρέω Hdt.)
 ὀδηγός
 οἰκέτεια? Strab., Inscr.
 *οἰκιακός Plut.

*οἰκοδεσποτέω Plut.
 οἰκτίρμων Theocr., Sept., Anthol.
 ὀνάριον
 παλιγγενεσία Philo
 πανδοχεῖον? (-κεῖον Arstph.)
 πανδοχεύς? (-κεύς Plato)
 παρατήρησις Epigr.
 παραχειμασία
 παρείσακτος
 παρεισέρχομαι
 παρεκτός
 πατροπαράδοτος Diod., Inscr.
 περιλάμπω
 περιχώρ
 περιπέρω
 περπερεύομαι M. Antonin.
 πολλαπλασίω
 *πολυμερῶς Joseph.
 πολυτρόπως Philo
 πορισμός
 ποταπός (ποδαπός Aeschyl.)
 *πραιτώριον Joseph., Inscr.
 πραιπάθεια (-θία)? Philo
 *πρόγνωσις Plut., Anthol.
 προελπίζω
 προεναγγερίζομαι Philo
 *προκαταγγέλλω Joseph.
 προκοπή
 *προσαίτης Plut.
 προσανέχω?
 πρόσκαιρος
 προσκληρῶω Philo
 πρόσκλισις?
 προσκοπή
 *προσρήγνυμι Joseph.
 προσφάτως
 προφήτικος Philo
 ῥαδιούργημα
 ῥήτῶς

ῥοιζήδον
 ῥομφαία Sept.
 *σαββατισμός Plut.
 *Σαδδουκαῖος Joseph.
 σαλιπτής Theophr., Inscr.
 (πίγκτης Thuc.)
 σάπφειρος
 σαρῶ
 σέβασμα
 σεβαστός Strab., Inscr.
 σημεῖω
 σημικός
 *σικάριος Joseph.
 σίναπι
 *σιτιστός Joseph.
 σκοτία Apoll. Rhod., Sept., Anthol.
 σκύβαλον Anthol., Strab.
 σκληρόβρωτος
 σπιλώ
 στασιαστής?
 στρατολογέω
 στρατοπεδάρχη
 στρήνος Lycoph., Sept., Anthol.
 *συγγενίς? Plut., Inscr.
 συγκατάθεσις
 *συγκαταψηφίζω Plut.
 συγκληρονόμος Philo
 συγχράσμαι?
 συζήτησις?
 συμβασιλεύω
 συμβούλιον Inscr.
 συμμερίζω
 σύμμορφος
 συμπνίγω
 συναθέλω
 συνέκδημος Palaeph.
 συνηλικιώτης Inscr.
 συγκατανέω?
 *συνοδεύω Plut.

συνυποκρίνομαι
 συσπαράσσω
 συστατικός (-κώτερον Aristot.)
 *συστασιαστής? Joseph.
 συστοιχέω
 *σωματικός Plut.
 σωφρονισμός Philo, Aesop
 *ταπεινοφροσύνη Joseph.
 ταχινός Theocr., Sept.
 τάχιον
 τελώνιον
 τετράδιον Philo
 *τετραρχέω Joseph.
 τετράρχης
 τομώτερος
 τριετία
 τριστεγος
 τροχιά Nicand., Sept., Anthol.
 *τυφωνικός Plut.
 υιοθεσία Diod., Inscr.
 υπερπλεονάζω
 ὑπογραμμός Philo
 ὑπολιμπάνω
 ὑποπόδιον Chares, Sept.
 *ὑποστολή Joseph.
 ὑποταγή
 ὑποτίπνωσις Quint.
 *φειδομένος Plut.
 φιλαδελφία (Alex.?) Philo
 φιλήδωνος Anth.
 φρυσάσσω Callim., Sept., Anth.
 χάρισμα Philo
 χειρόγραφον Polyb., Inscr.
 χύτασμα Phylarch., Sept.
 ψάχω
 ὠτίον Sept., Anth.
 TOTAL 318 (75*, 16?)

II.

BORROWED WORDS.

1. Words borrowed from the Hebrew.

N. B. Hebraisms in signification and construction (whether 'proper' or 'improper') are excluded; so, too, are words of Semitic origin which had previously found their way into Greek usage.

Ἀβαδδών
 Ἀββᾶ
 Ἀκελδαμά

ἄλληλουῖα Sept.
 ἄμην Sept.
 Βαάθ Sept.
 βάρ
 βάτος Apocr.
 Βεελζεβούλ (-βούβ)
 Βελίαρ (-λίαιλ)
 Βοανεργές
 Γαββαθά
 γέεννα (γαῖεν. Josh. xviii. 16)
 Γολγοθά

Ἐβραϊκός
 Ἐβραῖος Sept.
 Ἐβραῖς Apocr.
 Ἐβραῖστί Apocr.
 ἔλωι (cf. ἡλί)
 Ἐμμανουήλ Sept.
 ἐφθαθά
 ζιζάνιον
 ἡλί or ἡλί or ἡλεί (cf. ἐλωί)
 Ἰουδαῖζω Sept.
 Ἰουδαϊκός Apocr. and -κῶς

Ἰουδαϊσμός Apocr.
 Κανααῖος?
 Καναϊτής?
 κατήγωρ?
 κορβάν or κορβανᾶς
 κύρος Sept.
 κοῦμι or κοῦμ or κοῦμ
 λαμά or λαμμά or λεμά or
 λημά, etc.
 μαμωνᾶς
 μάνα Sept.